

14. Brahmā's Prayers to Lord Kṛṣṇa

This chapter describes the prayers Brahmā offered to Lord Kṛṣṇa, who is also known as Nanda-nandana.

For His satisfaction, Brahmā first praised the beauty of the Lord's transcendental limbs and then declared that His original identity of sweetness is even more difficult to comprehend than His opulence. Only by the devotional process of hearing and chanting transcendental sounds received from Vedic authorities can one realize the Personality of Godhead. It is fruitless to try to realize God through processes outside the scope of Vedic authority.

The mystery of the Personality of Godhead, who is the reservoir of unlimited spiritual qualities, is inconceivable; it is even more difficult to understand than the impersonal Supreme. Thus only by the mercy of God can one understand His glories. Finally realizing this, Brahmā repeatedly condemned his own actions and recognized that Lord Śrī Kṛṣṇa, the ultimate shelter of the universe, is Brahmā's own father, the original Nārāyaṇa. In this way Brahmā begged the Lord's forgiveness.

Brahmā then glorified the inconceivable opulence of the Personality of Godhead and described the ways in which Brahmā and Śiva differ from Lord Viṣṇu, the reason for the Supreme Lord's appearance in various species of demigods, animals and so on, the eternal nature of the pastimes of the Personality of Godhead, and the temporality of the material world. By

knowing the Supreme Personality in truth, the individual spirit soul can achieve liberation from bondage. In actuality, however, both liberation and bondage are unreal, for it is only from the living entity's conditioned outlook that his bondage and liberation are produced. Thinking the personal form of Lord Kṛṣṇa illusory, fools reject His lotus feet and look elsewhere to find the Supreme Self. But the futility of their search is the obvious proof of their foolishness. There is simply no way to understand the truth of the Personality of Godhead without His mercy.

Having established this conclusion, Lord Brahmā analyzed the great good fortune of the residents of Vraja and then personally prayed to be born there even as a blade of grass, a bush or a creeper. Indeed, the homes of the residents of Vṛndāvana are not prisons of material existence but rather abodes envied even by the *jñānīs* and *yogīs*. On the other hand, any home without a connection to Lord Kṛṣṇa is in fact a prison cell of material existence. Finally, Brahmā offered his whole self at the lotus feet of the Supreme Lord and, praising Him again and again, circumambulated Him and took his leave.

Lord Kṛṣṇa then gathered the animals Brahmā stole and led them to the place on the Yamunā's bank where the cowherd boys had been taking lunch. The same friends who had been present before were sitting there now. By the power of Kṛṣṇa's illusory energy, they were not at all aware of what had happened. Thus when Kṛṣṇa arrived with the calves, the boys told Him, "You've returned so quickly! Very good. As long as You were gone we couldn't take even a morsel of food, so come and eat."

Laughing at the words of the cowherd boys, Lord Kṛṣṇa began taking His meal in their company. While eating, Kṛṣṇa pointed out to His young friends the skin of the python, and the boys thought, "Kṛṣṇa has just now killed this terrible snake." Indeed, later they related to the residents of Vṛndāvana the incident of Kṛṣṇa's killing the Agha demon. In this way, the cowherd boys described pastimes that Lord Kṛṣṇa had performed in His *bālyā* age (one to five), even though His *paugāṇḍā* age (six to ten) had begun.

Śukadeva Gosvāmī concludes this chapter by explaining how the *gopīs*

loved Lord Kṛṣṇa even more than they loved their own sons.

TEXT 1

श्रीब्रह्मोवाच
नौमीड्य तेऽभ्रवपुषे तडिदम्बराय
गुञ्जावतंसपरिपिच्छलसन्मुखाय
वन्यस्रजे कवलवेत्रविषाणवेणु-
लक्ष्मश्रिये मृदुपदे पशुपाङ्गजाय

śrī-brahmovāca
naumīḍya te 'bhra-vapuṣe taḍid-ambarāya
guñjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mṛdu-pade paśupāṅgajāya

SYNONYMS

śrī-brahmā uvāca—Lord Brahmā said; *naumi*—I offer praise; *īḍya*—O most worshipable one; *te*—unto You; *abhra*—like a dark cloud; *vapuṣe*—whose body; *taḍit*—like lightning; *ambarāya*—whose garment; *guñjā*—made of small berries; *avataṁsa*—with ornaments (for the ears); *paripiccha*—and peacock feathers; *lasat*—resplendent; *mukhāya*—whose face; *vanya-sraje*—wearing garlands of forest flowers; *kavala*—a morsel of food; *vetra*—a stick; *viṣāṇa*—a buffalo-horn bugle; *veṇu*—and a flute; *lakṣma*—characterized by; *śriye*—whose beauty; *mṛdu*—soft; *pade*—whose feet; *paśu-pa*—of the cowherd (Nanda Mahārāja); *aṅga-jāya*—unto the son.

TRANSLATION

Lord Brahmā said: My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your guñjā earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.

PURPORT

In the previous chapter Brahmā, the creator of the universe, tried to bewilder the Supreme Personality of Godhead, Lord Kṛṣṇa, by stealing His cowherd boyfriends and calves. But by a slight exhibition of Kṛṣṇa's own mystic potency, Brahmā himself was completely bewildered, and now with great humility and devotion he offers his humble obeisances and prayers unto the Lord.

The word *kavala* in this verse refers to a morsel of rice mixed with yogurt that Kṛṣṇa held in His left hand. According to Sanātana Gosvāmī, the Lord held a cowherding stick and a buffalo horn pressed under His left arm, and His flute was placed under His belt. Beautiful young Kṛṣṇa, decorated with multicolored forest minerals, exhibited opulences far greater than those of Vaikuṇṭha. Although Brahmā had seen innumerable four-armed forms of the Lord, he now surrendered unto the lotus feet of the two-armed form of Kṛṣṇa, who appeared as the son of Nanda Mahārāja. Brahmā offered his prayers to that form.

TEXT 2

अस्यापि देव वपुषो मदनुग्रहस्य
स्वेच्छामयस्य न तु भूतमयस्य कोऽपि

नेशे महि त्ववसितुं मनसान्तरेण
साक्षात्तवैव किमुतात्मसुखानुभूतेः

*asyāpi deva vapuṣo mad-anugrahasya
svecchā-mayasya na tu bhūta-mayasya ko 'pi
neśe mahi tv avasitum manasāntareṇa
sākṣāt tavaiva kim utātma-sukhānubhūteḥ*

SYNONYMS

asya—of this; *api*—even; *deva*—O Lord; *vapuṣaḥ*—the body; *mat-anugrahasya*—which has shown mercy to me; *sva-icchā-mayasya*—which appears in response to the desires of Your pure devotees; *na*—not; *tu*—on the other hand; *bhūta-mayasya*—a product of matter; *kaḥ*—Brahmā; *api*—even; *na īśe*—I am not able; *mahi*—the potency; *tu*—indeed; *avasitum*—to estimate; *manasā*—with my mind; *antareṇa*—which is controlled and withdrawn; *sākṣāt*—directly; *tava*—Your; *eva*—indeed; *kim uta*—what to speak; *ātma*—within Yourself; *sukha*—of happiness; *anubhūteḥ*—of Your experience.

TRANSLATION

My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such mercy to me and which appears just to fulfill the desires of Your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand Your personal form. How, then, could I possibly understand the happiness You experience within Yourself?

PURPORT

In *Kṛṣṇa, the Supreme Personality of Godhead*, Chapter Fourteen, Śrīla Prabhupāda explains that in the present verse Lord Brahmā expressed the

following prayerful sentiment: "Your appearance as a cowherd child is for the benefit of the devotees, and although I have committed an offense at Your lotus feet by stealing away Your boys and calves, I can understand that You have bestowed Your mercy upon me. That is Your transcendental quality: You are very affectionate toward Your devotees. But in spite of Your great affection for me, I cannot estimate the potency of Your bodily activities. It is to be understood that when I, Lord Brahmā, the supreme personality of this universe, cannot estimate the childlike body of the Supreme Personality of Godhead, then what to speak of others? And if I cannot estimate the spiritual potency of Your childlike body, then what can I understand about Your transcendental pastimes? Therefore, as it is said in the *Bhagavad-gītā*, anyone who can understand a little of the transcendental pastimes, appearance and disappearance of the Lord immediately becomes eligible to enter the kingdom of God after quitting the material body. This statement is confirmed in the *Vedas*, where it is stated. Simply by understanding the Supreme Personality of Godhead, one can overcome the chain of repeated birth and death. I therefore recommend that people should not try to understand You by their speculative knowledge."

When Brahmā disrespected the supreme status of the Personality of Godhead, Lord Kṛṣṇa first bewildered him by exhibiting the Lord's own transcendental power. Then, having humbled His devotee Brahmā, Kṛṣṇa gave him His personal audience.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, Lord Kṛṣṇa's transcendental body can also function through the agency of His plenary expansions, called *viṣṇu-tattva*. As stated by Brahmā himself in the *Brahma-saṁhitā* (5.32): *aṅgāni yasya sakalendriya-vṛttimanti*. This verse indicates not only that the Lord can perform any bodily function with any of His limbs but also that He can see through the eyes of His Viṣṇu expansions or, indeed, through the eyes of any living entity, and similarly that He can hear through the ears of any Viṣṇu or *jīva* expansion. Śrīla Viśvanātha Cakravartī Ṭhākura points out that although the Lord can perform any function with any

one of His senses, in His transcendental pastimes as Śrī Kṛṣṇa He generally sees with His eyes, touches with His hands, hears with His ears and so on. Thus He behaves like the most beautiful and charming young cowherd boy.

The Vedic knowledge expands from Lord Brahmā, who is described in the first verse of *Śrīmad-Bhāgavatam* as *ādi-kavi*, the primeval Vedic scholar. Yet Brahmā could not understand the transcendental body of Lord Kṛṣṇa, because it is beyond the reach of ordinary Vedic knowledge. Among all the transcendental forms of the Lord, the two-armed form of Govinda-Kṛṣṇa—is original and supreme. Thus Lord Govinda's pastimes of stealing butter, drinking the *gopīs'* breast-milk, tending the calves, playing His flute and playing childhood sports are extraordinary even in comparison with the activities of the Lord's Viṣṇu expansions.

TEXT 3

ज्ञाने प्रयासमुदपास्य नमन्त एव
जीवन्ति सन्मुखरितां भवदीयवार्ताम्
स्थाने स्थिताः श्रुतिगतां तनुवाङ्मनोभिर
ये प्रायशोऽजित जितोऽप्यसि तैस्त्रिलोक्याम्

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

SYNONYMS

jñāne—for knowledge; *prayāsam*—the endeavor; *udapāsyā*—giving up completely; *namantaḥ*—offering obeisances; *eva*—simply; *jīvanti*—live; *sat-mukharitām*—chanted by the pure devotees; *bhavadīya-vārtām*—topics

related to You; *sthāne*—in their material position; *sthitāḥ*—remaining; *śruti-gatām*—received by hearing; *tanu*—with their body; *vāk*—words; *manobhiḥ*—and mind; *ye*—who; *prāyaśaḥ*—for the most part; *ajita*—O unconquerable one; *jitaḥ*—conquered; *api*—nevertheless; *asi*—You become; *taiḥ*—by them; *tri-lokyām*—within the three worlds.

TRANSLATION

Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.

PURPORT

Here the word *udapāśya* clearly indicates that one should not even slightly endeavor to understand the Absolute Truth by the process of mental speculation, for it invariably carries one to an imperfect, impersonal understanding of God. The word *jīvanti* indicates that a devotee who always hears about Lord Kṛṣṇa will go back home, back to Godhead, even if he can do nothing except maintain his existence and hear topics concerning the Lord.

Śrīla Sanātana Gosvāmī has explained the words *tanu-vāñ-manobhiḥ* ("by the body, words and mind") in three ways. In reference to devotees, through their body, words and mind they are able to conquer Lord Kṛṣṇa. Thus becoming perfect in Kṛṣṇa consciousness, they can touch His lotus feet with their hands, call Him to come with their words, and attain His direct audience within their mind simply by thinking about Him.

In the case of nondevotees, the words *tanu-vāñ-manobhiḥ* refer to the word *ajita*, "unconquered," and indicate that those not engaged in the loving service

of Lord Kṛṣṇa cannot conquer the Absolute Truth by their bodily strength, verbal expertise or mental power. Despite all their endeavors, the ultimate truth remains beyond their reach.

In reference to the word *jitaḥ*, "conquered," the words *tanu-vāñ-manobhiḥ* indicate that the pure devotees of Lord Kṛṣṇa conquer His body, words and mind. Lord Kṛṣṇa's body is conquered because He always remains by the side of His pure devotees; Lord Kṛṣṇa's words are conquered because He always chants the glories of His devotees; and Lord Kṛṣṇa's mind is conquered because He always thinks about His loving devotees.

Śrīla Viśvanātha Cakravartī Ṭhākura has explained the words *tanu-vāñ-manobhiḥ* in regard to the word *namantaḥ*, "offering obeisances." He explains that the devotees can take full advantage of the transcendental topics of the Lord by offering all respects to those topics with their body, words and mind. One should engage his body by touching the ground with his hands and head while offering obeisances to the topics of the Lord; one should engage his words by praising transcendental literatures such as *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, as well as the devotees who are preaching such literatures; and one should engage his mind by feeling great reverence and pleasure while hearing the transcendental topics of the Lord. In this way, a sincere devotee who has acquired even a small amount of transcendental knowledge about Lord Kṛṣṇa can conquer Him and thus go back home, back to Godhead, for eternal life at the Lord's side.

TEXT 4

श्रेयःसृतिं भक्तिमुदस्य ते विभो
क्लिश्यन्ति ये केवलबोधलब्धये
तेषामसौ क्लेशल एव शिष्यते

नान्यद्यथा स्थूलतुषावघातिनाम्

*śreyaḥ-sṛtim bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣāṃ asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām*

SYNONYMS

śreyaḥ—of supreme benefit; *sṛtim*—the path; *bhaktim*—devotional service; *udasya*—rejecting; *te*—they; *vibho*—O almighty Lord; *kliśyanti*—struggle; *ye*—who; *kevala*—exclusive; *bodha*—of knowledge; *labdhaye*—for the achievement; *teṣāṃ*—for them; *asau*—this; *kleśalaḥ*—botheration; *eva*—merely; *śiṣyate*—remains; *na*—nothing; *anyat*—other; *yathā*—just as; *sthūla-tuṣa*—empty husks; *avaghātinām*—for those who are beating.

TRANSLATION

My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.

PURPORT

Loving service to the Supreme Person is the natural and eternal function of every living entity. If a person renounces his own constitutional function and instead laboriously seeks so-called enlightenment through impersonal, speculative knowledge, his result is simply the trouble and bother that come from following an artificial process. A fool may beat an empty husk, not

knowing that the grain has already been removed. Similarly foolish is the person who throws his mind again and again into the pursuit of knowledge without surrendering to the Supreme Personality of Godhead, for it is the Supreme Personality of Godhead who is the very substance and goal of knowledge, just as grain is the substance and goal of the entire agricultural effort. Vedic knowledge or, indeed, material science without the Personality of Godhead is exactly like an empty and useless husk of wheat.

One may argue that by practicing *yoga* or cultivating impersonal knowledge one can acquire prestige, wealth, mystic powers or even impersonal liberation. But these so-called gains are actually useless, because they do not situate the living being in his constitutional position of loving service to the Supreme Lord. Therefore such results, being superfluous to the living being's essential nature, are impermanent. As stated in the *Nṛsiṃha Purāṇa*, *patreṣu puṣpeṣu phaleṣu toyeṣv akrīta-labhyeṣu vadaiva satsu/ bhaktyā su-labhye puruṣe purāṇe muktyai kim arthaṁ kriyate prayatnaḥ*: "Since the primeval Personality of Godhead is easily attained by offering Him such things as leaves, flowers, fruits and water, which are all found without difficulty, why does one need to endeavor for liberation separately?"

Although the process of devotional service to Lord Kṛṣṇa is very simple, it is extremely difficult for stubborn conditioned souls to completely humble themselves before the Supreme Personality of Godhead and absorb themselves twenty-four hours a day in His loving service. The mood of loving service is anathema to belligerent conditioned souls determined to defy God and enjoy. When such stubborn conditioned souls attempt to bypass surrendering to God through proud attempts at philosophical speculation, austerity, and *yoga*, they are turned back to the material platform by the powerful laws of God and violently merged into the heaving ocean of insignificance called the material world.

TEXT 5

पुरेह भूमन् बहवोऽपि योगिनस्
त्वदर्पितेहा निजकर्मलब्धया
विबुध्य भक्त्यैव कथोपनीतया
प्रपेदिरेऽओऽच्युत ते गतिं पराम्

*pureha bhūman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatiṁ parām*

SYNONYMS

purā—previously; *iha*—in this world; *bhūman*—O almighty Lord; *bahavaḥ*—many; *api*—indeed; *yoginaḥ*—followers of the path of yoga; *tvat*—unto You; *arpita*—having offered; *ihāḥ*—all their endeavors; *nija-karma*—by their prescribed duties; *labdhayā*—which is achieved; *vibudhya*—coming to understand; *bhaktyā*—by devotional service; *eva*—indeed; *kathā-upanītayā*—cultivated through hearing and chanting topics about You; *prapedire*—they achieved by surrender; *añjaḥ*—easily; *acyuta*—O infallible one; *te*—Your; *gatiṁ*—destination; *parām*—supreme.

TRANSLATION

O almighty Lord, in the past many *yogīs* in this world achieved the platform of devotional service by offering all their endeavors unto You and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about You, they came to understand You, O infallible one, and could easily surrender to You and achieve Your supreme abode.

TEXT 6

तथापि भूमन्महिमागुणस्य ते
विबोद्धुमर्हत्यमलान्तरात्मभिः
अविक्रियात्स्वानुभवादरूपतो
ह्यनन्यबोध्यात्मतया न चान्यथा

*tathāpi bhūman mahimāguṇasya te
viboddhum arhaty amalāntar-ātmabhiḥ
avikriyāt svānubhavād arūpato
hy ananya-bodhyātmatayā na cānyathā*

SYNONYMS

tathā api—nevertheless; *bhūman*—O limitless one; *mahimā*—the potency; *aguṇasya*—of Him who has no material qualities; *te*—of You; *viboddhum*—to understand; *arhati*—one is able; *amala*—spotless; *antaḥ-ātmabhiḥ*—with mind and senses; *avikriyāt*—not based on material differentiations; *sva-anubhavāt*—by perception of the Supreme Soul; *arūpataḥ*—without attachment to material forms; *hi*—indeed; *ananya-bodhya-ātmatayā*—as self-manifested, without the help of any other illuminating agent; *na*—not; *ca*—and; *anyathā*—otherwise.

TRANSLATION

Nondevotees, however, cannot realize You in Your full personal feature. Nevertheless, it may be possible for them to realize Your expansion as the impersonal Supreme by cultivating direct perception of the Self within the heart. But they can do this only by purifying their mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will Your impersonal feature manifest itself to them.

PURPORT

It is difficult for conditioned souls to understand all the transcendental features of the Supreme Lord. As confirmed in the First Canto of *Śrīmad-Bhāgavatam* (1.2.11): *brahmeti paramātmetye bhagavān iti śabdyate*. The transcendental existence of God is understood progressively as the impersonal effulgence, the localized Supersoul in one's heart, and finally the Supreme Personality of Godhead existing in His eternal abode. Lord Kṛṣṇa's transcendental existence is beyond the qualities of material nature. Thus here the Lord is referred to as *aguṇasya*, without material qualities.

Even by practicing *yoga* or engaging in advanced philosophical speculation, one will find it very difficult to understand clearly the transcendental existence beyond the modes of material nature. And these processes are virtually useless for understanding the Lord's own unlimited transcendental qualities, which are far beyond the impersonal conception of spiritual existence. Only by the mercy of the pure devotees of the Lord or by associating with the Lord Himself can one begin the process of realizing the personal feature of God—a process that culminates in pure Kṛṣṇa consciousness, the final and supreme perfection of knowledge.

TEXT 7

गुणात्मनस्तेऽपि गुणान् विमातुं
हितावतीऋतस्य क ईशिरेऽस्य
कालेन यैर्वा विमिताः सुकल्पैर्
भूपांशवः खे मिहिका द्युभासः

*guṇātmānas te 'pi guṇān vimāturṁ
hitāvatīṛnasya ka īśire 'sya*

*kālena yair vā vimitāḥ su-kalpair
bhū-pāṁśavaḥ khe mihikā dyu-bhāsaḥ*

SYNONYMS

guṇa-ātmanaḥ—of the possessor of all superior qualities; *te*—You; *api*—certainly; *guṇān*—the qualities; *vimātum*—to count; *hita-avatīrṇasya*—who have descended for the benefit of all living entities; *ke*—who; *īśire*—are able; *asya*—of the universe; *kālena*—in due course of time; *yaiḥ*—by whom; *vā*—or; *vimitāḥ*—counted; *su-kalpaiḥ*—by great scientists; *bhū-pāṁśavaḥ*—the atoms of an earthly planet; *khe*—in the sky; *mihikāḥ*—the particles of snow; *dyu-bhāsaḥ*—the illumination of stars and planets.

TRANSLATION

In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other luminaries. But among these learned men, who could possibly count the unlimited transcendental qualities possessed by You, the Supreme Personality of Godhead, who have descended onto the surface of the earth for the benefit of all living entities?

PURPORT

Śrīla Sanātana Gosvāmī explains that Lord Kṛṣṇa is *guṇātmā*, "the soul of all superior qualities," because He gives them life. For example, one may discuss in an abstract way such qualities as generosity, intelligence and mercy, but they come to life only when a living person exhibits them. Thus Lord Kṛṣṇa is *guṇātmā* because He descends to the material world and reestablishes religious principles by exhibiting all godly qualities Himself and inspiring them in others. A living entity who develops the transcendental qualities found in the

Lord receives immeasurable benefit and eventually goes with the Lord back to His own abode, where all living beings are liberated and fully endowed with the transcendental nature.

Śrīla Sanātana Gosvāmī further explains that the Lord manifests a specific spiritual quality for the benefit of each living entity. Since there are innumerable living entities within the confines of the material creation, the Lord manifests infinite qualities. Thus every conditioned soul can appreciate the Supreme Lord in a particular way.

The example is given here that even if the most learned scholars could someday count the particles of earth, snow and light, they would still fail to understand the qualities of the Lord. In this example earth, snow and light are progressively more subtle; thus it is to be understood that there is an increasing difficulty in counting their virtually infinite particles.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, great personalities like Lord Saṅkarṣaṇa actually *have* counted the number of atoms on the earth, and even the molecules in the entire universe. Yet even such a personality as Saṅkarṣaṇa, who has been continuously chanting the glories of the Lord since time immemorial, has not even approached a final count of those glories.

Lord Kṛṣṇa exhibits His most astonishing qualities during His childhood pastimes in Vṛndāvana, where He steals butter from the cowherd ladies, dances with His girlfriends, and plays with His cowherd boyfriends as their most dear companion. Although appearing like ordinary human activities, such sublime pastimes embody Lord Kṛṣṇa's immeasurable and innumerable beautiful transcendental qualities, which are the life and soul of the pure devotees.

TEXT 8

तत्तेऽनुकम्पां सुसमीक्षमाणो
भुञ्जान एवात्मकृतं विपाकम्

हृद्वाग्वपुर्भिर्विदधन्नमस्ते जीवेत यो मुक्तिपदे स दायभाक्

*tat te 'nukampām su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk*

SYNONYMS

tat—therefore; *te*—Your; *anukampām*—compassion;
su-samīkṣamāṇaḥ—earnestly hoping for; *bhuñjānaḥ*—enduring;
eva—certainly; *ātma-kṛtaṁ*—done by himself; *vipākam*—the fruitive results;
hṛt—with his heart; *vāk*—words; *vapurbhiḥ*—and body; *vidadhan*—offering;
namaḥ—obeisances; *te*—unto You; *jīveta*—lives; *yaḥ*—anyone who;
mukti-pade—to the position of liberation; *saḥ*—he; *dāya-bhāk*—the rightful heir.

TRANSLATION

My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.

PURPORT

Śrīla Śrīdhara Svāmī explains in his commentary that just as a legitimate son has to simply remain alive to gain an inheritance from his father, one who simply remains alive in Kṛṣṇa consciousness, following the regulative principles of *bhakti-yoga*, automatically becomes eligible to receive the mercy of the Personality of Godhead. In other words, he will be promoted to the

kingdom of God.

The word *su-samīkṣamāṇa* indicates that a devotee earnestly awaits the mercy of the Supreme Lord even while suffering the painful effects of previous sinful activities. Lord Kṛṣṇa explains in the *Bhagavad-gītā* that a devotee who fully surrenders unto Him is no longer liable to suffer the reactions of his previous *karma*. However, because in his mind a devotee may still maintain the remnants of his previous sinful mentality, the Lord removes the last vestiges of the enjoying spirit by giving His devotee punishments that may sometimes resemble sinful reactions. The purpose of the entire creation of God is to rectify the living entity's tendency to enjoy without the Lord, and therefore the particular punishment given for a sinful activity is specifically designed to curtail the mentality that produced the activity. Although a devotee has surrendered to the Lord's devotional service, until he is completely perfect in Kṛṣṇa consciousness he may maintain a slight inclination to enjoy the false happiness of this world. The Lord therefore creates a particular situation to eradicate this remaining enjoying spirit. This unhappiness suffered by a sincere devotee is not technically a karmic reaction; it is rather the Lord's special mercy for inducing His devotee to completely let go of the material world and return home, back to Godhead.

A sincere devotee earnestly desires to go back to the Lord's abode. Therefore he willingly accepts the Lord's merciful punishment and continues offering respects and obeisances to the Lord with his heart, words and body. Such a bona fide servant of the Lord, considering all hardship a small price to pay for gaining the personal association of the Lord, certainly becomes a legitimate son of God, as indicated here by the words *dāya-bhāṅk*. Just as one cannot approach the sun without becoming fire, one cannot approach the supreme pure, Lord Kṛṣṇa, without undergoing a rigid purificatory process, which may appear like suffering but which is in fact a curative treatment administered by the personal hand of the Lord.

TEXT 9

पश्येश मेऽनार्यमनन्त आद्ये
परात्मनि त्वय्यपि मायिमायिनि
मायां वितत्येक्षितुमात्मवैभवं
ह्यहं कियानैच्छमिवार्चिरग्नौ

*paśyeśa me 'nāryam ananta ādye
parātmāni tvayy api māyi-māyini
māyām vitatyekṣitum ātma-vaibhavaṁ
hy ahaṁ kiyān aiccham ivārcir agnau*

SYNONYMS

paśya—just see; *īśa*—O Lord; *me*—my; *anāryam*—contemptible behavior; *anante*—against the unlimited; *ādye*—the primeval; *para-ātmāni*—the Supersoul; *tvayi*—You; *api*—even; *māyi-māyini*—for the masters of illusion; *māyām*—(my) illusory potency; *vitatya*—spreading; *īkṣitum*—to see; *ātma*—Your; *vaibhavam*—power; *hi*—indeed; *aham*—I; *kiyān*—how much; *aiccham*—I desired; *iva*—just like; *arciḥ*—a small spark; *agnau*—in comparison to the whole fire.

TRANSLATION

My Lord, just see my uncivilized impudence! To test Your power I tried to extend my illusory potency to cover You, the unlimited and primeval Supersoul, who bewilder even the masters of illusion. What am I compared to You? I am just like a small spark in the presence of a great fire.

PURPORT

A great fire produces many sparks, which are insignificant in comparison to it. Indeed, if one of the small sparks were to try to burn the original fire, the attempt would be simply ludicrous. Similarly, even the creator of the entire universe, Lord Brahmā, is an insignificant spark of the potency of God, and therefore Brahmā's attempt to bewilder the Supreme Lord was certainly ludicrous.

Brahmā here addresses Lord Kṛṣṇa as *īśa*, which indicates that Kṛṣṇa is not only the supreme master of everyone but is also specifically the master of Brahmā, who creates the universe directly under the guidance of the Lord and who, indeed, is born directly from the Lord's own body.

Brahmā felt ashamed of his impudent attempt at deluding Lord Kṛṣṇa, and he was therefore perfectly willing to be punished or forgiven by the Lord, according to His decision. If Lord Kṛṣṇa does not mercifully punish His devotees when they act improperly, their foolishness will simply increase and gradually completely overwhelm their devotional sentiments. Therefore Lord Kṛṣṇa kindly disciplines His devotees and maintains them on the progressive path back home, back to Godhead.

TEXT 10

अतः क्षमस्वाच्युत मे रजोभुवो
ह्यजानतस्त्वत्पृथगीशमानिनः
अजावलेपान्धतमोऽन्धचक्षुष
एषोऽनुकम्प्यो मयि नाथवानिति

*ataḥ kṣamasvācyuta me rajo-bhuvo
hy ajānatas tvat-pṛthag-īśa-māninaḥ
ajāvālepāndha-tamo-'ndha-cakṣuṣa
eṣo 'nukampyo mayi nāthavān iti*

SYNONYMS

ataḥ—therefore; *kṣamasva*—please excuse; *acyuta*—O infallible Lord; *me*—me; *rajaḥ-bhuvaḥ*—who have taken birth in the mode of passion; *hi*—indeed; *ajānataḥ*—being ignorant; *tvat*—from You; *prthak*—separate; *īśa*—a controller; *māninaḥ*—presuming myself; *aja*—the unborn creator; *avalepa*—the covering; *andha-tamaḥ*—by such darkness of ignorance; *andha*—blinded; *cakṣuṣaḥ*—my eyes; *eṣaḥ*—this person; *anukampyaḥ*—should be shown mercy; *mayi*—Me; *nātha-vān*—having as his master; *iti*—thus thinking.

TRANSLATION

Therefore, O infallible Lord, kindly excuse my offenses. I have taken birth in the mode of passion and am therefore simply foolish, presuming myself a controller independent of Your Lordship. My eyes are blinded by the darkness of ignorance, which causes me to think of myself as the unborn creator of the universe. But please consider that I am Your servant and therefore worthy of Your compassion.

PURPORT

In his commentary, Śrīla Viśvanātha Cakravartī Ṭhākura explains that Brahmā wanted to present the following argument to the Lord: "My dear Lord, because I have acted so badly I certainly deserve to be punished. On the other hand, because I am so ignorant You should consider me an innocent fool and be merciful to me. Thus, although I deserve both punishment and forgiveness, I humbly beg You to exercise tolerance in this matter and simply forgive me and show me Your mercy."

The words *nāthavān iti* indicate that Lord Brahmā wanted to humbly remind Lord Kṛṣṇa that He was, after all, Brahmā's father and master and

should therefore forgive the unfortunate transgressions of His humble servant. Every conditioned soul, whether he be Lord Brahmā or an insignificant ant, falsely identifies himself with the material world and in this way forgets his eternal relationship with the Supreme Personality of Godhead. Lord Brahmā, because of his prestigious position as the cosmic creator, also tends to identify himself as the lord of this world, and thus he sometimes forgets his position as an insignificant servant of the Supreme Lord. Now, by Lord Kṛṣṇa's mercy, this false identification is being rectified and Lord Brahmā is remembering his constitutional position as the eternal servant of God.

TEXT 11

क्वाहं तमोमहदहंखचराग्निवार्भू-
संवेष्टिताण्डघटसप्तवितस्तिकायः
क्वेदृग्विधाविगणिताण्डपराणुचर्या-
वाताध्वरोमविवरस्य च ते महित्वम्

*kvāham tamo-mahad-aham-kha-carāgni-vār-bhū-
saṁveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ
kvedṛg-vidhāvigaṇitāṇḍa-paraṇu-caryā-
vātādhva-roma-vivarasya ca te mahitvam*

SYNONYMS

kva—where; *aham*—I; *tamaḥ*—the material nature; *mahat*—the total material energy; *aham*—false ego; *kha*—ether; *cara*—air; *agni*—fire; *vāḥ*—water; *bhū*—earth; *saṁveṣṭita*—surrounded by; *aṇḍa-ghaṭa*—a potlike universe; *sapta-vitasti*—seven spans; *kāyaḥ*—body; *kva*—where; *īdṛk*—such; *vidhā*—like; *avigaṇita*—unlimited; *aṇḍa*—universes; *para-aṇu*—like the atomic dust; *caryā*—moving; *vāta-adhva*—airholes; *roma*—of hair on the body;

vivarasya—of the holes; *ca*—also; *te*—Your; *mahitvam*—greatness.

TRANSLATION

What am I, a small creature measuring seven spans of my own hand? I am enclosed in a potlike universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just as particles of dust pass through the openings of a screened window.

PURPORT

In the *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Five, Text 72, Śrīla Prabhupāda gives the following purport for this verse: "Then Lord Brahmā, after having stolen all Kṛṣṇa's cows and cowherd boys, returned and saw that the cows and boys were still roaming with Kṛṣṇa, he offered this prayer in his defeat. A conditioned soul—even one so great as Brahmā, who manages the affairs of the entire universe—cannot compare to the Personality of Godhead, for He can produce numberless universes simply by the spiritual rays emanating from the pores of His body. Material scientists should take lessons from the utterances of Śrī Brahmā regarding our insignificance in comparison with God. In these prayers of Brahmā there is much to learn for those who are falsely puffed up by the accumulation of power."

In *Kṛṣṇa, the Supreme Personality of Godhead*, Chapter Fourteen, Śrīla Prabhupāda further comments on this verse: "Lord Brahmā realized his actual position. He is certainly the supreme teacher of this universe, in charge of the production of material nature, consisting of the complete material energy, false ego, sky, air, fire, water and earth. Such a universe may be gigantic, but it can be measured, just as we measure our body as seven spans. Generally, everyone's personal bodily measurement is calculated to be seven spans of his hand. This particular universe may appear to be a very gigantic body, but it is nothing but

the measurement of seven spans for Lord Brahmā."

Aside from this universe, there are unlimited other universes outside the jurisdiction of this particular Lord Brahmā. Just as innumerable atomic infinitesimal fragments pass through the holes of a screened window, so millions and trillions of universes in their seedling form are coming out from the bodily pores of Mahā-Viṣṇu, and that Mahā-Viṣṇu is but a part of the plenary expansion of Kṛṣṇa. Under these circumstances, although Lord Brahmā is the supreme creature within this universe, what is his importance in the presence of Lord Kṛṣṇa?

TEXT 12

उत्क्षेपणं गर्भगतस्य पादयोः
किं कल्पते मातुरधोक्षजागसे
किमस्तिनास्तिव्यपदेशभूषितं
तवास्ति कुक्षेः कियदप्यनन्तः

*utkṣepaṇam garbha-gatasya pādayoḥ
kim kalpate mātur adhokṣajāgase
kim asti-nāsti-vyapadeśa-bhūṣitam
tavāsti kukṣeḥ kiyad apy anantaḥ*

SYNONYMS

utkṣepaṇam—the kicking; *garbha-gatasya*—of a child in the womb; *pādayoḥ*—of the legs; *kim*—what; *kalpate*—amounts to; *mātuḥ*—for the mother; *adhokṣaja*—O transcendental Lord; *āgase*—as an offense; *kim*—what; *asti*—it exists; *na asti*—it does not exist; *vyapadeśa*—by the designations; *bhūṣitam*—decorated; *tava*—Your; *asti*—there is, *kukṣeḥ*—of the abdomen; *kiyat*—how much; *api*—even; *anantaḥ*—external.

TRANSLATION

O Lord Adhokṣaja, does a mother take offense when the child within her womb kicks with his legs? And is there anything in existence—whether designated by various philosophers as real or as unreal—that is actually outside Your abdomen?

PURPORT

Śrīla Prabhupāda comments as follows on this verse in *Kṛṣṇa, the Supreme Personality of Godhead*, Chapter Fourteen: "Lord Brahmā therefore compared himself to a little child within the womb of his mother. If the child within the womb plays with his hands and legs, and while playing touches the body of the mother, is the mother offended with the child? Of course she isn't. Similarly, Lord Brahmā may be a very great personality, and yet not only Brahmā but everything that be is existing within the womb of the Supreme Personality of Godhead. The Lord's energy is all-pervading: there is no place in the creation where it is not acting. Since everything is existing within the energy of the Lord, the Brahmā of this universe or the Brahmās of the many other millions and trillions of universes are existing within the energy of the Lord; therefore the Lord is considered to be the mother, and everything existing within the womb of the mother is considered to be the child. And the good mother is never offended with the child, even if he touches the body of the mother by kicking his legs."

TEXT 13

जगत्त्रयान्तोदधिसम्प्लवोदे
नारायणस्योदरनाभिनालात्
विनिर्गतोऽजस्त्विति वाङ् न वै मृषा

किन्त्वीश्वर त्वन्न विनिर्गतोऽस्मि

*jagat-trayāntodadhi-samplavode
nārāyaṇasyodara-nābhi-nālāt
vinirgato 'jas tv iti vāñ na vai mṛṣā
kintv īśvara tvan na vinirgato 'smi*

SYNONYMS

jagat-traya—of the three worlds; *anta*—in the dissolution; *udadhi*—of all the oceans; *samplava*—of the total deluge; *ude*—in the water; *nārāyaṇasya*—of the Supreme Personality of Godhead, Nārāyaṇa; *udara*—growing from the abdomen; *nābhi*—from the navel; *nālāt*—out of the lotus stem; *vinirgataḥ*—came out; *ajaḥ*—Brahmā; *tu*—indeed; *iti*—thus speaking; *vāk*—the words; *na*—are not; *vai*—certainly; *mṛṣā*—false; *kintu*—thus; *īśvara*—O Lord; *tvat*—from You; *na*—not; *vinirgataḥ*—specifically emanated; *asmi*—am I.

TRANSLATION

My dear Lord, it is said that when the three planetary systems are merged into the water at the time of dissolution, Your plenary portion, Nārāyaṇa, lies down on the water, gradually a lotus flower grows from His navel, and Brahmā takes birth upon that lotus flower. Certainly, these words are not false. Thus am I not born from You?

PURPORT

Although every living being is a child of God, Lord Brahmā here makes a special claim because he takes birth on a lotus flower that emanates from the navel of Nārāyaṇa, the Personality of Godhead. Ultimately, all living beings are equally expansions of the transcendental body of the Supreme Lord. But

Brahmā has an intimate relationship with the Lord because of the activities of universal creation, and so he uses the prefix *vi* in the word *vinirgata* to beg the Lord's special mercy. Lord Brahmā is called *aja* because he is not born from any mother but rather emanates directly from the body of the Lord. As Śrīla Prabhupāda states in *Kṛṣṇa, the Supreme Personality of Godhead*, "It is naturally concluded that the mother of Brahmā is Nārāyaṇa." On these grounds, Lord Brahmā is requesting special forgiveness for his offenses.

TEXT 14

नारायणस्त्वं न हि सर्वदेहिनाम्
आत्मास्यधीशाखिललोकसाक्षी
नारायणोऽङ्गं नरभूजलायनात्
तच्चापि सत्यं न तवैव माया

*nārāyaṇas tvam na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣī
nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt
tat cāpi satyaṁ na tavaiva māyā*

SYNONYMS

nārāyaṇaḥ—the Supreme Lord Nārāyaṇa; *tvam*—You; *na*—not; *hi*—whether; *sarva*—of all; *dehinām*—embodied living beings; *ātmā*—the Supersoul; *asi*—You are; *adhīśa*—O supreme controller; *akhila*—of all; *loka*—planets; *sākṣī*—the witness; *nārāyaṇaḥ*—Lord Śrī Nārāyaṇa; *aṅgam*—the expanded plenary portion; *nara*—from the Supreme Personality; *bhū*—originating; *jala*—of the water; *ayanāt*—because of being the manifesting source; *tat*—that (expansion); *ca*—and; *api*—indeed; *satyaṁ*—true; *na*—not; *tava*—Your; *eva*—at all; *māyā*—illusory energy.

TRANSLATION

Are You not the original Nārāyaṇa, O supreme controller, since You are the Soul of every embodied being and the eternal witness of all created realms? Indeed, Lord Nārāyaṇa is Your expansion, and He is called Nārāyaṇa because He is the generating source of the primeval water of the universe. He is real, not a product of Your illusory Māyā.

PURPORT

In the *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Two, Text 30, Śrīla Prabhupāda comments on this verse as follows: "This statement was spoken by Lord Brahmā in his prayers to Lord Kṛṣṇa after the Lord defeated him by displaying His mystic powers. Brahmā had tried to test Lord Kṛṣṇa to see if He was really the Supreme Personality of Godhead playing as a cowherd boy. Brahmā stole all the other boys and their cows from the pasturing grounds, but when he returned to the pastures he saw that all the boys and cows were still there, for Lord Kṛṣṇa had created them all again. When Brahmā saw this mystic power of Lord Kṛṣṇa, he admitted defeat and offered prayers to the Lord, addressing Him as the proprietor and seer of everything in the creation and as the Supersoul who is within each and every living entity and is dear to all. Lord Kṛṣṇa is Nārāyaṇa, the father of Brahmā, because Lord Kṛṣṇa's plenary expansion Garbhodakaśāyī Viṣṇu, after placing Himself on the Garbha Ocean, created Brahmā from His own body. Mahā-Viṣṇu in the Causal Ocean and Kṣīrodakaśāyī Viṣṇu, the Supersoul in everyone's heart, are also transcendental expansions of the Supreme Truth."

In his commentary on this verse, Śrīla Sanātana Gosvāmī has elaborately explained the expansion of the Viṣṇu, or Nārāyaṇa, incarnations from the original form of Godhead, Lord Śrī Kṛṣṇa. The essence is that although Lord Brahmā was born from Lord Nārāyaṇa, Brahmā now understands that Nārāyaṇa is Himself a mere expansion of the original Personality of Godhead,

Lord Śrī Kṛṣṇa.

TEXT 15

तच्चेज्जलस्थं तव सज्जगद्वपुः
किं मे न दृष्टं भगवंस्तदैव
किं वा सुदृष्टं हृदि मे तदैव
किं नो सपद्येव पुनर्व्यदर्शि

*tac cej jala-stham tava saj jagad-vapuḥ
kim me na dṛṣṭam bhagavaṁs tadaiva
kim vā su-dṛṣṭam hṛdi me tadaiva
kim no sapady eva punar vyadarśi*

SYNONYMS

tat—that; *cet*—if; *jala-stham*—situated upon the water; *tava*—Your; *sat*—real; *jagat*—sheltering the entire universe; *vapuḥ*—the transcendental body; *kim*—why; *me*—by me; *na dṛṣṭam*—was not seen; *bhagavan*—O Supreme Lord; *tadā eva*—at that very time; *kim*—why; *vā*—or; *su-dṛṣṭam*—perfectly seen; *hṛdi*—within the heart; *me*—by me; *tadā eva*—just then; *kim*—why; *na*—not; *u*—on the other hand; *sapadi*—suddenly; *eva*—indeed; *punaḥ*—again; *vyadarśi*—was seen.

TRANSLATION

My dear Lord, if Your transcendental body, which shelters the entire universe, is actually lying upon the water, then why were You not seen by me when I searched for You? And why, though I could not envision You properly within my heart, did You then suddenly reveal Yourself?

PURPORT

Lord Brahmā here refers to his experience at the dawn of cosmic creation. As described in the Second Canto of *Śrīmad-Bhāgavatam*, Lord Brahmā took birth on the seat of a giant lotus whose stem emanated from the navel of Nārāyaṇa. Brahmā was bewildered as to his whereabouts, function and identity, and therefore he tried to trace out the source of the lotus stem, searching for clear information. Unable to find the Personality of Godhead, he returned to his seat and engaged in severe austerities, having been ordered to do so by the transcendental voice of the Lord, who could be heard but not seen. After long meditation, Brahmā saw the Lord but then again lost sight of Him. Thus Brahmā concludes that the transcendental body of the Personality of Godhead is not material but rather an eternal, spiritual form endowed with inconceivable mystic potencies. In other words, Lord Brahmā should not have challenged the Personality of Godhead, the Lord of all mystic power.

TEXT 16

अत्रैव मायाधमनावतारे
ह्यस्य प्रपञ्चस्य बहिः स्फुटस्य
कृत्स्नस्य चान्तर्जठरे जनन्या
मायात्वमेव प्रकटीकृतं ते

*atraiva māyā-dhamanāvatāre
hy asya prapañcasya bahiḥ sphuṭasya
kṛtsnasya cāntar jaṭhare jananyā
māyātvam eva prakṛtī-kṛtaṁ te*

SYNONYMS

atra—in this; *eva*—indeed; *māyā-dhamana*—O subduer of Māyā; *avatāre*—in the incarnation; *hi*—certainly; *asya*—of this; *prapañcasya*—created material manifestation; *bahiḥ*—externally; *sphuṭasya*—which is visible; *kṛtsnasya*—entire; *ca*—and; *antaḥ*—within; *jaṭhare*—Your abdomen; *jananyāḥ*—unto Your mother; *māyātvam*—Your bewildering potency; *eva*—indeed; *prakaṭī-kṛtam*—has been demonstrated; *te*—by You.

TRANSLATION

My dear Lord, in this incarnation You have proved that You are the supreme controller of Māyā. Although You are now within this universe, the whole universal creation is within Your transcendental body—a fact You demonstrated by exhibiting the universe within Your abdomen before Your mother, Yaśodā.

PURPORT

Lord Brahmā here describes the inconceivable spiritual potency of the Lord. We may find a pot within a house, but we can hardly expect to find the house within the same pot. By the Lord's spiritual potency, however, He can appear within this universe and simultaneously exhibit all the universes within His body. One may argue that since the universes seen by mother Yaśodā within Lord Kṛṣṇa's abdomen were within the Lord's body, they are different from the illusory material universes manifest externally. Here Lord Brahmā refutes that argument, however. Lord Kṛṣṇa is *māyā-dhamana*, the supreme controller of illusion. By the Lord's own supreme mystic potency, He can bewilder even illusion herself, and thus the Lord actually exhibited all the material universes within His body. This is *māyātvam*, the supreme bewildering potency of the Personality of Godhead.

TEXT 17

यस्य कुक्षाविदं सर्वं
सात्मं भाति यथा तथा
तत्त्वय्यपीह तत्सर्वं
किमिदं मायया विना

*yasya kukṣāv idam sarvaṁ
sātmam bhāti yathā tathā
tat tvayy apīha tat sarvaṁ
kim idam māyayā vinā*

SYNONYMS

yasya—of whom; *kukṣau*—within the abdomen; *idam*—this cosmic manifestation; *sarvam*—all; *sa-ātmam*—including Yourself; *bhāti*—is manifested; *yathā*—as; *tathā*—so; *tat*—that; *tvayi*—within You; *api*—although; *iha*—here externally; *tat*—that cosmic manifestation; *sarvam*—whole; *kim*—what; *idam*—this; *māyayā*—the influence of Your inconceivable energy; *vinā*—without.

TRANSLATION

Just as this entire universe, including You, was exhibited within Your abdomen, so it is now manifested here externally in the same exact form. How could such things happen unless arranged by Your inconceivable energy?

PURPORT

Śrīla Prabhupāda comments on this verse as follows in *Kṛṣṇa, the Supreme Personality of Godhead*: "Lord Brahmā stressed herein that without accepting the inconceivable energy of the Supreme Personality of Godhead, one cannot explain things as they are."

TEXT 18

अद्यैव त्वदृतेऽस्य किं मम न ते मायात्वमादर्शितम्
एकोऽसि प्रथमं ततो ब्रजसुहृद्वत्साः समस्ता अपि
तावन्तोऽसि चतुर्भुजास्तदखिलैः साकं मयोपासितास्
तावन्त्येव जगन्त्यभूस्तदमितं ब्रह्माद्वयं शिष्यते

*adyaiva tvad ṛte 'sya kiṁ mama na te māyātvam ādarśitam
eko 'si prathamam tato vraja-suhṛd-vatsāḥ samastā api
tāvanto 'si catur-bhujās tad akhilaiḥ sākam mayopāsītās
tāvanty eva jaganty abhūs tad amitam brahmādvayaṁ śiṣyate*

SYNONYMS

adya—today; *eva*—just; *tvad ṛte*—apart from You; *asya*—of this universe; *kiṁ*—what; *mama*—to me; *na*—not; *te*—by You; *māyātvam*—the basis in Your inconceivable potency; *ādarśitam*—shown; *ekaḥ*—alone; *asi*—You are; *prathamam*—first of all; *tataḥ*—then; *vraja-suhṛt*—Your cowherd boyfriends of Vṛndāvana; *vatsāḥ*—and the calves; *samastāḥ*—all; *api*—even; *tāvantaḥ*—of the same number; *asi*—You became; *catur-bhujāḥ*—four-handed forms of Lord Viṣṇu; *tat*—then; *akhilaiḥ*—by all; *sākam*—together with; *mayā*—myself; *upāsītāḥ*—being worshiped; *tāvanti*—of the same number; *eva*—also; *jaganti*—universes; *abhūḥ*—You became; *tat*—then; *amitam*—the unlimited; *brahma*—Absolute Truth; *advayaṁ*—one without a second; *śiṣyate*—You now remain.

TRANSLATION

Have You not shown me today that both You Yourself and everything within this creation are manifestations of Your inconceivable potency? First

You appeared alone, and then You manifested Yourself as all of Vṛndāvana's calves and cowherd boys, Your friends. Next You appeared as an equal number of four-handed Viṣṇu forms, who were worshiped by all living beings, including me, and after that You appeared as an equal number of complete universes. Finally, You have now returned to Your unlimited form as the Supreme Absolute Truth, one without a second.

PURPORT

As stated in the Vedic literature, *sarvaṁ khalv idaṁ brahma*: everything that exists is an expansion of the Supreme Personality of Godhead. Thus everything is ultimately part and parcel of the Lord's spiritual existence. By Lord Kṛṣṇa's causeless mercy, Lord Brahmā personally experienced that all existence, being the potency of God, is nondifferent from Him.

TEXT 19

अजानतां त्वत्पदवीमनात्मन्य्
आत्मात्मना भासि वितत्य मायाम्
सृष्टाविवाहं जगतो विधान
इव त्वमेषोऽन्त इव त्रिनेत्रः

*ajānatām tvat-padavīm anātmany
ātmātmanā bhāsi vitatya māyām
sṛṣṭāv ivāhaṁ jagato vidhāna
iva tvam eṣo 'nta iva trinetraḥ*

SYNONYMS

ajānatām—to persons who are in ignorance; *tvat-padavīm*—of Your transcendental position; *anātmāni*—in the material energy; *ātmā*—Yourself;

ātmanā—by Yourself; *bhāsi*—appear; *vitatya*—expanding; *māyām*—Your inconceivable energy; *sṛṣṭau*—in the matter of creation; *iva*—as if; *aham*—I, *Brahmā*; *jagataḥ*—of the universe; *vidhāne*—in the maintenance; *iva*—as if; *tvam eṣaḥ*—Yourself; *ante*—in the annihilation; *iva*—as if; *tri-netraḥ*—Lord Śiva.

TRANSLATION

To persons ignorant of Your actual transcendental position, You appear as part of the material world, manifesting Yourself by the expansion of Your inconceivable energy. Thus for the creation of the universe You appear as me [*Brahmā*], for its maintenance You appear as Yourself [*Viṣṇu*], and for its annihilation You appear as Lord Trinetra [*Śiva*].

PURPORT

Although the impersonal Māyāvādī philosophers think that the demigods are illusory, Lord *Brahmā*, Lord *Śiva* and Lord *Viṣṇu* are stated here to be expansions of the Supreme Personality of Godhead and are thus real. Indeed, they are the extraordinarily powerful controllers of the universe. The ultimate truth is a supreme and beautiful person, and thus throughout the creation of God we will always find the personal touch.

TEXT 20

सुरेष्णुषिष्वीश तथैव नृष्वपि
तिर्यक्षु यादःस्वपि तेऽजनस्य
जन्मासतां दुर्मदनिग्रहाय
प्रभो विधातः सद्नुग्रहाय च

*sureṣu ṛṣiṣu īśa tathaiva nṛṣu api
tiryakṣu yādaḥsu api te 'janasya
janmāsatām durmada-nigrahāya
prabho vidhātaḥ sad-anugrahāya ca*

SYNONYMS

sureṣu—among the demigods; *ṛṣiṣu*—among the great sages; *īśa*—O Lord; *tathā*—as well as; *eva*—indeed; *nṛṣu*—among the human beings; *api*—and; *tiryakṣu*—among animals; *yādaḥsu*—among aquatics; *api*—also; *te*—of You; *ajanasya*—who never takes material birth; *janma*—the birth; *asatām*—of the nondevotees; *durmada*—the false pride; *nigrahāya*—for the purpose of subduing; *prabho*—O master; *vidhātaḥ*—O creator; *sat*—to the faithful devotees; *anugrahāya*—for the purpose of showing mercy; *ca*—and.

TRANSLATION

O Lord, O supreme creator and master, You have no material birth, yet to defeat the false pride of the faithless demons and show mercy to Your saintly devotees, You take birth among the demigods, sages, human beings, animals and even the aquatics.

PURPORT

Among the demigods Lord Kṛṣṇa appears in such forms as Vāmanadeva, among the sages as Paraśurāma, among human beings as Lord Kṛṣṇa Himself and as Lord Rāmacandra, and among animals as the boar incarnation. Lord Kṛṣṇa appears among the aquatics as Matsya, the gigantic fish. Indeed, the plenary expansions of the Supreme Personality of Godhead are innumerable, as the Lord relentlessly comes down within the universes to smash the false pride of the atheists and show mercy to the saintly devotees.

In another sense, the Lord never appears, since He exists eternally. His

appearance is like that of the sun, which is always present in the sky but which periodically appears to our vision.

TEXT 21

को वेत्ति भूमन् भगवन् परात्मन्
योगेश्वरोतीर्भवतस्त्रिलोक्याम्
क्व वा कथं वा कति वा कदेति
विस्तारयन् क्रीडसि योगमायाम्

*ko vetti bhūman bhagavan parātman
yogeśvarotīr bhavatas tri-lokyām
kva vā katham vā kati vā kadeti
vistārayan krīḍasi yoga-māyām*

SYNONYMS

kaḥ—who; *vetti*—knows; *bhūman*—O supreme great one; *bhagavan*—O Supreme Personality of Godhead; *para-ātman*—O Supreme Soul; *yoga-īśvara*—O master of mystic power; *ūtīḥ*—the pastimes; *bhavataḥ*—of Your Lordship; *tri-lokyām*—in the three worlds; *kva*—where; *vā*—or; *katham*—how; *vā*—or; *kati*—how many; *vā*—or; *kadā*—when; *iti*—thus; *vistārayan*—expanding; *krīḍasi*—You play; *yoga-māyām*—Your spiritual energy.

TRANSLATION

O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing

Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.

PURPORT

Brahmā previously stated that Lord Kṛṣṇa incarnates among the demigods, human beings, animals, fish and so on. This does not mean, however, that the Lord is degraded by His incarnations. As Brahmā clarifies here, no conditioned soul can understand the transcendental nature of the Lord's activities, which He enacts through His spiritual potency. Although the Lord is *bhūman*, the supremely great one, He is still Bhagavān, the supremely beautiful personality exhibiting pastimes of love in His own abode. At the same time He is Paramātmā, the all-pervading Supersoul, who witnesses and sanctions all the activities of conditioned souls. The Lord's multiple identity is explained by the term *yogeśvara*. The Absolute Truth is the master of all mystic potencies, and although He is one and supreme, He manifests His greatness and opulence in many different ways.

Such elevated spiritual matters can hardly be understood by foolish persons primitively identifying themselves with the insignificant material body. These conditioned souls, such as atheistic scientists, consider their own puffed-up intelligence supreme. Gullibly placing their firm faith in material illusion, they are captured by the modes of nature and driven far away from knowledge of God.

TEXT 22

तस्मादिदं जगदशेषमसत्स्वरूपं
स्वप्नाभमस्तधिषणं पुरुदुःखदुःखम्
त्वय्येव नित्यसुखबोधतनावनन्ते

मायात उद्यदपि यत्सदिवावभाति

*tasmād idam jagad aśeṣam asat-svarūpaṁ
svapnābham asta-dhīṣaṇam puru-duḥkha-duḥkham
tvayy eva nitya-sukha-bodha-tanāv anante
māyāta udyad api yat sad ivāvabhāti*

SYNONYMS

tasmāt—therefore; *idam*—this; *jagat*—cosmic manifestation; *aśeṣam*—entire; *asat-svarūpaṁ*—whose existence is unreal in the sense of temporary; *svapna-ābham*—like a dream; *asta-dhīṣaṇam*—wherein awareness becomes covered over; *puru-duḥkha-duḥkham*—full of repeated miseries; *tvayi*—within You; *eva*—indeed; *nitya*—eternal; *sukha*—happy; *bodha*—conscious; *tanau*—whose personal appearances; *anante*—who is unlimited; *māyātaḥ*—by the illusory energy; *udyat*—coming forth; *api*—although; *yat*—which; *sat*—real; *iva*—as if; *avabhāti*—appears.

TRANSLATION

Therefore this entire universe, which like a dream is by nature unreal, nevertheless appears real, and thus it covers one's consciousness and assails one with repeated miseries. This universe appears real because it is manifested by the potency of illusion emanating from You, whose unlimited transcendental forms are full of eternal happiness and knowledge.

PURPORT

As an object of enjoyment or a permanent residence for the conditioned souls, the material universe is certainly illusion, nothing more than a dream. One may give the analogy that the vision of abundant water in a desert is no more than a dream, although real water exists elsewhere. Similarly, the vision

of home, happiness and reality within matter is certainly no better than a foolish dream in which repeated miseries appear.

In another sense, however, the universe is real. In his commentary on *Vedānta-sūtra*, Śrīla Madhvācārya has confirmed this by quoting the following statement from the Vedic *śruti-mantras*: *satyaṁ hy evedaṁ viśvam asṛjata*. "This universe, created by the Lord, is real." The perfect authority of the *Vedas* thus certifies this universe to be real; nevertheless, because our knowledge is stolen by illusion (as indicated here by the words *asta-dhiṣaṇam*), we cannot properly understand this universe or the Supreme Lord who has created it. As the expansion of Lord Kṛṣṇa, the universe is real and is meant for being engaged in His service. One who accepts the kingdom of God as home, the Lord Himself as the object of love, and the material universe as paraphernalia for being engaged in the Lord's service dwells within eternal reality wherever he may go within the material and spiritual worlds.

TEXT 23

एकस्त्वमात्मा पुरुषः पुराणः
सत्यः स्वयंज्योतिरनन्त आद्यः
नित्योऽक्षरोऽजस्रसुखो निरञ्जनः
पूर्णाद्वयो मुक्त उपाधितोऽमृतः

*ekas tvam ātmā puruṣaḥ purāṇaḥ
satyaḥ svayaṁ-jyotir ananta ādyaḥ
nityo 'kṣaro 'jasra-sukho nirañjanaḥ
pūrṇādvayo mukta upādhito 'mṛtaḥ*

SYNONYMS

ekaḥ—one; *tvam*—You; *ātmā*—the Supreme Soul; *puruṣaḥ*—the Supreme

Person; *purāṇaḥ*—the oldest; *satyaḥ*—the Absolute Truth; *svayam-jyotiḥ*—self-manifested; *anantaḥ*—without end; *ādyāḥ*—without beginning; *nityāḥ*—eternal; *akṣaraḥ*—indestructible; *ajasra-sukhaḥ*—whose happiness cannot be obstructed; *nirañjanaḥ*—devoid of contamination; *pūrṇa*—complete; *advayaḥ*—without a second; *muktaḥ*—free; *upādhiḥ*—from all material designations; *amṛtaḥ*—deathless.

TRANSLATION

You are the one Supreme Soul, the primeval Supreme Personality, the Absolute Truth—self-manifested, endless and beginningless. You are eternal and infallible, perfect and complete, without any rival and free from all material designations. Your happiness can never be obstructed, nor have You any connection with material contamination. Indeed, You are the indestructible nectar of immortality.

PURPORT

Śrīla Śrīdhara Svāmī explains how the various terms of this verse demonstrate that the transcendental body of Lord Kṛṣṇa is free from the characteristics of material bodies. All material bodies go through six phases: birth, growth, maturity, reproduction, decline and destruction. But Lord Kṛṣṇa does not take material birth, since He is the original reality, a fact clearly indicated here by the word *adya*, "original." We take our material birth within a particular material atmosphere, in material bodies that are amalgamations of various material elements. Since Lord Kṛṣṇa existed long before the creation of any material atmosphere or element, there is no question of material birth for His transcendental body.

Similarly, the word *pūrṇa*, meaning "full and complete," refutes the concept that Lord Kṛṣṇa could grow, since He is ever-existing in fullness. When one's material body becomes mature, one can no longer enjoy as in youth; but the words *ajasra-sukha*, "enjoying unobstructed happiness," indicate that Lord

Kṛṣṇa's body never reaches so-called middle age, since it is always full of spiritual youthful bliss. The word *akṣara*, "undiminishing," refutes the possibility that Lord Kṛṣṇa's body grows old or declines, and the word *amṛta*, "immortal" negates the possibility of death.

In other words, Lord Kṛṣṇa's transcendental body is free from the transformations of material bodies. The Lord does, however, create innumerable worlds and expand Himself as innumerable living entities. But the Lord's so-called reproduction is completely spiritual and does not take place at a certain phase of bodily existence; rather, it constitutes the Lord's eternal proclivity to expand His spiritual bliss and glories.

As the Lord states in *śruti*, *pūrvam evāham ihāsam*: "I alone existed in the beginning." Therefore here the Lord is called *puruṣaḥ purāṇaḥ*, "the primeval enjoyer." This original *puruṣa* expands Himself as the Supersoul and enters every living being. Still, He is ultimately the Absolute Truth, Kṛṣṇa, as stated in the *Gopāla-tāpanī Upaniṣad*: *yaḥ sākṣāt para-brahmeti govindam sac-cid-ānanda-vigrahaṁ vṛndāvana-sura-bhūruha-talāsīnam*. "The Absolute Truth Himself is Govinda, who has an eternal form of bliss and knowledge and who is sitting beneath the shady desire trees of Vṛndāvana." This Absolute Truth is beyond material ignorance and beyond even ordinary spiritual knowledge, as stated in the same *Gopāla-tāpanī śruti*: *vidyāvidyābhyām bhinnāḥ*. Thus, in many ways the supremacy of Lord Kṛṣṇa has been established in the Vedic literature, and it is here confirmed by Lord Brahmā himself.

TEXT 24

एवंविधं त्वां सकलात्मनामपि
स्वात्मानमात्मात्मतया विचक्षते
गुर्वर्कलब्धोपनिषत्सुचक्षुषा

ये ते तरन्तीव भवानृताम्बुधिम्

*evam-vidham tvām sakalātmanām api
svātmānam ātmāmatayā vicakṣate
gurv-arka-labdhopaniṣat-sucakṣuṣā
ye te tarantīva bhavānṛtāmbudhim*

SYNONYMS

evam-vidham—as thus described; *tvām*—You; *sakala*—of all; *ātmanām*—souls; *api*—indeed; *sva-ātmānam*—the very Soul; *ātma-ātmāmatayā*—as the Supersoul; *vicakṣate*—they see; *guru*—from the spiritual master; *arka*—who is like the sun; *labdha*—received; *upaniṣat*—of confidential knowledge; *su-cakṣuṣā*—by the perfect eye; *ye*—who; *te*—they; *taranti*—cross over; *iva*—easily; *bhava*—of material existence; *anṛta*—which is not real; *ambudhim*—the ocean.

TRANSLATION

Those who have received the clear vision of knowledge from the sunlike spiritual master can see You in this way, as the very Soul of all souls, the Supersoul of everyone's own self. Thus understanding Your original personality, they are able to cross over the ocean of illusory material existence.

PURPORT

As confirmed in the *Bhagavad-gītā* (4.9),

*janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities

does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

TEXT 25

आत्मानमेवात्मतयाविजानतां
तेनैव जातं निखिलं प्रपञ्चितम्
ज्ञानेन भूयोऽपि च तत्प्रलीयते
रज्ज्वामहेर्भोगभवाभवौ यथा

*ātmānam evātmatayāvijānatām
tenaiva jātam nikhilam prapañcitam
jñānena bhūyo 'pi ca tat pralīyate
rajjvām aher bhoga-bhavābhavau yathā*

SYNONYMS

ātmānam—Yourself; *eva*—indeed; *ātmatayā*—as the Supreme Soul; *avijānatām*—for those who do not understand; *tena*—by that; *eva*—alone; *jātam*—is generated; *nikhilam*—the entire; *prapañcitam*—material existence; *jñānena*—by knowledge; *bhūyaḥ api*—once again; *ca*—and; *tat*—that material existence; *pralīyate*—disappears; *rajjvām*—within a rope; *aheḥ*—of a snake; *bhoga*—of the body; *bhava-abhavau*—the apparent appearance and disappearance; *yathā*—just as.

TRANSLATION

A person who mistakes a rope for a snake becomes fearful, but he then gives up his fear upon realizing that the so-called snake does not exist. Similarly, for those who fail to recognize You as the Supreme Soul of all souls, the expansive

illusory material existence arises, but knowledge of You at once causes it to subside.

PURPORT

Those submerged in illusion see material existence as infinite, just as one who is submerged in water sees only water all around him. For example, material scientists and philosophers, submerged deep within the ocean of material illusion, imagine that material nature extends infinitely in all directions. In fact, the material creation is a finite ocean of ignorance in which foolish living entities, such as material scientists, are unceremoniously dunked by the order of the Supreme Personality of Godhead.

To be trapped in a world in which all things are born and die is certainly a fearful experience. Anyone trapped in a dark place naturally becomes fearful. Since material life is always covered by the darkness of ignorance, every conditioned soul is fearful. The material nature is not ultimate reality, and thus analysis of matter can never provide answers to ultimate questions. This dark, snakelike existence called material life immediately disappears as soon as one opens his eyes to the bright light of Kṛṣṇa consciousness.

TEXT 26

अज्ञानसंज्ञौ भवबन्धमोक्षौ
द्वौ नाम नान्यौ स्त ऋतज्ञभावात्
अजस्रचित्यात्मनि केवले परे
विचार्यमाणे तरणाविवाहनी

*ajñāna-samjñau bhava-bandha-mokṣau
dvau nāma nānyau sta ṛta-jñā-bhāvāt
ajasra-city ātmani kevale pare*

vicāryamāṇe taraṇāv ivāhanī

SYNONYMS

ajñāna—manifesting from ignorance; *saṁjñau*—which designations; *bhava-bandha*—bondage to material existence; *mokṣau*—and liberation; *dvau*—the two; *nāma*—indeed; *na*—not; *anyau*—separate; *staḥ*—are; *ṛta*—true; *jñā-bhāvāt*—from knowledge; *ajasra-citi*—whose awareness is unimpeded; *ātmani*—the spirit soul; *kevale*—who is separate from matter; *pare*—who is pure; *vicāryamāṇe*—when he is properly distinguished; *taraṇau*—within the sun; *iva*—just as; *ahanī*—day and night.

TRANSLATION

The conception of material bondage and the conception of liberation are both manifestations of ignorance. Being outside the scope of true knowledge, they cease to exist when one correctly understands that the pure spirit soul is distinct from matter and always fully conscious. At that time bondage and liberation no longer have any significance, just as day and night have no significance from the perspective of the sun.

PURPORT

Material bondage is illusion because the living entity actually has no real relationship with the material world. Because of false ego, the conditioned soul identifies himself with matter. Therefore so-called liberation is simply the giving up of an illusion rather than release from actual bondage. Yet even if we think that the suffering of material illusion is real and that liberation is thus a meaningful release from suffering, the mere absence of material existence is still insignificant compared to the achievement of factual spiritual life, which is the positive eternal reality opposed to the negative illusion of material life. Ultimately, Kṛṣṇa consciousness, or pure love of Godhead, is the only

significant, meaningful and permanent status for every living entity.

Since the darkness of night is caused by the absence of the sun, one would not experience night within the sun itself, nor would one experience individual days separated by nights. Similarly, within the pure living entity there is no material darkness and thus no experience of liberation from such darkness. When the conditioned soul comes to this platform of pure consciousness, he becomes fit to associate with the supreme pure, the Personality of Godhead Himself, in the Lord's own abode.

TEXT 27

त्वामात्मानं परं मत्वा
परमात्मानमेव च
आत्मा पुनर्बहिर्मृग्य
अहोऽज्ञजनताज्ञता

*tvām ātmānam param matvā
param ātmānam eva ca
ātmā punar bahir mṛgya
aho 'jñā-janatājñatā*

SYNONYMS

tvām—You; *ātmānam*—the real self; *param*—something else; *matvā*—thinking; *param*—something else; *ātmānam*—Yourself; *eva*—indeed; *ca*—also; *ātmā*—the Supreme Self; *punaḥ*—again; *bahiḥ*—outside; *mṛgyaḥ*—must be searched out; *aho*—oh; *ajñā*—ignorant; *janatā*—of persons; *ajñatā*—the ignorance.

TRANSLATION

Just see the foolishness of those ignorant persons who consider You to be some separated manifestation of illusion and who consider the self, which is actually You, to be something else, the material body. Such fools conclude that the supreme soul is to be searched for somewhere outside Your supreme personality.

PURPORT

Lord Brahmā is amazed at the gross ignorance of conditioned souls who consider Lord Kṛṣṇa's supreme spiritual body to be material. Ignorant of the spiritual form of the Lord, such persons also consider their own material bodies to be the self, and therefore they conclude that spiritual reality is to be found somewhere beyond the supreme personality of Lord Kṛṣṇa. Sometimes such fools consider Lord Kṛṣṇa to be one of many individual souls who together constitute a single impersonal spiritual entity. Unfortunately, such speculators are not inclined to hear from the Lord Himself or from the Lord's authorized representatives, such as Lord Brahmā. Because they whimsically speculate on the nature of the Supreme, their ultimate result is confusion and ignorance, which they euphemistically describe as "the mystery of life."

TEXT 28

अन्तर्भवेऽनन्त भवन्तमेव
ह्यतत्त्यजन्तो मृगयन्ति सन्तः
असन्तमप्यन्त्यहिमन्तरेण
सन्तं गुणं तं किमु यन्ति सन्तः

antar-bhave 'nanta bhavantam eva

*hy atat tyajanto mṛgayanti santaḥ
asantam apy anty ahim antareṇa
santam guṇam tam kim u yanti santaḥ*

SYNONYMS

antaḥ-bhave—within the body; *ananta*—O unlimited Lord; *bhavantam*—Yourself; *eva*—indeed; *hi*—certainly; *atat*—everything separate from You; *tyajantaḥ*—rejecting; *mṛgayanti*—search out; *santaḥ*—the saintly devotees; *asantam*—unreal; *api*—even; *anti*—present nearby; *ahim*—(the illusion of) a snake; *antareṇa*—without (negating); *santam*—real; *guṇam*—the rope; *tam*—that; *kim u*—whether; *yanti*—appreciate; *santaḥ*—persons who are spiritually situated.

TRANSLATION

O unlimited Lord, the saintly devotees seek You out within their own bodies by rejecting everything separate from You. Indeed, how can discriminating persons appreciate the real nature of a rope lying before them until they refute the illusion that it is a snake?

PURPORT

One may argue that a person should cultivate self-realization and at the same time pursue sense gratification for the material body. This proposition is herein refuted by the example of misidentifying a rope as a snake. One who mistakes a rope for a snake becomes fearful and thinks of the so-called snake. But upon discovering that the so-called snake is actually a rope, he experiences a different emotion—relief—and can then ignore the rope. Similarly, because we misunderstand the material body to be the self, we are experiencing many emotions in relation to the body. Upon discovering, however, that the body is simply a bag of material chemicals, we carefully note how this illusion was

created and then lose interest in the body. Discovering that we are actually an eternal soul within the body, we naturally focus our attention on that real self.

Those who are saintly and wise always cultivate Kṛṣṇa consciousness, spiritual knowledge, having transcended the foolish misidentification of the body as the self. Such Kṛṣṇa conscious persons go on to realize the Supreme Personality of Godhead, who dwells within the material body as the Supersoul—the witness and guide of every living entity. Realization of the Supersoul and the individual soul is so pleasing and satisfying that a self-realized person automatically gives up everything irrelevant to his spiritual advancement.

TEXT 29

अथापि ते देव पदाम्बुजद्वय-
प्रसादलेशानुगृहीत एव हि
जानाति तत्त्वं भगवन्महिम्नो
न चान्य एकोऽपि चिरं विचिन्वन्

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugrṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciram vicinvan*

SYNONYMS

atha—therefore; *api*—indeed; *te*—Your; *deva*—my Lord; *pada-ambuja-dvaya*—of the two lotus feet; *prasāda*—of the mercy; *leśa*—by only a trace; *anugrṛhītaḥ*—favored; *eva*—certainly; *hi*—indeed; *jānāti*—one knows; *tattvam*—the truth; *bhagavat*—of the Supreme Personality of Godhead; *mahimnaḥ*—of the greatness; *na*—never; *ca*—and; *anyaḥ*—another;

ekaḥ—one; *api*—although; *ciram*—for a long period; *vicinvan*—speculating.

TRANSLATION

My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the *Vedas* for many years.

PURPORT

This translation is quoted from Śrīla Prabhupāda's *Caitanya-caritāmṛta*, *Madhya-līla*, Chapter Six, Text 84.

Lord Kṛṣṇa is very eager to bestow His mercy upon the conditioned living beings, who are uselessly struggling with the Lord's illusory energy, *Māyā*. The conditioned soul struggles for happiness through sense gratification and for knowledge through mental speculation. Both processes ultimately bring him to a morose and hopeless condition. If the conditioned soul surrenders to the lotus feet of Lord Kṛṣṇa and thus acquires even a trace of His causeless mercy, the whole situation is changed, and the living entity can begin his real life of bliss and knowledge in Kṛṣṇa consciousness.

TEXT 30

तदस्तु मे नाथ स भूरिभागो
भवेऽत्र वान्यत्र तु वा तिरश्चाम्
येनाहमेकोऽपि भवञ्जनानां
भूत्वा निषेवे तव पादपल्लवम्

tad astu me nātha sa bhūri-bhāgo

*bhave 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam*

SYNONYMS

tat—therefore; *astu*—may it be; *me*—my; *nātha*—O master; *saḥ*—that; *bhūri-bhāgaḥ*—greatest good fortune; *bhave*—in the birth; *atra*—this; *vā*—or; *anyatra*—in some other birth; *tu*—indeed; *vā*—or; *tiraścām*—among the animals; *yena*—by which; *aham*—I; *ekaḥ*—one; *api*—even; *bhavat*—or Your; *janānām*—devotees; *bhūtvā*—becoming; *niṣeve*—I may fully engage in serving; *tava*—Your; *pāda-pallavam*—lotus feet.

TRANSLATION

My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahmā or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.

TEXT 31

अहोऽतिधन्या ब्रजगोरमण्यः
स्तन्यामृतं पीतमतीव ते मुदा
यासां विभो वत्सतरात्मजात्मना
यत्तृप्तयेऽद्यापि न चालमध्वराः

*aho 'ti-dhanyā vraja-go-ramaṇyaḥ
stanyāmṛtaṁ pītam atīva te mudā
yāsāṁ vibho vatsatarātma-jātmanā*

yat-tṛptaye 'dyāpi na cālam adhvarāḥ

SYNONYMS

aho—oh; *ati-dhanyāḥ*—most fortunate; *vraja*—of Vṛndāvana; *go*—the cows; *ramaṇyaḥ*—and the *gopīs*; *stanya*—the breast-milk; *amṛtam*—which is like nectar; *pītam*—has been drunk; *atīva*—fully; *te*—by You; *mudā*—with satisfaction; *yāsām*—of whom; *vibho*—O almighty Lord; *vatsatara-ātmaja-ātmanā*—in the form of the calves and the sons of the cowherd women; *yat*—whose; *tṛptaye*—for the satisfaction; *adya api*—even until now; *na*—not; *ca*—and; *alam*—sufficient; *adhvarāḥ*—the Vedic sacrifices.

TRANSLATION

O almighty Lord, how greatly fortunate are the cows and ladies of Vṛndāvana, the nectar of whose breast-milk You have happily drunk to Your full satisfaction, taking the form of their calves and children! All the Vedic sacrifices performed from time immemorial up to the present day have not given You as much satisfaction.

TEXT 32

अहो भाग्यमहो भाग्यं
नन्दगोपव्रजौकसाम्
यन्मित्रं परमानन्दं
पूर्णं ब्रह्म सनातनम्

*aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām*

*yan-mitram paramānandaṁ
pūrṇam brahma sanātanam*

SYNONYMS

aho—what great; *bhāgyam*—fortune; *aho*—what great; *bhāgyam*—fortune; *nanda*—of Mahārāja Nanda; *gopa*—of the other cowherd men; *vraja-okasām*—of the inhabitants of Vrajabhūmi; *yat*—of whom; *mitram*—the friend; *parama-ānandaṁ*—the supreme bliss; *pūrṇam*—complete; *brahma*—the Absolute Truth; *sanātanam*—eternal.

TRANSLATION

How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.

PURPORT

This translation is quoted from Śrīla Prabhupāda's *Caitanya-caritāmṛta*, *Madhya-līlā*, Chapter Six, Text 149.

TEXT 33

एषां तु भाग्यमहिमाच्युत तावदास्ताम्
एकादशैव हि वयं बत भूरिभागाः
एतद्धृषीकचषकैरसकृत्पिबामः
शर्वादयोऽङ्घ्र्युदजमध्वमृतासवं ते

eṣāṁ tu bhāgya-mahimācyuta tāvad āstām

*ekādaśaiiva hi vayaṁ bata bhūri-bhāgāḥ
etat-dhṛṣṭika-caṣakair asakṛt pibāmaḥ
śarvādayo 'ṅghri-udaja-madhv-amṛtāsavaṁ te*

SYNONYMS

eṣāṁ—of these (residents of Vṛndāvana); *tu*—however; *bhāgya*—of the good fortune; *mahimā*—the greatness; *acyuta*—O infallible Supreme Lord; *tāvat*—so much; *āstāṁ*—let it be; *ekādaśa*—the eleven; *eva hi*—indeed; *vayaṁ*—we; *bata*—oh; *bhūri-bhāgāḥ*—are most fortunate; *etat*—of these devotees; *dhṛṣṭika*—by the senses; *caṣakaiḥ*—(which are like) drinking cups; *asakṛt*—repeatedly; *pibāmaḥ*—we are drinking; *śarva-ādayaḥ*—Lord Śiva and the other chief demigods; *aṅghri-udaja*—of the lotus feet; *madhu*—the honey; *amṛta-āsavaṁ*—which is a nectarean, intoxicating beverage; *te*—of You.

TRANSLATION

Yet even though the extent of the good fortune of these residents of Vṛndāvana is inconceivable, we eleven presiding deities of the various senses, headed by Lord Śiva, are also most fortunate, because the senses of these devotees of Vṛndāvana are the cups through which we repeatedly drink the nectarean, intoxicating beverage of the honey of Your lotus feet.

TEXT 34

तद्भूरिभाग्यमिह जन्म किमप्यटव्यां
यद्भोक्तुलेऽपि कतमाङ्घ्रिरजोऽभिषेकम्
यज्जीवितं तु निखिलं भगवान्मुकुन्दस
त्वद्यापि यत्पदरजः श्रुतिमृग्यमेव

*tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamāṅghri-rajo-'bhiṣekam
yaj-jīvitam tu nikhilam bhagavān mukundas
tv adyāpi yat-pada-rajah śruti-mṛgyam eva*

SYNONYMS

tat—that; *bhūri-bhāgyam*—the greatest good fortune; *iha*—here; *janma*—the birth; *kim api*—any whatsoever; *aṭavyām*—in the forest (of Vṛndāvana); *yat*—which; *gokule*—in Gokula; *api*—even; *katama*—of any (of the devotees); *aṅghri*—of the feet; *rajah*—by the dust; *abhiṣekam*—bathing; *yat*—whose; *jīvitam*—life; *tu*—indeed; *nikhilam*—whole; *bhagavān*—the Supreme Personality of Godhead; *mukundaḥ*—Lord Mukunda; *tu*—but; *adya api*—even until now; *yat*—whose; *pāda-rajah*—dust of the feet; *śruti*—by the Vedas; *mṛgyam*—sought after; *eva*—certainly.

TRANSLATION

My greatest possible good fortune would be to take any birth whatever in this forest of Gokula and have my head bathed by the dust falling from the lotus feet of any of its residents. Their entire life and soul is the Supreme Personality of Godhead, Mukunda, the dust of whose lotus feet is still being searched for in the Vedic *mantras*.

PURPORT

This verse indicates that Lord Brahmā desires to take birth even as the smallest blade of grass in Vṛndāvana so that the holy residents of the Lord's abode may walk upon his head and bless him with the dust of their feet. Being realistic, Lord Brahmā does not aspire to directly achieve the dust of Lord Kṛṣṇa's feet; rather, he aspires for the mercy of the Lord's devotees. Śrīla Viśvanātha Cakravartī Ṭhākura explains that Brahmā is willing to take birth

even as a stone in a paved footpath in the Lord's abode. Since Brahmā is the creator of the entire universe, we can just imagine the glorious position of the residents of Vṛndāvana.

The Lord's devotees achieve their exalted position by unalloyed devotion and love. One cannot achieve such spiritual opulence by any puffed-up material process of personal improvement. In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda reveals the mind of Brahmā as follows: "But if I am not so fortunate as to take birth within the forest of Vṛndāvana, I beg to be allowed to take birth outside the immediate area of Vṛndāvana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet."

TEXT 35

एषां घोषनिवासिनामुत भवान् किं देव रातेति नश्
चेतो विश्वफलात्फलं त्वदपरं कुत्राप्ययन्मुह्यति
सद्वेषादिव पूतनापि सकुला त्वामेव देवापिता
यद्धामार्थसुहृत्प्रियात्मतनयप्राणाशयास्त्वत्कृते

*eṣāṁ ghoṣa-nivāsinām uta bhavān kiṁ deva rātetī naś
ceto viśva-phalāt phalaṁ tvad-aparaṁ kutrāpy ayan muhyati
sad-veṣād iva pūtanāpi sa-kulā tvām eva devāpitā
yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte*

SYNONYMS

eṣāṁ—to these; *ghoṣa-nivāsinām*—residents of the cowherd community; *uta*—indeed; *bhavān*—Your Lordship; *kiṁ*—what; *deva*—O Supreme Personality of Godhead; *rātā*—will give; *iti*—thinking thus; *naḥ*—our;

cetaḥ—mind; *viśva-phalāt*—than the supreme source of all benedictions; *phalam*—a reward; *tvat*—than You; *aparam*—other; *kutra api*—anywhere; *ayat*—considering; *muhyati*—becomes bewildered; *sat-veṣāt*—by disguising herself as a devotee; *iva*—indeed; *pūtanā*—the demoness Pūtanā; *api*—even; *sa-kulā*—along with her family members, Bakāsura and Aghāsura; *tvām*—You; *eva*—certainly; *deva*—O Lord; *āpitā*—was made to attain; *yat*—whose; *dhāma*—homes; *artha*—wealth; *suhṛt*—friends; *priya*—dear relatives; *ātma*—bodies; *tanaya*—children; *prāṇa*—life air; *āśayāḥ*—and minds; *tvat-kṛte*—dedicated to You.

TRANSLATION

My mind becomes bewildered just trying to think of what reward other than You could be found anywhere. You are the embodiment of all benedictions, which You bestow upon these residents of the cowherd community of Vṛndāvana. You have already arranged to give Yourself to Pūtanā and her family members in exchange for her disguising herself as a devotee. So what is left for You to give these devotees of Vṛndāvana, whose homes, wealth, friends, dear relations, bodies, children and very lives and hearts are all dedicated only to You?

TEXT 36

तावद्रागादयः स्तेनासु
तावत्कारागृहं गृहम्
तावन्मोहोऽङ्घ्रिनिगडो
यावत्कृष्ण न ते जनाः

tāvad rāgādayaḥ stenās
tāvat kārā-grham grham

tāvan moho 'n̄ghri-nigaḍo
yāvat kṛṣṇa na te janāḥ

SYNONYMS

tāvat—for that long; *rāga-ādayaḥ*—material attachment and so on; *stenāḥ*—thieves; *tāvat*—for that long; *kārā-gṛham*—a prison; *gṛham*—one's home; *tāvat*—for that long; *mohaḥ*—the bewilderment of family affection; *aṅghri*—upon their feet; *nigaḍaḥ*—shackles; *yāvat*—as long as; *kṛṣṇa*—O Lord Kṛṣṇa; *na*—do not become; *te*—Your (devotees); *janāḥ*—any persons.

TRANSLATION

My dear Lord Kṛṣṇa, until people become Your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles.

PURPORT

Apparently, the residents of Vṛndāvana, the abode of Lord Kṛṣṇa, are simple householders engaged in ordinary affairs such as herding cows, cooking, rearing children and performing religious ceremonies. However, all these activities are intensely engaged in the loving service of Lord Kṛṣṇa. The residents of Vṛndāvana perform all activities in pure Kṛṣṇa consciousness and thus exist on the most exalted platform of liberated life. Otherwise, the same activities performed without Kṛṣṇa consciousness constitute ordinary bondage to the material world.

Thus, one should not misunderstand the exalted position of the residents of Vṛndāvana, nor should one consider oneself highly religious simply because one performs ordinary domestic affairs very enthusiastically, but without Kṛṣṇa consciousness. By focusing our passionate attachment on our family and society, we are completely deviated from the progressive path of Kṛṣṇa

consciousness. Conversely, if we engage our family in the loving service of the Lord, our endeavors to maintain our family become part and parcel of our progressive spiritual duties.

In conclusion, by studying the extraordinary status of the residents of Vṛndāvana, we can see that the essential quality of their lives is pure Kṛṣṇa consciousness—the rendering of loving service to the Lord without a trace of material desire or mental speculation. Such loving service to the original Personality of Godhead immediately creates the atmosphere of Śrī Vṛndāvana-dhāma, the kingdom of God.

TEXT 37

प्रपञ्चं निष्प्रपञ्चोऽपि
विडम्बयसि भूतले
प्रपन्नजनतानन्द-
सन्दोहं प्रथितुं प्रभो

*prapañcam niṣprapañco 'pi
viḍambayasi bhū-tale
prapanna-janatānanda-
sandoham prathitum prabho*

SYNONYMS

prapañcam—that which is material; *niṣprapañcaḥ*—completely transcendental to material existence; *api*—although; *viḍambayasi*—You imitate; *bhū-tale*—on the surface of the earth; *prapanna*—who are surrendered; *janatā*—of people; *ānanda-sandoham*—the great variety of different kinds of ecstasies; *prathitum*—in order to spread; *prabho*—O master.

TRANSLATION

My dear master, although You have nothing to do with material existence, You come to this earth and imitate material life just to expand the varieties of ecstatic enjoyment for Your surrendered devotees.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura points out that just as a lamp does not seem to shine as brightly in sunlight as it does in the shade, or as a diamond does not seem as brilliant on a silver platter as it does on a plate of blue glass, the Lord's pastimes as Govinda do not seem as amazing in the transcendental abode of Vaikuṇṭha as they do within the material realm of Māyā. Lord Kṛṣṇa comes to the earth and acts toward His pure devotees exactly like a devoted son, boyfriend, husband, father, friend and so on, and within the darkness of material existence these brilliant, liberated pastimes give unlimited ecstasy to the surrendered devotees of the Lord.

In his *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda quotes Lord Brahmā as follows: "I can also understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity. You are so much obliged by their affection that You are here to enthuse them with more loving service by Your transcendental presence. "

TEXT 38

जानन्त एव जानन्तु
किं बहूक्त्या न मे प्रभो
मनसो वपुषो वाचो

वैभवं तव गोचरः

*jānanta eva jānantu
kim bahūktyā na me prabho
manaso vapuṣo vāco
vaibhavam tava go-caraḥ*

SYNONYMS

jānantaḥ—persons who think they are aware of Your unlimited potency; *eva*—certainly; *jānantu*—let them think like that; *kim*—what is the use; *bahu-uktyā*—with many words; *na*—not; *me*—my; *prabho*—O Lord; *manasaḥ*—of the mind; *vapuṣaḥ*—of the body; *vācaḥ*—of the words; *vaibhavam*—opulences; *tava*—Your; *go-caraḥ*—within the range.

TRANSLATION

There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.

PURPORT

This translation is quoted from Śrīla Prabhupāda's *Caitanya-caritāmṛta*, *Madhya-līla*, Chapter Twenty-one, Text 27.

TEXT 39

अनुजानीहि मां कृष्ण
सर्वं त्वं वेत्सि सर्वदृक्

त्वमेव जगतां नाथो जगदेतत्तवार्पितम्

*anujānīhi mām kṛṣṇa
sarvaṁ tvam vetsyi sarva-dṛk
tvam eva jagatām nātho
jagad etat tavārpitam*

SYNONYMS

anujānīhi—please give leave; *mām*—to me; *kṛṣṇa*—O Lord Kṛṣṇa; *sarvaṁ*—everything; *tvam*—You; *vetsyi*—know; *sarva-dṛk*—all-seeing; *tvam*—You; *eva*—alone; *jagatām*—of all the universes; *nāthaḥ*—the master; *jagat*—universe; *etat*—this; *tava*—to You; *arpitam*—is offered.

TRANSLATION

My dear Kṛṣṇa, I now humbly request permission to leave. Actually, You are the knower and seer of all things. Indeed, You are the Lord of all the universes, and yet I offer this one universe unto You.

PURPORT

In his *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda has quoted Lord Brahmā as follows: "My dear Lord, although You are the Supreme Lord of all creation, I sometimes falsely think that I am the master of this universe. I may be master of this universe, but there are innumerable universes, and there are also innumerable Brahmās who preside over these universes. But actually You are the master of them all. As the Supersoul in everyone's heart, You know everything. Please, therefore, accept me as Your surrendered servant. I hope that You will excuse me for disturbing You in Your pastimes with Your friends and calves. Now if You will kindly allow me, I will

immediately leave so You can enjoy Your friends and calves without my presence."

The words *sarvaṁ tvam vetsy sarva-dṛk* are very significant here. Lord Kṛṣṇa knows everything and sees everything, and therefore Lord Brahmā did not need to remain in Vṛndāvana to maintain his personal loving contact with the Lord. In fact, as the creator of the universe, Lord Brahmā was somewhat out of place in the simple, blissful atmosphere of Vṛndāvana, where Lord Kṛṣṇa was exhibiting His supreme opulences in herding cows, enjoying picnics, playing games and so on.

Upon seeing the intense love the residents of Vṛndāvana had for Lord Kṛṣṇa, Brahmā felt unqualified to remain there. He was not eager to give up the Lord's association, but he felt it better to return to his personal devotional service in Brahmaloḥa. Somewhat embarrassed and unhappy over his foolish attempt at bewildering the Lord, Brahmā preferred to resume his transcendental loving service rather than try to enjoy the Lord's presence.

TEXT 40

श्रीकृष्ण वृष्णिकुलपुष्करजोषदायिन्
क्ष्मानिर्जरद्विजपशूदधिवृद्धिकारिन्
उद्धर्मशर्वरहर क्षितिराक्षसध्रुग
आकल्पमार्कमर्हन् भगवन्नमस्ते

śrī-kṛṣṇa vṛṣṇi-kula-puṣkara-joṣa-dāyin
kṣmā-nirjara-dvija-paśūdadhi-vṛddhi-kārin
uddharma-śārvara-hara kṣiti-rākṣasa-dhruḡ
ā-kalpam ārkam arhan bhagavan namas te

SYNONYMS

śrī-kṛṣṇa—O Lord Kṛṣṇa; *vṛṣṇi-kula*—of the Yadu dynasty; *puṣkara*—to the lotus; *joṣa*—pleasure; *dāyin*—O You who bestow; *kṣmā*—of the earth; *nirjara*—the demigods; *dviija*—the *brāhmaṇas*; *paśu*—and of the animals; *udadhi*—of the great oceans; *vṛddhi*—the increase; *kārin*—O You who cause; *uddharma*—of atheistic principles; *śārvara*—of the darkness; *hara*—O dispeller; *kṣiti*—upon the earth; *rākṣasa*—of the demons; *dhruk*—the opponent; *ā-kalpam*—until the end of the universe; *ā-arkam*—as long as the sun shines; *arhan*—O supremely worshipable Deity; *bhagavan*—O Supreme Personality of Godhead; *namaḥ*—I offer my respectful obeisances; *te*—unto You.

TRANSLATION

My dear Śrī Kṛṣṇa, You bestow happiness upon the lotuslike Vṛṣṇi dynasty and expand the great oceans consisting of the earth, the demigods, the *brāhmaëas* and the cows. You dispel the dense darkness of irreligion and oppose the demons who have appeared on this earth. O Supreme Personality of Godhead, as long as this universe exists and as long as the sun shines, I will offer my obeisances unto You.

PURPORT

According to Śrīla Sanātana Gosvāmī, Lord Brahmā is here engaged in the ecstasy of *nāma-saṅkīrtana*, glorifying various holy names of Lord Kṛṣṇa that indicate His variegated pastimes. Lord Kṛṣṇa expertly suppressed the demoniac population of the earth, which became unbearable with the advent of demoniac politicians like Kāṁsa, Jarāsandha and Śiśupāla. Similarly, in modern society there are many so-called God-fearing people who are actually attracted to demoniac existence. Such persons become enlivened with the setting of the sun and go out in the darkness to enjoy life in restaurants, nightclubs, discotheques, hotels and so on, which are all simply meant for illicit sex, intoxication, gambling and meat-eating. Then there are those who

openly defy God and His laws, declaring themselves atheists and demons. Both the covert and the overt enemies of the Lord constitute an unholy burden for the earth, and Lord Kṛṣṇa descends to expertly remove this burden.

Here Lord Brahmā indirectly states that Lord Kṛṣṇa should remove Brahmā's own subtle atheism, which had led him to try to exert illusory power over Lord Kṛṣṇa. According to Śrīla Viśvanātha Cakravartī Ṭhākura, Lord Brahmā, in his shame, felt himself to be like a *brahma-rākṣasa* from Satyaloka who had come to the earth to disturb Lord Kṛṣṇa and His intimate friends and calves. Brahmā is lamenting that although Lord Kṛṣṇa is most exalted, the Lord of all lords, because He had appeared before Brahmā in such a simple and innocent feature—decorated with a stick, a conchshell, ornaments, red clay, a peacock feather and so on, and sporting with His cowherd boyfriends—Brahmā dared to challenge Him. Concerning Brahmā's prayers, of which this verse is the conclusion, Śrīla Viśvanātha Cakravartī Ṭhākura states, "May these prayers of Brahmā, which take away all doubts and broadcast all the definitive conclusions of devotional service, become the expert craftsmanship of the foundation of my consciousness."

TEXT 41

श्रीशुक उवाच
इत्यभिष्टूय भूमानं
त्रिः परिक्रम्य पादयोः
नत्वाभीष्टं जगद्धाता
स्वधाम प्रत्यपद्यत

śrī-śuka uvāca
ity abhiṣṭūya bhūmānam
triḥ parikramya pādayoḥ

*natvābhīṣṭaṁ jagad-dhātā
sva-dhāma pratyapadyata*

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *abhiṣṭūya*—offering praise; *bhūmānam*—to the unlimited Supreme Lord; *triḥ*—three times; *parikramya*—circumambulating; *pādayoḥ*—at His feet; *natvā*—bowing down; *abhīṣṭam*—desired; *jagat*—of the universe; *dhātā*—the creator; *sva-dhāma*—to his personal abode; *pratyapadyata*—returned.

TRANSLATION

Śukadeva Gosvāmī said: Having thus offered his prayers, Brahmā circumambulated his worshipable Lord, the unlimited Personality of Godhead, three times and then bowed down at His lotus feet. The appointed creator of the universe then returned to his own residence.

PURPORT

Although Lord Brahmā had prayed to take birth as a blade of grass in Vṛndāvana or even in the area surrounding Vṛndāvana, Lord Kṛṣṇa, by His silent response to Brahmā's prayers, indicated that Brahmā should return to his own abode. First Brahmā had to complete his personal devotional service of universal creation; then he could come to Vṛndāvana and get the mercy of the inhabitants there. In other words, a devotee should always be attentive to executing his personal devotional service properly. This is more important than trying to live in the Lord's abode.

TEXT 42

ततोऽनुज्ञाप्य भगवान्

स्वभुवं प्रागवस्थितान्
वत्सान् पुलिनमानिन्ये
यथापूर्वसखं स्वकम्

*tato 'nujñāpya bhagavān
sva-bhuvam prāg avasthitān
vatsān pulinam āninye
yathā-pūrva-sakham svakam*

SYNONYMS

tataḥ—then; *anujñāpya*—giving permission; *bhagavān*—the Supreme Lord; *sva-bhuvam*—to His own son (Brahmā); *prāk*—from before; *avasthitān*—situated; *vatsān*—the calves; *pulinam*—to the shore of the river; *āninye*—He brought; *yathā-pūrva*—just as before; *sakham*—where the friends were present; *svakam*—His own.

TRANSLATION

After granting His son Brahmā permission to leave, the Supreme Personality of Godhead took the calves, who were still where they had been a year earlier, and brought them to the riverbank, where He had been taking His meal and where His cowherd boyfriends remained just as before.

PURPORT

The word *sva-bhuvam*, "to His own son," indicates that Lord Kṛṣṇa forgave the offense Brahmā had committed and treated him with affection, as His son. It is stated in this verse that the original cowherd boyfriends and calves were situated just as before: near the bank of the Yamunā River and in the forest, respectively. Previously the calves had disappeared within the forest and Lord

Kṛṣṇa had gone to search for them. Not finding them, the Lord had returned to the riverbank to discuss the situation with His cowherd boyfriends, but they had also disappeared. Now the cows were once again in the forest and the boyfriends once again on the bank of the river, ready to take their lunch. According to Śrīla Sanātana Gosvāmī, the calves and boys remained in the forest and on the riverbank, respectively, for one full year. Lord Brahmā did not actually take them away to another place. By the Lord's omnipotent illusory energy, the *gopīs* and other residents of Vṛndāvana did not notice the calves and boys, nor did the calves and boys notice the passing of a year's time or feel any hunger, cold or thirst. All this was part of the pastime arranged by the Lord's illusory potency. Lord Brahmā thought, "I have kept all the boys and calves of Gokula sleeping on the bed of my mystic potency, and to this very day they have not risen. A similar number of boys and calves have been playing with Kṛṣṇa for one whole year, yet they are different from the ones illusioned by my mystic potency. Who are they? Where did they come from?"

Nothing is invisible to the Supreme Lord. Thus Lord Kṛṣṇa appeared to be searching for the calves and boys only to enact the dramatic pastime of bewildering Lord Brahmā. After Brahmā surrendered and offered prayers, Lord Kṛṣṇa returned to the original boys and calves, who appeared exactly as before, although their size had somewhat increased because of one year's growth.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, since Lord Kṛṣṇa was playing exactly like an innocent young cowherd boy in Vṛndāvana, after four-headed Brahmā offered his prayers the Lord maintained His role as a young cowherd boy and thus remained silent before Brahmā. Kṛṣṇa's silence indicates the following thoughts: "Where did this four-headed Brahmā come from? What is he doing? What are these words he keeps on speaking? I am busy looking for My calves. I am just a cowherd boy and do not understand all this." Lord Brahmā had considered Lord Kṛṣṇa an ordinary cowherd boy and had treated Him as such. After accepting Brahmā's prayers, Kṛṣṇa continued to play as a cowherd boy and thus did not answer the four-headed Brahmā.

Rather, Kṛṣṇa was more interested in rejoining His cowherd boyfriends for the picnic lunch on the bank of the Yamunā River.

TEXT 43

एकस्मिन्नपि यातेऽब्दे
प्राणेशं चान्तरात्मनः
कृष्णमायाहता राजन्
क्षणार्धं मेनिरेऽर्भकाः

*ekasminn api yāte 'bde
prāṇeśam cāntarātmanaḥ
kṛṣṇa-māyāhatā rājan
kṣaṇārdham menire 'rbhakāḥ*

SYNONYMS

ekasmin—one; *api*—although; *yāte*—having passed; *abde*—year; *prāṇa-īśam*—the Lord of their lives; *ca*—and; *antarā*—without; *ātmanaḥ*—of themselves; *kṛṣṇa*—of Lord Kṛṣṇa; *māyā*—by the illusory potency; *āhatāḥ*—covered; *rājan*—O King; *kṣaṇa-ardham*—half a moment; *menire*—they thought; *rbhakāḥ*—the boys.

TRANSLATION

O King, although the boys had passed an entire year apart from the Lord of their very lives, they had been covered by Lord Kṛṣṇa's illusory potency and thus considered that year merely half a moment.

TEXT 44

किं किं न विस्मरन्तीह
मायामोहितचेतसः
यन्मोहितं जगत्सर्वम्
अभीक्ष्णं विस्मृतात्मकम्

*kiṁ kiṁ na vismarantīha
māyā-mohita-cetasaḥ
yan-mohitaṁ jagat sarvam
abhīkṣṇaṁ vismṛtātmakam*

SYNONYMS

kim kim—what indeed; *na vismaranti*—persons do not forget; *iha*—in this world; *māyā-mohita*—bewildered by illusion; *cetasaḥ*—whose minds; *yat*—by which; *mohitam*—bewildered; *jagat*—the world; *sarvam*—entire; *abhīkṣṇam*—constantly; *vismṛta-ātmakam*—making one forget even one's own self.

TRANSLATION

What indeed is not forgotten by those whose minds are bewildered by the Lord's illusory potency? By that power of Māyā, this entire universe remains in perpetual bewilderment, and in this atmosphere of forgetfulness no one can understand his own identity.

PURPORT

It is clearly stated here that the entire universe is bewildered. Thus even great demigods like Indra and Brahmā are not exempt from the principle of forgetfulness. Since Lord Kṛṣṇa exercised His internal illusory potency over

His cowherd boyfriends and calves, it is not at all astonishing that for one year they could not remember their position. Indeed, by the Lord's external illusory potency the conditioned souls forget their existence not only for one year but for many billions and billions of years as they transmigrate throughout the kingdom of ignorance called the material world.

TEXT 45

ऊचुश्च सुहृदः कृष्णं
स्वागतं तेऽतिरंहसा
नैकोऽप्यभोजि कवल
एहीतः साधु भुज्यताम्

*ūcuś ca suhṛdaḥ kṛṣṇam
sv-āgatam te 'ti-ramhasā
naiko 'py abhoji kavala
ehītaḥ sādhu bhujyatām*

SYNONYMS

ūcuḥ—they spoke; *ca*—and; *suhṛdaḥ*—the friends; *kṛṣṇam*—to Lord Kṛṣṇa; *sv-āgatam*—have come all the way back; *te*—You; *ati-ramhasā*—very quickly; *na*—not; *ekaḥ*—one; *api*—even; *abhoji*—has been eaten; *kavalaḥ*—morsel; *ehi*—please come; *itaḥ*—here; *sādhu*—properly; *bhujyatām*—take Your meal.

TRANSLATION

The cowherd boyfriends said to Lord Kṛṣṇa: You have returned so quickly! We have not eaten even one morsel in Your absence. Please come here and take Your meal without distraction.

PURPORT

The words *sv-āgatam te 'ti-ramhasā* indicate that the cowherd boys were congratulating Lord Kṛṣṇa for having brought the calves back so quickly from the forest. Now Lord Kṛṣṇa's beloved friends urged Him to sit down properly and eat to His full satisfaction. According to Śrīla Prabhupāda's *Kṛṣṇa, the Supreme Personality of Godhead*, the cowherd boyfriends felt quite jubilant and were eager to eat with their dear friend, Kṛṣṇa.

TEXT 46

ततो हसन् हृषीकेशो
ऽभ्यवहृत्य सहाभकैः
दर्शयंश्चर्मजगरं
न्यवर्तत वनाद् व्रजम्

tato hasan hṛṣīkeśo
'bhyavahṛtya sahārbhakaiḥ
darśayaṁś carmājagaram
nyavartata vanād vrajam

SYNONYMS

tataḥ—then; *hasan*—smiling; *hṛṣīkeśaḥ*—Lord Kṛṣṇa, the master of everyone's senses; *abhyavahṛtya*—taking lunch; *saha*—along with; *arbhakaiḥ*—the cowherd boys; *darśayan*—showing; *carma*—the skin; *ājagaram*—of the python Aghāsura; *nyavartata*—He returned; *vanāt*—from the forest; *vrajam*—to the village of Vraja.

TRANSLATION

Then Lord Hṛṣīkeśa, smiling, finished His lunch in the company of His cowherd friends. While they were returning from the forest to their homes in Vraja, Lord Kṛṣṇa showed the cowherd boys the skin of the dead serpent Aghāsura.

TEXT 47

बर्हप्रसूनवनधातुविचित्रिताङ्गः
प्रोद्दामवेणुदलशृङ्गरवोत्सवाढ्यः
वत्सान् गृणन्ननुगगीतपवित्रकीर्तिर्
गोपीदृगुत्सवदृशिः प्रविवेश गोष्ठम्

*barha-prasūna-vana-dhātu-vicitritāṅgaḥ
proddāma-veṇu-dala-śṛṅga-ravotsavāḍhyaḥ
vatsān gṛṇann anuga-gīta-pavitra-kīrtir
gopī-dṛg-utsava-dṛśiḥ praviveśa goṣṭham*

SYNONYMS

barha—with peacock feathers; *prasūna*—flowers; *vana-dhātu*—and forest minerals; *vicitrita*—decorated; *āṅgaḥ*—His transcendental body; *proddāma*—great; *veṇu-dala*—a flute made from the branch of a bamboo tree; *śṛṅga*—of the buffalo horn; *rava*—by the resounding; *utsava*—with a festival; *āḍhyaḥ*—resplendent; *vatsān*—the calves; *gṛṇan*—calling; *anuga*—by His companions; *gīta*—sung; *pavitra*—purifying; *kīrtiḥ*—His glories; *gopī*—of the cowherd women; *dṛk*—for the eyes; *utsava*—a festival; *dṛśiḥ*—the vision of Him; *praviveśa*—He entered; *goṣṭham*—the cow pasture.

TRANSLATION

Lord Kṛṣṇa's transcendental body was decorated with peacock feathers and flowers and painted with forest minerals, and His bamboo flute loudly and festively resounded. As He called out to His calves by name, His cowherd boyfriends purified the whole world by chanting His glories. Thus Lord Kṛṣṇa entered the cow pasture of His father, Nanda Mahārāja, and the sight of His beauty at once produced a great festival for the eyes of all the cowherd women.

PURPORT

According to Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī Ṭhākura, the *gopīs* mentioned here are the elder cowherd ladies such as mother Yaśodā, who loved Kṛṣṇa with parental affection. Kṛṣṇa's cowherd boyfriends were so proud of Kṛṣṇa's wonderful activities that while entering the village they all sang His glories.

TEXT 48

अद्यानेन महाव्यालो
यशोदानन्दसूनुना
हतोऽविता वयं चास्माद्
इति बाला व्रजे जगुः

*adyānena mahā-vyālo
yaśodā-nanda-sūnunā
hato 'vitā vyaṁ cāsmād
iti bālā vraje jaguḥ*

SYNONYMS

adya—today; *anena*—by Him; *mahā-vyālaḥ*—a great serpent; *yaśodā*—of Yaśodā; *nanda*—and Mahārāja Nanda; *sūnunā*—by the son; *hataḥ*—has been killed; *avitāḥ*—have been saved; *vayam*—we; *ca*—and; *asmāt*—from that demon; *iti*—thus; *bālāḥ*—the boys; *vraje*—in Vṛndāvana; *jaguḥ*—sang.

TRANSLATION

As the cowherd boys reached the village of Vraja, they sang, "Today Kṛṣṇa saved us by killing a great serpent!" Some of the boys described Kṛṣṇa as the son of Yaśodā, and others as the son of Nanda Mahārāja.

PURPORT

Actually, Lord Kṛṣṇa had killed the demon Aghāsura one-year earlier, but the boys, bewildered by the mystic potency of Brahmā for one year, did not notice the time passing and thus thought that on that very day Lord Kṛṣṇa had killed the demon Aghāsura and was now returning home with them.

TEXT 49

श्रीराजोवाच
ब्रह्मन् परोद्भवे कृष्णे
इयान् प्रेमा कथं भवेत्
योऽभूतपूर्वस्तोकेषु
स्वोद्भवेष्वपि कथ्यताम्

śrī-rājovāca

*brahman parodbhave kṛṣṇe
iyān premā katham bhavet
yo 'bhūta-pūrvas tokeṣu
svodbhaveṣv api kathyatām*

SYNONYMS

śrī-rājā uvāca—the King said; *brahman*—O *brāhmaṇa*, Śukadeva; *para-udbhave*—for the offspring of another; *kṛṣṇe*—Lord Kṛṣṇa; *iyān*—so much; *premā*—love; *katham*—how; *bhavet*—can be; *yaḥ*—which; *abhūta-pūrvāḥ*—unprecedented; *tokeṣu*—for the children; *sva-udbhaveṣu*—their own offspring; *api*—even; *kathyatām*—please explain.

TRANSLATION

King Parīkṣit said: O *brāhmaṇa*, how could the cowherd women have developed for Kṛṣṇa, someone else's son, such unprecedented pure love-love they never felt even for their own children? Please explain this.

TEXT 50

श्रीशुक उवाच
सर्वेषामपि भूतानां
नृप स्वात्मैव वल्लभः
इतरेऽपत्यवित्ताद्यासु
तद्वल्लभतयैव हि

*śrī-śuka uvāca
sarveṣām api bhūtānām
nṛpa svātmaiva vallabhah*

*itare 'patya-vittādyās
tad-vallabhatayaiva hi*

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *sarveṣām*—for all; *api*—indeed; *bhūtānām*—created living beings; *nṛpa*—O King; *sva-ātmā*—one's own self; *eva*—certainly; *vallabhaḥ*—dearest; *itare*—others; *apatya*—children; *vitta*—wealth; *ādyāḥ*—and so on; *tat*—of that self; *vallabhatayā*—based on the dearness; *eva hi*—indeed.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, for every created being the dearest thing is certainly his own self. The dearness of everything else—children, wealth and so on—is due only to the dearness of the self.

PURPORT

Sometimes modern thinkers become puzzled when they study the psychology of moral behavior. Although every living entity is inclined toward self-preservation, as stated here, sometimes a person voluntarily sacrifices his own apparent interest through philanthropic or patriotic activities, such as giving his money for the benefit of others or giving his life for the national interest. Such so-called selfless behavior appears to contradict the principle of material self-centeredness and self-preservation.

As explained in this verse, however, a living entity serves his society, nation, family and so on only because these objects of affection represent the expanded concept of false ego. A patriot sees himself as a great servitor of a great nation, and thus he sacrifices his life to gratify his sense of egotism. Similarly, it is common knowledge that a man feels great pleasure by thinking that he is sacrificing everything to please his dear wife and children. A man

derives great egotistic pleasure by seeing himself as a selfless well-wisher of his so-called family and community. Thus, to gratify his proud sense of false ego, a man is prepared even to lay down his life. This apparently contradictory behavior is yet another demonstration of the bewilderment of material life, which has neither rhyme nor reason, being a manifestation of gross ignorance of the nonmaterial soul.

TEXT 51

तद्राजेन्द्र यथा स्नेहः
स्वस्वकात्मनि देहिनाम्
न तथा ममतालम्बि-
पुत्रवित्तगृहादिषु

*tad rājendra yathā snehaḥ
sva-svakātmani dehinām
na tathā mamatālambi-
putra-vitta-grhādiṣu*

SYNONYMS

tat—therefore; *rāja-indra*—O best of kings; *yathā*—as; *snehaḥ*—the affection; *sva-svaka*—of each individual; *ātmani*—for the self; *dehinām*—of the embodied beings; *na*—not; *tathā*—thus; *mamatā-ālambi*—for that which one identifies with as his possessions; *putra*—sons; *vitta*—wealth; *grha*—homes; *ādiṣu*—and so on.

TRANSLATION

For this reason, O best of kings, the embodied soul is self-centered: he is

more attached to his own body and self than to his so-called possessions like children, wealth and home.

PURPORT

It is now common practice all over the world for a mother to kill her own child within the womb if the birth of that child represents any inconvenience for her. Similarly, grown children eagerly place their elderly parents in lonely institutions rather than be inconvenienced by their presence at home. These and innumerable other examples prove that people in general are more attached to their own body and self, which represent "I-ness," than to their family and other possessions, which represent "my-ness." Although conditioned souls are very proud of their so-called love for society, family and so forth, in reality every conditioned soul is acting on the platform of gross or subtle selfishness.

TEXT 52

देहात्मवादिनां पुंसाम्
अपि राजन्यसत्तम
यथा देहः प्रियतमसु
तथा न ह्यनु ये च तम्

*dehātma-vādinām puṁsām
api rājanya-sattama
yathā dehaḥ priyatamas
tathā na hy anu ye ca tam*

SYNONYMS

deha-ātma-vādinām—who ascribe to the view that the body is the self;

pumsām—for persons; *api*—indeed; *rājanya-sat-tama*—O best of kings; *yathā*—as; *dehaḥ*—the body; *priya-tamaḥ*—most dear; *tathā*—thus; *na*—not; *hi*—certainly; *anu*—relative; *ye*—which things; *ca*—and; *tam*—to that.

TRANSLATION

Indeed, for persons who think the body is the self, O best of kings, those things whose importance lies only in their relationship to the body are never as dear as the body itself.

TEXT 53

देहोऽपि ममताभाक्चेत्
तर्ह्यसौ नात्मवत्प्रियः
यज्जीर्यत्यपि देहेऽस्मिन्
जीविताशा बलीयसी

*deho 'pi mamatā-bhāk cet
tarhy asau nātma-vat priyaḥ
yaj jīryaty api dehe 'smin
jīvitāśā balīyasī*

SYNONYMS

dehaḥ—the body; *api*—also; *mamatā*—of possessiveness; *bhāk*—the focus; *cet*—if; *tarhi*—then; *asau*—that body; *na*—not; *ātma-vat*—in the same way as the soul; *priyaḥ*—dear; *yaj*—because; *jīryati*—when it is growing old; *api*—even; *dehe*—the body; *asmin*—this; *jīvita-āśā*—the desire to remain living; *balīyasī*—very strong.

TRANSLATION

If a person comes to the stage of considering the body "mine" instead of "me," he will certainly not consider the body as dear as his own self. After all, even as the body is growing old and useless, one's desire to continue living remains strong.

PURPORT

The word *mamatā-bhāṅk* is very significant here. An ordinary, foolish person thinks, "I *am* this body." A more discriminating, intelligent person thinks, "This is *my* body." In the literature and folklore of ordinary people we find the common theme of an old, decrepit person dreaming of obtaining a new, young body. Thus, even ordinary persons pick up the notion of self-realization, instinctively understanding that it is possible for the soul to exist in many different bodies.

As the body of an intelligent person becomes old and useless, he strongly desires to live, even when he knows that his body cannot live much longer. This indicates he is gradually becoming aware that his self is more important than his body. Thus simply the desire for life can indirectly bring one to a preliminary understanding of self-realization. And in this case as well, one's basic attachment is to one's own self and not to that which supposedly belongs to oneself.

It may be pointed out that the entire discussion between King Parīkṣit and Śukadeva Gosvāmī regarding the dearness of one's own self is ultimately meant for broaching the subject of why the cows and cowherd ladies of Vṛndāvana considered Kṛṣṇa more dear than their own selves and certainly more dear than their own offspring. The discussion proceeds as follows.

TEXT 54

तस्मात्प्रियतमः स्वात्मा
सर्वेषामपि देहिनाम्
तदर्थमेव सकलं
जगदेतच्चराचरम्

*tasmāt priyatamaḥ svātmā
sarveṣām api dehinām
tat-artham eva sakalam
jagad etac carācaram*

SYNONYMS

tasmāt—therefore; *priya-tamaḥ*—most dear; *sva-ātmā*—one's own self; *sarveṣām*—for all; *api*—indeed; *dehinām*—embodied living beings; *tat-artham*—for the sake of it; *eva*—certainly; *sakalam*—all; *jagat*—the created universe; *etat*—this; *cara-acaram*—with its moving and nonmoving entities.

TRANSLATION

Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists.

PURPORT

The word *carācaram* indicates moving living entities, such as animals, and nonmoving living entities, such as trees. Or the word may also refer to moving possessions, such as one's family and pets, and nonmoving possessions, such as one's house and household paraphernalia.

TEXT 55

कृष्णमेनमवेहि त्वम्
आत्मानमखिलात्मनाम्
जगद्धिताय सोऽप्यत्र
देहीवाभाति मायया

*kṛṣṇam enam avehi tvam
ātmānam akhilātmanām
jagad-dhitāya so 'py atra
dehīvābhāti māyayā*

SYNONYMS

kṛṣṇam—Lord Kṛṣṇa, the Supreme Personality of Godhead; *enam*—this; *avehi*—just try to understand; *tvam*—you; *ātmānam*—the Soul; *akhila-ātmanām*—of all living entities; *jagad-dhitāya*—for the benefit of the whole universe; *saḥ*—He; *api*—certainly; *atra*—here; *dehī*—a human being; *iva*—like; *ābhāti*—appears; *māyayā*—by His internal potency.

TRANSLATION

You should know Kṛṣṇa to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency.

PURPORT

In the *Caitanya-caritāmṛta*, *Madhya-līla*, Chapter Twenty, Text 162, Śrīla Prabhupāda comments on this verse as follows: "Parīkṣit Mahārāja asked

Śukadeva Gosvāmī why Kṛṣṇa was so beloved by the residents of Vṛndāvana, who loved Him even more than their own offspring or life itself. At that time, Śukadeva Gosvāmī replied that everyone's *ātmā*, or soul, is very, very dear, especially to all living entities who have accepted material bodies. However, that *ātmā*, the spirit soul, is part and parcel of Kṛṣṇa. For this reason, Kṛṣṇa is very dear to every living entity. Everyone's body is very dear to oneself, and one wants to protect the body by all means because within the body the soul is living. Due to the intimate relationship between the soul and the body, the body is important and dear to everyone. Similarly, the soul, being part and parcel of Kṛṣṇa, the Supreme Lord, is very, very dear to all living entities. Unfortunately, the soul forgets his constitutional position and thinks he is only the body (*dehātma-buddhi*). Thus the soul is subjected to the rules and regulations of material nature. When a living entity, by his intelligence, reawakens his attraction for Kṛṣṇa, he can understand that he is not the body but part and parcel of Kṛṣṇa. Thus filled with knowledge, he no longer labors under attachment to the body and everything related to the body (*janasya moho 'yam ahaṁ mameti* [SB 5.5.8]). Material existence, wherein one thinks, 'I am the body, and this belongs to me,' is also illusory. One must redirect his attraction to Kṛṣṇa. *Śrīmad-Bhāgavatam* (1.2.7) states,

*vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam*

'By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.' "

TEXT 56

वस्तुतो जानतामत्र
कृष्णं स्थासु चरिष्णु च
भगवद्रूपमखिलं
नान्यद्वस्त्वह किञ्चन

*vastuto jānatām atra
kṛṣṇam sthāśnu carīṣṇu ca
bhagavad-rūpam akhilaṁ
nānyad vastv iha kiñcana*

SYNONYMS

vastutaḥ—in fact; *jānatām*—for those who understand; *atra*—in this world; *kṛṣṇam*—Lord Kṛṣṇa; *sthāśnu*—stationary; *carīṣṇu*—moving; *ca*—and; *bhagavat-rūpam*—the manifest forms of the Personality of Godhead; *akhilam*—everything; *na*—nothing; *anyat*—else; *vastu*—substance; *iha*—here; *kiñcana*—at all.

TRANSLATION

Those in this world who understand Lord Kṛṣṇa as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Kṛṣṇa.

PURPORT

Everything exists within Lord Kṛṣṇa, and Lord Kṛṣṇa exists within everything. Still, the order of progression is always from the energetic to the expanded energy. Lord Kṛṣṇa is the original identity, from whom all other identities emanate. He is the supreme energetic, from whom all categories and

dimensions of energy become manifest. Thus, our personal bodies, self, family, friends, nation, planet, universe and so on are all manifestations of the Supreme Lord, who expands Himself through His personal potencies. Lord Kṛṣṇa is certainly the supreme object of our love and attraction, and other objects, such as body, family and home, should be secondary objects of our affection. Moreover, a close analytic study of the actual situation will reveal that even the secondary objects of love are also manifestations of Lord Kṛṣṇa. The conclusion is that Lord Kṛṣṇa is our only friend and object of love.

In his *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda comments on this verse as follows: "Without being an expansion of Kṛṣṇa, nothing can be attractive. Whatever is attractive within the cosmic manifestation is due to Kṛṣṇa. Kṛṣṇa is therefore the reservoir of all pleasure. The active principle of everything is Kṛṣṇa, and highly elevated transcendentalists see everything in connection with Him. In the *Caitanya-caritāmṛta* it is stated that a *mahā-bhāgavata*, a highly advanced devotee, sees Kṛṣṇa as the active principle in all movable and immovable living entities. Therefore he sees everything within this cosmic manifestation in relation to Kṛṣṇa."

TEXT 57

सर्वेषामपि वस्तूनां
भावार्थो भवति स्थितः
तस्यापि भगवान् कृष्णः
किमतद्वस्तु रूप्यताम्

*sarveṣām api vastūnām
bhāvārtho bhavati sthitaḥ
tasyāpi bhagavān kṛṣṇaḥ
kim atad vastu rūpyatām*

SYNONYMS

sarveṣām—of all; *api*—indeed; *vastūnām*—entities; *bhāva-arthaḥ*—the original, unmanifested causal phase of material nature; *bhavati*—is; *sthitaḥ*—established; *tasya*—of that unmanifest nature; *api*—even; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇaḥ*—Lord Kṛṣṇa; *kim*—what; *atat*—separate from Him; *vastu*—thing; *rūpyatām*—may be ascertained.

TRANSLATION

The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Kṛṣṇa. What, then, could one ascertain to be separate from Him?

TEXT 58

समाश्रिता ये पदपल्लवप्लवं
महत्पदं पुण्ययशो मुरारेः
भवाम्बुधिर्वत्सपदं परं पदं
पदं पदं यद्विपदां न तेषाम्

samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padam padam yad vipadām na teṣām

SYNONYMS

samāśritāḥ—having taken shelter; *ye*—those who; *pada*—of the feet; *pallava*—like flower buds; *plavam*—which are a boat; *mahat*—of the total material creation, or of the great souls; *padam*—the shelter; *puṇya*—supremely pious; *yaśaḥ*—whose fame; *mura-areḥ*—of the enemy of the demon Mura; *bhava*—of the material existence; *ambudhiḥ*—the ocean; *vatsa-padam*—the hoof-print of a calf; *param padam*—the supreme abode, Vaikuṇṭha; *padam padam*—at every step; *yat*—where; *vipadām*—of material miseries; *na*—none; *teṣām*—for them.

TRANSLATION

For those who have accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoof-print. Their goal is *paraṁ padam*, Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step.

PURPORT

This translation is taken from Śrīla Prabhupāda's commentary on the *Bhagavad-gītā As It Is*, Chapter Two, Text 51.

According to Śrīla Śrīdhara Svāmī, this verse summarizes the knowledge presented in this section of the *Śrīmad-Bhāgavatam*. Lord Kṛṣṇa's lotus feet are described as *pallava*, flower buds, because they are most tender and of a pinkish hue. According to Śrīla Sanātana Gosvāmī, the word *pallava* also indicates that Lord Kṛṣṇa's lotus feet are just like desire trees, which can fulfill all the desires of the Lord's pure devotees. Even exalted devotees like Śrī Nārada, who are themselves the great shelter for the conditioned souls in this universe, personally take shelter of the lotus feet of Lord Śrī Kṛṣṇa. Thus it is natural that when Lord Kṛṣṇa manifested Himself as all the young boys and calves of Vṛndāvana, their parents were more attracted to them than previously. Lord Kṛṣṇa is the reservoir of all pleasure and, being all-attractive, the ultimate

object of everyone's love.

TEXT 59

एतत्ते सर्वमाख्यातं
यत्पृष्ठोऽहमिह त्वया
तत्कौमारे हरिकृतं
पौगण्डे परिकीर्तितम्

*etat te sarvam ākhyātam
yat pṛṣṭo 'ham iha tvayā
tat kaumāre hari-kṛtam
paugaṇḍe parikīrtitam*

SYNONYMS

etat—this; *te*—unto you; *sarvam*—all; *ākhyātam*—described; *yat*—which; *pṛṣṭaḥ*—requested; *aham*—I; *iha*—in this regard; *tvayā*—by you; *tat*—that; *kaumāre*—in His early childhood (up to the end of His fifth year); *hari-kṛtam*—performed by Lord Hari; *paugaṇḍe*—in later childhood (beginning with His sixth year); *parikīrtitam*—glorified.

TRANSLATION

Since you inquired from me, I have fully described to you those activities of Lord Hari that were performed in His fifth year but not celebrated until His sixth.

TEXT 60

एतत्सुहृद्भिश्चरितं मुरारेर
अघार्दनं शाद्वलजेमनं च
व्यक्तेतरद्रूपमजोर्वभिष्टवं
शृण्वन् गृणन्नेति नरोऽखिलार्थान्

*etat suhṛdbhiś caritaṁ murārer
aghārdanaṁ śādvala-jemaṇaṁ ca
vyaktetarad rūpaṁ ajorv-abhiṣṭavaṁ
śṛṇvan gṛṇann eti naro 'khilārthān*

SYNONYMS

etat—these; *suhṛdbhiḥ*—along with the cowherd friends; *caritaṁ*—pastimes; *murāreḥ*—of Lord Murāri; *agha-ardanaṁ*—the subduing of the demon Aghāśura; *śādvala*—on the grass in the forest; *jemaṇaṁ*—the taking of lunch; *ca*—and; *vyakta-itarat*—supramundane; *rūpaṁ*—the transcendental form of the Lord; *aja*—by Lord Brahmā; *uru*—elaborate; *abhiṣṭavaṁ*—the offering of prayers; *śṛṇvan*—hearing; *gṛṇan*—chanting; *eti*—attains; *naraḥ*—any person; *akhila-arthān*—all desirable things.

TRANSLATION

Any person who hears or chants these pastimes Lord Murāri performed with His cowherd friends—the killing of Aghāśura, the taking of lunch on the forest grass, the Lord's manifestation of transcendental forms, and the wonderful prayers offered by Lord Brahmā—is sure to achieve all his spiritual desires.

PURPORT

According to Śrīla Sanātana Gosvāmī, even one who is only *inclined* to hear and chant the pastimes of Lord Kṛṣṇa will achieve spiritual perfection.

Many devotees seriously engaged in propagating Kṛṣṇa consciousness are often so busy that they cannot chant and hear the pastimes of the Lord to their full satisfaction. However, simply by their intense desire to always chant and hear about Lord Kṛṣṇa, they will achieve spiritual perfection. Of course, as far as possible one should actually vibrate these transcendental pastimes of the Lord.

TEXT 61

एवं विहारैः कौमारैः
कौमारं जहतुर्व्रजे
निलायनैः सेतुबन्धैर्
मर्कटोत्प्लवनादिभिः

*evam vihāraiḥ kaumāraiḥ
kaumāram jahatur vraje
nilāyanaiḥ setu-bandhair
markaṭotplavanādibhiḥ*

SYNONYMS

evam—thus; *vihāraiḥ*—with pastimes; *kaumāraiḥ*—of boyhood; *kaumāram*—the childhood age up to five years; *jahatuḥ*—they passed; *vraje*—in the land of Vṛndāvana; *nilāyanaiḥ*—with sports of chasing about; *setu-bandhaiḥ*—with the building of bridges; *markaṭa-utplavana*—with the jumping around of monkeys; *ādibhiḥ*—and so on.

TRANSLATION

In this way the boys spent their childhood in the land of Vṛndāvana playing hide-and-go-seek, building play bridges, jumping about like monkeys and

engaging in many other such games.

PURPORT

According to Śrīla Sanātana Gosvāmī, the word *nilāyanaiḥ* refers to games such as hide-and-go-seek or cops and robbers. Sometimes the boys would jump around like the monkeys in Lord Rāmacandra's army and then enact the building of the bridge to Śrī Laṅkā by constructing play bridges in lakes or ponds. Sometimes the boys would imitate the pastime of churning the ocean of milk, and sometimes they would play catch with balls. We can find full pleasure in the spiritual world, with the simple condition that everything be performed in pure love of Godhead, Kṛṣṇa consciousness.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fourteenth Chapter of the
Śrīmad-Bhāgavatam, entitled "Brahmā's Prayers to Lord Kṛṣṇa."*

15. The Killing of Dhenuka, the Ass Demon

This chapter describes how Lord Balarāma and Lord Kṛṣṇa, while tending Their cows in the pastures of Vṛndāvana, killed Dhenukāsura, enabled the residents of Vṛndāvana to eat the fruits of the *tāla* trees and saved the young cowherds from Kāliya's poison.

Revealing Their boyhood (*pauganḍa*) phase of pastimes, Rāma and Kṛṣṇa were one day bringing the cows to pasture when They entered an attractive forest decorated with a clear lake. There They began playing forest sports along with Their friends. Pretending to tire, Lord Baladeva laid His head upon

the lap of a cowherd boy and rested as Lord Kṛṣṇa helped relieve His elder brother's fatigue by massaging His feet. Then Kṛṣṇa also placed His head on the lap of a cowherd boy to rest, and another cowherd boy massaged His feet. In this way Kṛṣṇa, Balarāma and Their cowherd friends enjoyed various pastimes.

During this play, Śrīdāmā, Subala, Stoka-kṛṣṇa and other cowherd boys described to Rāma and Kṛṣṇa a wicked and irrepressible demon named Dhenuka, who had assumed the form of a jackass and was living in the Tālavana forest near Govardhana Hill. This forest was full of many varieties of sweet fruits. But fearing this demon, no one dared try to relish the taste of those fruits, and thus someone had to kill the demon and all his associates. Lord Rāma and Lord Kṛṣṇa, hearing of the situation, set off for this forest to fulfill the desire of Their companions.

Arriving at the Tālavana, Lord Balarāma shook many fruits out of the palm trees, and as soon as He did so the jackass demon, Dhenuka, ran swiftly to attack Him. But Balarāma grabbed his hind legs with one hand, whirled him around and threw him into the top of a tree, thus slaying him. All of Dhenukāsura's friends, overcome by fury, then rushed to attack, but Rāma and Kṛṣṇa took hold of them one by one, swung them around and killed them, until the disturbance was finally finished. When Kṛṣṇa and Balarāma returned to the cowherd community, Yaśodā and Rohiṇī placed Them on their respective laps. They kissed Their faces, fed Them with finely prepared food and then put Them to bed.

Some days later Lord Kṛṣṇa went with His friends, but without His older brother, to the banks of the Kālindī in order to tend the cows. The cows and cowherd boys became very thirsty and drank some water from the Kālindī. But it had been contaminated with poison, and they all fell unconscious on the riverbank. Kṛṣṇa then brought them back to life by the merciful rain of His glance, and all of them, regaining their consciousness, appreciated His great mercy.

TEXT 1

श्रीशुक उवाच
ततश्च पौगण्डवयःश्रीतौ ब्रजे
बभूवतुस्तौ पशुपालसम्मतौ
गाश्चारयन्तौ सखिभिः समं पदैर्
वृन्दावनं पुण्यमतीव चक्रतुः

śrī-śuka uvāca
tataś ca paugaṇḍa-vayaḥ-śrītau vraje
babhūvatus tau paśu-pāla-sammatau
gāś cārayantau sakhibhiḥ samam padair
vṛndāvanam puṇyam atīva cakratuḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tataḥ*—then; *ca*—and; *paugaṇḍa vayaḥ*—the age of *paugaṇḍa* (years six to ten); *śrītau*—attaining; *vraje*—in Vṛndāvana; *babhūvatuḥ*—They (Rāma and Kṛṣṇa) became; *tau*—the two of Them; *paśu-pāla*—as cowherds; *sammatau*—appointed; *gāḥ*—the cows; *cārayantau*—tending; *sakhibhiḥ samam*—along with Their friends; *padaiḥ*—with the marks of Their feet *vṛndāvanam-Śrī Vṛndāvana*; *puṇyam*—auspicious; *atīva*—extremely, *cakratuḥ*-They made.

TRANSLATION

Śukadeva Gosvāmī said: When Lord Rāma and Lord Kṛṣṇa attained the age of *paugaṇḍa* [six to ten] while living in Vṛndāvana, the cowherd men allowed Them to take up the task of tending the cows. Engaging thus in the company of

Their friends, the two boys rendered the land of Vṛndāvana most auspicious by imprinting upon it the marks of Their lotus feet.

PURPORT

Lord Kṛṣṇa wanted to encourage His cowherd boyfriends, who had been swallowed by Aghāsura and then stolen by Lord Brahmā. Therefore the Lord decided to bring them into the palm-tree forest called Tālavana, where there were many delicious ripe fruits. Since Lord Kṛṣṇa's spiritual body had apparently grown slightly in age and strength, the senior men of Vṛndāvana, headed by Nanda Mahārāja, decided to promote Kṛṣṇa from the task of herding calves to the status of a regular cowherd boy. He would now take care of the full-grown cows, bulls and oxen. Out of great affection, Nanda Mahārāja had previously considered Kṛṣṇa too small and immature to take care of full-grown cows and bulls. It is stated in the *Kārttika-māhātmya* section of the *Padma Purāṇa*:

*śuklāṣṭamī kārttike tu
smṛtā gopāṣṭamī budhaiḥ
tad-dinād vāsudevo 'bhūd
gopāḥ pūrvam tu vatsapaḥ*

"The eighth lunar day of the bright fortnight of the month of Kārttika is known by authorities as Gopāṣṭamī. From that day, Lord Vāsudeva served as a cowherd, whereas previously He had tended the calves."

The word *padaiḥ* indicates that Lord Kṛṣṇa blessed the earth by walking on her surface with His lotus feet. The Lord wore no shoes or other footgear but walked barefoot in the forest, giving great anxiety to the girls of Vṛndāvana, who feared that His soft lotus feet would be injured.

TEXT 2

तन्माधवो वेणुमुदीरयन् वृतो
गोपैर्गृणद्भिः स्वयशो बलान्वितः
पशून् पुरस्कृत्य पशव्यमाविशद्
विहर्तुकामः कुसुमाकरं वनम्

*tan mādhave veṇum udīrayan vṛto
gopair gṛṇadbhiḥ sva-yaśo balānvitaḥ
paśūn puraskṛtya paśavyam āviśad
vihartu-kāmaḥ kusumākaraṁ vanam*

SYNONYMS

tat—thus; *mādhavaḥ*—Lord Śrī Mādhava; *veṇum*—His flute; *udīrayan*—sounding; *vṛtaḥ*—surrounded; *gopaiḥ*—by the cowherd boys; *gṛṇadbhiḥ*—who were chanting; *sva-yaśaḥ*—His glories; *bala-anvitaḥ*—accompanied by Lord Balarāma; *paśūn*—the animals; *puraskṛtya*—keeping in front; *paśavyam*—full of nourishment for the cows; *āviśat*—He entered; *vihartu-kāmaḥ*—desiring to enjoy pastimes; *kusuma-ākaram*—rich with flowers; *vanam*—the forest.

TRANSLATION

Thus desiring to enjoy pastimes, Lord Mādhava, sounding His flute, surrounded by cowherd boys who were chanting His glories, and accompanied by Lord Baladeva, kept the cows before Him and entered the Vṛndāvana forest, which was full of flowers and rich with nourishment for the animals.

PURPORT

Śrīla Sanātana Gosvāmī has explained the various meanings of the word *mādhava* as follows: *Mādhava* normally indicates Kṛṣṇa to be "the Lord, who is

the consort of the goddess of fortune, Lakṣmī." This name also implies that Lord Kṛṣṇa descended in the dynasty of Madhu. Since the spring season is also known as Mādhava, it is understood that as soon as Lord Kṛṣṇa entered the Vṛndāvana forest, it automatically exhibited all the opulences of spring, becoming filled with flowers, breezes and a celestial atmosphere. Another reason Lord Kṛṣṇa is known as Mādhava is that He enjoys His pastimes in *madhu*, the taste of conjugal love.

Lord Kṛṣṇa would loudly sound His flute as He entered the forest of Śrī Vṛndāvana, thus giving inconceivable bliss to all the residents of His hometown, Vraja-dhāma. These simple pastimes of playfully entering the forest, playing on the flute and so forth were performed daily in the spiritual land of Vṛndāvana.

TEXT 3

तन्मञ्जुघोषालिमृगद्विजाकुलं
महन्मनःप्रख्यपयःसरस्वता
वातेन जुष्टं शतपत्रगन्धिना
निरीक्ष्य रन्तुं भगवान्मनो दधे

*tan mañju-ghoṣāli-mṛga-dvijākulaṁ
mahan-manah-prakhya-payah-sarasvatā
vātena juṣṭaṁ śata-patra-gandhinā
nirīkṣya rantuṁ bhagavān mano dadhe*

SYNONYMS

tat—that forest; *mañju*—charming; *ghoṣa*—whose sounds; *ali*—with bees; *mṛga*—animals; *dvija*—and birds; *ākulam*—filled; *mahat*—of great souls; *manah*—the minds; *prakhya*—resembling; *payah*—whose water;

sarasvatā—with a lake; *vātena*—by the wind; *juṣṭam*—served; *śata-patra*—of hundred-petaled lotuses; *gandhinā*—with the fragrance; *nirīkṣya*—observing; *rantum*—to take pleasure; *bhagavān*—the Supreme Personality of Godhead; *manaḥ*—His mind; *dadhe*—turned.

TRANSLATION

The Supreme Personality of Godhead looked over that forest, which resounded with the charming sounds of bees, animals and birds, and which was enhanced by a lake whose clear water resembled the minds of great souls and by a breeze carrying the fragrance of hundred-petaled lotuses. Seeing all this, Lord Kṛṣṇa decided to enjoy the auspicious atmosphere.

PURPORT

Lord Kṛṣṇa saw that the Vṛndāvana forest was giving pleasure to all five senses. The bees, birds, and animals made charming sounds that brought sweet pleasure to the ears. The wind was faithfully rendering service to the Lord by blowing throughout the forest, carrying the cool moisture of a transparent lake and thus giving pleasure to the sense of touch. By the sweetness of the wind, even the sense of taste was being stimulated, and the fragrance of lotus flowers was bringing pleasure to the nostrils. And the entire forest was endowed with heavenly beauty, which was giving spiritual bliss to the eyes. Śrīla Viśvanātha Cakravartī Ṭhākura has thus explained the significance of this verse.

TEXT 4

स तत्र तत्रारुणपल्लवश्रिया
फलप्रसूनोरुभरेण पादयोः
स्पृशच्छिखान् वीक्ष्य वनस्पतीन्मुदा

स्मयन्निवाहाग्रजमादिपुरुषः

*sa tatra tatrāruṇa-pallava-śriyā
phala-prasūnoru-bhareṇa pādayoḥ
spṛśac chikhān vīkṣya vanaspatīn mudā
smayann ivāhāgra-jam ādi-pūruṣaḥ*

SYNONYMS

saḥ—He; *tatra tatra*—all around; *aruṇa*—reddish; *pallava*—of their buds; *śriyā*—with the beauty; *phala*—of their fruits; *prasūna*—and flowers; *uru-bhareṇa*—with the heavy burden; *pādayoḥ*—at His two feet; *spṛśat*—touching; *śikhān*—the tips of their branches; *vīkṣya*—seeing; *vanaspatīn*—the lordly trees; *mudā*—with joy; *smayan*—laughing; *iva*—almost; *āha*—spoke; *agra-jam*—to His elder brother, Lord Balarāma; *ādi-pūruṣaḥ*—the primeval Supreme Lord.

TRANSLATION

The primeval Lord saw that the stately trees, with their beautiful reddish buds and their heavy burden of fruits and flowers, were bending down to touch His feet with the tips of their branches. Thus He smiled gently and addressed His elder brother.

PURPORT

The words *mudā smayann iva* indicate that Lord Kṛṣṇa was in a joking mood. He knew that the trees were actually bowing down to worship Him. But in the following verse the Lord, speaking in a friendly, lighthearted mood, gives the credit to His brother, Balarāma.

TEXT 5

श्रीभगवानुवाच
अहो अमी देववरामरार्चितं
पादाम्बुजं ते सुमनःफलार्हणम्
नमन्त्युपादाय शिखाभिरात्मनस
तमोऽपहत्यै तरुजन्म यत्कृतम्

śrī-bhagavān uvāca
aho amī deva-varāmarārcitaṁ
pādāmbujaṁ te sumanaḥ-phalārhaṇam
namanty upādāya śikhābhir ātmanas
tamo-'pahatyai taru-janma yat-kṛtam

SYNONYMS

śrī-bhagavān uvāca—Lord Śrī Kṛṣṇa said; *aho*—oh; *amī*—these; *deva-vara*—O best of Lords (Śrī Balarāma); *amara*—by the immortal demigods; *arcitaṁ*—worshiped; *pāda-ambujam*—to the lotus feet; *te*—of You; *sumanaḥ*—of flowers; *phala*—and fruits; *arhaṇam*—offerings; *namanti*—they are bowing down; *upādāya*—presenting; *śikhābhiḥ*—with their heads; *ātmanaḥ*—their own; *tamaḥ*—darkness of ignorance; *apahatyai*—for the purpose of eliminating; *taru-janma*—their birth as trees; *yat*—by which ignorance; *kṛtam*—created.

TRANSLATION

The Supreme Personality of Godhead said: O greatest of Lords, just see how these trees are bowing their heads at Your lotus feet, which are worshipable by the immortal demigods. The trees are offering You their fruits and flowers to eradicate the dark ignorance that has caused their birth as trees.

PURPORT

The trees of Vṛndāvana were thinking that because of past offenses they had now taken birth as trees and, being immovable, could not accompany Lord Kṛṣṇa in His wanderings throughout the Vṛndāvana area. In fact, all the creatures of Vṛndāvana, including the trees and cows, were great souls who could personally associate with the Supreme Personality of Godhead. But because of ecstatic sentiments of separation, the trees considered themselves in ignorance and thus tried to purify themselves by bowing down at the lotus feet of Kṛṣṇa and Balarāma. Lord Kṛṣṇa understanding their mentality, simultaneously glanced at them with affection and praised their devotional service before His older brother, Balarāma.

TEXT 6

एतेऽलिनस्तव यशोऽखिललोकतीर्थं
गायन्त आदिपुरुषानुपथं भजन्ते
प्रायो अमी मुनिगणा भवदीयमुख्या
गूढं वनेऽपि न जहत्यनघात्मदैवम्

*ete 'linas tava yaśo 'khila-loka-tīrtham
gāyanta ādi-puruṣānupatham bhajante
prāyo amī muni-gaṇā bhavadīya-mukhyā
gūḍham vane 'pi na jahaty anaghātma-daivam*

SYNONYMS

ete—these; *alinaḥ*—bees; *tava*—Your; *yaśaḥ*—glories; *akhila-loka*—for all worlds; *tīrtham*—the place of pilgrimage; *gāyantaḥ*—are chanting; *ādi-puruṣa*—O original Personality of Godhead; *anupatham*—following You

along the path; *bhajante*—they are engaged in worshiping; *prāyaḥ*—for the most part; *amī*—these; *muni-gaṇāḥ*—great sages; *bhavadīya*—among Your devotees; *mukhyāḥ*—the most intimate; *gūḍham*—hidden; *vane*—within the forest; *api*—even though; *na jahati*—they do not abandon; *anagha*—O sinless one; *ātma-daivam*—their own worshipable Deity.

TRANSLATION

O original personality, these bees must all be great sages and most elevated devotees of Yours, for they are worshiping You by following You along the path and chanting Your glories, which are themselves a holy place for the entire world. Though You have disguised Yourself within this forest, O sinless one, they refuse to abandon You, their worshipable Lord.

PURPORT

The word *gūḍham* is significant in this verse. It indicates that although the Supreme Personality of Godhead in His form of Kṛṣṇa or Balarāma appears like an ordinary human being within the material world, great sages always recognize the Lord as the Supreme Absolute Truth. All the transcendental forms of Godhead are eternal and full of bliss and knowledge, exactly the opposite of our material bodies, which are temporary and full of misery and ignorance.

One meaning of the word *tīrtha* is "the means for crossing beyond material existence." Simply by hearing the glories of the Supreme Lord or by chanting them, one immediately comes to the spiritual platform, beyond material existence. Thus the Lord's transcendental glories are here described as a *tīrtha* for everyone in the world. The word *gāyantaḥ* indicates that great sages give up their vows of silence and other selfish processes to glorify the activities of the Supreme Lord. Real silence means to not speak nonsense, to limit one's verbal activities to those sounds, statements and discussions relevant to the loving

service of the Supreme Lord.

The word *anagha* indicates that the Supreme Lord never performs sinful or offensive activities. The word also indicates that the Lord immediately excuses a sin or offense committed by a sincere loving devotee who may accidentally deviate from the Lord's service. In the specific context of this verse, the word *anagha* indicates that Lord Balarāma was not disturbed by the bees who were constantly following Him (*anupatham*). The Lord blessed them by saying, "O bees, come into My confidential grove and feel free to taste its fragrance."

TEXT 7

नृत्यन्त्यमी शिखिन ईड्य मुदा हरिण्यः
कुर्वन्ति गोप्य इव ते प्रियमीक्षणेन
सूक्तैश्च कोकिलगणा गृहमागताय
धन्या वनौकस इयान् हि सतां निसर्गः

*nṛtyanty amī śikhina īḍya mudā hariṇyaḥ
kurvanti gopya iva te priyam īkṣaṇena
sūktaiś ca kokila-gaṇā gṛham āgatāya
dhanyā vanaukasa iyān hi satām nisargaḥ*

SYNONYMS

nṛtyanti—are dancing; *amī*—these; *śikhinaḥ*—peacocks; *īḍya*—O worshipable Lord; *mudā*—with joy; *hariṇyaḥ*—the female deer; *kurvanti*—are making; *gopyaḥ*—the *gopīs*; *iva*—as if; *te*—for You; *priyam*—gratification; *īkṣaṇena*—by their glancing; *sūktaiḥ*—with Vedic prayers; *ca*—and; *kokila-gaṇāḥ*—the cuckoos; *gṛham*—to their home; *āgatāya*—who has arrived; *dhanyāḥ*—fortunate; *vana-okasaḥ*—the residents of the forest; *iyān*—such; *hi*—indeed; *satām*—of saintly personalities; *nisargaḥ*—the nature.

TRANSLATION

O worshipable one, these peacocks are dancing before You out of joy, these doe are pleasing You with affectionate glances, just as the *gopīs* do, and these cuckoos are honoring You with Vedic prayers. All these residents of the forest are most fortunate, and their behavior toward You certainly befits great souls receiving another great soul at home.

TEXT 8

धन्येयमद्य धरणी तृणवीरुधस्त्वत्-
पादस्पृशो द्रुमलताः करजाभिमृष्टाः
नद्योऽद्रयः खगमृगाः सदयावलोकैर्
गोप्योऽन्तरेण भुजयोरपि यत्स्पृहा श्रीः

*dhanyeyam adya dharaṇī tṛṇa-vīrudhas tvat-
pāda-spr̥śo druma-latāḥ karajābhimṛṣṭāḥ
nadyo 'drayaḥ khaga-mṛgāḥ sadayāvalokair
gopyo 'ntareṇa bhujayor api yat-spr̥hā śrīḥ*

SYNONYMS

dhanyā—fortunate; *iyam*—this; *adya*—now; *dharaṇī*—the earth; *tṛṇa*—her grasses; *vīrudhaḥ*—and bushes; *tvat*—Your; *pāda*—of the feet; *spṛśaḥ*—receiving the touch; *druma*—the trees; *latāḥ*—and creepers; *kara-ja*—by Your fingernails; *abhimṛṣṭāḥ*—touched; *nadyaḥ*—the rivers; *adrayaḥ*—and mountains; *khaga*—the birds; *mṛgāḥ*—and animals; *sadaya*—merciful; *avalokaiḥ*—by Your glances; *gopyaḥ*—the *gopīs*; *antareṇa*—in between; *bhujayoḥ*—Your two arms; *api*—indeed; *yat*—for

which; *spṛhā*—maintains the desire; *śrīḥ*—the goddess of fortune.

TRANSLATION

This earth has now become most fortunate, because You have touched her grass and bushes with Your feet and her trees and creepers with Your fingernails, and because You have graced her rivers, mountains, birds and animals with Your merciful glances. But above all, You have embraced the young cowherd women between Your two arms—a favor hankered after by the goddess of fortune herself.

PURPORT

The word *adya*, "now," indicates the time of Lord Balarāma and Lord Kṛṣṇa's appearance on the earth. In His form of Varāha, Lord Kṛṣṇa personally saved the earth, and, indeed, the earth is understood to rest perpetually on the potency of Śeṣa. Both Varāha and Śeṣa are expansions of Balarāma, who is Himself an expansion of Lord Kṛṣṇa, the original Personality of Godhead. Lord Kṛṣṇa's statement that "this earth has now become most fortunate" (*dhanyeyam adya dharaṇī*) indicates that nothing can equal the blessings of the Supreme Personality of Godhead in His personal form as Kṛṣṇa, appearing simultaneously with His plenary expansion, Balarāma. The compound word *karajābhimṛṣṭāḥ*, "touched by Your fingernails," indicates that as Kṛṣṇa and Balarāma would move through the forest They would pick fruits and flowers from the trees, bushes and creepers and use this paraphernalia in Their pleasure pastimes. Sometimes They would break leaves off the plants and use them with the flowers to decorate Their bodies.

Kṛṣṇa and Balarāma would glance lovingly and mercifully at all the rivers, hills and creatures in Vṛndāvana. But the blessing received by the gopīs—being embraced directly between the Lord's arms—was the supreme benediction, desired even by the goddess of fortune herself. The goddess of fortune, who lives in Vaikuṇṭha on the chest of Lord Nārāyaṇa, once desired

to be embraced on the chest of Śrī Kṛṣṇa, and thus she performed severe austerities to achieve this blessing. Śrī Kṛṣṇa informed her that her actual place was in Vaikuṇṭha and that it was not possible for her to dwell upon His chest in Vṛndāvana. Therefore she begged Kṛṣṇa to allow her to remain on His chest in the form of a golden line, and He granted her this benediction. Śrīla Viśvanātha Cakravartī Ṭhākura recounts this incident from the *Purāṇas*.

TEXT 9

श्रीशुक उवाच
एवं वृन्दावनं श्रीमत
कृष्णः प्रीतमनाः पशून्
रेमे सञ्चारयन्नद्रेः
सरिद्रोधःसु सानुगः

śrī-śuka uvāca
evam vṛndāvanam śrīmat
kṛṣṇaḥ prīta-manāḥ paśūn
reme sañcārayann adreḥ
sarid-rodhaḥsu sānugaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this way; *vṛndāvanam*—with the forest of Vṛndāvana and its inhabitants; *śrīmat*—beautiful; *kṛṣṇaḥ*—Lord Kṛṣṇa; *prīta-manāḥ*—being satisfied in His mind; *paśūn*—the animals; *reme*—He took pleasure; *sañcārayan*—making them graze; *adreḥ*—in the vicinity of the mountain; *sarit*—of the river; *rodhaḥsu*—upon the banks; *sa-anugaḥ*—together with His companions.

TRANSLATION

Śukadeva Gosvāmī said: Thus expressing His satisfaction with the beautiful forest of Vṛndāvana and its inhabitants, Lord Kṛṣṇa enjoyed tending the cows and other animals with His friends on the banks of the river Yamunā below Govardhana Hill.

TEXTS 10-12

क्वचिद्गायति गायत्सु
मदान्धालिष्वनुव्रतैः
उपगीयमानचरितः
पथि सङ्कर्षणान्वितः

अनुजल्पति जल्पन्तं
कलवाक्यैः शुक्रं क्वचित्
क्वचित्सवल्लु कूजन्तम्
अनुकूजति कोकिलम्

क्वचिच्च कालहंसानाम्
अनुकूजति कूजितम्
अभिनृत्यति नृत्यन्तं
बर्हिणं हासयन् क्वचित्

मेघगम्भीरया वाचा
नामभिर्दूरगान् पशून्

क्वचिदाह्वयति प्रीत्या गोगोपालमनोज्ञया

*kvacid gāyati gāyatsu
madāndhāliṣv anuvrataiḥ
upagīyamāna-caritaḥ
pathi saṅkarṣaṇānvitaḥ*

*anujalpati jalpantam
kala-vākyaiḥ śukam kvacit
kvacit sa-valgu kūjantam
anukūjati kokilam*

*kvacic ca kāla-hamsānām
anukūjati kūjitam
abhinṛtyati nṛtyantam
barhiṇam hāsayan kvacit*

*megha-gambhīrayā vācā
nāmabhir dūra-gān paśūn
kvacid āhvayati prītyā
go-gopāla-manojñayā*

SYNONYMS

kvacit—sometimes; *gāyati*—He sings; *gāyatsu*—when they are singing; *mada-andha*—blinded by intoxication; *aliṣu*—the bees; *anuvrataiḥ*—along with His companions; *upagīyamāna*—being chanted; *caritaḥ*—His pastimes; *pathi*—upon the path; *saṅkarṣaṇa-anvitaḥ*—accompanied by Lord Baladeva; *anujalpati*—He chatters in imitation; *jalpantam*—of the chattering; *kala-vākyaiḥ*—with broken speech; *śukam*—parrot; *kvacit*—sometimes; *kvacit*—sometimes; *sa*—with; *valgu*—charming; *kūjantam*—cuckooing; *anukūjati*—He imitates the cuckooing; *kokilam*—of a cuckoo;

kvacit—sometimes; *ca*—and; *kala-haṁsānām*—of the swans; *anukūjati kūjitam*—imitates the cooing; *abhinṛtyati*—He dances in front of; *nṛtyantam*—dancing; *barhiṇam*—a peacock; *hāsayan*—making laugh; *kvacit*—sometimes; *megha*—like clouds; *gambhirayā*—grave; *vācā*—with His voice; *nāmabhiḥ*—by name; *dūra-gān*—who had strayed far away; *paśūn*—the animals; *kvacit*—sometimes; *āhvayati*—He calls; *prītyā*—affectionately; *go*—to the cows; *gopāla*—and the cowherd boys; *manaḥ-jñayā*—which (voice) charms the mind.

TRANSLATION

Sometimes the honeybees in Vṛndāvana became so mad with ecstasy that they closed their eyes and began to sing. Lord Kṛṣṇa, moving along the forest path with His cowherd boyfriends and Baladeva, would then respond to the bees by imitating their singing while His friends sang about His pastimes. Sometimes Lord Kṛṣṇa would imitate the chattering of a parrot, sometimes, with a sweet voice, the call of a cuckoo, and sometimes the cooing of swans. Sometimes He vigorously imitated the dancing of a peacock, making His cowherd boyfriends laugh. Sometimes, with a voice as deep as the rumbling of clouds, He would call out with great affection the names of the animals who had wandered far from the herd, thus enchanting the cows and the cowherd boys.

PURPORT

Śrīla Sanātana Gosvāmī explains that Lord Kṛṣṇa would joke with His friends, saying, "Just look, this peacock does not know how to dance properly," whereupon the Lord would vigorously imitate the peacock's dancing, causing great laughter among His friends. The bees in Vṛndāvana would drink the sap of the forest flowers, and the combination of this nectar and the association of Śrī Kṛṣṇa made them mad with intoxication. Thus they closed their eyes in ecstasy and expressed their satisfaction by humming. And this humming was also expertly imitated by the Lord.

TEXT 13

चकोरक्रौञ्चचक्राह्व-
भारद्वाजांश्च बर्हिणः
अनुरौति स्म सत्त्वानां
भीतवद्द्याघ्रसिंहयोः

*cakora-krauñca-cakrāhva-
bhāradvājāṁś ca barhiṇaḥ
anurauti sma sattvānām
bhīta-vad vyāghra-simhayoḥ*

SYNONYMS

cakora-krauñca-cakrāhva-bhāradvājān ca—the *cakora*, *krauñca*, *cakrāhva* and *bhāradvāja* birds; *barhiṇaḥ*—the peacocks; *anurauti sma*—He would call out in imitation of; *sattvānām*—together with the other creatures; *bhīta-vat*—acting as if afraid; *vyāghra-simhayoḥ*—of the tigers and lions.

TRANSLATION

Sometimes He would cry out in imitation of birds such as the *cakoras*, *kraui cas*, *cakrāhvas*, *bhāradvājas* and peacocks, and sometimes He would run away with the smaller animals in mock fear of lions and tigers.

PURPORT

The word *bhīta-vat*, "as if afraid," indicates that Lord Kṛṣṇa played just like an ordinary boy and ran with the smaller forest creatures in mock fear of the lions and tigers. Actually, in Vṛndāvana, the abode of the Lord, the lions and

tigers are not violent, and thus there is no reason to fear them.

TEXT 14

क्वचित्क्रीडापरिश्रान्तं
गोपोत्सङ्गोपबर्हणम्
स्वयं विश्रमयत्यार्यं
पादसंवाहनादिभिः

*kvacit krīḍā-parīśrāntam
gopotsaṅgopabarhaṇam
svayam viśramayaty āryam
pāda-saṁvāhanādibhiḥ*

SYNONYMS

kvacit—sometimes; *krīḍā*—by playing; *parīśrāntam*—fatigued; *gopa*—of a cowherd boy; *utsaṅga*—the lap; *upabarhaṇam*—using as His pillow; *svayam*—personally; *viśramayati*—relieves Him from His fatigue; *āryam*—His elder brother; *pāda-saṁvāhana-ādibhiḥ*—by massaging His feet and offering other services.

TRANSLATION

When His elder brother, fatigued from playing, would lie down with His head upon the lap of a cowherd boy, Lord Kṛṣṇa would help Him relax by personally massaging His feet and offering other services.

PURPORT

The word *pāda-saṁvāhanādibhiḥ* indicates that Lord Kṛṣṇa would massage

Balarāma's feet, fan Him and bring Him river water to drink.

TEXT 15

नृत्यतो गायतः क्वापि
वल्गतो युध्यतो मिथः
गृहीतहस्तौ गोपालान्
हसन्तौ प्रशशंसतुः

*nṛtyato gāyataḥ kvāpi
valgato yudhyato mithaḥ
grhīta-hastau gopālān
hasantau praśaśamsatuḥ*

SYNONYMS

nṛtyataḥ—who were dancing; *gāyataḥ*—singing; *kva api*—sometimes; *valgataḥ*—moving about; *yudhyataḥ*—fighting; *mithaḥ*—with one another; *grhīta-hastau*—holding Their hands together; *gopālān*—the cowherd boys; *hasantau*—laughing; *praśaśamsatuḥ*—They offered praise.

TRANSLATION

Sometimes, as the cowherd boys danced, sang, moved about and playfully fought with each other, Kṛṣṇa and Balarāma, standing nearby hand in hand, would glorify Their friends' activities and laugh.

TEXT 16

क्वचित्पल्लवतल्पेषु

नियुद्धश्रमकर्षितः
वृक्षमूलाश्रयः शेते
गोपोत्सङ्गोपबर्हणः

*kvacit pallava-talpeṣu
niyuddha-śrama-karṣitaḥ
vṛkṣa-mūlāśrayaḥ śete
gopotsaṅgopabarhaṇaḥ*

SYNONYMS

kvacit—sometimes; *pallava*—made from new twigs and buds; *talpeṣu*—upon beds; *niyuddha*—from the fighting; *śrama*—by fatigue; *karṣitaḥ*—worn out; *vṛkṣa*—of a tree; *mūla*—at the base; *āśrayaḥ*—taking shelter; *śete*—He lay down; *gopa-utsaṅga*—the lap of a cowherd boy; *upabarhaṇaḥ*—as His pillow.

TRANSLATION

Sometimes Lord Kṛṣṇa grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as His pillow.

PURPORT

The word *pallava-talpeṣu* implies that Lord Kṛṣṇa expanded Himself into many forms and lay down upon the many beds of twigs, leaves and flowers hastily constructed by His enthusiastic cowherd friends.

TEXT 17

पादसंवाहनं चक्रुः

केचित्तस्य महात्मनः
अपरे हतपाप्मानो
व्यजनैः समवीजयन्

pāda-saṁvāhanam cakruḥ
kecit tasya mahātmanaḥ
apare hata-pāpmāno
vyajanaiḥ samavījayan

SYNONYMS

pāda-saṁvāhanam—the massaging of the feet; *cakruḥ*—did; *kecit*—some of them; *tasya*—of Him; *mahā-ātmanaḥ*—great souls; *apare*—others; *hata-pāpmānaḥ*—who were free from all sins; *vyajanaiḥ*—with fans; *samavījayan*—perfectly fanned Him.

TRANSLATION

Some of the cowherd boys, who were all great souls, would then massage His lotus feet, and others, qualified by being free of all sin, would expertly fan the Supreme Lord.

PURPORT

The word *samavījayan* indicates that the cowherd boys fanned the Lord very carefully and expertly, creating gentle and cooling breezes.

TEXT 18

अन्ये तदनुरूपाणि

मनोज्ञानि महात्मनः
गायन्ति स्म महाराज
स्नेहक्लिन्नधियः शनैः

*anye tad-anurūpāṇi
manojñāni mahātmanaḥ
gāyanti sma mahā-rāja
sneha-klinna-dhiyaḥ śanaiḥ*

SYNONYMS

anye—others; *tad-anurūpāṇi*—suitable for the occasion; *manaḥ-jñāni*—attractive to the mind; *mahā-ātmanaḥ*—of the great personality (Lord Kṛṣṇa); *gāyanti sma*—they would sing; *mahā-rāja*—O King Parīkṣit; *sneha*—by love; *klinna*—melted; *dhiyaḥ*—their hearts; *śanaiḥ*—slowly.

TRANSLATION

My dear King, other boys would sing enchanting songs appropriate to the occasion, and their hearts would melt out of love for the Lord.

TEXT 19

एवं निगूढात्मगतिः स्वमायया
गोपात्मजत्वं चरितैर्विडम्बयन्
रेमे रमालालितपादपल्लवो
ग्राम्यैः समं ग्राम्यवदीशचेष्टितः

evam nigūḍhātma-gatiḥ sva-māyayā

*gopātmajatvaṁ caritair viḍambayan
reme ramā-lālita-pāda-pallavo
grāmyaiḥ samam grāmya-vad īśa-ceṣṭitaḥ*

SYNONYMS

evam—in this way; *nigūḍha*—hidden away; *ātma-gatiḥ*—His personal opulence; *sva-māyayā*—by His own mystical potency; *gopa-ātmajatvam*—the status of being the son of a cowherd; *caritaiḥ*—by His activities; *viḍambayan*—pretending; *reme*—He enjoyed; *ramā*—by the goddess of fortune; *lālita*—attended; *pāda-pallavaḥ*—His feet, which are tender like new buds; *grāmyaiḥ samam*—together with village persons; *grāmya-vat*—like a village personality; *īśa-ceṣṭitaḥ*—although also displaying feats unique to the Supreme Lord.

TRANSLATION

In this way the Supreme Lord, whose soft lotus feet are personally attended by the goddess of fortune, concealed His transcendental opulences by His internal potency and acted like the son of a cowherd. Yet even while enjoying like a village boy in the company of other village residents, He often exhibited feats only God could perform.

TEXT 20

श्रीदामा नाम गोपालो
रामकेशवयोः सखा
सुबलस्तोककृष्णाद्या
गोपाः प्रेम्णेदमब्रुवन्

śrīdāmā nāma gopālo
rāma-keśavayoḥ sakhā
subala-stokakṛṣṇādyā
gopāḥ premṇedam abruvan

SYNONYMS

śrīdāmā nāma—named Śrīdāmā; gopālah—the cowherd boy;
rāma-keśavayoḥ—of Lord Rāma and Lord Kṛṣṇa; sakhā—the friend;
subala-stokakṛṣṇa-ādyāḥ—Subala, Stokakṛṣṇa and others; gopāḥ—cowherd
boys; premṇā—with love; idam—this; abruvan—spoke.

TRANSLATION

Once, some of the cowherd boys—Śrīdāmā, the very close friend of Rāma and Kṛṣṇa, along with Subala, Stokakṛṣṇa and others—lovingly spoke the following words.

PURPORT

The word *premṇā*, "with love," indicates that the request the cowherd boys are about to place before Lord Kṛṣṇa and Lord Balarāma is motivated by love, not personal desire. The cowherd boys were eager for Kṛṣṇa and Balarāma to exhibit Their pastimes of killing demons and to enjoy the delicious fruits of the Tāla forest, and therefore they made the following request.

TEXT 21

राम राम महाबाहो
कृष्ण दुष्टनिर्हण
इतोऽविदूरे सुमहद

वनं तालालिसङ्कुलम्

*rāma rāma mahā-bāho
kṛṣṇa duṣṭa-nibarhaṇa
ito 'vidūre su-mahad
vanam tālāli-saṅkulam*

SYNONYMS

rāma rāma—O Rāma: *mahā-bāho*—O mighty-armed one; *kṛṣṇa*—O Kṛṣṇa; *duṣṭa-nibarhaṇa*—O eliminator of the miscreants; *itaḥ*—from here; *avidūre*—not far; *su-mahat*—very expansive; *vanam*—a forest; *tāla-āli*—with rows of palm trees; *saṅkulam*—filled.

TRANSLATION

[The cowherd boys said:] O Rāma, Rāma, mighty-armed one! O Kṛṣṇa, destroyer of the miscreants! Not far from here is a very great forest filled with rows of palm trees.

PURPORT

As stated in the Śrī Varāha Purāṇa:

*asti govardhanam nāma
kṣetram parama-durlabham
mathurā-ṣācīme bhāge
adūrād yojana-dvayam*

"Not far from the western side of Mathurā, at a distance of two *yojanas* [sixteen miles], is the holy place named Govardhana, which is most difficult to attain." It is also stated in the *Varāha Purāṇa*:

*asti tāla-vanaṁ nāma
dhenakāśura-rakṣitam
mathurā-pāścīme bhāge
adūrād eka-yojanam*

"Not far from the western side of Mathurā, one *yojana* away [eight miles], is the forest known as Tālavana, which was guarded by Dhenukāśura." Thus it appears that the Tālavana forest is located midway between Mathurā and Govardhana Hill. The forest of Tālavana is described in the *Śrī Hari-vamśa* as follows:

*sa tu deśaḥ samaḥ snigdhaḥ
su-mahān kṛṣṇa-mṛttikaḥ
darbha-prāyaḥ sthulī-bhūto
loṣṭra-pāṣāṇa-varjitaḥ*

"The land there is even, smooth and very expansive. The earth is black, densely covered with *darbha* grass and devoid of stones and pebbles."

TEXT 22

फलानि तत्र भूरीणि
पतन्ति पतितानि च
सन्ति किन्त्ववरुद्धानि
धेनुकेन दुरात्मना

*phalāni tatra bhūrīṇi
patanti patitāni ca
santi kintv avaruddhāni
dhenukena durātmanā*

SYNONYMS

phalāni—the fruits; *tatra*—there; *bhūrīṇi*—very many; *patanti*—are falling; *patitāni*—have already fallen; *ca*—and; *santi*—they are; *kintu*—however; *avaruddhāni*—kept under control; *dhenukena*—by Dhenuka; *durātmanā*—the evil one.

TRANSLATION

In that Tālavana forest many fruits are falling from the trees, and many are already lying on the ground. But all the fruits are being guarded by the evil Dhenuka.

PURPORT

The demon Dhenuka would not allow anyone to eat the delicious ripe palm fruits of the Tālavana, and Kṛṣṇa's young boyfriends protested this unjust usurpation of the right to enjoy the fruits of a public forest.

TEXT 23

सोऽतिवीर्योऽसुरो राम
हे कृष्ण खररूपधृक्
आत्मतुल्यबलैरन्यैर्
ज्ञातिभिर्बहुभिर्वृतः

so 'ti-vīryo 'suro rāma
he kṛṣṇa khara-rūpa-dhṛk
ātma-tulya-balair anyair
jñātibhir bahubhir vṛtaḥ

SYNONYMS

saḥ—he; *ati-vīryaḥ*—very powerful; *asuraḥ*—a demon; *rāma*—O Rāma; *he kṛṣṇa*—O Kṛṣṇa; *khara-rūpa*—the form of an ass; *dhṛk*—assuming; *ātma-tulya*—equal to himself; *balaiḥ*—whose strength; *anyaiḥ*—with others; *jñātibhiḥ*—companions; *bahubhiḥ*—many; *vṛtaḥ*—surrounded.

TRANSLATION

O Rāma, O Kṛṣṇa! Dhenuka is a most powerful demon and has assumed the form of an ass. He is surrounded by many friends who have assumed a similar shape and who are just as powerful as he.

TEXT 24

तस्मात्कृतनराहाराद्
भीतैर्नृभिरमित्रहन्
न सेव्यते पशुगणैः
पक्षिसङ्घैर्विवर्जितम्

tasmāt kṛta-narāhārād
bhītair nṛbhir amitra-han
na sevyate paśu-gaṇaiḥ
pakṣi-saṅghair vivarjitam

SYNONYMS

tasmāt—of him; *kṛta-nara-āhārāt*—who has eaten human beings; *bhītaiḥ*—who are afraid; *nṛbhiḥ*—by the human beings; *amitra-han*—O killer of enemies; *na sevyate*—is not resorted to; *paśu-gaṇaiḥ*—by the various

animals; *pakṣi-saṅghaiḥ*—by the flocks of birds; *vivarjitam*—abandoned.

TRANSLATION

The demon Dhenuka has eaten men alive, and therefore all people and animals are terrified of going to the Tāla forest. O killer of the enemy, even the birds are afraid to fly there.

PURPORT

The cowherd boyfriends of Lord Kṛṣṇa and Lord Balarāma encouraged the two brothers to go at once to the Tāla forest and kill the ass demon. Indeed, here they address the brothers as *amitra-han*, "killer of the enemy." The cowherd boys were engaged in ecstatic meditation upon the potency of the Supreme Personality of Godhead and reasoned thus: "Kṛṣṇa has already killed terrible demons like Baka and Agha, so what is so special about this obnoxious jackass named Dhenuka, who has become public enemy number one in Vṛndāvana?"

The cowherd boys wanted Kṛṣṇa and Balarāma to kill the demons so that all the pious inhabitants of Vṛndāvana could enjoy the fruits in the Tāla forest. Thus they requested the special favor that the ass demons be killed.

TEXT 25

विद्यन्तेऽभुक्तपूर्वाणि
फलानि सुरभीणि च
एष वै सुरभिर्गन्धो
विषूचीनोऽवगृह्यते

vidyante 'bhukta-pūrvāṇi

*phalāni surabhīṇi ca
eṣa vai surabhir gandho
viṣūcīno 'vagṛhyate*

SYNONYMS

vidyante—are present; *abhukta-pūrvāṇi*—never before tasted; *phalāni*—fruits; *surabhīṇi*—fragrant; *ca*—and; *eṣaḥ*—this; *vai*—indeed; *surabhiḥ*—fragrant; *gandhaḥ*—aroma; *viṣūcīnaḥ*—spreading everywhere; *avagṛhyate*—is perceived.

TRANSLATION

In the Tāla forest are sweet-smelling fruits no one has ever tasted. Indeed, even now we can smell the fragrance of the *tāla* fruits spreading all about.

PURPORT

According to Śrīla Śrīdhara Svāmī, the sweet fragrance of the *tāla* fruits was carried by an easterly wind, which is conducive to rain in the Vṛndāvana area. This easterly wind generally blows in the month of Bhādra and thus indicates the excellent ripeness of the fruits, while the fact that the boys could smell them indicates the nearness of the Tāla forest.

TEXT 26

प्रयच्छ तानि नः कृष्ण
गन्धलोभितचेतसाम्
वाञ्छास्ति महती राम
गम्यतां यदि रोचते

prayaccha tāni naḥ kṛṣṇa

*gandha-lobhita-cetasām
vāñchāsti mahatī rāma
gamyatām yadi rocate*

SYNONYMS

prayaccha—please give; *tāni*—them; *naḥ*—to us; *kṛṣṇa*—O Kṛṣṇa; *gandha*—by the fragrance; *lobhita*—made greedy; *cetasām*—whose minds; *vāñchā*—the desire; *asti*—is; *mahatī*—great; *rāma*—O Rāma; *gamyatām*—let us go; *yadi*—if; *rocate*—it appears like a good idea.

TRANSLATION

O Kṛṣṇa! Please get those fruits for us. Our minds are so attracted by their aroma! Dear Balarāma, our desire to have those fruits is very great. If You think it's a good idea, let's go to that Tāla forest.

PURPORT

Although neither man nor bird nor beast could even approach the Tāla forest, the cowherd boys had so much faith in Lord Kṛṣṇa and Lord Balarāma that they took it for granted the two Lords could effortlessly kill the sinful ass demons and acquire the delicious *tāla* fruits. Lord Kṛṣṇa's cowherd boyfriends are exalted, self-realized souls who would not ordinarily become greedy for sweet fruits. In fact, they are simply joking with the Lord and enthusing His pastimes, urging Him to perform unprecedented heroic feats in the Tāla forest. Innumerable demons disturbed the sublime atmosphere of Vṛndāvana during Lord Kṛṣṇa's presence there, and the Lord would kill such demons as a popular daily event.

Since Lord Kṛṣṇa had already killed many demons, on this particular day He decided to give first honors to Lord Balarāma, who would demolish the first demon, Dhenuka. By the words *yadi rocate*, the cowherd boys indicate that

Lord Kṛṣṇa and Lord Balarāma need not kill the demon simply to satisfy them; rather, They should do so only if the Lords Themselves found the concept appealing.

TEXT 27

एवं सुहृद्वचः श्रुत्वा
सुहृत्प्रियचिकीर्षया
प्रहस्य जग्मतुर्गोपैर्
वृतौ तालवनं प्रभू

*evam suhṛd-vacaḥ śrutvā
suhṛt-priya-cikīrṣayā
prahasya jagmatur gopair
vṛtau tālavanam prabhū*

SYNONYMS

evam—thus; *suhṛt*—of Their friends; *vacaḥ*—the words; *śrutvā*—hearing; *suhṛt*—to Their friends; *priya*—pleasure; *cikīrṣayā*—desiring to give; *prahasya*—laughing; *jagmatuḥ*—the two of Them went; *gopaiḥ*—by the cowherd boys; *vṛtau*—surrounded; *tāla-vanam*—to the Tāla forest; *prabhū*—the two Lords.

TRANSLATION

Hearing the words of Their dear companions, Kṛṣṇa and Balarāma laughed and, desiring to please them, set off for the Tālavana surrounded by Their cowherd boyfriends.

PURPORT

Lord Kṛṣṇa was thinking, "How can a mere ass be so formidable?" And thus He smiled at the petition of His boyfriends. As stated by Lord Kapila in the *Śrīmad-Bhāgavatam* (3.28.32), *hāsaṁ harer avanatākhila-loka-tīvra-śokāśru-sāgara-viśoṣaṇam aty-udāram*: "The smile and laughter of the Supreme Lord Hari is most magnanimous. Indeed, for those who bow down to the Lord, His smile and laughter dry up the ocean of tears caused by the intense suffering of this world." Thus, to encourage Their boyfriends, Lord Kṛṣṇa and Lord Balarāma smiled, laughed and immediately set out with them for the Tāla forest.

TEXT 28

बलः प्रविश्य बाहुभ्यां
तालान् सम्परिकम्पयन्
फलानि पातयामास
मतङ्गज इवौजसा

*balah praviśya bāhubhyām
tālān samparikampayan
phalāni pātayām āsa
mataṅ-gaja ivaujasā*

SYNONYMS

balah—Balarāma; *praviśya*—entering; *bāhubhyām*—with His two arms; *tālān*—the palm trees; *samparikampayan*—making shake all around; *phalāni*—the fruits; *pātayām āsa*—He made fall; *matam-gajah*—a maddened

elephant; *iva*—just as; *ojasā*—by His strength.

TRANSLATION

Lord Balarāma entered the Tāla forest first. Then with His two arms He began forcefully shaking the trees with the power of a maddened elephant, causing the *tāla* fruits to fall to the ground.

TEXT 29

फलानां पततां शब्दं
निशम्यासुररासभः
अभ्यधावत्क्षितितलं
सनगं परिकम्पयन्

phalānām patatām śabdam
niśamyāśura-rāsabhaḥ
abhyadhāvat kṣiti-talam
sa-nagam parikampayan

SYNONYMS

phalānām—of the fruits; *patatām*—which are falling; *śabdam*—the sound; *niśamya*—hearing; *asura-rāsabhaḥ*—the demon in the form of a jackass; *abhyadhāvat*—ran forward; *kṣiti-talam*—the surface of the earth; *sa-nagam*—together with the trees; *parikampayan*—making tremble.

TRANSLATION

Hearing the sound of the falling fruits, the ass demon Dhenuka ran forward

to attack, making the earth and trees tremble.

TEXT 30

समेत्य तरसा प्रत्यग्
द्वाभ्यां पद्भ्यां बलं बली
निहत्योरसि काशब्दं
मुञ्चन् पर्यसरत्खलः

*sametya tarasā pratyag
dvābhyām padbhyām balam balī
nihatyorasi kā-śabdam
muñcan paryasarat khalah*

SYNONYMS

sametya—meeting Him; *tarasā*—swiftly; *pratyak*—hind; *dvābhyām*—with the two; *padbhyām*—legs; *balam*—Lord Baladeva; *balī*—the powerful demon; *nihatya*—striking; *urasi*—upon the chest; *kā-śabdam*—an ugly braying sound; *muñcan*—releasing; *paryasarat*—ran around; *khalah*—the jackass.

TRANSLATION

The powerful demon rushed up to Lord Baladeva and sharply struck the Lord's chest with the hooves of his hind legs. Then Dhenuka began to run about, braying loudly.

TEXT 31

पुनरासाद्य संरब्ध

उपक्रोष्टा पराकिस्थतः
चरणावपरौ राजन्
बलाय प्राक्षिपद्रुषा

*punar āsādyā saṁrabdha
upakroṣṭā parāk sthitaḥ
caraṇāv aṇarau rājan
balāya prākṣipad ruṣā*

SYNONYMS

punaḥ—again; *āsādyā*—approaching Him; *saṁrabdhaḥ*—furious; *upakroṣṭā*—the ass; *parāk*—with his back toward the Lord; *sthitaḥ*—standing; *caraṇau*—two legs; *aṇarau*—hind; *rājan*—O King Parīkṣit; *balāya*—at Lord Balarāma; *prākṣipat*—he hurled; *ruṣā*—with anger.

TRANSLATION

Moving again toward Lord Balarāma, O King, the furious ass situated himself with his back toward the Lord. Then, screaming in rage, the demon hurled his two hind legs at Him.

PURPORT

The word *upakroṣṭā* indicates an ass and also one who is crying out nearby. Thus it is indicated herein that the powerful Dhenuka made horrible, angry sounds.

TEXT 32

स तं गृहीत्वा प्रपदोर्

भ्रामयित्वैकपाणिना
चिक्षेप तृणराजाग्रे
भ्रामणत्यक्तजीवितम्

*sa taṁ gṛhītvā prapador
bhrāmayitvaika-pāṇinā
cikṣepa tṛṇa-rājāgre
bhrāmaṇa-tyakta-jīvitam*

SYNONYMS

saḥ—He; *taṁ*—him; *gṛhītvā*—seizing; *prapadoḥ*—by the hooves; *bhrāmayitvā*—whirling around; *eka-pāṇinā*—with a single hand; *cikṣepa*—He threw; *tṛṇa-rāja-agre*—into the top of a palm tree; *bhrāmaṇa*—by the whirling; *tyakta*—giving up; *jīvitam*—his life.

TRANSLATION

Lord Balarāma seized Dhenuka by his hooves, whirled him about with one hand and threw him into the top of a palm tree. The violent wheeling motion killed the demon.

TEXT 33

तेनाहतो महातालो
वेपमानो बृहच्छिराः
पार्श्वस्थं कम्पयन् भग्नः
स चान्यं सोऽपि चापरम्

*tenāhato mahā-tālo
vepamāno bṛhac-chirāḥ
pārśva-stham kampayan bhagnaḥ
sa cānyam so 'pi cāparam*

SYNONYMS

tena—by that (body of the dead Dhenukāsura); *āhataḥ*—struck; *mahā-tālaḥ*—the great palm tree; *vepamānaḥ*—trembling; *bṛhat-śirāḥ*—which had a large top; *pārśva-stham*—another situated beside it; *kampayan*—making shake; *bhagnaḥ*—broken; *saḥ*—that; *ca*—and; *anyam*—another; *saḥ*—that; *api*—yet; *ca*—and; *aparam*—another.

TRANSLATION

Lord Balarāma threw the dead body of Dhenukāsura into the tallest palm tree in the forest, and when the dead demon landed in the treetop, the tree began shaking. The great palm tree, causing a tree by its side also to shake, broke under the weight of the demon. The neighboring tree caused yet another tree to shake, and this one struck yet another tree, which also began shaking. In this way many trees in the forest shook and broke.

PURPORT

Lord Balarāma threw the demon Dhenuka so violently into the great palm tree that a chain reaction was unleashed, and many towering palm trees shook and then broke with a great crashing sound.

TEXT 34

बलस्य लीलयोत्सृष्ट-

खरदेहहताहताः
तालाश्चकम्पिरे सर्वे
महावातेरिता इव

*balasya līlayotsṛṣṭa-
khara-deha-hatāhatāḥ
tālāś cakamṣire sarve
mahā-vāteritā iva*

SYNONYMS

balasya—of Lord Balarāma; *līlayā*—as the pastime; *utsṛṣṭa*—thrown upward; *khara-deha*—by the body of the ass; *hata-āhatāḥ*—which were striking one another; *tālāḥ*—the palm trees; *cakamṣire*—shook; *sarve*—all; *mahā-vāta*—by a powerful wind; *īritāḥ*—blown; *iva*—as if.

TRANSLATION

Because of Lord Balarāma's pastime of throwing the body of the ass demon into the top of the tallest palm tree, all the trees began shaking and striking against one another as if blown about by powerful winds.

TEXT 35

नैतच्चित्रं भगवति
ह्यनन्ते जगदीश्वरे
ओतप्रोतमिदं यस्मिंसु
तन्तुष्वङ्गं यथा पटः

*naitac citraṁ bhagavati
hy anante jagad-īśvare
ota-protam idaṁ yasmimś
tantuṣv aṅga yathā paṭaḥ*

SYNONYMS

na—not; *etat*—this; *citraṁ*—surprising; *bhagavati*—for the Personality of Godhead; *hi*—indeed; *anante*—who is the unlimited; *jagat-īśvare*—the Lord of the the universe; *ota-protam*—spread out horizontally and vertically; *idaṁ*—this universe; *yasmin*—upon whom; *tantuṣu*—upon its threads; *aṅga*—my dear Parīkṣit; *yathā*—just as, *paṭaḥ*—a cloth.

TRANSLATION

My dear Parīkṣit, that Lord Balarāma killed Dhenukāsura is not such a wonderful thing, considering that He is the unlimited Personality of Godhead, the controller of the entire universe. Indeed, the entire cosmos rests upon Him just as a woven cloth rests upon its own horizontal and vertical threads.

PURPORT

Unfortunate persons cannot appreciate the blissful pastimes of the Supreme Lord. In this connection Śrīla Jīva Gosvāmī explains that the Supreme Lord possesses unlimited potency and strength, as expressed here by the word *anante*. The Lord exhibits a tiny fraction of His power according to the need of a particular situation. Lord Balarāma desired to vanquish the gang of demoniac asses who had unlawfully seized the Tālavana forest, and therefore He exhibited just enough divine opulence to easily kill Dhenukāsura and the other demons.

TEXT 36

ततः कृष्णं च रामं च
ज्ञातयो धेनुकस्य ये
क्रोष्टारोऽभ्यद्रवन् सर्वे
संरब्धा हतबान्धवाः

*tataḥ kṛṣṇam ca rāmam ca
jñātayo dhenukasya ye
kroṣṭāro 'bhyadravan sarve
saṁrabdhā hata-bāndhavāḥ*

SYNONYMS

tataḥ—then; *kṛṣṇam*—at Lord Kṛṣṇa; *ca*—and; *rāmam*—Lord Rāma; *ca*—and; *jñātayaḥ*—the intimate companions; *dhenukasya*—of Dhenuka; *ye*—who; *kroṣṭāraḥ*—the asses; *abhyadravan*—attacked; *sarve*—all *saṁrabdhāḥ*—enraged; *hata-bāndhavāḥ*—their friend having been killed.

TRANSLATION

The other ass demons, close friends of Dhenukāsura, were enraged upon seeing his death, and thus they all immediately ran to attack Kṛṣṇa and Balarāma.

PURPORT

Śrīla Sanātana Gosvāmī makes the following comment on this verse: "It is stated here that the ass demons first attacked Kṛṣṇa and then Balarāma (*kṛṣṇam ca rāmam ca*). One reason for this is that the demons, having seen the prowess of Lord Balarāma, thought it wise to attack Kṛṣṇa first. Or it may be that out of affection for His elder brother, Lord Kṛṣṇa placed Himself between

Balarāma and the ass demons. The words *kṛṣṇam ca rāmam ca* may also be understood to indicate that Lord Balarāma, out of affection for His younger brother, went to Lord Kṛṣṇa's side.

TEXT 37

तांस्तानापततः कृष्णो
रामश्च नृप लीलया
गृहीतपश्चाच्चरणान्
प्राहिणोत्तृणराजसु

*tāms tān āpatataḥ kṛṣṇo
rāmaś ca nṛpa līlayā
gṛhīta-paścāc-caraṇān
prāhiṇot tṛṇa-rājasu*

SYNONYMS

tān tān—all of them, one by one; *āpatataḥ*—attacking; *kṛṣṇaḥ*—Lord Kṛṣṇa; *rāmaḥ*—Lord Balarāma; *ca*—and; *nṛpa*—O King; *līlayā*—easily; *gṛhīta*—seizing; *paścāt-caraṇān*—their hind legs; *prāhiṇot*—threw; *tṛṇa-rājasu*—into the palm trees.

TRANSLATION

O King, as the demons attacked, Kṛṣṇa and Balarāma easily seized them one after another by their hind legs and threw them all into the tops of the palm trees.

TEXT 38

फलप्रकरसङ्कीर्णं
दैत्यदेहैर्गतासुभिः
रराज भूः सतालाग्रैर्
घनैरिव नभस्तलम्

phala-prakara-saṅkīrṇam
daitya-dehair gatāsubhiḥ
rarāja bhūḥ sa-tālāgrair
ghanair iva nabhas-talam

SYNONYMS

phala-prakara—with heaps of fruits; *saṅkīrṇam*—covered; *daitya-dehaiḥ*—with the bodies of the demons; *gata-asubhiḥ*—which were lifeless; *rarāja*—shone forth; *bhūḥ*—the earth; *sa-tāla-agraiḥ*—with the tops of the palm trees; *ghanaiḥ*—with clouds; *iva*—as; *nabhaiḥ-talam*—the sky.

TRANSLATION

The earth then appeared beautifully covered with heaps of fruits and with the dead bodies of the demons, which were entangled in the broken tops of the palm trees. Indeed, the earth shone like the sky decorated with clouds.

PURPORT

According to Śrīla Viśvanātha Cakravartī Ṭhākura, the bodies of the demons were dark, like dark blue clouds, and the large quantity of blood that had flowed from their bodies appeared like bright red clouds. Thus the whole scene was very beautiful. The Supreme Personality of Godhead in His various forms, such as Rāma and Kṛṣṇa, is always transcendental, and when He enacts

His transcendental pastimes the result is always beautiful and transcendental, even when the Lord performs violent acts like killing the stubborn ass demons.

TEXT 39

तयोस्तत्सुमहत्कर्म
निशम्य विबुधादयः
मुमुचुः पुष्पवर्षाणि
चक्रुर्वाद्यानि तुष्टुवुः

*tayos tat su-mahat karma
niśamya vibudhādayaḥ
mumucuḥ puṣpa-varṣāṇi
cakrur vādyāni tuṣṭuvuḥ*

SYNONYMS

tayoḥ—of the two brothers; *tat*—that; *su-mahat*—very great; *karma*—act; *niśamya*—hearing of; *vibudha-ādayaḥ*—the demigods and other elevated living beings; *mumucuḥ*—they released; *puṣpa-varṣāṇi*—downpours of flowers; *cakruḥ*—they performed; *vādyāni*—music; *tuṣṭuvuḥ*—they offered prayers.

TRANSLATION

Hearing of this magnificent feat of the two brothers, the demigods and other elevated living beings rained down flowers and offered music and prayers in glorification.

PURPORT

Śrīla Sanātana Gosvāmī comments that the demigods, great sages and other

exalted beings were all astonished and ecstatic upon seeing the unusually swift and nonchalant way in which Kṛṣṇa and Balarāma killed the very powerful ass demons in the Tāla forest.

TEXT 40

अथ तालफलान्यादन्
मनुष्या गतसाध्वसाः
तृणं च पशवश्चेरुर्
हतधेनुककानने

*atha tāla-phalāny ādan
manuṣyā gata-sādhvasāḥ
tṛṇam ca paśavaś cerur
hata-dhenuka-kānane*

SYNONYMS

atha—then; *tāla*—of the palm trees; *phalāni*—the fruits; *ādan*—ate; *manuṣyāḥ*—the human beings; *gata-sādhvasāḥ*—having lost their fear; *tṛṇam*—upon the grass; *ca*—and; *paśavaḥ*—the animals; *ceruḥ*—grazed; *hata*—killed; *dhenuka*—of the demon Dhenuka; *kānane*—in the forest.

TRANSLATION

People now felt free to return to the forest where Dhenuka had been killed, and without fear they ate the fruits of the palm trees. Also, the cows could now graze freely upon the grass there.

PURPORT

According to the *ācāryas*, low-class people such as the *pulindas* ate the fruits of the palm trees, but Kṛṣṇa's cowherd boyfriends considered them undesirable, since they had been tainted with the blood of the asses.

TEXT 41

कृष्णः कमलपत्राक्षः
पुण्यश्रवणकीर्तनः
स्तूयमानोऽनुगैर्गोपैः
साग्रजो ब्रजमाव्रजत

kṛṣṇaḥ kamala-patrākṣaḥ
puṇya-śravaṇa-kīrtanaḥ
stūyamāno 'nugair gopaiḥ
sāgrajo vrajam āvrajat

SYNONYMS

kṛṣṇaḥ—Lord Śrī Kṛṣṇa; *kamala-patra-akṣaḥ*—whose eyes are like lotus petals; *puṇya-śravaṇa-kīrtanaḥ*—hearing and chanting about whom is the most pious activity; *stūyamānaḥ*—being glorified; *anugaiḥ*—by His followers; *gopaiḥ*—the cowherd boys; *sa-agra-jah*—together with His elder brother, Balarāma; *vrajam*—to Vraja; *āvrajat*—He returned.

TRANSLATION

Then lotus-eyed Lord Śrī Kṛṣṇa, whose glories are most pious to hear and chant, returned home to Vraja with His elder brother, Balarāma. Along the way, the cowherd boys, His faithful followers, chanted His glories.

PURPORT

When the glories of Śrī Kṛṣṇa are vibrated, both the speakers and the hearers are purified and become pious.

TEXT 42

तं गोरजश्छुरितकुन्तलबद्धबर्ह-
वन्यप्रसूनरुचिरेक्षणचारुहासम्
वेणुम्बणन्तमनुगैरुपगीतकीर्तिं
गोप्यो दिदृक्षितदृशोऽभ्यगमन् समेताः

*tam gorajaś-churita-kuntala-baddha-barha-
vanya-prasūna-rucirekṣaṇa-cāru-hāsam
veṇum kvaṇantam anugair upagīta-kīrtiṁ
gopyo didṛkṣita-dṛśo 'bhyagaman sametāḥ*

SYNONYMS

tam—Him; *go-rajah*—with the dust raised by the cows; *churita*—smeared; *kuntala*—within His locks of hair; *baddha*—placed; *barha*—a peacock feather; *vanya-prasūna*—with forest flowers; *rucira-īkṣaṇa*—charming eyes; *cāru-hāsam*—and a beautiful smile; *veṇum*—His flute; *kvaṇantam*—sounding; *anugaiḥ*—by His companions; *upagīta*—being chanted; *kīrtiṁ*—His glories; *gopyaḥ*—the gopīs; *didṛkṣita*—eager to see; *dṛśaḥ*—their eyes; *abhyagaman*—came forward; *sametāḥ*—in a body.

TRANSLATION

Lord Kṛṣṇa's hair, powdered with the dust raised by the cows, was decorated

with a peacock feather and forest flowers. The Lord glanced charmingly and smiled beautifully, playing upon His flute while His companions chanted His glories. The *gopīs*, all together, came forward to meet Him, their eyes very eager to see Him.

PURPORT

Superficially, the *gopīs* were young married girls, and therefore they would naturally be ashamed and fearful of casting loving glances at a beautiful young boy like Śrī Kṛṣṇa. But Śrī Kṛṣṇa is the Supreme Personality of Godhead, and all living beings are His eternal servants. Thus the *gopīs*, although the most pure-hearted of all great souls, did not hesitate to come forward and satisfy their love-struck eyes by drinking in the sight of beautiful young Kṛṣṇa. The *gopīs* also relished the sweet sound of His flute and the enchanting fragrance of His body.

TEXT 43

पीत्वा मुकुन्दमुखसारघमक्षिभृङ्गैः
तापं जहुर्विरहजं व्रजयोषितोऽह्नि
तत्सत्कृतिं समधिगम्य विवेश गोष्ठं
सव्रीडहासविनयं यदपाङ्गमोक्षम्

*pītvā mukunda-mukha-sāragham akṣi-bhṛṅgais
tāpaṁ jahur viraha-jam vraja-yoṣito 'hni
tat sat-kṛtiṁ samadhigamya viveśa goṣṭhaṁ
savṛṇḍa-hāsa-vinayaṁ yad apāṅga-mokṣam*

SYNONYMS

pītvā—drinking; *mukunda-mukha*—of the face of Lord Mukunda;

sāragham—the honey; *akṣi-bhṛṅgaiḥ*—with their beelike eyes; *tāpam*—distress; *jahuḥ*—gave up; *viraha-jam*—based on separation; *vraja-yoṣitaḥ*—the ladies of Vṛndāvana; *ahni*—during the day; *tat*—that; *sat-kṛtim*—offering of respect; *samadhigamya*—fully accepting; *viveśa*—He entered; *goṣṭham*—the cowherd village; *sa-vrīḍa*—with shame; *hāsa*—laughter; *vinayam*—and humbleness; *yat*—which; *apāṅga*—of their sidelong glances; *mokṣam*—the release.

TRANSLATION

With their beelike eyes, the women of Vṛndāvana drank the honey of the beautiful face of Lord Mukunda, and thus they gave up the distress they had felt during the day because of separation from Him. The young Vṛndāvana ladies cast sidelong glances at the Lord—glances filled with bashfulness, laughter and submission—and Śrī Kṛṣṇa, completely accepting these glances as a proper offering of respect, entered the cowherd village.

PURPORT

In Kṛṣṇa, the Supreme Personality of Godhead, Śrīla Prabhupāda describes this incident as follows: "All the *gopīs* in Vṛndāvana remained very morose on account of Kṛṣṇa's absence. All day they were thinking of Kṛṣṇa in the forest or of Him herding cows in the pasture. When they saw Kṛṣṇa returning, all their anxieties were immediately relieved, and they began to look at His face the way drones hover over the honey of the lotus flower. When Kṛṣṇa entered the village, the young *gopīs* smiled and laughed. Kṛṣṇa, while playing the flute, enjoyed the beautiful smiling faces of the *gopīs*."

The Supreme Lord, Śrī Kṛṣṇa, is the supreme master of romantic skills, and thus He expertly exchanged loving feelings with the young cowherd girls of Vṛndāvana. When a chaste young girl is in love, she glances at her beloved with shyness, jubilation and submission. When the beloved accepts her offering of love by receiving her glance and is thus satisfied with her, the loving young girl's heart becomes filled with happiness. These were exactly the

romantic exchanges taking place between beautiful young Kṛṣṇa and the loving cowherd girls of Vṛndāvana.

TEXT 44

तयोर्यशोदारोहिण्यौ
पुत्रयोः पुत्रवत्सले
यथाकामं यथाकालं
व्यधत्तां परमाशिषः

tayor yaśodā-rohiṇyau
putrayoḥ putra-vatsale
yathā-kāmaṁ yathā-kālaṁ
vyadhattām paramāśiṣaḥ

SYNONYMS

tayoḥ—to the two; *yaśodā-rohiṇyau*—Yaśodā and Rohiṇī (the mothers of Kṛṣṇa and Balarāma, respectively); *putrayoḥ*—to their sons; *putra-vatsale*—who were very affectionate to their sons; *yathā-kāmaṁ*—in accordance with Their desires; *yathā-kālaṁ*—in accordance with the time and circumstances; *vyadhattām*—presented; *parama-āśiṣaḥ*—first-class enjoyable offerings.

TRANSLATION

Mother Yaśodā and mother Rohiṇī, acting most affectionately toward their two sons, offered all the best things to Them in response to Their every desire and at the various appropriate times.

PURPORT

The word *paramāśiṣaḥ* indicates the attractive blessings of a loving mother, which include wonderful food, beautiful clothes, jewelry, toys and constant affection. The words *yathā-kāmaṁ yathā-kālam* indicate that although Yaśodā and Rohiṇī satisfied all the desires of their sons, Kṛṣṇa and Balarāma, they also properly regulated the boys' activities. In other words, they prepared wonderful food for their children, but they saw to it that the boys ate at the proper time. Similarly, their children would play at the proper time and sleep at the proper time. The word *yathā-kāmaṁ* does not indicate that the mothers indiscriminately allowed the boys to do whatever They liked, but in the proper, civilized way they showered their blessings upon their children.

Śrīla Sanātana Gosvāmī comments that the mothers loved their sons so much that as they embraced Them they would carefully check all Their limbs to see if They were healthy and strong.

TEXT 45

गताध्वानश्रमौ तत्र
मज्जनोन्मर्दनादिभिः
नीवीं वसित्वा रुचिरां
दिव्यस्रग्गन्धमण्डितौ

*gatādhvāna-śramau tatra
majjanonmardanādibhiḥ
nīvīm vasitvā rucirām
divya-srag-gandha-maṇḍitau*

SYNONYMS

gata—gone; *adhvāna-śramau*—whose weariness from being upon the road; *tatra*—there (in Their home); *majjana*—by bathing; *unmardana*—massaging; *ādibhiḥ*—and so on; *nīvīm*—in undergarments; *vasitvā*—being dressed; *rucirām*—charming; *divya*—transcendental; *srak*—with garlands; *gandha*—and fragrances; *maṇḍitau*—decorated.

TRANSLATION

By being bathed and massaged, the two young Lords were relieved of the weariness caused by walking on the country roads. Then They were dressed in attractive robes and decorated with transcendental garlands and fragrances.

TEXT 46

जनन्युपहृतं प्राश्य
स्वाद्यन्नमुपलालितौ
संविश्य वरशय्यायां
सुखं सुषुपतुर्व्रजे

janany-upahṛtaṁ prāśya
svādy annam upalālitaū
saṁviśya vara-śayyāyām
sukhaṁ suṣupatur vraje

SYNONYMS

jananī—by Their mothers; *upahṛtaṁ*—offered; *prāśya*—eating fully; *svādu*—delicious; *annam*—food; *upalālitaū*—being pampered; *saṁviśya*—entering; *vara*—excellent; *śayyāyām*—upon bedding; *sukham*—happily; *suṣupatuḥ*—the two of Them slept; *vraje*—in Vraja.

TRANSLATION

After dining sumptuously on the delicious food given Them by Their mothers and being pampered in various ways, the two brothers lay down upon Their excellent beds and happily went to sleep in the village of Vraja.

TEXT 47

एवं स भगवान् कृष्णो
वृन्दावनचरः क्वचित्
ययौ राममृते राजन्
कालिन्दीं सखिभिर्वृतः

*evam sa bhagavān kṛṣṇo
vṛndāvana-caraḥ kvacit
yayau rāmam ṛte rājan
kālindīm sakhibhir vṛtaḥ*

SYNONYMS

evam—thus; *saḥ*—He; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇaḥ*—Kṛṣṇa; *vṛndāvana-caraḥ*—wandering, and acting, in Vṛndāvana; *kvacit*—once; *yayau*—went; *rāmam ṛte*—without Lord Balarāma; *rājan*—O King Parīkṣit; *kālindīm*—to the river Yamunā; *sakhibhiḥ*—by His friends; *vṛtaḥ*—surrounded.

TRANSLATION

O King, the Supreme Lord Kṛṣṇa thus wandered about the Vṛndāvana area, performing His pastimes. Once, surrounded by His boyfriends, He went

without Balarāma to the Yamunā River.

TEXT 48

अथ गावश्च गोपाश्च
निदाघातपपीडिताः
दुष्टं जलं पपुस्तस्यासु
तृष्णार्ता विषदूषितम्

*atha gāvaś ca gopāś ca
nidāghātapa-pīditāḥ
duṣṭam jalam papus tasyās
tṛṣṇārtā viṣa-dūṣitam*

SYNONYMS

atha—then; *gāvaḥ*—the cows; *ca*—and; *gopāḥ*—the cowherd boys; *ca*—and; *nidāgha*—of the summer; *ātapa*—by the glaring sun; *pīditāḥ*—distressed; *duṣṭam*—contaminated; *jalam*—the water; *papuḥ*—they drank; *tasyāḥ*—of the river; *tṛṣa-ārtāḥ*—tormented by thirst; *viṣa*—by poison; *dūṣitam*—spoiled.

TRANSLATION

At that time the cows and cowherd boys were feeling acute distress from the glaring summer sun. Afflicted by thirst, they drank the water of the Yamunā River. But it had been contaminated with poison.

TEXTS 49-50

विषाम्भस्तदुपस्पृश्य

दैवोपहतचेतसः
निपेतुर्व्यसवः सर्वे
सलिलान्ते कुरुद्वह

वीक्ष्य तान् वै तथाभूतान्
कृष्णो योगेश्वरेश्वरः
ईक्षयामृतवर्षिण्या
स्वनाथान् समजीवयत्

*viṣāmbhas tad upaspr̥śya
daivopahata-cetasah
nipetur vyasavaḥ sarve
salilānte kurūdvaha*

*vīkṣya tān vai tathā-bhūtān
kṛṣṇo yogeśvareśvaraḥ
īkṣayāmṛta-varṣiṇyā
sva-nāthān samajīvayat*

SYNONYMS

viṣa-ambhaḥ—the poisoned water; *tat*—that; *upaspr̥śya*—simply touching; *daiva*—by the mystic potency of the Personality of Godhead; *upahata*—lost; *cetasah*—their consciousness; *nipetuḥ*—they fell down; *vyasavaḥ*—lifeless; *sarve*—all of them; *salila-ante*—at the edge of the water; *kuru-udvaha*—O hero of the Kuru dynasty; *vīkṣya*—seeing; *tān*—them; *vai*—indeed; *tathā-bhūtān*—in such a condition; *kṛṣṇaḥ*—Lord Kṛṣṇa; *yoga-īśvara-īśvaraḥ*—the master of all masters of yoga; *īkṣayā*—by His glance; *amṛta-varṣiṇyā*—which is a shower of nectar; *sva-nāthān*—those who accepted only Him as their master; *samajīvayat*—brought back to life.

TRANSLATION

As soon as they touched the poisoned water, all the cows and boys lost their consciousness by the divine power of the Lord and fell lifeless at the water's edge. O hero of the Kurus, seeing them in such a condition, Lord Kṛṣṇa, the master of all masters of mystic potency, felt compassion for these devotees, who had no Lord other than Him. Thus He immediately brought them back to life by showering His nectarean glance upon them.

TEXT 51

ते सम्प्रतीतस्मृतयः
समुत्थाय जलान्तिकात्
आसन् सुविस्मिताः सर्वे
वीक्षमाणाः परस्परम्

*te sampratīta-smṛtayaḥ
samutthāya jalāntikāt
āsan su-vismitāḥ sarve
vīkṣamāṇāḥ paraṣparam*

SYNONYMS

te—they; *sampratīta*—regaining perfectly; *smṛtayaḥ*—their memory; *samutthāya*—rising up; *jala-antikāt*—from out of the water; *āsan*—they became; *su-vismitāḥ*—very surprised; *sarve*—all; *vīkṣamāṇāḥ*—looking; *paraṣparam*—at one another.

TRANSLATION

Regaining their full consciousness, the cows and boys stood up out of the water and began to look at one another in great astonishment.

TEXT 52

अन्वमंसत तद्राजन्
गोविन्दानुग्रहेक्षितम्
पीत्वा विषं परेतस्य
पुनरुत्थानमात्मनः

*anvamamsata tad rājan
govindānugraheṣitam
pītvā viṣam paretasya
punar utthānam ātmanaḥ*

SYNONYMS

anvamamsata—they subsequently thought; *tat*—that; *rājan*—O King Parīkṣit; *govinda*—of Lord Govinda; *anugraha-īkṣitam*—due to the merciful glance; *pītvā*—having drunk; *viṣam*—poison; *paretasya*—of those who have lost their lives; *punaḥ*—once again; *utthānam*—rising up; *ātmanaḥ*—on their own.

TRANSLATION

O King, the cowherd boys then considered that although they had drunk poison and in fact had died, simply by the merciful glance of Govinda they had regained their lives and stood up by their own strength.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fifteenth Chapter, of the*

16. Kṛṣṇa Chastises the Serpent Kāliya

This chapter describes Lord Śrī Kṛṣṇa's pastime of subduing the serpent Kāliya within the lake adjoining the river Yamunā and His showing mercy to Kāliya in response to the prayers offered by Kāliya's wives, the Nāga-patnīs.

To restore the purity of the Yamunā's waters, which had been contaminated by Kāliya's poison, Lord Kṛṣṇa climbed into a *kadamba* tree on the riverbank and jumped into the water. Then He began fearlessly playing within the water like a maddened elephant. Kāliya could not tolerate Kṛṣṇa's trespassing upon his personal residence, and the serpent quickly went up to the Lord and bit Him on the chest. When Kṛṣṇa's friends saw this, they fell down on the ground unconscious. At that time all sorts of evil omens appeared in Vraja, such as earth tremors, falling stars and the trembling of various creatures' left limbs.

The residents of Vṛndāvana thought, "Today Kṛṣṇa went to the forest without Balarāma, so we do not know what great misfortune may have befallen Him." Thinking in this way, they traced the path of Kṛṣṇa's footprints to the bank of the Yamunā. Within the water of the lake adjoining the river they saw Lord Kṛṣṇa, the very essence of their lives, enwrapped in the coils of a black snake. The residents thought the three worlds had become empty, and they all prepared to enter the water. But Lord Balarāma checked them, knowing well the power of Kṛṣṇa.

Then Lord Kṛṣṇa, seeing how disturbed His friends and relatives had become, expanded His body greatly and forced the serpent to loosen his grip and release Him. Next the Lord began playfully dancing about on the serpent's

hoods. By this wonderful, boisterous dancing, Śrī Kṛṣṇa trampled the serpent's one thousand hoods until his body slackened. Vomiting blood from his mouths, Kāliya finally understood that Kṛṣṇa was the primeval personality, Lord Nārāyaṇa, the spiritual master of all moving and nonmoving creatures, and he took shelter of Him.

Seeing how very weary Kāliya had become, his wives, the Nāga-patnīs, bowed down at Lord Kṛṣṇa's lotus feet. Then they offered Him various prayers in hopes of gaining their husband's freedom: "It is quite fitting that You have brought our cruel husband to this condition. Indeed, by Your anger he has gained great benefit. What piety Kāliya must have amassed in his previous lives! Today he has borne upon his head the dust of the lotus feet of the Personality of Godhead, the attainment of which is difficult for even the mother of the universe, goddess Lakṣmī. Please kindly forgive the offense Kāliya has committed out of ignorance, and allow him to live."

Satisfied by the Nāga-patnīs' prayers, Kṛṣṇa released Kāliya, who slowly regained his sensory and vital powers. Then Kāliya, in a distressed voice, acknowledged the offense he had committed, and finally he offered Kṛṣṇa many prayers and said he was ready to accept His command. Kṛṣṇa told him to leave the Yamunā lake with his family and return to Ramanāka Island.

TEXT 1

श्रीशुक उवाच
विलोक्य दूषितां कृष्णां
कृष्णः कृष्णाहिना विभुः
तस्या विशुद्धिमन्विच्छन्
सर्पं तमुदवासयत्

śrī-śuka uvāca

*vilokya dūṣitām kṛṣṇām
kṛṣṇaḥ kṛṣṇāhinā vibhuḥ
tasyā viśuddhim anvicchan
sarpaṁ tam udavāsayat*

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *vilokya*—seeing; *dūṣitām*—contaminated; *kṛṣṇām*—the river Yamunā; *kṛṣṇaḥ*—Lord Śrī Kṛṣṇa; *kṛṣṇa-ahinā*—by the black serpent; *vibhuḥ*—the almighty Lord; *tasyāḥ*—of the river; *viśuddhim*—the purification; *anvicchan*—desiring; *sarpaṁ*—serpent; *tam*—that; *udavāsayat*—sent away.

TRANSLATION

Śukadeva Gosvāmī said: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, seeing that the Yamunā River had been contaminated by the black snake Kāliya, desired to purify the river, and thus the Lord banished him from it.

TEXT 2

श्रीराजोवाच
कथमन्तर्जलेऽगाधे
न्यगृह्णाद्भगवानहिम्
स वै बहुयुगावासं
यथासीद्विप्र कथ्यताम्

śrī-rājovāca
katham antar-jale 'gādhe

*nyagr̥hṇād bhagavān ahim
sa vai bahu-yugāvāsam
yathāsīd vipra kathyatām*

SYNONYMS

śrī-rājā uvāca—King Parīkṣit said; *katham*—how; *antaḥ-jale*—within the water; *agādhe*—unfathomable; *nyagr̥hṇāt*—subdued; *bhagavān*—the Supreme Personality of Godhead; *ahim*—the serpent; *saḥ*—he, Kāliya; *vai*—indeed; *bahu-yuga*—for many ages; *āvāsam*—having residence; *yathā*—how; *āsīt*—so became; *vipra*—O learned *brāhmaṇa*; *kathyatām*—please explain.

TRANSLATION

King Parīkṣit inquired: O learned sage, please explain how the Supreme Personality of Godhead chastised the serpent Kāliya within the unfathomable waters of the Yamunā, and how it was that Kāliya had been living there for so many ages.

TEXT 3

ब्रह्मन् भगवतस्तस्य
भूम्नः स्वच्छन्दवर्तिनः
गोपालोदारचरितं
कस्तृप्येतामृतं जुषन्

*brahman bhagavatas tasya
bhūmnaḥ svacchanda-vartinaḥ
gopālodāra-caritaṁ
kas tṛpyetāmṛtaṁ juṣan*

SYNONYMS

brahman—O *brāhmaṇa*; *bhagavataḥ*—of the Supreme Lord; *tasya*—of Him; *bhūmnaḥ*—the unlimited; *sva-chanda-vartinaḥ*—who acts according to His own desires; *gopāla*—as a cowherd boy; *udāra*—magnanimous; *caritam*—the pastimes; *kaḥ*—who; *tṛpyeta*—can be satiated; *amṛtam*—such nectar; *juṣan*—partaking of.

TRANSLATION

O *brāhmaëa*, the unlimited Supreme Personality of Godhead freely acts according to His own desires. Who could be satiated when hearing the nectar of the magnanimous pastimes He performed as a cowherd boy in Vṛndāvana?

TEXT 4

श्रीशुक उवाच
कालिन्ध्यां कालियस्यासीद्
हृदः कश्चिद्विषाग्निना
श्रप्यमाणपया यस्मिन्
पतन्त्युपरिगाः खगाः

śrī-śuka uvāca
kālindyām kālīyasyāsīd
hradaḥ kaścid viṣāgninā
śrapyamāṇa-payā yasmin
patanty upari-gāḥ khagāḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *kālindyām*—within the river Yamunā; *kāliyasya*—of the serpent Kāliya; *āsīt*—there was; *hradaḥ*—lake; *kaścit*—a certain; *viṣa*—of his poison; *agninā*—by the fire; *śraṇyamāṇa*—being heated and boiled; *payāḥ*—its water; *yasmin*—into which; *patanti*—would fall down; *upari-gāḥ*—traveling above; *khagāḥ*—the birds.

TRANSLATION

Śrī Śukadeva Gosvāmī said: Within the river Kālindī [Yamunā] was a lake inhabited by the serpent Kāliya, whose fiery poison constantly heated and boiled its waters. Indeed, the vapors thus created were so poisonous that birds flying over the contaminated lake would fall down into it.

PURPORT

In this regard the *ācāryas* explain that the Kāliya lake was situated apart from the main current of the river; otherwise the Yamunā's waters would have been poisonous even in cities like Mathurā and in other places farther away.

TEXT 5

विप्रुष्मता विषदोर्मि-
मारुतेनाभिमर्शिताः
म्रियन्ते तीरगा यस्य
प्राणिनः स्थिरजङ्गमाः

*vipruṣmatā viṣadormi-
mārutenābhimarśitāḥ
mriyante tīra-gā yasya
prāṇinaḥ sthira-jaṅgamāḥ*

SYNONYMS

vipruṭ-matā—containing droplets of the water; *viṣa-da*—poisonous; *ūrmi*—(having touched) the waves; *mārutena*—by the wind; *abhimarśitāḥ*—contacted; *mriyante*—would die; *tīra-gāḥ*—present upon the shore; *yasya*—of which; *prāṇinaḥ*—all living entities; *sthira-jaṅgamāḥ*—both nonmoving and moving.

TRANSLATION

The wind blowing over that deadly lake carried droplets of water to the shore. Simply by coming in contact with that poisonous breeze, all vegetation and creatures on the shore died.

PURPORT

The word *sthira*, "unmoving creatures," refers to various types of vegetation including trees, and *jaṅgama* refers to moving creatures such as animals, reptiles, birds and insects. Śrīla Śrīdhara Svāmī has quoted a further description of this lake from the *Śrī Hari-vaṁśa* (Viṣṇu-parva 11.42, 11.44 and 11.46):

*dīrghaṁ yojana-vistāraṁ
dustaraṁ tridaśair api
gambhīraṁ akṣobhya-jalaṁ
niṣkaṁpaṁ iva sāgaraṁ*

*duḥkhopasarpaṁ tīreṣu
sa-sarpair vipulair bilaiḥ
viṣāraṇi-bhavaśyāgner
dhūmena pariveṣṭitam*

*tr̥ṇeṣv api patatsv apsu
jvalantam iva tejasā
samantād yojanaṁ sāgraṁ
tīreṣv api durāsadam*

"The lake was quite wide—eight miles across at some points—and even the demigods could not cross over it. The water in the lake was very deep and, like the immovable depths of the ocean, could not be agitated. Approaching the lake was difficult, for its shores were covered with holes in which serpents lived. All around the lake was a fog generated by the fire of the serpents' poison, and this powerful fire would at once burn up every blade of grass that happened to fall into the water. For a distance of eight miles from the lake, the atmosphere was most unpleasant."

Śrīla Sanātana Gosvāmī states that by the mystical science of *jala-stambha*, making solid items out of water, Kālīya had built his own city within the lake.

TEXT 6

तं चण्डवेगविषवीर्यमवेक्ष्य तेन
दुष्टां नदीं च खलसंयमनावतारः
कृष्णः कदम्बमधिरुह्य ततोऽतितुङ्गम्
आस्फोट्य गाढरशनो न्यपतद्विषोदे

*taṁ caṇḍa-vega-viṣa-vīryam avekṣya tena
duṣṭāṁ nadīṁ ca khala-saṁyamanāvatāraḥ
kṛṣṇaḥ kadambam adhiruhya tato 'ti-tuṅgam
āspṛoṭya gāḍha-raśano nyapatad viṣode*

SYNONYMS

tam—him, Kāliya; *caṇḍa-vega*—of fearsome power; *viṣa*—the poison; *vīryam*—whose strength; *avekṣya*—seeing; *tena*—by him; *duṣṭām*—contaminated; *nadīm*—the river; *ca*—and; *khala*—the envious demons; *saṁyamana*—for subduing; *avatāraḥ*—whose descent from the spiritual world; *kṛṣṇaḥ*—Lord Kṛṣṇa; *kadambam*—a kadamba tree; *adhiruhya*—climbing up on; *tataḥ*—from it; *ati-tuṅgam*—very high; *āsphoṭya*—slapping His arms; *gāḍha-raśanaḥ*—tying His belt firmly; *nyapatat*—He jumped; *viṣa-ude*—into the poisoned water.

TRANSLATION

Lord Kṛṣṇa saw how the Kāliya serpent had polluted the Yamunā River with his terribly powerful poison. Since Kṛṣṇa had descended from the spiritual world specifically to subdue envious demons, the Lord immediately climbed to the top of a very high *kadamba* tree and prepared Himself for battle. He tightened His belt, slapped His arms and then jumped into the poisonous water.

PURPORT

According to the *ācāryas*, Lord Kṛṣṇa also tied back the locks of His hair as He prepared to do battle with Kāliya.

TEXT 7

सर्पहृदः पुरुषसारनिपातवेग-
सङ्क्षोभितोरगविषोच्छ्वसिताम्बुराशिः
पर्यक्प्लुतो विषकषायबिभीषणोर्मिर्
धावन्धनुःशतमनन्तबलस्य किं तत्

sarpa-hradaḥ puruṣa-sāra-nipāta-vega-

*saṅkṣobhitoraga-viṣocchvasitāmbu-rāśiḥ
paryak pluto viṣa-kaṣāya-bibhīṣaṇormir
dhāvan dhanuḥ-śatam ananta-balasya kim tat*

SYNONYMS

sarpa-hradaḥ—the serpent's lake; *puruṣa-sāra*—of the most exalted Supreme Personality of Godhead; *nipāta-vega*—by the force of the fall; *saṅkṣobhita*—completely agitated; *uraga*—of the snakes; *viṣa-ucchvasita*—breathed upon with the poison; *ambu-rāśiḥ*—all of whose water; *paryak*—on all sides; *plutaḥ*—flooding; *viṣa-kaṣāya*—because of the contamination of the poison; *bibhīṣaṇa*—fearsome; *ūrmīḥ*—whose waves; *dhāvan*—flowing; *dhanuḥ-śatam*—the extent of one hundred bow-lengths; *ananta-balasya*—for Him whose strength is immeasurable; *kim*—what; *tat*—that.

TRANSLATION

When the Supreme Personality of Godhead landed in the serpent's lake, the snakes there became extremely agitated and began breathing heavily, further polluting it with volumes of poison. The force of the Lord's entrance into the lake caused it to overflow on all sides, and poisonous, fearsome waves flooded the surrounding lands up to a distance of one hundred bow-lengths. This is not at all amazing, however, for the Supreme Lord possesses infinite strength.

TEXT 8

तस्य हृदे विहरतो भुजदण्डघूर्ण-
वार्धोषमङ्ग वरवारणविक्रमस्य
आश्रुत्य तत्स्वसदनाभिभवं निरीक्ष्य

चक्षुःश्रवाः समसरत्तदमृष्यमाणः

*tasya hrade viharato bhuja-daṇḍa-ghūrṇa-
vār-ghoṣam aṅga vara-vāraṇa-vikramasya
āśrutya tat sva-sadanābhibhavam nirīkṣya
cakṣuḥ-śravāḥ samasarat tad amṛṣyamāṇaḥ*

SYNONYMS

tasya—of Him; *hrade*—in his lake; *viharataḥ*—who was playing; *bhuja-daṇḍa*—by His mighty arms; *ghūrṇa*—swirled about; *vāḥ*—of the water; *ghoṣam*—the resounding; *aṅga*—my dear King; *vara-vāraṇa*—like a great elephant; *vikramasya*—whose prowess; *āśrutya*—hearing; *tat*—that; *sva-sadana*—of his own residence; *abhibhavam*—the trespassing; *nirīkṣya*—taking note of; *cakṣuḥ-śravāḥ*—Kāliya; *samasarat*—came forward; *tat*—that; *amṛṣyamāṇaḥ*—being unable to tolerate.

TRANSLATION

Kṛṣṇa began sporting in Kāliya's lake like a lordly elephant—swirling His mighty arms and making the water resound in various ways. When Kāliya heard these sounds, he understood that someone was trespassing in his lake. The serpent could not tolerate this and immediately came forward.

PURPORT

According to the *ācāryas*, Lord Kṛṣṇa was producing wonderful musical sounds within the water simply by splashing His hands and arms.

TEXT 9

तं प्रेक्षणीयसुकुमारघनावदातं
श्रीवत्सपीतवसनं स्मितसुन्दरास्यम्
क्रीडन्तमप्रतिभयं कमलोदराङ्घ्रिं
सन्दश्य मर्मसु रुषा भुजया चछाद

*tam prekṣaṇīya-sukumāra-ghanāvadātaṁ
śrīvatsa-pīta-vasanaṁ smita-sundarāsyam
krīḍantaṁ apratibhayaṁ kamalodarāṅghriṁ
sandaśya marmasu ruṣā bhujayā cachāda*

SYNONYMS

tam—Him; *prekṣaṇīya*—attractive to look at; *su-kumāra*—most delicate; *ghana*—like a cloud; *avadātam*—glowing white; *śrīvatsa*—wearing the Śrīvatsa mark; *pīta*—and yellow; *vasanam*—garments; *smita*—smiling; *sundara*—beautiful; *āsyam*—whose face; *krīḍantaṁ*—playing; *apratibhayaṁ*—without fear of others; *kamala*—of a lotus; *udara*—like the inside; *aṅghrim*—whose feet; *sandaśya*—biting; *marmasu*—upon the chest; *ruṣā*—with anger; *bhujayā*—with his snake coils; *cachāda*—enveloped.

TRANSLATION

Kāliya saw that Śrī Kṛṣṇa, who wore yellow silken garments, was very delicate, His attractive body shining like a glowing white cloud, His chest bearing the mark of Śrīvatsa, His face smiling beautifully and His feet resembling the whorl of a lotus flower. The Lord was playing fearlessly in the water. Despite His wonderful appearance, the envious Kāliya furiously bit Him on the chest and then completely enwrapped Him in his coils.

TEXT 10

तं नागभोगपरिवीतमदृष्टचेष्टम्
आलोक्य तत्प्रियसखाः पशुपा भृशार्ताः
कृष्णेऽर्पितात्मसुहृदर्थकलत्रकामा
दुःखानुशोकभयमूढधियो निपेतुः

*tam nāga-bhoga-parivītam adṛṣṭa-ceṣṭam
ālokya tat-priya-sakhāḥ paśupā bhṛśārtāḥ
kṛṣṇe 'rpitātma-suhṛd-artha-kalatra-kāmā
duḥkhānuśoka-bhaya-mūḍha-dhiyo nipetuḥ*

SYNONYMS

tam—Him; *nāga*—of the serpent; *bhoga*—within the coils; *parivītam*—enveloped; *adṛṣṭa-ceṣṭam*—not exhibiting any movement; *ālokya*—seeing; *tat-priya-sakhāḥ*—His dear friends; *paśu-pāḥ*—the cowherds; *bhṛśa-ārtāḥ*—greatly disturbed; *kṛṣṇe*—unto Lord Kṛṣṇa; *arpita*—offered; *ātma*—their very selves; *su-hṛt*—their relations; *artha*—wealth; *kalatra*—wives; *kāmāḥ*—and all objects of desire; *duḥkha*—by pain; *anuśoka*—remorse; *bhaya*—and fear; *mūḍha*—bewildered; *dhiyaḥ*—their intelligence; *nipetuḥ*—they fell down.

TRANSLATION

When the members of the cowherd community, who had accepted Kṛṣṇa as their dearest friend, saw Him enveloped in the snake's coils, motionless, they were greatly disturbed. They had offered Kṛṣṇa everything—their very selves, their families, their wealth, wives and all pleasures. At the sight of the Lord in the clutches of the Kāliya snake, their intelligence became deranged by grief, lamentation and fear, and thus they fell to the ground.

PURPORT

Śrīla Sanātana Gosvāmī explains that the cowherd boys, along with some cowherd men and farmers who happened to be in the vicinity and who were also devotees of Kṛṣṇa, fell to the ground just like trees that had been cut at the root.

TEXT 11

गावो वृषा वत्सतर्यः
क्रन्दमानाः सुदुःखिताः
कृष्णे न्यस्तेक्षणा भीता
रुदन्त्य इव तस्थिरे

*gāvo vṛṣā vatsataryah
krandamānāḥ su-duḥkhitāḥ
kṛṣṇe nyastekṣaṇā bhītā
rudantya iva tasthire*

SYNONYMS

gāvaḥ—the cows; *vṛṣāḥ*—the bulls; *vatsataryah*—the female calves; *krandamānāḥ*—crying loudly; *su-duḥkhitāḥ*—very much distressed; *kṛṣṇe*—upon Lord Kṛṣṇa; *nyasta*—fixed; *ikṣaṇāḥ*—their sight; *bhītāḥ*—fearful; *rudantyaḥ*—crying; *iva*—as if; *tasthire*—they stood still.

TRANSLATION

The cows, bulls and female calves, in great distress, called out piteously to Kṛṣṇa. Fixing their eyes on Him, they stood still in fear, as if ready to cry but

too shocked to shed tears.

TEXT 12

अथ व्रजे महोत्पातासु
त्रिविधा ह्यतिदारुणाः
उत्पेतुर्भुवि दिव्यात्मन्यु
आसन्नभयशंसिनः

*atha vraje mahotpātās
tri-vidhā hy ati-dāruṇāḥ
utpetur bhuvi divy ātmany
āsanna-bhaya-śaṁsinaḥ*

SYNONYMS

atha—then; *vraje*—in Vṛndāvana; *mahā-utpātāḥ*—very ominous disturbances; *tri-vidhāḥ*—of the three varieties; *hi*—indeed; *ati-dāruṇāḥ*—most fearsome; *utpetuḥ*—arose; *bhuvi*—upon the earth; *divi*—in the sky; *ātmani*—in the bodies of living creatures; *āsanna*—imminent; *bhaya*—danger; *saṁśinaḥ*—announcing.

TRANSLATION

In the Vṛndāvana area there then arose all three types of fearful omens—those on the earth, those in the sky and those in the bodies of living creatures—which announced imminent danger.

PURPORT

According to Śrīla Śrīdhara Svāmī, the omens were as follows: on the earth

there were disturbing tremors, in the sky there were meteors falling, and in the bodies of creatures there was shivering, as well as quivering of the left eye and other parts of the body. These omens announce imminent danger.

TEXTS 13-15

तानालक्ष्य भयोद्विग्ना
गोपा नन्दपुरोगमाः
विना रामेण गाः कृष्णं
ज्ञात्वा चारयितुं गतम्

तैर्दुर्निमित्तैर्निधनं
मत्वा प्राप्तमतद्विदः
तत्प्राणास्तन्मनस्कास्ते
दुःखशोकभयातुराः

आबालवृद्धवनिताः
सर्वेऽङ्ग पशुवृत्तयः
निर्जग्मुर्गोकुलादीनाः
कृष्णदर्शनलालसाः

*tān ālakṣya bhayodvignā
gopā nanda-purogamāḥ
vinā rāmeṇa gāḥ kṛṣṇam
jñātvā cārayitum gatam*

*tair durnimittair nidhanam
matvā prāptam atad-vidah*

*tat-prāṇās tan-manaskās te
duḥkha-śoka-bhayāturāḥ*

*ā-bāla-vṛddha-vanitāḥ
sarve 'ṅga paśu-vṛttayaḥ
nirjagmur gokulād dīnāḥ
kṛṣṇa-darśana-lālasāḥ*

SYNONYMS

tān—these signs; *ālakṣya*—seeing; *bhaya-udvignāḥ*—agitated by fear; *gopāḥ*—the cowherds; *nanda-puraḥ-gamāḥ*—headed by Nanda Mahārāja; *vinā*—without; *rāmeṇa*—Balarāma; *gāḥ*—the cows; *kṛṣṇam*—Kṛṣṇa; *jñātvā*—understanding; *cārayitum*—to herd; *gatam*—gone; *taiḥ*—from those; *durnimittaiḥ*—bad omens; *nidhanam*—destruction; *matvā*—considering; *prāptam*—attained; *atat-vidaḥ*—not knowing His opulences; *tat-prāṇāḥ*—having Him as their very source of life; *tat-manaskāḥ*—their minds being absorbed in Him; *te*—they; *duḥkha*—by pain; *śoka*—unhappiness; *bhaya*—and fear; *āturāḥ*—overwhelmed; *ā-bāla*—including the children; *vṛddha*—old persons; *vanitāḥ*—and ladies; *sarve*—all; *aṅga*—my dear King Parīkṣit; *paśu-vṛttayaḥ*—behaving as an affectionate cow does toward her calf; *nirjagmuḥ*—they went out; *gokulāt*—from Gokula; *dīnāḥ*—feeling wretched; *kṛṣṇa-darśana*—for the sight of Lord Kṛṣṇa; *lālasāḥ*—anxious.

TRANSLATION

Seeing the inauspicious omens, Nanda Mahārāja and the other cowherd men were fearful, for they knew that Kṛṣṇa had gone to herd the cows that day without His elder brother, Balarāma. Because they had dedicated their minds to Kṛṣṇa, accepting Him as their very life, they were unaware of His great power and opulence. Thus they concluded that the inauspicious omens indicated He had met with death, and they were overwhelmed with grief, lamentation and

fear. All the inhabitants of Vṛndāvana, including the children, women and elderly persons, thought of Kṛṣṇa just as a cow thinks of her helpless young calf, and thus these poor, suffering people rushed out of the village, intent upon finding Him.

TEXT 16

तांस्तथा कातरान् वीक्ष्य
भगवान्माधवो बलः
प्रहस्य किञ्चिन्नोवाच
प्रभावज्ञोऽनुजस्य सः

*tāṁs tathā kātarān vīkṣya
bhagavān mādhave balaḥ
prahasya kiñcin novāca
prabhāva-jñō 'nujasya saḥ*

SYNONYMS

tān—them; *tathā*—in such a condition; *kātarān*—distressed; *vīkṣya*—seeing; *bhagavān*—the Supreme Personality of Godhead; *mādhavaḥ*—the master of all mystic knowledge; *balaḥ*—Lord Balarāma; *prahasya*—gently smiling; *kiñcit*—anything at all; *na*—did not; *uvāca*—say; *prabhāva-jñāḥ*—knowing the power; *anujasya*—of His younger brother; *saḥ*—He.

TRANSLATION

The Supreme Lord Balarāma, the master of all transcendental knowledge, smiled and said nothing when He saw the residents of Vṛndāvana in such distress, since He understood the extraordinary power of His younger brother.

PURPORT

Śrī Balarāma is the plenary expansion of Lord Kṛṣṇa and is thus nondifferent from Him. They are, in fact, the same Absolute Truth manifest in separate forms. According to Śrīla Viśvanātha Cakravartī Ṭhākura, Lord Balarāma was laughing because He thought, "Kṛṣṇa never cares to play with Me in My form of Śeṣa Nāga, but now He is playing with this ordinary, mundane snake named Kāliya."

The question may arise as to why Kṛṣṇa and Balarāma allowed Their loving devotees to suffer such great anguish during Kṛṣṇa's temporary imprisonment within the coils of Kāliya. It must be remembered that because the inhabitants of Vṛndāvana were completely liberated souls, they did not experience material emotions. When they saw their beloved Kṛṣṇa in apparent danger, their love for Him intensified to the highest degree, and thus they merged completely into the ecstasy of love for Him. The whole situation has to be seen from the spiritual point of view, or it will not be seen at all.

TEXT 17

तेऽन्वेषमाणा दयितं
कृष्णं सूचितया पदैः
भगवल्लक्षणैर्जग्मुः
पदव्या यमुनातटम्

*te 'nveṣamāṇā dayitaṁ
kṛṣṇaṁ sūcitayā padaiḥ
bhagaval-lakṣaṇair jagmuḥ
padavyā yamunā-taṭam*

SYNONYMS

te—they; *anveṣamāṇāḥ*—searching out; *dayitam*—their dearmost; *kṛṣṇam*—Kṛṣṇa; *sūcitayā*—(along the path) which was marked; *padaiḥ*—by His footprints; *bhagavat-lakṣaṇaiḥ*—the symbolic markings of the Personality of Godhead; *jagmuḥ*—they went; *padavyā*—along the path; *yamunā-taṭam*—to the bank of the Yamunā.

TRANSLATION

The residents hurried toward the banks of the Yamunā in search of their dearmost Kṛṣṇa, following the path marked by His footprints, which bore the unique signs of the Personality of Godhead.

TEXT 18

ते तत्र तत्राब्जयवाङ्कुशाशनि-
ध्वजोपपन्नानि पदानि विस्पतेः
मार्गे गवामन्यपदान्तरान्तरे
निरीक्षमाणा ययुरङ्ग सत्त्वराः

*te tatra tatrābja-yavāṅkuśāśani-
dhvajopapannāni padāni viś-pateḥ
mārge gavām anya-padāntarāntare
nirīkṣamāṇā yayur aṅga satvarāḥ*

SYNONYMS

te—they; *tatra tatra*—here and there; *abja*—with the lotus flower; *yava*—barleycorn; *aṅkuśa*—elephant goad; *aśani*—thunderbolt; *dhvaja*—and

flag; *upapannāni*—adorned; *padāni*—the footprints; *viṭ-pateḥ*—of Lord Kṛṣṇa, the master of the cowherd community; *mārga*—upon the path; *gavām*—of the cows; *anya-pada*—the other footprints; *antara-antare*—dispersed among; *nirīkṣamāṇāḥ*—seeing; *yuyuh*—they went; *aṅga*—my dear King; *sa-tvarāḥ*—rapidly.

TRANSLATION

The footprints of Lord Kṛṣṇa, the master of the entire cowherd community, were marked with the lotus flower, barleycorn, elephant goad, thunderbolt and flag. My dear King Parīkṣit, seeing His footprints on the path among the cows' hoofprints, the residents of Vṛndāvana rushed along in great haste.

PURPORT

Śrīla Sanātana Gosvāmī comments as follows: "Since Lord Kṛṣṇa had passed along the path some time previously, why weren't His footprints, which were surrounded by those of cows, cowherd boys and so on, smudged over and brushed away? Why hadn't His footprints been obliterated by those of the beasts and birds of Vṛndāvana forest? The answer is indicated by the word *viś-pati*, master of the cowherd community. Since Lord Kṛṣṇa is actually the wealth of all living beings, all the inhabitants of the forest of Vraja would carefully preserve His footprints as great treasures, the very ornaments of the earth. Thus no creature within Vṛndāvana would ever walk upon Lord Kṛṣṇa's footprints."

TEXT 19

अन्तर्हृदे भुजगभोगपरीतमारात्
कृष्णं निरीहमुपलभ्य जलाशयान्ते
गोपांश्च मूढधिषणान् परितः पशूंश्च

सङ्क्रन्दतः परमकश्मलमापुरार्ताः

*antar hrade bhujaga-bhoga-parītam ārāt
kṛṣṇam nirīham upalabhya jalāśayānte
gopāṁś ca mūḍha-dhiṣaṇān paritaḥ paśūṁś ca
saṅkrandataḥ parama-kaśmalam āpur ārtāḥ*

SYNONYMS

antaḥ—within; *hrade*—the lake; *bhujaga*—of the serpent; *bhoga*—within the body; *parītam*—enveloped; *ārāt*—from a distance; *kṛṣṇam*—Lord Kṛṣṇa; *nirīham*—not moving; *upalabhya*—seeing; *jala-āśaya*—the body of water; *ante*—within; *gopān*—the cowherd boys; *ca*—and; *mūḍha-dhiṣaṇān*—unconscious; *paritaḥ*—surrounding; *paśūn*—the animals; *ca*—and; *saṅkrandataḥ*—crying out; *parama-kaśmalam*—the greatest bewilderment; *āpuḥ*—they experienced; *ārtāḥ*—being distressed.

TRANSLATION

As they hurried along the path to the bank of the Yamunā River, they saw from a distance that Kṛṣṇa was in the lake, motionless within the coils of the black serpent. They further saw that the cowherd boys had fallen unconscious and that the animals were standing on all sides, crying out for Kṛṣṇa. Seeing all this, the residents of Vṛndāvana were overwhelmed with anguish and confusion.

PURPORT

In their grief and panic, the residents of Vṛndāvana tried to find out whether Kālīya had forcibly dragged young Kṛṣṇa from the shore into the water, or whether Kṛṣṇa had Himself jumped from the shore and fallen into the clutches of the snake. They could not understand anything about the

situation, and Kṛṣṇa's cowherd boyfriends, being unconscious, were unable to tell them anything. The cows and calves were crying out for Kṛṣṇa, and thus the whole situation was overwhelming and created a state of shock and panic among the residents of Vṛndāvana.

TEXT 20

गोप्योऽनुरक्तमनसो भगवत्यनन्ते
तत्सौहृदस्मितविलोकगिरः स्मरन्त्यः
ग्रस्तेऽहिना प्रियतमे भृशदुःखतप्ताः
शून्यं प्रियव्यतिहृतं ददृशुस्त्रिलोकम्

*gopyo 'nurakta-manaso bhagavaty anante
tat-sauhṛda-smita-viloka-giraḥ smarantyaḥ
graste 'hinā priyatame bhṛśa-duḥkha-taptāḥ
śūnyam priya-vyatihṛtam dadṛśus tri-lokam*

SYNONYMS

gopyaḥ—the cowherd girls; *anurakta-manasaḥ*—their minds very much attached to Him; *bhagavati*—the Supreme Personality of Godhead; *anante*—the unlimited one; *tat*—His; *sauhṛda*—loving; *smita*—smiling; *viloka*—glances; *giraḥ*—and words; *smarantyaḥ*—remembering; *graste*—being seized; *ahinā*—by the serpent; *priya-tame*—their most dear; *bhṛśa*—extremely; *duḥkha*—by pain; *taptāḥ*—tormented; *śūnyam*—empty; *priya-vyatihṛtam*—deprived of their darling; *dadṛśuḥ*—they saw; *tri-lokam*—all the three worlds (the entire universe).

TRANSLATION

When the young *gopés*, whose minds were constantly attached to Kṛṣṇa, the unlimited Supreme Lord, saw that He was now within the grips of the serpent, they remembered His loving friendship, His smiling glances and His talks with them. Burning with great sorrow, they saw the entire universe as void.

TEXT 21

ताः कृष्णमातरमपत्यमनुप्रविष्टां
तुल्यव्यथाः समनुगृह्य शुचः स्रवन्त्यः
तास्ता व्रजप्रियकथाः कथयन्त्य आसन्
कृष्णाननेऽर्पितदृशो मृतकप्रतीकाः

*tāḥ kṛṣṇa-mātaram apatyam anupraviṣṭāṁ
tulya-vyathāḥ samanugṛhya śucaḥ sravantyaḥ
tās tā vraja-priya-kathāḥ kathayantya āsan
kṛṣṇānane 'rpita-dṛśo mṛtaka-pratīkāḥ*

SYNONYMS

tāḥ—those ladies; *kṛṣṇa-mātaram*—the mother of Kṛṣṇa (Yaśodā); *apatyam*—upon her son; *anupraviṣṭāṁ*—fixing her vision; *tulya*—equally; *vyathāḥ*—pained; *samanugṛhya*—holding back firmly; *śucaḥ*—floods of sorrow; *sravantyaḥ*—spilling forth; *tāḥ tāḥ*—each of them; *vraja-priya*—of the darling of Vraja; *kathāḥ*—topics; *kathayantyaḥ*—speaking; *āsan*—they stood; *kṛṣṇa-ānane*—unto the face of Lord Kṛṣṇa; *arpita*—offered; *dṛśaḥ*—their eyes; *mṛtaka*—corpses; *pratīkāḥ*—resembling.

TRANSLATION

Although the elder *gopés* were feeling just as much distress as she and were

pouring forth a flood of sorrowful tears, they had to forcibly hold back Kṛṣṇa's mother, whose consciousness was totally absorbed in her son. Standing like corpses, with their eyes fixed upon His face, these *gopés* each took turns recounting the pastimes of the darling of Vraja.

TEXT 22

कृष्णप्राणान्निर्विशतो
नन्दादीन् वीक्ष्य तं ह्रदम्
प्रत्यषेधत्स भगवान्
रामः कृष्णानुभाववित्

*kṛṣṇa-prāṇān nirviśato
nandādīn vīkṣya taṁ hradam
pratyaśedhat sa bhagavān
rāmaḥ kṛṣṇānubhāva-vit*

SYNONYMS

kṛṣṇa-prāṇān—the men whose very life and soul was Kṛṣṇa; *nirviśataḥ*—entering; *nanda-ādīn*—headed by Nanda Mahārāja; *vīkṣya*—seeing; *taṁ*—that; *hradam*—lake; *pratyaśedhat*—forbade; *saḥ*—He; *bhagavān*—the all-powerful Lord; *rāmaḥ*—Balarāma; *kṛṣṇa*—of Lord Kṛṣṇa; *anubhāva*—the power; *vit*—knowing well.

TRANSLATION

Lord Balarāma then saw that Nanda Mahārāja and the other cowherd men, who had dedicated their very lives to Kṛṣṇa, were beginning to enter the serpent's lake. As the Supreme Personality of Godhead, Lord Balarāma fully

knew Lord Kṛṣṇa's actual power, and therefore He restrained them.

PURPORT

Śrīla Sanātana Gosvāmī explains that Lord Balarāma checked some of the cowherd men by speaking to them, others by physically holding them and still others by casting upon them His potent smiling glance. Distraught over the situation, they were prepared to give up their lives for Lord Kṛṣṇa by entering the serpent's lake.

TEXT 23

इत्थम्स्वगोकुलमनन्यगतिं निरीक्ष्य
सस्त्रीकुमारमतिदुःखितमात्महेतोः
आज्ञाय मर्त्यपदवीमनुवर्तमानः
स्थित्वा मुहूर्तमुदतिष्ठदुरङ्गबन्धात्

*ittham sva-gokulam ananya-gatiṁ nirīkṣya
sa-strī-kumāram ati-duḥkhitam ātma-hetoḥ
ājñāya martya-pādavīm anuvartamānaḥ
sthitvā muhūrtam udatiṣṭhad uraṅga-bandhāt*

SYNONYMS

ittham—in this fashion; *sva-gokulam*—His own community of Gokula; *ananya-gatiṁ*—having no other goal or shelter (than Him); *nirīkṣya*—observing; *sa-strī*—including the women; *kumāram*—and children; *ati-duḥkhitam*—extremely distressed; *ātma-hetoḥ*—on His account; *ājñāya*—understanding; *martya-pādavīm*—the way of mortals; *anuvartamānaḥ*—imitating; *sthitvā*—remaining; *muhūrtam*—for some time;

udatiṣṭhat—He rose up; *uraṅga*—of the serpent; *bandhāt*—from the bonds.

TRANSLATION

The Lord remained for some time within the coils of the serpent, imitating the behavior of an ordinary mortal. But when He understood that the women, children and other residents of His village of Gokula were in acute distress because of their love for Him, their only shelter and goal in life, He immediately rose up from the bonds of the Kāliya serpent.

TEXT 24

तत्प्रथ्यमानवपुषा व्यथितात्मभोगसु
त्यक्त्वोन्नमय्य कुपितः स्वफणान् भुजङ्गः
तस्थौ श्वसञ्छ्वसनरन्ध्रविषाम्बरीष-
स्तब्धेक्षणोल्मुकमुखो हरिमीक्षमाणः

tat-prathyamāna-vapuṣā vyathitātma-bhogas
tyaktvonnamayya kupitaḥ sva-phaṇān bhujaṅgaḥ
tasthau śvasaṅ chvasana-randhra-viṣāmbarīṣa-
stabdhekṣaṇolmuka-mukho harim īkṣamāṇaḥ

SYNONYMS

tat—of Him, Lord Kṛṣṇa; *prathyamāna*—expanding; *vapuṣā*—by the transcendental body; *vyathita*—pained; *ātma*—his own; *bhogaḥ*—serpent body; *tyaktvā*—giving Him up; *unnamayya*—raising high; *kupitaḥ*—angered; *sva-phaṇān*—his hoods; *bhujaṅga*—the serpent; *tasthau*—stood still; *śvasan*—breathing heavily; *śvasana-randhra*—his nostrils; *viṣa-ambarīṣa*—like two vessels for cooking poison; *stabdha*—fixed; *īkṣaṇa*—his eyes; *ulmuka*—like

firebrands; *mukhaḥ*—his face; *harim*—the Supreme Personality of Godhead; *ikṣamāṇaḥ*—observing.

TRANSLATION

His coils tormented by the expanding body of the Lord, Kāliya released Him. In great anger the serpent then raised his hoods high and stood still, breathing heavily. His nostrils appeared like vessels for cooking poison, and the staring eyes in his face like firebrands. Thus the serpent looked at the Lord.

TEXT 25

तं जिह्वया द्विशिखया परिलेलिहानं
द्वे सूक्वणी ह्यतिकरालविषाग्निदृष्टिम्
क्रीडन्ममुं परिससार यथा खगेन्द्रो
बभ्राम सोऽप्यवसरं प्रसमीक्षमाणः

*tam jihvayā dvi-śikhayā parilelihānam
dve sūkvaṇī hy ati-karāla-viṣāgni-dṛṣṭim
krīḍann amum parisasāra yathā khagendro
babhrāma so 'py avasaram prasamīkṣamāṇaḥ*

SYNONYMS

tam—him, Kāliya; *jihvayā*—with his tongue; *dvi-śikhayā*—having two points; *parilelihānam*—repeatedly licking; *dve*—his two; *sūkvaṇī*—lips; *hi*—indeed; *ati-karāla*—most terrible; *viṣa-agni*—full of poisonous fire; *dṛṣṭim*—whose glance; *krīḍan*—playing; *amum*—him; *parisasāra*—moved around; *yathā*—just as; *khaga-indraḥ*—the king of birds, Garuḍa; *babhrāma*—wandered around; *saḥ*—Kāliya; *api*—also; *avasaram*—the opportunity (to strike);

prasamīkṣamāṇaḥ—carefully looking for.

TRANSLATION

Again and again Kāliya licked his lips with his bifurcated tongues as He stared at Kṛṣṇa with a glance full of terrible, poisonous fire. But Kṛṣṇa playfully circled around him, just as Garuḍa would play with a snake. In response, Kāliya also moved about, looking for an opportunity to bite the Lord.

PURPORT

Lord Kṛṣṇa moved around the serpent so skillfully that Kāliya could find no opportunity to bite Him. Thus the snake was defeated by Śrī Kṛṣṇa's transcendental agility.

TEXT 26

एवं परिभ्रमहतौजसमुन्नतांसम्
आनम्य तत्पृथुशिरःस्वधिरूढ आद्यः
तन्मूर्धरत्ननिकरस्पर्शतिताम्र-
पादाम्बुजोऽखिलकलादिगुरुर्नर्त

evam paribhrama-hataujasam unnatāṁsam
ānamya tat-pṛthu-śiraḥsv adhirūḍha ādyaḥ
tan-mūrdha-ratna-nikara-sparśāti-tāmra-
pādāmbujo 'khila-kalādi-gurur nanarta

SYNONYMS

evam—in this way; *paribhrama*—because of the Lord's moving around him; *hata*—spoiled; *ojasam*—whose strength; *unnata*—raised high; *āṁsam*—whose

shoulders; *ānamya*—making him bend down; *tat*—his; *pṛthu-śiraḥsu*—onto the broad heads; *adhirūḍhaḥ*—having climbed up; *ādyah*—the ultimate origin of everything; *tat*—his; *mūrdha*—on the heads; *ratna-nikara*—the numerous jewels; *sparsa*—because of touching; *ati-tāmra*—very much reddened; *pāda-ambujah*—whose lotus feet; *akhila-kalā*—of all arts; *ādi-guruḥ*—the original spiritual master; *nanarta*—began to dance.

TRANSLATION

Having severely depleted the serpent's strength with His relentless circling, Śrī Kṛṣṇa, the origin of everything, pushed down Kāliya's raised shoulders and mounted his broad serpentine heads. Thus Lord Śrī Kṛṣṇa, the original master of all fine arts, began to dance, His lotus feet deeply reddened by the touch of the numerous jewels upon the serpent's heads.

PURPORT

Śrī Hari-vaṁśa states, *śiraḥ sa kṛṣṇo jagrāha sva-hastenāvanamya*: "Kṛṣṇa grabbed Kāliya's head with His hand and forced it to bow down." Most people in this world are quite reluctant to bow down to the Supreme Person, the Absolute Truth. In the contaminated state called material consciousness, we conditioned souls become proud of our insignificant position and are thus reluctant to bow our heads before the Lord. Yet just as Lord Kṛṣṇa forcibly pushed Kāliya's heads down and thus defeated him, the Supreme Lord's energy in the form of irresistible time kills all conditioned souls and thus forces them to bow down their arrogant heads. We should therefore give up the artificial position of material life and become faithful servants of the Supreme Lord, enthusiastically bowing down at His lotus feet.

Śrīla Viśvanātha Cakravartī Ṭhākura explains that Lord Kṛṣṇa's lotus feet became red like copper because of their contact with the numerous hard jewels upon the heads of Kāliya. Lord Kṛṣṇa, with those glowing reddish feet, then began to demonstrate His artistic skill by dancing on the unsteady, moving

surface of the serpent's hoods. This extraordinary demonstration of dancing skill was meant for the pleasure of the young women of Vṛndāvana, who at this phase of their relationship with Kṛṣṇa were seriously falling in love with Him.

TEXT 27

तं नर्तुमुद्यतमवेक्ष्य तदा तदीय-
गन्धर्वसिद्धमुनिचारणदेववध्वः
प्रीत्या मृदङ्गपणवानकवाद्यगीत-
पुष्पोपहारनुतिभिः सहसोपसेदुः

*taṁ nartum udyatam avekṣya tadā tadīya-
gandharva-siddha-muni-cāraṇa-deva-vadhvaḥ
prītyā mṛdaṅga-ṇavānaka-vādyā-gīta-
puṣpopahāra-nutibhiḥ sahasopaseduḥ*

SYNONYMS

taṁ—Him; *nartum*—in dancing; *udyatam*—engaged; *avekṣya*—taking note of; *tadā*—then; *tadīya*—His servants; *gandharva-siddha*—the Gandharvas and Siddhas; *muni-cāraṇa*—the sages and the Cāraṇas; *deva-vadhvaḥ*—the wives of the demigods; *prītyā*—with great pleasure; *mṛdaṅga-ṇava-ānaka*—of various kinds of drums; *vādyā*—with musical accompaniment; *gīta*—song; *puṣpa*—flowers; *upahāra*—other presentations; *nutibhiḥ*—and prayers; *sahasā*—immediately; *upaseduḥ*—arrived.

TRANSLATION

Seeing the Lord dancing, His servants in the heavenly planets—the Gandharvas, Siddhas, sages, Cāraṇas and wives of the demigods—immediately

arrived there. With great pleasure they began accompanying the Lord's dancing by playing drums such as *mādaṁ gas*, *paëavas* and *ānakas*. They also made offerings of songs, flowers and prayers.

PURPORT

When the demigods and other residents of higher planetary systems became aware that Lord Śrī Kṛṣṇa was personally putting on a wonderful demonstration of the art of dancing, they immediately came to offer their services. Dancing becomes more enjoyable and beautiful to watch when it is accompanied by expert drum-playing, singing and the chanting of prayers. The artistic atmosphere was also enhanced by the showering of a multitude of flowers upon Lord Śrī Kṛṣṇa, who was blissfully engaged in dancing upon the hoods of the Kāliya serpent.

TEXT 28

यद्यच्छिरो न नमतेऽङ्ग शतैकशीर्ष्णसु
तत्तन्ममर्द खरदण्डधरोऽङ्घ्रिपातैः
क्षीणायुषो भ्रमत उल्बणमास्यतोऽसृङ्
नस्तो वमन् परमकश्मलमाप नागः

yad yac chiro na namate 'ṅga śataika-śīrṣṇas
tat tan mamarda khara-daṇḍa-dhara 'ṅghri-pātaiḥ
kṣīṇāyuso bhramata ulbaṇam āsyato 'sṛṅ
nasto vaman parama-kaśmalam āpa nāgaḥ

SYNONYMS

yat yat—whichever; *śiraḥ*—heads; *na namate*—would not bow down; *aṅga*—my dear King Parīkṣit; *śata-eka-śīrṣṇaḥ*—of him who had 101 heads; *tat*

tat—those; *mamarda*—trampled down; *khara*—on those who are evil; *daṇḍa*—punishment; *dharaḥ*—the Lord who exerts; *aṅghri-pātaiḥ*—with the blows of His feet; *kṣīṇa-āyusaḥ*—of Kāliya, whose life was becoming depleted; *bhramataḥ*—who was still moving about; *ulbaṇam*—terrible; *āsyataḥ*—from his mouths; *asṛk*—blood; *nastaḥ*—from his nostrils; *vaman*—vomiting; *parama*—extreme; *kaśmalam*—trouble; *āpa*—experienced; *nāgaḥ*—the serpent.

TRANSLATION

My dear King, Kāliya had 101 prominent heads, and when one of them would not bow down, Lord Śrī Kṛṣṇa, who inflicts punishment on cruel wrong-doers, would smash that stubborn head by striking it with His feet. Then, as Kāliya entered his death throes, he began wheeling his heads around and vomiting ghastly blood from his mouths and nostrils. The serpent thus experienced extreme pain and misery.

TEXT 29

तस्याक्षिभिर्गरलमुद्वमतः शिरःसु
यद्यत्समुन्नमति निःश्वसतो रुषोच्चैः
नृत्यन् पदानुनमयन्दमयां बभूव
पुष्पैः प्रपूजित इवेह पुमान् पुराणः

tasyākṣibhir garalam udvamataḥ śiraḥsu
yad yat samunnamati niḥśvasato ruṣoccaiḥ
nṛtyan padānunamayan damayāṁ babhūva
puṣpaiḥ prapūjita iveha pumān purāṇaḥ

SYNONYMS

tasya—of him; *akṣibhiḥ*—from the eyes; *garalam*—poisonous waste; *udvamataḥ*—who was vomiting; *śiraḥsu*—among the heads; *yat*—whichever; *samunnamati*—would rise up; *niḥśvasataḥ*—who was breathing; *ruṣā*—out of anger; *uccaiḥ*—heavily; *nṛtyan*—while dancing; *padā*—with His foot; *anunamayan*—making bow down; *damayām* *babhūva*—He subdued; *puṣpaiḥ*—with flowers; *prapūjitaḥ*—being worshiped; *iva*—indeed; *iha*—on this occasion; *pumān*—the Personality of Godhead; *purāṇaḥ*—original.

TRANSLATION

Exuding poisonous waste from his eyes, Kālīya, would occasionally dare to raise up one of his heads, which would breathe heavily with anger. Then the Lord would dance on it and subdue it, forcing it to bow down with His foot. The demigods took each of these exhibitions as an opportunity to worship Him, the primeval Personality of Godhead, with showers of flowers.

TEXT 30

तच्चित्रताण्डवविरुग्गफणासहस्रो
रक्तं मुखैरुरु वमन्नृप भग्नगात्रः
स्मृत्वा चराचरगुरुं पुरुषं पुराणं
नारायणं तमरणं मनसा जगाम

tac-citra-tāṇḍava-virugna-phaṇā-sahasro
raktaṁ mukhair uru vaman nṛpa bhagna-gātraḥ
smṛtvā carācara-gurum puruṣam purāṇam

nārāyaṇam tam araṇam manasā jagāma

SYNONYMS

tat—of Him; *citra*—amazing; *tāṇḍava*—by the powerful dancing; *virugna*—broken; *phaṇā-sahasraḥ*—his one thousand hoods; *raktam*—blood; *mukhaiḥ*—from his mouths; *uru*—profusely; *vaman*—vomiting; *nṛpa*—O King Parīkṣit; *bhagna-gātraḥ*—his limbs crushed; *smṛtvā*—remembering; *cara-acara*—of all moving and nonmoving beings; *gurum*—the spiritual master; *puṛuṣam*—the Personality of Godhead; *purāṇam*—ancient; *nārāyaṇam*—Lord Nārāyaṇa; *tam*—to Him; *araṇam*—for shelter; *manasā*—within his mind, *jagāma*—he approached.

TRANSLATION

My dear King Parīkṣit, Lord Kṛṣṇa's wonderful, powerful dancing trampled and broke all of Kāliya's one thousand hoods. Then the serpent, profusely vomiting blood from his mouths, finally recognized Śrī Kṛṣṇa to be the eternal Personality of Godhead, the supreme master of all moving and nonmoving beings, Śrī Nārāyaṇa. Thus within his mind Kāliya took shelter of the Lord.

PURPORT

In Chapter Sixteen of *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda points out that whereas previously Kāliya was vomiting poison, now his poison was exhausted and he began to vomit blood. Thus he had been cleansed of the vile contamination within his heart that had manifested as serpent's venom. The word *smṛtvā*, "remembering," is very significant here. The wives of Kāliya were actually serious devotees of Lord Kṛṣṇa, and according to the *ācāryas* they had often tried to convince their husband to surrender to Him. Finally, finding himself in unbearable agony, Kāliya remembered his wives' advice and took shelter of the Lord. Śrīla Viśvanātha Cakravartī

Ṭhākura explains that Kāliya's archrival had traditionally been Garuḍa, the carrier of Viṣṇu. But now Kāliya realized that he was fighting an opponent who was thousands of times stronger than Garuḍa and who therefore could be only the Supreme Personality of Godhead. Thus Kāliya took shelter of Lord Kṛṣṇa.

TEXT 31

कृष्णस्य गर्भजगतोऽतिभरावसन्नं
पाष्णिप्रहारपरिरुग्नफणातपत्रम्
दृष्ट्वाहिमाद्यमुपसेदुरमुष्य पत्न्य
आर्ताः क्षथद्वसनभूषणकेशबन्धाः

*kṛṣṇasya garbha-jagato 'ti-bharāvasannam
pārṣṇi-prahāra-parirugna-phaṇātapatram
dṛṣṭvāhim ādyam upasedur amuṣya patnya
ārtāḥ ślathad-vasana-bhūṣaṇa-keśa-bandhāḥ*

SYNONYMS

kṛṣṇasya—of Lord Kṛṣṇa; *garbha*—in whose abdomen; *jagataḥ*—is found the entire universe; *ati-bhara*—by the extreme weight; *avasannam*—fatigued; *pārṣṇi*—of His heels; *prahāra*—by the striking; *parirugna*—shattered; *phaṇā*—his hoods; *ātapatram*—which were like umbrellas; *dṛṣṭvā*—seeing; *ahim*—the serpent; *ādyam*—the primeval Lord; *upaseduḥ*—approached; *amuṣya*—of Kāliya; *patnyaḥ*—the wives; *ārtāḥ*—feeling distressed; *ślathat*—disarrayed; *vasana*—their clothing; *bhūṣaṇa*—ornaments; *keśa-bandhāḥ*—and the locks of their hair.

TRANSLATION

When Kāliya's wives saw how the serpent had become so fatigued from the excessive weight of Lord Kṛṣṇa, who carries the entire universe in His abdomen, and how Kāliya's umbrellalike hoods had been shattered by the striking of Kṛṣṇa's heels, they felt great distress. With their clothing, ornaments and hair scattered in disarray, they then approached the eternal Personality of Godhead.

PURPORT

According to Śrīla Viśvanātha Cakravartī Ṭhākura, Kāliya's wives had been disgusted with their husband because of his demoniac activities. They had been thinking, "If this atheist is killed by the punishment of the Supreme Personality of Godhead, then let him be killed. We will become widows and engage in the worship of the Supreme Lord." But then the ladies noticed Kāliya's facial expression and other bodily features, and they understood that Kāliya had indeed taken shelter of the Lord within his mind. Seeing that he was manifesting symptoms of humility, remorse, regret and doubt, they thought, "Just see how fortunate we are! Our husband has now become a Vaiṣṇava. Therefore we must now endeavor to protect him." They felt affection for their repentant husband and severe distress because of his miserable position, and thus all together they went into the presence of the Supreme Lord.

TEXT 32

तास्तं सुविग्रमनसोऽथ पुरस्कृतार्भाः
कायं निधाय भुवि भूतपतिं प्रणेमुः
साध्व्यः कृताञ्जलिपुटाः शमलस्य भर्तुर्

मोक्षेप्सवः शरणदं शरणं प्रपन्नाः

*tās taṁ su-vigna-manaso 'tha puraskṛtārbhāḥ
kāyaṁ nidhāya bhuvi bhūta-patiṁ praṇemuḥ
sādhvyaḥ kṛtāñjali-putāḥ śamalasya bhartur
mokṣepsavaḥ śaraṇa-dam śaraṇaṁ prapannāḥ*

SYNONYMS

tāḥ—they, the wives of Kāliya; *taṁ*—to Him; *su-vigna*—very much agitated; *manasaḥ*—their minds; *atha*—then; *paraḥ-kṛta*—placing in front; *arbhāḥ*—their children; *kāyaṁ*—their bodies; *nidhāya*—putting; *bhuvi*—upon the ground; *bhūta-patiṁ*—to the Lord of all creatures; *praṇemuḥ*—they bowed down; *sādhvyaḥ*—the saintly ladies; *kṛta-añjali-putāḥ*—folding their hands in supplication; *śamalasya*—who was sinful; *bhartuḥ*—of their husband; *mokṣa*—the liberation; *īpsavaḥ*—desiring; *śaraṇa-dam*—He who grants shelter; *śaraṇaṁ*—for shelter; *prapannāḥ*—they approached.

TRANSLATION

Their minds very much disturbed, those saintly ladies placed their children before them and then bowed down to the Lord of all creatures, laying their bodies flat upon the ground. They desired the liberation of their sinful husband and the shelter of the Supreme Lord, the giver of ultimate shelter, and thus they folded their hands in supplication and approached Him.

TEXT 33

नागपत्न्य ऊचुः
न्याय्यो हि दण्डः कृतकिल्बिषेऽस्मिंस

तवावतारः खलनिग्रहाय
रिपोः सुतानामपि तुल्यदृष्टिर्
धत्से दमं फलमेवानुशंसन्

*nāga-ṣatnya ūcuḥ
nyāyyo hi daṇḍaḥ kṛta-kilbiṣe 'smimś
tavāvatāraḥ khala-nigrahāya
ripoḥ sutānām api tulya-dṛṣṭir
dhatse damam phalam evānuśamsan*

SYNONYMS

nāga-ṣatnyaḥ ūcuḥ—the wives of the serpent said; *nyāyyaḥ*—fair and just; *hi*—indeed; *daṇḍaḥ*—punishment; *kṛta-kilbiṣe*—to him who has committed offense; *asmin*—this person; *tava*—Your; *avatāraḥ*—descent into this world; *khala*—of the envious; *nigrahāya*—for the subjugation; *ripoḥ*—to an enemy; *sutānām*—to Your own sons; *api*—also; *tulya-dṛṣṭiḥ*—having equal vision; *dhatse*—You give; *damam*—punishment; *phalam*—the ultimate result; *eva*—indeed; *anuśamsam*—considering.

TRANSLATION

The wives of the Kāliya serpent said: The punishment this offender has been subjected to is certainly just. After all, You have incarnated within this world to curb down envious and cruel persons. You are so impartial that You look equally upon Your enemies and Your own sons, for when You impose a punishment on a living being You know it to be for his ultimate benefit.

TEXT 34

अनुग्रहोऽयं भवतः कृतो हि नो
दण्डोऽसतां ते खलु कल्मषापहः
यद्वन्दशूकत्वममुष्य देहिनः
क्रोधोऽपि तेऽनुग्रह एव सम्मतः

*anugraho 'yam bhavataḥ kṛto hi no
daṇḍo 'satām te khalu kalmaṣāpahaḥ
yad dandaśūkatvam amuṣya dehinaḥ
krodho 'pi te 'nugraha eva sammataḥ*

SYNONYMS

anugrahaḥ—mercy; ayam—this; bhavataḥ—by You; kṛtaḥ—done; hi—indeed; naḥ—to us; daṇḍaḥ—punishment; asatām—of the evil; te—by You; khalu—indeed; kalmaṣa-apahaḥ—the dispelling of their contamination; yat—because; dandaśūkatvam—the condition of appearing as a serpent; amuṣya—of this Kāliya; dehinaḥ—the conditioned soul; krodhaḥ—anger; api—even; te—Your; anugrahaḥ—as mercy; eva—actually; sammataḥ—is accepted.

TRANSLATION

What You have done here is actually mercy for us, since the punishment You give to the wicked certainly drives away all their contamination. Indeed, because this conditioned soul, our husband, is so sinful that he has assumed the body of a serpent, Your anger toward him is obviously to be understood as Your mercy.

PURPORT

Śrīla Madhvācārya points out in this connection that when a pious person

suffers in this world, he realizes, "The punishment the Supreme Lord is meting out to me is actually His causeless mercy." Envious persons, however, even after being punished by the Lord for their purification, continue to envy Him and be resentful, and this attitude is the reason for their continued failure to understand the Absolute Truth.

TEXT 35

तपः सुतप्तं किमनेन पूर्वं
निरस्तमानेन च मानदेन
धर्मोऽथ वा सर्वजनानुकम्पया
यतो भवांस्तुष्यति सर्वजीवः

*tapah sutaptaṁ kim anena pūrvam
nirasta-mānena ca māna-dena
dharmo 'tha vā sarva-janānukampayā
yato bhavāṁs tuṣyati sarva-jīvaḥ*

SYNONYMS

tapah—austerity; *su-taptaṁ*—properly performed; *kim*—what; *anena*—by this Kāliya; *pūrvam*—in previous lives; *nirasta-mānena*—being free from false pride; *ca*—and; *māna-dena*—giving respect to others; *dharmah*—religious duty; *atha vā*—or else; *sarva-jana*—to all persons; *anukampayā*—with compassion; *yataḥ*—by which; *bhavān*—Your good self; *tuṣyati*—is satisfied; *sarva-jīvaḥ*—the source of life for all beings.

TRANSLATION

Did our husband carefully perform austerities in a previous life, with his

mind free of pride and full of respect for others? Is that why You are pleased with him? Or did he in some previous existence carefully execute religious duties with compassion for all living beings, and is that why You, the life of all living beings, are now satisfied with Him?

PURPORT

In this regard Śrīla Prabhupāda comments in his *Kṛṣṇa, the Supreme Personality of Godhead*, Chapter Sixteen: "The Nāga-patnīs confirm that one cannot come in contact with Kṛṣṇa without having executed pious activities in devotional service in one's previous lives. As Lord Caitanya advised in His *Śikṣāṣṭaka*, one has to execute devotional service by humbly chanting the Hare Kṛṣṇa mantra, thinking oneself lower than the straw in the street and not expecting honor for oneself but offering all kinds of honor to others. The Nāga-patnīs were astonished that, although Kāliya had the body of a serpent as the result of grievous sinful activities, at the same time he was in contact with the Lord to the extent that the Lord's lotus feet were touching his hoods. Certainly this was not the ordinary result of pious activities. These two contradictory facts astonished them."

TEXT 36

कस्यानुभावोऽस्य न देव विद्महे
तवाङ्घ्रिरेणुस्पर्शधिकारः
यद्वाञ्छया श्रीर्ललनाचरत्तपो
विहाय कामान् सुचिरं धृतव्रता

*kasyānubhāvo 'sya na deva vidmahe
tavāṅghri-reṇu-sparaśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo*

vihāya kāmān su-ciram dhṛta-vratā

SYNONYMS

kasya—of what; *anubhāvaḥ*—a result; *asya*—of the serpent (Kāliya); *na*—not; *deva*—my Lord; *vidmahe*—we know; *tava*—Your; *aṅghri*—of the lotus feet; *reṇu*—of the dust; *sparaśa*—for touching; *adhikāraḥ*—qualification; *yat*—for which; *vāñchayā*—with the desire; *śrīḥ*—the goddess of fortune; *lalanā*—(the topmost) woman; *ācarat*—performed; *tapah*—austerity; *vihāya*—giving up; *kāmān*—all desires; *su-ciram*—for a long time; *dhṛta*—upheld; *vratā*—her vow.

TRANSLATION

O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows.

TEXT 37

न नाकपृष्ठं न च सार्वभौमं
न पारमेष्ठ्यं न रसाधिपत्यम्
न योगसिद्धीरपुनर्भवं वा
वाञ्छन्ति यत्पादरजःप्रपन्नाः

na nāka-prṣṭhaṁ na ca sārva-bhaumaṁ
na pārameṣṭhyaṁ na rasādhipatyam
na yoga-siddhīr apunar-bhavaṁ vā
vāñchanti yat-pāda-rajah-prapannāḥ

SYNONYMS

na—not; *nāka-prṣṭham*—heaven; *na ca*—nor; *sārva-bhaumam*—supreme sovereignty; *na*—not; *pārameṣṭhyam*—the topmost position of *Brahmā*; *na*—not; *rasa-adhipatyam*—rulership over the earth; *na*—not; *yoga-siddhīḥ*—the perfections of yogic practice; *apunaḥ-bhavam*—freedom from rebirth; *vā*—or; *vāñchanti*—desire; *yat*—whose; *pāda*—of the lotus feet; *rajaḥ*—the dust; *prapañnāḥ*—those who have attained.

TRANSLATION

Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of *Brahmā* or rulership over the earth. They are not interested even in the perfections of *yoga* or in liberation itself.

TEXT 38

तदेष नाथाप दुरापमन्यैस्
तमोजनिः क्रोधवशोऽप्यहीशः
संसारचक्रे भ्रमतः शरीरिणो
यदिच्छतः स्याद्विभवः समक्षः

*tad eṣa nāthāpa durāpam anyais
tamo-janiḥ krodha-vaśo 'py ahīśaḥ
saṁsāra-cakre bhramataḥ śarīriṇo
yad-icchataḥ syād vibhavaḥ samakṣaḥ*

SYNONYMS

tat—that; *eṣaḥ*—this Kāliya; *nātha*—O Lord; *āpa*—has achieved; *durāpam*—difficult to achieve; *anyaiḥ*—by others; *tamaḥ-janiḥ*—who was born in the mode of ignorance; *krodha-vaśaḥ*—who was under the sway of anger; *api*—even; *ahi-īśaḥ*—the king of serpents; *saṁsāra-cakre*—within the cycle of material existence; *bhramataḥ*—wandering; *śarīriṇaḥ*—for the embodied living entity; *yat*—by which (dust of Your lotus feet); *icchataḥ*—who has material desires; *syāt*—manifests; *vibhavaḥ*—all opulences; *samakṣaḥ*—before his eyes.

TRANSLATION

O Lord, although this Kāliya, the king of the serpents, has taken birth in the mode of ignorance and is controlled by anger, he has achieved that which is difficult for others to achieve. Embodied souls, who are full of desires and are thus wandering in the cycle of birth and death, can have all benedictions manifested before their eyes simply by receiving the dust of Your lotus feet.

PURPORT

It is very rare for a conditioned soul to free himself from the contamination of illusion and thus become established in perfect consciousness of the Absolute Truth. And yet this benediction was achieved by the serpent Kāliya because the Lord personally danced upon the serpent's hoods with His lotus feet. Although we conditioned souls may not receive the mercy of having the Lord dance on our head, we can receive the dust of the lotus feet of the Absolute through the Lord's representative, the bona fide spiritual master, and thus go back home, back to Godhead, forever freed from the misery and ignorance of the mundane universe.

TEXT 39

नमस्तुभ्यं भगवते

पुरुषाय महात्मने
भूतावासाय भूताय
पराय परमात्मने

*namas tubhyam bhagavate
puruṣāya mahātmane
bhūtāvāsāya bhūtāya
parāya paramātmane*

SYNONYMS

namaḥ—obeisances; *tubhyam*—to You; *bhagavate*—the Supreme Personality of Godhead; *puruṣāya*—who are present within as the Supersoul; *mahā-ātmane*—who are all-pervasive; *bhūta-āvāsāya*—who are the shelter of the material elements (beginning with the ethereal sky); *bhūtāya*—who exist even prior to the creation; *parāya*—to the supreme cause; *parama-ātmane*—who are beyond all material cause.

TRANSLATION

We offer our obeisances unto You, the Supreme Personality of Godhead. Although present in the hearts of all living beings as the Supersoul, You are all-pervasive. Although the original shelter of all created material elements, You exist prior to their creation. And although the cause of everything, You are transcendental to all material cause and effect, being the Supreme Soul.

PURPORT

The beautiful Sanskrit poetry of this verse should be chanted out loud for the transcendental pleasure of the reciter and the hearer.

TEXT 40

ज्ञानविज्ञाननीधये
ब्रह्मणेऽनन्तशक्तये
अगुणायविकाराय
नमस्ते प्राकृताय च

*jñāna-vijñāna-nīdhaye
brahmaṇe 'nanta-śaktaye
aguṇāyāvikārāya
namas te prākṛtāya ca*

SYNONYMS

jñāna—of consciousness; *vijñāna*—and spiritual potency; *nīdhaye*—to the ocean; *brahmaṇe*—to the Absolute Truth; *ananta-śaktaye*—whose potencies are unlimited; *aguṇāya*—to Him who is never affected by the qualities of matter; *avikārāya*—who does not undergo any material transformation; *namah*—obeisances; *te*—unto You; *prākṛtāya*—to the prime mover of material nature; *ca*—and.

TRANSLATION

Obeisances unto You, the Absolute Truth, who are the reservoir of all transcendental consciousness and potency and the possessor of unlimited energies. Although completely free of material qualities and transformations, You are the prime mover of material nature.

PURPORT

Those who consider themselves intellectual, philosophic or rational should

carefully note here that the Absolute Truth, the Supreme Personality of Godhead, is the ocean of all knowledge and consciousness. Thus surrendering unto the Supreme Lord does not entail giving up the method of rationally comprehending reality. Rather, one merges into the ocean of rational, logical comprehension. The Supreme Lord is the perfection of all sciences and all forms of knowledge, and only envious and trivial minds would deny this obvious fact.

TEXT 41

कालाय कालनाभाय
कालावयवसाक्षिणे
विश्वाय तदुपद्रष्ट्रे
तत्कर्त्रे विश्वहेतवे

*kālāya kāla-nābhāya
kālāvayava-sākṣiṇe
viśvāya tad-upadraṣṭre
tat-kartre viśva-hetave*

SYNONYMS

kālāya—unto time; *kāla-nābhāya*—unto Him who is the shelter of time; *kāla-avayava*—of the various phases of time; *sākṣiṇe*—to the witness; *viśvāya*—to the form of the universe; *tad-upadraṣṭre*—to the observer of it; *tat-kartre*—to the creator of it; *viśva*—of the universe; *hetave*—to the total cause.

TRANSLATION

Obeisances unto You, who are time itself, the shelter of time and the witness of time in all its phases. You are the universe, and also its separate observer. You are its creator, and also the totality of all its causes.

PURPORT

The Supreme Personality of Godhead, although appearing in different incarnations, can never be limited by time, since He is time itself, the shelter of time, and the witness of time in all its phases.

TEXTS 42-43

भूतमात्रेन्द्रियप्राण-
मनोबुद्ध्याशयात्मने
त्रिगुणेनाभिमानेन
गूढस्वात्मानुभूतये

नमोऽनन्ताय सूक्ष्माय
कूटस्थाय विपश्चिते
नानावादानुरोधाय
वाच्यवाचकशक्तये

*bhūta-mātrendriya-prāṇa-
mano-buddhy-āśayātmane
tri-guṇenābhimānena
gūḍha-svātmānubhūtaye
namo 'nantāya sūkṣmāya
kūṭa-sthāya vipāścite*

nānā-vādānurodhāya
vācya-vācaka-śaktaye

SYNONYMS

bhūta—of the physical elements; *mātra*—the subtle basis of perception; *indriya*—the senses; *prāṇa*—the vital air of life; *manaḥ*—the mind; *buddhi*—the intelligence; *āśaya*—and of material consciousness; *ātmane*—to the ultimate soul; *tri-guṇena*—by the three modes of material nature; *abhimānena*—by false identification; *gūḍha*—who causes to become covered over; *sva*—one's own; *ātma*—of the self; *anubhūta*—perception; *namaḥ*—obeisances; *anantāya*—to the unlimited Lord; *sūkṣmāya*—to the supremely subtle; *kūṭa-sthāya*—who is fixed in the center; *vipaścīte*—to the omniscient one; *nānā*—various; *vāda*—philosophies; *anurodhāya*—who sanctions; *vācya*—of expressed ideas; *vācaka*—and expressing words; *śaktaye*—who possesses the potencies.

TRANSLATION

Obeisances unto You, who are the ultimate soul of the physical elements, of the subtle basis of perception, of the senses, of the vital air of life, and of the mind, intelligence and consciousness. By Your arrangement the infinitesimal spirit souls falsely identify with the three modes of material nature, and their perception of their own true self thus becomes clouded. We offer our obeisances unto You, the unlimited Supreme Lord, the supremely subtle one, the omniscient Personality of Godhead, who are always fixed in unchanging transcendence, who sanction the opposing views of different philosophies, and who are the power upholding expressed ideas and the words that express them.

TEXT 44

नमः प्रमाणमूलाय
कवये शास्त्रयोनये
प्रवृत्ताय निवृत्ताय
निगमाय नमो नमः

*namaḥ pramāṇa-mūlāya
kavaye śāstra-yonaye
pravṛttāya nivṛttāya
nigamāya namo namaḥ*

SYNONYMS

namaḥ—obeisances; *pramāṇa*—of authoritative evidence; *mūlāya*—to the basis; *kavaye*—to the author; *śāstra*—of the revealed scripture; *yonaye*—to the source; *pravṛttāya*—which encourages sense gratification; *nivṛttāya*—which encourages renunciation; *nigamāya*—to Him who is the origin of both kinds of scripture; *namaḥ namaḥ*—repeated obeisances.

TRANSLATION

We offer our obeisances again and again to You, who are the basis of all authoritative evidence, who are the author and ultimate source of the revealed scriptures, and who have manifested Yourself in those Vedic literatures encouraging sense gratification as well as in those encouraging renunciation of the material world.

PURPORT

If we did not have the powers of perception and cognition, evidence could not be transmitted, and if we had no tendency to believe in particular modes of evidence, persuasion could not take place. All of these

processes—perception, cognition, persuasion and transmission—take place through the various potencies of the Supreme Lord. The Supreme Lord Kṛṣṇa is Himself the greatest scholar and intellectual being. He manifests the transcendental scriptures within the hearts of great devotees like Brahmā and Nārada, and in addition He incarnates as Vedavyāsa, the compiler of all Vedic knowledge. In multifarious ways the Lord generates a variety of religious scriptures, which gradually bring the conditioned souls through the various phases of re-entry into the kingdom of God.

TEXT 45

नमः कृष्णाय रामाय
वसुदेवसुताय च
प्रद्युम्नायानिरुद्धाय
सात्वतां पतये नमः

*namaḥ kṛṣṇāya rāmāya
vasudeva-sutāya ca
pradyumnāyāniruddhāya
sātvatām pataye namaḥ*

SYNONYMS

namaḥ—obeisances; *kṛṣṇāya*—to Lord Kṛṣṇa; *rāmāya*—to Lord Rāma; *vasudeva-sutāya*—the son of Vasudeva; *ca*—and; *pradyumnāya*—to Lord Pradyumna; *aniruddhāya*—to Lord Aniruddha; *sātvatām*—of the devotees; *pataye*—to the Lord; *namaḥ*—obeisances.

TRANSLATION

We offer our obeisances to Lord Kṛṣṇa and Lord Rāma, the sons of Vasudeva, and to Lord Pradyumna and Lord Aniruddha. We offer our respectful obeisances unto the master of all the saintly devotees of Viṣṇu.

TEXT 46

नमो गुणप्रदीपाय
गुणात्मच्छादनाय च
गुणवृत्त्युपलक्ष्याय
गुणद्रष्ट्रे स्वसंविदे

*namo guṇa-pradīpāya
guṇātma-cchādanāya ca
guṇa-vṛtty-upalakṣyāya
guṇa-draṣṭre sva-saṁvide*

SYNONYMS

namaḥ—obeisances; *guṇa-pradīpāya*—to Him who manifests various qualities; *guṇa*—by the material modes; *ātma*—Himself; *chādanāya*—who disguises; *ca*—and; *guṇa*—of the modes; *vṛtti*—by the functioning; *upalakṣyāya*—who can be ascertained; *guṇa-draṣṭre*—to the separate witness of the material modes; *sva*—to His own devotees; *saṁvide*—who is known.

TRANSLATION

Obeisances to You, O Lord, who manifest varieties of material and spiritual qualities. You disguise Yourself with the material qualities, and yet the functioning of those same material qualities ultimately reveals Your existence. You stand apart from the material qualities as a witness and can be fully known

only by Your devotees.

PURPORT

The word *guṇa* conveys various meanings: the three basic qualities of material nature, i.e., goodness, passion and ignorance; excellent qualities one manifests because of piety and spiritual achievement; or the internal senses, such as the mind and intelligence. The word *pradīpāya* means "unto Him who manifests or illumines." Thus here the Nāga-patnīs are addressing the Supreme Lord as "He who manifests all material and spiritual qualities and who causes the living entities to be conscious." One can see the Lord by going beyond the screen of material nature, and therefore He is called *guṇātma-cchādanāya*. If one methodically and intelligently studies the functioning of the material qualities, he will ultimately conclude that there is a Supreme Personality of Godhead and that He exhibits His illusory potency to bewilder those who do not surrender unto Him.

The Lord is never affected by the modes of nature, being their witness, and thus He is called *guṇa-draṣṭre*. The word *sva* indicates "one's own," and thus *sva-samvide* means that Lord Kṛṣṇa can be known only by His own people, the devotees, and also that ultimately only the Lord can know Himself perfectly. Therefore we should take Lord Kṛṣṇa's instructions in *Bhagavad-gītā* and immediately come to the right conclusion: full surrender to the Lord's lotus feet. Thus we should humbly glorify the Lord, following the example of the Nāga-patnīs.

TEXT 47

अव्याकृतविहाराय
सर्वव्याकृतसिद्धये
हृषीकेश नमस्तेऽस्तु

मुनये मौनशीलिने

*avyākṛta-vihārāya
sarva-vyākṛta-siddhaye
hṛṣīkeśa namas te 'stu
munaye mauna-śīline*

SYNONYMS

avyākṛta-vihārāya—to Him whose glories are unfathomable; *sarva-vyākṛta*—the creation and manifestation of all things; *siddhaye*—to Him who can be understood as existent on the basis of; *hṛṣīka-īśa*—O motivator of the senses; *namaḥ*—obeisances; *te*—unto You, astu-let there be; *munaye*—to the silent; *mauna-śīline*—to Him who acts in silence.

TRANSLATION

O Lord Hṛṣīkeśa, master of the senses, please let us offer our obeisances unto You, whose pastimes are inconceivably glorious. Your existence can be inferred from the necessity for a creator and revealer of all cosmic manifestations. But although Your devotees can understand You in this way, to the nondevotees You remain silent, absorbed in self-satisfaction.

TEXT 48

परावरगतिज्ञाय
सर्वाध्यक्षाय ते नमः
अविधाय च विश्वाय
तद्गच्छेऽस्य च हेतवे

*parāvara-gati-jñāya
sarvādhyakṣāya te namaḥ
aviśvāya ca viśvāya
tad-draṣṭre 'sya ca hetave*

SYNONYMS

para-avara—of all things, both superior and inferior; *gati*—the destinations; *jñāya*—to Him who knows; *sarva*—of all things; *adhyakṣāya*—to the regulator; *te*—You; *namaḥ*—our obeisances; *aviśvāya*—to Him who is distinct from the universe; *ca*—and; *viśvāya*—in whom the illusion of material creation manifests; *tad-draṣṭre*—to the witness of such illusion; *asya*—of this world; *ca*—and; *hetave*—to the root cause.

TRANSLATION

Obeisances unto You, who know the destination of all things, superior and inferior, and who are the presiding regulator of all that be. You are distinct from the universal creation, and yet You are the basis upon which the illusion of material creation evolves, and also the witness of this illusion. Indeed, You are the root cause of the entire world.

PURPORT

The words *para* and *avara* indicate superior, subtle elements and inferior, gross ones. The words also indicate superior personalities—devotees of the Lord—and inferior personalities, who are unaware of the glories of God. Lord Kṛṣṇa knows the destiny of all superior and inferior entities, animate and inanimate, and as the Supreme Absolute Truth He remains in His unique position above everything, as indicated by the word *sarvādhyakṣāya*.

TEXT 49

त्वं ह्यस्य जन्मस्थितिसंयमान् विभो
गुणैरनीहोऽकृतकालशक्तिधृक्
तत्तत्स्वभावान् प्रतिबोधयन् सतः
समीक्षयामोघविहार ईहसे

*tvam hy asya janma-sthiti-saṁyamān vibho
guṇair anīho 'kṛta-kāla-śakti-dhṛk
tat-tat-svabhāvān pratibodhayan sataḥ
samīkṣayāmogha-vihāra īhase*

SYNONYMS

tvam—You; *hi*—indeed; *asya*—of this universe; *janma-sthiti-saṁyamān*—the creation, maintenance and destruction; *vibho*—O almighty Lord; *guṇaiḥ*—by the modes of nature; *anīhaḥ*—although uninvolved in any material endeavor; *akṛta*—beginningless; *kāla-śakti*—of the potency of time; *dhṛk*—the holder; *tat-tat*—of each of the modes; *sva-bhāvān*—the distinctive characteristics; *pratibodhayan*—awakening; *sataḥ*—which are already present in their dormant state; *samīkṣayā*—by Your glance; *amogha-vihāraḥ*—whose playful activities are impeccable; *īhase*—You act.

TRANSLATION

O almighty Lord, although You have no reason to become involved in material activity, still You act through Your eternal potency of time to arrange for the creation, maintenance and destruction of this universe. You do this by awakening the distinct functions of each of the modes of nature, which before the creation lie dormant. Simply by Your glance You perfectly execute all these activities of cosmic control in a sporting mood.

PURPORT

Sceptics may question why the Supreme Lord has created the material world, which is full of birth, maintenance and death. Here the Nāga-patnīs point out that the Lord's pastimes are *amogha*, beyond any discrepancy. Śrī Kṛṣṇa actually desires that all conditioned souls live with Him in His eternal kingdom, but those forgetful souls who are inimical to their loving relationship with God must go to the material world and be subjected to the conditions of time. The fortunate conditioned souls are startled into remembrance of their actual position as loving servants of the Lord, and from within the heart the Lord then encourages them to come back home, back to Godhead, where time is conspicuous by its absence and where eternal, blissful existence supersedes the dramatic but disturbing functions of cosmic creation and annihilation.

TEXT 50

तस्यैव तेऽमूस्तनवस्त्रिलोक्यां
शान्ता अशान्ता उत मूढयोनयः
शान्ताः प्रियास्ते ह्यधुनावितुं सतां
स्थातुश्च ते धर्मपरीप्सयेहतः

*tasyaiva te 'mūs tanavas tri-lokyām
śāntā aśāntā uta mūḍha-yonayaḥ
śāntāḥ priyās te hy adhunāvitum satām
sthātuś ca te dharma-parīpsayehataḥ*

SYNONYMS

tasya—of Him; *eva*—indeed; *te*—of You; *amūḥ*—these; *tanavaḥ*—material bodies; *tri-lokyām*—throughout the three worlds; *śāntāḥ*—peaceful (in the

mode of goodness); *aśāntāḥ*—not peaceful (in the mode of passion); *uta*—and also; *mūḍha-yonayaḥ*—born in ignorant species; *śāntāḥ*—the peaceful persons in the mode of goodness; *priyāḥ*—dear; *te*—to You; *hi*—certainly; *adhunā*—now; *avitum*—to protect; *satām*—of the saintly devotees; *sthātuḥ*—who are present; *ca*—and; *te*—of You; *dharma*—their principles of religion; *parīpsayā*—with the desire of maintaining; *ihataḥ*—who is acting.

TRANSLATION

Therefore all material bodies throughout the three worlds—those that are peaceful, in the mode of goodness; those that are agitated, in the mode of passion; and those that are foolish, in the mode of ignorance—all are Your creations. Still, those living entities whose bodies are in the mode of goodness are especially dear to You, and it is to maintain them and protect their religious principles that You are now present on the earth.

TEXT 51

अपराधः सकृद्भर्त्रा
सोढव्यः स्वप्रजाकृतः
क्षन्तुमर्हसि शान्तात्मन्
मूढस्य त्वामजानतः

*aparādhāḥ sakṛd bhartrā
soḍhavyaḥ sva-prajā-kṛtaḥ
kṣantum arhasi śāntātman
mūḍhasya tvām ajānataḥ*

SYNONYMS

aparādhah—the offense; *sakṛt*—just once; *bhartrā*—by the master; *sodhavyah*—should be tolerated; *sva-prajā*—by Your own subject; *kṛtaḥ*—committed; *kṣantum*—to tolerate; *arhasi*—it is befitting for You; *śānta-ātman*—O You who are always peaceful; *mūḍhasya*—of the foolish one; *tvām*—You; *ajānataḥ*—who does not understand.

TRANSLATION

At least once, a master should tolerate an offense committed by his child or subject. O supreme peaceful Soul, You should therefore forgive our foolish husband, who did not understand who You are.

PURPORT

Because of their extreme anxiety, in this verse Kāliya's wives mention the same idea twice: that the Supreme Lord should kindly forgive their foolish husband. The Supreme Lord is *śāntātmā*, the supreme peaceful Soul, and therefore the Nāga-patnīs suggest it would be proper for Him to overlook, at least this once, the great offense committed by the ignorant Kāliya.

TEXT 52

अनुगृहीष्व भगवन्
प्राणांस्त्यजति पन्नगः
स्त्रीणां नः साधुशोच्यानां
पतिः प्राणः प्रदीयताम्

anugṛhṇīṣva bhagavan
prāṇāṁs tyajati pannagaḥ
strīṇāṁ naḥ sādhu-śocyānāṁ

patiḥ prāṇaḥ pradīyatām

SYNONYMS

anugṛhṇīṣva—please show mercy; *bhagavan*—O Supreme Lord; *prāṇān*—his life airs; *tyajati*—is giving up; *pannagaḥ*—the serpent; *strīṇām*—for women; *naḥ*—us; *sādhū-śocyānām*—who are to be pitied by saintly personalities; *patiḥ*—the husband; *prāṇaḥ*—life itself; *pradīyatām*—should be given back.

TRANSLATION

O Supreme Lord, please be merciful. It is proper for the saintly to feel compassion for women like us. This serpent is about to give up his life. Please give us back our husband, who is our life and soul.

TEXT 53

विधेहि ते किङ्करीणाम्
अनुष्ठेयं तवाज्ञया
यच्छ्रद्धयानुतिष्ठन् वै
मुच्यते सर्वतो भयात्

vidhehi te kiṅkarīṇām
anuṣṭheyam tavājñayā
yac-chraddhayānutiṣṭhan vai
mucyate sarvato bhayāt

SYNONYMS

vidhehi—please order; *te*—Your; *kiṅkarīṇām*—by the maidservants; *anuṣṭheyam*—what should be done; *tava*—Your; *ājñayā*—by the command;

yat—which; *śraddhayā*—with faith; *anutiṣṭhan*—executing; *vai*—certainly; *mucyate*—one will become freed; *sarvataḥ*—from all; *bhayāt*—fear.

TRANSLATION

Now please tell us, Your maidservants, what we should do. Certainly anyone who faithfully executes Your order is automatically freed from all fear.

PURPORT

The surrender of Kāliya's wives was now complete, and Lord Kṛṣṇa immediately gave them His mercy, as described in the following verses.

TEXT 54

श्रीशुक उवाच
इत्थं स नागपत्नीभिर्
भगवान् समभिष्टुतः
मूर्च्छितं भग्नशिरसं
विससर्जाङ्घ्रिकुट्टनैः

śrī-śuka uvāca
itthaṁ sa nāga-patnībhir
bhagavān samabhiṣṭutaḥ
mūrcchitaṁ bhagna-śīrasaṁ
visasarjāṅghri-kuṭṭanaiḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *itthaṁ*—in this way; *saḥ*—He,

Lord Kṛṣṇa; *nāga-patnībhiḥ*—by the wives of Kāliya; *bhagavān*—the Supreme Personality of Godhead; *samabhiṣṭutaḥ*—fully praised; *mūrcchitam*—who was unconscious; *bhagna-śirasam*—his heads crushed; *visasarja*—He let go; *aṅghri-kuṭṭanaiḥ*—by the striking of His feet.

TRANSLATION

Śukadeva Gosvāmī said: Thus praised by the Nāga-patnīs, the Supreme Personality of Godhead released the serpent Kāliya, who had fallen unconscious, his heads battered by the striking of the Lord's lotus feet.

PURPORT

According to Śrīla Viśvanātha Cakravartī Ṭhākura, Lord Kṛṣṇa, upon reaching His decision, immediately jumped down from Kāliya's hoods and stood before the serpent and his wives. We should remember that when Lord Kṛṣṇa executed these pastimes, He was just a young village boy in Vṛndāvana.

TEXT 55

प्रतिलब्धेन्द्रियप्राणः
कालियः शनकैर्हरिम्
कृच्छ्रात्समुच्छ्वसन्दीनः
कृष्णं प्राह कृताञ्जलिः

pratilabdhendriya-prāṇaḥ
kāliyaḥ śanakair harim
kṛcchrāt samucchvasan dīnaḥ
kṛṣṇam prāha kṛtāñjaliḥ

SYNONYMS

pratilabdha—regaining; *indriya*—the function of his senses; *prāṇaḥ*—and his vital force; *kāliyaḥ*—Kāliya; *śanakaiḥ*—gradually; *harim*—to the Supreme Personality of Godhead; *kṛcchrāt*—with difficulty; *samucchvasan*—breathing loudly; *dīnaḥ*—wretched; *kṛṣṇam*—to Lord Kṛṣṇa; *prāha*—spoke; *kṛta-añjaliḥ*—in humble submission.

TRANSLATION

Kāliya slowly regained his vital force and sensory functions. Then, breathing loudly and painfully, the poor serpent addressed Lord Kṛṣṇa, the Supreme Personality of Godhead, in humble submission.

TEXT 56

कालिय उवाच
वयं खलाः सहोत्पत्त्या
तमसा दीर्घमन्यवः
स्वभावो दुस्त्यजो नाथ
लोकानां यदसद्ग्रहः

kāliya uvāca
vayaṁ khalāḥ sahotpattyā
tamasā dīrgha-manyavaḥ
svabhāvo dustyajo nātha
lokānām yad asad-grahaḥ

SYNONYMS

kāliyaḥ uvāca—Kāliya said; *vayam*—we; *khalāḥ*—envious; *saha utpattyā*—by our very birth; *tāmasāḥ*—of ignorant nature; *dīrgha-manyavaḥ*—constantly angry; *svabhāvaḥ*—one's material nature; *dustyajaḥ*—is very difficult to give up; *nātha*—O Lord; *lokānām*—for ordinary persons; *yat*—because of which; *asat*—of the unreal and impure; *grahaḥ*—the acceptance.

TRANSLATION

The serpent Kāliya said: Our very birth as a snake has made us envious, ignorant and constantly angry. O my Lord, it is so difficult for people to give up their conditioned nature, by which they identify with that which is unreal.

PURPORT

Śrīla Sanātana Gosvāmī points out that because of his wretched condition, Kāliya was unable to compose original prayers to the Lord, and thus he paraphrased some of the prayers offered by his wives. The word *asad-graha* indicates that a conditioned soul seizes upon impermanent and impure things such as his own body, the bodies of others, and other countless varieties of material sense objects. The ultimate result of such material attachment is frustration, disappointment and anguish—a fact that has now become crystal clear to the poor serpent Kāliya.

TEXT 57

त्वया सृष्टमिदं विश्वं
धातर्गुणविसर्जनम्
नानास्वभाववीर्यौजो-
योनिबीजाशयाकृति

*tvayā sṛṣṭam idaṁ viśvaṁ
dhātar guṇa-visoarjanam
nānā-svabhāva-vīryaujo-
yoni-bījāśayākṛti*

SYNONYMS

tvayā—by You; *sṛṣṭam*—created; *idaṁ*—this; *viśvaṁ*—universe; *dhātaḥ*—O supreme provider; *guṇa*—of the material modes; *visoarjanam*—the variegated creation; *nānā*—various; *sva-bhāva*—personal natures; *vīrya*—varieties of sensory strength; *ojaḥ*—and physical strength; *yoni*—wombs; *bīja*—seeds; *āśaya*—mentalities; *ākṛti*—and forms.

TRANSLATION

O supreme creator, it is You who generate this universe, composed of the variegated arrangement of the material modes, and in the process You manifest various kinds of personalities and species, varieties of sensory and physical strength, and varieties of mothers and fathers with variegated mentalities and forms.

PURPORT

Commenting on this verse, Śrīla Madhvācārya has quoted the *Nārada Purāṇa* as follows: "From Hiraṇyagarbha, Brahmā, comes the second creation of this universe, but the universe is primarily created by Viṣṇu Himself. Viṣṇu is thus the primary creator, and four-headed Brahmā is merely the secondary creator."

TEXT 58

वयं च तत्र भगवन्

सर्पा जात्युरुमन्यवः
कथं त्यजामस्त्वन्मायां
दुस्त्यजां मोहिताः स्वयम्

*vayaṁ ca tatra bhagavan
sarṣā jāty-uru-manyavaḥ
katham tyajāmas tvan-māyām
dustyajām mohitāḥ svayam*

SYNONYMS

vayam—we; *ca*—and; *tatra*—within that material creation; *bhagavan*—O Supreme Personality of Godhead; *sarṣāḥ*—serpents; *jāti*—by species; *uru-manyavaḥ*—too much absorbed in anger; *katham*—how; *tyajāmaḥ*—we can give up; *tvan-māyām*—Your illusory potency; *dustyajām*—which is impossible to give up; *mohitāḥ*—bewildered; *svayam*—on our own.

TRANSLATION

O Supreme Personality of Godhead, among all the species within Your material creation, we serpents are by nature always enraged. Being thus deluded by Your illusory energy, which is very difficult to give up, how can we possibly give it up on our own?

PURPORT

Kāliya is here indirectly begging for the Lord's mercy, realizing that on his own he can never become free from illusion and suffering. Only by surrendering to the Lord and obtaining His mercy can one be released from the painful conditions of material life.

TEXT 59

भवान् हि कारणं तत्र
सर्वज्ञो जगदीश्वरः
अनुग्रहं निग्रहं वा
मन्यसे तद्विधेहि नः

*bhavān hi kāraṇam tatra
sarva-jñō jagad-īśvaraḥ
anugrahaṁ nigrahaṁ vā
manyase tad vidhehi naḥ*

SYNONYMS

bhavān—Your good self; *hi*—certainly; *kāraṇam*—the cause; *tatra*—in that matter (the removal of illusion); *sarva-jñāḥ*—the knower of everything; *jagat-īśvaraḥ*—the supreme controller of the universe; *anugraham*—favor; *nigraham*—punishment; *vā*—or; *manyase*—(whatever) You consider; *tat*—that; *vidhehi*—arrange; *naḥ*—for us.

TRANSLATION

O Lord, since You are the omniscient Lord of the universe, You are the actual cause of freedom from illusion. Please arrange for us whatever You consider proper, whether it be mercy or punishment.

TEXT 60

श्रीशुक उवाच
इत्याकर्ण्य वचः प्राह

भगवान् कार्यमानुषः
नात्र स्थेयं त्वया सर्प
समुद्रं याहि मा चिरम्
स्वज्ञात्यपत्यदाराढ्यो
गोनृभिर्भुज्यते नदी

śrī-śuka uvāca
ity ākarṇya vacaḥ prāha
bhagavān kārya-mānuṣaḥ
nātra stheyam tvayā sarpa
samudram yāhi mā ciram
sva-jñāty-apatya-dārāḍhyo
go-nṛbhir bhujyate nadī

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *ākarṇya*—hearing; *vacaḥ*—these words; *prāha*—then spoke; *bhagavān*—the Supreme Personality of Godhead; *kārya-mānuṣaḥ*—who was acting like a human being; *na*—not; *atra*—here; *stheyam*—should remain; *tvayā*—you; *sarpa*—My dear serpent; *samudram*—to the ocean; *yāhi*—go; *mā ciram*—without delay; *sva*—your own; *jñāti*—by the companions; *apatya*—children; *dāra*—and wife; *āḍhyaḥ*—adequately accompanied; *go*—by the cows; *nṛbhiḥ*—and the humans; *bhujyate*—let it be enjoyed; *nadī*—the river Yamunā.

TRANSLATION

Śukadeva Gosvāmī said: After hearing Kāliya's words, the Supreme Personality of Godhead, who was acting the role of a human being, replied: O serpent, you may not remain here any longer. Go back to the ocean

immediately, accompanied by your retinue of children, wives, other relatives and friends. Let this river be enjoyed by the cows and humans.

TEXT 61

य एतत्संस्मरेन्मर्त्यसु
तुभ्यं मदनुशासनम्
कीर्तयन्नुभयोः सन्ध्योर्
न युष्मद्भयमाप्नुयात्

*ya etat saṁsmaren martyas
tubhyaṁ mad-anuśāsanam
kīrtayann ubhayoḥ sandhyor
na yuṣmad bhayam āpnuyāt*

SYNONYMS

yaḥ—who; *etat*—this; *saṁsmaret*—remembers; *martyaḥ*—a mortal; *tubhyam*—to you; *mat*—My; *anuśāsanam*—command; *kīrtayan*—chanting; *ubhayoḥ*—at both; *sandhyoḥ*—junctures of the day; *na*—not; *yuṣmat*—from you; *bhayam*—fear; *āpnuyāt*—obtains.

TRANSLATION

If a mortal being attentively remembers My command to you—to leave Vṛndāvana and go to the ocean—and narrates this account at sunrise and sunset, he will never be afraid of you.

TEXT 62

योऽस्मिन् स्नात्वा मदाक्रीडे
देवादींस्तर्पयेज्जलैः
उपोष्य मां स्मरन्नर्चेत्
सर्वपापैः प्रमुच्यते

*yo 'smin snātvā mad-ākrīḍe
devādīṁs tarpayej jalaiḥ
upoṣya mām smarann arcet
sarva-pāpaiḥ pramucyate*

SYNONYMS

yaḥ—who; *asmin*—in this (Kāliya's lake in the Yamunā River); *snātvā*—bathing; *mad-ākrīḍe*—the place of My pastime; *deva-ādīn*—the demigods and other worshipable personalities; *tarpayet*—gratifies; *jalaiḥ*—with the water (of that lake); *upoṣya*—observing a fast; *mām*—Me; *smaran*—remembering; *arcet*—performs worship; *sarva-pāpaiḥ*—from all sinful reactions; *pramucyate*—he becomes freed.

TRANSLATION

If one bathes in this place of My pastimes and offers the water of this lake to the demigods and other worshipable personalities, or if one observes a fast and duly worships and remembers Me, he is sure to become free from all sinful reactions.

PURPORT

According to the *ācāryas*, the Lord spoke this verse to make it clear to Kāliya that he could by no means remain in the Yamunā lake. Although the Lord had mercifully pardoned the serpent and ordered him to go to the ocean

with all his associates, Kāliya should not even consider requesting to remain in the lake, because it was now to become a holy place for spiritual pilgrims.

TEXT 63

द्वीपं रमणकं हित्वा
ह्रदमेतमुपाश्रितः
यद्भयात्स सुपर्णस्त्वां
नाद्यान्मत्पादलाञ्छितम्

*dvīpaṁ ramaṇakaṁ hitvā
hṛadam etam upāśritaḥ
yad-bhayāt sa suparṇas tvāṁ
nādyān mat-pāda-lāñchitam*

SYNONYMS

dvīpaṁ—the great island; *ramaṇakam*—named Ramaṇaka; *hitvā*—abandoning; *hṛadam*—the small lake; *etam*—this; *upāśritaḥ*—taken shelter of; *yat*—of whom; *bhayāt*—because of the fear; *saḥ*—that; *suparṇaḥ*—Garuḍa; *tvām*—you; *na adyāt*—will not eat; *mat-pāda*—with My feet; *lāñchitam*—marked.

TRANSLATION

Out of fear of Garuḍa, you left Ramaṇaka Island and came to take shelter of this lake. But because you are now marked with My footprints, Garuḍa will no longer try to eat you.

TEXT 64

श्रीऋषिरुवाच
मुक्तो भगवता राजन्
कृष्णेनाद्भुतकर्मणा
तं पूजयामास मुदा
नागपत्न्यश्च सादरम्

śrī-ṛṣir uvāca
mukto bhagavatā rājan
kṛṣṇenādbhuta-karmaṇā
taṁ pūjayām āsa mudā
nāga-patnyaś ca sādaram

SYNONYMS

śrī-ṛṣiḥ uvāca—the sage (Śukadeva) said; *muktaḥ*—freed; *bhagavatā*—by the Supreme Personality of Godhead; *rājan*—O King Parīkṣit; *kṛṣṇena*—by Lord Kṛṣṇa; *adbhuta-karmaṇā*—whose activities are very wonderful; *taṁ*—Him; *pūjayām āsa*—worshiped; *mudā*—with pleasure; *nāga*—of the serpent; *patnyaḥ*—the wives; *ca*—and; *sa-ādaram*—with reverence.

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, having been released by Lord Kṛṣṇa, the Supreme Personality of Godhead, whose activities are wonderful, Kālīya joined his wives in worshiping Him with great joy and reverence.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura comments as follows on this verse: "The word *adbhuta-karmaṇā* indicates the Lord's wonderful activities of saving

the residents of Vṛndāvana from Kāliya, saving Kāliya himself from Garuḍa, and bestowing grace upon both the victims of violence and the committer of that violence." The word *kṛṣṇena*, "by Kṛṣṇa," indicates that because Kāliya's wives were great devotees of the Lord and offered Him loving affection, Kṛṣṇa withdrew (*karṣaṇam*) both Kāliya's offense against the Lord's devotee Garuḍa and that against the residents of Vṛndāvana, who were very dear to Him.

TEXTS 65-67

दिव्याम्बरस्रङ्मणिभिः
पराध्यैरपि भूषणैः
दिव्यगन्धानुलेपैश्च
महत्योत्पलमालया

पूजयित्वा जगन्नाथं
प्रसाद्य गरुडध्वजम्
ततः प्रीतोऽभ्यनुज्ञातः
परिक्रम्याभिवन्द्य तम्

सकलत्रसुहृत्पुत्रो
द्वीपमब्धेर्जगाम ह
तदैव सामृतजला
यमुना निर्विषाभवत्
अनुग्रहाद्भगवतः
क्रीडामानुषरूपिणः

*divyāmbara-sraṇ-maṇibhiḥ
parārdhyair api bhūṣaṇaiḥ
divya-gandhānulepaiś ca
mahatyotpala-mālayā*

*pūjayitvā jagan-nātham
prasādyā garuḍa-dhvajam
tataḥ prīto 'bhyanujñātaḥ
parikramyābhivandya tam*

*sa-kalatra-suhṛt-putro
dvīpam abdher jagāma ha
tadaiva sāmṛta-jalā
yamunā nirviṣābhavat
anugrahād bhagavataḥ
krīḍā-mānuṣa-rūpiṇaḥ*

SYNONYMS

divya—divine; *ambara*—with clothing; *sraṇ*—garlands; *maṇibhiḥ*—and jewels; *para-ardhyaiḥ*—most valuable; *api*—also; *bhūṣaṇaiḥ*—ornaments; *divya*—divine; *gandha*—with scents; *anulepaiḥ*—and ointments; *ca*—as well; *mahatyā*—fine; *utpala*—of lotuses; *mālayā*—with a garland; *pūjayitvā*—worshiping; *jagat-nātham*—the Lord of the universe; *prasādyā*—satisfying; *garuḍa-dhvajam*—Him whose flag is marked with the emblem of Garuḍa; *tataḥ*—then; *prītaḥ*—feeling happy; *abhyanujñātaḥ*—given permission to leave; *parikramya*—circumambulating; *abhivandya*—offering obeisances; *tam*—to Him; *sa*—along with; *kalatra*—his wives; *suhṛt*—friends; *putraḥ*—and children; *dvīpam*—to the island; *abdheḥ*—in the sea; *jagāma*—he went; *ha*—indeed; *tadā eva*—at that very moment; *sa-amṛta*—nectarean; *jalā*—her water; *yamunā*—the river Yamunā; *nirviṣā*—free from poison; *abhavat*—she became; *anugrahāt*—by the mercy; *bhagavataḥ*—of the Supreme Personality of Godhead; *krīḍā*—for pleasure pastimes; *mānuṣa*—humanlike;

rūpiṇaḥ—manifesting a form.

TRANSLATION

Kāliya worshiped the Lord of the universe by offering Him fine garments, along with necklaces, jewels and other valuable ornaments, wonderful scents and ointments, and a large garland of lotus flowers. Having thus pleased the Lord, whose flag is marked with the emblem of Garuḍa, Kāliya felt satisfied. Receiving the Lord's permission to leave, Kāliya circumambulated Him and offered Him obeisances. Then, taking his wives, friends and children, he went to his island in the sea. The very moment Kāliya left, the Yamunā was immediately restored to her original condition, free from poison and full of nectarean water. This happened by the mercy of the Supreme Personality of Godhead, who was manifesting a humanlike form to enjoy His pastimes.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has commented extensively on this verse. To explain the word *maṇibhiḥ*—"(Kāliya worshiped the Lord) with jewels"—the *ācārya* has quoted from the *Śrī Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā*, by Rūpa Gosvāmī, as follows:

*kaustubhākhyo maṇir yena
praviśya hradam auragam
kāliya-preyasi-vṛnda-
hastair ātmopahāritaḥ*

"The Lord had made His Kaustubha gem enter the serpent's lake, and then He arranged for it to be presented to Himself by the hands of Kāliya's wives." In other words, because Lord Kṛṣṇa wanted to act just like an ordinary human being, He made the transcendental Kaustubha gem invisible and caused it to enter within Kāliya's treasury. Then when the appropriate moment came for

Kāliya to worship the Lord with many different jewels and ornaments, the serpent's wives, unaware of the Lord's transcendental trick, presented Him with the Kaustubha gem, thinking it was simply one of the jewels in their possession.

The *ācārya* has further commented that the reason Lord Kṛṣṇa is described in this verse as *garuḍa-dhvaja*, "He whose flag is marked by the symbol of His carrier, Garuḍa," is that Kāliya also desired to become Lord Kṛṣṇa's carrier. Garuḍa and the serpents are originally related as brothers, and therefore Kāliya wanted to indicate to Lord Kṛṣṇa, "If You ever have to go to a distant place, You should also think of me as Your personal carrier. I am the servant of Your servant, and in the wink of an eye I can travel hundreds of millions of *yojanas*." Thus the *Purāṇas* narrate that in the course of Lord Kṛṣṇa's eternal cycle of pastimes, when Kāmsa orders the Lord to come to Mathurā, He sometimes goes there mounted upon Kāliya.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Kṛṣṇa Chastises the Serpent Kāliya."

17. The History of Kāliya

This chapter describes how Kāliya left the island of the snakes and how the sleeping residents of Vṛndāvana were saved from a forest fire.

When King Parīkṣit inquired about Kāliya's leaving Ramanaka Island, the abode of the serpents, and about why Garuḍa acted inimically toward him, Śrī Śukadeva Gosvāmī replied as follows: All the serpents on the island were

afraid of being devoured by Garuḍa. To placate him, every month they would leave various offerings for him at the foot of a banyan tree. But Kāliya, puffed-up as he was with false pride, would eat these offerings himself. Hearing of this, Garuḍa became furious and went to kill Kāliya, whereupon the snake began biting the great bird. Garuḍa fiercely beat him with his wing, sending Kāliya fleeing for his life to a lake adjoining the Yamunā River.

Prior to the above incident, Garuḍa had once come to the Yamunā and started eating some fish. Saubhari Ṛṣi had tried to stop him, but Garuḍa, agitated by hunger, had refused to heed the sage's prohibitions, and in response the sage had cursed Garuḍa that if he ever came there again he would immediately die. Kāliya had heard of this, and thus he lived there without fear. In the end, however, he was driven out by Śrī Kṛṣṇa.

When Lord Balarāma and all the residents of Vṛndāvana saw Śrī Kṛṣṇa rise up out of the lake, beautifully decorated with many different gems and ornaments, they embraced Him in great pleasure. The spiritual masters, priests and learned *brāhmaṇas* then told Nanda Mahārāja, the king of the cowherds, that although his son had been caught in the grips of Kāliya, it was by the king's good fortune that He was now free again.

Because the people of Vṛndāvana were quite worn out by hunger, thirst and fatigue, they spent that night on the banks of the Yamunā. In the middle of the night, a fire happened to blaze up within the forest, which had become dry during the hot season. As the fire surrounded the sleeping inhabitants of Vṛndāvana, they suddenly awoke and rushed to Śrī Kṛṣṇa for protection. Then the unlimitedly powerful Lord Śrī Kṛṣṇa, seeing His dear relatives and friends so distressed, immediately swallowed up the terrible forest fire.

TEXT 1

श्रीराजोवाच
नागालयं रमणकं

कथं तत्याज कालियः
कृतं किं वा सुपर्णस्य
तेनैकेनासमञ्जसम्

śrī-rājavāca
nāgālayaṁ ramaṇakam
katham tatyāja kāliyaḥ
kṛtaṁ kiṁ vā suparṇasya
tenaikenāsamañjasam

SYNONYMS

śrī-rājā uvāca—the King said; *nāga*—of the serpents; *ālayam*—the residence; *ramaṇakam*—the island named Ramaṇaka; *katham*—why; *tatyāja*—gave up; *kāliyaḥ*—Kāliya; *kṛtam*—was made; *kiṁ vā*—and why; *suparṇasya*—of Garuḍa; *tena*—with him, Kāliya; *ekena*—alone; *asamañjasam*—enmity.

TRANSLATION

[Having thus heard how Lord Kṛṣṇa chastised Kāliya,] King Parīkṣit inquired: Why did Kāliya leave Ramaṇaka Island, the abode of the serpents, and why did Garuḍa become so antagonistic toward him alone?

TEXTS 2-3

श्रीशुक उवाच
उपहार्यैः सर्पजनैर्
मासि मासीह यो बलिः
वानस्पत्यो महाबाहो

नागानां प्राङ्निरूपितः

स्वं स्वं भागं प्रयच्छन्ति
नागाः पर्वणि पर्वणि
गोपीथायात्मनः सर्वे
सुपर्णाय महात्मने

śrī-śuka uvāca
upahāryaiḥ sarpa-janair
māsi māsiha yo baliḥ
vānaspatyo mahā-bāho
nāgānām prāṇ-nirūpitaḥ

svam svam bhāgam prayacchanti
nāgāḥ parvaṇi parvaṇi
gopīthāyātmanaḥ sarve
suparṇāya mahātmane

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *upahāryaiḥ*—who were qualified to make offerings; *sarpa-janaiḥ*—by the serpent race; *māsi māsi*—each month; *iha*—here (in Nāgālaya); *yaḥ*—which; *baliḥ*—offering of tribute; *vānaspatyaḥ*—at the base of a tree; *mahā-bāho*—O mighty-armed Parīkṣit; *nāgānām*—for the serpents; *prāk*—previously; *nirūpitaḥ*—ordained; *svam svam*—each his own; *bhāgam*—portion; *prayacchanti*—they present; *nāgāḥ*—the serpents; *parvaṇi parvaṇi*—once each month; *gopīthāya*—for the protection; *ātmanaḥ*—of themselves; *sarve*—all of them; *suparṇāya*—to Garuḍa; *mahā-ātmane*—the powerful .

TRANSLATION

Śukadeva Gosvāmī said: To avoid being eaten by Garuḍa, the serpents had previously made an arrangement with him whereby they would each make a monthly offering of tribute at the base of a tree. Thus every month on schedule, O mighty-armed King Parīkṣit, each serpent would duly make his offering to that powerful carrier of Viṣṇu as a purchase of protection.

PURPORT

Śrīla Śrīdhara Svāmī has given an alternate explanation of this verse. *Upahāryaiḥ* may also be translated as "by those who are to be eaten," and *sarpa-janaiḥ* as "those human beings who were dominated by or who belonged to the serpent race." According to this reading, a group of human beings had fallen under the control of the serpents and were prone to be eaten by them. To avoid this, the human beings would make a monthly offering to the serpents, who in turn would offer a portion of that offering to Garuḍa so that *he* would not eat *them*. The particular translation given above is based on the commentary of Śrīla Sanātana Gosvāmī and the translation by Śrīla Prabhupāda in his *Kṛṣṇa, the Supreme Personality of Godhead*. In any case, all the *ācāryas* agree that the serpents purchased protection from Garuḍa.

TEXT 4

विषवीर्यमदाविष्टः
काद्रवेयस्तु कालियः
कदर्थीकृत्य गरुडं
स्वयं तं बुभुजे बलिम्

viṣa-vīrya-madāviṣṭaḥ

*kādraveyas tu kāliyaḥ
kadarthī-kṛtya garuḍam
svayam tam bubhuje balim*

SYNONYMS

viṣa—because of his poison; *vīrya*—and his strength; *mada*—in intoxication; *āviṣṭaḥ*—absorbed; *kādraveyaḥ*—the son of Kadru; *tu*—on the other hand; *kāliyaḥ*—Kāliya; *kadarthī-kṛtya*—disregarding; *garuḍam*—Garuḍa; *svayam*—himself; *tam*—that; *bubhuje*—ate; *balim*—the offering.

TRANSLATION

Although all the other serpents were dutifully making offerings to Garuḍa, one serpent—the arrogant Kāliya, son of Kadru—would eat all these offerings before Garuḍa could claim them. Thus Kāliya directly defied the carrier of Lord Viṣṇu.

TEXT 5

तच्छ्रुत्वा कुपितो राजन्
भगवान् भगवत्प्रियः
विजिघांसुर्महावेगः
कालियं समपाद्रवत्

*tac chrutvā kupito rājan
bhagavān bhagavat-priyaḥ
vijighāmsur mahā-vegaḥ
kāliyam samapādravat*

SYNONYMS

tat—that; *śrutvā*—hearing; *kupitaḥ*—angered; *rājan*—O King; *bhagavān*—the powerful Garuḍa; *bhagavat-priyaḥ*—the dear devotee of the Supreme Personality of Godhead; *vijighāṃsuḥ*—desiring to kill; *mahā-vegaḥ*—the greatly swift; *kāliyam*—to Kāliya; *samupādravat*—he rushed.

TRANSLATION

O King, the greatly powerful Garuḍa, who is very dear to the Supreme Lord, became angry when he heard of this. Desiring to kill Kāliya, he rushed toward the serpent with tremendous speed.

PURPORT

Śrīla Sanātana Gosvāmī explains that the word *mahā-vega* indicates that the great speed of Garuḍa cannot be checked by anyone.

TEXT 6

तमापतन्तं तरसा विषायुधः
प्रत्यभ्ययादुत्थितनैकमस्तकः
दद्भिः सुपर्णं व्यदशद्ददायुधः
करालजिह्वोच्छ्वसितोग्रलोचनः

tam āpatantaṁ tarasā viṣāyudhaḥ
pratyabhyayād utthita-naika-mastakaḥ
dadbhiḥ suparṇaṁ vyadaśad dad-āyudhaḥ
karāla-jihrocchvasitogra-locanaḥ

SYNONYMS

tam—him, Garuḍa; *āpatantam*—attacking; *tarasā*—swiftly; *viṣa*—of poison; *āyudhaḥ*—who possessed the weapon; *prati*—towards; *abhyayāt*—ran; *utthita*—raised; *na eka*—many; *mastakaḥ*—his heads; *dadbhiḥ*—with his fangs; *suparṇam*—Garuḍa; *vyadaśat*—he bit; *dat-āyudhaḥ*—whose fangs were weapons; *karāla*—fearsome; *jihvā*—his tongues; *ucchvasita*—expanded; *ugra*—and terrible; *locanaḥ*—his eyes.

TRANSLATION

As Garuḍa swiftly fell upon him, Kāliya, who had the weapon of poison, raised his numerous heads to counterattack. Showing his ferocious tongues and expanding his horrible eyes, Kāliya then bit Garuḍa with the weapons of his fangs.

PURPORT

The ācāryas explain that Kāliya used his weapon of poison at a distance by spitting venom upon his enemy and at short range by biting him with his terrible fangs.

TEXT 7

तं तार्क्ष्यपुत्रः स निरस्य मन्युमान्
प्रचण्डवेगो मधुसूदनासनः
पक्षेण सव्येन हिरण्यरोचिषा
जघान कद्रुसुतमुग्रविक्रमः

taṁ tārṁśya-putraḥ sa nirasya manyumān

*pracaṇḍa-vego madhusūdanāśanaḥ
pakṣeṇa savyena hiraṇya-rociṣā
jaghāna kadru-sutam ugra-vikramaḥ*

SYNONYMS

tam—him, Kāliya; *tārṣya-putraḥ*—the son of Kaśyapa; *saḥ*—he, Garuḍa; *nirasya*—warding off; *manyu-mān*—full of anger; *pracaṇḍa-vegaḥ*—moving with terrible swiftness; *madhusūdana-āśanaḥ*—the carrier of Lord Madhusūdana, Kṛṣṇa; *pakṣeṇa*—with his wing; *savyena*—left; *hiraṇya*—like gold; *rociṣā*—the effulgence of which; *jaghāna*—he struck; *kadru-sutam*—the son of Kadru (Kāliya); *ugra*—mighty; *vikramaḥ*—his prowess.

TRANSLATION

The angry son of Tārṣya moved with overwhelming speed in repelling Kāliya's attack. That terribly powerful carrier of Lord Madhusūdana struck the son of Kadru with his left wing, which shone like gold.

TEXT 8

सुपर्णपक्षाभिहतः
कालियोऽतीव विह्वलः
हृदं विवेश कालिन्द्यासु
तदगम्यं दुरासदम्

*suparṇa-pakṣābhihataḥ
kāliyo 'tīva vihvalaḥ
hṛdaṁ viveśa kālindyās
tad-agamyam durāsadam*

SYNONYMS

suparṇa—of Garuḍa; *pakṣa*—by the wing; *abhihataḥ*—beaten; *kāliyaḥ*—Kāliya; *atīva*—extremely; *viḥvalaḥ*—distraught; *hradam*—a lake; *viveśa*—he entered; *kālindyāḥ*—of the river Yamunā; *tat-agamyam*—unapproachable by Garuḍa; *durāsadam*—difficult to enter.

TRANSLATION

Beaten by Garuḍa's wing, Kāliya was extremely distraught, and thus he took shelter of a lake adjoining the river Yamunā. Garuḍa could not enter this lake. Indeed, he could not even approach it.

TEXT 9

तत्रैकदा जलचरं
गरुडो भक्ष्यमीप्सितम्
निवारितः सौभरिणा
प्रसह्य क्षुधितोऽहरत

tatraikadā jala-caram
garuḍo bhakṣyam īpsitam
nivāritaḥ saubhariṇā
prasahya kṣudhito 'harat

SYNONYMS

tatra—there (in that lake); *ekadā*—once; *jala-caram*—an aquatic creature; *garuḍaḥ*—Garuḍa; *bhakṣyam*—his proper food; *īpsitam*—desired; *nivāritaḥ*—forbidden; *saubhariṇā*—by Saubhari Muni; *prasahya*—taking

courage; *kṣudhitaḥ*—feeling hunger; *aharat*—he took.

TRANSLATION

In that very lake Garuḍa had once desired to eat a fish-fish being, after all, his normal food. Although forbidden by the sage Saubhari, who was meditating there within the water, Garuḍa took courage and, feeling hungry, seized the fish.

PURPORT

Śukadeva Gosvāmī is now explaining why Garuḍa could not approach the lake in the Yamunā River. It is the nature of birds to eat fish, and thus, by the arrangement of the Lord, the great bird Garuḍa does not commit any offense by nourishing himself with fish. On the other hand, Saubhari Muni's forbidding a much greater personality to eat his normal food did constitute an offense. According to Śrīla Viśvanātha Cakravartī Ṭhākura, Saubhari committed two offenses: first, he dared to give an order to a supremely exalted soul like Garuḍa, and second, he obstructed Garuḍa from satisfying his desire.

TEXT 10

मीनान् सुदुःखितान्दृष्ट्वा
दीनान्मीनपतौ हते
कृपया सौभरिः प्राह
तत्रत्यक्षेममाचरन्

mīnān su-duḥkhitān dṛṣṭvā
dīnān mīna-patau hate
kṛpayā saubhariḥ prāha

tatratya-kṣemam ācaran

SYNONYMS

mīnān—the fish; *su-duḥkhitān*—most unhappy; *dṛṣṭvā*—seeing; *dīnān*—wretched; *mīna-patau*—the lord of the fish; *hate*—being killed; *kṛpayā*—out of compassion; *saubhariḥ*—Saubhari; *prāha*—spoke; *tatratya*—for those living there; *kṣemam*—the welfare; *ācaran*—trying to enact .

TRANSLATION

Seeing how the unfortunate fish in that lake had become most unhappy at the death of their leader, Saubhari uttered the following curse under the impression that he was mercifully acting for the benefit of the lake's residents.

PURPORT

In this regard Śrīla Viśvanātha Cakravartī Ṭhākura explains that when our so-called compassion does not tally with the order of the Supreme Lord, it merely causes a disturbance. Because Saubhari had forbidden Garuḍa's coming to that lake, Kāliya moved in and made his headquarters there, and this spelled doom for all the lake's residents.

TEXT 11

अत्र प्रविश्य गरुडो
यदि मत्स्यान् स खादति
सद्यः प्राणैर्वियुज्येत
सत्यमेतद् ब्रवीम्यहम्

atra praviśya garuḍo

*yadi matsyān sa khādati
sadyaḥ prāṇair viyujyeta
satyam etad bravīmy aham*

SYNONYMS

atra—in this lake; *praviśya*—entering; *garuḍaḥ*—Garuḍa; *yadi*—if; *matsyān*—the fish; *saḥ*—he; *khādati*—eats; *sadyaḥ*—immediately; *prāṇaiḥ*—of his force of life; *viyujyeta*—will become deprived; *satyam*—truthfully; *etat*—this; *bravīmi*—am speaking; *aham*—I.

TRANSLATION

If Garuḍa ever again enters this lake and eats the fish here, he will immediately lose his life. What I am saying is the truth.

PURPORT

The ācāryas explain in this regard that because of Saubhari Muni's material attachment and affection for a fish, he failed to see the situation from the spiritual viewpoint. The Ninth Canto of Śrīmad-Bhāgavatam describes his falldown for this offense. Because of false pride, Saubhari Muni lost his power of austerity, and with it his spiritual beauty and happiness. When Garuḍa came to the Yamunā, Saubhari Muni thought, "Although he may be a personal associate of the Supreme Lord, I will still curse him and even kill him if he disobeys my order." Such an offensive attitude against an exalted Vaiṣṇava will certainly destroy one's auspicious position in life.

As the Ninth Canto describes, Saubhari Muni married many beautiful women, and suffered greatly in their association. But because he had once become glorious by taking shelter of the Yamunā River in Śrī Vṛndāvana, he was ultimately delivered.

TEXT 12

तत्कालियः परं वेद
नान्यः कश्चन लेलिहः
अवात्सीङ्गरुडाद्भीतः
कृष्णेन च विवासितः

*tat kāliyaḥ paraṁ veda
nānyaḥ kaścana lelihaḥ
avātsīd garuḍād bhītaḥ
kṛṣṇena ca vivāsitaḥ*

SYNONYMS

tam—that; *kāliyaḥ*—Kāliya; *paraṁ*—only; *veda*—knew; *na*—not; *anyaḥ*—other; *kaścana*—any; *lelihaḥ*—serpent; *avātsīt*—he dwelt; *garuḍāt*—of Garuḍa; *bhītaḥ*—afraid; *kṛṣṇena*—by Kṛṣṇa; *ca*—and; *vivāsitaḥ*—expelled.

TRANSLATION

Of all the serpents, only Kāliya came to know of this affair, and in fear of Garuḍa he took up residence in that Yamunā lake. Later Lord Kṛṣṇa drove him out.

TEXTS 13-14

कृष्णं हृदाद्विनिष्क्रान्तं
दिव्यस्रगन्धवाससम्
महामणिगणाकीर्णं

जाम्बूनदपरिष्कृतम्

उपलभ्योत्थिताः सर्वे

लब्धप्राणा इवासवः

प्रमोदनिभृतात्मानो

गोपाः प्रीत्याभिरेभिरे

*kṛṣṇam hradād viniṣkrāntam
divya-srag-gandha-vāśasam
mahā-maṇi-gaṇākīrṇam
jāmbūnada-pariṣkṛtam*

*upalabhyotthitāḥ sarve
labdha-prāṇā ivāśavaḥ
pramoda-nibhṛtātmāno
gopāḥ prītyābhirebhire*

SYNONYMS

kṛṣṇam—Lord Kṛṣṇa; *hradāt*—from out of the lake; *viniṣkrāntam*—rising up; *divya*—divine; *srag*—wearing garlands; *gandha*—fragrances; *vāśasam*—and garments; *mahā-maṇi-gaṇa*—by many fine jewels; *ākīrṇam*—covered; *jāmbūnada*—with gold; *pariṣkṛtam*—decorated; *upalabhya*—seeing; *utthitāḥ*—rising up; *sarve*—all of them; *labdha-prāṇāḥ*—which have regained their vital force; *iva*—just as; *śavaḥ*—senses; *pramoda*—with joy; *nibhṛta-ātmānaḥ*—being filled; *gopāḥ*—the cowherds; *prītyā*—with affection; *abhirebhire*—embraced Him.

TRANSLATION

[Resuming his description of Kṛṣṇa's chastisement of Kāliya, Śukadeva

Gosvāmī continued:] Kṛṣṇa rose up out of the lake wearing divine garlands, fragrances and garments, covered with many fine jewels, and decorated with gold. When the cowherds saw Him they all stood up immediately, just like an unconscious person's senses coming back to life. Filled with great joy, they affectionately embraced Him.

TEXT 15

यशोदा रोहिणी नन्दो
गोप्यो गोपाश्च कौरव
कृष्णं समेत्य लब्धेहा
आसन् शुष्का नगा अपि

*yaśodā rohiṇī nando
gopyo gopāś ca kaurava
kṛṣṇam sametya labdhehā
āsan śuṣkā nagā api*

SYNONYMS

yaśodā rohiṇī nandaḥ—Yaśodā, Rohiṇī and Nanda Mahārāja; *gopyaḥ*—the cowherd ladies; *gopāḥ*—the cowherd men; *ca*—and; *kaurava*—O Parīkṣit, descendant of Kuru; *kṛṣṇam*—Lord Kṛṣṇa; *sametya*—meeting; *labdha*—having regained; *ihāḥ*—their conscious functions; *āsan*—they became; *śuṣkāḥ*—dried up; *nagāḥ*—the trees; *api*—even.

TRANSLATION

Having regained their vital functions, Yaśodā, Rohiṇī, Nanda and all the other cowherd women and men went up to Kṛṣṇa. O descendant of Kuru, even

the dried-up trees came back to life.

TEXT 16

रामश्चाच्युतमालिङ्ग्य
जहासास्यानुभाववित्
प्रेम्णा तमङ्कमारोप्य
पुनः पुनरुदैक्षत
गावो वृषा वत्सतयो
लेभिरे परमां मुदम्

*rāmaś cācyutam āliṅgya
jahāsāsyānubhāva-vit
preṃṇā tam aṅkam āropya
punaḥ punar udaikṣata
gāvo vṛṣā vatsataryo
lebhire paramām mudam*

SYNONYMS

rāmaḥ—Lord Balarāma; *ca*—and; *acyutam*—Kṛṣṇa, the infallible Supreme Personality of Godhead; *āliṅgya*—embracing, *jahāsa*—laughed; *asya*—His; *anubhāva-vit*—knowing well the omnipotence; *preṃṇā*—out of love; *tam*—Him; *aṅkam*—up on His own lap; *āropya*—raising; *punaḥ punaḥ*—again and again; *udaikṣata*—looked upon; *gāvaḥ*—the cows; *vṛṣāḥ*—the bulls; *vatsataryaḥ*—the female calves; *lebhire*—they attained; *paramām*—supreme; *mudam*—pleasure.

TRANSLATION

Lord Balarāma embraced His infallible brother and laughed, knowing well the extent of Kṛṣṇa's potency. Out of great feelings of love, Balarāma lifted Kṛṣṇa up on His lap and repeatedly looked at Him. The cows, bulls and young female calves also achieved the highest pleasure.

TEXT 17

नन्दं विप्राः समागत्य
गुरवः सकलत्रकाः
ऊचुस्ते कालियग्रस्तो
दिष्ट्या मुक्तस्तवात्मजः

*nandaṁ viprāḥ samāgatya
guravaḥ sa-kalatrakāḥ
ūcus te kāliya-grasto
diṣṭyā muktas tavātmajaḥ*

SYNONYMS

nandaṁ—to Nanda Mahārāja; *viprāḥ*—the brāhmaṇas; *samāgatya*—coming up; *guravaḥ*—respectable personalities; *sa-kalatrakāḥ*—along with their wives; *ūcuḥ*—said; *te*—they; *kāliya-grastaḥ*—seized by Kāliya; *diṣṭyā*—by Providence; *muktaḥ*—freed; *tava*—your; *ātma-jāḥ*—son.

TRANSLATION

All the respectable brāhmaṇas, together with their wives, came forward to greet Nanda Mahārāja. They said to him, "Your son was in the grips of Kāliya, but by the grace of Providence He is now free."

TEXT 18

देहि दानं द्विजातीनां
कृष्णनिर्मुक्तिहेतवे
नन्दः प्रीतमना राजन्
गाः सुवर्णं तदादिशत्

*dehi dānam dvi-jātīnām
kṛṣṇa-nirmukti-hetave
nandaḥ prīta-manā rājan
gāḥ suvarṇam tadādiśat*

SYNONYMS

dehi—you should give; *dānam*—charity; *dvi-jātīnām*—to the brāhmaṇas; *kṛṣṇa-nirmukti*—the safety of Kṛṣṇa; *hetave*—for the purpose of; *nandaḥ*—Nanda Mahārāja; *prīta-manāḥ*—satisfied within his mind; *rājan*—O King Parikṣit; *gāḥ*—cows; *suvarṇam*—gold; *tadā*—then; *ādiśat*—gave.

TRANSLATION

The brāhmaṇas then advised Nanda Mahārāja, "To assure that your son Kṛṣṇa will always be free from danger, you should give charity to the brāhmaṇas." With a satisfied mind, O King, Nanda Mahārāja then very gladly gave them gifts of cows and gold.

TEXT 19

यशोदापि महाभागा
नष्टलब्धप्रजा सती

परिष्वज्याङ्गमारोप्य
मुमोचाश्रुकलां मुहुः

*yaśodāpi mahā-bhāgā
naṣṭa-labdha-prajā satī
pariṣvajyāṅkam āropya
mumocāśru-kalām muhuḥ*

SYNONYMS

yaśodā—mother Yaśodā; *api*—and; *mahā-bhāgā*—the greatly fortunate; *naṣṭa*—having lost; *labdha*—and regained; *prajā*—her son; *satī*—the chaste lady; *pariṣvajya*—embracing; *aṅkam*—upon her lap); *āropya*—raising; *mumoca*—she released; *aśru*—of tears; *kalām*—a torrent; *muhuḥ*—repeatedly.

TRANSLATION

The greatly fortunate mother Yaśodā, having lost her son and then regained Him, placed Him on her lap. That chaste lady cried constant torrents of tears as she repeatedly embraced Him.

TEXT 20

तां रात्रिं तत्र राजेन्द्र
क्षुत्तृङ्ग्यां श्रमकर्षिताः
ऊषुर्व्रयौकसो गावः
कालिन्द्या उपकूलतः

*tām rātrim tatra rājendra
kṣut-tṛḍbhyām śrama-karṣitāḥ*

*ūṣur vrayaukaso gāvaḥ
kālindyā upakūlataḥ*

SYNONYMS

tām—that; *rātrim*—night; *tatra*—there; *rāja-indra*—O most exalted of kings; *kṣut-tṛḍbhyām*—by hunger and thirst; *śrama*—and by fatigue; *karṣitāḥ*—weakened; *ūṣuḥ*—they remained; *vraja-okasaḥ*—the people of Vṛndāvana; *gāvaḥ*—and the cows; *kālindyāḥ*—of the Yamunā; *upakūlataḥ*—near the shore.

TRANSLATION

O best of kings [Parīkṣit], because the residents of Vṛndāvana were feeling very weak from hunger, thirst and fatigue, they and the cows spent the night where they were, lying down near the bank of the Kālindī.

PURPORT

Śrīla Jīva Gosvāmī points out that although the people were weak from hunger and thirst, they did not drink the milk from the cows present there because they feared it had been contaminated by the serpent's poison. The residents of Vṛndāvana were so overjoyed to get back their beloved Kṛṣṇa that they did not want to go back to their houses. They wanted to stay with Kṛṣṇa on the bank of the Yamunā so that they could continuously see Him. Thus they decided to take rest near the riverbank.

TEXT 21

तदा शुचिवनोद्भूतो
दावाग्निः सर्वतो व्रजम्

सुप्तं निशीथ आवृत्य प्रदग्धुमुपचक्रमे

*tadā śuci-vanodbhūto
dāvāgniḥ sarvato vrajam
suptam niśītha āvṛtya
pradagdhum upacakrame*

SYNONYMS

tadā—then; *śuci*—of the summer; *vana*—in the forest; *udbhūtaḥ*—arising; *dāva-agniḥ*—a conflagration; *sarvataḥ*—on all sides; *vrajam*—the people of Vṛndāvana; *suptam*—sleeping; *niśīthe*—in the middle of the night; *āvṛtya*—surrounding; *pradagdhum*—to burn; *upacakrame*—began.

TRANSLATION

During the night, while all the people of Vṛndāvana were asleep, a great fire blazed up within the dry summer forest. The fire surrounded the inhabitants of Vraja on all sides and began to scorch them.

PURPORT

Śrīla Sanātana Gosvāmī and Śrīla Viśvanātha Cakravartī Ṭhākura have commented that perhaps a loyal friend of Kāliya had assumed the form of a forest fire to avenge his friend, or perhaps the forest fire was manifest by a demon who was a follower of Kāṁsa's.

TEXT 22

तत उत्थाय सम्भ्रान्ता

दह्यमाना व्रजौकसः
कृष्णं ययुस्ते शरणं
मायामनुजमीश्वरम्

*tata utthāya sambhrāntā
dahyamānā vrajaukaśaḥ
kṛṣṇam yayus te śaraṇam
māyā-manujam īśvaram*

SYNONYMS

tataḥ—then; *utthāya*—waking up; *sambhrāntāḥ*—agitated; *dahyamānāḥ*—about to be burned; *vraja-okasaḥ*—the people of Vraja; *kṛṣṇam*—to Kṛṣṇa; *yayuh*—went; *te*—they; *śaraṇam*—for shelter; *māyā*—by His potency; *manujam*—appearing like a human being; *īśvaram*—the Supreme Personality of Godhead.

TRANSLATION

Then the residents of Vṛndāvana woke up, extremely disturbed by the great fire threatening to burn them. Thus they took shelter of Kṛṣṇa, the Supreme Lord, who by His spiritual potency appeared like an ordinary human being.

PURPORT

The *śruti*, or Vedic *mantras*, state, *svarūpa-bhūtayā nitya-śaktyā māyākhyayā*: "The Lord's eternal potency named *māyā* is innate in His original form." Thus within the eternal spiritual body of the Supreme Lord there is infinite potency, which effortlessly manipulates all existence according to the omniscient desire of the Absolute Truth. The residents of Vṛndāvana took shelter of Kṛṣṇa, thinking, "This blessed boy will certainly be empowered by

God to save us." They remembered the words of the sage Garga Muni, spoken at the birth ceremony of Lord Kṛṣṇa: *anena sarva-durgāṇi yūyam añjas tariṣyatha*. "By His power you will easily be able to cross over all obstacles." (SB 10.8.16) Therefore the residents of Vṛndāvana, who had full faith in Kṛṣṇa, took shelter of the Lord in hopes of being saved from the impending disaster threatened by the forest fire.

TEXT 23

कृष्ण कृष्ण महाभग
हे रामामितविक्रम
एष घोरतमो वह्निः
तावकान् ग्रसते हि नः

*kṛṣṇa kṛṣṇa mahā-bhaga
he rāmāmita-vikrama
eṣa ghoratamo vahnis
tāvakān grasate hi naḥ*

SYNONYMS

kṛṣṇa—O Kṛṣṇa; *kṛṣṇa*—O Kṛṣṇa; *mahā-bhāga*—O Lord of all opulence; *he rāma*—O Lord Balarāma, source of all happiness; *amita-vikrama*—You whose power is unlimited; *eṣaḥ*—this; *ghora-tamaḥ*—most terrible; *vahniḥ*—fire; *tāvakān*—who are Yours; *grasate*—is devouring; *hi*—indeed; *naḥ*—us.

TRANSLATION

[Vṛndāvana's residents said:] Kṛṣṇa, Kṛṣṇa, O Lord of all opulence! O Rāma, possessor of unlimited power! This most terrible fire is about to devour us,

Your devotees!

TEXT 24

सुदुस्तरान्नः स्वान् पाहि
कालाग्नेः सुहृदः प्रभो
न शक्नुमस्त्वच्चरणं
सन्त्यक्तुमकुतोभयम्

*su-dustarān naḥ svān pāhi
kālāgneḥ suhṛdaḥ prabho
na śaknumas tvac-caraṇaṁ
santyaaktum akuto-bhayam*

SYNONYMS

su-dustarāt—from the insurmountable; *naḥ*—us; *svān*—Your own devotees; *pāhi*—please protect; *kāla-agneḥ*—from the fire of death; *suhṛdaḥ*—Your true friends; *prabho*—O supreme master; *na śaknumaḥ*—we are incapable; *tvac-caraṇam*—Your feet; *santyaaktum*—to give up; *akutaḥ-bhayam*—which drive away all fear.

TRANSLATION

O Lord, we are Your true friends and devotees. Please protect us from this insurmountable fire of death. We can never give up Your lotus feet, which drive away all fear.

PURPORT

The residents of Vṛndāvana told Kṛṣṇa, "If this deadly fire overcomes us, we

will be separated from Your lotus feet, and this is unbearable for us. Therefore, just so that we can go on serving Your lotus feet, please protect us."

TEXT 25

इत्थं स्वजनवैक्लव्यं
निरीक्ष्य जगदीश्वरः
तमग्निमपिबत्तीव्रम्
अनन्तोऽनन्तशक्तिधृक्

*ittham sva-jana-vaiklavyam
nirīkṣya jagad-īśvaraḥ
tam agnim apibat tīvram
ananto 'nanta-śakti-dhṛk*

SYNONYMS

ittham—in this manner; *sva-jana*—of His own devotees; *vaiklavyam*—the disturbed condition; *nirīkṣya*—seeing; *jagad-īśvaraḥ*—the Lord of the universe; *tam*—that; *agnim*—fire; *apibat*—drank; *tīvram*—terrible; *anantaḥ*—the unlimited Lord; *ananta-śakti-dhṛk*—the possessor of unlimited potencies.

TRANSLATION

Seeing His devotees so disturbed, Śrī Kṛṣṇa, the infinite Lord of the universe and possessor of infinite power, then swallowed the terrible forest fire.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The History of Kāliya."

18. Lord Balarāma Slays the Demon Pralamba

The killing of Pralambāsura is described in this chapter. While playing happily in Vṛndāvana, Lord Baladeva climbed up on the shoulders of the demon Pralamba and struck his head with His fist, destroying him.

Śrī Vṛndāvana, where Kṛṣṇa and Balarāma enacted Their pastimes, was even during the summer decorated with all the qualities of spring. At that time Lord Śrī Kṛṣṇa would become absorbed in various sports, surrounded by Balarāma and all the cowherd boys. One day they were intently dancing, singing and playing when a demon named Pralamba entered their midst, disguised as a cowherd boy. The omniscient Lord Kṛṣṇa saw through the disguise, but even as He thought of how to kill the demon, He treated him as a friend.

Kṛṣṇa then suggested to His young friends and Baladeva that they play a game involving contending parties. Taking the role of leaders, Kṛṣṇa and Balarāma divided the boys into two groups and determined that the losers would have to carry the winners on their shoulders. Thus when Śrīdāmā and Vṛṣabha, members of Balarāma's party, were victorious, Kṛṣṇa and another boy in His party carried them on their shoulders. Pralambāsura thought that the unconquerable Lord Śrī Kṛṣṇa would be too great an opponent to contend with, so the demon fought with Balarāma instead and was defeated. Taking Lord Balarāma on his back, Pralambāsura began to walk away very swiftly. But Balarāma became as heavy as Mount Sumeru, and the demon, unable to carry Him, had to reveal his true, demoniac form. When Balarāma saw this terrible form, He struck the demon a ferocious blow on the head with His fist. This blow shattered Pralambāsura's head just as lightning bolts hurled by the king of

the demigods shatter mountains. The demon repeatedly vomited blood and then fell upon the ground. When the cowherd boys saw Lord Balarāma return, they joyfully embraced and congratulated Him as the demigods showered garlands of flowers from the heavens and glorified Him.

TEXT 1

श्रीशुक उवाच
अथ कृष्णः परिवृतो
ज्ञातिभिर्मुदितात्मभिः
अनुगीयमानो न्यविशद्
व्रजं गोकुलमण्डितम्

*śrī-śuka uvāca
atha kṛṣṇaḥ parivṛto
jñātibhir muditātmabhiḥ
anugīyamāno nyaviśad
vrajaṁ gokula-maṇḍitam*

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—next; *kṛṣṇaḥ*—Lord Kṛṣṇa; *parivṛtaḥ*—surrounded; *jñātibhiḥ*—by His companions; *mudita-ātmabhiḥ*—who were joyful by nature; *anugīyamānaḥ*—His glories being chanted; *nyaviśat*—entered; *vrajaṁ*—Vraja; *go-kula*—by the herds of cows; *maṇḍitam*—decorated.

TRANSLATION

Śukadeva Gosvāmī said: Surrounded by His blissful companions, who

constantly chanted His glories, Śrī Kṛṣṇa then entered the village of Vraja, which was decorated with herds of cows.

TEXT 2

व्रजे विक्रीडतोरेवं
गोपालच्छद्ममायया
ग्रीष्मो नामर्तुरभवन्
नातिप्रेयाञ्छरीरिणाम्

*vraje vikrīḍator evaṁ
gopāla-cchadma-māyayā
grīṣmo nāmartur abhavan
nāti-preyāñ charīriṇām*

SYNONYMS

vraje—in Vṛndāvana; *vikrīḍatoḥ*—while the two of Them were sporting; *evam*—in this way; *gopāla*—as cowherd boys; *cchadma*—of the disguise; *māyayā*—by the illusion; *grīṣmaḥ*—summer; *nāma*—thus designated; *ṛtuḥ*—the season; *abhavat*—came about; *na*—not; *ati-preyān*—very much favored; *śarīriṇām*—by embodied beings.

TRANSLATION

While Kṛṣṇa and Balarāma were thus enjoying life in Vṛndāvana in the guise of ordinary cowherd boys, the summer season gradually appeared. This season is not very pleasing to embodied souls.

PURPORT

In Chapter Eighteen, of *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda comments as follows: "The summer season in India is not very much welcomed because of the excessive heat, but in Vṛndāvana everyone was pleased because summer there appeared just like spring."

TEXT 3

स च वृन्दावनगुणैर्
वसन्त इव लक्षितः
यत्रास्ते भगवान् साक्षाद्
रामेण सह केशवः

*sa ca vṛndāvana-guṇair
vasanta iva lakṣitaḥ
yatrāste bhagavān sākṣād
rāmeṇa saha keśavaḥ*

SYNONYMS

saḥ—this (hot season); *ca*—nevertheless; *vṛndāvana*—of Śrī Vṛndāvana; *guṇaiḥ*—by the transcendental qualities; *vasantaḥ*—springtime; *iva*—as if; *lakṣitaḥ*—manifesting symptoms; *yatra*—in which (Vṛndāvana); *āste*—remains; *bhagavān*—the Supreme Personality of Godhead; *sākṣāt*—personally; *rāmeṇa saha*—together with Lord Balarāma; *keśavaḥ*—Lord Śrī Kṛṣṇa.

TRANSLATION

Nevertheless, because the Supreme Personality of Godhead was personally staying in Vṛndāvana along with Balarāma, summer manifested the qualities of

spring. Such are the features of the land of Vṛndāvana.

TEXT 4

यत्र निर्झरनिर्ह्राद-
निवृत्तस्वनझिल्लिकम्
शश्वत्तच्छीकरर्जिष-
द्रुममण्डलमण्डितम्

*yatra nirjhara-nirhrāda-
nivṛtta-svana-jhillikam
śaśvat tac-chīkararjīṣa-
druma-maṇḍala-maṇḍitam*

SYNONYMS

yatra—in which (Vṛndāvana); *nirjhara*—of the waterfalls; *nirhrāda*—by the resounding; *nivṛtta*—stopped; *svana*—the sound; *jhillikam*—of the crickets; *śaśvat*—constant; *tac*—of those (waterfalls); *śīkara*—by the drops of water; *rjīṣa*—moistened; *druma*—of trees; *maṇḍala*—with the groups; *maṇḍitam*—decorated.

TRANSLATION

In Vṛndāvana, the loud sound of waterfalls covered the crickets' noise, and clusters of trees constantly moistened by spray from those waterfalls beautified the entire area.

PURPORT

This and the following three verses describe how Vṛndāvana manifested

the features of spring, even during the summer season.

TEXT 5

सरित्सरःप्रस्रवणोर्मिवायुना
कह्लारकञ्जोत्पलरेणुहारिणा
न विद्यते यत्र वनौकसां दवो
निदाघवह्न्यर्कभवोऽतिशाद्वले

*sarit-saraḥ-prasravaṇormi-vāyunā
kahlāra-kañjotpala-reṇu-hāriṇā
na vidyate yatra vanaukasām davo
nidāgha-vahny-arka-bhavo 'ti-śādvale*

SYNONYMS

sarit—of the rivers; *saraḥ*—and the lakes; *prasravaṇa*—(coming into contact with) the currents; *ūrmī*—and waves; *vāyunā*—by the wind; *kahlāra-kañja-utpala*—of the kahlāra, kañja and utpala lotuses; *reṇu*—the pollen; *hāriṇā*—which was taking away; *na vidyate*—there was not; *yatra*—in which; *vana-okasām*—for the residents of the forest; *davaḥ*—tormenting heat; *nidāgha*—of the summer season; *vahni*—by forest fires; *arka*—and the sun; *bhavaḥ*—generated; *ati-śādvale*—where there was an abundance of green grass.

TRANSLATION

The wind wafting over the waves of the lakes and flowing rivers carried away the pollen of many varieties of lotuses and water lilies and then cooled the entire Vṛndāvana area. Thus the residents there did not suffer from the heat generated by the blazing summer sun and seasonal forest fires. Indeed,

Vṛndāvana was abundant with fresh green grass.

TEXT 6

अगाधतोयह्रदिनीतटोर्मिभिर्
द्रवत्पुरीष्याः पुलिनैः समन्ततः
न यत्र चण्डांशुकरा विषोल्बणा
भुवो रसं शद्वलितं च गृह्णते

*agādha-toya-hradinī-taṭormibhir
dravat-purīṣyāḥ pulinaiḥ samantataḥ
na yatra caṇḍāmśu-karā viṣolbāṇā
bhuvo rasam śādvalitam ca gṛhṇate*

SYNONYMS

agādha—very deep; *toya*—whose water; *hradinī*—of the rivers; *taṭa*—upon the shores; *ūrmibhiḥ*—by the waves; *dravat*—liquefied; *purīṣyāḥ*—whose mud; *pulinaiḥ*—by the sandy banks; *samantataḥ*—on all sides; *na*—not; *yatra*—upon which; *caṇḍa*—of the sun; *āmśu-karāḥ*—the rays; *viṣa*—like poison; *ulbāṇāḥ*—fierce; *bhuvaḥ*—of the earth; *rasam*—the juice; *śādvalitam*—the greenness; *ca*—and; *gṛhṇate*—take away.

TRANSLATION

With their flowing waves the deep rivers drenched their banks, making them damp and muddy. Thus the rays of the sun, which were as fierce as poison, could not evaporate the earth's sap or parch its green grass.

TEXT 7

वनं कुसुमितं श्रीमन्
नदच्चित्रमृगद्विजम्
गायन्मयूरभ्रमरं
कूजत्कोकिलसारसम्

*vanam kusumitam śrīman
nada-citra-mṛga-dvijam
gāyan mayūra-bhramaram
kūjat-kokila-sārasam*

SYNONYMS

vanam—the forest; *kusumitam*—full of flowers; *śrīmat*—very beautiful; *nadat*—making sounds; *citra*—variegated; *mṛga*—animals; *dvijam*—and birds; *gāyan*—singing; *mayūra*—peacocks; *bhramaram*—and bees; *kūjat*—cooing; *kokila*—cuckoos; *sārasam*—and cranes.

TRANSLATION

Flowers beautifully decorated the forest of Vṛndāvana, and many varieties of animals and birds filled it with sound. The peacocks and bees sang, and the cuckoos and cranes cooed.

TEXT 8

क्रीडिष्यमाणस्तत्कर्षणो
भगवान् बलसंयुतः
वेणुं विरणयन् गोपैर्

गोधनैः संवृतोऽविशत्

*krīdiṣyamāṇas tat kṛṣṇo
bhagavān bala-saṁyutaḥ
veṇum viraṇayan gopaiḥ
go-dhanaiḥ saṁvṛto 'viśat*

SYNONYMS

krīdiṣyamāṇaḥ—intending to play; *tat*—that (Vṛndāvana forest); *kṛṣṇaḥ*—Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead; *bala-saṁyutaḥ*—accompanied by Balarāma; *veṇum*—His flute; *viraṇayan*—sounding; *gopaiḥ*—by the cowherd boys; *go-dhanaiḥ*—and the cows, who are their wealth; *saṁvṛtaḥ*—surrounded; *aviśat*—He entered.

TRANSLATION

Intending to engage in pastimes, Lord Kṛṣṇa, the Supreme Personality of Godhead, accompanied by Lord Balarāma and surrounded by the cowherd boys and the cows, entered the forest of Vṛndāvana as He played His flute.

TEXT 9

प्रवालबर्हस्तबक-
स्रग्धातुकृतभूषणाः
रामकृष्णादयो गोपा
ननृतुर्युधुर्जगुः

*pravāla-barha-stabaka-
srag-dhātu-kṛta-bhūṣaṇāḥ*

*rāma-kṛṣṇādayo gopā
nanṛtur yuyudhur jaguḥ*

SYNONYMS

pravāla—newly grown leaves; *barha*—peacock feathers; *stabaka*—bunches of small flowers; *srak*—garlands; *dhātu*—and colored minerals; *kṛta-bhūṣaṇāḥ*—wearing as their ornaments; *rāma-kṛṣṇa-ādayaḥ*—headed by Lord Balarāma and Lord Kṛṣṇa; *gopāḥ*—the cowherd boys; *nanṛtuḥ*—danced; *yuyudhuḥ*—fought; *jaguḥ*—sang.

TRANSLATION

Decorating themselves with newly grown leaves, along with peacock feathers, garlands, clusters of flower buds, and colored minerals, Balarāma, Kṛṣṇa and Their cowherd friends danced, wrestled and sang.

TEXT 10

कृष्णस्य नृत्यतः केचिज्
जगुः केचिदवादयन्
वेणुपाणितलैः शृङ्गैः
प्रशशंसुरथापरे

*kṛṣṇasya nṛtyataḥ kecij
jaguḥ kecid avādayan
veṇu-pāṇitalaiḥ śṛṅgaiḥ
praśaśamsur athāpare*

SYNONYMS

kṛṣṇasya nṛtyataḥ—while Kṛṣṇa was dancing; *kecit*—some of them; *jaguḥ*—sang; *kecit*—some; *avādayan*—accompanied musically; *veṇu*—with flutes; *pāṇi-talaiḥ*—and hand cymbals; *śṛṅgaiḥ*—with buffalo horns; *praśaśamsuḥ*—offered praise; *atha*—and; *āpare*—others.

TRANSLATION

As Kṛṣṇa danced, some of the boys accompanied Him by singing, and others by playing flutes, hand cymbals and buffalo horns, while still others praised His dancing.

PURPORT

Wanting to encourage Śrī Kṛṣṇa, some of the cowherd boys openly praised His dancing.

TEXT 11

गोपजातिप्रतिच्छन्ना
देवा गोपालरूपिणौ
ईडिरे कृष्णरामौ च
नटा इव नटं नृप

gopa-jāti-praticchannā
devā gopāla-rūpiṇau
īdire kṛṣṇa-rāmau ca
naṭā iva naṭam nṛpa

SYNONYMS

gopa-jāti—as members of the cowherd community; *praticchannāḥ*—disguised;

devāḥ—demigods; *gopāla-rūpiṇau*—who had assumed the forms of cowherd boys; *īdire*—they worshiped; *kṛṣṇa-rāmau*—Lord Kṛṣṇa and Lord Rāma; *ca*—and; *naṭāḥ*—professional dancers; *iva*—just as; *naṭam*—another dancer; *nṛpa*—O King.

TRANSLATION

O King, demigods disguised themselves as members of the cowherd community and, just as dramatic dancers praise another dancer, worshiped Kṛṣṇa and Balarāma, who were also appearing as cowherd boys.

TEXT 12

भ्रमणैर्लङ्घनैः क्षेपैर्
आस्फोटनविकर्षणैः
चिक्रीडतुर्नियुद्धेन
काकपक्षधरौ क्वचित्

bhramaṇair laṅghanaiḥ kṣepair
āsphoṭana-vikarṣaṇaiḥ
cikrīḍatur niyuddhena
kāka-pakṣa-dharau kvacit

SYNONYMS

bhramaṇaiḥ—with whirling about; *laṅghanaiḥ*—jumping; *kṣepaiḥ*—throwing; *āsphoṭana*—slapping; *vikarṣaṇaiḥ*—and dragging; *cikrīḍatuḥ*—They (Kṛṣṇa and Balarāma) played; *niyuddhena*—with fighting; *kāka-pakṣa*—the locks of hair on the sides of Their heads; *dharau*—holding; *kvacit*—sometimes.

TRANSLATION

Kṛṣṇa and Balarāma played with their cowherd boyfriends by whirling about, leaping, hurling, slapping and fighting. Sometimes Kṛṣṇa and Balarāma would pull the hair on the boys' heads.

PURPORT

The *ācāryas* have explained this verse as follows: The word *bhramaṇaiḥ* indicates that the boys, pretending they were machines, would sometimes

whirl about until they became dizzy. They would also sometimes jump about (*laṅghanaiḥ*). The word *kṣepaiḥ* indicates that sometimes they would hurl objects like balls or stones and that sometimes they would grab each other by the arms and throw one another about. *Āsphoṭana* means that sometimes they would slap one another's shoulders or backs, and *vikarṣaṇaiḥ* indicates they would drag one another about in the midst of their play. By the word *niyuddhena* arm wrestling and other types of friendly fighting are indicated, and the word *kāka-pakṣa-dharau* means that Kṛṣṇa and Balarāma would sometimes grab the hair on the other boys' heads in a playful manner.

TEXT 13

क्वचिन्नृत्यत्सु चान्येषु
गायकौ वादकौ स्वयम्
शशंसतुर्महाराज
साधु साध्विति वादिनौ

*kvacin nṛtyatsu cānyeṣu
gāyakau vādakau svayam*

*śaśaṁsatur mahā-rāja
sādhu sādhu iti vādinau*

SYNONYMS

kvacit—sometimes; *nṛtyatsu*—while they were dancing; *ca*—and; *anyeṣu*—others; *gāyakau*—the two of Them (Kṛṣṇa and Balarāma) singing; *vādakau*—both playing musical instruments; *svayam*—Themselves; *śaśaṁsatuh*—They praised; *mahā-rāja*—O great King; *sādhu sādhu iti*—"very good, very good"; *vādinau*—speaking.

TRANSLATION

While the other boys were dancing, O King, Kṛṣṇa and Balarāma would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, "Very good! Very good!"

TEXT 14

क्वचिद्विल्वैः क्वचित्कुम्भैः
क्वचामलकमुष्टिभिः
अस्पृश्यनेत्रबन्धाद्यैः
क्वचिन्मृगखगेहया

*kvacid bilvaiḥ kvacit kumbhaiḥ
kvacāmalaka-muṣṭibhiḥ
asprśya-netra-bandhādyaiḥ
kvacin mṛga-khagehayā*

SYNONYMS

kvacit—sometimes; *bilvaiḥ*—with *bilva* fruits; *kvacit*—sometimes; *kumbhaiḥ*—with *kumbha* fruits; *kvaca*—and sometimes; *āmalaka-muṣṭibhiḥ*—with palmfuls of *āmalaka* fruits; *asprśya*—with games such as trying to touch one another; *netra-bandha*—trying to identify another when one is blindfolded; *ādyaiḥ*—and so on; *kvacit*—sometimes; *mṛga*—like animals; *khaga*—and birds; *ihayā*—acting.

TRANSLATION

Sometimes the cowherd boys would play with *bilva* or *kumbha* fruits, and sometimes with handfuls of *āmalaka* fruits. At other times they would play the games of trying to touch one another or of trying to identify somebody while one is blindfolded, and sometimes they would imitate animals and birds.

PURPORT

Śrīla Sanātana Gosvāmī explains that the word *ādyaiḥ*, "by other such sports," indicates such games as chasing one another and building bridges. Another pastime would occur at noon, while Lord Kṛṣṇa was taking rest. Nearby, the young cowherd girls would be passing by, singing, and Kṛṣṇa's boyfriends would pretend to inquire from them about the price of milk. Then the boys would steal yogurt and other items from them and run away. Kṛṣṇa, Balarāma and Their friends would also play games in which they would cross the river in boats.

Śrīla Viśvanātha Cakravartī Ṭhākura further explains that the boys would play with fruits by throwing a few in the air and then throwing others to try to hit them. The word *netra-bandha* indicates a game in which one boy would approach a blindfolded boy from behind and place his palms over the blindfolded boy's eyes. Then, simply by the feel of his palms, the blindfolded boy would have to guess who the other boy was. In all such games the boys put up stakes for the winner, such as flutes or walking sticks. Sometimes the boys would imitate the various fighting methods of the forest animals, and at other

times they would chirp like birds.

TEXT 15

क्वचिच्च दर्दुरप्लावैर्
विविधैरुपहासकैः
कदाचित्स्यन्दोलिकया
कर्हिचिन्नृपचेष्टया

*kvacic ca dardura-plāvair
vividhair upahāsakaiḥ
kadācit syandolikayā
karhicit nṛpa-ceṣṭayā*

SYNONYMS

kvacit—sometimes; *ca*—and; *dardura*—like frogs; *plāvaiḥ*—with jumping; *vividhaiḥ*—various; *upahāsakaiḥ*—with jokes; *kadācit*—sometimes; *syandolikayā*—with riding in swings; *karhicit*—and sometimes; *nṛpa-ceṣṭayā*—with pretending to be kings.

TRANSLATION

They would sometimes jump around like frogs, sometimes play various jokes, sometimes ride in swings and sometimes imitate monarchs.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains the word *nṛpa-ceṣṭayā* as follows: In Vṛndāvana there was a particular place on the riverbank where people who wanted to cross the Yamunā would pay a small tax. At times the

cowherd boys would assemble in this area and prevent the young girls of Vṛndāvana from crossing the river, insisting that they had to pay a customs duty first. Such activities were full of joking and laughter.

TEXT 16

एवं तौ लोकसिद्धाभिः
क्रीडाभिश्चैरतुर्वने
नद्यद्रिद्रोणिकुञ्जेषु
काननेषु सरःसु च

*evam tau loka-siddhābhiḥ
krīḍābhiś ceratur vane
nady-adri-droṇi-kuñjeṣu
kānaneṣu saraḥsu ca*

SYNONYMS

evam—in this way; *tau*—the two of Them, Kṛṣṇa and Balarāma; *loka-siddhābhiḥ*—which are well known in human society; *krīḍābhiḥ*—with games; *ceratuḥ*—They wandered; *vane*—in the forest; *nadī*—among the rivers; *adri*—mountains; *droṇi*—valleys; *kuñjeṣu*—and groves; *kānaneṣu*—in the smaller forests; *saraḥsu*—along the lakes; *ca*—and.

TRANSLATION

In this way Kṛṣṇa and Balarāma played all sorts of well-known games as They wandered among the rivers, hills, valleys, bushes, trees and lakes of Vṛndāvana.

TEXT 17

पशूंश्चारयतोर्गोपैसु
तद्वने रामकृष्णयोः
गोपरूपी प्रलम्बोऽगाद्
असुरस्तज्जिहीर्षया

*paśūṁś cārayator gopais
tad-vane rāma-kṛṣṇayoḥ
gopa-rūpī pralambo 'gād
asuras taj-jihīṛṣayā*

SYNONYMS

paśūn—the animals; *cārayatoḥ*—while the two of Them were herding; *gopaiḥ*—along with the cowherd boys; *tad-vane*—in that forest, Vṛndāvana; *rāma-kṛṣṇayoḥ*—Lord Rāma and Lord Kṛṣṇa; *gopa-rūpī*—assuming the form of a cowherd boy; *pralambaḥ*—Pralamba; *agāt*—came; *asuraḥ*—the demon; *tat*—Them; *jihīṛṣayā*—with the desire of kidnapping.

TRANSLATION

While Rāma, Kṛṣṇa and Their cowherd friends were thus tending the cows in that Vṛndāvana forest, the demon Pralamba entered their midst. He had assumed the form of a cowherd boy with the intention of kidnapping Kṛṣṇa and Balarāma.

PURPORT

Having described how Kṛṣṇa and Balarāma acted just like ordinary boys, Śukadeva Gosvāmī will now reveal one of the Lord's transcendental pastimes

that is beyond the range of human activity. According to Śrīla Viśvanātha Cakravartī Ṭhākura, the demon Pralamba disguised himself as a particular cowherd boy who on that day had remained at home with duties to perform.

TEXT 18

तं विद्वानपि दाशार्हो
भगवान् सर्वदर्शनः
अन्वमोदत तत्सख्यं
वधं तस्य विचिन्तयन्

*taṁ vidvān api dāśārha
bhagavān sarva-darśanaḥ
anvamodata tat-sakhyam
vadham tasya vicintayan*

SYNONYMS

taṁ—him, Pralambāsura; *vidvān*—knowing quite well; *api*—even though; *dāśārhaḥ*—the descendant of Daśārha; *bhagavān*—the Supreme Personality of Godhead; *sarva-darśanaḥ*—the omniscient; *anvamodata*—accepted; *tat*—with him; *sakhyam*—friendship; *vadham*—the killing; *tasya*—of him; *vicintayan*—meditating upon.

TRANSLATION

Since the Supreme Lord Kṛṣṇa, who had appeared in the Daśārha dynasty, sees everything, He understood who the demon was. Still, the Lord pretended to accept the demon as a friend, while at the same time seriously considering how to kill him.

TEXT 19

तत्रोपाहूय गोपालान्
कृष्णः प्राह विहारवित्
हे गोपा विहरिष्यामो
द्वन्द्वीभूय यथायथम्

*tatropāhūya gopālān
kṛṣṇaḥ prāha vihāra-vit
he gopā vihariṣyāmo
dvandvī-bhūya yathā-yatham*

SYNONYMS

tatra—thereupon; *upāhūya*—calling; *gopālān*—the cowherd boys; *kṛṣṇaḥ*—Lord Kṛṣṇa; *prāha*—spoke; *vihāra-vit*—the knower of all sports and games; *he gopā*—O cowherd boys; *vihariṣyāmaḥ*—let us play, *dvandvī-bhūya*—dividing into two groups; *yathā-yatham*—suitably.

TRANSLATION

Kṛṣṇa, who knows all sports and games, then called together the cowherd boys and spoke as follows: "Hey cowherd boys! Let's play now! We'll divide ourselves into two even teams."

PURPORT

The word *yathā-yatham* means that Kṛṣṇa naturally wanted the two teams to be evenly matched so that there would be a good game. In addition to the pleasure of sporting, the purpose of the game was to kill the demon Pralamba.

TEXT 20

तत्र चक्रुः परिवृढौ
गोपा रामजनार्दनौ
कृष्णसङ्घट्टिनः केचिद्
आसन् रामस्य चापरे

*tatra cakruḥ parivṛḍhau
gopā rāma-janārdanau
kṛṣṇa-saṅghaṭṭinaḥ kecid
āsan rāmasya cāpare*

SYNONYMS

tatra—in that game; *cakruḥ*—they made; *parivṛḍhau*—the two leaders; *gopāḥ*—the cowherd boys; *rāma-janārdanau*—Lord Balarāma and Kṛṣṇa; *kṛṣṇa-saṅghaṭṭinaḥ*—members of Kṛṣṇa's party; *kecit*—some of them; *āsan*—became; *rāmasya*—of Balarāma; *ca*—and; *apare*—others.

TRANSLATION

The cowherd boys chose Kṛṣṇa and Balarāma as the leaders of the two parties. Some of the boys were on Kṛṣṇa's side, and others joined Balarāma.

TEXT 21

आचेरुर्विविधाः क्रीडा
वाह्यवाहकलक्षणाः

यत्रारोहन्ति जेतारो
वहन्ति च पराजिताः

*ācerur vividhāḥ kṛīḍā
vāhya-vāhaka-lakṣaṇāḥ
yatrārohanti jetāro
vahanti ca parājitāḥ*

SYNONYMS

āceruḥ—they performed; *vividhāḥ*—various; *kṛīḍāḥ*—sports; *vāhya*—by the carried; *vāhaka*—the carrier; *lakṣaṇāḥ*—characterized; *yatra*—in which; *ārohanti*—climb; *jetāraḥ*—the winners; *vahanti*—carry; *ca*—and; *parājitāḥ*—the defeated.

TRANSLATION

The boys played various games involving carriers and passengers. In these games the winners would climb up on the backs of the losers, who would have to carry them.

PURPORT

Śrīla Sanātana Gosvāmī quotes the following relevant verse from the *Viṣṇu Purāṇa* (5.9.12):

*hariṇākrīḍanaṁ nāma
bāla-kṛīḍaṇakaṁ tataḥ
prakṛīḍatā hi te sarve
dvau dvau yugapad utpatan*

"They then played the childhood game known as *hariṇākrīḍanam*, in which

each boy paired off with an opponent and all the boys simultaneously attacked their respective rivals."

TEXT 22

वहन्तो वाह्यमानाश्च
चारयन्तश्च गोधनम्
भाण्डीरकं नाम वटं
जग्मुः कृष्णपुरोगमाः

*vahanto vāhyamānāś ca
cārayantaś ca go-dhanam
bhāṇḍīrakam nāma vaṭam
jagmuḥ kṛṣṇa-purogamāḥ*

SYNONYMS

vahantaḥ—carrying; *vāhyamānāḥ*—being carried; *ca*—and;
cārayantaḥ—tending; *ca*—also; *go-dhanam*—the cows; *bhāṇḍīrakam*
nāma—named Bhāṇḍīraka; *vaṭam*—to the banyan tree; *jagmuḥ*—they went;
kṛṣṇa-puraḥ-gamāḥ—led by Lord Kṛṣṇa.

TRANSLATION

Thus carrying and being carried by one another, and at the same time tending the cows, the boys followed Kṛṣṇa to a banyan tree known as Bhāṇḍīraka.

PURPORT

Śrīla Sanātana Gosvāmī quotes the following verses from Śrī Harivaṁśa

(Viṣṇu-parva 11.18-22), which describe the banyan tree:

*dadarśa vipulodagra-
śākhinām śākhinām varam
sthitam dharanyām meghābham
nibidam dala-saṅcayaiḥ*

*gaganārdhocchritākāram
parvatābhoga-dhāriṇam
nīla-citrāṅga-varṇaiś ca
sevitam bahubhiḥ khagaiḥ*

*phalaiḥ pravālaiś ca ghanaiḥ
sendracāpa-ghanopamam
bhavanākāra-viṭapam
latā-putra-sumaṇḍitam*

*viśāla-mūlāvanatam
pāvanāmbhoda-dhāriṇam
ādhipatyam ivānyeṣām
tasya deśasya śākhinām*

*kurvāṇam śubha-karmāṇam
nirāvarṣam anātapam
nyagrodham parvatāgrābham
bhāṇḍīram nāma nāmataḥ*

"They saw that best of all trees, which had many long branches. With its dense covering of leaves, it resembled a cloud sitting on the earth. Indeed, its form was so large that it appeared like a mountain covering half the sky. Many birds with charming blue wings frequented that great tree, whose dense fruits and leaves made it seem like a cloud accompanied by a rainbow or like a house

decorated with creepers and flowers. It spread its broad roots downward and carried upon itself the sanctified clouds. That banyan tree was like the lordly master of all other trees in that vicinity, as it performed the all-auspicious functions of warding off the rain and the heat of the sun. Such was the appearance of that *nyagrodha* tree known as Bhāṇḍīra, which seemed just like the peak of a great mountain."

TEXT 23

रामसङ्घट्टिनो यर्हि
श्रीदामवृषभादयः
क्रीडायां जयिनस्तांस्तान्
ऊहुः कृष्णादयो नृप

rāma-saṅghaṭṭino yarhi
śrīdāma-vṛṣabhādayaḥ
krīḍāyām jayinas tāms tān
ūhuḥ kṛṣṇādayo nṛpa

SYNONYMS

rāma-saṅghaṭṭinaḥ—the members of Lord Balarāma's party; *yarhi*—when; *śrīdāma-vṛṣabha-ādayaḥ*—Śrīdāmā, Vṛṣabha and others (such as Subala); *krīḍāyām*—in the games; *jayinaḥ*—victorious; *tān tān*—each of them; *ūhuḥ*—carried; *kṛṣṇa-ādayaḥ*—Kṛṣṇa and the members of His party; *nṛpa*—O King.

TRANSLATION

My dear King Parīkṣit, when Śrīdāmā, Vṛṣabha and the other members of

Lord Balarāma's party were victorious in these games, Kṛṣṇa and His followers had to carry them.

TEXT 24

उवाह कृष्णो भगवान्
श्रीदामानं पराजितः
वृषभं भद्रसेनस्तु
प्रलम्बो रोहिणीसुतम्

*uvāha kṛṣṇo bhagavān
śrīdāmānaṁ parājitaḥ
vṛṣabhaṁ bhadrasenas tu
pralamba rohiṇī-sutam*

SYNONYMS

uvāha—carried; *kṛṣṇaḥ*—Lord Śrī Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead; *śrīdāmānam*—His devotee and friend Śrīdāmā; *parājitaḥ*—being defeated; *vṛṣabham*—Vṛṣabha; *bhadrasenaḥ*—Bhadrasena; *tu*—and; *pralambaḥ*—Pralamba; *rohiṇī-sutam*—the son of Rohiṇī (Balarāma) .

TRANSLATION

Defeated, the Supreme Lord Kṛṣṇa carried Śrīdāmā. Bhadrasena carried Vṛṣabha, and Pralamba carried Balarāma, the son of Rohiṇī.

PURPORT

One may ask how Bhagavān, the Supreme Lord, can be defeated by His boyfriends. The answer is that in His original form, God has a most playful

nature and occasionally enjoys submitting to the strength or desire of His loving friends. A father may sometimes playfully fall down on the ground when struck by his beloved little child. These acts of love give pleasure to all parties. Thus Śrīdāmā agreed to ride on Lord Kṛṣṇa's shoulders to please his beloved friend, who happened to be Bhagavān, the Supreme Personality of Godhead.

TEXT 25

अविषह्यं मन्यमानः
कृष्णं दानवपुङ्गवः
वहन्द्रुततरं प्रागाद्
अवरोहणतः परम्

*aviṣahyaṁ manyamānaḥ
kṛṣṇaṁ dānava-puṅgavaḥ
vahan drutataraṁ prāgād
avarohaṇataḥ param*

SYNONYMS

aviṣahyam—invincible; *manyamānaḥ*—considering; *kṛṣṇam*—Lord Kṛṣṇa; *dānava-puṅgavaḥ*—that foremost demon; *vahan*—carrying; *druta-taram*—very quickly; *prāgāt*—he went off; *avarohaṇataḥ param*—beyond the place marked for climbing down.

TRANSLATION

Considering Lord Kṛṣṇa invincible, that foremost demon [Pralamba] quickly carried Balarāma far beyond the spot where he was supposed to put his

passenger down.

PURPORT

Pralamba wanted to carry Balarāma out of Lord Kṛṣṇa's sight so that he could cruelly attack Him.

TEXT 26

तमुद्वहन्धरणिधरेन्द्रगौरवं
महासुरो विगतरयो निजं वपुः
स आस्थितः पुरटपरिच्छदो बभौ
तडिद्द्युमानुडुपतिवाडिवाम्बुदः

*tam udvahan dharaṇi-dharendra-gauravam
mahāsuro vigata-rayo nijam vapuḥ
sa āsthitaḥ puraṭa-paricchado babhau
taḍid-dyumān uḍupati-vāḍ ivāmbudaḥ*

SYNONYMS

tam—Him, Lord Baladeva; *udvahan*—carrying high; *dharaṇi-dhara-indra*—like the king of the mountains, Sumeru; *gauravam*—whose weight; *mahā-asuraḥ*—the great demon; *vigata-rayah*—losing his momentum; *nijam*—his original; *vapuḥ*—body; *saḥ*—he; *āsthitaḥ*—becoming situated in; *puraṭa*—golden; *paricchadaḥ*—having ornaments; *babhau*—he shone; *taḍit*—like lightning; *dyu-mān*—flashing; *uḍu-pati*—the moon; *vāḍ*—carrying; *iva*—just as; *ambu-daḥ*—a cloud.

TRANSLATION

As the great demon carried Balarāma, the Lord became as heavy as massive Mount Sumeru, and Pralamba had to slow down. He then resumed his actual form—an effulgent body that was covered with golden ornaments and that resembled a cloud flashing with lightning and carrying the moon.

PURPORT

Here the demon Pralamba is compared to a cloud, his golden ornaments to lightning within that cloud, and Lord Balarāma to the moon shining through it. Great demons can assume various forms by exerting their mystic power, but when the Lord's spiritual potency curtails their power, they can no longer maintain an artificial form and must again manifest their actual, demoniac body. Lord Balarāma suddenly became as heavy as a great mountain, and although the demon tried to carry Him high on his shoulders, he could not go on.

TEXT 27

निरीक्ष्य तद्वपुरलमम्बरे चरत्
प्रदीप्तदृग्भ्रुकुटितटोग्रदंष्ट्रकम्
ज्वलच्छिखं कटककिरीटकुण्डल-
त्विषाद्भुतं हलधर ईषदत्रसत्

*nirīkṣya tad-vapur alam ambare carat
pradīpta-dṛg bhru-kuṭi-taṭogra-daṁṣṭrakam
jvalac-chikhaṁ kaṭaka-kirīṭa-kuṇḍala-
tviṣādbhutaṁ haladhara īṣad atrasat*

SYNONYMS

nirīkṣya—seeing; *tat*—of Pralambāsura; *vapuḥ*—the body; *alam*—quickly; *ambare*—in the sky; *carat*—moving; *pradīpta*—blazing; *dṛk*—his eyes; *bhru-kuṭi*—of his frown upon his eyebrows; *taṭa*—on the edge; *ugra*—terrible; *daṁṣṭrakam*—his teeth; *jvalat*—fiery; *śikham*—hair; *kaṭaka*—of his armlets; *kirīṭa*—crown; *kuṇḍala*—and earrings; *tviṣā*—by the effulgence; *adbhutam*—astonishing; *hala-dharaḥ*—Lord Balarāma, the carrier of the plow weapon; *iṣat*—a little; *atrasat*—became frightened.

TRANSLATION

When Lord Balarāma, who carries the plow weapon, saw the gigantic body of the demon as he moved swiftly in the sky—with his blazing eyes, fiery hair, terrible teeth reaching toward his scowling brows, and an amazing effulgence generated by his armlets, crown and earrings—the Lord seemed to become a little frightened.

PURPORT

Śrīla Sanātana Gosvāmī explains Lord Baladeva's so-called fear as follows: Balarāma was playfully acting out the role of an ordinary cowherd boy, and to maintain the mood of this pastime He appeared slightly disturbed by the horrible demoniac body. Also because the demon had appeared as a cowherd boyfriend of Kṛṣṇa's and because Kṛṣṇa had accepted him as a friend, Baladeva was slightly apprehensive about killing him. Balarāma could also have been worried that since this cowherd boy was actually a demon in disguise, at that very moment another such demon might have been attacking Lord Kṛṣṇa Himself. Thus the omniscient and omnipotent Supreme Lord Balarāma exhibited the pastime of becoming slightly nervous in the presence of the horrible demon Pralamba.

TEXT 28

अथागतस्मृतिरभयो रिपुं बलो
विहाय सार्थमिव हरन्तमात्मनः
रुषाहनच्छिरसि दृढेन मुष्टिना
सुराधिपो गिरिमिव वज्ररंहसा

*athāgata-smṛtir abhayo ripuṁ balo
vihāya sārtham iva harantam ātmanaḥ
ruṣāhanac chirasi dṛḍhena muṣṭinā
surādhipo girim iva vajra-ramhasā*

SYNONYMS

atha—then; *āgata-smṛtiḥ*—remembering Himself; *abhayaḥ*—without fear; *ripum*—His enemy; *balah*—Lord Balarāma; *vihāya*—leaving aside; *sārtham*—the company; *iva*—indeed; *harantam*—kidnapping; *ātmanaḥ*—Himself; *ruṣā*—angrily; *ahanat*—He struck; *śirasi*—upon the head; *dṛḍhena*—hard; *muṣṭinā*—with His fist; *sura-adhipaḥ*—the king of the demigods, Indra; *girim*—a mountain; *iva*—just as; *vajra*—of his thunderbolt weapon; *ramhasā*—with the swiftness.

TRANSLATION

Remembering the actual situation, the fearless Balarāma understood that the demon was trying to kidnap Him and take Him away from His companions. The Lord then became furious and struck the demon's head with His hard fist, just as Indra, the king of the demigods, strikes a mountain with his thunderbolt weapon.

PURPORT

Lord Balarāma's powerful fist came crashing down upon the demon's head, just as a huge lightning bolt comes crashing into a mountain, cracking its stone surface into pieces. The words *vihāya sārtham iva* may also be divided *vihāyasā artham iva*, meaning that the demon was flying in the sky on the cosmic path, *vihāyas*, with the purpose of carrying off Balarāma, who was his *artham*, or object of pursuit.

TEXT 29

स आहतः सपदि विशीर्णमस्तको
मुखाद्वमन् रुधिरमपस्मृतोऽसुरः
महारवं व्यसुरपतत्समीरयन्
गिरिर्यथा मघवत आयुधाहतः

sa āhataḥ sapadi viśīrṇa-mastako
mukhād vaman rudhiram apasmṛto 'suraḥ
mahā-ravaṁ vyasur apatat samīrayan
girir yathā maghavata āyudhāhataḥ

SYNONYMS

saḥ—he, Pralambāsura; *āhataḥ*—struck; *sapadi*—at once; *viśīrṇa*—split; *mastakaḥ*—his head; *mukhāt*—from his mouth; *vaman*—vomiting; *rudhiram*—blood; *apasmṛtaḥ*—unconscious; *asuraḥ*—the demon; *mahā-ravam*—a great noise; *vyasuḥ*—lifeless; *apatat*—he fell; *samīrayan*—sounding; *giriḥ*—a mountain; *yathā*—as; *maghavataḥ*—of Lord Indra; *āyudha*—by the weapon; *āhataḥ*—hit.

TRANSLATION

Thus smashed by Balarāma's fist, Pralamba's head immediately cracked open. The demon vomited blood from his mouth and lost all consciousness, and then with a great noise he fell lifeless on the ground, like a mountain devastated by Indra.

TEXT 30

दृष्ट्वा प्रलम्बं निहतं
बलेन बलशालिना
गोपाः सुविस्मिता आसन्
साधु साध्विति वादिनः

*dṛṣṭvā pralambam nihatam
balena bala-śālinā
gopāḥ su-vismitā āsan
sādhū sādhv iti vādināḥ*

SYNONYMS

dṛṣṭvā—seeing; *pralambam*—Pralambāśura; *nihatam*—killed; *balena*—by Lord Balarāma; *bala-śālinā*—who is by nature very powerful; *gopāḥ*—the cowherd boys; *su-vismitāḥ*—most astonished; *āsan*—became; *sādhū sādhū*—"very wonderful, very wonderful"; *iti*—these words; *vādināḥ*—speaking.

TRANSLATION

The cowherd boys were most astonished to see how the powerful Balarāma had killed the demon Pralamba, and they exclaimed, "Excellent! Excellent!"

TEXT 31

आशिषोऽभिगृणन्तस्तं
प्रशंसुस्तदर्हणम्
प्रेत्यागतमिवालिङ्ग्य
प्रेमविह्वलचेतसः

*āśiṣo 'bhigṛṇantas taṁ
praśaśamsus tad-arhaṇam
pretyāgatam ivāliṅgya
prema-vihvala-cetasah*

SYNONYMS

āśiṣah—benedictions; *abhigṛṇantah*—offering profusely; *taṁ*—to Him; *praśaśamsuḥ*—they praised; *tad-arhaṇam*—Him who was worthy of such; *pretya*—having died; *āgatam*—come back; *iva*—as if; *āliṅgya*—embracing; *prema*—out of love; *vihvala*—overwhelmed; *cetasah*—their minds.

TRANSLATION

They offered Balarāma profuse benedictions and then glorified Him, who deserves all glorification. Their minds overwhelmed with ecstatic love, they embraced Him as if He had come back from the dead.

TEXT 32

पापे प्रलम्बे निहते
देवाः परमनिर्वृताः

अभ्यवर्षन् बलं माल्यैः
शशंसुः साधु साध्विति

*pāpe pralambe nihate
devāḥ parama-nirvṛtāḥ
abhyavarṣan balam māl्यaiḥ
śaśaṁsuḥ sādhu sādhv iti*

SYNONYMS

pāpe—the sinful; *pralambe*—Pralambāsura; *nihate*—being killed; *devāḥ*—the demigods; *parama*—extremely; *nirvṛtāḥ*—satisfied; *abhyavarṣan*—showered; *balam*—Lord Balarāma; *māl्यaiḥ*—with flower garlands; *śaśaṁsuḥ*—they offered prayers; *sādhu sādhu iti*—crying "excellent, excellent."

TRANSLATION

The sinful Pralamba having been killed, the demigods felt extremely happy, and they showered flower garlands upon Lord Balarāma and praised the excellence of His deed.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Balarāma Slays the Demon Pralamba."

19. Swallowing the Forest Fire

This chapter describes how Lord Kṛṣṇa saved the cows and the cowherd boys from a great fire in the Muñjāraṇya forest.

One day the cowherd boys became absorbed in sporting and allowed the cows to wander into a dense forest. Suddenly a forest fire blazed up, and to escape its flames the cows took refuge in a grove of sharp canes. When the cowherd boys missed their animals, they went searching for them, following their hoofprints and the trail of blades of grass and other plants they had trampled or had broken with their teeth. Finally the boys found the cows and removed them from the cane forest, but by that time the forest fire had grown strong and was threatening both the boys and the cows. Thus the cowherd boys took shelter of Śrī Kṛṣṇa, the master of all mystic power, who told them to close their eyes. They did so, and in a moment He had swallowed up the fierce forest fire and brought them all back to the Bhāṇḍīra tree mentioned in the last chapter. Seeing this wonderful display of mystic potency, the cowherd boys thought Kṛṣṇa must be a demigod, and they began to praise Him. Then they all returned home.

TEXT 1

श्रीशुक उवाच
क्रीडासक्तेषु गोपेषु
तद्गावो दूरचारिणीः
स्वैरं चरन्त्यो विविशुस्
तृणलोभेन गह्वरम्

śrī-śuka uvāca
kṛīḍāsakteṣu gopeṣu
tad-gāvo dūra-cāriṇiḥ
svairam carantyo viviśus

tṛṇa-lobhena gahvaram

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *krīḍā*—in their playing; *āsakteṣu*—while they were completely absorbed; *gopeṣu*—the cowherd boys; *tat-gāvaḥ*—their cows; *dūra-cāriṇīḥ*—wandering far away; *svairam*—independently; *carantyaḥ*—grazing; *viviśuḥ*—they entered; *tṛṇa*—for grass; *lobhena*—out of greed; *gahvaram*—a dense forest.

TRANSLATION

Śukadeva Gosvāmī said: While the cowherd boys were completely absorbed in playing, their cows wandered far away. They hungered for more grass, and with no one to watch them they entered a dense forest.

TEXT 2

अजा गावो महिष्यश्च
निर्विशन्त्यो वनाद्वनम्
ईषीकाटवीं निर्विविशुः
क्रन्दन्त्यो दावतर्षिताः

ajā gāvo mahiṣyaś ca
nirviśantyo vanād vanam
īṣikāṭavīm nirviviśuḥ
krandantyo dāva-tarṣitāḥ

SYNONYMS

ajāḥ—the goats; *gāvaḥ*—the cows; *mahiṣyaḥ*—the buffalo; *ca*—and;

nirviśantyaḥ—entering; *vanāt*—from one forest; *vanam*—to another forest; *iṣikā-aṭavīm*—a forest of canes; *nirviviśuḥ*—they entered; *krandantyaḥ*—crying out; *dāva*—because of a forest fire; *tarṣitāḥ*—thirsty .

TRANSLATION

Passing from one part of the great forest to another, the goats, cows and buffalo eventually entered an area overgrown with sharp canes. The heat of a nearby forest fire made them thirsty, and they cried out in distress.

TEXT 3

तेऽपश्यन्तः पशून् गोपाः
कृष्णरामादयस्तदा
जातानुतापा न विदुर्
विचिन्वन्तो गवां गतिम्

te 'paśyantaḥ paśūn gopāḥ
kṛṣṇa-rāmādayas tadā
jātānutāpā na vidur
vicinvanto gavām gatim

SYNONYMS

te—they; *apaśyantaḥ*—not seeing; *paśūn*—the animals; *gopāḥ*—the cowherd boys; *kṛṣṇa-rāma-ādayaḥ*—led by Kṛṣṇa and Rāma; *tadā*—then; *jāta-anutāpāḥ*—feeling remorse; *na viduḥ*—they did not know; *vicinvantaḥ*—searching out; *gavām*—of the cows; *gatim*—the path.

TRANSLATION

Not seeing the cows before them, Kṛṣṇa, Rāma and Their cowherd friends suddenly felt repentant for having neglected them. The boys searched all around, but could not discover where they had gone.

TEXT 4

तृणैस्तत्खुरदच्छिन्नैर्
गोष्पदैरङ्कितैर्गवाम्
मार्गमन्वगमन् सर्वे
नष्टाजीव्या विचेतसः

*tṛṇais tat-khura-dac-chinnair
goṣ-ṭadair aṅkitair gavām
mārgam anvagaman sarve
naṣṭājīvyā vicetasah*

SYNONYMS

tṛṇaiḥ—by the blades of grass; *tat*—of those cows; *khura*—by the hooves; *dat*—and the teeth; *chinnaiḥ*—which were broken; *goṣ-ṭadaiḥ*—with the hoofprints; *aṅkitaiḥ*—(by places in the ground) which were marked; *gavām*—of the cows; *mārgam*—the path; *anvagaman*—they followed; *sarve*—all of them; *naṣṭa-ājīvyāḥ*—having lost their livelihood; *vicetasah*—in anxiety.

TRANSLATION

Then the boys began tracing out the cows' path by noting their hoofprints and the blades of grass the cows had broken with their hooves and teeth. All the cowherd boys were in great anxiety because they had lost their source of

livelihood.

TEXT 5

मुञ्जाटव्यां भ्रष्टमार्गं
क्रन्दमानं स्वगोधनम्
सम्प्राप्य तृषिताः श्रान्ताः
ततस्ते सन्न्यवर्तयन्

*muñjāṭavyām bhraṣṭa-mārgam
krandamānam sva-godhanam
samprāpya tṛṣitāḥ śrāntāḥ
tatas te sannyavartayan*

SYNONYMS

muñjā-ṭavyām—in the Muñjā forest; *bhraṣṭa-mārgam*—who had lost their way; *krandamānam*—crying; *sva*—their own; *go-dhanam*—cows (and other animals); *samprāpya*—finding; *tṛṣitāḥ*—who were thirsty; *śrāntāḥ*—and tired; *tataḥ*—then; *te*—they, the cowherd boys; *sannyavartayan*—turned them all back.

TRANSLATION

Within the Muñjā forest the cowherd boys finally found their valuable cows, who had lost their way and were crying. Then the boys, thirsty and tired, herded the cows onto the path back home.

TEXT 6

ता आहूता भगवता
मेघगम्भीरया गिरा
स्वनाम्नां निनदं श्रुत्वा
प्रतिनेदुः प्रहर्षिताः

*tā āhūtā bhagavatā
megha-gambhīrayā girā
sva-nāmnām ninadam śrutvā
pratineduḥ praharṣitāḥ*

SYNONYMS

tāḥ—they; *āhūtāḥ*—called; *bhagavatā*—by the Supreme Personality of Godhead; *megha-gambhīrayā*—as deep as a cloud; *girā*—with His voice; *sva-nāmnām*—of their own names; *ninadam*—the sound; *śrutvā*—hearing; *pratineduḥ*—they replied; *praharṣitāḥ*—greatly enlivened.

TRANSLATION

The Supreme Personality of Godhead called out to the animals in a voice that resounded like a rumbling cloud. Hearing the sound of their own names, the cows were overjoyed and called out to the Lord in reply.

TEXT 7

ततः समन्ताद्बधूमकेतुर्
यदृच्छयाभूत्क्षयकृद्वनौकसाम्
समीरितः सारथिनोल्बणोल्मुकैर्

विलेलिहानः स्थिरजङ्गमान्महान्

*tataḥ samantād dava-dhūmaketur
yadṛcchayābhūt kṣaya-kṛd vanaukasām
samīritaḥ sārathinolbaṇolmukair
vilelihānaḥ sthira-jaṅgamān mahān*

SYNONYMS

tataḥ—then; *samantāt*—on all sides; *dava-dhūmaketuḥ*—a terrible forest fire; *yadṛcchayā*—suddenly; *abhūt*—appeared; *kṣaya-kṛt*—threatening destruction; *vana-okasām*—for all those present in the forest; *samīritaḥ*—driven; *sārathinā*—by its chariot driver, the wind; *ulbaṇa*—terrible; *ulmukaiḥ*—with meteorlike sparks; *vilelihānaḥ*—licking; *sthira-jaṅgamān*—all moving and nonmoving creatures; *mahān*—very great.

TRANSLATION

Suddenly a great forest fire appeared on all sides, threatening to destroy all the forest creatures. Like a chariot driver, the wind swept the fire onward, and terrible sparks shot in all directions. Indeed, the great fire extended its tongues of flame toward all moving and nonmoving creatures.

PURPORT

Just as Kṛṣṇa, Balarāma and the cowherd boys were about to take their cows back home, the forest fire previously mentioned raged out of control and surrounded all of them.

TEXT 8

तमापतन्तं परितो दवाग्निं
गोपाश्च गावः प्रसमीक्ष्य भीताः
ऊचुश्च कृष्णं सबलं प्रपन्ना
यथा हरिं मृत्युभयार्दिता जनाः

*tam āpatantam parito davāgnim
gopāś ca gāvaḥ prasamīkṣya bhītāḥ
ūcuś ca kṛṣṇam sa-balam prapannā
yathā harim mṛtyu-bhayārditā janāḥ*

SYNONYMS

tam—that; *āpatantam*—setting upon them; *paritaḥ*—on all sides; *dava-agnim*—the forest fire; *gopāḥ*—the cowherd boys; *ca*—and; *gāvaḥ*—the cows; *prasamīkṣya*—intensely watching; *bhītāḥ*—afraid; *ūcuḥ*—they addressed; *ca*—and; *kṛṣṇam*—Lord Kṛṣṇa; *sa-balam*—and Lord Balarāma; *prapannāḥ*—taking shelter; *yathā*—as; *harim*—the Supreme Personality of Godhead; *mṛtyu*—of death; *bhaya*—by fear; *arditāḥ*—troubled; *janāḥ*—persons.

TRANSLATION

As the cows and cowherd boys stared at the forest fire attacking them on all sides, they became fearful. The boys then approached Kṛṣṇa and Balarāma for shelter, just as those who are disturbed by fear of death approach the Supreme Personality of Godhead. The boys addressed Them as follows.

TEXT 9

कृष्ण कृष्ण महावीर

हे रामामोघ विक्रम
दावाग्निना दह्यमानान्
प्रपन्नांस्त्रातुमर्हथः

*kṛṣṇa kṛṣṇa mahā-vīra
he rāmāmogha vikrama
dāvāgninā dahyamānān
prapannāṁs trātum arhathaḥ*

SYNONYMS

kṛṣṇa kṛṣṇa—O Kṛṣṇa, Kṛṣṇa; *mahā-vīra*—O most powerful one; *he rāma*—O Rāma; *amogha-vikrama*—You whose prowess is never thwarted; *dāva-agninā*—by the forest fire; *dahyamānān*—who are being burned; *prapannān*—who are surrendered; *trātum arhathaḥ*—please save.

TRANSLATION

[The cowherd boys said:] O Kṛṣṇa ! Kṛṣṇa! Most powerful one ! O Rāma!
You whose prowess never fails! Please save Your devotees, who are about to be
burned by this forest fire and have come to take shelter of You!

TEXT 10

नूनं त्वद्वान्धवाः कृष्ण
न चार्हन्त्यवसादितुम्
वयं हि सर्वधर्मज्ञ
त्वन्नाथास्त्वत्परायणाः

*nūnam tvad-bāndhavāḥ kṛṣṇa
na cārhanṭy avasāditum
vayaṁ hi sarva-dharma-jña
tvam-nāthāś tvat-parāyaṇāḥ*

SYNONYMS

nūnam—certainly; *tvat*—Your; *bāndhavāḥ*—friends; *kṛṣṇa*—our dear Śrī Kṛṣṇa; *na*—never; *ca*—and; *arhanṭi*—deserve; *avasāditum*—to suffer destruction; *vayaṁ*—we; *hi*—moreover; *sarva-dharma-jña*—O perfect knower of the nature of all beings; *tvat-nāthāḥ*—having You as our Lord; *tvat-parāyaṇāḥ*—devoted to You.

TRANSLATION

Kṛṣṇa! Certainly Your own friends shouldn't be destroyed. O knower of the nature of all things, we have accepted You as our Lord, and we are souls surrendered unto You!

TEXT 11

श्रीशुक उवाच
वचो निशम्य कृपणं
बन्धूनां भगवान् हरिः
निमीलयत मा भैष्ट
लोचनानीत्यभाषत

*śrī-śuka uvāca
vaco niśamya kṛpaṇam
bandhūnām bhagavān hariḥ*

nimīlayata mā bhaiṣṭa
locanānīty abhāṣata

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *vacaḥ*—the words; *niśamya*—hearing; *kṛpaṇam*—pitiful; *bandhūnām*—of His friends; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Hari; *nimīlayata*—just close; *mā bhaiṣṭa*—do not be afraid; *locanāni*—your eyes; *iti*—thus; *abhāṣata*—He spoke.

TRANSLATION

Śukadeva Gosvāmī said: Hearing these pitiful words from His friends, the Supreme Lord Kṛṣṇa told them, "Just close your eyes and do not be afraid."

PURPORT

This verse clearly reveals the simple, sublime relationship between Kṛṣṇa and His pure devotees. The Absolute Truth, the supreme almighty Lord, is actually a young, blissful cowherd boy named Kṛṣṇa. God is youthful, and His mentality is playful. When He saw that His beloved friends were terrified of the forest fire, He simply told them to close their eyes and not be afraid. Then Lord Kṛṣṇa acted, as described in the next verse.

TEXT 12

तथेति मीलिताक्षेषु
भगवानग्निमुल्बणम्
पीत्वा मुखेन तान् कृच्छ्राद्

योगाधीशो व्यमोचयत्

*tatheti militākṣeṣu
bhagavān agnim ulbaṇam
pītvā mukhena tān kṛcchrāt
yogādhīśo vyamocayat*

SYNONYMS

tathā—all right; *iti*—thus speaking; *mīlita*—closing; *akṣeṣu*—their eyes; *bhagavān*—the Supreme Lord; *agnim*—the fire; *ulbaṇam*—terrible; *pītvā*—drinking; *mukhena*—with His mouth; *tān*—them; *kṛcchrāt*—from the danger; *yoga-adhīśaḥ*—the supreme controller of all mystic power; *vyamocayat*—delivered .

TRANSLATION

"All right," the boys replied, and immediately closed their eyes. Then the Supreme Lord, the master of all mystic power, opened His mouth and swallowed the terrible fire, saving His friends from danger.

PURPORT

The cowherd boys were suffering from extreme fatigue, hunger and thirst, and were about to be consumed by a horrible forest fire. All this is indicated here by the word *kṛcchrāt*.

TEXT 13

ततश्च तेऽक्षीण्युन्मील्य
पुनर्भाण्डीरमापिताः

निशम्य विस्मिता आसन्न
आत्मानं गाश्च मोचिताः

*tataś ca te 'kṣīṇy unmīlya
punar bhāṇḍīram āpitāḥ
niśamya vismitā āsann
ātmānaṁ gāś ca mocitāḥ*

SYNONYMS

tataḥ—then; *ca*—and; *te*—they; *akṣīṇi*—their eyes; *unmīlya*—opening; *punaḥ*—again; *bhāṇḍīram*—to Bhāṇḍīra; *āpitāḥ*—brought; *niśamya*—seeing; *vismitāḥ*—amazed; *āsan*—they became; *ātmānam*—themselves; *gāḥ*—the cows; *ca*—and; *mocitāḥ*—saved.

TRANSLATION

The cowherd boys opened their eyes and were amazed to find not only that they and the cows had been saved from the terrible fire but that they had all been brought back to the Bhāṇḍīra tree.

TEXT 14

कृष्णस्य योगवीर्यं तद्
योगमायानुभावितम्
दावाग्नेरात्मनः क्षेमं
वीक्ष्य ते मेनिरेऽमरम्

*kṛṣṇasya yoga-vīryaṁ tad
yoga-māyānubhāvitam*

*dāvāgner ātmanaḥ kṣemaṁ
vīkṣya te menire 'maram*

SYNONYMS

kṛṣṇasya—of Lord Kṛṣṇa; *yoga-vīryam*—the mystic power; *tat*—that; *yoga-māyā*—by His internal power of illusion; *anubhāvitam*—effected; *dāva-agneḥ*—from the forest fire; *ātmanaḥ*—of themselves; *kṣemaṁ*—the deliverance; *vīkṣya*—seeing; *te*—they; *menire*—thought; *amaram*—a demigod.

TRANSLATION

When the cowherd boys saw that they had been saved from the forest fire by the Lord's mystic power, which is manifested by His internal potency, they began to think that Kṛṣṇa must be a demigod.

PURPORT

The cowherd boys of Vṛndāvana simply loved Kṛṣṇa as their only friend and exclusive object of devotion. To increase their ecstasy, Kṛṣṇa displayed to them His mystic potency and saved them from a terrible forest fire.

The cowherd boys could never give up their ecstatic loving friendship with Kṛṣṇa. Therefore, rather than considering Kṛṣṇa to be God, after they saw His extraordinary power they thought that perhaps He was a demigod. But since Lord Kṛṣṇa was their beloved friend, they were on the same level with Him, and thus they thought that they too must be demigods. In this way Kṛṣṇa's cowherd friends became overwhelmed with ecstasy.

TEXT 15

गाः सन्निवर्त्य सायाह्ने

सहरामो जनार्दनः
वेणुं विरणयन् गोष्ठम्
अगाद्रोपैरभिष्टुतः

*gāḥ sannivartya sāyāhne
saha-rāmaḥ janārdanaḥ
veṇum virañayan goṣṭham
agād gopair abhiṣṭutaḥ*

SYNONYMS

gāḥ—the cows; *sannivartya*—turning back; *sāya-ahne*—in the late afternoon; *saha-rāmaḥ*—together with Lord Balarāma; *janārdanaḥ*—Śrī Kṛṣṇa; *veṇum*—His flute; *virañayan*—playing in a specific way; *goṣṭham*—to the cowherd village; *agāt*—He went; *gopaiḥ*—by the cowherd boys; *abhiṣṭutaḥ*—being praised.

TRANSLATION

It was now late in the afternoon, and Lord Kṛṣṇa, accompanied by Balarāma, turned the cows back toward home. Playing His flute in a special way, Kṛṣṇa returned to the cowherd village in the company of His cowherd friends, who chanted His glories.

TEXT 16

गोपीनां परमानन्द
आसीद्गोविन्ददर्शने
क्षणं युगशतमिव

यासां येन विनाभवत्

*gopīnām paramānanda
āśīd govinda-darśane
kṣaṇam yuga-śatam iva
yāsām yena vinābhavat*

SYNONYMS

gopīnām—for the young cowherd girls; *parama-ānandaḥ*—the greatest happiness; *āśīt*—arose; *govinda-darśane*—in seeing Govinda; *kṣaṇam*—a moment; *yuga-śatam*—a hundred millenniums; *iva*—just as; *yāsām*—for whom; *yena*—whom (Kṛṣṇa); *vinā*—without; *abhavat*—became.

TRANSLATION

The young *gopīs* took the greatest pleasure in seeing Govinda come home, since for them even a moment without His association seemed like a hundred ages.

PURPORT

After saving the cowherd boys from the blazing forest fire, Kṛṣṇa saved the cowherd girls from the blazing fire of separation from Him. The *gopīs*, headed by Śrīmatī Rādhārāṇī, have the greatest love for Kṛṣṇa, and even a single moment's separation from Him seems like millions of years to them. The *gopīs* are the greatest devotees of God, and their specific pastimes with Kṛṣṇa will be described later in this work.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Nineteenth Chapter of the Śrīmad-Bhāgavatam, entitled "Swallowing the Forest Fire."

20. The Rainy Season and Autumn in Vṛndāvana

To enhance the description of Lord Kṛṣṇa's pastimes, Śrī Śukadeva Gosvāmī describes in this chapter the beauty of Vṛndāvana during autumn and the rainy season. In the course of his presentation he gives various charming instructions in metaphorical terms.

TEXT 1

श्रीशुक उवाच
तयोस्तदद्भुतं कर्म
दावाग्नेर्मोक्षमात्मनः
गोपाः स्त्रीभ्यः समाचख्युः
प्रलम्बवधमेव च

śrī-śuka uvāca
tayos tad adbhutaṁ karma
dāvāgner mokṣam ātmanaḥ
gopāḥ strībhyaḥ samācakhyuḥ
pralamba-vadham eva ca

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tayoḥ*—of the two of Them, Lord Kṛṣṇa and Lord Balarāma; *tat*—that; *adbhutam*—amazing; *karma*—action;

dāva-agneḥ—from the forest fire; *mokṣam*—the deliverance; *ātmanaḥ*—of themselves; *gopāḥ*—the cowherd boys; *strībhyaḥ*—to the ladies; *samācakhyuḥ*—they described in detail; *pralamba-vadham*—the killing of Pralambāsura; *eva*—indeed; *ca*—also.

TRANSLATION

Śukadeva Gosvāmī said: To the ladies of Vṛndāvana, the cowherd boys then related in full detail Kṛṣṇa's and Balarāma's wonderful activities of delivering them from the forest fire and killing the demon Pralamba.

TEXT 2

गोपवृद्धाश्च गोप्यश्च
तदुपाकर्ण्य विस्मिताः
मेनिरे देवप्रवरौ
कृष्णरामौ व्रजं गतौ

gopa-vṛddhāś ca gopyaś ca
tad upākarnya vismitāḥ
menire deva-pravarau
kṛṣṇa-rāmau vrajaṁ gatau

SYNONYMS

gopa-vṛddhāḥ—the elder cowherd men; *ca*—and; *gopyaḥ*—the cowherd ladies; *ca*—also; *tad*—that; *upākarnya*—hearing; *vismitāḥ*—surprised; *menire*—they considered; *deva-pravarau*—two eminent demigods; *kṛṣṇa-rāmau*—the brothers Kṛṣṇa and Balarāma; *vrajaṁ*—to Vṛndāvana; *gatau*—come.

TRANSLATION

The elder cowherd men and ladies were amazed to hear this account, and they concluded that Kṛṣṇa and Balarāma must be exalted demigods who had appeared in Vṛndāvana.

TEXT 3

ततः प्रावर्तत प्रावृट्
सर्वसत्त्वसमुद्भवा
विद्योतमानपरिधिर्
विस्फूर्जितनभस्तला

*tataḥ prāvartata prāvṛṭ
sarva-sattva-samudbhavā
vidyotamāna-paridhir
visphūrjita-nabhas-talā*

SYNONYMS

tataḥ—then; *prāvartata*—began; *prāvṛṭ*—the rainy season; *sarva-sattva*—of all living beings; *samudbhavā*—the source of generation; *vidyotamāna*—flashing with lightning; *paridhiḥ*—its horizon; *visphūrjita*—agitated (by thunder); *nabhaḥ-talā*—the sky.

TRANSLATION

Then the rainy season began, giving life and sustenance to all living beings. The sky began to rumble with thunder, and lightning flashed on the horizon.

TEXT 4

सान्द्रनीलाम्बुदैर्व्योम
सविद्युत्स्तनयित्नुभिः
अस्पष्टज्योतिराच्छन्नं
ब्रह्मेव सगुणं बभौ

*sāndra-nīlāmbudair vyoma
sa-vidyut-stanayitnubhiḥ
aspaṣṭa-jyotir ācchannam
brahmeva sa-guṇam babhau*

SYNONYMS

sāndra—dense; *nīla*—blue; *ambudaiḥ*—by the clouds; *vyoma*—the sky; *sa-vidyut*—along with lightning; *stanayitnubhiḥ*—and thunder; *aspaṣṭa*—diffuse; *jyotiḥ*—its illumination; *ācchannam*—covered; *brahma*—the spirit soul; *iva*—as if; *sa-guṇam*—with the material qualities of nature; *babhau*—was manifest.

TRANSLATION

The sky was then covered by dense blue clouds accompanied by lightning and thunder. Thus the sky and its natural illumination were covered in the same way that the spirit soul is covered by the three modes of material nature.

PURPORT

Lightning is compared to the mode of goodness, thunder to the mode of passion, and clouds to the mode of ignorance. Thus the cloudy sky at the onset of the rainy season is analogous to the pure spirit soul when he becomes

disturbed by the modes of nature, for at that time he is covered and his original brilliant nature is only dimly reflected through the haze of the material qualities.

TEXT 5

अष्टौ मासान्निपीतं यद्
भूम्याश्चोदमयं वसु
स्वगोभिर्मोक्तुमारेभे
पर्जन्यः काल आगते

*aṣṭau māsān nipītaṁ yad
bhūmyāś coda-mayaṁ vasu
sva-gobhir moktum ārebhe
parjanyaḥ kāla āgate*

SYNONYMS

aṣṭau—eight; *māsān*—during months; *nipītaṁ*—drunk; *yat*—which: *bhūmyāḥ*—of the earth; *ca*—and; *uda-mayaṁ*—consisting of water; *vasu*—the wealth; *sva-gobhiḥ*—by his own rays; *moktum*—to release; *ārebhe*—began; *parjanyaḥ*—the sun; *kāle*—the proper time; *āgate*—when it arrived.

TRANSLATION

With its rays, the sun had for eight months drunk up the earth's wealth in the form of water. Now that the proper time had arrived, the sun began releasing this accumulated wealth.

PURPORT

The *ācāryas* compare the sun's evaporating the earth's wealth of water to a king's collecting taxes. In Chapter Twenty, of *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda explains this analogy as follows: "Clouds are accumulated water drawn from the land by the sunshine. Continually for eight months the sun evaporates all kinds of water from the surface of the globe, and this water is accumulated in the shape of clouds, which are distributed as water when there is need. Similarly, a government exacts various taxes from the citizens, such as income tax and sales tax, which the citizens are able to pay by their different material activities: agriculture, trade, industry and so on. This taxation is compared to the sun's drawing water from the earth. When there is again need of water on the surface of the globe, the same sunshine converts the water into clouds and distributes it all over the globe. Similarly, the taxes collected by the government must be distributed to the people again, as educational work, public work, sanitation work and so on. This is very essential for a good government. The government should not simply exact taxes for useless squandering; the tax collection should be utilized for the public welfare of the state."

TEXT 6

तडिद्वन्तो महामेघाश्
चण्डश्चसन वेपिताः
प्रीणनं जीवनं ह्यस्य
मुमुचुः करुणा इव

*taḍidvanto mahā-meghāś
caṇḍa -śvasana -vepitāḥ
prīṇanaṁ jīvanaṁ hy asya
mumucuḥ karuṇā iva*

SYNONYMS

taḍit-vantaḥ—displaying lightning; *mahā-meghāḥ*—the great clouds; *caṇḍa*—fierce; *śvasana*—by the wind; *vepitāḥ*—shaken; *prīṇanam*—the gratification; *jīvanam*—their life (their water); *hi*—indeed; *asya*—of this world; *mumucuḥ*—they released; *karuṇāḥ*—merciful personalities; *iva*—just as.

TRANSLATION

Flashing with lightning, great clouds were shaken and swept about by fierce winds. Just like merciful persons, the clouds gave their lives for the pleasure of this world.

PURPORT

Just as great, compassionate personalities sometimes give their lives or wealth for the happiness of society, the rain clouds poured down their rain upon the parched earth. Although the clouds were thus dissipated, they freely provided rainfall for the happiness of the earth.

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda comments as follows on this verse: "During the rainy season, there are strong winds blustering all over the country and carrying clouds from one place to another to distribute water. When water is urgently needed after the summer season, the clouds are just like a rich man who, in times of need, distributes his money even by exhausting his whole treasury. So the clouds exhaust themselves by distributing water all over the surface of the globe.

"Then Mahārāja Daśaratha, the father of Lord Rāmacandra, used to fight with his enemies, it was said that he approached them just like a farmer uprooting unnecessary plants and trees. And when there was need of giving charity, he used to distribute money exactly as the cloud distributes rain. The distribution of rain by clouds is so sumptuous that it is compared to the

distribution of wealth by a great, munificent person. The clouds' downpour is so sufficient that the rains even fall on rocks and hills and on the oceans and seas, where there is no need for water. A cloud is like a charitable person who opens his treasury for distribution and does not discriminate whether the charity is needed or not. He gives in charity openhandedly."

Metaphorically speaking, the lightning in rain clouds is the light by which they see the distressed condition of the earth, and the blowing winds are their heavy breathing, such as that found in a distressed person. Distressed to see the condition of the earth, the clouds tremble in the wind like a compassionate person. Thus they pour down their rain.

TEXT 7

तपःकृशा देवमीढा
आसीद्वर्षीयसी मही
यथैव काम्यतपससु
तनुः सम्प्राप्य तत्फलम्

*tapah-kṛśā deva-mīdhā
āsīd varṣīyasī mahī
yathaiva kāmya-tapasas
tanuḥ samprāpya tat-phalam*

SYNONYMS

tapah-kṛśā—emaciated by the summer heat; *deva-mīdhā*—mercifully sprinkled by the god of rain; *āsīt*—became; *varṣīyasī*—fully nourished; *mahī*—the earth; *yathā eva*—just as; *kāmya*—based on sense gratification; *tapasaḥ*—of one whose austerities; *tanuḥ*—the body; *samprāpya*—after obtaining; *tat*—of those austere practices; *phalam*—the fruit.

TRANSLATION

The earth had been emaciated by the summer heat, but she became fully nourished again when moistened by the god of rain. Thus the earth was like a person whose body has been emaciated by austerities undergone for a material purpose, but who again becomes fully nourished when he achieves the fruit of those austerities.

PURPORT

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda comments on this verse as follows: "Before the rainfall, the whole surface of the globe becomes almost depleted of all kinds of energies and appears very lean. After the rainfall, the whole surface of the earth becomes green with vegetation and appears very healthy and strong. Here, a comparison is made to the person undergoing austerities for fulfillment of a material desire. The flourishing condition of the earth after a rainy season is compared to the fulfillment of material desires. Sometimes, when a country is subjugated by an undesirable government, persons and parties undergo severe penances and austerities to get control of the government, and when they attain control they flourish by giving themselves generous salaries. This also is like the flourishing of the earth in the rainy season. Actually, one should undergo severe austerities and penances only to achieve spiritual happiness. In the *Śrīmad-Bhāgavatam* it is recommended that *tapasya*, or austerities, should be accepted only for realizing the Supreme Lord. By accepting austerity in devotional service, one regains his spiritual life, and as soon as one regains his spiritual life, he enjoys unlimited spiritual bliss. But if someone undertakes austerities and penances for some material gain, then, as stated in the *Bhagavad-gītā*, the results are temporary and are desired only by persons of less intelligence. "

TEXT 8

निशामुखेषु खद्योतास्
तमसा भान्ति न ग्रहाः
यथा पापेन पाषण्डा
न हि वेदाः कलौ युगे

*niśā-mukheṣu khadyotās
tamasā bhānti na grahāḥ
yathā pāpena pāṣaṇḍā
na hi vedāḥ kalau yuge*

SYNONYMS

niśā-mukheṣu—during the moments of evening twilight; *khadyotāḥ*—the glowworms; *tamasā*—because of the darkness; *bhānti*—shine; *na*—not; *grahāḥ*—the planets; *yathā*—as; *pāpena*—because of sinful activities; *pāṣaṇḍāḥ*—atheistic doctrines; *na*—and not; *hi*—certainly; *vedāḥ*—the Vedas; *kalau yuge*—in the age of Kali.

TRANSLATION

In the evening twilight during the rainy season, the darkness allowed the glowworms but not the stars to shine forth, just as in the age of Kali the predominance of sinful activities allows atheistic doctrines to overshadow the true knowledge of the Vedas.

PURPORT

Śrīla Prabhupāda comments as follows: "During the rainy season, in the evening there are many glowworms visible about the tops of trees, hither and thither, and they glitter just like lights. But the luminaries of the sky, the stars

and the moon, are not visible. Similarly, in the age of Kali, persons who are atheists or miscreants become very prominently visible, whereas persons who are actually following the Vedic principles for spiritual emancipation are practically obscured. This age, Kali-yuga, is compared to the cloudy season of the living entities. In this age, real knowledge is covered by the influence of the material advancement of civilization. The cheap mental speculators, atheists and manufacturers of so-called religious principles become prominent like the glowworms, whereas persons strictly following the Vedic principles, or scriptural injunctions, become covered by the clouds of this age.

"People should learn to take advantage of the actual luminaries of the sky—the sun, moon and stars—instead of the glowworms' light. Actually, the glowworms cannot give any light in the darkness of night. As clouds sometimes clear, even in the rainy season, and the moon, stars and sun become visible, so even in this Kali-yuga there are sometimes advantages. The Vedic movement of Lord Caitanya—the distribution of the chanting of the Hare Kṛṣṇa *mantra*—is understood in this way. People seriously anxious to find real life should take advantage of this movement instead of looking toward the so-called light of mental speculators and atheists."

TEXT 9

श्रुत्वा पर्जन्यनिनदं
मण्डुकाः ससृजुर्गिरः
तूष्णीं शयानाः प्राग्यद्वद्
ब्राह्मणा नियमात्यये

*śrutvā parjanya-ninadam
maṇḍukāḥ sasṛjur girāḥ
tūṣṇīm śayānāḥ prāg yadvad
brāhmaṇā niyamātyaye*

SYNONYMS

śrutvā—hearing; *parjanya*—of the rain clouds; *ninadam*—the resounding; *maṇḍukāḥ*—the frogs; *saṣṛjuḥ*—emitted; *giraḥ*—their sounds; *tūṣṇīm*—silently; *śayānāḥ*—lying; *prāk*—previously; *yadvat*—just as; *brāhmaṇāḥ*—*brāhmaṇa* students; *niyama-atyaye*—after finishing their morning duties.

TRANSLATION

The frogs, who had all along been lying silent, suddenly began croaking when they heard the rumbling of the rain clouds, in the same way that *brāhmaṇa* students, who perform their morning duties in silence begin reciting their lessons when called by their teacher.

PURPORT

Śrīla Prabhupāda comments, "After the first rainfall, when there is a thundering sound in the clouds, all the frogs begin to croak, like students suddenly engaged in reading their studies. Students are generally supposed to rise early in the morning. They do not usually arise of their own accord, however, but only when there is a bell sounded in the temple or in the cultural institution. By the order of the spiritual master they immediately rise, and after finishing their morning duties they sit down to study the *Vedas* or chant Vedic *mantras*. Similarly, everyone is sleeping in the darkness of Kali-yuga, but when there is a great *ācārya*, by his calling only everyone takes to the study of the *Vedas* to acquire actual knowledge."

TEXT 10

आसन्नोत्पथगामिन्यः

क्षुद्रनद्योऽनुशुष्यतीः
पुंसो यथास्वतन्त्रस्य
देहद्रविण सम्पदः

*āsann utpatha-gāminyaḥ
kṣudra-nadyo 'anuśuṣyatīḥ
puṁso yathāsvatantrasya
deha-draviṇa -sampadaḥ*

SYNONYMS

āsan—they became; *utpatha-gāminyaḥ*—strayed from their courses; *kṣudra*—insignificant; *nadyaḥ*—the rivers; *anuśuṣyatīḥ*—drying up; *puṁsaḥ*—of a person; *yathā*—as; *asvatantrasya*—who is not independent (that is, who is under the control of his senses); *deha*—the body; *draviṇa*—physical property; *sampadaḥ*—and riches.

TRANSLATION

With the advent of the rainy season, the insignificant streams, which had become dry, began to swell and then strayed from their proper courses, like the body, property and money of a man controlled by the urges of his senses.

PURPORT

Śrīla Prabhupāda comments, "During the rainy season, many small ponds, lakes and rivulets become filled with water; otherwise the rest of the year they remain dry. Similarly, materialistic persons are dry, but sometimes, when they are in a so-called opulent position, with a home or children or a little bank balance, they appear to be flourishing, but immediately afterwards they become dry again, like the small rivulets and ponds. The poet Vidyāpati said

that in the society of friends, family, children, wife and so on, there is certainly some pleasure, but that pleasure is compared to a drop of water in the desert. Everyone is hankering after happiness, just as in the desert everyone is hankering after water. If in the desert there is a drop of water, the water is there, of course, but the benefit from that drop of water is very insignificant. In our materialistic way of life, we are hankering after an ocean of happiness, but in the form of society, friends and mundane love we are getting no more than a drop of water. Our satisfaction is never achieved, as the small rivulets, lakes and ponds are never filled with water in the dry season."

TEXT 11

हरिता हरिभिः शष्पैर्
इन्द्रगोपैश्च लोहिता
उच्छिलीन्द्रकृतच्छाया
नृणां श्रीरिव भूरभूत

*haritā haribhiḥ śaṣpair
indragopaiś ca lohitā
ucchilīndhra-kṛta-cchāyā
nṛṇām śrīr iva bhūr abhūt*

SYNONYMS

haritāḥ—greenish; *haribhiḥ*—which is green; *śaṣpaiḥ*—because of the newly grown grass; *indragopaiḥ*—because of the *indragopa* insects; *ca*—and; *lohitā*—reddish; *ucchilīndhra*—by the mushrooms; *kṛta*—afforded; *chāyā*—shelter; *nṛṇām*—of men; *śrīḥ*—the opulence; *iva*—just as; *bhūḥ*—the earth; *abhūt*—became.

TRANSLATION

The newly grown grass made the earth emerald green, the *indragopa* insects added a reddish hue, and white mushrooms added further color and circles of shade. Thus the earth appeared like a person who has suddenly become rich.

PURPORT

Śrīla Śrīdhara Svāmī comments that the word *nṛṇām* indicates men of the royal order. Thus the colorful display of dark green fields decorated with bright red insects and white mushroom umbrellas can be compared to a royal parade displaying the military strength of a king.

TEXT 12

क्षेत्राणि शस्यसम्पद्भिः
कर्षकाणां मुदं ददुः
मानिनामनुतापं वै
दैवाधीनमजानताम्

kṣetrāṇi śaśya-sampadbhiḥ
karṣakāṇām mudam daduḥ
māninām anutāpaṁ vai
daivādhīnam ajānatām

SYNONYMS

kṣetrāṇi—the fields; *śaśya-sampadbhiḥ*—with their wealth of grains; *karṣakāṇām*—to the farmers; *mudam*—joy; *daduḥ*—gave; *māninām*—to others who are falsely proud; *anutāpaṁ*—remorse; *vai*—indeed; *daiva-adhīnam*—the

control of destiny; *ajānatām*—not understanding.

TRANSLATION

With their wealth of grains, the fields gave joy to the farmers. But those fields created remorse in the hearts of those who were too proud to engage in farming and who failed to understand how everything is under the control of the Supreme.

PURPORT

It is common for people living in large cities to become miserable and disgusted when there is ample rainfall. They do not understand or have forgotten that the rain is nourishing the crops they will eat. Although they certainly enjoy eating, they do not appreciate that with the rain the Supreme Lord is feeding not only human beings but also plants, animals and the earth itself.

Modern, sophisticated people often look down their noses at those engaged in agricultural work. In fact, in American slang, a simple, unintelligent person is sometimes called "a farmer." There are also government agencies that restrict agricultural production because certain capitalists fear the effect on market prices. Because of various artificial and manipulative practices in modern governments, we find widespread food shortages throughout the world—even in the United States, among the poverty-stricken—and at the same time we find the governments paying farmers not to plant crops. Sometimes these governments throw huge amounts of food into the ocean. Thus the administration of the arrogant and ignorant, those who are too proud to obey the laws of God or too ignorant to recognize them, will always cause frustration among the people, whereas a God conscious government will provide abundance and happiness for all.

TEXT 13

जलस्थलौकसः सर्वे
नववारिनिषेवया
अबिभ्रन् रुचिरं रूपं
यथा हरिनिषेवया

*jala-sthalaukaṣaḥ sarve
nava-vāri-niṣevayā
abibhṛan ruciraṁ rūpaṁ
yathā hari-niṣevayā*

SYNONYMS

jala—of the water; *sthala*—and the land; *okaṣaḥ*—the residents; *sarve*—all; *nava*—new; *vāri*—of the water; *niṣevayā*—by taking recourse; *abibhṛan*—they took on; *ruciram*—attractive; *rūpaṁ*—form; *yathā*—just as; *hari-niṣevayā*—by rendering devotional service to the Supreme Personality of Godhead.

TRANSLATION

As all creatures of the land and water took advantage of the newly fallen rainwater, their forms became attractive and pleasing, just as a devotee becomes beautiful by engaging in the service of the Supreme Lord.

PURPORT

Śrīla Prabhupāda comments as follows: "We have practical experience of this with our students in the International Society for Krishna Consciousness. Before becoming students, they were dirty-looking, although they had naturally beautiful personal features; but due to having no information of

Kṛṣṇa consciousness they appeared very dirty and wretched. Since they have taken to Kṛṣṇa consciousness, their health has improved, and by following the rules and regulations they have increased their bodily luster. When they are dressed with saffron-colored cloth, with *tilaka* on their foreheads and beads in their hands and on their necks, they look exactly as if they have come directly from *Vaikuṇṭha*."

TEXT 14

सरिद्धिः सङ्गतः सिन्धुश्च
चुक्षोभ श्वसनोर्मिमान्
अपक्वयोगिनश्चित्तं
कामाक्तं गुणयुग्यथा

*saridbhiḥ saṅgataḥ sindhuś
cukṣobha śvasanormimān
apakva-yoginaś cittam
kāmakṭam guṇa-yug yathā*

SYNONYMS

saridbhiḥ—with the rivers; *saṅgataḥ*—on account of meeting; *sindhuḥ*—the ocean; *cukṣobha*—became agitated; *śvasana*—blown by the wind; *ūrmi-mān*—having waves; *apakva*—immature; *yoginaḥ*—of a yogī; *cittam*—the mind; *kāma-aktam*—tainted with lust; *guṇa-yuk*—maintaining connection with objects of sense gratification; *yathā*—just as.

TRANSLATION

Where the rivers joined the ocean it became agitated, its waves blown about

by the wind, just as the mind of an immature *yogī* becomes agitated because he is still tainted by lust and attached to the objects of sense gratification.

TEXT 15

गिरयो वर्षधाराभिर्
हन्यमाना न विव्यथुः
अभिभूयमाना व्यसनैर्
यथाधोक्षजचेतसः

*girayo varṣa-dhārābhir
hanyamānā na vivyathuḥ
abhibhūyamānā vyaśanair
yathādhokṣaja-cetasah*

SYNONYMS

girayaḥ—the mountains; *varṣa-dhārābhiḥ*—by the rain-bearing clouds; *hanyamānāḥ*—being struck; *na vivyathuḥ*—did not shake; *abhibhūyamānāḥ*—being attacked; *vyaśanaiḥ*—by dangers; *yathā*—as; *adhokṣaja-cetasah*—those whose minds are absorbed in the Supreme Lord.

TRANSLATION

Just as devotees whose minds are absorbed in the Personality of Godhead remain peaceful even when attacked by all sorts of dangers, the mountains in the rainy season were not at all disturbed by the repeated striking of the rain-bearing clouds.

PURPORT

When splashed by torrents of rain, the mountains are not shaken; rather, they are cleansed of dirt and become resplendent and beautiful. Similarly, an advanced devotee of the Supreme Lord is not shaken from his devotional program by disturbing conditions, which instead cleanse his heart of the dust of attachment to this world. Thus the devotee becomes beautiful and resplendent by tolerating difficult conditions. In fact, a devotee accepts all reverses in life as the mercy of Lord Kṛṣṇa, realizing that all suffering is due to the sufferer's own previous misdeeds.

TEXT 16

मार्गा बभूवुः सन्दिग्धासु
तृणैश्छन्ना ह्यसंस्कृताः
नाभ्यस्यमानाः श्रुतयो
द्विजैः कालेन चाहताः

*mārgā babhūvuḥ sandigdhās
tṛṇaiś channā hy asaṁskṛtāḥ
nābhyasyamānāḥ śrutayo
dvijaiḥ kālena cāhatāḥ*

SYNONYMS

mārgāḥ—the roads; *babhūvuḥ*—became; *sandigdhāḥ*—obscured; *tṛṇaiḥ*—by grass; *channāḥ*—covered over; *hi*—indeed; *asaṁskṛtāḥ*—not cleansed; *na abhyasyamānāḥ*—not being studied; *śrutayaḥ*—the scriptures; *dvijaiḥ*—by the *brāhmaṇas*; *kālena*—by the effects of time; *ca*—and; *āhatāḥ*—corrupted.

TRANSLATION

During the rainy season the roads, not being cleansed, became covered with grass and debris and were thus difficult to make out. These roads were like religious scriptures that *brāhmaëas* no longer study and that thus become corrupted and covered over with the passage of time.

TEXT 17

लोकबन्धुषु मेघेषु
विद्युतश्चलसौहृदाः
स्थैर्यं न चक्रुः कामिन्यः
पुरुषेषु गुणिष्विव

*loka-bandhuṣu megheṣu
vidyutaś cala-sauhṛdāḥ
sthairyaṁ na cakruḥ kāmīnyāḥ
puruṣeṣu guṇiṣv iva*

SYNONYMS

loka—of all the world; *bandhuṣu*—who are the friends; *megheṣu*—among the clouds; *vidyutaḥ*—the lightning; *cala-sauhṛdāḥ*—fickle in their friendship; *sthairyam*—steadiness; *na cakruḥ*—did not maintain; *kāmīnyāḥ*—lusty women; *puruṣeṣu*—among men; *guṇiṣu*—who are virtuous; *iva*—as.

TRANSLATION

Though the clouds are the well-wishing friends of all living beings, the lightning, fickle in its affinities, moved from one group of clouds to another, like lusty women unfaithful even to virtuous men.

PURPORT

Śrīla Prabhupāda comments, "During the rainy season, lightning appears in one group of clouds and then immediately in another group of clouds. This phenomenon is compared to a lusty woman who does not fix her mind on one man. A cloud is compared to a qualified person because it pours rain and gives sustenance to many people; a man who is qualified similarly gives sustenance to many living creatures, such as family members or many workers in business. Unfortunately, his whole life can be disturbed by a wife who divorces him; when the husband is disturbed, the whole family is ruined, the children are dispersed or the business is closed, and everything is affected. It is therefore recommended that a woman desiring to advance in Kṛṣṇa consciousness peacefully live with a husband and that the couple not separate under any condition. The husband and wife should control sex indulgence and concentrate their minds on Kṛṣṇa consciousness so their life may be successful. After all, in the material world a man requires a woman, and a woman requires a man. When they are combined, they should live peacefully in Kṛṣṇa consciousness and should not be restless like the lightning flashing from one group of clouds to another."

TEXT 18

धनुर्वियति माहेन्द्रं
निर्गुणं च गुणिन्यभात्
व्यक्ते गुणव्यतिकरे
ऽगुणवान् पुरुषो यथा

*dhanur viyati māhendram
nirguṇam ca guṇiny abhāt*

vyakte guṇa-vyatikare
'guṇavān puruṣo yathā

SYNONYMS

dhanuḥ—the bow (rainbow); *viyati*—within the sky; *māhā-indram*—of Lord Indra; *nirguṇam*—without qualities (or without a bowstring); *ca*—although; *guṇini*—within the sky, which has definite qualities like sound; *abhāt*—appeared; *vyakte*—within the manifest material nature; *guṇa-vyatikare*—which consists of the interactions of material qualities; *aguṇa-vān*—He who has no contact with material qualities; *puruṣaḥ*—the Supreme Personality; *yathā*—just as.

TRANSLATION

When the curved bow of Indra [the rainbow] appeared in the sky, which had the quality of thundering sound, it was unlike ordinary bows because it did not rest upon a string. Similarly, when the Supreme Lord appears in this world, which is the interaction of the material qualities, He is unlike ordinary persons because He remains free from all material qualities and independent of all material conditions.

PURPORT

Śrīla Prabhupāda comments as follows: "Sometimes, in addition to the roaring thunder of the clouds, there is an appearance of a rainbow, which stands as a bow without a string. Usually, a bow stays in the curved position because it is tied at its two ends by the bowstring; but in the rainbow there is no such string, and yet it rests in the sky so beautifully. Similarly, when the Supreme Personality of Godhead descends to this material world, He appears just like an ordinary human being, but He is not resting on any material condition. In the *Bhagavad-gītā*, the Lord says that He appears by His internal

potency, which is free from the bondage of the external potency. What is bondage for the ordinary creature is freedom for the Personality of Godhead."

TEXT 19

न रराजोदुपश्छन्नः
स्वज्योत्स्नाराजितैर्घनैः
अहंमत्या भासितया
स्वभासा पुरुषो यथा

*na rarājoḍupaś channaḥ
sva-jyotsnā-rājitaḥ ghanaiḥ
aham-matyā bhāsitayā
sva-bhāsā puruṣo yathā*

SYNONYMS

na rarāja—did not shine forth; *uḍupaḥ*—the moon; *channaḥ*—covered; *sva-jyotsnā*—by its own light; *rājitaḥ*—which are illuminated; *ghanaiḥ*—by the clouds; *aham-matyā*—by false ego; *bhāsitayā*—which is illuminated; *sva-bhāsā*—by his own luster; *puruṣaḥ*—the living entity; *yathā*—as.

TRANSLATION

During the rainy season the moon was prevented from appearing directly by the covering of the clouds, which were themselves illumined by the moon's rays. Similarly, the living being in material existence is prevented from appearing directly by the covering of the false ego, which is itself illumined by the consciousness of the pure soul.

PURPORT

The analogy given here is excellent. During the rainy season we cannot see the moon in the sky, because the moon is covered by clouds. These clouds, however, are radiant with the glow of the moon's own rays. Similarly, in our conditioned, material existence we cannot directly perceive the soul, because our consciousness is covered by the false ego, which is the false identification with the material world and the material body. Yet it is the soul's own consciousness that illumines the false ego.

As the *Gītā* describes, the energy of the soul is consciousness, and when this consciousness manifests through the screen of false ego, it appears as dull, material consciousness, in which there is no direct vision of the soul or God. In the material world, even great philosophers ultimately resort to hazy ambiguities when speaking about the Absolute Truth, just as the cloudy sky manifests only in a dull and indirect way the iridescent light of the moon.

In material life, our false ego is often enthusiastic, hopeful and apparently aware of various material affairs, and such consciousness encourages us to push on in material existence. But in truth we are merely experiencing the dull reflection of our original, pure consciousness, which is Kṛṣṇa consciousness—direct perception of the soul and God. Not realizing that the false ego merely hampers and dulls our real, spiritual consciousness, which is fully enlightened and blissful, we mistakenly think that material consciousness is full of knowledge and happiness. This is comparable to thinking that the luminous clouds are lighting up the night sky, while in fact it is the moonshine that illumines the sky, and the clouds that merely dull and hamper the moonshine. The clouds appear luminous because they are filtering and impeding the brilliant rays of the moon. Similarly, at times material consciousness appears pleasurable or enlightened because it is screening or filtering the original, blissful and enlightened consciousness coming directly from the soul. If we can understand the ingenious analogy given in this verse,

we can easily advance in Kṛṣṇa consciousness.

TEXT 20

मेघागमोत्सवा हृष्टाः
प्रत्यनन्दञ्छिखण्डिनः
गृहेषु तप्तनिर्विण्णा
यथाच्युतजनागमे

*meghāgamotsavā hr̥ṣṭāḥ
pratyanandañ chikhaṇḍinaḥ
gr̥heṣu tapta-nirviṇṇā
yathācyuta-janāgame*

SYNONYMS

megha—of clouds; *āgama*—because of the arrival; *utsavāḥ*—who celebrate a festival; *hr̥ṣṭāḥ*—becoming joyful; *pratyanandan*—they cried out in greeting; *śikhaṇḍinaḥ*—the peacocks; *gr̥heṣu*—within their homes; *tapta*—those who are distressed; *nirviṇṇāḥ*—and then become happy; *yathā*—just as; *acyuta*—of the infallible Personality of Godhead; *jana*—of the devotees; *āgame*—upon the arrival.

TRANSLATION

The peacocks became festive and cried out a joyful greeting when they saw the clouds arrive, just as people distressed in household life feel pleasure when the pure devotees of the infallible Supreme Lord visit them.

PURPORT

After the dry summer season, the peacocks become jubilant with the arrival of the first thundering rain clouds, and thus they dance in great happiness. Śrīla Prabhupāda comments, "We have practical experience that many of our students were dry and morose previous to their coming to Kṛṣṇa consciousness, but having come in contact with devotees they are now dancing like jubilant peacocks."

TEXT 21

पीत्वापः पादपाः पद्भिर्
आसन्नानात्ममूर्तयः
प्राक्क्षामास्तपसा श्रान्ता
यथा कामानुसेवया

*pītvāpaḥ pādapāḥ padbhir
āsan nānātmā-mūrtayaḥ
prāk kṣāmās tapasā śrāntā
yathā kāmānusevayā*

SYNONYMS

pītvā—having drunk; *āpaḥ*—water; *pāda-pāḥ*—the trees; *padbhiḥ*—with their feet; *āsan*—assumed; *nānā*—various; *ātma-mūrtayaḥ*—bodily features; *prāk*—previously; *kṣāmāḥ*—emaciated; *tapasā*—by austerities; *śrāntāḥ*—fatigued; *yathā*—as; *kāma-anusevayā*—by enjoying acquired desired objects.

TRANSLATION

The trees had grown thin and dry, but after they drank the newly fallen

rainwater through their feet, their various bodily features blossomed. Similarly, one whose body has grown thin and weak from austerity again exhibits his healthy bodily features upon enjoying the material objects gained through that austerity.

PURPORT

The word *pāda* means foot, and *pā* means drinking. Trees are called *pādapa* because they drink through their roots, which are likened to feet. Upon drinking the newly fallen rainwater, the trees in Vṛndāvana began to manifest new leaves, sprouts and blossoms, and they thus enjoyed new growth. Similarly, materialistic persons often perform severe austerities to acquire the object of their desire. For example, politicians in America undergo grueling austerities while traveling about the countryside campaigning for election. Businessmen also will often deny personal comfort to make their business successful. Such austere persons, upon acquiring the fruits of their austerity, again become healthy and satisfied, like trees eagerly drinking rainwater after enduring the austerity of a dry, hot summer.

TEXT 22

सरःस्वशान्तरोधःसु
न्यूषुरङ्गापि सारसाः
गृहेष्वशान्तकृत्येषु
ग्राम्या इव दुराशयाः

saraḥsv aśānta-rodhaḥsu
nyūṣur aṅgāpi sārasāḥ
grheṣv aśānta-kṛtyeṣu
grāmyā iva durāśayāḥ

SYNONYMS

saraḥsu—upon the lakes; *aśānta*—disturbed; *rodhaḥsu*—whose banks; *nyūṣuḥ*—continued to dwell; *aṅga*—my dear King; *api*—indeed; *sārasāḥ*—the cranes; *gr̥heṣu*—in their homes; *aśānta*—feverish; *kṛtyeṣu*—where activities are performed; *grāmyāḥ*—materialistic men; *iva*—indeed; *durāśayāḥ*—whose minds are contaminated.

TRANSLATION

The cranes continued dwelling on the shores of the lakes, although the shores were agitated during the rainy season, just as materialistic persons with contaminated minds always remain at home, despite the many disturbances there.

PURPORT

During the rainy season there are often mud slides around the shores of lakes, and thorny hushes, stones and other debris sometimes accumulate there. Despite all these inconveniences, ducks and cranes continue meandering around the lakeshores. Similarly, innumerable painful occurrences are always disturbing family life, but a materialistic man never even considers leaving his family in the hands of his grown sons and going away for spiritual improvement. He regards such an idea as shocking and uncivilized, because he is completely ignorant of the Absolute Truth and his relationship to that Truth.

TEXT 23

जलौघैर्निरभिद्यन्त

सेतवो वर्षतीश्वरे
पाषण्डिनामसद्वादैर्
वेदमार्गाः कलौ यथा

*jalaughair nirabhidhyanta
setavo varṣatīśvare
pāṣaṇḍinām asat-vādair
veda-mārgāḥ kalau yathā*

SYNONYMS

jala-oghaiḥ—by the floodwater; *nirabhidhyanta*—became broken; *setavaḥ*—the dikes; *varṣati*—when he is showering rain; *īśvare*—Lord Indra; *pāṣaṇḍinām*—of the atheists; *asat-vādaiḥ*—by the false theories; *veda-mārgāḥ*—the paths of the Vedas; *kalau*—in the Kali-yuga; *yathā*—as.

TRANSLATION

When Indra sent forth his rains, the floodwaters broke through the irrigation dikes in the agricultural fields, just as in the Kali-yuga the atheists' false theories break down the boundaries of Vedic injunctions.

TEXT 24

व्यमुञ्चन् वायुभिर्नुन्ना
भूतेभ्यश्चामृतं घनाः
यथाशिषो विस्पतयः
काले काले द्विजेरिताः

*vyamuñcan vāyubhir nunnā
bhūtebhyaś cāmṛtaṁ ghanāḥ
yathāśiṣo viś-patayaḥ
kāle kāle dvijeritāḥ*

SYNONYMS

vyamuñcan—they released; *vāyubhiḥ*—by the winds; *nunnāḥ*—impelled; *bhūtebhyaḥ*—to all living beings; *ca*—and; *amṛtaṁ*—their nectarean water; *ghanāḥ*—the clouds; *yathā*—as; *āśiṣaḥ*—charitable benedictions; *viś-patayaḥ*—kings; *kāle kāle*—from time to time; *dvija*—by the *brāhmaṇas*; *īritāḥ*—encouraged.

TRANSLATION

The clouds, impelled by the winds, released their nectarean water for the benefit of all living beings, just as kings, instructed by their *brāhmaëa* priests, dispense charity to the citizens.

PURPORT

Śrīla Prabhupāda comments, "In the rainy season, the clouds, tossed by the wind, deliver water that is welcomed like nectar. When the Vedic followers, the *brāhmaṇas*, inspire rich men like kings and the wealthy mercantile community to give charity in the performance of great sacrifices, the distribution of such wealth is also nectarean. The four sections of human society, namely the *brāhmaṇas*, the *kṣatriyas*, the *vaiśyas* and the *śūdras*, are meant to live peacefully in a cooperative mood; this is possible when they are guided by expert Vedic *brāhmaṇas* who perform sacrifices and distribute wealth equally."

TEXT 25

एवं वनं तद्वर्षिष्ठं
पक्वखर्जुरजम्बुमत
गोगोपालैर्वृतो रन्तुं
सबलः प्राविशद्भरिः

*evam vanam tad varṣiṣṭham
pakva-kharjura-jambumat
go-gopālair vṛto rantum
sa-balaḥ prāviśad dhariḥ*

SYNONYMS

evam—thus; *vanam*—forest; *tad*—that; *varṣiṣṭham*—most resplendent; *pakva*—ripe; *kharjura*—dates; *jambu*—and *jambu* fruits; *mat*—having; *go*—by the cows; *gopālaiḥ*—and the cowherd boys; *vṛtaḥ*—surrounded; *rantum*—with the purpose of playing; *sa-balaḥ*—accompanied by Lord Balarāma; *prāviśat*—He entered; *hariḥ*—Lord Kṛṣṇa.

TRANSLATION

When the Vṛndāvana forest had thus become resplendent, filled with ripe dates and *jambu* fruits, Lord Kṛṣṇa, surrounded by His cows and cowherd boyfriends and accompanied by Śrī Balarāma, entered that forest to enjoy.

TEXT 26

धेनवो मन्दगामिन्य
ऊधोभारेण भूयसा
ययुर्भगवताहूता

द्रुतं प्रीत्या स्नुतस्तनाः

*dhenavo manda-gāminya
ūdho-bhāreṇa bhūyasā
yayur bhagavatāhūtā
drutaṁ prītyā snuta-stanāḥ*

SYNONYMS

dhenavaḥ—the cows; *manda-gāminyaḥ*—moving slowly; *ūdhaḥ*—of their udders; *bhāreṇa*—because of the weight; *bhūyasā*—very great; *yayuḥ*—they went; *bhagavatā*—by the Lord; *āhūtāḥ*—being called; *drutam*—quickly; *prītyā*—out of affection; *snuta*—wet; *stanāḥ*—their udders.

TRANSLATION

The cows had to move slowly because of their weighty milk bags, but they quickly ran to the Supreme Personality of Godhead as soon as He called them, their affection for Him causing their udders to become wet.

PURPORT

Śrīla Prabhupāda comments, "The cows, being fed by new grasses, became very healthy, and their milk bags were all very full. When Lord Kṛṣṇa called them by name, they immediately came to Him out of affection, and in their joyful condition the milk flowed from their bags."

TEXT 27

वनौकसः प्रमुदिता
वनराजीर्मधुच्युतः

जलधारा गिरेर्नादाद्
आसन्ना ददृशे गुहाः

*vanaukaṣaḥ pramuditā
vana-rājīr madhu-cyutaḥ
jala-dhārā girer nādād
āsannā dadṛśe guhāḥ*

SYNONYMS

vana-okasaḥ—the aborigine girls of the forest; *pramuditāḥ*—joyful;
vana-rājīḥ—the trees of the forest; *madhu-cyutaḥ*—dripping sweet sap;
jala-dhārāḥ—waterfalls; *gireḥ*—on the mountains; *nādāt*—from their
resounding; *āsannāḥ*—nearby; *dadṛśe*—He observed; *guhāḥ*—caves.

TRANSLATION

The Lord saw the joyful aborigine girls of the forest, the trees dripping sweet sap, and the mountain waterfalls, whose resounding indicated that there were caves nearby.

TEXT 28

क्वचिद्वनस्पतिक्रोडे
गुहायां चाभिवर्षति
निर्विश्य भगवान् रेमे
कन्दमूलफलाशनः

*kvacid vanaspati-kroḍe
guhāyām cābhivarṣati*

*nirviśya bhagavān reme
kanda-mūla-phalāśanaḥ*

SYNONYMS

kvacit—sometimes; *vanaspati*—of a tree; *kroḍe*—in the hollow; *guhāyām*—in a cave; *ca*—or; *abhivarṣati*—when it was raining; *nirviśya*—entering; *bhagavān*—the Supreme Lord; *reme*—enjoyed; *kanda-mūla*—roots; *phala*—and fruits; *aśanaḥ*—eating.

TRANSLATION

When it rained, the Lord would sometimes enter a cave or the hollow of a tree to play and to eat roots and fruits.

PURPORT

Śrīla Sanātana Gosvāmī explains that during the rainy season bulbs and roots are very tender and palatable, and Lord Kṛṣṇa would eat them along with wild fruits found in the forest. Lord Kṛṣṇa and His young boyfriends would sit in the hollow of a tree or within a cave and enjoy pastimes while waiting for the rain to stop.

TEXT 29

दध्योदनं समानीतं
शिलायां सलिलान्तिके
सम्भोजनीयैर्बुभुजे
गोपैः सङ्कर्षणान्वितः

dadhy-odanam samānītaṁ

*śilāyām salilāntike
sambhojanīyair bubhuje
gopaiḥ saṅkarṣaṇānvitaḥ*

SYNONYMS

dadhi-odanam—boiled rice mixed with yogurt; *samānītam*—sent; *śilāyām*—on a stone; *salila-antike*—near the water; *sambhojanīyaiḥ*—who would take meals with Him; *bubhuje*—He ate; *gopaiḥ*—together with the cowherd boys; *saṅkarṣaṇa-anvitaḥ*—in the company of Lord Balarāma.

TRANSLATION

Lord Kṛṣṇa would take His meal of boiled rice and yogurt, sent from home, in the company of Lord Saṅkarṣaṇa and the cowherd boys who regularly ate with Him. They would all sit down to eat on a large stone near the water.

TEXTS 30-31

शाद्वलोपरि संविश्य
चर्वतो मीलितेक्षणान्
तृप्तान् वृषान् वत्सतरान्
गाश्च स्वोधोभरश्रमाः

प्रावृट्श्रियं च तां वीक्ष्य
सर्वकालसुखावहाम्
भगवान् पूजयां चक्रे
आत्मशक्त्युपबृंहिताम्

*śādvalopari samviśya
carvato mīltekṣaṇān
tṛptān vṛṣān vatsatarān
gāś ca svodho-bhara-śramāḥ
prāvṛṭ-śriyaṁ ca tām vīkṣya
sarva-kāla-sukhāvahām
bhagavān pūjayām cakre
ātma-śakty-upabṛṁhitām*

SYNONYMS

śādvala—a grassy patch; *upari*—upon; *samviśya*—sitting; *carvataḥ*—who were grazing; *mīlita*—closed; *īkṣaṇān*—their eyes; *tṛptān*—satisfied; *vṛṣān*—the bulls; *vatsatarān*—the calves; *gāḥ*—the cows; *ca*—and; *sva*—their own; *ūdhaḥ*—of the milk bags; *bhara*—by the weight; *śramāḥ*—fatigued; *prāvṛṭ*—of the rainy season; *śriyaṁ*—the opulence; *ca*—and; *tām*—that; *vīkṣya*—seeing; *sarva-kāla*—always; *sukha*—pleasure; *āvahām*—giving; *bhagavān*—the Supreme Personality of Godhead; *pūjayām cakre*—honored; *ātma-śakti*—from His internal potency; *upabṛṁhitām*—expanded.

TRANSLATION

Lord Kṛṣṇa watched the contented bulls, calves and cows sitting on the green grass and grazing with closed eyes, and He saw that the cows were tired from the burden of their heavy milk bags. Thus observing the beauty and opulence of Vṛndāvana's rainy season, a perennial source of great happiness, the Lord offered all respect to that season, which was expanded from His own internal potency.

PURPORT

The lush beauty of the rainy season in Vṛndāvana is meant to enhance the

pleasure pastimes of Śrī Kṛṣṇa. Thus, to set the scene for the Lord's loving affairs, His internal potency makes all the arrangements described in this chapter.

TEXT 32

एवं निवसतोस्तस्मिन्
रामकेशवयोर्व्रजे
शरत्समभवद्व्यभ्रा
स्वच्छाम्ब्वपरुषानिला

*evam nivasatos tasmin
rāma-keśavayor vraje
śarat samabhavat vyabhrā
svacchāmbv-aparuṣānilā*

SYNONYMS

evam—in this manner; *nivasatoḥ*—while the two of Them were dwelling; *tasmin*—in that; *rāma-keśavayoḥ*—Lord Rāma and Lord Keśava; *vraje*—in Vṛndāvana; *śarat*—the fall season; *samabhavat*—became fully manifest; *vyabhrā*—free from clouds in the sky; *svaccha-ambu*—in which the water was clear; *aparuṣa-anilā*—and the wind was gentle.

TRANSLATION

While Lord Rāma and Lord Keśava were thus dwelling in Vṛndāvana, the fall season arrived, when the sky is cloudless, the water clear and the wind gentle.

TEXT 33

शरदा नीरजोत्पत्त्या
नीराणि प्रकृतिं ययुः
भ्रष्टानामिव चेतांसि
पुनर्योगनिषेवया

*śaradā nīrajotpattyā
nīrāṇi prakṛtiṁ yayuḥ
bhraṣṭānām iva cetāṁsi
punar yoga-niṣevayā*

SYNONYMS

śaradā—by the effect of the autumn season; *nīraja*—the lotus flowers; *utpattyā*—which regenerates; *nīrāṇi*—the bodies of water; *prakṛtiṁ*—to their natural state (of cleanliness); *yayuḥ*—returned; *bhraṣṭānām*—of those who are fallen; *iva*—just as; *cetāṁsi*—the minds; *punaḥ*—once again; *yoga*—of devotional service; *niṣevayā*—by practice.

TRANSLATION

The autumn season, which regenerated the lotus flowers, also restored the various bodies of water to their original purity, just as the process of devotional service purifies the minds of the fallen *yogīs* when they return to it.

TEXT 34

व्योम्नोऽब्धं भूतशाबल्यं
भुवः पङ्कमपां मलम्

शरज्जहाराश्रमिणां कृष्णे भक्तिर्यथाशुभम्

*vyomno 'bbhram bhūta-śābalyam
bhuvah paṅkam apām malam
śarat jahārāśramiṇām
kṛṣṇe bhaktir yathāśubham*

SYNONYMS

vyomnaḥ—in the sky; *ap-bhram*—the clouds; *bhūta*—of the animals; *śābalyam*—the crowded condition; *bhuvah*—of the earth; *paṅkam*—the muddy covering; *apām*—of the water; *malam*—the contamination; *śarat*—the autumn season; *jahāra*—removed; *āśramiṇām*—of the members of the four different spiritual orders of human society; *kṛṣṇe*—for Lord Kṛṣṇa; *bhaktiḥ*—devotional service; *yathā*—just as; *āśubham*—all inauspiciousness.

TRANSLATION

Autumn cleared the sky of clouds, let the animals get out of their crowded living conditions, cleaned the earth of its covering of mud, and purified the water of contamination, in the same way that loving service rendered to Lord Kṛṣṇa frees the members of the four spiritual orders from their respective troubles.

PURPORT

Every human being must perform the prescribed duties corresponding to one of the four spiritual orders of life. These divisions are 1) celibate student life, *brahmacarya*; 2) married life, *gṛhastha*; 3) retired life, *vānaprastha*; and 4) renounced life, *sannyāsa*. A *brahmacārī* must perform many menial duties during his student life, but as he becomes advanced in loving service to Kṛṣṇa,

his superiors recognize his spiritual status and elevate him to higher duties. The innumerable obligations performed on behalf of wife and children constantly harass a householder, but as he becomes advanced in loving service to Kṛṣṇa, he is automatically elevated by the laws of nature to more enjoyable, spiritual occupations, and he somehow minimizes material duties.

Those in the *vānaprastha*, or retired, order of life also perform many duties, and these can also be replaced by ecstatic loving service to Kṛṣṇa. Similarly, renounced life has many natural difficulties, not the least of which is that *sannyāsīs*, or renounced men, are inclined to meditate on the impersonal aspect of the Absolute Truth. As stated in the *Bhagavad-gītā* (12.5), *kleśo 'dhikataras teṣām avyaktāsakta-cetasām*: "For those whose minds are attached to the unmanifested, impersonal feature of the Lord, advancement is exceedingly painful." But as soon as a *sannyāsī* takes to preaching the glories of Kṛṣṇa in every town and village, his life becomes a blissful sequence of beautiful spiritual realizations.

In the autumn season the sky returns to its natural blue color. The vanishing of the clouds is like the vanishing of troublesome duties in *brahmacārī* life. Just after summer comes the rainy season, when the animals sometimes become disturbed by the torrential storms and thus huddle together. But the autumn season signals the time for the animals to go to their respective areas and live more peacefully. This represents a householder's becoming free from the harassment of family duties and being able to devote more of his time to spiritual responsibilities, which are the real goal of life both for himself and his family. The removal of the muddy layer on the earth is like the removal of the inconveniences of *vānaprastha* life, and the purification of the water is like the sanctification of *sannyāsa* life by one's preaching the glories of Kṛṣṇa without sex desire.

TEXT 35

सर्वस्वं जलदा हित्वा
विरेजुः शुभ्रवर्चसः
यथा त्यक्तैषणाः शान्ता
मुनयो मुक्तकिल्बिषाः

*sarva-svaṁ jaladā hitvā
virejuḥ śubhra-varcasaḥ
yathā tyaktaiṣaṇāḥ śāntā
munayo mukta-kilbiṣāḥ*

SYNONYMS

sarva-svam—everything they possess; *jala-dāḥ*—the clouds; *hitvā*—having given up; *virejuḥ*—shone forth; *śubhra*—pure; *varcasaḥ*—their effulgence; *yathā*—just as; *tyakta-eṣaṇāḥ*—who have given up all desires; *śāntāḥ*—pacified; *munayaḥ*—sages; *mukta-kilbiṣāḥ*—freed from evil propensities.

TRANSLATION

The clouds, having given up all they possessed, shone forth with purified effulgence, just like peaceful sages who have given up all material desires and are thus free of all sinful propensities.

PURPORT

When the clouds are filled with water, they are dark and cover the sun's rays, just as the material mind of an impure man covers the soul shining within. But when the clouds pour down their rain, they become white and then brilliantly reflect the shining sun, just as a man who gives up all material desires and sinful propensities becomes purified and then brilliantly reflects

his own soul and the Supreme Soul within.

TEXT 36

गिरयो मुमुचुस्तोयं
क्वचिन्न मुमुचुः शिवम्
यथा ज्ञानामृतं काले
ज्ञानिनो ददते न वा

*girayo mumucus toyam
kvacin na mumucuḥ śivam
yathā jñānāmṛtaṁ kāle
jñānino dadate na vā*

SYNONYMS

girayaḥ—the mountains; *mumucuḥ*—released; *toyam*—their water; *kvacit*—sometimes; *na mumucuḥ*—they did not release; *śivam*—pure; *yathā*—just as; *jñāna*—of transcendental knowledge; *amṛtam*—the nectar; *kāle*—at the appropriate time; *jñāninaḥ*—experts in spiritual knowledge; *dadate*—bestow; *na vā*—or not.

TRANSLATION

During this season the mountains sometimes released their pure water and sometimes did not, just as experts in transcendental science sometimes give the nectar of transcendental knowledge and sometimes do not.

PURPORT

The first part of this chapter described the rainy season, and the second

part has been dealing with the autumn season, which begins when the rain stops. During the rainy season water always flows from the mountains, but during the autumn the water sometimes flows and sometimes does not. Similarly, great saintly teachers sometimes speak expansively on spiritual knowledge, and sometimes they are silent. The self-realized soul is closely in touch with the Supreme Soul, and according to His desires a competent spiritual scientist may or may not describe the Absolute Truth, depending on the specific circumstances.

TEXT 37

नैवाविदन् क्षीयमाणं
जलं गाधजलेचराः
यथायुरन्वहं क्षय्यं
नरा मूढाः कुटुम्बिनः

*naivāvidan kṣīyamāṇam
jalam gādha-jale-carāḥ
yathāyur anv-aham kṣayyam
narā mūḍhāḥ kuṭumbinaḥ*

SYNONYMS

na—not; *eva*—indeed; *avidan*—appreciated; *kṣīyamāṇam*—diminishing; *jalam*—the water; *gādha-jale*—in shallow water; *carāḥ*—those who move; *yathā*—as; *āyuh*—their life span; *anu-aham*—every day; *kṣayyam*—diminishing; *narāḥ*—men; *mūḍhāḥ*—foolish; *kuṭumbinaḥ*—living with family members.

TRANSLATION

The fish swimming in the increasingly shallow water did not at all understand that the water was diminishing, just as foolish family men cannot see how the time they have left to live is diminishing with every passing day.

PURPORT

After the rainy season the water gradually goes down, but stupid fish do not understand this; thus they are often stranded on the lakeshores and riverbanks. Similarly, those infatuated with family life do not understand that the remainder of their life is constantly decreasing; thus they fail to perfect their Kṛṣṇa consciousness and are stranded in the cycle of birth and death.

TEXT 38

गाधवारिचरास्तापम्
अविन्दञ्छरदर्कजम्
यथा दरिद्रः कृपणः
कुटुम्ब्यविजितेन्द्रियः

*gādhā-vāri-carās tāpam
avindañ charad-arka-jam
yathā daridraḥ kṛpaṇaḥ
kuṭumby avijitendriyaḥ*

SYNONYMS

gādhā-vāri-carāḥ—those who were moving in shallow water; *tāpam*—suffering; *avindan*—experienced; *śarat-arka-jam*—due to the sun in the autumn season;

yathā—as; *daridraḥ*—a poor person; *kṛpaṇaḥ*—miserly; *kuṭumbī*—absorbed in family life; *avijita-indriyaḥ*—who has not controlled the senses.

TRANSLATION

Just as a miserly, poverty-stricken person overly absorbed in family life suffers because he cannot control his senses, the fish swimming in the shallow water had to suffer the heat of the autumn sun.

PURPORT

Although, as described in the previous verse, unintelligent fish are not aware of the diminishing water, one may think these fish are still happy according to the old proverb "Ignorance is bliss." But even the ignorant fish are scorched by the autumn sun. Similarly, although an attached family man may consider his ignorance of spiritual life blissful, he is constantly disturbed by the problems of family life, and, indeed, his uncontrolled senses lead him into a situation of unrelieved anguish.

TEXT 39

शनैः शनैर्जहुः पङ्कं
स्थलान्यामं च वीरुधः
यथाहंममतां धीराः
शरीरादिष्वनात्मसु

*śanaiḥ śanair jahuḥ paṅkaṁ
sthalāny āmaṁ ca vīrudhaḥ
yathāhaṁ-mamatāṁ dhīrāḥ
śarīrādiṣv anātmasu*

SYNONYMS

śanaiḥ śanaiḥ—very gradually; *jahuḥ*—gave up; *pañkam*—their mud; *sthalāni*—the places of land; *āmam*—their unripe condition; *ca*—and; *vīrudhaḥ*—the plants; *yathā*—as; *aham-mamatām*—egotism and possessiveness; *dhīrāḥ*—sober sages; *śarīra-ādiṣu*—focused upon the material body and other external objects; *anātmasu*—which are completely distinct from the real self.

TRANSLATION

Gradually the different areas of land gave up their muddy condition and the plants grew past their unripe stage, in the same way that sober sages give up egotism and possessiveness. These are based on things different from the real self—namely, the material body and its by-products.

PURPORT

The word *ādiṣu* in this verse indicates the by-products of the body, such as children, home and wealth.

TEXT 40

निश्चलाम्बुरभूतूष्णीं
समुद्रः शरदागमे
आत्मन्युपरते सम्यङ्
मुनिर्व्युपरतागमः

niścalāmbur abhūt tūṣṇīm
samudraḥ śarad-āgame
ātmany uparate samyañ

munir vyuparatāgamaḥ

SYNONYMS

niścala—motionless; *ambuḥ*—its water; *abhūt*—became; *tūṣṇīm*—quiet; *samudraḥ*—the ocean; *śarat*—of the fall season; *āgame*—with the coming; *ātmani*—when the self; *uparate*—has desisted from material activities; *samyak*—completely; *munīḥ*—a sage; *vyuparata*—giving up; *āgamaḥ*—recitation of the Vedic *mantras*.

TRANSLATION

With the arrival of autumn, the ocean and the lakes became silent, their water still, just like a sage who has desisted from all material activities and given up his recitation of Vedic *mantras*.

PURPORT

One recites ordinary Vedic *mantras* for material promotion, mystic power and impersonal salvation. But when a sage is completely free of personal desire, he vibrates the transcendental glories of the Supreme Lord exclusively.

TEXT 41

केदारेभ्यस्त्वपोऽगृह्णन्
कर्षका दृढसेतुभिः
यथा प्राणैः स्रवज्ज्ञानं
तन्निरोधेन योगिनः

kedārebhyas tv apo 'grhṇan
karṣakā dṛḍha-setubhiḥ

*yathā prāṇaiḥ sravaj jñānam
tan-nirodhena yoginaḥ*

SYNONYMS

kedārebhyaḥ—from the flooded fields of rice paddy; *tu*—and; *apaḥ*—the water; *agr̥hṇan*—took; *karṣakāḥ*—the farmers; *dṛḍha*—strong; *setubhiḥ*—with dikes; *yathā*—as; *prāṇaiḥ*—through the senses; *sravat*—flowing out; *jñānam*—consciousness; *tat*—of those senses; *nirodhena*—by the strict control; *yoginaḥ*—yogīs.

TRANSLATION

In the same way that the practitioners of *yoga* bring their senses under strict control to check their consciousness from flowing out through the agitated senses, the farmers erected strong mud banks to keep the water within their rice fields from draining out.

PURPORT

Śrīla Prabhupāda comments, "In autumn, farmers save the water within the fields by building strong walls so that the water contained within the field cannot run out. There is hardly any hope for new rainfall; therefore they want to save whatever is in the field. Similarly, a person who is actually advanced in self-realization protects his energy by controlling the senses. It is advised that after the age of fifty, one should retire from family life and conserve the energy of the body for utilization in the advancement of Kṛṣṇa consciousness. Unless one is able to control the senses and engage them in the transcendental loving service of Mukunda, there is no possibility of salvation."

TEXT 42

शरदर्कांशुजांस्तापान्
भूतानामुदुपोऽहरत्
देहाभिमानजं बोधो
मुकुन्दो ब्रजयोषिताम्

*śarat-arkāṁśu-jāṁs tāpān
bhūtānām uḍupo 'harat
dehābhimāna-jam bodho
mukundo vraja-yoṣitām*

SYNONYMS

śarat-arka—of the autumn sun; *amśu*—from the rays; *jān*—generated; *tāpān*—suffering; *bhūtānām*—of all creatures; *uḍupaḥ*—the moon; *aharat*—has taken away; *deha*—with the material body; *abhimāna-jam*—based on false identification; *bodhaḥ*—wisdom; *mukundaḥ*—Lord Kṛṣṇa; *vraja-yoṣitām*—of the women of Vṛndāvana.

TRANSLATION

The autumn moon relieved all creatures of the suffering caused by the sun's rays, just as wisdom relieves a person of the misery caused by his identifying with his material body and as Lord Mukunda relieves Vṛndāvana's ladies of the distress caused by their separation from Him.

TEXT 43

खमशोभत निर्मेघं
शरद्विमलतारकम्

सत्त्वयुक्तं यथा चित्तं शब्दब्रह्मार्थदर्शनम्

*kham aśobhata nirmegham
śarat-vimala-tārakam
sattva-yuktam yathā cittam
śabda-brahmārtha-darśanam*

SYNONYMS

kham—the sky; *aśobhata*—shone brilliantly; *nirmegham*—free from clouds; *śarat*—in the fall; *vimala*—clear; *tārakam*—and starry; *sattva-yuktam*—endowed with (spiritual) goodness; *yathā*—just as; *cittam*—the mind; *śabda-brahma*—of the Vedic scripture; *artha*—the purport; *darśanam*—which directly experiences.

TRANSLATION

Free of clouds and filled with clearly visible stars, the autumn sky shone brilliantly, just like the spiritual consciousness of one who has directly experienced the purport of the Vedic scriptures.

PURPORT

The clear and starry autumn sky can also be compared to the pure heart of the devotee. The spiritual nature is always brilliant, clean and blissful, and this spiritual nature, called *vaikuṇṭha*, immediately satisfies all the desires of the soul. This is the secret of Kṛṣṇa consciousness.

TEXT 44

अखण्डमण्डलो व्योम्नि
रराजोदुगणैः शशी
यथा यदुपतिः कृष्णो
वृष्णिचक्रावृतो भुवि

*akhaṇḍa-maṇḍalo vyomni
rarājodu-gaṇaiḥ śaśī
yathā yadu-patiḥ kṛṣṇo
vṛṣṇi-cakrāvṛto bhuvi*

SYNONYMS

akhaṇḍa—unbroken; *maṇḍalaḥ*—its sphere; *vyomni*—in the sky; *rarāja*—shone forth; *udu-gaṇaiḥ*—along with the stars; *śaśī*—the moon; *yathā*—as; *yadu-patiḥ*—the master of the Yadu dynasty; *kṛṣṇaḥ*—Lord Kṛṣṇa; *vṛṣṇi-cakra*—by the circle of Vṛṣṇis; *āvṛtaḥ*—surrounded; *bhuvi*—upon the earth.

TRANSLATION

The full moon shone in the sky, surrounded by stars, just as Śrī Kṛṣṇa, the Lord of the Yadu dynasty, shone brilliantly on the earth, surrounded by all the Vṛṣṇis.

PURPORT

Śrīla Sanātana Gosvāmī explains that in Vṛndāvana the full moon is eternally risen, and this full moon is like the full manifestation of the Absolute Truth, Śrī Kṛṣṇa. When He was manifest on earth, Lord Kṛṣṇa was surrounded by prominent members of the Vṛṣṇi dynasty such as Nanda, Upananda, Vasudeva and Akrūra.

TEXT 45

आश्लिष्य समशीतोष्णं
प्रसूनवनमारुतम्
जनास्तापं जहुर्गोप्यो
न कृष्णहतचेतसः

*āśliṣya sama-śītoṣṇam
prasūna-vana-mārutam
janās tāpam jahur gopyo
na kṛṣṇa-hṛta-cetasah*

SYNONYMS

āśliṣya—embracing; *sama*—equal; *śīta-uṣṇam*—between cold and heat; *prasūna-vana*—of the forest of flowers; *mārutam*—the wind; *janāḥ*—the people in general; *tāpam*—suffering; *jahur*—were able to abandon; *gopyaḥ*—the *gopīs*; *na*—not; *kṛṣṇa*—by Lord Kṛṣṇa; *hṛta*—stolen; *cetasah*—whose hearts.

TRANSLATION

Except for the *gopīs*, whose hearts had been stolen by Kṛṣṇa, the people could forget their suffering by embracing the wind coming from the flower-filled forest. This wind was neither hot nor cold.

TEXT 46

गावो मृगाः खगा नार्यः

पुष्पिण्यः शरदाभवन
अन्वीयमानाः स्ववृषैः
फलैरीशक्रिया इव

*gāvo mṛgāḥ khagā nāryaḥ
puṣpiṇyaḥ śaradābhavan
anvīyamānāḥ sva-vṛṣaiḥ
phalair īśa-kriyā iva*

SYNONYMS

gāvaḥ—the cows; *mṛgāḥ*—the female deer; *khagāḥ*—the female birds; *nāryaḥ*—the women; *puṣpiṇyaḥ*—in their fertile periods; *śaradā*—because of the autumn; *abhavan*—became; *anvīyamānāḥ*—followed; *sva-vṛṣaiḥ*—by their respective mates; *phalaiḥ*—by good results; *īśa-kriyāḥ*—activities performed in service to the Supreme Lord; *iva*—as.

TRANSLATION

By the influence of the autumn season, all the cows, doe, women and female birds became fertile and were followed by their respective mates in search of sexual enjoyment, just as activities performed for the service of the Supreme Lord are automatically followed by all beneficial results.

PURPORT

Śrīla Prabhupāda comments, "On the arrival of the autumn season, all the cows, deer, birds and females in general become pregnant, because in that season generally all the husbands become impelled by sex desire. This is exactly like the transcendentalists who, by the grace of the Supreme Lord, are bestowed with the benediction of their destinations in life. Śrīla Rūpa

Gosvāmī has instructed in his *Upadeśāmṛta* that one should perform devotional service with great enthusiasm, patience and conviction and should follow the rules and regulations, keep oneself clean from material contamination and stay in the association of devotees. By following these principles, one is sure to achieve the desired result of devotional service. For he who patiently follows the regulative principles of devotional service, the time will come when he will achieve the result, as the wives reap results by becoming pregnant."

TEXT 47

उदहृष्यन् वारिजानि
सूर्योत्थाने कुमुद्विना
राज्ञा तु निर्भया लोका
यथा दस्यून् विना नृप

*udahr̥ṣyan vārijāni
sūryotthāne kumud vinā
rājñā tu nirbhayā lokā
yathā dasyūn vinā nṛpa*

SYNONYMS

udahr̥ṣyan—blossomed abundantly; *vāri-jāni*—the lotuses; *sūrya*—the sun; *utthāne*—when it had arisen; *kumud*—the night-blooming *kumud* lotus; *vinā*—except; *rājñā*—because of the presence of a king; *tu*—indeed; *nirbhayāḥ*—fearless; *lokāḥ*—the populace; *yathā*—as; *dasyūn*—the thieves; *vinā*—except for; *nṛpa*—O King.

TRANSLATION

O King Parīkṣit, when the autumn sun rose, all the lotus flowers blossomed happily, except the night-blooming *kumut*, just as in the presence of a strong ruler everyone becomes fearless, except the thieves.

TEXT 48

पुरग्रामेष्वाग्रयणैर्
इन्द्रियैश्च महोत्सवैः
बभौ भूः पक्वशष्याढ्या
कलाभ्यां नितरां हरेः

*pura-grāmeṣv āgrayaṇair
indriyaiś ca mahotsavaiḥ
babhau bhūḥ pakva-śaṣyāḍhyā
kalābhyāṁ nitarāṁ hareḥ*

SYNONYMS

pura—in the towns; *grāmeṣu*—and villages; *āgrayaṇaiḥ*—with performances of the Vedic sacrifice for tasting the first grains of the new harvest; *indriyaiḥ*—with other (worldly) celebrations; *ca*—and; *mahā-utsavaiḥ*—great celebrations; *babhau*—shone; *bhūḥ*—the earth; *pakva*—ripe; *śaṣya*—with her grains; *āḍhyā*—rich; *kalā*—she who is the expansion of the Lord; *ābhyām*—with those two (Kṛṣṇa and Balarāma); *nitarām*—very much; *hareḥ*—of the Supreme Personality of Godhead.

TRANSLATION

In all the towns and villages people held great festivals, performing the Vedic fire sacrifice for honoring and tasting the first grains of the new harvest, along with similar celebrations that followed local custom and tradition. Thus the earth, rich with newly grown grain and especially beautified by the presence of Kṛṣṇa and Balarāma, shone beautifully as an expansion of the Supreme Lord.

PURPORT

The word *āgrayaṇaiḥ* refers to a particular authorized Vedic sacrifice, and the word *indriyaiḥ* refers to folk ceremonies that have somewhat worldly objectives.

Śrīla Prabhupāda comments as follows: "During autumn, the fields become filled with ripened grains. At that time, the people become happy over the harvest and observe various ceremonies, such as Navāṇṇa—the offering of new grains to the Supreme Personality of Godhead. The new grains are first offered to the Deities in various temples, and all are invited to take sweet rice made with these new grains. There are other religious ceremonies and methods of worship, particularly in Bengal, where the greatest of all such ceremonies is held, called Durgā-pūjā."

TEXT 49

वणिङ्मुनिनृपस्नाता
निर्गम्यार्थान् प्रपेदिरे
वर्षरुद्धा यथा सिद्धाः
स्वपिण्डान् काल आगते

vaṇiṅ-muni-nṛpa-snātā
nirgamyārthān prapedire
varṣa-ruddhā yathā siddhāḥ

sva-piṇḍān kāla āgate

SYNONYMS

vaṇik—the merchants; *muni*—renunciant sages; *nṛpa*—kings; *snātāḥ*—and *brahmacārī* students; *nirgamya*—going out; *arthān*—their desired objects; *prapedire*—obtained; *varṣa*—by the rain; *ruddhāḥ*—checked; *yathā*—as; *siddhāḥ*—perfected persons; *sva-piṇḍān*—the forms they aspire for; *kāle*—when the time; *āgate*—has come.

TRANSLATION

The merchants, sages, kings and *brahmacārī* students, kept in by the rain, were at last free to go out and attain their desired objects, just as those who achieve perfection in this life can, when the proper time comes, leave the material body and attain their respective forms.

PURPORT

Śrīla Prabhupāda comments, "In Vṛndāvana the autumn season was very beautiful then because of the presence of the Supreme Personality of Godhead, Kṛṣṇa and Balarāma. The mercantile community, the royal order and the great sages were free to move to achieve their desired benedictions. Similarly, the transcendentalists, when freed from the encagement of the material body, also achieved their desired goal. During the rainy season, the mercantile community cannot move from one place to another and so do not get their desired profit. Nor can the royal order go from one place to another to collect taxes from the people. As for saintly persons who must travel to preach transcendental knowledge, they also are restrained by the rainy season. But during the autumn, all of them leave their confines. In the case of the transcendentalist, be he a *jñānī*, a *yogī* or a devotee, because of the material body he cannot actually enjoy spiritual achievement. But as soon as he gives up

the body, or after death, the *jñānī* merges into the spiritual effulgence of the Supreme Lord, the *yogī* transfers himself to the various higher planets, and the devotee goes to the planet of the Supreme Lord, Goloka Vṛndāvana, or the Vaikuṇṭhas, and thus enjoys his eternal spiritual life."

Thus end the purports of the humble servants of His Divine Grace A . C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Rainy Season and Autumn in Vṛndāvana."

21. The Gopīs Glorify the Song of Kṛṣṇa's Flute

This chapter describes how Lord Śrī Kṛṣṇa entered the enchanting forest of Vṛndāvana upon the arrival of autumn, and the praises the young cowherd girls sang when they heard the vibration of His flute.

As Lord Kṛṣṇa, Lord Balarāma and Their cowherd friends entered the forest to graze the cows, Kṛṣṇa began playing His flute. The *gopīs* heard the enchanting flute-song and understood that Kṛṣṇa was entering the forest. Then they narrated to each other the Lord's various activities.

The *gopīs* declared, "To see Lord Kṛṣṇa playing His flute while taking the cows to pasture is the highest perfection for the eyes. What pious activities has this flute performed that enable him to freely drink the nectar of Śrī Kṛṣṇa's lips-a blessing we cowherd girls find difficult to achieve? Hearing the song of Kṛṣṇa's flute, the peacocks dance, and all the other creatures become stunned when they see them. Demigoddesses traveling through the sky in their airplanes are vexed by Cupid, and their garments become loose. The ears of the cows stand on end as they drink the nectar of this flute-song, and their

calves simply stand stunned, the milk they have been drinking from their mothers' udders still in their mouths. The birds take shelter of the branches of the trees and close their eyes, listening to the song of Kṛṣṇa's flute with rapt attention. The flowing rivers become perturbed by conjugal attraction for Kṛṣṇa and, stopping their flow, embrace Kṛṣṇa's lotus feet with the arms of their waves, while the clouds serve as parasols to shade Kṛṣṇa's head from the hot sun. The aborigine women of the Śābara race, seeing the grass stained by the red *kuṅkuma* adorning the Lord's lotus feet, smear this vermilion powder upon their breasts and faces to alleviate the distress created by Cupid. Govardhana Hill offers grass and various kinds of fruits and bulbous roots in worship of Lord Śrī Kṛṣṇa. All the nonmoving living beings take on the characteristics of moving creatures, and the moving living beings become stationary. These things are all very wonderful."

TEXT 1

श्रीशुक उवाच
इत्थं शरत्स्वच्छजलं
पद्माकरसुगन्धिना
न्यविशद्वायुना वातं
स गोगोपालकोऽच्युतः

śrī-śuka uvāca
itthaṁ śarat-svaccha-jalam
padmākara-sugandhinā
nyaviśad vāyunā vātaṁ
sa -go-gopālako 'cyutaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ittham*—in this way; *śarat*—of the fall season; *svaccha*—clear; *jalam*—having water; *padma-ākara*—from the lake filled with lotus flowers; *su-gandhinā*—with the sweet fragrance; *nyaviśat*—He entered; *vāyunā*—by the breeze; *vātam*—ventilated; *sa*—with; *go*—the cows; *gopālakaḥ*—and the cowherd boys; *acyutaḥ*—the infallible Supreme Personality of Godhead.

TRANSLATION

Śukadeva Gosvāmī said: Thus the Vṛndāvana forest was filled with transparent autumnal waters and cooled by breezes perfumed with the fragrance of lotus flowers growing in the clear lakes. The infallible Lord, accompanied by His cows and cowherd boyfriends, entered that Vṛndāvana forest.

TEXT 2

कुसुमितवनराजिशुष्मिभृङ्ग
द्विजकुलघुष्टसरःसरिन्महीध्रम्
मधुपतिरवगाह्य चारयन् गाः
सहपशुपालबलश्रुकूज वेणुम्

kusumita-vanarāji-śuṣmi-bhṛṅga
dvija-kula-ghuṣṭa-saraḥ-sarin-mahīdhram
madhupatir avagāhya cārayan gāḥ
saha-paśu-pāla-balaś cukūja veṇum

SYNONYMS

kusumita—flowering; *vana-rāji*—among the groups of trees; *śuṣmi*—maddened; *bhṛṅga*—with bees; *dvija*—of birds; *kula*—and flocks;

ghuṣṭa—resounding; *saraḥ*—its lakes; *sarit*—rivers; *mahīdhram*—and hills; *madhu-patiḥ*—the Lord of Madhu (Kṛṣṇa); *avagāhya*—entering; *cārayan*—while tending; *gāḥ*—the cows; *saha-paśu-pāla-balaḥ*—in the company of the cowherd boys and Lord Balarāma; *cukūja*—vibrated; *veṇum*—His flute.

TRANSLATION

The lakes, rivers and hills of Vṛndāvana resounded with the sounds of maddened bees and flocks of birds moving about the flowering trees. In the company of the cowherd boys and Balarāma, Madhupati [Śrī Kṛṣṇa] entered that forest, and while herding the cows He began to vibrate His flute.

PURPORT

As suggested by the words *cukūja veṇum*, Lord Kṛṣṇa skillfully blended the sound of His flute with the lovely sounds of Vṛndāvana's multicolored birds. Thus an irresistible, heavenly vibration was created.

TEXT 3

तद् व्रजस्त्रिय आश्रुत्य
वेणुगीतं स्मरोदयम्
काश्चित्परोक्षं कृष्णस्य
स्वसखीभ्योऽन्ववर्णयन्

tad vraja-striya āśrutya
veṇu-gītaṁ smarodayam
kāścit paroṣaṁ kṛṣṇasya
sva-sakhībhyo 'nvavarṇayan

SYNONYMS

tat—that; *vraja-striyaḥ*—the ladies in the cowherd village; *āśrutya*—hearing; *veṇu-gītam*—the song of the flute; *smara-udayam*—which gives rise to the influence of Cupid; *kāścit*—some of them; *parokṣam*—privately; *kṛṣṇasya*—about Kṛṣṇa; *sva-sakhībhyaḥ*—to their intimate companions; *anvavarṇayan*—described.

TRANSLATION

When the young ladies in the cowherd village of Vraja heard the song of Kṛṣṇa's flute, which arouses the influence of Cupid, some of them privately began describing Kṛṣṇa's qualities to their intimate friends.

TEXT 4

तद्वर्णयितुमारब्धाः
स्मरन्त्यः कृष्णचेष्टितम्
नाशकन् स्मरवेगेन
विक्षिप्तमनसो नृप

tad varṇayitum ārabdhāḥ
smarantyaḥ kṛṣṇa-ceṣṭitam
nāśakan smara-vegena
vikṣipta-manaso nṛpa

SYNONYMS

tat—that; *varṇayitum*—to describe; *ārabdhāḥ*—beginning; *smarantyaḥ*—remembering; *kṛṣṇa-ceṣṭitam*—the activities of Kṛṣṇa; *na*

aśakan—they were incapable; *smara-vegena*—by the force of Cupid; *vikṣipta*—agitated; *manasaḥ*—whose minds; *nṛpa*—O King Parīkṣit.

TRANSLATION

The cowherd girls began to speak about Kṛṣṇa, but when they remembered His activities, O King, the power of Cupid disturbed their minds, and thus they could not speak.

TEXT 5

बर्हापीडं नटवरवपुः कर्णयोः कर्णिकारं
बिभ्रद्वासः कनककपिशं वैजयन्तीं च मालाम्
रन्ध्रान् वेणोरधरसुधयापूरयन् गोपवृन्दैर्
वृन्दारण्यं स्वपदरमणं प्राविशद्गीतकीर्तिः

barhāpīḍam naṭa-vara-vapuḥ karṇayoḥ karṇikāram
bibhrad vāsaḥ kanaka-kapiśam vaijayantīm ca mālām
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāraṇyam sva-pada-ramaṇam prāviśad gīta-kīrtiḥ

SYNONYMS

barha—a peacock feather; *āpīḍam*—as the decoration of His head; *naṭa-vara*—of the best of dancers; *vapuḥ*—the transcendental body; *karṇayoḥ*—on the ears; *karṇikāram*—a particular kind of blue lotuslike flower; *bibhrat*—wearing; *vāsaḥ*—garments; *kanaka*—like gold; *kapiśam*—yellowish; *vaijayantīm*—named Vaijayantī; *ca*—and; *mālām*—the garland; *randhrān*—the holes; *veṇoḥ*—of His flute; *adhara*—of His lips; *sudhayā*—with the nectar; *āpūrayan*—filling up; *gopa-vṛndaiḥ*—by the cowherd boys;

vṛndā-araṇyam—the forest of Vṛndāvana; *sva-pada*—because of the marks of His lotus feet; *ramaṇam*—enchanting; *prāviśat*—He entered; *gīta*—being sung; *kīrtiḥ*—His glories.

TRANSLATION

Wearing a peacock-feather ornament upon His head, blue *karēikāra* flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.

PURPORT

The *gopīs* remembered all the transcendental qualities of Kṛṣṇa mentioned in this verse. Kṛṣṇa's artful way of dressing and the beautiful blue flowers placed over His ears excited the *gopīs*' romantic desires, and as He poured the nectar of His lips into His flute, they simply lost themselves in ecstatic love for Him.

TEXT 6

इति वेणुरवं राजन्
सर्वभूतमनोहरम्
श्रुत्वा ब्रजस्त्रियः सर्वा
वर्णयन्त्योऽभिरेभिरे

iti veṇu-ravaṁ rājan
sarva-bhūta-manoharam

*śrutvā vraja-striyaḥ sarvā
varṇayantyo 'bhirebhire*

SYNONYMS

iti—thus; *veṇu-ravam*—the vibration of the flute; *rājan*—O King Parīkṣit; *sarva-bhūta*—of all living beings; *manaḥ-haram*—stealing the minds; *śrutvā*—hearing; *vraja-striyaḥ*—the ladies standing in the village of Vraja; *sarvāḥ*—all of them; *varṇayantyaḥ*—engaged in describing; *abhirebhire*—embraced one another.

TRANSLATION

O King, when the young ladies in Vraja heard the sound of Kṛṣṇa's flute, which captivates the minds of all living beings, they all embraced one another and began describing it.

PURPORT

The word *iti* here indicates that after becoming speechless by remembering Kṛṣṇa, the cowherd damsels then regained their composure and were thus able to ecstatically describe the sound of Kṛṣṇa's flute. As a few *gopīs* began to exclaim, and the other *gopīs* realized that they shared the same ecstatic love within their hearts, all of them started embracing one another, overwhelmed with conjugal love for young Kṛṣṇa.

TEXT 7

श्रीगोप्य ऊचुः
अक्षण्वतां फलमिदं न परं विदामः
सख्यः पशूननविवेशयतोर्वयस्यैः

वक्त्रं ब्रजेशसुतयोरनवेणुजुष्टं यैर्वा निपीतमनुरक्तकटाक्षमोक्षम्

śrī-gopya ūcuḥ
akṣaṇvatām phalam idam na param vidāmaḥ
sakhyaḥ paśūn anuviveśayator vayasyaiḥ
vaktram vrajeśa-sutayor anaveṇu-juṣṭam
yair vā nipītam anurakta-kaṭākṣa-mokṣam

SYNONYMS

śrī-gopyaḥ ūcuḥ—the gopīs said; akṣaṇvatām—of those who have eyes; phalam—the fruit; idam—this; na—not; param—other; vidāmaḥ—we know; sakhyaḥ—O friends; paśūn—the cows; anuviveśayatoḥ—causing to enter one forest after another; vayasyaiḥ—with Their friends of the same age; vaktram—the faces; vraja-īśa—of Mahārāja Nanda; sutayoḥ—of the two sons; anu-veṇu-juṣṭam—possessed of flutes; yaiḥ—by which; vā—or; nipītam—imbibed; anurakta—loving; kaṭa-akṣa—glances; mokṣam—giving off.

TRANSLATION

The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision.

PURPORT

This translation is quoted from Śrīla Prabhupāda's *Caitanya-caritāmṛta*

(*Ādi-līlā* 4.155).

Śrīla Viśvanātha Cakravartī Ṭhākura has commented as follows: "The *gopīs* meant to say, 'O friends, if you simply remain in the shackles of family life in this material world, what will you ever get to see? The creator has granted us these eyes, so let us see the most wonderful thing there is to see, Kṛṣṇa.' "

The *gopīs* were aware that their mothers or other elder persons might hear their romantic words and disapprove, and thus they said, *akṣaṇvatām phalam*: "To see Kṛṣṇa is the goal for all persons and not simply ourselves." In other words, the *gopīs* indicated that since Kṛṣṇa is the supreme object of love for everyone, why couldn't they also love Him in spiritual ecstasy?

According to the *ācāryas*, a different *gopī* spoke this and each of the following verses (*through Text 19*).

TEXT 8

चूतप्रवालबर्हस्तबकोत्पलाब्ज
मालानुपृक्तपरिधानविचित्रवेशौ
मध्ये विरेजतुरलं पशुपालगोष्ठ्यां
रङ्गे यथा नटवरौ क्वच गायमानौ

cūta-pravāla-barha-stabakotpalābja
mālānupṛkta-paridhāna-vicitra-veśau
madhye virejatur alaṁ paśu-pāla-goṣṭhyāṁ
raṅge yathā naṭa-varau kvaca gāyamānau

SYNONYMS

cūta—of a mango tree; *pravāla*—with young sprouts; *barha*—peacock feathers; *stabaka*—bunches of flowers; *utpala*—lotuses; *abja*—and lilies; *mālā*—with garlands; *anupṛkta*—touched; *paridhāna*—Their garments; *vicitra*—with great

variety; *veśau*—being dressed; *madhye*—in the midst; *virejatuḥ*—the two of Them shone forth; *alam*—magnificently; *paśu-pāla*—of the cowherd boys; *goṣṭhyām*—within the assembly; *raṅge*—upon a stage; *yathā*—just as; *naṭa-varau*—two most excellent dancers; *kvaca*—sometimes; *gāyamānau*—Themselves singing.

TRANSLATION

Dressed in a charming variety of garments, upon which Their garlands rest, and decorating Themselves with peacock feathers, lotuses, lilies, newly grown mango sprouts and clusters of flower buds, Kṛṣṇa and Balarāma shine forth magnificently among the assembly of cowherd boys. They look just like the best of dancers appearing on a dramatic stage, and sometimes They sing.

PURPORT

The *gopīs* continue singing their ecstatic song as they remember the pastimes of Lord Kṛṣṇa. The *gopīs* wanted to go to the forest where Kṛṣṇa was performing His pastimes and, while remaining concealed, peer through the leaves of the creepers and see the wonder of Kṛṣṇa and Balarāma dancing and singing with Their boyfriends. This was their desire, but because they could not go, they sang this song in ecstatic love.

TEXT 9

गोप्यः किमाचरदयं कुशलं स्म वेणुर्
दामोदराधरसुधामपि गोपिकानाम्
भुङ्क्ते स्वयं यदवशिष्टरसं हृदिन्यो
हृष्यत्वचोऽश्रु मुमुचुस्तरवो यथार्यः

*gopyaḥ kim ācarad ayam kuśalam sma veṇur
dāmodarādhara-sudhām api gopikānām
bhuṅkte svayam yad avaśiṣṭa-rasam hradinyo
hṛṣyat-tvaco 'śru mumucus taravo yathāryaḥ*

SYNONYMS

gopyaḥ—O *gopīs*; *kim*-what; *ācarat*—performed; *ayam*—this; *kuśalam*—auspicious activities; *sma*—certainly; *veṇuḥ*—the flute; *dāmodara*—of Kṛṣṇa; *adhara-sudhām*—the nectar of the lips; *api*—even; *gopikānām*—which is owed to the *gopīs*; *bhuṅkte*-enjoys; *svayam*—independently; *yat*—from which; *avaśiṣṭa*—remaining; *rasam*—the taste only; *hradinyaḥ*—the rivers; *hṛṣyat*—feeling jubilant; *tvacaḥ*—whose bodies; *aśru*—tears; *mumucuḥ*—shed; *taravaḥ*—the trees; *yathā*—exactly like; *āryāḥ*—old forefathers.

TRANSLATION

My dear *gopēs*, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for us *gopēs*, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.

PURPORT

This translation is quoted from Śrīla Prabhupāda's *Caitanya-caritāmṛta* (Antya 16.140).

In the guise of releasing flowing sap, the bamboo trees are actually crying tears of ecstasy upon seeing their child become an exalted devotee-flute of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

Sanātana Gosvāmī gives an alternate explanation: The trees are crying because they are unhappy at not being able to play with Kṛṣṇa themselves. One may object that the trees in Vṛndāvana should not lament for that which is impossible for them to obtain, just as a beggar certainly doesn't lament because he is forbidden to meet the king. But the trees are actually just like intelligent persons who suffer when they cannot obtain the goal of life. Thus the trees are crying because they cannot get the nectar of Kṛṣṇa's lips.

TEXT 10

वृन्दावनं सखि भुवो वितनोति कीर्तति
यद्देवकीसुतपदाम्बुजलब्धलक्ष्मि
गोविन्दवेणुमनु मत्तमयूरनृत्यं प्रेक्ष्याद्रिसान्वरतान्यसमस्तसत्त्वम्

*vṛndāvanam sakhi bhuvo vitanoti kīrtim
yat devakī-suta-padāmbuja-labdha-lakṣmi
govinda-veṇum anu matta-mayūra-nṛtyam
prekṣyādri-sānv-avaratānya-samasta-sattvam*

SYNONYMS

vṛndāvanam—Vṛndāvana; *sakhi*—O friend; *bhuvaḥ*—of the earth; *vitanioti*—spreads; *kīrtim*—the glories; *yat*—because; *devakī-suta*—of the son of Devakī; *pada-ambuja*—from the lotus feet; *labdha*—received; *lakṣmi*—the treasure; *govinda-veṇum*—the flute of Govinda; *anu*—upon hearing; *matta*—maddened; *mayūra*—of the peacocks; *nṛtyam*—in which there is the dancing; *prekṣya*—seeing; *adri-sānu*—upon the peaks of the hills; *avarata*—stunned; *anya*—other; *samasta*—all; *sattvam*—creatures.

TRANSLATION

O friend, Vṛndāvana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Kṛṣṇa, the son of Devakī. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned.

PURPORT

Śrīla Śrīdhara Svāmī explains that because activities such as those described in this verse do not occur in any other world, the earth is unique. In fact, the earth's glories are being spread by wonderful Vṛndāvana because it is the place of Kṛṣṇa's pastimes.

The name Devakī also refers to mother Yaśodā, as stated in the *Bṛhad-viṣṇu Purāṇa*:

*dve nāmnī nanda-bhāryāyā
yaśodā devakīti ca
ataḥ sakhyam abhūt tasya
devakyā śauri-jāyayā*

"The wife of Nanda had two names, Yaśodā and also Devakī. Therefore it was natural that she [the wife of Nanda] develop friendship with Devakī, the wife of Śauri [Vasudeva]."

Śrīla Viśvanātha Cakravartī Ṭhākura explains *kṛṣṇa-līlā* as follows: "In Vṛndāvana, the peacocks request Kṛṣṇa, 'Govinda, please make us dance.' Thus Kṛṣṇa plays His flute, and they surround Him in a circle and dance in time with the rhythm of His melody. And while standing in the midst of their dancing, He also sings and dances. Then those peacocks, who are fully satisfied with His musical performance, out of gratitude offer for His pleasure their own divine feathers. In the usual manner of musical performers, Kṛṣṇa gladly accepts these presentations and places a feather upon the turban atop His head. Gentle animals such as deer and doves greatly relish the transcendental entertainment presented by Kṛṣṇa, and to get a good view they flock to the

peaks of hills. Then, as they watch the breathtaking program, they become stunned in ecstasy."

Śrīla Sanātana Gosvāmī comments that because in Vṛndāvana Kṛṣṇa goes barefoot and can thus directly mark the earth with the symbols of His lotus feet, that transcendental land is even more glorious than Vaikuṇṭha, where Viṣṇu wears slippers.

TEXT 11

धन्याः स्म मूढगतयोऽपि हरिण्य एता
या नन्दनन्दनमुपात्तविचित्रवेशम्
आकर्ण्य वेणुरणितं सहकृष्णसाराः
पूजां दधुर्विरचितां प्रणयावलोकैः

*dhanyāḥ sma mūḍha-gatayo 'pi hariṇya etā
yā nanda-nandanam upātta-vicitra-veśam
ākarmaṇya veṇu-raṇitam saha-kṛṣṇa-sārāḥ
pūjām dadhur viracitām praṇayāvalokaiḥ*

SYNONYMS

dhanyāḥ—fortunate, blessed; *sma*—certainly; *mūḍha-gatayaḥ*—having taken birth in an ignorant animal species; *api*—although; *hariṇyaḥ*—she-deer; *etāḥ*—these; *yāḥ*—who; *nanda-nandanam*—the son of Mahārāja Nanda; *upātta-vicitra-veśam*—dressed very attractively; *ākarmaṇya*—hearing; *veṇu-raṇitam*—the sound of His flute; *saha-kṛṣṇa-sārāḥ*—accompanied by the black deer (their husbands); *pūjām dadhuḥ*—they worshiped; *viracitām*—performed; *praṇaya-avalokaiḥ*—by their affectionate glances.

TRANSLATION

Blessed are all these foolish deer because they have approached Mahārāja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the doe and the bucks worship the Lord with looks of love and affection.

PURPORT

This translation is quoted from Śrīla Prabhupāda's *Caitanya-caritāmṛta* (Madhya 17.36).

According to the *ācāryas*, the *gopīs* were thinking as follows: "The female deer can approach Kṛṣṇa along with their husbands because Kṛṣṇa is the ultimate object of affection for the male deer. Because of their affection for Kṛṣṇa, they are encouraged by seeing their wives attracted to Him and thus consider their household lives fortunate. Indeed, they become joyful upon seeing how their wives are searching after Kṛṣṇa, and, following along, they urge their wives to go to the Lord. On the other hand, our husbands are jealous of Kṛṣṇa, and because of their lack of devotion to Him they cannot even stand to smell His fragrance. Therefore what is the use of our lives?"

TEXT 12

कृष्णं निरीक्ष्य वनितोत्सवरूपशीलं
श्रुत्वा च तत्कणितवेणुविविक्तगीतम्
देव्यो विमानगतयः स्मरनुन्नसारा
भ्रश्यत्प्रसूनकबरा मुमुहुर्विनीव्यः

*kṛṣṇaṁ nirīkṣya vanitotsava-rūpa-śīlaṁ
śrutvā ca tat-kvaṇita-veṇu-vivikta-gītaṁ*

*devyo vimāna-gatayaḥ smara-nunna-sārā
bhraśyat-prasūna-kabarā mumuhur vinīvyah*

SYNONYMS

kṛṣṇam—Lord Kṛṣṇa; *nirīkṣya*—observing; *vanitā*—for all women; *utsava*—a festival; *rūpa*—whose beauty; *śīlam*—and character; *śrutvā*—hearing; *ca*—and; *tat*—by Him; *kvaṇita*—vibrated; *veṇu*—of the flute; *vivikta*—clear; *gītam*—song; *devyaḥ*—the wives of the demigods; *vimāna-gatayaḥ*—traveling in their airplanes; *smara*—by Cupid; *nunna*—agitated; *sārāḥ*—their hearts; *bhraśyat*—slipping; *prasūna-kabarāḥ*—the flowers tied in their hair; *mumuhuh*—they became bewildered; *vinīvyah*—their belts loosening.

TRANSLATION

Kṛṣṇa's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen.

PURPORT

In Kṛṣṇa, the Supreme Personality of Godhead, Śrīla Prabhupāda comments: "[This verse indicates] that the transcendental sound of the flute of Kṛṣṇa extended to all corners of the universe. Also, it is significant that the *gopīs* knew about the different kinds of airplanes flying in the sky."

In fact, even while sitting on the laps of their demigod husbands, the demigoddesses became agitated by hearing the sounds of Kṛṣṇa's flute. Thus the *gopīs* thought that they themselves should not be blamed for their ecstatic conjugal attraction for Kṛṣṇa, who after all was a cowherd boy from their own village and thus a natural object of their love. If even demigoddesses became

mad after Kṛṣṇa, how could poor, earthly cowherd girls from Kṛṣṇa's own village avoid having their hearts completely conquered by His loving glances and the sounds of His flute?

The *gopīs* also considered that the demigods, although noting their wives' attraction to Kṛṣṇa, did not become envious. The demigods are actually very refined in culture and intelligence, and therefore when flying in their airplanes they regularly take their wives along to see Kṛṣṇa. The *gopīs* thought, "Our husbands, on the other hand, are envious. Therefore even the inferior deer are better off than we, and the demigoddesses are also very fortunate, whereas we poor human beings in an intermediate position are most unfortunate."

TEXT 13

गावश्च कृष्णमुखनिर्गतवेणुगीत
पीयूषमुत्तभितकर्णपुटैः पिबन्त्यः
शावाः स्नुतस्तनपयःकवलाः स्म तस्थुर
गोविन्दमात्मनि दृशाश्रुकलाः स्पृशन्त्यः

*gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gīta
pīyūṣam uttabhita-karṇa-ṭṭaiḥ pibantyaḥ
śāvāḥ snuta-stana-payah-kavalāḥ sma tasthur
govindam ātmani dṛśāśru-kalāḥ spṛśantyaḥ*

SYNONYMS

gāvaḥ—the cows; *ca*—and; *kṛṣṇa-mukha*—from the mouth of Lord Kṛṣṇa; *nirgata*—emitted; *veṇu*—of the flute; *gīta*—of the song; *pīyūṣam*—the nectar; *uttabhita*—raised high; *karṇa*—with their ears; *ṭṭaiḥ*—which were acting as vessels; *pibantyaḥ*—drinking; *śāvāḥ*—the calves; *snuta*—exuding; *stana*—from

their udders; *payah*—the milk; *kavalāḥ*—whose mouthfuls; *sma*—indeed; *tasthuḥ*—stood still; *govindam*—Lord Kṛṣṇa; *ātmani*—within their minds; *dṛśā*—with their vision; *aśru-kalāḥ*—their eyes full of tears; *spṛśantyaḥ*—touching.

TRANSLATION

Using their upraised ears as vessels, the cows are drinking the nectar of the flute-song flowing out of Kṛṣṇa's mouth. The calves, their mouths full of milk from their mothers' moist nipples, stand still as they take Govinda within themselves through their tear-filled eyes and embrace Him within their hearts.

TEXT 14

प्रायो बताम्ब विहगा मुनयो वनेऽस्मिन्
कृष्णेक्षितं तदुदितं कलवेणुगीतम्
आरुह्य ये द्रुमभुजान् रुचिरप्रवालान्
शृण्वन्ति मीलितदृशो विगतान्यवाचः

prāyo batāmba vihaḡā munayo vane 'smin
kṛṣṇekṣitam tad-uditam kala-veṇu-gītam
āruhya ye druma-bhujān rucira-pravālān
śṛṇvanti mīlita-dṛśo vigatānya-vācaḥ

SYNONYMS

prāyaḥ—almost; *bata*—certainly; *amba*—O mother; *vihaḡāḥ*—the birds; *munayaḥ*—great sages; *vane*—in the forest; *asmin*—this; *kṛṣṇa-īkṣitam*—in order to see Kṛṣṇa; *tat-uditam*—created by Him; *kala-veṇu-gītam*—sweet vibrations made by playing the flute; *āruhya*—rising; *ye*—who;

druma-bhujān—to the branches of the trees; *rucira-pravālān*—having beautiful creepers and twigs; *śṛṇvanti*—they hear; *mīlita-dṛśaḥ*—closing their eyes; *vigata-anyā-vācaḥ*—stopping all other sounds.

TRANSLATION

O mother, in this forest all the birds have risen onto the beautiful branches of the trees to see Kṛṣṇa. With closed eyes they are simply listening in silence to the sweet vibrations of His flute, and they are not attracted by any other sound. Surely these birds are on the same level as great sages.

PURPORT

The birds resemble sages because they live in the forest, keep their eyes closed, observe silence and remain motionless. Significantly, it is stated here that even great sages become maddened by the sound of Kṛṣṇa's flute, which is a completely spiritual vibration.

The word *rucira-pravālān* indicates that even the branches of the trees are transformed in ecstasy when struck by the vibration of Kṛṣṇa's flute-song. Indra, Brahmā, Śiva and Viṣṇu, being primordial gods, travel throughout the universe and have extensive knowledge of the science of music, and yet even these great personalities have never heard or composed music like that which emanates from Kṛṣṇa's flute. Indeed, the birds are so moved by the blissful sound that in their ecstasy they close their eyes and cling to the branches to avoid falling off the trees.

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the *gopīs* would sometimes address each other as *amba*, "mother."

TEXT 15

नद्यस्तदा तदुपधार्य मुकुन्दगीतम्

आवर्तलक्षितमनोभवभग्नवेगाः
आलिङ्गनस्थगितमूर्मिभुजैर्मुरारेर्
गृह्णन्ति पादयुगलं कमलोपहाराः

*nadyas tadā tad upadhārya mukunda-gītam
āvarta-lakṣita-manobhava-bhagna-vegāḥ
āliṅgana-sthagitam ūrmi-bhujair murārer
grhṇanti pāda-yugalam kamalopahārāḥ*

SYNONYMS

nadyaḥ—the rivers; *tadā*—then; *tat*—that; *upadhārya*—perceiving; *mukunda*—of Lord Kṛṣṇa; *gītam*—the song of His flute; *āvarta*—by their whirlpools; *lakṣita*—manifest; *manaḥ-bhava*—by their conjugal desire; *bhagna*—broken; *vegāḥ*—their currents; *āliṅgana*—by their embrace; *sthagitam*—held stationary; *ūrmi-bhujaiḥ*—by the arms of their waves; *murāreḥ*—of Lord Murāri; *grhṇanti*—they seize; *pāda-yugalam*—the two lotus feet; *kamala-upahārāḥ*—carrying offerings of lotus flowers.

TRANSLATION

When the rivers hear the flute-song of Kṛṣṇa, their minds begin to desire Him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murāri's lotus feet and, holding on to them, present offerings of lotus flowers.

PURPORT

Even such sacred bodies of water as the Yamunā and the Mānasa-gaṅgā are enchanted by the flute-song, and thus they are disturbed by conjugal

attraction for young Kṛṣṇa. The *gopīs* are implying that since many different types of living beings are overwhelmed by conjugal love for Kṛṣṇa, why should the *gopīs* be criticized for their intense desire to serve Kṛṣṇa in the conjugal relationship?

TEXT 16

दृष्ट्वातपे ब्रजपशून् सह रामगोपैः
सञ्चारयन्तमनु वेणुमुदीरयन्तम्
प्रेमप्रवृद्ध उदितः कुसुमावलीभिः
सख्युर्व्यधात्स्ववपुषाम्बुद आतपत्रम्

*dṛṣṭvātape vraja-paśūn saha rāma-gopaiḥ
sañcārayantam anu veṇum udīrayantam
prema-pravṛddha uditaḥ kusumāvalibhiḥ
sakhyur vyadhāt sva-vapuṣāmbuda ātapatram*

SYNONYMS

dṛṣṭvā—seeing; *ātape*—in the full heat of the sun; *vraja-paśūn*—the domestic animals of Vraja; *saha*—together with; *rāma-gopaiḥ*—Lord Balarāma and the cowherd boys; *sañcārayantam*—herding together; *anu*—repeatedly; *veṇum*—His flute; *udīrayantam*—loudly playing; *prema*—out of love; *pravṛddhaḥ*—expanded; *uditaḥ*—rising high; *kusuma-āvalibhiḥ*—(with droplets of water vapor, which are like) groups of flowers; *sakhyuḥ*—for his friend; *vyadhāt*—he constructed; *sva-vapuṣā*—out of his own body; *ambudaḥ*—the cloud; *ātapatram*—an umbrella.

TRANSLATION

In the company of Balarāma and the cowherd boys, Lord Kṛṣṇa is continually vibrating His flute as He herds all the animals of Vraja, even under the full heat of the summer sun. Seeing this, the cloud in the sky has expanded himself out of love. He is rising high and constructing out of his own body, with its multitude of flower-like droplets of water, an umbrella for the sake of his friend.

PURPORT

Śrīla Prabhupāda states in his *Kṛṣṇa, the Supreme Personality of Godhead*: "The scorching heat of the autumn sunshine was sometimes intolerable, and therefore the clouds in the sky appeared in sympathy above Kṛṣṇa and Balarāma and Their boyfriends while They engaged in blowing Their flutes. The clouds served as a soothing umbrella over Their heads just to make friendship with Kṛṣṇa."

TEXT 17

पूर्णाः पुलिन्द्य उरुगायपदाब्जराग
श्रीकुङ्कुमेन दयितास्तनमण्डितेन
तद्दर्शनस्मररुजस्तृणरूषितेन
लिम्पन्त्य आननकुचेषु जहुस्तदाधिम

*pūrṇāḥ pulindya urugāya-padābja-rāga
śrī-kuṅkumena dayitā-stana-maṇḍitena
tad-darśana-smara-rujas tṛṇa-rūṣitena
limpantya ānana-kuceṣu jahus tad-ādhim*

SYNONYMS

pūrṇāḥ—fully satisfied; *pulindyaḥ*—the wives of the Śabara tribe; *urugāya*—of

Lord Kṛṣṇa; *pada-abja*—from the lotus feet; *rāga*—of reddish color; *śrī-kuṅkumena*—by the transcendental *kuṅkuma* powder; *dayitā*—of His girlfriends; *stana*—the breasts; *maṇḍitena*—which had decorated; *tat*—of that; *darśana*—by the sight; *smara*—of Cupid; *rujaḥ*—feeling the torment; *tṛṇa*—upon the blades of grass; *rūṣitena*—attached; *limpantyaḥ*—smearing; *ānana*—upon their faces; *kuceṣu*—and breasts; *jahuḥ*—they gave up; *tat*—that; *ādhim*—mental pain.

TRANSLATION

The aborigine women of the Vṛndāvana area become disturbed by lust when they see the grass marked with reddish *kuṇ kuma* powder. Endowed with the color of Kṛṣṇa's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they feel fully satisfied and give up all their anxiety.

PURPORT

Śrīla Prabhupāda explains this verse as follows: "The wanton aborigine girls also became fully satisfied when they smeared their faces and breasts with the dust of Vṛndāvana, which was reddish from the touch of Kṛṣṇa's lotus feet. The aborigine girls had very full breasts, and they were also very lusty, but when their lovers felt their breasts, they were not very satisfied. When they came out into the midst of the forest, they saw that while Kṛṣṇa was walking, some of the leaves and creepers of Vṛndāvana turned reddish from the *kuṅkuma* powder that fell from His lotus feet. His lotus feet were held by the *gopīs* on their breasts, which were also smeared with *kuṅkuma* powder, but when Kṛṣṇa traveled in the Vṛndāvana forest with Balarāma and His boyfriends, the reddish powder fell on the ground of the Vṛndāvana forest. So the lusty aborigine girls, while looking toward Kṛṣṇa playing His flute, saw the reddish *kuṅkuma* on the ground and immediately took it and smeared it over their faces and breasts. In this way they became fully satisfied, although they

were not satisfied when their lovers touched their breasts. All material lusty desires can be immediately satisfied if one comes in contact with Kṛṣṇa consciousness."

TEXT 18

हन्तायमद्रिरबला हरिदासवर्यो
यद्रामकृष्णचरणस्पर्शप्रमोदः
मानं तनोति सहगोगणयोस्तयोर्यत्
पानीयसूयवसकन्दरकन्दमूलैः

*hantāyam adrīr abalā hari-dāsa-vāryō
yad rāma-kṛṣṇa-caraṇa-sparśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayos tayoṛ yat
pānīya-sūyavasa-kandara-kandamūlaiḥ*

SYNONYMS

hanta—oh; *ayam*—this; *adrīḥ*—hill; *abalāḥ*—O friends; *hari-dāsa-vāryaḥ*—the best among the servants of the Lord; *yat*—because; *rāma-kṛṣṇa-caraṇa*—of the lotus feet of Lord Kṛṣṇa and Balarāma; *sparśa*—by the touch; *pramodaḥ*—jubilant; *mānam*—respect; *tanoti*—offers; *saha*—with; *go-gaṇayoḥ*—the cows, calves and cowherd boys; *tayoḥ*—to Them (Śrī Kṛṣṇa and Balarāma); *yat*—because; *pānīya*—with drinking water; *sūyavasa*—very soft grass; *kandara*—caves; *kanda-mūlaiḥ*—and edible roots.

TRANSLATION

Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with Their calves, cows and cowherd

friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.

PURPORT

This translation is quoted from Śrīla Prabhupāda's *Caitanya-caritāmṛta* (Madhya 18.34).

Śrīla Viśvanātha Cakravartī Ṭhākura explains the opulence of Govardhana Hill as follows: *Pānīya* refers to the fragrant, cool water from the Govardhana waterfalls, which Kṛṣṇa and Balarāma drink and use to wash Their feet and mouths. Govardhana also offers other beverages, such as honey, mango juice and *pīlu* juice. *Sūyavasa* indicates *dūrvā* grass, used to make the religious offering of *arghya*. Govardhana also has grass that is fragrant, soft and conducive to the strong growth of cows and increased production of milk. Thus this grass is used for feeding the transcendental herds. *Kandara* refers to the caves where Kṛṣṇa, Balarāma and Their friends play, sit and lie down. These caves give pleasure when the weather is too hot or too cold, or when it is raining. Govardhana also features soft roots for eating, jewels for ornamenting the body, flat places for sitting, and lamps and mirrors in the form of smooth stones, glistening water and other natural substances.

TEXT 19

गा गोपकैरनुवनं नयतोरुदार
वेणुस्वनैः कलपदैस्तनुभृत्सु सख्यः
अस्पन्दनं गतिमतां पुलकस्तरुणां
निर्योगपाशकृतलक्षणयोर्विचित्रम्

*gā gopakair anu-vanam nayator udāra
veṇu-svanaiḥ kala-padaiḥ tanu-bhṛtsu sakhyaḥ
aspandanam gati-matām pulakas taruṇām
niryoga-pāśa-kṛta-lakṣaṇayor vicitram*

SYNONYMS

gāḥ—the cows; *gopakaiḥ*—with the cowherd boys; *anu-vanam*—to each forest; *nayatoḥ*—leading; *udāra*—very liberal; *veṇu-svanaiḥ*—by the vibrations of the Lord's flute; *kala-padaiḥ*—having sweet tones; *tanubhṛtsu*—among the living entities; *sakhyaḥ*—O friends; *aspandanam*—the lack of movement; *gati-matām*—of those living entities that can move; *pulakaḥ*—the ecstatic jubilation; *taruṇam*—of the otherwise nonmoving trees; *niryoga-pāśa*—the ropes for binding the rear legs of the cows; *kṛta-lakṣaṇayoḥ*—of those two (Kṛṣṇa and Balarāma), who are characterized by; *vicitram*—wonderful.

TRANSLATION

My dear friends, as Kṛṣṇa and Balarāma pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows' rear legs at the time of milking. When Lord Kṛṣṇa plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful.

PURPORT

Kṛṣṇa and Balarāma would sometimes wear Their cowherding ropes on Their heads and sometimes carry them on Their shoulders, and thus They were beautifully decorated with all the equipment of cowherd boys.

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the ropes of Kṛṣṇa and Balarāma are made of yellow cloth and have clusters of pearls at both ends. Sometimes They wear these ropes around Their turbans, and the ropes thus

become wonderful decorations.

TEXT 20

एवंविधा भगवतो
या वृन्दावनचारिणः
वर्णयन्त्यो मिथो गोप्यः
क्रीडास्तन्मयतां ययुः

*evam-vidhā bhagavato
yā vṛndāvana-cāriṇaḥ
varṇayantyo mitho gopyaḥ
krīḍās tan-mayatām yayuḥ*

SYNONYMS

evam-vidhāḥ—such; *bhagavataḥ*—of the Supreme Personality of Godhead; *yāḥ*—which; *vṛndāvana-cāriṇaḥ*—who was wandering in the Vṛndāvana forest; *varṇayantyaḥ*—engaged in describing; *mithaḥ*—among one another; *gopyaḥ*—the *gopīs*; *krīḍaḥ*—the pastimes; *tat-mayatām*—fullness in ecstatic meditation upon Him; *yayuḥ*—they attained.

TRANSLATION

Thus narrating to one another the playful pastimes of the Supreme Personality of Godhead as He wandered about in the Vṛndāvana forest, the *gopīs* became fully absorbed in thoughts of Him.

PURPORT

In this regard Śrīla Prabhupāda comments, "This is the perfect example of

Kṛṣṇa consciousness: to somehow or other remain always engrossed in thoughts of Kṛṣṇa. The vivid example is always present in the behavior of the *gopīs*; therefore Lord Caitanya declared that no one can worship the Supreme Lord by any method that is better than the method of the *gopīs*. The *gopīs* were not born in very high *brāhmaṇa* or *kṣatriya* families; they were born in the families of *vaiśyas*, and not in big mercantile communities but in the families of cowherd men. They were not very well educated, although they heard all sorts of knowledge from the *brāhmaṇas*, the authorities of Vedic knowledge. The *gopīs*' only purpose was to remain always absorbed in thoughts of Kṛṣṇa."

Thus end the purports of the humble servants of His Divine Grace A . C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "The Gopīs Glorify the Song of Kṛṣṇa's Flute."

22. Kṛṣṇa Steals the Garments of the Unmarried Gopīs

This chapter describes how the marriageable daughters of the cowherd men worshiped Kātyāyanī to get Lord Śrī Kṛṣṇa as their husband, and how Kṛṣṇa stole the garments of the young girls and gave the girls benedictions.

During the month of Mārgaśīrṣa, every day early in the morning the young daughters of the cowherds would take one another's hands and, singing of Kṛṣṇa's transcendental qualities, go to the Yamunā to bathe. Desiring to obtain Kṛṣṇa as their husband, they would then worship the goddess Kātyāyanī with incense, flowers and other items.

One day, the young *gopīs* left their garments on the shore as usual and

began playing in the water while chanting of Lord Kṛṣṇa's activities. Suddenly Kṛṣṇa Himself came there, took away all the garments and climbed a nearby *kadamba* tree. Wanting to tease the *gopīs*, Kṛṣṇa said, "I understand how fatigued you *gopīs* are from your austerities, so please come onto the shore and take back your clothes."

The *gopīs* then pretended to become angry and said the cold water of the Yamunā was giving them great pain. If Kṛṣṇa did not give them back their garments, they said, they would inform King Kāṁsa of all that had happened. But if He did give the clothes back, they would willingly carry out His orders in the mood of humble servants.

Śrī Kṛṣṇa replied that He had no fear of King Kāṁsa, and that if the girls really intended to follow His command and be His maidservants they should each immediately come onto the shore and take their respective garments. The girls, trembling from the cold, climbed out of the water with their two hands covering their private parts. Kṛṣṇa, who felt great affection for them, again spoke: "Because while executing a vow you bathed in the water naked, you have committed an offense against the demigods, and to counteract it you should offer obeisances with joined palms. Then your vow of austerity will achieve its full result."

The *gopīs* followed this instruction and, folding their hands in respect, offered obeisances to Śrī Kṛṣṇa. Satisfied, He gave them back their clothing. But the young girls had become so attracted to Him that they could not leave. Understanding their minds, Kṛṣṇa said that He knew they had worshiped Kātyāyanī to get Him as their husband. Because they had offered their hearts to Him, their desires would never again become tainted by the mood of materialistic enjoyment, just as fried barleycorns can no longer grow into shoots. Next autumn, He told them, their most cherished desire would be fulfilled.

Then the *gopīs*, fully satisfied, returned to Vraja, and Śrī Kṛṣṇa and His cowherd friends went off to a distant place to graze the cows.

Sometime later, when the boys felt disturbed by the great heat of summer, they took shelter at the base of a tree that stood just like an umbrella. The Lord then said that the life of a tree is most excellent, for even while feeling pain a tree continues to protect others from heat, rain, snow and so on. With its leaves, flowers, fruits, shade, roots, bark, wood, fragrance, sap, ashes, pulp and sprouts, a tree fulfills the desires of everyone. This kind of life is ideal. Indeed, said Kṛṣṇa, the perfection of life is to act with one's vital energy, wealth, intelligence and words for the benefit of all.

After the Lord had glorified the trees in this way, the entire company went to the Yamunā, where the cowherd boys let the cows drink the sweet water and also drank some themselves.

TEXT 1

श्रीशुक उवाच
हेमन्ते प्रथमे मासि
नन्दव्रजकमारिकाः
चेरुर्हविष्यं भुञ्जानाः
कात्यायन्यर्चनव्रतम्

śrī-śuka uvāca
hemante prathame māsi
nanda-vraja-kamārikāḥ
cerur haviṣyam bhuñjānāḥ
kātyāyany-arcana-vratam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *hemante*—during the winter; *prathame*—in the first; *māsi*—month; *nanda-vraja*—of the cowherd village of

Nanda Mahārāja; *kumārikāḥ*—the unmarried young girls; *ceruḥ*—performed; *haviṣyam*—unseasoned *khichrī*; *bhuñjānāḥ*—subsisting on; *kātyāyanī*—of the goddess Kātyāyanī; *arcana-vratam*—the vow of worship.

TRANSLATION

Śukadeva Gosvāmī said: During the first month of the winter season, the young unmarried girls of Gokula observed the vow of worshiping goddess Kātyāyanī. For the entire month they ate only unsiced *khichrī*.

PURPORT

The word *hemante* refers to the month of Mārgaśīrṣa—from approximately the middle of November to the middle of December, according to the Western calendar. In Chapter Twenty-two, of *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda comments that the *gopīs* "first ate *haviṣyānna*, a kind of food prepared by boiling together mung *dhāl* and rice without any spices or turmeric. According to Vedic injunction, this kind of food is recommended to purify the body before one enacts a ritualistic ceremony."

TEXTS 2-3

आप्लुत्याम्भसि कालिन्द्या
जलान्ते चोदितेऽरुणे
कृत्वा प्रतिकृतिं देवीम्
आनर्चुर्नृप सैकतीम्

गन्धैर्माल्यैः सुरभिभिर्
बलिभिर्धूपदीपकैः

उच्चावचैश्चोपहारैः
प्रवालफलतण्डुलैः

*āplutyāmbhasi kālindyā
jalānte codite 'aruṇe
kṛtvā pratikṛtiṁ devīm
ānarcur nṛpa saikatīm*

*gandhair mālyaiḥ surabhibhir
balibhir dhūpa-dīpakaiḥ
uccāvacaiś copahāraiḥ
pravāla-phala-taṇḍulaiḥ*

SYNONYMS

āplutya—bathing; *ambhasi*—in the water; *kālindyāḥ*—of the Yamunā; *jala-ante*—on the shore of the river; *ca*—and; *udite*—as was arising; *aruṇe*—the dawn; *kṛtvā*—making; *prati-kṛtiṁ*—a deity; *devīm*—the goddess; *ānarcuḥ*—they worshiped; *nṛpa*—O King Parikṣit; *saikatīm*—made of earth; *gandhaiḥ*—with sandalwood pulp and other fragrant articles; *mālyaiḥ*—with garlands; *surabhibhiḥ*—fragrant; *balibhiḥ*—with gifts; *dhūpa-dīpakaiḥ*—with incense and lamps; *ucca-avacaiḥ*—opulent and also simple; *ca*—and; *upahāraiḥ*—with presentations; *pravāla*—newly grown leaves; *phala*—fruit; *taṇḍulaiḥ*—and betel nuts.

TRANSLATION

My dear King, after they had bathed in the water of the Yamunā just as the sun was rising, the *gopés* made an earthen deity of goddess Durgā on the riverbank. Then they worshiped her with such aromatic substances as sandalwood pulp, along with other items both opulent and simple, including lamps, fruits, betel nuts, newly grown leaves, and fragrant garlands and incense.

PURPORT

The word *balibhiḥ* in this verse indicates offerings of clothing, ornaments, food and so on.

TEXT 4

कात्यायनि महामाये
महायोगिन्यधीश्वरि
नन्दगोपसुतं देवि
पतिं मे कुरु ते नमः
इति मन्त्रं जपन्त्यस्ताः
पूजां चक्रुः कुमारिकाः

*kātyāyani mahā-māye
mahā-yoginy adhīśvari
nanda-gopa-sutaṁ devi
patiṁ me kuru te namaḥ
iti mantraṁ japantyaś tāḥ
pūjāṁ cakruḥ kamārikāḥ*

SYNONYMS

kātyāyanī—O goddess Kātyāyanī; *mahā-māye*—O great potency; *mahā-yoginī*—O possessor of great mystic power; *adhīśvari*—O mighty controller; *nanda-gopa-sutaṁ*—the son of Mahārāja Nanda; *devi*—O goddess; *patiṁ*—the husband; *me*—my; *kuru*—please make; *te*—unto you; *namaḥ*—my obeisances; *iti*—with these words; *mantram*—the hymn; *japantyaḥ*—chanting; *tāḥ*—they; *pūjām*—worship; *cakruḥ*—performed; *kumārikāḥ*—the unmarried

girls.

TRANSLATION

Each of the young unmarried girls performed her worship while chanting the following *mantra*. "O goddess Kātyāyanī, O great potency of the Lord, O possessor of great mystic power and mighty controller of all, please make the son of Nanda Mahārāja my husband. I offer my obeisances unto you."

PURPORT

According to various *ācāryas*, the goddess Durgā mentioned in this verse is not the illusory energy of Kṛṣṇa called Maya but rather the internal potency of the Lord known as Yoga-māyā. The distinction between the internal and external, or illusory, potency of the Lord is described in the *Nārada-pañcarātra*, in the conversation between Śruti and Vidyā:

*jānāty ekāparā kāntam
saivā durgā tad-ātmikā
yā parā paramā śaktir
mahā-viṣṇu-svarūpiṇī*

*yasyā vijñāna-mātreṇa
parāṇām paramātmanaḥ
mahūrtād deva-devasya
prāptir bhavati nānyathā*

*ekeyam prema-sarvasva
svabhāvā gokuleśvarī
anayā su-labho jñeya
ādi-devo 'khileśvaraḥ*

*asyā āvārika-śaktir
mahā-māyākhileśvarī
yayā mugdaṁ jagat sarvaṁ
sarve dehābhimāninaḥ*

"The Lord's inferior potency, known as Durgā, is dedicated to His loving service. Being the Lord's potency, this inferior energy is nondifferent from Him. There is another, superior potency, whose form is on the same spiritual level as that of God Himself. Simply by scientifically understanding this supreme potency, one can immediately achieve the Supreme Soul of all souls, who is the Lord of all lords. There is no other process to achieve Him. That supreme potency of the Lord is known as Gokuleśvarī, the goddess of Gokula. Her nature is to be completely absorbed in love of God, and through Her one can easily obtain the primeval God, the Lord of all that be. This internal potency of the Lord has a covering potency, known as Mahā-māyā, who rules the material world. In fact she bewilders the entire universe, and thus everyone within the universe falsely identifies himself with the material body."

From the above we can understand that the internal and external, or superior and inferior, potencies of the Supreme Lord are personified as Yoga-māyā and Mahā-māyā, respectively. The name Durgā is sometimes used to refer to the internal, superior potency, as stated in the *Pañcarātra*: "In all *mantras* used to worship Kṛṣṇa, the presiding deity is known as Durgā." Thus in the transcendental sound vibrations glorifying and worshiping the Absolute Truth, Kṛṣṇa, the presiding deity of the particular *mantra* or hymn is called Durgā. The name Durgā therefore refers also to that personality who functions as the internal potency of the Lord and who is thus on the platform of *śuddha-sattva*, pure transcendental existence. This internal potency is understood to be Kṛṣṇa's sister, known also as Ekānamśā or Subhadrā. This is the Durgā who was worshiped by the *gopīs* in Vṛndāvana. Several *ācāryas* have pointed out that ordinary people are sometimes bewildered and think that the names Mahā-māyā and Durgā refer exclusively to the external potency of the

Lord.

Even if we accept hypothetically that the *gopīs* were worshiping the external Māyā, there is no fault on their part, since in their pastimes of loving Kṛṣṇa they were acting as ordinary members of society. Śrīla Prabhupāda comments in this regard: "The Vaiṣṇavas generally do not worship any demigods. Śrīla Narottama dāsa Ṭhākura has strictly forbidden all worship of the demigods for anyone who wants to advance in pure devotional service. Yet the *gopīs*, who are beyond compare in their affection for Kṛṣṇa, were seen to worship Durgā. The worshipers of demigods also sometimes mention that the *gopīs* also worshiped goddess Durgā, but we must understand the purpose of the *gopīs*. Generally, people worship goddess Durgā for some material benediction. Here, the *gopīs* could adopt any means to satisfy or serve Kṛṣṇa. That was the superexcellent characteristic of the *gopīs*. They worshiped goddess Durgā completely for one month in order to have Kṛṣṇa as their husband. Every day they prayed for Kṛṣṇa, the son of Nanda Mahārāja, to become their husband."

The conclusion is that a sincere devotee of Kṛṣṇa will never imagine any material quality to exist in the transcendental *gopīs*, who are the most exalted devotees of the Lord. The only motivation in all their activities was simply to love and satisfy Kṛṣṇa, and if we foolishly consider their activities to be mundane in any way, it will be impossible for us to understand Kṛṣṇa consciousness.

TEXT 5

एवं मासं व्रतं चेरुः
कुमार्यः कृष्णचेतसः
भद्रकालीं समानर्चुर
भूयान्नन्दसुतः पतिः

*evam māsam vratam ceruḥ
kumāryaḥ kṛṣṇa-cetasaḥ
bhadrakālīm samānarcur
bhūyān nanda-sutaḥ patiḥ*

SYNONYMS

evam—in this manner; *māsam*—an entire month; *vratam*—their vow; *ceruḥ*—they executed; *kumāryaḥ*—the girls; *kṛṣṇa-cetasaḥ*—their minds absorbed in Kṛṣṇa; *bhadra-kālīm*—the goddess Kātyāyanī; *samānarcuḥ*—they properly worshiped; *bhūyāt*—may He become; *nanda-sutaḥ*—the son of King Nanda; *patiḥ*—my husband.

TRANSLATION

Thus for an entire month the girls carried out their vow and properly worshiped the goddess Bhadrakālī, fully absorbing their minds in Kṛṣṇa and meditating upon the following thought: "May the son of King Nanda become my husband."

TEXT 6

ऊषस्युत्थाय गोत्रैः स्वैर
अन्योन्याबद्धबाहवः
कृष्णमुच्चैर्जगुर्यान्त्यः
कालिन्द्यां स्नातुमन्वहम्

*ūṣasy utthāya gotraiḥ svair
anyonyābaddha-bāhavaḥ
kṛṣṇam uccair jagur yāntyāḥ*

kālindiyām snātum anvaham

SYNONYMS

ūṣasi—at dawn; *utthāya*—rising; *gotraiḥ*—by their names; *svaiḥ*—proper; *anyonya*—one with another; *ābaddha*—holding; *bāhavaḥ*—their hands; *kṛṣṇam*—in glorification of Kṛṣṇa; *uccaiḥ*—loudly; *jaguḥ*—they sang; *yāntyah*—while going; *kālindiyām*—to the Yamunā; *snātum*—in order to bathe; *anu-aham*—each day.

TRANSLATION

Each day they rose at dawn. Calling out to one another by name, they all held hands and loudly sang the glories of Kṛṣṇa while going to the Kālindī to take their bath.

TEXT 7

नद्याः कदाचिदागत्य
तीरे निक्षिप्य पूर्ववत्
वासांसि कृष्णं गायन्त्यो
विजहुः सलिले मुदा

nadyāḥ kadācid āgatya
tīre nikṣipya pūrva-vat
vāsāṁsi kṛṣṇam gāyantyo
vijahruḥ salile mudā

SYNONYMS

nadyāḥ—of the river; *kadācit*—once; *āgatya*—coming; *tīre*—to the shore;

nikṣīpya—throwing down; *pūrva-vat*—as previously; *vāsāmsi*—their clothing; *kṛṣṇam*—about Kṛṣṇa; *gāyantyah*—singing; *vijahruḥ*—they played; *salile*—in the water; *mudā*—with pleasure.

TRANSLATION

One day they came to the riverbank and, putting aside their clothing as they had done before, happily played in the water while singing the glories of Kṛṣṇa.

PURPORT

According to Śrīla Viśvanātha Cakravartī Ṭhākura, this incident occurred on the day the young *gopīs* completed their vow, which was a full-moon day. To celebrate the successful completion of their vow, the girls invited young Rādhārāṇī—the daughter of Vṛṣabhānu and the special object of their affection—along with other important *gopīs*, and brought them all to the river to bathe. Their playing in the water was meant to serve as the *avabhṛtha-snāna*, the ceremonial bath taken immediately upon the completion of a Vedic sacrifice.

Śrīla Prabhupāda comments as follows: "It is an old system among Indian girls and women that when they take bath in the river they place their garments on the bank and dip into the water completely naked. The portion of the river where the girls and women take bath was strictly prohibited to any male, and this is still the system. The Supreme Personality of Godhead, knowing the minds of the unmarried young *gopīs*, awarded them their desired objective. They had prayed for Kṛṣṇa to become their husband, and Kṛṣṇa wanted to fulfill their desires."

TEXT 8

भगवांस्तदभिप्रेत्य

कृष्णो योगेश्वरेश्वरः
वयस्यैरावृतस्तत्र
गतस्तत्कर्मसिद्धये

*bhagavāms tad abhipretya
kṛṣṇo yogeśvareśvaraḥ
vayasyair āvṛtas tatra
gatas tat-karma-siddhaye*

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *tat*—that; *abhipretya*—seeing; *kṛṣṇaḥ*—Lord Kṛṣṇa; *yoga-īśvara-īśvaraḥ*—the master of all masters of mystic power; *vayasyaiḥ*—by young companions; *āvṛtaḥ*—surrounded; *tatra*—there; *gataḥ*—went; *tat*—of those girls; *karma*—the ritualistic activities; *siddhaye*—for assuring the result.

TRANSLATION

Lord Kṛṣṇa, the Supreme Personality of Godhead and master of all masters of mystic *yoga*, was aware of what the *gopīs* were doing, and thus He went there surrounded by His young companions to award the *gopīs* the perfection of their endeavor.

PURPORT

As the master of all masters of mystic power, Lord Kṛṣṇa could easily understand the desires of the *gopīs*, and He could also fulfill them. The *gopīs*, like all young girls from respectable families, considered the embarrassment of appearing naked before a young boy to be worse than giving up their lives. Yet Lord Kṛṣṇa made them come out of the water and bow down to Him. Although

the bodily forms of the *gopīs* were all fully developed, and although Kṛṣṇa met them in a secluded place and brought them fully under His control, because the Lord is completely transcendental there was not a trace of material desire in His mind. Lord Kṛṣṇa is the ocean of transcendental bliss, and He wanted to share His bliss with the *gopīs* on the spiritual platform, completely free of ordinary lust.

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the companions of Kṛṣṇa mentioned here were mere toddlers two or three years old. They were completely naked and were unaware of the difference between male and female. When Kṛṣṇa went out to herd the cows, they followed Him because they were so attached to Him that they could not bear to be without His association.

TEXT 9

तासां वासांस्युपादाय
नीपमारुह्य सत्वरः
हसद्भिः प्रहसन् बालैः
परिहासमुवाच ह

*tāsām vāsāṁsy upādāya
nīpam āruhya satvaraḥ
hasadbhiḥ prahasan bālaiḥ
parihāsam uvāca ha*

SYNONYMS

tāsām—of those girls; *vāsāṁsi*—the garments; *upādāya*—taking; *nīpam*—a *kadamba* tree; *āruhya*—climbing; *satvaraḥ*—quickly; *hasadbhiḥ*—who were laughing; *prahasan*—Himself laughing loudly; *bālaiḥ*—with the boys;

parihāsam—joking words; *uvāca ha*—He spoke.

TRANSLATION

Taking the girls' garments, He quickly climbed to the top of a *kadamba* tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly.

TEXT 10

अत्रागत्याबलाः कामं
स्वं स्वं वासः प्रगृह्यताम्
सत्यं ब्रवाणि नो नर्म
यद्यूयं व्रतकर्षिताः

*atrāgatyābalāḥ kāmam
svam svam vāsaḥ pragṛhyatām
satyam bravāṇi no narma
yad yūyam vrata-karṣitāḥ*

SYNONYMS

atra—here; *āgatyā*—coming; *abalāḥ*—O girls; *kāmam*—as you wish; *svam svam*—each your own; *vāsaḥ*—clothing; *pragṛhyatām*—please take; *satyam*—the truth; *bruvāṇi*—I am speaking; *na*—not; *u*—rather; *narma*—jest; *yat*—because; *yūyam*—you; *vrata*—by your vow of austerity; *karṣitāḥ*—fatigued.

TRANSLATION

[Lord Kṛṣṇa said:] My dear girls, you may each come here as you wish and take back your garments. I'm telling you the truth and am not joking with you, since I see you're fatigued from executing austere vows.

TEXT 11

न मयोदितपूर्वं वा
अनृतं तदिमे विदुः
एकैकशः प्रतीच्छध्वं
सहैवेति सुमध्यमाः

*na mayodita-pūrvam vā
anṛtaṁ tad ime viduḥ
ekaikaśaḥ pratīcchadhvam
sahaiveti su-madhyamāḥ*

SYNONYMS

na—never; *mayā*—by Me; *udita*—spoken; *pūrvam*—previously; *vai*—definitely; *anṛtam*—anything false; *tat*—that; *ime*—these young boys; *viduḥ*—know; *eka-ekaśaḥ*—one by one; *pratīcchadhvam*—pick out (your garments); *saha*—or all together; *eva*—indeed; *iti*—thus; *su-madhyamāḥ*—O slender-waisted girls.

TRANSLATION

I have never before spoken a lie, and these boys know it. Therefore, O slender-waisted girls, please come forward, either one by one or all together, and pick out your clothes.

TEXT 12

तस्य तत्क्ष्वेलितं दृष्ट्वा
गोप्यः प्रेमपरिप्लुताः
व्रीडिताः प्रेक्ष्य चान्योन्यं
जातहासा न निर्ययुः

*tasya tat kṣvelitaṁ dṛṣṭvā
gopyaḥ prema-pariplutāḥ
vrīḍitāḥ prekṣya cānyonyam
jāta-hāsā na niryayuh*

SYNONYMS

tasya—His; *tat*—that; *kṣvelitam*—joking behavior; *dṛṣṭvā*—seeing; *gopyaḥ*—the *gopīs*; *prema-pariplutāḥ*—fully immersed in pure love of Godhead; *vrīḍitāḥ*—embarrassed; *prekṣya*—glancing; *ca*—and; *anyonyam*—upon one another; *jāta-hāsāḥ*—beginning to laugh; *na niryayuh*—they did not come out.

TRANSLATION

Seeing how Kṛṣṇa was joking with them, the *gopīs* became fully immersed in love for Him, and as they glanced at each other they began to laugh and joke among themselves, even in their embarrassment. But still they did not come out of the water.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains this verse as follows:

"The *gopīs* were from most respectable families, and they might have argued with Kṛṣṇa: 'Why don't You simply leave our clothes on the bank of the river

and go away?'

"Kṛṣṇa might have replied, 'But there are so many of you that some of the girls might take clothes belonging to another.'

"The *gopīs* would reply, 'We are honest and never steal anything. We never touch another's property.'

"Then Kṛṣṇa would say, 'If that's true, then simply come and get your clothes. What is the difficulty?'

"When the *gopīs* saw Kṛṣṇa's determination, they were filled with loving ecstasy. Although embarrassed, they were overjoyed to receive such attention from Kṛṣṇa. He was joking with them as if they were His wives or girlfriends, and the *gopīs*' only desire was to achieve such a relationship with Him. At the same time, they were embarrassed to be seen naked by Him. But still they could not help laughing at His joking words and even began to joke among themselves, one *gopī* urging another, 'Go ahead, you go first, and let us see if Kṛṣṇa plays any tricks on you. Then we will go later.' "

TEXT 13

एवं ब्रुवति गोविन्दे
नर्मणाक्षिप्तचेतसः
आकण्ठमग्नाः शीतोदे
वेपमानास्तमब्रुवन

*evam bruvati govinde
narmanākṣipta-cetasah
ā-kaṇṭha-magnāḥ śītode
vepamānās tam abruvan*

SYNONYMS

evam—thus; *bruvati*—speaking; *govinde*—Lord Govinda; *narmaṇā*—by His joking words; *ākṣipta*—agitated; *cetasaḥ*—their minds; *ā-kaṇṭha*—up to their necks; *magnāḥ*—submerged; *śīta*—cold; *ude*—in the water; *vepamānāḥ*—shivering; *tam*—to Him; *abruvan*—they spoke.

TRANSLATION

As Śrī Govinda spoke to the *gopīs* in this way, His joking words completely captivated their minds. Submerged up to their necks in the cold water, they began to shiver. Thus they addressed Him as follows.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura gives the following example of joking between Kṛṣṇa and the *gopīs*.

Kṛṣṇa: O birdlike girls, if you do not come here, then with these garments caught in the branches I will make a swing and a hammock. I need to lie down, since I have spent the entire night awake and am now becoming sleepy.

Gopīs: Our dear cowherd boy, Your cows, greedy for grass, have gone into a cave. So You must quickly go there to herd them back on the proper path.

Kṛṣṇa: Come now, My dear cowherd girls, you must quickly go from here to Vraja and perform your household duties. Don't become a disturbance to your parents and other elders.

Gopīs: Our dear Kṛṣṇa, we will not go home for an entire month, for it is by the order of our parents and other elders that we are executing this vow of fasting, the Kātyāyanī-vrata.

Kṛṣṇa: .My dear austere ladies, I too, by the strength of seeing you, have now developed a surprising mood of detachment from family life. I wish to stay

here for a month and execute the vow of dwelling in the clouds. And if you show mercy to Me, I can come down from here and observe the vow of fasting in your company.

The *gopīs* were completely captivated by Kṛṣṇa's joking words, but out of shyness they submerged themselves in the water up to their necks. Shaking from the cold, they addressed Kṛṣṇa as follows.

TEXT 14

मानयं भोः कृथास्त्वां तु
नन्दगोपसुतं प्रियम्
जानीमोऽङ्ग व्रजश्लाघ्यं
देहि वासांसि वेपिताः

*mānayaṁ bhoḥ kṛthāś tvāṁ tu
nanda-gopa-sutaṁ priyam
jānīmo 'ṅga vraja-ślāghyaṁ
dehi vāsāṁsi vepitāḥ*

SYNONYMS

mā—do not; *anayam*—injustice; *bhoḥ*—our dear Kṛṣṇa; *kṛthāḥ*—do; *tvām*—You; *tu*—on the other hand; *nanda-gopa*—of Mahārāja Nanda; *sutam*—the son; *priyam*—loved; *jānīmaḥ*—we know; *aṅga*—O dear one; *vraja-ślāghyam*—renowned throughout Vraja; *dehi*—please give; *vāsāṁsi*—our garments; *vepitāḥ*—(to us) who are shivering.

TRANSLATION

[The *gopīs* said:] Dear Kṛṣṇa, don't be unfair! We know that You are the

respectable son of Nanda and that You are honored by everyone in Vraja. You are also very dear to us. Please give us back our clothes. We are shivering in the cold water.

TEXT 15

श्यामसुन्दर ते दास्यः
करवाम तवोदितम्
देहि वासांसि धर्मज्ञ
नो चेद्राज्ञे ब्रुवाम हे

*śyāmasundara te dāsyah
karavāma tavoditam
dehi vāsāṁsi dharma-jña
no ced rājñe bruvāma he*

SYNONYMS

śyāmasundara—O Lord Śyāmasundara; *te*—Your; *dāsyah*—maidservants; *karavāma*—we shall do; *tava*—by You; *uditam*—what is spoken; *dehi*—please give; *vāsāṁsi*—our clothing; *dharma-jña*—O knower of religion; *na*—not; *u*—indeed; *cet*—if; *rājñe*—to the king; *bruvāmaḥ*—we shall tell; *he*—O Kṛṣṇa.

TRANSLATION

O Śyāmasundara, we are Your maidservants and must do whatever You say. But give us back our clothing. You know what the religious principles are, and if You don't give us our clothes we will have to tell the king. Please!

TEXT 16

श्रीभगवानुवाच
भवत्यो यदि मे दास्यो
मयोक्तं वा करिष्यथ
अत्रागत्य स्ववासांसि
प्रतीच्छत शुचिस्मिताः
नो चेन्नाहं प्रदास्ये किं
क्रुद्धो राजा करिष्यति

*śrī-bhagavān uvāca
bhavatyo yadi me dāsyo
mayoktaṁ vā kariṣyatha
atrāgatya sva-vāsāṁsi
pratīcchata śuci-smitāḥ
no cen nāhaṁ pradāsyē kiṁ
kruddho rājā kariṣyati*

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *bhavatyah*—you; *yadi*—if; *me*—My; *dāsyah*—servants; *mayā*—by Me; *uktam*—what has been spoken; *vā*—or; *kariṣyatha*—you will do; *atra*—here; *āgatya*—coming; *sva-vāsāṁsi*—your own garments; *pratīcchata*—pick out; *śuci*—fresh; *smitāḥ*—whose smiles; *na u*—not; *cet*—if; *na*—not; *aham*—I ; *pradāsyē*—will give; *kim*—what; *kruddhaḥ*—angry; *rājā*—the king; *kariṣyati*—will be able to do.

TRANSLATION

The Supreme Personality of Godhead said: If you girls are actually My

maidservants, and if you will really do what I say, then come here with your innocent smiles and let each girl pick out her clothes. If you don't do what I say, I won't give them back to you. And even if the king becomes angry, what can he do?

PURPORT

Śrīla Prabhupāda comments, "When the *gopīs* saw that Kṛṣṇa was strong and determined, they had no alternative but to abide by His order."

TEXT 17

ततो जलाशयात्सर्वा
दारिकाः शीतवेपिताः
पाणिभ्यां योनिमाच्छाद्य
प्रोत्तेरुः शीतकर्षिताः

*tato jalāśayāt sarvā
dārikāḥ śīta-vepitāḥ
pāṇibhyām yonim ācchādyā
protteruḥ śīta-karśitāḥ*

SYNONYMS

tataḥ—then; *jala-āśayāt*—out of the river; *sarvāḥ*—all; *dārikāḥ*—the young girls; *śīta-vepitāḥ*—shivering from the cold; *pāṇibhyām*—with their hands; *yonim*—their pubic area; *ācchādyā*—covering; *protteruḥ*—they came up; *śīta-karśitāḥ*—pained by the cold.

TRANSLATION

Then, shivering from the painful cold, all the young girls rose up out of the water, covering their pubic area with their hands.

PURPORT

The *gopīs* had assured Kṛṣṇa that they were His eternal servants and would do whatever He said, and thus they were now defeated by their own words. If they delayed any longer, they thought, some other man might come along, and this would be unbearable for them. The *gopīs* loved Kṛṣṇa so much that even in that awkward situation their attachment to Him was increasing more and more, and they were very eager to stay in His company. Thus they did not even consider drowning themselves in the river because of the embarrassing situation.

They concluded that they could do nothing but go forward to their beloved Kṛṣṇa, putting aside their embarrassment. Thus the *gopīs* assured each other that there was no alternative and rose up out of the water to meet Him.

TEXT 18

भगवानाहता वीक्ष्य
शुद्ध भावप्रसादितः
स्कन्धे निधाय वासांसि
प्रीतः प्रोवाच सस्मितम्

*bhagavān āhatā vīkṣya
śuddha -bhāva-prasāditāḥ
skandhe nidhāya vāsāmsi
prītaḥ provāca sa-smitam*

SYNONYMS

bhagavān—the Supreme Lord; *āhatāḥ*—struck; *vikṣya*—seeing; *śuddha*—pure; *bhāva*—by their loving affection; *prasāditāḥ*—satisfied; *skandhe*—upon His shoulder; *nidhāya*—placing; *vāsāmsi*—their garments; *prītaḥ*—lovingly; *provāca*—spoke; *sa-smitam*—while smiling.

TRANSLATION

When the Supreme Lord saw how the *gopīs* were struck with embarrassment, He was satisfied by their pure loving affection. Putting their clothes on His shoulder, the Lord smiled and spoke to them with affection.

PURPORT

Śrīla Prabhupāda comments, "The *gopīs*' simple presentation was so pure that Lord Kṛṣṇa immediately became pleased with them. All the unmarried *gopīs* who prayed to Kātyāyanī to have Kṛṣṇa as their husband were thus satisfied. A woman cannot be naked before any male except her husband. The unmarried *gopīs* desired Kṛṣṇa as their husband, and He fulfilled their desire in this way."

For aristocratic girls like the *gopīs*, standing naked before a young boy was worse than death, and yet they decided to give up everything for the pleasure of Lord Kṛṣṇa. He wanted to see the power of their love for Him, and He was completely satisfied by their unalloyed devotion.

TEXT 19

यूयं विवस्त्रा यदपो धृतव्रता
व्यगाहतैतत्तदु देवहेलनम्

बद्ध्वाञ्जलिं मूर्धन्यपनुत्तयेऽहसः
कृत्वा नमोऽधोवसनं प्रगृह्यताम्

*yūyam vivastrā yad apo dhṛta-vratā
vyagāhataitad tad u deva-helanam
baddhvāñjalim mūrdhny āpanuttaye 'mhasaḥ
kṛtvā namo 'dho-vasanam pragṛhyatām*

SYNONYMS

yūyam—you; *vivastrāḥ*—naked; *yad*—because; *apaḥ*—in the water; *dhṛta-vratāḥ*—while executing a Vedic ritualistic vow; *vyagāhata*—bathed; *etat tat*—this; *u*—indeed; *deva-helanam*—an offense against Varuṇa and the other gods; *baddhvā añjalim*—with palms joined together; *mūrdhni*—upon your heads; *āpanuttaye*—for counteracting; *mhasaḥ*—your sinful action; *kṛtvā namaḥ*—paying obeisances; *adhāḥ-vasanam*—your lower garments; *pragṛhyatām*—please take back.

TRANSLATION

[Lord Kṛṣṇa said:] You girls bathed naked while executing your vow, and that is certainly an offense against the demigods. To counteract your sin you should offer obeisances while placing your joined palms above your heads. Then you should take back your lower garments.

PURPORT

Kṛṣṇa wanted to see the full surrender of the *gopīs*, and thus He ordered them to offer obeisances with their palms joined above their heads. In other words, the *gopīs* could no longer cover their bodies. We should not foolishly think that Lord Kṛṣṇa is an ordinary lusty boy enjoying the naked beauty of the *gopīs*. Kṛṣṇa is the Supreme Absolute Truth, and He was acting to fulfill

the loving desire of the young cowherd girls of Vṛndāvana. In this world we would certainly become lusty in a situation like this. But to compare ourselves to God is a great offense, and because of this offense we will not be able to understand Kṛṣṇa's transcendental position, for we will wrongly take Him to be materially conditioned like ourselves. To lose transcendental sight of Kṛṣṇa is certainly a great disaster for one trying to relish the bliss of the Absolute Truth.

TEXT 20

इत्यच्युतेनाभिहितं व्रजाबला
मत्वा विवस्त्राप्लवनं व्रतच्युतिम्
तत्पूर्तिकामास्तदशेषकर्मणां
साक्षात्कृतं नेमुरवद्यमृग्यतः

*ity acyutenābhihitam vrajābalā
matvā vivastrāplavanam vrata-cyutim
tat-pūrti-kāmās tad-aśeṣa-karmaṇām
sākṣāt-kṛtam nemur avadya-mṛgyataḥ*

SYNONYMS

iti—in these words; *acyutena*—by the infallible Supreme Lord; *abhihitam*—indicated; *vraja-abalāḥ*—the girls of Vraja; *matvā*—considering; *vivastra*—naked; *āplavanam*—the bathing; *vraja-cyutim*—a falldown from their vow; *tat-pūrti*—the successful completion of that; *kāmāḥ*—intently desiring; *tat*—of that performance; *aśeṣa-karmaṇām*—and of unlimited other pious activities; *sākṣāt-kṛtam*—to the directly manifest fruit; *nemuḥ*—they offered their obeisances; *avadya-mṛk*—the cleanser of all sins; *yataḥ*—because.

TRANSLATION

Thus the young girls of Vṛndāvana, considering what Lord Acyuta had told them, accepted that they had suffered a falldown from their vow by bathing naked in the river. But they still desired to successfully complete their vow, and since Lord Kṛṣṇa is Himself the ultimate result of all pious activities, they offered their obeisances to Him to cleanse away all their sins.

PURPORT

The transcendental position of Kṛṣṇa consciousness is clearly described here. The *gopīs* decided that it was better to renounce their so-called family tradition and traditional morality and simply surrender unto the Supreme Lord Kṛṣṇa. This does not mean that the Kṛṣṇa consciousness movement advocates immoral activities. In fact, the devotees of ISKCON practice the highest standard of restraint and morality, but at the same time we recognize the transcendental position of Kṛṣṇa. Lord Kṛṣṇa is God and therefore has no material desire to enjoy young girls in sexual affairs. As will be seen in this chapter, Lord Kṛṣṇa was not at all attracted to enjoying the *gopīs*; rather He was attracted to their love and wanted to satisfy them.

The greatest offense is to imitate the activities of Lord Kṛṣṇa. In India there is a group called *prākṛta-sahajiyā*, who imitate these affairs of Kṛṣṇa and try to enjoy naked young girls in the name of worshiping Kṛṣṇa. The ISKCON movement sternly rejects this mockery of religion, because the greatest offense is for a human being to ludicrously imitate the Supreme Personality of Godhead. In the ISKCON movement there are no cheap incarnations, and it is not possible for a devotee of this movement to promote himself to the position of Kṛṣṇa.

Five hundred years ago Kṛṣṇa appeared as Lord Caitanya Mahāprabhu, who practiced strict celibacy throughout His student life and at the age of twenty-four took sannyāsa, a lifelong vow of celibacy. Caitanya Mahāprabhu

rigidly avoided contact with women in order to carry out His vow of loving service to Kṛṣṇa. When Kṛṣṇa personally appeared five thousand years ago, He exhibited these wonderful pastimes, which attract our attention. We should not become envious or shocked when we hear that God can perform such pastimes. Our shock is due to our ignorance, because if we tried to perform these activities our bodies would be afflicted by lust. Lord Kṛṣṇa, however, is the Supreme Absolute Truth and is therefore never disturbed by any material desire whatsoever. Thus, this incident—in which the *gopīs* gave up normal standards of morality and, raising their hands to their head, bowed down in compliance with Kṛṣṇa's order—is an example of pure devotional surrender and not a discrepancy in religious principles.

In fact, the *gopīs*' surrender is the perfection of all religion, as Śrīla Prabhupāda describes in *Kṛṣṇa, the Supreme Personality of Godhead*: "The *gopīs* were all simple souls, and whatever Kṛṣṇa said, they took to be true. In order to be freed from the wrath of Varuṇadeva, as well as to fulfill the desired end of their vows and ultimately to please their worshipable Lord, Kṛṣṇa, they immediately abided by His order. Thus they became the greatest lovers of Kṛṣṇa, and His most obedient servitors.

"Nothing can compare to the Kṛṣṇa consciousness of the *gopīs*. Actually the *gopīs* did not care for Varuṇa or any other demigod; they only wanted to satisfy Kṛṣṇa."

TEXT 21

तास्तथावनता दृष्ट्वा
भगवान्देवकीसुतः
वासांसि ताभ्यः प्रायच्छत्
करुणस्तेन तोषितः

*tās tathāvanatā dṛṣṭvā
bhagavān devakī-sutaḥ
vāsāmsi tābhyaḥ prāyacchat
karuṇas tena toṣitaḥ*

SYNONYMS

tāḥ—then; *tathā*—thus; *avanatāḥ*—bowed down; *dṛṣṭvā*—seeing; *bhagavān*—the Supreme Personality of Godhead; *devakī-sutaḥ*—Kṛṣṇa, the son of Devakī; *vāsāmsi*—the garments; *tābhyaḥ*—to them; *prāyacchat*—He returned; *karuṇaḥ*—compassionate; *tena*—by that act; *toṣitaḥ*—satisfied .

TRANSLATION

Seeing them bow down like that, the Supreme Personality of Godhead, the son of Devakī, gave them back their garments, feeling compassionate toward them and satisfied by their act.

TEXT 22

दृढं प्रलब्धास्त्रपया च हापिताः
प्रस्तोभिताः क्रीडनवच्च कारिताः
वस्त्राणि चैवापहतान्यथाप्यमुं
ता नाभ्यसूयन् प्रियसङ्गनिर्वृताः

*dṛḍham pralabdhās trapayā ca hāpitāḥ
prastobhitāḥ krīḍana-vac ca kārītāḥ
vastrāṇi caivāpahṛtāny athāpy amum
tā nābhyasūyan priya-saṅga-nirvṛtāḥ*

SYNONYMS

dr̥ḍham—thoroughly; *pralabdhāḥ*—cheated; *trapayā*—of their shame; *ca*—and; *hāpitāḥ*—deprived; *prastobhitāḥ*—laughed at; *krīḍana-vat*—just like toy dolls; *ca*—and; *kāritāḥ*—made to act; *vastrāṇi*—their clothing; *ca*—and; *eva*—indeed; *apahṛtāni*—stolen; *atha api*—nevertheless; *amum*—toward Him; *tāḥ*—they; *na abhyasūyan*—did not feel inimical; *priya*—of their beloved; *saṅga*—by the association; *nirvṛtāḥ*—joyful.

TRANSLATION

Although the *gopīs* had been thoroughly cheated, deprived of their modesty, ridiculed and made to act just like toy dolls, and although their clothing had been stolen, they did not feel at all inimical toward Śrī Kṛṣṇa. Rather, they were simply joyful to have this opportunity to associate with their beloved.

PURPORT

Śrīla Prabhupāda comments, "This attitude of the *gopīs* is described by Lord Caitanya Mahāprabhu when he prays, 'My dear Lord Kṛṣṇa, You may embrace Me or trample Me under Your feet, or You may make Me brokenhearted by never being present before Me. Whatever You like, You can do, because You have complete freedom to act. But in spite of all of Your dealings, You are My Lord eternally, and I have no other worshipable object.' This is the attitude of the *gopīs* toward Kṛṣṇa."

TEXT 23

परिधाय स्ववासांसि
प्रेष्ठसङ्गमसञ्जिताः

गृहीतचित्ता नो चेलुस
तस्मिन्नलज्जायितेक्षणाः

*paridhāya sva-vāsāṁsi
preṣṭha-saṅgama-sajjitāḥ
grhīta-cittā no celus
tasmin lajjāyitekṣaṇāḥ*

SYNONYMS

paridhāya—putting on; *sva-vāsāṁsi*—their own garments; *preṣṭha*—of their beloved; *saṅgama*—by this association; *sajjitāḥ*—becoming completely attached to Him; *grhīta*—taken away; *cittāḥ*—whose minds; *na*—could not; *u*—indeed; *celuḥ*—move; *tasmin*—upon Him; *lajjāyita*—full of shyness; *īkṣaṇāḥ*—whose glances.

TRANSLATION

The *gopés* were addicted to associating with their beloved Kṛṣṇa, and thus they became captivated by Him. Thus, even after putting their clothes on they did not move. They simply remained where they were, shyly glancing at Him.

PURPORT

By association with their beloved Kṛṣṇa, the *gopīs* had become more attached to Him than ever. Just as Kṛṣṇa had stolen their clothes, He had also stolen their minds and their love. The *gopīs* interpreted the whole incident as proof that Kṛṣṇa was also attached to them. Otherwise, why would He have gone to the trouble of playing with them in this way? Because they thought that Kṛṣṇa was now attached to them, they glanced at Him with shyness, and being stunned by the rising of their ecstatic love, they could not move from where they stood. Kṛṣṇa had overcome their shyness and forced them to come

out of the water naked, but now, having dressed properly, they again became shy in His presence. In fact, this incident increased their humbleness before Kṛṣṇa. They did not want Kṛṣṇa to see them staring at Him, but they cautiously took the opportunity to glance at the Lord.

TEXT 24

तासां विज्ञाय भगवान्
स्वपादस्पर्शकाम्यया
धृतव्रतानां सङ्कल्पम्
आह दामोदरोऽबलाः

*tāsām vijñāya bhagavān
sva-pāda-sparśa-kāmyayā
dhṛta-vratānām saṅkalpam
āha dāmodaro 'balāḥ*

SYNONYMS

tāsām—of these girls; *vijñāya*—understanding; *bhagavān*—the Supreme Personality of Godhead; *sva-pāda*—of His own feet; *sparśa*—for the touch; *kāmyayā*—with the desire; *dhṛta-vratānām*—who had taken their vow; *saṅkalpam*—the motivation; *āha*—spoke; *dāmodaraḥ*—Lord Dāmodara; *abalāḥ*—to the girls.

TRANSLATION

The Supreme Lord understood the determination of the *gopīs* in executing their strict vow. The Lord also knew that the girls desired to touch His lotus feet, and thus Lord Dāmodara, Kṛṣṇa, spoke to them as follows.

TEXT 25

सङ्कल्पो विदितः साध्व्यो
भवतीनां मदर्चनम्
मयानुमोदितः सोऽसौ
सत्यो भवितुमर्हति

*saṅkalpo viditaḥ sādhyo
bhavatīnām mad-arcanam
mayānumoditaḥ so 'sau
satyo bhavitum arhati*

SYNONYMS

saṅkalpaḥ—the motivation; *viditaḥ*—understood; *sādhvyaḥ*—O pious girls; *bhavatīnām*—your; *mat-arcanam*—worship of Me; *mayā*—by Me; *anumoditaḥ*—approved of; *saḥ asau*—that; *satyaḥ*—true; *bhavitum*—to become; *arhati*—must.

TRANSLATION

[Lord Kṛṣṇa said:] O saintly girls, I understand that your real motive in this austerity has been to worship Me. That intent of yours is approved of by Me, and indeed it must come to pass.

PURPORT

Just as Kṛṣṇa is free of all impure desire, so are the *gopīs*. Their attempt to gain Kṛṣṇa as their husband was therefore motivated not by a desire for personal sense gratification but by their overwhelming desire to serve Kṛṣṇa

and to please Him. Because of their intense love, the *gopīs* did not see Kṛṣṇa as God but rather as the most wonderful boy in all creation, and being beautiful young girls, they desired only to please Him by loving service. Lord Kṛṣṇa understood the pure desire of the *gopīs* and was thus satisfied. The Lord could certainly not be satisfied by ordinary lust, but He was moved by the intense loving devotion of the cowherd girls of Vṛndāvana.

TEXT 26

न मय्यावेशितधियां
कामः कामाय कल्पते
भर्जिता क्वथिता धानाः
प्रायो बीजाय नेशते

*na mayy āveśita-dhiyām
kāmaḥ kāmāya kalpate
bharjitā kvathitā dhānāḥ
prāyo bījāya neśate*

SYNONYMS

na—not; *mayi*—in Me; *āveśita*—fully absorbed; *dhiyām*—of those whose consciousness; *kāmaḥ*—desire; *kāmāya*—to material lust; *kalpate*—leads; *bharjitāḥ*—burned; *kvathitāḥ*—cooked; *dhānāḥ*—grains; *prāyaḥ*—for the most part; *bījāya*—new growth; *na iṣyate*—are not capable of causing.

TRANSLATION

The desire of those who fix their minds on Me does not lead to material desire for sense gratification, just as barleycorns burned by the sun and then

cooked can no longer grow into new sprouts.

PURPORT

The words *mayy āveśita-dhiyām* are very significant here. Unless one has achieved an advanced degree of devotion, one cannot fix the mind and intelligence on Kṛṣṇa, since Kṛṣṇa is pure spiritual existence. Self-realization is a state not of desirelessness but rather of purified desire, wherein one desires only the pleasure of Lord Kṛṣṇa. The *gopīs* were certainly attracted to Kṛṣṇa in a mood of conjugal love, and yet, having fixed their minds and indeed their entire existence completely on Kṛṣṇa, their conjugal desire could never manifest as material lust; rather, it became the most exalted form of love of Godhead ever seen within the universe.

TEXT 27

याताबला व्रजं सिद्धा
मयेमा रंस्यथा क्षपाः
यदुद्दिश्य व्रतमिदं
चेरुरार्यार्चनं सतीः

*yātābalā vrajaṁ siddhā
mayemā raṁsyathā kṣapāḥ
yad uddiśya vratam idaṁ
cerur āryārcanaṁ satīḥ*

SYNONYMS

yāta—go now; *abalāḥ*—My dear girls; *vrajaṁ*—to Vraja; *siddhāḥ*—having achieved your desire; *mayā*—with Me; *imāḥ*—these; *raṁsyatha*—you will enjoy; *kṣapāḥ*—the nights; *yat*—which; *uddiśya*—having in mind;

vrataṁ—vow; *idaṁ*—this; *ceruḥ*—you executed; *āryā*—of goddess Kātyāyanī; *arcanam*—the worship; *satīḥ*—being pure.

TRANSLATION

Go now, girls, and return to Vraja. Your desire is fulfilled, for in My company you will enjoy the coming nights. After all, this was the purpose of your vow to worship goddess Kātyāyanī, O pure-hearted ones.

TEXT 28

श्रीशुक उवाच
इत्यादिष्टा भगवता
लब्धकामाः कुमारिकाः
ध्यायन्त्यस्तत्पदाम्भोजम्
कृच्छ्रान्निर्विविशुव्रजम्

śrī-śuka uvāca
ity ādiṣṭā bhagavatā
labdha-kāmāḥ kumārikāḥ
dhyāyantyas tat-padāmbhojam
kṛcchrān nirviviśur vrajam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *ādiṣṭāḥ*—instructed; *bhagavatā*—by the Supreme Personality of Godhead; *labdha*—having obtained; *kāmāḥ*—their desire; *kumārikāḥ*—the young girls; *dhyāyantyaḥ*—meditating; *tat*—His; *pada-ambhojam*—upon the lotus feet; *kṛcchrāt*—with difficulty; *nirviviśuḥ*—they returned; *vrajam*—to the cowherd

village.

TRANSLATION

Śukadeva Gosvāmī said: Thus instructed by the Supreme Personality of Godhead, the young girls, their desire now fulfilled, could bring themselves only with great difficulty to return to the village of Vraja, meditating all the while upon His lotus feet.

PURPORT

The *gopīs*' desire was fulfilled because Lord Kṛṣṇa had agreed to act as their husband. A young girl can never spend the night with any man except her husband, and thus when Kṛṣṇa agreed to engage the girls in the nocturnal *rāsa* dance during the coming autumn season, in effect He was agreeing to reciprocate their love for Him in the role of a husband.

TEXT 29

अथ गोपैः परिवृतो
भगवान्देवकीसुतः
वृन्दावनाद्गतो दूरं
चारयन् गाः सहाग्रजः

*atha gopaiḥ parivṛto
bhagavān devakī-sutaḥ
vṛndāvanād gato dūraṁ
cārayan gāḥ sahāgrajaḥ*

SYNONYMS

atha—some time later; *gopaiḥ*—by the cowherd boys; *parivṛtaḥ*—surrounded; *bhagavān*—the Supreme Lord; *devakī-sutaḥ*—the son of Devakī; *vṛndāvanāt*—from Vṛndāvana; *gataḥ*—He went; *dūram*—a distance; *cārayan*—grazing; *gāḥ*—the cows; *saha-agrajaḥ*—together with His brother Balarāma.

TRANSLATION

Some time later Lord Kṛṣṇa, the son of Devakī, surrounded by His cowherd friends and accompanied by His elder brother, Balarāma, went a good distance away from Vṛndāvana, herding the cows.

PURPORT

Having described how Lord Kṛṣṇa stole the garments of the young *gopīs*, Śukadeva Gosvāmī now begins introducing the description of Lord Kṛṣṇa's blessings upon the wives of some ritualistic *brāhmaṇas*.

TEXT 30

निदघार्कातपे तिग्मे
छायाभिः स्वाभिरात्मनः
आतपत्रायितान् वीक्ष्य
द्रुमानाह व्रजौकसः

nidaghārkātape tigme
chāyābhiḥ svābhir ātmanaḥ
ātapatrāyitān vīkṣya
drumān āha vrajaukasah

SYNONYMS

nidāgha—of the hot season; *arka*—of the sun; *ātape*—in the heat; *tigme*—fierce; *chayabhiḥ*—with the shade; *svābhiḥ*—their own; *ātmanaḥ*—for Himself; *ātapatrāyitān*—serving as umbrellas; *vīkṣya*—observing; *drumān*—the trees; *aha*—He said; *vraja-okasaḥ*—to the boys of Vraja.

TRANSLATION

Then the sun's heat became intense, Lord Kṛṣṇa saw that the trees were acting as umbrellas by shading Him, and thus He spoke as follows to His boyfriends.

TEXTS 31-32

हे स्तोककृष्ण हे अंशो
श्रीदामन् सुबलार्जुन
विशाल वृषभौजस्विन्
देवप्रस्थ वरूथप

पश्यतैतान्महाभागान्
परार्थैकान्तजीवितान्
वातवर्षातपहिमान्
सहन्तो वारयन्ति नः

he stoka-kṛṣṇa he aṁśo
śrīdāman subalārjuna
viśāla vṛṣabhaujasvin

devaprastha varūthapa
paśyataitān mahā-bhāgān
parārthaikānta-jīvitān
vāta-varṣātaṇa-himān
sahanto vārayanti naḥ

SYNONYMS

he stoka-kṛṣṇa—O Stoka Kṛṣṇa; *he aṁśu*—O Aṁśu; *śrīdāman subala arjuna*—O Śrīdāmā, Subala and Arjuna; *viśāla vṛṣabha ojasvin*—O Viśāla, Vṛṣabha and Ojasvī; *devaprastha varūthapa*—O Devaprastha and Varūthapa; *paśyata*—just see; *etān*—these; *mahā-bhāgān*—most fortunate; *para-artha*—for the benefit of others; *ekānta*—exclusively; *jīvitān*—whose life; *vāta*—the wind; *varṣa*—rain; *ātaṇa*—heat of the sun; *himān*—and snow; *sahantaḥ*—tolerating; *vārayanti*—keep off; *naḥ*—for us.

TRANSLATION

[Lord Kṛṣṇa said:] O Stoka Kṛṣṇa and Aṁśu, O Śrīdāmā, Subala and Arjuna, O Vṛṣabha, Ojasvī, Devaprastha and Varūthapa, just see these greatly fortunate trees, whose lives are completely dedicated to the benefit of others. Even while tolerating the wind, rain, heat and snow, they protect us from these elements.

PURPORT

Lord Kṛṣṇa was preparing to bestow His mercy on the wives of the hard-hearted ritualistic *brāhmaṇas*, and in these verses the Lord indicates that even trees who are dedicated to the welfare of others are superior to *brāhmaṇas* who are not. Certainly the members of the Kṛṣṇa consciousness movement should soberly study this point.

TEXT 33

अहो एषां वरं जन्म
सर्व प्राण्युपजीवनम्
सुजनस्येव येषां वै
विमुखा यान्ति नार्थिनः

*aho eṣāṁ varam janma
sarva -prāṇy-upajīvanam
su-janasyeva yeṣāṁ vai
vimukhā yānti nārthinaḥ*

SYNONYMS

aho—oh, just see; *eṣāṁ*—of these trees; *varam*—superior; *janma*—birth; *sarva*—for all; *prāṇi*—living entities; *upajīvanam*—who provide maintenance; *su-janasya iva*—like a great personality; *yeṣāṁ*—from whom; *vai*—certainly; *vimukhāḥ*—disappointed; *yānti*—go away; *na*—never; *arthinaḥ*—those who are asking for something.

TRANSLATION

Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed.

PURPORT

This translation is quoted from Śrīla Prabhupāda's *Caitanya-caritāmṛta* (Ādi 9.46).

TEXT 34

पत्रपुष्पफलच्छाया-
मूलवल्कलदारुभिः
गन्धनिर्यासभस्मास्थि-
तोकमैः कामान् वितन्वते

*patra-puṣpa-phala-cchāyā-
mūla-valkala-dārubhiḥ
gandha-niryāsa-bhasmāsthi-
tokmaiḥ kāmān vitanvate*

SYNONYMS

patra—by their leaves; *puṣpa*—flowers; *phala*—fruits; *chāyā*—shade; *mūla*—roots; *valkala*—bark; *dārubhiḥ*—and wood; *gandha*—by their fragrance; *niryāsa*—sap; *bhasma*—ashes; *asthi*—pulp; *tokmaiḥ*—and young shoots; *kāmān*—desirable things; *vitānvate*—they award.

TRANSLATION

These trees fulfill one's desires with their leaves, flowers and fruits, their shade, roots, bark and wood, and also with their fragrance, sap, ashes, pulp and shoots.

TEXT 35

एतावज्जन्मसाफल्यं
देहिनामिह देहिषु

प्राणैरर्थैर्धिया वाचा श्रेयआचरणं सदा

*etāvaj janma-sāphalyam
dehinām iha dehiṣu
prāṇair arthair dhiyā vācā
śreya-ācaraṇam sadā*

SYNONYMS

etāvat—up to this; *janma*—of birth; *sāphalyam*—perfection; *dehinām*—of every living being; *iha*—in this world; *dehiṣu*—toward those who are embodied; *prāṇaiḥ*—by life; *arthaiḥ*—by wealth; *dhiyā*—by intelligence; *vācā*—by words; *śreyaḥ*—eternal good fortune; *ācaraṇam*—acting practically; *sadā*—always.

TRANSLATION

It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words.

PURPORT

This translation is quoted from Śrīla Prabhupāda's *Caitanya-caritāmṛta* (Ādi 9.42).

TEXT 36

इति प्रवालस्तबक-
फलपुष्पदलोत्करैः

तरूणां नम्रशाखानां
मध्यतो यमुनां गतः

*iti pravāla-stabaka-
phala-puṣpa-dalotkaraiḥ
tarūṇām namra-śākhānām
madhyato yamunām gataḥ*

SYNONYMS

iti—thus speaking; *pravāla*—of new branches; *stabaka*—by the clusters; *phala*—of fruit; *puṣpa*—flowers; *dala*—and leaves; *utkaraiḥ*—by the abundance; *tarūṇām*—of the trees; *namra*—bowed down; *śākhānām*—whose branches; *madhyataḥ*—from within the midst; *yamunām*—the Yamunā River; *gataḥ*—He came upon.

TRANSLATION

Thus moving among the trees, whose branches were bent low by their abundance of twigs, fruits, flowers and leaves, Lord Kṛṣṇa came to the Yamunā River.

TEXT 37

तत्र गाः पाययित्वापः
सुमृष्टाः शीतलाः शिवाः
ततो नृप स्वयं गोपाः
कामं स्वादु पपुर्जलम्

tatra gāḥ pāyayitvāpaḥ

*su-mṛṣṭāḥ śītalāḥ śivāḥ
tato nṛpa svayam gopāḥ
kāmaṁ svādu papur jalam*

SYNONYMS

tatra—there; *gāḥ*—the cows; *pāyayitvā*—making drink; *apaḥ*—the water; *su-mṛṣṭāḥ*—very clear; *śītalāḥ*—cool; *śivāḥ*—wholesome; *tataḥ*—then; *nṛpa*—O King Parīkṣit; *svayam*—themselves; *gopāḥ*—the cowherd boys; *kāmaṁ*—freely; *svādu*—sweet-tasting; *papur*—they drank; *jalam*—the water.

TRANSLATION

The cowherd boys let the cows drink the clear, cool and wholesome water of the Yamunā. O King Parīkṣit, the cowherd boys themselves also drank that sweet water to their full satisfaction.

TEXT 38

तस्या उपवने कामं
चारयन्तः पशून्प
कृष्णरामावुपागम्य
क्षुधार्ता इदमब्रवन्

*tasyā upavane kāmaṁ
cārayantaḥ paśūn nṛpa
kṛṣṇa-rāmāv upāgamya
kṣudh-ārtā idam abravan*

SYNONYMS

tasyāḥ—along the Yamunā; *upavane*—within a small forest; *kāmam*—here and there, as they wished; *cārayantaḥ*—tending; *paśūn*—the animals; *nṛpa*—O King; *kṛṣṇa-rāmau*—Lord Kṛṣṇa and Lord Rāma; *upāgamyā*—approaching; *kṣut-ārtāḥ*—disturbed by hunger; *idam*—this; *abruvan*—they (the cowherd boys) said.

TRANSLATION

Then, O King, the cowherd boys began herding the animals in a leisurely way within a small forest along the Yamunā. But soon they became afflicted by hunger and, approaching Kṛṣṇa and Balarāma, spoke as follows.

PURPORT

Śrīla Jīva Gosvāmī explains that the cowherd boys were concerned that Kṛṣṇa would be hungry, and thus they feigned their own hunger so that Kṛṣṇa and Balarāma would make suitable arrangements to eat.

Thus end the purports of the humble servants of His Divine Grace A . C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, entitled "Kṛṣṇa Steals the Garments of the Unmarried Gopīs."

23. The Brāhmaṇas' Wives Blessed

This chapter describes how Lord Śrī Kṛṣṇa, after inducing the cowherd boys to beg for food, showed mercy to the wives of some *brāhmaṇas* performing a

sacrifice and made the *brāhmaṇas* themselves feel remorse.

When the cowherd boys became very hungry, they asked Śrī Kṛṣṇa about obtaining food, and He sent them to beg some from a group of *brāhmaṇas* who were performing a sacrifice nearby. But these *brāhmaṇas* ignored the boys, thinking Śrī Kṛṣṇa an ordinary human being. The boys returned disappointed, but the Lord sent them off again, advising them to ask the *brāhmaṇas*' wives for the food. These ladies had heard of Kṛṣṇa's transcendental qualities and were very much attached to Him. Thus as soon as they learned He was nearby, they went to Him in great haste, bringing all four varieties of food. In this way they offered themselves to Śrī Kṛṣṇa.

Kṛṣṇa told the women that while one can develop transcendental love for Him by seeing His Deity form in the temple, meditating upon Him and chanting His glories, one cannot achieve this result simply by being in His physical presence. He advised them that since they were housewives, their particular duty was to help their husbands perform sacrifices. He therefore instructed them to return to their homes.

When the ladies went back home, their *brāhmaṇa* husbands at once felt remorse, and they lamented, "For anyone inimical to Kṛṣṇa, his three births-seminal, brahminical and sacrificial-are all condemned. On the other hand, these womenfolk, who have not undergone the purificatory processes of the brahminical class or performed any austerity or pious rituals, have through devotion for Kṛṣṇa easily cut off the bondage of death.

"Since Lord Kṛṣṇa's every desire is completely fulfilled, His begging for food was simply an act of mercy toward us *brāhmaṇas*. All the fruits of Vedic sacrifice-and indeed all things on earth-are His opulences, yet out of ignorance we could not appreciate this fact."

Having spoken thus, all the *brāhmaṇas* offered their obeisances to Lord Śrī Kṛṣṇa, hoping to counteract their offense. Nonetheless, out of fear of King Kāṁsa they did not go to see the Lord in person.

TEXT 1

श्रीगोप ऊचुः
राम राम महाबाहो
कृष्ण दुष्टनिबर्हण
एषा वै बाधते क्षुन्नस
तच्छान्तिं कर्तुमर्हथः

*śrī-gopa ūcuḥ
rāma rāma mahā-bāho
kṛṣṇa duṣṭa-nibarhaṇa
eṣā vai bādhate kṣun nas
tac-chāntim kartum arhathaḥ*

SYNONYMS

śrī-gopāḥ ūcuḥ—the cowherd boys said; *rāma rāma*—O Lord Rāma, Lord Rāma; *mahā-bāho*—O mighty-armed one; *kṛṣṇa*—O Lord Kṛṣṇa; *duṣṭa*—of the wicked; *nibarhaṇa*—O destroyer; *eṣā*—this; *vai*—indeed; *bādhate*—is causing distress; *kṣut*—hunger; *naḥ*—to us; *tat-śāntim*—its counteraction; *kartum arhathaḥ*—You ought to do.

TRANSLATION

The cowherd boys said: O Rāma, Rāma, mighty-armed one! O Kṛṣṇa, chastiser of the wicked ! We are being harassed by hunger, and You should do something about it.

PURPORT

The cowherd boys jokingly implied that since Śrī Kṛṣṇa is the subduer of all

bad things, the Lord should subdue their hunger by arranging for them to eat. In this statement by the cowherd boys, we observe the intimate loving friendship they enjoyed with the Supreme Personality of Godhead.

TEXT 2

श्रीशुक उवाच
इति विज्ञापितो गोपैर्
भगवान्देवकीसुतः
भक्ताया विप्रभार्यायाः
प्रसीदन्निदमब्रवीत्

śrī-śuka uvāca
iti vijñāpito gopair
bhagavān devakī-sutaḥ
bhaktāyā vipra-bhāryāyāḥ
prasīdann idam abravīt

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus; *vijñāpitaḥ*—informed; *gopaiḥ*—by the cowherd boys; *bhagavān*—the Supreme Personality of Godhead; *devakī-sutaḥ*—the son of Devakī; *bhaktāyāḥ*—His devotees; *vipra-bhāryāyāḥ*—the wives of the *brāhmaṇas*; *prasīdan*—desiring to satisfy; *idam*—this; *abravīt*—He spoke.

TRANSLATION

Śukadeva Gosvāmī said: Thus entreated by the cowherd boys, the Supreme Personality of Godhead, the son of Devakī, replied as follows, desiring to please

certain of His devotees who were brāhmaṇas' wives.

TEXT 3

प्रयात देवयजनं
ब्राह्मणा ब्रह्मवादिनः
सत्रमाङ्गिरसं नाम
ह्यासते स्वर्गकाम्यया

*prayāta deva-yajanaṁ
brāhmaṇā brahma-vādinah
satram āṅgirasam nāma
hy āsate svarga-kāmyayā*

SYNONYMS

prayāta—please go; *deva-yajanaṁ*—to the sacrificial arena; *brāhmaṇāḥ*—brāhmaṇas; *brahma-vādinah*—followers of the Vedic injunctions; *satram*—a sacrifice; *āṅgirasam nāma*—known as Āṅgirasa; *hi*—indeed; *āsate*—they are now performing; *svarga-kāmyayā*—with the motive of promotion to heaven.

TRANSLATION

[Lord Kṛṣṇa said:] Please go to the sacrificial arena where a group of brāhmaṇas, learned in the Vedic injunctions, are now performing the Āṅgirasa sacrifice to gain promotion to heaven.

TEXT 4

तत्र गत्वौदनं गोपा
याचतास्मद्विसर्जिताः
कीर्तयन्तो भगवत
आर्यस्य मम चाभिधाम्

*tatra gatvaudanam gopā
yācatāsmad-visarjitāḥ
kīrtayanto bhagavata
āryasya mama cābhidhām*

SYNONYMS

tatra—there; *gatvā*—going; *odanam*—food; *gopāḥ*—My dear cowherd boys; *yācata*—just request; *asmat*—by Us; *visarjitāḥ*—dispatched; *kīrtayantaḥ*—announcing; *bhagavataḥ*—of the Supreme Lord; *āryasya*—the elder; *mama*—My; *ca*—also; *abhidhām*—name.

TRANSLATION

When you go there, My dear cowherd boys, simply request some food.
Declare to them the name of My elder brother, the Supreme Lord Balarāma,
and also My name, and explain that you have been sent by Us.

PURPORT

Lord Kṛṣṇa encouraged His boyfriends to request charity without being embarrassed. In case the boys felt they had no right to personally approach such respectable *brāhmaṇas*, the Lord told them to mention the names of Balarāma and Kṛṣṇa, the holy names of God.

TEXT 5

इत्यादिष्टा भगवता
गत्वा याचन्त ते तथा
कृताञ्जलिपुटा विप्रान्
दण्डवत्पतिता भुवि

*ity ādiṣṭā bhagavatā
gatvā yācanta te tathā
kṛtāñjali-putā viprān
daṇḍa-vat patitā bhuvi*

SYNONYMS

iti—in these words; *ādiṣṭaḥ*—ordered; *bhagavatā*—by the Supreme Lord Kṛṣṇa; *gatvā*—going; *yācanta*—begged; *te*—they; *tathā*—in that manner; *kṛta-añjali-putāḥ*—joining their palms in humble supplication; *viprān*—to the *brāhmaṇas*; *daṇḍa-vat*-like sticks; *patitāḥ*—falling; *bhuvi*—upon the ground.

TRANSLATION

Thus instructed by the Supreme Personality of Godhead, the cowherd boys went there and submitted their request. They stood before the *brāhmaëas* with palms joined in supplication and then fell flat on the ground to offer respect.

TEXT 6

हे भूमिदेवाः शृणुत
कृष्णस्यादेशकारिणः
प्राप्ताञ्जनीत भद्रं वो

गोपान्नो रामचोदितान्

*he bhūmi-devāḥ śṛṇuta
kṛṣṇasyādeśa-kāriṇaḥ
prāptāñ jānīta bhadram vo
gopān no rāma-coditān*

SYNONYMS

he bhūmi-devāḥ—O earthly gods; *śṛṇuta*—please hear us; *kṛṣṇasya ādeśa*—of the order of Kṛṣṇa; *kāriṇaḥ*—the executors; *prāptān*—arrived; *jānīta*—please recognize; *bhadram*—all good; *vaḥ*—unto you; *gopān*—cowherd boys; *naḥ*—us; *rāma-coditān*—sent by Lord Rāma.

TRANSLATION

[The cowherd boys said:] O earthly gods, please hear us. We cowherd boys are executing the orders of Kṛṣṇa, and we have been sent here by Balarāma. We wish all good for you. Please acknowledge our arrival.

PURPORT

The term *bhūmi-devāḥ*, "gods on earth," refers here to the *brāhmaṇas*, who are supposed to closely represent the will of the Supreme Lord. The philosophy of Kṛṣṇa consciousness is not a primitive polytheistic doctrine holding that human beings on the earth are gods. Rather, it is a science that traces the descent of authority from the Absolute Truth Himself, Śrī Kṛṣṇa. The authority and power of God naturally extend along with the extension of His creation, and on the earth the Lord's will and authority are represented by purified, enlightened men called *brāhmaṇas*.

This account will illustrate that the ritualistic *brāhmaṇas* approached by the cowherd boys were not at all properly enlightened and thus could not

appreciate the position of Kṛṣṇa and Balarāma or that of Their intimate associates. In fact, this pastime exposes the pretentious position of so-called *brāhmaṇas* who are not faithful devotees of the Supreme Lord.

TEXT 7

गाश्चारयन्तावविदूर ओदनं
रामाच्युतौ वो लषतो बुभुक्षितौ
तयोर्द्विजा ओदनमर्थिनोर्यदि
श्रद्धा च वो यच्छत धर्मवित्तमाः

*gāś cārayantāv avidūra odanam
rāmācyutau vo laṣato bubhukṣitau
tayor dvijā odanam arthinor yadi
śraddhā ca vo yacchata dharma-vittamāḥ*

SYNONYMS

gāḥ—Their cows; *cārayantau*—grazing; *avidūre*—not far away; *odanam*—food; *rāma-acyutau*—Lord Rāma and Lord Acyuta; *vaḥ*—from you; *laṣataḥ*—are desiring; *bubhukṣitau*—being hungry; *tayoḥ*—for Them; *dvijāḥ*—O *brāhmaṇas*; *odanam*-food; *arthinoḥ*—begging; *yadi*—if; *śraddhā*—any faith; *ca*—and; *vaḥ*—on your part; *yacchata*—please give; *dharma-vit-tamāḥ*—O best knowers of the principles of religion.

TRANSLATION

Lord Rāma and Lord Acyuta are tending Their cows not far from here. They are hungry and want you to give Them some of your food. Therefore, O *brāhmaëas*, O best of the knowers of religion, if you have faith please give some

food to Them.

PURPORT

The cowherd boys doubted the generosity of the *brāhmaṇas*, and thus they used the word *bubhuksiṭau*, meaning that Kṛṣṇa and Balarāma were hungry. The boys expected the *brāhmaṇas* to know the Vedic injunction *annasya kṣuditaṁ pātram*: "Anyone who is hungry is a fit candidate for receiving food in charity." But if the *brāhmaṇas* would not recognize the authority of Kṛṣṇa and Balarāma, their title *dvija* would be taken to mean merely "born from two parents" (*dvi*-from two, *ja*-born) rather than "twice-born." When the *brāhmaṇas* did not respond to the cowherd boys' initial request, the boys addressed the *brāhmaṇas*, with a slight trace of sarcasm, as *dharma-vit-tamāḥ*, "O best of the knowers of religion."

TEXT 8

दीक्षायाः पशुसंस्थायाः
सौत्रामण्याश्च सत्तमाः
अन्यत्र दीक्षितस्यापि
नान्नमश्नन् हि दुष्यति

dikṣāyāḥ paśu-saṁsthāyāḥ
sautrāmaṇyāś ca sattamāḥ
anyatra dikṣitasyāpi
nānnam aśnan hi duṣyati

SYNONYMS

dikṣāyāḥ—beginning with the initiation for a sacrifice;
paśu-saṁsthāyāḥ—until sacrificing the animal; *sautrāmaṇyāḥ*—outside of the

sacrifice known as Sautrāmaṇi; *ca*—and; *sat-tamāḥ*—O purest ones; *anyatra*—elsewhere; *dīkṣitasya*—of one who has been initiated for the sacrifice; *api*—even; *na*—not; *annam*—food; *aśnan*—eating; *hi*—indeed; *duṣyati*—creates offense.

TRANSLATION

Except during the interval between the initiation of the performer of a sacrifice and the actual sacrifice of the animal, O most pure *brāhmaëas*, it is not contaminating for even the initiated to partake of food, at least in sacrifices other than the Sautrāmaṇi.

PURPORT

The cowherd boys anticipated the possible objection from the *brāhmaṇas* that they couldn't give the boys any food because they themselves had not yet eaten, and that a priest initiated to perform a sacrifice should not eat. Therefore the boys humbly informed the *brāhmaṇas* about various technicalities of ritualistic sacrifice. The cowherd boys were not unaware of the formalities of Vedic culture, but their real intention was simply to render loving service to Lord Kṛṣṇa.

TEXT 9

इति ते भगवद्याज्ज्ञां
शृण्वन्तोऽपि न शुश्रुवुः
क्षुद्राशा भूरिकर्माणो
बालिशा वृद्धमानिनः

iti te bhagavad-yācñām

śṛṇvanto 'pi na śuśruvuh
kṣudrāśā bhūri-karmāṇo
bāliśā vṛddha-māninaḥ

SYNONYMS

iti—thus; *te*—they, the *brāhmaṇas*; *bhagavat*—of the Supreme Personality of Godhead; *yācñām*—the supplication; *śṛṇvantaḥ*—hearing; *api*—although; *na śuśruvuh*—they did not hear; *kṣudra-āśāḥ*—full of petty desire; *bhūri-karmāṇaḥ*—entangled in elaborate ritualistic activities; *bāliśāḥ*—childish fools; *vṛddha-māninaḥ*—presuming themselves to be wise men.

TRANSLATION

The *brāhmaëas* heard this supplication from the Supreme Personality of Godhead, yet they refused to pay heed. Indeed, they were full of petty desires and entangled in elaborate rituals. Though presuming themselves advanced in Vedic learning, they were actually inexperienced fools.

PURPORT

These childish *brāhmaṇas* were full of petty desires, such as the desire to attain to material heaven, and therefore they could not recognize the golden transcendental opportunity offered them by the arrival of Kṛṣṇa's personal boyfriends. Presently, throughout the world, people are madly pursuing material advancement and thus cannot hear the message of the Supreme Lord Kṛṣṇa that is being broadcast through the missionary activities of the Kṛṣṇa consciousness movement. Times have hardly changed, and proud, materialistic priests are still prevalent on the earth.

TEXTS 10-11

देशः कालः पृथग्द्रव्यं
मन्त्रतन्त्रत्विजोऽग्नयः
देवता यजमानश्च
ऋतुर्धर्मश्च यन्मयः

तं ब्रह्म परमं साक्षाद्
भगवन्तमधोक्षजम्
मनुष्यदृष्ट्या दुष्प्रज्ञा
मर्त्यात्मानो न मेनिरे

*deśaḥ kālaḥ pṛthag dravyam
mantra-tantrartvijo 'gnayaḥ
devatā yajamānaś ca
kratur dharmaś ca yan-mayaḥ
tam brahma paramam sākṣād
bhagavantam adhokṣajam
manuṣya-dṛṣṭyā duṣprajñā
martyātmāno na menire*

SYNONYMS

deśaḥ—the place; *kālaḥ*—time; *pṛthag dravyam*—particular items of paraphernalia; *mantra*—Vedic hymns; *tantra*—prescribed rituals; *ṛtvijaḥ*—priests; *agnayaḥ*—sacrificial fires; *devatāḥ*—the presiding demigods; *yajamānaḥ*—the performer of the sacrifice; *ca*—and; *kratuḥ*—the offering; *dharmaḥ*—the invisible power of fruitive results; *ca*—and; *yat*—whom; *mayaḥ*—constituting; *tam*—Him; *brahma paramam*—the Supreme Absolute Truth; *sākṣāt*—directly manifest; *bhagavantam*—the Personality of Godhead;

adhokṣajam—who is transcendental to material senses; *manuṣya-dṛṣṭyā*—seeing Him as an ordinary man; *duṣprajñāḥ*—perverted in their intelligence; *martya-ātmānaḥ*—falsely identifying themselves with the material body; *na menire*—they did not properly honor.

TRANSLATION

Although the ingredients of sacrificial performance—the place, time, particular paraphernalia, *mantras*, rituals, priests, fires, demigods, performer, offering and the as yet unseen beneficial results—are all simply aspects of His opulences, the *brāhmaëas* saw Lord Kṛṣṇa as an ordinary human because of their perverted intelligence. They failed to recognize that He is the Supreme Absolute Truth, the directly manifest Personality of Godhead, whom the material senses cannot ordinarily perceive. Thus bewildered by their false identification with the mortal body, they did not show Him proper respect.

PURPORT

The ritualistic *brāhmaṇas* could not understand why the sacrificial food should be offered to Lord Kṛṣṇa, whom they considered an ordinary human being. Just as a person with rose-colored glasses sees the entire world as rose-colored, a conditioned soul with mundane vision sees even God Himself as mundane and thus loses the opportunity to go back home, back to Godhead.

TEXT 12

न ते यदोमिति प्रोचुर
न नेति च परन्तप
गोपा निराशाः प्रत्येत्य

तथोचुः कृष्णरामयोः

na te yad om iti procur
na neti ca parantapa
gopā nirāśāḥ pratyetya
tathocūḥ kṛṣṇa-rāmayoḥ

SYNONYMS

na—not; te—they; yat—when; om—"so be it"; iti—thus; procur—did speak;
na—not; na—"no"; iti—thus; ca—either; parantapa—O chastiser of the
enemies, Parīkṣit Mahārāja; gopāḥ—the cowherd boys; nirāśāḥ—discouraged;
pratyetya—returning; tathā—thus; ūcūḥ—described; kṛṣṇa-rāmayoḥ—to Lord
Kṛṣṇa and Lord Rāma.

TRANSLATION

When the *brāhmaëas* failed to reply even with a simple yes or no, O
chastiser of the enemy [Parīkṣit], the cowherd boys returned disappointed to
Kṛṣṇa and Rāma and reported this to Them.

TEXT 13

तदुपाकर्ण्य भगवान्
प्रहस्य जगदीश्वरः
व्याजहार पुनर्गोपान्
दर्शयन्लौकिकीं गतिम्

tad upākarṇya bhagavān
prahasya jagad-īśvaraḥ

*vyājahāra punar goṇān
darśayan laukikīm gatim*

SYNONYMS

tat—that; *upākarṇya*—hearing; *bhagavān*—the Supreme Lord; *prahasya*—laughing; *jagat-īśvaraḥ*—the controller of the entire universe; *vyājahāra*—addressed; *punaḥ*—again; *goṇān*—the cowherd boys; *darśayan*—showing; *laukikīm*—of the ordinary world; *gatim*—the way.

TRANSLATION

Hearing what had happened, the Supreme Personality of Godhead, the Lord of the universe, simply laughed. Then He again addressed the cowherd boys, showing them the way men act in this world.

PURPORT

By laughing, Lord Kṛṣṇa indicated to the cowherd boys that they need not be angry at the ritualistic *brāhmaṇas* but should understand that one who begs will often be refused.

TEXT 14

मां ज्ञापयत पत्नीभ्यः
ससङ्कर्षणमागतम्
दास्यन्ति काममन्नं वः
स्निग्धा मय्युषिता धिया

*mām jñāpayata patnībhyaḥ
sa-saṅkarṣaṇam āgatam*

*dāsyanti kāmam annam vaḥ
snigdhā mayy uṣitā dhiyā*

SYNONYMS

mām—Me; *jñāpayata*—please announce; *patnībhyaḥ*—to the wives; *sa-saṅkarṣaṇam*—together with Lord Balarāma; *āgatam*—arrived; *dāsyanti*—they will give; *kāmam*—as much as you desire; *annam*—food; *vaḥ*—to you; *snigdhāḥ*—affectionate; *mayi*—in Me; *uṣitāḥ*—residing; *dhiyā*—with their intelligence.

TRANSLATION

[Lord Kṛṣṇa said:] Tell the wives of the *brāhmaṇas* that I have come here with Lord Saṅkarṣaṇa. They will certainly give you all the food you want, for they are most affectionate toward Me and, indeed, with their intelligence reside in Me alone.

PURPORT

While physically the wives of the *brāhmaṇas* remained at home, within their minds they resided in the Supreme Lord Kṛṣṇa because of intense affection for Him. Śrīla Viśvanātha Cakravartī Ṭhākura explains that the reason Lord Kṛṣṇa did not have the cowherd boys tell the *brāhmaṇas*' wives He was hungry is that He knew this would severely distress these devoted ladies. Simply out of affection for Lord Kṛṣṇa, however, the wives would be happy to give all the food requested of them. They would not heed their husbands' prohibitions, since they resided within the Lord through their transcendental intelligence.

TEXT 15

गत्वाथ पत्नीशालायां
दृष्ट्वासीनाः स्वलङ्कृताः
नत्वा द्विजसतीर्गोपाः
प्रश्रिता इदमब्रुवन्

*gatvātha patnī-śālāyām
dṛṣṭvāsīnāḥ sv-alāṅkṛtāḥ
natvā dvija-satīr gopāḥ
praśritā idam abruvan*

SYNONYMS

gatvā—going; *atha*—then; *patnī-śālāyām*—in the house of the wives of the *brāhmaṇas*; *dṛṣṭvā*—seeing them; *asīnāḥ*—sitting; *su-alāṅkṛtāḥ*—nicely ornamented; *natvā*—bowing down to offer obeisances; *dvija-satīḥ*—to the chaste wives of the *brāhmaṇas*; *gopāḥ*—the cowherd boys; *praśritāḥ*—humbly; *idam*—this; *abruvan*—spoke.

TRANSLATION

The cowherd boys then went to the house where the *brāhmaëas'* wives were staying. There the boys saw those chaste ladies sitting, nicely decorated with fine ornaments. Bowing down to the *brāhmaëa* ladies, the boys addressed them in all humility.

TEXT 16

नमो वो विप्रपत्नीभ्यो
निबोधत वचांसि नः

इतोऽविदूरे चरता
कृष्णेनेहेषिता वयम्

*namo vo vipra-patnībhyo
nibodhata vacāṁsi naḥ
ito 'vidūre caratā
kṛṣṇeneheṣitā vayam*

SYNONYMS

namaḥ—obeisances; *vaḥ*—unto you; *vipra-patnībhyāḥ*—the wives of the *brāhmaṇas*; *nibodhata*—please hear; *vacāṁsi*—words; *naḥ*—our; *itaḥ*—from here; *avidūre*—not distant; *caratā*—who is going; *kṛṣṇena*—by Lord Kṛṣṇa; *iha*—here; *iṣitāḥ*—sent; *vayam*—we.

TRANSLATION

[The cowherd boys said:] Obeisances unto you, O wives of the learned *brāhmaṇas*. Kindly hear our words. We have been sent here by Lord Kṛṣṇa, who is passing by not far from here.

TEXT 17

गाश्चारयन् स गोपालैः
सरामो दूरमागतः
बुभुक्षितस्य तस्यान्नं
सानुगस्य प्रदीयताम्

*gāś cārayan sa goṇālaiḥ
sa-rāmo dūram āgataḥ*

*bubhukṣitasya tasyānnaṁ
sānugasya pradīyatām*

SYNONYMS

gāḥ—the cows; *cārayan*—tending; *saḥ*—He; *gopālaiḥ*—in the company of the cowherd boys; *sa-rāmaḥ*—together with Lord Balarāma; *dūram*—from far away; *āgataḥ*—has come; *bubhukṣitasya*—who is hungry; *tasya*—for Him; *annam*—food; *sa-anugasya*—together with His companions; *pradīyatām*—should be given.

TRANSLATION

He has come a long way with the cowherd boys and Lord Balarāma, tending the cows. Now He is hungry, so some food should be given for Him and His companions.

TEXT 18

श्रुत्वाच्युतमुपायातं
नित्यं तद्दर्शनोत्सुकाः
तत्कथाक्षिप्तमनसो
बभूवुर्जातसम्भ्रमाः

*śrutvācyutam upāyātām
nityaṁ tad-darśanotsukāḥ
tat-kathākṣipta-manaso
babhūvur jāta-sambhramāḥ*

SYNONYMS

śrutvā—hearing; *acyutam*—Lord Kṛṣṇa; *upāyātam*—come nearby; *nityam*—constantly; *tat-darśana*—for the sight of Him; *utsukāḥ*—eager; *tat-kathā*—by descriptions of Him; *ākṣpita*—enchanted; *manasaḥ*—their minds; *babhūvuḥ*—they became; *jāta-sambhramāḥ*—excited.

TRANSLATION

The wives of the *brāhmaëas* were always eager to see Kṛṣṇa, for their minds had been enchanted by descriptions of Him. Thus as soon as they heard that He had come, they became very excited.

TEXT 19

चतुर्विधं बहुगुणम्
अन्नमादाय भाजनैः
अभिसस्रुः प्रियं सर्वाः
समुद्रमिव निम्नगाः

catur-vidham bahu-guṇam
annam ādāya bhājanaiḥ
abhisasruḥ priyam sarvāḥ
samudram iva nimnagāḥ

SYNONYMS

catur-vidham—of the four varieties (that which is chewed, that which is drunk, that which is licked and that which is sucked); *bahu-guṇam*—endowed with many rich tastes and fragrances; *annam*—food; *ādāya*—bringing; *bhājanaiḥ*—in large vessels; *abhisasruḥ*—they went forward; *priyam*—to their beloved; *sarvāḥ*—all of them; *samudram*—to the ocean; *iva*—just as;

nimna-gāḥ—the rivers.

TRANSLATION

Taking along in large vessels the four kinds of foods, full of fine tastes and aromas, all the ladies went forth to meet their beloved, just as rivers flow toward the sea.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the wives of the *brāhmaṇas* experienced conjugal feelings toward Kṛṣṇa, as if He were their paramour; thus they could not be checked as they rushed to see Him.

TEXT 20-21

निषिध्यमानाः पतिभिर्
भ्रातृभिर्बन्धुभिः सुतैः
भगवत्युत्तमश्लोके
दीर्घश्रुत धृताशयाः

यमुनोपवनेऽशोक
नवपल्लवमण्डिते
विचरन्तं वृतं गोपैः
साग्रजं ददृशुः स्त्रियः

*niṣidhyamānāḥ patibhir
bhrātr̥bhir bandhubhiḥ sutaiḥ
bhagavaty uttama-śloke*

dīrgha-śruta -dhṛtāśayāḥ

*yamunopavane 'śoka
nava-pallava-maṇḍite
vicarantam vṛtam gopaiḥ
sāgrajam dadṛśuḥ striyaḥ*

SYNONYMS

niṣidhyamānāḥ—being forbidden; *patibhiḥ*—by their husbands; *bhrātr̥bhiḥ*—by their brothers; *bandhubhiḥ*—by other relatives; *sutaiḥ*—and by their sons; *bhagavati*—directed toward the Supreme Personality of Godhead; *uttama-śloke*—who is praised with transcendental hymns; *dīrgha*—for a long time; *śruta*—because of hearing; *dhṛta*—acquired; *āśayāḥ*—whose expectations; *yamunā-upavane*—in a garden along the river Yamunā; *aśoka-nava-pallava*—by the buds of the *aśoka* trees; *maṇḍite*—decorated; *vicarantam*—wandering; *vṛtam*—surrounded; *gopaiḥ*—by the cowherd boys; *sa-agrajam*—together with His elder brother; *dadṛśuḥ*—they saw; *striyaḥ*—the ladies.

TRANSLATION

Although their husbands, brothers, sons and other relatives tried to forbid them from going, their hope of seeing Kṛṣṇa, cultivated by extensive hearing of His transcendental qualities, won out. Along the river Yamunā, within a garden decorated with buds of *açoka* trees, they caught sight of Him strolling along in the company of the cowherd boys and His elder brother, Balarāma.

TEXT 22

श्यामं हिरण्यपरिधिं वनमाल्यबर्ह-
धातुप्रवालनटवेषमनव्रतांसे

विन्यस्तहस्तमितरेण धुनानमब्जं कर्णोत्पलालककपोलमुखाब्जहासम्

*śyāmam hiraṇya-paridhim vanamālya-barha-
dhātu-pravāla-naṭa-veṣam anavratāmse
vinyasta-hastam itareṇa dhunānam abjam
karṇotpalālaka-kapola-mukhābja-hāsam*

SYNONYMS

śyāmam—dark blue in complexion; *hiraṇya*—golden; *paridhim*—whose garment; *vana-mālya*—with a forest garland; *barha*—peacock feather; *dhātu*—colored minerals; *pravāla*—and sprigs of buds; *naṭa*—like a dancer upon the stage; *veṣam*—dressed; *anuvrata*—of a friend; *amse*—upon the shoulder; *vinyasta*—placed; *hastam*—His hand; *itareṇa*—with the other; *dhunānam*—twirling; *abjam*—a lotus; *karṇa*—upon His ears; *utpala*—lilies; *alaka-kapola*—with hair extending over His cheeks; *mukha-abja*—upon His lotuslike face; *hāsam*—having a smile.

TRANSLATION

His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling.

TEXT 23

प्रायःश्रुतप्रियतमोदयकर्णपूरैर्

यस्मिन्निमग्नमनसस्तमथाक्षिरन्दैः
अन्तः प्रवेश्य सुचिरं परिरभ्य तापं
प्राज्ञं यथाभिमतयो विजहुर्नरेन्द्र

*prāyaḥ-śruta-priyatamodaya-karṇa-pūrain
yasmin nimagna-manasas tam athākṣi-randraiḥ
antaḥ praveśya su-ciraṁ parirabhya tāpaṁ
prājñam yathābhimatayo vijahur narendra*

SYNONYMS

prāyaḥ—repeatedly; *śruta*—heard; *priya-tama*—of their dearmost; *udaya*—the glories; *karṇa-pūraiḥ*—which were the ornaments of their ears; *yasmin*—in whom; *nimagna*—submerged; *manasaḥ*—their minds; *tam*—Him; *atha*—then; *akṣi-randhraiḥ*—through the apertures of their eyes; *antaḥ*—within; *praveśya*—making enter; *su-ciraṁ*—for a long time; *parirabhya*—embracing; *tāpaṁ*—their distress; *prājñam*—the inner consciousness; *yathā*—as; *abhimatayaḥ*—the functions of false ego; *vijahuḥ*—they gave up; *nara-indra*—O ruler of men.

TRANSLATION

O ruler of men, for a long time those *brāhmaëa* ladies had heard about Kṛṣṇa, their beloved, and His glories had become the constant ornaments of their ears. Indeed, their minds were always absorbed in Him. Through the apertures of their eyes they now forced Him to enter within their hearts, and then they embraced Him within for a long time. In this way they finally gave up the pain of separation from Him, just as sages give up the anxiety of false ego by embracing their innermost consciousness.

TEXT 24

तास्तथा त्यक्तसर्वाशाः
प्राप्ता आत्मदिदृक्षया
विज्ञायाखिलदृग्द्रष्टा
प्राह प्रहसिताननः

*tās tathā tyakta-sarvāśāḥ
prāptā ātma-didṛkṣayā
vijñāyākhila-dṛg-draṣṭā
prāha prahasitānanaḥ*

SYNONYMS

tāḥ—those ladies; *tathā*—in such a state; *tyakta-sarva-āśāḥ*—having given up all material desires; *prāptāḥ*—arrived; *ātma-didṛkṣayā*—with the desire of seeing Himself; *vijñāya*—understanding; *akhila-dṛk*—of the vision of all creatures; *draṣṭā*—the seer; *prāha*—He spoke; *prahasita-ānanaḥ*—with a smile upon His face.

TRANSLATION

Lord Kṛṣṇa, who witnesses the thoughts of all creatures, understood how those ladies had abandoned all worldly hopes and come there simply to see Him. Thus He addressed them as follows with a smile upon His face.

TEXT 25

स्वागतं वो महाभागा
आस्यतां करवाम किम्

यन्नो दिदृक्षया प्राप्ता
उपपन्नमिदं हि वः

*svāgatam vo mahā-bhāgā
āsyatām karavāma kim
yan no didṛkṣayā prāptā
upapannam idam hi vaḥ*

SYNONYMS

su-āgatam—auspicious welcome; *vaḥ*—for you; *mahā-bhāgāḥ*—O fortunate ladies; *āsyatām*—please come sit; *karavāma*—I can do, *kim*-what; *yat*—because; *naḥ*—Us; *didṛkṣayā*—with the desire of seeing; *prāptāḥ*—you have come; *upapannam*—fitting; *idam*—this; *hi*—certainly; *vaḥ*—on your part.

TRANSLATION

[Lord Kṛṣṇa said:] Welcome, O most fortunate ladies. Please sit down and make yourselves comfortable. What can I do for you? That you have come here to see Me is most appropriate.

PURPORT

Just as Śrī Kṛṣṇa welcomed the *gopīs* who came to dance with Him at night, He similarly welcomed the *brāhmaṇas'* wives, whose pure love for Him was proved by their overcoming many hindrances to see the Lord. The word *upapannam* indicates that although these ladies had rejected their husbands' orders, their behavior was not at all inappropriate, since their husbands had obviously tried to obstruct their loving service to Lord Kṛṣṇa.

TEXT 26

नन्वद्धा मयि कुर्वन्ति
कुशलाः स्वार्थदर्शिनः
अहैतुक्यव्यवहितां
भक्तिमात्मप्रिये यथा

*nanv addhā mayi kurvanti
kuśalāḥ svārtha-darśinaḥ
ahaituky avyavahitām
bhaktim ātma-priye yathā*

SYNONYMS

nanu—certainly; *addhā*—directly; *mayi*—unto Me; *kurvanti*—they perform; *kuśalāḥ*—those who are expert; *sva-artha*—their own true benefit; *darśinaḥ*—who perceive; *ahaitukī*—unmotivated; *avyavahitām*—uninterrupted; *bhaktim*—devotional service; *ātma*—to the soul; *priye*—who am most dear; *yathā*—properly.

TRANSLATION

Certainly expert personalities, who can see their own true interest, render unmotivated and uninterrupted devotional service directly unto Me, for I am most dear to the soul.

PURPORT

The Supreme Lord informed the *brāhmaṇas*' wives that not only they but all people who recognize their true self-interest take to the spiritual process of loving service to the Lord. Lord Kṛṣṇa is *ātma-priya*, the real object of love for everyone. Although each individual has his own taste and freedom, ultimately

every living being is a spiritual spark of the Supreme Personality of Godhead; thus everyone's primary loving attraction is constitutionally meant for Lord Śrī Kṛṣṇa. Loving service to the Lord should be *ahaitukī*, without personal motive, and *avyavahitā*, unobstructed by mental speculation, selfish desire or any quirk of time and circumstance.

TEXT 27

प्राणबुद्धिमनःस्वात्म
दारापत्यधनादयः
यत्सम्पर्कात्प्रिया आसंसु
ततः को न्वपरः प्रियः

prāṇa-buddhi-manah-svātma
dārāpatya-dhanādayaḥ
yat-samparkāt priyā āsaṁs
tataḥ ko nv aparāḥ priyaḥ

SYNONYMS

prāṇa—one's vital force; *buddhi*—intelligence; *manah*—mind; *sva*—relatives; *ātma*—body; *dāra*—wife; *apatya*—children; *dhana*—wealth; *ādayaḥ*—and so forth; *yat*—with which (self); *samparkāt*—because of contact; *priyāḥ*—dear; *āsan*—have become; *tataḥ*—than that; *kaḥ*—what; *nu*—indeed; *aparāḥ*—other; *priyaḥ*—dear object.

TRANSLATION

It is only by contact with the self that one's vital breath, intelligence, mind, friends, body, wife, children, wealth and so on are dear. Therefore what object

can possibly be more dear than one's own self?

PURPORT

The word *yat-samparkāt* in this verse refers to contact with the individual self and ultimately with the Supreme Self, the Lord, who is the origin of the individual living being. By developing Kṛṣṇa consciousness, one automatically becomes self-realized, and thus one's vital strength, intelligence, mind, relatives, body, family and wealth all become enhanced and brilliant by the central influence of Kṛṣṇa consciousness. This happens because Kṛṣṇa consciousness is the optimum efficient conjunction of the individual self, who is pure consciousness, with the Supreme Self and supreme consciousness, Kṛṣṇa.

TEXT 28

तद्यात देवयजनं
पतयो वो द्विजातयः
स्वसत्रं पारयिष्यन्ति
युष्माभिर्गृहमेधिनः

*tad yāta deva-yajanaṁ
patayo vo dvijātayaḥ
sva-satram pārayiṣyanti
yuṣmābhir gṛha-medhinaḥ*

SYNONYMS

tat—therefore; *yāta*—go; *deva-yajanaṁ*—to the sacrificial arena; *patayaḥ*—the husbands; *vaḥ*—your; *dvi-jātayaḥ*—the *brāhmaṇas*; *sva-satram*—their own sacrifices; *pārayiṣyanti*—will be able to finish; *yuṣmābhiḥ*—together with you;

gṛha-medhinaḥ—the householders.

TRANSLATION

You should thus return to the sacrificial arena, because your husbands, the learned *brāhmaëas*, are householders and need your assistance to finish their respective sacrifices.

TEXT 29

श्रीपत्न्य ऊचुः
मैवं विभोऽर्हति भवान् गदितुं न्रशंसं
सत्यं कुरुष्व निगमं तव पदमूलम्
प्राप्ता वयं तुलसिदाम पदावसृष्टं
केशैर्निवोदुमतिलङ्घ्य समस्तबन्धून्

śrī-patnya ūcuḥ
maivam vibho 'rhati bhavān gaditum nr-śamsam
satyam kuruṣva nigamaṁ tava pada-mūlam
prāptā vayaṁ tulasi-dāma padāvasṛṣṭam
keśair nivoḍhum atilaṅghya samasta-bandhūn

SYNONYMS

śrī-patnyaḥ ūcuḥ—the wives of the *brāhmaṇas* said; *mā*—not; *evam*—like this; *vibho*—O almighty Lord; *arhati*—ought; *bhavān*—You; *gaditum*—to speak; *nṛ-śamsam*—harshly; *satyam*—true; *kuruṣva*—please make; *nigamam*—the promise given in the revealed scripture; *tava*—Your; *pāda-mūlam*—the base of the lotus feet; *prāptāḥ*—having obtained; *vayaṁ*—we; *tulasi-dāma*—the garland of *tulasī* leaves; *padā*—by Your foot; *avasṛṣṭam*—neglectfully kicked

away; *keśaiḥ*—upon our hair; *nivoḍhum*—in order to carry; *atilaṅghya*—rejecting; *samasta*—all; *bandhūn*—relations.

TRANSLATION

The wives of the *brāhmaṇas* replied: O almighty one, please do not speak such cruel words. Rather, You should fulfill Your promise that You always reciprocate with Your devotees in kind. Now that we have attained Your lotus feet, we simply wish to remain here in the forest so we may carry upon our heads the garlands of *tulasī* leaves You may neglectfully kick away with Your lotus feet. We are ready to give up all material relationships.

PURPORT

Here the *brāhmaṇas*' wives are saying something similar to what the *gopīs* say at the beginning of the *rāsa* dance (*SB* 10.29.31), when Lord Kṛṣṇa tells them to go home as well. Like this verse, the *gopīs*' statement begins with the words *maivam vibho 'rhati bhavān gaditum nṛ-śamsam*.

Nigama refers to the Vedic literature, which states that one who surrenders at the lotus feet of the Lord does not return to this material world. Thus the *brāhmaṇas*' wives appealed to the Lord that since they had surrendered to Him, it was unfair for Him to order them to return to their materialistic husbands.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, Lord Kṛṣṇa might have pointed out to the *brāhmaṇas*' wives, "You young ladies are members of the aristocratic *brāhmaṇa* community, so how can you surrender at the feet of a mere cowherd boy?"

To this the ladies might have replied, "Since we have already surrendered at Your lotus feet, and since we desire to become Your servants, we are obviously not maintaining a false identification as members of the so-called *brāhmaṇa* community. You can easily ascertain this from our words."

Lord Kṛṣṇa might have replied, "I am a cowherd boy, and My proper

maidservants and girlfriends are the cowherd girls, the *gopīs*. "

The wives might have answered, "True, let them be so. Let them shine forth if You are embarrassed in front of Your relatives to make *brāhmaṇa* ladies Your maidservants. We certainly don't want to embarrass You. We will not go to Your village but will rather remain in Vṛndāvana, like presiding deities of the forest. We simply desire to perfect our lives by even a slight trace of connection with You."

Thus by the spiritual insight of Śrīla Viśvanātha Cakravartī Ṭhākura, we learn that the *brāhmaṇas*' wives offered to remain at a distance and simply take the *tulasī* leaves that would fall from the lotus feet of Kṛṣṇa or be crushed by the feet of His girlfriends when He would embrace them.

The ladies offered to carry these *tulasī* leaves upon their heads. Thus renouncing the desire to become Kṛṣṇa's intimate girlfriends or maidservants (a position they knew was difficult to achieve), the young *brāhmaṇa* ladies begged to remain in Vṛndāvana forest. If the Lord had then asked "Then what will your family members say?" they would have replied "We have already transcended our so-called relatives because we are seeing You, the Supreme Lord, face to face."

TEXT 30

गृह्णन्ति नो न पतयः पितरौ सुता वा
न भ्रातृबन्धुसुहृदः कुत एव चान्ये
तस्माद्भवत्प्रपदयोः पतितात्मनां नो
नान्या भवेद्गतिररिन्दम तद्विधेहि

*grhṇanti no na patayaḥ pitarau sutā vā
na bhrātr-bandhu-suhṛdaḥ kuta eva cānye
tasmād bhavat-prapadayoḥ patitātmanām no*

nānyā bhaved gatiṁ arindama tad vidhehi

SYNONYMS

grhṇanti—they will accept; *naḥ*—us; *na*—not; *patayaḥ*—our husbands; *pitarau*—fathers; *sutāḥ*—sons; *vā*—or; *na*—not; *bhrātr*—brothers; *bandhu*—other relatives; *suhṛdaḥ*—and friends; *kutaḥ*—how then; *eva*—indeed; *ca*—and; *anye*—other people; *tasmāt*—therefore; *bhavat*—Your; *prapadayoḥ*—at the tips of the lotus feet; *patita*—fallen; *ātmanām*—whose bodies; *naḥ*—for us; *na*—not; *anyā*—any other; *bhavet*—there can be; *gatiḥ*—destination; *arim-dama*—O chastiser of enemies; *tat*—that; *vidhehi*—kindly bestow upon us.

TRANSLATION

Our husbands, fathers, sons, brothers, other relatives and friends will no longer take us back, and how could anyone else be willing to give us shelter? Therefore, since we have thrown ourselves at Your lotus feet and have no other destination, please, O chastiser of enemies, grant our desire.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura comments as follows: "From their very youth the *brāhmaṇas*' wives had heard about Lord Kṛṣṇa's beauty, qualities and sweetness from the womenfolk of Vṛndāvana village, and also from the flower ladies, the betel-nut sellers and others. Consequently they always felt ecstatic love for Kṛṣṇa and were indifferent to their household duties. Their husbands, seeing them as deviant, doubted them and avoided dealing with them as far as possible. Now the wives of the *brāhmaṇas* were ready to formally reject their so-called families and neighbors, and out of great agitation they were crying and placing their heads upon Lord Kṛṣṇa's lotus feet, offering obeisances. In this way, with choking voices, they spoke the above verse. They begged that

Lord Kṛṣṇa bestow upon them the benediction that He be their only destination, that He, the chastiser of enemies, subdue all *their* enemies—those difficulties obstructing them from attaining the Lord."

The wives of the *brāhmaṇas* simply wanted to serve Lord Kṛṣṇa, and this is pure Kṛṣṇa consciousness in ecstatic love of Godhead.

TEXT 31

श्रीभगवानुवाच
पतयो नाभ्यसूयेरन्
पितृभ्रातृसुतादयः
लोकाश्च वो मयोपेता
देवा अप्यनुमन्वते

śrī-bhagavān uvāca
patayo nābhyasūyeran
pitṛ-bhrāṭṛ-sutādayaḥ
lokāś ca vo mayopetā
devā apy anumanvate

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *patayaḥ*—your husbands; *na abhyasūyeran*—will not feel inimical; *pitṛ-bhrāṭṛ-suta-ādayaḥ*—your fathers, brothers, sons and others; *lokāḥ*—the general populace; *ca*—also; *vaḥ*—toward you; *mayā*—by Me; *upetāḥ*—advised; *devāḥ*—the demigods; *api*—even; *anumanvate*—regard favorably.

TRANSLATION

The Supreme Personality of Godhead replied: Rest assured that your husbands will not be inimical toward you, nor will your fathers, brothers, sons, other relatives or the general populace. I will personally advise them of the situation. Indeed, even the demigods will express their approval.

TEXT 32

न प्रीतयेऽनुरागाय
ह्यङ्गसङ्गो नृणामिह
तन्मनो मयि युञ्जाना
अचिरान्मामवाप्स्यथ

*na prītaye 'nurāgāya
hy aṅga-saṅgo nṛṇām iha
tan mano mayi yuñjānā
acirān mām avāpsyatha*

SYNONYMS

na—not; *prītaye*—for satisfaction; *anurāgāya*—for loving attraction; *hi*—certainly; *aṅga-saṅgaḥ*—physical association; *nṛṇām*—for people; *iha*—in this world; *tat*—therefore; *manaḥ*—your minds; *mayi*—upon Me; *yuñjānāḥ*—fixing; *acirāt*—very quickly; *mām*—Me; *avāpsyatha*—you will achieve.

TRANSLATION

For you to remain in My bodily association would certainly not please people in this world, nor would it be the best way for you to increase your love for Me. Rather, you should fix your minds on Me, and very soon you will achieve Me.

PURPORT

The Lord pointed out that people in general would not appreciate a loving affair between Lord Kṛṣṇa, who superficially was appearing as a cowherd boy, and the wives from the *brāhmaṇa* community. Also, the *brāhmaṇa* ladies' own devotion and love would increase most efficiently in separation. In other words, it would be best all around if they continued to fix their minds on Lord Kṛṣṇa and thus went on with the process they had been practicing throughout their lives. The Lord and His bona fide representative, the spiritual master, expertly engage the Lord's devotees in different types of service so that all of them can quickly return to His lotus feet.

TEXT 33

श्रवणाद्दर्शनाद्ध्यानान्
मयि भावोऽनुकीर्तनात्
न तथा सन्निकर्षेण
प्रतियात ततो गृहान्

*śravaṇād darśanād dhyānān
mayi bhāvo 'nukīrtanāt
na tathā sannikarṣeṇa
pratiyāta tato gṛhān*

SYNONYMS

śravaṇāt—by hearing; *darśanāt*—by seeing the Deity form; *dhyānāt*—by meditation; *mayi*—for Me; *bhāvaḥ*—love; *anukīrtanāt*—by chanting My names and qualities; *na*—not; *tathā*—in the same way; *sannikarṣeṇa*—by literal

proximity; *pratiyāta*—return; *tataḥ*—therefore; *gṛhān*—to your homes.

TRANSLATION

It is by hearing about Me, seeing My Deity form, meditating upon Me and chanting My names and glories that love for Me develops, not by physical proximity. Therefore please go back to your homes.

TEXT 34

श्रीशुक उवाच
इत्युक्ता द्विजपत्न्यस्ता
यज्ञवाटं पुनर्गताः
ते चानसूयवस्ताभिः
स्त्रीभिः सत्रमपारयन्

śrī-śuka uvāca
ity uktā dvija-patnyas tā
yajña-vāṭam punar gatāḥ
te cānasūyavas tābhiḥ
strībhiḥ satram apārayan

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—with these words; *uktāḥ*—spoken to; *dvija-patnyaḥ*—the wives of the *brāhmaṇas*; *tāḥ*—they; *yajña-vāṭam*—to the place of sacrifice; *punaḥ*—again; *gatāḥ*—went; *te*—they, their husbands; *ca*—and; *anasūyavaḥ*—not inimical; *tābhiḥ*—together with them; *strībhiḥ*—their wives; *satram*—the sacrificial performance; *apārayan*—they completed.

TRANSLATION

Śrīla Śukadeva Gosvāmī said: Thus instructed, the wives of the brāhmaṇas returned to the place of sacrifice. The brāhmaṇas did not find any fault with their wives, and together with them they finished the sacrifice.

PURPORT

The wives of the *brāhmaṇas* obeyed Lord Kṛṣṇa's order and returned to the sacrificial arena of their husbands, whereas the *gopīs*, although ordered by Kṛṣṇa to go home, remained in the forest to dance with Him through the full-moon night. Both the *gopīs* and the *brāhmaṇas*' wives achieved pure love of Godhead.

TEXT 35

तत्रैका विधृता भर्त्रा
भगवन्तं यथाश्रुतम्
हृदोपगुह्य विजहौ
देहं कर्मानुबन्धनम्

tatraikā vidhṛtā bhartrā
bhagavantam yathā-śrutam
hṛdopaguhya vijahau
deham karmānubandhanam

SYNONYMS

tatra—there; *ekā*—one of them; *vidhṛtā*—held back by force; *bhartrā*—by her husband; *bhagavantam*—the Supreme Lord, Śrī Kṛṣṇa; *yathā-śrutam*—as she

heard about Him from the others; *hṛdā*—within her heart; *upaguhya*—embracing; *vijahau*—she gave up; *deham*—her material body; *karma-anubandhanam*—which is simply the basis of bondage to material activity.

TRANSLATION

One of the ladies had been forcibly kept back by her husband. When she heard the others describe the Supreme Lord Kṛṣṇa, she embraced Him within her heart and gave up her material body, the basis of bondage to material activity.

PURPORT

The lady described here was especially devoted to Lord Kṛṣṇa. Upon giving up her material body, she immediately attained a spiritual body and left the sacrificial arena to join the Supreme Personality of Godhead.

TEXT 36

भगवानपि गोविन्दसु
तेनैवान्नेन गोपकान्
चतुर्विधेनाशयित्वा
स्वयं च बुभुजे प्रभुः

*bhagavān api govindas
tenaivānnena gopakān
catur-vidhenāśayitvā
svayaṁ ca bubhuje prabhuḥ*

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *api*—moreover; *govindaḥ*—Lord Govinda; *tena*—with that; *eva*—very same; *annena*—food; *gopakān*—the cowherd boys; *catuḥ-vidhena*—of four varieties; *aśayitvā*—feeding; *svayam*—Himself; *ca*—and; *bubhuje*—partook; *prabhuḥ*—the Almighty.

TRANSLATION

Govinda, the Supreme Personality of Godhead, fed the cowherd boys with that food of four varieties. Then the all-powerful Lord Himself partook of the preparations.

TEXT 37

एवं लीलानरवपुर
न्नलोकमनुशीलयन्
रेमे गोगोपगोपीनां
रमयन् रूपवाक्कृतैः

evam līlā-nara-vapur
nr-lokam anuśīlayan
reme go-gopa-gopīnām
ramayan rūpa-vāk-kṛtaiḥ

SYNONYMS

evam—in this manner; *līlā*—for pastimes; *nara*—appearing as a human being; *vapuḥ*—whose transcendental body; *nṛ-lokam*—human society;

anuśīlayan—imitating; *reme*—He took pleasure; *go*—the cows; *gopa*—cowherd boys; *gopīnām*—the cowherd girls; *ramayan*—pleasing; *rūpa*—with His beauty; *vāk*—words; *kṛtaiḥ*—and actions.

TRANSLATION

Thus the Supreme Lord, appearing like a human being to perform His pastimes, imitated the ways of human society. He enjoyed pleasing His cows, cowherd boyfriends and cowherd girlfriends with His beauty, words and actions.

TEXT 38

अथानुस्मृत्य विप्रास्ते
अन्वतप्यन् कृतागसः
यद्विश्वेश्वरयोर्याज्ञाम्
अहन्म नृविडम्बयोः

athānusmṛtya viprās te
anvatapyan kṛtāgasah
yad viśveśvarayor yācñām
ahanma nṛ-viḍambayoḥ

SYNONYMS

atha—then; *anusmṛtya*—coming to their senses; *viprāḥ*—the *brāhmaṇas*; *te*—they; *anvatapyan*—felt great remorse; *kṛta-agasaḥ*—having committed sinful offenses; *yat*—because; *viśva-īśvarayoḥ*—of the two Lords of the universe, Kṛṣṇa and Balarāma; *yācñām*—the humble supplication; *ahanma*—we transgressed; *nṛ-viḍambayoḥ*—of those who were deceptively appearing as

human beings.

TRANSLATION

The *brāhmaëas* then came to their senses and began to feel great remorse. They thought, "We have sinned, for we have denied the request of the two Lords of the universe, who deceptively appeared as ordinary human beings."

PURPORT

Lord Kṛṣṇa and Lord Balarāma did not try to deceive the *brāhmaṇas*: They straightforwardly requested food from them. Rather, the *brāhmaṇas* deceived themselves, as indicated by the Sanskrit word *nṛ-viḍambayoḥ*, which means that Kṛṣṇa and Balarāma are bewildering for an ordinary human being who considers Them also to be human. Still, because the wives of the *brāhmaṇas* were great devotees of the Lord, the foolish *brāhmaṇas* received spiritual benefit and finally came to their senses.

TEXT 39

दृष्ट्वा स्त्रीणां भगवति
कृष्णे भक्तिमलौकिकीम्
आत्मानं च तया हीनम्
अनुतप्ता व्यगर्हयन्

*dṛṣṭvā strīṇāṁ bhagavati
kṛṣṇe bhaktim alaukikīm
ātmānaṁ ca tayā hīnam
anutaptā vyagarhayan*

SYNONYMS

dr̥ṣṭvā—observing; *strīṇām*—of their wives; *bhagavati*—for the Supreme Personality of Godhead; *kṛṣṇe*—Śrī Kṛṣṇa; *bhaktim*—the pure devotion; *alaukikīm*—transcendental to this world; *ātmānam*—themselves; *ca*—and; *tayā*—of that; *hīnam*—devoid; *anutaptāḥ*—lamenting; *vyagarhayan*—they condemned.

TRANSLATION

Taking note of their wives' pure, transcendental devotion for Lord Kṛṣṇa, the Supreme Personality of Godhead, and seeing their own lack of devotion, the *brāhmaëas* felt most sorrowful and began to condemn themselves.

TEXT 40

धिगजन्म नस्त्रिवृत्तद्
धिग्रतं धिग्बहुज्ञताम्
धिककुलं धिक्रियादाक्ष्यं
विमुखा ये त्वधोक्षजे

dhig janma nas tri-vṛt yat tad
dhig vrataṁ dhig bahu-jñatām
dhik kulaṁ dhik kriyā-dākṣyaṁ
vimukhā ye tv adhokṣaje

SYNONYMS

dhik—to hell; *janma*—with the birth; *naḥ*—our; *tri-vṛt*—threefold (the first from the physical parents, the second at the time of brahminical initiation,

and the third at the time of initiation into the performances of Vedic sacrifice); *yat tat*—whatever; *dhik*—to hell; *vrataṁ*—with our vow (of celibacy); *dhik*—to hell; *bahu-jñatām*—with our extensive knowledge; *dhik*—to hell; *kulam*—with our aristocratic lineage; *dhik*—to hell; *kriyā-dākṣyam*—with our expertise in ritualistic activities; *vimukhaḥ*—inimical; *ye*—who; *tu*—however; *adhokṣaje*—to the transcendental Personality of Godhead.

TRANSLATION

[The brāhmaṇas said:] To hell with our threefold birth, our vow of celibacy and our extensive learning! To hell with our aristocratic background and our expertise in the rituals of sacrifice! These are all condemned because we were inimical to the transcendental Personality of Godhead.

PURPORT

As explained in the definitions above, the words *tri-vṛḍ janma*, or "threefold birth," refer to 1) physical birth, 2) brahminical initiation and 3) initiation into the performance of Vedic sacrifice. Everything is useless if one is ignorant of the Absolute Truth, the Supreme Lord Kṛṣṇa.

TEXT 41

नूनं भगवतो माया
योगिनामपि मोहिनी
यद्वयं गुरवो नृणां
स्वार्थे मुह्यामहे द्विजाः

nūnaṁ bhagavato māyā

yoginām api mohinī
yad vyaṁ guravo nṛṇām
svārthe muhyāmahe dvijāḥ

SYNONYMS

nūnam—indeed; bhagavataḥ—of the Supreme Lord; māyā—the illusory potency; yoginām—for great mystics; api—even; mohinī—is bewildering; yat—since; vyaṁ—we; guravaḥ—the spiritual masters; nṛṇām—of society in general; sva-arthe—about our own real interest; muhyāmahe—have become bewildered; dvijāḥ—brāhmaṇas.

TRANSLATION

The illusory potency of the Supreme Lord certainly bewilders even the great mystics, what to speak of us. As *brāhmaëas* we are supposed to be the spiritual masters of all classes of men, yet we have been bewildered about our own real interest.

TEXT 42

अहो पश्यत नारीणाम्
अपि कृष्णे जगद्गुरौ
दुरन्तभावं योऽविध्यन्
मृत्युपाशान् गृहाभिधान्

aho paśyata nārīṇām
api kṛṣṇe jagad-gurau
duranta-bhāvaṁ yo 'vidhyan
mṛtyu-pāśān gṛhābhidhān

SYNONYMS

aho paśyata—just see; *nārīṇām*—of these women; *api*—even; *kṛṣṇe*—for Lord Kṛṣṇa; *jagat-gurau*—the spiritual master of the entire universe; *duranta*—unlimited; *bhāvam*—the devotion; *yaḥ*—which; *avidhyat*—has broken; *mṛtyu*—of death; *pāśān*—the bonds; *gṛha-abhidhān*—known as family life.

TRANSLATION

Just see the unlimited love these women have developed for Lord Kṛṣṇa, the spiritual master of the entire universe! This love has broken for them the very bonds of death—their attachment to family life.

PURPORT

Superficially, the husbands, fathers, fathers-in-law and so on were the ladies' *gurus*, or teachers. Yet the women had become perfect in Kṛṣṇa consciousness, whereas the men had fallen into the darkness of Ignorance.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, upon returning home the ladies showed transcendental ecstatic symptoms, such as trembling of the body, shedding of tears, standing of the bodily hairs on end, discoloration of the complexion, crying out "O pleasure of my life, O Kṛṣṇa!" with faltering words, and so forth.

Śrīla Viśvanātha Cakravartī goes on to state that while one may object that it is not fitting for a woman to love anyone other than her husband, here the husbands themselves point out that they are *gurus* only in imitation of the Supreme Lord, who is *jagad-guru*, the universal teacher and spiritual master. The husbands noted that the women, having perfected their transcendental attachment for Kṛṣṇa, did not have even a trace of attachment left for home, husband, children and so forth. Therefore from that day on the husbands

accepted those ladies as their worshipable spiritual masters and no longer thought of them as their wives or property.

TEXTS 43-44

नासां द्विजातिसंस्कारो
न निवासो गुरावपि
न तपो नात्ममीमांसा
न शौचं न क्रियाः शुभाः

तथापि ह्युत्तमःश्लोके
कृष्णे योगेश्वरेश्वरे
भक्तिर्दृढा न चास्माकं
संस्कारादिमतामपि

*nāsāṁ dvijāti-saṁskāro
na nivāso gurāv api
na tapo nātma-mīmāṁsā
na śaucam na kriyāḥ śubhāḥ*

*tathāpi hy uttamaḥ-śloke
kṛṣṇe yogeśvareśvare
bhaktir dṛḍhā na cāsmākaṁ
saṁskārādimatām api*

SYNONYMS

na—there is not; *āsām*—on their part; *dvijāti-saṁskāraḥ*—the purificatory rituals pertaining to the twice-born classes of society; *na*—nor; *nivāsaḥ*—residence; *gaurau*—in the *āśrama* of a spiritual master (that is,

training as a *brahmacārī*); *api*—even; *na*—no; *tapah*—execution of austerities; *na*—no; *ātma-mīmāṃsā*—philosophical inquiry into the reality of the self; *na*—no; *śaucam*—rituals of cleanliness; *na*—no; *kriyāḥ*—ritualistic activities; *śubhāḥ*—pious; *tathā api*—nevertheless; *hi*—indeed; *uttamaḥ-śloke*—whose glories are chanted by the exalted *mantras* of the *Vedas*; *kṛṣṇe*-for Lord Kṛṣṇa; *yoga-īśvara-īśvare*—the supreme master of all masters of mystic power; *bhaktiḥ*—pure devotional service; *dṛḍhā*—firm; *na*—not; *ca*—on the other hand; *asmākam*—of us; *saṁskāra-ādi-matām*—who possess such purification and so forth; *api*—even though.

TRANSLATION

These women have never undergone the purificatory rites of the twice-born classes, nor have they lived as *brahmacārīs* in the *ācrama* of a spiritual master, nor have they executed austerities, speculated on the nature of the self, followed the formalities of cleanliness or engaged in pious rituals. Nevertheless, they have firm devotion for Lord Kṛṣṇa, whose glories are chanted by the exalted hymns of the *Vedas* and who is the supreme master of all masters of mystic power. We, on the other hand, have no such devotion for the Lord, although we have executed all these processes.

PURPORT

According to Śrīla Śrīdhara Svāmī, the husbands were not aware that their wives had occasionally associated with residents of Vṛndāvana, such as the flower ladies, and had heard about the beauty and qualities of Kṛṣṇa. The *brāhmaṇas* were astonished at their wives' loving devotion for Lord Kṛṣṇa, not realizing that this devotion had developed as a result of hearing and chanting about the Lord in the association of His pure devotees.

TEXT 45

ननु स्वार्थविमूढानां
प्रमत्तानां गृहेहया
अहो नः स्मारयामास
गोपवाक्यैः सतां गतिः

*nanu svārtha-vimūḍhānām
pramattānām gṛhehayā
aho naḥ smārayām āsa
gopa-vākyaiḥ satām gatiḥ*

SYNONYMS

nanu—indeed; *sva-artha*—about their own true benefit; *vimūḍhānām*—who were bewildered; *pramattānām*—who were intoxicated; *gṛha-īhayā*—with their household endeavors; *aho*—ah; *naḥ*—us; *smārayām āsa*—He reminded about; *gopa-vākyaiḥ*—by the words of cowherds; *satām*—of the transcendental souls; *gatiḥ*—the ultimate destination .

TRANSLATION

Indeed, infatuated as we are with our household affairs, we have deviated completely from the real aim of our life. But now just see how the Lord, through the words of these simple cowherd boys, has reminded us of the ultimate destination of all true transcendentalists.

TEXT 46

अन्यथा पूर्णकामस्य
कैवल्याद्यशिषां पतेः

ईशितव्यैः किमस्माभिर्
ईशस्यैतद्विडम्बनम्

*anyathā pūrṇa-kāmasya
kaivalyādy-aśiṣām pateḥ
īśitavyaiḥ kim asmābhir
īśasyaitad viḍambanam*

SYNONYMS

anyathā—otherwise; *pūrṇa-kāmasya*—of Him whose every possible desire is fulfilled; *kaivalya*—of liberation; *ādi*—and others; *āśiṣām*—benedictions; *pateḥ*—the master; *īśitavyaiḥ*—with those who are meant to be controlled; *kim*—what; *asmābhir*—with us; *īśasya*—of Him who is the absolute controller; *etat*—this; *viḍambanam*—pretense.

TRANSLATION

Otherwise, why would the supreme controller—whose every desire is already fulfilled and who is the master of liberation and all other transcendental benedictions—enact this pretense with us, who are always to be controlled by Him?

PURPORT

Although Lord Kṛṣṇa is the Absolute Truth, He humbly sent His cowerd boyfriends to beg food from the *brāhmaṇas*. In so doing, He exposed the *brāhmaṇas*' foolish arrogance and established the glories of His own transcendental beauty by attracting their very wives to surrender at His lotus feet.

TEXT 47

हित्वान्यान् भजते यं श्रीः
पादस्पर्शाशयासकृत
स्वात्मदोषापवर्गेण
तद्याच्चा जनमोहिनी

hitvānyān bhajate yaṁ śrīḥ
pāda-sparśāśayāsakṛt
svātma-doṣāpavargeṇa
tad-yācñā jana-mohinī

SYNONYMS

hitvā—giving up; *anyān*—others; *bhajate*—worships; *yaṁ*—which Lord; *śrīḥ*—the goddess of fortune; *pāda-sparśa*—for the touch of His lotus feet; *āśayā*—with the desire; *asakṛt*—constantly; *sva-ātma*—of herself; *doṣa*—the faults (of fickleness and pride); *apavargeṇa*—putting aside; *tat*—His; *yācñā*—begging; *jana*—ordinary humans; *mohinī*—bewildering.

TRANSLATION

Hoping for the touch of His lotus feet, the goddess of fortune perpetually worships Him alone, leaving aside all others and renouncing her pride and fickleness. That He begs is certainly astonishing to everyone.

PURPORT

The supreme master of the goddess of fortune herself obviously does not have to beg for food, as pointed out here by the *brāhmaṇas*, who are finally manifesting real spiritual intelligence.

TEXTS 48-49

देशः कालः पृथग्द्रव्यं
मन्त्रतन्त्रत्विजोऽग्नयः
देवता यजमानश्च
ऋतुर्धर्मश्च यन्मयः

स एव भगवान् साक्षाद्
विष्णुर्योगेश्वरेश्वरः
जातो यदुष्वित्याशृण्म
ह्यपि मूढा न विद्महे

*deśaḥ kālaḥ pṛthag dravyaṁ
mantra-tantrartvijo 'gnayaḥ
devatā yajamānaś ca
kratur dharmaś ca yan-mayaḥ*

*sa eva bhagavān sākṣād
viṣṇur yogeśvareśvaraḥ
jāto yaduṣv ity āśṛṇma
hy api mūḍhā na vidmahe*

SYNONYMS

deśaḥ—the place; *kālaḥ*—time; *pṛthag dravyam*—particular items of paraphernalia; *mantra*—Vedic hymns; *tantra*—prescribed rituals; *ṛtvijaḥ*—priests; *agnayaḥ*—and the sacrificial fires; *devatā*—the presiding demigods; *yajamānaḥ*—the performer; *ca*—and; *kratuḥ*—the offering; *dharmaḥ*—the pious reaction; *ca*—and; *yat*—whom; *mayaḥ*—constituting;

saḥ—He; *eva*—indeed; *bhagavān*—the Supreme Personality of Godhead; *sākṣāt*—directly; *viṣṇuḥ*—Lord Viṣṇu; *yoga-īśvara-īśvaraḥ*—the Lord of all mystic controllers; *jātaḥ*—taken birth; *yaduṣu*—among the Yadu dynasty; *iti*—thus; *āśṛṇma*—we have heard; *hi*—certainly; *api*—nevertheless; *mūḍhāḥ*—foolish; *na vidmahe*—we could not understand.

TRANSLATION

All the aspects of sacrifice—the auspicious place and time, the various items of paraphernalia, the Vedic hymns, the prescribed rituals, the priests and sacrificial fires, the demigods, the patron of the sacrifice, the sacrificial offering and the pious results obtained—all are simply manifestations of His opulences. Yet even though we had heard that the Supreme Personality of Godhead, Viṣṇu, the Lord of all mystic controllers, had taken birth in the Yadu dynasty, we were so foolish that we could not recognize Śrī Kṛṣṇa to be none other than Him.

TEXT 50

तस्मै नमो भगवते
कृष्णायाकुण्ठमेधसे
यन्मायामोहितधियो
भ्रमामः कर्मवर्त्मसु

tasmai namo bhagavate
kṛṣṇāyākunṭha-medhase
yan-māyā-mohita-dhiyo
bhramāmaḥ karma-vartmasu

SYNONYMS

tasmai—unto Him; *namaḥ*—obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *kṛṣṇāya*—Lord Kṛṣṇa; *akunṭha-medhase*—whose intelligence is never restricted; *yat-māyā*—by whose illusory potency; *mohita*—bewildered; *dhiyaḥ*—whose minds; *bhramāmaḥ*—we are wandering; *karma-vartmasu*—upon the paths of fruitive activity.

TRANSLATION

Let us offer our obeisances unto Lord Kṛṣṇa, the Supreme Personality of Godhead. His intelligence is never bewildered, whereas we, confused by His power of illusion, are simply wandering about on the paths of fruitive work.

TEXT 51

स वै न आद्यः पुरुषः
स्वमायामोहितात्मनाम्
अविज्ञतानुभावानां
क्षन्तुमर्हत्यतिक्रमम्

sa vai na ādyaḥ puruṣaḥ
sva-māyā-mohitātmanām
avijñatānubhāvānām
kṣantum arhaty atikramam

SYNONYMS

saḥ—He; *vai*—indeed; *naḥ*—our; *ādyaḥ*—the primeval Lord; *puruṣaḥ*—the Supreme Personality of Godhead; *sva-māyā-mohita-ātmanām*—of those whose

minds have been bewildered by His illusory potency; *avijñāta*—who did not understand; *anubhāvānām*—His influence; *kṣantum*—to forgive; *arhati*—should; *atikramam*—the offense.

TRANSLATION

We were bewildered by Lord Kṛṣṇa's illusory potency and thus could not understand His influence as the original Personality of Godhead. Now we hope He will kindly forgive our offense.

TEXT 52

इति स्वाघमनुस्मृत्य
कृष्णे ते कृतहेलनाः
दिदृक्षवो ब्रजमथ
कंसाद्धीता न चाचलन्

iti svāgham anusmṛtya
kṛṣṇe te kṛta-helanāḥ
didṛkṣavo vrajam atha
kaṁsād bhītā na cācalan

SYNONYMS

iti—thus; *sva-aghama*—their own offense; *anusmṛtya*—thinking back upon; *kṛṣṇe*—against Lord Kṛṣṇa; *te*—they; *kṛta-helanāḥ*—having shown contempt; *didṛkṣavaḥ*—wishing to see; *vrajam*—to the village of Nanda Mahārāja; *atha*—then; *kaṁsāt*—of Kāṁsa; *bhītāḥ*—afraid; *na*—not; *ca*—and; *acalan*—they went.

TRANSLATION

Thus reflecting on the sin they had committed by neglecting Lord Kṛṣṇa, they became very eager to see Him. But being afraid of King Kāṁsa, they did not dare go to Vraja.

PURPORT

Realizing their offense against Lord Kṛṣṇa, and finally appreciating His almighty position, the *brāhmaṇas* naturally wanted to rush to Vraja and surrender at the lotus feet of the Lord. But they were afraid that Kāṁsa would certainly kill them when his spies reported that they had gone to Kṛṣṇa. The *brāhmaṇas*' wives were absorbed in ecstatic Kṛṣṇa consciousness and thus went to Kṛṣṇa anyway, just as the *gopīs*, simply to dance with the Lord, traveled in the dead of night through a forest inhabited by wild animals. But the *brāhmaṇas* were not on such an advanced platform of Kṛṣṇa consciousness and thus, overcome by fear of Kāṁsa, could not see the Lord face to face.

Thus end the purports of the humble servants of His Divine Grace A . C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "The Brāhmaṇas' Wives Blessed."

24. Worshipping Govardhana Hill

In this chapter Lord Śrī Kṛṣṇa crushes the pride of Indra by prohibiting a sacrifice intended for him and initiating a substitute sacrifice in worship of

Govardhana Hill.

When Śrī Kṛṣṇa saw the cowherd men busily preparing for a sacrifice to Indra, He inquired about it from their king, Nanda. Nanda explained that the rain given by Indra enables all living entities to maintain their lives, and therefore this sacrifice would be executed to satisfy him. Kṛṣṇa responded, "It is because of *karma* alone that living entities take their birth in a certain body, experience varieties of happiness and suffering in that body, and then give it up as the *karma* pertaining to it runs out. Thus it is *karma* alone that is our enemy, our friend, our *guru* and our lord, and Indra can do nothing to alter the happiness and distress of anyone, for everyone is tightly bound by his karmic reactions. The material modes of goodness, passion and ignorance bring about the creation, maintenance and destruction of this world. The clouds give forth rain when they are impelled by the mode of passion, and cowherds prosper by protecting the cows. Furthermore, the cowherds' proper residence is in the forest and on the hills. Therefore you should offer worship to the cows, the *brāhmaṇas* and Govardhana Hill."

After Kṛṣṇa spoke thus, He arranged for the cowherd men to worship Govardhana with the paraphernalia collected for the sacrifice to Indra. He then assumed a huge, unprecedented transcendental form and devoured all the food and other offerings presented to Govardhana. As He did so He proclaimed to the cowherd community that although they had worshiped Indra for so long, he had never appeared in person, whereas Govardhana himself had now manifested before their eyes and eaten their offerings of foodstuffs. Therefore they should all now offer obeisances to Govardhana Hill. Then Lord Kṛṣṇa joined the cowherds in offering obeisances to His own newly assumed form.

TEXT 1

श्रीशुक उवाच

भगवानपि तत्रैव
बलदेवेन संयुतः
अपश्यन्निवसन् गोपान्
इन्द्रयागकृतोद्यमान्

śrī-śuka uvāca
bhagavān api tatraiva
baladevena saṁyutaḥ
apaśyan nivasan gopān
indra-yāga-kṛtodyamān

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *bhagavān*—the Supreme Personality of Godhead; *api*—also; *tatra eva*—in that same place; *baladevena*—by Lord Balarāma; *saṁyutaḥ*—joined; *apaśyat*—saw; *nivasan*—staying; *gopān*—the cowherd men; *indra*—for Indra, the King of heaven; *yāga*—for the sake of a sacrifice; *kṛta*—making; *udyamān*—great endeavor.

TRANSLATION

Śukadeva Gosvāmī said: While staying in that very place with His brother Baladeva, Lord Kṛṣṇa happened to see the cowherd men busily arranging for a sacrifice to Indra.

PURPORT

According to Śrīla Śrīdhara Svāmī and other *ācāryas*, the words *tatra eva* in this verse indicate that Lord Kṛṣṇa stayed in the village of the *brāhmaṇas* whose wives had satisfied Him by their devotion. Thus He gave His mercy to

those *brāhmaṇas* as well as to their chaste wives, who had no one to associate with except their husbands. In that place the cowherd men, headed by Lord Kṛṣṇa's father, Nanda Mahārāja, were somehow or other preparing an elaborate sacrifice to Lord Indra, and Lord Kṛṣṇa reacted as follows.

TEXT 2

तदभिज्ञोऽपि भगवान्
सर्वात्मा सर्वदर्शनः
प्रश्रयावनतोऽपृच्छद्
वृद्धान्नन्दपुरोगमान्

*tad-abhijño 'pi bhagavān
sarvātmā sarva-darśanaḥ
praśrayāvanato 'pṛcchad
vṛddhān nanda-purogamān*

SYNONYMS

tat-abhijñāḥ—being in full knowledge about it; *api*—although; *bhagavān*—the Supreme Lord; *sarva-ātmā*—the Supersoul within everyone's heart; *sarva-darśanaḥ*—the omniscient Personality of Godhead; *praśraya-avanataḥ*—bowing down humbly; *apṛcchat*—He inquired; *vṛddhān*—from the elders; *nanda-puraḥ-gamān*—headed by Mahārāja Nanda.

TRANSLATION

Being the omniscient Supersoul, the Supreme Lord Kṛṣṇa already understood the situation, yet He still humbly inquired from the elders, headed by His father, Nanda Mahārāja.

PURPORT

Lord Kṛṣṇa was eager to enact His pastime of lifting Govardhana Hill and defeating the false pride of Indra, and thus He cleverly inquired from His father about the imminent sacrifice.

TEXT 3

कथ्यतां मे पितः कोऽयं
सम्भ्रमो व उपागतः
किं फलं कस्य वोद्देशः
केन वा साध्यते मखः

*kathyatām me pitaḥ ko 'yaṁ
sambhramo va upāgataḥ
kiṁ phalaṁ kasya voddeśaḥ
kena vā sādhyate makhaḥ*

SYNONYMS

kathyatām—let it be explained; *me*—to Me; *pitaḥ*—My dear father; *kaḥ*—what; *ayam*—this; *sambhramaḥ*—flurry of activity; *vaḥ*—upon you; *upāgataḥ*—come; *kim*—what; *phalam*—the consequence; *kasya*—for whose; *vā*—and; *uddeśaḥ*—sake; *kena*—by what means; *vā*—and; *sādhyate*—is to be accomplished; *makhaḥ*—this sacrifice.

TRANSLATION

[Lord Kṛṣṇa said:] My dear father, kindly explain to Me what this great endeavor of yours is all about. What is it meant to accomplish? If this is a ritual

sacrifice, then for whose satisfaction is it intended and by what means is it going to be executed?

TEXT 4

एतद् ब्रूहि महान् कामो
मह्यं शुश्रूषवे पितः
न हि गोप्यं हि सधूनां
कृत्यं सर्वात्मनामिह
अस्त्यस्वपरदृष्टीनाम्
अमित्रोदास्तविद्विषाम्

*etat brūhi mahān kāmo
mahyam śuśrūṣave pitaḥ
na hi gopyam hi sadhūnām
kṛtyam sarvātmanām iha
asty asva-para-dṛṣṭīnām
amitrodāsta-vidviṣām*

SYNONYMS

etat—this; *brūhi*—please speak; *mahān*—great; *kāmaḥ*—desire; *mahyam*—to Me; *śuśrūṣave*—who am ready to hear faithfully; *pitaḥ*—O father; *na*—not; *hi*—indeed; *gopyam*—to be kept secret; *hi*—certainly; *sadhūnām*—of saintly persons; *kṛtyam*—the activities; *sarva-ātmanām*—who see everyone as equal to themselves; *iha*—in this world; *asti*—there is; *asva-para-dṛṣṭīnām*—who do not distinguish between what is their own and what is another's; *amitra-udāsta-vidviṣām*—who do not distinguish between friends, neutral parties and enemies.

TRANSLATION

Please tell Me about it, O father. I have a great desire to know and am ready to hear in good faith. Certainly, no secrets are to be kept by saintly personalities, who see all others as equal to themselves, who have no conception of "mine" or "another's" and who do not consider who is a friend, who is an enemy and who is neutral.

PURPORT

Lord Kṛṣṇa's father might have thought that his son was a mere child and thus could not properly question the validity of a Vedic sacrifice. But the Lord's clever statement here would certainly have convinced Nanda that Śrī Kṛṣṇa was making a serious, not a whimsical, inquiry and that a serious answer should thus be given.

TEXT 5

उदासीनोऽरिवद्वर्ज्य
आत्मवत्सुहृदुच्यते

udāsīno 'ri-vad varjya
ātma-vat suhṛd ucyate

SYNONYMS

udāsīnaḥ—one who is indifferent; *ari-vat*—just like an enemy; *varjyaḥ*—is to be avoided; *ātma-vat*—like one's own self; *suhṛt*—a friend; *ucyate*—is said to be.

TRANSLATION

One who is neutral may be avoided like an enemy, but a friend should be considered like one's own self.

PURPORT

Even if Nanda Mahārāja did not see friends, enemies and neutral parties as entirely equal, Lord Kṛṣṇa, being Nanda Mahārāja's son, was certainly a most trustworthy friend and should therefore not be left out of intimate discussions. In other words, Nanda Mahārāja might have thought that as a householder he could not act on the highest saintly platform, and thus Lord Kṛṣṇa furnished additional reasons why His father should trust Him and reveal the entire purpose of the sacrifice.

According to Śrīla Jīva Gosvāmī, Nanda Mahārāja stood silent, doubting his position of parental aloofness, since Garga Muni had predicted that his son would be "equal to Nārāyaṇa in His qualities," and the young boy had already conquered and killed many powerful demons.

TEXT 6

ज्ञत्वाज्ञात्वा च कर्माणि
जनोऽयमनुतिष्ठति
विदुषः कर्मसिद्धिः स्याद्
यथा नाविदुषो भवेत्

*jñatvājñātvā ca karmāṇi
jano 'yam anutiṣṭhati
viduṣaḥ karma-siddhiḥ syād*

yathā nāviduṣo bhavet

SYNONYMS

jñātvā—understanding; *ajñātvā*—not understanding; *ca*—also; *karmāṇi*—activities; *janaḥ*—the common people; *ayam*—these; *anutiṣṭhati*—perform; *viduṣaḥ*—for one who is wise; *karma-siddhiḥ*—achievement of the intended goal of activity; *syāt*—arises; *yathā*—as; *na*—not; *aviduṣaḥ*—for one who is foolish; *bhavet*—occurs.

TRANSLATION

When people in this world perform activities, sometimes they understand what they are doing and sometimes they don't. Those who know what they are doing achieve success in their work, whereas ignorant people do not.

PURPORT

The Lord here informs His father that people should perform a particular ceremony or activity only after thoroughly understanding it through discussion with friends. We should not be blind followers of tradition. If a person doesn't even know what he's doing, how can he be successful in his work? This, essentially, is the Lord's argument in this verse. Since Śrī Kṛṣṇa, as the young child of Nanda, would naturally be expected to show enthusiasm for His father's religious activities, it was the father's duty to give the son a thorough explanation of the ceremony.

TEXT 7

तत्र तावत्क्रियायोगो
भवतां किं विचारितः

अथ वा लौकिकस्तन्मे
पृच्छतः साधु भण्यताम्

*tatra tāvat kriyā-yogo
bhavatām kim vicāritaḥ
atha vā laukikas tan me
pṛcchataḥ sādhu bhaṇyatām*

SYNONYMS

tatra tāvat—that being the case; *kriyā-yogaḥ*—this fruitive endeavor; *bhavatām*—of yours; *kim*—whether; *vicāritaḥ*—learned from the scriptures; *atha vā*—or else; *laukikaḥ*—of ordinary custom; *tat*—that; *me*—to Me; *pṛcchataḥ*—who am inquiring; *sādhu*—clearly; *bhaṇyatām*—it should be explained.

TRANSLATION

Such being the case, this ritualistic endeavor of yours should be clearly explained to Me. Is it a ceremony based on scriptural injunction, or simply a custom of ordinary society?

TEXT 8

श्रीनन्द उवाच
पर्जन्यो भगवानिन्द्रो
मेघास्तस्यात्ममूर्तयः
तेऽभिवर्षन्ति भूतानां

प्रीणनं जीवनं पयः

*śrī-nanda uvāca
parjanyaḥ bhagavān indro
meghās tasyāṭma-mūrtayaḥ
te 'bhivarṣanti bhūtānām
prīṇanam jīvanam payaḥ*

SYNONYMS

śrī-nandaḥ uvāca—Śrī Nanda Mahārāja said; *parjanyaḥ*—the rain; *bhagavān*—the great lord; *indraḥ*—Indra; *meghāḥ*—the clouds; *tasya*—his; *ātma-mūrtayaḥ*—personal representatives; *te*—they; *abhivarṣanti*—directly give rain; *bhūtānām*—for all living entities; *prīṇanam*—the gratification; *jīvanam*—the life-giving force; *payāḥ*—(like) milk.

TRANSLATION

Nanda Mahārāja replied: The great Lord Indra is the controller of the rain. The clouds are his personal representatives, and they directly provide rainwater, which gives happiness and sustenance to all creatures.

PURPORT

Without clean rainwater, the earth could not possibly provide food or drink for anyone, nor could there be cleanliness. Thus it would be difficult to overestimate the value of rain.

TEXT 9

तं तात वयमन्ये च

वार्मुचां पतिमीश्वरम्
द्रव्यैस्तद्रेतसा सिद्धैर्
यजन्ते क्रतुभिर्नराः

*taṁ tāta vayam anye ca
vārmucāṁ patim īśvaram
dravyais tad-retasā siddhair
yajante kratubhir narāḥ*

SYNONYMS

taṁ—him; *tāta*—my dear son; *vayam*—we; *anye*—others; *ca*—also; *vāḥ-mucām*—of the clouds; *patim*—the master; *īśvaram*—the powerful controller; *dravyaiḥ*—with various items; *tat-retasā*—by his liquid discharge; *siddhaiḥ*—produced; *yajante*—they worship; *kratubhiḥ*—by fire sacrifices; *narāḥ*—men.

TRANSLATION

Not only we, my dear son, but also many other men worship him, the lord and master of the rain-giving clouds. We offer him grain and other paraphernalia of worship produced through his own discharge in the form of rain.

PURPORT

Nanda Mahārāja patiently tried to explain the "facts of life" to his young son, Śrī Kṛṣṇa, but in fact Nanda and all the residents of Vṛndāvana would learn an astonishing lesson, as explained in this chapter.

TEXT 10

तच्छेषेणोपजीवन्ति
त्रिवर्गफलहेतवे
पुंसां पुरुषकाराणां
पर्जन्यः फलभावनः

tac-cheṣeṇopajīvanti
tri-varga-phala-hetave
puṁsām puruṣa-kārāṇām
parjanyaḥ phala-bhāvanaḥ

SYNONYMS

tat—of that sacrifice; *śeṣeṇa*—by the remnants; *upajīvanti*—they sustain their lives; *tri-varga*—consisting of the three aims of human life (religiosity, economic development and sense gratification); *phala-hetave*—for the sake of fruit; *puṁsām*—for persons; *puruṣa-kārāṇām*—engaged in human endeavor; *parjanyaḥ*—Lord Indra; *phala-bhāvanaḥ*—the means of effecting the intended goals.

TRANSLATION

By accepting the remnants of sacrifices performed to Indra, people sustain their lives and accomplish the threefold aims of religiosity, economic development and sense gratification. Thus Lord Indra is the agent responsible for the fruitive success of industrious people.

PURPORT

One might object that people sustain themselves by farming, industry and so on. But as previously mentioned, all human and nonhuman endeavor

depends on food and drink, which cannot be produced without ample rain. By the word *tri-varga* Nanda further points out that the prosperity achieved through sacrifice for Indra is meant not merely for sense gratification but also for religiosity and economic development. Unless people are well fed, it is difficult for them to execute their duties, and without performance of duty, it is very difficult to be religious.

TEXT 11

य एनं विसृजेद्धर्मं
परम्पर्यागतं नरः
कामाद् द्वेषाद्भयाल्लोभात्
स वै नाप्नोति शोभनम्

*ya enam visṛjed dharmam
paramparyāgataṁ naraḥ
kāmad dveṣād bhayāl lobhāt
sa vai nāpnoti śobhanam*

SYNONYMS

yaḥ—anyone who; *enam*—this; *visṛjet*—rejects; *dharmam*—the religious principle; *paramparya*—from traditional authority; *āgataṁ*—received; *naraḥ*—a person; *kāmāt*—because of lust; *dveṣāt*—because of enmity; *bhayāt*—because of fear; *lobhāt*—or because of greed; *saḥ*—he; *vai*—certainly; *na āpnoti*—cannot achieve; *śobhanam*—auspiciousness.

TRANSLATION

This religious principle is based on sound tradition. Anyone who rejects it

out of lust, enmity, fear or greed will certainly fail to achieve good fortune.

PURPORT

If a person neglects his religious duties because of lust, envy, fear or greed, his life will never be brilliant or perfect.

TEXT 12

श्रीशुक उवाच
वचो निशम्य नन्दस्य
तथान्येषां व्रजौकसाम्
इन्द्राय मन्युं जनयन्
पितरं प्राह केशवः

śrī-śuka uvāca
vaco niśamya nandasya
tathānyeṣāṁ vrajaukasām
indrāya manyum janayan
pitaram prāha keśavaḥ

SYNONYMS

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *vacaḥ*—the words; *niśamya*—hearing; *nandasya*—of Mahārāja Nanda; *tathā*—and also; *anyeṣām*—of the others; *vraja-okasām*—the residents of Vraja; *indrāya*—in Lord Indra; *manyum*—anger; *janayan*—generating; *pitaram*—to His father; *prāha*—spoke; *keśavaḥ*—Lord Keśava.

TRANSLATION

Śukadeva Gosvāmī said: When Lord Keśava [Kṛṣṇa] heard the statements of His father, Nanda, and other senior residents of Vraja, He addressed His father as follows, to arouse anger in Lord Indra.

PURPORT

Śrīla Śrīdhara Svāmī explains that Lord Kṛṣṇa's intention was not simply to insult a demigod, but rather to knock down the great mountain of false pride that had arisen within the Lord's tiny servant, who was supposed to represent the Lord as Indra. By lifting Govardhana Hill Lord Kṛṣṇa would thus initiate a blissful annual festival called Govardhana-pūjā, and He would further enjoy the pleasant pastime of dwelling for several days beneath the hill with all His loving devotees.

TEXT 13

श्रीभगवानुवाच
कर्मणा जायते जन्तुः
कर्मणैव प्रलीयते
सुखं दुःखं भयं क्षेमं
कर्मणैवाभिपद्यते

śrī-bhagavān uvāca
karmaṇā jāyate jantuh
karmaṇaiva pralīyate
sukhaṁ duḥkhaṁ bhayaṁ kṣemaṁ
karmaṇaivābhipadyate

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *karmaṇā*—by the force of *karma*; *jāyate*—takes birth; *jantuḥ*—the living entity; *karmaṇā*—by *karma*; *eva*—alone; *pralīyate*—he meets his destruction; *sukham*—happiness; *duḥkham*—unhappiness; *bhayam*—fear; *kṣemam*—security; *karmaṇā eva*—by *karma* alone; *abhipadyate*—are obtained.

TRANSLATION

Lord Kṛṣṇa said: It is by the force of karma that a living entity takes birth, and it is by karma alone that he meets his destruction. His happiness, distress, fear and sense of security all arise as the effects of karma.

PURPORT

Lord Kṛṣṇa minimized the importance of the demigods by speaking the philosophy known as Karma-vāda or Karma-mīmāṃsā, which, basically, is atheism with a belief in reincarnation. According to this philosophy, there are subtle laws of nature that reward or punish us according to how we act: "As you sow, so shall you reap." In a future life one reaps the fruit of his present work, and this is the sum and substance of reality. Lord Kṛṣṇa, being God Himself, could hardly be a serious proponent of this mediocre philosophy. In the role of a young boy He was simply teasing His pure devotees by preaching it.

Śrīla Jīva Gosvāmī points out that Lord Kṛṣṇa was thinking, "Why are these eternal associates of Mine, appearing as My father and other relatives and friends, so caught up in this worship of Indra?" Thus although the Lord's main purpose was to take away the false pride of Indra, He also wanted to remind His eternal devotees that they need not divert their attention to other so-called gods, since in fact His devotees were already living with the Supreme Absolute Truth, the almighty Lord Himself.

TEXT 14

अस्ति चेदीश्वरः कश्चित्
फलरूप्यन्यकर्मणाम्
कर्तारं भजते सोऽपि
न ह्यकर्तुः प्रभुर्हि सः

*asti ced īśvaraḥ kaścit
phala-rūpy anya-karmaṇām
kartāraṁ bhajate so 'pi
na hy akartuḥ prabhur hi saḥ*

SYNONYMS

asti—there is; *ced*—if hypothetically; *īśvaraḥ*—a supreme controller; *kaścit*—someone; *phala-rūpī*—serving to award fruitive results; *anya-karmaṇām*—of the activities of other persons; *kartāram*—the performer of activity; *bhajate*—depends upon; *saḥ*—He; *api*—even; *na*—not; *hi*—after all; *akartuḥ*—of one who performs no activity; *prabhuḥ*—the master; *hi*—certainly; *saḥ*—He.

TRANSLATION

Even if there is some supreme controller who awards all others the results of their activities, He must also depend upon a performer's engaging in activity. After all, there is no question of being the bestower of fruitive results unless fruitive activities have actually been performed.

PURPORT

Here Lord Kṛṣṇa argues that if there is a supreme controller, He must

depend on a performer of activity to reciprocate with and must therefore also be subject to the laws of *karma*, being obliged to award happiness and distress to conditioned souls according to the laws of good and evil.

This superficial argument neglects the obvious point that the laws of nature that prescribe the good and bad results of pious and impious acts are themselves creations of the all-good Supreme Lord. Being the creator and sustainer of these laws, the Lord is not subject to them. Furthermore, the Lord is not dependent on the work of the conditioned souls, since He is satisfied and complete within Himself. Out of His all-merciful nature He awards the results appropriate to our activities. That which we call destiny, fate or *karma* is an elaborate and subtle system of rewards and punishments meant for gradually encouraging conditioned souls to evolve to the stage of perfect consciousness, which is their original, constitutional nature.

The Supreme Personality of Godhead has so dexterously formulated and applied the laws of material nature governing punishment and reward for human behavior that the living being is discouraged from sin and encouraged toward goodness without suffering any significant interference with his free will as an eternal soul.

In contrast to the material nature, the Lord exhibits His essential nature in the spiritual world, where He reciprocates the eternal love of His pure devotees. Such loving affairs are based completely on the mutual freedom of the Lord and His devotees, not on a mechanical reciprocation of coinciding selfish interests. The Supreme Lord, assisted by His pure devotees, repeatedly offers the conditioned souls of this world the opportunity to give up their bizarre attempt at exploiting the material universe and go back home, back to Godhead, for an eternal life of bliss and knowledge. Considering all these points, the atheistic arguments given here by Lord Kṛṣṇa in a playful mood are not to be taken seriously.

TEXT 15

किमिन्द्रेणेह भूतानां
स्वस्वकर्मानुवर्तिनाम्
अनीशेनान्यथा कर्तुं
स्वभावविहितं नृणाम्

*kim indreṇeha bhūtānām
sva-sva-karmānuvartinām
anīśenānyathā kartum
svabhāva-vihitam nṛṇām*

SYNONYMS

kim—what; *indreṇa*—with Indra; *iha*—here; *bhūtānām*—for living entities; *sva-sva*—each their own; *karma*—of fruitive action; *anuvartinām*—who are experiencing the consequences; *anīśena*—(Indra) who is incapable; *anyathā*—otherwise; *kartum*—to make; *svabhāva*—by their conditioned natures; *vihitam*—that which is ordained; *nṛṇām*—for men.

TRANSLATION

Living beings in this world are forced to experience the consequences of their own particular previous work. Since Lord Indra cannot in any way change the destiny of human beings, which is born of their own nature, why should people worship him?

PURPORT

Lord Kṛṣṇa's argument here is not a negation of free will. If one accepts the existence of *karma* as a system of laws awarding reactions for our present activities, then we ourselves, according to our nature, will decide our future. Our happiness and distress in this life have already been adjudicated and fixed

according to our previous activities, and not even the demigods can change that. They must award us the prosperity or poverty, sickness or health, happiness or distress due us by our previous work. However, we still retain the freedom to select a pious or impious mode of activity in this life, and the choice we make will determine our future suffering and enjoyment.

For example, if I was pious in my last life, in this life the demigods may award me great material wealth. But I am free to spend my riches for good or for bad purposes, and my choice will determine my future life. Thus, although no one can change the karmic results due him in this life, everyone still retains his free will, by which he determines what his future situation will be. Lord Kṛṣṇa's argument here is quite interesting; however, it neglects the overriding consideration that we are all eternal servants of God and must satisfy Him by all that we do.

TEXT 16

स्वभावतन्त्रो हि जनः
स्वभावमनुवर्तते
स्वभावस्थमिदं सर्वं
सदेवासुरमानुषम्

*svabhāva-tantro hi janah
svabhāvam anuvartate
svabhāva-stham idaṁ sarvaṁ
sa-devāsura-mānuṣam*

SYNONYMS

svabhāva—of his conditioned nature; *tantraḥ*—under the control; *hi*—indeed; *janah*—a person; *svabhāvam*—his nature; *anuvartate*—he follows;

svabhāva-stham—based on conditioned propensities; *idam*—this world; *sarvam*—entire; *sa*—together with; *deva*—the demigods; *asura*—the demons; *mānuṣam*—and humankind.

TRANSLATION

Every individual is under the control of his own conditioned nature, and thus he must follow that nature. This entire universe, with all its demigods, demons and human beings, is based on the conditioned nature of the living entities.

PURPORT

Lord Kṛṣṇa here elaborates upon the argument given in the previous verse. Since everything depends on *svabhāva*, or one's conditioned nature, why bother worshiping God or the demigods? This argument would be sublime if *svabhāva*, or conditioned nature, were all-powerful. But unfortunately it is not. There is a supreme controller and we must worship Him, as Lord Kṛṣṇa will emphatically reveal in this chapter of the *Śrīmad-Bhāgavatam*. For now, however, He is content to tease His relatives.

TEXT 17

देहानुच्चावचाञ्जन्तुः
प्राप्योत्सृजति कर्मणा
शत्रुर्मित्रमुदासीनः
कर्मैव गुरुरीश्वरः

dehān uccāvacāñ jantuh
prāpyotsrjati karmaṇā

*śatrur mitram udāsīnaḥ
karmaiva gurur īśvaraḥ*

SYNONYMS

dehān—material bodies; *ucca-avacān*—high-and low-class; *jantuḥ*—the conditioned living entity; *prāpya*—obtaining; *utsṛjati*—gives up; *karmaṇā*—by the reactions of his material activities; *śatruḥ*—his enemy; *mitram*—friend; *udāsīnaḥ*—and neutral party; *karma*—material work: eva-alone; *guruḥ*—his spiritual master; *īśvaraḥ*—his lord.

TRANSLATION

Because it is *karma* that causes the conditioned living entity to accept and then give up different high-and low-grade material bodies, this *karma* is his enemy, friend and neutral witness, his spiritual master and controlling lord.

PURPORT

Even the demigods are bound and limited by the laws of *karma*. That Indra himself is subordinate to the laws of *karma* is explicitly stated in the *Brahma-saṁhitā* (5.54): *yas tv indra-gopam atha vendram aho sva-karma-bandhānurūpa-phala-bhājanam ātanoti*. The Supreme Lord, Govinda, awards all creatures the appropriate results of their work. This is as true for mighty Indra, the lord of the material heavens, as it is for the germ called *indra-gopa*. The *Bhagavad-gītā* (7.20) also states, *kāmais tais tair hr̥ta-jñānāḥ prapadyante 'nya-devatāḥ*. Only those who have lost their intelligence because of various material desires surrender unto demigods rather than worship the Supreme Lord. In fact, the demigods cannot award benefits to anyone independently, as stated by Lord Kṛṣṇa in the *Gītā*: *mayaiva vihitān hi tān*. All benefits are ultimately issued by the Lord Himself.

Thus it is not altogether incorrect to say that demigod worship is useless,

since even the demigods are under the laws of *karma*. In fact, this is the case. But Lord Kṛṣṇa, the Supreme Absolute Truth, is not subordinate to the law of *karma*; rather, He can independently offer or withhold His favor. This is confirmed in the verse from the *Brahma-saṁhitā* quoted above, the third line of which is *karmāṇi nirdahati kintu ca bhakti-bhājām*: [Bs. 5.54] "The Supreme Lord burns up all the accumulated *karma* of those engaged in His loving service." Not only is Lord Kṛṣṇa above the laws of material action and reaction, but He can immediately dissolve these laws for anyone who satisfies Him through loving service. Thus the almighty God is supreme in absolute freedom, and by surrendering to Him we can escape the bonds of *karma* and stop accepting their dismal rule as supreme.

TEXT 18

तस्मात्सम्पूजयेत्कर्म
स्वभावस्थः स्वकर्मकृत
अन्जसा येन वर्तेत
तदेवास्य हि दैवतम्

tasmāt sampūjayet karma
svabhāva-sthaḥ sva-karma-kṛt
anjasā yena varteta
tad evāsyā hi daivatam

SYNONYMS

tasmāt—therefore; *sampūjayet*—one should fully worship; *karma*—his prescribed activity; *svabhāva*—in the position corresponding to his own conditioned nature; *sthaḥ*—remaining; *sva-karma*—his own prescribed duty; *kṛt*—performing; *añjasā*—without difficulty; *yena*—by which; *varteta*—one

lives; *tat*—that; *eva*—certainly; *asya*—his; *hi*—indeed; *daivatam*—worshipable deity.

TRANSLATION

Therefore one should seriously worship work itself. A person should remain in the position corresponding to his nature and should perform his own duty. Indeed, that by which we may live nicely is really our worshipable deity.

PURPORT

Lord Kṛṣṇa here proposes the modern if absurd philosophy that our work or occupation is really God and that we should therefore simply worship our work. Upon close scrutiny, we observe that our work is nothing more than the interaction of the material body with material nature, as Lord Kṛṣṇa Himself states~ in a more serious mood, in the *Bhagavad-gītā* (3.28): *guṇā guṇeṣu vartanta*. *Karma-mīmāṃsā* philosophy accepts that good activity in this life will give us a better next life. If this is true, there must be some type of conscious soul different from the body. And if that is the case, why should a transcendental soul worship the interaction of the temporary body with material nature? If the words *sampūjayet karma* here mean that one should worship the laws of *karma* governing our activities, then one may astutely ask what it means to worship laws and, indeed, what might be the origin of such laws and who is maintaining them. To say that laws have created or are maintaining the world is a meaningless proposition, since there is nothing about the nature of a law that indicates it could generate the existential situation it is supposed to govern. In fact, worship is meant for Kṛṣṇa Himself, and this real conclusion will be clearly revealed in this chapter.

TEXT 19

आजीव्यैकतरं भावं
यस्त्वन्यमुपजीवति
न तस्माद्विन्दते क्षेमं
जारान्नार्यसती यथा

*ājīvyaiikataram bhāvaṁ
yas tv anyam upajīvati
na tasmād vindate kṣemaṁ
jārān nāry asatī yathā*

SYNONYMS

ājīvyā—sustaining his life; *ekataram*—one; *bhāvam*—entity; *yaḥ*—who; *tu*—but; *anyam*—another; *upajīvati*—resorts to; *na*—not; *tasmāt*—from that one; *vindate*—gains; *kṣemaṁ*—real benefit; *jārāt*—from a paramour; *nārī*—a woman; *asatī*—who is unchaste; *yathā*—as.

TRANSLATION

If one thing is actually sustaining our life but we take shelter of something else, how can we achieve any real benefit? We would be like an unfaithful woman, who can never achieve any actual benefit by consorting with her paramour.

PURPORT

The word *kṣemaṁ* means actual prosperity, not merely the accumulation of money. Here Lord Kṛṣṇa boldly argues that just as a woman can never achieve actual dignity or enlightenment from an illicit lover, the residents of Vṛndāvana will never be happy by neglecting the real source of their prosperity and worshiping Indra instead. According to Śrīla Jīva Gosvāmī, the

audacity that child Kṛṣṇa displayed before His father and other elders should be understood as an exhibition of transcendental anger aroused when He saw His eternal devotees worshipping an insignificant demigod.

TEXT 20

वर्तेत ब्रह्मणा विप्रो
राजन्यो रक्षया भुवः
वैश्यस्तु वार्तया जीवेच्च
छूद्रस्तु द्विजसेवया

*varteta brahmaṇā vipro
rājanyo rakṣayā bhuvah
vaiśyas tu vārtayā jīvec
chūdras tu dvija-sevayā*

SYNONYMS

varteta—lives; *brahmaṇā*—by the *Vedas*; *viprah*—the *brāhmaṇa*; *rājanyaḥ*—the member of the ruling class; *rakṣayā*—by protection; *bhuvah*—of the earth; *vaiśyaḥ*—the *vaiśya*; *tu*—on the other hand; *vārtayā*—by trade; *jīvet*—lives; *śūdraḥ*—the *śūdra*; *tu*—and; *dvija-sevayā*—by serving the twice-born *brāhmaṇas*, *kṣatriyas* and *vaiśyas*.

TRANSLATION

The *brāhmaëa* maintains his life by studying and teaching the *Vedas*, the member of the royal order by protecting the earth, the *vaiçya* by trade, and the *çüdra* by serving the higher, twice-born classes.

PURPORT

After glorifying *karma*, or work, Lord Kṛṣṇa now explains what He means by prescribed duties born of one's nature. He was not referring to any whimsical activity, but rather to the religious duties prescribed in the *varṇāśrama*, or Vedic social system.

TEXT 21

कृषिवाणिज्यगोरक्षा
कुसीदं तूर्यमुच्यते
वार्ता चतुर्विधा तत्र
वयं गोवृत्तयोऽनिशम्

kṛṣi-vāṇijya-go-rakṣā
kusīdam tūryam ucyate
vārtā catur-vidhā tatra
vayaṁ go-vṛttayo 'niśam

SYNONYMS

kṛṣi—farming; *vāṇijya*—commerce; *go-rakṣā*—and protecting cows; *kusīdam*—banking; *tūryam*—the fourth; *ucyate*—is said; *vārtā*—the occupational duty; *catur-vidhā*—fourfold; *tatra*—among these; *vayaṁ*—we; *go-vṛttayaḥ*—engaged in protecting the cows; *aniśam*—without cessation.

TRANSLATION

The occupational duties of the *vaīçya* are conceived in four divisions: farming, commerce, cow protection and moneylending. Out of these, we as a

community are always engaged in cow protection.

TEXT 22

सत्त्वं रजस्तम इति
स्थित्युत्पत्त्यन्तहेतवः
रजसोत्पद्यते विश्वम्
अन्योन्यं विविधं जगत्

*sattvaṁ rajas tama iti
sthity-utpatty-anta-hetavaḥ
rajasotpadyate viśvam
anyonyaṁ vividhaṁ jagat*

SYNONYMS

sattvam—goodness; *rajaḥ*—passion; *tamaḥ*—and ignorance; *iti*—thus; *sthiti*—of maintenance; *utpatti*—creation; *anta*—and destruction; *hetavaḥ*—the causes; *rajasā*—by the mode of passion; *utpadyate*—is generated; *viśvam*—this universe; *anyonyaṁ*—by combination of male and female; *vividham*—becomes variegated; *jagat*—the world.

TRANSLATION

The causes of creation, maintenance and destruction are the three modes of nature—namely goodness, passion and ignorance. In particular, the mode of passion creates this universe and through sexual combination causes it to become full of variety.

PURPORT

Anticipating the possible objection that a livelihood based on cows certainly depends on Lord Indra, who supplies rain, Lord Kṛṣṇa here introduces a mechanistic theory of existence known as atheistic Sāṅkhya. The tendency to attribute exclusive causality to the apparently mechanistic functions of nature is an old tendency indeed. Five thousand years ago Lord Kṛṣṇa referred to a doctrine already well known in human society.

TEXT 23

रजसा चोदिता मेघा
वर्षन्त्यम्बूनि सर्वतः
प्रजास्तैरेव सिध्यन्ति
महेन्द्रः किं करिष्यति

*rajasā coditā meghā
varṣanty ambūni sarvataḥ
prajāś tair eva sidhyanti
mahendraḥ kiṁ kariṣyati*

SYNONYMS

rajasā—by passion; *coditāḥ*—impelled; *meghāḥ*—the clouds; *varṣanti*—pour down; *ambūni*—their water; *sarvataḥ*—everywhere; *prajāḥ*—the population; *taiḥ*—by that water; *eva*—simply; *sidhyanti*—maintain their existence; *mahā-indraḥ*—the great Indra; *kim*—what; *kariṣyati*—can do.

TRANSLATION

Impelled by the material mode of passion, the clouds pour down their rain everywhere, and by this rain all creatures gain their sustenance. What has the

great Indra to do with this arrangement?

PURPORT

Lord Kṛṣṇa continues His mechanistic explanation of existence, concluding *mahendraḥ kim kariṣyati*: "Who needs the great Indra, since the rain, sent by the clouds, which in turn are impelled by the mode of passion, is actually producing everyone's food?" The word *sarvataḥ* indicates that the clouds magnanimously send their rain even on the ocean, rocks and barren land, where there is no apparent necessity for such sweet water.

TEXT 24

न नः पुरोजनपदा
न ग्रामा न गृहा वयम्
वनौकसस्तात नित्यं
वनशैलनिवासिनः

na naḥ purojanapadā
na grāmā na grhā vayam
vanaukasas tāta nityam
vana-śaila-nivāsinah

SYNONYMS

na—not; *naḥ*—for us; *puraḥ*—the cities; *jana-padāḥ*—developed inhabited area; *na*—not; *grāmāḥ*—villages; *na*—not; *grhāḥ*—living in permanent homes; *vayam*—we; *vana-okasaḥ*—dwelling in the forests; *tāta*—My dear father; *nityam*—always; *vana*—in the forests; *śaila*—and on the hills; *nivāsinah*—living.

TRANSLATION

My dear father, our home is not in the cities or towns or villages. Being forest dwellers, we always live in the forest and on the hills.

PURPORT

Lord Kṛṣṇa here points out that the residents of Vṛndāvana should recognize their relationship with Govardhana Hill and with the forests of Vṛndāvana, and not worry about a distant demigod like Indra. Having concluded His argument, Lord Kṛṣṇa makes a radical proposal in the following verse.

TEXT 25

तस्माद्गवां ब्राह्मणानाम्
अद्रेश्वारभ्यतां मखः
य इन्द्रयागसम्भारास्
तैरयं साध्यतां मखः

*tasmād gavām brāhmaṇānām
adreś cārabhyatām makhaḥ
ya indra-yāga-sambhārās
tair ayaṁ sādhyatām makhaḥ*

SYNONYMS

tasmāt—therefore; *gavām*—of the cows; *brāhmaṇānām*—of the *brāhmaṇas*; *adreḥ*—and of the hill (Govardhana); *ca*—also; *ārabhyatām*—let it begin; *makhaḥ*—the sacrifice; *ye*—which; *indra-yāga*—for the sacrifice to Indra;

sambhārāḥ—the ingredients; *taiḥ*—by them; *ayam*—this; *sādhyatām*—may it be carried out; *makhaḥ*—the sacrifice.

TRANSLATION

Therefore may a sacrifice for the pleasure of the cows, the *brāhmaëas* and Govardhana Hill begin! With all the paraphernalia collected for worshipping Indra, let this sacrifice be performed instead.

PURPORT

Lord Kṛṣṇa is famous as *go-brāhmaṇa-hita*, the well-wishing friend of the cows and the *brāhmaṇas*. Lord Kṛṣṇa specifically included the local *brāhmaṇas* in His proposal because He is always devoted to those who are devoted to the godly Vedic culture.

TEXT 26

पच्यन्तां विविधाः पाकाः
सूपान्ताः पायसादयः
संयावापूपशष्कुल्यः
सर्वदोहश्च गृह्यताम्

pacyantām vividhāḥ pākāḥ
sūpāntāḥ pāyasādayaḥ
saṁyāvāpūpa-śaṣkulyaḥ
sarva-dohaś ca gr̥hyatām

SYNONYMS

pacyantām—let the people cook; *vividhāḥ*—many varieties; *pākāḥ*—of cooked

foods; *sūpa-antāḥ*—ending with liquid vegetable preparations; *pāyasa-ādayaḥ*—beginning with sweet rice; *saṁyāva-āpūpa*—fried and baked cakes; *śaṣkulyaḥ*—large, round cakes made from rice flour; *sarva*—all; *dohaḥ*—what is obtained by milking the cows; *ca*—and; *gṛhyatām*—let it be taken.

TRANSLATION

Let many different kinds of food be cooked, from sweet rice to vegetable soups! Many kinds of fancy cakes, both baked and fried, should be prepared. And all the available milk products should be taken for this sacrifice.

PURPORT

The word *sūpa* indicates bean broth and also liquid vegetables. Thus to celebrate the Govardhana-pūjā, Lord Kṛṣṇa called for hot preparations such as soup, cold preparations like sweet rice, and all types of milk products.

TEXT 27

हूयन्तामग्नयः सम्यग्
ब्राह्मणैर्ब्रह्मवादिभिः
अन्नं बहुगुणं तेभ्यो
देयं वो धेनुदक्षिणाः

*hūyantām agnayaḥ samyag
brāhmaṇair brahma-vādibhiḥ
annam bahu-guṇam tebhyo
deyam vo dhenu-dakṣiṇāḥ*

SYNONYMS

hūyantām—should be invoked; *agnayaḥ*—the sacrificial fires; *samyak*—in the proper manner; *brāhmaṇaiḥ*—by the *brāhmaṇas*; *brahma-vādibhiḥ*—who are learned in the *Vedas*; *annam*—food; *bahu-guṇam*—well prepared; *tebhyaḥ*—to them; *deyam*—should be given; *vaḥ*—by you; *dhenu-dakṣiṇāḥ*—cows and other gifts as remuneration.

TRANSLATION

The *brāhmaëas* who are learned in the Vedic *mantras* must properly invoke the sacrificial fires. Then you should feed the priests with nicely prepared food and reward them with cows and other gifts.

PURPORT

According to Śrīla Śrīdhara Svāmī, Lord Śrī Kṛṣṇa instructed His father and other residents of Vṛndāvana in the technical details of this Vedic sacrifice to assure the quality of the sacrifice and also to inspire Nanda and the others with faith in the concept of such a sacrifice. Thus the Lord mentioned that there must be orthodox *brāhmaṇas*, regular sacrificial fires and proper distribution of charity. And things were to be done in the order given by the Lord.

TEXT 28

अन्येभ्यश्चाश्वचाण्डाल-
पतितेभ्यो यथार्हतः
यवसं च गवां दत्त्वा

गिरये दीयतां बलिः

*anyebhyaś cāśva-cāṇḍāla-
patitebhyo yathārhataḥ
yavasam ca gavām dattvā
giraye dīyatām baliḥ*

SYNONYMS

anyebhyaḥ—to the others; *ca*—also; *āśva-cāṇḍāla*—even down to the dogs and the dog-eaters; *patitebhyaḥ*—to such fallen persons; *yathā*—as; *arhataḥ*—is proper in each case; *yavasam*—grass; *ca*—and; *gavām*—to the cows; *dattvā*—having given; *giraye*—to the mountain called Govardhana; *dīyatām*—should be presented; *baliḥ*—respectful offerings.

TRANSLATION

After giving the appropriate food to everyone else, including such fallen souls as dogs and dog-eaters, you should give grass to the cows and then present your respectful offerings to Govardhana Hill.

TEXT 29

स्वलङ्कृता भुक्तवन्तः
स्वनुलिप्ताः सुवाससः
प्रदक्षिणां च कुरुत
गोविप्रानलपर्वतान्

*sv-alāṅkṛtā bhuktavantah
sv-anuliptāḥ su-vāsasaḥ*

pradakṣiṇām ca kuruta
go-viprānala-parvatān

SYNONYMS

su-alan̄kṛtāḥ—handsomely adorned; *bhuktavantaḥ*—having eaten to your satisfaction; *su-anuliptāḥ*—anointed with auspicious sandalwood pulp; *su-vāsasaḥ*—wearing fine garments; *pradakṣiṇām*—circumambulation; *ca*—and; *kuruta*—you should perform; *go*—of the cows; *vipra*—the *brāhmaṇas*; *anala*—the sacrificial fires; *parvatān*—and the hill, Govardhana.

TRANSLATION

After everyone has eaten to his satisfaction, you should all dress and decorate yourselves handsomely, smear your bodies with sandalwood paste and then circumambulate the cows, the *brāhmaëas*, the sacrificial fires and Govardhana Hill.

PURPORT

Lord Kṛṣṇa wanted all the human beings and even the animals to eat nice *bhagavat-prasādam*, sanctified foods offered to the Lord. To enthuse His relatives with a festive mood, He requested them to dress beautifully with fine clothes and ornaments and to refresh their bodies with luxurious sandalwood paste. The essential activity, however, was the circumambulation of the holy *brāhmaṇas*, cows, sacrificial fires and especially Govardhana Hill.

TEXT 30

एतन्मम मतं तात
क्रियतां यदि रोचते

अयं गोब्राह्मणाद्रीणां
मह्यं च दयितो मखः

*etan mama matam tāta
kriyatām yadi rocate
ayam go-brāhmaṇādrīṇām
mahyam ca dayito makhaḥ*

SYNONYMS

etat—this; *mama*—My; *matam*—idea; *tāta*—O father; *kriyatām*—may it be carried out; *yadi*—if; *rocate*—it is pleasing; *ayam*—this; *go-brāhmaṇa-adrīṇām*—for the cows, *brāhmaṇas* and Govardhana Hill; *mahyam*—for Me; *ca*—also; *dayitaḥ*—cherished; *makhaḥ*—sacrifice.

TRANSLATION

This is My idea, O father, and you may carry it out if it appeals to you. Such a sacrifice will be very dear to the cows, the *brāhmaëas* and Govardhana Hill, and also to Me.

PURPORT

Whatever is pleasing to the *brāhmaṇas*, the cows and the Supreme Lord Himself is auspicious and beneficial for the entire world. Spiritually blind "modern" people do not understand this and instead adopt a "scientific" approach to life that is rapidly destroying the entire earth.

TEXT 31

श्रीशुक उवाच

कालात्मना भगवता
शक्रदर्पजिघांसया
प्रोक्तं निशम्य नन्दाद्याः
साध्वगृह्णन्त तद्वचः

śrī-śuka uvāca
kālātmanā bhagavatā
śakra-darpa-jighāmsayā
proktaṁ niśamya nandādyāḥ
sādhv agrhṇanta tad-vacaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *kāla-ātmanā*—manifesting as the force of time; *bhagavatā*—by the Supreme Personality of Godhead; *śakra*—of Indra; *darpa*—the pride; *jighāmsayā*—with a desire to destroy; *proktaṁ*—what was spoken; *niśamya*—hearing; *nanda-ādyāḥ*—Nanda and the other elder cowherd men; *sādhv*—as excellent; *agrhṇanta*—they accepted; *tat-vacaḥ*—His words.

TRANSLATION

Śukadeva Gosvāmī said: Lord Kṛṣṇa, who is Himself powerful time, desired to destroy the false pride of Lord Indra. When Nanda and the other senior men of Vṛndāvana heard Śrī Kṛṣṇa's statement, they accepted His words as proper.

TEXTS 32-33

तथा च व्यदधुः सर्वं
यथाह मधुसूदनः

वाचयित्वा स्वस्त्ययनं
तद्रव्येण गिरिद्विजान्

उपहृत्य बलीन् सम्यग्
आदृता यवसं गवाम्
गोधनानि पुरस्कृत्य
गिरिं चक्रुः प्रदक्षिणम्

*tathā ca vyadadhuḥ sarvaṁ
yathāha madhusūdanaḥ
vācayitvā svasty-ayanam
tat-dravyeṇa giri-dvijān
upahr̥tya balīn samyag
ādṛtā yavasam gavām
go-dhanāni puraskṛtya
giriṁ cakruḥ pradakṣiṇam*

SYNONYMS

tathā—thus; *ca*—and; *vyadadhuḥ*—they executed; *sarvaṁ*—everything; *yathā*—as; *āha*—He spoke; *madhusūdanaḥ*—Lord Kṛṣṇa; *vācayitvā*—making (the *brāhmaṇas*) recite; *svasti-ayanam*—the auspicious chants; *tat-dravyeṇa*—with the paraphernalia intended for Indra's sacrifice; *giri*—to the hill; *dvijān*—and the *brāhmaṇas*; *upahr̥tya*—offering; *balīn*—the presentations of tribute; *samyak*—all together; *ādṛtāḥ*—respectfully; *yavasam*—grass; *gavām*—to the cows; *go-dhanāni*—the bulls, cows and calves; *puraskṛtya*—placing in front; *giriṁ*—of the hill; *cakruḥ*—they performed; *pradakṣiṇam*—circumambulation.

TRANSLATION

The cowherd community then did all that Madhusūdana had suggested. They arranged for the *brāhmaëas* to recite the auspicious Vedic *mantras*, and using the paraphernalia that had been intended for Indra's sacrifice, they presented offerings to Govardhana Hill and the *brāhmaëas* with reverential respect. They also gave grass to the cows. Then, placing the cows, bulls and calves in front of them, they circumambulated Govardhana.

PURPORT

The residents of Vṛndāvana were simply devoted to Lord Kṛṣṇa; that was the sum and substance of their existence. Being the Lord's eternal associates, they were ultimately not concerned with Lord Indra or ritualistic sacrifice, and they were certainly not interested in the mechanistic philosophy that Kṛṣṇa had just spoken to them. They simply loved Kṛṣṇa, and out of intense affection they did exactly what He had requested.

Their simple loving mentality was not small-mindedness or ignorance, since they were devoted to the Supreme Absolute Truth, who contains within Himself all existence. Thus the residents of Vṛndāvana constantly experienced the highest, essential truth underlying all other truths—and that is Śrī Kṛṣṇa Himself, the cause of all causes and that which sustains the existence of all that exists. The residents of Vṛndāvana were overwhelmed in loving service to that Supreme Absolute Truth; therefore they were the most fortunate, most intelligent and most pragmatic of all living beings.

TEXT 34

अनांस्यनडुद्युक्तानि
ते चारुह्य स्वलङ्कृताः

गोप्यश्च कृष्णवीर्याणि
गायन्त्यः सद्विजाशिषः

*anāmsy anaḍut-yuktāni
te cāruhya sv-alaṅkṛtāḥ
gopyaś ca kṛṣṇa-vīryāṇi
gāyantyāḥ sa-dvijāśiṣaḥ*

SYNONYMS

anāmsi—wagons; *anaḍut-yuktāni*—yoked with oxen; *te*—they; *ca*—and; *āruhya*—riding; *su-alaṅkṛtāḥ*—nicely ornamented; *gopyaḥ*—the cowherd women; *ca*—and; *kṛṣṇa-vīryāṇi*—the glories of Lord Kṛṣṇa; *gāyantyāḥ*—singing; *sa*—together with; *dvija*—of the *brāhmaṇas*; *āśiṣaḥ*—the benedictions.

TRANSLATION

As the beautifully ornamented cowherd ladies followed along, riding on wagons drawn by oxen, they sang the glories of Lord Kṛṣṇa, and their songs mingled with the *brāhmaëas'* chanting of benedictions.

TEXT 35

कृष्णस्त्वन्यतमं रूपं
गोपविश्रम्भणं गतः
शैलोऽस्मीति ब्रुवन् भूरि
बलिमादद् बृहद्वपुः

kṛṣṇas tv anyatamaṁ rūpaṁ

*gopa-viśrambhaṇam gataḥ
śailo 'smīti bruvan bhūri
balim ādad bṛhad-vapuḥ*

SYNONYMS

kṛṣṇaḥ—Lord Kṛṣṇa; *tu*—and then; *anyatamam*—another; *rūpam*—transcendental form; *gopa-viśrambhaṇam*—for generating the faith of the cowherds; *gataḥ*—assumed; *śailaḥ*—the mountain; *asmi*—I am, *iti*—these words; *bruvan*—saying; *bhūri*—abundant; *balim*—the offerings; *ādat*—He devoured; *bṛhat-vapuḥ*—in His huge form.

TRANSLATION

Kṛṣṇa then assumed an unprecedented, huge form to instill faith in the cowherd men. Declaring "I am Govardhana Mountain!" He ate the abundant offerings.

PURPORT

In Chapter Twenty-four of *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda writes, "When everything was complete, Kṛṣṇa assumed a great transcendental form and declared to the inhabitants of Vṛndāvana that He was Himself Govardhana Hill in order to convince the devotees that Govardhana Hill and Kṛṣṇa are identical. Then Kṛṣṇa began to eat all the food offered there. The identity of Kṛṣṇa and Govardhana Hill is still honored, and great devotees take rocks from Govardhana Hill and worship them exactly as they worship the Deity of Kṛṣṇa in the temples. The followers of the Kṛṣṇa consciousness movement may therefore collect small rocks or pebbles from Govardhana Hill and worship them at home, because this worship is as good as Deity worship."

Lord Kṛṣṇa had induced the residents of Vṛndāvana to assume a significant

risk on His behalf. He convinced them to neglect a sacrifice to what is, after all, the powerful government of the universe and to worship a hill called Govardhana instead. The cowherd community did all this simply out of love for Kṛṣṇa, and now to convince them that their decision was correct, Lord Kṛṣṇa appeared in an unprecedented, huge transcendental form and demonstrated that He Himself was Govardhana Hill.

TEXT 36

तस्मै नमो व्रजजनैः
सह चक्र आत्मनात्मने
अहो पश्यत शैलोऽसौ
रूपी नोऽनुग्रहं व्यधात्

*tasmai namo vraja-janaiḥ
saha cakra ātmanātmane
aho paśyata śailo 'sau
rūpī no 'nugrahaṁ vyadhāt*

SYNONYMS

tasmai—to Him; *namaḥ*—obeisances; *vraja-janaiḥ*—with the people of Vraja; *saha*—together; *cakre*—He made; *ātmanā*—by Himself; *ātmane*—to Himself; *aho*—ah; *paśyata*—just see; *śailaḥ*—hill; *asau*—this; *rūpī*—manifest in person; *naḥ*—upon us; *anugrahaṁ*—mercy; *vyadhāt*—has bestowed.

TRANSLATION

Together with the people of Vraja, the Lord bowed down to this form of Govardhana Hill, thus in effect offering obeisances to Himself. Then He said,

"Just see how this hill has appeared in person and bestowed mercy upon us!

PURPORT

It is clear from this verse that Lord Kṛṣṇa had expanded Himself and was appearing in His normal form among the festival-goers of Vṛndāvana while simultaneously manifesting Himself as the great form of Govardhana Hill. Thus, in His form as a child, Kṛṣṇa led the residents of Vṛndāvana in bowing down to His new incarnation as Govardhana Hill, and to all He pointed out the great mercy bestowed by this divine form of Govardhana. Lord Kṛṣṇa's amazing transcendental activities were certainly in keeping with the festive atmosphere.

TEXT 37

एषोऽवजानतो मर्त्यान्
कामरूपी वनौकसः
हन्ति ह्यस्मै नमस्यामः
शर्मणे आत्मनो गवाम्

*eṣo 'vajānato martyān
kāma-rūpī vanaukaśaḥ
hanti hy asmai namasyāmaḥ
śarmaṇe ātmano gavām*

SYNONYMS

eṣaḥ—this one; *avajānataḥ*—those who are neglectful; *martyān*—mortals; *kāma-rūpī*—assuming any form at will (such as that of the snakes who live upon the hill); *vana-okasaḥ*—residents of the forest; *hanti*—will kill; *hi*—certainly; *asmai*—to him; *namasyāmaḥ*—let us pay our obeisances;

śarmaṇe—for the protection; *ātmanaḥ*—of ourselves; *gavām*—and of the cows.

TRANSLATION

"This Govardhana Hill, assuming any form he wishes, will kill any residents of the forest who neglect him. Therefore let us pay our obeisances to him for the safety of ourselves and our cows."

PURPORT

Kāma-rūpī indicates that the form of Govardhana can manifest as poisonous snakes, wild animals, falling rocks and so on, all of which are competent to kill a human being.

According to Śrīla Śrīdhara Svāmī, the Lord presented six theoretical points in this chapter: 1) that *karma* alone is sufficient to determine one's destiny; 2) that one's conditioned nature is the supreme controller; 3) that the modes of nature are the supreme controller; 4) that the Supreme Lord is simply a dependent aspect of *karma*; 5) that He is under the control of *karma*; and 6) that one's occupation is the actual worshipable deity.

The Lord presented these arguments not because He believed them but rather because He wanted to stop the impending sacrifice to Indra and divert it to Himself in the form of Govardhana Hill. In this way the Lord desired to agitate that falsely proud demigod.

TEXT 38

इत्यद्रिगोद्विजमखं
वासुदेवप्रचोदिताः
यथा विधाय ते गोपा

सहकृष्णा व्रजं ययुः

*ity adri-go-dvija-makham
vāsudeva-pracoditāḥ
yathā vidhāya te gopā
saha-kṛṣṇā vrajam yayuḥ*

SYNONYMS

iti—in this manner; *adri*—to Govardhana Hill; *go*—the cows; *dvija*—and the *brāhmaṇas*; *makham*—the great sacrifice; *vāsudeva*—by Lord Kṛṣṇa; *pracoditāḥ*—urged; *yathā*—properly; *vidhāya*—executing; *te*—they; *gopāḥ*—the cowherds; *saha-kṛṣṇāḥ*—together with Lord Kṛṣṇa; *vrajam*—to Vraja; *yayuḥ*—they went.

TRANSLATION

The members of the cowherd community, having thus been inspired by Lord Vāsudeva to properly execute the sacrifice to Govardhana Hill, the cows and the *brāhmaṇas*, returned with Lord Kṛṣṇa to their village, Vraja.

PURPORT

Although the Govardhana-pūjā was performed in a blissful and successful way, the matter was hardly finished. Lord Indra is, after all, tremendously powerful, and he received the news of the Govardhana sacrifice with burning anger. What ensued will be described in the following chapter.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twenty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "Worshiping Govardhana Hill."

25. Lord Kṛṣṇa Lifts Govardhana Hill

This chapter describes how Lord Indra was overcome by anger when the residents of Vraja canceled his sacrifice, how he tried to punish them by sending forth a devastating rainfall to Vṛndāvana, and how Lord Śrī Kṛṣṇa protected Gokula by lifting Govardhana Hill and for seven days using it as an umbrella to ward off the rain.

Indra, angered at the disruption of the sacrifice meant for him and falsely presuming himself the supreme controller, said, "People often give up the pursuit of transcendental knowledge-the means for self-realization-and imagine that they can cross over the ocean of material existence by mundane fruitive sacrifices. Similarly, these cowherd men have become intoxicated by pride and have offended me by taking shelter of an ignorant, ordinary child-Kṛṣṇa."

To remove this supposed pride of the residents of Vraja, Indra sent the clouds known as Sāṁvartaka, whose function is to facilitate the destruction of the world. He sent them to harass the Vrajavāsīs with downpours of rain and hail. The cowherd community was very disturbed by this and approached Kṛṣṇa for shelter. Understanding that this trouble was the work of Indra, Kṛṣṇa decided to smash to pieces Indra's false prestige, and thus He lifted Govardhana Hill with one hand. He then invited the entire cowherd community to take shelter in the dry space beneath the mountain. For seven successive days He held up the hill, until Indra finally understood Kṛṣṇa's mystic power and ordered the clouds to withdraw.

When the cowherd villagers emerged from beneath the mountain, Kṛṣṇa put Govardhana Hill back in its proper place. The cowherds were in ecstasy,

showing loving symptoms such as flowing tears and bodily hairs standing on end. They embraced Kṛṣṇa and offered Him benedictions according to their respective positions, while the demigods in heaven rained down flowers and sang the Lord's praises.

TEXT 1

श्रीशुक उवाच
इन्द्रस्तदात्मनः पूजां
विज्ञाय विहतां नृप
गोपेभ्यः कृष्णनाथेभ्यो
नन्दादिभ्यश्चुकोप ह

śrī-śuka uvāca
indras tadātmanaḥ pūjām
vijñāya vihatām nṛpa
gopebhyaḥ kṛṣṇa-nāthebhyo
nandādibhyaś cukopa ha

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *indraḥ*—Lord Indra; *tadā*—then; *ātmanaḥ*—his own; *pūjām*—worship; *vijñāya*—understanding; *vihatām*—diverted; *nṛpa*—O King (Parīkṣit); *gopebhyaḥ*—at the cowherds; *kṛṣṇa-nāthebhyaḥ*—who took Kṛṣṇa as their Lord; *nanda-ādibhyaḥ*—headed by Nanda Mahārāja; *cukopa ha*—he became angry.

TRANSLATION

Śukadeva Gosvāmī said: My dear King Parīkṣit, when Indra understood that

his sacrifice had been put aside, he became furious with Nanda Mahārāja and the other cowherd men, who were accepting Kṛṣṇa as their Lord.

PURPORT

At the very beginning of this chapter Śukadeva Gosvāmī reveals the foolishness of Indra and the absurdity of his anger. Indra was frustrated because the residents of Vṛndāvana accepted Śrī Kṛṣṇa as their Lord. But the simple fact is that Śrī Kṛṣṇa is the Lord, not only of the residents of Vṛndāvana but of all that exists, including Indra himself. Thus Indra's petulant reaction was ridiculous. As the common saying goes, "Pride goes before a fall."

TEXT 2

गणं सांवर्तकं नाम
मेघानां चान्तकारीणाम्
इन्द्रः प्रचोदयत्क्रुद्धो
वाक्यं चाहेशमान्युत

*gaṇam sām̐vartakam nāma
meghānām cānta-kāriṇām
indraḥ pracodayat kruddho
vākyaṁ cāheśa-māny uta*

SYNONYMS

gaṇam—the group; *sām̐vartakam nāma*—named Sām̐vartaka; *meghānām*—of clouds; *ca*—and; *anta-kāriṇām*—who effect the end of the universe; *indraḥ*—Indra; *pracodayat*—sent forth; *kruddhaḥ*—angry; *vākyaṁ*—words; *ca*—and; *āha*—spoke; *īśa-mānī*—falsely thinking himself the supreme

controller; *uta*—indeed.

TRANSLATION

Angry Indra sent forth the clouds of universal destruction, known as Sāṁvartaka. Imagining himself the supreme controller, he spoke as follows.

PURPORT

The word *īśa-mānī* here is very significant. Indra arrogantly considered himself to be the Lord, and thus he exhibited the typical attitude of a conditioned soul. Many thinkers in the twentieth century have noted the exaggerated sense of individual prestige characteristic of our culture; indeed, writers have even coined the phrase "the me generation." Everyone in this world is more or less guilty of the syndrome called *īśa-māna*, or proudly considering oneself the Lord.

TEXT 3

अहो श्रीमदमाहात्म्यं
गोपानां काननौकसाम्
कृष्णं मर्त्यमुपाश्रित्य
ये चक्रुर्देवहेलनम्

*aho śrī-mada-māhātmyam
gopānām kānanaukasām
kṛṣṇam martyam upāśritya
ye cakrur deva-helanam*

SYNONYMS

aho—just see; *śrī*—because of opulence; *mada*—of intoxication; *māhātmyam*—the great extent; *gopānām*—of the cowherds; *kānana*—in the forest; *okasām*—who dwell; *kṛṣṇam*—Kṛṣṇa; *martyam*—an ordinary human; *upāśritya*—taking shelter of; *ye*—who; *cakruḥ*—have committed; *deva*—against the demigods; *helanam*—offense.

TRANSLATION

[Indra said:] Just see how these cowherd men living in the forest have become so greatly intoxicated by their prosperity! They have surrendered to an ordinary human being, Kṛṣṇa, and thus they have offended the gods.

PURPORT

Of course, Indra was really saying that the cowherd men had offended him, Indra, by taking shelter of Kṛṣṇa, whom Indra considered to be *martya*, a mortal. This was certainly a gross miscalculation on Indra's part.

TEXT 4

यथादृढैः कर्ममयैः
क्रतुभिर्नामनौनिभैः
विद्यामान्वीक्षिकीं हित्वा
तितीर्षन्ति भवार्णवम्

yathādṛḍhaiḥ karma-mayaiḥ
kratubhir nāma-nau-nibhaiḥ
vidyām ānvīkṣikīm hitvā
titīrṣanti bhavārṇavam

SYNONYMS

yathā—as; *adṛḍhaiḥ*—which are inadequate; *karma-mayaiḥ*—based on fruitive activity; *kratubhiḥ*—by ritual sacrifices; *nāma*—in name only; *nau-nibhaiḥ*—which serve as boats; *vidyām*—knowledge; *ānvīkṣikīm*—spiritual; *hitvā*—abandoning; *titīrṣanti*—they try to cross beyond; *bhava-arṇavam*—the ocean of material existence.

TRANSLATION

Their taking shelter of Kṛṣṇa is just like the foolish attempt of men who abandon transcendental knowledge of the self and instead try to cross over the great ocean of material existence in the false boats of fruitive, ritual sacrifices.

TEXT 5

वाचालं बालिशं स्तब्धम्
अज्ञं पण्डितमानिनम्
कृष्णं मर्त्यमुपाश्रित्य
गोपा मे चक्रुरप्रियम्

vācālaṁ bāliṣaṁ stabdham
ajñaṁ paṇḍita-māninam
kṛṣṇaṁ martyam upāśritya
gopā me cakrur apriyam

SYNONYMS

7-overtalkative; *bāliṣaṁ*—child; *stabdham*—arrogant; *ajñaṁ*—foolish; *paṇḍita-māninam*—thinking Himself wise; *kṛṣṇaṁ*—Kṛṣṇa; *martyam*—a

human being; *upāśritya*—taking shelter of; *gopāḥ*—the cowherds; *me*—against me; *cakruḥ*—have acted; *apriyam*—unfavorably.

TRANSLATION

These cowherd men have acted inimically toward me by taking shelter of this ordinary human being, Kṛṣṇa, who thinks Himself very wise but who is simply a foolish, arrogant, overtalkative child.

PURPORT

According to Śrīla Śrīdhara Svāmī, through the insults of Indra Goddess Sarasvatī is actually praising Kṛṣṇa. The *ācārya* explains: "*Vācālam* means 'one who can speak according to Vedic authority.' *Bāliśam* means 'free from pretension, just like a child.' *Stabdham* means that He bows down to no one because there is no one for Him to offer homage to, *ajñam* means that there is nothing more for Him to know because He is omniscient, *paṇḍita-māninam* means that He is highly honored by the knowers of the Absolute Truth, and *kṛṣṇam* means He is the Supreme Absolute Truth, whose transcendental form is full of eternity and ecstasy. *Martyam* means that although He is the Absolute Truth, He nevertheless appears in this world as a human being out of affection for His devotees."

Indra wanted to rebuke Kṛṣṇa as *vācālam* because the Lord had presented many audacious arguments in the line of Karma-mīmāṃsā and Sāṅkhya philosophy even though He did not accept these arguments; thus Indra called the Lord *bāliśa*, "foolish." Indra called Him *stabdha* because He had spoken boldly even in the presence of His own father. Thus although Indra attempted to criticize Śrī Kṛṣṇa, the Lord's transcendental character is in fact impeccable, and this chapter will demonstrate how Indra came to recognize the position of the Lord.

TEXT 6

एषां श्रियावलिप्तानां
कृष्णेनाध्मापितात्मनाम्
धुनुत श्रीमदस्तम्भं
पशून्नायत सङ्क्षयम्

*eṣām śriyāvaliptānām
kṛṣṇenādhmāpitātmanām
dhunuta śrī-mada-stambham
paśūn nayata saṅkṣayam*

SYNONYMS

eṣām—of them; *śriyā*—by their opulences; *avaliptānām*—who are intoxicated; *kṛṣṇena*—by Kṛṣṇa; *ādhmāpita*—fortified; *ātmanām*—whose hearts; *dhunuta*—remove; *śrī*—based on their wealth; *mada*—being maddened; *stambham*—their false pride; *paśūn*—their animals; *nayata*—bring; *saṅkṣayam*—to destruction.

TRANSLATION

[To the clouds of destruction King Indra said:] The prosperity of these people has made them mad with pride, and their arrogance is backed up by Kṛṣṇa. Now go and remove their pride and bring their animals to destruction.

PURPORT

It is clear from this verse that the residents of Vṛndāvana had become highly prosperous simply by protecting cows, since Indra wanted to destroy their so-called pride based on wealth by killing their animals. Well-tended

cows produce large quantities of milk, from which come cheese, butter, yogurt, ghee and so on. These foods are delicious by themselves and also enhance other foods, such as fruits, vegetables and grains. Bread and vegetables are delicious with butter, and fruit is especially appetizing when mixed with cream or yogurt. Dairy products are always desirable in civilized society, and the surplus can be traded for many valuable commodities. Thus, simply by a Vedic dairy enterprise, the residents of Vṛndāvana were wealthy, healthy and happy, even in the material sense, and most of all they were eternal associates of the Supreme Lord Kṛṣṇa.

TEXT 7

अहं चैरावतं नागम्
आरुह्यानुव्रजे व्रजम्
मरुद्गणैर्महावेगैर्
नन्दगोष्ठजिघांसया

*aham cairāvataṁ nāgam
āruhyānuvraje vrajam
marud-gaṇair mahā-vegair
nanda-goṣṭha-jighāṁsayā*

SYNONYMS

aham—I; *ca*—also; *airāvataṁ*—named Airāvata; *nāgam*—my elephant; *āruhya*—riding; *anuvraje*—will follow along; *vrajam*—to Vraja; *marut-gaṇaiḥ*—accompanied by the wind-gods; *mahā-vegaiḥ*—who move with great power; *nanda-goṣṭha*—the cowherd community of Nanda Mahārāja; *jighāṁsayā*—with the intent of destroying.

TRANSLATION

I will follow you to Vraja, riding on my elephant Airāvata and taking with me the swift and powerful wind-gods to decimate the cowherd village of Nanda Mahārāja.

PURPORT

The Sāṁvartaka clouds were frightened by Indra's powerful mood and thus carried out his order, as described in the following verse.

TEXT 8

श्रीशुक उवाच
इत्थं मघवताज्ञप्ता
मेघा निर्मुक्तबन्धनाः
नन्दगोकुलमासारैः
पीडयामासुरोजसा

śrī-śuka uvāca
itthaṁ maghavatājñaptā
meghā nirmukta-bandhanāḥ
nanda-gokulam āsāraiḥ
pīḍayām āsur ojasā

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *itthaṁ*—in this manner; *maghavatā*—by Indra; *ājñaptāḥ*—ordered; *meghāḥ*—the clouds; *nirmukta-bandhanāḥ*—released from their bonds (although they were supposed

to be kept in check until the time for the destruction of the world); *nanda-gokulam*—the cowherd pastures of Nanda Mahārāja; *āsāraiḥ*—by great downpours of rain; *pīḍayām āsuḥ*—they tormented; *ojasā*—with all their power.

TRANSLATION

Śukadeva Gosvāmī said: On Indra's order the clouds of universal destruction, released untimely from their bonds, went to the cowherd pastures of Nanda Mahārāja. There they began to torment the inhabitants by powerfully pouring down torrents of rain upon them.

PURPORT

The Sāṁvartaka clouds could cover the entire earth with a single vast ocean. With great strength, these clouds began flooding the simple land of Vraja.

TEXT 9

विद्योतमाना विद्युद्भिः
स्तनन्तः स्तनयित्नुभिः
तीव्रैर्मरुद्गणैर्नुन्ना
ववृषुर्जलशर्कराः

vidyotamānā vidyudbhiḥ
stanantaḥ stanayitnubhiḥ
tīvrair marud-gaṇair nunnā
vavṛṣur jala-śarkarāḥ

SYNONYMS

vidyotamānāḥ—being illuminated; *vidyudbhiḥ*—by bolts of lightning; *stanantaḥ*—roaring; *stanayitnubhiḥ*—with thunder; *tīvraiḥ*—fearsome; *marut-gaṇaiḥ*—by the wind-gods; *nunnāḥ*—propelled; *vavṛṣuḥ*—they poured down; *jala-śarkarāḥ*—hailstones.

TRANSLATION

Propelled by the fearsome wind-gods, the clouds blazed with lightning bolts and roared with thunder as they hurled down hailstones.

PURPORT

Śrīla Śrīdhara Svāmī explains that the word *marud-gaṇaiḥ* indicates the seven great winds, such as Āvaha, who presides over the region of Bhuvārloka, and Pravaha, who holds the planets in their places.

TEXT 10

स्थूणास्थूला वर्षधारा
मुञ्चत्स्वभ्रेष्वभीक्षणशः
जलौघैः प्लाव्यमाना भूर्
नादृश्यत नतोन्नतम्

sthūṇā-sthūlā varṣa-dhārā
muñcatsv abhreṣv abhīkṣṇaśaḥ
jalaughaiḥ plāvyamānā bhūr
nādrśyata natoṇnatam

SYNONYMS

sthūṇā—like columns; *sthūlāḥ*—massive; *varsa-dhārāḥ*—downpours of rain; *muñcatsu*—releasing; *abhreṣu*—the clouds; *abhikṣṇaśaḥ*—incessantly; *jala-oghaiḥ*—by the flood of water; *plāvyamānā*—being submerged; *bhūḥ*—the earth; *na adṛśyata*—could not be seen; *nataunnatam*—low or high.

TRANSLATION

As the clouds released torrents of rain as thick as massive columns, the earth was submerged in the flood, and high ground could no longer be distinguished from low.

TEXT 11

अत्यासारातिवातेन
पशवो जातवेपनाः
गोपा गोप्यश्च शीतार्ता
गोविन्दं शरणं ययुः

aty-āsārāti-vātena
paśavo jāta-vepanāḥ
gopā gopyaś ca śītārtā
govindam śaraṇam yayuḥ

SYNONYMS

ati-āsāra—by the excessive rainfall; *ati-vātena*—and the excessive wind; *paśavaḥ*—the cows and other animals; *jāta-vepanāḥ*—trembling; *gopāḥ*—the cowherd men; *gopyaḥ*—the cowherd ladies; *ca*—also; *śīta*—by the cold;

ārtāḥ—distressed; *govindam*—to Lord Govinda; *śaraṇam*—for shelter; *yayuh*—they went.

TRANSLATION

The cows and other animals, shivering from the excessive rain and wind, and the cowherd men and ladies, pained by the cold, all approached Lord Govinda for shelter.

TEXT 12

शिरः सुतांश्च कायेन
प्रच्छाद्यासारपीडिताः
वेपमाना भगवतः
पादमूलमुपाययुः

*śiraḥ sutāṁś ca kāyena
pracchādyāsāra-pīditāḥ
vepamānā bhagavataḥ
pāda-mūlam upāyayuh*

SYNONYMS

śiraḥ—their heads; *sutān*—their children; *ca*—and; *kāyena*—by their bodies; *pracchādyā*—covering; *āsāra-pīditāḥ*—distressed by the rainfall; *vepamānāḥ*—trembling; *bhagavataḥ*—of the Supreme Personality of Godhead; *pāda-mūlam*—the base of the lotus feet; *upāyayuh*—they approached .

TRANSLATION

Trembling from the distress brought about by the severe rainfall, and trying to cover their heads and calves with their own bodies, the cows approached the lotus feet of the Supreme Personality of Godhead.

TEXT 13

कृष्ण कृष्ण महाभाग
त्वन्नाथं गोकुलं प्रभो
त्रातुमर्हसि देवान्नः
कुपिताद्भक्तवत्सल

*kṛṣṇa kṛṣṇa mahā-bhāga
tvan-nātham gokulam prabho
trātum arhasi devān naḥ
kupitād bhakta-vatsala*

SYNONYMS

kṛṣṇa kṛṣṇa—O Kṛṣṇa, Kṛṣṇa; *mahā-bhaga*—O all-fortunate one; *tvan-nātham*—whose master is Yourself; *go-kulam*—the community of cows; *prabho*—O Lord; *trātum arhasi*—kindly protect; *devāt*—from the demigod Indra; *naḥ*—us; *kupitāt*—who is angry; *bhakta-vatsala*—O You who are very affectionate to Your devotees.

TRANSLATION

[The cowherd men and women addressed the Lord:] Kṛṣṇa, Kṛṣṇa, O most fortunate one, please deliver the cows from the wrath of Indra! O Lord, You are so affectionate to Your devotees. Please save us also.

PURPORT

At the time of Lord Kṛṣṇa's birth, Garga Muni had predicted, *anena sarva-durgāṇi yūyam añjas tariṣyathā* (SB 10.8.16): "By His grace you will easily cross beyond all difficulties." The residents of Vṛndāvana were confident that in such a great emergency Lord Śrī Nārāyaṇa would empower Kṛṣṇa to protect them. They accepted Kṛṣṇa as everything, and Kṛṣṇa reciprocated their love.

TEXT 14

शिलावर्षातिवातेन
हन्यमानमचेतनम्
निरीक्ष्य भगवान्मेने
कुपितेन्द्रकृतं हरिः

śilā-varṣāti-vātena
hanyamānam acetanam
nirīkṣya bhagavān mene
kupitendra-kṛtaṁ hariḥ

SYNONYMS

śilā—of (hail)stones; *varṣa*—by the rain; *ati-vātena*—and by the extreme wind ; *hanyamānam*—being attacked; *acetanam*—unconscious; *nirīkṣya*—seeing; *bhagavān*—the Supreme Personality of Godhead; *mene*—considered; *kupita*—angry; *indra*—by Indra; *kṛtam*—done; *hariḥ*—Lord Hari.

TRANSLATION

Seeing the inhabitants of His Gokula rendered practically unconscious by

the onslaught of hail and blasting wind, the Supreme Lord Hari understood that this was the work of angry Indra.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the severe distress Indra apparently inflicted upon the residents of Vṛndāvana was an arrangement made by Śrī Kṛṣṇa's pastime potency to enhance the loving dealings between the residents and the Lord. The *ācārya* gives the analogy that for a hungry person, the pain of hunger increases the happiness he feels when he finally eats excellent food, and thus hunger can be said to enhance the pleasure of eating. Similarly, the residents of Vṛndāvana, although not experiencing ordinary, material anxiety, felt a type of distress at the activities of Indra and thus intensified their meditation on Kṛṣṇa. When the Lord finally acted, the result was wonderful.

TEXT 15

अपत्त्वत्युल्बणं वर्षम्
अतिवातं शिलामयम्
स्वयागे विहतेऽस्माभिरू
इन्द्रो नाशाय वर्षति

apartv aty-ulbaṇam varṣam
ati-vātaṁ śilā-mayam
sva-yāge vihate 'smābhir
indro nāśāya varṣati

SYNONYMS

apa-ṛtu—out of season; *ati-ulbaṇam*—unusually fierce; *varṣam*—rain;

ati-vātam—accompanied by great wind; *śilā-mayam*—full of hailstones; *sva-yage*—his sacrifice; *vihate*—having been stopped; *asmābhiḥ*—by Ourselves; *indraḥ*—King Indra; *nāśāya*—for destruction; *varṣati*—is raining.

TRANSLATION

[Śrī Kṛṣṇa said to Himself:] Because We have stopped his sacrifice, Indra has caused this unusually fierce, unseasonable rain, together with terrible winds and hail.

TEXT 16

तत्र प्रतिविधिं सम्यग्
आत्मयोगेन साधये
लोकेशमानिनां मौढ्याद्
धनिष्ये श्रीमदं तमः

tatra pratividhiṁ samyag
ātma-yogena sādhave
lokeśa-māninām mauḍhyād
dhaniṣye śrī-madam tamaḥ

SYNONYMS

tatra—in that regard; *prati-vidhim*—counteracting measures; *samyak*—properly; *ātma-yogena*—by My mystic power; *sādhave*—I shall arrange; *loka-īśa*—lords of the world; *māninām*—of those who falsely consider themselves; *mauḍhyāt*—out of foolishness; *haniṣye*—I shall defeat; *śrī-madam*—their pride in opulence; *tamaḥ*—the ignorance.

TRANSLATION

By My mystic power I will completely counteract this disturbance caused by Indra. Demigods like Indra are proud of their opulence, and out of foolishness they falsely consider themselves the Lord of the universe. I will now destroy such ignorance.

TEXT 17

न हि सद्भावयुक्तानां
सुराणामीशविस्मयः
मत्तोऽसतां मानभङ्गः
प्रशमायोपकल्पते

*na hi sad-bhāva-yuktānām
surāṇām īśa-vismayaḥ
matto 'satām māna-bhaṅgaḥ
praśamāyopakalpate*

SYNONYMS

na—not; *hi*—certainly; *sat-bhāva*—with the mode of goodness; *yuktānām*—who are endowed; *surāṇām*—of the demigods; *īśa*—as controlling lords; *vismayaḥ*—false identification; *mattaḥ*—by Me; *asatām*—of the impure; *māna*—of the false prestige; *bhaṅgaḥ*—the eradication; *praśamāya*—for relieving them; *upakalpate*—is intended.

TRANSLATION

Since the demigods are endowed with the mode of goodness, the false pride

of considering oneself the Lord should certainly not affect them. When I break the false prestige of those bereft of goodness, My purpose is to bring them relief.

PURPORT

The demigods are supposed to be *sad-bhāva-yukta*, endowed with spiritual existence, since they are deputed servants of the Supreme Lord. In the *Bhagavad-gītā* (4.24) it is stated:

*brahmārpaṇam brahma havir
brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyam
brahma-karma-samādhinā*

"That which is duly offered to the Lord becomes spiritualized." The demigods engage in the devotional service of the Lord by managing various departments of cosmic administration. Therefore as demigods, or as servants of the Lord, their existence is pure (*sad-bhāva*). When the demigods fail to live up to the high position given them by the Lord and deviate from proper behavior, they are not acting as demigods but rather as conditioned souls.

Māna, or false prestige, is certainly an anxiety-ridden burden for the conditioned soul. A falsely proud person is not truly peaceful or satisfied, because his understanding of himself is false and inflated. When a servant of the Lord becomes *asat*, or irreligious, the Lord saves him from impiety by breaking the false prestige that has led him to be offensive or sinful. As stated by the Lord Himself, *yasyāham anuḡṛhṇāmi hariṣye tad-dhanam śanaiḥ*: [SB 10.88.8] "I give My blessings to a person by taking away his so-called opulence."

Of course, the advanced stage of devotional service to the Lord, as described by Rūpa Gosvāmī, is *yukta-vairāgya*, utilizing the opulence of this world to execute the Lord's mission. Obviously the things of this world can be used wonderfully to spread the glories of God and to create a godly society, and a more advanced devotee will not be seduced by material paraphernalia but

will dutifully and honestly engage it solely for the pleasure of the Lord. In this particular case, Lord Indra forgot that he was a humble servant of God, and Lord Kṛṣṇa therefore arranged to bring this bewildered demigod to his senses.

TEXT 18

तस्मान्मच्छरणं गोष्ठं
मन्नाथं मत्परिग्रहम्
गोपाये स्वात्मयोगेन
सोऽयं मे व्रत आहितः

*tasmān mac-charaṇam goṣṭham
man-nātham mat-parigraham
gopāye svātma-yogena
so 'yam me vrata āhitaḥ*

SYNONYMS

tasmāt—therefore; *mat-śaraṇam*—having taken shelter of Me; *goṣṭham*—the cowherd community; *mat-nātham*—who have Me as their master; *mat-parigraham*—My own family; *gopāye*—I shall protect; *sva-ātma-yogena*—by My personal mystic power; *saḥ ayam*—this; *me*—by Me; *vrataḥ*—vow; *āhitaḥ*—has been taken.

TRANSLATION

I must therefore protect the cowherd community by My transcendental potency, for I am their shelter, I am their master, and indeed they are My own family. After all, I have taken a vow to protect My devotees.

PURPORT

The word *mac-charaṇam* indicates not only that Lord Kṛṣṇa was the sole shelter for the *vraja-jana*, the people of Vṛndāvana, but also that Lord Kṛṣṇa had established His home among them. Śrīla Viśvanātha Cakravartī Ṭhākura quotes from the *Anekārtha-varga* dictionary, *śaraṇam grha-rakṣitroḥ*: "The word *śaraṇam* can represent either home or protector." The residents of Vṛndāvana adopted Kṛṣṇa as their beloved child, friend, lover and life itself, and the Lord reciprocated their feelings. Thus Śrī Kṛṣṇa lived among these fortunate people, moving in their houses and fields; naturally He would protect such intimate devotees from all types of danger.

TEXT 19

इत्युक्तवैकेन हस्तेन
कृत्वा गोवर्धनाचलम्
दधार लीलया विष्णुश्च
छत्राकमिव बालकः

ity uktvaikena hastena
kṛtvā govardhanācalam
dadhāra līlayā viṣṇuś
chatrākam iva bālakaḥ

SYNONYMS

iti—thus; *uktvā*—having spoken; *ekena*—with one; *hastena*—hand; *kṛtvā*—taking; *govardhana-acalam*—Govardhana Hill; *dadhāra*—He held it; *līlayā*—very easily; *viṣṇuḥ*—Lord Viṣṇu; *chatrākam*—a mushroom; *iva*—just

as; *bālakaḥ*—a child.

TRANSLATION

Having said this, Lord Kṛṣṇa, who is Viṣṇu Himself, picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up a mushroom.

PURPORT

It is confirmed in the *Hari-varṇśa* that Śrī Kṛṣṇa picked up the Govardhana Mountain with His left hand: *sa dhṛtaḥ saṅgato meghair giriḥ savyena pāṇinā*. "With His left hand He picked up that mountain, which was touching the clouds." According to Śrīla Viśvanātha Cakravartī Ṭhākura, when Lord Kṛṣṇa was preparing to lift Govardhana Hill, a partial expansion of His Yogamāyā potency named Samhārikī temporarily removed all the rain from the sky so that as He ran very swiftly from the porch of His house to the mountain, neither His turban nor other garments became wet.

TEXT 20

अथाह भगवान् गोपान्
हेऽम्ब तात व्रजौकसः
यथोपजोषं विशत
गिरिगर्तं सगोधनाः

*athāha bhagavān gopān
he 'mba tāta vrajaukaśaḥ
yathopajoṣaṁ viśata
giri-gartaṁ sa-go-dhanāḥ*

SYNONYMS

atha—then; *āha*—addressed; *bhagavān*—the Supreme Lord; *gopān*—the cowherds; *he*—O; *amba*—mother; *tāta*—O father; *vraja-okasaḥ*—O residents of Vraja; *yathā-upajoṣam*—as suits your pleasure; *viśata*—please enter; *giri*—this hill; *gartam*—the empty space below; *sa-godhanāḥ*—together with your cows.

TRANSLATION

The Lord then addressed the cowherd community: O Mother, O Father, O residents of Vraja, if you wish you may now come under this hill with your cows.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura provides the following insight in this regard: Ordinarily a large cowherd community, which included many thousands of cows, calves, bulls and so on, could not fit under the base of a medium-sized hill like Śrī Govardhana. However, because the hill was in ecstasy, being touched by the hand of the Supreme Personality of Godhead, it acquired inconceivable power and even felt the hundreds of deadly thunderbolts thrown upon its back by angry Indra to be offerings of soft, fragrant flowers. At times Śrī Govardhana was not even aware that the thunderbolts were striking. From the *Hari-vaṁśa* the *ācārya* has also quoted Śrī Kṛṣṇa Himself as saying, *traī-lokyam apy utsahate rakṣitum kiṁ punar vrajam*: "Śrī Govardhana can give shelter to all the three worlds, what to speak of the simple land of Vraja."

When Indra's attack began and Kṛṣṇa lifted the hill, the deer, wild hogs, and other animals and birds standing on the hill's flanks climbed up to its peaks, and even they did not experience the slightest distress.

TEXT 21

न त्रास इह वः कार्यो
मद्धस्ताद्रिनिपातनात्
वातवर्षभयेनालं
तत्त्राणं विहितं हि वः

*na trāsa iha vaḥ kāryo
mad-dhastādrī-nipātanāt
vāta-varṣa-bhayenālam
tat-trāṇam vihitam hi vaḥ*

SYNONYMS

na—not; *trāsaḥ*—fear; *iha*—in this matter; *vaḥ*—by you; *kāryaḥ*—should be felt; *mat-hasta*—from My hand; *adri*—of the mountain; *nipātanāt*—of the falling; *vāta*—of the wind; *varṣa*—and the rain; *bhayena*—with fear; *alam*—enough; *tat-trāṇam*—the deliverance from that; *vihitam*—has been provided; *hi*—certainly; *vaḥ*—for you.

TRANSLATION

You should have no fear that this mountain will fall from My hand. And don't be afraid of the wind and rain, for your deliverance from these afflictions has already been arranged.

TEXT 22

तथा निर्विविशुर्गतं

कृष्णाश्वासितमानसः
यथावकाशं सधनाः
सब्रजाः सोपजीविनः

*tathā nirviviśur gartam
kṛṣṇāśvāsita-mānasaḥ
yathāvakāśam sa-dhanāḥ
sa-vrajāḥ sopajīvināḥ*

SYNONYMS

tathā—thus; *nirviviśuḥ*—they entered; *gartam*—the hollow; *kṛṣṇa*—by Lord Kṛṣṇa; *āśvāsita*—pacified; *mānasaḥ*—their minds; *yathā-avakāśam*—comfortably; *sa-dhanāḥ*—with their cows; *sa-vrajāḥ*—and with their wagons; *sa-upajīvināḥ*—together with their dependents (such as their servants and *brāhmaṇa* priests).

TRANSLATION

Their minds thus pacified by Lord Kṛṣṇa, they all entered beneath the hill, where they found ample room for themselves and all their cows, wagons, servants and priests, and for all other members of the community as well.

PURPORT

All the domestic animals of Vṛndāvana were brought beneath Govardhana Hill for shelter.

TEXT 23

क्षुत्तृड्यथां सुखापेक्षां

हित्वा तैर्ब्रजवासिभिः
वीक्ष्यमाणो दधाराद्रिं
सप्ताहं नाचलत्पदात्

*kṣut-tr̥ḍ-vyathām sukhāpekṣām
hitvā tair vraja-vāsibhiḥ
vīkṣyamāṇo dadhārādrim
saptāhaṁ nācalat padāt*

SYNONYMS

kṣut—of hunger; *tr̥ḍ*—and thirst; *vyathām*—the pain; *sukha*—of personal happiness; *apekṣām*—all consideration; *hitvā*—putting aside; *taiḥ*—by them; *vraja-vāsibhiḥ*—the residents of Vraja; *vīkṣyamāṇaḥ*—being glanced upon; *dadhāra*—He held; *adrim*—the mountain; *sapta-aham*—for seven days; *na acalat*—He did not move; *padāt*—from that place .

TRANSLATION

Lord Kṛṣṇa, forgetting hunger and thirst and putting aside all considerations of personal pleasure, stood there holding up the hill for seven days as the people of Vraja gazed upon Him.

PURPORT

According to the *Viṣṇu Purāṇa*,

*vrajaika-vāsibhir harṣa-
vismitākṣair niṛīkṣitaiḥ
gopa-gopī-janair hṛṣṭaiḥ
prīti-visphāritekṣaṇaiḥ
saṁstūyamāna-caritaiḥ*

kṛṣṇaḥ śailam adhārayat

"Lord Kṛṣṇa held up the mountain while His praises were chanted by the residents of Vraja, all of whom now had the opportunity to dwell together with Him, and who glanced at Him with joyful and amazed eyes. Thus the cowherd men and women were all elated, and out of loving affection they opened their eyes wide."

By continuously drinking the nectar of the beauty and sweetness of Śrī Kṛṣṇa, the residents of Vṛndāvana felt no hunger, thirst or fatigue, and Lord Kṛṣṇa, by seeing their beautiful forms, also forgot about eating, drinking and sleeping. Śrīla Viśvanātha Cakravartī Ṭhākura points out that seven days of continuous rain from the Sāṁvartaka clouds failed to flood the district of Mathurā because the Supreme Lord, simply by His potency, immediately dried up the water as it fell to the ground. Thus Kṛṣṇa's lifting of Govardhana Hill is full of fascinating details and has for thousands of years remained one of His most famous pastimes.

TEXT 24

कृष्णयोगानुभावं तं
निशम्येन्द्रोऽतिविस्मितः
निस्तम्भो भ्रष्टसङ्कल्पः
स्वान्मेघान् सन्न्यवारयत्

*kṛṣṇa-yogānubhāvaṁ taṁ
niśamyendro 'ti-vismitaḥ
nistambho bhraṣṭa-saṅkalpaḥ
svān meghān sannyaavārayat*

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *yoga*—of the mystic power; *anubhāvam*—the influence; *tam*—that; *niśamya*—seeing; *indraḥ*—Lord Indra; *ati-vismitaḥ*—most amazed; *nistambhaḥ*—whose false pride was brought down; *bhraṣṭa*—ruined; *saṅkalpaḥ*—whose determination; *svān*—his own; *meghān*—clouds; *sannyavārayat*—stopped.

TRANSLATION

When Indra observed this exhibition of Lord Kṛṣṇa's mystic power, he became most astonished. Pulled down from his platform of false pride, and his intentions thwarted, he ordered his clouds to desist.

TEXT 25

खं व्यभ्रमुदितादित्यं
वातवर्षं च दारुणम्
निशम्योपरतं गोपान्
गोवर्धनधरोऽब्रवीत्

kham vyabhram uditādityam
vāta-varṣam ca dāruṇam
niśamyoparataṁ gopān
govardhana-dharo 'bravīt

SYNONYMS

kham—the sky; *vi-abhram*—empty of clouds; *udita*—arisen; *ādityam*—with the sun; *vāta-varṣam*—the wind and rain; *ca*—and; *dāruṇam*—fierce;

niśamya—seeing; *uparatam*—ceased; *gopān*—to the cowherds; *govardhana-dharaḥ*—the lifter of Govardhana Hill; *abravīt*—spoke.

TRANSLATION

Seeing that the fierce wind and rain had now ceased, the sky had become clear of rainclouds, and the sun had risen, Lord Kṛṣṇa, the lifter of Govardhana Hill, spoke to the cowherd community as follows.

TEXT 26

निर्यात त्यजत त्रासं
गोपाः सस्त्रीधनार्भकाः
उपारतं वातवर्षं
व्युदप्रायाश्च निम्नगाः

niryāta tyajata trāsaṁ
gopāḥ sa-stri-dhanārbhakāḥ
upārataṁ vāta-varṣaṁ
vyuda-prāyāś ca nimnagāḥ

SYNONYMS

niryāta—please go out; *tyajata*—give up; *trāsaṁ*—your fear; *gopāḥ*—O cowherd men; *sa*—together with; *stri*—your women; *dhana*—property; *arbhakāḥ*—and children; *upārataṁ*—finished; *vāta-varṣaṁ*—the wind and rain; *vi-uda*—without water; *prāyāḥ*—practically; *ca*—and; *nimnagāḥ*—the rivers.

TRANSLATION

[Lord Kṛṣṇa said:] My dear cowherd men, please go out with your wives, children and possessions. Give up your fear. The wind and rain have stopped, and the rivers' high waters have subsided.

TEXT 27

ततस्ते निर्ययुर्गोपाः
स्वं स्वमादाय गोधनम्
शकटोढोपकरणं
स्त्रीबालस्थविराः शनैः

*tatas te niryayur gopāḥ
svam svam ādāya go-dhanam
śakaṭoḍhopakaraṇam
strī-bāla-sthavirāḥ śanaiḥ*

SYNONYMS

tataḥ—then; *te*—they; *niryayur*—went out; *gopāḥ*—the cowherd men; *svam svam*—each his own; *ādāya*—taking; *go-dhanam*—their cows; *śakaṭa*—upon their wagons; *ūḍha*—loaded; *upakaraṇam*—their paraphernalia; *strī*—the women; *bāla*—children; *sthavirāḥ*—and old people; *śanaiḥ*—slowly.

TRANSLATION

After collecting their respective cows and loading their paraphernalia into their wagons, the cowherd men went out. The women, children and elderly persons gradually followed them.

TEXT 28

भगवानपि तं शैलं
स्वस्थाने पूर्ववत्प्रभुः
पश्यतां सर्वभूतानां
स्थापयामास लीलया

*bhagavān api taṁ śailam
sva-sthāne pūrva-vat prabhuḥ
paśyatām sarva-bhūtānām
sthāpayām āsa līlayā*

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *api*—and; *taṁ*—that; *śailam*—hill; *sva-sthāne*—upon its place; *pūrva-vat*—as originally; *prabhuḥ*—the almighty Lord; *paśyatām*—while they were looking on; *sarva-bhūtānām*—all the living creatures; *sthāpayām āsa*—He put; *līlayā*—with ease.

TRANSLATION

While all living creatures looked on, the Supreme Personality of Godhead put down the hill in its original place, just as it had stood before.

TEXT 29

तं प्रेमवेगान्निर्भृता ब्रजौकसो
यथा समीयुः परिरम्भणादिभिः
गोप्यश्च सस्नेहमपूजयन्मुदा

दध्यक्षताद्भिर्युजुः सदाशिषः

*tam prema-vegān nirbhṛtā vrajaukaso
yathā samīyuh parirambhaṇādibhiḥ
gopyaś ca sa-sneham apūjayan mudā
dadhy-akṣatādbhir yuyujuh sad-āśiṣaḥ*

SYNONYMS

tam—to Him; *prema*—of their pure love; *vegāt*—by the force; *nirbhṛtāḥ*—fulfilled; *vraja-okasaḥ*—the residents of Vraja; *yathā*—each according to his position; *samīyuh*—came forward; *parirambhaṇa-ādibhiḥ*—with embracing and so forth; *gopyaḥ*—the cowherd ladies; *ca*—and; *sa-sneham*—with great affection; *apūjayan*—showed their respect; *mudā*—joyfully; *dadhi*—with yogurt; *akṣata*—unbroken grains; *adbhiḥ*—and water; *yuyujuh*—they presented; *sat*—excellent; *āśiṣaḥ*—benedictions.

TRANSLATION

All the residents of Vṛndāvana were overwhelmed with ecstatic love, and they came forward and greeted Śrī Kṛṣṇa according to their individual relationships with Him—some embracing Him, others bowing down to Him, and so forth. The cowherd women presented water mixed with yogurt and unbroken barleycorns as a token of honor, and they showered auspicious benedictions upon Him.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains that each of the residents of Vṛndāvana regarded Kṛṣṇa in his own way—as an inferior, younger member of the community; as an equal; or as a superior—and they dealt with Him

accordingly. Kṛṣṇa's superiors offered auspicious benedictions, lovingly smelled His head, kissed Him, rubbed His arms and fingers, and inquired with parental affection as to whether He was tired or pained. Kṛṣṇa's equals laughed or joked with Him, and those who were younger fell at His feet, massaged His feet, and so on.

The word *ca* in this verse indicates that the wives of the *brāhmaṇas* joined with the cowherd ladies to offer auspicious items like yogurt and unbroken grains. Lord Kṛṣṇa received benedictions such as this: "May You subdue the wicked, protect the decent people, give pleasure to Your parents and be enriched with all wealth and opulence."

TEXT 30

यशोदा रोहिणी नन्दो
रामश्च बलिनां वरः
कृष्णमालिङ्ग्य युयुजुर
आशिषः स्नेहकातराः

*yaśodā rohiṇī nando
rāmaś ca balinām varaḥ
kṛṣṇam āliṅgya yuyujur
āśiṣaḥ sneha-kātarāḥ*

SYNONYMS

yaśodā—mother Yaśodā; *rohiṇī*—Rohiṇī; *nandaḥ*—Nanda Mahārāja; *rāmaḥ*—Balarāma; *ca*—also; *balinām*—of the strong; *varaḥ*—the greatest; *kṛṣṇam*—Kṛṣṇa; *āliṅgya*—embracing; *yuyujur*—they all offered; *āśiṣaḥ*—benedictions; *sneha*—by their affection for Him; *kātarāḥ*—beside themselves.

TRANSLATION

Mother Yaśodā, mother Rohiṇī, Nanda Mahārāja and Balarāma, the greatest of the strong, all embraced Kṛṣṇa. Overwhelmed with affection, they offered Him their blessings.

TEXT 31

दिवि देवगणाः सिद्धाः
साध्या गन्धर्वचारणाः
तुष्टुवुर्ममुचुस्तुष्टाः
पुष्पवर्षाणि पार्थिव

*divi deva-gaṇāḥ siddhāḥ
sādhya gandharva-cāraṇāḥ
tuṣṭuvur mumucus tuṣṭāḥ
puṣpa-varṣāṇi pāṛthiva*

SYNONYMS

divi—in the heavens; *deva-gaṇāḥ*—the demigods; *siddhāḥ*—the Siddhas; *sādhyaḥ*—the Sādhya; *gandharva-cāraṇāḥ*—the Gandharvas and Cāraṇas; *tuṣṭuvuḥ*—they recited the Lord's praises; *mumucuḥ*—they released; *tuṣṭāḥ*—being satisfied; *puṣpa-varṣāṇi*—downpours of flowers; *pāṛthiva*—O King (Parīkṣit).

TRANSLATION

In the heavens, O King, all the demigods, including the Siddhas, Sādhya, Gandharvas and Cāraṇas, sang the praises of Lord Kṛṣṇa and showered down

flowers in great satisfaction.

PURPORT

The demigods in heaven were just as jubilant as the residents of Vṛndāvana, and thus a great universal festival took place.

TEXT 32

शङ्खदुन्दुभयो नेदुर
दिवि देवप्रचोदिताः
जगुर्गन्धर्वपतयस्
तुम्बुरुप्रमुखा नृप

*śaṅkha-duṇḍubhayo nedur
divi deva-pracoditāḥ
jagur gandharva-patayas
tumburu-pramukhā nṛpa*

SYNONYMS

śaṅkha—conchshells; *duṇḍubhayāḥ*—and kettledrums; *neduḥ*—resounded; *divi*—in the heavenly planets; *deva-pracoditāḥ*—played by the demigods; *jaguḥ*—sang; *gandharva-patayaḥ*—the chiefs of the Gandharvas; *tumburu-pramukhāḥ*—led by Tumburu; *nṛpa*—my dear King.

TRANSLATION

My dear Parīkṣit, the demigods in heaven resoundingly played their conchshells and kettledrums, and the best of the Gandharvas, led by Tumburu, began to sing.

TEXT 33

ततोऽनुरक्तैः पशुपैः परिश्रितो
राजन् स्वगोष्ठं सबलोऽब्रजद्धरिः
तथाविधान्यस्य कृतानि गोपिका
गायन्त्य ईयुर्मुदिता हृदिस्पृशः

*tato 'nuraktaiḥ paśupaiḥ pariśrito
rājan sva-goṣṭham sa-balo 'vrajad dhariḥ
tathā-vidhāny asya kṛtāni gopikā
gāyantya īyur muditā hṛdi-sprśaḥ*

SYNONYMS

tataḥ—then; *anuraktaiḥ*—loving; *paśu-paiḥ*—by the cowherd boys; *pariśritaḥ*—surrounded; *rājan*—O King; *sva-goṣṭham*—to the place where He was tending His own cows; *sa-balaḥ*—together with Lord Balarāma; *avrajat*—went off; *hariḥ*—Kṛṣṇa; *tathā-vidhāni*—such as this (lifting of Govardhana); *asya*—of Him; *kṛtāni*—the activities; *gopikāḥ*—the cowherd girls; *gāyantyaḥ*—singing; *īyur*—they went; *muditāḥ*—happily; *hṛdi-sprśaḥ*—of Him who touched them within their hearts.

TRANSLATION

Surrounded by His loving cowherd boyfriends and Lord Balarāma, Kṛṣṇa then went off to the place where He had been tending His cows. The cowherd girls returned to their homes, singing joyfully about the lifting of Govardhana Hill and other glorious deeds performed by Lord Kṛṣṇa, who had so deeply touched their hearts.

PURPORT

Before returning to their homes, the *gopīs* shared intimate association with their lover, Śrī Kṛṣṇa, by exchanging secret glances. Ordinarily they could not publicly talk about Kṛṣṇa, since they were chaste young girls in a religious village, but now they took advantage of this wonderful exhibition by the Lord and freely sang of His beautiful qualities. It is natural that a young man wants to do something wonderful in the presence of a beautiful young girl. The *gopīs* were the most beautiful and pure-hearted young girls, and Śrī Kṛṣṇa performed the most wonderful activities in their presence. Thus He entered deep within their tender hearts, enlivening their eternal devotion to Him.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twenty-fifth Chapter, of
the Śrīmad-Bhāgavatam, entitled "Lord Kṛṣṇa Lifts Govardhana Hill."*

26. Wonderful Kṛṣṇa

In this chapter Nanda Mahārāja describes Kṛṣṇa's opulences to the cowherd men, as Nanda had heard of them from Garga Muni.

The cowherd men, unaware of Lord Kṛṣṇa's power, were amazed to see His various extraordinary activities. The men approached Nanda Mahārāja and told him that after seeing how Kṛṣṇa, a boy only seven years old, had lifted a mountain, and how He had previously killed the demoness Pūtanā and generated extreme attraction in the hearts of everyone in Vṛndāvana, the men had become doubtful and bewildered about how Śrī Kṛṣṇa could possibly have

taken birth in the unsuitable environment of a cowherd community. Nanda replied by relating to them what Garga Muni had told him about Śrī Kṛṣṇa.

Garga Muni had said that in the previous three ages Nanda's boy had manifested Himself in white, red and yellow forms, whereas now, in the Dvāpara age, He had assumed His darkish-blue form, *kṛṣṇa-rūpa*. Because He descended as the son of Vasudeva, one of His many names is Vāsudeva, and He has innumerable other names indicating His many qualities and activities.

Garga Muni had predicted that Kṛṣṇa would prevent all sorts of catastrophes in Gokula, spread unlimited auspiciousness, and increase the ecstasy of the cowherd men and women. In a previous age He had provided protection for the saintly *brāhmaṇas* when they were harassed by low-class dacoits and there was no proper ruler in society. As the demons in the higher planets can never defeat the demigods who have Lord Viṣṇu on their side, no enemy can ever defeat those who love Kṛṣṇa. In His affinity for His devotees and in His opulence and power, Kṛṣṇa is just like Lord Nārāyaṇa Himself.

Overjoyed and awestruck by Garga Muni's statements, the cowherd men concluded that Kṛṣṇa must be an empowered representative of the Supreme Lord, Nārāyaṇa. Thus they worshiped Him and Nanda Mahārāja.

TEXT 1

श्रीशुक उवाच
एवंविधानि कर्माणि
गोपाः कृष्णस्य वीक्ष्य ते
अतद्वीर्यविदः प्रोचुः
समभ्येत्य सुविस्मिताः

śrī-śuka uvāca
evam-vidhāni karmāṇi

*gopāḥ kṛṣṇasya vīkṣya te
atad-vīrya-vidaḥ procuḥ
samabhyetya su-vismitāḥ*

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam-vidhāni*—like this; *karmāṇi*—activities; *gopāḥ*—the cowherd men; *kṛṣṇasya*—of Lord Kṛṣṇa; *vīkṣya*—seeing; *te*—they; *atat-vīrya-vidaḥ*—unable to understand His power; *procuḥ*—they spoke; *samabhyetya*—approaching (Nanda Mahārāja); *su-vismitāḥ*—very astonished.

TRANSLATION

Śukadeva Gosvāmī said: The cowherd men were astonished when they saw Kṛṣṇa's activities, such as lifting Govardhana Hill. Unable to understand His transcendental potency, they approached Nanda Mahārāja and spoke as follows.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains this verse as follows: "During Lord Kṛṣṇa's pastime of lifting Śrī Govardhana Hill, the cowherd men simply enjoyed the spiritual bliss of the Lord's activities without analyzing them. But afterwards, when they had returned to their homes, perplexity arose within their hearts. Thus they thought, 'Now we have directly seen child Kṛṣṇa lift Govardhana Hill, and we remember how He killed Pūtanā and other demons, extinguished the forest fire, and so on. At the time, we thought that these extraordinary acts occurred because of a benediction from the *brāhmaṇas* or because of Nanda Mahārāja's great fortune, or that perhaps this boy had achieved the mercy of Lord Nārāyaṇa and was thus empowered by Him.

" 'But all these presumptions are false, because an ordinary seven-year old boy could never hold up the king of mountains for seven whole days. Kṛṣṇa is

not a human being. He must be the Supreme Lord Himself.

" 'But on the other hand, child Kṛṣṇa loves it when we coddle Him, and He becomes morose when we—His uncles and well-wishers, simply worldly cowherd men—do not give Him attention. He appears to become hungry and thirsty, steals yogurt and milk, sometimes plays tricks, tells lies, chatters childishly and tends the calves. If He is actually the Supreme Lord, why would He do these things? Don't they indicate that He is an ordinary human child?

" 'We are totally unable to establish the truth of His identity. Therefore let us go and inquire from the highly intelligent King of Vraja, Nanda Mahārāja, and he shall free us from our doubts.' "

According to Śrīla Viśvanātha Cakravartī Ṭhākura, the cowherd men thus made up their minds, and then they entered Nanda Mahārāja's great assembly hall and questioned him as described in the following verse.

TEXT 2

बालकस्य यदेतानि
कर्माण्यत्यद्भुतानि वै
कथमर्हत्यसौ जन्म
ग्राम्येष्वात्मजुगुप्सितम्

*bālakasya yad etāni
karmāṇy aty-adbhutāni vai
katham arhaty asau janma
grāmyeṣv ātma-juguṣitam*

SYNONYMS

bālakasya—of the boy; *yad*—because; *etāni*—these; *karmāṇi*—activities; *ati-adbhutāni*—most amazing; *vai*—certainly; *katham*—how; *arhati*—should

deserve; *asau*—He; *janma*—birth; *grāmyeṣu*—among worldly men; *ātma*—for Himself; *jugupsitam*—contemptible.

TRANSLATION

[The cowherd men said:] Since this boy performs such extraordinary activities, how could He warrant a birth among worldly men like us—a birth that for Him would seem contemptible?

PURPORT

An ordinary living being cannot avoid unpleasant circumstances, but the supreme controller can always make perfect arrangements for His pleasure.

TEXT 3

यः सप्तहायनो बालः
करेणैकेन लीलया
कथं बिभ्रद्विरिवरं
पुष्करं गजराडिव

*yaḥ sapta-hāyano bālaḥ
kareṇaikena līlayā
katham bibhrad giri-varam
puṣkaram gaja-rāḍ iva*

SYNONYMS

yaḥ—who; *sapta-hāyanaḥ*—seven years of age; *bālaḥ*—a boy; *kareṇa*—with a hand; *ekena*—one; *līlayā*—playfully; *katham*—how; *bibhrat*—He held up; *giri-varam*—the best of mountains, Govardhana; *puṣkaram*—a lotus flower;

gaja-rāṭ—a mighty elephant; *iva*—as.

TRANSLATION

How could this seven-year-old boy playfully hold up the great hill
Govardhana with one hand, just as a mighty elephant holds up a lotus flower?

TEXT 4

तोकेनामीलिताक्षेण
पूतनाया महौजसः
पीतः स्तनः सह प्राणैः
कालेनेव वयस्तनोः

tokenāmilitākṣeṇa
pūtanāyā mahaujasah
pītaḥ stanaḥ saha prāṇaiḥ
kāleneva vayas tanoḥ

SYNONYMS

tokena—by the young child; *ā-milita*—almost closed; *akṣeṇa*—whose eyes;
pūtanāyāḥ—of the witch Pūtanā; *mahā-ojasah*—whose power was very great;
pītaḥ—drunk; *stanaḥ*—the breast; *saha*—along with; *prāṇaiḥ*—her life air;
kālena—by the force of time; *iva*—as; *vayaḥ*—the life span; *tanoḥ*—of a
material body.

TRANSLATION

As a mere infant who had hardly yet opened His eyes, He drank the breast

milk of the powerful demoness Pūtanā and then sucked out her very life air as well, just as the force of time sucks out the youth of one's body.

PURPORT

The word *vayaḥ* in this verse indicates youth or life span in general. With irresistible power, time takes away our life, and that time is actually Lord Kṛṣṇa Himself. Thus in the case of the powerful witch Pūtanā, Lord Kṛṣṇa accelerated the time process and within an instant withdrew the duration of her life. Here the cowherd men mean to say, "How could a mere infant who could barely open His eyes so easily kill a very powerful demoness?"

TEXT 5

हिन्वतोऽधः शयानस्य
मास्यस्य चरणवुदक्
अनोऽपतद्विपर्यस्तं
रुदतः प्रपदाहतम्

*hinvato 'dhaḥ śayānasya
māsyasya caraṇāv udak
ano 'patad viparyastam
rudataḥ prapadāhatam*

SYNONYMS

hinvataḥ—moving; *adhaḥ*—beneath; *śayānasya*—of Him who was lying; *māsyasya*—the child only a few months old; *caraṇau*—His two feet; *udak*—upwards; *anaḥ*—the cart; *apatat*—fell; *viparyastam*—turned upside-down; *rudataḥ*—of Him who was crying; *prapada*—by the tip of the

foot; *āhatam*—struck.

TRANSLATION

Once, when only three months old, little Kṛṣṇa was crying and kicking up His feet as He lay beneath a huge cart. Then the cart fell and turned upside-down simply because it was struck by the tip of His toe.

TEXT 6

एकहायन आसीनो
ह्रियमाणो विहायसा
दैत्येन यस्तृणावर्तम्
अहन् कण्ठग्रहातुरम्

*eka-hāyana āsīno
hriyamāṇo vihāyasā
daityena yas tṛṇāvartam
ahan kaṇṭha-grahāturam*

SYNONYMS

eka-hāyanaḥ—one year old; *āsīnaḥ*—sitting; *hriyamāṇaḥ*—being taken away; *vihāyasā*—in the sky; *daityena*—by the demon; *yaḥ*—who; *tṛṇāvartam*—named Tṛṇāvarta; *ahan*—killed; *kaṇṭha*—his neck; *graha*—by being seized; *āturam*—tormented.

TRANSLATION

At the age of one, while sitting peacefully He was taken up into the sky by

the demon Tṛṇāvarta. But baby Kṛṣṇa grabbed the demon's neck, causing him great pain, and thus killed him.

PURPORT

The cowherd men, who loved Kṛṣṇa as an ordinary child, were astonished by all these activities. A newborn infant cannot ordinarily kill a powerful witch, and one would hardly think that a one-year-old baby could kill a demon who has kidnapped him and carried him up into the sky. But Kṛṣṇa did all of these wonderful things, and the cowherd men were enhancing their love for Him by remembering and discussing His activities.

TEXT 7

क्वचिद्वैयङ्गवस्तैन्ये
मात्रा बद्ध उदूखले
गच्छन्नर्जुनयोर्मध्ये
बाहुभ्यां तावपातयत्

*kvacid dhaiyaṅgava-stainye
mātrā baddha udūkhale
gacchann arjunayor madhye
bāhubhyāṁ tāv apātayat*

SYNONYMS

kvacit—once; *haiyaṅgava*—butter; *stainye*—engaged in stealing; *mātrā*—by His mother; *baddhaḥ*—bound up; *udūkhale*—to a large mortar; *gacchan*—moving; *arjunayoḥ*—the twin *arjuna* trees; *madhye*—between; *bāhubhyām*—by His hands; *tau apātayat*—He made them fall.

TRANSLATION

Once, His mother tied Him with ropes to a mortar because she had caught Him stealing butter. Then, crawling on His hands, He dragged the mortar between a pair of *arjuna* trees and pulled them down.

PURPORT

The two *arjuna* trees were old and thick, and they towered above little Kṛṣṇa's courtyard. Nevertheless, they were pulled down quite easily by the naughty child.

TEXT 8

वने सञ्चारयन् वत्सान्
सरामो बालकैर्वृतः
हन्तुकामं बकं दोभ्यां
मुखतोऽरिमपाटयत्

*vane sañcārayan vatsān
sa-rāmo bālakair vṛtaḥ
hantu-kāmaṁ bakaṁ dorbhyāṁ
mukhato 'rim apāṭayat*

SYNONYMS

vane—in the forest; *sañcārayan*—grazing; *vatsān*—the calves; *sarāmaḥ*—together with Lord Balarāma; *bālakaiḥ*—by the cowherd boys; *vṛtaḥ*—surrounded; *hantu-kāmaṁ*—desiring to kill; *bakam*—the demon Baka; *dorbhyām*—with His arms; *mukhataḥ*—from the mouth; *arim*—the enemy;

apāṭayat—tore apart.

TRANSLATION

Another time, when Kṛṣṇa was tending the calves in the forest together with Balarāma and the cowherd boys, the demon Bakāsura came with the intention of killing Kṛṣṇa. But Kṛṣṇa seized this inimical demon by the mouth and tore him apart.

TEXT 9

वत्सेषु वत्सरूपेण
प्रविशन्तं जिघांसया
हत्वा न्यपातयत्तेन
कपित्थानि च लीलया

vatseṣu vatsa-rūpeṇa
praviśantaṁ jighāṁsayā
hatvā nyapāṭayat tena
kapitthāni ca līlayā

SYNONYMS

vatseṣu—among the calves; *vatsa-rūpeṇa*—appearing as if another calf; *praviśantaṁ*—who had entered; *jighāṁsayā*—wanting to kill; *hatvā*—killing him; *nyapāṭayat*—He made to fall; *tena*—by him; *kapitthāni*—the *kapittha* fruits; *ca*—and; *līlayā*—as a sport.

TRANSLATION

Desiring to kill Kṛṣṇa, the demon Vatsa disguised himself as a calf and entered among Kṛṣṇa's calves. But Kṛṣṇa killed the demon and, using his body, enjoyed the sport of knocking *kapittha* fruits down from the trees.

TEXT 10

हत्वा रासभदैतेयं
तद्वन्धूंश्च बलान्वितः
चक्रे तालवनं क्षेमं
परिपक्वफलान्वितम्

*hatvā rāsabha-daiteyam
tad-bandhūṁś ca balānvitaḥ
cakre tāla-vanam kṣemam
paripakva-phalānvitam*

SYNONYMS

hatvā—killing; *rāsabha*—who appeared as a jackass; *daiteyam*—the descendant of Diti; *tad-bandhūn*—the demon's companions; *ca*—and; *bala-anvitaḥ*—accompanied by Balarāma; *cakre*—He made; *tāla-vanam*—the Tālavana forest; *kṣemam*—auspicious; *paripakva*—fully ripened; *phala*—with fruits; *anvitam*—filled.

TRANSLATION

Together with Lord Balarāma, Kṛṣṇa killed the jackass demon and all his friends, thereby securing the safety of the Tālavana forest, which abounded with fully ripened palm fruits.

PURPORT

Long, long ago, the powerful demons Hiraṇyakaśipu and Hiraṇyākṣa were born of the goddess Diti. Therefore demons are commonly called *daiteyas* or *daityas*, meaning "descendants of Diti." Dhenukāsura, the ass demon, terrorized the Tāla forest with his friends, but Śrī Kṛṣṇa and Śrī Balarāma killed them just as modern governments kill terrorists who harass innocent people.

TEXT 11

प्रलम्बं घातयित्वोग्रं
बलेन बलशालिना
अमोचयद् व्रजपशून्
गोपांश्चारण्यवह्निः

pralambaṁ ghātayitvogaṁ
balena bala-śālinā
amocayat vraja-paśūn
gopāṁś cāraṇya-vahnitaḥ

SYNONYMS

pralambam—the demon named Pralamba; *ghāyayitvā*—arranging to be killed; *ugram*—terrible; *balena*—by Lord Balarāma; *bala-śālinā*—who is very powerful; *amocayat*—He liberated; *vraja-paśūn*—the animals of Vraja; *gopān*—the cowherd boys; *ca*—and; *āraṇya*—of the forest; *vahnitaḥ*—from the fire.

TRANSLATION

After arranging for the mighty Lord Balarāma to kill the terrible demon Pralamba, Kṛṣṇa saved Vraja's cowherd boys and their animals from a forest fire.

TEXT 12

आशीविषतमाहीन्द्रं
दमित्वा विमदं ह्रदात्
प्रसह्योद्वास्य यमुनां
चक्रेऽसौ निर्विषोदकाम्

*āśī-viṣatamāhīndram
damitvā vimadam hradāt
prasahyodvāsya yamunām
cakre 'sau nirviṣodakām*

SYNONYMS

āśī—of his fangs; *viṣa-tama*—having the most powerful poison; *ahi*—of the snakes; *indram*—the chief; *damitvā*—subduing; *vimadam*—whose pride was removed; *hradāt*—from the lake; *prasahya*—by force; *udvāsya*—sending him away; *yamunām*—the river Yamunā; *cakre*—made; *asau*—He; *nirviṣa*—free from poison; *udakām*—its water.

TRANSLATION

Kṛṣṇa chastised the most poisonous serpent, Kāliya, and after humbling him He drove him forcibly from the lake of the Yamunā. In this way the Lord made the water of that river free of the snake's powerful poison.

TEXT 13

दुस्त्यजश्चानुरागोऽस्मिन्
सर्वेषां नो व्रजौकसाम्
नन्द ते तनयेऽस्मासु
तस्याप्यौत्पत्तिकः कथम्

*dustyajaś cānurāgo 'smīn
sarveṣāṁ no vrajaukasām
nanda te tanaye 'smāsu
tasyāpy autpattikaḥ katham*

SYNONYMS

dustyajaḥ—impossible to give up; *ca*—and; *anurāgaḥ*—loving affection; *asmin*—for Him; *sarveṣāṁ*—on the part of all; *naḥ*—us; *vraja-okasām*—the residents of Vraja; *nanda*—dear Nanda Mahārāja; *te*—your; *tanaye*—for the son; *asmāsu*—toward us; *tasya*—on His part; *api*—also; *autpattikaḥ*—natural; *katham*—how.

TRANSLATION

Dear Nanda, how is it that we and all the other residents of Vraja cannot give up our constant affection for your son? And how is it that He is so spontaneously attracted to us?

PURPORT

The very word *kṛṣṇa* means "the all-attractive one." The residents of Vṛndāvana could not give up their constant love (*anurāga*) for Lord Kṛṣṇa. Their attitude toward Him was not particularly theistic, because they were

unsure whether He was God or not. But He attracted all their love precisely because as God He is the all-attractive person, the supreme object of our love.

The cowherd men also asked, "How is it that young Kṛṣṇa feels such constant love for us?" In fact the Supreme Lord loves all living beings, who are eternally His children. At the end of the *Bhagavad-gītā*, Lord Kṛṣṇa dramatically declares His affection for Arjuna and urges Arjuna to reciprocate that love by surrendering to Him. Śrī Caitanya Mahāprabhu, in His prayers to Lord Kṛṣṇa, states, *etādṛṣī tava kṛpā bhagavan mamāpi durdaivam īdṛśam ihājani nānurāgaḥ*: "My Lord, You are so merciful toward Me, but I am so unfortunate that love for You has not awakened within Me." (Śikṣāṣṭaka 2) In this statement Śrī Caitanya Mahāprabhu also uses the word *anurāga*. Our misfortune is that we cannot reciprocate the *anurāga*, or loving affection, that the Lord feels for us. Although we are infinitesimal and insignificant and the Lord is infinitely attractive, somehow we do not give Him our love. We must accept responsibility for this foolish decision, since to surrender to God or not is the essential expression of our free will.

The Kṛṣṇa consciousness movement provides an efficient, systematic program to help conditioned souls revive their original, blissful consciousness, which is love of God, Kṛṣṇa consciousness. The intricacies of Kṛṣṇa consciousness are so wonderful that even Kṛṣṇa's eternal associates, the residents of Vṛndāvana, are astonished by them, as shown by these verses.

TEXT 14

क्व सप्तहायनो बालः
क्व महाद्रिविधारणम्
ततो नो जायते शङ्का
व्रजनाथ तवात्मजे

*kva sapta-hāyano bālaḥ
kva mahādri-vidhāraṇam
tato no jāyate śaṅkā
vraja-nātha tavātmaje*

SYNONYMS

kva—where, in comparison; *sapta-hāyanaḥ*—seven years old; *bālaḥ*—this boy; *kva*—where; *mahā-adri*—of the great mountain; *vidhāraṇam*—the lifting; *tataḥ*—thus; *naḥ*—for us; *jāyate*—arises; *śaṅkā*—doubt; *vraja-nātha*—O master of Vraja; *tava*—your; *ātmaje*—concerning the son.

TRANSLATION

On the one hand this boy is only seven years old, and on the other we see that He has lifted the great hill Govardhana. Therefore, O King of Vraja, a doubt about your son arises within us.

TEXT 15

श्रीनन्द उवाच
श्रूयतां मे वचो गोपा
व्येतु शङ्का च वोऽर्भके
एनम्कुमारमुद्दिश्य
गर्गो मे यदुवाच ह

*śrī-nanda uvāca
śrūyatāṁ me vaco gopā
vyetu śaṅkā ca vo 'rbhake
enam kumāram uddiśya*

gargo me yad uvāca ha

SYNONYMS

śrī-nandaḥ uvāca—Śrī Nanda Mahārāja said; *śrūyatām*—please hear; *me*—my; *vacāḥ*—words; *gopāḥ*—my dear cowherd men; *vyetu*—let it go away; *śaṅkā*—the doubt; *ca*—and; *vaḥ*—your; *arbhake*—concerning the boy; *enam*—this; *kumāram*—to the child; *uddiśya*—referring; *gargaḥ*—the sage Garga; *me*—to me; *yat*—which; *uvāca*—spoke; *ha*—in the past.

TRANSLATION

Nanda Mahārāja replied: O cowherd men, just hear my words and let all your doubts concerning my son be gone. Some time ago Garga Muni spoke to me as follows about this boy.

PURPORT

Śrīla Śrīdhara Svāmī comments, "The words previously heard from Gargācārya awakened Nanda Mahārāja to the truth about Kṛṣṇa, and thus, by Nanda's constantly remembering His activities, all thoughts about their being impossible ceased in him. Now he is instructing the cowherd men with these same words."

TEXT 16

वर्णास्त्रयः किलास्यासन्
गृह्णतोऽनुयुगं तनूः
शुक्लो रक्तस्तथा पीत
इदानीं कृष्णतां गतः

*varṇās trayah kilāsyāsan
grhṇato 'nu-yugam tanūḥ
śuklo raktas tathā pīta
idānīm kṛṣṇatām gataḥ*

SYNONYMS

varṇāḥ trayah—three colors; *kila*—indeed; *asya*—by your son Kṛṣṇa; *āsan*—were assumed; *grhṇataḥ*—accepting; *anu-yugam tanūḥ*—transcendental bodies according to the different yugas; *śuklaḥ*—sometimes white; *raktaḥ*—sometimes red; *tathā*—as well as; *pītaḥ*—sometimes yellow; *idānīm kṛṣṇatām gataḥ*—at the present moment He has assumed a blackish color.

TRANSLATION

[Garga Muni had said:] Your son Kṛṣṇa appears as an incarnation in every millennium. In the past He assumed three different colors—white, red and yellow—and now He has appeared in a blackish color.

PURPORT

This and the next six verses (17 through 22) are taken from the eighth chapter of this canto, in which Garga Muni instructs Nanda Mahārāja about Nanda's son Kṛṣṇa. The translations found herein for these verses are based on those of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. In Chapter Eight, where the verses originally appear, the reader will find extensive purports by Śrīla Prabhupāda.

TEXT 17

प्रागयं वसुदेवस्य

क्वचिज्जातस्तवात्मजः
वासुदेव इति श्रीमान्
अभिज्ञाः सम्प्रचक्षते

*prāgayam vasudevasya
kvacij jātas tavātmajaḥ
vāsudeva iti śrīmān
abhijñāḥ sampracakṣate*

SYNONYMS

prāk—before; *ayam*—this child; *vasudevasya*—of Vasudeva; *kvacit*—sometimes; *jātaḥ*—was born; *tava*—your; *ātmajaḥ*—Kṛṣṇa, who has taken birth as your child; *vāsudevaḥ*—therefore He may be given the name Vāsudeva; *iti*—thus; *śrīmān*—very beautiful; *abhijñāḥ*—those who are learned; *sampracakṣate*—also say that Kṛṣṇa is Vāsudeva.

TRANSLATION

For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vāsudeva.

TEXT 18

बहूनि सन्ति नामानि
रूपाणि च सुतस्य ते
गुण कर्मानुरूपाणि

तान्यहं वेद नो जनाः

*bahūni santi nāmāni
rūpāṇi ca sutasya te
guṇa -karmānurūpāṇi
tāny ahaṁ veda no janāḥ*

SYNONYMS

bahūni—various; *santi*—there are; *nāmāni*—names; *rūpāṇi*—forms; *ca*—also; *sutasya*—of the son; *te*—your; *guṇa-karma-anurūpāṇi*—according to His attributes and activities; *tāni*—them; *aham*—I; *veda*—know; *na u janāḥ*—not ordinary persons.

TRANSLATION

For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.

TEXT 19

एष वः श्रेय आधास्यद्
गोपगोकुलनन्दनः
अनेन सर्वदुर्गाणि
यूयमञ्जस्तरिष्यथ

*eṣa vaḥ śreya ādhāsyad
gopa-gokula-nandanah
anena sarva-durgāṇi*

yūyam añjas tariṣyatha

SYNONYMS

eṣaḥ—this child; *vaḥ*—for all of you people; *śreyaḥ ādhāsyat*—will act all-auspiciously; *gopa-gokula-nandanaḥ*—just like a cowherd boy born in a family of cowherd men as the son of the estate of Gokula; *anena*—by Him; *sarva-durgāṇi*—all kinds of miserable conditions; *yūyam*—all of you; *añjaḥ*—easily; *tariṣyatha*—will overcome.

TRANSLATION

To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties.

TEXT 20

पुरानेन व्रजपते
साधवो दस्युपीडिताः
अराजके रक्ष्यमाणा
जिग्युर्दस्यून् समेधिताः

purānena vraja-pate
sādhavo dasyu-pīḍitāḥ
arājake rakṣyamāṇā
jigyur dasyūn samedhitāḥ

SYNONYMS

purā—formerly; *anena*—by Kṛṣṇa; *vraja-pate*—O King of Vraja;

sādhavaḥ—those who were honest; *dasyu-pīḍitāḥ*—being disturbed by rogues and thieves; *arājake*—when there was an irregular government; *rakṣyamāṇāḥ*—were protected; *jigyuh*—conquered; *dasyūn*—the rogues and thieves; *samedhitāḥ*—flourished.

TRANSLATION

O Nanda Mahārāja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and when honest people were being harassed and disturbed by thieves, this child appeared in order to curb the rogues and to protect the people and enable them to flourish.

TEXT 21

य एतस्मिन्महाभागे
प्रीतिं कुर्वन्ति मानवाः
नारयोऽभिभवन्त्येतान्
विष्णुपक्षानिवासुराः

ya etasmin mahā-bhāge
prītiṁ kurvanti mānavāḥ
nārayo 'bhibhavanty etān
viṣṇu-pakṣān ivāsurāḥ

SYNONYMS

ye—those persons who; *etasmin*—unto this child; *mahā-bhāge*—most auspicious; *prītiṁ*—affection; *kurvanti*—execute; *mānavāḥ*—such persons; *na*—not; *arayaḥ*—their enemies; *abhibhavanti*—do overcome; *etān*—those who are attached to Kṛṣṇa; *viṣṇu-pakṣān*—the demigods, who always have

Lord Viṣṇu on their side; *iva*—like; *asurāḥ*—the demons.

TRANSLATION

Demons cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to all-auspicious Kṛṣṇa cannot be defeated by enemies

PURPORT

Śrīla Prabhupāda has especially indicated in this connection that just as Lord Kṛṣṇa's associates could not be defeated by Kāṁsa, so His modern-day devotees will not be defeated by their demoniac opponents, nor will the Lord's devotees be defeated by the internal enemies—the lusty, materialistic senses.

TEXT 22

तस्मान्नन्द कुमारोऽयं
नारायणसमो गुणैः
श्रिया कीर्त्यानुभावेन
तत्कर्मसु न विस्मयः

*tasmān nanda kumāro 'yaṁ
nārāyaṇa-samo guṇaiḥ
śriyā kīrtyānubhāvena
tat-karmasu na vismayah*

SYNONYMS

tasmāt—therefore; *nanda*—O Nanda Mahārāja; *kumārah*—child; *ayaṁ*—this; *nārāyaṇa-samah*—is as good as Nārāyaṇa; *guṇaiḥ*—by His qualities; *śriyā*—by

His opulence; *kīrtyā*—especially by His name and fame; *anubhāvena*—and by His influence; *tat*—His; *karmasu*—concerning the activities; *na*—there is no; *vismayaḥ*—surprise.

TRANSLATION

Therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence, name, fame and influence, He is exactly like Nārāyaṇa. Thus you should not be astonished by His activities.

PURPORT

Nanda here reports to the cowherd men the concluding remarks of Garga Muni, who spoke at the secret birth ceremony of Lord Kṛṣṇa.

TEXT 23

इत्यद्धा मां समादिश्य
गर्गे च स्वगृहं गते
मन्ये नारायणस्यांशं
कृष्णमक्लिष्टकारिणम्

ity addhā mām samādiśya
garge ca sva-grham gate
manye nārāyaṇasyāṁśam
kṛṣṇam akliṣṭa-kāriṇam

SYNONYMS

iti—thus speaking; *addhā*—directly; *mām*—me; *samādiśya*—advising; *garge*—Gargācārya; *ca*—and; *sva-grham*—to his home; *gate*—going; *manye*—I

consider; *nārāyaṇasya*—of the Supreme Personality of Godhead, Nārāyaṇa; *aṁśam*—an empowered expansion; *kṛṣṇam*—Kṛṣṇa; *akliṣṭa-kāriṇam*—who keeps us free from misery.

TRANSLATION

[Nanda Mahārāja continued:] After Garga Ṛṣi spoke these words to me and returned home, I began to consider that Kṛṣṇa, who keeps us free from trouble, is actually an expansion of Lord Nārāyaṇa.

TEXT 24

इति नन्दवचः श्रुत्वा
गर्गगीतं तं ब्रजौकसः
मुदिता नन्दमानर्चुः
कृष्णं च गतविस्मयाः

*iti nanda-vacaḥ śrutvā
garga-gītaṁ taṁ vraja-ukasaḥ
muditā nandam ānarcuḥ
kṛṣṇaṁ ca gata-vismayāḥ*

SYNONYMS

iti—thus; *nanda-vacaḥ*—the words of Nanda Mahārāja; *śrutvā*—hearing; *garga-gītaṁ*—the statements of Garga Ṛṣi; *vraja-okasaḥ*—the residents of Vraja; *muditāḥ*—enlivened; *nandam*—Nanda Mahārāja; *ānarcuḥ*—they honored; *kṛṣṇam*—Lord Kṛṣṇa; *ca*—and; *gata*—gone; *vismayāḥ*—their perplexity.

TRANSLATION

[Śukadeva Gosvāmī continued:] Having heard Nanda Mahārāja relate the statements of Garga Muni, the residents of Vṛndāvana became enlivened. Their perplexity was gone, and they worshiped Nanda and Lord Kṛṣṇa with great respect.

PURPORT

Śrīla Jīva Gosvāmī explains that in this verse the word *ānarcuḥ* indicates that the residents of Vṛndāvana honored Nanda and Kṛṣṇa with such offerings as fragrances, garlands and garments brought from their homes. Śrīla Viśvanātha Cakravartī Ṭhākura adds that the residents of Vṛndāvana honored Nanda and Kṛṣṇa with loving offerings of jewels and gold coins. Apparently, Lord Kṛṣṇa was playing in the forest when this conversation took place, so when He returned home the residents of Vṛndāvana encouraged Him by decorating Him with beautiful yellow garments, necklaces, armlets, earrings and crowns, and by shouting, "All glories, all glories to the jewel of Vṛndāvana!"

TEXT 25

देवे वर्षति यज्ञविप्लवरुषा वज्रास्मवर्षानिलैः
सीदत्पालपशुस्त्रियात्मशरणं दृष्ट्वानुकम्प्युत्स्मयनुत्पाट्यैककरेण शैलमबलो
लीलोच्छिलीन्ध्रं यथा
बिभ्रद्गोष्ठमपान्महेन्द्रमदभित्प्रीयान्न इन्द्रो गवाम्

deve varṣati yajña-viplava-ruṣā vajrāsma-varṣānilaiḥ
sīdat-pāla-paśu-striy ātma-śaraṇaṁ dṛṣṭvānukampy utsmayan utpāṭyaika-kareṇa
śailam abalo līlocchilīndhraṁ yathā

bibhrad goṣṭham apān mahendra-mada-bhit prīyān na indro gavām

SYNONYMS

deve—when the demigod Indra; *varṣati*—caused rain; *yajña*—of his sacrifice; *viplava*—due to the disturbances; *ruṣā*—out of anger; *vajra*—with lightning bolts; *aśma-varṣa*—hail; *anilaiḥ*—and winds; *sīdat*—suffering; *pāla*—the cowherds; *paśu*—animals; *stri*—and women; *ātma*—Himself; *śaraṇam*—being their only shelter; *dṛṣṭvā*—seeing; *anukampī*—very compassionate by nature; *utsmayan*—smiling broadly; *utpāṭya*—picking up; *eka-kareṇa*—in one hand; *śailam*—the hill, Govardhana; *abalaḥ*—a small child; *līlā*—in play; *ucchilindhram*—a mushroom; *yathā*—just as; *bibhrat*—He held; *goṣṭham*—the cowherd community; *apāt*—He protected; *mahā-indra*—of King Indra; *mada*—of the false pride; *bhit*—the destroyer; *prīyāt*—may He be satisfied; *naḥ*—with us; *indraḥ*—the Lord; *gavām*—of the cows.

TRANSLATION

Indra became angry when his sacrifice was disrupted, and thus he caused rain and hail to fall on Gokula, accompanied by lightning and powerful winds, all of which brought great suffering to the cowherds, animals and women there. When Lord Kṛṣṇa, who is by nature always compassionate, saw the condition of those who had only Him as their shelter, He smiled broadly and lifted Govardhana Hill with one hand, just as a small child picks up a mushroom to play with it. Holding up the hill, He protected the cowherd community. May He, Govinda, the Lord of the cows and the destroyer of Indra's false pride, be pleased with us.

PURPORT

The word *indra* means "lord" or "king." Thus in this verse Kṛṣṇa is pointedly called *indro gavām*, "the Lord of the cows." In fact, He is the real Indra, the real

ruler, of everyone, and the demigods are merely His servants, representing His supreme will.

It is apparent from this and the previous verses in this chapter that Lord Kṛṣṇa's lifting of Govardhana Hill made quite an impression on the simple cowherd men of Vṛndāvana, and they repeatedly remembered this feat. Certainly anyone who soberly and objectively considers the activities of young Kṛṣṇa will surrender to Him and become His eternal devotee in loving devotional service. That is the rational conclusion one should come to after reading this chapter.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twenty-sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "Wonderful Kṛṣṇa."

27. Lord Indra and Mother Surabhi Offer Prayers

This chapter describes how the Surabhi cow and Indra, having seen the amazing power of Lord Kṛṣṇa, performed a bathing ceremony for Him.

Ashamed of having attacked Vṛndāvana with a violent storm, Indra secretly came before Lord Kṛṣṇa, offered obeisances and praised Him. Indra stated that although Śrī Kṛṣṇa is never caught in the current of material illusion, which is born of ignorance, He nevertheless accepts a humanlike body and performs various activities to establish religious principles and chastise the wicked. By this means He crushes the false prestige of those who presume themselves great controllers. Indra went on to declare that Kṛṣṇa is the father, *guru* and Lord of all living entities, and that in the form of time He is the

agent of their punishment.

Satisfied with Indra's prayers, Śrī Kṛṣṇa told him that He had stopped the *indra-yajña* so that Indra, puffed up as he was with false pride, would remember the Lord. Persons intoxicated by material opulence never see Him standing before them with the rod of punishment in His hand. Therefore if Lord Kṛṣṇa desires the actual good fortune of some person, He brings him down from his position of opulence.

Lord Kṛṣṇa ordered Indra to return to his proper position in heaven and to serve there without egotism. Indra, along with the cow Surabhi, then performed a bathing ceremony for Kṛṣṇa, using the water of the heavenly Ganges and the milk of mother Surabhi. Indra and the cow took this opportunity to bestow upon the Lord the name Govinda, and the demigods showered flowers and recited various prayers.

TEXT 1

श्रीशुक उवाच
गोवर्धने धृते शैले
आसाराद्रक्षिते व्रजे
गोलोकादाव्रजत्कृष्णं
सुरभिः शक्र एव च

śrī-śuka uvāca
govardhane dhṛte śaile
āsārād rakṣite vraje
go-lokād āvrajaṭ kṛṣṇaṁ
surabhiḥ śakra eva ca

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *govardhane*—Govardhana; *dhr̥te*—having been held; *śaile*—the hill; *āsārāt*—from the rainfall; *rakṣite*—having been protected; *vraje*—Vraja; *go-lokāt*—from the planet of the cows; *āvraja*t—came; *kṛṣṇam*—to Kṛṣṇa; *surabhiḥ*—mother Surabhi; *śakraḥ*—Indra; *eva*—also; *ca*—and.

TRANSLATION

Śukadeva Gosvāmī said: After Kṛṣṇa had lifted Govardhana Hill and thus protected the inhabitants of Vraja from the terrible rainfall, Surabhi, the mother of the cows, came from her planet to see Kṛṣṇa. She was accompanied by Indra.

PURPORT

The word *go-lokāt* here indicates the material planet called Goloka which is filled with exceptional cows. Surabhi went joyfully to see Lord Kṛṣṇa, but Indra went fearfully. As indicated by this verse, Lord Kṛṣṇa had to adopt extraordinary measures to protect His Vṛndāvana associates from Indra's obnoxious and offensive attack. Certainly Indra was ashamed, and also nervous about his future. Having acted improperly, he had fearfully gone to seek the shelter of Lord Brahmā, who then ordered him to take along Surabhi from the material Goloka planet and go to see Kṛṣṇa.

TEXT 2

विविक्त उपसङ्गम्य
ब्रीडीतः कृतहेलनः
पस्पर्श पादयोरेनं

किरीटेनार्कवर्चसा

*vivikta upasaṅgamyā
vrīḍitaḥ kṛta-helanaḥ
pasparśa pādayor enam
kirīṭenārka-varcasā*

SYNONYMS

vivikte—in a solitary place; *upasaṅgamyā*—approaching; *vrīḍitaḥ*—ashamed; *kṛta-helanaḥ*—having committed offense; *pasparśa*—he touched; *pādayoḥ*—upon His feet; *enam*—Him; *kirīṭena*—with his helmet; *arka*—like the sun; *varcasā*—the effulgence of which.

TRANSLATION

Indra was very ashamed of having offended the Lord. Approaching Him in a solitary place, Indra fell down and lay his helmet, whose effulgence was as brilliant as the sun, upon the Lord's lotus feet.

PURPORT

The specific "solitary place" where Indra approached Śrī Kṛṣṇa is mentioned by the sage Śrī Vaiśampāyana in the *Hari-vamśa* (Viṣṇu-parva 19.3): *sa dadarśopaviṣṭam vai govardhana-śilā-tale*. "He saw Him [Kṛṣṇa] sitting at the base of Govardhana Hill."

From the commentaries of the *ācāryas* we understand that Lord Kṛṣṇa wanted to provide a solitary meeting for Indra so that he would not be further humiliated. Indra came to surrender and beg forgiveness, and the Lord allowed him to do so privately.

TEXT 3

दृष्टश्रुतानुभावोऽस्य
कृष्णस्यामिततेजसः
नष्टत्रिलोकेशमद
इदमाह कृताञ्जलिः

*dr̥ṣṭa-śrutānubhāvo 'sya
kṛṣṇasyāmita-tejasaḥ
naṣṭa-tri-lokeśa-mada
idam āha kṛtāñjaliḥ*

SYNONYMS

dr̥ṣṭa—seen; *śruta*—heard; *anubhāvaḥ*—the power; *asya*—of this; *kṛṣṇasya*—Lord Kṛṣṇa; *amita*—immeasurable; *tejasaḥ*—whose potencies; *naṣṭa*—destroyed; *tri-loka*—of the three worlds; *īśa*—of being the lord; *madaḥ*—his intoxication; *idam*—these words; *āha*—spoke; *kṛta-añjaliḥ*—joining his palms in supplication.

TRANSLATION

Indra had now heard of and seen the transcendental power of omnipotent Kṛṣṇa, and his false pride in being the lord of the three worlds was thus defeated. Holding his hands together in supplication, he addressed the Lord as follows.

TEXT 4

इन्द्र उवाच

विशुद्धसत्त्वं तव धाम शान्तं
तपोमयं ध्वस्तरजस्तमस्कम्
मायामयोऽयं गुणसम्प्रवाहो
न विद्यते ते ग्रहणानुबन्धः

indra uvāca
viśuddha-sattvaṁ tava dhāma śāntaṁ
tapo-mayaṁ dhvasta-rajas-tamaskam
māyā-mayo 'yaṁ guṇa-sampravāho
na vidyate te grahaṇānubandhaḥ

SYNONYMS

indraḥ uvāca—Indra said; *viśuddha-sattvam*—manifesting transcendental goodness; *tava*—Your; *dhāma*—form; *śāntam*—changeless; *tapāḥ-mayam*—full of knowledge; *dhvasta*—destroyed; *rajaḥ*—the mode of passion; *tamaskam*—and the mode of ignorance; *māyā-mayaḥ*—based on illusion; *ayam*—this; *guṇa*—of the modes of material nature; *sampravāhaḥ*—the great flux; *na vidyate*—is not present; *te*—within You; *agrahaṇa*-ignorance; *anubandhaḥ*-which is due to.

TRANSLATION

King Indra said: Your transcendental form, a manifestation of pure goodness, is undisturbed by change, shining with knowledge and devoid of passion and ignorance. In You does not exist the mighty flow of the modes of material nature, which is based on illusion and ignorance.

PURPORT

The great *Bhāgavatam* commentator Śrīla Śrīdhara Svāmī has masterfully

explained the Sanskrit elements of this profound verse.

The Sanskrit word *dhāma* has several meanings: a) dwelling place, house, abode and so on; b) a favorite thing or person; delight; or pleasure; c) form or appearance; d) power, strength, majesty, glory, splendor or light.

Concerning the first set of meanings, the *Vedānta-sūtra* states that the Absolute Truth is the source and resting place of all existence, and in the first verse of the *Bhāgavatam* that Absolute Truth is said to be Kṛṣṇa. Although Lord Kṛṣṇa exists in His own *dhāma*, or abode, called Kṛṣṇaloka, He Himself is the abode of all existence, as Arjuna confirms in the *Bhagavad-gītā*, where he addresses Kṛṣṇa as *param dhāma*, "the supreme abode."

The very name Kṛṣṇa indicates the all-attractive person, and thus Lord Kṛṣṇa, the source of all beauty and pleasure, is certainly "the favorite thing or person; delight; and pleasure." Ultimately these terms can refer only to Kṛṣṇa.

Dhāma also refers to form or appearance, and as Indra offered these prayers he was in fact directly seeing the form of Kṛṣṇa before him.

As clearly explained in the Vedic literature, Lord Kṛṣṇa's power, strength, majesty, splendor and effulgence are all contained within His transcendental body and thus attest to the infinite glories of the Lord.

Śrīla Śrīdhara Svāmī has brilliantly summarized all these meanings of the word *dhāma* by giving the Sanskrit term *svarūpa* as a synonym. The word *svarūpa* means "one's own form or shape" and also "one's own condition, character or nature." Since Lord Kṛṣṇa, being pure spirit, is nondifferent from His body, there is absolutely no difference between the Lord and His visible form. By contrast, in this material world we conditioned souls are all distinctly different from our bodies, whether those bodies be male, female, black, white or whatever. All of us are eternal souls, different from our temporary, flimsy bodies.

When the word *svarūpa* is applied to us, it especially indicates our spiritual form, because our "own form" is in fact our "own condition, character or nature" eternally. Thus the liberated condition in which one's outward form is

one's deepest spiritual nature is called *svarūpa*. Primarily, however, this term refers to the Supreme Personality of Godhead, Śrī Kṛṣṇa. This is all indicated in this verse by the words *tava dhāma*, as explained by Śrīdhara Svāmī.

Śrīdhara Svāmī has explained that here the word *śāntam* means "always in the same form." *Śāntam* can also mean "undisturbed, free from passion, or purified." According to Vedic philosophy, all change in this world is caused by the influence of passion and ignorance. The passionate mode is creative, and the ignorant mode is destructive, whereas the mode of goodness, *sattva*, is serene and sustaining. In many ways this verse emphasizes that Lord Kṛṣṇa is free from the modes of nature. The words *viśuddha-sattvam*, *śāntam*, *dhvasta-rajastamaskam* and *guṇa-sampravāho na vidyate te* all indicate this. Unlike Kṛṣṇa, we change from one body to another because of our involvement with the modes of nature; the various transformations of material forms are impelled by the modes of nature, which are themselves set in motion by the influence of time. Therefore one who is free from the material modes of nature is changeless and eternally satisfied in blissful spiritual existence. Thus the word *śāntam* indicates that the Lord is undisturbed by change, since He is free from the material modes of nature.

According to this verse, the powerful flow of the material modes of nature—namely passion, stupidity and mundane piety—are based on *agrahaṇa*, which Śrīla Śrīdhara Svāmī has translated as "ignorance." Since the Sanskrit root *grah* means "to take, accept, grasp or comprehend," *agrahaṇa* means "grasp" exactly in the sense of "to grasp an idea or fact." Therefore *agrahaṇa* here means one's failure to understand one's spiritual position, and this failure causes one to fall into the violent currents of material existence.

An additional meaning of the word *agrahaṇa* is derived when it is divided into the compound *agra-haṇa*. *Agra* means "the first, top or best," and *haṇa* means "killing." The best part of our existence is the pure soul, which is eternal, in contradistinction to the temporary, material body and mind. Thus one who chooses material existence over Kṛṣṇa consciousness is in fact killing the best part of himself, the soul, which in its pure state can enjoy Kṛṣṇa

consciousness unlimitedly.

Śrīla Śrīdhara Svāmī has translated *tapo-mayam* as "full of knowledge." The word *tapas*, generally indicating "austerity," is derived from the Sanskrit verb *tap*, whose meaning can be summarized as indicating the various functions of the sun. *Tap* means "to burn, to shine, to heat and so on." The Supreme Lord is eternally perfect, and therefore here *tapo-mayam* does not indicate that His transcendental body is meant for austerities, since austerities are performed by conditioned souls to purify themselves or to acquire a particular power. An omnipotent, perfect being neither purifies Himself nor acquires power: He is eternally pure and all-powerful. Therefore Śrīdhara Svāmī has intelligently understood that in this case the word *tapas* refers to the illuminating function of the sun and thus indicates that the Lord's self-effulgent body is omniscient. Light is a common symbol of knowledge. The Lord's spiritual effulgence does not merely illuminate physically, as in the case of a candle or light bulb; more importantly, the Lord's body illuminates our consciousness with perfect knowledge because the Lord's effulgence is itself perfect knowledge.

We offer our respectful obeisances at the lotus feet of Śrīla Śrīdhara Svāmī and thank him for his enlightening comments on this verse.

TEXT 5

कुतो नु तद्धेतव ईश तत्कृता
लोभादयो येऽबुधलिङ्गभावाः
तथापि दण्डं भगवान् बिभर्ति
धर्मस्य गुप्त्यै खलनिग्रहाय

kuto nu tad-dhetava īśa tat-kṛtā
lobhādayo ye 'budha-liṅga-bhāvāḥ
tathāpi daṇḍam bhagavān bibharti

dharmasya guptyai khala-nigrahāya

SYNONYMS

kutaḥ—how; *nu*—certainly; *tat*—of that (existence of the material body); *hetavaḥ*—the causes; *īśa*—O Lord; *tat-kṛtāḥ*—produced by one's connection with the material body; *lobha-ādayaḥ*—greed and so forth; *ye*—which; *abudha*—of an ignorant person; *linga-bhāvāḥ*—symptoms; *tathā* *api*—nevertheless; *daṇḍam*—punishment; *bhagavān*—the Supreme Personality of Godhead; *bibharti*—wields; *dharmasya*—of the principles of religion; *guptyai*—for the protection; *khala*—of wicked persons; *nigrahāya*—for the chastisement.

TRANSLATION

How, then, could there exist in You the symptoms of an ignorant person—such as greed, lust, anger and envy—which are produced by one's previous involvement in material existence and which cause one to become further entangled in material existence? And yet as the Supreme Lord You impose punishment to protect religious principles and curb down the wicked.

PURPORT

This complex philosophical statement by Indra may be analyzed as follows: In the first line of this verse, Indra refers to the main idea expressed at the end of the previous verse—namely, that the great currents of material existence, which are based on ignorance, cannot possibly exist within the Supreme Lord. The words *tad-dhetavaḥ* and *tat-kṛtāḥ* indicate that something causes the modes of nature to manifest, and that they in turn become the cause of that which caused them. In the second line of this verse, we find that it is material feelings such as greed, lust, envy and anger that cause the modes of nature to manifest and that are themselves caused by the modes of nature.

The explanation of this seeming paradox is as follows: When the conditioned soul decides to associate with the material qualities, he becomes contaminated by those qualities. As stated in the *Gītā* (13.22), *kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu*. For example, in the presence of a seductive woman, a man may give in to his lower instincts and try to enjoy sex with her. By his deciding to associate with the lower qualities of nature, those qualities manifest in him very powerfully. He is overwhelmed with lust and driven to try again and again to satisfy his burning desire. Because his mind has been infected by lust, all that he does, thinks and speaks will be influenced by his strong attachment to sex. In other words, by choosing to associate with the lusty qualities of nature, he has caused them to powerfully manifest within himself, and eventually those lusty qualities themselves will cause him to accept another material body suitable for affairs governed by those qualities.

The lower qualities, such as lust, greed, anger and envy, are *abudha-liṅga-bhāvāḥ*, symptoms of ignorance. Indeed, as indicated by Śrīla Śrīdhara Svāmī in his commentary, the manifestation of the modes of nature is synonymous with the manifestation of a particular material body. It is clearly explained throughout the Vedic literature that the conditioned soul receives a particular body, gives it up and then accepts another simply because of his involvement with the modes of nature (*kāraṇaṁ guṇa-saṅgo 'sya* [Bg. 13.22]). Thus to say that one is participating in the modes of nature is to say that one is accepting particular types of bodies suitable for the particular material qualities one is involved with.

An ignorant bystander might have simplistically interpreted Kṛṣṇa's pastime of lifting Govardhana Hill as follows: The residents of Vṛndāvana were obliged by Vedic principles to make certain offerings to the god of heaven, Indra. Child Kṛṣṇa, ignoring the position of Indra, usurped these offerings and took them for His own pleasure. When Indra tried to punish Kṛṣṇa and His associates, the Lord frustrated Indra's attempt, humiliated him, and exhausted his pride and resources.

But this superficial interpretation is refuted in this verse. Here Lord Indra

addresses Śrī Kṛṣṇa as *bhagavān*, indicating that He is not an ordinary child but in fact God. Therefore Kṛṣṇa's punishing Indra was part of His mission of protecting religious principles and curbing down the envious; it was not a display of material anger or of greed for the offerings meant for Indra. Śrī Kṛṣṇa is pure spiritual existence, and His simple, sublime desire is to engage all living beings in the perfect, blissful life of Kṛṣṇa consciousness. Kṛṣṇa's desire to make us Kṛṣṇa conscious is not egotistical, since ultimately Kṛṣṇa is everything and Kṛṣṇa consciousness is objectively the best consciousness. Lord Indra is really the humble servant of Kṛṣṇa, a fact he is now beginning to remember.

TEXT 6

पिता गुरुस्त्वं जगतामधीशो
दुरत्ययः काल उपात्तदण्डः
हिताय चेच्छातनुभिः समीहसे
मानं विधुन्वन् जगदीशमानिनाम्

*pitā gurus tvam jagatām adhīśo
duratyayaḥ kāla upātta-daṇḍaḥ
hitāya cecchā-tanubhiḥ samīhase
mānaṁ vidhunvan jagad-īśa-māninām*

SYNONYMS

pitā—the father; *guruḥ*—the spiritual master; *tvam*—You; *jagatām*—of the entire universe; *adhīśaḥ*—the supreme controller; *duratyayaḥ*—insurmountable; *kālaḥ*—time; *upātta*—wielding; *daṇḍaḥ*—punishment; *hitāya*—for the benefit; *ca*—and; *icchā*—assumed by Your own free will; *tanubhiḥ*—by Your transcendental forms; *samīhase*—You

endeavor; *mānam*—the false pride; *vidhunvan*—eradicating; *jagat-īśa*—lords of the universe; *māninām*—of those who presume themselves to be.

TRANSLATION

You are the father and spiritual master of this entire universe, and also its supreme controller. You are insurmountable time, imposing punishment upon the sinful for their own benefit. Indeed, in Your various incarnations, selected by Your own free will, You act decisively to remove the false pride of those who presume themselves masters of this world.

PURPORT

The word *hitāya* is significant here. Lord Kṛṣṇa protects religion and chastises the wicked for the benefit of the entire universe. Foolish and faithless pseudopriests criticize God for punishing the living entities through the actions of nature. But whether Lord Kṛṣṇa punishes them indirectly through nature or directly in His incarnations, as mentioned here, He has a perfect right to do so because He is the father, spiritual master and supreme ruler of the entire universe. Another way He curbs down the false attempts of the conditioned souls to establish the kingdom of God without God is through His feature as insurmountable time. It is said, "Spare the rod and spoil the child." That is a fact, and it is actually the Lord's mercy that He takes the trouble to rectify our misbehavior, although faithless persons criticize the Lord's fatherly vigilance.

TEXT 7

ये मद्विधाज्ञा जगदीशमानिनस्
त्वां वीक्ष्य कालेऽभयमाशु तन्मदम्
हित्वार्यमार्गं प्रभजन्त्यपस्मया

ईहा खलानामपि तेऽनुशासनम्

*ye mad-vidhājñā jagad-īśa-māninas
tvām vīkṣya kāle 'bhayam āśu tan-madam
hitvārya-mārgam prabhajanty apasmayā
ihā khalānām api te 'nuśāsanam*

SYNONYMS

ye—those who; *mat-vidha*—like me; *ajñāḥ*—foolish persons; *jagat-īśa*—as lords of the universe; *māninaḥ*—falsely identifying themselves; *tvām*—You; *vīkṣya*—seeing; *kāle*—at time (of fear); *abhayam*—fearless; *āśu*—quickly; *tat*—their; *madam*—false pride; *hitvā*—abandoning; *ārya*—of devotees progressing in spiritual life; *mārgam*—the path; *prabhajanti*—they take to fully; *apa-smayāḥ*—free of pride; *ihā*—the activity; *khalānām*—of the wicked; *api*—indeed; *te*—by You; *anuśāsanam*—the instruction.

TRANSLATION

Even fools like me, who proudly think themselves universal lords, quickly give up their conceit and directly take to the path of the spiritually progressive when they see You are fearless even in the face of time. Thus You punish the mischievous only to instruct them.

PURPORT

History is filled with examples of the supreme authority breaking the conceit of foolish men. Modern world leaders proudly fight one another, placing the common people in unprecedented jeopardy. Similarly Indra, proud of his apparently illustrious position, dared to threaten the lives of the innocent residents of Vṛndāvana with terrible weapons, until his arrogance was curbed by the dynamic response of the Supreme Lord.

Nowadays, governments in the Western countries tend to be elected democratically, and thus the mass of people become identified with the destiny of their leaders. When the proud leaders engage in violence, the people who elected them bear the brunt of such belligerent decisions. Thus the people in the democratic nations of the world should elect Kṛṣṇa conscious leaders, who will establish an administration consonant with the laws of God. If they fail to do so, their materialistic leaders, oblivious of the will of the Supreme Lord, will undoubtedly be chastised by cataclysmic events, and the people who elected such leaders, being responsible for their leaders' acts, will share in the suffering.

It is ironic that in modern democracies not only do the leaders consider themselves universal controllers, but the mass of people, considering the leaders merely *their* representatives rather than the representatives of God, also consider themselves, as a people, to be the controllers of their nation. Thus the chastisement mentioned in this verse has become unprecedentedly applicable to people in general in the modern world.

Modern man should not simply make himself a lesson of nature by falling down from his proud position; rather he should submissively execute the will of the all-attractive Personality of Godhead, the Absolute Truth, Śrī Kṛṣṇa, and usher in a new era of sanity, tranquillity and widespread enlightenment.

TEXT 8

स त्वं ममैश्वर्यमदप्लुतस्य
कृतागसस्तेऽविदुषः प्रभावम्
क्षन्तुं प्रभोऽथार्हसि मूढचेतसो
मैवं पुनर्भून्मतिरीश मेऽसती

sa tvam mamaīśvarya-mada-plutasya

*kṛtāgasas te 'viduṣaḥ prabhāvam
kṣantum prabho 'thārhasi mūḍha-cetaso
maivam punar bhūn matir īśa me 'satī*

SYNONYMS

saḥ—He; *tvam*—Yourself; *mama*—of me; *aiśvarya*—of rulership; *mada*—in the intoxication; *plutasya*—who is submerged; *kṛta*—having committed; *āgasah*—sinful offense; *te*—Your; *aviduṣaḥ*—not knowing; *prabhāvam*—the transcendental influence; *kṣantum*—to forgive; *prabho*—O master; *atha*—therefore; *arhasi*—You should; *mūḍha*—foolish; *cetasaḥ*—whose intelligence; *mā*—never; *evam*—thus; *punaḥ*—again; *bhūt*—may it be; *matih*—consciousness; *īśa*—O Lord; *me*—my; *asatī*—impure.

TRANSLATION

Engrossed in pride over my ruling power, ignorant of Your majesty, I offended You. O Lord, may You forgive me. My intelligence was bewildered, but let my consciousness never again be so impure.

PURPORT

Although Lord Kṛṣṇa protected the residents of Vraja by lifting Govardhana Hill, He had not yet punished Indra himself, and Indra feared that at any moment Śrī Kṛṣṇa might call the son of Vivasvān, Yamarāja, who punishes impudent persons who defy the laws of God.

Indra was quite fearful and thus begged the Lord's forgiveness on the plea that he could be purified only by Kṛṣṇa's mercy—that he was too stubborn to learn a good lesson through mere punishment.

In fact, despite Indra's humility in this case, his heart was not completely purified. Later on in this canto we find that when Lord Kṛṣṇa once took a *pārijāta* flower from Indra's kingdom, poor Indra again reacted violently

against the Supreme Personality of Godhead. Thus, we should aspire to go back to our eternal home in the kingdom of Kṛṣṇa, and should not become entangled in the imperfect life of the material gods.

TEXT 9

तवावतारोऽयमधोक्षजेह
भुवो भराणामुरुभारजन्मनाम्
चमूपतीनामभवाय देव
भवाय युष्मच्चरणानुवर्तिनाम्

*tavāvatāro 'yam adhokṣajeha
bhuvo bharāṇām uru-bhāra-janmanām
camū-patīnām abhavāya deva
bhavāya yuṣmac-caraṇānuvartinām*

SYNONYMS

tava—Your; *avatāraḥ*—descent; *ayam*—this; *adhokṣaja*—O transcendental Lord; *iha*—into this world; *bhuvaḥ*—of the earth; *bharāṇām*—who constitute a great burden; *uru-bhāra*—to many disturbances; *janmanām*—who have given rise; *camū-patīnām*—of military leaders; *abhavāya*—for the destruction; *deva*—O Supreme Personality of Godhead; *bhavāya*—for the auspicious benefit; *yuṣmat*—Your; *caraṇa*—lotus feet; *anuvartinām*—of those who serve.

TRANSLATION

You descend into this world, O transcendent Lord, to destroy the warlords who burden the earth and create many terrible disturbances. O Lord, you simultaneously act for the welfare of those who faithfully serve Your lotus feet.

PURPORT

This verse utilizes an attractive poetic device. Lord Kṛṣṇa's descent into the world is said to be for the *abhava*, literally "nonexistence" or "destruction," of the demoniac warlords, and simultaneously for the *bhava*, or "existence, prosperity," of those who faithfully serve the Lord's lotus feet.

True existence, indicated here by the word *bhava*, is *sac-cid-ānanda*, eternal and full of bliss and knowledge. To an uninformed observer, it may appear that Śrī Kṛṣṇa is simply rewarding His followers and punishing His enemies the way any ordinary person might do. This specific doubt about the Lord is raised extensively in the Sixth Canto in connection with Kṛṣṇa's taking the side of the faithful demigods against the faithless demons in a particular cosmic war. In that canto the Vaiṣṇava authorities clearly explain that in fact Lord Kṛṣṇa is the father and Lord of all living beings and that all His activities are therefore meant for the benefit of all existence. Lord Kṛṣṇa does not really cause the nonexistence of anyone; rather He curbs the foolish, destructive, material ways of those who defy the laws of God. These laws are created to ensure the prosperity, harmony and happiness of the entire creation, and their violation is an unjustifiable disturbance.

Certainly Indra hoped that Lord Kṛṣṇa would count him among the devotees and not the demons, although considering Indra's actions one might doubt where his loyalties actually lay. Indra was aware of this possible doubt and thus, as we find in the next verse, he tried his best to surrender to the Supreme Lord.

TEXT 10

नमस्तुभ्यं भगवते
पुरुषाय महात्मने

वासुदेवाय कृष्णाय
सात्वतां पतये नमः

*namas tubhyam bhagavate
puruṣāya mahātmāne
vāsudevāya kṛṣṇāya
sātvatām pataye namaḥ*

SYNONYMS

namaḥ—obeisances; *tubhyam*—unto You; *bhagavate*—the Supreme Personality of Godhead; *puruṣāya*—the Lord dwelling within the hearts of all; *mahā-ātmāne*—the great Soul; *vāsudevāya*—to Him who dwells everywhere; *kṛṣṇāya*—Śrī Kṛṣṇa; *sātvatām*—of the Yadu dynasty; *pataye*—to the master; *namaḥ*—obeisances.

TRANSLATION

Obeisances unto You, the Supreme Personality of Godhead, the great Soul, who are all-pervading and who reside in the hearts of all. My obeisances unto You, Kṛṣṇa, the chief of the Yadu dynasty.

TEXT 11

स्वच्छन्दोपात्तदेहाय
विशुद्धज्ञानमूर्तये
सर्वस्मै सर्वबीजाय
सर्वभूतात्मने नमः

*svacchandopātta-dehāya
viśuddha-jñāna-mūrtaye
sarvasmai sarva-bījāya
sarva-bhūtātmane namaḥ*

SYNONYMS

sva—of His own (devotees); *chanda*—according to the desire; *upātta*—who assumes; *dehāya*—His transcendental bodies; *viśuddha*—perfectly pure; *jñāna*—knowledge; *mūrtaye*—whose form; *sarvasmai*—to Him who is everything; *sarva-bījāya*—who is the seed of all; *sarva-bhūta*—of all created beings; *ātmane*—who is the indwelling Soul; *namaḥ*—obeisances.

TRANSLATION

Unto Him who assumes transcendental bodies according to the desires of His devotees, unto Him whose form is itself pure consciousness, unto Him who is everything, who is the seed of everything and who is the Soul of all creatures, I offer my obeisances.

PURPORT

We could hardly construe from the first line of this verse that God is somehow impersonal but assumes a personal material body. It is clearly said here that the Lord assumes different forms according to *svacchanda*—according to His own desire or according to the desires of His devotees. An impersonal God could hardly reciprocate with the personal desires of Its devotees, nor could an impersonal God Himself have desires, since desire is characteristic of personality. Therefore, the Lord's manifesting different forms in a personal way, responding to personal desires, indicates that He is eternally a person and manifests His different transcendental bodies as an expression of His own eternal nature.

The word *viśuddha-jñāna-mūrtaye* is most significant. *Mūrti* means the form of the Deity, and it is specifically stated here that the Lord's form is itself completely pure consciousness. Consciousness is the primary spiritual element, distinct from any of the material elements, and even distinct from the subtle or psychological material elements—mundane mind, intelligence and false ego—which are simply a psychic covering over pure consciousness. Since the Lord's form is made of pure consciousness, it can hardly be understood as a material body like the mortal bags of flesh and bones we carry around in this world.

In the last two lines of this verse, there is poetic emphasis on the word *sarva*, "everything." The Lord is everything: He is the seed of everything and He is the Soul of every creature. Therefore, let us join with Indra in offering our obeisances to the Lord.

TEXT 12

मयेदं भगवन् गोष्ठ-
नाशयासारवायुभिः
चेष्टितं विहते यज्ञे
मानिना तीव्रमन्युना

*mayedaṁ bhagavan goṣṭha-
nāśāyāsāra-vāyubhiḥ
ceṣṭitaṁ vihate yajñe
māninā tīvra-manyunā*

SYNONYMS

mayā—by me; *idaṁ*—this; *bhagavan*—O Lord; *goṣṭha*—of Your cowherd community; *nāśāya*—for the destruction; *āsāra*—by hard rain; *vāyubhiḥ*—and

wind; *ceṣṭitam*—enacted; *vihate*—when it was disrupted; *yajñe*—my sacrifice; *māninā*—(by me) who was falsely proud; *tīvra*—fierce; *manyunā*—whose anger.

TRANSLATION

My dear Lord, when my sacrifice was disrupted I became fiercely angry because of false pride. Thus I tried to destroy Your cowherd community with severe rain and wind.

TEXT 13

त्वयेशानुगृहीतोऽस्मि
ध्वस्तस्तम्भो वृथोद्यमः
ईश्वरं गुरुमात्मानं
त्वामहं शरणं गतः

tvayeśānugrṛhīto 'smi
dhvasta-stambho vṛthodyamaḥ
īśvaraṁ gurum ātmānaṁ
tvām ahaṁ śaraṇaṁ gataḥ

SYNONYMS

tvayā—by You; *īśa*—O Lord; *anugrṛhītaḥ*—shown mercy; *asmi*—I am; *dhvasta*—shattered; *stambhaḥ*—my false pride; *vṛthā*—fruitless; *udyamaḥ*—my attempt; *īśvaram*—the Supreme Lord; *gurum*—the spiritual master; *ātmānam*—the true Self; *tvām*—to You; *aham*—I; *śaraṇam*—for shelter; *gataḥ*—have come.

TRANSLATION

O Lord, You have shown mercy to me by shattering my false pride and defeating my attempt [to punish Vṛndāvana]. To You, the Supreme Lord, spiritual master and Supreme Soul, I have now come for shelter.

TEXT 14

श्रीशुक उवाच
एवं सङ्कीर्तितः कृष्णो
मघोना भगवानमुमु
मेघगम्भीरया वाचा
प्रहसन्निदमब्रवीत्

śrī-śuka uvāca
evam saṅkīrtitaḥ kṛṣṇo
maghonā bhagavān amum
megha-gambhīrayā vācā
prahasann idam abravīt

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—in this manner; *saṅkīrtitaḥ*—glorified; *kṛṣṇaḥ*—Lord Kṛṣṇa; *maghonā*—by Indra; *bhagavān*—the Supreme Personality of Godhead; *amum*—to him; *megha*—like the clouds; *gambhīrayā*—grave; *vācā*—with words; *prahasan*—smiling; *idam*—the following; *abravīt*—spoke.

TRANSLATION

Śukadeva Gosvāmī said: Thus glorified by Indra, Lord Kṛṣṇa, the Supreme Personality of Godhead, smiled and then spoke to him as follows in a voice resonant like the clouds.

PURPORT

Although in this pastime Lord Kṛṣṇa appeared to be a small boy, the words *megha-gambhīrayā vācā* indicate that He spoke to Indra with the deep, resonant voice of the Supreme Lord.

TEXT 15

श्रीभगवानुवाच
मया तेऽकारि मघवन्
मखभङ्गोऽनुगृहता
मदनुस्मृतये नित्यं
मत्तस्येन्द्रश्रिया भृशम्

śrī-bhagavān uvāca
mayā te 'kāri maghavan
makha-bhaṅgo 'nugṛhṇatā
mad-anusmṛtaye nityam
mattasyendra-śriyā bhṛśam

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *mayā*—by Me; *te*—unto you; *akāri*—has been done; *maghavan*—My dear Indra; *makha*—of your sacrifice; *bhaṅgaḥ*—the stopping; *anugṛhṇatā*—acting to show mercy to you; *mat-anusmṛtaye*—for the sake of remembrance of Me; *nityam*—constant;

mattasya—of one intoxicated; *indra-śriyā*—with the opulence of Indra; *bhṛśam*—greatly.

TRANSLATION

The Supreme Personality of Godhead said: My dear Indra, it was out of mercy that I stopped the sacrifice meant for you. You were greatly intoxicated by your opulence as King of heaven, and I wanted you to always remember Me.

PURPORT

According to Śrīdhara Svāmī, Indra and Lord Kṛṣṇa here exchange a heart-to-heart talk. Indra revealed his mind to the Lord, and now Lord Kṛṣṇa similarly reveals His own intention.

In Text 11 of this chapter, Indra emphatically declared that Lord Kṛṣṇa is in fact everything, and thus, according to Indra's own criteria, forgetting Lord Kṛṣṇa is clearly a state of insanity. When the Supreme Lord reminds us of His supreme existence, He is not proudly advertising Himself like a mundane politician or entertainer. The Lord is self-satisfied in His own infinite existence and is trying, lovingly, to bring us back to our own perfect existence as His eternal associates.

From God's point of view even the mighty King of heaven, Indra, is a mere child—and a naughty child at that—and thus the Lord, being a caring father, punished His child and brought him back to the sanity of Kṛṣṇa consciousness.

TEXT 16

मामैश्वर्यश्रीमदान्धो
दण्ड पाणिं न पश्यति
तं भ्रंशयामि सम्पद्भ्यो

यस्य चेच्छाम्यनुग्रहम्

*mām aiśvarya-śrī-madāndho
daṇḍa pāṇim na paśyati
taṁ bhraṁśayāmi sampadbhyo
yasya cecchāmy anugraham*

SYNONYMS

mām—Me; *aiśvarya*—of his power; *śrī*—and opulence; *mada*—by the intoxication; *andhaḥ*—rendered blind; *daṇḍa*—with the rod of punishment; *pāṇim*—in My hand; *na paśyati*—one does not see; *taṁ*—him; *bhraṁśayāmi*—I make fall; *sampadbhyaḥ*—from his material assets; *yasya*—for whom; *ca*—and; *icchāmi*—I desire; *anugraham*—benefit.

TRANSLATION

A man blinded by intoxication with his power and opulence cannot see Me nearby with the rod of punishment in My hand. If I desire his real welfare, I drag him down from his materially fortunate position.

PURPORT

One may argue, "God should desire everyone's real welfare; therefore why should Lord Kṛṣṇa state in this verse that He removes the intoxicating opulence of one who is about to receive His mercy, rather than simply stating that He will remove everyone's opulence and bless everyone?" On the other hand, we may point out that irrevocable death occurs for everyone, and thus Lord Kṛṣṇa *does* take away everyone's opulence and everyone's false pride. However, if we apply the Lord's statement to events within one's immediate life, before death, we may refer to Kṛṣṇa's statement in the *Bhagavad-gītā* (4.11): *ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham*. "As people

surrender to Me, I reward them accordingly." Lord Kṛṣṇa desires everyone's welfare, but when He says here *yasya cecchāmy anugraham*, "for one whose welfare I desire," it is understood that the Lord refers to those who by their own activities and thoughts have manifested a desire to achieve spiritual benefit. Lord Kṛṣṇa wants everyone to be happy in Kṛṣṇa consciousness, but when He sees that a specific person also desires spiritual happiness, the Lord especially desires it for that person. This is a natural act of reciprocation consistent with the Lord's statement *samo 'haṁ sarva-bhūteṣu*: "I am equal in My attitude to all living beings." (Bg. 9.29)

TEXT 17

गम्यतां शक्र भद्रं वः
क्रियतां मेऽनुशासनम्
स्थीयतां स्वाधिकारेषु
युक्तैर्वः स्तम्भवर्जितैः

gamyatām śakra bhadram vaḥ
kriyatām me 'nuśāsanam
sthīyatām svādhikāreṣu
yuktair vaḥ stambha-varjitaiḥ

SYNONYMS

gamyatām—you may go; *śakra*—O Indra; *bhadram*—good fortune; *vaḥ*—unto you; *kriyatām*—you should execute; *me*—My; *anuśāsanam*—order; *sthīyatām*—you may remain; *sva*—in your own; *adhikāreṣu*—responsibilities; *yuktaiḥ*—soberly engaged; *vaḥ*—you; *stambha*—false pride; *varjitaiḥ*—devoid of.

TRANSLATION

Indra, you may now go. Execute My order and remain in your appointed position as King of heaven. But be sober, without false pride.

PURPORT

Lord Kṛṣṇa here addresses Indra in the plural form (*vaḥ*) because this grave instruction was meant to be a lesson for all the demigods.

TEXT 18

अथाह सुरभिः कृष्णम्
अभिवन्द्य मनस्विनी
स्वसन्तानैरुपामन्त्र्य
गोप रूपिणमीश्वरम्

athāha surabhiḥ kṛṣṇam
abhivandya manasvinī
sva-santānair upāmantrya
gopa-rūpiṇam īśvaram

SYNONYMS

atha—then; *āha*—spoke; *surabhiḥ*—the mother of the cows, Surabhi; *kṛṣṇam*—to Kṛṣṇa; *abhivandya*—offering respects; *manasvinī*—peaceful in mind; *sva-santānaiḥ*—together with her progeny, the cows; *upāmantrya*—begging for His attention; *gopa-rūpiṇam*—appearing as a cowherd boy; *īśvaram*—the Supreme Lord.

TRANSLATION

Mother Surabhi, along with her progeny, the cows, then offered her obeisances to Lord Kṛṣṇa. Respectfully requesting His attention, the gentle lady addressed the Supreme Personality of Godhead, who was present before her as a cowherd boy.

PURPORT

The statement here that the heavenly cow Surabhi approached Lord Kṛṣṇa along with her progeny (*sva-santānaiḥ*) is a reference to the transcendental cows who play with Lord Kṛṣṇa in Vṛndāvana. Although Lord Kṛṣṇa's cows are transcendental, the heavenly cow Surabhi affectionately saw them, as indeed Lord Kṛṣṇa Himself did, as related to her. Since Lord Kṛṣṇa was appearing in the form of a cowherd boy, the whole situation was quite congenial, and Surabhi took the opportunity to offer the following prayers.

TEXT 19

सुरभिरुवाच
कृष्ण कृष्ण महायोगिन्
विश्वात्मन् विश्वसम्भव
भवता लोकनाथेन
सनाथा वयमच्युत

surabhir uvāca
kṛṣṇa kṛṣṇa mahā-yogin
viśvātman viśva-sambhava
bhavatā loka-nāthena

sa-nāthā vayam acyuta

SYNONYMS

surabhiḥ uvāca—Surabhi said; *kṛṣṇa kṛṣṇa*—O Kṛṣṇa, Kṛṣṇa; *mahā yogin*—O greatest of mystics; *viśva-ātman*—O Soul of the universe; *viśva-sambhava*—O origin of the universe; *bhavatā*—by You; *loka nāthena*—the master of the world; *sa-nāthāḥ*—having a master; *vayam*—we; *acyuta*—O infallible one.

TRANSLATION

Mother Surabhi said: O Kṛṣṇa, Kṛṣṇa, greatest of mystics! O Soul and origin of the universe! You are the master of the world, and by Your grace, O infallible Lord, we have You as our master.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura points out here that mother Surabhi is feeling great ecstasy as she repeats the words "Kṛṣṇa, Kṛṣṇa." Kṛṣṇa lifted Govardhana Hill by His mystic power and thus protected the cows of Vṛndāvana, whereas her so-called master, Indra, had tried to kill them. Thus Surabhi now clearly understands that it is not the demigods but rather the Supreme God, Kṛṣṇa Himself, who is her real master forever.

TEXT 20

त्वं नः परमकं दैवं
त्वं न इन्द्रो जगत्पते
भवाय भव गोविप्र
देवानां ये च साधवः

*tvam naḥ paramakam daivam
tvam na indro jagat-pate
bhavāya bhava go-vipra
devānām ye ca sād havaḥ*

SYNONYMS

tvam—You; *naḥ*—our; *paramakam*—supreme; *daivam*—worshipable Deity;
tvam—You; *naḥ*—our; *indraḥ*—Lord Indra; *jagat-pate*—O master of the
universe; *bhavāya*—for the welfare; *bhava*—please be; *go*—of the cows;
vipra—the *brāhmaṇas*; *devānām*—and the demigods; *ye*—who; *ca*—and;
sād havaḥ—saintly persons.

TRANSLATION

You are our worshipable Deity. Therefore, O Lord of the universe, for the benefit of the cows, the *brāhmaēas*, the demigods and all other saintly persons, please become our Indra.

PURPORT

The Supreme Lord is self-sufficient: He can do everything Himself. The Lord appointed one of His innumerable children to the position of Indra, the lord of the cosmic heaven. But Indra abused his authority, and now Surabhi requests Lord Kṛṣṇa, the Absolute Truth, to directly become her Lord, her Indra. We should carefully perform our duties without false pride; thus we will not become obsolete and embarrassed, as in the present case of King Indra, who actually attacked Lord Kṛṣṇa and His Vṛndāvana devotees.

TEXT 21

इन्द्रं नस्त्वाभिषेक्ष्यामो

ब्रह्मणा चोदिता वयम्
अवतीर्णोऽसि विश्वात्मन्
भूमेर्भारापनुत्तये

*indram nas tvābhiṣekṣyāmo
brahmaṇā coditā vayam
avatīrṇo 'si viśvātman
bhūmer bhārāpanuttaye*

SYNONYMS

indram—as Indra; *naḥ*—our; *tvā*—to You; *abhiṣekṣyāmaḥ*—we shall perform the bathing ceremony of coronation; *brahmaṇā*—by Lord Brahmā; *coditāḥ*—ordered; *vayam*—we; *avatīrṇaḥ asi*—You have descended; *viśva-ātman*—O Soul of the universe; *bhūmeḥ*—of the earth; *bhāra*—the burden; *apanuttaye*—in order to alleviate.

TRANSLATION

As ordered by Lord Brahmā, we shall perform Your bathing ceremony to coronate You as Indra. O Soul of the universe, You descend to this world to relieve the burden of the earth.

PURPORT

Surabhi makes it quite clear in this verse that she has had enough of the leadership of imperfect demigods like Purandara (Indra), and now she is determined to directly serve the Supreme Lord. Since Brahmā has ordered her, her attempt to coronate Lord Kṛṣṇa as her personal Lord is authorized by higher authority. Moreover, Lord Kṛṣṇa Himself comes down to the earth to relieve the burden of self-destructive, mundane administration, and thus it is

perfectly consistent with the Lord's own purpose that He become the Lord of Surabhi. Since the Lord rules millions of universes, He can certainly take care of mother Surabhi.

In fact, Surabhi wanted to bathe the Lord for her own purification, and she earnestly makes her proposal to Viśvātmā, the Soul of the universe, Śrī Kṛṣṇa.

TEXTS 22-23

शृङ्गशुक उवाच
एवं कृष्णमुपामन्त्र्य
सुरभिः पयसात्मनः
जलैराकाशगङ्गाया
ऐरावतकरोद्धृतैः

इन्द्रः सुरर्षिभिः साकं
चोदितो देवमातृभिः
अभ्यसिञ्चत दाशार्हं
गोविन्द इति चाभ्यधात

śṛī-śuka uvāca
evam kṛṣṇam upāmantrya
surabhiḥ payasātmanaḥ
jalair ākāśa-gaṅgāyā
airāvata-karoddhṛtaiḥ
indraḥ surarṣibhiḥ sākam
codito deva-mātr̥bhiḥ
abhyasiñcata dāśārham

govinda iti cābhyadhāt

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *kṛṣṇam*—Lord Kṛṣṇa; *upāmantrya*—requesting; *surabhiḥ*—mother Surabhi; *payasā*—with milk; *ātmanaḥ*—her own; *jalaiḥ*—with the water; *ākāśa-gaṅgāyāḥ*—of the Ganges flowing through the heavenly region (known as the Mandākinī); *airāvata*—of Indra's carrier, the elephant Airāvata; *kara*—by the trunk; *uddhṛtaiḥ*—carried; *indraḥ*—Lord Indra; *sura*—by the demigods; *ṛṣibhiḥ*—and the great sages; *sākam*—accompanied; *coditaḥ*—inspired; *deva*—of the demigods; *māṭṛbhiḥ*—by the mothers (headed by Aditi); *abhyasiñcata*—he bathed; *dāśārham*—Lord Kṛṣṇa, the descendant of King Daśārha; *govindaḥ iti*—as Govinda; *ca*—and; *abhyadhāt*—he named the Lord.

TRANSLATION

Śukadeva Gosvāmī said: Having thus appealed to Lord Kṛṣṇa, mother Surabhi performed His bathing ceremony with her own milk, and Indra, ordered by Aditi and other mothers of the demigods, anointed the Lord with heavenly Gaṅgā water from the trunk of Indra's elephant carrier, Airāvata. Thus, in the company of the demigods and great sages, Indra coronated Lord Kṛṣṇa, the descendant of Daśārha, and gave Him the name Govinda.

PURPORT

According to the *ācāryas*, because Indra was embarrassed by his blunder of attacking Vṛndāvana, he was reluctant to worship the Lord. Therefore the heavenly mothers, such as Aditi, encouraged him to go ahead and do so. Feeling authorized by the encouragement of demigods less offensive than he, Indra then bathed the Lord. Indra discovered that the beautiful cowherd boy named Kṛṣṇa is indeed the Supreme Personality of Godhead.

TEXT 24

तत्रागतास्तुम्बुरुनारदादयो
गन्धर्वविद्याधरसिद्धचारणाः
जगुर्यशो लोकमलापहं हरेः
सुराङ्गनाः सन्ननृतुर्मुदान्विताः

*tatrāgatās tumburu-nāradādayo
gandharva-vidyādhara-siddha-cāraṇāḥ
jagur yaśo loka-malāpaham hareḥ
surāṅganāḥ sannanṛtur mudānvitāḥ*

SYNONYMS

tatra—to that place; *āgatāḥ*—coming; *tumburu*—the Gandharva named Tumburu; *nārada*—Nārada Muni; *ādayaḥ*—and other demigods; *gandharva-vidyādhara-siddha-cāraṇāḥ*—the Gandharvas, Vidyādharas, Siddhas and Cāraṇas; *jaguḥ*—sang; *yaśaḥ*—the glories; *loka*—of the entire world; *mala*—the contamination; *apaham*—which eradicate; *hareḥ*—of Lord Hari; *sura*—of the demigods; *aṅganāḥ*—the wives; *sannanṛtuḥ*—danced together; *mudā anvitāḥ*—filled with joy.

TRANSLATION

Tumburu, Nārada and other Gandharvas, along with the Vidyādharas, Siddhas and Cāraṇas, came there to sing the glories of Lord Hari, which purify the entire world. And the wives of the demigods, filled with joy, danced together in the Lord's honor.

TEXT 25

तं तुष्टुवुर्देवनिकायकेतवो
ह्यवाकिरंश्चाद्भुतपुष्पवृष्टिभिः
लोकाः परां निर्वृतिमाप्नुवंस्त्रयो
गावस्तदा गामनयन् पयोद्रुताम्

*taṁ tuṣṭuvur deva-nikāya-ketavo
hy avākiraṁś cādbhuta-puṣpa-vṛṣṭibhiḥ
lokāḥ parāṁ nirvṛtim āpnuvaṁs trayo
gāvas tadā gām anayan payo-drutām*

SYNONYMS

taṁ—Him; *tuṣṭuvuḥ*—praised; *deva-nikāya*—of all the demigods; *ketavaḥ*—the most eminent; *hi*—indeed; *avākiran*—they covered Him; *ca*—and; *adbhuta*—amazing; *puṣpa*—of flowers; *vṛṣṭibhiḥ*—with showers; *lokāḥ*—the worlds; *parām*—supreme; *nirvṛtim*—satisfaction; *āpnuvan*—experienced; *trayaḥ*—three; *gāvaḥ*—the cows; *tadā*—then; *gām*—the earth; *anayan*—brought; *payāḥ*—with their milk; *drutām*—to saturation.

TRANSLATION

The most eminent demigods chanted the praises of the Lord and scattered wonderful showers of flowers all around Him. All three worlds felt supreme satisfaction, and the cows drenched the surface of the earth with their milk.

PURPORT

The word *ketavaḥ* means, literally, "banners." The leading demigods are the emblems, or banners, of the demigod race, and they took the lead in glorifying

the Lord and covering Him with an amazing shower of multicolored, fragrant flowers.

TEXT 26

नानारसौघाः सरितो
वृक्षा आसन्मधुस्रवाः
अकृष्टपच्यौषधयो
गिरयोऽबिभ्रनुन्मणीन्

*nānā-rasaughāḥ sarito
vṛkṣā āsan madhu-sravāḥ
akṛṣṭa-pacyauśadhayo
girayo 'bibhṛan un maṇīn*

SYNONYMS

nānā—various; *rasa*—liquids; *oghāḥ*—flooding; *saritaḥ*—the rivers; *vṛkṣāḥ*—the trees; *āsan*—became; *madhu*—with sweet sap; *sravāḥ*—flowing; *akṛṣṭa*—even without cultivation; *pacya*—ripened; *ośadhayaḥ*—the plants; *girayaḥ*—the mountains; *abibhṛan*—carried; *ut*—above the ground; *maṇīn*—jewels.

TRANSLATION

Rivers flowed with various kinds of tasty liquids, trees exuded honey, edible plants came to maturity without cultivation, and hills gave forth jewels formerly hidden in their interiors.

TEXT 27

कृष्णेऽभिषिक्त एतानि
सर्वाणि कुरुनन्दन
निर्वैराण्यभवंस्तात
क्रूराण्यपि निसर्गतः

*kṛṣṇe 'bhiṣikta etāni
sarvāṇi kuru-nandana
nirvairāṇy abhavaṁs tāta
krūrāṇy api nisargataḥ*

SYNONYMS

kṛṣṇe—Lord Kṛṣṇa; *abhiṣikte*—having been bathed; *etāni*—these; *sarvāṇi*—all; *kuru-nandana*—O beloved of the Kuru dynasty; *nirvairāṇi*—free from enmity; *abhavan*—became; *tāta*—my dear Parīkṣit; *krūrāṇi*—vicious; *api*—although; *nisargataḥ*—by nature.

TRANSLATION

O Parīkṣit, beloved of the Kuru dynasty, upon the ceremonial bathing of Lord Kṛṣṇa, all living creatures, even those cruel by nature, became entirely free of enmity.

PURPORT

Those corrupted by a type of sophisticated cynicism may mock these descriptions of a paradisiacal world situation effected simply by worshiping the Supreme Lord. Unfortunately, modern man has created a hell on earth in his cynical rejection of heaven on earth, which is actually possible through Kṛṣṇa consciousness. The situation described here, created simply by the auspicious

bathing ceremony of the Lord, is an authentic historical incident. Since history repeats itself, there is hope that the Kṛṣṇa consciousness movement may again bring the world community to the brilliant reality of self-realized existence.

TEXT 28

इति गोगोकुलपतिं
गोविन्दमभिषिच्य सः
अनुज्ञातो ययौ शक्रो
वृतो देवादिभिर्दिवम्

*iti go-gokula-patim
govindam abhiṣicya saḥ
anujñāto yayau śakro
vṛto devādibhir divam*

SYNONYMS

iti—thus; *go*—of the cows; *go-kula*—and of the community of cowherds; *patim*—the master; *govindam*—Lord Kṛṣṇa; *abhiṣicya*—bathing; *saḥ*—he, Indra; *anujñātaḥ*—given permission; *yayau*—went; *śakraḥ*—King Indra; *vṛtaḥ*—surrounded; *deva-ādibhiḥ*—by the demigods and others; *divam*—to heaven.

TRANSLATION

After he had ceremonially bathed Lord Govinda, who is the master of the cows and the cowherd community, King Indra took the Lord's permission and, surrounded by the demigods and other higher beings, returned to his heavenly

abode.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twenty-seventh Chapter,
of the Śrīmad-Bhāgavatam, entitled "Lord Indra and Mother Surabhi Offer
Prayers."*

28. Kṛṣṇa Rescues Nanda Mahārāja from the Abode of Varuṇa

This chapter describes how Lord Kṛṣṇa brought Nanda Mahārāja back from the abode of Varuṇa and how the cowherd men saw Vaikuṇṭha.

The king of the cowherds, Nanda Mahārāja, observed the prescribed fast on the eleventh day of the lunar month and then considered how to break his fast properly on the twelfth day. By circumstance only a few more minutes remained, and so he decided to take his bath at the very end of the night, although astrologically that was an inauspicious time. Thus he entered the water of the Yamunā. A servant of Varuṇa, the demigod of the ocean, noticed Nanda Mahārāja entering the water at a time forbidden by scripture and took him away to the demigod's abode. In the early morning the cowherd men unsuccessfully searched for Nanda, but Lord Kṛṣṇa immediately understood the situation and went to see Varuṇa. Varuṇa worshiped Kṛṣṇa with great and variegated festivity. Afterwards he begged the Lord to forgive his servant for having foolishly arrested the king of the cowherds.

Nanda was amazed to see the influence Śrī Kṛṣṇa exerted in the court of Varuṇadeva, and after returning home he described his experiences to his

friends and relatives. They all thought Kṛṣṇa must be the Supreme Personality of Godhead Himself and wanted to see His supreme abode. Thereupon the omniscient Personality of Godhead arranged for them to bathe in the same lake where Akrūra would have his vision of the Absolute Truth. There the Lord revealed to them Brahmaloḥa, which is realized by great sages in their mystic trance.

TEXT 1

श्रीबादरायणिरुवाच
एकादश्यां निराहारः
समभ्यर्च्य जनार्दनम्
स्नातुं नन्दस्तु कालिन्ध्यां
द्वादश्यां जलमाविशत्

*śrī-bādarāyaṇir uvāca
ekādaśyām nirāhāraḥ
samabhyarcya janārdanam
snātum nandas tu kālindyām
dvādaśyām jalam āviśat*

SYNONYMS

śrī-bādarāyaṇiḥ uvāca—Śrī Bādarāyaṇi (Śukadeva Gosvāmī) said; *ekādaśyām*—on Ekādaśī (the eleventh day of the lunar month); *nirāhāraḥ*—fasting; *samabhyarcya*—having worshiped; *janārdanam*—Lord Janārdana, the Supreme Personality of Godhead; *snātum*—in order to bathe (before breaking the fast at its prescribed completion); *nandaḥ*—Nanda Mahārāja; *tu*—but; *kālindyām*—in the river Yamunā; *dvādaśyām*—on the twelfth day; *jalam*—the water; *āviśat*—entered.

TRANSLATION

Śrī Bādarāyaṇi said: Having worshiped Lord Janārdana and fasted on the Ekādaśī day, Nanda Mahārāja entered the water of the Kālindī on the Dvādaśī to take his bath.

TEXT 2

तं गृहीत्वानयद्भृत्यो
वरुणस्यासुरोऽन्तिकम्
अवज्ञायासुरीं वेलां
प्रविष्टमुदकं निशि

*taṁ grhītvānayaḍ bhṛtyo
varuṇasyāsuro 'ntikam
avajñāyāsūrīm velām
praviṣṭam udakam niśi*

SYNONYMS

tam—him; *grhītvā*—seizing; *anayat*—brought; *bhṛtyaḥ*—a servant; *varuṇasya*—of Varuṇa, the lord of the sea; *asuraḥ*—demon; *antikam*—to the presence (of his master); *avajñāya*—who had disregarded; *āsurīm*—the inauspicious ; *velām*—time; *praviṣṭam*—having entered ; *udakam*—the water; *niśi*—during the night.

TRANSLATION

Because Nanda Mahārāja entered the water in the dark of night, disregarding that the time was inauspicious, a demoniac servant of Varuṇa

seized him and brought him to his master.

PURPORT

Nanda Mahārāja was intent on breaking his fast during the Dvādaśī day, of which there remained only a few minutes. Thus he entered the water to bathe at an inauspicious time, before the first dawn light.

The servant of Varuṇa who arrested Nanda Mahārāja is stated here to be an *asura*, or demon, for obvious reasons. First, the servant was foolishly ignorant of Nanda Mahārāja's position as the pastime father of the Supreme Absolute Truth. Also, Nanda Mahārāja's intention was to carry out the injunctions of scripture; therefore Varuṇa's servant should not have arrested Nanda on the technical grounds that he bathed in the Yamunā at an inauspicious time. Later in this chapter Varuṇa himself will say, *ajānatā māmakena mūḍhena*: "This was done by my ignorant servant, who is a fool." This foolish servant did not understand the position of Kṛṣṇa or Nanda Mahārāja or devotional service to the Lord.

In conclusion, it is clear that Lord Kṛṣṇa wanted to give His personal audience to Varuṇa and simultaneously accomplish other didactic purposes. Thus this wonderful pastime will now unfold.

TEXT 3

चुक्रुशुस्तमपश्यन्तः
कृष्ण रामेति गोपकाः
भगवांस्तदुपश्रुत्य
पितरं वरुणाहतम्
तदन्तिकं गतो राजन्

स्वानामभयदो विभुः

*cukruśus tam apaśyantaḥ
kṛṣṇa rāmeti gopakāḥ
bhagavāms tad upaśrutya
pitaraṁ varuṇāhṛtam
tad-antikaṁ gato rājan
svānām abhaya-do vibhuḥ*

SYNONYMS

cukruśuḥ—they called out loudly; *tam*—him, Nanda; *apaśyantaḥ*—not seeing; *kṛṣṇa*—O Kṛṣṇa; *rāma*—O Rāma; *iti*—thus; *gopakāḥ*—the cowherd men; *bhagavān*—the Supreme Lord, Kṛṣṇa; *tat*—that; *upaśrutya*—hearing; *pitaram*—His father; *varuṇa*—by Varuṇa; *āhṛtam*—taken away; *tat*—of Varuṇa; *antikam*—to the presence; *gataḥ*—went; *rājan*—my dear King Parīkṣit; *svānām*—of His own devotees; *abhaya*—of fearlessness; *daḥ*—the giver; *vibhuḥ*—the almighty Lord.

TRANSLATION

O King, not seeing Nanda Mahārāja, the cowherd men loudly cried out, "O Kṛṣṇa! O Rāma!" Lord Kṛṣṇa heard their cries and understood that His father had been captured by Varuṇa. Therefore the almighty Lord, who makes His devotees fearless, went to the court of Varuṇadeva.

PURPORT

Viśvanātha Cakravartī Ṭhākura explains that when Nanda Mahārāja went to bathe in the river, he was accompanied by several cowherd men. When Nanda did not come out of the water, they began to cry out, and Lord Kṛṣṇa immediately came there. Understanding the situation, Śrī Kṛṣṇa entered the

water and went to the court of the demigod Varuṇa, determined to free His father and the other cowherd men from fear of a mere demigod.

TEXT 4

प्राप्तं वीक्ष्य हृषीकेशं
लोकपालः सपर्यया
महत्या पूजयित्वाह
तद्दर्शनमहोत्सवः

*prāptam vīkṣya hṛṣīkeśam
loka-pālaḥ saparyayā
mahatyā pūjayitvāha
tad-darśana-mahotsavaḥ*

SYNONYMS

prāptam—arrived; *vīkṣya*—seeing; *hṛṣīkeśam*—Lord Kṛṣṇa, the controller of the senses; *loka*—of that planet (the watery regions); *pālaḥ*—the presiding deity (Varuṇa); *saparyayā*—with respectful offerings; *mahatyā*—elaborate; *pūjayitvā*—worshiping; *āha*—spoke; *tad*—of Lord Kṛṣṇa; *darśana*—from the sight; *mahā*—great; *utsavaḥ*—jubilant pleasure.

TRANSLATION

Seeing that the Lord, Hṛṣīkeśa, had arrived, the demigod Varuṇa worshiped Him with elaborate offerings. Varuṇa was in a state of great jubilation upon seeing the Lord, and he spoke as follows.

TEXT 5

श्रीवरुण उवाच
अद्य मे निभृतो देहो
ऽद्यैवार्थोऽधिगतः प्रभो
त्वत्पादभाजो भगवन्
अवापुः पारमध्वनः

śrī-varuṇa uvāca
adya me nibhṛto deho
'dyaivārtho 'dhigataḥ prabho
tvat-pāda-bhājo bhagavann
avāpuḥ pāram adhvanah

SYNONYMS

śrī-varuṇaḥ uvāca—Śrī Varuṇa said; *adya*—today; *me*—by me; *nibhṛtaḥ*—is carried successfully; *dehaḥ*—my material body; *adya*—today; *eva*—indeed; *arthaḥ*—the goal of life; *adhigataḥ*—is experienced; *prabho*—O Lord; *tvat*—Your; *pāda*—the lotus feet; *bhājaḥ*—those who serve; *bhagavan*—O Supreme Personality; *avāpuḥ*—have achieved; *pāram*—the state of transcendence; *adhvanah*—of the path (of material existence) .

TRANSLATION

Śrī Varuṇa said: Now my body has fulfilled its function. Indeed, now the goal of my life is achieved, O Lord. Those who accept Your lotus feet, O Personality of Godhead, can transcend the path of material existence.

PURPORT

Varuṇa ecstatically exclaims here that since he has now seen the infinitely

gorgeous body of Lord Kṛṣṇa, the trouble of assuming a material body has now been supremely justified. Indeed, the *artha*, the goal or real value of Varuṇa's life, has now been achieved. Because Lord Kṛṣṇa's form is transcendental, those who accept His lotus feet go beyond the boundary of material existence, and thus only the spiritually unaware would presume that the Lord's lotus feet are material.

TEXT 6

नमस्तुभ्यं भगवते
ब्रह्मणे परमात्मने
न यत्र श्रूयते माया
लोकसृष्टिविकल्पना

*namas tubhyaṁ bhagavate
brahmaṇe paramātmāne
na yatra śrūyate māyā
loka-sṛṣṭi-vikalpanā*

SYNONYMS

namaḥ—obeisances; *tubhyaṁ*—unto You; *bhagavate*—unto the Supreme Personality of Godhead; *brahmaṇe*—the Absolute Truth; *parama-ātmāne*—the Supreme Soul; *na*—not; *yatra*—in whom; *śrūyate*—is heard of; *māyā*—the illusory, material energy; *loka*—of this world; *sṛṣṭi*—the creation; *vikalpanā*—which arranges.

TRANSLATION

My obeisances unto You, the Supreme Personality of Godhead, the Absolute

Truth, the Supreme Soul, within whom there is no trace of the illusory energy, which orchestrates the creation of this world.

PURPORT

The word *śrūyate* is significant here. *Śruti*, or Vedic literature, consists of authorized statements made by the Lord Himself or His enlightened representatives. Thus neither the Lord nor recognized spiritual authorities would ever say that within the Absolute Truth, the Personality of Godhead, there is the fault of illusion. Śrīla Śrīdhara Svāmī points out that the word *brahmaṇe* here indicates the Lord is full in Himself, and that the term *paramātmāne* indicates He is the controller of all living entities.

Thus within the supreme being, complete in Himself and omnipotent, we do not find any jurisdiction of the material, illusory energy.

TEXT 7

अजानता मामकेन
मूढेनाकार्यवेदिना
आनीतोऽयं तव पिता
तद्भवान् क्षन्तुमर्हति

*ajānatā māmakena
mūḍhenākārya-vedinā
ānīto 'yaṁ tava pitā
tad bhavān kṣantum arhati*

SYNONYMS

ajānatā—by one who was ignorant; *māmakena*—by my servant; *mūḍhena*—foolish; *akārya-vedinā*—not knowing his proper duty; *ānītaḥ*—was

brought; *ayam*—this person; *tava*—Your; *pitā*—father; *tat*—that; *bhavān*—Your good self; *kṣantum arhati*—should please forgive.

TRANSLATION

Your father, who is sitting here, was brought to me by a foolish, ignorant servant of mine who did not understand his proper duty. Therefore, please forgive us.

PURPORT

The word *ayam*, "this one here," clearly indicates that Kṛṣṇa's father, Nanda Mahārāja, was present as Varuṇa was speaking. In fact, Viśvanātha Cakravartī Ṭhākura states that Varuṇa had seated Śrī Nanda on a jeweled throne and had personally worshiped him out of respect.

Technically, Nanda Mahārāja was correct in entering the water just before sunrise. The following explanation is given by Śrīla Jīva Gosvāmī in his commentary on the first verse of this chapter: After an especially short Ekādaśī, measuring only eighteen hours, about six hours of the lunar day in which the fast had to be broken, namely the Dvādaśī, had already expired before the dawn. Since at sunrise the proper time for breaking the fast would have passed, Nanda Mahārāja decided to enter the water at an otherwise inauspicious time.

Of course, Varuṇa's servant should have been aware of these technical details, which are meant for strict followers of the Vedic rituals. Above and beyond that, Nanda Mahārāja was acting as the Supreme Lord's father and was therefore a most sacred person, beyond the touch of insignificant cosmic bureaucrats like the foolish servant of Varuṇa.

TEXT 8

ममाप्यनुग्रहं कृष्ण
कर्तुमर्हस्यशेषदृक्
गोविन्द नीयतामेष
पिता ते पितृवत्सल

*mamāpy anugrahaṁ kṛṣṇa
kartum arhasy aśeṣa-dṛk
govinda nīyatām eṣa
pitā te pitṛ-vatsala*

SYNONYMS

mama—to me; *api*—even; *anugraham*—mercy; *kṛṣṇa*—O Lord Kṛṣṇa; *kartum* *arhasi*—please do; *aśeṣa*—of everything; *dṛk*—O You who see; *govinda*—O Govinda; *nīyatām*—may he be taken; *eṣaḥ*—this; *pitā*—father; *te*—Your; *pitṛ-vatsala*—O You who are most affectionate to Your parents.

TRANSLATION

O Kṛṣṇa, O seer of everything, please give Your mercy even to me. O Govinda, You are most affectionate to Your father. Please take him home.

TEXT 9

श्रीशुक उवाच
एवं प्रसादितः कृष्णो
भगवानीश्वरेश्वरः
आदायागात्स्वपितरं

बन्धूनां चावहन्मुदम्

*śrī-śuka uvāca
evam prasāditah kṛṣṇo
bhagavān īśvareśvaraḥ
ādāyāgāt sva-pitaram
bandhūnām cāvahan mudam*

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *prasāditah*—satisfied; *kṛṣṇaḥ*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead; *īśvara*—of all controllers; *īśvaraḥ*—the supreme controller; *ādāya*—taking; *agāt*—went; *sva-pitaram*—His father; *bandhūnām*—to His relatives; *ca*—and; *āvahan*—bringing; *mudam*—pleasure.

TRANSLATION

Śukadeva Gosvāmī said: Thus satisfied by Lord Varuṇa, Śrī Kṛṣṇa, the Supreme Personality of Godhead, Lord of lords, took His father and returned home, where their relatives were overjoyed to see them.

PURPORT

In this pastime, Lord Kṛṣṇa gives a sublime demonstration of His position as the Supreme Lord of all lords. Varuṇa, the demigod of the seas, is most powerful, yet he was happy to worship even Lord Kṛṣṇa's father, what to speak of Kṛṣṇa Himself.

TEXT 10

नन्दस्त्वतीन्द्रियं दृष्ट्वा
लोकपालमहोदयम्
कृष्णे च सन्नतिं तेषां
ज्ञातिभ्यो विस्मितोऽब्रवीत्

*nandas tv atīndriyaṁ dṛṣṭvā
loka-pāla-mahodayam
kṛṣṇe ca sannatiṁ teṣāṁ
jñātibhyo vismito 'bravīt*

SYNONYMS

nandaḥ—Nanda Mahārāja; *tu*—and; *atīndriyam*—not seen before; *dṛṣṭvā*—seeing; *loka-pāla*—of the controlling deity of the (ocean) planet, Varuṇa; *mahā-udayam*—the great opulence; *kṛṣṇe*—unto Kṛṣṇa; *ca*—and; *sannatiṁ*—the offering of obeisances; *teṣāṁ*—by them (Varuṇa and his followers); *jñātibhyaḥ*—to his friends and relatives; *vismitaḥ*—amazed; *abravīt*—spoke.

TRANSLATION

Nanda Mahārāja had been astonished to see for the first time the great opulence of Varuṇa, the ruler of the ocean planet, and also to see how Varuṇa and his servants had offered such humble respect to Kṛṣṇa. Nanda described all this to his fellow cowherd men.

TEXT 11

ते चौत्सुक्यधियो राजन्
मत्वा गोपास्तमीश्वरम्

अपि नः स्वगतिं सूक्ष्माम् उपाधास्यदधीश्वरः

*te cautsukya-dhiyo rājan
matvā gopās tam īśvaram
api naḥ sva-gatiṁ sūkṣmām
upādhāsyad adhīśvaraḥ*

SYNONYMS

te—they; *ca*—and; *autsukya*—full of eagerness; *dhiyaḥ*—their minds; *rājan*—O King Parīkṣit; *matvā*—thinking; *gopāḥ*—the cowherd men; *tam*—Him; *īśvaram*—the Supreme Lord; *api*—perhaps; *naḥ*—to us; *sva-gatiṁ*—His own abode; *sūkṣmām*—transcendental; *upādhāsyat*—is going to bestow; *adhīśvaraḥ*—the supreme controller.

TRANSLATION

[Hearing about Kṛṣṇa's pastimes with Varuṇa,] the cowherd men considered that Kṛṣṇa must be the Supreme Lord, and their minds, O King, were filled with eagerness. They thought, "Will the Supreme Lord bestow upon us His transcendental abode?"

PURPORT

The cowherd men were filled with excitement upon hearing how Kṛṣṇa had gone to the abode of Varuṇa to rescue His father. Suddenly realizing that they were in fact dealing with the Supreme Personality of Godhead, they joyfully conjectured among themselves about their auspicious destination after finishing their present life.

TEXT 12

इति स्वानां स भगवान्
विज्ञायाखिलदृक्स्वयम्
सङ्कल्पसिद्धये तेषां
कृपयैतदचिन्तयत्

*iti svānām sa bhagavān
vijñāyākhila-dṛk svayam
saṅkalpa-siddhaye teṣām
kṛpayaitad acintayat*

SYNONYMS

iti—such; *svānām*—of His personal devotees; *saḥ*—He; *bhagavān*—the Supreme Personality of Godhead; *vijñāya*—understanding; *akhila-dṛk*—the seer of everything; *svayam*—Himself; *saṅkalpa*—of the imagined desire; *siddhaye*—for the realization; *teṣām*—their; *kṛpayā*—compassionately; *etat*—this (as follows in the next verse); *acintayat*—thought.

TRANSLATION

Because He sees everything, Lord Kṛṣṇa, the Supreme Personality of Godhead, automatically understood what the cowherd men were conjecturing. Wanting to show His compassion to them by fulfilling their desires, the Lord thought as follows.

TEXT 13

जनो वै लोक एतस्मिन्

अविद्याकामकर्मभिः
उच्चावचासु गतिषु
न वेद स्वां गतिं भ्रमन्

*jano vai loka etasminn
avidyā-kāma-karmabhiḥ
uccāvacāsu gatiṣu
na veda svām gatiṁ bhraman*

SYNONYMS

janaḥ—people; *vai*—certainly; *loke*—in the world; *etasmin*—this; *avidyā*—without knowledge; *kāma*—because of desires; *karmabhiḥ*—by activities; *ucca*—among superior; *avacāsu*—and inferior; *gatiṣu*—destinations; *na veda*—does not recognize; *svām*—his own; *gatiṁ*—destination; *bhraman*—wandering.

TRANSLATION

[Lord Kṛṣṇa thought:] Certainly people in this world are wandering among higher and lower destinations, which they achieve through activities performed according to their desires and without full knowledge. Thus people do not know their real destination.

PURPORT

Śrīla Jīva Gosvāmī has elaborately explained how this verse applies to the eternally liberated residents of Śrī Vṛndāvana, the Lord's abode. One of the fundamental philosophical principles of the *Śrīmad-Bhāgavatam* is the distinction between two types of illusion, *Yoga-māyā* and *Mahā-māyā*, the spiritual and material states of existence, respectively. Although Kṛṣṇa is God,

the omnipotent, omniscient Supreme Being, His intimate associates in the spiritual world love Him so much that they see Him as their beloved child, friend, lover and so on. So that their ecstatic love can transcend the boundaries of mere reverence, they forget that Kṛṣṇa is the Supreme God of all the universes, and thus their pure, intimate love expands unlimitedly. One may consider their activities of treating Kṛṣṇa as a helpless child, a handsome boyfriend, or a playmate to be a manifestation of *avidyā*, ignorance of Lord Kṛṣṇa's position as God, but the residents of Vṛndāvana are in fact ignoring the secondary majesty of Kṛṣṇa and focusing intensely on His infinite beauty, which is the essence of His existence.

In fact, describing Lord Kṛṣṇa as the supreme controller and God is almost a type of political analysis, referring as it does to a hierarchy of power and control. Such analysis of levels of power and hierarchies of rule is significant in a context in which one entity is not fully surrendered, in love, to a higher entity. In other words, control becomes visible, or is consciously felt as control, when there is resistance to that control. To cite a simple example: A pious, law-abiding citizen sees a policeman as a friend and well-wisher, whereas a criminal sees him as a threatening symbol of punishment. Those who are enthusiastic about government policies feel not that the government is controlling them but rather that it is helping them.

Thus Lord Kṛṣṇa is seen as a "controller," and hence as "the Supreme God," by those who are not fully enchanted by His beauty and pastimes. Those fully in love with Lord Kṛṣṇa focus on His sublime, attractive features and, because of the nature of their relationship with Him, do not much notice His controlling power.

A simple proof that the residents of Vraja have transcended lower states of God consciousness rather than failed to attain them is the fact that throughout the pastimes of the Lord they often "remember" that Kṛṣṇa is God. Usually they are astonished at this remembrance, having been fully absorbed in seeing Kṛṣṇa as their friend, lover and so on.

The word *kāma* is conventionally used to indicate a material desire, or else

a spiritual desire so intense that it becomes somehow analogous to intense material desires. Still, the fundamental distinction remains: material desire is selfish and self-gratificatory; spiritual desire is free of selfishness, being wholly for the pleasure of the other, the Lord. Thus the residents of Vṛndāvana executed their daily activities solely for the pleasure of their beloved Kṛṣṇa.

It should be remembered that the entire purpose of Kṛṣṇa's descent into this world is to attract living beings back home, back to Godhead. Two things are required for this: that His pastimes display the beauty of spiritual perfection, and that they somehow seem relevant and hence interesting to the conditioned souls of this world. The *Bhāgavatam* often states that Lord Kṛṣṇa plays just like a youthful actor, and He undoubtedly engages His eternal devotees in the dramatic presentation. Thus Lord Kṛṣṇa here muses to Himself that people in this world certainly do not know their ultimate destination, and with an obvious touch of the facetious He also thinks in this way about His own eternally liberated associates, who were playing in this world like ordinary members of a cowherd village.

Apart from the double meaning obviously present in this verse when it is applied to Kṛṣṇa's liberated associates, Kṛṣṇa here makes an entirely direct and pointedly critical observation about ordinary people. When applied to conditioned souls who are actually wandering throughout the universe, His statement that people are acting out of ignorance and lust is not mitigated by any deeper, spiritual meaning. People in general are simply ignorant, and they do not seriously consider their ultimate destination. As usual, Lord Śrī Kṛṣṇa is able to say many profound and complex things in a few simple words. How fortunate we are that God is not a dry field of energy, a transcendent, effulgent blob, or nothing at all—as various people would have it. In fact, He is the most wonderful Personality of Godhead, full of absolute personal qualities, and certainly whatever we can do, He can do better, as evidenced by His brilliant way of speaking.

TEXT 14

इति सञ्चिन्त्य भगवान्
महाकारुणिको हरिः
दर्शयामास लोकं स्वं
गोपानां तमसः परम्

*iti sañcintya bhagavān
mahā-kāruṇiko hariḥ
darśayām āsa lokam svam
gopānām tamasaḥ param*

SYNONYMS

iti—in these words; *sañcintya*—considering to Himself; *bhagavān*—the Supreme Personality of Godhead; *mahā-kāruṇikaḥ*—the most merciful; *hariḥ*—Lord Hari; *darśayām āsa*—showed; *lokam*—the planet, Vaikuṇṭha; *svam*—His own; *gopānām*—to the cowherd men; *tamasaḥ*—material darkness; *param*—beyond.

TRANSLATION

Thus deeply considering the situation, the all-merciful Supreme Personality of Godhead Hari revealed to the cowherd men His abode, which is beyond material darkness.

PURPORT

It is clear from this verse that the Absolute Truth dwells in His own eternal abode. Everyone of us tries to live as comfortably as possible, surrounding ourselves with peace and beauty. How can we, in the name of "logic," begrudge

the Supreme Lord, our creator, the supremely beautiful and comfortable abode known by people in general as the kingdom of God?

TEXT 15

सत्यं ज्ञानमनन्तं यद्
ब्रह्मज्योतिः सनातनम्
यद्धि पश्यन्ति मुनयो
गुणापाये समाहिताः

*satyaṁ jñānam anantaṁ yad
brahma-jyotiḥ sanātanam
yad dhi paśyanti munayo
guṇāpāye samāhitāḥ*

SYNONYMS

satyam—indestructible; *jñānam*—knowledge; *anantam*—unlimited;
yat—which; *brahma*—the absolute; *jyotiḥ*—effulgence; *sanātanam*—eternal;
yat—which; *hi*—indeed; *paśyanti*—see; *munayaḥ*—sages; *guṇa*—the modes of
material nature; *apāye*—when they subside; *samāhitāḥ*—absorbed in trance.

TRANSLATION

Lord Kṛṣṇa revealed the indestructible spiritual effulgence, which is unlimited, conscious and eternal. Sages see that spiritual existence in trance, when their consciousness is free of the modes of material nature.

PURPORT

In Text 14 Lord Kṛṣṇa revealed to the residents of Vṛndāvana His own

abode, the spiritual planet of Kṛṣṇaloka. This and innumerable other Vaikuṇṭha planets float in an infinite ocean of spiritual light called the *brahmajyoti*. That spiritual light is in fact the spiritual sky, which Kṛṣṇa also, quite naturally, revealed to the residents of Vṛndāvana. For example, if we want to show the moon to a child, we say, "Look up in the sky. See the moon over there in the sky." Similarly, Lord Kṛṣṇa revealed the vast spiritual sky to the residents of Vṛndāvana, but as emphasized in Text 14 and in the following text, 16, the actual destination of the Lord's associates was His own spiritual planet.

TEXT 16

ते तु ब्रह्महृदन्नीता
मग्नाः कृष्णेन चोद्धृताः
ददृशुर्ब्रह्मणो लोकं
यत्राक्रूरोऽध्यगात्पुरा

*te tu brahma-hradam nītā
magnāḥ kṛṣṇena coddhṛtāḥ
dadṛśuḥ brahmaṇo lokam
yatrākrūro 'dhyagāt purā*

SYNONYMS

te—they; *tu*—and; *brahma-hradam*—to the lake known as Brahma-hrada; *nītāḥ*—brought; *magnāḥ*—submerged; *kṛṣṇena*—by Kṛṣṇa; *ca*—and; *uddhṛtāḥ*—lifted out; *dadṛśuḥ*—they saw; *brahmaṇaḥ*—of the Absolute Truth; *lokam*—the transcendental planet; *yatra*—where; *akrūraḥ*—Akrūra; *adhyagāt*—saw; *purā*—previously.

TRANSLATION

The cowherd men were brought by Lord Kṛṣṇa to the Brahma-hrada, made to submerge in the water, and then lifted up. From the same vantage point that Akrūra saw the spiritual world, the cowherd men saw the planet of the Absolute Truth.

PURPORT

The unlimited extension of spiritual light, called the *brahmajyoti* in Text 15, is compared to a lake called Brahma-hrada. Lord Kṛṣṇa submerged the cowherd men in that lake in the sense that He submerged them in the awareness of the impersonal Brahman. But then, as indicated by the word *uddhṛtāḥ*, He lifted them up to a higher understanding, that of the Personality of Godhead in His own planet. As clearly stated here, *dadṛśur brahmaṇo lokam*: They saw, just as Akrūra did, the transcendental abode of the Absolute Truth.

The evolution of consciousness may be briefly summarized as follows: In ordinary consciousness we perceive and are attracted to the variety of material things. Rising to the first stage of spiritual consciousness, we transcend material variety and focus instead on the undifferentiated One, which lies behind and gives existence to the many. Finally, rising to Kṛṣṇa consciousness, we find that the absolute, spiritual One contains its own eternal variety. In fact, since this world is a mere shadow of eternal existence, we would expect to find spiritual variety within the One, and indeed we do find it in the sacred text of *Śrīmad-Bhāgavatam*.

Astute readers may note that the pastime involving Akrūra takes place later in the *Bhāgavatam*, after the present affair with the cowherd men. The reason Śukadeva Gosvāmī says Akrūra saw Vaikuṇṭha *purā*, "previously," is that all these incidents took place many years before the conversation between Śukadeva Gosvāmī and Mahārāja Parīkṣit.

TEXT 17

नन्दादयस्तु तं दृष्ट्वा
परमानन्दनिवृताः
कृष्णं च तत्र च्छन्दोभिः
स्तूयमानं सुविस्मिताः

*nandādayas tu taṁ dṛṣṭvā
paramānanda-nivṛtāḥ
kṛṣṇaṁ ca tatra cchandobhiḥ
stūyamānaṁ su-vismitāḥ*

SYNONYMS

nanda-ādayaḥ—the cowherd men headed by Nanda Mahārāja; *tu*—and; *taṁ*—that; *dṛṣṭvā*—seeing; *parama*—supreme; *ānanda*—by ecstasy; *nivṛtāḥ*—overwhelmed with joy; *kṛṣṇaṁ*—Lord Kṛṣṇa; *ca*—and; *tatra*—there; *cchandobhiḥ*—by the Vedic hymns; *stūyamānaṁ*—being praised; *su*—very much; *vismitāḥ*—surprised.

TRANSLATION

Nanda Mahārāja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Kṛṣṇa Himself there, surrounded by the personified *Vedas*, who were offering Him prayers.

PURPORT

Although the residents of Vṛndāvana considered themselves ordinary

persons, Lord Kṛṣṇa wanted them to know of their extraordinary good fortune. Thus, within a lake in the Yamunā River the Lord showed them His personal abode. The cowherd men were amazed to see that the kingdom of God had exactly the same spiritual atmosphere as their own earthly Vṛndāvana and that, just as in their Vṛndāvana Lord Kṛṣṇa was personally present, in their unique vision He was present as the Lord of the spiritual world.

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out, these verses emphasize that Lord Kṛṣṇa did not merely show the cowherd men a sample Vaikuṇṭha planet but that He specifically revealed His Kṛṣṇaloka, the greatest of eternal abodes and the natural home of the residents of Vṛndāvana, who loved Kṛṣṇa more than anyone else did.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda to the Tenth Canto, Twenty-eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Kṛṣṇa Rescues Nanda Mahārāja from the Abode of Varuṇa."

29. Kṛṣṇa and the Gopīs Meet for the Rāsa Dance

This chapter describes how Lord Śrī Kṛṣṇa, intending to enjoy the *rāsa* dance, engaged in arguments and counterarguments with the *gopīs*. Then there is a description of the beginning of the *rāsa* dance and the Lord's pastime of disappearing from the midst of the *gopīs*.

Remembering the promise He had made to the *gopīs* when He had stolen their clothes, Lord Kṛṣṇa employed His Yogamāyā potency and manifested within Himself the desire to enjoy pastimes during an autumn night. Thus He

began to play His flute. When the *gopīs* heard the flute's sound, the impulses of Cupid were violently aroused within them, and they immediately abandoned all their household duties and hastily went to Kṛṣṇa. All the *gopīs* had purely spiritual bodies, but when some of the *gopīs'* husbands and other family members stopped the young girls from going, Lord Kṛṣṇa arranged for them to temporarily exhibit material bodies, which they then left at the sides of their husbands. In this way they deceived their relatives and went off to meet Kṛṣṇa.

When the *gopīs* came before Lord Kṛṣṇa, He asked, "Why have you come? It is not good for you to travel to such a place in the dead of the night, for this forest is full of violent creatures. Your husbands and children will soon come searching after you to bring you home and engage you again in your household duties. After all, the prime religious duty of a woman is to serve her husband and children. For a respectable woman to consort with a paramour is totally contemptible and sure to obstruct her progress to heaven. Moreover, one develops pure love for Me not by physical proximity but by hearing topics connected with Me, by viewing My Deity form in the temple, by meditating upon Me and by faithfully chanting My glories. Therefore, all of you would do best to return home."

The *gopīs* were crestfallen to hear this, and after crying a little they replied, with a bit of anger, "It is very unfair for You to reject young girls who have abandoned everything in their lives and come to You with the exclusive desire to serve You. By serving our husbands and children we receive only pain, whereas by serving You, the dearest Soul of all living beings, we will perfectly fulfill the true religious duty of the self. What woman will not deviate from her prescribed duties as soon as she hears Your flute song and sees Your form, which enchants the three worlds? Just as the Supreme Lord Viṣṇu protects the demigods, You destroy the unhappiness of the people of Vṛndāvana. Therefore You should immediately relieve the torment we have felt because of separation from You." Wanting to please the *gopīs*, Lord Kṛṣṇa, who is always satisfied in Himself, responded to their appeals by playing with them in various pastimes. But when this show of attention made them a little

proud, He humbled them by suddenly disappearing from the arena of the *rāsa* dance.

TEXT 1

श्रीबादरायणिरुवाच
भगवानपि ता रातृईः
शारदोत्फुल्लमल्लिकाः
वीक्ष्य रन्तुं मनश्चक्रे
योगमायामुपाश्रितः

śrī-bādarāyaṇir uvāca
bhagavān api tā rātrīḥ
śāradotphulla-mallikāḥ
vīkṣya rantum manaś cakre
yoga-māyām upāśritaḥ

SYNONYMS

śrī-bādarāyaṇir uvāca—Śrī Śukadeva, the son of Śrīla Bādarāyaṇa Vedavyāsa, said; *bhagavān*—Kṛṣṇa, the Supreme Personality of Godhead; *api*—although; *tāḥ*—those; *rātrīḥ*—nights; *śārada*—of autumn; *utphulla*—blossoming; *mallikāḥ*—the jasmine flowers; *vīkṣya*—seeing; *rantum*—to enjoy love; *manaḥ cakre*—He made up His mind; *yogamāyām*—His spiritual potency that makes the impossible possible; *upāśritaḥ*—resorting to.

TRANSLATION

Śrī Bādarāyaṇi said: Śrī Kṛṣṇa is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming

jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potency.

PURPORT

As we begin the famous narration of Lord Kṛṣṇa's *rāsa* dance, a dance of love with beautiful young girls, questions will inevitably arise in the minds of ordinary people regarding the propriety of God's romantic dancing with many young girls in the middle of a full-moon autumn night. In his description of the Lord's *rāsa* dance in *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda painstakingly explains the spiritual purity of these transcendental activities. Those advanced in the science of Kṛṣṇa—the great teachers, or *ācāryas*—leave no doubt that Lord Kṛṣṇa is full and satisfied in Himself, free of all material desire, which is, after all, a sense of incompleteness or lack.

Materialistic persons and impersonal philosophers stubbornly reject the bona fide explanation of Śrī Kṛṣṇa's transcendental nature. There is no reason to deny the beautiful reality of an absolute person able to perform absolute romantic activities, of which our so-called romance is merely a shadow or perverted reflection. The irrational insistence that material activities cannot be a reflection of the perfect, spiritual activities performed by God reflects the unimaginative emotional disposition of those who oppose the reality of Śrī Kṛṣṇa. This psychological disposition of the nondevotees, which leads them to fervently deny the very existence of the absolute person, unfortunately boils down to what may be succinctly described as envy, since the overwhelming majority of the impersonal critics eagerly pursue their own romantic affairs, which they consider quite real and even "spiritual."

The actual supreme lover is Lord Kṛṣṇa. The *Vedānta-sūtra* begins by declaring that the Absolute Truth is the source of everything, and even Western philosophy was born in a somewhat awkward attempt at finding the original One behind the apparent many of material existence. Conjugal love, one of the most intense and demanding aspects of human existence, can

hardly have nothing at all to do with supreme reality.

In fact, the conjugal love experienced by human beings is a mere reflection of spiritual reality, in which the same love exists in an absolute, pristine state. Thus it is clearly stated here that when Kṛṣṇa decided to enjoy the romantic atmosphere of autumn, "He resorted to His spiritual potency" (*yoga-māyām upāśritaḥ*). The spiritual nature of Lord Kṛṣṇa's conjugal affairs is a major theme in this section of the *Śrīmad-Bhāgavatam*.

A woman is attractive because of the sweet sound of her voice, her beauty and gentleness, her enchanting fragrance and tenderness, and also because of her cleverness and skill in music and dance. The most attractive ladies of all are the young *gopīs* of Vṛndāvana, who are Lord Kṛṣṇa's internal potency, and this chapter tells how He enjoyed their brilliant feminine qualities—even though, as Śrīla Viśvanātha Cakravartī Ṭhākura has mentioned, Lord Kṛṣṇa was an eight-year-old boy when these events took place.

Ordinary people prefer God simply to be a witness of their romantic affairs. When a boy desires a girl or a girl desires a boy, sometimes they pray to God for their enjoyment. Such people are shocked and dismayed to find out that the Lord can enjoy His own loving affairs with His own transcendental senses. In truth, Śrī Kṛṣṇa is the original Cupid, and His exciting conjugal pastimes will be described in this section of the *Bhāgavatam*.

When Lord Kṛṣṇa descends to the earth, His spiritual body seems to take birth and grow as He displays His variegated pastimes. The Lord could hardly allow His boyhood to pass without exhibiting the supreme loving affairs between a young boy and young girls. Thus Viśvanātha Cakravartī Ṭhākura quotes Śrīla Rūpa Gosvāmī as follows: *kaiśoraṁ saphalī-karoti kalayan kuñje vihāraṁ hariḥ*. "Lord Hari perfects His youth by arranging loving pastimes in the groves of the Vṛndāvana forest."

TEXT 2

तदोदुराजः ककुभः करैर्मुखं
प्राच्या विलिम्पन्नरुणेन शन्तमैः
स चर्षणीनामुदगाच्छुचो मृजन्
प्रियः प्रियाया इव दीर्घदर्शनः

*tadoḍurājaḥ kakubhaḥ karair mukham
prācyā vilimpann aruṇena śantamaiḥ
sa carṣaṇīnām udagāc chuco mṛjan
priyaḥ priyāyā iva dīrgha-darśanaḥ*

SYNONYMS

tadā—at that time; *uḍu-rājaḥ*—the moon, king of the stars; *kakubhaḥ*—of the horizon; *karaiḥ*—with his "hands" (rays); *mukham*—the face; *prācyāḥ*—eastern; *vilimpan*—smearing; *aruṇena*—with reddish color; *śam-tamaiḥ*—(his rays) which give great comfort; *saḥ*—he; *carṣaṇīnām*—of all those who watched; *udagāt*—rose; *śucaḥ*—the unhappiness; *mṛjan*—wiping away; *priyaḥ*—a beloved husband; *priyāyāḥ*—of his beloved wife; *iva*—as; *dīrgha*—after a long time; *darśanaḥ*—being seen again.

TRANSLATION

The moon then rose, anointing the face of the eastern horizon with the reddish hue of his comforting rays, and thus dispelling the pain of all who watched him rise. The moon was like a beloved husband who returns after a long absence and adorns the face of his beloved wife with red *kuṭi kuma*.

PURPORT

Young Kṛṣṇa engaged His internal potency, and she immediately created an exciting atmosphere for conjugal love.

TEXT 3

दृष्ट्वा कुमुद्वन्तमखण्डमण्डलं
रमाननाभं नवकुङ्कुमारुणम्
वनं च तत्कोमलगोभी रञ्जितं
जगौ कलं वामदृशां मनोहरम्

*dr̥ṣṭvā kumudvantam akhaṇḍa-maṇḍalam
ramānanābhaṁ nava-kuṅkumāruṇam
vanam ca tat-komala-gobhī rañjitaṁ
jagau kalaṁ vāma-dṛśāṁ manoharam*

SYNONYMS

dr̥ṣṭvā—observing; *kamut-vantam*—causing the night-blooming *kumuda* lotuses to open; *akhaṇḍa*—unbroken; *maṇḍalam*—the disk of whose face; *ramā*—of the goddess of fortune; *ānana*—(resembling) the face; *ābham*—whose light; *nava*—new; *kuṅkuma*—with vermilion powder; *aruṇam*—reddened; *vanam*—the forest; *ca*—and; *tat*—of that moon; *komala*—gentle; *gobhiḥ*—by the rays; *rañjitaṁ*—colored; *jagau*—He played His flute; *kalam*—sweetly; *vāma-dṛśām*—for the girls who had charming eyes; *manaḥ-haram*—enchanting.

TRANSLATION

Lord Kṛṣṇa saw the unbroken disk of the full moon glowing with the red effulgence of newly applied vermilion, as if it were the face of the goddess of fortune. He also saw the *kumuda* lotuses opening in response to the moon's presence and the forest gently illumined by its rays. Thus the Lord began to

play sweetly on His flute, attracting the minds of the beautiful-eyed *gopés*.

PURPORT

The word *jagau* in this verse indicates that Lord Kṛṣṇa played songs on His flute, as confirmed in Text 40 by the words *kā stry aṅga te kala-padāyata-veṇu-gītā*. The word *ramā* may indicate not only Lord Viṣṇu's consort but also Śrīmatī Rādhārāṇī, the original goddess of fortune. Lord Kṛṣṇa appeared in the dynasty of the moon-god, and the moon plays a prominent role here in preparing for the Lord's entrance into the midst of the *rāsa* dance.

TEXT 4

निशम्य गीतां तदनङ्गवर्धनं
व्रजस्त्रियः कृष्णगृहीतमानसाः
आजगमुरन्योन्यमलक्षितोद्यमाः
स यत्र कान्तो जवलोलकुण्डलाः

*niśamya gītām tad anaṅga-varadhanam
vraja-striyaḥ kṛṣṇa-grhīta-mānasāḥ
ājagmur anyonyam alakṣitodyamāḥ
sa yatra kānto java-lola-kuṇḍalāḥ*

SYNONYMS

niśamya—hearing; *gītām*—the music; *tat*—that; *anaṅga*—Cupid; *vardhanam*—which fortifies; *vraja-striyaḥ*—the young women of Vraja; *kṛṣṇa*—by Kṛṣṇa; *grhīta*—seized; *mānasāḥ*—whose minds; *ājagmuḥ*—they went; *anyonyam*—to one another; *alakṣita*—unnoticed; *udyamāḥ*—their going forward; *saḥ*—He; *yatra*—where; *kāntaḥ*—their boyfriend; *java*—because of

their haste; *lola*—swinging; *kuṇḍalāḥ*—whose earrings.

TRANSLATION

When the young women of Vṛndāvana heard Kṛṣṇa's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth.

PURPORT

Apparently each *gopī* went secretly, hoping to avoid advertising to her rivals the fact that young Kṛṣṇa was in the mood for romantic affairs. Śrīla Viśvanātha Cakravartī poetically describes the situation as follows:

"Kṛṣṇa instigated a terrible act of thievery in Vṛndāvana when He played on His flute. The song of His flute entered through the ears of the *gopīs*, into the inner treasure chamber of their hearts. That wonderful music stole all their most valuable possessions—their sobriety, shyness, fear and discrimination, along with their very minds—and in a split second this music delivered all these goods to Kṛṣṇa. Now each *gopī* went to beg the Lord to return her personal property. Each beautiful young girl was thinking, 'I have to capture that great thief,' and thus they went forward, each unknown to the others."

TEXT 5

दुहन्त्योऽभिययुः काश्चिद्
दोहं हित्वा समुत्सुकाः
पयोऽधिश्रित्य संयावम्

अनुद्वास्यापरा ययुः

*duhantyo 'bhiyayuh kāścid
doham hitvā samutsukāḥ
payo 'dhiśritya saṁyāvam
anudvāsyāparā yayuh*

SYNONYMS

duhantyaḥ—in the middle of milking the cows; *abhiyayuh*—went away; *kāścit*—some of them; *doham*—the milking; *hitvā*—abandoning; *samutsukāḥ*—extremely eager; *payah*—milk; *adhiśritya*—having placed on the stove; *saṁyāvam*—cakes made of flour; *anudvāsyā*—without removing from the oven; *aparāḥ*—others; *yayuh*—went.

TRANSLATION

Some of the *gopés* were milking cows when they heard Kṛṣṇa's flute. They stopped milking and went off to meet Him. Some left milk curdling on the stove, and others left cakes burning in the oven.

PURPORT

The eagerness of these cowherd girls, so lovingly devoted to young Kṛṣṇa, is shown here.

TEXTS 6-7

परिवेषयन्त्यस्तद्वित्वा
पाययन्त्यः शिशून् पयः
शुश्रूषन्त्यः पतीन् काश्चिद्

अश्रन्त्योऽपास्य भोजनम्

लिम्पन्त्यः प्रमृजन्त्योऽन्या

अञ्जन्त्यः काश्च लोचने

व्यत्यस्तवस्त्राभरणाः

काश्चित्कृष्णान्तिकं ययुः

*pariveṣayantyaḥ tad dhitvā
pāyayantyaḥ śiśūn payaḥ
śuśrūṣantyaḥ patīn kāścid
aśnantyo 'pāsyā bhojanam*

*limpantyaḥ pramṛjantyo 'nyā
añjantyaḥ kāśca locane
vyatyasta-vastrābharaṇāḥ
kāścit kṛṣṇāntikam yayuḥ*

SYNONYMS

pariveṣayantyaḥ—getting dressed; *tat*—that; *hitvā*—putting aside; *pāyayantyaḥ*—making drink; *śiśūn*—their children; *payāḥ*—milk; *śuśrūṣantyaḥ*—rendering personal service; *patīn*—to their husbands; *kāścit*—some of them; *aśnantyaḥ*—eating; *apāsyā*—leaving aside; *bhojanam*—their meals; *limpantyaḥ*—applying cosmetics; *pramṛjantyaḥ*—cleansing themselves with oils; *anyāḥ*—others; *añjantyaḥ*—applying *kajjala*; *kāśca*—some; *locane*—on their eyes; *vyatyasta*—in disarray; *vastra*—their clothing; *ābharaṇāḥ*—and ornaments; *kāścit*—some of them; *kṛṣṇa-antikam*—to the proximity of Lord Kṛṣṇa; *yayuh*—went.

TRANSLATION

Some of them were getting dressed, feeding milk to their infants or rendering personal service to their husbands, but they all gave up these duties and went to meet Kṛṣṇa. Other *gopés* were taking their evening meals, washing themselves, putting on cosmetics or applying *kajjala* to their eyes. But all the *gopés* stopped these activities at once and, though their clothes and ornaments were in complete disarray, rushed off to Kṛṣṇa.

TEXT 8

ता वार्यमाणाः पतिभिः
पितृभिर्भ्रातृबन्धुभिः
गोविन्दापहतात्मानो
न न्यवर्तन्त मोहिताः

*tā vāryamāṇāḥ patibhiḥ
pitṛbhir bhrāṭṛ-bandhubhiḥ
govindāpahṛtātmāno
na nyavartanta mohitāḥ*

SYNONYMS

tāḥ—they; *vāryamāṇāḥ*—being checked; *patibhiḥ*—by their husbands; *pitṛbhiḥ*—by their fathers; *bhrāṭṛ*—brothers; *bandhubhiḥ*—and other relatives; *govinda*—by Lord Kṛṣṇa; *apahṛta*—stolen away; *ātmānaḥ*—their very selves; *na nyavartanta*—they did not turn back; *mohitāḥ*—enchanted.

TRANSLATION

Their husbands, fathers, brothers and other relatives tried to stop them, but Kṛṣṇa had already stolen their hearts. Enchanted by the sound of His flute, they refused to turn back.

PURPORT

Some of the young *gopīs* were married, and their husbands tried to stop them. The unmarried girls had to deal with their fathers and brothers and other relatives. None of these relatives would have ordinarily allowed even the young girls' dead bodies to go alone into the forest at night, but Lord Kṛṣṇa had already engaged His internal potency, and thus the entire romantic episode unfolded without interference.

TEXT 9

अन्तर्गृहगताः काश्चिद्
गोप्योऽलब्धविनिर्गमाः
कृष्णं तद्भावनायुक्ता
दध्युर्मिलितलोचनाः

*antar-gr̥ha-gatāḥ kāścīd
gopyo 'labdha-vinirgamāḥ
kṛṣṇam tad-bhāvanā-yuktā
dadhyur mīlita-locanāḥ*

SYNONYMS

antaḥ-gr̥ha—within their homes; *gatāḥ*—present; *kāścīd*—some; *gopyaḥ*—*gopīs*; *alabdha*—not obtaining; *vinirgamāḥ*—any exit; *kṛṣṇam*—upon Śrī Kṛṣṇa; *tat-bhāvanā*—with ecstatic love for Him; *yuktāḥ*—fully endowed;

dadhyuḥ—they meditated; *mīlita*—closed; *locanāḥ*—their eyes .

TRANSLATION

Some of the *gopés*, however, could not manage to get out of their houses, and instead they remained home with eyes closed, meditating upon Him in pure love.

PURPORT

Throughout the Tenth Canto, Śrīla Viśvanātha Cakravartī Ṭhākura gives elaborate poetic commentaries on Lord Kṛṣṇa's pastimes. It is not always possible to include these extensive descriptions, but we will quote in its entirety his comments on this verse. It is our sincere recommendation to the learned Vaiṣṇava community that a qualified devotee of the Lord present the entire commentary of Śrīla Viśvanātha Cakravartī on the Tenth Canto as a separate book, which will undoubtedly be appreciated by devotees and nondevotees alike. The *ācārya*'s comments on this verse are as follows:

"In this context we will make our analysis according to the method described in Śrīla Rūpa Gosvāmī's *Ujjvala-nīlamanī*. There are two categories of *gopīs*: the eternally perfect (the *nitya-siddhas*) and those who have become perfect by practicing *bhakti-yoga* (the *sādhana-siddhas*). The *sādhana-siddhas* are of two categories: those who belong to special groups and those who do not. And there are also two classes of the *gopīs* belonging to special groups: namely the *śruti-cārīs*, who come from the group of the personified *Vedas*, and the *ṛṣi-cārīs*, who come from the group of sages who saw Lord Rāmacandra in the Daṇḍakāraṇya forest.

"This same fourfold categorization of the *gopīs* is given in the *Padma Purāṇa*:

gopyas tu śrutayo jñeyā
ṛṣi-jā gopa-kanyakāḥ

*deva-kanyāś ca rājendra
na mānuṣyāḥ kathañcana*

'It is understood that some of the *gopīs* are personified Vedic literatures, while others are reborn sages, daughters of cowherds, or demigod maidens. But by no means, my dear King, are any of them ordinary humans.' Here we are informed that although the *gopīs* appeared to be human cowherd girls, they actually were not. Thus the contention that they are mortals is refuted.

"The daughters of cowherds, referred to here as *gopa-kanyās*, must be eternally perfect, since we never hear of them having executed any *sādhana*. Their apparent *sādhana* of worshiping goddess Kātyāyanī in the role of *gopīs* merely manifests their manner of playing like human beings, and the *Bhāgavatam* narrates the account of this worship only to show how they had fully taken on the role of cowherd girls.

"That the *gopa-kanyā gopīs* are actually *nitya-siddhas*, eternally perfect devotees of the Lord, is established by a statement in *Brahma-saṁhitā* (5.37)—*ānanda-cinmaya-rasa-pratibhāvitābhiḥ*—which proves that they are the Lord's spiritual pleasure potency. Similarly, we have the words of the *Gautamīya-tantra*, *hlādinī yā mahā-śaktiḥ*. Further corroboration of their eternal perfection is that these *gopīs*, being coeternal with Lord Kṛṣṇa, their lover, are mentioned along with Him in the eighteen-syllable *mantra*, the ten-syllable *mantra* and others, and also that the worship of these *mantras*, and also the *śrutis* that present them, have been in existence since beginningless time."

The *deva-kanyās*, daughters of the demigods, who are mentioned in the verse beginning *sambhavas tv amara-striyaḥ*, are explained in *Śrī Ujjvala-nīlamaṇi* as partial expansions of the *gopīs* who are eternally perfect. That the *śruti-cārī gopīs*, the personified *Vedas*, are *sādhana-siddha* is understood from the following words of theirs quoted in the *Bṛhad-vāmana Purāṇa*:

*kandarpa-koṭi-lāvaṇye
tvayi dṛṣṭe manāṁsi naḥ
kāminī-bhāvam āsādyā
smara-kṣubdhānya-saṁśayāḥ*

*yathā tval-loka-vāsinyaḥ
kāma-tattvena gopikāḥ
bhajanti ramaṇaṁ matvā
cikīrṣājaninas tathā*

'Since we have seen Your face, which possesses the beauty of millions of Cupids, our minds have become lusty after You like those of young girls, and we have forgotten all other allurements. We have developed the desire to act toward You as do the *gopīs* who dwell on Your transcendental planet and who manifest the nature of Cupid by worshiping You with the idea that You are their paramour.'

"The *ṛṣi-cārī* *gopīs* are also *sādhana-siddha*, as stated in *Ujjvala-nīlamaṇi*: *gopālopāsakāḥ pūrvam aprāptābhīṣṭa-siddhayaḥ*. Previously they were all *mahārṣis* living in the Daṇḍaka forest. We find evidence for this in the *Padma Purāṇa*, *Uttara-khaṇḍa*:

*dṛṣṭvā rāmaṁ hariṁ tatra
bhoktum aicchan su-vigraham
te sarve strītvam āpannāḥ
samudbhūtāś ca gokule
hariṁ samprāpya kāmēna
tato muktā bhavārṇavāt*

This verse says that upon seeing Lord Rāmacandra, the sages in the Daṇḍaka forest desired to enjoy Lord Hari (Kṛṣṇa). In other words, the sight of Lord Rāma's beauty reminded them of Lord Hari, Gopāla, their personal object of worship, and they then wanted to enjoy with Him. But out of embarrassment

they did not act on that desire, whereupon Lord Śrī Rāma, who is like a desire tree, gave His mercy to them, even though they had not voiced their request. Thus their desire was fulfilled, as stated by the words beginning *te sarve*. By means of their lusty attraction they became freed from the ocean of material existence, the cycle of birth and death, and coincidentally they got the association of Hari in conjugal love.

"In the present verse of the *Bhāgavatam* we understand that it was the *gopīs* who had children who were kept forcibly at home. This fact is clear from verses yet to come: *mātarāḥ pitarāḥ putrāḥ* (SB 10.29.20), *yat-paty-apatya-suhṛdām anuvṛttir aṅga* (SB 10.29.32) and *pati-sutānvaya-bhrātṛ-bāndhavān* (SB 10.31.16). In his comments on the Tenth Canto, Śrīla Kavi-karṇapūra Gosvāmī mentions this fact. Without trying to repeat all his thoughts on this verse, we will give the gist of his purport:

" 'Upon seeing the personal form of Lord Śrī Rāmacandra, the sages who were worshipers of Lord Gopāla immediately became elevated to the mature platform of spontaneous devotion, automatically reaching the stages of firm faith, attraction and attachment. But they had not yet completely freed themselves of all material contamination; therefore Śrī Yogamāyā-devi arranged for them to take birth from the wombs of *gopīs* and become cowherd girls. By associating with the eternally perfect *gopīs*, some of these new *gopīs* fully manifested *pūrva-raga* loving attraction for Kṛṣṇa as soon as they reached puberty (This kind of attraction develops even before one meets the beloved.) When these new *gopīs* got the direct audience of Kṛṣṇa and physically associated with Him, all their remaining contamination became burned up, and they achieved the advanced stages of *prema*, *sneha* and so on.

" 'Even though they were in the company of their cowherd husbands, by the power of Yogamāyā the *gopīs* remained unsullied by sexual contact with them; rather, they were situated in purely spiritual bodies that Kṛṣṇa enjoyed. On the night they heard the sound of Kṛṣṇa's flute, their husbands tried to stop them, but by the merciful assistance of Yogamāyā the *sādhana-siddha gopīs* were able to go forth to their beloved, together with the *nitya-siddha gopīs*.

" 'Other *gopīs*, however, because of not getting the good fortune of associating with the *nitya-siddha gopīs* and other advanced *gopīs*, had not achieved the stage of *prema*, and so their contamination was not completely burned away. They entered the company of their cowherd husbands and, after sexual union with them, gave birth to children. But a short time later even these *gopīs* developed their *pūrva-raga* by hankering intensely for the physical association of Kṛṣṇa—a hankering they acquired by associating with the advanced *gopīs*. Becoming worthy recipients of the mercy of the perfected *gopīs*, they assumed transcendental bodies fit to be enjoyed by Kṛṣṇa, and when Yogamāyā failed to help them overcome their husbands' attempts to keep them from going out, they felt themselves cast into the worst calamity. Viewing their husbands, brothers, fathers and other family members as enemies, they came close to dying. Just as other women might remember their mothers or other relatives at the time of death, these *gopīs* remembered the sole friend of their very life, Kṛṣṇa, as stated in the present verse of the *Bhāgavatam*, beginning with the word *antar*.

" 'It is implied that those ladies were not able to exit because they were held back by their husbands, who were standing before them with sticks in their hands, scolding them. Although these *gopīs* were perpetually absorbed in love for Kṛṣṇa, at that particular time they meditated upon Him and cried out within: "Alas, alas, O only friend of our life! O ocean of the artistic skills of Vṛndāvana forest! Please let us become your girlfriends in some future life, because at this time we cannot see Your lotuslike face with our eyes. So be it; we shall look upon You with our minds." Each of them lamenting to herself in this way, the *gopīs* stood with their eyes shut and meditated deeply upon Him."

TEXTS 10-11

दुःसहप्रेष्ठविरह-
तीव्रतापधुताशुभाः

ध्यानप्राप्ताच्युताक्षेप-
निर्वृत्या क्षीणमङ्गलाः

तमेव परमात्मानं
जारबुद्ध्यापि सङ्गताः
जहुर्गुणमयं देहं
सद्यः प्रक्षीणबन्धनाः

*duḥsaha-preṣṭha-viraha-
tīvra-tāpa-dhuta-āśubhāḥ
dhyāna-prāptācyutāśleṣa-
nirvṛtyā kṣīṇa-maṅgalāḥ*

*tam eva paramātmānaṁ
jāra-buddhyāpi saṅgatāḥ
jahur guṇa-mayaṁ dehaṁ
sadyaḥ prakṣīṇa-bandhanāḥ*

SYNONYMS

duḥsaha—intolerable; *preṣṭha*—from their beloved; *viraha*—from separation; *tīvra*—intense; *tāpa*—by the burning pain; *dhuta*—removed; *āśubhāḥ*—all inauspicious things in their hearts; *dhyāna*—by meditation; *prāpta*—obtained; *acyuta*—of the infallible Lord Śrī Kṛṣṇa; *āśleṣa*—caused by the embrace; *nirvṛtyā*—by the joy; *kṣīṇa*—reduced to nil; *maṅgalāḥ*—their auspicious karmic reactions; *tam*—Him; *eva*—even though; *parama-ātmānam*—the Supersoul; *jāra*—a paramour; *buddhyā*—thinking Him to be; *api*—nevertheless; *saṅgatāḥ*—getting His direct association; *jahuḥ*—they gave up; *guṇa-mayaṁ*—composed of the modes of material nature; *dehaṁ*—their bodies; *sadyaḥ*—immediately; *prakṣīṇa*—thoroughly counteracted;

bandhanāḥ—all their bondage of *karma*.

TRANSLATION

For those *gopīs* who could not go to see Kṛṣṇa, intolerable separation from their beloved caused an intense agony that burned away all impious *karma*. By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although Lord Kṛṣṇa is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies.

PURPORT

Śrīla Viśvanātha Cakravartī comments upon this verse as follows: "Here Śukadeva Gosvāmī speaks in a peculiar way: he presents the intimate object the *gopīs* attained as if it were an external idea, thus keeping its true nature secret from outsiders, while at the same time he reveals to the confidential devotees well versed in the scientific conclusions of devotional service the internal meaning that is his real purport. Thus to outsiders Śukadeva says that Kṛṣṇa gave the *gopīs* liberation, but to the confidential hearers Śukadeva reveals that when the *gopīs* experienced separation from their beloved there arose in them both immeasurable unhappiness and immeasurable happiness, and that they gradually achieved their desired goal.

"Thus the verse can be understood as follows: Because of their intolerable separation from their beloved, the *gopīs* felt terrible agony, by which they caused all inauspicious things to tremble. In other words, when people in general hear of the *gopīs*' extreme agony in separation from their beloved, they abandon thousands of inauspicious things—things even as fearsome as the subterranean fires of millions of universes or the powerful poison swallowed by Lord Śiva. More specifically, those who hear of the *gopīs*' love in separation give up their terrible false ego and, thinking themselves defeated, are shaken.

When the *gopīs* meditated on Lord Acyuta, He became manifest and personally came to them, and they experienced great joy by embracing His body, which was full of transcendental love for them. The *gopīs* also experienced great joy by exhibiting personal characteristics and a sense of identification appropriate to such love. That joy made all their good fortune, both material and spiritual, seem paltry by comparison.

"The implication is that when other persons see how happy the *gopīs* became upon embracing Kṛṣṇa when He manifested Himself directly before them, these other persons feel that thousands of so-called auspicious objects are insignificant by comparison, including all the sense gratificatory pleasures found in millions of universes and even the supersensory pleasure of spiritual bliss (*brahmānanda*). Thus hearing of the *gopīs*' distress and the joy that arose, respectively, out of their separation from the Supreme Lord and their union with Him, anyone can get rid of all the reactions of his past activities, both sinful and pious. Vaiṣṇavas certainly do not think that sinful and pious reactions can be destroyed only by being lived out, since, after all, neither separation from the Supreme Lord nor direct association with Him are in the category of *karma*. This kind of elimination of karmic reactions occurs in the stage of *bhajana*, for those who have come to the level of *anartha-nivṛtti*.

"And thus the *gopīs* thought of Kṛṣṇa—the Paramātmā, or supreme worthy object of all love—as their paramour. Even though such a concept is ordinarily contemptible, the *gopīs* realized Kṛṣṇa in an even fuller sense than did Rukmiṇī and His other queens, who thought of Him most respectfully as their husband. That thinking of the Lord as one's paramour is superior to thinking of Him as one's husband is proved by the fact that unbridled pure love is superior to domesticated love. This idea is borne out by the following words of Śrī Uddhava: *yā dustyajam sva-janam ārya-patham ca hitvā*. 'These ladies of Vraja abandoned their families and their advanced religious principles, even though to do so is very difficult.' (SB 10.47.61)

"In His pastimes on earth Kṛṣṇa often turns the most lowly things into the most elevated. As Bhīṣma stated, Kṛṣṇa's pastime of acting as Arjuna's chariot

driver was even more elevated than the pastimes in which He acted as a mighty King of kings: *vijaya-ratha-kuṭumba ātta-totre/ dhṛta-haya-raśmini tac-chriyeskṣaṇīye*. 'I concentrate upon the chariot driver of Arjuna, who stood with a whip in His right hand and a bridle rope in His left, and who was very careful to protect Arjuna's chariot by all means.' (SB 1.9.39) Similarly, in the Lord's appearance as Kṛṣṇa we see that the normally inferior conjugal *rāsa* becomes better than the normally superior mood of *śānta-rasa*, as also the attitude of loving a paramour becomes superior to the loving exchange between legitimate spouses, and lowly *guñjā* necklaces, red oxide paste and peacock feathers become better than the most excellent jeweled ornaments.

"But, it may be objected, it is not fitting for the Supreme Lord to sport with women whose bodies have already been enjoyed by other men. This objection is replied to by the words beginning *jahuḥ*. The word *deham* is used here in the singular form to indicate unity of category, even though the *gopīs* are many. Some authorities say that by the power of Yogamāyā these *gopīs'* bodies disappeared in a way no one noticed, but other authorities say that the 'body' referred to in this context is the inferior body, composed of the modes of material nature. Thus by the prominence of the adjective *guṇa-mayam*, it is understood that before the *gopīs* heard the sound of Kṛṣṇa's flute their bodies had been twofold, material and spiritual, and upon hearing the flute they gave up the material bodies, which their husbands had enjoyed. We may analyze this as follows:

"When devotees begin prosecuting devotional service in accordance with the instructions of a bona fide spiritual master, they engage their ears and other senses in pure devotion by hearing of the Lord, chanting His glories, remembering Him, offering obeisances to Him, giving Him personal attendance, and so forth. Thus the devotees make the Lord's transcendental qualities the objects of their senses, as stated by the Lord Himself: *nirguṇo mad-apāśrayaḥ*. (SB 11.25.26) In this way the devotees' bodies transcend the material modes. Yet sometimes the devotees may take as their sense objects mundane sounds and so on, and that is material. Thus a devotee's body can

have two aspects, transcendental and material.

"According to one's level of devotional service, to that degree the transcendental aspects of one's body become prominent and the material aspects diminish. This transformation is described in the following verse from the *Bhāgavatam* (11.2.42):

*bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam*

'Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.' When one achieves totally pure love of God, the material portions of the body disappear and the body becomes completely spiritual. Nonetheless, so as not to disturb the false opinions of atheists and so as to protect the confidentiality of devotional service, the Supreme Lord usually has His illusory energy exhibit the demise of the gross body. An example of this is the disappearance of the Yādavas during the *Mauṣala-līlā*.

"Sometimes, however, to proclaim the excellence of *bhakti-yoga*, Kṛṣṇa will allow a devotee to go back to Godhead in his selfsame body, as in the case of Dhruva Mahārāja. We can cite evidence for this point from the Twenty-fifth Chapter of the Eleventh Canto, Text 32:

*yeneme nirjitāḥ saumya
guṇā jīvena citta-jāḥ
bhakti-yogena man-niṣṭho
mad-bhāvāya prapadyate*

'A living entity who conquers the modes of material nature, which are

manifested from the mind, can dedicate himself to Me [Kṛṣṇa] by the process of devotional service and thus attain pure love for Me.' Here the Lord states that the defeat and destruction of that which is composed of the modes of material nature can be brought about only by the process of devotional service.

"Therefore, what we should understand from the present verse of the *Bhāgavatam* is that the *gopīs* who could not go to see Kṛṣṇa had their inauspicious, material bodies removed or burned up, while their auspicious, spiritual bodies, far from being destroyed, simply grew more prominent because of the ecstasy the *gopīs* felt by embracing Kṛṣṇa in meditation. Thus their bondage was completely destroyed: by the help of Yogamāyā they got free from ignorance and also from the prohibitions of their husbands and other relatives.

"We should not make the mistake of explaining this falling away of the *gopīs*' bodies as being a result of their dying. As the Lord Himself states (SB 10.47.37),

*yā mayā krīdatā rātryām
vane 'smin vraja āsthitāḥ
alabdha-rāsāḥ kalyāṇyo
māpur mad-vīrya-cintayā*

'Some of those all-auspicious *gopīs* could not directly join Me in enjoying the *rāsa* dance on that night in this Vṛndāvana forest, yet still they achieved My association by remembering My transcendental pastimes.' By using the word *kalyāṇyaḥ* in this verse, the Lord implies, 'Even though these *gopīs* wanted to give up their bodies because of their husbands' prohibitions and the torment of separation from Me, for them to die at the very beginning of the most auspicious festival of the *rāsa* dance would have been displeasing to Me and thus inauspicious. So they did not die.'

"More evidence that the *gopīs* who were prevented from going to see Kṛṣṇa did not physically die is provided by a statement of Śrī Śukadeva's later in this canto (10.47.38): *tā ūcur uddhavaṁ prītās tat-sandēśāgata-smṛtīḥ*. 'Then they

[the *gopīs*] replied to Uddhava, feeling satisfied because His message had reminded them of Kṛṣṇa.' Here we understand that the *gopīs* speaking to Uddhava were the ones who had not had the chance to participate directly in the *rāsa* dance because of being held captive in their homes. Thus the conclusion is that they gave up their material bodies without dying. Parched by the intense heat of separation, their material bodies gave up their materiality and became purely spiritual, just like the bodies of such great devotees as Dhruva Mahārāja. This is the meaning of the *gopīs*' 'giving up their bodies.'

"The following analogy illustrates the statuses of the various *gopīs*: By observing seven or eight ripe mangoes on a tree, we can ascertain that all the fruits on the tree are ripe. Then we can pick them all and bring them home, where in due course the sun's rays and other agents will make them fine—looking, fragrant and delicious—fit to be offered to the king for his enjoyment. When the time comes for the king to take his meal, a discriminating servant can choose those fruits ready to offer him. From the appearance of the fruits the servant can tell which are ripe in the middle but still raw on the outside and thus not yet fit for the king. By the application of a special heating process, these remaining fruits will become ripe in two or three days, and then they too will be ready to offer to the king.

"Similarly, among the *muni-cārī gopīs* who took birth in Gokula, those who completely gave up the materiality of their bodies and very early in life achieved purely spiritual bodies were able to remain untouched by any other man; thus Yogamāyā allowed them to join the *nitya-siddha* and other advanced *gopīs* when they went to meet Kṛṣṇa. Other *muni-cārī gopīs* still retained some connection with the external material body, but even they, after being parched by the heat of separation from Śrī Kṛṣṇa, gave up the materiality of their bodies and assumed perfectly transcendental bodies, purified of all taint of contact with other men. On the night of the *rāsa* dance, Yogamāyā sent some of these *gopīs* out behind those who had already gone out; others, who Yogamāyā saw still had a slight amount of contamination, she kept back to further purify with the heat of separation, and then she sent them out on some

other night.

"After enjoying the pleasures of the *rāsa* dance and other pastimes with Kṛṣṇa, the *muni-cārī gopīs* who had participated went back to their homes when the night was over, as did the *nitya-siddha* and other advanced *gopīs*. But now Yogamāyā protected these *muni-cārī gopīs* from the material association of their husbands; in other words, these *gopīs* were devoid of any selfish attachment for husband, children and so on. Since these *gopīs* were thoroughly immersed in the great ocean of love for Kṛṣṇa, their breasts dried up so that they could not feed their infants, and to their family members they appeared as if haunted by ghosts. In conclusion, it is not unseemly that the *gopīs* who were previously in material association joined in the *rāsa* dance.

"Some authorities, however, maintain that the *gopīs* who were kept back in their houses did not have children. According to them, whenever such words as *apatya* ('children') are used in verses yet to come, these words refer to the children of co-wives, to adopted children or to nephews and nieces."

TEXT 12

श्रीपरीक्षिदुवाच
कृष्णं विदुः परं कान्तं
न तु ब्रह्मतया मुने
गुणप्रवाहोपरमस
तासां गुणधियां कथम्

śrī-parīkṣid uvāca
kṛṣṇaṁ viduḥ paraṁ kāntaṁ
na tu brahmatayā mune
guṇa-pravāhoparamas
tāsāṁ guṇa-dhiyāṁ katham

SYNONYMS

śrī-parīkṣit uvāca—Śrī Parīkṣit said; *kṛṣṇam*—Lord Kṛṣṇa; *viduḥ*—they knew; *param*—only; *kāntam*—as their beloved; *na*—not; *tu*—but; *brahmatayā*—as the Absolute Truth; *mune*—O sage, Śukadeva; *guṇa*—of the three modes of material nature; *pravāha*—of the mighty current; *uparamaḥ*—the cessation; *tāsām*—for them; *guṇa-dhiyām*—whose mentality was caught up in those modes; *katham*—how.

TRANSLATION

Śrī Parīkṣit Mahārāja said: O sage, the gopīs knew Kṛṣṇa only as their lover, not as the Supreme Absolute Truth. So how could these girls, their minds caught up in the waves of the modes of nature, free themselves from material attachment?

PURPORT

King Parīkṣit was sitting in an assembly of great sages and other important personalities, listening to the words of Śukadeva Gosvāmī. According to Śrīla Viśvanātha Cakravartī, as Śukadeva began speaking of the gopīs' conjugal love for Kṛṣṇa, the King noticed the expressions on the faces of some of the more materialistic persons present there and realized the doubt lurking in their hearts. Therefore, although the King thoroughly knew the purport of Śukadeva's words, he presented himself as experiencing personal doubt so that he could eradicate the doubt of others. That is why he asked this question.

TEXT 13

श्रीशुक उवाच

उक्तं पुरस्तादेतत्ते
चैद्यः सिद्धिं यथा गतः
द्विषन्नपि हृषीकेशं
किमुताधोक्षजप्रियाः

śrī-śuka uvāca
uktam purastād etat te
caidyah siddhim yathā gataḥ
dviṣann api hṛṣīkeśam
kim utādhokṣaja-priyāḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *uktam*—spoken; *purastāt*—previously; *etat*—this; *te*—to you; *caidyah*—the King of Cedi, Śiśupāla; *siddhim*—perfection; *yathā*—as; *gataḥ*—he attained; *dviṣan*—hating; *api*—even; *hṛṣīkeśam*—the Supreme Lord Hṛṣīkeśa; *kim uta*—what to speak then; *adhokṣaja*—to the transcendental Lord, who lies beyond the purview of ordinary senses; *priyāḥ*—of those devotees who are very dear.

TRANSLATION

Śukadeva Gosvāmī said: This point was explained to you previously. Since even Śiśupāla, who hated Kṛṣṇa, achieved perfection, then what to speak of the Lord's dear devotees.

PURPORT

Although the spiritual nature of conditioned souls may be covered by illusion, Lord Kṛṣṇa's spiritual nature is omnipotent and is never covered by any other power. In fact, all other powers are His energy and thus function

according to His will. The *Brahma-saṁhitā* (5.44) states, *sṛṣṭi sthiti-pralaya-sādhana-śaktir ekā/ chāyeva yasya bhuvanāni bibharti durgā/ icchānurūpam api yasya ca ceṣṭate sā*: "The mighty Durgā, who creates, maintains and annihilates the material worlds, is the potency of the Supreme Lord, and she moves like His shadow, according to His desire." Thus because the Lord's spiritual influence does not depend on whether someone understands Him or not, the *gopīs*' spontaneous love for Kṛṣṇa guaranteed their spiritual perfection.

The great Madhvācārya quotes the following relevant passages from the *Skanda Purāṇa*:

*kṛṣṇa-kāmās tadā gopyas
tyaktvā dehaṁ divaṁ gatāḥ
samyak kṛṣṇaṁ para-brahma
jñātvā kālāt paraṁ yayaḥ*

"At that time the *gopīs*, who desired Kṛṣṇa, gave up their bodies and went to the spiritual world. Because they properly understood Kṛṣṇa to be the Supreme Absolute Truth, they transcended the influence of time."

*pūrvam ca jñāna-saṁyuktās
tatrāpi prāyaśas tathā
atas tāsāṁ paraṁ brahma
gatir āsīn na kāmataḥ*

"In their previous lives most of the *gopīs* were already fully endowed with transcendental knowledge. It is because of this knowledge, not their lust, that they were able to attain the Supreme Brahman."

*na tu jñānam ṛte mokṣo
nānyaḥ pantheti hi śrutiḥ
kāma-yuktā tadā bhaktir*

jñānam cāto vimukti-gāḥ

"The *Vedas* declare that without spiritual knowledge there is no valid path to liberation. Because these apparently lusty *gopīs* possessed devotion and knowledge, they achieved liberation."

*ato mokṣe 'pi tāsāṃ ca
kāmo bhaktyānuvartate
mukti-śabdodito caidya-
prabhṛtau dveṣa-bhāgiṇaḥ*

"Thus even in their attainment of liberation, 'lust' followed as a manifestation of their pure devotion. After all, what we call liberation was experienced even by envious persons like Śiśupāla."

*bhakti-mārgī prthaṇ muktim
agād viṣṇu-prasādataḥ
kāmas tv aśubha-kṛc cāpi
bhaktyā viṣṇoḥ prasāda-kṛt*

"By the mercy of Lord Viṣṇu, one who follows the path of devotional service gains liberation as a by-product, and such a person's lusty desire, which would normally invoke misfortune, instead invokes the mercy of Viṣṇu when exhibited in pure devotion."

*dveṣi-jīva-yutaṃ cāpi
bhaktaṃ viṣṇur vimocayet
aho 'ti-karuṇā viṣṇoḥ
śiśupālasya mokṣaṇāt*

"Lord Viṣṇu will save even a devotee possessed of an envious life. Just see the extreme mercy of the Lord, as shown by His granting liberation to Śiśupāla!"

Śiśupāla was Lord Kṛṣṇa's cousin. He was mortified when the Lord stole the

gorgeous young Rukmiṇī, whom Śiśupāla himself was hell-bent on marrying. For various other reasons also, Śiśupāla was consumed with envy of Lord Kṛṣṇa, and finally he insanely offended Him in a great assembly called the Rājasūya sacrifice. At that time Kṛṣṇa nonchalantly cut off Śiśupāla's head and gave him liberation. Everyone present saw the effulgent soul of Śiśupāla rise out of his dead body and merge into the existence of the Lord. The Seventh Canto explains that Śiśupāla was an incarnation of a gatekeeper in the spiritual world cursed to take birth on the earth as a demon. Since even Śiśupāla was liberated by the Lord, who took into consideration the whole situation, then what to speak of the *gopīs*, who loved Kṛṣṇa more than anything.

TEXT 14

नृणां निःश्रेयसार्थाय
व्यक्तिर्भगवतो नृप
अव्ययस्याप्रमेयस्य
निर्गुणस्य गुणात्मनः

*nṛṇāṃ niḥśreyasārthāya
vyaktir bhagavato nṛpa
avyayasyāprameyasya
nirguṇasya guṇātmanah*

SYNONYMS

nṛṇām—for humanity; *niḥśreyasa*—of the highest benefit; *arthāya*—for the purpose; *vyaktiḥ*—the personal appearance; *bhagavataḥ*—of the Supreme Lord; *nṛpa*—O King; *avyayasya*—of Him who is inexhaustible; *aprameyasya*—immeasurable; *nirguṇasya*—untouched by material qualities;

guṇa-ātmanah—the controller of the material modes.

TRANSLATION

O King, the Supreme Lord is inexhaustible and immeasurable, and He is untouched by the material modes because He is their controller. His personal appearance in this world is meant for bestowing the highest benefit on humanity.

PURPORT

Since Lord Kṛṣṇa descends to benefit mankind in general, why would He neglect innocent young girls who loved Him more than anyone else did? Although the Lord awards Himself to His pure devotees, He is *avyaya*, inexhaustible, because He is *aprameya*, immeasurable. He is also *nirguṇa*, free of material qualities, and thus those who intimately associate with Him are on the same spiritual platform. He is *guṇātmā*, the controller or original personality behind the modes of nature, and it is specifically for this reason that He is free of them. In other words, because the modes of nature are His energy, they cannot act upon Him.

TEXT 15

कामं क्रोधं भयं स्नेहम्
ऐक्यं सौहृदमेव च
नित्यं हरौ विदधतो
यान्ति तन्मयतां हि ते

*kāmaṁ krodhaṁ bhayaṁ sneham
aikyaṁ sauhṛdam eva ca*

*nityam harau vidadhato
yānti tan-mayatām hi te*

SYNONYMS

kāmam—lust; *krodham*—anger; *bhayam*—fear; *sneham*—loving affection; *aikyam*—unity; *sauhṛdam*—friendship; *eva ca*—also; *nityam*—always; *harau*—for Lord Hari; *vidadhataḥ*—exhibiting; *yānti*—they achieve; *tat-mayatām*—absorption in Him; *hi*—indeed; *te*—such persons.

TRANSLATION

Persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness or friendship toward Lord Hari are sure to become absorbed in thought of Him.

PURPORT

Lord Kṛṣṇa is pure spiritual existence, and those who somehow or other become attached to Him, absorbed in thoughts of Him, rise to the spiritual platform. This is the absolute nature of the Lord's personal association.

With this verse Śukadeva Gosvāmī answers King Parīkṣit's question about the *gopīs*. After all, Śukadeva has begun to narrate Kṛṣṇa's most intimate pastime, the *rāsa* dance, and Parīkṣit is cooperating to remove the doubts of others who are hearing or who in the future may hear this astonishing story. Śrīla Madhvācārya has quoted a statement from the *Skanda Purāṇa* that emphatically declares persons like the *gopīs* to be liberated souls, beyond the pale of material illusion:

*bhaktyā hi nitya-kāmitvaṁ
na tu muktiṁ vinā bhavet
ataḥ kāmitayā vāpi*

muktir bhaktimatām harau

"Eternal conjugal attraction to Kṛṣṇa, expressed in pure devotional service, cannot develop in one who is not already liberated. Thus those who are devoted to Lord Hari, even in conjugal attraction, are already liberated .

"Śrīla Madhvācārya then quotes from the *Padma Purāṇa* to clarify the essential point that one cannot be liberated simply by lusting after Lord Kṛṣṇa but rather only by possessing conjugal attraction in *pure devotional service*:

*sneha-bhaktāḥ sadā devāḥ
kāmitsenāpsara-striyaḥ
kāscit kāscin na kāmena
bhaktyā kevalayaiva tu*

"The demigods are always affectionately devoted to the Lord, and the young ladies of heaven called Apsarās have lusty feelings toward Him, although some of them have pure devotion for Him untainted by material lust. Only these latter Apsarās are ready for liberation, because without bona fide devotional service one cannot possibly achieve liberation."

Thus devotional service is not *yogyam*, or appropriate, unless free from material lust. One should not take cheaply the *gopīs'* achievement of personal association with Lord Kṛṣṇa in a conjugal relationship. To show the gravity of direct relationship with the Lord, Śrīla Madhvācārya has quoted the following verses from the *Varāha Purāṇa*:

*patitvena śrīyoṣāsyo
brahmaṇā me pītetī ca
pitāmahatayānyeṣām
tridaśānām janārdanaḥ*

"The goddess Lakṣmī worships Lord Janārdana as her husband, Lord Brahmā worships Him as his father, and the other demigods worship Him as their

grandfather."

*prapitāmaho me bhagavān
iti sarva-janasya tu
guruḥ śrī-brahmaṇo viṣṇuḥ
surāṇām ca guror guruḥ*

"Thus people in general should think, 'The Supreme Lord is my great-grandfather.' Lord Viṣṇu is the spiritual master of Brahmā and thus the *guru* of the *guru* of the demigods."

*gurur brahmāsyā jagato
daivam viṣṇuḥ sanātanaḥ
ity evopāśanam kāryam
nānyathā tu kathañcana*

"Brahmā is the spiritual master of this universe, and Viṣṇu is the eternally worshipable Deity. With this understanding, and not otherwise, one should worship the Lord."

The above injunctions apply to *sarva-jana*, "all people in general." Thus one should follow these injunctions until one achieves the exalted platform of intimate relationship with the Supreme Lord. There is abundant evidence that the *gopīs* of Vṛndāvana were highly elevated, liberated souls, and thus their pastimes with Kṛṣṇa are pure, spiritual affairs. Keeping this in mind, we can truly understand this chapter of the *Śrīmad-Bhāgavatam* .

TEXT 16

न चैवं विस्मयः कार्यो
भवता भगवत्यजे
योगेश्वरेश्वरे कृष्णे

यत एतद्विमुच्यते

*na caivaṁ vismayaḥ kāryo
bhavatā bhagavaty aje
yogeśvareśvare kṛṣṇe
yata etad vimucyate*

SYNONYMS

na ca—nor; *evam*—like this; *vismayaḥ*—astonishment; *kāryaḥ*—should be had; *bhavatā*—by you; *bhagavati*—in regard to the Supreme Personality of Godhead; *aje*—who is unborn; *yoga-īśvara*—of the masters of yoga; *īśvare*—the ultimate master; *kṛṣṇe*—Lord Kṛṣṇa; *yataḥ*—by whom; *etat*—this (world); *vimucyate*—becomes liberated.

TRANSLATION

You should not be so astonished by Kṛṣṇa, the unborn master of all masters of mystic power, the Supreme Personality of Godhead. After all, it is the Lord who liberates this world.

PURPORT

Parīkṣit Mahārāja should not have been so astonished that Lord Kṛṣṇa's so-called romantic affairs are in fact meant to liberate the entire universe. After all, that is the Lord's purpose—to bring all conditioned souls back home, back to Godhead, for an eternal life of bliss and knowledge. The Lord's conjugal affairs with the *gopīs* fit in very nicely with that program because we who are actually lusty in material consciousness can be purified and liberated by hearing of them.

In the First Canto of *Śrīmad-Bhāgavatam* (1.5.33), Nārada Muni states,

*āmayo yaś ca bhūtānām
jāyate yena su-vrata
tad eva hy āmayam dravyam
na punāti cikitsitam*

"O good soul, does not a thing applied therapeutically cure a disease that was caused by that very same thing?" Thus Kṛṣṇa's romantic affairs, being pure, spiritual activities, will cure those who hear about them of the disease of material lust.

TEXT 17

ता दृष्ट्वान्तिकमायाता
भगवान् ब्रजयोषितः
अवदद्वदतां श्रेष्ठो
वाचः पेशैर्विमोहयन्

*tā dṛṣṭvāntikam āyātā
bhagavān vraja-yoṣitaḥ
avadad vadatām śreṣṭho
vācaḥ peśair vimohayan*

SYNONYMS

tāḥ—them; *dṛṣṭvā*—seeing; *antikam*—nearby; *āyātāḥ*—arrived; *bhagavān*—the Supreme Lord; *vraja-yoṣitaḥ*—the girls of Vraja; *avadat*—He spoke; *vadatām*—of speakers; *śreṣṭhaḥ*—the best; *vācaḥ*—of language; *peśaiḥ*—with decorations; *vimohayan*—bewildering.

TRANSLATION

Seeing that the girls of Vraja had arrived, Lord Kṛṣṇa, the best of speakers, greeted them with charming words that bewildered their minds.

PURPORT

Having established the spiritual nature of the *gopīs'* love for Kṛṣṇa, Śukadeva Gosvāmī proceeds with his narration.

TEXT 18

श्रीभगवानुवाच
स्वागतं वो महाभागाः
प्रियं किं करवाणि वः
व्रजस्यानामयं कच्चिद्
ब्रूतागमनकारणम्

śrī-bhagavān uvāca
svāgatam vo mahā-bhāgāḥ
priyam kiṁ karavāṇi vaḥ
vrajasyānāmayam kaccid
brūtāgamana-kāraṇam

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *su-āgatam*—welcome; *vaḥ*—to you; *mahā-bhāgāḥ*—O most fortunate ladies; *priyam*—pleasing; *kiṁ*—what; *karavāṇi*—may I do; *vaḥ*—for you; *vrajasya*—of Vraja; *anāmayam*—the well-being; *kaccit*—whether; *brūta*—please tell;

āgamana—for your coming; *kāraṇam*—the reason.

TRANSLATION

Lord Kṛṣṇa said: O most fortunate ladies, welcome. What may I do to please you? Is everything well in Vraja? Please tell Me the reason for your coming here.

PURPORT

Lord Kṛṣṇa knew perfectly well why the *gopīs* had come. In fact, He had called them with the romantic melodies of His flute. So Kṛṣṇa was simply teasing the *gopīs* by asking them, "Why have you come here so quickly? Is something wrong in town? Why have you come here, anyway? What do you want?"

The *gopīs* were Kṛṣṇa's young lovers, and therefore these questions certainly bewildered them, for they had responded to Kṛṣṇa's call with the simple mentality of enjoying conjugal love with Him.

TEXT 19

रजन्येषा घोररूपा
घोरसत्त्वनिषेविता
प्रतियात व्रजं नेह
स्थेयं स्त्रीभिः सुमध्यमाः

rajany eṣā ghora-rūpā
ghora-sattva-niṣevitā
pratiyāta vrajaṁ neha
stheyam strībhiḥ su-madhyamāḥ

SYNONYMS

rajanī—night; *eṣā*—this; *ghora-rūpā*—fearsome in appearance; *ghora-sattva*—by fearsome creatures; *niṣevitā*—populated; *pratiyāta*—please return; *vrajam*—to the cowherd village of Vraja; *na*—not; *iha*—here; *stheyam*—should stay; *strībhiḥ*—women; *su-madhyamāḥ*—O slender-waisted girls.

TRANSLATION

This night is quite frightening, and frightening creatures are lurking about. Return to Vraja, slender-waisted girls. This is not a proper place for women.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has written the following charming commentary on this verse:

"[The *gopīs* thought,] 'Alas, alas, even after shattering our family responsibilities, our sobriety and our shame and enjoying us day after day, and after now dragging us here by the sound of His flute, He is asking us why we have come!'

"As the *gopīs* cast sidelong glances at one another, the Lord said, 'If you try to tell Me that you have come to get night-blooming flowers to use in the worship of God, and that it is these flowers you are looking at with your sidelong glances, I will have to reject your excuse as unacceptable, since neither the time, place nor persons involved are appropriate.'

"This is the Lord's meaning in the verse beginning *rajanī*. He might have said, 'Even though there is abundant moonlight, this time of night is very fearsome because many snakes, scorpions and other dangerous creatures too small for you to see are lying beneath the creepers, roots and twigs. Therefore this time is unsuitable for gathering flowers. And not only the time but also

this place is unsuitable for you to gather flowers, because at night terrible creatures such as tigers are abroad here. Therefore you should go back to Vraja.'

" 'But,' the *gopīs* may object, 'let us just rest for a few minutes, and then we will go.'

"Then the Lord might reply, 'Women shouldn't remain in this kind of place.' In other words, 'Because of the time and place, it is wrong for persons like yourselves to stay here even for a moment.'

"Furthermore, by the word *su-madhyamāḥ*, 'O slender-waisted ones,' the Lord implied, 'You are beautiful young girls, and I am a beautiful young boy. Because you are all very chaste and I am a *brahmacārī*, as confirmed by the words *kṛṣṇo brahmacārī* in the *śruti* [Gopāla-tāpanī Upaniṣad], there should be no fault in our being in the same place. Nonetheless, the mind can never be trusted-neither yours nor My own.'

"The Lord's inner eagerness thus hinted at is obvious if we read His words between the lines, as follows: 'If out of shyness you cannot tell Me the reason you've come, then don't speak. I already know it anyway, so just listen as I tell it to you.' Thus the Lord speaks the words beginning *rajanī* . "

The following statement by Kṛṣṇa is based on an alternative meaning of the verse derived when the Sanskrit words are separated in a different way. The alternative separation, according to Śrīla Viśvanātha Cakravartī, would be *rajanī eṣā aghora-rūpā aghora-sattva-niṣevitā/ pratiyāta vrajaṁ na iha stheyam sribhiḥ su-madhyamāḥ*. Through Śrīla Viśvanātha's commentary Kṛṣṇa now explains the meaning of this division of words.

" 'The pervasive moonshine has made this night appear not at all fearsome, and therefore this forest is populated by harmless creatures such as deer (*aghora-sattvaiḥ*), or else by animals such as tigers that are harmless because of Vṛndāvana's naturally nonviolent atmosphere. Consequently this night should not frighten you.' Or else Kṛṣṇa may have meant, 'You should not be afraid of your own husbands and other relatives because, the night being populated by

fearsome animals, they will not come near this place. Therefore please do not go back to Vraja [*na pratiyāta*], but stay here in My company [*iha stheyam*].'

"The *gopīs* may ask the Lord, 'How are You staying here?'

"The Lord answers, 'With women.'

"But are You satisfied to keep just any women in Your company?'

"The Lord replies to this with the word *su-madhyamāḥ*, meaning, 'Only women who are young and beautiful, who have slender waists—namely yourselves—should stay here with Me, and not others.' Thus we can appreciate that Kṛṣṇa's statements are full of considerate as well as neglectful sentiments."

Kṛṣṇa's words are certainly brilliant, because according to the rules of Sanskrit grammar they may be understood in either of two opposite ways. In the first case, as translated above, Lord Kṛṣṇa continues to tease the *gopīs* by telling them the night is dangerous and inauspicious and that they should go home. But Kṛṣṇa is simultaneously saying exactly the opposite—namely, that there is absolutely no reason for the *gopīs* to fear coming to the Lord, that the night is quite auspicious and that the girls should under no circumstances go back home. Thus Lord Kṛṣṇa simultaneously teases and enchants the *gopīs* with His words.

TEXT 20

मातरः पितरः पुत्रा
भ्रातरः पतयश्च वः
विचिन्वन्ति ह्यपश्यन्तो
मा कृद्धं बन्धुसाध्वसम्

*mātarāḥ pitarāḥ putrā
bhrātarāḥ patayaś ca vaḥ
vicinvanti hy apaśyanto*

mā kṛdhvam bandhu-sādhvasam

SYNONYMS

*mātarah—*mothers; *pitarah—*fathers; *putrāḥ—*sons; *bhrātarah—*brothers; *patayah—*husbands; *ca—*and; *vah—*your; *vincinvanti—*are searching; *hi—*certainly; *apaśyantaḥ—*not seeing; *mā kṛdhvam—*do not create; *bandhu—*for your family members; *sādhvasam—*anxiety.

TRANSLATION

Not finding you at home, your mothers, fathers, sons, brothers and husbands are certainly searching for you. Don't cause anxiety for your family members.

TEXTS 21-22

दृष्टं वनं कुसुमितं
राकेशकररञ्जितम्
यमुनानिललीलैजत्
तरुपल्लवशोभितम्

तद्यात मा चिरं गोष्ठं
शुश्रूषध्वं पतीन् सतीः
क्रन्दन्ति वत्सा बालाश्च
तान् पाययत दुह्यत

dr̥ṣṭam vanaṁ kusumitam
rākeśa-kara-rañjitam
yamunānila-lilaijat

taru-pallava-śobhitam
tad yāta mā ciraṁ goṣṭham
śuśrūṣadhvam patīn satīḥ
krandanti vatsā bālāś ca
tān pāyayata duhyata

SYNONYMS

dṛṣṭam—seen; *vanam*—the forest; *kusumitam*—full of flowers; *rākā-īśa*—of the moon, the lord of the presiding goddess of the full-moon day; *kara*—by the hand; *rañjitam*—made resplendent; *yamunā*—coming from the Yamunā River; *anila*—by the wind; *līlā*—playfully; *ejat*—trembling; *taru*—of the trees; *pallava*—with the leaves; *śobhitam*—beautified; *tat*—therefore; *yāta*—go back; *mā ciraṁ*—without delay; *goṣṭham*—to the cowherd village; *śuśrūṣadhvam*—you must serve; *patīn*—your husbands; *satīḥ*—O chaste women; *krandanti*—are crying; *vatsāḥ*—the calves; *bālāḥ*—the children; *ca*—and; *tān*—them; *pāyayata*—breast-feed; *duhyata*—feed with cow's milk.

TRANSLATION

Now you have seen this Vṛndāvana forest, full of flowers and resplendent with the light of the full moon. You have seen the beauty of the trees, with their leaves trembling in the gentle breeze coming from the Yamunā. So now go back to the cowherd village. Don't delay. O chaste ladies, serve your husbands and give milk to your crying babies and calves.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura further explains Text 22 as follows: "Lord Kṛṣṇa says, 'Therefore don't wait a long time before going, but go immediately.' The word *satīḥ* means that the *gopīs* are loyal to their husbands; therefore Kṛṣṇa indicates that the *gopīs* should serve their husbands so the

latter can accomplish their religious duties, and that the *gopīs* should also be considered worshipable because of their chastity. All this Kṛṣṇa says to the *gopīs* who are married. And now to the unmarried girls He says, 'The calves are crying, so see to it that they get milk.' To the *muni-cārī gopīs* He says, 'Your babies are crying, so feed them milk.' "

Śrīla Viśvanātha Cakravartī Ṭhākura further reveals the hidden meaning of these two verses as follows: "In Text 21 Kṛṣṇa might have said, 'This Vṛndāvana is the very best of places, and moreover this is a full-moon night. Furthermore, we have the Yamunā on all sides, and there are cool, gentle, fragrant breezes blowing. These are all transcendental opulences that stimulate loving exchanges, and since I am also here as the foremost ecstatic opulence—the object of love—let us now test how much expertise you can show in relishing *rasas*.'

"In Text 22 He means to say, 'Thus for a long time, for the entire duration of this night, don't leave, but rather stay here and enjoy with Me. Don't go serve your husbands and the gentle women—your mothers-in-law and so forth. It would not be fitting for you to waste such beauty and youth, which are gifts of the creator. Nor should you milk the cows or give milk to the calves and babies. What do you, who are so full of ecstatic attraction for Me, have to do with these affairs?' "

Śrīla Viśvanātha Cakravartī Ṭhākura also explains that the *gopīs* could not really be sure exactly what Kṛṣṇa was doing—whether He was merely joking, inviting them to stay or instructing them to return home. Thus as Śrī Kṛṣṇa spoke about the beauty of the forest, the *gopīs* felt embarrassed and bewildered and looked upward at the trees, and as He spoke about the Yamunā they looked all around at the river. Their absolute purity and simplicity, along with their absolute devotion to Lord Kṛṣṇa in the conjugal mood, created the most beautiful pastimes ever exhibited in this universe.

TEXT 23

अथ वा मदभिस्नेहाद्
भवत्यो यन्त्रिताशयाः
आगता ह्युपपन्नं वः
प्रीयन्ते मयि जन्तवः

*atha vā mad-abhisnehād
bhavatyo yantritāśayāḥ
āgatā hy upapannam vaḥ
prīyante mayi jantavaḥ*

SYNONYMS

atha vā—or else; *mat-abhisnehāt*—because of love for Me; *bhavatyah*—you; *yantrita*—subjugated; *aśayāḥ*—your hearts; *āgatāḥ*—have come; *hi*—indeed; *upapannam*—fitting; *vaḥ*—on your part; *prīyante*—have affection; *mayi*—for Me; *jantavaḥ*—all living beings.

TRANSLATION

On the other hand, perhaps you have come here out of your great love for Me, which has taken control of your hearts. This is of course quite commendable on your part, since all living entities possess natural affection for Me.

TEXT 24

भर्तुः शुश्रूषणं स्त्रीणां
परो धर्मो ह्यमायया
तद्वन्धूनां च कल्याणः

प्रजानां चानुपोषणम्

*bhartuḥ śuśrūṣaṇam strīṇām
para dharmo hy amāyayā
tad-bandhūnām ca kalyāṇaḥ
prajānām cānupoṣaṇam*

SYNONYMS

bhartuḥ—of one's husband; *śuśrūṣaṇam*—faithful service; *strīṇām*—for women; *paraḥ*—the highest; *dharmah*—religious duty; *hi*—indeed; *amāyayā*—without duplicity; *tad-bandhūnām*—to the relatives of their husbands; *ca*—and; *kalyāṇaḥ*—doing good; *prajānām*—of their offspring; *ca*—and; *anuṣoṣaṇam*—the care.

TRANSLATION

The highest religious duty for a woman is to sincerely serve her husband, behave well toward her husband's family and take good care of her children.

PURPORT

Śrīla Jīva Gosvāmī astutely points out here that the *gopīs* real, eternal husband is Lord Kṛṣṇa, not their so-called husbands at home, who falsely considered the *gopīs* their property. Thus a strict interpretation of the word *amāyayā*, "without illusion," reveals that the supreme religious duty for the *gopīs* is to serve Śrī Kṛṣṇa, their real lover.

TEXT 25

दुःशीलो दुर्भगो वृद्धो

जडो रोग्यधनोऽपि वा
पतिः स्त्रीभिर्न हातव्यो
लोकेप्सुभिरपातकी

*duḥśīlo durbhago vṛddho
jaḍo rogy adhano 'pi vā
patiḥ strībhir na hātavyo
lokepsubhir apātakī*

SYNONYMS

duḥśīlaḥ—of bad character; *durbhagaḥ*—unfortunate; *vṛddhaḥ*—old; *jaḍaḥ*—retarded; *rogi*—sickly; *adhaṇaḥ*—poor; *api vā*—even; *patiḥ*—the husband; *strībhiḥ*—by women; *na hātavyaḥ*—should not be rejected; *loka*—a good destination in the next life; *īpsubhiḥ*—who desire; *apātakī*—(if he is) not fallen.

TRANSLATION

Women who desire a good destination in the next life should never abandon a husband who has not fallen from his religious standards, even if he is obnoxious, unfortunate, old, unintelligent, sickly or poor.

PURPORT

Śrīla Viśvanātha Cakravartī quotes a similar statement from *smṛti-śāstra*: *patim tv apatitaṁ bhajet*. "One should serve a master who is not fallen." Sometimes the foolish argument is given that even if a husband falls down from spiritual principles, his wife should continue to follow him since he is her "guru." In fact, since Kṛṣṇa consciousness cannot be subordinated to any other religious principle, a *guru* who engages his follower in materialistic, sinful

activities loses his status as a *guru*. Śrīla Prabhupāda stated that the system of monarchy collapsed in Europe because the monarchs abused and exploited their position. Similarly, in the Western world men have abused and exploited women, and now there is a popular movement in which women reject the authority of their husbands. Ideally, men should be staunch in spiritual life and give pure, sincere guidance to the women under their care.

The *gopīs*, of course, being on the highest platform of spiritual perfection, were transcendental to all positive and negative religious considerations. In other words, they were the eternal lovers of the Absolute Truth.

TEXT 26

अस्वर्ग्यमयशस्यं च
फलु कृच्छ्रं भयावहम्
जुगुप्सितं च सर्वत्र
ह्यौपपत्यं कुलस्त्रियः

asvargyam ayaśasyam ca
phalgu kṛcchram bhayāvaham
jugupsitam ca sarvatra
hy aupapatyam kula-striyaḥ

SYNONYMS

asvargyam—not leading to heaven; *ayaśasyam*—unfavorable for a good reputation; *ca*—and; *phalgu*—insignificant; *kṛcchram*—difficult; *bhaya-āvaham*—creating fear; *jugupsitam*—contemptible; *ca*—and; *sarvatra*—in all cases; *hi*—indeed; *aupapatyam*—adulterous affairs; *kula-striyaḥ*—for a woman coming from a respectable family.

TRANSLATION

For a woman from a respectable family, petty adulterous affairs are always condemned. They bar her from heaven, ruin her reputation and bring her difficulty and fear.

TEXT 27

श्रवणाद्दर्शनाद्ध्यानान्
मयि भावोऽनुकीर्तनात्
न तथा सन्निकर्षेण
प्रतियात ततो गृहान्

*śravaṇād darśanād dhyānān
mayi bhāvo 'nukīrtanāt
na tathā sannikarṣeṇa
pratiyāta tato gṛhān*

SYNONYMS

śravaṇāt—by hearing (My glories); *darśanāt*—by viewing (My Deity form in the temple); *dhyānāt*—by meditation; *mayi*—for Me; *bhāvaḥ*—love; *anukīrtanāt*—by subsequent chanting; *na*—not; *tathā*—in the same way; *sannikarṣeṇa*—by physical proximity; *pratiyāta*—please return; *tataḥ*—therefore; *gṛhān*—to your homes.

TRANSLATION

Transcendental love for Me arises by the devotional processes of hearing about Me, seeing My Deity form, meditating on Me and faithfully chanting My

glories. The same result is not achieved by mere physical proximity. So please go back to your homes.

PURPORT

Lord Kṛṣṇa is certainly presenting formidable arguments.

TEXT 28

श्रीशुक उवाच
इति विप्रियमाकर्ण्य
गोप्यो गोविन्दभाषितम्
विषण्णा भग्नसङ्कल्पाश्च
चिन्तामापुर्दुरत्ययाम्

śrī-śuka uvāca
iti vipriyam ākarṇya
gopyo govinda-bhāṣitam
viṣaṇṇā bhagna-saṅkalpāś
cintām āpur duratyayām

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus; *vipriyam*—unpleasant; *ākarṇya*—hearing; *gopyaḥ*—the gopīs; *govinda-bhāṣitam*—the words spoken by Govinda; *viṣaṇṇāḥ*—becoming morose; *bhagna*—thwarted; *saṅkalpāḥ*—their strong desires; *cintām*—anxiety; *āpuḥ*—they experienced; *duratyayām*—insurmountable.

TRANSLATION

Śukadeva Gosvāmī said: Hearing these unpleasant words spoken by Govinda, the gopīs became morose. Their great hopes were frustrated and they felt insurmountable anxiety.

PURPORT

The gopīs did not know what to do. They considered falling at Kṛṣṇa's feet and crying for His mercy, or perhaps remaining aloof and going back to their homes. But they could do neither of these things and so felt great anxiety.

TEXT 29

कृत्वा मुखान्यव शुचः श्वसनेन शुष्यद्
बिम्बाधराणि चरणेन भुवः लिखन्त्यः
अस्रैरुपात्तमसिभिः कुचकुङ्कुमानि
तस्थुर्मृजन्त्य उरुदुःखभराः स्म तूष्णीम्

*kṛtvā mukhāny ava śucaḥ śvasanena śuṣyat
bimbādharaṇi caraṇena bhuvah likhantyaḥ
asrair upātta-masibhiḥ kuca-kuṅkumāni
tasthur mṛjantya uru-duḥkha-bharāḥ sma tūṣṇīm*

SYNONYMS

kṛtvā—placing; *mukhāni*—their faces; *ava*—downward; *śucaḥ*—out of sorrow; *śvasanena*—by sighing; *śuṣyat*—drying up; *bimba*—(appearing like) red *bimba* fruits; *adharāṇi*—their lips; *caraṇena*—with their toes; *bhuvah*—the ground; *likhantyaḥ*—scratching; *asraiḥ*—with their tears; *upātta*—which carried; *masibhiḥ*—the *kajjala* from their eyes; *kuca*—on the breasts; *kuṅkumāni*—the vermilion powder; *tasthuḥ*—they stood still; *mṛjantyaḥ*—washing away; *uru*—excessive; *duḥkha*—of unhappiness; *bharāḥ*—feeling the burden;

sma—indeed; *tūṣṇīm*—silently.

TRANSLATION

Their heads hanging down and their heavy, sorrowful breathing drying up their reddened lips, the *gopīs* scratched the ground with their toes. Tears flowed from their eyes, carrying their *kajjala* and washing away the vermilion smeared on their breasts. Thus they stood, silently bearing the burden of their unhappiness.

PURPORT

The *gopīs* felt, "If Kṛṣṇa has not been conquered by our love, then our love must not be genuine. And if we cannot properly love Kṛṣṇa, what is the use of our lives?" Their reddish lips were drying up because of the hot breathing that arose from their unhappiness. When the hot sun dries ripe red *bimba* fruits, dark spots appear on them and they grow soft. The beautiful lips of the *gopīs* similarly changed in appearance. They stood silently before Kṛṣṇa, unable to speak.

TEXT 30

प्रेष्ठं प्रियेतरमिव प्रतिभाषमाणं
कृष्णं तदर्थविनिवर्तितसर्वकामाः
नेत्रे विमृज्य रुदितोपहते स्म किञ्चित्
संरम्भगद्गदगिरोऽब्रुवतानुरक्ताः

*preṣṭhaṁ priyetaram iva pratibhāṣamāṇaṁ
kṛṣṇaṁ tad-artha-vinivartita-sarva-kāmāḥ
netre vimṛjya ruditopahate sma kiñcit*

saṁrambha-gadgada-giro 'bruvatānuraktāḥ

SYNONYMS

preṣṭham—their beloved; *priya-itaram*—just the opposite of a beloved; *iva*—as if; *pratibhāṣamāṇam*—addressing them; *kṛṣṇam*—Lord Kṛṣṇa; *tat-artha*—for His sake; *vinivartita*—desisted from; *sarva*—all; *kāmāḥ*—their material desires; *netre*—their eyes; *vimṛjya*—wiping; *rudita*—their crying; *upahate*—having stopped; *sma*—then; *kiñcit*—something; *saṁrambha*—with agitation; *gadgada*—choking up; *giraḥ*—their voices; *abruvata*—they spoke; *anuraktāḥ*—firmly attached.

TRANSLATION

Although Kṛṣṇa was their beloved, and although they had abandoned all other objects of desire for His sake, He had been speaking to them unfavorably. Nonetheless, they remained unflinching in their attachment to Him. Stopping their crying, they wiped their eyes and began to speak, their voices stammering with agitation.

PURPORT

The *gopīs* now replied to Śrī Kṛṣṇa, their voices choking up with anger caused by their intense love for Him and their unwillingness to give Him up. They would not allow Him to reject them.

TEXT 31

श्रीगोप्य ऊचुः
मैवं विभोऽर्हति भवान् गदितुं नृशंसं
सन्त्यज्य सर्वविषयांस्तव पादमूलम्

भक्ता भजस्व दुरवग्रह मा त्यजास्मान्
देवो यथादिपुरुषो भजते मुमुक्षून्

śrī-gopya ūcuḥ
maivam vibho 'rhati bhavān gaditum nṛ-śaṁsam
santyajya sarva-viṣayāṁs tava pāda-mūlam
bhaktā bhajasva duravagraha mā tyajāsmān
devo yathādi-puruṣo bhajate mumukṣūn

SYNONYMS

śrī-gopyaḥ ūcuḥ—the beautiful gopīs said; mā—not; evam—in this way; vibho—O all-powerful one; arhati—should; bhavān—Your good self; gaditum—speak; nṛ-śaṁsam—cruelly; santyajya—renouncing completely; sarva—all; viṣayān—varieties of sense gratification; tava—Your; pāda-mūlam—feet; bhaktāḥ—worshiping; bhajasva—please reciprocate with; duravagraha—O stubborn one; mā tyaja—do not reject; asmān—us; devāḥ—the Supreme Personality of Godhead; yathā—just as; ādi-puruṣaḥ—the primeval Lord, Nārāyaṇa; bhajate—reciprocates; mumukṣūn—with those who desire liberation.

TRANSLATION

The beautiful gopīs said: O all-powerful one, You should not speak in this cruel way. Do not reject us, who have renounced all material enjoyment to render devotional service to Your lotus feet. Reciprocate with us, O stubborn one, just as the primeval Lord, Śrī Nārāyaṇa, reciprocates with His devotees in their endeavors for liberation.

TEXT 32

यत्पत्यपत्यसुहृदामनुवृत्तिरङ्ग
स्त्रीणां स्वधर्म इति धर्मविदा त्वयोक्तम्
अस्त्वेवमेतदुपदेशपदे त्वयीशे
प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा

*yat paty-apatya-suhṛdām anuvṛttir aṅga
strīṇām sva-dharma iti dharma-vidā tvayoktam
astv evam etad upadeśa-pade tvayīśe
preṣṭho bhavāṁs tanu-bhṛtām kila bandhur ātmā*

SYNONYMS

yat—which; *pati*—of husbands; *apatya*—children; *suhṛdām*—and well-wishing relatives and friends; *anuvṛttiḥ*—the following; *aṅga*—our dear Kṛṣṇa; *strīṇām*—of women; *sva-dharmaḥ*—the proper religious duty; *iti*—thus; *dharma-vidā*—by the knower of religion; *tvayā*—You; *uktam*—spoken; *astu*—let it be; *evam*—like that; *etat*—this; *upadeśa*—of this instruction; *pade*—to the real object; *tvayi*—You; *īśe*—O Lord; *preṣṭhaḥ*—the dearmost; *bhavān*—You; *tanu-bhṛtām*—for all embodied living beings; *kila*—certainly; *bandhuḥ*—the close relative; *ātmā*—the very Self.

TRANSLATION

Our dear Kṛṣṇa, as an expert in religion You have advised us that the proper religious duty for women is to faithfully serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to You. After all, O Lord, You are the dearmost friend of all embodied souls. You are their most intimate relative and indeed their very Self.

PURPORT

Śrī Kṛṣṇa is the Soul of all souls, their dearmost friend and well-wisher. As stated in the Eleventh Canto of the *Bhāgavatam* (11.5.41):

*devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam ṛṇi ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam
gato mukundaṁ parihṛtya kartam*

"O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately." Authority descends from the author of all existence, the Supreme Lord. Natural figures of authority such as husbands, mothers, government leaders and sages gain their power and authority from the Supreme Lord and should thus represent the Absolute Truth to those who follow them. If one wholeheartedly engages in loving service to the original, Supreme Truth, one need not indirectly serve the Absolute Truth through the above-mentioned secondary authorities.

Even a soul surrendered to God, however, continues to serve the spiritual master, who is a direct, not an indirect, representative of the Supreme Lord. A bona fide *ācārya*, or spiritual master, is the transparent medium leading the disciple to the lotus feet of Kṛṣṇa. All indirect authorities become obsolete when one is directly in touch with the Absolute Truth. The *gopīs* wanted to explain this basic point to Kṛṣṇa, and some of the bolder young girls among them attempted to defeat Śrī Kṛṣṇa with His own statements, as exemplified in this verse.

TEXT 33

कुर्वन्ति हि त्वयि रतिं कुशलाः स्व आत्मन
नित्यप्रिये पतिसुतादिभिरार्तिदैः किम्
तन्नः प्रसीद परमेश्वर मा स्म छिन्द्या
आशां धृतां त्वयि चिरादरविन्दनेत्र

*kurvanti hi tvayi ratim kuśalāḥ sva ātman
nitya-priye pati-sutādibhir ārti-daiḥ kim
tan naḥ prasīda parameśvara mā sma chindyā
āśāṁ dhṛtāṁ tvayi cirād aravinda-netra*

SYNONYMS

kurvanti—they show; *hi*—indeed; *tvayi*—for You; *ratim*—attraction; *kuśalāḥ*—expert persons; *sve*—for their own; *ātman*—Self; *nitya*—eternally; *priye*—who is dear; *pati*—with our husbands; *suta*—children; *ādibhiḥ*—and other relations; *ārti-daiḥ*—who only give trouble; *kim*—what; *tat*—therefore; *naḥ*—to us; *prasīda*—be merciful; *parama-īśvara*—O supreme controller; *mā sma chindyāḥ*—please do not cut down; *āśāṁ*—our hopes; *dhṛtāṁ*—sustained; *tvayi*—for You; *cirāt*—for a long time; *aravinda-netra*—O lotus-eyed one.

TRANSLATION

Expert transcendentalists always direct their affection toward You because they recognize You as their true Self and eternal beloved. What use do we have for these husbands, children and relatives of ours, who simply give us trouble? Therefore, O supreme controller grant us Your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have Your association.

TEXT 34

चित्तं सुखेन भवतापहृतं गृहेषु
यन्निर्विशत्युत करावपि गृह्यकृत्ये
पादौ पदं न चलतस्तव पादमूलाद्
यामः कथं व्रजमथो करवाम किं वा

*cittam sukhena bhavatāpahṛtam gr̥heṣu
yan nirviśaty uta karāv api gr̥hya-kṛtye
pādaḥ padam na calatas tava pāda-mūlād
yāmaḥ katham vrajam atho karavāma kiṁ vā*

SYNONYMS

cittam—our minds; *sukhena*—easily; *bhavatā*—by You; *apahṛtam*—were stolen; *gr̥heṣu*—in our households; *yat*—which; *nirviśati*—were absorbed; *uta*—moreover; *karau*—our hands; *api*—as well; *gr̥hya-kṛtye*—in household work; *pādaḥ*—our feet; *padam*—one step; *na calataḥ*—are not moving; *tava*—Your; *pāda-mūlāt*—away from the feet; *yāmaḥ*—we shall go; *katham*—how; *vrajam*—back to Vraja; *atha u*—and then; *karavāma*—we shall do; *kiṁ*—what; *vā*—furthermore.

TRANSLATION

Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?

PURPORT

Śrī Kṛṣṇa had blown into His flute, and the intoxicating music that had come out of its holes had stolen the minds of the young *gopī* girls. Now they

had come to see Kṛṣṇa to demand back their stolen property, but they could regain their minds only if Śrī Kṛṣṇa accepted them and engaged with them in conjugal affairs.

Śrī Kṛṣṇa might have replied, "But My dear *gopīs*, just go home for now. Let Me consider the situation for a day or two, and then I will give you back your minds." In reply to this possible argument, the *gopīs* state, "Our feet refuse to move even one step. So please give us back our minds and accept us, and then we will go."

TEXT 35

सिञ्चाङ्ग नस्त्वदधरामृतपूरकेण
हासावलोककलगीतजहृच्छयाग्निम्
नो चेद्वयं विरहजाग्न्युपयुक्तदेहा
ध्यानेन याम पदयोः पदवीं सखे ते

*siñcāṅga nas tvad-adharāmṛta-pūrakeṇa
hāsāvaloka-kala-gīta-ja-hṛc-chayāgnim
no ced vyaṁ virahajāgny-upayukta-dehā
dhyānena yāma pa-dayoḥ pa-davīm sakhe te*

SYNONYMS

siñca—please pour; *aṅga*—our dear Kṛṣṇa; *naḥ*—our; *tvat*—Your; *adhara*—of the lips; *amṛta*—of the nectar; *pūrakeṇa*—with the flood; *hāsa*—smiling; *avaloka*—by Your glances; *kala*—melodious; *gīta*—and the song (of Your flute); *ja*—generated; *hṛt-śaya*—situated within our hearts; *agnim*—the fire; *na u cet*—if not; *vayam*—we; *viraha*—from separation; *ja*—born; *agni*—within the fire; *upayukta*—placing; *dehāḥ*—our bodies; *dhyānena*—by meditation; *yāma*—we shall go; *pa-dayoḥ*—of the feet; *pa-davīm*—to the place; *sakhe*—O

friend; *te*—Your.

TRANSLATION

Dear Kṛṣṇa, please pour the nectar of Your lips upon the fire within our hearts—a fire You ignited with Your smiling glances and the sweet song of Your flute. If You do not, we will consign our bodies to the fire of separation from You, O friend, and thus like *yogīs* attain to the abode of Your lotus feet by meditation.

TEXT 36

यर्ह्यम्बुजाक्ष तव पादतलं रमाया
दत्तक्षणं क्वचिदरण्यजनप्रियस्य
अस्प्राक्ष्म तत्प्रभृति नान्यसमक्षमञ्जः
स्थातुंस्त्वयाभिरमिता बत पारयामः

*yarhy ambujākṣa tava pāda-talaṁ ramāyā
datta-kṣaṇaṁ kvacid araṇya-jana-priyasya
asprākṣma tat-prabhṛti nānya-samakṣam añjaḥ
sthātumś tvayābhiramitā bata pārayāmaḥ*

SYNONYMS

yarhi—when; *ambuja*—like lotuses; *akṣa*—O You whose eyes; *tava*—Your; *pāda*—of the feet; *talam*—at the base; *ramāyāḥ*—for the goddess of fortune, Śrīmatī Lakṣmīdevī; *datta*—affording; *kṣaṇam*—a festival; *kvacit*—sometimes; *araṇya*—who dwell in the forest; *jana*—the people; *priyasya*—who hold dear; *asprākṣma*—we shall touch; *tat-prabhṛti*—from that moment forward; *na*—never; *anya*—of any other man; *samakṣam*—in the presence;

añjah—directly; *sthātum*—to stand; *tvayā*—by You; *abhiramitāḥ*—filled with joy; *bata*—certainly; *pārayāmaḥ*—will we be able.

TRANSLATION

O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she touches the soles of Your lotus feet. You are very dear to the residents of the forest, and therefore we will also touch those lotus feet. From that time on we will be unable even to stand in the presence of any other man, for we will have been fully satisfied by You.

TEXT 37

श्रीर्यत्पदाम्बुजरजश्चकमे तुलस्या
लब्ध्वापि वक्षसि पदं किल भृत्यजुष्टम्
यस्याः स्ववीक्षण उतान्यसुरप्रयाससु
तद्वद्वयं च तव पादरजः प्रपन्नाः

*śrīr yat padāmbuja-rajāś cakame tulasyā
labdhvāpi vakṣasi padam kila bhṛtya-juṣṭam
yasyāḥ sva-vīkṣaṇa utānya-sura-prayāśas
tadvad vyaṁ ca tava pāda-rajah prapannāḥ*

SYNONYMS

śrīḥ—the goddess of fortune, wife of Lord Nārāyaṇa; *yat*—as; *pada-ambuja*—of the lotus feet; *rajah*—the dust; *cakame*—desired; *tulasyā*—together with Tulasī-devī; *labdhvā*—having obtained; *api*—even; *vakṣasi*—upon His chest; *padam*—her position; *kila*—indeed; *bhṛtya*—by servants; *juṣṭam*—served; *yasyāḥ*—whose (Lakṣmī's); *sva*—upon themselves; *vīkṣaṇe*—for the sake of the

glance; *uta*—on the other hand; *anya*—of the other; *sura*—demigods; *prayāsaḥ*—the endeavor; *tadvat*—in the same way; *vayam*—we; *ca*—also; *tava*—Your; *pāda*—of the feet; *rajaḥ*—the dust; *prapannāḥ*—have approached for shelter.

TRANSLATION

Goddess Lakṣmī, whose glance is sought after by the demigods with great endeavor, has achieved the unique position of always remaining on the chest of her Lord, Nārāyaṇa. Still, she desires the dust of His lotus feet, even though she has to share that dust with Tulasī-devī and indeed with the Lord's many other servants. Similarly, we have approached the dust of Your lotus feet for shelter.

PURPORT

The *gopīs* here point out that the dust of the Lord's feet is so ecstatic and enlivening that the goddess of fortune wants to abandon her unique position on His chest to share with many other devotees a position at His feet. Thus the *gopīs* urge Lord Kṛṣṇa not to be guilty of a double standard. Since the Lord gave the goddess of fortune a place on His chest and also allowed her to seek the dust of His lotus feet, Kṛṣṇa should certainly give the same opportunity to His most loving devotees, the *gopīs*. "After all" the *gopīs* plead, "seeking the dust of Your lotus feet is perfectly justified, and You should encourage us in this endeavor and not try to send us away."

TEXT 38

तन्नः प्रसीद वृजिनार्दन तेऽन्घ्रिमूलं
प्राप्ता विसृज्य वसतीस्त्वदुपासनाशाः
त्वत्सुन्दरस्मितनिरीक्षणतीव्रकाम

तप्तात्मनां पुरुषभूषण देहि दास्यम्

*tan naḥ prasīda vṛjinārdana te 'nghri-mūlam
prāptā visṛjya vasatīś tvad-upāsanāśāḥ
tvat-sundara-smita-nirīkṣaṇa-tīvra-kāma
taptātmanām puruṣa-bhūṣaṇa dehi dāsyam*

SYNONYMS

tat—therefore; *naḥ*—to us; *prasīda*—please show Your mercy; *vṛjina*—of all distress; *ardana*—O vanquisher; *te*—Your; *aṅghri-mūlam*—feet; *prāptāḥ*—we have approached; *visṛjya*—renouncing; *vasatīḥ*—our homes; *tvad-upāsanā*—the worship of You; *āśāḥ*—hoping for; *tvat*—Your; *sundara*—beautiful; *smita*—smiling; *nirīkṣaṇa*—because of the glances; *tīvra*—intense; *kāma*—by the lust; *tapta*—burned; *ātmanām*—whose hearts; *puruṣa*—of all men; *bhūṣaṇa*—O ornament; *dehi*—please grant; *dāsyam*—servitude.

TRANSLATION

Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants.

PURPORT

When Śrī Kṛṣṇa was born, the sage Garga predicted that He would manifest all the opulences of the Supreme Lord Nārāyaṇa. The *gopīs* now appeal to the Lord to fulfill this prediction by being merciful and granting them direct service, just as Lord Nārāyaṇa awards direct service to His loving devotees. The *gopīs* emphasize that they did not give up their families and homes with

the hope of securing a higher pleasure from Kṛṣṇa. They are simply begging for service, revealing their pure-hearted devotion. The *gopīs* think, "If in the course of Your pursuing Your happiness we somehow or other become happy by seeing Your face, what is the harm in that?"

Śrīla Viśvanātha Cakravartī comments on the words *puruṣa-bhūṣaṇa*, "O jewel among men." The Ṭhākura states that the *gopīs* meant to say, "O jewel of all males, please decorate our golden bodies with the dark blue gems of Your limbs."

TEXT 39

वीक्ष्यालकावृतमुखं तव कुण्डलश्री
गण्डस्थलाधरसुधं हसितावलोकम्
दत्ताभयं च भुजदण्डयुगं विलोक्य
वक्षः श्रियैकरमणं च भवाम दास्यः

*vīkṣyālakāvṛta-mukhaṁ tava kuṇḍala-śrī
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya
vakṣaḥ śriyāika-ramaṇaṁ ca bhavāma dāsyah*

SYNONYMS

vīkṣya—seeing; *alaka*—by Your hair; *āvṛta*—covered; *mukham*—face; *tava*—Your; *kuṇḍala*—of Your earrings; *śrī*—with the beauty; *gaṇḍa-sthala*—having the cheeks; *adhara*—of Your lips; *sudham*—and the nectar; *hasita*—smiling; *avalokam*—with glances; *datta*—bestowing; *abhayaṁ*—fearlessness; *ca*—and; *bhuja-daṇḍa*—of Your mighty arms; *yugaṁ*—the pair; *vilokya*—glancing upon; *vakṣaḥ*—Your chest; *śrī*—of the goddess of fortune; *eka*—the only; *ramaṇam*—source of pleasure; *ca*—and;

bhavāma—we must become; *dāsyah*—Your maidservants.

TRANSLATION

Seeing Your face encircled by curling locks of hair, Your cheeks beautified by earrings, Your lips full of nectar, and Your smiling glance, and also seeing Your two imposing arms, which take away our fear, and Your chest, which is the only source of pleasure for the goddess of fortune, we must become Your maidservants.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura envisions the *gopīs*' dealings with Kṛṣṇa as follows:

"Kṛṣṇa says, 'You want to become My servants; so do I have to buy you with some payment, or are you giving yourselves freely?'

The *gopīs* reply, " 'Since the beginning of our youthful womanhood You have been purchasing us with a payment millions and millions of times more than enough. That payment is Your gemlike smiling glance, which constitutes a great treasure we have never heard about or seen anywhere else.'

" 'When You put Your golden turban on Your head, Your maidservant will act as Your valet, pulling up the turban bit by bit until it is in just the right position. And even while You shake a chastising finger at her, trying hard to prohibit her, she will put her hand beneath Your turban and take the opportunity to glance at Your face. Thus we, Your maidservants, will relish with our eyes Your abundant sweetness.'

"Kṛṣṇa says, 'Your husbands will not tolerate this behavior of ours. They will complain bitterly to King Kāṁsa, thus producing a fearful situation for Me and for you as well.'

"The *gopīs* say, 'But Kṛṣṇa, Your two mighty arms make us fearless, just as they did when You held up Govardhana Hill to protect us from the pride of

Mahendra. Those arms will certainly kill that beast Kāṁsa.'

" 'But being a religious person, I cannot make others' wives My maidservants. '

" 'O dear crest jewel of religious personalities, You may say that You refuse to make the cowherds' wives Your maidservants, but by force You have already taken Lakṣmī, the wife of Nārāyaṇa, from Vaiṣṇava and are carrying her around on Your chest. Out of shame she has assumed the form of a golden line on Your chest, and she takes her only pleasure there.

" 'Besides, within all the fourteen worlds and even above these worlds—in Vaiṣṇavaloka, beyond this universe—You never reject any beautiful woman, no matter who she is or whom she belongs to. We know this quite well.' "

TEXT 40

का स्त्र्यङ्ग ते कलपदायतवेणुगीत-
सम्मोहितार्यचरितान्न चलेत्त्रिलोक्याम्
त्रैलोक्यसौभगमिदं च निरीक्ष्य रूपं
यद्गोद्विजद्रुममृगाः पुलकान्यबिभ्रन्

*kā stry aṅga te kala-padāyata-veṇu-gīta-
sammohitārya-caritān na calet tri-lokyām
trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ
yad go-dvija-druma-mṛgāḥ pulakāny abibhran*

SYNONYMS

kā—which; *strī*—woman; *aṅga*—dear Kṛṣṇa; *te*—Your; *kala*—sweet-sounding; *pada*—having stanzas; *āyata*—drawn-out; *veṇu*—of Your flute; *gīta*—by the song; *sammohitā*—completely bewildered; *ārya*—of civilized people; *caritāt*—from the proper behavior; *na calet*—does not deviate;

tri-lokyām—within the three worlds; *trai-lokya*—of all the three worlds; *saubhagam*—the cause of auspiciousness; *idam*—this; *ca*—and; *nirīkṣya*—seeing; *rūpam*—the personal beauty; *yat*—because of which; *go*—the cows; *dvija*—birds; *druma*—trees; *mṛgāḥ*—and deer; *pulakāni*—bodily hair standing on end; *abibhran*—they bore.

TRANSLATION

Dear Kṛṣṇa, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form.

TEXT 41

व्यक्तं भवान् व्रजभयार्तिहरोऽभिजातो
देवो यथादिपुरुषः सुरलोकगोप्ता
तन्नो निधेहि करपङ्कजमार्तबन्धो
तप्तस्तनेषु च शिरःसु च किङ्करीणाम्

vyaktaṁ bhavān vraja-bhayārti-haro 'bhijāto
devo yathādi-puruṣaḥ sura-loka-goṣṭhā
tan no nidhehi kara-paṅkajam ārta-bandho
tapta-staneṣu ca śiraḥsu ca kiṅkarīṇām

SYNONYMS

vyaktaṁ—obviously; *bhavān*—You; *vraja*—of the people of Vraja; *bhaya*—of the fear; *ārti*—and distress; *haraḥ*—as the remover; *abhijātaḥ*—have taken

birth; *devaḥ*—the Supreme Personality of Godhead; *yathā*—just as; *ādi-puruṣaḥ*—the primeval Lord; *sura-loka*—of the planets of the demigods; *goptā*—the protector; *tat*—therefore; *naḥ*—of us; *nidhehi*—kindly place; *kara*—Your hand; *paṅkajam*—lotuslike; *ārta*—of the distressed; *bandho*—O friend; *tapta*—burning; *staneṣu*—on the breasts; *ca*—and; *śiraḥsu*—on the heads; *ca*—also; *kiṅkarīṇām*—of Your maidservants.

TRANSLATION

Clearly You have taken birth in this world to relieve the fear and distress of the people of Vraja, just as the Supreme Personality of Godhead, the primeval Lord, protects the domain of the demigods. Therefore, O friend of the distressed, kindly place Your lotus hand on Your maidservants' heads and burning breasts.

TEXT 42

श्रीशुक उवाच
इति विक्लवितं तासां
श्रुत्वा योगेश्वरेश्वरः
प्रहस्य सदयं गोपीर्
आत्मारामोऽप्यरीरमत

śrī-śuka uvāca
iti viklavitaṁ tāsāṁ
śrutvā yogeśvareśvaraḥ
prahasya sa-dayaṁ gopīr
ātmārāmo 'py arīramat

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—in these words; *viklavitam*—the despondent expressions of; *tāsām*—of them; *śrutvā*—having heard; *yoga-īśvara-īśvaraḥ*—the Lord of all lords of mystic power; *prahasya*—laughing; *sa-dayam*—mercifully; *gopīḥ*—the *gopīs*; *ātma ārāmaḥ*—self-satisfied; *api*—even though; *arīramat*—He satisfied.

TRANSLATION

Śukadeva Gosvāmī said: Smiling upon hearing these despondent words from the *gopīs*, Lord Kṛṣṇa, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied.

TEXT 43

ताभिः समेताभिरुदारचेष्टितः
प्रियेक्षणोत्फुल्लमुखीभिरच्युतः
उदारहासद्विजकुन्ददीधतिर
व्यरोचतैणाङ्ग इवोडुभिर्वृतः

tābhiḥ sametābhir udāra-ceṣṭitaḥ
priyekṣaṇotphulla-mukhībhir acyutaḥ
udāra-hāsa-dvija-kunda-dīdhatir
vyarocataiṇāṅka ivodubhir vṛtaḥ

SYNONYMS

tābhiḥ—with them; *sametābhiḥ*—who were all joined together; *udāra*—magnanimous; *ceṣṭitaḥ*—He whose activities; *priya*—affectionate;

īkṣaṇa—by His glances; *utphulla*—blossoming; *mukhībhiḥ*—whose faces; *acyutaḥ*—the infallible Lord; *udāra*—with broad; *hāsa*—smiles; *dvija*—of His teeth; *kunda*—(like) jasmine flowers; *dīdhatiḥ*—showing the effulgence; *vyarocata*—He appeared splendid; *eṇa-aṅkaḥ*—the moon, who bears marks resembling a black deer; *iva*—like; *udubhiḥ*—by stars; *vṛtaḥ*—surrounded.

TRANSLATION

Among the assembled *gopīs*, the infallible Lord Kṛṣṇa appeared just like the moon surrounded by stars. He whose activities are so magnanimous made their faces blossom with His affectionate glances, and His broad smiles revealed the effulgence of His jasmine-bud-like teeth.

PURPORT

The word *acyuta* here indicates that Lord Kṛṣṇa did not fail to give pleasure to each and every *gopī* in the nocturnal assembly.

TEXT 44

उपगीयमान उद्गायन्
वनिताशतयूथपः
मालां बिभ्रद्वैजयन्तीं
व्यचरन्मण्डयन् वनम्

upagīyamāna udgāyan
vanitā-śata-yūthapaḥ
mālām bibhrad vaijayantīm
vyacaran maṇḍayan vanam

SYNONYMS

upagīyamānaḥ—being sung about; *udgāyan*—singing loudly Himself; *vanitā*—of women; *śata*—hundreds; *yūthapaḥ*—the commander; *mālām*—the garland; *bibhrat*—wearing; *vaijayantīm*—known as Vaijayantī (which consists of flowers of five different colors); *vyacaran*—moving about; *maṇḍayan*—beautifying; *vanam*—the forest.

TRANSLATION

As the *gopīs* sang His praises, that leader of hundreds of women sang loudly in reply. He moved among them, wearing His Vaijayantī garland, beautifying the Vṛndāvana forest.

PURPORT

According to Śrīla Jīva Gosvāmī, Lord Kṛṣṇa sang many wonderful melodies and meters, and the *gopīs* accompanied Him, following His lead. Kṛṣṇa's singing on this occasion is described in the *Śrī Viṣṇu Purāṇa*:

*kṛṣṇaḥ śarac-candramasaṁ
kaumudīm kumudākaram
jagau gopī-janas tv ekaṁ
kṛṣṇa-nāma punaḥ punaḥ*

"Kṛṣṇa sang the glories of the autumn moon, the moonshine and the lotus-filled river, while the *gopīs* simply sang His name repeatedly."

TEXTS 45-46

नद्याः पुलिनमाविश्य

गोपीभिर्हिमवालुकम्
जुष्टं तत्तरलानन्दि
कुमुदामोदवायुना

बाहुप्रसारपरिरम्भकरालकोरु
नीवीस्तनालभननर्मनखाग्रपातैः
क्ष्वेल्यावलोकहसितैर्ब्रजसुन्दरीणाम्
उत्तम्भयन् रतिपतिं रमयां चकार

*nadyāḥ pulinam āviśya
gopībhir hima-vālukam
juṣṭam tat-taralānandi
kumudāmoda-vāyunā*

*bāhu-prasāra-parirambha-karālakoru
nīvī-stanālabhana-narma-nakhāgra-pātaiḥ
kṣvelyāvaloka-hasitair vraja-sundarīṇām
uttambhayan rati-patiṁ ramayām cakāra*

SYNONYMS

nadyāḥ—of the river; *pulinam*—the bank; *āviśya*—entering upon;
gopībhiḥ—together with the gopīs; *hima*—cool; *vālukam*—by its sand;
juṣṭam—served; *tat*—of it; *tarala*—by the waves; *ānandi*—made joyful;
kumuda—of the lotuses; *āmoda*—(carrying) the fragrance; *vāyunā*—by the
wind; *bāhu*—of His arms; *prasāra*—with the throwing; *parirambha*—with
embraces; *kara*—of their hands; *alaka*—hair; *ūru*—thighs; *nīvī*—belts;
stana—and breasts; *ālabhana*—with the touching; *narma*—in sport;
nakha—of fingernails; *agra-pātaiḥ*—with the striking; *kṣvelyā*—with playful
conversation; *avaloka*—glancing; *hasitaiḥ*—and laughter;

vraja-sundarīṇām—for the beautiful young girls of Vraja; *uttambhayan*—inciting; *rati-patim*—Cupid; *ramayām cakāra*—He took pleasure.

TRANSLATION

Śrī Kṛṣṇa went with the *gopés* to the bank of the Yamunā, where the sand was cooling and the wind, enlivened by the river's waves, bore the fragrance of lotuses. There Kṛṣṇa threw His arms around the *gopés* and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them and laughing with them. In this way the Lord enjoyed His pastimes.

TEXT 47

एवं भगवतः कृष्णाल्
लब्धमाना महात्मनः
आत्मानं मेनिरे स्त्रीणां
मानिन्यो ह्यधिकं भुवि

*evam bhagavataḥ kṛṣṇāl
labdha-mānā mahātmanah
ātmānaṁ menire strīṇāṁ
māninyo hy adhikaṁ bhuvi*

SYNONYMS

evam—in this way; *bhagavataḥ*—from the Personality of Godhead; *kṛṣṇāt*—Lord Kṛṣṇa; *labdha*—receiving; *mānāḥ*—special respect;

mahā-ātmanaḥ—from the Supreme Soul; *ātmānam*—themselves; *menire*—they considered; *strīṇām*—among all women; *māninyāḥ*—becoming proud; *hi*—indeed; *adhikam*—the best; *bhuvi*—on the earth.

TRANSLATION

The *gopīs* became proud of themselves for having received such special attention from Kṛṣṇa, the Supreme Personality of Godhead, and each of them thought herself the best woman on earth.

PURPORT

The *gopīs* were proud because they had attained as their lover the greatest of all personalities. So in a sense they were proud of Kṛṣṇa. Also, the pride of the *gopīs* was a pretense created by Kṛṣṇa's pastime potency in order to intensify their love for Him through separation. In this connection, Śrīla Viśvanātha Cakravartī quotes Bharata Muni's *Nāṭyaśāstra*: *na vinā vipralambhena sambhogaḥ puṣṭim aśnute*. "Direct contact is not fully appreciated until separation has been experienced."

TEXT 48

तासां तत्सौभगमदं
वीक्ष्य मानं च केशवः
प्रशमाय प्रसादाय
तत्रैवान्तरधीयत

tāsāṁ tat-saubhaga-madam
vīkṣya mānaṁ ca keśavaḥ
praśamāya prasādāya

tatraivāntaradhīyata

SYNONYMS

tāsām—of them; *tat*—that; *saubhaga*—due to their good fortune; *madam*—intoxicated state; *vīkṣya*—observing; *mānam*—the false pride; *ca*—and; *keśavaḥ*—Lord Kṛṣṇa; *praśamāya*—in order to diminish it; *prasādāya*—to show them favor; *tatra eva*—right there; *antaradhīyata*—He disappeared.

TRANSLATION

Lord Keśava, seeing the *gopīs* too proud of their good fortune, wanted to relieve them of this pride and show them further mercy. Thus He immediately disappeared.

PURPORT

The word *prasādāya* here is significant. Lord Kṛṣṇa was not going to neglect the *gopīs*; rather, He would increase the power of their loving affairs by making another spectacular arrangement. After all, the *gopīs* were basically proud of Kṛṣṇa. He also made this arrangement, as we shall see, to show special favor to the beautiful young daughter of King Vṛṣabhānu .

Thus end the purports of the humble servants of His Divine Grace A . C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twenty-ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Kṛṣṇa and the Gopīs Meet for the Rāsa Dance."

30. The Gopīs Search for Kṛṣṇa

This chapter describes how the *gopīs*, tormented through the long night by separation from Kṛṣṇa, wandered like madwomen from forest to forest in search of Him.

When Śrī Kṛṣṇa suddenly disappeared from the arena of the *rāsa* dance, the *gopīs*, their minds fully absorbed in thoughts of Him, began looking for Him in the various forests. From all the moving and nonmoving creatures they asked for news of Kṛṣṇa's whereabouts. Finally they became so distraught that they began imitating His pastimes.

Later, while wandering in a corner of the forest, the *gopīs* saw Śrī Kṛṣṇa's footprints, which appeared mixed with Śrīmatī Rādhārāṇī's. Seeing these footprints perturbed them greatly, and they declared that surely Śrīmatī Rādhārāṇī must have worshiped Kṛṣṇa with unusual excellence, since She had been privileged to associate with Him in seclusion. Further along the path the *gopīs* came to a place where they could no longer see Śrīmatī Rādhārāṇī's footprints; they then concluded that Kṛṣṇa must have taken Rādhārāṇī onto His shoulders. In another place they noticed that Kṛṣṇa's footprints were showing only the toes, and thus the *gopīs* concluded He had been picking flowers with which to decorate His beloved. In yet another spot the *gopīs* saw signs that led them to imagine that Śrī Kṛṣṇa had been tying the locks of Śrīmatī Rādhārāṇī's hair. All these thoughts brought pain to the *gopīs'* minds.

Because of the special attention She received from Kṛṣṇa, Śrī Rādhā began to consider Herself the most fortunate of women. She told Him that She could walk no further and that He would have to carry Her on His shoulders. But just then Lord Kṛṣṇa disappeared from Her sight. Śrīmatī Rādhārāṇī,

extremely troubled, then began looking everywhere for Him, and when She finally met Her *gopī* girlfriends She related to them what had happened. All the *gopīs* then went out to look for Kṛṣṇa in the forest, going as far as the moonlight reached. But in the end they were unsuccessful, so they went back to the shore of the Yamunā and simply sang Kṛṣṇa's glories in utter helplessness.

TEXT 1

श्रीशुक उवाच
अन्तर्हिते भगवति
सहसैव ब्रजाङ्गनाः
अतप्यंस्तमचक्षाणाः
करिण्य इव यूथपम्

śrī-śuka uvāca
antarhite bhagavati
sahasaiva vrajāṅganāḥ
atapyams tam acakṣāṇāḥ
kariṇya iva yūthapam

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *antarhite*—when He disappeared; *bhagavati*—the Supreme Personality of Godhead; *sahasā eva*—quite suddenly; *vraja-aṅganāḥ*—the young ladies of Vraja; *atapyan*—felt great remorse; *tam*—Him; *acakṣāṇāḥ*—not seeing; *kariṇyaḥ*—female elephants; *iva*—just as; *yūthapam*—their male leader.

TRANSLATION

Śukadeva Gosvāmī said: When Lord Kṛṣṇa disappeared so suddenly, the *gopés* felt great sorrow at losing sight of Him, like a group of female elephants who have lost their mate.

TEXT 2

गत्यानुरागस्मितविभ्रमेक्षितैर्
मनोरमालापविहारविभ्रमैः
आक्षिप्तचित्ताः प्रमदा रमापतेसु
तास्ता विचेष्टा जगृहुस्तदात्मिकाः

*gatyānurāga-smita-vibhramekṣitair
mano-ramālāpa-vihāra-vibhramaiḥ
ākṣipta-cittāḥ pramadā ramā-pates
tās tā viceṣṭā jagṛhus tad-ātmikāḥ*

SYNONYMS

gatyā—by His movements; *anurāga*—affectionate; *smita*—smiles; *vibhrama*—playful; *ikṣitaiḥ*—and glances; *manaḥ-rama*—charming; *ālāpa*—by His talking; *vihāra*—playing; *vibhramaiḥ*—and other allurements; *ākṣipta*—overwhelmed; *cittāḥ*—whose hearts; *pramadāḥ*—the girls; *ramā-pateḥ*—of the husband of *Ramā*, the goddess of fortune, or of the master of beauty and opulence; *tāḥ tāḥ*—each of those; *viceṣṭāḥ*—wonderful activities; *jagṛhuḥ*—they enacted; *tad-ātmikāḥ*—absorbed in Him.

TRANSLATION

As the cowherd women remembered Lord Kṛṣṇa, their hearts were overwhelmed by His movements and loving smiles, His playful glances and enchanting talks, and by the many other pastimes He would enjoy with them. Thus absorbed in thoughts of Kṛṣṇa, the Lord of Ramā, the *gopīs* began acting out His various transcendental pastimes.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura describes the following charming exchange between Kṛṣṇa and the *gopīs*:

"Kṛṣṇa said to a *gopī*, 'My dear land lily, are you going to offer your honey to this very thirsty honeybee or not?'"

"The *gopī* replied, 'My dear bee, the husband of the lilies is the sun, not the bee, so why are You claiming that my honey belongs to You?'"

"But My dear lily, the very nature of you lilies is that you don't give your honey to your husband, the sun, but rather to your paramour, the bee.' The *gopī*, defeated by the words of Kṛṣṇa, laughed and then gave Him her lips as honey to drink."

Śrīla Viśvanātha Cakravartī also describes the following conversation:

"Kṛṣṇa said to a *gopī*, 'Ah, I can understand that as you approached this *nīpa* tree standing here, you were bitten by an audacious snake. Its venom has already reached your chest, but since you are a respectable maiden you haven't asked Me to cure you. Still I've come, being merciful by nature. Now, while I massage your body with My hands, I'll chant a *mantra* to counteract the serpent's poison.'

"The *gopī* said, 'But, my dear snake charmer, no snake has bitten me. Go massage the body of some girl who actually has suffered a snakebite.'

" 'Come now, My dear respectable girl, from your trembling voice I can tell that you are experiencing a feverish reaction to poisoning. Knowing this, if I don't take care of you I'll be guilty of killing an innocent woman. So let Me

treat you.'

"With this, Kṛṣṇa applied His fingernails to the *gopī*'s chest."

TEXT 3

गतिस्मितप्रेक्षणभाषणादिषु
प्रियाः प्रियस्य प्रतिरूढमूर्तयः
असावहं त्वित्यबलास्तदात्मिका
न्यवेदिषुः कृष्णविहारविभ्रमाः

gati-smita-prekṣaṇa-bhāṣaṇādiṣu
priyāḥ priyasya pratirūḍha-mūrtayaḥ
asāv ahaṁ tv ity abalās tad-ātmikā
nyavediṣuḥ kṛṣṇa-vihāra-vibhramāḥ

SYNONYMS

gati—in His movements; *smita*—smiling; *prekṣaṇa*—beholding; *bhāṣaṇā*—talking; *ādiṣu*—and so on; *priyāḥ*—the dear *gopīs*; *priyasya*—of their beloved; *pratirūḍha*—fully absorbed; *mūrtayaḥ*—their bodies; *asau*—He; *aham*—I; *tu*—actually; *iti*—speaking thus; *abalāḥ*—the women; *tat-ātmikāḥ*—identifying with Him; *nyavediṣuḥ*—they announced; *kṛṣṇa-vihāra*—caused by the pastimes of Kṛṣṇa; *vibhramāḥ*—whose intoxication.

TRANSLATION

Because the beloved *gopīs* were absorbed in thoughts of their beloved Kṛṣṇa, their bodies imitated His way of moving and smiling, His way of beholding them, His speech and His other distinctive features. Deeply immersed in

thinking of Him and maddened by remembering His pastimes, they declared to one another, "I am Kṛṣṇa!"

PURPORT

Spontaneously, the *gopīs* began moving like Kṛṣṇa: they smiled as He would smile, glanced boldly as He would and spoke as He would. The *gopīs* were completely absorbed in the existence of Kṛṣṇa and mad with love at their sudden separation from Him, and thus their dedication to Him attained absolute perfection.

TEXT 4

गायन्त्य उच्चैरमुमेव संहता
विचिक्युरुन्मत्तकवद्वनाद्वनम्
पप्रच्छुराकाशवदन्तरं बहिर्
भूतेषु सन्तं पुरुषं वनस्पतीन्

*gāyantya uccair amum eva saṁhatā
vicikyur unmattaka-vad vanād vanam
pāpracchur ākāśa-vad antaraṁ bahir
bhūteṣu santaṁ puruṣaṁ vanaspatīn*

SYNONYMS

gāyantyaḥ—singing; *uccaiḥ*—loudly; *amum*—about Him; *eva*—indeed; *saṁhatāḥ*—together in a group; *vicikyuḥ*—they searched; *unmattaka-vat*—like madwomen; *vanāt vanam*—from one area of the forest to another; *pāpracchuḥ*—they inquired; *ākāśa-vat*—like the sky; *antaraṁ*—internally; *bahiḥ*—and externally; *bhūteṣu*—in all created beings; *santaṁ*—present;

puruṣam—the Supreme Person; *vanaspatīn*—from the trees.

TRANSLATION

Singing loudly of Kṛṣṇa, they searched for Him throughout the Vṛndāvana forest like a band of madwomen. They even asked the trees about Him, who as the Supersoul is present inside and outside of all created things, just like the sky.

PURPORT

Lost in the madness of love for Kṛṣṇa, the *gopīs* inquired about Him from even the trees in Vṛndāvana. Of course, there is no actual separation from Lord Kṛṣṇa, since He is the all-pervading Supersoul.

TEXT 5

दृष्टो वः कच्चिदश्वत्थ
प्लक्ष न्यग्रोध नो मनः
नन्दसूनुर्गतो हत्वा
प्रेमहासावलोकनैः

dr̥ṣṭo vaḥ kaccid aśvattha
plakṣa nyagrodha no manaḥ
nanda-sūnur gato hṛtvā
prema-hāsāvalokanaiḥ

SYNONYMS

dr̥ṣṭaḥ—has been seen; *vaḥ*—by you; *kaccit*—whether; *aśvattha*—O *aśvattha* (holy fig tree); *plakṣa*—O *plakṣa* (waved-leaf fig tree); *nyagrodha*—O

nyagrodha(banyan tree); *naḥ*—our; *manaḥ*—minds; *nanda*—of Mahārāja Nanda; *sūnuḥ*—the son; *gataḥ*—has gone away; *hṛtvā*—after stealing; *prema*—loving; *hāsa*—with His smiles; *avalokanaiḥ*—and glances.

TRANSLATION

[The gopīs said:] O *aśvattha* tree, O *plakṣa*, O *nyagrodha*, have you seen Kṛṣṇa? That son of Nanda Mahārāja has gone away after stealing our minds with His loving smiles and glances.

TEXT 6

कच्चित्कुरबकाशोक-
नागपुन्नागचम्पकाः
रामानुजो मानिनीनाम्
इतो दर्पहरस्मितः

*kaccit kurabakāśoka-
nāga-punnāga-campakāḥ
rāmānujo māninīnām
ito darpa-hara-smitaḥ*

SYNONYMS

kaccit—whether; *kurabaka-aśoka-nāga—punnāga-campakāḥ*—O *kurabaka* (red amaranth), *aśoka*, *nāga*, *punnāga* and *campaka* trees; *rāma*—of Balarāma; *anujaḥ*—the younger brother; *māninīnām*—of women, who are proud by nature; *itaḥ*—passing by here; *darpa*—the pride; *hara*—removing; *smitaḥ*—whose smile.

TRANSLATION

O *kurabaka* tree, O *açoka*, O *nāga*, *punnāga* and *campaka*, has Balarāma's younger brother, whose smile removes the audacity of all proud women, passed this way?

PURPORT

As soon as the *gopīs* saw that a particular tree would not answer them, they impatiently left it and rushed off to another to make further inquiries.

TEXT 7

कच्चित्तुलसि कल्याणि
गोविन्दचरणप्रिये
सह त्वालिकुलैर्बिभ्रद्
दृष्टस्तेऽतिप्रियोऽच्युतः

kaccit tulasi kalyāṇi
govinda-carāṇa-priye
saha tvāli-kulair bibhrad
dr̥ṣṭas te 'ti-priyo 'cyutaḥ

SYNONYMS

kaccit—whether; *tulasi*—O *tulasī* plant; *kalyāṇi*—O kind one; *govinda*—of Lord Kṛṣṇa; *carāṇa*—the feet; *priye*—you to whom are dear; *saha*—together with; *tvā*—you; *ali*—of bees; *kulaiḥ*—swarms; *bibhrat*—carrying; *dr̥ṣṭaḥ*—seen; *te*—by you; *ati-priyaḥ*—very dear; *acyutaḥ*—Lord Acyuta.

TRANSLATION

O most kind *tulasē*, to whom the feet of Govinda are so dear, have you seen that infallible one walk by, wearing you and encircled by swarms of bees?

PURPORT

The *ācāryas* explain here that the word *caraṇa* is a term of respect, as in the expression *evam vadanty ācārya-caraṇāḥ*. The bees humming around the garland worn by Śrī Govinda were attracted by the fragrance of the *tulasī mañjarīs* offered to Him. The *gopīs* felt that the trees had not replied because they were male, but that *tulasī*, being female, would sympathize with their plight.

TEXT 8

मालत्यदर्शि वः कच्चिन्
मल्लिके जातियूथिके
प्रीतिं वो जनयन् यातः
करस्पर्शेन माधवः

mālaty adarśi vaḥ kaccin
mallike jāti-yūthike
prītiṁ vo janayan yātaḥ
kara-sparśena mādhaveṇ

SYNONYMS

mālati—O *mālatī* plant (a kind of white jasmine); *adarśi*—has been seen; *vaḥ*—by you; *kaccit*—whether; *mallike*—O *mallikā* (a different kind of

jasmine); *jāti*—O *jāti* (another kind of white jasmine); *yūthike*—O *yūthikā* (yet another jasmine); *prītim*—pleasure; *vaḥ*—for you; *janayan*—generating; *yātaḥ*—has gone by; *kara*—of His hand; *sparsēna*—by the touch; *mādhavaḥ*—Kṛṣṇa, the embodiment of the spring season.

TRANSLATION

O *mālati*, O *mallikā*, O *jāti* and *yūthikā*, has Mādhava gone by here, giving you pleasure with the touch of His hand?

PURPORT

When even *tulasī* herself did not answer the *gopīs*, they approached the fragrant jasmine flowers. The *gopīs*, seeing the jasmine vines humbly bowing down, assumed that these plants must have seen Lord Kṛṣṇa and were therefore showing humility in their ecstasy.

TEXT 9

चूतप्रियालपनसासनकोविदार
जम्ब्वर्कबिल्वबकुलाम्रकदम्बनीपाः
येऽन्ये परार्थभवका यमुनोपकूलाः
शंसन्तु कृष्णपदवीं रहितात्मनां नः

cūta-priyāla-panasāsana-kovidāra
jambv-arka-bilva-bakulāmra-kadamba-nīpāḥ
ye 'nye parārtha-bhavakā yamunopakūlāḥ
śaṁsantu kṛṣṇa-padavīm rahitātmanām naḥ

SYNONYMS

cūta—O mango creeper; *priyāla*—O *priyāla* tree (a kind of *śāla* tree); *panasa*—O jackfruit tree; *āsana*—O *āsana* tree (a yellow *śāla*); *kovidāra*—O *kovidāra* tree; *jambu*—O rose-apple tree; *arka*—O *arka* plant; *bilva*—O bel-fruit tree; *bakula*—O mimosa tree; *āmra*—O mango tree; *kadamba*—O *kadamba* tree; *nīpāḥ*—O *nīpa* (a smaller kind of *kadamba*); *ye*—who; *anye*—others; *para*—of others; *artha*—for the sake; *bhava-kāḥ*—whose existence; *yamunā-upakūlāḥ*—living near the bank of the river Yamunā; *śaṁsantu*—kindly tell; *kṛṣṇa-padavīm*—the path Kṛṣṇa has taken; *rahita*—who have been deprived; *ātmanām*—of our minds; *naḥ*—to us.

TRANSLATION

O cūta, O priyāla, O panasa, āsana and kovidāra, O jambu, O arka, O bilva, bakula and āmra, O kadamba and nēpa and all you other plants and trees living by the banks of the Yamunā who have dedicated your very existence to the welfare of others, we gopīs have lost our minds, so please tell us where Kṛṣṇa has gone.

PURPORT

According to Śrīla Jīva Gosvāmī, the *cūta* is a mango creeper, whereas the *āmra* is a mango tree. He goes on to explain that the *nīpa*, though not a very prominent tree, bears large flowers, and that the *gopīs'* desperation to find Kṛṣṇa is clearly shown by the fact that they approached the insignificant *arka* plant.

Śrīla Viśvanātha Cakravartī gives the following information about Vṛndāvana's trees: "The *nīpa* is 'the dust *kadamba*,' and it has large flowers. The *kadamba* proper has smaller flowers and a very pleasant fragrance. The *kovidāra* is a particular kind of *kañcanāra* [mountain ebony tree]. Even though the *arka* plant is very insignificant, it always grows near Lord Gopīśvara [the Śiva deity in Vṛndāvana forest] because it is dear to him."

TEXT 10

किं ते कृतं क्षिति तपो बत केशवाङ्घ्रि-
स्पर्शोत्सवोत्पुलकिताङ्गनहैर्विभासि
अप्यङ्घ्रिसम्भव उरुक्रमविक्रमाद्वा
आहो वराहवपुषः परिरम्भणेन

*kim te kṛtaṁ kṣiti tapo bata keśavāṅghri-
sparśotsavotpulakitāṅga-nahair vibhāsi
apy aṅghri-sambhava urukrama-vikramād vā
āho varāha-vapuṣaḥ parirambhaṇena*

SYNONYMS

kim—what; *te*—by you; *kṛtaṁ*—performed; *kṣiti*—O earth; *tapah*—austerity; *bata*—indeed; *keśava*—of Lord Kṛṣṇa; *aṅghri*—by the feet; *sparśa*—on account of being touched; *utsava*—due to the joyful experience; *utpulakita*—standing on end in jubilation; *aṅga-ruhaiḥ*—with your bodily hairs (the grass and growing plants on your surface); *vibhāsi*—you appear beautiful; *api*—perhaps; *aṅghri*—by the feet (of Kṛṣṇa present now on your surface); *sambhavaḥ*—generated; *urukrama*—of Lord Vāmanadeva, Lord Kṛṣṇa's dwarf incarnation, who covered the entire universe in three mighty steps; *vikramāt*—because of the stepping; *vā*—or; *āha u*—or else perhaps; *varāha*—of Lord Kṛṣṇa's incarnation as a boar; *vapuṣaḥ*—by the body; *parirambhaṇena*—because of the embrace.

TRANSLATION

O mother earth, what austerity did you perform to attain the touch of Lord Keśava's lotus feet, which has brought you such great joy that your bodily hairs

are standing on end? You appear very beautiful in this condition. Was it during the Lord's current appearance that you acquired this ecstatic symptom, or was it perhaps much earlier, when He stepped upon you in His form of the dwarf Vāmanadeva, or even earlier, when He embraced you in His form of the boar Varāhadeva?

PURPORT

Śrīla Viśvanātha Cakravartī explains the thoughts of the *gopīs* as follows: "Perhaps the trees and plants [mentioned in the previous verses] did not hear our question because they were in trance, meditating on Lord Viṣṇu. Or perhaps, since they will not tell us where Kṛṣṇa has gone, they are hardhearted even though they live in a holy place. Anyway, what is the use of unnecessarily criticizing the residents of a holy place? We cannot tell if they really know where Kṛṣṇa has gone. So let us find someone who definitely knows where He is.' Thus the *gopīs* concluded that since Lord Kṛṣṇa had to be *somewhere* on the earth, the earth herself must know His whereabouts.

"Then the *gopīs* thought, 'Since Kṛṣṇa always walks on the earth, she is never separated from Him and thus cannot understand how much His parents, girlfriends and servants suffer in His absence. Let us ask her what austerities she has performed to gain the great fortune of being constantly touched by the feet of Lord Keśava.' "

TEXT 11

अप्येणपत्न्युपगतः प्रिययेह गात्रैस्
तन्वन्दृशां सखि सुनिर्वृतिमच्युतो वः
कान्ताङ्गसङ्गकुचकुङ्कुमरञ्जितायाः
कुन्दस्रजः कुलपतेरिह वाति गन्धः

*apy eṇa-patny upagataḥ priyayeha gātrais
tanvan dṛśām sakhi su-nirvṛtim acyuto vaḥ
kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ
kunda-srajaḥ kula-pater iha vāti gandhaḥ*

SYNONYMS

api—whether; *eṇa*—of the deer; *patni*—O wife; *upagataḥ*—has been encountered; *priyayā*—together with His beloved; *iha*—here; *gātraiḥ*—by His bodily limbs; *tanvan*—producing; *dṛśām*—of the eyes; *sakhi*—O friend; *su-nirvṛtim*—great pleasure; *acyutaḥ*—the infallible Lord Kṛṣṇa; *vaḥ*—your; *kāntā*—of His girlfriend; *aṅga-saṅga*—because of the physical contact; *kuca*—on the breast; *kuṅkuma*—by the vermilion powder; *rañjitāyāḥ*—colored; *kunda*—of jasmine flowers; *srajaḥ*—of the garland; *kula*—of the group (of *gopīs*); *pateḥ*—of the master; *iha*—around here; *vāti*—is blowing; *gandhaḥ*—the fragrance.

TRANSLATION

O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of *kunda* flowers, which was smeared with the *kuṇkuma* from the breasts of His girlfriend when He embraced Her.

PURPORT

Śrīla Viśvanātha Cakravartī provides the following charming commentary on this verse:

"The *gopīs* spoke to a doe, 'O friend, wife of the deer, from the bliss in your clear eyes we can tell that Śrī Kṛṣṇa has expanded your joy with the beauty of His limbs, His face and so forth. You are eager to realize the ecstasy of seeing Kṛṣṇa, and thus your eyes are following Him. In fact, He is never lost to you.'

"Then the *gopīs*, seeing the doe continue to walk in her natural way, exclaimed, 'Oh, are you telling us that you have seen Kṛṣṇa? Look! As this deer walks she constantly turns her head back to us; as if to say, "I will show Him to you; just follow me and I will show you Kṛṣṇa." In this merciless Vṛndāvana, she is the only merciful person.'

"As the *gopīs* follow the doe they happen to lose sight of her, and they cry out, 'Oh, why can't we see the deer who is showing us the way to Kṛṣṇa?'

"One *gopī* suggests that Kṛṣṇa must be somewhere in the vicinity and that the deer, being afraid of Him, must have hidden herself to avoid the possible mistake of revealing His presence. Conjecturing in this way, the *gopīs* detect a fragrance that has by chance blown their way, and they repeatedly declare with great joy, 'Yes! Yes! This is it! By Kṛṣṇa's physical contact with His girlfriend, His jasmine garland was smeared with the *kuṅkuma* powder on Her breasts, and the fragrances of all these things are reaching us.' Thus the *gopīs* smelled the aroma of the two lovers' bodies, of Kṛṣṇa's jasmine garland, and of the cosmetic powder on the breasts of His lover."

TEXT 12

बाहुं प्रियांस उपधाय गृहीतपद्मो
रामानुजस्तुलसिकालिकुलैर्मदान्धैः
अन्वीयमान इह वस्तरवः प्रणामं
किं वाभिनन्दति चरन् प्रणयावलोकैः

*bāhuṁ priyāṁsa upadhāya grhīta-padmo
rāmānujas tulasikāli-kulair madāndhaiḥ
anvīyamāna iha vas taravaḥ praṇāmaṁ
kiṁ vābhinandati caran praṇayāvalokaiḥ*

SYNONYMS

bāhum—His arm; *priyā*—of His beloved; *aṁse*—on the shoulder; *upadhāya*—placing; *grhīta*—holding; *padmaḥ*—a lotus; *rāma-anujaḥ*—Kṛṣṇa, the younger brother of Balarāma; *tulasikā*—swarming around the *tulasī mañjarīs* (which are ornamenting His garland); *ali-kulaiḥ*—by the many bees; *mada*—with intoxication; *andhaiḥ*—who are blind; *anvīyamānaḥ*—being followed; *iha*—here; *vaḥ*—your; *taravaḥ*—O trees; *praṇāmam*—the bowing down; *kim vā*—whether; *abhinandati*—has acknowledged; *caran*—while walking by; *praṇaya*—imbued with love; *avalokaiḥ*—with His glances.

TRANSLATION

O trees, we see that you are bowing down. When the younger brother of Rāma walked by here, followed by intoxicated bees swarming around the *tulasī mañjarīs* decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand.

PURPORT

The *gopīs* saw that the trees, bent over with abundant fruits and flowers, were offering obeisances to Lord Kṛṣṇa. The *gopīs* supposed Kṛṣṇa must have recently passed that way, since the trees were still bowing down. Because Śrī Kṛṣṇa had left the *gopīs* to go with His favorite consort, they were jealous and thus imagined that He had become fatigued from His loving affairs and was resting His left arm on the soft shoulder of His beloved. The *gopīs* further imagined that Kṛṣṇa must have been carrying a blue lotus in His right hand to drive away the bees eagerly trying to attack His beloved's face after smelling its aroma. The scene was so beautiful, the *gopīs* imagined, that the maddened bees had left the *tulasī* garden to follow the two lovers.

TEXT 13

पृच्छतेमा लता बाहून्
अप्याश्लिष्टा वनस्पतेः
नूनं तत्करजस्पृष्टा
बिभ्रत्युत्पुलकान्यहो

*prcchatemā latā bāhūn
apy āśliṣṭā vanaspateḥ
nūnam tat-karaja-sprṣṭā
bibhraty utpulkāny aho*

SYNONYMS

prcchata—just ask; *imāḥ*—from these; *latāḥ*—creepers; *bāhūn*—the arms (branches); *api*—even though; *āśliṣṭāḥ*—embracing; *vanaspateḥ*—of the tree; *nūnam*—certainly; *tat*—of Him, Kṛṣṇa; *kara-ja*—by the fingernails; *sprṣṭāḥ*—touched; *bibhrati*—they are bearing; *utpulkāni*—joyful eruptions on the skin; *aho*—just see.

TRANSLATION

Let us ask these creepers about Kṛṣṇa. Even though they are embracing the arms of their husband, this tree, they certainly must have been touched by Kṛṣṇa's fingernails, since out of joy they are manifesting eruptions on their skin.

PURPORT

The *gopīs* reasoned that the creepers would not show signs of rapture

merely by physical contact with their husband, a tree. Thus the *gopīs* concluded that although the creepers were embracing the strong limbs of their husband, they must have been touched by Lord Kṛṣṇa as He moved through the forest.

TEXT 14

इत्युन्मत्तवचो गोप्यः
कृष्णान्वेषणकातराः
लीला भगवतस्तास्ता
ह्यनुचक्रुस्तदात्मिकाः

*ity unmatta-vaco gopyaḥ
kṛṣṇānveṣaṇa-kātarāḥ
līlā bhagavatas tās tā
hy anucakrus tad-ātmikāḥ*

SYNONYMS

iti—thus; *unmatta*—maddened; *vacaḥ*—speaking words; *gopyaḥ*—the *gopīs*; *kṛṣṇa-anveṣaṇa*—by searching for Kṛṣṇa; *kātarāḥ*—distraught; *līlāḥ*—the transcendental pastimes; *bhagavataḥ*—of Him, the Supreme Personality of Godhead; *tāḥ tāḥ*—each of them; *hi*—indeed; *anucakruḥ*—they acted out; *tat-ātmikāḥ*—becoming absorbed in thought of Him.

TRANSLATION

Having spoken these words, the *gopīs*, distraught from searching for Kṛṣṇa, began to act out His various pastimes, fully absorbed in thoughts of Him.

TEXT 15

कस्याचित्पूतनायन्त्याः
कृष्णायन्त्यपिबत्स्तनम्
तोकयित्वा रुदत्यन्या
पदाहन् शकटायतीम्

*kasyācit pūtanāyantyāḥ
kṛṣṇāyanty apibat stanam
tokayitvā rudaty anyā
padāhan śakaṭāyatīm*

SYNONYMS

kasyācit—of one of the *gopīs*; *pūtanāyantyāḥ*—who was acting like the witch Pūtanā; *kṛṣṇāyantī*—another, who was acting like Kṛṣṇa; *apibat*—drank; *stanam*—from the breast; *tokayitvā*—acting like an infant; *rudatī*—crying; *anyā*—another; *padā*—with her foot; *ahan*—struck; *śakaṭā-yatīm*—another, who was imitating a cart.

TRANSLATION

One *gopī* imitated Pūtanā, while another acted like infant Kṛṣṇa and pretended to suck her breast. Another *gopī*, crying in imitation of infant Kṛṣṇa, kicked a *gopī* who was taking the role of the cart demon, Śakaṭāsura.

TEXT 16

दैत्यायित्वा जहारान्याम्
एको कृष्णार्भभावनाम्

रिङ्गयामास काप्यङ्घ्री
कर्षन्ती घोषनिःस्वनैः

*daityāyitvā jahārānyām
eko kṛṣṇārbha-bhāvanām
riṅgayām āsa kāpy aṅghrī
karṣantī ghoṣa-niḥsvanaiḥ*

SYNONYMS

daityāyitvā—imitating a demon (namely Tṛṇāvarta); *jahāra*—carried away; *anyām*—another *gopī*; *ekā*—one *gopī*; *kṛṣṇa-arbha*—of the infant Kṛṣṇa; *bhāvanām*—who was assuming the mood; *riṅgayām āsa*—crawled about; *kā api*—one of them; *aṅghrī*—her two feet; *karṣantī*—dragging; *ghoṣa*—of tinkling bells; *niḥsvanaiḥ*—with the sounding.

TRANSLATION

One *gopī* took the role of Tṛṇāvarta and carried away another, who was acting like infant Kṛṣṇa, while yet another *gopī* crawled about, her ankle bells tinkling as she pulled her feet.

PURPORT

The *gopīs* started imitating all of Śrī Kṛṣṇa's pastimes, beginning from His earliest activities as a baby.

TEXT 17

कृष्णरामायिते द्वे तु
गोपायन्त्यश्च काश्चन

वत्सायतीं हन्ति चान्या
तत्रैका तु बकायतीम्

*kṛṣṇa-rāmāyite dve tu
gopāyantyāś ca kāścana
vatsāyatīm hanti cānyā
tatraikā tu bakāyatīm*

SYNONYMS

kṛṣṇa-rāmāyite—acting like Lord Kṛṣṇa and Lord Balarāma; *dve*—two *gopīs*; *tu*—and; *gopāyantyāḥ*—acting like Their cowherd boyfriends; *ca*—and; *kāścana*—some; *vatsāyatīm*—who was imitating the calf demon, Vatsāsura; *hanti*—killed; *ca*—and; *anyā*—another; *tatra*—there; *ekā*—one; *tu*—moreover; *bakāyatīm*—another, who was imitating the crane demon, Bakāsura.

TRANSLATION

Two *gopés* acted like Rāma and Kṛṣṇa in the midst of several others, who took the role of cowherd boys. One *gopé* enacted Kṛṣṇa's killing of the demon Vatsāsura, represented by another *gopé*, and a pair of *gopés* acted out the killing of Bakāsura.

TEXT 18

आहूय दूरगा यद्वत्
कृष्णस्तमनुवर्ततीम्
वेणुं क्णन्तीं क्रीडन्तीम्

अन्याः शंसन्ति साध्विति

*āhūya dūra-gā yadvat
kṛṣṇas tam anuvartatīm
veṇum kvaṇantīm krīḍantīm
anyāḥ śaṁsanti sādhu iti*

SYNONYMS

āhūya—calling; *dūra*—who were far away; *gāḥ*—the cows; *yadvat*—just as; *kṛṣṇaḥ*—Kṛṣṇa; *tam*—him; *anuvartatīm*—one *gopī* who was imitating; *veṇum*—the flute; *kvaṇantīm*—vibrating; *krīḍantīm*—playing games; *anyāḥ*—the other *gopīs*; *śaṁsanti*—praised; *sādhu iti*—"excellent!"

TRANSLATION

When one *gopī* perfectly imitated how Kṛṣṇa would call the cows who had wandered far away, how He would play His flute and how He would engage in various sports, the others congratulated her with exclamations of "Well done! Well done!"

TEXT 19

कस्याञ्चित्स्वभुजं न्यस्य
चलन्त्याहापरा ननु
कृष्णोऽहं पश्यत गतिं
ललितामिति तन्मनाः

*kasyāñcit sva-bhujam nyasya
calanty āhāparā nanu*

*kṛṣṇo 'haṁ paśyata gatim
lalitām iti tan-manāḥ*

SYNONYMS

kasyāñcit—of one of them; *sva-bhujam*—her arm; *nyasya*—placing (on the shoulder); *calantī*—walking about; *āha*—stated; *aparā*—another; *nanu*—indeed; *kṛṣṇaḥ*—Kṛṣṇa; *aham*—I am; *paśyata*—just see; *gatim*—my movements; *lalitām*—graceful; *iti*—with these words; *tat*—in Him; *manāḥ*—with her mind fully absorbed.

TRANSLATION

Another *gopé*, her mind fixed on Kṛṣṇa, walked about with her arm resting on the shoulder of a friend and declared, "I am Kṛṣṇa! Just see how gracefully I move!"

TEXT 20

मा भैष्ट वातवर्षाभ्यां
तत्त्राणं विहितं मय
इत्युक्त्वैकेन हस्तेन
यतन्त्युन्निदधेऽम्बरम्

*mā bhaiṣṭa vāta-varṣābhyām
tat-trāṇam vihitam maya
ity uktvaikena hastena
yatanty unnidadhe 'mbaram*

SYNONYMS

mā bhaiṣṭa—don't any of you fear; *vāta*—the wind; *varṣābhyām*—and rain; *tat*—from that; *trāṇam*—your deliverance; *vihitam*—has been arranged; *mayā*—by me; *iti*—thus; *uktvā*—speaking; *ekena*—with one; *hastena*—hand; *yatantī*—endeavoring; *unnidadhe*—she lifted; *ambaram*—her upper garment.

TRANSLATION

"Don't be afraid of the wind and rain," said one gopī. "I will save you." And with that she lifted her shawl above her head.

PURPORT

Here a gopī enacts Lord Kṛṣṇa's pastime of lifting Govardhana Hill.

TEXT 21

आरुह्यैका पदाक्रम्य
शिरस्याहापरां नृप
दुष्टाहे गच्छ जातोऽहं
खलानाम्नु दण्डकृत

āruhyaikā padākramya
śirasy āhāparām nṛpa
duṣṭāhe gaccha jāto 'ham
khalānām nanu daṇḍa-kṛt

SYNONYMS

āruhya—rising up; *ekā*—one of the gopīs; *padā*—with her foot; *ākramya*—climbing above; *śirasi*—the head; *āha*—said; *aparām*—to another; *nṛpa*—O King (Parīkṣit); *duṣṭa*—wicked; *ahe*—O snake; *gaccha*—go away;

jātaḥ—have taken birth; *aham*—I; *khalānām*—on those who are envious; *nanu*—indeed; *daṇḍa*—of punishment; *kṛt*—as the imposer.

TRANSLATION

[Śukadeva Gosvāmī continued:] O King, one gopī climbed on another's shoulders and, putting her foot on the other's head, said, "Go away from here, O wicked snake! You should know that I have taken birth in this world just to punish the envious."

PURPORT

Here the gopīs enact Kṛṣṇa's chastisement of Kāliya.

TEXT 22

तत्रैकोवाच हे गोपा
दावाग्निं पश्यतोल्बणम्
चक्षूंष्याश्चपिदध्वं वो
विधास्ये क्षेममञ्जसा

tatraikovāca he gopā
dāvāgniṁ paśyatolbaṇam
cakṣūṁṣy āśv apidadhvam vo
vidhāsye kṣemam añjasā

SYNONYMS

tatra—there; *ekā*—one of them; *uvāca*—said; *he gopāḥ*—O cowherd boys; *dāva-agnim*—the forest fire; *paśyata*—see; *ulbaṇam*—fierce; *cakṣūṁṣi*—your eyes; *āśu*—quickly; *apidadhvam*—just close; *vaḥ*—your; *vidhāsye*—I will

arrange; *kṣemam*—protection; *añjasā*—with ease.

TRANSLATION

Then another *gopī* spoke up: My dear cowherd boys, look at this raging forest fire! Quickly close your eyes and I will easily protect you.

TEXT 23

बद्धान्यया स्रजा काचित्
तन्वी तत्र उलूखले
बध्नामि भाण्डभेत्तारं
हैयङ्गवमुषं त्विति
भीता सुदृक्पिधायास्यं
भेजे भीतिविडम्बनम्

baddhānyayā srajā kācit
tanvī tatra ulūkhale
badhnāmi bhāṇḍa-bhettāraṁ
haiyaṅgava-muṣaṁ tv iti
bhītā su-dṛk pidhāyāsyāṁ
bheje bhīti-viḍambanam

SYNONYMS

baddhā—tied up; *anyayā*—by another *gopī*; *srajā*—with a flower garland; *kācit*—one *gopī*; *tanvī*—slender; *tatra*—there; *ulūkhale*—to the grinding mortar; *badhnāmi*—I am binding; *bhāṇḍa*—of the storage pots; *bhettāram*—the breaker; *haiyam-gava*—of the butter saved from the previous day's milk; *muṣam*—the stealer; *tu*—indeed; *iti*—thus speaking; *bhītā*—afraid;

su-dr̥k—with beautiful eyes; *pidhāya*—covering; *āsyam*—her face; *bheje*—assumed; *bhīti*—of fear; *viḍambanam*—the pretense.

TRANSLATION

One gopī tied up her slender companion with a flower garland and said, "Now I will bind this boy who has broken the butter pots and stolen the butter." The second gopī then covered her face and beautiful eyes, pretending to be afraid.

TEXT 24

एवं कृष्णं पृच्छमाना
वृन्दावनलतास्तरून्
व्यचक्षत वनोद्देशे
पदानि परमात्मनः

evam kṛṣṇam pṛcchamānā
vr̥ndāvana-latās tarūn
vyacakṣata vanoddeśe
padāni paramātmanaḥ

SYNONYMS

evam—in this manner; *kṛṣṇam*—about Kṛṣṇa; *pṛcchamānāḥ*—inquiring; *vr̥ndāvana*—of the Vṛndāvana forest; *latāḥ*—from the creepers; *tarūn*—and the trees; *vyacakṣata*—they saw; *vana*—of the forest; *uddeśe*—in one spot; *padāni*—the footprints; *parama-ātmanaḥ*—of the Supersoul .

TRANSLATION

While the *gopés* were thus imitating Kṛṣṇa's pastimes and asking Vṛndāvana's creepers and trees where Kṛṣṇa, the Supreme Soul, might be, they happened to see His footprints in a corner of the forest.

TEXT 25

पदानि व्यक्तमेतानि
नन्दसूनोर्महात्मनः
लक्ष्यन्ते हि ध्वजाम्भोज-
वज्राङ्कुशयवादिभिः

*padāni vyaktam etāni
nanda-sūnor mahātmanaḥ
lakṣyante hi dhvajāmbhoja-
vajrāṅkuśa-yavādibhiḥ*

SYNONYMS

padāni—the footprints; *vyaktam*—clearly; *etāni*—these; *nanda-sūnoḥ*—of the son of Nanda Mahārāja; *mahā-ātmanaḥ*—the great soul; *lakṣyante*—are ascertained; *hi*—indeed; *dhvaja*—by the flag; *ambhoja*—lotus; *vajra*—thunderbolt; *aṅkuśa*—elephant goad; *yava-ādibhiḥ*—barleycorn, etc.

TRANSLATION

[The *gopīs* said:] The marks of a flag, lotus, thunderbolt, elephant goad, barleycorn and so forth on these footprints clearly distinguish them as belonging to that great soul, the son of Nanda Mahārāja.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura, in his commentary on this verse, gives the following scriptural information about the symbolic markings on the lotus feet of Kṛṣṇa:

"In the following verses the *Skanda Purāṇa* states the particular places on His feet where Kṛṣṇa carries the mark of the flag and also other marks, and the reasons for these marks:

*dakṣiṇasya padāṅguṣṭha-
mūle cakram bibharti ajaḥ
tatra bhakta-janasyāri-
ṣaḍ-varga-cchedanāya saḥ*

'At the base of the large toe on His right foot, the unborn Lord carries the mark of a disc, which cuts down the six [mental] enemies of His devotees.'

*madhyamāṅguli-mūle ca
dhatte kamalam acyutaḥ
dhyātr-citta-dvirephāṇām
lobhanāyāti-śobhanām*

'At the bottom of the middle toe of that same foot Lord Acyuta has a lotus flower, which increases the greed for Him in the minds of the beelike devotees who meditate on His feet.'

*kaniṣṭha-mūlato vajram
bhakta-pāpādri-bhedanam
pārṣṇi-madhye 'ṅkuśam bhakta
cittebha-vaśa-kāriṇam*

'At the base of His small toe is a thunderbolt, which smashes the mountains of His devotees' reactions to past sins, and in the middle of His heel is the mark of an elephant goad, which brings the elephants of His devotees' minds under control.'

*bhoga-saṃpan-mayaṃ dhatte
yavam aṅguṣṭha-ṇḍaṇḍi*

'The joint of His right large toe bears the mark of a barleycorn, representing all kinds of enjoyable opulences.'

"The *Skanda Purāṇa* also states,

*vajraṃ vai dakṣiṇe pāśve
aṅkuśo vai tad-agraṭḥ*

'A thunderbolt is found on the right side of His right foot, and an elephant goad below that.'

"The *ācāryas* of the *Vaiṣṇava sampradāya* explain that since the particular feet under discussion are Lord Kṛṣṇa's, we should know that the thunderbolt is at the base of His small toe and the elephant goad below the thunderbolt. An elephant goad on the heel belongs rather to Lord Nārāyaṇa and other *viṣṇu-tattva* expansions.

"Thus the *Skanda Purāṇa* describes six marks on Kṛṣṇa's right foot—the disc, flag, lotus, thunderbolt, elephant goad and barleycorn. And the *Vaiṣṇava-toṣaṇī* mentions even more marks—a vertical line beginning at the middle of His foot and continuing as far as the juncture between His big toe and second toe; an umbrella below the disc; at the base of the middle of His foot, a group of four *svastikas* in the four cardinal directions; at the four points where each *svastika* meets the next, four rose apples; and in the middle of the *svastikas*, an octagon. This makes eleven marks on Kṛṣṇa's right foot."

Śrīla Viśvanātha Cakravartī describes the marks on Kṛṣṇa's left foot as follows: "At the base of the large toe is a conchshell with its mouth facing the toe. At the base of the middle toe are two concentric circles, representing the inner and outer sky. Below this mark is Cupid's unstrung bow, at the base of the bow is a triangle, and surrounding the triangle is a group of four waterpots. At the base of the triangle is a half-moon with two more triangles touching its

points, and below the half-moon is a fish.

"All together, then, there are nineteen distinguishing marks on the soles of Lord Kṛṣṇa's lotus feet."

TEXT 26

तैस्तैः पदैस्तत्पदवीम्
अन्विच्छन्त्योऽग्रतोऽबलाः
वध्वाः पदैः सुपृक्तानि
विलोक्यार्ताः समब्रुवन्

*tais taiḥ padais tat-padavīm
anvicchantyo 'grato'balāḥ
vadhvāḥ padaiḥ su-pṛktāni
vilokyārtāḥ samabruvan*

SYNONYMS

taiḥ taiḥ—by those various; *padaiḥ*—footprints; *tat*—His; *padavīm*—path; *anvicchantyaḥ*—tracing out; *agrataḥ*—forward; *abalāḥ*—the girls; *vadhvāḥ*—of His special consort; *padaiḥ*—with the footprints; *supṛktāni*—thoroughly intermingled; *vilokya*—noticing; *ārtāḥ*—distressed; *samabruvan*—they spoke.

TRANSLATION

The *gopés* began following Kṛṣṇa's path, as shown by His many footprints, but when they saw that these prints were thoroughly intermixed with those of His dearest consort, they became perturbed and spoke as follows.

TEXT 27

कस्याः पदानि चैतानि
याताया नन्दसूनुना
अंसन्यस्तप्रकोष्ठायाः
करेणोः करिणा यथा

*kasyāḥ padāni caitāni
yātāyā nanda-sūnunā
aṁsa-nyasta-prakoṣṭhāyāḥ
kareṇoh kariṇā yathā*

SYNONYMS

kasyāḥ—of one certain *gopī*; *padāni*—the footprints; *ca*—also; *etāni*—these; *yātāyāḥ*—who was going; *nanda-sūnunā*—together with the son of Nanda Mahārāja; *aṁsa*—upon whose shoulder; *nyasta*—placed; *prakoṣṭhāyāḥ*—His forearm; *kareṇoh*—of a she-elephant; *kariṇā*—by the he-elephant; *yathā*—as.

TRANSLATION

[The *gopīs* said:] Here we see the footprints of some *gopī* who must have been walking along with the son of Nanda Mahārāja. He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant.

TEXT 28

अनयाराधितो नूनं
भगवान् हरिरीश्वरः
यन्नो विहाय गोविन्दः

प्रीतो यामनयद्रहः

*anayārādhito nūnam
bhagavān harir īśvaraḥ
yan no vihāya govindaḥ
prīto yām anayat rahaḥ*

SYNONYMS

anayā—by Her; *ārādhitaḥ*—perfectly worshiped; *nūnam*—certainly; *bhagavan*—the Personality of Godhead; *hariḥ*—Lord Kṛṣṇa; *īśvaraḥ*—the supreme controller; *yat*—inasmuch as; *naḥ*—us; *vihāya*—rejecting; *govindaḥ*—Lord Govinda; *prītaḥ*—pleased; *yām*—whom; *anayat*—led; *rahaḥ*—to a secluded place.

TRANSLATION

Certainly this particular *gopī* has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place.

PURPORT

Śrīla Viśvanātha Cakravartī explains that the word *ārādhitaḥ* refers to Śrīmatī Rādhārāṇī. He comments, "The sage Śukadeva Gosvāmī has tried with all endeavor to keep Her name hidden, but now it automatically shines forth from the moon of his mouth. That he has spoken Her name is indeed Her mercy, and thus the word *ārādhitaḥ* is like the rumbling of a kettledrum sounded to announce Her great good fortune."

Although the *gopīs* spoke as if jealous of Śrīmatī Rādhārāṇī, they were actually ecstatic to see that She had captured Śrī Kṛṣṇa.

Śrīla Viśvanātha Cakravartī quotes the following detailed description of

Śrīmatī Rādhārāṇī's footprints, as given by Śrīla Rūpa Gosvāmī in his *Śrī Ujjvala-nīlamanī*: "At the base of the large toe of Her left foot is the mark of a barleycorn, below that mark is a disc, below the disc is an umbrella, and below the umbrella is a bracelet. A vertical line extends from the middle of Her foot to the juncture of Her large and second toes. At the base of the middle toe is a lotus, below that is a flag with a banner, and below the flag is a creeper, together with a flower. At the base of Her small toe is an elephant goad, and upon Her heel is a half-moon. Thus there are eleven marks on Her left foot.

"At the base of the large toe of Her right foot is a conchshell, and below that a spear. At the base of the small toe of Her right foot is a sacrificial altar, below that an earring, and below the earring a spear. Along the base of the second, third, fourth and small toes is the mark of a mountain, below which is a chariot, and on the heel is a fish.

"Thus all together there are nineteen distinguishing marks on the soles of Śrīmatī Rādhārāṇī's lotus feet."

TEXT 29

धन्या अहो अमी आल्यो
गोविन्दाङ्घ्र्यब्जरेणवः
यान् ब्रह्मेशौ रमा देवी
दधुर्मूर्धन्यघनुत्तये

*dhanyā aho amī ālyo
govindāṅghry-abja-reṇavaḥ
yān brahmeśau ramā devī
dadhur mūrdhny agha-nuttaye*

SYNONYMS

dhanyāḥ—sanctified; *aho*—ah; *amī*—these; *ālyāḥ*—O *gopīs*; *govinda*—of Govinda; *aṅghri-abja*—of the lotuslike feet; *reṇavaḥ*—the particles of dust; *yān*—which; *brahmā*—Lord Brahmā; *īsau*—and Lord Śiva; *ramā devī*—Ramādevī, the wife of Lord Viṣṇu; *dadhuḥ*—take; *mūrdhni*—on their heads; *agha*—of their sinful reactions; *nuttaye*—for the dispelling.

TRANSLATION

O girls! The dust of Govinda's lotus feet is so sacred that even Brahmā, Śiva and the goddess Ramā take that dust upon their heads to dispel sinful reactions.

PURPORT

According to Śrīla Viśvanātha Cakravartī, who quotes from *śāstra*, each day in the late afternoon, as Kṛṣṇa returned from the cow pastures with His cowherd boyfriends, great demigods like Brahmā and Śiva would come down from heaven and take the dust of His feet.

Great personalities like the goddess Ramā (the wife of Viṣṇu), Śiva and Brahmā are not at all sinful. But in the ecstasy of pure Kṛṣṇa consciousness they feel themselves fallen and impure. Thus, desiring to purify themselves, they blissfully take the dust of the Lord's lotus feet on their heads.

TEXT 30

तस्या अमूनि नः क्षोभं
कुर्वन्त्युच्चैः पदानि यत्
यैकापहत्य गोपीनाम्
रहो भुङ्क्तेऽच्युताधरम्

न लक्ष्यन्ते पदान्यत्र

तस्या नूनं तृणाङ्कुरैः
खिद्यत्सुजाताङ्घ्रितलाम्
उन्निन्ये प्रेयसीं प्रियः

*tasyā amūni naḥ kṣobham
kurvanty uccaiḥ padāni yat
yaikāpahṛtya gopīnām
raho bhunkte 'cyutādharam*

*na lakṣyante padāny atra
tasyā nūnam tṛṇāṅkuraiḥ
khidyat-sujātāṅghri-talām
unninye preyasīm priyaḥ*

SYNONYMS

tasyāḥ—of Her; *amūni*—these; *naḥ*—for us; *kṣobham*—agitation; *kurvanti*—create; *uccaiḥ*—exceedingly; *padāni*—the footprints; *yat*—because; *yā*—who; *ekā*—alone; *apahṛtya*—being taken aside; *gopīnām*—of all the *gopīs*; *rahaḥ*—in seclusion; *bhunkte*—She enjoys; *acyuta*—of Kṛṣṇa; *adharam*—the lips; *na lakṣyante*—are not seen; *padāni*—the feet; *atra*—here; *tasyāḥ*—Her; *nūnam*—certainly; *tṛṇa*—by the blades of grass; *āṅkuraiḥ*—and the growing sprouts; *khidyat*—being caused pain; *sujāta*—tender; *āṅghri*—of whose feet; *talām*—the soles; *unninye*—He has lifted up; *preyasīm*—His beloved; *priyaḥ*—Her dear Kṛṣṇa.

TRANSLATION

These footprints of that special *gopī* greatly disturb us. Of all the *gopīs*, She alone was taken away to a secluded place, where She is enjoying the lips of Kṛṣṇa. Look, we can't see Her footprints over here! It's obvious that the grass

and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved.

TEXT 31

इमान्यधिकमग्नानि
पदानि वहतो वधूम
गोप्यः पश्यत कृष्णस्य
भाराक्रान्तस्य कामिनः
अत्रावरोपिता कान्ता
पुष्पहेतोर्महात्मना

*imāny adhika-magnāni
padāni vahato vadhūm
gopyaḥ paśyata kṛṣṇasya
bhārākrāntasya kāmīnaḥ
atrāvaropitā kāntā
puṣpa-hetor mahātmanā*

SYNONYMS

imāni—these; *adhika*—very much; *magnāni*—merged; *padāni*—footprints; *vahataḥ*—of Him who was carrying; *vadhūm*—His consort; *gopyaḥ*—O *gopīs*; *paśyata*—just see; *kṛṣṇasya*—of Kṛṣṇa; *bhāra*—by the weight; *ākrāntasya*—oppressed; *kāmīnaḥ*—lusty; *atra*—in this place; *avaropitā*—placed down; *kāntā*—the girlfriend; *puṣpa*—of (gathering) flowers; *hetoḥ*—for the purpose; *mahā-ātmanā*—by the very intelligent.

TRANSLATION

Please observe, my dear *gopés*, how in this place lusty Kṛṣṇa's footprints are pressed more deeply into the ground. Carrying the weight of His beloved must have been difficult for Him. And over here that intelligent boy must have put Her down to gather some flowers.

PURPORT

The word *vadhūm* indicates that even though Śrī Kṛṣṇa was not officially married to Rādhārāṇī, He had in fact made Her His bride in the Vṛndāvana forest.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, the *gopīs* use the word *kāmināḥ* here to indicate the following thoughts: "We actually love Śrī Kṛṣṇa, but still He has rejected us. Therefore His private dealings with Rādhārāṇī prove that this young prince of Vraja has carried Her away because of lust. If He were interested in love, He would have accepted us instead of that cowherd girl Rādhārāṇī."

These thoughts reveal the mood of the *gopīs* who are rivals of Śrīmatī Rādhārāṇī. Of course, the *gopīs* who are Her direct allies were jubilant to see Her good fortune.

TEXT 32

अत्र प्रसूनावचयः
प्रियार्थे प्रेयसा कृतः
प्रपदाक्रमण एते
पश्यतासकले पदे

*atra prasūnāvacayaḥ
priyārthe preyasā kṛtaḥ
prapadākramaṇa ete*

paśyatāsakale pade

SYNONYMS

atra—here; *prasūna*—of flowers; *avacayaḥ*—the gathering; *priyā-arthe*—for the sake of His beloved; *preyasā*—by the beloved Kṛṣṇa; *kṛtaḥ*—done; *prapada*—front of His feet; *ākramaṇe*—with the pressing down; *ete*—these; *paśyata*—just see; *asakale*—incomplete; *pade*—the pair of footprints.

TRANSLATION

Just see how in this place dear Kṛṣṇa collected flowers for His beloved. Here He has left the impression of only the front part of His feet because He was standing on His toes to reach the flowers.

TEXT 33

केशप्रसाधनं त्वत्र
कामिन्याः कामिना कृतम्
तानि चूडयता कान्ताम्
उपविष्टमिह ध्रुवम्

keśa-prasādhanaṁ tv atra
kāminyāḥ kāminā kṛtam
tāni cūḍayatā kāntām
upaviṣṭam iha dhruvam

SYNONYMS

keśa—of Her hair; *prasādhanaṁ*—the decorative arrangement; *tu*—furthermore; *atra*—here; *kāminyāḥ*—of the lusty girl; *kāminā*—by the

lusty boy; *kṛtam*—done; *tāni*—with those (flowers); *cūḍayatā*—by Him who was making a crown; *kāntām*—His consort; *upaviṣṭam*—seated; *iha*—here; *dhruvam*—certainly.

TRANSLATION

Certainly Kṛṣṇa sat down here with His girlfriend to arrange Her hair. The lusty boy must have made a crown for that lusty girl out of the flowers He had collected.

PURPORT

The *ācāryas* explain that Śrī Kṛṣṇa wanted to decorate Rādhārāṇī's hair with the forest flowers He had collected. Therefore They sat down together facing the same direction, with Rādhārāṇī between Kṛṣṇa's knees, and Kṛṣṇa proceeded to arrange Her hair with flowers and make a flower crown for Her, coronating Her as the goddess of the forest. Thus the romantic young boy and girl played and joked together in Vṛndāvana.

TEXT 34

रेमे तया चात्मरत
आत्मारामोऽप्यखण्डितः
कामिनां दर्शयन्दैन्यं
स्त्रीणां चैव दुरात्मताम्

*reme tayā cātma-rata
ātmārāmo 'py akhaṇḍitaḥ
kāmināṁ darśayan dainyaṁ
strīṇāṁ caiva durātmataṁ*

SYNONYMS

reme—He enjoyed; *tayā*—with Her; *ca*—and; *ātma-rataḥ*—He who takes pleasure only within Himself; *ātma-ārāmaḥ*—completely self-satisfied; *api*—although; *akhaṇḍitaḥ*—never incomplete; *kāminām*—of ordinary lusty men; *darśayan*—showing; *dainyam*—the degraded condition; *strīṇām*—of ordinary women; *ca eva*—also; *durātmatām*—the hardheartedness.

TRANSLATION

[Śukadeva Gosvāmī continued:] Lord Kṛṣṇa enjoyed with that *gopé*, although He enjoys only within, being self-satisfied and complete in Himself. Thus by contrast He showed the wretchedness of ordinary lusty men and hardhearted women.

PURPORT

This verse directly refutes the superficial criticism materialistic people sometimes direct against Lord Kṛṣṇa's pastimes. The philosopher Aristotle claimed that ordinary activities are unworthy of God, and with this idea in mind some people declare that since the activities of Lord Kṛṣṇa resemble those of ordinary human beings, He cannot be the Absolute Truth .

But in this verse Śukadeva Gosvāmī emphatically points out that Lord Kṛṣṇa acts on the liberated platform of spiritual self-satisfaction. This fact is indicated here by the terms *ātma-rata*, *ātmārāma* and *akhaṇḍita*. It is inconceivable to ordinary people that a handsome young boy and a beautiful young girl enjoying romantic conjugal affairs in the forest moonlight can be engaging in pure activity, free from egoistic desire and lust. Yet while Lord Kṛṣṇa is inconceivable to ordinary persons, those who love Him can easily realize the absolute, pure nature of His activities.

One may argue that "beauty is in the eye of the beholder" and that

therefore the devotees of Kṛṣṇa are only imagining the Lord's activities to be pure. This argument ignores many significant facts. For one, the path of Kṛṣṇa consciousness, of developing love for Kṛṣṇa, demands that a devotee strictly follow four regulative principles: no illicit sex, no gambling, no intoxication and no eating of meat, fish or eggs. When one is freed from material lust and rises to the liberated platform, beyond material desire, one realizes the absolute beauty of Lord Kṛṣṇa. This process is not theoretical: it has been practiced and completed by many thousands of great sages, who have left us their shining example and their brilliant teachings concerning the path of Kṛṣṇa consciousness.

Certainly beauty is in the eye of the beholder. However, real beauty is perceived by the soul's eye and not by the lusty eye of the material body. Therefore the Vedic literature repeatedly stresses that only those freed from material desire can see the beauty of Lord Kṛṣṇa with the eye of the pure soul, anointed with love of Godhead. It may finally be noted that upon realizing the pastimes of Lord Kṛṣṇa one becomes free of all tinges of sex desire, a state of mind that can hardly result from meditating upon material sexual affairs.

One final note: The conjugal pastimes of Kṛṣṇa perfectly round out His qualification as the Supreme Absolute Truth. The *Vedānta* states that the Absolute Truth is the source of everything, so certainly the Absolute cannot lack any of the beautiful things of this world. It is only because romantic affairs exist in a pure, spiritual form in the Absolute that they can manifest in a perverted, material form in this world. Thus the apparent beauty of this world is not to be absolutely rejected; rather, beauty should be accepted in its pure, spiritual form.

Since the beginning of time men and women have been inspired to poetic rapture by the art of romance. Unfortunately, romance in this world usually leads to crushing disappointment, brought about by a change of heart or by death. Thus although we may at first find romantic affairs beautiful and enjoyable, they are eventually spoiled by the onslaught of material nature. Still, it is unreasonable to totally reject the concept of romance. Rather, we

should accept conjugal attraction in its absolute, perfect, pure form, as it exists within God, without a tinge of material lust or selfishness. That pure conjugal attraction—the supreme beauty and pleasure of the Supreme Truth—is what we are reading about here in the pages of *Śrīmad-Bhāgavatam*.

TEXTS 35-36

इत्येवं दर्शयन्त्यस्ताश्च
चेरुर्गोप्यो विचेतसः
यां गोपीमनयत्कृष्णो
विहायान्याः स्त्रियो वने

सा च मेने तदात्मानं
वरिष्ठं सर्वयोषिताम्
हित्वा गोपीः कामयाना
मामसौ भजते प्रियः

*ity evaṁ darśayantyaś tāś
cerur gopyo vicetasah
yām gopīm anayat kṛṣṇo
vihāyānyāḥ striyo vane*

*sā ca mene tadātmānaṁ
variṣṭhaṁ sarva-yoṣitām
hitvā gopīḥ kāma-yānā
mām asau bhajate priyaḥ*

SYNONYMS

iti—thus; *evam*—in this manner; *darśayantyaḥ*—showing; *tāḥ*—they;

ceruḥ—wandered; *gopyaḥ*—the *gopīs*; *vicetasah*—completely bewildered; *yām*—which; *gopīm*—*gopī*; *anayat*—He took; *kṛṣṇaḥ*—Lord Kṛṣṇa; *viḥāya*—abandoning; *anyāḥ*—the other; *striyaḥ*—women; *vane*—in the forest; *sā*—She; *ca*—also; *mene*—thought; *tadā*—then; *ātmānam*—Herself; *variṣṭham*—the best; *sarva*—of all; *yoṣitām*—women; *hitvā*—rejecting; *gopīḥ*—the *gopīs*; *kāma-yānāḥ*—who are impelled by lusty desire; *mām*—Me; *asau*—He; *bhajate*—is accepting; *priyaḥ*—the beloved.

TRANSLATION

As the *gopés* wandered about, their minds completely bewildered, they pointed out various signs of Kṛṣṇa's pastimes. The particular *gopī* whom Kṛṣṇa had led into a secluded forest when He had abandoned all the other young girls began to think Herself the best of women. "My beloved has rejected all the other *gopés*," She thought, "even though they are driven by Cupid himself. He has chosen to reciprocate with Me alone."

PURPORT

Previously all the *gopīs* had become proud of their association with Kṛṣṇa and then suddenly lost His association. Only Rādhārāṇī remained with Him. Now She has also become proud of that association and will suffer a similar fate. The Lord arranges all this to reveal the *gopīs*' unparalleled devotion for Him, a devotion whose intensity fully manifests in moments of separation.

TEXT 37

तेदृत्

ततो गत्वा वनोद्देशं
दृष्ट्वा केशवमब्रवीत्
न पारयेऽहं चलितुं

नय मां यत्र ते मनः

*tato gatvā vanoddeśam
dṛptā keśavam abravīt
na pāraye 'ham calitum
naya mām yatra te manaḥ*

SYNONYMS

tataḥ—then; *gatvā*—going; *vana*—of the forest; *uddeśam*—to one region; *dṛptā*—becoming proud; *keśavam*—to Kṛṣṇa; *abravīt*—She said; *na pāraye*—am not able; *aham*—I; *calitum*—to move; *naya*—bring; *mām*—Me; *yatra*—where; *te*—Your; *manaḥ*—mind.

TRANSLATION

As the two lovers passed through one part of the Vṛndāvana forest, the special *gopī* began feeling proud of Herself. She told Lord Keśava, "I cannot walk any further. Please carry Me wherever You want to go."

TEXT 38

एवमुक्तः प्रियामाह
स्कन्ध आरुह्यतामिति
ततश्चान्तर्दधे कृष्णः
सा वधूरन्वतप्यत

*evam uktaḥ priyām āha
skandha āruhyatām iti*

*tataś cāntardadhe kṛṣṇaḥ
sā vadhūr anvatapyata*

SYNONYMS

evam—thus; *uktaḥ*—addressed; *priyām*—to His beloved; *āha*—He said; *skandhe*—on My shoulder; *āruhyatām*—please climb; *iti*—these words; *tataḥ*—then; *ca*—and; *antardadhe*—He disappeared; *kṛṣṇaḥ*—Lord Śrī Kṛṣṇa; *sā*—She; *vadhūḥ*—His consort; *anvatapyata*—felt remorse.

TRANSLATION

Thus addressed, Lord Kṛṣṇa replied, "Just climb on My shoulder." But as soon as He said this, He disappeared. His beloved consort then immediately felt great remorse.

PURPORT

Śrīmatī Rādhārāṇī was exhibiting the pride of a beautiful girl who has brought Her boyfriend under control. Thus She told Kṛṣṇa, "Please carry Me wherever You want to go. I can't walk anymore." Śrī Kṛṣṇa now disappears from Her sight, intensifying Her ecstatic love more and more.

TEXT 39

हा नाथ रमण प्रेष्ठ
क्वासि क्वासि महाभुज
दास्यास्ते कृपणाया मे
सखे दर्शय सन्निधिम्

hā nātha ramaṇa preṣṭha

*kvāsi kvāsi mahā-bhuja
dāsyās te kṛpaṇāyā me
sakhe darśaya sannidhim*

SYNONYMS

hā—O; *nātha*—master; *ramaṇa*—lover; *preṣṭha*—deardest; *kva asi kva asi*—where are You, where are You; *mahā-bhuja*—O mighty-armed one; *dāsyāḥ*—to the maidservant; *te*—Your; *kṛpaṇāyāḥ*—wretched; *me*—Me; *sakhe*—O friend; *darśaya*—please show; *sannidhim*—Your presence.

TRANSLATION

She cried out: O master! My lover! O dearest, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your poor servant!

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura describes the following moving exchange:

"Rādhā says, 'My Lord, I am being burned in the great fire of separation from You, and My life air is about to leave My body. Even with the greatest endeavor I cannot maintain My life. But You are the Lord of My life, and so You can quickly save Me simply by glancing upon Me. Please do so immediately. I beg You to save My life, not for My sake but rather for Yours. After giving up all the other *gopīs*, You've brought Me so far to a secluded place in the forest just to enjoy special pleasure with Me. If I die You will not be able to find conjugal happiness anywhere else. You will remember Me and thus lament in Your sorrow.'

"Kṛṣṇa replies, 'So let Me become unhappy. What does that matter to You?'

" 'But You are most dear to Me. I will feel Your unhappiness millions of

times more than You. Even if I've already died, I still will not be able to tolerate the pain that even one spot on the nails of Your lotus feet may experience. Indeed, to prevent such pain I am ready to throw My life away millions and millions of times. So kindly show Yourself and drive away that unhappiness.'

" 'But if Your life air is on the verge of leaving Your body, what can I do to stop that?'

" 'Simply by the touch of Your arms, which are a medicinal herb with the power to revive the dead, My body will return to its healthy, normal condition, and My life air will automatically come back and remain in My body.'

" 'But You know the forest path Yourself without My help, so why did You order Me, the king's son and a very young and gentle boy who is to be respected? Why did You command, "Take Me wherever You wish"? Why do You anger Me like this?'

"Rādhā cries out, 'Please show Yourself to Your wretched maidservant. Be merciful to Me! Be merciful! When I ordered You, I was overcome by sleepiness. I was so tired from playing with You. Therefore please excuse what Your poor servant said. Please don't be angry. It was only because You treated Me like such a close friend, though I am unworthy, that I spoke like that to You.'

" 'All right, My love, I am very pleased with You, so please come to Me.'

" 'But I've been blinded by lamentation. I can't see where You are. Please tell Me where You are.' "

TEXT 40

श्रीशुक उवाच
अन्विच्छन्त्यो भगवतो
मार्गं गोप्योऽविदूरितः

ददृशुः प्रियविश्लेषान्
मोहितां दुःखितां सखीम्

śrī-śuka uvāca
anvicchantyo bhagavato
mārgam gopyo 'vidūritaḥ
dadṛśuḥ priya-viśleṣān
mohitām duḥkhitām sakhīm

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *anvicchantyaḥ*—searching out; *bhagavataḥ*—of the Supreme Personality of Godhead; *mārgam*—the path; *gopyaḥ*—the gopīs; *avidūritaḥ*—not far away; *dadṛśuḥ*—saw; *priya*—from Her beloved; *viśleṣāt*—because of the separation; *mohitām*—bewildered; *duḥkhitām*—unhappy; *sakhīm*—their friend.

TRANSLATION

Śukadeva Gosvāmī said: While continuing to search out Kṛṣṇa's path, the gopīs discovered their unhappy friend close by. She was bewildered by separation from Her lover.

TEXT 41

तया कथितमाकर्ण्य
मानप्राप्तिं च माधवात्
अवमानं च दौरात्म्याद्
विस्मयं परमं ययुः

*tayā kathitam ākarṇya
māna-prāptim ca mādhavāt
avamānam ca daurātmyād
vismayaṁ paramaṁ yayuḥ*

SYNONYMS

tayā—by Her; *kathitam*—what was related; *ākarṇya*—hearing; *māna*—of respect; *prāptim*—the receiving; *ca*—and; *mādhavāt*—from Lord Kṛṣṇa; *avamānam*—the dishonor; *ca*—also; *daurātmyāt*—because of Her impropriety; *vismayaṁ*—amazement; *paramaṁ*—supreme; *yayuḥ*—they experienced.

TRANSLATION

She told them how Mādhava had given Her much respect, but how She then suffered dishonor because of Her misbehavior. The *gopīs* were extremely amazed to hear this.

PURPORT

It was natural for Rādhārāṇī to ask Kṛṣṇa to carry Her, for this request was consistent with the loving mood of Their relationship. Now, however, in great humility She describes Her behavior as wicked. Hearing of these affairs, the other *gopīs* are astonished.

TEXT 42

ततोऽविशन् वनं चन्द्र
ज्योत्स्ना यावद्विभाव्यते
तमः प्रविष्टमालक्ष्य

ततो निववृत्तुः स्त्रियः

*tato 'viśan vanam candra
jyotsnā yāvad vibhāvyate
tamaḥ praviṣṭam ālakṣya
tato nivavṛtuḥ striyaḥ*

SYNONYMS

tataḥ—then; *aviśan*—they entered; *vanam*—the forest; *candra*—of the moon; *jyotsnā*—the light; *yāvat*—as far; *vibhāvyate*—as was visible; *tamaḥ*—darkness; *praviṣṭam*—entered; *ālakṣya*—noticing; *tataḥ*—thereupon; *nivavṛtuḥ*—they desisted; *striyaḥ*—the women.

TRANSLATION

In search of Kṛṣṇa, the *gopīs* then entered the depths of the forest as far as the light of the moon shone. But when they found themselves engulfed in darkness, they decided to turn back.

PURPORT

The *gopīs* entered a part of the forest so dense that even the light of the full moon couldn't penetrate it. This scene is also described in the *Viṣṇu Purāṇa*:

*praviṣṭo gahanaṁ kṛṣṇaḥ
padam atra na lakṣyate
nivartadhvam śaśāṅkasya
naitad dīdhiti-gocaraḥ*

"One *gopī* said, 'Kṛṣṇa has entered such a dark part of the forest that we cannot possibly see His footprints. Therefore let us turn back from this area, which

even the light of the moon cannot reach.' "

TEXT 43

तन्मनस्कास्तदलापासु
तद्विचेष्टास्तदात्मिकाः
तद्गुणानेव गायन्त्यो
नात्मगाराणि सस्मरुः

*tan-manaskās tad-alāpās
tad-viceṣṭās tad-ātmikāḥ
tad-guṇān eva gāyantyo
nātmagārāṇi sasmaruḥ*

SYNONYMS

tat-manaskāḥ—their minds filled with thoughts of Him;
tat-ālāpāḥ—conversing about Him; *tat-viceṣṭāḥ*—imitating His activities;
tat-ātmikāḥ—filled with His presence; *tat-guṇān*—about His qualities;
eva—simply; *gāyantyaḥ*—singing; *na*—not; *ātma*—their own;
āgārāṇi—homes; *sasmaruḥ*—remembered.

TRANSLATION

Their minds absorbed in thoughts of Him, they conversed about Him, acted out His pastimes and felt themselves filled with His presence. They completely forgot about their homes as they loudly sang the glories of Kṛṣṇa's transcendental qualities.

PURPORT

Actually there is no separation from Kṛṣṇa for the pure devotees of the Lord. Although apparently abandoned by Kṛṣṇa, the *gopīs* were actually tightly connected to Him by the spiritual process of *śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23], hearing and chanting the glories of the Lord.

TEXT 44

पुनः पुलिनमागत्य
कालिन्ध्याः कृष्णभावनाः
समवेता जगुः कृष्णं
तदागमनकाङ्क्षिताः

*punaḥ pulinam āgatya
kālindyāḥ kṛṣṇa-bhāvanāḥ
samavetā jaguḥ kṛṣṇam
tad-āgamana-kāṅkṣitāḥ*

SYNONYMS

punaḥ—again; *pulinam*—to the bank; *āgatya*—coming; *kālindyāḥ*—of the river Yamunā; *kṛṣṇa-bhāvanāḥ*—meditating on Kṛṣṇa; *samavetāḥ*—joined together; *jaguḥ*—they sang; *kṛṣṇam*—about Kṛṣṇa; *tad-āgamana*—His arrival; *kāṅkṣitāḥ*—eagerly desired.

TRANSLATION

The *gopīs* again came to the bank of the Kālindī. Meditating on Kṛṣṇa and eagerly hoping He would come, they sat down together to sing of Him.

PURPORT

As stated in the *Kaṭha Upaniṣad* (1.2.23), *yam evaiṣa vṛṇute tena labhyaḥ*: "The Supersoul can be realized by that person whom He chooses." Thus the *gopīs* fervently pray that Kṛṣṇa come back to them.

Thus end the purports of the humble servants of His Divine Grace A . C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirtieth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Gopīs Search for Kṛṣṇa."

31. The Gopīs' Songs of Separation

This chapter relates how the *gopīs*, overwhelmed by feelings of separation from Kṛṣṇa, sat down on the bank of the Yamunā and began praying for His audience and singing His glories.

Because the *gopīs* had dedicated their minds and very lives to Kṛṣṇa, they were beside themselves with the transcendental pain of separation. But their crying, which appears like evidence of misery, actually shows their exalted state of transcendental bliss. As it is said, *yata dekha vaiṣṇaver vyavahāra duḥkh/ niścaya jāniha sei paramānanda sukh*: "Whenever one sees a Vaiṣṇava acting unhappy, one should know it for sure that he is actually experiencing the highest spiritual bliss." Thus each of the *gopīs* began addressing Lord Śrī Kṛṣṇa according to her individual mode of ecstasy, and they all prayed for Him for His mercy.

As the pastimes of Kṛṣṇa spontaneously arose in the minds of the *gopīs*, they sang their song, which relieves the agony of those suffering from the burning pain of separation from Kṛṣṇa and which bestows supreme auspiciousness. They sang, "O Lord, O lover, O cheater, when we remember

Your smile, Your loving glances and Your pastimes with Your boyhood friends, we become extremely agitated. Remembering Your lotus face, adorned with locks of blackish hair smeared with the dust of the cows, we become irrevocably attached to You. And when we remember how You followed the cows from forest to forest with Your tender feet, we feel great pain."

In their separation from Kṛṣṇa the *gopīs* considered a single moment an entire age. Even when they had previously seen Him they had found the blinking of their eyelids intolerable, for it blocked their vision of Him for a fraction of a second.

The ecstatic sentiments for Lord Kṛṣṇa that the *gopīs* expressed may appear like symptoms of lust, but in reality they are manifestations of their pure desire to satisfy the Supreme Lord's spiritual senses. There is not even the slightest trace of lust in these moods of the *gopīs*.

TEXT 1

गोप्य ऊचुः
जयति तेऽधिकं जन्मना व्रजः
श्रयत इन्दिरा शश्वदत्र हि
दयित दृश्यतां दिक्षु तावकास
त्वयि धृतासवस्त्वां विचिन्वते

gopya ūcuḥ
jayati te 'dhikam janmanā vrajaḥ
śrayata indirā śaśvad atra hi
dayita dṛśyatām dikṣu tāvakās
tvayi dhṛtāsavas tvām vicinvate

SYNONYMS

gopyaḥ ūcuḥ—the *gopīs* said; *jayati*—is glorious; *te*—Your; *adhikam*—exceedingly; *janmanā*—by the birth; *vrajaḥ*—the land of Vraja; *śrayate*—is residing; *indirā*—Lakṣmī, the goddess of fortune; *śaśvat*—perpetually; *atra*—here; *hi*—indeed; *dayita*—O beloved; *dṛśyatām*—may (You) be seen; *dikṣu*—in all directions; *tāvakāḥ*—Your (devotees); *tvayi*—for Your sake; *dhṛta*—sustained; *asavaḥ*—their life airs; *tvām*—for You; *vicinvate*—they are searching.

TRANSLATION

The gopīs said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us.

PURPORT

Those who are familiar with the art of chanting Sanskrit verses will be able to appreciate the especially exquisite Sanskrit poetry of this chapter. Specifically, the poetic meter of the verses is extraordinarily beautiful, and also, for the most part, in each line the first and seventh syllables begin with the same consonant, as do the second syllables of all four lines.

TEXT 2

शरदुदाशये साधुजातसत्-
सरसिजोदरश्रीमुषा दृशा
सुरतनाथ तेऽशुल्कदासिका

वरद निघ्नतो नेह किं वधः

*śarad-udāśaye sādhu-jāta-sat-
sarasijodara-śrī-muṣā dṛśā
surata-nātha te 'śulka-dāsikā
vara-da nighnato neha kiṁ vadhaḥ*

SYNONYMS

śarat—of the autumn season; *uda-āśaye*—in the reservoir of water; *sādhu*—excellently; *jāta*—grown; *sat*—fine; *sarasi-ja*—of the lotus flowers; *udara*—in the middle; *śrī*—the beauty; *muṣā*—which excels; *dṛśā*—with Your glance; *surata-nātha*—O Lord of love; *te*—Your; *aśulka*—acquired without payment; *dāsikāḥ*—maidservants; *vara-da*—O giver of benedictions; *nighnataḥ*—for You who are killing; *na*—not; *iha*—in this world; *kim*—why; *vadhaḥ*—murder.

TRANSLATION

O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?

PURPORT

In the autumn season, the whorl of the lotus has a special beauty, but that unique loveliness is surpassed by the beauty of Kṛṣṇa's glance.

TEXT 3

विषजलाप्ययाद्व्यालराक्षसाद्
वर्षमारुताद्वैद्युतानलात्
वृषमयात्मजाद्विश्वतो भयाद्
ऋषभ ते वयं रक्षिता मुहुः

*viṣa-jalāpyayād vyāla-rākṣasād
varṣa-mārutād vaidyutānalāt
vṛṣa-mayātmajād viśvato bhayād
ṛṣabha te vyaṁ rakṣitā muhuḥ*

SYNONYMS

viṣa—poisonous; *jala*—by the water (of the Yamunā, contaminated by Kāliya); *apyayāt*—from destruction; *vyāla*—fearsome; *rākṣasāt*—from the demon (Agha); *varṣa*—from rain (sent by Indra); *mārutāt*—and the wind-storm (created by Tṛṇāvarta); *vaidyuta-analāt*—from the thunderbolt (of Indra); *vṛṣa*—from the bull, Aṛiṣṭāsura; *maya-ātmajāt*—from the son of Maya (Vyomāsura); *viśvataḥ*—from all; *bhayāt*—fear; *ṛṣabha*—O greatest of personalities; *te*—by You; *vayaṁ*—we; *rakṣitāḥ*—have been protected; *muhuḥ*—repeatedly.

TRANSLATION

O greatest of personalities, You have repeatedly saved us from all kinds of danger—from poisoned water, from the terrible man-eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and from the son of Maya Dānava.

PURPORT

Here the *gopīs* imply, "O Kṛṣṇa, You saved us from so many terrible dangers,

so now that we are dying of separation from You, won't You save us again?" Śrīla Viśvanātha Cakravartī Ṭhākura explains that the *gopīs* mention Ariṣṭa and Vyoma because, although Kṛṣṇa had not yet killed these demons, the fact that He would kill them in the future was well known, having been predicted by the sages Garga and Bhāguri at the time of the Lord's birth.

TEXT 4

न खलु गोपीकानन्दनो भवान्
अखिलदेहिनामन्तरात्मदृक्
विखनसार्थितो विश्वगुप्तये
सख उदेयिवान् सात्वतां कुले

*na khalu gopikā-nandano bhavān
akhila-dehinām antarātma-dṛk
vikhanasāarthito viśva-guptye
sakha udeyivān sātvatām kule*

SYNONYMS

na—not; *khalu*—indeed; *gopikā*—of the *gopī*, Yaśodā; *nandanaḥ*—the son; *bhavān*—Your good self; *akhila*—of all; *dehinām*—embodied living entities; *antaḥ-ātma*—of the inner consciousness; *dṛk*—the seer; *vikhanasā*—by Lord Brahmā; *arthitaḥ*—prayed for; *viśva*—of the universe; *guptye*—for the protection; *sakhe*—O friend; *udeyivān*—You arose; *sātvatām*—of the Sātvatas; *kule*—in the dynasty.

TRANSLATION

You are not actually the son of the *gopī* Yaśodā, O friend, but rather the

indwelling witness in the hearts of all embodied souls. Because Lord Brahmā prayed for You to come and protect the universe, You have now appeared in the Sātvata dynasty.

PURPORT

The *gopīs* here imply, "Since You have descended to protect the entire universe, how can You neglect Your own devotees?"

TEXT 5

विरचिताभयं वृष्णिधूर्य ते
चरणमीयुषां संसृतेर्भयात्
करसरोरुहं कान्त कामदं
शिरसि धेहि नः श्रीकरग्रहम्

*viracitābhayaṁ vṛṣṇi-dhūrya te
caraṇam īyuṣāṁ saṁsṛter bhayāt
kara-saroruham kānta kāma-dam
śirasi dhehi naḥ śrī-kara-graham*

SYNONYMS

viracita—created; *abhayaṁ*—fearlessness; *vṛṣṇi*—of the Vṛṣṇi dynasty; *dhūrya*—O best; *te*—Your; *caraṇam*—feet; *īyuṣām*—of those who approach; *saṁsṛteḥ*—of material existence; *bhayāt*—out of fear; *kara*—Your hand; *saraḥ-ruham*—like a lotus flower; *kānta*—O lover; *kāma*—desires; *dam*—fulfilling; *śirasi*—on the heads; *dhehi*—please place; *naḥ*—of us; *śrī*—of the goddess of fortune, Lakṣmīdevī; *kara*—the hand; *graham*—taking.

TRANSLATION

O best of the Vṛṣṇis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads.

TEXT 6

ब्रजजनार्तिहन् वीर योषितां
निजजनस्मयध्वंसनस्मित
भज सखे भवत्किङ्करीः स्म नो
जलरुहाननं चारु दर्शय

*vraja-janārti-han vīra yoṣitām
nija-jana-smaya-dhvaṁsana-smita
bhaja sakhe bhavat-kiṅkarīḥ sma no
jalaruhānanam cāru darśaya*

SYNONYMS

vraja-jana—of the people of Vraja; *ārti*—of the suffering; *han*—O destroyer; *vīra*—O hero; *yoṣitām*—of women; *nija*—Your own; *jana*—of the people; *smaya*—the pride; *dhvaṁsana*—destroying; *smita*—whose smile; *bhaja*—please accept; *sakhe*—O friend; *bhavat*—Your; *kiṅkarīḥ*—maidservants; *sma*—indeed; *naḥ*—us; *jala-ruha*—lotus; *ānanam*—Your face; *cāru*—beautiful; *darśaya*—please show.

TRANSLATION

O You who destroy the suffering of Vraja's people, O hero of all women,
Your smile shatters the false pride of Your devotees. Please, dear friend, accept
us as Your maidservants and show us Your beautiful lotus face.

TEXT 7

प्रणतदेहिनां पापकर्षणं
तृणचरानुगं श्रीनिकेतनम्
फणिफणार्पितं ते पदाम्बुजं
कृणु कुचेषु नः कृन्धि हृच्छयम्

praṇata-dehinām pāpa-karṣaṇam
tṛṇa-carānugam śrī-niketanam
phaṇi-phaṇārpitaṁ te padāmbujam
kṛṇu kuceṣu naḥ kṛndhi hṛc-chayam

SYNONYMS

praṇata—who are surrendered to You; *dehinām*—of the embodied living beings; *pāpa*—the sins; *karṣaṇam*—which remove; *tṛṇa*—grass; *cara*—who graze (the cows); *anugam*—following; *śrī*—of the goddess of fortune; *niketanam*—the abode; *phaṇi*—of the serpent (Kāliya); *phaṇā*—on the hoods; *arpitam*—placed; *te*—Your; *pada-ambujam*—lotus feet; *kṛṇu*—please put; *kuceṣu*—on the breasts; *naḥ*—our; *kṛndhi*—cut away; *hṛt-śayam*—the lust in our hearts.

TRANSLATION

Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode

of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kāliya, please place them upon our breasts and tear away the lust in our hearts.

PURPORT

In their appeal, the *gopīs* point out that Lord Kṛṣṇa's lotus feet destroy the sins of all surrendered conditioned souls. The Lord is so merciful that He even goes out to herd the cows in the pasturing ground, and thus His lotus feet follow them about in the grass. He has offered His lotus feet to the goddess of fortune and has placed them upon the hoods of the serpent Kāliya. Therefore, considering all this, the Lord should place His lotus feet on the *gopīs'* breasts and satisfy their desire. That is the logic the *gopīs* employ here.

TEXT 8

मधुरया गिरा वल्गुवाक्यया
बुधमनोज्ञया पुष्करेक्षण
विधिकरीरिमा वीर मुह्यतीर्
अधरसीधुनाप्याययस्व नः

*madhurayā girā valgu-vākyayā
budha-manojñayā puṣkarekṣaṇa
vidhi-karīr imā vīra muhyatīr
adhara-sīdhunāpyāyayasva naḥ*

SYNONYMS

madhurayā—sweet; *girā*—by Your voice; *valgu*—charming; *vākyayā*—by Your words; *budha*—to the intelligent; *mano-jñayā*—attractive; *puṣkara*—lotus; *īkṣaṇa*—You whose eyes; *vidhi-karīḥ*—maidservants; *imāḥ*—these; *vīra*—O

hero; *muhyatīḥ*—becoming bewildered; *adhara*—of Your lips; *sīdhunā*—with the nectar; *āpyāyasya*—please restore to life; *naḥ*—us.

TRANSLATION

O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips.

TEXT 9

तव कथामृतं तप्तजीवनं
कविभिरीडितं कल्मषापहम्
श्रवणमङ्गलं श्रीमदाततं
भुवि गृणन्ति ये भूरिदा जनाः

tava kathāmṛtaṁ tapta-jīvanam
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad ātataṁ
bhuvi gṛṇanti ye bhūri-dā janāḥ

SYNONYMS

tava—Your; *kathā-amṛtam*—the nectar of words; *tapta-jīvanam*—life for those aggrieved in the material world; *kavibhiḥ*—by great thinkers; *īḍitam*—described; *kalmaṣa-apaham*—that which drives away sinful reactions; *śravaṇa-maṅgalam*—giving spiritual benefit when heard; *śrīmat*—filled with spiritual power; *ātataṁ*—broadcast all over the world; *bhuvi*—in the material world; *gṛṇanti*—chant and spread; *ye*—those who; *bhūri-dāḥ*—most beneficent; *janāḥ*—persons.

TRANSLATION

The nectar of Your words and the descriptions of Your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent.

PURPORT

King Pratāparudra recited this verse to Śrī Caitanya Mahāprabhu during Lord Jagannātha's Ratha-yātrā festival. While the Lord was resting in a garden, King Pratāparudra humbly entered and began massaging His legs and lotus feet. Then the King recited the Thirty-first Chapter of the Tenth Canto of the *Śrīmad-Bhāgavatam*, the songs of the *gopīs*. The *Caitanya-caritāmṛta* relates that when Lord Caitanya heard this verse, beginning *tava kathāmṛtam*, He immediately arose in ecstatic love and embraced King Pratāparudra. The incident is described in detail in the *Caitanya-caritāmṛta* (Madhya 14.4-18), and in his edition Śrīla Prabhupāda has given extensive commentary on it.

TEXT 10

प्रहसितं प्रियप्रेमवीक्षणं
विहरणं च ते ध्यानमङ्गलम्
रहसि संविदो या हृदि स्पृशः
कुहक नो मनः क्षोभयन्ति हि

*prahasitaṁ priya-prema-vīkṣaṇaṁ
viharaṇaṁ ca te dhyāna-maṅgalam*

*rahasi saṁvido yā hṛdi spṛśaḥ
kuhaka no manaḥ kṣobhayanti hi*

SYNONYMS

prahasitam—the smiling; *priya*—affectionate; *prema*—with love; *vīkṣaṇam*—glances; *viharaṇam*—intimate pastimes; *ca*—and; *te*—Your; *dhyāna*—by meditation; *maṅgalam*—auspicious; *rahasi*—in solitary places; *saṁvidaḥ*—conversations; *yāḥ*—which; *hṛdi*—the heart; *spṛśaḥ*—touching; *kuhaka*—O cheater; *naḥ*—our; *manaḥ*—minds; *kṣobhayanti*—agitate; *hi*—indeed.

TRANSLATION

Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You—all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds.

TEXT 11

चलसि यद् व्रजाच्चारयन् पशून्
नलिनसुन्दरं नाथ ते पदम्
शिलतृणाङ्कुरैः सीदतीति नः
कलिलतां मनः कान्त गच्छति

*calasi yad vrajāc cārayan paśūn
nalina-sundaram nātha te padam
śila-tṛṇāṅkuraiḥ sīdatīti naḥ
kalilatām manaḥ kānta gacchati*

SYNONYMS

calasi—You go; *yat*—when; *vrajāt*—from the cowherd village; *cārayan*—herding; *paśūn*—the animals; *nalina*—than a lotus flower; *sundaram*—more beautiful; *nātha*—O master; *te*—Your; *padam*—feet; *śīla*—by sharp edges of grain; *tṛṇa*—grass; *aṅkuraiḥ*—and sprouting plants; *sīdati*—are experiencing pain; *iti*—thus thinking; *naḥ*—us; *kalilatām*—discomfort; *manaḥ*—our minds; *kānta*—O lover; *gacchati*—feel.

TRANSLATION

Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants.

TEXT 12

दिनपरिक्षये नीलकुन्तलैर्
वनरुहाननं बिभ्रदावृतम्
घनरजस्वलं दर्शयन्मुहुर
मनसि नः स्मरं वीर यच्छसि

dina-parikṣaye nīla-kuntalair
vanaruhānanam bibhrad āvṛtam
ghana-rajasvalam darśayan muhur
manasi naḥ smaram vīra yacchasi

SYNONYMS

dina—of the day; *parikṣaye*—at the finish; *nīla*—dark blue; *kuntalaiḥ*—with locks of hair; *vana-ruha*—lotus; *ānanam*—face; *bibhrat*—exhibiting; *āvṛtam*—covered; *ghana*—thick; *rajaḥ-valam*—smeared with dust; *darśayan*—showing; *muhuh*—repeatedly; *manasi*—in the minds; *naḥ*—our; *smaram*—Cupid; *vīra*—O hero; *yacchasi*—You are placing.

TRANSLATION

At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds.

TEXT 13

प्रणतकामदं पद्मजार्चितं
धरणिमण्डनं ध्येयमापदि
चरणपङ्कजं शन्तमं च ते
रमण नः स्तनेष्वर्पयाधिहन्

praṇata-kāma-dam padmajārcitam
dharaṇi-maṇḍanam dhyeyam āpadi
caraṇa-pañkajam śantamam ca te
ramaṇa naḥ staneṣv arpayādhi-han

SYNONYMS

praṇata—of those who bow down; *kāma*—the desires; *dam*—fulfilling; *padma-ja*—by Lord Brahmā; *arcitam*—worshiped; *dharaṇi*—of the earth; *maṇḍanam*—the ornament; *dhyeyam*—the proper object of meditation; *āpadi*—in time of distress; *caraṇa-pañkajam*—the lotus feet; *śam-tamam*—giving

the highest satisfaction; *ca*—and; *te*—Your; *ramaṇa*—O lover; *naḥ*—our; *staneṣu*—on the breasts; *arpaya*—please place; *adhi-han*—O destroyer of mental distress.

TRANSLATION

Your lotus feet, which are worshiped by Lord Brahmā, fulfill the desires of all who bow down to them. They are the ornament of the earth, they give the highest satisfaction, and in times of danger they are the appropriate object of meditation. O lover, O destroyer of anxiety, please put those lotus feet upon our breasts.

TEXT 14

सुरतवर्धनं शोकनाशनं
स्वरितवेणुना सुष्ठु चुम्बितम्
इतररागविस्मारणं नृणां
वितर वीर नस्तेऽधरामृतम्

surata-vardhanam śoka-nāśanam
svarita-veṇunā suṣṭhu cumbitam
itara-rāga-vismāraṇam nṛṇām
vitara vīra nas te 'dharāmṛtam

SYNONYMS

surata—conjugal happiness; *vardhanam*—which increases; *śoka*—grief; *nāśanam*—which destroys; *svarita*—vibrated; *veṇunā*—by Your flute; *suṣṭhu*—abundantly; *cumbitam*—kissed; *itara*—other; *rāga*—attachments; *vismāraṇam*—causing to forget; *nṛṇām*—men; *vitara*—please spread; *vīra*—O

hero; *naḥ*—upon us; *te*—Your; *adhara*—of the lips; *amṛtam*—the nectar.

TRANSLATION

O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thoroughly relished by Your vibrating flute and makes people forget any other attachment.

PURPORT

Śrīla Viśvanātha Cakravartī's charming commentary on this verse is in the form of a dialogue between the *gopīs* and Kṛṣṇa:

"The *gopīs* say, 'O Kṛṣṇa, You exactly resemble Dhanvantari, the best of physicians. So please give us some medicine, for we are suffering from the disease of romantic desire for You. Don't hesitate to give us the medicinal nectar of Your lips freely, without our paying a substantial price. Since You are a great hero in giving charity, You should give it without any payment, even to the most wretched persons. Consider that we are losing our life and that now You can restore us to life by giving us that nectar. After all, You have already given it to Your flute, which is simply a hollow bamboo stick.'

"Kṛṣṇa says, 'But the diet of people in this world is the bad one of attachment to wealth, followers, family and so forth. The particular medicine you've requested should not be given to those who have such a bad diet.'

" 'But this medicine makes one forget all other attachments. So wonderful is this herbal drug that it counteracts bad dietary habits. Please give that nectar to us, O hero, since You are most charitable.' "

TEXT 15

अटति यद्भवानह्नि काननं

त्रुटि युगायते त्वामपश्यताम्
कुटिलकुन्तलं श्रीमुखं च ते
जड उदीक्षतां पक्ष्मकृद् दृशाम

*aṭati yad bhavān ahni kānanam
truṭi yugāyate tvām apaśyatām
kuṭila-kuntalam śrī-mukham ca te
jaḍa udīkṣatām pakṣma-kṛd dṛśām*

SYNONYMS

aṭati—travel; *yat*—when; *bhavān*—You; *ahni*—during the daytime; *kānanam*—to the forest; *truṭi*—about 1/1700 of a second; *yugāyate*—becomes like an entire millennium; *tvām*—You; *apaśyatām*—for those who do not see; *kuṭila*—curling; *kuntalam*—with locks of hair; *śrī*—beautiful; *mukham*—face; *ca*—and; *te*—Your; *jaḍaḥ*—foolish; *udīkṣatām*—for those who are eagerly looking; *pakṣma*—of lids; *kṛt*—the creator; *dṛśām*—of the eyes.

TRANSLATION

When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even when we *can* eagerly look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator.

TEXT 16

पतिसुतान्वयभ्रातृबान्धवान्
अतिविलङ्घ्य तेऽन्त्यच्युतागताः

गतिविदस्तवोद्गीतमोहिताः
कितव योषितः कस्त्यजेन्निशि

*pati-sutānvaya-bhrāṭṛ-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi*

SYNONYMS

pati—husbands; *suta*—children; *anvaya*—ancestors; *bhrāṭṛ*—brothers; *bāndhavān*—and other relatives; *ativilaṅghya*—completely neglecting; *te*—Your; *anti*—into the presence; *acyuta*—O infallible one; *āgatāḥ*—having come; *gati*—of our movements; *vidaḥ*—who understand the purpose; *tava*—Your; *udgīta*—by the loud song (of the flute); *mohitāḥ*—bewildered; *kitava*—O cheater; *yoṣitaḥ*—women; *kaḥ*—who; *tyajet*—would abandon; *niśi*—in the night.

TRANSLATION

Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives.

TEXT 17

रहसि संविदं हृच्छयोदयं
प्रहसिताननं प्रेमवीक्षणम्

बृहदुरः श्रियो वीक्ष्य धाम ते
मुहुरतिस्पृहा मुह्यते मनः

*rahasi samvidam hr̥c-chayodayam
prahasitānanam prema-vīkṣaṇam
bṛhad-urāḥ śriyo vīkṣya dhāma te
muhur ati-spr̥hā muhyate manaḥ*

SYNONYMS

rahasi—in private; *samvidam*—confidential discussions; *hr̥t-śaya*—of lust in the heart; *udayam*—the rise; *prahasita*—smiling; *ānanam*—face; *prema*—loving; *vīkṣaṇam*—glances; *bṛhat*—broad; *urāḥ*—chest; *śriyaḥ*—of the goddess of fortune; *vīkṣya*—seeing; *dhāma*—the abode; *te*—Your; *muhur*—repeatedly; *ati*—excessive; *spr̥hā*—hankering; *muhyate*—bewilders; *manaḥ*—the mind.

TRANSLATION

Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You.

TEXT 18

ब्रजवनौकसां व्यक्तिरङ्ग ते
वृजिनहन्त्र्यलं विश्वमङ्गलम्
त्यज मनाक्च नस्त्वत्स्पृहात्मनां

स्वजनहृद्गुजां यन्निषूदनम्

*vraja-vanaukasām vyaktir aṅga te
vṛjina-hantri alam viśva-maṅgalam
tyaja manāk ca naḥ tvat-sprhātmanām
sva-jana-hṛd-rujām yat niṣūdanam*

SYNONYMS

vraja-vana—in the forests of Vraja; *okasām*—for those who dwell; *vyaktiḥ*—the appearance; *aṅga*—dear one; *te*—Your; *vṛjina*—of distress; *hantri*—the agent of destruction; *alam*—extremely so; *viśva-maṅgalam*—all-auspicious; *tyaja*—please release; *manāk*—a little; *ca*—and; *naḥ*—to us; *tvat*—for You; *sprhā*—with hankering; *ātmanām*—whose minds are filled; *sva*—Your own; *jana*—devotees; *hṛt*—in the hearts; *rujām*—of the disease; *yat*—which is; *niṣūdanam*—that which counteracts.

TRANSLATION

O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. Our minds long for Your association. Please give to us just a bit of that medicine, which counteracts the disease in Your devotees' hearts.

PURPORT

According to the *ācāryas*, the *gopīs* repeatedly entreat Lord Kṛṣṇa to place His lotus feet on their breasts. The *gopīs* are not victims of material lust, but rather they are absorbed in pure love of Godhead and thus want to serve Lord Kṛṣṇa's lotus feet by offering their beautiful breasts to Him. Materialistic persons, who are victims of mundane sex desire, will not be able to understand how these conjugal dealings take place on a pure, spiritual platform, and that is

the materialists' great misfortune.

TEXT 19

यत्ते सुजातचरणाम्बुरुहं स्तनेषु
भीताः शनैः प्रिय दधीमहि कर्कशेषु
तेनाटवीमटसि तद्व्यथते न किं स्वित
कूर्पादिभिर्भ्रमति धीर्भवदायुषां नः

*yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpādibhir bhramati dhīr bhavad-āyusām naḥ*

SYNONYMS

yat—which; *te*—Your; *su-jāta*—very fine; *caraṇa-ambu-ruham*—lotus feet; *staneṣu*—on the breasts; *bhītāḥ*—being afraid; *śanaiḥ*—gently; *priya*—O dear one; *dadhīmahi*—we place; *karkaśeṣu*—rough; *tena*—with them; *aṭavīm*—the forest; *aṭasi*—You roam; *tat*—they; *vyathate*—are distressed; *na*—not; *kim svit*—we wonder; *kūrpa-ādibhiḥ*—by small stones and so on; *bhramati*—flutters; *dhīḥ*—the mind; *bhavad-āyusām*—of those of whom Your Lordship is the very life; *naḥ*—of us.

TRANSLATION

O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.

PURPORT

The translation of this verse is from Śrīla Prabhupāda's English rendering of *Caitanya-caritāmṛta* (Ādi 4.173).

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "The Gopīs' Songs of Separation."

32. The Reunion

This chapter describes how Śrī Kṛṣṇa manifested Himself in the midst of the *gopīs*, who had become extremely disturbed by their separation from Him. After He consoled them, they expressed to Him their deep feelings of ecstasy.

The *gopīs* having shown in various ways their great eagerness to see Kṛṣṇa, the attractor of Cupid, He appeared before them wearing silken yellow garments and a beautiful flower garland. Some of the *gopīs*, overwhelmed with ecstasy at seeing Him, grasped His hands, others placed His arm on their shoulders, and others accepted the remnants of betel nut He had chewed. Thus they served Him.

One *gopī*, impelled by loving anger toward Kṛṣṇa, bit her lip and looked askance at Him. Because the *gopīs* were so attached to Kṛṣṇa, they were not satiated even by continuously gazing at Him. One of them then placed Kṛṣṇa within her heart, closed her eyes and, embracing Him within herself again and again, became absorbed in transcendental bliss, just like a *yogī*. In this way the pain the *gopīs* had felt because of separation from the Lord was dispelled.

Next Lord Kṛṣṇa went to the bank of the Yamunā in the company of the cowherd girls, His internal potencies. The *gopīs* then made a seat for Kṛṣṇa out of their shawls, and after He had sat down they enjoyed with Him by gesturing amorously. The *gopīs* still felt hurt that Kṛṣṇa had disappeared, so He explained to them why He had done so. He further told them that He had come under the exclusive control of their loving devotion and would ever remain indebted to them.

TEXT 1

श्रीशुक उवाच
इति गोप्यः प्रगायन्त्यः
प्रलपन्त्यश्च चित्रधा
रुरुदुः सुस्वरं राजन्
कृष्णदर्शनलालसाः

śrī-śuka uvāca
iti gopyaḥ pragāyantyaḥ
pralapantyaś ca citradhā
ruruduḥ su-svaram rājan
kṛṣṇa-darśana-lālasāḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—thus, as related above; *gopyaḥ*—the *gopīs*; *pragāyantyaḥ*—singing forth; *pralapantyaḥ*—speaking forth; *ca*—and; *citradhā*—in various charming ways; *ruruduḥ*—they cried; *su-svaram*—loudly; *rājan*—O King; *kṛṣṇa-darśana*—for the sight of Kṛṣṇa; *lālasāḥ*—hankering.

TRANSLATION

Śukadeva Gosvāmī said: O King, having thus sung and spoken their hearts out in various charming ways, the gopīs began to weep loudly. They were very eager to see Lord Kṛṣṇa.

TEXT 2

तासामाविरभूच्छौरिः
स्मयमानमुखाम्बुजः
पीताम्बरधरः स्रग्वी
साक्षान्मन्मथमन्मथः

*tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujah
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ*

SYNONYMS

tāsām—before them; *āvirabhūt*—He appeared; *śauriḥ*—Lord Kṛṣṇa; *smayamāna*—smiling; *mukha*—His face; *ambujah*—lotuslike; *pīta*—yellow; *ambara*—a garment; *dharaḥ*—wearing; *srag-vī*—wearing a flower garland; *sākṣāt*—directly; *man-matha*—of Cupid (who bewilders the mind); *man*—of the mind; *mathaḥ*—the bewilderer.

TRANSLATION

Then Lord Kṛṣṇa, a smile on His lotus face, appeared before the *gopīs*. Wearing a garland and a yellow garment, He directly appeared as one who can

bewilder the mind of Cupid, who himself bewilders the minds of ordinary people.

TEXT 3

तं विलोक्यागतं प्रेष्ठं
प्रीत्युत्फुल्लदृशोऽबलाः
उत्तस्थुर्युगपत्सर्वासु
तन्वः प्राणमिवागतम्

*tam vilokyāgataṁ preṣṭhaṁ
prīty-utphulla-dṛśo 'balāḥ
uttasthur yugapat sarvās
tanvaḥ prāṇam ivāgatam*

SYNONYMS

tam—Him; *vilokya*—seeing; *āgatam*—returned; *preṣṭham*—their dearmost; *prīti*—out of affection; *utphulla*—opening wide; *dṛśaḥ*—their eyes; *abalāḥ*—the girls; *uttasthuḥ*—they stood up; *yugapat*—all at once; *sarvāḥ*—all of them; *tanvaḥ*—of the body; *prāṇam*—the life air; *iva*—as; *āgatam*—returned.

TRANSLATION

When the *gopés* saw that their dearmost Kṛṣṇa had returned to them, they all stood up at once, and out of their affection for Him their eyes bloomed wide. It was as if the air of life had reentered their bodies.

TEXT 4

काचित्कराम्बुजं शौरेरू
जगृहेऽञ्जलिना मुदा
काचिद्धार तद्बाहुम्
अंसे चन्दनभूषितम्

*kācit karāmbujam śaurer
jagṛhe 'ñjalinā mudā
kācid dadhāra tad-bāhum
amse candana-bhūṣitam*

SYNONYMS

kācit—one of them; *kara-ambujam*—the lotus hand; *śaureḥ*—of Lord Kṛṣṇa; *jagṛhe*—seized; *añjalinā*—in her folded palms; *mudā*—with joy; *kācit*—another; *dadhāra*—put; *tad-bāhum*—His arm; *amse*—on her shoulder; *candana*—with sandalwood paste; *bhūṣitam*—adorned.

TRANSLATION

One *gopī* joyfully took Kṛṣṇa's hand between her folded palms, and another placed His arm, anointed with sandalwood paste, on her shoulder.

TEXT 5

काचिदञ्जलिनागृह्णात्
तन्वी ताम्बूलचर्वितम्
एका तदङ्घ्रिकमलं

सन्तप्ता स्तनयोरधात्

kācid añjalināgrhṇāt
tanvī tāmbūla-carvitam
ekā tad-aṅghri-kamalam
santaptā stanayor adhāt

SYNONYMS

kācit—one; *añjalinā*—with joined hands; *agrṇṇāt*—took; *tanvī*—slender; *tāmbūla*—of betel nut; *carvitam*—His chewed remnants; *ekā*—one; *tat*—His; *aṅghri*—foot; *kamalam*—lotus; *santaptā*—burning; *stanayor*—on her breasts; *adhāt*—placed.

TRANSLATION

A slender *gopī* respectfully took in her joined hands the betel nut He had chewed, and another *gopī*, burning with desire, put His lotus feet on her breasts.

TEXT 6

एका भ्रुकुटिमाबध्य
प्रेमसंरम्भविह्वला
घ्नन्तीवैक्षत्कटाक्षेपैः
सन्दष्टदशनच्छदा

ekā bhru-kuṭim ābadhya
prema-saṁrambha-vihvalā
ghnantīvaikṣat kaṭākṣepaiḥ

sandaṣṭa-daśana-cchadā

SYNONYMS

ekā—one more *gopī*; *bhru-kuṭim*—her eyebrows; *ābadhya*—constricting; *prema*—of her pure love; *saṁrambha*—by the fury; *vihvalā*—beside herself; *ghnantī*—injuring; *iva*—as if; *aikṣat*—she looked; *kaṭa*—of her sidelong glances; *ākṣepaiḥ*—with the insults; *sandaṣṭa*—biting; *daśana*—of her teeth; *chadā*—the covering (her lips).

TRANSLATION

One *gopī*, beside herself with loving anger, bit her lips and stared at Him with frowning eyebrows, as if to wound Him with her harsh glances.

TEXT 7

अपरानिमिषद्दृग्भ्यां
जुषाणा तन्मुखाम्बुजम्
आपीतमपि नातृप्यत्
सन्तस्तच्चरणं यथा

aparānimiṣad-dṛgbhyām
juṣāṇā tan-mukhāmbujam
āpītam api nātṛpyat
santas tac-caraṇam yathā

SYNONYMS

aparā—yet another *gopī*; *animiṣat*—unblinking; *dṛgbhyām*—with eyes; *juṣāṇā*—relishing; *tat*—His; *mukha-ambujam*—lotus face; *āpītam*—fully

tasted; *api*—although; *na atṛpyat*—She did not become satiated; *santaḥ*—mystic saints; *tat-caraṇam*—His feet; *yathā*—as.

TRANSLATION

Another *gopī* looked with unblinking eyes upon His lotus face, but even after deeply relishing its sweetness She did not feel satiated, just as mystic saints are never satiated when meditating upon the Lord's feet.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the analogy given here of saintly persons meditating upon the Lord's feet is only partially applicable, since the ecstasy the *gopīs* felt when Kṛṣṇa came back was actually unparalleled. Śrīla Viśvanātha Cakravartī also reveals that this particular *gopī* is the most fortunate of all, Śrīmatī Rādhārāṇī.

TEXT 8

तं काचिन्नेत्ररन्ध्रेण
हृदि कृत्वा निमील्य च
पुलकाङ्ग्युपगुह्यास्ते
योगीवानन्दसम्प्लुता

taṁ kācin netra-randhreṇa
hṛdi kṛtvā nimīlya ca
pulakāṅgy upaguhyāste
yogīvānanda-samplutā

SYNONYMS

tam—Him; *kācit*—one of them; *netra*—of her eyes; *randhreṇa*—through the aperture; *hṛdi*—in her heart; *kṛtvā*—placing; *nimīlya*—closing; *ca*—and; *pulaka-aṅgī*—the hair on her limbs standing on end; *upaguhya*—embracing; *āste*—she remained; *yogī*—a yogī; *iva*—like; *ānanda*—in ecstasy; *samplutā*—drowned.

TRANSLATION

One *gopī* took the Lord through the aperture of her eyes and placed Him within her heart. Then, with her eyes closed and her bodily hairs standing on end, she continuously embraced Him within. Thus immersed in transcendental ecstasy, she resembled a *yogī* meditating upon the Lord.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura states that the seven *gopīs* mentioned so far in this chapter are the first seven of the eight principal *gopīs*, whose status allowed them to immediately approach Śrī Kṛṣṇa upon His reappearance. The *ācārya* quotes a verse from the *Śrī Vaiṣṇava-toṣaṇī* that gives the names of these seven as Candrāvalī, Śyāmalā, Śaibyā, Padmā, Śrī Rādhā, Lalitā and Viśākhā. The eighth is understood to be Bhadrā. *Śrī Vaiṣṇava-toṣaṇī* itself quotes a verse from the *Skanda Purāṇa* that declares these eight *gopīs* to be the principal among the three billion *gopīs*. Detailed information about the hierarchy of *gopīs* is available in Śrīla Rūpa Gosvāmī's *Ujjvala-nīlamanī*.

The *Padma Purāṇa* confirms that Śrī Rādhā is the foremost of the *gopīs*:

yathā rādhā priyā viṣṇos
tasyāḥ kuṇḍam priyam tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

"Just as Śrīmatī Rādhārāṇī is most dear to Kṛṣṇa, Her bathing pond is similarly dear. Of all the *gopīs*, She is the most beloved of the Lord."

The *Bṛhad-gautamīya-tantra* also names Śrīmatī Rādhārāṇī as Kṛṣṇa's foremost consort:

*devī kṛṣṇa-mayī proktā
rādhikā para-devatā
sarva-lakṣmī-mayī sarva
kāntiḥ sammohinī parā*

"The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord." (This translation is Śrīla Prabhupāda's English rendering of *Caitanya-caritāmṛta*, Ādi 4.83.)

Additional information about Śrī Rādhā is given in the *Ṛg-pariśiṣṭa* (the supplement to the *Ṛg Veda*): *rādhayā mādhave devo mādhavenaiva rādhikā/vibhrājante janeṣu*. "Among all persons, it is Śrī Rādhā in whose company Lord Mādhava is especially glorious, as She is especially glorious in His."

TEXT 9

सर्वास्ताः केशवालोक-
परमोत्सवनिर्वृताः
जहुर्विरहजं तापं
प्राज्ञं प्राप्य यथा जनाः

*sarvās tāḥ keśavāloka-
paramotsava-nirvṛtāḥ
jahur viraha-jam tāpaṁ*

prājñam prāpya yathā janāḥ

SYNONYMS

sarvāḥ—all; *tāḥ*—those *gopīs*; *keśava*—of Lord Kṛṣṇa; *āloka*—by the sight; *parama*—supreme; *utsava*—of festivity; *nirvṛtāḥ*—feeling joy;; *jahuḥ*—they gave up; *viraha-jam*—born of their separation; *tāpam*—the distress; *prājñam*—a spiritually enlightened person; *prāpya*—achieving; *yathā*—as; *janāḥ*—people in general.

TRANSLATION

All the *gopīs* enjoyed the greatest festivity when they saw their beloved Keśava again. They gave up the distress of separation, just as people in general forget their misery when they gain the association of a spiritually enlightened person.

TEXT 10

ताभिर्विधूतशोकाभिरु
भगवानच्युतो वृत्तः
व्यरोचताधिकं तात
पुरुषः शक्तिभिर्यथा

tābhir vidhūta-śokābhir
bhagavān acyuto vṛtaḥ
vyarocatādhikam tāta
puruṣaḥ śaktibhir yathā

SYNONYMS

tābhiḥ—by these *gopīs*; *vidhūta*—fully cleansed; *śokābhiḥ*—of their distress; *bhagavān*—the Supreme Personality of Godhead; *acyutaḥ*—the infallible Lord; *vṛtaḥ*—surrounded; *vyarocata*—appeared brilliant; *adhikam*—exceedingly; *tāta*—my dear (King Parikṣit); *puruṣaḥ*—the Supreme Soul; *śaktibhiḥ*—with His transcendental potencies; *yathā*—as.

TRANSLATION

Encircled by the *gopīs*, who were now relieved of all distress, Lord Acyuta, the Supreme Personality of Godhead, shone forth splendidly. My dear King, Kṛṣṇa thus appeared like the Supersoul encircled by His spiritual potencies.

PURPORT

The *gopīs* are Lord Kṛṣṇa's internal potency, and therefore when they were relieved and happy again the Lord shone forth even more brilliantly than before, and His transcendental bliss increased. Kṛṣṇa loves the *gopīs* with pure transcendental love, and they love Him in the same pure way. The whole affair, conducted on the transcendental platform, is inconceivable to those bound in material existence.

TEXTS 11-12

ताः समादाय कालिन्ध्या
निर्विश्य पुलिनं विभुः
विकसत्कुन्दमन्दार
सुरभ्यनिलषट्पदम्

शरच्चन्द्रांशुसन्दोह-
ध्वस्तदोषातमः शिवम्

कृष्णाया हस्ततरला चितकोमलवालुकम्

*tāḥ samādāya kālindyā
nirviśya pulinam vibhuḥ
vikasat-kunda-mandāra
surabhy-anila-ṣaṭpadam*

*śarac-candrāmśu-sandoha-
dhvasta-doṣā-tamaḥ śivam
kṛṣṇāyā hasta-taralā
cita-komala-vālukam*

SYNONYMS

tāḥ—those *gopīs*; *samādāya*—taking; *kālindyāḥ*—of the Yamunā; *nirviśya*—entering upon; *pulinam*—the bank; *vibhuḥ*—the almighty Supreme Lord; *vikasat*—blooming; *kunda-mandāra*—of *kunda* and *mandāra* flowers; *surabhi*—fragrant; *anila*—with the breeze; *sat-padam*—with bees; *śarat*—autumnal; *candra*—of the moon; *amśu*—of the rays; *sandoha*—by the abundance; *dhvasta*—dispelled; *doṣā*—of the night; *tamaḥ*—the darkness; *śivam*—auspicious; *kṛṣṇāyāḥ*—of the river Yamunā; *hasta*—like hands; *tarala*—by her waves; *ācita*—collected; *komala*—soft; *vālukam*—sand.

TRANSLATION

The almighty Lord then took the *gopīs* with Him to the bank of the Kālindī, who with the hands of her waves had scattered piles of soft sand upon the shore. In that auspicious place the breeze, bearing the fragrance of blooming *kunda* and *mandāra* flowers, attracted many bees, and the abundant rays of the autumn moon dispelled the darkness of night.

TEXT 13

तद्दर्शनाह्लादविधूतहृद्भुजो
मनोरथान्तं श्रुतयो यथा ययुः
स्वैरुत्तरीयैः कुचकुङ्कुमाङ्कितैर्
अचीकूपन्नासनमात्मबन्धवे

*tad-darśanāhlāda-vidhūta-hṛd-rujo
manorathāntam śrutayo yathā yayuḥ
svair uttarīyaiḥ kuca-kuṅkumāṅkitair
acīkṣann āsanam ātma-bandhave*

SYNONYMS

tat—Him, Kṛṣṇa; *darśana*—due to seeing; *āhlāda*—by the ecstasy; *vidhūta*—driven away; *hṛt*—in their hearts; *rujaḥ*—the pain; *manaḥ-ratha*—of their desires; *antam*—the ultimate fulfillment; *śrutayaḥ*—the revealed scriptures; *yathā*—as; *yayuḥ*—they attained; *svaiḥ*—with their own; *uttarīyaiḥ*—covering garments; *kuca*—of their breasts; *kuṅkuma*—with the vermilion powder; *aṅkitaiḥ*—smeared; *acīkṣan*—they arranged; *āsanam*—a seat; *ātma*—of their souls; *bandhave*—for the dear friend.

TRANSLATION

Their heartache vanquished by the ecstasy of seeing Kṛṣṇa, the *gopés*, like the personified *Vedas* before them, felt their desires completely fulfilled. For their dear friend Kṛṣṇa they arranged a seat with their shawls which were smeared with the *kuṁkuma* powder from their breasts.

PURPORT

In the Eighty-seventh Chapter of this canto (Text 23), the *śrutis*, or personified *Vedas*, pray as follows:

*striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ samadṛśo 'nghri-saroja-sudhāḥ*

"These women fully absorbed their minds in meditation on Lord Kṛṣṇa's powerful arms, which are like the bodies of great serpents. We want to become just like the *gopīs* and render service to His lotus feet." The *śrutis* had seen Kṛṣṇa during His appearance in the previous day of Brahmā and had become full of the most intense desire to associate with Him. Then in this *kalpa* they became *gopīs*. And since the *Vedas* are eternal in human society, the *śrutis* in this *kalpa* also become full of desire for Kṛṣṇa and in the next *kalpa* will also become *gopīs*. This information is given by Śrīla Viśvanātha Cakravartī Ṭhākura.

TEXT 14

तत्रोपविष्टो भगवान् स ईश्वरो
योगेश्वरान्तर्हृदि कल्पितासनः
चकास गोपीपरिषद्गतोऽर्चितस्
त्रैलोक्यलक्ष्म्येकपदं वपुर्दधत्

*tatropaviṣṭo bhagavān sa īśvaro
yogeśvarāntar-hṛdi kalpitāsanah
cakāsa gopī-pariṣad-gato 'rcitas
trailokya-lakṣmy-eka-padam vapur dadhat*

SYNONYMS

tatra—there; *upaviṣṭaḥ*—seated; *bhagavān*—the Supreme Personality of Godhead; *saḥ*—He; *īśvaraḥ*—the ultimate controller; *yoga-īśvara*—of the masters of mystic meditation; *antaḥ*—within; *hṛdi*—the hearts; *kalpita*—arranged; *āśanaḥ*—His seat; *cakāsa*—He appeared resplendent; *gopī-parīṣat*—in the assembly of the *gopīs*; *gataḥ*—present; *arcitaḥ*—worshiped; *trai-lokya*—of the three worlds; *lakṣmī*—of the beauty and other opulences; *eka*—the exclusive; *padam*—reservoir; *vapuḥ*—His transcendental, personal form; *dadhat*—exhibiting.

TRANSLATION

Lord Kṛṣṇa, the Supreme Personality of Godhead, for whom the great masters of mystic meditation arrange a seat within their hearts, took His seat in the assembly of *gopīs*. His transcendental body, the exclusive abode of beauty and opulence within the three worlds, shone brilliantly as the *gopīs* worshiped Him.

PURPORT

The masters of mystic meditation include Lord Śiva, Ananta Śeṣa and other exalted personalities, all of whom keep the Lord seated within the lotus of their hearts. This same Lord, conquered by the intense, selfless love of the *gopīs*, agreed to become their boyfriend and dance with them in Vṛndāvana, after sitting upon their fragrant shawls on the bank of the Yamunā River.

TEXT 15

सभाजयित्वा तमनङ्गदीपनं

सहासलीलेक्षणविभ्रमभ्रुवा
संस्पर्शनेनाङ्कृताङ्घ्रिहस्तयोः
संस्तुत्य ईषत्कुपिता बभाषिरे

*sabhājayitvā tam anaṅga-dīpanam
sahāsa-līlekṣaṇa-vibhrama-bhruvā
saṁsparśanenāṅka-kṛtāṅghri-hastayoḥ
saṁstutya īṣat kupitā babhāṣire*

SYNONYMS

sabhājayitvā—honoring; *tam*—Him; *anaṅga*—of lusty desires; *dīpanam*—the inciter; *sa-hāsa*—smiling; *līlā*—playful; *īkṣaṇa*—with glances; *vibhrama*—sporting; *bhruvā*—with their eyebrows; *saṁsparśanena*—with touching; *aṅka*—upon their laps; *kṛta*—placed; *aṅghri*—of His feet; *hastayoḥ*—and hands; *saṁstutya*—offering praise; *īṣat*—somewhat; *kupitāḥ*—angry; *babhāṣire*—they spoke.

TRANSLATION

Śrī Kṛṣṇa had awakened romantic desires within the *gopīs*, and they honored Him by glancing at Him with playful smiles, gesturing amorously with their eyebrows, and massaging His hands and feet as they held them in their laps. Even while worshiping Him, however, they felt somewhat angry, and thus they addressed Him as follows.

TEXT 16

श्रीगोप्य ऊचुः
भजतोऽनुभजन्त्येक

एक एतद्विपर्ययम्
नोभयांश्च भजन्त्येक
एतन्नो ब्रूहि साधु भोः

*śrī-gopya ūcuḥ
bhajato 'nubhajanty eka
eka etad-viparyayam
nobhayāṁś ca bhajanty eka
etan no brūhi sādhu bhoḥ*

SYNONYMS

śrī-gopyaḥ ūcuḥ—the *gopīs* said; *bhajataḥ*—to those who respect them; *anu*—reciprocally; *bhajanti*—show respect; *eke*—some; *eke*—some; *etat*—to this; *viparyayam*—the contrary; *na ubhayān*—with neither; *ca*—and; *bhajanti*—reciprocate; *eke*—some; *etat*—this; *naḥ*—to us; *brūhi*—speak; *sādhu*—properly; *bhoḥ*—O dear one.

TRANSLATION

The *gopīs* said: Some people reciprocate the affection only of those who are affectionate toward them, while others show affection even to those who are indifferent or inimical. And yet others will not show affection toward anyone. Dear Kṛṣṇa, please properly explain this matter to us.

PURPORT

By this apparently polite question, the *gopīs* want to expose Lord Kṛṣṇa's failure to properly reciprocate their love. They were very disturbed when Śrī Kṛṣṇa left them in the forest, and they want to know why He caused them to suffer in these loving affairs.

TEXT 17

श्रीभगवानुवाच
मिथो भजन्ति ये सख्यः
स्वार्थैकान्तोद्यमा हि ते
न तत्र सौहृदं धर्मः
स्वार्थार्थं तद्धि नान्यथा

*śrī-bhagavān uvāca
mitho bhajanti ye sakhyaḥ
svārthaikāntodyamā hi te
na tatra sauhṛdam dharmah
svārthārtham tad dhi nānyathā*

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *mithaḥ*—mutually; *bhajanti*—reciprocate; *ye*—who; *sakhyaḥ*—friends; *sva-artha*—for their own sake; *eka-anta*—exclusively; *udyamāḥ*—whose endeavor; *hi*—indeed; *te*—they; *na*—not; *tatra*—therein; *sauhṛdam*—true friendship; *dharmah*—true religiosity; *sva-artha*—of their own benefit; *artham*—for the sake; *tat*—that; *hi*—indeed; *na*—not; *anyathā*—otherwise.

TRANSLATION

The Supreme Personality of Godhead said: So-called friends who show affection for each other only to benefit themselves are actually selfish. They have no true friendship, nor are they following the true principles of religion. Indeed, if they did not expect benefit for themselves, they would not

reciprocate.

PURPORT

The Lord here reminds the *gopīs* that in pure loving friendship there is no sense of selfish interest but rather only love for one's friend.

TEXT 18

भजन्त्यभजतो ये वै
करुणाः पितरौ यथा
धर्मो निरपवादोऽत्र
सौहृदं च सुमध्यमाः

*bhajanty abhajato ye vai
karuṇāḥ pitarau yathā
dharmo nirapavādo 'tra
sauhṛdam ca su-madhyamāḥ*

SYNONYMS

bhajanti—they devotedly serve; *abhajataḥ*—with those who do not reciprocate with them; *ye*—those who; *vai*—indeed; *karuṇāḥ*—merciful; *pitarau*—parents; *yathā*—as; *dharmāḥ*—religious duty; *nirapavādaḥ*—faultless; *atra*—in this; *sauhṛdam*—friendship; *ca*—and; *su-madhyamāḥ*—O slender-waisted ones.

TRANSLATION

My dear slender-waisted *gopīs*, some people are genuinely merciful or, like parents, naturally affectionate. Such persons, who devotedly serve even those who fail to reciprocate with them, are following the true, faultless path of

religion, and they are true well-wishers.

TEXT 19

भजतोऽपि न वै केचिद्
भजन्त्यभजतः कुतः
आत्मारामा ह्याप्तकामा
अकृतज्ञा गुरुद्रुहाः

*bhajato 'pi na vai kecid
bhajanty abhajataḥ kutaḥ
ātmārāmā hy āpta-kāmā
akṛta-jñā guru-druhaḥ*

SYNONYMS

bhajataḥ—with those who are acting favorably; *api*—even; *na*—not; *vai*—certainly; *kecit*—some; *bhajanti*—reciprocate; *abhajataḥ*—with those who are not acting favorably; *kutaḥ*—what to speak of; *ātma-ārāmāḥ*—the self-satisfied; *hi*—indeed; *āpta-kāmāḥ*—those who have already attained their material desires; *akṛta-jñāḥ*—those who are ungrateful; *guru-druhaḥ*—those who are inimical to superiors.

TRANSLATION

Then there are those individuals who are spiritually self-satisfied, materially fulfilled or by nature ungrateful or simply envious of superiors. Such persons will not love even those who love them, what to speak of those who are inimical.

PURPORT

Some people, being spiritually self-satisfied, do not reciprocate others' affection because they want to avoid entanglement in mundane dealings. Other persons do not reciprocate simply out of envy or arrogance. And still others fail to reciprocate because they are materially satisfied and thus uninterested in new material opportunities. Lord Kṛṣṇa patiently explains all these things to the *gopīs*.

TEXT 20

नाहं तु सख्यो भजतोऽपि जन्तून्
भजाम्यमीषामनुवृत्तिवृत्तये
यथाधनो लब्धधने विनष्टे
तच्चिन्तयान्यन्निभृतो न वेद

*nāhaṁ tu sakhyo bhajato 'pi jantūn
bhajāmy amīṣām anuvṛtti-vṛttaye
yathādhano labdha-dhane vinaṣṭe
tac-cintayānyan nibhṛto na veda*

SYNONYMS

na—do not; *aham*—I; *tu*—on the other hand; *sakhyaḥ*—O friends; *bhajataḥ*—worshiping; *api*—even; *jantūn*—with living beings; *bhajāmi*—reciprocate; *amīṣām*—their; *anuvṛtti*—propensity (for pure love); *vṛttaye*—in order to impel; *yathā*—just as; *adhanaḥ*—a poor man; *labdha*—having obtained; *dhane*—wealth; *vinaṣṭe*—and it being lost; *tat*—of that; *cintayā*—with anxious thought; *anyat*—anything else; *nibhṛtaḥ*—filled;

na veda—does not know.

TRANSLATION

But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O *gopés*, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else.

PURPORT

Lord Kṛṣṇa states in *Bhagavad-gītā*, *ye yathā mām prapadyante tāms tathaiva bhajāmy aham*: [Bg. 4.11] "As people approach Me, I reciprocate with them accordingly." Yet even if the Lord is approached by someone with devotion, to intensify the devotee's love the Lord may not immediately reciprocate fully. In fact, the Lord is truly reciprocating. After all, a sincere devotee always prays to the Lord, "Please help me to love You purely." Therefore the Lord's so-called neglect is actually the fulfillment of the devotee's prayer. Lord Kṛṣṇa intensifies our love for Him by apparently separating Himself from us, and the result is that we achieve what we really wanted and prayed for: intense love for the Absolute Truth, Kṛṣṇa. Thus Lord Kṛṣṇa's apparent negligence is actually His thoughtful reciprocation and the fulfillment of our deepest and purest desire.

According to the *ācāryas*, as Lord Kṛṣṇa began to speak this verse the *gopīs* looked at one another with squinting eyes, trying to hide the smiles breaking out on their faces. Even as Lord Kṛṣṇa was speaking, the *gopīs* had begun to realize that He was bringing them to the highest perfection of loving service.

TEXT 21

एवं मदर्थोज्झितलोकवेद
स्वानाम्हि वो मय्यनुवृत्तयेऽबलाः
मयापरोक्षं भजता तिरोहितं
मासूयितुं मार्हत तत्प्रियं प्रियाः

*evam mad-arthojjhita-loka-veda
svānām hi vo mayy anuvṛttaye 'balāḥ
mayāparokṣam bhajatā tirohitam
māsūyitum mārhatha tat priyam priyāḥ*

SYNONYMS

evam—thus; *mat*—My; *artha*—for the sake; *ujjhita*—having rejected; *loka*—worldly opinion; *veda*—the opinion of the *Vedas*; *svānām*—and relatives; *hi*—indeed; *vaḥ*—of you; *mayi*—for Me; *anuvṛttaye*—for the loving propensity; *abalāḥ*—My dear girls; *mayā*—by Me; *aparokṣam*—removed from your sight; *bhajatā*—who is actually reciprocating; *tirohitam*—the disappearance; *mā*—with Me; *asūyitum*—to be inimical; *ma arhatha*—you should not; *tat*—therefore; *priyam*—with your beloved; *priyāḥ*—My dear beloveds.

TRANSLATION

My dear girls, understanding that simply for My sake you had rejected the authority of worldly opinion, of the *Vedas* and of your relatives, I acted as I did only to increase your attachment to Me. Even when I removed Myself from your sight by suddenly disappearing, I never stopped loving you. Therefore, My beloved *gopīs*, please do not harbor any bad feelings toward Me, your beloved.

PURPORT

Here the Lord indicates that though the *gopīs* were already perfect in their

love for Him, still, to inconceivably increase their perfection and show an example for the world, He acted as He did.

TEXT 22

न पारयेऽहं निरवद्यसंयुजां
स्वसाधुकृत्यं विबुधायुषापि वः
या माभजन्दुर्जरगेहशृङ्खलाः
संवृश्च्य तद्वः प्रतियातु साधुना

*na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhukṛtyaṁ vibudhāyusaṁpi vaḥ
yā mābhajan durjara-geha-śṛṅkhalāḥ
saṁvṛścyā tad vaḥ pratiyātu sādhunā*

SYNONYMS

na—not; *pāraye*—am able to make; *aham*—I; *niravadya-saṁyujāṁ*—to those who are completely free from deceit; *sva-sādhukṛtyam*—proper compensation; *vibudha-āyusā*—with a lifetime as long as that of the demigods; *api*—although; *vaḥ*—to you; *yāḥ*—who; *mā*—Me; *abhajan*—have worshiped; *durjara*—difficult to overcome; *geha-śṛṅkhalāḥ*—the chains of household life; *saṁvṛścyā*—cutting; *tat*—that; *vaḥ*—of you; *pratiyātu*—let it be returned; *sādhunā*—by the good activity itself.

TRANSLATION

I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break.

Therefore please let your own glorious deeds be your compensation.

PURPORT

The translation and word meanings for this verse are taken from Śrīla Prabhupāda's English rendering of *Śrī Caitanya-caritāmṛta* (Ādi 4.180).

In conclusion, the *gopīs* became eternally glorious by their behavior in the Lord's temporary absence, and the mutual love between them and the Lord was wonderfully enhanced. This is the perfection of Kṛṣṇa and His loving devotees.

Thus end the purports of the humble servants of His Divine Grace A . C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirty-second Chapter, of the Śrīmad-Bhāgavatam, entitled "The Reunion."

33. The Rāsa Dance

This chapter describes Lord Śrī Kṛṣṇa's *rāsa* dance, which He enjoyed with His beloved girlfriends in the forests along the Yamunā River.

The Supreme Personality of Godhead, Śrī Kṛṣṇa, is most expert in the knowledge of transcendental moods. In the company of the *gopīs*, who were tightly bound to Him by the ropes of affection and totally dedicated to His service, the Lord expanded Himself into numerous forms. The *gopīs* became intoxicated with their enthusiasm to enjoy the *rāsa* dance, and thus they began satisfying Kṛṣṇa's senses by singing, dancing and gesturing amorously. The sweet voices of the *gopīs* filled all the directions.

Even after Lord Kṛṣṇa manifested Himself in numerous forms, each *gopī*

thought He was standing next to her alone. Gradually the *gopīs* became fatigued from the continuous dancing and singing, and each of them placed her arm on the shoulder of the Kṛṣṇa standing beside her. Some *gopīs* smelled and kissed Kṛṣṇa's arm, which bore the fragrance of the lotus and was anointed with sandalwood paste. Others put Kṛṣṇa's hand on their bodies, and yet others gave Kṛṣṇa pleasure by embracing Him lovingly.

Lord Kṛṣṇa, being the Supreme Absolute Truth, is the only actual enjoyer and object of enjoyment. Although He is one without a second, He expands Himself into many forms to increase His personal pastimes. Therefore great scholars say that Kṛṣṇa's *rāsa-līlā* is like a child's playing with His own reflection. Śrī Kṛṣṇa is self-satisfied and fully endowed with inconceivable, transcendental opulences. When He exhibits such pastimes as the *rāsa-līlā*, all living beings, from Brahmā down to the blades of grass, become merged in the ocean of astonishment.

When Mahārāja Parikṣit heard the narration of Kṛṣṇa's conjugal pastimes with the *gopīs*, which superficially resemble the activities of lusty, wanton persons, he expressed a doubt to the great devotee Śrīla Śukadeva Gosvāmī. Śukadeva dispelled this doubt by stating, "Since Śrī Kṛṣṇa is the absolute enjoyer, such pastimes as these can never be contaminated by any fault. But if anyone other than the Supreme Personality of Godhead tries to enjoy such pastimes, he will suffer the same fate that someone other than Lord Rudra would suffer if he attempted to drink an ocean of poison. Moreover, even one who only thinks of imitating Lord Kṛṣṇa's *rāsa-līlā* will certainly suffer misfortune."

The Supreme Absolute Truth, Śrī Kṛṣṇa, is present within the hearts of all living entities as their indwelling witness. When out of His mercy He exhibits His intimate pastimes to His devotees, these activities are never besmirched by mundane imperfection. Any living being who hears of the spontaneous loving attraction the *gopīs* felt for Lord Kṛṣṇa will have his desires for material sense gratification destroyed at the root and will develop his natural propensity for serving the Supreme Lord, the spiritual master, and the Lord's devotees.

TEXT 1

श्रीशुक उवाच
इत्थं भगवतो गोप्यः
श्रुत्वा वाचः सुपेशलाः
जहुर्विरहजं तापं
तदङ्गोपचिताशिषः

śrī-śuka uvāca
ittham bhagavato gopyaḥ
śrutvā vācaḥ su-peśalāḥ
jahur viraha-jam tāpaṁ
tad-aṅgopacitāśiṣaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ittham*—thus; *bhagavataḥ*—of the Supreme Personality of Godhead; *gopyaḥ*—the cowherd girls; *śrutvā*—hearing; *vācaḥ*—the words; *su-peśalāḥ*—most charming; *jahuḥ*—they gave up; *viraha-jam*—born out of their feelings of separation; *tāpaṁ*—the distress; *tat*—His; *aṅga*—from (touching) the limbs; *upacita*—fulfilled; *āśiṣaḥ*—whose desires.

TRANSLATION

Śukadeva Gosvāmī said: When the cowherd girls heard the Supreme Personality of Godhead speak these most charming words, they forgot their distress caused by separation from Him. Touching His transcendental limbs, they felt all their desires fulfilled.

TEXT 2

तत्रारभत गोविन्दो
रासक्रीडामनुव्रतैः
स्त्रीरत्नैरन्वितः प्रीतैर्
अन्योन्याबद्धबाहुभिः

*tatrārabhata govindo
rāsa-kṛīḍām anuvrataiḥ
strī-ratnair anvitaḥ prītaiḥ
anyonyābaddha-bāhubhiḥ*

SYNONYMS

tatra—there; *ārabhata*—began; *govindaḥ*—Lord Kṛṣṇa; *rāsa-kṛīḍam*—the pastime of the *rāsa* dance; *anuvrataiḥ*—by the faithful (*gopīs*); *strī*—of women; *ratnaiḥ*—the jewels; *anvitaḥ*—joined; *prītaiḥ*—who were satisfied; *anyonya*—among one another; *ābaddha*—entwining; *bāhubhiḥ*—their arms.

TRANSLATION

There on the Yamunā's banks Lord Govinda then began the pastime of the *rāsa* dance in the company of those jewels among women, the faithful *gopīs*, who joyfully linked their arms together.

TEXT 3

रासोत्सवः सम्प्रवृत्तो
गोपीमण्डलमण्डितः

योगेश्वरेण कृष्णेन
तासां मध्ये द्वयोर्द्वयोः
प्रविष्टेन गृहीतानां
कण्ठे स्वनिकटं स्त्रियः
यं मन्येरन्नभस्तावद्
विमानशतसङ्कुलम्
दिवौकसां सदाराणाम्
औत्सुक्यापहतात्मनाम्

*rāsotsavaḥ sampravṛtto
gopī-maṇḍala-maṇḍitaḥ
yogeśvareṇa kṛṣṇena
tāsāṁ madhye dvayor dvayoḥ
praviṣṭena grhītānām
kaṇṭhe sva-nikaṭaṁ striyaḥ
yaṁ manyeran nabhas tāvad
vimāna-śata-saṅkulam
divaukasāṁ sa-dārāṇām
autsukyāpahṛtātmanām*

SYNONYMS

rāsa—of the *rāsa* dance; *utsavaḥ*—the festivity; *sampravṛttaḥ*—commenced; *gopī-maṇḍala*—by the circle of *gopīs*; *maṇḍitaḥ*—decorated; *yoga*—of mystic power; *īśvareṇa*—by the supreme controller; *kṛṣṇena*—Lord Kṛṣṇa; *tāsām*—of them; *madhye*—within the midst; *dvayoḥ dvayoḥ*—between each pair; *praviṣṭena*—present; *grhītānām*—who were held; *kaṇṭhe*—by the necks; *sva-nikaṭaṁ*—next to themselves; *striyaḥ*—the women; *yaṁ*—whom; *manyeran*—considered; *nabhaḥ*—the sky; *tāvat*—at that time; *vimāna*—of

airplanes; *śata*—with hundreds; *saṅkulam*—crowded; *diva*—of the heavenly planets; *okasām*—belonging to the inhabitants; *sa*—accompanied; *dārāṇām*—by their wives; *autsukya*—by eagerness; *apahr̥ta*—carried away; *ātmanām*—their minds.

TRANSLATION

The festive *rāsa* dance commenced, with the *gopīs* arrayed in a circle. Lord Kṛṣṇa expanded Himself and entered between each pair of *gopīs*, and as that master of mystic power placed His arms around their necks, each girl thought He was standing next to her alone. The demigods and their wives were overwhelmed with eagerness to witness the *rāsa* dance, and they soon crowded the sky with their hundreds of celestial airplanes.

PURPORT

Śrīla Bilvamaṅgala Ṭhākura has written the following verse about the *rāsa* dance:

*aṅganām aṅganām antarā mādhave
mādhavaṁ mādhavaṁ cāntareṇāṅganāḥ
ittham ākalpīte maṇḍale madhya-gaḥ
sañjagau veṇunā devakī-nandanāḥ*

"Lord Mādhava was situated between each pair of *gopīs*, and a *gopī* was situated between each pair of His manifestations. And Śrī Kṛṣṇa, the son of Devakī also appeared in the middle of the circle, playing upon His flute and singing."

Śrīla Viśvanātha Cakravartī Ṭhākura points out that the *gopīs*, maddened by love, were unable to understand that Śrī Kṛṣṇa had expanded Himself so He could personally dance with each of them. Each *gopī* saw one manifestation of Kṛṣṇa. The demigods and their wives, however, could see all His different manifestations as they watched the *rāsa* dance from their airplanes, and thus

they were completely astonished.

TEXT 4

ततो दुन्दुभयो नेदुर
निपेतुः पुष्पवृष्टयः
जगुर्गन्धर्वपतयः
सस्त्रीकास्तद्यशोऽमलम्

*tato dundubhayo nedur
nipetuḥ puṣpa-vṛṣṭayah
jagur gandharva-patayah
sa-strīkās tad-yaśo 'malam*

SYNONYMS

tataḥ—then; *dundubhayaḥ*—kettledrums; *neduḥ*—resounded; *nipetuḥ*—fell down; *puṣpa*—of flowers; *vṛṣṭayaḥ*—rain; *jaguḥ*—they sang; *gandharva-patayaḥ*—the chief Gandharvas; *sa-strīkāḥ*—along with their wives; *tat*—of Him, Lord Kṛṣṇa; *yaśaḥ*—the glories; *amalam*—spotless.

TRANSLATION

Kettledrums then resounded in the sky while flowers rained down and the chief Gandharvas and their wives sang Lord Kṛṣṇa's spotless glories.

PURPORT

As stated here, Lord Kṛṣṇa's glory in dancing the *rāsa* dance is pure spiritual bliss. The demigods in heaven, in charge of maintaining propriety in the universe, ecstatically accepted the *rāsa* dance as the ultimate religious

affair, completely different from the perverted reflection of romance we find in this mundane world.

TEXT 5

वलयांनां नूपुराणां
किङ्किणीनां च योषिताम्
सप्रियाणामभूच्छब्दसु
तुमुलो रासमण्डले

*valayānām nūpurāṇām
kiṅkiṇīnām ca yoṣitām
sa-priyāṇām abhūc chabdas
tumulo rāsa-maṇḍale*

SYNONYMS

valayānām—of the armlets; *nūpurāṇām*—ankle bells; *kiṅkiṇīnām*—bells worn around the waist; *ca*—and; *yoṣitām*—of the women; *sa-priyāṇām*—who were with their beloved; *abhūt*—there was; *śabdaḥ*—a sound; *tumulaḥ*—tumultuous; *rāsa-maṇḍale*—in the circle of the *rāsa* dance.

TRANSLATION

A tumultuous sound arose from the armlets, ankle bells and waist bells of the *gopīs* as they sported with their beloved Kṛṣṇa in the circle of the *rāsa* dance.

TEXT 6

तत्रातिशुशुभे ताभिर
भगवान्देवकीसुतः
मध्ये मणीनां हैमानां
महामरकतो यथा

*tatrātiśuśubhe tābhir
bhagavān devakī-sutaḥ
madhye maṇīnām haimānām
mahā-marakato yathā*

SYNONYMS

tatra—there; *atiśuśubhe*—appeared most brilliant; *tābhiḥ*—with them; *bhagavān*—the Supreme Lord; *devakī-sutaḥ*—Kṛṣṇa, the son of Devakī; *madhye*—in the midst; *maṇīnām*—of ornaments; *haimānām*—golden; *mahā*—great; *marakataḥ*—a sapphire; *yathā*—as.

TRANSLATION

In the midst of the dancing *gopīs*, Lord Kṛṣṇa appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that *Devakī*, besides being the name of Vasudeva's wife, is also a name of mother Yaśodā, as stated in the *Ādi Purāṇa*: *dve nāmnī nanda-bhāryāyā yaśodā devakīti ca*. "The wife of Nanda has two names—Yaśodā and Devakī."

TEXT 7

पादन्यासैर्भुजविधुतिभिः सस्मितैर्भ्रूविलासैर्
भज्यन्मध्येश्चलकुचपटैः कुण्डलैर्गण्डलोलैः
स्विद्यन्मुख्यः कवररसनाग्रन्थयः कृष्णवध्वो
गायन्त्यस्तं तडित इव ता मेघचक्रे विरेजुः

*pāda-nyāsair bhuja-vidhutibhiḥ sa-smitair bhrū-vilāsair
bhajyan madhyaiś cala-kuca-ṭṭaiḥ kuṇḍalair gaṇḍa-lolaiḥ
svidyan-mukhyaḥ kavara-rasanāgranthayaḥ kṛṣṇa-vadhvo
gāyantyās taṁ taḍita iva tā megha-cakre virejuḥ*

SYNONYMS

pāda—of their feet; *nyāsaiḥ*—by the placement; *bhuja*—of their hands; *vidhutibhiḥ*—by the gestures; *sa-smitaiḥ*—smiling; *bhrū*—of their eyebrows; *vilāsaiḥ*—by the playful movements; *bhajyan*—bending; *madhyaiḥ*—by their middles; *cala*—moving; *kuca*—covering their breasts; *ṭṭaiḥ*—by the cloths; *kuṇḍalaiḥ*—by their earrings; *gaṇḍa*—on their cheeks; *lolaiḥ*—rolling; *svidyan*—perspiring; *mukhyaḥ*—whose faces; *kavara*—the braids of their hair; *rasanā*—and their belts; *āgranthayaḥ*—having tightly tied; *kṛṣṇa-vadhvaḥ*—the consorts of Lord Kṛṣṇa; *gāyantyāḥ*—singing; *taṁ*—about Him; *taḍitaḥ*—bolts of lightning; *iva*—as if; *tāḥ*—they; *megha-cakre*—in a range of clouds; *virejuḥ*—shone.

TRANSLATION

As the *gopīs* sang in praise of Kṛṣṇa, their feet danced, their hands gestured, and their eyebrows moved with playful smiles. With their braids and belts tied tight, their waists bending, their faces perspiring, the garments on their breasts moving this way and that, and their earrings swinging on their cheeks, Lord Kṛṣṇa's young consorts shone like streaks of lightning in a mass of clouds.

PURPORT

Śrīla Śrīdhara Svāmī explains that according to the analogy of lightning flashing in clouds, the perspiration on the lovely faces of the *gopīs* resembled drops of mist, and their singing resembled thunder. The word *āgranthayaḥ* may also be read *agranthayaḥ*, meaning "loosened." This would indicate that although the *gopīs* began the dance with their hair and belts tightly drawn, these gradually slackened and loosened.

Śrīla Viśvanātha Cakravartī points out that the *gopīs* were expert at exhibiting *mudrās* (precise hand gestures that express feelings or convey meanings associated with the theme of a performance). Thus sometimes Kṛṣṇa and the *gopīs* would artistically move their interlocked arms together, and sometimes they would separate arms and exhibit *mudrās* to act out the meaning of the songs they were singing.

The word *pāda-nyāsaiḥ* indicates that the *gopīs* artistically and gracefully placed the steps of their dancing feet in an enchanting way, and the words *sa-smitair bhrū-vilāsair* indicate that the romantic movements of their eyebrows, smiling with love, were most charming to behold.

TEXT 8

उच्चैर्जगुर्नृत्यमाना
रक्तकण्ठ्यो रतिप्रियाः
कृष्णाभिमर्शमुदिता
यद्गीतेनेदमावृतम्

uccair jagur nṛtyamānā
rakta-kaṇṭhyo rati-priyāḥ
kṛṣṇābhimarśa-muditā

yad-gītenedam āvṛtam

SYNONYMS

uccaiḥ—loudly; *jaguḥ*—they sang; *nṛtyamānāḥ*—while dancing; *rakta*—colored; *kaṇṭhyaḥ*—their throats; *rati*—conjugal enjoyment; *priyāḥ*—dedicated to; *kṛṣṇa-abhimarśa*—by the touch of Lord Kṛṣṇa; *muditāḥ*—joyful; *yat*—whose; *gītena*—by the singing; *idam*—this entire universe; *āvṛtam*—is pervaded.

TRANSLATION

Eager to enjoy conjugal love, their throats colored with various pigments, the *gopīs* sang loudly and danced. They were overjoyed by Kṛṣṇa's touch, and they sang songs that filled the entire universe.

PURPORT

According to an authoritative book on music called *Śaṅgīta-sāra*, *tāvanta eva rāgāḥ sūryāvatyo jīva-jātayaḥ*, *teṣu ṣoḍaśa-sāhasrī purā goṣī-kṛtā varā*: "There are as many musical *rāgas* as there are species of life. Among these *rāgas* are sixteen thousand principal ones, which were manifested by the *gopīs*." Thus the *gopīs* created sixteen thousand different *rāgas*, or musical modes, and these have subsequently been disseminated throughout the world. The words *yad-gītenedam āvṛtam* also indicate that even today devotees throughout the world sing the praises of Kṛṣṇa, following the example of the *gopīs*.

TEXT 9

काचित्समं मुकुन्देन
स्वरजातीरमिश्रिताः

उन्निन्ये पूजिता तेन
प्रीयता साधु साध्विति
तदेव ध्रुवमुन्निन्ये
तस्यै मानं च बह्वदात्

*kācit samam mukundena
svara-jātīr amiśritāḥ
unninye pūjitā tena
prīyatā sādhu sādhu iti
tad eva dhruvam unninye
tasyai mānam ca bahv adāt*

SYNONYMS

kācit—a certain *gopī*; *samam*—together; *mukundena*—with Lord Kṛṣṇa; *svara-jātīḥ*—pure musical tones; *amiśritāḥ*—not confused with the sounds vibrated by Kṛṣṇa; *unninye*—she raised; *pūjitā*—honored; *tena*—by Him; *prīyatā*—who was pleased; *sādhu sādhu iti*—saying, "excellent, excellent"; *tad eva*—that same (melody); *dhruvam*—with a particular metrical pattern; *unninye*—vibrated (another *gopī*); *tasyai*—to her; *mānam*—special respect; *ca*—and; *bahu*—much; *adāt*—He gave .

TRANSLATION

One *gopī*, joining Lord Mukunda in His singing, sang pure melodious tones that rose harmoniously above His. Kṛṣṇa was pleased and showed great appreciation for her performance, saying "Excellent! Excellent!" Then another *gopī* repeated the same melody, but in a special metrical pattern, and Kṛṣṇa praised her also.

TEXT 10

काचिद्रासपरिश्रान्ता
पार्श्वस्थस्य गदाभृतः
जग्राह बाहुना स्कन्धं
क्षथद्वलयमल्लिका

*kācid rāsa-parīśrāntā
pārśva-sthasya gadā-bhṛtaḥ
jagrāha bāhunā skandham
ślathad-valaya-mallikā*

SYNONYMS

kācit—a certain *gopī*; *rāsa*—by the *rāsa* dance; *parīśrāntā*—fatigued; *pārśva*—at Her side; *sthasya*—who was standing; *gadā-bhṛtaḥ*—of Lord Kṛṣṇa, holding a baton; *jagrāha*—took hold of; *bāhunā*—with Her arm; *skandham*—the shoulder; *ślathat*—loosening; *valaya*—Her bracelets; *mallikā*—and the flowers (in Her hair).

TRANSLATION

When one *gopī* grew tired from the *rāsa* dance, She turned to Kṛṣṇa, standing at Her side holding a baton, and grasped His shoulder with Her arm. The dancing had loosened Her bracelets and the flowers in Her hair.

PURPORT

The previous verse states that Śrī Kṛṣṇa honored the *gopīs* for their dancing and singing, and in this verse we see how the *gopīs* responded by dealing intimately and confidently with Him. Here a tired *gopī* held on to Kṛṣṇa's

shoulder with her arm, resting against Him.

Śrīla Jīva Gosvāmī explains that the word *gadā* in this verse indicates a baton suitable for a dancing master. Lord Kṛṣṇa brought this item of paraphernalia to enhance His enjoyment of the *rāsa* dance. Śrīla Viśvanātha Cakravartī states that the *gopī* mentioned here is Śrīmatī Rādhārāṇī, whereas the two *gopīs* mentioned in the previous verse are, in order, Viśākhā and Lalitā.

TEXT 11

तत्रैकांसगतं बाहुं
कृष्णस्योत्पलसौरभम्
चन्दनालिसमाघ्राय
हृष्टरोमा चुचुम्ब ह

tatraikāṁsa-gataṁ bāhum
kṛṣṇasyotpala-saurabham
candanāliptam āghrāya
hr̥ṣṭa-romā cucumba ha

SYNONYMS

tatra—there; *ekā*—one (*gopī*); *aṁsa*—upon her shoulder; *gatam*—placed; *bāhum*—the arm; *kṛṣṇasya*—of Lord Kṛṣṇa; *utpala*—like a blue lotus; *saurabham*—the fragrance of which; *candana*—with sandalwood pulp; *āliptam*—smeared; *āghrāya*—smelling; *hr̥ṣṭa*—standing on end; *romā*—her bodily hairs; *cucumba ha*—she kissed.

TRANSLATION

Upon the shoulder of one *gopī* Kṛṣṇa placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it. As the *gopī* relished that fragrance, her bodily hair stood on end in jubilation, and she kissed His arm.

TEXT 12

कस्याश्चिन्नाटयविक्षिप्त
कुण्डलत्विषमण्डितम्
गण्डं गण्डे सन्दधत्याः
प्रादात्ताम्बूलचर्वितम्

kasyāścin nāṭya-vikṣipta
kuṇḍala-tviṣa-maṇḍitam
gaṇḍam gaṇḍe sandadhatyāḥ
prādāt tāmbūla-carvitam

SYNONYMS

kasyāścit—to a certain *gopī*; *nāṭya*—by the dancing; *vikṣipta*—shaken; *kuṇḍala*—whose earrings; *tviṣa*—with the glitter; *maṇḍitam*—adorned; *gaṇḍam*—her cheek; *gaṇḍe*—next to His cheek; *sandadhatyāḥ*—who was placing; *prādāt*—He carefully gave; *tāmbūla*—the betel nut; *carvitam*—chewed

.

TRANSLATION

Next to Kṛṣṇa's cheek one *gopī* put her own, beautified by the effulgence of her earrings, which glittered as she danced. Kṛṣṇa then carefully gave her the betel nut He was chewing.

TEXT 13

नृत्यती गायती काचित्
कूजनूपुरमेखला
पार्श्वस्थाच्युतहस्ताब्जं
श्रान्ताधात्स्तनयोः शिवम्

*nṛtyatī gāyatī kācit
kūjan nūpura-mekhalā
pārśva-sthācyuta-hastābjam
śrāntādhāt stanayoḥ śivam*

SYNONYMS

nṛtyatī—dancing; *gāyatī*—singing; *kācit*—a certain *gopī*; *kūjan*—murmuring; *nūpura*—her ankle bells; *mekhalā*—and her belt; *pārśva-stha*—standing at her side; *acyuta*—of Lord Kṛṣṇa; *hasta-abjam*—the lotus hand; *śrāntā*—feeling tired; *adhāt*—placed; *stanayoḥ*—upon her breasts; *śivam*—pleasing.

TRANSLATION

Another *gopī* became fatigued as she danced and sang, the bells on her ankles and waist tinkling. So she placed upon her breasts the comforting lotus hand of Lord Acyuta, who was standing by her side.

TEXT 14

गोप्यो लब्ध्वाच्युतं कान्तं
श्रिय एकान्तवल्लभम्

गृहीतकण्ठ्यस्तद्वोभ्यां गायन्त्यस्तम्बिजहिरे

*gopyo labdhvācyutam kāntam
śriya ekānta-vallabham
grhīta-kaṇṭhyas tad-dorbhyām
gāyantyās tam vijahrire*

SYNONYMS

gopyaḥ—the *gopīs*; *labdhvā*—having attained; *acyutam*—the infallible Lord; *kāntam*—as their lover; *śriyaḥ*—of the goddess of fortune; *ekānta*—the exclusive; *vallabham*—lover; *grhīta*—held; *kaṇṭhyaḥ*—their necks; *tat*—His; *dorbhyām*—by the arms; *gāyantyāḥ*—singing; *tam*—about Him; *vijahrire*—they took pleasure.

TRANSLATION

Having attained as their intimate lover Lord Acyuta, the exclusive consort of the goddess of fortune, the *gopīs* enjoyed great pleasure. They sang His glories as He held their necks with His arms.

TEXT 15

कर्णोत्पलालकविटङ्ककपोलघर्म-
वक्त्रश्रियो वलयनूपुरघोषवाद्यैः
गोप्यः समं भगवता ननृतुः स्वकेश-
स्रस्तस्रजो भ्रमरगायकरासगोष्ठ्याम्

karṇotpalālaka-viṭaṅka-kapola-gharma-

vaktra-śriyo valaya-nūpura-ghoṣa-vādyaiḥ
gopyaḥ samam bhagavatā nanṛtuḥ sva-keśa-
srasta-srajo bhramara-gāyaka-rāsa-goṣṭhyām

SYNONYMS

karṇa—upon their ears; *utpala*—with the lotus flowers; *alaka*—by locks of their hair; *vitāṅka*—decorated; *kapola*—their cheeks; *gharma*—with perspiration; *vaktra*—of their faces; *śriyaḥ*—the beauty; *valaya*—of their armlets; *nūpura*—and ankle bells; *ghoṣa*—of the reverberation; *vādyaiḥ*—with the musical sound; *gopyaḥ*—the *gopīs*; *samam*—together; *bhagavatā*—with the Personality of Godhead; *nanṛtuḥ*—danced; *sva*—their own; *keśa*—from the hair; *srasta*—scattered; *srajaḥ*—the garlands; *bhramara*—the bees; *gāyaka*—singers; *rāsa*—of the *rāsa* dance; *goṣṭhyām*—in the assembly.

TRANSLATION

Enhancing the beauty of the *gopīs*' faces were the lotus flowers behind their ears, the locks of hair decorating their cheeks, and drops of perspiration. The reverberation of their armlets and ankle bells made a loud musical sound, and their chaplets scattered. Thus the *gopīs* danced with the Supreme Lord in the arena of the *rāsa* dance as swarms of bees sang in accompaniment.

TEXT 16

एवं परिष्वङ्गकराभिमर्श-
स्निग्धेक्षणोद्दामविलासहासैः
रेमे रमेशो ब्रजसुन्दरीभिर
यथार्भकः स्वप्रतिबिम्बविभ्रमः

*evam pariṣvaṅga-karābhimarśa-
snigdhekṣaṇoddāma-vilāsa-hāsaiḥ
reme rameśo vraja-sundarībhir
yathārbhakaḥ sva-pratibimba-vibhramaḥ*

SYNONYMS

evam—thus; *pariṣvaṅga*—with embracing; *kara*—by His hand; *abhimarśa*—with touching; *snigdha*—affectionate; *ikṣaṇa*—with glances; *uddāma*—broad; *vilāsa*—playful; *hāsaiḥ*—with smiles; *reme*—He took pleasure; *ramā*—of the goddess of fortune; *īśaḥ*—the master; *vraja-sundarībhiḥ*—with the young women of the cowherd community; *yathā*—just as; *arbhakaḥ*—a boy; *sva*—His own; *pratibimba*—with the reflection; *vibhramaḥ*—whose playing.

TRANSLATION

In this way Lord Kṛṣṇa, the original Lord Nārāyaṇa, master of the goddess of fortune, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them as He smiled His broad, playful smiles. It was just as if a child were playing with his own reflection.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments as follows on this verse: "Lord Kṛṣṇa alone is the Supreme Absolute Truth, and His potencies are unlimited. All these potencies, taking personal forms, engage Lord Kṛṣṇa in His pastimes. Just as the opulent manifestation of His one supreme transcendental potency manifests all the countless potencies of the Lord, so in the *rāsa* dance Kṛṣṇa manifests Himself as many times as there are various potencies represented by the *gopīs*. Everything is Kṛṣṇa, but by His desire His

spiritual energy Yogamāyā manifests the *gopīs*. When His internal potency Yogamāyā thus produces such pastimes for the enhancement of His transcendental emotions, it is just like a young boy playing with His own reflection. But since these pastimes are created by His spiritual potency, they are eternal and self-manifesting."

TEXT 17

तदङ्गसङ्गप्रमुदाकुलेन्द्रियाः
केशान्दुकूलं कुचपट्टिकां वा
नाञ्जः प्रतिव्योढुमलं व्रजस्त्रियो
विस्रस्तमालाभरणाः कुरुद्वह

tad-aṅga-saṅga-pramudākulendriyāḥ
keśān dukūlaṁ kuca-paṭṭikāṁ vā
nāñjaḥ prativyoḍhum alaṁ vraja-striyo
visrasta-mālābharaṇāḥ kurūdvaha

SYNONYMS

tat—with Him; *aṅga-saṅga*—from the bodily contact; *pramudā*—by the joy; *ākula*—overflowing; *indriyāḥ*—whose senses; *keśān*—their hair; *dukūlam*—dresses; *kuca-paṭṭikām*—the garments covering their breasts; *vā*—or; *na*—not; *añjaḥ*—easily; *prativyoḍhum*—to keep properly arranged; *alam*—capable; *vraja-striyaḥ*—the women of Vraja; *visrasta*—scattered; *mālā*—their flower garlands; *ābharaṇāḥ*—and ornaments; *kuru-udvaha*—O most eminent member of the Kuru dynasty.

TRANSLATION

Their senses overwhelmed by the joy of having His physical association, the *gopés* could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty.

TEXT 18

कृष्णविक्रीडितं वीक्ष्य
मुमुहुः खेचरस्त्रियः
कामार्दिताः शशाङ्कश्च
सगणो विस्मितोऽभवत्

kṛṣṇa-vikrīḍitam vīkṣya
mumuhuḥ khe-cara-striyaḥ
kāmārditāḥ śaśāṅkaś ca
sa-gaṇo vismīto 'bhavat

SYNONYMS

kṛṣṇa-vikrīḍitam—the playing of' Kṛṣṇa; *vīkṣya*—seeing; *mumuhuḥ*—became entranced; *khe-cara*—traveling in the sky; *striyaḥ*—the women (demigoddesses); *kāma*—by lusty desires; *arditāḥ*—agitated; *śaśāṅkaḥ*—the moon; *ca*—also; *sa-gaṇaḥ*—with his followers, the stars; *vismītaḥ*—amazed; *abhavat*—became.

TRANSLATION

The wives of the demigods, observing Kṛṣṇa's playful activities from their airplanes, were entranced and became agitated with lust. Indeed, even the moon and his entourage, the stars, became astonished.

TEXT 19

कृत्वा तावन्तमात्मानं
यावतीर्गोपयोषितः
रेमे स भगवांस्ताभिर
आत्मारामोऽपि लीलया

*kṛtvā tāvantam ātmānam
yāvatīḥ gopa-yoṣitaḥ
reme sa bhagavāms tābhir
ātmārāmo 'pi līlayā*

SYNONYMS

kṛtvā—making; *tāvantam*—expanded that many times; *ātmānam*—Himself;
yāvatīḥ—as many as; *gopa-yoṣitaḥ*—cowherd women; *reme*—enjoyed; *saḥ*—He;
bhagavān—the Supreme Lord; *tābhiḥ*—with them;
ātma-ārāmaḥ—self-satisfied; *api*—although; *līlayā*—as a pastime.

TRANSLATION

Expanding Himself us many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company.

PURPORT

As Śrīla Viśvanātha Cakravartī points out, it has already been explained that Lord Kṛṣṇa is eternally free from all material desire, perfect on the platform of spiritual self-satisfaction.

TEXT 20

तासां रतिविहारेण
श्रान्तानां वदनानि सः
प्रामृजत्करुणः प्रेम्णा
शन्तमेनाङ्ग पाणिना

*tāsām rati-vihāreṇa
śrāntānām vadanāni saḥ
prāmṛjat karuṇaḥ premṇā
śantamenāṅga pāṇinā*

SYNONYMS

tāsām—of them, the *gopīs*; *rati*—of conjugal love; *vihāreṇa*—by the enjoyment; *śrāntānām*—who were fatigued; *vadanāni*—the faces; *saḥ*—He; *prāmṛjat*—wiped; *karuṇaḥ*—merciful; *premṇā*—lovingly; *śantamena*—most comforting; *aṅga*—my dear (King Parīkṣit); *pāṇinā*—with His hand.

TRANSLATION

Seeing that the *gopīs* were fatigued from conjugal enjoyment, my dear King, merciful Kṛṣṇa lovingly wiped their faces with His comforting hand.

TEXT 21

गोप्यः स्फुरत्पुरटकुण्डलकुन्तलत्विङ्-
गण्डश्रिया सुधितहासनिरीक्षणेन
मानं दधत्य ऋषभस्य जगुः कृतानि

पुण्यानि तत्कररुहस्पर्शप्रमोदाः

*gopyaḥ sphurat-puraṭa-kunḍala-kuntala-tviḍ-
gaṇḍa-śriyā sudhita-hāsa-nirīkṣaṇena
mānam dadhatya ṛṣabhasya jaguḥ kṛtāni
puṇyāni tat-kara-ruha-sparśa-pramodāḥ*

SYNONYMS

gopyaḥ—the *gopīs*; *sphurat*—shining; *puraṭa*—golden; *kunḍala*—of their earrings; *kuntala*—and of the locks of their hair; *tviḍ*—of the effulgence; *gaṇḍa*—of their cheeks; *śriyā*—by the beauty; *sudhita*—made nectarean; *hāsa*—smiling; *nirīkṣaṇena*—by their glances; *mānam*—honor; *dadhatyaḥ*—giving; *ṛṣabhasya*—of their hero; *jaguḥ*—they sang; *kṛtāni*—the activities; *puṇyāni*—auspicious; *tat*—His; *kara-ruha*—of the fingernails; *sparśa*—by the touch; *pramodāḥ*—greatly pleased.

TRANSLATION

The *gopīs* honored their hero with smiling glances sweetened by the beauty of their cheeks and the effulgence of their curly locks and glittering golden earrings. Overjoyed from the touch of His fingernails, they chanted the glories of His all-auspicious transcendental pastimes.

TEXT 22

ताभिर्युतः श्रममपोहितुमङ्गसङ्ग-
घृष्टस्रजः स कुचकुङ्कुमरञ्जितायाः
गन्धर्वपालिभिरनुद्रुत आविशद्वाः

श्रान्तो गजीभिरभराडिव भिन्नसेतुः

*tābhir yutaḥ śramam apohitum aṅga-saṅga-
ghṛṣṭa-srajaḥ sa kuca-kuṅkuma-rañjitāyāḥ
gandharva-pālibhir anudruta āviśad vāḥ
śrānto gajībhir ibha-rāḍ iva bhinna-setuḥ*

SYNONYMS

tābhiḥ—by them; *yutaḥ*—accompanied; *śramam*—fatigue; *apohitum*—to dispel; *aṅga-saṅga*—by their conjugal association; *ghṛṣṭa*—crushed; *srajaḥ*—whose garland; *saḥ*—He; *kuca*—from their breasts; *kuṅkuma*—of the vermilion powder; *rañjitāyāḥ*—which was smeared by the color; *gandharva-pa*—(who appeared like) leaders of the heavenly singers; *alibhiḥ*—by bees; *anudrutaḥ*—swiftly followed; *āviśat*—He entered; *vāḥ*—the water; *śrāntaḥ*—tired; *gajībhiḥ*—together with His female elephant consorts; *ibha-rāṭ*—a lordly elephant; *iva*—as; *bhinna*—having broken; *setuḥ*—the walls of a paddy field.

TRANSLATION

Lord Kṛṣṇa's garland had been crushed during His conjugal dalliance with the *gopés* and colored vermilion by the *kuṇkuma* powder on their breasts. To dispel the fatigue of the *gopés*, Kṛṣṇa entered the water of the Yamunā, followed swiftly by bees who were singing like the best of the Gandharvas. He appeared like a lordly elephant entering the water to relax in the company of his consorts. Indeed, the Lord had transgressed all worldly and Vedic morality just as a powerful elephant might break the dikes in a paddy field.

TEXT 23

सोऽम्भस्यलं युवतिभिः परिषिच्यमानः
प्रेम्णोक्षितः प्रहसतीभिरितस्ततोऽङ्ग
वैमानिकैः कुसुमवर्षिभिरीद्यमानो
रेमे स्वयं स्वरतिरत्र गजेन्द्रलीलः

*so 'mbhasy alam yuvatibhiḥ pariṣicyamānaḥ
premṇekṣitaḥ prahasatībhir itas tato 'nga
vaimānikaiḥ kusuma-varṣibhir īdyamāno
reme svayaṁ sva-ratir atra gajendra-līlaḥ*

SYNONYMS

saḥ—He; *ambhasi*—in the water; *alam*—very much; *yuvatibhiḥ*—by the girls; *pariṣicyamānaḥ*—being splashed; *premṇā*—with love; *ikṣitaḥ*—glanced upon; *prahasatībhiḥ*—by them, who were laughing; *itaḥ tataḥ*—here and there; *aṅga*—my dear King; *vaimānikaiḥ*—by those traveling in their airplanes; *kusuma*—flowers; *varṣibhiḥ*—who were raining down; *īdyamānaḥ*—being worshiped; *reme*—enjoyed; *svayam*—personally; *sva-ratiḥ*—satisfied within Himself; *atra*—here; *gaja-indra*—of a king of the elephants; *līlaḥ*—whose playing.

TRANSLATION

My dear King, in the water Kṛṣṇa found Himself being splashed on all sides by the laughing *gopés*, who looked at Him with love. As the demigods worshiped Him by showering flowers from their airplanes, the self-satisfied Lord took pleasure in playing like the king of the elephants.

TEXT 24

ततश्च कृष्णोपवने जलस्थल
प्रसूनगन्धानिलजुष्टदिक्ते
चचार भृङ्गप्रमदागणावृतो
यथा मदच्युद् द्विरदः करेणुभिः

*tataś ca kṛṣṇopavane jala-sthala
prasūna-gandhānila-juṣṭa-dik-taṭe
cacāra bhṛṅga-pramadā-gaṇāvṛto
yathā mada-cyud dviradaḥ kareṇubhiḥ*

SYNONYMS

tataḥ—then; *ca*—and; *kṛṣṇā*—of the river Yamunā; *upavane*—in a small forest; *jala*—of the water; *sthala*—and the land; *prasūna*—of flowers; *gandha*—with the fragrance; *anila*—by the wind; *juṣṭa*—joined; *dik-taṭe*—the edges of the directions; *cacāra*—He passed; *bhṛṅga*—of bees; *pramadā*—and women; *gaṇa*—by the groups; *āvṛtaḥ*—surrounded; *yathā*—just as; *mada-cyut*—exuding a secretion from its forehead because of excitement; *dviradaḥ*—an elephant; *kareṇubhiḥ*—with his she-elephants.

TRANSLATION

Then the Lord strolled through a small forest on the bank of the Yamunā. This forest was filled to its limits with breezes carrying the fragrances of all the flowers growing on the land and in the water. Followed by His entourage of bees and beautiful women, Lord Kṛṣṇa appeared like an intoxicated elephant with his she-elephants.

PURPORT

According to Śrīla Viśvanātha Cakravartī, it is implicit here that after

playing in the water Lord Kṛṣṇa had His body massaged, and that He then dressed Himself in His favorite clothing before resuming His pastimes with the *gopīs*.

TEXT 25

एवं शशाङ्कांशुविराजिता निशाः
स सत्यकामोऽनुरताबलागणः
सिषेव आत्मन्यवरुद्धसौरतः
सर्वाः शरत्काव्यकथारसाश्रयाः

*evam śaśāṅkāṁśu-virājitā niśāḥ
sa satya-kāmo 'nuratābalā-gaṇaḥ
siṣeva ātmany avaruddha-saurataḥ
sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ*

SYNONYMS

evam—in this manner; *śaśāṅka*—of the moon; *aṁśu*—by the rays; *virājitāḥ*—made brilliant; *niśāḥ*—the nights; *saḥ*—He; *satya-kāmaḥ*—whose desires are always fulfilled; *anurata*—constantly attached to Him; *abalā-gaṇaḥ*—His many girlfriends; *siṣeve*—He utilized; *ātmani*—within Himself; *avaruddha*—reserved; *saurataḥ*—conjugal feelings; *sarvāḥ*—all (the nights); *śarat*—of the autumn; *kāvya*—poetic; *kathā*—of narrations; *rasa*—of the transcendental moods; *āśrayāḥ*—the repositories.

TRANSLATION

Although the *gopīs* were firmly attached to Lord Kṛṣṇa, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex

desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs.

PURPORT

It is difficult to translate into English the word *rasa*, which indicates the spiritual bliss derived from one's loving relationship with Lord Kṛṣṇa. That bliss is experienced in the midst of spiritual pastimes with the Lord and His devotees. Śrīla Viśvanātha Cakravartī explains that great Vaiṣṇava poets like Vyāsa, Parāśara, Jayadeva, Līlāśuka (Bilvamaṅgala Ṭhākura), Govardhanācārya and Śrīla Rūpa Gosvāmī have tried in their poetry to describe the conjugal affairs of the Lord. These descriptions are never complete, however, since the Lord's pastimes are unlimited; thus the attempt to glorify such pastimes is still going on and will go on forever. Lord Kṛṣṇa arranged an extraordinary season of beautiful autumn nights to enhance His loving affairs, and those autumn nights have inspired transcendental poets since time immemorial.

TEXTS 26-27

श्रीपरीक्षिदुवाच
संस्थापनाय धर्मस्य
प्रशमायेतरस्य च
अवतीर्णो हि भगवान्
अंशेन जगदीश्वरः

स कथं धर्मसेतूनां
वक्ता कर्ताभिरक्षिता

प्रतीपमाचरद् ब्रह्मन् परदाराभिमर्शनम्

*śrī-parīkṣid uvāca
saṁsthāpanāya dharmasya
praśamāyetaṛasya ca
avatīrṇo hi bhagavān
amśena jagad-īśvaraḥ
sa katham dharma-setūnām
vaktā kartābhirakṣitā
pratīpam ācarad brahman
para-dārābhimarśanam*

SYNONYMS

śrī-parīkṣit uvāca—Śrī Parīkṣit Mahārāja said; *saṁsthāpanāya*—for the establishment; *dharmasya*—of religious principles; *praśamāya*—for the subduing; *itarasya*—of the opposite; *ca*—and; *avatīrṇaḥ*—descended (upon this earth); *hi*—indeed; *bhagavān*—the Supreme Personality of Godhead; *amśena*—with His plenary expansion (Śrī Balarāma); *jagat*—of the entire universe; *īśvaraḥ*—the Lord; *saḥ*—He; *katham*—how; *dharma-setūnām*—of the restrictive codes of moral behavior; *vaktā*—the original speaker; *kartā*—the executor; *abhirakṣitā*—the protector; *pratīpam*—contrary; *ācarat*—behaved; *brahman*—O brāhmaṇa, Śukadeva Gosvāmī; *para*—of others; *dāra*—the wives; *abhimarśanam*—touching.

TRANSLATION

Parīkṣit Mahārāja said: O brāhmaṇa, the Supreme Personality of Godhead, the Lord of the universe, has descended to this earth along with His plenary portion to destroy irreligion and reestablish religious principles. Indeed, He is

the original speaker, follower and guardian of moral laws. How, then, could He have violated them by touching other men's wives?

PURPORT

As Śukadeva Gosvāmī was speaking, King Parīkṣit noticed that some persons seated in the assembly on the bank of the Ganges were harboring doubt about the Lord's activities. These doubtful persons were *karmīs*, *jñānīs* and others who were not devotees of the Lord. To clear up their doubts, King Parīkṣit asks this question on their behalf.

TEXT 28

आप्तकामो यदुपतिः
कृतवान् वै जुगुप्सितम्
किमभिप्राय एतन्नः
शंशयं छिन्धि सुव्रत

āpta-kāmo yadu-patiḥ
kṛtavān vai jugupsitam
kim-abhiprāya etan naḥ
śaṁśayaṁ chindhi su-vrata

SYNONYMS

āpta-kāmaḥ—self-satisfied; *yadu-patiḥ*—the master of the Yadu dynasty; *kṛtavān*—has performed; *vai*—certainly ; *jugupsitam*—that which is contemptible; *kim-abhiprāyaḥ*—with what intent; *etat*—this; *naḥ*—our; *śaṁśayaṁ*—doubt; *chindhi*—please cut; *su-vrata*—O faithful upholder of vows

TRANSLATION

O faithful upholder of vows, please destroy our doubt by explaining to us what purpose the self-satisfied Lord of the Yadus had in mind when He behaved so contemptibly.

PURPORT

It is clear to the enlightened that these doubts will arise in the minds and hearts of persons unfamiliar with the transcendental pastimes of the Lord. Therefore since time immemorial great sages and enlightened kings like Parīkṣit Mahārāja have openly raised these questions to provide the authoritative answer for all posterity.

TEXT 29

श्रीशुक उवाच
धर्मव्यतिक्रमो दृष्ट
ईश्वराणां च साहसम्
तेजीयसां न दोषाय
वह्नेः सर्वभुजो यथा

śrī-śuka uvāca
dharma-vyatikramo dṛṣṭa
īśvarāṇāṁ ca sāhasam
tejīyasāṁ na doṣāya
vahneḥ sarva-bhujo yathā

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *dharma-vyatikramaḥ*—the transgression of religious or moral principles; *dṛṣṭaḥ*—seen; *īśvarāṇām*—of powerful controllers; *ca*—even; *sāhasam*—due to audacity; *tejīyasām*—who are spiritually potent; *na*—does not; *doṣāya*—(lead) to any fault; *vahneḥ*—of fire; *sarva*—everything; *bhujah*—devouring; *yathā*—as.

TRANSLATION

Śukadeva Gosvāmī said: The status of powerful controllers is not harmed by any apparently audacious transgression of morality we may see in them, for they are just like fire, which devours everything fed into it and remains unpolluted.

PURPORT

Great, potent personalities are not ruined by an apparent transgression of moral principles. Śrīdhara Svāmī mentions the examples of Brahmā Indra, Soma, Viśvāmitra and others. A fire devours all that is fed into it but the fire does not change its nature. Similarly, a great personality does not fall from his position by an irregularity in behavior. In the following verse, however, Śukadeva Gosvāmī makes it clear that if we try to imitate the great personalities ruling the universe, the result will be catastrophic.

TEXT 30

नैतत्समाचरेज्जातु
मनसापि ह्यनीश्वरः
विनश्यत्याचरन्मौढ्याद्
यथारुद्रोऽब्धिजं विषम्

naitat samācarej jātu

*manasāpi hy anīśvaraḥ
vinaśyaty ācaran maudhyād
yathārudro 'bdhi-jam viṣam*

SYNONYMS

na—not; *etat*—this; *samācaret*—should perform; *jātu*—ever; *manasā*—with the mind; *api*—even; *hi*—certainly; *anīśvaraḥ*—one who is not a controller; *vinaśyati*—he is destroyed; *ācaran*—acting; *maudhyāt*—out of foolishness; *yathā*—as; *arudraḥ*—one who is not Lord Rudra; *abdhijam*—generated from the ocean; *viṣam*—poison.

TRANSLATION

One who is not a great controller should never imitate the behavior of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison.

PURPORT

Lord Śiva, or Rudra, once drank an ocean of poison, and the result was that an attractive blue mark appeared on his neck. But if we were to drink even a drop of such poison, we would die immediately. Just as we should not imitate this pastime of Śiva's, we should not imitate Lord Kṛṣṇa's activities with the *gopīs*. We should clearly understand that while Lord Kṛṣṇa certainly descends to demonstrate religious principles, He also descends to demonstrate that He is God and we are not. That also must be demonstrated. The Lord enjoys with His internal potency and thus attracts us to the spiritual platform. We should not try to imitate Kṛṣṇa, for we will suffer severely.

TEXT 31

ईश्वराणां वचः सत्यं
तथैवाचरितं क्वचित्
तेषां यत्स्ववचोयुक्तं
बुद्धिमांस्तत्समाचरेत्

*īśvarāṇām vacaḥ satyaṁ
tathāivācaritaṁ kvacit
teṣāṁ yat sva-vaco-yuktaṁ
buddhimāṁs tat samācaret*

SYNONYMS

īśvarāṇām—of the Lord's empowered servants; *vacaḥ*—the words; *satyaṁ*—true; *tathā eva*—also; *ācaritaṁ*—what they do; *kvacit*—sometimes; *teṣāṁ*—of them; *yat*—which; *sva-vacaḥ*—with their own words; *yuktaṁ*—in agreement; *buddhi-mān*—one who is intelligent; *tat*—that; *samācaret*—should perform.

TRANSLATION

The statements of the Lord's empowered servants are always true, and the acts they perform are exemplary when consistent with those statements. Therefore one who is intelligent should carry out their instructions.

PURPORT

The word *īśvara* is usually defined in Sanskrit dictionaries as "lord, master, ruler," and also as "capable, potent to perform." Śrīla Prabhupāda often translated the word *īśvara* as "controller," which brilliantly synthesizes the two fundamental concepts of *īśvara*, namely a master or ruler and a capable or

potent person. A master may be incompetent, but a controller is a master or lord who in fact makes things happen. The *parameśvara*, the supreme *īśvara*, the supreme controller, is of course God, Kṛṣṇa, the cause of all causes.

Although people in general, especially in the Western countries, are not aware of the fact, powerful personalities control our universe. The modern, impersonal concept of the universe depicts an almost totally lifeless cosmos in which the earth floats meaninglessly. Thus we are left with the dubious "ultimate purpose" of preserving and reproducing our genetic code, which has its own "ultimate purpose" of adding another link to the meaningless chain of events by again reproducing itself.

In contrast to this sterile, meaningless world concocted by ignorant materialists, the actual universe is full of life—personal life—and in fact full of God, who pervades and supports all that exists. The essence of reality is the Supreme Personality of Godhead and His personal relationship with the innumerable living beings, of whom we are samples. Some of the living beings are trapped in the illusion of materialism, or identification with the material body, while others are liberated, aware of their eternal, spiritual nature. A third class comprises those progressing in self-realization from the materialistic state of ignorance to the enlightened state of Kṛṣṇa consciousness.

Reality is ultimately personal and divine, and therefore it is not surprising that, as the Vedic literature reveals to us, our universe and other universes are managed by great personalities, just as our city, state and country are managed by empowered personalities. When we democratically award a particular politician the right to govern, we vote for him because he has exhibited something we call "leadership" or "ability." We think, "He'll get the job done." In other words, it is only after an individual acquires the power to govern that we vote for him; our vote does not make him a leader but rather recognizes a power in him coming from some other source. Thus, as Lord Kṛṣṇa explains at the end of the Tenth Chapter of the *Bhagavad-gītā*, any living being exhibiting an extraordinary power, ability or authority must have been empowered by the Lord Himself or by the Lord's energy.

Those directly empowered by the Lord are devoted to Him, and thus their power and influence spread goodness throughout the world, whereas those who are empowered by the Lord's illusory potency are in an indirect relationship with Kṛṣṇa because they do not directly reflect His will. Of course, they do reflect His will indirectly, since it is by Kṛṣṇa's arrangement that the laws of nature act upon ignorant living beings, gradually persuading them, through their journey of many lifetimes, to surrender to the Supreme Lord. Thus as politicians create wars, false hopes and innumerable passionate schemes for the materialistic persons who follow them, the politicians are indirectly carrying out the Lord's program of allowing the conditioned souls to experience the bitter fruit of godlessness.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has translated the word *īśvarāṇām* as "those who have become powerful through knowledge and austerity." As one understands the nature and will of God and makes the personal sacrifice required to achieve excellence in spiritual life, one becomes empowered by the Supreme Lord to represent His will, which one has intelligently recognized and accepted.

The Supreme Personality of Godhead kindly descends to earth to show a vivid example of religious behavior. As Lord Kṛṣṇa states in the *Bhagavad-gītā* (3.24), "If I did not execute standard duties, the whole world would be misled and in fact destroyed." Thus the Lord showed, in His different incarnations, how to act properly in this world. A good example is Lord Rāmacandra, who behaved wonderfully as the son of King Daśaratha.

But when Lord Kṛṣṇa Himself descends, He also demonstrates the ultimate religious principle, namely that the Supreme Lord is beyond all other living beings and that no one can imitate His supreme position. This foremost of all religious principles—that the Lord is unique, without equal or superior—was clearly demonstrated in Lord Kṛṣṇa's apparently immoral pastimes with the *gopīs*. No one can imitate these activities without incurring dire consequences, as explained here by Śukadeva Gosvāmī. One who thinks that Lord Kṛṣṇa is an ordinary living being subjected to lust, or who accepts His *rāsa* dance as

admirable and tries to imitate it, will certainly be vanquished, as described in Text 30 of this chapter.

Finally, a distinction must be made between the Lord and His empowered servants. An empowered servant of the Lord, as in the case of Brahmā, may experience a remnant of reactions to previous activities, according to the law of *karma*. But the Lord is eternally free from any entanglement in the laws of *karma*. He is on a unique platform.

TEXT 32

कुशलाचरितेनैषाम्
इह स्वार्थो न विद्यते
विपर्ययेण वानर्थो
निरहङ्कारिणां प्रभो

*kuśalācaritenaiṣām
iha svārtho na vidyate
viparyayeṇa vānartho
nirahaṅkāriṇām prabho*

SYNONYMS

kuśala—pious; *ācaritena*—by activity; *eṣām*—for them; *iha*—in this world; *sva-arthaḥ*—selfish benefit; *na vidyate*—does not accrue; *viparyayeṇa*—by the opposite; *vā*—or; *anarthaḥ*—undesirable reactions; *nirahaṅkāriṇām*—who are free from false ego; *prabho*—my dear sir.

TRANSLATION

My dear Prabhu, when these great persons who are free from false ego act

piously in this world, they have no selfish motives to fulfill, and even when they act in apparent contradiction to the laws of piety, they are not subject to sinful reactions.

TEXT 33

किमुताखिलसत्त्वानां
तिर्यङ्मर्त्यादिवौकसाम्
ईशितुश्चेशितव्यानां
कुशलाकुशलान्वयः

*kim utākhila-sattvānām
tiryañ-martya-divaukasām
īśituś ceśitavyānām
kuśalākuśalānvayaḥ*

SYNONYMS

kim uta—what to speak then; *akhila*—of all; *sattvānām*—created beings; *tiryak*—animals; *martya*—humans; *diva-okasām*—and inhabitants of heaven; *īśutuḥ*—for the controller; *ca*—and; *īśitavyānām*—of those who are controlled; *kuśala*—with piety; *akuśala*—and impiety; *anvayaḥ*—causal connection.

TRANSLATION

How, then, could the Lord of all created beings—animals, men and demigods—have any connection with the piety and impiety that affect His subject creatures?

PURPORT

As explained in Text 32, even great personalities empowered by the Lord are free from the laws of *karma*. Then what to speak of the Lord Himself. After all, the law of *karma* is created by Him and is an expression of His omnipotent will. Therefore His activities, which He performs out of His own pure goodness, are never subject to criticism by ordinary living beings.

TEXT 34

यत्पादपङ्कजपरागनिषेवतृप्ता
योगप्रभावविधुताखिलकर्मबन्धाः
स्वैरं चरन्ति मुनयोऽपि न नह्यमानास्
तस्येच्छयात्तवपुषः कुत एव बन्धः

yat-pāda-paṅkaja-parāga-niṣeva-tr̥ptā
yoga-prabhāva-vidhutākhila-karma-bandhāḥ
svairam caranti munayo 'pi na nahyamānās
tasyecchayātta-vapuṣaḥ kuta eva bandhaḥ

SYNONYMS

yat—whose; *pāda-paṅkaja*—of the lotus feet; *parāga*—of the dust; *niṣeva*—by the service; *tr̥ptāḥ*—satisfied; *yoga-prabhāva*—by the power of yoga; *vidhuta*—washed away; *akhila*—all; *karma*—of fruitive activity; *bandhāḥ*—whose bondage; *svairam*—freely; *caranti*—they act; *munayaḥ*—wise sages; *api*—also; *na*—never; *nahyamānāḥ*—becoming bound up; *tasya*—of Him; *icchayā*—by His desire; *ātta*—accepted; *vapuṣaḥ*—transcendental bodies; *kutaḥ*—where; *eva*—indeed; *bandhaḥ*—bondage.

TRANSLATION

Material activities never entangle the devotees of the Supreme Lord, who are fully satisfied by serving the dust of His lotus feet. Nor do material activities entangle those intelligent sages who have freed themselves from the bondage of all fruitive reactions by the power of *yoga*. So how could there be any question of bondage for the Lord Himself, who assumes His transcendental forms according to His own sweet will?

TEXT 35

गोपीनां तत्पतीनां च
सर्वेषामेव देहिनाम्
योऽन्तश्चरति सोऽध्यक्षः
क्रीडनेनेह देहभाक्

*gopīnām tat-patīnām ca
sarveṣām eva dehinām
yo 'ntaś carati so 'dhyakṣaḥ
krīḍaneneha deha-bhāk*

SYNONYMS

gopīnām—of the *gopīs*; *tat-patīnām*—of their husbands; *ca*—and; *sarveṣām*—of all; *eva*—indeed; *dehinām*—embodied living beings; *yaḥ*—who; *antaḥ*—within; *carati*—lives; *saḥ*—He; *adhyakṣaḥ*—the overseeing witness; *krīḍanena*—for sport; *iha*—in this world; *deha*—His form; *bhāk*—assuming.

TRANSLATION

He who lives as the overseeing witness within the *gopīs* and their husbands, and indeed within all embodied living beings, assumes forms in this world to

enjoy transcendental pastimes.

PURPORT

We certainly do not assume our bodies to enjoy transcendental pastimes, as the Lord does. We eternal souls have accepted material bodies by force because of our foolish attempt to enjoy this material world. The Lord's forms are all eternal, spiritual existence and cannot be reasonably equated with our temporary flesh.

Since Lord Kṛṣṇa is the Supreme Lord dwelling within the *gopīs*, their so-called husbands and all other living beings, what possible sin could there be on His part if He embraces some of the beings He Himself has created? What fault could there be if the Lord goes with the *gopīs* to a secret place, since He already dwells within the most secret part of every living being, the core of the heart?

TEXT 36

अनुग्रहाय भक्तानां
मानुषं देहमास्थितः
भजते तादृशीः क्रीड
याः श्रुत्वा तत्परो भवेत्

*anugrahāya bhaktānām
mānuṣaṁ deham āsthitaḥ
bhajate tādṛśīḥ krīḍa
yāḥ śrutvā tat-para bhavet*

SYNONYMS

anugrahāya—to show mercy; *bhaktānām*—to His devotees;

mānuṣam—humanlike; *deham*—a body; *āsthitaḥ*—assuming; *bhajate*—He accepts; *tādṛśiḥ*—such; *kṛidāḥ*—pastimes; *yāḥ*—about which; *śrutvā*—hearing; *tat-paraḥ*—dedicated to Him; *bhavet*—one becomes.

TRANSLATION

When the Lord assumes a humanlike body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him.

PURPORT

Śrīla Jīva Gosvāmī explains in this connection that when Lord Kṛṣṇa descends to this world in His original two-handed form, out of kindness He manifests that form in a way His devotees conditioned in human society can perceive and understand. Thus here it is stated, *mānuṣam deham āsthitaḥ*: "He assumes a humanlike body." Śrīla Viśvanātha Cakravartī Ṭhākura glorifies the Lord's conjugal pastimes, stating that these romantic affairs have an inconceivable spiritual potency to attract the polluted heart of conditioned souls. It is an undeniable fact that any pure—or simple—hearted person who hears narrations of the loving affairs of Kṛṣṇa will be attracted to the lotus feet of the Lord and gradually become His devotee .

TEXT 37

नासूयन् खलु कृष्णाय
मोहितास्तस्य मायया
मन्यमानाः स्वपार्श्वस्थान्
स्वान् स्वान्दारान् ब्रजौकसः

*nāsūyan khalu kṛṣṇāya
mohitās tasya māyayā
manyamānāḥ sva-pārśva-sthān
svān svān dārān vrajaukasah*

SYNONYMS

na asūyan—were not jealous; *khalu*—even; *kṛṣṇāya*—against Kṛṣṇa; *mohitāḥ*—bewildered; *tasya*—His; *māyayā*—by the spiritual potency of illusion; *manyamānāḥ*—thinking; *sva-pārśva*—at their own sides; *sthān*—standing; *svān svān*—each their own; *dārān*—wives; *vraja-okasaḥ*—the cowherd men of Vraja.

TRANSLATION

The cowherd men, bewildered by Kṛṣṇa's illusory potency, thought their wives had remained home at their sides. Thus they did not harbor any jealous feelings against Him.

PURPORT

Because the *gopīs* loved Kṛṣṇa exclusively, Yogamāyā protected their relationship with the Lord at all times, even though they were married. Śrīla Viśvanātha Cakravartī quotes from the *Ujjvala-nīlamaṇi* as follows:

*māyā-kalpita-tāḍṛk-strī
śīlanenānusūyubhiḥ
na jātu vraja-devīnām
patibhiḥ saha saṅgamaḥ*

"The *gopīs*' jealous husbands consorted not with their wives but with doubles manufactured by Māyā. Thus these men never actually had any intimate contact with the divine ladies of Vraja." The *gopīs* are the internal energy of

the Lord and can never belong to any other living being. Kṛṣṇa arranged their apparent marriage to other men simply to create the excitement of *parakīya-rasa*, the love between a married woman and her paramour. These activities are absolutely pure because they are the Lord's pastimes, and saintly persons since time immemorial have relished these supreme spiritual events.

TEXT 38

ब्रह्मरात्र उपावृत्ते
वासुदेवानुमोदिताः
अनिच्छन्त्यो ययुर्गोप्यः
स्वगृहान् भगवत्प्रियाः

brahma-rātra upāvṛtte
vāsudevānumoditāḥ
anicchantyo yayur gopyaḥ
sva-grhān bhagavat-priyāḥ

SYNONYMS

brahma-rātre—the nighttime of Brahmā; *upāvṛtte*—being completed; *vāsudeva*—by Lord Kṛṣṇa; *anumoditāḥ*—advised; *anicchantyaḥ*—unwilling; *yayuh*—went; *gopyaḥ*—the *gopīs*; *sva-grhān*—to their homes; *bhagavat*—of the Supreme Lord; *priyāḥ*—the dear consorts.

TRANSLATION

After an entire night of Brahmā had passed, Lord Kṛṣṇa advised the *gopīs* to return to their homes. Although they did not wish to do so, the Lord's beloved consorts complied with His command.

PURPORT

In the *Bhagavad-gītā* (8.17) Lord Kṛṣṇa explains, "By human calculation, a thousand ages taken together is the duration of Brahmā's one day. And such also is the duration of his night." Thus one thousand ages entered within a single twelve-hour night when Lord Kṛṣṇa performed His *rāsa* dance. Śrīla Viśvanātha Cakravartī compares this inconceivable impression of time to the fact that many universes fit neatly within the forty-mile range of earthly Vṛndāvana. Or one may consider that mother Yaśodā could not encircle the small abdomen of child Kṛṣṇa with numerous ropes, and that at another time He manifested many universes within His mouth. The transcendence of spiritual reality above and beyond mundane physics is concisely explained in Śrīla Rūpa Gosvāmī's *Laghu-bhagavatāmṛta*:

*evam prabhoḥ priyāṇām ca
dhāmnaś ca samayasya ca
avicintya-prabhāvatvād
atra kiñcin na durghaṭam*

"Nothing is impossible for the Lord, His dear devotees, His transcendental abode or the time of His pastimes, for all these entities are inconceivably powerful."

Śrīla Viśvanātha Cakravartī further explains that the word *vāsudevānumoditāḥ* indicates that Lord Kṛṣṇa advised the *gopīs*, "To assure the success of these pastimes, you and I should keep them secret." The word *vāsudeva*, a name of Kṛṣṇa, also indicates Lord Kṛṣṇa's plenary expansion who acts as the presiding Deity of consciousness. When the word *vāsudeva* is understood in this context, the word *vāsudevānumoditāḥ* indicates that the presiding Deity of consciousness, Vāsudeva, manifested embarrassment and fear of their elders within the *gopīs'* hearts, and therefore it was only with great reluctance that the young girls returned home.

TEXT 39

विक्रीडितं व्रजवधूभिरिदं च विष्णोः
श्रद्धान्वितोऽनुशृणुयादथ वर्णयेद्यः
भक्तिं परां भगवति प्रतिलभ्य कामं
हृद्रोगमाश्वपहिनोत्यचिरेण धीरः

*vikrīḍitam vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

SYNONYMS

vikrīḍitam—the sporting; *vraja-vadhūbhiḥ*—with the young women of Vṛndāvana; *idam*—this; *ca*—and; *viṣṇoḥ*—by Lord Viṣṇu; *śraddhā-anvitaḥ*—faithfully; *anuśṛṇuyāt*—hears; *atha*—or; *varṇayet*—describes; *yaḥ*—who; *bhaktim*—devotional service; *parām*—transcendental; *bhagavati*—unto the Supreme Personality of Godhead; *pratilabhya*—obtaining; *kāmam*—material lust; *hṛt*—in the heart; *rogam*—the disease; *āśu*—quickly; *apahinoti*—he drives away; *acireṇa*—without delay; *dhīraḥ*—sober.

TRANSLATION

Anyone who faithfully hears or describes the Lord's playful affairs with the young *gopīs* of Vṛndāvana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.

PURPORT

The extraordinary power of Lord Kṛṣṇa's conjugal pastimes is clearly revealed here. Qualitatively, the Lord's spiritual, loving pastimes are the diametric opposite of material, lusty affairs, so much so that simply by hearing about the Lord's pastimes a devotee conquers sex desire. By reading pornographic literature or hearing about material romance, we certainly do not conquer sex desire but rather increase our lust. But hearing or reading about the Lord's conjugal affairs has exactly the opposite effect because they are of the opposite nature, being purely spiritual. Therefore it is by the causeless mercy of Lord Kṛṣṇa that He exhibits His *rāsa-līlā* within this world. If we become attached to this narration, we will experience the bliss of spiritual love and thus reject the perverted reflection of that love, which is called lust. As nicely put by Lord Kṛṣṇa in the *Bhagavad-gītā* (2.59), *param dṛṣṭvā nivartate*: "Once having directly experienced the Supreme, one will not return to material pleasures."

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "The Rāsa Dance."

34. Nanda Mahārāja Saved and Śaṅkha-cūḍa Slain

This chapter describes how Lord Śrī Kṛṣṇa saved His father Nanda from the clutches of a serpent and delivered a Vidyādhara named Sudarśana from the curse of the Āṅgīrasa sages.

One day Nanda Mahārāja and the other cowherd men placed their family members on their bullock carts and went to the Ambikāvana forest to worship Lord Śiva. After bathing in the Sarasvatī River and worshipping Lord Sadāśiva, a form of Lord Viṣṇu, they decided to spend the night in the forest. As they slept, a hungry serpent came and began to swallow Nanda Mahārāja. Terrified, Nanda cried out in distress, "O Kṛṣṇa! O my son, please save this surrendered soul!" The cowherd men immediately awoke and began beating the serpent with wooden torches, but the serpent would not release Nanda. Then Lord Kṛṣṇa came and touched the serpent with His lotus foot. The serpent was immediately freed from his reptilian body and appeared in his original form as a demigod. He told them about his previous identity and described how he had been cursed by a group of sages. Then he offered his homage at the lotus feet of Śrī Kṛṣṇa and, on the Lord's order, returned to his own abode.

Later, during the Dola-pūrṇimā festival, Śrī Kṛṣṇa and Baladeva enjoyed pastimes in the forest with the young women of Vraja. The girlfriends of Baladeva and those of Kṛṣṇa joined together and sang about Their transcendental qualities. When the two Lords became absorbed in singing to the point of apparent intoxication, a servant of Kuvera's named Śaṅkhacūḍa boldly came forward and began abducting the *gopīs*. The young girls called out, "Kṛṣṇa, please save us!" and He and Rāma began to chase after Śaṅkhacūḍa. "Don't be afraid!" Kṛṣṇa called out to the *gopīs*. In fear of the Lords, Śaṅkhacūḍa left the *gopīs* aside and ran for his life. Kṛṣṇa chased after him, swiftly approached him and with a blow of His fist removed Śaṅkhacūḍa's jewel, together with his head. Then Kṛṣṇa brought the jewel back and presented it to Lord Baladeva.

TEXT 1

श्रीशुक उवाच
एकदा देवयात्रायां

गोपाला जातकौतुकाः
अनोभिरनडुद्युक्तैः
प्रययुस्तेऽम्बिकावनम्

śrī-śuka uvāca
ekadā deva-yātrāyām
gopālā jāta-kautukāḥ
anobhir anaḍud-yuktaiḥ
prayayus te 'mbikā-vanam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *ekadā*—once; *deva*—(to worship) the demigod, Lord Śiva; *yātrāyām*—on a trip; *gopālāḥ*—the cowherd men; *jāta-kautukāḥ*—eager; *anobhiḥ*—with wagons; *anaḍut*—to oxen; *yuktaiḥ*—yoked; *prayayuh*—went forth; *te*—they; *ambikā-vanam*—to the Ambikā forest.

TRANSLATION

Śukadeva Gosvāmī said: One day the cowherd men, eager to take a trip to worship Lord Śiva, traveled by bullock carts to the Ambikā forest.

PURPORT

According to Śrīla Jīva Gosvāmī, the word *ekadā* here indicates the occasion of Śiva-rātri. He further mentions that Ambikāvana is in Gujarat province, near the city of Siddhapura. Śrīla Viśvanātha Cakravartī Ṭhākura adds that the departure of the cowherd men specifically took place on the fourteenth lunar day of the dark fortnight of the month of Phālguna. Śrīla Viśvanātha Cakravartī also quotes authorities who claim that Ambikāvana lies

on the bank of the Sarasvatī River, northwest of Mathurā. Ambikāvana is notable because within it are deities of Śrī Śiva and his wife, goddess Umā.

TEXT 2

तत्र स्नात्वा सरस्वत्यां
देवं पशुपतिं विभुम्
आनर्चुरर्हणैर्भक्त्या
देवीं च णृपतेऽम्बिकाम्

*tatra snātvā sarasvatyām
devam paśu-patiṁ vibhum
ānarcuṛ arhaṇair bhaktyā
devīm ca ṇṛpate 'mbikām*

SYNONYMS

tatra—there; *snātvā*—bathing; *sarasvatyām*—in the river Sarasvatī; *devam*—the demigod; *paśu-patiṁ*—Lord Śiva; *vibhum*—the powerful; *ānarcuḥ*—they worshiped; *arhaṇaiḥ*—with paraphernalia; *bhaktyā*—devotedly; *devīm*—the goddess; *ca*—and; *ṇṛ-pate*—O King; *ambikām*—Ambikā.

TRANSLATION

O King, after arriving there, they bathed in the Sarasvatī and then devotedly worshiped with various paraphernalia the powerful Lord Paśupati and his consort, goddess Ambikā.

TEXT 3

गावो हिरण्यं वासांसि
मधु मध्वन्नमादृताः
ब्राह्मणेभ्यो ददुः सर्वे
देवो नः प्रीयतामिति

*gāvo hiraṇyam vāsāṁsi
madhu madhv-annam ādṛtāḥ
brāhmaṇebhyo daduḥ sarve
devo naḥ prīyatām iti*

SYNONYMS

gāvaḥ—cows; *hiraṇyam*—gold; *vāsāṁsi*—clothing; *madhu*—sweet-tasting;
madhu—mixed with honey; *annam*—grains; *ādṛtāḥ*—respectfully;
brāhmaṇebhyaḥ—to the *brāhmaṇas*; *daduḥ*—they gave; *sarve*—all of them;
devaḥ—the lord; *naḥ*—with us; *prīyatām*—may be pleased; *iti*—thus praying.

TRANSLATION

The cowherd men gave the *brāhmaṇas* gifts of cows, gold, clothing and cooked grains mixed with honey. Then the cowherds prayed, "May the lord be pleased with us."

TEXT 4

ऊषुः सरस्वतीतीरे
जलं प्राश्य यतव्रताः
रजनीं तां महाभागा

नन्दसुनन्दकादयः

*ūṣuḥ sarasvatī-tīre
jalam prāśya yata-vratāḥ
rajanīm tām mahā-bhāgā
nanda-sunandakādayaḥ*

SYNONYMS

ūṣuḥ—they stayed; *sarasvatī-tīre*—on the bank of the Sarasvatī; *jalam*—water; *prāśya*—subsisting on; *yata-vratāḥ*—taking strict vows; *rajanīm*—the night; *tām*—that; *mahā-bhāgāḥ*—the greatly fortunate ones; *nanda-sunandaka-ādayaḥ*—Nanda, Sunanda and the others.

TRANSLATION

Nanda, Sunanda and the other greatly fortunate cowherds spent that night on the bank of the Sarasvatī, strictly observing their vows. They fasted, taking only water.

PURPORT

Śrīla Viśvanātha Cakravartī explains that Sunanda is the younger brother of Nanda Mahārāja.

TEXT 5

कश्चिन्महानहिस्तस्मिन्
विपिनेऽतिबुभुक्षितः
यदृच्छयागतो नन्दं

शयानमुरगोऽग्रसीत्

*kaścin mahān ahis tasmin
vipine 'ti-bubhukṣitaḥ
yadṛcchayāgato nandaṁ
śayānam ura-go 'grasīt*

SYNONYMS

kaścit—a certain; *mahān*—great; *ahiḥ*—snake; *tasmin*—in that; *vipine*—area of the forest; *ati-bubhukṣitaḥ*—extremely hungry; *yadṛcchayā*—by chance; *āgataḥ*—came there; *nandaṁ*—Nanda Mahārāja; *śayānam*—who was lying asleep; *ura-gaḥ*—moving on his belly; *agrasīt*—swallowed.

TRANSLATION

During the night a huge and extremely hungry snake appeared in that thicket. Slithering on his belly up to the sleeping Nanda Mahārāja, the snake began swallowing him.

TEXT 6

स चुक्रोशाहिना ग्रस्तः
कृष्ण कृष्ण महानयम्
सर्पो मां ग्रसते तात
प्रपन्नं परिमोचय

*sa cukrośāhinā grastaḥ
kṛṣṇa kṛṣṇa mahān ayam
sarpo mām grasate tāta*

prapannam parimocaya

SYNONYMS

saḥ—he, Nanda Mahārāja; *cukrośa*—shouted; *ahinā*—by the snake; *grastaḥ*—seized; *kṛṣṇa kṛṣṇa*—O Kṛṣṇa, Kṛṣṇa; *mahān*—large; *ayam*—this; *sarpaḥ*—serpent; *mām*—me; *grasate*—is swallowing; *tāta*—my dear boy; *prapannam*—who is surrendered; *parimocaya*—please deliver.

TRANSLATION

In the clutches of the snake, Nanda Mahārāja cried out, "Kṛṣṇa, Kṛṣṇa, my dear boy! This huge serpent is swallowing me! Please save me, who am surrendered to You!"

TEXT 7

तस्य चाक्रन्दितं श्रुत्वा
गोपालाः सहसोत्थिताः
ग्रस्तं च दृष्ट्वा विभ्रान्ताः
सर्पं विव्यधुरुल्मुकैः

tasya cākranditam śrutvā
gopālāḥ sahasotthitāḥ
grastam ca dṛṣṭvā vibhrāntāḥ
sarpaṁ vivyadhur ulmukaiḥ

SYNONYMS

tasya—his; *ca*—and; *ākranditam*—the crying out; *śrutvā*—hearing;
gopālāḥ—the cowherds; *sahasā*—suddenly; *utthitāḥ*—rising up;

grastam—seized; *ca*—and; *dṛṣtvā*—seeing; *vibhrāntāḥ*—disturbed;
sarpam—the snake; *vivyadhuḥ*—they beat; *ulmukaiḥ*—with flaming torches.

TRANSLATION

When the cowherd men heard the cries of Nanda, they immediately rose up and saw that he was being swallowed. Distraught, they beat the serpent with blazing torches.

TEXT 8

अलातैर्दह्यमानोऽपि
नामुञ्चत्तमुरङ्गमः
तमस्पृशत्पदाभ्येत्य
भगवान् सात्वतां पतिः

alātair dahyamāno 'pi
nāmuñcat tam uraṅgamaḥ
tam asprśat padābhyetya
bhagavān sātvatām patiḥ

SYNONYMS

alātaiḥ—by the firebrands; *dahyamānaḥ*—being burned; *api*—although; *na*
amuñcat—did not release; *tam*—him; *uraṅgamaḥ*—the snake; *tam*—that
snake; *asprśat*—touched; *padā*—with His foot; *abhyetya*—coming;
bhagavān—the Supreme Lord; *sātvatām*—of the devotees; *patiḥ*—the master.

TRANSLATION

But even though the firebrands were burning him, the serpent would not release Nanda Mahārāja. Then the Supreme Lord Kṛṣṇa, master of His devotees, came to the spot and touched the snake with His foot.

TEXT 9

स वै भगवतः श्रीमत्
पादस्पर्शहताशुभः
भेजे सर्पवपुर्हित्वा
रूपं विद्याधरार्चितम्

*sa vai bhagavataḥ śrīmat
pāda-sparśa-hatāśubhaḥ
bheje sarpa-vapur hitvā
rūpaṁ vidyādharārcitam*

SYNONYMS

saḥ—he; *vai*—indeed; *bhagavataḥ*—of the Supreme Personality of Godhead; *śrī-mat*—divine; *pāda*—of the foot; *sparśa*—by the touch; *hata*—destroyed; *aśubhaḥ*—all inauspiciousness; *bheje*—assumed; *sarpa-vapuḥ*—his snake body; *hitvā*—giving up; *rūpaṁ*—a form; *vidyādhara*—by the Vidyādharas; *arcitam*—worshiped.

TRANSLATION

The snake had all his sinful reactions destroyed by the touch of the Supreme Lord's divine foot, and thus he gave up his serpent body and appeared in the form of a worshipable Vidyādhara.

PURPORT

The words *rūpaṁ vidyādharaṁ* indicate that the erstwhile snake appeared in a beautiful form worshipable among the demigods called Vidyādhara. In other words, he appeared as the leader of the Vidyādhara.

TEXT 10

तमपृच्छद् धृषीकेशः
प्रणतं समवस्थितम्
दीप्यमानेन वपुषा
पुरुषं हेममालिनम्

*tam aprcchad dhṛṣikeśaḥ
praṇataṁ samavasthitam
dīpyamānena vapuṣā
puruṣaṁ hema-mālinam*

SYNONYMS

tam—from him; *aprcchat*—inquired; *dhṛṣikeśaḥ*—the Supreme Lord Hṛṣīkeśa; *praṇatam*—who was offering obeisances; *samavasthitam*—standing before Him; *dīpyamānena*—brilliantly shining; *vapuşā*—with his body; *puruṣam*—the personality; *hema*—golden; *mālinam*—wearing necklaces.

TRANSLATION

The Supreme Lord Hṛṣīkeśa then questioned this personality, who was standing before Him with his head bowed, his brilliantly effulgent body bedecked with golden necklaces.

PURPORT

The demigod was about to speak, and Lord Kṛṣṇa wanted to focus everyone's attention on his words. Therefore He personally inquired from the worshipable Vidyādhara, who was standing before Him with his head bowed.

TEXT 11

को भवान् परया लक्ष्म्या
रोचतेऽद्भुतदर्शनः
कथं जुगुप्सितामेतां
गतिं वा प्रापितोऽवशः

*ko bhavān parayā lakṣmyā
rocate 'dbhuta-darśanaḥ
katham jugupsitām etām
gatiṁ vā prāpito 'vaśaḥ*

SYNONYMS

kaḥ—who; *bhavān*—your good self; *parayā*—with great; *lakṣmyā*—beauty; *rocate*—shine; *adbhuta*—wonderful; *darśanaḥ*—to see; *katham*—why; *yugupsitām*—terrible; *etām*—this; *gatiṁ*—destination; *vā*—and; *prāpitaḥ*—made to assume; *avaśaḥ*—beyond your control.

TRANSLATION

[Lord Kṛṣṇa said:] My dear sir, you appear so wonderful, glowing with such great beauty. Who are you? And who forced you to assume this terrible body of a snake?

TEXTS 12-13

सर्प उवाच
अहं विद्याधरः कश्चित्
सुदर्शन इति श्रुतः
श्रिया स्वरूपसम्पत्त्या
विमानेनाचरन्दिशः

ऋषीन् विरूपाङ्गिरसः
प्राहसं रूपदर्पितः
तैरिमां प्रापितो योनिं
प्रलब्धैः स्वेन पाप्मना

sarpa uvāca
aham vidyādharaḥ kaścit
sudarśana iti śrutaḥ
śriyā svarūpa-sampattyā
vimānenācaran diśaḥ

ṛṣīn virūpāṅgirasah
prāhasaṁ rūpa-darpiṭaḥ
tair imāṁ prāpito yonim
pralabdhaiḥ svena pāpmanā

SYNONYMS

sarpaḥ uvāca—the serpent said; *aham*—I; *vidyādharaḥ*—a Vidyādhara; *kaścit*—certain; *sudarśanaḥ*—Sudarśana; *iti*—thus; *śrutaḥ*—well known;

śriyā—with opulence; *svarūpa*—of my personal form; *sampattyā*—with the asset; *vimānena*—in my airplane; *ācaran*—wandering; *diśaḥ*—the directions; *ṛṣīn*—sages; *virūpa*—deformed; *āṅgirasah*—of the disciplic succession of Āṅgirā Muni; *prāhasam*—I ridiculed; *rūpa*—because of beauty; *darpiṭaḥ*—overly conceited; *taiḥ*—by them; *imām*—this; *prāpiṭaḥ*—made to assume; *yonim*—the birth; *pralabdhaiḥ*—who were laughed at; *svena*—because of my own; *pāpmanā*—sinful action.

TRANSLATION

The serpent replied: I am the well-known Vidyādhara named Sudarśana. I was very opulent and beautiful, and I used to wander freely in all directions in my airplane. Once I saw some homely sages of the lineage of Āṅgirā Muni. Proud of my beauty, I ridiculed them, and because of my sin they made me assume this lowly form.

TEXT 14

शापो मेऽनुग्रहायैव
कृतस्तैः करुणात्मभिः
यदहं लोकगुरुणा
पदा स्पृष्टो हताशुभः

śāpo me 'nugrahāyaiva
kṛtas taiḥ karuṇātmabhiḥ
yad ahaṁ loka-guruṇā
padā spr̥ṣṭo hatāśubhaḥ

SYNONYMS

śāpaḥ—the curse; *me*—my; *anugrahāya*—for the benediction; *eva*—certainly; *kṛtaḥ*—created; *taiḥ*—by them; *karuṇa-ātmabhiḥ*—who are merciful by nature; *yat*—since; *aham*—I; *loka*—of all the worlds; *guruṇā*—by the spiritual master; *padā*—with His foot; *spṛṣtaḥ*—touched; *hata*—destroyed; *aśubhaḥ*—all inauspiciousness.

TRANSLATION

It was actually for my benefit that those merciful sages cursed me, since now I have been touched by the foot of the supreme spiritual master of all the worlds and have thus been relieved of all inauspiciousness.

TEXT 15

तं त्वाहं भवभीतानां
प्रपन्नानां भयापहम्
आपृच्छे शापनिर्मुक्तः
पादस्पर्शदिमीवहन्

*taṁ tvāhaṁ bhava-bhītānāṁ
prapannānāṁ bhayāpaham
āpṛcche śāpa-nirmuktaḥ
pāda-sparśād amīva-han*

SYNONYMS

taṁ—that same person; *tvā*—You; *aham*—I; *bhava*—of material existence; *bhītānāṁ*—for those who are afraid; *prapannānāṁ*—who are surrendered; *bhaya*—of fear; *apaham*—the remover; *āpṛcche*—I request permission; *śāpa*—from the curse; *nirmuktaḥ*—freed; *pāda-sparśāt*—by the touch of Your

foot; *amīva*—of all distress; *han*—O destroyer.

TRANSLATION

My Lord, You destroy all fear for those who, fearing this material world, take shelter of You. By the touch of Your feet I am now freed from the curse of the sages. O destroyer of distress, please let me return to my planet.

PURPORT

According to the *ācāryas*, the word *āpṛcche* indicates that Sudarśana humbly requested the Lord for permission to return to his abode, where he might take up his duties again, certainly in a chastened state of mind.

TEXT 16

प्रपन्नोऽस्मि महायोगिन्
महापुरुष सत्पते
अनुजानीहि मां देव
सर्वलोकेश्वरेश्वर

praṇanno 'smi mahā-yogin
mahā-puruṣa sat-pate
anujānīhi mām deva
sarva-lokeśvareśvara

SYNONYMS

praṇannaḥ—surrendered; *asmi*—I am; *mahā-yogin*—O greatest of all possessors of mystic power; *mahā-puruṣa*—O greatest of all personalities; *sat-pate*—O master of the devotees; *anujānīhi*—please order; *mām*—me;

deva—O God; *sarva*—of all; *loka*—of the worlds; *īśvara*—of the controllers; *īśvara*—O supreme controller.

TRANSLATION

O master of mystic power, O great personality, O Lord of the devotees, I surrender to You. Please command me as You will, O supreme God, Lord of all lords of the universe.

TEXT 17

ब्रह्मदण्डाद्विमुक्तोऽहं
सद्यस्तेऽच्युत दर्शनात्
यन्नाम गृह्णन्नखिलान्
श्रोतृनात्मानमेव च
सद्यः पुनाति किं भूयस्
तस्य स्पृष्टः पदा हि ते

brahma-daṇḍād vimukto 'haṁ
sadyas te 'cyuta darśanāt
yan-nāma gṛhṇann akhilān
śrotṛn ātmānam eva ca
sadyaḥ punāti kiṁ bhūyas
tasya spṛṣṭaḥ padā hi te

SYNONYMS

brahma—of the *brāhmaṇas*; *daṇḍāt*—from the punishment; *vimuktaḥ*—freed; *aham*—I am; *sadyaḥ*—immediately; *te*—You; *acyuta*—O infallible Lord; *darśanāt*—by seeing; *yat*—whose; *nāma*—name; *gṛhṇan*—chanting;

akhilān—all; *śrotṛn*—hearers; *ātmānam*—oneself; *eva*—indeed; *ca*—also; *sadyaḥ*—immediately; *punāti*—purifies; *kim bhūyaḥ*—what more, then; *tasya*—His; *spṛṣṭaḥ*—touched; *padā*—by the foot; *hi*—indeed; *te*—Your.

TRANSLATION

O infallible one, I was immediately freed from the *brāhmaëas'* punishment simply by seeing You. Anyone who chants Your name purifies all who hear his chanting, as well as himself. How much more beneficial, then, is the touch of Your lotus feet?

TEXT 18

इत्यनुज्ञाप्य दाशार्हं
परिक्रम्याभिवन्द्य च
सुदर्शनो दिवं यातः
कृच्छ्रान्नन्दश्च मोचितः

ity anujñāpya dāśārham
parikramyābhivandya ca
sudarśano divam yātaḥ
kṛcchrān nandaś ca mocitaḥ

SYNONYMS

iti—thus; *anujñāpya*—taking permission; *dāśārham*—from Lord Kṛṣṇa; *parikramya*—circumambulating; *abhivandya*—offering obeisances; *ca*—and; *sudarśanaḥ*—Sudarśana; *divam*—to heaven; *yātaḥ*—went; *kṛcchrāt*—from his difficulty; *nandaḥ*—Nanda Mahārāja; *ca*—also; *mocitaḥ*—was delivered.

TRANSLATION

Thus receiving the permission of Lord Kṛṣṇa, the demigod Sudarśana circumambulated Him, bowed down to offer Him homage and then returned to his heavenly planet. Nanda Mahārāja was thus delivered from peril.

TEXT 19

निशाम्य कृष्णस्य तदात्मवैभवं
ब्रजौकसो विस्मितचेतसस्ततः
समाप्य तस्मिन्नियमं पुनर्ब्रजं
णृपाययुस्तत्कथयन्त आदृताः

*niśāmya kṛṣṇasya tad ātma-vaibhavam
vrajaukaso vismita-cetasas tataḥ
samāpya tasmin niyamam punar vrajam
ṇṛpāyayus tat kathayanta ādṛtāḥ*

SYNONYMS

niśāmya—seeing; *kṛṣṇasya*—of Lord Kṛṣṇa; *tat*—that; *ātma*—personal; *vaibhavam*—opulent display of power; *vraja-okasaḥ*—the inhabitants of Vraja; *vismita*—amazed; *cetasaḥ*—in their minds; *tataḥ*—then; *samāpya*—finishing; *tasmin*—at that place; *niyamam*—their vow; *punaḥ*—again; *vrajam*—to the cowherd village; *ṇṛpa*—O King; *āyayuḥ*—they returned; *tat*—that display; *kathayantaḥ*—describing; *ādṛtāḥ*—with reverence.

TRANSLATION

The inhabitants of Vraja were astonished to see the mighty power of Śrī

Kṛṣṇa. Dear King, they then completed their worship of Lord Śiva and returned to Vraja, along the way respectfully describing Kṛṣṇa's powerful acts.

TEXT 20

कदाचिदथ गोविन्दो
रामश्चाद्भुतविक्रमः
विजह्रतुर्वने रात्र्यां
मध्यगौ ब्रजयोषिताम्

*kadācid atha govindo
rāmaś cādbhuta-vikramaḥ
vijahratur vane rātryām
madhya-gau vraja-yoṣitām*

SYNONYMS

kadācit—on one occasion; *atha*—then; *govindaḥ*—Lord Kṛṣṇa; *rāmaḥ*—Lord Balarāma; *ca*—and; *adbhuta*—wonderful; *vikramaḥ*—whose deeds; *vijahratur*—the two of Them played; *vane*—in the forest; *rātryām*—at night; *madhya-gau*—in the midst; *vraja-yoṣitām*—of the women of the cowherd community.

TRANSLATION

Once Lord Govinda and Lord Rāma, the performers of wonderful feats, were playing in the forest at night with the young girls of Vraja.

PURPORT

This verse introduces a new pastime. According to the *ācāryas*, the occasion

mentioned here is the Holikā-pūrṇimā, a day also known as Gaura-pūrṇimā.

TEXT 21

उपगीयमानौ ललितं
स्त्रीजनैर्बद्धसौहृदैः
स्वलङ्कृतानुलिप्ताङ्गौ
स्रग्विनौ विरजोऽम्बरौ

*upagīyamānau lalitam
strī-janair baddha-sauhṛdaiḥ
sv-alāṅkṛtānuliptāṅgau
sragvinau virajo-'mbarau*

SYNONYMS

upagīyamānau—Their glories being sung; *lalitam*—charmingly; *strī-janaiḥ*—by the womenfolk; *baddha*—bound; *sauhṛdaiḥ*—in affection for Them; *su-alāṅkṛta*—finely decorated; *anulipta*—and anointed with (sandalwood pulp); *aṅgau*—whose limbs; *srag-vinaiḥ*—wearing flower garlands; *virajaḥ*—spotless; *ambarau*—whose garments.

TRANSLATION

Kṛṣṇa and Balarāma wore flower garlands and spotless garments, and Their limbs were beautifully decorated and anointed. The women sang Their glories in a charming way, bound to Them by affection.

TEXT 22

निशामुखं मानयन्ताव
उदितोदुपतारकम्
मल्लिकागन्धमत्तालि-
जुष्टं कुमुदवायुना

*niśā-mukhaṁ mānayantāv
uditodupa-tārakam
mallikā-gandha-mattāli-
juṣṭam kumuda-vāyunā*

SYNONYMS

niśā-mukham—the beginning of night; *mānayantau*—the two of Them honoring; *udita*—having risen; *uḍupa*—the moon; *tārakam*—and stars; *mallikā*—of the jasmine flowers; *gandha*—by the fragrance; *matta*—intoxicated; *ali*—by the bees; *juṣṭam*—liked; *kumuda*—from the lotuses; *vāyunā*—with the breeze.

TRANSLATION

The two Lords praised the nightfall, signaled by the rising of the moon and the appearance of stars, a lotus-scented breeze and bees intoxicated by the fragrance of jasmine flowers.

TEXT 23

जगतुः सर्वभूतानां
मनःश्रवणमङ्गलम्
तौ कल्पयन्तौ युगपत्

स्वरमण्डलमूर्च्छितम्

jagatuḥ sarva-bhūtānām
manaḥ-śravaṇa-maṅgalam
tau kalpayantau yugapat
svara-maṇḍala-mūrcchitam

SYNONYMS

jagatuḥ—They sang; *sarva-bhūtānām*—of all living beings; *manaḥ*—for the mind; *śravaṇa*—and ears; *maṅgalam*—happiness; *tau*—the two of Them; *kalpayantau*—producing; *yugapat*—simultaneously; *svara*—of musical tones; *maṇḍala*—by the entire scale; *mūrcchitam*—augmented.

TRANSLATION

Kṛṣṇa and Balarāma sang, producing the entire range of musical sounds simultaneously. Their singing brought happiness to the ears and minds of all living beings.

TEXT 24

गोप्यस्तद्गीतमाकर्ण्य
मूर्च्छिता नाविदन्नृप
संसददुकूलमात्मानं
स्रस्तकेशस्रजं ततः

gopyas tad-gītam ākarṇya
mūrcchitā nāvidan nṛpa
sraṁsad-dukūlam ātmānam

srasta-keśa-srajam tataḥ

SYNONYMS

gopyaḥ—the *gopīs*; *tat*—of Them; *gītam*—the singing; *ākarma*—hearing; *mūrcchitāḥ*—stunned; *na avidan*—were not aware of; *nṛpa*—my dear King; *sraṁsat*—slipping; *dukūlam*—the fine cloth of their garments; *ātmānam*—themselves; *srasta*—disheveled; *keśa*—their hair; *srajam*—the garlands; *tataḥ*—(slipping) from that.

TRANSLATION

The *gopīs* became stunned when they heard that song. Forgetting themselves, O King, they did not notice that their fine garments were becoming loose and their hair and garlands disheveled.

TEXT 25

एवं विक्रीडतोः स्वैरं
गायतोः सम्प्रमत्तवत्
शङ्खचूड इति ख्यातो
धनदानुचरोऽभ्यगात्

evam vikrīḍatoḥ svairam
gāyatoḥ sampramatta-vat
śaṅkhacūḍa iti khyāto
dhanadānucaro 'bhyagāt

SYNONYMS

evam—thus; *vikrīḍatoḥ*—as the two of Them were playing; *svairam*—as They

desired; *gāyatoḥ*—singing; *sampramatta*—to the point of intoxication; *vat*—as if; *śaṅkhacūḍaḥ*—Śaṅkhacūḍa; *iti*—thus; *khyātaḥ*—named; *dhana-da*—of the treasurer of the demigods, Lord Kuvera; *anucaraḥ*—a servant; *abhyagāt*—arrived.

TRANSLATION

While Lord Kṛṣṇa and Lord Balarāma thus played according to Their own sweet will and sang to the point of apparent intoxication, a servant of Kuvera named Śaṅkhacūḍa came upon the scene.

TEXT 26

तयोर्निरीक्षतो राजंसु
तन्नाथं प्रमदाजनम्
क्रोशन्तं कालयामास
दिश्युदीच्यामशङ्कितः

tayor nirīkṣato rājaṁs
tan-nāthaṁ pramadā-janam
krośantaṁ kālayām āsa
diśy udīcyām aśaṅkitaḥ

SYNONYMS

tayoḥ—the two of Them; *nirīkṣatoḥ*—as They looked on; *rājan*—O King; *tat-nātham*—having Them as their Lords; *pramadā-janam*—the assemblage of women; *krośantaṁ*—crying out; *kālayām āsa*—he drove; *diśi*—in the direction; *udīcyām*—northern; *aśaṅkitaḥ*—without fear.

TRANSLATION

O King, even as the two Lords looked on, Śaṅkhacūḍa brazenly began driving the women off toward the north. The women, who had accepted Kṛṣṇa and Balarāma as their Lords, began to cry out to Them.

PURPORT

According to Śrīla Viśvanātha Cakravartī, the demon Śaṅkhacūḍa shook a large stick at the beautiful young girls, thus frightening them and driving them toward the north. He did not actually touch them, as is corroborated by the following verse.

TEXT 27

क्रोशन्तं कृष्ण रामेति
विलोक्य स्वपरिग्रहम्
यथा गा दस्युना ग्रस्ता
भ्रातरावन्वधावताम्

*krośantam kṛṣṇa rāmeti
vilokya sva-parigraham
yathā gā dasyunā grastā
bhrātarāv anvadhāvatām*

SYNONYMS

krośantam—crying out; *kṛṣṇa rāma iti*—"Kṛṣṇa! Rāma!"; *vilokya*—seeing; *sva-parigraham*—Their devotees; *yathā*—just as; *gāḥ*—cows; *dasyunā*—by a thief; *grastāḥ*—seized; *bhrātarau*—the two brothers; *anvadhāvatām*—ran after.

TRANSLATION

Hearing Their devotees crying out "Kṛṣṇa! Rāma!" and seeing that they were just like cows being stolen by a thief, Kṛṣṇa and Balarāma began to run after the demon.

TEXT 28

मा भैष्टेत्यभयारावौ
शलहस्तौ तरस्विनौ
आसेदतुस्तं तरसा
त्वरितं गुह्यकाधमम्

*mā bhaiṣṭety abhayārāvau
śāla-hastau tarasvinau
āsedatus taṁ tarasā
tvaritaṁ guhyakādhamaṁ*

SYNONYMS

mā bhaiṣṭa—do not fear; *iti*—thus calling; *abhaya*—giving fearlessness; *ārāvau*—whose words; *śāla*—stones; *hastau*—in Their hands; *tarasvinau*—moving quickly; *āsedatuḥ*—They approached; *taṁ*—that demon; *tarasā*—with haste; *tvaritaṁ*—who was moving swiftly; *guhyaka*—of Yakṣas; *adhamam*—the worst.

TRANSLATION

The Lords called out in reply, "Do not fear! "Then They picked up logs of the *çala* tree and quickly pursued that lowest of Guhyakas, who swiftly ran

away.

TEXT 29

स वीक्ष्य तावनुप्राप्तौ
कालमृत्यू इवोद्विजन्
विषृज्य स्त्रीजनं मूढः
प्राद्रवज्जीवितेच्छया

*sa vīkṣya tāv anuprāptau
kāla-mṛtyū ivodvijan
viṣṛjya strī-janaṁ mūḍhaḥ
prādravaj jīviteccayā*

SYNONYMS

saḥ—he, Śaṅkhacūḍa; *vīkṣya*—seeing; *tau*—the two; *anuprāptau*—approached; *kāla-mṛtyū*—Time and Death; *iva*—as; *udvijan*—becoming anxious; *viṣṛjya*—leaving aside; *strī-janam*—the women; *mūḍhaḥ*—confused; *prādravat*—ran away; *jīvita*—his life; *icchayā*—with the desire of preserving.

TRANSLATION

When Śaṅkhacūḍa saw the two of Them coming toward him like the personified forces of Time and Death, he was filled with anxiety. Confused, he abandoned the women and fled for his life.

TEXT 30

तमन्वधावद्गोविन्दो
यत्र यत्र स धावति
जिहीर्षुस्तच्छिरोरत्नं
तस्थौ रक्षन् स्त्रियो बलः

*tam anvadhāvad govindo
yatra yatra sa dhāvati
jihīrṣus tac-chiro-ratnam
tasthau rakṣan striyo balaḥ*

SYNONYMS

tam—after him; *anvadhāvat*—ran; *govindaḥ*—Lord Kṛṣṇa; *yatra yatra*—wherever; *saḥ*—he; *dhāvati*—was running; *jihīrṣuḥ*—desiring to take away; *tat*—his; *śiraḥ*—upon the head; *ratnam*—the jewel; *tasthau*—stood; *rakṣan*—protecting; *striyaḥ*—the women; *balaḥ*—Lord Balarāma.

TRANSLATION

Lord Govinda chased the demon wherever he ran, eager to take his crest jewel. Meanwhile Lord Balarāma stayed with the women to protect them.

PURPORT

Śrīla Viśvanātha Cakravartī explains that the women were fatigued from being driven away, and thus Lord Balarāma protected them and consoled them as they rested. Meanwhile Lord Kṛṣṇa went after the demon.

TEXT 31

अविदूर इवाभ्येत्य
शिरस्तस्य दुरात्मनः
जहार मुष्टिनैवाङ्ग
सहचूडमणिं विभुः

*avidūra ivābhyetya
śiras tasya durātmanah
jahāra muṣṭinaivāṅga
saha-cūḍa-maṇim vibhuḥ*

SYNONYMS

avidūre—nearby; *iva*—as if; *abhyetya*—coming toward; *śiraḥ*—the head; *tasya*—of him; *durātmanah*—the wicked one; *jahāra*—took away; *muṣṭinā*—with His fist; *eva*—simply; *aṅga*—my dear King; *saha*—together with; *cūḍa-maṇim*—the jewel upon his head; *vibhuḥ*—the almighty Lord.

TRANSLATION

The mighty Lord overtook Śaṅkhacūḍa from a great distance as if from nearby, my dear King, and then with His fist the Lord removed the wicked demon's head, together with his crest jewel.

TEXT 32

शङ्खचूडं निहत्यैवं
मणिमादाय भास्वरम्
अग्रजायाददात्प्रीत्या

पश्यन्तीनां च योषिताम्

śaṅkhacūḍaṁ nihatyaivam
maṇim ādāya bhāsvaram
agrajāyādadāt prītyā
paśyantīnām ca yoṣitām

SYNONYMS

śaṅkhacūḍaṁ—the demon Śaṅkhacūḍa; nihatya—killing; evam—in this manner; maṇim—the jewel; ādāya—taking; bhāsvaram—brilliant; agra-jāya—to His elder brother (Lord Balarāma); adadāt—gave; prītyā—with satisfaction; paśyantīnām—as they were watching; ca—and; yoṣitām—the women.

TRANSLATION

Having thus killed the demon Śaṅkhacūḍa and taken away his shining jewel, Lord Kṛṣṇa gave it to His elder brother with great satisfaction as the *gopīs* watched.

PURPORT

Various *gopīs* perhaps thought that Govinda would give one of them the valuable jewel. To prevent rivalry among them, Śrī Kṛṣṇa happily gave the jewel to His older brother, Balarāma.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "Nanda Mahārāja Saved and Śaṅkhacūḍa Slain."

35. The Gopīs Sing of Kṛṣṇa as He Wanders in the Forest

This chapter contains the songs the *gopīs* sing to express their feelings of separation from Kṛṣṇa when He goes to the forest during the day.

As the *gopīs*' mood of separation from Śrī Kṛṣṇa becomes ever more intense, His names, forms, qualities and pastimes begin spontaneously manifesting in their hearts. Thus they join together and sing as follows: "The beauty of Kṛṣṇa attracts the minds of all. When He stands in His threefold-bending way and plays upon His flute, the Siddhas' wives, flying in the sky with their husbands, become attracted to Him and forget external reality. The bulls, cows and other animals in the pasture become stunned in ecstasy, and they stand so still, with the grass unchewed between their teeth, that they appear like figures in a drawing. Indeed, even the unconscious rivers stop flowing.

"Just see! When Kṛṣṇa dresses Himself in forest array and calls the cows' names by blowing on His flute, even the trees and creepers become so ecstatic out of love that their limbs display eruptions and their sap pours down like a torrent of tears. The sound of Kṛṣṇa's flute causes the cranes, swans and other birds in the lakes to close their eyes in deep meditation, the clouds in the sky to gently rumble, imitating the flute's vibration, and even such great authorities in the science of music as Indra, Siva and Brahmā to become astonished. And just as we *gopīs* are anxious to offer everything we have to Kṛṣṇa, so the wives of the black deer follow Him about, imitating us.

"When Kṛṣṇa is returning to Vraja, He constantly plays His flute while His young companions chant His glories, and Brahmā and other chief demigods come to worship His lotus feet."

Thus the *gopīs*, feeling intense separation from Kṛṣṇa, sing of His pastimes.

TEXT 1

श्रीशुक उवाच
गोप्यः कृष्णे वनं याते
तमनुद्रुतचेतसः
कृष्णलीलाः प्रगायन्त्यो
निन्युर्दुःखेन वासरान्

śrī-śuka uvāca
gopyaḥ kṛṣṇe vanam yāte
tam anudruta-cetasaḥ
kṛṣṇa-līlāḥ pragāyantyo
ninyur duḥkhena vāsarān

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *gopyaḥ*—the gopīs; *kṛṣṇe*—Lord Kṛṣṇa; *vanam*—to the forest; *yāte*—having gone; *tam*—after Him; *anudruta*—chasing; *cetasaḥ*—whose minds; *kṛṣṇa-līlāḥ*—the transcendental pastimes of Kṛṣṇa; *pragāyantyaḥ*—singing loudly; *ninyuḥ*—they passed; *duḥkhena*—unhappily; *vāsarān*—the days.

TRANSLATION

Śukadeva Gosvāmī said: Whenever Kṛṣṇa went to the forest, the minds of the gopīs would run after Him, and thus the young girls sadly spent their days singing of His pastimes.

PURPORT

Although the *gopīs* enjoyed direct association with Kṛṣṇa at night in the *rāsa* dance, during the day He went about His normal duties, tending His cows in the forest. At that time the minds of the *gopīs* would run after Him, but the young girls had to stay back in the village and do their own duties. Thus feeling the pain of separation, they would sing about Śrī Kṛṣṇa's transcendental pastimes.

TEXTS 2-3

श्रीगोप्य ऊचुः
वामबाहुकृतवामकपोलो
वल्गितभ्रुरधरार्पितवेणुम्
कोमलाङ्गुलिभिराश्रितमार्गं
गोप्य ईरयति यत्र मुकुन्दः

व्योमयानवनिताः सह सिद्धैर्
विस्मितास्तदुपधार्य सलज्जाः
काममार्गणसमर्पितचित्ताः
कश्मलं ययुरपस्मृतनीव्यः

śrī-gopya ūcuḥ
vāma-bāhu-kṛta-vāma-kapolo
valgita-bhrur adharārpita-veṇum
komalāṅgulibhir āśrita-mārgaṁ
gopya īrayati yatra mukundaḥ

vyoma-yāna-vanitāḥ saha siddhair
vismitās tad upadhārya sa-lajjāḥ
kāma-mārgaṇa-samarpita-cittāḥ

kaśmalaṁ yayur apasmṛta-nīvyah

SYNONYMS

śrī-gopyaḥ ūcuḥ—the *gopīs* said; *vāma*—left; *bāhu*—on His arm; *kṛta*—putting; *vāma*—left; *kapolaḥ*—His cheek; *valgita*—moving; *bhruḥ*—His eyebrows; *adhara*—upon His lips; *arpita*—placed; *veṇum*—His flute; *komala*—tender; *aṅgulibhiḥ*—with His fingers; *āśrita-mārgam*—its holes stopped; *gopyaḥ*—O *gopīs*; *īrayati*—vibrates; *yatra*—where; *mukundaḥ*—Lord Kṛṣṇa; *vyoma*—in the sky; *yāna*—traveling; *vanitāḥ*—the ladies; *saha*—together with; *siddhaiḥ*—the Siddha demigods; *vismitāḥ*—amazed; *tat*—to that; *upadhārya*—listening; *sa*—with; *lajjāḥ*—embarrassment; *kāma*—of lust; *mārgaṇa*—to the pursuit; *samarpita*—offered; *cittāḥ*—their minds; *kaśmalaṁ*—distress; *yayuh*—they experienced; *apasmṛta*—forgetting; *nīvyah*—the belts of their dresses.

TRANSLATION

The *gopīs* said: When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening.

PURPORT

Śrīla Jīva Gosvāmī states that this chapter consists of a collection of statements the *gopīs* made at various times as they stood in small groups here and there in Vṛndāvana.

TEXTS 4-5

हन्त चित्रमबलाः शृणुतेदं
हारहास उरसि स्थिरविद्युत्
नन्दसूनुरयमार्तजनानां
नर्मदो यर्हि कूजितवेणुः

वृन्दशो ब्रजवृषा मृगगावो
वेणुवाद्यहतचेतस आरात्
दन्तदष्टकवला धृतकर्णा
निद्रिता लिखितचित्रमिवासन्

*hanta citram abalāḥ śṛṇutedaṁ
hāra-hāsa urasi sthira-vidyut
nanda-sūnur ayam ārta-janānām
narma-do yarhi kūjita-veṇuḥ
vr̥ndaśo vraja-vṛṣā mṛga-gāvo
veṇu-vādyā-hṛta-cetasa ārāt
danta-daṣṭa-kavalā dhṛta-karṇā
nidritā likhita-citram ivāsan*

SYNONYMS

hanta—ah; *citram*—wonder; *abalāḥ*—O girls; *śṛṇuta*—hear; *idam*—this; *hāra*—(brilliant) like a necklace; *hāsaḥ*—whose smile; *urasi*—upon the chest; *sthira*—motionless; *vidyut*—lightning; *nanda-sūnuḥ*—son of Nanda Mahārāja; *ayam*—this; *ārta*—troubled; *janānām*—for persons; *narma*—of joy; *daḥ*—the giver; *yarhi*—when; *kūjita*—has vibrated; *veṇuḥ*—His flute; *vr̥ndaśaḥ*—in groups; *vraja*—kept in the pasture; *vṛṣāḥ*—the bulls; *mṛga*—the deer;

gāvaḥ—and the cows; *veṇu*—of the flute; *vādyā*—by the playing; *hṛta*—stolen away; *cetasāḥ*—their minds; *ārāt*—at a distance; *danta*—by their teeth; *daṣṭa*—bit; *kavalāḥ*—whose mouthfuls; *dhṛta*—holding up; *karṇāḥ*—their ears; *nidritāḥ*—asleep; *likhita*—drawn; *citram*—an illustration; *iva*—as if; *āsan*—they were.

TRANSLATION

O girls! This son of Nanda, who gives joy to the distressed, bears steady lightning on His chest and has a smile like a jeweled necklace. Now please hear something wonderful. When He vibrates His flute, Vraja's bulls, deer and cows, standing in groups at a great distance, are all captivated by the sound, and they stop chewing the food in their mouths and cock their ears. Stunned, they appear as if asleep, or like figures in a painting.

PURPORT

The word *sthira-vidyut*, "steady lightning," refers to the goddess of fortune, who resides on the chest of the Supreme Lord. When the animals of Vṛndāvana hear the sound of the flute, they become stunned in ecstasy, and thus they stop chewing their food and cannot swallow it. The *gopīs*, in separation from Kṛṣṇa, marvel at the extraordinary effect of the Lord's flute-playing.

Śrīla Śrīdhara Svāmī gives the following explanation of the compound word *hāra-hāsa*, which compares Lord Kṛṣṇa's smile to a necklace: "The word can mean 'He whose smile is brilliantly clear like a jeweled necklace' or 'He whose smile is reflected from His jeweled necklaces,' because while Kṛṣṇa plays the flute He bends His head down and smiles. The word can also mean 'He whose smile, like a jeweled necklace, casts its effulgence upon His chest' or 'He whose necklaces shine brilliantly, just like a smile.' "

TEXTS 6-7

बर्हिणस्तबकधातुपलाशैर्
बद्धमल्लपरिबर्हविडम्बः
कर्हिचित्सबल आलि स गोपैर्
गाः समाह्वयति यत्र मुकुन्दः

तर्हि भग्नगतयः सरितो वै
तत्पदाम्बुजरजोऽनिलनीतम्
स्पृहयतीर्वयमिवाबहुपुण्याः
प्रेमवेपितभुजाः स्तिमितापः

barhiṇa-stabaka-dhātu-palāśair
baddha-malla-paribarha-vidambah
karhicit sa-bala āli sa gopair
gāḥ samāhvayati yatra mukundah

tarhi bhagna-gatayah sarito vai
tat-padāmbuja-rajo 'nila-nītam
spṛhayatīr vayam ivābahu-puṇyāḥ
prema-vepita-bhujāḥ stimitāpaḥ

SYNONYMS

barhiṇa—of peacocks; *stabaka*—with the tail feathers; *dhātu*—with colored minerals; *palāśaiḥ*—and with leaves; *baddha*—arranged; *malla*—of a wrestler; *paribarha*—the apparel; *vidambah*—imitating; *karhicit*—sometimes; *sa-balah*—with Balarāma; *āli*—my dear *gopī*; *saḥ*—He; *gopaiḥ*—with the cowherd boys; *gāḥ*—the cows; *samāhvayati*—calls; *yatra*—when; *mukundah*—Lord Mukunda; *tarhi*—then; *bhagna*—broken; *gatayah*—their

movement; *saritaḥ*—the rivers; *vai*—indeed; *tat*—His; *pada-ambuja*—of the lotus feet; *rajaḥ*—the dust; *anila*—by the wind; *nītam*—brought; *spṛhayatīḥ*—hankering for; *vayam*—ourselves; *iva*—just like; *abahu*—slight; *puṇyāḥ*—the piety to whose credit; *prema*—due to love of God; *vepita*—trembling; *bhujāḥ*—whose arms (waves); *stimita*—stopped; *āpaḥ*—whose water.

TRANSLATION

My dear *gopé*, sometimes Mukunda imitates the appearance of a wrestler by decorating Himself with leaves, peacock feathers and colored minerals. Then, in the company of Balarāma and the cowherd boys, He plays His flute to call the cows. At that time the rivers stop flowing, their water stunned by the ecstasy they feel as they eagerly wait for the wind to bring them the dust of His lotus feet. But like us, the rivers are not very pious, and thus they merely wait with their arms trembling out of love.

PURPORT

The *gopīs* state here that the sound of Kṛṣṇa's flute causes even inanimate objects like rivers to become conscious and then stunned in ecstasy. Just as the *gopīs* could not always be in Kṛṣṇa's physical association, the rivers could not come to the Lord's lotus feet. Although they desired the Lord, their movement was checked by ecstasy, and their "arms," their waves, trembled with love of Godhead.

TEXTS 8-11

अनुचरैः समनुवर्णितवीर्यं
आदिपूरुष इवाचलभूतिः
वनचरो गिरितटेषु चरन्तीरू

वेणुनाह्वयति गाः स यदा हि

वनलतास्तरव आत्मनि विष्णुं
व्यञ्जयन्त्य इव पुष्पफलाढ्याः
प्रणतभारविटपा मधुधाराः
प्रेमहृष्टतनवो ववृषुः स्म

दर्शनीयतिलको वनमाला-
दिव्यगन्धतुलसीमधुमत्तैः
अलिकुलैरलघु गीतामभीष्टम्
आद्रियन् यर्हि सन्धितवेणुः

सरसि सारसहंसविहङ्गाश्च
चारुगीताहतचेतस एत्य
हरिमुपासत ते यतचित्ता
हन्त मीलितदृशो धृतमौनाः

*anucaraiḥ samanuvārṇita-vīrya
ādi-pūruṣa ivācala-bhūtiḥ
vana-caro giri-taṭeṣu carantīr
veṇunāhvayati gāḥ sa yadā hi*

*vana-latās tarava ātmani viṣṇum
vyañjayantya iva puṣpa-phalāḍhyāḥ
praṇata-bhāra-viṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma*

darśanīya-tilako vana-mālā-

divya-gandha-tulasī-madhu-mattaiḥ
ali-kulair alaghu gītām abhīṣṭam
ādriyan yarhi sandhita-veṇuḥ

sarasi sārasa-haṁsa-vihaṅgāś
cāru-gītā-hṛta-cetasa etya
harim upāsata te yata-cittā
hanta mīlita-dṛśo dhṛta-maunāḥ

SYNONYMS

anucaraiḥ—by His companions; *samanuvarṇita*—being elaborately described; *vīryaḥ*—whose prowess; *ādi-pūruṣaḥ*—the original Personality of Godhead; *iva*—as if; *acala*—unchanging; *bhūtiḥ*—whose opulences; *vana*—in the forest; *caraḥ*—moving about; *giri*—of the mountains; *taṭesu*—on the sides; *carantīḥ*—who are grazing; *veṇunā*—with His flute; *āhvayati*—calls; *gāḥ*—the cows; *saḥ*—He; *yadā*—when; *hi*—indeed; *vana-latāḥ*—the forest creepers; *taravaḥ*—and the trees; *ātmani*—within themselves; *viṣṇum*—the Supreme Lord, Viṣṇu; *vyañjayantyaḥ*—revealing; *iva*—as if; *puṣpa*—with flowers; *phala*—and fruits; *ādhyāḥ*—richly endowed; *praṇata*—bowed down; *bhāra*—because of the weight; *viṭapāḥ*—whose branches; *madhu*—of sweet sap; *dhārāḥ*—torrents; *prema*—out of ecstatic love; *hṛṣṭa*—hairs standing on end; *tanavaḥ*—on whose bodies (trunks); *vavṛṣuḥ sma*—they have rained down; *darśanīya*—of persons who are attractive to see; *tilakaḥ*—the most excellent; *vana-mālā*—upon His garland made of forest flowers; *divya*—divine; *gandha*—whose fragrance; *tulasī*—of the *tulasī* flowers; *madhu*—by the honeylike sweetness; *mattaiḥ*—intoxicated; *ali*—of bees; *kulaiḥ*—by the swarms; *alaghu*—strong; *gītām*—the singing; *abhīṣṭam*—desirable; *ādriyan*—thankfully acknowledging; *yarhi*—when; *sandhita*—placed; *veṇuḥ*—His flute; *sarasi*—in the lake; *sārasa*—the cranes; *haṁsa*—swans; *vihaṅgāḥ*—and other birds; *cāru*—charming; *gīta*—by the song (of His flute); *hṛta*—taken away; *cetasaḥ*—whose minds; *etya*—coming forward; *harim*—Lord Kṛṣṇa; *upāsata*—worship; *te*—they; *yata*—under control; *cittāḥ*—whose

minds; *hanta*—ah; *mīlita*—closed; *dṛśaḥ*—their eyes; *dhṛta*—maintaining; *maunāḥ*—silence.

TRANSLATION

Kṛṣṇa moves about the forest in the company of His friends, who vividly chant the glories of His magnificent deeds. He thus appears just like the Supreme Personality of Godhead exhibiting His inexhaustible opulences. When the cows wander onto the mountainsides and Kṛṣṇa calls out to them with the sound of His flute, the trees and creepers in the forest respond by becoming so luxuriant with fruits and flowers that they seem to be manifesting Lord Viṣṇu within their hearts. As their branches bend low with the weight, the filaments on their trunks and vines stand erect out of the ecstasy of love of God, and both the trees and the creepers pour down a rain of sweet sap.

Maddened by the divine, honeylike aroma of the *tulasī* flowers on the garland Kṛṣṇa wears, swarms of bees sing loudly for Him, and that most beautiful of all persons thankfully acknowledges and acclaims their song by taking His flute to His lips and playing it. The charming flute song then steals away the minds of the cranes, swans and other lake-dwelling birds. Indeed they approach Kṛṣṇa, close their eyes and, maintaining strict silence, worship Him by fixing their consciousness upon Him in deep meditation.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura has made several illuminating comments on these verses. He gives the analogy that just as when householder Vaiṣṇavas hear a *saṅkīrtana* party approaching they become ecstatic and offer obeisances, so the trees and creepers in Vṛndāvana became ecstatic when they heard Kṛṣṇa's flute and bowed low with their branches and vines. The word *darśanīya-tilaka* in Text 10 indicates not only that the Lord is "the most excellent (to see)," but also that He decorated Himself with attractive reddish

tilaka taken from the mineral rich earth of Vṛndāvana forest.

Śrīla Viśvanātha Cakravartī also points out that *tulasī*, although exalted in many ways, is not normally considered an especially fragrant plant. However, early in the morning *tulasī* emits a transcendental fragrance that ordinary people cannot perceive but that transcendental personalities fully appreciate. The bees who are privileged to swarm about the flower garlands worn by the Supreme Personality of Godhead certainly appreciate this fragrance, and Śrīla Viśvanātha Cakravartī quotes from the *Bhāgavatam* (3.15.19) to the effect that the most fragrant plants in Vaikuṇṭha also appreciate the special qualifications of *Tulasī-devī*.

The word *sandhita-veṇuḥ* in Text 10 indicates that Lord Kṛṣṇa placed His flute firmly upon His lips. And the melody emanating from that flute is certainly the most enchanting of sounds, as the *gopīs* describe in this chapter.

TEXTS 12-13

सहबलः स्रगवतंसविलासः
सानुषु क्षितिभृतो व्रजदेव्यः
हर्षयन् यर्हि वेणुरवेण
जातहर्ष उपरम्भति विश्वम्

महदतिक्रमणशङ्कितचेता
मन्दमन्दमनुगर्जति मेघः
सुहृदमभ्यवर्षत्सुमनोभिश्च
छायया च विदधत्प्रतपत्रम्

saha-balaḥ srag-avatamsa-vilāsaḥ
sānuṣu kṣiti-bhṛto vraja-devyaḥ

*harṣayan yarhi veṇu-raveṇa
jāta-harṣa uparambhati viśvam
mahad-atikramaṇa-śaṅkita-cetā
manda-mandam anugarjati meghaḥ
suhṛdam abhyavarṣat sumanobhiś
chāyayā ca vidadhat pratapatram*

SYNONYMS

saha-balaḥ—together with Balarāma; *srak*—a flower garland; *avataṁsa*—as the ornament on His head; *vilāsaḥ*—playfully wearing; *sānuṣu*—on the sides; *kṣiti-bhṛtaḥ*—of a mountain; *vraja-devyaḥ*—O goddesses of Vṛndāvana (*gopīs*); *harṣayan*—creating joy; *yarhi*—when; *veṇu*—of His flute; *raveṇa*—by the resounding vibration; *jāta-harṣaḥ*—becoming joyful; *uparambhati*—causes to relish; *viśvam*—the entire world; *mahat*—against a great personality; *atikramaṇa*—of a transgression; *śaṅkita*—fearful; *cetāḥ*—in his mind; *manda-mandam*—very gently; *anugarjati*—thunders in response; *meghaḥ*—the cloud; *suhṛdam*—upon his friend; *abhyavarṣat*—has rained down; *sumanobhiḥ*—with flowers; *chāyayā*—with his shade; *ca*—and; *vidadhat*—providing; *pratapatram*—an umbrella as protection from the sun.

TRANSLATION

O goddesses of Vraja, when Kṛṣṇa is enjoying Himself with Balarāma on the mountain slopes, playfully wearing a flower garland on the top of His head, He engaddens all with the resonant vibrations of His flute. Thus He delights the entire world. At that time the nearby cloud, afraid of offending a great personality, thunders very gently in accompaniment. The cloud showers flowers onto his dear friend Kṛṣṇa and shades Him from the sun like an umbrella.

TEXTS 14-15

विविधगोपचरणेषु विदग्धो
वेणुवाद्य उरुधा निजशिक्षाः
तव सुतः सति यदाधरबिम्बे
दत्तवेणुरनयत्स्वरजातीः

सवनशस्तदुपधार्य सुरेशाः
शक्रशर्वपरमेष्ठिपुरोगाः
कवय आनतकन्धरचित्ताः
कश्मलं ययुरनिश्चिततत्त्वाः

*vividha-gopa-caraneṣu vidagdho
veṇu-vādyā urudhā nija-śikṣāḥ
tava sutaḥ sati yadādhara-bimbe
datta-veṇur anayat svara-jātīḥ*

*savanaśas tad upadhārya sureśāḥ
śakra-śarva-para-meṣṭhi-purogāḥ
kavaya ānata-kandhara-cittāḥ
kaśmalaṁ yayur aniścita-tattvāḥ*

SYNONYMS

vividha—various; *gopa*—of cowherds; *caraneṣu*—in the activities; *vidagdhah*—expert; *veṇu*—of the flute; *vādye*—in the matter of playing; *urudhā*—manifold; *nija*—of His own production; *śikṣāḥ*—whose teachings; *tava*—your; *sutaḥ*—son; *sati*—O pious lady (Yasodā); *yadā*—when; *adhara*—upon His lips; *bimbe*—which are like red *bimba* fruits; *datta*—placing; *veṇuḥ*—His flute; *anayat*—He brought forth; *svara*—of musical sound; *jātīḥ*—the harmonic tones; *savanaśaḥ*—with a variety of low, high and middle

pitches; *tat*—that; *upadhārya*—hearing; *sura-īśāḥ*—the principal demigods; *śakra*—Indra; *śarva*—Śiva; *parameṣṭhi*—and Brahmā; *poraḥ-gāḥ*—headed by; *kavayaḥ*—learned scholars; *ānata*—bowed; *kandhara*—their necks; *cittāḥ*—and minds; *kaśmalam yayuḥ*—they became bewildered; *aniścita*—unable to ascertain; *tattvāḥ*—its essence.

TRANSLATION

O pious mother Yaśodā, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His *bimba*-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahmā, Śiva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts.

PURPORT

The words *tava sutaḥ sati*, "your son, O chaste lady," clearly indicate that at this point mother Yaśodā is among the young *gopīs* as they earnestly describe Lord Kṛṣṇa's glories. According to Śrīla Viśvanātha Cakravartī, among the demigods led by Śakra (Lord Indra) were Upendra, Agni and Yamarāja, among those led by Śarva (Lord Śiva) were Kātyāyanī, Skanda and Gaṇeśa, and among those led by Parameṣṭhī (Lord Brahmā) were the four Kumāras and Nārada. Thus the best collective intelligence in the universe could not definitively analyze the enchanting musical arrangements of the Supreme Lord.

TEXTS 16-17

निजपदाब्जदलैर्ध्वजवज्र

नीरजाङ्कुशविचित्रललामैः
ब्रजभुवः शमयन् खुरतोदं
वर्ष्मधुर्यगतिरीडितवेणुः

ब्रजति तेन वयं सविलास
वीक्षणार्पितमनोभववेगाः
कुजगतिं गमिता न विदामः
कश्मलेन कवरं वसनं वा

*nija-padābja-dalair dhvaja-vajra
nīrajāṅkuśa-vicitra-lalāmaiḥ
vraja-bhuvah śamayan khura-todaṁ
varṣma-dhurya-gatir īdita-veṇuḥ*

*vrajati tena vayaṁ sa-vilāsa
vīkṣaṇārpita-manobhava-vegāḥ
kuja-gatiṁ gamitā na vidāmaḥ
kaśmalena kavaraṁ vasaṇaṁ vā*

SYNONYMS

nija—His own; *pada-abja*—of the lotus feet; *dalaiḥ*—like flower petals; *dhvaja*—of a flag; *vajra*—thunderbolt; *nīraja*—lotus; *āṅkuśa*—and elephant goad; *vicitra*—variegated; *lalāmaiḥ*—by the markings; *vraja*—of Vraja; *bhuvah*—of the ground; *śamayan*—relieving; *khura*—from the hooves (of the cows); *todaṁ*—the pain; *varṣma*—with His body; *dhurya*—like an elephant's; *gatiḥ*—whose movement; *īdita*—extolled; *veṇuḥ*—whose flute; *vrajati*—He walks; *tena*—by that; *vayaṁ*—we; *savilāsa*—playful; *vīkṣaṇa*—with His glances; *arpita*—bestowed; *manaḥ-bhava*—of lust; *vegāḥ*—whose agitation; *kuja*—like that of trees; *gatiṁ*—whose movement (i.e., complete lack of

movement); *gamitāḥ*—attaining; *na vidāmaḥ*—we do not recognize; *kaśmaleṇa*—because of our bewilderment; *kavaram*—the braids of our hair; *vasanam*—our dress; *vā*—or.

TRANSLATION

As Kṛṣṇa strolls through Vraja with His lotus-petal-like feet, marking the ground with the distinctive emblems of flag, thunderbolt, lotus and elephant goad, He relieves the distress the ground feels from the cows' hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we *gopīs*, who become agitated by Cupid when Kṛṣṇa playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening.

PURPORT

Here mother Yaśodā is no longer in the company of the *gopīs*, who are confidentially describing their conjugal attraction to Śrī Kṛṣṇa. It is clear from the comments of Jīva Gosvāmī and other *ācāryas* that the statements in this chapter were made at various times and places. This is natural, since the *gopīs* were always absorbed in thoughts of Śrī Kṛṣṇa, day and night.

TEXTS 18-19

मणिधरः क्वचिदागणयन् गा
मालया दयितगन्धतुलस्याः
प्रणयिनोऽनुचरस्य कदांसे
प्रक्षिपन् भुजमगायत यत्र
क्वणितवेणुरववञ्चितचित्ताः

कृष्णमन्वसत कृष्णगृहिण्यः
गुणगणार्णमनुगत्य हरिण्यो
गोपिका इव विमुक्तगृहाशाः

*maṇi-dharaḥ kvacid āgaṇayan gā
mālayā dayita-gandha-tulasyāḥ
praṇayino 'nucarasya kadāṁse
prakṣiṇan bhujam agāyata yatra
kvaṇita-veṇu-rava-vañcita-cittāḥ
kṛṣṇam anvasata kṛṣṇa-grhiṇyaḥ
guṇa-gaṇārṇam anugatya hariṇyo
gopikā iva vimukta-grhāśāḥ*

SYNONYMS

maṇi—(a string of) gems; *dharaḥ*—holding; *kvacit*—somewhere; *āgaṇayan*—counting; *gāḥ*—the cows; *mālayā*—with a flower garland; *dayita*—of His beloved; *gandha*—having the fragrance; *tulasyāḥ*—the *tulasī* flowers upon which; *praṇayinaḥ*—loving; *anucarasya*—of a companion; *kadā*—at some time; *amse*—on the shoulder; *prakṣiṇan*—throwing; *bhujam*—His arm; *agāyata*—He sang; *yatra*—when; *kvaṇita*—vibrated; *veṇu*—of His flute; *rava*—by the sound; *vañcita*—stolen; *cittāḥ*—their hearts; *kṛṣṇam*—Kṛṣṇa; *anvasata*—they sat down beside; *kṛṣṇa*—of the black deer; *grhiṇyaḥ*—the wives; *guṇa-gaṇa*—of all transcendental qualities; *arṇam*—the ocean; *anugatya*—approaching; *hariṇyaḥ*—the does; *gopikāḥ*—the *gopīs*; *iva*—just like; *vimukta*—having given up; *grha*—for home and family; *āśāḥ*—their hopes.

TRANSLATION

Now Kṛṣṇa is standing somewhere counting His cows on a string of gems. He wears a garland of *tulasī* flowers that bear the fragrance of His beloved, and He has thrown His arm over the shoulder of an affectionate cowherd boyfriend. As Kṛṣṇa plays His flute and sings, the music attracts the black deer's wives, who approach that ocean of transcendental qualities and sit down beside Him. Just like us cowherd girls, they have given up all hope for happiness in family life.

PURPORT

Śrīla Jīva Gosvāmī explains that in the afternoon Śrī Kṛṣṇa dressed Himself in new clothing and then went out to call the cows home. Śrīla Viśvanātha Cakravartī gives the following information about the transcendental cows of Vṛndāvana: "For each of the four colors of cows—white, red, black and yellow—there are twenty-five subdivisions, making a total of one hundred colors. And such qualities as being colored like sandalwood-pulp *tilaka* [speckled] or having a head shaped like a mṛdaṅga drum create eight further groups. To count these 108 groups of cows, distinguished by color and form, Kṛṣṇa is using a string of 108 jewel-beads....

"Thus when Kṛṣṇa calls out 'Hey Dhavalī [the name of a white cow],' a whole group of white cows come forward, and when He calls 'Haṁsī, Candanī, Gaṅgā, Mukṭā 'and so on, the twenty-four other groups of white cows come. The reddish cows are called Aruṇī, Kuṅkuma, Sarasvatī, etc., the blackish ones Śyāmalā, Dhūmalā, Yamunā, etc., and the yellowish ones Pītā, Piṅgalā, Haritālikā, etc. Those in the group with *tilaka* marks on their foreheads are called Citritā, Citra-tilakā, Dīrgha-tilakā and Tiryak-tilakā, and there are groups known as Mṛdaṅga-mukhī [mṛdaṅga-head], Simha-mukhī [lion-head] and so on.

"Thus being called by name, the cows are coming forward, and Kṛṣṇa, thinking that when it is time to bring them back from the forest none should be forgotten, is counting them on His jewel-beads."

TEXTS 20-21

कुन्ददामकृतकौतुकवेषो
गोपगोधनवृतो यमुनायाम्
नन्दसूनुरनघे तव वत्सो
नर्मदः प्रणयिणां विजहार

मन्दवायुरुपवात्यनकूलं
मानयन्मलयजस्पर्शेन
वन्दिनस्तमुपदेवगणा ये
वाद्यगीतबलिभिः परिवव्रुः

*kunda-dāma-kṛta-kautuka-veṣo
gopa-godhana-vṛto yamunāyām
nanda-sūnur anaghe tava vatso
narma-daḥ praṇayaṇām vijahāra
manda-vāyur upavāty anukūlaṁ
mānayan malayaja-sparśena
vandinas tam upadeva-gaṇā ye
vādya-gīta-balibhiḥ parivavruḥ*

SYNONYMS

kunda—of jasmine flowers; *dāma*—with a garland; *kṛta*—made; *kautuka*—playful; *veṣaḥ*—His array; *gopa*—by the cowherd boys; *godhana*—and the cows; *vṛtaḥ*—surrounded; *yamunāyām*—along the Yamunā; *nanda-sūnuḥ*—the son of Nanda Mahārāja; *anaghe*—O sinless lady; *tava*—your; *vatsaḥ*—darling child; *narma-daḥ*—amusing; *praṇayaṇām*—His

dear companions; *vijahāra*—He has played; *manda*—gentle; *vāyuh*—the wind; *upavāti*—blows; *anukūlam*—favorably; *mānayan*—showing honor; *malaya-ja*—of (the fragrance of) sandalwood; *sparsēna*—the touch; *vandinaḥ*—those who offer praise; *tam*—Him; *upadeva*—of the minor demigods; *gaṇāḥ*—members of the various categories; *ye*—who; *vādyā*—with instrumental music; *gīta*—singing; *balibhiḥ*—and presentation of gifts; *parivavruḥ*—they have encircled.

TRANSLATION

O sinless Yaśodā, your darling child, the son of Mahārāja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamunā in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze honors Him with its soothing fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute.

PURPORT

Śrīla Jīva Gosvāmī explains that the *gopīs* are again in the courtyard of mother Yaśodā, the queen of Vraja. They are trying to encourage her by describing Kṛṣṇa's return to Vṛndāvana after He has spent the day herding cows and playing.

Śrīla Viśvanātha Cakravartī comments that the Upadevas, the minor demigods mentioned here, include the Gandharvas, who are famous for their celestial music and dancing.

TEXTS 22-23

वत्सलो ब्रजगवां यदगध्रो
वन्द्यमानचरणः पथि वृद्धैः

कृत्स्नगोधनमुपोह्य दिनान्ते
गीतवेणुरनुगेडितकीर्तिः

उत्सवं श्रमरुचापि दृशीनाम्
उन्नयन् खुररजश्छुरितस्रक्
दित्सयैति सुहृदासिष एष
देवकीजठरभूरुडुराजः

*vatsalo vraja-gavām yad aga-dhro
vandyamāna-caraṇaḥ pathi vṛddhaiḥ
kṛtsna-go-dhanam upohya dinānte
gīta-veṇur anugeḍita-kīrtiḥ*

*utsavam śrama-rucāpi dṛśīnām
unnayan khura-rajaś-churita-srak
ditsayaiti suhṛd-āsiṣa eṣa
devakī-jāṭhara-bhūr uḍu-rājāḥ*

SYNONYMS

vatsalaḥ—affectionate; *vraja-gavām*—to the cows of Vraja; *yat*—because; *aga*—of the mountain; *dhraḥ*—the lifter; *vandyamāna*—being worshiped; *caraṇaḥ*—His feet; *pathi*—along the path; *vṛddhaiḥ*—by the exalted demigods; *kṛtsna*—entire; *go-dhanam*—the herd of cows; *upohya*—collecting; *dina*—of the day; *ante*—at the end; *gītā-veṇuḥ*—playing His flute; *anuga*—by His companions; *īḍita*—praised; *kīrtiḥ*—His glories; *utsavam*—a festival; *śrama*—of fatigue; *rucā*—by His coloring; *api*—even; *dṛśīnām*—for the eyes; *unnayan*—raising; *khura*—from the hooves (of the cows); *rajaḥ*—with the dust; *churita*—powdered; *srak*—His garland; *ditsayā*—with the desire; *eti*—He is coming; *suhṛt*—to His friends; *āsiṣaḥ*—their desires; *eṣaḥ*—this; *devakī*—of

mother Yaśodā; *jaṭhara*—from the womb; *bhūḥ*—born; *uḍu-rājāḥ*—moon.

TRANSLATION

Out of great affection for the cows of Vraja, Kṛṣṇa became the lifter of Govardhana Hill. At the end of the day, having rounded up all His own cows, He plays a song on His flute, while exalted demigods standing along the path worship His lotus feet and the cowherd boys accompanying Him chant His glories. His garland is powdered by the dust raised by the cows' hooves, and His beauty, enhanced by His fatigue, creates an ecstatic festival for everyone's eyes. Eager to fulfill His friends' desires, Kṛṣṇa is the moon arisen from the womb of mother Yaśodā.

PURPORT

According to the *ācāryas*, at this point the *gopīs* climbed into the watchtowers of Vṛndāvana's houses so they could see Kṛṣṇa as soon as possible when He returned home. Mother Yaśodā was very anxious for her son to come back, and therefore she had the tallest of the beautiful young *gopīs* climb up to see when He would arrive. It is implied here that Kṛṣṇa was somewhat delayed on the way home because His lotus feet were being worshiped by great demigods along the path.

TEXTS 24-25

मदविघूर्णितलोचन ईषत्
मानदः स्वसुहृदां वनमाली
बदरपाण्डुवदनो मृदुगण्डं
मण्डयन् कनककुण्डललक्ष्म्या

यदुपतिर्द्विरदराजविहारो
यामिनीपतिरिवैष दिनान्ते
मुदितवक्त्र उपयाति दुरन्तं
मोचयन् ब्रजगवां दिनतापम्

mada-vighūrṇita-locana īṣat
māna-daḥ sva-suhṛdām vana-mālī
badara-pāṇḍu-vadano mṛdu-gaṇḍam
maṇḍayan kanaka-kuṇḍala-lakṣmyā

yadu-patir dvirada-rāja-vihāro
yāminī-patir ivaiṣa dinānte
mudita-vaktra upayāti durantam
mocayan vraja-gavām dina-tāpam

SYNONYMS

mada—by intoxication; *vighūrṇita*—rolling; *locanaḥ*—His eyes; *īṣat*—slightly; *māna-daḥ*—showing honor; *sva-suhṛdām*—to His well-wishing friends; *vana-mālī*—wearing a garland of forest flowers; *badara*—like a *badara* fruit; *pāṇḍu*—whitish; *vadanaḥ*—His face; *mṛdu*—soft; *gaṇḍam*—His cheeks; *maṇḍayan*—ornamenting; *kanaka*—golden; *kuṇḍala*—of His earrings; *lakṣmyā*—with the beauty; *yadu-patiḥ*—the Lord of the Yadu dynasty; *dvirada-rāja*—like a kingly elephant; *vihāraḥ*—His sporting; *yāminī-patiḥ*—the lord of the night (the moon); *iva*—like; *eṣaḥ*—He; *dina-ante*—at the end of the day; *mudita*—joyful; *vaktraḥ*—His face; *upayāti*—is coming; *durantam*—insurmountable; *mocayan*—driving away; *vraja*—of Vraja; *gavām*—of the cows, or of those who are to be shown mercy; *dina*—of the daytime; *tāpam*—the painful heat.

TRANSLATION

As Kṛṣṇa respectfully greets His well-wishing friends, His eyes roll slightly as if from intoxication. He wears a flower garland, and the beauty of His soft cheeks is accentuated by the brilliance of His golden earrings and the whiteness of His face, which has the color of a badara berry. With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of a regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day.

PURPORT

The word *gavām* is constructed from the Sanskrit word *go*, which means "cow" or "senses." Thus Śrī Kṛṣṇa, by coming back to the village of Vraja, relieved the inhabitants of Vṛndāvana from the distress their eyes and other senses felt during the day because of being separated from direct contact with Him.

TEXT 26

श्रीशुक उवाच
एवं ब्रजस्त्रियो राजन्
कृष्णलीलानुगायतीः
रेमिरेऽहःसु तच्चित्तास्
तन्मनस्का महोदयाः

śrī-śuka uvāca
evam vraja-striyo rājan
kṛṣṇa-līlānugāyatīḥ

*remire 'haḥsu tac-cittās
tan-manaskā mahodayāḥ*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *evam*—thus; *vraja-striyaḥ*—the women of Vraja; *rājan*—O King; *kṛṣṇa-līlā*—about the pastimes of Kṛṣṇa; *anugāyatīḥ*—continuously chanting; *remire*—they enjoyed; *ahaḥsu*—during the days; *tat-cittāḥ*—their hearts absorbed in Him; *tat-manaskāḥ*—their minds absorbed in Him; *mahā*—great; *udayāḥ*—experiencing a festivity.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, thus during the daytime the women of Vṛndāvana took pleasure in continuously singing about the pastimes of Kṛṣṇa, and those ladies' minds and hearts, absorbed in Him, were filled with great festivity.

PURPORT

This verse definitely confirms that the so-called pain of the heartbroken *gopīs* is actually great spiritual bliss. On the material platform, pain is pain—period. But on the spiritual platform, so-called pain is simply a different variety of spiritual ecstasy. In the Western countries, people take pleasure in mixing different flavors of ice cream to produce wonderful combinations of flavor. Similarly, on the spiritual platform Śrī Kṛṣṇa and His devotees expertly mix the flavors of spiritual bliss, and thus every day was a treat for the *gopīs*.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirty-fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Gopīs Sing of Kṛṣṇa as He Wanders in the Forest."

36. The Slaying of Ariṣṭā, the Bull Demon

This chapter describes how Kṛṣṇa killed Ariṣṭāsura and how Kāṁsa reacted when he learned from Nārada that Kṛṣṇa and Balarāma were the sons of Vasudeva.

The demon Ariṣṭa wanted to kill Kṛṣṇa and Balarāma, and thus he assumed the form of a huge bull with sharp horns. Everyone in Kṛṣṇa's cowherd village became terrified when Ariṣṭāsura approached it, but the Lord pacified them, and when the bull demon charged Him He seized him by the horns and threw him about six yards. Though weakened, Ariṣṭa still wanted to attack Kṛṣṇa. Thus, dripping with sweat, he charged the Lord once again. This time Kṛṣṇa grabbed his horns, threw him to the ground and thrashed him like a pile of wet clothing. The demon vomited blood and gave up his life. Then Kṛṣṇa and Rāma, while being honored by the demigods and cowherd boys, returned to the village.

A short time later Nārada Muni, the great sage among the demigods, came to see King Kāṁsa. He informed the King that Kṛṣṇa and Balarāma were not Nanda's sons but rather Vasudeva's. It was out of fear of Kāṁsa that Vasudeva had put the two boys under Nanda's care. Furthermore, said Nārada, Kāṁsa would meet his death at Their hands.

Kāṁsa shook with fear and anger when he heard all this, and in great agitation he began thinking of how to destroy Kṛṣṇa and Balarāma. He called for the demons Cāṇūra and Muṣṭika and instructed them to kill the two brothers in a wrestling match. Then he spoke to Akrūra, who was expert at executing his duties. Taking Akrūra by the hand, Kāṁsa persuaded him to go

to Vraja to bring the two boys to Mathurā. Akrūra agreed to carry out Kāṁsa's order and then returned home.

TEXT 1

श्री बादरायणिरुवाच
अथ तर्ह्यगतो गोष्ठम्
अरिष्टो वृषभासुरः
महीम्महाककुत्कायः
कम्पयन् खुरविक्षताम्

*śrī bādarāyaṇir uvāca
atha tarhy āgato goṣṭham
ariṣṭo vṛṣabhāsurah
mahīm mahā-kakut-kāyah
kampayan khura-vikṣatām*

SYNONYMS

śrī bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—next; *tarhi*—then; *āgataḥ*—came; *goṣṭham*—to the cowherd village; *ariṣṭaḥ*—named Ariṣṭa; *vṛṣabha-asuraḥ*—the bull demon; *mahīm*—the earth; *mahā*—great; *kakut*—having a hump; *kāyah*—whose body; *kampayan*—making tremble; *khura*—by his hooves; *vikṣatām*—torn.

TRANSLATION

Śukadeva Gosvāmī said: The demon Ariṣṭa then came to the cowherd village. Appearing in the form of a bull with a large hump, he made the earth tremble as he tore it apart with his hooves.

PURPORT

According to the *Śrī Viṣṇu Purāṇa*, Ariṣṭāsura entered Kṛṣṇa's village at twilight, as the Lord prepared to dance with the *gopīs*:

*prodoṣārdhe kadācit tu
rāsāsakte janārdane
trāsayan sa-mado goṣṭham
ariṣṭaḥ sampāgataḥ*

"Once, midway through the period of dusk, when Lord Janārdana was eager to perform the *rāsa* dance, Ariṣṭāsura madly entered the cowherd village, terrifying everyone."

TEXT 2

रम्भमाणः खरतरं
पदा च विलिखन्महीम्
उद्यम्य पुच्छं वप्राणि
विषाणाग्रेण चोद्धरन्
किञ्चित्किञ्चिच्छकृन्मुञ्चन्
मूत्रयन् स्तब्धलोचनः

*rambhamāṇaḥ kharataram
padā ca vilikhan mahīm
udyamya pucchaṁ vaprāṇi
viṣāṇāgreṇa coddharan
kiñcit kiñcic chakṛṇ muñcan
mūtrayan stabdha-locanaḥ*

SYNONYMS

rambhamāṇaḥ—bellowing; *khara-taram*—most harshly; *padā*—with his hooves; *ca*—and; *vilikhan*—scraping; *mahīm*—the ground; *udiyamya*—raising upward; *puccham*—his tail; *vapṛāṇi*—the embankments; *viṣāṇa*—of his horns; *agreṇa*—with the tips; *ca*—and; *uddharan*—lifting and tearing up; *kiñcit kiñcit*—a little; *śakṛt*—stool; *muñcan*—releasing; *mūtrayan*—urinating; *stabdha*—glaring; *locanaḥ*—his eyes.

TRANSLATION

Ariṣṭāsura bellowed very harshly and pawed the ground. With his tail raised and his eyes glaring, he began to tear up the embankments with the tips of his horns, every now and then passing a little stool and urine.

TEXTS 3-4

यस्य निर्ह्रादितेनाङ्ग
निष्ठुरेण गवां नृणाम्
पतन्त्यकालतो गर्भाः
स्रवन्ति स्म भयेन वै

निर्विशन्ति घना यस्य
ककुब्धचलशङ्कया
तं तीक्ष्णशृङ्गमुद्रीक्ष्य
गोप्यो गोपाश्च तत्रसुः

yasya nirhrāditenāṅga

*niṣṭhureṇa gavām nṛṇām
patanty akālato garbhāḥ
sravanti sma bhayena vai*

*nirviśanti ghanā yasya
kakudy acala-śaṅkayā
tam tīkṣṇa-śṛṅgam udvīkṣya
gopyo gopāś ca tatraśuḥ*

SYNONYMS

yasya—whose; *nirhrāditena*—by the reverberating sound; *aṅga*—my dear King (Parīkṣit); *niṣṭhureṇa*—rough; *gavām*—of cows; *nṛṇām*—of humans; *patanti*—fall; *akālataḥ*—untimely; *garbhāḥ*—the embryos; *sravanti sma*—are miscarried; *bhayena*—out of fear; *vai*—indeed; *nirviśanti*—enter; *ghanāḥ*—clouds; *yasya*—whose; *kakudi*—onto the hump; *acala*—as a mountain; *śaṅkayā*—by the mistaken identification; *tam*—him; *tīkṣṇa*—sharp; *śṛṅgam*—whose horns; *udvīkṣya*—seeing; *gopyaḥ*—the cowherd women; *gopāḥ*—the cowherd men; *ca*—and; *tatraśuḥ*—became frightened.

TRANSLATION

My dear King, clouds hovered about sharp-horned Ariṣṭāśura's hump, mistaking it for a mountain, and when the cowherd men and ladies caught sight of the demon, they were struck with terror. Indeed, the strident reverberation of his roar so frightened the pregnant cows and women that they lost their fetuses in miscarriages.

PURPORT

The Vedic literature categorizes miscarriages as follows: *ā-caturthād bhavet srāvaḥ pātaḥ pañcama-śaṣṭhayoḥ/ ata ūrdhvaṁ prasūtiḥ syāt*. "Up to the fourth month a premature delivery is called *srāva*, in the fifth and sixth months it is

called *pāta*, and after this it is considered a birth (*prasūti*)."

TEXT 5

पशवो दुद्रुवुर्भीता
राजन् सन्त्यज्य गोकुलम्
कृष्ण कृष्णेति ते सर्वे
गोविन्दं शरणं ययुः

*paśavo dudruvur bhītā
rājan santyajya go-kulam
kṛṣṇa kṛṣṇeti te sarve
govindam śaraṇam yayuḥ*

SYNONYMS

paśavaḥ—the domestic animals; *dudruvuḥ*—ran away; *bhītāḥ*—afraid; *rājan*—O King; *santyajya*—abandoning; *go-kulam*—the dairy pasture; *kṛṣṇa kṛṣṇa iti*—"Kṛṣṇa, Kṛṣṇa"; *te*—they (the inhabitants of Vṛndāvana); *sarve*—all; *govindam*—to Lord Govinda; *śaraṇam*—for shelter; *yayuḥ*—went.

TRANSLATION

The domestic animals fled the pasture in fear, O King, and all the inhabitants rushed to Lord Govinda for shelter, crying, "Kṛṣṇa, Kṛṣṇa!"

TEXT 6

भगवानपि तद्वीक्ष्य
गोकुलं भयविद्रुतम्

मा भैष्टेति गिराश्वास्य वृषासुरमुपाह्वयत

*bhagavān api tad vīkṣya
go-kulam bhaya-vidrutam
mā bhaiṣṭeti girāśvāsyā
vṛṣāsuram upāhvayat*

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *api*—indeed; *tat*—that; *vīkṣya*—seeing; *go-kulam*—the cowherd community; *bhaya*—out of fear; *vidrutam*—made to flee, or distraught; *mā bhaiṣṭa*—"don't be afraid"; *iti*—thus; *girā*—with words; *āśvāsyā*—pacifying; *vṛṣa-asuram*—to the bull demon; *upāhvayat*—He called out.

TRANSLATION

When the Supreme Lord saw the cowherd community distraught and fleeing in fear, He calmed them, saying, "Don't be afraid." Then He called out to the bull demon as follows.

TEXT 7

गोपालैः पशुभिर्मन्द
त्रासितैः किमसत्तम
मयि शास्तरि दुष्टानां
त्वद्विधानां दुरात्मनाम्

gopālaiḥ paśubhir manda

*trāsitaiḥ kim asattama
mayi śāstari duṣṭānām
tvad-vidhānām durātmanām*

SYNONYMS

gopālaiḥ—with the cowherds; *paśubhiḥ*—and with their animals; *manda*—O fool; *trāsitaiḥ*—who are frightened; *kim*—what purpose; *asattama*—O most wicked one; *mayi*—when I (am present); *śāstari*—as the punisher; *duṣṭānām*—of the contaminated; *tvad-vidhānām*—like you; *durātmanām*—miscreants.

TRANSLATION

You fool! What do you think you're doing, you wicked rascal, frightening the cowherd community and their animals when I am here just to punish corrupt miscreants like you!

TEXT 8

इत्यास्फोट्याच्युतोऽरिष्टं
तलशब्देन कोपयन्
सख्युरंसे भुजाभोगं
प्रसार्यावस्थितो हरिः

*ity āsphotyācyuto 'riṣṭam
tala-śabdena kopayan
sakhyur amse bhujābhogaṁ
prasāryāvasthito hariḥ*

SYNONYMS

iti—speaking thus; *āsphotyā*—slapping His arms; *acyutaḥ*—the infallible Lord; *ariṣṭam*—Ariṣṭāsura; *tala*—from His palms; *śabdena*—with the sound; *kopayan*—angering; *sakhyuḥ*—of a friend; *aṁse*—over the shoulder; *bhuja*—His arm; *ābhogam*—(which is like) a serpent's body; *prasārya*—throwing; *avasthitaḥ*—was standing; *hariḥ*—Lord Hari.

TRANSLATION

Having spoken these words, the infallible Lord Hari slapped His arms with His palms, further angering Ariṣṭa with the loud sound. The Lord then casually threw His mighty, serpentine arm over the shoulder of a friend and stood facing the demon.

PURPORT

Lord Kṛṣṇa showed His contempt for the ignorant demon.

TEXT 9

सोऽप्येवं कोपितोऽरिष्टः
खुरेणावनिमुल्लिखन्
उद्यत्पुच्छभ्रमन्मेघः
क्रुद्धः कृष्णमुपाद्रवत्

so 'py evaṁ kopito 'riṣṭaḥ
khureṇāvanim ullikhan
udyat-puccha-bhraman-meghaḥ
kruddhaḥ kṛṣṇam upādravat

SYNONYMS

saḥ—he; *api*—indeed; *evam*—in this way; *kopitaḥ*—angered; *ariṣṭaḥ*—Ariṣṭa; *khureṇa*—with his hoof; *avanim*—the earth; *ullikhan*—scratching; *udyat*—raised; *puccha*—within his tail; *bhraman*—wandering; *meghaḥ*—clouds; *kruddhaḥ*—furious; *kṛṣṇam*—toward Lord Kṛṣṇa; *upādravat*—he charged.

TRANSLATION

Thus provoked, Ariṣṭa pawed the ground with one of his hooves and then, with the clouds hovering around his upraised tail, furiously charged Kṛṣṇa.

TEXT 10

अग्रन्यस्तविषाणाग्रः
स्तब्धासृगलोचनोऽच्युतम्
कटाक्षिप्याद्रवत्तूर्णम्
इन्द्रमुक्तोऽशनिर्यथा

agra-nyasta-viṣāṇāgraḥ
stabdhāsṛg-locano 'cyutam
kaṭākṣipyādravat tūrṇam
indra-mukto 'śanir yathā

SYNONYMS

agra—forward; *nyasta*—pointing; *viṣāṇa*—of his horns; *agraḥ*—the front; *stabdha*—glaring; *asṛk*—bloody; *locanaḥ*—his eyes; *acyutam*—at Lord Kṛṣṇa; *kaṭa-ākṣipyā*—looking sideways; *adravat*—he ran; *tūrṇam*—at full speed;

indra-muktaḥ—released by King Indra; *aśaniḥ*—a thunderbolt; *yathā*—like.

TRANSLATION

Pointing the tips of his horns straight ahead and glaring menacingly at Lord Kṛṣṇa from the corners of his bloodshot eyes, Ariṣṭa rushed toward Him at full speed, like a thunderbolt hurled by Indra.

TEXT 11

गृहीत्वा शृङ्गयोस्तं वा
अष्टादश पदानि सः
प्रत्यपोवाह भगवान्
गजः प्रतिगजं यथा

*grhītvā śṛṅgayos taṁ vā
aṣṭādaśa padāni saḥ
pratyapovāha bhagavān
gajaḥ prati-gajaṁ yathā*

SYNONYMS

grhītvā—seizing; *śṛṅgayoḥ*—by the horns; *taṁ*—him; *vai*—indeed; *aṣṭādaśa*—eighteen; *padāni*—steps; *saḥ*—He; *pratyapovāha*—threw back; *bhagavān*—the Supreme Lord; *gajaḥ*—an elephant; *prati-gajaṁ*—a rival elephant; *yathā*—like.

TRANSLATION

The Supreme Lord Kṛṣṇa seized Ariṣṭāsura by the horns and threw him back

eighteen steps, just as an elephant might do when fighting a rival elephant.

TEXT 12

सोऽपविद्धो भगवता
पुनरुत्थाय सत्वरम्
आपतत्स्विन्नसर्वाङ्गो
निःश्वसन् क्रोधमूर्च्छितः

*so 'paviddho bhagavatā
punar utthāya satvaram
āpatat svinna-sarvāṅgo
niḥśvasan krodha-mūrcchitaḥ*

SYNONYMS

saḥ—he; *apaviddhaḥ*—thrown back; *bhagavatā*—by the Lord; *punaḥ*—again; *utthāya*—rising; *satvaram*—quickly; *āpatat*—attacked; *svinna*—sweating; *sarva*—all; *aṅgaḥ*—his limbs; *niḥśvasan*—breathing hard; *krodha*—by anger; *mūrcchitaḥ*—stupefied.

TRANSLATION

Thus repulsed by the Supreme Lord, the bull demon got up and, breathing hard and sweating all over his body, again charged Him in a mindless rage.

TEXT 13

तमापतन्तं स निगृह्य शृङ्गयोः
पदा समाक्रम्य निपात्य भूतले

निष्पीडयामास यथार्द्रमम्बरं कृत्वा विषाणेन जघान सोऽपतत्

*tam āpatantaṁ sa nigrhya śṛṅgayoḥ
padā samākramya nipātya bhū-tale
niṣpīḍayām āsa yathārdram ambaram
kṛtvā viṣāṇena jaghāna so 'patat*

SYNONYMS

tam—him; *āpatantaṁ*—attacking; *saḥ*—He; *nigrhya*—seizing; *śṛṅgayoḥ*—by the horns; *padā*—with His foot; *samākramya*—treading; *nipātya*—making him fall; *bhū-tale*—onto the ground; *niṣpīḍayām āsa*—He beat him; *yathā*—like; *ardram*—wet; *ambaram*—a garment; *kṛtvā*—making; *viṣāṇena*—with his horn; *jaghāna*—struck; *saḥ*—he; *apatat*—fell.

TRANSLATION

As Ariṣṭa attacked, Lord Kṛṣṇa seized him by the horns and knocked him to the ground with His foot. The Lord then thrashed him as if he were a wet cloth, and finally He yanked out one of the demon's horns and struck him with it until he lay prostrate.

TEXT 14

असृग्वमन्मूत्रशकृत्समुत्सृजन्
क्षिपंश्च पादाननवस्थितेक्षणः
जगाम कृच्छ्रं निर्ऋतेरथ क्षयं
पुष्पैः किरन्तो हरिमीडिरे सुराः

*asṛg vaman mūtra-śakṛt samutsṛjan
kṣipamś ca pādān anavasthitekṣaṇaḥ
jagāma kṛcchram nirṛter atha kṣayam
puṣpaiḥ kiranto harim īdire surāḥ*

SYNONYMS

asṛk—blood; *vaman*—vomiting; *mūtra*—urine; *śakṛt*—and feces; *samutsṛjan*—profusely excreting; *kṣipan*—throwing about; *ca*—and; *pādān*—his legs; *anavasthita*—unsteady; *ikṣaṇaḥ*—his eyes; *jagāma*—he went; *kṛcchram*—with pain; *nirṛteḥ*—of Death; *atha*—then; *kṣayam*—to the abode; *puṣpaiḥ*—flowers; *kirantaḥ*—scattering; *harim*—upon Lord Kṛṣṇa; *īdire*—worshiped; *surāḥ*—the demigods.

TRANSLATION

Vomiting blood and profusely excreting stool and urine, kicking his legs and rolling his eyes about, Ariṣṭāsura thus went painfully to the abode of Death. The demigods honored Lord Kṛṣṇa by scattering flowers upon Him.

TEXT 15

एवं कुकुद्मिनं हत्वा
स्तूयमानः द्विजातिभिः
विवेश गोष्ठं सबलो
गोपीनां नयनोत्सवः

*evam kukudminam hatvā
stūyamānaḥ dvijātibhiḥ
viveśa goṣṭham sa-balo*

gopīnām nayanotsavaḥ

SYNONYMS

evam—thus; *kukudminam*—the humped (bull demon); *hatvā*—killing; *stūyamānaḥ*—being praised; *dvijātibhiḥ*—by the *brāhmaṇas*; *viveśa*—He entered; *goṣṭham*—the cowherd village; *sa-balaḥ*—together with Lord Balarāma; *gopīnām*—of the *gopīs*; *nayana*—for the eyes; *utsavaḥ*—who is a festival.

TRANSLATION

Having thus killed the bull demon Ariṣṭa, He who is a festival for the *gopīs*' eyes entered the cowherd village with Balarāma.

PURPORT

This verse exemplifies the sublime contrast of spiritual qualities within Śrī Kṛṣṇa. In one four-line verse we simultaneously learn that Lord Kṛṣṇa killed a powerful and wicked demon and that His boyish beauty gave festive pleasure to His young girlfriends. Lord Kṛṣṇa is as hard as a thunderbolt or as soft as a rose, depending on our attitude toward Him. The demon Ariṣṭa wanted to kill Kṛṣṇa and all His friends, so the Lord beat him into a wet rag and killed him. The *gopīs*, however, loved Kṛṣṇa, and thus the Lord boyishly reciprocated their conjugal feelings.

TEXT 16

अरिष्टे निहते दैत्ये
कृष्णेनाद्भुतकर्मणा
कंसायाथाह भगवान्

नारदो देवदर्शनः

*ariṣṭe nihate daitye
kṛṣṇenādbhuta-karmaṇā
kaṁsāyāthāha bhagavān
nārado deva-darśanaḥ*

SYNONYMS

ariṣṭe—Ariṣṭa; *nihate*—having been killed; *daitye*—the demon; *kṛṣṇena*—by Kṛṣṇa; *adbhuta-karmaṇā*—whose activities are wonderful; *kaṁsāya*—to Kāṁsa; *atha*—then; *āha*—spoke; *bhagavān*—the powerful sage; *nāradaḥ*—Nārada; *deva-darśanaḥ*—whose vision is godly.

TRANSLATION

After Ariṣṭāsura had been killed by Kṛṣṇa, who acts wonderfully, Nārada Muni went to speak to King Kāṁsa. That powerful sage of godly vision addressed the King as follows.

PURPORT

The term *deva-darśana* can be understood in many ways, all of which are consistent with the context and purport of this narration. *Deva* means "God," and *darśanaḥ* means "seeing" or "an audience with a great personality." Thus *deva-darśana*, a name for Nārada Muni, indicates that Nārada has attained the perfection of seeing God, that getting Nārada's audience is as good as getting God's (since Nārada is a pure representative of the Lord), and also that Nārada's audience is as good as that of the demigods, who are also known as *devas*. That there are all these meanings of the term *deva-darśanaḥ* reveals something of the richness of the *Śrīmad-Bhāgavatam*'s language.

From the *Purāṇas*, Śrīla Viśvanātha Cakravartī Ṭhākura has quoted twenty

verses describing a joking conversation between Rādhā and Kṛṣṇa that took place after Kṛṣṇa had killed the demon Ariṣṭa. This conversation, so kindly quoted by the ācārya, describes the origin of Rādhā-kuṇḍa and Śyāma-kuṇḍa, Rādhā's and Kṛṣṇa's bathing ponds. The verses are as follows:

*māsmān sprśādya vṛṣabhārdana hanta mugdhā
ghoro 'suro 'yam ayi kṛṣṇa tad apy ayam gauḥ
vṛtro yathā dvija ihāsty ayi niṣkṛtiḥ kim
śudhyed bhavāms tri-bhuvana-sthita-tīrtha-kṛcchrāt*

"The innocent young gopīs said, 'Ah, Kṛṣṇa, don't touch us now, O killer of a bull! Alas, even though Ariṣṭa was a terrible demon, still he was a male cow, so You will have to undergo atonement, just as Lord Indra did after killing Vṛtrāsura. But how can You purify Yourself without going to the trouble of visiting every single holy place in the three worlds?' "

*kim paryaṭāmi bhuvanāny adhunaiva sarvā
ānīya tīrtha-vitatīḥ karavāṇi tāsū
snānaṁ vilokayata tāvad idaṁ mukundaḥ
procyaiva tatra kṛtavān bata pārṣṇi-ghātam*

"[Kṛṣṇa replied,] 'Why should I have to wander throughout the entire universe? I will at once bring all the countless pilgrimage places here and take My bath in them. Just watch!' With this, Lord Mukunda struck His heel on the ground."

*pātālato jalam idaṁ kila bhogavatyā
āyātam atra nikhilā api tīrtha-saṅghāḥ
āgacchateti bhagavad-vacasā ta etya
tatraiva rejur atha kṛṣṇa uvāca gopīḥ*

"[Then He said,] 'This is the water of the Bhogavatī River, coming from the Pātāla region. And now, O holy places, all of you please come here!' When the Supreme Lord had spoken these words, all the holy places went there and

appeared before Him. Kṛṣṇa then addressed the gopīs as follows."

*tīrthāni paśyata harer vacasā tavaivam
naiva pratīma iti tā atha tīrtha-varyāḥ
procuḥ kṛtāñjali-putā lavaṇābdhir asmi
kṣīrābdhir asmi śṛṇutāmara-dīrghikāsmi*

" 'See all the holy places!'

"But the gopīs replied, 'We don't see them as You describe.'

"Then those best of holy places, joining their palms in supplication, spoke up:

" 'I am the salt ocean.'

" 'I am the ocean of milk.'

" 'I am the Amara-dīrghikā.' "

*śoṇo 'pi sindhur aham asmi bhavāmi tāmra-
parṇī ca puṣkaram aham ca sarasvatī ca
godāvarī ravi-sutā sarayuḥ prayāgo
revāsmi paśyata jalam kuruta pratītim*

" 'I am the river Śoṇa.'

" 'I am the Sindhu.'

" 'I am the Tāmraparṇī.'

" 'I am the holy place Puṣkara.'

" 'I am the river Sarasvatī.'

" 'And we are the Godāvarī, Yamunā and Revā rivers and the confluence of rivers at Prayāga. Just see our waters!' "

*snātvā tato harir ati-prajagalbha eva
śuddhaḥ saro 'py akaravam sthita-sarva-tīrtham*

*yuṣmābhir ātma-januṣīha kṛto na dharmah
ko 'pi kṣitāv atha sakhīr nijagāda rādhā*

"After purifying Himself by bathing, Lord Hari became quite arrogant and said, 'I have produced a pond containing all the various holy places, whereas you gopīs must never have executed any religious duties on this earth for the pleasure of Lord Brahmā.' Then Śrīmatī Rādhārāṇī addressed Her girlfriends as follows."

*kāryaṁ mayāpy ati-manohara-kuṇḍam ekaṁ
tasmād yatadhvam iti tad-vacanena tābhiḥ
śrī-kṛṣṇa-kuṇḍa-taṭa-paścima-diśya-mando
gartaḥ kṛto vṛṣabha-daitya-khurair vyaloki*

" 'I must create an even more beautiful pond. So go to work!' Having heard these words, the gopīs saw that Ariṣṭāsura's hooves had dug a shallow ditch just west of Śrī Kṛṣṇa's pond."

*tatrārdra-mṛn-mṛdula-gola-tatīḥ prati-sva-
hastoddhṛtā anati-dūra-gatā vidhāya
divyaṁ saraḥ prakṛtaṁ ghaṭikā-dvayena
tābhir vilokya sarasaṁ smarate sma kṛṣṇaḥ*

"At that nearby spot, all the gopīs began digging up lumps of soft mud with their hands, and in this way a divine pond manifested in the short span of an hour. Kṛṣṇa was astonished to see the lake they produced."

*proce ca tīrtha-salilaiḥ paripūrayaitan
mat-kuṇḍataḥ sarasijākṣi sahālibhis tvam
rādhā tadā na na na neti jagāda yasmāt
tvat-kuṇḍa-nīram uru-go-vadha-pātakāktam*

"He said, 'Go ahead, lotus-eyed one. You and Your companions should fill this pond with water from Mine.'

"But Rādhā replied, 'No, no, no, no! This is impossible, since the water of Your pond is contaminated by Your terrible sin of killing a cow.' "

*āhṛtya puṇya-salilam śata-koṭi-kumbhaiḥ
sakhy-arbudena saha mānasa-jāhnavītaḥ
etat saraḥ sva-madhunā pariṇīrayāmi
tenaiva kīrtim atulām tanavāni loke*

" 'I will have My countless gopī companions bring the pure water of the Mānasa-gaṅgā here in billions of pots. In this way I will fill this lake with My own water and thus make its renown unequalled in the entire world.' "

*kṛṣṇeṅgiteṇa sahasaitya samasta-tīrtha-
sakhyas tadīya-saraso dhṛta-divya-mūrtiḥ
tuṣṭāva tatra vṛṣabhānu-sutām praṇamya
bhaktyā kṛtāñjali-putaḥ sravad-asra-dhāraḥ*

"Lord Kṛṣṇa then gestured to a heavenly personality who was an intimate associate of all the holy places. Suddenly that person rose up out of Kṛṣṇa's pond and bowed down to the daughter of Śrī Vṛṣabhānu [Rādhārāṇī]. Then, with palms joined and tears pouring from his eyes, he began praying to Her in devotion."

*devi tvadīya-mahimānam avaiti sarva
śāstrārtha-vin na ca vidhir na haro na lakṣmīḥ
kintv eka eva puruṣārtha-śiromaṇis tvat-
prasveda-mārjana-paraḥ svayam eva kṛṣṇaḥ*

" 'O goddess, even Lord Brahmā himself, the knower of all scriptures, cannot understand Your glories, nor can Lord Śiva or Lakṣmī. Only Kṛṣṇa, the

supreme goal of all human endeavor, can understand them, and thus He feels obliged to personally make sure that You can wash away Your perspiration when You are fatigued.' "

*yaś cāru-yāvaka-rasena bhavat-padābjam
ārajya nūpuram aho nidadhāti nityam
prāpya tvadīya-nayanābja-taṭa-prasādam
svam manyate parama-dhanyatamam prahṛṣyan*

*tasyājñayaiva sahasā vayam ājagāma
tat-pārṣṇi-ghāṭa-kṛta-kunḍa-vare vasāmaḥ
tvaṁ cet prasīdasi karoṣi kṛpā-kaṭākṣam
tarhy eva tarṣa-viṭapī phalito bhaven naḥ*

" 'He is always anointing Your lotus feet with nectarean *cāru* and *yāvaka* and decorating them with ankle bells, and He rejoices and feels most fortunate simply by satisfying the tips of the toes of Your lotus feet. On His order we have immediately come here to live in this most excellent pond, which He created by one stroke of His heel. But only if You now feel satisfied with us and bestow upon us Your merciful glance will the tree of our desire bear fruit.' "

*śrutvā stutiṁ nikhila-tīrtha-gaṇasya tuṣṭā
prāha sma tarṣam ayi vedayateti rādhā
yāma tvadīya-sarasīm sa-phalā bhavāma
ity eva no vara iti prakāṣam tadocuḥ*

"Hearing this prayer spoken by the representative of the full assembly of holy places, Śrī Rādhā was pleased and said, 'So, kindly tell Me your desire.'

"They then told Her plainly, 'Our lives would be successful if we could come to Your pond. That is the benediction we desire.' "

āgacchateti vṛṣabhānu-sutā smitāsyā

*provāca kānta-vadanābja-dhṛtākṣi-koṇā
sakhya 'pi tatra kṛta-sammatayaḥ sukhābdhau
magnā virejur akhilā sthira-jaṅgamāś ca*

"Glancing at Her beloved from the corners of Her eyes, the daughter of Vṛṣabhānu replied with a smile, 'Please come.' Her gopī companions all agreed with Her decision and became immersed in the ocean of happiness. Indeed, the beauty of all creatures, both mobile and stationary, was enhanced."

*prāpya prasādam atha te vṛṣabhānujāyāḥ
śrī-kṛṣṇa-kunḍa-gata-tīrtha-varāḥ prasahya
bhittveva bhittim ati-vegata eva rādhā-
kunḍam vyadhuḥ sva-salilaiḥ paripūrṇam eva*

"Thus gaining the grace of Śrīmatī Rādhārāṇī, the holy rivers and lakes in Śrī Kṛṣṇa-kunḍa forcibly broke through its boundary walls and swiftly filled Rādhā-kunḍa with their waters."

*proce hariḥ priyatame tava kunḍam etan
mat-kunḍato 'pi mahimādhikam astu loka
atraiva me salila-kelir ihaiva nityam
snānam yathā tvam asi tadvad idaṁ saro me*

"Lord Hari then said, 'My dear Rādhā, may this pond of Yours become even more world-renowned than Mine. I will always come here to bathe and to enjoy My water pastimes. Indeed, this lake is as dear to Me as You are.' "

*rādhābravīd aham api sva-sakhībhir etya
snāsyāmy ariṣṭa-śata-mardanam astu tasya
yo 'riṣṭa-mardana-sarasy uru-bhaktir atra
snāyād vasen mama sa eva mahā-priyo 'stu*

"Rādhā replied, 'I will come to bathe in Your pond as well, even though You may kill hundreds of Ariṣṭa demons here. In the future, anyone who has intense devotion for this lake, which is on the spot where You chastised Ariṣṭāsura, and who bathes or resides here is sure to become very dear to Me.' "

*rāsotsavam prakurute sma ca tatra rātrau
kṛṣṇāmbudaḥ kṛta-mahā-rasa-harṣa-varṣaḥ
śrī-rādhikā-pravara-vidyud alaṅkṛta-śrīs
trailokya-madhya-vitatī-kṛta-divya-kīrtiḥ*

"That night Lord Kṛṣṇa initiated a *rāsa* dance at Rādhā-kunḍa, generating a torrent of the greatest mood of splendorous pleasure. Śrī Kṛṣṇa resembled a cloud, and Śrīmatī Rādhārāṇī a brilliant flash of lightning filling the sky with abundant beauty. In this way Their divine glories permeated the expanses of the three worlds."

As a final note, it should be mentioned that Nārada Muni, being a great sage, understood that the killing of Ariṣṭa more or less concluded the pastimes of Kṛṣṇa in Vṛndāvana. Therefore Nārada, anxious to facilitate the transferal of Kṛṣṇa's pastimes to Mathurā, approached Kāmsa and addressed him as follows.

TEXT 17

यशोदायाः सुतां कन्यां
देवक्याः कृष्णमेव च
रामं च रोहिणीपुत्रं
वसुदेवेन बिभ्यता
न्यस्तौ स्वमित्रे नन्दे वै

याभ्यां ते पुरुषा हताः

*yaśodāyāḥ sutām kanyām
devakyāḥ kṛṣṇam eva ca
rāmam ca rohiṇī-putram
vasudevena bibhyatā
nyastau sva-mitre nande vai
yābhyām te puruṣā hatāḥ*

SYNONYMS

yaśodāyāḥ—of Yaśodā; *sutām*—the daughter; *kanyām*—the female child; *devakyāḥ*—of Devakī; *kṛṣṇam*—Kṛṣṇa; *eva ca*—also; *rāmam*—Balarāma; *ca*—and; *rohiṇī-putram*—the son of Rohiṇī; *vasudevena*—by Vasudeva; *bibhyatā*—who was afraid; *nyastau*—placed; *sva-mitre*—with his friend; *nande*—Nanda Mahārāja; *vai*—indeed; *yābhyām*—by which two; *te*—your; *puruṣāḥ*—men; *hatāḥ*—have been killed.

TRANSLATION

[Nārada told Kāṁsa:] Yaśodā's child was actually a daughter, and Kṛṣṇa is the son of Devakī. Also, Rāma is the son of Rohiṇī. Out of fear, Vasudeva entrusted Kṛṣṇa and Balarāma to his friend Nanda Mahārāja, and it is these two boys who have killed your men.

PURPORT

Kāṁsa had been led to believe that Kṛṣṇa was the son of Yaśodā and that Devakī's eighth child had been a daughter. The identity of Devakī's eighth child was extremely important to Kāṁsa because a prophecy had foretold that her eighth child would kill him. Here Nārada informs the King that the eighth child of Devakī was the formidable Kṛṣṇa, thus implying that the prophecy

should be taken very seriously. Having received this information, Kāṁsa obviously will now do everything in his power to kill Kṛṣṇa and Balarāma.

TEXT 18

निशम्य तद्भोजपतिः
कोपात्प्रचलितेन्द्रियः
निशातमसिमादत्त
वसुदेवजिघांसया

*niśamya tad bhoja-patiḥ
kopāt pracalitendriyaḥ
niśātam asim ādatta
vasudeva-jighāṁsayā*

SYNONYMS

niśamya—hearing; *tat*—that; *bhoja-patiḥ*—the lord of the Bhoja dynasty (Kāṁsa); *kopāt*—out of anger; *pracalita*—disturbed; *indriyaḥ*—his senses; *niśātam*—sharp; *asim*—a sword; *ādatta*—took up; *vasudeva-jighāṁsayā*—with the desire to kill Vasudeva.

TRANSLATION

Upon hearing this, the master of the Bhojas became furious and lost control of his senses. He picked up a sharp sword to kill Vasudeva.

TEXT 19

निवारितो नारदेन

तत्सुतौ मृत्युमात्मनः
ज्ञात्वा लोहमयैः पाशैर्
बबन्ध सह भार्यया

*nivārito nāradena
tat-sutau mṛtyum ātmanaḥ
jñātvā loha-mayaiḥ pāśair
babandha saha bhāryayā*

SYNONYMS

nivāritaḥ—checked; *nāradena*—by Nārada; *tat-sutau*—his two sons; *mṛtyum*—death; *ātmanaḥ*—his own; *jñātvā*—understanding; *loha-mayaiḥ*—made of iron; *pāśaiḥ*—with shackles; *babandha*—he bound up (Vasudeva); *saha*—together with; *bhāryayā*—his wife.

TRANSLATION

But Nārada restrained Kāṁsa by reminding him that it was the two sons of Vasudeva who would cause his death. Kāṁsa then had Vasudeva and his wife shackled in iron chains.

PURPORT

Kāṁsa realized that there was no use in killing Vasudeva, since it was Vasudeva's sons, Kṛṣṇa and Balarāma, who were to kill him. According to the *ācāryas*, Nārada also advised Kāṁsa that if he killed Vasudeva the two young boys might flee and that it was therefore better not to kill him. Rather, Nārada recommended, Kāṁsa should bring Kṛṣṇa and Balarāma to Kāṁsa's capital city, Mathurā.

Śrīla Viśvanātha Cakravartī points out that Nārada did not act inimically

toward the great devotees Vasudeva and Devakī when he revealed this information to Kāṁsa. In fact, as explained in the Eleventh Canto, Vasudeva was grateful to Nārada because he was arranging for Kāṁsa's death at Kṛṣṇa's hands, and further arranging for Kṛṣṇa to come and live in Mathurā, where His loving father could associate with Him.

TEXT 20

प्रतियाते तु देवर्षौ
कंस आभाष्य केशिनम्
प्रेषयामास हन्येतां
भवता रामकेशवौ

*pratiyāte tu devarṣau
kāṁsa ābhāṣya keśinam
preṣayām āsa hanyetām
bhavatā rāma-keśavau*

SYNONYMS

pratiyāte—having left; *tu*—then; *deva-ṛṣau*—the sage among the demigods; *kāṁsaḥ*—King Kāṁsa; *ābhāṣya*—addressing; *keśinam*—the demon Keśi; *preṣayām āsa*—he sent him; *hanyetām*—the two should be killed; *bhavatā*—by you; *rāma-keśavau*—Balarāma and Kṛṣṇa.

TRANSLATION

After Nārada left, King Kāṁsa summoned Keśi and ordered him, "Go kill Rāma and Kṛṣṇa."

PURPORT

Before having Kṛṣṇa and Balarāma brought to Mathurā, Kāṁsa tried sending one more demon to Vṛndāvana.

TEXT 21

ततो मुष्टिकचाणूर
शलतोशलकादिकान्
अमात्यान् हस्तिपांश्चैव
समाहूयाह भोजराट्

*tato muṣṭika-cāṇūra
śala-tośalakādikān
amātyān hastipāṁś caiva
samāhūyāha bhoja-rāṭ*

SYNONYMS

tataḥ—then; *muṣṭika-cāṇūra-śala-tośalaka-ādikān*—Muṣṭika, Cāṇūra, Śala, Tośala and others; *amātyān*—his ministers; *hasti-pān*—his elephant-keepers; *ca eva*—also; *samāhūya*—calling together; *āha*—spoke; *bhoja-rāṭ*—the King of the Bhojas.

TRANSLATION

The King of the Bhojas next called for his ministers, headed by Muṣṭika, Cāṇūra, Śala and Tośala, and also for his elephant-keepers. The King addressed them as follows.

TEXTS 22-23

भो भो निशम्यतामेतद्
वीरचाणूरमुष्टिकौ
नन्दव्रजे किलासाते
सुतावानकदुन्दुभेः

रामकृष्णौ ततो मह्यं
मृत्युः किल निदर्शितः
भवद्भ्यामिह सम्प्राप्तौ
हन्येतां मल्ललीलया

*bho bho niśamyatām etad
vīra-cāṇūra-muṣṭikau
nanda-vraje kilāsāte
sutāv ānakadundubheḥ*

*rāma-kṛṣṇau tato mahyam
mṛtyuḥ kila nidarśitaḥ
bhavadbhyām iha samprāptau
hanyetām malla-līlayā*

SYNONYMS

bhoḥ bhoḥ—my dear (advisers); *niśamyatām*—please listen; *etat*—to this; *vīra*—O heroes; *cāṇūra-muṣṭikau*—Cāṇūra and Muṣṭika; *nanda-vraje*—in the cowherd village of Nanda; *kila*—indeed; *āsāte*—are living; *sutau*—the two sons; *ānakadundubheḥ*—of Vasudeva; *rāma-kṛṣṇau*—Rāma and Kṛṣṇa; *tataḥ*—from Them; *mahyam*—my; *mṛtyuḥ*—death; *kila*—indeed; *nidarśitaḥ*—has been indicated; *bhavadbhyām*—by you two; *iha*—here;

samprāptau—brought; *hanyetām*—They should be killed; *malla*—of wrestling; *līlayā*—on the pretext of the sport.

TRANSLATION

My dear heroic Cāṇūra and Muṣṭika, please hear this. Rāma and Kṛṣṇa, the sons of Ānakadundubhi [Vasudeva], are living in Nanda's cowherd village. It has been predicted that these two boys will be the cause of my death. When They are brought here, kill Them on the pretext of engaging Them in a wrestling match.

TEXT 24

मञ्चाः क्रियन्तां विविधा
मल्लरङ्गपरिश्रिताः
पौरा जानपदाः सर्वे
पश्यन्तु स्वैरसंयुगम्

mañcāḥ kriyantām vividhā
malla-raṅga-parīśritāḥ
paurā jānapadāḥ sarve
paśyantū svaira-saṁyugam

SYNONYMS

mañcāḥ—stages; *kriyantām*—should be built; *vividhāḥ*—various; *malla-raṅga*—a wrestling ring; *parīśritāḥ*—surrounding; *paurāḥ*—the residents of the city; *jānapadāḥ*—and the residents of the outlying districts; *sarve*—all; *paśyantū*—should see; *svaira*—voluntarily participated in; *saṁyugam*—the competition.

TRANSLATION

Erect a wrestling ring with many surrounding viewing stands, and bring all the residents of the city and the outlying districts to see the open competition.

PURPORT

The word *mañcāḥ* refers to platforms constructed with large pillars. Kāṁsa wanted a festive atmosphere so that Kṛṣṇa and Balarāma would not be afraid to come.

TEXT 25

महामात्र त्वया भद्र
रङ्गद्वार्युपनीयताम्
द्विपः कुवलयापीडो
जहि तेन ममाहितौ

*mahāmātra tvayā bhadra
raṅga-dvāry upanīyatām
dvīpaḥ kuvalayāpīḍo
jahi tena mamāhitau*

SYNONYMS

mahā-mātra—O elephant-keeper; *tvayā*—by you; *bhadra*—my good man; *raṅga*—of the arena; *dvāri*—to the doorway; *upanīyatām*—should be brought; *dvīpaḥ*—the elephant; *kuvalayāpīḍaḥ*—named Kuvalayāpīḍa; *jahi*—destroy; *tena*—with that (elephant); *mama*—my; *ahitau*—enemies.

TRANSLATION

You, elephant-keeper, my good man, should position the elephant Kuvalayāpīḍa at the entrance to the wrestling arena and have him kill my two enemies.

TEXT 26

आरभ्यतां धनुर्यागश्च
चतुर्दश्यां यथाविधि
विशसन्तु पशून्मेध्यान्
भूतराजाय मीढुषे

*ārabhyatām dhanur-yāgaś
caturdaśyām yathā-vidhi
viśasantu paśūn medhyān
bhūta-rājāya mīḍhuṣe*

SYNONYMS

ārabhyatām—should be commenced; *dhanuḥ-yāgaḥ*—the bow sacrifice; *caturdaśyām*—on the fourteenth day of the month; *yathā-vidhi*—in accordance with Vedic injunctions; *viśasantu*—offer in sacrifice; *paśūn*—animals; *medhyān*—which are fit to be offered; *bhūta-rājāya*—to Lord Śiva, the lord of ghostly spirits; *mīḍhuṣe*—the giver of benedictions.

TRANSLATION

Commence the bow sacrifice on the Caturdaśī day in accordance with the relevant Vedic injunctions. In ritual slaughter offer the appropriate kinds of

animals to the magnanimous Lord Śiva.

TEXT 27

इत्याज्ञाप्यार्थतन्त्रज्ञ
आहूय यदुपुङ्गवम्
गृहीत्वा पाणिना पाणिं
ततोऽक्रूरमुवाच ह

*ity ājñāpyārtha-tantra-jñā
āhūya yadu-puṅgavam
grhītvā pāṇinā pāṇim
tato 'krūraṁ uvāca ha*

SYNONYMS

iti—with these words; *ājñāpya*—ordering; *ārtha*—of personal interest and advantage; *tantra*—of the doctrine; *jñāḥ*—the knower; *āhūya*—calling for; *yadu-puṅgavam*—the most eminent of the Yadus; *grhītvā*—taking; *pāṇinā*—with his own hand; *pāṇim*—his hand; *tataḥ*—then; *akrūraṁ*—to Akrūra; *uvāca ha*—he said.

TRANSLATION

Having thus commanded his ministers, Kāṁsa next called for Akrūra, the most eminent of the Yadus. Kāṁsa knew the art of securing personal advantage, and thus he took Akrūra's hand in his own and spoke to him as follows.

TEXT 28

भो भो दानपते मह्यं
क्रियतां मैत्रमादृतः
नान्यस्त्वत्तो हिततमो
विद्यते भोजवृष्णिषु

*bho bho dāna-pate mahyam
kriyatām maitram ādṛtaḥ
nānyas tvatto hitatamo
vidyate bhoja-vṛṣṇiṣu*

SYNONYMS

bhoḥ bhoḥ—my dear; *dāna*—of charity; *pate*—master; *mahyam*—for me; *kriyatām*—please do; *maitram*—a friendly favor; *ādṛtaḥ*—out of respect; *na*—none; *anyaḥ*—other; *tvattaḥ*—than yourself; *hita-tamaḥ*—who acts most favorably; *vidyate*—exists; *bhoja-vṛṣṇiṣu*—among the Bhojas and Vṛṣṇis.

TRANSLATION

My dear Akrūra, most charitable one, please do me a friendly favor out of respect. Among the Bhojas and Vṛṣṇis, there is no one else as kind to us as you.

TEXT 29

अतस्त्वामाश्रितः सौम्य
कार्यगौरवसाधनम्
यथेन्द्रो विष्णुमाश्रित्य
स्वार्थमध्यगमद्विभुः

*atas tvām āśritaḥ saumya
kārya-gaurava-sādhanam
yathendro viṣṇum āśritya
svārtham adhyagamad vibhuḥ*

SYNONYMS

ataḥ—therefore; *tvām*—on you; *āśritaḥ*—(I am) depending; *saumya*—O gentle one; *kārya*—prescribed duties; *gaurava*—soberly; *sādhanam*—who executes; *yathā*—as similarly; *indraḥ*—Indra; *viṣṇum*—Lord Viṣṇu; *āśritya*—taking shelter of; *sva-artham*—his goals; *adhyagamat*—achieved; *vibhuḥ*—the powerful King of heaven.

TRANSLATION

Gentle Akrūra, you always carry out your duties soberly, and therefore I am depending on you, just as powerful Indra took shelter of Lord Viṣṇu to achieve his goals.

TEXT 30

गच्छ नन्दव्रजं तत्र
सुतावानकदुन्दुभेः
आसाते ताविहानेन
रथेनानय मा चिरम्

*gaccha nanda-vrajaṁ tatra
sutāv ānakadundubheḥ
āsāte tāv ihānena
rathenānaya mā cīram*

SYNONYMS

gaccha—go; *nanda-vrajam*—to the cowherd village of Nanda; *tatra*—there; *sutau*—the two sons; *ānakadundubheḥ*—of Vasudeva; *āsāte*—are living; *tau*—Them; *iha*—here; *anena*—by this; *rathena*—chariot; *ānaya*—bring; *mā cira*m—without delay.

TRANSLATION

Please go to Nanda's village, where the two sons of Ānakadundubhi are living, and without delay bring Them here on this chariot.

PURPORT

Śrīla Viśvanātha Cakravartī gives the following interesting note: "When King Kāṁsa said 'with this chariot,' he pointed with his index finger to a brand-new, attractive chariot. Kāṁsa thought that since Akrūra was innocent by nature, when he saw this fine, new vehicle he would naturally want to drive it and quickly bring the two boys back. But the actual reason Akrūra went on a new chariot was that it would have been clearly inappropriate for the Supreme Personality of Godhead to mount a chariot that had already been enjoyed by the wicked Kāṁsa."

TEXT 31

निसृष्टः किल मे मृत्युर्
देवैर्वैकुण्ठसंश्रयैः
तावानय समं गोपैर्
नन्दाद्यैः साभ्युपायनैः

*niṣṛṣṭaḥ kila me mṛtyur
devair vaikuṇṭha-saṁśrayaiḥ
tāv ānaya samam gopair
nandādyaiḥ sābhyupāyanaiḥ*

SYNONYMS

niṣṛṣṭaḥ—sent; *kila*—indeed; *me*—my; *mṛtyuḥ*—death; *devaiḥ*—by the demigods; *vaikuṇṭha*—of Lord Viṣṇu; *saṁśrayaiḥ*—who take shelter; *tau*—the two of Them; *ānaya*—bring; *samam*—together with; *gopaiḥ*—the cowherd men; *nanda-ādyaiḥ*—headed by Nanda; *sa*—with; *abhyupāyanaiḥ*—gifts.

TRANSLATION

The demigods, who are under the protection of Viṣṇu, have sent these two boys as my death. Bring Them here, and also have Nanda and the other cowherd men come with gifts of tribute.

TEXT 32

घातयिष्य इहानीतौ
कालकल्पेन हस्तिना
यदि मुक्तौ ततो मल्लैर्
घातये वैद्युतोपमैः

*ghātayiṣya ihānītau
kāla-kalpena hastinā
yadi muktau tato mallair
ghātaye vaidyutopamaiḥ*

SYNONYMS

ghātayiṣye—I shall have Them killed; *iha*—here; *ānītau*—brought; *kāla-kalpena*—like death itself; *hastinā*—by the elephant; *yadi*—if; *muktau*—They go free; *tataḥ*—then; *mallaiḥ*—by wrestlers; *ghātaye*—I will have killed; *vaidyuta*—lightning; *upamaiḥ*—just like.

TRANSLATION

After you bring Kṛṣṇa and Balarāma, I will have Them killed by my elephant, who is as powerful as death itself. And if by chance They escape from him, I will have Them killed by my wrestlers, who are as strong as lightning.

TEXT 33

तयोर्निहतयोस्तप्तान्
वसुदेवपुरोगमान्
तद्वन्धून्निहनिष्यामि
वृष्णिभोजदशार्हकान्

tayor nihatayos taptān
vasudeva-purogamān
tad-bandhūn nihaniṣyāmi
vr̥ṣṇi-bhoja-daśārhakān

SYNONYMS

tayoḥ—the two of Them; *nihatayoḥ*—when They are killed;
taptān—tormented; *vasudeva-purogamān*—led by Vasudeva;
tad-bandhūn—Their relatives; *nihaniṣyāmi*—I will kill;

vṛṣṇi-bhoja-daśārhakān—the Vṛṣṇis, Bhojas and Daśārhas.

TRANSLATION

When these two have been killed, I will kill Vasudeva and all Their lamenting relatives—the Vṛṣṇis, Bhojas and Daśārhas.

PURPORT

Even today there are wicked political leaders throughout the world who make such plans and even carry them out.

TEXT 34

उग्रसेनं च पितरं
स्थविरं राज्यकामुकं
तद्भ्रातरं देवकं च
ये चान्ये विद्विषो मम

*ugrasenaṁ ca pitaraṁ
sthaviraṁ rājya-kāmukaṁ
tad-bhrātaraṁ devakaṁ ca
ye cānye vidviṣo mama*

SYNONYMS

ugrasenam—King Ugrasena; *ca*—and; *pitaram*—my father; *sthaviram*—old; *rājya*—for the kingdom; *kāmukam*—greedy; *tad-bhrātaram*—his brother; *devakam*—Devaka; *ca*—also; *ye*—who; *ca*—and; *anye*—others; *vidviṣaḥ*—enemies; *mama*—my.

TRANSLATION

I will also kill my old father, Ugrasena, who is greedy for my kingdom, and I will kill his brother Devaka and all my other enemies as well.

TEXT 35

ततश्चैषा मही मित्र
भवित्री नष्टकण्टका

*tataś caiṣā mahī mitra
bhavitrī naṣṭa-kaṇṭakā*

SYNONYMS

tataḥ—then; *ca*—and; *eṣā*—this; *mahī*—earth; *mitra*—O friend; *bhavitrī*—will be; *naṣṭa*—destroyed; *kaṇṭakā*—her thorns.

TRANSLATION

Then, my friend, this earth will be free of thorns.

TEXT 36

जरासन्धो मम गुरूर्
द्विविदो दयितः सखा
शम्बरो नरको बाणो
मय्येव कृतसौहृदाः
तैरहं सुरपक्षीयान्

हत्वा भोक्ष्ये महीं नृपान्

*jarāsandho mama gurur
dvivido dayitaḥ sakhā
śambaro narako bāṇo
mayy eva kṛta-sauhṛdāḥ
tair ahaṁ sura-pakṣīyān
hatvā bhokṣye mahīm nṛpān*

SYNONYMS

jarāsandhaḥ—Jarāsandha; *mama*—my; *guruḥ*—elder (father-in-law); *dvividaḥ*—Dvivida; *dayitaḥ*—my dear; *sakhā*—friend; *śambaraḥ*—Śambara; *narakaḥ*—Naraka; *bāṇaḥ*—Bāṇa; *mayi*—for me; *eva*—indeed; *kṛta-sauhṛdāḥ*—who have strong friendship; *taiḥ*—with them; *aham*—I; *sura*—of the demigods; *pakṣīyān*—those who are allies; *hatvā*—killing; *bhokṣye*—will enjoy; *mahīm*—the earth; *nṛpān*—the kings.

TRANSLATION

My elder relative Jarāsandha and my dear friend Dvivida are solid well-wishers of mine, as are Śambara, Naraka and Bāṇa. I will use them all to kill off those kings who are allied with the demigods, and then I will rule the earth.

TEXT 37

एतज्ज्ञात्वानय क्षिप्रं
रामकृष्णाविहार्भकौ
धनुर्मखनिरीक्षार्थं

द्रष्टुं यदुपुरश्रियम्

*etaj jñātvānaya kṣipram
rāma-kṛṣṇāv ihārbhakau
dhanur-makha-nirīkṣārtham
draṣṭum yadu-pura-śriyam*

SYNONYMS

etat—this; *jñātvā*—knowing; *ānaya*—bring; *kṣipram*—quickly;
rāma-kṛṣṇau—Rāma and Kṛṣṇa; *iha*—here; *arbhakau*—the young boys;
dhanuḥ-makha—the bow sacrifice; *nirīkṣā-artham*—in order to witness;
draṣṭum—to see; *yadu-pura*—of the capital city of the Yadu dynasty;
śriyam—the opulence.

TRANSLATION

Now that you understand my intentions, please go at once and bring Kṛṣṇa and Balarāma to watch the bow sacrifice and see the opulence of the Yadus' capital.

TEXT 38

श्रीअक्रूर उवाच
राजन्मनीषितं सद्ध्यक्
तव स्वावद्यमार्जनम्
सिद्धयसिद्धयोः समं कुर्याद्
दैवं हि फलसाधनम्

śrī-akrūra uvāca

*rājan manīṣitam sadhryak
tava svāvadya-mārjanam
siddhy-asiddhyoḥ samam kuryād
daivam hi phala-sāadhanam*

SYNONYMS

śrī-akrūraḥ uvāca—Śrī Akrūra said; *rājan*—O King; *manīṣitam*—the thinking; *sadhryak*—perfect; *tava*—your; *sva*—your own; *avadya*—misfortune; *mārjanam*—which will wash away; *siddhi-asiddhyoḥ*—in both success and failure; *samam*—equal; *kuryāt*—one should act; *daivam*—destiny; *hi*—after all; *phala*—the fruit, result; *sāadhanam*—the cause of achieving.

TRANSLATION

Śrī Akrūra said: O King, you have expertly devised a process to free yourself of misfortune. Still, one should be equal in success and failure, since it is certainly destiny that produces the results of one's work.

TEXT 39

मनोरथान् करोत्युच्चैर्
जनो दैवहतानपि
युज्यते हर्षशोकाभ्यां
तथाप्याज्ञां करोमि ते

*manorathān karoty uccair
jano daiva-hatān api
yujyate harṣa-śokābhyām
tathāpy ājñām karomi te*

SYNONYMS

manaḥ-rathān—his desires; *karoti*—carries out; *uccaiḥ*—fervently; *janaḥ*—the average person; *daiva*—by Providence; *hatān*—thwarted; *api*—even though; *yujyate*—he is confronted; *harṣa-śokābhyām*—by happiness and distress; *tathā api*—nonetheless; *ājñām*—order; *karomi*—I will do; *te*—your.

TRANSLATION

An ordinary person is determined to act on his desires even when fate prevents their fulfillment. Therefore he encounters both happiness and distress. Yet even though such is the case, I will execute your order.

PURPORT

Śrīla Viśvanātha Cakravartī explains that although what Akrūra said was courteous and encouraging, his hidden meaning was far different. What he really meant was this: "Your plan is not fit to execute, yet I will carry it out since you are the King and I am your subject, and in any case, you are about to die."

TEXT 40

श्रीशुक उवाच
एवमादिश्य चाक्रूरं
मन्त्रिणश्च विषृज्य सः
प्रविवेश गृहं कंसस्य
तथाक्रूरः स्वमालयम्

śrī-śuka uvāca
evam ādiśya cākrūram
mantriṇaś ca viṣṛjya saḥ
praviveśa gṛham kaṁsas
tathākrūraḥ svam ālayam

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *evam*—thus; *ādiśya*—instructing; *ca*—and; *akrūram*—Akrūra; *mantriṇaḥ*—his ministers; *ca*—and; *viṣṛjya*—dismissing; *saḥ*—he; *praviveśa*—entered; *gṛham*—his quarters; *kaṁsaḥ*—Kaṁsa; *tathā*—also; *akrūraḥ*—Akrūra; *svam*—his own; *ālayam*—residence.

TRANSLATION

Śukadeva Gosvāmī said: Having thus instructed Akrūra, King Kaṁsa dismissed his ministers and retired to his quarters, and Akrūra returned home.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirty-sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Slaying of Ariṣṭā, the Bull Demon."

37. The Killing of the Demons Keśi and Vyoma

This chapter describes the killing of the horse demon, Keśi; Nārada's glorification of Lord Kṛṣṇa's future pastimes; and Kṛṣṇa's killing of Vyomāsura.

On Kāṁsa's order the Keśi demon assumed the form of a huge horse and went to Vraja. As he approached, his loud neighing terrified all the inhabitants, and they began looking for Śrī Kṛṣṇa. When He saw the demon, Kṛṣṇa came forward and challenged him to come near. Keśi charged Kṛṣṇa and tried to strike Him with his front legs, but the Lord seized them, whirled the demon around several times, and then threw him a distance of one hundred bow-lengths. Keśi remained unconscious for some time. When the demon regained consciousness, he furiously charged Kṛṣṇa again, his mouth agape. The Lord then thrust His left arm into the horse demon's mouth, and as Keśi tried to bite the arm, it felt like a red-hot iron rod. Kṛṣṇa's arm expanded more and more, finally choking the demon, and in extreme agony Keśi gave up his life. Lord Kṛṣṇa then removed His arm. He stood calmly, showing no pride at having killed the demon, as the demigods showered down flowers from the sky and glorified the Lord with prayers.

Soon thereafter Nārada Muni, the great sage among the demigods, approached Kṛṣṇa and prayed to Him in various ways, glorifying the Lord's future pastimes. Then Nārada paid his obeisances and departed.

One day, while tending the cows, Kṛṣṇa, Balarāma and the cowherd boys became engrossed in playing hide-and-go-seek. Some of the boys took the role of sheep, some the role of thieves, and others shepherds. The shepherds would search for the sheep when the thieves stole them. Taking advantage of this game, a demon named Vyoma, sent by Kāṁsa, dressed himself like a cowherd boy and joined the band of "thieves." He abducted a few cowherd boys at a time and threw them into a mountain cave, keeping them there by blocking the entrance with a boulder. Gradually Vyomāsura abducted all but four or five cowherd boys. When Kṛṣṇa saw what the demon was doing, He ran after him, grabbed him and killed him just as one would kill a sacrificial animal.

TEXTS 1-2

श्रीशुक उवाच
केशी तु कंसप्रहितः खुरैर्महीं
महाहयो निर्जरयन्मनोजवः
सटावधूताभ्रविमानसङ्कुलं
कुर्वन्नभो हेषितभीषिताखिलः

तं त्रासयन्तं भगवान् स्वगोकुलं
तद्धेषितैर्वालविघूर्णिताम्बुदम्
आत्मानमाजौ मृगयन्तमग्रणीर्
उपाह्वयत्स व्यनदन्मृगेन्द्रव

śrī-śuka uvāca
keśī tu kaṁsa-prahitaḥ khurair mahīm
mahā-hayo nirjarayan mano-javaḥ
saṭāvadhūtābhra-vimāna-saṅkulaṁ
kurvan nabho heṣita-bhīṣitākhilaḥ
taṁ trāsayantaṁ bhagavān sva-gokulaṁ
tad-dheṣitair vāla-vighūrṇitāmbudam
ātmānam ājau mṛgayantaṁ agra-ṇīr
upāhvayat sa vyanadan mṛgendra-vat

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *keśī*—the demon named Keśī; *tu*—and then; *kaṁsa-prahitaḥ*—sent by Kāṁsa; *khuraiḥ*—with his hooves; *mahīm*—the earth; *mahā-hayaḥ*—a huge horse; *nirjarayan*—ripping apart; *manaḥ*—like that of the mind; *javaḥ*—whose speed; *saṭā*—by the hairs of his mane; *avadhūta*—scattered; *abhra*—with the clouds; *vimāna*—and the

airplanes (of the demigods); *saṅkulam*—crowded; *kurvan*—making; *nabhaḥ*—the sky; *heṣita*—by his neighing; *bhīṣita*—frightened; *akhilāḥ*—everyone; *tam*—him; *trāsayantam*—terrifying; *bhagavān*—the Supreme Lord; *sva-gokulam*—His cowherd village; *tat-heṣitaiḥ*—by that neighing; *vāla*—by the hairs of his tail; *vighūrṇita*—shaken; *ambudam*—the clouds; *ātmānam*—Himself; *ājau*—for a fight; *mṛgayantam*—searching after; *agra-nīḥ*—coming forward; *upāhvayat*—called out; *saḥ*—he, Keśī; *vyanadan*—roared; *mṛgendra-vat*—like a lion.

TRANSLATION

Śukadeva Gosvāmī said: The demon Keśī, sent by Kāṁsa, appeared in Vraja as a great horse. Running with the speed of the mind, he tore up the earth with his hooves. The hairs of his mane scattered the clouds and the demigods' airplanes throughout the sky, and he terrified everyone present with his loud neighing.

When the Supreme Personality of Godhead saw how the demon was frightening His village of Gokula by neighing terribly and shaking the clouds with his tail, the Lord came forward to meet him. Keśī was searching for Kṛṣṇa to fight, so when the Lord stood before him and challenged him to approach, the horse responded by roaring like a lion.

TEXT 3

स तं निशाम्याभिमुखो मखेन खं
पिबन्निवाभ्यद्रवदत्यमर्षणः
जघान पद्भ्यामरविन्दलोचनं
दुरासदश्चण्डजवो दुरत्यय

sa taṁ niśāmyābhimukho makhena khaṁ

*pibann ivābhyadravad aty-amarṣaṇaḥ
jaghāna padbhyām aravinda-locanam
durāsadaś caṇḍa-javo duratyayaḥ*

SYNONYMS

saḥ—he, Keśī; *tam*—Him, Kṛṣṇa; *niśāmya*—seeing; *abhimukhaḥ*—in front of himself; *mukhena*—with his mouth; *kham*—the sky; *piban*—drinking up; *iva*—as if; *abhyadravat*—ran forward; *ati-amarṣaṇaḥ*—very angry; *jaghāna*—he attacked; *padbhyām*—with his two legs; *aravinda-locanam*—the lotus-eyed Lord; *durāsadaḥ*—unapproachable; *caṇḍa*—fierce; *javaḥ*—whose speed; *duratyayaḥ*—unconquerable.

TRANSLATION

Seeing the Lord standing before him, Keśī ran toward Him in extreme rage, his mouth gaping as if to swallow up the sky. Rushing with furious speed, the unconquerable and unapproachable horse demon tried to strike the lotus-eyed Lord with his two front legs.

TEXT 4

तद्वञ्चयित्वा तमधोक्षजो रुषा
प्रगृह्य दोभ्यां परिविध्य पादयोः
सावज्ञमुत्सृज्य धनुःशतान्तरे
यथोरगं ताक्ष्यसुतो व्यवस्थितः

*tad vañcayitvā tam adhokṣajo ruṣā
pragr̥hya dorbhyām parividhya pādayoḥ
sāvajñam utsṛjya dhanuḥ-śatāntare*

yathoragam tārṣya-suto vyavasthitaḥ

SYNONYMS

tat—that; *vañcayitvā*—avoiding; *tam*—him; *adhokṣajaḥ*—the transcendental Lord; *ruṣā*—angrily; *pragrhya*—seizing; *dorbhyām*—with His arms; *parividhya*—whirling around; *pādayoḥ*—by the legs; *sa-avajñam*—contemptuously; *utsṛjya*—discarding; *dhanuḥ*—of bow-lengths; *śata*—one hundred; *antare*—to the distance; *yathā*—as; *uragam*—a snake; *tārṣya*—of Kardama Muni; *sutaḥ*—the son (Garuḍa); *vyavasthitaḥ*—standing.

TRANSLATION

But the transcendental Lord dodged Keśi's blow and then with His arms angrily seized the demon by the legs, whirled him around in the air and contemptuously threw him the distance of one hundred bow-lengths, just as Garuḍa might throw a snake. Lord Kṛṣṇa then stood there.

TEXT 5

सः लब्धसंज्ञः पुनरुत्थितो रुषा
व्यादाय केशी तरसापतद्धरिम्
सोऽप्यस्य वक्त्रे भुजमुत्तरं स्मयन्
प्रवेशयामास यथोरगं बिले

saḥ labdha-samjñāḥ punar utthito ruṣā
vyādāya keśi tarasāpatad dharim
so 'py asya vaktre bhujam uttaram smayan
praveśayām āsa yathoragam bile

SYNONYMS

saḥ—he, *Keśī*; *labdha*—regaining; *saṁjñāḥ*—consciousness; *punaḥ*—again; *utthitaḥ*—rose up; *ruṣā*—in anger; *vyādāya*—opening (his mouth) wide; *keśī*—Keśī; *tarasā*—rapidly; *apatat*—ran; *harim*—toward Kṛṣṇa; *saḥ*—He, Lord Kṛṣṇa; *api*—and; *asya*—his; *vaktre*—in the mouth; *bhujam*—His arm; *uttaram*—left; *smayan*—smiled; *praveśayām āsa*—placed within; *yathā*—as; *uragam*—a snake; *bile*—(enters)within a hole.

TRANSLATION

Upon regaining consciousness Keśī angrily got up, opened his mouth wide and again rushed to attack Lord Kṛṣṇa. But the Lord just smiled and thrust His left arm into the horse's mouth as easily as one would make a snake enter a hole in the ground.

TEXT 6

दन्ता निपेतुर्भगवद्भुजस्पृशस
ते केशिनस्तप्तमयस्पृशो यथा
बाहुश्च तदेहगतो महात्मनो
यथामयः संववृधे उपेक्षितः

dantā nipetur bhagavad-bhuja-sprśas
te keśinas tapta-maya-sprśo yathā
bāhuś ca tad-deha-gato mahātmano
yathāmayāḥ saṁvavṛdhe upekṣitaḥ

SYNONYMS

dantāḥ—the teeth; *nipetuḥ*—fell out; *bhagavat*—of the Supreme Lord; *bhuja*—the arm; *spṛśaḥ*—touching; *te*—they; *keśinaḥ*—of Keśi; *tapta-maya*—red-hot (iron); *spṛśaḥ*—touching; *yathā*—as; *bāhuḥ*—the arm; *ca*—and; *tat*—his, Keśi's; *deha*—body; *gataḥ*—having entered; *mahā-ātmanaḥ*—of the Supreme Soul; *yathā*—like; *āmayāḥ*—a diseased condition (particularly, distension of the stomach); *saṁvavṛdhe*—increased greatly in size; *upekṣitaḥ*—neglected.

TRANSLATION

Keśi's teeth immediately fell out when they touched the Supreme Lord's arm, which to the demon felt as hot as molten iron. Within Keśi's body the Supreme Personality's arm then expanded greatly, like a diseased stomach swelling because of neglect.

PURPORT

Śrīla Viśvanātha Cakravartī points out that although Lord Kṛṣṇa's arm is more tender and cooling than a blue lotus, to Keśi it felt extremely hot as if made of lightning bolts.

TEXT 7

समेधमानेन स कृष्णबाहुना
निरुद्धवायुश्चरणांश्च विक्षिपन्
प्रस्विन्नगात्रः परिवृत्तलोचनः
पपात लण्डं विसृजन् क्षितौ व्यसुः

*samedhamānena sa kṛṣṇa-bāhunā
niruddha-vāyuś caraṇāṁś ca vikṣiṇan*

*prasvinna-gātraḥ parivṛtta-locanaḥ
papāta laṇḍam viśṛjan kṣitau vyasuḥ*

SYNONYMS

samedhamānena—expanding; *saḥ*—he; *kṛṣṇa-bāhunā*—by Lord Kṛṣṇa's arm; *niruddha*—stopped; *vāyuḥ*—his breathing; *caraṇān*—his legs; *ca*—and; *vikṣīpan*—throwing about; *prasvinna*—perspiring; *gātraḥ*—his body; *parivṛtta*—rolling; *locanaḥ*—his eyes; *papāta*—he fell down; *laṇḍam*—feces; *viśṛjan*—excreting; *kṣitau*—onto the ground; *vyasuḥ*—lifeless.

TRANSLATION

As Lord Kṛṣṇa's expanding arm completely blocked Keśi's breathing, his legs kicked convulsively, his body became covered with sweat, and his eyes rolled around. The demon then passed stool and fell on the ground, dead.

TEXT 8

तदेहतः कर्कटिकाफलोपमाद्
व्यसोरपाकृष्य भुजं महाभुजः
अविस्मितोऽयत्नहतारिकः सुरैः
प्रसूनवर्षैर्वर्षद्भिरीडितः

*tad-dehataḥ karkatikā-phalopamād
vyasor apākṛṣya bhujam mahā-bhujah
avismīto 'yatna-hatārikaḥ suraiḥ
prasūna-varṣair varṣadbhir īḍitaḥ*

SYNONYMS

tat-dehataḥ—from Keśi's body; *karkaṭikā-phala*—a *karkaṭikā* fruit; *upamāt*—which resembled; *vyasoḥ*—from which the vital airs had departed; *apākr̥ṣya*—withdrawing; *bhujam*—His arm; *mahā-bhujah*—the mighty-armed Lord; *avimitaḥ*—without undue pride; *ayatna*—without effort; *hata*—having killed; *arikaḥ*—His enemy; *suraiḥ*—by the demigods; *prasūna*—of flowers; *varṣaiḥ*—with downpours; *varṣadbhiḥ*—who were raining upon Him; *īditaḥ*—worshiped.

TRANSLATION

The mighty-armed Kṛṣṇa withdrew His arm from Keśi's body, which now appeared like a long *karkaṭikā* fruit. Without the least display of pride at having so effortlessly killed His enemy, the Lord accepted the demigods' worship in the form of flowers rained down from above.

TEXT 9

देवर्षिरुपसङ्गम्य
भागवतप्रवरो नृप
कृष्णमक्लिष्टकर्माणं
रहस्येतदभाषत

devarṣir upasaṅgamyā
bhāgavata-pravarō nṛpa
kṛṣṇam akliṣṭa-karmāṇam
rahasy etad abhāṣata

SYNONYMS

deva-ṛṣiḥ—the sage among the demigods (Nārada Muni);

upasaṅgamyā—approaching; *bhāgavata*—of devotees of the Lord; *pravaraḥ*—the most exalted; *nṛpa*—O King (Parīkṣit); *kṛṣṇam*—Lord Kṛṣṇa; *akliṣṭa*—without trouble; *karmāṇam*—whose activities; *rahasi*—in privacy; *etat*—this; *abhāṣata*—said.

TRANSLATION

My dear King, thereafter Lord Kṛṣṇa was approached in a solitary place by the great sage among the demigods, Nārada Muni. That most exalted devotee spoke as follows to the Lord, who effortlessly performs His pastimes.

PURPORT

After speaking with Kāṁsa, Nārada went to see Lord Kṛṣṇa. The Lord's Vṛndāvana pastimes were nearly completed, and Nārada wanted to see those He would enact in Mathurā.

TEXTS 10-11

कृष्ण कृष्णाप्रमेयात्मन्
योगेश जगदीश्वर
वासुदेवाखिलावास
सात्वतां प्रवर प्रभो

त्वमात्मा सर्वभूतानाम्
एको ज्योतिरिवैधसाम्
गूढो गुहाशयः साक्षी
महापुरुष ईश्वरः

*kṛṣṇa kṛṣṇāprameyātman
yogeśa jagad-īśvara
vāsudevākhilāvāsa
sātvatām pravara prabho
tvam ātmā sarva-bhūtānām
eko jyotir iva idhasām
gūḍho guhā-śayaḥ sākṣī
mahā-puruṣa īśvaraḥ*

SYNONYMS

kṛṣṇa kṛṣṇa—O Kṛṣṇa, Kṛṣṇa; *aprameya-ātman*—O immeasurable one; *yoga-īśa*—O source of all mystic power; *jagat-īśvara*—O Lord of the universe; *vāsudeva*—O son of Vasudeva; *akhila-āvāsa*—O shelter of all beings; *sātvatām*—of the Yadu dynasty; *pravara*—O You who are the best; *prabho*—O master; *tvam*—You; *ātmā*—the Supreme Soul; *sarva*—of all; *bhūtānām*—created beings; *ekaḥ*—alone; *jyotiḥ*—fire; *iva*—like; *idhasām*—in kindling wood; *gūḍhaḥ*—hidden; *guhā*—within the cave of the heart; *śayaḥ*—sitting; *sākṣī*—the witness; *mahā-puruṣaḥ*—the Supreme Personality of Godhead; *īśvaraḥ*—the supreme controller.

TRANSLATION

[Nārada Muni said:] O Kṛṣṇa, Kṛṣṇa, unlimited Lord, source of all mystic power, Lord of the universe! O Vāsudeva, shelter of all beings and best of the Yadus ! O master, You are the Supreme Soul of all created beings, sitting unseen within the cave of the heart like the fire dormant within kindling wood. You are the witness within everyone, the Supreme Personality and the ultimate controlling Deity.

TEXT 12

आत्मनात्माश्रयः पूर्वं
मायया ससृजे गुणान्
तैरिदं सत्यसङ्कल्पः
सृजस्यत्स्यवसीश्वरः

*ātmanātmāśrayaḥ pūrvam
māyayā sasrje guṇān
tair idam satya-saṅkalpaḥ
sṛjasy atsy avasīśvaraḥ*

SYNONYMS

ātmanā—by Your personal potency; *ātma*—of the spirit soul; *āśrayaḥ*—the shelter; *pūrvam*—first; *māyayā*—by Your creative energy; *sasrje*—You produced; *guṇān*—the basic modes of material nature; *taiḥ*—through these; *idam*—this (universe); *satya*—always realized in fact; *saṅkalpaḥ*—whose desires; *sṛjasi*—You create; *atsi*—withdraw; *avasi*—and maintain; *īśvaraḥ*—the controller.

TRANSLATION

You are the shelter of all souls, and being the supreme controller, You fulfill Your desires simply by Your will. By Your personal creative potency You manifested in the beginning the primal modes of material nature, and through their agency You create, maintain and then destroy this universe.

TEXT 13

स त्वं भूधरभूतानां

दैत्यप्रमथरक्षसाम्
अवतीर्णो विनाशाय
साधुनां रक्षणाय च

*sa tvam bhūdhara-bhūtānām
daitya-pramatha-rakṣasām
avatīrṇo vināśāya
sādhunām rakṣaṇāya ca*

SYNONYMS

saḥ—He; *tvam*—Yourself; *bhū-dhara*—as kings; *bhūtānām*—who are appearing; *daitya-pramatha-rakṣasām*—of various kinds of demons; *avatīrṇaḥ*—You have descended; *vināśāya*—for the destruction; *sādhūnām*—of saintly persons; *rakṣaṇāya*—for the protection; *ca*—and.

TRANSLATION

You, that very same creator, have now descended on the earth to annihilate the Daitya, Pramatha and Rākṣasa demons who are posing as kings, and also to protect the godly.

TEXT 14

दिष्ट्या ते निहतो दैत्यो
लीलयायं हयाकृतिः
यस्य हेषितसन्त्रस्तासु
त्यजन्त्यनिमिषा दिवम्

*diṣṭyā te nihato daityo
līlayāyaṁ hayākṛtiḥ
yasya heṣita-santrastāś
tyajanty animiṣā divam*

SYNONYMS

diṣṭyā—by (our) good fortune; *te*—by You; *nihataḥ*—killed; *daityaḥ*—demon; *līlayā*—as a game; *ayaṁ*—this; *haya-ākṛtiḥ*—having the form of a horse; *yasya*—whose; *heṣita*—by the neighing; *santrastāḥ*—terrified; *tyajanti*—abandon; *animiṣāḥ*—the demigods; *divam*—heaven.

TRANSLATION

The horse demon was so terrifying that his neighing frightened the demigods into leaving their heavenly kingdom. But by our good fortune You have enjoyed the sport of killing him.

TEXTS 15-20

चाणूरं मुष्टिकं चैव
मल्लानन्यांश्च हस्तिनम्
कंसं च निहतं द्रक्ष्ये
परश्वोऽहनि ते विभो

तस्यानु शङ्खयवन-
मुराणां नरकस्य च
पारिजातापहरणम्

इन्द्रस्य च पराजयम्

उद्धाहं वीरकन्यानां
वीर्यशुल्कादिलक्षणम्
नृगस्य मोक्षणं शापाद्
द्वारकायां जगत्पते

स्यमन्तकस्य च मणेर्
आदानं सह भार्यया
मृतपुत्रप्रदानं च
ब्राह्मणस्य स्वधामतः

पौण्ड्रकस्य वधं पश्चात्
काशिपुर्याश्च दीपनम्
दन्तवक्रस्य निधनं
चैद्यस्य च महाक्रतौ

यानि चान्यानि वीर्याणि
द्वारकामावसन् भवान्
कर्ता द्रक्ष्याम्यहं तानि
गेयानि कविभिर्भुवि

*cāṇūram muṣṭikam caiva
mallān anyāṁś ca hastinam
kaṁsam ca nihataṁ drakṣye
paraśvo 'hani te vibho*

tasyānu śaṅkha-yavana-
murāṇām narakasya ca
pārijātāpaharaṇam
indrasya ca parājayam

udvāhaṁ vīra-kanyānām
vīrya-śulkādi-lakṣaṇam
nṛgasya mokṣaṇam śāpād
dvārakāyām jagat-pate

syamantakasya ca maṇer
ādānaṁ saha bhāryayā
mṛta-putra-pradānaṁ ca
brāhmaṇasya sva-dhāmataḥ

pauṇḍrakasya vadhaṁ paścāt
kāśi-puryāś ca dīpanam
dantavakrasya nidhanaṁ
caidyasya ca mahā-kratau

yāni cānyāni vīryāṇi
dvārakām āvasan bhavān
kartā drakṣyāmy ahaṁ tāni
geyāni kavibhir bhuvi

SYNONYMS

cāṇūram—Cāṇūra; *muṣṭikam*—Muṣṭika; *ca*—and; *eva*—also; *mallān*—the wrestlers; *anyān*—others; *ca*—and; *hastinam*—the elephant (Kuvalayāpīḍa); *kaṁsam*—King Kaṁsa; *ca*—and; *nihatam*—killed; *drakṣye*—I will see; *para-śvaḥ*—the day after tomorrow; *ahani*—on that day; *te*—by You; *vibho*—O almighty Lord; *tasya anu*—after that; *śaṅkha-yavana-murāṇām*—of the demons Śaṅkha (Pañcājana), Kālayavana and Mura; *narakasya*—of Narakāsura; *ca*—as well; *pārijāta*—of the heavenly *pārijāta* flower;

apaharaṇam—the stealing; *indrasya*—of Lord Indra; *ca*—and; *parājayam*—the defeat; *udvāham*—the marriage; *vīra*—of heroic kings; *kanyānām*—of the daughters; *vīrya*—by Your valor; *śulka*—as the payment for the brides; *ādi*—and so forth; *lakṣaṇam*—characterized; *nṛgasya*—of King Nṛga; *mokṣaṇam*—the deliverance; *śāpāt*—from his curse; *dvārakāyām*—in the city of Dvārakā; *jagat-pate*—O master of the universe; *syamantakasya*—named Syamantaka; *ca*—and; *maṇeḥ*—of the jewel; *ādānam*—the taking; *saha*—together with; *bhāryayā*—a wife (Jāmbavatī); *mṛta*—dead; *putra*—of the son; *pradānam*—the presenting; *ca*—and; *brāhmaṇasya*—of a *brāhmaṇa*; *sva-dhāmataḥ*—from Your own domain (i.e., from the abode of Death); *pauṇḍrakasya*—of Pauṇḍraka; *vadham*—the killing; *paścāt*—after; *kāśi-puryāḥ*—of the city of Kāśī (Benares); *ca*—and; *dīpanam*—the burning; *dantavakrasya*—of Dantavakra; *nidhanam*—the demise; *caidyasya*—of Caidya (Śiśupāla); *ca*—and; *mahā-kratau*—during the great sacrificial performance (the Rājasūya-yajña of Mahārāja Yudhiṣṭhira); *yāni*—which; *ca*—and; *anyāni*—other; *vīryāṇi*—great feats; *dvārakām*—in Dvārakā; *āvasan*—dwelling; *bhavān*—You; *kartā*—are going to perform; *drakṣyāmi*—will see; *aham*—I; *tāni*—them; *geyāni*—to be sung about; *kavibhiḥ*—by poets; *bhuvi*—on this earth.

TRANSLATION

In just two days, O almighty Lord, I will see the deaths of Cāṇūra, Muṣṭika and other wrestlers, along with those of the elephant Kuvalayāpīḍa and King Kāmsa—all by Your hand. Then I will see You kill Kālayavana, Mura, Naraka and the conch demon, and I will also see You steal the *pārijāta* flower and defeat Indra. I will then see You marry many daughters of heroic kings after paying for them with Your valor. Then, O Lord of the universe, in Dvārakā You will deliver King Nṛga from a curse and take for Yourself the Syamantaka jewel, together with another wife. You will bring back a *brāhmaëa*'s dead son from the abode of Your servant Yamarāja, and thereafter You will kill

Pauṇḍraka, burn down the city of Kāśī and annihilate Dantavakra and the King of Cedi during the great Rājasūya sacrifice. I shall see all these heroic pastimes, along with many others You will perform during Your residence in Dvārakā. These pastimes are glorified on this earth in the songs of transcendental poets.

TEXT 21

अथ ते कालरूपस्य
क्षपयिष्णोरमुष्य वै
अक्षौहिणीनां निधनं
द्रक्ष्याम्यर्जुनसारथेः

*atha te kāla-rūpasya
kṣapayiṣṇor amuṣya vai
akṣauhiṇīnām nidhanam
drakṣyāmy arjuna-sāratheḥ*

SYNONYMS

atha—then; *te*—by You; *kāla-rūpasya*—who are assuming the form of time; *kṣapayiṣṇoḥ*—who is intending to effect the destruction; *amuṣya*—of (the burden of) this world; *vai*—indeed; *akṣauhiṇīnām*—of entire armies; *nidhanam*—the destruction; *drakṣyāmi*—I will see; *arjuna sāratheḥ*—by the chariot driver of Arjuna.

TRANSLATION

Subsequently I will see You appear as time personified, serving as Arjuna's chariot driver and destroying entire armies of soldiers to rid the earth of her burden.

TEXT 22

विशुद्धविज्ञानघनं स्वसंस्थया
समाप्तसर्वार्थममोघवाञ्छितम्
स्वतेजसा नित्यनिवृत्तमाया-
गुणप्रवाहं भगवन्तमीमहि

*viśuddha-vijñāna-ghanam sva-saṁsthayā
samāpta-sarvārtham amogha-vāñchitam
sva-tejasā nitya-nivṛtta-māyā-
guṇa-pravāham bhagavantam īmahi*

SYNONYMS

viśuddha—perfectly pure; *vijñāna*—spiritual awareness; *ghanam*—full of; *sva-saṁsthayā*—in His original identity; *samāpta*—already fulfilled; *sarva*—in all; *artham*—purposes; *amogha*—never frustrated; *vāñchitam*—whose desires; *sva-tejasā*—by His own potency; *nitya*—eternally; *nivṛtta*—desisting; *māyā*—of the illusory, material energy; *guṇa*—of the manifest modes; *pravāham*—from the flowing interaction; *bhagavantam*—the Supreme Personality of Godhead; *īmahi*—let us approach.

TRANSLATION

Let us approach You, the Supreme Personality of Godhead, for shelter. You are full of perfectly pure spiritual awareness and are always situated in Your original identity. Since Your will is never thwarted, You have already achieved all possible desirable things, and by the power of Your spiritual energy You remain eternally aloof from the flow of the qualities of illusion.

TEXT 23

त्वामीश्वरं स्वाश्रयमात्ममायया
विनिर्मिताशेषविशेषकल्पनम्
क्रीडार्थमद्यात्तमनुष्यविग्रहं
नतोऽस्मि धुर्यं यदुवृष्णिसात्वताम्

*tvām īśvaram svāśrayam ātma-māyayā
vinirmitāśeṣa-viśeṣa-kalpanam
krīḍāṛtham adyātta-manuṣya-vigrahaṁ
nato 'smi dhuryaṁ yadu-vṛṣṇi-sātvatām*

SYNONYMS

tvām—to You; *īśvaram*—the supreme controller; *sva-āśrayam*—self-contained; *ātma*—Your own; *māyayā*—by the creative potency; *vinirmita*—constructed; *aśeṣa*—unlimited; *viśeṣa*—particular; *kalpanam*—arrangements; *krīḍa*—of playing; *artham*—for the sake; *adya*—now; *ātta*—taken on; *manuṣya*—among humans; *vigrahaṁ*—battle; *nataḥ*—bowed down; *asmi*—I am; *dhuryam*—to the greatest; *yadu-vṛṣṇi-sātvatām*—of the Yadu, Vṛṣṇi and Sātvata dynasties.

TRANSLATION

I bow down to You, the supreme controller, who are dependent only on Yourself. By Your potency You have constructed the unlimited particular arrangements of this universe. Now you have appeared as the greatest hero among the Yadus, Vṛṣṇis and Sātvatas and have chosen to participate in human warfare.

TEXT 24

श्रीशुक उवाच
एवं यदुपतिं कृष्णं
भागवतप्रवरो मुनिः
प्रणिपत्याभ्यनुज्ञातो
ययौ तद्दर्शनोत्सवः

śrī-śuka uvāca
evam yadu-patiṁ kṛṣṇaṁ
bhāgavata-pravarō muniḥ
praṇipatyābhyanuññāto
yayau tad-darśanotsavaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *evam*—thus; *yadu-patiṁ*—to the chief of the Yadus; *kṛṣṇaṁ*—Lord Kṛṣṇa; *bhāgavata*—of devotees; *pravaraḥ*—most eminent; *muniḥ*—the sage Nārada; *praṇipatya*—respectfully bowing down; *abhyanuññātaḥ*—given leave; *yayau*—went; *tat*—Him, Kṛṣṇa; *darśana*—by having seen; *utsavaḥ*—experiencing great joy.

TRANSLATION

Śukadeva Gosvāmī said: Having thus addressed Lord Kṛṣṇa, the chief of the Yadu dynasty, Nārada bowed down and offered Him obeisances. Then that great sage and most eminent devotee took his leave from the Lord and went away, feeling great joy at having directly seen Him.

TEXT 25

भगवानपि गोविन्दो
हत्वा केशिनमाहवे
पशूनपालयत्पालैः
प्रीतैर्ब्रजसुखावहः

*bhagavān api govindo
hatvā keśinam āhave
paśūn apālayat pālaiḥ
prītaiḥ vraja-sukhāvahaḥ*

SYNONYMS

bhagavān—the Supreme Lord; *api*—and; *govindaḥ*—Govinda; *hatvā*—having killed; *keśinam*—the demon Keśi; *āhave*—in battle; *paśūn*—the animals; *apālayat*—He tended; *pālaiḥ*—together with the cowherd boys; *prītaiḥ*—who were pleased; *vraja*—to the inhabitants of Vṛndāvana; *sukha*—happiness; *āvahaḥ*—bringing.

TRANSLATION

After killing the demon Keśi in battle, the Supreme Personality of Godhead continued to tend the cows and other animals in the company of His joyful cowherd boyfriends. Thus He brought happiness to all the residents of Vṛndāvana.

TEXT 26

एकदा ते पशून् पालाः
चारयन्तोऽद्रिसानुषु

चक्रुर्निलायनक्रीडाश् चोरपालापदेशतः

*ekadā te paśūn pālāś'
cārayanto 'dri-sānuṣu
cakrur nilāyana-kṛīḍāś
cora-pālāpadeśataḥ*

SYNONYMS

ekadā—one day; *te*—they; *paśūn*—the animals; *pālāḥ*—the cowherd boys; *cārayantaḥ*—grazing; *adri*—of a mountain; *sānuṣu*—on the sides; *cakruḥ*—they enacted; *nilāyana*—of "stealing and hiding"; *kṛīḍāḥ*—games; *cora*—of thieves; *pāla*—and protectors; *apadeśataḥ*—playing the roles.

TRANSLATION

One day the cowherd boys, while grazing their animals on the mountain slopes, played the game of stealing and hiding, acting out the roles of rival thieves and herders.

TEXT 27

तत्रासन् कतिचिच्चोराः
पालाश्च कतिचिन्नृप
मेषायिताश्च तत्रैके
विजहुरकुतोभयाः

*tatrāsan katicic corāḥ
pālāś ca katicin nṛpa*

*meṣāyitāś ca tatraike
vijahrur akuto-bhayāḥ*

SYNONYMS

tatra—in that; *āsan*—were; *katicit*—some; *corāḥ*—thieves; *pālāḥ*—herders; *ca*—and; *katicit*—some; *nṛpa*—O King (Parīkṣit); *meṣāyitāḥ*—acting as the sheep; *ca*—and; *tatra*—therein; *eke*—some of them; *vijahruḥ*—they played; *akutaḥ-bhayāḥ*—without any fear.

TRANSLATION

In that game, O King, some acted as thieves, others as shepherds and others as sheep. They played their game happily, without fear of danger.

TEXT 28

मयपुत्रो महामायो
व्योमो गोपालवेषधृक्
मेषायितानपोवाह
प्रायश्चोरायितो बहून्

*maya-putro mahā-māyo
vyomo gopāla-veṣa-dhṛk
meṣāyitān apovāha
prāyaś corāyito bahūn*

SYNONYMS

maya-putraḥ—a son of the demon Maya; *mahā māyaḥ*—a powerful magician; *vyomaḥ*—named Vyoma; *gopāla*—of a cowherd boy; *veṣa*—the disguise;

dhṛk—assuming; *meṣāyitān*—those who were acting as sheep; *apovāha*—he took away; *prāyaḥ*—almost all; *corāyitaḥ*—pretending to be playing as a thief; *bahūn*—many.

TRANSLATION

A powerful magician named Vyoma, son of the demon Maya, then appeared on the scene in the guise of a cowherd boy. Pretending to join the game as a thief, he proceeded to steal most of the cowherd boys who were acting as sheep.

TEXT 29

गिरिदर्या विनिक्षिप्य
नीतं नीतं महासुरः
शिलया पिदधे द्वारं
चतुःपञ्चावशेषिताः

giri-daryām vinikṣipya
nītaṁ nītaṁ mahāsurāḥ
śilayā pidadhe dvāraṁ
catuḥ-pañcāvaśeṣitāḥ

SYNONYMS

giri—of a mountain; *daryām*—in a cave; *vinikṣipya*—throwing; *nītaṁ nītaṁ*—gradually bringing them; *mahā-asuraḥ*—the great demon; *śilayā*—with a stone; *pidadhe*—he blocked; *dvāraṁ*—the entrance; *catuḥ-pañca*—four or five; *avaśeṣitāḥ*—remained.

TRANSLATION

Gradually the great demon abducted more and more of the cowherd boys and cast them into a mountain cave, which he sealed shut with a boulder. Finally only four or five boys acting as sheep remained in the game.

TEXT 30

तस्य तत्कर्म विज्ञाय
कृष्णः शरणदः सताम्
गोपान्नयन्तं जग्राह
वृकं हरिरिवौजसा

*tasya tat karma vijñāya
kṛṣṇaḥ śaraṇa-daḥ satām
gopān nayantaṁ jagrāha
vṛkaṁ harir ivaujasā*

SYNONYMS

tasya—of him, Vyomāsura; *tat*—that; *karma*—activity; *vijñāya*—fully understanding; *kṛṣṇaḥ*—Lord Kṛṣṇa; *śaraṇa*—of shelter; *daḥ*—the giver; *satām*—to saintly devotees; *gopān*—cowherd boys; *nayantaṁ*—who was leading; *jagrāha*—He seized; *vṛkaṁ*—a wolf; *hariḥ*—a lion: *iva*—just as; *ojasā*—forcefully.

TRANSLATION

Lord Kṛṣṇa, who shelters all saintly devotees, understood perfectly well what Vyomāsura was doing. Just as a lion grabs a wolf, Kṛṣṇa forcefully seized the demon as he was taking away more cowherd boys.

TEXT 31

स निजं रूपमास्थाय
गिरीन्द्रसदृशं बली
इच्छन् विमोक्तुमात्मानं
नाशक्रोद्धहणातुरः

*sa nijam rūpam āsthāya
girīndra-sadṛśam balī
icchan vimoktum ātmānam
nāśaknod grahaṇāturaḥ*

SYNONYMS

saḥ—he, the demon; *nijam*—his original; *rūpam*—form; *āsthāya*—assuming; *giri-indra*—a kingly mountain; *sadṛśam*—just like; *balī*—powerful; *icchan*—wanting; *vimoktum*—to free; *ātmānam*—himself; *na aśaknot*—he was not able; *grahaṇa*—by being forcibly held; *āturaḥ*—debilitated.

TRANSLATION

The demon changed into his original form, as big and powerful as a great mountain. But try as he might to free himself, he could not do so, having lost his strength from being held in the Lord's tight grip.

TEXT 32

तं निगृह्याच्युतो दोभ्यां
पातयित्वा महीतले
पश्यतां दिवि देवानां

पशुमारममारयत्

*tam niṅṛhya-acyuto dorbhyām
pātayitvā mahī-tale
paśyatām divi devānām
paśu-māram amārayat*

SYNONYMS

tam—him; *niṅṛhya*—holding fast; *acyutaḥ*—Lord Kṛṣṇa; *dorbhyām*—with His arms; *pātayitvā*—making him fall; *mahī-tale*—onto the ground; *paśyatām*—while they were watching; *divi*—in the heavenly planets; *devānām*—the demigods; *paśu-māram*—as a sacrificial animal is slaughtered; *amārayat*—He killed him.

TRANSLATION

Lord Acyuta clutched Vyomāsura between His arms and threw him to the ground. Then, while the demigods in heaven looked on, Kṛṣṇa killed him in the same way that one kills a sacrificial animal.

PURPORT

The *ācāryas* inform us that sacrificial animals were killed by means of strangulation.

TEXT 33

गुहापिधानं निर्भिद्य
गोपान्निःसार्य कृच्छ्रतः
स्तूयमानः सुरैर्गोपैः

प्रविवेश स्वगोकुलम्

guhā-pidhānam nirbhidyā
gopān niḥsārya kṛcchrataḥ
stūyamānaḥ surair gopaiḥ
praviveśa sva-gokulam

SYNONYMS

guhā—of the cave; pidhānam—the blockage; nirbhidyā—breaking; gopān—the cowherd boys; niḥsārya—leading out; kṛcchrataḥ—from the dangerous place; stūyamānaḥ—being praised; suraiḥ—by the demigods; gopaiḥ—and by the cowherd boys; praviveśa—he entered; sva—His own; gokulam—cowherd village.

TRANSLATION

Kṛṣṇa then smashed the boulder blocking the cave's entrance and led the trapped cowherd boys to safety. Thereafter, as the demigods and cowherd boys sang His glories, He returned to His cowherd village, Gokula.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirty-seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "The Killing of the Demons Keśī and Vyoma."

38. Akrūra's Arrival in Vṛndāvana

This chapter describes Akrūra's trip from Mathurā to Vṛndāvana, his meditation on Kṛṣṇa and Balarāma along the way and the honor the two Lords showed Akrūra upon his arrival.

Early in the morning on the day after Kāṁsa had ordered him to bring Kṛṣṇa and Balarāma to Mathurā, Akrūra prepared his chariot and set off for Gokula. As he traveled, he thought as follows: "I am about to attain the great good fortune of seeing Śrī Kṛṣṇa's lotus feet, which are worshiped by Brahmā, Rudra and the other demigods. Although Kāṁsa is an enemy of the Supreme Lord and His devotees, still, it is by Kāṁsa's grace that I will get this great boon of seeing the Lord. When I first catch sight of His lotus feet, all my sinful reactions will be destroyed at once. I will descend from my chariot and fall at the feet of Kṛṣṇa and Balarāma, and even though I have been sent by Kāṁsa, the omniscient Śrī Kṛṣṇa will certainly harbor no animosity toward me." As Akrūra thus thought to himself, he arrived in Gokula at sunset. Alighting from his chariot in the cowherd pasture, he began rolling about in the dust in great ecstasy.

Then Akrūra continued on to Vraja. When he saw Kṛṣṇa and Balarāma he fell at Their lotus feet, and both the Lords embraced him. Afterward They brought him to Their residence, inquired from him about the comfort of his trip and honored him in various ways-offering him water for washing his feet, *arghya*, a seat and so forth. They relieved him of his fatigue by massaging his feet and served him a delicious banquet. Mahārāja Nanda also honored Akrūra with many sweet words.

TEXT 1

श्रीशुक उवाच
अक्रूरोऽपि च तां रात्रिं
मधुपुर्यां महामतिः

उषित्वा रथमास्थाय प्रययौ नन्दगोकुलम्

śrī-śuka uvāca
akrūro 'pi ca tām rātrim
madhu-ṇuryām mahā-matiḥ
uṣitvā ratham āsthāya
prayayau nanda-gokulam

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *akrūraḥ*—Akrūra; *api ca*—and; *tām*—that; *rātrim*—night; *madhu-ṇuryām*—in the city of Mathurā; *mahā-matiḥ*—high-minded; *uṣitvā*—remaining; *ratham*—his chariot; *āsthāya*—mounting; *prayayau*—he set off; *nanda-gokulam*—for the cowherd village of Nanda Mahārāja.

TRANSLATION

Śukadeva Gosvāmī said: After passing the night in the city of Mathurā, the high-minded Akrūra mounted his chariot and set off for the cowherd village of Nanda Mahārāja.

PURPORT

King Kāṁsa ordered Akrūra to go to Vṛndāvana on the Ekādaśī of the dark fortnight of the Vedic month of Phālguna. After spending the night in Mathurā, Akrūra left early the next day. That morning Nārada offered his prayers to Kṛṣṇa in Vṛndāvana, and in the afternoon the demon Vyoma was killed there. At dusk Akrūra entered the Lord's village.

TEXT 2

गच्छन् पथि महाभागो
भगवत्यम्बुजेक्षणे
भक्तिं परामुपगत
एवमेतदचिन्तयत्

*gacchan pathi mahā-bhāgo
bhagavaty ambujekṣaṇe
bhaktim parām upagata
evam etad acintayat*

SYNONYMS

gacchan—traveling; *pathi*—along the road; *mahā-bhāgaḥ*—the greatly fortunate; *bhagavati*—for the Supreme Personality of Godhead; *ambuja-īkṣaṇe*—the lotus-eyed Lord; *bhaktim*—devotion; *parām*—exceptional; *upagataḥ*—he experienced; *evam*—thus; *etat*—this (as follows); *acintayat*—he thought.

TRANSLATION

As he traveled on the road, the great soul Akrūra felt tremendous devotion for the lotus-eyed Personality of Godhead, and thus he began to consider as follows.

TEXT 3

किं मयाचरितं भद्रं
किं तप्तं परमं तपः

किं वाथाप्यर्हते दत्तं
यद्रक्ष्याम्यद्य केशवम्

*kim mayācaritaṁ bhadraṁ
kim taptaṁ paramaṁ tapaḥ
kim vāthāpy arhate dattaṁ
yad drakṣyāmy adya keśavam*

SYNONYMS

kim—what; *mayā*—by me; *ācaritaṁ*—has been performed; *bhadraṁ*—good works; *kim*—what; *taptaṁ*—suffered; *paramaṁ*—severe; *tapaḥ*—austerity; *kim*—what; *vā*—or else; *atha api*—otherwise; *arhate*—worship performed; *dattaṁ*—charity given; *yat*—by which; *drakṣyāmi*—I am going to see; *adya*—today; *keśavam*—Lord Kṛṣṇa.

TRANSLATION

[Śrī Akrūra thought:] What pious deeds have I done, what severe austerities undergone, what worship performed or charity given so that today I will see Lord Keśava?

TEXT 4

ममैतद् दुर्लभं मन्य
उत्तमःश्लोकदर्शनम्
विषयात्मनो यथा ब्रह्म-
कीर्तनं शूद्रजन्मनः

mamaitad durlabhaṁ manya

uttamaḥ-śloka-darśanam
viṣayātmano yathā brahma-
kīrtanam śūdra-janmanaḥ

SYNONYMS

mama—my; etat—this; durlabham—difficult to achieve; manye—I consider; uttamaḥ-śloka—of the Supreme Lord, who is praised in the best poetry; darśanam—the audience; viṣaya-ātmanaḥ—for one who is absorbed in sense gratification; yathā—just as; brahma—of the Vedas; kīrtanam—chanting; śūdra—as a low-class man; janmanaḥ—by one who has taken his birth.

TRANSLATION

Since I am a materialistic person absorbed simply in sense gratification, I think it is as difficult for me to have gotten this opportunity to see Lord Uttamaḥśloka as it would be for one born a *śūdra* to be allowed to recite the Vedic *mantras*.

TEXT 5

मैवं ममाधमस्यापि
स्यादेवाच्युतदर्शनम्
ह्रियमाणः कलनद्या
क्वचित्तरति कश्चन

maivam mamādhmasyāpi
syād evācyuta-darśanam
hriyamāṇaḥ kala-nadyā
kvacit tarati kaścana

SYNONYMS

mā evam—I should not think like this; *mama*—for me; *adhamasya*—who am most fallen; *api*—even; *syāt*—it may come about; *eva*—certainly; *acyuta*—of the infallible Lord; *darśanam*—the sight; *hriyamāṇaḥ*—being pulled along; *kāla*—of time; *nadyā*—by the river; *kvacit*—sometimes; *tarati*—crosses to the shore; *kaścana*—someone.

TRANSLATION

But enough of such thoughts! After all, even a fallen soul like me can have the chance to behold the infallible Supreme Lord, for one of the conditioned souls being swept along in the river of time may sometimes reach the shore.

TEXT 6

ममाद्यामङ्गलं नष्टं
फलवांश्चैव मे भवः
यन्नमस्ये भगवतो
योगिध्येयान्घ्रिपङ्कजम्

mamādyāmaṅgalaṁ naṣṭaṁ
phalavāṁś caiva me bhavaḥ
yan namasye bhagavato
yogi-dhyeyānghri-ṣaṅkajam

SYNONYMS

mama—my; *adya*—today; *amaṅgalam*—inauspicious sinful reactions; *naṣṭam*—eradicated; *phala-vān*—fruitful; *ca*—and; *eva*—indeed; *me*—my;

bhavaḥ—birth; *yat*—since; *namasye*—I am going to offer obeisances; *bhagavataḥ*—of the Supreme Lord; *yogi-dhyeya*—meditated upon by yogīs; *aṅghri*—to the feet; *paṅkajam*—lotuslike.

TRANSLATION

Today all my sinful reactions have been eradicated and my birth has become worthwhile, since I will offer my obeisances to the Supreme Lord's lotus feet, which mystic *yogīs* meditate upon.

TEXT 7

कंसो बताद्याकृत मेऽत्यनुग्रहं
द्रक्ष्येऽङ्घ्रिपद्मं प्रहितोऽमुना हरेः
कृतावतारस्य दुरत्ययं तमः
पूर्वेऽतरन् यन्नखमण्डलत्विषा

kaṁso batādyākṛta me 'ty-anugrahaṁ
drakṣye 'ṅghri-padmaṁ prahito 'munā hareḥ
kṛtāvatārasya duratyayaṁ tamaḥ
pūrve 'taran yan-nakha-maṇḍala-tviṣā

SYNONYMS

kaṁsaḥ—King Kāṁsa; *bata*—indeed; *adya*—today; *akṛta*—has done; *me*—toward me; *ati-anugraham*—an act of extreme kindness; *drakṣye*—I will see; *aṅghri-padmaṁ*—the lotus feet; *prahitaḥ*—sent; *amunā*—by him; *hareḥ*—of the Supreme Personality of Godhead; *kṛta*—who has enacted; *avatārasya*—His descent to this world; *duratyayam*—insurmountable; *tamaḥ*—the darkness of material existence; *pūrve*—persons in the past;

ataran—transcended; *yat*—whose; *nakha-maṇḍala*—of the orb of the toenails; *tviṣā*—by the effulgence.

TRANSLATION

Indeed, today King Kāṁsa has shown me extreme mercy by sending me to see the lotus feet of Lord Hari, who has now appeared in this world. Simply by the effulgence of His toenails, many souls in the past have transcended the insurmountable darkness of material existence and achieved liberation.

PURPORT

Akrūra noted how ironic it was that the envious, demoniac Kāṁsa had given him an extraordinary blessing by sending him to see the Supreme Lord Kṛṣṇa.

TEXT 8

यदर्चितं ब्रह्मभवादिभिः सुरैः
श्रिया च देव्या मुनिभिः ससात्वतैः
गोचारणायानुचरैश्चरद्वने
यद्गोपिकानां कुचकुङ्कुमाङ्कितम्

yad arcitaṁ brahma-bhavādibhiḥ suraiḥ
śriyā ca devyā munibhiḥ sa-sātvataiḥ
go-cāraṇāyānucaraiś carad vane
yad gopikānām kuca-kuṅkumāṅkitam

SYNONYMS

yat—which (lotus feet); *arcitam*—worshiped; *brahma-bhava*—by Brahmā and

Śiva; *ādibhiḥ*—and other; *suraiḥ*—demigods; *śriyā*—by Śrī; *ca*—also; *devyā*—the goddess of fortune; *munibhiḥ*—by the sages; *sa-sātvataiḥ*—along with the devotees; *go*—the cows; *cāraṇāya*—for tending; *anucaraiḥ*—together with His companions; *carat*—moving about; *vane*—in the forest; *yat*—which; *gopikānām*—of the cowherd girls; *kuca*—from the breasts; *kuṅkuma*—by the red *kuṅkuma* powder; *aṅkitam*—marked.

TRANSLATION

Those lotus feet are worshiped by Brahmā, Śiva and all the other demigods, by the goddess of fortune, and also by the great sages and Vaiṣṇavas. Upon those lotus feet the Lord walks about the forest while herding the cows with His companions, and those feet are smeared with the *kuṅkuma* from the *gopīs'* breasts.

TEXT 9

द्रक्ष्यामि नूनं सुकपोलनासिकं
स्मितावलोकारुणकञ्जलोचनम्
मुखं मुकुन्दस्य गुडालकावृतं
प्रदक्षिणं मे प्रचरन्ति वै मृगाः

drakṣyāmi nūnaṁ su-kapola-nāsikaṁ
smitāvalokāruṇa-kañja-locanam
mukhaṁ mukundasya guḍālakāvṛtaṁ
pradakṣiṇaṁ me pracaranti vai mṛgāḥ

SYNONYMS

drakṣyāmi—I am going to see; *nūnaṁ*—for certain; *su*—beautiful;

kapola—whose cheeks; *nāsikam*—and nose; *smita*—smiling; *avaloka*—with glances; *aruṇa*—reddish; *kañja*—lotuslike; *locanam*—the eyes; *mukham*—the face; *mukundasya*—of Lord Kṛṣṇa; *guḍa*—twisting; *alaka*—with hair; *āvṛtam*—framed; *pradakṣiṇam*—clockwise circumambulation; *me*—of me; *pracaranti*—are performing; *vai*—indeed; *mṛgāḥ*—the deer.

TRANSLATION

Surely I shall see the face of Lord Mukunda, since the deer are now walking past me on my right. That face, framed by His curly hair, is beautified by His attractive cheeks and nose, His smiling glances and His reddish lotus eyes.

PURPORT

Akrūra saw an auspicious omen—the passing of the deer on his right—and thus felt sure he would see the Supreme Lord Kṛṣṇa.

TEXT 10

अप्यद्य विष्णोर्मनुजत्वमीयुषो
भारावताराय भुवो निजेच्छया
लावण्यधाम्नो भवितोपलम्भनं
मह्यं न न स्यात्फलमञ्जसा दृशः

apy adya viṣṇor manujatvam īyuṣo
bhārāvatārāya bhuvo nijecchayā
lāvaṇya-dhāmno bhavitopalambhanaṁ
mahyaṁ na na syāt phalam aṅjasā dṛśaḥ

SYNONYMS

api—furthermore; *adya*—today; *viṣṇoḥ*—of the Supreme Lord Viṣṇu; *manujatvam*—the form of a human being; *īyusaḥ*—who has assumed; *bhāra*—the burden; *avatārāya*—for diminishing; *bhuvāḥ*—of the earth; *nija*—by His own; *icchayā*—desire; *lāvaṇya*—of beauty; *dhāmnāḥ*—of the abode; *bhavitā*—there will be; *upalambhanam*—the perceiving; *mahyam*—for me; *na*—it is not the case; *na syāt*—that it will not happen; *phalam*—the fruit; *añjasā*—directly; *dṛśaḥ*—of sight.

TRANSLATION

I am going to see the Supreme Lord Viṣṇu, the reservoir of all beauty, who by His own sweet will has now assumed a humanlike form to relieve the earth of her burden. Thus there is no denying that my eyes will achieve the perfection of their existence.

TEXT 11

य ईक्षिताहंरहितोऽप्यसत्सतोः
स्वतेजसापास्ततमोभिदाभ्रमः
स्वमाययात्मन् रचितैस्तदीक्षया
प्राणाक्षधीभिः सदनेष्वभीयते

ya īkṣitāham-rahito 'py asat-satoḥ
sva-tejasāpāsta-tamo-bhidā-bhramāḥ
sva-māyayātman racitais tad-īkṣayā
prāṇākṣa-dhībhiḥ sadaneṣv abhīyate

SYNONYMS

yaḥ—who; *īkṣitā*—the witness; *aham*—false ego; *rahitaḥ*—devoid of;

api—nevertheless; *asat-satoḥ*—of material products and causes; *sva-tejasā*—by His personal potency; *apāsta*—having dispelled; *tamaḥ*—the darkness of ignorance; *bhidā*—the idea of being separate; *bhramaḥ*—and bewilderment; *sva-māyayā*—by His material creative energy; *ātman*—within Himself; *racitaiḥ*—by those who are produced (the living entities); *tat-ikṣayā*—by His glancing upon that *Māyā*; *prāṇa*—by the vital airs; *akṣa*—the senses; *dhībhiḥ*—and intelligence; *sadaneṣu*—within the bodies of the living beings; *abhīyate*—His presence is surmised.

TRANSLATION

He is the witness of material cause and effect, yet He is always free from false identification with them. By His internal potency He dispels the darkness of separation and confusion. The individual souls in this world, who are manifested here when He glances upon His material creative energy, indirectly perceive Him in the activities of their life airs, senses and intelligence.

PURPORT

In this verse Akrūra establishes the all-powerful position of the Supreme Lord, whom he is about to see in Vṛndāvana. The false concept of separation from the Lord is described in the Eleventh Canto of the *Bhāgavatam* (11.2.37): *bhayaṁ dvitīyābhiniveśataḥ syād īśād apetasya viparyayo 'smṛtiḥ*. Although all existence emanates from the Absolute Truth, Kṛṣṇa, we imagine a "second thing," this material world, to be entirely separate from the Lord's existence. With this mentality, we try to exploit that "second thing" for our sense gratification. Thus the psychological underpinning of material life is the illusion that this world is somehow separate from God and therefore meant for our enjoyment.

It is ironic that the impersonal philosophers, in their radical renunciation of this world, claim it to be utterly false and totally separate from the Absolute. Unfortunately, this artificial attempt to divest this world of its divine nature,

or, in other words, its relation to God, does not lead people to utterly reject it but rather to try to enjoy it. While it is true that this world is temporary and thus in one sense illusory, the mechanism of illusion is a spiritual potency of the Supreme Lord. Realizing this, we should immediately desist from any attempt to exploit this world; rather, we should recognize it as God's energy. We will actually give up our material desires only when we understand that this world belongs to God and is therefore not meant for our selfish gratification.

The word *abhīyate* here refers to a process of surmising the presence of the Lord through meditative introspection. This process is also described in the Second Canto of the *Bhāgavatam* (2.2.35),

*bhagavān sarva-bhūteṣu
lakṣitaḥ svātmanā hariḥ
dṛśyair buddhy-ādibhir draṣṭā
lakṣaṇair anumāpakaiḥ*

"The Personality of Godhead, Lord Śrī Kṛṣṇa, is in every living being along with the individual soul. And this fact is perceived and hypothesized in our acts of seeing and taking help from the intelligence."

Akrūra states that the Lord is free of the egoistic pride afflicting ordinary, embodied souls. Yet the Lord appears to be embodied like everyone else, and therefore someone might object to the statement that He is free of egoism. Śrīla Viśvanātha Cakravartī comments on this puzzle as follows: "How can we distinguish between being free of false ego and being afflicted by it? 'If a living entity is situated in a body,' [argues the objector,] 'he will encounter the unhappiness and confusion that occur within it, just as a person living in a house, whether he be attached to it or not, cannot avoid experiencing the darkness, warmth and cold that occur within it.' This objection is answered as follows: By His internal potency the Lord dispels the darkness of ignorance along with the separateness and bewilderment it produces."

TEXT 12

यस्याखिलामीवहभिः सुमङ्गलैः
वाचो विमिश्रा गुणकर्मजन्मभिः
प्राणन्ति शुम्भन्ति पुनन्ति वै जगत्
यास्तद्विरक्ताः शवशोभना मताः

*yasyākhilāmīva-habhiḥ su-maṅgalaiḥ
vāco vimiśrā guṇa-karma-janmabhiḥ
prāṇanti śumbhanti punanti vai jagat
yās tad-viraktāḥ śava-śobhanā matāḥ*

SYNONYMS

yasya—of whom; *akhila*—all; *amīva*—sins; *habhiḥ*—which destroy; *su-maṅgalaiḥ*—most auspicious; *vācaḥ*—words; *vimiśrāḥ*—joined; *guṇa*—with the qualities; *karma*—activities; *janmabhiḥ*—and incarnations; *prāṇanti*—they give life; *śumbhanti*—make beautiful; *punanti*—and purify; *vai*—indeed; *jagat*—the entire universe; *yāḥ*—which (words); *tat*—of these; *viraktāḥ*—devoid; *śava*—of a corpse; *śobhanāḥ*—(like) the decorating; *matāḥ*—considered.

TRANSLATION

All sins are destroyed and all good fortune is created by the Supreme Lord's qualities, activities and appearances, and words that describe these three things animate, beautify and purify the world. On the other hand, words bereft of His glories are like the decorations on a corpse.

PURPORT

Śrīla Śrīdhara Svāmī brings up the following possible objection: How can one who is devoid of ordinary ego, who is fully self-satisfied, engage in pastimes? The answer is given here. Lord Kṛṣṇa acts on the pure, spiritual platform for the pleasure of His loving devotees, not for any kind of mundane gratification.

TEXT 13

स चावतीर्णः किल सत्त्वतान्वये
स्वसेतुपालामरवर्यशर्मकृत्
यशो वितन्वन् व्रज आस्त ईश्वरो
गायन्ति देवा यदशेषमङ्गलम्

*sa cāvatīrṇaḥ kila satvatānvaye
sva-setu-pālāmara-varya-śarma-kṛt
yaśo vitanvan vraja āsta īśvaro
gāyanti devā yad aśeṣa-maṅgalam*

SYNONYMS

saḥ—He; *ca*—and; *avatīrṇaḥ*—having descended; *kila*—indeed; *sātvata*—of the Sātvatas; *anvaye*—in the dynasty; *sva*—His own; *setu*—codes of religion; *pāla*—who maintain; *amara-varya*—of the chief demigods; *śarma*—delight; *kṛt*—creating; *yaśaḥ*—His fame; *vitānvan*—spreading; *vraje*—in Vraja; *āste*—is present; *īśvaraḥ*—the Supreme Lord; *gāyanti*—sing; *devāḥ*—the demigods; *yat*—of which (fame); *aśeṣa-maṅgalam*—all-auspicious.

TRANSLATION

That same Supreme Lord has descended into the dynasty of the Sātvatas to delight the exalted demigods, who maintain the principles of religion He has created. Residing in Vṛndāvana, He spreads His fame, which the demigods glorify in song and which brings auspiciousness to all.

TEXT 14

तं त्वद्य नूनं महतां गतिं गुरुं
त्रैलोक्यकान्तं दृशिमन्महोत्सवम्
रूपं दधानं श्रिय ईप्सितास्पदं
द्रक्ष्ये ममासन्नुषसः सुदर्शनाः

*tam tv adya nūnaṁ mahatām gatiṁ gurum
trailokya-kāntaṁ dṛśiman-mahotsavam
rūpaṁ dadhānaṁ śriya īpsitāspadaṁ
drakṣye mamaśann uṣasaḥ su-darśanāḥ*

SYNONYMS

tam—Him; *tu*—yet; *adya*—today; *nūnaṁ*—certainly; *mahatām*—of great souls; *gatiṁ*—the destination; *gurum*—and the spiritual master; *trai-lokya*—of all the three worlds; *kāntaṁ*—the real beauty; *dṛśi-mat*—for all who have eyes; *mahā-utsavam*—a great festivity; *rūpaṁ*—His personal form; *dadhānam*—exhibiting; *śriyaḥ*—of the goddess of fortune; *īpsita*—the desired; *āspadam*—place of shelter; *drakṣye*—I shall see; *mama*—my; *āsan*—have become; *uṣasaḥ*—the dawns; *su-darśanāḥ*—auspicious to see.

TRANSLATION

Today I shall certainly see Him, the goal and spiritual master of the great souls. Seeing Him brings jubilation to all who have eyes, for He is the true beauty of the universe. Indeed, His personal form is the shelter desired by the goddess of fortune. Now all the dawns of my life have become auspicious.

TEXT 15

अथावरूढः सपदीशयो रथात्
प्रधानपुंसोश्चरणं स्वलब्धये
धिया धृतं योगिभिरप्यहं ध्रुवं
नमस्य आभ्यां च सखीन् वनौकसः

*athāvarūḍhaḥ sapadīśayo rathāt
pradhāna-puṁsoś caraṇam sva-labdhaye
dhiyā dhṛtaṁ yogibhir apy ahaṁ dhruvaṁ
namasya ābhyāṁ ca sakhīn vanaukaśaḥ*

SYNONYMS

atha—then; *avarūḍhaḥ*—getting down; *sapadi*—at once; *īśayoḥ*—of the two Lords; *rathāt*—from my chariot; *pradhāna-puṁsoḥ*—of the Supreme Personalities; *caraṇam*—to the feet; *sva-labdhaye*—for the sake of self-realization; *dhiyā*—with their intelligence; *dhṛtam*—held on to; *yogibhiḥ*—by mystic yogīs; *api*—even; *aham*—I; *dhruvam*—surely; *namasye*—will bow down; *ābhyām*—with Them; *ca*—also; *sakhīn*—to the friends; *vana-okasaḥ*—to the residents of the forest.

TRANSLATION

Then I will at once alight from my chariot and bow down to the lotus feet of Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead. Theirs are the same feet that great mystic *yogés* striving for self-realization bear within their minds. I will also offer my obeisances to the Lords' cowherd boyfriends and to all the other residents of Vṛndāvana.

TEXT 16

अप्यङ्घ्रिमूले पतितस्य मे विभुः
शिरस्यधास्यन्निजहस्तपङ्कजम्
दत्ताभयं कालभुजाङ्गरहसा
प्रोद्वेजितानां शरणैषिणां णृणाम्

*apy aṅghri-mūle patitasya me vibhuḥ
śirasy adhāsyān nija-hasta-pankajam
dattābhayaṁ kāla-bhujāṅga-ramhasā
prodvejitānām śaraṇaiṣiṇām ṇṛnām*

SYNONYMS

api—furthermore; *aṅghri*—of His feet; *mūle*—at the base; *patitasya*—who have fallen; *me*—of me; *vibhuḥ*—the almighty Lord; *śirasi*—upon the head; *adhāsyat*—will place; *nija*—His own; *hasta*—hand; *pankajam*—lotuslike; *datta*—which grants; *abhayaṁ*—fearlessness; *kāla*—time; *bhujā-ṅga*—of the serpent; *ramhasā*—by the swift force; *prodvejitānām*—who are greatly disturbed; *śaraṇa*—shelter; *eiṣiṇām*—searching for; *ṇṛnām*—to persons.

TRANSLATION

And when I have fallen at His feet, the almighty Lord will place His lotus hand upon my head. For those who seek shelter in Him because they are greatly disturbed by the powerful serpent of time, that hand removes all fear.

TEXT 17

समर्हणं यत्र निधाय कौशिकसु
तथा बलिश्चाप जगत्त्रयेन्द्रताम्
यद्वा विहारे व्रजयोषितां श्रमं
स्पर्शेन सौगन्धिकगन्ध्यपानुदत्

*samarhaṇam yatra nidhāya kauśikas
tathā baliś cāpa jagat-trayendratām
yad vā vihāre vraja-yoṣitām śramam
sparśena saugandhika-gandhy apānudat*

SYNONYMS

samarhaṇam—the respectful offering; *yatra*—into which; *nidhāya*—by placing; *kauśikaḥ*—Purandara; *tathā*—as well as; *baliḥ*—Bali Mahārāja; *cā*—also; *āpa*—attained; *jagat*—of the worlds; *traya*—three; *indratām*—rulership (as Indra, the King of heaven); *yad*—which (lotus hand of the Lord); *vā*—and; *vihāre*—during the pastimes (of the *rāsa* dance); *vraja-yoṣitām*—of the ladies of Vraja; *śramam*—the fatigue; *sparśena*—by their contact; *saugandhika*—like an aromatic flower; *gandhi*—fragrant; *apānudat*—wiped away.

TRANSLATION

By offering charity to that lotus hand, Purandara and Bali earned the status of Indra, King of heaven, and during the pleasure pastimes of the *rāsa* dance, when the Lord wiped away the *gopīs'* perspiration and removed their fatigue, the touch of their faces made that hand as fragrant as a sweet flower.

PURPORT

The *Purāṇas* call the lotus found in the Mānasa-sarovara Lake a *saugandhika*. Lord Kṛṣṇa's lotus hand acquired the fragrance of this flower by coming in contact with the beautiful faces of the *gopīs*. This specific incident, which occurred during the *rāsa-līlā*, is described in the Thirty-third Chapter of the Tenth Canto.

TEXT 18

न मय्युपैष्यत्यरिबुद्धिमच्युतः
कंसस्य दूतः प्रहितोऽपि विश्वदृक्
योऽन्तर्बहिश्चेतस एतदीहितं
क्षेत्रज्ञ ईक्षत्यमलेन चक्षुषा

*na mayy upaiṣyaty ari-buddhim acyutaḥ
kaṁsasya dūtaḥ prahito 'pi viśva-dṛk
yo 'ntar bahiś cetasa etad īhitaṁ
kṣetra-jña īkṣaty amalena cakṣuṣā*

SYNONYMS

na—not; *mayi*—toward me; *upaiṣyati*—will He develop; *ari*—of being an

enemy; *buddhim*—the attitude; *acyutaḥ*—the infallible Lord; *kāmsasya*—of Kāmsa; *dūtaḥ*—a messenger; *prahitaḥ*—sent; *api*—although; *viśva*—of everything; *dṛk*—the witness; *yaḥ*—who; *antaḥ*—inside; *bahiḥ*—and outside; *cetasaḥ*—of the heart; *etat*—this; *īhitam*—whatever is done; *kṣetra*—of the field (of the material body); *jñāḥ*—the knower; *īkṣati*—He sees; *amaleṇa*—with perfect; *cakṣuṣā*—vision.

TRANSLATION

The infallible Lord will not consider me an enemy,, even though Kāmsa has sent me here as his messenger. After all, the omniscient Lord is the actual knower of the field of this material body, and with His perfect vision He witnesses, both externally and internally, all the endeavors of the conditioned soul's heart.

PURPORT

Being omniscient, Lord Kṛṣṇa knew that Akrūra was only externally a friend of Kāmsa. Internally he was an eternal devotee of Lord Kṛṣṇa.

TEXT 19

अप्यङ्घ्रिमूलेऽवहितं कृताञ्जलिं
मामीक्षिता सस्मितमार्द्रया दृशा
सपद्यपध्वस्तसमस्तकिल्बिषो
वोढा मुदं वीतविशङ्क ऊर्जिताम्

apy aṅghri-mūle 'vahitaṁ kṛtāñjaliṁ
mām īkṣitā sa-smitam ārdrayā dṛśā
sapady apadhvasta-samasta-kilbiṣo

voḍhā mudam vīta-viśaṅka ūrjitām

SYNONYMS

api—and; *aṅghri*—of His feet; *mūle*—at the base; *avahitam*—fixed; *kṛta-añjalim*—with joined palms; *mām*—me; *īkṣitā*—will look upon; *sasmitam*—smiling; *ārdrayā*—with an affectionate; *dṛśā*—glance; *sapadi*—immediately; *apadhvasta*—eradicated; *samasta*—all; *kilbiṣaḥ*—contamination; *voḍhā*—I will achieve; *mudam*—happiness; *vīta*—freed; *viśaṅkaḥ*—from doubt; *ūrjitām*—intense.

TRANSLATION

Thus He will cast His smiling, affectionate glance upon me as I remain fixed with joined palms, fallen in obeisances at His feet. Then all my contamination will at once be dispelled, and I will give up all doubts and feel the most intense bliss.

TEXT 20

सुहृत्तमं ज्ञातिमनन्यदैवतं
दोभ्यां बृहद्भ्यां परिरप्स्यतेऽथ माम्
आत्मा हि तीर्थीक्रियते तदैव मे
बन्धश्च कर्मात्मक उच्छ्वसित्यतः

suhṛttamaṁ jñātim ananya-daivataṁ
dorbhyāṁ bṛhadbhyāṁ parirapsyate 'tha mām
ātmā hi tīrthī-kriyate tadaiva me
bandhaś ca karmātmaka ucchvasity ataḥ

SYNONYMS

suhṛt-tamam—the best of friends; *jñātim*—a family member; *ananya*—exclusive; *daivatam*—(having Him) as my object of worship; *dorbhyām*—with His two arms; *bṛhadbhyām*—large; *parirapsyate*—He will embrace; *atha*—thereupon; *mām*—me; *ātmā*—the body; *hi*—indeed; *tīrthī*—sanctified; *kriyate*—will become; *tadā eva*—exactly then; *me*—my; *bandhaḥ*—the bondage; *ca*—and; *karma-ātmakaḥ*—due to fruitive activity; *ucchvasiti*—will become slackened; *ataḥ*—as a result of this.

TRANSLATION

Recognizing me as an intimate friend and relative, Kṛṣṇa will embrace me with His mighty arms, instantly sanctifying my body and diminishing to nil all my material bondage, which is due to fruitive activities.

TEXT 21

लब्ध्वाङ्गसङ्गम्प्रणतम्कृताञ्जलिं
मां वक्ष्यतेऽक्रूर ततेत्युरुश्रवाः
तदा वयं जन्मभृतो महीयसा
नैवादृतो यो धिगमुष्य जन्म तत्

labdhvāṅga-saṅgam praṇatam kṛtāñjalim
mām vakṣyate 'krūra tatety uruśravāḥ
tadā vyaṁ janma-bhṛto mahīyasā
naivādrto yo dhig amuṣya janma tat

SYNONYMS

labdhvā—having achieved; *aṅga-saṅgam*—physical contact; *praṇatam*—who am standing with head bowed; *kṛta-añjalim*—with palms joined together in supplication; *mām*—to me; *vakṣyate*—He will speak; *akrūra*—O Akrūra; *tata*—My dear relative; *iti*—in such words; *uruśravāḥ*—Lord Kṛṣṇa, whose fame is vast; *tadā*—then; *vayam*—we; *janma-bhṛtaḥ*—our birth becoming successful; *mahīyasā*—by the greatest of all persons; *na*—not; *eva*—indeed; *ādṛtaḥ*—honored; *yaḥ*—who; *dhik*—to be pitied; *amuṣya*—his; *janma*—birth; *tat*—that.

TRANSLATION

Having been embraced by the all-famous Lord Kṛṣṇa, I will humbly stand before Him with bowed head and joined palms, and He will address me, "My dear Akrūra." At that very moment my life's purpose will be fulfilled. Indeed, the life of anyone whom the Supreme Personality fails to recognize is simply pitiable.

TEXT 22

न तस्य कश्चिद्वयितः सुहृत्तमो
न चाप्रियो द्वेष्य उपेक्ष्य एव वा
तथापि भक्तान् भजते यथा तथा
सुरद्रुमो यद्वदुपाश्रितोऽर्थदः

na tasya kaścīd dayitaḥ suhṛttamo
na cāpriyo dveṣya upekṣya eva vā
tathāpi bhaktān bhajate yathā tathā
sura-drumo yadvad upāśrito 'rtha-daḥ

SYNONYMS

na tasya—He does not have; *kaścit*—any; *dayitaḥ*—favorite; *suhṛttamaḥ*—best friend; *na ca*—nor; *apriyaḥ*—unfavored; *dveṣyaḥ*—hated; *upekṣyaḥ*—neglected; *eva*—indeed; *vā*—or; *tathā api*—still; *bhaktān*—with His devotees; *bhajate*—He reciprocates; *yathā*—as they are; *tathā*—accordingly; *sura-drumaḥ*—a heavenly desire tree; *yadvat*—just as; *upāśritaḥ*—taken shelter of; *artha*—desired benefits; *daḥ*—giving.

TRANSLATION

The Supreme Lord has no favorite and no dearest friend, nor does He consider anyone undesirable, despicable or fit to be neglected. All the same, He lovingly reciprocates with His devotees in whatever manner they worship Him, just as the trees of heaven fulfill the desires of whoever approaches them.

PURPORT

The Lord says something similar in the *Bhagavad-gītā* (9.29):

*samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham*

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend and is in Me, and I am also a friend to him."

Similarly, Lord Caitanya was as hard as a thunderbolt for those who envied Him, and as soft as a rose for those who understood His divine mission.

TEXT 23

किं चाग्रजो मावनतं यदूत्तमः
स्मयन् परिष्वज्य गृहीतमञ्जलौ
गृहं प्रवेष्ट्याप्तसमस्तसत्कृतं
सम्प्रक्ष्यते कंसकृतं स्वबन्धुषु

*kiṁ cāgrajo māvanataṁ yadūttamaḥ
smayan pariṣvajya grhītam añjalau
gṛhaṁ praveṣyāpta-samasta-satkṛtaṁ
samprakṣyate kaṁsa-kṛtaṁ sva-bandhuṣu*

SYNONYMS

kim ca—furthermore; *agra-jah*—His elder brother (Lord Balarāma); *mā*—me; *avanatam*—who am standing with head bowed; *yadu-uttamaḥ*—the most exalted of the Yadus; *smayan*—smiling; *pariṣvajya*—embracing; *grhītam*—taken hold of; *añjalau*—by my joined palms; *gṛham*—His house; *praveṣya*—bringing into; *āpta*—who will have received; *samasta*—all; *sat-kṛtam*—signs of respect; *samprakṣyate*—He will inquire; *kaṁsa*—by Kāṁsa; *kṛtam*—what has been done; *sva-bandhuṣu*—to His family members.

TRANSLATION

And then Lord Kṛṣṇa's elder brother, the foremost of the Yadus, will grasp my joined hands while I am still standing with my head bowed, and after embracing me He will take me to His house. There He will honor me with all items of ritual welcome and inquire from me about how Kāṁsa has been treating His family members.

TEXT 24

श्रीशुक उवाच
इति सञ्चिन्तयन् कृष्णं
श्वफल्कतनयोऽध्वनि
रथेन गोकुलं प्राप्तः
सूर्यश्चास्तगिरिं नृप

śrī-śuka uvāca
iti sañcintayan kṛṣṇam
śvaphalka-tanayo 'dhvani
rathena gokulam prāptaḥ
sūryaś cāsta-giriṁ nṛpa

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus; *sañcintayan*—thinking deeply; *kṛṣṇam*—about Lord Kṛṣṇa; *śvaphalka-tanayaḥ*—Akrūra, the son of Śvaphalka; *adhvani*—on the road; *rathena*—by his chariot; *gokulam*—the village of Gokula; *prāptaḥ*—reached; *sūryaḥ*—the sun; *ca*—and; *asta-girim*—the mountain behind which the sun sets; *nṛpa*—O King (Parīkṣit).

TRANSLATION

Śukadeva Gosvāmī continued: My dear King, while the son of Śvaphalka, traveling on the road, thus meditated deeply on Śrī Kṛṣṇa, he reached Gokula as the sun was beginning to set.

PURPORT

Śrīla Śrīdhara Svāmī comments that although Akrūra did not even notice

the road, being deeply absorbed in meditation on Lord Kṛṣṇa, he still reached Gokula on his chariot.

TEXT 25

पदानि तस्याखिललोकपाल-
किरीटजुष्टामलपादरेणोः
ददर्श गोष्ठे क्षितिकौतुकानि
विलक्षितान्यब्जयवाङ्कुशाद्यैः

*padāni tasyākhila-loka-pāla-
kirīṭa-juṣṭāmala-pāda-reṇoḥ
dadarśa goṣṭhe kṣiti-kautukāni
vilakṣitāny abja-yavāṅkuśādyaiḥ*

SYNONYMS

padāni—the footprints; *tasya*—of Him; *akhila*—all; *loka*—of the planets; *pāla*—by the superintendents; *kirīṭa*—upon their crowns; *juṣṭa*—placed; *amala*—pure; *pāda*—of His feet; *reṇoḥ*—the dust; *dadarśa*—he (Akrūra) saw; *goṣṭhe*—in the cow pasture; *kṣiti*—the earth; *kautukāni*—wonderfully decorating; *vilakṣitāni*—distinguishable; *abja*—by the lotus; *yava*—barleycorn; *aṅkuśa*—elephant goad; *ādyaiḥ*—and so on.

TRANSLATION

In the cowherd pasture Akrūra saw the footprints of those feet whose pure dust the rulers of all the planets in the universe hold on their crowns. Those footprints of the Lord, distinguished by such marks as the lotus, barleycorn and elephant goad, made the ground wonderfully beautiful.

TEXT 26

तद्दर्शनाह्लादविवृद्धसम्भ्रमः
प्रेम्णोर्ध्वरोमाश्रुकलाकुलेक्षणः
रथादवस्कन्द्य स तेष्वचेष्टत
प्रभोरमून्यङ्घ्रिरजांस्यहो इति

*tad-darśanāhlāda-vivṛddha-sambhramaḥ
preṃṇordhva-romāśru-kalākulekṣaṇaḥ
rathād avaskandya sa teṣv aceṣṭata
prabhor amūny aṅghri-rajāṃsy aho iti*

SYNONYMS

tat—of Lord Kṛṣṇa's footprints; *darśana*—from the sight; *āhlāda*—by the ecstasy; *vivṛddha*—greatly increased; *sambhramaḥ*—whose agitation; *preṃṇā*—out of pure love; *ūrdhva*—standing erect; *roma*—whose bodily hairs; *aśru-kalā*—with teardrops; *ākula*—filled; *īkṣaṇaḥ*—whose eyes; *rathāt*—from the chariot; *avaskandya*—getting down; *saḥ*—he, Akrūra; *teṣu*—among those (footprints); *aceṣṭata*—rolled about; *prabhoḥ*—of my master; *amūni*—these; *aṅghri*—from the feet; *rajāṃsi*—particles of dust; *aho*—ah; *iti*—with these words.

TRANSLATION

Increasingly agitated by ecstasy at seeing the Lord's footprints, his bodily hairs standing on end because of his pure love, and his eyes filled with tears, Akrūra jumped down from his chariot and began rolling about among those footprints, exclaiming, "Ah, this is the dust from my master's feet!"

TEXT 27

देहंभृतामियानर्थो
हित्वा दम्भं भियं शुचम्
सन्देशाद्यो हरेर्लिङ्ग-
दर्शनश्रवणादिभिः

*deham-bhṛtām iyān artho
hitvā dambham bhiyam śucam
sandeśād yo harer liṅga-
darśana-śravaṇādibhiḥ*

SYNONYMS

deham-bhṛtām—of embodied beings; *iyān*—this much; *arthaḥ*—the goal of life; *hitvā*—giving up; *dambham*—pride; *bhiyam*—fear; *śucam*—and sorrow; *sandeśāt*—beginning from his being ordered (by Kāṁsa); *yaḥ*—which; *hareḥ*—of Lord Kṛṣṇa; *liṅga*—the signs; *darśana*—with the seeing; *śravaṇa*—hearing about; *ādibhiḥ*—and so on.

TRANSLATION

The very goal of life for all embodied beings is this ecstasy, which Akrūra experienced when, upon receiving Kāṁsa's order, he put aside all pride, fear and lamentation and absorbed himself in seeing, hearing and describing the things that reminded him of Lord Kṛṣṇa.

PURPORT

Śrīla Viśvanātha Cakravartī explains that Akrūra gave up fear by openly

showing his love and reverence for Kṛṣṇa, even though he or his family might have been punished by the angry Kāṁsa. Akrūra gave up his pride in being an aristocratic member of society and worshiped the cowherd residents of the simple village of Vṛndāvana. And he gave up lamenting for his house, wife and family, which were in danger from King Kāṁsa. Giving up all these things, he rolled in the dust of the lotus feet of God.

TEXTS 28-33

ददर्श कृष्णं रामं च
ब्रजे गोदोहनं गतौ
पीतनीलाम्बरधरौ
शरदम्बुरहेक्षणौ

किशोरौ श्यामलश्वेतौ
श्रीनिकेतौ बृहद्भुजौ
सुमुखौ सुन्दरवरौ
बलद्विरदविक्रमौ

ध्वजवज्राङ्कुशाम्भोजैश्च
चिह्नितैरङ्घ्रिभिर्ब्रजम्
शोभयन्तौ महात्मानौ
सानुक्रोशस्मितेक्षणौ

उदाररुचिरक्रीडौ
स्रग्विणौ वनमालिनौ

पुण्यगन्धानुलिसाङ्गौ
स्नातौ विरजवाससौ

प्रधानपुरुषावाद्यौ
जगद्धेतू जगत्पती
अवतीर्णौ जगत्यर्थे
स्वांशेन बलकेशवौ

दिशो वितिमिरा राजन्
कुर्वाणौ प्रभया स्वया
यथा मारकतः शैलो
रौप्यश्च कनकाचितौ

*dadarśa kṛṣṇaṁ rāmaṁ ca
vraje go-dohanaṁ gatau
pīta-nīlāmbara-dharau
śarad-amburaheṣaṇau*

*kiśorau śyāmala-śvetau
śrī-niketau bṛhad-bhujau
su-mukhau sundara-varau
bala-dvirada-vikramau*

*dhvaja-vajrāṅkuśāmbhojaiś
cihñitair aṅghribhir vrajam
śobhayantau mahātmānau
sānukrośa-smitekṣaṇau*

*udāra-rucira-kṛīḍau
sragviṇau vana-mālinau*

puṇya-gandhānuliptāṅgau
snātau viraja-vāsasau

pradhāna-puruṣāv ādyau
jagad-dhetū jagat-patī
avatīrṇau jagaty-arthe
svāmśena bala-keśavau

dīśo vitimirā rājan
kurvāṇau prabhayā svayā
yathā mārakataḥ śailo
rauṇyaś ca kanakācitau

SYNONYMS

dadarśa—he saw; *kṛṣṇam rāmam ca*—Lord Kṛṣṇa and Lord Balarāma; *vraje*—in the village of Vraja; *go*—the cows; *dohanam*—to the place of milking; *gatau*—gone; *pīta-nīla*—yellow and blue; *ambara*—clothes; *dharau*—wearing; *śarat*—of the autumn season; *amburuha*—like lotuses; *īkṣaṇau*—whose eyes; *kiśorau*—the two youths; *śyāmala-śvetau*—dark-blue and white; *śrī-niketau*—the shelters of the goddess of fortune; *bṛhat*—mighty; *bhujau*—whose arms; *su-mukhau*—with attractive faces; *sundara-varau*—the most beautiful; *bala*—young; *dvirada*—like an elephant; *vikramau*—whose walking; *dhvaja*—by the flag; *vajra*—lightning bolt; *aṅkuśa*—elephant goad; *ambhojaiḥ*—and lotus; *cihnitaiḥ*—marked; *aṅghribhiḥ*—with Their feet; *vrajam*—the cow pasture; *śobhayantau*—beautifying; *mahā-ātmānau*—great souls; *sa-anukrośa*—compassionate; *smita*—and smiling; *īkṣaṇau*—whose glances; *udāra*—magnanimous; *rucira*—and attractive; *krīḍau*—whose pastimes; *srak-vinau*—wearing jeweled necklaces; *vana-mālinau*—and wearing flower garlands; *puṇya*—auspicious; *gandha*—with fragrant substances; *anulipta*—anointed; *aṅgau*—whose limbs; *snātau*—freshly bathed; *viraja*—spotless; *vāsasau*—whose garments; *pradhāna*—the most exalted; *puruṣau*—two persons; *ādyau*—primeval; *jagat-dhetū*—the causes of the

universe; *jagat-patī*—the masters of the universe; *avatīrṇau*—having descended; *jagati-arthe*—for the benefit of the universe; *sva-amśena*—in Their distinct forms; *bala-keśavau*—Balarāma and Keśava; *diśaḥ*—all the directions; *vitimirāḥ*—free from darkness; *rājan*—O King; *kurvāṇau*—making; *prabhayā*—with the effulgence; *svayā*—Their own; *yathā*—as; *mārakataḥ*—made of emerald; *śailaḥ*—a mountain; *raupyaḥ*—one made of silver; *ca*—and; *kanaka*—with gold; *acitau*—both decorated.

TRANSLATION

Akrūra then saw Kṛṣṇa and Balarāma in the village of Vraja, going to milk the cows. Kṛṣṇa wore yellow garments, Balarāma blue, and Their eyes resembled autumnal lotuses. One of those two mighty-armed youths, the shelters of the goddess of fortune, had a dark-blue complexion, and the other's was white. With Their fine-featured faces They were the most beautiful of all persons. As They walked with the gait of young elephants, glancing about with compassionate smiles, Those two exalted personalities beautified the cow pasture with the impressions of Their feet, which bore the marks of the flag, lightning bolt, elephant goad and lotus. The two Lords, whose pastimes are most magnanimous and attractive, were ornamented with jeweled necklaces and flower garlands, anointed with auspicious, fragrant substances, freshly bathed, and dressed in spotless raiment. They were the primeval Supreme Personalities, the masters and original causes of the universes, who had for the welfare of the earth now descended in Their distinct forms of Keśava and Balarāma. O King Parīkṣit, They resembled two gold-bedecked mountains, one of emerald and the other of silver, as with Their effulgence They dispelled the sky's darkness in all directions.

TEXT 34

रथात्तूर्णमवप्लुत्य

सोऽक्रूरः स्नेहविह्वलः
पपात चरणोपान्ते
दण्डवद्रामकृष्णयोः

*rathāt tūrṇam avaplutya
so 'krūraḥ sneha-vihvalaḥ
papāta caraṇopānte
daṇḍa-vad rāma-kṛṣṇayoḥ*

SYNONYMS

rathāt—from his chariot; *tūrṇam*—quickly; *avaplutya*—climbing down; *saḥ*—he; *akrūraḥ*—Akrūra; *sneha*—by affection; *vihvalaḥ*—overcome; *papāta*—fell; *caraṇa-upānte*—next to the feet; *daṇḍa-vat*—flat like a rod; *rāma-kṛṣṇayoḥ*—of Balarāma and Kṛṣṇa.

TRANSLATION

Akrūra, overwhelmed with affection, quickly jumped down from his chariot and fell at the feet of Kṛṣṇa and Balarāma like a rod.

TEXT 35

भगवद्दर्शनाह्लाद-
बाष्पपर्याकुलेक्षणः
पुलकचिताङ्ग औत्कण्ठयात्
स्वाख्याने नाशकनृप

bhagavad-darśanāhlāda-

*bāṣpa-paryākulekṣaṇaḥ
pulakacitāṅga autkaṇṭhyāt
svākhyāne nāśakan nṛpa*

SYNONYMS

bhagavat—the Supreme Personality of Godhead; *darśana*—because of seeing; *āhlāda*—due to the joy; *bāṣpa*—with tears; *paryākula*—overflowing; *īkṣaṇaḥ*—whose eyes; *pulaka*—with eruptions; *ācita*—marked; *aṅgaḥ*—whose limbs; *autkaṇṭhyāt*—from eagerness; *sva-ākhyāne*—to announce himself; *na aśakat*—he was not able; *nṛpa*—O King.

TRANSLATION

The joy of seeing the Supreme Lord flooded Akrūra's eyes with tears and decorated his limbs with eruptions of ecstasy. He felt such eagerness that he could not speak to present himself, O King.

TEXT 36

भगवांस्तमभिप्रेत्य
रथाङ्गाङ्कितपाणिना
परिरेभेऽभ्युपाकृष्य
प्रीतः प्रणतवत्सलः

*bhagavāms tam abhipretya
rathāṅgāṅkita-pāṇinā
parirebhe 'bhyupākṛṣya
prītaḥ praṇata-vatsalaḥ*

SYNONYMS

bhagavān—the Supreme Lord; *tam*—him, Akrūra; *abhipretya*—recognizing; *ratha-aṅga*—with a chariot wheel; *aṅkita*—marked; *pāṇinā*—by His hand; *parirebhe*—He embraced; *abhyupākṛṣya*—pulling near; *prītaḥ*—pleased; *praṇata*—to those who are surrendered; *vatsalaḥ*—who is benignly disposed.

TRANSLATION

Recognizing Akrūra, Lord Kṛṣṇa drew him close with His hand, which bears the sign of the chariot wheel, and then embraced him. Kṛṣṇa felt pleased, for He is always benignly disposed toward His surrendered devotees.

PURPORT

According to the *ācāryas*, by extending His hand marked with the chariot wheel, or *cakra*, Lord Kṛṣṇa indicated His ability to kill Kāṁsa.

TEXTS 37-38

सङ्कर्षणश्च प्रणतम्
उपगुह्य महामनाः
गृहीत्वा पाणिना पाणी
अनयत्सानुजो गृहम्

पृष्ठ्वाथ स्वागतं तस्मै
निवेद्य च वरासनम्
प्रक्षाल्य विधिवत्पादौ

मधुपर्कार्हणमाहरत

*saṅkarṣaṇaś ca praṇatam
upaguhya mahā-manāḥ
grhītvā pāṇinā pāṇī
anayat sānujo grham*

*prṣtvātha sv-āgatam tasmai
nivedya ca varāsanam
prakṣālya vidhi-vat pādau
madhu-parkārhaṇam āharat*

SYNONYMS

saṅkarṣaṇaḥ—Lord Balarāma; *ca*—and; *praṇatam*—who was standing with his head bowed; *upaguhya*—embracing; *mahā-manāḥ*—magnanimous; *grhītvā*—taking hold of; *pāṇinā*—with His hand; *pāṇī*—his two hands; *anayat*—He took; *sa-anujaḥ*—with His younger brother (Lord Kṛṣṇa); *grham*—to His residence; *prṣtvā*—inquiring; *atha*—then; *sv-āgatam*—about the comfort of his trip; *tasmai*—to him; *nivedya*—offering; *ca*—and; *vara*—excellent; *āsanam*—a seat; *prakṣālya*—washing; *vidhi-vat*—in accordance with scriptural injunctions; *pādau*—his feet; *madhu-parka*—honey mixed with milk; *arhaṇam*—as a respectful offering; *āharat*—He brought.

TRANSLATION

As Akrūra stood with his head bowed, Lord Saṅkarṣaṇa [Balarāma] grasped his joined hands, and then Balarāma took him to His house in the company of Lord Kṛṣṇa. After inquiring from Akrūra whether his trip had been comfortable, Balarāma offered him a first-class seat, bathed his feet in accordance with the injunctions of scripture and respectfully served him milk with honey.

TEXT 39

निवेद्य गां चातिथये
संवाह्य श्रान्तमादृतः
अन्नं बहुगुणं मेध्यं
श्रद्धयोपाहरद्विभुः

*nivedya gām cātithaye
saṁvāhya śrāntam āḍṛtaḥ
annam bahu-guṇam medhyam
śraddhayopāharad vibhuḥ*

SYNONYMS

nivedya—presenting in charity; *gām*—a cow; *ca*—and; *atithaye*—to the guest; *saṁvāhya*—massaging; *śrāntam*—who was tired; *āḍṛtaḥ*—with great respect; *annam*—cooked food; *bahu-guṇam*—of various tastes; *medhyam*—suitable for offering; *śraddhayā*—faithfully; *upāharat*—offered; *vibhuḥ*—the almighty Lord.

TRANSLATION

The almighty Lord Balarāma presented Akrūra with the gift of a cow, massaged his feet to relieve him of fatigue and then with great respect and faith fed him suitably prepared food of various fine tastes.

PURPORT

According to Śrīla Viśvanātha Cakravartī, Akrūra went to Kṛṣṇa's and Balarāma's house on the twelfth lunar day, on which one should not break a

fast at night. However, Akrūra dispensed with this formality because he was eager to receive food in the Lord's house.

TEXT 40

तस्मै भुक्तवते प्रीत्या
रामः परमधर्मवित्
मखवासैर्गन्धमाल्यैः
परां प्रीतिं व्यधात्पुनः

*tasmai bhuktavate prītyā
rāmaḥ parama-dharma-vit
makha-vāsair gandha-mālyaiḥ
parām prītim vyadhāt punaḥ*

SYNONYMS

tasmai—to him; *bhuktavate*—who had finished eating; *prītyā*—affectionately; *rāmaḥ*—Lord Balarāma; *parama*—the supreme; *dharma-vit*—knower of religious principles; *mukha-vāsaiḥ*—with aromatic herbs for sweetening the mouth; *gandha*—with perfume; *mālyaiḥ*—and flower garlands; *parām*—the highest; *prītim*—satisfaction; *vyadhāt*—arranged; *punaḥ*—further.

TRANSLATION

When Akrūra had eaten to his satisfaction,, Lord Balarāma, the supreme knower of religious duties, offered him aromatic herbs for sweetening his mouth, along with fragrances and flower garlands. Thus Akrūra once again enjoyed the highest pleasure.

TEXT 41

पप्रच्छ सत्कृतं नन्दः
कथं स्थ निरनुग्रहे
कंसे जीवति दाशार्ह
सौनपाला इवावयः

*papraccha sat-kṛtaṁ nandaḥ
kathaṁ stha niranugrahe
kaṁse jīvati dāśārha
sauna-pālā ivāvayaḥ*

SYNONYMS

papraccha—asked; *sat-kṛtaṁ*—who had been honored; *nandaḥ*—Nanda Mahārāja; *katham*—how; *stha*—you are living; *niranugrahe*—the merciless; *kaṁse*—Kāṁsa; *jīvati*—while he is alive; *dāśārha*—O descendant of Daśārha; *sauna*—an animal slaughterer; *pālāḥ*—whose keeper; *iva*—just like; *avayaḥ*—sheep.

TRANSLATION

Nanda Mahārāja asked Akrūra: O descendant of Daśārha, how are all of you maintaining yourselves while that merciless Kāṁsa remains alive? You are just like sheep under the care of a butcher.

TEXT 42

योऽवधीत्स्वस्वसुस्तोकान्
क्रोशन्त्या असुतृप्सलः

किं नु स्वित्तत्प्रजानां वः
कुशलं विमृशामहे

*yo 'vadhīt sva-svasus tokān
krośantyā asu-trp khalah
kim nu svit tat-prajānām vah
kuśalam vimṛśāmahe*

SYNONYMS

yaḥ—who; *avadhīt*—killed; *sva*—of his own; *svasuḥ*—sister; *tokān*—the babies; *krośantyāḥ*—who was crying; *asu-trp*—self-indulgent; *khalah*—cruel; *kim nu*—what then; *svit*—indeed; *tat*—his; *prajānām*—of the subjects; *vah*—you; *kuśalam*—well-being; *vimṛśāmahe*—we should conjecture.

TRANSLATION

That cruel, self-serving Kāṁsa murdered the infants of his own sister in her presence, even as she cried in anguish. So why should we even ask about the well-being of you, his subjects?

TEXT 43

इत्थं सूनृतया वाचा
नन्देन सुसभाजितः
अक्रूरः परिपृष्टेन
जहावध्वपरिश्रमम्

*ittham sūnṛtayā vācā
nandena su-sabhājitaḥ*

*akrūraḥ pariṇṛṣṭena
jahāv adhva-pariśramam*

SYNONYMS

ittham—thus; *sū-nṛtayā*—very true and pleasing; *vācā*—with words; *nandena*—by Nanda Mahārāja; *su*—well; *sabhājitaḥ*—honored; *akrūraḥ*—Akrūra; *pariṇṛṣṭena*—by the inquiry; *jahau*—put aside; *adhva*—of the road; *pariśramam*—his fatigue.

TRANSLATION

Honored by Nanda Mahārāja with these true and pleasing words of inquiry, Akrūra forgot the fatigue of his journey.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirty eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Akrūra's Arrival in Vṛndāvana."

39. Akrūra's Vision

This chapter describes how Akrūra informed Lord Kṛṣṇa and Lord Balarāma of Kāṁsa's plans and his activities in Mathurā; what the *gopīs* cried out in distress when Kṛṣṇa left for Mathurā; and also the vision of Lord Viṣṇu's abode that Akrūra saw within the water of the Yamunā.

When Kṛṣṇa and Balarāma offered Akrūra great respect and comfortably seated him on a couch, he felt that all the desires he had reflected on while

traveling to Vṛndāvana were now fulfilled. After the evening meal, Kṛṣṇa asked Akrūra whether his trip had been peaceful and whether he was well. The Lord also inquired about how Kāṁsa was behaving toward their family members, and finally He asked why Akrūra had come.

Akrūra described how Kāṁsa had been persecuting the Yādavas, what Nārada had told Kāṁsa and how Kāṁsa had been treating Vasudeva cruelly. Akrūra also spoke of Kāṁsa's desire to bring Kṛṣṇa and Balarāma to Mathurā to kill Them on the pretext of Their seeing the bow sacrifice and engaging in a wrestling match. Kṛṣṇa and Balarāma laughed out loud when They heard this. They went to Their father, Nanda, and informed him of Kāṁsa's orders. Nanda then issued an order to all the residents of Vraja that they should collect various offerings for the King and prepare to go to Mathurā.

The young *gopīs* were extremely upset to hear that Kṛṣṇa and Balarāma would be going to Mathurā. They lost all external awareness and began to remember Kṛṣṇa's pastimes. Condemning the creator for separating them from Him, they began to lament. They said that Akrūra did not deserve his name (*a*, "not"; *krūra*, "cruel"), since he was so cruel to be taking away their dearmost Kṛṣṇa. "It must be that fate is against us," they lamented, "because otherwise the elders of Vraja would have forbidden Kṛṣṇa to leave. So let us forget our shyness and try to stop Lord Mādhava from going." With these words the young cowherd girls began to chant Kṛṣṇa's names and cry.

But even as they wept, Akrūra began taking Kṛṣṇa and Balarāma to Mathurā in his chariot. The cowherd men of Gokula followed behind on their wagons, and the young *gopīs* also walked behind for some distance, but then they became placated by Kṛṣṇa's glances and gestures and pacified by a message from Him that said "I will return." With their minds completely absorbed in Kṛṣṇa, the cowherd girls stood as still as figures in a painting until they could no longer see the chariot's flag or the dust cloud being raised on the road. Then, chanting Kṛṣṇa's glories all the while, they despondently returned to their homes.

Akrūra halted the chariot at the bank of the Yamunā so Kṛṣṇa and

Balarāma could perform a ritual of purification and drink some water. After the two Lords had gotten back into the chariot, Akrūra took Their permission to bathe in the Yamunā. As he recited Vedic *mantras*, he was startled to see the two Lords standing in the water. Akrūra came out of the river and returned to the chariot-where he saw the Lords still sitting. Then he returned to the water to find out if the two figures he had seen there were real or not.

What Akrūra saw in the water was four-armed Lord Vāsudeva. His complexion was dark blue like a fresh raincloud, He wore yellow garments and He lay on the lap of thousand-hooded Ananta Śeṣa. Lord Vāsudeva was receiving the prayers of perfected beings, celestial serpents and demons, and He was encircled by His personal attendants. Serving Him were His many potencies, such as Śrī, Puṣṭi and Ilā, while Brahmā and other demigods sang His praises. Akrūra rejoiced at this vision and, joining his palms in supplication, began to pray to the Supreme Lord in a voice choked with emotion.

TEXT 1

श्रीशुक उवाच
सुखोपविष्टः पर्यङ्के
रमकृष्णोरुमानितः
लेभे मनोरथान् सर्वान्
पथि यान् स चकार ह

śrī-śuka uvāca
sukhopaviṣṭaḥ paryāṅke
rama-kṛṣṇoru-mānitaḥ
lebhe manorathān sarvān
pathi yān sa cakāra ha

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *sukha*—comfortably; *upaviṣṭaḥ*—seated; *paryāṅke*—on a couch; *rāma-kṛṣṇa*—by Lord Balarāma and Lord Kṛṣṇa; *uru*—very much; *mānitaḥ*—honored; *lebhe*—he attained; *manaḥ-rathān*—his desires; *sarvān*—all; *pathi*—on the road; *yān*—which; *saḥ*—he; *cakāra ha*—had manifested.

TRANSLATION

Śukadeva Gosvāmī said: Having been honored so much by Lord Balarāma and Lord Kṛṣṇa, Akrūra, seated comfortably on a couch, felt that all the desires he had contemplated on the road were now fulfilled.

TEXT 2

किमलभ्यं भगवति
प्रसन्ने श्रीनिकेतने
तथापि तत्परा राजन्
न हि वाञ्छन्ति किञ्चन

kim alabhyam bhagavati
prasanne śrī-niketane
tathāpi tat-parā rājan
na hi vāñchanti kiñcana

SYNONYMS

kim—what; *alabhyam*—is unattainable; *bhagavati*—the Supreme Lord; *prasanne*—being satisfied; *śrī*—of the goddess of fortune; *niketane*—the

resting place; *tathā api*—nevertheless; *tat-parāḥ*—those who are devoted to Him; *rājan*—O King (Parīkṣit); *na*—do not, hi-indeed; *vāñchanti*—desire; *kiñcana*—anything.

TRANSLATION

My dear King, what is unattainable for one who has satisfied the Supreme Personality of Godhead, the shelter of the goddess of fortune? Even so, those who are dedicated to His devotional service never want anything from Him.

TEXT 3

सायन्तनाशनं कृत्वा
भगवान्देवकीसुतः
सुहृत्सु वृत्तं कंसस्य
पप्रच्छान्यच्चिकीर्षितम्

*sāyantanaśanam kṛtvā
bhagavān devakī-sutaḥ
suhṛtsu vṛttam kaṁsasya
papracchānyac cikīrṣitam*

SYNONYMS

sāyantana—of the evening; *aśanam*—the dining; *kṛtvā*—having done; *bhagavān*—the Supreme Lord; *devakī-sutaḥ*—the son of Devakī; *suhṛtsu*—toward His well-wishing relatives and friends; *vṛttam*—about the behavior; *kaṁsasya*—of Kāṁsa; *papraccha*—He inquired; *anyat*—other; *cikīrṣitam*—intentions.

TRANSLATION

After the evening meal, Lord Kṛṣṇa, the son of Devakī, asked Akrūra how Kāmsa was treating their dear relatives and friends and what the King was planning to do.

TEXT 4

श्रीभगवानुवाच
तात सौम्यागतः कच्चित्
स्वागतं भद्रमस्तु वः
अपि स्वज्ञातिबन्धूनाम्
अनमीवमनामयम्

śrī-bhagavān uvāca
tāta saumyāgataḥ kaccit
sv-āgataṁ bhadram astu vaḥ
api sva-jñāti-bandhūnām
anamīvam anāmayam

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *tāta*—O uncle; *saumya*—O gentle one; *āgataḥ*—arrived; *kaccit*—whether; *sv-āgataṁ*—welcome; *bhadram*—all good; *astu*—may there be; *vaḥ*—for you; *api*—whether; *sva*—for your well-wishing friends; *jñāti*—intimate relatives; *bandhūnām*—and other family members; *anamīvam*—freedom from unhappiness; *anāmayam*—freedom from disease.

TRANSLATION

The Supreme Lord said: My dear, gentle Uncle Akrūra, was your trip here comfortable? May all good fortune be yours. Are our well-wishing friends and our relatives, both close and distant, happy and in good health?

TEXT 5

किं नु नः कुशलं पृच्छे
एधमाने कुलामये
कंसे मातुलनाम्नाङ्ग
स्वानां नस्तत्प्रजासु च

*kiṁ nu naḥ kuśalam prcche
edhamāne kulāmaye
kaṁse mātula-nāmnāṅga
svānām nas tat-prajāsu ca*

SYNONYMS

kiṁ—what; *nu*—rather; *naḥ*—our; *kuśalam*—about the well-being; *prcche*—I should inquire; *edhamāne*—when he is prospering; *kula*—of our family; *āmaye*—the disease; *kaṁse*—King Kāṁsa; *mātula-nāmnā*—by the name "maternal uncle"; *aṅga*—my dear; *svānām*—of the relatives; *naḥ*—our; *tat*—his; *prajāsu*—of the citizens; *ca*—and.

TRANSLATION

But, my dear Akrūra, as long as King Kāṁsa—that disease of our family who goes by the name "maternal uncle"—is still prospering, why should I even

bother to ask about the well-being of our family members and his other subjects?

TEXT 6

अहो अस्मद्भूद्भूरि
पित्रोर्वृजिनमार्ययोः
यद्धेतोः पुत्रमरणं
यद्धेतोर्बन्धनं तयोः

*aho asmad abhūd bhūri
pitror vṛjinam āryayoḥ
yad-dhetoḥ putra-maraṇam
yad-dhetor bandhanam tayoḥ*

SYNONYMS

aho—ah; *asmat*—because of Me; *abhūt*—there was; *bhūri*—great; *pitroḥ*—for My parents; *vṛjinam*—suffering; *āryayoḥ*—for the offenseless ones; *yat-dhetoḥ*—because of whom; *putra*—of their sons; *maraṇam*—the death; *yat-dhetoḥ*—because of whom; *bandhanam*—bondage; *tayoḥ*—their.

TRANSLATION

Just see how much suffering I have caused My offenseless parents ! Because of Me their sons were killed and they themselves imprisoned.

PURPORT

Because Kāṁsa had heard a prophecy that the eighth son of Devakī would kill him, he tried to kill all her children. For the same reason, he imprisoned

her and her husband, Vasudeva.

TEXT 7

दिष्ट्याद्य दर्शनं स्वानां
मह्यं वः सौम्य काङ्क्षितम्
सञ्जातं वर्ण्यतां तात
तवागमनकारणम्

*diṣṭyādyā darśanam svānām
mahyam vaḥ saumya kāṅkṣitam
sañjātaṁ varṇyatām tāta
tavāgamana-kāraṇam*

SYNONYMS

diṣṭyā—by good fortune; *adya*—today; *darśanam*—the sight; *svānām*—of My close relative; *mahyam*—for Me; *vaḥ*—yourself; *saumya*—O gentle one; *kāṅkṣitam*—desired; *sañjātaṁ*—has come about; *varṇyatām*—please explain; *tāta*—O uncle; *tava*—your; *āgamana*—for the coming; *kāraṇam*—the reason.

TRANSLATION

By good fortune We have today fulfilled Our desire to see you, Our dear relative. O gentle uncle, please tell Us why you have come.

TEXT 8

श्रीशुक उवाच
पृष्टो भगवता सर्वं

वर्णयामास माधवः
वैरानुबन्धं यदुषु
वसुदेववधोद्यमम्

śrī-śuka uvāca
pr̥ṣṭo bhagavatā sarvaṁ
varṇayām āsa mādhaveḥ
vairānubandhaṁ yaduṣu
vasudeva-vadhodyamam

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *pr̥ṣṭaḥ*—requested; *bhagavatā*—by the Supreme Lord; *sarvaṁ*—everything; *varṇayām āsa*—described; *mādhaveḥ*—Akrūra, descendant of Madhu; *vaira-anubandham*—the inimical attitude; *yaduṣu*—toward the Yadus; *vasudeva*—Vasudeva; *vadha*—to murder; *udyamam*—the attempt.

TRANSLATION

Śukadeva Gosvāmī said: In response to the Supreme Lord's request, Akrūra, the descendant of Madhu, described the whole situation, including King Kāṁsa's enmity toward the Yadus and his attempt to murder Vasudeva.

TEXT 9

यत्सन्देशो यदर्थं वा
दूतः सम्प्रेषितः स्वयम्
यदुक्तं नारदेनास्य

स्वजन्मानकदुन्दुभेः

yat-sandeśo yad-arthaṁ vā
dūtaḥ sampreṣitaḥ svayam
yad uktam nāradenāśya
sva-janmānakadundubheḥ

SYNONYMS

yat—having which; sandeśaḥ—message; yat—which; arthaṁ—purpose; vā—and; dūtaḥ—as a messenger; sampreṣitaḥ—sent; svayam—himself (Akrūra); yat—what; uktam—was spoken; nāradena—by Nārada; āśya—to him (Kāṁsa); sva—His (Kṛṣṇa's); janma—birth; ānakadundubheḥ—from Vasudeva.

TRANSLATION

Akrūra relayed the message he had been sent to deliver. He also described Kāṁsa's real intentions and how Nārada had informed Kāṁsa that Kṛṣṇa had been born as the son of Vasudeva.

TEXT 10

श्रुत्वाक्रूरवचः कृष्णो
बलश्च परवीरहा
प्रहस्य नन्दं पितरं
राज्ञा दिष्टं विजज्ञतुः

śrutvākrūra-vacaḥ kṛṣṇo
balaś ca para-vīra-hā

*prahasya nandam pitaram
rājñā diṣṭam vijajñatuḥ*

SYNONYMS

śrutvā—hearing; *akrūra-vacaḥ*—Akrūra's words; *kṛṣṇaḥ*—Lord Kṛṣṇa; *balāḥ*—Lord Balarāma; *ca*—and; *para-vīra*—of opposing heroes; *hā*—the destroyer; *prahasya*—laughing; *nandam*—to Nanda Mahārāja; *pitaram*—Their father; *rājñā*—by the King; *diṣṭam*—the order given; *vijajñatuḥ*—They informed.

TRANSLATION

Lord Kṛṣṇa and Lord Balarāma, the vanquisher of heroic opponents, laughed when They heard Akrūra's words. The Lords then informed Their father, Nanda Mahārāja, of King Kāṁsa's orders.

TEXTS 11-12

गोपान् समादिशत्सोऽपि
गृह्यतां सर्वगोरसः
उपायनानि गृह्णीध्वं
युज्यन्तां शकटानि च

यास्यामः श्वो मधुपुरीं
दास्यामो नृपते रसान्
द्रक्ष्यामः सुमहत्पर्व
यान्ति जानपदाः किल
एवमाघोषयत्क्षत्रा

नन्दगोपः स्वगोकुले

*gopān samādiśat so 'pi
gr̥hyatām sarva-go-rasaḥ
upāyanāni gr̥hṇīdhvam
yujyantām śakaṭāni ca*

*yāsyāmaḥ śvo madhu-purīm
dāsyāmo nṛpate rasān
drakṣyāmaḥ su-mahat parva
yānti jānapadāḥ kila
evam āghoṣayat kṣatrā
nanda-gopaḥ sva-gokule*

SYNONYMS

gopān—the cowherd men; *samādiśat*—ordered; *saḥ*—he (Nanda Mahārāja); *api*—also; *gr̥hyatām*—have collected; *sarva*—all; *go-rasaḥ*—the milk products; *upāyanāni*—excellent gifts; *gr̥hṇīdhvam*—take; *yujyantām*—yoke; *śakaṭāni*—the wagons; *ca*—and; *yāsyāmaḥ*—we shall go; *śvaḥ*—tomorrow; *madhu-purīm*—to Mathurā; *dāsyāmaḥ*—we shall give; *nṛpateḥ*—to the King; *rasān*—our milk products; *drakṣyāmaḥ*—we shall see; *su-mahat*—a very great; *parva*—festival; *yānti*—are going; *jānapadāḥ*—the residents of all the outlying districts; *kila*—indeed; *evam*—thus; *āghoṣayat*—he had announced; *kṣatrā*—by the village constable; *nanda-gopaḥ*—Nanda Mahārāja; *sva-gokule*—to the people of his Gokula.

TRANSLATION

Nanda Mahārāja then issued orders to the cowherd men by having the village constable make the following announcement throughout Nanda's domain of Vraja: "Go collect all the available milk products. Bring valuable gifts and

yoke your wagons. Tomorrow we shall go to Mathurā, present our milk products to the King and see a very great festival. The residents of all the outlying districts are also going."

PURPORT

Nanda wanted to bring ghee and other milk products as taxes for the King.

TEXT 13

गोप्यस्तास्तदुपश्रुत्य
बभूवुर्यथिता भृशम्
रामकृष्णौ पुरीं नेतुम्
अक्रूरं व्रजमागतम्

*gopyas tās tad upaśrutya
babhūvur vyathitā bhṛśam
rāma-kṛṣṇau purīm netum
akrūraṁ vrajam āgatam*

SYNONYMS

gopyaḥ—the cowherd girls; *tāḥ*—they; *tat*—then; *upaśrutya*—hearing; *babhūvuḥ*—became; *vyathitāḥ*—distressed; *bhṛśam*—extremely; *rāma-kṛṣṇau*—Balarāma and Kṛṣṇa; *purīm*—to the city; *netum*—to take; *akrūram*—Akrūra; *vrajam*—to Vṛndāvana; *āgatam*—come.

TRANSLATION

When the young *gopīs* heard that Akrūra had come to Vraja to take Kṛṣṇa and Balarāma to the city, they became extremely distressed.

TEXT 14

काश्चित्तत्कृतहृत्ताप
श्वासम्लानमुखश्रियः
संसद्दुकूलवलय
केशग्रन्थ्यश्च काश्चन

*kāścīt tat-kṛta-hṛt-tāpa
śvāsa-mlāna-mukha-śriyaḥ
sraṁsad-dukūla-valaya
keśa-granthyāś ca kāścana*

SYNONYMS

kāścīt—some of them; *tat*—by that (hearing); *kṛta*—created; *hṛt*—in their hearts; *tāpa*—from the torment; *śvāsa*—by the sighing; *mlāna*—made pale; *mukha*—of their faces; *śriyaḥ*—the luster; *sraṁsat*—loosening; *dukūla*—their dresses; *valaya*—bracelets; *keśa*—in their hair; *granthyāḥ*—the knots; *ca*—and; *kāścana*—others.

TRANSLATION

Some *gopīs* felt so pained at heart that their faces turned pale from their heavy breathing. Others were so anguished that their dresses, bracelets and braids became loose.

TEXT 15

अन्याश्च तदनुध्यान

निवृत्ताशेषवृत्तयः
नाभ्यजानन्निमं लोकम्
आत्मलोकं गता इव

*anyāś ca tad-anudhyāna
nivr̥ttāśeṣa-vṛttayaḥ
nābhyajānann imam lokam
ātma-lokaṁ gatā iva*

SYNONYMS

anyāḥ—others; *ca*—and; *tat*—on Him; *anudhyāna*—by fixed meditation; *nivr̥tta*—ceased; *aśeṣa*—all; *vṛttayaḥ*—their sensory functions; *na abhyajānan*—they were unaware; *imam*—of this; *lokam*—world; *ātma*—of self-realization; *lokam*—the realm; *gatāḥ*—those who have attained; *iva*—just as.

TRANSLATION

Other *gopīs* entirely stopped their sensory activities and became fixed in meditation on Kṛṣṇa. They lost all awareness of the external world, just like those who attain the platform of self-realization.

PURPORT

The *gopīs* were in fact already on the platform of self-realization. The *Caitanya-caritāmṛta* (Madhya 20.108) states, *jīvera svarūpa haya kṛṣṇera nitya-dāsa*: "The self, or individual soul, is an eternal servant of Kṛṣṇa." Thus because they were rendering the most intense loving service to the Lord, the *gopīs* were situated at the highest stage of self-realization.

TEXT 16

स्मरन्त्यश्चापराः शौरैर्
अनुरागस्मितेरिताः
हृदिस्पृशश्चित्रपदा
गिरः सम्मुमुहुः स्त्रियः

*smarantyaś cāparāḥ śaurer
anurāga-smiteritāḥ
hṛdi-sprśaś citra-padā
giraḥ sammumuhuh striyaḥ*

SYNONYMS

smarantyaḥ—remembering; *ca*—and; *aparāḥ*—others; *śaureḥ*—of Kṛṣṇa; *anurāga*—affectionate; *smita*—by His smile; *iritāḥ*—sent; *hṛdi*—the heart; *spṛśaḥ*—touching; *citra*—wonderful; *padāḥ*—with phrases; *giraḥ*—the speech; *sammumuhuh*—fainted; *striyaḥ*—women.

TRANSLATION

And still other young women fainted simply by remembering the words of Lord Śauri [Kṛṣṇa]. These words, decorated with wonderful phrases and expressed with affectionate smiles, would deeply touch the young girls' hearts.

TEXTS 17-18

गतिं सुललितां चेष्टां
स्निग्धहासावलोकनम्
शोकापहानि नर्माणि

प्रोद्धामचरितानि च

चिन्तयन्त्यो मुकुन्दस्य
भीता विरहकातराः
समेताः सङ्घशः प्रोचुर
अश्रुमुख्योऽच्युताशयाः

*gatim su-lalitām ceṣṭām
snigdha-hāsāvalokanam
śokāpahāni narmāṇi
proddāma-caritāni ca*

*cintayantyo mukundasya
bhītā viraha-kātarāḥ
sametāḥ saṅghaśaḥ procur
aśru-mukhyo 'cyutāśayāḥ*

SYNONYMS

gatim—the movements; *su-lalitām*—very charming; *ceṣṭām*—the activities; *snigdha*—affectionate; *hāsa*—smiling; *avalokanam*—the glances; *śoka*—unhappiness; *apahāni*—which remove; *narmāṇi*—the joking words; *proddāma*—mighty; *caritāni*—the deeds; *ca*—and; *cintayantyaḥ*—thinking about; *mukundasya*—of Lord Kṛṣṇa; *bhītaḥ*—afraid; *viraha*—because of separation; *kātarāḥ*—greatly distressed; *sametāḥ*—joining together; *saṅghaśaḥ*—in groups; *procuḥ*—they spoke; *aśru*—with tears; *mukhyaḥ*—their faces; *acyuta-āśayāḥ*—their minds absorbed in Lord Acyuta.

TRANSLATION

The *gopés* were frightened at the prospect of even the briefest separation

from Lord Mukunda, so now, as they remembered His graceful gait, His pastimes, His affectionate, smiling glances, His heroic deeds and His joking words, which would relieve their distress, they were beside themselves with anxiety at the thought of the great separation about to come. They gathered in groups and spoke to one another, their faces covered with tears and their minds fully absorbed in Acyuta.

TEXT 19

श्रीगोप्य ऊचुः
अहो विधातस्तव न क्वचिद्दया
संयोज्य मैत्र्या प्रणयेन देहिनः
तांश्चाकृतार्थान् वियुनङ्क्ष्यपार्थकं
विक्रीडितं तेऽर्भकचेष्टितं यथा

śrī-gopya ūcuḥ
aho vidhātas tava na kvacid dayā
saṁyojya maitryā praṇayena dehinaḥ
tāṁś cākṛtārthān viyunaṅkṣy apārthakam
vikrīḍitam te 'rbhaka-ceṣṭitam yathā

SYNONYMS

śrī-gopyaḥ ūcuḥ—the *gopīs* said; *aho*—O; *vidhātaḥ*—Providence; *tava*—your; *na*—there is not; *kvacid*—anywhere; *dayā*—mercy; *saṁyojya*—bringing together; *maitryā*—with friendship; *praṇayena*—and with love; *dehinaḥ*—embodied living beings; *tān*—them; *ca*—and; *akṛta*—unfulfilled; *arthān*—their aims; *viyunaṅkṣi*—you separate; *apārthakam*—uselessly; *vikrīḍitam*—play; *te*—your; *arbhaka*—of a child; *ceṣṭitam*—the activity; *yathā*—as.

TRANSLATION

The gopīs said: O Providence, you have no mercy! You bring embodied creatures together in friendship and love and then senselessly separate them before they fulfill their desires. This whimsical play of yours is like a child's game.

TEXT 20

यस्त्वं प्रदर्श्यासितकुन्तलावृतं
मुकुन्दवक्त्रं सुकपोलमुन्नसम्
शोकापनोदस्मितलेशसुन्दरं
करोषि पारोक्ष्यमसाधु ते कृतम्

*yas tvam pradarśyāsita-kuntalāvṛtaṁ
mukunda-vaktraṁ su-kapolam un-nasam
śokāpanoda-smita-leśa-sundaram
karoṣi pārokṣyam asādhū te kṛtam*

SYNONYMS

yaḥ—who; *tvam*—you; *pradarśya*—showing; *asita*—black; *kuntala*—by locks; *āvṛtam*—framed; *mukunda*—of Kṛṣṇa; *vaktram*—the face; *su-kapolam*—with fine cheeks; *ut-nasam*—and raised nose; *śoka*—misery; *apanoda*—eradicating; *smita*—with His smile; *leśa*—slight; *sundaram*—beautiful; *karoṣi*—you make; *pāroṣyam*—invisible; *asādhū*—not good; *te*—by you; *kṛtam*—done.

TRANSLATION

Having shown us Mukunda's face, framed by dark locks and beautified by

His fine cheeks, raised nose and gentle smiles, which eradicate all misery, you are now making that face invisible. This behavior of yours is not at all good.

TEXT 21

क्रूरस्त्वमक्रूरसमाख्यया स्म नश्
चक्षुर्हि दत्तं हरसे बताज्ञवत्
येनैकदेशेऽखिलसर्गसौष्ठवं
त्वदीयमद्राक्ष्म वयं मधुद्विषः

*krūras tvam akrūra-samākhyayā sma naś
cakṣur hi dattaṁ harase batājña-vat
yenaika-deśe 'khila-sarga-sauṣṭhavaṁ
tvadīyam adrākṣma vayaṁ madhu-dviṣaḥ*

SYNONYMS

krūraḥ—cruel; *tvam*—you (are); *akrūra-samākhyayā*—by the name *Akrūra* (which means "not cruel"); *sma*—certainly; *naś*—our; *cakṣuḥ*—eyes; *hi*—indeed; *dattam*—given; *harase*—you are taking; *bata*—alas; *ajña*—a fool; *vat*—just like; *yena*—with which (eyes); *eka*—in one; *deśe*—place; *akhila*—of all; *sarga*—the creation; *sauṣṭhavam*—the perfection; *tvadīyam*—your; *adrākṣma*—have seen; *vayaṁ*—we; *madhudviṣaḥ*—of Lord Kṛṣṇa, enemy of the demon Madhu.

TRANSLATION

O Providence, though you come here with the name *Akrūra*, you are indeed cruel, for like a fool you are taking away what you once gave us—those eyes with which we have seen, even in one feature of Lord Madhudviṣa's form, the

perfection of your entire creation.

PURPORT

The *gopīs* did not care to see anything but Kṛṣṇa; therefore if Kṛṣṇa left Vṛndāvana, their eyes would have no function. Thus Kṛṣṇa's departure was blinding these poor girls, and in their distress they berated Akrūra, whose name means "not cruel," as cruel indeed.

TEXT 22

न नन्दसूनुः क्षणभङ्गसौहृदः
समीक्षते नः स्वकृतातुरा बत
विहाय गेहान् स्वजनान् सुतान् पतींस
तद्दास्यमद्धोपगता नवप्रियः

na nanda-sūnuḥ kṣaṇa-bhaṅga-sauhṛdaḥ
samīkṣate naḥ sva-kṛtāturā bata
vihāya gehān sva-janān sutān patīns
tad-dāsyam addhopagatā nava-priyaḥ

SYNONYMS

na—does not; *nanda-sūnuḥ*—the son of Nanda Mahārāja; *kṣaṇa*—in a moment; *bhaṅga*—the breaking; *sauhṛdaḥ*—of whose friendship; *samīkṣate*—look upon; *naḥ*—us; *sva*—by Him; *kṛta*—made; *āturāḥ*—under His control; *bata*—alas; *vihāya*—giving up; *gehān*—our homes; *sva-janān*—relatives; *sutān*—children; *patīn*—husbands; *tat*—to Him; *dāsyam*—servitude; *addhā*—directly; *upagatāḥ*—who have taken up; *nava*—ever new; *priyaḥ*—whose lovers.

TRANSLATION

Alas, Nanda's son, who breaks loving friendships in a second, will not even look directly at us. Forcibly brought under His control, we abandoned our homes, relatives, children and husbands just to serve Him, but He is always looking for new lovers.

TEXT 23

सुखं प्रभाता रजनीयमाशिषः
सत्या बभूवुः पुरयोषितां ध्रुवम्
याः संप्रविष्टस्य मुखं व्रजस्पतेः
पास्यन्त्यपाङ्गोत्कलितस्मितासवम्

*sukham prabhātā rajanīyam āśiṣaḥ
satyā babhūvuḥ pura-yoṣitām dhruvam
yāḥ sampraviṣṭasya mukham vrajaḥ-pateḥ
pāsyanty apāṅgotkalita-smitāsavam*

SYNONYMS

sukham—happy; *prabhātā*—its dawn; *rajanī*—the night; *iyam*—this; *āśiṣaḥ*—the hopes; *satyāḥ*—true; *babhūvuḥ*—have become; *pura*—of the city; *yoṣitām*—of the women; *dhruvam*—certainly; *yāḥ*—who; *sampraviṣṭasya*—of Him who has entered (Mathurā); *mukham*—the face; *vrajaḥ-pateḥ*—of the master of Vraja; *pāsyanti*—they will drink; *apāṅga*—upon the corners of His eyes; *utkalita*—expanded; *smita*—a smile; *āsavam*—nectar.

TRANSLATION

The dawn following this night will certainly be auspicious for the women of Mathurā. All their hopes will now be fulfilled, for as the Lord of Vraja enters their city, they will be able to drink from His face the nectar of the smile emanating from the corners of His eyes.

TEXT 24

तासां मुकुन्दो मधुमञ्जुभाषितैर्
गृहीतचित्तः परवान्मनस्व्यपि
कथं पुनर्नः प्रतियास्यतेऽबला
ग्राम्याः सलज्जस्मितविभ्रमैर्भ्रमन्

*tāsām mukundo madhu-mañju-bhāṣitair
gṛhīta-cittaḥ para-vān manasvy api
katham punar naḥ pratiyāsyate 'balā
grāmyāḥ salajja-smita-vibhramair bhraman*

SYNONYMS

tāsām—their; *mukundaḥ*—Kṛṣṇa; *madhu*—like honey; *mañju*—sweet; *bhāṣitaiḥ*—by the words; *gṛhīta*—seized; *cittaḥ*—whose mind; *paravān*—subservient; *manasvī*—intelligent; *api*—although; *katham*—how; *punaḥ*—again; *naḥ*—to us; *pratiyāsyate*—will He return; *abalāḥ*—O girls; *grāmyāḥ*—who are rustic; *sa-lajja*—shyly; *smita*—smiling; *vibhramaiḥ*—by their enchantments; *bhraman*—becoming bewildered.

TRANSLATION

O *gopés*, although our Mukunda is intelligent and very obedient to His parents, once He has fallen under the spell of the honey—sweet words of the

women of Mathurā and been enchanted by their alluring, shy smiles, how will
He ever return to us unsophisticated village girls?

TEXT 25

अद्य ध्रुवं तत्र दृशो भविष्यते
दाशार्हभोजान्धकवृष्णिसात्वताम्
महोत्सवः श्रीरमणं गुणास्पदं
द्रक्ष्यन्ति ये चाध्वनि देवकीसुतम्

*adya dhruvaṁ tatra dṛśo bhaviṣyate
dāśārha-bhojāndhaka-vṛṣṇi-sātvatām
mahotsavaḥ śrī-ramaṇaṁ guṇāspadam
drakṣyanti ye cādhvani devakī-sutam*

SYNONYMS

adya—today; *dhruvam*—certainly; *tatra*—there; *dṛśaḥ*—for the eyes; *bhaviṣyate*—there will be; *dāśārha-bhoja-andhaka-vṛṣṇi-sātvatām*—of the members of the Dāśārha, Bhoja, Andhaka, Vṛṣṇi and Sātvata clans; *mahā-utsavaḥ*—a great festivity; *śrī*—of the goddess of fortune; *ramaṇam*—the darling; *guṇa*—of all transcendental qualities; *āspadam*—the reservoir; *drakṣyanti*—they will see; *ye*—those who; *ca*—also; *adhvani*—on the road; *devakī-sutam*—Kṛṣṇa, the son of Devakī.

TRANSLATION

When the Dāśārhas, Bhojas, Andhakas, Vṛṣṇis and Sātvatas see the son of Devakī in Mathurā, they will certainly enjoy a great festival for their eyes, as will all those who see Him traveling along the road to the city. After all, He is

the darling of the goddess of fortune and the reservoir of all transcendental qualities.

TEXT 26

मैतद्विधस्याकरुणस्य नाम भूद्
अक्रूर इत्येतदतीव दारुणः
योऽसावनाश्वास्य सुदुःखितम्जनं
प्रियात्प्रियं नेष्यति पारमध्वनः

*maitad-vidhasyākaruṇasya nāma bhūd
akrūra ity etad atīva dāruṇaḥ
yo 'sāv anāśvāsyā su-duḥkhitam janam
priyāt priyam neṣyati pāram adhvanaḥ*

SYNONYMS

mā—should not; *etat-vidhasya*—of such; *akarūṇasya*—an unkind person; *nāma*—the name; *bhūt*—be; *akrūraḥ iti*—"Akrūra"; *etat*—this; *atīva*—extremely; *dāruṇaḥ*—cruel; *yaḥ*—who; *asau*—he; *anāśvāsyā*—not consoling; *su-duḥkhitam*—who are very miserable; *janam*—people; *priyāt*—than the most dear; *priyam*—dear (Kṛṣṇa); *neṣyati*—will take; *pāram adhvanaḥ*—beyond our sight.

TRANSLATION

He who is doing this merciless deed should not be called Akrūra. He is so extremely cruel that without even trying to console the sorrowful residents of Vraja, he is taking away Kṛṣṇa, who is more dear to us than life itself.

TEXT 27

अनार्द्रधीरेष समास्थितो रथं
तमन्वमी च त्वरयन्ति दुर्मदाः
गोपा अनोभिः स्थविरैरुपेक्षितं
दैवं च नोऽद्य प्रतिकूलमीहते

*anārdra-dhīr eṣa samāsthito ratham
tam anv amī ca tvarayanti durmadāḥ
gopā anobhiḥ sthavirair upekṣitam
daivam ca no 'dya pratikūlam īhate*

SYNONYMS

anārdra-dhīḥ—hard-hearted; *eṣaḥ*—this (Kṛṣṇa); *samāsthitaḥ*—having mounted; *ratham*—the chariot; *tam*—Him; *anu*—following; *amī*—these; *ca*—and; *tvarayanti*—hurry; *durmadāḥ*—befooled; *gopāḥ*—cowherds; *anobhiḥ*—in their bullock carts; *sthaviraiḥ*—by the elders; *upekṣitam*—disregarded; *daivam*—fate; *ca*—and; *naḥ*—with us; *adya*—today; *pratikūlam*—unfavorably; *īhate*—is acting.

TRANSLATION

Hard-hearted Kṛṣṇa has already mounted the chariot, and now the foolish cowherds are hurrying after Him in their bullock carts. Even the elders are saying nothing to stop Him. Today fate is working against us.

PURPORT

Śrīla Śrīdhara Svāmī reveals what the *gopīs* thought: "These foolish cowherd men and elders are not even trying to stop Kṛṣṇa. Don't they realize they are

committing suicide? They are helping Kṛṣṇa go to Mathurā, but they will have to come back to Vṛndāvana and will certainly die in His absence. The whole world has become nonsensical."

TEXT 28

निवारयामः समुपेत्य माधवं
किं नोऽकरिष्यन् कुलवृद्धबान्धवाः
मुकुन्दसङ्गान्निमिषार्धदुस्त्यजाद्
दैवेन विध्वंसितदीनचेतसाम्

nivārayāmaḥ samupetya mādham
kim no 'kariṣyan kula-vṛddha-bāndhavāḥ
mukunda-saṅgān nimiṣārdha-dustyajād
daivena vidhvaṁsita-dīna-cetasām

SYNONYMS

nivārayāmaḥ—let us stop; *samupetya*—going up to Him; *mādham*—Kṛṣṇa; *kim*—what; *naḥ*—to us; *akariṣyan*—will do; *kula*—of the family; *vṛddha*—the elders; *bāndhavāḥ*—and our relatives; *mukunda-saṅgāt*—from the association of Lord Mukunda; *niṣa*—of the wink of an eye; *ardha*—for one half; *dustyajāt*—which is impossible to give up; *daivena*—by fate; *vidhvaṁsita*—separated; *dīna*—wretched; *cetasām*—whose hearts.

TRANSLATION

Let us directly approach Mādhava and stop Him from going. What can our family elders and other relatives do to us? Now that fate is separating us from Mukunda, our hearts are already wretched, for we cannot bear to give up His

association even for a fraction of a second.

PURPORT

Śrīla Viśvanātha Cakravartī describes what the *gopīs* thought: "Let us go right up to Kṛṣṇa and pull at His clothes and hands and insist that He get down from His chariot and stay here with us. We will tell Him, 'Don't bring upon Yourself the sinful reaction for murdering so many women!' "

"But if we do that," said other *gopīs*, "our relatives and the village elders will discover our secret love for Kṛṣṇa and abandon us."

"But what can they do to us?"

"Yes, our lives are already wretched now that Kṛṣṇa is leaving. We have nothing to lose."

"That's right. We will remain in the Vṛndāvana forest just like presiding goddesses, and then we can fulfill our true desire—to stay with Kṛṣṇa in the forest."

"Yes, and even if the elders and our relatives punish us by beating us or locking us up, we can still live happily with the knowledge that Kṛṣṇa is residing in our village. Some of our girlfriends who are not imprisoned will cleverly find a way to bring us the remnants of Kṛṣṇa's food, and then we can remain alive. But if Kṛṣṇa is not stopped, we will certainly die."

TEXT 29

यस्यानुरागललितस्मितवल्गुमन्त्र
लीलावलोकपरिरम्भणरासगोष्ठाम्
नीताः स्म नः क्षणमिव क्षणदा विना तं
गोप्यः कथं न्वतितरेम तमो दुरन्तम्

yasyānurāga-lalita-smita-valgu-mantra
līlāvaloka-parirambhaṇa-rāsa-goṣṭhām
nītāḥ sma naḥ kṣaṇam iva kṣaṇadā vinā tam
gopyaḥ katham nu atitarema tamo durantam

SYNONYMS

yasya—whose; anurāga—with loving affection; lalita—charming; smita—(where there were) smiles; valgu—attractive; mantra—intimate discussions; līlā—playful; avaloka—glances; parirambhaṇa—and embraces; rāsa—of the rāsa dance; goṣṭhām—to the assembly; nītāḥ sma—who were brought; naḥ—for us; kṣaṇam—a moment; iva—like; kṣaṇadāḥ—the nights; vinā—without; tam—Him; gopyaḥ—O gopīs; katham—how; nu—indeed; atitarema—will we cross over; tamaḥ—the darkness; durantam—insurmountable.

TRANSLATION

When He brought us to the assembly of the *rāsa* dance, where we enjoyed His affectionate and charming smiles, His delightful secret talks, His playful glances and His embraces, we passed many nights as if they were a single moment. O *gopīs*, how can we possibly cross over the insurmountable darkness of His absence?

PURPORT

For the *gopīs*, a long time in Kṛṣṇa's association passed like a moment, and a single moment in His absence seemed like a very long time.

TEXT 30

योऽहः क्षये ब्रजमनन्तसखः परीतो

गोपैर्विशन् खुररजश्छुरितालकस्रक्
वेणुं क्णन् स्मितकताक्षनिरीक्षणेन
चित्तं क्षिणोत्यमुमृते नु कथं भवेम

yo 'hnaḥ kṣaye vrajam ananta-sakhaḥ parito
gopair viśan khura-rajaś-churitālaka-srak
veṇum kvaṇan smita-katākṣa-nirīkṣaṇena
cittam kṣiṇoty amum ṛte nu katham bhavema

SYNONYMS

yaḥ—who; ahnaḥ—of the day; kṣaye—at the demise; vrajam—the village of Vraja; ananta—of Ananta, Lord Balarāma; sakhaḥ—the friend Kṛṣṇa; parītaḥ—accompanied on all sides; gopaiḥ—by the cowherd boys; viśan-entering; khura—of the hoofprints (of the cows); rajaḥ—with the dust; churita—smeared; alaka—the locks of His hair; srak—and His garlands; veṇum—His flute; kvaṇan—playing; smita—smiling; kaṭa-akṣa—from the corners of His eyes; nirīkṣaṇena—with glances; cittam—our minds; kṣiṇoti—He destroys; amum—Him; ṛte-without; nu—indeed; katham—how; bhavema—we can exist.

TRANSLATION

How can we exist without Ananta's friend Kṛṣṇa, who in the evening would return to Vraja in the company of the cowherd boys, His hair and garland powdered with the dust raised by the cows' hooves? As He played His flute, He would captivate our minds with His smiling sidelong glances.

TEXT 31

श्रीशुक उवाच
एवं ब्रुवाणा विरहातुरा भृशं
ब्रजस्त्रियः कृष्णविषक्तमानसाः
विसृज्य लज्जां रुरुदुः स्म सुस्वरं
गोविन्द दामोदर माधवेति

śrī-śuka uvāca
evam bruvāṇā virahāturā bhṛśam
vraja-striyaḥ kṛṣṇa-viṣakta-mānasāḥ
visṛjya lajjām ruruduḥ sma su-svaram
govinda dāmodara mādhaveti

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *evam*—thus; *bruvāṇāḥ*—speaking; *viraha*—by feelings of separation; *āturāḥ*—distraught; *bhṛśam*—thoroughly; *vraja-striyaḥ*—the ladies of Vraja; *kṛṣṇa*—to Kṛṣṇa; *viṣakta*—attached; *mānasāḥ*—their minds; *visṛjya*—abandoning; *lajjām*—shame; *ruruduḥ sma*—they cried; *su-svaram*—loudly; *govinda dāmodara mādhaba iti*—O Govinda, O Dāmodara, O Mādhava.

TRANSLATION

Śukadeva Gosvāmī said: After speaking these words, the ladies of Vraja, who were so attached to Kṛṣṇa, felt extremely agitated by their imminent separation from Him. They forgot all shame and loudly cried out, "O Govinda! O Dāmodara! O Mādhava!"

PURPORT

For a long time the *gopīs* had carefully hidden their conjugal love for Kṛṣṇa.

But now that Kṛṣṇa was leaving, the *gopīs* were so distressed that they could no longer hide their feelings.

TEXT 32

स्त्रीणामेवं रुदन्तीनाम्
उदिते सवितर्यथ
अक्रूरश्चोदयामास
कृतमैत्रादिको रथम्

strīṇām evaṁ rudantīnām
udite savitary atha
akrūraś codayām āsa
kṛta-maitrādiko ratham

SYNONYMS

strīṇām—the women; *evam*—in this manner; *rudantīnām*—while they were crying; *udite*—rising; *savitari*—the sun; *atha*—then; *akrūraḥ*—Akrūra; *codayām āsa*—started; *kṛta*—having performed; *maitra-ādikaḥ*—his morning worship and other regular duties; *ratham*—the chariot.

TRANSLATION

But even as the *gopīs* cried out in this way, Akrūra, having at sunrise performed His morning worship and other duties, began to drive the chariot.

PURPORT

According to some Vaiṣṇava authorities, Akrūra offended the *gopīs* by not consoling them when he took Kṛṣṇa to Mathurā, and because of this offense

Akrūra was later forced to leave Dvārakā and be separated from Kṛṣṇa during the episode of the Syamantaka jewel. At that time Akrūra had to take up an ignoble residence in Vārāṇasī.

Apparently, mother Yaśodā and the other residents of Vṛndāvana were not crying like the *gopīs*, for they sincerely believed Kṛṣṇa would be coming back within a few days.

TEXT 33

गोपास्तमन्वसज्जन्त
नन्दाद्याः शकटैस्ततः
आदायोपायनं भूरि
कुम्भान् गोरससम्भृतान्

*gopās tam anvasajjanta
nandādyāḥ śakaṭais tataḥ
ādāyopāyanam bhūri
kumbhān go-rasa-sambhṛtān*

SYNONYMS

gopāḥ—the cowherd men; *tam*—Him; *anvasajjanta*—followed; *nanda-ādyāḥ*—headed by Nanda; *śakaṭaiḥ*—in their wagons; *tataḥ*—then; *ādāya*—having taken; *upāyanam*—offerings; *bhūri*—abundant; *kumbhān*—clay pots; *go-rasa*—with milk products; *sambhṛtān*—filled.

TRANSLATION

Led by Nanda Mahārāja, the cowherd men followed behind Lord Kṛṣṇa in their wagons. The men brought along many offerings for the King, including

clay pots filled with ghee and other milk products.

TEXT 34

गोप्यश्च दयितं कृष्णम्
अनुव्रज्यानुरञ्जिताः
प्रत्यादेशं भगवतः
काङ्क्षन्त्यश्चावतस्थिरे

*gopyaś ca dayitaṁ kṛṣṇam
anuvrajyānurañjitāḥ
pratyādeśaṁ bhagavataḥ
kāṅkṣantyaś cāvatasthire*

SYNONYMS

gopyaḥ—the *gopīs*; *ca*—and; *dayitam*—their beloved; *kṛṣṇam*—Kṛṣṇa; *anuvrajya*—following; *anurañjitāḥ*—pleased; *pratyādeśam*—some instruction in reply; *bhagavataḥ*—from the Lord; *kāṅkṣantyaḥ*—hoping for; *ca*—and; *avatasthire*—they stood.

TRANSLATION

[With His glances] Lord Kṛṣṇa somewhat pacified the *gopīs*, and they also followed behind for some time. Then, hoping He would give them some instruction, they stood still.

TEXT 35

तास्तथा तप्यतीर्वीक्ष्य

स्वप्रस्थाने यदूत्तमः
सान्त्वयामस सप्रेमैर्
आयास्य इति दौत्यकैः

*tās tathā tapyatīr vīkṣya
sva-prasthāṇe yadūttamaḥ
sāntvayām asa sa-premaiḥ
āyāsyā iti dautyakaiḥ*

SYNONYMS

tāḥ—them (the *gopīs*); *tathā*—thus; *tapyatīḥ*—lamenting; *vīkṣya*—seeing; *sva-prasthāṇe*—as He was leaving; *yadu-uttamaḥ*—the greatest of the Yadus; *sāntvayām āsa*—He consoled them; *sa-premaiḥ*—full of love; *āyāsyā iti*—"I will return"; *dautyakaiḥ*—with words sent through a messenger.

TRANSLATION

As He departed, that best of the Yadus saw how the *gopīs*, were lamenting, and thus He consoled them by sending a messenger with this loving promise: "I will return."

TEXT 36

यावदालक्ष्यते केतुर्
यावद्रेणू रथस्य च
अनुप्रस्थापितात्मानो
लेख्यानीवोपलक्षिताः

*yāvad ālakṣyate ketur
yāvad reṇū rathasya ca
anuprasthāpitātmāno
lekhyānīvopalakṣitāḥ*

SYNONYMS

yāvat—as long as; *ālakṣyate*—was visible; *ketuḥ*—the flag; *yāvat*—as long as; *reṇuḥ*—the dust; *rathasya*—of the chariot; *ca*—and; *anuprasthāpita*—sending after; *ātmānaḥ*—their minds; *lekhyāni*—painted figures; *iva*—like; *upalakṣitāḥ*—they appeared.

TRANSLATION

Sending their minds after Kṛṣṇa, the gopīs stood as motionless as figures in a painting. They remained there as long as the flag atop the chariot was visible, and even until they could no longer see the dust raised by the chariot wheels.

TEXT 37

ता निराशा निववृत्तुर्
गोविन्दविनिवर्तने
विशोका अहनी निन्युर्
गायन्त्यः प्रियचेष्टितम्

*tā nirāśā nivavṛttur
govinda-vinivartane
viśokā ahanī ninyur
gāyantyaḥ priya-ceṣṭitam*

SYNONYMS

tāḥ—they; *nirāśāḥ*—without hope; *nivavṛtuḥ*—turned back; *govinda-vinivartane*—of Govinda's returning; *viśokāḥ*—extremely sorrowful; *ahanī*—the days and nights; *ninyuḥ*—they spent; *gāyantyāḥ*—chanting; *priya*—of their beloved; *ceṣṭitam*—about the activities.

TRANSLATION

The *gopés* then turned back, without hope that Govinda would ever return to them. Full of sorrow, they began to spend their days and nights chanting about the pastimes of their beloved.

TEXT 38

भगवानपि सम्प्राप्तो
रामाक्रूरयुतो नृप
रथेन वायुवेगेन
कालिन्दीमघनाशिनीम्

bhagavān api samprāpto
rāmākrūra-yuto nṛpa
rathena vāyu-vegena
kālindīm agha-nāśinīm

SYNONYMS

bhagavān—the Supreme Lord; *api*—and; *samprāptaḥ*—arrived; *rāma-akrūra-yutaḥ*—together with Balarāma and Akrūra; *nṛpa*—O King (Parīkṣit); *rathena*—by the chariot; *vāyu*—like the wind; *vegena*—swift;

kālindīm—at the river Kālindī (Yamunā); *agha*—sins; *nāśinīm*—which destroys.

TRANSLATION

My dear King, the Supreme Lord Kṛṣṇa, traveling as swiftly as the wind in that chariot with Lord Balarāma and Akrūra, arrived at the river Kālindī, which destroys all sins.

PURPORT

Śrīla Jīva Gosvāmī comments that Lord Kṛṣṇa secretly lamented His separation from the *gopīs*. These transcendental feelings of the Lord are part of His supreme pleasure potency.

TEXT 39

तत्रोपस्पृश्य पानीयं
पीत्वा मृष्टं मणिप्रभम्
वृक्षषण्डमुपव्रज्य
सरामो रथमाविशत्

tatropaspr̥śya pānīyaṁ
pītvā mṛṣṭaṁ maṇi-prabham
vṛkṣa-ṣaṇḍam upavrajya
sa-rāmo ratham āviśat

SYNONYMS

tatra—there; *upaspr̥śya*—touching the water; *pānīyam*—in His hand; *pītvā*—drinking; *mṛṣṭam*—sweet; *maṇi*—like jewels; *prabham*—effulgent;

vṛkṣa—of trees; *ṣaṇḍam*—a grove; *upavrajya*—moving up to; *sa-rāmaḥ*—with Balarāma; *ratham*—the chariot; *āviśat*—He mounted.

TRANSLATION

The river's sweet water was more effulgent than brilliant jewels. After Lord Kṛṣṇa had touched it for purification, He drank some from His hand. Then He had the chariot moved near a grove of trees and climbed back on, along with Balarāma.

TEXT 40

अक्रूरस्तावुपामन्त्र्य
निवेश्य च रथोपरि
कालिन्ध्या ह्रदमागत्य
स्नानं विधिवदाचरत्

akrūras tāv upāmantrya
niveśya ca rathopari
kālindyā hradam āgatya
snānaṁ vidhi-vad ācarat

SYNONYMS

akrūraḥ—Akrūra; *tau*—from the two of Them; *upāmantrya*—taking permission; *niveśya*—having Them sit down; *ca*—and; *ratha-upari*—on the chariot; *kālindyaḥ*—of the Yamunā; *hradam*—to a pond; *āgatya*—going; *snānam*—his bath; *vidhi-vat*—in accordance with scriptural injunction; *ācarat*—he performed.

TRANSLATION

Akrūra asked the two Lords to take Their seats on the chariot. Then, taking Their permission, he went to a pool in the Yamunā and took his bath as enjoined in the scriptures.

TEXT 41

निमज्ज्य तस्मिन् सलिले
जपन् ब्रह्म सनातनम्
तावेव ददृशेऽक्रूरो
रामकृष्णौ समन्वितौ

*nimajjya tasmin salile
japan brahma sanātanam
tāv eva dadṛśe 'krūro
rāma-kṛṣṇau samanvitau*

SYNONYMS

nimajjya—immersing himself; *tasmin*—in that; *salile*—water; *japan*—reciting; *brahma*—Vedic *mantras*; *sanātanam*—eternal; *tau*—Them; *eva*—indeed; *dadṛśe*—saw; *akrūraḥ*—Akrūra; *rāma-kṛṣṇau*—Balarāma and Kṛṣṇa; *samanvitau*—together.

TRANSLATION

While immersing himself in the water and reciting eternal *mantras* from the *Vedas*, Akrūra suddenly saw Balarāma and Kṛṣṇa before him.

TEXTS 42-43

तौ रथस्थौ कथमिह
सुतावानकदुन्दुभेः
तर्हि स्वित्स्यन्दने न स्त
इत्युन्मज्ज्य व्यचष्ट सः

तत्रापि च यथापूर्वम्
आसीनौ पुनरेव सः
न्यमज्जदर्शनं यन्मे
मृषा किं सलिले तयोः

*tau ratha-sthau katham iha
sutāv ānakadundubheḥ
tarhi svit syandane na sta
ity unmajjya vyacaṣṭa saḥ*

*tatrāpi ca yathā-pūrvam
āsīnau punar eva saḥ
nyamajjad darśanam yan me
mṛṣā kiṁ salile tayoh*

SYNONYMS

tau—They; *ratha-sthau*—present on the chariot; *katham*—how; *iha*—here; *sutau*—the two sons; *ānakadundubheḥ*—of Vasudeva; *tarhi*—then; *svit*—whether; *syandane*—on the chariot; *na staḥ*—They are not there; *iti*—thinking this; *unmajjya*—rising from the water; *vyacaṣṭa*—saw; *saḥ*—he; *tatra api*—in the same place; *ca*—and; *yathā*—as; *pūrvam*—previously; *āsīnau*—sitting; *punaḥ*—again; *eva*—indeed; *saḥ*—he; *nyamajjat*—entered the

water; *darśanam*—the vision; *yat*—if; *me*—my; *mṛṣā*—false; *kim*—perhaps; *salile*—in the water; *tayoḥ*—of Them.

TRANSLATION

Akrūra thought, "How can the two sons of Ānakadundubhi, who are sitting in the chariot, be standing here in the water? They must have left the chariot." But when he came out of the river, there They were on the chariot, just as before. Asking himself "Was the vision I had of Them in the water an illusion?" Akrūra reentered the pool.

TEXTS 44-45

भूयस्तत्रापि सोऽद्राक्षीत्
स्तूयमानमहीश्वरम्
सिद्धचारणगन्धर्वैर्
असुरैर्नतकन्धरैः

सहस्रशिरसं देवं
सहस्रफणमौलिनम्
नीलाम्बरं विसध्वेतं
शृङ्गैः श्वेतमिव स्थितम्

bhūyas tatrāpi so 'drākṣīt
stūyamānam ahīśvaram
siddha-cāraṇa-gandharvair
asurair nata-kandharaiḥ
sahasra-śirasam devam

sahasra-phaṇa-maulinam
nīlāmbaram visa-śvetam
śṛṅgaiḥ śvetam iva sthitam

SYNONYMS

bhūyaḥ—again; *tatra api*—in that same place; *saḥ*—he; *adrākṣīt*—saw; *stūyamānam*—being praised; *ahi-iśvaram*—the Lord of serpents (Ananta Śeṣa, the plenary expansion of Lord Balarāma who serves as the bed of Viṣṇu); *siddha-cāraṇa-gandharvaiḥ*—by Siddhas, Cāraṇas and Gandharvas; *asuraiḥ*—and by demons; *nata*—bowed; *kandharaiḥ*—whose necks; *sahasra*—thousands; *śīrasam*—having heads; *devam*—the Supreme Lord; *sahasra*—thousands; *phaṇa*—having hoods; *maulinam*—and helmets; *nīla*—blue; *ambaram*—whose clothing; *visa*—like the filaments of a lotus stem; *śvetam*—white; *śṛṅgaiḥ*—with its peaks; *śvetam*—Kailāsa Mountain; *iva*—as if; *sthitam*—situated.

TRANSLATION

There Akrūra now saw Ananta Śeṣa, the Lord of the serpents, receiving praise from Siddhas, Cāraṇas, Gandharvas and demons, who all had their heads bowed. The Personality of Godhead whom Akrūra saw had thousands of heads, thousands of hoods and thousands of helmets. His blue garment and His fair complexion, as white as the filaments of a lotus stem, made Him appear like white Kailāsa Mountain with its many peaks.

TEXTS 46-48

तस्योत्सङ्गे घनस्यामं
पीतकौशेयवाससम्
पुरुषं चतुर्भुजं शान्तम्

पद्मपत्रारुणेक्षणम्

चारुप्रसन्नवदनं
चारुहासनिरीक्षणम्
सुभ्रून्नसं चरुकर्णं
सुकपोलारुणाधरम्

प्रलम्बपीवरभुजं
तुङ्गांसोरःस्थलश्रियम्
कम्बुकण्ठं निम्ननाभिं
वलिमत्पल्लवोदरम्

*tasyotsaṅge ghana-syāmaṁ
pīta-kauśeya-vāsasam
puruṣaṁ catur-bhujam śāntam
padma-patrāruṇekṣaṇam*

*cāru-prasanna-vadanaṁ
cāru-hāsa-nirīkṣaṇam
su-bhrūnnasaṁ caru-karṇam
su-kapolāruṇādharam*

*pralamba-pīvara-bhujam
tuṅgāmsoraḥ-sthala-śriyam
kambu-kaṇṭham nimna-nābhiṁ
valimat-pallavodaram*

SYNONYMS

tasya—of Him (Ananta Śeṣa); *utsaṅge*—on the lap; *ghana*—like a rain cloud;

śyāmam—dark blue; *pīta*—yellow; *kauśeya*—silk; *vāsasam*—whose garment; *puruṣam*—the Supreme Lord; *catuḥ-bhujam*—with four arms; *śāntam*—peaceful; *padma*—of a lotus; *patra*—like the leaves; *aruṇa*—reddish; *īkṣaṇam*—whose eyes; *cāru*—attractive; *prasanna*—cheerful; *vadanam*—whose face; *cāru*—attractive; *hāsa*—smiling; *nirīkṣaṇam*—whose glance; *su*—beautiful; *bhrū*—whose eyebrows; *ut*—raised; *nasam*—whose nose; *cāru*—attractive; *karṇam*—whose ears; *su*—beautiful; *kapola*—whose cheeks; *aruṇa*—reddish; *adharam*—whose lips; *pralamba*—extended; *pīvara*—stout; *bhujam*—whose arms; *tuṅga*—raised; *aṁsa*—by His shoulders; *uraḥ-sthala*—and chest; *śriyam*—beautified; *kambu*—like a conchshell; *kaṇṭham*—whose throat; *nimna*—low; *nābhim*—whose navel; *vali*—lines; *mat*—having; *pallava*—like a leaf; *udaram*—whose abdomen.

TRANSLATION

Akrūra then saw the Supreme Personality of Godhead lying peacefully on the lap of Lord Ananta Śeṣa. The complexion of that Supreme Person was like a dark-blue cloud. He wore yellow garments and had four arms and reddish lotus-petal eyes. His face looked attractive and cheerful with its smiling, endearing glance and lovely eyebrows, its raised nose and finely formed ears, and its beautiful cheeks and reddish lips. The Lord's broad shoulders and expansive chest were beautiful, and His arms long and stout. His neck resembled a conchshell, His navel was deep, and His abdomen bore lines like those on a banyan leaf

TEXTS 49-50

बृहत्कतिततश्रोणि
करभोरुद्वयान्वितम्
चारुजानुयुगं चारु

जङ्घायुगलसंयुतम्

तुङ्गगुल्फारुणनख
व्रातदीधितिभिर्वृतम्
नवाङ्गुल्यङ्गुष्ठदलैर्
विलसत्पादपङ्कजम्

*bṛhat-kati-tata-śroṇi
karabhoru-dvayānvitam
cāru-jānu-yugam cāru
jaṅghā-yugala-saṁyutam*

*tuṅga-gulphāruṇa-nakha
vrāta-dīdhitibhir vṛtam
navāṅguly-aṅguṣṭha-dalair
vilasat-pāda-pañkajam*

SYNONYMS

bṛhat—large; *kaṭi-taṭa*—whose loins; *śroṇi*—and hips; *karabha*—like an elephant's trunk; *ūru*—of thighs; *dvaya*—a pair; *anvitam*—having; *cāru*—attractive; *jānu-yugam*—whose two knees; *cāru*—attractive; *jaṅghā*—of shanks; *yugala*—a pair; *saṁyutam*—having; *tuṅga*—high; *gulpha*—whose ankles; *aruṇa*—reddish; *nakha-vrāta*—from whose toenails; *dīdhitibhiḥ*—with effulgent rays; *vṛtam*—surrounded; *nava*—soft; *aṅguli-aṅguṣṭha*—the two big toes and other toes; *dalaiḥ*—like flower petals; *vilasat*—glowing; *pāda-pañkajam*—whose lotus feet.

TRANSLATION

He had large loins and hips, thighs like an elephant's trunk, and shapely

knees and shanks. His raised ankles reflected the brilliant effulgence emanating from the nails on His petallike toes, which beautified His lotus feet.

TEXTS 51-52

सुमहार्हमणिव्रात
किरीटकटकाङ्गदैः
कटिसूत्रब्रह्मसूत्र
हारनूपुरकुण्डलैः

भ्राजमानं पद्मकरं
शङ्खचक्रगदाधरम्
श्रीवत्सवक्षसं भ्राजत्
कौस्तुभं वनमालिनम्

su-mahārha-maṇi-vrāta
kirīṭa-kaṭakāṅgadaiḥ
kaṭi-sūtra-brahma-sūtra
hāra-nūpura-kunḍalaiḥ

bhrājamānaṁ padma-karaṁ
śaṅkha-cakra-gadā-dharam
śrīvatsa-vakṣasaṁ bhrājat
kaustubhaṁ vana-mālinam

SYNONYMS

su-mahā—greatly; *arha*—precious; *maṇi-vrāta*—having many gems;
kirīṭa—with helmets; *kaṭaka*—bracelets; *aṅgadaiḥ*—and armlets;
kaṭi-sūtra—with belt; *brahma-sūtra*—sacred thread; *hāra*—necklaces;

nūpura—ankle bells; *kuṇḍalaiḥ*—and earrings; *bhrājamānam*—effulgent; *padma*—carrying a lotus; *karam*—whose hand; *śaṅkha*—a conchshell; *cakra*—discus; *gadā*—and club; *dharam*—holding; *śrīvatsa*—carrying the mark known as Śrīvatsa; *vakṣasam*—whose chest; *bhrājat*—brilliant; *kaustubham*—with the Kaustubha gem; *vana-mālinam*—with a flower garland.

TRANSLATION

Adorned with a helmet, bracelets and armlets, which were all bedecked with many priceless jewels, and also with a belt, a sacred thread, necklaces, ankle bells and earrings, the Lord shone with dazzling effulgence. In one hand He held a lotus flower, in the others a conchshell, discus and club. Gracing His chest were the Śrīvatsa mark, the brilliant Kaustubha gem and a flower garland.

TEXTS 53-55

सुनन्दनन्दप्रमुखैः
पर्षदैः सनकादिभिः
सुरेशैर्ब्रह्मरुद्राद्यैर्
नवभिश्च द्विजोत्तमैः

प्रह्लादनारदवसु
प्रमुखैर्भागवतोत्तमैः
स्तूयमानं पृथग्भावैर्
वचोभिरमलात्मभिः

श्रिया पुष्ट्या गिरा कान्त्या
कीर्त्या तुष्ट्येलयोर्जया

विद्ययाविद्यया शक्त्या मायया च निषेवितम्

*sunanda-nanda-pramukhaiḥ
parṣadaiḥ sanakādibhiḥ
sureśair brahma-rudrādyair
navabhiś ca dvijottamaiḥ*

*prahrāda-nārada-vasu
pramukhair bhāgavatottamaiḥ
stūyamānaṁ pṛthag-bhāvair
vacobhir amalātmabhiḥ*

*śrīyā puṣṭyā gīrā kāntyā
kīrtyā tuṣṭyelayorjayā
vidyayāvidyayā śaktyā
māyayā ca niṣevitam*

SYNONYMS

sunanda-nanda-pramukhaiḥ—headed by Sunanda and Nanda; *parṣadaiḥ*—by His personal attendants; *sanaka-ādibhiḥ*—by Sanaka Kumāra and his brothers; *sura-īśaiḥ*—by the chief demigods; *brahma-rudra-ādyaiḥ*—headed by Brahmā and Rudra; *navabhiḥ*—nine; *ca*—and; *dvija-uttamaiḥ*—by the chief *brāhmaṇas* (headed by Marīci); *prahrāda-nārada-vasu-pramukhaiḥ*—headed by Prahlāda, Nārada and Uparicara Vasu; *bhāgavata-uttamaiḥ*—by the most exalted devotees; *stūyamānam*—being praised; *pṛthag-bhāvaiḥ*—by each in a different loving attitude; *vacobhiḥ*—with words; *amala-ātmabhiḥ*—sanctified; *śrīyā puṣṭyā gīrā kāntyā kīrtyā tuṣṭyā ilayā ūrjayā*—by His internal potencies Śrī, Puṣṭi, Gīr, Kānti, Kīrti, Tuṣṭi, Ilā and Ūrjā; *vidyayā avidyayā*—by His potencies of knowledge and ignorance; *śaktyā*—by His internal pleasure potency; *māyayā*—by His material creative potency; *ca*—and; *niṣevitam*—being served.

TRANSLATION

Encircling the Lord and worshiping Him were Nanda, Sunanda and His other personal attendants; Sanaka and the other Kumāras; Brahmā, Rudra and other chief demigods; the nine chief *brāhmaëas*; and the best of the saintly devotees, headed by Prahlāda, Nārada and Uparicara Vasu. Each of these great personalities was worshiping the Lord by chanting sanctified words of praise in his own unique mood. Also in attendance were the Lord's principal internal potencies—Śrī, Puṣṭi, Gīr, Kānti, Kīrti, Tuṣṭi, Ilā and Ūrjā—as were His material potencies Vidyā, Avidyā and Māyā, and His internal pleasure potency, Śakti.

PURPORT

Śrīla Viśvanātha Cakravartī explains the Lord's potencies mentioned in these verses: "Śrī is the potency of wealth; Puṣṭi that of strength; Gīr, knowledge; Kānti, beauty; Kīrti, fame; and Tuṣṭi, renunciation. These are the Lord's six opulences. Ilā is His *bhū-śakti*, also known as *sandhinī*, the internal potency of whom the element earth is an expansion. Ūrjā is His internal potency for performing pastimes; she expands as the *tulasī* plant in this world. Vidyā and Avidyā [knowledge and ignorance] are external potencies who cause the living entities' liberation and bondage, respectively. Śakti is His internal pleasure potency, *hlādinī*, and Māyā is an internal potency who is the basis of Vidyā and Avidyā. The word *ca* implies the presence of the Lord's marginal energy, the *jīva-śakti*, who is subordinate to Māyā. Lord Viṣṇu was being served by all these personified potencies."

TEXTS 56-57

विलोक्य सुभृशं प्रीतो

भक्त्या परमया युतः
हृष्यत्तनूरुहो भाव-
परिक्लिन्नात्मलोचनः

गिरा गद्गदयास्तौषीत
सत्त्वमालम्ब्य सात्वतः
प्रणम्य मूर्ध्नावहितः
कृताञ्जलिपुटः शनैः

*vilokya su-bhṛśam prīto
bhaktyā paramayā yutaḥ
hṛṣyat-tanūruho bhāva-
pariklinnātma-locanaḥ*

*girā gadgadayāstauṣīt
sattvam ālambya sātvaṭaḥ
praṇamya mūrdhnāvahitaḥ
kṛtāñjali-putaḥ śanaiḥ*

SYNONYMS

vilokya—(Akrūra) seeing; *su-bhṛśam*—greatly; *prītaḥ*—pleased; *bhaktyā*—with devotion; *paramayā*—supreme; *yutaḥ*—enthused; *hṛṣyat*—standing on end; *tanū-ruhaḥ*—the hairs of his body; *bhāva*—out of loving ecstasy; *pariklinna*—wet; *ātma*—his body; *locanaḥ*—and eyes; *girā*—with words; *gadgadayā*—choking; *astauṣīt*—He offered homage; *sattvam*—soberness; *ālambya*—taking hold of; *sātvaṭaḥ*—the great devotee; *praṇamya*—bowing down; *mūrdhnā*—with his head; *avahitaḥ*—attentively; *kṛta-añjali-putaḥ*—joining his palms in supplication; *śanaiḥ*—slowly.

TRANSLATION

As the great devotee Akrūra beheld all this, he became extremely pleased and felt enthused with transcendental devotion. His intense ecstasy caused His bodily hairs to stand on end and tears to flow from his eyes, drenching his entire body. Somehow managing to steady himself, Akrūra bowed his head to the ground. Then he joined his palms in supplication and, in a voice choked with emotion, very slowly and attentively began to pray.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirty-ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Akrūra's Vision."

40. The Prayers of Akrūra

This chapter relates Akrūra's prayers to the Supreme Personality of Godhead.

Akrūra prayed, "Brahmā, who created this visible world, emanated from the lotus navel of the Supreme Lord. The five elements of physical nature, the five corresponding objects of perception, the ten senses, the ego, the total nature, the primeval creator and the demigods all originate from His bodily limbs. He cannot be known by sensory knowledge, and thus even Brahmā and the other demigods are ignorant of His real identity.

"Different classes of people worship the Supreme Personality of Godhead in different ways. Fruitive workers worship Him by performing Vedic sacrifices, philosophers by renouncing material work and pursuing spiritual knowledge,

yogīs by meditating, Śaivites by worshiping Lord Śiva, Vaiṣṇavas by following the injunctions of such scriptures as the *Pañcarātra*, and other saintly persons by worshiping Him as the original form of the self, of the material substance and of the controlling demigods. Just as rivers flow from various directions into the ocean, the worship of those who dedicate themselves to these various entities finds its ultimate purpose within the Supreme Lord Viṣṇu.

"The form of the total universe, the Virāṭ-rūpa, is imagined to be the form of Lord Viṣṇu. Like aquatics moving about in water or like tiny insects burrowing in an *udumbara* fruit, all living beings move about within the Lord. These living beings, bewildered by His Māyā, wander along the path of material work, falsely identifying with body, home and so forth. Under the sway of illusion, a foolish person may overlook a reservoir of water covered by grass and leaves and instead run after a mirage. Similarly, living beings caught in the grip of ignorance abandon Lord Viṣṇu and become attached to their bodies, homes and so on. Such faithful servants of their senses cannot take shelter of the Supreme Lord's lotus feet. Only if, by His mercy, they get the association of saintly devotees will their material entanglement end. Only then can they develop Kṛṣṇa consciousness by serving the Lord's pure devotees."

TEXT 1

श्रीअक्रूर उवाच
नतोऽस्म्यहं त्वाखिलहेतुहेतुं
नारायणं पूरुषमाद्यमव्ययम्
यन्नाभिजातादरविन्दकोषाद्
ब्रह्माविरासीद्यत एष लोकः

śrī-akrūra uvāca

*nato 'smy ahaṁ tvākhila-hetu-hetum
nārāyaṇaṁ pūruṣaṁ ādyam avyayam
yan-nābhi-jātād aravinda-koṣād
brahmāvirāsīd yata eṣa lokaḥ*

SYNONYMS

śrī-akrūraḥ uvāca—Śrī Akrūra said; *nataḥ*—bowed down; *asmi*—am; *aham*—I; *tvā*—to You; *akhila*—of all; *hetu*—causes; *hetum*—the cause; *nārāyaṇaṁ*—Lord Nārāyaṇa; *pūruṣaṁ*—the Supreme Person; *ādyam*—original; *avyayam*—inexhaustible; *yat*—from whose; *nābhi*—navel; *jātāt*—which was generated; *aravinda*—of a lotus plant; *koṣāt*—from the whorl; *brahmā*—Brahmā; *avirāsīt*—appeared; *yataḥ*—from whom; *eṣaḥ*—this; *lokaḥ*—world.

TRANSLATION

Śrī Akrūra said: I bow down to You, the cause of all causes, the original and inexhaustible Supreme Person, Nārāyaṇa. From the whorl of the lotus born from Your navel, Brahmā appeared, and by his agency this universe has come into being.

TEXT 2

भूस्तोयमग्निः पवनं खमादिर
महानजादिर्मन इन्द्रियाणि
सर्वेन्द्रियार्था विबुधाश्च सर्वे
ये हेतवस्ते जगतोऽङ्गभूताः

bhūs toyam agniḥ pavanaṁ kham ādir

*mahān ajādir mana indriyāṇi
sarvendriyārthā vibudhāś ca sarve
ye hetavas te jagato 'ṅga-bhūtāḥ*

SYNONYMS

bhūḥ—earth; *toyam*—water; *agniḥ*—fire; *pavanam*—air; *kham*—ether; *ādiḥ*—and its source, false ego; *mahān*—the *mahat-tattva*; *ajā*—the total material nature; *ādiḥ*—her source, the Supreme Lord; *manaḥ*—the mind; *indriyāṇi*—the senses; *sarva-indriya*—of all the senses; *arthāḥ*—the objects; *vibudhāḥ*—the demigods; *ca*—and; *sarve*—all; *ye*—which; *hetavaḥ*—causes; *te*—Your; *jagataḥ*—of the universe; *aṅga*—from the body; *bhūtāḥ*—generated.

TRANSLATION

Earth; water; fire; air; ether and its source, false ego; the *mahat-tattva*, the total material nature and her source, the Supreme Lord's *puruṣa* expansion; the mind; the senses; the sense objects; and the senses' presiding deities—all these causes of the cosmic manifestation are born from Your transcendental body.

TEXT 3

नैते स्वरूपं विदुरात्मनस्ते
ह्यजादयोऽनात्मतया गृहीतः
अजोऽनुबद्धः स गुणैरजाया
गुणात्परं वेद न ते स्वरूपम्

*naite svarūpaṁ vidur ātmanas te
hy ajādayo 'nātmatayā grhītaḥ
ajo 'nubaddhaḥ sa guṇair ajāyā*

guṇāt param veda na te svarūpam

SYNONYMS

na—do not; *ete*—these (elements of creation); *svarūpam*—the true identity; *viduḥ*—know; *ātmanaḥ*—of the Supreme Soul; *te*—You; *hi*—indeed; *ajā-ādayaḥ*—headed by the total material nature; *anātmatayā*—by the status of being nonliving matter; *grhītāḥ*—seized; *ajaḥ*—Lord Brahmā; *anubaddhaḥ*—bound up; *saḥ*—he; *guṇaiḥ*—by the modes; *ajāyāḥ*—of material nature; *guṇāt*—to these modes; *param*—transcendental; *veda na*—he does not know; *te*—Your; *svarūpam*—true form.

TRANSLATION

The total material nature and these other elements of creation certainly cannot know You as You are, for they are manifested in the realm of dull matter. Since You are beyond the modes of nature, even Lord Brahma, who is bound up in these modes, does not know Your true identity.

PURPORT

God is transcendental to material nature. Unless we also transcend the limited consciousness of material existence, we cannot know Him. Even the greatest living entity in the universe, Brahmā, cannot understand the Supreme unless he comes to the platform of pure Kṛṣṇa consciousness.

TEXT 4

त्वां योगिनो यजन्त्यद्वा
महापुरुषमीश्वरम्
साध्यात्मं साधिभूतं च

साधिदैवं च साधवः

*tvām yogino yajanty addhā
mahā-puruṣam īśvaram
sādhyātmam sādhibhūtam ca
sādhidaivam ca sādhaveḥ*

SYNONYMS

tvam—for You; *yoginaḥ*—yogīs; *yajanti*—perform sacrifice; *addhā*—certainly; *mahā-puruṣam*—for the Supreme Personality; *īśvaram*—the Godhead; *sa-adhyātmam*—(the witness of) the living entities; *sa-adhibhutam*—of the material elements; *ca*—and; *sa-adhidaivam*—of the controlling demigods; *ca*—and; *sādhavaḥ*—purified persons.

TRANSLATION

Pure *yogīs* worship You, the Supreme Personality of Godhead, by conceiving of You in the threefold form comprising the living entities, the material elements that constitute the living entities' bodies, and the controlling deities of those elements.

TEXT 5

त्रय्या च विद्यया केचित्
त्वां वै वैतानिका द्विजाः
यजन्ते विततैर्यज्ञैर्
नानारूपामराख्यया

trayyā ca vidyayā kecit

*tvām vai vaitānikā dvijāḥ
yajante vitatair yajñair
nānā-rūpāmarākhyayā*

SYNONYMS

trayyā—of the three *Vedas*; *ca*—and; *vidyayā*—by the *mantras*; *kecit*—some; *tvām*—You; *vai*—indeed; *vaitānikāḥ*—who respect the regulations of the three sacred fires; *dvijāḥ*—*brāhmaṇas*; *yajante*—worship; *vitataiḥ*—elaborate; *yajñaiḥ*—with ritual sacrifices; *nānā*—various; *rūpa*—having forms; *amara*—of demigods; *ākhyayā*—by the designations.

TRANSLATION

Brāhmaēas who follow the regulations concerning the three sacred fires worship You by chanting *mantras* from the three *Vedas* and performing elaborate fire sacrifices for the various demigods, who have many forms and names.

PURPORT

Akrūra has now described how those who follow the paths of Sāṅkhya, yoga and the three *Vedas* worship the Supreme Lord in different ways. In the various places where the *Vedas* appear to recommend that one worship Indra, Varuṇa and other demigods, these demigods are stated to be supreme. But at the same time the *Vedas* state that there is one supreme controller, the Absolute Truth. That is Śrī Kṛṣṇa, the Personality of Godhead, who expands His potency through material creation into the forms of the demigods. Thus worship of the demigods goes to Him through the indirect method of *karma-kāṇḍa*, or fruitive religious rituals. Ultimately, however, one who wants to achieve eternal perfection should worship the Lord directly, in full Kṛṣṇa consciousness.

TEXT 6

एके त्वाखिलकर्माणि
सन्न्यस्योपशमं गताः
ज्ञानिनो ज्ञानयज्ञेन
यजन्ति ज्ञानविग्रहम्

*eke tvākhila-karmāṇi
sannyasyopaśamaṁ gatāḥ
jñānino jñāna-yajñena
yajanti jñāna-vigraham*

SYNONYMS

eke—some; *tvā*—to You; *akhila*—all; *karmāṇi*—activities;
sannyasya—resigning; *upaśamam*—peace; *gatāḥ*—attaining;
jñāninaḥ—pursuers of knowledge; *jñāna-yajñena*—by the sacrifice of
cultivating knowledge; *yajanti*—they worship; *jñāna-vigraham*—the
embodiment of knowledge.

TRANSLATION

In pursuit of spiritual knowledge, some persons renounce all material activities and, having thus become peaceful, perform the sacrifice of philosophic investigation to worship You, the original form of all knowledge.

PURPORT

Modern philosophers pursue knowledge without bothering to worship the Supreme Personality of Godhead, and thus they naturally end up with meager,

if not trivial, results.

TEXT 7

अन्ये च संस्कृतात्मानो
विधिनाभिहितेन ते
यजन्ति त्वन्मयास्त्वां वै
बहुमूर्त्येकमूर्तिकम्

*anye ca saṁskṛtātmāno
vidhinābhihitena te
yajanti tvan-mayās tvām vai
bahu-mūrty-eka-mūrtikam*

SYNONYMS

anye—others; *ca*—and; *saṁskṛta*—purified; *ātmānaḥ*—whose intelligence; *vidhinā*—by the injunctions (of such scriptures as the Pañcarātra); *abhihitena*—presented; *te*—by You; *yajanti*—worship; *tvat-mayāḥ*—filled with thought of You; *tvām*—You; *vai*—indeed; *bahu-mūrti*—having many forms; *eka-mūrtikam*—having one form.

TRANSLATION

And yet others—those whose intelligence is pure—follow the injunctions of Vaiṣṇava scriptures promulgated by You. Absorbing their minds in thought of You, they worship You as the one Supreme Lord manifesting in multiple forms.

PURPORT

The word *saṁskṛtātmānaḥ*, "they whose intelligence is pure," is significant

here. It implies that the worshipers mentioned before have not completely purified their intelligence of material contamination and thus worship the Lord indirectly. Those who are purified, however, directly worship the Lord, either as the Supreme Personality of Godhead, Lord Kṛṣṇa, or as one of His various plenary forms, such as Vāsudeva, Saṅkarṣaṇa, Pradyumna or Aniruddha, as indicated here.

TEXT 8

त्वामेवान्ये शिवोक्तेन
मार्गेण शिवरूपिणम्
बह्वाचार्यविभेदेन
भगवन्तर्नुपासते

*tvām evānye śivoktena
mārgena śiva-rūpiṇam
bahv-ācārya-vibhedena
bhagavantarn upāsate*

SYNONYMS

tvām—You; *eva*—also; *anye*—others; *śiva*—by Lord Śiva; *uktena*—spoken; *mārgena*—by the path; *śiva-rūpiṇam*—in the form of Lord Śiva; *bahu-ācārya*—of many teachers; *vibhedena*—following the different presentations; *bhagavantam*—the Supreme Lord; *upāsate*—they worship.

TRANSLATION

There are still others, who worship You, the Supreme Lord, in the form of Lord Śiva. They follow the path described by him and interpreted in various

ways by many teachers.

PURPORT

The words *tvām eva*, "You also," indicate that the path of worshiping Lord Śiva is indirect and therefore inferior. Akrūra himself is following the superior method by directly worshiping Kṛṣṇa, or Viṣṇu, with his prayers.

TEXT 9

सर्व एव यजन्ति त्वां
सर्वदेवमयेश्वरम्
येऽप्यन्यदेवताभक्ता
यद्यप्यन्यधियः प्रभो

sarva eva yajanti tvām
sarva-deva-mayeśvaram
ye 'py anya-devatā-bhaktā
yady apy anya-dhiyaḥ prabho

SYNONYMS

sarve—all; *eva*—indeed; *yajanti*—worship; *tvam*—You; *sarva-deva*—all the demigods; *maya*—O You who comprise; *īśvaram*—the Supreme Lord; *ye*—they; *api*—even; *anya*—of other; *devatā*—deities; *bhaktāḥ*—devotees; *yadi api*—although; *anya*—turned elsewhere; *dhiyaḥ*—their attention; *prabho*—O master.

TRANSLATION

But all these people, my Lord, even those who have turned their attention

away from You and are worshiping other deities, are actually worshiping You alone, O embodiment of all the demigods.

PURPORT

The idea here is that even those who worship the demigods are indirectly worshiping the Supreme Lord Viṣṇu. The understanding of such worshipers, however, is imperfect.

TEXT 10

यथाद्रिप्रभवा नद्यः
पर्जन्यापूरिताः प्रभो
विशन्ति सर्वतः सिन्धुं
तद्वत्त्वां गतयोऽन्ततः

*yathādri-prabhavā nadyaḥ
parjanyaāpūritāḥ prabho
viśanti sarvataḥ sindhum
tadvat tvām gatayo 'ntataḥ*

SYNONYMS

yathā—as; *adri*—from the mountains; *prabhavāḥ*—born; *nadyaḥ*—rivers; *parjanya*—by the rain; *āpūritāḥ*—filled; *prabho*—O master; *viśanti*—enter; *sarvataḥ*—from all sides; *sindhum*—the ocean; *tadvat*—similarly; *tvām*—You; *gatayaḥ*—these paths; *antataḥ*—finally.

TRANSLATION

As rivers born from the mountains and filled by the rain flow from all sides

into the sea, so do all these paths in the end reach You, O master.

PURPORT

Lord Kṛṣṇa Himself speaks on this issue of worship in the *Bhagavad-gītā* (9.23-25):

*ye 'py anya-devatā-bhaktā
yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya
yayanty avidhi-pūrvakam*

*aham hi sarva-yajñānām
bhoktā ca prabhur eva ca
na tu mām abhijānanti
tattvenātaś cyavanti te*

*yānti deva-vratā devān
pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā
yānti mad-yājino 'pi mām
[Bg. 9.25]*

"Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kuntī, but they do so in a wrong way. I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognize My true transcendental nature fall down. Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me."

TEXT 11

सत्त्वं रजस्तम इति
भवतः प्रकृतेर्गुणाः
तेषु हि प्राकृताः प्रोता
आब्रह्मस्थावरादयः

*sattvaṁ rajas tama iti
bhavataḥ prakṛter guṇāḥ
teṣu hi prākṛtāḥ protā
ā-brahma-sthāvarādayaḥ*

SYNONYMS

sattvaṁ—goodness; *rajaḥ*—passion; *tamaḥ*—ignorance; *iti*—thus known; *bhavataḥ*—Your; *prakṛteḥ*—of the material nature; *guṇāḥ*—the qualities; *teṣu*—to them; *hi*—certainly; *prākṛtāḥ*—the conditioned living entities; *protāḥ*—woven; *ā-brahma*—up to Lord Brahmā; *sthāvara-ādayaḥ*—starting with the nonmoving creatures.

TRANSLATION

Goodness, passion and ignorance, the qualities of Your material nature, entangle all conditioned living beings, from Brahmā down to the nonmoving creatures.

TEXT 12

तुभ्यं नमस्ते त्वविषक्तदृष्टये
सर्वात्मने सर्वधियां च साक्षिणे
गुणप्रवाहोऽयमविद्यया कृतः

प्रवर्तते देवनृतिर्यगात्मसु

*tubhyam namas te tv aviṣakta-dṛṣṭaye
sarvātmāne sarva-dhiyām ca sākṣiṇe
guṇa-pravāho 'yam avidyayā kṛtaḥ
pravartate deva-nṛ-tiryag-ātmasu*

SYNONYMS

tubhyam—to You; *namaḥ*—obeisances; *te*—Your; *tu*—and; *aviṣakta*—aloof; *dṛṣṭaye*—whose vision; *sarva-ātmāne*—to the Soul of all; *sarva*—of everyone; *dhiyām*—of the consciousness; *ca*—and; *sākṣiṇe*—to the witness; *guṇa*—of the material modes; *pravāhaḥ*—the flow; *ayam*—this; *avidyayā*—by the force of ignorance; *kṛtaḥ*—created; *pravartate*—goes on; *deva*—as demigods; *nṛ*—humans; *tiryak*—and animals; *ātmasu*—among those who assume the identities.

TRANSLATION

I offer My obeisances to You, who as the Supreme Soul of all beings witness everyone's consciousness with unbiased vision. The current of Your material modes, produced by the force of ignorance, flows strongly among the living beings who assume identities as demigods, humans and animals.

TEXTS 13-14

अग्निमुखं तेऽवनिरङ्घ्रिरीक्षणं
सूर्यो नभो नाभिरथो दिशः श्रुतिः
द्यौः कं सुरेन्द्रास्तव बाहवोऽर्णवाः

कुक्षिर्मरुत्प्राणबलं प्रकल्पितम्

रोमाणि वृक्षौषधयः शिरोरुहा
मेघाः परस्यास्थिनखानि तेऽद्रयः
निमेषणं रात्र्यहनी प्रजापतिर्
मेदूस्तु वृष्टिस्तव वीर्यमिष्यते

*agnir mukham te 'vanir anghrir ikṣaṇam
sūryo nabho nābhir atho diśaḥ śrutiḥ
dyauḥ kaṁ surendrās tava bāhavo 'rṇavāḥ
kukṣir marut prāṇa-balaṁ prakalpitaṁ*

*romāṇi vṛkṣauśadhayaḥ śiroruhā
meghāḥ parasyāsthi-nakhāni te 'drayaḥ
nimeṣaṇam rātry-ahanī prajāpatir
medhṛas tu vṛṣṭis tava vīryam iṣyate*

SYNONYMS

agnih—fire; *mukham*—face; *te*—Your; *avaniḥ*—the earth; *anghriḥ*—feet; *ikṣaṇam*—eye; *sūryaḥ*—the sun; *nabhaḥ*—the sky; *nābhiḥ*—navel; *atha u*—and also; *diśaḥ*—the directions; *śrutiḥ*—sense of hearing; *dyauḥ*—heaven; *kaṁ*—head; *sura-indrāḥ*—the chief demigods; *tava*—Your; *bāhavaḥ*—arms; *arṇavāḥ*—the oceans; *kukṣiḥ*—abdomen; *marut*—the wind; *prāṇa*—vital air; *balam*—and physical strength; *prakalpitaṁ*—conceived; *romāṇi*—bodily hairs; *vṛkṣa*—the trees; *ośadhayaḥ*—the plants; *śiraḥ-ruhāḥ*—the hair on Your head; *meghāḥ*—the clouds; *parasya*—of the Supreme; *asthi*—bones; *nakhāni*—and nails; *te*—of You; *adrayaḥ*—the mountains; *nimeṣaṇam*—the blinking of Your eyes; *rātri-ahanī*—day and night; *prajāpatiḥ*—the progenitor of mankind; *medhṛaḥ*—genitals; *tu*—and; *vṛṣṭiḥ*—the rain; *tava*—Your; *vīryam*—semen;

iṣyate—is considered.

TRANSLATION

Fire is said to be Your face, the earth Your feet, the sun Your eye, and the sky Your navel. The directions are Your sense of hearing, the chief demigods Your arms, and the oceans Your abdomen. Heaven is thought to be Your head, and the wind Your vital air and physical strength. The trees and plants are the hairs on Your body, the clouds the hair on Your head, and the mountains the bones and nails of You, the Supreme. The passage of day and night is the blinking of Your eyes, the progenitor of mankind Your genitals, and the rain Your semen.

TEXT 15

त्वय्यव्ययात्मन् पुरुषे प्रकल्पिता
लोकाः सपाला बहुजीवसङ्कुलाः
यथा जले सञ्जिहते जलौकसो
ऽप्युदुम्बरे वा मशका मनोमये

*tvayy avyayātman puruṣe prakalpitā
lokāḥ sa-pālā bahu-jīva-saṅkulāḥ
yathā jale sañjihate jalaukaso
'py udumbare vā maśakā mano-maye*

SYNONYMS

tvayi—within You; *avyaya-ātman*—their inexhaustible one; *puruṣe*—the Supreme Personality of Godhead; *prakalpitāḥ*—created; *lokāḥ*—the worlds; *sa-pālāḥ*—together with their protecting demigods; *bahu*—with many;

jīva—living beings; *saṅkulāḥ*—crowded; *yathā*—just as; *jale*—in water; *sañjihate*—move about; *jala-okasaḥ*—aquatic animals; *api*—indeed; *udumbare*—in an *udumbara* fruit (a kind of fig); *vā*—or; *maśakāḥ*—small biting insects; *manaḥ*—the mind (and other senses); *maye*—(in You) who comprise.

TRANSLATION

All the worlds, with their presiding demigods and teeming populations, originate in You, the inexhaustible Supreme Personality of Godhead. These worlds travel within You, the basis of the mind and senses, just as aquatics swim in the sea or tiny insects burrow within an *udumbara* fruit.

TEXT 16

यानि यानीह रूपाणि
क्रीडनार्थं बिभर्षि हि
तैरामृष्टशुचो लोका
मुदा गायन्ति ते यशः

yāni yāniha rūpāṇi
krīḍanāṛtham bibharṣi hi
tair āmṛṣṭa-śuco lokā
mudā gāyanti te yaśaḥ

SYNONYMS

yāni yāni—which various; *iha*—in this material world; *rūpāṇi*—forms; *krīḍana*—of play; *artham*—for the sake; *bibharṣi*—You manifest; *hi*—indeed; *taiḥ*—by them; *āmṛṣṭa*—cleansed; *śucaḥ*—of their unhappiness;

lokāḥ—people; *mudā*—joyfully; *gāyanti*—sing; *te*—Your; *yaśaḥ*—glories.

TRANSLATION

To enjoy Your pastimes You manifest Yourself in various forms in this material world, and these incarnations cleanse away all the unhappiness of those who joyfully chant Your glories.

TEXTS 17-18

नमः कारणमत्स्याय
प्रलयाब्धिचराय च
हयशीर्ष्णे नमस्तुभ्यं
मधुकैटभमृत्यवे

अकूपाराय बृहते
नमो मन्दरधारिणे
क्षित्युद्धारविहाराय
नमः शूकरमूर्तये

namaḥ kāraṇa-matsyāya
pralayābdhi-carāya ca
hayaśīrṣṇe namaḥ tubhyaṁ
madhu-kaiṭabha-mṛtyave

akūpārāya bṛhate
namo mandara-dhāriṇe
kṣity-uddhāra-vihārāya
namaḥ śūkara-mūrtaye

SYNONYMS

namaḥ—obeisances; *kāraṇa*—who is the original cause of creation; *matsyāya*—to the Supreme Lord's appearance as a fish; *pralaya*—of annihilation; *abdhi*—in the ocean; *carāya*—who moved about; *ca*—and; *haya-śīrṣṇe*—to the incarnation who appeared with the head of a horse; *namaḥ*—obeisances; *tubhyam*—to You; *madhu-kaiṭabha*—of the demons Madhu and Kaiṭabha; *mṛtyave*—to the killer; *akūpārāya*—to the tortoise; *bṛhate*—huge; *namaḥ*—obeisances; *mandara*—of Mandara Mountain; *dhāriṇe*—to the holder; *kṣiti*—of the earth; *uddhāra*—the lifting up; *viḥārāya*—whose pleasure; *namaḥ*—obeisances; *śūkara*—of a boar; *mūrtaye*—to the form.

TRANSLATION

I offer my obeisances to You, the cause of the creation, Lord Matsya, who swam about in the ocean of dissolution, to Lord Hayagrīva, the killer of Madhu and Kaiṭabha, to the immense tortoise [Lord Kūrma], who supported Mandara Mountain, and to the boar incarnation [Lord Varāha], who enjoyed lifting the earth.

PURPORT

The *Viśva-kośa* dictionary states that the word *akūpārāya* indicates the king of tortoises.

TEXT 19

नमस्तेऽद्भुतसिंहाय
साधुलोकभयापह

वामनाय नमस्तुभ्यं
क्रान्तत्रिभुवनाय च

*namas te 'dbhuta-simhāya
sādhū-loka-bhayāpaha
vāmanāya namas tubhyaṁ
krānta-tribhuvanāya ca*

SYNONYMS

namaḥ—obeisances; *te*—to You; *adbhuta*—amazing; *simhāya*—to the lion; *sādhū-loka*—of all saintly devotees; *bhaya*—of the fear; *apaha*—O remover; *vāmanāya*—to the dwarf; *namaḥ*—obeisances; *tubhyaṁ*—to You; *krānta*—who stepped over; *tri-bhuvanāya*—the three planetary systems of the universe; *ca*—and.

TRANSLATION

Obeisances to You, the amazing lion [Lord Nṛsimha], who remove Your saintly devotees' fear, and to the dwarf Vāmana, who stepped over the three worlds.

TEXT 20

नमो भृगुणां पतये
दृप्तक्षत्रवनच्छिदे
नमस्ते रघुर्याय
रावणान्तकराय च

namo bhṛguṇāṁ pataye

*dṛpta-kṣatra-vana-cchide
namas te raghu-varyāya
rāvaṇānta-karāya ca*

SYNONYMS

namaḥ—obeisances; *bhṛgūṇām*—of the descendants of Bhṛgu; *pataye*—to the chief (Lord Paraśurāma); *dṛpta*—conceited; *kṣatra*—of the members of the royal order; *vana*—the forest; *cchide*—who cut down; *namaḥ*—obeisances; *te*—to You; *raghu-varyāya*—the best of the descendants of Raghu; *rāvaṇa*—of Rāvaṇa; *anta-karāya*—who put an end; *ca*—and.

TRANSLATION

Obeisances to You, Lord of the Bhṛgus, who cut down the forest of the conceited royal order, and to Lord Rāma, the best of the Raghu dynasty, who put an end to the demon Rāvaṇa.

TEXT 21

नमस्ते वासुदेवाय
नमः सङ्कर्षणाय च
प्रद्युम्नायनिरुद्धाय
सात्वतां पतये नमः

*namas te vāsudevāya
namaḥ saṅkarṣaṇāya ca
pradyumnāyaniruddhāya
sātvatāṁ pataye namaḥ*

SYNONYMS

namaḥ—obeisances; *te*—unto You; *vāsudevāya*—Lord Śrī Vasudeva; *namaḥ*—obeisances; *saṅkarṣaṇāya*—to Lord Saṅkarṣaṇa; *ca*—and; *pradyumnāya*—to Lord Pradyumna; *aniruddhāya*—and to Lord Aniruddha; *sātvatām*—of the Yādavas; *pataye*—to the chief; *namaḥ*—obeisances.

TRANSLATION

Obeisances to You, Lord of the Sātvatas, and to Your forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

TEXT 22

नमो बुद्धाय शुद्धाय
दैत्यदानवमोहिने
म्लेच्छप्रायक्षत्रहन्त्रे
नमस्ते कल्किरूपिणे

namo buddhāya śuddhāya
daitya-dānava-mohine
mleccha-prāya-kṣatra-hantre
namas te kalki-rūpiṇe

SYNONYMS

namaḥ—obeisances; *buddhāya*—to Lord Buddha; *śuddhāya*—the pure; *daitya-dānava*—of the demoniac descendants of Diti and Dānu; *mohine*—to the bewilderer; *mleccha*—of the outcaste meat-eaters; *prāya*—resembling; *kṣatra*—kings; *hantre*—to the killer; *namaḥ*—obeisances; *te*—to You;

kalki-rūpiṇe—in the form of Kalki.

TRANSLATION

Obeisances to Your form as the faultless Lord Buddha, who will bewilder the Daityas and Dānavas, and to Lord Kalki, the annihilator of the meat-eaters posing as kings.

TEXT 23

भगवन् जीवलोकोऽयं
मोहितस्तव मायया
अहं ममेत्यसद्ग्राहो
भ्राम्यते कर्मवर्त्मसु

bhagavan jīva-loko 'yaṁ
mohitas tava māyayā
ahaṁ mamety asad-grāho
bhrāmyate karma-vartmasu

SYNONYMS

bhagavan—O Supreme Lord; *jīva*—of living entities; *lokaḥ*—the world; *ayaṁ*—this; *mohitaḥ*—bewildered; *tava*—Your; *māyayā*—by the illusory energy; *ahaṁ mama iti*—based on the conceptions of "I" and "my"; *asat*—false; *grāhaḥ*—whose conception; *bhrāmyate*—is made to wander; *karma*—of fruitive work; *vartmasu*—along the paths.

TRANSLATION

O Supreme Lord, the living entities in this world are bewildered by Your illusory energy. Becoming involved in the false concepts of "I" and "my," they are forced to wander along the paths of fruitive work.

TEXT 24

अहं चात्मात्मजागार-
दारार्थस्वजनादिषु
भ्रमामि स्वप्नकल्पेषु
मूढः सत्यधिया विभो

*aham cātmātmajāgāra-
dārārtha-svajanaḍiṣu
bhramāmi svapna-kalpeṣu
mūḍhaḥ satya-dhiyā vibho*

SYNONYMS

aham—I; *ca*—also; *ātma*—concerning my body; *ātma-ja*—children; *agāra*—home; *dāra*—wife; *artha*—wealth; *sva-jana*—followers; *ādiṣu*—and so on; *bhramāmi*—am deluded; *svapna*—a dream; *kalpeṣu*—who are just like; *mūḍhaḥ*—foolish; *satya*—that they are real; *dhiyā*—with the idea; *vibho*—O almighty Lord.

TRANSLATION

I too am deluded in this way, O almighty Lord, foolishly thinking my body, children, home, wife, money and followers to be real, though they are actually as unreal as a dream.

TEXT 25

अनित्यानात्मदुःखेषु
विपर्ययमतिर्ह्यहम्
द्वन्द्वारामस्तमोविष्टो
न जाने त्वात्मनः प्रियम्

*anityānātma-duḥkheṣu
viparyaya-matir hy aham
dvandvārāmas tamo-viṣṭo
na jāne tvātmanaḥ priyam*

SYNONYMS

anitya—not eternal; *anātma*—not the real self; *duḥkheṣu*—in the sources of misery; *viparyaya*—backwards; *matir*—whose mentality; *hi*—indeed; *aham*—I; *dvandva*—in duality; *ārāmaḥ*—taking pleasure; *tamaḥ*—in ignorance; *viṣṭaḥ*—absorbed; *na jāne*—I fail to recognize; *tvā*—You; *ātmanaḥ*—of myself; *priyam*—the dearest.

TRANSLATION

Thus mistaking the temporary for the eternal, my body for my self, and sources of misery for sources of happiness, I have tried to take pleasure in material dualities. Covered in this way by ignorance, I could not recognize You as the real object of my love.

TEXT 26

यथाबुधो जलं हित्वा

प्रतिच्छन्नं तदुद्भवैः
अभ्येति मृगतृष्णां वै
तद्वत्त्वाहं पराङ्मुखः

*yathābudho jalam hitvā
praticchannam tad-udbhavaiḥ
abhyeti mṛga-tṛṣṇām vai
tadvat tvāham parāṅ-mukhaḥ*

SYNONYMS

yathā—as; *abudhaḥ*—someone who is unintelligent; *jalam*—water; *hitvā*—overlooking; *praticchannam*—covered; *tad-udbhavaiḥ*—by the plants growing in it; *abhyeti*—approaches; *mṛga-tṛṣṇām*—a mirage; *vai*—indeed; *tadvat*—in that same way; *tvā*—You; *aham*—I; *parāṅ-mukhaḥ*—turned away.

TRANSLATION

Just as a fool overlooks a body of water covered by the vegetation growing in it and chases a mirage, so I have turned away from You.

TEXT 27

नोत्सहेऽहं कृपणधीः
कामकर्महतं मनः
रोद्धुं प्रमाथिभिश्चाक्षैर्
ह्रियमाणमितस्ततः

notsahe 'ham kṛpaṇa-dhīḥ

*kāma-karma-hataṁ manaḥ
roddhum pramāthibhiḥ cākṣair
hriyamāṇam itas tataḥ*

SYNONYMS

na utsahe—am not able to find the strength; *aham*—I; *kṛpaṇa*—crippled; *dhīḥ*—whose intelligence; *kāma*—by material desires; *karma*—and material activities; *hataṁ*—disturbed; *manaḥ*—my mind; *roddhum*—to keep in check; *pramāthibhiḥ*—which are very powerful and willful; *ca*—and; *akṣaiḥ*—by the senses; *hriyamāṇam*—being dragged; *itaḥ tataḥ*—here and there.

TRANSLATION

My intelligence is so crippled that I cannot find the strength to curb my mind, which is disturbed by material desires and activities and constantly dragged here and there by my obstinate senses.

TEXT 28

सोऽहं तवाङ्घ्र्युपगतोऽस्म्यसतां दुरापं
तच्चाप्यहं भवदनुग्रह ईश मन्ये
पुंसो भवेद्यर्हि संसरणापवर्गसु
त्वय्यब्जनाभ सदुपासनया मतिः स्यात्

so 'haṁ tavāṅghry-upagato 'smy asatām durāpaṁ
tac cāpy ahaṁ bhavad-anugraha īśa manye
puṁso bhaved yarhi saṁsaraṇāpavargas
tvayy abja-nābha sad-upāsanayā matiḥ syāt

SYNONYMS

saḥ—being such; *aham*—I; *tava*—Your; *aṅghri*—feet; *upagataḥ asmi*—am approaching; *asatām*—for those who are impure; *durāpam*—impossible to attain; *tat*—that; *ca*—and; *api*—also; *aham*—I; *bhavat*—Your; *anugrahaḥ*—mercy; *īśa*—O Lord; *manye*—think; *pumsaḥ*—of a person; *bhavet*—occurs; *yarhi*—when; *samsaraṇa*—of his rotation in the cycle of material existence; *apavargaḥ*—the cessation; *tvayi*—of You; *abja*—like a lotus; *nābha*—O You whose navel; *sat*—of pure devotees; *upāsanayā*—by worship; *matiḥ*—consciousness; *syāt*—develops.

TRANSLATION

Being thus fallen, I am approaching Your feet for shelter, O Lord, because although the impure can never attain Your feet, I think it is nevertheless possible by Your mercy. Only when one's material life has ceased, O lotus-naveled Lord, can one develop consciousness of You by serving Your pure devotees.

TEXT 29

नमो विज्ञानमात्राय
सर्वप्रत्ययहेतवे
पुरुषेशप्रधानाय
ब्रह्मणेऽनन्तशक्तये

namo vijñāna-mātrāya
sarva-pratyaya-hetave
puruṣeśa-pradhānāya

brahmaṇe 'nanta-śaktaye

SYNONYMS

namaḥ—obeisances; *vijñāna*—of pure knowledge; *mātrāya*—to the embodiment; *sarva*—of all; *pratyaya*—forms of knowledge; *hetave*—to the source; *puruṣa*—of a person; *īśa*—the controlling forces; *pradhānāya*—to Him who predominates; *brahmaṇe*—to the Supreme Absolute Truth; *ananta*—unlimited; *śaktaye*—whose potencies.

TRANSLATION

Obeisances to the Supreme Absolute Truth, the possessor of unlimited energies. He is the embodiment of pure, transcendental knowledge, the source of all kinds of awareness, and the predominator of the forces of nature that rule over the living being.

TEXT 30

नमस्ते वासुदेवाय
सर्वभूतक्षयाय च
हृषीकेश नमस्तुभ्यं
प्रपन्नं पाहि मां प्रभो

*namas te vāsudevāya
sarva-bhūta-kṣayāya ca
hṛṣīkeśa namas tubhyaṁ
praṇannaṁ pāhi mām prabho*

SYNONYMS

namaḥ—obeisances; *te*—to You; *vāsudevāya*—the son of Vasudeva; *sarva*—of all; *bhūta*—living beings; *kṣayāya*—the residence; *ca*—and; *hṛṣīka-īśa*—O Lord of the mind and senses; *namaḥ*—obeisances; *tubhyam*—to You; *prapannam*—who am surrendered; *pāhi*—please protect; *mām*—me; *prabho*—O master.

TRANSLATION

O son of Vasudeva, obeisances to You, within whom all living beings reside. O Lord of the mind and senses, again I offer You my obeisances. O master, please protect me, who am surrendered unto You.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fortieth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Prayers of Akrūra."

41. Kṛṣṇa and Balarāma Enter Mathurā

This chapter describes how Lord Kṛṣṇa entered the city of Mathurā, killed a washerman and bestowed benedictions upon a weaver and a garland-maker named Sudāmā.

After showing His Viṣṇu form to Akrūra in the waters of the Yamunā and receiving Akrūra's prayers, Lord Kṛṣṇa withdrew that vision just as an actor winds up his performance. Akrūra emerged from the water and in great amazement approached the Lord, who asked him whether he had seen something wonderful while bathing. Akrūra replied, "Whatever wonderful things there are in the realms of water, earth or sky, all have their existence

within You. Thus when one has seen You, nothing remains unseen." Akrūra then began driving the chariot again.

Kṛṣṇa, Balarāma and Akrūra reached Mathurā late in the afternoon. After meeting up with Nanda Mahārāja and the other cowherds, who had gone on ahead, Kṛṣṇa asked Akrūra to return home, promising to visit him there after He had killed Kāmsa. Akrūra unhappily bid the Lord goodbye, went to King Kāmsa to inform him that Kṛṣṇa and Balarāma had come, and went home.

Kṛṣṇa and Balarāma took the cowherd boys with Them to see the splendid city. As they all entered Mathurā, the women of the city eagerly came out of their houses to see Kṛṣṇa. They had often heard about Him and had long since developed a deep attraction for Him. But now that they were actually seeing Him, they were overwhelmed with happiness, and all their distress due to His absence was eradicated.

Kṛṣṇa and Balarāma then came upon Kāmsa's wicked washerman. Kṛṣṇa asked him for some of the first-class garments he was carrying, but he refused and even chastised the two Lords. At this Kṛṣṇa became very angry and beheaded the man with His fingertips. The washerman's assistants, seeing his untimely end, dropped their bundles of clothes on the spot and ran off in all directions. Kṛṣṇa and Balarāma then took some of the garments They especially fancied.

Next a weaver approached the two Lords and arrayed Them suitably, for which service he received from Kṛṣṇa opulence in this life and liberation in the next. Kṛṣṇa and Balarāma then went to the house of the garland-maker Sudāmā. Sudāmā offered Them his full obeisances, worshiped Them by bathing Their feet and offering Them such items as *arghya* and sandalwood paste, and chanted prayers in Their honor. Then he adorned Them with garlands of fragrant flowers. Pleased, the Lords offered him whatever benedictions he wished, and then They moved on.

TEXT 1

श्रीशुक उवाच
स्तुवतस्तस्य भगवान्
दर्शयित्वा जले वपुः
भूयः समाहरत्कृष्णो
नटो नाट्यमिवात्मनः

śrī-śuka uvāca
stuvatas tasya bhagavān
darśayitvā jale vapuḥ
bhūyaḥ samāharat kṛṣṇo
naṭo nāṭyam ivātmanaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *stuvataḥ*—while praying; *tasya*—he, Akrūra; *bhagavān*—the Supreme Lord; *darśayitvā*—having shown; *jale*—in the water; *vapuḥ*—His personal form; *bhūyaḥ*—again; *samāharat*—withdrew; *kṛṣṇaḥ*—Śrī Kṛṣṇa; *naṭaḥ*—an actor; *nāṭyam*—the performance; *iva*—as; *ātmanaḥ*—his own.

TRANSLATION

Śukadeva Gosvāmī said: While Akrūra was still offering prayers, the Supreme Lord Kṛṣṇa withdrew His form that He had revealed in the water, just as an actor winds up his performance.

PURPORT

Lord Kṛṣṇa withdrew from Akrūra's sight the Viṣṇu form along with the vision of the spiritual sky and its eternal inhabitants.

TEXT 2

सोऽपि चान्तर्हितं वीक्ष्य
जलादुन्मज्य सत्वरः
कृत्वा चावश्यकं सर्वं
विस्मितो रथमागत

*so 'pi cāntarhitam vīkṣya
jalād unmajya satvaraḥ
kṛtvā cāvaśyakam sarvaṁ
vismito ratham āgamat*

SYNONYMS

saḥ—he, Akrūra; *api*—indeed; *ca*—and; *antarhitam*—disappeared; *vīkṣya*—seeing; *jalāt*—from the water; *unmajya*—emerging; *satvaraḥ*—quickly; *kṛtvā*—performing; *ca*—and; *āvaśyakam*—his prescribed duties; *sarvam*—all; *vismitaḥ*—surprised; *ratham*—to the chariot; *āgamat*—went.

TRANSLATION

When Akrūra saw the vision disappear, he came out of the water and quickly finished his various ritual duties. He then returned to the chariot, astonished.

TEXT 3

तमपृच्छद् धृषीकेशः
किं ते दृष्टमिवाद्भुतम्

भूमौ वियति तोये वा
तथा त्वां लक्षयामहे

*tam apr̥cchad dhṛṣīkeśaḥ
kim te dṛṣṭam ivādbhutam
bhūmau viyati toye vā
tathā tvām lakṣayāmahe*

SYNONYMS

tam—of him; *apṛcchat*—asked; *dhṛṣīkeśaḥ*—Lord Kṛṣṇa; *kim*—whether; *te*—by you; *dṛṣṭam*—seen; *iva*—indeed; *adbhutam*—something exceptional; *bhūmau*—on the earth; *viyati*—in the sky; *toye*—in the water; *vā*—or; *tathā*—so; *tvām*—you; *lakṣayāmahe*—We surmise.

TRANSLATION

Lord Kṛṣṇa asked Akrūra: Have you seen something wonderful on the earth, in the sky or in the water? From your appearance, We think you have.

TEXT 4

श्रीअक्रूर उवाच
अद्भुतानीह यावन्ति
भूमौ वियति वा जले
त्वयि विश्वात्मके तानि
किं मेऽदृष्टं विपश्यतः

śrī-akrūra uvāca

*adbhutānīha yāvanti
bhūmau viyati vā jale
tvayi viśvātmake tāni
kim me 'dṛṣṭam vipaśyataḥ*

SYNONYMS

śrī-akrūraḥ uvāca—Śrī Akūra said; *adbhutāni*—wonderful things; *iha*—in this world; *yāvanti*—whatever; *bhūmau*—on the earth; *vīyati*—in the sky; *vā*—or; *jale*—in the water; *tvayi*—in You; *viśva-ātmake*—who comprise everything; *tāni*—they; *kim*—what; *me*—by me; *adrṣṭam*—not seen; *vipaśyataḥ*—seeing (You).

TRANSLATION

Śrī Akūra said: Whatever wonderful things the earth, sky or water contain, all exist in You. Since You encompass everything, when I am seeing You, what have I not seen?

TEXT 5

यत्राद्भुतानि सर्वाणि
भूमौ वियति वा जले
तं त्वानुपश्यतो ब्रह्मन्
किं मे दृष्टमिहाद्भुतम्

*yatrādbhutāni sarvāṇi
bhūmau viyati vā jale
taṁ tvānupaśyato brahman
kim me dṛṣṭam ihādbhutam*

SYNONYMS

yatra—in whom; *adbhutāni*—amazing things; *sarvāṇi*—all; *bhūmau*—on the earth; *viyati*—in the sky; *vā*—or; *jale*—in the water; *tam*—that person; *tvā*—You; *anupaśyataḥ*—seeing; *brahman*—O Supreme Absolute Truth; *kim*—what; *me*—by me; *dṛṣṭam*—seen; *iha*—in this world; *adbhutam*—amazing.

TRANSLATION

And now that I am seeing You, O Supreme Absolute Truth, in whom reside all amazing things on the earth, in the sky and in the water, what amazing things could I see in this world?

PURPORT

Akrūra has now realized that Lord Kṛṣṇa is not merely his nephew.

TEXT 6

इत्युक्त्वा चोदयामास
स्यन्दनं गान्दिनीसुतः
मथुरामनयद्रामं
कृष्णं चैव दिनात्यये

*ity uktvā codayām āsa
syandanaṁ gāndinī-sutaḥ
mathurām anayad rāmaṁ
kṛṣṇaṁ caiva dinātyaye*

SYNONYMS

iti—thus; *uktvā*—saying; *codayām āsa*—drove forward; *syandanam*—the chariot; *gāndinī-sutaḥ*—the son of Gāndinī, Akrūra; *mathurām*—to Mathurā; *anayat*—he brought; *rāmam*—Lord Balarāma; *kṛṣṇam*—Lord Kṛṣṇa; *ca*—and; *eva*—also; *dina*—of the day; *atyaye*—at the end.

TRANSLATION

With these words, Akrūra, the son of Gāndinī, began driving the chariot onward. At the end of the day he arrived in Mathurā with Lord Balarāma and Lord Kṛṣṇa.

TEXT 7

मार्गे ग्रामजना राजंसु
तत्र तत्रोपसङ्गताः
वसुदेवसुतौ वीक्ष्य
प्रीता दृष्टिं न चाददुः

mārge grāma-janā rājaṁs
tatra tatropasaṅgatāḥ
vasudeva-sutau vīkṣya
prītā drṣṭim na cādaduḥ

SYNONYMS

mārge—on the road; *grāma*—of the villages; *janāḥ*—the people; *rājan*—O King (Parīkṣit); *tatra tatra*—here and there; *upasaṅgatāḥ*—approaching; *vasudeva-sutau*—at the two sons of Vasudeva; *vīkṣya*—looking;

prītāḥ—pleased; *dṛṣṭim*—their vision; *na*—not; *ca*—and; *ādaduḥ*—could take back.

TRANSLATION

Wherever they passed along the road, O King, the village people came forward and looked upon the two sons of Vasudeva with great pleasure. In fact, the villagers could not withdraw their eyes from Them.

TEXT 8

तावद् ब्रजौकसस्तत्र
नन्दगोपादयोऽग्रतः
पुरोपवनमासाद्य
प्रतीक्षन्तोऽवतस्थिरे

tāvad vrajaukasas tatra
nanda-gopādayo 'grataḥ
puroṣavanam āsādya
pratīkṣanto 'vatasthire

SYNONYMS

tāvat—by then; *vraja-okasaḥ*—the inhabitants of Vraja; *tatra*—there; *nanda-gopa-ādayaḥ*—headed by Nanda, the king of the cowherds; *agrataḥ*—before; *pura*—of the city; *upavanam*—a garden; *āsādya*—coming upon; *pratīkṣantaḥ*—waiting; *avatasthire*—they stayed there.

TRANSLATION

Nanda Mahārāja and the other residents of Vṛndāvana, having reached Mathurā ahead of the chariot, had stopped at a garden on the outskirts of the city to wait for Kṛṣṇa and Balarāma.

PURPORT

Nanda and the others reached Mathurā first because the chariot carrying Kṛṣṇa and Balarāma was delayed by Akrūra's bathing.

TEXT 9

तान् समेत्याह भगवान्
अक्रूरं जगदीश्वरः
गृहीत्वा पाणिना पाणिं
प्रश्रितं प्रहसन्निव

*tān sametyāha bhagavān
akrūram jagad-īśvaraḥ
gṛhītvā pāṇinā pāṇim
praśritam prahasann iva*

SYNONYMS

tān—with them; *sametya*—meeting; *āha*—said; *bhagavān*—the Supreme Personality of Godhead; *akrūram*—to Akrūra; *jagat-īśvaraḥ*—the Lord of the universe; *gṛhītvā*—taking; *pāṇinā*—with His hand; *pāṇim*—his hand; *praśritam*—who was humble; *prahasan*—smiling; *iva*—indeed.

TRANSLATION

After joining Nanda and the others, the Supreme Lord Kṛṣṇa, the controller

of the universe, took humble Akrūra's hand in His own and, smiling, spoke as follows.

TEXT 10

भवान् प्रविशतामग्रे
सहयानः पुरीं गृहम्
वयं त्विहावमुच्याथ
ततो द्रक्ष्यामहे पुरीम्

*bhavān praviśatām agre
saha-yānaḥ purīm gṛham
vayaṁ tv ihāvamucyātha
tato drakṣyāmahe purīm*

SYNONYMS

bhavān—you; *praviśatām*—should enter; *agre*—ahead; *saha*—together with; *yānaḥ*—the vehicle; *purīm*—the city; *gṛham*—and your home; *vayaṁ*—we; *tu*—on the other hand; *iha*—here; *avamucya*—getting down; *atha*—then; *tataḥ*—afterwards; *drakṣyāmahe*—will see; *purīm*—the city.

TRANSLATION

[Lord Kṛṣṇa said:] Take the chariot and enter the city ahead of us. Then go home. After resting here a while, we will go to see the city.

TEXT 11

श्रीअक्रूर उवाच

नाहं भवद्भ्यां रहितः
प्रवेक्ष्ये मथुरां प्रभो
त्यक्तुं नार्हसि मां नाथ
भक्तं ते भक्तवत्सल

śrī-akrūra uvāca
nāhaṁ bhavadbhyāṁ rahitaḥ
pravekṣye mathurāṁ prabho
tyaktum nārhasi mām nātha
bhaktam te bhakta-vatsala

SYNONYMS

śrī-akrūraḥ uvāca—Śrī Akūra said; *na*—cannot; *aham*—I; *bhavadbhyām*—of the two of You; *rahitaḥ*—deprived; *pravekṣye*—enter; *mathurām*—Mathurā; *prabho*—O master; *tyaktum*—abandon; *na arhasi*—You should not; *mām*—me; *nātha*—O Lord; *bhaktam*—devotee; *te*—Your; *bhakta-vatsala*—O You who have parental affection for Your devotees.

TRANSLATION

Śrī Akūra said: O master, without the two of You I shall not enter Mathurā. I am Your devotee, O Lord, so it is not fair for You to abandon me, since You are always affectionate to Your devotees.

TEXT 12

आगच्छ याम गेहान्नः
सनाथान् कुर्वधोक्षज

सहाग्रजः सगोपालैः
सुहृद्भिश्च सुहृत्तम

*āgaccha yāma gehān naḥ
sa-nāthān kurv adhokṣaja
sahāgrajaḥ sa-gopālaiḥ
suhṛdbhiś ca suhṛttama*

SYNONYMS

āgaccha—please come; *yāma*—let us go; *gehān*—to the house; *naḥ*—our; *sa*—having; *nāthān*—a master; *kuru*—please make it; *adhokṣaja*—O transcendental Lord; *saha*—with; *agra-jaḥ*—Your elder brother; *sa-gopālaiḥ*—with the cowherd men; *suhṛdbhiḥ*—with Your friends; *ca*—and; *suhṛt-tama*—O supreme well-wisher.

TRANSLATION

Come, let us go to my house with Your elder brother, the cowherd men and Your companions. O best of friends, O transcendental Lord, in this way please grace my house with its master.

TEXT 13

पुनीहि पादरजसा
गृहान्नो गृहमेधिनाम्
यच्छौचेनानुतृप्यन्ति
पितरः साग्नयः सुराः

punīhi pāda-rajasā

*gṛhān no gṛha-medhinām
yac-chaucenānutṛpyanti
pitarahḥ sāgnayahḥ surāḥ*

SYNONYMS

punīhi—please purify; *pāda*—of Your feet; *rajasā*—with the dust; *gṛhān*—the home; *naḥ*—of us; *gṛha-medhinām*—who are attached to household ritual duties; *yat*—by which; *śaucena*—purification; *anutṛpyanti*—will become satisfied; *pitarahḥ*—my forefathers; *sa*—together with; *agnayahḥ*—the sacrificial fires; *surāḥ*—and the demigods.

TRANSLATION

I am simply an ordinary householder attached to ritual sacrifices, so please purify my home with the dust of Your lotus feet. By that act of purification, my forefathers, the sacrificial fires and the demigods will all become satisfied.

TEXT 14

अवनिज्याङ्घ्रियुगलम्
आसीत्क्षोक्यो बलिर्महान्
ऐश्वर्यमतुलं लेभे
गतिं चैकान्तिनां तु या

*avanijyāṅghri-yugalam
āsīt ślokyo balir mahān
aiśvaryaṁ atulaṁ lebhe
gatiṁ caikāntinām tu yā*

SYNONYMS

avanijya—bathing; *aṅghri-yugalam*—the two feet; *āsīt*—became; *ślokyah*—glorious; *baliḥ*—King Bali; *mahān*—the great; *aiśvarya*—power; *atulam*—unequaled; *lebhe*—he achieved; *gatīm*—the destination; *ca*—and; *ekāntinām*—of the unalloyed devotees of the Lord; *tu*—indeed; *yā*—which.

TRANSLATION

By bathing Your feet, the exalted Bali Mahārāja attained not only glorious fame and unequalled power but also the final destination of pure devotees.

TEXT 15

आपस्तेऽङ्घ्र्यवनेजन्यस
त्रीँल्लोकान् शुचयोऽपुनन्
शिरसाधत्त याः शर्वः
स्वर्याताः सगरात्मजाः

āpas te 'ṅghry-avanejanya
trīṅ lokān śucayo 'punan
śirasādhatta yāḥ śarvaḥ
svar yātāḥ sagarātmajāḥ

SYNONYMS

āpaḥ—the water (namely, the river Ganges); *te*—Your; *aṅghri*—of the feet; *avanejanyaḥ*—coming from the bathing; *trīn*—the three; *lokān*—worlds; *śucayaḥ*—being purely spiritual; *apunan*—has purified; *śirasā*—on his head; *ādhatta*—has taken; *yāḥ*—which; *śarvaḥ*—Lord Siva; *svaḥ*—to heaven;

yātāḥ—went; *sagara-ātmajāḥ*—the sons of King Sagara.

TRANSLATION

The water of the river Ganges has purified the three worlds, having become transcendental by bathing Your feet. Lord Śiva accepted that water on his head, and by that water's grace the sons of King Sagara attained to heaven.

TEXT 16

देवदेव जगन्नाथ
पुण्यश्रवणकीर्तन
यदूत्तमोत्तमःश्लोक
नारायण नमोऽस्तु ते

deva-deva jagan-nātha
puṇya-śravaṇa-kīrtana
yadūttamottamaḥ-śloka
nārāyaṇa namo 'stu te

SYNONYMS

deva-deva—O Lord of lords; *jagat-nātha*—O master of the universe; *puṇya*—pious; *śravaṇa*—hearing; *kīrtana*—and chanting (about whom); *yadu-uttama*—O best of the Yadus; *uttamaḥ-śloka*—O You who are glorified in excellent verses; *nārāyaṇa*—O Supreme Lord Nārāyaṇa; *namaḥ*—obeisances; *astu*—let there be; *te*—unto You.

TRANSLATION

O Lord of lords, master of the universe, O You whose glories it is most pious to hear and chant! O best of the Yadus, O You whose fame is recounted in excellent poetry ! O Supreme Lord Nārāyaṇa, I offer You my obeisances.

TEXT 17

श्रीभगवनुवाच
आयास्ये भवतो गेहम्
अहमर्यसमन्वितः
यदुचक्रद्रुहं हत्वा
वितरिष्ये सुहृत्प्रियम्

*śrī-bhagavan uvāca
āyāsyē bhavato geham
aham arya-samanvitaḥ
yadu-cakra-druhaṁ hatvā
vitariṣyē suhṛt-priyam*

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *āyāsyē*—will come; *bhavataḥ*—to your; *geham*—house; *aham*—I; *ārya*—by My elder (brother, Balarāma); *samanvitaḥ*—accompanied; *yadu-cakra*—of the circle of Yadus; *druham*—the enemy (Kāṁsa); *hatvā*—killing; *vitariṣyē*—I will grant; *suhṛt*—to My well-wishers; *priyam*—satisfaction.

TRANSLATION

The Supreme Lord said: I will come to Your house with My elder brother, but first I must satisfy My friends and well-wishers by killing the enemy of the

Yadu clan.

PURPORT

Akrūra glorified Kṛṣṇa in Text 16 as *yadūttama*, "the best of the Yadus." Śrī Kṛṣṇa here confirms this by saying, in effect, "Since I am the best of the Yadus, I must kill the enemy of the Yadus, Kāṁsa, and then I will come to your house."

TEXT 18

श्रीशुक उवाच
एवमुक्तो भगवता
सोऽक्रूरो विमना इव
पुरीं प्रविष्टः कंसाय
कर्मावेद्य गृहं ययौ

śrī-śuka uvāca
evam ukto bhagavatā
so 'krūro vimanā iva
purīm praviṣṭaḥ kāṁsāya
karmāvedya gṛhaṁ yayau

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *evam*—thus; *uktaḥ*—addressed; *bhagavatā*—by the Lord; *saḥ*—he; *akrūraḥ*—Akrūra; *vimanāḥ*—disheartened; *iva*—somewhat; *purīm*—the city; *praviṣṭaḥ*—entering; *kāṁsāya*—to Kāṁsa; *karma*—about his activities; *āvedya*—informing; *gṛham*—to his home; *yayau*—went.

TRANSLATION

Śukadeva Gosvāmī said: Thus addressed by the Lord, Akrūra entered the city with a heavy heart. He informed King Kāmsa of the success of his mission and then went home.

TEXT 19

अथापराह्णे भगवान्
कृष्णः सङ्कर्षणान्वितः
मथुरां प्राविशद्गोपैर्
दिदृक्षुः परिवारितः

*athāparāhṇe bhagavān
kṛṣṇaḥ saṅkarṣaṇānvitaḥ
mathurām prāviśad gopair
didṛkṣuḥ parivāritaḥ*

SYNONYMS

atha—then; *apara-ahne*—in the afternoon; *bhagavān*—the Supreme Lord; *kṛṣṇaḥ*—Kṛṣṇa; *saṅkarṣaṇa-anvitaḥ*—together with Lord Balarāma; *mathurām*—Mathurā; *prāviśat*—entered; *gopaiḥ*—by the cowherd boys; *didṛkṣuḥ*—wanting to see; *parivāritaḥ*—joined.

TRANSLATION

Lord Kṛṣṇa desired to see Mathurā, so toward evening He took Lord Balarāma and the cowherd boys with Him and entered the city.

TEXTS 20-23

ददर्श तां स्फाटिकतुण्णगोपुर-
द्वारां बृहद्धेमकपाटतोरणाम्
ताम्रारकोष्ठां परिखादुरासदाम्
उद्यानरम्योपवनोपशोभिताम्

सौवर्णशृङ्गाटकहर्म्यनिष्कुटैः
श्रेणीसभाभिर्भवनैरुपस्कृताम्
वैदूर्यवज्रामलनीलविद्रुमैर्
उक्ताहरिद्भिर्वलभीषु वेदिषु

जुष्टेषु जालामुखरन्ध्रकुट्टिमेष्व्
आविष्टपारावतबर्हिनादिताम्
संसिक्तरथ्यापणमार्गचत्तरां
प्रकीर्णमाल्याङ्कुरलाजतण्डुलाम्

आपूर्णकुम्भैर्दधिचन्दनोक्षितैः
प्रसूनदीपावलिभिः सपल्लवैः
सवृन्दरम्भाक्रमुकैः सकेतुभिः
स्वलङ्कृतद्वारगृहां सपट्टिकैः

*dadarśa tāṁ sphāṭika-tuṇḡga-gopura-
dvārāṁ bṛhad-dhema-kapāṭa-toraṇām
tāmrāra-koṣṭhām parikhā-durāsadām
udyāna-ramyopavanopāśobhitām*

sauvarṇa-śṛṅgāṭaka-harmya-niṣkuṭaiḥ
śreṇī-sabhābhir bhavanair upaskṛtām
vaidūrya-vajrāmala-nīla-vidrumair
muktā-haridbhir valabhīṣu vediṣu

juṣṭeṣu jālāmukha-randhra-kuṭṭimeṣu
āviṣṭa-pārāvata-barhi-nāditām
saṁsikta-rathyāpaṇa-mārga-catvarām
prakīrṇa-mālyāṅkura-lāja-taṇḍulām

āpūrṇa-kumbhair dadhi-candanokṣitaiḥ
prasūna-dīpāvalibhiḥ sa-pallavaiḥ
sa-vṛnda-rambhā-kramukaiḥ sa-ketubhiḥ
sv-alaṅkṛta-dvāra-grhām sa-paṭṭikaiḥ

SYNONYMS

dadarśa—He saw; *tam*—that (city); *sphāṭika*—of crystal; *tūṅga*—high; *gopura*—whose main gates; *dvārām*—and household gates; *bṛhat*—immense; *hema*—gold; *kapāṭa*—whose doors; *toraṇām*—and ornamental arches; *tāmra*—of copper; *āra*—and brass; *koṣṭhām*—whose storehouses; *parikhā*—with its canals; *durāsadām*—inviolable; *udyāna*—with public gardens; *ramya*—attractive; *upavana*—and parks; *upaśobhitam*—beautified; *sauvarṇa*—gold; *śṛṅgāṭaka*—with crossways; *harmya*—mansions; *niṣkuṭaiḥ*—and pleasure gardens; *śreṇī*—of guilds; *sabhābhiḥ*—with the assembly halls; *bhavanaiḥ*—and with houses; *upaskṛtām*—ornamented; *vaidūrya*—with *vaidūrya* gems; *vajra*—diamonds; *amala*—crystal quartz; *nīla*—sapphires; *vidrumaiḥ*—and coral; *muktā*—with pearls; *haridbhiḥ*—and emeralds; *valabhīṣu*—on the wood panels decorating the rafters in front of the houses; *vediṣu*—on columned balconies; *juṣṭeṣu*—bedecked; *jāla-āmukha*—of lattice windows; *randhra*—in the openings; *kuṭṭimeṣu*—and on gem-studded floors; *āviṣṭa*—sitting; *pārāvata*—with the pet doves; *barhi*—and the peacocks; *nāditām*—resounding; *saṁsikta*—sprinkled with water; *rathyā*—with royal

avenues; *āpaṇa*—commercial streets; *mārga*—other roads; *catvarām*—and courtyards; *prakīrṇa*—scattered; *mālya*—with flower garlands; *aṅkura*—new sprouts; *lāja*—parched grains; *taṇḍulām*—and rice; *āpūrṇa*—full; *kumbhaiḥ*—with pots; *dadhi*—with yogurt; *candana*—and sandalwood paste; *ukṣitaiḥ*—smeared; *prasūna*—with flower petals; *dīpa-āvalibhiḥ*—and rows of lamps; *sa-pallavaiḥ*—with leaves; *sa-vṛnda*—with bunches of flowers; *rambhā*—with trunks of banana trees; *kramukaiḥ*—and trunks of betel-nut trees; *sa-ketubhiḥ*—with flags; *su-alan̐kṛta*—nicely decorated; *dvāra*—with doors; *gṛhām*—whose houses; *sa-paṭṭikaiḥ*—with ribbons.

TRANSLATION

The Lord saw Mathurā, with its tall gates and household entrances made of crystal, its immense archways and main doors of gold, its granaries and other storehouses of copper and brass, and its impregnable moats. Beautifying the city were pleasant gardens and parks. The main intersections were fashioned of gold, and there were mansions with private pleasure gardens, along with guildhalls and many other buildings. Mathurā resounded with the calls of peacocks and pet turtledoves, who sat in the small openings of the lattice windows and on the gem-studded floors, and also on the columned balconies and on the ornate rafters in front of the houses. These balconies and rafters were adorned with *vaidūrya* stones, diamonds, crystal quartz, sapphires, coral, pearls and emeralds. All the royal avenues and commercial streets were sprinkled with water, as were the side roads and courtyards, and flower garlands, newly grown sprouts, parched grains and rice had been scattered about everywhere. Gracing the houses' doorways were elaborately decorated pots filled with water, which were bedecked with mango leaves, smeared with yogurt and sandalwood paste, and encircled by flower petals and ribbons. Near the pots were flags, rows of lamps, bunches of flowers and the trunks of banana and betel-nut trees.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura gives this description of the elaborately decorated pots: "On either side of each doorway, above the scattered rice, is a pot. Encircling each pot are flower petals, on its neck are ribbons and in its mouth are leaves of mango and other trees. Above each pot, on a gold plate, are rows of lamps. A trunk of a banana tree stands on either side of each pot, and a betel-nut tree trunk stands in front and also behind. Flags lean against the pots."

TEXT 24

तां सम्प्रविष्टौ वसुदेवनन्दनौ
वृतौ वयस्यैर्नरदेववर्त्मना
द्रष्टुं समीयुस्त्वरिताः पुरस्त्रियो
हर्म्याणि चैवारुरुहुर्नृपोत्सुकाः

*tām sampraviṣṭau vasudeva-nandanau
vṛtau vayasyair naradeva-vartmanā
draṣṭum samīyus tvaritāḥ pura-striyo
harmyāṇi caivāruruhur nṛpotsukāḥ*

SYNONYMS

tām—that (Mathurā); *sampraviṣṭau*—entering; *vasudeva*—of Vasudeva; *nandanau*—the two sons; *vṛtau*—surrounded; *vayasyaiḥ*—by Their young friends; *nara-deva*—of the King; *vartmanā*—by the road; *draṣṭum*—to see; *samīyuh*—came forward together; *tvaritāḥ*—hurriedly; *pura*—of the city; *striyaḥ*—the women; *harmyāṇi*—their houses; *ca*—and; *eva*—also; *āruruhuh*—they climbed on top of; *nṛpa*—O King (Parīkṣit); *utsukāḥ*—eager.

TRANSLATION

The women of Mathurā hurriedly assembled and went forth to see the two sons of Vasudeva as They entered the city on the King's road, surrounded by Their cowherd boyfriends. Some of the women, my dear King, eagerly climbed to the roofs of their houses to see Them.

TEXT 25

काश्चिद्विपर्यगधृतवस्त्रभूषणा
विस्मृत्य चैकं युगलेष्वथापराः
कृतैकपत्रश्रवनैकनूपुरा
नाङ्क्त्वा द्वितीयं त्वपराश्च लोचनम्

*kāścid viparyag-dhṛta-vastra-bhūṣaṇā
vismṛtya caikam yugaleṣv athāparāḥ
kṛtaika-patra-śravaṇaika-nūpurā
nāṅktvā dvitīyaṁ tv aparāś ca locanam*

SYNONYMS

kaścit—some of them; *viparyak*—backwards; *dhṛta*—putting on; *vastra*—their clothes; *bhūṣaṇaḥ*—and ornaments; *vismṛtya*—forgetting; *ca*—and; *ekam*—one; *yugaleṣu*—of the pairs; *atha*—and; *aparāḥ*—others; *kṛta*—placing; *eka*—only one; *patra*—earring; *śravaṇa*—on their ears; *eka*—or one; *nūpurāḥ*—set of ankle bells; *na aṅktvā*—not anointing; *dvitīyam*—the second; *tu*—but; *aparāḥ*—other ladies; *ca*—and; *locanam*—an eye.

TRANSLATION

Some of the ladies put their clothes and ornaments on backwards, others forgot one of their earrings or ankle bells, and others applied makeup to one eye but not the other.

PURPORT

The ladies were very eager to see Kṛṣṇa, and in their haste and excitement they forgot themselves.

TEXT 26

अश्रन्त्य एकास्तदपास्य सोत्सवा
अभ्यज्यमाना अकृतोपमज्जनाः
स्वपन्त्य उत्थाय निशम्य निःस्वनं
प्रपाययन्त्योऽर्भमपोह्य मातरः

*aśnāntya ekās tad apāsyā sotsavā
abhyajyamānā akṛtopamajjanāḥ
svapāntya utthāya niśamya niḥsvanam
prapāyayantyo 'rbham apohya mātaraḥ*

SYNONYMS

aśnāntyaḥ—taking meals; *ekaḥ*—some; *tat*—that; *apāsyā*—abandoning; *sa-utsavaḥ*—joyfully; *abhyajyamānāḥ*—being massaged; *akṛta*—not finishing; *upamajjanāḥ*—their bathing; *svapāntyaḥ*—sleeping; *utthāya*—getting up; *niśamya*—having heard; *niḥsvanam*—the loud sounds; *prapāyayantyaḥ*—giving milk; *arbham*—to an infant; *apohya*—put aside; *mātaraḥ*—mothers.

TRANSLATION

Those who were taking their meals abandoned them, others went out without finishing their baths or massages, women who were sleeping at once rose when they heard the commotion, and mothers breast-feeding their infants simply put them aside.

TEXT 27

मनांसि तासामरविन्दलोचनः
प्रगल्भलीलाहसितावलोकैः
जहार मत्तद्विरदेन्द्रविक्रमो
दृशां ददच्छ्रीरमणात्मनोत्सवम्

*manāṁsi tāsām aravinda-locanaḥ
pragalbha-līlā-hasitāvalokaiḥ
jahāra matta-dviradendra-vikramo
dṛśāṁ dadac chrī-ramaṇātmanotsavam*

SYNONYMS

manāṁsi—the minds; *tāsām*—their; *aravinda*—like lotuses; *locanaḥ*—He whose eyes; *pragalbha*—bold; *līlā*—with His pastimes; *hasita*—smiling; *avalokaiḥ*—with His glances; *jahāra*—He took away; *matta*—in rut; *dvirada-indra*—(like) a lordly elephant; *vikramaḥ*—whose gait; *dṛśām*—to their eyes; *dadat*—affording; *śrī*—of the goddess of fortune; *ramaṇa*—which is the source of pleasure; *ātmanā*—with His body; *utsavam*—a festival.

TRANSLATION

The lotus-eyed Lord, smiling as He recalled His bold pastimes, captivated those ladies' minds with His glances. He walked with the gait of a lordly

elephant in rut, creating a festival for their eyes with His transcendental body, which is the source of pleasure for the divine goddess of fortune.

TEXT 28

दृष्ट्वा मुहुः श्रुतमनुद्रुतचेतसस्तं तत्प्रेक्षणोत्स्मितसुधोक्षणलब्धमानाः
आनन्दमूर्तिमुपगुह्य दृशात्मलब्धं
हृष्यत्वचो जहुरनन्तमरिन्दमाधिम

*dṛṣṭvā muhuḥ śrutam anudruta-cetasas taṁ
tat-prekṣaṇotsmita-sudhokṣaṇa-labdha-mānāḥ
ānanda-mūrtim upaguhya dṛśātma-labdham
hṛṣyat-tvaco jahur anantam arindamādhim*

SYNONYMS

dṛṣṭvā—seeing; *muhuḥ*—repeatedly; *śrutam*—heard about; *anudruta*—melted; *cetasah*—whose hearts; *taṁ*—Him; *tat*—His; *prekṣaṇa*—of the glances; *ut-smita*—and the broad smiles; *sudhā*—by the nectar; *ukṣaṇa*—from the sprinkling; *labdha*—receiving; *mānāḥ*—honor; *ānanda*—of ecstasy; *mūrtim*—the personal form; *upaguhya*—embracing; *dṛśā*—through their eyes; *ātma*—within themselves; *labdham*—gained; *hṛṣyat*—erupting; *tvacah*—their skin; *jahuḥ*—they gave up; *anantam*—unlimited; *arim-dama*—O subduer of enemies (Parikṣit); *ādhim*—mental distress.

TRANSLATION

The ladies of Mathurā had repeatedly heard about Kṛṣṇa, and thus as soon as they saw Him their hearts melted. They felt honored that He was sprinkling upon them the nectar of His glances and broad smiles. Taking Him into their hearts through their eyes, they embraced Him, the embodiment of all ecstasy,

and as their bodily hairs stood on end, O subduer of enemies, they forgot the unlimited distress caused by His absence.

TEXT 29

प्रासादशिखरारूढाः
प्रीत्युत्फुल्लमुखाम्बुजाः
अभ्यवर्षन् सौमनस्यैः
प्रमदा बलकेशवौ

prāsāda-śikharārūḍhāḥ
prīty-utphulla-mukhāmbujāḥ
abhyavarṣan saumanasyaiḥ
pramadā bala-keśavau

SYNONYMS

prāsāda—of the mansions; *śikhara*—to the roofs; *ārūḍhāḥ*—having climbed; *prīti*—with affection; *utphulla*—blooming; *mukha*—their faces; *ambujāḥ*—which were like lotuses; *abhyavarṣan*—they showered; *saumanasyaiḥ*—with flowers; *pramadāḥ*—the attractive women; *bala-keśavau*—Balarāma and Kṛṣṇa.

TRANSLATION

Their lotus faces blooming with affection, the ladies who had climbed to the roofs of the mansions rained down showers of flowers upon Lord Balarāma and Lord Kṛṣṇa.

TEXT 30

दध्यक्षतैः सोदपात्रैः
स्रग्गन्धैरभ्युपायनैः
तावानर्चुः प्रमुदितासु
तत्र तत्र द्विजातयः

*dadhy-akṣataiḥ soda-pātraiḥ
srag-gandhair abhyupāyanaiḥ
tāv ānarcuḥ pramuditās
tatra tatra dvijātayaḥ*

SYNONYMS

dadhi—with yogurt; *akṣataiḥ*—unbroken barleycorns; *sa*—and; *uda-pātraiḥ*—with pots filled with water; *srag*—with garlands; *gandhaiḥ*—and fragrant substances; *abhyupāyanaiḥ*—and also with other items of worship; *tau*—the two of Them; *ānarcuḥ*—worshiped; *pramuditāḥ*—joyful; *tatra tatra*—in various places; *dvi-jātayaḥ*—*brāhmaṇas*.

TRANSLATION

Brāhmaëas standing along the way honored the two Lords with presentations of yogurt, unbroken barleycorns, pots full of water, garlands, fragrant substances such as sandalwood paste, and other items of worship.

TEXT 31

ऊचुः पौरा अहो गोप्यसु
तपः किमचरन्महत
या हेतावनुपश्यन्ति

नरलोकमहोत्सवौ

*ūcuḥ paurā aho gopyas
tapaḥ kim acarān mahat
yā hy etān anupaśyanti
nara-loka-mahotsavau*

SYNONYMS

ūcuḥ—said; *paurā*—the women of the city; *aho*—ah; *gopyaḥ*—the cowherd girls (of Vṛndāvana); *tapaḥ*—austerity; *kim*—what; *acarān*—have executed; *mahat*—great; *yā*—who; *hi*—indeed; *etau*—these two; *anupaśyanti*—constantly see; *nara-loka*—for human society; *mahā-utsavau*—who are the greatest source of pleasure.

TRANSLATION

The women of Mathurā exclaimed: Oh, what severe austerities the *gopīs* must have performed to be able to regularly see Kṛṣṇa and Balarāma, who are the greatest source of pleasure for all mankind!

TEXT 32

रजकं कञ्चिदायान्तं
रङ्गकारं गदाग्रजः
दृष्ट्वायाचत वासांसि
धौतान्यत्युत्तमानि च

*rajakam kañcid āyāntam
raṅga-kāram gadāgrajaḥ*

*dṛṣṭvāyācata vāsāmsi
dhautāny aty-uttamāni ca*

SYNONYMS

rajakam—washerman; *kañcit*—a certain; *āyāntam*—approaching;
raṅga-kāram—engaged in dyeing; *gada-agrajaḥ*—Lord Śrī Kṛṣṇa, the elder
brother of Gada; *dṛṣṭvā*—seeing; *ayācata*—requested; *vāsāmsi*—garments;
dhautāni—cleaned; *ati-uttamāni*—first class; *ca*—and.

TRANSLATION

Seeing a washerman approaching who had been dyeing some clothes, Kṛṣṇa asked him for the finest laundered garments he had.

TEXT 33

देहावयोः समुचितान्य
अङ्ग वासांसि चार्हतोः
भविष्यति परं श्रेयो
दातुस्ते नात्र संशयः

*dehy āvayoḥ samucitāny
aṅga vāsāmsi cārhatoh
bhaviṣyati param śreyo
dātus te nātra saṁśayaḥ*

SYNONYMS

dehi—please give; *āvayoḥ*—to Us two; *samucitāni*—suitable; *aṅga*—My dear;
vāsāmsi—clothes; *ca*—and; *arhatoh*—to the two who are deserving;

bhaviṣyati—there will be; *param*—supreme; *śreyaḥ*—benefit; *dātuḥ*—for the giver; *te*—you; *na*—there is not; *atra*—in this matter; *saṁśayaḥ*—doubt.

TRANSLATION

[Lord Kṛṣṇa said:] Please give suitable garments to the two of Us, who certainly deserve them. If you grant this charity, you will undoubtedly receive the greatest benefit.

TEXT 34

स याचितो भगवता
परिपूर्णेन सर्वतः
साक्षेपं रुषितः प्राह
भृत्यो राज्ञः सुदुर्मदः

sa yācito bhagavatā
paripūrṇena sarvataḥ
sākṣepaṁ ruṣitaḥ prāha
bhṛtyo rājñāḥ su-durmadah

SYNONYMS

saḥ—he; *yācitaḥ*—requested; *bhagavatā*—by the Supreme Lord; *paripūrṇena*—who is absolutely complete; *sarvataḥ*—in all respects; *sa-ākṣepam*—insultingly; *ruṣitaḥ*—angered; *prāha*—he spoke; *bhṛtyaḥ*—the servant; *rājñāḥ*—of the King; *su*—very much; *durmadah*—falsely proud.

TRANSLATION

Thus requested by the Supreme Lord, who is perfectly complete in all respects, that arrogant servant of the King became angry and replied insultingly.

TEXT 35

ईदृशान्येव वासांसी
नित्यं गिरिवनेचरः
परिधत्त किमुद्वृत्ता
राजद्रव्याण्यभीप्सथ

*īdṛśāny eva vāsāmsi
nityam giri-vane-carah
paridhatta kim udvṛttā
rāja-dravyāṇy abhīpsatha*

SYNONYMS

īdṛśāni—of this sort; *eva*—indeed; *vāsāmsi*—garments; *nityam*—always; *giri*—on the mountains; *vane*—and in the forests; *carāḥ*—those who travel; *paridhatta*—would put on; *kim*—whether; *udvṛttāḥ*—impudent; *rāja*—the King's; *dravyāṇi*—things; *abhīpsatha*—You want.

TRANSLATION

[The washerman said:] You impudent boys! You're accustomed to roaming the mountains and forests, and yet You would dare put on such clothes as these! These are the King's possessions You're asking for!

TEXT 36

याताशु बालिशा मैवं
प्रार्थ्यं यदि जिजीवीषा
बध्नन्ति घ्नन्ति लुम्पन्ति
दृप्तं राजकुलानि वै

*yātāśu bālīśā maivam
prārthyam yadi jijīviṣā
badhnanti ghnanti lumpanti
dṛptam rāja-kulāni vai*

SYNONYMS

yāta—go; *āśu*—quickly; *bālīśaḥ*—fools; *mā*—do not; *evam*—like this; *prārthyam*—beg; *yadi*—if; *jijīviṣā*—You have the desire to live; *badhnanti*—they tie up; *ghnanti*—kill; *lumpanti*—and loot (his house); *dṛptam*—one who is bold; *rāja-kulāni*—the King's men; *vai*—indeed.

TRANSLATION

Fools, get out of here quickly! Don't beg like this if You want to stay alive. When someone is too bold, the King's men arrest him and kill him and take all his property.

TEXT 37

एवं विकत्थमानस्य
कुपितो देवकीसुतः
रजकस्य कराग्रेण

शिरः कायादपातयत्

*evam vikatthamānasya
kupito devakī-sutaḥ
rajakasya karāgreṇa
śiraḥ kāyād apātayat*

SYNONYMS

evam—thus; *vikatthamānasya*—who was brazenly speaking; *kupitaḥ*—angered; *devakī-sutaḥ*—Kṛṣṇa, the son of Devakī; *rajakasya*—of the washerman; *kara*—of one hand; *agreṇa*—with the front; *śiraḥ*—the head; *kāyāt*—from his body; *apātayat*—made fall.

TRANSLATION

As the washerman thus spoke brazenly, the son of Devakī became angry, and then merely with His fingertips He separated the man's head from his body.

TEXT 38

तस्यानुजीविनः सर्वे
वासःकोशान् विसृज्य वै
दुद्रुवुः सर्वतो मार्गं
वासांसि जगृहेऽच्युतः

*tasyānujīvināḥ sarve
vāsaḥ-kośān visṛjya vai
dudruvuh sarvato mārgam
vāsāmsi jagṛhe 'cyutaḥ*

SYNONYMS

tasya—his; *anujīvinaḥ*—employees; *sarve*—all; *vāsaḥ*—of clothes; *kośān*—the bundles; *visṛjya*—leaving behind; *vai*—indeed; *dadruvuḥ*—they fled; *sarvataḥ*—in all directions; *mārgam*—down the road; *vāsāmsi*—garments; *jagrhe*—took; *acyutaḥ*—Lord Kṛṣṇa.

TRANSLATION

The washerman's assistants all dropped their bundles of clothes and fled down the road, scattering in all directions. Lord Kṛṣṇa then took the clothes.

TEXT 39

वसित्वात्मप्रिये वस्त्रे
कृष्णः सङ्कर्षणस्तथा
शेषाण्यादत्त गोपेभ्यो
विसृज्य भुवि कानिचित्

vasitvātma-priye vastre
kṛṣṇaḥ saṅkarṣaṇas tathā
śeṣāṇy ādatta gopebhyo
visṛjya bhuvi kānicit

SYNONYMS

vasitvā—dressing Himself; *ātma-priye*—which He liked; *vastre*—in a pair of garments; *kṛṣṇaḥ*—Kṛṣṇa; *saṅkarṣaṇaḥ*—Balarāma; *tathā*—also; *śeṣāṇi*—the rest; *ādatta*—He gave; *gopebhyaḥ*—to the cowherd boys; *visṛjya*—throwing away; *bhuvi*—on the ground; *kānicit*—several.

TRANSLATION

Kṛṣṇa and Balarāma put on pairs of garments that especially pleased Them, and then Kṛṣṇa distributed the remaining clothes among the cowherd boys, leaving some scattered on the ground.

TEXT 40

ततस्तु वायकः प्रीतस्
तयोर्वेषमकल्पयत्
विचित्रवर्णैश्चैलेयैर्
आकल्पैरनुरूपतः

*tatas tu vāyakaḥ prītaḥ
tayor veṣam akalpayat
vicitra-varṇaiś caileyair
ākalpair anurūpataḥ*

SYNONYMS

tataḥ—then; *tu*—moreover; *vāyakaḥ*—a weaver; *prītaḥ*—affectionate; *tayoḥ*—for the two of Them; *veṣam*—dress; *akalpayat*—arranged; *vicitra*—various; *varṇaiḥ*—with colors; *caileyaiḥ*—made of cloth; *ākalpaiḥ*—with ornaments; *anurūpataḥ*—suitably.

TRANSLATION

Thereupon a weaver came forward and, feeling affection for the Lords, nicely adorned Their attire with cloth ornaments of various colors.

PURPORT

Śrīla Jīva Gosvāmī explains that the weaver adorned the Lords with cloth armlets and earrings that looked just like jewels. The word *anurūpataḥ* indicates that the colors matched nicely.

TEXT 41

नानालक्षणवेषाभ्यां
कृष्णरामौ विरेजतुः
स्वलङ्कृतौ बालगजौ
पर्वणीव सितेतरौ

nānā-lakṣaṇa-veṣābhyām
kṛṣṇa-rāmau virejatuḥ
sv-alāṅkṛtau bāla-gajau
parvaṇīva sitetarau

SYNONYMS

nānā—various; *lakṣaṇa*—having fine qualities; *veṣābhyām*—with Their individual clothes; *kṛṣṇa-rāmau*—Kṛṣṇa and Balarāma; *virejatuḥ*—appeared resplendent; *sv-alāṅkṛtau*—nicely decorated; *bāla*—young; *gajau*—elephants; *parvaṇi*—during a festival; *iva*—as if; *sita*—white; *itarau*—and the opposite (black).

TRANSLATION

Kṛṣṇa and Balarāma looked resplendent, each in His own unique, wonderfully ornamented outfit. They resembled a pair of young elephants, one

white and the other black, decorated for a festive occasion.

TEXT 42

तस्य प्रसन्नो भगवान्
प्रादात्सारूप्यमात्मनः
श्रियं च परमां लोके
बलैश्वर्यस्मृतीन्द्रियम्

*tasya prasanno bhagavān
prādāt sārūpyam ātmanaḥ
śriyaṁ ca paramāṁ loke
balaīśvarya-smṛtīndriyam*

SYNONYMS

tasya—with him; *prasannaḥ*—satisfied; *bhagavān*—the Supreme Lord; *prādāt*—granted; *sārūpyam*—the liberation of having the same form; *ātmanaḥ*—as Himself; *śriyam*—opulence; *ca*—and; *paramām*—supreme; *loke*—in this world; *bala*—physical strength; *aiśvarya*—influence; *smṛti*—strength of memory; *indriyam*—dexterity of the senses.

TRANSLATION

Pleased with the weaver, the Supreme Lord Kṛṣṇa blessed him that after death he would achieve the liberation of attaining a form like the Lord's, and that while in this world he would enjoy supreme opulence, physical strength, influence, memory and sensory vigor.

TEXT 43

ततः सुदाम्नो भवनं
मालाकारस्य जग्मतुः
तौ दृष्ट्वा स समुत्थाय
ननाम शिरसा भुवि

*tataḥ sudāmno bhavanam
mālā-kārasya jagmatuḥ
tau dṛṣṭvā sa samutthāya
nanāma śirasā bhuvi*

SYNONYMS

tataḥ—then; *sudāmnaḥ*—of Sudāmā; *bhavanam*—to the home;
mālā-kārasya—of the garland-maker; *jagmatuḥ*—the two of Them went;
tau—Them; *dṛṣṭvā*—seeing; *saḥ*—he; *samutthāya*—standing up;
nanāma—bowed down; *śirasā*—with his head; *bhuvi*—on the ground.

TRANSLATION

The two Lords then went to the house of the garland-maker Sudāmā. When Sudāmā saw Them he at once stood up and then bowed down, placing his head on the ground.

TEXT 44

तयोरासनमानीय
पाद्यं चार्घ्यार्हणादिभिः
पूजां सानुगयोश्चक्रे

सक्ताम्बूलानुलेपनैः

*tayor āsanam ānīya
pādyam cārghyārhaṇādibhiḥ
pūjām sānugayoś cakre
srak-tāmbūlānulepanaiḥ*

SYNONYMS

tayoḥ—for Them; *āsanam*—seats; *ānīya*—bringing; *pādyam*—water to wash the feet; *ca*—and; *arghya*—with water to wash the hands; *arhaṇa*—presents; *ādibhiḥ*—and so on; *pūjām*—worship; *sa-anugayoḥ*—of the two, together with Their companions; *cakre*—he performed; *srak*—with garlands; *tāmbūla*—betel-nut preparation (*pān*); *anulepanaiḥ*—and sandalwood paste.

TRANSLATION

After offering Them seats and bathing Their feet, Sudāmā worshiped Them and Their companions with *arghya*, garlands, *pān*, sandalwood paste and other presentations.

TEXT 45

प्राह नः सार्थकं जन्म
पावितं च कुलं प्रभो
पितृदेवर्षयो मह्यं
तुष्टा ह्यागमनेन वाम्

*prāha naḥ sārthakam janma
pāvitam ca kulam prabho*

*pitṛ-devarṣayo mahyam
tuṣṭā hy āgamanena vām*

SYNONYMS

prāha—he said; *naḥ*—our; *sa-arthakam*—worthwhile; *janma*—the birth; *pāvitam*—purified; *ca*—and; *kulam*—the family; *prabho*—O Lord; *pitṛ*—my forefathers; *deva*—the demigods; *ṛṣayaḥ*—and the great sages; *mahyam*—with me; *tuṣṭāḥ*—are satisfied; *hi*—indeed; *āgamanena*—by the arrival; *vām*—of You two.

TRANSLATION

[Sudāmā said:] O Lord, my birth is now sanctified and my family free of contamination. Now that You both have come here, my forefathers, the demigods and the great sages are certainly all satisfied with me.

TEXT 46

भवन्तौ किल विश्वस्य
जगतः कारणं परम्
अवतीर्णाविहांशेन
क्षेमाय च भवाय च

*bhavantau kila viśvasya
jagataḥ kāraṇam param
avatīrṇāv ihāṁśena
kṣemāya ca bhavāya ca*

SYNONYMS

bhavantau—You two; *kila*—indeed; *viśvasya*—of the entire; *jagataḥ*—universe; *kāraṇam*—the cause; *param*—ultimate; *avatīrṇau*—having descended; *iha*—here; *aṁśena*—with Your plenary portions; *kṣemāya*—for the benefit; *ca*—and; *bhavāya*—for the prosperity; *ca*—also.

TRANSLATION

You two Lords are the ultimate cause of this entire universe. To bestow sustenance and prosperity upon this realm, You have descended with Your plenary expansions.

TEXT 47

न हि वां विषमा दृष्टिः
सुहृदोर्जगदात्मनोः
समयोः सर्वभूतेषु
भजन्तं भजतोरपि

na hi vām viṣamā drṣṭiḥ
suhṛdor jagad-ātmanoh
samayoḥ sarva-bhūteṣu
bhajantaṁ bhajator api

SYNONYMS

na—there is not; *hi*—indeed; *vām*—on Your part; *viṣamā*—biased; *drṣṭiḥ*—vision; *suhṛdoḥ*—who are well-wishing friends; *jagat*—of the universe; *ātmanoh*—the Soul; *samayoḥ*—equal; *sarva*—to all; *bhūteṣu*—living beings; *bhajantaṁ*—those who worship You; *bhajatoḥ*—reciprocating with; *api*—even.

TRANSLATION

Because You are the well-wishing friends and Supreme Soul of the whole universe, You regard all with unbiased vision. Therefore, although You reciprocate Your devotees' loving worship, You always remain equally disposed toward all living beings.

TEXT 48

तावज्ञापयतं भृत्यं
किमहं करवाणि वाम्
पुंसोऽत्यनुग्रहो ह्येष
भवद्भिर्यन्नियुज्यते

*tāv ajñāpayataṁ bhr̥tyaṁ
kim ahaṁ karavāṇi vām
puṁso 'ty-anugraho hy eṣa
bhavadbhir yan niyujyate*

SYNONYMS

tau—They; *ājñāpayatam*—should please order; *bhr̥tyam*—Their servant; *kim*—what; *aham*—I; *karavāṇi*—should do; *vām*—for You; *puṁsaḥ*—for any person; *ati*—extreme; *anugrahaḥ*—mercy; *hi*—indeed; *eṣaḥ*—this; *bhavadbhiḥ*—by You; *yat*—in which; *niyujyate*—he is engaged.

TRANSLATION

Please order me, Your servant, to do whatever You wish. To be engaged by You in some service is certainly a great blessing for anyone.

TEXT 49

इत्यभिप्रेत्य राजेन्द्र
सुदामा प्रीतमानसः
शस्तैः सुगन्धैः कुसुमैर्
माला विरचिता ददौ

*ity abhipretya rājendra
sudāmā prīta-mānasaḥ
śastaiḥ su-gandhaiḥ kusumair
mālā viracitā dadau*

SYNONYMS

iti—thus speaking; *abhipretya*—understanding Their intention; *rāja-indra*—O best of kings (Parīkṣit); *sudāmā*—Sudāmā; *prīta-mānasaḥ*—pleased at heart; *śastaiḥ*—fresh; *su-gandhaiḥ*—and fragrant; *kusumaiḥ*—with flowers; *malaḥ*—garlands; *viracitāḥ*—made; *dadau*—he gave.

TRANSLATION

[Śukadeva Gosvāmī continued:] O best of kings, having spoken these words, Sudāmā could understand what Kṛṣṇa and Balarāma wanted. Thus with great pleasure he presented Them with garlands of fresh, fragrant flowers.

TEXT 50

ताभिः स्वलङ्कृतौ प्रीतौ
कृष्णरामौ सहानुगौ

प्रणताय प्रपन्नाय ददतुर्वरदौ वरान्

*tābhiḥ sv-alaṅkṛtau prītau
kṛṣṇa-rāmau sahānugau
praṇatāya prapannāya
dadatur vara-dau varān*

SYNONYMS

tābhiḥ—with those (garlands); *su-alaṅkṛtau*—beautifully ornamented; *prītau*—satisfied; *kṛṣṇa-rāmau*—Kṛṣṇa and Balarāma; *saha*—along with; *anugau*—Their companions; *praṇatāya*—who was bowing down; *prapannāya*—to the surrendered (Sudāmā); *dadatuḥ*—They gave; *varadau*—the two givers of benedictions; *varān*—a choice of benedictions.

TRANSLATION

Beautifully adorned with these garlands, Kṛṣṇa and Balarāma were delighted, and so were Their companions. The two Lords then offered the surrendered Sudāmā, who was bowing down before Them, whatever benedictions he desired.

TEXT 51

सोऽपि वव्रेऽचलां भक्तिं
तस्मिन्नेवाखिलात्मनि
तद्भक्तेषु च सौहार्दं
भूतेषु च दयां पराम्

so 'pi vavre 'calām bhaktim

*tasminn evākhilātmani
tad-bhakteṣu ca sauhārdam
bhūteṣu ca dayām parām*

SYNONYMS

saḥ—he; *api*—and; *vavre*—chose; *acalām*—unshakable; *bhaktim*—devotion; *tasmin*—to Him; *eva*—alone; *akhila*—of everything; *ātmani*—the Supreme Soul; *tat*—toward His; *bhakteṣu*—devotees; *ca*—and; *sauhārdam*—friendship; *bhūteṣu*—toward living beings in general; *ca*—and; *dayām*—mercy; *parām*—transcendental.

TRANSLATION

Sudāmā chose unshakable devotion for Kṛṣṇa, the Supreme Soul of all existence; friendship with His devotees; and transcendental compassion for all living beings.

TEXT 52

इति तस्मै वरं दत्त्वा
श्रियं चान्वयवर्धिनीम्
बलमायुर्यशः कान्तिं
निर्जगाम सहाग्रजः

*iti tasmai varam dattvā
śriyam cānvaya-vardhinīm
balam āyur yaśaḥ kāntim
nirjagāma sahāgrajaḥ*

SYNONYMS

iti—thus; *tasmai*—to him; *varam*—the benediction; *dattvā*—giving; *śriyam*—opulence; *ca*—and; *anvaya*—his family; *vardhinīm*—expanding; *balam*—strength; *āyuh*—long life; *yaśaḥ*—fame; *kāntim*—beauty; *nirjagāma*—He left; *saha*—together with; *agra-jah*—His elder brother, Lord Balarāma.

TRANSLATION

Not only did Lord Kṛṣṇa grant Sudāmā these benedictions, but He also awarded him strength, long life, fame, beauty and ever-increasing prosperity for his family. Then Kṛṣṇa and His elder brother took Their leave.

PURPORT

We can see a clear difference between Lord Kṛṣṇa's dealings with the nasty washerman and His dealings with the devoted florist Sudāmā. The Lord is as hard as a thunderbolt for those who defy Him and as soft as a rose for those who surrender to Him. Therefore we should all sincerely surrender to Lord Kṛṣṇa, since that is clearly in our self-interest.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Kṛṣṇa and Balarāma Enter Mathurā."

42. The Breaking of the Sacrificial Bow

This chapter describes the benediction Trivakrā received, the breaking of the sacrificial bow, the destruction of Kāṁsa's soldiers, the inauspicious omens Kāṁsa saw and the festivities at the wrestling arena.

After leaving Sudāmā's house, Lord Kṛṣṇa came upon Trivakrā, a young hunchbacked maidservant of Kāṁsa's who was carrying a tray of fine ointments. The Lord asked her who she was and requested some ointment from her. Entranced by His beauty and joking words, Trivakrā gave both Kṛṣṇa and Balarāma a good deal of ointment. In return, Kṛṣṇa stepped on her toes with His lotus feet, took hold of her chin and lifted, thus straightening her spine. The now beautiful and charming Trivakrā then grabbed the edge of Kṛṣṇa's upper cloth and asked Him to come to her house. Kṛṣṇa replied that after He had taken care of some business He would certainly come and relieve her mental torment. Then the two Lords continued Their sightseeing tour of Mathurā.

As Kṛṣṇa and Balarāma walked along the King's road, the merchants worshiped Them with various offerings. Kṛṣṇa asked where the bow sacrifice was to take place, and when He arrived at the arena He saw the wonderful bow, which resembled Lord Indra's. Despite the guards' protests, Kṛṣṇa forcibly picked up the bow, easily strung it and in an instant broke it in half, producing an ear-splitting sound that filled the heavens and struck terror in the heart of Kāṁsa. The many guards attacked Kṛṣṇa, crying out "Seize Him! Kill Him!" But Kṛṣṇa and Balarāma simply picked up the two halves of the bow and beat the guards to death. Next the Lords annihilated a company of soldiers sent by Kāṁsa, and then They left the arena and continued Their tour.

When the people of the city saw the amazing prowess and beauty of Kṛṣṇa and Balarāma, they thought They must be two chief demigods. Indeed, as the residents of Mathurā gazed upon the Lords, they enjoyed all the blessings the *gopīs* had predicted.

At sunset Kṛṣṇa and Balarāma returned to the cowherds' camp for Their

evening meal. They then passed the night resting comfortably. But King Kāṁsa was not so fortunate. When he heard how Kṛṣṇa and Balarāma had easily broken the mighty bow and destroyed his soldiers, he spent the night in great anxiety. Both while awake and while dreaming he saw many ill omens portending his imminent death, and his fear ruined any chance for rest.

At dawn the wrestling festival began. Crowds of people from the city and outlying districts entered the arena and took their seats in the lavishly decorated galleries. Kāṁsa, his heart trembling, sat down on the royal dais and invited Nanda Mahārāja and the other cowherd men to come sit in their places, and they did so after offering him their gifts. The musical overture then began as the sounds of the wrestlers slapping their arms resounded.

TEXT 1

श्रीशुक उवाच
अथ ब्रजन् राजपथेन माधवः
स्त्रियं गृहीताङ्गविलेपभाजनाम्
विलोक्य कुब्जां युवतीं वराननां
पप्रच्छ यान्तीं प्रहसन् रसप्रदः

śrī-śuka uvāca
atha vrajan rāja-pathena mādhaveḥ
striyaṁ gṛhītāṅga-vilepa-bhājanām
vilokya kubjāṁ yuvatīm varānanām
papraccha yāntīm prahasan rasa-pradaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *atha*—then; *vrajan*—walking; *rāja-pathena*—along the King's road; *mādhaveḥ*—Kṛṣṇa; *striyam*—a woman;

gṛhīta—holding; *aṅga*—for the body; *vilepa*—with ointments; *bhājanām*—a tray; *vilokya*—seeing; *kubjām*—hunchbacked; *yuvatīm*—young; *vara-ānanām*—with an attractive face; *paṇḍita*—He inquired; *yāntīm*—going; *prahasan*—smiling; *rasa*—of the pleasure of love; *pradaḥ*—the bestower.

TRANSLATION

Śukadeva Gosvāmī said: As He walked down the King's road, Lord Mādhava then saw a young hunchback woman with an attractive face, who carried a tray of fragrant ointments as she walked along. The bestower of the ecstasy of love smiled and inquired from her as follows.

PURPORT

According to Śrīla Viśvanātha Cakravartī Ṭhākura, the young hunchbacked girl was actually a partial expansion of the Lord's wife Satyabhāmā. Satyabhāmā is the Lord's internal energy known as Bhū-śakti, and this expansion of hers, known as Pṛthivī, represents the earth, which was bent down by the great burden of countless wicked rulers. Lord Kṛṣṇa descended to remove these wicked rulers, and thus His pastime of straightening out the hunchback Trivakrā, as explained in these verses, represents His rectifying the burdened condition of the earth. At the same time, the Lord awarded Trivakrā a conjugal relationship with Himself.

In addition to the given meaning, the word *rasa-pradaḥ* indicates that the Lord amused His cowherd boyfriends by His dealings with the young hunchback.

TEXT 2

का त्वं वरोर्वेतदु हानुलेपनं

कस्याङ्गने वा कथयस्व साधु नः
देह्यावयोरङ्गविलेपमुत्तमं
श्रेयस्ततस्ते न चिराद्भविष्यति

*kā tvam varorv etad u hānulepanam
kasyāṅgane vā kathayasva sādhu naḥ
dehy āvayor aṅga-vilepam uttamam
śreyas tatas te na cirād bhaviṣyati*

SYNONYMS

kā—who; *tvam*—you; *vara-ūru*—O beautiful-thighed one; *etat*—this; *u*
ha—ah, indeed; *anulepanam*—ointment; *kasya*—for whom; *aṅgane*—My dear
woman; *vā*—or; *kathayasva*—please tell; *sādhu*—honestly; *naḥ*—Us;
dehi—please give; *āvayoh*—to Us two; *aṅga-vilepam*—body ointment;
uttamam—excellent; *śreyaḥ*—benefit; *tataḥ*—thereafter; *te*—your; *na*
cirāt—soon; *bhaviṣyati*—will be.

TRANSLATION

[Lord Kṛṣṇa said:] Who are you, O beautiful-thighed one? Ah, ointment!
Who is it for, my dear lady? Please tell Us truthfully. Give Us both some of
your finest ointment and you will soon gain a great boon.

PURPORT

The Lord jokingly addressed the lady as *varoru*, "O beautiful-thighed one."
His joke was not malicious, since He was actually about to make her beautiful.

TEXT 3

सैरन्ध्र्युवाच
दास्यस्म्यहं सुन्दर कंससम्मता
त्रिवक्रनामा ह्यनुलेपकर्मणि
मद्भावितं भोजपतेरतिप्रियं
विना युवां कोऽन्यतमस्तदर्हति

sairandhry uvāca
dāsy asmy ahaṁ sundara kaṁsa-sammata
trivakra-nāmā hy anulepa-karmaṇi
mad-bhāvitam bhoja-pater ati-priyam
vinā yuvām ko 'nyatamas tad arhati

SYNONYMS

sairandhrī uvāca—the maidservant said; *dāsi*—a servant; *asmi*—am; *aham*—I; *sundara*—O handsome one; *kaṁsa*—by Kaṁsa; *sammata*—respected; *trivakra-nāmā*—known as Trivakrā ("bent in three places"); *hi*—indeed; *anulepa*—with ointments; *karmaṇi*—for my work; *mat*—by me; *bhāvitam*—prepared; *bhoja-pateḥ*—to the chief of the Bhojas; *ati-priyam*—very dear; *vinā*—except for; *yuvām*—You two; *kaḥ*—who; *anyatamaḥ*—else; *tat*—that; *arhati*—deserves.

TRANSLATION

The maidservant replied: O handsome one, I am a servant of King Kaṁsa, who highly regards me for the ointments I make. My name is Trivakrā. Who else but You two deserve my ointments, which the lord of the Bhojas likes so much?

PURPORT

Śrīla Viśvanātha Cakravartī explains that Trivakrā, who is also known as Kubjā, used the singular address *sundara*, "O handsome one," to hint that she felt conjugal desire for Kṛṣṇa alone, and she used the dual form *yuvām*, "for both of You," to try to hide her conjugal sentiment. The hunchback's name, Trivakrā, indicates that her body was bent at the neck, chest and waist.

TEXT 4

रूपपेशलमाधुर्य
हसितालापवीक्षितैः
धर्षितात्मा ददौ सान्द्रम्
उभयोरनुलेपनम्

rūpa-peśala-mādhurya
hasitālāpa-vikṣitaiḥ
dharṣitātmā dadau sāndram
ubhayor anulepanam

SYNONYMS

rūpa—by His beauty; *peśala*—charm; *mādhurya*—sweetness; *hasita*—smiles; *ālāpa*—talking; *vikṣitaiḥ*—and glances; *dharṣita*—overwhelmed; *ātmā*—her mind; *dadau*—she gave; *sāndram*—plentiful; *ubhayor*—to both of Them; *anulepanam*—ointment.

TRANSLATION

Her mind overwhelmed by Kṛṣṇa's beauty, charm, sweetness, smiles, words and glances, Trivakrā gave both Kṛṣṇa and Balarāma generous amounts of ointment.

PURPORT

This incident is also described in the Viṣṇu Purāṇa (5.20.7):

*śrutvā tam āha sā kṛṣṇam
gṛhyatām iti sādaram
anulepanam pradadau
gātra-yogyam athobhayoḥ*

"Hearing this, she respectfully replied to Lord Kṛṣṇa, 'Please take it,' and gave both of Them ointment suitable for applying to Their bodies."

TEXT 5

ततस्तावङ्गरागेण
स्ववर्णेतरशोभिना
सम्प्राप्तपरभागेन
शुशुभातेऽनुरञ्जितौ

*tatas tāv aṅga-rāgeṇa
sva-varṇetara-śobhinā
samprāpta-para-bhāgena
śuśubhāte 'nurañjitaḥ*

SYNONYMS

tataḥ—then; *tau*—They; *aṅga*—of Their bodies; *rāgeṇa*—with the coloring cosmetics; *sva*—Their own; *varṇa*—with colors; *itara*—other than; *śobhinā*—adorning; *samprāpta*—which exhibited; *para*—the highest; *bhāgena*—excellence; *śuśubhāte*—They appeared beautiful;

anurañjita—anoointed.

TRANSLATION

Anointed with these most excellent cosmetics, which adorned Them with hues that contrasted with Their complexions, the two Lords appeared extremely beautiful.

PURPORT

The *ācāryas* suggest that Kṛṣṇa spread yellow ointment upon His body, and Balarāma blue ointment upon His.

TEXT 6

प्रसन्नो भगवान् कुब्जां
त्रिवक्रां रुचिराननाम्
ऋज्वीं कर्तुं मनश्चक्रे
दर्शयन्दर्शने फलम्

*prasanno bhagavān kubjāṁ
trivakrāṁ rucirānanām
ṛjvīm kartuṁ manaś cakre
darśayan darśane phalam*

SYNONYMS

prasannaḥ—satisfied; *bhagavān*—the Supreme Lord; *kubjām*—the hunchback; *trivakrā*—Trivakrā; *rucira*—attractive; *ānanām*—whose face; *ṛjvīm*—straight; *kartum*—to make; *manaḥ cakre*—He decided; *darśayan*—showing;

darśane—of seeing Him; *phalam*—the result.

TRANSLATION

Lord Kṛṣṇa was pleased with Trivakrā, so He decided to straighten that hunchbacked girl with the lovely face just to demonstrate the result of seeing Him.

TEXT 7

पद्भ्यामाक्रम्य प्रपदे
द्रव्यङ्गुल्युत्तानपाणिना
प्रगृह्य चिबुकेऽध्यात्मम्
उदनीनमदच्युतः

padbhyām ākramya prapade
dry-aṅguly-uttāna-pāṇinā
pragr̥hya cibuke 'dhyātmam
udanīnamad acyutaḥ

SYNONYMS

padbhyām—with both His feet; *ākramya*—pressing down; *prapade*—on her toes; *dvi*—having two; *aṅguli*—fingers; *uttāna*—pointing upwards; *pāṇinā*—with His hands; *pragr̥hya*—taking hold of; *cibuke*—her chin; *adhyātmam*—her body; *udanīnamat*—He raised; *acyutaḥ*—Lord Kṛṣṇa.

TRANSLATION

Pressing down on her toes with both His feet, Lord Acyuta placed one

upward-pointing finger of each hand under her chin and straightened up her body.

TEXT 8

सा तदर्जुसमानाङ्गी
बृहच्छ्रोणिपयोधरा
मुकुन्दस्पर्शनात्सद्यो
बभूव प्रमदोत्तमा

*sā tadarju-samānāṅgī
br̥hac-chroṇi-payodharā
mukunda-sparśanāt sadyo
babhūva pramadottamā*

SYNONYMS

sā—she; *tadā*—then; *ṛju*—straight; *samāna*—even; *aṅgī*—her limbs; *br̥hat*—large; *śroṇi*—her hips; *payah-dharā*—and breasts; *mukunda-sparśanāt*—by the touch of Lord Mukunda; *sadyah*—suddenly; *babhūva*—became; *pramadā*—a woman; *uttamā*—most perfect.

TRANSLATION

Simply by Lord Mukunda's touch, Trivakrā was suddenly transformed into an exquisitely beautiful woman with straight, evenly proportioned limbs and large hips and breasts.

TEXT 9

ततो रूपगुणौदार्य-
सम्पन्ना प्राह केशवम्
उत्तरीयान्तमकृष्य
स्मयन्ती जातहृच्छया

*tato rūpa-guṇaudārya-
sampannā prāha keśavam
uttarīyāntam akṛṣya
smayantī jāta-hṛc-chayā*

SYNONYMS

tataḥ—then; *rūpa*—with beauty; *guṇa*—good character; *audārya*—and generosity; *sampannā*—endowed; *prāha*—she addressed; *keśavam*—Lord Kṛṣṇa; *uttarīya*—of His upper garment; *antam*—the end; *ākṛṣya*—pulling; *smayantī*—smiling; *jāta*—having developed; *hṛt-śayā*—lusty feelings.

TRANSLATION

Now endowed with beauty, character and generosity Trivakrā began to feel lusty desires for Lord Keśava. Taking hold of the end of His upper cloth, she smiled and addressed Him as follows.

TEXT 10

एहि वीर गृहं यामो
न त्वां त्यक्तुमिहोत्सहे
त्वयोन्मथितचित्तायाः

प्रसीद पुरुषर्षभ

*ehi vīra gṛham yāmo
na tvām tyaktum ihotsahe
tvayonmathita-cittāyāḥ
prasīda puruṣarṣabha*

SYNONYMS

ehi—come; *vīra*—O hero; *gṛham*—to my house; *yāmaḥ*—let us go; *na*—not; *tvām*—You; *tyaktum*—to leave; *iha*—here; *utsahe*—I can bear; *tvayā*—by You; *unmathita*—agitated; *cittāyāḥ*—on her whose mind; *prasīda*—please have mercy; *puruṣa-rṣabha*—O best of men.

TRANSLATION

[Trivakrā said:] Come, O hero, let us go to my house. I cannot bear to leave You here. O best of males, please take pity on me, since You have agitated my mind.

PURPORT

Śrīla Viśvanātha Cakravartī supplies the following conversation:

Kṛṣṇa: Is it for the purpose of dining that you're inviting Me to your house?

Trivakrā: I simply can't leave You here.

Kṛṣṇa: But people here on the King's road will misconstrue what you're saying and laugh. Therefore please don't speak like this.

Trivakrā: I can't help being agitated. You made the mistake of touching me. It's not my fault.

TEXT 11

एवं स्त्रिया याच्यमानः
कृष्णो रामस्य पश्यतः
मुखं वीक्ष्यानु गोपानां
प्रहसंस्तामुवाच ह

*evam striyā yācyamānaḥ
kṛṣṇo rāmasya paśyataḥ
mukhaṁ vīkṣyānu gopānām
prahasāns tām uvāca ha*

SYNONYMS

evam—in this way; *striyā*—by the woman; *yācyā nānaḥ*—being begged; *kṛṣṇaḥ*—Lord Kṛṣṇa; *rāmasya*—of Balarāma; *paśyataḥ*—who was looking on; *mukham*—at the face; *vīkṣya*—glancing; *anu*—then; *gopānām*—of the cowherd boys; *prahasan*—laughing; *tām*—to her; *uvāca ha*—He said.

TRANSLATION

Thus entreated by the woman, Lord Kṛṣṇa first glanced at the face of Balarāma, who was watching the incident, and then at the faces of the cowherd boys. Then with a laugh Kṛṣṇa replied to her as follows.

TEXT 12

एष्यामि ते गृहं सुभ्रु
पुंसामाधिविकर्शनम्
साधितार्थोऽगृहाणां नः

पान्थानां त्वं परायणम्

*eṣyāmi te grham su-bhru
pumśām ādhi-vikarśanam
sādhitārtho 'grhāṇām naḥ
pānthānām tvam parāyaṇam*

SYNONYMS

eṣyāmi—I will go; *te*—your; *grham*—to the house; *su-bhru*—O you who have beautiful eyebrows; *pumśām*—of men; *ādhi*—the mental distress; *vikarśanam*—which eradicates; *sādhita*—having accomplished; *arthāḥ*—My purpose; *agrhāṇām*—who have no home; *naḥ*—for Us; *pānthānām*—who are traveling on the road; *tvam*—you; *para*—the best; *ayanam*—shelter.

TRANSLATION

[Lord Kṛṣṇa said:] O lady with beautiful eyebrows, as soon as I fulfill My purpose I will certainly visit your house, where men can relieve their anxiety. Indeed, you are the best refuge for Us homeless travelers.

PURPORT

By the word *agrhāṇām*, Śrī Kṛṣṇa indicated not only that He had no fixed residence but also that He was not yet married.

TEXT 13

विसृज्य माध्व्या वाण्या ताम्
ब्रजन्मार्गे वणिक्पथैः
नानोपायनताम्बूल-

स्रग्गन्धैः साग्रजोऽर्चितः

*visṛjya mādhyā vāṇyā tām
vrajan mārge vaṇik-pathaiḥ
nānopāyana-tāmbūla-
srag-gandhaiḥ sāgrajo 'rcitaiḥ*

SYNONYMS

visṛjya—leaving; *mādhyā*—sweet; *vāṇyā*—with words; *tām*—her; *vrajan*—walking; *mārge*—along the road; *vaṇik-pathaiḥ*—by the merchants; *nānā*—with various; *upāyana*—respectful offerings; *tāmbūla*—betel nut; *srag*—garlands; *gandhaiḥ*—and fragrant substances; *sa*—together with; *agra-jaiḥ*—His elder brother; *arcitaiḥ*—worshiped.

TRANSLATION

Leaving her with these sweet words, Lord Kṛṣṇa walked further down the road. The merchants along the way worshiped Him and His elder brother by presenting Them with various respectful offerings, including *pān*, garlands and fragrant substances.

TEXT 14

तद्दर्शनस्मरक्षोभाद्
आत्मानं नाविदन् स्त्रियः
विस्रस्तवासःकवर
वलया लेख्यमूर्तयः

tad-darśana-smara-kṣobhād

*ātmānam nāvidan striyaḥ
visrasta-vāsaḥ-kavara
valayā lekhyā-mūrtayaḥ*

SYNONYMS

tat—Him; *darśana*—because of seeing; *smara*—due to the effects of Cupid; *kṣobhāt*—by their agitation; *ātmānam*—themselves; *na avidan*—could not recognize; *striyaḥ*—the women; *visrasta*—disheveled; *vāsaḥ*—their clothes; *kavara*—the locks of their hair; *valayāḥ*—and their bangles; *lekhyā*—(as if) drawn in a picture; *mūrtayaḥ*—their forms.

TRANSLATION

The sight of Kṛṣṇa aroused Cupid in the hearts of the city women. Thus agitated, they forgot themselves. Their clothes, braids and bangles became disheveled, and they stood as still as figures in a painting.

PURPORT

Śrīla Viśvanātha Cakravartī states that since the women of Mathurā immediately experienced symptoms of conjugal attraction when they saw Kṛṣṇa, they were the most advanced devotees in the city. The ten effects of Cupid are described as follows: *cakṣū-rāgaḥ prathamam cittāsaṅgas tato 'tha saṅkalpaḥ nidrā-cchedas tanutā viṣaya-nivṛttis trapā-nasaḥ/ unmādo mūrcchā mṛtir ity etāḥ smara-daśā daśaiva syuḥ*. "First comes attraction expressed through the eyes, then intense attachment in the mind, then determination, loss of sleep, becoming emaciated, disinterest in external things, shamelessness, madness, becoming stunned and death. These are the ten stages of Cupid's effects."

Śrīla Viśvanātha Cakravartī also points out that devotees who possess pure love of Godhead generally do not exhibit the symptom of death, since this is

inauspicious in relation to Kṛṣṇa. They do, however, manifest the other nine symptoms, culminating in becoming stunned in ecstasy.

TEXT 15

ततः पौरान् पृच्छमानो
धनुषः स्थानमच्युतः
तस्मिन् प्रविष्टो ददृशे
धनुरैन्द्रमिवाद्भुतम्

*tataḥ paurān pṛcchamāno
dhanuṣaḥ sthānam acyutaḥ
tasmin praviṣṭo dadṛśe
dhanur aindram ivādbhutam*

SYNONYMS

tataḥ—then; *paurān*—from the city residents; *pṛcchamānaḥ*—inquiring about; *dhanuṣaḥ*—of the bow; *sthānam*—the place; *acyutaḥ*—the infallible Supreme Lord; *tasmin*—there; *praviṣṭaḥ*—entering; *dadṛśe*—He saw; *dhanuḥ*—the bow; *aindram*—that of Lord Indra; *iva*—like; *adbhutam*—amazing.

TRANSLATION

Lord Kṛṣṇa then asked the local people where the arena was in which the bow sacrifice would take place. When He went there He saw the amazing bow, which resembled Lord Indra's.

TEXT 16

पुरुषैर्बहुभिर्गुप्तम्
अर्चितं परमर्द्धिमत
वार्यमाणो नृभिः कृष्णः
प्रसह्य धनुराददे

*puruṣair bahubhir guptam
arcitaṁ paramarddhimat
vāryamāṇo nṛbhiḥ kṛṣṇaḥ
prasahya dhanur ādade*

SYNONYMS

puruṣaiḥ—by men; *bahubhiḥ*—many; *guptam*—guarded; *arcitam*—being worshiped; *parama*—supreme; *ṛddhi*—opulence; *mat*—possessing; *vāryamāṇaḥ*—warded off; *nṛbhiḥ*—by the guards; *kṛṣṇaḥ*—Lord Kṛṣṇa; *prasahya*—by force; *dhanuḥ*—the bow; *ādade*—picked up.

TRANSLATION

That most opulent bow was guarded by a large company of men, who were respectfully worshiping it. Kṛṣṇa pushed His way forward and, despite the guards' attempts to stop Him, picked it up.

TEXT 17

करेण वामेन सलीलमुद्धृतं
सज्यं च कृत्वा निमिषेण पश्यताम्
नृणां विकृष्य प्रबभञ्ज मध्यतो

यथेक्षुदण्डं मदकर्युरुक्रमः

*kareṇa vāmena sa-līlam uddhṛtaṁ
sajyaṁ ca kṛtvā nimīṣeṇa paśyatām
nṛṇām vikṛṣya prababhañja madhyato
yathekṣu-daṇḍaṁ mada-kary urukramaḥ*

SYNONYMS

kareṇa—with His hand; *vāmena*—left; *sa-līlam*—playfully; *uddhṛtaṁ*—lifted; *sajyaṁ*—the stringing; *ca*—and; *kṛtvā*—doing; *nimīṣeṇa*—in the wink of an eye; *paśyatām*—as they watched; *nṛṇām*—the guards; *vikṛṣya*—pulling it taut; *prababhañja*—He broke it; *madhyataḥ*—in the middle; *yathā*—as; *ikṣu*—of sugarcane; *daṇḍam*—a stick; *mada-karī*—an excited elephant; *urukramaḥ*—Lord Kṛṣṇa.

TRANSLATION

Easily lifting the bow with His left hand, Lord Urukrama strung it in a fraction of a second as the King's guards looked on. He then powerfully pulled the string and snapped the bow in half, just as an excited elephant might break a stalk of sugar cane.

TEXT 18

धनुषो भज्यमानस्य
शब्दः खं रोदसी दिशः
पूरयामास यं श्रुत्वा
कंसस्त्रासमुपागमत्

*dhanuṣo bhajyamānasya
śabdaḥ kham rodasī diśaḥ
pūrayām āsa yaṁ śrutvā
kaṁsas trāsam upāgamat*

SYNONYMS

dhanuṣaḥ—of the bow; *bhajyamānasya*—which was breaking; *śabdaḥ*—the sound; *kham*—the earth; *rodasī*—the sky; *diśaḥ*—and all the directions; *pūrayām āsa*—filled; *yaṁ*—which; *śrutvā*—hearing; *kaṁsaḥ*—King Kāṁsa; *trāsam*—fear; *upāgamat*—experienced.

TRANSLATION

The sound of the bow's breaking filled the earth and sky in all directions.
Upon hearing it, Kāṁsa was struck with terror.

TEXT 19

तद्रक्षिणः सानुचरं
कुपिता आततायिनः
गृहीतुकामा आवव्रुर
गृह्यतां वध्यतामिति

*tad-rakṣiṇaḥ sānucaram
kupitā ātatāyinaḥ
grhītu-kāmā āvavrur
grhyatām vadhyatām iti*

SYNONYMS

tat—its; *rakṣiṇaḥ*—guards; *sa*—along with; *anucaram*—His companions; *kupitāḥ*—angered; *ātatāyinaḥ*—holding weapons; *grhītu*—to catch; *kāmāḥ*—wanting; *āvavruḥ*—surrounded; *grhyatām*—seize Him; *vadhyatām*—kill Him; *iti*—thus saying.

TRANSLATION

The enraged guards then took up their weapons and, wanting to seize Kṛṣṇa and His companions, surrounded them and shouted, "Grab Him! Kill Him!"

TEXT 20

अथ तान्दुरभिप्रायान्
विलोक्य बलकेशवौ
क्रुद्धौ धन्वन आदाय
शकले तांश्च जघ्नतुः

atha tān durabhiprāyān
vilokya bala-keśavau
kruddhau dhanvana ādāya
śakale tāñś ca jaghnatuḥ

SYNONYMS

atha—thereupon; *tān*—them; *durabhiprāyān*—with evil intent; *vilokya*—seeing; *bala-keśavau*—Balarāma and Kṛṣṇa; *kruddhau*—angry; *dhanvanaḥ*—of the bow; *ādāya*—taking; *śakale*—the two broken pieces; *tān*—them; *ca*—and; *jaghnatuḥ*—struck.

TRANSLATION

Seeing the guards coming upon Them with evil intent, Balarāma and Keśava took up the two halves of the bow and began striking them down.

TEXT 21

बलं च कंसप्रहितं
हत्वा शालामुखात्ततः
निष्क्रम्य चेतुर्हृष्टौ
निरीक्ष्य पुरसम्पदः

*balam ca kaṁsa-prahitam
hatvā śālā-mukhāt tataḥ
niṣkramya ceratur hr̥ṣṭau
nirīkṣya pura-sampadaḥ*

SYNONYMS

balam—an armed force; *ca*—and; *kaṁsa-prahitam*—sent by Kaṁsa; *hatvā*—having killed; *śālā*—of the sacrificial arena; *mukhāt*—by the gate; *tataḥ*—then; *niṣkramya*—exciting; *ceratur*—the two of Them walked along; *hr̥ṣṭau*—happy; *nirīkṣya*—observing; *pura*—of the city; *sampadaḥ*—the riches.

TRANSLATION

After also killing a contingent of soldiers sent by Kaṁsa, Kṛṣṇa and Balarāma left the sacrificial arena by its main gate and continued Their walk about the city, happily looking at the opulent sights.

TEXT 22

तयोस्तद्भुतं वीर्यं
निशाम्य पुरवासिनः
तेजः प्रागल्भ्यं रूपं च
मेनिरे विबुधोत्तमौ

*tayos tad adbhutam vīryam
niśāmya pura-vāsinah
tejah prāgalbhyam rūpam ca
menire vibudhottamau*

SYNONYMS

tayoh—of Them; *tat*—that; *adbhutam*—amazing; *vīryam*—heroic deed; *niśāmya*—seeing; *pura-vāsinah*—the residents of the city; *tejah*—Their strength; *prāgalbhyam*—boldness; *rūpam*—beauty; *ca*—and; *menire*—they considered; *vibudha*—of demigods; *uttamau*—two of the best.

TRANSLATION

Having witnessed the amazing deed Kṛṣṇa and Balarāma had performed, and seeing Their strength, boldness and beauty, the people of the city thought They must be two prominent demigods.

TEXT 23

तयोर्विचरतोः स्वैरम्
आदित्योऽस्तमुपेयिवान्
कृष्णरामौ वृतौ गोपैः

पुराच्छकटमीयतुः

*tayor vicaratoḥ svairam
ādityo 'stam upeyivān
kṛṣṇa-rāmau vṛtau gopaiḥ
purāc chakaṭam īyatuḥ*

SYNONYMS

tayoḥ—as They; *vicaratoḥ*—moved about; *svairam*—at Their will; *ādityaḥ*—the sun; *astam*—its setting; *upeyivān*—approached; *kṛṣṇa-rāmau*—Kṛṣṇa and Balarāma; *vṛtau*—accompanied; *gopaiḥ*—by the cowherd boys; *purāt*—from the city; *śakaṭam*—to the place where the wagons had been unharnessed; *īyatuḥ*—went.

TRANSLATION

As They strolled about at will, the sun began to set, so They left the city with the cowherd boys and returned to the cowherds' wagon encampment.

TEXT 24

गोप्यो मुकुन्दविगमे विरहातुरा या
आशासताशिष ऋता मधुपुर्यभूवन्
सम्पश्यतां पुरुषभूषणगात्रलक्ष्मीं
हित्वेतरान्नु भजतश्चकमेऽयनं श्रीः

*gopyo mukunda-vigame virahāturā yā
āśāsataśiṣa ṛtā madhu-pury abhūvan
sampaśyatām puruṣa-bhūṣaṇa-gātra-lakṣmīm*

hitvetarān nu bhajataś cakame 'yanam śrīḥ

SYNONYMS

gopyaḥ—the *gopīs*; *mukunda-vigame*—when Lord Mukunda was departing; *viraha*—by feelings of separation; *āturāḥ*—tormented; *yāḥ*—which; *āśāsata*—they had spoken; *āśiṣaḥ*—the benedictions; *ṛtāḥ*—true; *madhu-puri*—in Mathurā; *abhūvan*—have become; *sampraśyatām*—for those who are fully seeing; *puruṣa*—of men; *bhūṣaṇa*—of the ornament; *gātra*—of His body; *lakṣmīm*—the beauty; *hitvā*—abandoning; *itarān*—others; *nu*—indeed; *bhajataḥ*—who were worshiping her; *cakame*—hankered for; *ayanam*—shelter; *śrīḥ*—the goddess of fortune.

TRANSLATION

At the time of Mukunda's [Kṛṣṇa's] departure from Vṛndāvana, the *gopēs* had foretold that the residents of Mathurā would enjoy many benedictions, and now the *gopēs'* predictions were coming true, for those residents were gazing upon the beauty of Kṛṣṇa, the jewel among men. Indeed, the goddess of fortune desired the shelter of that beauty so much that she abandoned many other men, although they worshiped her.

TEXT 25

अवनित्ताङ्घ्रियुगलौ
भुक्त्वा क्षीरोपसेचनम्
ऊषतुस्तां सुखं रात्रिं
ज्ञात्वा कंसचिकीर्षितम्

avaniktāṅghri-yugalau

*bhuktvā kṣīropasecanam
ūṣatus tām sukham rātrim
jñātvā kaṁsa-cikīrṣitam*

SYNONYMS

avanikta—bathed; *aṅghri-yugalau*—the two feet of each of Them; *bhuktvā*—eating; *kṣīra-upasecanam*—boiled rice sprinkled with milk; *ūṣatuḥ*—They stayed there; *tām*—for that; *sukham*—comfortably; *rātrim*—night; *jñātvā*—knowing; *kaṁsa-cikīrṣitam*—what Kaṁsa intended to do.

TRANSLATION

After Kṛṣṇa's and Balarāma's feet were bathed, the two Lords ate rice with milk. Then, although knowing what Kaṁsa intended to do, They spent the night there comfortably.

TEXTS 26-27

कंसस्तु धनुषो भङ्गं
रक्षिणां स्वबलस्य च
वधं निशम्य गोविन्द-
रामविक्रीडितं परम्

दीर्घप्रजागरो भीतो
दुर्निमित्तानि दुर्मतिः
बहून्यचष्टोभयथा

मृत्योर्दौत्यकराणि च

*kaṁsas tu dhanuṣo bhaṅgam
rakṣiṇām sva-balasya ca
vadham niśamya govinda-
rāma-vikrīḍitam param

dīrgha-prajāgaro bhīto
durnimittāni durmatih
bahūny acaṣṭobhayathā
mṛtyor dautya-karāṇi ca*

SYNONYMS

kaṁsaḥ—King Kāṁsa; *tu*—but; *dhanuṣaḥ*—of the bow; *bhaṅgam*—the breaking; *rakṣiṇām*—of the guards; *sva*—his; *balasya*—of the army; *ca*—and; *vadham*—the killing; *niśamya*—hearing of; *govinda-rāma*—of Kṛṣṇa and Balarāma; *vikrīḍitam*—the playing; *param*—merely; *dīrgha*—for a long time; *prajāgaraḥ*—remaining awake; *bhītaḥ*—afraid; *durnimittāni*—bad omens; *durmatih*—the wicked-minded; *bahūni*—many; *acaṣṭa*—saw; *ubhayathā*—in both states (sleep and wakefulness); *mṛtyoḥ*—of death; *dautya-karāṇi*—the messengers; *ca*—and.

TRANSLATION

Wicked King Kāṁsa, on the other hand, was terrified, having heard how Kṛṣṇa and Balarāma had broken the bow and killed his guards and soldiers, all simply as a game. He remained awake for a long time, and both while awake and while dreaming he saw many bad omens, messengers of death.

TEXTS 28-31

अदर्शनं स्वशिरसः
प्रतिरूपे च सत्यपि
असत्यपि द्वितीये च
द्वैरूप्यं ज्योतिषां तथा

छिद्रप्रतीतिश्छायायां
प्राणघोषानुपश्रुतिः
स्वर्णप्रतीतिर्वृक्षेषु
स्वपदानामदर्शनम्

स्वप्ने प्रेतपरिष्वङ्गः
खरयानं विषादनम्
यायान्नलदमाल्येकस
तैलाभ्यक्तो दिगम्बरः

अन्यानि चेत्थंभूतानि
स्वप्नजागरितानि च
पश्यन्मरणसन्त्रस्तो
निद्रां लेभे न चिन्तया

*adarśanam sva-śirasaḥ
pratirūpe ca saty api
asaty api dvitiye ca
dvai-rūpyam jyotiṣām tathā
chidra-pratītiś chāyāyām*

*prāṇa-ghoṣānupaśrutiḥ
svarṇa-pratītir vṛkṣeṣu
sva-padānām adarśanam*

*svapne preta-pariṣvaṅgaḥ
khara-yānam viṣādanam
yāyān nalada-māly ekas
tailābhyakto dig-ambaraḥ*

*anyāni cetthaṁ-bhūtāni
svapna-jāgaritāni ca
paśyan maraṇa-santrasto
nidrām lebhe na cintayā*

SYNONYMS

adarśanam—the invisibility; *sva*—of his own; *śirasaḥ*—head; *pratirūpe*—his reflection; *ca*—and; *sati*—being present; *api*—even; *asati*—there not being; *api*—even; *dvitīye*—a cause for duplication; *ca*—and; *dvai-rūpyam*—double image; *jyotiṣām*—of the heavenly bodies; *tathā*—also; *chidra*—of a hole; *pratītiḥ*—the seeing; *chāyāyām*—in his shadow; *prāṇa*—of his life air; *ghoṣa*—of the reverberation; *anupaśrutiḥ*—the failure to hear; *svarṇa*—of a golden color; *pratītiḥ*—the perception; *vṛkṣeṣu*—on trees; *sva*—his own; *padānām*—footprints; *adarśanam*—not seeing; *svapne*—while asleep; *preta*—by ghostly spirits; *pariṣvaṅgaḥ*—being embraced; *khara*—upon a donkey; *yānam*—traveling; *viṣa*—poison; *adanam*—swallowing; *yāyāt*—was going about; *nalada*—of spikenards, rose-purple flowers native to India; *māli*—wearing a garland; *ekaḥ*—someone; *taila*—with oil; *abhyaktaḥ*—smeared; *dik-ambaraḥ*—naked; *anyāni*—other (omens); *ca*—and; *itthaṁ-bhūtāni*—like these; *svapna*—while asleep; *jāgaritāni*—while awake; *ca*—also; *paśyan*—seeing; *marāṇa*—of death; *santrastaḥ*—terrified; *nidrām*—sleep; *lebhe*—he could achieve; *na*—not; *cintayā*—because of his anxiety.

TRANSLATION

When he looked at his reflection he could not see his head; for no reason the moon and stars appeared double; he saw a hole in his shadow; he could not hear the sound of his life air; trees seemed covered with a golden hue; and he could not see his footprints. He dreamt that he was being embraced by ghosts, riding a donkey and drinking poison, and also that a naked man smeared with oil was passing by wearing a garland of *nalada* flowers. Seeing these and other such omens both while dreaming and while awake, Kāṁsa was terrified by the prospect of death, and out of anxiety he could not sleep.

TEXT 32

व्युष्टायां निशि कौरव्य
सूर्ये चाद्भ्यः समुत्थिते
कारयामास वै कंसो
मल्लक्रीडामहोत्सवम्

*vyuṣṭāyām niśi kauravya
sūrye cādbhyaḥ samutthite
kārayām āsa vai kaṁso
malla-kṛīḍā-mahotsavam*

SYNONYMS

vyuṣṭāyām—having passed; *niśi*—the night; *kauravya*—O descendant of Kuru (Parīkṣit); *sūrye*—the sun; *ca*—and; *adbhyaḥ*—from the water; *samutthite*—rising; *kārayām āsa*—had carried out; *vai*—indeed; *kaṁsaḥ*—Kāṁsa; *malla*—of wrestlers; *kṛīḍā*—of the sport; *mahā-utsavam*—the

great festival.

TRANSLATION

When the night had finally passed and the sun rose up again from the water, Kamsa set about arranging for the grand wrestling festival.

TEXT 33

आनर्चुः पुरुषा रङ्गं
तूर्यभेर्यश्च जघ्निरे
मञ्चाश्चालङ्कृताः स्रग्भिः
पताकाचैलतोरणैः

*ānarcuḥ puruṣā raṅgam
tūrya-bheryaś ca jaghnire
mañcāś cālankṛtāḥ sragbhiḥ
patākā-caila-toraṇaiḥ*

SYNONYMS

ānarcuḥ—worshiped; *puruṣāḥ*—the King's men; *raṅgam*—the arena; *tūrya*—musical instruments; *bheryaḥ*—drums; *ca*—and; *jaghnire*—they vibrated; *mañcāḥ*—the viewing platforms; *ca*—and; *alankṛtāḥ*—were decorated; *sragbhiḥ*—with garlands; *patākā*—with flags; *caila*—cloth ribbons; *toraṇaiḥ*—and gateways.

TRANSLATION

The King's men performed the ritual worship of the wrestling arena,

sounded their drums and other instruments and decorated the viewing galleries with garlands, flags, ribbons and arches.

TEXT 34

तेषु पौरा जानपदा
ब्रह्मक्षत्रपुरोगमाः
यथोपजोषं विविशु
राजानश्च कृतासनाः

*teṣu paurā jānapadā
brahma-kṣatra-purogamāḥ
yathopajoṣaṁ viviśu
rājānaś ca kṛtāsanāḥ*

SYNONYMS

teṣu—upon these (platforms); *paurāḥ*—the city-dwellers; *jānapadāḥ*—and the people of the suburbs; *brahma*—by the *brāhmaṇas*; *kṣatra*—and the *kṣatriyas*; *purāḥ-gamāḥ*—headed; *yathā-upajoṣam*—as suited their comfort; *viviśuḥ*—came and sat; *rājānaḥ*—the kings; *ca*—also; *kṛta*—given; *asanāḥ*—special seats.

TRANSLATION

The city-dwellers and residents of the outlying districts, led by *brāhmaëas* and *kṛatriyas*, came and sat down comfortably in the galleries. The royal guests received special seats.

TEXT 35

कंसः परिवृतोऽमात्यै
राजमञ्च उपाविशत्
मण्डलेश्वरमध्यस्थो
हृदयेन विदूयता

*kāṁsaḥ parivṛto 'mātyai
rāja-mañca upāviśat
maṇḍaleśvara-madhya-stho
hṛdayena vidūyatā*

SYNONYMS

kāṁsaḥ—Kāṁsa; *parivṛtaḥ*—surrounded; *amātyaiḥ*—by his ministers;
rāja-mañce—on the King's platform; *upāviśati*—sat; *maṇḍala-īśvara*—of
secondary rulers of various regions; *madhya*—in the midst; *sthaḥ*—situated;
hṛdayena—with his heart; *vidūyatā*—trembling.

TRANSLATION

Surrounded by his ministers, Kāṁsa took his seat on the imperial dais. But
even as he sat amidst his various provincial rulers, his heart trembled.

TEXT 36

वाद्यमानेषु तूर्येषु
मल्लतालोत्तरेषु च
मल्लाः स्वलङ्कृताः दृप्ताः

सोपाध्यायाः समासत

vādyamāṇeṣu tūryeṣu
mallā-tālottareṣu ca
mallāḥ sv-alaṅkṛtāḥ dṛptāḥ
sopādhyāyāḥ samāsata

SYNONYMS

vādyamāṇeṣu—as they were being played; *tūryeṣu*—the musical instruments; *mallā*—suitable for wrestling; *tāla*—with meters; *uttareṣu*—prominent; *ca*—and; *mallāḥ*—the wrestlers; *sv-alaṅkṛtāḥ*—well ornamented; *dṛptāḥ*—proud; *sa-upādhyāyāḥ*—together with their instructors; *samāsata*—came and sat down.

TRANSLATION

While the musical instruments loudly played in the rhythmic meters appropriate for wrestling matches, the lavishly ornamented wrestlers proudly entered the arena with their coaches and sat down.

TEXT 37

चाणूरो मुष्टिकः कूतः
शलस्तोशल एव च
त आसेदुरुपस्थानं
वल्गुवाद्यप्रहर्षिताः

cāṇūro muṣṭikāḥ kūṭaḥ
śālas tośāla eva ca

*ta āsedur upasthānam
valgu-vādyā-praharṣitāḥ*

SYNONYMS

cāṇūraḥ muṣṭikaḥ kūṭaḥ—the wrestlers Cāṇūra, Muṣṭika and Kūṭa; *śalaḥ tośalaḥ*—Śāla and Tośāla; *eva ca*—also; *te*—they; *āseduḥ*—sat down; *upasthānam*—on the mat of the wrestling ring; *valgu*—pleasing; *vādyā*—by the music; *praharṣitāḥ*—enthused.

TRANSLATION

Enthused by the pleasing music, Canura, Muṣṭika, Kūṭa, Śāla and Tośāla sat down on the wrestling mat.

TEXT 38

नन्दगोपादयो गोपा
भोजराजसमाहुताः
निवेदितोपायनास्त
एकस्मिन्मञ्च आविशन्

*nanda-gopādayo gopā
bhoja-rāja-samāhutāḥ
niveditopāyanās ta
ekasmin mañca āviśan*

SYNONYMS

nanda-gopa-ādayaḥ—headed by Nanda Gopa; *gopāḥ*—the cowherds; *bhoja-rāja*—by Kāṁsa, King of the Bhojas; *samāhutāḥ*—called forward;

nivedita—presenting; *upāyanāḥ*—their offerings; *te*—they; *ekasmin*—in one; *mañce*—viewing gallery; *āviśan*—sat down.

TRANSLATION

Nanda Mahārāja and the other cowherds, summoned by the King of the Bhojas, presented him with their offerings and then took their seats in one of the galleries.

PURPORT

According to Śrīla Viśvanātha Cakravartī, the word *samāhutāḥ* indicates that King Kāṁsa respectfully called the leaders of Vraja forward so that they could make their offerings to the central government. According to the *ācārya*, Kāṁsa assured Nanda as follows: "My dear King of Vraja, you are the most important of my village rulers. Yet even though you have come to Mathurā from your cowherd village, you have not come to visit me. Is that because you are frightened? Don't think that your two sons are bad because They broke the bow. I invited Them here because I heard They were extremely powerful, and I've arranged this wrestling match as a test of Their strength. So please come forward without hesitation. Don't be afraid."

Śrīla Viśvanātha Cakravartī further states that Nanda Mahārāja noticed his two sons were not present. Apparently, out of disrespect for King Kāṁsa's order, They had taken the morning off and gone elsewhere.

Thus Kāṁsa delegated some cowherd men to go look for Them and advise Them to behave properly and come back to the wrestling arena. The *ācārya* also states that the reason Nanda and the other cowherd men sat in the galleries was that they could not find any sitting places on the royal dais.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-second Chapter, of*

the Śrīmad-Bhāgavatam, entitled "The Breaking of the Sacrificial Bow."

43. Kṛṣṇa Kills the Elephant Kuvalayāpīḍa

This chapter tells how Lord Kṛṣṇa killed the lordly elephant Kuvalayāpīḍa, how Kṛṣṇa and Balarāma entered the wrestling arena and what Kṛṣṇa said to the wrestler Cāṇūra.

After finishing Their early-morning rituals, Kṛṣṇa and Balarāma heard kettledrums heralding the start of the wrestling match, and They went to see the festivities. At the gate of the wrestling arena They encountered an elephant named Kuvalayāpīḍa, who attacked Kṛṣṇa at the urging of his keeper. The mighty elephant grabbed at Kṛṣṇa with his trunk, but the Lord struck back and then disappeared from the beast's sight among his legs. Enraged at not being able to see Kṛṣṇa, Kuvalayāpīḍa sought Him out with his sense of smell and seized Him. But the Lord pulled loose. In this way Kṛṣṇa teased and tormented Kuvalayāpīḍa, finally yanking out one of his tusks and beating him and his keepers to death.

Sprinkled with the elephant's blood and carrying one of his tusks on His shoulder as a weapon, Lord Kṛṣṇa appeared unprecedentedly beautiful as He entered the wrestling arena. There the various classes of people saw Him in different ways, according to their specific relationship with Him.

When King Kāṁsa heard how Kṛṣṇa and Balarāma had killed Kuvalayāpīḍa, he realized They were invincible and became filled with anxiety. The members of the audience, on the other hand, became joyful as they reminded one another about the Lords' amazing pastimes. The people declared that Kṛṣṇa and Balarāma must be two expansions of the Supreme

Lord Nārāyaṇa who had descended into the house of Vasudeva.

Cāṇūra then stepped forward and challenged Kṛṣṇa and Balarāma to wrestle, saying King Kāṁsa wished to see such a match. Kṛṣṇa replied, "Although We are merely nomadic forest folk, We are nonetheless subjects of the King; thus We will not hesitate to please him with an exhibition of wrestling." As soon as Cāṇūra heard this, he suggested that Kṛṣṇa should wrestle him and that Balarāma should wrestle Muṣṭika.

TEXT 1

श्रीशुक उवाच
अथ कृष्णश्च रामश्च
कृतशौचौ परन्तप
मल्लदुन्दुभिनिर्घोषं
श्रुत्वा द्रष्टुमुपेयतुः

śrī-śuka uvāca
atha kṛṣṇaś ca rāmaś ca
kṛta-śaucāu parantapa
malla-dundubhi-nirghoṣam
śrutvā draṣṭum upeyatuḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *atha*—next; *kṛṣṇaḥ*—Kṛṣṇa; *ca*—and; *rāmaḥ*—Balarāma; *ca*—also; *kṛta*—having carried out; *śaucāu*—purification; *param-tapa*—O chastiser of enemies; *malla*—of the wrestling match; *dundubhi*—of the kettledrums; *nirghoṣam*—the resounding vibration; *śrutvā*—hearing; *draṣṭum*—to see; *upeyataḥ*—They approached.

TRANSLATION

Śukadeva Gosvāmī said: O chastiser of enemies, Kṛṣṇa and Balarāma, having executed all necessary purification, then heard the kettledrums resounding at the wrestling arena, and They went there to see what was happening.

PURPORT

Śrīla Śrīdhara Svāmī explains the words *kṛta-śaucāu*, "having executed all necessary purification," as follows: "Two days previously, Kṛṣṇa and Balarāma had executed Their purification, Their relief from offense, [by performing heroic deeds. The Lords reasoned: 'Even after We have made Our power known by breaking the bow and by performing other feats, Our parents have still not secured freedom. Kāṁsa is again trying to kill them. Therefore, although he is Our maternal uncle, it will not be wrong for Us to kill him.' They assured Their offenselessness by this reasoning."

TEXT 2

रङ्गद्वारं समासाद्य
तस्मिन्नागमवस्थितम्
अपश्यत्कुवल्यापीडं
कृष्णोऽम्बष्ठप्रचोदितम्

*raṅga-dvāraṁ samāsādya
tasmin nāgam avasthitam
apaśyat kuvalayāpīḍaṁ
kṛṣṇo 'mbaṣṭha-pracoditam*

SYNONYMS

raṅga—of the arena; *dvāram*—the gate; *samāsādyā*—reaching; *tasmin*—in that place; *nāgam*—an elephant; *avasthitam*—standing; *apaśyat*—He saw; *kuvalayāpīḍa*—named Kuvalayāpīḍa; *kṛṣṇaḥ*—Lord Kṛṣṇa; *ambaṣṭha*—by his keeper; *pracoditam*—urged on.

TRANSLATION

When Lord Kṛṣṇa reached the entrance to the arena, He saw the elephant Kuvalayāpīḍa blocking His way at the urging of his keeper.

PURPORT

The elephant-keeper revealed his malicious intent by blocking Lord Kṛṣṇa's entrance into the arena.

TEXT 3

बद्ध्वा परिकरं शौरिः
समुह्य कुटिलालकान्
उवाच हस्तिपं वाचा
मेघनादगभीरया

baddhvā parikaram śauriḥ
samuhya kuṭilālakān
uvāca hastipam vācā
megha-nāda-gabhīrayā

SYNONYMS

baddhvā—binding; *parikaram*—His clothes; *śauriḥ*—Lord Kṛṣṇa; *samuhya*—tying together; *kuṭila*—curled; *alakān*—the locks of His hair; *uvāca*—He spoke; *hasti-pam*—to the elephant-keeper; *vācā*—with words; *megha*—of a cloud; *nāda*—like the sound; *gabhīrayā*—grave.

TRANSLATION

Securely binding up His clothes and tying back His curly locks, Lord Kṛṣṇa addressed the elephant-keeper with words as grave as the rumbling of a cloud.

PURPORT

Lord Kṛṣṇa was obviously preparing for a fight. According to Śrīla Viśvanātha Cakravartī Ṭhākura, the Lord put aside His jacket, tightened His belt and tied back His hair.

TEXT 4

अम्बष्ठाम्बष्ठ मार्गं नौ
देह्यपक्रम मा चिरम्
नो चेत्सकुञ्जरं त्वाद्य
नयामि यमसादनम्

ambaṣṭhāmbaṣṭha mārgam nau
dehy apakrama mā ciram
no cet sa-kuñjaram tvādya
nayāmi yama-sādanam

SYNONYMS

ambaṣṭha ambaṣṭha—O elephant-keeper, elephant-keeper; *mārgam*—way; *nau*—to Us; *dehi*—give; *apakrama*—move aside; *ma cira*m—without delay; *na u cet*—if not; *sa-kuñjaram*—together with your elephant; *tva*—you; *adya*—today; *ayāmi*—I will send; *yama*—of the lord of death; *sādanam*—to the abode.

TRANSLATION

[Lord Kṛṣṇa said:] O driver, driver, move aside at once and let Us pass! If you don't, this very day I will send both you and your elephant to the abode of Yamarāja!

TEXT 5

एवं निर्भर्त्सितोऽम्बष्ठः
कुपितः कोपितं गजम्
चोदयामास कृष्णाय
कालान्तकयमोपमम्

evam nirbhartsito 'mbaṣṭhaḥ
kupitaḥ kopitaṁ gajam
codayām āsa kṛṣṇāya
kālāntaka-yamopamam

SYNONYMS

evam—thus; *nirbhartsitaḥ*—threatened; *ambaṣṭhaḥ*—the elephant-keeper; *kupitaḥ*—angered; *kopitaṁ*—the enraged; *gajam*—elephant; *codayām āsa*—he

goaded; *kṛṣṇāya*—toward Kṛṣṇa; *kāla*—time; *antaka*—death; *yama*—and Yamarāja; *upamam*—comparable to.

TRANSLATION

Thus threatened, the elephant-keeper became angry. He goaded his furious elephant, who appeared equal to time, death and Yamarāja, into attacking Lord Kṛṣṇa.

TEXT 6

करीन्द्रस्तमभिद्रुत्य
करेण तरसाग्रहीत
कराद्विगलितः सोऽमुं
निहत्याङ्घ्रिष्वलीयत

karīndras tam abhidrutya
kareṇa tarasāgrahīt
karād vigalitaḥ so 'muṁ
nihatyāṅghriṣv alīyata

SYNONYMS

kari—of elephants; *indraḥ*—the lord; *tam*—Him; *abhidrutya*—running toward; *kareṇa*—with his trunk; *tarasā*—violently; *agrahīt*—seized; *karāt*—from the trunk; *vigalitaḥ*—slipping away; *saḥ*—He, Kṛṣṇa; *amum*—him, Kuvalayāpīḍa; *nihatya*—striking; *aṅghriṣu*—among his legs; *alīyata*—He disappeared.

TRANSLATION

The lord of the elephants charged Kṛṣṇa and violently seized Him with his trunk. But Kṛṣṇa slipped away, struck him a blow and disappeared from his view among his legs.

PURPORT

Lord Kṛṣṇa struck the elephant with His fist and then disappeared among his legs.

TEXT 7

सङ्क्रुद्धस्तमचक्षाणो
घ्राणदृष्टिः स केशवम्
परामृशत्पुष्करेण
स प्रसह्य विनिर्गतः

*saṅkruddhas tam acakṣāṇo
ghrāṇa-dṛṣṭiḥ sa keśavam
parāmṛśat puṣkareṇa
sa prasahya vinirgataḥ*

SYNONYMS

saṅkruddhaḥ—infuriated; *tam*—Him; *acakṣāṇaḥ*—not seeing; *ghrāṇa*—by his sense of smell; *dṛṣṭiḥ*—whose vision; *saḥ*—he, the elephant; *keśavam*—Lord Keśava; *parāmṛśat*—took hold of; *puṣkareṇa*—with the end of his trunk; *saḥ*—He, Kṛṣṇa; *prasahya*—by force; *vinirgataḥ*—came free.

TRANSLATION

Infuriated at being unable to see Lord Keśava, the elephant sought Him out with his sense of smell. Once again Kuvalayāpīḍa seized the Lord with the end of his trunk, only to have the Lord forcefully free Himself.

PURPORT

Lord Kṛṣṇa allowed the elephant to seize Him so that the beast would be encouraged to keep fighting. Once Kuvalayāpīḍa had thus become proud, Lord Kṛṣṇa again thwarted him with His superior potency.

TEXT 8

पुच्छे प्रगृह्यातिबलं
धनुषः पञ्चविंशतिम्
विचकर्ष यथा नागं
सुपर्ण इव लीलया

*pucche pragrhyāti-balam
dhanuṣaḥ pañca-vimśatim
vicakarṣa yathā nāgam
suparṇa iva līlayā*

SYNONYMS

pucche—by his tail; *pragrhya*—grabbing him; *ati-balam*—the extremely powerful (elephant); *dhanuṣaḥ*—bow-lengths; *pañca-vimśatim*—twenty-five; *vicakarṣa*—He dragged; *yathā*—as; *nāgam*—a snake; *suparṇaḥ*—Garuḍa; *iva*—as; *līlayā*—playfully.

TRANSLATION

Lord Kṛṣṇa then grabbed the powerful Kuvalayāpīḍa by the tail and playfully dragged him twenty-five bow-lengths as easily as Garuḍa might drag a snake.

TEXT 9

स पर्यावर्तमानेन
सव्यदक्षिणतोऽच्युतः
बभ्राम भ्राम्यमाणेन
गोवत्सेनेव बालकः

*sa paryāvartamānena
savya-dakṣiṇato 'cyutaḥ
babhrāma bhrāmyamāṇena
go-vatseneva bālakaḥ*

SYNONYMS

saḥ—He; *paryāvartamānena*—with him (the elephant) who was being moved around; *savya-dakṣiṇataḥ*—to the left and then the right; *acyutaḥ*—Lord Kṛṣṇa; *babhrāma*—moved also; *bhrāmyamāṇena*—together with him who was being moved; *go-vatsena*—with a calf; *iva*—just as; *bālakaḥ*—a young boy.

TRANSLATION

As Lord Acyuta held on to the elephant's tail, the animal tried to twist away to the left and to the right, making the Lord swerve in the opposite direction, as a young boy would swerve when pulling a calf by the tail.

TEXT 10

ततोऽभिमखमभ्येत्य
पाणिनाहत्य वारणम्
प्राद्रवन् पातयामास
स्पृश्यमानः पदे पदे

*tato 'bhimakham abhyetya
pāṇināhatya vāraṇam
prādravan pātayām āsa
spṛśyamānaḥ pade pade*

SYNONYMS

tataḥ—then; *abhimukham*—face to face; *abhyetya*—coming; *pāṇinā*—with His hand; *āhatya*—slapping; *vāraṇam*—the elephant; *prādravan*—running away; *pātayām āsa*—He made him fall; *spṛśyamānaḥ*—being touched; *pade pade*—with each step.

TRANSLATION

Kṛṣṇa then came face to face with the elephant and slapped him and ran away. Kuvalayāpīḍa pursued the Lord, managing to touch Him again and again with each step, but Kṛṣṇa outmaneuvered the elephant and made him trip and fall.

TEXT 11

स धावन् कृईदया भूमौ
पतित्वा सहसोत्थितः
तम्मत्वा पतितं क्रुद्धो

दन्ताभ्यां सोऽहनत्क्षितिम्

*sa dhāvan kṛīdayā bhūmau
patitvā sahasotthitaḥ
tam matvā patitaṁ kruddho
dantābhyām so 'hanat kṣitim*

SYNONYMS

saḥ—He; *dhāvan*—running; *kṛīdayā*—playfully; *bhūmau*—on the ground; *patitvā*—falling; *sahasā*—suddenly; *utthitaḥ*—getting up; *tam*—Him; *matvā*—thinking; *patitaṁ*—fallen; *kruddhaḥ*—angry; *dantābhyām*—with his tusks; *saḥ*—he, Kuvalayāpīḍa; *ahanat*—struck; *kṣitim*—the earth.

TRANSLATION

As Kṛṣṇa dodged about, He playfully fell on the ground and quickly got up again. The raging elephant, thinking Kṛṣṇa was down, tried to gore Him with his tusks but struck the earth instead.

TEXT 12

स्वविक्रमे प्रतिहते
कुञ्जरेन्द्रोऽत्यमर्षितः
चोद्यमानो महामात्रैः
कृष्णमभ्यद्रवद्रुषा

*sva-vikrame pratihate
kuñjarendro 'ty-amarṣitaḥ
codyamāno mahāmātraiḥ*

kṛṣṇam abhyadravad ruṣā

SYNONYMS

sva—his; *vikrame*—prowess; *pratihate*—being thwarted; *kuñjara-indraḥ*—the lord of elephants; *ati*—extreme; *amarṣitaḥ*—with frustrated anger; *codyamānaḥ*—urged on; *mahāmātraiḥ*—by the elephant-keepers; *kṛṣṇam*—at Kṛṣṇa; *abhyadravat*—he charged; *ruṣā*—furiously.

TRANSLATION

His prowess foiled, the lordly elephant Kuvalayāpīḍa went into a frenzied rage out of frustration. But the elephant-keepers goaded him on, and he furiously charged Kṛṣṇa once again.

TEXT 13

तमापतन्तमासाद्य
भगवान्मधुसूदनः
निगृह्य पाणिना हस्तं
पातयामास भूतले

tam āpatantam āsādya
bhagavān madhusūdanaḥ
nigrhya pāṇinā hastam
pātayām āsa bhū-tale

SYNONYMS

tam—him; *āpatantam*—attacking; *āsādya*—confronting; *bhagavān*—the Supreme Lord; *madhu-sūdanaḥ*—the killer of the demon Madhu;

nigṛhya—firmly seizing; *pāṇinā*—with His hand; *hastam*—his trunk; *pātayām āsa*—He made him fall; *bhū-tale*—onto the ground.

TRANSLATION

The Supreme Lord, killer of the demon Madhu, confronted the elephant as he attacked. Seizing his trunk with one hand, Kṛṣṇa threw him to the ground.

TEXT 14

पतितस्य पदाक्रम्य
मृगेन्द्र इव लीलया
दन्तमुत्पाट्य तेनेभं
हस्तिपांश्चाहनद्धरिः

patitasya padākramya
mṛgendra iva līlayā
dantam utpāṭya tenebham
hastipāṁś cāhanad dhariḥ

SYNONYMS

patitasya—of the fallen (elephant); *padā*—with His foot; *ākramya*—climbing upon him; *mṛgendrah*—a lion; *iva*—as if; *līlayā*—with ease; *dantam*—one of his tusks; *utpāṭya*—pulling out; *tena*—with it; *ibham*—the elephant; *hasti-pān*—the elephant-keepers; *ca*—also; *ahanat*—killed; *hariḥ*—Lord Kṛṣṇa.

TRANSLATION

Lord Hari then climbed onto the elephant with the ease of a mighty lion,

pulled out a tusk, and with it killed the beast and his keepers.

TEXT 15

मृतकं द्विपमुत्सृज्य
दन्तपाणिः समाविशत्
अंसन्यस्तविषाणोऽसृङ्-
मदबिन्दुभिरङ्कितः
विरूढस्वेदकणिका
वदनाम्बुरुहो बभौ

*mṛtakam dvīpam utsṛjya
danta-pāṇiḥ samāviśat
aṁsa-nyasta-viṣāṇo 'sṛṅ-
mada-bindubhir aṅkitaḥ
virūḍha-sveda-kaṇikā
vadanāmburuho babhau*

SYNONYMS

mṛtakam—dead; *dvīpam*—the elephant; *utsṛjya*—discarding; *danta*—his tusk; *pāṇiḥ*—in His hand; *samāviśat*—He entered (the arena); *aṁsa*—upon His shoulder; *nyasta*—placing; *viṣāṇaḥ*—the tusk; *asṛḅ*—of blood; *mada*—and the elephant's sweat; *bindubhiḥ*—with drops; *aṅkitaḥ*—sprinkled; *virūḍha*—exuding; *sveda*—of (His own) perspiration; *kaṇikā*—with fine drops; *vadana*—His face; *ambu-ruhaḥ*—lotuslike; *babhau*—shone.

TRANSLATION

Leaving the dead elephant aside, Lord Kṛṣṇa held on to the tusk and entered

the wrestling arena. With the tusk resting on His shoulder, drops of the elephant's blood and sweat sprinkled all over Him, and His lotus face covered with fine drops of His own perspiration, the Lord shone with great beauty.

TEXT 16

वृत्तौ गोपैः कतिपयैर्
बलदेवजनार्दनौ
रङ्गं विविशतू राजन्
गजदन्तवरायुधौ

*vṛtau gopaiḥ katipayair
baladeva-janārdanau
raṅgam viviśatū rājan
gaja-danta-varāyudhau*

SYNONYMS

vṛtau—surrounded; *gopaiḥ*—by cowherd boys; *katipayaiḥ*—several; *baladeva-janārdanau*—Balarāma and Kṛṣṇa; *raṅgam*—the arena; *viviśatuḥ*—entered; *rājan*—O King (Parikṣit); *gaja-danta*—the elephant's tusks; *vara*—chosen; *āyudhau*—whose weapons.

TRANSLATION

My dear King, Lord Baladeva and Lord Janārdana, each carrying one of the elephant's tusks as His chosen weapon, entered the arena with several cowherd boys.

TEXT 17

मल्लानामशनिर्नुणां नरवरः स्त्रीणां स्मरो मूर्तिमान्
गोपानां स्वजनोऽसतां क्षितिभुजां शास्ता स्वपित्रोः शिशुः
मृत्युर्भोजपतेर्विराडविदुषां तत्त्वं परं योगिनां
वृष्णीनां परदेवतेति विदितो रङ्गं गतः साग्रजः

*mallānām aśanir nṛṇām nara-varaḥ strīṇām smaro mūrtimān
gopānām sva-jano 'satām kṣiti-bhujām śāstā sva-pitroḥ śīśuḥ
mṛtyur bhoja-pater virāḍ aviduṣām tattvaṁ param yuginām
vṛṣṇīnām para-devateti vidito raṅgam gataḥ sāgrajaḥ*

SYNONYMS

mallānām—for the wrestlers; *aśaniḥ*—lightning; *nṛṇām*—for the males; *nara-varaḥ*—the best of men; *strīṇām*—for the women; *smaraḥ*—Cupid; *mūrti-mān*—incarnate; *gopānām*—for the cowherds; *sva-janaḥ*—their relative; *asatām*—impious; *kṣiti-bhujām*—for the kings; *śāstā*—a punisher; *sva-pitroḥ*—for His parents; *śīśuḥ*—a child; *mṛtyuḥ*—death; *bhoja-pateḥ*—for the King of the Bhojas, Kāmsa; *virāṭ*—the totality of the material universe; *aviduṣām*—for the unintelligent; *tattvaṁ*—the Truth; *param*—Supreme; *yuginām*—for the yogīs; *vṛṣṇīnām*—for the members of the Vṛṣṇi dynasty; *para-devatā*—their most worshipable Deity; *iti*—in these ways; *viditaḥ*—understood; *raṅgam*—the arena; *gataḥ*—He entered; *sa*—along with; *agra-jaḥ*—His elder brother.

TRANSLATION

The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His

parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the *yogīs* as the Absolute Truth and the Vṛṣṇis as their supreme worshipable Deity.

PURPORT

Śrīla Śrīdhara Svāmī quotes the following verse, which explains the ten attitudes toward Kṛṣṇa described here:

*raudro 'dbhutaś ca śṛṅgāro
hāsyam vīro dayā tathā
bhayānakaś ca bībhatsaḥ
śāntaḥ sa-prema-bhaktikaḥ*

"[There are ten different moods:] fury [perceived by the wrestlers], wonder [by the men], conjugal attraction [the women], laughter [the cowherds], chivalry [the kings], mercy [His parents], terror [Kāṁsa], ghastliness [the unintelligent], peaceful neutrality [the *yogīs*] and loving devotion [the Vṛṣṇis]."

Śrīla Viśvanātha Cakravartī points out that people like the wrestlers, Kāṁsa and the impious rulers perceive Kṛṣṇa as dangerous, angry or threatening because they fail to understand the actual position of the Personality of Godhead. Actually, Lord Kṛṣṇa is everyone's friend and well-wisher, but because we rebel against Him, He chastises us, and thus we may perceive Him as threatening. Kṛṣṇa, or God, is actually merciful, and when He punishes us, that is also His mercy.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following Vedic statement: *raso vai saḥ rasam hy evāyaṁ labdhvānandī bhavati*. "He Himself is *rasa*, the taste or mellow of a particular relationship. And certainly one who achieves this *rasa* becomes *ānandī*, filled with bliss." (Taittirīya Upaniṣad 2.7.1)

Śrīla Bhaktisiddhānta Sarasvatī quotes a further verse to explain the word *rasa*:

vyatītya bhāvanā-vartma
yaś camatkāra-bhāra-bhūḥ
hṛdi sattvojjvale bāḍham
svadate sa raso mataḥ

"That which is beyond imagination, heavy with wonder and relished in the heart shining with goodness—such is known as *rasa*."

As Śrīla Rūpa Gosvāmī elaborately explains in his *Bhakti-rasāmṛta-sindhu*, there are five main *rasas*—neutrality, servitude, friendship, parental love and conjugal love—and seven secondary *rasas*—amazement, humor, chivalry, compassion, fury, fear and dread. Thus altogether there are twelve *rasas*, and the supreme object of them all is Śrī Kṛṣṇa Himself. In other words, our love and affection are actually meant for Śrī Kṛṣṇa. Unfortunately, out of ignorance we stubbornly try to squeeze happiness and love out of material relationships, which are not directly connected to Kṛṣṇa, and thus life becomes a constant frustration. The solution is simple: surrender to Kṛṣṇa, love Kṛṣṇa, love Kṛṣṇa's devotees and be happy forever.

TEXT 18

हतं कुवल्यापीडं
दृष्ट्वा तावपि दुर्जयौ
कंसो मनस्यपि तदा
भृशमुद्विजि नृप

hataṁ kuvalayāpīḍaṁ
dṛṣṭvā tāv api durjayau
kaṁso manasy api tadā
bhṛśam udvivije nṛpa

SYNONYMS

hatam—killed; *kuvalayāpīḍam*—the elephant Kuvalayāpīḍa; *dṛṣṭvā*—seeing; *tau*—the two of Them, Kṛṣṇa and Balarāma; *api*—and; *durjayau*—invincible; *kaṁsaḥ*—King Kaṁsa; *manasi*—in his mind; *api*—indeed; *tadā*—then; *bhṛśam*—exceedingly; *udvivije*—became anxious; *nṛpa*—O King (Parīkṣit).

TRANSLATION

When Kaṁsa saw that Kuvalayāpīḍa was dead and the two brothers were invincible, he was overwhelmed with anxiety, O King.

TEXT 19

तौ रेजतू रङ्गगतौ महाभुजौ
विचित्रवेषाभरणस्रगम्बरौ
यथा नटावुत्तमवेषधारिणौ
मनः क्षिपन्तौ प्रभया निरीक्षताम्

tau rejatū raṅga-gatau mahā-bhujau
vicitra-veṣābharaṇa-srag-ambarau
yathā naṭāv uttama-veṣa-dhāriṇau
manaḥ kṣipantau prabhayā nirīkṣatām

SYNONYMS

tau—the two of Them; *rejatūḥ*—shone; *raṅga-gatau*—present in the arena; *mahā-bhujau*—the mighty-armed Lords; *vicitra*—variegated; *veṣa*—whose style of dress; *ābharaṇa*—ornaments; *srag*—garlands; *ambarau*—and garments; *yathā*—like; *naṭau*—two actors; *uttama*—excellent; *veṣa*—costumes;

dhāriṇau—wearing; *manaḥ*—the minds; *kṣipantau*—striking; *prabhayā*—with Their effulgences; *nirīkṣatām*—of those who looked on.

TRANSLATION

Arrayed with variegated ornaments, garlands and garments, just like a pair of excellently costumed actors, the two mighty-armed Lords shone splendidly in the arena. Indeed, They overpowered the minds of all onlookers with Their effulgences.

TEXT 20

निरीक्ष्य तावुत्तमपूरुषौ जना
मञ्चस्थिता नागरराष्ट्रका नृप
प्रहर्षवेगोत्कलितेक्षणाननाः
पपुर्न तृप्ता नयनैस्तदाननम्

*nirīkṣya tāv uttama-pūruṣau janā
mañca-sthitā nāgara-rāṣṭrakā nṛpa
praharṣa-vegotkalitekṣaṇānanāḥ
papur na tṛptā nayanais tad-ānanam*

SYNONYMS

nirīkṣya—seeing; *tau*—both of Them; *uttama-pūruṣau*—the Supreme Personalities; *janāḥ*—the people; *mañca*—in the viewing galleries; *sthitāḥ*—sitting; *nāgara*—the city-dwellers; *rāṣṭrakāḥ*—and the people from outlying districts; *nṛpa*—O King; *praharṣa*—of their joy; *vega*—by the force; *utkalita*—made to expand widely; *ikṣaṇa*—their eyes; *ānanāḥ*—and faces; *papuḥ*—they drank; *na*—not; *tṛptāḥ*—satiated; *nayanaiḥ*—with their eyes;

tat—of Them; *ānanam*—the faces.

TRANSLATION

O King, as the citizens of the city and the people from outlying districts gazed upon those two Supreme Personalities from their seats in the galleries, the force of the people's happiness caused their eyes to open wide and their faces to blossom. They drank in the vision of the Lords' faces without becoming satiated.

TEXTS 21-22

पिबन्त इव चक्षुभ्यां
लिहन्त इव जिह्वया
जिघ्रन्त इव नासाभ्यां
क्षिष्यन्त इव बाहुभिः

ऊचुः परस्परं ते वै
यथादृष्टं यथाश्रुतम्
तद्रूपगुणमाधुर्य-
प्रागल्भ्यस्मारिता इव

pibanta iva cakṣurbhyām
lihanta iva jihvayā
jighranta iva nāsābhyām
śliṣyanta iva bāhubhiḥ

ūcuḥ parasparam te vai
yathā-dṛṣṭam yathā-śrutam

*tad-rūpa-guṇa-mādhurya-
prāgalbhya-smāritā iva*

SYNONYMS

pibantaḥ—drinking; *iva*—as if; *cakṣurbhyām*—with their eyes; *lihantaḥ*—licking; *iva*—as if; *jihvayā*—with their tongues; *jighrantaḥ*—smelling; *iva*—as if; *nāsābhyām*—with their nostrils; *sliṣyantaḥ*—embracing; *iva*—as if; *bāhubhiḥ*—with their arms; *ūcuḥ*—they spoke; *parasparam*—among one another; *te*—they; *vai*—indeed; *yathā*—just as; *dṛṣṭam*—they had seen; *yathā*—just as; *śrutam*—they had heard; *tat*—Their; *rūpa*—of the beauty; *guṇa*—qualities; *mādhurya*—charm; *prāgalbhya*—and bravery; *smāritāḥ*—reminded; *iva*—as if.

TRANSLATION

The people seemed to be drinking Kṛṣṇa and Balarāma with their eyes, licking Them with their tongues, smelling Them with their nostrils and embracing Them with their arms. Reminded of the Lords' beauty, character, charm and bravery, the members of the audience began describing these features to one another according to what they had seen and heard.

PURPORT

Naturally, those who assembled in Mathurā for the wrestling festival had heard the latest news of Kṛṣṇa's and Balarāma's adventures in the city—how the Lords had broken the sacrificial bow, defeated the police and killed the elephant Kuvalayāpīḍa. And now that the people were seeing Kṛṣṇa and Balarāma enter the arena, their greatest expectations were confirmed. Kṛṣṇa is the embodiment of all beauty, fame and opulence, and therefore those assembled in the wrestling arena became fully satisfied by glorifying what they had heard of Him and were now seeing.

TEXT 23

एतौ भगवतः साक्षाद्
धरेर्नारायणस्य हि
अवतीर्णाविहांशेन
वसुदेवस्य वेश्मनि

*etau bhagavataḥ sākṣād
dharer nārāyaṇasya hi
avatīrṇāv ihāṁśena
vasudevasya veśmani*

SYNONYMS

etau—these two; *bhagavataḥ*—of the Supreme Lord; *sākṣāt*—directly; *hareḥ*—of Lord Hari; *nārāyaṇasya*—Nārāyaṇa; *hi*—certainly; *avatīrṇau*—have descended; *iha*—to this world; *amśena*—as expansions; *vasudevasya*—of Vasudeva; *veśmani*—in the home.

TRANSLATION

[The people said:] These two boys are certainly expansions of the Supreme Lord Nārāyaṇa who have descended to this world in the home of Vasudeva.

TEXT 24

एष वै किल देवक्यां
जातो नीतश्च गोकुलम्

कालमेतं वसन् गूढो
ववृधे नन्दवेश्मनि

*eṣa vai kila devakyām
jāto nītaś ca gokulam
kālam etaṁ vasan gūḍho
vavṛdhe nanda-veśmani*

SYNONYMS

eṣaḥ—this (Kṛṣṇa); *vai*—certainly; *kila*—indeed; *devakyām*—from the womb of Devaki; *jātaḥ*—born; *nītaḥ*—brought; *ca*—and; *gokulam*—to Gokula; *kālam*—time; *etaṁ*—this much; *vasan*—living; *gūḍhaḥ*—hidden; *vavṛdhe*—He grew up; *nanda-veśmani*—in the house of Nanda Mahārāja.

TRANSLATION

This one [Kṛṣṇa] took birth from mother Devakī and was brought to Gokula, where He has remained concealed all this time, growing up in the house of King Nanda.

TEXT 25

पूतनानेन नीतान्तं
चक्रवातश्च दानवः
अर्जुनौ गुह्यकः केशी
धेनुकोऽन्ये च तद्विधाः

*pūtanānena nītāntaṁ
cakravātaś ca dānavah*

arjunau guhyakaḥ keśī
dhenuko 'nye ca tad-vidhāḥ

SYNONYMS

pūtanā—the witch Pūtanā; *anena*—by Him; *nītā*—brought; *antam*—to her end; *cakravātaḥ*—whirlwind; *ca*—and; *dānavaḥ*—the demon; *arjunau*—the twin Arjuna trees; *guhyakaḥ*—the demon Śaṅkhacūḍa; *keśī*—the horse demon, Keśī; *dhenukaḥ*—the jackass demon, Dhenuka; *anye*—others; *ca*—and; *tat-vidhāḥ*—like them.

TRANSLATION

He made Pūtanā and the whirlwind demon meet with death, pulled down the twin Arjuna trees and killed Śaṅkhacūḍa, Keśī, Dhenuka and similar demons.

TEXTS 26-27

गावः सपाला एतेन
दावाग्नेः परिमोचिताः
कालियो दमितः सर्प
इन्द्रश्च विमदः कृतः

सप्ताहमेकहस्तेन
धृतोऽद्रिप्रवरोऽमुना
वर्षवाताशनिभ्यश्च
परित्रातं च गोकुलम्

*gāvaḥ sa-pālā etena
dāvāgneḥ parimocitāḥ
kāliyo damitaḥ sarpa
indraś ca vimadaḥ kṛtaḥ

saptāham eka-hastena
dhṛto 'dri-pravaro 'munā
varṣa-vātāśanibhyaś ca
paritrātaṁ ca gokulam*

SYNONYMS

gāvaḥ—the cows; *sa*—together with; *pālāḥ*—their tenders; *etena*—by Him; *dāva-agneḥ*—from the forest fire; *parimocitāḥ*—saved; *kāliyaḥ*—Kāliya; *damitaḥ*—subdued; *sarpaḥ*—the serpent; *indraḥ*—Indra; *ca*—and; *vimadaḥ*—prideless; *kṛtaḥ*—made; *sapta-aham*—for seven days; *eka-hastena*—with one hand; *dhṛtaḥ*—held; *adri*—of mountains; *pravaraḥ*—the most eminent; *amunā*—by Him; *varṣa*—from rain; *vāta*—wind; *aśanibhyaḥ*—and hail; *ca*—also; *paritrātaṁ*—delivered; *ca*—and; *gokulam*—the residents of Gokula.

TRANSLATION

He saved the cows and the cowherds from a forest fire and subdued the serpent Kāliya. He removed Lord Indra's false pride by holding up the best of mountains with one hand for an entire week, thus protecting the inhabitants of Gokula from rain, wind and hail.

TEXT 28

गोप्योऽस्य नित्यमुदित-
हसितप्रेक्षणं मुखम्

पश्यन्त्यो विविधांस्तापांसु
तरन्ति स्माश्रमं मुदा

*gopyo 'sya nitya-mudita-
hasita-prekṣaṇam mukham
paśyantyo vividhāṁs tāpāṁs
taranti smāśramam mudā*

SYNONYMS

gopyaḥ—the young *gopīs*; *asya*—His; *nitya*—always; *mudita*—cheerful; *hasita*—smiling; *prekṣaṇam*—whose glance; *mukham*—the face; *paśyantyaḥ*—seeing; *vividhān*—of various kinds; *tāpān*—distress; *taranti sma*—transcended; *aśramam*—free from fatigue; *mudā*—happily.

TRANSLATION

The *gopīs* overcame all kinds of distress and experienced great happiness by seeing His face, which is always cheerful with smiling glances and ever free of fatigue.

TEXT 29

वदन्त्यनेन वंशोऽयं
यदोः सुबहुविश्रुतः
श्रियं यशो महत्त्वं च
लप्स्यते परिरक्षितः

*vadanty anena vaṁśo 'yam
yadoḥ su-bahu-viśrutaḥ*

*śriyam yaśo mahatvam ca
lapsyate parirakṣitaḥ*

SYNONYMS

vadanti—they say; *anena*—by Him; *vaṁśaḥ*—the dynasty; *ayam*—this; *yadoḥ*—descending from King Yadu; *su-bahu*—very much; *viśrutaḥ*—famous; *śriyam*—riches; *yaśaḥ*—glory; *mahatvam*—power; *ca*—and; *lapsyate*—it will achieve; *parirakṣitaḥ*—protected on all sides.

TRANSLATION

It is said that under His full protection the Yadu dynasty will become extremely famous and attain wealth, glory and power.

TEXT 30

अयं चास्याग्रजः श्रीमान्
रामः कमललोचनः
प्रलम्बो निहतो येन
वत्सको ये बकादयः

*ayam cāsyāgrajaḥ śrīmān
rāmaḥ kamala-locanaḥ
pralambo nihato yena
vatsako ye bakādayaḥ*

SYNONYMS

ayam—this; *ca*—and; *asya*—His; *agra-jah*—elder brother; *śrī-man*—the possessor of all opulences; *rāmaḥ*—Lord Balarāma; *kamala-locanaḥ*—the

lotus-eyed; *pralambaḥ*—the demon Pralamba; *nihataḥ*—killed; *yena*—by whom; *vatsakaḥ*—Vatsāsura; *ye*—who; *baka*—Bakāsura; *ādayaḥ*—and others.

TRANSLATION

This lotus-eyed elder brother of His, Lord Balarāma, is the proprietor of all transcendental opulences. He has killed Pralamba, Vatsaka, Baka and other demons.

PURPORT

In fact two of the demons mentioned here were killed by Kṛṣṇa, not Balarāma. The reason for the mistake is that as news of Kṛṣṇa's exploits spread among ordinary people, the facts became somewhat muddled. The same tendency can be observed in modern newspapers.

TEXT 31

जनेष्वेवं ब्रुवाणेषु
तूर्येषु निनदत्सु च
कृष्णरामौ समाभाष्य
चाणूरो वाक्यमब्रवीत्

janeṣu evaṁ bruvāṇeṣu
tūryeṣu ninadatsu ca
kṛṣṇa-rāmau samābhāṣya
cāṇūro vākyaṁ abravīt

SYNONYMS

janeṣu—as the people; *evam*—thus; *bruvāṇeṣu*—were speaking; *tūryeṣu*—as the

musical instruments; *ninadatsu*—were resounding; *ca*—and; *kṛṣṇa-rāmau*—Kṛṣṇa and Balarāma; *samābhāṣya*—addressing; *cānūraḥ*—the demonic wrestler Cānūra; *vākyam*—words; *abravīt*—said.

TRANSLATION

While the people talked in this way and the musical instruments resounded, the wrestler Cānūra addressed Kṛṣṇa and Balarāma with the following words.

PURPORT

Cānūra could not tolerate that the audience was praising Kṛṣṇa so highly. Therefore he had to say something to the two brothers.

TEXT 32

हे नन्दसूनो हे राम
भवन्तौ वीरसम्मतौ
नियुद्धकुशलौ श्रुत्वा
राज्ञाहूतौ दिदृक्षुणा

he nanda-sūno he rāma
bhavantau vīra-sammatau
niyuddha-kuśalau śrutvā
rājñāhūtau didṛkṣuṇā

SYNONYMS

he nanda-sūno—O son of Nanda; *he rāma*—O Rāma; *bhavantau*—You two; *vīra*—by heroes; *sammatau*—are well respected; *niyuddha*—in wrestling; *kuśalau*—skillful; *śrutvā*—hearing; *rājñā*—by the King; *āhūtau*—called for;

didṛkṣuṇā—who wanted to see.

TRANSLATION

[Cāṇūra said:] O son of Nanda, O Rāma, You two are well respected by courageous men and are both skillful at wrestling. Having heard of Your prowess, the King has called You here, wanting to see for himself.

TEXT 33

प्रियं राज्ञः प्रकुर्वत्यः
श्रेयो विन्दन्ति वै प्रजाः
मनसा कर्मणा वाचा
विपरीतमतोऽन्यथा

*priyam rājñah prakurvatyah
śreyo vindanti vai prajāh
manasā karmaṇā vācā
viparītam ato 'nyathā*

SYNONYMS

priyam—the pleasure; *rājñah*—of the King; *prakurvatyah*—executing; *śreyah*—good fortune; *vindanti*—acquire; *vai*—indeed; *prajāh*—citizens; *manasā*—with their minds; *karmaṇā*—with their deeds; *vācā*—with their words; *viparītam*—opposite; *atah*—to this; *anyathā*—otherwise.

TRANSLATION

Subjects of the King who try to please him with their thoughts, acts and

words are sure to achieve good fortune, but those who fail to do so will suffer the opposite fate.

TEXT 34

नित्यं प्रमुदिता गोपा
वत्सपाला यथास्फुटम्
वनेषु मल्लयुद्धेन
क्रीडन्तश्चारयन्ति गाः

*nityam pramuditā gopā
vatsa-pālā yathā-sphuṭam
vaneṣu malla-yuddhena
krīḍantaś cārayanti gāḥ*

SYNONYMS

nityam—always; *pramuditāḥ*—very happy; *gopāḥ*—cowherds; *vatsapālāḥ*—tending the calves; *yathā-sphuṭam*—obviously; *vaneṣu*—in the various forests; *malla-yuddhena*—with wrestling; *krīḍantaḥ*—playing; *cārayanti*—they graze; *gāḥ*—the cows.

TRANSLATION

It is well known that cowherd boys are always joyful as they tend their calves, and that the boys playfully wrestle with each other while grazing their animals in the various forests.

PURPORT

Here Cāṇūra explains how the two brothers came to be expert at wrestling.

TEXT 35

तस्माद्राज्ञः प्रियं यूयं
वयं च करवाम हे
भूतानि नः प्रसीदन्ति
सर्वभूतमयो नृपः

*tasmād rājñah priyaṁ yūyaṁ
vayaṁ ca karavāma he
bhūtāni naḥ prasīdanti
sarva-bhūta-mayo nṛpaḥ*

SYNONYMS

tasmāt—therefore; *rājñah*—the King's; *priyaṁ*—pleasure; *yūyaṁ*—You two; *vayaṁ*—we; *ca*—also; *karavāma he*—let us do; *bhūtāni*—all living beings; *naḥ*—with us; *prasīdanti*—will be satisfied; *sarva-bhūta*—all beings; *mayah*—comprising; *nṛpaḥ*—the king.

TRANSLATION

Therefore let's do what the King wants. Everyone will be pleased with us, for the king embodies all living beings.

TEXT 36

तन्निश्चयान्ब्रवीत्कृष्णो
देशकालोचितं वचः

नियुद्धमात्मनोऽभीष्टं
मन्यमानोऽभिनन्द्य च

*tan niśamyābravīt kṛṣṇo
deśa-kālocitaṁ vacaḥ
niyuddham ātmano 'bhīṣṭaṁ
manyamāno 'bhinandya ca*

SYNONYMS

tat—that; *niśamya*—hearing; *abravīt*—spoke; *kṛṣṇaḥ*—Lord Kṛṣṇa; *deśa*—for the place; *kāla*—and time; *ucitaṁ*—appropriate; *vacaḥ*—words; *niyuddham*—wrestling; *ātmanaḥ*—to Himself; *abhīṣṭaṁ*—desirable; *manyamānaḥ*—considering; *abhinandya*—welcoming; *ca*—and.

TRANSLATION

Hearing this, Lord Kṛṣṇa, who liked to wrestle and welcomed the challenge, replied with words appropriate to the time and place.

TEXT 37

प्रजा भोजपतेरस्य
वयं चापि वनेचराः
करवाम प्रियं नित्यं
तन्नः परमनुग्रहः

*prajā bhoja-pater asya
vayaṁ cāpi vane-carāḥ
karavāma priyaṁ nityaṁ*

tan naḥ param anugrahaḥ

SYNONYMS

prajāḥ—subjects; *bhoja-pateḥ*—of the King of the Bhojas; *asya*—of him; *vayam*—We; *ca*—also; *api*—even though; *vane-carāḥ*—wandering in the forest; *karavāma*—We must execute; *priyam*—his pleasure; *nityam*—always; *tat*—that; *naḥ*—for Us; *param*—the greatest; *anugrahaḥ*—benefit.

TRANSLATION

[Lord Kṛṣṇa said:] Although forest-dwellers, We are also subjects of the Bhoja king. We must gratify his desires, for such behavior will confer upon Us the greatest benefit.

TEXT 38

बाला वयं तुल्यबलैः
क्रीडिष्यामो यथोचितम्
भवेन्नियुद्धं माधर्मः
स्पृशेन्मल्लसभासदः

bālā vayam tulya-balaiḥ
krīḍiṣyāmo yathocitam
bhaven niyuddham mādharmaḥ
spṛśen malla-sabhā-sadaḥ

SYNONYMS

bālāḥ—young boys; *vayam*—We; *tulya*—equal; *balaiḥ*—with those whose strength; *krīḍiṣyāmaḥ*—We will play; *yathā ucitam*—in a fitting manner;

bhavet—should occur; *niyuddham*—the wrestling match; *mā*—not; *adharmah*—irreligion; *spṛśet*—should touch; *malla-sabhā*—of the assembly in the wrestling arena; *sadaḥ*—the members.

TRANSLATION

We are just young boys and should play with those of equal strength. The wrestling match must go on properly so that irreligion does not taint the respectable members of the audience.

TEXT 39

चाणूर उवाच
न बालो न किशोरस्त्वं
बलश्च बलिनां वरः
लीलयेभो हतो येन
सहस्रद्विपसत्त्वभृत

cāṇūra uvāca
na bālo na kiśoras tvam
balaś ca balinām varaḥ
līlayebho hato yena
sahasra-dvipa-sattva-bhṛt

SYNONYMS

cāṇūraḥ uvāca—Cāṇūra said; *na*—not; *bālaḥ*—a boy; *na*—not; *kiśoraḥ*—a youth; *tvam*—You; *balaḥ*—Balarāma; *ca*—and; *balinām*—of the strong; *varaḥ*—the best; *līlayā*—as play; *ibhaḥ*—the elephant; *hataḥ*—killed; *yena*—by whom; *sahasra*—of one thousand; *dvipa*—elephants; *sattva*—of the strength;

bhṛt—the bearer.

TRANSLATION

Cāṇūra said: You aren't really a child or even a young man, and neither is Balarāma, the strongest of the strong. After all, You playfully killed an elephant who had the strength of a thousand other elephants.

TEXT 40

तस्माद्भवद्भ्यां बलिभिर्
योद्धव्यं नानयोऽत्र वै
मयि विक्रम वार्ष्णेय
बलेन सह मुष्टिकः

*tasmād bhavadbhyām balibhir
yoddhavyam nānayo 'tra vai
mayi vikrama vārṣṇeya
balena saha muṣṭikāḥ*

SYNONYMS

tasmāt—therefore; *bhavadbhyām*—You two; *balibhiḥ*—with those who are strong; *yoddhavyam*—should fight; *na*—there is not; *anayaḥ*—injustice; *atra*—in this; *vai*—certainly; *mayi*—to me; *vikrama*—(show) Your prowess; *vārṣṇeya*—O descendant of Vṛṣṇi; *balena saha*—with Balarāma; *muṣṭikāḥ*—Muṣṭika (should fight).

TRANSLATION

Therefore You two should fight powerful wrestlers. There's certainly nothing unfair about that. You, O descendant of Vṛṣṇi, can show Your prowess against me, and Balarāma can fight with Muṣṭika.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "Kṛṣṇa Kills the Elephant Kuvalayāpīḍa."

44. The Killing of Kāṁsa

This chapter tells how Kṛṣṇa and Balarāma killed the wrestlers, how Kṛṣṇa killed Kāṁsa and consoled Kāṁsa's wives, and how the two Lords were reunited with Their mother and father.

Deciding to wrestle, Lord Kṛṣṇa faced off against Cāṇūra, and Lord Baladeva took on Muṣṭika. Battling arm to arm, head to head, knee to knee and chest to chest, the opponents attacked each other so fiercely that they appeared to be harming even their own bodies. The ladies in the arena, seeing the violent battle, began to condemn the King and all the members of the assembly: "A respectable audience should never have allowed a wrestling match between such huge wrestlers, whose limbs are as tough as lightning bolts, and such tender young boys, who are just entering youth. An intelligent person should never enter an assembly if he sees injustice being done there." Because Vasudeva and Devakī did not fully understand the power of Kṛṣṇa and Balarāma, they became extremely unhappy when they heard the women of the audience speak these words.

Śrī Kṛṣṇa then grabbed Cāṇūra's arms, whirled him around several times

and threw him to the ground, killing him. Muṣṭika met a similar fate: after being struck powerfully by Lord Baladeva's palm, he began vomiting blood and then fell down dead. Thereupon the wrestlers named Kūṭa, Śāla and Tośāla came forward, but Kṛṣṇa and Balarāma easily killed them with the blows of Their fists and feet. The remaining wrestlers, fearing for their lives, all fled.

Except for Kaṁsa, everyone present cheered Kṛṣṇa and Balarāma. The King, in a rage, stopped the festive music and ordered that Vasudeva, Nanda, Ugrasena and all the cowherds be severely punished and that Kṛṣṇa and Balarāma be driven from the assembly. Kṛṣṇa became furious when He heard Kaṁsa speak this way, and He instantly leapt onto the lofty royal dais. He grabbed Kaṁsa by the hair, hurled him down onto the floor of the wrestling ring and threw Himself on top of him. In this way, Kaṁsa met his death. Because out of fear Kaṁsa had always thought of Kṛṣṇa, after his death he gained the liberation of having a form like the Lord's.

Kaṁsa's eight brothers then attacked Kṛṣṇa, but Balarāma easily killed each of them with His club, just as a lion kills defenseless animals. Kettledrums resounded in the sky as the joyful demigods rained down flowers and chanted the glories of Lord Kṛṣṇa and Lord Balarāma.

The wives of Kaṁsa, grieving for their husband, lamented that he had died because of his violence toward other living beings and his lack of respect for Kṛṣṇa, the Supreme Soul, who creates, maintains and destroys the entire universe. The Lord consoled the widows, had the funeral rites performed for Kaṁsa and his brothers and then released His mother and father from bondage. Kṛṣṇa offered obeisances at His parents' feet, but they, now understanding Him to be the Supreme Personality of Godhead, did not embrace Him.

TEXT 1

श्रीशुक उवाच

एवं चर्चितसङ्कल्पो
भगवान्मधुसूदनः
आससादाथ चणूरं
मुष्टिकं रोहिणीसुतः

śrī-śuka uvāca
evam carcita-saṅkalpo
bhagavān madhusūdanaḥ
āsasādātha caṇūraṁ
muṣṭikam rohiṇī-sutaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *evam*—thus; *carcita*-fixing; *saṅkalpaḥ*—His determination; *bhagavān*—the Supreme Lord; *madhusūdanaḥ*-Kṛṣṇa; *āsasāda*—confronted; *atha*—then; *cāṇūraṁ*—Cāṇūra; *muṣṭikam*—Muṣṭika; *rohiṇī-sutaḥ*—the son of Rohiṇī, Lord Balarāma.

TRANSLATION

Śukadeva Gosvāmī said: Thus addressed, Lord Kṛṣṇa made up His mind to accept the challenge. He paired off with Cāṇūra, and Lord Balarāma with Muṣṭika.

TEXT 2

हस्ताभ्यां हस्तयोर्बद्ध्वा
पद्भ्यामेव च पादयोः
विचकर्षतुरन्योन्यं

प्रसह्य विजिगीषया

*hastābhyām hastayor baddhvā
padbhyām eva ca pādayoḥ
vicakarṣatur anyonyam
prasahya vijigīṣayā*

SYNONYMS

hastābhyām—with their hands; *hastayoḥ*—by the hands; *baddhvā*—seizing; *padbhyām*—with their legs; *eva ca*—also; *pādayoḥ*—by the legs; *vicakarṣatuḥ*—they (Kṛṣṇa paired with Cāṇūra, and Balarāma with Muṣṭika) dragged; *anyonyam*—each other; *prasahya*—with force; *vijigīṣayā*—with desire for victory.

TRANSLATION

Seizing each other's hands and locking legs with each other, the opponents struggled powerfully, eager for victory.

TEXT 3

अरत्नी द्वे अरत्निभ्यां
जानुभ्यां चैव जानुनी
शिरः शीर्ष्णोरसोरस्ताव
अन्योन्यमभिजघ्नतुः

*aratnī dve aratnibhyām
jānubhyām caiva jānunī
śiraḥ śīrṣṇorasoras tāv*

anyonyam abhijaghnatuḥ

SYNONYMS

aratnī—against the opponent's fists; *dve*—two; *aratnibhyām*—their fists; *jānubhyām*—their knees; *ca eva*—also; *jānuni*—against the opponent's knees; *śiraḥ*—head; *śiṛṣṇā*—with head; *urasā*—with chest; *uraḥ*—chest; *tau*—they in pairs; *anyonyam*—each other; *abhijaghnatuḥ*—struck.

TRANSLATION

They each struck fists against fists, knees against knees, head against head and chest against chest.

PURPORT

The word *aratni* in this verse may indicate the elbow as well as the fist. Thus blows were perhaps also struck with the elbow, a technique seen today in various martial arts.

TEXT 4

परिभ्रामणविक्षेप-
परिरम्भावपातनैः
उत्सर्पणापसर्पणैश्च
चान्योन्यं प्रत्यरुन्धताम्

paribhrāmaṇa-vikṣepa-
parirambhāvapātanaḥ
utsarṣaṇāpasarṣaṇaiś
cānyonyam pratyarundhatām

SYNONYMS

paribhrāmaṇa—with wheeling the other about; *vikṣepa*—shoving; *parirambha*—crushing; *avapātanaiḥ*—and throwing down; *utsarpaṇa*—releasing and running in front; *apasarpaṇaiḥ*—going behind; *ca*—and; *anyonyam*—each other; *pratyarundhatām*—they resisted.

TRANSLATION

Each fighter contended with his opponent by dragging him about in circles, shoving and crushing him, throwing him down and running before and behind him.

PURPORT

Śrīla Śrīdhara Svāmī explains that the word *parirambha* indicates crushing one's opponent with one's arms.

TEXT 5

उत्थापनैरुन्नयनैश्च
चालनैः स्थापनैरपि
परस्परं जिगीषन्ताव
अपचक्रतुरात्मनः

*utthāpanair unnayanaiś
cālanaiḥ sthāpanair api
parasparam jigīṣantāv
apacakratur ātmanah*

SYNONYMS

utthāpanaiḥ—with lifting up; *unnayanaiḥ*—carrying; *cālanaiḥ*—pushing away; *sthāpanaiḥ*—holding stationary; *api*—also; *parasparam*—each other; *jigīṣantau*—wanting victory; *apacakratuḥ*—they harmed; *ātmanaḥ*—(even) themselves.

TRANSLATION

Forcefully lifting and carrying each other, pushing each other away and holding each other down, the fighters hurt even their own bodies in their great eagerness for victory.

PURPORT

Śrīla Jīva Gosvāmī explains that although Kṛṣṇa and Balarāma did not, of course, harm Themselves, it appeared that way to Cāṇūra, Muṣṭika and others of mundane vision. In other words, the Lords were fully absorbed in the pastime of being wrestlers.

TEXT 6

तद्वलाबलवद्युद्धं
समेताः सर्वयोषिताः
ऊचुः परस्परं राजन्
सानुकम्पा वरूथशः

tad balābalavad yuddham
sametāḥ sarva-yoṣitāḥ
ūcuḥ parasparam rājan

sānukampā varūthaśaḥ

SYNONYMS

tat—that; *bala-abala*—the strong and the weak; *vat*—involving; *yuddham*—fight; *sametāḥ*—assembled; *sarva*—all; *yoṣitaḥ*—the women; *ūcuḥ*—said; *parasparam*—to one another; *rājan*—O King (Parīkṣit); *sa-anukampāḥ*—feeling compassion; *varūthaśaḥ*—in groups.

TRANSLATION

My dear King, all the women present, considering the match an unfair fight between the strong and the weak, felt extreme anxiety due to compassion. They assembled in groups around the arena and spoke to one another as follows.

TEXT 7

महानयं बताधर्म
एषां राजसभासदाम्
ये बलाबलवद्युद्धं
राज्ञोऽन्विच्छन्ति पश्यतः

mahān ayam batādharma
eṣāṁ rāja-sabhā-sadām
ye balābalavad yuddham
rājño 'nviçchanti paśyataḥ

SYNONYMS

mahān—great; *ayam*—this; *bata*—alas; *adharmah*—act of irreligion; *eṣām*—on the part of these; *rāja-sabhā*—in the King's assembly; *sadām*—persons present;

ye—who; *bala-abala-vat*—between strong and weak; *yuddham*—a fight; *rājñah*—while the King; *anvicchanti*—they also desire; *paśyataḥ*—is watching.

TRANSLATION

[The women said:] Alas, what a greatly irreligious act the members of this royal assembly are committing! As the King watches this fight between the strong and the weak, they also want to see it.

PURPORT

The idea the ladies are expressing is that even if the King somehow wanted to see such an unfair match, why should the respectable members of the assembly also desire to see it? These feelings are natural. Even nowadays, if in a public place we find a violent fight going on between a very strong, large person and a weaker, smaller person, we are aroused to indignation. Compassionate women are especially offended and enraged by such unfair violence.

TEXT 8

क्व वज्रसारसर्वाङ्गौ
मल्लौ शैलेन्द्रसन्निभौ
क्व चातिसुकुमाराङ्गौ
किशोरौ नाप्तयौवनौ

kva vajra-sāra-sarvāṅgau
mallau śailendra-sannibhau
kva cāti-sukumārāṅgau
kiśorau nāpta-yauvanau

SYNONYMS

kva—where, on the one hand; *vajra*—of lightning; *sāra*—with the strength; *sarva*—all; *aṅgau*—whose limbs; *mallau*—two wrestlers; *śaila*—mountains; *indra*—like the chief; *sannibhau*—whose appearance; *kva*—where; *ca*—and, on the other hand; *ati*—very; *su-kumāra*—tender; *aṅgau*—whose limbs; *kiśorau*—two youths; *na āpta*—not having yet attained; *yauvanau*—Their maturity.

TRANSLATION

What comparison can there be between these two professional wrestlers, with limbs as strong as lightning bolts and bodies resembling mighty mountains, and these two young, immature boys with exceedingly tender limbs?

TEXT 9

धर्मव्यतिक्रमो ह्यस्य
समाजस्य ध्रुवं भवेत्
यत्राधर्मः समुत्तिष्ठेत्
न स्थेयं तत्र कर्हिचित्

*dharma-vyatikramo hy asya
samājasya dhruvaṁ bhavet
yatrādharmah samuttiṣṭhen
na stheyam tatra karhicit*

SYNONYMS

dharma—of religious principles; *vyatikramah*—transgression; *hi*—indeed;

asya—by this; *samājasya*—company; *dhruvam*—certainly; *bhavet*—must be; *yatra*—wherein; *adharmah*—irreligion; *samuttiṣṭhet*—has fully arisen; *na stheyam*—one should not remain; *tatra*—there; *karhicit*—for any duration of time at all.

TRANSLATION

Religious principles have certainly been violated in this assembly. One should not remain for even a moment in a place where irreligion is flourishing.

TEXT 10

न सभां प्रविशेत्प्राज्ञः
सभ्यदोषाननुस्मरन्
अब्रुवन् विब्रुवन्नज्ञो
नरः किल्बिषमश्नुते

na sabhām praviśet prājñah
sabhya-doṣān anusmaran
abruvan vibruvann ajño
narah kilbiṣam aśnute

SYNONYMS

na—not; *sabhām*—an assembly; *praviśet*—should enter; *prājñah*—the wise person; *sabhya*—of the assembly members; *doṣān*—sinful discrepancies; *anusmaran*—keeping in mind; *abruvan*—not speaking; *vibruvan*—speaking wrongly; *ajñah*—ignorant (or pretending to be so); *narah*—a man; *kilbiṣam*—sin; *aśnute*—incurs.

TRANSLATION

A wise person should not enter an assembly if he knows the participants there are committing acts of impropriety. And if, having entered such an assembly, he fails to speak the truth, speaks falsely or pleads ignorance, he will certainly incur sin.

TEXT 11

वल्गतः शत्रुमभितः
कृष्णस्य वदनाम्बुजम्
वीक्ष्यतां श्रमवार्युप्तं
पद्मकोशमिवाम्बुभिः

*valgataḥ śatrum abhitaḥ
kṛṣṇasya vadanāmbujam
vīkṣyatām śrama-vāry-uptam
padma-kośam ivāmbubhiḥ*

SYNONYMS

valgataḥ—leaping; *śatrum*—of His enemy; *abhitaḥ*—on all sides; *kṛṣṇasya*—of Kṛṣṇa; *vadana*—the face; *ambujam*—lotuslike; *vīkṣyatām*—you should see; *śrama*—of fatigue; *vāri*—with the moisture; *uptam*—covered; *padma*—of a lotus flower; *kośam*—the whorl; *iva*—like; *ambubhiḥ*—with droplets of water.

TRANSLATION

Just see the lotus face of Kṛṣṇa as He darts around His foe! That face, covered with drops of perspiration brought on by the strenuous fight, resembles

a lotus covered with dew.

TEXT 12

किं न पश्यत रामस्य
मुखमाताम्रलोचनम्
मुष्टिकं प्रति सामर्षं
हाससंरम्भशोभितम्

*kiṁ na paśyata rāmasya
mukham ātāmra-lochanam
muṣṭikam prati sāmārṣam
hāsa-saṁrambha-śobhitam*

SYNONYMS

kim—why; *na paśyata*—do you not see; *rāmasya*—of Lord Balarāma; *mukham*—the face; *ātāmra*—like copper; *lochanam*—with eyes; *muṣṭikam*—Muṣṭika; *prati*—toward; *sa-amarṣam*—with anger; *hāsa*—by His laughter; *saṁrambha*—and His absorption; *śobhitam*—beautified.

TRANSLATION

Don't you see the face of Lord Balarāma, with its eyes copper-red from His anger toward Muṣṭika and its beauty enhanced by His laughter and His absorption in the fight?

TEXT 13

पुण्या बत ब्रजभवो यदयं नृलिङ्गं

गूढः पुराणपुरुषो वनचित्रमाल्यः
गाः पालयन् सहबलः कणयंश्च वेणुं
विक्रीदयाञ्चति गिरित्ररमार्चिताङ्घ्रिः

*puṇyā bata vraja-bhuvo yad ayam nṛ-liṅga
gūḍhaḥ purāṇa-puruṣo vana-citra-mālyaḥ
gāḥ pālayan saha-balaḥ kvaṇayaṁś ca veṇum
vikrīdayāñcati giritra-ramārcitāṅghriḥ*

SYNONYMS

puṇyāḥ—pious; *bata*—indeed; *vraja-bhuvaḥ*—the various regions of the land of Vraja; *yat*—in which; *ayam*—this; *nṛ*—human; *liṅga*—by characteristics; *gūḍhaḥ*—disguised; *purāṇa-puruṣaḥ*—the primeval Personality of Godhead; *vana*—composed of flowers and other items of the forest; *citra*—of wonderful variety; *mālyaḥ*—whose garlands; *gāḥ*—the cows; *pālayan*—herding; *saha*—together with; *balaḥ*—Lord Balarāma; *kvaṇayan*—vibrating; *ca*—and; *veṇum*—His flute; *vikrīdayā*—with various pastimes; *añcati*—He moves about; *giritra*—by Lord Śiva; *ramā*—and the goddess of fortune; *arcita*—worshiped; *aṅghriḥ*—His feet.

TRANSLATION

How pious are the tracts of land in Vraja, for there the primeval Personality of Godhead, disguising Himself with human traits, wanders about, enacting His many pastimes! Adorned with wonderfully variegated forest garlands, He whose feet are worshiped by Lord Śiva and goddess Ramā vibrates His flute as He tends the cows in the company of Balarāma.

PURPORT

In this verse the devoted ladies in the audience point out the difference between Mathurā and Vṛndāvana. They want to indicate that in Vṛndāvana Kṛṣṇa simply enjoys with His girlfriends and boyfriends, whereas here in Mathurā the Lord is subjected to harassment by the bullying tactics of professional wrestlers. Thus the ladies are condemning the city of Mathurā because of their pain at seeing Kṛṣṇa in what they consider an unfair wrestling match. Of course, Mathurā is also one of the Lord's eternal abodes, but here the women in the assembly express their love in a critical mood.

TEXT 14

गोप्यस्तपः किमचरन् यदमुष्य रूपं
लावण्यसारमसमोर्ध्वमनन्यसिद्धम्
दृग्भिः पिबन्त्यनुसवाभिनवं दुरापम्
एकान्तधाम यशसः श्रीय ऐश्वरस्य

*gopyas tapaḥ kim acarān yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śrīya aiśvarasya*

SYNONYMS

gopyaḥ—the *gopīs*; *tapaḥ*—austerities; *kim*—what; *acarān*—performed; *yat*—from which; *amuṣya*—of such a one (Lord Kṛṣṇa); *rūpaṁ*—the form; *lāvaṇya-sāram*—the essence of loveliness; *asama-ūrdhvam*—not paralleled or surpassed; *ananya-siddham*—not perfected by any other ornament (self-perfect); *dṛgbhiḥ*—by the eyes; *pibanti*—they drink; *anusava-abhinavam*—constantly new; *durāpam*—difficult to obtain; *ekānta-dhāma*—the only abode; *yaśasaḥ*—of fame; *śrīyaḥ*—of beauty;

aiśvarasya—of opulence.

TRANSLATION

What austerities must the *gopīs* have performed! With their eyes they always drink the nectar of Lord Kṛṣṇa's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare.

PURPORT

The word meanings and translation for this verse are from Śrīla Prabhupāda's *Caitanya-caritāmṛta* (Ādi 4.156).

TEXT 15

या दोहनेऽवहनने मथनोपलेप
प्रेङ्खेङ्खनार्भरुदितोक्षणमार्जनादौ
गायन्ति चैनमनुरक्तधियोऽश्रुकण्ठ्यो
धन्या व्रजस्त्रिय उरुक्रमचित्तयानाः

*yā dohane 'vahanane mathanopalepa
preṅkheṅkhanārbha-ruditokṣaṇa-mārjanādaū
gāyanti cainam anurakta-dhiyo 'śru-kaṇṭhyo
dhanyā vraja-striya urukrama-citta-yānāḥ*

SYNONYMS

yaḥ—who (the *gopīs*); *dohane*—while milking; *avahanane*—threshing;
mathana—churning; *upalepa*—smearing; *preṅkha*—on swings;
inṅkhana—swinging; *arbha-rudita*—(taking care of) crying babies;

ukṣaṇa—sprinkling; *mārjana*—cleaning; *ādau*—and so on; *gāyanti*—they sing; *ca*—and; *enam*—about Him; *anurakta*—very much attached; *dhiyaḥ*—whose minds; *aśru*—with tears; *kaṇṭhyaḥ*—whose throats; *dhanyāḥ*—fortunate; *vraja-striyaḥ*—the ladies of Vraja; *urukrama*—of Lord Kṛṣṇa; *citta*—by consciousness; *yānāḥ*—whose acquisition of all desired objects.

TRANSLATION

The ladies of Vraja are the most fortunate of women because, with their minds fully attached to Kṛṣṇa and their throats always choked up with tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Kṛṣṇa consciousness they automatically acquire all desirable things.

TEXT 16

प्रातर्ब्रजाद् व्रजत आविशतश्च सायं
गोभिः समं कणयतोऽस्य निशम्य वेणुम्
निर्गम्य तूर्णमबलाः पथि भूरिपुण्याः
पश्यन्ति सस्मितमुखं सदयावलोकम्

prātar vrajād vrajata āviśataś ca sāyam
gobhiḥ samam kvaṇayato 'sya niśamya veṇum
nirgamya tūrṇam abalāḥ pathi bhūri-puṇyāḥ
paśyanti sa-smita-mukhaṁ sa-dayāvalokam

SYNONYMS

prātaḥ—in the early morning; *vrajāt*—from Vraja; *vrajataḥ*—of Him who is going; *āviśataḥ*—entering; *ca*—and; *sāyam*—in the evening; *gobhiḥ samam*—together with the cows; *kvaṇayataḥ*—who is playing; *asya*—His; *niśamya*—hearing; *veṇum*—the flute; *nirgamya*—coming out; *tūrṇam*—quickly; *abalāḥ*—the women; *pathi*—on the road; *bhūri*—extremely; *puṇyāḥ*—pious; *paśyanti*—they see; *sa*—with; *smita*—smiling; *mukham*—face; *sa-daya*—merciful; *avalokam*—with glances.

TRANSLATION

When the *gopés* hear Kṛṣṇa playing His flute as He leaves Vraja in the morning with His cows or returns with them at sunset, the young girls quickly come out of their houses to see Him. They must have performed many pious activities to be able to see Him as He walks on the road, His smiling face mercifully glancing upon them.

TEXT 17

एवं प्रभाषमाणासु
स्त्रीषु योगेश्वरो हरिः
शत्रुं हन्तुं मनश्चक्रे
भगवान् भरतर्षभ

evam prabhāṣamāṇāsu
strīṣu yogeśvaro hariḥ
śatrum hantum manaś cakre
bhagavān bharatarṣabha

SYNONYMS

evam—in this manner; *prabhāṣamāṇāsu*—while they were speaking; *strīṣu*—the women; *yoga-īśvaraḥ*—the master of all mystic power; *hariḥ*—Lord Kṛṣṇa; *śatrum*—His enemy; *hantum*—to kill; *manaḥ cakre*—made up His mind; *bhagavān*—the Supreme Lord; *bharata-ṛṣabha*—O hero of the Bhāratas.

TRANSLATION

[Śukadeva Gosvāmī continued:] As the women spoke thus, O hero of the Bhāratas, Lord Kṛṣṇa, the master of all mystic power, made up His mind to kill His opponent.

TEXT 18

सभयाः स्त्रीगिरः श्रुत्वा
पुत्रस्नेहशुचातुरौ
पितरावन्वतप्येतां
पुत्रयोरबुधौ बलम्

sa-bhayāḥ strī-giraḥ śrutvā
putra-sneha-śucāturau
pitarāv anvatapyetām
putrayor abudhau balam

SYNONYMS

sa-bhayāḥ—fearful; *strī*—of the women; *giraḥ*—the words; *śrutvā*—hearing; *putra*—for their sons; *sneha*—by their affection; *śuca*—with sorrow; *āturau*—overwhelmed; *pitarau*—Their parents (Devakī and Vasudeva); *anvatapyetām*—felt remorse; *putrayoḥ*—of their two sons; *abudhau*—not knowing; *balam*—the strength.

TRANSLATION

Out of affection for the two Lords, Their parents [Devakī and Vasudeva] became overwhelmed with sorrow when they heard the women's fearful statements. They grieved, not knowing their sons' strength.

PURPORT

Naturally, Kṛṣṇa's parents would lament in this situation, thinking "Why didn't we keep our sons at home? Why did we allow Them to participate in this corrupt exhibition?"

TEXT 19

तैस्तैर्नियुद्धविधिभिर्
विविधैरच्युतेतरौ
युयुधाते यथान्योन्यं
तथैव बलमुष्टिकौ

*tais tair niyuddha-vidhibhir
vividhair acyutetarau
yuyudhāte yathānyonyam
tathaiva bala-muṣṭikau*

SYNONYMS

taiḥ taiḥ—with all these; *niyuddha*—of wrestling; *vidhibhiḥ*—techniques; *vividhaiḥ*—various; *acyuta-itarau*—Lord Acyuta and His opponent; *yuyudhāte*—fought; *yathā*—as; *anyonyam*—with each other; *tathā eva*—just so; *bala-muṣṭikau*—Lord Balarāma and Muṣṭika.

TRANSLATION

Lord Balarāma and Muṣṭika, expertly displaying numerous wrestling techniques, battled each other in the same way that Lord Kṛṣṇa and His opponent did.

TEXT 20

भगवद्गात्रनिष्पातैर्
वज्रनीष्पेषनिष्ठुरैः
चाणूरो भज्यमानाङ्गो
मुहुर्ग्लानिमवाप ह

*bhagavad-gātra-niṣpātair
vajra-nīṣpeṣa-niṣṭhuraiḥ
cāṇūro bhajyamānāṅgo
muhur glānim avāpa ha*

SYNONYMS

bhagavat—of the Supreme Lord; *gātra*—by the limbs; *niṣpātaiḥ*—due to the blows; *vajra*—of lightning; *nīṣpeṣa*—like a crushing stroke; *niṣṭhuraiḥ*—hard; *cāṇūraḥ*—Cāṇūra; *bhajyamāna*—being broken; *aṅgaḥ*—his entire body; *muhur*—more and more; *glānim*—pain and fatigue; *avāpa ha*—felt.

TRANSLATION

The harsh blows from the Supreme Lord's limbs fell like crushing lightning bolts upon Cāṇūra, breaking every part of his body and causing him more and more pain and fatigue.

PURPORT

Cāṇūra's elbows, arms, knees and other limbs were all weakening.

TEXT 21

स श्येनवेग उत्पत्य
मुष्टीकृत्य करावुभौ
भगवन्तं वासुदेवं
क्रुद्धो वक्षस्यबाधत

*sa śyena-vega utpatya
muṣṭī-kṛtya karāv ubhau
bhagavantam vāsudevam
kruddho vakṣasy abādhata*

SYNONYMS

saḥ—he, Cāṇūra; *śyena*—of a hawk; *vegaḥ*—with the speed; *utpatya*—falling upon Him; *muṣṭī*—into fists; *kṛtya*—making; *karau*—his hands; *ubhau*—both; *bhagavantam*—the Supreme Lord; *vāsudevam*—Kṛṣṇa; *kruddhaḥ*—angry; *vakṣasi*—upon His chest; *abādhata*—struck.

TRANSLATION

Furious, Cāṇūra attacked Lord Vāsudeva with the speed of a hawk and struck His chest with both fists.

PURPORT

It appears that Cāṇūra, realizing he was being defeated, became furious and made a final attempt to defeat Lord Kṛṣṇa. The demon certainly had the spirit of a good fighter, but if he hoped for victory, he was certainly in the wrong place at the wrong time with the wrong person.

TEXTS 22-23

नाचलत्तत्प्रहारेण
मालाहत इव द्विपः
बाह्वोर्निगृह्य चाणूरं
बहुशो भ्रामयन् हरिः

भूपृष्ठे पोथयामास
तरसा क्षीण जीवितम्
विस्रस्ताकल्पकेशस्रग्
इन्द्रध्वज इवापतत्

*nācalat tat-prahāreṇa
mālāhata iva dvipaḥ
bāhvor nigṛhya cāṇūram
bahuśo bhrāmayan hariḥ*

*bhū-prṣṭhe pothayām āsa
tarasā kṣīṇa jīvitam
visrastākalpa-keśa-srag
indra-dhvaja ivāpatat*

SYNONYMS

na acalat—He (Lord Kṛṣṇa) did not move; *tat-prahāreṇa*—because of his

blows; *mālā*—with a garland; *āhata*—struck; *iva*—as; *dvipaḥ*—an elephant; *bāhvoḥ*—by the two arms; *nigṛhya*—seizing; *cāṇūram*—Cāṇūra; *bahuśaḥ*—several times; *bhrāmayan*—whirling him around; *hariḥ*—Lord Kṛṣṇa; *bhū*—of the earth; *pr̥ṣṭhe*—onto the surface; *poṭhayām āsa*—hurled; *tarasā*—forcefully; *kṣīṇa*—becoming lost; *jīvitam*—his life; *visrasta*—scattered; *ākalpa*—his clothing; *keśa*—hair; *śrak*—and flower garland; *indra-dhvajaḥ*—a tall festival column; *iva*—as if; *apatat*—he fell.

TRANSLATION

No more shaken by the demon's mighty blows than an elephant struck with a flower garland, Lord Kṛṣṇa grabbed Cāṇūra by his arms, swung him around several times and hurled him onto the ground with great force. His clothes, hair and garland scattering, the wrestler fell down dead, like a huge festival column collapsing.

PURPORT

Śrīla Śrīdhara Svāmī explains the words *indra-dhvaja* as follows: "In Bengal, on the occasion of a certain festival, people erect a tall column in the form of a man and decorate it with flags, banners, etc. He [Cāṇūra] fell just as such a pole might fall."

TEXTS 24-25

तथैव मुष्टिकः पूर्वं
स्वमुष्ट्याभिहतेन वै
बलभद्रेण बलिना
तलेनाभिहतो भृशम्

प्रवेपितः स रुधिरम्
उद्वमन्मुखतोऽर्दितः
व्यसुः पपातोर्व्युपस्थे
वाताहत इवाङ्घ्रिपः

*tathaiva muṣṭikāḥ pūrvam
sva-muṣṭyābhihatena vai
balabhadreṇa balinā
talenābhihato bhṛśam

pravepitaḥ sa rudhiram
udvaman mukhato 'rditaḥ
vyasuḥ papātorvy-upasthe
vātāhata ivāṅghripaḥ*

SYNONYMS

tathā—also; *eva*—similarly; *muṣṭikāḥ*—Muṣṭika; *pūrvam*—previously; *sva-muṣṭyā*—with his fist; *abhihatena*—who had been struck; *vai*—indeed; *balabhadreṇa*—by Lord Balarāma; *balinā*—the powerful; *talenā*—with His palm; *abhihataḥ*—struck; *bhṛśam*—violently; *pravepitaḥ*—trembling; *saḥ*—he, Muṣṭika; *rudhiram*—blood; *udvaman*—vomiting; *mukhataḥ*—from his mouth; *arditaḥ*—tormented; *vyasuḥ*—lifeless; *papāta*—he fell; *urvī*—of the earth; *upasthe*—onto the lap; *vāta*—by the wind; *āhataḥ*—struck down; *iva*—like; *aṅghripaḥ*—a tree.

TRANSLATION

Similarly, Muṣṭika struck Lord Balabhadra with his fist and was slain. Receiving a violent blow from the mighty Lord's palm, the demon trembled all over in great pain, vomited blood and then fell lifeless onto the ground, like a

tree blown down by the wind.

TEXT 26

ततः कूटमनुप्राप्तं
रामः प्रहरतां वरः
अवधील्लीलया राजन्
सावज्ञं वाममुष्टिना

*tataḥ kūṭam anuprāptam
rāmaḥ praharatām varaḥ
avadhīl līlayā rājan
sāvajñam vāma-muṣṭinā*

SYNONYMS

tataḥ—then; *kūṭam*—the demonic wrestler Kūṭa; *anuprāptam*—appearing on the scene; *rāmaḥ*—Lord Balarāma; *praharatām*—of fighters; *varaḥ*—the best; *avadhīt*—killed; *līlayā*—playfully; *rājan*—O King, Parīkṣit; *sa-avajñam*—neglectfully; *vāma*—left; *muṣṭinā*—with His fist.

TRANSLATION

Confronted next by the wrestler Kūṭa, Lord Balarāma, the best of fighters, playfully and nonchalantly killed him with His left fist, O King.

TEXT 27

तर्ह्येव हि शलः कृष्ण-
प्रपदाहतशीर्षकः

द्विधा विदीर्णस्तोशलक उभावपि निपेततुः

*tarhi eva hi śalaḥ kṛṣṇa-
prapadāhata-śīrṣakaḥ
dvidhā vidīrṇas tośalaka
ubhāv api nipetatuh*

SYNONYMS

tarhi eva—and then; *hi*—indeed; *śalaḥ*—the wrestler Śala; *kṛṣṇa*—of Lord Kṛṣṇa; *prapada*—by the toes; *āhata*—struck; *śīrṣakaḥ*—his head; *dvidhā*—in two; *vidīrṇaḥ*—torn; *tośalaka*—Tośala; *ubhau api*—both of them; *nipetatuh*—fell down.

TRANSLATION

Then Kṛṣṇa struck the wrestler Śala in the head with His toes and tore him in half. The Lord dealt with Tośala in the same way, and both wrestlers fell down dead.

TEXT 28

चाणूरे मुष्टिके कूटे
शले तोशलके हते
शेषाः प्रदुद्रुर्मल्लाः
सर्वे प्राणपरीप्सवः

*cāṇūre muṣṭike kūṭe
śale tośalake hate*

*śeṣāḥ pradudruvur mallāḥ
sarve prāṇa-parīpsavaḥ*

SYNONYMS

cāṇūre muṣṭike kūṭe—Cāṇūra, Muṣṭika and Kūṭa; *śale tośalake*—Śala and Tośala; *hate*—being killed; *śeṣāḥ*—those remaining; *pradudruvuh*—ran away; *mallāḥ*—wrestlers; *sarve*—all; *prāṇa*—their lives; *parīpsavaḥ*—hoping to save.

TRANSLATION

Cāṇūra, Muṣṭika, Kūṭa, Śala and Tośala having been killed, the remaining wrestlers all fled for their lives.

TEXT 29

गोपान् वयस्यानाकृष्य
तैः संसृज्य विजह्रतुः
वाद्यमानेषु तूर्येषु
वल्गन्तौ रुतनूपुरौ

*gopān vayasyān ākṛṣya
taiḥ saṁsṛjya vijahratuḥ
vādyamāneṣu tūryeṣu
valgantau ruta-nūpurau*

SYNONYMS

gopān—the cowherd boys; *vayasyān*—Their young friends; *ākṛṣya*—gathering together; *taiḥ*—with them; *saṁsṛjya*—joining up; *vijahratuḥ*—They sported; *vādyamāneṣu*—while they played; *tūryeṣu*—the musical instruments;

valgantau—the two of Them dancing about; *ruta*—resounding;
nūpurau—Their ankle bells.

TRANSLATION

Kṛṣṇa and Balarāma then called Their young cowherd boyfriends to join Them, and in their company the Lords danced about and sported, Their ankle bells resounding as musical instruments played.

PURPORT

Nowadays we see that in championship boxing matches, as soon as there is a victory, all the friends and relatives of the victorious boxer rush into the ring to congratulate him, and often the champion will dance about in great happiness. Exactly in this mood, Kṛṣṇa and Balarāma danced about, celebrating Their victory with Their friends and relatives.

TEXT 30

जनाः प्रजहृषुः सर्वे
कर्मणा रामकृष्णयोः
ऋते कंसं विप्रमुख्याः
साधवः साधु साध्विति

janāḥ prajahṛṣuḥ sarve
karmaṇā rāma-kṛṣṇayoḥ
ṛte kaṁsaṁ vipra-mukhyāḥ
sādhavaḥ sādhu sādhv iti

SYNONYMS

janāḥ—the people; *prajāhṛṣuḥ*—rejoiced; *sarve*—all; *karmaṇā*—at the deed; *rāma-kṛṣṇayoḥ*—of Balarāma and Kṛṣṇa; *ṛte*—except; *kaṁsam*—Kāmsa; *vipra*—of the *brāhmaṇas*; *mukhyāḥ*—the best; *sādhavaḥ*—the saintly persons; *sādhū sādhū iti*—(exclaimed) "Excellent! Excellent!"

TRANSLATION

Everyone except Kāmsa rejoiced at the wonderful feat Kṛṣṇa and Balarāma had performed. The exalted *brāhmaëas* and great saints exclaimed, "Excellent! Excellent!"

PURPORT

It is understood that as the best of the *brāhmaṇas* and saints were exclaiming "Excellent! Excellent!" the worst of the *brāhmaṇas*, namely Kāmsa's priests, were seriously grieving.

TEXT 31

हतेषु मल्लवर्येषु
विद्रुतेषु च भोजराट्
न्यवारयत्स्वतूर्याणि
वाक्यं चेदमुवाच ह

hateṣu malla-varyeṣu
vidruteṣu ca bhoja-rāṭ
nyavārayat sva-tūryāṇi
vākyaṁ cedam uvāca ha

SYNONYMS

hateṣu—being killed; *malla-varyeṣu*—the best wrestlers; *vidruteṣu*—having run away; *ca*—and; *bhoja-rāṭ*—the Bhoja king, Kāṁsa; *nyavārayat*—stopped; *sva*—his own; *tūryāṇi*—musical instruments; *vākyam*—words; *ca*—and; *idam*—these; *uvāca ha*—spoke.

TRANSLATION

The Bhoja king, seeing that his best wrestlers had all been killed or had fled, stopped the musical performance originally meant for his pleasure and spoke the following words.

TEXT 32

निःसारयत दुर्वृत्तौ
वसुदेवात्मजौ पुरात
धनं हरत गोपानां
नन्दं बध्नीत दुर्मतिम्

niḥsārayata durvṛttau
vasudevātmajau purāt
dhanam harata goṇānām
nandam badhnīta durmatim

SYNONYMS

niḥsārayata—expel; *durvṛttau*—who behave wickedly; *vasudeva-ātmajau*—the two sons of Vasudeva; *purāt*—from the city; *dhanam*—the wealth; *harata*—take away; *goṇānām*—of the cowherds; *nandam*—Nanda Mahārāja; *badhnīta*—tie up; *durmatim*—the fool, whose heart is crooked.

TRANSLATION

[Kāṁsa said:] Drive the two wicked sons of Vasudeva out of the city!
Confiscate the cowherds' property and arrest that fool Nanda!

TEXT 33

वसुदेवस्तु दुर्मेधा
हन्यतामाश्वसत्तमः
उग्रसेनः पिता चापि
सानुगः परपक्षगः

*vasudevas tu durmedhā
hanyatām āśv asattamaḥ
ugrasenaḥ pitā cāpi
sānugaḥ para-pakṣa-gaḥ*

SYNONYMS

vasudevaḥ—Vasudeva; *tu*—and furthermore; *durmedhā*—the foolish-minded; *hanyatām*—should be killed; *āśu*—immediately; *asat-tamaḥ*—the worst of the impure; *ugrasenaḥ*—Ugrasena; *pitā*—my father; *ca api*—also; *sa*—together with; *anugaḥ*—his followers; *para*—of the enemy; *pakṣa-gaḥ*—taking the side.

TRANSLATION

Kill that most evil fool Vasudeva! And also kill my father, Ugrasena, along with his followers, who have all sided with our enemies!

TEXT 34

एवं विकत्थमाने वै
कंसे प्रकुपितोऽव्ययः
लघिम्नोत्पत्य तरसा
मञ्चमुत्तुङ्गमारुहत

*evam vikatthamāne vai
kaṁse prakupito 'vyayaḥ
laghimnotpatya tarasā
mañcam uttuṅgam āruhat*

SYNONYMS

evam—thus; *vikatthamāne*—exclaiming with audacity; *vai*—indeed; *kaṁse*—Kāṁsa; *prakupitaḥ*—becoming extremely angry; *avyayaḥ*—the infallible Lord; *laghimnā*—with ease; *utpatya*—jumping up; *tarasā*—swiftly; *mañcam*—the royal platform; *uttuṅgam*—tall; *āruhat*—climbed onto.

TRANSLATION

As Kāṁsa thus raved so audaciously, the infallible Lord Kṛṣṇa, intensely angry, quickly and easily jumped up onto the high royal dais.

TEXT 35

तमाविशन्तमालोक्य
मृत्युमात्मन आसनात्
मनस्वी सहसोत्थाय

जगृहे सोऽसिचर्मणी

*tam āviśantam ālokya
mṛtyum ātmana āsanāt
manasvī sahasotthāya
jagrhe so 'si-carmaṇī*

SYNONYMS

tam—Him, Kṛṣṇa; *āviśantam*—entering (into his private sitting area); *ālokya*—seeing; *mṛtyum*—death; *ātmanaḥ*—his own; *āsanāt*—from his seat; *manasvī*—the intelligent; *sahasā*—immediately; *utthāya*—standing up; *jagrhe*—took up; *saḥ*—he; *asi*—his sword; *carmaṇī*—and his shield.

TRANSLATION

Seeing Lord Kṛṣṇa approaching like death personified, the quick-witted Kamsa instantly rose from his seat and took up his sword and shield.

TEXT 36

तं खड्गपाणिं विचरन्तमाशु
श्येनं यथा दक्षिणसव्यमम्बरे
समग्रहीद् दुर्विषहोग्रतेजा
यथोरगं तार्क्ष्यसुतः प्रसह्य

*taṁ khaḍga-pāṇiṁ vicarantam āśu
śyenaṁ yathā dakṣiṇa-savyam ambare
samagrahīd durviṣahogra-tejā
yathoragaṁ tārkṣya-sutaḥ prasahya*

SYNONYMS

tam—him, Kāṁsa; *khaḍga*—with sword; *pāṇim*—in his hand; *vicarantam*—moving about; *āśu*—quickly; *śyenam*—a hawk; *yathā*—like; *dakṣiṇa-savyam*—right and left; *ambare*—in the sky; *samagrahīt*—seized; *durviṣaha*—irresistible; *ugra*—and fearsome; *tejāḥ*—whose strength; *yathā*—as; *uragam*—a snake; *tārکشya-sutaḥ*—the son of Tārکشya, Garuḍa; *prasahya*—by force.

TRANSLATION

Sword in hand, Kāṁsa moved quickly from side to side like a hawk in the sky. But Lord Kṛṣṇa, whose fearsome strength is irresistible, powerfully seized the demon just as the son of Tārکشya might capture a snake.

TEXT 37

प्रगृह्य केशेषु चलत्किरीतं
निपात्य रङ्गोपरि तुङ्गमञ्चात्
तस्योपरिष्ठात्स्वयमब्जनाभः
पपात विश्वाश्रय आत्मतन्त्रः

pragr̥hya keśeṣu calat-kirītaṁ
nipātya raṅgopari tuṅga-mañcāt
tasyopariṣṭāt svayam abja-nābhaḥ
papāta viśvāśraya ātma-tantraḥ

SYNONYMS

pragr̥hya—grabbing; *keśeṣu*—by the hair; *calat*—knocking off; *kirītaṁ*—whose

crown; *nīpātya*—throwing down; *raṅga-upari*—onto the surface of the wrestling ring; *tuṅga*—high; *mañcāt*—from the platform; *tasya*—of him; *upariṣṭāt*—on top; *svayam*—Himself; *abja-nābhaḥ*—the lotus-naved Supreme Lord; *paṭāta*—threw; *viśva*—of the entire universe; *āśrayaḥ*—the support; *ātma-tantraḥ*—independent.

TRANSLATION

Grabbing Kāṁsa by the hair and knocking off his crown, the lotus-naved Lord threw him off the elevated dais onto the wrestling mat. Then the independent Lord, the support of the entire universe, threw Himself upon the King.

PURPORT

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda describes the death of Kāṁsa as follows: "Kṛṣṇa at once straddled his chest and began to strike him over and over again. Simply from the strokes of His fist, Kāṁsa lost his vital force."

TEXT 38

तं सम्परेतं विचकर्ष भूमौ
हरिर्यथेभं जगतो विपश्यतः
हा हेति शब्दः सुमहांस्तदाभूद्
उदीरितः सर्वजनैर्नरेन्द्र

*taṁ samparetam vicakarṣa bhūmau
harir yathebham jagato vipaśyataḥ
hā hetī śabdaḥ su-mahāṁs tadābhūd*

udīritaḥ sarva-janair narendra

SYNONYMS

tam—him; *samparetam*—dead; *vicakarṣa*—dragged; *bhūmau*—along the ground; *hariḥ*—a lion; *yathā*—as; *ibham*—an elephant; *jagataḥ*—all the people; *vipaśyataḥ*—as they looked on; *hā hā iti*—"Oh, oh!"; *śabdaḥ*—the sound; *su-mahān*—mighty; *tadā*—then; *abhūt*—arose; *udīritaḥ*—spoken; *sarva-janaiḥ*—by all the people; *nara-indra*—O ruler of men (King Parīkṣit).

TRANSLATION

As a lion drags a dead elephant, the Lord then dragged Kāṁsa's dead body along the ground in full view of everyone present. O King, all the people in the arena tumultuously cried out, "Oh! Oh!"

PURPORT

Śrīla Viśvanātha Cakravartī explains that many people in the audience thought Kāṁsa had simply been knocked unconscious when thrown from the lofty dais. Therefore Lord Kṛṣṇa dragged his corpse so everyone would realize that the evil King was indeed dead. Thus the exclamation *hā hā* indicates how surprised the people were that the King was suddenly dead and gone.

The audience's astonishment is also mentioned in the *Viṣṇu Purāṇa*:

*tato hāhā-kṛtaṁ sarvām
āśīt tad-raṅga-maṇḍalam
avajñayā hataṁ dṛṣtvā
kṛṣṇena mathureśvaram*

"Then the entire arena became filled with cries of astonishment as the people saw that the master of Mathurā had been contemptuously killed by Kṛṣṇa."

TEXT 39

स नित्यदोद्विग्नधिया तमीश्वरं
पिबन्नदन् वा विचरन् स्वपन् श्वसन्
ददर्श चक्रायुधमग्रतो यतस्
तदेव रूपं दुरवापमाप

*sa nityadodvigna-dhiyā tam īśvaram
pibann adan vā vicaran svapan śvasan
dadarśa cakrāyudham agrato yatas
tad eva rūpaṁ duravāpam āpa*

SYNONYMS

saḥ—he, Kāṁsa; *nityadā*—constantly; *udvigna*—anxious; *dhiyā*—with mind; *tam*—Him; *īśvaram*—the Supreme Lord; *piban*—while drinking; *adan*—eating; *vā*—or; *vicaran*—walking; *svapan*—sleeping; *śvasan*—breathing; *dadarśa*—saw; *cakra*—the disc weapon; *āyudham*—in His hand; *agrataḥ*—before himself; *yataḥ*—because; *tat*—that; *eva*—same; *rūpaṁ*—personal form; *duravāpam*—very difficult to achieve; *āpa*—he achieved.

TRANSLATION

Kāṁsa had always been disturbed by the thought that the Supreme Lord was to kill him. Therefore when drinking, eating, moving about, sleeping or simply breathing, the King had always seen the Lord before him with the disc weapon in His hand. Thus Kāṁsa achieved the rare boon of attaining a form like the Lord's.

PURPORT

Although born out of fear, Kāṁsa's constant meditation on the Supreme Lord eradicated all his offenses, and therefore the demon was liberated upon his death at the Lord's hands.

TEXT 40

तस्यानुजा भ्रातरोऽष्टौ
कङ्कन्यग्रोधकादयः
अभ्यधावन्नतिक्रुद्धा
भ्रातुर्निर्वेशकारिणः

*tasyānujā bhrātaro 'ṣṭau
kaṅka-nyagrodhakādayaḥ
abhyadhāvann ati-kruddhā
bhrātur nirveśa-kāriṇaḥ*

SYNONYMS

tasya—of him, Kāṁsa; *anujāḥ*—younger; *bhrātaraḥ*—the brothers; *aṣṭau*—eight; *kaṅka-nyagrodhaka-ādayaḥ*—Kāṅka, Nyagrodhaka and the others; *abhyadhāvan*—ran forward to attack; *ati-kruddhāḥ*—infuriated; *bhrātuḥ*—to their brother; *nirveśa*—repayment of the debt; *kāriṇaḥ*—doing.

TRANSLATION

Kāṁsa's eight younger brothers, led by Kāṅka and Nyagrodhaka, then attacked the Lords in a rage, seeking to avenge their brother's death.

TEXT 41

तथातिरभसांस्तांस्तु
संयत्तान् रोहिणीसुतः
अहन् परिघमुद्यम्य
पशूनिव मृगाधिपः

*tathāti-rabhasāms tāms tu
saṁyattān rohiṇī-sutaḥ
ahan pariḥham udyamya
paśūn iva mṛgādhipaḥ*

SYNONYMS

tathā—in this manner; *ati-rabhasān*—running very swiftly; *tān*—they; *tu*—and; *saṁyattān*—ready to strike; *rohiṇī-sutaḥ*—the son of Rohiṇī, Lord Balarāma; *ahan*—beat down; *pariḥham*—His club; *udyamya*—wielding; *paśūn*—animals; *iva*—as; *mṛga-adhipaḥ*—the lion, king of animals.

TRANSLATION

As they ran swiftly toward the two Lords, ready to strike, the son of Rohiṇī slew them with His club just as a lion easily kills other animals.

TEXT 42

नेदुर्दुन्दुभयो व्योम्नि
ब्रह्मेशाद्या विभूतयः
पुष्पैः किरन्तस्तं प्रीताः

शशंसुर्नृतुः स्त्रियः

*nedur dundubhayo vyomni
brahmeśādyā vibhūtayaḥ
puṣpaiḥ kirantas tam prītāḥ
śaśaṁsur nanṛtuḥ striyaḥ*

SYNONYMS

neduḥ—resounded; *dundubhayaḥ*—kettledrums; *vyomni*—in the sky; *brahma-īśa-ādyāḥ*—Brahmā, Śiva and other demigods; *vibhūtayaḥ*—His expansions; *puṣpaiḥ*—flowers; *kirantaḥ*—scattering down; *tam*—upon Him; *prītāḥ*—pleased; *śaśaṁsuḥ*—they chanted His praises; *nanṛtuḥ*—danced; *striyaḥ*—their wives.

TRANSLATION

Kettledrums resounded in the sky as Brahmā, Śiva and other demigods, the Lord's expansions, rained down flowers upon Him with pleasure. They chanted His praises, and their wives danced.

TEXT 43

तेषां स्त्रियो महाराज
सुहृन्मरणदुःखिताः
तत्राभीयुर्विनिघ्नन्त्यः
शीर्षाण्यश्रुविलोचनाः

*teṣāṁ striyo mahā-rāja
suhṛn-maraṇa-duḥkhitāḥ*

tatrābhīyur vinighnantyaḥ
śīrṣāṇy aśru-vilocanāḥ

SYNONYMS

teṣām—of them (Kāṁsa and his brothers); *striyaḥ*—the wives; *mahārāja*—O King (Parīkṣit); *suhṛt*—of their well-wishers (their husbands); *maraṇa*—because of the death; *duḥkhitāḥ*—sorrowful; *tatra*—that place; *abhīyuh*—approached; *vinighnantyaḥ*—beating; *śīrṣāṇi*—their heads; *aśru*—with tears; *vilocanāḥ*—their eyes.

TRANSLATION

My dear King, the wives of Kāṁsa and his brothers, aggrieved by the death of their well-wishing husbands, came forward with tearful eyes, beating their heads.

TEXT 44

शयानान् वीरशयायां
पतीनालिङ्ग्य शोचतीः
विलेपुः सुस्वरं नार्यो
विसृजन्त्यो मुहुः शुचः

śayānān vīra-śayāyām
patīn āliṅgya śocatīḥ
vilepuḥ su-svaram nāryo
visṛjantyo muhuḥ śucaḥ

SYNONYMS

śayānān—lying; *vīra*—of a hero; *śayāyām*—upon the bed (the ground);
patīn—their husbands; *āliṅgya*—embracing; *śocatīḥ*—feeling sorrow;
vilepuḥ—lamented; *su-svaram*—loudly; *nāryaḥ*—the women;
visṛjantyaḥ—shedding; *muhuh*—repeatedly; *śucaḥ*—tears.

TRANSLATION

Embracing their husbands, who lay on a hero's final bed, the sorrowful women loudly lamented while shedding constant tears.

TEXT 45

हा नाथ प्रिय धर्मज्ञ
करुणानाथवत्सल
त्वया हतेन निहता
वयं ते सगृहप्रजाः

hā nātha priya dharma-jñā
karuṇānātha-vatsala
tvayā hatena nihatā
vayaṁ te sa-gr̥ha-prajāḥ

SYNONYMS

ha—alas; *nātha*—O master; *priya*—O dear one; *dharma-jñā*—O knower of religious principles; *karuṇa*—O kind one; *anātha*—to those who have no protector; *vatsala*—O you who are compassionate; *tvayā*—by you; *hatena*—being killed; *nihatāḥ*—are killed; *vayaṁ*—we; *te*—your; *sa*—together with; *gr̥ha*—the home; *prajāḥ*—and offspring.

TRANSLATION

[The women cried out:] Alas, O master, O dear one, O knower of religious principles! O kind and compassionate protector of the shelterless! By your being slain we have also been slain, together with your household and offspring.

TEXT 46

त्वया विरहिता पत्या
पुरीयं पुरुषर्षभ
न शोभते वयमिव
निवृत्तोत्सवमङ्गला

*tvayā virahitā patyā
purīyaṁ puruṣarṣabha
na śobhate vayam iva
nivṛttotsava-maṅgalā*

SYNONYMS

tvayā—of you; *virahitā*—bereft; *patyā*—the master; *purī*—the city; *iyam*—this; *puruṣa*—of men; *ṛṣabha*—O most heroic one; *na śobhate*—does not appear beautiful; *vayam*—us; *iva*—just like; *nivṛtta*—ceased; *utsava*—festivity; *maṅgalā*—and auspiciousness.

TRANSLATION

O great hero among men, bereft of you, its master, this city has lost its beauty, just as we have, and all festivity and good fortune within it have come to an end.

TEXT 47

अनागसां त्वं भूतानां
कृतवान्द्रोहमुल्बणम्
तेनेमां भो दशां नीतो
भूतध्रुक्को लभेत शम्

*anāgasām tvam bhūtānām
kṛtavān droham ulbaṇam
tenemām bho daśām nīto
bhūta-dhruk ko labheta śam*

SYNONYMS

anāgasām—sinless; *tvam*—you; *bhūtānām*—against creatures; *kṛtavān*—have committed; *droham*—violence; *ulbaṇam*—terrible; *tena*—by that; *imām*—to this; *bho*—O dear one; *daśām*—condition; *nītaḥ*—brought; *bhūta*—to living beings; *dhruk*—causing harm; *kaḥ*—who; *labheta*—can achieve; *śam*—happiness.

TRANSLATION

O dear one, you have been brought to this state because of the terrible violence you committed against innocent creatures. How can one who harms others attain happiness?

PURPORT

Having expressed their sentimental grief, the ladies now speak practical wisdom. They are beginning to see things realistically because their minds

were purified by the agony of the recent events and by the association of Lord Kṛṣṇa.

TEXT 48

सर्वेषामिह भूतानाम्
एष हि प्रभवाप्ययः
गोप्ता च तदवध्यायी
न क्वचित्सुखमेधते

*sarveṣām iha bhūtānām
eṣa hi prabhavāpyayaḥ
goptā ca tad-avadhyāyī
na kvacit sukham edhate*

SYNONYMS

sarveṣām—of all; *iha*—in this world; *bhūtānām*—living beings; *eṣaḥ*—this (Śrī Kṛṣṇa); *hi*—certainly; *prabhava*—the origin; *apyayaḥ*—and disappearance; *goptā*—the maintainer; *ca*—and; *tat*—of Him; *avadhyāyī*—one who is neglectful; *na kvacit*—never; *sukham*—happily; *edhate*—prosper.

TRANSLATION

Lord Kṛṣṇa causes the appearance and disappearance of all beings in this world, and He is their maintainer as well. One who disrespects Him can never prosper happily.

TEXT 49

श्रीशुक उवाच
राजयोषित आश्वास्य
भगवाँल्लोकभावनः
यामाहुर्लौकिकीं संस्थां
हतानां समकारयत्

śrī-śuka uvāca
rāja-yoṣita āśvāsyā
bhagavāṁ loka-bhāvanaḥ
yām āhur laukikīm saṁsthām
hatānām samakārayat

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *rāja*—of the King (and his brothers); *yoṣitaḥ*—the wives; *āśvāsyā*—consoling; *bhagavān*—the Supreme Lord; *loka*—of all the worlds; *bhāvanaḥ*—the sustainer; *yām*—which; *āhuḥ*—they (Vedic authorities) enjoin; *laukikīm saṁsthām*—funeral rites; *hatānām*—for the deceased; *samakārayat*—He arranged to be performed.

TRANSLATION

Śukadeva Gosvāmī said: After consoling the royal ladies, Lord Kṛṣṇa, sustainer of all the worlds, arranged for the prescribed funeral rites to be performed.

TEXT 50

मातरं पितरं चैव

मोचयित्वाथ बन्धनात्
कृष्णरामौ ववन्दाते
शिरसा स्पृश्य पादयोः

*mātaram pitaram caiva
mocayitvātha bandhanāt
kṛṣṇa-rāmau vavandāte
śirasā sprśya pādayoḥ*

SYNONYMS

mātaram—Their mother; *pitaram*—father; *ca*—and; *eva*—also; *mocayitvā*—releasing; *atha*—then; *bandhanāt*—from their fetters; *kṛṣṇa-rāmau*—Kṛṣṇa and Balarāma; *vavandāte*—paid obeisances; *śirasā*—with Their heads; *sprśya*—touching; *pādayoḥ*—their feet.

TRANSLATION

Then Kṛṣṇa and Balarāma released Their mother and father from bondage and offered obeisances to them, touching their feet with Their heads.

TEXT 51

देवकी वसुदेवश्च
विज्ञाय जगदीश्वरौ
कृतसंवन्दनौ पुत्रौ
सस्वजाते न शङ्कितौ

devakī vasudevaś ca

*vijñāya jagad-īśvarau
kṛta-saṁvandanau putrau
sasvajāte na śaṅkitau*

SYNONYMS

devakī—Devakī; *vasudevaḥ*—Vasudeva; *ca*—and; *vijñāya*—recognizing; *jagat*—of the universe; *īśvarau*—as the two Lords; *kṛta*—paying; *saṁvandanau*—full respects (by standing with joined palms); *putrau*—their two sons; *sasvajāte na*—they did not embrace; *śaṅkitau*—apprehensive.

TRANSLATION

Devakī and Vasudeva, now knowing Kṛṣṇa and Balarāma to be the Lords of the universe, simply stood with joined palms. Being apprehensive, they did not embrace their sons.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-fourth Chapter, of
the Śrīmad-Bhāgavatam, entitled "The Killing of Kāṁsa."*

45. Kṛṣṇa Rescues His Teacher's Son

This chapter describes how Lord Kṛṣṇa consoled Devakī, Vasudeva and Nanda Mahārāja and installed Ugrasena as king. It also relates how Kṛṣṇa and Balarāma completed Their education, retrieved the dead son of Their *guru* and then returned home.

Noting that His parents-Vasudeva and Devakī-had realized His true position as God, Śrī Kṛṣṇa expanded His Yogamāyā to again make them think of Him as their dear child. Then, with Lord Balarāma, Kṛṣṇa approached them and said how unhappy He was that He and they had been unable to enjoy the mutual satisfaction of parents and children who live together. Then He stated, "Even in a lifetime of one hundred years, no son can ever repay the debt he owes his parents, from whom he receives his very body. Any capable son who fails to support his parents will be forced, in the hereafter, to eat his own flesh. Indeed, any person who does not maintain and nourish those under his care-children, wife, spiritual masters, *brāhmaṇas*, elderly parents and so on-is simply a living corpse. It was out of fear of Kāṁsa that We could not serve you, so now please forgive Us." Vasudeva and Devakī, overcome with emotion upon hearing these words of Śrī Kṛṣṇa's, embraced their two sons and in ecstasy shed a torrent of tears.

Having thus satisfied His mother and father, Lord Kṛṣṇa offered Kāṁsa's kingdom to His maternal grandfather, Ugrasena, and then arranged for all His family members who had fled in fear of Kāṁsa to return to their homes. Protected by the mighty arms of Kṛṣṇa and Balarāma, the Yādavas began to enjoy supreme bliss.

Kṛṣṇa and Balarāma next approached Nanda Mahārāja and praised him for having cared so lovingly for Them, another's sons. Kṛṣṇa then said to Nanda, "Dear Father, please return to Vraja. Knowing how much you and Our other relatives are suffering in separation from Us, Balarāma and I will come to see you as soon as We have satisfied your friends here in Mathurā." Kṛṣṇa then worshiped Nanda with various offerings, and Nanda felt overwhelmed with love for his sons. After tearfully embracing Kṛṣṇa and Balarāma, he took the cowherd men and departed for Vraja. Next Vasudeva had his priests perform his sons' ritual of second birth, brahminical initiation. Kṛṣṇa and Balarāma then went to Garga Muni to take the vow of *brahmacarya*, celibacy. Afterward, Kṛṣṇa and Balarāma, though omniscient, desired to reside at the school of a spiritual master, and thus They went to live with Sāṁdīpani Muni at

Avantīpura.

To teach the proper way to respect one's *guru*, Kṛṣṇa and Balarāma served Their spiritual master with great devotion, as They would a Deity of the Supreme Lord Himself. Sāndīpani Muni, pleased by Their service, imparted to Them detailed knowledge of all the *Vedas*, together with their six corollaries and the *Upaniṣads*. Kṛṣṇa and Balarāma needed to hear each subject explained only once to assimilate it completely, and thus in sixty-four days They learned the sixty-four traditional arts.

Before taking leave of Their *guru*, the two Lords offered Sāndīpani Muni any gift he desired. The wise Sāndīpani, seeing Their amazing prowess, requested that They bring back his son, who had died in the ocean at Prabhāsa.

Kṛṣṇa and Balarāma mounted a chariot and went to Prabhāsa, where They approached the shore and worshiped the presiding deity of the ocean. Kṛṣṇa asked the ocean to return His spiritual master's son, and the lord of the ocean replied that a demon dwelling within the ocean named Pāñcajanya had taken the boy away. Hearing this, Śrī Kṛṣṇa entered the ocean, killed that demon and took the shell that had grown from his body. But when Kṛṣṇa did not find His *guru's* son within the demon's belly, He went to the planet of Yamarāja, the lord of death. Yamarāja came forward when he heard Kṛṣṇa blow the Pāñcajanya conchshell and devotedly worshiped Him. Lord Kṛṣṇa then asked Yamarāja for Sāndīpani Muni's son, and Yamarāja immediately gave him to the two Lords.

Kṛṣṇa and Balarāma then returned to Their spiritual master and presented him with his son, requesting him to choose yet another favor. But Sāndīpani Muni replied that by having obtained disciples such as Them, all his desires were fulfilled. He thus instructed Them to return home.

Kṛṣṇa and Balarāma traveled to Their home by chariot, and upon Their arrival all the citizens became unlimitedly ecstatic to see Them, just like persons who have regained a lost treasure.

TEXT 1

श्रीशुक उवाच
पितरावुपलब्धार्थौ
विदित्वा पुरुषोत्तमः
मा भूदिति निजां मायां
ततान जनमोहिनीम्

śrī-śuka uvāca
pitarāv upalabdhāarthau
viditvā puruṣottamaḥ
mā bhūd iti nijām māyām
tatāna jana-mohinīm

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *pitarau*—His parents; *upalabdha*—having realized; *arthau*—the idea (of His opulent position as God); *viditvā*—knowing; *puruṣa-uttamaḥ*—the Supreme Personality; *mā bhūt iti*—"this should not be"; *nijām*—His personal; *māyām*—illusory potency; *tatāna*—He expanded; *jana*—His devotees; *mohinīm*—which bewilders.

TRANSLATION

Śukadeva Gosvāmī said: Understanding that His parents were becoming aware of His transcendental opulences, the Supreme Personality of Godhead thought that this should not be allowed to happen. Thus He expanded His Yogamāyā, which bewilders His devotees.

PURPORT

If Vasudeva and Devakī would have seen Kṛṣṇa as almighty God, their intense love for Him as their son would have been spoiled. Lord Kṛṣṇa did not want this. Rather, the Lord wanted to enjoy with them the ecstatic love of *vātsalya-rasa*, the relationship between parents and children. As Śrīla Prabhupāda often pointed out, although we normally think of God as the supreme father, in Kṛṣṇa consciousness we can enter into the Lord's pastimes and play the part of His parents, thus intensifying our love for Him.

Śrīla Viśvanātha Cakravartī Ṭhākura points out that the word *jana* may be translated here as "devotees," as in the verse *dīyamānam na gṛhṇanti vinā mat-sevanam janaḥ* (SB 3.29.13). He further explains that *jana* may also be translated as "parents," since *jana* is derived from the verb *jan*, which in the causative form (*janayate*) means "to generate or to give birth to." In this sense of the word (as in *jananī* or *janakau*), the term *jana-mohinī* indicates that the Lord was about to expand His internal illusory potency so that Vasudeva and Devakī would again love Him as their dear child.

TEXT 2

उवाच पितरावेत्य
साग्रजः सात्वनर्षभः
प्रश्रयावनतः प्रीणन्
अम्ब तातेति सादरम्

*uvāca pitarāv etya
sāgrajaḥ sātvanarṣabhaḥ
praśrayāvanataḥ prīṇann
amba tāteti sādaram*

SYNONYMS

uvāca—He said; *pitarau*—to His parents; *etya*—approaching them; *sa*—together with; *agra-jah*—His elder brother, Lord Balarāma; *sātvata*—of the Sātvata dynasty; *ṛṣabhaḥ*—the greatest hero; *praśraya*—with humility; *avanataḥ*—bowing down; *prīṇan*—gratifying them; *amba tāta iti*—"My dear mother, My dear father"; *sa-ādaram*—respectfully.

TRANSLATION

Lord Kṛṣṇa, the greatest of the Sātvatas, approached His parents with His elder brother. Humbly bowing His head and gratifying them by respectfully addressing them as "My dear mother" and "My dear father," Kṛṣṇa spoke as follows.

TEXT 3

नास्मत्तो युवयोस्तात
नित्योत्कण्ठितयोरपि
बाल्यपौगण्डकैशोराः
पुत्राभ्यामभवन् क्वचित्

nāsmatto yuvayos tāta
nityotkaṇṭhitayor api
bālya-paugaṇḍa-kaiśorāḥ
putrābhyām abhavan kvacit

SYNONYMS

na—not; *asmattaḥ*—because of Us; *yuvayoḥ*—for you two; *tāta*—O dear

father; *nitya*—always; *utkaṇṭhitayoḥ*—who have been in anxiety; *api*—indeed; *bālya*—(the pleasures of) the toddler age; *paugaṇḍa*—boyhood; *kaiśoraḥ*—and youth; *putrābhyām*—because of your two sons; *abhavan*—there were; *kvacit*—at all.

TRANSLATION

[Lord Kṛṣṇa said:] Dear Father, because of Us, your two sons, you and mother Devakī always remained in anxiety and could never enjoy Our childhood, boyhood or youth.

PURPORT

Śrīla Viśvanātha Cakravartī discusses this verse as follows: "One may object that at this point Lord Kṛṣṇa had not actually passed the *kaiśora* stage [age ten to fifteen], since the women of Mathurā had stated, *kva cāti-sukumārāṅgau kiśorau nāpta-yauvanau*: 'Kṛṣṇa and Balarāma have very tender limbs, being still at the *kiśora* stage, not having reached adolescence.' (SB 10.44.8) The definition of the different stages of growing up is given as follows:

kaumāraṁ pañcamābdāntaṁ
paugaṇḍaṁ daśamāvadhi
kaiśoraṁ ā-pañcadaśād
yauvanaṁ tu tataḥ param

'The *kaumāra* stage lasts until the age of five, *paugaṇḍa* up to age ten and *kaiśora* to age fifteen. From then on, one is known as *yauvana*.' According to this statement, the *kaiśora* period ends at the age of fifteen. Kṛṣṇa was only eleven years old when He killed Kāmsa, according to Uddhava's words: *ekādaśa-samās tatra gūḍhārciḥ sa-balo 'vasat*. 'Like a covered flame, Lord Kṛṣṇa remained there incognito with Balarāma for eleven years' (SB 3.2.26) And since Kṛṣṇa and Balarāma never took brahminical initiation in Vraja-bhūmi, it

was at the time [of Their going to Mathurā] that Their *kaiśora* stage began rather than ended.

"This objection to Lord Kṛṣṇa's statement in the present verse—that His parents could not enjoy His *kaiśora* stage—is based on ordinary measurement of age. Yet we should consider the following statement [from the *Bhāgavatam* (10.8.26)]:

*kālenālpēna rājarṣe
rāmaḥ kṛṣṇaś ca go-vraje
aghrṣṭa-jānubhiḥ padbhir
vicakramatur añjasā*

'O King Parikṣit, within a short time Rāma and Kṛṣṇa began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl.' Sometimes we see that the son of a king, even while in his *pauganḍa* stage of life, undergoes exceptional physical growth and exhibits activities appropriate to a *kaiśora*. Then what to speak of Lord Kṛṣṇa, whose exceptional growth is established in the *Vaiṣṇava-toṣaṇī*, *Bhakti-rasāmṛta-sindhu*, *Ānanda-vṛndavana-campū* and other works?

"The three years and four months that Lord Kṛṣṇa stayed in Mahāvana were the equivalent of five years for an ordinary child, and thus in that period He completed His *kaumāra* stage of childhood. The period from then to the age of six years and eight months, during which He lived in Vṛndāvana, constitutes His *pauganḍa* stage. And the period from the age of six years and eight months through His tenth year, during which time He lived in Nandīśvara [Nandagrāma], constitutes His *kaiśora* stage. Then, at the age of ten years and seven months, on the eleventh lunar day of the dark fortnight of the month of Caitra, He went to Mathurā, and on the fourteenth day thereafter He killed Kāṁsa. Thus He completed His *kaiśora* period at age ten, and He eternally remains at that age. In other words, we should understand that from this point on the Lord remains forever a *kiśora*."

Thus Śrīla Viśvanātha Cakravartī analyzes the intricacies of this verse.

TEXT 4

न लब्धो दैवहतयोर
वासो नौ भवदन्तिके
यां बालाः पितृगेहस्था
विन्दन्ते लालिता मुदम्

*na labdho daiva-hatayor
vāso nau bhavad-antike
yām bālāḥ pitṛ-geha-sthā
vindante lālītā mudam*

SYNONYMS

na—not; *labdhaḥ*—obtained; *daiva*—by fate; *hatayoḥ*—who have been deprived; *vāsaḥ*—residence; *nau*—by Us; *bhavad-antike*—in your presence; *yām*—which; *bālāḥ*—children; *pitṛ*—of their parents; *geha*—in the home; *sthaḥ*—staying; *vindante*—experience; *lālītāḥ*—pampered; *mudam*—happiness.

TRANSLATION

Deprived by fate, We could not live with you and enjoy the pampered happiness most children enjoy in their parents' home.

PURPORT

Here Lord Kṛṣṇa points out that not only did His parents suffer in separation from Him and Balarāma, but the two boys also suffered in separation from Their parents.

TEXT 5

सर्वार्थसम्भवो देहो
जनितः पोषितो यतः
न तयोर्याति निर्वेशं
पित्रोर्मर्त्यः शतायुषा

*sarvārtha-sambhavo deho
janitaḥ poṣita yataḥ
na tayor yāti nirveśam
pitror martyaḥ śatāyusā*

SYNONYMS

sarva—of all; *artha*—goals of life; *sambhavaḥ*—the source; *dehaḥ*—one's body; *janitaḥ*—born; *poṣitaḥ*—maintained; *yataḥ*—from whom; *na*—not; *tayoh*—to them; *yāti*—one achieves; *nirveśam*—repayment of the debt; *pitroh*—to the parents; *martyaḥ*—a mortal; *śata*—of one hundred (years); *āyusā*—with a life span.

TRANSLATION

With one's body one can acquire all goals of life, and it is one's parents who give the body birth and sustenance. Therefore no mortal man can repay his debt to his parents, even if he serves them for a full lifetime of a hundred years.

PURPORT

Having stated, "Both you, Our parents, and We have suffered because of Our separation," Kṛṣṇa now states that His and Balarāma's religious principles

have been spoiled by Their failure to satisfy Their parents.

TEXT 6

यस्तयोरात्मजः कल्प
आत्मना च धनेन च
वृत्तिं न दद्यात्तं प्रेत्य
स्वमांसं खादयन्ति हि

*yas tayor ātmajaḥ kalpa
ātmanā ca dhanena ca
vṛttiṁ na dadyāt taṁ pretya
sva-māṁsaṁ khādayanti hi*

SYNONYMS

yaḥ—who; *tayoḥ*—of them; *ātma-jah*—a son; *kalpaḥ*—capable; *ātmanā*—with his physical resources; *ca*—and; *dhanena*—with his wealth; *ca*—also; *vṛttiṁ*—a livelihood; *na dadyāt*—does not give; *taṁ*—him; *pretya*—after passing away; *sva*—his own; *māṁsaṁ*—flesh; *khādayanti*—they make eat; *hi*—indeed.

TRANSLATION

A son who, though able to do so, fails to provide for his parents with his physical resources and wealth is forced after his death to eat his own flesh.

TEXT 7

मातरं पितरं वृद्धं
भार्या साध्वीं सुतम्भिः शुभम्

गुरुं विप्रं प्रपन्नं च कल्पोऽबिभ्रच्छ्वसन्मृतः

*mātaram pitaram vṛddham
bhāryām sādhvīm sutam śiśum
gurum vipram praṇannam ca
kalpo 'bibhrac chvasan-mṛtaḥ*

SYNONYMS

mātaram—one's mother; *pitaram*—and father; *vṛddham*—elderly; *bhāryām*—one's wife; *sādhvīm*—chaste; *sutam*—one's child; *śiśum*—very young; *gurum*—a spiritual master; *vipram*—a *brāhmaṇa*; *praṇannam*—a person who has come to one for shelter; *ca*—and; *kalpaḥ*—able; *abibhrat*—not maintaining; *śvasan*—breathing; *mṛtaḥ*—dead.

TRANSLATION

A man who, though able to do so, fails to support his elderly parents, chaste wife, young child or spiritual master, or who neglects a *brāhmaṇa* or anyone who comes to him for shelter, is considered dead, though breathing.

TEXT 8

तन्नावकल्पयोः कंसान्
नित्यमुद्विग्नचेतसोः
मोघमेते व्यतिक्रान्ता
दिवसा वामनर्चतोः

tan nāv akalpayoḥ kaṁsān

*nityam udvigna-cetasoḥ
mogham ete vyatīkrāntā
divasā vām anarcatōḥ*

SYNONYMS

tat—therefore; *nau*—of Us two; *akalpayaḥ*—who were unable; *kāṁsāt*—because of Kāṁsa; *nityam*—always; *udvigna*—disturbed; *cetasoḥ*—whose minds; *mogham*—uselessly; *ete*—these; *vyatīkrāntāḥ*—spent; *divasāḥ*—days; *vām*—you; *anarcatōḥ*—not honoring.

TRANSLATION

Thus We have wasted all these days, unable as We were to properly honor you because Our minds were always disturbed by fear of Kāṁsa.

PURPORT

Lord Kṛṣṇa continues to bring Vasudeva and Devakī back to their normal parental feelings toward Him and Balarāma. An ordinary child would be afraid of a cruel, tyrannical king like Kāṁsa, and Lord Kṛṣṇa here plays the part of such a child, thus evoking the parental sympathy of Vasudeva and Devakī.

TEXT 9

तत्क्षन्तुमर्हथस्तात
मातर्नो परतन्त्रयोः
अकुर्वतोर्वा शुश्रूषां
क्लिष्टयोर्दुर्हृदा भृशम्

tat kṣantum arhathas tāta

*mātar nau para-tantrayoḥ
akurvator vām śuśrūṣām
kliṣṭayor durhṛdā bhṛṣam*

SYNONYMS

tat—that; *kṣantum*—forgive; *arhathaḥ*—you may please; *tāta*—O Father; *mātaḥ*—O Mother; *nau*—on the part of Us; *para-tantrayoḥ*—who are under the control of others; *akurvatoḥ*—not executing; *vām*—your; *śuśrūṣām*—service; *kliṣṭayoḥ*—caused pain; *durhṛdā*—by the hardhearted (Kāṁsa); *bhṛṣam*—greatly.

TRANSLATION

Dear Father and Mother, please forgive Us for not serving you. We are not independent and have been greatly frustrated by cruel Kāṁsa.

PURPORT

According to Sanskrit grammar, the words *para-tantrayoḥ* and *kliṣṭayoḥ* may also refer to Vasudeva and Devakī. Actually, Vasudeva and Devakī were under the control of Providence and were disturbed by the activities of Kāṁsa, whereas Śrī Kṛṣṇa is always the absolute Personality of Godhead.

TEXT 10

श्रीशुक उवाच
इति मायामनुष्यस्य
हरेर्विश्वात्मनो गिरा
मोहितावङ्कमारोप्य

परिष्वज्यापतुर्मुदम्

*śrī-śuka uvāca
iti māyā-manuṣyasya
harer viśvātmano girā
mohitāv aṅkam āropya
pariṣvajyāpatur mudam*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus; *māyā*—by His internal illusory potency; *manuṣyasya*—of Him who appears as a human; *hareḥ*—Lord Śrī Hari; *viśva*—of the universe; *ātmanaḥ*—the Soul; *girā*—by the words; *mohitau*—bewildered; *aṅkam*—upon their laps; *āropya*—raising; *pariṣvajya*—embracing; *āpatuḥ*—they both experienced; *mudam*—joy.

TRANSLATION

Śukadeva Gosvāmī said: Thus beguiled by the words of Lord Hari, the Supreme Soul of the universe, who by His internal illusory potency appeared to be a human, His parents joyfully raised Him up on their laps and embraced Him.

TEXT 11

सिञ्चन्तावश्रुधाराभिः
स्नेहपाशेन चावृतौ
न किञ्चिदूचतू राजन्
बाष्पकण्ठौ विमोहितौ

*siñcantāv aśru-dhārābhiḥ
sneha-pāśena cāvṛtau
na kiñcid ūcatū rājan
bāṣpa-kaṇṭhau vimohitau*

SYNONYMS

siñcantau—sprinkling; *aśru*—of tears; *dhārābhiḥ*—with showers; *sneha*—of affection; *pāśena*—by the rope; *ca*—and; *āvṛtau*—enveloped; *na*—not; *kiñcid*—anything; *ūcatuḥ*—they spoke; *rājan*—O King (Parīkṣit); *bāṣpa*—(full of) tears; *kaṇṭhau*—whose throats; *vimohitau*—overwhelmed.

TRANSLATION

Pouring out a shower of tears upon the Lord, His parents, who were bound up by the rope of affection, could not speak. They were overwhelmed, O King, and their throats choked up with tears.

TEXT 12

एवमाश्वास्य पितरौ
भगवान्देवकीसुतः
मातामहं तूग्रसेनं
यदूनामकरोन्मृपम

*evam āśvāsyā pitarau
bhagavān devakī-sutaḥ
mātāmahaṁ tūgrasenaṁ
yadūnām akaron mṛpam*

SYNONYMS

evam—in this way; *āśvāsyā*—assuring; *pitarau*—His parents; *bhagavān*—the Supreme Lord; *devakī-sutaḥ*—the son of Devakī; *mātāmaham*—His maternal grandfather; *tu*—and; *ugrasenam*—Ugrasena; *yadūnām*—of the Yadus; *akarot*—He made; *nṛpam*—King.

TRANSLATION

Thus having comforted His mother and father, the Supreme Personality of Godhead, appearing as the son of Devakī, installed His maternal grandfather, Ugrasena, as King of the Yadus.

TEXT 13

आह चास्मान्महाराज
प्रजाश्चाज्ञप्तुमर्हसि
ययातिशापाद्यदुभिर्
नासितव्यं नृपासने

āha cāsmān mahā-rāja
prajāś cājñaptum arhasi
yayāti-śāpād yadubhir
nāsitavyaṁ nṛpāsane

SYNONYMS

āha—He (Lord Kṛṣṇa) said; *ca*—and; *asmān*—Us; *mahā-rāja*—O great King; *prajāḥ*—your subjects; *ca*—also; *ājñaptum arhasi*—please command; *yayāti*—by the ancient King Yayāti; *śāpāt*—because of the curse;

yadubhiḥ—the Yadus; *na āsitavyam*—should not sit; *nṛpa*—royal; *āsane*—on the throne.

TRANSLATION

The Lord told him: O mighty King, We are your subjects, so please command Us. Indeed, because of the curse of Yayāti, no Yadu may sit on the royal throne.

PURPORT

Ugrasena might have told the Lord, "My dear Lord, it is actually You who should sit on the throne." Anticipating this statement, Lord Kṛṣṇa told Ugrasena that because of Yayāti's ancient curse, princes in the Yadu dynasty could technically not sit on the royal throne, and therefore Kṛṣṇa and Balarāma were disqualified. Of course, Ugrasena also could be considered part of the Yadu dynasty, but by the order of the Lord he could sit on the royal throne. In conclusion, these were all pastimes the Supreme Lord enjoyed as He played the part of a human being.

TEXT 14

मयि भृत्य उपासीने
भवतो विबुधादयः
बलिं हरन्त्यवनताः
किमुतान्ये नराधिपाः

*mayi bhṛtya upāsīne
bhavato vibudhādayaḥ
balim harantya avanatāḥ*

kim utānye narādhipāḥ

SYNONYMS

mayi—when I; *bhṛtye*—as a servant; *upāsīne*—am present in attendance; *bhavataḥ*—to you; *vibudha*—the demigods; *ādayaḥ*—and so on; *balim*—tribute; *haranti*—will bring; *avanatāḥ*—bowed down in humility; *kim uta*—what then to speak of; *anye*—other; *nara*—of men; *adhipāḥ*—rulers.

TRANSLATION

Since I am present in your entourage as your personal attendant, all the demigods and other exalted personalities will come with heads bowed to offer you tribute. What, then, to speak of the rulers of men?

PURPORT

Lord Kṛṣṇa again assures Ugrasena that he should confidently take the throne.

TEXTS 15-16

सर्वान् स्वान् ज्ञातिसम्बन्धान्
दिग्भ्यः कंसभयाकुलान्
यदुवृष्ण्यन्धकमधु
दाशार्हकुकुरादिकान्

सभाजितान् समाश्वास्य
विदेशावासकर्षितान्
न्यवासयत्स्वगेहेषु

वित्तैः सन्तर्प्य विश्वकृत

*sarvān svān jñāti-sambandhān
digbhyaḥ kām̐sa-bhayākulān
yadu-vṛṣṇy-andhaka-madhu
dāśārha-kukurādikān*

*sabhājitān samāśvāsyā
videśāvāsa-karṣitān
nyavāsayat sva-geheṣu
vittaiḥ santarpya viśva-kṛt*

SYNONYMS

sarvān—all; *svān*—His; *jñāti*—close family members; *sambandhān*—and other relations; *digbhyaḥ*—from all directions; *kām̐sa-bhaya*—by fear of Kām̐sa; *ākulān*—disturbed; *yadu-vṛṣṇi-andhaka-madhu-dāśārha kukura-ādikān*—the Yadus, Vṛṣṇis, Andhakas, Madhus, Dāśārhas, Kukuras and so on; *sabhājitān*—shown honor; *samāś. vāsyā*—consoling them; *videśa*—in foreign regions; *āvāsa*—by living; *karṣitān*—made weary; *nyavāsayat*—He settled; *sva*—in their own; *geheṣu*—homes; *vittaiḥ*—with valuable gifts; *santarpya*—gratifying; *viśva*—of the universe; *kṛt*—the maker.

TRANSLATION

The Lord then brought all His close family members and other relatives back from the various places to which they had fled in fear of Kām̐sa. He received the Yadus, Vṛṣṇis, Andhakas, Madhus, Dāśārhas, Kukuras and other clans with due honor, and He also consoled them, for they were weary of living in foreign lands. Then Lord Kṛṣṇa, the creator of the universe, resettled them in their homes and gratified them with valuable gifts.

TEXTS 17-18

कृष्णसङ्कर्षणभुजैर्
गुप्ता लब्धमनोरथाः
गृहेषु रेमिरे सिद्धाः
कृष्णरामगतज्वराः

वीक्षन्तोऽहरहः प्रीता
मुकुन्दवदनाम्बुजम्
नित्यं प्रमुदितं श्रीमत
सदयस्मितवीक्षणम्

*kṛṣṇa-saṅkarṣaṇa-bhujair
guptā labdha-manorathāḥ
grheṣu remire siddhāḥ
kṛṣṇa-rāma-gata-jvarāḥ
vīkṣanto 'har ahaḥ prītā
mukunda-vadanāmbujam
nityaṁ pramuditaṁ śrīmat
sa-daya-smita-vīkṣaṇam*

SYNONYMS

kṛṣṇa-saṅkarṣaṇa—of Kṛṣṇa and Balarāma; *bhujaiḥ*—by the arms; *guptāḥ*—protected; *labdha*—obtaining; *manaḥ-rathāḥ*—their desires; *grheṣu*—in their homes; *remire*—they enjoyed; *siddhāḥ*—perfectly fulfilled; *kṛṣṇa-rāma*—because of Kṛṣṇa and Balarāma; *gata*—ceased; *jvarāḥ*—the fever (of material life); *vīkṣantaḥ*—seeing; *ahaḥ ahaḥ*—day after day; *prītāḥ*—loving; *mukunda*—of Lord Kṛṣṇa; *vadana*—the face; *ambujam*—lotuslike;

nityam—always; *pramuditam*—cheerful; *śrīmat*—beautiful; *sa-daya*—merciful; *smita*—smiling; *vīkṣaṇam*—with glances.

TRANSLATION

The members of these clans, protected by the arms of Lord Kṛṣṇa and Lord Saṅkarṣaṇa, felt that all their desires were fulfilled. Thus they enjoyed perfect happiness while living at home with their families. Because of the presence of Kṛṣṇa and Balarāma, they no longer suffered from the fever of material existence. Every day these loving devotees could see Mukunda's ever-cheerful lotus face, which was decorated with beautiful, merciful smiling glances.

TEXT 19

तत्र प्रवयसोऽप्यासन्
युवानोऽतिबलौजसः
पिबन्तोऽक्षैर्मुकुन्दस्य
मुखाम्बुजसुधां मुहुः

tatra pravayaso 'py āsan
yuvāno 'ti-balaujasah
pibanto 'kṣair mukundasya
mukhāmbuja-sudhām muhuḥ

SYNONYMS

tatra—there (in Mathurā); *pravayasah*—the most elderly; *api*—even; *āsan*—were; *yuvānaḥ*—youthful; *ati*—having abundant; *bala*—strength; *ojasaḥ*—and vitality; *pibantaḥ*—drinking; *akṣaiḥ*—with their eyes; *mukundasya*—of Lord Kṛṣṇa; *mukha-ambuja*—of the lotus face; *sudhām*—the

nectar; *muhuh*—repeatedly.

TRANSLATION

Even the most elderly inhabitants of the city appeared youthful, full of strength and vitality, for with their eyes they constantly drank the elixir of Lord Mukunda's lotus face.

TEXT 20

अथ नन्दं समसाद्य
भगवान्देवकीसुतः
सङ्कर्षणश्च राजेन्द्र
परिष्वज्येदमूचतुः

*atha nandaṁ samasādya
bhagavān devakī-sutaḥ
saṅkarṣaṇaś ca rājendra
pariṣvajyedaṁ ūcatuḥ*

SYNONYMS

atha—then; *nandaṁ*—Nanda Mahārāja; *samāsādya*—approaching; *bhagavān*—the Supreme Lord; *devakī-sutaḥ*—Kṛṣṇa, the son of Devakī; *saṅkarṣaṇaḥ*—Lord Balarāma; *ca*—and; *rāja-indra*—O exalted King (Parīkṣit); *pariṣvajya*—embracing him; *idam*—this; *ūcatuḥ*—They said.

TRANSLATION

Then, O exalted Parīkṣit, the Supreme Lord Kṛṣṇa, the son of Devakī, along

with Lord Balarāma, approached Nanda Mahārāja. The two Lords embraced him and then addressed him as follows.

TEXT 21

पितर्युवाभ्यां स्निग्धाभ्यां
पोषितौ लालितौ भृशम्
पित्रोरभ्यधिका प्रीतिर्
आत्मजेष्व्वात्मनोऽपि हि

*pitar yuvābhyām snigdhabhyām
poṣitau lālitau bhṛśam
pitror abhyadhikā prītir
ātmajeṣv ātmano 'pi hi*

SYNONYMS

pitaḥ—O Father; *yuvābhyām*—by you two; *snigdhabhyām*—affectionate; *poṣitau*—maintained; *lālitau*—coddled; *bhṛśam*—thoroughly; *pitroḥ*—for parents; *abhyadhikā*—greater; *prītiḥ*—love; *ātmajeṣu*—for their children; *ātmanaḥ*—than for themselves; *api*—even; *hi*—indeed.

TRANSLATION

[Kṛṣṇa and Balarāma said:] O Father, you and mother Yaśodā have affectionately maintained Us and cared for Us so much! Indeed, parents love their children more than their own lives.

TEXT 22

स पिता सा च जननी
यौ पुष्णीतां स्वपुत्रवत्
शिशून् बन्धुभिरुत्सृष्टान्
अकल्पैः पोषरक्षणे

*sa pitā sā ca jananī
yau puṣṇītām sva-putra-vat
śiśūn bandhubhir utsṛṣṭān
akalpaiḥ poṣa-rakṣaṇe*

SYNONYMS

saḥ—he; *pitā*—father; *sā*—she; *ca*—and; *jananī*—mother; *yau*—who; *puṣṇītām*—nourish; *sva*—their own; *putra*—sons; *vat*—like; *śiśūn*—children; *bandhubhiḥ*—by their family; *utsṛṣṭān*—abandoned; *akalpaiḥ*—who are unable; *poṣa*—to maintain; *rakṣaṇe*—and protect.

TRANSLATION

They are the real father and mother who care for, as they would their own sons, children abandoned by relatives unable to maintain and protect them.

TEXT 23

यात यूयं व्रजन्तात
वयं च स्नेहदुःखितान्
ज्ञातीन् वो द्रष्टुमेष्यामो
विधाय सुहृदां सुखम्

yāta yūyam vrajamn tāta
vayam ca sneha-duḥkhitān
jñātīn vo draṣṭum eṣyāmo
vidhāya suhṛdām sukham

SYNONYMS

yata—please go; yūyam—all of you (cowherds); vrajam—to Vraja; tāta—My dear father; vayam—We; ca—and; sneha—due to loving affection; duḥkhitān—miserable; jñātīn—relatives; vaḥ—you; draṣṭum—to see; eṣyāmaḥ—will come; vidhāya—after bestowing; suhṛdām—to your loving friends; sukham—happiness.

TRANSLATION

Now you should all return to Vraja, dear Father. We shall come to see you, Our dear relatives who suffer in separation from Us, as soon as We have given some happiness to your well-wishing friends.

PURPORT

The Lord here indicates His desire to satisfy His dear devotees in Mathurā—Vasudeva, Devakī and other members of the Yadu dynasty—who for so long had been separated from Him during His stay in Vṛndāvana.

TEXT 24

एवं सान्त्वय्य भगवान्
नन्दं सव्रजमच्युतः
वासोऽलङ्कारकुप्याद्यैर्

अर्हयामास सादरम्

*evam sāntvayya bhagavān
nandaṁ sa-vrajaṁ acyutaḥ
vāso-'laṅkāra-kupyādyair
arhayām āsa sādaram*

SYNONYMS

evam—in this manner; *sāntvayya*—consoling; *bhagavān*—the Supreme Personality of Godhead; *nandaṁ*—King Nanda; *sa-vrajaṁ*—together with the other men of Vraja; *acyutaḥ*—the infallible Lord; *vāsaḥ*—with clothing; *alaṅkāra*—jewelry; *kupya*—vessels made of metals other than gold or silver; *ādyaiḥ*—and so on; *arhayām āsa*—He honored them; *sa-ādaram*—respectfully.

TRANSLATION

Thus consoling Nanda Mahārāja and the other men of Vraja, the infallible Supreme Lord respectfully honored them with gifts of clothing, jewelry, household utensils and so on.

TEXT 25

इत्युक्तस्तौ परिष्वज्य
नन्दः प्रणयविह्वलः
पूरयन्नश्रुभिर्नेत्रे
सह गोपैर्व्रजं ययौ

*ity uktas tau pariṣvajya
nandaḥ praṇaya-vihvalaḥ*

*pūrayann aśrubhir netre
saha gopair vrajam yayau*

SYNONYMS

iti—thus; *uktaḥ*—addressed; *tau*—the two of Them; *pariṣvajya*—embracing; *nandaḥ*—Nanda Mahārāja; *praṇaya*—with affection; *vihvalaḥ*—overwhelmed; *pūrayan*—filling; *aśrubhiḥ*—with tears; *netre*—his eyes; *saha*—together with; *gopaiḥ*—the cowherds; *vrajam*—to Vraja; *yayau*—went.

TRANSLATION

Nanda Mahārāja was overwhelmed with affection upon hearing Kṛṣṇa's words, and his eyes brimmed with tears as he embraced the two Lords. Then he went back to Vraja with the cowherd men.

PURPORT

Śrīla Viśvanātha Cakravartī has written an extensive purport to this verse, elaborately analyzing this portion of Lord Kṛṣṇa's pastimes. Just as a man places his valuable gold within fire to reveal its purity, the Lord placed His most beloved devotees, the residents of Vṛndāvana, in the fire of separation from Him in order to manifest their supreme love. This is the essence of Ācārya Viśvanātha's comments.

TEXT 26

अथ शूरसुतो राजन्
पुत्रयोः समकारयत्
पुरोधसा ब्राह्मणैश्च

यथावद् द्विजसंस्कृतिम्

*atha śūra-suto rājan
putrayoḥ samakārayat
purodhasā brāhmaṇaiś ca
yathāvad dvija-saṁskṛtim*

SYNONYMS

atha—then; *śūra-sutaḥ*—the son of Śūrasena (Vasudeva); *rājan*—O King (Parīkṣit); *putrayoḥ*—of his two sons; *samakārayat*—had performed; *purodhasā*—by a priest; *brāhmaṇaiḥ*—by *brāhmaṇas*; *ca*—and; *yathā-vat*—properly; *dvija-saṁskṛtim*—brahminical initiation.

TRANSLATION

My dear King, then Vasudeva, the son of Śūrasena, arranged for a priest and other *brāhmaëas* to perform his two sons' second-birth initiation.

TEXT 27

तेभ्योऽदादक्षिणा गावो
रुक्ममालाः स्वलङ्कृताः
स्वलङ्कृतेभ्यः सम्पूज्य
सवत्साः क्षौममालिनीः

*tebhyo 'dād dakṣiṇā gāvo
rukma-mālāḥ sv-alan̐kṛtāḥ
sv-alan̐kṛtebhyaḥ sampūjya
sa-vatsāḥ kṣauma-mālīniḥ*

SYNONYMS

tebhyaḥ—to them (the *brāhmaṇas*); *adāt*—he gave; *dakṣiṇāḥ*—gifts in remuneration; *gāvaḥ*—cows; *rukma*—of gold; *mālāḥ*—with necklaces; *su*—well; *alaṅkṛtāḥ*—ornamented; *su-alaṅkṛtebhyaḥ*—to the well-ornamented (*brāhmaṇas*); *sampūjya*—worshiping them; *sa*—having; *vatsāḥ*—calves; *kṣauma*—of linen; *mālinīḥ*—wearing garlands.

TRANSLATION

Vasudeva honored these *brāhmaëas* by worshiping them and giving them fine ornaments and well-ornamented cows with their calves. All these cows wore gold necklaces and linen wreaths.

TEXT 28

याः कृष्णरामजन्मर्क्षे
मनोदत्ता महामतिः
ताश्चाददादनुस्मृत्य
कंसेनाधर्मतो हताः

yāḥ kṛṣṇa-rāma-janmarkṣe
mano-dattā mahā-matiḥ
tāś cādadād anusmṛtya
kaṁsenādharmato hṛtāḥ

SYNONYMS

yāḥ—which (cows); *kṛṣṇa-rāma*—of Kṛṣṇa and Balarāma; *janmarkṣe*—on the day of birth; *manaḥ*—in his mind; *dattāḥ*—given in charity; *mahā-matiḥ*—the

magnanimous (Vasudeva); *tāḥ*—them; *ca*—and; *ādadāt*—he gave; *anusmṛtya*—remembering; *kāmsena*—by Kāmsa; *adharmataḥ*—impiously; *hṛtaḥ*—taken away.

TRANSLATION

The magnanimous Vasudeva then remembered the cows he had mentally given away on the occasion of Kṛṣṇa's and Balarāma's birth. Kāmsa had stolen those cows, and Vasudeva now recovered them and gave them away in charity also.

PURPORT

At the time of Kṛṣṇa's appearance, Vasudeva had been imprisoned by Kāmsa, who had stolen all his cows. Still, Vasudeva had been so jubilant at the birth of the Lord that he had mentally donated ten thousand of his cows to the *brāhmaṇas*.

Now, upon Kāmsa's death, Vasudeva took back all his cows from the late King's herd and gave ten thousand of them, according to religious principles, to the worthy *brāhmaṇas*.

TEXT 29

ततश्च लब्धसंस्कारौ
द्विजत्वं प्राप्य सुव्रतौ
गर्गाद्यदुकुलाचार्याद्
गायत्रं व्रतमास्थितौ

tataś ca labdha-saṁskārau
dvijatvaṁ prāpya su-vratau

*gargād yadu-kulācāryād
gāyatram vratam āsthitau*

SYNONYMS

tataḥ—then; *ca*—and; *labdha*—having received; *saṁskārau*—initiation (Kṛṣṇa and Balarāma); *dvijatvam*—twice-born status; *prāpya*—attaining; *su-vratau*—sincere in Their vows; *gargāt*—from Garga Muni; *yadu-kula*—of the Yadu dynasty; *ācāryāt*—from the spiritual master; *gāyatram*—of celibacy; *vratam*—the vow; *āsthitau*—assumed.

TRANSLATION

After attaining twice-born status through initiation, the Lords, sincere in Their vows, took the further vow of celibacy from Garga Muni, the spiritual master of the Yadus.

PURPORT

Both Śrīdhara Svāmī and Viśvanātha Cakravartī Ṭhākura explain the term *gāyatram vratam* as the vow of *brahmacarya*, or celibacy in student life. Kṛṣṇa and Balarāma were playing the part of perfect students on the path of self-realization. Of course, in the modern, degraded age, student life has become a wild, animalistic affair filled with illicit sex and drugs.

TEXTS 30-31

प्रभवौ सर्वविद्यानां
सर्वज्ञौ जगदीश्वरौ
नान्यसिद्धामलं ज्ञानं

गूहमानौ नरेहितैः
अथो गुरुकुले वासम्
इच्छन्तावुपजग्मतुः
काश्यं सान्दीपनिं नाम
ह्यवन्तिपुरवासिनम्

*prabhavau sarva-vidyānām
sarva-jñau jagad-īśvarau
nānya-siddhāmalaṁ jñānam
gūhamānau narehitaiḥ
atho guru-kule vāsam
icchantāv upajagmatuḥ
kāśyam sāndīpanim nāma
hy avanti-pura-vāsinam*

SYNONYMS

prabhavau—They who were the origin; *sarva*—of all varieties; *vidyānām*—of knowledge; *sarva-jñau*—omniscient; *jagat-īśvarau*—the Lords of the universe; *na*—not; *anya*—from any other source; *siddha*—achieved; *amalam*—impeccable; *jñānam*—knowledge; *gūhamānau*—hiding; *nara*—humanlike; *ihitaiḥ*—by Their activities; *atha u*—then; *guru*—of the spiritual master; *kule*—in the school; *vāsam*—residence; *icchantau*—desiring; *upajagatuḥ*—They approached; *kāśyam*—the native of Kāśī (Benares); *sāndīpanim nāma*—named Sāndīpani; *hi*—indeed; *avanti-pura*—in the city of Avantī (modern Ujjain); *vāsinam*—living.

TRANSLATION

Concealing Their innately perfect knowledge by Their humanlike activities, those two omniscient Lords of the universe, Themselves the origin of all branches of knowledge, next desired to reside at the school of a spiritual master. Thus They approached Sāṇḍīpani Muni, a native of Kāśī living in the city of Avantī.

TEXT 32

यथोपसाद्य तौ दान्तौ
गुरौ वृत्तिमनिन्दिताम्
ग्राहयन्तावुपेतौ स्म
भक्त्या देवमिवादृतौ

yathopasādyā tau dāntau
gurau vṛttim aninditām
grāhayantāv upetau sma
bhaktyā devam ivāḍṛtau

SYNONYMS

yathā—fittingly; *upasādyā*—obtaining; *tau*—Them; *dāntau*—who were self-controlled; *gurau*—to one's spiritual master; *vṛttim*—service; *aninditām*—irreproachable; *grāhayantau*—making others take to; *upetau*—approaching for service; *sma*—indeed; *bhaktyā*—with devotion; *devam*—the Supreme Lord; *iva*—as if; *āḍṛtau*—respected (by the guru).

TRANSLATION

Sāṇḍīpani thought very highly of these two self-controlled disciples, whom he had obtained so fortuitously. By serving him as devotedly as one would serve

the Supreme Lord Himself, They showed others an irreproachable example of how to worship the spiritual master.

TEXT 33

तयोर्द्विजवरस्तुष्टः
शुद्धभावानुवृत्तिभिः
प्रोवाच वेदानखिलान्
साङ्गोपनिषदो गुरुः

*tayor dvija-varas tuṣṭaḥ
śuddha-bhāvānuvṛttibhiḥ
provāca vedān akhilān
sāṅgoṇiṣado guruḥ*

SYNONYMS

tayoḥ—Their; *dvija-varaḥ*—the best of *brāhmaṇas* (Sāndīpani); *tuṣṭaḥ*—satisfied; *śuddha*—pure; *bhāva*—with love; *anuvṛttibhiḥ*—by the submissive acts; *provāca*—he spoke; *vedān*—the *Vedas*; *akhilān*—all; *sa*—together with; *aṅga*—the (six) corollary literatures; *upaniṣadaḥ*—and the Upaniṣads; *guruḥ*—the spiritual master.

TRANSLATION

That best of *brāhmaëas*, the spiritual master Sāndīpani, was satisfied with Their submissive behavior, and thus he taught Them the entire *Vedas*, together with their six corollaries and the *Upaniṣads*.

TEXT 34

सरहस्यं धनुर्वेदं
धर्मान्यायपथांस्तथा
तथा चान्वीक्षिकीं विद्यां
राजनीतिं च षड्विधाम्

*sa-rahasyam dhanur-vedam
dharmān nyāya-pathāms tathā
tathā cānvīkṣikīm vidyām
rāja-nītim ca ṣaḍ-vidhām*

SYNONYMS

sa-rahasyam—along with its confidential portion; *dhanur-veda*—the science of military weapons; *dharmān*—the doctrines of human law; *nyāya*—of logic; *pathān*—the methods; *tathā*—also; *tathā ca*—and similarly; *ānvīkṣikīm*—of philosophical debate; *vidyām*—the branch of knowledge; *rāja-nītim*—political science; *ca*—and; *ṣaḍ-vidhām*—in six aspects.

TRANSLATION

He also taught Them the *Dhanur-veda*, with its most confidential secrets; the standard books of law; the methods of logical reasoning and philosophical debate; and the sixfold science of politics.

PURPORT

Śrīla Śrīdhara Svāmī explains that the confidential portion of the *Dhanur-veda*, military science, includes knowledge of the appropriate *mantras* and presiding deities of warfare. *Dharmān* refers to the *Manu-saṁhitā* and other standard lawbooks (*dharma-śāstras*). *Nyāya-pathān* refers to the doctrine

of Karma-mīmāṃsā and other such theories. *Ānvīkṣikīm* is knowledge of the techniques of logical argument (*tarka*). The sixfold political science is quite pragmatic and includes (1) *sandhi*, making peace; (2) *vigraha*, war; (3) *yāna*, marching; (4) *āsana*, sitting tight; (5) *dvaidha*, dividing one's forces; and (6) *saṁśaya*, seeking the protection of a more powerful ruler.

TEXTS 35-36

सर्वं नरवरश्रेष्ठौ
सर्वविद्याप्रवर्तकौ
सकृन्निगदमात्रेण
तौ सञ्जगृहतुर्नृप

अहोरात्रैश्चतुःषष्ट्या
संयत्तौ तावतीः कलाः
गुरुदक्षिणयाचार्यं
छन्दयामासतुर्नृप

sarvaṁ nara-vara-śreṣṭhau
sarva-vidyā-pravartakau
sakṛṇ nigada-mātreṇa
tau sañjagr̥hatur nṛpa

aho-rātraiś catuḥ-ṣaṣṭyā
saṁyattau tāvatīḥ kalāḥ
guru-dakṣiṇayācāryaṁ
chandayām āsatur nṛpa

SYNONYMS

sarvam—everything; *nara-vara*—of first-class men; *śreṣṭhau*—the best; *sarva*—of all; *vidyā*—branches of knowledge; *pravartakau*—the initiators; *sakṛt*—once; *nigada*—being related; *mātreṇa*—simply; *tau*—They; *sañjagṛhatuḥ*—fully assimilated; *nṛpa*—O King (Parīkṣit); *ahaḥ*—in days; *rātraiḥ*—and nights; *catuḥ-ṣaṣṭyā*—sixty-four; *saṁyattau*—fixed in concentration; *tāvatīḥ*—that many; *kalāḥ*—arts; *guru-dakṣiṇayā*—with the traditional gift for the spiritual master before one leaves him; *ācāryam*—Their teacher; *chandayām āsatuḥ*—They satisfied; *nṛpa*—O King.

TRANSLATION

O King, those best of persons, Kṛṣṇa and Balarāma, being Themselves the original promulgators of all varieties of knowledge, could immediately assimilate each and every subject after hearing it explained just once. Thus with fixed concentration They learned the sixty-four arts and skills in as many days and nights. Thereafter, O King, They satisfied Their spiritual master by offering him *guru-dakṣiṇā*.

PURPORT

The following list comprises the sixty-four subjects mastered by Lord Kṛṣṇa and Lord Balarāma in sixty-four days. Additional information may be found in Śrīla Prabhupāda's *Kṛṣṇa, the Supreme Personality of Godhead*.

The Lords learned (1) *gītam*, singing; (2) *vādyam*, playing on musical instruments; (3) *nṛtyam*, dancing; (4) *nāṭyam*, drama; (5) *ālekhyam*, painting; (6) *viśeṣaka-cchedyam*, painting the face and body with colored unguents and cosmetics; (7) *taṇḍula-kusuma-bali-vikārāḥ*, preparing auspicious designs on the floor with rice and flowers; (8) *puṣpāstaraṇam*, making a bed of flowers; (9) *daśana-vasanāṅga-rāgāḥ*, coloring one's teeth, clothes and limbs; (10) *maṇi-bhūmikā-karma*, inlaying a floor with jewels; (11) *śayyā-racanam*, covering a bed; (12) *udaka-vādyam*, ringing waterpots; (13) *udaka-ghātaḥ*, splashing with water; (14) *citra-yogāḥ*, mixing colors; (15)

mālya-grathana-vikalpāḥ, preparing wreaths; (16) *śekharāpīḍa-yojanam*, setting a helmet on the head; (17) *nepathya-yogāḥ*, putting on apparel in a dressing room; (18) *karṇa-patra-bhaṅgāḥ*, decorating the earlobe; (19) *sugandha-yuktiḥ*, applying aromatics; (20) *bhūṣaṇa-yojanam*, decorating with jewelry; (21) *aindrajālam*, jugglery; (22) *kaucumāra-yogaḥ*, the art of disguise; (23) *hasta-lāghavam*, sleight of hand; (24) *citra-śākāpūpa-bhakṣya-vikāra-kriyaḥ*, preparing varieties of salad, bread, cake and other delicious food; (25) *pānaka-rasa-rāgāsava-yojanam*, preparing palatable drinks and tinging draughts with red color; (26) *sūcī-vāya-karma*, needlework and weaving; (27) *sūtra-kṛīḍā*, making puppets dance by manipulating thin threads; (28) *vīṇā-ḍamarukavādyāni*, playing on a lute and a small X-shaped drum; (29) *prahelikā*, making and solving riddles; (29a) *pratimālā*, capping verses, or reciting poems verse for verse as a trial of memory or skill; (30) *durvacaka-yogāḥ*, uttering statements difficult for others to answer; (31) *pustaka-vācanam*, reciting books; and (32) *nāṭikākhyāyikā-darśanam*, enacting short plays and writing anecdotes.

Kṛṣṇa and Balarāma also learned (33) *kāvya-samasyā-pūraṇam*, solving enigmatic verses; (34) *paṭṭikā-vetra-bāṇa-vikalpāḥ*, making a bow from a strip of cloth and a stick; (35) *tarku-karma*, spinning with a spindle; (36) *takṣaṇam*, carpentry; (37) *vāstu-vidyā*, architecture; (38) *raupya-ratna-ṭarīkṣā*, testing silver and jewels; (39) *dhātu-vādaḥ*, metallurgy; (40) *maṇi-rāga-jñānam*, tinging jewels with various colors; (41) *ākara-jñānam*, mineralogy; (42) *vṛkṣāyur-veda-yogāḥ*, herbal medicine; (43) *meṣa-kukkuṭa-lāvaka-yuddha-vidhiḥ*, the art of training and engaging rams, cocks and quails in fighting; (44) *śuka-śārikā-pralāpanam*, knowledge of how to train male and female parrots to speak and to answer the questions of human beings; (45) *utsādanam*, healing a person with ointments; (46) *keśa-mārjana-kausalam*, hairdressing; (47) *akṣara-muṣṭikā-kathanam*, telling what is written in a book without seeing it, and telling what is hidden in another's fist; (48) *mlecchita-kutarka-vikalpāḥ*, fabricating barbarous or foreign sophistry; (49) *deśa-bhāṣā-jñānam*, knowledge of provincial dialects; (50)

puṣpa-śakaṭikā-nirmiti-jñānam, knowledge of how to build toy carts with flowers; (51) *yantra-māṭṛkā*, composing magic squares, arrangements of numbers adding up to the same total in all directions; (52) *dhāraṇa-māṭṛkā*, the use of amulets; (53) *saṁvācyam*, conversation; (54) *mānasī-kāvya-kriyā*, composing verses mentally; (55) *kriyā-vikalpāḥ*, designing a literary work or a medical remedy; (56) *chalitaka-yogāḥ*, building shrines; (57) *abhidhāna-koṣa-cchando-jñānam*, lexicography and the knowledge of poetic meters; (58) *vastra-goṇam*, disguising one kind of cloth to look like another; (59) *dyūta-viśeṣam*, knowledge of various forms of gambling; (so) *ākarṣa-kṛīḍa*, playing dice; (61) *bālaka-kṛīḍanakam*, playing with children's toys; (62) *vaināyikī vidyā*, enforcing discipline by mystic power; (63) *vaijayikī vidyā*, gaining victory; and (64) *vaitālikī vidyā*, awakening one's master with music at dawn.

TEXT 37

द्विजस्तयोस्तं महिमानमद्भुतं
 संलोक्य राजन्नतिमानुसीं मतिम्
 सम्मन्त्र्य पत्न्या स महार्णवे मृतं
 बालं प्रभासे वरयां बभूव ह

*dvijas tayos taṁ mahimānam adbhutaṁ
 saṁlokṣya rājann ati-mānusīm matim
 sammantrya patnyā sa mahārṇave mṛtaṁ
 bālaṁ prabhāse varayāṁ babhūva ha*

SYNONYMS

dvijaḥ—the learned *brāhmaṇa*; *tayoḥ*—of the two of Them; *taṁ*—that; *mahimānam*—greatness; *adbhutam*—amazing; *saṁlakṣya*—observing well;

rājan—O King; *ati-mānuṣīm*—beyond human capacity; *matim*—intelligence; *sammantrya*—after consulting; *patnyā*—with his wife; *saḥ*—he; *mahā-arṇave*—in the great ocean; *mṛtam*—who had died; *bālam*—his child; *prabhāse*—at the holy place Prabhāsa; *varayām babhūva ha*—he chose.

TRANSLATION

O King, the learned *brāhmaëa* Sāndīpani carefully considered the two Lords' glorious and amazing qualities and Their superhuman intelligence. Then, after consulting with his wife, he chose as his remuneration the return of his young son, who had died in the ocean at Prabhāsa.

PURPORT

According to Śrīla Viśvanātha Cakravartī, the child was captured by the conchshell demon while playing at the Mahā-śiva-kṣetra.

TEXT 38

तेथेत्यथारुह्य महारथौ रथं
प्रभासमासाद्य दुरन्तविक्रमौ
वेलामुपव्रज्य निषीदतुः क्षणं
सिन्धुर्विदित्वार्हणमाहरत्तयोः

tethety athāruhya mahā-rathau ratham
prabhāsam āsādyā duranta-vikramau
velām upavrajya niṣīdatuḥ kṣanam
sindhur viditvārhanam āharat tayoh

SYNONYMS

tathā—so be it; *iti*—saying this; *atha*—then; *āruhya*—mounting; *mahā-rathau*—the two great chariot warriors; *ratham*—a chariot; *prabhāsam*—Prabhāsa-tīrtha; *āsādyā*—reaching; *duranta*—limitless; *vikramau*—whose prowess; *velām*—up to the shore; *upavrajya*—walking; *niṣīdatuḥ*—They sat down; *kṣaṇam*—for a moment; *sindhuḥ*—the (presiding demigod of the) ocean; *viditvā*—recognizing; *arhaṇam*—respectful offering; *āharat*—brought; *tayoḥ*—for Them.

TRANSLATION

"So be it," replied those two great chariot warriors of limitless might, and They at once mounted Their chariot and set off for Prabhāsa. When They reached that place, They walked up to the shore and sat down. In a moment the deity of the ocean, recognizing Them to be the Supreme Lords, approached Them with offerings of tribute.

PURPORT

Western scholars sometimes think that references in ancient books of wisdom to the deity of the ocean, the deity of the sun and so on reveal a primitive, mythical way of thinking. They sometimes say that primitive men think that the ocean is a god or that the sun and moon are gods. In fact, references such as the word *sindhu* in this verse, meaning "the ocean," indicate the person who governs that aspect of physical nature.

We can give several modern examples. In the United Nations we may say, "The United States votes 'Yes,' the Soviet Union votes 'No.' " We hardly mean that the physical countries or the buildings in them have voted. We mean that a particular person, representing that political and geographical entity, has voted. Yet the newspapers will simply say, "The United States voted, decided, etc." and everyone knows what that means.

Similarly, in business we may say, "A large conglomerate has swallowed up a

smaller firm." We hardly mean that the buildings, office equipment and the like have physically swallowed another building full of workers and office equipment. We mean that the empowered authorities have engaged in a particular act on behalf of their respective corporate entities.

Unfortunately, modern scholars are eager to confirm their pet theories that ancient spiritual wisdom is primitive, mythic and largely supplanted by more modern ways of thinking, exemplified by their own eloquent remarks. However, much in modern scholarship must be rethought in the light of Kṛṣṇa consciousness.

TEXT 39

तमाह भगवानाशु
गुरुपुत्रः प्रदीयताम्
योऽसाविह त्वया ग्रस्तो
बालको महतोर्मिणा

*tam āha bhagavān āśu
guru-putraḥ pradīyatām
yo 'sāv iha tvayā grasto
bālako mahatormiṇā*

SYNONYMS

tam—to him; *āha*—said; *bhagavān*—the Supreme Lord; *āśu*—quickly; *guru*—of My spiritual master; *putraḥ*—the son; *pradīyatām*—must be presented; *yaḥ*—who; *asau*—he; *iha*—in this place; *tvayā*—by you; *grastaḥ*—seized; *bālakaḥ*—a young boy; *mahatā*—mighty; *ūrmiṇā*—by your wave.

TRANSLATION

The Supreme Lord Kṛṣṇa addressed the lord of the ocean: Let the son of My *guru* be presented at once—the one you seized here with your mighty waves.

TEXT 40

श्रीसमुद्र उवाच
न चाहार्षमहं देव
दैत्यः पञ्चजनो महान्
अन्तर्जलचरः कृष्ण
शङ्खरूपधरोऽसुरः

śrī-samudra uvāca
na cāhārṣam ahaṁ deva
daityaḥ pañcajano mahān
antar-jala-caraḥ kṛṣṇa
śaṅkha-rūpa-dharo 'suraḥ

SYNONYMS

śrī-samudraḥ uvāca—the ocean personified said; *na*—not; *ca*—and; *ahārṣam*—did take (him) away; *aham*—I; *deva*—O Lord; *daityaḥ*—a descendant of Diti; *pañcajanaḥ*—named Pañcajana; *mahān*—powerful; *antaḥ*—within; *jala*—the water; *caraḥ*—going; *kṛṣṇa*—O Kṛṣṇa; *śaṅkha*—of a conch; *rūpa*—the form; *dharāḥ*—assuming; *asuraḥ*—the demon.

TRANSLATION

The ocean replied: O Lord Kṛṣṇa, it was not I who abducted him, but a

demonic descendant of Diti named Pañcajana, who travels in the water in the form of a conch.

PURPORT

Clearly the demon Pañcajana was too powerful for the ocean to control; otherwise the ocean would have prevented such an unlawful act.

TEXT 41

आस्ते तेनाहतो नूनं
तच्छ्रुत्वा सत्वरं प्रभुः
जलमाविश्य तं हत्वा
नापश्यदुदरेऽर्भकम्

*āste tenāhṛto nūnam
tac chrutvā satvaram prabhuḥ
jalam āviśya taṁ hatvā
nāpaśyad udare 'rbhakam*

SYNONYMS

āste—he is there; *tena*—by him, Pañcajana; *āhṛtaḥ*—taken away; *nūnam*—indeed; *tat*—that; *śrutvā*—hearing; *satvaram*—with haste; *prabhuḥ*—the Lord; *jalam*—the water; *āviśya*—entering; *taṁ*—him, the demon; *hatvā*—killing; *na apaśyat*—did not see; *udare*—in his abdomen; *arbhakam*—the boy.

TRANSLATION

"Indeed," the ocean said, "that demon has taken him away." Hearing this,

Lord Kṛṣṇa entered the ocean, found Pañcājana and killed him. But the Lord did not find the boy within the demon's belly.

TEXTS 42-44

तदङ्गप्रभवं शङ्खम्
आदाय रथमागमत्
ततः संयमनीं नाम
यमस्य दयितां पुरीम्

गत्वा जनार्दनः शङ्खं
प्रदध्मौ सहलायुधः
शङ्खनिर्हृदिमाकर्ण्य
प्रजासंयमनो यमः

तयोः सपर्यां महतीं
चक्रे भक्त्युपबृंहिताम्
उवाचावनतः कृष्णं
सर्वभूताशयालयम्
लीलामनुष्ययोर्विष्णो
युवयोः करवाम किम्

*tad-aṅga-prabhavaṁ śaṅkham
ādāya ratham āgamat
tataḥ saṁyamanīṁ nāma
yamasya dayitāṁ purīm*

gatvā janārdanaḥ śaṅkham
pradadhmau sa-halāyudhaḥ
śaṅkha-nirhrādam ākarṇya
prajā-saṁyamano yamaḥ

tayoḥ saparyāṁ mahatīm
cakre bhakty-upabṛṁhitām
uvācāvanataḥ kṛṣṇam
sarva-bhūtāśayālayam
līlā-manuṣyayor viṣṇo
yuvayoḥ karavāma kim

SYNONYMS

tat—his (the demon's); *aṅga*—from the body; *prabhavam*—grown; *śaṅkham*—the conchshell; *ādāya*—taking; *ratham*—to the chariot; *āgamat*—He returned; *tataḥ*—then; *saṁyamanīm nāma*—known as Saṁyamanī; *yamasya*—of Lord Yamarāja; *dayitām*—beloved; *purīm*—to the city; *gatvā*—going; *jana-ardanaḥ*—Lord Kṛṣṇa, the abode of all persons; *śaṅkham*—the conchshell; *pradadhmau*—blew loudly; *sa*—accompanied by; *hala-āyudhaḥ*—Lord Balarāma, whose weapon is a plow; *śaṅkha*—of the conchshell; *nirhrādam*—the resounding; *ākarṇya*—hearing; *prajā*—of those who take birth; *saṁyamanaḥ*—the restrainer; *yamaḥ*—Yamarāja; *tayoḥ*—of Them; *saparyām*—worship; *mahatīm*—elaborate; *cakre*—performed; *bhakti*—with devotion; *upabṛṁhitām*—overflowing; *uvāca*—he said; *avanataḥ*—bowing down humbly; *kṛṣṇam*—to Lord Kṛṣṇa; *sarva*—of all; *bhūta*—living beings; *āśaya*—the minds; *ālayam*—whose residence; *līlā*—as Your pastime; *manuṣyayoḥ*—appearing as human beings; *viṣṇo*—O Supreme Lord Viṣṇu; *yuvayoḥ*—for the two of You; *karavāma*—I should do; *kim*—what.

TRANSLATION

Lord Janārdana took the conchshell that had grown around the demon's body and went back to the chariot. Then He proceeded to Saṁyamanī, the beloved capital of Yamarāja, the lord of death. Upon arriving there with Lord Balarāma, He loudly blew His conchshell, and Yamarāja, who keeps the conditioned souls in check, came as soon as he heard the resounding vibration. Yamarāja elaborately worshiped the two Lords with great devotion, and then he addressed Lord Kṛṣṇa, who lives in everyone's heart: "O Supreme Lord Viṣṇu, what shall I do for You and Lord Balarāma, who are playing the part of ordinary humans?"

PURPORT

The conchshell the Lord took from Pañcajana, which is called Pāñcajanya, is the same one He sounded at the beginning of the *Bhagavad-gītā*. According to the *ācāryas*, Pañcajana had become a demon in a way similar to that of Jaya and Vijaya. In other words, though appearing in the form of a demon, he was actually a devotee of the Lord. The *Skanda Purāṇa*, *Avanti-khaṇḍa*, describes the wonderful things that happened when Lord Kṛṣṇa sounded His conchshell:

*asipatra-vanaṁ nāma
śīrṇa-patram ajāyata
rauravaṁ nāma narakam
arauravam abhūt tada*

*abhairavaṁ bhairavākhyam
kumbhī-pākam apācakam*

"The hell known as Asipatra-vana lost the sharp, swordlike leaves on its trees, and the hell named Raurava became free of its *ruru* beasts. The Bhairava hell lost its fearfulness, and all cooking stopped in the Kumbhīpāka hell."

The *Skanda Purāṇa* further states,

pāpa-kṣayāt tataḥ sarve

*vimuktā nārakā narāḥ
padam avyayam āsādyā*

"Their sinful reactions eradicated, all the inhabitants of hell attained liberation and approached the spiritual world."

TEXT 45

श्रीभगवानुवाच
गुरुपुत्रमिहानीतं
निजकर्मनिबन्धनम्
आनयस्व महाराज
मच्छासनपुरस्कृतः

*śrī-bhagavān uvāca
guru-putram ihānītaṁ
nija-karma-nibandhanam
ānayasva mahā-rāja
mac-chāsana-puraskṛtaḥ*

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *guru-putram*—the son of My spiritual master; *iha*—here; *ānītaṁ*—brought; *nija*—his own; *karma*—of reactions of past activity; *nibandhanam*—suffering the bondage; *ānayasva*—please bring; *mahā-rāja*—O great King; *mat*—My; *śāsana*—to the command; *purāḥ-kṛtaḥ*—giving first priority.

TRANSLATION

The Supreme Personality of Godhead said: Suffering the bondage of his past activity, My spiritual master's son was brought here to you. O great King, obey My command and bring this boy to Me without delay.

TEXT 46

तथेति तेनोपानीतं
गुरुपुत्रं यदूत्तमौ
दत्त्वा स्वगुरवे भूयो
वृणीष्वेति तमूचतुः

*tatheti tenopānītaṁ
guru-putraṁ yadūttamau
dattvā sva-gurave bhūyo
vṛṇīṣveti tam ūcatuḥ*

SYNONYMS

tathā—so be it; *iti*—(Yamarāja) thus saying; *tena*—by him; *upānītaṁ*—brought forward; *guru-putraṁ*—the spiritual master's son; *yadu-uttamau*—the best of the Yadus, Kṛṣṇa and Balarāma; *dattvā*—giving; *sva-gurave*—to Their guru; *bhūyaḥ*—again; *vṛṇīṣva*—please choose; *iti*—thus; *tam*—to him; *ūcatuḥ*—They said.

TRANSLATION

Yamarāja said, "So be it," and brought forth the guru's son. Then those two most exalted Yadus presented the boy to Their spiritual master and said to him, "Please select another boon."

TEXT 47

श्रीगुरुवाच
सम्यक्सम्पादितो वत्स
भवद्भ्यां गुरुनिष्क्रयः
को नु युष्मद्विधगुरोः
कामानामवशिष्यते

śrī-gurur uvāca
samyak sampādito vatsa
bhavadbhyāṁ guru-niṣkrayaḥ
ko nu yuṣmad-vidha-guroḥ
kāmānām avaśiṣyate

SYNONYMS

śrī-guruḥ uvāca—Their spiritual master, Sāndīpani Muni, said; *samyak*—completely; *sampāditaḥ*—fulfilled; *vatsa*—my dear boy; *bhavadbhyām*—by You two; *guru-niṣkrayaḥ*—the remuneration of one's *guru*; *kaḥ*—which; *nu*—indeed; *yuṣmat-vidha*—of persons like You; *guroḥ*—for the spiritual master; *kāmānām*—of his desires; *avaśiṣyate*—remains.

TRANSLATION

The spiritual master said: My dear boys, You two have completely fulfilled the disciple's obligation to reward his spiritual master. Indeed, with disciples like You, what further desires could a guru have?

TEXT 48

गच्छतं स्वगृहं वीरौ
कीर्तिर्वामस्तु पावनी
छन्दांस्ययातयामानि
भवन्त्वह परत्र च

*gacchataṁ sva-gr̥haṁ vīrau
kīrtir vām astu pāvanī
chandāṁsy ayāta-yāmāni
bhavantv iha paratra ca*

SYNONYMS

gacchataṁ—please go; *sva-gr̥haṁ*—to Your home; *vīrau*—O heroes; *kīrtiḥ*—fame; *vām*—Your; *astu*—may it be; *pāvanī*—purifying; *chandāṁsi*—Vedic hymns; *ayāta-yāmāni*—ever fresh; *bhavantu*—may there be; *iha*—in this life; *paratra*—in the next life; *ca*—and.

TRANSLATION

O heroes, now please return home. May Your fame sanctify the world, and may the Vedic hymns be ever fresh in Your minds, both in this life and the next.

TEXT 49

गुरुणैवमनुज्ञातौ
रथेनानिलरंहसा
आयातौ स्वपुरं तात

पर्जन्यनिनदेन वै

guruṇaivam anujñātau
rathenānila-ramhasā
āyātau sva-puram tāta
parjanya-ninadena vai

SYNONYMS

guruṇā—by Their spiritual master; *evam*—in this way; *anujñātau*—given leave; *rathena*—in Their chariot; *anila*—like the wind; *ramhasā*—whose speed; *āyātau*—came; *sva*—to Their own; *puram*—city (Mathurā); *tāta*—my dear (King Parīkṣit); *parjanya*—like a cloud; *ninadena*—whose reverberation; *vai*—indeed.

TRANSLATION

Thus receiving Their *guru*'s permission to leave, the two Lords returned to Their city on Their chariot, which moved as swiftly as the wind and resounded like a cloud.

TEXT 50

समनन्दन् प्रजाः सर्वा
दृष्ट्वा रामजनार्दनौ
अपश्यन्त्यो बह्वहानि
नष्टलब्धधना इव

samanandan prajāḥ sarvā
dṛṣṭvā rāma-janārdanau

*apaśyantyo bahv ahāni
naṣṭa-labdha-dhanā iva*

SYNONYMS

samanandan—rejoiced; *prajāḥ*—the citizens; *sarvāḥ*—all; *dṛṣṭvā*—seeing; *rāma-janārdanau*—Balarāma and Kṛṣṇa; *apaśyantyaḥ*—not having seen; *bahu*—for many; *ahāni*—days; *naṣṭa*—lost; *labdha*—and regained; *dhanāḥ*—those whose wealth; *iva*—like.

TRANSLATION

All the citizens rejoiced upon seeing Kṛṣṇa and Balarāma, whom they had not seen for many days. The people felt just like those who have lost their wealth and then regained it.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-fifth Chapter, of the
Śrīmad-Bhāgavatam, entitled "Kṛṣṇa Rescues His Teacher's Son."*

46. Uddhava Visits Vṛndāvana

This chapter describes how Śrī Kṛṣṇa sent Uddhava to Vraja to relieve the distress of Nanda, Yaśodā and the young *gopīs*.

One day Lord Kṛṣṇa asked His intimate friend Uddhava to take news of Him to Vraja and thus relieve His parents and the *gopīs* of their misery caused by their separation from Him. Riding on a chariot, Uddhava reached Vraja at

sunset. He saw the cows returning home to the cowherd village and the calves jumping here and there as their mothers followed slowly behind, weighed down by their heavy milk bags. The cowherd men and women were chanting the glories of Kṛṣṇa and Balarāma, and the village was attractively decorated with burning incense and rows of lamps. All this presented a scene of exceptional transcendental beauty.

Nanda Mahārāja welcomed Uddhava warmly into his home. The cowherd King then worshiped him as nondifferent from Lord Vāsudeva, fed him nicely, seated him comfortably upon a bed and then inquired from him about the welfare of Vasudeva and his sons, Kṛṣṇa and Balarāma. Nanda asked, "Does Kṛṣṇa still remember His friends, the village of Gokula and Govardhana Hill? He protected us from a forest fire, wind and rain, and many other disasters. By remembering His pastimes again and again, we are relieved of all karmic entanglement, and when we see the places marked by His lotus feet, our minds become fully absorbed in thought of Him. Garga Muni told me that Kṛṣṇa and Balarāma have both descended directly from the spiritual world. Just see how They have so easily dispatched Kāṁsa, the wrestlers, the elephant Kuvalayāpīḍa and many other demons!" As Nanda remembered Kṛṣṇa's pastimes, his throat choked up with tears and he could speak no further. Meanwhile, as mother Yaśodā heard her husband speak of Kṛṣṇa, the intense love she felt for her son caused a flood of milk to pour from her breasts and a torrent of tears from her eyes.

Seeing the superexcellent affection Nanda and Yaśodā had for Śrī Kṛṣṇa, Uddhava commented, "You two are indeed most glorious. One who has attained pure love for the Supreme Absolute Truth in His humanlike form has nothing further to accomplish. Kṛṣṇa and Balarāma are present in the hearts of all living beings, just as fire lies dormant within wood. These two Lords see all equally, having no particular friends or enemies. Free from egoism and possessiveness, They have no father, mother, wife or children, are never subject to birth, and have no material body. Only to enjoy spiritual happiness and deliver Their saintly devotees do They appear by Their own sweet will

among various species of life, both high and low.

"Lord Kṛṣṇa is not merely the son of you, O Nanda and Yaśodā, but the son of all persons, as well as their mother and father. In fact, He is everyone's dearest relation inasmuch as nothing that is seen or heard in the past, present or future, among the moving or nonmoving, is independent of Him."

Nanda Mahārāja and Uddhava passed the night talking about Kṛṣṇa in this way. Then the cowherd women performed their morning worship and began churning butter, singing the glories of Śrī Kṛṣṇa as they busily pulled the churning ropes. The sounds of churning and singing reverberated into the sky, cleansing the world of all inauspiciousness.

When the sun rose, the *gopīs* saw Uddhava's chariot at the edge of the cowherd village, and they thought that Akrūra might have returned. But just then Uddhava finished his morning duties and presented himself before them.

TEXT 1

श्रीशुक उवाच
वृष्णीनां प्रवरो मन्त्री
कृष्णस्य दयितः सखा
शिष्यो बृहस्पतेः साक्षाद्
उद्धवो बुद्धिसत्तमः

śrī-śuka uvāca
vṛṣṇīnām pravaro mantri
kṛṣṇasya dayitaḥ sakhā
śiṣyo bṛhaspateḥ sākṣād
uddhavo buddhi-sattamaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *vṛṣṇīnām*—of the Vṛṣṇis; *pravaraḥ*—the best; *mantrī*—adviser; *kṛṣṇasya*—of Kṛṣṇa; *dayitaḥ*—beloved; *sakhā*—friend; *śiṣyaḥ*—disciple; *bṛhaspateḥ*—of Bṛhaspati, the spiritual master of the demigods; *sākṣāt*—directly; *uddhavaḥ*—Uddhava; *buddhi*—having intelligence; *sat-tamaḥ*—of the highest quality.

TRANSLATION

Śukadeva Gosvāmī said: The supremely intelligent Uddhava was the best counselor of the Vṛṣṇi dynasty, a beloved friend of Lord Śrī Kṛṣṇa and a direct disciple of Bṛhaspati.

PURPORT

The *ācāryas* give various reasons why Lord Kṛṣṇa sent Uddhava to Vṛndāvana. The Lord had promised the residents of Vṛndāvana: *āyāsyē*, "I shall return." (SB 10.39.35) Also, in the previous chapter Lord Kṛṣṇa promised Nanda Mahārāja: *draṣṭum eṣyāmaḥ*, "We will come back to see you and mother Yaśodā." (SB 10.45.23) At the same time, the Lord could not break His promise to Śrī Vasudeva and mother Devakī to finally spend some time with them after they had suffered for so many years. Therefore, the Lord decided to send His intimate representative to Vṛndāvana in His place.

The question may be asked, Why did Kṛṣṇa not invite Nanda and Yaśodā to visit Him in Mathurā? According to Śrīla Jīva Gosvāmī, for the Lord to have exchanged loving feelings with Nanda and Yaśodā in the same place and at the same time that He was exchanging them with Vasudeva and Devakī would have created an awkward situation in the Lord's pastimes. Thus Kṛṣṇa did not invite Nanda and Yaśodā to stay with Him in Mathurā. The residents of Vṛndāvana had their own way of understanding Kṛṣṇa, and their feelings

could not have been appropriately expressed on a regular basis in the kingly atmosphere of Mathurā.

Śrī Uddhava is described in this verse as *buddhi-sattamaḥ*, "the most intelligent," and thus he could expertly pacify the residents of Vṛndāvana, who were feeling such intense separation from Lord Kṛṣṇa. Then, upon his return to Mathurā, Uddhava would describe to all the members of the Vṛṣṇi dynasty the extraordinary pure love he had seen in Vṛndāvana. Indeed, the love the cowherd men and *gopīs* felt for Kṛṣṇa was far beyond anything the Lord's other devotees had ever experienced, and by hearing about that love all the Lord's devotees would increase their faith and devotion.

As stated in the Third Canto by the Lord Himself, *noddhavo 'nv api man-nyūnaḥ*: "Uddhava is not even slightly different from Me." Resembling Kṛṣṇa so much, Uddhava was the perfect person to carry out the Lord's mission in Vṛndāvana. In fact, Śrī *Hari-vamśa* states that Uddhava is the son of Vasudeva's brother Devabhāga: *uddhavo devabhāgasya mahā-bhāgaḥ suto 'bhavat*. In other words, he is a cousin-brother of Śrī Kṛṣṇa's.

TEXT 2

तमाह भगवान् प्रेष्ठं
भक्तमेकान्तिनं क्वचित्
गृहीत्वा पाणिना पाणिं
प्रपन्नार्तिहरो हरिः

*tam āha bhagavān preṣṭham
bhaktam ekāntinam kvacit
gr̥hītvā pāṇinā pāṇim
prapannārti-haro hariḥ*

SYNONYMS

tam—to him; *āha*—spoke; *bhagavān*—the Supreme Lord; *preṣṭham*—to His most dear; *bhaktam*—devotee; *ekāntinam*—exclusive; *kvacit*—on one occasion; *grhītvā*—taking; *pāṇinā*—with His hand; *pāṇim*—(Uddhava's) hand; *prapanna*—of those who surrender; *ārti*—the distress; *haraḥ*—who takes away; *hariḥ*—Lord Hari.

TRANSLATION

The Supreme Lord Hari, who relieves the distress of all who surrender to Him, once took the hand of His fully devoted, dearest friend Uddhava and addressed him as follows.

TEXT 3

गच्छोद्धव व्रजं सौम्य
पित्रोर्नौ प्रीतिमावह
गोपीनां मद्वियोगाधिं
मत्सन्देशैर्विमोचय

gacchoddhava vrajaṁ saumya
pitror nau prītim āvaha
gopīnāṁ mad-viyogādhim
mat-sandēśair vimocaya

SYNONYMS

gaccha—please go; *uddhava*—O Uddhava; *vrajaṁ*—to Vraja; *saumya*—O gentle one; *pitroḥ*—to the parents; *nau*—Our; *prītim*—satisfaction;

āvaha—carry; *gopīnām*—of the *gopīs*; *mat*—from Me; *viyoga*—caused by separation; *ādhim*—of the mental pain; *mat*—brought from Me; *sandēśaiḥ*—by messages; *vimocaya*—relieve them.

TRANSLATION

[Lord Kṛṣṇa said:] Dear gentle Uddhava, go to Vraja and give pleasure to Our parents. And also relieve the *gopīs*, suffering in separation from Me, by giving them My message.

TEXT 4

ता मन्मनस्का मत्प्राणा
मतर्ये त्यक्तदैहिकाः
मामेव दयितं प्रेष्ठम्
आत्मानं मनसा गताः
ये त्यक्तलोकधर्माश्च
मदर्थे तान् बिभर्म्यहम्

tā man-manaskā mat-prāṇā
mat-arthe tyakta-daiḥikāḥ
mām eva dayitaṁ preṣṭham
ātmānaṁ manasā gatāḥ
ye tyakta-loka-dharmāś ca
mad-arthe tān bibharmy aham

SYNONYMS

tāḥ—they (the *gopīs*); *mat*—absorbed in Me; *manaskāḥ*—their minds;
mat—fixed upon Me; *prāṇāḥ*—their lives; *mat-arthe*—for My sake;

tyakta—abandoning; *daihikāḥ*—everything on the bodily platform; *mām*—Me; *eva*—alone; *dayitam*—their beloved; *preṣṭham*—dearmost; *ātmānam*—Self; *manasā gatāḥ*—understood; *ye*—who (the *gopīs*, or anyone); *tyakta*—giving up; *loka*—this world; *dharmāḥ*—religiosity; *ca*—and; *mat-arthe*—for My sake; *tān*—them; *bibharmi*—sustain; *aham*—I.

TRANSLATION

The minds of those *gopīs* are always absorbed in Me, and their very lives are ever devoted to Me. For My sake they have abandoned everything related to their bodies, renouncing ordinary happiness in this life, as well as religious duties necessary for such happiness in the next life. I alone am their dearmost beloved and, indeed, their very Self. I personally sustain such devotees, who for My sake give up all worldly duties.

PURPORT

Here the Lord explains why He wants to send a special message to the *gopīs*. According to the Vaiṣṇava *ācāryas*, the word *daihikāḥ*, "related to the body," refers to husbands, children, homes and so on. The *gopīs* loved Kṛṣṇa so intensely that they could think of nothing else. Since Śrī Kṛṣṇa maintains ordinary devotees engaged in *sādhana-bhakti*, devotional service in practice, He will certainly maintain the *gopīs*, His most exalted devotees.

TEXT 5

मयि ताः प्रेयसां प्रेष्ठे
दूरस्थे गोकुलस्त्रियः
स्मरन्त्योऽङ्ग विमुह्यन्ति

विरहौत्कण्ठयविह्वलाः

*mayi tāḥ preyasām preṣṭhe
dūra-sṭhe gokula-striyaḥ
smarantyo 'ṅga vimuhyanti
virahautkaṇṭhya-vihvalāḥ*

SYNONYMS

mayi—I; *tāḥ*—they; *preyasām*—of all objects of endearment; *preṣṭhe*—the most dear; *dūra-sṭhe*—being far away; *gokula-striyaḥ*—the women of Gokula; *smarantyaḥ*—remembering; *aṅga*—dear (Uddhava); *vimuhyanti*—become stunned; *viraha*—of separation; *autkaṇṭhya*—by the anxiety; *vihvalāḥ*—overwhelmed.

TRANSLATION

My dear Uddhava, for those women of Gokula I am the most cherished object of love. Thus when they remember Me, who am so far away, they are overwhelmed by the anxiety of separation.

PURPORT

Whatever is dear to us becomes an object of our possessiveness. Ultimately the most dear object is our very soul, or our self. Thus things in a favorable relationship to our self also become dear to us, and we try to possess them. According to Śrīla Viśvanātha Cakravartī, among countless millions of such dear things, Śrī Kṛṣṇa is the most dear of all, even dearer than one's own self. The *gopīs* had realized this fact, and thus they were stunned in separation from the Lord because of their intense love for Him. Although they would have given up their lives, they were kept alive by the Lord's transcendental potency.

TEXT 6

धारयन्त्यतिकृच्छ्रेण
प्रायः प्राणान् कथञ्चन
प्रत्यागमनसन्देशैर्
बल्लव्यो मे मदात्मिकाः

*dhārayanty ati-kṛcchreṇa
prāyaḥ prāṇān kathañcana
pratyāgamana-sandeśair
ballavyo me mad-ātmikāḥ*

SYNONYMS

dhārayanti—they hold on; *ati-kṛcchreṇa*—with great difficulty; *prāyaḥ*—barely; *prāṇān*—to their lives; *kathañcana*—somehow; *prati-āgamana*—of return; *sandeśaiḥ*—by the promises; *ballavyaḥ*—the cowherd women; *me*—My; *mat-ātmikāḥ*—who are fully dedicated to Me.

TRANSLATION

Simply because I have promised to return to them, My fully devoted cowherd girlfriends struggle to maintain their lives somehow or other.

PURPORT

According to Śrīla Viśvanātha Cakravartī, although the *gopīs* of Vṛndāvana were apparently married, their husbands actually had no contact whatsoever with their supremely attractive qualities of form, taste, fragrance, sound, touch and so on. Rather, their husbands merely presumed, "These are our wives." In other words, by Lord Kṛṣṇa's spiritual potency, the *gopīs* existed entirely for

His pleasure, and Kṛṣṇa loved them in the mood of a paramour. In fact, the *gopīs* were manifestations of Kṛṣṇa's internal nature, His supreme pleasure potency, and on the spiritual platform they attracted the Lord by their pure love.

Nanda Mahārāja and mother Yaśodā, Lord Kṛṣṇa's parents in Vṛndāvana, had also attained a most exalted state of love for Kṛṣṇa, and they too could barely maintain their lives in His absence. Thus Uddhava would also give special attention to them.

TEXT 7

श्रीशुक उवाच
इत्युक्त उद्धवो राजन्
सन्देशं भर्तुरादृतः
आदाय रथमारुह्य
प्रययौ नन्दगोकुलम्

śrī-śuka uvāca
ity ukta uddhavo rājan
sandeśam bhartur ādṛtaḥ
ādāya ratham āruhya
prayayau nanda-gokulam

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus; *uktaḥ*—spoken to; *uddhavaḥ*—Uddhava; *rājan*—O King (Parīkṣit); *sandeśam*—the message; *bhartuḥ*—of his master; *ādṛtaḥ*—respectfully; *ādāya*—taking; *ratham*—his chariot; *āruhya*—mounting; *prayayau*—went off; *nanda-gokulam*—to the

cowherd village of Nanda Mahārāja.

TRANSLATION

Śukadeva Gosvāmī said: Thus addressed, O King, Uddhava respectfully accepted his master's message, mounted his chariot and set off for Nanda-gokula.

TEXT 8

प्राप्तो नन्दव्रजं श्रीमान्
निम्लोचति विभावसौ
छन्नयानः प्रविशतां
पशूनां खुररेणुभिः

*prāpto nanda-vrajaṁ śrīmān
nimlocati vibhāvasau
channa-yānaḥ praviśatām
paśūnām khura-reṇubhiḥ*

SYNONYMS

prāptaḥ—reaching; *nanda-vrajaṁ*—the pastures of Nanda Mahārāja; *śrīmān*—the fortunate (Uddhava); *nimlocati*—while it was setting; *vibhāvasau*—the sun; *channa*—invisible; *yānaḥ*—whose passing; *praviśatām*—who were entering; *paśūnām*—of the animals; *khura*—of the hooves; *reṇubhiḥ*—by the dust.

TRANSLATION

The fortunate Uddhava reached Nanda Mahārāja's pastures just as the sun was setting, and since the returning cows and other animals were raising dust with their hooves, his chariot passed unnoticed.

TEXTS 9-13

वासितार्थेऽभियुध्यद्भिर्
नादितं शुश्मिभिर्वृषैः
धावन्तीभिश्च वास्राभिर्
उधोभारैः स्ववत्सकान्

इतस्ततो विलङ्घ्यद्भिर्
गोवत्सैर्मण्डितं सितैः
गोदोहशब्दाभिरवं
वेणूनां निःस्वनेन च

गायन्तीभिश्च कर्माणि
शुभान् बलकृष्णयोः
स्वलङ्कृताभिर्गोपीभिर्
गोपैश्च सुविराजितम्

अग्न्यर्कातिथिगोविप्र-
पितृदेवार्चनान्वितैः
धूपदीपैश्च माल्यैश्च
गोपावासैर्मनोरमम्

सर्वतः पुष्पितवनं
द्विजालिकुलनादितम्
हंसकारण्डवाकीर्णः
पद्मषण्डैश्च मण्डितम्

*vāsītārthe 'bhiyudhyadbhir
nāditam śuśmibhir vṛṣaiḥ
dhāvantībhiś ca vāsrābhir
udho-bhāraiḥ sva-vatsakān*

*itas tato vilaṅghadbhir
go-vatsair maṇḍitam sitaiḥ
go-doha-śabdābhiravam
veṇūnām niḥsvanena ca*

*gāyantībhiś ca karmāṇi
śubhāni bala-kṛṣṇayoḥ
sv-alaṅkṛtābhir gopībhir
gopaiś ca su-virājitam*

*agny-arkātithi-go-vipra-
pitṛ-devārcanānvitaiḥ
dhūpa-dīpaiś ca māl्यaiś ca
gopāvāsair mano-ramam*

*sarvataḥ puṣpita-vanam
dvijāli-kula-nāditam
haṁsa-kāraṇḍavākīrṇaiḥ
padma-ṣaṇḍaiś ca maṇḍitam*

SYNONYMS

vāsita—of the fertile (cows); *arthe*—for the sake; *abhiyudhyadbhiḥ*—who were

fighting with one another; *nāditam*—resounding; *śuśmibhiḥ*—sexually aroused; *vṛṣaiḥ*—with the bulls; *dhāvantībhiḥ*—running; *ca*—and; *vāsrābhiḥ*—with the cows; *udhaḥ*—by their udders; *bhāraiḥ*—burdened; *sva*—after their own; *vatsakān*—calves; *itaḥ tataḥ*—here and there; *vilāṅghadbhiḥ*—jumping; *go-vatsaiḥ*—by the calves; *maṇḍitam*—adorned; *sitaiḥ*—white; *go-doha*—of the milking of the cows; *śabda*—by the sounds; *abhiravam*—reverberating; *veṇūnām*—of flutes; *niḥsvanena*—with the loud vibration; *ca*—and; *gāyantībhiḥ*—who were singing; *ca*—and; *karmāṇi*—about the deeds; *śubhāṇi*—auspicious; *bala-kṛṣṇayoḥ*—of Balarāma and Kṛṣṇa; *su*—finely; *alāṅkṛtābhiḥ*—ornamented; *gopībhiḥ*—with the cowherd women; *gopaiḥ*—the cowherd men; *ca*—and; *su-virājitam*—resplendent; *agni*—of the sacrificial fire; *arka*—the sun; *atithi*—guests; *go*—the cows; *vipra*—the *brāhmaṇas*; *pitr*—forefathers; *deva*—and demigods; *arcana*—with worship; *anvitaiḥ*—filled; *dhūpa*—with incense; *dīpaiḥ*—lamps; *ca*—and; *mālyaiḥ*—with flower garlands; *ca*—also; *gopa-āvāsaiḥ*—because of the homes of the cowherds; *manaḥ-ramam*—very attractive; *sarvataḥ*—on all sides; *puṣpita*—flowering; *vanam*—with the forest; *dvija*—of birds; *ali*—and bees; *kula*—with the swarms; *nāditam*—resounding; *haṁsa*—with swans; *kāraṇḍava*—and a certain species of duck; *ākīrṇaiḥ*—crowded; *padma-śaṇḍaiḥ*—with bowers of lotuses; *ca*—and; *maṇḍitam*—beautified.

TRANSLATION

Gokula resounded on all sides with the sounds of bulls in rut fighting with one another for fertile cows; with the mooing of cows, burdened by their udders, chasing after their calves; with the noise of milking and of the white calves jumping here and there; with the loud reverberation of flute-playing; and with the singing of the all-auspicious deeds of Kṛṣṇa and Balarāma by the cowherd men and women, who made the village resplendent with their wonderfully ornamented attire. The cowherds' homes in Gokula appeared most charming with their abundant paraphernalia for worship of the sacrificial fire,

the sun, unexpected guests, the cows, the *brāhmaëas*, the forefathers and the demigods. On all sides lay the flowering forest, echoing with flocks of birds and swarms of bees and beautified by its lakes crowded with swans, *kāraëòava* ducks and bowers of lotuses.

PURPORT

Although Gokula was merged in grief because of separation from Lord Kṛṣṇa, the Lord expanded His internal potency to cover that particular manifestation of Vraja and allow Uddhava to see the normal bustle and joy of Vraja at sunset.

TEXT 14

तमागतं समागम्य
कृष्णस्यानुचरं प्रियम्
नन्दः प्रीतः परिष्वज्य
वासुदेवधियार्चयत्

*tam āgataṁ samāgamya
kṛṣṇasyānucaraṁ priyam
nandaḥ prītaḥ pariṣvajya
vāsudeva-dhiyārcayat*

SYNONYMS

tam—him (Uddhava); *āgataṁ*—arrived; *samāgamya*—approaching; *kṛṣṇasya*—of Kṛṣṇa; *anucaram*—the follower; *priyam*—dear; *nandaḥ*—Nanda Mahārāja; *prītaḥ*—happy; *pariṣvajya*—embracing; *vāsudeva-dhiyā*—thinking of Lord Vāsudeva; *ārcayat*—worshiped.

TRANSLATION

As soon as Uddhava arrived at Nanda Mahārāja's home, Nanda came forward to meet him. The cowherd King embraced him in great happiness and worshiped him as nondifferent from Lord Vāsudeva.

PURPORT

Uddhava looked just like Nanda's son Kṛṣṇa and gave pleasure to anyone who saw him. Thus although Nanda was absorbed in thoughts of separation from Kṛṣṇa, when he saw Uddhava coming toward his house, he became aware of external events and eagerly went out to embrace his exalted visitor.

TEXT 15

भोजितं परमान्नेन
संविष्टं कशिपौ सुखम्
गतश्रमं पर्यपृच्छत्
पादसंवाहनादिभिः

*bhojitaṁ paramānnena
saṁviṣṭaṁ kaśīpau sukham
gata-śramaṁ paryapṛcchat
pāda-saṁvāhanādibhiḥ*

SYNONYMS

bhojitam—fed; *parama-annena*—with first-class food; *saṁviṣṭam*—seated; *kaśīpau*—on a nice bed; *sukham*—comfortably; *gata*—relieved; *śramam*—of fatigue; *paryapṛcchat*—he inquired; *pāda*—of his feet; *saṁvāhana*—with

massaging; *ādibhiḥ*—and so on.

TRANSLATION

After Uddhava had eaten first-class food, been seated comfortably on a bed and been relieved of his fatigue by a foot massage and other means, Nanda inquired from him as follows.

PURPORT

Śrīla Jīva Gosvāmī mentions that Nanda had a servant massage Uddhava's feet, since Uddhava was Nanda's nephew.

TEXT 16

कच्चिदङ्ग महाभाग
सखा नः शूरनन्दनः
आस्ते कुशल्यपत्याद्यैर्
युक्तो मुक्तः सुहृद्व्रतः

*kaccid aṅga mahā-bhāga
sakhā naḥ śūra-nandanaḥ
āste kuśaly apatyādyair
yukto muktaḥ suhṛd-vrataḥ*

SYNONYMS

kaccit—whether; *aṅga*—my dear; *mahā-bhaga*—O most fortunate one; *sakhā*—the friend; *naḥ*—our; *śūra-nandanaḥ*—the son of King Śūra (Vasudeva); *āste*—lives; *kuśalī*—well; *apatya-ādyaiḥ*—with his children and so on; *yuktaḥ*—joined; *muktaḥ*—freed; *suhṛt*—to his friends; *vrataḥ*—who is

devoted.

TRANSLATION

[Nanda Mahārāja said:] My dear most fortunate one, does the son of Śūra fare well, now that he is free and has rejoined his children and other relatives?

TEXT 17

दिष्ट्या कंसो हतः पापः
सानुगः स्वेन पाप्मना
साधूनां धर्मशीलानां
यदूनां द्वेष्टि यः सदा

*diṣṭyā kaṁso hataḥ pāpaḥ
sānugaḥ svena pāpmanā
sādhūnām dharma-śīlānām
yadūnām dveṣṭi yaḥ sadā*

SYNONYMS

diṣṭyā—by good fortune; *kaṁsaḥ*—King Kāṁsa; *hataḥ*—has been killed; *pāpaḥ*—the sinful; *sa*—along with; *anugaḥ*—his followers (brothers); *svena*—because of his own; *pāpmanā*—sinfulness; *sādhūnām*—saintly; *dharma-śīlānām*—always righteous in their behavior; *yadūnām*—the Yadus; *dveṣṭi*—hated; *yaḥ*—who; *sadā*—always.

TRANSLATION

Fortunately, because of his own sins, the sinful Kāṁsa has been killed, along

with all his brothers. He always hated the saintly and righteous Yadus.

TEXT 18

अपि स्मरति नः कृष्णो
मातरं सुहृदः सखीन्
गोपान् व्रजं चात्मनाथं
गावो वृन्दावनं गिरिम्

*api smarati naḥ kṛṣṇo
mātaram suhṛdaḥ sakhīn
gopān vrajaṁ cātma-nātham
gāvo vṛndāvanam girim*

SYNONYMS

api—perhaps; *smarati*—remembers; *naḥ*—us; *kṛṣṇaḥ*—Kṛṣṇa; *mātaram*—His mother; *suhṛdaḥ*—His well-wishers; *sakhīn*—and dear friends; *gopān*—the cowherds; *vrajaṁ*—the village of Vraja; *ca*—and; *ātma*—Himself; *nātham*—whose master; *gāvaḥ*—the cows; *vṛndāvanam*—the forest of Vṛndāvana; *girim*—the mountain Govardhana.

TRANSLATION

Does Kṛṣṇa remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village of Vraja, of which He is the master? Does He remember the cows, Vṛndāvana forest and Govardhana Hill?

TEXT 19

अप्यायास्यति गोविन्दः
स्वजनान् सकृदीक्षितुम्
तर्हि द्रक्ष्याम तद्वक्त्रं
सुनसं सुस्मितेक्षणम्

*apy āyāsyati govindah
sva-janān sakṛd īkṣitum
tarhi drakṣyāma tad-vaktram
su-nasam su-smitekṣaṇam*

SYNONYMS

api—whether; *āyāsyati*—will come back; *govindah*—Kṛṣṇa; *sva-janān*—His relatives; *sakṛt*—once; *īkṣitum*—to see; *tarhi*—then; *drakṣyāma*—we may glance upon; *tat*—His; *vaktram*—face; *su-nasam*—with beautiful nose; *su*—beautiful; *smita*—smile; *īkṣaṇam*—and eyes.

TRANSLATION

Will Govinda return even once to see His family? If He ever does, we may then glance upon His beautiful face, with its beautiful eyes, nose and smile.

PURPORT

Now that Kṛṣṇa had become a prince in the great city of Mathurā, Nanda had lost hope that He would come back to live in the simple cowherd village of Vṛndāvana. But he hoped against hope that Kṛṣṇa would come back at least once to visit the simple cowherd folk who had raised Him from birth.

TEXT 20

दावाग्नेर्वातवर्षाच्च
वृषसर्पाच्च रक्षिताः
दुरत्ययेभ्यो मृत्युभ्यः
कृष्णेन सुमहात्मना

*dāvāgner vāta-varṣāc ca
vṛṣa-sarpāc ca rakṣitāḥ
duratyayebhyo mṛtyubhyaḥ
kṛṣṇena su-mahātmanā*

SYNONYMS

dāva-agneḥ—from the forest fire; *vāta*—from the wind; *varṣāt*—and rain; *ca*—also; *vṛṣa*—from the bull; *sarpāt*—from the serpent; *ca*—and; *rakṣitāḥ*—protected; *duratyayebhyaḥ*—insurmountable; *mṛtyubhyaḥ*—from mortal dangers; *kṛṣṇena*—by Kṛṣṇa; *su-mahā-ātmanā*—the very great soul.

TRANSLATION

We were saved from the forest fire, the wind and rain, the bull and serpent demons—from all such insurmountable, deadly dangers—by that very great soul, Kṛṣṇa.

TEXT 21

स्मरतां कृष्णवीर्याणि
लीलापाङ्गनिरीक्षितम्
हसितं भाषितं चाङ्ग

सर्वा नः शिथिलाः क्रियाः

*smaratām kṛṣṇa-vīryāṇi
līlāpāṅga-nirīkṣitam
hasitam bhāṣitam cāṅga
sarvā naḥ śīthilāḥ kriyāḥ*

SYNONYMS

smaratām—who are remembering; *kṛṣṇa-vīryāṇi*—the valorous deeds of Kṛṣṇa; *līlā*—playful; *apāṅga*—with sidelong glances; *nirīkṣitam*—His looking; *hasitam*—smiling; *bhāṣitam*—speaking; *ca*—and; *aṅga*—my dear (Uddhava); *sarvāḥ*—all; *naḥ*—for us; *śīthilāḥ*—slackened; *kriyāḥ*—material activities.

TRANSLATION

As we remember the wonderful deeds Kṛṣṇa performed, His playful sidelong glances, His smiles and His words, O Uddhava, we forget all our material engagements.

TEXT 22

सरिच्छैलवनोद्देशान्
मुकुन्दपदभूषितान्
आक्रीडानीक्ष्यमाणानां
मनो याति तदात्मताम्

*saric-chaila-vanoddeśān
mukunda-pada-bhūṣitān
ākrīḍān īkṣyamāṇānām*

mano yāti tad-ātmatām

SYNONYMS

sarit—the rivers; *śaila*—hills; *vana*—of the forests; *uddeśān*—and the various parts; *mukunda*—of Kṛṣṇa; *pada*—by the feet; *bhūṣitān*—ornamented; *ākriḍān*—the locations of His play; *ikṣyamāṇānām*—for those who are seeing; *manaḥ*—the mind; *yāti*—attains; *tad-ātmatām*—total absorption in Him.

TRANSLATION

When we see the places where Mukunda enjoyed His sporting pastimes—the rivers, hills and forests He decorated with His feet—our minds become totally absorbed in Him.

TEXT 23

मन्ये कृष्णं च रामं च
प्राप्ताविह सुरोत्तमौ
सुराणां महदर्थाय
गर्गस्य वचनं यथा

*manye kṛṣṇam ca rāmam ca
prāptāu iha surottamau
surāṇām mahad-arthāya
gargasya vacanam yathā*

SYNONYMS

manye—I think; *kṛṣṇam*—Kṛṣṇa; *ca*—and; *rāmam*—Balarāma; *ca*—and; *prāptau*—obtained; *iha*—on this planet; *sura*—of demigods; *uttamau*—two of

the most elevated; *surāṇām*—of the demigods; *mahat*—great; *arthāya*—for a purpose; *gargasya*—of the sage Garga; *vacanam*—the statement; *yathā*—as.

TRANSLATION

In my opinion, Kṛṣṇa and Balarāma must be two exalted demigods who have come to this planet to fulfill some great mission of the demigods. Such was foretold by Garga Ṛṣi.

TEXT 24

कंसं नागायुतप्राणं
मल्लौ गजपतिं यथा
अवधिष्टां लीलयैव
पशूनिव मृगाधिपः

kaṁsam nāgāyuta-prāṇam
mallau gaja-patiṁ yathā
avadhiṣṭām līlayaiva
paśūn iva mṛgādhipaḥ

SYNONYMS

kaṁsam—Kāṁsa; *nāga*—of elephants; *ayuta*—ten thousand; *prāṇam*—whose vital strength; *mallau*—the two wrestlers (Cāṇūra and Muṣṭika); *gaja-patiṁ*—the king of the elephants (Kuvalayāpīḍa); *yathā*—inasmuch as; *avadhiṣṭām*—the two of Them killed; *līlayā*—as a game; *eva*—simply; *paśūn*—animals; *iva*—as; *mṛga-adhipaḥ*—the lion, king of animals.

TRANSLATION

After all, Kṛṣṇa and Balarāma killed Kaṁsa, who was as strong as ten thousand elephants, as well as the wrestlers Cāṇūra and Muṣṭika and the elephant Kuvalayāpīḍa. They killed them all sportingly, as easily as a lion disposes of small animals.

PURPORT

Here Nanda means to say, "Not only did Garga Muni declare that these boys are divine, but just see what They have done! Everyone is talking about it."

TEXT 25

तालत्रयं महासारं
धनुर्यष्टिमिवेभराट्
बभञ्जैकेन हस्तेन
सप्ताहमदधाद्गिरिम्

*tāla-trayaṁ mahā-sāraṁ
dhanur yaṣṭim ivebha-rāṭ
babhañjaikena hastena
sapta-aham adadhād girim*

SYNONYMS

tāla-trayaṁ—as long as three palm trees; *mahā-sāraṁ*—extremely solid; *dhanuḥ*—the bow; *yaṣṭim*—a stick; *iva*—as; *ibha-rāṭ*—a royal elephant; *babhañja*—He broke; *ekena*—with one; *hastena*—hand; *sapta-aham*—for seven days; *adadhāt*—held; *girim*—a mountain.

TRANSLATION

With the ease of a royal elephant breaking a stick, Kṛṣṇa broke a powerful, giant bow three *tālas* long. He also held a mountain aloft for seven days with just one hand.

PURPORT

According to Ācārya Viśvanātha, a *tāla* ("palm tree") is a measurement of about sixty *hastas*, or ninety feet. Thus the great bow Kṛṣṇa broke was two hundred seventy feet long.

TEXT 26

प्रलम्बो धेनुकोऽरिष्टसु
तृणावर्तो बकादयः
दैत्याः सुरासुरजितो
हता येनेह लीलया

pralambo dhenuko 'riṣṭas
tṛṇāvarto bakādayaḥ
daityāḥ surāsura-jīto
hatā yeneha līlayā

SYNONYMS

pralambaḥ *dhenukaḥ* *ariṣṭaḥ*—Pralamba, Dhenuka and Ariṣṭa;
tṛṇāvartaḥ—Tṛṇāvarta; *baka-ādayaḥ*—Baka and others; *daityāḥ*—demons;
sura-asura—both the demigods and the demons; *jitaḥ*—who conquered;
hatāḥ—killed; *yena*—by whom; *iha*—here (in Vṛndāvana); *līlayā*—easily.

TRANSLATION

Here in Vṛndāvana, Kṛṣṇa and Balarāma easily destroyed demons like Pralamba, Dhenuka, Arista, Tṛṇāvarta and Baka, who had themselves defeated both demigods and other demons.

TEXT 27

श्रीशुक उवाच
इति संस्मृत्य संस्मृत्य
नन्दः कृष्णानुरक्तधीः
अत्युत्कण्ठोऽभवत्तूष्णीं
प्रेमप्रसरविह्वलः

śrī-śuka uvāca
iti saṁsmṛtya saṁsmṛtya
nandaḥ kṛṣṇānuraakta-dhīḥ
aty-utkaṇṭho 'bhavat tūṣṇīm
prema-prasara-vihvalaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus; *saṁsmṛtya saṁsmṛtya*—intensely and repeatedly remembering; *nandaḥ*—Nanda Mahārāja; *kṛṣṇa*—to Kṛṣṇa; *anuraakta*—completely attracted; *dhīḥ*—whose mind; *ati*—extremely; *utkaṇṭhaḥ*—anxious; *abhavat*—he became; *tūṣṇīm*—silent; *prema*—of his pure love; *prasara*—by the force; *vihvalaḥ*—overcome.

TRANSLATION

Śukadeva Gosvāmī said: Thus intensely remembering Kṛṣṇa again and again, Nanda Mahārāja, his mind completely attached to the Lord, felt extreme anxiety and fell silent, overcome by the strength of his love.

TEXT 28

यशोदा वर्ण्यमानानि
पुत्रस्य चरितानि च
शृण्वन्त्यश्रूण्यवासाक्षीत्
स्नेहस्रुतपयोधरा

*yaśodā varṇyamānāni
putrasya caritāni ca
śṛṇvanty aśrūṇy avāsrākṣīt
sneha-snuta-payodharā*

SYNONYMS

yaśodā—mother Yaśodā; *varṇyamānāni*—being described; *putrasya*—of her son; *caritāni*—the activities; *ca*—and; *śṛṇvantī*—as she heard; *aśrūṇi*—tears; *avāsrākṣīt*—poured down; *sneha*—out of love; *snuta*—moistened; *payodharā*—her breasts.

TRANSLATION

As mother Yaśodā heard the descriptions of her son's activities, she poured out her tears, and milk flowed from her breasts out of love.

PURPORT

From the very day that Kṛṣṇa had left for Mathurā, mother Yaśodā, though counseled and consoled by hundreds of men and women, could see nothing but the face of her son. She kept her eyes closed to everyone else and cried constantly. Thus she could not recognize Uddhava, treat him with parental affection, ask him any questions or give him any message for her son. She was simply overwhelmed with love for Kṛṣṇa.

TEXT 29

तयोरित्थं भगवति
कृष्णे नन्दयशोदयोः
वीक्ष्यानुरागं परमं
नन्दमाहोद्धवो मुदा

*tayor ittham bhagavati
kṛṣṇe nanda-yaśodayoḥ
vīkṣyānurāgam paramam
nandam āhoddhavo mudā*

SYNONYMS

tayoḥ—of the two of them; *ittham*—like this; *bhagavati*—for the Supreme Personality of Godhead; *kṛṣṇe*—Lord Kṛṣṇa; *nanda-yaśodayoḥ*—of Nanda and Yaśodā; *vīkṣya*—clearly seeing; *anurāgam*—the loving attraction; *paramam*—supreme; *nandam*—to Nanda; *āha*—spoke; *uddhavaḥ*—Uddhava; *mudā*—with joy.

TRANSLATION

Uddhava then joyfully addressed Nanda Mahārāja, having clearly seen the supreme loving attraction he and Yaśodā felt for Kṛṣṇa, the Supreme Personality of Godhead.

PURPORT

If Uddhava had seen Nanda and Yaśodā actually suffering, he would not have reacted with joy. But in fact all emotions on the spiritual platform are transcendental bliss. The so-called anguish of the pure devotees is another form of loving ecstasy. This was clearly seen by Uddhava, and thus he spoke as follows.

TEXT 30

श्रीउद्धव उवाच
युवां क्षाध्यतमौ नूनं
देहिनामिह मानद
नारायणेऽखिलगुरौ
यत्कृता मतिरीदृशी

śrī-uddhava uvāca
yuvām ślāghyatamau nūnaṁ
dehinām iha māna-da
nārāyaṇe 'khila-gurau
yat kṛtā matir īdṛśī

SYNONYMS

śrī-uddhavaḥ uvāca—Śrī Uddhava said; *yuvām*—you two; *ślāghyatamau*—the most praiseworthy; *nūnam*—for certain; *dehinām*—of embodied living beings; *iha*—in this world; *mana-da*—O respectful one; *nārāyaṇe*—for the Supreme Lord Nārāyaṇa; *akhila-gurau*—the spiritual master of all; *yat*—because; *kṛtā*—produced; *matih*—a mentality; *īdṛśī*—like this.

TRANSLATION

Śrī Uddhava said: O respectful Nanda, certainly you and mother Yaśodā are the most praiseworthy persons in the entire world, since you have developed such a loving attitude toward Lord Nārāyaṇa, the spiritual master of all living beings.

PURPORT

Understanding Nanda's mood, as expressed by his statement *manye kṛṣṇam ca rāmaṁ ca prāptāv iha surottamau* ("I think Kṛṣṇa and Rāma must be two exalted demigods"), Uddhava here referred to Kṛṣṇa as Lord Nārāyaṇa.

TEXT 31

एतौ हि विश्वस्य च बीजयोनी
रामो मुकुन्दः पुरुषः प्रधानम्
अन्वीय भूतेषु विलक्षणस्य
ज्ञानस्य चेशात इमौ पुराणौ

*etau hi viśvasya ca bīja-yonī
rāmo mukundaḥ puruṣaḥ pradhānam
anvīya bhūteṣu vilakṣaṇasya
jñānasya ceśāta imau purāṇau*

SYNONYMS

etau—these two; *hi*—indeed; *viśvasya*—of the universe; *ca*—and; *bija*—the seed; *yonī*—and the womb; *rāmaḥ*—Lord Balarāma; *mukundaḥ*—Lord Kṛṣṇa; *puruṣaḥ*—the creating Lord; *pradhānam*—His creative energy; *anvīya*—entering; *bhūteṣu*—within all living beings; *vilakṣaṇasya*—confused or perceiving; *jñānasya*—knowledge; *ca*—and; *īśāte*—control; *imau*—They; *purāṇau*—primeval.

TRANSLATION

These two Lords, Mukunda and Balarāma, are each the seed and womb of the universe, the creator and His creative potency. They enter the hearts of living beings and control their conditioned awareness. They are the primeval Supreme.

PURPORT

The word *vilakṣaṇa* means either "distinctly perceiving" or "confused," depending on how the prefix *vi*—is understood in context. In the case of enlightened souls, *vilakṣaṇa* means "perceiving the correct distinction between the body and the soul" and thus Lord Kṛṣṇa, as indicated by the word *īśāte*, guides the spiritually advancing soul. The other meaning of *vilakṣaṇa*—"confused" or "bewildered"—clearly applies to those who have not understood the difference between the soul and the body, or the distinction between the individual soul and the Supreme Soul. Such bewildered living beings do not go back home, back to Godhead, to the eternal spiritual world, but rather achieve temporary destinations according to the laws of nature.

It is understood from all Vaiṣṇava literature that Śrī Rāma, Balarāma, here accompanying Lord Kṛṣṇa, is nondifferent from Him, being His plenary expansion. The Lord is one, yet He expands Himself, and thus Lord Balarāma

in no way compromises the principle of monotheism.

TEXTS 32-33

यस्मिन् जनः प्राणवियोगकाले
क्षनं समावेश्य मनोऽविशुद्धम्
निर्हृत्य कर्माशयमाशु याति
परां गतिं ब्रह्ममयोऽर्कवर्णः

तस्मिन् भवन्तावखिलात्महेतौ
नारायणे कारणमर्त्यमूर्तौ
भावं विधत्तां नितरां महात्मन्
किं वावशिष्टं युवयोः सुकृत्यम्

*yasmin janaḥ prāṇa-viyoga-kāle
kṣaṇam samāveśya mano 'viśuddham
nirhṛtya karmāśayam āśu yāti
parām gatiṁ brahma-mayo 'rka-varṇaḥ*

*tasmin bhavantāv akhilātma-hetau
nārāyaṇe kāraṇa-martya-mūrtau
bhāvaṁ vidhattām nitarām mahātman
kiṁ vāvaśiṣṭam yuvayoḥ su-kṛtyam*

SYNONYMS

yasmin—in whom; *janaḥ*—any person; *prāṇa*—from one's life air; *viyoga*—of separation; *kāle*—at the time; *kṣaṇam*—for a moment; *samāveśya*—absorbing; *manaḥ*—one's mind; *aviśuddham*—impure; *nirhṛtya*—eradicating; *karma*—of the reactions of material work; *āśayam*—all traces; *āśu*—immediately;

yāti—he goes; *parām*—to the supreme; *gatim*—destination; *brahma-mayaḥ*—in a purely spiritual form; *arka*—like the sun; *varṇaḥ*—whose color; *tasmin*—to Him; *bhavantau*—your good selves; *akhila*—of all; *ātma*—the Supreme Soul; *hetau*—and reason for existence; *nārāyaṇe*—Lord Nārāyaṇa; *kāraṇa*—the cause of everything; *martya*—human; *mūrtau*—in a form; *bhāvam*—pure love; *vidhattām*—have given; *nitarām*—exceedingly; *mahā-ātman*—to the perfectly complete; *kim vā*—then what; *avaśiṣṭam*—remaining; *yuvayoḥ*—for you; *su-kṛtyam*—required pious activity.

TRANSLATION

Anyone, even a person in an impure state, who absorbs his mind in Him for just a moment at the time of death burns up all traces of sinful reactions and immediately attains the supreme transcendental destination in a pure, spiritual form as effulgent as the sun. You two have rendered exceptional loving service to Him, Lord Nārāyaṇa, the Supersoul of all and the cause of all existence, the great soul who, although the original cause of everything, has a humanlike form. What pious deeds could still be required of you?

TEXT 34

आगमिष्यत्यदीर्घेण
कालेन ब्रजमच्युतः
प्रियं विधास्यते पित्रोर्
भगवान् सात्वतां पतिः

āgamiṣyaty adīrghena
kālena vrajam acyutaḥ
priyaṁ vidhāsyate pitror
bhagavān sātvatām patiḥ

SYNONYMS

āgamiṣyati—He will return; *adīrghheṇa*—not long; *kālena*—in time; *vrajam*—to Vraja; *acyutaḥ*—Kṛṣṇa, the infallible one; *priyam*—satisfaction; *vidhāsyate*—He will give; *pitroḥ*—to His parents; *bhagavān*—the Supreme Lord; *sātvatām*—of the devotees; *patiḥ*—master and protector.

TRANSLATION

Infallible Kṛṣṇa, the Lord of the devotees, will soon return to Vraja to satisfy His parents.

PURPORT

Here Uddhava begins to deliver Lord Kṛṣṇa's message.

TEXT 35

हत्वा कंसं रङ्गमध्ये
प्रतीपं सर्वसात्वताम्
यदाह वः समागत्य
कृष्णः सत्यं करोति तत्

hatvā kaṁsaṁ raṅga-madhye
pratīpaṁ sarva-sātvatām
yad āha vaḥ samāgatya
kṛṣṇaḥ satyaṁ karoti tat

SYNONYMS

hatvā—having killed; *kāmsam*—Kāṁsa; *raṅga*—the arena; *madhye*—within; *pratīpam*—the enemy; *sarva-sātvatām*—of all the Yadus; *yat*—what; *āha*—He spoke; *vaḥ*—to you; *samāgatya*—by coming back; *kṛṣṇaḥ*—Kṛṣṇa; *satyam*—true; *karoti*—will make; *tat*—that.

TRANSLATION

Having killed Kāṁsa, the enemy of all the Yadus, in the wrestling arena, Kṛṣṇa will now surely fulfill His promise to you by coming back.

TEXT 36

मा खिद्यतं महाभागौ
द्रक्ष्यथः कृष्णमन्तिके
अन्तर्हृदि स भूतानाम्
आस्ते ज्योतिरिवैधसि

mā khidyataṁ mahā-bhāgau
drakṣyathaḥ kṛṣṇam antike
antar hṛdi sa bhūtānām
āste jyotir ivaidhasi

SYNONYMS

mā khidyataṁ—please do not lament; *mahā-bhāgau*—O most fortunate ones; *drakṣyathaḥ*—you will see; *kṛṣṇam*—Kṛṣṇa; *antike*—in the near future; *antaḥ*—within; *hṛdi*—the hearts; *saḥ*—He; *bhūtānām*—of all living beings; *āste*—is present; *jyotiḥ*—fire; *iva*—just as; *edhasi*—within firewood.

TRANSLATION

O most fortunate ones, do not lament. You will see Kṛṣṇa again very soon. He is present in the hearts of all living beings, just as fire lies dormant in wood.

PURPORT

Uddhava understood that Nanda and Yaśodā were very impatient to see Kṛṣṇa, and thus he reassured them that Śrī Kṛṣṇa would come soon.

TEXT 37

न ह्यस्यास्ति प्रियः कश्चिन्
नाप्रियो वास्त्यमानिनः
नोत्तमो नाधमो वापि
समानस्यासमोऽपि वा

*na hy asyāsti priyaḥ kaścin
nāpriyo vāsty amāninaḥ
nottamo nādhamo vāpi
sa-mānasyāsamo 'pi vā*

SYNONYMS

na—not; *hi*—indeed; *asya*—for Him; *asti*—there is; *priyaḥ*—dear; *kaścit*—anyone; *na*—not; *apriyaḥ*—not dear; *vā*—or; *asti*—there is; *amāninaḥ*—who is free from desire for respect; *na*—not; *uttamaḥ*—superior; *na*—not; *adhamāḥ*—inferior; *vā*—or; *api*—also; *samānasya*—for Him who has all respect for others; *āsamaḥ*—completely ordinary; *api*—also; *vā*—or.

TRANSLATION

For Him no one is especially dear or despicable, superior or inferior, and yet

He is not indifferent to anyone. He is free from all desire for respect and yet gives respect to all others.

TEXT 38

न माता न पिता तस्य
न भार्या न सुतादयः
नात्मीयो न परश्चापि
न देहो जन्म एव च

*na mātā na pitā tasya
na bhāryā na sutādayaḥ
nātmīyo na paraś cāpi
na deho janma eva ca*

SYNONYMS

na—there is no; *mātā*—mother; *na*—no; *pitā*—father; *tasya*—for Him; *na*—no; *bhāryā*—wife; *na*—no; *suta-ādayaḥ*—children and so forth; *na*—no one; *ātmīyaḥ*—related to Himself; *na*—nor; *paraḥ*—an outsider; *ca api*—also; *na*—no; *dehaḥ*—body; *janma*—birth; *eva*—either; *ca*—and.

TRANSLATION

He has no mother, no father, no wife, children or other relatives. No one is related to Him, and yet no one is a stranger to Him. He has no material body and no birth.

TEXT 39

न चास्य कर्म वा लोके
सदसन्मिश्रयोनिषु
क्रीडार्थं सोऽपि साधूनां
परित्राणाय कल्पते

*na cāśya karma vā loke
sad-asan-miśra-yoniṣu
krīḍāṛtham so 'pi sādḥūnām
paritrāṇāya kalpate*

SYNONYMS

na—there is not; *ca*—and; *asya*—for Him; *karma*—work; *vā*—or; *loke*—in this world; *sat*—pure; *asat*—impure; *miśra*—or mixed; *yoniṣu*—in wombs or species; *krīḍā*—of playing; *artham*—for the sake; *saḥ*—He; *api*—also; *sādḥūnām*—of His saintly devotees; *paritrāṇāya*—for the saving; *kalpate*—appears.

TRANSLATION

He has no work to do in this world that would oblige Him to take birth in pure, impure or mixed species of life. Yet to enjoy His pastimes and deliver His saintly devotees, He manifests Himself.

TEXT 40

सत्त्वं रजस्तम इति
भजते निर्गुणो गुणान्
क्रीडन्नतीतोऽपि गुणैः

सृजत्यवन् हन्त्यजः

*sattvaṁ rajas tama iti
bhajate nirguṇo guṇān
krīḍann atīto 'pi guṇaiḥ
sṛjaty avan hantya ajaḥ*

SYNONYMS

sattvaṁ—goodness; *rajaḥ*—passion; *tamaḥ*—and ignorance; *iti*—thus called; *bhajate*—He accepts; *nirguṇaḥ*—beyond the material modes; *guṇān*—the modes; *krīḍan*—playing; *atītaḥ*—transcendental; *api*—although; *guṇaiḥ*—using the modes; *sṛjati*—He creates; *avati*—maintains; *hanti*—and destroys; *ajaḥ*—the unborn Lord.

TRANSLATION

Although beyond the three modes of material nature—goodness, passion and ignorance—the transcendental Lord accepts association with them as His play. Thus the unborn Supreme Lord utilizes the material modes to create, maintain and destroy.

PURPORT

As stated in the *Brahma-sūtra* (2.1.34), *loka-vat līlā-kaivalyam*: "The Lord performs His spiritual pastimes as if He were a resident of this world."

Although the Lord does not favor or abuse anyone, we still observe happiness and suffering in this world. The *Gītā* (13.22) states, *kāraṇaṁ guṇa-saṅgo 'sya*: We desire to associate with various qualities of material nature, and thus we must accept the consequences. The Lord provides the field of material nature, in which we exercise our free will. Foolish nondevotees not only attempt to cheat the Lord by trying to exploit His nature, but when they

suffer the reaction they blame God for their own misdeeds. This is the shameless position of those who are envious of God.

TEXT 41

यथा भ्रमरिकादृष्ट्या
भ्राम्यतीव महीयते
चित्ते कर्तारि तत्रात्मा
कर्तेवाहंधिया स्मृतः

*yathā bhramarikā-dṛṣṭyā
bhrāmyatīva mahīyate
citte kartari tatrātmā
kartevāhaṁ-dhiyā smṛtaḥ*

SYNONYMS

yathā—as; *bhramarikā*—because of whirling around; *dṛṣṭyā*—in one's vision; *bhrāmyati*—whirling; *iva*—as if; *mahī*—the ground; *īyate*—appears; *citte*—the mind; *kartari*—being the doer; *tatra*—there; *ātmā*—the self; *kartā*—the doer; *iva*—as if; *aham-dhiyā*—because of false ego; *smṛtaḥ*—is thought.

TRANSLATION

Just as a person who is whirling around perceives the ground to be turning, one who is affected by false ego thinks himself the doer, when actually only his mind is acting.

PURPORT

Śrīla Viśvanātha Cakravartī gives a parallel idea: Although our happiness

and distress are caused by our own interaction with the material qualities, we perceive the Lord to be their cause.

TEXT 42

युवयोरेव नैवायम्
आत्मजो भगवान् हरिः
सर्वेषामात्मजो ह्यात्मा
पिता माता स ईश्वरः

*yuvayor eva naivāyam
ātmajo bhagavān hariḥ
sarveṣām ātmajo hy ātmā
pitā mātā sa īśvaraḥ*

SYNONYMS

yuvayoḥ—of you two; *eva*—alone; *na*—not; *eva*—indeed; *ayam*—He; *ātma-jah*—the son; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Lord Kṛṣṇa; *sarveṣām*—of all; *ātma-jah*—the son; *hi*—indeed; *ātmā*—the very self; *pitā*—father; *mātā*—mother; *saḥ*—He; *īśvaraḥ*—the controlling Lord.

TRANSLATION

The Supreme Lord Hari is certainly not your son alone. Rather, being the Lord, He is the son, Soul, father and mother of everyone.

TEXT 43

दृष्टं श्रुतं भूतभवद्भविष्यत्
स्थासुश्चरिष्णुर्महदल्पकं च
विनाच्युताद्वस्तु तरां न वाच्यं
स एव सर्वं परमात्मभूतः

*dr̥ṣṭam śrutam bhūta-bhavad-bhaviṣyat
sthāsnus carīṣṇur mahad alpakam ca
vinācyutād vastu tarām na vācyam
sa eva sarvam paramātma-bhūtaḥ*

SYNONYMS

dr̥ṣṭam—seen; *śrutam*—heard; *bhūta*—past; *bhavad*—present; *bhaviṣyat*—future; *sthāsnus*—stationary; *carīṣṇus*—mobile; *mahat*—large; *alpakam*—small; *ca*—and; *vinā*—apart from; *acyutāt*—the infallible Lord Kṛṣṇa; *vastu*—thing; *tarām*—at all; *na*—is not; *vācyam*—capable of being named; *saḥ*—He; *eva*—alone; *sarvam*—everything; *parama-ātma*—as the Supersoul; *bhūtaḥ*—manifesting.

TRANSLATION

Nothing can be said to exist independent of Lord Acyuta—nothing heard or seen, nothing in the past, present or future, nothing moving or unmoving, great or small. He indeed is everything, for He is the Supreme Soul.

PURPORT

Śrī Uddhava is relieving the distress of Nanda and Yaśodā by bringing them to a more philosophical plane. He is explaining that since Lord Kṛṣṇa is everything and is within everything, His pure devotees are always with Him.

TEXT 44

एवं निशा सा ब्रुवतोर्व्यतीता
नन्दस्य कृष्णानुचरस्य राजन्
गोप्यः समुत्थाय निरूप्य दीपान्
वास्तून् समभ्यर्च्य दौधीन्यमन्थुन्

*evam niśā sā bruvator vyatītā
nandasya kṛṣṇānucarasya rājan
gopyaḥ samutthāya nirūpya dīpān
vāstūn samabhyarcya daudhīny amanthun*

SYNONYMS

evam—in this way; *niśā*—the night; *sā*—that; *bruvatoḥ*—as they were both speaking; *vyatītā*—was finished; *nandasya*—Nanda Mahārāja; *kṛṣṇa-anucarasya*—and the servant of Kṛṣṇa (Uddhava); *rājan*—O King (Parīkṣit); *gopyaḥ*—the cowherd women; *samutthāya*—rising from sleep; *nirūpya*—lighting; *dīpān*—lamps; *vāstūn*—the domestic deities; *samabhyarcya*—worshiping; *dadhīni*—curds; *amathan*—churned.

TRANSLATION

While Kṛṣṇa's messenger continued speaking with Nanda, the night ended, O King. The women of the cowherd village rose from bed and, lighting lamps, worshiped their household deities. Then they began churning the yogurt into butter.

TEXT 45

ता दीपदीप्तैर्मणिभिर्विरेजृ
रज्जूर्विकर्षद्भुजकङ्कणस्रजः
चलन्नितम्बस्तनहारकुण्डल-
त्विषत्कपोलारुणकुङ्कुमाननाः

*tā dīpa-dīptair maṇibhir virejū
rajjūr vikarṣad-bhuja-kaṅkaṇa-srajaḥ
calan-nitamba-stana-hāra-kuṇḍala-
tviṣat-kapolāruṇa-kuṅkumānanāḥ*

SYNONYMS

tāḥ—those women; *dīpa*—by the lamps; *dīptaiḥ*—illumined; *maṇibhiḥ*—with jewels; *virejuḥ*—shone; *rajjūḥ*—the (churning) ropes; *vikarṣat*—pulling; *bhuja*—upon their arms; *kaṅkaṇa*—of bangles; *srajaḥ*—wearing rows; *calan*—moving; *nitamba*—their hips; *stana*—breasts; *hāra*—and necklaces; *kuṇḍala*—due to their earrings; *tviṣat*—glowing; *kapola*—their cheeks; *aruṇa*—reddish; *kuṅkuma*—with *kuṅkuma* powder; *ānanāḥ*—their faces.

TRANSLATION

As they pulled on the churning ropes with their bangled arms, the women of Vraja shone with the splendor of their jewels, which reflected the lamps' light. Their hips, breasts and necklaces moved about, and their faces, anointed with reddish *kuṅkuma*, glowed radiantly with the luster of their earrings reflecting from their cheeks.

TEXT 46

उद्गायतीनामरविन्दलोचनं

ब्रजाङ्गनानां दिवमस्पृशद् ध्वनिः
दध्नश्च निर्मन्थनशब्दमिश्रितो
निरस्यते येन दिशाममङ्गलम्

*udgāyatīnām aravinda-locanam
vrajāṅganānām divam asprśad dhvaniḥ
dadhnaś ca nirmanthana-śabda-miśrito
nirasyate yena diśām amaṅgalam*

SYNONYMS

udgāyatīnām—who were loudly singing; *aravinda*—like lotuses; *locanam*—(about the Lord) whose eyes; *vraja-aṅganānām*—of the women of Vraja; *divam*—the sky; *asprśat*—touched; *dhvaniḥ*—the reverberation; *dadhnaḥ*—of the curds; *ca*—and; *nirmanthana*—of the churning; *śabda*—with the sound; *miśritaḥ*—mixed; *nirasyate*—is dispelled; *yena*—by which; *diśām*—of all directions; *amaṅgalam*—the inauspiciousness.

TRANSLATION

As the ladies of Vraja loudly sang the glories of lotus-eyed Kṛṣṇa, their songs blended with the sound of their churning, ascended to the sky and dissipated all inauspiciousness in every direction.

PURPORT

The *gopīs* were absorbed in thought of Kṛṣṇa and were thus feeling His presence. Therefore they could joyfully sing.

TEXT 47

भगवत्युदिते सूर्ये
नन्दद्वारि व्रजौकसः
दृष्ट्वा रथं शातकौम्भं
कस्यायमिति चाब्रुवन्

*bhagavaty udite sūrye
nanda-dvāri vrajaukaśaḥ
dṛṣṭvā ratham śātakaumbham
kasyāyam iti cābruvan*

SYNONYMS

bhagavati—the lord; *udite*—when he rose; *sūrye*—the sun; *nanda-dvāri*—in the doorway of Nanda Mahārāja's home; *vraja-okasaḥ*—the residents of Vraja; *dṛṣṭvā*—seeing; *ratham*—the chariot; *śātakaumbham*—made of gold; *kasya*—whose; *ayam*—this; *iti*—thus; *ca*—and; *abruvan*—they spoke.

TRANSLATION

When the godly sun had risen, the people of Vraja noticed the golden chariot in front of Nanda Mahārāja's doorway. "Who does this belong to?" they asked.

TEXT 48

अक्रूर आगतः किं वा
यः कंसस्यार्थसाधकः
येन नीतो मधुपुरीं
कृष्णः कमललोचनः

*akrūra āgataḥ kim vā
yaḥ kaṁsasyārtha-sādhakaḥ
yena nīto madhu-purīm
kṛṣṇaḥ kamala-locanaḥ*

SYNONYMS

akrūraḥ—Akrūra; *āgataḥ*—has come; *kim vā*—perhaps; *yaḥ*—who; *kaṁsasya*—of King Kaṁsa; *ārtha*—of the purpose; *sādhakaḥ*—the executor; *yena*—by whom; *nītaḥ*—brought; *madhu-purīm*—to Mathurā City; *kṛṣṇaḥ*—Kṛṣṇa; *kamala*—lotuslike; *locanaḥ*—whose eyes.

TRANSLATION

"Perhaps Akrūra has returned—he who fulfilled Kaṁsa's desire by taking lotus-eyed Kṛṣṇa to Mathurā.

PURPORT

The *gopīs* angrily spoke this statement.

TEXT 49

किं साधयिष्यत्यस्माभिर
भर्तुः प्रीतस्य निष्कृतिम्
ततः स्त्रीणां वदन्तीनाम्
उद्धवोऽगात्कृताह्निकः

*kim sādhayiṣyaty asmābhir
bhartuḥ prītasya niṣkṛtim*

*tataḥ strīṇām vadantīnām
uddhavo 'gāt kṛtāhnikah*

SYNONYMS

kim—whether; *sādhayiṣyati*—will he accomplish; *asmābhiḥ*—with us; *bhartuḥ*—of his master; *prītasya*—who was satisfied with him; *niṣkṛtim*—the funeral ritual; *tataḥ*—then; *strīṇām*—the women; *vadantīnām*—as they were speaking; *uddhavaḥ*—Uddhava; *agāt*—came there; *kṛta*—having performed; *ahnikah*—his early-morning religious duties.

TRANSLATION

"Is he going to use our flesh to offer funeral oblations for his master, who was so satisfied with his service?" As the women were speaking in this way, Uddhava appeared, having finished his early-morning duties.

PURPORT

This verse reveals the bitter disappointment the *gopīs* felt when Akrūra took Kṛṣṇa away. However, they will be pleasantly surprised to see that the unexpected guest is Uddhava.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-sixth Chapter, of
the Śrīmad-Bhāgavatam, entitled "Uddhava Visits Vṛndāvana."*

47. The Song of the Bee

This chapter describes how Uddhava, on the order of Lord Śrī Kṛṣṇa, delivered the Lord's message to the *gopīs*, consoled them and then returned to Mathurā.

When the young maidens of Vraja saw lotus-eyed Uddhava, who wore a yellow garment and attractive earrings, they were astonished at how much he resembled Kṛṣṇa. Thinking "Who is this?" they approached and encircled him. When they realized that Kṛṣṇa must have sent him, they brought him to a secluded place where he could speak to them confidentially.

The *gopīs* then began to remember the pastimes they had enjoyed with Śrī Kṛṣṇa, and putting aside all ordinary propriety and shyness, they loudly wept. One *gopī*, while deeply meditating on Her association with Kṛṣṇa, noticed a bumblebee before Her. Imagining the bee to be a messenger from Him, She said, "Just as bees wander among various flowers, Śrī Kṛṣṇa has abandoned the young girls of Vraja and developed affection for other women." The *gopī* continued to speak in this way, contrasting Her own supposed ill fortune to Her rival lovers' good fortune, all the while glorifying the names, forms, qualities and pastimes of Lord Kṛṣṇa. She then declared that although Kṛṣṇa may have abandoned the *gopīs*, they could not possibly stop remembering Him for even a moment.

Uddhava tried to console the damsels of Vraja, who were so anxious to see Kṛṣṇa once again. Uddhava explained, "While ordinary persons must perform many pious deeds to qualify as servants of Lord Kṛṣṇa, you simple cowherd girls are so extremely fortunate that the Lord has favored you with the very highest degree of pure devotion for Him." Uddhava then related to them the Lord's message.

Quoting Lord Kṛṣṇa, Uddhava said, "I am the Supreme Soul and supreme shelter of all. By My potencies I create, maintain and destroy the cosmos. I am indeed most dear to you *gopīs*, but to increase your attraction for Me and intensify your remembrance of Me, I left you. After all, when a woman's

beloved is far away, she fixes her mind upon him constantly. By incessantly remembering Me, you are sure to regain My association without delay.' "

The *gopīs* then asked Uddhava, "Is Kṛṣṇa happy now that Kāṁsa is dead and He can enjoy the company of His family members and the women of Mathurā? Does He still remember all the pastimes He enjoyed with us, such as the *rāsa* dance? Will Śrī Kṛṣṇa once again appear before us and give us ecstasy, just as Lord Indra, with his rain, gives life back to the forests aggrieved by the summer heat? Although we know that the greatest happiness comes from renunciation, we simply cannot stop hoping to attain Kṛṣṇa, for the marks of His lotus feet are still present throughout the land of Vraja, reminding us of His graceful gait, generous smiles and gentle talks. By all these our hearts have been stolen away."

Having said this, the *gopīs* loudly chanted Lord Kṛṣṇa's names, calling out, "O Govinda, please come and destroy our suffering!" Uddhava then pacified the *gopīs* with statements that dispelled their pain of separation, and they in turn worshiped him as nondifferent from Śrī Kṛṣṇa.

Uddhava stayed in the district of Vraja for several months, giving pleasure to the residents by reminding them about Kṛṣṇa in various ways. Very satisfied at seeing the extent of the *gopīs'* love for the Lord, he declared, "These cowherd girls have perfected their lives by coming to the platform of unalloyed love for Kṛṣṇa. Indeed, even Lord Brahmā is inferior to them. The goddess of fortune herself, who always resides on Kṛṣṇa's chest, could not get the same mercy as that which the *gopīs* obtained during the *rāsa* dance, when Kṛṣṇa embraced their necks with His mighty arms. What, then, to speak of other women! Indeed, I would consider myself most fortunate to take birth as even a bush or creeper that would sometimes be touched by the dust of these *gopīs'* lotus feet."

Finally, Uddhava entreated Nanda Mahārāja and the other cowherd men for permission to go back to Mathurā. Nanda presented him with many gifts and prayed to Uddhava for the ability to always remember Kṛṣṇa. Returning to Mathurā, Uddhava offered Balarāma, Kṛṣṇa and King Ugrasena the gifts sent

by Nanda Mahārāja and described to them everything he had experienced in Vraja.

TEXTS 1-2

श्रीशुक उवाच

तं वीक्ष्य कृषानुचरं व्रजस्त्रियः
प्रलम्बबाहुं नवकञ्जलोचनम्
पीताम्बरं पुष्करमालिनं लसन्-
मुखारविन्दं परिमृष्टकुण्डलम्

सुविस्मिताः कोऽयमपीव्यदर्शनः
कुतश्च कस्याच्युतवेषभूषणः
इति स्म सर्वाः परिवव्रुरुत्सुकास्त
तमुत्तमःश्लोकपदाम्बुजाश्रयम्

śrī-śuka uvāca

taṁ vīkṣya kṛṣānucaram vraja-striyaḥ
pralamba-bāhuṁ nava-kañja-locanam
pītāmbaram puṣkara-mālinam lasan-
mukhāravindam parimṛṣṭa-kuṇḍalam
su-vismitāḥ ko 'yam apīvyā-darśanaḥ
kutaś ca kasyācyuta-veṣa-bhūṣaṇaḥ
iti sma sarvāḥ parivavrur utsukāś
tam uttamaḥ-śloka-padāmbujāśrayam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tam*—him; *vīkṣya*—seeing; *kṛṣṇa-anucaram*—the servant of Lord Kṛṣṇa (Uddhava); *vraja-striyaḥ*—the women of Vraja; *pralamba*—hanging down; *bāhum*—whose arms; *nava*—young; *kañja*—like lotuses; *locanam*—whose eyes; *pīta*—yellow; *ambaram*—wearing a garment; *puṣkara*—of lotuses; *mālinam*—wearing a garland; *lasat*—effulgently glowing; *makha*—whose face; *aravindam*—lotuslike; *parimṛṣṭa*—polished; *kuṇḍalam*—whose earrings; *su-vismitāḥ*—quite astonished; *kaḥ*—who; *ayam*—this; *apīvyā*—handsome; *darśanaḥ*—whose appearance; *kutaḥ*—from where; *ca*—and; *kasya*—belonging to whom; *acyuta*—of Kṛṣṇa; *veṣa*—wearing the clothing; *bhūṣaṇaḥ*—and ornaments; *iti*—saying this; *sma*—indeed; *sarvāḥ*—all of them; *parivavruḥ*—surrounded; *utsukāḥ*—eager; *tam*—him; *uttamaḥ-śloka*—of Lord Kṛṣṇa, who is praised by the best poetry; *pada-ambuja*—by the lotus feet; *āśrayam*—who is sheltered.

TRANSLATION

Śukadeva Gosvāmī said: The young women of Vraja became astonished upon seeing Lord Kṛṣṇa's servant, who had long arms, whose eyes resembled a newly grown lotus, who wore a yellow garment and a lotus garland, and whose lotuslike face glowed with brightly polished earrings. "Who is this handsome man?" the gopīs asked. "Where has he come from, and whom does he serve? He's wearing Kṛṣṇa's clothes and ornaments!" Saying this, the gopīs eagerly crowded around Uddhava, whose shelter was the lotus feet of Lord Uttamaḥśloka, Śrī Kṛṣṇa.

TEXT 3

तं प्रश्रयेणावनताः सुसत्कृतं
सत्रीडहासेक्षणसूनृतादिभिः

रहस्यपृच्छन्नुपविष्टमासने
विज्ञाय सन्देशहरं रमापतेः

*tam praśrayeṇāvanatāḥ su-sat-kṛtam
sa-vrīḍa-hāsekṣaṇa-sūnṛtādibhiḥ
rahasy aprcchann upaviṣṭam āsane
vijñāya sandeśa-haram ramā-pateḥ*

SYNONYMS

tam—him, Uddhava; *praśrayeṇa*—with humility; *avanatāḥ*—bowed down (the *gopīs*); *su*—properly; *sat-kṛtam*—honored; *sa-vrīḍa*—with shyness; *hāsa*—and smiling; *īkṣaṇa*—by their glances; *sūnṛta*—pleasing words; *ādibhiḥ*—and so forth; *rahasi*—in a secluded place; *aprcchan*—they inquired; *upaviṣṭam*—who was seated; *āsane*—on a cushion; *vijñāya*—understanding him to be; *sandeśa-haram*—the message carrier; *ramā-pateḥ*—of the master of the goddess of fortune.

TRANSLATION

Bowing their heads in humility, the *gopīs* duly honored Uddhava with their shy, smiling glances and pleasing words. They took him to a quiet place, seated him comfortably and began to question him, for they recognized him to be a messenger from Kṛṣṇa, the master of the goddess of fortune.

PURPORT

The chaste *gopīs* were enlivened to see that a messenger had come from Kṛṣṇa. As Uddhava will discover during his stay in Vṛndāvana, the unique *gopīs* could not think of anything but their beloved Kṛṣṇa.

TEXT 4

जानीमस्त्वां यदुपतेः
पार्षदं समुपागतम्
भर्त्रेह प्रेषितः पित्रोर्
भवान् प्रियचिकीर्षया

*jānīmas tvām yadu-pateḥ
pārṣadam samupāgatam
bhartreha preṣitaḥ pitror
bhavān priya-cikīrṣayā*

SYNONYMS

jānīmaḥ—we know; *tvām*—you; *yadu-pateḥ*—of the chief of the Yadus; *pārṣadam*—the personal associate; *samupāgatam*—arrived here; *bhartrā*—by your master; *iha*—here; *preṣitaḥ*—sent; *pitroḥ*—of His parents; *bhavān*—your good self; *priya*—satisfaction; *cikīrṣayā*—wanting to give.

TRANSLATION

[The gopīs said:] We know that you are the personal servant of Kṛṣṇa, the chief of the Yadus, and that you have come here on the order of your good master, who desires to give pleasure to His parents.

TEXT 5

अन्यथा गोव्रजे तस्य
स्मरणीयं न चक्ष्महे
स्नेहानुबन्धो बन्धूनां

मुनेरपि सुदुस्त्यजः

*anyathā go-vraje tasya
smaraṇīyam na cakṣmahe
snehānubandho bandhūnām
muner api su-dustyajāḥ*

SYNONYMS

anyathā—otherwise; *go-vraje*—in the cow pasture; *tasya*—for Him; *smaraṇīyam*—that which is worth remembering; *na cakṣmahe*—we do not see; *sneha*—of affection; *anubandhaḥ*—the attachment; *bandhūnām*—to relatives; *muner*—for a sage; *api*—even; *su-dustyajāḥ*—very difficult to abandon.

TRANSLATION

We see nothing else He might consider worth remembering in these cow pastures of Vraja. Indeed, the bonds of affection for one's family members are difficult to break, even for a sage.

TEXT 6

अन्येष्वर्थकृता मैत्री
यावदर्थविडम्बनम्
पुम्भिः स्त्रीषु कृता यद्वत्
सुमनःस्विव षट्पदैः

*anyeṣv artha-kṛtā maitrī
yāvad-artha-vidāmbanam
pumbhiḥ strīṣu kṛtā yadvat*

sumanaḥsv iva śaṭṭpadaiḥ

SYNONYMS

anyeṣu—toward others; *artha*—for some motivation; *kṛtā*—manifested; *maitrī*—friendship; *yāvat*—for as long; *artha*—(as one is fulfilling his) motive; *viḍambanam*—pretense; *pumbhiḥ*—by men; *strīṣu*—for women; *kṛtā*—shown; *yadvat*—as much; *sumanaḥsu*—for flowers; *iva*—as; *śaṭṭpadaiḥ*—by bees.

TRANSLATION

The friendship shown toward others—those who are not family members—is motivated by personal interest, and thus it is a pretense that lasts only until one's purpose is fulfilled. Such friendship is just like the interest men take in women, or bees in flowers.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains here that attractive women, like flowers, possess beauty, fragrance, tenderness, charm and so on. And as bees drink only once of a flower's nectar and then leave it for another, fickle men abandon beautiful and devoted women to pursue other pleasures. This tendency is condemned here by the *gopīs*, who gave their hearts completely to Śrī Kṛṣṇa. The *gopīs* wanted only to exhibit their charms for Lord Kṛṣṇa's pleasure, and in the pain of separation they questioned the motives of His friendship with them.

These are the transcendental pastimes of the Lord. Both Lord Kṛṣṇa and the *gopīs* are completely liberated souls engaged in spiritual loving affairs. By contrast, our so-called loving affairs, being perverted reflections of the perfect loving relationships in the spiritual world, are polluted with lust, greed, pride and so on. Like all liberated souls, the *gopīs*—and certainly Lord Kṛṣṇa Himself—are eternally free of these lower qualities, and their intense loving

affairs are motivated exclusively by unalloyed devotion.

TEXT 7

निःस्वं त्यजन्ति गणिका
अकल्पं नृपतिं प्रजाः
अधीतविद्या आचार्यम्
ऋत्विजो दत्तदक्षिणम्

*niḥsvam tyajanti gaṇikā
akalpam nṛpatim prajāḥ
adhīta-vidyā ācāryam
ṛtvijo datta-dakṣiṇam*

SYNONYMS

niḥsvam—one without any assets; *tyajanti*—abandon; *gaṇikāḥ*—prostitutes; *akalpam*—incompetent; *nṛ-patim*—a king; *prajāḥ*—citizens; *adhīta-vidyāḥ*—those who have completed their education; *ācāryam*—the teacher; *ṛtvijaḥ*—priests; *datta*—(the sacrificer) who has given; *dakṣiṇam*—their remuneration.

TRANSLATION

Prostitutes abandon a penniless man, subjects an incompetent king, students their teacher once they have finished their education, and priests a man who has remunerated them for a sacrifice.

TEXT 8

खगा वीतफलं वृक्षं
भुक्त्वा चातिथयो गृहम्
दग्धं मृगास्तथारण्यं
जारा भुक्त्वा रतां स्त्रियम्

*khagā vīta-phalam vṛkṣam
bhuktvā cātithayo grham
dagdham mṛgās tathāraṇyam
jārā bhuktvā ratām striyam*

SYNONYMS

khagāḥ—birds; *vīta*—rid; *phalam*—of its fruits; *vṛkṣam*—a tree; *bhuktvā*—having eaten; *ca*—and; *atithayaḥ*—guests; *grham*—a house; *dagdham*—burned down; *mṛgāḥ*—animals; *tathā*—similarly; *araṇyam*—a forest; *jārāḥ*—paramours; *bhuktvā*—having enjoyed; *ratām*—attracted; *striyam*—a woman.

TRANSLATION

Birds abandon a tree when its fruits are gone, guests a house after they have eaten, animals a forest that has burnt down, and a lover the woman he has enjoyed, even though she remains attached to him.

TEXTS 9-10

इति गोप्यो हि गोविन्दे
गतवाक्कायमानसाः
कृष्णदूते समायाते

उद्धवे त्यक्तलौकिकाः

गायन्त्यः प्रीयकर्माणि

रुदन्त्यश्च गतह्रियः

तस्य संस्मृत्य संस्मृत्य

यानि कैशोरबाल्ययोः

*iti gopyo hi govinde
gata-vāk-kāya-mānasāḥ
kṛṣṇa-dūte samāyāte
uddhave tyakta-laukikāḥ
gāyantyaḥ priya-karmāṇi
rudantyaś ca gata-hriyaḥ
tasya saṁsmṛtya saṁsmṛtya
yāni kaiśora-bālyayoḥ*

SYNONYMS

iti—thus; *gopyaḥ*—the *gopīs*; *hi*—indeed; *govinde*—on Govinda; *gata*—focusing; *vāk*—their speech; *kāya*—bodies; *mānasāḥ*—and minds; *kṛṣṇa-dūte*—the messenger of Kṛṣṇa; *samāyāte*—having arrived and joined them; *uddhave*—Uddhava; *tyakta*—putting aside; *laukikāḥ*—worldly affairs; *gāyantyaḥ*—singing; *priya*—of their beloved; *karmāṇi*—about the activities; *rudantyaḥ*—crying; *ca*—and; *gata-hriyaḥ*—forgetting all shyness; *tasya*—His; *saṁsmṛtya saṁsmṛtya*—intensely remembering again and again; *yāni*—which; *kaiśora*—of youth; *bālyayoḥ*—and childhood.

TRANSLATION

Thus speaking, the *gopīs*, whose words, bodies and minds were fully

dedicated to Lord Govinda, put aside all their regular work now that Kṛṣṇa's messenger, Śrī Uddhava, had arrived among them. Constantly remembering the activities their beloved Kṛṣṇa had performed in His childhood and youth, they sang about them and cried without shame.

PURPORT

The word *bālyayoḥ* here indicates that ever since their childhood, the *gopīs* had been completely in love with Kṛṣṇa. Thus even though social custom dictated that they not reveal their love to others, they forgot all external considerations and wept openly before Kṛṣṇa's messenger, Uddhava.

TEXT 11

काचिन्मधुकरं दृष्ट्वा
ध्यायन्ती कृष्णसङ्गमम्
प्रियप्रस्थापितं दूतं
कल्पयित्वेदमब्रवीत्

*kācin madhukaram dṛṣṭvā
dhyāyantī kṛṣṇa-saṅgamam
priya-prasthāpitam dūtam
kalpayitvedam abravīt*

SYNONYMS

kācit—one (of the *gopīs*); *madhu-karam*—a honeybee; *dṛṣṭvā*—seeing; *dhyāyantī*—while meditating; *kṛṣṇa-saṅgamam*—on Her association with Kṛṣṇa; *priya*—by Her beloved; *prasthāpitam*—sent; *dūtam*—a messenger; *kalpayitvā*—imagining it; *idam*—the following; *abravīt*—spoke.

TRANSLATION

One of the *gopīs*, while meditating on Her previous association with Kṛṣṇa, saw a honeybee before Her and imagined it to be a messenger sent by Her beloved. Thus She spoke as follows.

PURPORT

Śrīmatī Rādhārāṇī is referred to in this verse as *kācit*, "a certain *gopī*." To establish that this particular *gopī* is in fact Śrīmatī Rādhārāṇī, Śrīla Jīva Gosvāmī quotes the following verses from the *Agni Purāṇa*:

*gopyaḥ papracchur ūṣasi
kṛṣṇānucaram uddhavam
harī-līlā-vihārāmś ca
tatraikāṁ rādhikāṁ vinā*

*rādhā tad-bhāva-samlīnā
vāsanāyā virāmitā
sakhībhiḥ sābhyadhāc chuddha-
vijñāna-guṇa-jṛmbhitam*

*ijyānte-vāsinām veda
caramāmśa-vibhāvanaiḥ*

"At dawn the *gopīs* inquired from Kṛṣṇa's servant, Uddhava, about the Lord's pastimes and recreation. Only Śrīmatī Rādhārāṇī, immersed in thought of Kṛṣṇa, withdrew Her interest in the talks. Then Rādhā, who is worshiped by the residents of Her Vṛndāvana village, spoke up in the midst of Her girlfriends. Her words were full of pure transcendental knowledge and expressed the ultimate portion of the *Vedas*."

In the *Bhagavad-gītā* (15.15) Lord Kṛṣṇa states, *vedaiś ca sarvair aham eva*

vedyaḥ: "By all the *Vedas*, I am to be known." To know Kṛṣṇa is to love Kṛṣṇa, and thus Rādhārāṇī, by Her own example and words, revealed Her supreme love for the Lord.

Having quoted the above verses from the *Agni Purāṇa*, Śrīla Jīva Gosvāmī also quotes the following from the *Nṛsimha-tāpanī Upaniṣad* (Pūrva-khaṇḍa 2.4): *yam sarve devā namanti mumukṣavo brahma-vādinaś ca*. "All the demigods and all the transcendental philosophers who desire liberation bow down to the Supreme Lord." We should follow suit.

TEXT 12

गोप्युवाच

मधुप कितवबन्धो मा स्पृशङ्घ्रिं सपत्न्याः
कुचविलुलितमालाकुङ्कुमश्मश्रुभिर्नः
वहतु मधुपतिस्तन्मानिनीनां प्रसादं
यदुसदसि विडम्ब्यं यस्य दूतस्त्वमीदृक्

gopī uvāca

*madhupa kitava-bandho mā spṛśaṅghrīm sapatnyāḥ
kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ
vahatu madhu-patis tan-māninīnām prasādaṁ
yadu-sadasi viḍambyaṁ yasya dūtas tvam īdṛk*

SYNONYMS

gopī uvāca—the *gopī* said; *madhupa*—O bumblebee; *kitava*—of a cheater; *bandho*—O friend; *mā spṛśa*—please do not touch; *aṅghrīm*—the feet; *sapatnyāḥ*—of the lover who is our rival; *kuca*—the breast; *vilulita*—fallen from; *mālā*—from the garland; *kuṅkuma*—with the red cosmetic; *śmaśrubhiḥ*—with the whiskers; *naḥ*—our; *vahatu*—let Him bring;

madhu-patiḥ—the Lord of the Madhu dynasty; *tat*—His; *māninīnām*—to the women; *prasādam*—mercy or kindness; *yadu-sadasi*—in the royal assembly of the Yadus; *viḍambyam*—an object of ridicule or contempt; *yasya*—whose; *dūtaḥ*—messenger; *tvam*—you; *īdṛk*—such.

TRANSLATION

The gopī said: O honeybee, O friend of a cheater, don't touch My feet with your whiskers, which are smeared with the kuṅkuma that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathurā. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly.

PURPORT

Śrīmatī Rādhārāṇī indirectly chastised Kṛṣṇa by chastising the bumblebee, which She took for His messenger. She addressed the bumblebee as *madhupa*, "one who drinks the nectar (of flowers)," and She addressed Kṛṣṇa as *madhu-pati*, "the Lord of Madhu."

Śrīla Viśvanātha Cakravartī points out that this and the following nine verses exemplify ten kinds of impulsive speech spoken by a lover. This verse illustrates the qualities of *prajalpa*, as described by Śrīla Rūpa Gosvāmī in the following verse from his *Ujjvala-nīlamaṇi* (14.182):

asūyerṣyā-mada-yujā
yo 'vadhīraṇa-mudrayā
priyasyākauśalodgāraḥ
prajalpaḥ sa tu kīrtiyate

"*Prajalpa* is speech that denigrates the tactlessness of one's lover with expressions of disrespect. It is spoken in a mood of envy, jealousy and pride." Śrīla Viśvanātha Cakravartī points out that the word *kitava-bandho* expresses

envy; the phrase from *sapatnyāḥ* to *naḥ*, jealousy; the phrase *mā spṛśa aṅghrim*, pride; and the phrase from *vahatu* to *prasādam*, disrespect, while the phrase from *yadu-sadasi* to the end of the verse decries Kṛṣṇa's tactless treatment of Rādhārāṇī.

TEXT 13

सकृदधरसुधां स्वां मोहिनीं पाययित्वा
सुमनस इव सद्यस्तत्यजेऽस्मान् भवादृक्
परिचरति कथं तत्पादपद्मं नु पद्मा
ह्यपि बत हतचेता ह्युत्तमःश्लोकजल्पैः

*sakṛd adhara-sudhām svām mohinīm pāyayitvā
sumanasa iva sadyas tatyaje 'smān bhavādṛk
paricarati katham tat-pāda-padmaṁ nu padmā
hy api bata hṛta-cetā hy uttamaḥ-śloka-jalpaiḥ*

SYNONYMS

sakṛt—once; *adhara*—of the lips; *sudhām*—the nectar; *svām*—His own; *mohinīm*—bewildering; *pāyayitvā*—making drink; *sumanasaḥ*—flowers; *iva*—like; *sadyaḥ*—suddenly; *tatyaje*—He abandoned; *asmān*—us; *bhavādṛk*—like you; *paricarati*—serves; *katham*—why; *tat*—His; *pada-padmaṁ*—lotus feet; *nu*—I wonder; *padmā*—Lakṣmī, the goddess of fortune; *hi api*—indeed, because; *bata*—alas; *hṛta*—taken away; *cetāḥ*—her mind; *hi*—certainly; *uttamaḥ-śloka*—of Kṛṣṇa; *jalpaiḥ*—by the false speech.

TRANSLATION

After making us drink the enchanting nectar of His lips only once, Kṛṣṇa

suddenly abandoned us, just as you might quickly abandon some flowers. How is it, then, that Goddess Padmā willingly serves His lotus feet? Alas! The answer must certainly be that her mind has been stolen away by His deceitful words.

PURPORT

In this verse Śrīmatī Rādhārāṇī continues to compare Śrī Kṛṣṇa to the bumblebee, and in Her distress She states that the reason the goddess of fortune is constantly devoted to His lotus feet must be that she has been fooled by Kṛṣṇa's promises. According to Śrīla Viśvanātha Cakravartī, this statement of Śrīmatī Rādhārāṇī's illustrates *parijalpa*, as described in Śrī Ujjvala-nīlamanī (14.184):

*prabhor nidayatā-śāṭhya-
cāpalyādy-upapādanāt
sva-vicakṣaṇatā-vyaktir
bhaṅgyā syāt parijalpitam*

"*Parijalpa* is that speech which, through various devices, shows one's own cleverness by exposing the mercilessness, duplicity, unreliability and so on of one's Lord."

TEXT 14

किमिह बहु षडङ्घ्रे गायसि त्वं यदूनाम्
अधिपतिमगृहाणामग्रतो नः पुराणम्
विजयसखसखीनां गीयतां तत्प्रसङ्गः
क्षपितकुचरुजस्ते कल्पयन्तीष्टमिष्टाः

kim iha bahu ṣaḍ-aṅghre gāyasi tvaṁ yadūnām

*adhipatim agrhāṇām agrato naḥ purāṇam
vijaya-sakha-sakhinām gīyatām tat-prasaṅgaḥ
kṣapita-kuca-rujas te kalpayantīṣṭam iṣṭāḥ*

SYNONYMS

kim—why; *iha*—here; *bahu*—much; *ṣaṭ-aṅghre*—O bee (six-footed one); *gāyasi*—are singing; *tvam*—you; *yadūnām*—of the Yadus; *adhipatim*—about the master; *agrhāṇām*—who have no home; *agrataḥ*—in front of; *naḥ*—us; *purāṇam*—old; *vijaya*—of Arjuna; *sakha*—of the friend; *sakhinām*—for the friends; *gīyatām*—should be sung; *tat*—of Him; *prasaṅgaḥ*—the topics; *kṣapita*—relieved; *kuca*—of whose breasts; *rujaḥ*—the pain; *te*—they; *kalpayanti*—will provide; *iṣṭam*—the charity you desire; *iṣṭāḥ*—His beloveds.

TRANSLATION

O bee, why do you sing here so much about the Lord of the Yadus, in front of us homeless people? These topics are old news to us. Better you sing about that friend of Arjuna in front of His new girlfriends, the burning desire in whose breasts He has now relieved. Those ladies will surely give you the charity you are begging.

PURPORT

With the words *agrhāṇām agrato naḥ*, Rādhārāṇī laments that even though She and the other *gopīs* gave up their homes to love Kṛṣṇa in a conjugal relationship, the Lord left them and became a prince in the great royal city of the Yadus. Besides meaning "Arjuna, the victor," the word *vijaya* also directly indicates Śrī Kṛṣṇa, who is always victorious in His endeavors, and besides meaning "old (news)," the word *purāṇam* also indicates that Śrī Kṛṣṇa is glorified in the ancient Vedic scriptures of that name.

In this verse we observe in Rādhārāṇī's mood the seed of jealous anger,

which arises from an apparent disdain for Kṛṣṇa, accompanied by a sarcastic sidelong glance directed toward Him. Thus this verse fits the following description of *vijalpa* from the *Ujjvala-nīlamanī* (14.186):

*vyaktayāsūyayā gūḍha-
māna-mudrāntarālayā
agha-dviṣi kaṭākṣoktir
vijalpo viduṣāṁ mataḥ*

"According to learned authorities, *vijalpa* is sarcastic speech that is addressed to the killer of Agha and that openly expresses jealousy while at the same time hinting at one's angry pride."

TEXT 15

दिवि भुवि च रसायां काः स्त्रियस्तद्दुरापाः
कपटरुचिरहासभ्रूविजृम्भस्य याः स्युः
चरणरज उपास्ते यस्य भूतिर्वयं का
अपि च कृपणपक्षे ह्युत्तमःश्लोकशब्दः

*divi bhuvi ca rasāyām kāḥ striyas tad-durāpāḥ
kapaṭa-rucira-hāsa-bhrū-vijṛmbhasya yāḥ syuḥ
caraṇa-raja upāste yasya bhūtir vayaṁ kā
api ca kṛpaṇa-pakṣe hy uttamaḥ-śloka-śabdaḥ*

SYNONYMS

divi—in the heavenly region; *bhuvi*—on the earth; *ca*—and; *rasāyām*—in the subterranean sphere; *kāḥ*—what; *striyaḥ*—women; *tat*—by Him; *durāpāḥ*—unobtainable; *kapaṭa*—deceptive; *rucira*—charming; *hāsa*—with smiles; *bhrū*—of whose eyebrows; *vijṛmbhasya*—the arching; *yāḥ*—who;

syuḥ—become; *caraṇa*—of the feet; *rajaḥ*—the dust; *upāste*—worships; *yasya*—whose; *bhūtiḥ*—the goddess of fortune, wife of Lord Nārāyaṇa; *vayam*—we; *kā*—who; *api ca*—nevertheless; *kṛpaṇa-pakṣe*—for those who are wretched; *hi*—indeed; *uttamaḥ-śloka*—the Supreme Lord, who is glorified by the most sublime prayers; *śabdaḥ*—the name.

TRANSLATION

In heaven, on earth or in the subterranean sphere, what women are unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what is our position in comparison? But at least those who are wretched can chant His name, Uttamaḥśloka.

PURPORT

Śrīla Viśvanātha Cakravartī states that Rādhārāṇī's speech, expressing all the feelings of a disappointed lover, indicates an intensity of love for Śrī Kṛṣṇa surpassing even that of the goddess of fortune. While all the *gopīs* are perfectly compatible with Śrī Kṛṣṇa in terms of their beauty, temperament and so on, Śrīmatī Rādhārāṇī is especially so. In Her forlorn state, Rādhārāṇī indicates to Kṛṣṇa, "You are called Uttamaḥśloka because You are merciful to the wretched and fallen, but if You would be merciful to Me, then You would actually deserve this exalted name."

Śrīla Viśvanātha Cakravartī further points out that in this verse, Śrīmatī Rādhārāṇī expresses Her spite born of pride, accuses Kṛṣṇa of being a cheater and finds fault with His behavior. Thus this verse contains speech known as *ujjalpa*, as described in the following verse of the *Ujjvala-nīlamaṇi* (14.188):

*hareḥ kuhakatākhyānaṁ
garva-garbhita-yeṣyayā
sāsūyaś ca tad-ākṣepo*

dhīrair ujjalpa īryate

"The declaration of Lord Hari's duplicitous nature in a mood of spite born of pride, together with jealously spoken insults directed against Him, has been termed *ujjalpa* by the wise."

TEXT 16

विसृज शिरसि पादं वेद्यहं चातुकारैर्
अनुनयविदुषस्तेऽभ्येत्य दौत्यैर्मुकुन्दात्
स्वकृत इह विषृष्टापत्यपत्यन्यलोका
व्यसृजदकृतचेताः किं नु सन्धेयमस्मिन्

*viśṛja śirasi pādam vedmy aham cātu-kārair
anunaya-viduṣas te 'bhyetya dautyair mukundāt
sva-kṛta iha viṣṛṣṭāpatya-paty-anya-lokā
vyasṛjad akṛta-cetāḥ kiṁ nu sandheyam asmin*

SYNONYMS

viśṛja—let go of; *śirasi*—held on your head; *pādam*—My foot; *vedmi*—know; *aham*—I; *cātu-kārair*—with flattering words; *anunaya*—in the art of conciliation; *viduṣaḥ*—who are expert; *te*—of you; *abhyetya*—having learned; *dautyaiḥ*—by acting as a messenger; *mukundāt*—from Kṛṣṇa; *sva*—for His own; *kṛte*—sake; *iha*—in this life; *viṣṛṣṭa*—who have abandoned; *apatya*—children; *patī*—husbands; *anya-lokāḥ*—and everyone else; *vyasṛjat*—He abandoned; *akṛta-cetāḥ*—ungrateful; *kim nu*—why indeed; *sandheyam*—should I make reconciliation; *asmin*—with Him.

TRANSLATION

Keep your head off My feet! I know what you're doing. You expertly learned diplomacy from Mukunda, and now you come as His messenger with flattering words. But He abandoned those who for His sake alone gave up their children, husbands and all other relations. He's simply ungrateful. Why should I make up with Him now?

PURPORT

According to Śrīla Viśvanātha Cakravartī, this verse illustrates the qualities of *sañjalpa*, as described by Śrīla Rūpa Gosvāmī in the following verse of his *Ujjvala-nīlamaṇi* (14.190):

*solluṇṭhayā gahanayā
kayāpy ākṣepa-mudrayā
tasyākṛta-jñatādy-uktiḥ
sañjalpaḥ kathito budhaiḥ*

"The learned describe *sañjalpa* as that speech which decries with deep irony and insulting gestures the beloved's ungratefulness and so on." Śrīla Viśvanātha Cakravartī points out that the word *ādi*, "and so on," implies the perception in one's lover of hardheartedness, of an inimical attitude and of a complete lack of love.

TEXT 17

मृगयुरिव कपीन्द्रं विव्यधे लुब्धधर्मा
स्त्रियमकृत विरूपां स्त्रीजितः कामयानाम्
बलिमपि बलिमत्त्वावेष्टयद् ध्वाङ्गवद्यस
तदलमसितसख्यैर्दुस्त्यजस्तत्कथार्थः

mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā

*striyam akṛta virūpām strī-jitaḥ kāma-yānām
balim api balim attvāveṣṭayat dhvāṅkṣa-vad yas
tad alam asita-sakhyair dustyajas tat-kathārthaḥ*

SYNONYMS

mṛgayuḥ—a hunter; *iva*—like; *kapi*—of the monkeys; *indram*—the king; *vivyadhe*—shot; *lubdha-dharmā*—behaving like a cruel hunter; *striyam*—a woman (namely, Śūrpaṇakhā); *akṛta*—made; *virūpām*—disfigured; *strī*—by a woman (Sītā-devī); *jitaḥ*—conquered; *kāmayānām*—who was impelled by lusty desire; *balim*—King Bali; *api*—also; *balim*—his tribute; *attvā*—consuming; *aveṣṭayat*—bound up; *dhvāṅkṣavat*—just like a crow; *yaḥ*—who; *tat*—therefore; *alam*—enough; *asita*—with black Kṛṣṇa; *sakhyaiḥ*—of all kinds of friendship; *dustyajaḥ*—impossible to give up; *tat*—about Him; *kathā*—of the topics; *arthaḥ*—the elaboration.

TRANSLATION

Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Mahārāja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him.

PURPORT

In Kṛṣṇa, the Supreme Personality of Godhead, Śrīla Prabhupāda explains the meaning of this verse as follows: "[Śrīmatī Rādhārāṇī said to the bee,] 'You poor messenger, you are only a less intelligent servant. You do not know much about Kṛṣṇa—how ungrateful and hardhearted He has been, not only in this life but in His previous lives also. We have heard this from Our grandmother

Paurṇamāsī. She has informed Us that Kṛṣṇa was born in a *kṣatriya* family previous to this birth and was known as Rāmacandra. In that birth, instead of killing Vālī, an enemy of His friend, in the manner of a *kṣatriya*, He killed him just like a hunter. A hunter takes a secure hiding place and then kills an animal without facing it. So Lord Rāmacandra, as a *kṣatriya*, should have fought with Vālī face to face, but instigated by His friend, He killed him from behind a tree. Thus He deviated from the religious principles of a *kṣatriya*. Also, He was so attracted by the beauty of Sītā that He converted Śūrpaṇakhā, the sister of Rāvaṇa, into an ugly woman by cutting off her nose and ears. Śūrpaṇakhā proposed an intimate relationship with Him, and as a *kṣatriya* He should have satisfied her. But He was so henpecked that He could not forget Sītā-devī and converted Śūrpaṇakhā into an ugly woman. Before that birth as a *kṣatriya*, He took birth as a *brāhmaṇa* boy known as Vāmanadeva and asked charity from Bali Mahārāja. Bali was so magnanimous that he gave Him whatever he had, yet Kṛṣṇa as Vāmanadeva ungratefully arrested him just like a crow and pushed him down to the Pātāla kingdom. We know all about Kṛṣṇa and how ungrateful He is. But here is the difficulty: In spite of His being so cruel and hardhearted, it is very difficult for us to give up talking about Him.' "

Śrīla Viśvanātha Cakravartī points out that this speech of Rādhārāṇī's is called *avajalpa*, as described by Rūpa Gosvāmī in the following verse from the *Ujjvala-nīlamaṇi* (14.192):

*harau kāṭhinya-kāmitva-
dhaurtyād āsakty-ayogyatā
yatra serṣyā-bhiyevoktā
so 'vajalpaḥ satām mataḥ*

"Saintly persons have concluded that when a lover, impelled by jealousy and fear, declares that Lord Hari is unworthy of her attachment because of His harshness, lustiness and dishonesty, such speech is called *avajalpa*."

TEXT 18

यदनुचरितलीलाकर्णपीयूषविप्रुट्-
सकृददनविधूतद्वन्द्वधर्मा विनष्टाः
सपदि गृहकुटुम्बं दीनमुत्सृज्य दीना
बहव इह विहङ्गा भिक्षुर्या चरन्ति

*yad-anucarita-līlā-karṇa-pīyūṣa-vipruṭ-
sakṛd-adana-vidhūta-dvandva-dharmā vinaṣṭāḥ
sapadi gr̥ha-kuṭumbam dīnam utsṛjya dīnā
bahava iha vihaṅgā bhikṣu-caryām caranti*

SYNONYMS

yat—whose; *anucarita*—constantly performed activities; *līlā*—of such pastimes; *karṇa*—for the ears; *pīyūṣa*—of the nectar; *vipruṭ*—of a drop; *sakṛt*—just once; *adana*—by the partaking; *vidhūta*—removed entirely; *dvandva*—of duality; *dharmāḥ*—their propensities; *vinaṣṭāḥ*—ruined; *sapadi*—immediately; *gr̥ha*—their homes; *kuṭumbam*—and families; *dīnam*—wretched; *utsṛjya*—rejecting; *dīnāḥ*—becoming themselves wretched; *bahavaḥ*—many persons; *iha*—here (in Vṛndāvana); *vihaṅgāḥ*—(like) birds; *bhikṣu*—of begging; *caryām*—the livelihood; *caranti*—they pursue.

TRANSLATION

To hear about the pastimes that Kṛṣṇa regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vṛndāvana to wander about like birds, begging for their living.

PURPORT

Material duality is based on falsely thinking, "This is mine, and that is yours," or "This is our country, and that is yours," or "This is my family, and that is yours," and so on. In fact, there is one Absolute Truth, in which we all exist and to whom everything belongs. His beauty and pleasure are also absolute and infinite, and if one actually hears about this Absolute Truth, called Kṛṣṇa, one's dedication to the illusion of mundane duality is spoiled.

According to the *ācāryas*, and certainly in accord with Sanskrit grammar, the last two words of the second line of this text may also be divided *dharma-avinaṣṭāḥ*. Then the entire line becomes part of a single compound, the meaning of which is that hearing about Kṛṣṇa cleanses one of irreligious duality and thus one is not vanquished (*avinaṣṭa*) by material illusion. The word *dīnāḥ* is then given the alternate reading of *dhīrāḥ*, meaning that one becomes spiritually sober and thus gives up attachment to fleeting material relationships. The word *vihaṅgāḥ*, "birds," would in this case refer to swans, the symbol of essential discrimination.

Śrīla Viśvanātha Cakravartī quotes Rūpa Gosvāmī as follows in connection with this verse:

*bhaṅgyā tyāgaucitī tasya
khagānām api khedanāt
yatra sānuśayaṁ proktā
tad bhaved abhijalpitam*

"When a lover indirectly states with remorse that her beloved is fit to be given up, such speech, uttered like the plaintive crying of a bird, is called *abhijalpa*." (Ujjvala-nīlamanī 14.194)

TEXT 19

वयमृतमिव जिह्मव्याहृतं श्रद्धधानाः
कुलिकरुतमिवाज्ञाः कृष्णवध्वो हरिण्यः
ददृशुरसकृदेतत्तन्नखस्पर्शतीव्र
स्मररुज उपमन्त्रिन् भण्यतामन्यवार्ता

*vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ
kulika-rutam ivājñāḥ kṛṣṇa-vadhvo hariṇyaḥ
dadṛśur asakṛd etat tat-nakha-sparśa-tīvra
smara-ruja upamantrin bhaṇyatām anya-vārtā*

SYNONYMS

vayam—we; *ṛtam*—true; *iva*—as if; *jihma*—deceptive; *vyāhṛtam*—His speech; *śraddadhānāḥ*—trusting; *kulika*—of a hunter; *rutam*—the song; *iva*—as if; *ajñāḥ*—foolish; *kṛṣṇa*—of the black deer; *vadhvaḥ*—wives; *hariṇyaḥ*—the doe; *dadṛśuḥ*—experienced; *asakṛt*—repeatedly; *etat*—this; *tat*—His; *nakha*—of the fingernails; *sparśa*—by the touch; *tīvra*—sharp; *smara*—of lust; *rujaḥ*—the pain; *upamantrin*—O messenger; *bhaṇyatām*—please speak; *anya*—another; *vārtā*—topic.

TRANSLATION

Faithfully taking His deceitful words as true, we became just like the black deer's foolish wives, who trust the cruel hunter's song. Thus we repeatedly felt the sharp pain of lust caused by the touch of His nails. O messenger, please talk about something besides Kṛṣṇa.

PURPORT

Śrīla Viśvanātha Cakravartī categorizes this statement of Śrīmatī Rādhārāṇī's as *ājalpa*, as defined by Śrīla Rūpa Gosvāmī:

jaiḥmyaṁ tasyāṛti-datvaṁ ca
nirvedād yatra kīrtitam
bhaṅgyānya-sukha-datvaṁ ca
sa ājalpa udīritaḥ

"A statement spoken in disgust, describing how the male lover is deceitful and brings one misery, and also implying that He gives happiness to others, is known as ājalpa." (Ujjvala-nīlamanī 14.196)

TEXT 20

प्रियसख पुनरागाः प्रेयसा प्रेषितः किं
वरय किमनुरुन्धे माननीयोऽसि मेऽङ्ग
नयसि कथमिहास्मान्दुस्त्यजद्वन्द्वपार्श्वं
सततमुरसि सौम्य श्रीर्वधूः साकमास्ते

priya-sakha punar āgāḥ preyasā preṣitaḥ kim
varaya kim anurundhe mānanīyo 'si me 'ṅga
nayasi katham ihāsmān dustyaja-dvandva-pārśvaṁ
satatam urasi saumya śrīr vadhūḥ sākam āste

SYNONYMS

priya—of My beloved; sakha—O friend; punaḥ—once again; āgāḥ—you have come; preyasā—by My beloved; preṣitaḥ—sent; kim—whether; varaya—please choose; kim—what; anurundhe—do you wish; mānanīyaḥ—to be honored; asi—you are; me—by Me; aṅga—My dear one; nayasi—you are bringing; katham—why; iha—here; asmān—us; dustyaja—impossible to give up; dvandva—conjugal connection with whom; pārśvaṁ—to the side; satatam—always; urasi—on the chest; saumya—O gentle one; śrīḥ—the

goddess of fortune; *vadhūḥ*—His consort; *sākam*—together with Him; *āste*—is present.

TRANSLATION

O friend of My dear one, has My beloved sent you here again? I should honor you, friend, so please choose whatever boon you wish. But why have you come back here to take us to Him, whose conjugal love is so difficult to give up? After all, gentle bee, His consort is the goddess Śrī, and she is always with Him, staying upon His chest.

PURPORT

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda explains the context of this verse: "While Rādhārāṇī was talking with the bee and the bee was flying hither and thither, it all of a sudden disappeared from Her sight. She was in full mourning due to separation from Kṛṣṇa and felt ecstasy by talking with the bee. But as soon as the bee disappeared, She became almost mad, thinking that the messenger-bee might have returned to Kṛṣṇa to inform Him all about Her talking against Him. 'Kṛṣṇa must be very sorry to hear it,' She thought. In this way She was overwhelmed by another type of ecstasy.

"In the meantime, the bee, flying hither and thither, appeared before Her again. She thought, 'Kṛṣṇa is still kind to Me. In spite of the messenger's carrying disruptive messages, He is so kind that He has again sent the bee to take Me to Him.' Śrīmatī Rādhārāṇī was very careful this time not to say anything against Kṛṣṇa."

Śrīla Viśvanātha Cakravartī explains that the goddess of fortune, Śrī, has the power to assume many different forms. Thus when Kṛṣṇa enjoys other women, she stays on His chest in the form of a golden line. When He is not consorting with other women, she puts aside this form and gives Him pleasure in Her naturally beautiful form of a young woman.

According to Śrīla Viśvanātha Cakravartī, this statement of Śrīmatī Rādhārāṇī's expresses *pratijalpa*, as described by Śrīla Rūpa Gosvāmī:

*dustyaja-dvandva-bhāve 'smin
prāptir nārhetu anuddhatam
dūta-sammānanenoktam
yatra sa pratijalpakaḥ*

"When the lover humbly states that although she is unworthy of attaining her beloved she cannot give up hoping for a conjugal relationship with Him, such words, spoken with respect for her beloved's message, are called *pratijalpa*." (Ujjvala-nīlamanī 14.198)

Here Śrīmatī Rādhārāṇī has given up Her harsh feelings and humbly acknowledges the greatness of Śrī Kṛṣṇa.

TEXT 21

अपि बत मधुपुर्यामार्यपुत्रोऽधुनास्ते
स्मरति स पितृगेहान् सौम्य बन्धूंश्च गोपान्
क्वचिदपि स कथा नः किङ्करीणां गृणीते
भुजमगुरुसुगन्धं मूर्धन्यधास्यत्कदा नु

*api bata madhu-puryām ārya-putro 'dhunāste
smarati sa pitṛ-gehān saumya bandhūṁś ca gopān
kvacid api sa kathā naḥ kiṅkarīṇāṁ grṇīte
bhujam aguru-sugandham mūrdhny adhāsyat kadā nu*

SYNONYMS

api—certainly; *bata*—regrettable; *madhu-puryām*—in the city of Mathurā; *ārya-putraḥ*—the son of Nanda Mahārāja; *adhunā*—now; *āste*—resides;

smarati—remembers; *saḥ*—He; *pitṛ-gehān*—the household affairs of His father; *saumya*—O great soul (Uddhava); *bandhūn*—His friends; *ca*—and; *gopān*—the cowherd boys; *kvacit*—sometimes; *api*—or; *saḥ*—He; *kathāḥ*—talks; *naḥ*—of us; *kiṅkarīṇām*—of the maidservants; *gṛṇīte*—relates; *bhujam*—hand; *aguru-su-gandham*—having the fragrance of *aguru*; *mūrdhni*—on the head; *adhāsyat*—will keep; *kadā*—when; *nu*—maybe.

TRANSLATION

O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His *aguru*-scented hand?

PURPORT

The translation and word meanings for this verse are taken from Śrīla Prabhupāda's *Caitanya-caritāmṛta* (Ādi 6.68).

Śrīla Viśvanātha Cakravartī writes very poetically, with deep spiritual insight, about the emotions expressed in this and the previous nine verses. He interprets Rādhārāṇī's feelings as follows:

Śrīmatī Rādhārāṇī thought, "Since Kṛṣṇa was once satisfied in Vraja but left for Mathurā City, won't He also develop a desire to leave that place and go somewhere else? Mathurā is so close to Vṛndāvana that it's possible He may even come back here.

"Kṛṣṇa is the son of a respectable gentleman, Nanda Mahārāja, so He must be staying in Mathurā because of His sense of obligation to His father, who authorized His going there. On the other hand, while Nanda's whole life is dedicated exclusively to Kṛṣṇa, Nanda is so innocent that he allowed himself to be tricked by the Yadus, who brought Kṛṣṇa to Mathurā. Kṛṣṇa must be thinking, 'Alas, alas! Since even My father could not bring Me back to Vraja,

what can I do to return there?' Thus Kṛṣṇa must be impatient to come back here, and so He has sent you, a messenger.

"It is only because Nanda is so innocent that he allowed his son to leave. If Nanda had allowed Kṛṣṇa's mother, the queen of Vraja, to do so, she would have climbed onto Akrūra's chariot and, holding her son by the neck, gone off to Mathurā with Him, followed by all the *gopīs*. But this was not possible.

"Ever since Kṛṣṇa left, Nanda has been stunned by separation from Him, and Nanda's treasury rooms, storehouses, kitchens, sleeping quarters, opulent houses and so on are now vacant. Unswept and uncleansed, they are littered with grass, dust, leaves and cobwebs. Does Kṛṣṇa ever remember His father's houses? And does He sometimes remember Subala and His other friends, who are now lying stunned in other neglected houses?

"The women in Mathurā who now associate with Kṛṣṇa cannot know how to serve Him in the way that pleases Him most. When they see He is not satisfied and ask how they can make Him happy, does He tell them about us *gopīs*?

"Kṛṣṇa must tell them, 'You city ladies cannot please Me as much as the *gopīs* of Vraja. They are most expert in stringing flower garlands, perfuming their bodies with ointments, playing various rhythms and melodies on stringed instruments, dancing and singing in the *rāsa* performance, displaying their beauty, charm and cleverness, and skillfully playing at questions and answers. They are especially expert in the pastimes of meeting one's lover and showing jealous anger and other signs of pure love and affection.' Surely Kṛṣṇa must know this. Therefore He'll probably tell the women of Mathurā, 'My dear women of the Yadu clan, please go back to your families. I no longer desire to associate with you. In fact, I'm going back to Vraja early tomorrow morning.'

"When will Kṛṣṇa speak like this and come back here to place His hand, fragrant with *aguru*, on our heads? Then He will console us, saying, 'O beloveds of My heart, I swear to you that I will never abandon you again and go elsewhere. Indeed, I have not been able to find anyone in all the three worlds

with even a trace of your good qualities' "

Thus Śrīla Viśvanātha Cakravartī interprets the feelings of Śrīmatī Rādhārāṇī. The *ācārya* further explains that the present text displays the speech called *sujalpa*, as described by Rūpa Gosvāmī:

*yatrārjavāt sa-gāmbhīryam
sa-dainyam saha-cāpalam
sotkaṇṭham ca hariḥ prṣṭaḥ
sa sujalpo nigadyate*

"When, out of honest sincerity, a lover questions Śrī Hari with gravity, humility, unsteadiness and eagerness, such speech is known as *sujalpa*." (*Ujjvala-nīlamaṇi* 14.200)

Concluding this section of Chapter Forty-seven, Śrīla Viśvanātha Cakravartī explains that there are ten divisions of divine madness (*divyonmāda*), which are expressed by the ten divisions of *citra-jalpa*, or variegated speech. Such divine madness is shown in the special pastime of bewilderment, which is itself part of the supreme bliss, *mahā-bhāva*, of Śrīmatī Rādhārāṇī. The *ācārya* quotes the following verses from Rūpa Gosvāmī's *Ujjvala-nīlamaṇi* (14.174, 178-80) to explain these ecstasies:

*prāyo vṛndāvaneśvaryām
mohano 'yam udañcati
etasya mohanākhyasya
gatim kām apy upeyuṣaḥ*

*bhramābhā kāpi vaicitrī
divyonmāda itīryate
udghūrṇā citra-jalpādyās
tad-bhedā bahavo matāḥ*

preṣṭhasya suhṛd-āloke

*gūḍha-roṣābhijṛmbhitaḥ
bhūri-bhāva-mayo jalpo
yas tīvrotkaṇṭhitāntimaḥ*

*citra-jalpo daśāṅgo 'yam
prajalpaḥ parijalpaḥ
vijalpo 'jjalpa-sañjalpaḥ
avajalpo 'bhijalpitam*

*ājalpaḥ pratijalpaś ca
sujalpaś ceti kīrtitaḥ*

"It is virtually only within the princess of Vṛndāvana [Śrīmatī Rādhārāṇī] that the ecstasy of bewilderment arises. She has attained to a special stage of this bewilderment, a wonderful state that resembles delusion. Known as *divyonmāda*, it has many aspects, which come and go unsteadily, and one of these manifestations is *citra-jalpa*. This talk, induced by Her seeing Her beloved's friend, is filled with covered anger and comprises many different ecstasies. It culminates in Her intense, anxious eagerness.

"This *citra-jalpa* has ten divisions, known as *prajalpa*, *parijalpa*, *vijalpa*, *ujjalpa*, *sañjalpa*, *avajalpa*, *abhijalpa*, *ājalpa*, *pratijalpa* and *sujalpa*."

Finally, some authorities say that Kṛṣṇa Himself, eager to drink the sweetness of His beloved's speech, assumed the form of the messenger bee.

TEXT 22

श्रीशुक उवाच
अथोद्धवो निश्म्यैवं
कृष्णदर्शनलालसाः
सान्त्वयन् प्रियसन्देशैर्

गोपीरिदमभाषत

*śrī-śuka uvāca
athoddhavo niśamyaivam
kṛṣṇa-darśana-lālasāḥ
sāntvayan priya-sandēśair
gopīr idam abhāṣata*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *atha*—then; *uddhavaḥ*-Uddhava; *niśamya*—having heard; *evam*—thus; *kṛṣṇa-darśana*—after the sight of Kṛṣṇa; *lālasāḥ*—who were hankering; *sāntvayan*—pacifying; *priya*—of their beloved; *sandēśaiḥ*—with the messages; *gopīḥ*—to the cowherd girls; *idam*—this; *abhāṣata*—he said.

TRANSLATION

Śukadeva Gosvāmī said: Having heard this, Uddhava then tried to pacify the gopīs, who were most eager to see Lord Kṛṣṇa. He thus began relating to them the message of their beloved.

TEXT 23

श्रीउद्धव उवाच
अहो यूयं स्म पूर्णार्था
भवत्यो लोकपूजिताः
वासुदेवे भगवति
यासामित्यर्पितं मनः

śrī-uddhava uvāca
aho yūyam sma pūrṇārthā
bhavatyo loka-pūjitāḥ
vāsudeve bhagavati
yāsām ity arpitam manaḥ

SYNONYMS

śrī-uddhavaḥ uvāca—Śrī Uddhava said; aho—indeed; yūyam—you; sma—surely; pūrṇa—fulfilled; arthāḥ—whose purposes; bhavatyaḥ—your good selves; loka—by all people; pūjitāḥ—worshiped; vāsudeve bhagavati—unto Lord Vāsudeva, Kṛṣṇa, the Supreme Personality of Godhead; yāsām—whose; iti—in this manner; arpitam—offered; manaḥ—the minds.

TRANSLATION

Śrī Uddhava said: Certainly you gopīs are all-successful and are universally worshiped because you have dedicated your minds in this way to the Supreme Personality of Godhead, Vāsudeva.

PURPORT

Although other devotees have certainly surrendered their minds unto the Lord, the gopīs are unique in the intensity of their love.

TEXT 24

दानव्रततपोहोम
जपस्वाध्यायसंयमैः
श्रेयोभिर्विविधैश्चान्यैः

कृष्णे भक्तिर्हि साध्यते

*dāna-vrata-tapo-homa
japa-svādhyāya-saṁyamaiḥ
śreyobhir vividhaiś cānyaiḥ
kṛṣṇe bhaktir hi sādhyate*

SYNONYMS

dāna—by charity; *vrata*—strict vows; *tapas*—austerities; *homa*—fire sacrifices; *japa*—private chanting of *mantras*; *svādhyāya*—study of Vedic texts; *saṁyamaiḥ*—and regulative principles; *śreyobhiḥ*—by auspicious practices; *vividhaiḥ*—various; *ca*—also; *anyaiḥ*—others; *kṛṣṇe*—to Lord Kṛṣṇa; *bhaktiḥ*—devotional service; *hi*—indeed; *sādhyate*—is realized.

TRANSLATION

Devotional service unto Lord Kṛṣṇa is attained by charity, strict vows, austerities and fire sacrifices, by *japa*, study of Vedic texts, observance of regulative principles and, indeed, by the performance of many other auspicious practices.

PURPORT

Śrīla Viśvanātha Cakravartī explains the processes described here as follows. *Dāna*: donations given to Lord Viṣṇu and His devotees. *Vrata*: observing vows such as *Ekādaśī*. *Tapas*: renunciation of sense gratification for Kṛṣṇa's sake. *Homa*: fire sacrifices dedicated to Viṣṇu. *Japa*: privately chanting the holy names of the Lord. *Svādhyāya*: study and recitation of Vedic texts such as the *Gopāla-tāpanī Upaniṣad*.

TEXT 25

भगवत्युत्तमःश्लोके
भवतीभिरनुत्तमा
भक्तिः प्रवर्तिता दिष्ट्या
मुनीनामपि दुर्लभा

bhagavatya uttamaḥ-śloke
bhavatībhir anuttamā
bhaktiḥ pravartitā diṣṭyā
munīnām api durlabhā

SYNONYMS

bhagavati—for the Supreme Lord; *uttamaḥ-śloke*—who is glorified in sublime poetry; *bhavatībhiḥ*—by your good selves; *anuttamā*—unexcelled; *bhaktiḥ*—devotion; *pravartitā*—established; *diṣṭyā*—(congratulations on your) good fortune; *munīnām*—for great sages; *api*—even; *durlabhā*—hard to obtain.

TRANSLATION

By your great fortune you have established an unexcelled standard of pure devotion for the Lord, Uttamaḥśloka—a standard even the sages can hardly attain.

PURPORT

The term *pravartitā* indicates that the *gopīs* brought to this world a standard of pure love of God that was previously unknown on the earth. Thus Uddhava congratulates them on their unparalleled contribution to the religious life.

TEXT 26

दिष्ट्या पुत्रान् पतीन्देहान्
स्वजनान् भवनानि च
हित्वावृणीत यूयं यत्
कृष्णाख्यं पुरुषं परम्

*diṣṭyā putrān patīn dehān
sva-janān bhavanāni ca
hitvāvṛṇīta yūyam yat
kṛṣṇākhyam puruṣam param*

SYNONYMS

diṣṭyā—by good fortune; *putrān*—sons; *patīn*—husbands; *dehān*—bodies; *sva-janān*—relatives; *bhavanāni*—homes; *ca*—and; *hitvā*—leaving; *avṛṇīta*—did choose; *yūyam*—you; *yat*—the fact that; *kṛṣṇa-ākhyam*—named Kṛṣṇa; *puruṣam*—the male personality; *param*—supreme.

TRANSLATION

By your great fortune you have left your sons, husbands, bodily comforts, relatives and homes in favor of the supreme male, who is known as Kṛṣṇa.

PURPORT

Śrīla Viśvanātha Cakravartī explains that the *gopīs* gave up their sense of possessiveness toward these objects. History shows that the *gopīs* remained in Vṛndāvana, living in their houses with their families. However, unlike ordinary persons, they entirely renounced the egoistical sense of possession of sons, husbands and so on. They never tried to enjoy them but rather gave their whole heart and mind to the Supreme Lord, as recommended in the great

religious scriptures of the world. Following the example of the *gopīs*, we should love the Supreme Lord with all of our heart, soul and might.

TEXT 27

सर्वात्मभावोऽधिकृतो
भवतीनामधोक्षजे
विरहेण महाभागा
महान्मेऽनुग्रहः कृतः

sarvātma-bhāvo 'dhikṛto
bhavatīnām adhokṣaje
virahēṇa mahā-bhāgā
mahān me 'nugrahaḥ kṛtaḥ

SYNONYMS

sarva-ātma—wholehearted; *bhāvaḥ*—love; *adhikṛtaḥ*—claimed by right; *bhavatīnām*—by you; *adhokṣaje*—for the transcendental Lord; *virahēṇa*—through this mood of separation; *mahā-bhāgāḥ*—O most glorious ones; *mahān*—great; *me*—to me; *anugrahaḥ*—mercy; *kṛtaḥ*—done.

TRANSLATION

You have rightfully claimed the privilege of unalloyed love for the transcendental Lord, O most glorious *gopīs*. Indeed, by exhibiting your love for Kṛṣṇa in separation from Him, you have shown me great mercy.

PURPORT

The *gopīs* showed not only Uddhava but the whole world the joy of love of

Godhead, and thus they bestowed their mercy on everyone. According to Śrīla Jīva Gosvāmī, because their loving devotion was executed in an appropriate way, their love brought the Supreme Lord under their control. Still, to show the intensity of their love, He apparently left them. But now He again manifested Himself among them, becoming spiritually present through their intense devotion.

TEXT 28

श्रूयतां प्रियसन्देशो
भवतीनां सुखावहः
यमादायागतो भद्रा
अहं भर्तू रहस्करः

*śrūyatām priya-sandeśo
bhavatīnām sukhāvahaḥ
yam ādāyāgato bhadra
aham bhartū rahas-karaḥ*

SYNONYMS

śrūyatām—please hear; *priya*—of your beloved; *sandeśaḥ*—the message; *bhavatīnām*—for you; *sukha*—happiness; *āvahaḥ*—bringing; *yam*—which; *ādāya*—carrying; *āgataḥ*—have come; *bhadraḥ*—good ladies; *aham*—I; *bhartuḥ*—of my master; *rahaḥ*—of confidential duties; *karaḥ*—the executor.

TRANSLATION

My good ladies, now please hear your beloved's message, which I, the confidential servant of my master, have come here to bring you.

TEXT 29

श्रीभगवानुवाच
भवतीनां वियोगो मे
न हि सर्वात्मना क्वचित्
यथा भूतानि भूतेषु
खं वाय्वग्निर्जलं मही
तथाहं च मनःप्राण-
भूतेन्द्रियगुणाश्रयः

*śrī-bhagavān uvāca
bhavatīnām viyogo me
na hi sarvātmanā kvacit
yathā bhūtāni bhūteṣu
kham vāyv-agnir jalam mahī
tathāham ca manaḥ-prāṇa-
bhūtendriya-guṇāśrayaḥ*

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *bhavatīnām*—of you women; *viyogaḥ*—separation; *me*—from Me; *na*—is not; *hi*—indeed; *sarva-ātmanā*—from the Soul of all existence; *kvacit*—ever; *yathā*—as; *bhūtāni*—the physical elements; *bhūteṣu*—in all created beings; *kham*—the ether; *vāyu-agniḥ*—air and fire; *jalam*—water; *mahī*—earth; *tathā*—so; *aham*—I; *ca*—and; *manaḥ*—of the mind; *prāṇa*—vital air; *bhūta*—material elements; *indriya*—bodily senses; *guṇa*—and of the primal modes of nature; *āśrayaḥ*—present as their shelter.

TRANSLATION

The Supreme Lord said: You are never actually separated from Me, for I am the Soul of all creation. Just as the elements of nature—ether, air, fire, water and earth—are present in every created thing, so I am present within everyone's mind, life air and senses, and also within the physical elements and the modes of material nature.

PURPORT

According to Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī, the apparently philosophical language of the Lord's statement conceals a deeper meaning. The Supreme Lord was secretly telling the *gopīs* that He, by way of reciprocating their special love for Him, was present with them, not only as the Soul of all creation but also as their special lover. In this sense of the verse, the word *guṇa* indicates the *gopīs*' special divine qualities, which attracted Śrī Kṛṣṇa, and the word *sarvātmanā*, which we have here translated in reference to Lord Kṛṣṇa Himself (corresponding to the word *me*, which is also in the instrumental case), is also understood in the sense of *sarvathā*, or "completely." In other words, although in one sense Lord Kṛṣṇa was absent, He could never be completely absent, since in His spiritual form He is always in the hearts and minds of the *gopīs*.

In *Kṛṣṇa, the Supreme Personality of Godhead* and other books, Śrīla Prabhupāda has elaborately explained that the reason Lord Kṛṣṇa separated Himself from the *gopīs* was to intensify their love for Him and, as Uddhava noted, to bless other devotees by revealing to them the intensity of the *gopīs*' love. In fact, the Lord was spiritually present with the *gopīs*, since they are His eternal associates.

Śrīla Viśvanātha Cakravartī further points out that foolish persons will conclude that Śrī Kṛṣṇa's use of philosophical language meant that the Lord was trying to bring the *gopīs* to the point of liberation by explaining basic

points of Kṛṣṇa conscious philosophy. In truth, the *gopīs* are the most exalted liberated souls, and their pastimes with Śrī Kṛṣṇa must be understood with the help of authorized *ācāryas*. When the *gopīs* came for the *rāsa* dance, Śrī Kṛṣṇa tried to preach *karma-yoga* to them, emphasizing ordinary ethics and morality, but the *gopīs* were beyond that. Similarly, Lord Kṛṣṇa now offers them *jñāna-yoga*, or metaphysical philosophy, but this is also inadequate for the *gopīs*, who have achieved spontaneous, unalloyed love for Śrī Kṛṣṇa.

TEXT 30

आत्मन्येवात्मनात्मानं
सृजे हन्म्यनुपालये
आत्ममायानुभावेन
भूतेन्द्रियगुणात्मना

*ātmany evātmanātmānam
sṛje hanmy anupālaye
ātma-māyānubhāvena
bhūtendriya-guṇātmānā*

SYNONYMS

ātmani—within Myself; *eva*—indeed; *ātmanā*—by Myself; *ātmānam*—Myself; *sṛje*—I create; *hanmi*—I destroy; *anupālaye*—I sustain; *ātma*—My own; *māyā*—of the mystic potency; *anubhāvena*—by the power; *bhūta*—the material elements; *indriya*—the senses; *guṇa*—and the modes of nature; *ātmanā*—comprising.

TRANSLATION

By Myself I create, sustain and withdraw Myself within Myself by the power of My personal energy, which comprises the material elements, the senses and the modes of nature.

PURPORT

Although the Lord is the supreme entity, there is no absolute duality between Him and His creation, since the creation is an extension of His being. This oneness is here emphasized by the Lord.

TEXT 31

आत्मा ज्ञानमयः शुद्धो
व्यतिरिक्तोऽगुणान्वयः
सुषुप्तिस्वप्नजाग्रद्वि
मायावृत्तिभिरीयते

*ātmā jñāna-mayaḥ śuddho
vyatirikto 'aguṇānvayaḥ
suṣupti-svapna-jāgradbhir
māyā-vṛttibhir īyate*

SYNONYMS

ātmā—the soul; *jñāna-mayaḥ*—comprising transcendental knowledge; *śuddhaḥ*—pure; *vyatiriktaḥ*—separate; *aguṇa-anvayaḥ*—uninvolved in the reactions of the material modes; *suṣupti*—in deep sleep; *svapna*—ordinary sleep; *jāgradbhiḥ*—and waking consciousness; *māyā*—of the material energy; *vṛttibhiḥ*—by the functions; *īyate*—is perceived.

TRANSLATION

Being composed of pure consciousness, or knowledge, the soul is distinct from everything material and is uninvolved in the entanglements of the modes of nature. We can perceive the soul through the three functions of material nature known as wakefulness, sleep and deep sleep.

PURPORT

It is clearly stated here that the soul, *ātmā*, is constituted of pure knowledge, pure consciousness, and is thus ontologically distinct from the material nature. Śrīla Viśvanātha Cakravartī points out that the word *ātmā* may also be taken to mean "the Supreme Soul, Lord Kṛṣṇa." Since the Lord has just explained in the previous verses that all material phenomena are expansions of Himself, the phrase *māyā-vṛttibhir īyate* indicates that by studying this world deeply we will come to the perception of God. From this point of view also, the *gopīs* were advised not to lament.

TEXT 32

येनेन्द्रियार्थान्ध्यायेत
मृषा स्वप्नवदुत्थितः
तन्निरुन्ध्यादिन्द्रियाणि
विनिद्रः प्रत्यपद्यत

*yenendriyārthān dhyāyeta
mṛṣā svapna-vad utthitaḥ
tan nirundhyād indriyāṇi
vinidraḥ pratyapadyata*

SYNONYMS

yena—by which (mind); *indriya*—of the senses; *arthān*—upon the objects; *dhyāyeta*—one meditates; *mṛṣā*—false; *svapna-vat*—like a dream; *utthitaḥ*—arisen from sleep; *tat*—that (mind); *nirundhyāt*—one should bring under control; *indriyāṇi*—the senses; *vinidraḥ*—not sleeping (alert); *pratyapadyata*—they obtain.

TRANSLATION

As a person just arisen from sleep may continue to meditate on a dream even though it is illusory, so by the agency of the mind one meditates on the sense objects, which the senses can then obtain. Therefore one should become fully alert and bring the mind under control.

PURPORT

The verb *pratipad* means "to be perceived or restored." The soul that is *vinidra*, free from the dreamlike condition of material consciousness, is restored to its constitutional position as an eternal servitor of the Lord, Śrī Kṛṣṇa, and thus the soul is directly perceived by pure consciousness.

TEXT 33

एतदन्तः समाम्नायो
योगः साङ्ख्यं मनीषिणाम्
त्यागस्तपो दमः सत्यं
समुद्रान्ता इवापगाः

*etat-antaḥ samāmnāyo
yogaḥ sāṅkhyam manīṣiṇām
tyāgas tapo damaḥ satyam
samudrāntā ivāpagāḥ*

SYNONYMS

etat—having this; *antaḥ*—as its conclusion; *samāmnāyaḥ*—the entire Vedic literature; *yogaḥ*—the standard system of yoga; *sāṅkhyam*—the process of Sāṅkhya meditation, by which one learns to discriminate between spirit and matter; *manīṣiṇām*—of the intelligent; *tyāgaḥ*—renunciation; *tapah*—austerity; *damaḥ*—sense control; *satyam*—and honesty; *samudra-antāḥ*—leading to the ocean; *iva*—as; *āpa-gāḥ*—rivers.

TRANSLATION

According to intelligent authorities, this is the ultimate conclusion of all the *Vedas*, as well as all practice of *yoga*, Sāṅkhya, renunciation, austerity, sense control and truthfulness, just as the sea is the ultimate destination of all rivers.

PURPORT

Here the Lord states that all Vedic literature is meant ultimately to bring the soul to the point of controlling the mind and senses and fixing them in transcendental self-realization. Thus processes of so-called yoga, mysticism or religion that involve unrestricted sense gratification are not actually spiritual processes but rather convenient ways for foolish people to justify their beastly behavior.

Lord Kṛṣṇa here assures the *gopīs* that by fixing their minds in self-realization, they will realize their spiritual oneness with the Lord. Thus they will no longer suffer the pangs of separation.

TEXT 34

यत्त्वहं भवतीनां वै
दूरे वर्ते प्रियो दृशाम्
मनसः सन्निकर्षार्थं
मदनुध्यानकाम्यया

*yat tv ahaṁ bhavatīnām vai
dūre varte priyo dṛśām
manasaḥ sannikarṣārthaṁ
mad-anudhyāna-kāmyayā*

SYNONYMS

yat—the fact that; *tu*—however; *ahaṁ*—I; *bhavatīnām*—from your; *vai*—indeed; *dūre*—far away; *varte*—am situated; *priyaḥ*—who am dear; *dṛśām*—to the eyes; *manasaḥ*—of the mind; *sannikarṣa*—of the attraction; *arthaṁ*—for the sake; *mat*—upon Me; *anudhyāna*.—for your meditation; *kāmyayā*—out of My desire.

TRANSLATION

But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me.

PURPORT

Sometimes that which is close to our eyes is far from our heart and mind, and conversely absence makes the heart grow fonder. Although apparently

going far away from the *gopīs*, Lord Kṛṣṇa was bringing them closer to Him on the spiritual platform.

TEXT 35

यथा दूरचरे प्रेष्ठे
मन आविश्य वर्तते
स्त्रीणां च न तथा चेतः
सन्निकृष्टेऽक्षिगोचरे

*yathā dūra-care preṣṭhe
mana āviśya vartate
strīṇāṁ ca na tathā cetaḥ
sannikṛṣṭe 'kṣi-gocare*

SYNONYMS

yathā—as; *dūra-care*—being situated far away; *preṣṭhe*—a lover; *manaḥ*—the minds; *āviśya*—becoming absorbed; *vartate*—remain; *strīṇāṁ*—of women; *ca*—and; *na*—not; *tathā*—so; *cetaḥ*—their minds; *sannikṛṣṭe*—when he is near; *akṣi-gocare*—present before their eyes.

TRANSLATION

When her lover is far away, a woman thinks of him more than when he is present before her.

PURPORT

According to Śrīla Viśvanātha Cakravartī, the same holds true for men, who become more absorbed in thinking of a beloved woman when she is far

away than when she is present before their eyes.

TEXT 36

मय्यावेश्य मनः कृत्स्नं
विमुक्ताशेषवृत्ति यत्
अनुस्मरन्त्यो मां नित्यम्
अचिरान्मामुपैष्यथ

*mayy āveśya manaḥ kṛtsnam
vimuktāśeṣa-vṛtti yat
anusmarantyo mām nityam
acirān mām upaiṣyatha*

SYNONYMS

mayi—in Me; *āveśya*—absorbing; *manaḥ*—your minds; *kṛtsnam*—entire; *vimukta*—having given up; *aśeṣa*—all; *vṛtti*—its (material) functions; *yat*—because; *anusmarantyaḥ*—remembering; *mām*—Me; *nityam*—constantly; *acirāt*—soon; *mām*—Me; *upaiṣyatha*—you will obtain.

TRANSLATION

Because your minds are totally absorbed in Me and free from all other engagement, you remember Me always, and so you will very soon have Me again in your presence.

TEXT 37

या मया क्रीडता रात्र्यां

वनेऽस्मिन् व्रज आस्थिताः
अलब्धरासाः कल्याण्यो
मापुर्मद्वीर्यचिन्तया

*yā mayā krīdatā rātryām
vane 'smin vraja āsthitāḥ
alabdha-rāsāḥ kalyāṇyo
māpur mad-vīrya-cintayā*

SYNONYMS

yāḥ—which women; *mayā*—with Me; *krīdatā*—who was sporting; *rātryām*—at night; *vane*—in the forest; *asmin*—this; *vraje*—in the village of Vraja; *āsthitāḥ*—remaining; *alabdha*—not experiencing; *rāsāḥ*—the *rāsa* dance; *kalyāṇyaḥ*—fortunate; *mā*—Me; *āpuḥ*—they achieved; *mat-vīrya*—upon My valorous pastimes; *cintayā*—by concentration.

TRANSLATION

Although some *gopés* had to remain in the cowherd village and so could not join the *rāsa* dance to sport with Me at night in the forest, they were nonetheless fortunate. Indeed, they attained Me by thinking of My potent pastimes.

TEXT 38

श्रीशुक उवाच
एवं प्रियतमादिष्टम्
आकर्ण्य व्रजयोषितः

ता ऊचुरुद्धवं प्रीतासु
तत्सन्देशगतस्मृतीः

*śrī-śuka uvāca
evam priyatamādiṣṭam
ākarmaṇya vraja-yoṣitaḥ
tā ūcur uddhavam prītās
tat-sandeśāgata-smṛtiḥ*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *evam*—in this fashion; *priya-tama*—given by their beloved (Kṛṣṇa); *ādiṣṭam*—the instructions; *ākarmaṇya*—hearing; *vraja-yoṣitaḥ*—the women of Vraja; *tāḥ*—they; *ūcuḥ*—said; *uddhavam*—to Uddhava; *prītāḥ*—pleased; *tat*—by that; *sandeśa*—message; *āgata*—having returned; *smṛtiḥ*—their memories.

TRANSLATION

Śukadeva Gosvāmī said: The women of Vraja were pleased to hear this message from their dearest Kṛṣṇa. His words having revived their memory, they addressed Uddhava as follows.

TEXT 39

गोप्य ऊचुः
दिष्ट्याहितो हतः कंसो
यदूनां सानुगोऽघकृत
दिष्ट्यासैर्लब्धसर्वार्थैः

कुशल्यास्तेऽच्युतोऽधुना

*gopya ūcuḥ
diṣṭyāhito hataḥ kaṁso
yadūnām sānugo 'gha-kṛt
diṣṭyāptair labdha-sarvārthaiḥ
kuśaly āste 'cyuto 'dhunā*

SYNONYMS

gopyaḥ ūcuḥ—the *gopīs* said; *diṣṭyā*—fortunately; *ahitaḥ*—the enemy; *hataḥ*—has been killed; *kaṁsaḥ*—King Kaṁsa; *yadūnām*—for the Yadus; *sa-anugaḥ*—together with his followers; *agha*—of suffering; *kṛt*—the cause; *diṣṭyā*—fortunately; *āptaiḥ*—with His well-wishers; *labdha*—who have attained; *sarva*—all; *arthaiḥ*—their desires; *kuśalī*—happily; *āste*—is living; *acyutaḥ*—Lord Kṛṣṇa; *adhunā*—at present.

TRANSLATION

The gopīs said: It is very good that Kaṁsa, the enemy and persecutor of the Yadus, has now been killed, along with his followers. And it is also very good that Lord Acyuta is living happily in the company of His well-wishing friends and relatives, whose every desire is now fulfilled.

TEXT 40

कच्चिद्गदाग्रजः सौम्य
करोति पुरयोषिताम्
प्रीतिं नः स्निग्धसत्रीड-

हासोदारेक्षणार्चितः

*kaccid gadāgrajaḥ saumya
karoti pura-yoṣitām
prītiṁ naḥ snigdha-savṛīḍa-
hāsodārekṣaṇārcitaḥ*

SYNONYMS

kaccit—perhaps; *gada-agrajaḥ*—Kṛṣṇa, the elder brother of Gada; *saumya*—O gentle (Uddhava); *karoti*—is giving; *pura*—of the city; *yoṣitām*—for the women; *prītiṁ*—loving happiness; *naḥ*—which belongs to us; *snigdha*—affectionate; *sa-vṛīḍa*—and bashful; *hāsa*—with smiles; *udāra*—generous; *īkṣaṇa*—by their glances; *arcitaḥ*—worshiped.

TRANSLATION

Gentle Uddhava, is the elder brother of Gada now bestowing on the city women the pleasure that actually belongs to us? We suppose those ladies worship Him with generous glances full of affectionate, shy smiles.

PURPORT

The name Gadāgraja indicates Kṛṣṇa, the elder brother (*agraja*) of Gada, the first son of Devarakṣitā. She was a sister of Devakī's who was also married to Vasudeva. The *gopīs*, by addressing Kṛṣṇa in this way, indicate that He now thinks of Himself mostly as the son of Devakī, the implication being that His connection with Vṛndāvana has now slackened. Because of intense love, the *gopīs* could not stop thinking of Kṛṣṇa for a moment.

TEXT 41

कथं रतिविशेषज्ञः
प्रियश्च पुरयोषिताम्
नानुबध्येत तद्वाक्यैर्
विभ्रमैश्चानुभाजितः

*katham rati-viśeṣa-jñah
priyaś ca pura-yoṣitām
nānubadhyeta tad-vākyaair
vibhramaiś cānubhājitaḥ*

SYNONYMS

katham—how; *rati*—of conjugal affairs; *viśeṣa*—in all the specific aspects; *jñah*—the expert; *priyaḥ*—the darling; *ca*—and; *pura-yoṣitām*—of the city women; *na anubadhyeta*—will not become bound; *tat*—by their; *vākyaiḥ*—words; *vibhramaiḥ*—bewildering gestures; *ca*—and; *anubhājitaḥ*—constantly worshiped.

TRANSLATION

Śrī Kṛṣṇa is expert in all kinds of conjugal affairs and is the darling of the city women. How can He not become entangled, now that He's constantly adored by their enchanting words and gestures?

PURPORT

According to Śrīdhara Svāmī, each of these verses is spoken by a different *gopī*.

TEXT 42

अपि स्मरति नः साधो
गोविन्दः प्रस्तुते क्वचित्
गोष्ठिमध्ये पुरस्त्रीणाम्
ग्राम्याः स्वैरकथान्तरे

*api smarati naḥ sādho
govindaḥ prastute kvacit
goṣṭhi-madhye pura-strīṇām
grāmyāḥ svaira-kathāntare*

SYNONYMS

api—moreover; *smarati*—remembers; *naḥ*—us; *sādho*—O pious one; *govindaḥ*—Kṛṣṇa; *prastute*—brought up in discussions; *kvacit*—ever; *goṣṭhi*—the assembly; *madhye*—within; *pura-strīṇām*—of the city women; *grāmyāḥ*—village girls; *svaira*—free; *kathā*—conversation; *antare*—during.

TRANSLATION

O saintly one, does Govinda ever remember us during His conversations with the city women? Does He ever mention us village girls as He freely talks with them?

PURPORT

The *gopīs* were so completely in love with Kṛṣṇa, without selfish motive, that even in their great disappointment they never considered giving their love to another. Śrīla Viśvanātha Cakravartī interprets their feelings as follows.

The *gopīs* might say, "Surely Kṛṣṇa has abandoned us because we deserve to be abandoned. Indeed, we are the most insignificant women in the world and

have been rejected after having been enjoyed. Still, do we sometimes enter into His memory on account of some good quality of ours, or even because of something we did wrong? Kṛṣṇa must speak very freely with the city women. He and they must sing, joke, make riddles and talk about so many things. Does Kṛṣṇa ever say, 'My dear city women, your sophisticated singing and speech is unknown to the *gopīs* in My home village. They couldn't understand these things.' Does He ever speak about us even in that way?"

TEXT 43

ताः किं निशाः स्मरति यासु तदा प्रियाभिरू
वृन्दावने कुमुदकुन्दशशाङ्करम्ये
रेमे क्णच्चरणनूपुरासगोष्ठ्याम्
अस्माभिरीडितमनोज्ञकथः कदाचित्

*tāḥ kiṁ niśāḥ smarati yāsu tadā priyābhir
vṛndāvane kumuda-kunda-śaśāṅka-ramye
reme kvaṇac-caraṇa-nūpura-rāsa-goṣṭhyām
asmābhir īḍita-manojña-kathaḥ kadācit*

SYNONYMS

tāḥ—those; *kiṁ*—whether; *niśāḥ*—nights; *smarati*—He remembers; *yāsu*—in which; *tadā*—then; *priyābhiḥ*—with His beloved girlfriends; *vṛndāvane*—in the Vṛndāvana forest; *kumuda*—because of the lotuses; *kunda*—and jasmines; *śaśāṅka*—and because of the moon; *ramye*—attractive; *reme*—He enjoyed; *kvaṇat*—jingling; *caraṇa-nūpura*—(where) the ankle bells; *rāsa-goṣṭhyām*—in the party of the *rāsa* dance; *asmābhiḥ*—with us; *īḍita*—glorified; *manojña*—charming; *kathaḥ*—topics about whom; *kadācit*—ever.

TRANSLATION

Does He recall those nights in the Vṛndāvana forest, lovely with lotus, jasmine and the bright moon? As we glorified His charming pastimes, He enjoyed with us, His beloved girlfriends, in the circle of the *rāsa* dance, which resounded with the music of ankle bells.

PURPORT

Śrīla Viśvanātha Cakravartī gives the following deep realization about this verse: "The *gopīs* knew that no place could be as beautiful as Vṛndāvana. Nowhere else in the universe could one find such a charming scene as the Vṛndāvana forest, which was scented with pious flowers and illumined by the full moon's light reflected from the serene waves of the sacred Yamunā River. No one loved Kṛṣṇa as much as the *gopīs*, and thus no one else could understand Him as well. The *gopīs* rendered intimate service to Kṛṣṇa that only they could perfect. Thus the *gopīs* were distraught to think that Lord Kṛṣṇa was bereft of Vṛndāvana and bereft of their service. Free of all material lust, they were overwhelmed with disappointment because they could not give Kṛṣṇa happiness by their loving service. They simply could not imagine Kṛṣṇa enjoying anywhere else as He did in Vṛndāvana in their company."

TEXT 44

अप्येष्यतीह दाशार्हस
तप्ताः स्वकृतया शुचा
सञ्जीवयन्तु नो गात्रैर्
यथेन्द्रो वनमम्बुदैः

apy eṣyatīha dāśārhas

*taptāḥ sva-kṛtayā śucā
sañjīvayan nu no gātrair
yathendro vanam ambudaiḥ*

SYNONYMS

api—whether; *eṣyati*—He will come; *iha*—here; *dāśārhaḥ*—Kṛṣṇa, the descendant of Daśārha; *taptāḥ*—who are tormented; *sva-kṛtayā*—by His own doing; *śucā*—with sorrow; *sañjīvayan*—bringing back to life; *nu*—perhaps; *naḥ*—us; *gātraiḥ*—with (the touch of) His limbs; *yathā*—as; *indraḥ*—Lord Indra; *vanam*—a forest; *ambudaiḥ*—with clouds.

TRANSLATION

Will that descendant of Daśārha return here and by the touch of His limbs bring back to life those who are now burning with the grief He Himself has caused? Will He save us in that way, just as Lord Indra brings a forest back to life with his water-bearing clouds?

TEXT 45

कस्मात्कृष्ण इहायाति
प्राप्तराज्यो हताहितः
नरेन्द्रकन्या उद्वाह्य
प्रीतः सर्वसुहृद्वृतः

*kasmāt kṛṣṇa ihāyāti
prāpta-rājyo hatāhitaḥ
narendra-kanyā udvāhya
prītaḥ sarva-suhṛd-vṛtaḥ*

SYNONYMS

kasmāt—why; *kṛṣṇaḥ*—Kṛṣṇa; *iha*—here; *āyāti*—will come; *prāpta*—having attained; *rājyaḥ*—a kingdom; *hata*—having killed; *ahitaḥ*—His enemies; *nara-indra*—of kings; *kanyāḥ*—the daughters; *udvāhya*—after marrying; *prītaḥ*—happy; *sarva*—by all; *suhṛt*—His well-wishers; *vṛtaḥ*—surrounded.

TRANSLATION

But why should Kṛṣṇa come here after winning a kingdom, killing His enemies and marrying the daughters of kings? He's satisfied there, surrounded by all His friends and well-wishers.

TEXT 46

किमस्माभिर्वनौकोभिर्
अन्याभिर्वा महात्मनः
श्रीपतेराप्तकामस्य
क्रियेतार्थः कृतात्मनः

kim asmābhir vanaukobhir
anyābhir vā mahātmanaḥ
śrī-pater āpta-kāmasya
kriyetārthaḥ kṛtātmanaḥ

SYNONYMS

kim—what; *asmābhiḥ*—with us; *vana*—the forest; *okobhiḥ*—whose residence; *anyābhiḥ*—with other women; *vā*—or; *mahā-ātmanaḥ*—for the exalted personality (Kṛṣṇa); *śrī*—of the goddess of fortune; *pateḥ*—for the husband;

āpta-kāmasya—whose desires are already completely fulfilled; *kriyeta*—is to be served; *arthaḥ*—purpose; *kṛta-ātmanaḥ*—for Him who is complete in Himself.

TRANSLATION

The great soul Kṛṣṇa is the Lord of the goddess of fortune, and He automatically achieves whatever He desires. How can we forest-dwellers or any other women fulfill His purposes when He is already fulfilled within Himself?

PURPORT

Although the *gopīs* lamented that Kṛṣṇa was associating with the city women in Mathurā, they now realize that as the absolute Personality of Godhead, He has no need for any women. It is out of His causeless mercy that He awards His association to His loving devotees.

TEXT 47

परं सौख्यं हि नैराश्यं
स्वैरिण्यप्याह पिङ्गला
तज्ज्ञानतीनां नः कृष्णे
तथाप्याशा दुरत्यया

*param saukhyam hi nairāśyam
svairiṇy apy āha piṅgalā
taj jānatīnām naḥ kṛṣṇe
tathāpy āśā duratyayā*

SYNONYMS

param—the highest; *saukhyam*—happiness; *hi*—indeed;

nairāśyam—indifference; *svairiṇī*—unchaste; *api*—although; *āha*—stated; *piṅgalā*—the prostitute Piṅgalā; *tat*—of that; *jānatīnām*—who are aware; *naḥ*—for us; *kṛṣṇe*—focused on Kṛṣṇa; *tathā api*—nevertheless; *āsā*—the hope; *duratyayā*—is impossible to transcend.

TRANSLATION

Indeed, the greatest happiness is to renounce all desires, as even the prostitute Piṅgalā has declared. Yet even though we know this, we cannot give up our hopes of attaining Kṛṣṇa.

PURPORT

The story of Piṅgalā is narrated in the Eleventh Canto, Eighth Chapter, of *Śrīmad-Bhāgavatam*.

TEXT 48

क उत्सहेत सन्त्यक्तुम्
उत्तमःश्लोकसंविदम्
अनिच्छतोऽपि यस्य श्रीर्
अङ्गान्न च्यवते क्वचित्

ka utsaheta santyaktum
uttamaḥśloka-saṁvidam
anicchato 'pi yasya śrīr
aṅgān na cyavate kvacit

SYNONYMS

kaḥ—who; *utsaheta*—can bear; *santyaktum*—to give up; *uttamaḥśloka*—with

Lord Kṛṣṇa; *saṁvidam*—intimate talks; *anicchataḥ*—not wanted; *api*—even though; *yasya*—whose; *śrīḥ*—the supreme goddess of fortune; *aṅgāt*—the body; *na cyavate*—does not let go of; *kvacit*—ever.

TRANSLATION

Who can bear to give up intimate talks with Lord Uttamaḥśloka? Although He shows no interest in her, Goddess Śrī never moves from her place on His chest.

TEXT 49

सरिच्छैलवनोद्देश
गावो वेणुरवा इमे
सङ्कर्षणसहायेन
कृष्णेनाचरिताः प्रभो

saric-chaila-vanoddeśā
gāvo veṇu-ravā ime
saṅkarṣaṇa-sahāyena
kṛṣṇenācaritāḥ prabho

SYNONYMS

sarit—rivers; *śaila*—hills; *vana-uddeśāḥ*—and areas of the forest; *gāvaḥ*—cows; *veṇu-ravāḥ*—flute sounds; *ime*—all these; *saṅkarṣaṇa*—Lord Balarāma; *sahāyena*—whose companion; *kṛṣṇena*—by Kṛṣṇa; *ācaritāḥ*—utilized; *prabho*—O master (Uddhava).

TRANSLATION

Dear Uddhava Prabhu, when Kṛṣṇa was here in the company of Saṅkarṣaṇa, He enjoyed all these rivers, hills, forests, cows and flute sounds.

TEXT 50

पुनः पुनः स्मारयन्ति
नन्दगोपसुतं बत
श्रीनिकेतैस्तत्पदकैर्
विस्मर्तुं नैव शक्नुमः

*punaḥ punaḥ smārayanti
nanda-gopa-sutaṁ bata
śrī-niketais tat-padakair
vismartuṁ naiva śaknumaḥ*

SYNONYMS

punaḥ punaḥ—again and again; *smārayanti*—they remind; *nanda-gopa-sutam*—of the son of Nanda, the cowherd king; *bata*—certainly; *śrī*—divine; *niketaiḥ*—having markings; *tat*—His; *padakaiḥ*—because of the footprints; *vismartum*—to forget; *na*—not; *eva*—indeed; *śaknumaḥ*—are we able.

TRANSLATION

All these remind us constantly of Nanda's son. Indeed, because we see Kṛṣṇa's footprints, which are marked with divine symbols, we can never forget Him.

TEXT 51

गत्या ललितयोदार-
हासलीलावलोकनैः
माध्व्या गिरा हृतधियः
कथं तं विस्मराम हे

*gatyā lalitayodāra-
hāsa-līlāvalokanaiḥ
mādhvyā girā hṛta-dhiyaḥ
katham taṁ vismarāma he*

SYNONYMS

gatyā—by His gait; *lalitayā*—charming; *udāra*—with generous; *hāsa*—smiles; *līlā*—playful; *avalokanaiḥ*—by His glances; *mādhvyā*—honeylike; *girā*—by His words; *hṛta*—stolen away; *dhiyaḥ*—whose hearts; *katham*—how; *taṁ*—Him; *vismarāma*—we can forget; *he*—O (Uddhava).

TRANSLATION

O Uddhava, how can we forget Him when our hearts have been stolen away by the charming way He walks, His generous smile and playful glances, and His honeylike words?

TEXT 52

हे नाथ हे रमानाथ
ब्रजनाथार्तिनाशन
मग्नमुद्धर गोविन्द

गोकुलं वृजिनार्णवात्

*he nātha he ramā-nātha
vraja-nāthārti-nāśana
magmam uddhara govinda
gokulam vṛjinārṇavāt*

SYNONYMS

he nātha—O master; *he ramā-nātha*—O master of the goddess of fortune; *vraja-nātha*—O master of the cowherd village; *ārti*—of suffering; *nāśana*—O destroyer; *magmam*—submerged; *uddhara*—uplift; *govinda*—O Govinda; *gokulam*—Gokula; *vṛjina*—of distress; *arṇavāt*—from the ocean.

TRANSLATION

O master, O master of the goddess of fortune, O master of Vraja! O destroyer of all suffering, Govinda, please lift Your Gokula out of the ocean of distress in which it is drowning!

PURPORT

Śrīla Viśvanātha Cakravartī presents the following insight into this scene: Someone might propose to the *gopīs*, "Why don't you just go somewhere else? Leave Vṛndāvana, and then you won't have to see these rivers, mountains and forests. Cover your eyes with your garments, use your intelligence to lead your minds to some other thought, and thus forget Kṛṣṇa." The *gopīs* answer this suggestion in the previous verse by stating, "We no longer possess our intelligence, for Kṛṣṇa has taken it away by His supreme beauty and charm."

Now in the present verse the feelings of the *gopīs* become so strong that they disregard Uddhava and, turning toward Mathurā, address Kṛṣṇa Himself with humble cries. They address Kṛṣṇa as Vrajanātha because in the past

young Kṛṣṇa performed many inconceivable pastimes to protect His beloved village people, such as lifting Govardhana Hill and destroying many monstrous demons. In this heartrending verse, the *gopīs* cry out to Kṛṣṇa to remember the wonderful, sweet relationship they once enjoyed together as innocent village people. Indeed, Śrī Kṛṣṇa would lovingly take care of His father's cows, and the *gopīs* appealed to Him to remember these duties and return so He could resume them.

TEXT 53

श्रीशुक उवाच
ततस्ताः कृष्णसन्देशैर्
व्यपेतविरहज्वराः
उद्धवं पूजयां चक्रुर्
ज्ञात्वात्मानमधोक्षजम्

śrī-śuka uvāca
tatas tāḥ kṛṣṇa-sandeśair
vyapeta-viraha-jvarāḥ
uddhavaṁ pūjayāṁ cakrur
jñātvātmānam adhokṣajam

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tataḥ*—then; *tāḥ*—they; *kṛṣṇa-sandeśaiḥ*—by the messages from Kṛṣṇa; *vyapeta*—removed; *viraha*—of their separation; *jvarāḥ*—the fever; *uddhavam*—Uddhava; *pūjayāṁ cakruḥ*—worshipped; *jñātvā*—recognizing him; *ātmānam*—Himself; *adhokṣajam*—as the Supreme Lord.

TRANSLATION

Śukadeva Gosvāmī continued: Lord Kṛṣṇa's messages having relieved their fever of separation, the gopīs then worshiped Uddhava, recognizing him as nondifferent from their Lord, Kṛṣṇa.

PURPORT

Śrīla Śrīdhara Svāmī states that the words *jñatvātmānam adhokṣajam* also indicate that the gopīs recognize Lord Kṛṣṇa to be the very soul of their lives and thus spiritually one with them.

TEXT 54

उवास कतिचिन्मासान्
गोपीनां विनुदन् शुचः
कृष्णलीलाकथां गायन्
रमयामास गोकुलम्

*uvāsa katicin māsān
gopīnām vinudan śucaḥ
kṛṣṇa-līlā-kathām gāyan
ramayām āsa gokulam*

SYNONYMS

uvāsa—he resided; *katicit*—for some; *māsān*—months; *gopīnām*—of the cowherd girls; *vinudan*—dispelling; *śucaḥ*—the unhappiness; *kṛṣṇa-līlā*—of the pastimes of Lord Kṛṣṇa; *kathām*—the topics; *gāyan*—singing; *ramayām āsa*—he gave joy; *gokulam*—to Gokula.

TRANSLATION

Uddhava remained there for several months, dispelling the *gopés'* sorrow by chanting the topics of Lord Kṛṣṇa's pastimes. Thus he brought joy to all the people of Gokula.

PURPORT

The great *ācārya* Jīva Gosvāmī comments in this regard that Uddhava, during his stay in Vṛndāvana, certainly took special care to enliven Kṛṣṇa's foster parents, Nanda and Yaśodā.

TEXT 55

यावन्त्यहानि नन्दस्य
ब्रजेऽवात्सीत्स उद्धवः
ब्रजौकसां क्षणप्रायाण्य
आसन् कृष्णस्य वार्तया

*yāvanty ahāni nandasya
vraje 'vātsīt sa uddhavaḥ
vrajaaukasām kṣaṇa-prāyāṇy
āsan kṛṣṇasya vārtayā*

SYNONYMS

yāvanti—for as many; *ahāni*—days; *nandasya*—of King Nanda; *vraje*—in the cowherd village; *avātsīt*—dwelled; *saḥ*—he; *uddhavaḥ*—Uddhava; *vraja-okasām*—for the residents of Vraja; *kṣaṇa-prāyāṇi*—passing like a moment; *āsan*—they were; *kṛṣṇasya*—about Kṛṣṇa; *vārtayā*—because of the

discussions.

TRANSLATION

All the days that Uddhava dwelled in Nanda's cowherd village seemed like a single moment to the residents of Vraja, for Uddhava was always discussing Kṛṣṇa.

TEXT 56

सरिद्वनगिरिद्रोणीर्
वीक्षन् कुसुमितान्द्रुमान्
कृष्णं संस्मारयन् रेमे
हरिदासो व्रजौकसाम्

*sarid-vana-giri-droṇīr
vīkṣan kusumitān drumān
kṛṣṇaṁ saṁsmārayan reme
hari-dāso vrajaukasām*

SYNONYMS

sarit—the rivers; *vana*—forests; *giri*—mountains; *droṇīḥ*—and valleys; *vīkṣan*—seeing; *kusumitān*—flowering; *drumān*—the trees; *kṛṣṇam*—about Kṛṣṇa; *saṁsmārayan*—inspiring remembrance; *reme*—he took pleasure; *hari-dāsaḥ*—the servant of Lord Hari; *vraja-okasām*—for the residents of Vraja.

TRANSLATION

That servant of Lord Hari, seeing the rivers, forests, mountains, valleys and flowering trees of Vraja, enjoyed inspiring the inhabitants of Vṛndāvana by reminding them of Lord Kṛṣṇa.

PURPORT

Śrīla Śrīdhara Svāmī points out that as Uddhava wandered about Vṛndāvana, he reminded Vraja's residents of Kṛṣṇa by asking them questions about the pastimes the Lord had performed in each of these places, namely the rivers, forests, mountains and valleys. Thus Uddhava himself enjoyed great transcendental bliss in their association.

TEXT 57

दृष्ट्वैवमादि गोपीनां
कृष्णावेशात्मविकलवम्
उद्धवः परमप्रीतस्
ता नमस्यन्निदं जगौ

*dr̥ṣṭvaivam-ādi gopīnām
kṛṣṇāveśātma-viklavam
uddhavaḥ parama-prītas
tā namasyann idam jagau*

SYNONYMS

dr̥ṣṭvā—seeing; *evam*—such; *ādi*—and more; *gopīnām*—of the *gopīs*; *kṛṣṇa-āveśa*—their total absorption in thought of Kṛṣṇa; *ātma*—consisting of; *viklavam*—the mental agitation; *uddhavaḥ*—Uddhava; *parama*—supremely; *prītaḥ*—pleased; *tāḥ*—to them; *namasyan*—offering all respect; *idam*—this;

jagau—sang.

TRANSLATION

Thus seeing how the *gopīs* were always disturbed because of their total absorption in Kṛṣṇa, Uddhava was supremely pleased. Desiring to offer them all respect, he sang as follows.

PURPORT

Viklava, "mental disturbance," should not be confused here with ordinary material distress. It is clearly stated that Uddhava was supremely pleased, and he felt this way because he saw that the *gopīs* had attained the highest state of loving ecstasy. Uddhava was an exalted member of the court in Dvārakā, an important minister in world political affairs, and yet he felt the spiritual urge to offer his obeisances to the glorious *gopīs*, although externally they were mere cowherd girls in an insignificant village called Vṛndāvana. Thus, to explain his feelings he sang the following verses. Śrīla Jīva Gosvāmī states that Uddhava sang these verses daily while he was in Vṛndāvana.

TEXT 58

एताः परं तनुभृतो भुवि गोपवध्वो
गोविन्द एव निखिलात्मनि रूढभावाः
वाञ्छन्ति यद्भवभियो मुनयो वयं च
किं ब्रह्मजन्मभिरनन्तकथारसस्य

*etāḥ param tanu-bhṛto bhuvi gopa-vadhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vāñchanti yad bhava-bhiyo munayo vayaṁ ca*

kim brahma-janmabhir ananta-kathā-rasasya

SYNONYMS

etāḥ—these women; *param*—alone; *tanu*—their bodies; *bhṛtaḥ*—maintain successfully; *bhuvi*—on the earth; *gopa-vadhvaḥ*—the young cowherd women; *govinde*—for Lord Kṛṣṇa; *eva*—exclusively; *nikhila*—of all; *ātmani*—the Soul; *rūḍha*—perfected; *bhāvāḥ*—ecstatic loving attraction; *vāñchanti*—they desire; *yat*—which; *bhava*—material existence; *bhiyaḥ*—those who are afraid of; *munayaḥ*—sages; *vayam*—we; *ca*—also; *kim*—what use; *brahma*—as a *brāhmaṇa* or as Lord Brahmā; *janmabhiḥ*—with births; *ananta*—of the unlimited Lord; *kathā*—for the topics; *rasasya*—for one who has a taste.

TRANSLATION

[Uddhava sang:] Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class *brāhmaëa*, or even as Lord Brahmā himself?

PURPORT

Śrīla Viśvanātha Cakravartī explains that here the term *brahma-janmabhiḥ*, "brahminical births," refers to the threefold birth by (1) seminal parenthood, (2) sacred-thread initiation and (3) sacrificial initiation. These cannot compare to pure Kṛṣṇa consciousness. In fact, Śrī Uddhava, who spoke this verse, took birth as a pure *brāhmaṇa*, but he deprecates this position in comparison to that of the exalted *gopīs*.

TEXT 59

क्वेमाः स्त्रियो वनचरीर्व्यभिचारदुष्टाः
कृष्णे क्व चैष परमात्मनि रूढभावः
नन्वीश्वरोऽनुभजतोऽविदुषोऽपि साक्षाच्च
छ्रेयस्तनोत्यगदराज इवोपयुक्तः

*kvemāḥ striyo vana-carīr vyabhicāra-duṣṭāḥ
kṛṣṇe kva caiṣa paramātmāni rūḍha-bhāvaḥ
nanv īśvaro 'nubhajato 'viduṣo 'pi sākṣāc
chreyas tanoty agada-rāja ivopayuktaḥ*

SYNONYMS

kva—where, in comparison; *imāḥ*—these; *striyaḥ*—women; *vana*—in the forests; *carīḥ*—who wander; *vyabhicāra*—by improper behavior; *duṣṭāḥ*—contaminated; *kṛṣṇe*—for Kṛṣṇa; *kva ca*—and where; *eṣaḥ*—this; *parama-ātmāni*—for the Supreme Soul; *rūḍha-bhāvaḥ*—stage of perfect love (known technically as *mahā-bhāva*); *nanu*—certainly; *īśvaraḥ*—the Personality of Godhead; *anubhajataḥ*—to one who constantly worships Him; *aviduṣaḥ*—not learned; *api*—even though; *sākṣāt*—directly; *śreyaḥ*—the highest good; *tanoti*—bestows; *agada*—of medicines; *rājaḥ*—the king (namely, the nectar which the demigods drink for long life); *iva*—as if; *upayuktaḥ*—taken.

TRANSLATION

How amazing it is that these simple women who wander about the forest, seemingly spoiled by improper behavior, have achieved the perfection of unalloyed love for Kṛṣṇa, the Supreme Soul! Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.

PURPORT

The use of the word *kva* in the first two lines indicates a sharp contrast between apparently incompatible items, in this case the apparently insignificant and even impure position of the *gopīs*, mentioned in the first line, and their attainment of the highest perfection of life, mentioned in the second. In this regard Śrīla Viśvanātha Cakravartī describes three types of adulterous women. The first is a woman who enjoys both her husband and a lover, being faithful to neither. Both ordinary society and the scriptures condemn this conduct. The second type of adulterous woman is she who abandons her husband to enjoy only with her lover. Society and the scriptures also condemn this behavior, although such a fallen woman may be said to at least have the good quality of dedicating herself to a single man. The last kind of adulterous woman is she who abandons her husband and enjoys in the attitude of being a lover of the Supreme Lord alone. Śrīla Viśvanātha Cakravartī explains that although foolish, common people criticize this position, such behavior is commended by those who are wise in spiritual science. Therefore learned members of society and the revealed scriptures praise such single-minded devotion to the Lord. Such was the *gopīs'* behavior. Thus the term *vyabhicāra-duṣṭāḥ*, "corrupted by deviation," indicates the apparent resemblance between the *gopīs'* behavior and that of ordinary adulterous women.

TEXT 60

नायं श्रियोऽङ्ग उ नितान्तरतेः प्रसादः
स्वर्योषितां नलिनगन्धरुचां कुतोऽन्याः
रासोत्सवेऽस्य भुजदण्डगृहीतकण्ठ-

लब्धाशिषां य उदगाद् व्रजवल्लभीनाम्

*nāyam śriyo 'nga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalina-gandha-rucām kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-grhīta-kaṇṭha-
labdhāśiṣām ya udagād vraja-vallabhīnām*

SYNONYMS

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—who is very intimately related; *prasādaḥ*—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the aroma; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rasa-utsave*—in the festival of the *rāsa* dance; *asya*—of Lord Śrī Kṛṣṇa; *bhuja-daṇḍa*—by the arms; *grhīta*—embraced; *kaṇṭha*—their necks; *labdha-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*—became manifest; *vraja-vallabhīnām*—of the beautiful *gopīs*, the transcendental girls of Vrajabhūmi.

TRANSLATION

When Lord Śrī Kṛṣṇa was dancing with the *gopīs* in the *rāsa-līlā*, the *gopīs* were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?

PURPORT

The word meanings and translation for this verse are taken from Śrīla

Prabhupāda's English rendering of *Caitanya-caritāmṛta* (Madhya 8.80).

Śrīla Viśvanātha Cakravartī comments as follows: Lord Kṛṣṇa, the best of all *avatāras*, exists on the highest platform of purity and morality, and thus He always remained praiseworthy by all, even while accepting worldly criticism for His cow-tending, wandering in the forest, taking meals with young monkeys, stealing yogurt, seducing other men's wives, and so on. Similarly, the *gopīs*, who are constituted of the Lord's pleasure potency, achieved the highest standard of purity and auspiciousness, even in comparison to the goddesses of fortune, and thus the *gopīs* are supremely glorious, even though they were criticized by worldly people because they were mere cowherd women living in the forest and behaving in an apparently improper way.

TEXT 61

आसामहो चरणरेणुजुषामहं स्यां
वृन्दावने किमपि गुल्मलतौषधीनाम्
या दुस्त्यजं स्वजनमार्यपथं च हित्वा
भेजुर्मुकुन्दपदवीं श्रुतिभिर्विमृग्याम्

*āsām aho caraṇa-reṇu-juṣām ahaṁ syām
vṛndāvane kim api gulma-latauṣadhīnām
yā dustyajam sva-janam ārya-patham ca hitvā
bhejur mukunda-padavīm śrutibhir vimṛgyām*

SYNONYMS

āsām—of the *gopīs*; *aho*—oh; *caraṇa-reṇu*—the dust of the lotus feet; *juṣām*—devoted to; *ahaṁ syām*—let me become; *vṛndāvane*—in Vṛndāvana; *kim api*—any one; *gulma-latā-oṣadhīnām*—among bushes, creepers and herbs; *yā*—they who; *dustyajam*—very difficult to give up; *sva-janam*—family

members; *ārya-patham*—the path of chastity; *ca*—and; *hitvā*—giving up; *bhejuḥ*—worshiped; *mukunda-padavīm*—the lotus feet of Mukunda, Kṛṣṇa; *śrutibhiḥ*—by the Vedas; *vimṛgyām*—to be searched for.

TRANSLATION

The *gopés* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the *gopés* trample them and bless them with the dust of their lotus feet.

PURPORT

The word meanings and translation for this verse are taken from Śrīla Prabhupāda's English rendering of *Caitanya-caritāmṛta* (Antya 7.47).

Śrī Uddhava here shows the perfect Vaiṣṇava attitude of humility. He does not pray to be equal to the *gopīs* in their exalted stage of love, but rather to take birth as a bush or creeper in Vṛndāvana so that when they walk upon him he will get the dust of their feet and thus be blessed. The shy *gopīs* would never agree to give such blessings to a great personality like Uddhava; therefore he cleverly sought to get such mercy by taking birth as a plant in Vṛndāvana.

TEXT 62

या वै श्रियार्चितमजादिभिराप्तकामैर्
योगेश्वरैरपि यदात्मनि रासगोष्ठ्याम्
कृष्णस्य तद्भगवतः चरणारविन्दं

न्यस्तं स्तनेषु विजहुः परिरभ्य तापम्

*yā vai śrīyārcitam ajādibhir āpta-kāmair
yogeśvarair api yad ātmani rāsa-goṣṭhyām
kṛṣṇasya tad bhagavataḥ caraṇāravindam
nyastam staneṣu vijahuḥ parirabhya tāpam*

SYNONYMS

yāḥ—who (the *gopīs*); *vai*—indeed; *śrīyā*—by the goddess of fortune; *arcitam*—worshiped; *aja*—by unborn Brahmā; *ādibhiḥ*—and other demigods; *āpta-kāmaiḥ*—who have already realized all desires; *yoga-īśvaraiḥ*—masters of mystic power; *api*—even though; *yad*—which; *ātmani*—in the mind; *rāsa*—of the *rāsa* dance; *goṣṭhyām*—in the gathering; *kṛṣṇasya*—of Lord Kṛṣṇa; *tad*—those; *bhagavataḥ*—of the Supreme Lord; *caraṇa-aravindam*—the lotus feet; *nyastam*—placed; *staneṣu*—on their breasts; *vijahuḥ*—they gave up; *parirabhya*—by embracing; *tāpam*—their torment.

TRANSLATION

The goddess of fortune herself, along with Lord Brahmā and all the other demigods, who are masters of yogic perfection, can worship the lotus feet of Kṛṣṇa only within her mind. But during the *rāsa* dance Lord Kṛṣṇa placed His feet upon these *gopīs'* breasts, and by embracing those feet the *gopīs* gave up all distress.

TEXT 63

वन्दे नन्दब्रजस्त्रीणां
पादरेणुमभीक्ष्णशः

यासां हरिकथोद्गीतं पुनाति भुवनत्रयम्

*vande nanda-vraja-strīṇām
pāda-reṇum abhikṣṇaśaḥ
yāsām hari-kathodgītām
punāti bhuvana-trayam*

SYNONYMS

vande—I offer my respects; *nanda-vraja*—of the cowherd village of Nanda Mahārāja; *strīṇām*—of the women; *pāda*—of the feet; *reṇum*—to the dust; *abhikṣṇaśaḥ*—perpetually; *yāsām*—whose; *hari*—of Lord Kṛṣṇa; *kathā*—about the topics; *udgītām*—loud chanting; *punāti*—purifies; *bhuvana-trayam*—the three worlds.

TRANSLATION

I repeatedly offer my respects to the dust from the feet of the women of Nanda Mahārāja's cowherd village. When these *gopīs* loudly chant the glories of Śrī Kṛṣṇa, the vibration purifies the three worlds.

PURPORT

Śrī Uddhava, having established the glories of the *gopīs* in the previous verses, now directly offers his obeisances to them. According to the Śrī *Vaiṣṇava-toṣaṇī*, Śrī Uddhava did not offer such respect even to Lord Kṛṣṇa's queens in Dvārakā.

TEXT 64

श्रीशुक उवाच
अथ गोपीरनुज्ञाप्य
यशोदां नन्दमेव च
गोपानामन्त्र्य दाशार्हो
यास्यन्नारुरुहे रथम्

śrī-śuka uvāca
atha gopīr anujñāpya
yaśodām nandam eva ca
gopān āmantrya dāśārha
yāsyann āruruhe ratham

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *atha*—then; *gopīḥ*—of the gopīs; *anujñāpya*—taking permission; *yaśodām*—of mother Yaśodā; *nandam*—King Nanda; *eva ca*—also; *gopān*—of the cowherds; *āmantrya*—taking leave; *dāśārhaḥ*—Uddhava, descendant of Daśārha; *yāsyann*—being about to leave; *āruruhe*—mounted; *ratham*—his chariot.

TRANSLATION

Śukadeva Gosvāmī said: Uddhava, the descendant of Daśārha, then took permission to leave from the gopīs and from mother Yaśodā and Nanda Mahārāja. He bade farewell to all the cowherd men and, about to depart, mounted his chariot.

TEXT 65

तं निर्गतं समासाद्य

नानोपायनपाणयः
नन्दादयोऽनुरागेण
प्रावोचन्नश्रुलोचनाः

*tam nirgataṁ samāsādyā
nānopāyana-pāṇayaḥ
nandādayo 'nurāgeṇa
prāvocann aśru-locanāḥ*

SYNONYMS

tam—him (Uddhava); *nirgataṁ*—gone out; *samāsādyā*—approaching;
nānā—various; *upāyana*—items for worship; *pāṇayaḥ*—in their hands;
nanda-ādayaḥ—Nanda and the others; *anurāgeṇa*—with affection;
prāvocan—spoke; *aśru*—with tears; *locanāḥ*—in their eyes.

TRANSLATION

As Uddhava was about to leave, Nanda and the others approached him bearing various items of worship. With tears in their eyes they addressed him as follows.

PURPORT

Śrīla Jīva Gosvāmī points out that Nanda and the cowherd men did not approach Uddhava as a formality, but rather out of spontaneous affection for a dear friend of Kṛṣṇa's.

TEXT 66

मनसो वृत्तयो नः स्युः

कृष्ण पादाम्बुजाश्रयाः
वाचोऽभिधायिनीर्नाम्नां
कायस्तत्प्रह्वणादिषु

*manaso vṛttayo naḥ syuḥ
kṛṣṇa pādāmbujāśrayāḥ
vāco 'bhidhāyinīr nāmnām
kāyas tat-prahvaṇādiṣu*

SYNONYMS

manasaḥ—of the minds; *vṛttayaḥ*—the functions; *naḥ*—our; *syuḥ*—may they be; *kṛṣṇa*—of Kṛṣṇa; *pāda-ambuja*—of the lotus feet; *āśrayāḥ*—taking shelter; *vācaḥ*—our words; *abhidhāyinīḥ*—expressing; *nāmnām*—His names; *kāyaḥ*—our bodies; *tat*—to Him; *prahvaṇa-ādiṣu*—(engaged) in bowing down and so forth.

TRANSLATION

[Nanda and the other cowherds said:] May our mental functions always take shelter of Kṛṣṇa's lotus feet, may our words always chant His names, and may our bodies always bow down to Him and serve Him.

PURPORT

The residents of Vṛndāvana were firmly convinced that even if they could not have direct association with their beloved Kṛṣṇa, they would never be indifferent to Him. They were all topmost pure devotees of the Lord.

TEXT 67

कर्मभिर्भ्राम्यमाणानां
यत्र क्वापीश्वरेच्छया
मङ्गलाचरितैर्दानै
रतिर्नः कृष्ण ईश्वरे

karmabhir bhrāmyamāṇānām
yatra kvāpīśvarecchayā
maṅgalācaritair dānai
ratir naḥ kṛṣṇa īśvare

SYNONYMS

karmabhiḥ—by our fruitive actions; *bhrāmyamāṇānām*—who are made to wander; *yatra kva api*—wherever; *īśvara*—of the Supreme Lord; *icchayā*—by the desire; *maṅgala*—auspicious; *ācaritaiḥ*—because of works; *dānaiḥ*—because of charity; *ratīḥ*—attachment; *naḥ*—our; *kṛṣṇe*—for Kṛṣṇa; *īśvare*—the Lord.

TRANSLATION

Wherever we are made to wander about this world by the Supreme Lord's will, in accordance with the reactions to our fruitive work, may our good works and charity always grant Us love for Lord Kṛṣṇa.

TEXT 68

एवं सभाजितो गोपैः
कृष्णभक्त्या नराधिप
उद्धवः पुनरागच्छन्

मथुरां कृष्णपालिताम्

*evam sabhājito gopaiḥ
kṛṣṇa-bhaktyā narādhipa
uddhavaḥ punar āgacchan
mathurām kṛṣṇa-pālitām*

SYNONYMS

evam—thus; *sabhājitaḥ*—shown honor; *gopaiḥ*—by the cowherds; *kṛṣṇa-bhaktyā*—with devotion for Kṛṣṇa; *nara-adhipa*—O ruler of men (Parīkṣit); *uddhavaḥ*—Uddhava; *punaḥ*—again; *āgacchat*—returned; *mathurām*—to Mathurā; *kṛṣṇa-pālitām*—which was being protected by Lord Kṛṣṇa.

TRANSLATION

[Śukadeva Gosvāmī continued:] O ruler of men, thus honored by the cowherd men with expressions of devotion for Lord Kṛṣṇa, Uddhava went back to the city of Mathurā, which was under Kṛṣṇa's protection.

PURPORT

The word *kṛṣṇa-pālitām* indicates that even though Uddhava became quite attached to the land of Vṛndāvana, he returned to Mathurā because Śrī Kṛṣṇa was personally displaying His transcendental pastimes there.

TEXT 69

कृष्णाय प्रणिपत्याह
भक्त्युद्रेकं ब्रजौकसाम्

वसुदेवाय रामाय
राज्ञे चोपायनान्यदात्

*kṛṣṇāya praṇipatyāha
bhakty-udrekam vrajaukasām
vasudevāya rāmāya
rājñe copāyanāny adāt*

SYNONYMS

kṛṣṇāya—to Lord Kṛṣṇa; *praṇipatyā*—after falling down to pay homage; *āha*—he told; *bhakti*—of pure devotion; *udrekam*—the abundance; *vraja-okasām*—of the residents of Vraja; *vasudevāya*—to Vasudeva; *rāmāya*—to Lord Balarāma; *rājñe*—to the King (Ugrasena); *ca*—and; *upāyanāni*—the items received in tribute; *adāt*—he gave.

TRANSLATION

After falling down to pay his homage, Uddhava described to Lord Kṛṣṇa the immense devotion of the residents of Vraja. Uddhava also described it to Vasudeva, Lord Balarāma and King Ugrasena and presented to them the gifts of tribute he had brought with him.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-seventh Chapter, of
the Śrīmad-Bhāgavatam, entitled "The Song of the Bee."*

48. Kṛṣṇa Pleases His Devotees

In this chapter Lord Śrī Kṛṣṇa first visits Trivakrā (also known as Kubjā) and enjoys with her, and then He visits Akrūra. The Lord sends Akrūra to Hastināpura to satisfy the Pāṇḍavas.

After Uddhava had related to Śrī Kṛṣṇa the news of Vraja, the Lord went to the home of Trivakrā, which was decorated with diverse ornamentation conducive to sexual enjoyment. Trivakrā welcomed Kṛṣṇa with great respect, giving Him a raised seat and, together with her female companions, worshiping Him. She also offered Uddhava a seat, as befitted his position, but Uddhava simply touched the seat and sat on the floor.

Lord Kṛṣṇa then reclined on an opulent bed as the maidservant Trivakrā elaborately washed and decorated herself. Then she approached Him. Kṛṣṇa invited Trivakrā to the bed and began to enjoy with her in various ways. By embracing Lord Kṛṣṇa, Trivakrā freed herself of the torment of lust. She asked Kṛṣṇa to remain with her for some time, and the considerate Lord promised to fulfill her request in due course. He then returned with Uddhava to His residence. Apart from offering sandal paste to Kṛṣṇa, Trivakrā had never performed any pious acts, yet simply on the strength of the piety of this single act she attained the rare personal association of Śrī Kṛṣṇa.

Śrī Kṛṣṇa next went to Akrūra's house with Lord Baladeva and Uddhava. Akrūra honored the three of them by bowing down and presenting them with suitable sitting places. Then he worshiped Rāma and Kṛṣṇa, washed Their feet and poured the water on his head. Akrūra also offered Them many prayers.

Lord Kṛṣṇa was pleased with Akrūra's prayers. He told him that since he, Akrūra, was in fact Their paternal uncle, Kṛṣṇa and Balarāma should be the

recipients of his protection and mercy. Lord Kṛṣṇa then praised Akrūra as a saint and purifier of the sinful, and He asked him to visit Hastināpura to find out how the Pāṇḍavas, deprived of their father, were faring. Finally, the Lord returned home, taking Balarāma and Uddhava with Him.

TEXT 1

श्रीशुक उवाच
अथ विज्ञाय भगवान्
सर्वात्मा सर्वदर्शनः
सैरन्ध्र्याः कामतप्तायाः
प्रियमिच्छन् गृहं ययौ

*śrī-śuka uvāca
atha vijñāya bhagavān
sarvātmā sarva-darśanaḥ
sairandhryāḥ kāma-taptāyāḥ
priyam icchan gṛham yayau*

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; atha—then; vijñāya—understanding; bhagavān—the Supreme Lord; sarva—of all; ātmā—the Soul; sarva—of everything; darśanaḥ—the seer; sairandhryāḥ—of the serving girl, Trivakrā; kāma—by lust; taptāyāḥ—troubled; priyam—the satisfaction; icchan—wanting; gṛham—to her house; yayau—He went.

TRANSLATION

Śukadeva Gosvāmī said: **Next, after assimilating Uddhava's report, Lord**

Kṛṣṇa, the Supreme Personality of Godhead, the omniscient Soul of all that be, desired to satisfy the serving girl Trivakrā, who was troubled by lust. Thus He went to her house.

PURPORT

This text gives an interesting insight into the Lord's pastimes. The first line says, *atha vijñāya bhagavān*: "Thus the Lord, understanding [Uddhava's report]...." The second line states that Lord Kṛṣṇa is the Soul of everything (*sarvātmā*) and the seer of everything (*sarva-darśanaḥ*). In other words, although He certainly does not depend on spoken reports from messengers, He plays the part of a human being and listens to news from a messenger—not out of need, as we would do, but in the bliss of His spiritual pastimes, exchanging love with His pure devotee. The word *sarva-darśanaḥ* also indicates that the Lord perfectly understood the feelings of the residents of Vraja and was perfectly reciprocating with them within their hearts. Now, in His external pastimes, He desired to bless Śrīmatī Trivakrā, who was about to be freed from the disease of material lust.

TEXT 2

महार्होपस्करैराढ्यं
कामोपायोपबृंहितम्
मुक्तादामपताकाभिरु
वितानशयनासनैः
धूपैः सुरभिभिर्दीपैः
स्रग्गन्धैरपि मण्डितम्

*mahārhopaskarair ādhyam
kāmapāyopabṛñhitam*

*muktā-dāma-patākābhir
vitāna-śayanāsanaiḥ
dhūpaiḥ surabhibhir dīpaiḥ
srag-gandhair api maṇḍitam*

SYNONYMS

mahā-arha—expensive; *upaskaraiḥ*—with furnishings; *ādhyam*—rich; *kāma*—of lust; *upāya*—with accoutrements; *upabṛmhitam*—replete; *muktā-dāma*—with strings of pearls; *patākābhiḥ*—and banners; *vitāna*—with canopies; *śayana*—beds; *āsanaiḥ*—and seats; *dhūpaiḥ*—with incense; *surabhibhiḥ*—fragrant; *dīpaiḥ*—with oil lamps; *srag*—with flower garlands; *gandhaiḥ*—and aromatic sandalwood paste; *api*—also; *maṇḍitam*—decorated.

TRANSLATION

Trivakrā's home was opulently appointed with expensive furnishings and replete with sensual accoutrements meant to inspire sexual desire. There were banners, rows of strung pearls, canopies, fine beds and sitting places, and also fragrant incense, oil lamps, flower garlands and aromatic sandalwood paste.

PURPORT

According to Śrīdhara Svāmī, the sensual accoutrements in Trivakrā's house included explicit sexual pictures. Śrīla Viśvanātha Cakravartī adds that her paraphernalia included herbal aphrodisiacs. It is not hard to guess Trivakrā's intention, yet Lord Kṛṣṇa went there to save her from material existence.

TEXT 3

गृहं तमायान्तमवेक्ष्य सासनात्

सद्यः समुत्थाय हि जातसम्भ्रमा
यथोपसङ्गम्य सखीभिरच्युतं
सभाजयामास सदासनादिभिः

*gṛhaṁ tam āyāntam avekṣya sāsanāt
sadyaḥ samutthāya hi jāta-sambhramā
yathopasaṅgamyā sakhībhir acyutaṁ
sabhājayām āsa sad-āsanādibhiḥ*

SYNONYMS

gṛham—to her house; *tam*—Him; *āyāntam*—arrived; *avekṣya*—seeing; *sā*—she; *āsanāt*—from her seat; *sadyaḥ*—suddenly; *samutthāya*—rising; *hi*—indeed; *jāta-sambhramā*—being in a flurry; *yathā*—properly; *upasaṅgamyā*—coming toward; *sakhībhiḥ*—with her female companions; *acyutam*—Lord Kṛṣṇa; *sabhājayām āsa*—respectfully greeted; *sat-āsana*—with an excellent seat; *ādibhiḥ*—and so on.

TRANSLATION

When Trivakrā saw Him arriving at her house, she at once rose from her seat in a flurry. Coming forward graciously with her girlfriends, she respectfully greeted Lord Acyuta by offering Him an excellent seat and other articles of worship.

TEXT 4

तथोद्धवः साधुतयाभिपूजितो
न्यषीददुर्व्यामभिमृश्य चासनम्
कृष्णोऽपि तूर्णं शयनं महाधनं

विवेश लोकाचरितान्यनुव्रतः

*tathoddhavaḥ sādhutayābhipūjito
nyaṣīdad urvyām abhimṛśya cāsanam
kṛṣṇo 'pi tūrṇaṁ śayanam mahā-dhanam
viveśa lokācaritāny anuvrataḥ*

SYNONYMS

tathā—also; *uddhavaḥ*—Uddhava; *sādhutayā*—as a saintly person; *abhipūjitaḥ*—worshiped; *nyaṣīdat*—sat; *urvyām*—on the ground; *abhimṛśya*—touching; *ca*—and; *āsanam*—the seat; *kṛṣṇaḥ*—Lord Kṛṣṇa; *api*—and; *tūrṇam*—without delay; *śayanam*—a bed; *mahā-dhanam*—very rich; *viveśa*—lay upon; *loka*—of human society; *ācaritāni*—the modes of behavior; *anuvrataḥ*—imitating.

TRANSLATION

Uddhava also received a seat of honor, since he was a saintly person, but he simply touched it and sat on the floor. Then Lord Kṛṣṇa, imitating the manners of human society, quickly made Himself comfortable on an opulent bed.

PURPORT

According to the *ācāryas*, Uddhava felt reverence for his Lord and thus declined to sit on an opulent seat in His presence; rather, he touched the seat with his hand and sat on the floor. Śrīla Viśvanātha Cakravartī adds that Lord Kṛṣṇa made Himself comfortable on a bed located in the inner chambers of Trivakrā's home.

TEXT 5

सा मञ्जनालेपदुकूलभूषण
स्रग्गन्धताम्बूलसुधासवादिभिः
प्रसाधितात्मोपससार माधवं
सत्रीडलीलोत्स्मितविभ्रमेक्षितैः

sā majjanālepa-dukūla-bhūṣaṇa
srag-gandha-tāmbūla-sudhāsavādibhiḥ
prasādhitātmopasasāra mādham
sa-vrīḍa-līlotsmita-vibhramekṣitaiḥ

SYNONYMS

sā—she, Trivakrā; *majjana*—by bathing; *ālepa*—anointing; *dukūla*—dressing in fine garments; *bhūṣaṇa*—with ornaments; *srag*—garlands; *gandha*—perfume; *tāmbūla*—betel nut; *sudhā-āsava*—drinking fragrant liquor; *ādibhiḥ*—and so on; *prasādhita*—prepared; *ātmā*—her body; *upasasāra*—she approached; *mādhavam*—Lord Kṛṣṇa; *sa-vrīḍa*—shy; *līlā*—playful; *utsmita*—of her smiles; *vibhrama*—exhibiting the allurements; *ikṣitaiḥ*—with glances.

TRANSLATION

Trivakrā prepared herself by bathing, anointing her body, and dressing in fine garments, by putting on jewelry, garlands and perfume, and also by chewing betel nut, drinking fragrant liquor, and so on. She then approached Lord Mādhava with shy, playful smiles and coquettish glances.

PURPORT

It is clear from this verse that the ways a woman prepares for sexual enjoyment have not changed in thousands of years.

TEXT 6

आहूय कान्तां नवसङ्गमह्रिया
विशङ्कितां कङ्कणभूषिते करे
प्रगृह्य शय्यामधिवेश्य रामया
रेमेऽनुलेपार्पणपुण्यलेशया

*āhūya kāntām nava-saṅgama-hriyā
viśaṅkitām kaṅkaṇa-bhūṣite kare
pragr̥hya śayyām adhiveśya rāmayā
reme 'nulepārpaṇa-puṇya-leśayā*

SYNONYMS

āhūya—calling forward; *kāntām*—His beloved; *nava*—new; *saṅgama*—of contact; *hriyā*—with shyness; *viśaṅkitām*—fearful; *kaṅkaṇa*—with bangles; *bhūṣite*—ornamented; *kare*—her two hands; *pragr̥hya*—taking hold of; *śayyām*—on the bed; *adhiveśya*—placing her; *rāmayā*—with the beautiful girl; *reme*—He enjoyed; *anulepa*—of ointment; *arpaṇa*—the offering; *puṇya*—of piety; *leśayā*—whose single trace.

TRANSLATION

Calling forward His beloved, who was anxious and shy at the prospect of this new contact, the Lord pulled her by her bangled hands onto the bed. Thus He enjoyed with that beautiful girl, whose only trace of piety was her having offered ointment to the Lord.

PURPORT

Śrīla Viśvanātha Cakravartī explains that the words *nava-saṅgama-hriyā*

indicate that Trivakrā was in fact a virgin girl at this point. She had been a deformed hunchback, and the Lord had recently transformed her into a beautiful girl. Therefore, although clearly lusting after Śrī Kṛṣṇa, she was naturally shy and anxious.

TEXT 7

सानङ्गतप्तकुचयोरुरसस्तथाक्ष्णोर्
जिघ्रन्त्यनन्तचरणेन रुजो मृजन्ती
दोभ्यां स्तनान्तरगतं परिरभ्य कान्तम्
आनन्दमूर्तिमजहादतिदीर्घतापम्

*sānaṅga-tapta-kucayor urasas tathākṣṇor
jighranty ananta-caraṇena rujo mṛjantī
dorbhyāṁ stanāntara-gataṁ parirabhya kāntam
ānanda-mūrtim ajahād ati-dīrgha-tāpam*

SYNONYMS

sa—she; *anaṅga*—by Cupid; *tapta*—made to burn; *kucayoḥ*—of her breasts; *urasas*—of her chest; *tathā*—and; *akṣṇoḥ*—of her eyes; *jighrantī*—smelling; *ananta*—of Kṛṣṇa, the unlimited Supreme Lord; *caraṇena*—by the feet; *rujaḥ*—the pain; *mṛjantī*—wiping away; *dorbhyāṁ*—with her arms; *stana*—her breasts; *antara-gataṁ*—between; *parirabhya*—embracing; *kāntam*—her lover; *ānanda*—of all ecstasy; *mūrtim*—the personal manifestation; *ajahāt*—she gave up; *ati*—extremely; *dīrgha*—long-standing; *tāpam*—her distress.

TRANSLATION

Simply by smelling the fragrance of Kṛṣṇa's lotus feet, Trivakrā cleansed

away the burning lust Cupid had aroused in her breasts, chest and eyes. With her two arms she embraced between her breasts her lover, Śrī Kṛṣṇa, the personification of bliss, and thus she gave up her long-standing distress.

TEXT 8

सैवं कैवल्यनाथं तं
प्राप्य दुष्प्राप्यमीश्वरम्
अङ्गरागार्पणेनाहो
दुर्भगेदमयाचत

*saivam kaivalya-nātham tam
prāpya duṣprāpyam īśvaram
aṅga-rāgārpaṇenāho
durbhagedam ayācata*

SYNONYMS

sa—she; *evam*—thus; *kaivalya*—of liberation; *nātham*—the controller; *tam*—Him; *prāpya*—obtaining; *duṣprāpyam*—unobtainable; *īśvaram*—the Supreme Lord; *aṅga-rāga*—body ointment; *arpaṇena*—by offering; *aho*—oh; *durbhagā*—unfortunate; *idam*—this; *ayācata*—she begged.

TRANSLATION

Having thus gotten the hard-to-get Supreme Lord by the simple act of offering Him body ointment, unfortunate Trivakrā submitted to that Lord of freedom the following request.

PURPORT

According to Śrīla Viśvanātha Cakravartī, Śrīmatī Trivakrā prayed to the Lord, "Please enjoy only with me, and not with any other woman." Because Kṛṣṇa was not prepared to grant such a benediction, Trivakrā is described here as unfortunate. Śrīdhara Svāmī adds that although to ordinary eyes she seemed to beg for material sex pleasure, in fact she was a liberated soul at this point.

TEXT 9

सहोष्यतामिह प्रेष्ठ
दिनानि कतिचिन्मया
रमस्व नोत्सहे त्यक्तुं
सङ्गं तेऽम्बुरुहेक्षण

*sahoṣyatām iha preṣṭha
dināni katicin mayā
ramasva notsahe tyaktum
saṅgam te 'mburuhekṣaṇa*

SYNONYMS

saha—together; *uṣyatām*—please stay; *iha*—here; *preṣṭha*—O beloved; *dināni*—days; *katicit*—some; *mayā*—with me; *ramasva*—please take pleasure; *na utsahe*—I cannot tolerate; *tyaktum*—giving up; *saṅgam*—association; *te*—Your; *amburuha-ikṣaṇa*—O lotus-eyed one.

TRANSLATION

[Trivakrā said:] O beloved, please stay here with me for a few days more and enjoy. I cannot bear to give up Your association, O lotus-eyed one!

PURPORT

The word *ambu* means "water," and *ruha* means "rising." Thus *amburuha* means "the lotus flower, which rises up from the water." Lord Kṛṣṇa is called *amburuhekṣaṇa*, "the lotus-eyed one." He is the source and embodiment of all beauty, and naturally Trivakrā was attracted to Him. However, the Lord's beauty is spiritual and pure, and His intention was not to gratify Himself with Trivakrā but rather to bring her to the point of pure spiritual existence, Kṛṣṇa consciousness.

TEXT 10

तस्यै कामवरं दत्त्वा
मानयित्वा च मानदः
सहोद्धवेन सर्वेशः
स्वधामागमदृद्धिमत

*tasyai kāma-varaṁ dattvā
mānayitvā ca māna-daḥ
sahoddhvena sarveśaḥ
sva-dhāmāgamad ṛddhimat*

SYNONYMS

tasyai—to her; *kāma*—of material desire; *varam*—her benediction; *dattvā*—granting; *mānayitvā*—showing her respect; *ca*—and; *māna-daḥ*—He who gives respect to others; *saha uddhvena*—together with Uddhava; *sarva-īśaḥ*—the Lord of all beings; *sva*—to His own; *dhāma*—residence; *agamat*—went; *ṛddhi-mat*—supremely opulent.

TRANSLATION

Promising her the fulfillment of this lusty desire, considerate Kṛṣṇa, Lord of all beings, paid Trivakrā His respects and then returned with Uddhava to His own supremely opulent residence.

PURPORT

All the *ācāryas* agree that the words *kāma-varam dattvā* indicate that Lord Kṛṣṇa promised Trivakrā He would fulfill her lusty desires.

TEXT 11

दुरार्ध्यं समारार्ध्य
विष्णुं सर्वेश्वरेश्वरम्
यो वृणीते मनोग्राह्यम्
असत्त्वात्कुमनीष्यसौ

*durārdhyaṁ samārādhya
viṣṇuṁ sarveśvareśvaram
yo vṛṇīte mano-grāhyam
asattvāt kumanīṣy asau*

SYNONYMS

durārdhyam—rarely worshiped; *samārādhya*—fully worshiping;
viṣṇum—Lord Viṣṇu; *sarva*—of all; *īśvara*—controllers; *īśvaram*—the supreme controller; *yaḥ*—who; *vṛṇīte*—chooses as a benediction; *manaḥ*—to the mind;
grāhyam—that which is accessible, namely sense gratification;
asattvāt—because of its insignificance; *kumanīṣī*—unintelligent; *asau*—that

person.

TRANSLATION

Lord Viṣṇu, the Supreme Lord of all lords, is ordinarily difficult to approach. One who has properly worshiped Him and then chooses the benediction of mundane sense gratification is certainly of poor intelligence, for he is satisfied with an insignificant result.

PURPORT

It is clear from the commentaries of the *ācāryas* that the story of Trivakrā is to be understood on two levels. On the one hand, she is understood to be a liberated soul, directly associating with the Lord and participating in His pastimes. On the other hand, her conduct is clearly meant to teach a lesson about what not to do in relation with Lord Kṛṣṇa. Since all of the Lord's pastimes are not only blissful but also didactic, there is no real contradiction in this pastime, since Trivakrā's purity and her bad example take place on two distinct levels. Arjuna is also considered a pure devotee, yet by initially disobeying Kṛṣṇa's instruction to fight, he also showed an example of what not to do. However, such "bad examples" always have happy endings in the blissful association of the Absolute Truth, Śrī Kṛṣṇa.

TEXT 12

अक्रूरभवनं कृष्णः
सहरामोद्धवः प्रभुः
किञ्चिच्चिकीर्षयन् प्रागाद्
अक्रूरप्रीयकाम्यया

*akrūra-bhavanam kṛṣṇaḥ
saha-rāmoddhavaḥ prabhuḥ
kiñcic cikīrṣayan prāgād
akrūra-priya-kāmyayā*

SYNONYMS

akrūra-bhavanam—the home of Akrūra; *kṛṣṇaḥ*—Kṛṣṇa; *saha*—with; *rāma-uddhavaḥ*—Lord Balarāma and Uddhava; *prabhuḥ*—the Supreme Lord; *kiñcit*—something; *cikīrṣayan*—wanting to have done; *prāgāt*—went; *akrūra*—of Akrūra; *priya*—the satisfaction; *kāmyayā*—desiring.

TRANSLATION

Then Lord Kṛṣṇa, wanting to have some things done, went to Akrūra's house with Balarāma and Uddhava. The Lord also desired to please Akrūra.

PURPORT

The previous incident of Lord Kṛṣṇa's visit to Trivakrā's house, and now His visit to Akrūra's, gives a fascinating glimpse into the daily activities of Śrī Kṛṣṇa in Mathurā City.

TEXTS 13-14

स तान्नरवरश्रेष्ठान्
आराद्वीक्ष्य स्वबान्धवान्
प्रत्युत्थाय प्रमुदितः
परिष्वज्याभिनन्द्य च

ननाम कृष्णं रामं च
स तैरप्यभिवादितः
पूजयामास विधिवत्
कृतासनपरिग्रहान्

*sa tān nara-vara-śreṣṭhān
ārād vīkṣya sva-bāndhavān
pratyutthāya pramuditāḥ
pariṣvajyābhinandya ca
nanāma kṛṣṇam rāmaṁ ca
sa tair apy abhivāditaḥ
pūjayām āsa vidhi-vat
kṛtāsana-parigrahān*

SYNONYMS

saḥ—he (Akrūra); *tān*—them (Kṛṣṇa, Balarāma and Uddhava); *nara-vara*—of illustrious personalities; *śreṣṭhān*—the greatest; *ārāt*—from a distance; *vīkṣya*—seeing; *sva*—his (Akrūra's); *bāndhavān*—relatives; *pratyutthāya*—rising up; *pramuditāḥ*—joyful; *pariṣvajya*—embracing; *abhinandya*—greeting; *ca*—and; *nanāma*—bowed down; *kṛṣṇam rāmaṁ ca*—to Lord Kṛṣṇa and Lord Balarāma; *saḥ*—he; *taiḥ*—by Them; *api*—and; *abhivāditaḥ*—greeted; *pūjayām āsa*—he worshiped; *vidhi-vat*—according to scriptural injunctions; *kṛta*—who had done; *āsana*—of seats; *parigrahān*—acceptance.

TRANSLATION

Akrūra stood up in great joy when he saw them, his own relatives and the greatest of exalted personalities, coming from a distance. After embracing them and greeting them, Akrūra bowed down to Kṛṣṇa and Balarāma and was greeted

by Them in return. Then, when his guests had taken their seats, he worshiped them in accordance with scriptural rules.

PURPORT

Śrīla Jīva Gosvāmī points out that Lord Śrī Kṛṣṇa and the others approached Akrūra in a friendly attitude. At first Akrūra reciprocated that friendly mood, and then, in the course of showing them hospitality, he adopted his natural devotional attitude toward the Lord and thus offered his obeisances to Śrī Kṛṣṇa and Śrī Balarāma.

TEXTS 15-16

पादावनेजनीरापो
धारयन् शिरसा नृप
अर्हणेनाम्बरैर्दिव्यैर्
गन्धस्रग्भूषणोत्तमैः

अर्चित्वा शिरसानम्य
पादावङ्कगतौ मृजन्
प्रश्रयावनतोऽक्रूरः
कृष्णरामावभाषत

*pādāvanejanīr āpo
dhārayan śirasā nṛpa
arhaṇenāmbair divyair
gandha-srag-bhūṣaṇottamaiḥ
arcitvā śirasānamya*

*pādāv aṅka-gatau mṛjan
praśrayāvanato 'krūraḥ
kṛṣṇa-rāmāv abhāṣata*

SYNONYMS

pāda—Their feet; *avanejanīḥ*—used for bathing; *ā*—all over; *āpaḥ*—the water; *dhārayan*—putting; *śirasā*—on his head; *nṛpa*—O King (Parīkṣit); *arhaṇena*—with gifts; *ambaraiḥ*—clothing; *divyaiḥ*—celestial; *gandha*—fragrant sandalwood paste; *sraḥ*—flower garlands; *bhūṣaṇa*—and ornaments; *uttamaiḥ*—excellent; *arcitvā*—worshiping; *śirasā*—with his head; *ānamya*—bowing down; *pādau*—(Lord Kṛṣṇa's) feet; *aṅka*—on his lap; *gatau*—placed; *mṛjan*—massaging; *praśraya*—with humility; *avanataḥ*—his head lowered; *akrūraḥ*—Akrūra; *kṛṣṇa-rāmau*—to Kṛṣṇa and Balarāma; *abhāṣata*—spoke.

TRANSLATION

O King, Akrūra bathed the feet of Lord Kṛṣṇa and Lord Balarāma and then poured the bath water on his head. He presented Them with gifts of fine clothing, aromatic sandalwood paste, flower garlands and excellent jewelry. After thus worshiping the two Lords, he bowed his head to the floor. He then began to massage Lord Kṛṣṇa's feet, placing them on his lap, and with his head bowed in humility he addressed Kṛṣṇa and Balarāma as follows.

TEXT 17

दिष्ट्या पापो हतः कंसः
सानुगो वामिदं कुलम्
भवद्भ्यामुद्धृतं कृच्छ्राद्

दुरन्ताच्च समेधितम्

*diṣṭyā pāpo hataḥ kamsaḥ
sānugo vām idam kulam
bhavadbhyām uddhṛtam kṛcchrād
durantāc ca samedhitam*

SYNONYMS

diṣṭyā—by good fortune; *pāpaḥ*—sinful; *hataḥ*—killed; *kamsaḥ*—Kamsa; *sa-anugaḥ*—together with his brothers and other followers; *vām*—of Yours; *idam*—this; *kulam*—dynasty; *bhavadbhyām*—by You two; *uddhṛtam*—delivered; *kṛcchrāt*—from difficulty; *durantāt*—endless; *ca*—and; *samedhitam*—made prosperous.

TRANSLATION

[Akrūra said:] It is our good fortune that You two Lords have killed the evil Kamsa and his followers, thus delivering Your dynasty from endless suffering and causing it to flourish.

TEXT 18

युवां प्रधानपुरुषौ
जगद्धेतू जगन्मयौ
भवद्भ्यां न विना किञ्चित्
परमस्ति न चापरम्

*yuvām pradhāna-puruṣau
jagad-dhetū jagan-mayau*

*bhavadbhyāṁ na vinā kiñcit
param asti na cāparam*

SYNONYMS

yuvām—You two; *pradhāna-puruṣau*—the original persons; *jagat*—of the universe; *hetū*—the causes; *jagat-mayau*—identical with the universe; *bhavadbhyāṁ*—than You; *na*—not; *vinā*—apart from; *kiñcit*—anything; *param*—cause; *asti*—there is; *na ca*—nor; *aparam*—product.

TRANSLATION

You both are the original Supreme Person, the cause of the universe and its very substance. Not the slightest subtle cause or manifest product of creation exists apart from You.

PURPORT

After praising Kṛṣṇa and Balarāma for having saved Their dynasty, Akrūra now points out that the Lord actually has no mundane connection with any social or political institution. He is the original Personality of Godhead, performing His pastimes for the benefit of the entire universe.

TEXT 19

आत्मसृष्टमिदं विश्वम्
अन्वाविश्य स्वशक्तिभिः
ईयते बहुधा ब्रह्मन्
श्रु तप्रत्यक्षगोचरम्

ātma-sṛṣṭam idaṁ viśvam

*anvāviśya sva-śaktibhiḥ
īyate bahudhā brahman
śru ta-pratyakṣa-gocaram*

SYNONYMS

ātma-sṛṣṭam—created by You; *idam*—this; *viśvam*—universe; *anvāviśya*—subsequently entering; *sva*—with Your own; *śaktibhiḥ*—energies; *īyate*—You are perceived; *bahudhā*—manifold; *brahman*—O Supreme; *śruta*—by hearing from scripture; *pratyakṣa*—and by direct perception; *gocaram*—knowable.

TRANSLATION

O Supreme Absolute Truth, with Your personal energies You create this universe and then enter into it. Thus one can perceive You in many different forms by hearing from authorities and by direct experience.

PURPORT

The grammatical agreement of *śruta-pratyakṣa-gocaram*, in the neuter case, with *ātma-sṛṣṭam idam viśvam* indicates that the Supreme Lord, by entering His creation with His potencies, makes Himself perceivable within the universe. Throughout the *Bhāgavatam* and other authorized Vedic literatures, we often find descriptions of the Lord's simultaneous supremacy over all other things and His identity with them. We cannot reasonably draw any other conclusion from Vedic literature than the one powerfully preached by Śrī Caitanya Mahāprabhu: *acintya-bhedābheda-tattva*(261). That is, the Absolute Truth is greater than and distinct from everything (since He is the omnipotent creator and controller of all), and simultaneously one with everything (since all that exists is the expansion of His own power).

Throughout these chapters of *Śrīmad-Bhāgavatam*, we also observe one of

the unique, extraordinary features of this great work. Whether Kṛṣṇa is sending His message to the *gopīs* or accepting the prayers of Akrūra, there is constant philosophical discussion. Throughout the *Bhāgavatam*, the steady combination of fascinating pastimes with persistent spiritual philosophy is an extraordinary feature. We are allowed to glimpse and even to relish the spiritual emotions of the Lord and His liberated associates, and yet we are constantly reminded of their ontological position lest we lapse into a cheap, anthropomorphic vision. Thus it is entirely in character with the work that Akrūra, in his ecstasy, glorifies the Lord with precise philosophical prayers.

TEXT 20

यथा हि भूतेषु चराचरेषु
मह्यादयो योनिषु भान्ति नाना
एवं भवान् केवल आत्मयोनिष्व
आत्मात्मतन्त्रो बहुधा विभाति

yathā hi bhūteṣu carācareṣu
mahy-ādayo yoniṣu bhānti nānā
evam bhavān kevala ātma-yoniṣv
ātmātmā-tantro bahudhā vibhāti

SYNONYMS

yathā—as; *hi*—indeed; *bhūteṣu*—among manifested beings; *cara*—mobile; *acareṣu*—and immobile; *mahī-ādayaḥ*—earth and so on (the primary elements of creation); *yoṇiṣu*—in species; *bhānti*—manifest; *nānā*—variously; *evam*—so; *bhavān*—You; *kevalaḥ*—one alone; *ātma*—Yourself; *yoṇiṣu*—in those whose source; *ātmā*—the Supreme Soul; *ātma-tantraḥ*—self-reliant; *bahudhā*—manifold; *vibhāti*—appear.

TRANSLATION

Just as the primary elements—earth and so on—manifest themselves in abundant variety among all the species of mobile and immobile life, so You, the one independent Supreme Soul, appear to be manifold among the variegated objects of Your creation.

TEXT 21

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

*srjasy atho lumpasi pāsi viśvam
rajas-tamaḥ-sattva-guṇaiḥ sva-śaktibhiḥ
na badhyase tad-guṇa-karmabhir vā
jñānātmanas te kva ca bandha-hetuḥ*

SYNONYMS

srjasi—You create; *atha u*—and then; *lumpasi*—You destroy; *pāsi*—You protect; *viśvam*—the universe; *rajaḥ*—known as passion; *tamaḥ*—ignorance; *sattva*—and goodness; *guṇaiḥ*—by the modes; *sva-śaktibhiḥ*—Your personal potencies; *na badhyase*—You are not bound; *tat*—of this world; *guṇa*—by the modes; *karmabhiḥ*—by the material activities; *vā*—or; *jñāna-ātmanaḥ*—who are knowledge itself; *te*—for You; *kva ca*—where at all; *bandha*—of bondage; *hetuḥ*—cause.

TRANSLATION

You create, destroy and also maintain this universe with Your personal energies—the modes of passion, ignorance and goodness—yet You are never entangled by these modes or the activities they generate. Since You are the original source of all knowledge, what could ever cause You to be bound by illusion?

PURPORT

The phrase *jñānātmanas te kva ca bandha-hetuḥ*, "Since You are constituted of knowledge, what could be a cause of bondage for You?" definitely indicates the obvious, that the omniscient Supreme God is never in illusion. Therefore the impersonalistic theory that we are all God but have forgotten and are now in illusion is refuted here in the pages of *Śrīmad-Bhāgavatam*.

TEXT 22

देहाद्युपाधेरनिरूपितत्वाद्
भवो न साक्षान्न भिदात्मनः स्यात्
अतो न बन्धस्तव नैव मोक्षः
स्याताम्निकामस्त्वयि नोऽविवेकः

*dehādy-upādher anirūpitatvād
bhavo na sākṣān na bhidātmanaḥ syāt
ato na bandhas tava naiva mokṣaḥ
syātām nikāmas tvayi no 'vivekaḥ*

SYNONYMS

deha—of the body; *ādi*—and so on; *upādheḥ*—as material, designative coverings; *anirūpitatvāt*—because of not being determined; *bhavaḥ*—birth; *na*—not; *sākṣāt*—literal; *na*—nor; *bhidā*—duality; *ātmanaḥ*—for the Supreme Soul; *syāt*—exists; *ataḥ*—therefore; *na*—no; *bandhaḥ*—bondage; *tava*—Your; *na eva*—nor, in fact; *mokṣaḥ*—liberation; *syātām*—if they occur; *nikāmaḥ*—by Your sweet will; *tvayi*—concerning You; *naḥ*—our; *avivekaḥ*—erroneous discrimination.

TRANSLATION

Since it has never been demonstrated that You are covered by material, bodily designations, it must be concluded that for You there is neither birth in a literal sense nor any duality. Therefore You never undergo bondage or liberation, and if You appear to, it is only because of Your desire that we see You in that way, or simply because of our lack of discrimination.

PURPORT

Here Akrūra states two reasons why the Lord appears to be covered by a material form, or to take birth like a human being. First, when Lord Kṛṣṇa executes His pastimes, His loving devotees think of Him as their beloved child, friend, lover and so on. In the ecstasy of this loving reciprocation, they do not think of Kṛṣṇa as God. For example, because of her extraordinary love for Him, mother Yaśodā worries that Kṛṣṇa will be injured in the forest. That she feels this way is the desire of the Lord, which is here indicated by the word *nikāmaḥ*. The second reason the Lord may appear material is indicated by the word *avivekaḥ*: Simply because of ignorance, a lack of discrimination, one may misunderstand the position of the Personality of Godhead. In the Eleventh Canto of the *Bhāgavatam*, in Lord Kṛṣṇa's discussion with Śrī Uddhava, the Lord elaborately discusses His transcendental position beyond bondage and liberation. As stated in Vedic literature, *deha-dehi-vibhago yaṁ neśvare vidyate kvacit*: "There is never a distinction of body and soul in the Supreme Lord." In

other words, Śrī Kṛṣṇa's body is eternal, spiritual, omniscient and the reservoir of all pleasure.

TEXT 23

त्वयोदितोऽयं जगतो हिताय
यदा यदा वेदपथः पुराणः
बाध्येत पाषण्डपथैरसद्भिस्
तदा भवान् सत्त्वगुणं बिभर्ति

*tvayodito 'yaṁ jagato hitāya
yadā yadā veda-pathaḥ purāṇaḥ
bādhyeta pāṣaṇḍa-pathair asadbhis
tadā bhavān sattva-guṇaṁ bibharti*

SYNONYMS

tvayā—by You; *uditaḥ*—enunciated; *ayaṁ*—this; *jagataḥ*—of the universe; *hitāya*—for the benefit; *yadā yadā*—whenever; *veda*—of the Vedic scriptures; *pathaḥ*—the path (of religiousness); *purāṇaḥ*—ancient; *bādhyeta*—is obstructed; *pāṣaṇḍa*—of atheism; *pathaiḥ*—by those who follow the path; *asadbhiḥ*—wicked persons; *tadā*—at that time; *bhavān*—You; *sattva-guṇaṁ*—the pure mode of goodness; *bibharti*—assume.

TRANSLATION

You originally enunciated the ancient religious path of the *Vedas* for the benefit of the whole universe. Whenever that path becomes obstructed by wicked persons following the path of atheism, You assume one of Your incarnations, which are all in the transcendental mode of goodness.

TEXT 24

स त्वम्प्रभोऽद्य वसुदेवगृहेऽवतीर्णः
स्वांशेन भारमपनेतुमिहासि भूमेः
अक्षौहिणीशतवधेन सुरेतरांश-
राज्ञाममुष्य च कुलस्य यशो वितन्वन्

*sa tvam prabho 'dya vasudeva-gr̥he 'vatīrṇaḥ
svāmśena bhāram apanetum ihāsi bhūmeḥ
akṣauhiṇī-śata-vadhena suretarāmśa-
rājñām amuṣya ca kulasya yaśo vitanvan*

SYNONYMS

saḥ—He; *tvam*—You; *prabho*—O master; *adya*—now; *vasudeva-gr̥he*—in the home of Vasudeva; *avatīrṇaḥ*—have descended; *sva*—with Your own; *amśena*—direct expansion (Lord Balarāma); *bharam*—the burden; *apanetum*—to remove; *iha*—here; *asi*—You are; *bhūmeḥ*—of the earth; *akṣauhiṇī*—of the armies; *śata*—hundreds; *vadhena*—by killing; *sura-itara*—of the opponents of the demigods; *amśa*—who are expansions; *rājñām*—of the kings; *amuṣya*—of this; *ca*—and; *kulasya*—dynasty (of the descendants of Yadu); *yaśaḥ*—the fame; *vitanvan*—spreading.

TRANSLATION

You are that very same Supreme Person, my Lord, and You have now appeared in the home of Vasudeva with Your plenary portion. You have done this to relieve the earth's burden by killing hundreds of armies led by kings who are expansions of the demigods' enemies, and also to spread the fame of our

dynasty.

PURPORT

The term *suretarāmśa-rājñām* indicates that the demoniac kings slain by Kṛṣṇa were in fact expansions or incarnations of the enemies of the demigods. This fact is elaborately explained in the *Mahābhārata*, which reveals the specific identities of the demoniac kings.

TEXT 25

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

*adyeśa no vasatayaḥ khalu bhūri-bhāgā
yaḥ sarva-deva-pitr̥-bhūta-nṛ-deva-mūrtiḥ
yat-pāda-śauca-salilam tri-jagat punāti
sa tvam jagad-gurur adhokṣaja yāḥ praviṣṭaḥ*

SYNONYMS

adya—today; *īśa*—O Lord; *naḥ*—our; *vasatayaḥ*—residence; *khalu*—indeed; *bhūri*—extremely; *bhāgāḥ*—fortunate; *yaḥ*—who; *sarva-deva*—the Supreme Lord; *pitṛ*—the forefathers; *bhūta*—all living creatures; *nṛ*—human beings; *deva*—and the demigods; *mūrtiḥ*—who embody; *yat*—whose; *pāda*—feet; *śauca*—which has washed; *salilam*—the water (of the river Ganges); *tri-jagat*—the three worlds; *punāti*—purifies; *saḥ*—He; *tvam*—You; *jagat*—of the universe; *guruḥ*—the spiritual master; *adhokṣaja*—O You who are beyond

the purview of the material senses; *yāḥ*—which; *praviṣṭaḥ*—having entered.

TRANSLATION

Today, O Lord, my home has become most fortunate because You have entered it. As the Supreme Truth, You embody the forefathers, ordinary creatures, human beings and demigods, and the water that has washed Your feet purifies the three worlds. Indeed, O transcendent one, You are the spiritual master of the universe.

PURPORT

Śrīla Śrīdhara Svāmī has nicely interpreted Akrūra's feelings as follows:

Akrūra said, "My Lord, although I am a householder, today my home has become more pious than the forests where sages perform austerities. Why? Simply because You have entered my home. Indeed, You are the personification of the deities who preside over the five sacrifices a householder must perform daily to atone for unavoidable violence committed to living beings in the home. You are the spiritual truth behind all these creations, and now You have entered my home."

The five daily sacrifices enjoined for a householder are (1) sacrifice to Brahman by studying the *Vedas*, (2) sacrifice to the forefathers by making offerings to them, (3) sacrifice to all creatures by putting aside a portion of one's meals, (4) sacrifice to human beings by extending hospitality and (5) sacrifice to the demigods by performing fire sacrifices and so on.

TEXT 26

कः पण्डितस्त्वदपरं शरणं समीयाद्
भक्तप्रियादृतगिरः सुहृदः कृतज्ञात्

सर्वान्ददाति सुहृदो भजतोऽभिकामान् आत्मानमप्युपचयापचयौ न यस्य

*kaḥ paṇḍitaś tvad āparam śaraṇam samīyād
bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛta-jñāt
sarvān dadāti suhṛdo bhajato 'bhikāmān
ātmānam apy upacayāpacayau na yasya*

SYNONYMS

kaḥ—what; *paṇḍitaḥ*—scholar; *tvad*—other than You; *āparam*—to another; *śaraṇam*—for shelter; *samīyāt*—would go; *bhakta*—to Your devotees; *priyāt*—affectionate; *ṛta*—always true; *giraḥ*—whose words; *suhṛdaḥ*—the well-wisher; *kṛta-jñāt*—grateful; *sarvān*—all; *dadāti*—You give; *suhṛdaḥ*—to Your well-wishing devotees; *bhajataḥ*—who are engaged in worshiping You; *abhikāmān*—desires; *ātmānam*—Yourself; *apy*—even; *upacaya*—increase; *apacayau*—or diminution; *na*—never; *yasya*—whose.

TRANSLATION

What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well-wisher of Your devotees? To those who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish.

PURPORT

This verse describes both the Lord and His devotees as *suhṛdaḥ* "well-wishers." The Lord is the well-wisher of His devotee, and the devotee lovingly desires all happiness for the Lord. Even in this world, an excess of love may sometimes produce unnecessary solicitude. For example, we often observe that a mother's loving concern for her adult child is not always justified by an

actual danger to the child. A grown child may be wealthy, competent and healthy, and yet the mother's loving concern continues. Similarly, a pure devotee always feels loving concern for Lord Kṛṣṇa, as exemplified by mother Yaśodā, who could only think of Kṛṣṇa as her beautiful son.

Lord Kṛṣṇa had promised Akrūra that after killing Kāmsa He would visit his home, and now the Lord kept His promise. Akrūra recognizes this and glorifies the Lord as *ṛta-girah*, "one who is true to His word." The Lord is *kṛta-jña*, grateful for whatever little worship a devotee offers, and even if the devotee forgets, the Lord does not.

TEXT 27

दिष्ट्या जनार्दन भवानिह नः प्रतीतो
योगेश्वरैरपि दुरापगतिः सुरेशैः
छिन्द्याशु नः सुतकलत्रधनाप्तगेह-
देहादिमोहरशनां भवदीयमायाम्

diṣṭyā janārdana bhavān iha naḥ pratīto
yogeśvarair api durāpa-gatiḥ sureśaiḥ
chindhy āśu naḥ suta-kalatra-dhanāpta-geha-
dehādi-moha-raśanām bhavadīya-māyām

SYNONYMS

diṣṭyā—by fortune; *janārdana*—O Kṛṣṇa; *bhavān*—You; *iha*—here; *naḥ*—by us; *pratītaḥ*—perceivable; *yoga-īśvaraiḥ*—by the masters of mystic yoga; *api*—even; *durāpa-gatiḥ*—a goal hard to achieve; *sura-īśaiḥ*—and by the rulers of the demigods; *chindhi*—please cut; *āśu*—quickly; *naḥ*—our; *suta*—for children; *kalatra*—wife; *dhana*—wealth; *āpta*—worthy friends; *geha*—home; *deha*—body; *ādi*—and so on; *moha*—of delusion; *raśanām*—the ropes;

bhavādīya—Your own; *māyām*—illusory material energy.

TRANSLATION

It is by our great fortune, Janārdana, that You are now visible to us, for even the masters of *yoga* and the foremost demigods can achieve this goal only with great difficulty. Please quickly cut the ropes of our illusory attachment for children, wife, wealth, influential friends, home and body. All such attachment is simply the effect of Your illusory material energy.

TEXT 28

इत्यर्चितः संस्तुतश्च
भक्तेन भगवान् हरिः
अक्रूरं सस्मितं प्राह
गीर्भिः सम्मोहयन्निव

*ity arcitaḥ saṁstutaś ca
bhaktena bhagavān hariḥ
akrūraṁ sa-smitaṁ prāha
gīrbhiḥ sammohayann iva*

SYNONYMS

iti—thus; *arcitaḥ*—worshiped; *saṁstutaḥ*—profusely glorified; *ca*—and; *bhaktena*—by His devotee; *bhagavān*—the Supreme Lord; *hariḥ*—Kṛṣṇa; *akrūraṁ*—to Akrūra; *sa-smitaṁ*—smiling; *prāha*—He spoke; *gīrbhiḥ*—with His words; *sammohayan*—completely enchanting; *iva*—almost.

TRANSLATION

[Śukadeva Gosvāmī continued:] Thus worshiped and fully glorified by His devotee, the Supreme Lord Hari smilingly addressed Akrūra, completely charming him with His words.

TEXT 29

श्रीभगवानुवाच
त्वं नो गुरुः पितृव्यश्च
श्लाघ्यो बन्धुश्च नित्यदा
वयं तु रक्ष्याः पोष्याश्च
अनुकम्प्याः प्रजा हि वः

śrī-bhagavān uvāca
tvam no guruḥ pitṛvyaś ca
ślāghyo bandhuś ca nityadā
vayaṁ tu rakṣyāḥ poṣyāś ca
anukampyāḥ prajā hi vaḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *tvam*—you; *naḥ*—Our; *guruḥ*—spiritual master; *pitṛvyaḥ*—paternal uncle; *ca*—and; *ślāghyaḥ*—praiseworthy; *bandhuḥ*—friend; *ca*—and; *nityadā*—always; *vayaṁ*—We; *tu*—on the other hand; *rakṣyāḥ*—to be protected; *poṣyāḥ*—to be maintained; *ca*—and; *anukampyāḥ*—to be shown compassion; *prajāḥ*—dependents; *hi*—indeed; *vaḥ*—your.

TRANSLATION

The Supreme Lord said: You are Our spiritual master, paternal uncle and

praiseworthy friend, and We are like your sons, always dependent on your protection, sustenance and compassion.

TEXT 30

भवद्विधा महाभागा
निषेव्या अर्हसत्तमाः
श्रेयस्कामैर्नृभिर्नित्यं
देवाः स्वार्था न साधवः

*bhavad-vidhā mahā-bhāgā
niṣevyā arha-sattamāḥ
śreyas-kāmair nṛbhir nityam
devāḥ svārthā na sādhaḥ*

SYNONYMS

bhavad-vidhāḥ—like your good self; *mahā-bhāgāḥ*—most eminent; *niṣevyāḥ*—worthy of being served; *arha*—of those who are worshipable; *sat-tamāḥ*—the most saintly; *śreyaḥ*—the highest good; *kāmāiḥ*—who desire; *nṛbhiḥ*—by men; *nityam*—always; *devaḥ*—the demigods; *sva-arthāḥ*—concerned with their personal interest; *na*—not so; *sādhaḥ*—saintly devotees.

TRANSLATION

Exalted souls like you are the true objects of service and the most worshipable authorities for those who desire the highest good in life. Demigods are generally concerned with their own interests, but saintly devotees never are.

PURPORT

Whereas demigods may award material benefit, saintly devotees of the Lord have the power to award the real perfection of life, Kṛṣṇa consciousness. Thus Lord Kṛṣṇa reinforces the respectful mood He has adopted here toward His uncle Akrūra.

TEXT 31

न ह्यम्मयानि तीर्थानि
न देवा मृच्छिलामयाः
ते पुनन्त्युरुकालेन
दर्शनादेव साधवः

*na hy am-mayāni tīrthāni
na devā mṛc-chilā-mayāḥ
te punanty uru-kālena
darśanād eva sādhaḥ*

SYNONYMS

na—not; *hi*—indeed; *ap-mayāni*—made of water; *tīrthāni*—holy places; *na*—such is not the case; *devāḥ*—deities; *mṛt*—of earth; *śilā*—and stone; *mayāḥ*—made; *te*—they; *punanti*—purify; *uru-kālena*—after a long time; *darśanāt*—by being seen; *eva*—only; *sādhavaḥ*—saints.

TRANSLATION

No one can deny that there are holy places with sacred rivers, or that the demigods appear in deity forms made of earth and stone. But these purify the

soul only after a long time, whereas saintly persons purify just by being seen.

TEXT 32

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

*sa bhavān suhṛdām vai naḥ
śreyān śreyaś-cikīrṣayā
jijñāsārtham pāṇḍavānām
gacchasva tvam gajāhvayam*

SYNONYMS

saḥ—that person; *bhavān*—you; *suhṛdām*—of the well-wishers; *vai*—certainly; *naḥ*—Our; *śreyān*—the very best; *śreyaḥ*—for their welfare; *cikīrṣayā*—wishing to arrange; *jijñāsā*—of inquiry; *artham*—for the sake; *pāṇḍavānām*—about the sons of Pāṇdu; *gacchasva*—please go; *tvam*—you; *gaja-āhvayam*—to Gajāhvaya (Hastināpura, the capital of the Kuru dynasty).

TRANSLATION

You are indeed the best of Our friends, so please go to Hastināpura and, as the well-wisher of the Pāṇḍavas, find out how they are doing.

PURPORT

In Sanskrit the imperative "you go" may be rendered by *gacchasva* or *gaccha*. In the second of these cases, the word following *gaccha*, namely *sva*, which is

taken in the vocative sense, indicates Kṛṣṇa addressing Akrūra as "Our own."
This is in reference to Lord Kṛṣṇa's intimate relationship with His uncle.

TEXT 33

पितर्युपरते बालाः
सह मात्रा सुदुःखिताः
आनीताः स्वपुरं राज्ञा
वसन्त इति शुश्रुम

*pitary uparate bālāḥ
saha mātṛā su-duḥkhitāḥ
ānītāḥ sva-puraṁ rājñā
vasanta iti śuśrūma*

SYNONYMS

pitari—their father; *uparate*—when he passed away; *bālāḥ*—young boys;
saha—together with; *mātṛā*—their mother; *su*—very; *duḥkhitāḥ*—distressed;
ānītāḥ—brought; *sva*—to his own; *puraṁ*—capital city; *rājñā*—by the King;
vasante—they are residing; *iti*—thus; *śuśrūma*—We have heard.

TRANSLATION

We have heard that when their father passed away, the young Pāṇḍavas
were brought with their anguished mother to the capital city by King
Dhṛtarāṣṭra, and that they are now living there.

TEXT 34

तेषु राजाम्बिकापुत्रो
भ्रातृपुत्रेषु दीनधीः
समो न वर्तते नूनं
दुष्पुत्रवशगोऽन्धदृक्

*teṣu rājāmbikā-putro
bhrātr̥-putreṣu dīna-dhīḥ
samo na vartate nūnam
duṣputra-vaśa-go 'ndha-dṛk*

SYNONYMS

teṣu—toward them; *rājā*—the King (Dhṛtarāṣṭra); *ambikā*—of Ambikā; *putraḥ*—the son; *bhrātr̥*—of his brother; *putreṣu*—toward the sons; *dīna-dhīḥ*—whose mind is wretched; *samaḥ*—equally disposed; *na vartate*—is not; *nūnam*—surely; *duḥ*—wicked; *putra*—of his sons; *vaśa-gaḥ*—under the control; *andha*—blinded; *dṛk*—whose vision.

TRANSLATION

Indeed, weak-minded Dhṛtarāṣṭra, the son of Ambikā, has come under the control of his wicked sons, and therefore that blind King is not treating his brother's sons fairly.

TEXT 35

गच्छ जानीहि तद्वृत्तम्
अधुना साध्वसाधु वा
विज्ञाय तद्विधास्यामो

यथा शं सुहृदां भवेत्

*gaccha jānīhi tad-vṛttam
adhunā sādhu asādhu vā
vijñāya tad vidhāsyāmo
yathā śam suhṛdām bhavet*

SYNONYMS

gaccha—go; *jānīhi*—learn; *tat*—his (Dhṛtarāṣṭra's); *vṛttam*—activity; *adhunā*—at present; *sādhu*—good; *asādhu*—evil; *vā*—or; *vijñāya*—knowing; *tat*—that; *vidhāsyāmaḥ*—We will arrange; *yathā*—so that; *śam*—the benefit; *suhṛdām*—of Our dear ones; *bhavet*—will be.

TRANSLATION

Go and see whether Dhṛtarāṣṭra is acting properly or not. When We find out, We will make the necessary arrangements to help Our dear friends.

TEXT 36

इत्यक्रूरं समादिश्य
भगवान् हरिरीश्वरः
सङ्कर्षणोद्धवाभ्यां वै
ततः स्वभवनं ययौ

*ity akrūram samādiśya
bhagavān harir īśvaraḥ
saṅkarṣaṇoddhavābhyām vai
tataḥ sva-bhavanam yayau*

SYNONYMS

iti—with these words; *akrūram*—Akrūra; *samādiśya*—fully instructing; *bhagavan*—the Personality of Godhead; *hariḥ īśvaraḥ*—Lord Hari; *saṅkarṣaṇa*—with Lord Balarāma; *uddhavābhyām*—and Uddhava; *vai*—indeed; *tataḥ*—then; *sva*—to His own; *bhavanam*—residence; *yayau*—went.

TRANSLATION

[Śukadeva Gosvāmī continued:] Thus fully instructing Akrūra, the Supreme Personality of Godhead Hari then returned to His residence, accompanied by Lord Saṅkarṣaṇa and Uddhava.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Kṛṣṇa Pleases His Devotees."

49. Akrūra's Mission in Hastināpura

This chapter describes how Akrūra went to Hastināpura, saw Dhṛtarāṣṭra's unfair behavior toward his nephews, the Pāṇḍavas, and then returned to Mathurā.

On the order of Lord Kṛṣṇa, Akrūra went to Hastināpura, where he met the Kauravas and Pāṇḍavas and then set about to find out how Dhṛtarāṣṭra was treating the latter. This task would keep Akrūra in Hastināpura for several

months.

Vidura and Kuntīdevī described to Akrūra in detail how Dhṛtarāṣṭra's sons, envious of the exalted qualities of the Pāṇḍavas, had tried to destroy them by various evil means and were contemplating further atrocities. With tearful eyes, Kuntīdevī asked Akrūra, "Do my parents and other relatives, headed by Kṛṣṇa and Balarāma, ever think of me and my sons, and will Kṛṣṇa ever come to console us in our distress?" Then Kuntīdevī began to chant Lord Kṛṣṇa's names for her protection, and she also chanted *mantras* expressing surrender to Him. Akrūra assured Kuntīdevī, "Since your sons were born from demigods like Dharma and Vāyu, there is no reason to expect that any misfortune will befall them; rather, you should be confident that very soon they will receive the greatest possible good fortune."

Akrūra then delivered to Dhṛtarāṣṭra the message from Kṛṣṇa and Balarāma. Akrūra told the King, "You have assumed the royal throne after the death of Pāṇḍu. Seeing all equally, which is the religious duty of kings, you should protect all your subjects and personal relations. By such fair behavior you will gain all fame and good fortune. But if you act otherwise, you will attain only infamy in this life and condemnation to a hellish existence in the next. A living being takes his birth all alone, and alone he gives up his life. Alone he enjoys the fruits of his piety and sin. If one fails to understand the true identity of the self and instead maintains his progeny by indulging in evil deeds, then surely he will go to hell. One should therefore learn to understand the unsteadiness of material existence, which is like a sleeper's dream, a magician's illusion or a flight of fancy, and should thus control his mind in order to remain peaceful and equipoised. "

To this Dhṛtarāṣṭra replied, "I cannot hear enough of your beneficial words, O Akrūra, which are like the sweet nectar of immortality. But because the tight knot of affection for my sons has made me biased toward them, your statements cannot become fixed within my mind. No one can transgress the arrangement of the Supreme Lord; His purpose for descending into the Yadu dynasty will inevitably be fulfilled."

Knowing now the mentality of Dhṛtarāṣṭra, Akrūra took permission from his dear relatives and friends and returned to Mathurā, where he related everything to Lord Kṛṣṇa and Lord Balarāma.

TEXTS 1-2

श्रीशुक उवाच
स गत्वा हास्तिनपुरं
पौरवेन्द्रयशोऽङ्कितम्
ददर्श तत्राम्बिकेयं
सभीष्मं विदुरं पृथाम्

सहपुत्रं च बाह्लीकं
भारद्वाजं सगौतमम्
कर्णं सुयोधनं द्रौणिं
पाण्डवान् सुहृदोऽपरान्

śrī-śuka uvāca
sa gatvā hāstinapuram
pauravendra-yaśo-'ṅkitam
dadarśa tatrāmbikeyam
sa-bhīṣmam viduram prthām

saha-putram ca bāhlikam
bhāradvājam sa-gautamam
karnam suyodhanam drauṇim
pāṇḍavān suhr̥do 'parān

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *saḥ*—he (Akrūra); *gatvā*—going; *hāstina-puram*—to Hastināpura; *paurava-indra*—of the rulers of the dynasty of Pūru; *yaśaḥ*—by the glory; *aṅkitam*—decorated; *dadarśa*—he saw; *tatra*—there; *āmbikeyam*—the son of Ambikā (Dhṛtarāṣṭra); *sa*—together with; *bhīṣmam*—Bhīṣma; *viduram*—Vidura; *prthām*—Pṛthā (Kuntī, the widow of King Pāṇḍu); *saha-putram*—with his son (namely, Somadatta); *ca*—and; *bāhlīkam*—Mahārāja Bāhlīka; *bhāradvājam*—Droṇa; *sa*—and; *gautamam*—Kṛpa; *karṇam*—Karṇa; *suyodhanam*—Duryodhana; *drauṇim*—the son of Droṇa (Aśvatthāmā); *pāṇḍavān*—the sons of Pāṇḍu; *suhṛdaḥ*—friends; *aparān*—other.

TRANSLATION

Śukadeva Gosvāmī said: Akrūra went to Hastināpura, the city distinguished by the glory of the Paurava rulers. There he saw Dhṛtarāṣṭra, Bhīṣma, Vidura and Kuntī, along with Bāhlīka and his son Somadatta. He also saw Droṇācārya, Kṛpācārya, Karṇa, Duryodhana, Aśvatthāmā, the Pāṇḍavas and other close friends.

TEXT 3

यथावदुपसङ्गम्य
बन्धुभिर्गान्दिनीसुतः
सम्पृष्टस्तैः सुहृद्वार्ता
स्वयं चापृच्छदव्ययम्

yathāvad upasaṅgamyā

*bandhubhir gāndinī-sutaḥ
sampṛṣṭas taiḥ suhṛd-vārtām
svayaṁ cāpṛcchat avyayam*

SYNONYMS

yathā-vat—appropriately; *upasaṅgamyā*—meeting; *bandhubhiḥ*—with his relatives and friends; *gāndinī-sutaḥ*—Akrūra, son of Gāndinī; *sampṛṣṭaḥ*—inquired from; *taiḥ*—by them; *suhṛt*—of their dear ones; *vārtām*—for news; *svayam*—himself; *ca*—in addition; *apṛcchat*—asked; *avyayam*—about their well-being.

TRANSLATION

After Akrūra, the son of Gāndinī, had appropriately greeted all his relatives and friends, they asked him for news of their family members, and he in turn asked about their welfare.

TEXT 4

उवास कतिचिन्मासान्
राज्ञो वृत्तविवित्सया
दुष्प्रजस्याल्पसारस्य
खलच्छन्दानुवर्तिनः

*uvāsa katicin māsān
rājño vṛtta-vivitsayā
duṣprajasyālpā-sārasya
khala-cchandānuvartinaḥ*

SYNONYMS

uvāsa—resided; *katicit*—some; *māsān*—months; *rājñah*—of the King (Dhṛtarāṣṭra); *vṛtta*—the activity; *vivitsayā*—with the desire of finding out; *duṣprajasya*—whose sons were wicked; *alpa*—weak; *sārasya*—whose determination; *khala*—of mischievous persons (like Karna); *chanda*—the desires; *anuvartinaḥ*—who tended to follow.

TRANSLATION

He remained in Hastināpura for several months to scrutinize the conduct of the weak-willed King, who had bad sons and who was inclined to give in to the whims of mischievous advisers.

TEXTS 5-6

तेज ओजो बलं वीर्यं
प्रश्रयादींश्च सद्गुणान्
प्रजानुरागं पार्थेषु
न सहद्भिश्चिकीर्तयितम्

कृतं च धार्तराष्ट्रैर्यद्
गरदानाद्यपेशलम्
आचख्यौ सर्वमेवास्मै
पृथा विदुर एव च

teja ojo balaṁ vīryam
praśrayādīṁś ca sad-guṇān

*prajānurāgam pārtheṣu
na sahadbhiḥ cikīrṣitam*

*kṛtam ca dhārtarāṣṭrair yad
gara-dānādy apeśalam
ācakhyau sarvam evāsmāi
pṛthā vidura eva ca*

SYNONYMS

tejaḥ—the influence; *ojaḥ*—skill; *balam*—strength; *vīryam*—bravery; *praśraya*—humility; *ādīn*—and so on; *ca*—and; *sat*—excellent; *guṇān*—qualities; *prajā*—of the citizens; *anurāgam*—the great affection; *pārtheṣu*—for the sons of Pṛthā; *na sahadbhiḥ*—of those who could not tolerate; *cikīrṣitam*—the intentions; *kṛtam*—had been done; *ca*—also; *dhārtarāṣṭraiḥ*—by the sons of Dhṛtarāṣṭra; *yat*—what; *gara*—of poison; *dāna*—the giving; *ādi*—and so on; *apeśalam*—unbecoming; *ācakhyau*—told; *sarvam*—everything; *eva*—indeed; *asmāi*—to him (Akrūra); *pṛthā*—Kuntī; *viduraḥ*—Vidura; *eva ca*—both.

TRANSLATION

Kuntī and Vidura described to Akrūra in detail the evil intentions of Dhṛtarāṣṭra's sons, who could not tolerate the great qualities of Kuntī's sons—such as their powerful influence, military skill, physical strength, bravery and humility—or the intense affection the citizens had for them. Kuntī and Vidura also told Akrūra about how the sons of Dhṛtarāṣṭra had tried to poison the Pāṇḍavas and carry out other such plots.

TEXT 7

पृथा तु भ्रातरं प्राप्तम्

अक्रूरमुपसृत्य तम्
उवाच जन्मनिलयं
स्मरन्त्यश्रुकलेक्षणा

*pr̥thā tu bhrātaram prāptam
akrūram upasṛtya tam
uvāca janma-nilayaṁ
smaranty aśru-kalekṣaṇā*

SYNONYMS

pr̥thā—Kuntī; *tu*—and; *bhrātaram*—her brother (more exactly, the grandson of Vṛṣṇi, her own and Vasudeva's tenth-generation ancestor); *prāptam*—obtained; *akrūram*—Akrūra; *upasṛtya*—approaching; *tam*—him; *uvāca*—she said; *janma*—of her birth; *nilayaṁ*—the home (Mathurā); *smarantī*—remembering; *aśru*—of tears; *kalā*—with traces; *īkṣaṇā*—whose eyes.

TRANSLATION

Kuntīdevī, taking advantage of her brother Akrūra's visit, approached him confidentially. While remembering her birthplace, she spoke with tears in her eyes.

TEXT 8

अपि स्मरन्ति नः सौम्य
पितरौ भ्रातरश्च मे
भगिन्यौ भ्रातृपुत्राश्च

जामयः सख्य एव च

*api smaranti naḥ saumya
pitarau bhrātaraś ca me
bhaginyau bhrāṭṛ-putrāś ca
jāmayah sakhya eva ca*

SYNONYMS

api—whether; *smaranti*—they remember; *naḥ*—us; *saumya*—O gentle one; *pitarau*—parents; *bhrātaraḥ*—brothers; *ca*—and; *me*—my; *bhaginyau*—sisters; *bhrāṭṛ-putrāḥ*—brother's sons; *ca*—and; *jāmayah*—women of the family; *sakhyah*—girlfriends; *eva ca*—also.

TRANSLATION

[Queen Kuntī said:] O gentle one, do my parents, brothers, sisters, nephews, family women and girlhood friends still remember us?

TEXT 9

भ्रात्रेयो भगवान् कृष्णः
शरण्यो भक्तवत्सलः
पैतृष्वस्रेयान् स्मरति
रामश्चाम्बुरुहेक्षणः

*bhrātreyo bhagavān kṛṣṇaḥ
śaraṇyo bhakta-vatsalaḥ
paitṛ-śvasreyān smarati
rāmaś cāmburuhekṣaṇaḥ*

SYNONYMS

bhrātreyah—brother's son; *bhagavān*—the Supreme Lord; *kṛṣṇah*—Kṛṣṇa; *śaraṇyah*—the giver of shelter; *bhakta*—to His devotees; *vatsalah*—compassionate; *paitṛ-svasreyān*—the sons of His father's sister; *smarati*—remembers; *rāmah*—Lord Balarāma; *ca*—and; *amburuha*—like lotus petals; *ikṣaṇah*—whose eyes.

TRANSLATION

Does my nephew Kṛṣṇa, the Supreme Personality and the compassionate shelter of His devotees, still remember His aunt's sons? And does lotus-eyed Rāma remember them also?

TEXT 10

सपत्नमध्ये शोचन्तीं
वृकानां हरिणीमिव
सान्त्वयिष्यति मां वाक्यैः
पितृहीनांश्च बालकान्

sapatna-madhye śocantīm
vṛkānām hariṇīm iva
sāntvayiṣyati mām vākyaīḥ
pitr-hīnāṁś ca bālakān

SYNONYMS

sapatna—of enemies; *madhye*—in the midst; *śocantīm*—who is lamenting; *vṛkānām*—of wolves; *hariṇīm*—a doe; *iva*—like; *sāntvayiṣyati*—will He

console; *mām*—me; *vākyaiḥ*—with His words; *pitṛ*—of their father; *hīnān*—deprived; *ca*—and; *bālakān*—young boys.

TRANSLATION

Now that I am suffering in the midst of my enemies like a doe in the midst of wolves, will Kṛṣṇa come to console me and my fatherless sons with His words?

TEXT 11

कृष्ण कृष्ण महायोगिन्
विश्वात्मन् विश्वभावन
प्रपन्नां पाहि गोविन्द
शिशुभिश्चावसीदतीम्

kṛṣṇa kṛṣṇa mahā-yogin
viśvātmān viśva-bhāvana
prapaṇnām pāhi govinda
śiśubhiś cāvasīdatīm

SYNONYMS

kṛṣṇa kṛṣṇa—O Kṛṣṇa, Kṛṣṇa; *mahā-yogin*—possessor of the greatest spiritual power; *viśva-ātmān*—O Supreme Soul of the universe; *viśva-bhāvana*—O protector of the universe; *prapaṇnām*—a surrendered lady; *pāhi*—please protect; *govinda*—O Govinda; *śiśubhiḥ*—along with my children; *ca*—and; *avasīdatīm*—who am sinking down in distress.

TRANSLATION

Kṛṣṇa, Kṛṣṇa! O great *yogi*! O Supreme Soul and protector of the universe!
O Govinda! Please protect me, who have surrendered to You. I and my sons are
being overwhelmed by trouble.

PURPORT

"Since Lord Kṛṣṇa maintains the entire universe," thought Kuntīdevī, "surely He can protect our family." The word *avasīdatīm* indicates that Kuntīdevī was overwhelmed by troubles; thus exhausted, she was helplessly taking shelter of Śrī Kṛṣṇa. In her prayers in the First Canto of the *Śrīmad-Bhāgavatam*, Kuntī admits that all these troubles were actually a blessing, for they forced her to always be intensely Kṛṣṇa conscious.

TEXT 12

नान्यत्तव पदाम्भोजात्
पश्यामि शरणं नृणाम्
बिभ्यतां मृत्युसंसाराद्
ईश्वरस्यापवर्गिकात्

*nānyat tava padāmbhojāt
paśyāmi śaraṇam nṛṇām
bibhyatām mṛtyu-saṁsārād
īśvarasyāpavargikāt*

SYNONYMS

na—no; *anyat*—other; *tava*—Your; *pada-ambhojāt*—than the lotus feet;
paśyāmi—I see; *śaraṇam*—shelter; *nṛṇām*—for men; *bibhyatām*—fearful;
mṛtyu—of death; *saṁsārāt*—and rebirth; *īśvarasya*—of the Supreme

Personality of Godhead; *āpavargikāt*—which give liberation.

TRANSLATION

For persons fearful of death and rebirth, I see no shelter other than Your liberating lotus feet, for You are the Supreme Lord.

TEXT 13

नमः कृष्णाय शुद्धाय
ब्रह्मणे परमात्मने
योगेश्वराय योगाय
त्वामहं शरणं गता

*namaḥ kṛṣṇāya śuddhāya
brahmaṇe paramātmane
yogeśvarāya yogāya
tvām ahaṁ śaraṇaṁ gatā*

SYNONYMS

namaḥ—obeisances; *kṛṣṇāya*—to Kṛṣṇa; *śuddhāya*—the pure; *brahmaṇe*—the Absolute Truth; *parama-ātmane*—the Supersoul; *yoga*—of pure devotional service; *īśvarāya*—the controller; *yogāya*—the source of all knowledge; *tvām*—You; *aham*—I; *śaraṇam*—for shelter; *gatā*—have approached.

TRANSLATION

I offer my obeisances unto You, Kṛṣṇa, the supreme pure, the Absolute Truth and the Supersoul, the Lord of pure devotional service and the source of

all knowledge. I have come to You for shelter.

PURPORT

Śrīla Śrīdhara Svāmī has translated the word *yogāya* as "unto Kṛṣṇa, the source of knowledge." The word *yoga* indicates connection and also the means to achieve something. As conscious souls, we have a connection with the Supreme Soul through *bhakti*, or devotion. Through that relationship we experience perfect knowledge of the Supreme Soul. Since the Supreme Soul is the Absolute Truth, perfect knowledge of Him means perfect knowledge of everything. As stated in the *Muṇḍaka Upaniṣad* (1.3), *yasmin vijñāte sarvam evam vijñātaṁ bhavati*: When the Absolute is understood, everything is understood. Thus Lord Kṛṣṇa Himself, by His spiritual potency, establishes our connection with Him, and that connection is the source of all spiritual knowledge. Thus Ācārya Śrīdhara, by his thoughtful translation, stimulates us to deeper understanding of Kṛṣṇa conscious philosophy.

TEXT 14

श्रीशुक उवाच
इत्यनुस्मृत्य स्वजनं
कृष्णं च जगदीश्वरम्
प्रारुदद् दुःखिता राजन्
भवतां प्रपितामही

śrī-śuka uvāca
ity anusmṛtya sva-janaṁ
kṛṣṇaṁ ca jagad-īśvaram
prārudad duḥkhitā rājan
bhavatāṁ prapitāmahī

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *iti*—as expressed in these words; *anusmṛtya*—remembering; *sva-janam*—her own relatives; *kṛṣṇam*—Kṛṣṇa; *ca*—and; *jagat*—of the universe; *īśvaram*—the Supreme Lord; *prārudat*—she cried loudly; *duḥkhitā*—unhappy; *rājan*—O King (Parīkṣit); *bhavatām*—of your good self; *prapitāmahī*—the great-grandmother.

TRANSLATION

Śukadeva Gosvāmī said: Thus meditating on her family members and also on Kṛṣṇa, the Lord of the universe, your great-grandmother Kuntīdevī began to cry out in grief, O King.

TEXT 15

समदुःखसुखोऽक्रूरो
विदुरश्च महायशाः
सान्त्वयामासतुः कुन्तीं
तत्पुत्रोत्पत्तिहेतुभिः

sama-duḥkha-sukho 'krūro
viduraś ca mahā-yaśāḥ
sāntvayām āsatuḥ kuntīm
tat-putrotpatti-hetubhiḥ

SYNONYMS

sama—equal (with her); *duḥkha*—in distress; *sukhaḥ*—and happiness; *akrūraḥ*—Akrūra; *viduraḥ*—Vidura; *ca*—and; *mahā-yaśāḥ*—most famous;

sāntvayām āsatuh—the two of them consoled; *kuntīm*—Śrīmatī Kuntīdevī; *tat*—her; *putra*—of the sons; *utpatti*—of the births; *hetubhiḥ*—with explanations about the origins.

TRANSLATION

Both Akrūra, who shared Queen Kuntī's distress and happiness, and the illustrious Vidura consoled the Queen by reminding her of the extraordinary way her sons had taken birth.

PURPORT

Akrūra and Vidura reminded Queen Kuntī that her sons were born of heavenly gods and thus could not be vanquished like ordinary mortals. In fact, an extraordinary victory awaited this most pious family.

TEXT 16

यास्यन् राजानमभ्येत्य
विषमं पुत्रलालसम्
अवदत्सुहृदां मध्ये
बन्धुभिः सौहृदोदितम्

*yāsyān rājānam abhyetya
viṣamaṁ putra-lālasam
avadat suhṛdāṁ madhye
bandhubhiḥ sauhṛdoditam*

SYNONYMS

yāsyān—when he was about to go; *rājānam*—the King (Dhṛtarāṣṭra);

abhyetya—going up to; *viṣamam*—biased; *putra*—toward his sons; *lālasam*—ardently affectionate; *avadat*—he spoke; *suhṛdām*—relatives; *madhye*—among; *bandhubhiḥ*—by well-wishing relatives (Lord Kṛṣṇa and Lord Balarāma); *sauhṛda*—in friendship; *uditam*—what had been said.

TRANSLATION

The ardent affection King Dhṛtarāṣṭra felt for his sons had made him act unjustly toward the Pāṇḍavas. Just before leaving, Akrūra approached the King, who was seated among his friends and supporters, and related to him the message that his relatives—Lord Kṛṣṇa and Lord Balarāma—had sent out of friendship.

TEXT 17

अक्रूर उवाच
भो भो वैचित्रवीर्य त्वं
कुरूणां कीर्तिवर्धन
भ्रातर्युपरते पाण्डाव
अधुनासनमास्थितः

akrūra uvāca
bho bho vaicitravīrya tvam
kurūṇām kīrti-vardhana
bhrātary uparate pāṇḍāv
adhunāsanam āsthitaḥ

SYNONYMS

akrūraḥ uvāca—Akrūra said; *bhoḥ bhoḥ*—O my dear, my dear;

vaicitravīrya—son of Vicitravīrya; *tvam*—you; *kurūṇām*—of the Kurus; *kīrti*—the glory; *vardhana*—O you who increase; *bhrātari*—your brother; *uparate*—having passed away; *pāṇḍau*—Mahārāja Pāṇḍu; *adhunā*—now; *āsanam*—the throne; *āsthitaḥ*—have assumed.

TRANSLATION

Akrūra said: O my dear son of Vicitravīrya, O enhancer of the Kurus' glory, your brother Pāṇḍu having passed away, you have now assumed the royal throne.

PURPORT

Akrūra was speaking ironically, since the young sons of Pāṇḍu should actually have been occupying the throne. Upon the death of Pāṇḍu, they were too young to immediately govern and so were put in Dhṛtarāṣṭra's care, but now sufficient time had passed, and their legitimate rights should have been recognized.

TEXT 18

धर्मेण पालयन्नुर्वी
प्रजाः शीलेन रञ्जयन्
वर्तमानः समः स्वेषु
श्रेयः कीर्तिमवाप्स्यसि

dharmeṇa pālayann urvīm
prajāḥ śīlena rañjayan
vartamānaḥ samaḥ sveṣu
śreyaḥ kīrtim avāpsyasi

SYNONYMS

dharmeṇa—religiously; *pālayan*—protecting; *urvīm*—the earth; *prajāḥ*—the citizens; *śīlena*—by good character; *rañjayan*—delighting; *vartamānaḥ*—remaining; *samaḥ*—equally disposed; *sveṣu*—to your relatives; *śreyaḥ*—perfection; *kīrtim*—glory; *avāpsyasi*—you will achieve.

TRANSLATION

By religiously protecting the earth, delighting your subjects with your noble character, and treating all your relatives equally, you will surely achieve success and glory.

PURPORT

Akrūra told Dhṛtarāṣṭra that even though he had usurped the throne, if he now ruled according to the principles of *dharma* and behaved properly, he could be successful.

TEXT 19

अन्यथा त्वाचरँल्लोके
गर्हितो यास्यसे तमः
तस्मात्समत्वे वर्तस्व
पाण्डवेष्वात्मजेषु च

anyathā tv ācaraṁ lōke
garhito yāsyase tamaḥ
tasmāt samatve vartasva
pāṇḍaveṣv ātmajeṣu ca

SYNONYMS

anyathā—otherwise; *tu*—however; *ācaran*—acting; *loke*—in this world; *garhitaḥ*—condemned; *yāsyase*—you will attain; *tamaḥ*—darkness; *tasmāt*—therefore; *amatve*—in equanimity; *vartasva*—remain situated; *pāṇḍaveṣu*—toward the Pāṇḍavas; *ātma-jeṣu*—toward your sons; *ca*—and.

TRANSLATION

If you act otherwise, however, people will condemn you in this world, and in the next life you will enter the darkness of hell. Remain equally disposed, therefore, toward Pāṇḍu's sons and your own.

PURPORT

Dhṛtarāṣṭra's whole problem was his excessive attachment to his nasty sons. That was the fatal flaw that caused his downfall. There was no lack of good advice from all sides, and Dhṛtarāṣṭra even admitted that the advice was sound, but he could not follow it. One can have clear, practical intelligence when the mind and heart are pure.

TEXT 20

नेह चात्यन्तसंवासः
कस्यचित्केनचित्सह
राजन् स्वेनापि देहेन
किमु जायात्मजादिभिः

neha cātyanta-samvāsaḥ
kasyacit kenacit saha

*rājan svenāpi dehena
kim u jāyātmajādibhiḥ*

SYNONYMS

na—not; *iha*—in this world; *ca*—and; *atyanta*—perpetual; *saṁvāsaḥ*—association (dwelling together); *kasyacit*—of anyone; *kenacit* *saha*—with anyone; *rājan*—O King; *svena*—with one's own; *api*—even; *dehena*—body; *kim u*—what to speak then; *jāyā*—with wife; *ātma-ja*—children; *ādibhiḥ*—and so on.

TRANSLATION

In this world no one has any permanent relationship with anyone else, O King. We cannot stay forever even with our own body, what to speak of our wife, children and the rest.

TEXT 21

एकः प्रसूयते जन्तुर
एक एव प्रलीयते
एकोऽनुभुङ्क्ते सुकृतम्
एक एव च दुष्कृतम्

*ekaḥ prasūyate jantur
eka eva pralīyate
eko 'nubhuṅkte sukṛtam
eka eva ca duṣkṛtam*

SYNONYMS

ekaḥ—alone; *prasūyate*—is born; *jantuḥ*—a living creature; *ekaḥ*—alone; *eva*—also; *pralīyate*—meets his demise; *ekaḥ*—alone; *anubhunkte*—enjoys as is due him; *sukṛtam*—his good reactions; *ekaḥ*—alone; *eva ca*—and surely; *duṣkṛtam*—bad reactions.

TRANSLATION

Every creature is born alone and dies alone, and alone one experiences the just rewards of his good and evil deeds.

PURPORT

The term *anubhunkte* is significant here. *Bhunkte* means "(the living being) experiences," and *anu* means "following," or "in sequence." In other words, we experience happiness and distress according to the moral and spiritual quality of our activities. We are responsible for what we do. Dhṛtarāṣṭra was falsely and obsessively attached to his evil-minded sons, forgetting that he alone would have to suffer for his imprudent behavior.

TEXT 22

अधर्मोपचितं वित्तं
हरन्त्यन्येऽल्पमेधसः
सम्भोजनीयापदेशैर्
जलानीव जलौकसः

adharmopacitaṁ vittaṁ
haranty anye 'lpa-medhasaḥ
sambhojanīyāpadeśair
jalānīva jalaukasah

SYNONYMS

adharma—by irreligious means; *upacitam*—gathered; *vittam*—wealth; *haranti*—steal; *anye*—other persons; *alpa-medhasaḥ*—of one who is unintelligent; *sambhojanīya*—as requiring support; *apadeśaiḥ*—by the false designations; *jalāni*—water; *iva*—as; *jala-okasaḥ*—of a resident of the water.

TRANSLATION

In the guise of dear dependents, strangers steal the sinfully acquired wealth of a foolish man, just as the offspring of a fish drink up the water that sustains the fish.

PURPORT

Ordinary people feel they cannot live without their wealth, although their possession of it is circumstantial and temporary. Just as wealth gives life to an ordinary man, water gives life to a fish. One's dear dependents, however, steal one's wealth, just as a fish's offspring drink up the water sustaining the fish. In the words of Śrīla Bhaktivinoda Ṭhākura, this world is "a weird abode."

TEXT 23

पुष्णाति यानधर्मेण
स्वबुद्ध्या तमपण्डितम्
तेऽकृतार्थं प्रहिण्वन्ति
प्राणा रायः सुतादयः

puṣṇāti yān adharmeṇa
sva-buddhyā tam apaṇḍitam

*te 'kṛtārtham prahiṇvanti
prāṇā rāyaḥ sutādayaḥ*

SYNONYMS

puṣṇāti—nourishes; *yān*—which things; *adharmeṇa*—by sinful activity; *sva-buddhyā*—thinking them to be his own; *tam*—him; *apaṇḍitam*—uneducated; *te*—they; *akṛta-artham*—his purposes frustrated; *prahiṇvanti*—abandon; *prāṇāḥ*—life air; *rāyaḥ*—wealth; *suta-ādayaḥ*—children and others.

TRANSLATION

A fool indulges in sin to maintain his life, wealth and children and other relatives, for he thinks, "These things are mine." In the end, however, these very things all abandon him, leaving him frustrated.

PURPORT

In these verses, Akrūra is giving rather frank advice to Dhṛtarāṣṭra. Those who know the story of the *Mahābhārata* will realize how relevant and prophetic these instructions are, and how much Dhṛtarāṣṭra suffered for not accepting them. Although one tenaciously clings to his property, in the end all is lost, and the blundering soul is swept away by the wheel of birth and death.

TEXT 24

स्वयं किल्बिषमादाय
तैस्त्यक्तो नार्थकोविदः
असिद्धार्थो विशत्यन्धं

स्वधर्मविमुखस्तमः

*svayaṁ kilbiṣam ādāya
taiṣ tyakto nārtha-kovidaḥ
asiddhārtho viśaty andhaṁ
sva-dharma-vimukhaḥ tamaḥ*

SYNONYMS

svayaṁ—for himself; *kilbiṣam*—sinful reaction; *ādāya*—taking on; *taiḥ*—by them; *tyaktaḥ*—abandoned; *na*—not; *ārtha*—the purpose of his life; *kovidaḥ*—knowing properly; *asiddha*—unfulfilled; *ārthaḥ*—whose goals; *viśati*—he enters; *andhaṁ*—blind; *sva*—his own; *dharma*—to the religious duty; *vimukhaḥ*—indifferent; *tamaḥ*—darkness (of hell).

TRANSLATION

Abandoned by his so-called dependents, ignorant of the actual goal of life, indifferent to his real duty, and having failed to fulfill his purposes, the foolish soul enters the blindness of hell, taking his sinful reactions with him.

PURPORT

It is sadly ironic that materialistic persons, who labor so assiduously to accumulate insurance, security, property and family, enter the darkness of hell equipped with nothing but the painful reactions of their sins. On the other hand, those who cultivate Kṛṣṇa consciousness, spiritual life, while apparently neglecting to accumulate property, a large family and so on, enter the next life enriched with many spiritual assets and thus enjoy the deep pleasures of the soul.

TEXT 25

तस्माल्लोकमिमं राजन्
स्वप्नमायामनोरथम्
वीक्ष्यायम्यात्मनात्मानं
समः शान्तो भव प्रभो

*tasmāl lokam imam rājan
svapna-māyā-manoratham
vīkṣyāyamyātmanātmānam
samaḥ śānto bhava prabho*

SYNONYMS

tasmāt—therefore; *lokam*—world; *imam*—this; *rājan*—O King; *svapna*—as a dream; *māyā*—a magic trick; *manaḥ-ratham*—or a fantasy in the mind; *vīkṣya*—seeing; *āyamyā*—bringing under control; *ātmanā*—by intelligence; *ātmānam*—the mind; *samaḥ*—equal; *śāntaḥ*—peaceful; *bhava*—become; *prabho*—my dear master.

TRANSLATION

Therefore, O King, looking upon this world as a dream, a magician's illusion or a flight of fancy, please control your mind with intelligence and become equipoised and peaceful, my lord.

TEXT 26

धृतराष्ट्र उवाच
यथा वदति कल्याणीं
वाचं दानपते भवान्

तथानया न तृप्यामि
मर्त्यः प्राप्य यथामृतम्

dhṛtarāṣṭra uvāca
yathā vadati kalyāṇīm
vācam dāna-pate bhavān
tathānayā na tṛpyāmi
martyaḥ prāpya yathāmṛtam

SYNONYMS

dhṛtarāṣṭraḥ uvāca—Dhṛtarāṣṭra said; *yathā*—as; *vadati*—speak; *kalyāṇīm*—auspicious; *vācam*—words; *dāna*—of charity; *pate*—O master; *bhavān*—you; *tathā*—so; *anayā*—by this; *na tṛpyāmi*—I am not satiated; *martyaḥ*—a mortal; *prāpya*—attaining; *yathā*—as if; *mṛtam*—the nectar of immortality.

TRANSLATION

Dhṛtarāṣṭra said: O master of charity, I can never be satiated while hearing your auspicious words. Indeed, I am like a mortal who has obtained the nectar of the gods.

PURPORT

In the opinion of Śrīla Viśvanātha Cakravartī, Dhṛtarāṣṭra was in fact proud and felt he already knew everything Akrūra was speaking, but to maintain diplomatic gravity he spoke as a saintly gentleman.

TEXT 27

तथापि सूनृता सौम्य
हृदि न स्थीयते चले
पुत्रानुरागविषमे
विद्युत्सौदामनी यथा

*tathāpi sūnṛtā saumya
hṛdi na sthīyate cale
putrānūrāga-viṣame
vidyut saudāmanī yathā*

SYNONYMS

tathā api—nevertheless; *sūnṛtā*—pleasing words; *saumya*—O gentle one; *hṛdi*—in my heart; *na sthīyate*—do not remain steady; *cale*—which is unsteady; *putra*—for my sons; *anurāga*—by affection; *viṣame*—prejudiced; *vidyut*—lightning; *saudāmanī*—in a cloud; *yathā*—as.

TRANSLATION

Even so, gentle Akrūra, because my unsteady heart is prejudiced by affection for my sons, these pleasing words of yours cannot remain fixed there, just as lightning cannot remain fixed in a cloud.

TEXT 28

ईश्वरस्य विधिं को नु
विधुनोत्यन्यथा पुमान्
भूमेर्भारावताराय

योऽवतीर्णो यदोः कुले

*īśvarasya vidhim ko nu
vidhunoty anyathā pumān
bhūmer bhārāvatārāya
yo 'vatīrṇo yadoḥ kule*

SYNONYMS

īśvarasya—of the Supreme Lord; *vidhim*—the law; *kaḥ*—what; *nu*—at all; *vidhunoti*—can shake off; *anyathā*—otherwise; *pumān*—person; *bhūmeḥ*—of the earth; *bhāra*—the burden; *avatārāya*—in order to diminish; *yaḥ*—who; *avatīrṇaḥ*—has descended; *yadoḥ*—of Yadu; *kule*—in the family.

TRANSLATION

Who can defy the injunctions of the Supreme Lord, who has now descended in the Yadu dynasty to diminish the earth's burden?

PURPORT

Naturally, we would like to ask Dhṛtarāṣṭra, "If you know all this, why don't you behave properly?" Of course, this is exactly Dhṛtarāṣṭra's point: he feels that since events have already been set in motion, he is helpless to change them. In fact, events have been set in motion by his attachment and sinful propensities, and therefore he should have taken responsibility for his own acts. Lord Kṛṣṇa clearly states in the *Bhagavad-gītā* (5.15), *nādatte kasyacit pāpam*: "The Supreme Lord does not accept responsibility for anyone's sinful activities." It is a dangerous policy to claim that we are acting improperly because of "destiny" or "fate." We should take up Kṛṣṇa consciousness seriously and create an auspicious future for ourselves and our associates.

Finally, one may argue that, after all, Dhṛtarāṣṭra is involved in the Lord's

pastimes and is actually His eternal associate. In answer to this we may say that the Lord's pastimes are not only entertaining but also didactic, and the lesson here is that Dhṛtarāṣṭra should have acted properly. This is what the Lord wanted to teach. Dhṛtarāṣṭra claims that Kṛṣṇa came to relieve the burden of the earth, but the earth's burden is precisely the improper behavior of its inhabitants. So, let us take the lesson the Lord wants to teach here and be instructed for our benefit.

TEXT 29

यो दुर्विमर्शपथया निजमाययेदं
सृष्ट्वा गुणान् विभजते तदनुप्रविष्टः
तस्मै नमो दुरवबोधविहारतन्त्र-
संसारचक्रगतये परमेश्वराय

*yo durvimarśa-pathayā nija-māyayedam
sṛṣṭvā guṇān vibhajate tad-anupraviṣṭaḥ
tasmai namo duravabodha-vihāra-tantra-
saṁsāra-cakra-gataye parameśvarāya*

SYNONYMS

yaḥ—who; *durvimarśa*—inconceivable; *pathayā*—whose path; *nija*—by His own; *māyayā*—creative energy; *idam*—this universe; *sṛṣṭvā*—creating; *guṇān*—its modes; *vibhajate*—He distributes; *tat*—within it; *anupraviṣṭaḥ*—entering; *tasmai*—to Him; *namaḥ*—obeisances; *duravabodha*—unfathomable; *vihāra*—of whose pastimes; *tantra*—the purport; *saṁsāra*—of birth and death; *cakra*—the cycle; *gataye*—and liberation (coming from whom); *parama-īśvarāya*—to the supreme controller.

TRANSLATION

I offer my obeisances to Him, the Supreme Personality of Godhead, who creates this universe by the inconceivable activity of His material energy and then distributes the various modes of nature by entering within the creation. From Him, the meaning of whose pastimes is unfathomable, come both the entangling cycle of birth and death and the process of deliverance from it.

PURPORT

When all is said and done, Dhṛtarāṣṭra was not an ordinary person but an associate of the Supreme Lord, Kṛṣṇa. Certainly an ordinary person could not offer such a learned hymn to the Lord.

TEXT 30

श्रीशुक उवाच
इत्यभिप्रेत्य नृपतेर्
अभिप्रायं स यादवः
सुहृद्भिः समनुज्ञातः
पुनर्यदुपुरीमगात्

śrī-śuka uvāca
ity abhipretya nṛpater
abhiprāyaṁ sa yādavaḥ
suhṛdbhiḥ samanujñātaḥ
punar yadu-purīm agāt

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus; *abhipretya*—ascertaining; *nṛpateḥ*—of the King; *abhiprāyam*—the mentality; *saḥ*—he; *yādavaḥ*—Akrūra, the descendant of King Yadu; *suhṛdbhiḥ*—by his well-wishers; *samanujñātaḥ*—given permission to leave; *punaḥ*—again; *yadu-purīm*—to the city of the Yadu dynasty; *agāt*—went.

TRANSLATION

Śukadeva Gosvāmī said: Having thus apprised himself of the King's attitude, Akrūra, the descendant of Yadu, took permission from his well-wishing relatives and friends and returned to the capital of the Yādavas.

TEXT 31

शशंस रामकृष्णाभ्यां
धृतराष्ट्रविचेष्टितम्
पाण्डवान् प्रति कौरव्य
यदर्थं प्रेषितः स्वयम्

śaśaṁsa rāma-kṛṣṇābhyām
dhṛtarāṣṭra-viceṣṭitam
pāṇḍavān prati kauravya
yad-arthaṁ preṣitaḥ svayam

SYNONYMS

śaśaṁsa—he reported; *rāma-kṛṣṇābhyām*—to Lord Balarāma and Lord Kṛṣṇa; *dhṛtarāṣṭra-viceṣṭitam*—the behavior of King Dhṛtarāṣṭra; *pāṇḍavān prati*—toward the sons of Pāṇḍu; *kauravya*—O descendant of the Kurus (Parīkṣit); *yat*—for which; *arthaṁ*—purpose; *preṣitaḥ*—sent; *svayam*—himself.

TRANSLATION

Akrūra reported to Lord Balarāma and Lord Kṛṣṇa how Dhṛtarāṣṭra was behaving toward the Pāṇḍavas. Thus, O descendant of the Kurus, he fulfilled the purpose for which he had been sent.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Akrūra's Mission in Hastināpura."

50. Kṛṣṇa Establishes the City of Dvārakā

This chapter relates how Lord Kṛṣṇa defeated Jarāsandha seventeen times in battle and then constructed the city of Dvārakā.

After Kāṁsa was killed, his two queens, Asti and Prāpti, went to the home of their father, Jarāsandha, and sorrowfully described to him how Kṛṣṇa had made them widows. Upon hearing this account, King Jarāsandha became angry. He vowed to rid the earth of all the Yādavas, and he gathered an immense army to lay siege to Mathurā. When Śrī Kṛṣṇa saw Jarāsandha attacking, the Lord considered the reasons for His descent to this world and then decided to destroy Jarāsandha's army, which was a burden to the earth.

Two effulgent chariots suddenly appeared, equipped with drivers and furnishings, together with all the Lord's personal weapons. Seeing this, Lord Kṛṣṇa addressed Lord Baladeva, "My dear brother, Jarāsandha is now attacking Mathurā-purī, so please mount Your chariot and let Us go destroy the enemy's army." The two Lords took up Their weapons, mounted Their chariots and

went forth from the city.

When Lord Kṛṣṇa came before His opponent's army, He sounded His conchshell, striking fear into His enemies' hearts. King Jarāsandha surrounded Kṛṣṇa and Balarāma with his soldiers, chariots and so on, and the women of the city, having climbed up to the roofs of the palaces, became extremely unhappy because they could not see the Lords. Then Kṛṣṇa twanged His bow and started to rain down a torrent of arrows upon the enemy soldiers. Soon Jarāsandha's unfathomable army had been annihilated.

Then Lord Baladeva arrested Jarāsandha and was about to bind him up with ropes when Śrī Kṛṣṇa had Baladeva release the King. Lord Kṛṣṇa reasoned that Jarāsandha would assemble another army and return again to fight; this would facilitate Kṛṣṇa's goal of removing the earth's burden. Released, Jarāsandha returned to Magadha and vowed to perform austerities with the aim of avenging his defeat. The other kings advised him that his defeat was only a reaction of his *karma*. Thus informed, King Jarāsandha withdrew to his kingdom with a heavy heart.

Śrī Kṛṣṇa rejoined the citizens of Mathurā, who began rejoicing, singing songs of triumph and arranging victory celebrations. The Lord brought all the warriors' jewelry and ornaments that had been picked up from the battlefield and presented them to Mahārāja Ugrasena.

Jarāsandha attacked the Yādavas in Mathurā seventeen times, and each time his armies were totally destroyed. Then, as Jarāsandha prepared to attack for the eighteenth time, a warrior named Kālayavana, who had been searching for a worthy opponent, was sent by Nārada Muni to fight the Yādavas. With thirty million soldiers Kālayavana laid siege to the Yādava capital. Lord Kṛṣṇa looked upon this attack with concern, for He knew that with Jarāsandha's arrival imminent, there was a serious danger that the simultaneous attack of these two enemies might endanger the Yādavas. Therefore the Lord constructed a wonderful city within the sea as a safe haven for the Yādavas; then He brought them all there by His mystic power. This city was fully populated with members of all four social orders, and within it no one felt the

pangs of thirst and hunger. The various demigods, headed by Indra, each offered as tribute to Lord Kṛṣṇa the same opulences they had originally obtained from Him to establish their positions of authority.

Once He saw His subjects safely settled, Lord Śrī Kṛṣṇa took permission from Lord Baladeva and went out of Mathurā unarmed.

TEXT 1

श्रीशुक उवाच
अस्तिः प्राप्तिश्च कंसस्य
महिष्यौ भरतर्षभ
मृते भर्तारि दुःखार्ते
ईयतुः स्म पितुर्गृहान्

śrī-śuka uvāca
astiḥ prāptiś ca kamsasya
mahiṣyau bharatarṣabha
mṛte bhartari duḥkhārte
īyatuh sma pitur gṛhān

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *astiḥ prāptiḥ ca*—Asti and Prāpti; *kamsasya*—of Kamsa; *mahiṣyau*—the queens; *bharata-rṣabha*—O hero of the Bhāratas (Parikṣit); *mṛte*—having been killed; *bhartari*—their husband; *duḥkha*—with unhappiness; *ārte*—distressed; *īyatuh sma*—they went; *pituh*—of their father; *gṛhān*—to the house.

TRANSLATION

Śukadeva Gosvāmī said: When Kāṁsa was killed, O heroic descendant of Bharata, his two queens, Asti and Prāpti, went to their father's house in great distress.

TEXT 2

पित्रे मगधराजाय
जरासन्धाय दुःखिते
वेद्यां चक्रतुः सर्वम्
आत्मवैधव्यकारणम्

*pitre magadha-rājāya
jarāsandhāya duḥkhite
vedayām cakratuḥ sarvam
ātma-vaidhavya-kāraṇam*

SYNONYMS

pitre—to their father; *magadha-rājāya*—the King of Magadha; *jarāsandhāya*—named Jarāsandha; *duḥkhite*—unhappy; *vedayām* *cakratuḥ*—they related; *sarvam*—all; *ātma*—their own; *vaidhavya*—of widowhood; *kāraṇam*—the cause.

TRANSLATION

The sorrowful queens told their father, King Jarāsandha of Magadha, all about how they had become widows.

TEXT 3

स तदप्रियमाकर्ण्य
शोकामर्षयुतो नृप
अयादवीं महीं कर्तुं
चक्रे परममुद्यमम्

*sa tad apriyam ākarṇya
śokāmarṣa-yuto nṛpa
ayādavīm mahīm kartum
cakre paramam udyamam*

SYNONYMS

saḥ—he, Jarāsandha; *tat*—that; *apriyam*—unpleasant news; *ākarṇya*—hearing; *śoka*—sorrow; *amarṣa*—and intolerant anger; *yutaḥ*—experiencing; *nṛpa*—O King; *ayādavīm*—devoid of Yādavas; *mahīm*—the earth; *kartum*—to make; *cakre*—he made; *paramam*—extreme; *udyamam*—endeavor.

TRANSLATION

Hearing this odious news, O King, Jarāsandha was filled with sorrow and anger, and he began the greatest possible endeavor to rid the earth of the Yādavas.

TEXT 4

अक्षौहिणीभिर्विशत्या
तिसृभिश्चापि संवृतः
यदुराजधानीं मथुरां

न्यरुधत्सर्वतो दिशम्

*akṣauhiṇībhir vimśatyā
tisṛbhiś cāpi samvṛtaḥ
yadu-rājadhānīm mathurām
nyarudhat sarvato diśam*

SYNONYMS

akṣauhiṇībhiḥ—by *akṣauhiṇī* divisions (each consisting of 21,870 soldiers on elephants, 21,870 charioteers, 65,610 cavalymen and 109,350 infantry soldiers); *vimśatyā*—twenty; *tisṛbhiḥ ca api*—plus three; *samvṛtaḥ*—surrounded; *yadu*—of the dynasty of Yadu; *rājadhānīm*—the royal capital; *mathurām*—Mathurā; *nyarudhat*—he besieged; *sarvataḥ diśam*—on all sides.

TRANSLATION

With a force of twenty-three *akṣauhiṇī* divisions, he laid siege to the Yadu capital, Mathurā, on all sides.

PURPORT

The numbers involved in an *akṣauhiṇī* division are given in the word meanings. An *akṣauhiṇī* was a standard fighting force in ancient times.

TEXTS 5-6

निरीक्ष्य तद्वलं कृष्ण
उद्वेलमिव सागरम्
स्वपुरं तेन संरुद्धं

स्वजनं च भयाकुलम्

चिन्तयामास भगवान्

हरिः कारणमानुषः

तद्देशकालानुगुणं

स्वावतारप्रयोजनम्

*nirīkṣya tad-balaṁ kṛṣṇa
udvelam iva sāgaram
sva-puraṁ tena saṁruddhaṁ
sva-janaṁ ca bhayākulam*

*cintayām āsa bhagavān
hariḥ kāraṇa-mānuṣaḥ
tad-deśa-kālānugunaṁ
svāvatāra-prayojanam*

SYNONYMS

nirīkṣya—observing; *tat*—of him (Jarāsandha); *balaṁ*—the military force; *kṛṣṇaḥ*—Lord Kṛṣṇa; *udvelam*—having overflowed its boundaries; *iva*—like; *sāgaram*—an ocean; *sva*—His own; *puraṁ*—city, Mathurā; *tena*—by it; *saṁruddham*—besieged; *sva-janaṁ*—His subjects; *ca*—and; *bhaya*—by fear; *ākulam*—disturbed; *cintayām āsa*—He thought; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Lord Hari; *kāraṇa*—the cause of everything; *mānuṣaḥ*—appearing as a human being; *tat*—for that; *deśa*—place; *kāla*—and time; *anugunaṁ*—suitable; *sva-avatāra*—of His descent to this world; *prayojanam*—the purpose.

TRANSLATION

Although Lord Kṛṣṇa, the Supreme Personality of Godhead, is the original cause of this world, when He descended to the earth He played the role of a human being. Thus when He saw Jarāsandha's assembled army surrounding His city like a great ocean overflowing its shores, and when He saw how this army was striking fear into His subjects, the Lord considered what His suitable response should be according to the time, place and specific purpose of His current incarnation.

PURPORT

The *ācāryas* point out that the Supreme Godhead did not have to worry about a mortal attack from Jarāsandha and his soldiers. But, as stated here, Śrī Kṛṣṇa was playing the part of a human being (*kāraṇa-mānuṣaḥ*), and He played the part well. This play is called *līlā*, the Lord's enactment of spiritual pastimes for the pleasure of His devotees. Although ordinary persons may be dumbfounded by the Lord's pastimes, the devotees derive tremendous pleasure from His inimitable style of behavior. Thus Śrīla Śrīdhara Svāmī points out that Śrī Kṛṣṇa thought as follows: "How should I defeat Jarāsandha? Should I kill the army but not Jarāsandha, or should I kill Jarāsandha and take the army for Myself? Or perhaps I should just kill both of them." Lord Kṛṣṇa's conclusion is described in the following verses.

TEXTS 7-8

हनिष्यामि बलं ह्येतद्
भुवि भारं समाहितम्
मागधेन समानीतं
वश्यानां सर्वभूभुजाम्

अक्षौहिणीभिः सङ्ख्यातं

भटाधरथकुञ्जरैः
मागधस्तु न हन्तव्यो
भूयः कर्ता बलोद्यमम्

*haniṣyāmi balam hy etad
bhuvi bhāram samāhitam
māgadhenā samānītam
vaśyānām sarva-bhūbhujām
akṣauhiṇībhiḥ saṅkhyātam
bhaṭāśva-ratha-kuñjaraiḥ
māgadhas tu na hantavyo
bhūyaḥ kartā balodyamam*

SYNONYMS

haniṣyāmi—I will kill; *balam*—army; *hi*—certainly; *etat*—this; *bhuvi*—upon the earth; *bhāram*—a burden; *samāhitam*—collected; *māgadhenā*—by the King of Magadha, Jarāsandha; *samānītam*—brought together; *vaśyānām*—subservient; *sarva*—all; *bhū-bhujām*—of the kings; *akṣauhiṇībhiḥ*—in *akṣauhiṇīs*; *saṅkhyātam*—counted; *bhaṭa*—(consisting) of foot soldiers; *śva*—horses; *ratha*—chariots; *kuñjaraiḥ*—and elephants; *māgadhaḥ*—Jarāsandha; *tu*—however; *na hantavyaḥ*—should not be killed; *bhūyaḥ*—again; *kartā*—he will make; *bala*—(to collect) an army; *udyamam*—the endeavor.

TRANSLATION

[The Supreme Lord thought:] Since it is such a burden on the earth, I will destroy Jarāsandha's army, consisting of *akṇauhiēēs* of foot soldiers, horses, chariots and elephants, which the King of Māgadha has assembled from all

subservient kings and brought together here. But Jarāsandha himself should not be killed, since in the future he will certainly assemble another army.

PURPORT

After due consideration, Lord Kṛṣṇa decided that since He had descended to the earth to destroy the demons, and since Jarāsandha was so enthusiastic to bring all the demons to the Lord's front door, it was definitely more efficient to keep Jarāsandha alive and busy.

TEXT 9

एतदर्थोऽवतारोऽयं
भूभारहरणाय मे
संरक्षणाय साधूनां
कृतोऽन्येषां वधाय च

*etat-artho 'vatāro 'yaṁ
bhū-bhāra-haraṇāya me
saṁrakṣaṇāya sādhūnām
kṛto 'nyeṣām vadhāya ca*

SYNONYMS

etat—for this; *arthaḥ*—purpose; *avatāraḥ*—descent; *ayaṁ*—this; *bhū*—of the earth; *bhāra*—the burden; *haraṇāya*—for removing; *me*—by Me; *saṁrakṣaṇāya*—for the complete protection; *sādhūnām*—of the saintly; *kṛtaḥ*—done; *anyeṣām*—of others (the nonsaintly); *vadhāya*—for killing; *ca*—and.

TRANSLATION

This is the purpose of My present incarnation—to relieve the earth of its burden, protect the pious and kill the impious.

TEXT 10

अन्योऽपि धर्मरक्षायै
देहः संभ्रियते मया
विरामायाप्यधर्मस्य
काले प्रभवतः क्वचित्

*anyo 'pi dharma-rakṣāyai
dehaḥ sambhriyate mayā
virāmāyāpy adharmasya
kāle prabhavataḥ kvacit*

SYNONYMS

anyaḥ—another; *api*—as well; *dharma*—of religion; *rakṣāyai*—for the protection; *dehaḥ*—body; *sambhriyate*—is assumed; *mayā*—by Me; *virāmāya*—for the stopping; *api*—also; *adharmasya*—of irreligion; *kāle*—in the course of time; *prabhavataḥ*—becoming prominent; *kvacit*—whenever.

TRANSLATION

I also assume other bodies to protect religion and to end irreligion whenever it flourishes in the course of time.

TEXT 11

एवं ध्यायति गोविन्द
आकाशात्सूर्यवर्चसौ
रथावुपस्थितौ सद्यः
ससूतौ सपरिच्छदौ

*evam dhyāyati govinda
ākāśāt sūrya-varcasau
rathāv upasthitau sadyaḥ
sa-sūtau sa-paricchadau*

SYNONYMS

evam—in this manner; *dhyāyati*—while He was meditating; *govinde*—Lord Kṛṣṇa; *ākāśāt*—from the sky; *sūrya*—like the sun; *varcasau*—having effulgence; *rathau*—two chariots; *upasthitau*—appeared; *sadyaḥ*—suddenly; *sa*—with; *sūtau*—drivers; *sa*—with; *paricchadau*—equipment.

TRANSLATION

[Śukadeva Gosvāmī continued:] As Lord Govinda was thinking in this way, two chariots as effulgent as the sun suddenly descended from the sky. They were complete with drivers and equipment.

PURPORT

Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī agree that the chariots came down from the Lord's own abode, Vaikuṇṭha-loka, the kingdom of God. The faithful devotees of the Lord derive tremendous pleasure by observing the Lord's incomparable technology.

TEXT 12

आयुधानि च दिव्यानि
पुराणानि यदृच्छया
दृष्ट्वा तानि हृषीकेशः
सङ्कर्षणमथाब्रवीत्

*āyudhāni ca divyāni
purāṇāni yadṛccchayā
dṛṣṭvā tāni hṛṣīkeśaḥ
saṅkarṣaṇam athābravīt*

SYNONYMS

āyudhāni—weapons; *ca*—and; *divyāni*—divine; *purāṇāni*—ancient;
yadṛccchayā—automatically; *dṛṣṭvā*—seeing; *tāni*—them; *hṛṣīkeśaḥ*—Lord
Kṛṣṇa; *saṅkarṣaṇam*—to Lord Balarāma; *atha*—then; *abravīt*—He spoke.

TRANSLATION

The Lord's eternal divine weapons also appeared before Him spontaneously.
Seeing these, Śrī Kṛṣṇa, Lord of the senses, addressed Lord Saṅkarṣaṇa.

TEXTS 13-14

पश्यार्य व्यसनं प्राप्तं
यदूनां त्वावतां प्रभो
एष ते रथ आयातो

दयितान्यायुधानि च

एतदर्थं हि नौ जन्म
साधूनामीश शर्मकृत
त्रयोविंशत्यनीकारख्यं
भूमेर्भारमपाकुरु

*paśyārya vyasanam prāptam
yadūnām tvāvatām prabho
eṣa te ratha āyāto
dayitāny āyudhāni ca*

*etat-artham hi nau janma
sādhūnām īśa śarma-kṛt
trayo-vimśaty-anīkākhyam
bhūmer bhāram apākuru*

SYNONYMS

paśya—please see; *ārya*—respected one; *vyasanam*—the danger; *prāptam*—now present; *yadūnām*—for the Yadus; *tvā*—by You; *avatām*—who are protected; *prabho*—My dear master; *eṣaḥ*—this; *te*—Your; *rathaḥ*—chariot; *āyātaḥ*—has come; *dayitāni*—favorite; *āyudhāni*—weapons; *ca*—and; *etat-artham*—for this purpose; *hi*—indeed; *nau*—Our; *janma*—birth; *sādhūnām*—of the saintly devotees; *īśa*—O Lord; *śarma*—the benefit; *kṛt*—doing; *trayaḥ-vimśati*—twenty-three; *anīka*—armies; *ākhyam*—in terms of; *bhūmeḥ*—of the earth; *bhāram*—burden; *apākuru*—please remove.

TRANSLATION

[The Supreme Lord said:] **My respected elder brother, see this danger which**

has beset Your dependents, the Yadus! And see, dear master, how Your personal chariot and favorite weapons have come before You. The purpose for which We have taken birth, My Lord, is to secure the welfare of Our devotees. Please now remove from the earth the burden of these twenty-three armies.

TEXT 15

एवं सम्मन्त्र्य दाशार्हौ
दंशितौ रथिनौ पुरात्
निर्जग्मतुः स्वायुधाढ्यौ
बलेनाल्पीयसा वृत्तौ

*evam sammantrya dāśārḥau
daṁśitau rathinau purāt
nirjagmatuḥ svāyudhāḍhyau
balenālpīyasā vṛtau*

SYNONYMS

evam—thus; *sammantrya*—inviting Him; *dāśārḥau*—the two descendants of Daśārha (Kṛṣṇa and Balarāma); *daṁśitau*—wearing armor; *rathinau*—riding Their chariots; *purāt*—from the city; *nirjagmatuḥ*—went out; *sva*—Their own; *āyudha*—with weapons; *āḍhyau*—resplendent; *balena*—by a force; *alpīyasā*—very small; *vṛtau*—accompanied.

TRANSLATION

After Lord Kṛṣṇa had thus invited His brother, the two Dāśārhas, Kṛṣṇa and Balarāma, wearing armor and displaying Their resplendent weapons, drove out of the city in Their chariots. Only a very small contingent of soldiers

accompanied Them.

TEXT 16

शङ्खं दध्मौ विनिर्गत्य
हरिर्दारुकसारथिः
ततोऽभूत्परसैन्यानां
हृदि वित्रासवेपथुः

*śaṅkham dadhmau vinirgatya
harir dāruka-sārathiḥ
tato 'bhūt para-sainyānām
hṛdi vitrāsa-vepathuḥ*

SYNONYMS

śaṅkham—His conchshell; *dadhmau*—blew; *vinirgatya*—upon going out; *hariḥ*—Lord Kṛṣṇa; *dāruka-sārathiḥ*—whose chariot driver was Dāruka; *tataḥ*—thereupon; *abhūt*—arose; *para*—of the enemy; *sainyānām*—among the soldiers; *hṛdi*—in their hearts; *vitṛāsa*—in terror; *vepathuḥ*—trembling.

TRANSLATION

As Lord Kṛṣṇa came out of the city with Dāruka at the reins of His chariot, He blew His conchshell, and the enemy soldiers' hearts began to tremble with fear.

TEXT 17

तावाह मागधो वीक्ष्य

हे कृष्ण पुरुषाधम
न त्वया योद्धुमिच्छामि
बालेनैकेन लज्जया
गुप्तेन हि त्वया मन्द
न योत्स्ये याहि बन्धुहन्

*tāv āha māgadho vīkṣya
he kṛṣṇa puruṣādhama
na tvayā yoddhum icchāmi
bālenaikena lajjayā
guptena hi tvayā manda
na yotsye yāhi bandhu-han*

SYNONYMS

tau—to the two of Them; *āha*—said; *māgadhaḥ*—Jarāsandha; *vīkṣya*—watching; *he kṛṣṇa*—O Kṛṣṇa; *puruṣa-adhama*—lowest of men; *na*—not; *tvayā*—with You; *yoddhum*—to fight; *icchāmi*—do I want; *bālena*—with a boy; *ekena*—alone; *lajjayā*—shamefully; *guptena*—hidden; *hi*—indeed; *tvayā*—with You; *manda*—O fool; *na yotsye*—I will not fight; *yāhi*—go away; *bandhu*—of relatives; *han*—O killer.

TRANSLATION

Jarāsandha looked at the two of Them and said: O Kṛṣṇa, lowest of men! I do not wish to fight alone with You, since it would be a shame to fight with a mere boy. You fool who keep Yourself hidden, O murderer of Your relatives, go away! I will not fight with You.

PURPORT

Śrīla Śrīdhara Svāmī has interpreted Jarāsandha's words as follows. *Puruṣādhama* can be understood as *puruṣa adhamā yasmāt*, meaning "Kṛṣṇa, to whom all men are inferior." In other words, here Lord Kṛṣṇa is being addressed as "O Puruṣottama, best of living beings." Similarly, the word *guptena*, "hidden," indicates Lord Kṛṣṇa's aspect of being in everyone's heart and invisible to material vision. The words *tvayā manda* can also be divided, according to Sanskrit grammar, as *tvayā amanda*. In this case Jarāsandha is indicating that Kṛṣṇa is not foolish but rather most alert. The word *bandhu* was used by Jarāsandha in the sense of "relative," since Lord Kṛṣṇa killed His maternal uncle, Kāṁsa. However, *bandhu* comes from the verb *bandh*, "to bind," and therefore *bandhu-han* can be understood as "one who destroys the bondage of ignorance." Similarly, the word *yāhi*, "please go," indicates that Lord Kṛṣṇa should approach the living beings and bless them to become Kṛṣṇa conscious.

TEXT 18

तव राम यदि श्रद्धा
युध्यस्व धैर्यमुद्वह
हित्वा वा मच्छरैश्छिन्नं
देहं स्वर्याहि मां जहि

*tava rāma yadi śraddhā
yudhyasva dhairyam udvaha
hitvā vā mac-charaiś chinnam
deham svar yāhi mām jahi*

SYNONYMS

tava—Your; *rāma*—O Balarāma; *yadi*—if; *śraddhā*—confidence; *yudhyasva*—fight; *dhairyam*—courage; *udvaha*—take up; *hitvā*—leaving aside;

vā—either; *mat*—my; *śaraiḥ*—by the arrows; *chinnam*—cut to pieces; *deham*—Your body; *svaḥ*—to heaven; *yāhi*—go; *mām*—(or else) me; *jahi*—kill.

TRANSLATION

You, Rāma, should gather Your courage and fight with me, if You think You can do it. You may either give up Your body when it is cut to pieces by my arrows, and thus attain to heaven, or else kill me.

PURPORT

According to *ācārya* Śrīdhara Svāmī, Jarāsandha suspected that Lord Balarāma's body was indestructible, and thus he offered what might be a more practical alternative, that Balarāma kill Jarāsandha.

TEXT 19

श्रीभगवानुवाच
न वै शूरा विकत्थन्ते
दर्शयन्त्येव पौरुषम्
न गृह्णीमो वचो राजन्
आतुरस्य मुमूर्षतः

śrī-bhagavān uvāca
na vai śūrā vikatthante
darśayanty eva pauruṣam
na grhṇīmo vaco rājann
āturasya mumūrṣataḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *na*—do not; *vai*—indeed; *śūrāḥ*—heroes; *vikatthante*—boast vainly; *darśayanti*—they show; *eva*—simply; *pauruṣam*—their prowess; *na gṛhṇīmaḥ*—We do not accept; *vacaḥ*—the words; *rājan*—O King; *āturasya*—of one who is mentally agitated; *mumūrṣataḥ*—who is about to die.

TRANSLATION

The Supreme Lord said: Real heroes do not simply boast but rather show their prowess in action. We cannot take seriously the words of one who is full of anxiety and who wants to die.

TEXT 20

श्रीशुक उवाच
जरासुतस्तावभिसृत्य माधवौ
महाबलौघेन बलीयसावृनोत्
ससैन्ययानध्वजवाजिसारथी
सूर्यानलौ वायुरिवाभ्ररेणुभिः

śrī-śuka uvāca
jarā-sutas tāv abhisṛtya mādhevau
mahā-balaughena balīyasāvṛnot
sa-sainya-yāna-dhvaja-vāji-sārathī
sūryānalau vāyur ivābhra-reṇubhiḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *jarā-sutaḥ*—the son of Jarā; *tau*—the two of Them; *abhisṛtya*—going up to; *mādhavau*—the descendants of Madhu; *mahā*—great; *bala*—of military prowess; *oghena*—with a flood; *balīyasā*—powerful; *āvṛṇot*—surrounded; *sa*—with; *sainya*—soldiers; *yāna*—chariots; *dhvaja*—flags; *vāji*—horses; *sārathī*—and charioteers; *sūrya*—the sun; *analau*—and a fire; *vāyuḥ*—the wind; *iva*—as; *abhra*—by clouds; *reṇubhiḥ*—and by particles of dust.

TRANSLATION

Śukadeva Gosvāmī said: Just as the wind covers the sun with clouds or a fire with dust, the son of Jarā marched toward the two descendants of Madhu and with his huge assemblage of armies surrounded Them and Their soldiers, chariots, flags, horses and charioteers.

PURPORT

Ācārya Śrīdhara points out that clouds only seem to cover the sun: the sun remains shining in the vast sky. Nor is the potency of fire affected by a thin covering of dust. Similarly, the "covering" of Jarāsandha's military strength was only apparent.

TEXT 21

सुपर्णतालध्वजचिह्नौ रथाव
अलक्षयन्त्यो हरिरामयोर्मृधे
स्त्रियः पुराट्टालकहर्म्यगोपुरं
समाश्रिताः सम्मुमुहुः शुचार्दितः

suparṇa-tāla-dhvaja-cihitnau rathāv

*alakṣayantyo hari-rāmayor mṛdhe
striyaḥ purāṭṭālaka-harmya-gopuraṁ
samāśritāḥ sammumuhuḥ śucārditaḥ*

SYNONYMS

suparṇa—with (the symbol of) Garuḍa (the bird who carries Lord Viṣṇu); *tāla*—and the palm tree; *dhvaja*—by the banners; *cihñitau*—marked; *rathau*—the two chariots; *alakṣayantyaḥ*—not identifying; *hari-rāmayoḥ*—of Kṛṣṇa and Balarāma; *mṛdhe*—in the battle; *striyaḥ*—women; *pura*—of the city; *aṭṭālaka*—in the watchtowers; *harmya*—palaces; *gopuram*—and in the gateways; *samāśritāḥ*—having taken positions; *sammumuhuḥ*—fainted; *śucā*—by grief; *arditāḥ*—tormented.

TRANSLATION

The women stood in the watchtowers, palaces and high gates of the city. When they could no longer see Kṛṣṇa's and Balarāma's chariots, identified by banners marked with the emblems of Garuḍa and a palm tree, they were struck with grief and fainted.

PURPORT

The women are especially mentioned here because of their extraordinary attachment to Lord Kṛṣṇa and Lord Balarāma.

TEXT 22

हरिः परानीकपयोमुचां मुहुः
शिलीमुखात्युल्बणवर्षपीडितम्
स्वसैन्यमालोक्य सुरासुरार्चितं

व्यस्फूर्जयच्छार्ङ्गशरासनोत्तमम्

*hariḥ parānīka-payomucām muhuḥ
śīlīmukhāty-ulbaṇa-varṣa-pīḍitam
sva-sainyam ālokya surāsurārcitam
vyasphūrjayac chārṅga-śarāsanottamam*

SYNONYMS

hariḥ—Lord Kṛṣṇa; *para*—of the enemy; *anīka*—of the armies; *payah-mucām*—(which were like) clouds; *muhuḥ*—repeatedly; *śīlīmukha*—of their arrows; *ati*—extremely; *ulbaṇa*—fearsome; *varṣa*—by the rain; *pīḍitam*—pained; *sva*—His own; *sainyam*—army; *ālokya*—seeing; *sura*—by demigods; *asura*—and demons; *arcitam*—worshiped; *vyasphūrjayat*—He twanged; *śārṅga*—known as Śārṅga; *śara-asana*—His bow; *uttamam*—most excellent.

TRANSLATION

Seeing His army tormented by the relentless and savage rain of arrows from the massive opposing forces gathered like clouds about Him, Lord Hari twanged His excellent bow, Śārṅga, which both gods and demons worship.

TEXT 23

गृह्णन्निशङ्गादथ सन्दधच्छरान्
विकृष्य मुञ्चन् शितबाणपूगान्
निघ्नन् रथान् कुञ्जरवाजिपत्तीन्
निरन्तरं यद्वदलातचक्रम्

*grhṇan niśaṅgād atha sandadhac charān
vikṛṣya muñcan śita-bāṇa-pūgān
nighnan rathān kuñjara-vāji-pattīn
nirantaram yadvat alāta-cakram*

SYNONYMS

grhṇan—taking; *niśaṅgāt*—from His quiver; *atha*—then; *sandadhat*—fixing; *śarān*—arrows; *vikṛṣya*—pulling back; *muñcan*—releasing; *śita*—sharp; *bāṇa*—of arrows; *pūgān*—floods; *nighnan*—striking; *rathān*—chariots; *kuñjara*—elephants; *vāji*—horses; *pattīn*—and infantrymen; *nirantaram*—relentlessly; *yadvat*—just like; *alāta-cakram*—a burning torch whirled around to make a circle of fire.

TRANSLATION

Lord Kṛṣṇa took arrows from His quiver, fixed them on the bowstring, pulled back, and released endless torrents of sharp shafts, which struck the enemy's chariots, elephants, horses and infantrymen. The Lord shooting His arrows resembled a blazing circle of fire.

TEXT 24

निर्भिन्नकुम्भाः करिणो निपेतुर्
अनेकशोऽश्वाः शरवृक्णकन्धराः
रथा हताश्वध्वजसूतनायकाः
पदायतश्छिन्नभुजोरुकन्धराः

*nirbhinna-kumbhāḥ kariṇo nipetur
anekaśo 'śvāḥ śara-vṛkṇa-kandharāḥ*

rathā hatāśva-dhvaja-sūta-nāyakāḥ
padāyataś chinna-bhujoru-kandharāḥ

SYNONYMS

nirbhinna—split; *kumbhāḥ*—the protuberances of their foreheads; *kariṇaḥ*—elephants; *nipetuḥ*—fell; *anekaśaḥ*—many at a time; *aśvāḥ*—horses; *śara*—by the arrows; *vṛkṇa*—severed; *kandharāḥ*—whose necks; *rathāḥ*—chariots; *hata*—struck; *aśva*—whose horses; *dhvaja*—flags; *sūta*—drivers; *nāyakāḥ*—and masters; *padāyataḥ*—foot soldiers; *chinna*—cut; *bhuja*—whose arms; *ūru*—thighs; *kandharāḥ*—and shoulders.

TRANSLATION

Elephants fell to the ground, their foreheads split open, cavalry horses fell with severed necks, chariots fell with their horses, flags, drivers and masters all shattered, and foot soldiers collapsed with severed arms, thighs and shoulders.

TEXTS 25-28

सञ्छिद्यमानद्विपदेभवाजिनाम्
अङ्गप्रसूताः शतशोऽसृगापगाः
भुजाहयः पूरुषशीर्षिकच्छपा
हतद्विपद्वीपहय ग्रहाकुलाः

करोरुमीना नरकेशशैवला
धनुस्तरङ्गायुधगुल्मसङ्कुलाः
अच्छूरिकावर्तभयानका महा-

मणिप्रवेकाभरणाश्मशर्कराः

प्रवर्तिता भीरुभयावहा मृधे
मनस्विनां हर्षकरीः परस्परम्
विनिघ्नतारीन्मुषलेन दुर्मदान्
सङ्कर्षणेनापरीमेयतेजसा

बलं तदङ्गार्णवदुर्गभैरवं
दुरन्तपारं मगधेन्द्रपालितम्
क्षयं प्रणीतं वसुवपुत्रयोर्
विक्रीडितं तज्जगदीशयोः परम्

sañchidyamāna-dvipadebha-vājinām
aṅga-prasūtāḥ śataśo 'sṛg-āpagāḥ
bhujāhayaḥ pūruṣa-śīrṣa-kacchapā
hata-dvipa-dvīpa-haya grahākulāḥ

karoru-mīnā nara-keśa-śaivalā
dhanus-taraṅgāyudha-gulma-saṅkulāḥ
acchūrikāvarta-bhayānakā mahā-
maṇi-pravekābharaṇāśma-śarkarāḥ

pravartitā bhīru-bhayāvahā mṛdhe
manasvinām harṣa-karīḥ parasparam
vinighnatārīn muṣalena durmadān
saṅkarṣaṇenāparīmeya-tejasā

balam tad aṅgārṇava-durga-bhairavam
duranta-pāram magadhendra-pālitam
kṣayam praṇītam vasudeva-putrayor

vikrīḍitaṁ taj jagad-īśayoḥ param

SYNONYMS

sañchidyamāna—being cut to pieces; *dvi-pada*—of the two-legged (humans); *ibha*—elephants; *vājinām*—and horses; *aṅga*—from the limbs; *prasūtāḥ*—flowing; *śataśaḥ*—by the hundreds; *aṣṭk*—of blood; *āpa-gaḥ*—rivers; *bhuja*—arms; *ahayaḥ*—as the snakes; *pūruṣa*—of men; *śīrṣa*—heads; *kacchapāḥ*—as the turtles; *hata*—dead; *dvīpa*—with elephants; *dvīpa*—as islands; *haya*—and with horses; *graha*—as crocodiles; *ākulāḥ*—filled; *kara*—hands; *ūru*—and thighs; *mīnaḥ*—as the fish; *nara*—human; *keśa*—hair; *śaivalāḥ*—as the aquatic weeds; *dhanuḥ*—with bows; *taraṅga*—as the waves; *āyudha*—and with weapons; *gulma*—as the clumps of bushes; *saṅkulāḥ*—crowded; *acchūrikā*—chariot wheels; *āvarta*—as the whirlpools; *bhayānakāḥ*—fearful; *mahā-maṇi*—precious gems; *praveka*—excellent; *ābharaṇa*—and ornaments; *aśma*—as the stones; *śarkarāḥ*—and gravel; *pravartitāḥ*—issuing forth; *bhīru*—for the timid; *bhaya-āvahāḥ*—terrifying; *mṛdhe*—on the battlefield; *manasvinām*—for the intelligent; *harṣa-karīḥ*—inspiring joy; *parasparam*—from one to another; *vinighnatā*—who was striking down; *arīn*—His enemies; *muṣalena*—with His plow weapon; *durmadān*—who were furious; *saṅkarṣaṇena*—by Lord Balarāma; *aparimeya*—immeasurable; *tejasā*—whose potency; *balam*—military force; *tat*—that; *aṅga*—my dear (King Parikṣit); *aṇava*—like the ocean; *durga*—unfathomable; *bhairavam*—and frightening; *duranta*—impossible to cross over; *pāram*—whose limit; *magadha-indra*—by the King of Magadha, Jarāsandha; *pālitaṁ*—overseen; *kṣayam*—to destruction; *praṇītaṁ*—led; *vasudeva-putrayoḥ*—for the sons of Vasudeva; *vikrīḍitaṁ*—play; *tat*—that; *jagat*—of the universe; *īśayoḥ*—for the Lords; *param*—at most.

TRANSLATION

On the battlefield, hundreds of rivers of blood flowed from the limbs of the

humans, elephants and horses who had been cut to pieces. In these rivers arms resembled snakes; human heads, turtles; dead elephants, islands; and dead horses, crocodiles. Hands and thighs appeared like fish, human hair like waterweeds, bows like waves, and various weapons like clumps of bushes. The rivers of blood teemed with all of these.

Chariot wheels looked like terrifying whirlpools, and precious gems and ornaments resembled stones and gravel in the rushing red rivers, which aroused fear in the timid, joy in the wise. With the blows of His plow weapon the immeasurably powerful Lord Balarāma destroyed Magadhendra's military force. And though this force was as unfathomable and fearsome as an impassable ocean, for the two sons of Vasudeva, the Lords of the universe, the battle was hardly more than play.

TEXT 29

स्थित्युद्भवान्तं भुवनत्रयस्य यः
समीहितेऽनन्तगुणः स्वलीलया
न तस्य चित्रं परपक्षनिग्रहस
तथापि मर्त्यानुविधस्य वर्ण्यते

*sthity-udbhavāntaṁ bhuvana-trayasya yaḥ
samīhite 'nanta-guṇaḥ sva-līlayā
na tasya citraṁ para-pakṣa-nigrahas
tathāpi martyānuvidhasya varṇyate*

SYNONYMS

sthiti—the maintenance; *udbhava*—creation; *antaṁ*—and annihilation; *bhuvana-trayasya*—of the three worlds; *yaḥ*—who; *samīhite*—effects; *ananta*—unlimited; *guṇaḥ*—whose transcendental qualities; *sva-līlayā*—as His

own pastime; *na*—not; *tasya*—for Him; *citram*—wonderful; *para*—opposing; *pakṣa*—of the party; *nigrahaḥ*—the subduing; *tathā api*—nevertheless; *martya*—human beings; *anuvīdhasya*—who is imitating; *varṇyate*—it is described.

TRANSLATION

For Him who orchestrates the creation, maintenance and destruction of the three worlds and who possesses unlimited spiritual qualities, it is hardly amazing that He subdues an opposing party. Still, when the Lord does so, imitating human behavior, sages glorify His acts.

PURPORT

The philosopher Aristotle once argued that the Supreme God would hardly take part in human activities, since all ordinary activities are unworthy of such a divine being. Similarly, Śrīla Viśvanātha Cakravartī, who almost certainly never read the works of Aristotle, raises a similar point. Since Śrī Kṛṣṇa creates, maintains and annihilates the entire universe, isn't it an uninteresting mismatch when He fights against Jarāsandha?

The answer is as follows: The Lord plays the part of a human being and, expanding His pleasure potency, creates thrilling transcendental pastimes full of suspense and dynamic action. By the Lord's Yogamāyā potency, He appears exactly like a human being, and thus we may enjoy the spectacle of the Supreme Person acting on the earthly stage. Undoubtedly, stubborn agnostics will argue that since Kṛṣṇa is God, there is no real suspense involved. Such skeptics simply do not understand Kṛṣṇa's attractive potency. Beauty and drama, even on the material stage, possess their own fascinating logic, and similarly we love Kṛṣṇa for His own sake, we appreciate His beauty for its own sake, and we enjoy Kṛṣṇa's pastimes because they are in fact wonderful in and of themselves. In fact, Kṛṣṇa executes His pastimes not for a mundane egotistical purpose but for our pleasure. Thus the presentation of spiritual

pastimes is itself an act of love that Kṛṣṇa performs for the infinite spiritual happiness of pure-hearted souls who have transcended material envy of the Godhead.

In this regard, Śrīla Viśvanātha Cakravartī quotes an important verse from the *Gopāla-tāpanī Upaniṣad*: *narākṛti para-brahma kāraṇa-mānuṣaḥ*. "The Supreme Absolute Truth, for His own purpose, appears in a humanlike form, although He is the source of everything." Similarly, in the *Śrīmad-Bhāgavatam* (10.14.32) we find, *yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanam*: "The source of transcendental bliss, the eternal Supreme Brahman, has become their friend."

TEXT 30

जग्राह विरथं रामो
जरासन्धं महाबलम्
हतानीकावशिष्टासुं
सिंहः सिंहमिवौजसा

jagrāha viratham rāmo
jarāsandham mahā-balam
hatānīkāvaśiṣṭāsuṁ
siṁhaḥ siṁham ivaujasā

SYNONYMS

jagrāha—He seized; *viratham*—who was deprived of his chariot; *rāmaḥ*—Lord Balarāma; *jarāsandham*—Jarāsandha; *mahā*—very; *balam*—strong; *hata*—killed; *anīka*—whose army; *avaśiṣṭa*—remaining; *asum*—whose breath; *siṁhaḥ*—a lion; *siṁham*—another lion; *iva*—as; *ojasā*—forcibly.

TRANSLATION

Jarāsandha, with his chariot lost and all his soldiers dead, was left with only his breath. At that point Lord Balarāma forcibly seized the powerful warrior, just as one lion takes hold of another.

TEXT 31

बध्यमानं हतारातिं
पाशैर्वारुणमानुषैः
वारयामास गोविन्दस
तेन कार्यचिकीर्षया

*badhyamānaṁ hatārātiṁ
pāśair vāruṇa-mānuṣaiḥ
vārayām āsa govindas
tena kārya-cikīrṣayā*

SYNONYMS

badhyamānam—in the process of being tied up; *hata*—who had killed; *arātiṁ*—his enemies; *pāśaiḥ*—with ropes; *vāruṇa*—those of the demigod Varuna; *mānuṣaiḥ*—and those of ordinary humans; *vārayām āsa*—checked Him; *govindaḥ*—Lord Kṛṣṇa; *tena*—by him (Jarāsandha); *kārya*—some need; *cikīrṣayā*—desiring to fulfill.

TRANSLATION

With the divine noose of Varuṇa and other, mortal ropes, Balarāma began tying up Jarāsandha, who had killed so many foes. But Lord Govinda still had a

purpose to fulfill through Jarāsandha, and thus He asked Balarāma to stop.

PURPORT

The word *hatārātim* means "who has killed his enemies," or "through whom his enemies would be killed." Śrīla Viśvanātha Cakravartī has provided this thoughtful note.

TEXTS 32-33

सा मुक्तो लोकनाथाभ्यां
व्रीडितो वीरसम्मतः
तपसे कृतसङ्कल्पो
वारितः पथि राजभिः

वाक्यैः पवित्रार्थपदैर्
नयनैः प्राकृतैरपि
स्वकर्मबन्धप्राप्तोऽयं
यदुभिस्ते पराभवः

*sā mukto loka-nāthābhyām
vrīḍito vīra-sammataḥ
tapase kṛta-saṅkalpo
vāritaḥ pathi rājabhiḥ*

*vākyaiḥ pavitrārtha-padair
nayanaiḥ prākṛtair api
sva-karma-bandha-prāpto 'yaṁ
yadubhis te parābhavaḥ*

SYNONYMS

saḥ—he, Jarāsandha; *muktaḥ*—freed; *loka-nāthābhyām*—by the two Lords of the universe; *vrīḍitaḥ*—ashamed; *vīra*—by heroes; *sammataḥ*—honored; *tapase*—to perform austerities; *kṛta-saṅkalpaḥ*—having made up his mind; *vāritaḥ*—was stopped; *pathi*—on the road; *rājabhiḥ*—by kings; *vākyaiḥ*—with statements; *pavitra*—purifying; *artha*—having meanings; *padaiḥ*—with words; *nayanaiḥ*—with reasoning; *prākṛtaiḥ*—mundane; *api*—also; *sva*—own; *karma-bandha*—due to the unavoidable reactions of past work; *prāptaḥ*—obtained; *ayam*—this; *yadubhiḥ*—by the Yadus; *te*—your; *parābhavaḥ*—defeat.

TRANSLATION

Jarāsandha, whom fighters had highly honored, was ashamed after being released by the two Lords of the universe, and thus he decided to undergo penances. On the road, however, several kings convinced him with both spiritual wisdom and mundane arguments that he should give up his idea of self-abnegation. They told him, "Your defeat by the Yadus was simply the unavoidable reaction of your past *karma*."

TEXT 34

हतेषु सर्वानीकेषु
नृपो बार्हद्रथस्तदा
उपेक्षितो भगवता
मगधान्दुर्मना ययौ

hateṣu sarvānīkeṣu

*nṛpo bārhadhrathas tadā
upekṣito bhagavatā
magadhān durmanā yayau*

SYNONYMS

hateṣu—having been killed; *sarva*—all; *anīkeṣu*—the soldiers of his armies; *nṛpaḥ*—the king; *bārhadhrathaḥ*—Jarāsandha, the son of Bṛhadhratha; *tadā*—then; *upekṣita* *h*—neglected; *bhagavatā*—by the Supreme Lord; *magadhān*—to the Magadha kingdom; *durmanāḥ*—depressed; *yayau*—he went.

TRANSLATION

All of his armies having been killed, and himself neglected by the Personality of Godhead, King Jarāsandha, son of Bṛhadhratha, then sadly returned to the kingdom of the Magadhas.

TEXTS 35-36

मुकुन्दोऽप्यक्षतबलो
निस्तीर्णारिबलार्णवः
विकीर्यमाणः कुसुमैस्
त्रीदशैरनुमोदितः

माथुरैरुपसङ्गम्य
विज्वरैर्मुदितात्मभिः
उपगीयमानविजयः
सूतमागधवन्दिभिः

*mukundo 'py akṣata-balo
nistīrṇāri-balārṇavaḥ
vikīryamāṇaḥ kusumais
tridaśair anumoditaḥ

māthurair upasaṅgamyā
vijvarair muditātmabhiḥ
upagīyamāna-vijayaḥ
sūta-māgadha-vandibhiḥ*

SYNONYMS

mukundaḥ—Lord Kṛṣṇa; *api*—and; *akṣata*—unbroken; *balaḥ*—His military force; *nistīrṇa*—having crossed over; *ari*—of His enemy; *bala*—of the armies; *arṇavaḥ*—the ocean; *vikīryamāṇaḥ*—having scattered upon Him; *kusumaiḥ*—flowers; *tridaśaiḥ*—by the demigods; *anumoditaḥ*—congratulated; *māthuraiḥ*—by the people of Mathurā; *upasaṅgamyā*—being met; *vijvaraiḥ*—who were relieved of their fever; *mudita-ātmabhiḥ*—who felt great joy; *upagīyamāna*—being sung about; *vijayaḥ*—His victory; *sūta*—by Purāṇic bards; *māgadha*—panegyrists; *vandibhiḥ*—and heralds.

TRANSLATION

Lord Mukunda had crossed the ocean of His enemy's armies with His own military force completely intact. He received congratulations from the denizens of heaven, who showered Him with flowers. The people of Mathurā, relieved of their feverish anxiety and filled with joy, came out to meet Him as professional bards, heralds and panegyrists sang in praise of His victory.

TEXTS 37-38

शङ्खदुन्दुभयो नेदुर

भेरीतूर्याण्यनेकशः
वीणावेणुमृदङ्गानि
पुरं प्रविशति प्रभौ

सिक्तमार्गां हृष्टजनां
पताकाभिरभ्यलङ्कृताम्
निर्घुष्टां ब्रह्मघोषेण
कौतुकाबद्धतोरणाम्

śaṅkha-duṇḍubhayo nedur
bherī-tūryāṇy anekaśaḥ
vīṇā-veṇu-mṛdaṅgāni
puram praviśati prabhau

sikta-mārgām hṛṣṭa-janām
patākābhir abhyalaṅkṛtām
nirghuṣṭām brahma-ghoṣeṇa
kautukābaddha-toraṇām

SYNONYMS

śaṅkha—conchshells; duṇḍubhayaḥ—and kettledrums; neduḥ—sounded; bherī—drums; tūryāṇi—and horns; anekaśaḥ—many at once; vīṇā-veṇu-mṛdaṅgāni—vīṇās, flutes and mṛdaṅga drums; puram—the city (Mathurā); praviśati—as He entered; prabhau—the Lord; sikta—sprinkled with water; mārgām—its boulevards; hṛṣṭa—joyful; janām—its citizens; patākābhiḥ—with banners; abhyalaṅkṛtām—abundantly decorated; nirghuṣṭām—resounding; brahma—of the Vedas; ghoṣeṇa—with chanting; kautuka—festive; ābaddha—ornaments; toraṇām—on its gateways.

TRANSLATION

As the Lord entered His city, conchshells and kettledrums sounded, and many drums, horns, *veëäs*, flutes and *mādaì gas* played in concert. The boulevards were sprinkled with water, there were banners everywhere, and the gateways were decorated for the celebration. The citizens were elated, and the city resounded with the chanting of Vedic hymns.

TEXT 39

निचीयमानो नारीभिर्
माल्यदध्यक्षताङ्कुरैः
निरीक्ष्यमाणः सस्नेहं
प्रीत्युत्कलितलोचनैः

*nicīyamāno nārībhir
mālya-dadhy-akṣatāṅkuraiḥ
nirīkṣyamāṇaḥ sa-sneham
prīty-utkalita-locanaiḥ*

SYNONYMS

nicīyamānaḥ—having scattered upon Him; *nārībhiḥ*—by the women; *mālya*—flower garlands; *dadhi*—yogurt; *akṣata*—parched rice; *aṅkuraiḥ*—and sprouts; *nirīkṣyamāṇaḥ*—being looked on; *sa-sneham*—affectionately; *prīti*—out of love; *utkalita*—opened wide; *locanaiḥ*—with eyes.

TRANSLATION

As the women of the city affectionately looked at the Lord, their eyes wide

open with love, they scattered flower garlands, yogurt, parched rice and newly grown sprouts upon Him.

PURPORT

All this is taking place as Lord Kṛṣṇa enters the city of Mathurā.

TEXT 40

आयोधनगतं वित्तम्
अनन्तं वीरभूषणम्
यदुराजाय तत्सर्वम्
आहृतं प्रादिशत्प्रभुः

*āyodhana-gatam vittam
anantam vīra-bhūṣaṇam
yadu-rājāya tat sarvam
āhṛtam prādiśat prabhuḥ*

SYNONYMS

āyodhana-gatam—fallen on the battlefield; *vittam*—the valuables; *anantam*—countless; *vīra*—of the heroes; *bhūṣaṇam*—the ornaments; *yadu-rājāya*—to the King of the Yadus, Ugrasena; *tat*—that; *sarvam*—all; *āhṛtam*—which was brought; *prādiśat*—presented; *prabhuḥ*—the Lord.

TRANSLATION

Lord Kṛṣṇa then presented to the Yadu king all the wealth that had fallen on the battlefield—namely, the countless ornaments of the dead warriors.

PURPORT

Śrīla Viśvanātha Cakravartī adds that jeweled ornaments had also been collected from the horses and other animals. What might be added here, for the sake of the squeamish, is that Jarāsandha came to Mathurā with the clear intention of slaughtering every last man in the city, including Kṛṣṇa and Balarāma. It is out of the causeless mercy of the Lord that He gives the conditioned souls a taste of their own medicine and thus helps them become more sensitive to the laws of nature and the existence of a Supreme Godhead. Ultimately, Kṛṣṇa awarded Jarāsandha and others killed on the battlefield spiritual liberation. The Lord is strict, but He is not malicious. In fact, He is an ocean of mercy.

TEXT 41

एवं सप्तदशकृत्वस्
तावत्यक्षौहिणीबलः
युयुधे मागधो राजा
यदुभिः कृष्णपालितैः

*evam sapṭadaśa-kṛtvas
tāvaty akṣauhiṇī-balaḥ
yuyudhe māgadho rājā
yadubhiḥ kṛṣṇa-pālitaiḥ*

SYNONYMS

evam—in this way; *sapṭa-daśa*—seventeen; *kṛtvaḥ*—times; *tāvati*—even thus (being defeated); *akṣauhiṇī*—consisting of entire divisions; *balaḥ*—His military strength; *yuyudhe*—fought; *māgadhaḥ rājā*—the King of Magadha;

yadubhiḥ—with the Yadus; *kṛṣṇa-pālitaḥ*—protected by Kṛṣṇa.

TRANSLATION

Seventeen times the King of Magadha met defeat in this very way. And yet throughout these defeats he fought on with his *akṇauhiēt* divisions against the forces of the Yadu dynasty who were protected by Śrī Kṛṣṇa.

TEXT 42

अक्षिण्वंस्तद्वलं सर्वं
वृष्णयः कृष्णतेजसा
हतेषु स्वेष्ट्वनीकेषु
त्यक्तोऽगादरिभिर्नृपः

*akṣiṇvaṁs tad-balaṁ sarvaṁ
vṛṣṇayaḥ kṛṣṇa-tejasā
hateṣu sveṣṭv anīkeṣu
tyakto 'gād aribhir nṛpaḥ*

SYNONYMS

akṣiṇvan—they destroyed; *tat*—his; *balaṁ*—force; *sarvaṁ*—entire; *vṛṣṇayaḥ*—the Vṛṣṇis; *kṛṣṇa-tejasā*—by the power of Lord Kṛṣṇa; *hateṣu*—when they were dead; *sveṣṭu*—his; *anīkeṣu*—soldiers; *tyaktaḥ*—abandoned; *agāt*—went away; *aribhiḥ*—by his enemies; *nṛpaḥ*—the King, Jarāsandha.

TRANSLATION

By the power of Lord Kṛṣṇa, the Vṛṣṇis would invariably annihilate all of Jarāsandha's forces, and when all his soldiers had been killed, the King, released by his enemies, would again go away.

TEXT 43

अष्टादशम सङ्ग्राम
आगामिनि तदन्तरा
नारदप्रेषितो वीरो
यवनः प्रत्यदृश्यत

*aṣṭādaśama saṅgrāma
āgāmini tad-antarā
nārada-preṣito vīro
yavanaḥ pratyadṛśyata*

SYNONYMS

aṣṭā-daśama—the eighteenth; *saṅgrāme*—battle; *āgāmini*—being about to happen; *tat-antarā*—at that instant; *nārada*—by the sage Nārada; *preṣitaḥ*—sent; *vīraḥ*—a fighter; *yavanaḥ*—a barbarian (named Kālayavana); *pratyadṛśyata*—appeared.

TRANSLATION

Just as the eighteenth battle was about to take place, a barbarian warrior named Kālayavana, sent by Nārada, appeared on the battlefield.

TEXT 44

रुरोध मथुरामेत्य
तिसृभिर्म्लेच्छकोटिभिः
नृलोके चाप्रतिद्वन्द्वो
वृष्णीन् श्रुत्वात्मसम्मितान्

*rurodha mathurām etya
tisṛbhir mleccha-koṭibhiḥ
nṛ-loke cāpratidvandvo
vṛṣṇīn śrutvātma-sammitān*

SYNONYMS

rurodha—he besieged; *mathurām*—Mathurā; *etya*—arriving there; *tisṛbhiḥ*—times three; *mleccha*—with barbarians; *koṭibhiḥ*—ten million; *nṛ-loke*—among mankind; *ca*—and; *apratidvandvaḥ*—having no suitable rival; *vṛṣṇīn*—the Vṛṣṇis; *śrutvā*—hearing; *ātma*—to himself; *sammitān*—comparable.

TRANSLATION

Arriving at Mathurā, this Yavana laid siege to the city with thirty million barbarian soldiers. He had never found a human rival worth fighting, but he had heard that the Vṛṣṇis were his equals.

PURPORT

Śrīla Viśvanātha Cakravartī quotes from the *Viṣṇu Purāṇa* concerning the history of Kālayavana: "Once, Gārgya was ridiculed by his brother-in-law as a eunuch, and when the Yādavas heard this they laughed heartily. Infuriated by their laughter, Gārgya set out for the south, thinking, 'May I have a son who will bring terror to the Yādavas.' He worshiped Lord Mahādeva, eating

powdered iron, and after twelve years obtained his desired benediction. Elated, he returned home.

"Later, when the childless King of the Yavanas requested a son from him, Gārgya begot in the Yavana's wife a son, Kālayavana. Kālayavana possessed the fury of Lord Śiva in his aspect as Mahākāla. Once, Kālayavana asked Nārada, 'Who are now the strongest kings on earth?' Nārada replied that the Yadus were. Thus sent by Nārada, Kālayavana appeared at Mathurā."

TEXT 45

तं दृष्ट्वाचिन्तयत्कृष्णः
सङ्कर्षण सहायवान्
अहो यदूनां वृजिनं
प्राप्तं ह्युभयतो महत्

*taṁ dṛṣṭvācintayat kṛṣṇaḥ
saṅkarṣaṇa sahāyavān
aho yadūnām vṛjinam
prāptam hy ubhayato mahat*

SYNONYMS

tam—him; *dṛṣṭvā*—seeing; *acintayat*—thought; *kṛṣṇaḥ*—Lord Kṛṣṇa; *saṅkarṣaṇa*—by Lord Balarāma; *sahāya-van*—assisted; *aho*—ah; *yadūnām*—for the Yadus; *vṛjinam*—a problem; *prāptam*—arrived; *hi*—indeed; *ubhayataḥ*—from both sides (from Kālayavana and also from Jarāsandha); *mahat*—great.

TRANSLATION

When Lord Kṛṣṇa and Lord Saṅkarṣaṇa saw Kālayavana, Kṛṣṇa thought about the situation and said, "Ah, a great danger now threatens the Yadus from two sides.

PURPORT

We may note here that although Śrī Kṛṣṇa had defeated Jarāsandha seventeen times against tremendous odds, He did not immediately annihilate the army of Kālayavana, thus keeping intact the benediction granted to Gargya by Lord Śiva, as explained in the previous purport.

TEXT 46

यवनोऽयं निरुन्देऽस्मान्
अद्य तावन्महाबलः
मागधोऽप्यद्य वा श्वो वा
परश्वो वागमिष्यति

*yavano 'yaṁ nirundhe 'smān
adya tāvan mahā-balaḥ
māgadho 'py adya vā śvo vā
paraśvo vāgamiṣyati*

SYNONYMS

yavanaḥ—foreign barbarian; *ayam*—this; *nirundhe*—is opposing; *asmān*—us; *adya*—today; *tāvat*—as much; *mahā-balaḥ*—greatly powerful; *māgadhaḥ*—Jarāsandha; *api*—also; *adya*—today; *vā*—or; *śvaḥ*—tomorrow; *vā*—or; *para-śvaḥ*—the day after tomorrow; *vā*—or; *āgamiṣyati*—will come.

TRANSLATION

"This Yavana is besieging us already, and the mighty King of Magadha will soon arrive here, if not today then tomorrow or the next day.

TEXT 47

आवयोः युध्यतोरस्य
यद्यागन्ता जरासुतः
बन्धून् हनिष्यत्यथ वा
नेष्यते स्वपुरं बली

*āvayoḥ yudhyator asya
yady āgantā jarā-sutaḥ
bandhūn haniṣyaty atha vā
neṣyate sva-puraṁ balī*

SYNONYMS

āvayoḥ—the two of Us; *yudhyatoḥ*—while fighting; *asya*—with him (Kālayavana); *yady*—if; *āgantā*—comes; *jarā-sutaḥ*—the son of Jarā; *bandhūn*—Our relatives; *haniṣyati*—he will kill; *atha vā*—or else; *neṣyate*—he will take; *sva*—to his own; *puraṁ*—city; *balī*—strong.

TRANSLATION

"If powerful Jarāsandha comes while We two are busy fighting Kālayavana, Jarāsandha may kill Our relatives or else take them away to his capital.

TEXT 48

तस्मादद्य विधास्यामो
दुर्गं द्विपददुर्गमम्
तत्र ज्ञातीन् समाधाय
यवनं घातयामहे

*tasmād adya vidhāsyāmo
durgam̐ dvipada-durgamam
tatra jñātīn samādhāya
yavanam̐ ghātayāmahe*

SYNONYMS

tasmāt—therefore; *adya*—today; *vidhāsyāmaḥ*—We will construct; *durgam*—a fortress; *dvipada*—to humans; *durgamam*—insurmountable; *tatra*—there; *jñātīn*—Our family members; *samādhāya*—settling; *yavanam*—the barbarian; *ghātayāmahe*—We will kill.

TRANSLATION

"Therefore We will immediately construct a fortress that no human force can penetrate. Let Us settle our family members there and then kill the barbarian king."

TEXT 49

इति सम्मन्त्र्य भगवान्
दुर्गं द्वादशयोजनम्
अन्तःसमुद्रे नगरं

कृत्स्नाद्भुतमचीकरत्

*iti sammantrya bhagavān
durgam dvādaśa-yojanam
antaḥ-samudre nagaram
kṛtsnādbhutam acīkarat*

SYNONYMS

iti—thus; *sammantrya*—consulting; *bhagavān*—the Supreme Personality of Godhead; *durgam*—a fortress; *dvādaśa-yojanam*—twelve *yojanas* (about one hundred miles); *antaḥ*—within; *samudre*—the sea; *nagaram*—a city; *kṛtsna*—with everything; *adbhutam*—wonderful; *acīkarat*—He had made.

TRANSLATION

After thus discussing the matter with Balarāma, the Supreme Personality of Godhead had a fortress twelve *yojanas* in circumference built within the sea. Inside that fort He had a city built containing all kinds of wonderful things.

TEXTS 50-53

दृश्यते यत्र हि त्वाष्ट्रं
विज्ञानं शिल्पनैपुणम्
रथ्याचत्वरवीथीभिर्
यथावास्तु विनिर्मितम्

सुरद्रुमलतोद्यान-
विचित्रोपवनान्वितम्

हेमशृङ्गैर्दिविस्पृग्भिः
स्फटिकाट्टालगोपुरैः

राजतारकुटैः कोष्ठैर्
हेमकुम्भैरलङ्कृतैः
रत्नकूतैर्गृहैर्मैर्
महामारकतस्थलैः

वास्तोष्पतीनां च गृहैर्
वल्लभीभिश्च निर्मितम्
चातुर्वर्ण्यजनाकीर्णं
यदुदेवगृहोल्लसत्

dṛśyate yatra hi tvāṣṭram
vijñānam śilpa-naipuṇam
rathyā-catvara-vīthībhir
yathā-vāstu vinirmitam

sura-druma-latodyāna-
vicitropavanānvitam
hema-śṛṅgair divi-spr̥gbhiḥ
sphaṭikāṭṭāla-gopuraiḥ

rājatāraḥṣṭaiḥ koṣṭhair
hema-kumbhair alaṅkṛtaiḥ
ratna-kūtair gr̥hair hemair
mahā-mārakata-sṭhalaiḥ

vāstoṣpatīnām ca gr̥hair
vallabhībhiś ca nirmītam

cātur-varṇya-janākīrṇam
yadu-deva-grhollasat

SYNONYMS

dṛśyate—was seen; *yatra*—wherein; *hi*—indeed; *tvāṣṭram*—of Tvaṣṭā (Viśvakarmā), the architect of the demigods; *vijñānam*—the scientific knowledge; *śilpa*—in architecture; *naipuṇam*—the expertise; *rathyā*—with main avenues; *catvara*—courtyards; *vīthībhiḥ*—and commercial roads; *yathā-vāstu*—on ample plots of land; *vinirmitam*—constructed; *sura*—of the demigods; *druma*—having trees; *latā*—and creepers; *udyāna*—gardens; *vicitra*—splendid; *upavana*—and parks; *anvitam*—containing; *hema*—gold; *śṛṅgaiḥ*—having peaks; *divi*—the sky; *spṛgbhiḥ*—touching; *sphaṭikā*—of crystal quartz; *aṭṭāla*—having upper levels; *gopuraiḥ*—with gateways; *rājata*—of silver; *ārakuṭaiḥ*—and brass; *koṣṭhaiḥ*—with treasury buildings, warehouses and stables; *hema*—gold; *kumbhaiḥ*—by pots; *alaṅkṛtaiḥ*—decorated; *ratna*—jeweled; *kūtaiḥ*—having peaks; *gṛhaiḥ*—with houses; *hemaiḥ*—of gold; *mahā-mārakata*—with precious emeralds; *sthalaiḥ*—having floors; *vāstoḥ*—of the households; *patīnām*—belonging to the presiding deities; *ca*—and; *gṛhaiḥ*—with temples; *vallabhībhiḥ*—with watchtowers; *ca*—and; *nirmitam*—constructed; *cātuḥ-varṇya*—of the four occupational orders; *jana*—with people; *ākīrṇam*—filled; *yadu-deva*—of the Lord of the Yadus, Śrī Kṛṣṇa; *gṛha*—by the residences; *ullasat*—beautified.

TRANSLATION

In the construction of that city could be seen the full scientific knowledge and architectural skill of Viśvakarmā. There were wide avenues, commercial roads and courtyards laid out on ample plots of land; there were splendid parks, and also gardens stocked with trees and creepers from the heavenly planets. The gateway towers were topped with golden turrets touching the sky, and their upper levels were fashioned of crystal quartz. The gold-covered houses were

adorned in front with golden pots and on top with jeweled roofs, and their floors were inlaid with precious emeralds. Beside the houses stood treasury buildings, warehouses, and stables for fine horses, all built of silver and brass. Each residence had a watchtower, and also a temple for its household deity. Filled with citizens of all four social orders, the city was especially beautified by the palaces of Śrī Kṛṣṇa, the Lord of the Yadus.

PURPORT

Śrīla Śrīdhara Svāmī explains that the state highways (*rathyāḥ*) were in front and the secondary roads (*vīthyāḥ*) behind, and between them were courtyards (*catvarāṇi*). Within these courtyards were surrounding walls, and within the walls stood golden residences, atop which shone crystal watchtowers crowned with golden pots. Thus the buildings were multistoried. The word *vāstu* indicates that the houses and buildings were constructed on ample plots of land, with plenty of room for green areas.

TEXT 54

सुधर्मा पारिजातं च
महेन्द्रः प्राहिणोद्धरेः
यत्र चावस्थितो मर्त्यो
मर्त्यधर्मेन युज्यते

*sudharmām pārijātaṁ ca
mahendraḥ prāhiṇod dhareḥ
yatra cāvasthito martyo
martya-dharmair na yujyate*

SYNONYMS

sudharmām—the Sudharmā assembly hall; *pārijātam*—the *pārijāta* tree; *ca*—and; *mahā-indraḥ*—Lord Indra, King of heaven; *prāhiṇot*—delivered; *hareḥ*—to Lord Kṛṣṇa; *yatra*—in which (Sudharmā); *ca*—and; *avasthitaḥ*—situated; *martyaḥ*—a mortal; *martya-dharmaḥ*—by the laws of mortality; *na yujyate*—is not affected.

TRANSLATION

Lord Indra brought Śrī Kṛṣṇa the Sudharmā assembly hall, standing within which a mortal man is not subject to the laws of mortality. Indra also gave the *pārijāta* tree.

TEXT 55

श्यामैकवर्णान् वरुणो
हयान् शुक्लान्मनोजवान्
अष्टौ निधिपतिः कोशान्
लोकपालो निजोदयान्

śyāmaika-varṇān varuṇo
hayān śuklān mano-javān
aṣṭau nidhi-patiḥ kośān
loka-pālo nijodayān

SYNONYMS

śyāma—dark blue; *eka*—exclusively; *varṇān*—colored; *varuṇaḥ*—Varuṇa, ruler of the oceans; *hayān*—horses; *śuklān*—white; *manaḥ*—(as the) mind; *javān*—swift; *aṣṭau*—eight; *nidhi-patiḥ*—the treasurer of the demigods, Kuvera; *kośān*—treasures; *loka-pālaḥ*—the rulers of various planets;

nija—their own; *udayān*—opulences.

TRANSLATION

Lord Varuṇa offered horses as swift as the mind, some of which were pure dark-blue, others white. The treasurer of the demigods, Kuvera, gave his eight mystic treasures, and the rulers of various planets each presented their own opulences.

PURPORT

Śrīla Śrīdhara Svāmī comments as follows on this verse: "The master of the treasury is Kuvera, and the eight treasures are his *nidhis*. These are described as follows:

*padmaś caiva mahāpadmo
matsya-kūrmau tathaudakaḥ
nīlo mukundaḥ śaṅkhaś ca
nidhayo 'ṣṭau prakīrtitāḥ*

'The eight mystic treasures are called Padma, Mahāpadma, Matsya, Kūrma, Audaka, Nīla, Mukunda and Śaṅkha.' "

TEXT 56

यद्यद्भगवता दत्तम्
आधिपत्यं स्वसिद्धये
सर्वं प्रत्यर्पयामासुर
हरौ भूमिगते नृप

yad yad bhagavatā dattam

*ādhipatyam sva-siddhaye
sarvam pratyarpayām āsur
harau bhūmi-gate nṛpa*

SYNONYMS

yat yat—whatever; *bhagavatā*—by the Supreme Lord; *dattam*—given; *ādhipatyam*—delegated power of control; *sva*—their own; *siddhaye*—for facilitating the exercise of authority; *sarvam*—all; *pratyarpayām āsuḥ*—they offered back; *harau*—to Kṛṣṇa; *bhūmi*—to the earth; *gate*—come; *nṛpa*—O King (Parikṣit).

TRANSLATION

The Supreme Lord having come to the earth, O King, these demigods now offered Him whatever powers of control He had previously delegated to them for the exercise of their particular authority.

TEXT 57

तत्र योगप्रभावेन
नीत्वा सर्वजनं हरिः
प्रजापालेन रामेण
कृष्णः समनुमन्त्रितः
निर्जगाम पुरद्वारात्
पद्ममाली निरायुधः

*tatra yoga-prabhāvena
nītvā sarva-janam hariḥ
prajā-pālena rāmeṇa*

*kṛṣṇaḥ samanumantritaḥ
nirjagāma pura-dvārāt
padma-mālī nirāyudhaḥ*

SYNONYMS

tatra—there; *yoga*—of His mystic potency; *prabhāvena*—by the power; *nītvā*—bringing; *sarva*—all; *janam*—His subjects; *hariḥ*—Lord Kṛṣṇa; *prajā*—of the citizens; *pālena*—by the protector; *rāmeṇa*—Lord Balarāma; *kṛṣṇaḥ*—Lord Kṛṣṇa; *samanumantritaḥ*—advised; *nirjagāma*—went out; *pura*—of the city; *dvārāt*—by the gate; *padma*—of lotus flowers; *mālī*—wearing a garland; *nirāyudhaḥ*—without weapons.

TRANSLATION

After transporting all His subjects to the new city by the power of His mystic Yogamāyā, Lord Kṛṣṇa consulted with Lord Balarāma, who had remained in Mathurā to protect it. Then, wearing a garland of lotuses but bearing no weapons, Lord Kṛṣṇa went out of Mathurā by its main gate.

PURPORT

Śrīla Viśvanātha Cakravartī quotes the following verses from Śrī Padma Purāṇa, Uttara-khaṇḍa, to describe how Lord Kṛṣṇa transferred the citizens from Mathurā to Dvārakā:

*suṣuptān mathurāyān tu
paurāṁs tatra janārdanaḥ
uddhṛtya sahasā rātrau
dvārakāyām nyaveśayat*

*prabuddhās te janāḥ sarve
putra-dāra-samanvitāḥ*

*haima-harmya-tale viṣṭā
vismayaṁ paramaṁ yayuḥ*

"In the middle of the night, as the citizens of Mathurā slept, Lord Janārdana suddenly removed them from that city and placed them in Dvārakā. When the men awoke, they were all amazed to find themselves, their children and their wives sitting inside palaces made of gold."

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fiftieth Chapter, of the
Śrīmad-Bhāgavatam, entitled "Kṛṣṇa Establishes the City of Dvārakā."*

51. The Deliverance of Mucukunda

This chapter describes how Lord Śrī Kṛṣṇa caused Mucukunda to kill Kālayavana with his harsh glance, and it also relates the conversation between Mucukunda and Lord Kṛṣṇa.

After placing His family members safely within the Dvārakā fortress, Śrī Kṛṣṇa went out of Mathurā. He appeared like the rising moon. Kālayavana saw that Kṛṣṇa's brilliantly effulgent body matched Nārada's description of the Lord, and thus the Yavana knew He was the Personality of Godhead. Seeing that the Lord carried no weapons, Kālayavana put his own weapons aside and ran toward Him from behind, wanting to fight with Him. Śrī Kṛṣṇa ran from the Yavana, staying just barely beyond Kālayavana's grasp at every step and eventually leading him a long distance toward a mountain cave. As Kālayavana ran, he hurled insults at the Lord, but he could not grasp Him, since his stock of impious *karma* was not yet depleted. Śrī Kṛṣṇa entered the

cave, whereupon Kālayavana followed after Him and saw a man lying on the ground. Taking him for Śrī Kṛṣṇa, Kālayavana kicked him. The man had been sleeping for a very long time, and now, having been violently awakened, he looked around angrily in all directions and saw Kālayavana. The man stared harshly at him, igniting a fire in Kālayavana's body and in a moment burning him to ashes.

This extraordinary person was a son of Mandhātā's named Mucukunda. He was devoted to brahminical culture and always true to his vow. Previously, he had spent many long years helping to protect the demigods from the demons. When the demigods had eventually obtained Kārttikeya as their protector, they allowed Mucukunda to retire, offering him any boon other than liberation, which only Lord Viṣṇu can bestow. Mucukunda had chosen from the demigods the benediction of being covered by sleep, and thus since then he had been lying asleep within the cave.

Upon Kālayavana's immolation, Śrī Kṛṣṇa showed Himself to Mucukunda, who was struck with wonder at seeing Kṛṣṇa's incomparable beauty. Mucukunda asked Lord Kṛṣṇa who He was and also explained to the Lord his own identity. Mucukunda said, "After growing weary from remaining awake for a long time, I was enjoying my sleep here in this cave when some stranger disturbed me and, suffering the reaction of his sins, was burnt to ashes. O Lord, O vanquisher of all enemies, it is my great fortune that I now have the vision of Your beautiful form."

Lord Śrī Kṛṣṇa then told Mucukunda who He was and offered him a boon. The wise Mucukunda, understanding the futility of material life, asked only that he might be allowed to take shelter of Lord Śrī Kṛṣṇa's lotus feet.

Pleased at this request, the Lord said to Mucukunda, "My devotees are never enticed by material benedictions offered to them; only nondevotees, namely *yogīs* and speculative philosophers, are interested in material benedictions, having mundane desires in their hearts. My dear Mucukunda, you will have perpetual devotion for Me. Now, always remaining surrendered to Me, go perform penances to eradicate the sinful reactions incurred from the killing

you had to do in your role as a warrior. In your next life you will become a first-class *brāhmaṇa* and attain Me." Thus the Lord offered Mucukunda His blessings.

TEXTS 1-6

श्रीशुक उवाच
तं विलोक्य विनिष्क्रान्तम्
उज्जिहानमिवोडुपम्
दर्शनीयतमं श्यामं

पीतकौशेयवाससम्
श्रीवत्सवक्षसं भ्राजत्
कौस्तुभामुक्तकन्धरम्
पृथुदीर्घचतुर्बाहुं

नवकञ्जारुणेक्षणम्
नित्यप्रमुदितं श्रीमत्
सुकपोलं शुचिस्मितम्
मुखारविन्दं बिभ्राणं

स्फुरन्मकरकुण्डलम्
वासुदेवो ह्ययमिति
पुमान् श्रीवत्सलाञ्छनः
चतुर्भुजोऽरविन्दाक्षो

वनमाल्यतिसुन्दरः
लक्षणैर्नारदप्रोक्तैर्
नान्यो भवितुमर्हति
निरायुधश्चलन् पद्भ्यां

योत्स्येऽनेन निरायुधः
इति निश्चित्य यवनः
प्राद्रवद् तं पराङ्मुखम्
अन्वधावज्जिघृक्षुस्तं
दुरापमपि योगिनाम्

śrī-śuka uvāca
taṁ vilokya viniṣkrāntam
ujjihānam ivoḍupam
darśanīyatamaṁ śyāmaṁ
pīta-kauśeya-vāsasam

śrīvatsa-vakṣasaṁ bhrājat
kaustubhāmukta-kandharam
pṛthu-dīrgha-catur-bāhum
nava-kañjāruṇekṣaṇam

nitya-pramuditam śrīmat
su-kapolaṁ śuci-smitam
mukhāravindaṁ bibhrāṇam
sphuran-makara-kunḍalam

vāsudevo hy ayam iti
pumān śrīvatsa-lāñchanah
catur-bhujo 'ravindākṣo

vana-māly ati-sundaraḥ
lakṣaṇair nārada-proktair
nānyo bhavitum arhati
nirāyudhaś calan padbhyām
yotsye 'nena nirāyudhaḥ

iti niścitya yavanaḥ
prādravad taṁ parāṇ-mukham
anvadhāvaj jighṛkṣus taṁ
durāpam api yoginām

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *taṁ*—Him; *vilokya*—seeing; *vinīṣkrāntam*—coming out; *ujjihānam*—rising; *iva*—as if; *uḍupam*—the moon; *darśanīya-tamam*—the most beautiful to behold; *śyāmam*—dark blue; *pīta*—yellow; *kauśeya*—silk; *vāsasam*—whose garment; *śrīvatsa*—the mark of the goddess of fortune, consisting of a special swirl of hair and belonging to the Supreme Lord alone; *vakṣasam*—upon whose chest; *bhrājat*—brilliant; *kaustubha*—with the gem Kaustubha; *āmukta*—decorated; *kandharam*—whose neck; *prthu*—broad; *dīrgha*—and long; *catuḥ*—four; *bāhum*—having arms; *nava*—newly grown; *kañja*—like lotuses; *aruṇa*—pink; *ikṣaṇam*—whose eyes; *nitya*—always; *pramuditam*—joyful; *śrīmat*—effulgent; *su*—beautiful; *kapalam*—with cheeks; *śuci*—clean; *smitam*—with a smile; *mukha*—His face; *aravindam*—lotuslike; *bibhrāṇam*—displaying; *sphuran*—glittering; *makara*—shark; *kuṇḍalam*—earrings; *vāsudevaḥ*—Vāsudeva; *hi*—indeed; *ayam*—this; *iti*—thus thinking; *pumān*—person; *śrīvatsa-lāñchanaḥ*—marked with Śrīvatsa; *catuḥ-bhujah*—four-armed; *aravinda-akṣaḥ*—lotus-eyed; *vana*—of forest flowers; *mālī*—wearing a garland; *ati*—extremely; *sundaraḥ*—beautiful; *lakṣaṇaiḥ*—by the symptoms; *nārada-proktaiḥ*—told by Nārada Muni; *na*—no; *anyaḥ*—other; *bhavitum arhati*—can He be; *nirāyudhaḥ*—without weapons; *calan*—going; *padbhyām*—by foot; *yotsye*—I

will fight; *anena*—with Him; *nirāyudhaḥ*—without weapons; *iti*—thus; *niścīya*—deciding; *yavanaḥ*—the barbarian Kālayavana; *prādravantam*—who was fleeing; *parāk*—turned away; *mukham*—whose face; *anvadhāvat*—he pursued; *jighṛkṣuḥ*—wanting to catch; *tam*—Him; *durāpam*—unattainable; *api*—even; *yoginām*—by mystic yogīs.

TRANSLATION

Śukadeva Gosvāmī said: Kālayavana saw the Lord come out from Mathurā like the rising moon. The Lord was most beautiful to behold, with His dark-blue complexion and yellow silk garment. Upon His chest He bore the mark of Śrīvatsa, and the Kaustubha gem adorned His neck. His four arms were sturdy and long. He displayed His ever-joyful lotuslike face, with eyes pink like lotuses, beautifully effulgent cheeks, a pristine smile and glittering shark-shaped earrings. The barbarian thought, "This person must indeed be Vāsudeva, since He possesses the characteristics Nārada mentioned: He is marked with Śrīvatsa, He has four arms, His eyes are like lotuses, He wears a garland of forest flowers, and He is extremely handsome. He cannot be anyone else. Since He goes on foot and unarmed, I will fight Him without weapons." Resolving thus, he ran after the Lord, who turned His back and ran away. Kālayavana hoped to catch Lord Kṛṣṇa, though great mystic yogīs cannot attain Him.

PURPORT

Although Kālayavana was seeing Lord Kṛṣṇa with his own eyes, he could not adequately appreciate the beautiful Lord. Thus instead of worshiping Kṛṣṇa, he attacked Him. Similarly, it is not uncommon for modern men to attack Kṛṣṇa in the name of philosophy, "law and order" and even religion.

TEXT 7

हस्तप्राप्तमिवात्मानं
हरीणा स पदे पदे
नीतो दर्शयता दूरं
यवनेशोऽद्रिकन्दरम्

*hasta-prāptam ivātmānam
harīṇā sa pade pade
nīto darśayatā dūram
yavaneśo 'dri-kandaram*

SYNONYMS

hasta—in his hands; *prāptam*—reached; *iva*—as if; *ātmānam*—Himself; *harīṇā*—by Lord Kṛṣṇa; *saḥ*—he; *pade pade*—at each step; *nītaḥ*—brought; *darśayatā*—by Him who was showing; *dūram*—far; *yavana-iśaḥ*—the King of the Yavanas; *adri*—in a mountain; *kandaram*—to a cave.

TRANSLATION

Appearing virtually within reach of Kālayavana's hands at every moment, Lord Hari led the King of the Yavanas far away to a mountain cave.

TEXT 8

पलायनं यदुकुले
जातस्य तव नोचितम्
इति क्षिपन्ननुगतो
नैनं प्रापाहताशुभः

*palāyanam yadu-kule
jātasya tava nocitam
iti kṣipann anugato
nainam prāpāhatāśubhaḥ*

SYNONYMS

palāyanam—fleeing; *yadu-kule*—in the Yadu dynasty; *jātasya*—who have been born; *tava*—for You; *na*—is not; *ucitam*—proper; *iti*—in these words; *kṣipan*—insulting; *anugataḥ*—in pursuit; *na*—not; *enam*—Him; *prāpa*—reached; *ahata*—not cleansed or eliminated; *aśubhaḥ*—whose sinful reactions.

TRANSLATION

While chasing the Lord, the Yavana cast insults at Him, saying "You took birth in the Yadu dynasty. It's not proper for You to run away!" But still Kālayavana could not reach Lord Kṛṣṇa, because his sinful reactions had not been cleansed away.

TEXT 9

एवं क्षिप्तोऽपि भगवान्
प्राविशद्गिरिकन्दरम्
सोऽपि प्रविष्टस्तत्रान्यं
शयानं ददृशे नरम्

*evam kṣipto 'pi bhagavān
prāviśad giri-kandaram
so 'pi praviṣṭas tatrānyam*

śayānam dadṛśe naram

SYNONYMS

evam—thus; *kṣiptaḥ*—insulted; *api*—even though; *bhagavān*—the Supreme Lord; *prāviśat*—entered; *giri-kandaram*—the mountain cave; *saḥ*—he, Kālayavana; *api*—as well; *praviṣṭaḥ*—entering; *tatra*—there; *anyam*—another; *śayānam*—lying; *dadṛśe*—saw; *naram*—man.

TRANSLATION

Although insulted in this way, the Supreme Lord entered the mountain cave. Kālayavana also entered, and there he saw another man lying asleep.

PURPORT

The Lord exhibits here His opulence of renunciation. Determined to execute His plan and give His blessings to Mucukunda, the Lord ignored Kālayavana's insults and calmly proceeded with His program.

TEXT 10

नन्वसौ दूरमानीय
शेते मामिह साधुवत्
इति मत्वाच्युतं मूढस
तं पदा समताडयत्

*nanv asau dūram ānīya
śete mām iha sādhu-vat
iti matvācyutaṁ mūḍhas
taṁ padā samatāḍayat*

SYNONYMS

nanu—is it so; *asau*—He; *dūram*—a long distance; *ānīya*—bringing; *śete*—is lying down; *mām*—me; *iha*—here; *sādhū-vat*—like a saintly person; *iti*—so; *matvā*—thinking (him); *acyutam*—(to be) Lord Kṛṣṇa; *mūḍhaḥ*—deluded; *tam*—him; *padā*—with his foot; *samatāḍayat*—struck with full force.

TRANSLATION

"So, after leading me such a long distance, now He is lying here like some saint!" Thus thinking the sleeping man to be Lord Kṛṣṇa, the deluded fool kicked him with all his strength.

TEXT 11

स उत्थाय चिरं सुप्तः
शनैरुन्मील्य लोचने
दिशो विलोकयन् पार्श्वे
तमद्राक्षीदवस्थितम्

sa utthāya ciraṁ suptaḥ
śanair unmīlya locane
diśo vilokayan pāśve
tam adrākṣīd avasthitam

SYNONYMS

saḥ—he; *utthāya*—waking; *ciraṁ*—for a long time; *suptaḥ*—asleep; *śanaiḥ*—slowly; *unmīlya*—opening; *locane*—his eyes; *diśaḥ*—in all directions; *vilokayan*—looking about; *pāśve*—at his side; *tam*—him, Kālayavana;

adrākṣīt—he saw; *avasthitam*—standing.

TRANSLATION

The man awoke after a long sleep and slowly opened his eyes. Looking all about, he saw Kālayavana standing beside him.

TEXT 12

स तावत्तस्य रुष्टस्य
दृष्टिपातेन भारत
देहजेनाग्निना दग्धो
भस्मसादभवत्क्षणात्

sa tāvat tasya ruṣṭasya
dṛṣṭi-pātena bhārata
deha-jenāgninā dagdho
bhasma-sād abhavat kṣaṇāt

SYNONYMS

saḥ—he, Kālayavana; *tāvat*—that much; *tasya*—of him, the awakened man; *ruṣṭasya*—who was angered; *dṛṣṭi*—of the glance; *pātena*—by the casting; *bhārata*—O descendant of Bharata (Parīkṣit Mahārāja); *deha-jena*—generated in his own body; *agninā*—by the fire; *dagdhaḥ*—burned; *bhasma-sāt*—to ashes; *abhavat*—he was; *kṣaṇāt*—in a moment.

TRANSLATION

The awakened man was angry and cast his glance at Kālayavana, whose body

burst into flames. In a single moment, O King Parīkṣit, Kālayavana was burnt to ashes.

PURPORT

The man who incinerated Kālayavana with his glance was named Mucukunda. As he will explain to Lord Kṛṣṇa, he had fought for a long time on behalf of the demigods, finally taking as his benediction the right to sleep undisturbed. The *Hari-vaṁśa* explains that he secured the further benediction of being able to destroy anyone who disturbed his sleep. Ācārya Viśvanātha Cakravartī Ṭhākura quotes from the *Śrī Hari-vaṁśa* as follows:

*prasuptaṁ bodhayed yo mām
taṁ daheyam ahaṁ surāḥ
cakṣuṣā krodha-dīptena
evam āha punaḥ punaḥ*

"Again and again Mucukunda said, 'O demigods, with eyes blazing with anger, may I incinerate anyone who awakens me from sleep.' "

Śrīla Viśvanātha Cakravartī explains that Mucukunda made this rather morbid request to scare Lord Indra, who, Mucukunda thought, might otherwise wake him repeatedly to request his help in fighting Indra's cosmic enemies. Indra's consent to Mucukunda's request is described in *Śrī Viṣṇu Purāṇa* as follows:

*proktaś ca devaiḥ saṁsuptaṁ
yas tvām utthāpayiṣyati
deha-jenāgninā sadyaḥ
sa tu bhasmī-kariṣyati*

"The demigods declared, 'Whoever awakens you from sleep will suddenly be burnt to ashes by a fire generated from his own body.' "

TEXT 13

श्रीराजोवाच
को नाम स पुमान् ब्रह्मन्
कस्य किंवीर्य एव च
कस्माद्गुहां गतः शिष्ये
किंतेजो यवनार्दनः

śrī-rājovāca
ko nāma sa pumān brahman
kasya kim-vīrya eva ca
kasmād guhām gataḥ śiṣye
kim-tejo yavanārdanaḥ

SYNONYMS

śrī-rājā uvāca—the King (Parīkṣit) said; *kaḥ*—who; *nāma*—in particular; *saḥ*—that; *pumān*—person; *brahman*—O brāhmaṇa (Śukadeva); *kasya*—of which (family); *kim*—having what; *vīryaḥ*—powers; *eva ca*—as also; *kasmāt*—why; *guhām*—in the cave; *gataḥ*—having gone; *śiṣye*—lay down to sleep; *kim*—whose; *tejaḥ*—semen (offspring); *yavana*—of the Yavana; *ardanaḥ*—the destroyer.

TRANSLATION

King Parīkṣit said: Who was that person, O brāhmaṇa? To which family did he belong, and what were his powers? Why did that destroyer of the barbarian lie down to sleep in the cave, and whose son was he?

TEXT 14

श्रीशुक उवाच
स इक्ष्वाकुकुले जातो
मान्धातृतनयो महान्
मुचुकुन्द इति ख्यातो
ब्रह्मण्यः सत्यसङ्गरः

śrī-śuka uvāca
sa ikṣvāku-kule jāto
māndhātṛ-tanayo mahān
mucukunda iti khyāto
brahmaṇyaḥ satya-saṅgarah

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *saḥ*—he; *ikṣvāku-kule*—in the dynasty of Ikṣvāku (grandson of Vivasvān, the sun-god); *jātaḥ*—born; *māndhātṛ-tanayaḥ*—the son of King Māndhātā; *mahān*—the great personality; *mucukundaḥ iti khyātaḥ*—known as Mucukunda; *brahmaṇyaḥ*—devoted to the *brāhmaṇas*; *satya*—true to his vow; *saṅgarah*—in battle.

TRANSLATION

Śukadeva Gosvāmī said: Mucukunda was the name of this great personality, who was born in the Ikṣvāku dynasty as the son of Māndhātā. He was devoted to brahminical culture and always true to his vow in battle.

TEXT 15

स याचितः सुरगणैर्
इन्द्राद्यैरात्मरक्षणे
असुरेभ्यः परित्रस्तैस्
तद्रक्षां सोऽकरोच्चिरम्

*sa yācitaḥ sura-gaṇair
indrādyair ātma-rakṣaṇe
asurebhyaḥ paritrastais
tad-rakṣām so 'karoc ciram*

SYNONYMS

saḥ—he; *yācitaḥ*—requested; *sura-gaṇaiḥ*—by the demigods; *indra-ādyaiḥ*—headed by Lord Indra; *ātma*—their own; *rakṣaṇe*—for protection; *asurebhyaḥ*—of the demons; *paritrastaiḥ*—who were terrified; *tat*—their; *rakṣām*—protection; *saḥ*—he; *akarot*—carried out; *ciram*—for a long time.

TRANSLATION

Begged by Indra and the other demigods to help protect them when they were terrorized by the demons, Mucukunda defended them for a long time.

TEXT 16

लब्ध्वा गुहं ते स्वःपालं
मुचुकुन्दमथाब्रुवन्
राजन् विरमतां कृच्छ्राद्

भवान्नः परिपालनात्

*labdhvā guhaṁ te svaḥ-pālaṁ
mucukundam athābruvan
rājan viramatām kṛcchrād
bhavān naḥ paripālanāt*

SYNONYMS

labdhvā—after obtaining; *guham*—Kārttikeya; *te*—they; *svaḥ*—of heaven; *pālam*—as the protector; *mucukundam*—to Mucukunda; *atha*—then; *abruvan*—said; *rājan*—O King; *viramatām*—please desist; *kṛcchrāt*—troublesome; *bhavān*—your good self; *naḥ*—our; *paripālanāt*—from the guarding.

TRANSLATION

When the demigods obtained Kārttikeya as their general, they told Mucukunda, "O King, you may now give up your troublesome duty of guarding us.

TEXT 17

नरलोकं परित्यज्य
राज्यं निहतकण्टकम्
अस्मान् पालयतो वीर
कामास्ते सर्व उज्झिताः

*nara-lokaṁ parityajya
rājyaṁ nihata-kaṇṭakam*

*asmān pālayato vīra
kāmaś te sarva ujjhitāḥ*

SYNONYMS

nara-lokam—in the world of men; *parityajya*—abandoning; *rājyam*—a kingdom; *nihata*—removed; *kaṇṭakam*—whose thorns; *asmān*—us; *pālayataḥ*—who was protecting; *vīra*—O hero; *kāmaḥ*—desires; *te*—your; *sarve*—all; *ujjhitāḥ*—thrown away.

TRANSLATION

"Abandoning an unopposed kingdom in the world of men, O valiant one, you neglected all your personal desires while engaged in protecting us.

TEXT 18

सुता महिष्यो भवतो
ज्ञातयोऽमात्यमन्त्रिनः
प्रजाश्च तुल्यकालीना
नाधुना सन्ति कालिताः

*sutā mahiṣyo bhavato
jñātayo 'mātya-mantrinaḥ
prajāś ca tulya-kālīnā
nādhunā santi kālitāḥ*

SYNONYMS

sutāḥ—children; *mahiṣyaḥ*—queens; *bhavataḥ*—your; *jñātayaḥ*—other relatives; *amātya*—ministers; *mantriṇaḥ*—and advisers; *prajāḥ*—subjects;

ca—and; *tulya-kālīnāḥ*—contemporary; *na*—not; *adhunā*—now; *santi*—are alive; *kālitāḥ*—forced to move on by time.

TRANSLATION

"The children, queens, relatives, ministers, advisers and subjects who were your contemporaries are no longer alive. They have all been swept away by time.

TEXT 19

कालो बलीयान् बलिनां
भगवानीश्वरोऽव्ययः
प्रजाः कालयते क्रीडन्
पशुपालो यथा पशून्

kālo balīyān balinām
bhagavān īśvaro 'vyayaḥ
prajāḥ kālayate krīḍan
paśu-pālo yathā paśūn

SYNONYMS

kālaḥ—time; *balīyān*—more powerful; *balinām*—than the powerful; *bhagavān īśvaraḥ*—the Supreme Personality of Godhead; *avyayaḥ*—inexhaustible; *prajāḥ*—mortal creatures; *kālayate*—causes to move; *krīḍan*—playing; *paśu-pālaḥ*—a herdsman; *yathā*—as; *paśūn*—domestic animals.

TRANSLATION

"Inexhaustible time, stronger than the strong, is the Supreme Personality of Godhead Himself. Like a herdsman moving his animals along, He moves mortal creatures as His pastime.

PURPORT

The universe is created to gradually rectify the contaminated souls trying to exploit material nature. The Lord moves the conditioned souls along, according to their *karma*, through the various stages of spiritual rectification. Thus the Lord is like a herdsman (the word *paśu-pāla* literally means "protector of animals"), who moves the creatures under his protection to various pastures and watering spots in order to protect them and sustain them. A further analogy is that of a doctor, who moves the patient under his care to various areas of a hospital for diverse kinds of examination and treatment. Similarly, the Lord brings us through the network of material existence in a gradual cleansing process so that we can enjoy our eternal life of bliss and knowledge as His enlightened associates. Thus all of Mucukunda's relatives, friends and co-workers had long ago been swept away by the force of time, which of course is Kṛṣṇa Himself.

TEXT 20

वरं वृणीष्व भद्रं ते
ऋते कैवल्यमद्य नः
एक एवेश्वरस्तस्य
भगवान् विष्णुरव्ययः

*varam vṛṇīṣva bhadraṁ te
ṛte kaivalyam adya naḥ
eka eveśvaras tasya*

bhagavān viṣṇur avyayaḥ

SYNONYMS

varam—a benediction; *vṛṇīṣva*—choose; *bhadram*—all good; *te*—unto you; *ṛte*—except; *kaivalyam*—liberation; *adya*—today; *naḥ*—from us; *ekaḥ*—one; *eva*—only; *īśvaraḥ*—capable; *tasya*—of that; *bhagavān*—the Supreme Lord; *viṣṇuḥ*—Śrī Viṣṇu; *avyayaḥ*—the inexhaustible.

TRANSLATION

"All good fortune to you! Now please choose a benediction from us—anything but liberation, since only the infallible Supreme Lord, Viṣṇu, can bestow that."

TEXT 21

एवमुक्तः स वै देवान्
अभिवन्द्य महायशाः
अशयिष्ट गुहाविष्टो
निद्रया देवदत्तया

*evam uktaḥ sa vai devān
abhivandya mahā-yaśāḥ
aśayiṣṭa guhā-viṣṭo
nidrayā deva-dattayā*

SYNONYMS

evam—thus; *uktaḥ*—addressed; *saḥ*—he; *vai*—indeed; *devān*—the demigods; *abhivandya*—saluting; *mahā*—great; *yaśāḥ*—whose fame; *aśayiṣṭa*—he lay

down; *guhā-viṣṭaḥ*—entering a cave; *nidrayā*—in sleep; *deva*—by the demigods; *dattayā*—given.

TRANSLATION

Addressed thus, King Mucukunda took his respectful leave of the demigods and went to a cave, where he lay down to enjoy the sleep they had granted him.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following lines from an alternate reading of this chapter. These lines are to be inserted between the two halves of this verse:

*nidrām eva tato vavre
sa rājā śrama-karṣitaḥ*

*yaḥ kaścin mama nidrāyā
bhaṅgaṁ kuryād surottamāḥ
sa hi bhasmī-bhaved āśu
tathoktaś ca surais tadā*

*svāpaṁ yātaṁ yo madhye tu
bodhayet tvām acetanaḥ
sa tvayā dṛṣṭa-mātras tu
bhasmī-bhavatu tat-kṣaṇāt*

"The King, exhausted by his labor, then chose sleep as his benediction. He further stated, 'O best of the demigods, may whoever disturbs my sleep be immediately burned to ashes.' The demigods replied, 'So be it,' and told him, 'That insensitive person who wakes you in the middle of your sleep will immediately turn to ashes simply by your seeing him.' "

TEXT 22

यवने भस्मसानीते
भगवान् सात्वतर्षभः
आत्मानं दर्शयामास
मुचुकुन्दाय धीमते

*yavane bhasma-sān nīte
bhagavān sātvatarṣabhaḥ
ātmānaṁ darśayām āsa
mucukundāya dhimate*

SYNONYMS

yavane—after the barbarian; *bhasma-sāt*—into ashes; *nīte*—was turned; *bhagavān*—the Supreme Lord; *sātvata*—of the Sātvata clan; *ṛṣabhaḥ*—the greatest hero; *ātmānam*—Himself; *darśayām āsa*—revealed; *mucukundāya*—to Mucukunda; *dhī-mate*—the intelligent.

TRANSLATION

After the Yavana was burnt to ashes, the Supreme Lord, chief of the Sātvatas, revealed Himself to the wise Mucukunda.

TEXTS 23-26

तमालोक्य घनश्यामं
पीतकौशेयवाससम्

श्रीवत्सवक्षसं भ्राजत्
कौस्तुभेन विराजितम्

चतुर्भुजं रोचमानं
वैजयन्त्या च मालया
चारुप्रसन्नवदनं
स्फुरन्मकरकुण्डलम्

प्रेक्षणीयं नृलोकस्य
सानुरागस्मितेक्षणम्
अपीव्यवयसं मत्त-
मृगेन्द्रोदारविक्रमम्

पर्यपृच्छन्महाबुद्धिस
तेजसा तस्य धर्षितः
शङ्कितः शनकै राजा
दुर्धर्षमिव तेजसा

*tam ālokya ghana-śyāmaṁ
pīta-kauśeya-vāsasam
śrīvatsa-vakṣasaṁ bhrājat
kaustubhena virājitam*

*catur-bhujam rocamānam
vaijayantyā ca mālāyā
cāru-prasanna-vadanaṁ
sphuran-makara-kunḍalam*

*prekṣaṇīyaṁ nṛ-lokasya
sānurāga-smitekṣaṇam
apīvyā-vayasam matta-
mṛgendrodāra-vikramam*

*paryapṛcchan mahā-buddhis
tejasā tasya dharṣitaḥ
śaṅkitaḥ śanakai rājā
durdharṣam iva tejasā*

SYNONYMS

tam—Him; *ālōkya*—looking upon; *ghana*—like a cloud; *śyāmam*—dark blue; *pīta*—yellow; *kauśeya*—silk; *vāsasam*—whose garment; *śrīvatsa*—the Śrīvatsa mark; *vakṣasam*—on whose chest; *bhrājat*—brilliant; *kaustubhena*—with the Kaustubha gem; *virājitam*—glowing; *catuḥ-bhujam*—four-armed; *rocamānam*—beautified; *vaijayantya*—named Vaijayantī; *ca*—and; *mālayā*—by the flower garland; *cāru*—attractive; *prasanna*—and calm; *vadanam*—whose face; *sphurat*—glittering; *makara*—shaped like sharks; *kuṇḍalam*—whose earrings; *prekṣaṇīyam*—attracting the eyes; *nṛ-lokasya*—of mankind; *sa*—with; *anurāga*—affection; *smita*—smiling; *ikṣaṇam*—whose eyes or glance; *apīvyā*—handsome; *vayasam*—whose youthful form; *matta*—angered; *mṛga-indra*—like a lion; *udāra*—noble; *vikramam*—whose walking; *parya-pṛcchat*—he questioned; *mahā-buddhiḥ*—having great intelligence; *tejasā*—by the effulgence; *tasya*—His; *dharṣitaḥ*—overwhelmed; *śaṅkitaḥ*—having doubt; *śanakaiḥ*—slowly; *rājā*—the King; *durdharṣam*—unassailable; *iva*—indeed; *tejasā*—with His effulgence.

TRANSLATION

As he gazed at the Lord, King Mucukunda saw that He was dark blue like a cloud, had four arms, and wore a yellow silk garment. On His chest He bore the

Śrīvatsa mark and on His neck the brilliantly glowing Kaustubha gem. Adorned with a Vaijayantī garland, the Lord displayed His handsome, peaceful face, which attracts the eyes of all mankind with its shark-shaped earrings and affectionately smiling glance. The beauty of His youthful form was unexcelled, and He moved with the nobility of an angry lion. The highly intelligent King was overwhelmed by the Lord's effulgence, which showed Him to be invincible. Expressing his uncertainty, Mucukunda hesitantly questioned Lord Kṛṣṇa as follows.

PURPORT

It is significant that Text 24 states, *catur-bhujam rocamānam*: "The Lord was seen in the beauty of His four-armed form." Throughout this great work, we find Lord Kṛṣṇa manifesting His various transcendental forms, most prominently the two-armed form of Kṛṣṇa and the four-armed form of Nārāyaṇa or Viṣṇu. Thus there is no doubt that Kṛṣṇa and Viṣṇu are nondifferent, or that Kṛṣṇa is the original form of the Lord. These things are sometimes misunderstood, but the great *ācāryas*, experts in spiritual science, have clarified the matter for us. God in His original form is not merely the creator, maintainer and destroyer, or the punisher of conditioned souls, but rather the infinitely beautiful Godhead, enjoying in His own right, in His own abode. This is the form of Kṛṣṇa, the same Kṛṣṇa who expands Himself into Viṣṇu forms for the maintenance of our stumbling world.

Śrīla Jīva Gosvāmī mentions that the word *śaṅkitah*, "having some doubt," indicates that Mucukunda was thinking, "Is this indeed the Supreme Lord?" He expresses himself frankly in the following verses.

TEXT 27

श्रीमुचुकुन्द उवाच
को भवानिह सम्प्राप्तो

विपिने गिरिगह्वरे
पद्भ्यां पद्मपलाशाभ्यां
विचरस्युरुकण्टके

śrī-mucukunda uvāca
ko bhavān iha samprāpto
vipine giri-gahvare
padbhyām padma-palāśābhyām
vicarasy uru-kaṇṭake

SYNONYMS

śrī-mucukundaḥ uvāca—śrī Mucukunda said; *kaḥ*—who; *bhavān*—are You; *iha*—here; *samprāptaḥ*—arrived together (with me); *vipine*—in the forest; *giri-gahvare*—in a mountain cave; *padbhyām*—with Your feet; *padma*—of a lotus; *palāśābhyām*—(which are like) the petals; *vicarasi*—You are walking; *uru-kaṇṭake*—which is full of thorns.

TRANSLATION

Śrī Mucukunda said: Who are You who have come to this mountain cave in the forest, having walked on the thorny ground with feet as soft as lotus petals?

TEXT 28

किं स्वित्तेजस्विनां तेजो
भगवान् वा विभावसुः
सूर्यः सोमो महेन्द्रो वा

लोकपालो परोऽपि वा

*kiṁ svit tejasvinām tejo
bhagavān vā vibhāvasuḥ
sūryaḥ somo mahendro vā
loka-pālo paro 'pi vā*

SYNONYMS

kiṁ svit—perhaps; *tejasvinām*—of all potent beings; *tejaḥ*—the original form; *bhagavān*—powerful lord; *vā*—or else; *vibhāvasuḥ*—the god of fire; *sūryaḥ*—the sun-god; *somaḥ*—the moon-god; *mahā-indraḥ*—the King of heaven; *va*—or; *loka*—of a planet; *pālaḥ*—the ruler; *aparaḥ*—other; *api vā*—else.

TRANSLATION

Perhaps You are the potency of all potent beings. Or maybe You are the powerful god of fire, or the sun-god, the moon-god, the King of heaven or the ruling demigod of some other planet.

TEXT 29

मन्ये त्वां देवदेवानां
त्रयाणां पुरुषर्षभम्
यद्वाधसे गुहाध्वान्तं
प्रदीपः प्रभया यथा

*manye tvām deva-devānām
trayāṇām puruṣarṣabham*

*yad bādhase guhā-dhvāntam
pradīpaḥ prabhayā yathā*

SYNONYMS

manye—I consider; *tvām*—You; *deva-devānām*—of the chief of the demigods; *trayāṇām*—three (Brahmā, Viṣṇu and Śiva); *puruṣa*—of the personalities; *ṛṣabham*—the greatest; *yat*—because; *bādhase*—You drive away; *guha*—of the cave; *dhvāntam*—the darkness; *pradīpaḥ*—a lamp; *prabhayā*—with its light; *yathā*—as.

TRANSLATION

I think You are the Supreme Personality among the three chief gods, since You drive away the darkness of this cave as a lamp dispels darkness with its light.

PURPORT

Śrīla Viśvanātha Cakravartī points out that with His effulgence Lord Kṛṣṇa dispelled not only the darkness of the mountain cave but also the darkness in Mucukunda's heart. In Sanskrit the heart is sometimes metaphorically referred to as *guha*, "cavern," a deep and secret place.

TEXT 30

शुश्रूषतामव्यलीकम्
अस्माकं नरपुङ्गव
स्वजन्म कर्म गोत्रं वा
कथ्यतां यदि रोचते

śuśrūṣatām avyalīkam
asmākaṁ nara-puṅgava
sva-janma karma gotraṁ vā
kathyatām yadi rocate

SYNONYMS

śuśrūṣatām—who are eager to hear; avyalīkam—truthfully; asmākaṁ—to us; nara—among men; puṅgava—O most eminent; sva—Your; janma—birth; karma—activity; gotraṁ—lineage; vā—and; kathyatām—may it be told; yadi—if; rocate—it pleases.

TRANSLATION

O best among men, if You like, please truly describe Your birth, activities and lineage to us, who are eager to hear.

PURPORT

When the Supreme Lord descends to this world, He certainly becomes *nara-puṅgava*, the most eminent member of human society. Of course, the Lord is not actually a human being, and Mucukunda's questions will lead to a clarification of this point. Thus the term *śuśrūṣatām*, "to us, who are sincerely eager to hear," indicates that Mucukunda is inquiring in a noble way for his own and others' benefit.

TEXT 31

वयं तु पुरुषव्याघ्र
ऐक्ष्वाकाः क्षत्रबन्धवः
मुचुकुन्द इति प्रोक्तो

यौवनाश्वात्मजः प्रभो

*vayaṁ tu puruṣa-vyāghra
aikṣvākāḥ kṣatra-bandhavaḥ
mucukunda iti prokto
yauvanāśvātmajaḥ prabho*

SYNONYMS

vayaṁ—we; *tu*—on the other hand; *puruṣa*—among men; *vyāghra*—O tiger; *aikṣvākāḥ*—descendants of Ikṣvāku; *kṣatra*—of *kṣatriyas*; *bandhavaḥ*—family members; *mucukundaḥ*—Mucukunda; *iti*—thus; *proktaḥ*—called; *yauvanāśva*—of Yauvanāśva (Māndhātā, the son of Yuvanāśva); *ātma-jaḥ*—the son; *prabho*—O Lord.

TRANSLATION

As for ourselves, O tiger among men, we belong to a family of fallen *kṣatriyas*, descendants of King Ikṣvāku. My name is Mucukunda, my Lord, and I am the son of Yauvanāśva.

PURPORT

It is common in Vedic culture that a *kṣatriya* will humbly introduce himself as *kṣatra-bandhu*, a mere relative in a *kṣatriya* family, or in other words a fallen *kṣatriya*. In ancient Vedic culture, to claim a particular status on the basis of one's family relations was itself indicative of a fallen position. *Kṣatriyas* and *brāhmaṇas* should be given status according to their merit, by their qualities of work and character. When the caste system in India became degraded, people proudly claimed to be relatives of *kṣatriyas* or *brāhmaṇas*, though in the past such a claim, unaccompanied by tangible qualifications, indicated a fallen position.

TEXT 32

चिरप्रजागरश्रान्तो
निद्रयापहतेन्द्रियः
शयेऽस्मिन् विजने कामं
केनाप्युत्थापितोऽधुना

*cira—prajāgara—śrānto
nidrayāpahatendriyaḥ
śaye 'smin vijane kāmam
kenāpy utthāpito 'dhunā*

SYNONYMS

cira—for a long time; *prajāgara*—because of remaining awake; *śrāntaḥ*—fatigued; *nidrayā*—by sleep; *apahata*—covered over; *indriyaḥ*—my senses; *śaye*—I have been lying; *asmin*—in this; *vijane*—solitary place; *kāmam*—as pleases me; *kena api*—by someone; *utthāpitaḥ*—awakened; *adhunā*—now.

TRANSLATION

I was fatigued after remaining awake for a long time, and my senses were overwhelmed by sleep. Thus I slept comfortably here in this solitary place until, just now, someone woke me.

TEXT 33

सोऽपि भस्मीकृतो नूनम्

आत्मीयेनैव पाप्मना
अनन्तरं भवान् श्रीमाल्
लक्षितोऽमित्रशासनः

*so 'pi bhasmī-kṛto nūnam
ātmīyenaiva pāpmanā
anantaram bhavān śrīmāl
lakṣito 'mitra-śāsanah*

SYNONYMS

saḥ api—that very person; *bhasmī-kṛtaḥ*—turned to ashes; *nūnam*—indeed; *ātmīyena*—by his own; *eva*—only; *pāpmanā*—sinful *karma*; *anantaram*—immediately following; *bhavān*—Your good self; *śrīmān*—glorious; *lakṣitaḥ*—observed; *amitra*—of enemies; *śāsanah*—the chastiser.

TRANSLATION

The man who woke me was burned to ashes by the reaction of his sins. Just then I saw You, possessing a glorious appearance and the power to chastise Your enemies.

PURPORT

Kālayavana had declared himself the enemy of Śrī Kṛṣṇa and the Yadu dynasty. Through Mucukunda, Śrī Kṛṣṇa destroyed the opposition of that foolish barbarian.

TEXT 34

तेजसा तेऽविषह्येण
भूरि द्रष्टुं न शक्नुमः
हतौजसा महाभाग
माननीयोऽसि देहिनाम्

tejasā te 'viṣahyeṇa
bhūri draṣṭum na śaknumaḥ
hataujasā mahā-bhāga
mānanīyo 'si dehinām

SYNONYMS

tejasā—because of the effulgence; *te*—Your; *aviṣahyeṇa*—unbearable; *bhūri*—much; *draṣṭum*—to see; *na śaknumaḥ*—we are not able; *hata*—diminished; *ojasā*—with our faculties; *mahā-bhaga*—O most opulent one; *mānanīyaḥ*—to be honored; *asi*—You are; *dehinam*—by embodied beings.

TRANSLATION

Your unbearably brilliant effulgence overwhelms our strength, and thus we cannot fix our gaze upon You. O exalted one, You are to be honored by all embodied beings.

TEXT 35

एवं सम्भाषितो राज्ञा
भगवान् भूतभावनः
प्रत्याह प्रहसन् वाण्या

मेघनादगभीरया

*evam sambhāṣito rājñā
bhagavān bhūta-bhāvanaḥ
pratyāha prahasan vāṇyā
megha-nāda-gabhīrayā*

SYNONYMS

evam—thus; *sambhāṣitaḥ*—spoken to; *rājñā*—by the King; *bhagavān*—the Supreme Lord; *bhūta*—of all creation; *bhāvanaḥ*—the origin; *pratyāha*—He replied; *prahasan*—smiling broadly; *vāṇyā*—with words; *megha*—of clouds; *nāda*—like the rumbling; *gabhīrayā*—deep.

TRANSLATION

[Śukadeva Gosvāmī continued:] Thus addressed by the King, the Supreme Personality of Godhead, origin of all creation, smiled and then replied to him in a voice as deep as the rumbling of clouds.

TEXT 36

श्रीभगवानुवाच
जन्मकर्माभिधानानि
सन्ति मेऽङ्ग सहस्रशः
न शक्यन्तेऽनुसङ्ख्यातुम्
अनन्तत्वान्मयापि हि

*śrī-bhagavān uvāca
janma-karmābhidhānāni*

*santi me 'ṅga sahasraśaḥ
na śakyante 'nusaṅkhyātum
anantatvān mayāpi hi*

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *janma*—births; *karma*—activities; *abhidhānāni*—and names; *santi*—there are; *me*—My; *aṅga*—O dear one; *sahasraśaḥ*—by the thousands; *na śakyante*—they cannot; *anusaṅkhyātum*—be enumerated; *anantatvāt*—because of having no limit; *mayā*—by Me; *api hi*—even.

TRANSLATION

The Supreme Lord said: My dear friend, I have taken thousands of births, lived thousands of lives and accepted thousands of names. In fact My births, activities and names are limitless, and thus even I cannot count them.

TEXT 37

क्वचिद्रजांसि विममे
पार्थिवान्युरुजन्मभिः
गुणकर्माभिधानानि
न मे जन्मानि कर्हिचित्

*kvacid rajāṁsi vimame
pārthivāny uru-janmabhiḥ
guṇa-karmābhidhānāni
na me janmāni karhicit*

SYNONYMS

kvacit—at some time; *rajāṁsi*—the particles of dust; *vimame*—one might count; *pārthivāni*—on the earth; *uru-janmabhiḥ*—in many lifetimes; *guṇa*—qualities; *karma*—activities; *abhidhānāni*—and names; *na*—not; *me*—My; *janmāni*—births; *karhicit*—ever.

TRANSLATION

After many lifetimes someone might count the dust particles on the earth, but no one can ever finish counting My qualities, activities, names and births.

TEXT 38

कालत्रयोपपन्नानि
जन्मकर्माणि मे नृप
अनुक्रमन्तो नैवान्तं
गच्छन्ति परमर्षयः

kāla-trayopapannāni
janma-karmāṇi me nṛpa
anukramanto naivāntaṁ
gacchanti paramarṣayaḥ

SYNONYMS

kāla—of time; *traya*—in three phases (past, present and future); *upapannāni*—occurring; *janma*—births; *karmāṇi*—and activities; *me*—My; *nṛpa*—O King (Mucukunda); *anukramantaḥ*—enumerating; *na*—not; *eva*—at all; *antaṁ*—the end; *gacchanti*—reach; *parama*—the greatest; *ṛṣayaḥ*—sages.

TRANSLATION

O King, the greatest sages enumerate My births and activities, which take place throughout the three phases of time, but never do they reach the end of them.

TEXTS 39-40

तथाप्यद्यतनान्यङ्ग
शृणुष्व गदतो मम
विज्ञापितो विरिञ्चेन
पुराहं धर्मगुप्तये
भूमेर्भारायमाणानाम्
असुराणां क्षयाय च
अवतीर्णो यदुकुले
गृह आनकदुन्दुभेः
वदन्ति वासुदेवेति
वासुदेवसुतं हि माम्

*tathāpy adyatanāny aṅga
śṛṇuṣva gadato mama
vijñāpito viriñcena
purāhaṁ dharma-guptye
bhūmer bhārāyamāṇānām
asurāṇām kṣayāya ca
avatīrṇo yadu-kule
gṛha ānakadundubheḥ*

*vadanti vāsudeveti
vasudeva-sutaṁ hi mām*

SYNONYMS

tathā api—nevertheless; *adyatanāni*—those current; *aṅga*—O friend; *śṛṇuṣva*—just hear; *gadataḥ*—who am speaking; *mama*—from Me; *viññāpitaḥ*—sincerely requested; *virīñcena*—by Lord Brahmā; *purā*—in the past; *aham*—I; *dharma*—religious principles; *guptaye*—to protect; *bhūmeḥ*—for the earth; *bhārāyamāṇānām*—who are a burden; *asurāṇām*—of the demons; *kṣayāya*—for the destruction; *ca*—and; *avatīrṇaḥ*—descended; *yadu*—of Yadu; *kule*—into the dynasty; *gṛhe*—in the home; *ānakadundubheḥ*—of Vasudeva; *vadanti*—people call; *vāsudevaḥ iti*—by the name Vāsudeva; *vasudeva-sutam*—the son of Vasudeva; *hi*—indeed; *mām*—Me.

TRANSLATION

Nonetheless, O friend, I will tell you about My current birth, name and activities. Kindly hear. Some time ago, Lord Brahmā requested Me to protect religious principles and destroy the demons who were burdening the earth. Thus I descended in the Yadu dynasty, in the home of Ānakadundubhi. Indeed, because I am the son of Vasudeva, people call Me Vāsudeva.

TEXT 41

कालनेमिर्हतः कंसः
प्रलम्बाद्याश्च सद्विषः
अयं च यवनो दग्धो
राजंस्ते तिग्मचक्षुषा

*kālanemir hataḥ kamsaḥ
pralambādyāś ca sad-dviṣaḥ
ayaṁ ca yavano dagdho
rājaṁs te tigma-cakṣuṣā*

SYNONYMS

kālanemiḥ—the demon Kālanemi; *hataḥ*—killed; *kamsaḥ*—Kamsa; *pralamba*—Pralamba; *ādyāḥ*—and others; *ca*—also; *sat*—of those who are pious; *dviṣaḥ*—envious; *ayaṁ*—this; *ca*—and; *yavanaḥ*—barbarian; *dagdhaḥ*—burned; *rājan*—O King; *te*—your; *tigma*—sharp; *cakṣuṣā*—by the glance.

TRANSLATION

I have killed Kālanemi, reborn as Kamsa, as well as Pralamba and other enemies of the pious. And now, O King, this barbarian has been burnt to ashes by your piercing glance.

TEXT 42

सोऽहं तवानुग्रहार्थं
गुहामेतामुपागतः
प्रार्थितः प्रचुरं पूर्वं
त्वयाहं भक्तवत्सलः

*so 'haṁ tavānugrahārtham
guhām etām upāgataḥ
prārthitaḥ pracuraṁ pūrvam
tvayāhaṁ bhakta-vatsalaḥ*

SYNONYMS

saḥ—that same person; *aham*—I; *tava*—your; *anugraha*—of the favoring; *artham*—for the sake; *guhām*—cave; *etām*—this; *upāgataḥ*—approached; *prārthitaḥ*—prayed to; *pracuram*—abundantly; *pūrvam*—before; *tvayā*—by you; *aham*—I; *bhakta*—to My devotees; *vatsalaḥ*—affectionate.

TRANSLATION

Since in the past you repeatedly prayed to Me, I have personally come to this cave to show you mercy, for I am affectionately inclined to My devotees.

PURPORT

It is apparent from this verse that Mucukunda was a devotee of the Supreme Lord. He had prayed for the Lord's association, and now Śrī Kṛṣṇa granted his fervent request.

TEXT 43

वरान् वृणीष्व राजर्षे
सर्वान् कामान्ददामि ते
मां प्रसन्नो जनः कश्चिन्
न भूयोऽर्हति शोचितुम्

varān vṛṇīṣva rājarṣe
sarvān kāmān dadāmi te
mām prasanno janaḥ kaścīn
na bhūyo 'rhati śocitum

SYNONYMS

varān—benedictions; *vr̥ṇīṣva*—just choose; *rāja-ṛṣe*—O saintly King; *sarvān*—all; *kāmān*—desirable things; *dadāmi*—I give; *te*—to you; *mām*—Me; *prasannaḥ*—having satisfied; *janaḥ*—person; *kaścit*—any; *na bhūyaḥ*—never again; *arhati*—needs; *śocitum*—to lament.

TRANSLATION

Now choose some benedictions from Me, O saintly King. I will fulfill all your desires. One who has satisfied Me need never again lament.

PURPORT

The *ācāryas* explain that we lament when we feel incomplete, when we have lost something or when we fail to achieve something desirable. One who has satisfied Kṛṣṇa and thus attained the Lord's mercy will never be troubled in these ways. Lord Kṛṣṇa is the reservoir of all pleasure, and He enjoys sharing His spiritual bliss with all living beings. We need only cooperate with the Supreme Lord.

TEXT 44

श्रीशुक उवाच
इत्युक्तस्तं प्रणम्याह
मुचुकुन्दो मुदान्वितः
ज्ञात्वा नारायणं देवं
गर्गवाक्यमनुस्मरन्

śrī-śuka uvāca
ity uktas taṁ praṇamyāha
mucukundo mudānvitaḥ
jñātvā nārāyaṇaṁ devaṁ
garga-vākyam anusmaran

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus; *uktaḥ*—addressed; *taṁ*—to Him; *praṇamya*—after bowing down; *āha*—said; *mucukundaḥ*—Mucukunda; *mudā*—with joy; *anvitaḥ*—filled; *jñātvā*—knowing (Him) to be; *nārāyaṇaṁ devaṁ*—Nārāyaṇa, the Supreme Lord; *garga-vākyam*—the words of the sage Garga; *anusmaran*—remembering.

TRANSLATION

Śukadeva Gosvāmī said: Mucukunda bowed down to the Lord when he heard this. Remembering the words of the sage Garga, he joyfully recognized Kṛṣṇa to be the Supreme Lord, Nārāyaṇa. The King then addressed Him as follows.

PURPORT

Although the Lord here appears as four-handed Nārāyaṇa, we may say that Mucukunda was addressing Śrī Kṛṣṇa. All of this is taking place within the context of *kṛṣṇa-līlā*, the pastimes of Lord Kṛṣṇa. It is well known to Vaiṣṇavas that the four-handed forms of Viṣṇu, or Nārāyaṇa, are expansions of Śrī Kṛṣṇa. Thus within the pastimes of Lord Kṛṣṇa there may also appear *viṣṇu-līlā*, the activities of Viṣṇu. Such are the qualities and activities of the Supreme Godhead. Deeds that for us would be extraordinary and even impossible are commonplace, effortless pastimes for the Supreme Personality of Godhead.

Śrīla Śrīdhara Svāmī informs us that Mucukunda was aware of the prediction of the ancient sage Garga that in the twenty-eighth millennium the Supreme Lord would descend. According to Ācārya Viśvanātha, Garga Muni further informed Mucukunda that he would personally see the Lord. Now it was all happening.

TEXT 45

श्रीमुचुकुन्द उवाच
विमोहितोऽयं जन ईश मायया
त्वदीयया त्वां न भजत्यनर्थदृक्
सुखाय दुःखप्रभवेषु सज्जते
गृहेषु योषित्पुरुषश्च वञ्चितः

śrī-mucukunda uvāca
vimohito 'yaṁ jana īśa māyayā
tvadīyayā tvāṁ na bhajaty anartha-dṛk
sukhāya duḥkha-prabhaveṣu sajjate
grheṣu yoṣit puruṣaś ca vañcitaḥ

SYNONYMS

śrī-mucukundaḥ uvāca—Śrī Mucukunda said; *vimohitaḥ*—bewildered; *ayaṁ*—this; *janaḥ*—person; *īśa*—O Lord; *māyayā*—by the illusory energy; *tvadīyayā*—Your own; *tvāṁ*—You; *na bhajati*—does not worship; *anartha-dṛk*—not seeing one's real benefit; *sukhāya*—for the sake of happiness; *duḥkha*—misery; *prabhaveṣu*—in things that cause; *sajjate*—becomes entangled; *grheṣu*—in affairs of family life; *yoṣit*—woman; *puruṣaḥ*—man; *ca*—and; *vañcitaḥ*—cheated.

TRANSLATION

Śrī Mucukunda said: O Lord, the people of this world, both men and women, are bewildered by Your illusory energy. Unaware of their real benefit, they do not worship You but instead seek happiness by entangling themselves in family affairs, which are actually sources of misery.

PURPORT

Mucukunda immediately makes it clear that he is not going to ask the Lord for material blessings. He has advanced, spiritually, far beyond those who try to exploit religion for all kinds of material benefits. *Artha* means "value," and the negation of this word, *anartha*, means "that which is valueless or useless." Thus the term *anartha-dṛk* indicates those whose vision is focused on valueless things, who have not understood what actual *artha*, or value, is. All that glitters is not gold, and Mucukunda here emphatically states that we should not ruin our spiritual chances by entangling ourselves in the fool's gold of bodily relationships. We are meant to love the Lord.

TEXT 46

लब्ध्वा जनो दुर्लभमत्र मानुषं
कथञ्चिदव्यङ्गमयत्नतोऽनघ
पादारविन्दं न भजत्यसनमतिर
गृहान्धकूपे पतितो यथा पशुः

*labdhvā jano durlabham atra mānuṣaṁ
kathañcid avyaṅgam ayatnato 'nagha
pādāravindaṁ na bhajaty asan-matir
gṛhāndha-kūpe patito yathā paśuḥ*

SYNONYMS

labdhvā—attaining; *janaḥ*—a person; *durlabham*—rarely obtained; *atra*—in this world; *mānuṣam*—the human form of life; *kathañcit*—somehow or other; *avyaṅgam*—with undistorted limbs (unlike the various animal forms); *ayatnataḥ*—without endeavor; *anagha*—O sinless one; *pāda*—Your feet; *aravindam*—lotuslike; *na bhajati*—he does not worship; *asat*—impure; *matiḥ*—his mentality; *gṛha*—of home; *andha*—blind; *kūpe*—in the well; *patitaḥ*—fallen; *yathā*—as; *paśuḥ*—an animal.

TRANSLATION

That person has an impure mind who, despite having somehow or other automatically obtained the rare and highly evolved human form of life, does not worship Your lotus feet. Like an animal that has fallen into a blind well, such a person has fallen into the darkness of a material home.

PURPORT

Our real home is in the kingdom of God. Despite our tenacious determination to remain in our material home, death will rudely eject us from the theater of material affairs. To stay at home is not bad, nor is it bad to devote ourselves to our loved ones. But we must understand that our real home is eternal, in the spiritual kingdom.

The word *ayatnataḥ* indicates that human life has been automatically awarded to us. We have not constructed our human bodies, and therefore we should not foolishly claim, "This body is mine." The human form is a gift of God and should be used to achieve the perfection of God consciousness. One who does not understand this is *asan-mati*, possessed of dull, mundane understanding.

TEXT 47

ममैष कालोऽजित निष्फलो गतो
राज्यश्रियोन्नद्धमदस्य भूपतेः
मर्त्यात्मबुद्धेः सुतदारकोशभूष्व
आसज्जमानस्य दुरन्तचिन्तया

*mamaiṣa kālo 'jita niṣphalo gato
rājya-śriyonnaddha-madasya bhū-pateḥ
martyāتما-buddheḥ suta-dāra-kośa-bhūṣv
āsajjamānasya duranta-cintayā*

SYNONYMS

mama—my; *eṣaḥ*—this; *kālaḥ*—time; *ajita*—O unconquerable one; *niṣphalaḥ*—fruitlessly; *gataḥ*—now gone; *rājya*—by kingdom; *śriyā*—and opulence; *unnaddha*—built up; *madasya*—whose intoxication; *bhūpateḥ*—a king of the earth; *martya*—the mortal body; *ātma*—as the self; *buddheḥ*—whose mentality; *suta*—to children; *dāra*—wives; *kośa*—treasury; *bhūṣu*—and land; *āsajjamānasya*—becoming attached; *duranta*—endless; *cintayā*—with anxiety.

TRANSLATION

I have wasted all this time, O unconquerable one, becoming more and more intoxicated by my domain and opulence as an earthly king. Misidentifying the mortal body as the self, becoming attached to children, wives, treasury and land, I suffered endless anxiety.

PURPORT

Having in the previous verse condemned those who misuse the valuable human form of life for mundane purposes, Mucukunda now admits that he himself falls into this category. He intelligently wants to take advantage of the Lord's association and become a pure devotee once and for all.

TEXT 48

कलेवरेऽस्मिन् घटकुड्यसन्निभे
निरूढमानो नरदेव इत्यहम्
वृतो रथेभाश्वपदात्यनीकपैर
गां पर्यटंस्त्वागणयन् सुदुर्मदः

*kalevare 'smin ghaṭa-kuḍya-sannibhe
nirūḍha-māno nara-deva ity aham
vṛto rathebhāśva-padāty-anikapair
gām paryaṭaṁs tvāgaṇayan su-durmadaḥ*

SYNONYMS

kalevare—in the body; *asmin*—this; *ghaṭa*—a pot; *kuḍya*—or a wall; *sannibhe*—which is like; *nirūḍha*—exaggerated; *mānaḥ*—whose false identification; *nara-devaḥ*—a god among men (king); *iti*—thus (thinking myself); *aham*—I; *vṛtaḥ*—surrounded; *ratha*—by chariots; *ibha*—elephants; *aśva*—horses; *padāti*—infantry; *anikapaiḥ*—and generals; *gām*—the earth; *paryaṭan*—traveling; *tvā*—You; *agaṇayan*—not regarding seriously; *su-durmadaḥ*—very much deluded by pride.

TRANSLATION

With deep arrogance I took myself to be the body, which is a material object

like a pot or a wall. Thinking myself a god among men, I traveled the earth surrounded by my charioteers, elephants, cavalry, foot soldiers and generals, disregarding You in my deluding pride.

TEXT 49

प्रमत्तमुच्चैरितिकृत्यचिन्तया
प्रवृद्धलोभं विषयेषु लालसम्
त्वमप्रमत्तः सहसाभिपद्यसे
क्षुल्लेलिहानोऽहिरिवाखुमन्तकः

*pramattam uccair itikṛtya-cintayā
pravṛddha-lobham viṣayeṣu lālasam
tvam apramattaḥ sahasābhipadyase
kṣul-lelihāno 'hir ivākhum antakaḥ*

SYNONYMS

pramattam—thoroughly deluded; *uccaiḥ*—extensive; *iti-kṛtya*—of what needs to be done; *cintayā*—with thought; *pravṛddha*—increased fully; *lobham*—whose greed; *viṣayeṣu*—for sense objects; *lālasam*—hankering; *tvam*—You; *apramattaḥ*—not deluded; *sahasā*—suddenly; *abhipadyase*—confront; *kṣut*—out of thirst; *lelihānaḥ*—licking its fangs; *ahiḥ*—a snake; *iva*—as; *ākhum*—a mouse; *antakaḥ*—death.

TRANSLATION

A man obsessed with thoughts of what he thinks needs to be done, intensely greedy, and delighting in sense enjoyment is suddenly confronted by You, who are ever alert. Like a hungry snake licking its fangs before a mouse, You appear

before him as death.

PURPORT

We may note here the contrast between the words *pramattam* and *apramattaḥ*. Those who are trying to exploit the material world are *pramatta*: "deluded, bewildered, maddened by desire." But the Lord is *apramatta*: "alert, sober, and unbewildered." In our madness we may deny God or His laws, but the Lord is sober and will not fail to reward or punish us according to the quality of our activities.

TEXT 50

पुरा रथैर्हेमपरिष्कृतैश्चरन्
मतंगजैर्वा नरदेवसंज्ञितः
स एव कालेन दुरत्ययेन ते
कलेवरो विट्कृमिभस्मसंज्ञितः

*purā rathair hema-pariṣkṛtaiś caran
matam-gajair vā nara-deva-samjñitah
sa eva kālena duratyayena te
kalevaro viṭ-kṛmi-bhasma-samjñitah*

SYNONYMS

purā—previously; *rathaiḥ*—in chariots; *hema*—with gold; *pariṣkṛtaiḥ*—furnished; *caran*—riding; *matam*—fierce; *gajaiḥ*—on elephants; *vā*—or; *nara-deva*—king; *samjñitah*—named; *saḥ*—that; *eva*—same; *kālena*—by time; *duratyayena*—unavoidable; *te*—Your; *kalevarah*—body; *viṭ*—as feces; *kṛmi*—worms; *bhasma*—ashes; *samjñitah*—named.

TRANSLATION

The body that at first rides high on fierce elephants or chariots adorned with gold and is known by the name "king" is later, by Your invincible power of time, called "feces," "worms," or "ashes."

PURPORT

In the United States and other materially developed countries, dead bodies are cosmetically disposed of in a tidy ceremonial way, but in many parts of the world old, sickly and injured people die in lonely or neglected places, where dogs and jackals consume their bodies and transform them into stool. And if one is so blessed as to be buried in a coffin, one's body may very well be consumed by worms and other minuscule creatures. Also, many earthly cadavers are burned and thus transformed into ashes. In any case, death is certain, and the ultimate fate of the body is never sublime. That is the real purport of Mucukunda's statement here—that the body, though now called "king," "prince," "beauty queen," "upper-middle class" and so on, will eventually be called "stool," "worms" and "ashes."

Śrīla Śrīdhara Svāmī quotes the following Vedic statement:

*yoneḥ sahasrāṇi bahūni gatvā
duḥkhena labdhvāpi ca mānuṣatvam
sukhāvahaṁ ye na bhajanti viṣṇum
te vai manuṣyātmani śatru-bhūtāḥ*

"After passing through many thousands of species and undergoing great struggle, the conditioned living entities finally obtain the human form. Thus those human beings who still do not worship Lord Viṣṇu, who can bring them real happiness, have certainly become enemies of both themselves and humanity."

TEXT 51

निर्जित्य दिक्चक्रमभूतविग्रहो
वरासनस्थः समराजवन्दितः
गृहेषु मैथुन्यसुखेषु योषितां
क्रीडामृगः पूरुष ईश नीयते

*nirjitya dik-cakram abhūta-vigraho
varāśana-sthaḥ sama-rāja-vanditaḥ
gṛheṣu maithunya-sukheṣu yoṣitām
krīḍā-mṛgaḥ pūruṣa īśa nīyate*

SYNONYMS

nirjitya—having conquered; *dik*—of directions; *cakram*—the whole circle; *abhūta*—nonexistent; *vigrahaḥ*—any conflict for whom; *vara-āsana*—on an exalted throne; *sthaḥ*—seated; *sama*—equal; *rāja*—by kings; *vanditaḥ*—praised; *gṛheṣu*—in residences; *maithunya*—sex; *sukheṣu*—whose happiness; *yoṣitām*—of women; *krīḍā-mṛgaḥ*—a pet animal; *puruṣaḥ*—the person; *īśa*—O Lord; *nīyate*—is led about.

TRANSLATION

Having conquered the entire circle of directions and being thus free of conflict, a man sits on a splendid throne, receiving praise from leaders who were once his equals. But when he enters the women's chambers, where sex pleasure is found, he is led about like a pet animal, O Lord.

TEXT 52

करोति कर्माणि तपःसुनिष्ठितो
निवृत्तभोगस्तदपेक्षयाददत्
पुनश्च भूयासमहं स्वराडिति
प्रवृद्धतर्षो न सुखाय कल्पते

*karoti karmāṇi tapaḥ-suniṣṭhito
nivṛtta-bhogas tad-apekṣayādadat
punaś ca bhūyāsam ahaṁ sva-rāḍ iti
pravṛddha-tarṣo na sukhāya kalpate*

SYNONYMS

karoti—one performs; *karmāṇi*—duties; *tapaḥ*—in the practice of austerities; *su-niṣṭhitaḥ*—very fixed; *nivṛtta*—avoiding; *bhogaḥ*—sense enjoyment; *tat*—with that (position which he already has); *apekṣayā*—in comparison; *adadat*—assuming; *punaḥ*—further; *ca*—and; *bhūyāsam*—greater; *aham*—I; *sva-rāḍ*—sovereign ruler; *iti*—thus thinking; *pravṛddha*—rampant; *tarṣaḥ*—whose urges; *na*—not; *sukhāya*—happiness; *kalpate*—can attain.

TRANSLATION

A king who desires even greater power than he already has strictly performs his duties, carefully practicing austerity and forgoing sense enjoyment. But he whose urges are so rampant, thinking "I am independent and supreme," cannot attain happiness.

TEXT 53

भवापवर्गो भ्रमतो यदा भवेज्

जनस्य तर्ह्यच्युत सत्समागमः
सत्सङ्गमो यर्हि तदैव सद्गतौ
परावरेषे त्वयि जायते मतिः

*bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate matiḥ*

SYNONYMS

bhava—of material existence; *apavargaḥ*—the cessation; *bhramataḥ*—who has been wandering; *yadā*—when; *bhavet*—occurs; *janasya*—for a person; *tarhi*—at that time; *acyuta*—O infallible Lord; *sat*—of saintly devotees; *samāgamaḥ*—the association; *sat-saṅgamaḥ*—saintly association; *yarhi*—when; *tadā*—then; *eva*—only; *sat*—of the saintly; *gatau*—who is the goal; *para*—of superior (the causes of material creation); *avara*—and inferior (their products); *iṣe*—for the Supreme Lord; *tvayi*—Yourself; *jāyate*—is born; *matiḥ*—devotion.

TRANSLATION

When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects.

PURPORT

Ācāryas Jīva Gosvāmī and Viśvanātha Cakravartī agree on the following point: Although it is stated here that when material life ceases one attains the

association of devotees, in fact it is the association of the Lord's devotees that enables one to transcend material existence. Śrīla Jīva Gosvāmī explains this apparent inversion of sequence by quoting the *Kāvya-prakāśa* (10.153) as follows: *kārya-kāraṇayoś ca paurvāpya-viparyayo vijñeyātiśayoktiḥ syāt sa*. "A statement in which the logical order of a cause and its effect is reversed should be understood as *atiśayokti*, emphasis by extreme assertion." Śrīla Jīva Gosvāmī cites the following commentary on this statement: *kāraṇasya śīghra-kāritām vaktuṁ kāryasya pūrvam uktau*. "To express the swift action of a cause, one may assert the result before the cause."

In this connection Śrīla Viśvanātha Cakravartī points out that the merciful association of the Lord's devotees makes possible our determination to become Kṛṣṇa conscious. And the *ācārya* agrees with Śrīla Jīva Gosvāmī that this verse is an instance of *atiśayokti*.

TEXT 54

मन्ये ममानुग्रह ईश ते कृतो
राज्यानुबन्धापगमो यदृच्छया
यः प्रार्थ्यते साधुभिरेकचर्यया
वनं विविक्षद्भिरखण्डभूमिपैः

manye mamānugraha īśa te kṛto
rājyānubandhāpagamo yadṛcchayā
yaḥ prārthyate sādhubhir eka-caryayā
vanam vivikṣadbhir akhaṇḍa-bhūmi-paiḥ

SYNONYMS

manye—I think; *mama*—to me; *anugrahaḥ*—mercy; *īśa*—O Lord; *te*—by You; *kṛtaḥ*—done; *rājya*—to kingdom; *anubandha*—of attachment; *apagamaḥ*—the

removal; *yadṛcchayā*—spontaneous; *yaḥ*—which; *prārthyate*—is prayed for; *sādhubhiḥ*—saintly; *eka-caryayā*—in solitude; *vanam*—the forest; *vivikṣadbhiḥ*—who desire to enter; *akhaṇḍa*—unlimited; *bhūmi*—of lands; *paiḥ*—by rulers.

TRANSLATION

My Lord, I think You have shown me mercy, since my attachment to my kingdom has spontaneously ceased. Such freedom is prayed for by saintly rulers of vast empires who desire to enter the forest for a life of solitude.

TEXT 55

न कामयेऽन्यं तव पादसेवनाद्
अकिञ्चनप्रार्थ्यतमाद्वरं विभो
आराध्य कस्त्वां ह्यपवर्गदं हरे
वृणीत आर्यो वरमात्मबन्धनम्

*na kāmaye 'nyam tava pāda-sevanād
akiñcana-prārthyatamād varam vibho
ārādhya kas tvām hy apavarga-dam hare
vṛṇīta āryo varam ātma-bandhanam*

SYNONYMS

na kāmaye—I do not desire; *anyam*—another; *tava*—Your; *pāda*—of the feet; *sevanāt*—than the service; *akiñcana*—by those who want nothing material; *prārthya-tamāt*—which is the favorite object of entreaty; *varam*—boon; *vibho*—O all-powerful one; *ārādhya*—worshiping; *kaḥ*—who; *tvām*—You; *hi*—indeed; *apavarga*—of liberation; *dam*—the bestower; *hare*—O Lord Hari;

vṛṇīta—would choose; *āryaḥ*—a spiritually advanced person; *varam*—boon; *ātma*—his own; *bandhanam*—(cause of) bondage.

TRANSLATION

O all-powerful one, I desire no boon other than service to Your lotus feet, the boon most eagerly sought by those free of material desire. O Hari, what enlightened person who worships You, the giver of liberation, would choose a boon that causes his own bondage?

PURPORT

The Lord offered Mucukunda anything he desired, but Mucukunda desired only the Lord. This is pure Kṛṣṇa consciousness.

TEXT 56

तस्माद्विसृज्याशिष ईश सर्वतो
रजस्तमःसत्त्वगुणानुबन्धनाः
निरञ्जनं निर्गुणमद्वयं परं
त्वां ज्ञासिमात्रं पुरुषं व्रजाम्यहम्

tasmād visṛjyāśiṣa īśa sarvato
rajas-tamaḥ-sattva-guṇānubandhanāḥ
nirañjanam nirguṇam advayaṁ paraṁ
tvāṁ jñāpti-mātraṁ puruṣaṁ vrajāmy aham

SYNONYMS

tasmāt—therefore; *visṛjya*—putting aside; *āśiṣaḥ*—desirable objects; *īśa*—O Lord; *sarvataḥ*—entirely; *rajaḥ*—with passion; *tamaḥ*—ignorance; *sattva*—and

goodness; *guṇa*—the material modes; *anu-bandhanāḥ*—entangled; *nirañjanam*—free from mundane designations; *nirguṇam*—transcendental to the material modes; *advayam*—nondual; *param*—supreme; *tvām*—You; *jñāpti-mātram*—pure knowledge; *puruṣam*—the original person; *vrajāmi*—am approaching; *aham*-I.

TRANSLATION

Therefore, O Lord, having put aside all objects of material desire, which are bound to the modes of passion, ignorance and goodness, I am approaching You, the Supreme Personality of Godhead, for shelter. You are not covered by mundane designations; rather, You are the Supreme Absolute Truth, full in pure knowledge and transcendental to the material modes.

PURPORT

The word *nirguṇam* here indicates that the Lord's existence is beyond the qualities of material nature. One might argue that Lord Kṛṣṇa's body is made of material nature, but here the word *advayam* refutes that argument. There is no duality in Lord Kṛṣṇa's existence. His eternal, spiritual body is Kṛṣṇa, and Kṛṣṇa is God.

TEXT 57

चिरमिह वृजिनार्तस्तप्यमानोऽनुतापैर्
अवितृषषडमित्रोऽलब्धशान्तिः कथञ्चित्
शरणदं समुपेतस्त्वत्पदाब्जं परात्मन्
अभयमृतमशोकं पाहि मापन्नमीश

ciram iha vṛjinārtas tapyamāno 'nutāpair

avitr̥ṣa-ṣaḍ-amitro 'labdha-śāntiḥ kathañcit
śaraṇa-da samupetas tvat-padābjaṁ parātman
abhayaṁ ṛtam aśokaṁ pāhi māḥpannam īśa

SYNONYMS

ciram—for a long time; *iha*—in this world; *vṛjina*—by disturbances; *ārtaḥ*—distressed; *tapyamānaḥ*—tormented; *anutāpaiḥ*—with remorse; *avitr̥ṣa*—unsatiated; *ṣaṭ*—six; *amitraḥ*—whose enemies (the five senses and the mind); *alabdha*—not attaining; *śāntiḥ*—peace; *kathañcit*—by some means; *śaraṇa*—of shelter; *da*—O bestower; *samupetaḥ*—who have approached; *tvat*—Your; *pada-abjaṁ*—lotus feet; *para-ātman*—O Supreme Soul; *abhayaṁ*—fearless; *ṛtam*—the truth; *aśokaṁ*—free from sorrow; *pāhi*—please protect; *mā*—me; *āpannam*—who am confronted with dangers; *īśa*—O Lord.

TRANSLATION

For so long I have been pained by troubles in this world and have been burning with lamentation. My six enemies are never satiated, and I can find no peace. Therefore, O giver of shelter, O Supreme Soul, please protect me. O Lord, in the midst of danger I have by good fortune approached Your lotus feet, which are the truth and which thus make one fearless and free of sorrow.

TEXT 58

श्रीभगवानुवाच
सार्वभौम महाराज
मतिस्ते विमलोर्जिता
वरैः प्रलोभितस्यापि

न कामैर्विहता यतः

*śrī-bhagavān uvāca
sārvabhauma mahā-rāja
matis te vimalorjitā
varaiḥ pralobhitasyāpi
na kāmair vihatā yataḥ*

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *sārvabhauma*—O emperor; *mahā-rāja*—great ruler; *matiḥ*—mind; *te*—Your; *vimala*—spotless; *urjitā*—potent; *varaiḥ*—with benedictions; *pralobhitasya*—of (you) who were enticed; *api*—even though; *na*—not; *kāmair*—by material desires; *vihatā*—spoiled; *yataḥ*—since.

TRANSLATION

The Supreme Lord said: O emperor, great ruler, your mind is pure and potent. Though I enticed You with benedictions, your mind was not overcome by material desires.

TEXT 59

प्रलोभितो वरैर्यत्त्वम्
अप्रमादाय विद्धि तत्
न धीरेकान्तभक्तानाम्
आशीर्भिर्भिद्यते क्वचित्

pralobhito varair yat tvam

*apramādāya viddhi tat
na dhīr ekānta-bhaktānām
āśīrbhir bhidyate kvacit*

SYNONYMS

pralobhitaḥ—enticed; *varaiḥ*—with benedictions; *yat*—which fact; *tvam*—you; *apramādāya*—for (showing your) freedom from bewilderment; *viddhi*—please know; *tat*—that; *na*—not; *dhīḥ*—the intelligence; *ekānta*—exclusive; *bhaktānām*—of devotees; *āśīrbhiḥ*—by blessings; *bhidyate*—is diverted; *kvacit*—ever.

TRANSLATION

Understand that I enticed you with benedictions just to prove that you would not be deceived. The intelligence of My unalloyed devotees is never diverted by material blessings.

TEXT 60

युञ्जानानामभक्तानां
प्राणायामादिभिर्मनः
अक्षीणवासनं राजन्
दृश्यते पुनरुत्थितम्

*yuñjānānām abhaktānām
prāṇāyāmādibhir manaḥ
akṣīṇa-vāsanam rājan
dṛśyate punar utthitam*

SYNONYMS

yuñjānānām—who are engaging themselves; *abhaktānām*—of nondevotees; *prāṇāyāma*—with *prāṇāyāma* (yogic breath control); *ādibhiḥ*—and other practices; *manaḥ*—the minds; *akṣīṇa*—not eliminated; *vāsanam*—the last traces of whose material desire; *rājan*—O King (Mucukunda); *dṛśyate*—is seen; *punaḥ*—again; *utthitam*—waking (to thoughts of sense gratification).

TRANSLATION

The minds of nondevotees who engage in such practices as *prāṇāyāma* are not fully cleansed of material desires. Thus, O King, material desires are again seen to arise in their minds.

TEXT 61

विचरस्व महीं कामं
मय्यावेशितमानसः
अस्त्वेवं नित्यदा तुभ्यं
भक्तिर्मय्यनपायिनी

vicarasva mahīm kāmam
mayy āveśita-mānasaḥ
astv evam nityadā tubhyam
bhaktir mayy anapāyinī

SYNONYMS

vicarasva—wander; *mahīm*—this earth; *kāmam*—at will; *mayi*—in Me; *āveśita*—fixed; *mānasaḥ*—your mind; *astu*—may there be; *evam*—thus;

nityadā—always; *tubhyam*—for you; *bhaktiḥ*—devotion; *mayi*—to Me; *anapāyinī*—unfailing.

TRANSLATION

Wander this earth at will, with your mind fixed on Me. May you always possess such unfailing devotion for Me.

TEXT 62

क्षात्रधर्मस्थितो जन्तून्
न्यवधीर्मृगयादिभिः
समाहितस्तत्तपसा
जह्यघं मदुपाश्रितः

kṣātra-dharma-sthito jantūn
nyavadhīr mṛgayādibhiḥ
samāhitas tat tapasā
jahy agham mad-upāśritaḥ

SYNONYMS

kṣātra—of the ruling class; *dharma*—in the religious principles; *sthitaḥ*—situated; *jantūn*—living beings; *nyavadhīḥ*—you killed; *mṛgayā*—in the course of hunting; *ādibhiḥ*—and other activities; *samāhitaḥ*—fully concentrated; *tat*—that; *tapasā*—by penances; *jahi*—you should eradicate; *agham*—sinful reaction; *mat*—in Me; *upāśritaḥ*—taking shelter.

TRANSLATION

Because you followed the principles of a *kṇātriya*, you killed living beings while hunting and performing other duties. You must vanquish the sins thus incurred by carefully executing penances while remaining surrendered to Me.

TEXT 63

जन्मन्यनन्तरे राजन्
सर्वभूतसुहृत्तमः
भूत्वा द्विजवरस्त्वं वै
मामुपैष्यसि केवलम्

*janmany anantare rājan
sarva-bhūta-suhṛttamaḥ
bhūtvā dvija-varas tvam vai
mām upaiṣyasi kevalam*

SYNONYMS

janmani—in the birth; *anantare*—immediately following; *rājan*—O King; *sarva*—of all; *bhūta*—living beings; *suhṛt-tamaḥ*—a supreme well-wisher; *bhūtvā*—becoming; *dvija-varaḥ*—an excellent *brāhmaṇa*; *tvam*—you; *vai*—indeed; *mam*—to Me; *upaiṣyasi*—will come; *kevalam*—exclusively.

TRANSLATION

O King, in your very next life you will become an excellent *brāhmaëa*, the greatest well-wisher of all creatures, and certainly come to Me alone.

PURPORT

Śrī Kṛṣṇa states in the *Bhagavad-gītā* (5.29), *suhṛdam sarva-bhūtānām jñātvā*

mām śāntim ṛcchati: "A person attains peace by understanding Me to be the well-wishing friend of all living beings." Lord Kṛṣṇa and His pure devotees work together to rescue the fallen souls from the ocean of illusion. This is the real purport of the Kṛṣṇa consciousness movement.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fifty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "The Deliverance of Mucukunda."

52. Rukmiṇī's Message to Lord Kṛṣṇa

This chapter describes how Lord Balarāma and Lord Kṛṣṇa, running as if in fear, went to Dvārakā. Then Lord Kṛṣṇa heard the message of Rukmiṇī from the mouth of a *brāhmaṇa* and chose her as His wife.

King Mucukunda, shown mercy by Lord Śrī Kṛṣṇa, offered obeisances and circumambulated Him. The King then left the cave and saw that humans, animals, trees and plants were all smaller than when he had fallen asleep. From this he could understand that the age of Kali was at hand. Thus, in a mood of detachment from all material association, the King began worshiping the Supreme Lord, Śrī Hari.

Śrī Kṛṣṇa returned to Mathurā, which was still under siege by the barbarian army. He destroyed this army, collected all the valuables the soldiers had been carrying, and set off for Dvārakā. Just then Jarāsandha arrived on the scene with a force of twenty-three *akṣauhiṇīs*. Lord Balarāma and Lord Kṛṣṇa, acting as if fearful, left Their riches aside and ran far away. Because Jarāsandha could not appreciate Their true power, he ran after Them. After running a long way,

Rāma and Kṛṣṇa came to a mountain named Pravarṣaṇa and proceeded to climb it. Jarāsandha thought They had hidden inside a cave and looked all over for Them. Unable to find Them, he built fires on all sides of the mountain. As the vegetation on the mountain slopes burst into flame, Kṛṣṇa and Balarāma jumped off the peak. After reaching the ground unseen by Jarāsandha and his followers, They returned to the Dvārakā fort, which floated within the sea. Jarāsandha decided that Rāma and Kṛṣṇa had burned to death in the fire, and he took his army back to his kingdom.

At this point Mahārāja Parīkṣit asked a question, and Śrī Śukadeva Gosvāmī responded to it by beginning to narrate the history of the marriage of Lord Śrī Kṛṣṇa and Rukmiṇī. Rukmiṇī, the young daughter of Bhīṣmaka, King of Vidarbha, had heard of Śrī Kṛṣṇa's beauty, strength and other fine qualities, and she therefore made up her mind that He would be the perfect husband for her. Lord Kṛṣṇa also wanted to marry her. But although Rukmiṇī's other relatives approved of her marriage to Kṛṣṇa, her brother Rukmī was envious of the Lord and thus forbade her to marry Him. Rukmī wanted her to marry Śiśupāla instead. Rukmiṇī unhappily took up her duties in preparation for the marriage, but she also sent a trustworthy *brāhmaṇa* to Kṛṣṇa with a letter.

When the *brāhmaṇa* arrived in Dvārakā, Śrī Kṛṣṇa properly honored him with ritual worship and other tokens of reverence. The Lord then asked the *brāhmaṇa* why he had come. The *brāhmaṇa* opened Rukmiṇī's letter and showed it to Lord Kṛṣṇa, who had the messenger read it to Him. Rukmiṇī-devī wrote, "Ever since I have heard about You, my Lord, I have become completely attracted to You. Without fail please come before my marriage to Śiśupāla and take me away. In accordance with family custom, on the day before my marriage I will visit the temple of goddess Ambikā. That would be the best opportunity for You to appear and easily kidnap me. If You do not show me this favor, I will give up my life by fasting and observing severe vows. Then perhaps in my next life I will be able to obtain You."

After reading Rukmiṇī's letter to Lord Kṛṣṇa, the *brāhmaṇa* took his leave so he might carry out his daily religious duties.

TEXT 1

श्रीशुक उवाच
इत्थं सोऽनग्रहीतोऽन्ग
कृष्णेनेक्ष्वाकु नन्दनः
तं परिक्रम्य सन्नम्य
निश्चक्राम गुहामुखात्

śrī-śuka uvāca
ittham so 'nagrahīto 'nga
kṛṣṇenekṣvāku nandanah
taṁ parikramya sannamya
niścakrāma guhā-mukhāt

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *ittham*—in this manner; *saḥ*—he; *anugrahītaḥ*—shown mercy; *aṅga*—my dear (Parīkṣit Mahārāja); *kṛṣṇena*—by Lord Kṛṣṇa; *ikṣvāku-nandanah*—Mucukunda, the beloved descendant of Ikṣvāku; *taṁ*—Him; *parikramya*—circumambulating; *sannamya*—bowing down; *niścakrāma*—he went out; *guhā*—of the cave; *mukhāt*—from the mouth.

TRANSLATION

Śukadeva Gosvāmī said: My dear King, thus graced by Lord Kṛṣṇa, Mucukunda circumambulated Him and bowed down to Him. Then Mucukunda, the beloved descendant of Ikṣvāku, exited through the mouth of the cave.

TEXT 2

संवीक्ष्य क्षुल्लकान्मर्त्यान्
पशून् वीरुद्वनस्पतीन्
मत्वा कलियुगं प्राप्तं
जगाम दिशमुत्तराम्

*saṁvikṣya kṣullakān martyān
paśūn vīrud-vanaspatīn
matvā kali-yugam prāptam
jagāma diśam uttarām*

SYNONYMS

saṁvikṣya—noticing; *kṣullakān*—tiny; *martyān*—the human beings; *paśūn*—animals; *vīrut*—plants; *vanaspatīn*—and trees; *matvā*—considering; *kali-yugam*—the age of Kali; *prāptam*—having arrived; *jagāma*—he went; *diśam*—to the direction; *uttarām*—northern.

TRANSLATION

Seeing that the size of all the human beings, animals, trees and plants was severely reduced, and thus realizing that the age of Kali was at hand, Mucukunda left for the north.

PURPORT

There are several significant words in this verse. A standard Sanskrit dictionary gives the following English meanings for the word *kṣullaka*: "little, small, low, vile, poor, indigent, wicked, malicious, abandoned, hard, pained,

distressed." These are the symptoms of the age of Kali, and all these qualities are said here to apply to men, animals, plants and trees in this age. We who are enamored of ourselves and our environment can perhaps imagine the superior beauty and living conditions available to people in former ages.

The last line of this text, *jagāma diśam uttarām*—"He went toward the north"—can be understood as follows. By traveling north in India, one comes to the world's highest mountains, the Himalayan range. There one can still find many beautiful peaks and valleys, where there are quiet hermitages suitable for austerity and meditation. Thus in Vedic culture "going to the north" indicates renouncing the comforts of ordinary society and going to the Himālayan Mountains to practice serious austerities for spiritual advancement.

TEXT 3

तपःश्रद्धायुतो धीरो
निःसङ्गो मुक्तसंशयः
समाधाय मनः कृष्णे
प्राविशद्गन्धमादनम्

*tapah-śraddhā-yuto dhīro
niḥsaṅgo mukta-saṁśayaḥ
samādhāya manaḥ kṛṣṇe
prāviśad gandhamādanam*

SYNONYMS

tapah—in austerities; *śraddhā*—faith; *yutaḥ*—having; *dhīraḥ*—serious; *niḥsaṅgaḥ*—detached from material association; *mukta*—freed; *saṁśayaḥ*—of doubts; *samādhāya*—fixing in trance; *manaḥ*—his mind; *kṛṣṇe*—upon Lord Kṛṣṇa; *prāviśat*—he entered upon; *gandhamādanam*—the mountain known as

Gandhamādana.

TRANSLATION

The sober King, beyond material association and free of doubt, was convinced of the value of austerity. Absorbing his mind in Lord Kṛṣṇa, he came to Gandhamādana Mountain.

PURPORT

The name Gandhamādana indicates a place of delightful fragrances. Undoubtedly Gandhamādana was filled with the aroma of wild flowers and forest honey, and with other natural scents.

TEXT 4

बदर्याश्रममासाद्य
नरनारायणालयम्
सर्वद्वन्द्वसहः शान्तस्
तपसाराधयद्धरिम्

*badary-āśramam āsādya
nara-nārāyaṇālayam
sarva-dvandva-sahaḥ śāntas
tapasārādhayad dharim*

SYNONYMS

badarī-āśramam—the hermitage Badarikāśrama; *āsādya*—reaching;
nara-nārāyaṇa—of the Supreme Lord's dual incarnation as Nara and Nārāyaṇa; *ālayam*—the residence; *sarva*—all; *dvandva*—dualities;

sahaḥ—tolerating; *śāntaḥ*—peaceful; *tapasā*—with severe austerities; *ārādhayat*—he worshiped; *harim*—Lord Kṛṣṇa.

TRANSLATION

There he arrived at Badarikāśrama, the abode of Lord Nara-Nārāyaṇa, where, remaining tolerant of all dualities, he peacefully worshiped the Supreme Lord Hari by performing severe austerities.

TEXT 5

भगवान् पुनराव्रज्य
पुरीं यवनवेष्टिताम्
हत्वा म्लेच्छबलं निन्ये
तदीयं द्वारकां धनम्

bhagavān punar āvrajya
purīm yavana-veṣṭitām
hatvā mleccha-balaṁ ninye
tadīyaṁ dvārakāṁ dhanam

SYNONYMS

bhagavān—the Lord; *punaḥ*—once again; *āvrajya*—returning; *purīm*—to His city; *yavana*—by the Yavanas; *veṣṭitām*—surrounded; *hatvā*—killing; *mleccha*—of barbarians; *balam*—the army; *ninye*—He brought; *tadīyam*—their; *dvārakām*—to Dvārakā; *dhanam*—wealth.

TRANSLATION

The Lord returned to Mathurā, which was still surrounded by Yavanas. Then He destroyed the army of barbarians and began taking their valuables to Dvārakā.

PURPORT

It is clear from this verse that Kālayavana alone pursued Lord Kṛṣṇa into the mountain cave. When Kṛṣṇa returned to the besieged city of Mathurā, He eliminated the vast barbarian army.

TEXT 6

नीयमाने धने गोभिर
नृभिश्चाच्युतचोदितैः
आजगाम जरासन्धस्
त्रयोविंशत्यनीकपः

*nīyamāne dhane gobhir
nṛbhiś cācyuta-coditaiḥ
ājagāma jarāsandhas
trayo-vimśaty-anīka-paḥ*

SYNONYMS

nīyamāne—as it was being taken; *dhane*—the wealth; *gobhiḥ*—by oxen; *nṛbhiḥ*—by men; *ca*—and; *acyuta*—by Lord Kṛṣṇa; *coditaiḥ*—engaged; *ājagāma*—came there; *jarāsandhaḥ*—Jarāsandha; *trayaḥ*—three; *vimśati*—plus twenty; *anīka*—of armies; *paḥ*—the leader.

TRANSLATION

As the wealth was being carried by oxen and men under Lord Kṛṣṇa's direction, Jarāsandha appeared at the head of twenty-three armies.

TEXT 7

विलोक्य वेगरभसं
रिपुसैन्यस्य माधवौ
मनुष्यचेष्टामापन्नौ
राजन्दुद्रुवतुर्द्रुतम्

*vilokya vega-rabhasam
riṣu-sainyasya mādhavau
manuṣya-ceṣṭām āpannau
rājan dudruvatur drutam*

SYNONYMS

vilokya—seeing; *vega*—of the waves; *rabhasam*—the fierceness; *riṣu*—enemy; *sainyasya*—of the armies; *mādhavau*—the two Mādhavas (Kṛṣṇa and Balarāma); *manuṣya*—humanlike; *ceṣṭām*—behavior; *āpannau*—assuming; *rājan*—O King (Parīkṣit); *dudruvatuḥ*—ran away; *drutam*—quickly.

TRANSLATION

O King, seeing the fierce waves of the enemy's army, the two Mādhavas, imitating human behavior, ran swiftly away.

TEXT 8

विहाय वित्तं प्रचुरम्

अभीतौ भीरुभीतवत्
पद्भ्यां पलाशाभ्यां
चेलतुर्बहुयोजनम्

*vihāya vittam pracuram
abhītau bhīru-bhīta-vat
padbhyām palāśābhyām
celatur bahu-yojanam*

SYNONYMS

vihāya—abandoning; *vittam*—the riches; *pracuram*—abundant;
abhītau—actually unafraid; *bhīru*—like cowards; *bhīta-vat*—as if frightened;
padbhyām—with Their feet; *padma*—of lotuses; *palāśābhyām*—like petals;
celatur—They went; *bahu-yojanam*—for many *yojanas* (one *yojana* is slightly
more than eight miles).

TRANSLATION

Abandoning the abundant riches, fearless but feigning fear, They went many
yojanas on Their lotuslike feet.

TEXT 9

पलायमानौ तौ दृष्ट्वा
मागधः प्रहसन् बली
अन्वधावद्रथानीकैर्
ईशयोरप्रमाणवित्

*palāyamānau tau dṛṣṭvā
māgadhaḥ prahasan balī
anvadhāvat rathānikair
īśayor apramāṇa-vit*

SYNONYMS

palāyamānau—who were fleeing; *tau*—Those two; *dṛṣṭvā*—seeing; *māgadhaḥ*—Jarāsandha; *prahasan*—laughing loudly; *balī*—powerful; *anvadhāvat*—he ran after; *ratha*—with charioteers; *anīkaiḥ*—and soldiers; *īśayoḥ*—of the Lords; *apramāṇa-vit*—unaware of the scope.

TRANSLATION

When he saw Them fleeing, powerful Jarāsandha laughed loudly and then pursued Them with charioteers and foot soldiers. He could not understand the exalted position of the two Lords.

TEXT 10

प्रद्रुत्य दूरं संश्रान्तौ
तुङ्गमारुहतां गिरिम्
प्रवर्षणाख्यं भगवान्
नित्यदा यत्र वर्षति

*pradrutya dūraṁ saṁśrāntau
tuṅgam āruhatāṁ girim
pravarṣaṇākhyam bhagavān
nityadā yatra varṣati*

SYNONYMS

pradrutya—having run with full speed; *dūram*—a long distance; *saṁśrāntau*—exhausted; *tuṅgam*—very high; *āruhatām*—They climbed; *girim*—the mountain; *pravarṣaṇa-ākhyam*—known as Pravarṣaṇa; *bhagavān*—Lord Indra; *nityadā*—always; *yatra*—where; *varṣati*—he rains.

TRANSLATION

Apparently exhausted after fleeing a long distance, the two Lords climbed a high mountain named Pravarṣaṇa, upon which Lord Indra showers incessant rain.

TEXT 11

गिरौ निलीनावाज्ञाय
नाधिगम्य पदं नृप
ददाह गिरिमेधोभिः
समन्तादग्निमुत्सृजन्

girau nilīnāv ājñāya
nādhigamya padam nṛpa
dadāha girim edhobhiḥ
samantād agnim utsṛjan

SYNONYMS

girau—on the mountain; *nilīnau*—hiding; *ājñāya*—being aware; *na adhigamya*—not finding; *padam*—Their location; *nṛpa*—O King (Parīkṣit); *dadāha*—he set ablaze; *girim*—the mountain; *edhobhiḥ*—with firewood;

samantāt—on all sides; *agnim*—fire; *utsrjan*—generating.

TRANSLATION

Although he knew They were hiding on the mountain, Jarāsandha could find no trace of Them. Therefore, O King, he placed firewood on all sides and set the mountain ablaze.

PURPORT

Clearly we are observing one of the Supreme Lord's transcendental pastimes. Although the *Bhāgavatam* states that the two Lords, Kṛṣṇa and Balarāma, were "exhausted," even in Their so-called exhausted state They were able to quickly climb a high mountain and shortly thereafter jump off it to the ground. It would be unwise and illogical to ignore the whole picture the sages are giving us here and instead try to pick apart isolated descriptions. Clearly we are watching the Supreme Personality of Godhead in the midst of His spiritual pastimes; we are not observing an ordinary human being. Lord Kṛṣṇa and Lord Balarāma were still quite young men when this pastime took place, and one can easily see in these descriptions how They must have been enjoying Themselves, eagerly fleeing from the somewhat ridiculous King Jarāsandha, racing up a mountain, jumping off and totally befuddling the constantly failing demon, who somehow or other never lost confidence in himself. Seen without envy or quarrelsomeness, the Lord's pastimes are immensely entertaining.

TEXT 12

तत उत्पत्य तरसा
दह्यमानतटादुभौ
दशैकयोजनात्तुङ्गान्

निपेततुरधो भुवि

*tata utpatya tarasā
dahyamāna-taṭād ubhau
daśaika-yojanāt tuṅgān
nipetatur adho bhuvi*

SYNONYMS

tataḥ—from it (the mountain); *utpatya*—jumping; *tarasā*—with haste; *dahyamāna*—which were burning; *taṭāt*—whose sides; *ubhau*—the two of Them; *daśa-eka*—eleven; *yojanāt*—yojanas; *tuṅgāt*—high; *nipetatuḥ*—They fell; *adhaḥ*—down; *bhuvi*—to the ground.

TRANSLATION

The two of Them then suddenly jumped from the burning mountain, which was eleven *yojanas* high, and fell to the ground.

PURPORT

Eleven *yojanas* is approximately ninety miles.

TEXT 13

अलक्ष्यमाणौ रिपुणा
सानुगेन यदूत्तमौ
स्वपुरं पुनरायातौ
समुद्रपरिखां नृप

*alakṣyamāṇau ripuṇā
sānugena yadūttamau
sva-puraṁ punar āyātau
samudra-parikhāṁ nṛpa*

SYNONYMS

alakṣyamāṇau—not being seen; *ripuṇā*—by Their enemy; *sa*—together; *anugena*—with his followers; *yadu*—of the Yadus; *uttamau*—the two most excellent; *sva-puraṁ*—to Their own city (Dvārakā); *punaḥ*—again; *āyātau*—They went; *samudra*—the ocean; *parikhāṁ*—having as its protective moat; *nṛpa*—O King.

TRANSLATION

Unseen by Their opponent or his followers, O King, those two most exalted Yadus returned to Their city of Dvārakā, which had the ocean as a protective moat.

TEXT 14

सोऽपि दग्धाविति मृषा
मन्वानो बलकेशवौ
बलमाकृष्य सुमहन्
मगधान्मागधो ययौ

*so 'pi dagdhāv iti mṛṣā
manvāno bala-keśavau
balam ākṛṣya su-mahan
magadhān māgadho yayau*

SYNONYMS

saḥ—he; *api*—further; *dagdhau*—both burned in the fire; *iti*—thus; *mṛṣā*—falsely; *manvānaḥ*—thinking; *bala-keśavau*—Balarāma and Kṛṣṇa; *balam*—his force; *ākṛṣya*—pulling back; *su-mahat*—huge; *magadhān*—to the kingdom of the Magadhas; *māgadhaḥ*—the King of the Magadhas; *yayau*—went.

TRANSLATION

Jarāsandha, moreover, mistakenly thought that Balarāma and Keśava had burned to death in the fire. Thus he withdrew his vast military force and returned to the Magadha kingdom.

TEXT 15

आनर्ताधिपतिः श्रीमान्
रैवतो रैवतीं सुताम्
ब्रह्मणा चोदितः प्रादाद्
बलायेति पुरोदितम्

ānartādhipatiḥ śrīmān
raivato raivatīm sutām
brahmaṇā coditaḥ prādād
balāyeti puroditam

SYNONYMS

ānarta—of the Ānarta province; *adhipatiḥ*—the overlord; *śrīmān*—opulent; *raivataḥ*—Raivata; *raivatīm*—named Raivatī; *sutām*—his daughter;

brahmaṇā—by Lord Brahmā; *coditaḥ*—ordered; *prādāt*—gave; *balāya*—to Balarāma; *iti*—thus; *purā*—previously; *uditam*—mentioned.

TRANSLATION

As ordered by Lord Brahmā, Raivata, the opulent ruler of Ānarta, gave Lord Balarāma his daughter Raivatī in marriage. This has already been discussed.

PURPORT

The topic of Lord Kṛṣṇa's marriage to Rukmiṇī will now be discussed. By way of introduction, a brief mention is made of His brother Baladeva's marriage. This marriage was alluded to in the Ninth Canto of the *Bhāgavatam*, Third Chapter, texts 33-36.

TEXTS 16-17

भगवानपि गोविन्द
उपयेमे कुरुद्वह
वैदर्भी भीष्मकसुतां
श्रियो मात्रां स्वयंवरे
प्रमथ्य तरसा राज्ञः
शाल्वादींश्चैद्यपक्षगान्
पश्यतां सर्वलोकानां
ताक्ष्यपुत्रः सुधामिव

bhagavān api govinda
upayeme kurūdvaha
vaidarbhīm bhīṣmaka-sutām

śriyo mātrām svayam-vare

*pramathya tarasā rājñah
śālvādīnś caidya-pakṣa-gān
paśyatām sarva-lokānām
tārṣya-putraḥ sudhām iva*

SYNONYMS

bhagavān—the Supreme Lord; *api*—indeed; *govindah*—Kṛṣṇa; *upayame*—married; *kuru-udvaha*—O hero among the Kurus (Parīkṣit); *vaidarbhīm*—Rukmiṇī; *bhīṣmaka-sutām*—the daughter of King Bhīṣmaka; *śriyah*—of the goddess of fortune; *mātrām*—the plenary portion; *svayam-vare*—by her own choice; *pramathya*—subduing; *tarasā*—by force; *rājñah*—kings; *śālva-ādīn*—Śālva and others; *caidya*—of Śiśupāla; *pakṣa-gān*—the supporters; *paśyatām*—as they looked on; *sarva*—all; *lokānām*—the people; *tārṣya-putraḥ*—the son of Tārṣya (Garuḍa); *sudhām*—the nectar of heaven; *iva*—as.

TRANSLATION

O hero among the Kurus, the Supreme Lord Himself, Govinda, married Bhīṣmaka's daughter, Vaidarbhī, who was a direct expansion of the goddess of fortune. The Lord did this by her desire, and in the process He beat down Śālva and other kings who took Śiśupāla's side. Indeed, as everyone watched, Śrī Kṛṣṇa took Rukmiṇī just as Garuḍa boldly stole nectar from the demigods.

PURPORT

Śrīla Jīva Gosvāmī gives the following profound comments on these two verses: The words *śriyo mātrām* indicate that beautiful Rukmiṇī is a direct expansion of the eternal goddess of fortune. Therefore she is worthy to be the bride of the Personality of Godhead. As stated in the *Brahma-saṁhitā* (5.56),

śriyaḥ kāntā kāntaḥ parama-puruṣaḥ: "In the spiritual world, all the female lovers are goddesses of fortune and the male lover is the Supreme Personality." Thus, Śrīla Jīva Gosvāmī explains, Śrīmatī Rukmiṇī-devī is a plenary portion of Śrīmatī Rādhārāṇī. The *Kārttika-māhātmya* section of the *Padma Purāṇa* states, *kaiṣore gopa-kanyās tā yauvane rāja-kanyakāḥ*: "In childhood, Śrī Kṛṣṇa enjoyed with the daughters of cowherd men, and in His adolescence He enjoyed with the daughters of kings." Similarly, in the *Skanda Purāṇa* we find this statement: *rukmiṇī dvāravatyām tu rādhā vṛndāvane vane*. "Rukmiṇī is in Dvārakā what Rādhā is in the forest of Vṛndāvana."

The term *svayaṁ-vare* here means "by one's own choice." Although the word often refers to a formal Vedic ceremony in which an aristocratic girl may select her own husband, here it indicates the informal and indeed unprecedented events surrounding Kṛṣṇa's marriage to Rukmiṇī. In fact, Śrī Kṛṣṇa and Śrīmatī Rukmiṇī chose each other because of their eternal, transcendental love.

TEXT 18

श्रीराजोवाच
भगवान् भीष्मकसुतां
रुक्मिणीं रुचिराननाम्
राक्षसेन विधानेन
उपयेम इति श्रुतम्

śrī-rājovāca
bhagavān bhīṣmaka-sutām
rukmiṇīm rucirānanām
rākṣasena vidhānena
upayema iti śrutam

SYNONYMS

śrī-rājā uvāca—the King (Parīkṣit Mahārāja) said; *bhagavān*—the Supreme Lord; *bhīṣmaka-sutām*—the daughter of Bhīṣmaka; *rukmiṇīm*—Śrīmatī Rukmiṇī-devī; *rucira*—charming; *ānanām*—whose face; *rākṣasena*—called Rākṣasa; *vidhānena*—by the method (namely, by kidnapping); *upayame*—He married; *iti*—thus; *śrutam*—heard.

TRANSLATION

King Parīkṣit said: The Supreme Lord married Rukmiṇī, the beautiful-faced daughter of Bhīṣmaka, in the Rākṣasa style—or so I have heard.

PURPORT

Śrīla Śrīdhara Svāmī quotes the following smṛti statement: *rākṣaso yuddha-haraṇāt*. "A Rākṣasa marriage takes place when the bride is stolen from one's rival suitors by force." Similarly, Śukadeva Gosvāmī himself has already said, *rājñah pramathya*: Kṛṣṇa had to beat down opposing kings to take Rukmiṇī.

TEXT 19

भगवन् श्रोतुमिच्छामि
कृष्णस्यामिततेजसः
यथा मागधशाल्वादीन्
जित्वा कन्यामुपाहरत्

bhagavan śrotum icchāmi
kṛṣṇasyāmita-tejasah

*yathā māgadha-śālvādīn
jītvā kanyām upāharat*

SYNONYMS

bhagavan—O lord (Śukadeva Gosvāmī); *śrotum*—to hear; *icchāmi*—I wish; *kṛṣṇasya*—about Kṛṣṇa; *amita*—immeasurable; *tejasaḥ*—whose potency; *yathā*—how; *māgadha-śālva-ādīn*—such kings as Jarāsandha and Śālva; *jītvā*—defeating; *kanyām*—the bride; *upāharat*—He took away.

TRANSLATION

My lord, I wish to hear how the immeasurably powerful Lord Kṛṣṇa took away His bride while defeating such kings as Māgadha and Śālva.

PURPORT

We should not think that Śrī Kṛṣṇa was actually afraid of Jarāsandha. In the very next chapter we will find that Śrī Kṛṣṇa easily defeats Jarāsandha and his soldiers. Thus we should never doubt the supreme prowess of Lord Kṛṣṇa.

TEXT 20

ब्रह्मन् कृष्णकथाः पुण्या
माध्वीर्लोकमलापहाः
को नु तृप्येत शृण्वानः
श्रुतज्ञो नित्यनूतनाः

*brahman kṛṣṇa-kathāḥ puṇyā
mādhvīr loka-malāpahāḥ
ko nu tṛpyeta śṛṇvānaḥ*

śruta-jñō nitya-nūtanāḥ

SYNONYMS

brahman—O *brāhmaṇa*; *kṛṣṇa-kathāḥ*—topics of Kṛṣṇa; *punṇyāḥ*—pious; *mādhvīḥ*—sweet; *loka*—of the world; *mala*—the contamination; *apahāḥ*—which remove; *kaḥ*—who; *nu*—at all; *tṛpyeta*—would become satiated; *śṛṇvānaḥ*—hearing; *śruta*—what is heard; *jñāḥ*—who can understand; *nitya*—always; *nūtanāḥ*—novel.

TRANSLATION

What experienced listener, O *brāhmaëa*, could ever grow satiated while listening to the pious, charming and ever-fresh topics of Lord Kṛṣṇa, which cleanse away the world's contamination?

TEXT 21

श्रीबादरायणिरुवाच
राजासीद्भीष्मको नाम
विदर्भाधिपतिर्महान्
तस्य पन्चाभवन् पुत्राः
कन्यैका च वरानना

śrī-bādarāyaṇir uvāca
rājāsīd bhīṣmako nāma
vidarbhādhīpatir mahān
tasya pañcābhavan putrāḥ
kanyaikā ca varānanā

SYNONYMS

śrī-bādarāyaṇiḥ—Śrī Bādarāyaṇi (Śukadeva, the son of Badarāyaṇa Veda-vyāsa); *uvāca*—said; *rājā*—a king; *āsīt*—there was; *bhīṣmakaḥ nāma*—named Bhīṣmaka; *vidarbha-adhipatiḥ*—ruler of the kingdom Vidarbha; *mahān*—great; *tasya*—his; *pañca*—five; *abhavan*—there were; *putrāḥ*—sons; *kanyā*—daughter; *ekā*—one; *ca*—and; *vara*—exceptionally beautiful; *ānanā*—whose face.

TRANSLATION

Śrī Bādarāyaṇi said: There was a king named Bhīṣmaka, the powerful ruler of Vidarbha. He had five sons and one daughter of lovely countenance.

TEXT 22

रुक्म्यग्रजो रुक्मरथो
रुक्मबाहुरनन्तरः
रुक्मकेशो रुक्ममाली
रुक्मिण्येषा स्वसा सती

rukmy agrajo rukmaratho
rukmaabāhur anantaraḥ
rukmakeśo rukmamālī
rukmiṇy eṣā svasā satī

SYNONYMS

rukmi—Rukmī; *agra-jah*—the first-born; *rukma-rathaḥ*
rukmaabāhuḥ—Rukmaratha and Rukmaabāhu; *anantaraḥ*—following him;

rukma-keśaḥ rukma-mālī—Rukmakeśa and Rukmamālī; *rukmiṇī*—Rukmiṇī; *eṣā*—she; *svasā*—sister; *satī*—of saintly character.

TRANSLATION

Rukmī was the first-born son, followed by Rukmaratha, Rukmabāhu, Rukmakeśa and Rukmamālī. Their sister was the exalted Rukmiṇī.

TEXT 23

सोपश्रुत्य मुकुन्दस्य
रूपवीर्यगुणश्रियः
गृहागतैर्गीयमानासु
तं मेने सदृशं पतिम्

sopaśrutya mukundasya
rūpa-vīrya-guṇa-śriyaḥ
grhāgatair gīyamānāśu
taṁ mene sadṛśaṁ patim

SYNONYMS

sā—she; *upaśrutya*—hearing; *mukundasya*—Kṛṣṇa's; *rūpa*—about the beauty; *vīrya*—prowess; *guṇa*—character; *śriyaḥ*—and opulences; *grha*—to her family's residence; *āgataiḥ*—by those who came; *gīyamānāḥ*—being sung; *taṁ*—Him; *mene*—she thought; *sadṛśam*—suitable; *patim*—husband.

TRANSLATION

Hearing of the beauty, prowess, transcendental character and opulence of

Mukunda from visitors to the palace who sang His praises, Rukmiṇī decided that He would be the perfect husband for her.

PURPORT

The word *sadṛśam* indicates that Rukmiṇī and Śrī Kṛṣṇa had similar qualities and thus were naturally attracted to each other. King Bhīṣmaka was a pious man, and therefore many spiritually advanced persons must have visited his palace. These saintly persons undoubtedly preached openly about the glories of Śrī Kṛṣṇa.

TEXT 24

तां बुद्धिलक्षणौदार्य-
रूपशीलगुणाश्रयाम्
कृष्णश्च सदृशीं भार्या
समुद्वोढुं मनो दधे

*tām buddhi-lakṣaṇaudārya-
rūpa-śīla-guṇāśrayām
kṛṣṇaś ca sadṛśīm bhāryām
samudvodhum mano dadhe*

SYNONYMS

tām—her; *buddhi*—of intelligence; *lakṣaṇa*—auspicious bodily markings; *audārya*—magnanimity; *rūpa*—beauty; *śīla*—proper behavior; *guṇa*—and other personal qualities; *āśrayām*—repository; *kṛṣṇaḥ*—Lord Kṛṣṇa; *ca*—and; *sadṛśīm*—suitable; *bhāryām*—wife; *samudvodhum*—to marry; *manaḥ*—His mind; *dadhe*—made up.

TRANSLATION

Lord Kṛṣṇa knew that Rukmiṇī possessed intelligence, auspicious bodily markings, beauty, proper behavior and all other good qualities. Concluding that she would be an ideal wife for Him, He made up His mind to marry her.

PURPORT

Just as Lord Kṛṣṇa was described as *sadṛśam patim*, an ideal husband for Rukmiṇī, being just like her, Rukmiṇī is described as *sadṛśīm bhāryām*, an ideal wife for Śrī Kṛṣṇa, being just like Him. That is natural, since Śrīmatī Rukmiṇī is Lord Kṛṣṇa's internal potency.

TEXT 25

बन्धूनामिच्छतां दातुं
कृष्णाय भगिनीं नृप
ततो निवार्य कृष्णद्विड्
रुक्मी चैद्यममन्यत

bandhūnām icchatām dātum
kṛṣṇāya bhaginīm nṛpa
tato nivārya kṛṣṇa-dviḍ
rukmi caidyam amanyata

SYNONYMS

bandhūnām—her family members; *icchatām*—even as they were desiring; *dātum*—to give; *kṛṣṇāya*—to Kṛṣṇa; *bhaginīm*—their sister; *nṛpa*—O King; *tataḥ*—from this; *nivārya*—preventing them; *kṛṣṇa-dviḍ*—hateful of Kṛṣṇa;

rukṁī—Rukṁī; *caidyam*—Caidya (Śiśupāla); *amanyata*—considered.

TRANSLATION

Because Rukṁī envied the Lord, O King, he forbade his family members to give his sister to Kṛṣṇa, although they wanted to. Instead, Rukṁī decided to give Rukmiṇī to Śiśupāla.

PURPORT

Rukṁī abused his position as elder brother and acted with impure motives. He would only suffer for his decision.

TEXT 26

तदवेत्यासितापाङ्गी
वैदर्भी दुर्मना भृशम्
विचिन्त्याप्तं द्विजं कञ्चित्
कृष्णाय प्राहिणोद् द्रुतम्

tad avetyāsitāpāṅgī
vaidarbhī durmanā bhṛśam
vicintyāptaṁ dvijaṁ kañcit
kṛṣṇāya prāhiṇod drutam

SYNONYMS

tat—that; *avetya*—knowing; *asita*—dark; *apāṅgī*—the corners of whose eyes; *vaidarbhī*—the princess of Vidarbha; *durmanā*—unhappy; *bhṛśam*—very much; *vicintya*—thinking; *āpta*—reliable; *dvijam*—*brāhmaṇa*; *kañcit*—a

certain; *kṛṣṇāya*—to Kṛṣṇa; *prāhiṇot*—sent; *drutam*—with haste.

TRANSLATION

Dark-eyed Vaidarbhī was aware of this plan, and it deeply upset her. Analyzing the situation, she quickly sent a trustworthy *brāhmaëa* to Kṛṣṇa.

TEXT 27

द्वारकां स समभ्येत्य
प्रतीहारैः प्रवेशितः
अपश्यदाद्यं पुरुषम्
आसीनं काञ्चनासने

*dvārakām sa samabhyetya
pratīhāraiḥ praveśitaḥ
apaśyad ādyam puruṣam
āsīnam kāñcanāsane*

SYNONYMS

dvārakām—at Dvārakā; *saḥ*—he (the *brāhmaṇa*); *samabhyetya*—arriving; *pratīhāraiḥ*—by the gatekeepers; *praveśitaḥ*—brought inside; *apaśyat*—he saw; *ādyam*—the original; *puruṣam*—Supreme Person; *āsīnam*—seated; *kāñcana*—golden; *āsane*—on a throne.

TRANSLATION

Upon reaching Dvārakā, the *brāhmaëa* was brought inside by the gatekeepers and saw the primeval Personality of Godhead sitting on a golden

throne.

TEXT 28

दृष्ट्वा ब्रह्मण्यदेवस्तम्
अवरुह्य निजासनात्
उपवेश्यार्हयां चक्रे
यथात्मानं दिवौकसः

*dr̥ṣṭvā brahmaṇya-devas tam
avaruhya nijāsanāt
upaveśyārhayāṁ cakre
yathātmānaṁ divaukaśaḥ*

SYNONYMS

dr̥ṣṭvā—seeing; *brahmaṇya*—who is considerate to the *brāhmaṇas*; *devaḥ*—the Lord; *tam*—him; *avaruhya*—getting down; *nija*—His own; *āsanāt*—from the throne; *upaveśya*—seating him; *arhayām cakre*—He performed worship; *yathā*—as; *ātmānam*—to Himself; *diva-okasaḥ*—the residents of heaven.

TRANSLATION

Seeing the *brāhmaëa*, Śrī Kṛṣṇa, Lord of the *brāhmaëas*, came down from His throne and seated him. Then the Lord worshiped him just as He Himself is worshiped by the demigods.

TEXT 29

तं भुक्तवन्तं विश्रान्तम्

उपगम्य सतां गतिः
पाणिनाभिमृशन् पादाव्
अव्यग्रस्तमपृच्छत

*tam bhuktavantam viśrāntam
upagamya satām gatiḥ
pāṇinābhimṛśan pādāv
avyagras tam apr̥cchata*

SYNONYMS

tam—him; *bhuktavantam*—having eaten; *viśrāntam*—rested;
upagamya—approaching; *satām*—of saintly devotees; *gatiḥ*—the goal;
pāṇinā—with His hands; *abhimṛśan*—massaging; *pādau*—his feet;
avyagraḥ—without agitation; *tam*—of him; *apr̥cchata*—He inquired.

TRANSLATION

After the *brāhmaëa* had eaten and rested, Śrī Kṛṣṇa, the goal of saintly devotees, came forward, and while massaging the *brāhmaëa*'s feet with His own hands, He patiently questioned him as follows.

TEXT 30

कच्चिद् द्विजवरश्रेष्ठ
धर्मस्ते वृद्धसम्मतः
वर्तते नातिकृच्छ्रेण
सन्तुष्टमनसः सदा

*kaccid dvija-vara-śreṣṭha
dharmas te vṛddha-sammataḥ
vartate nāti-kṛcchreṇa
santuṣṭa-manasaḥ sadā*

SYNONYMS

kaccit—whether; *dvija*—of the *brāhmaṇas*; *vara*—first-class; *śreṣṭha*—O best; *dharmaḥ*—religious principles; *te*—your; *vṛddha*—by senior authorities; *sammataḥ*—sanctioned; *vartate*—are proceeding; *na*—not; *ati*—too much; *kṛcchreṇa*—with difficulty; *santuṣṭa*—fully satisfied; *manasaḥ*—whose mind; *sadā*—always.

TRANSLATION

[The Supreme Lord said:] O best of exalted *brāhmaṇas*, are your religious practices, sanctioned by senior authorities, proceeding without great difficulty? Is your mind always fully satisfied?

PURPORT

Here we have translated the word *dharma* as "religious practice," although this does not fully convey the Sanskrit sense of the word. Kṛṣṇa did not appear within a secular society. The people in Vedic times could hardly imagine a society that did not understand the need to obey God's law. Thus to them the word *dharma* conveyed a sense of duty in general, higher principles, prescribed duty and so on. It was automatically understood that such duties were within a religious context. But religion in those days was not a specific aspect or department of life, but rather a guiding light for all activities. Irreligious life was considered demoniac, and God's hand was seen in everything.

TEXT 31

सन्तुष्टो यर्हि वर्तेत
ब्राह्मणो येन केनचित्
अहीयमानः स्वधर्मात्
स ह्यस्याखिलकामधुक्

santuṣṭo yarhi varteta
brāhmaṇo yena kenacit
ahīyamānaḥ svad dharmāt
sa hy asyākhila-kāma-dhuk

SYNONYMS

santuṣṭaḥ—satisfied; *yarhi*—when; *varteta*—carries on; *brāhmaṇaḥ*—a *brāhmaṇa*; *yena kenacit*—with whatever; *ahīyamānaḥ*—not falling short; *svāt*—of his own; *dharmāt*—religious duty; *saḥ*—those religious principles; *hi*—indeed; *asya*—for him; *akhila*—of everything; *kāma-dhuk*—the mystic cow, milked for fulfillment of any desire.

TRANSLATION

When a *brāhmaëa* is satisfied with whatever comes his way and does not fall away from his religious duties, those very religious principles become his desire cow, fulfilling all his wishes.

TEXT 32

असन्तुष्टोऽसकृल्लोकान्
आप्नोत्यपि सुरेश्वरः
अकिञ्चनोऽपि सन्तुष्टः

शेते सर्वाङ्गविज्वरः

*asantuṣṭo 'sakṛl lokān
āpnoty api sureśvaraḥ
akiñcano 'pi santuṣṭaḥ
śete sarvāṅga-vijvaraḥ*

SYNONYMS

asantuṣṭaḥ—dissatisfied; *asakṛt*—repeatedly; *lokān*—various planets; *āpnoti*—he attains; *api*—even though; *sura*—of the demigods; *īśvaraḥ*—the master; *akiñcanaḥ*—possessing nothing; *api*—even; *santuṣṭaḥ*—satisfied; *śete*—he rests; *sarva*—all; *aṅga*—his limbs; *vijvaraḥ*—free of distress.

TRANSLATION

An unsatisfied *brāhmaëa* wanders restlessly from one planet to another, even if he becomes King of heaven. But a satisfied *brāhmaëa*, though he may possess nothing, rests peacefully, all his limbs free of distress.

PURPORT

Those who are unsatisfied feel distress throughout their body, becoming subject to many diseases. A satisfied *brāhmaṇa*, however, though he may possess nothing, is peaceful and calm, and there is no distress within his body or mind.

TEXT 33

विप्रान् स्वलाभसन्तुष्टान्
साधून् भूतसुहृत्तमान्

निरहङ्कारिणः शान्तान् नमस्ये शिरसासकृत

*viṣṇūn sva-lābha-santuṣṭān
sādhūn bhūta-suhṛttamān
nirahaṅkāriṇaḥ śāntān
namasye śirasāsakṛt*

SYNONYMS

viṣṇūn—to the learned *brāhmaṇas*; *sva*—their own; *lābha*—by the gain; *santuṣṭān*—satisfied; *sādhūn*—saintly; *bhūta*—of all living beings; *suhṛt-tamān*—the best well-wishing friends; *nirahaṅkāriṇaḥ*—devoid of false ego; *śāntān*—peaceful; *namasye*—I bow down; *śirasā*—with My head; *asakṛt*—again and again.

TRANSLATION

I repeatedly bow My head in respect to those *brāhmaëas* who are satisfied with their lot. Saintly, prideless and peaceful, they are the best well-wishers of all living beings.

PURPORT

Śrīla Śrīdhara Svāmī explains that *sva-lābha* also means "achieving one's self," or, in other words, self-realization. Thus an advanced *brāhmaṇa* is always satisfied with his spiritual understanding, never depending on material formalities or facilities.

TEXT 34

कच्चिद्वः कुशलं ब्रह्मन्
राजतो यस्य हि प्रजाः
सुखं वसन्ति विषये
पाल्यमानाः स मे प्रियः

*kaccid vaḥ kuśalam brahman
rājato yasya hi prajāḥ
sukham vasanti viṣaye
pālyamānāḥ sa me priyaḥ*

SYNONYMS

kaccit—whether; *vaḥ*—your; *kuśalam*—well-being; *brahman*—O *brāhmaṇa*;
rājataḥ—from the King; *yasya*—whose; *hi*—indeed; *prajāḥ*—subjects;
sukham—happily; *vasanti*—reside; *viṣaye*—in the state; *pālyamānāḥ*—being
protected; *saḥ*—he; *me*—to Me; *priyaḥ*—dear.

TRANSLATION

O *brāhmaëa*, is your King attending to your welfare? Indeed, that king in
whose country the citizens are happy and protected is very dear to Me.

TEXT 35

यतस्त्वमागतो दुर्गं
निस्तीर्येह यदिच्छया
सर्वं नो ब्रूह्यगुह्यं चेत
किं कार्यं करवाम ते

yatas tvam āgato durgam
nistīryeha yad-icchayā
sarvam no brūhy aguhyam cet
kim kāryam karavāma te

SYNONYMS

yataḥ—from which place; tvam—you; āgataḥ—have come; durgam—the impassable sea; nistīrya—crossing; iha—here; yat—with what; icchayā—desire; sarvam—everything; naḥ—to Us; brūhi—please tell; aguhyam—not secret; cet—if; kim—what; kāryam—work; karavāma—may We do; te—for you.

TRANSLATION

Whence have you come, crossing the impassable sea, and for what purpose?
Explain all this to Us if it is not a secret, and tell Us what We may do for you.

TEXT 36

एवं सम्पृष्टसम्प्रश्नो
ब्राह्मणः परमेष्ठिना
लीलागृहीतदेहेन
तस्मै सर्वमवर्णयत्

evam samprṣṭa-sampraśno
brāhmaṇaḥ parameṣṭhinā
līlā-grhīta-dehena
tasmai sarvam avarṇayat

SYNONYMS

evam—thus; *sampr̥ṣṭa*—asked; *sampraśnaḥ*—questions; *brāhmaṇaḥ*—the *brāhmaṇa*; *parameṣṭhinā*—by the Supreme Personality of Godhead; *līla*—as His pastime; *gr̥hīta*—who assumes; *dehena*—His bodies; *tasmai*—to Him; *sarvam*—everything; *avarṇayat*—he related.

TRANSLATION

Thus questioned by the Supreme Personality of Godhead, who incarnates to perform His pastimes, the *brāhmaëa* told Him everything.

PURPORT

The word *gr̥hīta* may be translated as "grasped or caught," and thus, exactly as in English, may also mean "to perceive or understand something." Therefore Lord Kṛṣṇa's transcendental body is perceived, understood, or in other words, grasped by the devotees when the Lord comes to exhibit His transcendental pastimes. These pastimes are not whimsical, but are a part of the complex program, structured and executed by the Lord Himself, for awakening the conditioned souls to their natural love and devotion for Him and bringing them back to Godhead.

TEXT 37

श्रीरुक्मिण्युवाच

श्रुत्वा गुणान् भुवनसुन्दर शृण्वतां ते
निर्विश्य कर्णविवरैर्हरतोऽङ्गतापम्
रूपं दृशां दृशिमतामखिलार्थलाभं
त्वय्यच्युताविशति चित्तमपत्रपं मे

śrī-rukmiṇy uvāca

*śrutvā guṇān bhuvana-sundara śṛṇvatām te
nirviśya karṇa-vivarair harato 'ṅga-tāpam
rūpam dṛśām dṛśimatām akhilārtha-lābham
tvayy acyutāviśati cittam apatrapam me*

SYNONYMS

śrī-rukmiṇī uvāca—Śrī Rukmiṇī said; *śrutvā*—hearing; *guṇān*—the qualities; *bhuvana*—of all the worlds; *sundara*—O beauty; *śṛṇvatām*—for those who hear; *te*—Your; *nirviśya*—having entered; *karṇa*—of the ears; *vivaraiḥ*—by the orifices; *harataḥ*—removing; *aṅga*—of their bodies; *tāpam*—the pain; *rūpam*—the beauty; *dṛśām*—of the sense of sight; *dṛśi-matām*—of those who have eyes; *akhila*—total; *artha*—of the fulfillment of desires; *lābham*—the obtaining; *tvayi*—in You; *acyuta*—O infallible Kṛṣṇa; *āviśati*—is entering; *cittam*—mind; *apatrapam*—shameless; *me*—my.

TRANSLATION

Śrī Rukmiṇī said [in her letter, as read by the brāhmaṇa]: **O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all the visual desires of those who see, I have fixed my shameless mind upon You, O Kṛṣṇa.**

PURPORT

Rukmiṇī was a king's daughter, courageous and bold, and furthermore she would rather die than lose Kṛṣṇa. Considering all this, she wrote a frank, explicit letter, begging Kṛṣṇa to come and take her away.

TEXT 38

का त्वा मुकुन्द महती कुलशीलरूप-
विद्यावयोद्रविणधामभिरात्मतुल्यम्
धीरा पतिं कुलवती न वृणीत कन्या
काले नृसिंह नरलोकमनोऽभिरामम्

*kā tvā mukunda mahatī kula-śīla-rūpa-
vidyā-vayo-draviṇa-dhāmabhir ātma-tulyam
dhīrā patim kulavatī na vṛṇīta kanyā
kāle nṛ-siṃha nara-loka-mano-'bhirāmam*

SYNONYMS

kā—who; *tvā*—You; *mukunda*—O Kṛṣṇa; *mahatī*—aristocratic; *kula*—in terms of family background; *śīla*—character; *rūpa*—beauty; *vidyā*—knowledge; *vayaḥ*—youth; *draviṇa*—property; *dhāmabhiḥ*—and influence; *ātma*—to Yourself only; *tulyam*—equal; *dhīrā*—who is sober; *patim*—as her husband; *kula-vatī*—of a good family; *na vṛṇīta*—would not choose; *kanyā*—marriageable young lady; *kāle*—at such a time; *nṛ*—among men; *siṃha*—O lion; *nara-loka*—of human society; *manaḥ*—to the minds; *abhirāmam*—who give pleasure.

TRANSLATION

O Mukunda, You are equal only to Yourself in lineage, character, beauty, knowledge, youthfulness, wealth and influence. O lion among men, You delight the minds of all mankind. What aristocratic, sober-minded and marriageable girl of a good family would not choose You as her husband when the proper time has come?

TEXT 39

तन्मे भवान् खलु वृतः पतिरङ्ग जायाम्
आत्मार्पितश्च भवतोऽत्र विभो विधेहि
मा वीरभागमभिमर्शतु चैद्य आराद्
गोमायुवन्मृगपतेर्बलिमम्बुजाक्ष

*tan me bhavān khalu vṛtaḥ patir aṅga jāyām
ātmārpitaś ca bhavato 'tra vibho vidhehi
mā vīra-bhāgam abhimarśatu caidya ārād
gomāyu-van mṛga-pater balim ambujākṣa*

SYNONYMS

tat—therefore; *me*—by me; *bhavān*—Your good self; *khalu*—indeed; *vṛtaḥ*—chosen; *patiḥ*—as husband; *aṅga*—dear Lord; *jāyām*—as wife; *ātmā*—myself; *arpitaḥ*—offered; *ca*—and; *bhavataḥ*—to You; *atra*—here; *vibho*—O omnipotent one; *vidhehi*—please accept; *mā*—never; *vīra*—of the hero; *bhāgam*—the portion; *abhimarśatu*—should touch; *caidyaḥ*—Śiśupāla, son of the King of Cedi; *ārāt*—swiftly; *gomāyu-vat*—like a jackal; *mṛga-pateḥ*—belonging to the king of animals, the lion; *balim*—the tribute; *ambuja-akṣa*—O lotus-eyed one.

TRANSLATION

Therefore, my dear Lord, I have chosen You as my husband, and I surrender myself to You. Please come swiftly, O almighty one, and make me Your wife. My dear lotus-eyed Lord, let Śiśupāla never touch the hero's portion like a jackal stealing the property of a lion.

TEXT 40

पूर्तेष्टदत्तनियमव्रतदेवविप्र
गुर्वर्चनादिभिरलं भगवान् परेशः
आराधितो यदि गदाग्रज एत्य पाणिं
गृह्णातु मे न दमघोषसुतादयोऽन्ये

*pūrteṣṭa-datta-niyama-vrata-deva-vipra
gurv-arcanādibhir alaṁ bhagavān pareśaḥ
ārādhito yadi gadāgraja etya pāṇim
gṛhṇātu me na damaghoṣa-sutādayo 'nye*

SYNONYMS

pūrta—by pious works (such as feeding *brāhmaṇas*, digging wells, etc.); *iṣṭa*—sacrificial performances; *datta*—charity; *niyama*—ritual observances (such as visiting holy places); *vrata*—vows of penance; *deva*—of the demigods; *vipra*—*brāhmaṇas*; *guru*—and spiritual masters; *arcana*—by worship; *ādibhiḥ*—and by other activities; *alam*—sufficiently; *bhagavān*—the Personality of Godhead; *para*—supreme; *īśaḥ*—controller; *ārādhitaḥ*—rendered devotional service; *yadi*—if; *gada-agrajaḥ*—Kṛṣṇa, the elder brother of Gada; *etya*—coming here; *pāṇim*—the hand; *gṛhṇātu*—may please take; *me*—my; *na*—not; *damaghoṣa-suta*—Śiśupāla, the son of Damaghoṣa; *ādayaḥ*—and so on; *anye*—others.

TRANSLATION

If I have sufficiently worshiped the Supreme Personality of Godhead by pious works, sacrifices, charity, rituals and vows, and also by worshiping the demigods, *brāhmaëas* and *gurus*, then may Gadāgraja come and take my hand, and not Damaghoṣa's son or anyone else.

PURPORT

The *ācāryas* comment as follows on this verse: "Rukmiṇī felt that no one could obtain Lord Kṛṣṇa by the efforts of a single lifetime. Therefore she earnestly pointed out the pious activities she had performed in that life and previous lives, hoping to convince Śrī Kṛṣṇa to come."

TEXT 41

श्वो भाविनि त्वमजितोद्वहने विदर्भान्
गुप्तः समेत्य पृतनापतिभिः परीतः
निर्मथ्य चैद्यमगधेन्द्रबलं प्रसह्य
मां राक्षसेन विधिनोद्वह वीर्यशुल्काम्

*śvo bhāvinī tvam ajitodvahane vidarbhān
guptaḥ sametya pṛtanā-patibhiḥ parītaḥ
nirmathya caidya-magadhendra-balaṁ prasahya
mām rākṣasena vidhinodvaha vīrya-śulkām*

SYNONYMS

śvaḥ bhāvinī—tomorrow; *tvam*—You; *ajita*—O unconquerable one; *udvahane*—at the time of the marriage ceremony; *vidarbhān*—to Vidarbha; *guptaḥ*—unseen; *sametya*—coming; *pṛtanā*—of Your army; *patibhiḥ*—by the leaders; *parītaḥ*—surrounded; *nirmathya*—crushing; *caidya*—of Caidya, Śiśupāla; *magadha-indra*—and the King of Magadha, Jarāsandha; *balam*—the military strength; *prasahya*—by force; *mām*—me; *rākṣasena vidhinā*—in the Rākṣasa style; *udvaha*—take in marriage; *vīrya*—Your prowess; *śulkām*—the payment for whom.

TRANSLATION

O unconquerable one, tomorrow when my marriage ceremony is about to begin, You should arrive unseen in Vidarbha and surround Yourself with the leaders of Your army. Then crush the forces of Caidya and Magadhendra and marry me in the Rākṣasa style, winning me with Your valor.

PURPORT

As Śrīla Prabhupāda points out in *Kṛṣṇa, the Supreme Personality of Godhead*, Rukmiṇī, being born of royal blood, certainly had a brilliant grasp of political affairs. She advised Śrī Kṛṣṇa to enter the city alone and unnoticed and then surround Himself with His military commanders so He could do what was needed. Śrīla Viśvanātha Cakravartī compares the coming fight to the Lord's churning of the ocean to extract the goddess Lakṣmī. Gorgeous Rukmiṇī, the goddess of fortune, would be gained in the coming turbulence.

TEXT 42

अन्तःपुरान्तरचरीमनिहत्य बन्धून्
त्वामुद्वहे कथमिति प्रवदाम्युपायम्
पूर्वेद्युरस्ति महती कुलदेवयात्रा
यस्यां बहिर्नववधूर्गिरिजामुपेयात्

*antaḥ-purāntara-carīm anihatya bandhūn
tvām udvahe katham iti pravadāmy upāyam
pūrve-dyur asti mahatī kula-deva-yātrā
yasyām bahir nava-vadhūr girijām upeyāt*

SYNONYMS

antaḥ-pura—the women's quarters of the palace; *antara*—within; *carīm*—moving; *anihatya*—without killing; *bandhūn*—your relatives; *tvām*—you; *udvahe*—I shall carry away; *katham*—how; *iti*—saying such words; *pravadāmi*—I shall explain; *upāyam*—a means; *pūrve-dyuh*—on the day before; *asti*—there is; *mahatī*—large; *kula*—of the royal family; *deva*—for the presiding deity; *yātrā*—a ceremonial procession; *yasyām*—in which; *bahiḥ*—outside; *nava*—new; *vadhūḥ*—the bride; *girijām*—goddess Girijā (Ambikā); *upeyāt*—approaches.

TRANSLATION

Since I will be staying within the inner chambers of the palace, You may wonder, "How can I carry you away without killing some of your relatives?" But I shall tell You a way: On the day before the marriage there is a grand procession to honor the royal family's deity, and in this procession the new bride goes outside the city to visit Goddess Girijā.

PURPORT

Clever Rukmiṇī anticipated a possible objection on the part of Śrī Kṛṣṇa. He certainly would not object to subduing rascals like Śiśupāla and Jarāsandha, but He might be reluctant to injure or kill Rukmiṇī's relatives, some of whom might block His way to the palace's inner sanctum, where the women were protected. The procession to or from the temple of Girijā (Durgā) would provide the perfect opportunity for Kṛṣṇa to kidnap Rukmiṇī without harming her relatives.

TEXT 43

यस्याङ्घ्रिपङ्कजरजःस्नपनं महान्तो
वाञ्छन्त्युमापतिरिवात्मतमोऽपहत्यै
यर्हम्बुजाक्ष न लभेय भवत्प्रसादं
जह्यामसून् व्रतकृशान् शतजन्मभिः स्यात्

*yasyāṅghri-pañkaja-rajah-snapanam mahānto
vāñchanty umā-patir ivātma-tamo-'pahatyai
yarhy ambujākṣa na labheya bhavat-prasādam
jahyām asūn vrata-kṛśān śata-janmabhiḥ syāt*

SYNONYMS

yasya—whose; *aṅghri*—of the feet; *pañkaja*—lotus; *rajah*—with the dust; *snapanam*—bathing; *mahāntaḥ*—great souls; *vāñchanti*—hanker after; *umā-patiḥ*—Lord Śiva, husband of Goddess Umā; *iva*—just as; *ātma*—their own; *tamaḥ*—of the ignorance; *apahatyai*—to vanquish; *yarhi*—when; *ambuja-akṣa*—O lotus-eyed one; *na labheya*—I cannot obtain; *bhavat*—Your; *prasādam*—mercy; *jahyām*—I should give up; *asūn*—my life airs; *vrata*—by austere penances; *kṛśān*—weakened; *śata*—hundreds; *janmabhiḥ*—after lifetimes; *syāt*—it may be.

TRANSLATION

O lotus-eyed one, great souls like Lord Śiva hanker to bathe in the dust of Your lotus feet and thereby destroy their ignorance. If I cannot obtain Your mercy, I shall simply give up my vital force, which will have become weak from the severe penances I will perform. Then, after hundreds of lifetimes of endeavor, I may obtain Your mercy.

PURPORT

The divine Rukmiṇī's extraordinary dedication to Śrī Kṛṣṇa is possible only on the spiritual platform, not in the fragile world of mundane affection.

TEXT 44

ब्राह्मण उवाच
इत्येते गुह्यसन्देशा
यदुदेव मयाहताः
विमृश्य कर्तुं यच्चात्र
क्रियतां तदनन्तरम्

brāhmaṇa uvāca
ity ete guhya-sandēśā
yadu-deva mayāhṛtāḥ
vimṛśya kartum yac cātra
kriyatām tad anantaram

SYNONYMS

brāhmaṇaḥ uvāca—the *brāhmaṇa* said; *iti*—thus; *ete*—these; *guhya*—confidential; *sandēśāḥ*—messages; *yadu-deva*—O Lord of the Yadus; *mayā*—by me; *āhṛtāḥ*—brought; *vimṛśya*—considering; *kartum*—to be done; *yat*—what; *ca*—and; *atra*—in this matter; *kriyatām*—please do; *tat*—that; *anantaram*—immediately following.

TRANSLATION

The brāhmaṇa said: This is the confidential message I have brought with me, O Lord of the Yadus. Please consider what must be done in these circumstances, and do it at once.

PURPORT

When the *brāhmaṇa* arrived, he broke the seal of a confidential letter written in the privacy of Rukmiṇī's quarters and meant only for Lord Kṛṣṇa. By using the term *guhya-sandēśāḥ*, the trustworthy *brāhmaṇa*, personally selected by Rukmiṇī, here affirms that he has not violated the confidentiality of this message. Only Lord Kṛṣṇa has heard it. Since the marriage of Rukmiṇī was fast approaching, Śrī Kṛṣṇa would have to act immediately. The term *yadu-deva* indicates that Lord Kṛṣṇa, as the Lord of the powerful Yadu dynasty, should make His decision and then mobilize His followers if necessary.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fifty-second Chapter, of the Śrīmad-Bhāgavatam, entitled 'Rukmiṇī's Message to Lord Kṛṣṇa.'

53. Kṛṣṇa Kidnaps Rukmiṇī

This chapter describes how Lord Śrī Kṛṣṇa arrived in Kuṇḍina, the capital of Vidarbha, and kidnapped Rukmiṇī in the presence of powerful enemies.

After Lord Kṛṣṇa had heard the *brāhmaṇa* messenger recite Rukmiṇī's letter, the Lord said to him, "I am indeed attracted to Rukmiṇī, and I know of her brother Rukmī's opposition to My marrying her. Therefore I must kidnap her after crushing all the low-class kings, just as one might generate fire from wood by friction." Since the solemnizing of vows between Rukmiṇī and Śiśupāla was scheduled to occur in only three days, Lord Kṛṣṇa had Dārūka ready His chariot at once. Then He immediately set out for Vidarbha, which

He reached after one night's travel.

King Bhīṣmaka, trapped by his affection for his son Rukmī, was prepared to give his daughter to Śīsupāla. Bhīṣmaka saw to all the necessary preparations: he had the city decorated in various ways and had its main roads and intersections thoroughly cleansed. Damaghoṣa, the King of Cedi, having also done everything necessary to prepare for his son's marriage, arrived in Vidarbha. King Bhīṣmaka greeted him properly and gave him a place to stay. Many other kings, such as Jarāsandha, Śālva and Dantavakra, also came to witness the occasion. These enemies of Kṛṣṇa had conspired to kidnap the bride if Kṛṣṇa came. They planned to fight Him together and thus guarantee Śīsupāla his bride. Hearing of these plans, Lord Baladeva gathered His entire army and quickly went to Kuṇḍinapura.

On the night before the wedding, Rukmiṇī, about to retire, had still not seen either the *brāhmaṇa* or Kṛṣṇa arrive. In anxiety, she cursed her bad fortune. But just then she felt her left side twitch, a good omen. Indeed, the *brāhmaṇa* shortly appeared and related to her what Kṛṣṇa had said, including His firm promise to kidnap her.

When King Bhīṣmaka heard that Kṛṣṇa and Balarāma had arrived, he went out to greet Them to the accompaniment of triumphant music. He worshiped the Lords with various gifts and then designated residences for Them. Thus the King showed due respect to the Lords, as he did to each of his numerous royal guests.

The people of Vidarbha, seeing Lord Kṛṣṇa, remarked to one another that He alone would be a suitable husband for Rukmiṇī. They prayed that on the strength of whatever pious credit they had, Kṛṣṇa might win Rukmiṇī's hand.

When the time came for Śrīmatī Rukmiṇī-devī to visit the temple of Śrī Ambikā, she proceeded there surrounded by many guards. After bowing down to the deity, Rukmiṇī prayed to be allowed to have Śrī Kṛṣṇa as her husband. Then she took the hand of a girlfriend and left the Ambikā temple. Seeing her inexpressible beauty, the great heroes present dropped their weapons and fell

to the ground unconscious. Rukmiṇī walked with deliberate steps until she noticed Kṛṣṇa. Then, as everyone looked on, Śrī Kṛṣṇa took Rukmiṇī onto His chariot. Like a lion claiming his rightful share from a band of jackals, He drove back all the opposing kings and slowly made His exit, followed by His associates. Jarāsandha and the other kings, unable to bear their defeat and dishonor, loudly condemned themselves, declaring that this defamation was like a petty animal's stealing away what rightfully belongs to the lion.

TEXT 1

श्रीशुक उवाच
वैदर्भ्याः स तु सन्देशं
निशम्य यदुनन्दनः
प्रगृह्य पाणिना पाणिं
प्रहसन्निदमब्रवीत्

śrī-śuka uvāca
vaidarbhyāḥ sa tu sandeśam
niśamya yadu-nandanaḥ
pragṛhya pāṇinā pāṇim
prahasann idam abravīt

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *vaidarbhyāḥ*—of the princess of Vidarbha; *saḥ*—He; *tu*—and; *sandeśam*—the confidential message; *niśamya*—hearing; *yadu-nandanaḥ*—Lord Kṛṣṇa, the descendant of Yadu; *pragṛhya*—taking; *pāṇinā*—by His hand; *pāṇim*—the hand (of the *brāhmaṇa* messenger); *prahasann*—smiling; *idam*—this; *abravīt*—said.

TRANSLATION

Śukadeva Gosvāmī said: Thus hearing the confidential message of Princess Vaidarbhī, Lord Yadunandana took the brāhmaṇa's hand and, smiling, spoke to him as follows.

TEXT 2

श्रीभगवानुवाच
तथाहमपि तच्चित्तो
निद्रां च न लभे निशि
वेदाहम्रुक्मिणा द्वेषान्
ममोद्वाहो निवारितः

śrī-bhagavān uvāca
tathāham api tac-citto
nidrām ca na labhe niśi
vedāham rukmiṇā dveṣān
mamodvāho nivāritaḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *tathā*—in the same way; *aham*—I; *api*—also; *tat*—fixed on her; *cittaḥ*—My mind; *nidrām*—sleep; *ca*—and; *na labhe*—I cannot get; *niśi*—at night; *veda*—know; *aham*—I; *rukmiṇā*—by Rukmī; *dveṣāt*—out of enmity; *mama*—My; *udvāhaḥ*—marriage; *nivāritaḥ*—forbidden.

TRANSLATION

The Supreme Lord said: Just as Rukmiṇī's mind is fixed on Me, My mind is fixed on her. I can't even sleep at night. I know that Rukmī, out of envy, has forbidden our marriage.

TEXT 3

तामानयिष्य उन्मथ्य
राजन्यापसदान्मृधे
मत्परामनवद्याङ्गीम्
एधसोऽग्निशिखामिव

*tām ānayaṣya unmathya
rājanyāpasadān mṛdhe
mat-parām anavadyāṅgīm
edhaso 'gni-śikhām iva*

SYNONYMS

tām—she; *ānayaṣye*—I will bring here; *unmathya*—churning up; *rājanya*—of the royal order; *apasadān*—unfit members; *mṛdhe*—in battle; *mat*—to Me; *parām*—who is solely dedicated; *anavadya*—unquestionable; *āṅgīm*—the beauty of whose body; *edhasaḥ*—from kindling wood; *agni*—of fire; *śikhām*—the flames; *iva*—as.

TRANSLATION

She has dedicated herself exclusively to Me, and her beauty is flawless. I will bring her here after thrashing those worthless kings in battle, just as one brings a blazing flame out of firewood.

PURPORT

When latent fire is aroused in wood, the fire bursts forth, consuming the wood in the act of manifestation. Similarly, Lord Kṛṣṇa boldly predicted that Rukmiṇī would come forth to take His hand and that in the process the wicked kings would be burned by the fire of Kṛṣṇa's determination.

TEXT 4

श्रीशुक उवाच
उद्वाहर्क्षं च विज्ञाय
रुक्मिण्या मधुसूदनः
रथः संयुज्यतामाशु
दारुकेत्याह सारथिम्

śrī-śuka uvāca
udvāharkṣam ca vijñāya
rukmiṇyā madhusūdanaḥ
rathaḥ saṁyujyatām āśu
dārukety āha sārathim

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *udvāha*—of the wedding; *ṛkṣam*—the lunar asterism (the measurement that fixes the exact auspicious time); *ca*—and; *vijñāya*—knowing; *rukmiṇyāḥ*—of Rukmiṇī; *madhusūdanaḥ*—Lord Kṛṣṇa; *rathaḥ*—the chariot; *saṁyujyatām*—should be readied; *āśu*—immediately; *dāruka*—O Dāruka; *iti*—thus; *āha*—He said; *sārathim*—to His driver.

TRANSLATION

Śukadeva Gosvāmī said: Lord Madhusūdana also understood the exact lunar time for Rukmiṇī's wedding. Thus He told His driver, "Dāruka, ready My chariot immediately."

TEXT 5

स चाश्वैः शैब्यसुग्रीव-
मेघपुष्पबलाहकैः
युक्तं रथमुपानीय
तस्थौ प्राञ्जलिरग्रतः

*sa cāśvaiḥ śaibya-sugrīva-
meghapuṣpa-balāhakaiḥ
yuktam ratham upānīya
tasthau prāñjalir agrataḥ*

SYNONYMS

saḥ—he, Dāruka; *ca*—and; *aśvaiḥ*—with the horses; *śaibya-sugrīva-meghapuṣpa-balāhakaiḥ*—named Śaibya, Sugrīva, Meghapuṣpa and Balāhaka; *yuktam*—yoked; *ratham*—the chariot; *upānīya*—bringing; *tasthau*—stood; *prāñjaliḥ*—with palms joined in reverence; *agrataḥ*—in front.

TRANSLATION

Dāruka brought the Lord's chariot, yoked with the horses named Śaibya, Sugrīva, Meghapuṣpa and Balāhaka. He then stood before Lord Kṛṣṇa with joined palms.

PURPORT

Śrīla Viśvanātha Cakravartī quotes the following text of the *Padma Purāṇa* describing Lord Kṛṣṇa's chariot horses:

*śaibyas tu śuka-patrābhaḥ
sugrīvo hema-piṅgalaḥ
meghapuṣpas tu meghābhaḥ
pāṇḍuro hi balāhakaḥ*

"Śaibya was green like a parrot's wings, Sugrīva yellow-gold, Meghapuṣpa the color of a cloud, and Balāhaka whitish."

TEXT 6

आरुह्य स्यन्दनं शौरिर्
द्विजमारोप्य तूर्णगैः
आनर्तादेकरात्रेण
विदर्भानगमद्वयैः

*āruhya syandanam śaurir
dvijam āropya tūrṇa-gaiḥ
ānartād eka-rātreṇa
vidarbhān agamad dhayaiḥ*

SYNONYMS

āruhya—mounting; *syandanam*—His chariot; *śauriḥ*—Lord Kṛṣṇa; *dvijam*—the *brāhmaṇa*; *āropya*—placing (on the chariot); *tūrṇa-gaiḥ*—(who were) swift; *ānartāt*—from the district of Ānarta; *eka*—single; *rātreṇa*—in a

night; *vidarbhān*—to the Vidarbha kingdom; *agamat*—went; *hayaiḥ*—with His horses.

TRANSLATION

Lord Śauri mounted His chariot and had the *brāhmaëa* do likewise. Then the Lord's swift horses took them from the Ānarta district to Vidarbha in a single night.

TEXT 7

राजा स कुण्डिनपतिः
पुत्रस्नेहवशानुगः
शिशुपालाय स्वां कन्यां
दास्यन् कर्माण्यकारयत्

rājā sa kuṇḍina-patiḥ
putra-sneha-vaśānugaḥ
śiśupālāya svām kanyām
dāsyān karmāṇy akārayat

SYNONYMS

rājā—the king; *saḥ*—he, Bhīṣmaka; *kuṇḍina-patiḥ*—master of Kuṇḍina; *putra*—for his son; *sneha*—of affection; *vaśa*—the control; *anugaḥ*—obeying; *śiśupālāya*—to Śiśupāla; *svām*—his; *kanyām*—daughter; *dāsyān*—being about to give; *karmāṇi*—the required duties; *akārayat*—he had done.

TRANSLATION

King Bhīṣmaka, the master of Kuṇḍina, having succumbed to the sway of affection for his son, was about to give his daughter to Śiśupāla. The King saw to all the required preparations.

PURPORT

Śrīla Śrīdhara Svāmī points out in this connection that King Bhīṣmaka had no particular liking for Śiśupāla but rather acted out of attachment for his son Rukmī.

TEXTS 8-9

पुरं सम्मृष्टसंसिक्त-
मार्गरथ्याचतुष्पथम्
चित्रध्वजपताकाभिः
तोरणैः समलङ्कृतम्

स्रग्गन्धमाल्याभरणैः
विरजोऽम्बरभूषितैः
जुष्टं स्त्रीपुरुषैः श्रीमद्-
गृहैरगुरुधूपितैः

*puram sammṛṣṭa-saṁsikta-
mārga-rathyā-catuṣpatham
citra-dhvaja-patākābhis
toraṇaiḥ samalaṅkṛtam*

*srag-gandha-mālyābharaṇair
virajo-'mbara-bhūṣitaiḥ*

*juṣṭam strī-puruṣaiḥ śrīmad-
grhair aguru-dhūpitaiḥ*

SYNONYMS

puram—the city; *sammṛṣṭa*—thoroughly cleaned; *saṁsikta*—and sprinkled abundantly with water; *mārga*—the main avenues; *rathyā*—commercial roads; *catuḥ-patham*—and intersections; *citra*—variegated; *dhvaja*—on flagpoles; *patākābhiḥ*—with banners; *toraṇaiḥ*—and archways; *samalaṅkṛtam*—decorated; *srak*—with jeweled necklaces; *gandha*—fragrant substances such as sandalwood paste; *mālya*—flower garlands; *ābharaṇaiḥ*—and other ornaments; *virajaḥ*—spotless; *ambara*—in clothing; *bhūṣitaiḥ*—who were arrayed; *juṣṭam*—containing; *strī*—women; *puruṣaiḥ*—and men; *śrī-mat*—opulent; *grhaiḥ*—homes; *aguru-dhūpitaiḥ*—aromatic with *aguru* incense.

TRANSLATION

The king had the main avenues, commercial roads and intersections thoroughly cleaned and then sprinkled with water, and he also had the city decorated with triumphant archways and multicolored banners on poles. The men and women of the city, arrayed in spotless raiment and anointed with fragrant sandalwood paste, wore precious necklaces, flower garlands and jeweled ornaments, and their opulent homes were filled with the aroma of *aguru*.

PURPORT

When earthen roads are sprinkled with water, the dust settles down and the road becomes smooth and firm. King Bhīṣmaka thoroughly prepared for the great wedding, setting the scene for Lord Kṛṣṇa's triumphant abduction of beautiful Rukmiṇī-devī.

TEXT 10

पतिरून् देवदन् समब्हयरच्य
वप्रिदद्भरु च वदिहि-वन् न्द्रप
ब्हउजयत्विद यत्हद-न्यदयद्भ
वदचय्दम् दस मश्वगलम्

SYNONYMS

pitṛn—the forefathers; *devān*—the demigods; *samabhyarcya*—correctly worshiping; *viprān*—the *brāhmaṇas*; *ca*—and; *vidhi-vat*—according to prescribed rituals; *nṛpa*—O King (Parīkṣit); *bhojayitvā*—feeding them; *yathā*—as; *nyāyam*—is just; *vācayām āsa*—he had chanted; *maṅgalam*—auspicious mantras.

TRANSLATION

O King, in accordance with prescribed rituals, Mahārāja Bhīṣmaka worshiped the forefathers, demigods and *brāhmaëas*, feeding them all properly. Then He had the traditional *mantras* chanted for the well-being of the bride.

TEXT 11

सुस्नातां सुदतीं कन्यां
कृतकौतुकमङ्गलाम्
आहतांशुकयुग्मेन

भूषितां भूषणोत्तमैः

*su-snātām su-datīm kanyām
kṛta-kautuka-maṅgalām
āhatāmśuka-yugmena
bhūṣitām bhūṣaṇottamaiḥ*

SYNONYMS

su-snātām—properly bathed; *su-datīm*—with spotless teeth; *kanyām*—the bride; *kṛta*—having performed; *kautuka-maṅgalām*—the ceremony of putting on the auspicious marriage necklace; *āhata*—unused; *aṁśuka*—of garments; *yugmena*—with a pair; *bhūṣitām*—adorned; *bhūṣaṇa*—with ornaments; *uttamaiḥ*—most excellent.

TRANSLATION

The bride cleaned her teeth and bathed, after which she put on the auspicious wedding necklace. Then she was dressed in brand-new upper and lower garments and adorned with most excellent jeweled ornaments.

PURPORT

According to Śrīla Viśvanātha Cakravartī, only spotless clothing fresh off the loom should be worn during auspicious ceremonies.

TEXT 12

चक्रुः सामर्ग्यजुर्मन्त्रैर्
वध्वा रक्षां द्विजोत्तमाः
पुरोहितोऽथर्वविद्वै

जुहाव ग्रहशान्तये

*cakruḥ sāma-ṛg-yajur-mantrair
vadhvā rakṣāṁ dvijottamāḥ
purohito 'tharva-vid vai
juhāva graha-śāntaye*

SYNONYMS

cakruḥ—effected; *sāma-ṛg-yajuḥ*—of the Sāma, Ṛg and Yajur Vedas; *mantraiḥ*—with chants; *vadhvāḥ*—of the bride; *rakṣām*—the protection; *dvija-uttamaḥ*—first-class *brāhmaṇas*; *purohitaḥ*—the priest; *atharva-vid*—who was expert in the *mantras* of the *Atharva Veda*; *vai*—indeed; *juhāva*—poured oblations of ghee; *graha*—the controlling planets; *śāntaye*—to pacify.

TRANSLATION

The best of *brāhmaëas* chanted *mantras* of the *Āg, Sāma* and *Yajur Vedas* for the bride's protection, and the priest learned in the *Atharva Veda* offered oblations to pacify the controlling planets.

PURPORT

Śrīla Viśvanātha Cakravartī points out that the *Atharva Veda* often deals with the pacification of unfavorable planets.

TEXT 13

हिरण्यरूप्य वासांसि
तिलांश्च गुडमिश्रितान्
प्रादाद्धेनूश्च विप्रेभ्यो

राजा विधिविदां वरः

*hiraṇya-rūpya vāsāṁsi
tilāṁś ca guḍa-miśritān
prādād dhenūś ca viprebhyo
rājā vidhi-vidāṁ varaḥ*

SYNONYMS

hiraṇya—gold; *rūpya*—silver; *vāsāṁsi*—and clothing; *tilān*—sesame seeds; *ca*—and; *guḍa*—with raw sugar; *miśritān*—mixed; *prādāt*—gave; *dhenūḥ*—cows; *ca*—also; *viprebhyaḥ*—to the *brāhmaṇas*; *rājā*—the king, Bhīṣmaka; *vidhi*—regulative principles; *vidāṁ*—of those who know; *varaḥ*—the best.

TRANSLATION

Outstanding in his knowledge of regulative principles, the King rewarded the *brāhmaëas* with gold, silver, clothing, cows and sesame seeds mixed with raw sugar.

TEXT 14

एवं चेदिपती राजा
दमघोषः सुताय वै
कारयामास मन्त्रज्ञैः
सर्वमभ्युदयोचितम्

*evaṁ cedi-patī rājā
damaghoṣaḥ sutāya vai*

*kārayām āsa mantra-jñaiḥ
sarvam abhyudayocitam*

SYNONYMS

evam—in the same way; *cedi-patiḥ*—the lord of Cedi; *rājā damaghoṣaḥ*—King Damaghoṣa; *sutāya*—for his son (Śiśupāla); *vai*—indeed; *kārayām āsa*—had done; *mantra-jñaiḥ*—by expert knowers of mantras; *sarvam*—everything; *abhyudaya*—to his prosperity; *ucitam*—conducive.

TRANSLATION

Rājā Damaghoṣa, lord of Cedi, had also engaged *brāhmaëas* expert in chanting *mantras* to perform all rituals necessary to assure his son's prosperity.

TEXT 15

मदच्युद्भिर्गजानिकैः
स्यन्दनैर्हेममालिभिः
पत्त्यश्वसङ्कुलैः सैन्यैः
परीतः कुण्डीनं ययौ

*mada-cyudbhir gajānikaiḥ
syandanair hema-mālibhiḥ
patty-aśva-saṅkulaiḥ sainyaiḥ
parītaḥ kuṇḍīnam yayau*

SYNONYMS

mada—liquid secreted from the forehead; *cyudbhiḥ*—exuding; *gaja*—of elephants; *anikaiḥ*—with hordes; *syandanaiḥ*—with chariots; *hema*—golden;

mālibhiḥ—decorated with garlands; *patti*—with foot soldiers; *aśva*—and horses; *saṅkulaiḥ*—crowded; *sainyaiḥ*—by armies; *parītaḥ*—accompanied; *kuṇḍinam*—to Kuṇḍina, Bhīṣmaka's capital; *yayau*—he went.

TRANSLATION

King Damaghoṣa traveled to Kuṇḍina accompanied by armies of elephants exuding *mada*, chariots hung with golden chains, and numerous cavalry and infantry soldiers.

TEXT 16

तं वै विदर्भाधिपतिः
समभ्येत्याभिपूज्य च
निवेशयामास मुदा
कल्पितान्यनिवेशने

taṁ vai vidarbhādhipatiḥ
samabhyetyābhipūjya ca
niveśayām āsa mudā
kalpitānya-niveśane

SYNONYMS

taṁ—him, King Damaghoṣa; *vai*—indeed; *vidarbha-adhipatiḥ*—the master of Vidarbha, Bhīṣmaka; *samabhyetya*—going forward to meet; *abhipūjya*—honoring; *ca*—and; *niveśayām āsa*—settled him; *mudā*—with pleasure; *kalpita*—constructed; *anya*—special; *niveśane*—at a place of residence.

TRANSLATION

Bhīṣmaka, the lord of Vidarbha, came out of the city and met King Damaghoṣa, offering him tokens of respect. Bhīṣmaka then settled Damaghoṣa in a residence especially constructed for the occasion.

TEXT 17

तत्र शाल्वो जरासन्धो
दन्तवक्रो विदूरथः
आजग्मुश्चैद्यपक्षीयाः
पौण्ड्रकाद्याः सहस्रशः

*tatra śālvo jarāsandho
dantavakro vidūrathaḥ
ājagmuś caidya-pakṣīyāḥ
pauṇḍrakādyāḥ sahasraśaḥ*

SYNONYMS

tatra—there; *śālvaḥ jarāsandhaḥ dantavakraḥ vidūrathaḥ*—Śālva, Jarāsandha, Dantavakra and Vidūratha; *ājagmuḥ*—came; *caidya*—of Śiśupāla; *pakṣīyāḥ*—taking the side; *pauṇḍraka*—Pauṇḍraka; *ādyāḥ*—and others; *sahasraśaḥ*—by the thousands.

TRANSLATION

Śiśupāla's supporters—Śālva, Jarāsandha, Dantavakra and Vidūratha—all came, along with Pauṇḍraka and thousands of other kings.

PURPORT

Those familiar with the history of Lord Kṛṣṇa's life will immediately recognize the names given in this text. The kings mentioned here maintained a deep animosity toward Śrī Kṛṣṇa and opposed Him in one way or another. But they were all to be frustrated and defeated on the occasion of Śiśupāla's would-be wedding.

TEXTS 18-19

कृष्णरामद्विषो यत्ताः
कन्यां चैद्याय साधितुम्
यद्यागत्य हरेत्कृष्णो
रामाद्यैर्यदुभिवृतः

योत्स्यामः संहतास्तेन
इति निश्चितमानसाः
आजग्मुर्भूभुजः सर्वे
समग्रबलवाहनाः

*kṛṣṇa-rāma-dviṣo yattāḥ
kanyāṁ caidyāya sādhitum
yady āgatya haret kṛṣṇo
rāmādyair yadubhir vṛtaḥ
yotsyāmaḥ saṁhatās tena
iti niścita-mānasāḥ
ājagmur bhū-bhujāḥ sarve
samagra-bala-vāhanāḥ*

SYNONYMS

kṛṣṇa-rāma-dviṣaḥ—those hateful toward Kṛṣṇa and Balarāma; *yattāḥ*—prepared; *kanyām*—the bride; *caidyāya*—for Śiśupāla; *sādhitum*—in order to secure; *yadi*—if; *āgatya*—coming; *haret*—should steal; *kṛṣṇaḥ*—Kṛṣṇa; *rāma*—by Balarāma; *ādyaiḥ*—and other; *yadubhiḥ*—Yadus; *vṛtaḥ*—accompanied; *yotsyāmaḥ*—we will fight; *saṁhatāḥ*—joining all together; *tena*—with Him; *iti*—thus; *niścita-mānasāḥ*—having decided; *ājagmuḥ*—came; *bhū-bhujāḥ*—the kings; *sarve*—all; *samagra*—complete; *bala*—with military forces; *vāhanāḥ*—and conveyances.

TRANSLATION

To secure the bride for Śiśupāla, the kings who envied Kṛṣṇa and Balarāma came to the following decision among themselves: "If Kṛṣṇa comes here with Balarāma and the other Yadus to steal the bride, we shall band together and fight Him." Thus those envious kings went to the wedding with their entire armies and a full complement of military conveyances.

PURPORT

The word *saṁhatāḥ*, which normally means "bound tightly together," may also mean "thoroughly struck down" or "killed." Thus although Kṛṣṇa's enemies thought they were unified and strong—*saṁhatāḥ* in the former sense—they could not successfully oppose the Personality of Godhead, and consequently they would be struck down and killed—*saṁhatāḥ* in the latter sense.

TEXTS 20-21

श्रुत्वैतद्भगवान् रामो

विपक्षीय नृपोद्यमम्
कृष्णं चैकं गतं हर्तुं
कन्यां कलहशङ्कितः

बलेन महता सार्धं
भ्रातृस्नेहपरिप्लुतः
त्वरितः कुण्डिनं प्रागाद्
गजाश्वरथपत्तिभिः

*śrutvaitad bhagavān rāmo
vipakṣīya nṛpodyamam
kṛṣṇam caikam gataṁ hartum
kanyām kalaha-śaṅkitaḥ
balena mahatā sārdham
bhrātr-sneha-pariplutaḥ
tvaritaḥ kuṇḍinam prāgād
gajāśva-ratha-pattibhiḥ*

SYNONYMS

śrutvā—hearing; *etat*—this; *bhagavān rāmaḥ*—Lord Balarāma; *vipakṣīya*—inimical; *nṛpa*—of the kings; *udyamam*—the preparations; *kṛṣṇam*—Lord Kṛṣṇa; *ca*—and; *ekam*—alone; *gataṁ*—gone; *hartum*—to take away; *kanyām*—the bride; *kalaha*—a fight; *śaṅkitaḥ*—fearing; *balena*—a force; *mahatā*—mighty; *sārdham*—together with; *bhrātr*—for His brother; *sneha*—in affection; *pariplutaḥ*—immersed; *tvaritaḥ*—swiftly; *kuṇḍinam*—to Kuṇḍina; *prāgāt*—went; *gaja*—with elephants; *aśva*—horses; *ratha*—chariots; *pattibhiḥ*—and infantry.

TRANSLATION

When Lord Balarāma heard about these preparations of the inimical kings and how Lord Kṛṣṇa had set off alone to steal the bride, He feared that a fight would ensue. Immersed in affection for His brother, He hurried to Kuṇḍina with a mighty army consisting of infantry and of soldiers riding on elephants, horses and chariots.

TEXT 22

भीष्मकन्या वरारोहा
काङ्क्षन्त्यागमनं हरेः
प्रत्यापत्तिमपश्यन्ती
द्विजस्याचिन्तयत्तदा

*bhīṣma-kanyā varārohā
kāṅkṣanty āgamanam hareḥ
pratyāpattim apaśyantī
dvijasyācintayat tadā*

SYNONYMS

bhīṣma-kanyā—the daughter of Bhīṣmaka; *vara-ārohā*—having lovely hips; *kāṅkṣantī*—waiting for; *āgamanam*—the arrival; *hareḥ*—of Kṛṣṇa; *pratyāpattim*—the return; *apaśyantī*—not seeing; *dvijasya*—of the *brāhmaṇa*; *acintayat*—thought; *tadā*—then.

TRANSLATION

The lovely daughter of Bhīṣmaka anxiously awaited the arrival of Kṛṣṇa, but

when she did not see the *brāhmaëa* return she thought as follows.

TEXT 23

अहो त्रियामान्तरित
उद्वाहो मेऽल्पराधसः
नागच्छत्यरविन्दाक्षो
नाहं वेद्म्यत्र कारणम्
सोऽपि नावर्ततेऽद्यापि
मत्सन्देशहरो द्विजः

*aho tri-yāmāntarita
udvāho me 'lpa-rādhasaḥ
nāgacchaty aravindākṣo
nāhaṁ vedmy atra kāraṇam
so 'pi nāvartate 'dyāpi
mat-sandeśa-haro dvijaḥ*

SYNONYMS

aho—alas; *tri-yāma*—three *yāmas* (nine hours), i.e., the night; *antaritaḥ*—having ended; *udvāhaḥ*—the marriage; *me*—of me; *alpa*—insufficient; *rādhasaḥ*—whose good fortune; *na āgacchati*—does not come; *aravinda-akṣaḥ*—lotus-eyed Kṛṣṇa; *na*—do not; *aham*—I; *vedmi*—know; *atra*—for this; *kāraṇam*—the reason; *saḥ*—he; *api*—also; *na āvartate*—does not return; *adya api*—even now; *mat*—my; *sandeśa*—of the message; *haraḥ*—the carrier; *dvijaḥ*—the *brāhmaṇa*.

TRANSLATION

[Princess Rukmiṇī thought:] Alas, my wedding is to take place when the night ends! How unlucky I am! Lotus-eyed Kṛṣṇa does not come. I don't know why. And even the *brāhmaëa* messenger has not yet returned.

PURPORT

It is apparent from this verse, as confirmed by Śrīla Śrīdhara Svāmī, that the present scene takes place before sunrise.

TEXT 24

अपि मय्यनवद्यात्मा
दृष्ट्वा किञ्चिज्जुगुप्सितम्
मत्पाणिग्रहणे नूनं
नायाति हि कृतोद्यमः

*api mayy anavadyātmā
dr̥ṣṭvā kiñcij jugupsitam
mat-pāṇi-grahaṇe nūnam
nāyāti hi kṛtodyamaḥ*

SYNONYMS

api—perhaps; *mayi*—in me; *anavadya*—faultless; *ātmā*—He whose body and mind; *dr̥ṣṭvā*—seeing; *kiñcit*—something; *jugupsitam*—contemptible; *mat*—my; *pāṇi*—hand; *grahaṇe*—for the taking; *nūnam*—indeed; *nāyāti*—has not come; *hi*—certainly; *kṛta-udyaamaḥ*—even though originally intending to do so.

TRANSLATION

Perhaps the faultless Lord, even while preparing to come here, saw something contemptible in me and therefore has not come to take my hand.

PURPORT

Princess Rukmiṇī boldly invited Śrī Kṛṣṇa to kidnap her. When Rukmiṇī did not see Him come, she naturally feared that He had rejected her proposal, perhaps finding some unacceptable quality in her. As expressed here, the Lord Himself is *anavadya*, faultless, and if He saw some fault in Rukmiṇī she would be an unworthy bride for Him. It was natural for the young princess to feel such anxiety. Furthermore, if Śrī Kṛṣṇa had actually made this decision, it would be natural for the *brāhmaṇa* to fear Rukmiṇī's reaction were he to bring her the news, and that would explain why he had not come.

TEXT 25

दुर्भगाया न मे धाता
नानुकूलो महेश्वरः
देवी वा विमुखी गौरी
रुद्राणी गिरिजा सती

durbhagāyā na me dhātā
nānukūlo maheśvaraḥ
devī vā vimukhī gaurī
rudrāṇī girijā satī

SYNONYMS

durbhagāyāḥ—who is unfortunate; *na*—not; *me*—with me; *dhātā*—the creator (Lord Brahmā); *na*—not; *anukūlaḥ*—favorably disposed; *mahā-īśvaraḥ*—the great Lord Śiva; *devī*—the goddess (his consort); *vā*—or; *vimukhī*—turned

against; *gaurī*—Gaurī; *rudrāṇī*—the wife of Rudra; *giri-jā*—the adopted daughter of the Himālayan mountain range; *satī*—Satī, who, in her previous life as the daughter of Dakṣa, chose to give up her body.

TRANSLATION

I am extremely unfortunate, for the creator is not favorably disposed toward me, nor is the great Lord Śiva. Or perhaps Śiva's wife, Devī, who is known as Gaurī, Rudrāṇī, Girijā and Satī, has turned against me.

PURPORT

Śrīla Viśvanātha Cakravartī explains that Rukmiṇī might have thought, "Even if Kṛṣṇa wanted to come, He might have been stopped on the path by the creator, Brahmā, who is not favorably inclined toward me. But why should he be unfavorable? Perhaps it is Maheśvara, Lord Śiva, whom on some occasion I did not properly worship and who thus became angry with me. But he is Maheśvara, the great controller, so why would he be angry with such an insignificant and foolish girl as me?

"Perhaps it is Śiva's wife, Gaurī-devī, who is displeased, though I worship her every day. Alas, alas, how have I offended her so that she has turned against me? But after all, she is Rudrāṇī, the wife of Rudra, and her very name means 'one who makes everyone cry.' So perhaps she and Śiva want me to cry. But seeing that I am so miserable, about to give up my life, why don't they soften their attitude? The reason must be that Goddess Devī is Girijā, an adopted daughter, so why should she be soft-hearted? In her incarnation as Satī she gave up her body, so perhaps she now wants me to give up my body also."

Thus the *ācārya*, with realized poetic sensitivity, interprets the various names used in this verse.

TEXT 26

एवं चिन्तयती बाला
गोविन्दहतमानसा
न्यमीलयत कालज्ञा
नेत्रे चाश्रुकलाकुले

*evam cintayatī bālā
govinda-hṛta-mānasā
nyamīlayata kāla-jñā
netre cāśru-kalākule*

SYNONYMS

evam—in this manner; *cintayatī*—thinking; *bālā*—the young girl; *govinda*—by Kṛṣṇa; *hṛta*—stolen; *mānasā*—whose mind; *nyamīlayata*—she closed; *kāla*—the time; *jñā*—knowing; *netre*—her eyes; *ca*—and; *aśru-kalā*—with tears; *ākule*—brimming.

TRANSLATION

As she thought in this way, the young maiden, whose mind had been stolen by Kṛṣṇa, closed her tear-filled eyes, remembering that there was still time.

PURPORT

Śrīla Śrīdhara Svāmī explains the word *kāla-jñā* as follows: "[Rukmiṇī thought,] 'It is not even the right time yet for Govinda to come,' and thus she felt a bit consoled."

TEXT 27

एवं वध्वाः प्रतीक्षन्त्या
गोविन्दागमनं नृप
वाम ऊरुर्भुजो नेत्रम्
अस्फुरन् प्रियभाषिणः

*evam vadhvāḥ pratīkṣantya
govindāgamanam nṛpa
vāma ūrur bhujo netram
asphuran priya-bhāṣiṇaḥ*

SYNONYMS

evam—thus; *vadhvāḥ*—the bride; *pratīkṣantyaḥ*—as she awaited;
govinda-āgamanam—the arrival of Kṛṣṇa; *nṛpa*—O King (Parīkṣit);
vāmaḥ—left; *ūruḥ*—her thigh; *bhujaḥ*—arm; *netram*—and eye;
asphuran—twitched; *priya*—something desirable; *bhāṣiṇaḥ*—be speaking.

TRANSLATION

O King, as the bride thus awaited the arrival of Govinda, she felt a twitch in her left thigh, arm and eye. This was a sign that something desirable would happen.

TEXT 28

अथ कृष्णविनिर्दिष्टः
स एव द्विजसत्तमः
अन्तःपुरचरीं देवीं

राजपुत्रीम्ददर्श ह

*atha kṛṣṇa-vinirdiṣṭaḥ
sa eva dvija-sattamaḥ
antaḥpura-carīm devīm
rāja-putrīm dadarśa ha*

SYNONYMS

atha—then; *kṛṣṇa-vinirdiṣṭaḥ*—ordered by Lord Kṛṣṇa; *saḥ*—that; *eva*—very; *dvija*—of learned *brāhmaṇas*; *sat-tamaḥ*—the most pure; *antaḥ-pura*—within the inner palace; *carīm*—staying; *devīm*—the goddess, Rukmiṇī; *rāja*—of the king; *putrīm*—the daughter; *dadarśa ha*—saw.

TRANSLATION

Just then the purest of learned *brāhmaëas*, following Kṛṣṇa's order, came to see the divine Princess Rukmiṇī within the inner chambers of the palace.

PURPORT

According to Śrīla Śrīdhara Svāmī, Śrī Kṛṣṇa had reached the gardens outside the city, and out of concern for Rukmiṇī He had instructed the *brāhmaṇa* to tell her of His arrival.

TEXT 29

सा तं प्रहृष्टवदनम्
अव्यग्रात्मगतिं सती
आलक्ष्य लक्षणाभिज्ञा

समपृच्छच्छुचिस्मिता

*sā taṁ prahr̥ṣṭa-vadanam
avyagrātma-gatiṁ satī
ālakṣya lakṣaṇābhijñā
samapṛcchat chuci-smitā*

SYNONYMS

sa—she; *taṁ*—him; *prahr̥ṣṭa*—filled with joy; *vadanam*—whose face; *avyagra*—unagitated; *ātma*—of whose body; *gatiṁ*—the movement; *satī*—the saintly young woman; *ālakṣya*—noting; *lakṣaṇa*—of symptoms; *abhijñā*—an expert knower; *samapṛcchat*—inquired; *śuci*—pure; *smitā*—with a smile.

TRANSLATION

Noting the brāhmaṇa's joyful face and serene movements, saintly Rukmiṇī, who could expertly interpret such symptoms, inquired from him with a pure smile.

TEXT 30

तस्या आवेदयत्प्राप्तं
शशंस यदुनन्दनम्
उक्तं च सत्यवचनम्
आत्मोपनयनं प्रति

*tasyā āvedayat prāptaṁ
śaśaṁsa yadu-nandanam
uktaṁ ca satya-vacanam*

ātmopanayanam prati

SYNONYMS

tasyāḥ—to her; *āvedayat*—he announced; *prāptam*—as having arrived; *śaśaṁsa*—he related; *yadu-nandanam*—Kṛṣṇa, the child of the Yadus; *uktam*—what He had said; *ca*—and; *satya*—of assurance; *vacanam*—words; *ātma*—with her; *upanayanam*—His marriage; *prati*—concerning.

TRANSLATION

The *brāhmaëa* announced to her the arrival of Lord Yadunandana and relayed the Lord's promise to marry her.

TEXT 31

तमागतं समाज्ञाय
वैदर्भी हृष्टमानसा
न पश्यन्ती ब्राह्मणाय
प्रियमन्यन्ननाम सा

tam āgataṁ samājñāya
vaidarbhī hr̥ṣṭa-mānasā
na paśyantī brāhmaṇāya
priyam anyan nanāma sā

SYNONYMS

tam—Him, Kṛṣṇa; *āgataṁ*—arrived; *samājñāya*—fully realizing; *vaidarbhī*—Rukmiṇī; *hr̥ṣṭa*—gladdened; *mānasā*—her mind; *na paśyantī*—not seeing; *brāhmaṇāya*—to the *brāhmaṇa*; *priyam*—dear; *anyat*—anything else;

nanāma—bowed down; *sā*—she.

TRANSLATION

Princess Vaidarbhī was overjoyed to learn of Kṛṣṇa's arrival. Not finding anything at hand suitable to offer the *brāhmaëa*, she simply bowed down to him.

TEXT 32

प्राप्तौ श्रुत्वा स्वदुहितुर्
उद्वाहप्रेक्षणोत्सुकौ
अभ्ययात्तूर्यघोषेण
रामकृष्णौ समर्हणैः

prāptau śrutvā sva-duhitur
udvāha-prekṣaṇotsukau
abhyayāt tūrya-ghoṣeṇa
rāma-kṛṣṇau samarhaṇaiḥ

SYNONYMS

prāptau—arrived; *śrutvā*—hearing; *sva*—his; *duhituḥ*—daughter's;
udvāha—marriage; *prekṣaṇa*—to witness; *utsukau*—eager; *abhyayāt*—he went forward; *tūrya*—of musical instruments; *ghoṣeṇa*—with the resounding;
rāma-kṛṣṇau—to Balarāma and Kṛṣṇa; *samarhaṇaiḥ*—with abundant offerings.

TRANSLATION

The King, upon hearing that Kṛṣṇa and Balarāma had come and were eager to witness his daughter's wedding, went forth with abundant offerings to greet Them as music resounded.

TEXT 33

मधुपर्कमुपानीय
वासांसि विरजांसि सः
उपायनान्यभीष्टानि
विधिवत्समपूजयत्

*madhu-parkam upānīya
vāsāṁsi virajāṁsi saḥ
upāyanāny abhīṣṭāni
vidhi-vat samapūjayat*

SYNONYMS

madhu-parkam—the traditional mixture of milk and honey; *upānīya*—bearing; *vāsāṁsi*—garments; *virajāṁsi*—spotless; *saḥ*—he; *upāyanāni*—presentations; *abhīṣṭāni*—desirable; *vidhi-vat*—according to scriptural prescriptions; *samapūjayat*—performed worshiped.

TRANSLATION

Presenting Them with *madhu-parka*, new clothing and other desirable gifts, he worshiped Them according to standard rituals.

TEXT 34

तयोर्निवेशनं श्रीमद्
उपाकल्प्य महामतिः
ससैन्ययोः सानुगयोर्
आतिथ्यं विदधे यथा

*tayor niveśanam śrīmad
upākalpya mahā-matiḥ
sa-sainyayoḥ sānugayor
ātithyam vidadhe yathā*

SYNONYMS

tayoḥ—for Them; *niveśanam*—place to stay; *śrī-mat*—opulent;
upākalpya—arranging; *mahā-matiḥ*—generous; *sa*—together with;
sainyayoḥ—Their soldiers; *sa*—together with; *anugayoḥ*—Their personal
associates; *ātithyam*—hospitality; *vidadhe*—he afforded; *yathā*—properly.

TRANSLATION

Generous King Bhīṣmaka arranged opulent accommodations for the two
Lords, and also for Their army and entourage. In this way he afforded Them
proper hospitality.

TEXT 35

एवं राज्ञां समेतानां
यथावीर्यं यथावयः
यथाबलं यथावित्तं

सर्वैः कामैः समर्हयत्

*evam rājñām sametānām
yathā-vīryam yathā-vayaḥ
yathā-balam yathā-vittam
sarvaiḥ kāmaiḥ samarhayat*

SYNONYMS

evam—thus; *rājñām*—for the kings; *sametānām*—who had assembled; *yathā*—according; *vīryam*—to their power; *yathā*—according; *vayaḥ*—to their age; *yathā*—according; *balam*—to their strength; *yathā*—according; *vittam*—to their wealth; *sarvaiḥ*—with all; *kāmaiḥ*—desirable things; *samarhayat*—he honored them.

TRANSLATION

Thus it was that Bhīṣmaka gave all desirable things to the kings who had assembled for the occasion, honoring them as befitted their political power, age, physical prowess and wealth.

TEXT 36

कृष्णमागतमाकर्ण्य
विदर्भपुरवासिनः
आगत्य नेत्राञ्जलिभिः
पपुस्तन्मुखपङ्कजम्

*kṛṣṇam āgatam ākarṇya
vidarbha-pura-vāsinaḥ*

*āgatya netrāñjalibhiḥ
papus tan-mukha-pankajam*

SYNONYMS

kṛṣṇam—Lord Kṛṣṇa; *āgatam*—come; *ākarnya*—hearing; *vidarbha-pura*—of the capital city of Vidarbha; *vāsinaḥ*—the residents; *āgatya*—coming; *netra*—of their eyes; *añjalibhiḥ*—with the cupped palms; *papuḥ*—they drank; *tat*—His; *mukha*—face; *pankajam*—lotus.

TRANSLATION

When the residents of Vidarbha-pura heard that Lord Kṛṣṇa had come, they all went to see Him. With the cupped palms of their eyes they drank the honey of His lotus face.

TEXT 37

अस्यैव भार्या भवितुं
रुक्मिण्यर्हति नापरा
असावप्यनवद्यात्मा
भैष्म्याः समुचितः पतिः

*asyaiva bhāryā bhavitum
rukmiṇy arhati nāparā
asāv apy anavadyātmā
bhaiṣmyāḥ samucitaḥ patiḥ*

SYNONYMS

asya—for Him; *eva*—alone; *bhāryā*—wife; *bhavitum*—to be;

rukmiṇī—Rukmiṇī; *arhati*—deserves; *na aparā*—none other; *asau*—He; *api*—as well; *anavadya*—faultless; *ātmā*—whose bodily form; *bhaiṣmyāḥ*—for the daughter of Bhīṣmaka; *samucitaḥ*—most suitable; *patiḥ*—husband.

TRANSLATION

[The people of the city said:] Rukmiṇī, and no one else, deserves to become His wife, and He also, possessing such flawless beauty, is the only suitable husband for Princess Bhaiṣmī.

PURPORT

According to Śrīla Viśvanātha Cakravartī, this text combines statements made by different citizens. Some pointed out that Rukmiṇī was a suitable wife for Kṛṣṇa, others said that no one else was suitable. Similarly, some stated that Kṛṣṇa was most suitable for Rukmiṇī, and others stated that no one else would be a suitable husband for her.

TEXT 38

किञ्चित्सुचरितं यन्नस
तेन तुष्टस्त्रिलोककृत
अनुगृह्णातु गृह्णातु
वैदर्भ्याः पाणिमच्युतः

*kiñcit su-caritaṁ yan nas
tena tuṣṭas tri-loka-kṛt
anugṛhṇātu grhṇātu
vaidarbhyāḥ pāṇim acyutaḥ*

SYNONYMS

kiñcit—at all; *su-caritam*—pious work; *yat*—whatever; *naḥ*—our; *tena*—with that; *tuṣṭaḥ*—satisfied; *tri-loka*—of the three worlds; *kṛt*—the creator; *anugṛhṇātu*—may please show mercy; *gṛhṇātu*—may take; *vaidarbhyāḥ*—of Rukmiṇī; *pāṇim*—the hand; *acyutaḥ*—Kṛṣṇa.

TRANSLATION

May Acyuta, the creator of the three worlds, be satisfied with whatever pious work we may have done and show His mercy by taking the hand of Vaidarbhī.

PURPORT

The devoted citizens of Vidarbha lovingly offered their entire stock of pious credit to Princess Rukmiṇī. They were very eager to see her marry Lord Kṛṣṇa.

TEXT 39

एवं प्रेमकलाबद्धा
वदन्ति स्म पुरौकसः
कन्या चान्तःपुरात्प्रागाद्
भटैर्गुप्ताम्बिकालयम्

evaṁ prema-kalā-baddhā
vadanti sma puraukasaḥ
kanyā cāntaḥ-purāt prāgād
bhaṭair guptāmbikālayam

SYNONYMS

evam—thus; *prema*—of pure love; *kalā*—by the increase; *baddhāḥ*—bound; *vadanti sma*—they spoke; *pura-okasaḥ*—the residents of the city; *kanyā*—the bride; *ca*—and; *antaḥ-purāt*—from the inner palace; *prāgāt*—went out; *bhaṭaiḥ*—by guards; *guptā*—protected; *ambikā-ālayam*—to the temple of Goddess Ambikā.

TRANSLATION

Bound by their swelling love, the city's residents spoke in this way. Then the bride, protected by guards, left the inner palace to visit the temple of Ambikā.

PURPORT

Śrīla Viśvanātha Cakravartī quotes the *Medinī* dictionary's definition of the word *kalā* as follows: *kalā mūle pravṛddhau syāc chilādāv aṁśa-mātrake*. "The word *kalā* means 'a root,' 'increase,' 'a stone' or 'a mere part.' "

TEXTS 40-41

पद्भ्यां विनिर्ययौ द्रष्टुं
भवान्याः पादपल्लवम्
सा चानुध्यायती सम्यङ्
मुकुन्दचरणाम्बुजम्

यतवाङ् मातृभिः सार्धं
सखीभिः परिवारिता

गुप्ता राजभट्टैः शूरैः
सन्नद्धैरुद्यतायुधैः
मृडङ्गशङ्खपाणवास
तूर्यभेर्यश्च जघ्निरे

padbhyām viniryayau draṣṭum
bhavānyāḥ pāda-pallavam
sā cānudhyāyatī samyaṁ
mukunda-caraṇāmbujam

yata-vān mātṛbhiḥ sārdham
sakhībhiḥ parivāritā
guptā rāja-bhaṭaiḥ śūraiḥ
sannaddhair udyatāyudhaiḥ
mṛdaṅga-śaṅkha-ṇavās
tūrya-bheryaś ca jaghnire

SYNONYMS

padbhyām—on foot; *viniryayau*—went out; *draṣṭum*—in order to see; *bhavānyāḥ*—of mother Bhavānī; *pāda-pallavam*—the lotus-petal feet; *sā*—she; *ca*—and; *anudhyāyatī*—meditating; *samyak*—totally; *mukunda*—of Kṛṣṇa; *caraṇa-ambujam*—on the lotus feet; *yata-vāk*—maintaining silence; *mātṛbhiḥ*—by her mothers; *sārdham*—accompanied; *sakhībhiḥ*—by her female companions; *parivāritā*—surrounded; *guptā*—guarded; *rāja*—of the King; *bhaṭaiḥ*—by soldiers; *śūraiḥ*—valiant; *sannaddhaiḥ*—armed and ready; *udyata*—upraised; *āyudhaiḥ*—with weapons; *mṛdaṅga-śaṅkha-ṇavāḥ*—clay drums, conchshells and side drums; *tūrya*—wind instruments; *bheryaḥ*—horns; *ca*—and; *jaghnire*—played.

TRANSLATION

Rukmiṇī silently went out on foot to see the lotus feet of the deity Bhavānī. Accompanied by her mothers and girlfriends and protected by the King's valiant soldiers, who held their upraised weapons at the ready, she simply absorbed her mind in the lotus feet of Kṛṣṇa. And all the while *mādaṁ gas*, conchshells, *paëavas*, horns and other instruments resounded.

TEXTS 42-43

नानोपहार बलिभिर्
वारमुख्याः सहस्रशः
स्रग्गन्धवस्त्राभरणैर्
द्विजपत्न्यः स्वलङ्कृताः

गायन्त्यश्च स्तुवन्तश्च
गायका वाद्यवादकाः
परिवार्य वधूं जग्मुः
सूतमागधवन्दिनः

*nānopahāra balibhir
vāramukhyāḥ sahasraśaḥ
srag-gandha-vastrābharaṇair
dvija-patnyaḥ sv-alāṅkṛtāḥ*

*gāyantyaś ca stuvantaś ca
gāyakā vādya-vādakāḥ
parivārya vadhūṁ jagmuḥ
sūta-māgadha-vandinaḥ*

SYNONYMS

nānā—various; *upahāra*—with paraphernalia of worship; *balibhiḥ*—and presents; *vāra-mukhyāḥ*—prominent courtesans; *sahasraśaḥ*—by the thousands; *srak*—with flower garlands; *gandha*—fragrances; *vastra*—clothing; *ābharaṇaiḥ*—and jewelry; *dvija*—of *brāhmaṇas*; *patnyaḥ*—the wives; *sv-alāṅkṛtāḥ*—well ornamented; *gāyantyaḥ*—singing; *ca*—and; *stuvantaḥ*—offering prayers; *ca*—and; *gāyakāḥ*—singers; *vādya-vādakāḥ*—instrumental musicians; *parivārya*—accompanying; *vadhūm*—the bride; *jagmuḥ*—went; *sūta*—bards; *māgadha*—chroniclers; *vandinaḥ*—and heralds.

TRANSLATION

Behind the bride followed thousands of prominent courtesans bearing various offerings and presents, along with well-adorned *brāhmaēas'* wives singing and reciting prayers and bearing gifts of garlands, scents, clothing and jewelry. There were also professional singers, musicians, bards, chroniclers and heralds.

PURPORT

Śrīla Viśvanātha Cakravartī explains that from her own quarters up to the temple of Bhavānī, Rukmiṇī went by palanquin and thus was easily protected. Only for the last twelve to fifteen feet, from the palace to the temple area, did she go on foot, with royal bodyguards stationed outside the temple on all sides.

TEXT 44

आसाद्य देवीसदनं

धौतपादकराम्बुजा
उपस्पृश्य शुचिः शान्ता
प्रविवेशाम्बिकान्तिकम्

*āsādyā devī-sadanam
dhauta-pāda-karāmbujā
upasprśya śuciḥ śāntā
praviveśāmbikāntikam*

SYNONYMS

āsādyā—reaching; *devī*—of the goddess; *sadanam*—the residence; *dhauta*—washing; *pāda*—her feet; *kara*—and hands; *ambujā*—lotuslike; *upasprśya*—sipping water for purification; *śuciḥ*—sanctified; *śāntā*—peaceful; *praviveśa*—she entered; *ambikā-antikam*—the presence of Ambikā.

TRANSLATION

Upon reaching the goddess's temple, Rukmiṇī first washed her lotus feet and hands and then sipped water for purification. Thus sanctified and peaceful, she came into the presence of mother Ambikā.

TEXT 45

तां वै प्रवयसो बालां
विधिज्ञा विप्रयोषितः
भवानीं वन्दयां चक्रुर्
भवपत्नीं भवान्विताम्

*tām vai pravayasaḥ bālām
vidhi-jñā vipra-yoṣitaḥ
bhavānīm vandayām cakruḥ
bhava-patnīm bhavānvitām*

SYNONYMS

tām—her; *vai*—indeed; *pravayasaḥ*—elderly; *bālām*—the young girl; *vidhi*—of ritual injunctions; *jñāḥ*—expert knowers; *vipra*—of *brāhmaṇas*; *yoṣitaḥ*—the wives; *bhavānīm*—to Goddess Bhavānī; *vandayām cakruḥ*—they led in offering respects; *bhava-patnīm*—the wife of Bhava (Lord Siva); *bhava-anvitām*—accompanied by Lord Bhava.

TRANSLATION

The older wives of *brāhmaëas*, expert in the knowledge of rituals, led young Rukmiṇī in offering respects to Bhavānī, who appeared with her consort, Lord Bhava.

PURPORT

According to the *ācāryas*, here the term *bhavānvitām* indicates that in the Ambikā temple visited by Rukmiṇī, the presiding deity was the goddess, whose husband appeared in an accompanying role. Thus the ritual was properly performed by women.

Śrīla Viśvanātha Cakravartī comments that the term *vidhi-jñāḥ* may be understood to mean that since the learned wives of *brāhmaṇas* knew of Rukmiṇī's desire to marry Kṛṣṇa, the verb *vandayām cakruḥ* thus indicates that they prompted her to pray for what she really wanted. In this way, like the goddess Bhavānī, Rukmiṇī could be united with her eternal male companion.

TEXT 46

नमस्ये त्वाम्बिकेऽभीक्ष्णं
स्वसन्तानयुतां शिवाम्
भूयात्पतिर्मे भगवान्
कृष्णस्तदनुमोदताम्

*namasye tvāmbike 'bhīkṣṇam
sva-santāna-yutām śivām
bhūyāt patir me bhagavān
kṛṣṇas tad anumodatām*

SYNONYMS

namasye—I offer my obeisances; *tvā*—to you; *ambike*—O Ambikā; *abhīkṣṇam*—constantly; *sva*—your; *santāna*—children; *yutām*—along with; *śivām*—the wife of Lord Śiva; *bhūyāt*—may He become; *patiḥ*—husband; *me*—my; *bhagavān*—the Supreme Lord; *kṛṣṇaḥ*—Kṛṣṇa; *tat*—that; *anumodatām*—please allow.

TRANSLATION

[Princess Rukmīṇī prayed:] O mother Ambikā, wife of Lord Siva, I repeatedly offer my obeisances unto you, together with your children. May Lord Kṛṣṇa become my husband. Please grant this!

TEXTS 47-48

अद्भिर्गन्धाक्षतैर्धूपैर्
वासःस्रङ्माल्य भूषणैः
नानोपहारबलिभिः

प्रदीपावलिभिः पृथक्

विप्रस्त्रियः पतिमतीसु
तथा तैः समपूजयत्
लवणापूपताम्बूल-
कण्ठसूत्रफलेक्षुभिः

*adbhir gandhākṣatair dhūpair
vāsaḥ-sraṇ-mālya bhūṣaṇaiḥ
nānopahāra-balibhiḥ
pradīpāvalibhiḥ pṛthak
vipra-striyaḥ patimatīś
tathā taiḥ samapūjayat
lavaṇāpūpa-tāmbūla-
kaṇṭha-sūtra-phalekṣubhiḥ*

SYNONYMS

adbhiḥ—with water; *gandha*—fragrant substances; *akṣataiḥ*—and whole grains; *dhūpaiḥ*—with incense; *vāsaḥ*—with clothing; *sraṇ*—flower garlands; *mālya*—jeweled necklaces; *bhūṣaṇaiḥ*—and ornaments; *nānā*—with various; *upahāra*—offerings; *balibhiḥ*—and gifts; *pradīpa*—of lamps; *āvalibhiḥ*—with rows; *pṛthak*—separately; *vipra-striyaḥ*—the *brāhmaṇa* ladies; *pati*—husbands; *matīḥ*—having; *tathā*—also; *taiḥ*—with these items; *samapūjayat*—performed worship; *lavaṇa*—with savory preparations; *āpūpa*—cakes; *tāmbūla*—prepared betel nut; *kaṇṭha-sūtra*—sacred threads; *phala*—fruits; *ikṣubhiḥ*—and sugar cane.

TRANSLATION

Rukmiṇī worshiped the goddess with water, scents, whole grains, incense, clothing, garlands, necklaces, jewelry and other prescribed offerings and gifts, and also with arrays of lamps. The married *brāhmaëa* women each performed worship simultaneously with the same items, also offering savories and cakes, prepared betel nut, sacred threads, fruit and sugar-cane juice.

TEXT 49

तस्यै स्त्रियस्ताः प्रददुः
शेषां युयुजुराशिषः
ताभ्यो देव्यै नमश्चक्रे
शेषां च जगृहे वधूः

tasyai striyas tāḥ pradaduḥ
śeṣām yuyujur āśiṣaḥ
tābhyo devyai namaś cakre
śeṣām ca jagṛhe vadhūḥ

SYNONYMS

tasyai—to her, Rukmiṇī; *striyaḥ*—women; *tāḥ*—they; *pradaduḥ*—gave; *śeṣām*—the remnants; *yuyujuḥ*—they bestowed; *āśiṣaḥ*—blessings; *tābhyaḥ*—to them; *devyai*—and to the deity; *namaḥ cakre*—bowed down; *śeṣām*—the remnants; *ca*—and; *jagṛhe*—took; *vadhūḥ*—the bride.

TRANSLATION

The ladies gave the bride the remnants of the offerings and then blessed her. She in turn bowed down to them and the deity and accepted the remnants as *prasādam*.

TEXT 50

मुनिव्रतमथ त्यक्त्वा
निश्चक्रामाम्बिकागृहात्
प्रगृह्य पाणिना भृत्यां
रत्नमुद्रोपशोभिना

*muni-vratam atha tyaktvā
niścakrāmāmbikā-gṛhāt
pragṛhya pāṇinā bhṛtyām
ratna-mudropāśobhinā*

SYNONYMS

muni—of silence; *vrata*m—her vow; *atha*—then; *tyaktvā*—giving up; *niścakrāma*—she exited; *ambikā-gṛhāt*—from the temple of Ambikā; *pragṛhya*—holding on; *pāṇinā*—with her hand; *bhṛtyām*—to a maidservant; *ratna*—jeweled; *mudrā*—by a ring; *upāśobhinā*—beautified.

TRANSLATION

The princess then gave up her vow of silence and left the Ambikā temple, holding on to a maidservant with her hand, which was adorned with a jeweled ring.

TEXTS 51-55

तां देवमायामिव धीरमोहिनीं
सुमध्यमां कुण्डलमण्डिताननाम्

श्यामां नितम्बार्पितरत्नमेखलां
व्यञ्जत्स्तनीं कुन्तलशङ्कितेक्षणाम्

शुचिस्मितां बिम्बफलाधरद्युति-
शोणायमानद्विजकुन्दकुङ्कुमलाम्
पदा चलन्तीं कलहंसगामिनीं
सिञ्जत्कलानूपुरधामशोभिना

विलोक्य वीरा मुमुहुः समागता
यशस्विनस्तत्कृतहृच्छयार्दिताः
यां वीक्ष्य ते नृपतयस्तदुदारहास-
व्रीदावलोकहतचेतस उज्झितास्त्राः

पेतुः क्षितौ गजरथाश्वगता विमूढा
यात्राच्छलेन हरयेऽर्पयतीं स्वशोभाम्
सैवं शनैश्चलयती चलपद्मकोशौ
प्राप्तिं तदा भगवतः प्रसमीक्षमाणा

उत्सार्य वामकरजैरलकानपङ्क्तैः
प्राप्तान् ह्रियैक्षत नृपान्ददृशेऽच्युतं च
तां राजकन्यां रथमारुरक्षतीं
जहार कृष्णो द्विषतां समीक्षताम्

*tām deva-māyām iva dhīra-mohinīm
su-madhyamām kuṇḍala-maṇḍitānanām*

śyāmām nitambārpita-ratna-mekhalām
vyañjat-stanīm kuntala-śaṅkitekṣaṇām

śuci-smitām bimba-phalādhara-dyuti-
śoṇāyamāna-dviija-kunda-kuḍmalām
padā calantīm kala-haṁsa-gāminīm
siñjat-kalā-nūpura-dhāma-śobhinā

vilokya vīrā mumuhuh samāgatā
yaśasvinas tat-kṛta-hṛc-chayārditāḥ
yām vīkṣya te nṛpatayas tad udāra-hāsa-
vrīdāvaloka-hṛta-cetasa ujjhitastrāḥ

petuh kṣitau gaja-rathāśva-gatā vimūḍhā
yātrā-cchalena haraye 'rpayatīm sva-śobhām
saivam śanaiś calayatī cala-padma-kośau
prāptīm tadā bhagavataḥ prasamīkṣamāṇā

utsārya vāma-karajair alakān apaṅgaiḥ
prāptān hriyaikṣata nṛpān dadṛśe 'cyutam ca
tām rāja-kanyām ratham ārurakṣatīm
jahāra kṛṣṇo dviṣatām samīkṣatām

SYNONYMS

tām—her; deva—of the Supreme Lord; māyām—the illusory potency; iva—as if; dhīra—even those who are sober; mohinīm—who bewilders; su-madhyamām—whose waist was well-formed; kuṇḍala—with earrings; maṇḍita—decorated; ānanām—whose face; śyāmām—uncontaminated beauty; nitamba—on whose hips; arpita—placed; ratna—jewel-studded; mekhalām—a belt; vyañjat—budding; stanīm—whose breasts; kuntala—of the locks of her hair; śaṅkita—frightened; ikṣaṇām—whose eyes; śuci—pure; smitām—with a smile; bimba-phala—like a bimba fruit; adhara—of whose lips; dyuti—by the glow; śoṇāyamāna—becoming reddened; dviija—whose teeth; kunda—jasmine;

kuḍmalām—like buds; *padā*—with her feet; *calantīm*—walking; *kala-haṁsa*—like that of a royal swan; *gāminīm*—whose gait; *siñjat*—tinkling; *kalā*—skillfully fashioned; *nūpura*—of whose ankle bells; *dhāma*—by the effulgence; *śobhinā*—beautified; *vilokya*—seeing; *vīrāḥ*—the heroes; *mumuhuh*—became bewildered; *samāgatāḥ*—assembled; *yaśasvinaḥ*—respectable; *tat*—by this; *kṛta*—generated; *hṛt-śaya*—by the lust; *arditāḥ*—distressed; *yām*—whom; *vīkṣya*—upon seeing; *te*—these; *nṛ-patayaḥ*—kings; *tat*—her; *udāra*—broad; *hāsa*—by the smiles; *vṛḍā*—of shyness; *avaloka*—and the glances; *hṛta*—stolen; *cetasaḥ*—whose minds; *ujjhita*—dropping; *astrāḥ*—their weapons; *petuh*—they fell; *kṣitau*—to the ground; *gaja*—on elephants; *ratha*—chariots; *aśva*—and horses; *gatāḥ*—sitting; *vimūḍhāḥ*—fainting; *yātrā*—of the procession; *chalena*—on the pretext; *haraye*—to Lord Hari, Kṛṣṇa; *arpayatīm*—who was offering; *sva*—her own; *śobhām*—beauty; *sā*—she; *evam*—thus; *śanaiḥ*—slowly; *calayatī*—making walk; *cala*—moving; *padma*—of lotus flowers; *kośau*—the two whorls (that is, her feet); *prāptim*—the arrival; *tadā*—then; *bhagavataḥ*—of the Supreme Lord; *prasamīkṣamāṇā*—eagerly awaiting; *utsārya*—pushing away; *vāma*—left; *kara-jaiḥ*—with the nails of her hand; *alakān*—her hair; *apāṅgaiḥ*—with sidelong glances; *prāptān*—those present; *hriyā*—with shyness; *aikṣata*—she looked; *nṛpān*—at the kings; *dadṛśe*—she saw; *acyutam*—Kṛṣṇa; *ca*—and; *tām*—her; *rāja-kanyām*—the King's daughter; *ratham*—His chariot; *ārurukṣatīm*—who was ready to mount; *jahāra*—seized; *kṛṣṇaḥ*—Lord Kṛṣṇa; *dviṣatām*—His enemies; *samīkṣatām*—as they looked on.

TRANSLATION

Rukmiṇī appeared as enchanting as the Lord's illusory potency, who enchants even the sober and grave. Thus the kings gazed upon her virgin beauty, her shapely waist, and her lovely face adorned with earrings. Her hips were graced with a jewel-studded belt, her breasts were just budding, and her eyes seemed apprehensive of her encroaching locks of hair. She smiled sweetly,

her jasmine-bud teeth reflecting the glow of her *bimba*-red lips. As she walked with the motions of a royal swan, the effulgence of her tinkling ankle bells beautified her feet. Seeing her, the assembled heroes were totally bewildered. Lust tore at their hearts. Indeed, when the kings saw her broad smile and shy glance, they became stupefied, dropped their weapons and fell unconscious to the ground from their elephants, chariots and horses. On the pretext of the procession, Rukmiṇī displayed her beauty for Kṛṣṇa alone. Slowly she advanced the two moving lotus-whorls of her feet, awaiting the arrival of the Supreme Lord. With the fingernails of her left hand she pushed some strands of hair away from her face and shyly looked from the corners of her eyes at the kings standing before her. At that moment she saw Kṛṣṇa. Then, while His enemies looked on, the Lord seized the princess, who was eager to mount His chariot.

PURPORT

According to Śrīla Jīva Gosvāmī, Rukmiṇī was anxious that her locks of hair might impede her vision, since she was most eager to see her beloved Kṛṣṇa. The nondevotees, or demons, are bewildered at seeing the opulences of the Lord and think that His potency is meant for their gross sense gratification. But Rukmiṇī, an expansion of Kṛṣṇa's internal pleasure potency, was meant for the Lord alone.

Śrīla Viśvanātha Cakravartī quotes the following verse to describe the kind of woman known as *śyāmā*:

*śīta-kāle bhaved uṣṇo
uṣṇa-kāle tu śītalā
stanau su-kaṭhinau yasyāḥ
sā śyāmā parikīrtitā*

"A woman is called *śyāmā* when her breasts are very firm and when someone in her presence feels warm in the winter and cool in the summer."

Śrīla Viśvanātha Cakravartī further points out that since the beautiful form

of Rukmiṇī is a manifestation of the Lord's internal energy, the nondevotees cannot perceive her. Thus the heroic kings assembled in Vidarbha were agitated with lust upon seeing the Lord's illusory potency, an expansion of Rukmiṇī. In other words, no one can lust after the Lord's eternal consort, since as soon as one's mind is contaminated with lust, the covering of Māyā separates one from the pristine beauty of the spiritual world and its inhabitants.

Finally, Śrīmatī Rukmiṇī-devī felt shy as she looked from the corners of her eyes at the other kings, for she did not want to meet the glances of those inferior men.

TEXT 56

रथं समारोप्य सुपर्णलक्षणं
राजन्यचक्रं परिभूय माधवः
ततो ययौ रामपुरोगमः शनैः
शृगालमध्यादिव भागहृद्धरिः

*ratham samāropya suparṇa-lakṣaṇam
rājanya-cakram paribhūya mādhabaḥ
tato yayau rāma-purogamaḥ śanaiḥ
śṛgāla-madhyād iva bhāga-hṛd dhariḥ*

SYNONYMS

ratham—onto His chariot; *samāropya*—lifting her; *suparṇa*—Garuḍa; *lakṣaṇam*—whose mark; *rājanya*—of kings; *cakram*—the circle; *paribhūya*—defeating; *mādhabaḥ*—Kṛṣṇa; *tataḥ*—from there; *yayau*—went; *rāma*—by Rāma; *puraḥ-gamaḥ*—preceded; *śanaiḥ*—slowly; *śṛgāla*—of jackals; *madhyāt*—from the midst; *iva*—as; *bhāga*—his portion; *hṛt*—removing; *hariḥ*—a lion.

TRANSLATION

Lifting the princess onto His chariot, whose flag bore the emblem of Garuḍa, Lord Mādhava drove back the circle of kings. With Balarāma in the lead, He slowly exited, like a lion removing his prey from the midst of jackals.

TEXT 57

तं मानिनः स्वाभिभवं यशःक्षयं
परे जरासन्धमुखा न सेहिरे
अहो धिगस्मान् यश आत्तधन्वनां
गोपैर्हतं केशरिणां मृगैरिव

*taṁ māninaḥ svābhibhavaṁ yaśaḥ-kṣayaṁ
pare jarāsandha-mukhā na sehire
aho dhig asmān yaśa ātta-dhanvanām
gopair hṛtaṁ keśariṇām mṛgair iva*

SYNONYMS

taṁ—that; *māninaḥ*—conceited; *sva*—their; *abhibhavam*—defeat; *yaśaḥ*—their honor; *kṣayaṁ*—ruining; *pare*—the enemies; *jarāsandha-mukhāḥ*—headed by Jarāsandha; *na sehire*—could not tolerate; *aho*—ah; *dhik*—condemnation; *asmān*—upon us; *yaśaḥ*—the honor; *ātta-dhanvanām*—of the archers; *gopaiḥ*—by cowherds; *hṛtaṁ*—taken away; *keśariṇām*—of lions; *mṛgaiḥ*—by small animals; *iva*—as if.

TRANSLATION

The kings inimical to the Lord, headed by Jarāsandha, could not tolerate this

humiliating defeat. They exclaimed, "Oh, damn us! Though we are mighty archers, mere cowherds have stolen our honor, just as puny animals might steal the honor of lions!"

PURPORT

From the last two verses of this chapter it is clear that the perverted intelligence of demons makes them perceive things in a way exactly opposite to reality. It is clearly stated that Kṛṣṇa stole Rukmiṇī like a lion taking his prey from the midst of jackals. The demons, however, saw *themselves* as lions and Lord Kṛṣṇa as an inferior creature. Without Kṛṣṇa consciousness, life becomes most dangerous.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fifty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "Kṛṣṇa Kidnaps Rukmiṇī."

54. The Marriage of Kṛṣṇa and Rukmiṇī

This chapter describes how Lord Śrī Kṛṣṇa defeated the opposing kings after kidnapping Rukmiṇī, disfigured Rukmiṇī's brother Rukmī, brought Rukmiṇī to His capital and married her.

As Śrī Kṛṣṇa was taking Princess Rukmiṇī away, the inimical kings gathered their armies and pursued Him. Lord Baladeva and the generals of the Yādava army turned to face these opponents, blocking their advance. The enemy armies then began pouring incessant showers of arrows upon Lord Kṛṣṇa's army. Seeing her husband-to-be's forces under such violent attack,

Śrīmatī Rukmiṇī looked at Śrī Kṛṣṇa fearfully. But Kṛṣṇa simply smiled and told her there was nothing to fear because His army would surely destroy the enemy in short order.

Lord Balarāma and the other heroes then began to annihilate the opposing army with *nārāca* arrows. The enemy kings, headed by Jarāsandha, retreated after suffering the destruction of their armies at the hands of the Yādavas.

Jarāsandha consoled Śiśupāla: "Happiness and distress are never permanent and are under the control of the Supreme Lord. Seventeen times Kṛṣṇa defeated me, but in the end I was victorious over Him. Thus seeing that victory and defeat are under the control of destiny and time, I have learned not to succumb to either lamentation or joy. Time now favors the Yādavas, so they have defeated you with only a small army, but in the future time will favor you, and you will surely conquer them." Consoled in this way, Śiśupāla took his followers and returned to his kingdom.

Rukmiṇī's brother Rukmī, who hated Kṛṣṇa, was infuriated by Kṛṣṇa's kidnapping of his sister. So, after vowing before all the kings present that he would not return to Kuṇḍina until Kṛṣṇa had been destroyed and Rukmiṇī rescued, Rukmī set out with his army to attack the Lord. Ignorant of Lord Kṛṣṇa's glories, Rukmī boldly went out to attack Kṛṣṇa in a lone chariot. He approached the Lord, struck Him with arrows and demanded that He release Rukmiṇī. Śrī Kṛṣṇa fended off Rukmī's weapons, breaking them to pieces. Then He raised His sword high and was about to kill Rukmī when Rukmiṇī interceded and fervently pleaded that her brother's life be spared. Lord Kṛṣṇa did not kill Rukmī, but with His sword He shaved off bits of Rukmī's hair here and there, leaving him disfigured. Just then Lord Baladeva appeared on the scene with the Yādava army. Seeing Rukmī disfigured, He gently reproached Kṛṣṇa: "To disfigure such a close family member is as good as killing him; therefore he should not be killed but set free."

Lord Baladeva then told Rukmiṇī that the sorry condition of her brother was only the fruit of his past work, since everyone is responsible for his own happiness and suffering. He further instructed her about the transcendental

position of the *jīva* soul and how the illusion of happiness and distress is simply a result of ignorance. Accepting Lord Balarāma's instructions, Rukmiṇī gave up her sorrow.

Rukmī, meanwhile, felt totally frustrated, deprived as he was of all his strength and his will to fight. Since he had vowed not to return home without conquering Kṛṣṇa, Rukmī constructed a city on that very spot and took up residence there in a mood of undiminished anger.

Lord Kṛṣṇa took Rukmiṇī to His capital, Dvārakā, and married her. All the citizens celebrated in lavish style, broadcasting throughout the city accounts of how the Lord had kidnapped Rukmiṇī. Everyone in Dvārakā was delighted to see Lord Kṛṣṇa united with Rukmiṇī.

TEXT 1

श्रीशुक उवाच
इति सर्वे सुसंरब्धा
वाहानारुह्य दंशिताः
स्वैः स्वैर्बलैः परिक्रान्ता
अन्वीयुर्धृतकामुकाः

śrī-śuka uvāca
iti sarve su-saṁrabdhā
vāhān āruhya daṁśitāḥ
svaiḥ svair balaiḥ parikrāntā
anvīyur dhr̥ta-kārmukāḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus (speaking); *sarve*—all of them; *su-saṁrabdhāḥ*—greatly angered; *vāhān*—their conveyances;

āruhya—mounting; *daṁṣitāḥ*—wearing armor; *svaiḥ svaiḥ*—each by his own; *balaiḥ*—military force; *parikrāntāḥ*—surrounded; *anvīyuḥ*—they followed; *dhṛta*—holding; *kārmukāḥ*—their bows.

TRANSLATION

Śukadeva Gosvāmī said: Having thus spoken, all those infuriated kings donned their armor and mounted their conveyances. Each king, bow in hand, was surrounded by his own army as he went after Lord Kṛṣṇa.

TEXT 2

तानापतत आलोक्य
यादवानीकयूथपाः
तस्थुस्तत्सम्मखा राजन्
विस्फूर्ज्य स्वधनूंषि ते

tān āpatata ālokya
yādavānīka-yūthapāḥ
tasthus tat-sammukhā rājan
visphūrjya sva-dhanūṁṣi te

SYNONYMS

tān—them; *āpatataḥ*—in pursuit; *ālokya*—seeing; *yādava-anīka*—of the Yādava army; *yūtha-paḥ*—the officers; *tasthuḥ*—stood; *tat*—them; *sammukhāḥ*—directly facing; *rājan*—O King (Parikṣit); *visphūrjya*—twanging; *sva*—their; *dhanūṁṣi*—bows; *te*—they.

TRANSLATION

The commanders of the Yādava army, seeing the enemy racing to attack, turned to face them and stood firm, O King, twanging their bows.

TEXT 3

अश्वपृष्ठे गजस्कन्धे
रथोपस्थेऽस्त्र कोविदाः
मुमुचुः शरवर्षाणि
मेघा अद्रिष्वपो यथा

*aśva-prṣṭhe gaja-skandhe
rathopasthe 'stra kovidāḥ
mumucuḥ śara-varṣāṇi
meghā adriṣv apo yathā*

SYNONYMS

aśva-prṣṭhe—on horseback; *gaja*—of elephants; *skandhe*—on the shoulders; *ratha*—of chariots; *upasthe*—on the seats; *astra*—of weapons; *kovidāḥ*—those expert in the use; *mumucuḥ*—released; *śara*—of arrows; *varṣāṇi*—rains; *meghāḥ*—clouds; *adriṣu*—upon mountains; *apaḥ*—water; *yathā*—as.

TRANSLATION

Mounted on the backs of horses, the shoulders of elephants and the seats of chariots, the enemy kings, expert with weapons, rained down arrows upon the Yadus like clouds pouring rain on mountains.

TEXT 4

पत्युर्बलं शरासारैश्च
छन्नं वीक्ष्य सुमध्यमा
सव्रीड्मैक्षत्तद्वक्त्रं
भयविह्वललोचना

*patyur balaṁ śarāsāraiś
channaṁ vīkṣya su-madhyamā
sa-vrīḍm aikṣat tad-vaktraṁ
bhaya-vihvala-locanā*

SYNONYMS

patyuḥ—of her Lord; *balam*—the army; *śara*—of arrows; *āsāraiḥ*—by heavy rains; *channam*—covered; *vīkṣya*—seeing; *su-madhyamā*—slender-waisted (Rukmiṇī); *sa-vrīḍam*—shyly; *aikṣat*—looked; *tat*—His; *vaktram*—at the face; *bhaya*—with fear; *vihvala*—disturbed; *locanā*—whose eyes.

TRANSLATION

Slender-waisted Rukmiṇī, seeing her Lord's army covered by torrents of arrows, shyly looked at His face with fear-stricken eyes.

TEXT 5

प्रहस्य भगवानाह
मा स्म भैर्वामलोचने
विनङ्ग्यत्यधुनैवैतत्
तावकैः शात्रवं बलम्

*prahasya bhagavān āha
mā sma bhair vāma-locane
vināṅkṣyaty adhunaivaitat
tāvakaiḥ śātravaṁ balam*

SYNONYMS

prahasya—laughing; *bhagavān*—the Supreme Lord; *āha*—said; *mā sma* *bhaiḥ*—do not be afraid; *vāma-locane*—O beautiful-eyed one; *vināṅkṣyati*—will be destroyed; *adhunā eva*—just now; *etat*—this; *tāvakaiḥ*—by your (army); *śātravam*—of enemies; *balam*—force.

TRANSLATION

In response the Lord laughed and assured her, "Do not be afraid, beautiful-eyed one. This enemy force is about to be destroyed by your soldiers."

PURPORT

To express His great affection for Rukmiṇī, Lord Kṛṣṇa gallantly referred to His own Yādava army as "your men," indicating that the Lord's entire dynasty was now the property of His beloved queen. The Supreme Lord, Kṛṣṇa, desires to share His blissful opulences with all living beings, and thus He sincerely invites them to come back home, back to Godhead. The Kṛṣṇa consciousness movement, introduced throughout the world by Śrīla Prabhupāda on the order of his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who himself preached all over India on the order of his exalted father, Śrīla Bhaktivinoda Ṭhākura, is broadcasting the loving message of Lord Kṛṣṇa: Remember Him, serve Him, return to Him and share in the infinite bounty of the kingdom of God.

TEXT 6

तेषां तद्विक्रमं वीरा
गदसङ्कर्षणादयः
अमृष्यमाणा नाराचैर्
जघ्नुर्हयगजान् रथान्

*teṣāṁ tad-vikramam vīrā
gada-saṅkarṣanādayaḥ
amṛṣyamāṇā nārācāir
jaghnur haya-gajān rathān*

SYNONYMS

teṣāṁ—by them (the opposing kings); *tat*—that; *vikramam*—show of prowess; *vīrāḥ*—the heroes; *gada*—Gada, the younger brother of Lord Kṛṣṇa; *saṅkarṣaṇa*—Lord Balarāma; *ādayaḥ*—and others; *amṛṣyamāṇāḥ*—not tolerating; *nārācāiḥ*—with arrows made of iron; *jaghnuḥ*—they struck; *haya*—horses; *gajān*—elephants; *rathān*—and chariots.

TRANSLATION

The heroes of the Lord's army, headed by Gada and Saṅkarṣaṇa, could not tolerate the aggression of the opposing kings. Thus with iron arrows they began to strike down the enemy's horses, elephants and chariots.

TEXT 7

पेतुः शिरांसि रथिनाम्
अश्विनां गजिनां भुवि
सकुण्डलकिरीटानि

सोष्णीषाणि च कोटिशः

*petuḥ śirāṃsi rathinām
aśvinām gajinām bhuvi
sa-kunḍala-kirītāni
soṣṇīṣāṇi ca koṭīśaḥ*

SYNONYMS

petuḥ—fell; *śirāṃsi*—the heads; *rathinām*—of those riding on chariots; *aśvinām*—of those riding horses; *gajinām*—of those riding elephants; *bhuvi*—to the ground; *sa*—with; *kunḍala*—earrings; *kirītāni*—and helmets; *sa*—with; *uṣṇīṣāṇi*—turbans; *ca*—and; *koṭīśaḥ*—by the millions.

TRANSLATION

The heads of soldiers fighting on chariots, horses and elephants fell to the ground by the millions; some heads wore earrings and helmets, others turbans.

TEXT 8

हस्ताः सासिगदेष्वासाः
करभा ऊरवोऽङ्घ्रयः
अश्वाश्चतरनागोष्ट्र-
खरमर्त्यशिरांसि च

*hastāḥ sāsi-gadeṣv-āsāḥ
karabhā ūravo 'ngḥrayaḥ
aśvāśvatara-nāgoṣṭra-
khara-martya-śirāṃsi ca*

SYNONYMS

hastāḥ—hands; *sa*—with; *asi*—swords; *gadā*—clubs; *iṣu-āsāḥ*—bows; *karabhāḥ*—fingerless hands; *ūravaḥ*—thighs; *aṅghrayaḥ*—legs; *aśva*—of horses; *aśvatara*—donkeys; *nāga*—elephants; *uṣṭra*—camels; *khara*—wild asses; *martya*—and humans; *śīrāṁsi*—heads; *ca*—also.

TRANSLATION

Lying all around were thighs, legs and fingerless hands, along with hands clutching swords, clubs and bows, and also the heads of horses, donkeys, elephants, camels, wild asses and humans.

PURPORT

Karabhāḥ indicates the portion of the hand from the wrist to the base of the fingers. The same word may also indicate an elephant's trunk, and thus in this verse the implication is that the thighs lying on the battlefield resembled the trunks of elephants.

TEXT 9

हन्यमानबलानीका
वृष्णिभिर्जयकाङ्क्षिभिः
राजानो विमुखा जग्मुर्
जरासन्धपुरःसराः

hanyamāna-balānīkā
vṛṣṇibhir jaya-kāṅkṣibhiḥ
rājāno vimukhā jagmur

jarāsandha-puraḥ-sarāḥ

SYNONYMS

hanyamāna—being killed; *bala-anīkāḥ*—whose armies; *vṛṣṇibhiḥ*—by the Vṛṣṇis; *jaya*—for victory; *kāṅkṣibhiḥ*—who were eager; *rājānaḥ*—the kings; *vimukhāḥ*—discouraged; *jagmuḥ*—left; *jarāsandha-puraḥ-sarāḥ*—headed by Jarāsandha.

TRANSLATION

Seeing their armies being struck down by the Vṛṣṇis, who were eager for victory, the kings headed by Jarāsandha were discouraged and left the battlefield.

TEXT 10

शिशुपालं समभ्येत्य
हृतदारमिवातुरम्
नष्टत्विषं गतोत्साहं
शुष्यद्वदनमब्रुवन्

śiśupālam samabhyetya
hṛta-dāram ivāturam
naṣṭa-tviṣam gatotsāham
śuṣyad-vadanam abruvan

SYNONYMS

śiśupālam—Śiśupāla; *samabhyetya*—approaching; *hṛta*—stolen; *dāram*—whose wife; *iva*—as if; *āturam*—perturbed; *naṣṭa*—lost; *tviṣam*—whose color;

gata—gone; *utsāham*—whose enthusiasm; *śuṣyat*—dried up; *vadanam*—whose face; *abruvan*—they addressed.

TRANSLATION

The kings approached Śiśupāla, who was disturbed like a man who has lost his wife. His complexion was drained of color, his enthusiasm was gone, and his face appeared dried up. The kings spoke to him as follows.

PURPORT

Although Śiśupāla had not married Rukmiṇī, he passionately considered her his property, and thus he was devastated, like a man who has lost his beloved wife.

TEXT 11

भो भोः पुरुषशार्दूल
दौर्मनस्यमिदं त्यज
न प्रियाप्रिययो राजन्
निष्ठा देहिषु दृश्यते

bho bhoḥ puruṣa-śārdūla
daurmanasyam idaṁ tyaja
na priyāpriyayo rājan
niṣṭhā dehiṣu dṛśyate

SYNONYMS

bhoḥ bhoḥ—O sir; *puruṣa*—among men; *śārdūla*—O tiger;
daurmana-syam—depressed state of mind; *idaṁ*—this; *tyaja*—give up; *na*—no;

priya—of the desirable; *apriyayoḥ*—or the undesirable; *rājan*—O King; *niṣṭhā*—permanence; *dehiṣu*—among embodied beings; *dṛśyate*—is seen.

TRANSLATION

[Jarāsandha said:] Listen, Śiśupāla, O tiger among men, give up your depression. After all, embodied beings' happiness and unhappiness is never seen to be permanent, O King.

TEXT 12

यथा दारुमयी योषित्
नृत्यते कुहकेच्छया
एवमीश्वरतन्त्रोऽयम्
ईहते सुखदुःखयोः

yathā dāru-mayī yoṣit
nṛtyate kuhakeccchayā
evam īśvara-tantro 'yam
īhate sukha-duḥkhayoḥ

SYNONYMS

yathā—as; *dāru-mayī*—made of wood; *yoṣit*—a woman; *nṛtyate*—dances; *kuhaka*—of the showman; *icchayā*—by the desire; *evam*—in the same way; *īśvara*—of the Supreme Lord; *tantraḥ*—under the control; *ayam*—this world; *īhate*—endeavors; *sukha*—in joy; *duḥkhayoḥ*—and misery.

TRANSLATION

Just as a puppet in the form of a woman dances by the desire of the puppeteer, so this world, controlled by the Supreme Lord, struggles in both happiness and misery.

PURPORT

By the will of the Supreme Lord, living beings are awarded the proper results of their own activities. One who understands the Absolute Truth surrenders to the Absolute Truth, the Supreme Personality of Godhead, and is no longer considered to be within the material system of existence. Since those endeavoring within the material system, or world, are necessarily trying to exploit the creation of God, they must be subjected to reactions, which are perceived by the conditioned souls as miserable and joyful. In fact, the entire material way of life is a fiasco when seen from the perspective of absolute bliss.

TEXT 13

शौरेः सप्तदशाहं वै
संयुगानि पराजितः
त्रयोविंशतिभिः सैन्यैर्
जिग्ये एकमहं परम्

*śaureḥ sapta-daśāham vai
saṁyugāni parājitaḥ
trayo-vimśatibhiḥ sainyair
jigye ekam aham param*

SYNONYMS

śaureḥ—with Kṛṣṇa; *sapta-daśa*—seventeen; *aham*—I; *vai*—indeed; *saṁyugāni*—battles; *parājitaḥ*—lost; *trayaḥ-vimśatibhiḥ*—twenty-three;

sainyaiḥ—with armies; *jigye*—won; *ekam*—one; *aham*—I; *param*—only.

TRANSLATION

In battle with Kṛṣṇa I and my twenty-three armies lost seventeen times;
only once did I defeat Him.

PURPORT

Jarāsandha offers his own life as an example of the inevitable happiness and distress of this material world.

TEXT 14

तथाप्यहं न शोचामि
न प्रहृष्यामि कर्हिचित्
कालेन दैवयुक्तेन
जानन् विद्रावितं जगत्

tathāpy ahaṁ na śocāmi
na prahṛṣyāmi karhicit
kālena daiva-yuktena
jānan vidrāvitam jagat

SYNONYMS

tathā *api*—nonetheless; *aham*—I; *na śocāmi*—do not lament; *na prahṛṣyāmi*—do not rejoice; *karhicit*—ever; *kālena*—by time; *daiva*—with fate; *yuktena*—conjoined; *jānan*—knowing; *vidrāvitam*—driven; *jagat*—the world.

TRANSLATION

But still I never lament or rejoice, because I know this world is driven by time and fate.

PURPORT

Having stated that the Supreme Lord controls this world, Jarāsandha explains the specific method of control. It should be remembered that in the Vedic context *kāla*, or time, does not refer merely to a system of measuring planetary movements such as days, weeks, months and years but rather to the way things are being moved. Everything is moving according to its destiny, and this destiny is also described as "time," since everyone's destiny is revealed and imposed by the movements of time.

TEXT 15

अधुनापि वयं सर्वे
वीरयूथपयूथपाः
पराजिताः फल्गुतन्त्रैर्
यदुभिः कृष्णपालितैः

*adhunāpi vayaṁ sarve
vīra-yūthapa-yūthapāḥ
parājitāḥ phalgu-tantrair
yadubhiḥ kṛṣṇa-pālitaiḥ*

SYNONYMS

adhunā—now; *api*—even; *vayaṁ*—we; *sarve*—all; *vīra*—of heroes;

yūtha-pa—of the leaders; *yūtha-pāḥ*—the leaders; *parājitāḥ*—defeated; *phalgu*—meager; *tantraiḥ*—whose entourage; *yadubhiḥ*—by the Yadus; *kṛṣṇa-pālitaiḥ*—protected by Kṛṣṇa.

TRANSLATION

And now all of us, great commanders of military leaders, have been defeated by the Yadus and their small entourage, who are protected by Kṛṣṇa.

TEXT 16

रिपवो जिग्युरधुना
काल आत्मानुसारिणि
तदा वयं विजेष्यामो
यदा कालः प्रदक्षिणः

ripavo jigyur adhunā
kāla ātmānusāriṇi
tadā vyaṁ vijeṣyāmo
yadā kālaḥ pradakṣiṇaḥ

SYNONYMS

ripavaḥ—our enemies; *jigyuh*—have conquered; *adhunā*—now; *kāle*—the time; *ātma*—them; *anusāriṇi*—favoring; *tadā*—then; *vayam*—we; *vijeṣyāmaḥ*—shall conquer; *yadā*—when; *kālaḥ*—time; *pradakṣiṇaḥ*—turned toward us.

TRANSLATION

Now our enemies have conquered because time favors them, but in the future, when time is auspicious for us, we shall conquer.

TEXT 17

श्रीशुक उवाच
एवं प्रबोधितो मित्रैश्च
चैद्योऽगात्सानुगः पुरम्
हतशेषाः पुनस्तेऽपि

śrī-śuka uvāca
evam prabodhito mitraiś
caidyō 'gāt sānugaḥ puram
hata-śeṣāḥ punas te 'pi
yayuhḥ svam svam puram nṛpāḥ

SYNONYMS

śrī-śukaḥ *uvāca*—Śukadeva Gosvāmī said; *evam*—thus; *prabodhitaḥ*—persuaded; *mitraiḥ*—by his friends; *caidyāḥ*—Śiśupāla; *agāt*—went; *sa-anugaḥ*—with his followers; *puram*—to his city; *hata*—from the killed; *śeṣāḥ*—who remained; *punaḥ*—again; *te*—they; *api*—also; *yayuhḥ*—went; *svam svam*—each to his own; *puram*—city; *nṛpāḥ*—kings.

TRANSLATION

Śukadeva Gosvāmī said: Thus persuaded by his friends, Śiśupāla took his followers and went back to his capital. The surviving warriors also returned to their respective cities.

TEXT 18

रुक्मी तु राक्षसोद्वाहं
कृष्णद्विडसहन् स्वसुः
पृष्ठतोऽन्वगमत्कृष्णम्
अक्षौहिण्या वृतो बली

*rukmi tu rākṣasodvāham
kṛṣṇa-dviḍ asahan svasuḥ
pṛṣṭhato 'nvagamat kṛṣṇam
akṣauhiṇyā vṛto balī*

SYNONYMS

rukmi—Rukmī; *tu*—however; *rākṣasa*—in the style of demons; *udvāham*—the marriage; *kṛṣṇa-dviḍ*—the hater of Kṛṣṇa; *asahan*—unable to bear; *svasuḥ*—of his sister; *pṛṣṭhataḥ*—from behind; *anvagamat*—he followed; *kṛṣṇam*—Lord Kṛṣṇa; *akṣauhiṇyā*—by an entire *akṣauhiṇī* division; *vṛtaḥ*—surrounded; *balī*—powerful.

TRANSLATION

Powerful Rukmī, however, was especially envious of Kṛṣṇa. He could not bear the fact that Kṛṣṇa had carried off his sister to marry her in the Rākṣasa style. Thus he pursued the Lord with an entire military division.

TEXTS 19-20

रुक्म्यमर्षी सुसंरब्धः
शृण्वतां सर्वभूभुजाम्

प्रतिजज्ञे महाबाहुर
दंशितः सशरासनः

अहत्वा समरे कृष्णम्
अप्रत्यूह्य च रुक्मिणीम्
कुण्डिनं न प्रवेक्ष्यामि
सत्यमेतद् ब्रवीमि वः

*rukmy amarṣī su-saṁrabdhaḥ
śṛṇvatām sarva-bhūbhujām
pratijajñe mahā-bāhur
daṁśitaḥ sa-śarāsanaḥ
ahatvā samare kṛṣṇam
apratyūhya ca rukmiṇīm
kuṇḍinaṁ na pravekṣyāmi
satyam etad bravīmi vaḥ*

SYNONYMS

rukmi—Rukmī; *amarṣī*—intolerant; *su-saṁrabdhaḥ*—extremely angry; *śṛṇvatām*—while they listened; *sarva*—all; *bhū-bhujām*—the kings; *pratijajñe*—he swore; *mahā-bāhuḥ*—mighty-armed; *daṁśitaḥ*—wearing his armor; *sa-śarāsanaḥ*—with his bow; *ahatvā*—without killing; *samare*—in battle; *kṛṣṇam*—Kṛṣṇa; *apratyūhya*—without bringing back; *ca*—and; *rukmiṇīm*—Rukmiṇī; *kuṇḍinaṁ*—the city of Kuṇḍina; *na pravekṣyāmi*—I shall not enter; *satyam*—in truth; *etat*—this; *bravīmi*—I say; *vaḥ*—to all of you.

TRANSLATION

Frustrated and enraged, mighty-armed Rukmī, dressed in armor and wielding his bow, had sworn before all the kings, "I shall not again enter Kuṇḍina if I do not kill Kṛṣṇa in battle and bring Rukmiṇī back with me. I swear this to you."

PURPORT

Rukmī spoke these angry words and then set off to pursue Lord Kṛṣṇa, as described in the following verses.

TEXT 21

इत्युक्त्वा रथमारुह्य
सारथिं प्राह सत्वरः
चोदयाध्वान् यतः कृष्णः
तस्य मे संयुगं भवेत्

*ity uktvā ratham āruhya
sārathim prāha satvaraḥ
codayāśvān yataḥ kṛṣṇaḥ
tasya me saṁyugam bhavet*

SYNONYMS

iti—thus; *uktvā*—speaking; *ratham*—on his chariot; *āruhya*—climbing; *sārathim*—to his driver; *prāha*—said; *satvaraḥ*—quickly; *codaya*—drive; *aśvān*—the horses; *yataḥ*—to where; *kṛṣṇaḥ*—Kṛṣṇa; *tasya*—His; *me*—with me; *saṁyugam*—fight; *bhavet*—must be.

TRANSLATION

Having said this, he had mounted his chariot and told his charioteer, "Drive

the horses quickly to where Kṛṣṇa is. He and I must fight.

TEXT 22

अद्याहं निशितैर्बाणैर्
गोपालस्य सुदुर्मतेः
नेष्ये वीर्यमदं येन
स्वसा मे प्रसभं हता

*adyāhaṁ niśitair bāṇair
gopālasya su-durmateḥ
neṣye vīrya-madam yena
svasā me prasabhaṁ hṛtā*

SYNONYMS

adya—today; *aham*—I; *niśitaiḥ*—sharp; *bāṇaiḥ*—with my arrows; *gopālasya*—of the cowherd; *su-durmateḥ*—whose mentality is most wicked; *neṣye*—I will remove; *vīrya*—in His power; *madam*—the intoxicated pride; *yena*—by which; *svasā*—sister; *me*—my; *prasabham*—violently; *hṛtā*—abducted.

TRANSLATION

"This wicked-minded cowherd boy, infatuated with His prowess, has violently abducted my sister. But today I will remove His pride with my sharp arrows."

PURPORT

Śrīla Śrīdhara Svāmī explains that *gopālasya* actually means "of the

protector of the *Vedas*,"while *durmateḥ* means "of Him whose beautiful mind is compassionate even toward the wicked." Śrīla Viśvanātha Cakravartī adds that the real meaning of what Rukmī said is that today, fighting with Lord Kṛṣṇa, Rukmī would relieve himself of his pretensions to being a great hero.

TEXT 23

विकत्थमानः कुमतिर्
ईश्वरस्याप्रमाणवित्
रथेनैकेन गोविन्दं
तिष्ठ तिष्ठेत्यथाह्वयत्

*vikatthamānaḥ kumatir
īśvarasyāpramāṇa-vit
rathenaikena govindam
tiṣṭha tiṣṭhety athāhvayat*

SYNONYMS

vikatthamānaḥ—boasting; *ku-matiḥ*—foolish; *īśvarasya*—of the Supreme Lord; *apramāṇa-vit*—not knowing the dimensions; *rathena ekena*—with a single chariot; *govindam*—to Lord Kṛṣṇa; *tiṣṭha tiṣṭha*—stand and fight; *iti*—so saying; *atha*—then; *āhvayat*—he called.

TRANSLATION

Boasting thus, foolish Rukmī, ignorant of the true extent of the Supreme Lord's power, approached Lord Govinda in his lone chariot and challenged Him, "Just stand and fight!"

PURPORT

It appears from these verses that though Rukmī set out with an entire military division, he personally rushed up to Lord Kṛṣṇa to fight with Him.

TEXT 24

धनुर्विकृष्य सुदृढं
जघ्ने कृष्णं त्रिभिः शरैः
आह चात्र क्षणं तिष्ठ
यदूनां कुलपांसन

*dhanur vikṛṣya su-dṛḍham
jaghne kṛṣṇam tribhiḥ śaraiḥ
āha cātra kṣaṇam tiṣṭha
yadūnām kula-pāṁsana*

SYNONYMS

dhanuḥ—his bow; *vikṛṣya*—drawing; *su*—very; *dṛḍham*—firmly; *jaghne*—he struck; *kṛṣṇam*—Lord Kṛṣṇa; *tribhiḥ*—with three; *śaraiḥ*—arrows; *āha*—he said; *ca*—and; *atra*—here; *kṣaṇam*—a moment; *tiṣṭha*—stand; *yadūnām*—of the Yadus; *kula*—of the dynasty; *pāṁsana*—O corrupter.

TRANSLATION

Rukmī drew his bow with great strength and struck Lord Kṛṣṇa with three arrows. Then he said, "Stand here for a moment, O defiler of the Yadu dynasty!"

PURPORT

Śrīla Śrīdhara Svāmī points out that *kula-pāmsana* may be understood as a combination of the words *kula-pa*, "O master of the Yadu dynasty," and *amsana*, "O expert killer of enemies." The *ācārya* gives the grammatical details that make this interpretation possible.

TEXT 25

यत्र यासि स्वसारं मे
मुषित्वा ध्वाङ्क्षवद्धविः
हरिष्येऽद्य मदं मन्द
मायिनः कूटयोधिनः

*yatra yāsi svasāram me
muṣitvā dhvāṅkṣa-vad dhaviḥ
hariṣye 'dya madam manda
māyinaḥ kūṭa-yodhinaḥ*

SYNONYMS

yatra—wherever; *yāsi*—You go; *svasāram*—sister; *me*—my; *muṣitvā*—having stolen; *dhvāṅkṣa-vat*—like a crow; *dhaviḥ*—the sacrificial butter; *hariṣye*—I will remove; *adya*—today; *madam*—Your false pride; *manda*—You fool; *māyinaḥ*—of the deceiver; *kūṭa*—cheating; *yodhinaḥ*—of the fighter.

TRANSLATION

"Wherever You go, carrying off my sister like a crow stealing sacrificial butter, I will follow. This very day I shall relieve You of Your false pride, You

fool, You deceiver, You cheater in battle!

PURPORT

In his hysterical attack, Rukmī displays the very qualities he attributes to Śrī Kṛṣṇa. Every living being is part and parcel of the Lord and belongs to the Lord. Therefore Rukmī was like a crow trying to steal the sacrificial offering meant for the enjoyment of the Lord.

TEXT 26

यावन्न मे हतो बाणैः
शयीथा मुञ्च दारीकाम्
स्मयन् कृष्णो धनुश्छित्त्वा
षड्भिर्विव्याध रुक्मिणम्

*yāvan na me hato bāṇaiḥ
śayīthā muñca dārikām
smayan kṛṣṇo dhanuś chittvā
ṣaḍbhir vivyādha rukmiṇam*

SYNONYMS

yāvat—while; *na*—not; *me*—my; *hataḥ*—killed; *bāṇaiḥ*—by the arrows; *śayīthaḥ*—you lie down; *muñca*—release; *dārikām*—the girl; *smayan*—smiling; *kṛṣṇaḥ*—Lord Kṛṣṇa; *dhanuḥ*—his bow; *chittvā*—breaking; *ṣaḍbhiḥ*—with six (arrows); *vivyādha*—pierced; *rukmiṇam*—Rukmī.

TRANSLATION

"Release the girl before You are struck dead by my arrows and made to lie

down!" In response to this, Lord Kṛṣṇa smiled, and with six arrows He struck Rukmī and broke his bow.

PURPORT

Śrīla Viśvanātha Cakravartī points out that in fact Lord Kṛṣṇa was meant to lie down together with Rukmīṇī on a beautiful bed of flowers, but out of shyness Rukmī did not directly mention this point.

TEXT 27

अष्टभिश्चतुरो वाहान्
द्वाभ्यां सूतं ध्वजं त्रिभिः
स चान्यद्वनुराधाय
कृष्णं विव्याध पञ्चभिः

*aṣṭabhiḥ caturo vāhān
dvābhyām sūtaṁ dhvajam tribhiḥ
sa cānyad dhanur ādhāya
kṛṣṇaṁ vivyādha pañcabhiḥ*

SYNONYMS

aṣṭabhiḥ—with eight (arrows); *caturaḥ*—the four; *vāhān*—horses; *dvābhyām*—with two; *sūtaṁ*—the chariot driver; *dhvajam*—the flagpole; *tribhiḥ*—with three; *saḥ*—he, Rukmī; *ca*—and; *anyat*—another; *dhanuḥ*—bow; *ādhāya*—taking up; *kṛṣṇam*—Kṛṣṇa; *vivyādha*—pierced; *pañcabhiḥ*—with five.

TRANSLATION

The Lord struck Rukmī's four horses with eight arrows, his chariot driver

with two, and the chariot's flag with three. Rukmī grabbed another bow and struck Lord Kṛṣṇa with five arrows.

TEXT 28

तैस्तादितः शरौघैस्तु
चिच्छेद धनुरच्युतः
पुनरन्यदुपादत्त
तदप्यच्छिनदव्ययः

*tais tāditaḥ śaraughais tu
ciccheda dhanur acyutaḥ
punar anyad upādatta
tad apy acchinad avyayaḥ*

SYNONYMS

taiḥ—by these; *tāditaḥ*—struck; *śara*—of arrows; *oghaiḥ*—floods; *tu*—although; *ciccheda*—broke; *dhanuḥ*—(Rukmī's) bow; *acyutaḥ*—Lord Kṛṣṇa; *punaḥ*—again; *anyat*—another; *upādatta*—he (Rukmī) picked up; *tat*—that; *api*—also; *acchinat*—broke; *avyayaḥ*—the infallible Lord.

TRANSLATION

Although hit by these many arrows, Lord Acyuta again broke Rukmī's bow. Rukmī picked up yet another bow, but the infallible Lord broke that one to pieces as well.

TEXT 29

परिघं पट्टिशं शूलं
चर्मासी शक्तितोमरौ
यद्यदायुधमादत्त
तत्सर्वं सोऽच्छिनद्धरिः

*pariḥam paṭṭiśam śūlam
carmāsī śakti-tomaraṁ
yad yad āyudham ādatta
tat sarvaṁ so 'cchinad dhariḥ*

SYNONYMS

pariḥam—spiked iron bludgeon; *paṭṭiśam*—three-pointed spear; *śūlam*—lance; *carma-asī*—shield and sword; *śakti*—pike; *tomaraṁ*—javelin; *yad yad*—whatever; *āyudham*—weapon; *ādatta*—he took up; *tat sarvaṁ*—all of them; *saḥ*—He; *acchinat*—broke; *hariḥ*—Lord Kṛṣṇa.

TRANSLATION

Iron bludgeon, three-pointed spear, sword and shield, pike,
javelin—whatever weapon Rukmī picked up, Lord Hari smashed it to bits.

TEXT 30

ततो रथादवप्लुत्य
खड्गपाणिर्जिघांसया
कृष्णमभ्यद्रवत्क्रुद्धः
पतङ्ग इव पावकम्

*tato rathād avaplutya
khaḍga-pāṇir jighāṁsayā
kṛṣṇam abhyadravat kruddhaḥ
pataṅga iva pāvakam*

SYNONYMS

tataḥ—then; *rathāt*—from his chariot; *avaplutya*—leaping down; *khaḍga*—a sword; *pāṇiḥ*—in his hand; *jighāṁsayā*—with the desire to kill; *kṛṣṇam*—Lord Kṛṣṇa; *abhyadravat*—he ran toward; *kruddhaḥ*—furious; *pataṅgaḥ*—a bird; *iva*—as; *pāvakam*—the wind.

TRANSLATION

Then Rukmī leaped down from his chariot and, sword in hand, rushed furiously toward Kṛṣṇa to kill Him, like a bird flying into the wind.

TEXT 31

तस्य चापततः खड्गं
तिलशश्चर्म चेषुभिः
छित्त्वासिमाददे तिग्मं
रुक्मिणं हन्तुमुद्यतः

*tasya cāpatataḥ khaḍgaṁ
tilaśaś carma ceṣubhiḥ
chittvāsim ādade tigmaṁ
rukmiṇaṁ hantum udyataḥ*

SYNONYMS

tasya—of him; *ca*—and; *āpatataḥ*—who was attacking; *khadgam*—the sword; *tilaśaḥ*—into small pieces; *carma*—the shield; *ca*—and; *iṣubhiḥ*—with His arrows; *chittvā*—breaking; *asim*—His sword; *ādade*—He took; *tigmam*—sharp; *rukmiṇam*—Rukmī; *hantum*—to kill; *udyataḥ*—prepared.

TRANSLATION

As Rukmī attacked Him, the Lord shot arrows that broke Rukmī's sword and shield into small pieces. Kṛṣṇa then took up His own sharp sword and prepared to kill Rukmī.

TEXT 32

दृष्ट्वा भ्रातृवधोद्योगं
रुक्मिणी भयविह्वला
पतित्वा पादयोर्भर्तुर्
उवाच करुणं सती

dṛṣṭvā bhrātr-vadhodyogam
rukmiṇī bhaya-vihvalā
patitvā pādayor bhartur
uvāca karuṇam satī

SYNONYMS

dṛṣṭvā—seeing; *bhrātr*—her brother; *vadha*—to kill; *udyogam*—the attempt; *rukmiṇī*—Śrīmatī Rukmiṇī; *bhaya*—by fear; *vihvalā*—agitated; *patitvā*—falling; *pādayoḥ*—at the feet; *bhartuḥ*—of her husband; *uvāca*—spoke; *karuṇam*—pathetically; *satī*—saintly.

TRANSLATION

Seeing Lord Kṛṣṇa ready to kill her brother, saintly Rukmiṇī was filled with alarm. She fell at her husband's feet and piteously spoke as follows.

TEXT 33

श्रीरुक्मिण्युवाच
योगेश्वराप्रमेयात्मन्
देवदेव जगत्पते
हन्तुं नार्हसि कल्याण
भ्रातरं मे महाभुज

śrī-rukmiṇy uvāca
yogeśvarāprameyātman
deva-deva jagat-pate
hantum nārhasi kalyāṇa
bhrātaram me mahā-bhuja

SYNONYMS

śrī-rukmiṇī uvāca—Śrī Rukmiṇī said; *yoga-īśvara*—O controller of all mystic power; *aprameya-ātman*—O immeasurable one; *deva-deva*—O Lord of lords; *jagat-pate*—O master of the universe; *hantum na arhasi*—please do not kill; *kalyāṇa*—O all auspicious one; *bhrātaram*—brother; *me*—my; *mahā-bhuja*—O mighty-armed one.

TRANSLATION

Śrī Rukmiṇī said: O controller of all mystic power, immeasurable one, Lord

of lords, master of the universe! O all auspicious and mighty-armed one, please do not kill my brother!

TEXT 34

श्रीशुक उवाच
तया परित्रासविकम्पिताङ्गया
शुचावशुष्यन्मुखरुद्धकण्ठया
कातर्यविस्रंसितहेममालया
गृहीतपादः करुणो न्यवर्तत

śrī-śuka uvāca
tayā paritrāsa-vikampitāṅgayā
śucāvaśuṣyan-mukha-ruddha-kaṇṭhayā
kātarya-visraṁsita-hema-mālayā
grhīta-pādaḥ karuṇo nyavartata

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *tayā*—by her; *paritrāsa*—in total fear; *vikampita*—trembling; *aṅgayā*—whose limbs; *śucā*—out of sorrow; *avaśuṣyat*—drying up; *mukha*—whose mouth; *ruddha*—and choked; *kaṇṭhayā*—whose throat; *kātarya*—in her agitation; *visraṁsita*—disheveled; *hema*—golden; *mālayā*—whose necklace; *grhīta*—held; *pādaḥ*—His feet; *karuṇaḥ*—compassionate; *nyavartata*—He desisted.

TRANSLATION

Śukadeva Gosvāmī said: Rukmiṇī's utter fear caused her limbs to tremble and her mouth to dry up, while her throat choked up out of sorrow. And in her

agitation her golden necklace scattered. She grasped Kṛṣṇa's feet, and the Lord, feeling compassionate, desisted.

PURPORT

Śrīla Viśvanātha Cakravartī quotes the "worldly rule" that one's sister is the personification of mercy: *dayāyā bhaginī mūrtiḥ*. Even though Rukmī was wicked and was opposed to his sister's best interest, Rukmiṇī was compassionate toward him, and the Lord shared her compassion.

TEXT 35

चैलेन बद्ध्वा तमसाधुकारीणं
सश्मश्रुकेशं प्रवपन् व्यरूपयत्
तावन्ममर्दुः परसैन्यमद्भुतं
यदुप्रवीरा नलिनीं यथा गजाः

*cailena baddhvā tam asādhū-kārīṇaṁ
sa-śmaśru-keśaṁ pravapaṇ vyarūpayat
tāvaṇ mamarduḥ para-sainyam adbhutaṁ
yadu-pravīrā nalinīm yathā gajāḥ*

SYNONYMS

cailena—with a strip of cloth; *baddhvā*—tying up; *tam*—him; *asādhū-kārīṇaṁ*—the evil-doer; *sa-śmaśru-keśaṁ*—leaving some of his mustache and hair remaining; *pravapaṇ*—by shaving him; *vyarūpayat*—made him disfigured; *tāvat*—by then; *mamarduḥ*—they had crushed; *para*—opposing; *sainyam*—the army; *adbhutam*—extraordinary; *yadu-pravīrāḥ*—the heroes of the Yadu dynasty; *naliniṁ*—a lotus flower;

yathā—as; gajāḥ—elephants.

TRANSLATION

Lord Kṛṣṇa tied up the evil-doer with a strip of cloth. He then proceeded to disfigure Rukmī by comically shaving him, leaving parts of his mustache and hair. By that time the Yadu heroes had crushed the extraordinary army of their opponents, just as elephants crush a lotus flower.

PURPORT

Lord Kṛṣṇa used His same sharp sword to give the wicked Rukmī a peculiar haircut.

TEXT 36

कृष्णान्तिकमुपव्रज्य
ददृशुस्तत्र रुक्मिणम्
तथाभूतं हतप्रायं
दृष्ट्वा सङ्कर्षणो विभुः
विमुच्य बद्धं करुणो
भगवान् कृष्णमब्रवीत्

*kṛṣṇāntikam upavrajya
dadṛśus tatra rukmiṇam
tathā-bhūtaṁ hata-prāyaṁ
dṛṣṭvā saṅkarṣaṇo vibhuḥ
vimucya baddhaṁ karuṇo
bhagavān kṛṣṇam abravīt*

SYNONYMS

kṛṣṇa—of Kṛṣṇa; *antikam*—the proximity; *upavrajya*—approaching; *dadṛśuḥ*—they (the Yadu soldiers) saw; *tatra*—there; *rukmiṇam*—Rukmī; *tathā-bhūtam*—in such a condition; *hata*—dead; *prāyam*—practically; *dṛṣṭvā*—seeing; *saṅkarṣaṇaḥ*—Balarāma; *vibhuḥ*—the omnipotent; *vimucya*—releasing; *baddham*—the bound-up (Rukmī); *karuṇaḥ*—compassionate; *bhagavān*—the Lord; *kṛṣṇam*—to Kṛṣṇa; *abravīt*—said.

TRANSLATION

As the Yadus approached Lord Kṛṣṇa, they saw Rukmī in this sorry condition, practically dying of shame. When the all-powerful Lord Balarāma saw Rukmī, He compassionately released him and spoke the following to Lord Kṛṣṇa.

TEXT 37

असाध्विदं त्वया कृष्ण
कृतमस्मज्जुगुप्सितम्
वपनं श्मश्रुकेशानां
वैरूप्यं सुहृदो वधः

*asādhv idaṁ tvayā kṛṣṇa
kṛtam asmaj-jugupsitam
vapanaṁ śmaśru-keśānām
vairūpyaṁ suhṛdo vadhaḥ*

SYNONYMS

asādhū—improperly; *idam*—this; *tvayā*—by You; *kṛṣṇa*—O Kṛṣṇa; *kṛtam*—done; *asmat*—for Us; *jugupsitam*—terrible; *vāpanam*—the shaving; *śmaśru-keśānām*—of his mustache and hair; *vairūpyam*—the disfigurement; *suhṛdah*—of a family member; *vadhah*—death.

TRANSLATION

[Lord Balarāma said:] My dear Kṛṣṇa, You have acted improperly! This deed will bring shame on Us, for to disfigure a close relative by shaving off his mustache and hair is as good as killing him.

PURPORT

Omniscient Balarāma knew that Rukmī was the guilty party, but to encourage the lamenting Rukmiṇī He decided to gently reproach Śrī Kṛṣṇa

TEXT 38

मैवास्मान् साध्व्यसूयेथा
भ्रातुर्वैरूप्यचिन्तया
सुखदुःखदो न चान्योऽस्ति
यतः स्वकृतभुक्पुमान्

maivāsmān sādhy asūyethā
bhrātur vairūpya-cintayā
sukha-duḥkha-do na cānyo 'sti
yataḥ sva-kṛta-bhuk pumān

SYNONYMS

mā—please do not; *eva*—indeed; *asmān*—toward Us; *sādhvi*—O saintly lady; *asūyethāḥ*—feel inimical; *bhrātuḥ*—of your brother; *vairūpya*—over the disfigurement; *cintayā*—out of concern; *sukha*—of happiness; *duḥkha*—and unhappiness; *daḥ*—bestower; *na*—not; *ca*—and; *anyaḥ*—anyone else; *asti*—there is; *yataḥ*—since; *sva*—of his own; *kṛta*—action; *bhuk*—the sufferer of the reaction; *pumān*—a man.

TRANSLATION

Saintly lady, please do not be displeased with Us out of anxiety for your brother's disfigurement. No one but oneself is responsible for one's joy and grief, for a man experiences the result of his own deeds.

TEXT 39

बन्धुर्वधार्हदोषोऽपि
न बन्धोर्वधमर्हति
त्याज्यः स्वेनैव दोषेण
हतः किं हन्यते पुनः

bandhur vadhārha-doṣo 'pi
na bandhor vadham arhati
tyājyaḥ svenaiva doṣeṇa
hataḥ kiṁ hanyate punaḥ

SYNONYMS

bandhuḥ—a relative; *vadha*—being killed; *arha*—which merits; *doṣaḥ*—whose

wrong-doing; *api*—even though; *na*—not; *bandhoḥ*—from a relative; *vadham*—being killed; *arhati*—deserves; *tyājyaḥ*—to be cast out; *svena eva*—by his own; *doṣeṇa*—fault; *hataḥ*—killed; *kim*—why; *hanyate*—is to be killed; *punaḥ*—again.

TRANSLATION

[Again addressing Kṛṣṇa, Balarāma said:] A relative should not be killed even if his wrongdoing warrants capital punishment. Rather, he should be thrown out of the family. Since he has already been killed by his own sin, why kill him again?

PURPORT

To further encourage Lady Rukmiṇī, Balarāma again emphasizes that Kṛṣṇa should not humiliate Rukmī.

TEXT 40

क्षत्रियाणामयं धर्मः
प्रजापतिविनिर्मितः
भ्रातापि भ्रातरं हन्याद्
येन घोरतमस्ततः

kṣatriyāṇām ayam dharmah
prajāpati-vinirmitaḥ
bhrātāpi bhrātaram hanyād
yena ghoratamas tataḥ

SYNONYMS

kṣatriyāṇām—of warriors; *ayam*—this; *dharmah*—code of sacred duty; *prajāpati*—by the original progenitor, Lord Brahmā; *vinirmitaḥ*—established; *bhrātā*—a brother; *api*—even; *bhrātaram*—his brother; *hanyāt*—has to kill; *yena*—by which (code); *ghora-tamaḥ*—most terrible; *tataḥ*—therefore.

TRANSLATION

[Turning to Rukmiṇī, Balarāma continued:] The code of sacred duty for warriors established by Lord Brahmā enjoins that one may have to kill even his own brother. That is indeed a most dreadful law.

PURPORT

Lord Balarāma, in the interest of fairness, is giving a complete analysis of the situation. Although one should not kill a relative, there are extenuating circumstances according to military codes. In the American Civil War, which took place in the 1860's, many families were divided between the army of the North and that of the South, and thus fratricidal killing unfortunately became a common affair. Such killing is certainly *ghoratama*, most dreadful. Yet such is the nature of the material world, where duty, honor and so-called justice often create conflict. Only on the spiritual platform, in pure Kṛṣṇa consciousness, can we transcend the unacceptable pain of material existence. Rukmī was maddened by pride and envy and thus could not understand anything about Kṛṣṇa or Kṛṣṇa consciousness.

TEXT 41

राज्यस्य भूमेर्वित्तस्य
स्त्रियो मानस्य तेजसः
मानिनोऽन्यस्य वा हेतोः

श्रीमदान्धाः क्षिपन्ति हि

*rājyasya bhūmer vittasya
striyo mānasya tejasah
mānino 'nyasya vā hetoh
śrī-madāndhāḥ kṣipanti hi*

SYNONYMS

rājyasya—of kingdom; *bhūmeḥ*—of land; *vittasya*—of wealth; *striyaḥ*—of a woman; *mānasya*—of honor; *tejasah*—of power; *māninaḥ*—those who are proud; *anyasya*—of something else; *vā*—or; *hetoh*—for the reason; *śrī*—in their opulence; *mada*—by their intoxication; *andhāḥ*—blinded; *kṣipanti*—they commit insult; *hi*—indeed.

TRANSLATION

[Again Balarāma addressed Kṛṣṇa:] Blinded by conceit with their personal opulences, proud men offend others for the sake of such things as kingdom, land, wealth, women, honor and power.

PURPORT

Lord Kṛṣṇa was originally meant to marry Rukmiṇī. All along this was the best arrangement for all concerned, and yet from the beginning Rukmī had maliciously opposed this beautiful arrangement. When his sister's desire was finally fulfilled and she was taken by Kṛṣṇa, he viciously attacked the Lord with vulgar insults and mortal weapons. In return Lord Kṛṣṇa tied him up and partially clipped his hair and mustache. While certainly humiliating for a puffed-up prince like Rukmī, his punishment was a mere slap on the wrist, considering what he had done.

TEXT 42

तवेयं विषमा बुद्धिः
सर्वभूतेषु दुर्हदाम्
यन्मन्यसे सदाभद्रं
सुहृदां भद्रमज्ञवत्

*taveyaṁ viṣamā buddhiḥ
sarva-bhūteṣu durhṛdām
yaṁ manyase sadābhadraṁ
suhṛdāṁ bhadraṁ ajña-vat*

SYNONYMS

tava—your; *iyam*—this; *viṣamā*—biased; *buddhiḥ*—attitude;
sarva-bhūteṣu—toward all living beings; *durhṛdām*—of those who have ill
intentions; *yat*—that; *manyase*—you wish; *sadā*—always; *abhadram*—evil;
suhṛdām—to your well-wishers; *bhadram*—good; *ajña-vat*—like an ignorant
person.

TRANSLATION

[To Rukmiṇī Balarāma said:] Your attitude is unfair, for like an ignorant person you wish good to those who are inimical to all living beings and who have done evil to your true well-wishers.

TEXT 43

आत्ममोहो नृणामेव
कल्पते देवमायया

सुहृद् दुर्हृदुदासीन इति देहात्ममानिनाम्

*ātma-moho nṛṇām eva
kalpate deva-māyayā
suhṛd durhṛd udāsīna
iti dehātma-māninām*

SYNONYMS

ātma—about the self; *mohaḥ*—the bewilderment; *nṛṇām*—of men; *eva*—only; *kalpate*—is effected; *deva*—of the Supreme Lord; *māyayā*—by the illusory, material energy; *suhṛt*—a friend; *durhṛt*—an enemy; *udāsīnaḥ*—a neutral party; *iti*—thus thinking; *deha*—the body; *ātma*—as the self; *māninām*—for those who consider.

TRANSLATION

The Supreme Lord's Māyā makes men forget their real selves, and thus, taking the body for the self, they consider others to be friends, enemies or neutral parties.

TEXT 44

एक एव परो ह्यात्मा
सर्वेषामपि देहिनाम्
नानेव गृह्यते मूढैर्
यथा ज्योतिर्यथा नभः

eka eva paro hy ātmā

*sarveṣām api dehinām
nāneva gṛhyate mūḍhair
yathā jyotir yathā nabhaḥ*

SYNONYMS

ekaḥ—one; *eva*—only; *paraḥ*—the Supreme; *hi*—indeed; *ātmā*—Soul; *sarveṣām*—among all; *api*—and; *dehinām*—embodied beings; *nānā*—many; *iva*—as if; *gṛhyate*—is perceived; *mūḍhaiḥ*—by those who are bewildered; *yathā*—as; *jyotiḥ*—a celestial body; *yathā*—as; *nabhaḥ*—the sky.

TRANSLATION

Those who are bewildered perceive the one Supreme Soul, who resides in all embodied beings, as many, just as one may perceive the light in the sky, or the sky itself, as many.

PURPORT

The last line of this text, *yathā jyotir yathā nabhaḥ*, introduces two analogies in which we perceive one thing to be many. *Jyotiḥ* indicates the light of heavenly bodies such as the sun or moon. Although there is only one moon, we may see the moon reflected in pools, rivers, lakes and buckets of water. Then it would appear as if there were many moons, although there is only one. Similarly, we perceive a divine presence in each living being because the Supreme Lord is present everywhere, although He is one. The second analogy given here, *yathā nabhaḥ*, is that of the sky. If we have a row of sealed clay pots in a room, the sky, or air, is in each pot, although the sky itself is one.

The *Śrīmad-Bhāgavatam* (1.2.32) gives a similar analogy concerning fire and wood:

yathā hy avahito vahnir

*dāruṣv ekaḥ sva-yoniṣu
nāneva bhāti viśvātmā
bhūteṣu ca tathā pumān*

"The Lord, as the Supersoul, pervades all things, just as fire permeates wood, and so He appears to be of many varieties, though He is the absolute one without a second."

TEXT 45

देह आद्यन्तवानेष
द्रव्यप्राणगुणात्मकः
आत्मन्यविद्यया क्लृप्तः
संसारयति देहिनम्

*deha ādy-antavān eṣa
dravya-prāṇa-guṇātmakaḥ
ātmany avidyayā kṛptaḥ
saṁsārayati dehinam*

SYNONYMS

dehaḥ—the material body; *ādi*—beginning; *anta*—and end; *vān*—having; *eṣaḥ*—this; *dravya*—of the physical elements; *prāṇa*—the senses; *guṇa*—and the primary modes of material nature (goodness, passion and ignorance); *ātmakaḥ*—composed; *ātmani*—on the self; *avidyayā*—by material ignorance; *kṛptaḥ*—imposed; *saṁsārayati*—causes to experience the cycle of birth and death; *dehinam*—an embodied being.

TRANSLATION

This material body, which has a beginning and an end, is composed of the physical elements, the senses and the modes of nature. The body, imposed on the self by material ignorance, causes one to experience the cycle of birth and death.

PURPORT

The material body, composed of various material qualities, elements and so on, attracts and repels the conditioned soul and thus entangles him in material existence. Because of our attraction and repulsion for our own body and other bodies, we establish temporary relationships, dedicate ourselves to great endeavors and sacrifices, concoct imaginary religions, make noble speeches and thoroughly involve ourselves in material illusion. As Shakespeare said, "All the world's a stage." Beyond the somewhat absurd theater of material existence is the real and meaningful world of Kṛṣṇa consciousness, the liberated life of pure souls devoted in loving service to the Supreme Lord.

TEXT 46

नात्मनोऽन्येन संयोगो
वियोगश्चसतः सति
तद्धेतुत्वात्तत्प्रसिद्धे
दृग्रूपाभ्यां यथा रवेः

*nātmano 'nyena saṁyogo
viyogaś casataḥ sati
tad-dhetutvāt tat-prasiddher
dṛg-rūpābhyāṁ yathā raveḥ*

SYNONYMS

na—not; *ātmanaḥ*—for the self; *anyena*—with anything else; *saṁyogaḥ*—contact; *viyogaḥ*—separation; *ca*—and; *asataḥ*—with that which is insubstantial; *sati*—O discriminating one; *tat*—from it (the self); *hetutvāt*—because of originating; *tat*—by it (the self); *prasiddheḥ*—because of being revealed; *dṛk*—with the sense of vision; *rūpābhyām*—and visible form; *yathā*—as; *raveḥ*—for the sun.

TRANSLATION

O intelligent lady, the soul never undergoes contact with or separation from insubstantial, material objects, because the soul is their very origin and illuminator. Thus the soul resembles the sun, which neither comes in contact with nor separates from the sense of sight and what is seen.

PURPORT

As explained in the previous text, the conditioned soul ignorantly assumes himself to be the material body and thus rotates in the cycle of birth and death. In fact, matter and spirit are co-energies of the original source of everything, the Supreme Lord, who is the Absolute Truth.

As Lord Kṛṣṇa explains in the *Bhagavad-gītā* (7.5), *jīva-bhūtām mahā-bāho yayedam dhāryate jagat*. The material world is sustained by the living beings' desire to exploit it. The material world is like a prison. Criminals are determined to commit crimes, and thus the government finds it necessary to maintain a prison system. Similarly, the Supreme Lord maintains the material universes because the conditioned souls are determined to rebel against Him and try to enjoy without His loving co-operation. Thus here the phrase *tad-dhetutvāt* is used to describe the soul, meaning that the soul is the cause of matter assembling itself into a material body. The term *tat-prasiddheḥ* indicates that the soul is the cause of the body's being perceived, and the same term also indicates that this fact is well known to the enlightened.

Besides its given meaning, the word *ātmanaḥ* in this verse may indicate the Supreme Soul, in which case the term *tad-dhetutvāt* indicates that Lord Kṛṣṇa expands His personal potency and thus manifests the material universe. Since the Lord exists eternally in His pure, spiritual body, He never becomes material, as indicated here.

TEXT 47

जन्मादयस्तु देहस्य
विक्रिया नात्मनः क्वचित्
कलानामिव नैवेन्दोर्
मृतिर्ह्यस्य कुहूरिव

*janmādayas tu dehasya
vikriyā nātmanaḥ kvacit
kalānām iva naivendor
mṛtir hy asya kuhūr iva*

SYNONYMS

janma-ādayaḥ—birth and so on; *tu*—but; *dehasya*—of the body; *vikriyāḥ*—transformations; *na*—not; *ātmanaḥ*—of the self; *kvacit*—ever; *kalānām*—of the phases; *iva*—as; *na*—not; *eva*—indeed; *indoḥ*—of the moon; *mṛtiḥ*—the death; *hi*—indeed; *asya*—of it; *kuhūr*—the new moon day; *iva*—as.

TRANSLATION

Birth and other transformations are undergone by the body but never by the self, just as change occurs for the moon's phases but never for the moon, though

the new-moon day may be called the moon's "death."

PURPORT

Lord Balarāma here explains how the conditioned souls identify with the body and how this identification should be given up. Certainly every ordinary person considers himself or herself young, middle-aged or old, healthy or sick. But such identification is an illusion, just as the waxing and waning of the moon is an illusion. When we identify ourselves with the material body, we lose our power to understand the soul.

TEXT 48

यथा शयान आत्मानं
विषयान् फलमेव च
अनुभुङ्क्तेऽप्यसत्यर्थे
तथाप्नोत्यबुधो भवम्

*yathā śayāna ātmānam
viṣayān phalam eva ca
anubhūṅkte 'py asaty arthe
tathāpnoty abudho bhavam*

SYNONYMS

yathā—as; *śayānaḥ*—a sleeping person; *ātmānam*—himself; *viṣayān*—sense objects; *phalam*—the fruits; *eva*—indeed; *ca*—also; *anubhūṅkte*—experiences; *api*—even; *asati arthe*—in that which is not real; *tathā*—so; *āpnoti*—undergoes; *abudhaḥ*—the unintelligent; *bhavam*—material existence.

TRANSLATION

As a sleeping person perceives himself, the objects of sense enjoyment and the fruits of his acts within the illusion of a dream, so one who is unintelligent undergoes material existence.

PURPORT

As stated in *śruti*, *asaṅgo hy ayaṁ puruṣaḥ*: "The living being has no intimate connection with the material world." This point is explained in the present verse. A similar statement is found in the *Śrīmad-Bhāgavatam* (11.22.56):

*arthe 'hy avidyamāne 'pi
saṁsṛtir na nivartate
dhyāyato viṣayān asya
svapne 'narthāgamo yathā*

"For one who is meditating on sense gratification, material life, although lacking factual existence, does not go away, just as the unpleasant experiences of a dream do not."

TEXT 49

तस्मादज्ञानजं शोकम्
आत्मशोषविमोहनम्
तत्त्वज्ञानेन निर्हृत्य
स्वस्था भव शुचिस्मिते

tasmād ajñāna-jam śokam

*ātma-śoṣa-vimohanam
tattva-jñānena nirhṛtya
sva-sthā bhava śuci-smite*

SYNONYMS

tasmāt—therefore; *ajñāna*—out of ignorance; *jam*—born; *śokam*—the lamentation; *ātma*—yourself; *śoṣa*—drying up; *vimohanam*—and bewildering; *tattva*—of the truth; *jñānena*—with knowledge; *nirhṛtya*—dispelling; *sva-sthā*—reinstated in your natural mood; *bhava*—please be; *śuci-smite*—O you whose smile is pure.

TRANSLATION

Therefore, with transcendental knowledge dispel the grief that is weakening and confounding your mind. Please resume your natural mood, O princess of the pristine smile.

PURPORT

Lord Balarāma reminds Śrīmatī Rukmiṇī that she is the eternal goddess of fortune performing pastimes with the Lord in this world and should thus give up her so-called grief.

TEXT 50

श्रीशुक उवाच
एवं भगवता तन्वी
रामेण प्रतिबोधिता
वैमनस्यं परित्यज्य

मनो बुद्ध्या समादधे

*śrī-śuka uvāca
evam bhagavatā tanvī
rāmeṇa pratibodhitā
vaimanasyam parityajya
mano buddhyā samādadhe*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *evam*—thus; *bhagavatā*—by the Supreme Lord; *tanvī*—slender-waisted Rukmiṇī; *rāmeṇa*—by Balarāma; *pratibodhitā*—enlightened; *vaimanasyam*—her depression; *parityajya*—giving up; *manaḥ*—her mind; *buddhyā*—by intelligence; *samādadhe*—composed.

TRANSLATION

Śukadeva Gosvāmī said: Thus enlightened by Lord Balarāma, slender Rukmiṇī forgot her depression and steadied her mind by spiritual intelligence.

TEXT 51

प्राणावशेष उत्सृष्टो
द्विङ्निर्हतबलप्रभः
स्मरन् विरूपकरणं
वितथात्ममनोरथः
चक्रे भोजकटं नाम
निवासाय महत्पुरम्

*prāṇāvaśeṣa utsṛṣṭo
dviḍbhir hata-bala-prabhaḥ
smaran virūpa-karaṇam
vitathātma-manorathaḥ
cakre bhojakaṭam nāma
nivāsāya mahat puram*

SYNONYMS

prāṇa—his life air; *avaśeṣaḥ*—remaining only; *utsṛṣṭaḥ*—expelled; *dviḍbhiḥ*—by his enemies; *hata*—destroyed; *bala*—his strength; *prabhaḥ*—and bodily effulgence; *smaran*—remembering; *virūpa-karaṇam*—his disfigurement; *vitatha*—frustrated; *ātma*—his personal; *manaḥ-rathaḥ*—desires; *cakre*—he made; *bhoja-kaṭam nāma*—named Bhojakaṭa; *nivāsāya*—for his residence; *mahat*—large; *puram*—a city.

TRANSLATION

Left with only his life air, cast out by his enemies and deprived of his strength and bodily radiance, Rukmī could not forget how he had been disfigured. In frustration he constructed for his residence a large city, which he called Bhojakaṭa.

TEXT 52

अहत्वा दुर्मतिं कृष्णम्
अप्रत्यूह्य यवीयसीम्
कुण्डिनं न प्रवेक्ष्यामीत्य
उक्त्वा तत्रावसद्गुषा

*ahatvā durmatim kṛṣṇam
apratyūhya yavīyasīm
kuṇḍinam na pravekṣyāmīty
uktvā tatrāvasad ruṣā*

SYNONYMS

ahatvā—without killing; *durmatim*—evil-minded; *kṛṣṇam*—Kṛṣṇa; *apratyūhya*—without bringing back; *yavīyasīm*—my younger sister; *kuṇḍinam*—Kuṇḍina; *na pravekṣyāmi*—I will not enter; *iti*—such; *uktvā*—having spoken; *tatra*—there (in the same place where he had been disfigured); *avasat*—he took up residence; *ruṣā*—in anger.

TRANSLATION

Because he had promised "I will not reenter Kuṇḍina until I have killed wicked Kṛṣṇa and brought back my younger sister," in a mood of angry frustration Rukmī took up residence at that very place.

PURPORT

Śrīla Viśvanātha Cakravartī explains that the word *bhoja* means "experience" and that *kaṭaḥ*, according to the *Nānārtha-varga* dictionary, means "vow." Thus Bhojakata is the place where Rukmī experienced misery as a result of his vow.

TEXT 53

भगवान् भीष्मकसुताम्
एवं निर्जित्य भूमिपान्
पुरमानीय विधिवद्

उपयेमे कुरुद्वह

*bhagavān bhīṣmaka-sutām
evam nirjitya bhūmi-pān
puram ānīya vidhi-vad
upayeme kurūdvaha*

SYNONYMS

bhagavān—the Supreme Lord; *bhīṣmaka-sutām*—the daughter of Bhīṣmaka; *evam*—thus; *nirjitya*—defeating; *bhūmi-pān*—the kings; *puram*—to His capital; *ānīya*—bringing; *vidhi-vat*—in accordance with the injunctions of the Vedas; *upayeme*—married; *kuru-udvaha*—O protector of the Kurus.

TRANSLATION

Thus defeating all the opposing kings, the Supreme Personality of Godhead brought the daughter of Bhīṣmaka to His capital and married her according to the Vedic injunctions, O protector of the Kurus.

TEXT 54

तदा महोत्सवो नृणां
यदुपुर्या गृहे गृहे
अभूदनन्यभावानां
कृष्णे यदुपतौ नृप

*tadā mahotsavo nṛṇām
yadu-puryām gṛhe gṛhe
abhūd ananya-bhāvānām*

kṛṣṇe yadu-patau nṛpa

SYNONYMS

tadā—then; *mahā-utsavaḥ*—great rejoicing; *nṛṇām*—by the people; *yadu-puryām*—in the capital of the Yadus, Dvārakā; *gṛhe gṛhe*—in each and every home; *abhūt*—arose; *ananya-bhāvānām*—who had exclusive love; *kṛṣṇe*—for Kṛṣṇa; *yadu-patau*—the chief of the Yadus; *nṛpa*—O King (Parīkṣit).

TRANSLATION

At that time, O King, there was great rejoicing in all the homes of Yadupurī, whose citizens loved only Kṛṣṇa, chief of the Yadus.

TEXT 55

नरा नार्यश्च मुदिताः
प्रमृष्टमणिकुण्डलाः
पारिबर्हमुपाजहुर
वरयोश्चित्रवाससोः

narā nāryaś ca muditāḥ
pramṛṣṭa-maṇi-kuṇḍalāḥ
pāribarham upājahrur
varayoś citra-vāsasoḥ

SYNONYMS

narāḥ—the men; *nāryaḥ*—women; *ca*—and; *muditāḥ*—joyful; *pramṛṣṭa*—polished; *maṇi*—their jewels; *kuṇḍalāḥ*—and earrings;

pāribarham—wedding gifts; *upājahruḥ*—they respectfully presented; *varayoḥ*—to the groom and the bride; *citra*—wonderful; *vāsasoḥ*—whose dress.

TRANSLATION

All the men and women, full of joy and adorned with shining jewels and earrings, brought wedding presents, which they reverently offered to the exquisitely dressed groom and bride.

TEXT 56

सा वृष्णिपुर्युत्तम्भितेन्द्रकेतुभिर्
विचित्रमाल्याम्बररत्नतोरणैः
बभौ प्रतिद्वार्युपकृप्तमङ्गलैर्
आपूर्णकुम्भागुरुधूपदीपकैः

sā vṛṣṇi-pury uttambhitendra-ketubhir
vicitra-mālyāmbara-ratna-toraṇaiḥ
babhau prati-dvāry upakṛpta-maṅgalair
āpūrṇa-kumbhāguru-dhūpa-dīpakaiḥ

SYNONYMS

sā—that; *vṛṣṇi-purī*—city of the Vṛṣṇis; *uttambhita*—upraised; *indra-ketubhiḥ*—with festive columns; *vicitra*—variegated; *mālya*—having flower garlands; *ambara*—cloth banners; *ratna*—and jewels; *toraṇaiḥ*—with archways; *babhau*—appeared beautiful; *prati*—in every; *dvāri*—doorway; *upakṛpta*—arranged; *maṅgalaiḥ*—with auspicious items; *āpūrṇa*—full; *kumbha*—waterpots; *aguru*—scented with *aguru*; *dhūpa*—with incense; *dīpakaiḥ*—and lamps.

TRANSLATION

The city of the Vṛṣṇis appeared most beautiful: there were tall, festive columns, and also archways decorated with flower garlands, cloth banners and precious gems. Arrangements of auspicious, full waterpots, *aguru*-scented incense, and lamps graced every doorway.

TEXT 57

सिक्तमार्गा मदच्युद्धिर
आहूतप्रेष्ठभूभुजाम्
गजैर्द्वाःसु परामृष्ट-
रम्भापूगोपशोभिता

*sikta-mārgā mada-cyudbhir
āhūta-preṣṭha-bhūbhujām
gajair dvāḥsu parāmṛṣṭa-
rambhā-pūgopaśobhitā*

SYNONYMS

sikta—sprinkled; *mārgā*—its streets; *mada*—a secretion that flows from the foreheads of excited elephants; *cyudbhiḥ*—exuding; *āhūta*—invited; *preṣṭha*—beloved; *bhū-bhujām*—of the kings; *gajaiḥ*—by the elephants; *dvāḥsu*—in the doorways; *parāmṛṣṭa*—handled; *rambhā*—by plantain trees; *pūga*—and betel-nut trees; *upaśobhitā*—beautified.

TRANSLATION

The city's streets were cleansed by the intoxicated elephants belonging to the

beloved kings who were guests at the wedding, and these elephants further enhanced the beauty of the city by placing trunks of plantain and betel-nut trees in all the doorways.

TEXT 58

कुरुसृञ्जयकैकेय-
विदर्भयदुकुन्तयः
मिथो मुमुदिरे तस्मिन्
सम्भ्रमात्परिधावताम्

*kuru-sṛñjaya-kaikeya-
vidarbha-yadu-kuntayaḥ
mitho mumudire tasmin
sambhramāt paridhāvatām*

SYNONYMS

kuru-sṛñjaya-kaikeya-vidarbha-yadu-kuntayaḥ—of the members of the Kuru, Sṛñjaya, Kaikeya, Vidarbha, Yadu and Kunti clans; *mithaḥ*—with one another; *mumudire*—they took pleasure; *tasmin*—in that (festivity); *sambhramāt*—out of excitement; *paridhāvatām*—among those who were running about.

TRANSLATION

Those who belonged to the royal families of the Kuru, Sṛñjaya, Kaikeya, Vidarbha, Yadu and Kunti clans joyfully met one another in the midst of the crowds of people excitedly running here and there.

TEXT 59

रुक्मिण्या हरणं श्रुत्वा
गीयमानं ततस्ततः
राजानो राजकन्याश्च
बभूवुर्भृशविस्मिताः

*rukmiṇyā haraṇam śrutvā
gīyamānam tatas tataḥ
rājāno rāja-kanyāś ca
babhūvur bhṛśa-vismitāḥ*

SYNONYMS

rukmiṇyāḥ—of Rukmiṇī; *haraṇam*—about the kidnapping; *śrutvā*—hearing; *gīyamānam*—which was being sung; *tataḥ tataḥ*—all over; *rājānaḥ*—the kings; *rāja-kanyāḥ*—the kings' daughters; *ca*—and; *babhūvuḥ*—became; *bhṛśa*—extremely; *vismitāḥ*—amazed.

TRANSLATION

The kings and their daughters were totally astonished to hear the story of Rukmiṇī's abduction, which was being glorified in song everywhere.

TEXT 60

द्वारकायामभूद्राजन्
महामोदः पुरौकसाम्
रुक्मिण्या रमयोपेतं

दृष्ट्वा कृष्णं श्रियः पतिम्

*dvāarakāyām abhūd rājan
mahā-modaḥ puraukasām
rukmiṇyā ramayopetaṁ
dṛṣṭvā kṛṣṇaṁ śriyaḥ patim*

SYNONYMS

dvāarakāyām—in Dvārakā; *abhūt*—there was; *rājan*—O King; *mahā-modaḥ*—great joy; *pura-okasām*—for the inhabitants of the city; *rukmiṇyā*—with Rukmiṇī; *ramayā*—the goddess of fortune; *upetaṁ*—joined; *dṛṣṭvā*—seeing; *kṛṣṇam*—Lord Kṛṣṇa; *śriyaḥ*—of all opulence; *patim*—the master.

TRANSLATION

Dvārakā's citizens were overjoyed to see Kṛṣṇa, the Lord of all opulence, united with Rukmiṇī, the goddess of fortune.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fifty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Marriage of Kṛṣṇa and Rukmiṇī."

55. The History of Pradyumna

This chapter tells how Pradyumna was born as the son of Lord Kṛṣṇa and

then kidnapped by the demon Śambara. It also describes how Pradyumna killed Śambara and returned home with a wife.

Kāmadeva (Cupid), an expansion of Lord Vāsudeva, had been burned to ashes by Lord Śiva's anger and was reborn as part and parcel of Pradyumna from the womb of Rukmiṇī. A demon named Śambara, thinking Pradyumna his enemy, kidnapped Him from the maternity room even before He was ten days old. Śambara threw Pradyumna into the ocean and returned to his kingdom. A powerful fish swallowed Pradyumna and was caught by fishermen in a net. They presented the huge fish to Śambara, and when his cooks cut it open they found a child within its belly. The cooks gave the infant to the maidservant Māyāvatī, who was astonished to see Him. Just then Nārada Muni appeared and told her who the infant was. Māyāvatī was actually Kāmadeva's wife, Ratidevī. While waiting for her husband to be reborn in a new body, she had taken employment as a cook in the household of Śambara. Now that she understood who the infant was, she began to feel intense affection for Him. After a very short time, Pradyumna grew to youthful maturity, entrancing all the women with His beauty.

Once, Ratidevī approached Pradyumna and playfully moved her eyebrows in a conjugal mood. Addressing her as His mother, Pradyumna commented that she was putting aside her proper maternal mood and behaving like a passionate girlfriend. Rati then told Pradyumna who they both were. She advised Him to kill Śambara, and to help Him she instructed Him in the mystic *mantras* known as Mahā-māyā. Pradyumna went to Śambara and, after angering him with various insults, challenged him to fight, upon which Śambara angrily took up his club and marched outside. The demon tried various magic spells against Pradyumna, but Pradyumna fended off all of them with the Mahā-māyā *mantras* and then beheaded Śambara with His sword. At that moment Ratidevī appeared in the sky and took Pradyumna away to Dvārakā.

When Pradyumna and His wife entered the inner chambers of Lord Kṛṣṇa's palace, the many beautiful ladies there thought He was Kṛṣṇa Himself, so

much did His appearance and dress resemble the Lord's. Out of shyness the ladies ran here and there to hide themselves. But after a little while they noticed small differences in Pradyumna's and Kṛṣṇa's appearances, and once they understood that He was not Lord Kṛṣṇa, they gathered around Him.

When Rukmiṇī-devī saw Pradyumna, she felt overwhelmed with motherly love, and milk began to flow spontaneously from her breasts. Noting that Pradyumna looked exactly like Kṛṣṇa, she became eager to find out who He was. She remembered how one of her sons had been abducted from the maternity room. "If He were still alive," she thought, "He would be the same age as this Pradyumna standing before me." While Rukmiṇī reflected in this way, Lord Kṛṣṇa arrived in the company of Devakī and Vasudeva. Although the Lord understood the situation perfectly well, He remained silent. Then Nārada Muni arrived and explained everything. Everyone was amazed to hear the account and embraced Pradyumna in great ecstasy.

Because Pradyumna's beauty so closely resembled Kṛṣṇa's, the ladies in a maternal relationship with Pradyumna could not help thinking of Him as their conjugal lover. He was, after all, the exact reflection of Śrī Kṛṣṇa, and therefore it was natural for them to see Him in this way.

TEXT 1

श्रीशुक उवाच
कामस्तु वासुदेवांशो
दग्धः प्रागुद्रमन्युना
देहोपपत्तये भूयस्
तमेव प्रत्यपद्यत

śrī-śuka uvāca
kāmas tu vāsudevāṁśo

*dagdhaḥ prāg rudra-manyunā
dehopapattaye bhūyas
tam eva pratyapadyata*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *kāmaḥ*—Cupid; *tu*—and; *vāsudeva*—of Lord Vāsudeva; *aṁśaḥ*—the expansion; *dagdhaḥ*—burned; *prāk*—previously; *rudra*—of Lord Śiva; *manyunā*—by the anger; *deha*—a body; *upapattaye*—in order to obtain; *bhūyaḥ*—again; *tam*—to Him, Lord Vāsudeva; *eva*—indeed; *pratyapadyat*—came back.

TRANSLATION

Śukadeva Gosvāmī said: Kāmadeva [Cupid], an expansion of Vāsudeva, had previously been burned to ashes by Rudra's anger. Now, to obtain a new body, he merged back into the body of Lord Vāsudeva.

PURPORT

In his *Kṛṣṇa-sandarbha* (Anuccheda 87), Śrīla Jīva Gosvāmī cites the following verse of the *Gopāla-tāpanī Upaniṣad* (2.40) to prove that the Pradyumna who is the son of Kṛṣṇa and Rukmiṇī is the same Pradyumna who is a member of Lord Kṛṣṇa's eternal fourfold plenary expansion, the *catur-vyūha*:

*yatrāsau saṁsthitaḥ kṛṣṇas
tribhiḥ śaktyā samāhitaḥ
rāmāniruddha-pradyumnai
rukmiṇyā sahito vibhuḥ*

"There [in Dvārakā] the almighty Lord Kṛṣṇa, endowed with His full potency, resided in the company of His three plenary expansions—Balarāma,

Aniruddha and Pradyumna." The *Kṛṣṇa-sandarbha* goes on to explain, with reference to the present verse of the *Śrīmad-Bhāgavatam*, that "the Cupid whom Rudra burned up with his anger is a demigod subordinate to Indra. This demigod Cupid is a partial manifestation of the prototype Cupid, Pradyumna, who is a plenary expansion of Vāsudeva. The demigod Cupid, being unable to attain a new body on his own, entered within the body of Pradyumna. Otherwise Cupid would have had to remain in a perpetual state of disembodiment, a result of Rudra's having incinerated him with his anger."

In his English rendering of the *Śrīmad-Bhāgavatam* (1.14.30 purport), Śrīla Prabhupāda confirms the absolute status of Pradyumna, Lord Kṛṣṇa's first son: "Pradyumna and Aniruddha are also expansions of the Personality of Godhead, and thus They are also *viṣṇu-tattva*. At Dvārakā Lord Vāsudeva is engaged in His transcendental pastimes along with His plenary expansions, namely Saṅkarṣaṇa, Pradyumna and Aniruddha, and therefore each and every one of Them can be addressed as the Personality of Godhead...."

According to Śrīla Śrīdhara Svāmī, Pradyumna took birth from the womb of Rukmiṇī before Śrī Kṛṣṇa's marriage to Jāmbavatī and the Lord's other marriages took place. Subsequently, Pradyumna returned from Śambara's palace. But before Śukadeva Gosvāmī tells of Kṛṣṇa's pastimes with His other wives, he will narrate the entire story of Pradyumna for the sake of continuity.

Śrīla Śrīdhara Svāmī further notes that Kāmadeva, or Cupid, now appearing within Pradyumna, is a portion of Vāsudeva because he is manifest from the element *citta*, consciousness, which is presided over by Vāsudeva, and also because he (Cupid) is the cause of material generation. As the Lord states in the *Bhagavad-gītā* (10.28), *prajānaś cāsmi kandarpaḥ*: "Of progenitors I am Kandarpa [Cupid]."

TEXT 2

स एव जातो वैदर्भ्या

कृष्णवीर्यसमुद्भवः
प्रद्युम्न इति विख्यातः
सर्वतोऽनवमः पितुः

*sa eva jāto vaidarbhyām
kṛṣṇa-vīrya-samudbhavaḥ
pradyumna iti vikhyātaḥ
sarvato 'navamaḥ pituḥ*

SYNONYMS

saḥ—He; *eva*—indeed; *jātaḥ*—taking birth; *vaidarbhyām*—in the daughter of the king of Vidarbha; *kṛṣṇa-vīrya*—from the seed of Lord Kṛṣṇa; *samudbhavaḥ*—generated; *pradyumnaḥ*—Pradyumna; *iti*—thus; *vikhyātaḥ*—known; *sarvataḥ*—in all aspects; *anavamaḥ*—not inferior; *pituḥ*—to His father.

TRANSLATION

He took birth in the womb of Vaidarbhī from the seed of Lord Kṛṣṇa and received the name Pradyumna. In no respect was He inferior to His father.

TEXT 3

तं शम्बरः कामरूपी
हत्वा तोकमनिर्दशम्
स विदित्वात्मनः शत्रुं
प्रास्योदन्वत्यगाद् गृहम्

*tam śambaraḥ kāma-rūpī
hṛtvā tokam anirdaśam
sa viditvātmanaḥ śatrum
prāsyodanvaty agād gṛham*

SYNONYMS

tam—Him; *śambaraḥ*—the demon Śambara; *kāma*—as he desired; *rūpī*—assuming forms; *hṛtvā*—stealing; *tokam*—the child; *aniḥ-daśam*—not yet ten days old; *saḥ*—he (Śambara); *viditvā*—recognizing; *ātmanaḥ*—his own; *śatrum*—enemy; *prāsyā*—throwing; *udanvati*—into the sea; *agāt*—went; *gṛham*—to his home.

TRANSLATION

The demon Śambara, who could assume any form he desired, kidnapped the infant before He was even ten days old. Understanding Pradyumna to be his enemy, Śambara threw Him into the sea and then returned home.

PURPORT

Śrīla Viśvanātha Cakravartī points out that according to the *Viṣṇu Purāṇa*, Pradyumna was kidnapped on the sixth day after His birth.

TEXT 4

तं निर्जगार बलवान्
मीनः सोऽप्यपरैः सह
वृत्तो जालेन महता
गृहीतो मत्स्यजीविभिः

*taṁ nirjagāra balavān
mīnaḥ so 'py aparaiḥ saha
vṛto jālena mahatā
grhīto matsya-jīvibhiḥ*

SYNONYMS

taṁ—Him; *nirjagāra*—swallowed; *bala-vān*—powerful; *mīnaḥ*—a fish; *saḥ*—he (the fish); *api*—and; *aparaiḥ*—others; *saha*—together with; *vṛtaḥ*—enveloped; *jālena*—with a net; *mahatā*—huge; *grhītaḥ*—seized; *matsya-jīvibhiḥ*—by fishermen (who gain their livelihood from fish).

TRANSLATION

A powerful fish swallowed Pradyumna, and this fish, along with others, was caught in a huge net and seized by fishermen.

TEXT 5

तं शम्बराय कैवर्ता
उपाजहुरुपायनम्
सूदा महानसं नीत्वा-
वद्यन् सुधितिनाद्भुतम्

*taṁ śambarāya kaivartā
upājahrur upāyanam
sūdā mahānasaṁ nītvā-
vadyan sudhitinādbhutam*

SYNONYMS

tam—it (the fish); *śambarāya*—to Śambara; *kaivartāḥ*—the fishermen; *upājahruḥ*—presented; *upāyanam*—the offering; *sūdāḥ*—the cooks; *mahānasam*—to the kitchen; *nītvā*—bringing; *avadyan*—cut it up; *sudhitinā*—with a butcher knife; *adbhutam*—amazing.

TRANSLATION

The fishermen presented that extraordinary fish to Śambara, who had his cooks bring it to the kitchen, where they began cutting it up with a butcher knife.

TEXT 6

दृष्ट्वा तदुदरे बालम्
मायावत्यै न्यवेदयन्
नारदोऽकथयत्सर्वं
तस्याः शङ्कितचेतसः
बालस्य तत्त्वमुत्पत्तिं
मत्स्योदरनिवेशनम्

dr̥ṣṭvā tad-udare bālam
māyāvatyai nyavedayan
nārado 'kathayat sarvaṁ
tasyāḥ śaṅkita-cetaśḥ
bālasya tattvam utpattiṁ
matsyodara-niveśanam

SYNONYMS

dr̥ṣṭvā—seeing; *tat*—in its; *udare*—belly; *bālam*—a child; *māyāvatyai*—to

Māyāvatī; nyavedayan—they gave; nāradaḥ—Nārada Muni; akathayat—related; sarvam—all; tasyāḥ—to her; śaṅkita—astonished; cetasaḥ—whose mind; bālasya—of the child; tattvam—the facts; utpattim—the birth; matsya—of the fish; udara—in the abdomen; niveśanam—the entrance.

TRANSLATION

Seeing a male child in the belly of the fish, the cooks gave the infant to Māyāvatī, who was astonished. Nārada Muni then appeared and explained to her everything about the child's birth and His entering the fish's abdomen.

TEXTS 7-8

सा च कामस्य वै पत्नी
रतिर्नाम यशस्विनी
पत्युर्निर्दग्धदेहस्य
देहोत्पत्तिम्प्रतीक्षती

निरूपिता शम्बरेण
सा सूदौदनसाधने
कामदेवं शिशुं बुद्ध्वा
चक्रे स्नेहं तदार्भके

sā ca kāmasya vai patnī
ratir nāma yaśasvinī
patyur nirdagdha-dehasya
dehotpattim pratīkṣatī
nirūpitā śambareṇa

*sā sūdaudana-sādhane
kāmadevaṁ śiśuṁ buddhvā
cakre snehaṁ tadārbhake*

SYNONYMS

sā—she; *ca*—and; *kāmasya*—of Cupid; *vai*—in fact; *patnī*—the wife; *ratih*
nama—named Rati; *yaśasvinī*—famous; *patyuh*—of her husband;
nirdagdha—burnt to ashes; *dehasya*—whose body; *deha*—of a body;
utpattim—the attainment; *pratīkṣatī*—waiting; *nirūpitā*—appointed;
śambareṇa—by Śambara; *sā*—she; *sūda-odana*—of vegetables and rice;
sādhane—in the preparation; *kāma-devam*—as Cupid; *śiśuṁ*—the infant;
buddhvā—understanding; *cakre*—she developed; *sneham*—love; *tadā*—then;
arbhake—for the child.

TRANSLATION

Māyavatī was in fact Cupid's renowned wife, Rati. While waiting for her husband to obtain a new body—his previous one having been burnt up—she had been assigned by Śambara to prepare vegetables and rice. Māyavatī understood that this infant was actually Kāmadeva, and thus she began to feel love for Him.

PURPORT

Śrīla Viśvanātha Cakravartī explains this story as follows: When Cupid's body was burned to ashes, Rati worshiped Lord Śiva to obtain another body for Cupid. Śambara, having also come to Śiva for a benediction, was recognized by the lord first, who told him, "You should now ask for your benediction." Śambara, struck with lust at seeing Rati, replied that he wanted her as his benediction, and Śiva complied. Lord Śiva then consoled the sobbing Rati, telling her, "Go with him, and in his very home you will attain what you

desire." Thereupon, Rati bewildered Śambara with her deluding power and, taking the name Māyavatī, remained in his house untouched.

TEXT 9

नातिदीर्घेण कालेन
स कार्ष्णि रूढयौवनः
जनयामास नारीणां
वीक्षन्तीनां च विभ्रमम्

*nāti-dīrghēṇa kālena
sa kārṣṇi rūḍha-yauvanaḥ
janayām āsa nārīṇām
vīkṣantīnām ca vibhramam*

SYNONYMS

na—not; *ati-dīrghēṇa*—very long; *kālena*—after a time; *saḥ*—He; *kārṣṇiḥ*—the son of Kṛṣṇa; *rūḍha*—attaining; *yauvanaḥ*—full youth; *janayām āsa*—generated; *nārīṇām*—for the women; *vīkṣantīnām*—who looked upon Him; *ca*—and; *vibhramam*—enchantment.

TRANSLATION

After a short time, this son of Kṛṣṇa—Pradyumna—attained His full youth. He enchanted all women who gazed upon Him.

TEXT 10

सा तम्पतिं पद्मदलायतेक्षणं

प्रलम्बबाहुं नरलोकसुन्दरम्
सव्रीडहासोत्तभितभ्रुवेक्षती
प्रीत्योपतस्थे रतिरङ्ग सौरतैः

*sā tam patim padma-dalāyatekṣaṇam
pralamba-bāhum nara-loka-sundaram
sa-vrīḍa-hāsottabhita-bhruvekṣatī
prītyopatasthe ratir aṅga saurataiḥ*

SYNONYMS

sā—she; *tam*—Him; *patim*—her husband; *padma*—of a lotus flower; *dala-āyata*—spread wide like the petals; *ikṣaṇam*—whose eyes; *pralamba*—extended; *bāhum*—whose arms; *nara-loka*—of human society; *sundaram*—the greatest object of beauty; *sa-vrīḍa*—bashful; *hāsa*—with a smile; *uttabhita*—upraised; *bhruvā*—and with eyebrows; *ikṣatī*—glancing; *prītyā*—lovingly; *upatasthe*—approached; *ratīḥ*—Rati; *aṅga*—my dear (King Parīkṣit); *saurataiḥ*—with gestures indicative of conjugal attraction.

TRANSLATION

My dear King, with a bashful smile and raised eyebrows, Māyāvatī exhibited various gestures of conjugal attraction as she lovingly approached her husband, whose eyes were broad like the petals of a lotus, whose arms were very long and who was the most beautiful of men.

PURPORT

Māyāvatī exhibited her conjugal attraction for Pradyumna even before revealing their true identities. Naturally this caused some confusion at first, as described in the following verse.

TEXT 11

तामह भगवान् कार्ष्णिर्
मातस्ते मतिरन्यथा
मातृभावमतिक्रम्य
वर्तसे कामिनी यथा

*tām aha bhagavān kārṣṇir
mātas te matir anyathā
mātr̥-bhāvam atikramya
vartase kāmīnī yathā*

SYNONYMS

tām—to her; *āha*—said; *bhagavān*—the Lord; *kārṣṇiḥ*—Pradyumna; *mātaḥ*—O mother; *te*—your; *matīḥ*—attitude; *anyathā*—otherwise; *mātr̥-bhāvam*—the mood or affection of a mother; *atikramya*—overstepping; *vartase*—you are acting; *kāmīnī*—a girlfriend; *yathā*—like.

TRANSLATION

Lord Pradyumna told her, "O mother, your attitude has changed. You are overstepping the proper feelings of a mother and behaving like a lover."

TEXT 12

रतिरुवाच
भवान्नारायणसुतः

शम्बरेण हतो गृहात्
अहं तेऽधिकृता पत्नी
रतिः कामो भवान् प्रभो

ratir uvāca
bhavān nārāyaṇa-sutaḥ
śambareṇa hr̥to gṛhāt
aham te 'dhikṛtā patnī
ratih kāmo bhavān prabho

SYNONYMS

ratih uvāca—Rati said; *bhavān*—You; *nārāyaṇa-suta h*—the son of Lord Nārāyaṇa; *śambareṇa*—by Śambara; *hr̥taḥ*—stolen; *gṛhāt*—from Your home; *aham*—I; *te*—Your; *adhikṛtā*—legitimate; *patnī*—wife; *ratih*—Rati; *kāmaḥ*—Cupid; *bhavān*—You; *prabho*—O master.

TRANSLATION

Rati said: You are the son of Lord Nārāyaṇa and were kidnapped from Your parents' home by Śambara. I, Rati, am Your legitimate wife, O master, because You are Cupid.

TEXT 13

एष त्वानिर्दशं सिन्धाव्
अक्षिपच्छम्बरोऽसुरः
मत्स्योऽग्रसीत्तदुदराद्

इतः प्राप्तो भवान् प्रभो

*eṣa tvānirdaśaṁ sindhāv
akṣipac chambaro 'suraḥ
matsyo 'grasīt tad-udarād
itaḥ prāpto bhavān prabho*

SYNONYMS

eṣaḥ—he; tvā—You; aniḥ-daśam—not yet ten days old; sindhau—into the sea; akṣipat—threw; śambaraḥ—Śambara; asuraḥ—the demon; matsyaḥ—a fish; agrasīt—devoured; tat—its; udarāt—from the belly; itaḥ—here; prāptaḥ—obtained; bhavān—You; prabho—O master.

TRANSLATION

That demon, Śambara, threw You into the sea when You were not even ten days old, and a fish swallowed You. Then in this very place we recovered You from the fish's abdomen, O master.

TEXT 14

तमिमं जहि दुर्धर्षं
दुर्जयं शत्रुमात्मनः
मायाशतविदं तं च
मायाभिर्मोहनादिभिः

*tam imaṁ jahi durdharṣaṁ
durjayaṁ śatrum ātmanaḥ
māyā-śata-vidaṁ taṁ ca*

māyābhir mohanādibhiḥ

SYNONYMS

tam imam—him; *jahi*—please kill; *durdharṣam*—who is difficult to approach; *durjayam*—and difficult to conquer; *śatrum*—enemy; *ātmanaḥ*—Your own; *māyā*—magic spells; *śata*—hundreds; *vidam*—who knows; *tam*—him; *ca*—and; *māyābhiḥ*—by magic spells; *mohana-ādibhiḥ*—of bewilderment and so on.

TRANSLATION

Now kill this dreadful Śambara, Your formidable enemy. Although he knows hundreds of magic spells, You can defeat him with bewildering magic and other techniques.

TEXT 15

परीशोचति ते माता
कुररीव गतप्रजा
पुत्रस्नेहाकुला दीना
विवत्सा गौरिवातुरा

parīśocati te mātā
kurarīva gata-prajā
putra-snehākulā dīnā
vivatsā gaur ivāturā

SYNONYMS

parīśocati—is crying; *te*—Your; *mātā*—mother (Rukmiṇī); *kurarī iva*—like an osprey; *gata*—gone; *prajā*—whose son; *putra*—for her child; *sneha*—by love;

ākulā—overwhelmed; *dīnā*—pitiful; *vivatsā*—deprived of its calf; *gauḥ*—a cow; *iva*—as; *āturā*—extremely distressed.

TRANSLATION

Your poor mother, having lost her son, cries for You like a *kurarī* bird. She is overwhelmed with love for her child, just like a cow that has lost its calf.

TEXT 16

प्रभाष्यैवं ददौ विद्यां
प्रद्युम्नाय महात्मने
मायावती महामायां
सर्वमायाविनाशिनीम्

prabhāṣyaivaṁ dadau vidyām
pradyumnāya mahātmane
māyāvatī mahā-māyām
sarva-māyā-vināśinīm

SYNONYMS

prabhāṣya—speaking; *evam*—thus; *dadau*—gave; *vidyām*—mystic knowledge; *pradyumnāya*—to Pradyumna; *mahā-ātmane*—the great soul; *māyāvatī*—Māyāvatī; *mahā-māyām*—known as Mahā-māyā; *sarva*—all; *māyā*—deluding spells; *vināśinīm*—which destroys.

TRANSLATION

[Śukadeva Gosvāmī continued:] Speaking thus, Māyāvatī gave to the great

soul Pradyumna the mystic knowledge called Mahāmāyā, which vanquishes all other deluding spells.

TEXT 17

स च शम्बरमभ्येत्य
संयुगाय समाह्वयत्
अविषह्यैस्तमाक्षेपैः
क्षिपन् सञ्जनयन् कलिम्

*sa ca śambaram abhyetya
saṁyugāya samāhvayat
aviṣahyais tam ākṣepaiḥ
kṣīpan sañjanayan kalim*

SYNONYMS

saḥ—He; *ca*—and; *śambaram*—Śambara; *abhyetya*—approaching; *saṁyugāya*—to battle; *samāhvayat*—called him; *aviṣahyaiḥ*—intolerable; *tam*—him; *ākṣepaiḥ*—with insults; *kṣīpan*—reviling; *sañjanayan*—inciting; *kalim*—a fight.

TRANSLATION

Pradyumna approached Śambara and called him to battle, hurling intolerable insults at him to foment a conflict.

TEXT 18

सोऽधिक्षितो दुर्वाचोभिः

पदाहत इवोरगः
निश्चक्राम गदापाणिर्
अमर्षात्ताम्रलोचनः

*so 'dhikṣipto durvācobhiḥ
padāhata ivoragaḥ
niścakrāma gadā-pāṇir
amarṣāt tāmra-locanaḥ*

SYNONYMS

saḥ—he, Śambara; adhikṣiptaḥ—insulted; durvācobhiḥ—by harsh words; padā—by a foot; āhataḥ—struck; iva—like; uragaḥ—a snake; niścakrāma—came out; gadā—a club; pāṇiḥ—in his hand; amarṣāt—out of intolerant anger; tāmra—copper-red; locanaḥ—whose eyes.

TRANSLATION

Offended by these harsh words, Śambara became as agitated as a kicked snake. He came out, club in hand, his eyes red with rage.

TEXT 19

गदामाविध्य तरसा
प्रद्युम्नाय महात्मने
प्रक्षिप्य व्यनदन्नादं
वज्रनिष्पेषनिष्ठुरम्

gadām āvidhya tarasā

*pradyumnāya mahātmane
prakṣīpya vyanadan nādam
vajra-niṣpeṣa-niṣṭhūram*

SYNONYMS

gadām—his club; *āvidhya*—whirling; *tarasā*—swiftly; *pradyumnāya*—at Pradyumna; *mahā-ātmane*—the wise; *prakṣīpya*—threw; *vyanadan nādam*—creating a resonance; *vajra*—of lightning; *niṣpeṣa*—the striking; *niṣṭhūram*—as sharp.

TRANSLATION

Śambara whirled his club swiftly about and then hurled it at the wise Pradyumna, producing a sound as sharp as a thunder crack.

TEXT 20

तामापतन्तीं भगवान्
प्रद्युम्नो गदया गदाम्
अपास्य शत्रवे क्रुद्धः
प्राहिणोत्स्वगदां नृप

*tām āpatantīm bhagavān
pradyumno gadayā gadām
apāsyā śatrave kruddhaḥ
prāhiṇot sva-gadām nṛpa*

SYNONYMS

tām—that; *āpatantīm*—flying toward Him; *bhagavān*—the Supreme Lord;

pradyumnaḥ—Pradyumna; *gadayā*—with His club; *gadām*—the club; *apāśya*—driving off; *śatrave*—at His enemy; *kruddhaḥ*—angered; *prāhiṇot*—He threw; *sta-gadām*—His own club; *nṛpa*—O King (Parīkṣit).

TRANSLATION

As Śambara's club came flying toward Him, Lord Pradyumna knocked it away with His own. Then, O King, Pradyumna angrily threw His club at the enemy.

TEXT 21

स च मायां समाश्रित्य
दैतेयीं मयदर्शितम्
मुमुचेऽस्त्रमयं वर्षं
काष्णौ वैहायसोऽसुरः

sa ca māyāṁ samāśritya
daiteyīm maya-darśitam
mumuce 'stra-mayaṁ varṣaṁ
kārṣṇau vaihāyaso 'suraḥ

SYNONYMS

saḥ—he, Śambara; *ca*—and; *māyām*—magic; *samāśritya*—resorting to; *daiteyīm*—demoniac; *maya*—by Maya Dānava; *darśitam*—shown; *mumuce*—he released; *astra-mayaṁ*—of weapons; *varṣam*—a rainfall; *kārṣṇau*—upon the son of Kṛṣṇa; *vaihāyasaḥ*—standing in the sky; *asuraḥ*—the demon.

TRANSLATION

Resorting to the black magic of the Daityas taught to him by Maya Dānava, Śambara suddenly appeared in the sky and released a downpour of weapons upon Kṛṣṇa's son.

TEXT 22

बाध्यमानोऽस्त्रवर्षेण
रौक्मिणेयो महारथः
सत्त्वात्मिकां महाविद्यां
सर्वमायोपमर्दिनीम्

*bādhya-māno 'stra-varṣeṇa
rau-kmiṇe-ya mahā-rathaḥ
sattvātmikāṁ mahā-vidyāṁ
sarva-māyo-pamardinīm*

SYNONYMS

bādhya-mānaḥ—harassed; *astra*—of weapons; *varṣeṇa*—by the rain; *rau-kmiṇeyaḥ*—Pradyumna, son of Rukmiṇī; *mahā-rathaḥ*—the powerful warrior; *sattva-ātmikāṁ*—produced of the mode of goodness; *mahā-vidyāṁ*—(He utilized) the mystic knowledge called Mahā-māyā; *sarva*—all; *mayā*—magic; *upamardinīm*—which overcomes.

TRANSLATION

Harassed by this rain of weapons, Lord Raukmiṇeya, the greatly powerful warrior, made use of the mystic science called Mahā-māyā, which was created

from the mode of goodness and which could defeat all other mystic power.

TEXT 23

ततो गौह्यकगान्धर्व-
पैशाचोरगराक्षसीः
प्रायुङ्क्त शतशो दैत्यः
कार्ष्णिर्व्यधमयत्स ताः

*tato gauhyaka-gāndharva-
paiśācoraga-rākṣasīḥ
prāyuṅkta śataśo daityaḥ
kārṣṇir vyadhamayat sa tāḥ*

SYNONYMS

tataḥ—then; *gauhyaka-gāndharva-paiśāca-uraga-rākṣasīḥ*—(weapons) of the Guhyakas, Gandharvas, witches, celestial serpents and Rākṣasas (man-eaters); *prāyuṅkta*—he used; *śataśaḥ*—hundreds; *daityaḥ*—the demon; *kārṣṇiḥ*—Lord Pradyumna; *vyadhamayat*—struck down; *saḥ*—He; *tāḥ*—these.

TRANSLATION

The demon then unleashed hundreds of mystic weapons belonging to the Guhyakas, Gandharvas, Piśācas, Uragas and Rākṣasas, but Lord Kārṣṇi, Pradyumna, struck them all down.

TEXT 24

निशातमसिमुद्यम्य

सकिरीटं सकुण्डलम्
शम्बरस्य शिरः कायात्
ताम्रश्मश्र्वोजसाहरत्

*niśātam asim udyamya
sa-kirīṭam sa-kuṇḍalam
śambarasya śiraḥ kāyāt
tāmra-śmaśru ojasāharat*

SYNONYMS

niśātam—sharp-edged; *asim*—His sword; *udyamya*—raising; *sa*—with; *kirīṭam*—helmet; *sa*—with; *kuṇḍalam*—earrings; *śambarasya*—of Śambara; *śiraḥ*—the head; *kāyāt*—from his body; *tāmra*—copper-colored; *śmaśru*—whose mustache; *ojasā*—with force; *aharat*—He removed.

TRANSLATION

Drawing His sharp-edged sword, Pradyumna forcefully cut off Śambara's head, complete with red mustache, helmet and earrings.

TEXT 25

आकीर्यमाणो दिविजैः
स्तुवद्भिः कुसुमोत्करैः
भार्ययाम्बरचारिण्या
पुरं नीतो विहायसा

*ākīryamāṇo divi-jaiḥ
stuvadbhiḥ kusumotkaraiḥ
bhāryayāmbarachārinyā
puraṁ nīto vihayasā*

*stuvadbhiḥ kusumotkaraiḥ
bhāryayāmbara-cāriṇyā
puraṁ nīto vihāyasā*

SYNONYMS

ākīryamāṇaḥ—being showered; *divi-jaiḥ*—by the residents of heaven; *stuvadbhiḥ*—who were offering praise; *kusuma*—of flowers; *utkaraiḥ*—with the scattering; *bhāryayā*—by His wife; *ambara*—in the sky; *cāriṇyā*—who was traveling; *puraṁ*—to the city (Dvārakā); *nītaḥ*—He was brought; *vihāyasā*—through the sky.

TRANSLATION

As the residents of the higher planets showered Pradyumna with flowers and chanted His praises, His wife appeared in the sky and transported Him through the heavens, back to the city of Dvārakā.

TEXT 26

अन्तःपुरवरं राजन्
ललनाशतसङ्कुलम्
विवेश पत्न्या गगनाद्
विद्युतेव बलाहकः

*antaḥ-pura-varaṁ rājan
lalanā-śata-saṅkulam
viveśa patnyā gaganād
vidyuteva balāhakaḥ*

SYNONYMS

antaḥ-pura—the inner palace; *varam*—most excellent; *rājan*—O King (Parīkṣit); *lalanā*—lovely women; *śata*—with hundreds; *saṅkulam*—crowded; *viveśa*—He entered; *patnyā*—with His wife; *gaganāt*—from the sky; *vidyutā*—with lightning; *iva*—as; *balāhakaḥ*—a cloud.

TRANSLATION

O King, Lord Pradyumna and His wife resembled a cloud accompanied by lightning as they descended from the sky into the inner quarters of Kṛṣṇa's most excellent palace, which were crowded with lovely women.

TEXTS 27-28

तं दृष्ट्वा जलदश्यामं
पीतकौशेयवाससम्
प्रलम्बबाहुं ताम्राक्षं
सुस्मितं रुचिराननम्

स्वलङ्कृतमुखाम्भोजं
नीलवक्रालकालिभिः
कृष्णं मत्वा स्त्रियो ह्रीता
निलिल्युस्तत्र तत्र ह

taṁ dr̥ṣṭvā jalada-śyāmaṁ
pīta-kauśeya-vāśasam
pralamba-bāhuṁ tāmraṁkṣaṁ

su-smitam rucirānanam
sv-alaṅkṛta-mukhāmbhojam
nīla-vakrālakālibhiḥ
kṛṣṇam matvā striyo hrītā
nililyus tatra tatra ha

SYNONYMS

tam—Him; *dr̥ṣṭvā*—seeing; *jala-da*—like a cloud; *śyāmam*—of dark blue complexion; *pīta*—yellow; *kauśeya*—silk; *vāsasam*—whose dress; *pralamba*—long; *bāhum*—whose arms; *tāmra*—reddish; *akṣam*—whose eyes; *su-smitam*—with a pleasing smile; *rucira*—charming; *ānanam*—face; *su-alaṅkṛta*—nicely decorated; *mukha*—face; *ambhojam*—lotuslike; *nīla*—blue; *vakra*—curling; *ālaka-ālibhiḥ*—with locks of hair; *kṛṣṇam*—Kṛṣṇa; *matvā*—thinking Him; *striyaḥ*—the women; *hrītāḥ*—becoming bashful; *nililyuḥ*—hid themselves; *tatra tatra*—here and there; *ha*—indeed.

TRANSLATION

The women of the palace thought He was Lord Kṛṣṇa when they saw His dark-blue complexion the color of a rain cloud, His yellow silk garments, His long arms and red-tinged eyes, His charming lotus face adorned with a pleasing smile, His fine ornaments and His thick, curly blue hair. Thus the women became bashful and hid themselves here and there.

TEXT 29

अवधार्य शनैरीषद्
वैलक्षणेन योषितः
उपजग्मुः प्रमुदिताः

सखी रत्नं सुविस्मिताः

*avadhārya śanair īṣad
vailakṣaṇyena yoṣitaḥ
upajagmuḥ pramuditāḥ
sa-strī ratnaṁ su-vismitāḥ*

SYNONYMS

avadhārya—realizing; *śanaiḥ*—gradually; *īṣat*—slight; *vailakṣaṇyena*—by the difference of appearance; *yoṣitaḥ*—the ladies; *upajagmuḥ*—they came near; *pramuditāḥ*—delighted; *sa*—together with; *strī*—of women; *ratnam*—the jewel; *su-vismitāḥ*—very surprised.

TRANSLATION

Gradually, from the slight differences between His appearance and Kṛṣṇa's, the ladies realized He was not the Lord. Delighted and astonished, they approached Pradyumna and His consort, who was a jewel among women.

TEXT 30

अथ तत्रासितापाङ्गी
वैदर्भी वल्गुभाषिणी
अस्मरत्स्वसुतं नष्टं
स्नेहस्रुतपयोधरा

*atha tatrāsitāpāṅgī
vaidarbhī valgu-bhāṣiṇī
asmarat sva-sutaṁ naṣṭaṁ*

sneha-snuta-payodharā

SYNONYMS

atha—then; *tatra*—there; *asita*—black; *apāṅgī*—the corners of whose eyes; *vaidarbhī*—Queen Rukmiṇī; *valgu*—sweet; *bhāṣinī*—whose speaking; *asmarat*—remembered; *sva-sutam*—her son; *naṣtam*—lost; *sneha*—out of love; *snuta*—having become moist; *payah-dharā*—whose breasts.

TRANSLATION

Seeing Pradyumna, sweet-voiced, dark-eyed Rukmiṇī remembered her lost son, and her breasts became moist out of affection.

TEXT 31

को न्वयस्मरवैदूर्यः
कस्य वा कमलेक्षणः
धृतः कया वा जठरे
केयं लब्धा त्वनेन वा

ko nv ayam nara-vaidūryaḥ
kasya vā kamalekṣaṇaḥ
dhṛtaḥ kayā vā jaṭhare
keyam labdhā tv anena vā

SYNONYMS

kaḥ—who; *nu*—indeed; *ayam*—this; *nara-vaidūryaḥ*—gem among men; *kasya*—whose (son); *vā*—and; *kamala-īkṣaṇaḥ*—lotus-eyed; *dhṛtaḥ*—carried; *kayā*—by what woman; *vā*—and; *jaṭhare*—in her womb; *kā*—who; *iyam*—this

woman; *labdhā*—obtained; *tu*—moreover; *anena*—by Him; *vā*—and.

TRANSLATION

[Śrīmatī Rukmiṇī-devī said:] Who is this lotus-eyed jewel among men? What man's son is He, and what woman carried Him in her womb? And who is this woman He has taken as His wife?

TEXT 32

मम चाप्यात्मजो नष्टो
नीतो यः सूतिकागृहात्
एतत्तुल्यवयोरूपो
यदि जीवति कुत्रचित्

*mama cāpy ātmajo naṣṭo
nīto yaḥ sūtikā-gṛhāt
etat-tulya-vayo-rūpo
yadi jīvati kutracit*

SYNONYMS

mama—my; *ca*—and; *api*—also; *ātmajaḥ*—son; *naṣṭaḥ*—lost; *nītaḥ*—taken; *yaḥ*—who; *sūtikā-gṛhāt*—from the maternity room; *etat*—to Him; *tulya*—equal; *vayaḥ*—in age; *rūpaḥ*—and appearance; *yadi*—if; *jīvati*—He is living; *kutracit*—somewhere.

TRANSLATION

If my lost son, who was kidnapped from the maternity room, were still alive

somewhere, He would be of the same age and appearance as this young man.

TEXT 33

कथं त्वनेन सम्प्राप्तं
सारूप्यं शार्ङ्गधन्वनः
आकृत्यावयवैर्गत्या
स्वरहासावलोकनैः

*katham tv anena samprāptam
sārūpyam śārṅga-dhanvanah
ākṛtyāvayavair gatyā
svara-hāsāvalokanaiḥ*

SYNONYMS

katham—how; *tu*—but; *anena*—by Him; *samprāptam*—obtained; *sārūpyam*—the same appearance; *śārṅga-dhanvanah*—as Kṛṣṇa, the wielder of the Śārṅga bow; *ākṛtyā*—in bodily form; *avayavaiḥ*—limbs; *gatyā*—gait; *svara*—tone of voice; *hāsa*—smile; *avalokanaiḥ*—and glance.

TRANSLATION

But how is it that this young man so much resembles my own Lord, Kṛṣṇa, the wielder of Śārṅga, in His bodily form and His limbs, in His gait and the tone of His voice, and in His smiling glance?

TEXT 34

स एव वा भवेन्नूनं

यो मे गर्भे धृतोऽर्भकः
अमुष्मिन् प्रीतिरधिका
वामः स्फुरति मे भुजः

*sa eva vā bhaven nūnam
yo me garbhe dhṛto 'rbhakaḥ
amuṣmin prītir adhikā
vāmaḥ sphurati me bhujāḥ*

SYNONYMS

saḥ—He; *eva*—indeed; *vā*—or else; *bhavet*—must be; *nūnam*—for certain; *yaḥ*—who; *me*—my; *garbhe*—in the womb; *dhṛtaḥ*—was carried; *arbhakaḥ*—child; *amuṣmin*—for Him; *prītiḥ*—affection; *adhikā*—great; *vāmaḥ*—left; *sphurati*—trembles; *me*—my; *bhujāḥ*—arm.

TRANSLATION

Yes, He must be the same child I bore in my womb, since I feel great affection for Him and my left arm is quivering.

TEXT 35

एवं मीमांसमणायां
वैदर्भ्यां देवकीसुतः
देवक्यानकदुन्दुभ्याम्
उत्तमःश्लोक आगमत

*evaṁ mīmāṃsamaṇāyām
vaidarbhyaṁ devakīśutaḥ
devakyanakadundubhyām
uttamaḥśloka āgamaḥ*

*vaidarbhyām devakī-sutaḥ
devakī-ānakadundubhyām
uttamaḥ-śloka āgamat*

SYNONYMS

evam—thus; *mīmāṃsamānāyām*—as she was conjecturing;
vaidarbhyām—Queen Rukmiṇī; *devakī-sutaḥ*—the son of Devakī;
devakī-ānakadundubhyām—together with Devakī and Vasudeva;
uttamaḥ-ślokaḥ—Lord Kṛṣṇa; *āgamat*—came there.

TRANSLATION

As Queen Rukmiṇī conjectured in this way, Lord Kṛṣṇa, the son of Devakī, arrived on the scene with Vasudeva and Devakī.

TEXT 36

विज्ञातार्थोऽपि भगवांसु
तूष्णीमास जनार्दनः
नारदोऽकथयत्सर्वं
शम्बराहरणादिकम्

*vijñātārtho 'pi bhagavāṃs
tūṣṇīm āsa janārdanaḥ
nārado 'kathayat sarvaṃ
śambarāharaṇādikam*

SYNONYMS

vijñāta—understanding fully; *arthaḥ*—the matter; *api*—even though;

bhagavān—the Supreme Personality of Godhead; *tūṣṇīm*—silent; *āsa*—remained; *janārdanaḥ*—Kṛṣṇa; *nāradaḥ*—Nārada Muni; *akathayat*—recounted; *sarvam*—everything; *śambara*—by Śambara; *āharaṇa*—the kidnapping; *ādikam*—beginning with.

TRANSLATION

Although Lord Janārdana knew perfectly well what had transpired, He remained silent. The sage Nārada, however, explained everything, beginning with Śambara's kidnapping of the child.

TEXT 37

तच्छ्रुत्वा महदाश्चर्यं
कृष्णान्तःपुरयोषितः
अभ्यनन्दन् बहूनब्दान्
नष्टं मृतमिवागतम्

tac chrutvā mahad āścaryam
kṛṣṇāntaḥ-pura-yoṣitaḥ
abhyanandan bahūn abdān
naṣtam mṛtam ivāgatam

SYNONYMS

tat—that; *śrutvā*—hearing; *mahat*—great; *āścaryam*—wonder; *kṛṣṇa-antaḥ-pura*—of Lord Kṛṣṇa's personal residence; *yoṣitaḥ*—the women; *abhyanandan*—they greeted; *bahūn*—for many; *abdān*—years; *naṣtam*—lost; *mṛtam*—someone dead; *iva*—as if; *āgatam*—returned.

TRANSLATION

When the women of Lord Kṛṣṇa's palace heard this most amazing account, they joyfully greeted Pradyumna, who had been lost for many years but who had now returned as if from the dead.

TEXT 38

देवकी वसुदेवश्च
कृष्णरामौ तथा स्त्रियः
दम्पती तौ परिष्वज्य
रुक्मिणी च ययुर्मुदम

*devakī vasudevaś ca
kṛṣṇa-rāmau tathā striyaḥ
dampatī tau pariṣvajya
rukmiṇī ca yayur mudam*

SYNONYMS

devakī—Devakī; *vasudevaḥ*—Vasudeva; *ca*—and; *kṛṣṇa-rāmau*—Kṛṣṇa and Balarāma; *tathā*—also; *striyaḥ*—the women; *dam-patī*—man and wife; *tau*—these two; *pariṣvajya*—embracing; *rukmiṇī*—Rukmiṇī; *ca*—and; *yayur mudam*—they became full of joy.

TRANSLATION

Devakī, Vasudeva, Kṛṣṇa, Balarāma and all the women of the palace, especially Queen Rukmiṇī, embraced the young couple and rejoiced.

TEXT 39

नष्टं प्रद्युम्नमायातम्
आकर्ण्य द्वारकौकसः
अहो मृत इवायातो
बालो दिष्ट्येति हाब्रुवन

*naṣṭam pradyumnam āyātam
ākarnya dvārakaukasaḥ
aho mṛta ivāyāto
bālo diṣṭyēti hābruvan*

SYNONYMS

naṣṭam—lost; *pradyumnam*—Pradyumna; *āyātam*—returned;
ākarnya—hearing; *dvārakā-okasaḥ*—the residents of Dvārakā; *aho*—ah;
mṛtaḥ—dead; *iva*—as if; *āyātaḥ*—come back; *bālaḥ*—the child; *diṣṭyā*—by the
favor of providence; *iti*—thus; *ha*—indeed; *abruvan*—they spoke.

TRANSLATION

Hearing that lost Pradyumna had come home, the residents of Dvārakā declared, "Ah, providence has allowed this child to return as if from death!"

TEXT 40

यं वै मुहुः पितृसरूपनिजेशभावात्
तन्मातरो यदभजन् रहरूढभावाः
चित्रं न तत्खलु रमास्पदबिम्बबिम्बे

कामे स्मरेऽक्षविषये किमुतान्यनार्यः

*yam vai muhuḥ pitṛ-sarūpa-niśa-bhāvās
tan-mātaro yad abhajan raha-rūḍha-bhāvāḥ
citram na tat khalu ramāspada-bimba-bimbe
kāme smare 'kṣa-viṣaye kim utānya-nāryaḥ*

SYNONYMS

yam—whom; *vai*—indeed; *muhuḥ*—repeatedly; *pitṛ*—His father; *sa-rūpa*—who exactly resembled; *nija*—as their own; *īśa*—master; *bhāvāḥ*—who thought of Him; *tat*—His; *mātaraḥ*—mothers; *yat*—inasmuch as; *abhajan*—they worshiped; *raha*—in privacy; *rūḍha*—full-blown; *bhāvāḥ*—whose ecstatic attraction; *citram*—amazing; *na*—not; *tat*—that; *khalu*—indeed; *ramā*—of the goddess of fortune; *āspada*—of the shelter (Lord Kṛṣṇa); *bimba*—of the form; *bimbe*—who was the reflection; *kāme*—lust personified; *smare*—Cupid; *akṣa-viṣaye*—when He was before their eyes; *kim uta*—what then to speak of; *anya*—other; *nāryaḥ*—women.

TRANSLATION

It is not astonishing that the palace women, who should have felt maternal affection for Pradyumna, privately felt ecstatic attraction for Him as if He were their own Lord. After all, the son exactly resembled His father. Indeed, Pradyumna was a perfect reflection of the beauty of Lord Kṛṣṇa, the shelter of the goddess of fortune, and appeared before their eyes as Cupid Himself. Since even those on the level of His mother felt conjugal attraction for Him, then what to speak of how other women felt when they saw Him?

PURPORT

As Śrīla Viśvanātha Cakravartī explains, whenever the palace women saw

Śrī Pradyumna, they immediately remembered their Lord, Śrī Kṛṣṇa. Śrīla Prabhupāda comments as follows in *Kṛṣṇa, the Supreme Personality of Godhead*: "Śrīla Śukadeva Gosvāmī has explained that in the beginning all the residents of the palace, who were all mothers and stepmothers of Pradyumna, mistook Him to be Kṛṣṇa and were all bashful, infected by the desire for conjugal love. The explanation is that Pradyumna's personal appearance was exactly like Kṛṣṇa's, and He was factually Cupid Himself. There was no cause of astonishment, therefore, when the mothers of Pradyumna and other women mistook Him in that way. It is clear from the statement that Pradyumna's bodily characteristics were so similar to Kṛṣṇa's that He was mistaken to be Kṛṣṇa even by His mother."

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fifty-fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "The History of Pradyumna."

56. The Syamantaka Jewel

This chapter describes how Lord Kṛṣṇa recovered the Syamantaka jewel to allay false accusations against Him and married the daughters of Jāmbavān and Satrājit. By enacting the pastime involving the Syamantaka jewel, the Lord demonstrated the futility of material wealth.

When Śukadeva Gosvāmī mentioned that King Satrājit offended Lord Kṛṣṇa on account of the Syamantaka jewel, King Parikṣit became curious to hear the details of this incident. Thus Śukadeva Gosvāmī narrated the story.

King Satrājit received the Syamantaka gem by the grace of his best

well-wisher, the sun-god, Sūrya. After fastening the gem to a chain, which he then hung around his neck, Satrājīṭ traveled to Dvārakā. The residents, thinking he was the sun-god himself, went to Kṛṣṇa and told Him that Lord Sūrya had come to take His audience. But Kṛṣṇa replied that the man who had come was not Sūrya but King Satrājīṭ, who looked extremely effulgent because he was wearing the Syamantaka jewel.

In Dvārakā Satrājīṭ installed the precious stone on a special altar in his home. Every day the gem produced a large quantity of gold, and it had the additional power of assuring that wherever it was properly worshiped no calamity could occur.

On one occasion Lord Śrī Kṛṣṇa requested Satrājīṭ to give the gem to the King of the Yadus, Ugrasena. But Satrājīṭ refused, obsessed as he was with greed. Shortly thereafter Satrājīṭ's brother Prasena left the city to hunt on horseback, wearing the Syamantaka jewel on his neck. On the road a lion killed Prasena and took the jewel away to a mountain cave, where the king of the bears, Jāmbavān, happened to be living. Jāmbavān killed the lion and gave the jewel to his son to play with.

When King Satrājīṭ's brother did not return, the King presumed that Śrī Kṛṣṇa had killed him for the Syamantaka gem. Lord Kṛṣṇa heard about this rumor circulating among the general populace, and to clear His name He went with some of the citizens to find Prasena. Following his path, they eventually found his body and that of his horse lying on the road. Further on they saw the body of the lion Jāmbavān had killed. Lord Kṛṣṇa told the citizens to remain outside the cave while He went in to investigate.

The Lord entered Jāmbavān's cave and saw the Syamantaka jewel lying next to a child. But when Kṛṣṇa tried to take the jewel, the child's nurse cried out in alarm, bringing Jāmbavān quickly to the scene. Jāmbavān considered Kṛṣṇa an ordinary man and began fighting with Him. For twenty-eight days continuously the two fought, until finally Jāmbavān grew weak from the Lord's blows. Now understanding that Kṛṣṇa was the Supreme Personality of Godhead, Jāmbavān began to praise Him. The Lord touched Jāmbavān with

His lotus hand, dispelling his fear, and then explained everything about the jewel. With great devotion Jāmbavān gladly presented the Syamantaka jewel to the Lord, together with his unmarried daughter, Jāmbavatī.

Meanwhile Lord Kṛṣṇa's companions, having waited twelve days for Kṛṣṇa to come out of the cave, returned to Dvārakā despondent. All of Kṛṣṇa's friends and family members became extremely sorrowful and began regularly worshipping Goddess Durgā to assure the Lord's safe return. Even as they performed this worship, Lord Kṛṣṇa entered the city in the company of His new wife. He summoned Satrājit to the royal assembly and, after recounting to him the entire story of the Syamantaka jewel's recovery, gave the jewel back to him. Satrājit accepted the jewel, but with great shame and remorse. He went back to his home, and there he decided to offer Lord Kṛṣṇa not only the jewel but also his daughter so as to atone for the offense he had committed against the Lord's lotus feet. Śrī Kṛṣṇa accepted the hand of Satrājit's daughter, Satyabhāmā, who was endowed with all divine qualities. But the jewel He refused, returning it to King Satrājit.

TEXT 1

श्रीशुक उवाच
सत्राजितः स्वतनयां
कृष्णाय कृतकिल्बिषः
स्यमन्तकेन मणिना
स्वयमुद्यम्य दत्तवान्

śrī-śuka uvāca
satrājitaḥ sva-tanayām
kṛṣṇāya kṛta-kilbiṣaḥ
syamantakena maṇinā

svayam udyamya dattavān

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *satrājitaḥ*—King Satrājīt; *sva*—his own; *tanayām*—daughter; *kṛṣṇāya*—to Lord Kṛṣṇa; *kṛta*—having committed; *kilbiṣaḥ*—offense; *syamantakena*—known as Syamantaka; *maṇinā*—together with the jewel; *svayam*—personally; *udyamya*—striving; *dattavān*—he gave.

TRANSLATION

Śukadeva Gosvāmī said: Having offended Lord Kṛṣṇa, Satrājīt tried as best he could to atone by presenting Him with his daughter and the Syamantaka jewel.

TEXT 2

श्रीराजोवाच
सत्राजितः किमकरोद्
ब्रह्मन् कृष्णस्य किल्बिषः
स्यमन्तकः कुतस्तस्य
कस्मादत्ता सुता हरेः

śrī-rājovāca
satrājitaḥ kim akarod
brahman kṛṣṇasya kilbiṣaḥ
syamantakaḥ kutas tasya
kasmād dattā sutā hareḥ

SYNONYMS

śrī-rājā—the King (Parīkṣit Mahārāja); *uvāca*—said; *satrājitaḥ*—Satrājita; *kim*—what; *akarot*—committed; *brahman*—O *brāhmaṇa*; *kṛṣṇasya*—against Lord Kṛṣṇa; *kilbiṣaḥ*—offense; *syamantakaḥ*—the Syamantaka jewel; *kutaḥ*—from where; *tasya*—his; *kasmāt*—why; *dattā*—given; *sutā*—his daughter; *hareḥ*—to Lord Hari.

TRANSLATION

Mahārāja Parīkṣit inquired: O *brāhmaṇa*, what did King Satrājita do to offend Lord Kṛṣṇa? Where did he get the Syamantaka jewel, and why did he give his daughter to the Supreme Lord?

TEXT 3

श्रीशुक उवाच
आसीत्सत्राजितः सूर्यो
भक्तस्य परमः सखा
प्रीतस्तस्मै मणिं प्रादात्
स च तुष्टः स्यमन्तकम्

śrī-śuka uvāca
āsīt satrājitaḥ sūryo
bhaktasya paramaḥ sakḥā
prītas tasmai maṇim prādāt
sa ca tuṣṭaḥ syamantakam

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *āsīt*—was; *satrājitaḥ*—of Satrājita; *sūryaḥ*—the sun-god; *bhaktasya*—who was his devotee; *paramaḥ*—the best;

sakhā—well-wishing friend; *prītaḥ*—affectionate; *tasmai*—to him; *maṇim*—the jewel; *prādāt*—gave; *saḥ*—he; *ca*—and; *tuṣṭaḥ*—satisfied; *syamantakam*—named Syamantaka.

TRANSLATION

Śukadeva Gosvāmī said: Sūrya, the sun-god, felt great affection for his devotee Satrājīta. Acting as his greatest friend, the demigod gave him the jewel called Syamantaka as a token of his satisfaction.

TEXT 4

स तं बिभ्रन्मणिं कण्ठे
भ्राजमानो यथा रविः
प्रविष्टो द्वारकां राजन्
तेजसा नोपलक्षितः

sa taṁ bibhran maṇim kaṇṭhe
bhrājamāno yathā raviḥ
praviṣṭo dvārakāṁ rājan
tejasā nopalakṣitaḥ

SYNONYMS

saḥ—he, King Satrājīta; *taṁ*—that; *bibhrat*—wearing; *maṇim*—jewel; *kaṇṭhe*—on his neck; *bhrājamānaḥ*—shining brilliantly; *yathā*—like; *raviḥ*—the sun; *praviṣṭaḥ*—having entered; *dvārakāṁ*—the city of Dvārakā; *rājan*—O King (Parīkṣita); *tejasā*—because of the effulgence; *na*—not; *upalakṣitaḥ*—recognized.

TRANSLATION

Wearing the jewel on his neck, Satrājīṭ entered Dvārakā. He shone as brightly as the sun itself, O King, and thus he went unrecognized because of the jewel's effulgence.

TEXT 5

तं विलोक्य जना दूरात्
तेजसा मुष्टदृष्टयः
दीव्यतेऽक्षैर्भगवते
शशंसुः सूर्यशङ्किताः

*taṁ vilokya janā dūrāt
tejasā muṣṭa-dr̥ṣṭayaḥ
dīvyate 'kṣair bhagavate
śaśaṁsuḥ sūrya-śaṅkitāḥ*

SYNONYMS

tam—him; *vilokya*—seeing; *janāḥ*—the people; *dūrāt*—from some distance; *tejasā*—by his effulgence; *muṣṭa*—stolen; *dr̥ṣṭayaḥ*—their ability to see; *dīvyate*—who was playing; *akṣaiḥ*—with dice; *bhagavate*—to the Supreme Lord, Śrī Kṛṣṇa; *śaśaṁsuḥ*—they reported; *sūrya*—the sun-god; *śaṅkitāḥ*—presuming him.

TRANSLATION

As the people looked at Satrājīṭ from a distance, his brilliance blinded them. They presumed he was the sun-god, Sūrya, and went to tell Lord Kṛṣṇa, who

was at that time playing at dice.

TEXT 6

नारायण नमस्तेऽस्तु
शङ्खचक्रगदाधर
दामोदरारविन्दाक्ष
गोविन्द यदुनन्दन

nārāyaṇa namaḥ te 'stu
śaṅkha-cakra-gadā-dhara
dāmodarāravindākṣa
govinda yadu-nandana

SYNONYMS

nārāyaṇa—O Lord Nārāyaṇa; *namaḥ*—obeisances; *te*—unto; *astu*—may there be; *śaṅkha*—of the conchshell; *cakra*—disc; *gadā*—and club; *dhara*—O holder; *dāmodara*—O Lord Dāmodara; *aravinda-akṣa*—O lotus-eyed one; *govinda*—O Lord Govinda; *yadu-nandana*—O darling son of the Yadus.

TRANSLATION

[The residents of Dvārakā said:] Obeisances unto You, O Nārāyaṇa, O holder of the conch, disc and club, O lotus-eyed Dāmodara, O Govinda, O cherished descendant of Yadu!

TEXT 7

एष आयाति सविता

त्वां दिदृक्षुर्जगत्पते
मुष्णन् गभस्तिचक्रेण
नृणां चक्षूंषि तिग्मगुः

*eṣa āyāti savitā
tvām didṛkṣur jagat-pate
muṣṇan gabhasti-cakreṇa
nṛṇām cakṣūṁṣi tigma-guḥ*

SYNONYMS

eṣaḥ—this; *āyāti*—comes; *savitā*—the sun-god; *tvām*—You; *didṛkṣuḥ*—wanting to see; *jagat-pate*—O Lord of the universe; *muṣṇan*—stealing; *gabhasti*—of his rays; *cakreṇa*—with the circle; *nṛṇām*—of men; *cakṣūṁṣi*—the eyes; *tigma*—intense; *guḥ*—whose radiation.

TRANSLATION

Lord Savitā has come to see You, O Lord of the universe. He is blinding everyone's eyes with his intensely effulgent rays.

TEXT 8

नन्वन्विच्छन्ति ते मार्गं
त्रीलोक्यां विबुधर्षभाः
ज्ञात्वाद्य गूढं यदुषु
द्रष्टुं त्वां यात्यजः प्रभो

nanv anvicchanti te mārgam

*trī-lokyām vibudharṣabhāḥ
jñātvādya gūḍham yaduṣu
draṣṭum tvām yāty ajaḥ prabho*

SYNONYMS

nanu—certainly; *anvicchanti*—they seek out; *te*—Your; *mārgam*—path; *tri-lokyām*—in all the three worlds; *vibudha*—of the wise demigods; *ṛṣabhāḥ*—the most exalted; *yñātvā*—knowing; *adya*—now; *gūḍham*—disguised; *yaduṣu*—among the Yadus; *draṣṭum*—to see; *tvām*—You; *yāti*—comes; *ajaḥ*—the unborn (sun-god); *prabho*—O Lord.

TRANSLATION

The most exalted demigods in the three worlds are certainly anxious to seek You out, O Lord, now that You have hidden Yourself among the Yadu dynasty. Thus the unborn sun-god has come to see You here.

TEXT 9

श्रीशुक उवाच
निशम्य बालवचनं
प्रहस्याम्बुजलोचनः
प्राह नासौ रविर्देवः
सत्राजिन्मणिना ज्वलन्

*śrī-śuka uvāca
niśamya bāla-vacanam
prahasyāmbuja-locanaḥ
prāha nāsau ravir devaḥ*

satrājīn maṇinā jvalan

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *niśamya*—hearing; *bāla*—childish; *vacanam*—these words; *prahasya*—smiling broadly; *ambuja*—lotuslike; *locanaḥ*—He whose eyes; *prāha*—said; *na*—not; *asau*—this person; *raviḥ devaḥ*—the sun-god; *satrājīt*—King Satrājīt; *maṇinā*—because of his jewel; *jvalan*—glowing.

TRANSLATION

Śukadeva Gosvāmī continued: Hearing these innocent words, the lotus-eyed Lord smiled broadly and said, "This is not the sun-god, Ravi, but rather Satrājīt, who is glowing because of his jewel."

TEXT 10

सत्राजित्स्वगृहं श्रीमत
कृतकौतुकमङ्गलम्
प्रविश्य देवसदने
मणिं विप्रैर्न्यवेशयत्

*satrājīt sva-grham śrīmat
kṛta-kautuka-maṅgalam
praviśya deva-sadane
maṇim viprair nyaveśayat*

SYNONYMS

satrājīt—Satrājīt; *sva*—his; *grham*—home; *śrīmat*—opulent; *kṛta*—(where

there were) executed; *kautuka*—with festivity; *maṅgalam*—auspicious rituals; *praviśya*—entering; *deva-sadane*—in the temple room; *maṇim*—the jewel; *vipraiḥ*—by learned *brāhmaṇas*; *nyaveśayat*—he had installed.

TRANSLATION

King Satrājīṭ entered his opulent home, festively executing auspicious rituals. He had qualified *brāhmaṇas* install the Syamantaka jewel in the house's temple room.

TEXT 11

दिने दिने स्वर्णभारान्
अष्टौ स सृजति प्रभो
दुर्भिक्षमार्यरिष्टानि
सर्पाधिव्याधयोऽशुभाः
न सन्ति मायिनस्तत्र
यत्रास्तेऽभ्यर्चितो मणिः

dine dine svarṇa-bhārān
aṣṭau sa sṛjati prabho
durbhikṣa-māry-ariṣṭāni
sarpādhi-vyādhayo 'śubhāḥ
na santi māyinas tatra
yatrāste 'bhyarcito maṇiḥ

SYNONYMS

dine dine—day after day; *svarṇa*—of gold; *bhārān*—*bhāras* (a measure of weight); *aṣṭau*—eight; *saḥ*—it; *sṛjati*—would produce; *prabho*—O master

(Parīkṣit Mahārāja); *durbhikṣa*—famine; *māri*—untimely deaths; *ariṣṭāni*—catastrophes; *sarpa*—snake (bites); *ādhi*—mental disorders; *vyādhayaḥ*—diseases; *aśubhāḥ*—inauspicious; *na santi*—there are none; *māyinaḥ*—cheaters; *tatra*—there; *yatra*—where; *āste*—it is present; *abhyarcitaḥ*—properly worshiped; *maṇiḥ*—the gem.

TRANSLATION

Each day the gem would produce eight *bhāras* of gold, my dear Prabhu, and the place in which it was kept and properly worshiped would be free of calamities such as famine or untimely death, and also of evils like snake bites, mental and physical disorders and the presence of deceitful persons.

PURPORT

Śrīla Śrīdhara Svāmī gives the following śāstric reference concerning the *bhāra*:

*caturbhir vrīhibhir guṇjām
guṇjāḥ pañca paṇam paṇān
aṣṭau dharaṇam aṣṭau ca
karṣaṁ tāmś caturaḥ palam
tulām pala-śataṁ prāhur
bhāraḥ syād vimśatis tulāḥ*

"Four rice grains are called one *guṇjā*; five *guṇjās*, one *paṇa*; eight *paṇas*, one *karṣa*; four *karṣas*, one *pala*; and one hundred *palas*, one *tulā*. Twenty *tulās* make up one *bhāra*." Since there are about 3,700 grains of rice in an ounce, the Syamantaka jewel was producing approximately 170 pounds of gold every day.

TEXT 12

स याचितो मणिं क्वापि
यदुराजाय शौरिणा
नैवार्थकामुकः प्रादाद्
याज्जाभङ्गमतर्कयन्

*sa yācito maṇim kvāpi
yadu-rājāya śauriṇā
naivārtha-kāmukaḥ prādād
yācñā-bhaṅgam atarkayan*

SYNONYMS

saḥ—he, Satrājit; *yācitaḥ*—requested; *maṇim*—the gem; *kva api*—on one occasion; *yadu-rājāya*—for the king of the Yadus, Ugrasena; *śauriṇā*—by Lord Kṛṣṇa; *na*—not; *eva*—indeed; *artha*—after wealth; *kāmukaḥ*—greedy; *prādāt*—gave; *yācñā*—of the request; *bhaṅgam*—the transgression; *atarkayan*—not considering.

TRANSLATION

On one occasion Lord Kṛṣṇa requested Satrājit to give the jewel to the Yadu king, Ugrasena, but Satrājit was so greedy that he refused. He gave no thought to the seriousness of the offense he committed by denying the Lord's request.

TEXT 13

तमेकदा मणिं कण्ठे
प्रतिमुच्य महाप्रभम्
प्रसेनो हयमारुह्य

मृगायां व्यचरद्वने

*tam ekadā maṇim kaṇṭhe
pratimucya mahā-prabham
praseno hayam āruhya
mṛgāyām vyacarad vane*

SYNONYMS

tam—that; *ekadā*—once; *maṇim*—the jewel; *kaṇṭhe*—on his neck; *pratimucya*—fixing; *mahā*—greatly; *prabham*—effulgent; *prasenaḥ*—Prasena (the brother of Satrājit); *hayam*—a horse; *āruhya*—mounting; *mṛgāyām*—for hunting; *vyacarad*—went about; *vane*—in the forest.

TRANSLATION

Once Satrājit's brother, Prasena, having hung the brilliant jewel about his neck, mounted a horse and went hunting in the forest.

PURPORT

The inauspicious result of Satrājit's refusal of Lord Kṛṣṇa's request is about to manifest.

TEXT 14

प्रसेनं सहयं हत्वा
मणिमाच्छिद्य केशरी
गिरिं विशन् जाम्बवता

निहतो मणिमिच्छता

*prasenam sa-hayam hatvā
maṇim ācchidya keśarī
girim viśan jāmbavatā
nihato maṇim icchatā*

SYNONYMS

prasenam—Prasena; *sa*—along with; *hayam*—his horse; *hatvā*—killing; *maṇim*—the jewel; *ācchidya*—seizing; *keśarī*—a lion; *girim*—(a cave in) a mountain; *viśan*—entering; *jāmbavatā*—by Jāmbavān, the king of the bears; *nihataḥ*—killed; *maṇim*—the jewel; *icchatā*—who wanted.

TRANSLATION

A lion killed Prasena and his horse and took the jewel. But when the lion entered a mountain cave he was killed by Jāmbavān, who wanted the jewel.

TEXT 15

सोऽपि चक्रे कुमारस्य
मणिं क्रीडनकं बिले
अपश्यन् भ्रातरं भ्राता
सत्राजित्पर्यतप्यत

*so 'pi cakre kumārasya
maṇim krīḍanakam bile
apaśyan bhrātaram bhrātā
satrājit paryatapyaata*

SYNONYMS

saḥ—he, Jāmbavān; *api*—moreover; *cakre*—made; *kumārasya*—for his child; *maṇim*—the jewel; *krīḍanakam*—a toy; *bile*—in the cave; *apaśyan*—not seeing; *bhrātaram*—his brother; *bhrātā*—the brother; *satrājīt*—Satrājīt; *paryatapyata*—became deeply troubled.

TRANSLATION

Within the cave Jāmbavān let his young son have the Syamantaka jewel as a toy to play with. Meanwhile Satrājīt, not seeing his brother return, became deeply troubled.

TEXT 16

प्रायः कृष्णेन निहतो
मणिग्रीवो वनं गतः
भ्राता ममेति तच्छ्रुत्वा
कर्णे कर्णेऽजपन् जनाः

prāyaḥ kṛṣṇena nihato
maṇi-grīvo vanam gataḥ
bhrātā mameti tac chrutvā
karṇe karṇe 'japan janāḥ

SYNONYMS

prāyaḥ—probably; *kṛṣṇena*—by Kṛṣṇa; *nihataḥ*—killed; *maṇi*—the jewel; *grīvaḥ*—wearing on his neck; *vanam*—to the forest; *gataḥ*—gone; *bhrātā*—brother; *mama*—my; *iti*—thus saying; *tat*—that; *śrutvā*—hearing;

karṇe karṇe—in one another's ears; *ajāpan*—whispered; *janāḥ*—the people.

TRANSLATION

He said, "Kṛṣṇa probably killed my brother, who went to the forest wearing the jewel on his neck." The general populace heard this accusation and began whispering it in one another's ears.

TEXT 17

भगवांस्तदुपश्रुत्य
दुर्यशो लिप्तमात्मनि
मार्ष्टुं प्रसेनपदवीम्
अन्वपद्यत नागरैः

bhagavāṁs tad upaśrutya
duryaśo liptam ātmani
mārṣṭum prasena-padavīm
anvapadyata nāgaraiḥ

SYNONYMS

bhagavān—the Supreme Lord, Kṛṣṇa; *tat*—that; *upaśrutya*—coming to hear; *duryaśaḥ*—infamy; *liptam*—smeared; *ātmani*—upon Himself; *mārṣṭum*—in order to clean away; *prasena-padavīm*—the path taken by Prasena; *anvapadyata*—He followed; *nāgaraiḥ*—together with people of the city.

TRANSLATION

When Lord Kṛṣṇa heard this rumor, He wanted to remove the stain on His

reputation. So He took some of Dvārakā's citizens with Him and set out to retrace Prasena's path.

TEXT 18

हतं प्रसेनं अश्वं च
वीक्ष्य केशरिणा वने
तं चाद्रिपृष्ठे निहतम्
ऋक्षेण ददृशुर्जनाः

*hatam prasenam aśvam ca
vīkṣya keśariṇā vane
tam cādri-pṛṣṭhe nihatam
ṛkṣeṇa dadṛśur janāḥ*

SYNONYMS

hatam—killed; *prasenam*—Prasena; *aśvam*—his horse; *ca*—and; *vīkṣya*—seeing; *keśariṇā*—by a lion; *vane*—in the forest; *tam*—that (lion); *ca*—also; *adri*—of a mountain; *pṛṣṭhe*—on the side; *nihatam*—killed; *ṛkṣeṇa*—by Ṛkṣa (Jāmbavān); *dadṛśuḥ*—they saw; *janāḥ*—the people.

TRANSLATION

In the forest they found Prasena and his horse, both killed by the lion. Further on they found the lion dead on a mountainside, slain by Ṛkṣa [Jāmbavān].

TEXT 19

ऋक्षराजबिलं भीमम्
अन्धेन तमसावृतम्
एको विवेश भगवान्
अवस्थाप्य बहिः प्रजाः

*ṛkṣa-rāja-bilam bhīmam
andhena tamasāvṛtam
eko viveśa bhagavān
avasthāpya bahiḥ prajāḥ*

SYNONYMS

ṛkṣa-rāja—of the king of the bears; *bilam*—the cave; *bhīmam*—terrifying; *andhena tamasā*—by blinding darkness; *āvṛtam*—covered; *ekaḥ*—alone; *viveśa*—entered; *bhagavān*—the Supreme Lord; *avasthāpya*—stationing; *bahiḥ*—outside; *prajāḥ*—the citizens.

TRANSLATION

The Lord stationed His subjects outside the terrifying, pitch-dark cave of the king of the bears, and then He entered alone.

TEXT 20

तत्र दृष्ट्वा मणिप्रेष्ठं
बालक्रीडनकं कृतम्
हर्तुं कृतमतिस्तस्मिन्
अवतस्थेऽर्भकान्तिके

*tatra dṛṣṭvā maṇi-preṣṭham
bāla-kṛīḍanakam kṛtam
hartum kṛta-matis tasminn
avatasthe 'rbhakāntike*

SYNONYMS

tatra—there; *dṛṣṭvā*—seeing; *maṇi-preṣṭham*—the most precious of jewels; *bāla*—of a child; *kṛīḍanakam*—the plaything; *kṛtam*—made; *hartum*—to take it away; *kṛta-matiḥ*—deciding; *tasmin*—there; *avatasthe*—He placed Himself; *arbhaka-antike*—near the child.

TRANSLATION

There Lord Kṛṣṇa saw that the most precious of jewels had been made into a child's plaything. Determined to take it away, He approached the child.

TEXT 21

तमपूर्वं नरं दृष्ट्वा
धात्री चुक्रोश भीतवत्
तच्छ्रुत्वाभ्यद्रवत्क्रुद्धो
जाम्बवान् बलिनां वरः

*tam apūrvam naram dṛṣṭvā
dhātrī cukrośa bhīta-vat
tac chrutvābhyadravat kruddho
jāmbavān balinām varah*

SYNONYMS

tam—that; *apūrvam*—never before (seen); *naram*—person; *dṛṣṭvā*—seeing; *dhātrī*—the nurse; *cukrośa*—cried out; *bhīta-vat*—afraid; *tat*—that; *śrutvā*—hearing; *abhyadravat*—ran toward; *kruddhaḥ*—angry; *jāmbavān*—Jāmbavān; *balinām*—of the strong; *varaḥ*—the best.

TRANSLATION

The child's nurse cried out in fear upon seeing that extraordinary person standing before them. Jāmbavān, strongest of the strong, heard her cries and angrily ran toward the Lord.

TEXT 22

स वै भगवता तेन
युयुधे स्वामीनात्मनः
पुरुषम्प्राकृतं मत्वा
कुपितो नानुभाववित्

sa vai bhagavatā tena
yuyudhe svāmīnātmānaḥ
puruṣam prākṛtaṁ matvā
kupito nānubhāva-vit

SYNONYMS

saḥ—he; *vai*—indeed; *bhagavatā*—with the Lord; *tena*—with Him; *yuyudhe*—fought; *svāmīnā*—master; *ātmanāḥ*—his own; *puruṣam*—a person; *prākṛtaṁ*—mundane; *matvā*—thinking Him; *kupitaḥ*—angry; *na*—not; *anubhāva*—of His position; *vit*—aware.

TRANSLATION

Unaware of His true position and thinking Him an ordinary man, Jāmbavān angrily began fighting with the Supreme Lord, his master.

PURPORT

The words *puruṣaṁ prākṛtaṁ matvā*, "thinking Him a mundane person," are very significant. So-called Vedic scholars, including most Western ones, enjoy translating the word *puruṣaṁ* as "man" even when the word refers to Lord Kṛṣṇa, and thus their unauthorized translations of Vedic literature are tainted by their materialistic conceptions of the Godhead. However, here it is clearly stated that it was because Jāmbavān misunderstood the Lord's position that he considered Him *prākṛta-puruṣa*, "a mundane person." In other words, the Lord is actually *puruṣottama*, "the ultimate transcendental person."

TEXT 23

द्वन्द्वयुद्धं सुतुमुलम
उभयोर्विजिगीषतोः
आयुधाश्मद्रुमैर्दोर्भिः
क्रव्यार्थे श्येनयोरिव

dvandva-yuddham su-tumulam
ubhayor vijigīṣatoḥ
āyudhāśma-drumair dorbhiḥ
kravyārthe śyenayor iva

SYNONYMS

dvandva—paired; *yuddham*—the fight; *su-tumulam*—very furious; *ubhayoḥ*—between the two of them; *vijigīṣatoḥ*—who both were striving to win; *āyudha*—with weapons; *aśma*—stones; *drumaiḥ*—and trees; *dorbhiḥ*—with their arms; *kravya*—carrion; *arthe*—for the sake; *śyenayoḥ*—between two hawks; *iva*—as if.

TRANSLATION

The two fought furiously in single combat, each determined to win. Contending against each other with various weapons and then with stones, tree trunks and finally their bare arms, they struggled like two hawks battling over a piece of flesh.

TEXT 24

आसीत्तदष्टाविंशहम्
इतरेतरमुष्टिभिः
वज्रनिष्पेषपरुषैर्
अविश्रममहर्निशम्

āsīt tad aṣṭā-vimśāham
itaretara-muṣṭibhiḥ
vajra-niṣpeṣa-paruṣair
aviśramam ahar-niśam

SYNONYMS

āsīt—was; *tat*—that; *aṣṭā-vimśa*—twenty-eight; *aham*—days; *itara-itara*—with one another's; *muṣṭibhiḥ*—fists; *vajra*—of lightning; *niṣpeṣa*—like the blows; *paruṣaiḥ*—hard; *aviśramam*—without pause; *ahaḥ-niśam*—day and night.

TRANSLATION

The fight went on without rest for twenty-eight days, the two opponents striking each other with their fists, which fell like the cracking blows of lightning.

PURPORT

Śrīla Viśvanātha Cakravartī points out that the fight continued day and night without intermission.

TEXT 25

कृष्णमुष्टिविनिष्पात
निष्पिष्टाङ्गोरु बन्धनः
क्षीणसत्त्वः स्विन्नगात्रसु
तमाहातीव विस्मितः

kṛṣṇa-muṣṭi-viniṣpāta
niṣpiṣṭāṅgoru bandhanaḥ
kṣīṇa-sattvaḥ svinna-gātras
tam āhātīva vismitaḥ

SYNONYMS

kṛṣṇa-muṣṭi—of Lord Kṛṣṇa's fists; *viniṣpāta*—by the blows; *niṣpiṣṭa*—pummeled; *aṅga*—of whose body; *uru*—huge; *bandhanaḥ*—the muscles; *kṣīṇa*—diminished; *sattvaḥ*—whose strength; *svinna*—perspiring; *gātraḥ*—whose limbs; *tam*—to Him; *āha*—he spoke; *atīva*—extremely; *vismitaḥ*—astonished.

TRANSLATION

His bulging muscles pummeled by the blows of Lord Kṛṣṇa's fists, his strength faltering and his limbs perspiring, Jāmbavān, greatly astonished, finally spoke to the Lord.

TEXT 26

जाने त्वां सऋवभूतानां
प्राण ओजः सहो बलम्
विष्णुं पुराणपुरुषं
प्रभविष्णुमधीश्वरम्

*jāne tvām sarva-bhūtānām
prāṇa ojaḥ saho balam
viṣṇum purāṇa-puruṣam
prabhaviṣṇum adhīśvaram*

SYNONYMS

jāne—I know; *tvām*—You (to be); *sarva*—of all; *bhūtānām*—living beings; *prāṇaḥ*—the life air; *ojaḥ*—the sensory strength; *sahaḥ*—the mental strength; *balam*—the physical strength; *viṣṇum*—Lord Viṣṇu; *purāṇa*—primeval; *puruṣam*—the Supreme Person; *prabhaviṣṇum*—all-powerful; *adhīśvaram*—the supreme controller.

TRANSLATION

[Jāmbavān said:] I know now that You are the life air and the sensory, mental and bodily strength of all living beings. You are Lord Viṣṇu, the original

person, the supreme, all-powerful controller.

TEXT 27

त्वं हि विश्वसृजाम्स्रष्टा
सृष्टानामपि यच्च सत्
कालः कलयतामीशः
पर आत्मा तथात्मनाम्

*tvam hi viśva-sṛjām sraṣṭā
sṛṣṭānām api yac ca sat
kālah kalayatām īśaḥ
para ātmā tathātmanām*

SYNONYMS

tvam—You; *hi*—indeed; *viśva*—of the universe; *sṛjām*—of the creators; *sraṣṭā*—the creator; *sṛṣṭānām*—of created entities; *api*—also; *yac*—which; *ca*—and; *sat*—underlying substance; *kālah*—the subduer; *kalayatām*—of subduers; *īśaḥ*—the Supreme Lord; *paraḥ ātmā*—the Supreme Soul; *tathā*—also; *ātmanām*—of all souls.

TRANSLATION

You are the ultimate creator of all creators of the universe, and of everything created You are the underlying substance. You are the subduer of all subduers, the Supreme Lord and Supreme Soul of all souls.

PURPORT

As Lord Kapila states in the *Śrīmad-Bhāgavatam* (3.25.42): *mṛtyuś carati*

mad-bhayāt. "Death himself moves about out of fear of Me."

TEXT 28

यस्येषदुत्कलितरोषकटाक्षमोक्षैर्
वर्त्मादिशत्क्षुभितनक्रतिमिङ्गलोऽब्धिः
सेतुः कृतः स्वयश उज्ज्वलिता च लङ्का
रक्षःशिरांसि भुवि पेतुरिषुक्षतानि

yasyeṣad-utkalita-roṣa-kaṭākṣa-mokṣair
vartmādiśat kṣubhita-nakra-timiṅgalo 'bdhiḥ
setuḥ kṛtaḥ sva-yaśa ujjvalitā ca laṅkā
rakṣaḥ-śirāṁsi bhuvi petur iṣu-kṣatāni

SYNONYMS

yasya—whose; *iṣat*—slightly; *utkalita*—manifested; *roṣa*—from the anger; *kaṭā-akṣa*—of sidelong glances; *mokṣaiḥ*—because of the release; *vartma*—a way; *ādiśat*—showed; *kṣubhita*—agitated; *nakra*—(in which) the crocodiles; *timiṅgalaḥ*—and huge *timiṅgila* fish; *abdhiḥ*—the ocean; *setuḥ*—a bridge; *kṛtaḥ*—made; *sva*—His own; *yaśaḥ*—fame; *ujjvalitā*—set ablaze; *ca*—and; *laṅkā*—the city of *Laṅkā*; *rakṣaḥ*—of the demon (*Rāvaṇa*); *śirāṁsi*—the heads; *bhuvi*—to the ground; *petuḥ*—fell; *iṣu*—by whose arrows; *kṣatāni*—cut off.

TRANSLATION

You are He who impelled the ocean to give way when His sidelong glances, slightly manifesting His anger, disturbed the crocodiles and *timīḥ gila* fish within the watery depths. You are He who built a great bridge to establish His fame,

who burned down the city of Laṅkā, and whose arrows severed the heads of Rāvaṇa, which then fell to the ground.

TEXTS 29-30

इति विज्ञातविज्ञानम्
ऋक्षराजानमच्युतः
व्याजहार महाराज
भगवान्देवकीसुतः

अभिमृश्यारविन्दाक्षः
पाणिना शंकरेण तम्
कृपया परया भक्तं
मेघगम्भीरया गिरा

*iti vijñāta-vijñānam
ṛkṣa-rājānam acyutaḥ
vyājahāra mahā-rāja
bhagavān devakī-sutaḥ*

*abhimṛśyāravindākṣaḥ
pāṇinā śaṁ-kareṇa tam
kṛpayā parayā bhaktaṁ
megha-gambhīrayā girā*

SYNONYMS

iti—thus; *vijñāta-vijñānam*—who had understood the truth; *ṛkṣa*—of the bears; *rājānam*—to the king; *acyutaḥ*—Lord Kṛṣṇa; *vyājahāra*—spoke; *mahā-rāja*—O King (Parīkṣit); *bhagavān*—the Supreme Lord;

devakī-surah—the son of Devakī; *abhimṛśya*—touching; *aravinda-akṣaḥ*—lotus-eyed; *pāṇinā*—with His hand; *śam*—auspiciousness; *kareṇa*—which bestows; *tam*—to him; *kṛpayā*—with compassion; *parayā*—great; *bhaktam*—to His devotee; *megha*—like a cloud; *gambhīrayā*—deep; *girā*—in a voice.

TRANSLATION

[Śukadeva Gosvāmī continued:] O King, Lord Kṛṣṇa then addressed the king of the bears, who had understood the truth. The lotus-eyed Personality of Godhead, the son of Devakī, touched Jāmbavān with His hand, which bestows all blessings, and spoke to His devotee with sublime compassion, His grave voice deeply resounding like a cloud.

TEXT 31

मणिहेतोरिह प्राप्ता
वयमृक्षपते बिलम्
मिथ्याभिशापं प्रमृजन्
आत्मनो मणिनामुना

maṇi-hetor iha prāptā
vayam ṛkṣa-pate bilam
mithyābhiśāpaṁ pramṛjann
ātmano maṇināmunā

SYNONYMS

maṇi—the jewel; *hetoḥ*—because of; *iha*—here; *prāptāḥ*—have come; *vayam*—we; *ṛkṣa-pate*—O lord of the bears; *bilam*—to the cave; *mithyā*—false;

abhiśāpam—the accusation; *pramṛjan*—to dispel; *ātmanaḥ*—against Myself; *maṇinā*—with the jewel; *amunā*—this.

TRANSLATION

[Lord Kṛṣṇa said:] It is for this jewel, O lord of the bears, that we have come to your cave. I intend to use the jewel to disprove the false accusations against Me.

TEXT 32

इत्युक्तः स्वां दुहितरं
कन्यां जाम्बवतीं मुदा
अर्हणार्थम्स मणिना
कृष्णायोपजहार ह

ity uktaḥ svām duhitaram
kanyām jāmbavatīm mudā
arhaṇārtham sa maṇinā
kṛṣṇāyopajahāra ha

SYNONYMS

iti—thus; *uktaḥ*—addressed; *svām*—his; *duhitaram*—daughter;
kanyām—maiden; *jāmbavatīm*—named Jāmbavatī; *mudā*—happily;
arhaṇa-artham—as a respectful offering; *saḥ*—he; *maṇinā*—with the jewel;
kṛṣṇāya—to Lord Kṛṣṇa; *upajahāra ha*—presented.

TRANSLATION

Thus addressed, Jāmbavān happily honored Lord Kṛṣṇa by offering Him his maiden daughter, Jāmbavatī, together with the jewel.

TEXT 33

अदृष्ट्वा निर्गमं शौरेः
प्रविष्टस्य बिलं जनाः
प्रतीक्ष्य द्वादशाहानि
दुःखिताः स्वपुरं ययुः

*adṛṣṭvā nirgamam śaureḥ
praviṣṭasya bilam janāḥ
pratīkṣya dvādaśāhāni
duḥkhitāḥ sva-puram yayuḥ*

SYNONYMS

adṛṣṭvā—not seeing; *nirgamam*—the exit; *śaureḥ*—of Lord Kṛṣṇa; *praviṣṭasya*—who had gone inside; *bilam*—the cave; *janāḥ*—the people; *pratīkṣya*—after waiting; *dvādaśa*—twelve; *ahāni*—days; *duḥkhitāḥ*—unhappy; *sva*—their; *puram*—to the city; *yayuh*—went.

TRANSLATION

After Lord Śauri had entered the cave, the people of Dvārakā who had accompanied Him had waited twelve days without seeing Him come out again. Finally they had given up and returned to their city in great sorrow.

TEXT 34

निशम्य देवकी देवी
रक्मिण्यानकदुन्दुभिः
सुहृदो ज्ञातयोऽशोचन्
बिलात्कृष्णमनिर्गतम्

*niśamya devakī devī
rakmiṇy ānakadundubhiḥ
suhṛdo jñātayo 'śocan
bilāt kṛṣṇam anirgatam*

SYNONYMS

niśamya—hearing; *devakī*—Devakī; *devī rukmiṇī*—the divine Rukmiṇī; *ānakadundubhiḥ*—Vasudeva; *suhṛdaḥ*—friends; *jñātayaḥ*—relatives; *aśocan*—they lamented; *bilāt*—from the cave; *kṛṣṇam*—Kṛṣṇa; *anirgatam*—not come out.

TRANSLATION

When Devakī, Rukmiṇī-devī, Vasudeva and the Lord's other relatives and friends heard that He had not come out of the cave, they all lamented.

TEXT 35

सत्राजितं शपन्तस्ते
दुःखिता द्वारकौकसः
उपतस्थुश्चन्द्रभागां
दुर्गां कृष्णोपलब्धये

*satrājitaṁ śapantaś te
duḥkhitā dvāraukasaḥ
upatasthuś candrabhāgām
durgām kṛṣṇopalabdhave*

SYNONYMS

satrājitaṁ—Satrājit; *śapantaḥ*—cursing; *te*—they; *duḥkhitāḥ*—sorrowful; *dvārakā-okasaḥ*—the residents of Dvārakā; *upatasthuḥ*—worshiped; *candrabhāgām*—Candrabhāgā; *durgām*—Durgā; *kṛṣṇa-upalabdhave*—in order to obtain Kṛṣṇa.

TRANSLATION

Cursing Satrājit, the sorrowful residents of Dvārakā approached the Durgā deity named Candrabhāgā and prayed to her for Kṛṣṇa's return.

TEXT 36

तेषां तु देव्युपस्थानात्
प्रत्यादिष्टाशिषा स च
प्रादुर्बभूव सिद्धार्थः
सदारो हर्षयन् हरिः

*teṣāṁ tu devy-upasthānāt
pratyādiṣṭāśiṣā sa ca
prādurbabhūva siddhārthaḥ
sa-dāro harṣayan hariḥ*

SYNONYMS

teṣām—to them; *tu*—but; *devī*—of the demigoddess; *upasthānāt*—after the worship; *pratyādiṣṭa*—granted in response; *āśiṣāḥ*—benediction; *saḥ*—He; *ca*—and; *prādurbabhūva*—appeared; *siddha*—having achieved; *arthaḥ*—His purpose; *sa-dāraḥ*—together with His wife; *harṣayan*—creating joy; *hariḥ*—Lord Kṛṣṇa.

TRANSLATION

When the citizens had finished worshiping the demigoddess, she spoke to them in response, promising to grant their request. Just then Lord Kṛṣṇa, who had achieved His purpose, appeared before them in the company of His new wife, filling them with joy.

TEXT 37

उपलभ्य हृषीकेशं
मृतं पुनरिवागतम्
सह पत्न्या मणिग्रीवं
सर्वे जातमहोत्सवाः

upalabhya hr̥ṣīkeśam
mṛtam punar ivāgatam
saha patnyā maṇi-grīvaṁ
sarve jāta-mahotsavāḥ

SYNONYMS

upalabhya—recognizing; *hr̥ṣīkeśam*—the Lord of the senses; *mṛtam*—someone dead; *punaḥ*—again; *iva*—as if; *āgatam*—come; *saha*—with; *patnyā*—a wife; *maṇi*—the jewel; *grīvam*—on His neck; *sarve*—all of them; *jāta*—aroused;

mahā—great; *utsavāḥ*—rejoicing.

TRANSLATION

Seeing Lord Hṛṣīkeśa return as if from death, accompanied by His new wife and wearing the Syamantaka jewel on His neck, all the people were roused to jubilation.

PURPORT

According to Śrīla Viśvanātha Cakravartī, Jāmbavān had placed the jewel on the Lord's neck when he had presented his daughter in marriage.

TEXT 38

सत्राजितं समाहूय
सभायां राजसन्निधौ
प्राप्तिं चाख्याय भगवान्
मणिं तस्मै न्यवेदयत्

satrājitaṁ samāhūya
sabhāyām rāja-sannidhau
prāptiṁ cākhyāya bhagavān
maṇiṁ tasmai nyavedayat

SYNONYMS

satrājitaṁ—Satrājit; *samāhūya*—calling; *sabhāyām*—into the royal assembly; *rāja*—of the King (Ugrasena); *sannidhau*—in the presence; *prāptiṁ*—the recovery; *ca*—and; *ākhyāya*—announcing; *bhagavān*—the Supreme Lord;

maṇim—the jewel; *tasmai*—to him; *nyavedayat*—presented.

TRANSLATION

Lord Kṛṣṇa summoned Satrājit to the royal assembly. There, in the presence of King Ugrasena, Kṛṣṇa announced the recovery of the jewel and then formally presented it to Satrājit.

TEXT 39

स चातिव्रीडितो रत्नं
गृहीत्वावाङ्मुखस्ततः
अनुतप्यमानो भवनम्
अगमत्स्वेन पाप्मना

sa cāti-vrīḍito ratnam
gr̥hītvāvāṅ-mukhas tataḥ
anutapyamāno bhavanam
agamat svena pāpmanā

SYNONYMS

saḥ—he, Satrājit; *ca*—and; *ati*—extremely; *vrīḍitaḥ*—ashamed; *ratnam*—the gem; *gr̥hītvā*—taking; *avāk*—downward; *mukhaḥ*—his face; *tataḥ*—from there; *anutapyamānaḥ*—feeling remorse; *bhavanam*—to his home; *agamat*—went; *svena*—with his own; *pāpmanā*—sinful behavior.

TRANSLATION

Hanging his head in great shame, Satrājit took the gem and returned home,

all the while feeling remorse for his sinful behavior.

TEXTS 40-42

सोऽनुध्यायंस्तदेवाघं
बलवद्विग्रहाकुलः
कथं मृजाम्यात्मरजः
प्रसीदेद्वाच्युतः कथम्

किम्कृत्वा साधु मह्यं स्यान्
न शपेद्वा जनो यथा
अदीर्घदर्शनं क्षुद्रं
मूढं द्रविणलोलुपम्

दास्ये दुहितरं तस्मै
स्त्रीरत्नं रत्नमेव च
उपायोऽयं समीचीनस्
तस्य शान्तिर्न चान्यथा

so 'nudhyāyaṁs tad evāghaṁ
balavad-vigrahākulaḥ
kathaṁ mṛjāmy ātma-rajah
prasīded vācyutaḥ katham

kim kṛtvā sādhu mahyaṁ syān
na śaped vā jano yathā
adīrgha-darśanaṁ kṣudraṁ
mūḍhaṁ draviṇa-lolupam

*dāsyē duhitaram tasmai
strī-ratnam ratnam eva ca
upāyo 'yam samīcīnas
tasya śāntir na cānyathā*

SYNONYMS

saḥ—he; *anudhyāyan*—pondering over; *tat*—that; *eva*—indeed; *agham*—offense; *bala-vat*—with those who are powerful; *vigraha*—about a conflict; *ākulaḥ*—worried; *katham*—how; *mṛjāmi*—will I cleanse; *ātma*—of myself; *rajaḥ*—the contamination; *prasīdet*—may become satisfied; *vā*—or; *acyutaḥ*—Lord Kṛṣṇa; *katham*—how; *kim*—what; *kṛtvā*—doing; *sādhu*—good; *mahyam*—for me; *syāt*—there may be; *na śāpet*—may not curse; *vā*—or; *janaḥ*—the people; *yathā*—so as; *adīrgha*—short-ranged; *darśanam*—whose vision; *kṣudram*—petty; *mūḍham*—befooled; *draviṇa*—after wealth; *lolupam*—avaricious; *dāsyē*—I will give; *duhitaram*—my daughter; *tasmai*—to Him; *strī*—of women; *ratnam*—the jewel; *ratnam*—the jewel; *eva ca*—as well; *upāyaḥ*—means; *ayam*—this; *samīcīnaḥ*—effective; *tasya*—His; *śāntiḥ*—pacification; *na*—not; *ca*—and; *anyathā*—otherwise.

TRANSLATION

Pondering over his grievous offense and worried about the possibility of conflict with the Lord's mighty devotees, King Satrājīta thought, "How can I cleanse myself of my contamination, and how may Lord Acyuta become satisfied with me? What can I do to regain my good fortune and avoid being cursed by the populace for being so short-sighted, miserly, foolish and avaricious? I shall give my daughter, the jewel of all women, to the Lord, together with the Syamantaka jewel. That, indeed, is the only proper way to pacify Him."

TEXT 43

एवं व्यवसितो बुद्ध्या
सत्राजित्स्वसुतां शुभाम्
मणिं च स्वयमुद्यम्य
कृष्णायोपजहार ह

*evam vyavasito buddhyā
satrājit sva-sutām śubhām
maṇim ca svayam udyamya
kṛṣṇāyopajahāra ha*

SYNONYMS

evam—thus; *vyavasitaḥ*—fixing his determination; *buddhyā*—by use of intelligence; *satrājit*—King Satrājit; *sva*—his own; *sutām*—daughter; *śubhām*—fair; *maṇim*—the jewel; *ca*—and; *svayam*—himself; *udyamya*—endeavoring; *kṛṣṇāya*—to Lord Kṛṣṇa; *upajahāra ha*—presented.

TRANSLATION

Having thus intelligently made up his mind, King Satrājit personally arranged to present Lord Kṛṣṇa with his fair daughter and the Syamantaka jewel.

TEXT 44

तां सत्यभामां भगवान्
उपयेमे यथाविधि
बहुभिर्याचितां शील-

रूपौदार्यगुणान्विताम्

*tām satyabhāmām bhagavān
upayeme yathā-vidhi
bahubhir yācitām śīla-
rūpaudārya-guṇānvitām*

SYNONYMS

tām—she; *satyabhāmām*—Satyabhāmā; *bhagavān*—the Lord;
upayeme—married; *yathā-vidhi*—by proper rituals; *bahubhiḥ*—by many men;
yācitām—asked for; *śīla*—of fine character; *rūpa*—beauty; *audārya*—and
magnanimity; *guṇa*—with the qualities; *anvitām*—endowed.

TRANSLATION

The Lord married Satyabhāmā in proper religious fashion. Possessed of excellent behavior, along with beauty, broad-mindedness and all other good qualities, she had been sought by many men.

PURPORT

Śrīla Śrīdhara Svāmī explains that men such as Kṛtavarmā had sought the hand of Satyabhāmā.

TEXT 45

भगवानाह न मणिं
प्रतीच्छामो वयं नृप
तवास्तां देवभक्तस्य

वयं च फलभागिनः

*bhagavān āha na maṇim
pratīcchāmo vyaṁ nṛpa
tavāstāṁ deva-bhaktasya
vyaṁ ca phala-bhāgiṇaḥ*

SYNONYMS

bhagavān—the Supreme Lord; *āha*—said; *na*—not; *maṇim*—the jewel; *pratīcchāmaḥ*—desire back; *vyaṁ*—We; *nṛpa*—O King; *tava*—yours; *āstāṁ*—let it remain; *deva*—of the demigod (the sun-god Sūrya); *bhaktasya*—the devotee's; *vyaṁ*—We; *ca*—also; *phala*—of its fruits; *bhāgiṇaḥ*—enjoyers.

TRANSLATION

The Supreme Personality of Godhead told Satrājīṭ: We do not care to take this jewel back, O King. You are the sun-god's devotee, so let it stay in your possession. Thus We will also enjoy its benefits.

PURPORT

Satrājīṭ should have worshiped Lord Kṛṣṇa, the Supreme God. Thus there is certainly a touch of irony in Lord Kṛṣṇa's saying "After all, you are a devotee of the sun-god." Furthermore, Kṛṣṇa had already acquired Satrājīṭ's greatest treasure, the pure and beautiful Satyabhāmā.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedānta Swami Prabhupāda to the Tenth Canto, Fifty-sixth Chapter, of the
Śrīmad-Bhāgavatam, entitled "The Syamantaka Jewel."*

57. Satrājīṭ Murdered, the Jewel Returned

This chapter describes how Lord Kṛṣṇa, after the murder of Satrājīṭ, killed Śatadhanvā and had Akrūra bring the Syamantaka jewel back to Dvārakā.

When Lord Śrī Kṛṣṇa heard that the Pāṇḍavas had supposedly been burned to death in the palace of lac, He went to Hastināpura with Lord Baladeva to maintain the principles of worldly protocol, even though, being omniscient, He knew the report was false. With Kṛṣṇa out of Dvārakā, Akrūra and Kṛtavarmā incited Śatadhanvā to steal the Syamantaka jewel from Satrājīṭ. Bewildered by their words, the sinful Śatadhanvā murdered King Satrājīṭ in his sleep and stole the gem. Queen Satyabhāmā was overcome with grief at the death of her father, and she rushed to Hastināpura to report the sorrowful news to Śrī Kṛṣṇa. Together with Lord Baladeva, Kṛṣṇa then returned to Dvārakā to kill Śatadhanvā.

Śatadhanvā went to Akrūra and Kṛtavarmā to beg for help, but when they refused he left the jewel with Akrūra and fled for his life. Kṛṣṇa and Balarāma pursued him, and Lord Kṛṣṇa beheaded him with His sharp-edged disc. When the Lord could not find the Syamantaka jewel on Śatadhanvā's person, Baladeva told Him that Śatadhanvā must have left it in someone's care. Baladeva further suggested that Kṛṣṇa return to Dvārakā to find the jewel while He, Baladeva, would take the opportunity to visit the King of Videha. Thus Lord Balarāma traveled to Mithilā and remained there for a few years, during which He taught King Duryodhana the art of fighting with a club.

Lord Kṛṣṇa returned to Dvārakā and had the funeral rites performed for Satrājīṭ. When Akrūra and Kṛtavarmā heard how Śatadhanvā had met his death, they fled Dvārakā. Soon many kinds of disturbances-mental, physical

and so on-began to afflict Dvārakā, and the citizens concluded that the cause of these troubles must be Akrūra's exile. The city elders explained, "Once there was a drought in Benares, and the king of the region gave his daughter in marriage to Akrūra's father, who was visiting Benares at the time. As a result of this gift, the drought ended." The elders, thinking Akrūra had the same power as his father, declared that Akrūra should be brought back.

Lord Kṛṣṇa knew that Akrūra's exile was not the main cause of the disturbances. Still, He had Akrūra brought back to Dvārakā, and after properly honoring him with worship and greeting him with sweet words, Kṛṣṇa told him, "I know Śatadhanvā left the jewel in your care. Since Satrājīt had no sons, his daughter's offspring are the just claimants to whatever property he has left behind. Nonetheless, it would be best for you to keep the troublesome jewel in your care. Just let Me show it once to My relatives." Akrūra presented Kṛṣṇa with the jewel, which shone as brilliantly as the sun, and after the Lord had shown it to His family members He returned it to Akrūra.

TEXT 1

श्रीबादरायणिरुवाच
विज्ञातार्थोऽपि गोविन्दो
दग्धानाकर्ण्य पाण्डवान्
कुन्तीं च कुल्यकरणे
सहरामो ययौ कुरुन्

śrī-bādarāyaṇir uvāca
vijñātārtho 'pi govindo
dagdhān ākarṇya pāṇḍavān
kuntīm ca kulya-karaṇe
saha-rāmo yayau kurūn

SYNONYMS

śrī-bādarāyaṇiḥ uvāca—Śrī Śukadeva Gosvāmī, the son of Badarāyaṇa, said; *vijñāta*—aware; *arthaḥ*—of the facts; *api*—although; *govindaḥ*—Lord Kṛṣṇa; *dagdhān*—burned to death; *ākarṇya*—hearing; *pāṇḍavān*—the sons of Pāṇḍu; *kuntīm*—their mother, Kuntī; *ca*—and; *kulya*—family obligations; *karaṇe*—to carry out; *saha-rāmaḥ*—together with Lord Balarāma; *yayau*—went; *kurūn*—to the kingdom of the Kurus.

TRANSLATION

Śrī Bādarāyaṇi said: Although Lord Govinda was fully aware of what had actually occurred, when He heard reports that the Pāṇḍavas and Queen Kuntī had burned to death, He went with Lord Balarāma to the kingdom of the Kurus to fulfill the family obligations expected of Him.

PURPORT

The Lord was quite aware that the Pāṇḍavas had escaped the assassination plot of Duryodhana, although the world heard the false news that the Pāṇḍavas and their mother had perished in the fire.

TEXT 2

भीष्मं कृपं स विदुरं
गान्धारीं द्रोणमेव च
तुल्यदुःखौ च सङ्गम्य
हा कष्टमिति होचतुः

bhīṣmaṁ kṛpaṁ sa viduraṁ

*gāndhārīm droṇam eva ca
tulya-duḥkhau ca saṅgamya
hā kaṣṭam iti hocatuḥ*

SYNONYMS

bhīṣmam—Bhīṣma; *kṛpam*—Ācārya Kṛpa; *sa-viduram*—and also Vidura; *gāndhārīm*—Gāndhārī, the wife of Dhṛtarāṣṭra; *droṇam*—Ācārya Droṇa; *eva ca*—as well; *tulya*—equally; *duḥkhau*—sorrowful; *ca*—and; *saṅgamya*—meeting with; *hā*—alas; *kaṣṭam*—how painful; *iti*—thus; *ha ūcatuḥ*—They spoke.

TRANSLATION

The two Lords met with Bhīṣma, Kṛpa, Vidura, Gāndhārī and Droṇa.
Showing sorrow equal to theirs, They cried out, "Alas, how painful this is!"

PURPORT

Śrīla Śrīdhara Svāmī points out that those who were involved in the assassination attempt were of course not at all sorry to hear of the Pāṇḍavas' death. The persons specifically mentioned here, however—Bhīṣma, Kṛpa, Vidura, Gāndhārī and Droṇa—were actually unhappy to hear of the supposed tragedy.

TEXT 3

लब्ध्वैतदन्तरं राजन्
शतधन्वानमूचतुः
अक्रूरकृतवर्माणौ

मनिः कस्मान्न गृह्यते

*labdhvāntad antaram rājan
śatadhanvānam ūcatuḥ
akrūra-kṛtavarmāṇau
maniḥ kasmān na grhyate*

SYNONYMS

labdhvā—achieving; *etat*—this; *antaram*—opportunity; *rājan*—O King (Parīkṣit); *śatadhanvānam*—to Śatadhanvā; *ūcatuḥ*—said; *akrūra-kṛtavarmāṇau*—Akrūra and Kṛtavarmā; *maniḥ*—the jewel; *kasmāt*—why; *na grhyate*—should not be taken.

TRANSLATION

Taking advantage of this opportunity, O King, Akrūra and Kṛtavarmā went to Śatadhanvā and said, "Why not take the Syamantaka jewel?"

PURPORT

Akrūra and Kṛtavarmā reasoned that since Kṛṣṇa and Balarāma were absent from Dvārakā, Satrajit could be killed and the jewel stolen. Śrīla Śrīdhara Svāmī mentions that these two must have flattered Śatadhanvā telling him, "You are much braver than we are; so you kill him."

TEXT 4

योऽस्मभ्यं सम्प्रतिश्रुत्य
कन्यारत्नं विगर्ह्य नः
कृष्णायादान्न सत्राजित्

कस्माद् भ्रातरमन्वियात्

yo 'smabhyam sampratiśrutya
kanyā-ratnam vigarhya naḥ
kṛṣṇāyādān na satrājit
kasmād bhrātaram anviyāt

SYNONYMS

yaḥ—who; *asmabhyam*—to each of us; *sampratiśrutya*—promising; *kanyā*—his daughter; *ratnam*—jewellike; *vigarhya*—contemptuously neglecting; *naḥ*—us; *kṛṣṇāya*—to Kṛṣṇa; *adāt*—gave; *na*—not; *satrājit*—Satrājit; *kasmāt*—why; *bhrātaram*—his brother; *anviyāt*—should follow (in death).

TRANSLATION

"Satrājit promised his jewellike daughter to us but then gave her to Kṛṣṇa instead, contemptuously neglecting us. So why should Satrājit not follow his brother's path?"

PURPORT

Since Satrājit's brother, Prasena, had been violently killed, the implication of "following his brother's path" is obvious. What we have here is an assassination plot.

It is well known that both Akrūra and Kṛtavarmā are exalted, pure devotees of the Supreme Lord, so their unusual behavior requires some explanation. The *ācāryas* provide it as follows: Śrīla Jīva Gosvāmī states that Akrūra, although a first-class, pure devotee of the Lord, was a victim of the anger directed against him by the residents of Gokula because he took Lord Kṛṣṇa away from Vṛndāvana. The *gosvāmī* further states that Kṛtavarmā had associated with Kāmsa—both of them being members of the Bhoja

dynasty—and thus Kṛtavarmā was now suffering from this undesirable association.

Śrīla Viśvanātha Cakravartī offers an alternative explanation: Both Akrūra and Kṛtavarmā were furious with Satrājīta because he had insulted Lord Kṛṣṇa and spread false rumors about Him in Dvārakā. Under normal circumstances Akrūra and Kṛtavarmā would have been most pleased that Lord Kṛṣṇa married the beautiful Satyabhāmā. Being pure devotees, they could not actually be unhappy about this match, nor could they become jealous rivals of the Lord. Therefore they had an ulterior motive in behaving like His rivals.

TEXT 5

एवं भिन्नमतिस्ताभ्यां
सत्राजितमसत्तमः
शयानमवधील्लोभात्
स पापः क्षीण जीवितः

*evam bhinna-matis tābhyām
satrājitam asattamaḥ
śayānam avadhīl lobhāt
sa pāpaḥ kṣīṇa jīvitah*

SYNONYMS

evam—thus; *bhinna*—affected; *matih*—whose mind; *tābhyām*—by the two of them; *satrājitam*—Satrājīta; *asat-tamaḥ*—the most wicked; *śayānam*—sleeping; *avadhīt*—killed; *lobhāt*—out of greed; *saḥ*—he; *pāpaḥ*—sinful; *kṣīṇa*—diminished; *jīvitah*—whose life span.

TRANSLATION

His mind thus influenced by their advice, wicked Śatadhanvā murdered Satrājit in his sleep simply out of greed. In this way the sinful Śatadhanvā shortened his own life span.

PURPORT

According to Śrīla Viśvanātha Cakravartī, the word *asattamaḥ* indicates that Śatadhanvā was basically evil-minded and a firm hater of Satrājit.

TEXT 6

स्त्रीणां विक्रोशमानानां
क्रन्दन्तीनामनाथवत्
हत्वा पशून् सौनिकवन्
मणिमादाय जग्मिवान्

*strīṇām vikrośamānānām
krandantīnām anātha-vat
hatvā paśūn saunika-van
maṇim ādāya jagmivān*

SYNONYMS

strīṇām—as the women; *vikrośamānānām*—called out; *krandantīnām*—and cried; *anātha*—persons who have no protector; *vat*—as if; *hatvā*—having killed; *paśūn*—animals; *saunika*—a butcher; *vat*—like; *maṇim*—the jewel; *ādāya*—taking; *jagmivān*—he went.

TRANSLATION

As the women of Satrājī't's palace screamed and helplessly wept, Śatadhanvā took the jewel and left, like a butcher after he has killed some animals.

TEXT 7

सत्यभामा च पितरं
हतं वीक्ष्य शुचार्पिता
व्यलपत्तात तातेति
हा हतास्मीति मुह्यती

*satyabhāmā ca pitaram
hatam vīkṣya śucārpitā
vyalapat tāta tāteti
hā hatāsmīti muhyatī*

SYNONYMS

satyabhāmā—Queen Satyabhāmā; *ca*—and; *pitaram*—her father;
hatam—killed; *vīkṣya*—seeing; *śucā-arpitā*—cast into sorrow;
vyalapat—lamented; *tata tāta*—O father, O father; *iti*—thus; *hā*—alas;
hatā—killed; *asmi*—I am; *iti*—thus; *muhyatī*—fainting.

TRANSLATION

When Satyabhāmā saw her dead father, she was plunged into grief.
Lamenting "My father, my father! Oh, I am killed!" she fell unconscious.

PURPORT

According to Śrīla Jīva Gosvāmī, Satyabhāmā's anguished feelings and words at the death of her father were prompted by Lord Kṛṣṇa's pastime potency (*līlā-śakti*), to prepare for the Lord's violent reaction against Śatadhanvā.

TEXT 8

तैलद्रोण्यां मृतं प्रास्य
जगाम गजसाह्वयम्
कृष्णाय विदितार्थाय
तप्ताचख्यौ पितुर्वधम्

*taila-droṇyām mṛtaṁ prāsya
jagāma gajasāhvayam
kṛṣṇāya veditārthāya
taptācakhyau pitur vadham*

SYNONYMS

taila—of oil; *droṇyām*—in a large vessel; *mṛtam*—the corpse; *prāsya*—putting; *jagāma*—she went; *gaja-sāhvayam*—to Hastināpura, the Kuru capital; *kṛṣṇāya*—to Kṛṣṇa; *vidita-arthāya*—who already was aware of the situation; *taptā*—sorrowful; *ācakhyau*—she related; *pituh*—of her father; *vadham*—the killing.

TRANSLATION

Queen Satyabhāmā put her father's corpse in a large vat of oil and went to

Hastināpura, where she sorrowfully told Lord Kṛṣṇa, who was already aware of the situation, about her father's murder.

TEXT 9

तदाकर्ण्येश्वरौ राजन्
अनुसृत्य नृलोकताम्
अहो नः परमं कष्टम्
इत्यस्राक्षौ विलेपतुः

*tad ākarṇyeśvarau rājann
anusṛtya nṛ-lokatām
aho naḥ paramaṁ kaṣṭam
ity asrākṣau vilepatuḥ*

SYNONYMS

tat—that; *ākarṇya*—hearing; *īśvarau*—the two Lords; *rājan*—O King (Parīkṣit); *anusṛtya*—imitating; *nṛ-lokatām*—the way of human society; *aho*—alas; *naḥ*—for Us; *paramaṁ*—the greatest; *kaṣṭam*—distress; *iti*—thus; *asra*—tearful; *akṣau*—whose eyes; *vilepatuḥ*—They both lamented.

TRANSLATION

When Lord Kṛṣṇa and Lord Balarāma heard this news, O King, They exclaimed, "Alas! This is the greatest tragedy for Us! "Thus imitating the ways of human society, They lamented, Their eyes brimming with tears.

TEXT 10

आगत्य भगवांस्तस्मात्
सभार्यः साग्रजः पुरम्
शतधन्वानमारेभे
हन्तुं हर्तुं मणिं ततः

*āgatya bhagavāṁs tasmāt
sa-bhāryaḥ sāgrajaḥ puram
śatadhanvānam ārebhe
hantum hartum maṇim tataḥ*

SYNONYMS

āgatya—returning; *bhagavān*—the Supreme Personality of Godhead; *tasmāt*—from that place; *sa-bhāryaḥ*—with His wife; *sa-agrajaḥ*—and with His elder brother; *puram*—to His capital; *śatadhanvānam*—Śatadhanvā; *ārebhe*—He prepared; *hantum*—to kill; *hartum*—to take; *maṇim*—the jewel; *tataḥ*—from him.

TRANSLATION

The Supreme Lord returned to His capital with His wife and elder brother. After arriving in Dvārakā, He readied Himself to kill Śatadhanvā and retrieve the jewel from him.

TEXT 11

सोऽपि कृतोद्यमं ज्ञात्वा
भीतः प्राणपरीप्सया
साहाय्ये कृतवर्माणम्

अयाचत स चाब्रवीत्

so 'pi kṛtodyamaṁ jñātvā
bhītaḥ prāṇa-parīpsayā
sāhāyye kṛtavarmāṇam
ayācata sa cābravīt

SYNONYMS

saḥ—he (Śatadhanvā); api—also; kṛta-udyamaṁ—preparing Himself; jñātvā—learning; bhītaḥ—frightened; prāṇa—his life air; parīpsayā—wishing to save; sāhāyye—for assistance; kṛtavarmāṇam—Kṛtavarmā; ayācata—he entreated; saḥ—he; ca—and; abravīt—said.

TRANSLATION

Upon learning that Lord Kṛṣṇa was preparing to kill him, Śatadhanvā was struck with fear. To save his life he approached Kṛtavarmā and begged him for help, but Kṛtavarmā replied as follows.

TEXTS 12-13

नाहमीस्वरयोः कुर्यां
हेलनं रामकृष्णयोः
को नु क्षेमाय कल्पेत
तयोर्वृजिनमाचरन्

कंसः सहानुगोऽपीतो
यद्वेषात्त्याजितः श्रिया

जरासन्धः सप्तदश- संयुगाद्विरथो गतः

*nāham īśvarayoḥ kuryām
helanam rāma-kṛṣṇayoḥ
ko nu kṣemāya kalpeta
tayoḥ vṛjinam ācaran

kaṁsaḥ sahānugo 'pīto
yad-dveṣāt tyājitaḥ śriyā
jarāsandhaḥ saptadaśa-
saṁyugād viratho gataḥ*

SYNONYMS

na—not; *aham*—I; *īśvarayoḥ*—toward the Lords; *kuryām*—can commit; *helanam*—offense; *rāma-kṛṣṇayoḥ*—toward Balarāma and Kṛṣṇa; *kaḥ*—who; *nu*—indeed; *kṣemāya*—good fortune; *kalpeta*—can achieve; *tayoḥ*—to Them; *vṛjinam*—trouble; *ācaran*—causing; *kaṁsaḥ*—King Kaṁsa; *saha*—along with; *anugaḥ*—his followers; *apītaḥ*—dead; *yat*—against whom; *dveṣāt*—because of his hatred; *tyājitaḥ*—abandoned; *śriyā*—by his opulence; *jarāsandhaḥ*—Jarāsandha; *saptadaśa*—seventeen; *saṁyugāt*—resulting from battles; *virathaḥ*—deprived of his chariot; *gataḥ*—became.

TRANSLATION

[Kṛtavarmā said:] I dare not offend the Supreme Lords, Kṛṣṇa and Balarāma. Indeed, how can one who troubles Them expect any good fortune? Kaṁsa and all his followers lost both their wealth and their lives because of enmity toward Them, and after battling Them seventeen times Jarāsandha was left without even a chariot.

PURPORT

Śrīla Śrīdhara Svāmī explains that the word *helanam* indicates acting against the Lords' will, and that *vṛjinam* indicates an offense against the Lords.

TEXT 14

प्रत्याख्यातः स चाक्रूरं
पार्ष्णिग्राहमयाचत
सोऽप्याह को विरुध्येत
विद्वानीश्वरयोर्बलम्

pratyākhyātaḥ sa cākrūraṁ
pārṣṇi-grāham ayācata
so 'py āha ko virudhyeta
vidvān īśvarayor balam

SYNONYMS

pratyākhyātaḥ—refused; *saḥ*—he, Śatadhanvā; *ca*—and; *akrūraṁ*—Akrūra; *pārṣṇi-grāham*—for help; *ayācata*—begged; *saḥ*—he, Akrūra; *api*—also; *āha*—said; *kaḥ*—who; *virudhyeta*—can stand against; *vidvān*—knowing; *īśvarayoḥ*—of the two Personalities of Godhead; *balam*—the strength.

TRANSLATION

His appeal refused, Śatadhanvā went to Akrūra and begged him for protection. But Akrūra similarly told him, "Who would oppose the two Personalities of Godhead if he knew Their strength?

TEXT 15

य इदं लीलया विश्वं
सृजत्यवति हन्ति च
चेष्टां विश्वसृजो यस्य
न विदुर्मोहिताजया

*ya idam līlayā viśvaṁ
sṛjaty avati hanti ca
ceṣṭāṁ viśva-sṛjo yasya
na vidur mohitājayā*

SYNONYMS

yaḥ—who; *idam*—this; *līlayā*—as play; *viśvam*—universe; *sṛjati*—creates; *avati*—maintains; *hanti*—destroys; *ca*—and; *ceṣṭām*—purpose; *viśva-sṛjaḥ*—the (secondary) creators of the universe (headed by Lord Brahmā); *yasya*—whose; *na viduḥ*—do not know; *mohitāḥ*—bewildered; *ajayā*—by His eternal deluding potency.

TRANSLATION

"It is the Supreme Lord who creates, maintains and destroys this universe simply as His pastime. The cosmic creators cannot even understand His purpose, bewildered as they are by His illusory Māyā.

PURPORT

The use of the singular *yaḥ*, "He who," indicates that the frequent references to "the two Lords, Kṛṣṇa and Rāma," do not compromise the firm principle of monotheism expressed in the *Śrīmad-Bhāgavatam*. As explained in

many Vedic literatures, the one Supreme Lord expands Himself into innumerable forms, yet He remains the one and almighty God. For example, we have this statement in the *Brahma-saṁhitā* (5.33): *advaitam acyutam anādir ananta-rūpam*. "The one Supreme Lord is infallible and beginningless, and He expands Himself into innumerable manifest forms." Out of regard for the spirit of the Lord's pastimes, in which He expands Himself and appears as His own older brother, Balarāma, the *Bhāgavatam* here refers to "the two Lords." But the "bottom line" is that there is one Supreme Godhead, one Absolute Truth, who appears in His original form as Kṛṣṇa.

TEXT 16

यः सप्तहायनः शैलम्
उत्पाट्यैकेन पाणिना
दधार लीलया बाल
उच्छिलीन्ध्रमिवार्भकः

*yaḥ sapta-hāyanaḥ śailam
utpāṭyaikena pāṇinā
dadhāra līlayā bāla
ucchilīndhram ivārbhakaḥ*

SYNONYMS

yaḥ—who; *sapta*—seven; *hāyanaḥ*—years of age; *śailam*—a mountain; *utpāṭya*—uprooting; *ekena*—with a single; *pāṇinā*—hand; *dadhāra*—held up; *līlayā*—as play; *bālaḥ*—a mere child; *ucchilīndhram*—a mushroom; *iva*—as; *arbhakaḥ*—a boy.

TRANSLATION

"As a child of seven, Kṛṣṇa uprooted an entire mountain and held it aloft as easily as a young boy picks up a mushroom.

TEXT 17

नमस्तस्मै भगवते
कृष्णायद्भुतकर्मणे
अनन्तायादिभूताय
कूटस्थायै नमः

*namas tasmai bhagavate
kṛṣṇāyādbhuta-karmaṇe
anantāyādi-bhūtāya
kūṭa-sthāyātmane namaḥ*

SYNONYMS

namaḥ—obeisances; *tasmai*—to Him; *bhagavate*—the Supreme Lord; *kṛṣṇāya*—Kṛṣṇa; *adbhuta*—amazing; *karmaṇe*—whose acts; *anantāya*—the unlimited; *ādi-bhūtāya*—the source of all existence; *kūṭa-sthāya*—the immovable center of existence; *ātmane*—the Supreme Soul; *namaḥ*—obeisances.

TRANSLATION

"I offer my obeisances to that Supreme Personality of Godhead, Kṛṣṇa, whose every deed is amazing. He is the Supreme Soul, the unlimited source and fixed center of all existence."

TEXT 18

प्रत्याख्यातः स तेनापि
शतधन्वा महामणिम्
तस्मिन्त्यस्याश्वमारुह्य
शतयोजनगं ययौ

*pratyākhyātaḥ sa tenāpi
śatadhanvā mahā-maṇim
tasmin nyasyāśvam āruhya
śata-yojana-gaṁ yayau*

SYNONYMS

pratyākhyātaḥ—refused; *saḥ*—he; *tena*—by him, Akrūra; *api*—also; *śatadhanvā*—Śatadhanvā; *mahā-maṇim*—the precious jewel; *tasmin*—with him; *nyasya*—leaving; *aśvam*—a horse; *āruhya*—mounting; *śata*—one hundred; *yojana*—yojanas (one *yojana* measures about eight miles); *gam*—which could go; *yayau*—he departed.

TRANSLATION

His appeal thus rejected by Akrūra also, Śatadhanvā placed the precious jewel in Akrūra's care and fled on a horse that could travel one hundred *yojanas* [eight hundred miles].

PURPORT

The term *nyasya*, "leaving in the care of," implies Śatadhanvā now believed the jewel was his; thus he was leaving it in the care of a friend. In blunt terms,

this is a thief's mentality.

TEXT 19

गरुडध्वजमारुह्य
रथं रामजनार्दनौ
अन्वयातां महावेगैर्
अश्वै राजन् गुरुद्रुहम्

*garuḍa-dhvajam āruhya
ratham rāma-janārdanau
anvayātām mahā-vegair
aśvai rājan guru-druham*

SYNONYMS

garuḍa-dhvajam—having the emblem of Garuḍa on its flag; *āruhya*—mounting; *ratham*—the chariot; *rāma*—Balarāma; *janārdanau*—and Kṛṣṇa; *anvayātām*—followed; *mahā-vegaiḥ*—very swift; *aśvaiḥ*—by horses; *rājan*—O King (Parīkṣit); *guru*—to Their superior (Satrājit, Their father-in-law); *druham*—the committer of violence.

TRANSLATION

My dear King, Kṛṣṇa and Balarāma mounted Kṛṣṇa's chariot, which flew the flag of Garuḍa and was yoked with tremendously swift horses, and pursued Their elder's murderer.

TEXT 20

मिथिलायामुपवने
विसृज्य पतितं हयम्
पद्भ्यामधावत्सन्त्रस्तः
कृष्णोऽप्यन्वद्रवद्रुषा

*mithilāyām upavane
visṛjya patitaṁ hayam
padbhyām adhāvat santrastaḥ
kṛṣṇo 'py anvadravad ruṣā*

SYNONYMS

mithilāyām—at Mithilā; *upavane*—in a suburban garden; *visṛjya*—abandoning; *patitam*—fallen; *hayam*—his horse; *padbhyām*—on foot; *adhāvat*—he ran; *santrastaḥ*—terrified; *kṛṣṇaḥ*—Lord Kṛṣṇa; *api*—also; *anvadravat*—ran after; *ruṣā*—furiously.

TRANSLATION

In a garden on the outskirts of Mithilā, the horse Śatadhanvā was riding collapsed. Terrified, he abandoned the horse and began to flee on foot, with Kṛṣṇa in angry pursuit.

TEXT 21

पदातेर्भगवांस्तस्य
पदातिस्तिग्मनेमिना
चक्रेण शिर उत्कृत्य

वाससोर्व्यचिनोन्मणिम्

*padāter bhagavāṁs tasya
padātis tigma-neminā
cakreṇa śira utkr̥tya
vāsasor vyacinon maṇim*

SYNONYMS

padāteḥ—of him who was on foot; *bhagavān*—the Supreme Lord; *tasya*—his; *padātiḥ*—Himself on foot; *tigma*—sharp; *neminā*—whose edge; *cakreṇa*—with His disc; *śiraḥ*—head; *utkr̥tya*—severing; *vāsasoḥ*—within Śatadhanvā's garments (upper and lower); *vyacinot*—He searched for; *maṇim*—the jewel.

TRANSLATION

As Śatadhanvā fled on foot, the Supreme Lord, also going on foot, cut off his head with His sharp-edged disc. The Lord then searched Śatadhanvā's upper and lower garments for the Syamantaka jewel.

TEXT 22

अलब्धमणिरागत्य
कृष्ण आहाग्रजान्तिकम्
वृथा हतः शतधनुर
मणिस्तत्र न विद्यते

*alabdha-maṇir āgatya
kṛṣṇa āhāgrajāntikam
vr̥thā hataḥ śatadhanur*

maṇis tatra na vidyate

SYNONYMS

alabdha—not finding; *maṇiḥ*—the gem; *āgatya*—approaching; *kṛṣṇaḥ*—Lord Kṛṣṇa; *āha*—said; *agra-ja*—of His elder brother; *antikam*—to the proximity; *vṛthā*—uselessly; *hataḥ*—killed; *śatadhanuḥ*—Śatadhanvā; *maṇiḥ*—the jewel; *tatra*—with him; *na vidyate*—is not present.

TRANSLATION

Not finding the jewel, Lord Kṛṣṇa went to His elder brother and said, "We have killed Śatadhanvā uselessly. The jewel isn't here."

TEXT 23

तत आह बलो नूनं
स मणिः शतधन्वना
कस्मिंश्चित्पुरुषे न्यस्तस
तमन्वेष पुरं व्रज

tata āha balo nūnam
sa maṇiḥ śatadhanvanā
kasmimścit puruṣe nyastas
tam anveṣa puram vraja

SYNONYMS

tataḥ—then; *āha*—said; *balah*—Lord Balarāma; *nūnam*—certainly; *saḥ*—that; *maṇiḥ*—jewel; *śatadhanvanā*—by Śatadhanvā; *kasmimścit*—with some particular; *puruṣe*—person; *nyastaḥ*—left; *tam*—him; *anveṣa*—search out;

puram—to the city; *vraja*—go.

TRANSLATION

To this Lord Balarāma replied, "Indeed, Śatadhanvā must have placed the jewel in the care of someone. You should return to Our city and find that person.

TEXT 24

अहं वैदेहमिच्छामि
द्रष्टुं प्रियतमं मम
इत्युक्त्वा मिथिलां राजन्
विवेश यदनन्दनः

*aham vaideham icchāmi
draṣṭum priyatamaṁ mama
ity uktvā mithilāṁ rājan
viveśa yada-nandanaḥ*

SYNONYMS

aham—I; *vaideham*—the King of Videha; *icchāmi*—wish; *draṣṭum*—to see; *priya-tamam*—who is most dear; *mama*—to Me; *iti*—thus; *uktvā*—saying; *mithilām*—Mithilā (the capital of the Videha kingdom); *rājan*—O King (Parīkṣit); *viveśa*—entered; *yadu-nandanaḥ*—Lord Balarāma, the descendant of Yadu.

TRANSLATION

"I wish to visit King Videha, who is most dear to Me." O King, having said this, Lord Balarāma, the beloved descendant of Yadu, entered the city of Mithilā.

PURPORT

Kṛṣṇa and Balarāma had finally caught up with Śatadhanvā on the outskirts of Mithilā. Since the king of this city was a dear friend of Balarāma's, the Lord decided to enter the city and spend some time there.

TEXT 25

तं दृष्ट्वा सहसोत्थाय
मैथिलः प्रीतमानसः
अर्हयां आस विधिवद्
अर्हणीयं समर्हणैः

*taṁ dṛṣṭvā sahasotthāya
maithilāḥ prīta-mānasaḥ
arhayām āsa vidhi-vad
arhaṇīyaṁ samarhaṇaiḥ*

SYNONYMS

tam—Him, Lord Balarāma; *dṛṣṭvā*—seeing; *sahasā*—immediately; *utthāya*—rising; *maithilāḥ*—the King of Mithilā; *prīta-mānasaḥ*—feeling affection; *arhayām āsa*—he honored Him; *vidhi-vat*—in accordance with scriptural injunctions; *arhaṇīyam*—worshipable; *samarhaṇaiḥ*—with elaborate paraphernalia of worship.

TRANSLATION

The King of Mithilā immediately rose from his seat when he saw Lord Balarāma approaching. With great love the King honored the supremely worshipable Lord by offering Him elaborate worship, as stipulated by scriptural injunctions.

TEXT 26

उवास तस्यां कतिचिन्
मिथिलायां समा विभुः
मानितः प्रीतियुक्तेन
जनकेन महात्मना
ततोऽशिक्षद्गदां काले
धार्तराष्ट्रः सुयोधनः

*uvāsa tasyām katicin
mithilāyām samā vibhuḥ
mānitaḥ prīti-yuktena
janakena mahātmanā
tato 'śikṣad gadām kāle
dhārtarāṣṭraḥ suyodhanaḥ*

SYNONYMS

uvāsa—He lived; *tasyām*—there; *katicit*—several; *mithilāyām*—in Mithila; *samāḥ*—years; *vibhuḥ*—the almighty Lord, Śrī Balarāma; *mānitaḥ*—honored; *prīti-yuktena*—affectionate; *janakena*—by King Janaka (Videha); *mahā-ātmanā*—the great soul; *tataḥ*—then; *aśikṣat*—learned; *gadām*—the

club; *kāle*—in time; *dhārtarāṣṭraḥ*—the son of Dhṛtarāṣṭra; *suyodhanaḥ*—Duryodhana.

TRANSLATION

The almighty Lord Balarāma stayed in Mithilā for several years, honored by His affectionate devotee Janaka Mahārāja. During that time Dhṛtarāṣṭra's son Duryodhana learned from Balarāma the art of fighting with a club.

TEXT 27

केशवो द्वारकामेत्य
निधनं शतधन्वनः
अप्राप्तिं च मणेः प्राह
प्रियायाः प्रियकृद्विभुः

*keśavo dvārakām etya
nidhanam śatadhanvanah
aprāptim ca maṇeḥ prāha
priyāyāḥ priya-kṛd vibhuḥ*

SYNONYMS

keśavaḥ—Lord Kṛṣṇa; *dvārakām*—to Dvārakā; *etya*—coming; *nidhanam*—the demise; *śatadhanvanah*—of Śatadhanvā; *aprāptim*—the failure to obtain; *ca*—and; *maṇeḥ*—the jewel; *prāha*—he told; *priyāyāḥ*—of His beloved (Queen Satyabhāmā); *priya*—the pleasure; *kṛt*—doing; *vibhuḥ*—the all-powerful Lord.

TRANSLATION

Lord Keśava arrived in Dvārakā and described the demise of Śatadhanvā and His own failure to find the Syamantaka jewel. He spoke in a way that would please His beloved, Satyabhāmā.

PURPORT

Naturally Queen Satyabhāmā was pleased to hear that her father's murderer had been brought to justice. But her father's Syamantaka jewel still had to be recovered, and thus she was also pleased to hear of Lord Kṛṣṇa's determination to recover it.

TEXT 28

ततः स कारयामास
क्रिया बन्धोर्हतस्य वै
साकं सुहृद्भिर्भगवान्
या याः स्युः साम्परायिकीः

*tataḥ sa kārayām āsa
kriyā bandhor hatasya vai
sākaṁ suhṛdbhir bhagavān
yā yāḥ syuḥ sāmparāyikīḥ*

SYNONYMS

tataḥ—then; *saḥ*—He, Lord Kṛṣṇa; *kārayām āsa*—had done; *kriyā*—the ritual duties; *bandhoḥ*—for His relative (Satrājit); *hatasya*—killed; *vai*—indeed; *sākaṁ*—together with; *suhṛdbhiḥ*—well-wishers; *bhagavān*—the Supreme Lord; *yāḥ yāḥ*—all which; *syuḥ*—there are; *sāmparāyikīḥ*—for the time of one's departure from this world.

TRANSLATION

Lord Kṛṣṇa then had the various funeral rites performed for His deceased relative, Satrājit. The Lord attended the funeral along with well-wishers of the family.

TEXT 29

अक्रूरः कृतवर्मा च
श्रुत्वा शतधनोर्वधम्
व्यूषतुर्भयवित्रस्तौ
द्वारकायाः प्रयोजकौ

*akrūraḥ kṛtavarmā ca
śrutvā śatadhanor vadham
vyūṣatur bhaya-vitrastau
dvārakāyāḥ prayojakau*

SYNONYMS

akrūraḥ kṛtavarmā ca—Akrūra and Kṛtavarmā; *śrutvā*—hearing about; *śatadhanor*—of Śatadhanvā; *vadham*—the killing; *vyūṣatur*—they went into exile; *bhaya-vitrastau*—seized with overwhelming fear; *dvārakāyāḥ*—from Dvārakā; *prayojakau*—the engagers.

TRANSLATION

When Akrūra and Kṛtavarmā, who had originally incited Śatadhanvā to commit his crime, heard that he had been killed, they fled Dvārakā in terror and took up residence elsewhere.

TEXT 30

अक्रूरे प्रोषितेऽरिष्टान्य
आसन् वै द्वारकौकसाम्
शारीरा मानसास्तापा
मुहुर्दैविकभौतिकाः

*akrūre proṣite 'riṣṭāny
āsan vai dvārakaukasām
śārīrā mānasās tāpā
muhur daivika-bhautikāḥ*

SYNONYMS

akrūre—Akrūra; *proṣite*—being in exile; *ariṣṭāni*—ill omens; *āsan*—arose; *vai*—indeed; *dvārakā-okasām*—for the residents of Dvārakā; *śārīrāḥ*—caused by the body; *mānasaḥ*—and by the mind; *tāpāḥ*—distresses; *muhur*—repeated; *daivika*—caused by higher powers; *bhautikāḥ*—caused by other creatures.

TRANSLATION

In Akrūra's absence ill omens arose in Dvārakā, and the citizens began to suffer continually from physical and mental distresses, as well as from disturbances caused by higher powers and by creatures of the earth.

PURPORT

The word *daivika* here refers to disturbances caused by supernatural beings. These disturbances often manifest as natural calamities like earthquakes, tidal waves or extreme weather. Nowadays materialistic people attribute these

disturbances to earthly causes, not realizing that they constitute punishment at the hands of superior beings. The word *bhautikāḥ* refers to trouble caused by fellow creatures of the earth, such as human beings, animals and insects.

According to Śrīla Śrīdhara Svāmī, Akrūra took the Syamantaka jewel and went to reside in the city of Benares, where he became known as Dānapati, "the master of charity." There he executed fire sacrifices on gold altars with elaborate assemblies of qualified priests.

Some residents of Dvārakā felt that the unusual calamities were due to Akrūra's absence, forgetting (as described in the next verse) that the Supreme Lord's personal presence in Dvārakā precluded that possibility. Because when the Lord comes to earth His pastimes resemble those of human beings, the principle of "familiarity breeds contempt" comes into play. It appears that during the lives of many saintly persons and incarnations of God there always exists a class of people who fail to appreciate, or who only occasionally appreciate, the position of the great souls among them. On the other hand, the fortunate and enlightened souls who recognize the true position of the Lord and His associates are supremely blessed.

TEXT 31

इत्यङ्गोपदिशन्त्येके
विस्मृत्य प्रागुदाहृतम्
मुनिवासनिवासे किं
घटेतारिष्टदर्शनम्

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

SYNONYMS

iti—thus; *aṅga*—my dear (King Parīkṣit); *upadiśanti*—were proposing; *eke*—some; *vismṛtya*—forgetting; *prāk*—previously; *udāhṛtam*—what had been described; *muni*—of sages; *vāsa*—the residence; *nivāse*—when He is residing; *kim*—how; *ghaṭeta*—can arise; *ariṣṭa*—of calamities; *darśanam*—the appearance.

TRANSLATION

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 the Personality of Godhead, the residence of all the sages, resides?

PURPORT

Śrīla Viśvanātha Cakravartī provides the following insight on this verse: In Benares Akrūra became famous for performing sacrifices on golden altars and for his abundant charity to the *brāhmaṇas*. When the citizens of Dvārakā heard about this, some of them gossiped that Kṛṣṇa, considering Akrūra a rival, had sent him into exile. To dispel this new and incredible stain on His reputation, Lord Kṛṣṇa created various calamities in Dvārakā, thus inducing the citizens to call for Akrūra's return, which the Lord then ordered.

TEXT 32

देवेऽवर्षति काशीशः
श्वफल्कायागताय वै
स्वसुतां गाण्दिनीं प्रादात्

ततोऽवर्षत्स्म काशिषु

*deve 'varṣati kāśīśaḥ
śvaphalkāyāgatāya vai
sva-sutām gāṇḍinīm prādāt
tato 'varṣat sma kāśīṣu*

SYNONYMS

deve—when the demigod, Lord Indra; *avarṣati*—had not been supplying rain; *kāśī-īśaḥ*—the King of Benares; *śvaphalkāya*—to Śvaphalka (Akrūra's father); *āgatāya*—who had come; *vai*—certainly; *sva*—his own; *sutām*—daughter; *gāṇḍinīm*—Gāṇḍinī; *prādāt*—gave; *tataḥ*—then; *avarṣat*—it rained; *sma*—indeed; *kāśīṣu*—in the kingdom of Kāśī.

TRANSLATION

[The elders said:] Previously, when Lord Indra had withheld rain from Kāśī [Benares], the king of that city gave his daughter Gāṇḍinī to Śvaphalka, who was then visiting him. It soon rained in the kingdom of Kāśī.

PURPORT

Śvaphalka was Akrūra's father, and the citizens felt that the son must have the same power as the father. Śrīla Viśvanātha Cakravartī points out that because of Akrūra's relationship with his maternal grandfather, the King of Kāśī, in a time of difficulty Akrūra went to that city.

TEXT 33

तत्सुतस्तत्प्रभावोऽसाव्

अक्रूरो यत्र यत्र ह
देवोऽभिवर्षते तत्र
नोपतापा न मारीकाः

*tat-sutas tat-prabhāvo 'sāv
akrūro yatra yatra ha
devo 'bhivarṣate tatra
nopatāpā na mārīkāḥ*

SYNONYMS

tat—his (Śvaphalka's); *sutaḥ*—son; *tat-prabhāvaḥ*—having his powers; *asau*—he; *akrūraḥ*—Akrūra; *yatra yatra*—wherever; *ha*—indeed; *devaḥ*—Lord Indra; *abhivarṣate*—will provide rain; *tatra*—there; *na*—no; *upatāpāḥ*—painful disturbances; *na*—no; *mārīkāḥ*—untimely deaths.

TRANSLATION

Wherever his equally powerful son Akrūra stays, Lord Indra will provide sufficient rain. Indeed, that place will be free of miseries and untimely deaths.

TEXT 34

इति वृद्धवचः श्रुत्वा
नैतावदिह कारणम्
इति मत्वा समानाय्य
प्राहाक्रूरं जनार्दनः

iti vṛddha-vacaḥ śrutvā

*naitāvad iha kāraṇam
iti matvā samānāyya
prāhākrūram janārdanaḥ*

SYNONYMS

iti—thus; *vṛddha*—of the elders; *vacaḥ*—the words; *śrutvā*—having heard; *na*—not; *etāvat*—only this; *iha*—of the matter at hand; *kāraṇam*—the cause; *iti*—thus; *matvā*—thinking; *samānāyya*—having him brought back; *prāha*—said; *akrūram*—to Akrūra; *janārdanaḥ*—Lord Kṛṣṇa.

TRANSLATION

Hearing these words from the elders, Lord Janārdana, though aware that the absence of Akrūra was not the only cause of the evil omens, had him summoned back to Dvārakā and spoke to him.

PURPORT

Since Lord Kṛṣṇa is the supreme controller, it was obviously by His will that certain troubles appeared in the city of Dvārakā. Superficially these evils may have been caused by Akrūra's absence, and also by the absence of the auspicious Syamantaka jewel. But we should recall that Dvārakā is the eternal abode of Lord Kṛṣṇa; it is a city of divine bliss because the Lord resides there. Still, to execute His pastimes as a prince of this world, Lord Kṛṣṇa did the needful and summoned Akrūra.

TEXTS 35-36

पूजयित्वाभिभाष्यैनं
कथयित्वा प्रियाः कथाः

विज्ञाताखिलचित्तं ज्ञः
स्मयमान उवाच ह

ननु दानपते न्यस्तसु
त्वय्यास्ते शतधन्वना
स्यमन्तको मनिः श्रीमान्
विदितः पूर्वमेव नः

*pūjayitvābhibhāṣyainaṁ
kathayitvā priyāḥ kathāḥ
vijñātākhila-citta jñāḥ
smayamāna uvāca ha*

*nanu dāna-pate nyastas
tvayy āste śatadhanvanā
syamantako maṇiḥ śrīmān
viditaḥ pūrvam eva naḥ*

SYNONYMS

pūjayitvā—honoring; *abhibhāṣya*—greeting; *enam*—him (Akrūra);
kathayitvā—discussing; *priyāḥ*—pleasant; *kathāḥ*—topics; *vijñāta*—fully aware;
akhila—of everything; *citta*—(Akrūra's) heart; *jñāḥ*—knowing;
smayamānaḥ—smiling; *uvāca ha*—He said; *nanu*—surely; *dāna*—of charity;
pate—O master; *nyastaḥ*—kept; *tvayi*—in your care; *āste*—is present;
śatadhanvanā—by Śatadhanvā; *syamantakaḥ*. *maṇiḥ*—the Syamantaka jewel;
śrī-mān—opulent; *viditaḥ*—known; *pūrvam*—beforehand; *eva*—indeed;
naḥ—by Us.

TRANSLATION

Lord Kṛṣṇa honored Akrūra, greeted him confidentially and spoke pleasant words with him. Then the Lord, who was fully aware of Akrūra's heart by virtue of His being the knower of everything, smiled and addressed him: "O master of charity, surely the opulent Syamantaka jewel was left in your care by Śatadhanvā and is still with you. Indeed, We have known this all along.

PURPORT

Lord Kṛṣṇa's treatment of Akrūra here confirms that he is actually a great devotee of the Lord.

TEXT 37

सत्राजितोऽनपत्यत्वाद्
गृह्णीयुर्दुहितुः सुताः
दायं निनीयापः पिण्डान्
विमुच्यर्णं च शेषितम्

*satrājito 'anapatyātvād
grhṇīyur duhituḥ sutāḥ
dāyaṁ ninīyāpaḥ piṇḍān
vimucyārṇaṁ ca śeṣitam*

SYNONYMS

satrājitaḥ—of Satrājit; *anapatyātvāt*—because of not having sons; *grhṇīyur*—they should take; *duhituḥ*—of his daughter; *sutāḥ*—the sons; *dāyaṁ*—the inheritance; *ninīya*—after presenting; *āpaḥ*—water; *piṇḍān*—and memorial offerings; *vimucya*—after clearing; *ṛṇam*—debts; *ca*—and; *śeṣitam*—remaining.

TRANSLATION

"Since Satrājīta had no sons, his daughter's sons should receive his inheritance. They should pay for memorial offerings of water and *piñḍā*, clear their grandfather's outstanding debts and keep the remainder of the inheritance for themselves.

PURPORT

Śrīla Śrīdhara Svāmī quotes the following smṛti injunction regarding inheritance: *patnī duhitaraś caiva pitaro bhrātaraś tathā/tat-sutā gotra-jā bandhuḥ śiṣyāḥ sa-brahmacārīṇaḥ*. "The inheritance goes first to the wife, then [if the wife has passed away] to the daughters, then to the parents, then to the brothers, then to the brothers' sons, then to family members of the same *gotra* as the deceased, and then to his disciples, including *brahmacārīs*."

Śrīla Viśvanātha Cakravartī adds that since Satrājīta had no sons, since his wives were killed together with him, and since his daughter Satyabhāmā was not interested in the Syamantaka jewel, which constituted the inheritance, it rightfully belonged to her sons.

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda explains, "Lord Kṛṣṇa indicated by this statement that Satyabhāmā was already pregnant and that her son would be the real claimant of the jewel and would certainly take the jewel from [Akrūra if he tried to conceal it]."

TEXTS 38-39

तथापि दुर्धरस्त्वन्यैसु
त्वय्यास्तां सुव्रते मणिः
किन्तु मामग्रजः सम्यङ्

न प्रत्येति मणिं प्रति

दर्शयस्व महाभाग
बन्धूनां शान्तिमावह
अव्युच्छिन्ना मखास्तेऽद्य
वर्तन्ते रुक्मवेदयः

*tathāpi durdharas tv anyais
tvayy āstām su-vrate maṇiḥ
kintu mām agra-jah samyaṅ
na pratyeti maṇim prati*

*darśayasva mahā-bhāga
bandhūnām śāntim āvaha
avyucchinnā makhās te 'dya
vartante rukma-vedayaḥ*

SYNONYMS

tathā api—nevertheless; *durdharaḥ*—impossible to hold on to; *tu*—but; *anyaiḥ*—by others; *tvayi*—with you; *āstām*—should remain; *suvrate*—O trustworthy keeper of vows; *maṇiḥ*—the jewel; *kintu*—only; *mam*—Me; *agra-jah*—My elder brother; *samyak*—completely; *na pratyeti*—does not believe; *maṇim prati*—concerning the jewel; *darśayasva*—please show it; *mahā-bhāga*—O most fortunate one; *bandhūnām*—to My relatives; *śāntim*—peace; *āvaha*—bring; *avyucchinnāḥ*—uninterrupted; *makhāḥ*—sacrifices; *te*—your; *adya*—now; *vartante*—are going on; *rukma*—of gold; *vedayaḥ*—whose altars.

TRANSLATION

"Nevertheless, the jewel should remain in your care, O trustworthy Akrūra, because no one else can keep it safely. But please show the jewel just once, since My elder brother does not fully believe what I have told Him about it. In this way, O most fortunate one, you will pacify My relatives. [Everyone knows you have the jewel, for] you are now continually performing sacrifices on altars of gold."

PURPORT

Although technically Satyabhāmā's sons had a right to the jewel, Lord Kṛṣṇa decided to leave the jewel in the care of Akrūra, who was using the jewel's wealth to continually perform religious sacrifices. Indeed, Akrūra's ability to perform such rituals on altars of gold was an indication of the jewel's potency.

TEXT 40

एवं सामभिरालब्धः
श्वफल्कतनयो मणिम्
आदाय वाससाच्छन्नः
ददौ सूर्यसमप्रभम्

*evam sāmabhir ālabdhaḥ
śvaphalka-tanayo maṇim
ādāya vāsasācchannaḥ
dadau sūrya-sama-prabham*

SYNONYMS

evam—thus; *sāmabhiḥ*—with conciliatory words; *ālabdhaḥ*—reproached; *śvaphalka-tanayaḥ*—the son of Śvaphalka; *maṇim*—the Syamantaka jewel;

ādāya—taking; *vāsasā*—in his garment; *ācchannaḥ*—concealed; *dadau*—he gave; *sūrya*—to the sun; *sama*—equal; *prabham*—in effulgence.

TRANSLATION

Thus shamed by Lord Kṛṣṇa's conciliatory words, the son of Śvaphalka brought out the jewel from where he had concealed it in his clothing and gave it to the Lord. The brilliant gem shone like the sun.

PURPORT

We can see in this chapter how a valuable jewel caused so much intrigue, violence and suffering. This is certainly a good lesson for those who desire a trouble-free spiritual life.

TEXT 41

स्यमन्तकं दर्शयित्वा
ज्ञातिभ्यो रज आत्मनः
विमृज्य मणिना भूयस्
तस्मै प्रत्यर्पयत्प्रभुः

syamantakam darśayitvā
jñātibhyo raja ātmanaḥ
vimṛjya maṇinā bhūyas
tasmai pratyarpayat prabhuḥ

SYNONYMS

syamantakam—the Syamantaka jewel; *darśayitvā*—after showing; *jñātibhyaḥ*—to His relatives; *rajaḥ*—the contamination; *ātmanaḥ*—(falsely

heaped upon) Himself; *vimṛjya*—wiping away; *maṇinā*—with the jewel; *bhūyaḥ*—again; *tasmai*—to him, Akrūra; *pratyarpayat*—offered it back; *prabhuḥ*—the Supreme Lord.

TRANSLATION

After the almighty Lord had shown the Syamantaka jewel to His relatives, thus dispelling the false accusations against Him, He returned it to Akrūra.

PURPORT

For the second time, doubts about the Lord's reputation occasioned by the Syamantaka jewel are dispelled by the jewel itself. Indeed, for the second time the Lord brought the jewel to Dvārakā to establish His integrity there. This amazing series of incidents demonstrates that even when Lord Kṛṣṇa descends to this world there is a tendency for His "peers" to criticize Him. The whole material world is infected by the faultfinding propensity, and in this chapter the Supreme Lord demonstrates the nature of this undesirable quality.

TEXT 42

यस्त्वेतद्भगवत ईश्वरस्य विष्णोर्
वीर्याढ्यं वृजिनहरं सुमङ्गलं च
आख्यानं पठति शृणोत्यनुस्मरेद्वा
दुष्कीर्तिं दुरितमपोह्य याति शान्तिम्

*yas tv etad bhagavata īśvarasya viṣṇor
vīryāḍhyaṁ vṛjina-haraṁ su-maṅgalaṁ ca
ākhyānaṁ paṭhati śṛṇoty anusmared vā
duṣkīrtiṁ dūritam apohya yāti śāntim*

SYNONYMS

yaḥ—whoever; *tu*—indeed; *etat*—this; *bhagavataḥ*—of the Personality of Godhead; *īśvarasya*—the supreme controller; *viṣṇoḥ*—Lord Viṣṇu; *vīrya*—with the prowess; *āḍhyam*—which is rich; *vṛjina*—sinful reactions; *haram*—which removes; *su-maṅgalam*—most auspicious; *ca*—and; *ākhyānam*—narration; *paṭhati*—recites; *śṛṇoti*—hears; *anusmaret*—remembers; *vā*—or; *duṣkīrtim*—bad reputation; *duritam*—and sins; *apohya*—driving away; *yāti*—he attains; *śāntim*—peace.

TRANSLATION

This narration, rich with descriptions of the prowess of Lord Śrī Viṣṇu, the Supreme Personality of Godhead, removes sinful reactions and bestows all auspiciousness. Anyone who recites, hears or remembers it will drive away his own infamy and sins and attain peace.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fifty-seventh Chapter, of the Śrīmad-Bhāgavatam, entitled 'Satrājit Murdered, the Jewel Returned.'

58. Kṛṣṇa Marries Five Princesses

This chapter describes how Lord Kṛṣṇa married five brides, beginning with Kālindī, and went to Indraprastha to visit the Pāṇḍavas.

After the Pāṇḍavas had completed their incognito exile, Lord Kṛṣṇa went

with Sātyaki and other Yadus to see them in Indraprastha. The Pāṇḍavas greeted the Lord and embraced Him in great ecstasy. Their new bride, Draupadī, shyly approached Kṛṣṇa and bowed down to Him. Then the Pāṇḍavas properly worshiped and welcomed Sātyaki and the Lord's other companions, offering them sitting places.

Lord Kṛṣṇa paid a visit to Queen Kuntī, and after He had offered her His respects, they inquired from each other about their family members. As Kuntī-devi recalled the various miseries Duryodhana had inflicted upon her and her sons, she remarked that Kṛṣṇa was their only protector. "You are the well-wisher of the entire universe," she said, "yet even though You are free from all delusion of 'mine' and 'another's,' You nonetheless reside within the hearts of those who meditate on You constantly, and from within their hearts You destroy all their miseries." Then Yudhiṣṭhira told Kṛṣṇa, "Only because we executed many pious acts are we able to see Your lotus feet, which even great yogīs find it impossible to attain." Honored by King Yudhiṣṭhira, Śrī Kṛṣṇa happily remained as a guest in Indraprastha for several months.

One day, Kṛṣṇa and Arjuna went hunting in the forest. While bathing in the Yamunā River, they saw a charming young maiden. On Kṛṣṇa's request Arjuna went up to the girl and asked who she was. The beautiful maiden replied, "I am Kālindī, the daughter of the sun-god. Hoping to attain Lord Viṣṇu as my husband, I have been performing severe austerities. I will accept no one else as my husband, and until He marries me I will remain in the Yamunā, living in a house my father built for me here." After Arjuna reported all this to Kṛṣṇa, the omniscient Lord took Kālindī onto His chariot, and then the three of them returned to Yudhiṣṭhira's residence.

Later the Pāṇḍavas requested Kṛṣṇa to build them a city, and He did so by having Viśvakarmā, the architect of the demigods, construct one that was extremely attractive. The Lord satisfied His beloved devotees by remaining with them there for some time. Then, to please Agni, the fire-god, Kṛṣṇa arranged to offer him the Khāṇḍava forest. The Lord asked Arjuna to burn down the forest and accompanied him as his charioteer. Agni was so satisfied

with the offering that he presented Arjuna with the Gāṇḍīva bow, a team of horses, a chariot, two inexhaustible quivers, and armor. While the Khāṇḍava forest burned, Arjuna saved a demon named Maya from the blaze. Maya Dānava reciprocated by building Arjuna a splendid palace. In this building Duryodhana would later get a good drenching after mistaking the surface of a pond for a solid floor, thus embarrassing himself.

Next Lord Kṛṣṇa took permission from Arjuna and His other relatives and went back to Dvārakā with His entourage. There He married Kālindī. Some time later He went to Avantīpura, where, in the presence of many kings, He abducted the King of Avantī's sister, Mitravindā, who was very much attracted to Him.

In the kingdom of Ayodhyā lived a devout king named Nagnajit. He had an extraordinarily beautiful, marriageable daughter named Satyā, or Nāgnajitī. The girl's relatives had laid down the stipulation that any man who could subdue a certain group of seven ferocious bulls would win her hand. When Kṛṣṇa heard about this princess, He went to Ayodhyā with a large contingent of soldiers. King Nagnajit greeted Him hospitably and joyfully worshiped Him with various offerings. When Satyā saw Kṛṣṇa, she immediately desired Him as her husband, and King Nagnajit, understanding his daughter's intentions, informed Lord Kṛṣṇa of his own wish that the Lord and his daughter be married. The King affectionately told the Lord, "You alone would be a suitable husband for my daughter, and if You subdue the seven bulls You may certainly marry her."

Lord Kṛṣṇa then manifested Himself in seven separate forms and subdued the seven bulls. King Nagnajit duly presented his daughter to the Lord, together with a dowry of abundant gifts, and the Lord took Satyā onto His chariot for the journey back to Dvārakā. Just then the rival kings who had been defeated by the bulls tried to attack Lord Kṛṣṇa. But Arjuna easily beat them back, and Kṛṣṇa proceeded with Nāgnajitī to Dvārakā.

Subsequently Śrī Kṛṣṇa married Bhadrā after abducting her from her *svayam-vara* ceremony, and He also married Lakṣmaṇā, the royal daughter of

the King of Madra.

TEXT 1

श्रीशुक उवाच
एकदा पाण्डवान्द्रष्टुं
प्रतीतान् पुरुषोत्तमः
इन्द्रप्रस्थं गतः श्रृङ्गमान्
युयुधानादिभिर्वृतः

śrī-śuka uvāca
ekadā pāṇḍavān draṣṭum
pratītān puruṣottamaḥ
indraprasthaṁ gataḥ śṛṅgmaṇ
yuyudhānādibhir vṛtaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *ekadā*—once; *pāṇḍavān*—the sons of Pāṇḍu; *draṣṭum*—to see; *pratītān*—visible; *puruṣa-uttamaḥ*—the Supreme Personality of Godhead; *indraprasthaṁ*—to Indraprastha, the Pāṇḍavas' capital; *gataḥ*—went; *śrī-mān*—the possessor of all opulence; *yuyudhāna-ādibhir*—by Yuyudhāna (Sātyaki) and others; *vṛtaḥ*—accompanied.

TRANSLATION

Śukadeva Gosvāmī said: Once, the supremely opulent Personality of Godhead went to Indraprastha to visit the Pāṇḍavas, who had again appeared in public. Accompanying the Lord were Yuyudhāna and other associates.

PURPORT

Almost everyone except Lord Kṛṣṇa and Lord Balarāma had thought the Pāṇḍavas perished in the fire set by Duryodhana in the house of lac. Now the Pāṇḍavas had appeared again in public, and Kṛṣṇa was paying them a visit.

TEXT 2

दृष्ट्वा तमागतं पार्था
मुकुन्दमखिलेश्वरम्
उत्तस्थुर्युगपद्वीराः
प्राणा मुख्यमिवागतम्

*dr̥ṣṭvā tam āgatam pāṛthā
mukundam akhileśvaram
uttasthur yugapad vīrāḥ
prāṇā mukhyam ivāgatam*

SYNONYMS

dr̥ṣṭvā—seeing; *tam*—Him; *āgatam*—arrived; *pāṛthāḥ*—the sons of Pṛthā (Kuntī); *mukundam*—Kṛṣṇa; *akhila*—of everything; *īśvaram*—the Lord; *uttasthuḥ*—they stood up; *yugapat*—all at once; *vīraḥ*—heroes; *prāṇāḥ*—the senses; *mukhyam*—their chief, the vital air; *iva*—as; *āgatam*—returned.

TRANSLATION

When the Pāṇḍavas saw that Lord Mukunda had arrived, those heroic sons of Pṛthā all stood up at once, like the senses responding to the return of the life air.

PURPORT

The metaphor used here is quite poetic. When a person is unconscious, the senses do not function. But when consciousness returns to the body, all the senses spring to life at once and begin functioning. Similarly, the Pāṇḍavas all stood up at once, enlivened to receive their Lord, Śrī Kṛṣṇa.

TEXT 3

परिष्वज्याच्युतं वीरा
अङ्गसङ्गहतैनसः
सानुरागस्मितं वक्त्रं
वीक्ष्य तस्य मुदं ययुः

*pariṣvajyācyutaṁ vīrā
aṅga-saṅga-hatainasah
sānurāga-smitaṁ vaktraṁ
vīkṣya tasya mudam yayuḥ*

SYNONYMS

pariṣvajya—embracing; *acyutam*—Lord Kṛṣṇa; *vīrāḥ*—the heroes; *aṅga*—with His body; *saṅga*—by the contact; *hata*—destroyed; *enasah*—all their sinful reactions; *sa-anurāga*—affectionate; *smitam*—with a smile; *vaktram*—face; *vīkṣya*—looking upon; *tasya*—His; *mudam*—joy; *yayuḥ*—they experienced.

TRANSLATION

The heroes embraced Lord Acyuta, and the touch of His body freed them of sin. Looking at His affectionate, smiling face, they were overwhelmed with joy.

PURPORT

Śrīla Jīva Gosvāmī explains that since the Pāṇḍavas were never sinful, the term *enasatḥ* here refers to the suffering caused by separation from Kṛṣṇa. That unhappiness was now vanquished by the Lord's return.

TEXT 4

युधिष्ठिरस्य भीमस्य
कृत्वा पादाभिवन्दनम्
फाल्गुनं परिरभ्याथ
यमाभ्यां चाभिवन्दितः

*yudhiṣṭhirasya bhīmasya
kṛtvā pādābhivandanam
phālgunam parirabhyātha
yamābhyām cābhivanditaḥ*

SYNONYMS

yudhiṣṭhirasya bhīmasya—to Yudhiṣṭhira and Bhīma; *kṛtvā*—after offering; *pāda*—at their feet; *abhivandanam*—obeisances; *phālgunam*—Arjuna; *parirabhya*—firmly embracing; *atha*—then; *yamābhyām*—by the twin brothers, Nakula and Sahadeva; *ca*—and; *abhivanditaḥ*—greeted respectfully.

TRANSLATION

After the Lord bowed down at the feet of Yudhiṣṭhira and Bhīma and firmly embraced Arjuna, He accepted obeisances from the twin brothers, Nakula and Sahadeva.

PURPORT

Externally Kṛṣṇa was the Pāṇḍavas' cousin, and their relationship was just like that between cousin-brothers. Because Yudhiṣṭhira and Bhīma were externally senior to Kṛṣṇa, the Lord bowed down at their feet, whereas He embraced His peer Arjuna and accepted obeisances from the younger brothers, Nakula and Sahadeva. Sometimes inexperienced devotees think it is sinful to honor or bow down to an elder brother in Kṛṣṇa consciousness. But from Lord Kṛṣṇa's example here we may conclude that offering all respects to a senior brother in Kṛṣṇa consciousness is not sinful.

TEXT 5

परमासन आसीनं
कृष्णा कृष्णमनिन्दिता
नवोढा व्रीडिता किञ्चिच्च
छनैरेत्याभ्यवन्दत

*paramāsana āsīnam
kṛṣṇā kṛṣṇam aninditā
navoḍhā vrīditā kiñcic
chanair etyābhyavandata*

SYNONYMS

parama—exalted; *āsane*—on a seat; *āsīnam*—sitting; *kṛṣṇā*—Draupadī; *kṛṣṇam*—Kṛṣṇa; *aninditā*—blameless; *nava*—newly; *ūdhā*—married; *vrīditā*—shy; *kiñcit*—somewhat; *śanaiḥ*—slowly; *etya*—approaching; *abhyavandata*—offered her obeisances.

TRANSLATION

Faultless Draupadī, the Pāṇḍavas' newly married wife, slowly and somewhat timidly approached Lord Kṛṣṇa, who sat on an exalted seat, and offered Him her obeisances.

PURPORT

Śrīmatī Draupadī was so devoted to Kṛṣṇa that she herself was called Kṛṣṇā, which is the feminine form of the name, and Arjuna was also called Kṛṣṇa because of his devotion to the Lord. Similarly, the devotees of the modern Kṛṣṇa consciousness movement are often called "the Kṛṣṇas." So it appears that the custom of addressing Kṛṣṇa's devotees by His name has a long history.

TEXT 6

तथैव सात्यकिः पार्थैः
पूजितश्चाभिवन्दितः
निषसादासनेऽन्ये च
पूजिताः पर्युपासत

*tathaiva sātyakiḥ pārthaiḥ
pūjitaś cābhivanditaḥ
niṣasādāsane 'nye ca
pūjitāḥ paryupāsata*

SYNONYMS

tathā eva—similarly; *sātyakiḥ*—Sātyaki; *pārthaiḥ*—by the sons of Pṛthā; *pūjitaḥ*—worshiped; *ca*—and; *abhivanditaḥ*—welcomed; *niṣasāda*—sat down;

āsane—on a seat; *anye*—the others; *ca*—also; *pūjitāḥ*—worshiped; *paryupāsata*—sat around.

TRANSLATION

Sātyaki also accepted a seat of honor after receiving worship and welcome from the Pāṇḍavas, and the Lord's other companions, being duly honored, sat down in various places.

TEXT 7

पृथाम्समागत्य कृताभिवादनसु
तयातिहार्दार्द्रदृशाभिरम्भितः
आपृष्टवांस्तां कुशलं सहस्रुषां
पितृष्वसारम्परिपृष्टबान्धवः

*prthām samāgatya kṛtābhivādanas
tayāti-hārdārdra-dṛśābhirambhitaḥ
āprṣṭavāns tām kuśalam saha-snuṣām
pitṛ-śvasāram paripṛṣṭa-bāndhavaḥ*

SYNONYMS

prthām—to Queen Kuntī; *samāgatya*—going; *kṛta*—offering; *abhivādanaḥ*—His obeisances; *tayā*—by her; *ati*—extreme; *hārda*—with affection; *ardra*—wet; *dṛśā*—whose eyes; *abhirambhitaḥ*—embraced; *āprṣṭavān*—He asked; *tām*—from her; *kuśalam*—about her welfare; *saha*—together; *snuṣām*—with her daughter-in-law, Draupadī; *pitṛ*—of His father, Vasudeva; *śvasāram*—the sister; *paripṛṣṭa*—inquired in detail; *bāndhavaḥ*—about their relatives (living in Dvārakā).

TRANSLATION

The Lord then went to see His aunt, Queen Kuntī. He bowed down to her and she embraced Him, her eyes moist with great affection. Lord Kṛṣṇa inquired from her and her daughter-in-law, Draupadī, about their welfare, and they in turn questioned Him at length about His relatives [in Dvārakā].

PURPORT

Viśvanātha Cakravartī Ṭhākura envisions that as Lord Kṛṣṇa was sitting on His seat, He saw His aunt Kuntī approaching in great eagerness to see Him. He then rose at once, quickly went up to her and offered His obeisances. Her eyes moistened with extreme love, she embraced Him and smelled His head.

TEXT 8

तमाह प्रेमवैक्लव्य-
रुद्धकण्ठाश्रुलोचना
स्मरन्ती तान् बहून् क्लेशान्
क्लेशापायात्मदर्शनम्

*tam āha prema-vaiklavya-
ruddha-kaṇṭhāśru-locanā
smarantī tān bahūn kleśān
kleśāpāyātma-darśanam*

SYNONYMS

tam—to Him; *āha*—she said; *prema*—of love; *vaiklavya*—due to the distress; *ruddha*—choking; *kaṇṭhā*—whose throat; *āśru*—(filled) with tears;

locanā—whose eyes; *smarantī*—remembering; *tān*—those; *bahūn*—many; *kleśān*—pains; *kleśa*—of pain; *apāya*—for the dispelling; *ātma*—Himself; *darśanam*—who shows.

TRANSLATION

So overcome by love that her throat choked up and her eyes filled with tears, Queen Kuntī remembered the many troubles she and her sons had endured. Thus she addressed Lord Kṛṣṇa, who appears before His devotees to drive away their distress

TEXT 9

तदैव कुशलं नोऽभूत्
सनाथास्ते कृता वयम्
ज्ञातीन्ः स्मरता कृष्ण
भ्राता मे प्रेषितस्त्वया

tadaiva kuśalam no 'bhūt
sa-nāthās te kṛtā vayam
jñātīn naḥ smaratā kṛṣṇa
bhrātā me preṣitaḥ tvayā

SYNONYMS

tadā—at that time; *eva*—only; *kuśalam*—well-being; *naḥ*—our; *abhūt*—arose; *sa*—with; *nāthāḥ*—a protector; *te*—by You; *kṛtāḥ*—made; *vayam*—we; *jñātīn*—Your relatives; *naḥ*—us; *smaratā*—who remembered; *kṛṣṇa*—O Kṛṣṇa; *bhrātā*—brother (Akrūra); *me*—my; *preṣitaḥ*—sent; *tvayā*—by You.

TRANSLATION

[Queen Kuntī said:] My dear Kṛṣṇa, our welfare was assured only when You remembered us, Your relatives, and gave us Your protection by sending my brother to visit us.

TEXT 10

न तेऽस्ति स्वपरभ्रान्तिर्
विश्वस्य सुहृदात्मनः
तथापि स्मरतां शश्वत्
क्लेशान् हंसि हृदि स्थितः

*na te 'sti sva-para-bhrāntir
viśvasya suhṛd-ātmanaḥ
tathāpi smaratām śaśvat
kleśān haṁsi hṛdi sthitaḥ*

SYNONYMS

na—not; *te*—for You; *asti*—there is; *sva*—of one's own; *para*—and of others'; *bhrāntiḥ*—delusion; *viśvasya*—of the universe; *suhṛt*—for the well-wisher; *ātmanaḥ*—and Soul; *tathā api*—nonetheless; *smaratām*—of those who remember; *śaśvat*—continuously; *kleśān*—the sufferings; *haṁsi*—You destroy; *hṛdi*—in the heart; *sthitaḥ*—situated.

TRANSLATION

For You, the well-wishing friend and Supreme Soul of the universe, there is never any illusion of "us" and "them." Yet even so, residing within the hearts

of all, You eradicate the sufferings of those who remember You constantly.

PURPORT

The intelligent Queen Kuntī here points out that even though Lord Kṛṣṇa is dealing with her affectionately as a relative, He is not compromising His position as the well-wishing Soul of the universe. In other words, the Lord doesn't play favorites. As He says in the *Bhagavad-gītā* (9.29), *samo 'haṁ sarva-bhūteṣu*: "I am equal to everyone." So while the Lord reciprocates with all souls, it is natural that those who love Him intensely receive His special attention, for they want Him and nothing else.

TEXT 11

युधिष्ठिर उवाच
किं न आचरितं श्रेयो
न वेदाहमधीश्वर
योगेश्वराणां दुर्दर्शो
यन्नो दृष्टः कुमेधसाम्

yudhiṣṭhira uvāca
kiṁ na ācaritaṁ śreya
na vedāham adhiśvara
yogeśvarāṇāṁ durdarśo
yan no dṛṣṭaḥ ku-medhasām

SYNONYMS

yudhiṣṭhiraḥ *uvāca*—Yudhiṣṭhira said; *kim*—what; *naḥ*—by us; *ācaritam*—performed; *śreyaḥ*—pious work; *na veda*—do not know; *aham*—I;

adhīśvara—O supreme controller; *yoga*—of mystic yoga; *īśvarāṇām*—by the masters; *durdarśaḥ*—rarely seen; *yat*—that; *naḥ*—by us; *dr̥ṣṭaḥ*—seen; *ku-medhasam*—who are unintelligent.

TRANSLATION

King Yudhiṣṭhira said: O supreme controller, I do not know what pious deeds we fools have done so that we can see You, whom the masters of yogic perfection rarely see.

TEXT 12

इति वै वार्षिकान्मासान्
राज्ञा सोऽभ्यर्थितः सुखम्
जनयन्नयनानन्दम्
इन्द्रप्रस्थौकसां विभुः

iti vai vārṣikān māsān
rājñā so 'bhyarthitaḥ sukham
janayan nayanānandam
indraprasthaukasām vibhuḥ

SYNONYMS

iti—thus; *vai*—indeed; *vārṣikān*—of the rainy season; *māsān*—the months; *rājñā*—by the King; *saḥ*—He; *abhyarthitaḥ*—invited; *sukham*—happily; *janayan*—generating; *nayana*—for the eyes; *ānandam*—bliss; *indraprastha-okasām*—of the residents of Indraprastha; *vibhuḥ*—the almighty Lord.

TRANSLATION

Requested by the King to stay with them, the almighty Lord remained happily in Indraprastha during the months of the rainy season, giving joy to the eyes of the city's residents.

PURPORT

If possible, the readers of the *Bhāgavatam* should try to correctly chant the Sanskrit verses, which are exquisitely poetic.

TEXTS 13-14

एकदा रथमारुह्य
विजयो वानरध्वजम्
गाण्डीवं धनुरादाय
तूणौ चाक्षयसायका

साकं कृष्णेन सन्नद्धो
विहर्तुं विपिनं महत्
बहुव्यालमृगाकीर्णं
प्राविशत्परवीरहा

*ekadā ratham āruhya
vijayo vānara-dhvajam
gāṇḍīvaṁ dhanur ādāya
tūṇau cākṣaya-sāyakau
sākaṁ kṛṣṇena sannaddho*

*vihartum vipinam mahat
bahu-vyāla-mṛgākīrṇam
prāviśat para-vīra-hā*

SYNONYMS

ekadā—once; *ratham*—his chariot; *āruhya*—mounting; *vijayaḥ*—Arjuna; *vānara*—the monkey (Hanumān); *dhvajam*—on whose flag; *gāṇḍīvam*—named Gāṇḍīva; *dhanuḥ*—his bow; *ādāya*—taking up; *tūṇau*—his two quivers; *ca*—and; *akṣaya*—inexhaustible; *sāyakau*—whose arrows; *sākam*—together; *kṛṣṇena*—with Lord Kṛṣṇa; *sannaddhaḥ*—wearing armor; *vihartum*—to sport; *vipinam*—a forest; *mahat*—large; *bahu*—with many; *vyāla-mṛga*—beasts of prey; *ākīrṇam*—filled; *prāviśat*—entered; *para*—enemy; *vīra*—of heroes; *hā*—the killer.

TRANSLATION

Once Arjuna, the slayer of powerful enemies, donned his armor, mounted his chariot flying the flag of Hanumān, took up his bow and his two inexhaustible quivers, and went to sport with Lord Kṛṣṇa in a large forest filled with fierce animals.

PURPORT

This incident must have taken place after the burning of the Khāṇḍava forest, since Arjuna was now using the Gāṇḍīva bow and other weapons he had acquired during that incident.

TEXT 15

तत्राविध्यच्छरैर्व्याघ्रान्

शूकरान्महिषान् रुरुन्
शरभान् गवयान् खड्गान्
हरिणान् शशशल्लकान्

tatrāvidhyac charair vyāghrān
śūkarān mahiṣān rurūn
śarabhān gavayān khaḍgān
hariṇān śaśa-śallakān

SYNONYMS

tatra—there; *avidhyat*—he shot; *śaraiḥ*—with his arrows; *vyāghrān*—tigers; *śūkarān*—boars; *mahiṣān*—wild buffalo; *rurūn*—a species of antelope; *śarabhān*—a species of deer; *gavayān*—a wild oxlike mammal; *khaḍgān*—rhinoceroses; *hariṇān*—black deer; *śaśa*—rabbits; *śallakān*—and porcupines.

TRANSLATION

With his arrows Arjuna shot tigers, boars and buffalo in that forest, along with *rurus*, *çarabhas*, *gavayas*, rhinoceroses, black deer, rabbits and porcupines.

TEXT 16

तान्निन्युः किङ्करा राज्ञे
मेध्यान् पर्वण्युपागते
तृट्परीतः परिश्रान्तो
बिभत्सुर्यमुनामगात्

*tān ninyuḥ kiṅkarā rājñe
medhyān parvaṇy upāgate
tṛṭ-parītaḥ pariśrānto
bibhatsur yamunām agāt*

SYNONYMS

tān—them; *ninyuḥ*—carried; *kiṅkarāḥ*—servants; *rājñe*—to the King; *medhyān*—fit to be offered in sacrifice; *parvaṇi*—a special occasion; *upāgate*—approaching; *tṛṭ*—by thirst; *parītaḥ*—overcome; *pariśrāntaḥ*—fatigued; *bibhatsuḥ*—Arjuna; *yamunām*—to the Yamunā River; *agāt*—went.

TRANSLATION

A crew of servants carried to King Yudhiṣṭhira the slain animals fit to be offered in sacrifice on some special occasion. Then, feeling thirsty and tired, Arjuna went to the bank of the Yamunā.

PURPORT

As Śrīla Prabhupāda often explained, the *kṣatriyas*, or warriors, would hunt in the forest for several purposes: to practice their fighting skills, to control the population of ferocious beasts, who were a threat to human beings, and to provide animals for Vedic sacrifices. The killed animals would be given new bodies by the power of the sacrifices. Since priests no longer have that power, the sacrifices would now constitute mere killing and are thus forbidden.

In the Fourth Canto of the *Śrīmad-Bhāgavatam* we find that the great sage Nārada severely chastised King Prācīnabarhiṣat for abusing this principle of authorized hunting. In fact, the King had become like modern sportsmen, who cruelly kill animals as a so-called hobby.

TEXT 17

तत्रोपस्पृश्य विशदं
पीत्वा वारि महारथौ
कृष्णौ ददृशतुः कन्यां
चरन्तीं चारुदर्शनाम्

*tatropaspr̥śya viśadam
pītvā vāri mahā-rathau
kṛṣṇau dadṛśatuḥ kanyām
carantīm cāru-darśanām*

SYNONYMS

tatra—there; *upaspr̥śya*—taking bath; *viśadam*—clear; *pītvā*—drinking; *vāri*—the water; *mahā-rathau*—great chariot warriors; *kṛṣṇau*—the two Kṛṣṇas; *dadṛśatuḥ*—saw; *kanyām*—a maiden; *carantīm*—walking; *cāru-darśanām*—charming to see.

TRANSLATION

After the two Kṛṣṇas bathed there, they drank the river's clear water. The great warriors then saw an attractive young girl walking nearby.

TEXT 18

तामासाद्य वरारोहां
सुद्विजां रुचिराननाम्
पप्रच्छ प्रेषितः सख्या

फाल्गुनः प्रमदोत्तमाम्

*tām āsādyā varārohām
su-dvijām rucirānanām
pāpraccha preṣitaḥ sakhyā
phālgunaḥ pramadottamām*

SYNONYMS

tām—her; *āsādyā*—approaching; *varā*—excellent; *ārohām*—whose hips; *su*—fine; *dvijām*—whose teeth; *rucira*—attractive; *ānanām*—whose face; *pāpraccha*—inquired; *preṣitaḥ*—sent; *sakhyā*—by his friend, Śrī Kṛṣṇa; *phālgunaḥ*—Arjuna; *pramadā*—the woman; *uttamām*—extraordinary.

TRANSLATION

Sent by his friend, Arjuna approached the exceptional young woman, who possessed beautiful hips, fine teeth and a lovely face, and inquired from her as follows.

PURPORT

Kṛṣṇa wanted Arjuna to see the deep devotion of this girl, and thus He urged him to make the initial inquiries.

TEXT 19

का त्वं कस्यासि सुश्रोणि
कुतो वा किं चिकीर्षसि
मन्ये त्वां पतिमिच्छन्तीं

सर्वं कथय शोभने

*kā tvam kasyāsi su-śroṇi
kuto vā kim cikīrṣasi
manye tvām patim icchantīm
sarvaṁ kathaya śobhane*

SYNONYMS

kā—who; *tvam*—you; *kasya*—whose; *asi*—are you; *su-śroṇi*—O you with the beautiful waist; *kutaḥ*—from where; *vā*—or; *kim*—what; *cikīrṣasi*—do you desire to do; *manye*—I think; *tvām*—you; *patim*—a husband; *icchantīm*—seeking; *sarvaṁ*—everything; *kathaya*—please tell; *śobhane*—O beautiful one.

TRANSLATION

[Arjuna said:] Who are you, O fine-waisted lady? Whose daughter are you, and where do you come from? What are you doing here? I think you must be looking for a husband. Please explain everything, O beautiful one.

TEXT 20

श्रीकालिन्द्युवाच
अहं देवस्य सवितुर
दुहिता पतिमिच्छती
विष्णुं वरेण्यं वरदं
तपः परममास्थितः

śrī-kālindy uvāca

*aham devasya savitur
duhitā patim icchatī
viṣṇum vareṇyam vara-dam
tapaḥ paramam āsthitaḥ*

SYNONYMS

śrī-kālindī uvāca—Śrī Kālindī said; *aham*—I; *devasya*—of the demigod; *savituh*—Savitā (the sun-god); *duhitā*—the daughter; *patim*—as my husband; *icchatī*—desiring; *viṣṇum*—Lord Viṣṇu; *vareṇyam*—the most choice; *vara-dam*—bestower of one's choice; *tapaḥ*—in austerities; *paramam*—extreme; *āsthitaḥ*—engaged.

TRANSLATION

Śrī Kālindī said: I am the daughter of the sun-god. I desire to get as my husband the most excellent and munificent Lord Viṣṇu, and to that end I am performing severe penances.

PURPORT

As Śrīla Viśvanātha Cakravartī points out, Śrīmatī Kālindī correctly understood that Lord Viṣṇu, being the source of all benedictions, is the supreme husband and can thus fulfill all the desires of His wife.

TEXT 21

नान्यं पतिं वृणे वीर
तमृते श्रीनिकेतनम्
तुष्यतां मे स भगवान्

मुकुन्दोऽनाथसंश्रयः

*nānyam patim vṛṇe vīra
tam ṛte śrī-niketanam
tuṣyatām me sa bhagavān
mukundo 'nātha-saṁśrayaḥ*

SYNONYMS

na—no; *anyam*—other; *patim*—husband; *vṛṇe*—will I choose; *vīra*—O hero; *tam*—Him; *ṛte*—except for; *śrī*—of the goddess of fortune; *niketanam*—the abode; *tuṣyatām*—may please be satisfied; *me*—with me; *saḥ*—He; *bhagavān*—the Supreme Lord; *mukundaḥ*—Kṛṣṇa; *anātha*—of those who have no master; *saṁśrayaḥ*—the shelter.

TRANSLATION

I will accept no husband other than Him, the abode of the goddess of fortune. May that Mukunda, the Supreme Personality, the shelter of the helpless, be pleased with me.

PURPORT

The beautiful Kālindī here reveals some apprehension. She insists that she will not accept any husband except Lord Kṛṣṇa, and she states that He is the shelter for those who have no other master. Since she will accept no other shelter, Kṛṣṇa must give her shelter. Also, she says, *tuṣyatām me sa bhagavān*: "May that Supreme Lord be pleased with me." This is her prayer.

As Śrīla Viśvanātha Cakravartī points out, although Kālindī is a young, helpless girl staying in a secluded place, she is not afraid. This staunch faith in and devotion for Lord Kṛṣṇa is ideal Kṛṣṇa consciousness, and Śrīmatī Kālindī's desire will soon be fulfilled.

TEXT 22

कालिन्दीति समाख्याता
वसामि यमुनाजले
निर्मिते भवने पित्रा
यावदच्युतदर्शनम्

*kālindīti samākhyātā
vasāmi yamunā-jale
nirmite bhavane pitrā
yāvad acyuta-darśanam*

SYNONYMS

kālindī—Kālindī; *iti*—thus; *samākhyātā*—named; *vasāmi*—I am living; *yamunā-jale*—in the water of the Yamunā; *nirmite*—built; *bhavane*—in a mansion; *pitrā*—by my father; *yāvat*—until; *acyuta*—of Lord Kṛṣṇa; *darśanam*—the seeing.

TRANSLATION

I am known as Kālindī, and I live in a mansion my father built for me within the water of the Yamunā. There I will stay until I meet Lord Acyuta.

PURPORT

Since Kālindī was a beloved child of the sun-god himself, who would dare disturb her? From this incident we can appreciate the beautiful spiritual processes executed in previous ages by great souls. Unlike the so-called love in worldly "love affairs," beautiful Kālindī's love for Lord Kṛṣṇa was pure and

perfect. Even though Kālindī was a tender young girl, her determination to marry Kṛṣṇa was so strong that she arranged for her father to build her a house in the Yamunā where she could perform severe austerities until the day her beloved came.

TEXT 23

तथावदद्गुडाकेशो
वासुदेवाय सोऽपि ताम्
रथमारोप्य तद्विद्वान्
धर्मराजमुपागमत

*tathāvadad guḍākeśo
vāsudevāya so 'pi tām
ratham āropya tad-vidvān
dharma-rājam upāgamat*

SYNONYMS

tathā—thus; *avadat*—said; *guḍākeśaḥ*—Arjuna; *vāsudevāya*—to Lord Kṛṣṇa; *saḥ*—He; *api*—and; *tām*—her; *ratham*—on His chariot; *āropya*—taking up; *tat*—of all this; *vidvān*—already aware; *dharma-rājam*—to King Yudhiṣṭhira; *upāgamat*—He went.

TRANSLATION

[Śukadeva Gosvāmī continued:] Arjuna repeated all this to Lord Vāsudeva, who was already aware of it. The Lord then took Kālindī onto His chariot and went back to see King Yudhiṣṭhira.

TEXT 24

यदैव कृष्णः सन्दिष्टः
पार्थानां परमाद्भुतम्
कारयामास नगरं
विचित्रं विश्वकर्मणा

*yadaiva kṛṣṇaḥ sandiṣṭaḥ
pārthānām paramādbutam
kārayām āsa nagaram
vicitram viśvakarmaṇā*

SYNONYMS

yadā eva—when; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sandiṣṭaḥ*—requested; *pārthānām*—for the sons of Pṛthā; *parama*—most; *adbhutam*—amazing; *kārayām āsa*—He had constructed; *nagaram*—a city; *vicitram*—full of variety; *viśvakarmaṇā*—by Viśvakarmā, the architect of the demigods.

TRANSLATION

[Describing a previous incident, Śukadeva Gosvāmī said:] Upon the request of the Pāṇḍavas, Lord Kṛṣṇa had Viśvakarmā build them a most wonderful and amazing city.

PURPORT

Śrīla Viśvanātha Cakravartī mentions that this city was constructed before the burning of the Khāṇḍava forest and hence before the Lord found His bride Kālindī.

TEXT 25

भगवांस्तत्र निवसन्
स्वानां प्रियचिकीर्षया
अग्नये खाण्डवं दातुम्
अर्जुनस्यास सारथिः

*bhagavāṁs tatra nivasan
svānām priya-cikīrṣayā
agnaye khāṇḍavaṁ dātum
arjunasyāsa sārathiḥ*

SYNONYMS

bhagavān—the Supreme Lord; *tatra*—there; *nivasan*—residing; *svānām*—for His own (devotees); *priya*—pleasure; *cikīrṣayā*—desiring to give; *agnaye*—to Agni, the demigod of fire; *khāṇḍavam*—the Khāṇḍava forest; *dātum*—in order to give; *arjunasya*—of Arjuna; *āsa*—He became; *sārathiḥ*—the chariot driver.

TRANSLATION

The Supreme Lord stayed in that city for some time to please His devotees. On one occasion, Śrī Kṛṣṇa wanted to give the Khāṇḍava forest as a gift to Agni, and so the Lord became Arjuna's charioteer.

PURPORT

Śrīla Jīva Gosvāmī explains the sequence of events that occurred during Lord Kṛṣṇa's stay with the Pāṇḍavas. He states that first the Khāṇḍava forest was burned, then Kālindī was found, then the city was constructed, and then the assembly hall was presented to the Pāṇḍavas.

TEXT 26

सोऽग्निस्तुष्टो धनुरदाद
धयान् श्वेतान् रथं नृप
अर्जुनायाक्षयौ तूणौ
वर्म चाभेद्यमस्त्रिभिः

*so 'gnis tuṣṭo dhanur adād
dhayān śvetān ratham nṛpa
arjunāyākṣayau tūṇau
varma cābhedyam astribhiḥ*

SYNONYMS

saḥ—that; *agniḥ*—Lord Agni; *tuṣṭaḥ*—pleased; *dhanuḥ*—a bow; *adāt*—gave; *hayān*—horses; *śvetān*—white; *ratham*—a chariot; *nṛpa*—O King (Parīkṣit); *arjunāya*—to Arjuna; *akṣayau*—inexhaustible; *tūṇau*—two quivers; *varma*—armor; *ca*—and; *abhedyam*—unbreakable; *astribhiḥ*—by wielders of weapons.

TRANSLATION

Being pleased, O King, Lord Agni presented Arjuna with a bow, a set of white horses, a chariot, a pair of inexhaustible quivers, and armor that no fighter could pierce with weapons.

TEXT 27

मयश्च मोचितो वहेः

सभां सख्य उपाहरत्
यस्मिन्दुर्योधनस्यासीज
जलस्थलदृशिभ्रमः

*mayaś ca mocito vahneḥ
sabhām sakhya upāharat
yasmin duryodhanasyāsij
jala-sthala-dṛśi-bhramah*

SYNONYMS

mayaḥ—the demon named Maya; *ca*—and; *mocitaḥ*—delivered; *vahneḥ*—from the fire; *sabhām*—an assembly hall; *sakhye*—to his friend, Arjuna; *upāharat*—presented; *yasmin*—in which; *duryodhanasya*—of Duryodhana; *āsīt*—there was; *jala*—of water; *sthala*—and dry ground; *dṛśi*—in seeing; *bhramah*—confusion.

TRANSLATION

When the demon Maya was saved from the fire by his friend Arjuna, Maya presented him with an assembly hall, in which Duryodhana would later mistake water for a solid floor.

TEXT 28

स तेन समनुज्ञातः
सुहृद्भिश्चानुमोदितः
आययौ द्वारकां भूयः

सात्यकिप्रमखैर्वृतः

*sa tena samanujñātaḥ
suhṛdbhiś cānumoditaḥ
āyayau dvārakām bhūyaḥ
sātyaki-pramakhair vṛtaḥ*

SYNONYMS

saḥ—He, Lord Kṛṣṇa; *tena*—by him, Arjuna; *samanujñātaḥ*—given leave; *su-hṛdbhiḥ*—by His well-wishers; *ca*—and; *anumoditaḥ*—allowed; *āyayau*—He went; *dvārakām*—to Dvārakā; *bhūyaḥ*—again; *sātyaki-pramukhaiḥ*—by those headed by Sātyaki; *vṛtaḥ*—accompanied.

TRANSLATION

Then Lord Kṛṣṇa, given leave by Arjuna and other well-wishing relatives and friends, returned to Dvārakā with Sātyaki and the rest of His entourage.

TEXT 29

अथोपयेमे कालिन्दीं
सुपुण्यत्र्वृक्ष ऊर्जिते
वितन्वन् परमानन्दं
स्वानां परममङ्गलः

*athopayeme kālindīm
su-ṣuṇya-rtv-ṛkṣa ūrjite
vitanvan paramānandaṁ
svānām parama-maṅgalaḥ*

SYNONYMS

atha—then; *upayame*—He married; *kālindīm*—Kālindī; *su*—very; *punya*—auspicious; *ṛtu*—the season; *ṛkṣe*—and the lunar asterism; *ūrjite*—(on a day) when the configuration of the sun and other heavenly bodies was good; *vitanvan*—spreading; *parama*—the greatest; *ānandam*—pleasure; *svānām*—for His devotees; *parama*—supremely; *maṅgalaḥ*—auspicious.

TRANSLATION

The supremely auspicious Lord then married Kālindī on a day when the season, the lunar asterism and the configurations of the sun and other heavenly bodies were all propitious. In this way He brought the greatest pleasure to His devotees.

TEXT 30

विन्द्यानुविन्द्यावावन्त्यौ
दुर्योधनवशानुगौ
स्वयंवरे स्वभगिनीं
कृष्णे सक्तां न्यषेधताम्

vindyānuvindyāv āvantyaū
duryodhana-vaśānugau
svayaṁ-vare sva-bhaginīm
kṛṣṇe saktām nyaṣedhatām

SYNONYMS

vindya-anuvindyaū—Vindya and Anuvindya; *āvantyaū*—dual kings of Avantī;

duryodhana-vaśa-anugau—subservient to Duryodhana; *svayamvare*—in the ceremony of choosing her own husband; *sva*—their; *bhaginīm*—sister; *kṛṣṇe*—to Kṛṣṇa; *saktām*—who was attracted; *nyaṣedhatām*—they forbade.

TRANSLATION

Vindya and Anuvindya, who shared the throne of Avantī, were followers of Duryodhana's. When the time came for their sister [Mitravindā] to select her husband in the *svayaṇvara* ceremony, they forbade her to choose Kṛṣṇa, although she was attracted to Him.

PURPORT

The feelings of enmity between the Kurus and the Pāṇḍavas were so strong that Mitravindā's brothers, out of friendship for Duryodhana, forbade the young maiden to accept Kṛṣṇa as her husband.

TEXT 31

राजाधिदेव्यास्तनयां
मित्रविन्दां पितृष्वसुः
प्रसह्य हतवान् कृष्णो
राजन् राज्ञां प्रपश्यताम्

rājādhidevyās tanayām
mitravindām pitṛ-śvasuḥ
prasahya hṛtavān kṛṣṇo
rājan rājñām prapaśyatām

SYNONYMS

rājādhivevyāḥ—of Queen Rājādhivevī; *tanayām*—the daughter; *mitravindām*—Mitravindā; *pitṛ*—of His father; *svasuh*—of the sister; *prasahya*—forcibly; *hṛtavān*—took away; *kṛṣṇaḥ*—Lord Kṛṣṇa; *rājan*—O King (Parīkṣit); *rājñām*—the kings; *prapaśyatām*—as they watched.

TRANSLATION

My dear King, Lord Kṛṣṇa forcibly took away Princess Mitravindā, the daughter of His aunt Rājādhivevī, before the eyes of the rival kings.

TEXT 32

नग्नजिन्नाम कौशल्य
आसीद्राजातिधार्मिकः
तस्य सत्याभवत्कन्या
देवी नग्नजिती नृप

nagnajin nāma kauśalya
āsīt rājāti-dhārmikaḥ
tasya satyābhavat kanyā
devī nāgnajitī nṛpa

SYNONYMS

nagnajit—Nagnajit; *nāma*—named; *kauśalyaḥ*—ruler of Kauśalya (Ayodhyā); *āsīt*—there was; *rājā*—a king; *ati*—very; *dhārmikaḥ*—religious; *tasya*—his; *satyā*—Satyā; *abhavat*—there was; *kanyā*—a daughter; *devī*—lovely; *nāgnajitī*—also called Nāgnajitī; *nṛpa*—O King.

TRANSLATION

O King, Nagnajit, the very pious King of Kauśalya, had a lovely daughter named Satyā, or Nāgnajitī.

TEXT 33

न तां शेकुर्नृपा वोढुम्
अजित्वा सप्तगोवृषान्
तीक्ष्णशृङ्गान् सुदुर्धर्षान्
वीर्यगन्धासहान् खलान्

*na tām śekur nṛpā voḍhum
ajitvā sapta-go-vṛṣān
tīkṣṇa-śṛṅgān su-durdharṣān
vīrya-gandhāsahān khalān*

SYNONYMS

na—not; *tām*—her; *śekuh*—were able; *nṛpāḥ*—kings; *voḍhum*—to marry; *ajitvā*—without defeating; *sapta*—seven; *go-vṛṣān*—bulls; *tīkṣṇa*—sharp; *śṛṅgān*—whose horns; *su*—very; *durdharṣān*—uncontrollable; *vīrya*—of warriors; *gandha*—the smell; *asahān*—not tolerating; *khalān*—vicious.

TRANSLATION

The kings who came as suitors were not allowed to marry her unless they could subdue seven sharp-horned bulls. These bulls were extremely vicious and uncontrollable, and they could not tolerate even the smell of warriors.

TEXT 34

तां श्रुत्वा वृषजिल्लभ्यां
भगवान् सात्वतां पतिः
जगाम कौशल्यपुरं
सैन्येन महता वृतः

*tām śrutvā vṛṣa-jil-labhyām
bhagavān sātvatām patiḥ
jagāma kauśalya-puram
sainyena mahatā vṛtaḥ*

SYNONYMS

tām—of her; *śrutvā*—hearing; *vṛṣa*—the bulls; *jit*—by him who conquers; *labhyām*—attainable; *bhagavān*—the Supreme Lord; *sātvatām*—of the Vaiṣṇavas; *patiḥ*—master; *jagāma*—went; *kauśalya-puram*—to the capital of the Kauśalya kingdom; *sainyena*—by an army; *mahatā*—large; *vṛtaḥ*—surrounded.

TRANSLATION

When the Supreme Personality of Godhead, the master of the Vaiṣṇavas, heard of the princess who was to be won by the conqueror of the bulls, He went to the capital of Kauśalya with a large army.

TEXT 35

स कोशलपतिः प्रीतः
प्रत्युत्थानासनादिभिः
अर्हणेनापि गुरुणा

पूजयन् प्रतिनन्दितः

*sa kośala-patiḥ prītaḥ
pratyutthānāsanādibhiḥ
arhaṇenāpi guruṇā
pūjayan pratinanditaḥ*

SYNONYMS

saḥ—he; *kośala-patiḥ*—the lord of Kośala; *prītaḥ*—pleased; *pratyutthāna*—by standing up; *āsana*—offering a seat; *ādibhiḥ*—and so on; *arhaṇena*—and with offerings; *api*—also; *guruṇā*—substantial; *pūjayan*—worshiping; *pratinanditaḥ*—was greeted in return.

TRANSLATION

The King of Kośala, pleased to see Lord Kṛṣṇa, worshiped Him by rising from his throne and offering Him a seat of honor and substantial gifts. Lord Kṛṣṇa also greeted the King respectfully.

TEXT 36

वरं विलोक्याभिमतं समागतं
नरेन्द्रकन्या चकमे रमापतिम्
भूयादयं मे पतिराशिषोऽनलः
करोतु सत्या यदि मे धृतो व्रतः

*varam vilokyābhimataṁ samāgataṁ
narendra-kanyā cakame ramā-patiṁ
bhūyād ayaṁ me patir āśiṣo 'nalaḥ*

karotu satyā yadi me dhṛto vrataḥ

SYNONYMS

varam—suitor; *vilokya*—seeing; *abhimatam*—agreeable; *samāgatam*—arrived; *narendra*—of the King; *kanyā*—the daughter; *cakame*—desired; *ramā*—of the goddess of fortune; *patim*—the husband; *bhūyāt*—may become; *ayam*—He; *me*—my; *patiḥ*—husband; *āśiṣaḥ*—hopes; *analaḥ*—the fire; *karotu*—may it make; *satyāḥ*—true; *yadi*—if; *me*—by me; *dhṛtaḥ*—sustained; *vrataḥ*—my vows.

TRANSLATION

When the King's daughter saw that most agreeable suitor arrive, she immediately desired to have Him, the Lord of Goddess Rāma. She prayed, "May He become my husband. If I have kept my vows, may the sacred fire bring about the fulfillment of my hopes.

TEXT 37

यत्पादपङ्कजरजः शिरसा बिभर्ति
शृङ्गैरव्यजः सगिरिशः सह लोकपालैः
लीलातनुः स्वकृतसेतुपरीप्सया यः
कालेऽदधत्स भगवान्मम केन तुष्येत

yat-pāda-paṅkaja-rajah śirasā bibharti
śṛṅgābhyajah sa-giriśaḥ saha loka-pālaiḥ
līlā-tanuḥ sva-kṛta-setu-parīpsayā yaḥ
kāle 'dadhat sa bhagavān mama kena tuṣyet

SYNONYMS

yat—whose; *pāda*—of the feet; *paṅkaja*—lotuslike; *rajaḥ*—the dust; *śirasā*—on her head; *bibharti*—holds; *śrīḥ*—the goddess of fortune; *abja-jaḥ*—Lord Brahmā, who was born from a lotus flower; *sa*—together with; *giri-śaḥ*—Lord Śiva, the master of Mount Kailāsa; *saha*—together with; *loka*—of the planets; *pālaiḥ*—the various rulers; *līlā*—as His pastime; *tanuḥ*—a body; *sva*—by Himself; *kṛta*—created; *setu*—the codes of religion; *parīpsayā*—with the desire to protect; *yaḥ*—who; *kāle*—in course of time; *adadhat*—has assumed; *saḥ*—He; *bhagavān*—the Supreme Personality of Godhead; *mama*—with me; *kena*—on account of what; *tuṣyet*—may be pleased.

TRANSLATION

"Goddess Lakṣmī, Lord Brahma, Lord Śiva and the rulers of the various planets place the dust of His lotus feet on their heads, and to protect the codes of religion, which He has created, He assumes pastime incarnations at various times. How may that Supreme Personality of Godhead become pleased with me?"

TEXT 38

अर्चितं पुनरित्याह
नारायण जगत्पते
आत्मानन्देन पूर्णस्य
करवाणि किमल्पकः

arcitaṁ punar ity āha

*nārāyaṇa jagat-pate
ātmānandena pūrṇasya
karavāṇi kim alpakaḥ*

SYNONYMS

arcitam—to Him who had been worshiped; *punaḥ*—further; *iti*—as follows; *āha*—he (King Nagnajit) said; *nārāyaṇa*—O Nārāyaṇa; *jagat*—of the universe; *pate*—O Lord; *ātma*—within Himself; *ānandena*—with pleasure; *pūrṇasya*—for Him who is full; *karavāṇi*—may I do; *kim*—what; *alpakaḥ*—insignificant.

TRANSLATION

King Nagnajit first worshiped the Lord properly and then addressed Him:
"O Nārāyaṇa, Lord of the universe, You are full in Your own spiritual pleasure.
Therefore what can this insignificant person do for You?"

TEXT 39

श्रीशुक उवाच
तमाह भगवान् हृष्टः
कृतासनपरिग्रहः
मेघगम्भीरया वाचा
सस्मितं कुरुनन्दन

*śrī-śuka uvāca
tam āha bhagavān hr̥ṣṭaḥ
kṛtāsana-parigrahaḥ
megha-gambhīrayā vācā*

sa-smitam kuru-nandana

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *tam*—to him; *āha*—said; *bhagavān*—the Supreme Lord; *hṛṣṭaḥ*—pleased; *kṛta*—having done; *āsana*—of a seat; *parigrahaḥ*—the acceptance; *megha*—like a cloud; *gambhīrayā*—deep; *vācā*—in a voice; *sa*—with; *smitam*—a smile; *kuru*—of the Kurus; *nandana*—O beloved descendant.

TRANSLATION

Śukadeva Gosvāmī said: O beloved descendant of Kuru, the Supreme Lord was pleased, and after accepting a comfortable seat He smiled and addressed the King in a voice as deep as the rumbling of a cloud.

TEXT 40

श्रीभगवानुवाच
नरेन्द्र याज्ञा कविभिर्विगर्हिता
राजन्यबन्धोर्निजधर्मवर्तिनः
तथापि याचे तव सौहृदेच्छया
कन्यां त्वदीयां न हि शुल्कदा वयम्

śrī-bhagavān uvāca
narendra yācñā kavibhir vigarhitā
rājanya-bandhor nija-dharma-vartinaḥ
tathāpi yāce tava sauhṛdecchayā
kanyām tvadīyām na hi śulka-dā vayam

SYNONYMS

śrī-bhagavān uvāca—the Supreme Personality of Godhead said; *nara-indra*—O ruler of men; *yācñā*—begging; *kavibhiḥ*—by learned authorities; *vigarhitā*—condemned; *rājanya*—of the royal order; *bandhoḥ*—for a member; *nija*—in his own; *dharma*—religious standards; *vartinaḥ*—who is situated; *tathā api*—nevertheless; *yāce*—I am begging; *tava*—with you; *sauhṛda*—for friendship; *icchayā*—out of desire; *kanyām*—daughter; *tvadīyām*—your; *na*—not; *hi*—indeed; *śulka-dāḥ*—givers of payment; *vayam*—We.

TRANSLATION

The Supreme Lord said: O ruler of men, learned authorities condemn begging for a person in the royal order who is executing his religious duties. Even so, desiring your friendship, I ask you for your daughter, though We offer no gifts in exchange.

TEXT 41

श्रीराजोवाच
कोऽन्यस्तेऽभ्यधिको नाथ
कन्यावर इहेप्सितः
गुणैकधाम्नो यस्याङ्गे
श्रीर्वसत्यनपायिनी

śrī-rājovāca
ko 'nyas te 'bhyadhiko nātha
kanyā-vara ihepsitaḥ
guṇaika-dhāmno yasyāṅge

śrīr vasaty anapāyinī

SYNONYMS

śrī-rājā uvāca—the King, Nagnajit, said; *kaḥ*—who; *anyaḥ*—other; *te*—to You; *abhyadhikaḥ*—superior; *nātha*—O master; *kanyā*—for my daughter; *varaḥ*—groom; *iha*—in this world; *īpsitaḥ*—desirable; *guṇa*—of transcendental qualities; *eka*—only; *dhāmnaḥ*—who is the abode; *yasya*—on whose; *aṅge*—body; *śrīḥ*—the goddess of fortune; *vasati*—resides; *anapāyinī*—never leaving.

TRANSLATION

The King said: My Lord, who could be a better husband for my daughter than You, the exclusive abode of all transcendental qualities? On Your body the goddess of fortune herself resides, never leaving You for any reason.

TEXT 42

किन्त्वस्माभिः कृतः पूर्वं
समयः सात्वतर्षभ
पुंसां वीर्यपरीक्षार्थं
कन्यावरपरीप्सया

kintv asmābhiḥ kṛtaḥ pūrvam
samayaḥ sātva-tarṣabha
puṁsām vīrya-parīkṣārtham
kanyā-vara-parīpsayā

SYNONYMS

kintu—but; *asmābhiḥ*—by us (her family); *kṛtaḥ*—made; *pūrvam*—previously; *samayaḥ*—a stipulation; *sātvata-ṛṣabha*—O chief of the Sātvatas; *pumsām*—of the men (who came as suitors); *vīrya*—the prowess; *parīkṣā*—of testing; *artham*—for the purpose; *kanyā*—for my daughter; *vara*—the husband; *parīpsayā*—with the desire of finding.

TRANSLATION

But to ascertain the proper husband for my daughter, O chief of the Sātvatas, we previously set a condition to test the prowess of her suitors.

PURPORT

According to Śrīla Viśvanātha Cakravartī, the King's actual purpose in setting up the test was to obtain Śrī Kṛṣṇa as his son-in-law, since only He could subdue the bulls. Without such a test it would have been difficult for Nagnajit to refuse the many apparently qualified princes and kings who came to ask for his daughter's hand in marriage.

TEXT 43

सप्तैते गोवृषा वीर
दुर्दान्ता दुरवग्रहाः
एतैर्भग्नाः सुबहवो
भिन्नगात्रा नृपात्मजाः

saptaite go-vṛṣā vīra
durdāntā duravagrahāḥ
etair bhagnāḥ su-bahavo
bhinna-gātrā nṛpātmajāḥ

SYNONYMS

sapta—seven; *ete*—these; *go-vṛṣāḥ*—bulls; *vīra*—O hero; *durdāntāḥ*—wild; *duravagrahāḥ*—unbreakable; *etaiḥ*—by them; *bhagnāḥ*—defeated; *su-bahavaḥ*—very many; *bhinna*—broken; *gātrāḥ*—their limbs; *nṛpa*—of kings; *ātma-jāḥ*—sons.

TRANSLATION

These seven wild bulls are impossible to tame, O hero. They have defeated many princes, breaking their limbs.

TEXT 44

यदिमे निगृहीताः स्युः
त्वयैव यदुनन्दन
वरो भवानभिमतो
दुहितुर्मे श्रियःपते

yad ime nigṛhītāḥ syuḥ
tvayaiva yadu-nandana
varo bhavān abhimato
duhitur me śriyaḥ-pate

SYNONYMS

yat—if; *ime*—they; *nigṛhītāḥ*—subdued; *syuḥ*—become; *tvayā*—by You; *eva*—indeed; *yadu-nandana*—O descendant of Yadu; *varaḥ*—groom; *bhavān*—You; *abhimataḥ*—approved; *duhituḥ*—for the daughter; *me*—my; *śriyaḥ*—of the goddess of fortune; *pate*—O husband.

TRANSLATION

If You can subdue them, O descendant of Yadu, You will certainly be the appropriate bridegroom for my daughter, O Lord of Śrī.

TEXT 45

एवं समयमाकर्ण्य
बद्ध्वा परिकरं प्रभुः
आत्मानं सप्तधा कृत्वा
न्यगृह्णाल्लीलयैव तान्

*evam samayam ākarṇya
baddhvā parikaram prabhuḥ
ātmānam saptaadhā kṛtvā
nyagrṇhāt līlayaiva tān*

SYNONYMS

evam—thus; *samayam*—the condition; *ākarṇya*—hearing; *baddhvā*—tightening; *parikaram*—His clothing; *prabhuḥ*—the Lord; *ātmānam*—Himself; *saptaadhā*—as seven; *kṛtvā*—making; *nyagrṇhāt*—He subdued; *līlayā*—like play; *eva*—simply; *tān*—them.

TRANSLATION

Upon hearing these terms, the Lord tightened His clothing, expanded Himself into seven forms and easily subdued the bulls.

PURPORT

According to Śrīla Śrīdhara Svāmī, Lord Kṛṣṇa expanded Himself into seven forms not only to playfully defeat the seven bulls but also to show Princess Satya that she would not have to compete with His other queens, since He could enjoy with all of them simultaneously.

TEXT 46

बद्ध्वा तान्दामभिः शौरिर्
भग्नदर्पान् हतौजसः
व्यकर्सल्लीलया बद्धान्
बालो दारुमयान् यथा

*baddhvā tān dāmabhiḥ śaurir
bhagna-darpān hataujasaḥ
vyakarsal līlayā baddhān
bālo dāru-mayān yathā*

SYNONYMS

baddhvā—tying up; *tān*—them; *dāmabhiḥ*—with ropes; *śauriḥ*—Lord Kṛṣṇa; *bhagna*—broken; *darpān*—their pride; *hata*—lost; *ojasaḥ*—their strength; *vyakarṣat*—He dragged; *līlayā*—playfully; *baddhān*—tied up; *bālaḥ*—a boy; *dāru*—of wood; *mayān*—made; *yathā*—as.

TRANSLATION

Lord Śauri tied up the bulls, whose pride and strength were now broken, and pulled them with ropes just as a child playfully pulls wooden toy bulls.

TEXT 47

ततः प्रीतः सुतां राजा
ददौ कृष्णाय विस्मितः
तां प्रत्यगृह्णाद्भगवान्
विधिवत्सदृशीं प्रभुः

*tataḥ prītaḥ sutām rājā
dadau kṛṣṇāya vismitaḥ
tām pratyagrṇhād bhagavān
vidhi-vat sadṛśīm prabhuḥ*

SYNONYMS

tataḥ—then; *prītaḥ*—pleased; *sutām*—his daughter; *rājā*—the King; *dadau*—gave; *kṛṣṇāya*—to Kṛṣṇa; *vismitaḥ*—astonished; *tām*—she; *pratyagrṇhāt*—accepted; *bhagavān*—the Supreme Person; *vidhi-vat*—in accordance with Vedic prescriptions; *sadṛśīm*—compatible; *prabhuḥ*—the Supreme Lord.

TRANSLATION

Then King Nagnajit, pleased and astonished, presented his daughter to Lord Kṛṣṇa. The Supreme Personality of Godhead accepted this suitable bride in the proper Vedic fashion.

PURPORT

The word *sadṛśīm* indicates that the lovely princess was a fitting bride for the Lord because she possessed wonderful transcendental qualities that

complemented His. As Śrīla Jīva Gosvāmī points out, the word *vismitaḥ* indicates that King Nagnajit was certainly astonished at the many extraordinary events suddenly taking place in his life.

TEXT 48

राजपत्न्यश्च दुहितुः
कृष्णं लब्ध्वा प्रियं पतिम्
लेभिरे परमानन्दं
जातश्च परमोत्सवः

*rāja-patnyaś ca duhituḥ
kṛṣṇam labdhvā priyam patim
lebhire paramānandam
jātaś ca paramotsavaḥ*

SYNONYMS

rāja—of the King; *patnyaḥ*—the wives; *ca*—and; *duhituḥ*—of his daughter; *kṛṣṇam*—Kṛṣṇa; *labdhvā*—obtaining; *priyam*—dear; *patim*—husband; *lebhire*—they experienced; *parama*—the greatest; *ānandam*—ecstasy; *jātaḥ*—there arose; *ca*—and; *parama*—the greatest; *utsavaḥ*—festivity.

TRANSLATION

The King's wives felt the greatest ecstasy upon attaining Lord Kṛṣṇa as the dear husband of the royal princess, and a mood of great festivity arose.

TEXT 49

शङ्खभेर्यानका नेदुर
गीतवाद्यद्विजाशिषः
नरा नार्यः प्रमुदिताः
सुवासःस्रगलङ्कृताः

*śaṅkha-bhery-ānakā nedur
gīta-vādyā-dvijāśiṣaḥ
narā nāryaḥ pramuditāḥ
suvāsaḥ-srag-alāṅkṛtāḥ*

SYNONYMS

śaṅkha—conchshells; *bherī*—horns; *ānakāḥ*—and drums; *neduḥ*—resounded;
gīta—songs; *vādyā*—instrumental music; *dvija*—of the *brāhmaṇas*;
āśiṣaḥ—and blessings; *narāḥ*—men; *nāryaḥ*—women; *pramuditāḥ*—joyful;
su-vāsaḥ—with fine clothing; *srag*—and garlands; *alāṅkṛtāḥ*—decorated.

TRANSLATION

Conchshells, horns and drums resounded, along with vocal and instrumental music and the sounds of *brāhmaṇas*, invoking blessings. The joyful men and women adorned themselves with fine clothing and garlands.

TEXTS 50-51

दशधेनुसहस्राणि
पारिबर्हमदाद्विभुः
युवतीनां त्रिसाहस्रं

निष्कग्रीवसुवाससम्
नवनागसहस्राणि
नागाच्छतगुणान् रथान्
रथाच्छतगुणानश्चान्
अश्वाच्छतगुणान्नरान्

*daśa-dhenu-sahasrāṇi
pāribarham adād vibhuḥ
yuvatīnām tri-sāhasram
niṣka-grīva-suvāsasam*

*nava-nāga-sahasrāṇi
nāgāc chata-guṇān rathān
rathāc chata-guṇān aśvān
aśvāc chata-guṇān narān*

SYNONYMS

daśa—ten; *dhenu*—of cows; *sahasrāṇi*—thousands; *pāribarham*—wedding gift; *adāt*—gave; *vibhuḥ*—the powerful (King Nagnajit); *yuvatīnām*—of young women; *tri-sāhasram*—three thousand; *niṣka*—golden ornaments; *grīva*—on whose necks; *su*—excellent; *vāsasam*—whose dress; *nava*—nine; *nāga*—of elephants; *sahasrāṇi*—thousands; *nāgāt*—than the elephants; *śata-guṇān*—one hundred times more (nine hundred thousand); *rathān*—chariots; *rathāt*—than the chariots; *śata-guṇān*—one hundred times more (ninety million); *aśvān*—horses; *aśvāt*—than the horses; *śata-guṇān*—one hundred times more (nine billion); *narān*—men.

TRANSLATION

As the dowry, powerful King Nagnajit gave ten thousand cows, three thousand young maidservants wearing golden ornaments on their necks and bedecked in fine clothing, nine thousand elephants, a hundred times as many chariots as elephants, a hundred times as many horses as chariots, and a hundred times as many manservants as horses.

TEXT 52

दम्पती रथमारोप्य
महत्या सेनया वृतौ
स्नेहप्रक्लिन्नहृदयो
यापयामास कोशलः

*dampatī ratham āropya
mahatyā senayā vṛtau
sneha-praklinna-hṛdayo
yāpayām āsa kośalaḥ*

SYNONYMS

dam-patī—the couple; *ratham*—their chariot; *āropya*—having them mount; *mahatyā*—by a large; *senayā*—army; *vṛtau*—accompanied; *sneha*—with affection; *praklinna*—melting; *hṛdayaḥ*—his heart; *yāpayām āsa*—sent them off; *kośalaḥ*—the King of Kośala.

TRANSLATION

The King of Kośala, his heart melting with affection, had the bride and groom seated on their chariot, and then he sent them on their way surrounded by a great army.

TEXT 53

श्रुत्वैतद्गुरुधुर्भूपा
नयन्तं पथि कन्यकाम्
भग्नवीर्याः सुदुर्मर्षा
यदुभिर्गोवृषैः पुरा

*śrutvaitad rurudhur bhūpā
nayantam pathi kanyakām
bhagna-vīryāḥ su-durmarṣā
yadubhir go-vṛṣaiḥ purā*

SYNONYMS

śrutvā—hearing; *etat*—this; *rurudhuḥ*—they obstructed; *bhū-pāḥ*—the kings; *nayantam*—who was taking; *pathi*—along the road; *kanyakām*—His bride; *bhagna*—broken; *vīryāḥ*—whose strength; *su*—very; *durmarṣāḥ*—intolerant; *yadubhiḥ*—by the Yadus; *go-vṛṣaiḥ*—by the bulls; *purā*—before.

TRANSLATION

When the intolerant kings who had been rival suitors heard what had happened, they tried to stop Lord Kṛṣṇa on the road as He took His bride home. But just as the bulls had broken the kings' strength before, the Yadu warriors broke it now.

TEXT 54

तानस्यतः शरव्रातान्

बन्धुप्रियकृदर्जुनः
गाण्डीवी कालयामास
सिंहः क्षुद्रमृगानिव

*tān asyataḥ śara-vrātān
bandhu-priya-kṛd arjunaḥ
gāṇḍīvī kālayām āsa
simhaḥ kṣudra-mṛgān iva*

SYNONYMS

tān—them; *asyataḥ*—throwing; *śara*—of arrows; *vrātān*—multitudes; *bandhu*—his friend (Lord Kṛṣṇa); *priya*—to please; *kṛt*—acting; *arjunaḥ*—Arjuna; *gāṇḍīvī*—the possessor of the bow Gāṇḍīva; *kālayām āsa*—drove them away; *simhaḥ*—a lion; *kṣudra*—insignificant; *mṛgān*—animals; *iva*—as.

TRANSLATION

Arjuna, wielder of the Gāṇḍīva bow, was always eager to please his friend Kṛṣṇa, and thus he drove back those opponents, who were shooting torrents of arrows at the Lord. He did this just as a lion drives away insignificant animals.

TEXT 55

पारिबर्हमुपागृह्य
द्वारकामेत्य सत्यया
रेमे यदूनामृषभो

भगवान्देवकीसुतः

*pāribarham upāgrhya
dvārakām etya satyayā
reme yadūnām ṛṣabho
bhagavān devakī-sutaḥ*

SYNONYMS

pāribarham—the dowry; *upāgrhya*—taking; *dvārakām*—at Dvārakā; *etya*—arriving; *satyayā*—with Satyā; *reme*—enjoyed; *yadūnām*—of the Yadus; *ṛṣabhaḥ*—the chief; *bhagavān*—the Supreme Lord; *devakī-sutaḥ*—the son of Devakī.

TRANSLATION

Lord Devakī-suta, the chief of the Yadus, then took His dowry and Satyā to Dvārakā and continued to live there happily.

TEXT 56

श्रुतकीर्तेः सुतां भद्रां
उपयेमे पितृष्वसुः
कैकेयीं भ्रातृभिर्दत्तां
कृष्णः सन्तर्दनादिभिः

*śrutakīrteḥ sutām bhadram
upayeme pitṛ-śvasuḥ
kaikeyīm bhrātr̥bhir dattām
kṛṣṇaḥ santardanādibhiḥ*

SYNONYMS

śrutakīrteḥ—of Śrutakīrti; *sutām*—the daughter; *bhadrām*—named Bhadrā; *upayame*—married; *pitṛ-svasuḥ*—of His father's sister; *kaikeyīm*—the princess of Kaikeya; *bhrātṛbhiḥ*—by her brothers; *dattām*—given; *kṛṣṇaḥ*—Lord Kṛṣṇa; *santardana-ādibhiḥ*—headed by Santardana.

TRANSLATION

Bhadrā was a princess of the Kaikeya kingdom and the daughter of Lord Kṛṣṇa's paternal aunt Śrutakīrti. The Lord married Bhadrā when her brothers, headed by Santardana, offered her to Him.

TEXT 57

सुतां च मद्राधिपतेर्
लक्ष्मणां लक्षणैर्यताम्
स्वयंवरे जहारैकः
स सुपर्णः सुधामिव

*sutām ca madrādhīpater
lakṣmaṇām lakṣaṇair yatām
svayam-vare jahāraikaḥ
sa suparṇaḥ sudhām iva*

SYNONYMS

sutām—the daughter; *ca*—and; *madra-adhīpateḥ*—of the ruler of Madra; *lakṣmaṇām*—Lakṣmaṇā; *lakṣaṇaiḥ*—with all good qualities; *yutām*—endowed; *svayam-vare*—during her ceremony to choose a husband; *jahāra*—took away;

ekaḥ—alone; *saḥ*—He, Lord Kṛṣṇa; *suparṇaḥ*—Garuḍa; *sudhām*—nectar; *iva*—as.

TRANSLATION

Then the Lord married Lakṣmaṇā, the daughter of the King of Madra. Kṛṣṇa appeared alone at her *svayaṇvara* ceremony and took her away, just as Garuḍa once stole the demigods' nectar.

TEXT 58

अन्याश्चैवंविधा भार्याः
कृष्णस्यासन् सहस्रशः
भौमं हत्वा तन्निरोधाद्
आहताश्चारुदर्शनाः

anyāś caivaṁ-vidhā bhāryāḥ
kṛṣṇasyāsan sahasraśaḥ
bhaumaṁ hatvā tan-nirodhād
āhṛtāś cāru-darśanāḥ

SYNONYMS

anyāḥ—other; *ca*—and; *evam-vidhāḥ*—just like these; *bhāryāḥ*—wives; *kṛṣṇasya*—of Kṛṣṇa; *āsan*—became; *sahasraśaḥ*—by the thousands; *bhaumaṁ*—(the demon) Bhauma; *hatvā*—after killing; *tat*—by him, Bhauma; *nirodhāt*—from their captivity; *āhṛtāḥ*—taken; *cāru*—beautiful; *darśanāḥ*—whose appearance.

TRANSLATION

Lord Kṛṣṇa also acquired thousands of other wives equal to these when He killed Bhaumāsura and freed the beautiful maidens the demon was holding captive.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fifty-eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Kṛṣṇa Marries Five Princesses."

59. The Killing of the Demon Naraka

This chapter tells how Lord Kṛṣṇa killed Narakāśura, the son of the earth-goddess, and married the thousands of maidens the demon had kidnapped. It also describes how the Lord stole the *pārijāta* tree from heaven and how He behaved like an ordinary householder in each of His palaces.

After Narakāśura stole Lord Varuṇa's umbrella, mother Aditi's earrings, and the playground of the demigods known as Maṇi-parvata, Indra went to Dvārakā and described the demons transgressions to Lord Kṛṣṇa. Together with Queen Satyabhāmā, the Lord mounted His carrier Garuḍa and traveled to the capital of Narakāśura's kingdom. On a field outside the city He decapitated the demon Mura with His disc. Then He fought Mura's seven sons and sent them all to the abode of death, after which Narakāśura himself entered the battlefield on the back of an elephant. Naraka threw his *śakti* lance at Śrī Kṛṣṇa, but the weapon proved ineffective, and the Lord cut the demon's entire army to pieces. Finally, with His sharp-edged disc Kṛṣṇa cut off Narakāśura's head.

The earth-goddess, Pṛthivī, then approached Lord Kṛṣṇa and gave Him the

various items Narakāśura had stolen. She offered prayers to the Lord and presented Naraka's frightened son at Lord Kṛṣṇa's lotus feet. After pacifying the demon's son, Kṛṣṇa entered Narakāśura's palace, where He found sixteen thousand one hundred young women. As soon as they caught sight of the Lord, they all decided to accept Him as their husband. The Lord sent them to Dvārakā along with a great quantity of treasure and then went with Queen Satyabhāmā to the abode of Indra. There He returned Aditi's earrings, and Indra and his wife, Śacī-devī, worshiped Him. On Satyabhāmā's request, Lord Kṛṣṇa uprooted the heavenly *pārijāta* tree and put it on the back of Garuḍa. After defeating Indra and the other demigods who opposed His taking of the tree, Kṛṣṇa returned with Queen Satyabhāmā to Dvārakā, where He planted it in a garden adjacent to Satyabhāmā's palace.

Indra had originally come to Lord Kṛṣṇa offering obeisances and begging Him to kill Narakāśura, but afterwards, when his business had been accomplished, he quarreled with the Lord. The demigods are prone to anger because they become intoxicated with pride in their opulences.

The infallible Supreme Lord manifested Himself in sixteen thousand one hundred separate forms and married each of the sixteen thousand one hundred brides in a different temple. He took up the required activities of household life just like an ordinary person, accepting various kinds of service from each of His many wives.

TEXT 1

श्रीराजोवाच यथा हतो भगवता
भौमो येने च ताः स्त्रियः
निरुद्धा एतदाचक्ष्व
विक्रमं शार्ङ्गधन्वनः

*śrī-rājavāca yathā hato bhagavatā
bhaumo yena ca tāḥ striyaḥ
niruddhā etad ācakṣva
vikramam śārṅga-dhanvanaḥ*

SYNONYMS

śrī-rājā uvāca—the King (Parīkṣit) said; *yathā*—how; *hataḥ*—killed; *bhagavatā*—by the Supreme Lord; *bhaumaḥ*—Narakāśura, the son of Bhūmi, goddess of the earth; *yena*—by whom; *ca*—and; *tāḥ*—these; *striyaḥ*—women; *niruddhāḥ*—captured; *etat*—this; *ācakṣva*—please tell; *vikramam*—adventure; *śārṅga-dhanvanaḥ*—of Lord Kṛṣṇa, the possessor of the bow Śārṅga.

TRANSLATION

[King Parīkṣit said:] How was Bhaumāśura, who kidnapped so many women, killed by the Supreme Lord? Please narrate this adventure of Lord Śārṅgadhanvā's.

TEXTS 2-3

श्रीशुक उवाच
इन्द्रेण हतछत्रेण
हतकुण्डलबन्धुना
हतामराद्रिस्थानेन
ज्ञापितो भौमचेष्टितम्
सभार्यो गरुडारूढः
प्रागज्योतिषपुरं ययौ

गिरिदुर्गेः शस्त्रदुर्गे
जलाग्न्यनिलदुर्गमम्
मुखाशायुतैर्घोरैर्
दृढैः सर्वत आवृतम्

śrī-śuka uvāca
indreṇa hṛta-chatreṇa
hṛta-kunḍala-bandhunā
hṛtāmarādri-sthānena
jñāpito bhauma-ceṣṭitam
sa-bhāryo garuḍārūḍhaḥ
prāg-jyotiṣa-puraṁ yayau
giri-durgaiḥ śastra-durgair
jalāgny-anila-durgamam
mura-pāśāyutair ghorair
dṛḍhaiḥ sarvata āvṛtam

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *indreṇa*—by Lord Indra; *hṛta-chatreṇa*—who had suffered the theft of (Varuṇa's) umbrella; *hṛta-kunḍala*—the theft of the earrings; *bandhunā*—of his relative (his mother Aditi); *hṛta*—and the theft; *amara-adri*—on the mountain of the demigods (Mandara); *sthānena*—of the special location (the recreational area at its peak, known as Maṇi-parvata); *jñāpitaḥ*—informed; *bhauma-ceṣṭitam*—of the activities of Bhauma; *sa*—together with; *bhāryaḥ*—His wife (Satyabhāmā); *garuḍa-ārūḍhaḥ*—riding on the giant bird Garuḍa; *prāg-jyotiṣa-puraṁ*—to the city of Prāgjyotiṣa-pura, Bhauma's capital (still existing today as Tejpur in Assam); *yayau*—He went; *giri*—consisting of mountains; *durgaiḥ*—by fortifications; *śastra*—consisting of weapons; *durgaiḥ*—by fortifications;

jala—of water; *agni*—fire; *anila*—and wind; *durgamam*—made inaccessible by fortifications; *mura-pāśa*—by a dangerous wall of cables; *ayutaiḥ*—tens of thousands; *ghoraiḥ*—fearsome; *dṛḍhaiḥ*—and strong; *sarvataḥ*—on all sides; *āvṛtam*—surrounded.

TRANSLATION

Śukadeva Gosvāmī said: After Bhauma had stolen the earrings belonging to Indra's mother, along with Varuṇa's umbrella and the demigods' playground at the peak of Mandara mountain, Indra went to Lord Kṛṣṇa and informed Him of these misdeeds. The Lord, taking His wife Satyabhāmā with Him, then rode on Garuḍa to Prāgyotiṣa-pura, which was surrounded on all sides by fortifications consisting of hills, unmanned weapons, water, fire and wind, and by obstructions of mura-pāśa wire.

PURPORT

The *ācāryas* have explained in various plausible ways why Lord Kṛṣṇa took His wife Satyabhāmā with Him. Śrīla Śrīdhara Svāmī begins by saying that the Lord wanted to give His adventurous wife a novel experience and thus took her to the scene of this extraordinary battle. Also, Lord Kṛṣṇa had once granted the blessing to Bhūmi, the earth-goddess, that He would not kill her demoniac son without her permission. Since Bhūmi is an expansion of Satyabhāmā, the latter could authorize Kṛṣṇa to do the needful with the unusually nasty Bhaumāśura.

Finally, Satyabhāmā had been miffed when Nārada Muni brought a celestial *pārijāta* flower to Queen Rukmiṇī. To pacify Satyabhāmā, Lord Kṛṣṇa had promised her, "I'll give you a whole tree of these flowers," and thus the Lord scheduled this procurement of a heavenly tree within His itinerary.

Even nowadays devoted husbands take their wives shopping, and thus Lord Kṛṣṇa took Satyabhāmā to the heavenly planets to get a heavenly tree, as well

as to retrieve the goods Bhaumāsura had stolen and return them to their rightful owners.

Śrīla Viśvanātha Cakravartī notes that in the heat of battle Queen Satyabhāmā would naturally become anxious for Lord Kṛṣṇa's safety and pray for the battle to end. Thus she would readily give permission to Kṛṣṇa to kill the son of her expansion, Bhūmi.

TEXT 4

गदया निर्विभेदाद्रीन
शस्त्रदुर्गाणि सायकैः
चक्रेणाग्निं जलं वायुं
मुरपाशांस्तथासिना

*gadayā nirbibhedādrīn
śastra-durgāṇi sāyakaiḥ
cakreṇāgniṁ jalam vāyum
mura-pāśāṁs tathāsinā*

SYNONYMS

gadayā—with His club; *nirbibheda*—He broke through; *adrīn*—the hills; *śastra-durgāṇi*—the weapon obstacles; *sāyakaiḥ*—with His arrows; *cakreṇa*—with His disc; *agniṁ*—the fire; *jalam*—water; *vāyum*—and wind; *mura-pāśān*—the cable obstructions; *tathā*—similarly; *asinā*—with His sword.

TRANSLATION

With His club the Lord broke through the rock fortifications; with His arrows, the weapon fortifications; with His disc, the fire, water and wind

fortifications; and with His sword, the *mura-pāṇa* cables.

TEXT 5

शङ्खनादेन यन्त्राणि
हृदयानि मनस्विनाम्
प्राकारं गदया गुर्व्या
निर्बिभेद गदाधरः

*śaṅkha-nādena yantrāṇi
hṛdayāni manasvinām
prākāraṁ gadayā gurvya
nirbibheda gadādharaḥ*

SYNONYMS

śaṅkha—of His conchshell; *nādena*—with the resounding; *yantrāṇi*—the mystic talismans; *hṛdayāni*—the hearts; *manasvinām*—of the brave warriors; *prākāram*—the ramparts; *gadayā*—with His club; *gurvya*—heavy; *nirbibheda*—He broke; *gadādharaḥ*—Lord Kṛṣṇa.

TRANSLATION

With the sound of His conchshell Lord Gadādhara then shattered the magic seals of the fortress, along with the hearts of its brave defenders, and with His heavy club He demolished the surrounding earthen ramparts.

TEXT 6

पाञ्चजन्यध्वनिं श्रुत्वा

युगान्तशनिभीषणम्
मुरः शयान उत्तस्थौ
दैत्यः पञ्चशिरा जलात्

*pāñcajanya-dhvanim śrutvā
yugāntaśani-bhīṣaṇam
muraḥ śayāna uttasthau
daityaḥ pañca-śirā jalāt*

SYNONYMS

pāñcajanya—of Pāñcajanya, Lord Kṛṣṇa's conchshell; *dhvanim*—the vibration; *śrutvā*—hearing; *yuga*—of the universal era; *anta*—at the end; *aśani*—(like the sound) of lightning; *bhīṣaṇam*—terrifying; *muraḥ*—Mura; *śayānaḥ*—sleeping; *uttasthau*—stood up; *daityaḥ*—the demon; *pañca-śirāḥ*—five-headed; *jalāt*—from the water (of the moat surrounding the fortress).

TRANSLATION

The five-headed demon Mura, who slept at the bottom of the city's moat, awoke and rose up out of the water when he heard the vibration of Lord Kṛṣṇa's Pāñcajanya conchshell, a sound as terrifying as the thunder at the end of the cosmic age.

TEXT 7

त्रिशूलमुद्यम्य सुदुर्निरीक्षणो
युगान्तसूर्यानलरोचिरुल्बणः
ग्रसंस्त्रिलोकीमिव पञ्चभिर्मुखैर्

अभ्यद्रवत्ताक्षर्यसुतं यथोरगः

*tri-śūlam udyamya su-durnirikṣaṇo
yugānta-sūryānala-rociḥ ulbaṇaḥ
grasaṁs tri-lokīm iva pañcabhir mukhair
abhyadravat tārṣya-sutaṁ yathoragaḥ*

SYNONYMS

tri-śūlam—his trident; *udyamya*—raising; *su*—very; *durnirikṣaṇaḥ*—difficult to look at; *yuga-anta*—at the end of a millennium; *sūrya*—of the sun; *anala*—(like) the fire; *rociḥ*—whose effulgence; *ulbaṇaḥ*—terrible; *grasan*—swallowing; *tri-lokīm*—the three worlds; *iva*—as if; *pañcabhiḥ*—with his five; *mukhaiḥ*—mouths; *abhyadravat*—he attacked; *tārṣya-sutaṁ*—Garuḍa, the son of Tārṣya; *yathā*—as; *uragaḥ*—a snake.

TRANSLATION

Shining with the blinding, terrible effulgence of the sun's fire at the end of a millennium, Mura seemed to be swallowing up the three worlds with his five mouths. He lifted up his trident and fell upon Garuḍa, the son of Tārṣya, like an attacking snake.

TEXT 8

आविध्य शूलं तरसा गरुत्मते
निरस्य वक्त्रैर्व्यनदत्स पञ्चभिः
स रोदसी सर्वदिशोऽम्बरं महान्
आपूरयन्नण्डकटाहमावृणोत्

*āvidhya śūlam tarasā garutmate
nirasya vaktrair vyanadat sa pañcabhiḥ
sa rodasī sarva-diśo 'mbaram mahān
āpūrayann aṇḍa-kaṭāham āvr̥ṇot*

SYNONYMS

āvidhya—whirling about; *śūlam*—his trident; *tarasā*—with great force; *garutmate*—at Garuḍa; *nirasya*—throwing it; *vaktraiḥ*—with his mouths; *vyanadat*—roared; *saḥ*—he; *pañcabhiḥ*—five; *saḥ*—that; *rodasī*—the earth and sky; *sarva*—all; *diśaḥ*—the directions; *ambaram*—outer space; *mahān*—the great (roar); *āpūrayan*—filling; *aṇḍa*—of the egglike covering of the universe; *kaṭāham*—the pot; *āvr̥ṇot*—covered.

TRANSLATION

Mura whirled his trident and then hurled it fiercely at Garuḍa, roaring from all five mouths. The sound filled the earth and sky, all directions and the limits of outer space, until it reverberated against the very shell of the universe.

TEXT 9

तदापतद्वै त्रिशिखं गरुत्मते
हरिः शराभ्यामभिनत्त्रिधोजसा
मुखेषु तं चापि शरैरताडयत्
तस्मै गदां सोऽपि रुषा व्यमुञ्चत्

*tadāpatad vai tri-śikham garutmate
hariḥ śarābhyām abhinat tridhojasā
mukheṣu taṁ cāpi śarair atāḍayat*

tasmai gadām so 'pi ruṣā vyamuñcata

SYNONYMS

tadā—then; *āpatat*—flying; *vai*—indeed; *tri-śikham*—the trident; *garutmate*—toward Garuḍa; *hariḥ*—Lord Kṛṣṇa; *śarābhyām*—with two arrows; *abhinat*—broke; *tridhā*—into three pieces; *ojasā*—forcefully; *mukheṣu*—on his faces; *tam*—him, Mura; *ca*—and; *api*—also; *śaraiḥ*—with arrows; *atādayat*—He struck; *tasmai*—at Him, Lord Kṛṣṇa; *gadām*—his club; *saḥ*—he, Mura; *api*—and; *ruṣā*—in anger; *vyamuñcata*—released.

TRANSLATION

Then with two arrows Lord Hari struck the trident flying toward Garuḍa and broke it into three pieces. Next the Lord hit Mura's faces with several arrows, and the demon angrily hurled his club at the Lord.

TEXT 10

तामापतन्तीं गदया गदां मृधे
गदाग्रजो निर्बिभिदे सहस्रधा
उद्यम्य बाहूनभिधावतोऽजितः
शिरांसि चक्रेण जहार लीलया

tām āpatantīm gadayā gadām mṛdhe
gadāgrajo nirbibhide sahasradhā
udyamya bāhūn abhidhāvato 'jitaḥ
śirāṁsi cakreṇa jahāra līlayā

SYNONYMS

tām—that; *āpatantīm*—flying toward; *gadayā*—with His club; *gadām*—the club; *mṛdhe*—on the battleground; *gada-agrajaḥ*—Lord Kṛṣṇa, the elder brother of Gada; *nirbibhide*—broke; *sahasradhā*—into thousands of pieces; *udyamya*—raising; *bāhūn*—his arms; *abhidhāvataḥ*—of the one running at him; *ajitaḥ*—unconquerable Lord Kṛṣṇa; *śirāṁsi*—the heads; *cakreṇa*—with His disc; *jahāra*—removed; *līlayā*—easily.

TRANSLATION

As Mura's club sped toward Him on the battlefield, Lord Gadāgraja intercepted it with His own and broke it into thousands of pieces. Mura then raised his arms high and rushed at the unconquerable Lord, who easily sliced off his heads with His disc weapon.

TEXT 11

व्यसुः पपाताम्भसि कृत्तशीर्षो
निकृत्तशृङ्गोऽद्रिरिवेन्द्रतेजसा
तस्यात्मजाः सप्त पितुर्वधातुराः
प्रतिक्रियामर्षजुषः समुद्यताः

vyasuḥ papātāmbhasi kṛtta-śīrṣo
nikṛtta-śṛṅgo 'drir ivendra-tejasā
tasyātmajāḥ sapta pitur vadhāturāḥ
pratikriyāmarṣa-juṣaḥ samudyatāḥ

SYNONYMS

vyasuḥ—lifeless; *papāta*—he fell; *ambhasi*—into the water; *kṛtta*—severed; *śīrṣaḥ*—his heads; *nikṛtta*—cut off; *śṛṅgaḥ*—whose peak; *adriḥ*—a mountain;

iva—as if; *indra*—of Lord Indra; *tejasā*—by the power (that is, by his thunderbolt); *tasya*—his, Mura's; *ātma-jāḥ*—sons; *sapta*—seven; *pituh*—of their father; *vadha*—by the killing; *āturāḥ*—very distressed; *pratikriyā*—for retribution; *amarṣa*—fury; *juṣaḥ*—feeling; *samudyatāḥ*—aroused to action.

TRANSLATION

Lifeless, Mura's decapitated body fell into the water like a mountain whose peak has been severed by the power of Lord Indra's thunderbolt. The demon's seven sons, enraged by their father's death, prepared to retaliate.

TEXT 12

ताम्रोऽन्तरिक्षः श्रवणो विभावसुर
वसुर्नभस्वानरुणश्च सप्तमः
पीठं पुरस्कृत्य चमूपतिं मृधे
भौमप्रयुक्ता निरगन्धृतायुधाः

tāmro 'ntarikṣaḥ śravaṇo vibhāvasur
vasur nabhasvān aruṇaś ca saptamaḥ
pīṭham puraskṛtya camū-patiṁ mṛdhe
bhauma-prayuktā niragan dhṛtāyudhāḥ

SYNONYMS

tāmraḥ antarikṣaḥ śravaṇaḥ vibhāvasuḥ—Tāmra, Antarikṣa, Śravaṇa and Vibhāvasu; *vasuḥ nabhasvān*—Vasu and Nabhasvān; *aruṇaḥ*—Aruṇa; *ca*—and; *saptamaḥ*—the seventh; *pīṭham*—Pīṭha; *puraḥ-kṛtya*—putting at the head; *camū-patiṁ*—their commander in chief; *mṛdhe*—on the battlefield; *bhauma*—by Bhaumāśura; *prayuktāḥ*—engaged; *niragan*—they came out (of

the fortress); *dhṛta*—carrying; *āyudhāḥ*—weapons.

TRANSLATION

Ordered by Bhaumāśura, Mura's seven sons—Tāmra, Antarikṣa, Śravaṇa, Vibhāvasu, Vasu, Nabhasvān and Aruṇa—followed their general, Pīṭha, onto the battlefield bearing their weapons.

TEXT 13

प्रायुञ्जतासाद्य शरानसीन् गदाः
शक्त्यृष्टिशूलान्यजिते रुषोल्बणाः
तच्छस्त्रकूटं भगवान् स्वमार्गणैर्
अमोघवीर्यस्तिलशश्चकर्त ह

prāyuñjatāsādya śarān asīn gadāḥ
śakty-ṛṣṭi-śūlāny ajite ruṣolbaṇāḥ
tac-chastra-kūṭam bhagavān sva-mārgaṇair
amogha-vīryas tilaśaś cakarta ha

SYNONYMS

prāyuñjata—they used; *āsādya*—attacking; *śarān*—arrows; *asīn*—swords; *gadāḥ*—clubs; *śakti*—spears; *ṛṣṭi*—lances; *śūlāni*—and tridents; *ajite*—against Lord Kṛṣṇa, the unconquerable; *ruṣā*—angrily; *ulbaṇāḥ*—fierce; *tat*—their; *śastra*—of weapons; *kūṭam*—the mountain; *bhagavān*—the Supreme Lord; *sva*—with His own; *mārgaṇaiḥ*—arrows; *amogha*—never frustrated; *vīryaḥ*—whose prowess; *tilaśaḥ*—into particles the size of sesame seeds; *cakarta ha*—He cut.

TRANSLATION

These fierce warriors furiously attacked invincible Lord Kṛṣṇa with arrows, swords, clubs, spears, lances and tridents, but the Supreme Lord, with unfailing prowess, cut this mountain of weapons into tiny pieces with His arrows.

TEXT 14

तान् पीठमुख्याननयद्यमक्षयं
निकृत्तशीर्षोरुभुजाङ्घ्रिवर्मणः
स्वानीकपानच्युतचक्रसायकैस्
तथा निरस्तान्नरको धरासुतः
निरीक्ष्य दुर्मर्षण आस्रवन्मदैर्
गजैः पयोधिप्रभवैर्निराक्रमात्

*tān pīṭha-mukhyān anayad yama-kṣayaṁ
nikṛtta-śīrṣoru-bhujāṅghri-varmaṇaḥ
svānīka-pān acyuta-cakra-sāyakais
tathā nirastān narako dharā-sutaḥ
nirīkṣya durmarṣaṇa āsravan-madair
gajaiḥ payodhi-prabhavair nirākramāt*

SYNONYMS

tān—them; *pīṭha-mukhyān*—headed by Pīṭha; *anayat*—He sent; *yama*—of Yamarāja, the lord of death; *kṣayam*—to the abode; *nikṛtta*—cut off; *śīrṣa*—their heads; *ūru*—thighs; *bhujā*—arms; *aṅghri*—legs; *varmaṇaḥ*—and armor; *sva*—his; *anīka*—of the army; *pān*—the leaders; *acyuta*—of Lord Kṛṣṇa; *cakra*—by the disc; *sāyakaiḥ*—and arrows; *tathā*—thus;

nirastān—removed; *narakaḥ*—Bhauma; *dharā*—of the goddess of the earth; *sutaḥ*—the son; *nirīkṣya*—seeing; *durmarṣaṇaḥ*—unable to tolerate; *āsravat*—exuding; *madaiḥ*—a viscous secretion produced from the foreheads of excited elephants; *gajaiḥ*—with elephants; *payāḥ-dhi*—from the ocean of milk; *prabhavaiḥ*—born; *nirākramāt*—he came out.

TRANSLATION

The Lord severed the heads, thighs, arms, legs and armor of these opponents led by Pīṭha and sent them all to the abode of Yamarāja. Narakāsura, the son of the earth, could not contain his fury when he saw the fate of his military leaders. Thus he went out of the citadel with elephants born from the Milk Ocean who were exuding *mada* from their foreheads out of excitement.

TEXT 15

दृष्ट्वा सभार्यं गरुडोपरि स्थितं
सूर्योपरिष्ठात्सतडिद्वनं यथा
कृष्णं स तस्मै व्यसृजच्छतघ्नीं
योधाश्च सर्वे युगपच्च विव्यधुः

dṛṣṭvā sa-bhāryam garuḍopari sthitam
sūryopariṣṭāt sa-taḍid ghanam yathā
kṛṣṇam sa tasmai vyaśṛjac chata-ghnīm
yodhāś ca sarve yugapac ca vivyadhuh

SYNONYMS

dṛṣṭvā—seeing; *sa-bhāryam*—with His wife; *garuḍa-upari*—upon Garuḍa; *sthitam*—sitting; *sūrya*—the sun; *upariṣṭāt*—higher than; *sa-taḍit*—with

lightning; *ghanam*—a cloud; *yathā*—like; *kṛṣṇam*—Lord Kṛṣṇa; *saḥ*—he, Bhauma; *tasmai*—at Him; *vyasṛjat*—released; *śata-ghnīm*—Śataghnī (the name of his *śakti* spear); *yodhāḥ*—his soldiers; *ca*—and; *sarve*—all; *yugapat*—simultaneously; *ca*—and; *viviyadhuḥ*—attacked.

TRANSLATION

Lord Kṛṣṇa and His wife, mounted upon Garuḍa, looked like a cloud with lightning sitting above the sun. Seeing the Lord, Bhauma released his Śataghnī weapon at Him, whereupon all of Bhauma's soldiers simultaneously attacked with their weapons.

TEXT 16

तद्भौमसैन्यं भगवान् गदाग्रजो
विचित्रवाजैर्निशितैः शिलीमुखैः
निकृत्तबाहूरुशिरोध्रविग्रहं
चकार तर्ह्येव हताश्वकुञ्जरम्

tad bhauma-sainyaṁ bhagavān gadāgrajo
vicitra-vājair niśitaiḥ śilīmukhaiḥ
nikṛtta-bāhūru-śirodhra-vigrahaṁ
cakāra tarhy eva hatāśva-kuñjaram

SYNONYMS

tat—that; *bhauma-sainyam*—army of Bhaumāsura; *bhagavān*—the Supreme Lord; *gadāgrajaḥ*—Kṛṣṇa; *vicitra*—variegated; *vājaiḥ*—whose feathers; *niśitaiḥ*—sharp; *śilīmukhaiḥ*—with arrows; *nikṛtta*—cut off; *bāhu*—with arms; *ūru*—thighs; *śiraḥ-dhra*—and necks; *vigraham*—whose bodies; *cakāra*—made;

tarhi eva—at that same moment; *hata*—killed; *aśva*—the horses; *kuñjaram*—and elephants.

TRANSLATION

At that moment Lord Gadāgraja shot His sharp arrows at Bhaumāśura's army. These arrows, displaying variegated feathers, soon reduced that army to a mass of bodies with severed arms, thighs and necks. The Lord similarly killed the opposing horses and elephants.

TEXTS 17-19

यानि योधैः प्रयुक्तानि
शस्त्रास्त्राणि कुरुद्वह
हरिस्तान्यच्छिनत्तीक्ष्णैः
शरैरेकैकशस्त्रीभिः

उह्यमानः सुपर्णेन
पक्षाभ्यां निघ्नता गजान्
गुरुत्मता हन्यमानास्
तुण्डपक्षनखेर्गजाः

पुरमेवाविशन्नार्ता
नरको युध्ययुध्यत

yāni yodhaiḥ prayuktāni
śastrāstrāṇi kurūdvaha
haris tāny acchinat tīkṣṇaiḥ

śarair ekaikaśas trībhīḥ
uhyamānaḥ suparṇena
pakṣābhyām nighnatā gajān
gurutmatā hanyamānās
tuṇḍa-pakṣa-nakher gajāḥ

puram evāviśann ārtā
narako yudhy ayudhyata

SYNONYMS

yāni—those which; *yodhaiḥ*—by the warriors; *prayuktāni*—used; *śastra*—cutting weapons; *astrāṇi*—and missile weapons; *kuru-udvaha*—O hero of the Kurus (King Parīkṣit); *hariḥ*—Lord Kṛṣṇa; *tāni*—them; *acchinat*—cut to pieces; *tīkṣṇaiḥ*—sharp; *śaraiḥ*—with arrows; *ekaśaḥ*—each one; *tribhīḥ*—with three; *uhyamānaḥ*—being carried; *su-parṇena*—by him of the great wings (Garuḍa); *pakṣābhyām*—with both his wings; *nighnatā*—who was striking; *gajān*—the elephants; *gurutmatā*—by Garuḍa; *hanyamānaḥ*—being beaten; *tuṇḍa*—with his beak; *pakṣa*—wings; *nakheḥ*—and talons; *gajāḥ*—the elephants; *puram*—into the city; *eva*—indeed; *āviśann*—going back inside; *ārtāḥ*—distressed; *narakaḥ*—Naraka (Bhauma); *yudhi*—in the battle; *ayudhyata*—continued fighting.

TRANSLATION

Lord Hari then struck down all the missiles and weapons the enemy soldiers threw at Him, O hero of the Kurus, destroying each and every one with three sharp arrows. Meanwhile Garuḍa, as he carried the Lord, struck the enemy's elephants with his wings. Beaten by Garuḍa's wings, beak and talons, the elephants fled back into the city, leaving Narakāsura alone on the battlefield to oppose Kṛṣṇa.

TEXT 20

दृष्ट्वा विद्रावितं सैन्यं
गरुडेनार्दितं स्वकं
तं भौमः प्राहरच्छक्त्या
वज्रः प्रतिहतो यतः
नाकम्पत तया विद्धो
मालाहत इव द्विपः

*dr̥ṣṭvā vidrāvitam sainyam
garuḍenārditam svakam
tam bhaumaḥ prāharac chaktyā
vajraḥ pratihato yataḥ
nākampata tayā viddho
mālāhata iva dvipaḥ*

SYNONYMS

dr̥ṣṭvā—seeing; *vidrāvitam*—driven away; *sainyam*—the army; *garuḍena*—by Garuḍa; *arditam*—tormented; *svakam*—his; *tam*—him, Garuḍa; *bhaumaḥ*—Bhaumāśura; *prāharat*—struck; *śaktyā*—with his spear; *vajraḥ*—the thunderbolt (of Lord Indra); *pratihatāḥ*—counteracted; *yataḥ*—by which; *na akampata*—he (Garuḍa) was not shaken; *tayā*—by it; *viddhaḥ*—struck; *mālā*—by a flower garland; *āhataḥ*—hit; *iva*—like; *dvipaḥ*—an elephant.

TRANSLATION

Seeing his army driven back and tormented by Garuḍa, Bhauma attacked him with his spear, which had once defeated Lord Indra's thunderbolt. But though struck by that mighty weapon, Garuḍa was not shaken. Indeed, he was

like an elephant hit with a flower garland.

TEXT 21

शूलं भौमोऽच्युतं हन्तुम्
आददे वितथोद्यमः
तद्विसर्गात्पूर्वमेव
नरकस्य शिरो हरिः
अपाहरद्गजस्थस्य
चक्रेण क्षुरनेमिना

*śūlam bhaumo 'cyutam hantum
ādade vitathodyamaḥ
tat-visargāt pūrvam eva
narakasya śiro hariḥ
apāharad gaja-sthasya
cakreṇa kṣura-neminā*

SYNONYMS

śūlam—his trident; *bhaumaḥ*—Bhauma; *acyutam*—Lord Kṛṣṇa; *hantum*—to kill; *ādade*—took up; *vitatha*—frustrated; *udyamaḥ*—whose endeavors; *tat*—its; *visargāt*—release; *pūrvam*—before; *eva*—even; *narakasya*—of Bhauma; *śiraḥ*—the head; *hariḥ*—Lord Kṛṣṇa; *apāharat*—removed; *gaja*—on his elephant; *sthasya*—who was seated; *cakreṇa*—with His disc; *kṣura*—razor-sharp; *neminā*—whose edge.

TRANSLATION

Bhauma, frustrated in all his attempts, took up his trident to kill Lord

Kṛṣṇa. But even before he could release it, the Lord cut off his head with His razor-sharp *cakra* as the demon sat atop his elephant.

PURPORT

According to Śrīla Viśvanātha Cakravartī, as Bhauma raised his invincible trident, Satyabhāmā, sitting on Garuḍa with the Lord, said to Kṛṣṇa, "Kill him right away," and Kṛṣṇa did just that.

TEXT 22

सकुण्डलं चारुकिरीटभूषणं
बभौ पृथिव्यां पतितम्समुज्ज्वलम्
ह हेति साध्वित्यृषयः सुरेश्वरा
माल्यैर्मुकुन्दं विकिरन्त ईदरे

sa-kuṇḍalam cāru-kirīṭa-bhūṣaṇam
babhau pṛthivyām patitam samujjvalam
ha hetī sādhu ity ṛṣayaḥ sureśvarā
mālyair mukundam vikiranta īdire

SYNONYMS

sa—together with; *kuṇḍalam*—earrings; *cāru*—attractive; *kirīṭa*—with a helmet; *bhūṣaṇam*—decorated; *babhau*—shone; *pṛthivyām*—on the ground; *patitam*—fallen; *samujjvalam*—brilliant; *hā hā iti*—"alas, alas!"; *sādhu iti*—"excellent!"; *ṛṣayaḥ*—the sages; *sura-īśvaraḥ*—and the chief demigods; *mālyaiḥ*—with flower garlands; *mukundam*—Lord Kṛṣṇa; *vikirantaḥ*—showering; *īdire*—they worshiped.

TRANSLATION

Fallen on the ground, Bhaumāśura's head shone brilliantly, decorated as it was with earrings and an attractive helmet. As cries of "Alas, alas!" and "Well done!" arose, the sages and principal demigods worshiped Lord Mukunda by showering Him with flower garlands.

TEXT 23

ततश्च भूः कृष्णमुपेत्य कुण्डले
प्रतप्तजाम्बूनदरत्नभास्वरे
सवैजयन्त्या वनमालयार्पयत्
प्राचेतसं छत्रमथो महामणिम्

*tataś ca bhūḥ kṛṣṇam upetya kuṇḍale
pratapta-jāmbūnada-ratna-bhāsvare
sa-vaijayantyā vana-mālayārpayat
prācetasam chatram atho mahā-maṇim*

SYNONYMS

tataḥ—then; *ca*—and; *bhūḥ*—the goddess of the earth; *kṛṣṇam*—Lord Kṛṣṇa; *upetya*—approaching; *kuṇḍale*—the two earrings (belonging to Aditi); *pratapta*—glowing; *jāmbūnada*—gold; *ratna*—with jewels; *bhāsvare*—shining; *sa*—together with; *vaijayantyā*—named Vaijayantī; *vana-mālayā*—and with a flower garland; *arpayat*—presented; *prācetasam*—of Varuṇa; *chatram*—the umbrella; *atha u*—then; *mahā-maṇim*—Maṇi-parvata, the peak of Mandara Mountain.

TRANSLATION

The goddess of the earth then approached Lord Kṛṣṇa and presented Him with Aditi's earrings, which were made of glowing gold inlaid with shining jewels. She also gave Him a Vaijayantī flower garland, Varuṇa's umbrella and the peak of Mandara Mountain.

TEXT 24

अस्तौषीदथ विश्वेशं
देवी देववरार्चितम्
प्राञ्जलिः प्रणता राजन्
भक्तिप्रवणया धिया

*astauṣīd atha viśveśam
devī deva-varārcitam
prāñjaliḥ praṇatā rājan
bhakti-pravaṇayā dhiyā*

SYNONYMS

astauṣīt—praised; *atha*—then; *viśva*—of the universe; *īśam*—the Lord; *devī*—the goddess; *deva*—of demigods; *vara*—by the best; *arcitam*—who is worshiped; *prāñjaliḥ*—folding her palms; *praṇatā*—bowed down; *rājan*—O King (Parīkṣit); *bhakti*—of devotion; *pravaṇayā*—full; *dhiyā*—with a mentality.

TRANSLATION

O King, after bowing down to Him and then standing with joined palms, the

goddess, her mind filled with devotion, began to praise the Lord of the universe, whom the best of demigods worship.

TEXT 25

भूमिरुवाच
नमस्ते देवदेवेश
शङ्खचक्रगदाधर
भक्तेच्छोपात्तरूपाय
परमात्मन्नमोऽस्तु ते

bhūmir uvāca
namas te deva-deveśa
śaṅkha-cakra-gadā-dhara
bhaktecchopātta-rūpāya
paramātmānamo 'stu te

SYNONYMS

bhūmiḥ uvāca—the earth-goddess said; *namaḥ*—obeisances; *te*—unto You; *deva-deva*—of the lords of the demigods; *īśa*—O Lord; *śaṅkha*—of the conchshell; *cakra*—disc; *gadā*—and club; *dhara*—O holder; *bhakta*—of Your devotees; *icchā*—by the desire; *upātta*—who have assumed; *rūpāya*—Your forms; *parama-ātmānam*—O Supreme Soul; *namaḥ*—obeisances; *astu*—let there be; *te*—unto You.

TRANSLATION

Goddess Bhūmi said: Obeisances unto You, O Lord of the chief demigods, O holder of the conchshell, disc and club. O Supreme Soul within the heart, You

assume Your various forms to fulfill Your devotees' desires. Obeisances unto You.

TEXT 26

नमः पङ्कजनाभाय

नमः पङ्कजमालिने

नमः पङ्कजनेत्राय

नमस्तेपङ्कजाङ्घ्रये

namaḥ paṅkaja-nābhāya

namaḥ paṅkaja-māline

namaḥ paṅkaja-netrāya

namas tepaṅkajāṅghraye

SYNONYMS

namaḥ—all respectful obeisances; *paṅkaja-nābhāya*—unto the Lord who has a specific depression resembling a lotus flower in the center of His abdomen; *namaḥ*—obeisances; *paṅkaja-māline*—one who is always decorated with a garland of lotus flowers; *namaḥ*—obeisances; *paṅkaja-netrāya*—one whose glance is as cooling as a lotus flower; *namaḥ te*—respectful obeisances unto You; *paṅkaja-āṅghraye*—unto You, the soles of whose feet are engraved with lotus flowers (and who are therefore said to possess lotus feet).

TRANSLATION

My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved

with lotuses.

PURPORT

Queen Kuntī offered this same prayer, which is found in First Canto of the *Śrīmad-Bhāgavatam*, Chapter 8, Text 22. The synonyms and translation given here are taken from Śrīla Prabhupāda's rendering of that text.

We may also note that although Kuntī's prayer occurs early in the *Bhāgavatam*, she offered it many years after the incident described here.

TEXT 27

नमो भगवते तुभ्यं
वासुदेवाय विष्णवे
पुरुषायादिबीजाय
पूर्णबोधाय ते नमः

*namo bhagavate tubhyam
vāsudevāya viṣṇave
puruṣāyādi-bījāya
pūrṇa-bodhāya te namaḥ*

SYNONYMS

namaḥ—obeisances; *bhagavate*—to the Supreme Godhead; *tubhyam*—unto You; *vāsudevāya*—Lord Vāsudeva, the shelter of all created beings; *viṣṇave*—all-pervading Lord Viṣṇu; *puruṣāya*—the primeval person; *ādi*—original; *bījāya*—the seed; *pūrṇa*—full; *bodhāya*—knowledge; *te*—to You; *namaḥ*—obeisances.

TRANSLATION

Obeisances unto You, the Supreme Lord Vāsudeva, Viṣṇu, the primeval person, the original seed. Obeisances unto You, the omniscient one.

TEXT 28

अजाय जनयित्रेऽस्य
ब्रह्मणेऽनन्तशक्तये
परावरात्मन् भूतात्मन्
परमात्मन्नमोऽस्तु ते

*ajāya janayitre 'sya
brahmaṇe 'nanta-śaktaye
parāvarātman bhūtātman
paramātman namo 'stu te*

SYNONYMS

ajāya—to the unborn; *janayitre*—the progenitor; *asya*—of this (universe); *brahmaṇe*—the Absolute; *ananta*—unlimited; *śaktaye*—whose energies; *para*—of the superior; *avara*—and the inferior; *ātman*—O Soul; *bhūta*—of the material creation; *ātman*—O Soul; *parama-ātman*—O Supreme Soul, who are all-pervading; *namaḥ*—obeisances; *astu*—may there be; *te*—unto You.

TRANSLATION

Obeisances unto You of unlimited energies, the unborn progenitor of this universe, the Absolute. O Soul of the high and the low, O Soul of the created elements, O all-pervading Supreme Soul, obeisances unto You.

TEXT 29

त्वं वै सिसृक्षुरज उत्कटं प्रभो
तमो निरोधाय बिभर्ष्यसंवृतः
स्थानाय सत्त्वं जगतो जगत्पते
कालः प्रधानं पुरुषो भवान् परः

*tvam vai sisṛkṣur aja utkaṭam prabho
tamo nirodhāya bibharṣy asaṁvṛtaḥ
sthānāya sattvaṁ jagato jagat-pate
kālaḥ pradhānam puruṣo bhavān paraḥ*

SYNONYMS

tvam—You; *vai*—indeed; *sisṛkṣuḥ*—desiring to create; *ajaḥ*—unborn; *utkaṭam*—prominent; *prabho*—O master; *tamaḥ*—the mode of ignorance; *nirodhāya*—for annihilation; *bibharṣi*—You assume; *asaṁvṛtaḥ*—uncovered; *sthānāya*—for maintenance; *sattvam*—the mode of goodness; *jagataḥ*—of the universe; *jagat-pate*—O Lord of the universe; *kālaḥ*—time; *pradhānam*—material nature (in its original, undifferentiated state); *puruṣaḥ*—the creator (who interacts with material nature); *bhavān*—You; *paraḥ*—distinct.

TRANSLATION

Desiring to create, O unborn master, You increase and then assume the mode of passion. You do likewise with the mode of ignorance when You wish to annihilate the universe and with goodness when You wish to maintain it. Nonetheless, You remain uncovered by these modes. You are time, the *pradhāna*, and the *puruṣa*, O Lord of the universe, yet still You are separate and

distinct.

PURPORT

The word *jagataḥ* in the third line of this verse indicates that the functions of creation, maintenance and annihilation are here mentioned in a cosmic context.

The word *utkaṭam* indicates that when a particular function is being carried out, whether universal creation, maintenance or annihilation, the particular material quality associated with that function becomes predominant.

TEXT 30

अहं पयो ज्योतिरथानिलो नभो
मात्राणि देवा मन इन्द्रियाणि
कर्ता महानित्यखिलं चराचरं
त्वय्यद्वितीये भगवनयं भ्रमः

*aham payo jyotir athānilo nabho
mātrāṇi devā mana indriyāṇi
kartā mahān ity akhilaṁ carācaram
tvayy advitīye bhagavan ayaṁ bhramah*

SYNONYMS

aham—myself (earth); *payah*—water; *jyotiḥ*—fire; *atha*—and; *anilah*—air; *nabhaḥ*—ether; *mātrāṇi*—the various sense objects (corresponding to each of the five gross elements); *devāḥ*—the demigods; *manaḥ*—the mind; *indriyāṇi*—the senses; *kartā*—"the doer," false ego; *mahān*—the total material energy (*mahat-tattva*); *iti*—thus; *akhilam*—everything; *cara*—moving; *acaram*—and nonmoving; *tvayi*—within You; *advitīye*—who has no second;

bhagavan—O Lord; *ayam*—this; *bhramah*—illusion.

TRANSLATION

This is illusion: that earth, water, fire, air, ether, sense objects, demigods, mind, the senses, false ego and the total material energy exist independent of You. In fact, they are all within You, my Lord, who are one without a second.

PURPORT

The earth-goddess, in her prayers, directly touches upon the subtleties of transcendental philosophy, clarifying that although the Supreme Lord is unique and distinct from His creation, His creation has no independent existence and always rests within Him. Thus the Lord and His creation are simultaneously one and different, as explained by Śrī Caitanya Mahāprabhu five hundred years ago.

To say that everything is God, without any distinction, is meaningless, since nothing can act like God. Dogs, shoes and human beings are hardly omnipotent or omniscient, nor do they create the universe. On the other hand, there is a real sense in which all things are one, for everything is part of the same supreme, absolute reality. Lord Caitanya has given the very useful analogy of the sun and the sun rays. The sun and its sunshine are one reality, for the sun is the celestial body that shines. On the other hand, one can certainly distinguish between the sun globe and the sun rays. Thus God's simultaneous oneness with and difference from His creation is the final and satisfying explanation of reality. All that exists is the Lord's potency, and yet He endows the superior potency, the living beings, with free will so that they can become responsible for the moral and spiritual quality of their decisions and activities.

This entire transcendental science is clearly and rationally explained in the *Śrīmad-Bhāgavatam*.

TEXT 31

तस्यात्मजोऽयं तव पादपङ्कजं
भीतः प्रपन्नार्तिहरोपसादितः
तत्पालयैनं कुरु हस्तपङ्कजं
शिरस्यमुष्याखिलकल्मषापहम्

*tasyātmajo 'yaṁ tava pāda-paṅkajaṁ
bhītaḥ prapannārti-haropasāditaḥ
tat pālayainaṁ kuru hasta-paṅkajaṁ
śirasy amuṣyākhila-kalmaṣāpaham*

SYNONYMS

tasya—of him (Bhaumāśura); *ātma-jaḥ*—son; *ayaṁ*—this; *tava*—Your; *pāda*—feet; *paṅkajaṁ*—lotuslike; *bhītaḥ*—afraid; *prapanna*—of those who take shelter; *ārti*—the distress; *hara*—O You who remove; *upasāditaḥ*—has approached; *tat*—therefore; *pālaya*—please protect; *enam*—him; *kuru*—place; *hasta-paṅkajaṁ*—Your lotus hand; *śirasi*—on the head; *amuṣya*—his; *akhila*—all; *kalmaṣa*—sins; *apaham*—which eradicates.

TRANSLATION

Here is the son of Bhaumāśura. Frightened, he is approaching Your lotus feet, since You remove the distress of all who seek refuge in You. Please protect him. Place Your lotus hand, which dispels all sins, upon his head.

PURPORT

Here the earth-goddess seeks protection for her grandson, who has been

frightened by all the terribly violent events that just took place.

TEXT 32

श्रीशुक उवाच
इति भूम्यर्थितो वाग्भिर्
भगवान् भक्तिनम्रया
दत्त्वाभयं भौमगृहम्
प्राविशत्सकलर्द्धिमत

śrī-śuka uvāca
iti bhūmy-arthito vāgbhir
bhagavān bhakti-namrayā
dattvābhayaṁ bhauma-gṛham
prāviśat sakalarddhimat

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus; *bhūmi*—by goddess Bhūmi; *arthitaḥ*—prayed to; *vāgbhiḥ*—in those words; *bhagavān*—the Supreme Lord; *bhakti*—with devotion; *namrayā*—humble; *dattvā*—giving; *abhayaṁ*—fearlessness; *bhauma-gṛham*—the residence of Bhaumāśura; *prāviśat*—He entered; *sakala*—all; *ṛddhi*—with opulences; *mat*—endowed.

TRANSLATION

Śukadeva Gosvāmī said: Thus entreated by Goddess Bhūmi in words of humble devotion, the Supreme Lord bestowed fearlessness upon her grandson and then entered Bhaumāśura's palace, which was filled with all manner of riches.

TEXT 33

तत्र राजन्यकन्यानां
षट्सहस्राधिकायुतम्
भौमाहतानां विक्रम्य
राजभ्यो ददृशे हरिः

*tatra rājanya-kanyānām
ṣaṭ-sahasrādhikāyutam
bhaumāhṛtānām vikramya
rājabhyo dadṛśe hariḥ*

SYNONYMS

tatra—there; *rājanya*—of the royal order; *kanyānām*—of maidens; *ṣaṭ-sahasra*—six thousand; *adhika*—more than; *ayutam*—ten thousand; *bhauma*—by Bhauma; *āhṛtānām*—taken; *vikramya*—by force; *rājabhyaḥ*—from kings; *dadṛśe*—saw; *hariḥ*—Lord Kṛṣṇa.

TRANSLATION

There Lord Kṛṣṇa saw sixteen thousand royal maidens, whom Bhauma had taken by force from various kings.

PURPORT

Śrīla Śrīdhara Svāmī provides evidence from the sage Parāśara, as quoted in the *Viṣṇu Purāṇa* (5.29.31), to the effect that there were actually 16,100 royal maidens imprisoned in Bhauma's palace:

*kanyā-ṭure sa kanyānām
ṣoḁaśātulya-vikramaḥ
śatādhikāni dadṛśe
sahasrāṇi mahā-mate*

"Within the maidens' quarters, O wise one, that Lord of unequalled prowess found 16,100 princesses."

Another relevant verse from the *Viṣṇu Purāṇa* (5.29.9) is as follows:

*deva-siddhāsuraḁdīnām
nṛpānām ca janārdana
hṛtvā hi so 'suraḥ kanyā
rurodha nija-mandire*

"The demon [Bhaumāsura] kidnapped the unmarried daughters of demigods, *siddhas*, *asuras* and kings, O Janārdana, and imprisoned them in his palace."

TEXT 34

तम्प्रविष्टं स्त्रियो वीक्ष्य
नरवर्यं विमोहिताः
मनसा वत्रिरेऽभीष्टं
पतिं दैवोपसादितम्

*tam praviṣṭam striyo vīkṣya
nara-varyam vimohitāḥ
manasā vavrire 'bhīṣṭam
patim daivopasāditam*

SYNONYMS

tam—Him; *praviṣṭam*—entered; *striyaḥ*—the women; *vīkṣya*—seeing; *nara*—of men; *varyam*—the most excellent; *vimohitāḥ*—enchanted; *manasā*—in their minds; *vavrire*—chose; *abhīṣṭam*—desirable; *patim*—as their husband; *daiva*—by fate; *upasāditam*—brought.

TRANSLATION

The women became enchanted when they saw that most excellent of males enter. In their minds they each accepted Him, who had been brought there by destiny, as their chosen husband.

TEXT 35

भूयात्पतिरयं मह्यं
धाता तदनुमोदताम्
इति सर्वाः पृथक्कृष्णे
भावेन हृदयं दधुः

bhūyāt patir ayam mahyam
dhātā tad anumodatām
iti sarvāḥ pṛthak kṛṣṇe
bhāvena hṛdayam dadhuḥ

SYNONYMS

bhūyāt—may become; *patiḥ*—husband; *ayam*—He; *mahyam*—my; *dhātā*—providence; *tad*—that; *anumodatām*—may please grant; *iti*—thus; *sarvāḥ*—all of them; *pṛthak*—individually; *kṛṣṇe*—in Kṛṣṇa; *bhāvena*—with the idea; *hṛdayam*—their hearts; *dadhuḥ*—placed.

TRANSLATION

With the thought "May providence grant that this man become my husband," each and every princess absorbed her heart in contemplation of Kṛṣṇa.

TEXT 36

ताः प्राहिणोद् द्वारवतीं
सुमृष्टविरजोऽम्बराः
नरयानैर्महाकोशान्
रथाश्चान्द्रविणं महात्

*tāḥ prāhiṇod dvāravatīm
su-mṛṣṭa-virajo-'mbarāḥ
nara-yānair mahā-kośān
rathāśvān draviṇam mahāt*

SYNONYMS

tāḥ—them; *prāhiṇot*—He sent; *dvāravatīm*—to Dvārakā; *su-mṛṣṭa*—well cleaned; *virajaḥ*—spotless; *ambarāḥ*—with clothes; *nara-yānaiḥ*—by human conveyances (palanquins); *mahā*—great; *kośān*—treasures; *ratha*—chariots; *aśvān*—and horses; *draviṇam*—wealth; *mahat*—extensive.

TRANSLATION

The Lord had the princesses arrayed in clean, spotless garments and then sent them in palanquins to Dvārakā, together with great treasures of chariots, horses and other valuables.

TEXT 37

ऐरावतकुलेभांश्च
चतुर्दन्तांस्तरस्विनः
पाण्डुरांश्च चतुःषष्टिं
प्रेरयामास केशवः

*airāvata-kulebhāṁś ca
catur-dantāṁś tarasvinaḥ
pāṇḍurāṁś ca catuḥ-ṣaṣṭim
prerayām āsa keśavaḥ*

SYNONYMS

airāvata—of Airāvata, Lord Indra's carrier; *kula*—from the family; *ibhān*—elephants; *ca*—also; *catuḥ*—four; *dantān*—having tusks; *tarasvinaḥ*—swift; *pāṇḍurān*—white; *ca*—and; *catuḥ-ṣaṣṭim*—sixty-four; *prerayām āsa*—dispatched; *keśavaḥ*—Lord Kṛṣṇa.

TRANSLATION

Lord Kṛṣṇa also dispatched sixty-four swift white elephants, descendants of Airāvata, who each sported four tusks.

TEXTS 38-39

गत्वा सुरेन्द्रभवनं
दत्त्वादित्यै च कुण्डले

पूजितस्त्रिदशेन्द्रेण
महेन्द्रघाण्या च सप्रियः

चोदितो भार्ययोत्पाट्य
पारीजातं गरुत्मति
आरोप्य सेन्द्रान् विबुधान्
निर्जित्योपानयत्पुरम्

*gatvā surendra-bhavanam
dattvādityai ca kuṇḍale
pūjitas tridaśendreṇa
mahendryāṇyā ca sa-priyaḥ*

*codito bhāryayotpāṭya
pārijātaṁ garutmati
āropya sendrān vibudhān
nirjityopānayat puram*

SYNONYMS

gatvā—going; *sura*—of the demigods; *indra*—of the King; *bhavanam*—to the abode; *dattvā*—giving; *adityai*—to Aditi, the mother of Indra; *ca*—and; *kuṇḍale*—her earrings; *pūjitaḥ*—worshiped; *tridaśa*—of the thirty (chief demigods); *indreṇa*—by the chief; *mahā-indryāṇyā*—by the wife of Lord Indra; *ca*—and; *sa*—together with; *priyaḥ*—His beloved (Queen Satyabhāmā); *coditaḥ*—urged; *bhāryayā*—by His wife; *utpāṭya*—uprooting; *pārijātam*—the *pārijāta* tree; *garutmati*—on Garuḍa; *āropya*—placing; *sa-indrān*—including Indra; *vibudhān*—the demigods; *nirjitya*—defeating; *upānayat*—He brought; *puram*—to His city.

TRANSLATION

The Lord then went to the abode of Indra, the demigods' king, and gave mother Aditi her earrings; there Indra and his wife worshiped Kṛṣṇa and His beloved consort Satyabhāmā. Then, at Satyabhāmā's behest the Lord uprooted the heavenly *pārijāta* tree and put it on the back of Garuḍa. After defeating Indra and all the other demigods, Kṛṣṇa brought the *pārijāta* to His capital.

TEXT 40

स्थापितः सत्यभामाया
गृहोद्यानोपशोभनः
अन्वगुर्भ्रमराः स्वर्गात्
तद्गन्धासवलम्पटाः

sthāpitaḥ satyabhāmāyā
gr̥hodyānoṣaśobhanaḥ
anvagur bhramarāḥ svargāt
tad-gandhāsava-lampaṭāḥ

SYNONYMS

sthāpitaḥ—established; *satyabhāmāyāḥ*—of Satyabhāmā; *gr̥ha*—of the residence; *udyāna*—the garden; *uṣaśobhanaḥ*—beautifying; *anvaguḥ*—followed; *bhramarāḥ*—bees; *svargāt*—from heaven; *tat*—for its; *gandha*—fragrance; *āsava*—and sweet sap; *lampaṭāḥ*—greedy.

TRANSLATION

Once planted, the *pārijāta* tree beautified the garden of Queen Satyabhāmā's

palace. Bees followed the tree all the way from heaven, greedy for its fragrance and sweet sap.

TEXT 41

ययाच आनम्य किरीटकोटिभिः
पादौ स्पृशन्नच्युतमर्थसाधनम्
सिद्धार्थ एतेन विगृह्यते महान्
अहो सुराणां च तमो धिगाढ्यताम्

*yayāca ānamya kirīṭa-koṭibhiḥ
pādau spṛśann acyutam artha-sāadhanam
siddhārtha etena vigṛhyate mahān
aho surāṇām ca tamo dhig ādhyatām*

SYNONYMS

yayāca—he (Lord Indra) begged; *ānamya*—bowing down; *kirīṭa*—of his crown; *koṭibhiḥ*—with the tips; *pādau*—His feet; *spṛśan*—touching; *acyutam*—to Lord Kṛṣṇa; *artha*—his (Indra's) purpose; *sāadhanam*—who fulfilled; *siddha*—fulfilled; *arthaḥ*—whose purpose; *etena*—with Him; *vigṛhyate*—He quarrels; *mahān*—the great soul; *aho*—indeed; *surāṇām*—of the demigods; *ca*—and; *tamaḥ*—the ignorance; *dhik*—damnation; *ādhyatām*—upon their wealth.

TRANSLATION

Even after Indra had bowed down to Lord Acyuta, touched His feet with the tips of his crown and begged the Lord to fulfill his desire, that exalted demigod, having achieved his purpose, chose to fight with the Supreme Lord. What

ignorance there is among the gods! To hell with their opulence!

PURPORT

It is well known that material wealth and power tend to produce arrogance, and thus an opulent life can often be the royal road to hell.

TEXT 42

अथो मुहूर्त एकस्मिन्
नानागारेषु ताः स्त्रियः
यथोपयेमे भगवान्
तावद्रूपधरोऽव्ययः

*atho muhūrta ekasmin
nānāgāreṣu tāḥ striyaḥ
yathopayeme bhagavān
tāvad-rūpa-dharo 'vyayaḥ*

SYNONYMS

atha u—and then; *muhūrte*—at the auspicious time; *ekasmin*—same; *nānā*—various; *agāreṣu*—in residences; *tāḥ*—those; *striyaḥ*—women; *yathā*—properly; *upayeme*—married; *bhagavān*—the Supreme Lord; *tāvat*—that many; *rūpa*—forms; *dharāḥ*—assuming; *avyayaḥ*—the imperishable one.

TRANSLATION

Then the imperishable Supreme Personality, assuming a separate form for each bride, duly married all the princesses simultaneously, each in her own

palace.

PURPORT

As Śrīla Śrīdhara Svāmī explains, here the word *yathā* indicates that each marriage was duly performed. This means that the entire company of the Lords relatives, including His mother Devakī, appeared in each and every palace and attended each and every wedding. Since all these weddings took place simultaneously, this event was surely a manifestation of the Lords inconceivable potency.

When Lord Kṛṣṇa does things, He does them in style. So it is not astonishing that the Lord simultaneously appeared in 16,100 wedding ceremonies taking place in 16,100 royal palaces, accompanied in each palace by all His relatives. Indeed, this is the way one would expect the Supreme Personality of Godhead to do things. After all, He is not an ordinary human being.

Śrīla Śrīdhara Svāmī further explains that on this particular occasion the Lord manifested His original form in each of His palaces. In other words, to take part in the wedding vows, He manifested identical forms (*prakāśa*) in all the palaces.

TEXT 43

गृहेषु तासामनपाय्यतर्ककृन्
निरस्तसाम्यातिशयेष्ववस्थितः
रेमे रमाभिर्निजकामसम्प्लुतो
यथेतरो गार्हकमेधिकांश्चरन्

*gṛheṣu tāsām anapāyy atarka-kṛn
nirasta-sāmyātiśayeṣv avasthitaḥ*

*reme ramābhir nija-kāma-sampluto
yathetaro gārḥaka-medhikāṁś caran*

SYNONYMS

gr̥heṣu—in the residences; *tāsām*—their; *anapāyī*—never leaving; *atarka*—inconceivable; *kṛt*—performing deeds; *nirasta*—which refuted; *sāmya*—equality; *atiśayeṣu*—and superiority; *avasthitaḥ*—remaining; *reme*—He enjoyed; *ramābhiḥ*—with the pleasing women; *nija*—His own; *kāma*—in the pleasure; *samplutaḥ*—absorbed; *yathā*—as; *itaraḥ*—any other man; *gārḥaka-medhikān*—the duties of household life; *caran*—carrying out.

TRANSLATION

The Lord, performer of the inconceivable, constantly remained in each of His queens' palaces, which were unequaled and unexcelled by any other residence. There, although fully satisfied within Himself, He enjoyed with His pleasing wives, and like an ordinary husband He carried out His household duties.

PURPORT

The word *atarka-kṛt* is significant here. *Tarka* means "logic," and *atarka* means "that which is beyond logic." The Lord can perform (*kṛt*) that which is beyond mundane logic and hence inconceivable. Still, the Lord's activities can be appreciated and understood to a significant extent by those who surrender unto Him. This is the secret of *bhakti*, loving devotion to the Supreme Lord.

Śrīla Śrīdhara Svāmī comments that the Lord was always at home except for when He had to go out to do ordinary household duties. And Śrīla Viśvanātha Cakravartī points out that since in the Vaikuṇṭha planets Lord Nārāyaṇa enjoys with only one goddess of fortune and in Dvārakā Kṛṣṇa enjoys with thousands of queens, Dvārakā must be considered superior to

Vaikuṇṭha. In this regard Śrīla Viśvanātha Cakravartī also quotes the following passage from the *Skanda Purāṇa*:

ṣoḍaśaiva sahasrāṇi
gopyas tawra samāgatāḥ
haṁsa eva mataḥ kṛṣṇaḥ
paramātmā janārdanaḥ

tasyaitāḥ śaktayo devi
ṣoḍaśaiva prakīrtitāḥ
candra-rūpī mataḥ kṛṣṇaḥ
kalā-rūpās tu tāḥ smṛtāḥ

sampūrṇa-maṇḍalā tāsāṁ
mālinī ṣoḍaśī kalā
ṣoḍaśaiva kalā yāsu
gopī-rūpā varāṅgane

ekaikaśas tāḥ sambhinnāḥ
sahasreṇa prthak prthak

"At that place sixteen thousand gopīs were assembled with Kṛṣṇa, who is considered the Supreme, the Supersoul, the shelter of all living beings. These gopīs are His renowned sixteen potencies, O goddess. Kṛṣṇa is like the moon, the gopīs are like its phases, and the full contingent of gopīs is like the full sequence of the moons sixteen phases. Each of these sixteen divisions of gopīs, my dear Varāṅganā, is subdivided into one thousand parts."

Śrīla Viśvanātha Cakravartī further quotes the *Kārttika-māhātmya* section of the *Padma Purāṇa*: *kaiśore gopa-kanyās tā yauvane rāja-kanyakāḥ*. "Those who were the daughters of cowherds in their early youth became royal princesses in their maturity." The *ācārya* adds, "Therefore just as the Lord of Dvārakā is a plenary expansion of the supremely complete Lord of Śrī

Vṛndāvana, so His principal queens are full expansions of His supremely complete pleasure potencies, the *gopīs*."

TEXT 44

इत्थं रमापतिमवाप्य पतिं स्त्रियस्ता
ब्रह्मादयोऽपि न विदुः पदवीं यदीयाम्
भेजुर्मुदाविरतमेधितयानुराग
हासावलोकनवसङ्गमजल्पलज्जाः

*ittham ramā-patim avāpya patim striyas tā
brahmādayo 'pi na viduḥ padavīm yadīyām
bhejur mudāviratam edhitayānurāga
hāsāvaloka-nava-saṅgama-jalpa-lajjāḥ*

SYNONYMS

ittham—in this manner; *ramā-patim*—the Lord of the goddess of fortune; *avāpya*—obtaining; *patim*—as their husband; *striyaḥ*—the women; *tāḥ*—they; *brahmā-ādayaḥ*—Lord Brahmā and other demigods; *api*—even; *na viduḥ*—do not know; *padavīm*—the means of attaining; *yadīyām*—whom; *bhejuḥ*—partook of; *mudā*—with pleasure; *aviratam*—incessantly; *edhitayā*—increasing; *anurāga*—loving attraction; *hāsa*—smiling; *avaloka*—glances; *nava*—ever fresh; *saṅgama*—association; *jalpa*—playful conversations; *lajjāḥ*—and shyness.

TRANSLATION

Thus those women obtained as their husband the husband of the goddess of fortune, although even great demigods like Brahmā do not know how to

approach Him. With ever-increasing pleasure they experienced loving attraction for Him, exchanged smiling glances with Him and reciprocated with Him in ever-fresh intimacy, replete with joking and feminine shyness.

TEXT 45

प्रत्युद्गमासनवरार्हणपदशौच-
ताम्बूलविश्रमणवीजनगन्धमाल्यैः केशप्रसारशयनस्नपनोपहार्यैः
दासीशता अपि विभोर्विदधुः स्म दास्यम्

*pratyudgamāsana-varārhaṇa-pada-śauca-
tāmbūla-viśramaṇa-vījana-gandha-mālyaiḥ
keśa-prasāra-śayana-snapanopahāryaiḥ
dāsī-śatā api vibhor vidadhuḥ sma dāsyam*

SYNONYMS

pratyudgama—by approaching; *āsana*—offering a seat; *vara*—first class; *arhaṇa*—worship; *pāda*—His feet; *śauca*—washing; *tāmbūla*—(offering) betel-nut preparation; *viśramaṇa*—helping Him to relax (by massaging His feet); *vījana*—fanning; *gandha*—(offering) fragrant substances; *mālyaiḥ*—and flower garlands; *keśa*—His hair; *prasāra*—by dressing; *śayana*—putting to bed; *snapana*—bathing; *upahāryaiḥ*—and by presenting gifts; *dāsī*—maidservants; *śatāḥ*—having hundreds; *api*—although; *vibhoḥ*—for the almighty Lord; *vidadhuḥ sma*—they executed; *dāsyam*—service.

TRANSLATION

Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshiping Him with excellent paraphernalia, bathing and

massaging His feet, giving Him *pān* to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him, and presenting Him with various gifts.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fifty-ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Killing of the Demon Naraka."

60. Lord Kṛṣṇa Teases Queen Rukmiṇī.

This chapter describes how Lord Kṛṣṇa provoked anger in Queen Rukmiṇī with joking words and then consoled her, thus demonstrating the opulence of a lovers' quarrel.

One day Lord Kṛṣṇa sat at ease in Queen Rukmiṇī's bedroom while she and her maidservants attended to Him in various ways. Rukmiṇī always responded to Śrī Kṛṣṇa's moods, whatever they might be. On this occasion the Lord looked at Rukmiṇī, whose beauty was faultless, and began to tease her: "Previously many wealthy kings, worthy of you in their appearance and character, wanted to marry you. In fact, your father and brother intended to give you in marriage to Śiśupāla. Why, then, did you accept such an unsuitable husband as Me, who once renounced My kingdom and fled to the sea in fear of Jarāsandha? Besides, I transgress worldly morality, and because I own nothing I am dear to other paupers. Certainly the well-to-do would not worship one such as Me.

"When a man and a woman share the same social class, influence, physical beauty and so on, marriage or friendship can flourish between them. But out of

shortsightedness you have accepted a husband who lacks every good quality and is glorified by beggars. Better you had married some prominent warrior; then you might have been happy in this life and the next. Your brother Rukmī and kings like Śiśupāla all hate Me, and it was only to cut down their pride that I kidnapped you. But as for such things as body, home, wife and children, I'm indifferent to them, being the self-satisfied Personality of Godhead, transcendental to all material affairs."

Śrī Kṛṣṇa stopped speaking, having destroyed Queen Rukmiṇī's confidence that she was her husband's favorite. She began to cry, and soon she became stunned in extreme fear, pain and sadness and fell unconscious. Lord Kṛṣṇa saw that she had misunderstood His joking, and thus He felt compassion for her. He picked her up from the floor and, caressing her face, consoled her: "I know you are totally attached to Me. It was only out of eagerness to see your lotus face adorned with a frown that I teased you. To joke with one's beloved is the highest enjoyment for householders." These words dispelled Rukmiṇī's fear of rejection. Seeing that Kṛṣṇa had spoken only in jest, she said, "What You said about the two of us being mismatched is actually true. After all, no one is equal to You, the omnipotent master of the three principal deities-Brahmā, Viṣṇu and Śiva." Rukmiṇī went on to show how everything Kṛṣṇa had said denigrating Himself was actually glorification.

Lord Kṛṣṇa then spoke to Rukmiṇī with deep affection: "I did not intend to agitate your mind with My joking words; rather, I wanted to demonstrate the strength of your chastity. Anyone who prays to Me for sense gratification and happiness in family life is simply deluded by My illusory energy, Māyā. Such a person will take a low birth. Ordinary women with corrupt desires cannot possibly worship Me faithfully, as you have done. At the time of your marriage you showed no interest in any of the royal suitors; rather, you sent a *brāhmaṇa* messenger for Me. Thus you are certainly the most beloved of all My consorts."

In this way the Lord of the universe, Śrī Kṛṣṇa, took pleasure in joking with the goddess of fortune in her form as Rukmiṇī, and in a similar fashion He fulfilled all the duties of a householder in each palace of His other queens.

TEXT 1

श्रीबादरायणिरुवाच
कर्हिचित्सुखमासीनं
स्वतल्पस्थं जगद्गुरुम्
पतिं पर्यचरद्भैष्मी
व्यजनेन सखीजनैः

*śrī-bādarāyaṇir uvāca
karhicit sukham āsīnam
sva-talpa-stham jagad-gurum
patiṁ paryacarad bhaiṣmī
vyajanena sakhī-janaiḥ*

SYNONYMS

śrī-bādarāyaṇiḥ—Śukadeva Gosvāmī, the son of Bādarāyaṇa Vedavyāsa;
uvāca—said; *karhicit*—on one occasion; *sukham*—comfortably;
āsīnam—sitting; *sva*—on her; *talpa*—bed; *stham*—situated; *jagat*—of the
universe; *gurum*—the spiritual master; *patiṁ*—her husband;
paryacarad—served; *bhaiṣmī*—Rukmiṇī; *vyajanena*—by fanning;
sakhī-janaiḥ—together with her female companions.

TRANSLATION

Śrī Bādarāyaṇi said: Once, in the company of her maidservants, Queen Rukmiṇī was personally serving her husband, the spiritual master of the universe, by fanning Him as He relaxed on her bed.

PURPORT

Śrīla Viśvanātha Cakravartī poetically notes that in this chapter Rukmiṇīdevī is like fragrant camphor crushed on the grinding stone of Lord Kṛṣṇa's speech. In other words, the lovely, chaste qualities of Rukmiṇī will become manifest as a result of Lord Kṛṣṇa's apparently insensitive words, just as camphor's fragrance becomes manifest when granules of camphor are crushed by a grinding stone. The ācārya further points out that Rukmiṇī is personally serving the Lord because He is *jagad-gurum*, the spiritual master of the universe, and *patim*, her husband.

TEXT 2

यस्त्वेतल्लीलया विश्वं
सृजत्यत्यवतीश्वरः
स हि जातः स्वसेतूनां
गोपीथाय यदुष्वजः

*yas tv etal līlayā viśvaṁ
sṛjaty atty avatīśvaraḥ
sa hi jātaḥ sva-setūnām
gopīthāya yaduṣv ajaḥ*

SYNONYMS

yaḥ—who; *tu*—and; *etat*—this; *līlayā*—as His play; *viśvaṁ*—universe; *sṛjati*—sends forth; *atti*—devours; *avati*—protects; *īśvaraḥ*—the supreme controller; *saḥ*—He; *hi*—indeed; *jātaḥ*—born; *sva*—His own; *setūnām*—of the laws; *gopīthāya*—for the protection; *yaduṣu*—among the Yadus; *ajaḥ*—the

unborn Lord.

TRANSLATION

The unborn Personality of Godhead, the supreme controller, who creates, maintains and then devours this universe simply as His play, took birth among the Yadus to preserve His own laws.

PURPORT

As stated in the Sixth Canto of the *Śrīmad-Bhāgavatam* (6.3.19) *dharmam tu sākṣād bhagavat-praṇītam*: "Religion is the law established by God." The word *setu* means a "boundary" or "limit," as in the case of a dike. Earth is raised up on both sides of a river or canal so that the water will not deviate from its proper path. Similarly, God establishes laws so that people who follow them can peacefully progress along the path back home, back to Godhead. These laws, which are meant to guide human behavior, are thus called *setu*.

A further note on the word *setu*: Earth that is raised up to separate agricultural fields, or to form a causeway or bridge, is also called *setu*. Thus in the Ninth Canto the *Bhāgavatam* uses the word *setu* to indicate the bridge Lord Rāmacandra built to Śrī Laṅkā. Since the laws of God act as a bridge to take us from material life to liberated, spiritual life, this additional sense of the word *setu* certainly enriches its use here.

TEXTS 3-6

तस्मिन्तर्गृहे भ्राजन्-
मुक्तादामविलम्बिना
विराजिते वितानेन

दीपैर्मणिमयैरपि

मल्लिकादामभिः पुष्पैर्
द्विरेफकुलनादिते
जालरन्ध्रप्रविष्टैश्च
गोभिश्चन्द्रमसोऽमलैः

पारिजातवनामोद-
वायुनोद्यानशालिना
धूपैरगुरुजै राजन्
जालरन्ध्रविनिर्गतैः

पयःफेननिभे शुभ्रे
पर्यङ्के कशिपूत्तमे
उपतस्थे सुखासीनं
जगतामीश्वरं पतिम्

tasmin antar-gr̥he bhrājan-
muktā-dāma-vilambinā
virājite vitānena
dīpair maṇi-mayair api
mallikā-dāmabhiḥ puṣpair
dvirepha-kula-nādite
jāla-randhra-praviṣṭaiś ca
gobhiś candramaso 'malaiḥ
pārijāta-vanāmoda-

*vāyunodyāna-śālinā
dhūpair aguru-jai rājan
jāla-randhra-vinirgataiḥ*

*payah-phena-nibhe śubhre
paryanke kaśipūttame
upatasthe sukhāsīnam
jagatām īśvaram patim*

SYNONYMS

tasmin—in that; *antaḥ-grhe*—private part of the palace; *bhrājat*—brilliant; *muktā*—of pearls; *dāma*—with strings; *vilambinā*—hanging; *virājite*—resplendent; *vitānena*—with a canopy; *dīpaiḥ*—with lamps; *maṇi*—of jewels; *mayaiḥ*—made; *api*—also; *mallikā*—of jasmines; *dāmabhiḥ*—with garlands; *puṣpaiḥ*—with flowers; *dvirepha*—of bees; *kula*—with a swarm; *nādite*—resounding; *jāla*—of the lattice windows; *randhra*—through the small holes; *praviṣṭaiḥ*—which entered; *ca*—and; *gobhiḥ*—with the rays; *candramasaḥ*—of the moon; *amalaiḥ*—spotless; *pārijāta*—of *pārijāta* trees; *vana*—of the grove; *āmōda*—(carrying) the fragrance; *vāyunā*—by the wind; *udyāna*—of a garden; *śālinā*—bringing the presence; *dhūpaiḥ*—with incense; *aguru*—from *aguru* perfume; *jaiḥ*—produced; *rājan*—O King (Parīkṣit); *jāla-randhra*—through the holes of the lattice windows; *vinirgataiḥ*—exiting; *payah*—of milk; *phena*—the foam; *nibhe*—resembling; *śubhre*—shining; *paryanke*—on the bed; *kaśipu*—on a pillow; *uttame*—excellent; *upatasthe*—she served; *sukha*—comfortably; *āsīnam*—seated; *jagatām*—of all the worlds; *īśvaram*—the supreme controller; *patim*—her husband.

TRANSLATION

Queen Rukmiṇī's quarters were extremely beautiful, boasting a canopy hung with brilliant strings of pearls, as well as effulgent jewels serving as lamps.

Garlands of jasmine and other flowers hung here and there, attracting swarms of humming bees, and the spotless rays of the moon shone through the holes of the lattice windows. As *aguru* incense drifted out of the window holes, my dear King, the breeze wafting the scent of the *pārijāta* grove carried the mood of a garden into the room. There the Queen served her husband, the Supreme Lord of all the worlds, as He reclined upon an opulent pillow on her bed, which was as soft and white as the foam of milk.

PURPORT

According to Śrīla Śrīdhara Svāmī, Rukmiṇī's palace was quite famous then, as now, and these descriptions give a glimpse into its opulence. Śrīla Viśvanātha Cakravartī adds that the word *amalaiḥ* in this verse may also be read *aruṇaiḥ*, which would indicate that when this pastime took place the moon had just risen, bathing the entire palace in beautiful ruddy moonshine.

TEXT 7

वालव्यजनमादाय
रत्नदण्डं सखीकरात्
तेन वीजयती देवी
उपासां चक्र ईश्वरम्

vāla-vyajanam ādāya
ratna-daṇḍam sakhī-karāt
tena vijayatī devī
upāsām cakra īśvaram

SYNONYMS

vāla—of (yak's) hair; *vyajanam*—a fan; *ādāya*—taking; *ratna*—jeweled;

daṇḍam—the handle of which; *sakhī*—of her maidservant; *karāt*—from the hand; *tena*—with it; *vījayatī*—fanning; *devī*—the goddess; *upāsām cakre*—she worshiped; *īśvaram*—her master.

TRANSLATION

From her maidservant's hand Goddess Rukmiṇī took a yak-hair fan with a jeweled handle, and then she began to worship her master by fanning Him.

TEXT 8

सोपाच्युतं क्णयती मणिनूपुराभ्यां
रेजेऽङ्गुलीयवलयव्यजनाग्रहस्ता
वस्त्रान्तगूढकुचकुङ्कुमशोणहार-
भासा नितम्बधृतया च परार्ध्याकाञ्च्या

sopācyutam kvaṇayatī maṇi-nūpurābhyām
reje 'ṅgulīya-valaya-vyajana-gra-hastā
vastrānta-gūḍha-kuca-kuṅkuma-śoṇa-hāra-
bhāsā nitamba-dhṛtayā ca parārdhya-kāñcyā

SYNONYMS

sā—she; *upa*—next to; *acyutam*—Lord Kṛṣṇa; *kvaṇayatī*—making sound; *maṇi*—jeweled; *nūpurābhyām*—from her ankle bells; *reje*—appeared beautiful; *aṅgulīya*—with rings; *valaya*—bangles; *vyajana*—and the fan; *agra-hastā*—in her hand; *vastra*—of her garment; *anta*—by the end; *gūḍha*—concealed; *kuca*—from her breasts; *kuṅkuma*—by the vermilion powder; *śoṇa*—reddened; *hāra*—of her necklace; *bhāsā*—with the glow; *nitamba*—on her hips; *dhṛtayā*—worn; *ca*—and; *parārdhya*—priceless; *kāñcyā*—with a belt.

TRANSLATION

Her hand adorned with rings, bangles and the *cāmara* fan, Queen Rukmiṇī looked resplendent standing near Lord Kṛṣṇa. Her jeweled ankle-bells tinkled, and her necklace glittered, reddened by the *kui kuma* from her breasts, which were covered by the end of her *sāri*. On her hips she wore a priceless belt.

PURPORT

Śrīla Viśvanātha Cakravartī points out that as Queen Rukmiṇī fanned her Lord with broad strokes, the jewels and gold on her beautiful limbs resounded with her effort.

TEXT 9

तां रूपिणीं श्रीयमनन्यगतिं निरीक्ष्य
या लीलया धृततनोरनुरूपरूपा
प्रीतः स्मयन्नलककुण्डलनिष्ककण्ठ-
वक्त्रोल्लसत्स्मितसुधां हरिराबभाषे

*tām rūpiṇīm śrīyam ananya-gatiṁ nirikṣya
yā līlayā dhṛta-tanor anurūpa-rūpā
prītaḥ smayann alaka-kuṇḍala-niṣka-kaṇṭha-
vaktrollasat-smita-sudhām harir ābabhāṣe*

SYNONYMS

tām—her; *rūpiṇīm*—appearing in person; *śrīyam*—the goddess of fortune; *ananya*—having no other; *gatiṁ*—goal; *nirikṣya*—seeing; *yā*—she who; *līlayā*—as His pastime; *dhṛta*—of Him who assumes; *tanoḥ*—bodies;

anurūpa—corresponding; *rūpā*—whose forms; *prītaḥ*—pleased; *smayan*—smiling; *alaka*—with locks of hair; *kuṇḍala*—earrings; *niṣka*—neck ornament; *kaṇṭha*—on her throat; *vaktra*—face; *ullasat*—bright and happy; *smita*—smile; *sudhām*—nectar; *hariḥ*—Lord Kṛṣṇa; *ābabhāṣe*—spoke.

TRANSLATION

As He contemplated her, the goddess of fortune herself, who desires only Him, Lord Kṛṣṇa smiled. The Lord assumes various forms to enact His pastimes, and He was pleased that the form the goddess of fortune had assumed was just suitable for her to serve as His consort. Her charming face was adorned with curling hair, earrings, a locket on her neck, and the nectar of her bright, happy smile. The Lord then spoke to Her as follows.

PURPORT

Śrīla Śrīdhara Svāmī has quoted an interesting verse, spoken by Śrī Parāśara in the *Viṣṇu Purāṇa*:

*devatve deva-deheyam
manuṣyatve ca mānuṣī
viṣṇor dehānurūpām vai
karoty eṣātmanas tanum*

"When the Lord appears as a demigod, she [the goddess of fortune] takes the form of a demigoddess, and when He appears as a human being, she takes a humanlike form. Thus the body she assumes matches the one Lord Viṣṇu takes."

Śrīla Viśvanātha Cakravartī adds that as Lord Kṛṣṇa is even more beautiful than the Lord of Vaikuṇṭha, Lord Kṛṣṇa's consort Rukmiṇī-devī is even more attractive than the goddess of fortune in the Vaikuṇṭha world.

TEXT 10

श्रीभगवानुवाच
राजपुत्रीप्सिता भूपैर
लोकपालविभूतिभिः
महानुभावैः श्रीमद्भ्री
रूपौदार्यबलोज्जितैः

*śrī-bhagavān uvāca
rāja-putrīpsitā bhūpair
loka-pāla-vibhūtibhiḥ
mahānubhāvaiḥ śrīmadbhī
rūpaudārya-balorjitaiḥ*

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *rāja-putri*—O princess; *īpsitā*—(you were) desired; *bhū-paiḥ*—by kings; *loka*—of planets; *pāla*—like the rulers; *vibhūtibhiḥ*—whose powers; *mahā*—great; *anubhāvaiḥ*—whose influence; *śrī-madbhiḥ*—opulent; *rūpa*—with beauty; *audārya*—generosity; *bala*—and physical strength; *ūrjitaiḥ*—abundantly endowed.

TRANSLATION

The Supreme Lord said: My dear princess, you were sought after by many kings as powerful as the rulers of planets. They were all abundantly endowed with political influence, wealth, beauty, generosity and physical strength.

TEXT 11

तान् प्राप्तानर्थिनो हित्वा
चैद्यादीन् स्मरदुर्मदान्
दत्ता भ्रात्रा स्वपित्रा च
कस्मान्नो ववृषेऽसमान्

*tān prāptān arthino hitvā
caidyādīn smara-durmadān
dattā bhrātrā sva-pitrā ca
kasmān no vavṛṣe 'samān*

SYNONYMS

tān—them; *prāptān*—at hand; *arthinaḥ*—suitors; *hitvā*—rejecting;
caidya—Śiśupāla; *ādīn*—and others; *smara*—by Cupid;
darmadān—maddened; *dattā*—given; *bhrātrā*—by your brother; *sva*—your;
pitṛā—father; *ca*—and; *kasmāt*—why; *naḥ*—Us; *vavṛṣe*—you chose;
asamān—unequal.

TRANSLATION

Since your brother and father offered you to them, why did you reject the King of Cedi and all those other suitors, who stood before you, maddened by Cupid? Why, instead, did you choose Us, who are not at all your equal?

TEXT 12

राजभ्यो बिभ्यतः सुभ्रु
समुद्रं शरणं गतान्
बलवद्भिः कृतद्वेषान्

प्रायस्त्यक्तनृपासनान्

*rājabhyo bibhyataḥ su-bhru
samudram śaraṇam gatān
balavadbhiḥ kṛta-dveṣān
prāyas tyakta-nṛpāsanān*

SYNONYMS

rājabhyaḥ—of the kings; *bibhyataḥ*—afraid; *su-bhru*—O lovely-browed one; *samudram*—to the ocean; *śaraṇam*—for shelter; *gatān*—gone; *bala-vadbhiḥ*—toward those who are powerful; *kṛta-dveṣān*—having showed enmity; *prāyaḥ*—for the most part; *tyakta*—having abandoned; *nṛpa*—of a king; *āsanān*—the seat.

TRANSLATION

Terrified of these kings, O lovely-browed one, We took shelter in the ocean. We have become enemies of powerful men, and We practically abandoned Our royal throne.

PURPORT

Śrīla Viśvanātha Cakravartī comments on this verse as follows: "The Lord's mentality here can be understood as follows: 'When I gave Rukmiṇī a single flower from the heavenly *pārijāta* tree, Satyabhāmā showed such a torrent of fury that I could not pacify her even by bowing down at her feet. Only when I gave her a whole *pārijāta* tree was she satisfied. Rukmiṇī, however, did not display any anger even when she saw Me give Satyabhāmā the whole tree. So how can I enjoy the nectar of angry words from this wife, who never feels jealousy, who is supremely sober and who always speaks pleasingly?' Thus considering, the Supreme Lord decided, 'If I speak like this to her, I will be able

to provoke her anger.' This is how some authorities explain Kṛṣṇa's speech to Rukmiṇī."

According to the *ācārya*, here the words *balavadbhiḥ kṛta-dveṣān prāyaḥ* indicate that Lord Kṛṣṇa opposed almost all the contemporary kings during His incarnation, befriending only a few, such as the Pāṇḍavas and loyal members of His dynasty. Of course, as stated in the beginning of the Tenth Canto, Lord Kṛṣṇa appeared specifically because the earth was overburdened by innumerable bogus kings and He wanted to remove this burden.

Finally Śrīla Viśvanātha Cakravartī points out that the word *tyakta-nṛpāsanān*, "giving up the king's throne," indicates that after Lord Kṛṣṇa killed Kāṁsa He humbly gave the royal throne to His grandfather Ugrasena, although the Lord Himself was entitled to it.

TEXT 13

अस्पष्टवर्त्मनाम्पुंसाम्
अलोकपथमीयुषाम्
आस्थिताः पदवीं सुभ्रु
प्रायः सीदन्ति योषितः

aspaṣṭa-vartmanām puṁsām
aloka-patham īyuṣām
āsthitāḥ padavīm su-bhru
prāyaḥ sīdanti yoṣitaḥ

SYNONYMS

aspaṣṭa—uncertain; *vartmanām*—whose behavior; *puṁsām*—of men; *aloka*—not acceptable to ordinary society; *patham*—way; *īyuṣām*—who take to; *āsthitāḥ*—following; *padavīm*—the path; *su-bhru*—O you whose eyebrows

are beautiful; *prāyaḥ*—usually; *sīdanti*—suffer; *yoṣitaḥ*—women.

TRANSLATION

O fine-browed lady, women are usually destined to suffer when they stay with men whose behavior is uncertain and who pursue a path not approved by society.

TEXT 14

निष्किञ्चना वयं शश्वन्
निष्किञ्चनजनप्रियाः
तस्मा त्प्रायेण न ह्याढ्या
मां भजन्ति सुमध्यमे

niṣkiñcanā vayaṁ śaśvan
niṣkiñcana-jana-priyāḥ
tasmā tprāyeṇa na hy āḍhyā
māṁ bhajanti su-madhyame

SYNONYMS

niṣkiñcanāḥ—having no possessions; *vayaṁ*—We; *śaśvat*—always;
niṣkiñcana-jana—to those who have no possessions; *priyāḥ*—very dear;
tasmāt—therefore; *prāyeṇa*—usually; *na*—not; *hi*—indeed; *āḍhyāḥ*—the rich;
mām—Me; *bhajanti*—worship; *su-madhyame*—O fine-waisted one.

TRANSLATION

We have no material possessions, and We are dear to those who similarly

have nothing. Therefore, O slender one, the wealthy hardly ever worship Me.

PURPORT

Like the Lord, His devotees are uninterested in material sense gratification, being awakened to the superior pleasure of Kṛṣṇa consciousness. Those who are intoxicated by material wealth cannot appreciate the supreme wealth of the kingdom of God.

TEXT 15

ययोरात्मसमं वित्तं
जन्मैश्वर्याकृतिर्भवः
तयोर्विवाहो मैत्री च
नोत्तमाधमयोः क्वचित्

*yayor ātma-samam vittaṁ
janmaīśvaryākṛtir bhavaḥ
tayor vivāho maitrī ca
nottamādhamayoh kvacit*

SYNONYMS

yayoh—of which two; *ātma-samam*—equal to oneself; *vittam*—property; *janma*—birth; *aiśvarya*—influence; *ākṛtiḥ*—and physical appearance; *bhavaḥ*—posterity; *tayoh*—of them; *vivāhaḥ*—marriage; *maitrī*—friendship; *ca*—and; *na*—not; *uttama*—of a superior; *adhamayoh*—and an inferior; *kvacit*—ever.

TRANSLATION

Marriage and friendship are proper between two people who are equal in terms of their wealth, birth, influence, physical appearance and capacity for good progeny, but never between a superior and an inferior.

PURPORT

Persons of superior and inferior qualities may live together in a relationship of master and servant or teacher and student, but marriage and friendship are proper only between those of equal status. The word *bhava*, in the context of marriage, indicates that a couple should have a similar capacity to produce good offspring.

Lord Kṛṣṇa here presents Himself as materially unqualified. In fact, the Lord does not have any material qualities: He lives in pure spiritual existence. Thus all the Lord's opulences are eternal and not of the flimsy mundane sort.

TEXT 16

वैदर्भ्येतदविज्ञाय
त्वयादीर्घसमीक्षया
वृता वयं गुणैर्हीना
भिक्षुभिः श्लाघिता मुधा

*vaidarbhy etad avijñāya
tvayādirgha-samīkṣayā
vṛtā vayaṁ guṇair hīnā
bhikṣubhiḥ ślāghitā mudhā*

SYNONYMS

vaidarbhi—O princess of Vidarbha; *etat*—this; *avijñāya*—not knowing;

tvayā—by you; *adīrgha-samīkṣayā*—without long-range vision; *vṛtāḥ*—chosen; *vayam*—We; *guṇaiḥ*—of good qualities; *hīnāḥ*—devoid; *bhikṣubhiḥ*—by beggars; *ślāghitāḥ*—praised; *mudhā*—out of their bewilderment.

TRANSLATION

O Vaidarbhī, not being farsighted, you didn't realize this, and therefore you chose Us as your husband, even though We have no good qualities and are glorified only by deluded beggars.

TEXT 17

अथात्मनोऽनुरूपं वै
भजस्व क्षत्रियर्षभम्
येन त्वमाशिषः सत्या
इहामुत्र च लप्स्यसे

athātmano 'nurūpaṁ vai
bhajasva kṣatriyarṣabham
yena tvam āśiṣaḥ satyā
ihāmutra ca lapsyase

SYNONYMS

atha—now; *ātmanaḥ*—for yourself; *anurūpaṁ*—suitable; *vai*—indeed; *bhajasva*—please accept; *kṣatriya-ṛṣabham*—a first-class man of the royal order; *yena*—by whom; *tvam*—you; *āśiṣaḥ*—hopes; *satyāḥ*—becoming fulfilled; *iha*—in this life; *amutra*—in the next life; *ca*—also; *lapsyase*—will obtain.

TRANSLATION

Now you should definitely accept a more suitable husband, a first-class man of the royal order who can help you achieve everything you want, both in this life and the next.

PURPORT

Lord Kṛṣṇa continues to tease His beautiful wife, trying to provoke her loving anger.

TEXT 18

चैद्यशाल्वजरासन्ध
दन्तवक्रादयो नृपाः
मम द्विषन्ति वामोरु
रुक्मी चापि तवाग्रजः

*caidya-śālva-jarāsandha
dantavakrādayo nṛpāḥ
mama dviṣanti vāmoru
rukmi cāpi tavāgrajaḥ*

SYNONYMS

caidya-śālva-jarāsandha-dantavakra-ādayaḥ—Caidya (Śiśupāla), Śālva, Jarāsandha, Dantavakra and others; *nṛpāḥ*—kings; *mama*—Me; *dviṣanti*—hate; *vāma-ūru*—O beautiful-thighed one; *rukmi*—Rukmī; *cāpi*—as well; *tava*—your; *agra-jah*—older brother.

TRANSLATION

Kings like Śiśupāla, Śālva, Jarāsandha and Dantavakra all hate Me, O

beautiful-thighed one, and so does your elder brother Rukmī.

TEXT 19

तेषां वीर्यमदान्धानां
दृप्तानां स्मयनुत्तये
आनितासि मया भद्रे
तेजोपहरतासताम्

*teṣāṁ vīrya-madāndhānām
dṛptānām smaya-nuttaye
ānitāsi mayā bhadre
tejopaharatāsatām*

SYNONYMS

teṣāṁ—of them; *vīrya*—with their power; *mada*—by the intoxication; *andhānām*—blinded; *dṛptānām*—proud; *smaya*—the arrogance; *nuttaye*—to dispel; *ānitā asi*—you were taken in marriage; *mayā*—by Me; *bhadre*—good woman; *tejaḥ*—the strength; *upaharatā*—removing; *asatām*—of the wicked.

TRANSLATION

It was to dispel the arrogance of these kings that I carried you away, My good woman, for they were blinded by the intoxication of power. My purpose was to curb the strength of the wicked.

TEXT 20

उदासीना वयं नूनं

न स्त्र्यपत्यार्थकामुकाः
आत्मलब्ध्यास्महे पूर्णा
गेहयोज्योतिरक्रियाः

*udāsīnā vyaṁ nūnaṁ
na stry-apatyārtha-kāmukāḥ
ātma-labdhyāśmahe pūrṇā
gehayor jyotir-akriyāḥ*

SYNONYMS

udāsīnāḥ—indifferent; *vayaṁ*—We; *nūnaṁ*—indeed; *na*—not; *strī*—for wives; *apatya*—children; *artha*—and wealth; *kāmukāḥ*—hankering; *ātma-labdhyā*—by being self-satisfied; *āśmahe*—We remain; *pūrṇāḥ*—complete; *gehayoḥ*—to body and home; *jyotiḥ*—like a fire; *akriyāḥ*—engaged in no activity.

TRANSLATION

We care nothing for wives, children and wealth. Always satisfied within Ourselves, We do not work for body and home, but like a light, We merely witness.

TEXT 21

श्रीशुक उवाच
एतावदुक्त्वा भगवान्
आत्मानं वल्लभामिव
मन्यमानामविक्षेपात्

तद्दर्पघ्न उपारमत

*śrī-śuka uvāca
etāvad uktvā bhagavān
ātmānam vallabhām iva
manyamānām aviśleṣāt
tad-darpa-ghna upāramat*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *etāvat*—this much; *uktvā*—saying; *bhagavān*—the Supreme Lord; *ātmānam*—herself; *vallabhām*—His beloved; *iva*—as; *manyamānām*—thinking; *aviśleṣāt*—because of (His) never being separated (from her); *tat*—that; *darpa*—of the pride; *ghnaḥ*—the destroyer; *upāramat*—desisted.

TRANSLATION

Śukadeva Gosvāmī said: Rukmiṇī had thought herself especially beloved by the Lord because He never left her company. By saying these things to her He vanquished her pride, and then He stopped speaking.

TEXT 22

इति त्रिलोकेशपतेस्तदात्मनः
प्रियस्य देव्यश्रुतपूर्वमप्रियम्
आश्रुत्य भीता हृदि जातवेपथुश्च
चिन्तां दुरन्तां रुदती जगाम ह

iti trilokeśa-pates tadātmanah

*priyasya devy aśruta-pūrvam apriyam
āśrutya bhītā hṛdi jāta-vepathuś
cintām durantām rudatī jagāma ha*

SYNONYMS

iti—thus; *tri-loka*—of the three worlds; *īśa*—of the lords; *pateḥ*—of the master; *tadā*—then; *ātmanaḥ*—of her own; *priyasya*—beloved; *devī*—the goddess, Rukmiṇī; *aśruta*—never heard; *pūrvam*—previously; *apriyam*—unpleasantness; *āśrutya*—hearing; *bhītā*—frightened; *hṛdi*—in her heart; *jāta*—born; *vepathuḥ*—trembling; *cintām*—anxiety; *durantām*—terrible; *rudatī*—sobbing; *jagāma ha*—she experienced.

TRANSLATION

Goddess Rukmiṇī had never before heard such unpleasantries from her beloved, the Lord of universal rulers, and she became frightened. A tremor arose in her heart, and in terrible anxiety she began to cry.

TEXT 23

पदा सुजातेन नखारुणश्रीया
भुवं लिखन्त्यश्रुभिरञ्जनासितैः
आसिञ्चती कुङ्कुमरूषितौ स्तनौ
तस्थावधोमुख्यतिदुःखरुद्धवाक्

*padā su-jātena nakhāruṇa-śrīyā
bhuvaṁ likhanty aśrubhir añjanāsitaiḥ
āsiñcatī kuṅkuma-rūṣitau stanau
tasthāv adho-mukhy ati-duḥkha-ruddha-vāk*

SYNONYMS

padā—with her foot; *su-jātena*—very tender; *nakha*—of its nails; *aruṇa*—reddish; *śrīyā*—having the effulgence; *bhuvam*—the earth; *likhantī*—scratching; *aśrubhiḥ*—with her tears; *añjana*—because of her eye shadow; *asitaiḥ*—which were black; *āsiñcatī*—sprinkling; *kuṅkuma*—with *kuṅkuma* powder; *rūṣitau*—red; *stanau*—breasts; *tasthau*—she stood still; *adhaḥ*—downward; *mukhī*—her face; *ati*—extreme; *duḥkha*—due to the sorrow; *ruddha*—checked; *vāk*—her speech.

TRANSLATION

With her tender foot, effulgent with the reddish glow of her nails, she scratched the ground, and tears darkened by her eye makeup sprinkled her *kuṇkuma*-reddened breasts. There she stood, face downward, her voice choked up by extreme sorrow.

TEXT 24

तस्याः सुदुःखभयशोकविनष्टबुद्धेर
हस्ताच्छूलथद्वलयतो व्यजनं पपात
देहश्च विक्लवधियः सहसैव मुह्यन्
रम्भेव वायुविहतो प्रविकीर्य केशान्

*tasyāḥ su-duḥkha-bhaya-śoka-vinaṣṭa-buddher
hastāc chlathad-valayato vyajanaṁ papāta
dehaś ca viklava-dhiyaḥ sahasaiva muhyan
rambheva vāyu-vihato pravikīrya keśān*

SYNONYMS

taṣyāḥ—her; *su-duḥkha*—by the great unhappiness; *bhaya*—fear; *śoka*—and remorse; *vinaṣṭa*—spoiled; *buddheḥ*—whose intelligence; *hastāt*—from the hand; *ślathat*—slipping; *valayataḥ*—whose bangles; *vyajanam*—the fan; *paṭāta*—fell; *dehaḥ*—her body; *ca*—also; *viklava*—disrupted; *dhiyaḥ*—whose mind; *sahasā eva*—suddenly; *muhyan*—fainting; *rambhā*—a plantain tree; *iva*—as if; *vāyu*—by the wind; *vihataḥ*—blown down; *pravikīrya*—scattering; *keśān*—her hair.

TRANSLATION

Rukmiṇī's mind was overwhelmed with unhappiness, fear and grief. Her bangles slipped from her hand, and her fan fell to the ground. In her bewilderment she suddenly fainted, her hair scattering all about as her body fell to the ground like a plantain tree blown over by the wind.

PURPORT

Shocked by Lord Kṛṣṇa's words, Rukmiṇī could not understand that the Lord was only teasing, and thus she displayed these ecstatic symptoms of grief, which Śrīla Viśvanātha Cakravartī characterizes as *sāttvika* ecstasies ranging from "becoming stunned" to "dissolution."

TEXT 25

तद् दृष्ट्वा भगवान् कृष्णः
प्रियायाः प्रेमबन्धनम्
हास्यप्रौढिमजानन्त्याः

करुणः सोऽन्वकम्पत

*tad dṛṣṭvā bhagavān kṛṣṇaḥ
priyāyāḥ prema-bandhanam
hāsyā-prauḍhim ajānantyāḥ
karuṇaḥ so 'nvakampata*

SYNONYMS

tat—this; *dṛṣṭvā*—seeing; *bhagavān*—the Supreme Lord; *kṛṣṇaḥ*—Kṛṣṇa; *priyāyāḥ*—of His beloved; *prema*—by pure love of God; *bandhanam*—the bondage; *hāsyā*—of His joking; *prauḍhim*—the full import; *ajānantyāḥ*—who could not comprehend; *karuṇaḥ*—merciful; *saḥ*—He; *anvakampata*—felt compassion.

TRANSLATION

Seeing that His beloved was so bound to Him in love that she could not understand the full meaning of His teasing, merciful Lord Kṛṣṇa felt compassion for her.

TEXT 26

पर्यङ्कादवरुह्याशु
तामुत्थाप्य चतुर्भुजः
केशान् समुह्य तद्वक्त्रं
प्रामृजत्पद्मपाणिना

*paryañkād avaruhyāśu
tām utthāpya catur-bhujāḥ*

*keśān samuhya tad-vaktram
prāmṛjat padma-pāṇinā*

SYNONYMS

paryāṅkāt—from the bed; *avaruhya*—stepping down; *āśu*—quickly; *tām*—her; *utthāpya*—picking up; *catur-bhujah*—displaying four arms; *keśān*—her hair; *samuhya*—gathering; *tat*—her; *vaktram*—face; *prāmṛjat*—He wiped; *padma-pāṇinā*—with His lotus hand.

TRANSLATION

The Lord quickly got down from the bed. Manifesting four arms, He picked her up, gathered her hair and caressed her face with His lotus hand.

PURPORT

The Lord manifested four hands so He could do all of these things simultaneously.

TEXTS 27-28

प्रमृज्याश्रुकले नेत्रे
स्तनौ चोपहतौ शुचा
आक्षिप्य बाहुना राजन्
अनन्यविषयां सतीम्

सान्त्वयामास सान्त्वजः
कृपया कृपणां प्रभुः
हास्यप्रौढिभ्रमच्चित्ताम्

अतदर्हां सतां गतिः

*pramṛjyāśru-kale netre
stanau copahatau śucā
āśliṣya bāhunā rājan
ananya-viṣayām satīm*

*sāntvayām āsa sāntva-jñāḥ
kṛpayā kṛpaṇām prabhuḥ
hāsyā-praudhi-bhramac-cittām
atat-arhām satām gatiḥ*

SYNONYMS

pramṛjya—wiping; *aśru-kale*—filled with tears; *netre*—her eyes; *stanau*—her breasts; *ca*—and; *upahatau*—disarrayed; *śucā*—by her sorrowful tears; *āśliṣya*—embracing her; *bāhunā*—with His arm; *rājan*—O King (Parīkṣit); *ananya*—no other; *viṣayām*—whose object of desire; *satīm*—chaste; *sāntvayām āsa*—He consoled; *sāntva*—of ways of consoling; *jñāḥ*—the expert knower; *kṛpayā*—compassionately; *kṛpaṇām*—pitiable; *prabhuḥ*—the Supreme Lord; *hāsyā*—of His joking; *praudhi*—by the cleverness; *bhramat*—becoming bewildered; *cittām*—whose mind; *atat-arhām*—not deserving that; *satām*—of pure devotees; *gatiḥ*—the goal.

TRANSLATION

Wiping her tear-filled eyes and her breasts, which were stained by tears of grief, the Supreme Lord, the goal of His devotees, embraced His chaste wife, who desired nothing but Him, O King. Expert in the art of pacification, Śrī Kṛṣṇa tenderly consoled pitiable Rukmiṇī, whose mind was bewildered by His clever joking and who did not deserve to suffer so.

TEXT 29

श्रीभगवानुवाच
मा मा वैदर्भ्यसूयेथा
जाने त्वां मत्परायणाम्
त्वद्वचः श्रोतुकामेन
क्ष्वेल्याचरितमङ्गने

śrī-bhagavān uvāca
mā mā vaidarbhy asūyethā
jāne tvāṁ mat-parāyaṇām
tvad-vacaḥ śrotu-kāmena
kṣvelyācaritam aṅgane

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *mā*—do not; *mā*—with Me; *vaidarbhi*—O Vaidarbhī; *asūyethāḥ*—be displeased; *jāne*—I know; *tvāṁ*—you; *mat*—to Me; *parāyaṇām*—fully dedicated; *tvat*—your; *vacaḥ*—words; *śrotu*—to hear; *kāmena*—desiring; *kṣvelyā*—in jest; *ācaritam*—acted; *aṅgane*—My dear lady.

TRANSLATION

The Supreme Lord said: O Vaidarbhī, do not be displeased with Me. I know that you are fully devoted to Me. I only spoke in jest, dear lady, because I wanted to hear what you would say.

PURPORT

According to Śrīla Viśvanātha Cakravartī, Lord Kṛṣṇa spoke the present

verse because He thought that lovely Rukmiṇī might be afraid He would again say something to disturb her, or that she might be angry at what He had done.

TEXT 30

मुखं च प्रेमसंरम्भ-
स्फुरिताधरमीक्षितुम्
कटाक्षेपारुणापाङ्गं
सुन्दरभ्रुकुटीतटम्

*mukham ca prema-saṁrambha-
sphuritādharam īkṣitum
kaṭā-kṣepāruṇāpāṅgam
sundara-bhru-kuṭī-taṭam*

SYNONYMS

mukham—the face; *ca*—and; *prema*—of love; *saṁrambha*—by the agitation; *sphurita*—trembling; *adharam*—with lips; *īkṣitum*—to see; *kaṭā*—of sidelong glances; *kṣepa*—by the throwing; *aruṇa*—reddish; *apāṅgam*—corners of the eyes; *sundara*—beautiful; *bhru*—of the eyebrows; *kuṭī*—the furrowing; *taṭam*—on the edges.

TRANSLATION

I also wanted to see your face with lips trembling in loving anger, the reddish corners of your eyes throwing sidelong glances and the line of your beautiful eyebrows knit in a frown.

PURPORT

Śrīla Viśvanātha Cakravartī explains here that normally, by the Lord's transcendental desire, His pure devotees reciprocate with Him in such a way that they satisfy His spiritual desires. But Rukmiṇī's love was so strong that her unique mood predominated in this situation, and thus instead of becoming angry she fainted and fell to the ground. Far from displeasing Kṛṣṇa, however, she increased His transcendental ecstasy by exhibiting her all-encompassing love for Him.

TEXT 31

अयं हि परमो लाभो
गृहेषु गृहमेधिनाम्
यन्नर्मैरीयते यामः
प्रियया भीरु भामिनि

*ayaṁ hi paramo lābho
gṛheṣu gṛha-medhinām
yaṁ narmair īyate yāmaḥ
priyayā bhīru bhāmini*

SYNONYMS

ayaṁ—this; *hi*—indeed; *paramaḥ*—the greatest; *lābhaḥ*—gain; *gṛheṣu*—in family life; *gṛha-medhinām*—for worldly householders; *yat*—which; *narmaiḥ*—with joking words; *īyate*—is spent; *yāmaḥ*—time; *priyayā*—with one's beloved; *bhīru*—O timid one; *bhāmini*—O temperamental one.

TRANSLATION

The greatest pleasure worldly householders can enjoy at home is to spend

time joking with their beloved wives, My dear timid and temperamental one.

PURPORT

The word *bhāmini* indicates an angry, passionate, temperamental woman. Since lovely Rukmiṇī did not become angry despite all provocation, the Lord is still speaking facetiously.

TEXT 32

श्रीशुक उवाच
सैवं भगवता राजन्
वैदर्भी परिसान्त्विता
ज्ञात्वा तत्परिहासोक्तिं
प्रियत्यागभयं जहौ

śrī-śuka uvāca
saivam bhagavatā rājan
vaidarbhī parisāntvitā
jñātvā tat-parihāsoktiṁ
priya-tyāga-bhayam jahau

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *sā*—she; *evam*—thus; *bhagavatā*—by the Supreme Personality of Godhead; *rājan*—O King; *vaidarbhī*—Queen Rukmiṇī; *parisāntvitā*—fully pacified; *jñātvā*—understanding; *tat*—His; *parihāsa*—spoken in jest; *uktiṁ*—words; *priya*—by her beloved; *tyāga*—of rejection; *bhayam*—her fear; *jahau*—gave up.

TRANSLATION

Śukadeva Gosvāmī said: O King, Queen Vaidarbhī was fully pacified by the Supreme Personality of Godhead and understood that His words had been spoken in jest. Thus she gave up her fear that her beloved would reject her.

TEXT 33

बभाष ऋषभं पुंसां
वीक्षन्ती भगवन्मुखम्
सत्रीडहासरुचिर-
स्निग्धापाङ्गेन भारत

*babhāṣa ṛṣabham puṁsām
vīkṣantī bhagavan-mukham
sa-vrīḍa-hāsa-rucira-
snigdhāpāṅgena bhārata*

SYNONYMS

babhāṣa—she spoke; *ṛṣabham*—to the most eminent; *puṁsām*—of males; *vīkṣantī*—looking upon; *bhagavat*—of the Supreme Lord; *mukham*—the face; *sa-vrīḍa*—shy; *hāsa*—with a smile; *rucira*—charming; *snigdha*—affectionate; *apāṅgena*—and with glances; *bhārata*—O descendant of Bharata.

TRANSLATION

Smiling bashfully as she cast charming, affectionate glances upon the face of the Lord, the best of males, Rukmiṇī spoke the following, O descendant of Bharata.

TEXT 34

श्रीरुक्मिण्युवाच
नन्वेवमेतदरविन्दविलोचनाह
यद्वै भवान् भगवतोऽसदृशी विभूम्नः
क्व स्वे महिम्न्यभिरतो भगवांस्त्र्यधीशः
क्वाहं गुणप्रकृतिरज्ञगृहीतपादा

śrī-rukmiṇy uvāca
nanv evam etad aravinda-vilocanāha
yad vai bhavān bhagavato 'sadṛśī vibhūmnaḥ
kva sve mahimny abhirato bhagavāms try-adhīśaḥ
kvāhaṁ guṇa-prakṛtir ajña-grhīta-pādā

SYNONYMS

śrī-rukmiṇī uvāca—Śrī Rukmiṇī said; *nanu*—well; *evam*—so be it; *etat*—this; *aravinda-vilocana*—O lotus-eyed one; *āha*—said; *yat*—which; *vai*—indeed; *bhavān*—You; *bhagavataḥ*—to the Supreme Lord; *asadṛśī*—unequal; *vibhūmnaḥ*—to the almighty; *kva*—where, in comparison; *sve*—in His own; *mahimni*—glory; *abhirataḥ*—taking pleasure; *bhagavān*—the Supreme Lord; *tri*—of the three (principal deities, namely Brahmā, Viṣṇu and Śiva); *adhīśaḥ*—the controller; *kva*—and where; *aham*—myself; *guṇa*—of material qualities; *prakṛtiḥ*—whose character; *ajña*—by foolish persons; *grhīta*—taken hold of; *pādā*—whose feet.

TRANSLATION

Śrī Rukmiṇī said: Actually, what You have said is true, O lotus-eyed one. I

am indeed unsuitable for the almighty Personality of Godhead. What comparison is there between that Supreme Lord, who is master of the three primal deities and who delights in His own glory, and myself, a woman of mundane qualities whose feet are grasped by fools?

PURPORT

Śrīla Śrīdhara Svāmī lists the faults Lord Kṛṣṇa had described in Himself that He claimed disqualified Him from being Rukmiṇī's husband. These include incompatibility, fearfulness, taking shelter in the ocean, quarreling with the powerful, abandoning His kingdom, uncertainty as to His identity, acting against ordinary standards of behavior, having no good qualities, being praised falsely by beggars, aloofness, and lack of desire for family life. The Lord claimed that Rukmiṇī had failed to recognize these bad qualities in Him. Now she begins to respond to all the Lord's statements.

First she responds to Śrī Kṛṣṇa's statement in Text 11 of this chapter: *kasmān no vavṛṣe 'samān*. "Why did you select Us, who are not equal to you?" Here Śrīmatī Rukmiṇī-devī says that she and Kṛṣṇa are certainly not equal, for no one can be equal to the Supreme Lord. Śrīla Viśvanātha Cakravartī further points out that in her extreme humility Rukmiṇī is identifying herself with the Lord's external energy, which in fact is her expansion, Rukmiṇī being the goddess of fortune.

TEXT 35

सत्यं भयादिव गुणेभ्य उरुक्रमान्तः
शेते समुद्र उपलम्भनमात्र आत्मा
नित्यं कदिन्द्रियगणैः कृतविग्रहस्त्वं
त्वत्सेवकैर्नृपपदं विधुतं तमोऽन्धम्

*satyaṁ bhayād iva guṇebhya urukramāntaḥ
śete samudra upalambhana-mātra ātmā
nityaṁ kad-indriya-gaṇaiḥ kṛta-vigrahas tvam
tvat-sevakair nṛpa-padam vidhutaṁ tamo 'ndham*

SYNONYMS

satyam—true; *bhayāt*—out of fear; *iva*—as if; *guṇebhyaḥ*—of the material modes; *urukrama*—O You who perform transcendental feats; *antaḥ*—within; *śete*—You have lain down; *samudre*—in the ocean; *upalambhana-mātraḥ*—pure awareness; *ātma*—the Supreme Soul; *nityam*—always; *kat*—bad; *indriya-gaṇaiḥ*—against all the material senses; *kṛta-vigrahaḥ*—battling; *tvam*—You; *tvat*—Your; *sevakaiḥ*—by the servants; *nṛpa*—of a king; *padam*—the position; *vidhutam*—rejected; *tamaḥ*—darkness; *andham*—blind.

TRANSLATION

Yes, my Lord Urukrama, You lay down within the ocean as if afraid of the material modes, and thus in pure consciousness You appear within the heart as the Supersoul. You are always battling against the foolish material senses, and indeed even Your servants reject the privilege of royal dominion, which leads to the blindness of ignorance.

PURPORT

In Text 12 Lord Kṛṣṇa said, *rājabhyo bibhyataḥ su-bhru samudram śaraṇaṁ gatān*: "Out of fear of the kings, We took shelter in the ocean." Here Śrīmatī Rukmiṇī-devī points out that the actual rulers of this world are the *guṇas*, the material modes of nature, which impel all living beings to act. Śrīla Viśvanātha Cakravartī points out that because Lord Kṛṣṇa fears that His devotee will come under the influence of the modes of nature and become entangled in sense

gratification, He enters the internal ocean of their hearts, where He remains as the omniscient Supersoul (*upalambhana-mātra ātmā*). Thus He protects His devotees. The word *upalambhana-mātraḥ* also indicates that the Lord is the object of meditation for His devotees.

In Text 12 Lord Kṛṣṇa also said, *balavadbhiḥ kṛta-dveṣān*: "We created enmity with the powerful." Here Śrīmatī Rukmiṇī-devī points out that it is the material senses which are actually powerful in this world. The Supreme Lord has taken up the battle against sense gratification on the part of His devotees, and thus He is constantly trying to help them in their struggle for spiritual purity. When the devotees become free of unwanted material habits, the Lord reveals Himself to them, and then the eternal loving relationship between the Lord and His devotees becomes an irrevocable fact.

In the same verse Kṛṣṇa stated, *tyakta-nṛpāsanān*: "We renounced the royal throne." But here Śrīmatī Rukmiṇī-devī points out that the position of political supremacy in this world usually implicates so-called powerful leaders in darkness and blindness. As the saying goes, "Power corrupts." Thus even the Lord's loving servants tend to shy away from political intrigue and power politics. The Lord Himself, being completely satisfied in His own spiritual bliss, would hardly be interested in occupying mundane political positions. Thus Śrīmatī Rukmiṇī-devī correctly interprets the Lord's actions as evidence of His supreme transcendental nature.

TEXT 36

त्वत्पादपद्ममकरन्दजुषां मुनीनां
वर्त्मास्फुटं नृपशुभिर्ननु दुर्विभाव्यम्
यस्मादलौकिकमिवेहितमीश्वरस्य
भूमंस्तवेहितमथो अनु ये भवन्तम्

*tvat-pāda-padma-makaranda-juṣām munīnām
vartmāspṛṣṭam nr-paśubhir nanu durvibhāvyam
yasmād alaukikam ivehitam īśvarasya
bhūmaṁs tavehitam atho anu ye bhavantam*

SYNONYMS

tvat—Your; *pāda*—of the feet; *padma*—lotuslike; *makaranda*—the honey; *juṣām*—who relish; *munīnām*—for sages; *vartma*—(Your) path; *asphṛṣṭam*—not apparent; *nṛ*—in human form; *paśubhiḥ*—by animals; *nanu*—certainly, then; *durvibhāvyam*—impossible to comprehend; *yasmāt*—because; *alaukikam*—supramundane; *iva*—as if; *īhitam*—the activities; *īśvarasya*—of the Supreme Lord; *bhūman*—O all-powerful one; *tava*—Your; *īhitam*—activities; *atha u*—therefore; *anu*—following; *ye*—who; *bhavantam*—You.

TRANSLATION

Your movements, inscrutable even for sages who relish the honey of Your lotus feet, are certainly incomprehensible for human beings who behave like animals. And just as Your activities are transcendental, O all-powerful Lord, so too are those of Your followers.

PURPORT

Here Queen Rukmiṇī replies to Lord Kṛṣṇa's statement in Text 13:

*aspaṣṭa-vartmanām puṁsām
aloka-patham īyuṣām
āsthītāḥ padavīm su-bhru
prāyaḥ sīdanti yoṣitāḥ*

"O fine-browed lady, women are usually destined to suffer when they stay with

men whose behavior is uncertain and who pursue a path not approved by society."

In the present verse Rukmiṇī is taking the term *aloka-patham* to mean "unworldly path." Those who are entangled in worldly behavior are trying to enjoy this world more or less like animals. Even if such people are "culturally advanced," they should simply be considered sophisticated or polished animals. Śrīmatī Rukmiṇī-devī points out that because the Lord's activities are always transcendental, they are *aspaṣṭa*, or "unclear," to ordinary people, and even the sages trying to know the Lord cannot perfectly understand these activities.

TEXT 37

निष्किञ्चनो ननु भवान्न यतोऽस्ति किञ्चिद्
यस्मै बलिं बलिभुजोऽपि हरन्त्यजाद्याः
न त्वा विदन्त्यसुतृपोऽन्तकमाढ्यतान्धाः
प्रेष्ठो भवान् बलिभुजामपि तेऽपि तुभ्यम्

*niṣkiñcano nanu bhavān na yato 'sti kiñcid
yasmai balim bali-bhujo 'pi haranty ajādyāḥ
na tvā vidanty asu-tr̥po 'ntakam ādhyatāndhāḥ
preṣṭho bhavān bali-bhujām api te 'pi tubhyam*

SYNONYMS

niṣkiñcanaḥ—without possessions; *nanu*—indeed; *bhavān*—You; *na*—not; *yataḥ*—beyond whom; *asti*—there is; *kiñcit*—anything; *yasmai*—to whom; *balim*—tribute; *bali*—of tribute; *bhujāḥ*—the enjoyers; *api*—even; *haranti*—carry; *aja-ādyāḥ*—headed by Brahmā; *na*—not; *tvā*—You; *vidanti*—know; *asu-tr̥paḥ*—persons satisfied in the body; *antakam*—as death; *ādhyatā*—by their status of wealth; *andhāḥ*—blinded; *preṣṭhaḥ*—the most dear;

bhavān—You; *bali-bhujām*—for the great enjoyers of tribute; *api*—even; *te*—they; *api*—also; *tubhyam*—(are dear) to You.

TRANSLATION

You possess nothing because there is nothing beyond You. Even the great enjoyers of tribute—Brahmā and other demigods—pay tribute to You. Those who are blinded by their wealth and absorbed in gratifying their senses do not recognize You in the form of death. But to the gods, the enjoyers of tribute, You are the most dear, as they are to You.

PURPORT

Here Śrīmatī Rukmiṇī-devī replies to Lord Kṛṣṇa's statement in Text 14:

niṣkiñcanā vayaṁ śaśvan
niṣkiñcana-jana-priyāḥ
tasmāt prāyeṇa na hy ādhyā
māṁ bhajanti su-madhyame

"We have no material possessions, and We are dear to those who similarly have nothing. Therefore, O slender one, the wealthy hardly ever worship Me."

Queen Rukmiṇī begins her statement by saying *niṣkiñcano nanu*, "You are indeed *niṣkiñcana*." The word *kiñcana* means "something," and the prefix *nir*—or, as it appears here, *niṣ*—indicates negation. Thus in the ordinary sense *niṣkiñcana* means "one who does not have something," or, in other words, "one who has nothing."

But in the present verse Queen Rukmiṇī states that Lord Kṛṣṇa "possesses nothing" not because He is a pauper but because He Himself is everything. In other words, since Kṛṣṇa is the Absolute Truth, all that exists is within Him. There is no second thing, something outside the Lord's existence, for Him to possess. For example, a man may possess a house or a car or a child or money,

but these things do not become the man: they exist outside of him. We say he possesses them merely in the sense that he has control over them. But the Lord does not merely control His creation: His creation actually exists within Him. Thus there is nothing outside of Him that He can possess in the way that we possess external objects.

The *ācāryas* explain *niṣkiñcana* in the following way: To state that a person possesses something implies that he does not possess everything.

In other words, if we say that a man owns some property, we imply that he does not own all property but rather some specific property. A standard American dictionary defines the word *some* as "a certain indefinite or unspecified number, quantity, etc., as distinguished from the rest." The Sanskrit word *kiñcana* conveys this sense of a partial amount of the total. Thus Lord Kṛṣṇa is called *niṣkiñcana* to refute the idea that He possesses merely a certain amount of beauty, fame, wealth, intelligence and other opulences. Rather, He possesses infinite beauty, infinite intelligence, infinite wealth and so on. This is so because He is the Absolute Truth.

Śrīla Prabhupāda begins his introduction to the First Canto, Volume One, of the *Śrīmad-Bhāgavatam* with the following statement, which is quite relevant to our present discussion: "The conception of God and the conception of the Absolute Truth are not on the same level. The *Śrīmad-Bhāgavatam* hits on the target of the Absolute Truth. The conception of God indicates the controller, whereas the conception of the Absolute Truth indicates the *summum bonum*, or the ultimate source of all energies." Here Śrīla Prabhupāda touches upon a fundamental philosophical point. God is commonly defined as "the supreme being," and the dictionary defines *supreme* as (1) highest in rank, power, authority, etc; (2) highest in quality, achievement, performance, etc; (3) highest in degree; and (4) final, ultimate. None of these definitions adequately indicates absolute existence.

For example, we may say that a particular American is supremely wealthy in the sense that he is wealthier than any other American, or we may speak of the Supreme Court as the highest court in the land, although it certainly does

not have absolute authority in all political and social matters, since it shares authority in these fields with the legislature and the president. In other words, the word *supreme* indicates the best in a hierarchy, and thus the supreme being may merely be understood as the best or greatest of all beings but not as the very source of all other beings and, indeed, of everything that exists. Thus Śrīla Prabhupāda specifically points out that the concept of the Absolute Truth, Kṛṣṇa, is higher than the concept of a supreme being, and this point is essential to a clear understanding of Vaiṣṇava philosophy.

Lord Kṛṣṇa is not merely a supreme being: He is the absolute being, and that is exactly the point His wife is making. Thus the word *niṣkiñcana* indicates not that Kṛṣṇa possesses *no* opulence but rather *all* opulence. In that sense she accepts His definition of Himself as *niṣkiñcana*.

In Text 14 Lord Kṛṣṇa also stated, *niṣkiñcana-jana-priyāḥ*: "I am dear to those who have nothing." Here, however, Queen Rukmiṇī points out that the demigods, the wealthiest souls in the universe, regularly make offerings to the Supreme Lord. We may assume that the demigods, being the Lord's appointed representatives, know that everything belongs to Him in the sense that everything is part of Him, as explained above. Therefore the statement *niṣkiñcana-jana-priyāḥ* is correct in the sense that since nothing exists except the Lord and His potencies, no matter how wealthy the Lord's worshipers appear to be they are in fact offering Him nothing but His own energy as a loving act. The same idea is exemplified when one worships the Ganges River by offering Ganges water, or when a child gets money from his father on the father's birthday and buys him a gift. The father is paying for his own present, but what he is really interested in is his child's love. Similarly, the Supreme Lord manifests the cosmos, and then the conditioned souls collect various items of the Lord's creation. Pious souls offer some of the best items from their collection back to the Lord as a sacrifice and thus purify themselves. Since the whole cosmos and everything in it is simply the Lord's energy, we may say that those who worship the Lord possess nothing.

In more conventional terms, people who are proud of their great wealth do

not bow down to God. Queen Rukmiṇī also mentions these fools. Satisfied with their temporary bodies, they do not understand the divine power of death, which stalks them. The demigods, however, who are by far the wealthiest living beings, regularly offer sacrifice to the Supreme Lord, and thus the Lord is most dear to them, as stated here.

TEXT 38

त्वं वै समस्तपुरुषार्थमयः फलात्मा
यद्वाञ्छया सुमतयो विसृजन्ति कृत्स्नम्
तेषां विभो समुचितो भवतः समाजः
पुंसः स्त्रियाश्च रतयोः सुखदुःखिनोर्न

*tvam vai samasta-puruṣārtha-mayaḥ phalātmā
yad-vāñchayā su-matayo viśṛjanti kṛtsnam
teṣāṃ vibho samucito bhavataḥ samājaḥ
puṁsaḥ striyāś ca ratayoḥ sukha-duḥkhinor na*

SYNONYMS

tvam—You; *vai*—indeed; *samasta*—all; *puruṣa*—of human life; *artha*—of the goals; *mayāḥ*—comprising; *phala*—of the ultimate goal; *ātmā*—the very Self; *yat*—for whom; *vāñchayā*—out of desire; *su-matayaḥ*—intelligent persons; *viśṛjanti*—discard; *kṛtsnam*—everything; *teṣāṃ*—for them; *vibho*—O omnipotent one; *samucitaḥ*—appropriate; *bhavataḥ*—Your; *samājaḥ*—association; *puṁsaḥ*—of a man; *striyāḥ*—and a women; *ca*—and; *ratayoḥ*—who are attracted to each other in mutual lust; *sukha-duḥkhiṇoḥ*—who experience material happiness and distress; *na*—not.

TRANSLATION

You are the embodiment of all human goals and are Yourself the final aim of life. Desiring to attain You, O all-powerful Lord, intelligent persons abandon everything else. It is they who are worthy of Your association, not men and women absorbed in the pleasure and grief resulting from their mutual lust.

PURPORT

Here Queen Rukmiṇī refutes Lord Kṛṣṇa's statement in Text 15:

*yayor ātma-samam vittaṁ
janmaīśvaryākṛtir bhavaḥ
tayor vivāho maitrī ca
nottamādhamaḥ kvacit*

"Marriage and friendship are proper between two people who are equal in terms of their wealth, birth, influence, physical appearance and capacity for good progeny, but never between a superior and an inferior." In fact, only those who have given up all such material conceptions of sense gratification and have taken exclusively to the Lord's loving service can understand who their real friend and companion is—Lord Śrī Kṛṣṇa Himself.

TEXT 39

त्वं न्यस्तदण्डमुनिभिर्गदितानुभाव
आत्मात्मदश्च जगतामिति मे वृतोऽसि
हित्वा भवद्भ्रुव उदीरितकालवेग-
ध्वस्ताशिषोऽब्जभवनाकपतीन् कुतोऽन्ये

*tvam nyasta-daṇḍa-munibhir gaditānubhāva
ātmātma-daś ca jagatām iti me vṛto 'si
hitvā bhavad-bhruva udīrita-kāla-vega-
dhvastāśiṣo 'bja-bhava-nāka-patīn kuto 'nye*

SYNONYMS

tvam—You; *nyasta*—who have renounced; *daṇḍa*—the *sannyāsī*'s staff; *munibhiḥ*—by sages; *gadita*—spoken of; *anubhāvaḥ*—whose prowess; *ātmā*—the Supreme Soul; *ātmā*—Your own self; *daḥ*—who give away; *ca*—also; *jagatām*—of all the worlds; *iti*—thus; *me*—by me; *vṛtaḥ*—chosen; *asi*—You have been; *hitvā*—rejecting; *bhavad*—Your; *bhruvaḥ*—from the eyebrows; *udīrita*—generated; *kāla*—of time; *vega*—by the impulses; *dhvasta*—destroyed; *āśiṣaḥ*—whose hopes; *abja*—lotus-born (Lord Brahmā); *bhava*—Lord Śiva; *nāka*—of heaven; *patīn*—the masters; *kutaḥ*—what then of; *anye*—others.

TRANSLATION

Knowing that great sages who have renounced the *sannyāse*'s *daḍḍa* proclaim Your glories, that You are the Supreme Soul of all the worlds, and that You are so gracious that You give away even Your own self, I chose You as my husband, rejecting Lord Brahmā, Lord Śiva and the rulers of heaven, whose aspirations are all frustrated by the force of time, which is born from Your eyebrows. What interest, then, could I have in any other suitors?

PURPORT

This is Queen Rukmiṇī's refutation of Lord Kṛṣṇa's statement in Text 16. There the Lord Kṛṣṇa said, *bhikṣubhiḥ ślāghitā mudhā*: "I am glorified by beggars." But Queen Rukmiṇī points out that those so-called beggars are actually sages in the *paramahansa* stage of life—*sannyāsīs* who have reached

the highest level of spiritual advancement and thus given up the *sannyāsī* rod. Lord Kṛṣṇa also made two specific accusations against His wife in Text 16. He said, *vaidarbhy etad avijñāya*—"My dear Vaidarbhī, you were not aware of the situation"—and *tvayādīrgha-samikṣayā*—"because you lack foresight." In the present verse, Rukmiṇī's statement *iti me vṛto 'si* indicates "I chose You as my husband because You possess the above-mentioned qualities. It was not a blind choice at all." Rukmiṇī further mentions that she passed over lesser personalities like Brahmā, Śiva and the rulers of heaven because she saw that even though, materially speaking, they are great personalities, they are frustrated by the powerful waves of time, which emanate from the eyebrows of Lord Kṛṣṇa. Therefore, far from lacking foresight, Rukmiṇī chose Lord Kṛṣṇa after an exhaustive appraisal of the entire cosmic situation. Thus she lovingly rebukes her husband here.

Śrīla Viśvanātha Cakravartī interprets Rukmiṇī's mood as follows: "My dear husband, Your accusation that I lack foresight indicates that You did know of my deep insight into the situation. Actually, I chose You because I knew of Your true glories."

TEXT 40

जाड्यं वचस्तव गदाग्रज यस्तु भूपान
विद्राव्य शार्ङ्गनिनदेन जहर्था मां त्वम्
सिंहो यथा स्वबलिमीश पशून् स्वभागं
तेभ्यो भयाद्यदुदधिं शरणं प्रपन्नः

*jāḍyaṁ vacas tava gadāgraja yas tu bhūpān
vidrāvya śārṅga-ninadena jahartha mām tvam
simho yathā sva-balim īśa paśūn sva-bhāgaṁ
tebhyo bhayād yad udadhiṁ śaraṇaṁ prapannaḥ*

SYNONYMS

jāḍyam—foolishness; *vacaḥ*—words; *tava*—Your; *gadāgraja*—O Gadāgraja; *yaḥ*—who; *tu*—even; *bhū-pān*—the kings; *vidrāvya*—driving away; *śārṅga*—of Śārṅga, Your bow; *ninadena*—by the resounding; *jahartha*—took away; *mām*—me; *tvam*—You; *simhaḥ*—a lion; *yathā*—as; *sva*—Your own; *balim*—tribute; *īśa*—O Lord; *paśūn*—animals; *sva-bhāgam*—his own share; *tebhyaḥ*—of them; *bhayāt*—out of fear; *yat*—that; *udadhim*—of the ocean; *śaraṇam-prapannaḥ*—took shelter.

TRANSLATION

My Lord, as a lion drives away lesser animals to claim his proper tribute, You drove off the assembled kings with the resounding twang of Your Śārṅga bow and then claimed me, Your fair share. Thus it is sheer foolishness, my dear Gadāgraja, for You to say You took shelter in the ocean out of fear of those kings.

PURPORT

In Text 12 of this chapter Lord Kṛṣṇa said, *rājabhyo bibhyataḥ su-bhru samudraṁ śaraṇam gatān*: "Terrified of those kings, We went to the ocean for shelter." According to the *ācāryas*, Lord Kṛṣṇa finally provoked Rukmiṇī's anger by glorifying other men who might have been her husband, and thus in an agitated mood she here tells Him that she is not ignorant but rather that He has spoken foolishly. She states, "Like a lion You abducted me in the presence of those kings and drove them away with Your Śārṅga bow, so it is simply foolishness to say that out of fear of those same kings You went to the ocean." According to Śrīla Viśvanātha Cakravartī, as Queen Rukmiṇī spoke these words she frowned and cast angry sidelong glances at the Lord.

TEXT 41

यद्वाञ्छया नृपशिखामणयोऽन्गवैन्य-
जायन्तनाहुषगयादय ऐक्यपत्यम्
राज्यं विसृज्य विविशुर्वनमम्बुजाक्ष
सीदन्ति तेऽनुपदवीं त इहास्थिताः किम्

*yad-vāñchayā nṛpa-śikhāmaṇayo 'nga-vainya-
jāyanta-nāhuṣa-gayādaya aikya-patyam
rājyaṁ viśṛjya viviśur vanam ambujākṣa
sīdanti te 'nupadavīm ta ihāsthitāḥ kim*

SYNONYMS

yat—for whom; *vāñchayā*—out of desire; *nṛpa*—of kings; *śikhāmaṇayaḥ*—the crown jewels; *aṅga-vainya-jāyanta-nāhuṣa-gaya-ādayaḥ*—Aṅga (the father of Vena), Vainya (Pṛthu, the son of Vena), Jāyanta (Bharata), Nāhuṣa (Yayāti), Gaya and others; *aikya*—exclusive; *patyam*—having sovereignty; *rājyaṁ*—their kingdoms; *viśṛjya*—abandoning; *viviśuḥ*—entered; *vanam*—the forest; *ambuja-akṣa*—O lotus-eyed one; *sīdanti*—suffer frustration; *te*—Your; *anupadavīm*—on the path; *te*—they; *iha*—in this world; *āsthitāḥ*—fixed; *kim*—whether.

TRANSLATION

Wanting Your association, the best of kings—Aṅga, Vainya, Jāyanta, Nāhuṣa, Gaya and others—abandoned their absolute sovereignty and entered the forest to seek You out. How could those kings suffer frustration in this world, O lotus-eyed one?

PURPORT

Here Queen Rukmiṇī refutes the ideas put forth by Lord Kṛṣṇa in Text 13. In fact Śrīmatī Rukmiṇī-devī repeats Lord Kṛṣṇa's own words. The Lord said, *āsthitāḥ padavīm su-bhru prāyaḥ sīdanti yoṣitaḥ*: "Women who follow My path generally suffer." Here Rukmiṇī-devī says, *sīdanti te 'nupadavīm ta ihāsthitāḥ kim*: "Why should those fixed on Your path suffer in this world?" She gives the example of many great kings who renounced their powerful sovereignty to enter the forest, where they performed austerities and worshiped the Lord, intensely desiring His transcendental association. Thus, according to Śrīla Viśvanātha Cakravartī, Śrīmatī Rukmiṇī-devī here intends to tell Śrī Kṛṣṇa, "You have said that I, a king's daughter, am unintelligent and frustrated because I married You. But how can You accuse all these great enlightened kings of being unintelligent? They were the wisest of men, yet they gave up everything to follow You and were certainly not frustrated by the result. Indeed, they achieved the perfection of Your association."

TEXT 42

कान्यं श्रयेत तव पादसरोजगन्धम्
आघ्राय सन्मुखरितं जनतापवर्गम्
लक्ष्म्यालयं त्वविगणय्य गुणालयस्य
मर्त्या सदोरुभयमर्थविविडतदृष्टिः

*kānyaṁ śrayeta tava pāda-saroja-gandham
āghrāya san-mukharitaṁ janatāpavargam
lakṣmy-ālayaṁ tv avigaṇayya guṇālayasya
martyā sadoru-bhayam artha-viviṭa-dṛṣṭiḥ*

SYNONYMS

ka—what woman; *anyam*—another man; *śrayeta*—would take shelter of; *tava*—Your; *pāda*—of the feet; *saroja*—of the lotus; *gandham*—the aroma; *āghrāya*—having smelled; *sat*—by great saints; *mukharitam*—described; *janatā*—for all people; *apavargam*—bestowing liberation; *lakṣmī*—of the goddess of fortune; *ālayam*—the place of residence; *tu*—but; *avigaṇaṁ*—not taking seriously; *guṇa*—of all transcendental qualities; *ālayasya*—of the abode; *martyā*—mortal; *sadā*—always; *uru*—great; *bhayam*—one who has fear; *artha*—her best interest; *vivikta*—ascertaining; *dṛṣṭiḥ*—whose insight.

TRANSLATION

The aroma of Your lotus feet, which is glorified by great saints, awards people liberation and is the abode of Goddess Lakṣmī. What woman would take shelter of any other man after savoring that aroma? Since You are the abode of transcendental qualities, what mortal woman with the insight to distinguish her own true interest would disregard that fragrance and depend instead on someone who is always subject to terrible fear?

PURPORT

In Text 16 Lord Kṛṣṇa claimed that He was *guṇair hīnāḥ*, "bereft of all good qualities." To refute this claim, the devoted Rukmiṇī here states that the Lord is *guṇālaya*, "the abode of all good qualities." In a single moment the so-called powerful men of this world can be reduced to utter helplessness and confusion. Indeed, destruction is the inevitable fate of all powerful masculine bodies. The Lord, however, has an eternal, spiritual body that is omnipotent and infinitely beautiful, and thus, as Queen Rukmiṇī argues here, how could any sane, enlightened woman take shelter of anyone but the Supreme Lord, Kṛṣṇa?

TEXT 43

तं त्वानुरूपमभजं जगतामधीशम्
आत्मानमत्र च परत्र च कामपूरम्
स्यान्मे तवाङ्घ्रिररणं सृतिभिर्भ्रमन्त्या
यो वै भजन्तमुपयात्यनृतापवर्गः

*taṁ tvānūrūpam abhajaṁ jagatām adhīśam
ātmānam atra ca paratra ca kāma-pūram
syān me tavaṅghrīḥ araṇaṁ sṛtibhir bhramantya
yo vai bhajantam upayāty anṛtāpavargaḥ*

SYNONYMS

tam—Him; *tvā*—Yourself; *anurūpam*—suitable; *abhajam*—I have chosen; *jagatām*—of all the worlds; *adhīśam*—the ultimate master; *ātmānam*—the Supreme Soul; *atra*—in this life; *ca*—and; *paratra*—in the next life; *ca*—also; *kāma*—of desires; *pūram*—the fulfiller; *syāt*—may they be; *me*—for me; *tava*—Your; *aṅghriḥ*—feet; *araṇam*—shelter; *sṛtibhiḥ*—by the various movements (from one species of life to another); *bhramantyaḥ*—who has been wandering; *yaḥ*—which (feet); *vai*—indeed; *bhajantam*—their worshiper; *upayāti*—approach; *anṛta*—from untruth; *apavargaḥ*—freedom.

TRANSLATION

Because You are suitable for me, I have chosen You, the master and Supreme Soul of all the worlds, who fulfill our desires in this life and the next. May Your feet, which give freedom from illusion by approaching their worshiper, give shelter to me, who have been wandering from one material situation to another.

PURPORT

An alternate reading for the word *sṛtibhiḥ* is *śrutibhiḥ*, in which case the idea Rukmiṇī expresses is this: "I have been bewildered by hearing from various religious scriptures about numerous rituals and ceremonies with their promises of fruitive results." Śrīla Śrīdhara Svāmī gives this explanation, while Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī give an additional idea Rukmiṇī might express with the word *śrutibhiḥ*: "My dear Lord Kṛṣṇa, I was bewildered by hearing about Your various incarnations. I heard that when You descended as Rāma You abandoned Your wife, Sītā, and that in this life You abandoned the *gopīs*. Thus I was bewildered."

It is understood that Śrīmatī Rukmiṇī-devī is the eternally liberated consort of Lord Kṛṣṇa, but in these verses she humbly plays the part of a mortal woman taking shelter of the Supreme Lord.

TEXT 44

तस्याः स्युरच्युत नृपा भवतोपदिष्टाः
स्त्रीणां गृहेषु खरगोश्वविडालभृत्याः
यत्कर्णमूलमन्कर्षण नोपयायाद्
युष्मत्कथा मृडविरिञ्चसभासु गीता

*tasyāḥ syur acyuta nṛpā bhavatopadiṣṭāḥ
strīṇāṃ gr̥heṣu khara-go-śva-vidāla-bhr̥tyāḥ
yat-karṇa-mūlam an-karṣaṇa nopayāyād
yuṣmat-kathā mṛḍa-viriñca-sabhāsu gītā*

SYNONYMS

tasyāḥ—of her; *syuḥ*—let them become (the husbands); *acyuta*—O infallible

Kṛṣṇa; nṛpāḥ—kings; bhavatā—by You; upadiṣṭāḥ—mentioned; strīṇām—of women; grheṣu—in the homes; khara—as asses; go—oxen; śva—dogs; viḍāla—cats; bhṛtyāḥ—and slaves; yat—whose; karṇa—of the ear; mūlam—the core; ari—Your enemies; karṣaṇa—O You who vex; na—never; upayāyāt—come near; yuṣmat—concerning You; kathā—discussions; mṛda—of Lord Śiva; viriñca—and Lord Brahmā; sabhāsu—in the scholarly assemblies; gītā—sung.

TRANSLATION

O infallible Kṛṣṇa, let each of the kings You named become the husband of a woman whose ears have never heard Your glories, which are sung in the assemblies of Śiva and Brahmā. After all, in the households of such women these kings live like asses, oxen, dogs, cats and slaves.

PURPORT

According to Śrīla Śrīdhara Svāmī, these fiery words of Queen Rukmiṇī's are a response to Lord Kṛṣṇa's opening statement, found in Text 10 of the chapter. The Supreme Lord had said, "My dear princess, You were sought after by many kings as powerful as the rulers of planets. They were all abundantly endowed with political influence, wealth, beauty, generosity and physical strength." According to Śrīdhara Svāmī, Queen Rukmiṇī here speaks with anger, pointing her index finger at the Lord. She compares the so-called great princes to asses because they carry many material burdens, to oxen because they are always distressed while performing their occupational duties, to dogs because their wives disrespect them, to cats because they are selfish and cruel, and to slaves because they are servile in family affairs. Such kings may appear desirable to a foolish woman who has not heard or understood the glories of Śrī Kṛṣṇa.

Śrīla Viśvanātha Cakravartī adds that such kings are like asses because their wives sometimes kick them, like dogs because they behave inimically

toward outsiders in order to protect their homes, and like cats because they eat the remnants left by their wives.

TEXT 45

त्वक्श्मश्रुरोमनखकेशपिनद्धमन्तर
मांसास्थिरक्तकृमिविट्कफपित्तवातम्
जीवच्छवं भजति कान्तमतिर्विमूढा
या ते पदाब्जमकरन्दमजिघ्रती स्त्री

*tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māmsāsthi-rakta-kṛmi-viṭ-kapha-pitta-vātam
jīvac-chavaṁ bhajati kānta-matir vimūḍhā
yā te padābja-makarandam ajighratī strī*

SYNONYMS

tvak—with skin; *śmaśru*—whiskers; *roma*—bodily hair; *nakha*—nails; *keśa*—and hair on the head; *pinaddham*—covered; *antaḥ*—inside; *māmsa*—flesh; *asthi*—bones; *rakta*—blood; *kṛmi*—worms; *viṭ*—stool; *kapha*—mucus; *pitta*—bile; *vātam*—and air; *jīvat*—living; *śavam*—a corpse; *bhajati*—worships; *kānta*—as husband or lover; *matih*—whose idea; *vimūḍhā*—totally bewildered; *yā*—who; *te*—Your; *pada-abja*—of the lotus feet; *makarandam*—the honey; *ajighratī*—not smelling; *strī*—woman.

TRANSLATION

A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair and body-hair and filled

with flesh, bones, blood, parasites, feces, mucus, bile and air.

PURPORT

Here Lord Kṛṣṇa's chaste wife makes a quite unequivocal statement about material sense gratification based on the physical body. Śrīla Viśvanātha Cakravartī comments as follows on this verse: On the authority of the statement *sa vai patiḥ syād akuto-bhayaḥ svayam*—"He indeed should become one's husband who can remove all fear"—Śrī Kṛṣṇa is the real husband for all women at all times. Thus a woman who worships someone else as her husband simply worships a dead body.

Śrīla Viśvanātha Cakravartī comments further: Rukmiṇī thus considered that although the sweetness of Lord Kṛṣṇa's lotus feet is well known, and although He possesses an eternal body full of knowledge and bliss, foolish women reject Him. An ordinary husband's body is covered on the outside by skin and hair; otherwise, being filled with blood, feces, flesh, bile and so on, it would be overwhelmed with flies and other vermin attracted by its bad smell and other offensive qualities.

Those who have no practical experience of the beauty and purity of Kṛṣṇa or of Kṛṣṇa consciousness may be confused by such uncompromising denunciations of material, bodily gratification. But those who are enlightened in Kṛṣṇa consciousness will be enlivened and enthused by such absolutely truthful statements.

TEXT 46

अस्त्वम्बुजाक्ष मम ते चरणानुराग
आत्मन् रतस्य मयि चानतिरिक्तदृष्टेः
यर्हस्य वृद्धय उपात्तरजोऽतिमात्रो

मामीक्षसे तदु ह नः परमानुकम्पा

*astv ambujākṣa mama te caraṇānurāga
ātman ratasya mayi cānatirikta-dṛṣṭeḥ
yarhy asya vṛddhaya upātta-rajo-'ti-mātro
mām īkṣase tad u ha naḥ paramānukampā*

SYNONYMS

astu—may there be; *ambuja-akṣa*—O lotus-eyed one; *mama*—my; *te*—Your; *caraṇa*—for the feet; *anurāgaḥ*—steady attraction; *ātman*—in Yourself; *ratasya*—who take Your pleasure; *mayi*—toward me; *ca*—and; *anatirikta*—not much; *dṛṣṭeḥ*—whose glance; *yarhi*—when; *asya*—of this universe; *vṛddhaye*—for the increase; *upātta*—assuming; *rajaḥ*—of the mode of passion; *ati-mātraḥ*—an abundance; *mām*—at me; *īkṣase*—You look; *tat*—that; *u* *ha*—indeed; *naḥ*—for us; *parama*—the greatest; *anukampā*—show of mercy.

TRANSLATION

O lotus-eyed one, though You are satisfied within Yourself and thus rarely turn Your attention toward me, please bless me with steady love for Your feet. It is when You assume a predominance of passion in order to manifest the universe that You glance upon me, showing me what is indeed Your greatest mercy.

PURPORT

In Text 20 of this chapter Lord Kṛṣṇa stated, "Always satisfied within Ourselves, We care nothing for wives, children and wealth." Here Rukmiṇī-devī humbly replies, "Yes, You take pleasure within Yourself and therefore rarely look at me."

In this regard Śrīla Viśvanātha Cakravartī points out that Lord Kṛṣṇa had

already declared His love for Rukmiṇī (SB 10.53.2): *tathāham api tac-citto nidrām ca na labhe niśi*. "I am also thinking about her—so much so that I cannot sleep at night." Lord Kṛṣṇa is satisfied within Himself, and if we remember that Śrīmatī Rukmiṇī-devī is His internal potency, we can understand that His loving affairs with her are expressions of His pure spiritual happiness.

Here, however, Queen Rukmiṇī humbly identifies herself with the Lord's external energy, which is her expansion. Therefore she says, "Though You do not often look at me, when You are ready to manifest the material universe and thus begin to work through the material quality of passion, which is Your potency, You glance at me. In this way You show me Your greatest mercy." Thus Ācārya Viśvanātha explains that Goddess Rukmiṇī's statement can be understood in two ways. And of course the Vaiṣṇavas, after thoroughly understanding the philosophy of Kṛṣṇa from the bona fide *ācāryas*, simply relish these loving affairs between the Lord and His exalted devotees.

TEXT 47

नैवालीकमहं मन्ये
वचस्ते मधुसूदन
अम्बाया एव हि प्रायः
कन्यायाः स्याद्रतिः क्वचित्

*naivālīkam ahaṁ manye
vacas te madhusūdana
ambāyā eva hi prāyaḥ
kanyāyāḥ syād ratiḥ kvacit*

SYNONYMS

na—not; *eva*—indeed; *alīkam*—false; *aham*—I; *manye*—think; *vacaḥ*—words; *te*—Your; *madhu-sūdana*—O killer of Madhu; *ambāyāḥ*—of Ambā; *eva hi*—certainly; *prāyaḥ*—generally; *kanyāyāḥ*—the maiden; *syāt*—arose; *ratiḥ*—attraction (to Śālva); *kvacit*—once.

TRANSLATION

Actually, I don't consider Your words false, Madhūsudana. Quite often an unmarried girl is attracted to a man, as in the case of Ambā.

PURPORT

Having refuted everything Lord Kṛṣṇa said, Śrīmatī Rukmiṇī, in a gracious frame of mind, now praises the truthfulness of His statements. In other words, she accepts that Lord Kṛṣṇa used her as an example to elucidate ordinary female psychology. The King of Kāśī had three daughters—Ambā, Ambālikā and Ambikā—and Ambā was attracted to Śālva. This story is narrated in the *Mahābhārata*.

TEXT 48

व्यूढायाश्चापि पुंश्चल्या
मनोऽभ्येति नवं नवम्
बुधोऽसतीं न बिभृयात्
तां बिभ्रदुभयच्युतः

vyūḍhāyāś cāpi puṁścalyā
mano 'bhyeti navaṁ navam
budho 'satīm na bibhṛyāt
tām bibhrad ubhaya-cyutaḥ

SYNONYMS

vyūdhāyāḥ—of a woman who is married; *ca*—and; *api*—even; *puṁścalyāḥ*—promiscuous; *manaḥ*—the mind; *abhyeti*—is attracted; *navam navam*—to newer and newer (lovers); *budhaḥ*—one who is intelligent; *asatīm*—an unchaste woman; *na bibhryāt*—should not maintain; *tām*—her; *bibhrat*—maintaining; *ubhaya*—from both (good fortune in this world and in the next); *cyutaḥ*—fallen.

TRANSLATION

The mind of a promiscuous woman always hankers for new lovers, even if she is married. An intelligent man should not keep such an unchaste wife, for if he does he will lose his good fortune both in this life and the next.

TEXT 49

श्रीभगवानुवाच
साध्व्येतच्छ्रोतुकामैस्त्वं
राजपुत्री प्रलम्बिता
मयोदितं यदन्वात्थ
सर्वं तत्सत्यमेव हि

śrī-bhagavān uvāca
sādhvy etac-chrotu-kāmais tvam
rāja-putrī pralambhitā
mayoditam yad anvāttha
sarvaṁ tat satyam eva hi

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *sādhvi*—O saintly lady; *etat*—this; *śrotu*—to hear; *kāmaiḥ*—(by Us) who wanted; *tvam*—you; *rāja-putri*—O princess; *pralambhitā*—fooled; *mayā*—by Me; *uditam*—spoken; *yat*—what; *anvāttha*—you replied to; *sarvam*—all; *fat*—that; *satyam*—correct; *eva hi*—indeed.

TRANSLATION

The Supreme Lord said: O saintly lady, O princess, We deceived you only because We wanted to hear you speak like this. Indeed, everything you said in reply to My words is most certainly true.

TEXT 50

यान् यान् कामयसे कामान्
मय्यकामाय भामिनि
सन्ति ह्येकान्तभक्तायास्
तव कल्याणि नित्यद्

yān yān kāmāyase kāmān
mayy akāmāya bhāmini
santi hy ekānta-bhaktāyās
tava kalyāṇi nityada

SYNONYMS

yān yān—whatever; *kāmāyase*—you hanker for; *kāmān*—benedictions; *mayi*—to Me; *akāmāya*—for freedom from desire; *bhāmini*—O fair one;

santi—they are; *hi*—indeed; *eka-anta*—exclusively; *bhaktāyāḥ*—who is devoted; *tava*—for you; *kalyāṇi*—O auspicious one; *nityadā*—always.

TRANSLATION

Whatever benedictions you hope for in order to become free of material desires are ever yours, O fair and noble lady, for you are My unalloyed devotee.

TEXT 51

उपलब्धं पतिप्रेम
पातिव्रत्यं च तेऽनघे
यद्वाक्यैश्चाल्यमानाया
न धीर्मय्यपकर्षिता

upalabdham pati-prema
pāti-vratyaṁ ca te 'naghe
yad vākyaiś cālyamānāyā
na dhīr mayy apakarṣitā

SYNONYMS

upalabdham—perceived; *pati*—for one's husband; *prema*—pure love; *pāti*—toward one's husband; *vratyam*—adherence to vows of chastity; *ca*—and; *te*—your; *anaghe*—O sinless one; *yat*—in as much as; *vākyaiḥ*—with words; *cālyamānāyāḥ*—being disturbed; *na*—not; *dhīḥ*—your mind; *mayi*—attached to Me; *apakarṣitā*—dragged away.

TRANSLATION

O sinless one, I have now seen firsthand the pure love and chaste attachment you have for your husband. Even though shaken by My words, your mind could not be pulled away from Me.

PURPORT

Śrīla Viśvanātha Cakravartī quotes the following verse describing the pure love between Rukmiṇī and Kṛṣṇa:

*sarvathā dhvaṁsa-rahitaṁ
saty apī dhvaṁsa-kāraṇe
yad bhāva-bandhanaṁ yūnoḥ
sa premā parikīrtitaḥ*

"When the affectionate bond between a young man and a young woman can never be destroyed, even when there is every cause for the destruction of that relationship, the attachment between them is said to be pure love." This is the nature of the eternal loving affairs between Lord Kṛṣṇa and His pure conjugal associates.

TEXT 52

ये मां भजन्ति दाम्पत्ये
तपसा व्रतचर्यया
कामात्मानोऽपवर्गेशं
मोहिता मम मायया

*ye mām bhajanti dāmpatyē
tapasā vrata-caryayā
kāmatmāno 'pavargeśam
mohitā mama māyayā*

SYNONYMS

ye—those who; *mām*—Me; *bhajanti*—worship; *dāmpatyē*—for status in household life; *tapasā*—by penances; *vrata*—of vows; *caryayā*—and by the execution; *kāma-ātmānaḥ*—lusty by nature; *apavarga*—of liberation; *īśam*—the controller; *mohitāḥ*—bewildered; *mama*—My; *māyayā*—by the illusory, material energy.

TRANSLATION

Although I have the power to award spiritual liberation, lusty persons worship Me with penance and vows in order to get My blessings for their mundane family life. Such persons are bewildered by My illusory energy.

PURPORT

The word *dāmpatyē* indicates the relationship between husband and wife. Lusty and bewildered persons worship the Supreme Lord to enhance this relationship, though they know He can free them from their useless attachment to temporary things.

TEXT 53

मां प्राप्य मानिन्यपवर्गसम्पदं
वाञ्छन्ति ये सम्पद एव तत्पतिम्
ते मन्दभागा निरयेऽपि ये नृणां
मात्रात्मकत्वात्त्रिरयः सुसङ्गमः

*mām prāpya māniny apavarga-sampadam
vāñchanti ye sampada eva tat-patim*

*te manda-bhāgā niraye 'pi ye nṛṇām
mātrātmakatvāt nirayaḥ su-saṅgamaḥ*

SYNONYMS

mām—Myself; *prāpya*—obtaining; *mānini*—O reservoir of love; *apavarga*—of liberation; *sampadam*—the treasure; *vāñchanti*—they desire; *ye*—who; *sampadaḥ*—(material) treasures; *eva*—only; *tat*—of such; *patim*—the master; *te*—they; *manda-bhāgāḥ*—less fortunate; *niraye*—in hell; *api*—even; *ye*—which; *nṛṇām*—for persons; *mātrā-ātmakatvāt*—because they are absorbed in sense gratification; *nirayaḥ*—hell; *su-saṅgamaḥ*—appropriate.

TRANSLATION

O supreme reservoir of love, unfortunate are they who even after obtaining Me, the Lord of both liberation and material riches, hanker only for material treasures. These worldly gains can be found even in hell. Since such persons are obsessed with sense gratification, hell is a fitting place for them.

PURPORT

It stands to reason that since Lord Kṛṣṇa is the source of all pleasure and all opulence, He Himself is the supreme pleasure and the most opulent. Therefore our real self-interest is to always engage in the loving service of Lord Kṛṣṇa. As Prahlāda Mahārāja says (SB 7.5.31), *na te viduḥ svārtha-gatiṁ hi viṣṇum*: "The ignorant do not know that their actual self-interest lies in attaining the Supreme Lord, Viṣṇu [Kṛṣṇa]."

According to Śrīla Viśvanātha Cakravartī, one can easily obtain female association and other sense pleasures even in hell. We have practical experience that even such creatures as hogs, dogs and pigeons have ample opportunity to enjoy sex. It is unfortunate that modern human beings, who have a golden opportunity to become Kṛṣṇa conscious, prefer to enjoy like dogs

and cats. And this goes on in the name of material progress.

TEXT 54

दिष्ट्या गृहेश्वर्यसकृन्मयि त्वया
कृतानुवृत्तिर्भवमोचनी खलैः
सुदुष्करासौ सुतरां दुराशिषो
ह्यसुंभराया निकृतिं जुषः स्त्रियाः

*diṣṭyā grheśvary asakṛn mayi tvayā
kṛtānuvṛttir bhava-mocanī khalaiḥ
su-duṣkarāsau sutarām durāśiṣo
hy asuṁ-bharāyā nikṛtiṁ juṣaḥ striyāḥ*

SYNONYMS

diṣṭyā—fortunately; *grha*—of the house; *īśvari*—O mistress; *asakṛt*—constantly; *mayi*—to Me; *tvayā*—by you; *kṛtā*—done; *anuvṛttiḥ*—faithful service; *bhava*—from material existence; *mocanī*—which gives liberation; *khalaiḥ*—for those who are envious; *su-duṣkarā*—very difficult to do; *asau*—it; *sutarām*—especially; *durāśiṣaḥ*—whose intentions are wicked; *hi*—indeed; *asuṁ*—her life air; *bharāyāḥ*—who (only) maintains; *nikṛtim*—deception; *juṣaḥ*—who indulges in; *striyāḥ*—for a woman.

TRANSLATION

Fortunately, O mistress of the house, you have always rendered Me faithful devotional service, which liberates one from material existence. This service is very difficult for the envious to perform, especially for a woman whose intentions are wicked, who lives only to gratify her bodily demands, and who

indulges in duplicity.

PURPORT

Śrīla Jīva Gosvāmī poses the following question: Since devotional service easily awards one liberation, isn't it possible that everyone will be liberated and the world will no longer exist? The great *ācārya* answers that there is no such danger, since it is very difficult for envious, duplicitous, sensuous persons to faithfully serve the Supreme Personality of Godhead, and there is no shortage of such people in the world.

TEXT 55

न त्वादृशीम्प्रणयिनीं गृहिणीं गृहेषु
पश्यामि मानिनि यया स्वविवाहकाले
प्राप्तानृपान्न विगणय्य रहोहरो मे
प्रस्थापितो द्विज उपश्रुतसत्कथस्य

*na tvādr̥śīm praṇayinīm gr̥hiṇīm gr̥heṣu
paśyāmi mānini yayā sva-vivāha-kāle
prāptān nṛpān na vigaṇayya raho-haro me
prasthāpito dvija upaśruta-sat-kathasya*

SYNONYMS

na—not; *tvādr̥śīm*—like you; *praṇayinīm*—loving; *gr̥hiṇīm*—wife; *gr̥heṣu*—in My residences; *paśyāmi*—do I see; *mānini*—O respectful one; *yayā*—by whom; *sva*—of her own; *vivāha*—marriage; *kāle*—at the time; *prāptān*—arrived; *nṛpān*—kings; *na vigaṇayya*—disregarding; *rahaḥ*—of a confidential message; *haraḥ*—the carrier; *me*—to Me; *prasthāpitaḥ*—sent; *dvijaḥ*—a *brāhmaṇa*;

upaśruta—overheard; *sat*—true; *kathasya*—narrations about whom.

TRANSLATION

In all My palaces I can find no other wife as loving as you, O most respectful one. When you were to be married, you disregarded all the kings who had assembled to seek your hand, and simply because you had heard authentic accounts concerning Me, you sent a *brähmaëa* to Me with your confidential message.

TEXT 56

भ्रातुर्विरूपकरणं युधि निर्जितस्य
प्रोद्वाहपर्वणि च तद्वधमक्षगोष्ठ्याम्
दुःखं समुत्थमसहोऽस्मदयोगभीत्या
नैवाब्रवीः किमपि तेन वयं जितास्ते

*bhrātur virūpa-karaṇam yudhi nirjitasya
prodvāha-parvaṇi ca tad-vadham akṣa-goṣṭhyām
duḥkham samuttham asaho 'smad-ayoga-bhītyā
naivābraviḥ kim api tena vayaṁ jītās te*

SYNONYMS

bhrātuḥ—of your brother; *virūpa-karaṇam*—the disfigurement; *yudhi*—in battle; *nirjitasya*—who was defeated; *prodvāha*—of the marriage ceremony (of Rukmiṇī's grandson, Aniruddha); *parvaṇi*—on the appointed day; *ca*—and; *tat*—his; *vadham*—killing; *akṣa-goṣṭhyām*—during a gambling match; *duḥkham*—sorrow; *samuttham*—fully experienced; *asahaḥ*—intolerable; *asmat*—from Us; *ayoga*—of separation; *bhītyā*—out of fear; *na*—not;

eva—indeed; *abraviḥ*—did you speak; *kim api*—anything; *tena*—by that; *vayam*—We; *jitāḥ*—conquered; *te*—by you.

TRANSLATION

When your brother, who had been defeated in battle and then disfigured, was later killed during a gambling match on Aniruddha's wedding day, you felt unbearable grief, yet out of fear of losing Me you spoke not a word. By this silence you have conquered Me.

PURPORT

Here Lord Kṛṣṇa refers to an event that will be described in the next chapter. Thus Kṛṣṇa's talks with Rukmiṇī must have taken place after the marriage of Aniruddha.

TEXT 57

दूतस्त्वयात्मलभने सुविविक्तमन्त्रः
प्रस्थापितो मयि चिरायति शून्यमेतत्
मत्वा जिहास इदं अङ्गमनन्ययोग्यं
तिष्ठेत तत्त्वयि वयं प्रतिनन्दयामः

dūtas tvayātma-labhane su-vivikta-mantraḥ
prasthāpito mayi cirāyati śūnyam etat
matvā jihāsa idam aṅgam ananya-yogyam
tiṣṭheta tat tvayi vayam pratinandayāmaḥ

SYNONYMS

dūtaḥ—the messenger; *tvayā*—by you; *ātma*—Myself; *labhane*—for obtaining;

su-vivikta—very confidential; *mantraḥ*—whose advice; *prasthāpitaḥ*—sent; *mayi*—when I; *cirāyati*—delayed; *śūnyam*—empty; *etat*—this (world); *matvā*—thinking; *jihāse*—you wanted to give up; *idam*—this; *aṅgam*—body; *ananya*—for no one else; *yogyam*—suited; *tiṣṭheta*—may stand; *tat*—that; *tvayi*—in you; *vayam*—We; *pratinanda-yāmaḥ*—respond by rejoicing.

TRANSLATION

When you sent the messenger with your most confidential plan and yet I delayed going to you, you began to see the whole world as void and wanted to quit your body, which could never have been given to anyone but Me. May this greatness of yours remain with you always; I can do nothing to reciprocate except joyfully thank you for your devotion.

PURPORT

Śrīmatī Rukmiṇī-devī had no intention whatsoever of accepting any other husband but Lord Kṛṣṇa, as she stated in her message to the Lord (SB 10.52.43): *yarhy ambujākṣa na labheya bhavat-prasādam/ jahyām asūn vrata-kṛśān śata-janmabhiḥ syāt*. "If I cannot obtain Your mercy, I shall simply give up my vital force, which will have become weak from the severe penances I will perform. Then, after hundreds of lifetimes of endeavor, I may obtain Your mercy." The *Śrīmad-Bhāgavatam* firmly establishes the unique glories of Queen Rukmiṇī-devī.

TEXT 58

श्रीशुक उवाच
एवं सौरतसंलापैर्
भगवान् जगदीश्वरः

स्वरतो रमया रेमे नरलोकं विडम्बयन्

*śrī-śuka uvāca
evam saurata-saṁlāpair
bhagavān jagad-īśvaraḥ
sva-rato ramayā reme
nara-lokaṁ viḍambayan*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *evam*—in this way; *saurata*—conjugal; *saṁlāpaiḥ*—by conversations; *bhagavān*—the Supreme Lord; *jagat*—of the universe; *īśvaraḥ*—the master; *sva*—in Himself; *rataḥ*—taking pleasure; *ramayā*—with Ramā, the goddess of fortune (that is, with Queen Rukmiṇī); *reme*—He enjoyed; *nara-lokaṁ*—the world of humans; *viḍambayan*—imitating.

TRANSLATION

Śukadeva Gosvāmī said: And so the self-satisfied Supreme Lord of the universe enjoyed with the goddess of fortune, engaging her in lovers' talks and thus imitating the ways of human society.

PURPORT

The word *viḍambayan* means "imitating" and also "ridiculing." The Lord acted like a husband of this world, but His pastimes are transcendental and expose the perverted nature of mundane activities aimed at bodily sense gratification.

TEXT 59

तथान्यासामपि विभुः
गृहेषु गृहवानिव
आस्थितो गृहमेधीयान्
धर्मान्लोकगुरुहरिः

*tathānyāsām api vibhur
gr̥hesu gr̥havān iva
āsthito gr̥ha-medhīyān
dharmān loka-gurur hariḥ*

SYNONYMS

tathā—similarly; *anyāsām*—of the other (queens); *api*—also; *vibhuḥ*—the almighty Supreme Lord; *gr̥heṣu*—in the residences; *gr̥ha-vān*—a householder; *iva*—as if; *āsthitaḥ*—carried out; *gr̥ha-medhīyān*—of a pious householder; *dharmān*—the religious duties; *loka*—of all the worlds; *guruḥ*—the spiritual master; *hariḥ*—Lord Kṛṣṇa.

TRANSLATION

The almighty Lord Hari, preceptor of all the worlds, similarly behaved like a conventional householder in the palaces of His other queens, performing the religious duties of a family man.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Sixtieth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Kṛṣṇa Teases Queen Rukmīṇī."

61. Lord Balarāma Slays Rukmī

This chapter lists Lord Śrī Kṛṣṇa's sons, grandsons and other progeny. It also describes how Lord Balarāma killed Rukmī at Aniruddha's marriage ceremony and how Lord Kṛṣṇa arranged for His sons and daughters to be married.

Not understanding the full truth about Śrī Kṛṣṇa, each of His wives thought that since He remained constantly in her palace she must be His favorite wife. They were all entranced by the Lord's beauty and His loving conversations with them, but they could not agitate His mind with the charming gestures of their eyebrows or by any other means. Having attained as their husband Lord Kṛṣṇa, whom even demigods like Brahmā find it difficult to know in truth, the Lord's queens were always eager to associate with Him. Thus, although each of them had millions of maidservants, they would personally render Him menial service.

Each of Lord Kṛṣṇa's wives had ten sons, who in turn each fathered many sons and grandsons. In the womb of Rukmī's daughter Rukmavatī, Pradyumna fathered Aniruddha. Though Śrī Kṛṣṇa had disrespected Rukmī, to please his sister Rukmī gave his daughter in marriage to Pradyumna, and his granddaughter to Aniruddha. Balī, the son of Kṛtavarmā, married Rukmiṇī's daughter Cārumatī.

At Aniruddha's wedding, Lord Baladeva, Śrī Kṛṣṇa and other Yādavas went to Rukmī's palace in the city of Bhojakaṭa. After the ceremony, Rukmī challenged Lord Baladeva to a game of dice. In the first match Rukmī defeated Baladeva, whereupon the King of Kaliṅga laughed at the Lord, displaying all his teeth. Lord Baladeva won the next match, but Rukmī refused to concede

defeat. A voice then spoke from the sky, announcing that Baladeva had in fact won. But Rukmī, encouraged by the wicked kings, offended Lord Baladeva by saying that while He was certainly expert at tending cows, He knew nothing of playing dice. Thus insulted, Lord Baladeva angrily struck Rukmī dead with His club. The King of Kalinga tried to flee, but Lord Baladeva seized him and knocked out all his teeth. Then the other offensive kings, their arms, thighs and heads wounded by Baladeva's blows, fled in all directions, bleeding profusely. Śrī Kṛṣṇa expressed neither approval nor disapproval of His brother-in-law's death, fearing He would jeopardize His loving ties with either Rukmiṇī or Baladeva.

Lord Baladeva and the other Yādavas then seated Aniruddha and His bride on a fine chariot, and they all set off for Dvārakā.

TEXT 1

श्रीशुक उवाच
एकैकशस्ताः कृष्णस्य
पुत्रान्दशदशाबआः
अजीजनन्ननवमान्
पितुः सर्वात्मसम्पदा

śrī-śuka uvāca
ekaikaśas tāḥ kṛṣṇasya
putrān daśa-daśābāḥ
ajījanann anavamān
pituh sarvātma-sampadā

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *eka-ekaśaḥ*—each one of them;

tāḥ—they; *kṛṣṇasya*—of Lord Kṛṣṇa; *putrān*—sons; *daśa-daśa*—ten each; *abalāḥ*—the wives; *ajijanan*—gave birth to; *anavamān*—not inferior; *pituh*—to their father; *sarva*—in all; *ātma*—His personal; *sampadā*—opulences.

TRANSLATION

Śukadeva Gosvāmī said: Each of Lord Kṛṣṇa's wives gave birth to ten sons, who were not less than their father, having all His personal opulence.

PURPORT

Lord Kṛṣṇa had 16,108 wives, and thus this verse indicates that the Lord begot 161,080 sons.

TEXT 2

गृहादनपगं वीक्ष्य
राजपुत्र्योऽच्युतं स्थितम्
प्रेष्ठं न्यमंसत स्वं स्वं
न तत्तत्त्वविदः स्त्रियः

gṛhād anapagaṁ vīkṣya
rāja-putryo 'cyutaṁ sthitam
preṣṭhaṁ nyamaṁsata svam svam
na tat-tattva-vidaḥ striyaḥ

SYNONYMS

gṛhāt—from their palaces; *anapagam*—never going out; *vīkṣya*—seeing; *rāja-putryaḥ*—daughters of kings; *acyutam*—Lord Kṛṣṇa; *sthitam*—remaining; *preṣṭham*—most dear; *nyamaṁsata*—they considered; *svam svam*—each their

own; *na*—not; *tat*—about Him; *tattva*—the truth; *vidaḥ*—knowing; *striyaḥ*—the women.

TRANSLATION

Because each of these princesses saw that Lord Acyuta never left her palace, each thought herself the Lord's favorite. These women did not understand the full truth about Him.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura notes that Lord Kṛṣṇa would leave the palaces only with the permission of His wives, and thus each one considered herself His favorite.

TEXT 3

चार्वब्जकोशवदनायतबाहुनेत्र-
सप्रेमहासरसवीक्षितवल्गुजल्पैः
सम्मोहिता भगवतो न मनो विजेतुं
स्वैर्विभ्रमैः समशकन् वनिता विभूम्नः

*cārv-abja-kośa-vadanāyata-bāhu-netra-
sa-prema-hāsa-rasa-vīkṣita-valgu-jalpaiḥ
sammohitā bhagavato na mano vijetum
svair vibhramaiḥ samaśakan vanitā vibhūmnaḥ*

SYNONYMS

cāru—beautiful; *abja*—of a lotus; *kośa*—(like) the whorl; *vadana*—by His face; *āyata*—extended; *bāhu*—by His arms; *netra*—and eyes; *sa-prema*—loving;

hāsa—of laughter; *rasa*—in the mood; *vīkṣita*—by His glances; *valgu*—attractive; *jalpaiḥ*—and by His conversations; *sammohitāḥ*—totally bewildered; *bhagavataḥ*—of the Supreme Lord; *na*—not; *manaḥ*—the mind; *vijetum*—to conquer; *svaiḥ*—with their own; *vibhramaiḥ*—allurements; *samaśakan*—were able; *vanitāḥ*—the women; *vibhūmnaḥ*—of the perfectly complete.

TRANSLATION

The Supreme Lord's wives were fully enchanted by His lovely, lotuslike face, His long arms and large eyes, His loving glances imbued with laughter, and His charming talks with them. But with all their charms these ladies could not conquer the mind of the all-powerful Lord.

PURPORT

The previous verse stated that Lord Kṛṣṇa's queens could not understand the truth of the Lord. This truth is explained in the present verse. The Lord is all-powerful, full in Himself, with infinite opulence.

TEXT 4

स्मायावलोकलवदर्शितभावहारि
भ्रूमण्डलप्रहितसौरतमन्त्रशौण्डैः
पत्न्यस्तु शोडशसहस्रमनङ्गबाणैर्
यस्येन्द्रियं विमथितुम्करणैर्न शेकुः

smāyāvaloka-lava-darśita-bhāva-hāri
bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ
patnyas tu śoḍaśa-sahasram anaṅga-bāṇair

yasyendriyaṁ vimathitum karaṇair na śekuḥ

SYNONYMS

smāya—with concealed laughter; *avaloka*—of glances; *lava*—by the traces; *darśita*—displayed; *bhāva*—by the intentions; *hāri*—enchanting; *bhrū*—of the eyebrows; *maṇḍala*—by the arch; *prahita*—sent forth; *saurata*—romantic; *mantra*—of messages; *śauṇḍaiḥ*—with the manifestations of boldness; *patnyaḥ*—wives; *tu*—but; *ṣoḍaśa*—sixteen; *sahasram*—thousand; *anaṅga*—of Cupid; *bāṇaiḥ*—with the arrows; *yasya*—whose; *indriyam*—senses; *vimathitum*—to agitate; *karaṇaiḥ*—and by (other) means; *na śekuḥ*—were unable.

TRANSLATION

The arched eyebrows of these sixteen thousand queens enchantingly expressed those ladies' secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly sent forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Kṛṣṇa's senses.

TEXT 5

इत्थं रमापतिमवाप्य पतिं स्त्रियस्ता
ब्रह्मादयोऽपि न विदुः पदवीं यदीयाम्
भेजुर्मुदाविरतमेधितयानुराग-
हासावलोकनवसङ्गमलालसाद्यम्

*itthaṁ ramā-patiṁ avāpya patiṁ striyas tā
brahmādayo 'pi na viduḥ padavīm yadīyām*

*bhejur mudāviratam edhitayānurāga-
hāsāvaloka-nava-saṅgama-lālasādyam*

SYNONYMS

ittham—in this manner; *ramā-patim*—the Lord of the goddess of fortune; *avāpya*—obtaining; *patim*—as their husband; *striyaḥ*—the women; *tāḥ*—they; *brahma-ādayaḥ*—Lord Brahmā and other demigods; *api*—even; *na viduḥ*—do not know; *padavīm*—the means of attaining; *yadīyām*—whom; *bhejuḥ*—partook of; *mudā*—with pleasure; *aviratam*—incessantly; *edhitayā*—increasing; *anurāga*—loving attraction; *hāsa*—smiling; *avaloka*—glances; *nava*—ever-fresh; *saṅgama*—for intimate association; *lālasa*—eagerness; *ādyam*—beginning with.

TRANSLATION

Thus these women obtained as their husband the master of the goddess of fortune, although even great demigods like Brahmā do not know how to approach Him. With ever-increasing pleasure, they felt loving attraction for Him, exchanged smiling glances with Him, eagerly anticipated associating with Him in ever-fresh intimacy and enjoyed in many other ways.

PURPORT

This text describes the intense conjugal attraction the queens felt for Lord Kṛṣṇa.

TEXT 6

प्रत्युद्गमासनवरार्हणपादशौच-
ताम्बूलविश्रमणवीजनगन्धमाल्यैः केशप्रसारशयनस्नपनोपहार्यैः

दासीशता अपि विभोर्विदधुः स्म दास्यम्

*pratyudgamāšana-varārhaṇa-pāda-śauca-
tāmbūla-viśramaṇa-vījana-gandha-mālyaiḥ
keśa-prasāra-śayana-snapanopahāryaiḥ
dāsī-śatā api vibhor vidadhuḥ sma dāsyam*

SYNONYMS

pratyudgama—by approaching; *āšana*—offering a seat; *vara*—first class; *arhaṇa*—worship; *pāda*—His feet; *śauca*—washing; *tāmbūla*—(offering) betel nut; *viśramaṇa*—helping Him to relax (by massaging His feet); *vījana*—fanning; *gandha*—(offering) fragrant substances; *mālyaiḥ*—and flower garlands; *keśa*—His hair; *prasāra*—by dressing; *śayana*—arranging His bed; *snapana*—bathing Him; *upahāryaiḥ*—and by presenting gifts; *dāsī*—maidservants; *śatāḥ*—having hundreds; *api*—although; *vibhoḥ*—for the almighty Lord; *vidadhuḥ-sma*—they executed; *dāsyam*—service.

TRANSLATION

Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshiping Him with excellent paraphernalia, bathing and massaging His feet, giving Him *pān* to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him and presenting Him with various gifts.

PURPORT

Śrīla Śrīdhara Svāmī explains that Śukadeva Gosvāmī is so eager to describe these glorious pastimes of the Lord with His queens that he has repeated these verses. That is, Text 5 of this chapter is almost identical with Text 44 of the

fifty-ninth chapter in this canto, and Text 6 is identical with Text 45 of that chapter. Śrīla Viśvanātha Cakravartī explains that the term *varārhaṇa* ("excellent offerings") indicates that the queens offered the Lord palmfuls of flowers (*puṣpāñjali*) and palmfuls of jewels (*ratnāñjali*).

TEXT 7

तासां या दशपुत्राणां
कृष्णस्त्रीणां पुरोदिताः
अष्टौ महिष्यस्तत्पुत्रान्
प्रद्युम्नादीन् गृणामि ते

*tāsām yā daśa-putrāṇām
kṛṣṇa-strīṇām puroditāḥ
aṣṭau mahiṣyas tat-putrān
pradyumnādīn gṛṇāmi te*

SYNONYMS

tāsām—among those; *yāḥ*—who; *daśa*—having ten; *putrāṇām*—sons; *kṛṣṇa-strīṇām*—wives of Lord Kṛṣṇa; *purā*—previously; *uditāḥ*—mentioned; *aṣṭau*—eight; *mahiṣyaḥ*—chief queens; *tat*—their; *putrān*—sons; *pradyumna-ādīn*—headed by Pradyumna; *gṛṇāmi*—I shall recite; *te*—for you.

TRANSLATION

Among Lord Kṛṣṇa's wives, each of whom had ten sons, I previously mentioned eight principal queens. I shall now recite for you the names of those eight queens' sons, headed by Pradyumna.

TEXTS 8-9

चारुदेष्णः सुदेष्णश्च
चारुदेहश्च वीर्यवान्
सुचारुश्चारुगुप्तश्च
भद्रचारुस्तथापरः

चारुचन्द्रो विचारुश्च
चारुश्च दशमो हरेः
प्रद्युम्नप्रमुखा जाता
रुक्मिण्यां नावमाः पितुः

cārudeṣṇaḥ sudeṣṇaś ca
cārudehaś ca vīryavān
sucāruś cāruguptaś ca
bhadracārus tathāparaḥ

cārucandro vicāruś ca
cāruś ca daśamo hareḥ
pradyumna-pramukhā jātā
rukmiṇyām nāvamāḥ pituḥ

SYNONYMS

cārudeṣṇaḥ sudeṣṇaḥ ca—Cārudeṣṇa and Sudeṣṇa; *cārudehaḥ*—Cārudeha;
ca—and; *vīrya-vān*—powerful; *sucāruḥ cāruguptaḥ ca*—Sucāru and Cārugupta;
bhadracāruḥ—Bhadracāru; *tathā*—also; *aparaḥ*—another; *cārucandraḥ vicāraḥ*
ca—Cārucandra and Vicāru; *cāraḥ*—Cāru; *ca*—also; *daśamaḥ*—the tenth;
hareḥ—by Lord Hari; *pradyumna-pramukhāḥ*—headed by Pradyumna;
jātāḥ—begotten; *rukmiṇyām*—in Rukmiṇī; *na*—not; *avamāḥ*—inferior;

pituh—to their father.

TRANSLATION

The first son of Queen Rukmiṇī was Pradyumna, and also born of her were Cārudeṣṇa, Sudeṣṇa and the powerful Cārudeha, along with Sucāru, Cārugupta, Bhadracāru, Cārucandra, Vicāru and Cāru, the tenth. None of these sons of Lord Hari was less than his father.

TEXTS 10-12

भानुः सुभानुः स्वभानुः
प्रभानुर्भानुमांस्तथा
चन्द्रभानुर्बृहद्भानुर
अतिभानुस्तथाष्टमः

श्रीभानुः प्रतिभानुश्च
सत्यभामात्मजा दश
साम्बः सुमित्रः पुरुजिच्च
छतजिच्च सहस्रजित्

विययश्चित्रकेतुश्च
वसुमान्द्रविडः क्रतुः
जाम्बवत्याः सुता ह्येते
साम्बाद्याः पितृसम्मताः

bhānuḥ subhānuḥ svarbhānuḥ

*prabhānur bhānumāṁs tathā
candrabhānur bṛhadbhānur
atibhānus tathāṣṭamaḥ*

*śrībhānuḥ pratibhānuś ca
satyabhāmātmajā daśa
sāmbaḥ sumitraḥ purujic
chatajic ca sahasrajit*

*viyayaś citraketuś ca
vasumān draviḍaḥ kratuḥ
jāmbavatyāḥ sutā hy ete
sāmbādyāḥ pitṛ-sammatāḥ*

SYNONYMS

bhānuḥ subhānuḥ svarbhānuḥ—Bhānu, Subhānu and Svarbhānu; *prabhānaḥ bhānumān*—Prabhānu and Bhānumān; *tathā*—also; *candrabhānuḥ bṛhadbhānuḥ*—Candrabhānu and Bṛhadbhānu; *atibhānuḥ*—Atibhānu; *tathā*—also; *aṣṭamaḥ*—the eighth; *śrībhānuḥ*—Śrībhānu; *pratibhānuḥ*—Pratibhānu; *ca*—and; *satyabhāmā*—of Satyabhāmā; *ātmajāḥ*—the sons; *daśa*—ten; *sāmbaḥ sumitraḥ purujit śatajit ca sahasrajit*—Sāmba, Sumitra, Purujit, Śatajit and Sahasrajit; *viyayaḥ citraketuḥ ca*—Vijaya and Citraketu; *vasumān draviḍaḥ kratuḥ*—Vasumān, Draviḍa and Kratu; *jāmbavatyāḥ*—of Jāmbavatī; *sutāḥ*—sons; *hi*—indeed; *ete*—these; *sāmba-ādyāḥ*—headed by Sāmba; *pitṛ*—by their father; *sammatāḥ*—favored.

TRANSLATION

The ten sons of Satyabhāmā were Bhānu, Subhānu, Svarbhānu, Prabhānu, Bhānumān, Candrabhānu, Bṛhadbhānu, Atibhānu (the eighth), Śrībhānu and Pratibhānu. Sāmba, Sumitra, Purujit, Śatajit, Sahasrajit, Vijaya, Citraketu, Vasumān, Draviḍa and Kratu were the sons of Jāmbavatī. These ten, headed by

Sāmba, were their father's favorites.

PURPORT

Śrīla Jīva Gosvāmī translates the compound *pitṛ-sammataḥ* in this verse as "highly regarded by their father." The word also indicates that these sons, like the others already mentioned, were regarded as being just like their glorious father, Lord Kṛṣṇa.

TEXT 13

वीरश्चन्द्रोऽश्वसेनश्च
चित्रगुर्वेगवान् वृषः
आमः शङ्कुर्वसुः श्रीमान्
कुन्तिर्नाग्नजितेः सुताः

*vīraś candro 'śvasenaś ca
citragur vegavān vṛṣaḥ
āmaḥ śaṅkur vasuḥ śrīmān
kuntir nāgnajiteḥ sutāḥ*

SYNONYMS

vīraḥ candraḥ aśvasenaḥ ca—Vīra, Candra and Aśvasena; *citraguḥ vegavān vṛṣaḥ*—Citragu, Vegavān and Vṛṣa; *āmaḥ śaṅkuḥ vasuḥ*—Āma, Śaṅku and Vasu; *śrī-mān*—opulent; *kuntīḥ*—Kuntī; *nāgnajiteḥ*—of Nagnajitī; *sutāḥ*—the sons.

TRANSLATION

The sons of Nāgnajitī were Vīra, Candra, Aśvasena, Citragu, Vegavān, Vṛṣa, Āma, Śaṅku, Vasu and the opulent Kunti.

TEXT 14

श्रुतः कविर्वृषो वीरः
सुबाहुर्भद्र एकलः
शान्तिर्दर्शः पूर्णमासः
कालिन्ध्याः सोमकोऽवरः

*śrutaḥ kavir vṛṣo vīraḥ
subāhur bhadra ekalaḥ
śāntir darśaḥ pūrṇamāsaḥ
kālindyāḥ somako 'varaḥ*

SYNONYMS

śrutaḥ kaviḥ vṛṣaḥ vīraḥ—Śruta, Kavi, Vṛṣa and Vīra; *subāhuḥ*—Subāhu; *bhadraḥ*—Bhadra; *ekalaḥ*—one of them; *śāntiḥ darśaḥ pūrṇamāsaḥ*—Śānti, Darśa and Pūrṇamāsa; *kālindyāḥ*—of Kālindī; *somakaḥ*—Somaka; *avaraḥ*—the youngest.

TRANSLATION

Śruta, Kavi, Vṛṣa, Vīra, Subāhu, Bhadra, Śānti, Darśa and Pūrṇamāsa were sons of Kālindī. Her youngest son was Somaka.

TEXT 15

प्रघोषो गात्रवान् सिंहो

बलः प्रबल ऊर्धगः
माद्र्याः पुत्रा महाशक्तिः
सह ओजोऽपराजितः

*praghoṣo gātravān simho
balaḥ prabala ūrdhagaḥ
mādryāḥ putrā mahāśaktiḥ
saha oja 'parājitaḥ*

SYNONYMS

praghoṣaḥ gātravān simhaḥ—Praghoṣa, Gātravān and Simha; *balaḥ prabalaḥ ūrdhagaḥ*—Bala, Prabala and Ūrdhaga; *mādryāḥ*—of Mādrā; *putrāḥ*—sons; *mahāśaktiḥ sahaḥ ojaḥ aparājitaḥ*—Mahāśakti, Saha, Oja and Aparājita.

TRANSLATION

Mādrā's sons were Praghoṣa, Gātravān, Simha, Bala, Prabala, Ūrdhaga, Mahāśakti, Saha, Oja and Aparājita.

PURPORT

Mādrā is also known as Lakṣmaṇā.

TEXT 16

वृको हर्षोऽनिलो गृध्रो
वर्धनोन्नाद एव च
महांसः पावनो वह्निर्

मित्रविन्दात्मजाः क्षुधिः

*vṛko harṣo 'nilo gṛdhro
vardhanonnāda eva ca
mahāmsaḥ pāvano vahnir
mitravindātmajāḥ kṣudhiḥ*

SYNONYMS

*vṛkaḥ harṣaḥ anilaḥ gṛdhraḥ—Vṛka, Harṣa, Anila and Gṛdhra;
vardhana-unnādaḥ—Vardhana and Unnāda; eva ca—also; mahāmsaḥ pāvanaḥ
vahniḥ—Mahāmsa, Pāvana and Vahni; mitravindā—of Mitravindā;
ātmajāḥ—sons; kṣudhiḥ—Kṣudhi.*

TRANSLATION

Mitravindā's sons were Vṛka, Harṣa, Anila, Gṛdhra, Vardhana, Unnāda, Mahāmsa, Pāvana, Vahni and Kṣudhi.

TEXT 17

सङ्ग्रामजिद् बृहत्सेनः
शूरः प्रहरणोऽरिजित्
जयः सुभद्रो भद्राया
वाम आयुश्च सत्यकः

*saṅgrāmajid bṛhatsenaḥ
śūraḥ praharaṇo 'rijit
jayaḥ subhadro bhadṛāyā
vāma āyus ca satyakaḥ*

SYNONYMS

saṅgrāmajit bṛhatsenaḥ—Saṅgrāmajit and Bṛhatsena; *śūraḥ praharaṇaḥ arijit*—Śūra, Praharāṇa and Arijit; *jayaḥ subhadraḥ*—Jaya and Subhadra; *bhadrāyāḥ*—of Bhadrā (Śaibyā); *vāmaḥ āyus ca satyakaḥ*—Vāma, Āyur and Satyaka.

TRANSLATION

Saṅgrāmajit, Bṛhatsena, Śūra, Praharāṇa, Arijit, Jaya and Subhadra were the sons of Bhadrā, together with Vāma, Āyur and Satyaka.

TEXT 18

दीप्तिमांस्ताम्रतप्तद्या
रोहिण्यास्तनया हरेः
प्रद्यम्नाच्चानिरुद्धोऽभूद्
रुक्मवत्यां महाबलः
पुत्र्यां तु रुक्मिणो राजन्
नाम्ना भोजकटे पुरे

dīptimāṁs tāmrataptādyā
rohiṇyās tanayā hareḥ
pradyamnāc cāniruddho 'bhūd
ruknavatyāṁ mahā-balaḥ
putryāṁ tu rukmiṇo rājan
nāmnā bhojakaṭe pure

SYNONYMS

dīptimān tāmratapta-ādyāḥ—Dīptimān, Tāmratapta and others; *rohiṇyāḥ*—of Rohiṇī (chief of the remaining 16,100 queens); *tanayāḥ*—sons; *hareḥ*—of Lord Kṛṣṇa; *pradyumnāt*—from Pradyumna; *ca*—and; *aniruddhaḥ*—Aniruddha; *abhūt*—was born; *ruknavatyām*—in Ruknavatī; *mahā-balaḥ*—greatly powerful; *putryām*—in the daughter; *tu*—indeed; *rukmiṇaḥ*—of Rukmī; *rājan*—O King (Parīkṣit); *nāmnā*—by name; *bhojakaṭe pure*—in the city of Bhojakaṭa (Rukmī's domain).

TRANSLATION

Dīptimān, Tāmratapta and others were the sons of Lord Kṛṣṇa and Rohiṇī. Lord Kṛṣṇa's son Pradyumna fathered the greatly powerful Aniruddha in the womb of Ruknavatī, the daughter of Rukmī. O King, this took place while they were living in the city of Bhojakaṭa.

PURPORT

Lord Kṛṣṇa's eight principal queens are Rukmiṇī, Satyabhāmā, Jāmbavatī, Nāgnajitī, Kālindī, Lakṣmaṇā, Mitravindā and Bhadrā. Having mentioned all their sons, Śukadeva Gosvāmī now refers to the sons of the other 16,100 queens by mentioning the two principal sons of Queen Rohiṇī, the foremost of the remaining queens.

TEXT 19

एतेषां पुत्रपौत्राश्च
बभूवुः कोटिशो नृप
मातरः कृष्णजातीनां

सहस्राणि च षोडश

*eteṣām putra-pautrāś ca
babhūvuh koṭīśo nṛpa
mātaraḥ kṛṣṇa-jātīnām
sahasrāṇi ca ṣoḍaśa*

SYNONYMS

eteṣām—of these; *putra*—sons; *pautrāḥ*—and grandsons; *ca*—and; *babhūvuh*—were born; *koṭīśaḥ*—by the tens of millions; *nṛpa*—O King; *mātaraḥ*—the mothers; *kṛṣṇa-jātīnām*—of the descendants of Lord Kṛṣṇa; *sahasrāṇi*—thousands; *ca*—and; *ṣoḍaśa*—sixteen.

TRANSLATION

My dear King, the sons and grandsons of Lord Kṛṣṇa's children numbered in the tens of millions. Sixteen thousand mothers gave rise to this dynasty.

TEXT 20

श्रीराजोवाच

कथं रुक्म्यरीपुत्राय
प्रादाद् दुहितरं युधि
कृष्णेन परिभूतस्तं
हन्तुं रन्ध्रं प्रतीक्षते
एतदाख्याहि मे विद्वन्
द्विषोर्वैवाहिकं मिथः

śrī-rājovāca
katham rukmy arī-putrāya
prādād duhitaram yudhi
kṛṣṇena paribhūtaḥ tam
hantum randhram pratīkṣate
etat ākhyāhi me vidvan
dviṣor vaivāhikam mithaḥ

SYNONYMS

śrī-rājā uvāca—the King said; katham—how; rukmī—Rukmī; ari—of his enemy; putrāya—to the son; prādāt—gave; duhitaram—his daughter; yudhi—in battle; kṛṣṇena—by Kṛṣṇa; paribhūtaḥ—defeated; tam—Him (Lord Kṛṣṇa); hantum—to kill; randhram—the opportunity; pratīkṣate—he was waiting for; etat—this; ākhyāhi—please explain; me—to me; vidvan—O learned one; dviṣor—of the two enemies; vaivāhikam—the marital arrangement; mithaḥ—between them.

TRANSLATION

King Parīkṣit said: How could Rukmī give his daughter to his enemy's son? After all, Rukmī had been defeated by Lord Kṛṣṇa in battle and was waiting for an opportunity to kill Him. Please explain this to me, O learned one—how these two inimical parties became united through marriage.

TEXT 21

अनागतमतीतं च
वर्तमानमतीन्द्रियम्
विप्रकृष्टं व्यवहितं

सम्यक्पश्यन्ति योगिनः

*anāgatam atītaṁ ca
vartamānam atīndriyam
viprakṛṣṭam vyavahitaṁ
samyak paśyanti yoginaḥ*

SYNONYMS

anāgatam—not yet happened; *atītaṁ*—past; *ca*—also; *vartamānam*—present; *atīndriyam*—beyond the purview of the senses; *viprakṛṣṭam*—distant; *vyavahitaṁ*—blocked by obstacles; *samyak*—perfectly; *paśyanti*—see; *yoginaḥ*—mystic yogīs.

TRANSLATION

Mystic *yogīs* can perfectly see that which has not yet happened, as well as things in the past or present, beyond the senses, remote or blocked by physical obstacles.

PURPORT

Here King Parīkṣit encourages Śukadeva Gosvāmī to explain why Rukmī gave his daughter to Lord Kṛṣṇa's son Pradyumna. The King stresses that since great yogīs like Śukadeva Gosvāmī know everything, the sage must also know this and should explain it to the anxious King.

TEXT 22

श्रीशुक उवाच
वृतः स्वयंवरे साक्षाद्

अनण्गोऽण्गयुतस्तया
राज्ञः समेतान्निर्जित्य
जहारैकरथो युधि

śrī-śuka uvāca
vṛtaḥ svayaṁ-vare sākṣād
anaṅgo 'ṅga-yutas tayā
rājñāḥ sametān nirjitya
jahāraika-ratho yudhi

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *vṛtaḥ*—chosen; *svayaṁ-vare*—in her *svayaṁ-vara* ceremony; *sākṣāt*—manifest; *anaṅgaḥ*—Cupid; *aṅga-yataḥ*—incarnate; *tayā*—by her; *rājñāḥ*—the kings; *sametān*—assembled; *nirjitya*—defeating; *jahāra*—He took her away; *eka-rathaḥ*—having only one chariot; *yudhi*—in battle.

TRANSLATION

Śrī Śukadeva Gosvāmī said: At her *svayaṁ-vara* ceremony, Rukmavatī herself chose Pradyumna, who was the re-embodiment of Cupid. Then, although He fought alone on a single chariot, Pradyumna defeated the assembled kings in battle and took her away.

TEXT 23

यद्यप्यनुस्मरन् वैरं
रुक्मी कृष्णावमानितः
व्यतरद्भागिनेयाय

सुतां कुर्वन् स्वसुः प्रियम्

*yady apy anusmaran vairam
rukmi kṛṣṇāvamānitaḥ
vyatarad bhāgineyāya
sutām kurvan svasuḥ priyam*

SYNONYMS

yadi api—although; *anusmaran*—always remembering; *vairam*—his enmity; *rukmi*—Rukmī; *kṛṣṇa*—by Lord Kṛṣṇa; *avamānitaḥ*—insulted; *vyatarat*—granted; *bhāgineyāya*—to his sister's son; *sutām*—his daughter; *kurvan*—doing; *svasuḥ*—of his sister; *priyam*—the pleasing.

TRANSLATION

Though Rukmī always remembered his enmity toward Lord Kṛṣṇa, who had insulted him, in order to please his sister he sanctioned his daughter's marriage to his nephew.

PURPORT

The answer to King Parīkṣit's question is given here. Ultimately Rukmī approved his daughter's marriage to Pradyumna in order to please his sister, Rukmiṇī.

TEXT 24

रुक्मिण्यास्तनयां राजन्
कृतवर्मसुतो बली
उपयेमे विशालाक्षीं

कन्यां चारुमतीं किल

*rukmiṇyās tanayām rājan
kṛtavarma-suto balī
upayeme viśālākṣīm
kanyām cārumatīm kila*

SYNONYMS

rukmiṇyāḥ—of Rukmiṇī; *tanayām*—the daughter; *rājan*—O King; *kṛtavarma-sutaḥ*—the son of Kṛtavarmā; *balī*—named Balī; *upayeme*—married; *viśāla*—broad; *akṣīm*—whose eyes; *kanyām*—young, innocent girl; *cārumatīm*—named Cārumatī; *kila*—indeed.

TRANSLATION

O King, Balī, the son of Kṛtavarmā, married Rukmiṇī's young daughter, large-eyed Cārumatī.

PURPORT

Śrīla Śrīdhara Svāmī explains that each of the Lord's queens had one daughter, and that this mention of Cārumatī's marriage is an indirect reference to the marriages of all these princesses.

TEXT 25

दौहित्रायानिरुद्धाय
पौत्रीं रुक्म्याददाद्धरेः
रोचनां बद्धवैरोऽपि

स्वसुः प्रियचिकीर्षया
जानन्नधर्मं तद्यौनं
स्नेहपाशानुबन्धनः

*dauhitrāyāniruddhāya
pauṭrīm rukmī ādadād dhareḥ
rocanām baddha-vairo 'pi
svasuh priya-cikīrṣayā
jānann adharmam tad yaunam
sneha-pāśānubandhanaḥ*

SYNONYMS

dauhitrāya—to his daughter's son; *aniruddhāya*—Aniruddha; *pauṭrīm*—his granddaughter; *rukmī*—Rukmī; *ādadāt*—gave; *hareḥ*—toward Lord Kṛṣṇa; *rocanām*—named Rocanā; *baddha*—bound; *vairah*—in enmity; *api*—although; *svasuh*—his sister; *priya-cikīrṣayā*—wanting to please; *jānan*—knowing; *adharmam*—irreligion; *tat*—that; *yaunam*—marriage; *sneha*—of affection; *pāśa*—by the ropes; *anubandhanaḥ*—whose bondage.

TRANSLATION

Rukmī gave his granddaughter Rocanā to his daughter's son, Aniruddha, despite Rukmī's relentless feud with Lord Hari. Although Rukmī considered this marriage irreligious, he wanted to please his sister, bound as he was by the ropes of affection.

PURPORT

Śrīla Śrīdhara Svāmī explains that according to worldly standards one should not give one's beloved granddaughter to the grandson of one's bitter

enemy. Thus we find the following injunction: *dviṣad-annam na bhoktavyam dviṣantam naiva bhojayet*. "One should not eat an enemy's food or feed an enemy." There is also the following prohibition: *asvargyam loka-vidviṣtam dharmam apy ācaren na tu*. "One should not execute religious injunctions if they will obstruct one's journey to heaven, or if they are odious to human society."

It should be pointed out here that Lord Kṛṣṇa is not really the enemy of anyone. As the Lord states in the *Bhagavad-gītā* (5.29), *suhṛdam sarva-bhūtānām jñātvā mām śāntim ṛcchati*: "One achieves peace by understanding that I am the well-wishing friend of every living being." Although Lord Kṛṣṇa is everyone's friend, Rukmī could not appreciate this fact and considered Lord Kṛṣṇa his enemy. Still, out of affection for his sister, he gave his granddaughter to Aniruddha.

Finally, we should note that, contrary to the prohibition quoted above, one may not give up the basic principles of spiritual life merely because such principles are unpopular with people in general. As Lord Kṛṣṇa states in the *Gītā* (18.66), *sarva-dharmān parityajya mām ekaṁ śaranam vraja*. The last word in spiritual duties is to surrender to the Supreme Lord, and that duty takes precedence over all secondary injunctions. Moreover, in this age Śrī Caitanya Mahāprabhu has kindly presented a sublime process that will attract all sincere people to come to the point of surrendering to the Lord. By following Lord Caitanya's blissful process of chanting, dancing, feasting and discussing spiritual philosophy, anyone can easily go back home, back to Godhead, for an eternal life of bliss and knowledge.

Still, someone may argue that the members of the Kṛṣṇa consciousness movement should not practice in the Western countries those ceremonies or activities that displease people in general. We respond that even in the Western countries, when people are properly informed of the activities of the Kṛṣṇa consciousness movement, they generally appreciate this great spiritual institution. Those who are especially envious of God will not appreciate any type of religious movement, and since such persons are themselves little better

than animals, they cannot impede the great Kṛṣṇa consciousness movement, just as the envious Rukmī could not impede the performance of Lord Kṛṣṇa's pure pastimes.

TEXT 26

तस्मिन्नभ्युदये राजन्
रुक्मिणी रामकेशवौ
पुरं भोजकटं जग्मुः
साम्बप्रद्युम्नकादयः

*tasminn abhyudaye rājan
rukmiṇī rāma-keśavau
puraṁ bhojakaṭaṁ jagmuḥ
sāmba-pradyumnakādayaḥ*

SYNONYMS

tasmin—on the occasion of that; *abhyudaye*—happy event; *rājan*—O King; *rukmiṇī*—Rukmiṇī; *rāma-keśavau*—Balarāma and Kṛṣṇa; *puraṁ*—to the city; *bhojakaṭam*—Bhojakaṭa; *jagmuḥ*—went; *sāmba-pradyumnaka-ādayaḥ*—Sāmba, Pradyumna and others.

TRANSLATION

On the joyous occasion of that marriage, O King, Queen Rukmiṇī, Lord Balarāma, Lord Kṛṣṇa and several of the Lord's sons, headed by Sāmba and Pradyumna, went to the city of Bhojakaṭa.

TEXTS 27-28

तस्मिन्निवृत्त उद्वाहे
कालिङ्गप्रमुखा नृपाः
दृप्तास्ते रुक्मिणं प्रोचुर
बलमक्षैर्विनिर्जय

अनक्षज्ञो ह्ययं राजन्
अपि तद्व्यसनं महत्
इत्युक्तो बलमाहूय
तेनाक्षैरुक्म्यदीव्यत

*tasmin nivṛtta udvāhe
kāliṅga-pramukhā nṛpāḥ
dṛptās te rukmiṇaṁ procur
balam akṣair vinirjaya*

*anakṣa-jñō hy ayaṁ rājann
api tad-vyasanam mahat
ity ukto balam āhūya
tenākṣair rukmy adīvyata*

SYNONYMS

tasmin—when that; *nivṛtte*—was finished; *udvāhe*—the marriage ceremony; *kāliṅga-pramukhāḥ*—headed by the ruler of Kalinga; *nṛpāḥ*—kings; *dṛptāḥ*—arrogant; *te*—they; *rukmiṇam*—to Rukmī; *procuḥ*—spoke; *balam*—Balarāma; *akṣaiḥ*—with dice; *vinirjaya*—you should defeat; *anakṣa-jñāḥ*—not expert in gambling with dice; *hi*—indeed; *ayaṁ*—He; *rājan*—O King; *api*—although; *tat*—with that; *vyasanam*—His fascination; *mahat*—great; *iti*—thus; *uktaḥ*—addressed; *balam*—Lord Balarāma;

āhūya—inviting; *tena*—with Him; *akṣaiḥ*—at dice; *rukṁī*—Rukmī; *adīvyata*—played.

TRANSLATION

After the wedding, a group of arrogant kings headed by the King of Kalinga told Rukmī, "You should defeat Balarāma at dice. He's not expert at dice, O King, but still He's quite addicted to it." Thus advised, Rukmī challenged Balarāma and began a gambling match with Him.

TEXT 29

शतं सहस्रमयुतं
रामस्तत्राददे पणम्
तं तु रुक्म्यजयत्तत्र
कालिङ्गः प्राहसद्वलम्
दन्तान् सन्दर्शयन्नुच्चैर्
नामृष्यत्तद्वलायुधः

*śataṁ sahasram ayutaṁ
rāmas tatrādade paṇam
taṁ tu rukmy ajayat tatra
kāliṅgaḥ prāhasad balam
dantān sandarśayann uccair
nāmṛṣyat tad dhalāyudhaḥ*

SYNONYMS

śatam—one hundred; *sahasram*—one thousand; *ayatam*—ten thousand; *rāmaḥ*—Lord Balarāma; *tatra*—in that (match); *ādade*—accepted;

paṇam—wager; *tam*—that; *tu*—but; *rukmi*—Rukmī; *ajayat*—won; *tatra*—thereupon; *kāliṅgaḥ*—the King of Kalinga; *prāhasat*—laughed loudly; *balam*—at Lord Balarāma; *dantān*—his teeth; *sandarśayan*—showing; *uccaiḥ*—openly; *na amṛṣyat*—did not forgive; *tat*—this; *hala-āyudhaḥ*—Balarāma, the carrier of the plow weapon.

TRANSLATION

In that match Lord Balarāma first accepted a wager of one hundred coins, then one thousand, then ten thousand. Rukmī won this first round, and the King of Kalinga laughed loudly at Lord Balarāma, showing all his teeth. Lord Balarāma could not tolerate this.

PURPORT

Śrīla Viśvanātha Cakravartī explains that the wagers consisted of gold coins. Lord Balarāma inwardly became quite angry when He saw the gross offense of the King of Kalinga.

TEXT 30

ततो लक्षं रुक्म्यगृह्णाद
ग्लहं तत्राजयद्वलः
जितवानहमित्याह
रुक्मी कैतवमाश्रितः

tato lakṣaṁ rukmy agrhṇād
glahaṁ tatrājayad balaḥ
jitavān aham ity āha
rukmi kaitavam āśritaḥ

SYNONYMS

tataḥ—then; *lakṣam*—one hundred thousand; *rukmi*—Rukmī; *agr̥hṇāt*—accepted; *glaham*—a bet; *tatra*—in that; *ajayat*—won; *balaḥ*—Lord Balarāma; *jitavān*—have won; *aham*—I; *iti*—thus; *āha*—said; *rukmi*—Rukmī; *kaitavam*—deception; *āśritaḥ*—resorting to.

TRANSLATION

Next Rukmī accepted a bet of one hundred thousand coins, which Lord Balarāma won. But Rukmī tried to cheat, declaring "I'm the winner!"

TEXT 31

मन्युना क्षुभितः श्रीमान्
समुद्र इव पर्वणि
जात्यारुणाक्षोऽतिरुषा
न्यर्बुदं ग्लहमाददे

manyunā kṣubhitaḥ śrīmān
samudra iva parvaṇi
jātyāruṇākṣo 'ti-ruṣā
nyarbudaṁ glaham ādade

SYNONYMS

manyunā—by anger; *kṣubhitaḥ*—agitated; *śrī-mān*—possessing beauty, or the beautiful goddess of fortune; *samudraḥ*—the ocean; *iva*—like; *parvaṇi*—on the full-moon day; *jātyā*—by nature; *aruṇa*—reddish; *akṣaḥ*—whose eyes; *ati*—extreme; *ruṣā*—with anger; *nyarbudaṁ*—of one hundred million;

glaham—a wager; *ādade*—accepted.

TRANSLATION

Shaking with anger like the ocean on the full-moon day, handsome Lord Balarāma, His naturally reddish eyes even redder in His fury, accepted a wager of one hundred million gold coins.

TEXT 32

तं चापि जितवान् रामो
धर्मेण छलमाश्रितः
रुक्मी जितं मयात्रेमे
वदन्तु प्राश्निका इति

*taṁ cāpi jītavān rāmo
dharmeṇa chalam āśritaḥ
rukmi jitaṁ mayātre me
vadantu prāśnikā iti*

SYNONYMS

taṁ—that; *ca api*—also; *jītavān*—won; *rāmaḥ*—Lord Balarāma; *dharmeṇa*—fairly; *chalam*—deceit; *āśritaḥ*—resorting to; *rukmi*—Rukmī; *jitaṁ*—won; *mayā*—by me; *atra*—in this regard; *ime*—these; *vadantu*—may speak; *prāśnikāḥ*—witnesses; *iti*—thus.

TRANSLATION

Lord Balarāma fairly won this wager also, but Rukmī again resorted to

cheating and declared, "I have won! Let these witnesses here say what they saw."

PURPORT

Rukmī undoubtedly had his friends in mind when he called for the witnesses to speak. But even as his witnesses prepared to aid their cheating friend, a wonderful event took place, as described in the next verse.

TEXT 33

तदाब्रवीन्नभोवाणी
बलेनैव जितो ग्लहः
धर्मतो वचनेनैव
रुक्मी वदति वै मृषा

*tadābravīn nabho-vāṇī
balenaiva jito glahaḥ
dharmato vacanenaiva
rukmi vadati vai mṛṣā*

SYNONYMS

tadā—then; *abravīt*—spoke; *nabhaḥ*—in the sky; *vāṇī*—a voice; *balena*—by Lord Balarāma; *eva*—indeed; *jitaḥ*—won; *glahaḥ*—the wager; *dharmataḥ*—fairly; *vacanena*—with words; *eva*—certainly; *rukmi*—Rukmī; *vadati*—speaks; *vai*—indeed; *mṛṣā*—duplicitous.

TRANSLATION

Just then a voice from the sky declared, "Balarāma has fairly won this wager.

Rukmī is surely lying."

TEXT 34

तामनादृत्य वैदर्भो
दुष्टराजन्यचोदितः
सङ्कर्षणं परिहसन्
बभाषे कालचोदितः

*tām anādṛtya vaidarbho
duṣṭa-rājanya-coditaḥ
saṅkarṣaṇam parihasan
babhāṣe kāla-coditaḥ*

SYNONYMS

tām—that (voice); *anādṛtya*—disregarding; *vaidarbhaḥ*—Rukmī, Prince of Vidarbha; *duṣṭa*—wicked; *rājanya*—by the kings; *coditaḥ*—urged on; *saṅkarṣaṇam*—to Lord Balarāma; *parihasan*—ridiculing; *babhāṣe*—he spoke; *kāla*—by the force of time; *coditaḥ*—impelled.

TRANSLATION

Urged on by the wicked kings, Rukmī ignored the divine voice. In fact destiny itself was urging Rukmī on, and thus he ridiculed Lord Balarāma as follows.

TEXT 35

नैवाक्षकोविदा यूयं

गोपाला वनगोचराः
अक्षैर्दीव्यन्ति राजानो
बाणैश्च न भवादृशाः

*naivākṣa-kovidā yūyam
gopālā vana-gocarāḥ
akṣair dīvyanti rājāno
bāṇaiś ca na bhavādṛśāḥ*

SYNONYMS

na—not; *eva*—indeed; *akṣa*—in playing at dice; *kovidāḥ*—expert; *yūyam*—You; *gopālāḥ*—cowherds; *vana*—in the forest; *gocarāḥ*—ranging about; *akṣaiḥ*—with dice; *dīvyanti*—play; *rājānaḥ*—kings; *bāṇaiḥ*—with arrows; *ca*—and; *na*—not; *bhavādṛśāḥ*—the likes of You.

TRANSLATION

[Rukmī said:] You cowherds who wander about the forests know nothing about dice. Playing with dice and sporting with arrows are only for kings, not for the likes of You.

TEXT 36

रुक्मिणैवमधिक्षितो
राजभिश्चोपहासितः
क्रुद्धः परिघमुद्यम्य
जघ्ने तं नृम्णसंसदि

*rukmiṇaivam adhikṣipto
rājabhiś copahāsitaḥ
kruddhaḥ parigham udyamya
jaghne taṁ nṛmṇa-saṁsadi*

SYNONYMS

rukmiṇā—by Rukmī; *evam*—in this manner; *adhikṣiptaḥ*—insulted; *rājabhiḥ*—by the kings; *ca*—and; *upahāsitaḥ*—laughed at; *kruddhaḥ*—angered; *parigham*—His club; *udyamya*—raising; *jaghne*—He struck dead; *taṁ*—him; *nṛmṇa-saṁsadi*—in the auspicious assembly.

TRANSLATION

Thus insulted by Rukmī and ridiculed by the kings, Lord Balarāma was provoked to anger. In the midst of the auspicious wedding assembly, He raised His club and struck Rukmī dead.

TEXT 37

कलिङ्गराजं तरसा
गृहीत्वा दशमे पदे
दन्तानपातयत्क्रुद्धो
योऽहसद्विवृतैर्द्विजैः

*kaliṅga-rājaṁ tarasā
grhītvā daśame pade
dantān apātayat kruddho
yo 'hasad vivṛtair dvijaiḥ*

SYNONYMS

kaliṅga-rājam—the King of Kaliṅga; *tarasā*—quickly; *grhītvā*—seizing; *daśame*—on his tenth; *pade*—step (as he tried to run away); *dantān*—his teeth; *apātayat*—He knocked out; *kruddhaḥ*—angry; *yaḥ*—who; *ahasat*—laughed; *vivṛtaiḥ*—with openly displayed; *dvijaiḥ*—teeth.

TRANSLATION

The King of Kaliṅga, who had laughed at Lord Balarāma and shown his teeth, tried to run away, but the furious Lord quickly seized him on his tenth step and knocked out all his teeth.

TEXT 38

अन्ये निर्भिन्नबाहू-
शिरसो रुधिरोक्षिताः
राजानो दुद्रवर्भीता
बलेन पङ्घार्दिताः

anye nirbhinna-bāhūru-
śiraso rudhirokṣitāḥ
rājāno dudravār bhītā
balena paṅghārditāḥ

SYNONYMS

anye—others; *nirbhinna*—broken; *bāhu*—their arms; *ūru*—thighs; *śirasaḥ*—and heads; *rudhira*—with blood; *ukṣitāḥ*—drenched; *rājānaḥ*—kings; *dudruvuḥ*—fled; *bhītāḥ*—frightened; *balena*—by Lord Balarāma;

parigha—with His club; *arditāḥ*—tormented.

TRANSLATION

Tormented by Lord Balarāma's club, the other kings fled in fear, their arms, thighs and heads broken and their bodies drenched in blood.

TEXT 39

निहते रुक्मिणि श्याले
नाब्रवीत्साध्वसाधु वा
रक्मिणीबलयो राजन्
स्नेहभङ्गभयाद्धरिः

nihate rukmiṇi śyāle
nābravīt sādhu asādhu vā
rakmiṇī-balayo rājan
sneha-bhaṅga-bhayād dhariḥ

SYNONYMS

nihate—being killed; *rukmiṇi*—Rukmī; *śyāle*—His brother-in-law; *na abravīt*—did not say; *sādhu*—good; *asādhu*—not good; *vā*—or; *rukmiṇī-balayoḥ*—of Rukmiṇī and Balarāma; *rājan*—O King; *sneha*—the affection; *bhaṅga*—of breaking; *bhayāt*—out of fear; *hariḥ*—Lord Kṛṣṇa.

TRANSLATION

When His brother-in-law Rukmī was slain, Lord Kṛṣṇa neither applauded nor protested, O King, for He feared jeopardizing His affectionate ties with

either Rukmiṇī or Balarāma.

TEXT 40

ततोऽनिरुद्धं सह सूर्यया वरं
रथं समारोप्य ययुः कुशस्थलीम्
रामादयो भोजकटादशार्हाः
सिद्धाखिलार्था मधुसूदनाश्रयाः

*tato 'niruddham saha sūryayā varam
ratham samāropya yayuḥ kuśasthalīm
rāmādayo bhojakaṭād daśārḥāḥ
siddhākhilārthā madhusūdanāśrayāḥ*

SYNONYMS

tataḥ—then; *aniruddham*—Aniruddha; *saha*—together with; *sūryayā*—His bride; *varam*—the groom; *ratham*—on His chariot; *samāropya*—placing; *yayuḥ*—they went; *kuśasthalīm*—to Kuśasthalī (Dvārakā); *rāma-ādayaḥ*—headed by Lord Balarāma; *bhojakaṭāt*—from Bhojakaṭa; *daśārḥāḥ*—the descendants of Daśārha; *siddha*—fulfilled; *akhila*—all; *arthāḥ*—whose purposes; *madhusūdana*—of Lord Kṛṣṇa; *āśrayāḥ*—under the shelter.

TRANSLATION

Then the descendants of Daśārha, headed by Lord Balarāma, seated Aniruddha and His bride on a fine chariot and set off from Bhojakaṭa for Dvārakā. Having taken shelter of Lord Madhusūdana, they had fulfilled all their purposes.

PURPORT

Even though Rukmiṇī was very dear to all the Dāśārhas, her brother Rukmī had constantly opposed and insulted Kṛṣṇa since Rukmiṇī's wedding. Thus, Śrīla Viśvanātha Cakravartī explains, the associates of Lord Kṛṣṇa could hardly lament Rukmī's sudden demise.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Sixty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Balarāma Slays Rukmī."

62. The Meeting of Ūṣā and Aniruddha

This chapter recounts the meeting of Aniruddha and Ūṣā, and also Aniruddha's battle with Bāṇāsura.

Of the one hundred sons of King Bali, the oldest was Bāṇāsura. He was a great devotee of Lord Śiva, who favored Bāṇa so much that even demigods like Indra would serve him. Bāṇāsura once satisfied Śiva by playing musical instruments with his one thousand hands while Śiva danced his *tāṇḍava-nṛtya*. In response, Śiva offered Bāṇa whatever benediction he chose, and Bāṇa asked Śiva to become the guardian of his city.

One day when Bāṇa was feeling an urge to do battle, he told Lord Śiva: "Except for you, in the whole world there is no warrior strong enough to fight me. Therefore these thousand arms you've given me are merely a heavy burden." Angered by these words, Lord Śiva replied, "Your pride will be crushed in battle when you meet my equal. Indeed, your chariot flag will fall to

the ground, broken."

Bāṇāsura's daughter, Ūṣā, once had an encounter with a lover in her sleep. Several nights in a row this occurred, until one night she failed to see Him in her dreams. She suddenly awoke, speaking aloud to Him in a state of agitation, but when she noticed her maidservants around her, she felt embarrassed. Ūṣā's companion Citralekhā asked her who she had been addressing, and Ūṣā told her everything. Hearing of Ūṣā's dreamlover, Citralekhā tried to relieve her friend's distress by drawing pictures of Gandharvas and other celestial personalities, as well as various men of the Vṛṣṇi dynasty. Citralekhā asked Ūṣā to pick out the man she had seen in her dreams, and Ūṣā pointed to the picture of Aniruddha. Citralekhā, who had mystic powers, knew at once that the young man her friend had pointed out was Lord Kṛṣṇa's grandson Aniruddha. Then, using her mystic powers, Citralekhā flew through the sky to Dvārakā, found Aniruddha and brought Him back with her to Śoṇitapura, Bāṇāsura's capital. There she presented Him to Ūṣā.

Having obtained the man of her desires, Ūṣā began serving Him very affectionately within her private quarters, which were supposed to be strictly off limits to men. After some time the female guards of the inner palace noticed symptoms of sexual activity on Ūṣā's person, and they went to Bāṇāsura to inform him. Greatly disturbed, Bāṇāsura rushed to his daughter's apartments with many armed guards and, to his great surprise, saw Aniruddha there. As the guards attacked Him, Aniruddha took up His club and succeeded in killing a few before the powerful Bāṇa could capture Him with his mystic *nāga-pāśa* ropes, filling Ūṣā with lamentation.

TEXT 1

श्रीराजोवाच
बाणस्य तनयामूषाम्
उपयेमे यदूत्तमः

तत्र युद्धमभूद्वोरं
हरिशङ्करयोर्महत
एतत्सर्वं महायोगिन्
समाख्यातुं त्वमर्हसि

śrī-rājovāca
bāṇasya tanayām ūṣām
upayeme yadūttamaḥ
tatra yuddham abhūt ghoram
hari-śaṅkarayor mahat
etat sarvaṁ mahā-yogin
samākhyātum tvam arhasi

SYNONYMS

śrī-rājā uvāca—the King (Parīkṣit Mahārāja) said; *bāṇasya*—of the demon Bāṇa; *tanayām*—the daughter; *ūṣām*—named Ūṣā; *upayeme*—married; *yadu-uttamaḥ*—the best of the Yadus (Aniruddha); *tatra*—in connection with that; *yuddham*—a battle; *abhūt*—occurred; *ghoram*—fearsome; *hari-śaṅkarayoḥ*—between Lord Hari (Kṛṣṇa) and Lord Śaṅkara (Śiva); *mahat*—great; *etat*—this; *sarvaṁ*—all; *mahā-yogin*—O great mystic; *samākhyātum*—to explain; *tvam*—you; *arhasi*—deserve.

TRANSLATION

King Parīkṣit said: The best of the Yadus married Bāṇāsura's daughter, Ūṣā, and as a result a great, fearsome battle occurred between Lord Hari and Lord Śaṅkara. Please explain everything about this incident, O most powerful of mystics.

TEXT 2

श्रीशुक उवाच
बाणः पुत्रशतज्येष्ठो
बलेरासीन्महात्मनः
येन वामनरूपाय
हरयेऽदायि मेदिनी
तस्यौरसः सुतो बानः

शिवभक्तिरतः सदा
मान्यो वदान्यो धीमांश्च
सत्यसन्धो दृढव्रतः
शोणितारख्ये पुरे रम्ये
स राज्यमकरोत्पुरा

तस्य शम्भोः प्रसादेन
किङ्करा इव तेऽमराः
सहस्रबाहुर्वाद्येन
ताण्डवेऽतोषयन्मृडम्

śrī-śuka uvāca
bāṇaḥ putra-śata-jyeṣṭho
baler āsīn mahātmanaḥ
yena vāmana-rūpāya
haraye 'dāyi medinī
tasyaurasaḥ suto bānaḥ

*śiva-bhakti-rataḥ sadā
mānyo vadānyo dhīmāṁś ca
satya-sandho dṛḍha-vrataḥ
śoṇitākhye pure ramye
sa rājyam akarot purā*

*tasya śambhoḥ prasādena
kiṅkarā iva te 'marāḥ
sahasra-bāhur vādyena
tāṇḍave 'toṣayan mṛḍam*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *bāṇaḥ*—Bāṇa; *putra*—of sons; *śata*—one hundred; *jyeṣṭhaḥ*—the oldest; *baleḥ*—of Mahārāja Bali; *āsīt*—was; *mahā-ātmanaḥ*—of the great soul; *yena*—by whom (Bali); *vāmana-rūpāya*—in the form of the dwarf, Vāmanadeva; *haraye*—to the Supreme Lord Hari; *adāyi*—was given; *medinī*—the earth; *tasya*—his; *aurasaḥ*—from the semen; *sutaḥ*—the son; *bāṇaḥ*—Bāṇa; *śiva-bhakti*—in devotion for Lord Śiva; *rataḥ*—fixed; *sada*—always; *mānyaḥ*—respectable; *vadānyaḥ*—magnanimous; *dhī-man*—intelligent; *ca*—and; *satya-sandhaḥ*—truthful; *dṛḍha-vrataḥ*—firm in his vows; *śoṇita-ākhye*—known as Śoṇita; *pure*—in the city; *ramye*—charming; *saḥ*—he; *rājyam akarot*—made his kingdom; *purā*—in the past; *tasya*—upon him; *śambhoḥ*—of Lord Śambhu (Śiva); *prasādena*—by the pleasure; *kiṅkarāḥ*—servants; *iva*—as if; *te*—they; *amarāḥ*—the demigods; *sahasra*—one thousand; *bāhuḥ*—having arms; *vādyena*—with the playing of musical instruments; *tāṇḍave*—while he (Lord Śiva) was dancing his *tāṇḍava-nṛtya*; *atoṣayat*—he satisfied; *mṛḍam*—Lord Śiva.

TRANSLATION

Śukadeva Gosvāmī said: **Bāṇa was the oldest of the hundred sons fathered by**

the great saint Bali Mahārāja, who gave the whole earth in charity to Lord Hari when He appeared as Vāmanadeva. Bāṇāsura, born from Bali's semen, became a great devotee of Lord Śiva. His behavior was always respectable, and he was generous, intelligent, truthful and firm in his vows. The beautiful city of Śoṇitapura was under his dominion. Because Lord Śiva had favored him, the very demigods waited on Bāṇāsura like menial servants. Once, when Śiva was dancing his tāṇḍava-nṛtya, Bāṇa especially satisfied the lord by playing a musical accompaniment with his one thousand arms.

TEXT 3

भगवान् सर्वभूतेशः
शरण्यो भक्तवत्सलः
वरेण छन्दयामास
स तं वव्रे पुराधिपम्

*bhagavān sarva-bhūteśaḥ
śaraṇyo bhakta-vatsalaḥ
vareṇa chandayām āsa
sa taṁ vavre purādhīpam*

SYNONYMS

bhagavān—the lord; *sarva*—of all; *bhūta*—created beings; *īśaḥ*—the master; *śaraṇyaḥ*—the giver of shelter; *bhakta*—to his devotees; *vatsalaḥ*—compassionate; *vareṇa*—with a choice of benedictions; *chandayām āsa*—gratified him; *saḥ*—he, Bāṇa; *taṁ*—him, Lord Śiva; *vavre*—chose; *pura*—of his city; *adhipam*—as the guardian.

TRANSLATION

The lord and master of all created beings, the compassionate refuge of his devotees, gladdened Bāṇāsura by offering him the benediction of his choice. Bāṇa chose to have him, Lord Śiva, as the guardian of his city.

TEXT 4

स एकदाह गिरिशं
पार्श्वस्थं वीर्यदुर्मदः
किरीटेनार्कवर्णेन
संस्पृशंस्तत्पदाम्बुजम्

*sa ekadāha giriśam
pārśva-stham vīrya-durmadaḥ
kirīṭenārka-varṇena
saṁspṛśaṁs tat-padāmbujam*

SYNONYMS

saḥ—he, Bāṇāsura; *ekadā*—once; *āha*—said; *giri-śam*—to Lord Śiva; *pārśva*—at his side; *stham*—present; *vīrya*—by his strength; *durmadaḥ*—intoxicated; *kirīṭena*—with his helmet; *arka*—like the sun; *varṇena*—whose color; *saṁspṛśan*—touching; *tat*—his, Lord Śiva's; *pada-ambujam*—lotus feet.

TRANSLATION

Bāṇāsura was intoxicated with his strength. One day, when Lord Śiva was standing beside him, Bāṇāsura touched the lord's lotus feet with his helmet, which shone like the sun, and spoke to him as follows.

TEXT 5

नमस्ये त्वां महादेव
लोकानां गुरुमीश्वरम्
पुंसामपूर्णकामानां
कामपूरामराङ्घ्रिपम्

*namasye tvāṁ mahā-deva
lokānām gurum īśvaram
puṁsām apūrṇa-kāmānām
kāma-pūrāmarāṅghripam*

SYNONYMS

namasye—I bow down; *tvām*—to you; *mahā-deva*—O greatest of gods; *lokānām*—of the worlds; *gurum*—to the spiritual master; *īśvaram*—to the controller; *puṁsām*—for men; *apūrṇa*—unfulfilled; *kāmānām*—whose desires; *kāma-pūra*—fulfilling desires; *amara-aṅghripam*—(like) a tree of heaven.

TRANSLATION

[Bāṇāsura said:] O Lord Mahādeva, I bow down to you, the spiritual master and controller of the worlds. You are like the heavenly tree that fulfills the desires of those whose desires are unfulfilled.

TEXT 6

दोःसहस्रं त्वया दत्तं
परं भाराय मेऽभवत्
त्रिलोक्यां प्रतियोद्धारं

न लभे त्वदृते समम्

*doh-sahasram tvayā dattam
param bhārāya me 'bhavat
tri-lokyām pratiyoddhāram
na labhe tvad ṛte samam*

SYNONYMS

doh—the arms; *sahasram*—one thousand; *tvayā*—by you; *dattam*—given; *param*—only; *bhārāya*—a burden; *me*—for me; *abhavat*—have become; *tri-lokyam*—in the three worlds; *pratiyoddhāram*—an opposing fighter; *na labhe*—I do not find; *tvad*—you; *ṛte*—except for; *samam*—equal.

TRANSLATION

These one thousand arms you bestowed upon me have become merely a heavy burden. Besides you, I find no one in the three worlds worthy to fight.

PURPORT

According to the *ācāryas*, Bāṇāsura's subtle implication here is this: "And so when I have defeated you, Lord Śiva, my world conquest will be complete and my desire for battle satisfied."

TEXT 7

कण्डूत्या निभृतैर्दोभिर्
युयुत्सुर्दिग्गजानहम्
आद्यायां चूर्णयन्नद्रीन्

भीतास्तेऽपि प्रदुद्रुवुः

*kaṇḍūtyā nibhṛtair dorbhir
yuyutsur dig-gajān aham
ādyāyām cūrṇayann adrīn
bhītās te 'pi pradudruvuh*

SYNONYMS

kaṇḍūtyā—with itching; *nibhṛtaiḥ*—filled; *dorbhiḥ*—with my arms; *yuyutsuḥ*—eager to fight; *dik*—of the directions; *gajān*—the elephants; *aham*—I; *ādyā*—O primeval one; *ayam*—went; *cūrṇayan*—crushing to powder; *adrīn*—mountains; *bhītāḥ*—frightened; *te*—they; *api*—even; *pradudruvuh*—ran away.

TRANSLATION

Eager to fight with the elephants who rule the directions, O primeval lord, I went forth, pulverizing mountains with my arms, which were itching for battle. But even those great elephants fled in fear.

TEXT 8

तच्छ्रुत्वा भगवान् क्रुद्धः
केतुस्ते भज्यते यदा
त्वद्दर्पघ्नं भवेन्मूढ
संयुगं मत्समेन ते

*tac chrutvā bhagavān kruddhaḥ
ketus te bhajyate yadā*

*tvad-darpa-ghnam bhaven mūḍha
saṁyugam mat-samena te*

SYNONYMS

tat—that; *śrutva*—hearing; *bhagavān*—the lord; *kruddhaḥ*—angry; *ketuḥ*—flag; *te*—your; *bhajyate*—is broken; *yadā*—when; *tvat*—your; *darpa*—pride; *ghnam*—destroyed; *bhavet*—will be; *mūḍha*—O fool; *saṁyugam*—battle; *mat*—to me; *samena*—with Him who is equal; *te*—your.

TRANSLATION

Hearing this, Lord Śiva became angry and replied, "Your flag will be broken, fool, when you have done battle with one who is my equal. That fight will vanquish your conceit."

PURPORT

Lord Śiva could have immediately chastised Bāṇāsura and personally destroyed his pride, but since Bāṇāsura had been such a faithful servant of his, Śiva did not do so.

TEXT 9

इत्युक्तः कुमतिर्हृष्टः
स्वगृहं प्राविशन्नृप
प्रतीक्षन् गिरिशादेशं
स्ववीर्यनशनम्कुधीः

*ity uktaḥ kumatir hr̥ṣṭaḥ
sva-gr̥haṁ prāviśan nṛpa*

*pratīkṣan giriśādeśam
sva-vīrya-naśanam kudhīḥ*

SYNONYMS

iti—thus; *uktaḥ*—spoken to; *ku-matiḥ*—foolish; *hr̥ṣṭaḥ*—delighted; *sva*—his own; *gṛham*—home; *prāviśat*—entered; *nṛpa*—O King (Parīkṣit); *pratīkṣan*—waiting for; *giriśa*—of Lord Śiva; *ādeśam*—prediction; *sva-vīrya*—of his prowess; *naśanam*—the destruction; *ku-dhīḥ*—unintelligent.

TRANSLATION

Thus advised, unintelligent Bāṇāsura was delighted. The fool then went home, O King, to wait for that which Lord Giriśa had predicted: the destruction of his prowess.

PURPORT

Here Bāṇāsura is described as *ku-dhī* ("having bad intelligence") and *ku-mati* ("foolish") because he completely misunderstood the actual situation. This demon was so arrogant that he was convinced no one could defeat him. He was delighted to hear that someone as powerful as Lord Śiva would come to fight with him and satisfy his itching for battle. Even though Śiva had said that this person would break Bāṇa's flag and destroy his prowess, the demon was too foolish to take this statement seriously and eagerly awaited the fight.

At the present moment materialistic people are delighted by the many unprecedented facilities for sense gratification. Although it is clear that death, both individual and collective, is quickly approaching them, modern sense gratifiers are oblivious to their inevitable destruction. As stated in the *Bhāgavatam* (2.1.4), *paśyann api na paśyati*: Even though their imminent destruction is apparent, they are too blind to see it, being intoxicated by sex enjoyment and family attachment. Similarly, Bāṇāsura was intoxicated with

his material prowess and could not believe that he was about to be cut down to size.

TEXT 10

तस्योषा नाम दुहिता
स्वप्ने प्राद्युम्निना रतिम्
कन्यालभत कान्तेन
प्रागदृष्टश्रुतेन सा

*tasyoṣā nāma duhitā
svapne prādyumninā ratim
kanyālabhata kāntena
prāg adṛṣṭa-śrutena sā*

SYNONYMS

tasya—his; *ūṣā nāma*—named Ūṣā; *duhitā*—daughter; *svapne*—in a dream; *prādyumninā*—with the son of Pradyumna (Aniruddha); *ratim*—an amorous encounter; *kanyā*—the unmarried maiden; *alabhata*—obtained; *kāntena*—with her lover; *prāk*—previously; *adṛṣṭa*—never seen; *śrutena*—or heard of; *sā*—she.

TRANSLATION

In a dream Bāṇa's daughter, the maiden Ūṣā, had an amorous encounter with the son of Pradyumna, though she had never before seen or heard of her lover.

PURPORT

The incidents now described will lead up to the fight predicted by Lord Śiva. Śrīla Viśvanātha Cakravartī Ṭhākura quotes the following verses from the *Viṣṇu Purāṇa*, which explain Ūṣā's dream:

*ūṣā bāṇa-sutā vipra
pārvatīm śambhunā saha
krīḍantīm upalakṣyoccaiḥ
spṛhām cakre tad-āśrayām*

"O *brāhmaṇa*, when Ūṣā, the daughter of Bāṇa, happened to see Pārvatī playing with her husband, Lord Śambhu, Ūṣā intensely desired to experience the same feelings."

*tataḥ sakala-citta-jña
gaurī tām aha bhāvinīm
alam atyārtha-tāpena
bhartrā tvam api raṁsyase*

"At that time Goddess Gaurī [Pārvatī], who knows everyone's heart, told the sensitive young girl, 'Don't be so disturbed! You will have a chance to enjoy with your own husband.' "

*ity uktā sā tadā cakre
kadeti matim ātmanaḥ
ko vā bhartā mamety enām
punar apy āha pārvatī*

"Hearing this, Ūṣā thought to herself, 'But when? And who will my husband be?' In response, Pārvatī addressed her once more."

*vaiśākha-śukla-dvādaśyām
svapne yo 'bhibhavam tava
kariṣyati sa te bhartā*

rāja-putri bhaviṣyati

" 'The man who approaches you in your dream on the twelfth lunar day of the bright fortnight of the month Vaiśākha will become your husband, O princess.'
"

TEXT 11

सा तत्र तमपश्यन्ती
क्वासि कान्तेति वादिनी
सखीनां मध्य उत्तस्थौ
विह्वला व्रीडिता भृशम्

*sā tatra tam apaśyanti
kvāsi kānteti vādinī
sakhīnām madhya uttasthau
vihvalā vrīditā bhṛśam*

SYNONYMS

sā—she; *tatra*—there (in her dream); *tam*—Him; *apaśyanti*—not seeing; *kva*—where; *asi*—are you; *kānta*—my lover; *iti*—thus; *vādinī*—speaking; *sakhīnām*—of her girlfriends; *madhye*—in the midst; *uttasthau*—arose; *vihvalā*—disturbed; *vrīditā*—embarrassed; *bhṛśam*—greatly.

TRANSLATION

Losing sight of Him in her dream, Ūṣā suddenly sat up in the midst of her girlfriends, crying out "Where are You, my lover?" She was greatly disturbed and embarrassed.

PURPORT

Coming to her senses and remembering that she was surrounded by her girlfriends, Ūṣā was naturally very embarrassed to have cried out in that way. At the same time she was disturbed by attachment to the beloved man who had appeared in her dream.

TEXT 12

बाणस्य मन्त्री कुम्भाण्डश्
चित्रलेखा च तत्सुता
सख्यपृच्छत्सखीमूषां
कौतूहलसमन्विता

*bāṇasya mantrī kumbhāṇḍaś
citrālekhā ca tat-sutā
sakhya apr̥cchat sakhīm ūṣām
kautūhala-samanvitā*

SYNONYMS

bāṇasya—of Bāṇa; *mantrī*—the minister; *kumbhāṇḍaḥ*—Kumbhāṇḍa; *Citrālekhā*—citrālekhā; *ca*—and; *tat*—his; *sutā*—daughter; *sakhī*—the girlfriend; *ap̥cchat*—she asked; *sakhīm*—her girlfriend; *ūṣām*—Ūṣā; *kautūhala*—with curiosity; *samanvitā*—full.

TRANSLATION

Bāṇāsura had a minister named Kumbhāṇḍa, whose daughter was Citrālekhā. A companion of Ūṣā's, she was filled with curiosity, and thus she

inquired from her friend.

TEXT 13

कं त्वं मृगयसे सुभ्रु
कीदृशस्ते मनोरथः
हस्तग्राहं न तेऽद्यापि
राजपुत्र्युपलक्षये

*kaṁ tvam mṛgayase su-bhru
kīdṛśas te manorathaḥ
hasta-grāham na te 'dyāpi
rāja-putry upalakṣaye*

SYNONYMS

kaṁ—who; *tvam*—you; *mṛgayase*—are looking for; *su-bhru*—O beautiful-browed one; *kīdṛśaḥ*—of what sort; *te*—your; *manāḥ-rathaḥ*—hankering; *hasta*—of the hand; *grāham*—a taker; *na*—not; *te*—your; *adya api*—up until now; *rāja-putri*—O princess; *upalakṣaye*—do I see.

TRANSLATION

[Citralekhā said:] Who are you searching for, O fine-browed one? What is this hankering you're feeling? Until now, O princess, I haven't seen any man take your hand in marriage.

TEXT 14

दृष्टः कश्चिन्नरः स्वप्ने
श्यामः कमललोचनः
पीतवासा बृहद्बाहुर्
योषितां हृदयंगमः

*dr̥ṣṭaḥ kaścīn naraḥ svaṇe
śyāmaḥ kamala-locanaḥ
pīta-vāsā bṛhad-bāhur
yoṣitām hṛdayam-gamaḥ*

SYNONYMS

dr̥ṣṭaḥ—seen; *kaścīn*—a certain; *naraḥ*—man; *svaṇe*—in my dream;
śyāmaḥ—dark blue; *kamala*—lotuslike; *locanaḥ*—whose eyes; *pīta*—yellow;
vāsāḥ—whose clothing; *bṛhat*—mighty; *bāhuḥ*—whose arms; *yoṣitām*—of
women; *hṛdayam*—the hearts; *gamaḥ*—touching.

TRANSLATION

[Ūṣā said:] In my dream I saw a certain man who had a darkblue
complexion, lotus eyes, yellow garments and mighty arms. He was the kind who
touches women's hearts.

TEXT 15

तमहं मृगये कान्तं
पाययित्वाधरं मधु
क्वापि यातः स्पृहयतीं

क्षिप्त्वा मां वृजिनार्णवे

*tam ahaṁ mṛgaye kāntaṁ
pāyayitvādharaṁ madhu
kvāpi yātaḥ spṛhayatīm
kṣiptvā mām vṛjinārṇave*

SYNONYMS

tam—Him; *aham*—I; *mṛgaye*—am seeking; *kāntaṁ*—lover; *pāyayitvā*—having made drink; *ādharaṁ*—of His lips; *madhu*—the honey; *kva api*—somewhere; *yātaḥ*—has gone; *spṛhayatīm*—hankering for Him; *kṣiptvā*—having thrown; *mām*—me; *vṛjina*—of distress; *arṇave*—in the ocean.

TRANSLATION

It is that lover I search for. After making me drink the honey of His lips, He has gone elsewhere, and thus He has thrown me, hankering fervently for Him, into the ocean of distress.

TEXT 16

चित्रलेखोवाच
व्यसनं तेऽपकर्षामि
त्रिलोक्यां यदि भाव्यते
तमानेष्ये वरं यस्ते
मनोहर्ता तमादिश

*citralekhovāca
vyasanaṁ te 'pakarṣāmi*

*tri-lokyām yadi bhāvyate
tam āneṣye varam yas te
mano-hartā tam ādiśa*

SYNONYMS

citralekhā uvāca—Citralekhā said; *vyasanam*—distress; *te*—your; *apakarṣāmi*—I will take away; *tri-lokyām*—within the three worlds; *yadi*—if; *bhāvyate*—He is to be found; *tam*—Him; *āneṣye*—I will bring; *varam*—husband-to-be; *yaḥ*—who; *te*—your; *manaḥ*—of the heart; *hartā*—the thief; *tam*—Him; *ādiśa*—please point out.

TRANSLATION

Citralekhā said: I will remove your distress. If He is to be found anywhere in the three worlds, I will bring this future husband of yours who has stolen your heart. Please show me who He is.

PURPORT

Interestingly, the name Citralekhā indicates a person skilled in the art of drawing or painting. *Citra* means "excellent" or "variegated," and *lekhā* means "the art of drawing or painting." Citralekhā, as described in the following verse, will now utilize the talent indicated by her name.

TEXT 17

इत्युक्त्वा देवगन्धर्व
सिद्धचारणपन्नगान्
दैत्यविद्याधरान् यक्षान्

मनुजांश्च यथालिखत्

*ity uktvā deva-gandharva
siddha-cāraṇa-pannagān
daitya-vidyādhārān yakṣān
manujāṁś ca yathālikhat*

SYNONYMS

iti—thus; *uktvā*—saying; *deva-gandharva*—demigods and Gandharvas; *siddha-cāraṇa-pannagān*—Siddhas, Cāraṇas and Pannagas; *daitya-vidyādhārān*—demons and Vidyādharas; *yakṣān*—Yakṣas; *manu-jān*—humans; *ca*—also; *yathā*—accurately; *alikhāt*—she drew.

TRANSLATION

Saying this, Citralekhā proceeded to draw accurate pictures of various demigods, Gandharvas, Siddhas, Cāraṇas, Pannagas, Daityas, Vidyādharas, Yakṣas and humans.

TEXTS 18-19

मनुजेषु च सा वृष्णीन्
शूरमानकदुन्दुभिम्
व्यलिखद्रामकृष्णौ च
प्रद्युम्नं वीक्ष्य लज्जिता

अनिरुद्धं विलिखितं
वीक्ष्योषावाङ्मुखी ह्रिया

सोऽसावसाविति प्राह स्मयमाना महीपते

*manujeṣu ca sā vṛṣṇīn
śūram ānakadundubhim
vyalikhad rāma-kṛṣṇau ca
pradyumnaṁ vīkṣya lajjitā*

*aniruddhaṁ vilikhitam
vīkṣyoṣāvāṇ-mukhī hriyā
so 'sāv asāv iti prāha
smayamānā mahī-pate*

SYNONYMS

manujeṣu—among the humans; *ca*—and; *sā*—she (Citralekhā); *vṛṣṇīn*—the Vṛṣṇis; *śūram*—Śūrasena; *ānakadundubhim*—Vasudeva; *vyalikhat*—drew; *rāma-kṛṣṇau*—Balarāma and Kṛṣṇa; *ca*—and; *pradyumnam*—Pradyumna; *vīkṣya*—seeing; *lajjitā*—becoming shy; *aniruddham*—Aniruddha; *vilikhitam*—drawn; *vīkṣya*—seeing; *ūṣā*—Ūṣā; *avāk*—bending down; *mukhī*—her head; *hriyā*—out of embarrassment; *saḥ asau asau iti*—"That's the one! That's the one!"; *prāha*—she said; *smayamānā*—smiling; *mahī-pate*—O King.

TRANSLATION

O King, among the humans, Citralekhā drew pictures of the Vṛṣṇis, including Śūrasena, Ānakadundubhi, Balarāma and Kṛṣṇa. When Ūṣā saw the picture of Pradyumna she became bashful, and when she saw Aniruddha's picture she bent her head down in embarrassment. Smiling, she exclaimed, "He's the one! It's Him!"

PURPORT

Śrīla Viśvanātha Cakravartī gives this further insight: When Ūṣā saw the picture of Pradyumna, she became bashful because she thought, "This is my father-in-law." Then she saw the picture of her lover, Aniruddha, and cried out in joy.

TEXT 20

चित्रलेखा तमाज्ञाय
पौत्रं कृष्णस्य योगिनी
ययौ विहायसा राजन्
द्वारकां कृष्णपालिताम्

*citralekhā tam ājñāya
pautram kṛṣṇasya yoginī
yayau vihāyasā rājan
dvārakām kṛṣṇa-pālītām*

SYNONYMS

citralekhā—Citralekhā; *tam*—Him; *ājñāya*—recognizing; *pautram*—as the grandson; *kṛṣṇasya*—of Lord Kṛṣṇa; *yoginī*—female mystic; *yayau*—she went; *vihāyasā*—by the mystic skyways; *rājan*—O King; *dvārakām*—to Dvārakā; *kṛṣṇa-pālītām*—protected by Kṛṣṇa.

TRANSLATION

Citralekhā, endowed with mystic powers, recognized Him as Kṛṣṇa's grandson [Aniruddha]. My dear King, she then traveled by the mystic skyway

to Dvārakā, the city under Lord Kṛṣṇa's protection.

TEXT 21

तत्र सुप्तं सुपर्यङ्के
प्राद्युम्निं योगमास्थिता
गृहीत्वा शोणितपुरं
सख्यै प्रियमदर्शयत्

*tatra suptam su-paryanke
prādyumninṁ yogam āsthitā
grhītvā śoṇita-puram
sakhyai priyam adarśayat*

SYNONYMS

tatra—there; *suptam*—asleep; *su*—excellent; *paryanke*—on a bed; *pradyumninṁ*—the son of Pradyumna; *yogam*—mystic power; *āsthitā*—using; *grhītvā*—taking Him; *śoṇita-puram*—to Śoṇitapura, Bāṇāsura's capital; *sakhyai*—to her girlfriend, Ūṣā; *priyam*—her beloved; *adarśayat*—she showed.

TRANSLATION

There she found Pradyumna's son Aniruddha sleeping upon a fine bed. With her yogic power she took Him away to Śoṇitapura, where she presented her girlfriend Ūṣā with her beloved.

PURPORT

Śrīla Viśvanātha Cakravartī comments as follows on this verse: "It is stated here that Citralekhā resorted to mystic power (*yogam āsthitā*). As explained in

the *Hari-vamśa* and other literatures, she needed to employ her powers because when she arrived at Dvārakā she found herself unable to enter Lord Kṛṣṇa's city. At that time Śrī Nārada Muni instructed her in the mystic art of entering. Some authorities also say that Citralekhā is herself an expansion of Yogamāyā."

TEXT 22

सा च तं सुन्दरवरं
विलोक्य मुदितानना
दुष्प्रेक्ष्ये स्वगृहे पुम्भी
रेमे प्राद्युम्निना समम्

*sā ca taṁ sundara-varam
vilokya muditānanā
duṣprekṣye sva-grhe pumbhī
reme prādyumninā samam*

SYNONYMS

sā—she; *ca*—and; *taṁ*—Him; *sundara-varam*—the most beautiful man; *vilokya*—beholding; *mudita*—joyful; *ānanā*—her face; *duṣprekṣye*—which was not to be seen; *sva*—in her own; *grhe*—quarters; *pumbhī*—by men; *reme*—she enjoyed; *pradyumninā samam*—together with the son of Pradyumna.

TRANSLATION

When Ūṣā beheld Him, the most beautiful of men, her face lit up with joy. She took the son of Pradyumna to her private quarters, which men were forbidden even to see, and there enjoyed with Him.

TEXTS 23-24

पराध्यवासःस्रग्गन्ध-
धूपदीपासनादिभिः
पानभोजनभक्ष्यैश्च
वाक्यैः शुश्रूषणार्चितः

गूढः कन्यापुरे शश्वत्-
प्रवृद्धस्नेहया तया
नाहर्गणान् स बुबुधे
ऊषयापहतेन्द्रियः

*parārdhya-vāsaḥ-srag-gandha-
dhūpa-dīpāsanādibhiḥ
pāna-bhojana-bhakṣyaiś ca
vākyaiḥ śuśrūṣaṇārcitaḥ
gūḍhaḥ kanyā-pure śaśvat-
pravṛddha-snehayā tayā
nāhar-gaṇān sa bubudhe
ūṣayāpahṛtendriyaḥ*

SYNONYMS

parārdhya—priceless; *vāsaḥ*—with garments; *srag*—garlands;
gandha—fragrances; *dhūpa*—incense; *dīpa*—lamps; *āsana*—sitting places;
ādibhiḥ—and so on; *pāna*—with beverages; *bhojana*—food that is chewed;
bhakṣyaiḥ—food that is not chewed; *ca*—also; *vākyaiḥ*—with words;
śuśrūṣaṇa—by faithful service; *arcitaḥ*—worshiped; *gūḍhaḥ*—kept hidden;

kanyā-pure—in the quarters for unmarried girls; *śaśvat*—continuously; *pravṛddha*—greatly increasing; *snehayā*—whose affection; *tayā*—by her; *na*—not; *ahaḥ-gaṇān*—the days; *saḥ*—He; *bubudhe*—noticed; *ūṣayā*—by Ūṣā; *apahr̥ta*—diverted; *indriyaḥ*—His senses.

TRANSLATION

Ūṣā worshiped Aniruddha with faithful service, offering Him priceless garments, along with garlands, fragrances, incense, lamps, sitting places and so on. She also offered Him beverages, all types of food, and sweet words. As He thus remained hidden in the young ladies' quarters, Aniruddha did not notice the passing of the days, for His senses were captivated by Ūṣā, whose affection for Him ever increased.

TEXTS 25-26

तां तथा यदुवीरेण
भुज्यमानां हतव्रताम्
हेतुभिर्लक्षयां चक्रुर्
आपृईतां दुरवच्छदैः

भटा आवेदयां चक्रू
राजंस्ते दुहितुर्वयम्
विचेष्टितं लक्षयाम्
कन्यायाः कुलदूषणम्

tāṁ tathā yadu-vīreṇa
bhujyamānāṁ hata-vratām
hetubhir lakṣayāṁ cakrur

āpṛītām duravacchadaiḥ

bhaṭā āvedayām cakrū
rājanś te duhitur vayam
viceṣṭitam lakṣayāma
kanyāyāḥ kula-dūṣaṇam

SYNONYMS

tām—her; *tathā*—thus; *yadu-vīreṇa*—by the hero of the Yadus; *bhujyamānām*—being enjoyed; *hata*—broken; *vratām*—whose (virgin) vow; *hetubhiḥ*—by symptoms; *lakṣayām cakruḥ*—they ascertained; *ā-pṛītām*—who was extremely happy; *duravacchadaiḥ*—impossible to disguise; *bhaṭāḥ*—the female guards; *āvedayām cakruḥ*—announced; *rājan*—O King; *te*—your; *duhituḥ*—of the daughter; *vayam*—we; *viceṣṭitam*—improper behavior; *lakṣayāmaḥ*—have noted; *kanyāyāḥ*—of an unmarried girl; *kula*—the family; *dūṣaṇam*—besmirching.

TRANSLATION

The female guards eventually noticed unmistakable symptoms of romantic involvement in Ūṣā, who, having broken her maiden vow, was being enjoyed by the Yadu hero and showing signs of conjugal happiness. The guards went to Bāṇāsura and told him, "O King, we have detected in your daughter the kind of improper behavior that spoils the reputation of a young girl's family.

PURPORT

Śrīla Viśvanātha Cakravartī has defined the word *bhaṭāḥ* as "female guards," whereas Jīva Gosvāmī defines it as "eunuchs and others." Grammatically, the word can function both ways.

The guards feared that if Bāṇāsura found out about Ūṣā's activities from some other source, he would severely punish them, and thus they personally

informed him that his young daughter was no longer innocent.

TEXT 27

अनपायिभिरस्माभिर्
गुप्तायाश्च गृहे प्रभो
कन्याया दूषणं पुम्भिर्
दुष्प्रेक्ष्याया न विद्महे

*anapāyibhir asmābhir
guptāyāś ca gr̥he prabho
kanyāyā dūṣaṇam pumbhir
duṣprekṣyāyā na vidmahe*

SYNONYMS

anapāyibhiḥ—who have never gone away; *asmābhiḥ*—by us; *guptāyāḥ*—of her who has been well guarded; *ca*—and; *gr̥he*—within the palace; *prabho*—O master; *kanyāyāḥ*—of the maiden; *dūṣaṇam*—the polluting; *pumbhiḥ*—by men; *duṣprekṣyāyāḥ*—impossible to be seen; *na vidmahe*—we do not understand.

TRANSLATION

"We have been carefully watching over her, never leaving our posts, O master, so we cannot understand how this maiden, whom no man can even see, has been corrupted within the palace."

PURPORT

The *ācāryas* explain that the word *anapāyibhiḥ* can mean either "never going away" or "never deluded." Also, if we take the alternate reading

duṣpreṣyāyāḥ instead of *duṣprekṣyāyāḥ*, the guards refer to Ūṣā as "she whose wicked girlfriend has been sent on a mission."

TEXT 28

ततः प्रव्यथितो बाणो
दुहितुः श्रुतदूषणः
त्वरितः कन्यकागारं
प्राप्तोऽद्राक्षीद्यदूद्वहम्

tataḥ pravyathito bāṇo
duhituḥ śruta-dūṣaṇaḥ
tvaritaḥ kanyakāgāraṁ
prāpto 'drākṣīd yadūdvaḥam

SYNONYMS

tataḥ—then; *pravyathitaḥ*—very agitated; *bāṇaḥ*—Bāṇāsura; *duhituḥ*—of his daughter; *śruta*—having heard of; *dūṣaṇaḥ*—the corruption; *tvaritaḥ*—quickly; *kanyakā*—of the unmarried girls; *āgāraṁ*—the quarters; *prāptaḥ*—reaching; *adrākṣīt*—he saw; *yadu-udvaḥam*—the most eminent of the Yadus.

TRANSLATION

Very agitated to hear of his daughter's corruption, Bāṇāsura rushed at once to the maidens' quarters. There he saw the pride of the Yadus, Aniruddha.

TEXTS 29-30

कामात्मजं तं भुवनैकसुन्दरं

श्यामं पिशङ्गाम्बरमम्बुजेक्षणम्
बृहद्भुजं कुण्डलकुन्तलत्विषा
स्मितावलोकनेन च मण्डिताननम्

दीव्यन्तमक्षैः प्रिययाभिनुम्णया
तदङ्गसङ्गस्तनकुङ्कुमस्रजम्
बाह्वोर्दधानं मधुमल्लिकाश्रितां
तस्याग्र आसीनमवेक्ष्य विस्मितः

*kāmātmajam tam bhuvanaika-sundaram
śyāmaṁ piśaṅgāmbaram ambujekṣaṇam
bṛhad-bhujam kuṇḍala-kuntala-tviṣā
smitāvalokena ca maṇḍitānanam*

*dīvyantam akṣaiḥ priyayābhinuṁṇayā
tat-aṅga-saṅga-stana-kuṅkuma-srajam
bāhvor dadhānam madhu-mallikāśritam
tasyāgra āsīnam avekṣya vismitaḥ*

SYNONYMS

kāma—of Cupid (Pradyumna); *ātmajam*—the son; *tam*—Him; *bhuvana*—of all the worlds; *eka*—the exclusive; *sundaram*—beauty; *śyāmam*—dark blue in complexion; *piśaṅga*—yellow; *ambaram*—whose clothing; *ambuja*—like lotuses; *ikṣaṇam*—whose eyes; *bṛhat*—mighty; *bhujam*—whose arms; *kuṇḍala*—of His earrings; *kuntala*—and of the locks of His hair; *tviṣā*—with the glow; *smita*—smiling; *avalokena*—with glances; *ca*—also; *maṇḍita*—ornamented; *ānanam*—whose face; *dīvyantam*—playing; *akṣaiḥ*—with dice; *priyayā*—along with His beloved; *abhinuṁṇayā*—all-auspicious; *tat*—with her; *aṅga*—physical; *saṅga*—because

of the contact; *stana*—from her breasts; *kuṅkuma*—having the *kuṅkuma*; *srajam*—a flower garland; *bāhvoḥ*—between His arms; *dadhānam*—wearing; *madhu*—springtime; *mallikā*—of jasmines; *āśritām*—composed; *tasyāḥ*—of her; *agre*—in the front; *āsinam*—sitting; *avekṣya*—seeing; *vismitaḥ*—amazed.

TRANSLATION

Bāṇāsura saw before him Cupid's own son, possessed of unrivaled beauty, with dark-blue complexion, yellow garments, lotus eyes and formidable arms. His face was adorned with effulgent earrings and hair, and also with smiling glances. As He sat opposite His most auspicious lover, playing with her at dice, there hung between His arms a garland of spring jasmines that had been smeared with *kuṇkuma* powder from her breasts when He had embraced her. Bāṇāsura was astonished to see all this.

PURPORT

Bāṇāsura was amazed at Aniruddha's boldness: the prince was calmly sitting in the young girl's quarters, playing with Bāṇa's supposedly unmarried daughter! In the context of the strict Vedic culture, this was an unbelievable thing to witness.

TEXT 31

स तं प्रविष्टं वृतमाततायिभिर्
भटैरनीकैरवलोक्य माधवः
उद्यम्य मौर्वं परिघं व्यवस्थितो
यथान्तको दण्डधरो जिघांसया

sa taṁ praviṣṭaṁ vṛtaṁ ātatāyibhir

*bhaṭair anīkair avalokya mādhabaḥ
udyamya maurvaṁ parighaṁ vyavasthito
yathāntako daṇḍa-dhara jighāṁsayā*

SYNONYMS

saḥ—He, *Aniruddha*; *tam*—him, *Bāṇāsura*; *praviṣṭam*—entered; *vṛtam*—surrounded; *ātatāyibhiḥ*—who were carrying weapons; *bhaṭaiḥ*—by guards; *anīkaiḥ*—numerous; *avalokya*—seeing; *mādhabaḥ*—Aniruddha; *udyamya*—raising; *maurvaṁ*—made of *muru* iron; *parigham*—His club; *vyavasthitaḥ*—standing firm; *yathā*—like; *aṇṭakaḥ*—death personified; *daṇḍa*—the rod of punishment; *dharaḥ*—bearing; *jighāṁsayā*—ready to strike.

TRANSLATION

Seeing Bāṇāsura enter with many armed guards, Aniruddha raised His iron club and stood resolute, ready to strike anyone who attacked Him. He resembled death personified holding his rod of punishment.

PURPORT

The club was not made of ordinary iron but of a special kind called *muru*.

TEXT 32

जिघृक्षया तान् परितः प्रसर्पतः
शुनो यथा शूकरयूथपोऽहनत्
ते हन्यमाना भवनाद्विनिर्गता
निर्भिन्नमूर्धोरुभुजाः प्रदुद्रुवुः

jighṛkṣayā tān paritaḥ prasarpataḥ

*śuno yathā śūkara-yūthaṇo 'hanat
te hanyamānā bhavanād vinirgatā
nirbhinna-mūrdhoru-bhujāḥ pradudruvuh*

SYNONYMS

jighṛkṣayā—wanting to grab Him; *tān*—them; *paritaḥ*—on all sides; *prasarṇataḥ*—approaching; *śunaḥ*—dogs; *yathā*—as; *śūkara*—of hogs; *yūtha*—of a group; *paḥ*—the leader; *ahanat*—He struck; *te*—they; *hanyamānāḥ*—being struck; *bhavanāt*—from the palace; *vinirgatāḥ*—went out; *nirbhinna*—broken; *mūrdha*—their heads; *ūru*—thighs; *bhujāḥ*—and arms; *pradudruvuh*—they fled.

TRANSLATION

As the guards converged on Him from all sides, trying to capture Him, Aniruddha struck them just as the leader of a pack of boars strikes back at dogs. Hit by His blows, the guards fled the palace, running for their lives with shattered heads, thighs and arms.

TEXT 33

तं नागपाशैर्बलिनन्दनो बली
घ्नन्तं स्वसैन्यं कुपितो बबन्ध ह
ऊषा भृशं शोकविषादविह्वला
बद्धं निशम्याश्रुकलाक्ष्यरौत्सीत्

*taṁ nāga-pāśair bali-nandano balī
ghnantam sva-sainyam kupito babandha ha
ūṣā bhṛśam śoka-viṣāda-vihvalā*

baddham niśamyāśru-kalākṣy arautsīt

SYNONYMS

tam—Him; *nāga-pāśaiḥ*—with the mystic *nāga* noose; *bali-nandanaḥ*—the son of Bali (Bāṇāsura); *balī*—powerful; *ghnantam*—as He was striking; *sva*—at his own; *sainyam*—army; *kupitaḥ*—angered; *babandha ha*—he captured; *ūṣā-Ūṣā*; *bhṛśam*—extremely; *śoka*—by sorrow; *viṣāda*—and discouragement; *vihvalā*—overwhelmed; *baddham*—captured; *niśamya*—hearing; *aśru-kalā*—with teardrops; *akṣī*—in her eyes; *arautsīt*—cried.

TRANSLATION

But even as Aniruddha was striking down the army of Bāṇa, that powerful son of Bali angrily caught Him with the mystic *nāga-pāṣa* ropes. When Ūṣā heard of Aniruddha's capture, she was overwhelmed with grief and depression; her eyes filled with tears, and she wept.

PURPORT

The *ācāryas* explain that Bāṇāsura could not actually capture the powerful grandson of Lord Kṛṣṇa. However, the Lord's *līla-śakti*, or pastime potency, allowed this to happen so that the events described in the next chapter could take place.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Sixty-second Chapter, of the Śrīmad-Bhāgavatam, entitled "The Meeting of Ūṣā and Aniruddha."

63. Lord Kṛṣṇa Fights with Bāṇāsura

This chapter describes the battle between Lord Kṛṣṇa and Lord Śiva, as well as Śiva's glorification of Kṛṣṇa after the Lord had cut off Bāṇāsura's arms.

When Aniruddha did not return from Śoṇitapura, His family and friends passed the four months of the rainy season in extreme distress. When they finally heard from Nārada Muni how Aniruddha had been captured, a large army of the best Yādava warriors, under Kṛṣṇa's protection, set off for Bāṇāsura's capital and laid siege to it. Bāṇāsura fiercely opposed them with his own army of equal size. To help Bāṇāsura, Lord Śiva, accompanied by Kārtikeya and a horde of mystic sages, took up arms against Balarāma and Kṛṣṇa. Bāṇa began fighting against Sātyaki, and Bāṇa's son fought against Sāmba. All the demigods assembled in the sky to witness the battle. With His arrows Lord Kṛṣṇa harassed the followers of Lord Śiva, and by putting Lord Śiva into a state of confusion He was able to destroy Bāṇāsura's army. Kārtikeya was so strongly beaten by Pradyumna that he fled the battlefield, while the remnants of Bāṇāsura's army, harried by the blows of Lord Balarāma's club, scattered in all directions.

Enraged to see his army's destruction, Bāṇāsura rushed Kṛṣṇa to attack Him. But the Lord immediately killed Bāṇa's chariot driver and broke his chariot and bow, and then He sounded His Pāñcajanya conchshell. Next Bāṇāsura's mother, trying to save her son, appeared naked in front of Lord Kṛṣṇa, who averted His face to avoid looking at her. Seeing his chance, Bāṇa fled into his city.

After Lord Kṛṣṇa had thoroughly defeated the ghosts and hobgoblins fighting under Lord Śiva, the Śiva-jvara weapon-a personification of fever

with three heads and three legs-approached Lord Kṛṣṇa to fight Him. Seeing the Śiva-jvara, Kṛṣṇa released His Viṣṇu-jvara. The Śiva-jvara was overwhelmed by the Viṣṇu-jvara; having nowhere else to turn for shelter, the Śiva-jvara began to address Lord Kṛṣṇa, glorifying Him and asking for mercy. Lord Kṛṣṇa was pleased with the Śiva-jvara, and after the Lord had promised him freedom from fear, the Śiva-jvara bowed down to Him and departed.

Next Bāṇāsura returned and attacked Lord Śrī Kṛṣṇa again, wielding all kinds of weapons in his thousand hands. But Lord Kṛṣṇa took His Sudarśana disc and began cutting off all the demon's arms. Lord Śiva approached Kṛṣṇa to pray for Bāṇāsura's life, and when the Lord agreed to spare him, He spoke as follows to Śiva: "Bāṇāsura does not deserve to die, since he was born in the family of Prahlāda Mahārāja. I have severed all but four of Bāṇa's arms just to destroy his false pride, and I have annihilated his army because they were a burden to the earth. Henceforward he will be free from old age and death, and remaining fearless in all circumstances, he will be one of your principal attendants."

Assured he had nothing to fear, Bāṇāsura then offered his obeisances to Lord Kṛṣṇa and had Ūṣā and Aniruddha seated on their wedding chariot and brought before the Lord. Kṛṣṇa then set off for Dvārakā with Aniruddha and His bride leading the procession. When the newlyweds arrived at the Lord's capital, they were honored by the citizens, the Lord's relatives and the *brāhmaṇas*.

TEXT 1

शृङ्गशुक उवाच
अपश्यतां चानिरुद्धं
तद्वन्धूनां च भारत
चत्वारो वार्षिका मासा

व्यतीयुरनुशोचताम्

śrī-śuka uvāca
apaśyatām cāniruddham
tad-bandhūnām ca bhārata
catvāro vārṣikā māsā
vyatīyur anuśocatām

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; apaśyatām—who did not see; ca—and; aniruddham—Aniruddha; tat—His; bandhūnām—for the relatives; ca—and; bhārata—O descendant of Bharata (Parīkṣit Mahārāja); catvāraḥ—four; vārṣikaḥ—of the rainy season; māsāḥ—the months; vyatīyuh—passed; anuśocatām—who were lamenting.

TRANSLATION

Śukadeva Gosvāmī said: O descendant of Bharata, the relatives of Aniruddha, not seeing Him return, continued to lament as the four rainy months passed.

TEXT 2

नारदात्तदुपाकर्ण्य
वार्ता बद्धस्य कर्म च
प्रययुः शोणितपुरं
वृष्णयः कृष्णदैवताः

nāradāt tad upākarnya

*vārtām baddhasya karma ca
prayayuh śoṇita-puram
vṛṣṇayah kṛṣṇa-daivatāḥ*

SYNONYMS

nāradāt—from Nārada; *tat*—that; *upākarṇya*—hearing; *vārtām*—news; *baddhasya*—about Him who was captured; *karma*—actions; *ca*—and; *prayayuh*—they went; *śoṇita-puram*—to Śoṇitapura; *vṛṣṇayah*—the Vṛṣṇis; *kṛṣṇa*—Lord Kṛṣṇa; *daivatāḥ*—having as their worshipable Deity.

TRANSLATION

After hearing from Nārada the news of Aniruddha's deeds and His capture, the Vṛṣṇis, who worshiped Lord Kṛṣṇa as their personal Deity, went to Śoṇitapura.

TEXTS 3-4

प्रद्युम्नो युयुधानश्च
गदः साम्बोऽथ सारणः
नन्दोपनन्दभद्राद्या
रामकृष्णानुवर्तिनः

अक्षौहिणीभिर्द्वादशभिः
समेताः सर्वतो दिशम्
रुरुधुर्बाणनगरं
समन्तात्सात्वतर्षभाः

*pradyumno yuyudhānaś ca
gadaḥ sāmbo 'tha sāraṇaḥ
nandopananda-bhadrādyā
rāma-kṛṣṇānuvartinaḥ
akṣauhiṇībhir dvādaśabhiḥ
sametāḥ sarvato diśam
rurudhur bāṇa-nagaram
samantāt sātvataṛṣabhāḥ*

SYNONYMS

pradyumnaḥ yuyudhānaḥ ca—Pradyumna and Yuyudhāna (Sātyaki); *gadaḥ sāmbo atha sāraṇaḥ*—Gada, Sāmbo and Sāraṇa; *nanda-upananda-bhadra*—Nanda, Upananda and Bhadra; *ādyāḥ*—and others; *rāma-kṛṣṇa-anuvartinaḥ*—following Balarāma and Kṛṣṇa; *akṣauhiṇībhiḥ*—with military divisions; *dvādaśabhiḥ*—twelve; *sametāḥ*—assembled; *sarvataḥ diśam*—on all sides; *rurudhuḥ*—they besieged; *bāṇa-nagaram*—Bāṇāsura's city; *samantāt*—totally; *sātvata-ṛṣabhāḥ*—the chiefs of the Sātvatas.

TRANSLATION

With Lord Balarāma and Lord Kṛṣṇa in the lead, the chiefs of the Sātvata clan—Pradyumna, Sātyaki, Gada, Sāmbo, Sāraṇa, Nanda, Upananda, Bhadra and others—converged with an army of twelve divisions and laid siege to Bāṇāsura's capital, completely surrounding the city on all sides.

TEXT 5

भज्यमानपुरोद्यान-
प्राकाराट्टालगोपुरम्

प्रेक्षमाणो रुषाविष्टसु
तुल्यसैन्योऽभिनिर्ययौ

*bhajyamāna-purodyāna-
prākārātṭāla-gopuram
prekṣamāṇo ruṣāviṣṭas
tulya-sainyo 'bhiniryayau*

SYNONYMS

bhajyamāna—being broken; *pura*—of the city; *udyāna*—the gardens; *prākāra*—elevated walls; *ātṭāla*—watchtowers; *gopuram*—and gateways; *prekṣamāṇaḥ*—seeing; *ruṣā*—with anger; *āviṣṭaḥ*—filled; *tulya*—equal; *sainyaḥ*—with an army; *abhiniryayau*—went out toward them.

TRANSLATION

Bāṇāsura became filled with anger upon seeing them destroy his city's suburban gardens, ramparts, watchtowers and gateways, and thus he went out to confront them with an army of equal size.

TEXT 6

बाणार्थे भगवान् रुद्रः
ससुतः प्रमथैर्वृतः
आरुह्य नन्दिवृषभं
युयुधे रामकृष्णयोः

*bāṇārthe bhagavān rudraḥ
sa-sutaḥ pramathair vṛtaḥ*

*āruhya nandi-vṛṣabham
yuyudhe rāma-kṛṣṇayoh*

SYNONYMS

bāṇa-arthe—for Bāṇa's sake; *bhagavān rudraḥ*—Lord Śiva; *sa-sutaḥ*—together with his son (Kārtikeya, the general of the demigods' army); *pramathaiḥ*—by the Pramathas (mystic sages who always attend Lord Śiva, appearing in a multitude of forms); *vṛtaḥ*—accompanied; *āruhya*—riding; *nandi*—on Nandi; *vṛṣabham*—his bull; *yuyudhe*—he fought; *rāma-kṛṣṇayoh*—with Balarāma and Kṛṣṇa.

TRANSLATION

Lord Rudra, accompanied by his son Kārtikeya and the Pramathas, came riding on Nandi, his bull carrier, to fight Balarāma and Kṛṣṇa on Bāṇa's behalf.

PURPORT

Śrīla Śrīdhara Svāmī states that the word *bhagavān* is used here to indicate that Lord Śiva is by nature all-knowing and thus well aware of Lord Kṛṣṇa's greatness. Still, although Śiva knew Lord Kṛṣṇa would defeat him, he joined the battle against Him to demonstrate the glories of the Supreme Personality of Godhead. Śrīla Viśvanātha Cakravartī Ṭhākura states that Lord Śiva entered the battle for two reasons: first, to increase Lord Kṛṣṇa's pleasure and enthusiasm; and second, to demonstrate that the Lord's incarnation as Kṛṣṇa, although enacting humanlike pastimes, is superior to other *avatāras*, such as Lord Rāmacandra. Śrīla Viśvanātha Cakravartī further states in this regard that Yogamāyā, Lord Kṛṣṇa's internal potency, bewildered Lord Śiva just as she had bewildered Brahmā. In support of this statement, the *ācārya* cites the phrase *brahma-rudrādi-mohanam* from *Bhakti-rasāmṛta-sindhu*. Of course, Yogamāyā's job is to make fine arrangements for the Lord's pastimes, and thus

Śiva became enthusiastic to battle the Supreme Lord, Kṛṣṇa.

TEXT 7

आसीत्सुतुमुलं युद्धम्
अद्भुतं रोमहर्षणम्
कृष्णशङ्करयो राजन्
प्रद्युम्नगुहयोरपि

*āsīt su-tumulaṁ yuddham
adbhutaṁ roma-harṣaṇam
kṛṣṇa-śaṅkarayo rājan
pradyumna-guhayor api*

SYNONYMS

āsīt—there occurred; *su-tumulam*—very tumultuous; *yuddham*—a fight; *adbhutam*—astonishing; *roma-harṣaṇam*—causing bodily hair to stand on end; *kṛṣṇa-śaṅkarayoḥ*—between Lord Kṛṣṇa and Lord Śiva; *rājan*—O King (Parīkṣit); *pradyumna-guhayoḥ*—between Pradyumna and Kārtikeya; *api*—also.

TRANSLATION

A most astonishing, tumultuous and hair-raising battle then commenced, with Lord Kṛṣṇa matched against Lord Śaṅkara, and Pradyumna against Kārtikeya.

TEXT 8

कुम्भाण्डकूपकर्णाभ्यां
बलेन सह संयुगः
साम्बस्य बाणपुत्रेण
बाणेन सह सात्यकेः

kumbhāṇḍa-kūpakarṇābhyām
balena saha saṁyugaḥ
sāmbasya bāṇa-putreṇa
bāṇena saha sātyakeḥ

SYNONYMS

kumbhāṇḍa-kūpakarṇābhyām—by Kumbhāṇḍa and Kūpakarṇa; *balena saha*—with Lord Balarāma; *saṁyugaḥ*—a fight; *sāmbasya*—of Sāmba; *bāṇa-putreṇa*—with the son of Bāṇa; *bāṇena saha*—with Bāṇa; *sātyakeḥ*—of Sātyaki.

TRANSLATION

Lord Balarāma fought with Kumbhāṇḍa and Kūpakarṇa, Sāmba with Bāṇa's son, and Sātyaki with Bāṇa.

TEXT 9

ब्रह्मादयः सुराधीश
मुनयः सिद्धचारणाः
गन्धर्वाप्सरसो यक्षा
विमानैर्द्रष्टुमागमन्

*brahmādayaḥ surādhīśā
munayaḥ siddha-cāraṇāḥ
gandharvāpsaraso yakṣā
vimānair draṣṭum āgaman*

SYNONYMS

brahma-ādayaḥ—headed by Lord Brahmā; *sura*—of the demigods; *adhīśāḥ*—the rulers; *munayaḥ*—great sages; *siddha-cāraṇāḥ*—the Siddha and Cāraṇa demigods; *gandharva-apsarasaḥ*—the Gandharvas and Apsarās; *yakṣāḥ*—the Yakṣas; *vimānaiḥ*—in airplanes; *draṣṭum*—to see; *āgaman*—came.

TRANSLATION

Brahmā and the other ruling demigods, along with Siddhas, Cāraṇas and great sages, as well as Gandharvas, Apsarās and Yakṣas, all came in their celestial airplanes to watch.

TEXTS 10-11

शङ्करानुचरान् शौरिर्
भूतप्रमथगुह्यकान्
डाकिनीर्यातुधानांश्च
वेतालान् सविनायकान्

प्रेतमातृपिशाचांश्च
कुष्माण्डान् ब्रह्मराक्षसान्
द्रावयामास तीक्ष्णाग्रैः

शरैः शार्ङ्गधनुश्च्युतैः

*śaṅkarānucarān śaurir
bhūta-pramatha-guhyakān
dākinīr yātudhānāṁś ca
vetālān sa-vināyakān
preta-mātr-piśācāṁś ca
kuṣmāṇḍān brahma-rākṣasān
drāvayām āsa tīkṣṇāgraiḥ
śaraiḥ śārṅga-dhanuś-cyutaiḥ*

SYNONYMS

śaṅkara—of Lord Śiva; *anucarān*—the followers; *śauriḥ*—Lord Kṛṣṇa; *bhūta-pramatha*—Bhūtas and Pramathas; *guhyakān*—Guhyakas (servants of Kuvera who help him guard the treasury of heaven); *dākinīḥ*—female demons who attend Goddess Kālī; *yātudhānān*—man-eating demons, also known as Rākṣasas; *ca*—and; *vetālān*—vampires; *sa-vināyakān*—together with Vināyakas; *preta*—ghosts; *mātr*—maternal demons; *piśācān*—meat-eating demons who live in the middle regions of outer space; *ca*—also; *kuṣmāṇḍān*—followers of Lord Śiva who engage in breaking the meditation of yogīs; *brahma-rākṣasān*—the demoniac spirits of *brāhmaṇas* who have died sinfully; *drāvayām āsa*—He drove away; *tīkṣṇa-agraiḥ*—sharp-pointed; *śaraiḥ*—with His arrows; *śārṅga-dhanuḥ*—from His bow, named Śārṅga; *cyutaiḥ*—discharged.

TRANSLATION

With sharp-pointed arrows discharged from His bow Śārṅga, Lord Kṛṣṇa drove away the various followers of Lord Śiva—Bhūtas, Pramathas, Guhyakas, Dākinīs, Yātudhānas, Vetālas, Vināyakas, Pretas, Mātās, Piśācas, Kuṣmāṇḍas

and Brahma-rākṣasas.

TEXT 12

पृथग्विधानि प्रायुङ्क्त
पिणाक्यस्त्राणि शार्ङ्गिणे
प्रत्यस्त्रैः शमयामास
शार्ङ्गपाणिरविस्मितः

prthag-vidhāni prāyuṅkta
piṇāky astrāṇi śārṅgiṇe
praty-astraiḥ śamayām āsa
śārṅga-pāṇir avismitaḥ

SYNONYMS

prthag-vidhāni—of various kinds; *prāyuṅkta*—engaged; *piṇākī*—Lord Śiva, the holder of the trident; *astrāṇi*—weapons; *śārṅgiṇe*—against Lord Kṛṣṇa, the holder of Śārṅga; *prati-astraiḥ*—with counterweapons; *śamayām āsa*—neutralized them; *śārṅga-pāṇiḥ*—the carrier of Śārṅga; *avismitaḥ*—not perplexed.

TRANSLATION

Lord Śiva, wielder of the trident, shot various weapons at Lord Kṛṣṇa, wielder of Śārṅga. But Lord Kṛṣṇa was not in the least perplexed: He neutralized all these weapons with appropriate counterweapons.

TEXT 13

ब्रह्मास्त्रस्य च ब्रह्मास्त्रं
वायव्यस्य च पार्वतम्
आग्नेयस्य च पार्जन्यं
नैजं पाशुपतस्य च

*brahmāstrasya ca brahmāstram
vāyavyasya ca pārvatam
āgneyasya ca pārjanyam
naijam pāśupatasya ca*

SYNONYMS

brahma-astrasya—of the *brahmāstra*; *ca*—and; *brahma-astram*—a *brahmāstra*; *vāyavyasya*—of the wind weapon; *ca*—and; *pārvatam*—a mountain weapon; *āgneyasya*—of the fire weapon; *ca*—and; *pārjanyam*—a rain weapon; *naijam*—His own weapon (the *nārāyaṇāstra*); *pāśupatasya*—of Lord Śiva's own *pāśupatāstra*; *ca*—and.

TRANSLATION

Lord Kṛṣṇa counteracted a *brahmāstra* with another *brahmāstra*, a wind weapon with a mountain weapon, a fire weapon with a rain weapon, and Lord Śiva's personal *pāśupatāstra* weapon with His own personal weapon, the *nārāyaṇāstra*.

TEXT 14

मोहयित्वा तु गिरिशं
जृम्भणास्त्रेण जृम्भितम्

बाणस्य पृतनां शौरिर् जघानासिगदेषुभिः

*mohayitvā tu giriśam
jṛmbhaṇāstreṇa jṛmbhitam
bāṇasya pṛtanām śaurir
jaghānāsi-gadeṣubhiḥ*

SYNONYMS

mohayitvā—bewildering; *tu*—then; *giriśam*—Lord Śiva;
jṛmbhaṇa-astreṇa—with a yawning weapon; *jṛmbhitam*—made to yawn;
bāṇasya—of Bāṇa; *pṛtanām*—the army; *śauriḥ*—Lord Kṛṣṇa; *jaghāna*—struck;
asi—with His sword; *gadā*—club; *iṣubhiḥ*—and arrows.

TRANSLATION

After bewildering Lord Śiva by making him yawn with a yawning weapon,
Lord Kṛṣṇa proceeded to strike down Bāṇāsura's army with His sword, club and
arrows.

TEXT 15

स्कन्दः प्रद्युम्नबाणौघैर्
अर्द्यमानः समन्ततः
असृग्विमुञ्चन् गात्रेभ्यः
शिखिनापक्रमद्रुणात्

*skandah pradyumna-bāṇaughair
ardyamānaḥ samantataḥ*

*asṛg vimuñcan gātrebhyaḥ
śikhināpakramad raṇāt*

SYNONYMS

skandaḥ—Kārtikeya; *pradyumna-bāṇa*—of Pradyumna's arrows; *oghaiḥ*—by the torrents; *ardyamānaḥ*—distressed; *samantataḥ*—on all sides; *asṛk*—blood; *vimuñcan*—exuding; *gātrebhyaḥ*—from his limbs; *śikhinā*—on his peacock carrier; *apākramat*—went away; *raṇāt*—from the battlefield.

TRANSLATION

Lord Kārtikeya was distressed by the flood of Pradyumna's arrows raining down from all sides, and thus he fled the battlefield on his peacock as blood poured from his limbs.

TEXT 16

कुम्भाण्डकूपकर्णश्च
पेततुर्मुषलार्दितौ
दुद्रुवुस्तदनीकनि
हतनाथानि सर्वतः

*kumbhāṇḍa-kūpakarṇaś ca
petatur muṣalārditau
dudruvus tad-anīkani
hata-nāthāni sarvataḥ*

SYNONYMS

kumbhāṇḍa-kūpakarṇaḥ *ca*—Kumbhāṇḍa and Kūpakarṇa; *petatuḥ*—fell;

muṣala—by the club (of Lord Balarāma); *arditau*—distressed; *dudruvuh*—fled; *tat*—their; *anīkāni*—armies; *hata*—killed; *nāthāni*—whose leaders; *sarvataḥ*—in all directions.

TRANSLATION

Kumbhāṇḍa and Kūpakarṇa, tormented by Lord Balarāma's club, fell down dead. When the soldiers of these two demons saw that their leaders had been killed, they scattered in all directions.

TEXT 17

विशीर्यमाणस्वबलं
दृष्ट्वा बाणोऽत्यमर्षितः
कृष्णमभ्यद्रवत्सङ्ख्ये
रथी हित्वैव सात्यकिम्

viśīryamāṇam sva-balam
dṛṣṭvā bāṇo 'ty-amarṣitaḥ
kṛṣṇam abhyadravat saṅkhye
rathī hitvaiva sātyakim

SYNONYMS

viśīryamāṇam—being torn apart; *sva*—his; *balam*—military force; *dṛṣṭvā*—seeing; *bāṇaḥ*—Bāṇāsura; *ati*—extremely; *amarṣitaḥ*—infuriated; *kṛṣṇam*—Lord Kṛṣṇa; *abhyadravat*—he attacked; *saṅkhye*—on the battlefield; *rathī*—riding on his chariot; *hitvā*—leaving aside; *eva*—indeed; *sātyakim*—Sātyaki.

TRANSLATION

Bāṇāsura was furious to see his entire military force being torn apart. Leaving his fight with Sātyaki, he charged across the battlefield on his chariot and attacked Lord Kṛṣṇa.

TEXT 18

धनूंष्याकृष्य युगपद्
बाणः पञ्चशतानि वै
एकैकस्मिन् शरौ द्वौ द्वौ
सन्दधे रणदुर्मदः

*dhanūṁṣy ākṛṣya yugapad
bāṇaḥ pañca-śatāni vai
ekaikasmin śarau dvau dvau
sandadhe raṇa-durmadaḥ*

SYNONYMS

dhanūṁṣi—bows; *ākṛṣya*—pulling back; *yugapat*—simultaneously; *bāṇaḥ*—Bāṇa; *pañca-śatāni*—five hundred; *vai*—indeed; *eka-ekasmin*—upon each one; *śarau*—arrows; *dvau dvau*—two for each; *sandadhe*—he fixed; *raṇa*—due to the fighting; *durmadaḥ*—mad with pride.

TRANSLATION

Excited to a frenzy by the fighting, Bāṇa simultaneously pulled taut all the strings of his five hundred bows and fixed two arrows on each string.

TEXT 19

तानि चिच्छेद् भगवान्
धनूंस्ि युगपद्धरिः
सारथिं रथमश्वांश्च
हत्वा शङ्खमपूरयत्

*tāni ciccheda bhagavān
dhanūṁsi yugapad dhariḥ
sārathim ratham aśvāṁś ca
hatvā śaṅkham apūrayat*

SYNONYMS

tāni—these; *ciccheda*—split; *bhagavān*—the Supreme Lord; *dhanūṁsi*—bows; *yugapat*—all at once; *hariḥ*—Śrī Kṛṣṇa; *sārathim*—the chariot driver; *ratham*—the chariot; *aśvān*—the horses; *ca*—and; *hatvā*—after hitting; *śaṅkham*—His conchshell; *apūrayat*—He filled.

TRANSLATION

Lord Śrī Hari split every one of Bāṇāsura's bows simultaneously, and also struck down his chariot driver, chariot and horses. The Lord then sounded His conchshell.

TEXT 20

तन्माता कोटरा नाम
नग्रा मत्तशिरोरुहा
पुरोऽवतस्थे कृष्णस्य

पुत्रप्राणरिरक्षया

*tan-mātā koṭarā nāma
nagnā makta-śiroruhā
puro 'vatasthe kṛṣṇasya
putra-prāṇa-rirakṣayā*

SYNONYMS

tat—his (Bāṇāsura's); *mātā*—mother; *koṭarā nāma*—named Koṭarā; *nagnā*—naked; *mukta*—loosened; *śiraḥ-ruhā*—her hair; *puraḥ*—in front; *avatasthe*—stood; *kṛṣṇasya*—of Kṛṣṇa; *putra*—her son's; *prāṇa*—life; *rirakṣayā*—hoping to save.

TRANSLATION

Just then Bāṇāsura's mother, Koṭarā, desiring to save her son's life, appeared before Lord Kṛṣṇa naked and with her hair undone.

TEXT 21

ततस्तिर्यङ्मुखो नग्नम्
अनिरीक्षन् गदाग्रजः
बाणश्च तावद्विरथश्च
छिन्नधन्वाविशत्पुरम्

*tatas tiryakṁ-mukho nagnām
anirīkṣan gadāgrajaḥ
bāṇaś ca tāvad virathaś
chinna-dhanvāviśat puram*

SYNONYMS

tataḥ—then; *tiryak*—turned away; *mukhaḥ*—His face; *nagnām*—the naked woman; *anirīkṣan*—not looking at; *gadāgrajaḥ*—Lord Kṛṣṇa; *bāṇaḥ*—Bāṇa; *ca*—and; *tāvat*—with that opportunity; *virathaḥ*—deprived of his chariot; *chinna*—broken; *dhanvā*—his bow; *āviśat*—entered; *puram*—the city.

TRANSLATION

Lord Gadāgraja turned His face away to avoid seeing the naked woman, and Bāṇāsura—deprived of his chariot, his bow shattered—took the opportunity to flee into his city.

TEXT 22

विद्राविते भूतगणे
ज्वरस्तु त्रीशिरास्त्रीपात्
अभ्यधावत दाशार्हं
दहन्निव दिशो दश

vidrāvite bhūta-gaṇe
jvaras tu trī-śirās trī-pāt
abhyadhāvata dāśārham
dahann iva diśo daśa

SYNONYMS

vidrāvite—having been driven away; *bhūta-gaṇe*—all the followers of Lord Śiva; *jvaraḥ*—the personification of fever who serves him, Lord Śiva; *tu*—but; *tri*—three; *śirāḥ*—having heads; *trī*—three; *pāt*—having feet;

abhyadhāvata—ran toward; *dāsārham*—Lord Kṛṣṇa; *dahan*—burning; *iva*—as if it were; *diśaḥ*—the directions; *daśa*—ten.

TRANSLATION

After Lord Śiva's followers had been driven away, the Śiva-jvara, who had three heads and three feet, pressed forward to attack Lord Kṛṣṇa. As the Śiva-jvara approached, he seemed to burn everything in the ten directions.

PURPORT

Śrīla Viśvanātha Cakravartī quotes the following description of the Śiva-jvara:

*jvaras tri-padas tri-śirāḥ
ṣaḍ-bhujo nava-locanaḥ
bhasma-praharaṇo raudraḥ
kāḷāntaka-yamopamaḥ*

"The terrible Śiva-jvara had three legs, three heads, six arms and nine eyes. Showering ashes, he resembled Yamarāja at the time of universal annihilation."

TEXT 23

अथ नारायणः देवः
तं दृष्ट्वा व्यसृजज्ज्वरम्
माहेश्वरो वैष्णवश्च
युयुधाते ज्वराबुधौ

atha nārāyaṇaḥ devaḥ

*taṁ dṛṣṭvā vyaśṛjaj jvaram
māheśvaro vaiṣṇavaś ca
yuyudhāte jvarāv ubhau*

SYNONYMS

atha—thereupon; *nārāyaṇaḥ devaḥ*—Lord Nārāyaṇa (Kṛṣṇa); *taṁ*—him (the Śiva-jvara); *dṛṣṭvā*—seeing; *vyaśṛjat*—released; *jvaram*—His personified fever (of extreme cold, as opposed to the extreme heat of the Śiva-jvara); *māheśvaraḥ*—of Lord Māheśvara; *vaiṣṇavaḥ*—of Lord Viṣṇu; *ca*—and; *yuyudhāte*—fought; *jvarau*—the two fevers; *ubhau*—against each other.

TRANSLATION

Seeing this personified weapon approach, Lord Nārāyaṇa then released His own personified fever weapon, the Viṣṇu-jvara. The Śiva-jvara and Viṣṇu-jvara thus battled each other.

TEXT 24

माहेश्वरः समाक्रन्दन्
वैष्णवेन बलार्दितः
अलब्ध्वाभयमन्यत्र
भीतो माहेश्वरो ज्वरः
शरणार्थी हृषीकेशं
तुष्टाव प्रयताञ्जलिः

*māheśvaraḥ samākrandan
vaiṣṇavena balārditaḥ
alabdhvābhayaṁ anyatra*

*bhīto māheśvaro jvaraḥ
śaraṇārthī hṛṣīkeśam
tuṣṭāva prayatāñjaliḥ*

SYNONYMS

māheśvaraḥ—(the fever weapon) of Lord Śiva; *samākrandan*—crying out; *vaiṣṇavena*—of the Vaiṣṇava-jvara; *bala*—by the strength; *arditaḥ*—tormented; *alabdhvā*—not obtaining; *abhaya*m—fearlessness; *anyatra*—elsewhere; *bhītaḥ*—frightened; *māheśvaraḥ jvaraḥ*—the Māheśvara-jvara; *śaraṇa*—for shelter; *arthī*—hankering; *hṛṣīkeśam*—Lord Kṛṣṇa, the master of everyone's senses; *tuṣṭāva*—he praised; *prayata-añjaliḥ*—with palms joined in supplication.

TRANSLATION

The Śiva-jvara, overwhelmed by the strength of the Viṣṇu-jvara, cried out in pain. But finding no refuge, the frightened Śiva-jvara approached Lord Kṛṣṇa, the master of the senses, hoping to attain His shelter. Thus with joined palms he began to praise the Lord.

PURPORT

As pointed out by Śrīla Viśvanātha Cakravartī, it is significant that the Śiva-jvara had to leave the side of his master, Lord Śiva, and directly take shelter of the Supreme Personality of Godhead, Lord Kṛṣṇa.

TEXT 25

ज्वर उवाच
नमामि त्वानन्तशक्तिं परेशम्

सर्वात्मानं केवलं ज्ञप्तिमात्रम्
विश्वोत्पत्तिस्थानसंरोधहेतुं
यत्तद् ब्रह्म ब्रह्मलिङ्गम्प्रशान्तम्

jvara uvāca
namāmi tvānanta-śaktim pareśam
sarvātmānaṁ kevalaṁ jñapti-mātram
viśvotpatti-sthāna-saṁrodha-hetum
yat tad brahma brahma-liṅgam praśāntam

SYNONYMS

jvaraḥ uvāca—the fever weapon (of Lord Śiva) said; *namāmi*—I bow down; *tvā*—to You; *ananta*—unlimited; *śaktim*—whose potencies; *para*—Supreme; *īśam*—the Lord; *sarva*—of all; *ātmānam*—the Soul; *kevalam*—pure; *jñapti*—of consciousness; *mātram*—the totality; *viśva*—of the universe; *utpatti*—of the creation; *sthāna*—maintenance; *saṁrodha*—and dissolution; *hetum*—the cause; *yat*—which; *tat*—that; *brahma*—Absolute Truth; *brahma*—by the Vedas; *lingam*—indirect reference to whom; *praśāntam*—perfectly peaceful.

TRANSLATION

The Śiva-jvara said: I bow down to You of unlimited potencies, the Supreme Lord, the Supersoul of all beings. You possess pure and complete consciousness and are the cause of cosmic creation, maintenance and dissolution. Perfectly peaceful, You are the Absolute Truth to whom the Vedas indirectly refer.

PURPORT

Previously the Śiva-jvara felt himself to be unlimitedly powerful and thus attempted to burn Śrī Kṛṣṇa. But now he himself has been burned, and

understanding that Śrī Kṛṣṇa is the Supreme Lord, he humbly approaches to bow down and offer praise to the Absolute Truth.

According to the *ācāryas*, the word *sarvātmānam* indicates that Lord Śrī Kṛṣṇa is the Supersoul, the giver of consciousness to all living beings. Kṛṣṇa confirms this in the *Bhagavad-gītā* (15.15): *mattaḥ smṛtir jñānam apohanam ca*. "From Me come remembrance, knowledge and forgetfulness."

In his commentary Śrīla Viśvanātha Cakravartī emphasizes that the Śiva-jvara has realized in many ways Lord Kṛṣṇa's supremacy over his own master, Lord Śiva. Thus the Śiva-jvara addresses Kṛṣṇa as *ananta-śakti*, "possessor of unlimited potency"; *pareśa*, "the supreme controller"; and *sarvātmā*, "the Supersoul of all beings"—even of Lord Śiva.

The words *kevalam jñapti-mātram* indicate that Lord Kṛṣṇa possesses pure omniscience. According to our limited understanding, we act in this world, but Lord Kṛṣṇa, with His unlimited understanding, performs infinite works of creation, maintenance and annihilation. As Śrīla Jīva Gosvāmī points out, even the functions of the gross elements, such as air, depend on Him. The *Taittirīya Upaniṣad* (2.8.1) confirms this: *bhīṣāsmād vātaḥ-pavate*. "Out of fear of Him, the wind blows." Thus Lord Śrī Kṛṣṇa is the ultimate object of worship for all living beings.

TEXT 26

कालो दैवं कर्म जीवः स्वभावो
द्रव्यं क्षेत्रं प्राण आत्मा विकारः
तत्सङ्घातो बीजरोहप्रवाहसु
त्वन्मायैषा तन्निषेधं प्रपद्ये

*kālo daivam karma jīvaḥ svabhāvo
dravyam kṣetram prāṇa ātmā vikāraḥ*

*tat-saṅghāto bīja-roha-pravāhas
tvan-māyaiṣā tan-niṣedham prapadye*

SYNONYMS

kālaḥ—time; *daivam*—destiny; *karma*—the reactions of material work; *jīvaḥ*—the individual living entity; *svabhāvaḥ*—his propensities; *dravyam*—the subtle forms of matter; *kṣetram*—the body; *prāṇaḥ*—the life air; *ātmā*—the false ego; *vikāraḥ*—the transformations (of the eleven senses); *tat*—of all this; *saṅghātaḥ*—the aggregate (as the subtle body); *bīja*—of seed; *roha*—and sprout; *pravāhaḥ*—the constant flow; *tva*—Your; *māyā*—material illusory energy; *eṣā*—this; *tat*—of it; *niṣedham*—the negation (You); *prapadye*—I am approaching for shelter.

TRANSLATION

Time; fate; karma; the jīva and his propensities; the subtle material elements; the material body; the life air; false ego; the various senses; and the totality of these as reflected in the living being's subtle body—all this constitutes your material illusory energy, māyā, an endless cycle like that of seed and plant. I take shelter of You, the negation of this māyā.

PURPORT

The word *bīja-roha-pravāha* is explained as follows: The conditioned soul accepts a material body, with which he attempts to enjoy the material world. That body is the seed (*bīja*) of future material existence because when a person acts with that body he creates further reactions (*karma*), which grow (*roha*) into the obligation to accept another material body. In other words, material life is a chain of actions and reactions. The simple decision to surrender to the Supreme Lord releases the conditioned soul from this futile repetition of material growth and reaction.

According to Śrīla Śrīdhara Svāmī, the words *tan-niṣedham prapadye* indicate that the Supreme Personality of Godhead, Lord Kṛṣṇa, is *niṣedhāvadhi-bhūtam*, "the limit of negation." In other words, after all illusion is negated, the Absolute Truth remains.

The process of education may be succinctly described as a way of eradicating ignorance through the attainment of knowledge. Through inductive, deductive and intuitive means, we attempt to refute the specious, the illusory and the imperfect and elevate ourselves to a platform of full knowledge. Ultimately, when all illusion is negated, that which remains firmly in place is the Absolute Truth, the Supreme Personality of Godhead.

In the previous text, the Śiva-jvara described the Supreme Lord as *sarvātmānam kevalam jñapti-mātram*, "pure, concentrated spiritual consciousness." Now the Śiva-jvara concludes his philosophical description of the Lord by saying in this text that the various aspects of material existence are also potencies of the Supreme Lord.

Śrīla Viśvanātha Cakravartī mentions that the Supreme Lord's own body and senses, as implied here by the word *tan-niṣedham*, are nondifferent from the Lord's pure spiritual existence. The Lord's body and senses are not external to Him, nor do they cover Him, but rather the Lord is identical with His spiritual form and senses. The full Absolute Truth, unlimited in fascinating diversity, is Lord Śrī Kṛṣṇa.

TEXT 27

नानाभावैर्लीलयैवोपपन्नैर्
देवान् साधून्लोकसेतून् बिभर्षि
हंस्युन्मार्गान् हिंसया वर्तमानान्
जन्मैतत्ते भारहाराय भूमेः

*nānā-bhāvair līlayaivopapañnair
devān sādḥūn loka-setūn bibharṣi
haṁsy unmārgān himsayā vartamānān
janmaitat te bhāra-hārāya bhūmeḥ*

SYNONYMS

nānā—various; *bhāvaiḥ*—with intentions; *līlayā*—as pastimes; *eva*—indeed; *upapañnaiḥ*—assumed; *devān*—the demigods; *sādḥūn*—the saintly sages; *loka*—of the world; *setūn*—the codes of religion; *bibharṣi*—You maintain; *haṁsi*—You kill; *ut-mārgān*—those who stray beyond the path; *himsayā*—by violence; *vartamānān*—living; *janma*—birth; *etat*—this; *te*—Your; *bhāra*—the burden; *hārāya*—to relieve; *bhūmeḥ*—of the earth.

TRANSLATION

With various intentions, You perform pastimes to maintain the demigods, the saintly persons and the codes of religion for this world. By these pastimes You also kill those who stray from the right path and live by violence. Indeed, your present incarnation is meant to relieve the earth's burden.

PURPORT

As Lord Kṛṣṇa states in the *Bhagavad-gītā* (9.29),

*samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham*

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend—is in Me—and I am also a friend to him."

The demigods and sages (*devān sādḥūn*) are dedicated to executing the will of the Supreme Lord. The demigods act as cosmic administrators, and the sages, by their teachings and their good example, illumine the path of self-realization and holiness. But those who transgress the natural law, the law of God, and live by committing violence against others are vanquished by the Supreme Lord in His various pastime incarnations. As the Lord states in the *Bhagavad-gītā* (4.11), *ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham*. He is impartial, but He responds appropriately to the actions of the living beings.

TEXT 28

तप्तोऽहम्ते तेजसा दुःसहेन
शान्तोग्रेणात्युल्बणेन ज्वरेण
तावत्तापो देहिनां तेऽन्घ्रिमूलं
नो सेवेरन् यावदाशानुबद्धाः

tapto 'ham te tejasā duḥsahena
śāntogreṇāty-ulbaṇena jvareṇa
tāvat tāpo dehinām te 'nghri-mūlam
no severan yāvad āśānubaddhāḥ

SYNONYMS

taptaḥ—burned; *aham*—I; *te*—Your; *tejasā*—by the power; *duḥsahena*—insufferable; *śānta*—cold; *ugreṇa*—yet burning; *ati*—extremely; *ulbaṇena*—terrible; *jvareṇa*—fever; *tāvat*—for so long; *tāpaḥ*—the burning torment; *dehinām*—of embodied souls; *te*—Your; *aṅghri*—of the feet; *mūlam*—the sole; *na*—do not; *u*—indeed; *severan*—serve; *yāvat*—as long as; *āśā*—in material desires; *anubaddhāḥ*—continuously bound.

TRANSLATION

I am tortured by the fierce power of Your terrible fever weapon, which is cold yet burning. All embodied souls must suffer as long as they remain bound to material ambitions and thus averse to serving Your feet.

PURPORT

In the previous verse, the Śiva-jvara stated that those who live by violence will suffer similar violence at the hands of the Lord. But here he further states that those who do not surrender to the Supreme Lord are especially liable to punishment. Although the Śiva-jvara himself had acted violently up till now, since he has surrendered to the Lord and rectified himself, he hopes to receive the Lord's mercy. In other words, he has now become the Lord's devotee.

TEXT 29

श्रीभगवानुवाच
त्रिशिरस्ते प्रसन्नोऽस्मि
व्येतु ते मज्ज्वराद्भयम्
यो नौ स्मरति संवादं
तस्य त्वन्न भवेद्भयम्

śrī-bhagavān uvāca
tri-śiras te prasanno 'smi
vyetu te maj-jvarād bhayam
yo nau smarati saṁvādaṁ
tasya tvaṁ na bhaved bhayam

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *tri-śiraḥ*—O three-headed one; *te*—with you; *prasannaḥ*—satisfied; *asmi*—I am; *vyetu*—may it go away; *te*—your; *mat*—My; *jvarāt*—of the fever weapon; *bhayam*—fear; *yaḥ*—whoever; *nau*—our; *smarati*—remembers; *saṁvādam*—the conversation; *tasya*—for him; *tvat*—of you; *na bhavet*—there will not be; *bhayam*—fear.

TRANSLATION

The Supreme Lord said: O three-headed one, I am pleased with you. May your fear of My fever weapon be dispelled, and may whoever remembers our conversation here have no reason to fear you.

PURPORT

Here the Lord accepts the Śiva-jvara as His devotee and gives him his first order—that he should never frighten, by hot fever, those who faithfully hear this pastime of the Lord's.

TEXT 30

इत्युक्तोऽच्युतमानम्य
गतो माहेश्वरो ज्वरः
बाणस्तु रथमारूढः
प्रागाद्योत्स्यन् जनार्दनम्

ity ukto 'cyutam ānamya
gato māheśvaro jvaraḥ
bāṇas tu ratham ārūḍhaḥ

prāgād yotsyan janārdanam

SYNONYMS

iti—thus; *uktaḥ*—addressed; *acyutam*—to Kṛṣṇa, the infallible Supreme Lord; *ānamya*—bowing down; *gataḥ*—went; *māheśvaraḥ*—of Lord Śiva; *jvaraḥ*—the fever weapon; *bāṇaḥ*-Bāṇāsura; *tu*—but; *ratham*—his chariot; *ārūḍhaḥ*—riding; *prāgāt*—came forward; *yotsyan*—intending to fight; *janārdanam*—Lord Kṛṣṇa.

TRANSLATION

Thus addressed, the Māheśvara-jvara bowed down to the infallible Lord and went away. But Bāṇāsura then appeared, riding forth on his chariot to fight Lord Kṛṣṇa.

TEXT 31

ततो बाहुसहस्रेण
नानायुधधरोऽसुरः
मुमोच परमक्रुद्धो
बाणांश्चक्रायुधे नृप

tato bāhu-sahasreṇa
nānāyudha-dharo 'surah
mumoca parama-kruddho
bāṇāṁś cakrāyudhe nṛpa

SYNONYMS

tataḥ—thereupon; *bāhu*—with his arms; *sahasreṇa*—one thousand;

nānā—numerous; *āyudha*—weapons; *dharaḥ*—carrying; *asuraḥ*—the demon; *mumoca*—released; *parama*—supremely; *kruddhaḥ*—angry; *bāṇān*—arrows; *cakra-āyudhe*—at Him whose weapon is the disc; *nṛpa*—O King (Parīkṣit).

TRANSLATION

Carrying numerous weapons in his thousand hands, O King, the terribly infuriated demon shot many arrows at Lord Kṛṣṇa, the carrier of the disc weapon.

TEXT 32

तस्यास्यतोऽस्त्राण्यसकृच्च
चक्रेण क्षुरनेमिना
चिच्छेद भगवान् बाहून्
शाखा इव वनस्पतेः

tasyāsyato 'strāṇy asakṛc
cakreṇa kṣura-neminā
ciccheda bhagavān bāhūn
śākhā iva vanaspateḥ

SYNONYMS

tasya—of him; *asyataḥ*—who was throwing; *astrāṇi*—weapons; *asakṛt*—repeatedly; *cakreṇa*—with His disc; *kṣura*—razor-sharp; *neminā*—whose circumference; *ciccheda*—cut off; *bhagavān*—the Supreme Lord; *bāhūn*—the arms; *śākhāḥ*—branches; *iva*—as if; *vanaspateḥ*—of a tree.

TRANSLATION

As Bāṇa continued hurling weapons at Him, the Supreme Lord began using His razor-sharp cakra to cut off Bāṇāsura's arms as if they were tree branches.

TEXT 33

बाहुषु छिद्यमानेषु
बाणस्य भगवान् भवः
भक्तानकम्प्युपव्रज्य
चक्रायुधमभाषत

*bāhuṣu chidyamāneṣu
bāṇasya bhagavān bhavaḥ
bhaktānakampy upavrajya
cakrāyudham abhāṣata*

SYNONYMS

bāhuṣu—the arms; *chidyamāneṣu*—as they were being severed; *bāṇasya*—of Bāṇāsura; *bhagavān bhavaḥ*—the great Lord Śiva; *bhakta*—toward his devotee; *anukampī*—compassionate; *upavrajya*—approaching; *cakra-āyudham*—to Lord Kṛṣṇa, wielder of the disc weapon; *abhāṣata*—he spoke.

TRANSLATION

Lord Śiva felt compassion for his devotee Bāṇāsura, whose arms were being cut off, and thus he approached Lord Cakrāyudha [Kṛṣṇa] and spoke to Him as follows.

TEXT 34

श्रीरुद्र उवाच
त्वं हि ब्रह्म परं ज्योतिर्
गूढं ब्रह्मणि वाङ्मये
यं पश्यन्त्यमलात्मानं
आकाशमिव केवलम्

śrī-rudra uvāca
tvam hi brahma param jyotir
gūḍham brahmaṇi vāṅ-maye
yaṁ paśyanty amalātmāna
ākāśam iva kevalam

SYNONYMS

śrī-rudraḥ uvāca—Lord Śiva said; *tvam*—You; *hi*—alone; *brahma*—the Absolute Truth; *param*—supreme; *jyotiḥ*—light; *gūḍham*—hidden; *brahmaṇi*—in the Absolute; *vāṅ-maye*—in its form of language (the Vedas); *yaṁ*—whom; *paśyanti*—they see; *amala*—spotless; *ātmānaḥ*—whose hearts; *ākāśam*—the sky; *iva*—like; *kevalam*—pure.

TRANSLATION

Śrī Rudra said: You alone are the Absolute Truth, the supreme light, the mystery hidden within the verbal manifestation of the Absolute. Those whose hearts are spotless can see You, for You are uncontaminated, like the sky.

PURPORT

The Absolute Truth is the source of all light and is therefore the supreme light, self-luminous. This Absolute Truth is explained confidentially in the *Vedas* and is therefore difficult for an ordinary reader to understand. The

following statements quoted by Śrīla Jīva Gosvāmī from the *Gopāla-tāpanī Upaniṣad* show how the Vedic sounds occasionally reveal the Absolute: *Te hocur upāsanam etasya parātmano govindasyākṣhilādhāriṇo brūhi* (*Pūrva-khaṇḍa* 17): "They [the four Kumāras] said [to Brahmā], 'Please tell us how to worship Govinda, the Supreme Soul and the foundation of all that exists.' " *Cetanaś cetanānām* (*Pūrva-khaṇḍa* 21): "He is the chief of all living beings." And *taṁ ha devam ātma-vṛtti-prakāśam* (*Pūrva-khaṇḍa* 23): "One realizes that Supreme Godhead by first realizing one's own self." The great ācārya Jīva Gosvāmī also quotes a verse from the *Śrīmad-Bhāgavatam* (7.10.48)—*gūḍhaṁ paraṁ brahma manuṣya-liṅgam*—which refers to "the Supreme Truth concealed in a humanlike form."

Since the Lord is pure, why do some people perceive Kṛṣṇa's form and activities as impure? Ācārya Jīva explains that those whose own hearts are impure cannot understand the pure Lord. Śrīla Viśvanātha Cakravartī further quotes the Lord's own instruction to Arjuna in *Śrī Hari-vaṁśa*:

*tat-param paramaṁ brahma
sarvaṁ vibhajate jagat
mamaiva tad ghaṇaṁ tejo
jñātum arhasi bhārata*

"Superior to that [total material nature] is the Supreme Brahman, from which this entire creation expands. O descendant of Bharata, you should know that the Supreme Brahman consists of My concentrated effulgence."

Thus, to save his devotee, Śiva now glorifies the Supreme Lord, Kṛṣṇa, his eternal worshipable master. The Lord's bewildering potency induced Śiva to fight with Lord Kṛṣṇa, but now the fight is over, and to save his devotee Lord Śiva offers these beautiful prayers.

TEXTS 35-36

नाभिर्नभोऽग्निर्मुखमम्बु रेतो
द्यौः शीर्षमाशाः श्रुतिरङ्घ्रिरुर्वी
चन्द्रो मनो यस्य दृगर्क आत्मा
अहं समुद्रो जठरं भुजेन्द्रः

रोमाणि यस्यौषधयोऽम्बुवाहाः
केशा विरिञ्चो धिषणा विसर्गः
प्रजापतिर्हृदयं यस्य धर्मः
स वै भवान् पुरुषो लोककल्पः

*nābhir nabho 'gnir mukham ambu reto
dyauḥ śīrṣam āśāḥ śrutir aṅghrir urvī
candro mano yasya dṛg arka ātmā
aham samudro jaṭharam bhujendraḥ
romāṇi yasyauśadhayo 'mbu-vāhāḥ
keśā viriñco dhiṣaṇā visargaḥ
prajā-patir hṛdayam yasya dharmah
sa vai bhavān puruṣo loka-kalpaḥ*

SYNONYMS

nābhiḥ—the navel; *nabhaḥ*—the sky; *agniḥ*—fire; *mukham*—the face; *ambu*—water; *retaḥ*—the semen; *dyauḥ*—heaven; *śīrṣam*—the head; *āśāḥ*—the directions; *śrutiḥ*—the sense of hearing; *aṅghriḥ*—the foot; *urvī*—the earth; *candraḥ*—the moon; *manaḥ*—the mind; *yasya*—whose; *dṛk*—sight; *arkaḥ*—the sun; *ātmā*—self-awareness; *aham*—I (Śiva); *samudraḥ*—the ocean; *jaṭharam*—the abdomen; *bhuja*—the arm; *indraḥ*—Indra; *romāṇi*—the hairs on the body; *yasya*—whose; *ośadhayaḥ*—herbal plants; *ambu-vāhāḥ*—water-bearing clouds; *keśāḥ*—the

hairs on the head; *virīṇcaḥ*—Lord Brahmā; *dhiṣaṇā*—the discriminating intelligence; *visargaḥ*—the genitals; *prajā-patiḥ*—the progenitor of mankind; *hṛdayam*—the heart; *yasya*—whose; *dharmah*—religion; *saḥ*—He; *vai*—indeed; *bhavān*—Your good self; *puruṣaḥ*—the primeval creator; *loka*—the worlds; *kalpaḥ*—produced from whom.

TRANSLATION

The sky is Your navel, fire Your face, water Your semen, and heaven Your head. The cardinal directions are Your sense of hearing, herbal plants the hairs on Your body, and water-bearing clouds the hair on Your head. The earth is Your foot, the moon Your mind, and the sun Your vision, while I am Your ego. The ocean is Your abdomen, Indra Your arm, Lord Brahmā Your intelligence, the progenitor of mankind Your genitals, and religion Your heart. You are indeed the original *puruṣā*, creator of the worlds.

PURPORT

Śrīla Śrīdhara Svāmī explains that just as the tiny bugs living inside a fruit cannot comprehend the fruit, so we tiny living beings cannot understand the Supreme Absolute Truth, in whom we exist. It is difficult to understand the cosmic manifestation of the Lord, what to speak of His transcendental form as Śrī Kṛṣṇa. Therefore we should surrender in Kṛṣṇa consciousness, and the Lord Himself will help us understand.

TEXT 37

तवावतारोऽयमकुण्ठधामन्
धर्मस्य गुप्त्यै जगतो हिताय
वयं च सर्वे भवतानुभाविता

विभावयामो भुवनानि सप्त

*tavāvatāro 'yam akuṇṭha-dhāman
dharmasya guptyai jagato hitāya
vayaṁ ca sarve bhavatānubhāvitā
vibhāvayāmo bhuvanāni sapta*

SYNONYMS

tava—Your; *avatāraḥ*—descent; *ayam*—this; *akuṇṭha*—unrestricted; *dhāman*—O You whose power; *dharmasya*—of justice; *guptyai*—for the protection; *jagataḥ*—of the universe; *hitāya*—for the benefit; *vayaṁ*—we; *ca*—also; *sarve*—all; *bhavatā*—by You; *anubhāvitāḥ*—enlightened and authorized; *vibhāvayāmaḥ*—we manifest and develop; *bhuvanāni*—the worlds; *sapta*—seven.

TRANSLATION

Your current descent into the material realm, O Lord of unrestricted power, is meant for upholding the principles of justice and benefiting the entire universe. We demigods, each depending on Your grace and authority, develop the seven planetary systems.

PURPORT

As Lord Śiva glorifies Lord Kṛṣṇa doubt may arise, since, apparently, Lord Kṛṣṇa is standing before Lord Śiva as a historical personality with a humanlike body. However, it is out of the Lord's causeless mercy that He appears to us in a form visible to our mundane eyes. If we want to understand the Absolute Truth, Śrī Kṛṣṇa, we must hear from recognized authorities in Kṛṣṇa consciousness, such as Lord Kṛṣṇa Himself in the *Bhagavad-gītā*, or from Lord Śiva, a recognized Vaiṣṇava authority, who here glorifies the Supreme

Personality of Godhead.

TEXT 38

त्वमेक आद्यः पुरुषोऽद्वितीयः
तुर्यः स्वदृग्धेतुरहेतुरीशः
प्रतीयसेऽथापि यथाविकारं
स्वमायया सर्वगुणप्रसिद्धयै

*tvam eka ādyaḥ puruṣo 'dvitīyas
turyaḥ sva-dṛg dhetur ahetur īśaḥ
pratīyase 'thāpi yathā-vikāraṁ
sva-māyayā sarva-guṇa-prasiddhyai*

SYNONYMS

tvam—You; *ekaḥ*—one; *ādyaḥ*—original; *puruṣaḥ*—Supreme Person; *advitīyaḥ*—without a second; *turyaḥ*—transcendental; *sva-dṛk*—self-manifesting; *hetuḥ*—the cause; *ahetuḥ*—having no cause; *īśaḥ*—the supreme controller; *pratīyase*—You are perceived; *atha api*—nonetheless; *yathā*—according to; *vikāraṁ*—various transformations; *sva*—by Your own; *māyayā*—illusory potency; *sarva*—of all; *guṇa*—material qualities; *prasiddhyai*—for the complete manifestation.

TRANSLATION

You are the original person, one without a second, transcendental and self-manifesting. Uncaused, you are the cause of all, and You are the ultimate controller. You are nonetheless perceived in terms of the transformations of matter effected by Your illusory energy—transformations You sanction so that

the various material qualities can fully manifest.

PURPORT

The *ācāryas* comment as follows on this verse: Śrīla Śrīdhara Svāmī explains that the term *ādyah puruṣaḥ*, "the original *puruṣa*," indicates that Lord Kṛṣṇa expands Himself as Mahā-Viṣṇu, the first of the three *puruṣas* who take charge of cosmic manifestation. The Lord is *eka advitīyaḥ*, "one without a second," because there is no one equal to the Lord or different from Him. No one is completely equal to the Supreme Godhead, and yet because all the living beings are expansions of the potency of the Godhead, no one is qualitatively different from Him. Śrī Caitanya Mahāprabhu nicely explains this inconceivable situation by stating that the Absolute Truth and the living beings are qualitatively one but quantitatively different. The Absolute possesses infinite spiritual consciousness, whereas the living beings possess infinitesimal consciousness, which is subject to being covered by illusion.

Śrīla Jīva Gosvāmī, commenting on the term *ādyah puruṣaḥ*, quotes from the *Sātvata-tantra*: *viṣṇos tu trīṇi rūpāṇi*. "There are three forms of Viṣṇu [for cosmic manifestation, etc.]." Śrīla Jīva Gosvāmī also quotes a statement of the Lord's from *śruti*: *pūrvam evāham ihāsam*. "In the beginning I alone existed in this world." This statement describes the form of the Lord called the *puruṣa-avatāra*, who exists before the cosmic manifestation. Śrīla Jīva Gosvāmī also quotes the following *śruti-mantra*: *tat-puruṣasya puruṣatvam*, which means "Such constitutes the Lord's status as *puruṣa*." Actually, Lord Kṛṣṇa is the essence of the *puruṣa* incarnation because He is *turīya*, as described in the present verse. Jīva Gosvāmī explains the term *turīya* (literally "the fourth") by quoting Śrīdhara Svāmī's commentary to the *Bhāgavatam* verse 11.15.16:

*virāṭ hiraṇyagarbhaś ca
kāraṇam cety upādhayaḥ
īśasya yat tribhir hīnam*

"The Lord's universal form, His Hiraṇyagarbha form and the primeval causal manifestation of material nature are all relative conceptions, but because the Lord Himself is not covered by these three, intelligent authorities call Him 'the fourth.' "

According to Śrīla Viśvanātha Cakravartī, the word *turīya* indicates that the Lord is the fourth member of the quadruple expansion of Godhead called the Catur-vyūha. In other words, Lord Kṛṣṇa is Vāsudeva.

Lord Kṛṣṇa is *sva-dṛk*—that is, He alone can perceive Himself perfectly—because He is infinite spiritual existence, infinitely pure. He is *hetu*, the cause of everything, and yet He is *ahetu*, without cause. Therefore He is *īśa*, the supreme controller.

The last two lines of this verse are of special philosophical significance. Why is the Lord perceived differently by different persons, although He is one? A partial explanation is given here. By the agency of Māyā, the Lord's external potency, material nature is in a constant state of transformation, *vikāra*. In one sense, then, material nature is "unreal," *asat*. But because God is the supreme reality, and because He is present within all things and all things are His potency, material objects and energies possess a degree of reality. Therefore some people see one aspect of material energy and think, "This is reality," while other people see a different aspect of material energy and think, "No, that is reality." Being conditioned souls, we are covered by different configurations of material nature, and thus we describe the Supreme Truth or the Supreme Lord in terms of our corrupted vision. Yet even the covering qualities of material nature, such as our conditioned intelligence, mind and senses, are real (being the potency of the Supreme Lord), and therefore through all things we can perceive, in a more or less subjective way, the Supreme Personality of Godhead. That is why the present verse states, *pratīyase*: "You are perceived." Furthermore, without the manifestation of material nature's covering qualities, the creation could not fulfill its

purpose—namely, to allow the conditioned souls to make their best attempt to enjoy without God so that they will finally understand the futility of such an illusory notion.

TEXT 39

यथैव सूर्यः पिहितश्छायया स्वया
छायां च रूपाणि च सञ्चकास्ति
एवं गुणेनापिहितो गुणांस्त्वम्
आत्मप्रदीपो गुणिनश्च भूमन्

*yathaiva sūryaḥ pihitaś chāyayā svayā
chāyām ca rūpāṇi ca sañcakāsti
evam guṇenāpihito guṇāṁs tvam
ātma-pradīpo guṇinaś ca bhūman*

SYNONYMS

yathā eva—just as; *sūryaḥ*—the sun; *pihitaḥ*—covered; *chāyayā*—by the shade; *svayā*—its own; *chāyām*—the shade; *ca*—and; *rūpāṇi*—visible forms; *ca*—also; *sañcakāsti*—illuminates; *evam*—similarly; *guṇena*—by the material quality (of false ego); *apihitaḥ*—covered; *guṇān*—the qualities of matter; *tvam*—You; *ātma-pradīpaḥ*—self-luminous; *guṇinaḥ*—the possessors of these qualities (the living entities); *ca*—and; *bhūman*—O almighty one.

TRANSLATION

O almighty one, just as the sun, though hidden by a cloud, illuminates the cloud and all other visible forms as well, so You, although hidden by the material qualities, remain self-luminous and thus reveal all those qualities, along

with the living entities who possess them.

PURPORT

Here Lord Śiva further clarifies the idea expressed in the final two lines of the previous verse. The analogy of the clouds and the sun is appropriate. With its energy the sun creates clouds, which cover our vision of the sun. Yet it is the sun that allows us to see the clouds and all other things as well. Similarly, the Lord expands His illusory potency and thus prevents us from directly seeing Him. Yet it is God alone who reveals to us His covering potency—namely, the material world—and thus the Lord is *ātma-pradīpa*, "self-luminous." It is the reality of His existence that makes all things visible.

TEXT 40

यन्मायामोहितधियः
पुत्रदारगृहादिषु
उन्मज्जन्ति निमज्जन्ति
प्रसक्ता वृजिनार्णवे

yan-māyā-mohita-dhiyaḥ
putra-dāra-grhādiṣu
unmajjanti nimajjanti
prasaktā vṛjinārṇave

SYNONYMS

yat—of whom; *māyā*—by the illusory energy; *mohita*—bewildered; *dhiyaḥ*—their intelligence; *putra*—with regard to children; *dāra*—wife; *grha*—home; *ādiṣu*—and so on; *unmajjanti*—they rise to the surface; *nimajjanti*—they become submerged; *prasaktāḥ*—fully entangled; *vṛjina*—of

misery; *arṇave*—in the ocean.

TRANSLATION

Their intelligence bewildered by Your *māyā*, fully attached to children, wife, home and so on, persons immersed in the ocean of material misery sometimes rise to the surface and sometimes sink down.

PURPORT

Śrīla Śrīdhara Svāmī explains that "rising in the ocean of misery" indicates elevation to higher species, such as demigods, and that "being submerged" refers to degradation to lower species—even to immobile forms of life such as trees. As stated in the *Vāyu Purāṇa*, *viparyayaś ca bhavati brahmatva-sthāvaratvayoḥ*: "The living being rotates between the position of Brahmā and that of an unmoving creature."

Śrīla Jīva Gosvāmī points out that Śiva, having glorified the Lord, now pursues his original intention of securing the Lord's grace for Bāṇāsura. Thus in this and the following four verses, Lord Śiva instructs Bāṇa on his actual position in relation to the Lord. Śiva's appeal to the Lord for compassion toward Bāṇa appears in Text 45.

TEXT 41

देवदत्तमिमं लब्ध्वा
नृलोकमजितेन्द्रियः
यो नाद्रियेत त्वत्पादौ
स शोच्यो ह्यात्मवञ्चकः

deva-dattam imam labdhvā

*nṛ-lokam ajitendriyaḥ
yo nādrīyeta tvat-pādaḥ
sa śocyō hy ātma-vañcakaḥ*

SYNONYMS

deva—by the Supreme Lord; *dattam*—given; *imam*—this; *labdhvā*—attaining; *nṛ*—of human beings; *lokam*—the world; *ajita*—uncontrolled; *indriyaḥ*—his senses; *yaḥ*—who; *na ādrīyeta*—will not honor; *tvat*—Your; *pādaḥ*—feet; *saḥ*—he; *śocyāḥ*—pitiable; *hi*—indeed; *ātma*—of himself; *vañcakaḥ*—a cheater.

TRANSLATION

One who has attained this human form of life as a gift from God, yet who fails to control his senses and honor Your feet, is surely to be pitied, for he is only cheating himself.

PURPORT

Lord Śiva here condemns those who refuse to engage in the devotional service of the Supreme Lord.

TEXT 42

यस्त्वां विसृजते मर्त्यं
आत्मानं प्रियमीश्वरम्
विपर्ययेन्द्रियार्थार्थं
विषमत्यमृतं त्यजन्

yaś tvāṁ viśṛjate martya

*ātmānam priyam īśvaram
viparyayendriyārthārtham
viṣam atty amṛtam tyajan*

SYNONYMS

yaḥ—who; *tvām*—You; *visṛjate*—rejects; *martyaḥ*—mortal man; *ātmānam*—his true Self; *priyam*—deardest; *īśvaram*—Lord; *viparyaya*—which are just the opposite; *indriya-artha*—of sense objects; *artham*—for the sake; *viṣam*—poison; *atti*—he eats; *amṛtam*—nectar; *tyajan*—avoiding.

TRANSLATION

That mortal who rejects You—his true Self, dearest friend, and Lord—for the sake of sense objects, whose nature is just the opposite, refuses nectar and instead consumes poison.

PURPORT

The person described above is pitiable because he rejects that which is actually dear, the Lord, and accepts that which is not dear and is ungodly: temporary sense gratification, which leads to suffering and bewilderment.

TEXT 43

अहं ब्रह्माथ विबुधा
मुनयश्चामलाशयाः
सर्वात्मना प्रपन्नास्त्वाम्
आत्मानं प्रेष्ठमीश्वरम्

aham brahmātha vibudhā

*munayaś cāmalāśayāḥ
sarvātmanā prapannās tvām
ātmānam preṣṭham īśvaram*

SYNONYMS

aham—I; brahmā—Brahmā; atha—and also; vibudhāḥ—the demigods; munayaḥ—the sages; ca—and; amala—pure; āśayāḥ—whose consciousness; sarva-ātmanā—wholeheartedly; prapannāḥ—surrendered; tvām—unto You; ātmānam—the Self; preṣṭham—the dearmost; īśvaram—the Lord.

TRANSLATION

I, Lord Brahmā, the other demigods and the pure-minded sages have all surrendered wholeheartedly unto You, our dearmost Self and Lord.

TEXT 44

तं त्वा जगत्स्थित्युदयान्तहेतुं
समं प्रसान्तं सुहृदात्मदैवम्
अनन्यमेकं जगदात्मकेतं
भवापवर्गाय भजाम देवम्

*taṁ tvā jagat-sthity-udayānta-hetuṁ
samaṁ prasāntaṁ suhṛd-ātma-daivam
ananyam ekaṁ jagad-ātma-ketaṁ
bhavāpavargāya bhajāma devam*

SYNONYMS

taṁ—Him; tvā—You; jagat—of the universe; sthiti—of the maintenance;

udaya—the rise; *anta*—and the demise; *hetum*—the cause; *samam*—equipoised; *praśāntam*—perfectly at peace; *suhṛt*—the friend; *ātma*—Self; *daivam*—and worshipable Lord; *ananyam*—without a second; *ekam*—unique; *jagat*—of all the worlds; *ātma*—and all souls; *ketam*—the shelter; *bhava*—of material life; *apavargāya*—for the cessation; *bhajāma*—let us worship; *devam*—the Supreme Lord.

TRANSLATION

Let us worship You, the Supreme Lord, to be freed from material life. You are the maintainer of the universe and the cause of its creation and demise. Equipoised and perfectly at peace, You are the true friend, Self and worshipable Lord. You are one without a second, the shelter of all the worlds and all souls.

PURPORT

Śrīla Śrīdhara Svāmī states that the Lord is a true friend because He sets one's proper intelligence into motion if one desires to know the truth about God and the soul. Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī both emphasize that the term *bhavāpavargāya* indicates the highest liberation of pure love of Godhead, characterized by unalloyed devotional service unto the Lord.

Śrīla Viśvanātha Cakravartī also explains that the Supreme Lord is *samam*, "perfectly objective and balanced," whereas other living beings, having an incomplete grasp of reality, cannot be perfectly objective. Those who surrender unto the Lord also become fully objective by taking shelter of His supreme consciousness.

TEXT 45

अयं ममेशो दयितोऽनुवर्ती

मयाभयं दत्तममुष्य देव
सम्पाद्यतां तद्भवतः प्रसादो
यथा हि ते दैत्यपतौ प्रसादः

*ayam mamaṣṭo dayito 'nuvartī
mayābhayaṁ dattam amuṣya deva
sampādyatām tad bhavataḥ prasādo
yathā hi te daitya-patau prasādaḥ*

SYNONYMS

ayam—this; *mama*—my; *iṣṭaḥ*—favored; *dayitaḥ*—very dear; *anuvartī*—follower; *mayā*—by me; *abhayaṁ*—fearlessness; *dattam*—given; *amuṣya*—his; *deva*—O Lord; *sampādyatām*—please let it be granted; *tat*—therefore; *bhavataḥ*—Your; *prasādaḥ*—grace; *yathā*—as; *hi*—indeed; *te*—Your; *daitya*—of the demons; *patau*—for the chief (Prahāda); *prasādaḥ*—grace.

TRANSLATION

This Bāṇāsura is my dear and faithful follower, and I have awarded him freedom from fear. Therefore, my Lord, please grant him Your mercy, just as You showed mercy to Prahāda, the lord of the demons.

PURPORT

Lord Śiva feels inclined to help Bāṇāsura because the demon showed great devotion to Lord Śiva when he provided musical accompaniment for Śiva's *tāṇḍava* dance. Another reason Bāṇa is an object of Lord Śiva's favor is that he is a descendant of the great devotees Prahāda and Bali.

TEXT 46

श्रीभगवानुवाच
यदात्थ भगवंस्त्वं नः
करवाम प्रियं तव
भवतो यद्व्यवसितं
तन्मे साध्वनुमोदितम्

śrī-bhagavān uvāca
yad āttha bhagavaṁs tvam naḥ
karavāma priyaṁ tava
bhavato yad vyavasitaṁ
tan me sādhu anumoditam

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *yat*—what; *āttha*—have spoken; *bhagavan*—O lord; *tvam*—you; *naḥ*—to Us; *karavāma*—We should do; *priyam*—the gratifying; *tava*—of you; *bhavataḥ*—by you; *yat*—what; *vyavasitam*—determined; *tat*—that; *me*—by Me; *sādhu*—well; *anumoditam*—agreed with.

TRANSLATION

The Supreme Lord said: My dear lord, for your pleasure We must certainly do what you have requested of Us. I fully agree with your conclusion.

PURPORT

We should not think it strange that the Supreme Lord, Kṛṣṇa, here

addresses Lord Śiva as *bhagavan*, "lord." All living beings are part and parcel of the Lord, qualitatively one with Him, and Lord Śiva is an especially powerful, pure entity who possesses many of the Supreme Lord's qualities. Just as a father is happy to share his riches with a beloved son, so the Supreme Lord happily invests pure living beings with some of His potency and opulence. And just as a father proudly and happily observes the good qualities of his children, the Lord is most happy to glorify the pure living beings who are powerful in Kṛṣṇa consciousness. Thus the Supreme Lord is pleased to glorify Lord Śiva by addressing him as *bhagavān*.

TEXT 47

अवध्योऽयं ममाप्येष
वैरोचनिसुतोऽसुरः
प्रह्लादाय वरो दत्तो
न वध्यो मे तवान्वयः

*avadhyo 'yaṁ mamāpy eṣa
vairocani-suto 'suraḥ
prahrādāya varo datto
na vadhyo me tavānvayaḥ*

SYNONYMS

avadhyaḥ—not to be killed; *ayaṁ*—he; *mama*—by Me; *api*—indeed; *eṣaḥ*—this; *vairocani-sutaḥ*—son of Vairocani (Bali); *asuraḥ*—demon; *prahrādāya*—to Prahlāda; *varaḥ*—the benediction; *dattaḥ*—given; *na vadhyaḥ*—not to be killed; *me*—by Me; *tava*—your; *anvayaḥ*—descendants.

TRANSLATION

I will not kill this demonic son of Vairocani, for I gave Prahāda Mahārāja the benediction that I would not kill any of his descendants.

TEXT 48

दर्पोपशमनायास्य
प्रवृक्णा बाहवो मया
सूदितं च बलं भूरि
यच्च भारायितं भुवः

*darpoṣaśamanāyāsyā
pravṛkṇā bāhavo mayā
sūditam ca balam bhūri
yac ca bhārāyitam bhuvah*

SYNONYMS

darpa—the false pride; *upaśamanāya*—for subduing; *asya*—his; *pravṛkṇāḥ*—severed; *bāhavaḥ*—arms; *mayā*—by Me; *sūditam*—slain; *ca*—and; *balam*—the military force; *bhūri*—huge; *yac*—which; *ca*—and; *bhārāyitam*—having become a burden; *bhuvah*—for the earth.

TRANSLATION

It was to subdue Bāṇāsura's false pride that I severed his arms. And I slew his mighty army because it had become a burden upon the earth.

TEXT 49

चत्वारोऽस्य भुजाः शिष्टा
भविष्यत्यजरामरः
पार्षदमुख्यो भवतो
न कुतश्चिद्भयोऽसुरः

*catvāro 'sya bhujāḥ śiṣṭā
bhaviṣyaty ajarāmarah
pārṣada-mukhyo bhavato
na kutaścīd-bhayo 'surah*

SYNONYMS

catvārah—four; *asya*—his; *bhujāḥ*—arms; *śiṣṭāḥ*—remaining; *bhaviṣyati*—will be; *ajara*—unaging; *amarah*—and immortal; *pārṣada*—an associate; *mukhyaḥ*—principal; *bhavataḥ*—of yourself; *na kutaścīd-bhayaḥ*—having no fear on any account; *asuraḥ*—the demon.

TRANSLATION

This demon, who still has four arms, will be immune to old age and death, and he will serve as one of your principal attendants. Thus he will have nothing to fear on any account.

TEXT 50

इति लब्ध्वाभयं कृष्णं
प्रणम्य शिरसासुरः
प्राद्युम्निं रथमारोप्य

सवध्वो समुपानयत्

*iti labdhvābhayaṁ kṛṣṇam
praṇamya śirasāsuraḥ
prādyumnim ratham āropya
sa-vadhvo samupānayat*

SYNONYMS

iti—thus; *labdhvā*—attaining; *abhayaṁ*—freedom from fear; *kṛṣṇam*—to Lord Kṛṣṇa; *praṇamya*—bowing down; *śirasā*—with his head; *asuraḥ*—the demon; *pradyumnim*—Aniruddha, the son of Pradyumna; *ratham*—on His chariot; *āropya*—placing; *sa-vadhvaḥ*—with His wife; *samupānayat*—he brought them forward.

TRANSLATION

Thus attaining freedom from fear, Bāṇāsura offered obeisances to Lord Kṛṣṇa by touching his head to the ground. Bāṇa then seated Aniruddha and His bride on their chariot and brought them before the Lord.

TEXT 51

अक्षौहिण्या परिवृतं
सुवासःसमलङ्कृतम्
सपत्नीकं पुरस्कृत्य
ययौ रुद्रानुमोदितः

*akṣauhiṇyā parivṛtaṁ
su-vāsaḥ-samalaṅkṛtaṁ*

*sa-patnīkaṁ puras-kṛtya
yayau rudrānumoditaḥ*

SYNONYMS

akṣauhiṇyā—by a full military division; *parivṛtam*—surrounded; *su*—fine; *vāsaḥ*—whose clothing; *samalaṅkṛtam*—and adorned with ornaments; *sa-patnīkaṁ*—Aniruddha with His wife; *paraḥ-kṛtya*—putting in front; *yayau*—He (Lord Kṛṣṇa) went; *rudra*—by Lord Śiva; *anumoditaḥ*—given leave.

TRANSLATION

At the front of the party Lord Kṛṣṇa then placed Aniruddha and His bride, both beautifully adorned with fine clothes and ornaments, and surrounded them with a full military division. Thus Lord Kṛṣṇa took His leave of Lord Śiva and departed.

TEXT 52

स्वराजधानीं समलङ्कृतां ध्वजैः
सतोरणैरुक्षितमार्गचत्वराम्
विवेश शङ्खानकदुन्दुभिस्वनैर्
अभ्युद्यतः पौरसुहृद्द्विजातिभिः

*sva-rājadhānīm samalaṅkṛtām dhvajaiḥ
sa-toraṇair ukṣita-mārga-catvarām
viveśa śaṅkhānaka-dundubhi-svanair
abhyudyataḥ paura-suhṛd-dvijātibhiḥ*

SYNONYMS

sva—His own; *rājadhānīm*—capital; *samalaṅkṛtām*—fully decorated; *dhvajaiḥ*—with flags; *sa*—and with; *torṇaiḥ*—victory arches; *ukṣita*—sprinkled with water; *mārga*—whose avenues; *catvarām*—and crossroads; *viveśa*—He entered; *śaṅkha*—of conchshells; *ānaka*—side drums; *duṇḍubhi*—and kettledrums; *svanaiḥ*—with the resounding; *abhyudyataḥ*—greeted respectfully; *paura*—by the people of the city; *suhṛt*—by His relatives; *dvijātibhiḥ*—and by the *brāhmaṇas*.

TRANSLATION

The Lord then entered His capital. The city was lavishly decorated with flags and victory arches, and its avenues and crossways were all sprinkled with water. As conchshells, *ānakas* and *duṇḍubhi* drums resounded, the Lord's relatives, the *brāhmaṇas* and the general populace all came forward to greet Him respectfully.

TEXT 53

य एवं कृष्णविजयं
शङ्करेण च संयुगम्
संस्मरेत्प्रातरुत्थाय
न तस्य स्यात्पराजयः

ya evaṁ kṛṣṇa-vijayaṁ
śaṅkareṇa ca saṁyugam
saṁsmaret prātar utthāya
na tasya syāt parājayaḥ

SYNONYMS

yaḥ—whoever; *evam*—thus; *kṛṣṇa-vijayam*—the victory of Lord Kṛṣṇa; *śaṅkareṇa*—with Lord Śaṅkara; *ca*—and; *saṁyugam*—battle; *saṁsmaret*—remembers; *prātaḥ*—at dawn; *utthāya*—rising from sleep; *na*—not; *tasya*—for him; *syāt*—there will be; *parājayaḥ*—defeat.

TRANSLATION

Whoever rises early in the morning and remembers Lord Kṛṣṇa's victory in His battle with Lord Śiva will never experience defeat.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Sixty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Kṛṣṇa Fights with Bāṇāsura."

64. The Deliverance of King Nṛga

This chapter describes how Śrī Kṛṣṇa released King Nṛga from a curse and instructed the royal order on the great danger of taking a *brāhmaṇa*'s property.

One day Sāmba and other young boys of the Yādava dynasty went to the forest to play, and after playing for a long time they became very thirsty and began looking for water. Inside a dry well they found an amazing creature: a huge lizard resembling a hill. The boys felt sorry for it and tried to pull it out. But after several attempts with leather thongs and ropes, they saw that they would not be able to rescue the creature, and thus they went to Lord Kṛṣṇa

and told Him what had happened. The Lord accompanied them to the well and, extending His left hand, easily lifted the lizard out. By the touch of Lord Kṛṣṇa's hand the creature transformed at once into a demigod. Then Lord Kṛṣṇa asked, "Who are you, and how did you assume such a lowly form?"

The divine being replied, "My name was King Nṛga, son of Ikṣvāku, and I was famous for giving charity. Indeed, I gave away countless cows to numerous *brāhmaṇas*. But on one occasion a cow belonging to a first-class *brāhmaṇa* wandered into my herd. Unaware of this, I gave this cow in charity to a different *brāhmaṇa*. When the cow's previous owner saw the second *brāhmaṇa* taking this cow away, the first *brāhmaṇa* claimed the cow as his and began arguing with the second *brāhmaṇa*. After quarreling for some time they approached me, and I implored them to each take one hundred thousand cows in exchange for that one cow, and to please forgive me for the offense I had unknowingly committed. But neither *brāhmaṇa* would accept my proposal, and the matter remained unsettled.

"Shortly thereafter I died and was taken by the Yamadūtas to the court of Yamarāja. Yama asked me which I preferred to do first: suffer the results of my sins or enjoy the results of my pious acts. I decided to suffer my sinful reactions first, and thus I assumed the body of a lizard."

After King Nṛga had told his story, he offered prayers to Lord Kṛṣṇa and then mounted a celestial airplane, which transported him to heaven.

Lord Kṛṣṇa then instructed His personal associates, as well as the general mass of people, on the dangers of stealing a *brāhmaṇa*'s property. Finally, the Lord returned to His palace.

TEXT 1

श्रीबादरायणिरुवाच
एकदोषवनं राजन्

जग्मुर्यदुकुमारकाः
विहर्तुं साम्बप्रद्युम्न
चारुभानुगदादयः

*śrī-bādarāyaṇir uvāca
ekadopavanam rājan
jagmur yadu-kumārakāḥ
vihartum sām̐ba-pradyumna
cāru-bhānu-gadādayaḥ*

SYNONYMS

śrī-bādarāyaṇiḥ—the son of Badarāyaṇa (Śukadeva Gosvāmī); *uvāca*—said; *ekadā*—one day; *upavanam*—to a small forest; *rājan*—O King (Parīkṣit); *jagmuḥ*—went; *yadu-kumārakāḥ*—boys of the Yadu dynasty; *vihartum*—to play; *sām̐ba-pradyumna-cāru-bhānu-gadā-dayaḥ*—Sām̐ba, Pradyumna, Cāru, Bhānu, Gada and others.

TRANSLATION

Śrī Bādarāyaṇi said: O King, one day Sām̐ba, Pradyumna, Cāru, Bhānu, Gada and other young boys of the Yadu dynasty went to a small forest to play.

PURPORT

Śrīla Śrīdhara Svāmī states that the story of King Nṛga, narrated in this chapter, is meant to give sober instructions to all proud kings. Through this incident Lord Kṛṣṇa also gave serious lessons to the members of His own family who had become proud of their opulences.

TEXT 2

क्रीडित्वा सुचिरं तत्र
विचिन्वन्तः पिपासिताः
जलं निरुदके कूपे
ददृशुः सत्त्वमद्भुतम्

*krīḍitvā su-ciraṁ tatra
vicinvantaḥ pipāsītāḥ
jalaṁ nirudake kūpe
dadṛśuḥ sattvam adbhutam*

SYNONYMS

krīḍitvā—after playing; *su-ciraṁ*—for a long time; *tatra*—there;
vicinvantaḥ—looking for; *pipāsītāḥ*—thirsty; *jalaṁ*—water;
nirudake—waterless; *kūpe*—in a well; *dadṛśuḥ*—they saw; *sattvam*—a creature;
adbhutam—amazing.

TRANSLATION

After playing for a long time, they became thirsty. As they searched for water, they looked inside a dry well and saw a peculiar creature.

TEXT 3

कृकलासं गिरिनिभं
वीक्ष्य विस्मितमानसाः
तस्य चोद्धरणे यत्नं

चक्रुस्ते कृपयान्विताः

*kṛkalāsam giri-nibham
vīkṣya vismita-mānasāḥ
tasya coddharaṇe yatnam
cakrus te kṛpayānvitāḥ*

SYNONYMS

kṛkalāsam—a lizard; *giri*—a mountain; *nibham*—resembling; *vīkṣya*—looking at; *vismita*—astonished; *mānasāḥ*—whose minds; *tasya*—of it; *ca*—and; *uddharaṇe*—in the lifting up; *yatnam*—effort; *cakruḥ*—made; *te*—they; *kṛpayānvitāḥ*—feeling compassion.

TRANSLATION

The boys were astonished to behold this creature, a lizard who looked like a hill. They felt sorry for it and tried to lift it out of the well.

TEXT 4

चर्मजैस्तान्तवैः पाशैर्
बद्ध्वा पतितमर्भकाः
नाशकुरन् समुद्धर्तुं
कृष्णायाचख्युरुत्सुकाः

*carma-jais tāntavaiḥ pāśair
baddhvā patitam arbhakāḥ
nāśaknuran samuddhartum
kṛṣṇāyācakhayur utsukāḥ*

SYNONYMS

carma-jaiḥ—made of leather; *tāntavaiḥ*—and made of spun thread; *pāśaiḥ*—with ropes; *baddhvā*—attaching; *patitam*—the fallen creature; *arbhakāḥ*—the boys; *na aśaknuran*—they were not able; *samuddhartum*—to lift out; *kṛṣṇāya*—to Lord Kṛṣṇa; *ācakhyuḥ*—they reported; *utsukāḥ*—excitedly.

TRANSLATION

They caught on to the trapped lizard with leather thongs and then with woven ropes, but still they could not lift it out. So they went to Lord Kṛṣṇa and excitedly told Him about the creature.

PURPORT

Śrīla Jīva Gosvāmī explains that because in this chapter the Yadu boys, even Śrī Pradyumna, are described as quite young, this must be an early pastime.

TEXT 5

तत्रागत्यारविन्दाक्षो
भगवान् विश्वभावनः
वीक्ष्योज्झहार वामेन
तं करेण स लीलया

tatrāgatyāravindākṣo
bhagavān viśva-bhāvanaḥ
vikṣyojjahāra vāmena

taṁ kareṇa sa līlayā

SYNONYMS

tatra—there; *āgatya*—going; *aravinda-akṣaḥ*—lotus-eyed; *bhagavān*—the Supreme Lord; *viśva*—of the universe; *bhāvanaḥ*—the maintainer; *vikṣya*—seeing; *ujjahāra*—picked up; *vāmena*—left; *taṁ*—it; *kareṇa*—with His hand; *saḥ*—He; *līlayā*—easily.

TRANSLATION

The lotus-eyed Supreme Lord, maintainer of the universe, went to the well and saw the lizard. Then with His left hand He easily lifted it out.

TEXT 6

स उत्तमःश्लोककराभिमृष्टो
विहाय सद्यः कृकलासरूपम्
सन्तप्तचामीकरचारुवर्णः
स्वर्ग्यद्भुतालङ्करणाम्बरस्रक्

sa uttamaḥ-śloka-karābhimṛṣṭo
vihāya sadyaḥ kṛkalāsa-rūpam
santapta-cāmikara-cāru-varṇaḥ
svargy adbhutālaṅkaraṇāmbara-srak

SYNONYMS

saḥ—it; *uttamaḥ-śloka*—of the glorious Lord; *kara*—by the hand; *abhimṛṣṭaḥ*—touched; *vihāya*—giving up; *sadyaḥ*—immediately; *kṛkalāsa*—of a lizard; *rūpam*—the form; *santapta*—molten; *cāmikara*—of gold;

caru—beautiful; *varṇaḥ*—whose complexion; *svargī*—a resident of heaven; *adbhuta*—amazing; *alaṅkaraṇa*—whose ornaments; *ambara*—clothing; *srak*—and garlands.

TRANSLATION

Touched by the hand of the glorious Supreme Lord, the being at once gave up its lizard form and assumed that of a resident of heaven. His complexion was beautifully colored like molten gold, and he was adorned with wonderful ornaments, clothes and garlands.

TEXT 7

पप्रच्छ विद्वानपि तन्निदानं
जनेषु विख्यापयितुं मुकुन्दः
कस्त्वं महाभाग वरेण्यरूपो
देवोत्तमं त्वां गणयामि नूनम्

papraccha vidvān api tan-nidānam
janeṣu vikhyāpayitum mukundaḥ
kaś tvaṁ mahā-bhāga vareṇya-rūpo
devottamaṁ tvāṁ gaṇayāmi nūnam

SYNONYMS

papraccha—He asked; *vidvān*—well aware; *api*—although; *tat*—of this; *nidānam*—the cause; *janeṣu*—among people in general; *vikhyāpayitum*—to make it known; *mukundaḥ*—Lord Kṛṣṇa; *kaḥ*—who; *tvam*—you; *mahā-bhāga*—O fortunate one; *vareṇya*—excellent; *rūpaḥ*—whose form; *deva-uttamam*—an exalted demigod; *tvām*—You; *gaṇayāmi*—I should

consider; *nūnam*—certainly.

TRANSLATION

Lord Kṛṣṇa understood the situation, but to inform people in general He inquired as follows: "Who are you, O greatly fortunate one? Seeing your excellent form, I think you must surely be an exalted demigod.

TEXT 8

दशामिमां वा कतमेन कर्मणा
सम्प्रापितोऽस्यतदर्हः सुभद्र
आत्मानमाख्याहि विवित्सतां नो
यन्मन्यसे नः क्षममत्र वक्तुम्

*daśām imām vā katamena karmaṇā
samprāpito 'sy atad-arhaḥ su-bhadra
ātmānam ākhyāhi vivitsatām no
yan manyase naḥ kṣamam atra vaktum*

SYNONYMS

daśām—condition; *imām*—to this; *vā*—and; *katamena*—by what; *karmaṇā*—action; *samprāpitaḥ*—brought; *asi*—you are; *atat-arhaḥ*—not deserving it; *su-bhadra*—O good soul; *ātmānam*—yourself; *ākhyāhi*—please explain; *vivitsatām*—who are eager to know; *naḥ*—to us; *yat*—if; *manyase*—you think; *naḥ*—to us; *kṣamam*—proper; *atra*—here; *vaktum*—to speak.

TRANSLATION

"By what past activity were you brought to this condition? It seems you did not deserve such a fate, O good soul. We are eager to know about you, so please inform us about yourself—if, that is, you think this the proper time and place to tell us."

TEXT 9

श्रीशुक उवाच
इति स्म राजा सम्पृष्टः
कृष्णेनानन्तमूर्तिना
माधवं प्रणिपत्याह
किरीटेनार्कवर्चसा

śrī-śuka uvāca
iti sma rājā samprṣṭaḥ
kṛṣṇenānanta-mūrtinā
mādhavaṁ praṇipatyāha
kirīṭenārka-varcasā

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus; *sma*—indeed; *rājā*—the King; *samprṣṭaḥ*—questioned; *kṛṣṇena*—by Lord Kṛṣṇa; *ananta*—unlimited; *mūrtinā*—whose forms; *mādhavam*—to Him, Lord Mādhava; *praṇipatya*—bowing down; *āha*—he spoke; *kirīṭena*—with his helmet; *arka*—like the sun; *varcasa*—whose brilliance.

TRANSLATION

Śukadeva Gosvāmī said: Thus questioned by Kṛṣṇa, whose forms are

unlimited, the King, his helmet as dazzling as the sun, bowed down to Lord Mādhava and replied as follows.

TEXT 10

नृग उवाच
नृगो नाम नरेन्द्रोऽहम्
इक्ष्वाकुतनयः प्रभो
दानिष्वाख्यायमानेषु
यदि ते कर्णमस्पृशम्

nṛga uvāca
nṛgo nāma narendro 'ham
ikṣvāku-tanayaḥ prabho
dāniṣv ākhyāyamāneṣu
yadi te karṇam asprśam

SYNONYMS

nṛgaḥ uvāca—King Nṛga said; *nṛgaḥ nāma*—named Nṛga; *nara-indraḥ*—a ruler of men; *aham*—I; *ikṣvāku-tanayaḥ*—a son of Ikṣvāku; *prabho*—O Lord; *dāniṣu*—among men of charity; *ākhyāyamāneṣu*—when being enumerated; *yadi*—perhaps; *te*—Your; *karṇam*—ear; *asprśam*—I have touched.

TRANSLATION

King Nṛga said: I am a king known as Nṛga, the son of Ikṣvāku. Perhaps, Lord, You have heard of me when lists of charitable men were recited.

PURPORT

The *ācāryas* point out here that although a tentative expression is used—"perhaps You have heard of me"—the implication is that there is no doubt.

TEXT 11

किं नु तेऽविदितं नाथ
सर्वभूतात्मसाक्षिणः
कालेनाव्याहतदृशो
वक्ष्येऽथापि तवाज्ञया

*kim nu te 'viditam nātha
sarva-bhūtātma-sākṣiṇaḥ
kālenāvyāhata-dṛśo
vakṣye 'thāpi tavājñayā*

SYNONYMS

kim—what; *nu*—indeed: *te*—to You; *aviditam*—unknown; *nātha*—O master; *sarva*—of all; *bhūta*—beings; *ātma*—of the intelligence; *sākṣiṇaḥ*—to the witness; *kālena*—by time; *avyāhata*—undisturbed; *dṛśaḥ*—whose vision; *vakṣye*—I will speak; *atha api*—nevertheless; *tava*—Your; *ājñayā*—by the order.

TRANSLATION

What could possibly be unknown to You, O master? With vision undisturbed by time, You witness the minds of all living beings. Nevertheless, on Your order I will speak.

PURPORT

Since the Lord knows everything, there is no need to inform Him about anything. Still, to fulfill the Lord's purpose King Nṛga will speak.

TEXT 12

यावत्यः सिकता भूमेर्
यावत्यो दिवि तारकाः
यावत्यो वर्षधाराश्च
तावतीरददं स्म गाः

*yāvatyaḥ sikatā bhūmer
yāvatyo divi tārakāḥ
yāvatyo varṣa-dhārāś ca
tāvatīr adadam sma gāḥ*

SYNONYMS

yāvatyaḥ—as many; *sikatāḥ*—grains of sand; *bhūmeḥ*—belonging to the earth; *yāvatyaḥ*—as many; *divi*—in the sky; *tārakāḥ*—stars; *yāvatyaḥ*—as many; *varṣa*—of a rainfall; *dhārāḥ*—drops; *ca*—and; *tāvatīḥ*—that many; *adadam*—I gave; *sma*—indeed; *gāḥ*—cows.

TRANSLATION

I gave in charity as many cows as there are grains of sand on the earth, stars in the heavens, or drops in a rain shower.

PURPORT

The idea here is that the King gave innumerable cows in charity.

TEXT 13

पयस्विनीस्तरुणीः शीलरूप-
गुणोपपन्नाः कपिला हेमसृङ्गीः
न्यायार्जिता रूप्यखुराः सवत्सा
दुकूलमालाभरणा ददावहम्

*payasvinīs taruṇīḥ śīla-rūpa-
guṇopapannāḥ kapilā hema-sṛṅgīḥ
nyāyārjitā rūpya-khurāḥ sa-vatsā
dukūla-mālābharaṇā dadāv aham*

SYNONYMS

payah-vinīḥ—having milk; *taruṇīḥ*—young; *śīla*—with good behavior; *rūpa*—beauty; *guṇa*—and other qualities; *upapannāḥ*—endowed; *kapilāḥ*—brown; *hema*—gold; *śṛṅgīḥ*—with horns; *nyāya*—fairly; *arjitāḥ*—earned; *rūpya*—silver; *khurāḥ*—with hooves; *sa-vatsāḥ*—together with their calves; *dukūla*—fine cloth; *mālā*—with garlands; *ābharaṇāḥ*—adorned; *dadau*—gave; *aham*—I.

TRANSLATION

Young, brown, milk-laden cows, who were well behaved, beautiful and endowed with good qualities, who were all acquired honestly, and who had gilded horns, silver-plated hooves and decorations of fine ornamental cloths and

garlands—such were the cows, along with their calves, that I gave in charity.

TEXTS 14-15

स्वलङ्कृतेभ्यो गुणशीलवद्भ्यः
सीदत्कुटुम्बेभ्य ऋतव्रतेभ्यः
तपःश्रुतब्रह्मवदान्यसद्भ्यः
प्रादां युवभ्यो द्विजपुङ्गवेभ्यः

गोभूहिरण्यायतनाश्वहस्तिनः
कन्याः सदासीस्तिलरूप्यशय्याः
वासांसि रत्नानि परिच्छदान् रथान्
इष्टं च यज्ञैश्चरितं च पूर्तम्

*sv-alāṅkṛtebhyo guṇa-śīlavadbhyaḥ
sīdat-kuṭumbebhya ṛta-vratebhyaḥ
tapaḥ-śruta-brahma-vadānya-sadbhyaḥ
prādāṁ yuvabhyo dvija-puṅgavebhyaḥ*

*go-bhū-hiraṇyāyatanāśva-hastinaḥ
kanyāḥ sa-dāsīs tila-rūpya-śayyāḥ
vāsāṁsi ratnāni paricchadān rathān
iṣṭam ca yajñaiś caritam ca pūrtam*

SYNONYMS

su—well; *alāṅkṛtebhyaḥ*—who were ornamented; *guṇa*—good qualities; *śīla*—and character; *vadbhyaḥ*—who possessed; *sīdat*—distressed; *kuṭumbebhyaḥ*—whose families; *ṛta*—to truth; *vratebhyaḥ*—dedicated; *tapaḥ*—for austerity; *śruta*—well known; *brahma*—in the Vedas;

vadānya—vastly learned; *sadbhyaḥ*—saintly; *prādām*—I gave; *yuvabhyaḥ*—who were young; *dvija*—to *brāhmaṇas*; *pum-gavebhyaḥ*—most exceptional; *go*—cows; *bhū*—land; *hiraṇya*—gold; *āyatana*—houses; *aśva*—horses; *hastinaḥ*—and elephants; *kanyāḥ*—marriageable daughters; *sa*—with; *dāsiḥ*—maidservants; *tila*—sesame; *rūpya*—silver; *śayyāḥ*—and beds; *vāsāṃsi*—clothing; *ratnāni*—jewels; *paricchadān*—furniture; *rathān*—chariots; *iṣṭam*—worship executed; *ca*—and; *yajñaiḥ*—by Vedic fire sacrifices; *caritam*—done; *ca*—and; *pūrtam*—pious works.

TRANSLATION

I first honored the *brāhmaëas* who were recipients of my charity by decorating them with fine ornaments. Those most exalted *brāhmaëas*, whose families were in need, were young and possessed of excellent character and qualities. They were dedicated to truth, famous for their austerity, vastly learned in the Vedic scriptures and saintly in their behavior. I gave them cows, land, gold and houses, along with horses, elephants and marriageable girls with maidservants, as well as sesame, silver, fine beds, clothing, jewels, furniture and chariots. In addition, I performed Vedic sacrifices and executed various pious welfare activities.

TEXT 16

कस्यचिद् द्विजमुख्यस्य
भ्रष्टा गौर्मम गोधने
सम्पृक्ताविदुषा सा च
मया दत्ता द्विजातये

kasyacid dvija-mukhyasya
bhraṣṭā gaur mama go-dhane

sampr̥ktāviduṣā sā ca
mayā dattā dvijātaye

SYNONYMS

kasyacit—of a certain; *dvija*—*brāhmaṇa*; *mukhyasya*—first class; *bhraṣṭā*—lost; *gauḥ*—a cow; *mama*—my; *go-dhane*—in the herd; *sampr̥ktā*—becoming mixed; *aviduṣā*—who was unaware; *sā*—she; *ca*—and; *mayā*—by me; *dattā*—given; *dvi-jātaye*—to (another) *brāhmaṇa*.

TRANSLATION

Once a cow belonging to a certain first-class *brāhmaëa* wandered away and entered my herd. Unaware of this, I gave that cow in charity to a different *brāhmaëa*.

PURPORT

Śrīla Śrīdhara Svāmī explains that the term *dvija-mukhya*, "first-class *brāhmaṇa*," here indicates a *brāhmaṇa* who has stopped accepting charity and would thus refuse to accept even one hundred thousand cows in exchange for the cow that had been improperly given away.

TEXT 17

तां नीयमानां तत्स्वामी
दृष्ट्वाच ममेति तम्
ममेति परिग्राह्याह
नृगो मे दत्तवानिति

tām nīyamānām tat-svāmī

*dṛṣṭrovāca mameti tam
mameti parigrāhy āha
nṛgo me dattavān iti*

SYNONYMS

tām—she, the cow; *nīyamānām*—being led away; *tat*—her; *svāmī*—master; *dṛṣṭvā*—seeing; *uvāca*—said; *mama*—mine; *iti*—thus; *tam*—to him; *mama*—mine; *iti*—thus; *parigrāhī*—he who had accepted the gift; *āha*—said; *nṛgaḥ*—King Nṛga; *me*—to me; *dattavān*—gave; *iti*—thus.

TRANSLATION

When the cow's first owner saw her being led away, he said, "She is mine!"
The second brāhmaṇa, who had accepted her as a gift, replied, "No, she's mine!
Nṛga gave her to me."

TEXT 18

विप्रौ विवदमानौ माम्
ऊचतुः स्वार्थसाधकौ
भवान्दातापहर्तेति
तच्छ्रुत्वा मेऽभवद् भ्रमः

*viprau vivadamānau mām
ūcatuḥ svārtha-sādhakau
bhavān dātāpaharteti
tac chrutvā me 'bhavad bhramaḥ*

SYNONYMS

viprau—the two *brāhmaṇas*; *vivadamānau*—arguing; *mām*—to me; *ūcatuḥ*—said; *sva*—their own; *artha*—interest; *sādhakau*—fulfilling; *bhavān*—you, sir; *dātā*—giver; *apahartā*—taker; *iti*—thus; *tat*—this; *śrutvā*—hearing; *me*—my; *abhavat*—there arose; *bhramaḥ*—consternation.

TRANSLATION

As the two *brāhmaṇas* argued, each trying to fulfill his own purpose, they came to me. One of them said, "You gave me this cow," and the other said, "But you stole her from me." Hearing this, I was bewildered.

TEXTS 19-20

अनुनीतावुभौ विप्रौ
धर्मकृच्छ्रगतेन वै
गवां लक्षं प्रकृष्टानां
दास्याम्येषा प्रदीयताम्

भवन्तावनुगृहीतां
किङ्करस्याविजानतः
समुद्धरतं मां कृच्छ्रात्
पतन्तं निरयेऽशुचौ

anunītāv ubhau viprau
dharma-kṛcchra-gatena vai
gavām lakṣaṁ prakṛṣṭānām
dāsyāmy eṣā pradīyatām
bhavantāv anugrḥñītām

*kiṅkarasyāvijānataḥ
samuddharataṁ mām kṛcchrāt
patantaṁ niraye 'śucau*

SYNONYMS

anunītau—humbly requested; *ubhau*—both; *viprau*—the two *brāhmaṇas*; *dharma*—of religious duty; *kṛcchra*—a difficult situation; *gatena*—by (me) who was in; *vai*—indeed; *gavām*—of cows; *lakṣam*—a lakh (one hundred thousand); *prakṛṣṭānām*—best quality; *dāsyāmi*—I will give; *eṣā*—this one; *pradīyatām*—please give; *bhavantau*—the two of you; *anugṛhṇītām*—should please show mercy; *kiṅkarasya*—to your servant; *avijānataḥ*—who was unaware; *samuddharataṁ*—please save; *mām*—me; *kṛcchrāt*—from danger; *patantaṁ*—falling; *niraye*—into hell; *aśucau*—unclean.

TRANSLATION

Finding myself in a terrible dilemma concerning my duty in the situation, I humbly entreated both the *brāhmaṇas*: "I will give one hundred thousand of the best cows in exchange for this one. Please give her back to me. Your good selves should be merciful to me, your servant. I did not know what I was doing. Please save me from this difficult situation, or I'll surely fall into a filthy hell."

TEXT 21

नाहं प्रतीच्छे वै राजन्
इत्युक्त्वा स्वाम्यपाक्रमत्
नान्यद्गवामप्ययुतम्
इच्छामीत्यपरो ययौ

*nāhaṁ pratīcche vai rājann
ity uktvā svāmy apākramat
nānyad gavām apy ayutam
icchāmīty aparo yayau*

SYNONYMS

na—not; *aham*—I; *pratīcche*—want; *vai*—indeed; *rājan*—O King; *iti*—thus; *uktvā*—saying; *svāmī*—the owner; *apākramat*—went away; *na*—not; *anyat*—in addition; *gavām*—of cows; *api*—even; *ayutam*—ten thousand; *icchāmi*—I want; *iti*—thus saying; *aparaḥ*—the other (*brāhmaṇa*); *yayau*—left.

TRANSLATION

The present owner of the cow said, "I don't want anything in exchange for this cow, O King," and went away. The other *brāhmaṇa* declared, "I don't want even ten thousand more cows [than you are offering]," and he too went away.

PURPORT

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda comments, "Thus disagreeing with the King's proposal, both *brāhmaṇas* left the palace in anger, thinking that their lawful position had been usurped."

TEXT 22

एतस्मिन्नन्तरे यामैर्
दूतैर्नीतो यमक्षयम्
यमेन पृष्टस्तत्राहं
देवदेव जगत्पते

*etasminn antare yāmaiḥ
dūtair nīto yama-kṣayam
yamena pṛṣṭas tatrāhaṁ
deva-deva jagat-pate*

SYNONYMS

etasmin—at this; *antare*—opportunity; *yāmaiḥ*—of Yamarāja, the lord of death; *dūtaiḥ*—by the messengers; *nītaḥ*—taken; *yama-kṣayam*—to the abode of Yamarāja; *yamena*—by Yamarāja; *pṛṣṭaḥ*—questioned; *tatra*—there; *aham*—I; *deva-deva*—O Lord of lords; *jagat*—of the universe; *pate*—O master.

TRANSLATION

O Lord of lords, O master of the universe, the agents of Yamarāja, taking advantage of the opportunity thus created, later carried me to his abode. There Yamarāja himself questioned me.

PURPORT

According to the *ācāryas*, the King's performance of fruitive activities had previously been flawless. But now an inadvertent discrepancy had arisen, and so when the King died the Yamadūtas took him to the abode of Yamarāja, called Saṁyamanī.

TEXT 23

पूर्वं त्वमशुभं भुङ्क्ष्व
उताहो नृपते शुभम्
नान्तं दानस्य धर्मस्य

पश्ये लोकस्य भास्वतः

*pūrvam tvam aśubham bhuñkṣa
utāho nṛpate śubham
nāntam dānasya dharmasya
paśye lokasya bhāsvataḥ*

SYNONYMS

pūrvam—first; *tvam*—you; *aśubham*—impious reactions; *bhuñkṣe*—wish to experience; *uta āha u*—or else; *nṛ-pate*—O King; *śubham*—pious reactions; *na*—not; *antam*—the end; *dānasya*—of charity; *dharmasya*—religious; *paśye*—I see; *lokasya*—of the world; *bhāsvataḥ*—shining.

TRANSLATION

[Yamarāja said:] My dear King, do you wish to experience the results of your sins first, or those of your piety? Indeed, I see no end to the dutiful charity you have performed, or to your consequent enjoyment in the radiant heavenly planets.

TEXT 24

पूर्व देवाशुभं भुञ्ज
इति प्राह पतेति सः
तावदद्राक्षमात्मानं
कृकलासं पतन् प्रभो

*pūrvam devāśubham bhuñja
iti prāha pateti saḥ*

*tāvad adrākṣam ātmānam
kṛkalāsam patan prabho*

SYNONYMS

pūrvam—first; *deva*—O lord; *aśubham*—the sinful reactions; *bhuñje*—I will experience; *iti*—thus saying; *prāha*—said; *pata*—fall; *iti*—thus; *saḥ*—he; *tāvat*—just then; *adrākṣam*—I saw; *ātmānam*—myself; *kṛkalāsam*—a lizard; *patan*—falling; *prabho*—O master.

TRANSLATION

I replied, "First, my lord, let me suffer my sinful reactions," and Yamarāja said, "Then fall!" At once I fell, and while falling I saw myself becoming a lizard, O master.

TEXT 25

ब्रह्मण्यस्य वदान्यस्य
तव दासस्य केशव
स्मृतिर्नाद्यापि विध्वस्ता
भवत्सन्दर्शनार्थिनः

*brahmaṇyasya vadānyasya
tava dāsasya keśava
smṛtir nādyāpi vidhvastā
bhavat-sandarśanārthinaḥ*

SYNONYMS

brahmaṇyasya—who was devoted to the *brāhmaṇas*; *vadānyasya*—who was

generous; *tava*—Your; *dāsasya*—of the servant; *keśava*—O Kṛṣṇa; *smṛtiḥ*—the memory; *na*—not; *adya*—today; *api*—even; *vidhvastā*—lost; *bhavat*—Your; *sandarśana*—audience; *arthinaḥ*—who hankered for.

TRANSLATION

O Keśava, as Your servant I was devoted to the *brāhmaëas* and generous to them, and I always hankered for Your audience. Therefore even till now I have never forgotten [my past life].

PURPORT

Śrīla Jīva Gosvāmī comments on this verse as follows: "Since King Nṛga openly declared that he had two outstanding qualities—namely devotion to the *brāhmaṇas*, and generosity—it is clear that he possessed these qualities only partially, since someone who is truly pure would not boast about them. It is also clear that King Nṛga considered such piety to be a separate goal, desirable for its own sake. Thus he did not fully appreciate pure devotional service to Lord Kṛṣṇa. Kṛṣṇa had not been the only goal of Nṛga's life, as He was for Ambarīṣa Mahārāja, even in the stage of regulative practice. Nor do we find that King Nṛga overcame obstacles like those Ambarīṣa did when Durvāsā Muni became angry at him. Still, we can conclude that since Nṛga was able to see the Lord for some reason or another, he must have had the good quality of sincerely desiring the Lord's association."

Śrīla Prabhupāda confirms the above analysis in *Kṛṣṇa, the Supreme Personality of Godhead*: "On the whole, [Nṛga] had not developed Kṛṣṇa consciousness. The Kṛṣṇa conscious person develops love of God, Kṛṣṇa, not love for pious or impious activities; therefore he is not subjected to the results of such action. As stated in the *Brahma-saṁhitā*, a devotee, by the grace of the Lord, does not become subjected to the resultant reactions of fruitive activities."

Śrīla Viśvanātha Cakravartī offers the following commentary: "When Nṛga mentioned 'one who hankered to have Your audience,' he was referring to an incident concerning a certain great devotee King Nṛga had once met. This devotee was very eager to acquire a temple for a most beautiful Deity of the Supreme Lord, and he also wanted copies of such scriptures as the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Being very generous, Nṛga arranged for these things, and the devotee was so satisfied that he blessed the King: 'My dear King, may you have the audience of the Supreme Lord.' From that time on, Nṛga desired to see the Lord."

TEXT 26

स त्वं कथं मम विभोऽक्षिपथः परात्मा
योगेश्वरः श्रुतिदृशामलहृद्विभाव्यः
साक्षादधोक्षज उरुव्यसनान्धबुद्धेः
स्यान्मेऽनुदृश्य इह यस्य भवापवर्गः

*sa tvam katham mama vibho 'kṣi-pathaḥ parātmā
yogeśvaraḥ śruti-dṛśāmala-hṛd-vibhāvyaḥ
sākṣād adhokṣaja uru-vyasanāndha-buddheḥ
syān me 'nudṛśya iha yasya bhavāpavargaḥ*

SYNONYMS

saḥ—He; *tvam*—Yourself; *katham*—how; *mama*—to me; *vibho*—O almighty one; *akṣi-pathaḥ*—visible; *para-ātmā*—the Supreme Soul; *yoga*—of mystic yoga; *īśvaraiḥ*—by masters; *śruti*—of the scriptures; *dṛśā*—by the eye; *amala*—spotless; *hṛt*—within their hearts; *vibhāvyaḥ*—to be meditated upon; *sākṣāt*—directly visible; *adhokṣaja*—O transcendental Lord, who cannot be seen by material senses; *uru*—severe; *vyasana*—by troubles; *andha*—blinded;

buddheḥ—whose intelligence; *syāt*—it may be; *me*—for me; *anudṛśyaḥ*—to be perceived; *iha*—in this world; *yasya*—whose; *bhava*—of material life; *apavargaḥ*—cessation.

TRANSLATION

O almighty one, how is it that my eyes see You here before me? You are the Supreme Soul, whom the greatest masters of mystic *yoga* can meditate upon within their pure hearts only by employing the spiritual eye of the *Vedas*. Then how, O transcendental Lord, are You directly visible to me, since my intelligence has been blinded by the severe tribulations of material life? Only one who has finished his material entanglement in this world should be able to see You.

PURPORT

Even in the body of a lizard, King Nṛga could remember his previous life. And now that he had the opportunity to see the Lord, he could understand that he had received special mercy from the Personality of Godhead.

TEXTS 27-28

देवदेव जगन्नाथ
गोविन्द पुरुषोत्तम
नारायण हृषीकेश
पुण्यश्लोकाच्युताव्यय

अनुजानीहि मां कृष्ण
यान्तं देवगतिं प्रभो

यत्र कापि सतश्चेतो
भूयान्मे त्वत्पदास्पदम्

*deva-deva jagan-nātha
govinda puruṣottama
nārāyaṇa hṛṣīkeśa
puṇya-ślokācyutāvyaya
anujānīhi mām kṛṣṇa
yāntam deva-gatim prabho
yatra kvāpi sataś ceto
bhūyān me tvat-padāspadam*

SYNONYMS

deva-deva—O Lord of lords; *jagat*—of the universe; *nātha*—O master; *go-vinda*—O Lord of the cows; *puruṣa-uttama*—O Supreme Personality; *nārāyaṇa*—O foundation of all living beings; *hṛṣīkeśa*—O master of the senses; *puṇya-śloka*—O You who are glorified in transcendental poetry; *acyuta*—O infallible one; *avyaya*—O undiminishing one; *anujānīhi*—please give leave; *mām*—to me; *kṛṣṇa*—O Kṛṣṇa; *yāntam*—who am going; *deva-gatim*—to the world of the demigods; *prabho*—O master; *yatra kva api*—wherever; *sataḥ*—residing; *cetaḥ*—the mind; *bhūyāt*—may it be; *me*—my; *tvat*—Your; *pada*—of the feet; *āspadam*—whose shelter.

TRANSLATION

O Devadeva, Jagannātha, Govinda, Puruṣottama, Nārāyaṇa, Hṛṣīkeśa, Puṇyaśloka, Acyuta, Avyaya! O Kṛṣṇa, please permit me to depart for the world of the demigods. Wherever I live, O master, may my mind always take shelter of Your feet.

PURPORT

Śrīla Viśvanātha Cakravartī comments as follows on this verse: His faith emboldened upon receiving the Lord's mercy and thus attaining the status of servitude, King Nṛga properly glorifies the Lord by chanting His names and then asks the Lord's permission to take his leave. The spirit of his prayer is as follows: "You are Devadeva, God even of the gods, and Jagannātha, the master of the universe, so please be my master. O Govinda, please make me Your property with the same merciful glance You use to enchant the cows. You can do this because You are Puruṣottama, the supreme form of Godhead. O Nārāyaṇa, since You are the foundation of the living entities, please be my support, even though I am a bad living entity. O Hṛṣīkeśa, please make my senses Your own. O Puṇyaśloka, now You have become famous as the deliverer of Nṛga. O Acyuta, please never be lost to my mind. O Avyaya, You will never diminish in my mind." Thus the great *Bhāgavatam* commentator Śrīla Viśvanātha Cakravartī explains the purport of these verses.

TEXT 29

नमस्ते सर्वभावाय
ब्रह्मणेऽनन्तशक्तये
कृष्णाय वासुदेवाय
योगानां पतये नमः

*namas te sarva-bhāvāya
brahmaṇe 'nanta-śaktaye
kṛṣṇāya vāsudevāya
yogānām pataye namaḥ*

SYNONYMS

namaḥ—obeisances; *te*—to You; *sarva-bhāvāya*—the source of all beings; *brahmaṇe*—the Supreme Absolute Truth; *ananta*—unlimited; *śaktaye*—the possessor of potencies; *kṛṣṇāya*—to Kṛṣṇa; *vāsudevāya*—the son of Vasudeva; *yogānām*—of all processes of yoga; *pataye*—to the Lord; *namaḥ*—obeisances.

TRANSLATION

I offer my repeated obeisances unto You, Kṛṣṇa, the son of Vasudeva. You are the source of all beings, the Supreme Absolute Truth, the possessor of unlimited potencies, the master of all spiritual disciplines.

PURPORT

Śrīla Śrīdhara Svāmī comments that King Nṛga here offers his obeisances to Brahman—that is, the Absolute Truth—who is unchanged in spite of performing activities. Since ancient times, Western philosophers have puzzled over the question of how God can be unchanging and yet perform activities. Śrīdhara Svāmī states that this doubt is answered here by the term *ananta-śaktaye*, which describes the Lord as "the possessor of unlimited potency." Thus through the Lord's infinite potencies He can perform innumerable activities without changing His essential nature.

The King further offers his obeisances to Śrī Kṛṣṇa, the possessor of the form of eternal bliss and the supreme goal of life. The holy name of Kṛṣṇa is analyzed in a verse from the *Mahābhārata* (Udyoga-parva 71.4), which Śrīla Prabhupāda quotes in his *Caitanya-caritāmṛta* (Madhya 9.30, purport):

*kṛṣṇir bhū-vācakaḥ śabdo
ṇaś ca nirvṛti-vācakaḥ
tayoṛ aikyaṁ param brahma*

kṛṣṇa ity abhidhīyate

"The word *kṛṣ* is the attractive feature of the Lord's existence, and *na* means 'spiritual pleasure.' When the verb *kṛṣ* is added to *na*, it becomes *kṛṣṇa*, which indicates the Absolute Truth."

King Nṛga offers the above prayers as he is about to leave the personal association of the Supreme Lord.

TEXT 30

इत्युक्त्वा तं परिक्रम्य
पादौ स्पृष्ट्वा स्वमौलिना
अनुज्ञातो विमानाग्र्यम्
आरुहत्पश्यतां नृणाम्

*ity uktvā taṁ parikramya
pādau sprṣṭvā sva-maulinā
anujñāto vimānāgryam
āruhat paśyatām nṛṇām*

SYNONYMS

iti—thus; *uktvā*—having spoken; *taṁ*—Him; *parikramya*—circumambulating; *pādau*—His feet; *sprṣṭvā*—touching; *sva*—with his; *maulinā*—crown; *anujñātaḥ*—given leave; *vimāna*—a celestial airplane; *agryam*—excellent; *āruhat*—he boarded; *paśyatām*—as they watched; *nṛṇām*—humans.

TRANSLATION

Having spoken thus, Mahārāja Nṛga circumambulated Lord Kṛṣṇa and

touched his crown to the Lord's feet. Granted permission to depart, King Nṛga then boarded a wonderful celestial airplane as all the people present looked on.

TEXT 31

कृष्णः परिजनं प्राह
भगवान्देवकीसुतः
ब्रह्मण्यदेवो धर्मात्मा
राजन्याननुशिक्षयन्

*kṛṣṇaḥ parijanam prāha
bhagavān devakī-sutaḥ
brahmaṇya-devo dharmātmā
rājanyān anuśikṣayan*

SYNONYMS

kṛṣṇaḥ—Lord Kṛṣṇa; *parijanam*—His personal associates; *prāha*—addressed; *bhagavān*—the Supreme Personality; *devakī-sutaḥ*—son of Devakī; *brahmaṇya*—devoted to the *brāhmaṇas*; *devaḥ*—God; *dharma*—of religion; *ātmā*—the soul; *rājanyān*—the royal class; *anuśikṣayan*—in effect instructing.

TRANSLATION

The Supreme Personality of Godhead—Lord Kṛṣṇa, the son of Devakī—who is especially devoted to the *brāhmaṇas* and who embodies the essence of religion, then spoke to His personal associates and thus instructed the royal class in general.

TEXT 32

दुर्जरं बत ब्रह्मस्वं
भुक्तमग्नेर्मनागपि
तेजीयसोऽपि किमुत
राज्ञां ईश्वरमानिनाम्

*durjaram bata brahma-svam
bhuktam agner manāg api
tejīyaso 'pi kim uta
rājñām īśvara-māninām*

SYNONYMS

durjaram—indigestible; *bata*—indeed; *brahma*—of a *brāhmaṇa*; *svam*—the property; *bhuktam*—consumed; *agneḥ*—than fire; *manāk*—a little; *api*—even; *tejīyasaḥ*—for one who is more intensely potent; *api*—even; *kim uta*—what then to speak of; *rājñām*—for kings; *īśvara*—controllers; *māninām*—who presume themselves.

TRANSLATION

[Lord Kṛṣṇa said:] How indigestible is the property of a *brāhmaṇa*, even when enjoyed just slightly and by one more potent than fire! What then to speak of kings who try to enjoy it, presuming themselves lords.

PURPORT

Even those made powerful by austerity, mystic yoga and so on cannot enjoy property stolen from a *brāhmaṇa*, and what to speak of others.

TEXT 33

नाहं हालाहलं मन्ये
विषं यस्य प्रतिक्रिया
ब्रह्मस्वं हि विषं प्रोक्तं
नास्य प्रतिविधिर्भुवि

*nāham hālāhalaṁ manye
viṣaṁ yasya pratikriyā
brahma-svaṁ hi viṣaṁ proktaṁ
nāsyā pratividhir bhuvi*

SYNONYMS

na—not; *aham*—I; *hālāhalaṁ*—the poison named *hālāhala*, which Lord Śiva is famous for having drunk without toxic effects; *manye*—I consider; *viṣaṁ*—poison; *yasya*—of which; *pratikriyā*—counteraction; *brahma-svaṁ*—a *brāhmaṇa*'s property; *hi*—indeed; *viṣaṁ*—poison; *proktaṁ*—called; *na*—not; *asya*—for it; *pratividhiḥ*—antidote; *bhuvi*—in the world.

TRANSLATION

I do not consider *hālāhala* to be real poison, because it has an antidote. But a *brāhmaṇa*'s property, when stolen, can truly be called poison, for it has no antidote in this world.

PURPORT

One who takes a *brāhmaṇa*'s property, thinking to enjoy it, has actually taken the most deadly poison.

TEXT 34

हिनस्ति विषमत्तारं
वह्निरद्भिः प्रशाम्यति
कुलं समूलं दहति
ब्रह्मस्वारणिपावकः

*hinasti viṣam attāram
vahnir adbhiḥ praśāmyati
kulam sa-mūlam dahati
brahma-svāraṇi-pāvakaḥ*

SYNONYMS

hinasti—destroys; *viṣam*—poison; *attāram*—the one who ingests; *vahniḥ*—fire; *adbhiḥ*—with water; *praśāmyati*—is extinguished; *kulam*—one's family; *sa-mūlam*—to the root; *dahati*—burns; *brahma-sva*—a *brāhmaṇa*'s property; *araṇi*—whose kindling wood; *pāvakaḥ*—the fire.

TRANSLATION

Poison kills only the person who ingests it, and an ordinary fire may be extinguished with water. But the fire generated from the kindling wood of a *brāhmaëa*'s property burns the thief's entire family down to the root.

PURPORT

Śrīla Viśvanātha Cakravartī compares the fire ignited by stealing a *brāhmaṇa*'s property to the fire that blazes within the cavity of an old tree. Such a fire cannot be put out even with the water of numerous rainfalls. Rather, it burns the whole tree from within, all the way down to the roots in the ground. Similarly, the fire ignited by stealing a *brāhmaṇa*'s property is the

most deadly and should be avoided at all costs.

TEXT 35

ब्रह्मस्वं दुरनुज्ञातं
भुक्तं हन्ति त्रिपुरुषम्
प्रसह्य तु बलाद्भुक्तं
दश पूर्वान्दशपरान्

*brahma-svaṁ duranujñātaṁ
bhuktaṁ hanti tri-pūruṣam
prasahya tu balād bhuktaṁ
daśa pūrvān daśāparān*

SYNONYMS

brahma-svam—a *brāhmaṇa*'s property; *duranujñātam*—not given proper permission; *bhuktaṁ*—enjoyed; *hanti*—destroys; *tri*—three; *pūruṣam*—persons; *prasahya*—by force; *tu*—but; *balāt*—resorting to external power (of the government, etc.); *bhuktaṁ*—enjoyed; *daśa*—ten; *pūrvān*—previous; *daśa*—ten; *aparān*—subsequent.

TRANSLATION

If a person enjoys a *brāhmaëa*'s property without receiving due permission, that property destroys three generations of his family. But if he takes it by force or gets the government or other outsiders to help him usurp it, then ten generations of his ancestors and ten generations of his descendants are all destroyed.

PURPORT

According to Śrīla Śrīdhara Svāmī, *tri-pūruṣa* refers to oneself, one's sons and one's grandsons.

TEXT 36

राजानो राजलक्ष्म्यान्धा
नात्मपातं विचक्षते
निरयं येऽभिमन्यन्ते
ब्रह्मस्वं साधु बालिशाः

*rājāno rāja-lakṣmyāndhā
nātma-pātaṁ vicakṣate
nirayaṁ ye 'bhimanyante
brahma-svaṁ sādhu bālīśaḥ*

SYNONYMS

rājānaḥ—members of the kingly class; *rāja*—royal; *lakṣmyā*—by opulence; *andhāḥ*—blinded; *na*—do not; *ātma*—their own; *pātaṁ*—fall; *vicakṣate*—foresee; *nirayaṁ*—hell; *ye*—who; *abhimanyante*—hanker for; *brahma-svam*—a *brāhmaṇa*'s property; *sādhu*—as appropriate; *bālīśaḥ*—childish.

TRANSLATION

Members of the royal order, blinded by royal opulence, fail to foresee their own downfall. Childishly hankering to enjoy a *brāhmaëa*'s property, they are actually hankering to go to hell.

TEXTS 37-38

गृह्णन्ति यावतः पांशून्
क्रन्दतामश्रुबिन्दवः
विप्राणां हतवृत्तीनाम्
वदान्यानां कुटुम्बिनाम्

राजानो राजकुल्याश्च
तावतोऽब्दान्निरङ्कुशाः
कुम्भीपाकेषु पच्यन्ते
ब्रह्मदायापहारिणः

*grhṇanti yāvataḥ pāṁśūn
krandatām aśru-bindavaḥ
viprāṇāṁ hr̥ta-vṛttīnām
vadānyānām kuṭumbinām*

*rājāno rāja-kulyāś ca
tāvato 'bdān niraṅkuśāḥ
kumbhī-pākeṣu pacyante
brahma-dāyāpahāriṇaḥ*

SYNONYMS

grhṇanti—touch; *yāvataḥ*—as many; *pāṁśūn*—particles of dust; *krandatām*—who are crying; *aśru-bindavaḥ*—teardrops; *viprāṇām*—of *brāhmaṇas*; *hr̥ta*—taken away; *vṛttīnām*—whose means of support; *vadānyānām*—generous; *kuṭumbinām*—family men; *rājānaḥ*—the kings; *rāja-kulyāḥ*—other members of the royal families; *ca*—also; *tāvataḥ*—that

many; *abdān*—years; *niraṅkuśāḥ*—uncontrolled; *kumbhī-pākeṣu*—in the hell known as Kumbhīpāka; *pacyante*—they are cooked; *brahma-dāya*—of the *brāhmaṇa*'s share; *apahāriṇaḥ*—the usurpers.

TRANSLATION

For as many years as there are particles of dust touched by the tears of generous *brāhmaëas* who have dependent families and whose property is stolen, uncontrolled kings who usurp a *brāhmaëa*'s property are cooked, along with their royal families, in the hell known as Kumbhīpāka.

TEXT 39

स्वदत्तां परदत्तां वा
ब्रह्मवृत्तिं हरेच्च यः
षष्टिवर्षसहस्राणि
विष्टायां जायते कृमिः

sva-dattām para-dattām vā
brahma-vṛttim harec ca yaḥ
ṣaṣṭi-varṣa-sahasrāṇi
viṣṭhāyām jāyate kṛmiḥ

SYNONYMS

sva—by himself; *dattām*—given; *para*—by another; *dattām*—given; *vā*—or; *brahma-vṛttim*—a *brāhmaṇa*'s property; *haret*—steals; *ca*—and; *yaḥ*—who; *ṣaṣṭi*—sixty; *varṣa*—of years; *sahasrāṇi*—thousands; *viṣṭhāyām*—in feces; *jāyate*—is born; *kṛmiḥ*—a worm.

TRANSLATION

Whether it be his own gift or someone else's, a person who steals a *brāhmaëa*'s property will take birth as a worm in feces for sixty thousand years.

TEXT 40

न मे ब्रह्मधनं भूयाद्
यद् गृध्वाल्पायुषो नराः
पराजिताश्च्युता राज्याद्
भवन्त्युद्वेजिनोऽहयः

na me brahma-dhanam bhūyād
yad gṛdhvālpāyuso narāḥ
parājitāś cyutā rājyād
bhavanty udvejino 'hayaḥ

SYNONYMS

na—not; me—to Me; brahma—of *brāhmaṇas*; dhanam—the wealth; bhūyāt—may it come; yat—which; gṛdhvā—desiring; alpa-āyusaḥ—short-lived; narāḥ—men; parājitāḥ—defeated; cyutāḥ—deprived; rājyāt—of kingdom; bhavanti—become; udvejinaḥ—creators of distress; ahayaḥ—snakes.

TRANSLATION

I do not desire *brāhmaëas*' wealth. Those who lust after it become short-lived and are defeated. They lose their kingdoms and become snakes, who trouble others.

TEXT 41

विप्रं कृतागसमपि
नैव द्रुह्यत मामकाः
घ्नन्तं बहु शपन्तं वा
नमस्कुरुत नित्यशः

*vipram kṛtāgasam api
naiva druhyata māmakāḥ
ghnantam bahu śapantam vā
namas-kuruta nityaśaḥ*

SYNONYMS

vipram—a learned *brāhmaṇa*; *kṛta*—having committed; *āgasam*—sin; *api*—even; *na*—not; *eva*—indeed; *druhyata*—do not treat inimically; *māmakāḥ*—O My followers; *ghnantam*—striking physically; *bahu*—repeatedly; *śapantam*—cursing; *vā*—or; *namaḥ-kuruta*—you should offer obeisances; *nityaśaḥ*—always.

TRANSLATION

My dear followers, never treat a learned *brāhmaëa* harshly, even if he has sinned. Even if he attacks you physically or repeatedly curses you, always continue to offer him obeisances.

PURPORT

Lord Kṛṣṇa offers this instruction not only to His personal associates but to all those who claim to be followers of the Supreme Personality of Godhead.

TEXT 42

यथाहं प्रणमे विप्रान्
अनुकालं समाहितः
तथा नमत यूयं च
योऽन्यथा मे स दण्डभाक्

*yathāham praṇame viprān
anukālam samāhitaḥ
tathā namata yūyam ca
yo 'nyathā me sa daṇḍa-bhāk*

SYNONYMS

yathā—as; *aham*—I; *praṇame*—bow down; *viprān*—to *brāhmaṇas*; *anu-kālam*—all the time; *samāhitaḥ*—carefully; *tathā*—so; *namata*—should bow down; *yūyam*—all of you; *ca*—also; *yaḥ*—one who; *anyathā*—(does) otherwise; *me*—by Me; *saḥ*—he; *daṇḍa*—for punishment; *bhāk*—a candidate.

TRANSLATION

Just as I always carefully bow down to *brāhmaëas*, so all of you should likewise bow down to them. I will punish anyone who acts otherwise.

TEXT 43

ब्राह्मणार्थो ह्यपहतो
हर्तारं पातयत्यधः
अजानन्तमपि ह्येनं

नृगं ब्राह्मणगौरिव

*brāhmaṇārtho hy apahr̥to
hartāram pātayaty adhaḥ
ajānantam api hy enam
nṛgam brāhmaṇa-gaur iva*

SYNONYMS

brāhmaṇa—of a *brāhmaṇa*; *arthah*—the property; *hi*—indeed; *apahr̥taḥ*—taken away; *hartāram*—the taker; *pātayati*—causes to fall; *adhaḥ*—down; *ajānantam*—unaware; *api*—even; *hi*—indeed; *enam*—this person; *nṛgam*—King Nṛga; *brāhmaṇa*—of the *brāhmaṇa*; *gauḥ*—the cow; *iva*—as.

TRANSLATION

When a *brāhmaëa*'s property is stolen, even unknowingly, it certainly causes the person who takes it to fall down, just as the *brāhmaëa*'s cow did to Nṛga.

PURPORT

The Lord here demonstrates that His instructions are not theoretical but practical, as seen concretely in the case of Nṛga Mahārāja.

TEXT 44

एवं विश्राव्य भगवान्
मुकुन्दो द्वारकौकसः
पावनः सर्वलोकानां

विवेश निजमन्दिरम्

*evam viśrāvya bhagavān
mukundo dvārakaukaṣaḥ
pāvanaḥ sarva-lokānām
viveśa nija-mandiram*

SYNONYMS

evam—thus; *viśrāvya*—making hear; *bhagavān*—the Supreme Lord; *mukundaḥ*—Kṛṣṇa; *dvārakā-okasaḥ*—the residents of Dvārakā; *pāvanaḥ*—the purifier; *sarva*—of all; *lokānām*—the worlds; *viveśa*—He entered; *nija*—His; *mandiram*—palace.

TRANSLATION

Having thus instructed the residents of Dvārakā, Lord Mukunda, purifier of all the worlds, entered His palace.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Sixty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Deliverance of King Nṛga."

65. Lord Balarāma Visits Vṛndāvana

This chapter relates how Lord Balarāma went to Gokula, enjoyed the company of the cowherd girls and dragged the Yamunā River.

One day Lord Balarāma went to Gokula to see His relatives and friends. When He arrived there, the elder *gopīs* and Lord Kṛṣṇa's parents, Nanda and Yaśodā, who had all been in great anxiety for a long time, embraced Him and blessed Him. Lord Balarāma offered appropriate respects and greetings to each of His worshipable elders according to age, friendship and family relation. After Gokula's residents and Lord Balarāma had inquired about each other's welfare, the Lord rested from His journey.

In a short while the young *gopīs* came to Lord Balarāma and questioned Him about Kṛṣṇa's well-being. They asked, "Does Kṛṣṇa still remember His parents and friends, and will He be coming to Gokula to visit them? For Kṛṣṇa's sake we gave up everything-even our fathers, mothers and other relatives-but now He has abandoned us. How could we help but put our faith in Kṛṣṇa's words after seeing His sweetly smiling face and thus being overwhelmed by the urges of Cupid? Still, if Kṛṣṇa can spend His days in separation from us, why can't we tolerate separation from Him? So there is no reason to keep talking about Him." In this manner the *gopīs* remembered Śrī Kṛṣṇa's charming talks, enchanting glances, playful gestures and loving embraces, and as a result they began to cry. Lord Balarāma consoled them by conveying the attractive messages Kṛṣṇa had given Him for them.

Lord Balarāma stayed in Gokula for two months, sporting with the *gopīs* in the groves on the Yamunā's shore. The demigods who witnessed these pastimes played kettledrums in the heavens and showered down flower petals, while the celestial sages recited Balarāma's glories.

One day Lord Balarāma became intoxicated by drinking some *vāruṇī* liquor and began wandering about the forest in the company of the *gopīs*. He called out to the Yamunā, "Come near so I and the *gopīs* can enjoy sporting in your waters." But the Yamunā ignored His command. Lord Balarāma then started to pull the Yamunā with the end of His plow, splitting her into hundreds of tributaries. Trembling out of fright, the goddess Yamunā appeared, fell down at Lord Balarāma's feet and prayed for forgiveness. The Lord let her go and then entered her waters with His girlfriends to sport for some time. When they rose

from the water, the goddess Kānti presented Lord Balarāma with beautiful ornaments, clothing and garlands. Even today the Yamunā River flows through the many channels cut by Lord Baladeva's plow, the signs of His having subdued her.

While Lord Balarāma played, His mind became enchanted by the *gopīs'* pastimes. Thus the many nights He spent in their company seemed to Him like a single night.

TEXT 1

श्रीशुक उवाच
बलभद्रः कुरुश्रेष्ठ
भगवान् रथमास्थितः
सुहृद्दिदृक्षुर्त्कण्ठः
प्रययौ नन्दगोकुलम्

śrī-śuka uvāca
balabhadraḥ kuru-śreṣṭha
bhagavān ratham āsthitaḥ
suhṛd-didṛkṣur utkaṇṭhaḥ
prayayau nanda-gokulam

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *balabhadraḥ*—Lord Balarāma; *kuru-śreṣṭha*—O best of the Kurus (King Parikṣit); *bhagavān*—the Supreme Lord; *ratham*—on His chariot; *āsthitaḥ*—mounted; *suhṛt*—His well-wishing friends; *didṛkṣuḥ*—wishing to see; *utkaṇṭhaḥ*—eager; *prayayau*—traveled; *nanda-gokulam*—to the cowherd village of Nanda Mahārāja.

TRANSLATION

Śukadeva Gosvāmī said: O best of the Kurus, once Lord Balarāma, eager to visit His well-wishing friends, mounted His chariot and traveled to Nanda Gokula.

PURPORT

As Śrīla Jīva Gosvāmī points out, Lord Balarāma's journey to Śrī Vṛndāvana is also described in the *Hari-vaṁśa* (Viṣṇu-parva 46.10):

*kasyacid atha kālasya
smṛtvā gopeṣu sauhrdam
jagāmaiko vrajaṁ rāmaḥ
kṛṣṇasyānumate sthitaḥ*

"Remembering the deep friendship He once enjoyed with the cowherd folk, Lord Rāma went alone to Vraja, having taken Lord Kṛṣṇa's permission." The simple residents of Vṛndāvana were aggrieved that Lord Kṛṣṇa had gone to live elsewhere, so Lord Balarāma went there to console them.

Śrīla Viśvanātha Cakravartī Ṭhākura addresses the question of why Lord Kṛṣṇa, the great ocean of pure love, did not also go to Vraja. In explanation the *ācārya* provides the following two verses:

*preyasīḥ prema-vikhyātāḥ
pitarāv ati-vatsalau
prema-vaśyaś ca kṛṣṇas tāmś
tyaktvā naḥ katham eṣyati*

*iti matvaiva yādavaḥ
pratya badhnan harer gatau
vraja-prema-pravardhi sva-*

līlādhīnatvam īyusaḥ

"The Yadus thought, 'The Lord's beloved girlfriends are famous for their pure, ecstatic love, and His parents are extremely affectionate toward Him. Lord Kṛṣṇa is controlled by pure love, so if He goes to see them, how will He be able to leave them and come back to us?' With this in mind, the Yadus prevented Lord Hari from going, knowing that He becomes subservient to the pastimes in which He reciprocates the ever-increasing love of the inhabitants of Vraja."

TEXT 2

परिष्वक्तश्चिरोत्कण्ठैर्
गोपैर्गोपीभिरेव च
रामोऽभिवाद्य पितराव्
आशीर्भिरभिनन्दितः

*pariṣvaktas cirotkanṭhair
gopair goṇibhir eva ca
rāmo 'bhivādya pitarāv
āśīrbhir abhinanditaḥ*

SYNONYMS

pariṣvaktaḥ—embraced; *cira*—for a long time; *utkanṭhaiḥ*—who had been in anxiety; *gopaiḥ*—by the cowherd men; *goṇibhiḥ*—by the cowherd women; *eva*—indeed; *ca*—also; *rāmaḥ*—Lord Balarāma; *abhivādya*—offering respects; *pitarau*—to His parents (Nanda and Yaśodā); *āśīrbhiḥ*—with prayers; *abhinanditaḥ*—joyfully greeted.

TRANSLATION

Having long suffered the anxiety of separation, the cowherd men and their wives embraced Lord Balarāma. The Lord then offered respects to His parents, and they joyfully greeted Him with prayers.

PURPORT

Śrīla Viśvanātha Cakravartī gives the following verse regarding this situation:

*nityānanda-svarūpo 'pi
prema-tapto vrajaukasām
yayau kṛṣṇam api tyaktvā
yas taṁ rāmaṁ muhuḥ stumaḥ*

"Let us repeatedly glorify Lord Balarāma. Although He is the original personality of eternal bliss, Nityānanda, He felt pained by His love for the residents of Vraja, and thus He went to see them, even at the cost of leaving Lord Kṛṣṇa."

TEXT 3

चिरं नः पाहि दाशार्ह
सानुजो जगदीश्वरः
इत्यारोप्याङ्गमालिङ्ग्य
नेत्रैः सिषिचतुर्जलैः

*ciraṁ naḥ pāhi dāśārha
sānujo jagad-īśvaraḥ
ity āropyāṅkam āliṅgya
netraiḥ siṣicatur jalaiḥ*

SYNONYMS

ciram—for a long time; *naḥ*—us; *pāhi*—please protect; *dāśārha*—O descendant of Daśārha; *sa*—together with; *anujaḥ*—Your younger brother; *jagat*—of the universe; *īśvaraḥ*—the Lord; *iti*—thus saying; *āropya*—raising; *aṅkam*—onto their laps; *āliṅgya*—embracing; *netraiḥ*—from their eyes; *siṣicatuḥ*—they moistened; *jalaiḥ*—with the water.

TRANSLATION

[Nanda and Yaśodā prayed,] "O descendant of Daśārha, O Lord of the universe, may You and Your younger brother Kṛṣṇa ever protect us." Saying this, they raised Śrī Balarāma onto their laps, embraced Him and moistened Him with tears from their eyes.

PURPORT

Śrīla Jīva Gosvāmī comments on this verse as follows: "Nanda and Yaśodā prayed to Śrī Balarāma, 'May You, along with Your younger brother, protect us.' Thus they expressed their respect for the fact that He is the elder brother, and they also showed how much they considered Him their own son."

TEXTS 4-6

गोपवृद्धांश्च विधिवद्
यविष्ठैरभिवन्दितः
यथावयो यथासख्यं
यथासम्बन्धमात्मनः

समुपेत्याथ गोपालान्
हास्यहस्तग्रहादिभिः
विश्रान्तम्सुखमासीनं
पप्रच्छुः पर्युपागताः

पृष्टाश्चानामयं स्वेषु
प्रेमगद्गदया गिरा
कृष्णे कमलपत्राक्षे
सन्न्यस्ताखिलराधसः

*gopa-vṛddhāṁś ca vidhi-vat
yaviṣṭhair abhivanditaḥ
yathā-vayo yathā-sakhyam
yathā-sambandham ātmanaḥ*

*samupetyātha gopālān
hāsya-hasta-grahādibhiḥ
viśrāntam sukham āsīnam
pāpracchuḥ paryupāgatāḥ*

*prṣṭāś cānāmayam sveṣu
prema-gadgadayā girā
kṛṣṇe kamala-patrākṣe
sannyastākhila-rādhasaḥ*

SYNONYMS

gopa—of the cowherds; *vṛddhān*—the elders; *ca*—and; *vidhi-vat*—in accordance with Vedic injunctions; *yaviṣṭhaiḥ*—by those who were younger; *abhivanditaḥ*—respectfully greeted; *yathā-vayaḥ*—according to age;

yathā-sakhyam—according to friendship; *yathā-sambandham*—according to family relationship; *ātmanaḥ*—with Himself; *samupetya*—going up to; *atha*—then; *gopālān*—the cowherd men; *hāsyā*—with smiles; *hasta-graha*—taking of their hands; *ādibhiḥ*—and on; *viśrāntam*—rested; *sukham*—comfortably; *āsīnam*—seated; *paṇḍitāḥ*—they asked; *paryupāgatāḥ*—having gathered on all sides; *prṣṭāḥ*—questioned; *ca*—and; *anāmayam*—about health; *sveṣu*—in regard to their dear friends; *prema*—out of love; *gadgadayā*—faltering; *girā*—with voices; *kṛṣṇe*—for Kṛṣṇa; *kamala*—of a lotus; *patra*—(like) petals; *akṣe*—whose eyes; *sannyasta*—having dedicated; *akhila*—all; *rādhasaḥ*—material possessions.

TRANSLATION

Lord Balarāma then paid proper respects to the elder cowherd men, and the younger ones all greeted Him respectfully. He met them all with smiles, handshakes and so on, dealing personally with each one according to age, degree of friendship, and family relationship. Then, after resting, the Lord accepted a comfortable seat, and they all gathered around Him. With voices faltering out of love for Him, those cowherds, who had dedicated everything to lotus-eyed Kṛṣṇa, asked about the health of their dear ones [in Dvārakā], and Balarāma in turn asked about the cowherds' welfare.

TEXT 7

कच्चिन्नो बान्धवा राम
सर्वे कुशलमासते
कच्चित्स्मरथ नो राम
यूयं दारसुतान्विताः

kaccin no bāndhavā rāma

*sarve kuśalam āsate
kaccit smaratha no rāma
yūyaṁ dāra-sutānvitāḥ*

SYNONYMS

kaccit—whether; *naḥ*—our; *bāndhavāḥ*—relatives; *rāma*—O Balarāma; *sarve*—all; *kuśalam*—well; *āsate*—are; *kaccit*—whether; *smaratha*—remember; *naḥ*—us; *rāma*—O Rāma; *yūyam*—all of you; *dāra*—with wives; *suta*—and children; *anvitāḥ*—together.

TRANSLATION

[The cowherds said:] O Rāma, are all our relatives doing well? And Rāma, do all of you, with your wives and children, still remember us?

TEXT 8

दिष्ट्या कंसो हतः पापो
दिष्ट्या मुक्ताः सुहृज्जनाः
निहत्य निर्जित्य रिपून्
दिष्ट्या दुर्गं समाश्रीताः

*diṣṭyā kaṁso hataḥ pāpo
diṣṭyā muktāḥ suhrj-janāḥ
nihatya nirjitya ripūn
diṣṭyā durgam samāśrītāḥ*

SYNONYMS

diṣṭyā—by good fortune; *kaṁsaḥ*—Kāṁsa; *hataḥ*—killed; *pāpaḥ*—sinful;

diṣṭyā—by good fortune; *muktāḥ*—freed; *suhṛt-janāḥ*—dear relatives; *nihatya*—killing; *nirjitya*—conquering; *ripūn*—enemies; *diṣṭyā*—by good fortune; *durgam*—a fortress; *samāśrītāḥ*—taken shelter of.

TRANSLATION

It is our great fortune that sinful Kamsa has been killed and our dear relatives have been freed. And it is also our good fortune that our relatives have killed and defeated their enemies and found complete security in a great fortress.

TEXT 9

गोप्यो हसन्त्यः पप्रच्छू
रामसन्दर्शनादृताः
कच्चिदास्ते सुखं कृष्णः
पुरस्त्रीजनवल्लभः

gopyo hasantyaḥ papracchū
rāma-sandarśanāḍṛtāḥ
kaccid āste sukhaṁ kṛṣṇaḥ
pura-strī-jana-vallabhaḥ

SYNONYMS

gopyaḥ—the young cowherd girls; *hasantyaḥ*—smiling; *papracchuḥ*—asked; *rāma*—of Lord Balarāma; *sandarśana*—by the personal audience; *āḍṛtāḥ*—honored; *kaccit*—whether; *āste*—is living; *sukham*—happily; *kṛṣṇaḥ*—Kṛṣṇa; *pura*—of the city; *strī-jana*—of the women; *vallabhaḥ*—the darling.

TRANSLATION

[Śukadeva Gosvāmī continued:] Honored to have the personal audience of Lord Balarāma, the young gopīs smiled and asked Him, "Is Kṛṣṇa, the darling of the city women, living happily?"

PURPORT

According to the ācāryas, Lord Kṛṣṇa's beloved girlfriends were smiling with divine madness, since they were feeling extreme unhappiness in separation from their beloved Kṛṣṇa. Lord Rāma deeply respected their great love for Śrī Kṛṣṇa, His younger brother, and thus the term *rāma-sandarśanādr̥tāḥ* carries the meaning that Balarāma honored the gopīs, as well as the given meaning, that they honored Him.

TEXT 10

कच्चित्स्मरति वा बन्धून्
पितरं मातरं च सः
अप्यसौ मातरं द्रष्टुं
सकृदप्यागमिष्यति
अपि वा स्मरतेऽस्माकम्
अनुसेवां महाभुजः

*kaccit smarati vā bandhūn
pitaraṁ mātaraṁ ca saḥ
apy asau mātaraṁ draṣṭum
sakṛd apy āgamiṣyati
api vā smarate 'smākam*

anusevām mahā-bhujāḥ

SYNONYMS

kaccit—whether; *smarati*—remembers; *vā*—or; *bandhūn*—His family members; *pitaram*—His father; *mātaram*—His mother; *ca*-and; *saḥ*—He; *api*—also; *asau*—Himself; *mātaram*—His mother; *draṣṭum*—to see; *sakṛt*—once; *api*—even; *āgamiṣyati*-will come; *api*—indeed; *vā*—or; *smarate*—He remembers; *asmākam*—our; *anusevām*—steady service; *mahā*—mighty; *bhujāḥ*—whose arms.

TRANSLATION

"Does He remember His family members, especially His father and mother? Do you think He will ever come back even once to see His mother? And does mighty-armed Kṛṣṇa remember the service we always did for Him?

PURPORT

Śrīla Viśvanātha Cakravartī comments that the *gopīs* would render service to Lord Kṛṣṇa by stringing flower garlands, skillfully using perfumes, and constructing fans, beds and canopies out of flower petals. By these simple acts of love, the *gopīs* rendered the greatest service to the Supreme Personality of Godhead.

TEXTS 11-12

मातरं पितरं भ्रातृन्
पतीन् पुत्रान् स्वसृनपि
यदर्थे जहिम दाशार्ह

दुस्त्यजान् स्वजनान् प्रभा

ता नः सद्यः परित्यज्य
गतः सञ्छिन्नसौहृदः
कथं नु तादृशं स्त्रीभिर्
न श्रद्धीयेत भाषितम्

*mātaram pitaram bhrātṛn
patīn putrān svasṛn api
yat-arthe jahima dāśārha
dustyajān sva-janān prabho*

*tā naḥ sadyaḥ parityajya
gataḥ sañchinna-sauhṛdaḥ
katham nu tādṛśam strībhir
na śraddhīyeta bhāṣitam*

SYNONYMS

mātaram—mother; *pitaram*—father; *bhrātṛn*—brothers; *patīn*—husbands; *putrān*—children; *svasṛn*—sisters; *api*—also; *yat*—of whom; *arthe*—for the sake; *jahima*—we abandoned; *dāśārha*—O descendant of Dāśārha; *dustyajān*—difficult to give up; *sva-janān*—own people; *prabho*—O Lord; *tāḥ*—these women; *naḥ*—ourselves; *sadyaḥ*—suddenly; *parityajya*—rejecting; *gataḥ*—gone away; *sañchinna*—having broken off; *sauhṛdaḥ*—friendship; *katham*—how; *nu*—indeed; *tādṛśam*—such; *strībhiḥ*—by women; *na śraddhīyeta*—would not be trusted; *bhāṣitam*—words spoken.

TRANSLATION

"For Kṛṣṇa's sake, O descendant of Dāśārha, we abandoned our mothers,

fathers, brothers, husbands, children and sisters, even though these family relations are difficult to give up. But now, O Lord, that same Kṛṣṇa has suddenly abandoned us and gone away, breaking off all affectionate ties with us. And yet how could any woman fail to trust His promises?

TEXT 13

कथं नु गृह्णन्त्यनवस्थितात्मनो
वचः कृतघ्नस्य बुधाः पुरस्त्रियः
गृह्णन्ति वै चित्रकथस्य सुन्दर-
स्मितावलोकोच्छ्वसितस्मरातुराः

*katham nu grhṇanty anavasthitātmano
vacaḥ kṛta-ghnasya budhāḥ pura-striyaḥ
grhṇanti vai citra-kathasya sundara-
smitāvalokocchvasita-smarāturāḥ*

SYNONYMS

katham—how; *nu*—indeed; *grhṇanti*—do they accept; *anavasthita*—unsteady; *ātmanaḥ*—of Him whose heart; *vacaḥ*—the words; *kṛta-ghnasya*—who is ungrateful; *budhāḥ*—intelligent; *pura*—of the city; *striyaḥ*—women; *grhṇanti*—they accept; *vai*—indeed; *citra*—wonderful; *kathasya*—whose narrations; *sundara*—beautifully; *smita*—smiling; *avaloka*—by the glances; *ucchvasita*—brought to life; *smara*—by lust; *āturāḥ*—agitated.

TRANSLATION

"How can intelligent city women possibly trust the words of one whose heart is so unsteady and who is so ungrateful? They must believe Him because

He speaks so wonderfully, and also because His beautiful smiling glances arouse their lust.

PURPORT

According to Śrīdhara Svāmī, some *gopīs* speak the first two lines of this verse, and others reply in the second two lines.

TEXT 14

किं नस्तत्कथया गोप्यः
कथाः कथयतापराः
यात्यस्माभिर्विना कालो
यदि तस्य तथैव नः

*kim nas tat-kathayā gopyaḥ
kathāḥ kathayatāparāḥ
yāty asmābhir vinā kālo
yadi tasya tathaiva naḥ*

SYNONYMS

kim—what (use); *naḥ*—for us; *tat*—about Him; *kathayā*——with discussion; *gopyaḥ*—O *gopīs*; *kathāḥ*—topics; *kathayata*—please narrate; *aparāḥ*—other; *yāti*—it passes; *asmābhiḥ*—us; *vinā*—without; *kālaḥ*—time; *yadi*—if; *tasya*—His; *tathā eva*—in the very same way; *naḥ*—ours.

TRANSLATION

"Why bother talking about Him, dear *gopi*? Please talk of something else. If He passes His time without us, then we shall similarly pass ours [without

Him]."

PURPORT

Śrīla Śrīdhara Svāmī points out that the *gopīs* here subtly indicate that Lord Kṛṣṇa spends His time happily without them whereas they are most unhappy without their Lord. This is the difference between Him and them. Śrīla Viśvanātha Cakravartī adds the following commentary: "Considering themselves different from other women, the *gopīs* thought as follows: 'If other women are together with their lovers, they live, and if they are separated, they die. But we neither live nor die. This is the fate Providence has written on our foreheads. What remedy can we find?' "

TEXT 15

इति प्रहसितं शौरेर
जल्पितं चारुवीक्षितम्
गतिं प्रेमपरिष्वङ्गं
स्मरन्त्यो रुरुदुः स्त्रियः

*iti prahasitaṁ śaurer
jalpitaṁ cāru-vīkṣitaṁ
gatiṁ prema-pariṣvaṅgaṁ
smarantyo ruruduḥ striyaḥ*

SYNONYMS

iti—thus speaking; *prahasitaṁ*—the laughter; *śaureḥ*—of Lord Kṛṣṇa; *jalpitaṁ*—the pleasing conversations; *cāru*—attractive; *vīkṣitaṁ*—the glances; *gatiṁ*—the walking; *prema*—loving; *pariṣvaṅgaṁ*—the embrace;

smarantyaḥ—remembering; *ruruduḥ*—cried; *striyaḥ*—the women.

TRANSLATION

While speaking these words, the young cowherd women remembered Lord Śāuri's laughter, His pleasing conversations with them, His attractive glances, His style of walking and His loving embraces. Thus they began to cry.

PURPORT

Śrīla Viśvanātha Cakravartī comments as follows: "The *gopīs* thought, 'The Kṛṣṇa moon, after piercing our hearts with the darts of His nectarean laughter, went away. So how will the city women not die when He does the same to them?' Overwhelmed with these thoughts, the young cowherd girls began to cry, even in the presence of Śrī Baladeva."

TEXT 16

सङ्कर्षणस्ताः कृष्णस्य
सन्देशैर्हृदयंगमैः
सान्त्वयामास भगवान्
नानानुनयकोविदः

saṅkarṣaṇas tāḥ kṛṣṇasya
sandeśair hṛdayam-gamaiḥ
sāntvayām āsa bhagavān
nānānunaya-kovidāḥ

SYNONYMS

saṅkarṣaṇaḥ—Lord Balarāma, the supreme attractor; *tāḥ*—them; *kṛṣṇasya*—of

Lord Kṛṣṇa; *sandēśaiḥ*—by the confidential messages; *hṛdayam*—the heart; *gamaiḥ*—touching; *sāntvayām āsa*—consoled; *bhagavān*—the Supreme Lord; *nānā*—of various kinds; *anunaya*—in conciliation; *kovidāḥ*—expert.

TRANSLATION

The Supreme Lord Balarāma, the attractor of all, being expert at various kinds of conciliation, consoled the *gopīs* by relaying to them the confidential messages Lord Kṛṣṇa had sent with Him. These messages deeply touched the *gopīs'* hearts.

PURPORT

Śrīla Jīva Gosvāmī quotes the following verse from *Śrī Viṣṇu Purāṇa* (5.24.20), which describes the messages Lord Balarāma brought from Kṛṣṇa for the *gopīs*:

*sandēśaiḥ sāma-madhuraiḥ
prema-garbhair agarvitaiḥ
rāmeṇāśvāsītā gopyaḥ
kṛṣṇasyāti-manoharaiḥ*

"Lord Balarāma consoled the *gopīs* by giving them Lord Kṛṣṇa's most charming messages, which expressed sweet conciliation, which were inspired by His pure love for them, and which were without a tinge of pride." Śrīla Jīva Gosvāmī also comments that the use of the name Saṅkarṣaṇa here implies that Balarāma attracted Lord Kṛṣṇa to appear in His mind and in this way showed Śrī Kṛṣṇa to the *gopīs*. Thus Balarāma consoled Śrī Kṛṣṇa's beloved girlfriends.

Śrīla Viśvanātha Cakravartī comments that Lord Kṛṣṇa sent various messages. Some instructed the *gopīs* in transcendental knowledge, others were conciliatory, and still others revealed the Lord's power. Besides its given meaning, the word *hṛdayam-gamaiḥ* also indicates that these messages were

confidential.

TEXT 17

द्वौ मासौ तत्र चावात्सीन्
मधुं माधवं एव च
रामः क्षपासु भगवान्
गोपीनां रतिमावहन्

*dvau māsau tatra cāvātsīn
madhum madhavam eva ca
rāmaḥ kṣapāsu bhagavān
gopīnām ratim āvahan*

SYNONYMS

dvau—two; *māsau*—months; *tatra*—there (in Gokula); *ca*—and; *avātsīt*—resided; *madhum*—Madhu (the first month of the Vedic calendar, at the time of the spring equinox); *mādhavam*—Mādhava (the second month); *eva*—indeed; *ca*—also; *rāmaḥ*—Balarāma; *kṣapāsu*—during the nights; *bhagavān*—the Supreme Lord; *gopīnām*—to the gopīs; *ratim*—conjugal pleasure; *āvahan*—bringing.

TRANSLATION

Lord Balarāma, the Personality of Godhead, resided there for the two months of Madhu and Mādhava, and during the nights He gave His cowherd girlfriends conjugal pleasure.

PURPORT

Śrīla Śrīdhara Svāmī states that the *gopīs* who enjoyed conjugal affairs with Śrī Balarāma during His visit to Gokula had not taken part in Śrī Kṛṣṇa's *rāsa* dance, being too young at the time. Śrīla Jīva Gosvāmī confirms this statement by quoting a phrase from the *Bhāgavatam* (10.15.8)—*gopyo 'ntareṇa bhujayoḥ*—which indicates that there are particular *gopīs* who act as Lord Balarāma's girlfriends. Furthermore, Jīva Gosvāmī states that during the Holī festivities celebrated when Kṛṣṇa killed Śaṅkhacūḍa, the *gopīs* Lord Balarāma enjoyed with were different from the ones Lord Kṛṣṇa enjoyed with. Śrīla Viśvanātha Cakravartī agrees with this explanation.

TEXT 18

पूर्णचन्द्रकलामृष्टे
कौमुदीगन्धवायुना
यमुनोपवने रेमे
सेविते स्त्रीगणैर्वृतः

pūrṇa-candra-kalā-mṛṣṭe
kaumudī-gandha-vāyunā
yamunopavane reme
sevite strī-gaṇair vṛtaḥ

SYNONYMS

pūrṇa—full; *candra*—of the moon; *kalā*—by the rays; *mṛṣṭe*—bathed; *kaumudī*—of lotus flowers that open in the moonlight; *gandha*—(bearing) the fragrance; *vāyunā*—by the wind; *yamunā*—of the Yamunā River; *upavane*—in a garden; *reme*—He enjoyed; *sevite*—served; *strī*—women; *gaṇaiḥ*—by many; *vṛtaḥ*—accompanied.

TRANSLATION

In the company of numerous women, Lord Balarāma enjoyed in a garden by the Yamunā River. This garden was bathed in the rays of the full moon and caressed by breezes bearing the fragrance of night-blooming lotuses.

PURPORT

Śrīla Viśvanātha Cakravartī explains that Lord Balarāma's conjugal pastimes took place in a small forest alongside the Yamunā, a place known as Śrīrāma-ghaṭṭa, which is far from the site of Śrī Kṛṣṇa's *rāsa* dance.

TEXT 19

वरुणप्रेषिता देवी
वारुणी वृक्षकोटरात्
पतन्ती तद्वनं सर्वं
स्वगन्धेनाध्यवासयत्

varuṇa-preṣitā devī
vāruṇī vṛkṣa-koṭarāt
patantī tad vanam sarvaṁ
sva-gandhenādhyavāsayat

SYNONYMS

varuṇa—by Varuṇa, the demigod of the ocean; *preṣitā*—sent; *devī*—divine; *vāruṇī*—the Vāruṇī liquor; *vṛkṣa*—of a tree; *koṭarāt*—from the hollow; *patantī*—flowing; *tat*—that; *vanam*—forest; *sarvam*—entire; *sva*—with its own; *gandhena*—aroma; *adhyavāsayat*—made even more fragrant.

TRANSLATION

Sent by the demigod Varuṇa, the divine Vāruṇī liquor flowed from a tree hollow and made the entire forest even more fragrant with its sweet aroma.

PURPORT

Śrīla Śrīdhara Svāmī explains that Vāruṇī is a liquor distilled from honey. Śrīla Viśvanātha Cakravartī adds that the goddess Vāruṇī, the daughter of Varuṇa, is the presiding deity of that particular divine liquor. The ācārya also quotes the following statement from *Śrī Hari-vaṁśa*: *samīpaṁ preṣitā pitrā varuṇena tavānagha*. Here the goddess Vāruṇī says to Lord Balarāma: "My father, Varuṇa, has sent me to You, O sinless one."

TEXT 20

तं गन्धं मधुधाराया
वायुनोपहृतं बलः
आघ्रायोपगतस्तत्र
ललनाभिः समं पपौ

*taṁ gandham madhu-dhārāyā
vāyunopahṛtaṁ balaḥ
āghrāyopagatas tatra
lalanābhiḥ samam papau*

SYNONYMS

taṁ—that; *gandham*—fragrance; *madhu*—of honey; *dhārāyāḥ*—of the flood; *vāyunā*—by the breeze; *upahṛtaṁ*—brought near; *balaḥ*—Lord Balarāma;

āghrāya—smelling; *upagataḥ*—having approached; *tatra*—there; *lalanābhiḥ*—with the young women; *samam*—together; *papau*—drank.

TRANSLATION

The wind carried to Balarāma the fragrance of that flood of sweet liquor, and when He smelled it He went [to the tree]. There He and His female companions drank.

TEXT 21

उपगीयमानो गन्धर्वैर्
वनिताशोभिमण्डले
रेमे करेणुयूथेशो
माहेन्द्र इव वारणः

upagīyamāno gandharvair
vanitā-śobhi-maṇḍale
reme kareṇu-yūtheśo
māhendra iva vāraṇaḥ

SYNONYMS

upagīyamānaḥ—being praised in song; *gandharvaiḥ*—by Gandharvas; *vanitā*—by young women; *śobhi*—beautified; *maṇḍale*—in the circle; *reme*—He enjoyed; *kareṇu*—of she-elephants; *yūtha*—of a herd; *īśaḥ*—the master; *māhā-indraḥ*—of Lord Indra; *iva*—just like; *vāraṇaḥ*—the elephant (named Airāvata).

TRANSLATION

As the Gandharvas sang His glories, Lord Balarāma enjoyed within the brilliant circle of young women. He appeared just like Indra's elephant, the lordly Airāvata, enjoying in the company of she-elephants.

TEXT 22

नेदुर्दुन्दुभयो व्योम्नि
ववृषुः कुसुमैर्मुदा
गन्धर्वा मुनयो रामं
तद्वीर्यैरीडिरे तदा

*nedur dundubhayo vyomni
vavṛṣuḥ kusumair mudā
gandharvā munayo rāmaṁ
tad-vīryair īḍire tadā*

SYNONYMS

neduḥ—resounded; *dundubhayaḥ*—kettledrums; *vyomni*—in the sky; *vavṛṣuḥ*—rained down; *kusumaiḥ*—with flowers; *mudā*—with joy; *gandharvāḥ*—the Gandharvas; *munayaḥ*—the great sages; *rāmam*—Lord Balarāma; *tat-vīryaiḥ*—with His heroic deeds; *īḍire*—praised; *tadā*—then.

TRANSLATION

At that time kettledrums resounded in the sky, the Gandharvas joyfully rained down flowers, and the great sages praised Lord Balarāma's heroic deeds.

TEXT 23

उपगीयमानचरितो
वनिताभिर्हलायुध
वनेषु व्यचरत्क्षीवो
मदविह्वललोचनः

*upagīyamāna-carito
vanitābhir halāyudha
vaneṣu vyacarat kṣīvo
mada-vihvala-locanaḥ*

SYNONYMS

upagīyamāna—being sung; *caritaḥ*—His pastimes; *vanitābhiḥ*—with the women; *halāyudhaḥ*—Lord Balarāma; *vaneṣu*—among the forests; *vyacarat*—wandered; *kṣīvaḥ*—inebriated; *mada*—by the intoxication; *vihvala*—overcome; *locanaḥ*—His eyes.

TRANSLATION

As His deeds were sung, Lord Halāyudha wandered as if inebriated among the various forests with His girlfriends. His eyes rolled from the effects of the liquor.

TEXTS 24-25

स्रग्व्येककुण्डलो मत्तो
वैजयन्त्या च मालया
बिभ्रत्स्मितमुखाम्भोजं

स्वेदप्रालेयभूषितम्

स आजुहाव यमुनां
जलक्रीडार्थमीश्वरः
निजं वाक्यमनादृत्य
मत्त इत्यापगां बलः
अनागतां हलाग्रेण
कुपितो विचकर्ष ह

*sragvy eka-kunḍalo matto
vaijayantyā ca mālayā
bibhrat smita-mukhāmbhojaṁ
sveda-prāleya-bhūṣitam*

*sa ājuhāva yamunām
jala-kṛīḍārtham īśvaraḥ
nijaṁ vākyaṁ anādṛtya
matta ity āpagām balaḥ
anāgatām halāgreṇa
kupito vicakarṣa ha*

SYNONYMS

srak-vī—having a garland; *eka*—with one; *kunḍalaḥ*—earring; *mattaḥ*—intoxicated with joy; *vaijayantyā*—named Vaijayantī; *ca*—and; *mālayā*—with the garland; *bibhrat*—displaying; *smita*—smiling; *mukha*—His face; *ambhojam*—lotuslike; *sveda*—of perspiration; *prāleya*—with the snow; *bhūṣitam*—decorated; *saḥ*—He; *ājuhāva*—called for; *yamunām*—the Yamunā River; *jala*—in the water; *kṛīḍā*—of playing; *artham*—for the purpose; *īśvaraḥ*—the Supreme Lord; *nijam*—His; *vākyaṁ*—words;

anādṛtya—disregarding; *mattaḥ*—intoxicated; *iti*—thus (thinking); *āpa-gām*—the river; *balaḥ*—Lord Balarāma; *anāgatām*—who did not come; *hala*—of His plow weapon; *agreṇa*—with the tip; *kupitaḥ*—angry; *vicakarṣa ha*—He dragged.

TRANSLATION

Intoxicated with joy, Lord Balarāma sported flower garlands, including the famous Vaijayantī. He wore a single earring, and beads of perspiration decorated His smiling lotus face like snowflakes. The Lord then summoned the Yamunā River so that He could play in her waters, but she disregarded His command, thinking He was drunk. This angered Balarāma, and He began dragging the river with the tip of His plow.

TEXT 26

पापे त्वं मामवज्ञाय
यन्नायासि मयाहुता
नेष्ये त्वां लाङ्गलाग्रेण
शतधा कामचारिणीम्

pāpe tvam mām avajñāya
yan nāyāsi mayāhutā
neṣye tvam lāṅgalāgreṇa
śatadhā kāma-cāriṇīm

SYNONYMS

pāpe—O sinful one; *tvam*—you; *mām*—Me; *avajñāya*—disrespecting; *yat*—because; *na āyāsi*—you do not come; *mayā*—by Me; *āhutā*—called;

neṣye—I will bring; *tvām*—you; *lāṅgala*—of My plow; *agreṇa*—with the tip; *śatadhā*—in a hundred parts; *kāma*—by whim; *cāriṇīm*—who moves.

TRANSLATION

[Lord Balarāma said:] O sinful one disrespecting Me, you do not come when I call you but rather move only by your own whim. Therefore with the tip of My plow I shall bring you here in a hundred streams!

TEXT 27

एवं निर्भर्त्सिता भीता
यमुना यदुनन्दनम्
उवाच चकिता वाचं
पतिता पादयोर्नृप

evam nirbhartsitā bhītā
yamunā yadu-nandanam
uvāca cakitā vācam
patitā pādayor nṛpa

SYNONYMS

evam—thus; *nirbhartsitā*—scolded; *bhītā*—afraid; *yamunā*—the presiding goddess of the river Yamunā; *yadu-nandanam*—to the beloved descendant of Yadu, Lord Balarāma; *uvāca*—spoke; *cakitā*—trembling; *vācam*—words; *patitā*—fallen; *pādayoḥ*—at His feet; *nṛpa*—O King (Parīkṣit).

TRANSLATION

[Śukadeva Gosvāmī continued:] Thus scolded by the Lord, O King, the frightened river-goddess Yamunā came and fell at the feet of Śrī Balarāma, the beloved descendant of Yadu. Trembling, she spoke to Him the following words.

PURPORT

According to Śrīla Jīva Gosvāmī, the goddess who appeared before Lord Balarāma is an expansion of Śrīmatī Kālindī, one of Lord Kṛṣṇa's queens in Dvārakā. Śrīla Jīva Gosvāmī calls her a "shadow" of Kālindī, and Śrīla Viśvanātha Cakravartī confirms that she is an expansion of Kālindī, not Kālindī herself. Śrīla Jīva Gosvāmī also gives evidence from Śrī *Hari-vaṁśa*—in the statement *pratyuvācārṇava-vadhūm*—that Goddess Yamunā is the wife of the ocean. The *Hari-vaṁśa* therefore also refers to her as *sāgarāṅganā*.

TEXT 28

राम राम महाबाहो
न जाने तव विक्रमम्
यस्यैकांशेन विधृता
जगती जगतः पते

rāma rāma mahā-bāho
na jāne tava vikramam
yasyaikāṁśena vidhṛtā
jagatī jagataḥ pate

SYNONYMS

rāma rāma—O Rāma, Rāma; *mahā-bāho*—O mighty-armed one; *na jāne*—I do not appreciate; *tava*—Your; *vikramam*—prowess; *yasya*—whose; *eka*—one;

aṁśena—by a portion; *vidhṛtā*—is sustained; *jagatī*—the earth; *jagataḥ*—of the universe; *pate*—O master.

TRANSLATION

[Goddess Yamunā said:] Rāma, Rāma, O mighty-armed one! I know nothing of Your prowess. With a single portion of Yourself You hold up the earth, O Lord of the universe.

PURPORT

The phrase *ekāṁśena* ("with a single portion") refers to the Lord's expansion as Śeṣa. This is confirmed by the *ācāryas*.

TEXT 29

परं भावं भगवतो
भगवन्मामजानतीम्
मोक्तुमर्हसि विश्वात्मन्
प्रपन्नां भक्तवत्सल

param bhāvaṁ bhagavato
bhagavan mām ajānatīm
moktum arhasi viśvātmān
prapannāṁ bhakta-vatsala

SYNONYMS

param—supreme; *bhāvaṁ*—the status; *bhagavataḥ*—of the Personality of Godhead; *bhagavan*—O Supreme Lord; *mām*—me; *ajānatīm*—not knowing; *moktum arhasi*—please release; *viśva*—of the universe; *ātmān*—O soul;

prapannām—surrendered; *bhakta*—to Your devotees; *vatsala*—O You who are compassionate.

TRANSLATION

My Lord, please release me. O soul of the universe, I didn't understand Your position as the Supreme Godhead, but now I have surrendered unto You, and You are always kind to Your devotees.

TEXT 30

ततो व्यमुञ्चद्यमुनां
याचितो भगवान् बलः
विजगाह जलं स्त्रीभिः
करेणुभिरिवेभराट्

tato vyamuñcad yamunām
yācito bhagavān balaḥ
vijagāha jalam strībhiḥ
kareṇubhir ivebha-rāṭ

SYNONYMS

tataḥ—then; *vyamuñcat*—released; *yamunām*—the Yamunā; *yācitaḥ*—begged; *bhagavān*—the Supreme Lord; *balaḥ*—Balarāma; *vijagāha*—He submerged Himself; *jalam*—in the water; *strībhiḥ*—with the women; *kareṇubhiḥ*—with his she-elephants; *iva*—as; *ibha*—of elephants; *rāṭ*—the king.

TRANSLATION

[Śukadeva Gosvāmī continued:] Thereupon Lord Balarāma released the Yamunā and, like the king of the elephants with his entourage of she-elephants, entered the river's water with His female companions.

TEXT 31

कामं विहृत्य सलिलाद्
उत्तीर्णयासीताम्बरे
भूषणानि महार्हाणि
ददौ कान्तिः शुभां स्रजम्

*kāmaṁ vihṛtya salilād
uttīrṇāyāsītāmbare
bhūṣaṇāni mahārhaṇi
dadau kāntiḥ śubhāṁ srajam*

SYNONYMS

kāmaṁ—as pleased Him; *vihṛtya*—having played; *salilāt*—from the water; *uttīrṇāya*—to Him who had risen; *asita*—blue; *ambare*—a pair of garments (upper and lower); *bhūṣaṇāni*—ornaments; *mahā*—greatly; *arhaṇi*—valuable; *dadau*—gave; *kāntiḥ*—Goddess Kānti; *śubhām*—splendidly beautiful; *srajam*—a necklace.

TRANSLATION

The Lord played in the water to His full satisfaction, and when He came out Goddess Kānti presented Him with blue garments, precious ornaments and a brilliant necklace.

PURPORT

Śrīla Śrīdhara Svāmī quotes from the *Viṣṇu Purāṇa* to show that the Goddess Kānti mentioned here is actually Lakṣmī, the goddess of fortune:

*varuṇa-prahitā cāsmāi
mālām amlāna-pañkajām
samudrābhe tathā vastre
nīle lakṣmīr ayacchata*

"Sent by Varuna, Goddess Lakṣmī then presented Him with a garland of unfading lotuses and a pair of garments colored blue like the ocean."

The great *Bhāgavatam* commentator Śrīla Śrīdhara Svāmī also quotes the following statement from *Śrī Hari-varṇśa*, spoken by Goddess Lakṣmī to Lord Balarāma:

*jātarūpa-mayaṁ caikaṁ
kuṇḍalam vajra-bhūṣaṇam
ādi-padmaṁ ca padmākhyam
divyaṁ śravaṇa-bhūṣaṇam
devemāṁ pratigrhṇīṣva
paurāṇīm bhūṣaṇa-kriyām*

"O Lord, please accept as divine ornaments for Your ears this single gold earring studded with diamonds and this primeval lotus called Padma. Kindly accept them, for this act of adornment is traditional."

Śrīla Viśvanātha Cakravartī further points out that Goddess Lakṣmī is the consort of the Lord's plenary expansion Saṅkarṣaṇa who belongs to the second *vyūha*.

TEXT 32

वसित्वा वाससी नीले
मालां आमुच्य काञ्चनीम्
रेये स्वलङ्कृतो लिप्तो
माहेन्द्र इव वारणः

*vasitvā vāsasī nīle
mālām āmucya kāñcanīm
reya sv-alāṅkṛto lipto
māhendra iva vāraṇaḥ*

SYNONYMS

vasitvā—dressing Himself; *vāsasī*—in the two garments; *nīle*—blue; *mālām*—the necklace; *āmucya*—putting on; *kāñcanīm*—golden; *reje*—He appeared resplendent; *su*—excellently; *alāṅkṛtaḥ*—ornamented; *liptaḥ*—anointed; *māhā-indraḥ*—of Mahendra, the King of heaven; *iva*—like; *vāraṇaḥ*—the elephant.

TRANSLATION

Lord Balarāma dressed Himself in the blue garments and put on the gold necklace. Anointed with fragrances and beautifully adorned, He appeared as resplendent as Indra's royal elephant.

PURPORT

Anointed with sandalwood paste and other pure, fragrant substances, Balarāma resembled Airāvata, the great elephant of Lord Indra.

TEXT 33

अद्यापि दृश्यते राजन्
यमुनाकृष्टवर्त्मना
बलस्यानन्तवीर्यस्य
वीर्यं सूचयतीव हि

*adyāpi dṛśyate rājan
yamunākṛṣṭa-vartmanā
balasyānanta-vīryasya
vīryam sūcayatīva hi*

SYNONYMS

adya—today; *api*—even; *dṛśyate*—is seen; *rājan*—O King (Parīkṣit); *yamunā*—the Yamunā River; *ākṛṣṭa*—pulled; *vartmanā*—whose currents; *balasya*—of Lord Balarāma; *ananta*—unlimited; *vīryasya*—whose potency; *vīryam*—the prowess; *sūcayatī*—indicating; *iva*—as; *hi*—indeed.

TRANSLATION

Even today, O King, one can see how the Yamunā flows through the many channels created when it was dragged by the unlimitedly powerful Lord Balarāma. Thus she demonstrates His prowess.

TEXT 34

एवं सर्वा निशा याता
एकेव रमतो ब्रजे
रामस्याक्षिप्तचित्तस्य

माधुर्यैर्ब्रजयोषिताम्

*evam sarvā niśā yātā
ekeva ramato vraje
rāmasyākṣipta-cittasya
mādhuryair vraja-yoṣitām*

SYNONYMS

evam—in this manner; *sarvā*—all; *niśāḥ*—the nights; *yātāḥ*—passed; *ekā*—one; *iva*—as if; *ramataḥ*—who was enjoying; *vraje*—in Vraja; *rāmasya*—for Lord Balarāma; *ākṣipta*—enchanted; *cittasya*—whose mind; *mādhuryaiḥ*—by the exquisite charm and beauty; *vraja-yoṣitām*—of the women of Vraja.

TRANSLATION

Thus for Lord Balarāma all the nights passed like a single night as He enjoyed in Vraja, His mind enchanted by the exquisite charm and beauty of Vraja's young ladies.

PURPORT

Lord Balarāma was enchanted by the charming pastimes of the beautiful young ladies of Vraja. Thus each night was a completely new experience, and all the nights passed as if they were a single night.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Sixty-fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Balarāma Visits Vṛndāvana."

66. Pauṇḍraka, the False Vasudeva

This chapter relates how Lord Kṛṣṇa went to Kāśī (present-day Benares) and killed Pauṇḍraka and Kāśīrāja, and how the Lord's Sudarśana disc defeated a demon, incinerated the city of Kāśī and killed Sudakṣiṇa.

While Lord Baladeva was visiting Vraja, King Pauṇḍraka of Karūṣa, encouraged by fools, announced that he was the real Vāsudeva. Thus he challenged Lord Kṛṣṇa with the following message: "Since I alone am the true Personality of Godhead, You should give up Your false claim to this position, as well as my divine symbols, and take shelter of me. If You do not, then prepare for battle."

When Ugrasena and the members of his royal assembly heard Pauṇḍraka's foolish boast, they all laughed heartily. Śrī Kṛṣṇa then told Pauṇḍraka's messenger to convey a message to his master: "O fool, I will force you to give up the so-called Sudarśana disc and the other divine symbols of Mine you have dared to assume. And when you lie down on the battlefield, you will become the shelter of dogs."

Lord Kṛṣṇa then went to Kāśī. Pauṇḍraka, seeing the Lord preparing for battle, quickly came out of the city to confront Him with his army. His friend Kāśīrāja followed him, leading the rear guard. Just as the fire of universal devastation destroys every living being in all directions, so Lord Kṛṣṇa annihilated the armies of Pauṇḍraka and Kāśīrāja. Then, after chastising Pauṇḍraka, the Lord beheaded both him and Kāśīrāja with His Sudarśana disc. Thereafter, He returned to Dvārakā. Because Pauṇḍraka had constantly meditated on the Supreme Lord, even dressing like Him, he gained liberation.

When Kṛṣṇa beheaded Kāśīrāja, the King's head flew into his city, and

when his queens, sons and other relatives saw it, they all began to lament. At that time a son of Kāśīrāja's named Sudakṣiṇa, wanting to avenge his father's death, began worshiping Lord Śiva with the intention of destroying his father's killer. Gratified by Sudakṣiṇa's worship, Lord Śiva offered him a choice of benedictions, and Sudakṣiṇa asked for a means to kill the one who had slain his father. Lord Śiva advised him to worship the Dakṣiṇāgni fire with black magic rituals. This Sudakṣiṇa did, with the result that a fearsome demon with a body of flames appeared from the pit of the sacrificial fire. The demon rose up carrying a fiery trident and at once set off for Dvārakā.

The residents of Lord Kṛṣṇa's capital became terrified as the demon approached the city, but Lord Kṛṣṇa assured them of protection and dispatched His Sudarśana *cakra* to oppose the magic creation of Lord Śiva. The Sudarśana overpowered the demon, who then returned to Vārāṇasī and burned Sudakṣiṇa to ashes, together with his priests. The Sudarśana disc, following the demon, entered Vārāṇasī and burned the entire city to the ground. Then the Lord's disc returned to His side in Dvārakā.

TEXT 1

श्रीशुक उवाच
नन्दव्रजं गते रामे
करूषाधिपतिर्नृप
वासुदेवोऽहमित्यज्ञो
दूतं कृष्णाय प्राहिणोत्

śrī-śuka uvāca
nanda-vrajaṁ gate rāme
karūṣādhipatir nṛpa
vāsudevo 'ham ity ajñō

dūtam kṛṣṇāya prāhiṇot

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *nanda*—of Nanda Mahārāja; *vrajam*—to the cowherd village; *gate*—having gone; *rāme*—Lord Balarāma; *karūṣa-adhipatiḥ*—the ruler of Karūṣa (Pauṇḍraka); *nṛpa*—O King (Parīkṣit); *vāsudevaḥ*—the Supreme Lord, Vāsudeva; *aham*—I; *iti*—thus thinking; *ajñāḥ*—foolish; *dūtam*—a messenger; *kṛṣṇāya*—to Lord Kṛṣṇa; *prāhiṇot*—sent.

TRANSLATION

Śukadeva Gosvāmī said: O King, while Lord Balarāma was away visiting Nanda's village of Vraja, the ruler of Karūṣa, foolishly thinking "I am the Supreme Lord, Vāsudeva," sent a messenger to Lord Kṛṣṇa.

PURPORT

Since Lord Rāma had gone to Nanda-vraja, Pauṇḍraka foolishly thought that Lord Kṛṣṇa would be alone and therefore easy to challenge. Thus he dared to send his crazy message to the Lord.

TEXT 2

त्वं वासुदेवो भगवान्
अवतीर्ऋनो जगत्पतिः
इति प्रस्तोभितो बालैर्
मेन आत्मानमच्युतम्

*tvaṁ vāsudevo bhagavān
avatīrṇo jagat-patiḥ*

*iti prastobhito bālair
mena ātmānam acyutam*

SYNONYMS

tvam—you; *vāsudevaḥ*—Vāsudeva; *bhagavān*—the Supreme Lord; *avatīrṇaḥ*—descended; *jagat*—of the universe; *patiḥ*—the master; *iti*—thus; *prastobhitaḥ*—emboldened with flattery; *bālaiḥ*—by childish men; *mene*—he imagined; *ātmānam*—himself; *acyutam*—the infallible Lord.

TRANSLATION

Pauṇḍraka was emboldened by the flattery of childish men, who told him, "You are Vāsudeva, the Supreme Lord and master of the universe, who have now descended to the earth." Thus he imagined himself to be the infallible Personality of Godhead.

PURPORT

Pauṇḍraka foolishly accepted the flattery of ignorant persons.

TEXT 3

दूतं च प्राहिणोन्मन्दः
कृष्णायव्यक्तवर्त्मने
द्वारकायां यथा बालो
नृपो बालकृतोऽबुधः

*dūtam ca prāhiṇon mandam
kṛṣṇāyāvyakta-vartmane
dvārakāyām yathā bālo*

nṛpo bāla-kṛto 'budhaḥ

SYNONYMS

dūtam—a messenger; *ca*—and; *prāhiṇot*—he sent; *mandaḥ*—slow-witted; *kṛṣṇāya*—to Lord Kṛṣṇa; *avyakta*—inscrutable; *vartmane*—whose path; *dvāarakāyām*—at Dvāarakā; *yathā*—as; *bālaḥ*—a boy; *nṛpaḥ*—king; *bāla*—by children; *kṛtaḥ*—made; *abudhaḥ*—unintelligent.

TRANSLATION

Thus slow-witted King Pauṇḍraka sent a messenger to the inscrutable Lord Kṛṣṇa at Dvāarakā. Pauṇḍraka was acting just like an unintelligent child whom other children are pretending is a king.

PURPORT

According to Śrīla Viśvanātha Cakravartī Ṭhākura, the reason Śukadeva Gosvāmī here mentions for the second time that Pauṇḍraka sent a message to Lord Kṛṣṇa is that the great sage is astonished at Pauṇḍraka's extreme foolishness.

TEXT 4

दूतस्तु द्वारकामेत्य
सभायामास्थितं प्रभुम्
कृष्णं कमलपत्राक्षं
राजसन्देशमब्रवीत्

*dūtas tu dvāarakām etya
sabhāyām āsthitaṁ prabhum*

*kṛṣṇam kamala-patrākṣam
rāja-sandeśam abravīt*

SYNONYMS

dūtaḥ—the messenger; *tu*—then; *dvārakām*—at Dvārakā; *etya*—arriving; *sabhāyām*—in the royal assembly; *āsthitam*—present; *prabhum*—to the almighty Lord; *kṛṣṇam*—Kṛṣṇa; *kamala*—of a lotus; *patra*—(like) the petals; *akṣam*—whose eyes; *rāja*—of his King; *sandeśam*—the message; *abravīt*—spoke.

TRANSLATION

Arriving in Dvārakā, the messenger found lotus-eyed Kṛṣṇa in His royal assembly and relayed the King's message to that almighty Lord.

TEXT 5

वासुदेवोऽवतीर्नोऽहम्
एक एव न चापरः
भूतानामनुकम्पार्थं
त्वं तु मिथ्याभिधां त्यज

*vāsudevo 'vatīrno 'ham
eka eva na cāparaḥ
bhūtānām anukampārtham
tvam tu mithyābhidhām tyaja*

SYNONYMS

vāsudevaḥ—Lord Vāsudeva; *avatīrṇaḥ*—descended to this world; *aham*—I;

ekaḥ eva—the only one; *na*—not; *ca*—and; *aparaḥ*—anyone else; *bhūtānām*—to the living beings; *anukampā*—of showing mercy; *artham*—for the purpose; *tvam*—You; *tu*—however; *mithyā*—false; *abhidhām*—designation; *tyaja*—give up.

TRANSLATION

[On Pauṇḍraka's behalf, the messenger said:] I am the one and only Lord Vāsudeva, and there is no other. It is I who have descended to this world to show mercy to the living beings. Therefore give up Your false name.

PURPORT

Inspired by Goddess Sarasvatī, Śrīla Viśvanātha Cakravartī gives the real import of these two verses: "I am not Vāsudeva incarnate, but rather You alone, and no one else, are Vāsudeva. Since You have descended to show mercy to the living beings, please make me give up my false designation, which is like that of an oyster claiming to be silver." The Supreme Lord will certainly comply with this request.

TEXT 6

यानि त्वमस्मच्चिह्नानि
मौढ्याद्विभर्षि सात्वत
त्यक्त्वैहि मां त्वं शरणं
नो चेदेहि ममाहवम्

yāni tvam asmac-cihnāni
maudhyād bibharṣi sātva
tyaktvaihi mām tvam śaraṇam

no ced dehi mamāhavam

SYNONYMS

yāni—which; *tvam*—You; *asmat*—our; *cihnāni*—symbols; *mauḍhyāt*—out of delusion; *bibharṣi*—carry; *sātvata*—O chief of the Sātvatas; *tyaktvā*—giving up; *ehi*—come; *mām*—to me; *tvam*—You; *śaraṇam*—for shelter; *na*—not; *u*—otherwise; *cet*—if; *dehi*—give; *mama*—me; *āhavam*—battle.

TRANSLATION

O Sātvata, give up my personal symbols, which out of foolishness You now carry, and come to me for shelter. If You do not, then You must give me battle.

PURPORT

Śrīla Viśvanātha Cakravartī again interprets Pauṇḍraka's words according to the inspiration of Sarasvatī, the goddess of learning. Thus they may be understood to mean "Out of foolishness I have assumed an imitation conchshell, disc, lotus and club, and You are maintaining these by allowing me to use them. You have not yet subdued me and gotten rid of these imitation symbols. Therefore please mercifully come and liberate me by forcing me to give them up. Give me battle, and grant me liberation by killing me."

TEXT 7

श्रीशुक उवाच
कत्थनं तदुपाकर्ण्य
पौण्ड्रकस्याल्पमेधसः
उग्रसेनादयः सभ्या

उच्चकैर्जहसुस्तदा

*śrī-śuka uvāca
katthanam tad upākarṇya
pauṇḍrakasyāḷpa-medhasaḥ
ugrasenādayaḥ sabhyā
uccakair jahasus tadā*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *katthanam*—boasting; *tat*—that; *upākarṇya*—hearing; *pauṇḍrakasya*—of Pauṇḍraka; *āḷpa*—small; *medhasaḥ*—whose intelligence; *ugrasena-ādayaḥ*—headed by King Ugrasena; *sabhyāḥ*—the members of the assembly; *uccakair*—loudly; *jahasuḥ*—laughed; *tadā*—then.

TRANSLATION

Śukadeva Gosvāmī said: King Ugrasena and the other members of the assembly laughed loudly when they heard this vain boasting of unintelligent Pauṇḍraka.

TEXT 8

उवाच दूतं भगवान्
परिहासकथामनु
उत्स्रक्ष्ये मूढ चिह्नानि
यैस्त्वमेवं विकत्थसे

uvāca dūtam bhagavān

*parihāsa-kathām anu
utsrakṣye mūḍha cihnāni
yais tvam evaṁ vikatthase*

SYNONYMS

uvāca—said; *dūtam*—to the messenger; *bhagavān*—the Supreme Lord; *parihāsa*—joking; *kathām*—discussion; *anu*—after; *utsrakṣye*—I will throw; *mūḍha*—O fool; *cihnāni*—the symbols; *yaiḥ*—about which; *tvam*—you; *evam*—in this way; *vikatthase*—are boasting.

TRANSLATION

The Personality of Godhead, after enjoying the jokes of the assembly, told the messenger [to relay a message to his master:] "You fool, I will indeed let loose the weapons you boast of in this way.

PURPORT

The Sanskrit word *utsrakṣye* means "I will hurl, throw, let loose, abandon, etc." Foolish Pauṇḍraka demanded that Lord Kṛṣṇa give up His powerful weapons, such as the disc and the club, and here the Lord replies, *utsrakṣye mūḍha cihnāni*: "Yes, fool, I will indeed let loose these weapons when we meet on the battlefield."

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda nicely describes this scene as follows: "When all the members of the royal assembly, including King Ugrasena, heard this message sent by Pauṇḍraka, they laughed very loudly for a considerable time. After enjoying the loud laughter of all the members of the assembly, Kṛṣṇa replied to the messenger as follows: 'O messenger of Pauṇḍraka, you may carry My message to your master. He is a foolish rascal. I directly call him a rascal, and I refuse to follow his instructions. I shall never give up the symbols of Vāsudeva, especially My disc. I shall use

this disc to kill not only King Pauṇḍraka but all his followers also. I shall destroy this Pauṇḍraka and his foolish associates, who merely constitute a society of cheaters and the cheated.' "

TEXT 9

मुखं तदपिधायाज्ञ
कङ्कगृध्रवटैर्वृतः
शयिष्यसे हतस्तत्र
भविता शरणं शुनाम्

*mukhaṁ tad apidhāyājña
kaṅka-gṛdhra-vaṭair vṛtaḥ
śayiṣyase hataḥ tatra
bhavitā śaraṇaṁ śunām*

SYNONYMS

mukham—face; *tat*—that; *apidhāya*—being covered; *ajña*—O ignorant man; *kaṅka*—by herons; *gṛdhra*—vultures; *vaṭaiḥ*—and *vaṭa* birds; *vṛtaḥ*—surrounded; *śayiṣyase*—you will lie; *hataḥ*—killed; *tatra*—thereupon; *bhavitā*—you will become; *śaraṇam*—shelter; *śunām*—for dogs.

TRANSLATION

"When you lie dead, O fool, your face covered by vultures, herons and *vaṭa* birds, you will become the shelter of dogs."

PURPORT

Pauṇḍraka foolishly told the Supreme Lord to come to him for shelter, but

here Lord Kṛṣṇa tells him, "You are not My shelter, but rather you will become the shelter of dogs when they happily feast on your dead body."

Śrīla Prabhupāda vividly describes this scene as follows: "[Lord Kṛṣṇa told Pauṇḍraka, 'When I shall destroy you,] foolish King, you will have to conceal your face in disgrace, and when your head is severed from your body by My disc, you will be surrounded by meat-eating birds like vultures, hawks and eagles. At that time, instead of becoming My shelter, as you have demanded, you will be subjected to the mercy of these lowborn birds. At that time your body will be thrown to the dogs, who will eat it with great pleasure.' "

TEXT 10

इति दूतस्तमाक्षेपं
स्वामिने सर्वमाहरत
कृष्णोऽपि रथमास्थाय
काशीमुपजगाम ह

*iti dūtas tam ākṣepam
svāmine sarvam āharat
kṛṣṇo 'pi ratham āsthāya
kāśīm upajagāma ha*

SYNONYMS

iti—thus addressed; *dūtaḥ*—the messenger; *tam*—those; *ākṣepam*—insults; *svāmine*—to his master; *sarvam*—entire; *āharat*—carried; *kṛṣṇaḥ*—Lord Kṛṣṇa; *api*—and; *ratham*—His chariot; *āsthāya*—riding; *kāśīm*—to Vārāṇasī; *upajagāma ha*—went near.

TRANSLATION

When the Lord had thus spoken, the messenger conveyed His insulting reply to his master in its entirety. Lord Kṛṣṇa then mounted His chariot and went to the vicinity of Kāśī.

PURPORT

In Kṛṣṇa, Śrīla Prabhupāda describes this incident as follows: "The messenger carried the words of Lord Kṛṣṇa to his master, Pauṇḍraka, who patiently heard all these insults. Without waiting any longer, Lord Śrī Kṛṣṇa immediately started out in His chariot to punish the rascal Pauṇḍraka. Because at that time the King of Karūṣa [Pauṇḍraka] was living with his friend the King of Kāśī, Kṛṣṇa surrounded the whole city of Kāśī."

TEXT 11

पौण्ड्रकोऽपि तदुद्योगम्
उपलभ्य महारथः
अक्षौहिणीभ्यां संयुक्तो
निश्चक्राम पुराद् द्रुतम्

*pauṇḍrako 'pi tad-udyogam
upalabhya mahā-rathaḥ
akṣauhiṇībhyaṁ saṁyukto
niścakrāma purād drutam*

SYNONYMS

pauṇḍrakaḥ—Pauṇḍraka; *api*—and; *tat*—His; *udyogam*—preparations;

upalabhya—noticing; *mahā-rathaḥ*—the mighty warrior; *akṣauhiṇībhyām*—by two full military divisions; *saṃyuktaḥ*—joined; *niścakrāma*—went out; *purāt*—from the city; *drutam*—quickly.

TRANSLATION

Upon observing Lord Kṛṣṇa's preparations for battle, the mighty warrior Pauṇḍraka quickly went out of the city with two full military divisions.

TEXTS 12-14

तस्य काशीपतिर्मित्रं
पाष्णिग्राहोऽन्वयान्नृप
अक्षौहिणीभिस्तिसृभिर्
अपश्यत्पौण्ड्रकं हरिः

शङ्खार्यसिगदाशार्ङ्ग-
श्रीवत्साद्युपलक्षितम्
बिभ्राणं कौस्तुभमणिं
वनमालाविभूषितम्

कौशेयवाससी पीते
वसानं गरुडध्वजम्
अमूल्यमौल्याभरणं
स्फुरन्मकरकुण्डलम्

tasya kāśī-patir mitram

*pārṣṇi-grāho 'nvayān nṛpa
akṣauhiṇībhis tiṣṭhir
apaśyat pauṇḍrakam hariḥ*

*śaṅkhāry-asi-gadā-śārṅga-
śrīvatsādy-upalakṣitam
bibhrāṇam kaustubha-maṇim
vana-mālā-vibhūṣitam*

*kauśeya-vāsasī pīte
vasānam garuḍa-dhvajam
amūlya-mauly-ābharaṇam
sphuran-makara-kunḍalam*

SYNONYMS

tasya—his (Pauṇḍraka's); *kāśī-patiḥ*—the master of Kāśī; *mitram*—friend; *pārṣṇi-grāhaḥ*—as the rear guard; *anvayāt*—followed; *nṛpa*—O King (Parīkṣit); *akṣauhiṇībhiḥ*—with divisions; *tiṣṭhiḥ*—three; *apaśyat*—saw; *pauṇḍrakam*—Pauṇḍraka; *hariḥ*—Lord Kṛṣṇa; *śaṅkha*—with conchshell; *ari*—disc; *asi*—sword; *gadā*—club; *śārṅga*—Śārṅga bow; *śrīvatsa*—with the Śrīvatsa sign of hair on His chest; *ādi*—and other symbols; *upalakṣitam*—marked; *bibhrāṇam*—bearing; *kaustubha-maṇim*—the Kaustubha gem; *vana-mālā*—with a garland of forest flowers; *vibhūṣitam*—decorated; *kauśeya*—of fine silk; *vāsasī*—a pair of garments; *pīte*—yellow; *vasānam*—wearing; *garuḍa-dhvajam*—his banner marked with the image of Garuḍa; *amūlya*—valuable; *mauli*—a crown; *ābharaṇam*—whose ornament; *sphurat*—gleaming; *makara*—shark-shaped; *kunḍalam*—with earrings.

TRANSLATION

Pauṇḍraka's friend, the King of Kāśī, followed behind, O King, leading the

rear guard with three *akñauhiēt* divisions. Lord Kṛṣṇa saw that Pauṇḍraka was carrying the Lord's own insignia, such as the conchshell, disc, sword and club, and also an imitation Śārṅga bow and Śrīvatsa mark. He wore a mock Kaustubha gem, was decorated with a garland of forest flowers and was dressed in upper and lower garments of fine yellow silk. His banner bore the image of Garuḍa, and he wore a valuable crown and gleaming, shark-shaped earrings.

PURPORT

Śrīla Prabhupāda comments in *Kṛṣṇa*: "When the two kings came before Lord Kṛṣṇa to oppose Him, Kṛṣṇa saw Pauṇḍraka face to face for the first time."

TEXT 15

दृष्ट्वा तमात्मनस्तुल्यं
वेषं कृत्रिममास्थितम्
यथा नटं रङ्गगतं
विजहास भृशं हरीः

*dṛṣṭvā tam ātmanas tulyam
veṣam kṛtrimam āsthitam
yathā naṭam raṅga-gaṭam
vijahāsa bhṛśam harīḥ*

SYNONYMS

dṛṣṭvā—seeing; *tam*—him; *ātmanah*—to His own; *tulyam*—equal; *veṣam*—in dress; *kṛtrimam*—imitation; *āsthitam*—arrayed; *yathā*—like; *naṭam*—an actor; *raṅga*—a stage; *gaṭam*—entered upon; *vijahāsa*—laughed; *bhṛśam*—strongly;

hariḥ—Lord Kṛṣṇa.

TRANSLATION

Lord Hari laughed heartily when He saw how the King had dressed up in exact imitation of His own appearance, just like an actor on a stage.

PURPORT

Śrīla Prabhupāda describes this scene as follows: "On the whole, [Paṇḍraka's] dress and makeup were clearly imitation. Anyone could understand that he was just like someone on a stage playing the part of Vāsudeva in false dress. When Lord Śrī Kṛṣṇa saw Paṇḍraka imitating His posture and dress, He could not check His laughter, and thus He laughed with great satisfaction."

Śrīla Jīva Gosvāmī points out that it was a benediction from Lord Śiva that enabled Paṇḍraka to imitate the Lord's dress and appearance exactly—a fact gleaned from the *Uttara-khaṇḍa* of *Śrī Padma Purāṇa*.

TEXT 16

शुलैर्गदाभिः परिघैः
शक्त्यृष्टिप्रासतोमरैः
असिभिः पट्टिशैर्बाणैः
प्राहरन्नरयो हरिम्

*śulair gadābhiḥ parighaiḥ
śakty-ṛṣṭi-prāsa-tomaraiḥ
asibhiḥ paṭṭīśair bāṇaiḥ
prāharann arayo harim*

SYNONYMS

śūlaiḥ—with tridents; *gadābhiḥ*—clubs; *parighaiḥ*—and bludgeons; *śakti*—pikes; *ṛṣṭi*—a kind of sword; *prāsa*—long, barbed darts; *tomaraiḥ*—and lances; *asibhiḥ*—with swords; *paṭṭiśaiḥ*—with axes; *bāṇaiḥ*—and with arrows; *prāharan*—attacked; *arayaḥ*—the enemies; *harim*—Lord Kṛṣṇa.

TRANSLATION

The enemies of Lord Hari attacked Him with tridents, clubs, bludgeons, pikes, *āṇṭis*, barbed darts, lances, swords, axes and arrows.

TEXT 17

कृष्णस्तु तत्पौण्ड्रककाशिराजयोर
बलं गजस्यन्दनवाजिपत्तिमत
गदासिचक्रेषुभिरार्दयद्भृशं
यथा युगान्ते हुतभुक्पृथक्प्रजाः

kṛṣṇas tu tat pauṇḍraka-kāśirājayor
balam gaja-syandana-vāji-patti-mat
gadāsi-cakreṣubhir ārdhayad bhṛśam
yathā yugānte huta-bhuk prthak prajāḥ

SYNONYMS

kṛṣṇaḥ—Lord Kṛṣṇa; *tu*—however; *tat*—that; *pauṇḍraka-kāśirājayoḥ*—of Pauṇḍraka and the King of Kāśī; *balam*—military force; *gaja*—elephants; *syandana*—chariots; *vāji*—horses; *patti*—and infantry; *mat*—consisting of; *gadā*—with His club; *asi*—sword; *cakra*—disc; *isubhiḥ*—and arrows;

ārdayat—tormented; *bhṛśam*—fiercely; *yathā*—as; *yuga*—of an age of universal history; *ante*—at the end; *huta-bhuk*—the fire (of universal annihilation); *pr̥thak*—of different kinds; *prajāḥ*—living entities.

TRANSLATION

But Lord Kṛṣṇa fiercely struck back at the army of Pauṇḍraka and Kāśīrāja, which consisted of elephants, chariots, cavalry and infantry. The Lord tormented His enemies with His club, sword, Sudarśana disc and arrows, just as the fire of annihilation torments the various kinds of creatures at the end of a cosmic age.

PURPORT

Śrīla Prabhupāda comments as follows in Kṛṣṇa: "The soldiers on the side of King Pauṇḍraka began to shower their weapons upon Kṛṣṇa. The weapons, including various kinds of tridents, clubs, poles, lances, swords, daggers and arrows, came flying in waves, and Kṛṣṇa counteracted them. He smashed not only the weapons but also the soldiers and assistants of Pauṇḍraka, just as during the dissolution of this universe the fire of devastation burns everything to ashes. The elephants, chariots, horses and infantry belonging to the opposite party were scattered by the weapons of Kṛṣṇa."

TEXT 18

आयोधनं तद्रथवाजिकुञ्जर-
द्विपत्खरोष्ट्रैररिणावखण्डितैः
बभौ चितं मोदवहं मनस्विनाम्
आक्रीडनं भूतपतेरिवोल्बणम्

*āyodhanam tad ratha-vāji-kuñjara-
dvīpat-kharoṣṭrair ariṇāvakhaṇḍitaiḥ
babhau citam moda-vaham manasvinām
ākṛīḍanam bhūta-pateḥ ivolbaṇam*

SYNONYMS

āyodhanam—battlefield; *tat*—that; *ratha*—with the chariots; *vāji*—horses; *kuñjara*—elephants; *dvīpat*—two-legged (humans); *khara*—mules; *uṣṭraiḥ*—and camels; *ariṇā*—by His disc; *avakhaṇḍitaiḥ*—cut to pieces; *babhau*—shone; *citam*—spread; *moda*—pleasure; *vaham*—bringing; *manasvinām*—to the wise; *ākṛīḍanam*—the playground; *bhūta-pateḥ*—of the lord of ghostly spirits, Lord Śiva; *iva*—as if; *ulbaṇam*—horrible.

TRANSLATION

The battlefield, strewn with the dismembered chariots, horses, elephants, humans, mules and camels that had been cut to pieces by the Lord's disc weapon, shone like the gruesome playground of Lord Bhūtapati, giving pleasure to the wise.

PURPORT

Śrīla Prabhupāda describes this scene as follows: "Although the devastated battlefield appeared like the dancing place of Lord Śiva at the time of the dissolution of the world, the warriors who were on the side of Kṛṣṇa were very much encouraged by seeing this, and they fought with greater strength."

TEXT 19

अथाह पौण्ड्रकं शौरिर्

भो भो पौण्ड्रक यद्भवान्
दूतवाक्येन मामाह
तान्यस्त्रण्युत्सृजामि ते

*athāha pauṇḍrakam śaurir
bho bho pauṇḍraka yad bhavān
dūta-vākyena mām āha
tāny astrāṇy utsrjāmi te*

SYNONYMS

atha—then; *āha*—said; *pauṇḍrakam*—to Pauṇḍraka; *śauriḥ*—Lord Kṛṣṇa; *bhoḥ bhoḥ pauṇḍraka*—My dear Pauṇḍraka; *yad*—those which; *bhavān*—your good self; *dūta*—of the messenger; *vākyena*—through the words; *mām*—to Me; *āha*—spoke about; *tāni*—those; *astrāṇi*—weapons; *utsrjāmi*—I am releasing; *te*—unto you.

TRANSLATION

Lord Kṛṣṇa then addressed Pauṇḍraka: My dear Pauṇḍraka, the very weapons you spoke of through your messenger, I now release unto you.

PURPORT

Śrīla Prabhupāda writes as follows in *Kṛṣṇa*: "At this time Lord Kṛṣṇa told Pauṇḍraka, 'Pauṇḍraka, you requested Me to give up the symbols of Lord Viṣṇu, specifically My disc. Now I will give it up to you. Be careful! You falsely declare yourself to be Vāsudeva, imitating Myself. Therefore no one is a greater fool than you.' From this statement of Kṛṣṇa's it is clear that any rascal who advertises himself as God is the greatest fool in human society."

TEXT 20

त्याजयिष्येऽभिधानं मे
यत्त्वयाज्ञ मृषा धृतम्
व्रजामि शरणं तेऽद्य
यदि नेच्छामि संयुगम्

*tyājayaṣye 'bhidhānam me
yat tvayājña mṛṣā dhṛtam
vrajāmi śaranam te 'dya
yadi necchāmi saṁyugam*

SYNONYMS

tyājayaṣye—I will make (you) renounce; *abhidhānam*—designation; *me*—My; *yat*—which; *tvayā*—by you; *ajña*—O fool; *mṛṣā*—falsely; *dhṛtam*—assumed; *vrajāmi*—I will go; *śaranam*—to the shelter; *te*—your; *adya*—today; *yadi*—if; *na icchāmi*—I do not desire; *saṁyugam*—battle.

TRANSLATION

O fool, now I shall make you renounce My name, which you have falsely assumed. And I will certainly take shelter of you if I do not wish to fight you.

PURPORT

Śrīla Prabhupāda writes as follows: "Now, Pauṇḍraka, I shall force you to give up this false representation. You wanted Me to surrender unto you. Now this is your opportunity. We shall fight, and if I am defeated and you become victorious, I shall certainly surrender unto you."

TEXT 21

इति क्षिप्त्वा शितैर्बाणैर्
विरथीकृत्य पौण्ड्रकम्
शिरोऽवृश्चद्रथाङ्गेन
वज्रेणेन्द्रो यथा गिरेः

*iti kṣiptvā śitair bāṇair
virathī-kṛtya pauṇḍrakam
śiro 'vṛścad rathāṅgena
vajreṇendro yathā gireḥ*

SYNONYMS

iti—with these words; *kṣiptvā*—deriding; *śitaiḥ*—sharp; *bāṇaiḥ*—with His arrows; *virathī*—chariotless; *kṛtya*—making; *pauṇḍrakam*—Paunḍraka; *śiraḥ*—his head; *avṛścat*—He cut off; *ratha-aṅgena*—with His Sudarśana disc; *vajreṇa*—with his thunderbolt weapon; *indraḥ*—Lord Indra; *yathā*—as; *gireḥ*—of a mountain.

TRANSLATION

Having thus derided Paunḍraka, Lord Kṛṣṇa destroyed his chariot with His sharp arrows. The Lord then cut off his head with the Sudarśana disc, just as Lord Indra lops off a mountain peak with his thunderbolt weapon.

TEXT 22

तथा काशीपतेः कायाच्च
छिर उत्कृत्य पत्रिभिः

न्यपातयत्काशीपुर्या पद्मकोशमिवानिलः

*tathā kāśī-pateḥ kāyāc
chira utkr̥tya patribhiḥ
nyapātayat kāśī-puryām
padma-kośam ivānilaḥ*

SYNONYMS

tathā—similarly; *kāśī-pateḥ*—of the King of Kāśī; *kāyāt*—from his body; *śiraḥ*—the head; *utkr̥tya*—severing; *patribhiḥ*—with His arrows; *nyapātayat*—He sent it flying; *kāśī-puryām*—into the city of Kāśī; *padma*—of a lotus; *kośam*—the flower cup; *iva*—as; *anilaḥ*—the wind.

TRANSLATION

With His arrows, Lord Kṛṣṇa similarly severed Kāśīrāja's head from his body, sending it flying into Kāśī city like a lotus flower thrown by the wind.

PURPORT

Śrīla Viśvanātha Cakravartī explains why Kṛṣṇa threw Kāśīrāja's head into the city: "As he went off to battle, the King of Kāśī had promised the citizens: 'My dear residents of Kāśī, today I will bring the enemy's head into the midst of the city. Have no doubt of this.' The King's sinful queens had also boasted to their maids-in-waiting: 'Today our master will certainly bring the head of the Lord of Dvārakā.' Therefore the Supreme Lord threw the King's head into the city to astonish the inhabitants."

TEXT 23

एवं मत्सरिणम्हत्वा
पौण्ड्रकं ससखं हरिः
द्वारकामाविशत्सिद्धैर्
गीयमानकथामृतः

*evam matsariṇam hatvā
pauṇḍrakam sa-sakham hariḥ
dvārakām āviśat siddhair
gīyamāna-kathāmṛtaḥ*

SYNONYMS

evam—thus; *matsariṇam*—envious; *hatvā*—killing; *pauṇḍrakam*—Paunḍraka; *sa*—together with; *sakham*—his friend; *hariḥ*—Lord Kṛṣṇa; *dvārakām*—Dvārakā; *āviśat*—He entered; *siddhaiḥ*—by the mystics of heaven; *gīyamāna*—being sung; *kathā*—narrations about Him; *amṛtaḥ*—nectarean.

TRANSLATION

Having thus killed envious Paunḍraka and his ally, Lord Kṛṣṇa returned to Dvārakā. As He entered the city, the Siddhas of heaven chanted His immortal, nectarean glories.

TEXT 24

स नित्यं भगवद्ध्यान-
प्रध्वस्ताखिलबन्धनः
बिभ्राणश्च हरे राजन्

स्वरूपं तन्मयोऽभवत्

*sa nityam bhagavad-dhyāna-
pradhvastākhila-bandhanaḥ
bibhrāṇaś ca hare rājan
svarūpaṁ tan-mayo 'bhavat*

SYNONYMS

saḥ—he (Pauṇḍraka); *nityam*—constant; *bhagavat*—upon the Supreme Lord; *dhyāna*—by his meditation; *pradhvasta*—completely shattered; *akhila*—all; *bandhanaḥ*—whose bondage; *bibhrāṇaḥ*—assuming; *ca*—and; *hareḥ*—of Lord Kṛṣṇa; *rājan*—O King (Parīkṣit); *svarūpaṁ*—the personal form; *tat-mayaḥ*—absorbed in consciousness of Him; *abhavat*—he became.

TRANSLATION

By constantly meditating upon the Supreme Lord, Pauṇḍraka shattered all his material bonds. Indeed, by imitating Lord Kṛṣṇa's appearance, O King, he ultimately became Kṛṣṇa conscious.

PURPORT

Śrīla Prabhupāda writes as follows in *Kṛṣṇa*: "As far as Pauṇḍraka was concerned, somehow or other he was always thinking of Vāsudeva by falsely dressing himself in that way, and therefore Pauṇḍraka achieved *sārūpya*, one of the five kinds of liberation, and was thus promoted to the Vaikuṇṭha planets, where the devotees have the same bodily features as Viṣṇu, with four hands holding the four symbols. Factually, his meditation was concentrated on the Viṣṇu form, but because he thought himself to be Lord Viṣṇu, he was offensive. After being killed by Kṛṣṇa, however, that offense was also mitigated. Thus he was given *sārūpya* liberation, and he attained the same

form as the Lord."

TEXT 25

शिरः पतितमालोक्य
राजद्वारे सकुण्डलम्
किमिदं कस्य वा वक्त्रम्
इति संशिशिरे जनाः

*śiraḥ patitam ālokya
rāja-dvāre sa-kuṇḍalam
kim idaṁ kasya vā vaktram
iti saṁśiśire janāḥ*

SYNONYMS

śiraḥ—the head; *patitam*—fallen; *ālokya*—seeing; *rāja-dvāre*—at the gate of the royal palace; *sa-kuṇḍalam*—with earrings; *kim*—what; *idaṁ*—is this; *kasya*—whose; *vā*—or; *vaktram*—head; *iti*—thus; *saṁśiśire*—expressed doubt; *janāḥ*—the people.

TRANSLATION

Seeing a head decorated with earrings lying at the gate of the royal palace, the people present were puzzled. Some of them asked, "What is this?" and others said, "It is a head, but whose is it?"

PURPORT

Śrīla Prabhupāda writes as follows: "When the head of the King of Kāśī was thrown through the city gate, people gathered and were astonished to see that

wonderful thing. When they found out that there were earrings on it, they could understand that it was someone's head. They conjectured as to whose head it might be. Some thought it was Kṛṣṇa's head because Kṛṣṇa was the enemy of Kāśīrāja, and they calculated that the King of Kāśī might have thrown Kṛṣṇa's head into the city so that the people might take pleasure in the enemy's having been killed. But it was finally detected that the head was not Kṛṣṇa's but that of Kāśīrāja himself. "

TEXT 26

राज्ञः काशीपतेर्ज्ञात्वा
महिष्यः पुत्रबान्धवाः
पौराश्च हा हता राजन्
नाथ नाथेति प्रारुदन्

*rājñāḥ kāśī-pater jñātvā
mahiṣyaḥ putra-bāndhavāḥ
paurāś ca hā hatā rājan
nātha nātheti prārudan*

SYNONYMS

rājñāḥ—of the King; *kāśī-pateḥ*—the lord of Kāśī; *jñātvā*—recognizing; *mahiṣyaḥ*—his queens; *putra*—his sons; *bāndhavāḥ*—and other relatives; *paurāḥ*—the citizens of the city; *ca*—and; *hā*—alas; *hatāḥ*—(we are) killed; *rājan*—O King (Parīkṣit); *nātha nātha*—O master, master; *iti*—thus; *prārudan*—they cried out loud.

TRANSLATION

My dear King, when they recognized it as the head of their King—the lord of Kāśī—his queens, sons and other relatives, along with all the citizens of the city, began to cry pitifully: "Alas, we are killed! O my lord, my lord!"

TEXTS 27-28

सुदक्षिणस्तस्य सुतः
कृत्वा संस्थाविधिं पतेः
निहत्य पितृहन्तारं
यास्याम्यपचितिं पितुः

इत्यात्मनाभिसन्धाय
सोपाध्यायो महेश्वरम्
सुदक्षिणोऽर्चयामास
परमेण समाधिना

*sudakṣiṇas tasya sutaḥ
kṛtvā saṁsthā-vidhiṁ pateḥ
nihatya pitṛ-hantāraṁ
yāsyāmy apacitiṁ pituḥ
ity ātmanābhisandhāya
sopādhyāyo maheśvaram
su-dakṣiṇo 'rcayām āsa
parameṇa samādhinā*

SYNONYMS

sudakṣiṇaḥ—named Sudakṣiṇa; *tasya*—his (Kāśirāja's); *sutaḥ*—son; *kṛtvā*—executing; *saṁsthā-vidhiṁ*—the funeral rituals; *pateḥ*—of his father;

nihatya—by killing; *pitṛ*—of my father; *hantāram*—the killer; *yāsyāmi*—I will achieve; *apacitim*—revenge; *pituh*—for my father; *iti*—thus; *ātmanā*—with his intelligence; *abhisandhāya*—deciding; *sa*—with; *upādhyāyaḥ*—priests; *mahā-īśvaram*—the great Lord Śiva; *su-dakṣiṇaḥ*—being very charitable; *arcayām āsa*—he worshiped; *parameṇa*—with great; *samādhinā*—attention.

TRANSLATION

After the King's son Sudakṣiṇa had performed the obligatory funeral rituals for his father, he resolved within his mind: "Only by killing my father's murderer can I avenge his death." Thus the charitable Sudakṣiṇa, together with his priests, began worshiping Lord Maheśvara with great attention.

PURPORT

Śrīla Prabhupāda writes, "The lord of the kingdom of Kāśī is Viśvanātha (Lord Śiva). The temple of Lord Viśvanātha is still existing in Vārāṇasī, and many thousands of pilgrims still gather daily in that temple."

TEXT 29

प्रीतोऽविमुक्ते भगवांसु
तस्मै वरमदाद्विभुः
पितृहन्तृवधोपायं
स वव्रे वरमीप्सितम्

prīto 'vimukte bhagavāms
tasmai varam adād vibhuḥ
pitṛ-hantr-vadhopāyaṁ
sa vavre varam īpsitam

SYNONYMS

prītaḥ—satisfied; *avimukte*—at Avimukta, an especially holy area within the district of Kāśī; *bhagavān*—Lord Śiva; *tasmai*—to him; *varam*—a choice of benedictions; *adāt*—gave; *vibhuḥ*—the powerful demigod; *pitṛ*—of his father; *hanṛ*—the killer; *vadha*—to slay; *upāyam*—the means; *saḥ*—he; *vavre*—chose; *varam*—as his benediction; *īpsitam*—desired.

TRANSLATION

Satisfied by the worship, the powerful Lord Śiva appeared in the sacred precinct of Avimukta and offered Sudakṣiṇa his choice of benedictions. The prince chose as his benediction a means to slay his father's killer.

TEXTS 30-31

दक्षिणाग्निं परिचर
ब्राह्मणैः सममृत्विजम्
अभिचारविधानेन
स चाग्निः प्रमथैर्वृतः

साधयिष्यति सङ्कल्पम्
अब्रह्मण्ये प्रयोजितः
इत्यादिष्टस्तथा चक्रे
कृष्णायाभिचरन् व्रती

dakṣiṇāgniṁ paricara
brāhmaṇaiḥ samam ṛtvijam

*abhicāra-vidhānena
sa cāgniḥ pramathair vṛtaḥ*

*sādhayiṣyati saṅkalpam
abrahmaṇye prayojitaḥ
ity ādiṣṭas tathā cakre
kṛṣṇāyābhicaran vratī*

SYNONYMS

dakṣiṇa-agnim—to the Dakṣiṇa fire; *paricara*—you should render service; *brāhmaṇaiḥ*—*brāhmaṇas*; *samam*—together with; *ṛtvijam*—the original priest; *abhicāra-vidhānena*—with the ritual known as *abhicāra* (meant for killing or otherwise harming an enemy); *saḥ*—that; *ca*—and; *agniḥ*—fire; *pramathaiḥ*—by the Pramathas (powerful mystics who are in Lord Śiva's retinue and who assume many different forms); *vṛtaḥ*—surrounded; *sādhayiṣyati*—it will accomplish; *saṅkalpam*—your intention; *abrahmaṇye*—against one who is inimical to *brāhmaṇas*; *prayojitaḥ*—utilized; *iti*—so; *ādiṣṭaḥ*—instructed; *tathā*—in that way; *cakre*—he did; *kṛṣṇāya*—against Lord Kṛṣṇa; *abhicaran*—intending to do harm; *vratī*—observing the required vows.

TRANSLATION

Lord Śiva told him, "Accompanied by *brāhmaëas*, serve the Dakṣiṇāgni fire—the original priest—following the injunctions of the *abhicāra* ritual. Then the Dakṣiṇāgni fire, together with many Pramathas, will fulfill your desire if you direct it against someone inimical to the *brāhmaëas*." So instructed, Sudakṣiṇa strictly observed the ritualistic vows and invoked the *abhicāra* against Lord Kṛṣṇa.

PURPORT

It is clearly stated here that the powerful Dakṣiṇāgni fire could be directed only against someone unfavorable to brahminical culture. Lord Kṛṣṇa, however, is most favorable to the *brāhmaṇas* and in fact maintains the brahminical culture. Lord Śiva thus knew that if Sudakṣiṇa attempted to direct the power of this ritual against Lord Kṛṣṇa, Sudakṣiṇa himself would perish.

TEXTS 32-33

ततोऽग्निरुत्थितः कुण्डान्
मूर्तिमानतिभीषणः
तप्तताम्रशिखाश्मश्रुर
अङ्गारोद्गारिलोचनः

दंष्ट्रोग्रभ्रुकुटीदण्ड-
कठोरास्यः स्वजिह्वया
आलिहन् सृक्कणी नग्नो
विधुन्वंस्त्रिशिखं ज्वलत्

tato 'gnir utthitaḥ kuṇḍān
mūrtimān ati-bhīṣaṇaḥ
tapta-tāmra-śikhā-śmaśrur
aṅgārodgāri-locanaḥ

daṁṣṭrogra-bhru-kuṭī-daṇḍa-
kaṭhorāśyaḥ sva-jihvayā
ālihan sṛkvaṇī nagno
vidhunvaṁs tri-śikhaṁ jvalat

SYNONYMS

tataḥ—then; *agniḥ*—the fire; *utthitaḥ*—rose up; *kuṇḍāt*—from the sacrificial altar pit; *mūrti-mān*—assuming a personal form; *ati*—extremely; *bhīṣaṇaḥ*—fearsome; *tapta*—molten; *tāmra*—(like) copper; *śikhā*—the tuft of hair on whose head; *śmaśruḥ*—and whose beard; *aṅgāra*—hot cinders; *udgāri*—emitting; *locanaḥ*—whose eyes; *daṁṣṭra*—with his teeth; *ugra*—terrible; *bhru*—of the eyebrows; *kuṭī*—of the furrowing; *daṇḍa*—and with the arch; *kaṭhora*—harsh; *āśyaḥ*—whose face; *sva*—his; *jihvayā*—with the tongue; *ālīhan*—licking; *ṣṭkvaṇī*—both corners of his mouth; *nagnaḥ*—naked; *vidhunvan*—shaking; *tri-śikham*—his trident; *jvalat*—ablaze.

TRANSLATION

Thereupon the fire rose up out of the altar pit, assuming the form of an extremely fearsome, naked person. The fiery creature's beard and tuft of hair were like molten copper, and his eyes emitted blazing hot cinders. His face looked most frightful with its fangs and terrible arched and furrowed brows. As he licked the corners of his mouth with his tongue, the demon shook his flaming trident.

TEXT 34

पद्भ्यां तालप्रमाणाभ्यां
कम्पयन्नवनीतलम्
सोऽभ्यधावद् वृतो भूतैर्
द्वारकां प्रदहन्दिशः

padbhyām tāla-pramāṇābhyām
kampayann avanī-talam
so 'bhyadhāvad vṛto bhūtair
dvārakām pradahan diśaḥ

SYNONYMS

padbhyām—with his legs; *tāla*—of palm trees; *pramāṇābhyām*—whose measure; *kampayan*—shaking; *avanī*—of the earth; *talam*—the surface; *saḥ*—he; *abhyadhāvat*—ran; *vṛtaḥ*—accompanied; *bhūtaiḥ*—by ghostly spirits; *dvārakām*—toward Dvārakā; *pradahan*—burning up; *diśaḥ*—the directions.

TRANSLATION

On legs as tall as palm trees, the monster raced toward Dvārakā in the company of ghostly spirits, shaking the ground and burning the world in all directions.

TEXT 35

तमाभिचारदहनम्
आयान्तं द्वारकौकसः
विलोक्य तत्रसुः सर्वे
वनदाहे मृगा यथा

tam ābhicāra-dahanam
āyāntam dvārakaukaṣaḥ
vilokya tatrasuḥ sarve
vana-dāhe mṛgā yathā

SYNONYMS

tam—him; *ābhicāra*—created by the abhicāra ritual; *dahanam*—the fire; *āyāntam*—approaching; *dvārakā-okasaḥ*—the residents of Dvārakā; *vilokya*—seeing; *tatrasuḥ*—became frightened; *sarve*—all; *vana-dāhe*—when

there is a forest fire; *mṛgāḥ*—animals; *yathā*—as.

TRANSLATION

Seeing the approach of the fiery demon created by the *abhicāra* ritual, the residents of Dvārakā were all struck with fear, like animals terrified by a forest fire.

TEXT 36

अक्षैः सभायां क्रीडन्तं
भगवन्तं भयातुराः
त्राहि त्राहि त्रिलोकेश
वह्नेः प्रदहतः पुरम्

akṣaiḥ sabhāyām kṛīḍantam
bhagavantam bhayāturāḥ
trāhi trāhi tri-lokeśa
vahneḥ pradahataḥ puram

SYNONYMS

akṣaiḥ—with dice; *sabhāyām*—in the royal court; *kṛīḍantam*—playing; *bhagavantam*—to the Personality of Godhead; *bhaya*—with fear; *āturāḥ*—agitated; *trāhi trāhi*—(they said) "Save us! Save us!"; *tri*—three; *loka*—of the worlds; *īśa*—O Lord; *vahneḥ*—from the fire; *pradahataḥ*—which is burning up; *puram*—the city.

TRANSLATION

Distraught with fear, the people cried out to the Supreme Personality of Godhead, who was then playing at dice in the royal court: "Save us! Save us, O Lord of the three worlds, from this fire burning up the city!"

TEXT 37

श्रुत्वा तज्जनवैक्लव्यं
दृष्ट्वा स्वानां च साध्वसम्
शरण्यः सम्प्रहस्याह
मा भैष्टेत्यवितास्म्यहम्

*śrutvā taj jana-vaiklavyam
dṛṣṭvā svānām ca sādhasam
śaraṇyaḥ samprahasyāha
mā bhaiṣṭety avitāsmi aham*

SYNONYMS

śrutvā—hearing; *tat*—this; *jana*—of the populace; *vaiklavyam*—agitation; *dṛṣṭvā*—seeing; *svānām*—of His own men; *ca*—and; *sādhasam*—the disturbed condition; *śaraṇyaḥ*—the best source of shelter; *samprahasya*—loudly laughing; *āha*—said; *mā bhaiṣṭa*—do not fear; *iti*—thus; *avitā asmi*—will give protection; *aham*—I.

TRANSLATION

When Lord Kṛṣṇa heard the people's agitation and saw that even His own men were disturbed, that most worthy giver of shelter simply laughed and told them, "Do not fear; I shall protect you."

TEXT 38

सर्वस्यान्तर्बहिःसाक्षी
कृत्यां माहेश्वरीं विभुः
विज्ञाय तद्विघातार्थं
पार्श्वस्थं चक्रमादिशत्

*sarvasyāntar-bahiḥ-sākṣī
kṛtyām māheśvarīm vibhuḥ
vijñāya tad-vighātārtam
pārśva-stham cakram ādiśat*

SYNONYMS

sarvasya—everyone; *antaḥ*—within; *bahiḥ*—and without; *sākṣī*—the witness; *kṛtyām*—the manufactured creature; *māhā-īśvarīm*—of Lord Śiva; *vibhuḥ*—the almighty Supreme Lord; *vijñāya*—fully understanding; *tat*—him; *vighāta*—of defeating; *artham*—for the purpose; *pārśva*—at His side; *stham*—standing; *cakram*—His disc; *ādiśat*—He ordered.

TRANSLATION

The almighty Lord, the internal and external witness of all, understood that the monster had been produced by Lord Śiva from the sacrificial fire. To defeat the demon, Kṛṣṇa dispatched His disc weapon, who was waiting at His side.

PURPORT

Śrīla Viśvanātha Cakravartī comments that Lord Kṛṣṇa, playing the part of a king, was absorbed in a gambling match and did not want to be disturbed by such an insignificant matter as the attack of a fiery demon. So He simply

dispatched His *cakra* weapon and ordered him to take the necessary steps.

TEXT 39

तत्सूर्यकोटिप्रतिमं सुदर्शनं
जाज्वल्यमानं प्रलयानलप्रभम्
स्वतेजसा खं ककुभोऽथ रोदसी
चक्रं मुकुन्दास्त्रं अथाग्निमार्दयत्

*tat sūrya-koṭi-pratimam sudarśanam
jājvalyamānam pralayānala-prabham
sva-tejasā kham kakubho 'tha rodasī
cakram mukundāstram athāgnim ārdayat*

SYNONYMS

tat—that; *sūrya*—of suns; *koṭi*—millions; *pratimam*—resembling; *sudarśanam*—Sudarśana; *jājvalyamānam*—blazing with fire; *pralaya*—of universal annihilation; *anala*—(like) the fire; *prabham*—whose effulgence; *sva*—his own; *tejasā*—with heat; *kham*—the sky; *kakubhaḥ*—the directions; *atha*—and; *rodasī*—heaven and earth; *cakram*—the disc; *mukunda*—of Lord Kṛṣṇa; *astram*—the weapon; *atha*—also; *agnim*—the fire (created by Sudakṣiṇa); *ārdayat*—tormented.

TRANSLATION

That Sudarśana, the disc weapon of Lord Mukunda, blazed forth like millions of suns. His effulgence blazed like the fire of universal annihilation, and with his heat he pained the sky, all the directions, heaven and earth, and also the fiery demon.

TEXT 40

कृत्यानलः प्रतिहतः स रथान्गपाणेर्
अस्त्रौजसा स नृप भग्नमुखो निवृत्तः
वाराणसीं परिसमेत्य सुदक्षिणं तं
सत्विग्जनं समदहत्स्वकृतोऽभिचारः ॥

*kṛtyānalaḥ pratihataḥ sa rathāṅga-pāṇer
astraujasā sa nṛpa bhagna-mukho nivṛttaḥ
vārāṇasīm parisametya sudakṣiṇam taṁ
sartvig-janam samadahat sva-kṛto 'bhicāraḥ.*

SYNONYMS

kṛtyā—produced by mystic power; *analaḥ*—the fire; *pratihataḥ*—frustrated; *saḥ*—he; *ratha-aṅga-pāṇeḥ*—of Lord Kṛṣṇa, Who holds the Sudarśana disc in His hand; *astra*—of the weapon; *ojasā*—by the power; *saḥ*—he; *nṛpa*—O King; *bhagna-mukhaḥ*—turning away; *nivṛttaḥ*—having desisted; *vārāṇasīm*—the city of Vārāṇasī; *parisametya*—approaching on all sides; *sudakṣiṇam*—Sudakṣiṇa; *taṁ*—him; *sa*—together with; *ṛtvik-janam*—his priests; *samadahat*—burned to death; *sva*—by himself (Sudakṣiṇa); *kṛtaḥ*—created; *abhicāraḥ*—meant for doing violence.

TRANSLATION

Frustrated by the power of Lord Kṛṣṇa's weapon, O King, the fiery creature produced by black magic turned his face away and retreated. Created for violence, the demon then returned to Vārāṇasī, where he surrounded the city and then burned Sudakṣiṇa and his priests to death, even though Sudakṣiṇa was

his creator.

PURPORT

Śrīla Prabhupāda comments as follows: "Having failed to set fire to Dvārakā, [the fiery demon] went back to Vārāṇasī, the kingdom of Kāśīrāja. As a result of his return, all the priests who had helped instruct the black art of *mantras*, along with their employer, Sudakṣiṇa, were burned into ashes by the glaring effulgence of the fiery demon. According to the methods of black-art *mantras* instructed in the *tantra*, if the *mantra* fails to kill the enemy, then, because it must kill someone, it kills the original creator. Sudakṣiṇa was the originator, and the priests assisted him; therefore all of them were burned to ashes. This is the way of the demons: the demons create something to kill God, but by the same weapon the demons themselves are killed."

TEXT 41

चक्रं च विष्णोस्तदनुप्रविष्टं
वारानसीं साट्टसभालयापणाम्
सगोपुराट्टालककोष्ठसङ्कुलां
सकोशहस्त्यश्वरथान्नशालिनीम्

cakram ca viṣṇos tad-anupraviṣṭam
vārāṇasīm sātṭa-sabhālayāpaṇām
sa-gopurāṭṭālaka-koṣṭha-saṅkulām
sa-kośa-hasty-aśva-rathānna-śālinīm

SYNONYMS

cakram—the disc; *ca*—and; *viṣṇoḥ*—of Lord Viṣṇu; *tat*—it (the fire demon); *anupraviṣṭam*—entering in pursuit; *vārāṇasīm*—Vārāṇasī; *sa*—with;

aṭṭa—raised porches; *sabhā*—its assembly halls; *ālaya*—residences; *āpaṇām*—and marketplaces; *sa*—with; *gopura*—gateways; *aṭṭālaka*—watchtowers; *koṣṭha*—and warehouses; *saṅkulām*—crowded; *sa*—with; *kośa*—banks; *hasti*—for elephants; *aśva*—horses; *ratha*—chariots; *anna*—and grains; *śālīnīm*—with the buildings.

TRANSLATION

Lord Viṣṇu's disc also entered Vārāṇasī, in pursuit of the fiery demon, and proceeded to burn the city to the ground, including all its assembly halls and residential palaces with raised porches, its numerous marketplaces, gateways, watchtowers, warehouses and treasuries, and all the buildings housing elephants, horses, chariots and grains.

TEXT 42

दग्ध्वा वाराणसीं सर्वा
विष्णोश्चक्रं सुदर्शनम्
भूयः पार्श्वमुपातिष्ठत्
कृष्णस्याक्लिष्टकर्मणः

dagdhvā vārāṇasīm sarvām
viṣṇoś cakram sudarśanam
bhūyaḥ pārśvam upātiṣṭhat
kṛṣṇasyākliṣṭa-karmaṇaḥ

SYNONYMS

dagdhvā—having burned; *vārāṇasīm*—Vārāṇasī; *sarvām*—all; *viṣṇoḥ*—of Lord Viṣṇu; *cakram*—the disc; *sudarśanam*—Sudarśana; *bhūyaḥ*—once again;

pārśvam—the side; *upātiṣṭhat*—went to; *kṛṣṇasya*—of Kṛṣṇa; *akliṣṭa*—without trouble or fatigue; *karmaṇaḥ*—whose actions.

TRANSLATION

After burning down the entire city of Vārāṇasī, Lord Viṣṇu's Sudarśana *cakra* returned to the side of Śrī Kṛṣṇa, whose actions are effortless.

TEXT 43

य एनं श्रावयेन्मर्त्यं
उत्तमःश्लोकविक्रमम्
समाहितो वा शृणुयात्
सर्वपापैः प्रमुच्यते

*ya enam śrāvayen martya
uttamaḥ-śloka-vikramam
samāhito vā śṛṇuyāt
sarva-pāpaiḥ pramucyate*

SYNONYMS

yaḥ—one who; *enam*—this; *śrāvayet*—causes others to hear; *martyaḥ*—a mortal human; *uttamaḥ-śloka*—of Lord Kṛṣṇa, who is praised in the best transcendental verses; *vikramam*—the heroic pastime; *samāhitaḥ*—with concentration; *vā*—or; *śṛṇuyāt*—hears; *sarva*—from all; *pāpaiḥ*—sins; *pramucyate*—becomes released.

TRANSLATION

Any mortal who recounts this heroic pastime of Lord Uttamaḥ-śloka's, or who simply hears it attentively, will become freed from all sins.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Sixty-sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "Paunḍraka, the False Vāsudeva."

67. Lord Balarāma Slays Dvidida Gorilla

This chapter describes how Lord Baladeva enjoyed the company of the young girls of Vraja on Raivataka Mountain and killed the ape Dvidida there.

Narakāśura, a demon whom Lord Kṛṣṇa killed, had a friend named Dvidida, an ape. Dvidida wanted to avenge the death of his friend, so he set fire to the homes of the cowherds, devastated Lord Kṛṣṇa's province of Ānarta and flooded coastal lands by churning the ocean's water with his mighty arms. The rascal then tore down the trees in the āśramas of great sages and even passed stool and urine on their sacrificial fires. He kidnapped men and women and imprisoned them in mountain caves, which he sealed off with boulders. After thus disrupting the entire land and polluting many young women of respectable families, Dvidida came upon Raivataka Mountain, where he found Lord Baladeva enjoying in the company of a bevy of attractive women. Ignoring Lord Baladeva, who was apparently intoxicated from drinking Vāruṇī liquor, Dvidida displayed his anus to the women right in front of the Lord and further insulted them by making crude gestures with his eyebrows and passing stool and urine.

Dvidida's outrageous behavior angered Lord Baladeva, and He threw a

stone at the ape. But Dvividā managed to dodge it. He then ridiculed Lord Baladeva and tugged at the women's dresses. Seeing this audacity, Lord Baladeva decided to kill Dvividā. Thus He took up His club and His plow weapon. Powerful Dvividā then armed himself by pulling up a *śāla* tree from the ground, and with this tree he struck the Lord on the head. Lord Baladeva, however, remained unmoved and smashed the tree trunk to pieces. Dvividā uprooted another tree, and yet another and another, until the forest was denuded. But although he struck Baladeva on the head with one tree after another, the Lord simply broke all the trees to pieces. Then the foolish ape started throwing a barrage of stones. Lord Baladeva crushed them all to powder, after which Dvividā charged the Lord and hit Him on the chest with his fists, infuriating Him. Putting aside His club and plow weapons, Lord Balarāma then struck Dvividā's throat and shoulder, at which point the ape vomited blood and fell down dead.

Having killed Dvividā, Lord Baladeva set off for Dvārakā as demigods and sages showered flowers from the sky and offered Him praises, prayers and obeisances.

TEXT 1

श्रीराजोवाच
भुयोऽहं श्रोतुमिच्छामि
रामस्याद्भुतकर्मणः
अनन्तस्याप्रमेयस्य
यदन्यत्कृतवान् प्रभुः

śrī-rājovāca
bhuyo 'haṁ śrotum icchāmi
rāmasyādbhuta-karmaṇaḥ

*anantasyāprameyasya
yad anyat kṛtavān prabhuḥ*

SYNONYMS

śrī-rājā—the glorious King (Parīkṣit); *uvāca*—said; *bhūyaḥ*—further; *aham*—I; *śrotum*—to hear; *icchāmi*—wish; *rāmasya*—of Lord Balarāma; *adbhuta*—amazing; *karmaṇaḥ*—whose activities; *anantasya*—unlimited; *aprameyasya*—immeasurable; *yat*—what; *anyat*—else; *kṛtavān*—did; *prabhuḥ*—the Lord.

TRANSLATION

The glorious King Parīkṣit said: I wish to hear further about Śrī Balarāma, the unlimited and immeasurable Supreme Lord, whose activities are all astounding. What else did He do?

TEXT 2

श्रीशुक उवाच
नरकस्य सखा कश्चिद्
द्विविदो नाम वानरः
सुग्रीवसचिवः सोऽथ
भ्राता मैन्दस्य वीर्यवान्

*śrī-śuka uvāca
narakasya sakhā kaścīd
dvivido nāma vānaraḥ
sugrīva-sacivaḥ so 'tha
bhrātā maindasya vīryavān*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *narakasya*—of the demon Naraka; *sakhā*—friend; *kaścit*—a certain; *dvividaḥ*—Dvividā; *nāma*—by name; *vānaraḥ*—an ape; *sugrīva*—King Sugrīva; *sacivaḥ*—whose adviser; *saḥ*—he; *atha*—also; *bhrātā*—the brother; *maindasya*—of Mainda; *vīrya-vān*—powerful.

TRANSLATION

Śrī Śukadeva Gosvāmī said: There was an ape named Dvividā who was a friend of Narakāśura's. This powerful Dvividā, the brother of Mainda, had been instructed by King Sugrīva.

PURPORT

Śrīla Jīva Gosvāmī points out some interesting facts about the ape Dvividā. Although Dvividā was an associate of Lord Rāmacandra's, he later became corrupted by bad association with the demon Naraka, as stated here: *narakasya sakhā*. This bad association was the reaction for an offense Dvividā had committed when, being proud of his strength, he disrespected Lord Rāmacandra's brother Lakṣmaṇa and others. Those who worship Lord Rāmacandra sometimes chant hymns addressed to Mainda and Dvividā, who are attendant deities of the Lord. According to Śrīla Jīva Gosvāmī, the Mainda and Dvividā mentioned in this verse are empowered expansions of these deities, who are residents of Lord Rāmacandra's Vaikuṇṭha domain.

Śrīla Viśvanātha Cakravartī Ṭhākura concurs with Śrīla Jīva Gosvāmī's view that Dvividā was ruined by bad association, which was a punishment for his having disrespected Śrīmān Lakṣmaṇa. Śrīla Viśvanātha Cakravartī states, however, that the Mainda and Dvividā mentioned here are actually the eternally liberated devotees addressed as attendant deities during the worship of Lord Rāmacandra. The Lord arranged their degradation, he says, to show

the evil of the bad association that results from offending great personalities. Thus Śrīla Viśvanātha Cakravartī compares the fall of Dvidida and Mainda to that of Jaya and Vijaya.

TEXT 3

सख्युः सोऽपचितिं कुर्वन्
वानरो राष्ट्रविप्लवम्
पुरग्रामाकरान् घोषान्
अदहद्वह्निमुत्सृजन्

*sakhyuḥ so 'pacitiṁ kurvan
vānaro rāṣṭra-viplavam
pura-grāmākarān ghoṣān
adahad vahnim utsṛjan*

SYNONYMS

sakhyuḥ—of his friend (Naraka, whom Lord Kṛṣṇa had killed); *saḥ*—he; *apacitiṁ*—repayment of his debt; *kurvan*—doing; *vānaraḥ*—the ape; *rāṣṭra*—of the kingdom; *viplavam*—creating great disturbance; *pura*—the cities; *grāma*—villages; *ākarān*—and mines; *ghoṣān*—cowherd communities; *adahat*—he burned; *vahnim*—fire; *utsṛjan*—spreading about.

TRANSLATION

To avenge the death of his friend [Naraka], the ape Dvidida ravaged the land, setting fires that burned cities, villages, mines and cowherd dwellings.

PURPORT

Kṛṣṇa had killed Dvivida's friend Naraka, and to retaliate the ape intended to destroy Lord Kṛṣṇa's flourishing kingdom. In *Kṛṣṇa Śrīla Prabhupāda* writes, "His first business was to set fires in villages, towns, and industrial and mining places, as well as the residential quarters of the mercantile men who were busy dairy farming and protecting cows."

TEXT 4

क्वचित्स शैलानुत्पाट्य
तैर्देशान् समचूर्णयत्
आनर्तान् सुतरामेव
यत्रास्ते मित्रहा हरिः

*kvacit sa śailān utpāṭya
tair deśān samacūrṇayat
ānartān sutarām eva
yatrāste mitra-hā hariḥ*

SYNONYMS

kvacit—once; *saḥ*—he, Dvivida; *śailān*—mountains; *utpāṭya*—tearing up; *taiḥ*—with them; *deśān*—all the kingdoms; *samacūrṇayat*—he devastated; *ānartān*—the province of the Ānarta people (in which Dvārakā is situated); *sutarām eva*—especially; *yatra*—where; *āste*—is present; *mitra*—of his friend; *hā*—the killer; *hariḥ*—Kṛṣṇa.

TRANSLATION

Once Dvivida tore up a number of mountains and used them to devastate all the neighboring kingdoms, especially the province of Ānarta, wherein dwelt his

friend's killer, Lord Hari.

TEXT 5

क्वचित्समुद्रमध्यस्थो
दोर्भ्यामुत्क्षिप्य तज्जलम्
देशान्नागायुतप्राणो
वेलाकूले न्यमज्जयत्

*kvacit samudra-madhya-stho
dorbhyām utkṣīpya taj-jalam
deśān nāgāyuta-prāṇo
velā-kūle nyamajjayat*

SYNONYMS

kvacit—once; *samudra*—of the ocean; *madhya*—in the midst; *sthaḥ*—standing; *dorbhyām*—with his arms; *utkṣīpya*—churning up; *tat*—its; *jalam*—water; *deśān*—the kingdoms; *nāga*—elephants; *ayuta*—(like) ten thousand; *prāṇaḥ*—whose vital strength; *velā*—of the coast; *kūle*—upon the shore; *nyamajjayat*—he caused to drown.

TRANSLATION

Another time he entered the ocean and, with the strength of ten thousand elephants, churned up its water with his arms and thus submerged the coastal regions.

TEXT 6

आश्रमानृषिमुख्यानां
कृत्वा भग्नवनस्पतीन्
अदूषयच्छकृन्मूत्रैर्
अग्नीन् वैतानिकान् खलः

*āśramān ṛṣi-mukhyānām
kṛtvā bhagna-vanaspatīn
adūṣayac chakṛn-mūtrair
agnīn vaitānikān khalah*

SYNONYMS

āśramān—the spiritual communities; *ṛṣi*—of sages; *mukhyānām*—exalted; *kṛtvā*—making; *bhagna*—broken; *vanaspatīn*—whose trees; *adūṣayat*—he contaminated; *śakṛt*—with stool; *mūtraiḥ*—and urine; *agnīn*—the fires; *vaitānikān*—sacrificial; *khalah*—wicked.

TRANSLATION

The wicked ape tore down the trees in the hermitages of exalted sages and contaminated their sacrificial fires with his feces and urine.

TEXT 7

पुरुषान् योषितो दृप्तः
क्ष्माभृद्गोनीगुहासु सः
निक्षिप्य चाप्यधाच्छैलैः
पेशष्कारीव कीटकम्

*puruṣān yoṣitaḥ dṛptaḥ
kṣmābhṛd-dronī-guhāsu saḥ
nikṣīpya cāpyadhāc chailaiḥ
peśaṣkāṛīva kīṭakam*

SYNONYMS

puruṣān—men; *yoṣitaḥ*—and women; *dṛptaḥ*—audacious; *kṣmā-bhṛt*—of a mountain; *dronī*—within a valley; *guhāsu*—inside caves; *saḥ*—he; *nikṣīpya*—casting; *ca*—and; *apyadhāt*—sealed; *śailaiḥ*—with large stones; *peśaṣkāṛī*—a wasp; *iva*—as; *kīṭakam*—a small insect.

TRANSLATION

Just as a wasp imprisons smaller insects, he arrogantly threw both men and women into caves in a mountain valley and sealed the caves shut with boulders.

TEXT 8

एवं देशान् विप्रकुर्वन्
दूषयंश्च कुलस्त्रियः
श्रुत्वा सुललितं गीतं
गिरिं रैवतकं ययौ

*evam deśān viprakurvan
dūṣayaṁś ca kula-striyaḥ
śrutvā su-lalitaṁ gītaṁ
giriṁ raivatakaṁ yayau*

SYNONYMS

evam—thus; *deśān*—the various kingdoms; *viprakurvan*—disturbing; *dūṣayan*—contaminating; *ca*—and; *kula*—of respectable families; *striyaḥ*—the women; *śrutvā*—hearing; *su-lalitam*—very sweet; *gītam*—song; *girim*—to the mountain; *raivatakam*—named Raivataka; *yayau*—he went.

TRANSLATION

Once, while Dvividā was thus engaged in harassing the neighboring kingdoms and polluting women of respectable families, he heard very sweet singing coming from Raivataka Mountain. So he went there.

TEXTS 9-10

तत्रापश्यद्यदुपतिं
रामं पुष्करमालिनम्
सुदर्शनीयसर्वाङ्गं
ललनायूथमध्यगम्

गायन्तं वारुणीं पीत्वा
मदविह्वललोचनम्
विभ्राजमानं वपुषा
प्रभिन्नमिव वारणम्

tatrāpaśyad yadu-patiṁ
rāmaṁ puṣkara-mālinam
sudarśanīya-sarvāṅgaṁ
lalanā-yūtha-madhya-gam
gāyantaṁ vāruṇīm pītvā

*mada-vihvala-locanam
vibhrājamānam vapuṣā
prabhinnam iva vāraṇam*

SYNONYMS

tatra—there; *apaśyat*—he saw; *yadu-patim*—the Lord of the Yadus; *rāmam*—Balarāma; *puṣkara*—of lotus flowers; *mālinam*—wearing a garland; *su-darśanīya*—most attractive; *sarva*—all; *aṅgam*—whose limbs; *lalanā*—of women; *yūtha*—of a bevy; *madhya-gam*—in the midst; *gāyantam*—singing; *vāruṇīm*—the *vāruṇī* liquor; *pītvā*—drinking; *mada*—with intoxication; *vihvala*—unsteady; *locanam*—whose eyes; *vibhrājamānam*—brilliantly glowing; *vapuṣā*—with His body; *prabhinnam*—in rut; *iva*—as; *vāraṇam*—an elephant.

TRANSLATION

There he saw Śrī Balarāma, the Lord of the Yadus, adorned with a garland of lotuses and appearing most attractive in every limb. He was singing amidst a crowd of young women, and since He had drunk *vāruṇī* liquor, His eyes rolled as if He were intoxicated. His body shone brilliantly as He behaved like an elephant in rut.

TEXT 11

दुष्टः शाखामृगः शाखाम्
आरूढः कम्पयन्दुमान्
चक्रे किलकिलाशब्दम्
आत्मानं सम्प्रदर्शयन्

*duṣṭaḥ śākhā-mṛgaḥ śākhām
ārūḍhaḥ kampaṇaḥ drumān
cakre kilakilā-śabdān
ātmānam sampradarśayan*

SYNONYMS

duṣṭaḥ—mischievous; *śākhā-mṛgaḥ*—the ape ("the animal who lives on branches"); *śākhām*—a branch; *ārūḍhaḥ*—having climbed; *kampaṇaḥ*—shaking; *drumān*—trees; *cakre*—he made; *kilakilā-śabdān*—the sound *kilakilā*; *ātmānam*—himself; *sampradarśayan*—showing.

TRANSLATION

The mischievous ape climbed a tree branch and then revealed his presence by shaking the trees and making the sound *kilakilā*.

PURPORT

The word *śākhā-mṛga* indicates that the ape Dvividā, like ordinary apes, was naturally inclined to climb trees. Śrīla Prabhupāda writes, "This gorilla by the name Dvividā could climb up on the trees and jump from one branch to another. Sometimes he would jerk the branches, creating a particular type of sound—*kilakilā*—so that Lord Balarāma was greatly distracted from the pleasing atmosphere."

TEXT 12

तस्य धाष्टर्यं कपेर्वीक्ष्य
तरुण्यो जातिचापलाः
हास्यप्रिया विजहसुर

बलदेवपरिग्रहाः

tasya dhārṣṭyam kaper vīkṣya
taruṇyo jāti-cāpalāḥ
hāsyā-priyā vijahasur
baladeva-parigrahāḥ

SYNONYMS

tasya—of him; *dhārṣṭyam*—the impudence; *kapeḥ*—of the ape; *vīkṣya*—seeing;
taruṇyaḥ—the young women; *jāti*—by nature; *cāpalāḥ*—not serious;
hāsyā-priyāḥ—fond of laughter; *vijahasuḥ*—laughed loudly;
baladeva-parigrahāḥ—the consorts of Lord Baladeva.

TRANSLATION

When Lord Baladeva's consorts saw the ape's impudence, they began to laugh. They were, after all, young girls who were fond of joking and prone to silliness.

TEXT 13

ता हेलयामास कपिर्
भ्रूक्षेपैर्सम्मुखादिभिः
दर्शयन् स्वगुदं तासां
रामस्य च निरीक्षितः

tā helayām āsa kapiḥ
bhrū-kṣepair sammukhādibhiḥ
darśayan sva-gudam tāsām

rāmasya ca nirīkṣitaḥ

SYNONYMS

tāḥ—them (the girls); *helayām āsa*—ridiculed; *kapiḥ*—the ape; *bhrū*—of his eyebrows; *kṣepaiḥ*—with odd gestures; *sammukha*—by standing right in front of them; *ādibhiḥ*—and so on; *darśayan*—showing; *sva*—his; *gudam*—anus; *tāsām*—to them; *rāmasya*—as Lord Balarāma; *ca*—and; *nirīkṣitaḥ*—was watching.

TRANSLATION

Even as Lord Balarāma looked on, Dvidida insulted the girls by making odd gestures with his eyebrows, coming right in front of them, and showing them his anus.

PURPORT

Śrīla Prabhupāda writes, "The gorilla was so rude that even in the presence of Balarāma he began to show the lower part of his body to the women, and sometimes he would come forward to show his teeth while moving his eyebrows." Śrīla Viśvanātha Cakravartī states that Dvidida would come right up to the women and move about, urinate and so on.

TEXTS 14-15

तं ग्राव्णा प्राहरत्क्रुद्धो
बलः प्रहरतां वरः
स वञ्चयित्वा ग्रावाणं
मदिराकलशं कपिः

गृहीत्वा हेलयामास
धूर्तस्तं कोपयन् हसन्
निर्भिद्य कलशं दुष्टो
वासांस्यास्फालयद्वलम्
कदर्थीकृत्य बलवान्
विप्रचक्रे मदोद्धतः

*taṁ grāvṇā prāharat kruddho
balaḥ praharatām varaḥ
sa vañcayitvā grāvāṇam
madirā-kalaśam kapiḥ
grhītvā helayām āsa
dhūrtas taṁ kopayan hasan
nirbhidya kalaśam duṣṭo
vāsāṁsy āsphālayad balam
kadarthī-kṛtya balavān
vipracakre madoddhataḥ*

SYNONYMS

taṁ—at him, Dvividā; *grāvṇā*—a rock; *prāharat*—threw; *kruddhaḥ*—angry; *balaḥ*—Lord Balarāma; *praharatām*—of throwers of weapons; *varaḥ*—the best; *saḥ*—he, Dvividā; *vañcayitvā*—avoiding; *grāvāṇam*—the rock; *madirā*—of liquor; *kalaśam*—the pot; *kapiḥ*—the ape; *grhītvā*—seizing; *helayām āsa*—made fun of; *dhūrtaḥ*—the rascal; *taṁ*—Him, Lord Balarāma; *kopayan*—angering; *hasan*—laughing; *nirbhidya*—breaking; *kalaśam*—the pot; *duṣṭaḥ*—wicked; *vāsāṁsi*—the garments (of the girls); *āsphālayat*—he pulled at; *balam*—Lord Balarāma; *kadarthīkṛtya*—disrespecting; *bala-vān*—powerful; *vipracakre*—he insulted; *mada*—by false pride; *uddhataḥ*—puffed up.

TRANSLATION

Angered, Lord Balarāma, the best of fighters, hurled a rock at him, but the cunning ape dodged the rock and grabbed the Lord's pot of liquor. Further infuriating Lord Balarāma by laughing and by ridiculing Him, wicked Dvivida then broke the pot and offended the Lord even more by pulling at the girls' clothing. Thus the powerful ape, puffed up with false pride, continued to insult Śrī Balarāma.

TEXT 16

तं तस्याविनयं दृष्ट्वा
देशांश्च तदुपद्रुतान्
क्रुद्धो मुषलमादत्त
हलं चारिजिघांसया

*taṁ tasyāvinayaṁ dṛṣṭvā
deśāṁś ca tad-upadrutān
kruddho muṣalam ādatta
halaṁ cāri-jighāṁsayā*

SYNONYMS

tam—that; *tasya*—his; *avinayam*—rudeness; *dṛṣṭvā*—seeing; *deśān*—the kingdoms; *ca*—and; *tat*—by him; *upadrutān*—disrupted; *kruddhaḥ*—angry; *muṣalam*—His club; *ādatta*—took; *halam*—His plow; *ca*—and; *ari*—the enemy; *jighāṁsayā*—intending to kill.

TRANSLATION

Lord Balarāma saw the ape's rude behavior and thought of the disruptions he had created in the surrounding kingdoms. Thus the Lord angrily took up His club and His plow weapon, having decided to put His enemy to death.

PURPORT

The word *avinayam* means "without humility." Dvividā, completely lacking in modesty and humility, shamelessly performed the most wicked activities. Lord Balarāma knew of the great disturbances Dvividā had caused to people in general, apart from the vulgar behavior the ape was exhibiting in the Lord's own presence. The offensive ape would now have to die.

TEXT 17

द्विविदोऽपि महावीर्यः
शलमुद्यम्य पाणिना
अभ्येत्य तरसा तेन
बलं मूर्धन्यताडयत्

dvivido 'pi mahā-vīryaḥ
śālam udyamya pāṇinā
abhyetya tarasā tena
balam mūrdhany atāḍayat

SYNONYMS

dvividaḥ—Dvividā; *api*—also; *mahā*—great; *vīryaḥ*—whose potency; *śālam*—a *śāla* tree; *udyamya*—lifting up; *pāṇinā*—with his hand; *abhyetya*—approaching; *tarasā*—swiftly; *tena*—with it; *balam*—Lord Balarāma; *mūrdhani*—on the head; *atāḍayat*—he struck.

TRANSLATION

Mighty Dvividā also came forward to do battle. Uprooting a *çāla* tree with one hand, he rushed toward Balarāma and struck Him on the head with the tree trunk.

TEXT 18

तं तु सङ्कर्षणो मूर्ध्नि
पतन्तमचलो यथा
प्रतिजग्राह बलवान्
सुनन्देनाहनच्च तम्

*taṁ tu saṅkarṣaṇo mūrdhni
patantam acalo yathā
pratijagrāha balavān
sunandenāhanac ca taṁ*

SYNONYMS

taṁ—that (tree trunk); *tu*—but; *saṅkarṣaṇaḥ*—Lord Balarāma; *mūrdhni*—on His head; *patantam*—falling; *acalaḥ*—an unmoving mountain; *yathā*—like; *pratijagrāha*—took hold of; *bala-vān*—powerful; *sunandena*—with Sunanda, His club; *ahanat*—He struck; *ca*—and; *taṁ*—him, Dvividā.

TRANSLATION

But Lord Saṅkarṣaṇa remained as motionless as a mountain and simply grabbed the log as it fell upon His head. He then struck Dvividā with His club, named Sunanda.

TEXTS 19-21

मूषलाहतमस्तिष्को
विरेजे रक्तधारया
गिरिर्यथा गैरिकया
प्रहारं नानुचिन्तयन्

पुनरन्यं समुत्क्षिप्य
कृत्वा निष्पत्रमोजसा
तेनाहनत्सुसङ्क्रुद्धसु
तं बलः शतधाच्छिनत्

ततोऽन्येन रुषा जघ्ने
तं चापि शतधाच्छिनत्

*mūṣalāhata-mastiṣko
vireje rakta-dhārayā
girir yathā gairikayā
prahāraṁ nānucintayan*

*punar anyam samutkṣipya
kṛtvā niṣpatram ojasā
tenāhanat su-saṅkruddhas
tam balaḥ śatadhācchinat*

*tato 'nyena ruṣā jaghne
tam cāpi śatadhācchinat*

SYNONYMS

mūṣala—by the club; *āhata*—struck; *mastiṣkaḥ*—his skull; *vireje*—he appeared brilliant; *rakta*—of blood; *dhārayā*—with the downpour; *giriḥ*—a mountain; *yathā*—like; *gairikayā*—with red oxide; *prahāram*—the blow; *na*—not; *anucintayan*—regarding seriously; *punaḥ*—again; *anyam*—another (tree); *samutkṣīpya*—uprooting; *kṛtvā*—making; *niṣpatram*—devoid of leaves; *ojasā*—forcefully; *tena*—with it; *ahanat*—he struck; *su-saṅkruddhaḥ*—totally angered; *tam*—it; *balaḥ*—Lord Balarāma; *śatadhā*—into hundreds of pieces; *acchinat*—shattered; *tataḥ*—then; *anyena*—with another; *ruṣā*—furiously; *jaghne*—smashed; *tam*—it; *ca*—and; *api*—also; *śatadhā*—into hundreds of pieces; *acchinat*—He broke.

TRANSLATION

Struck on the skull by the Lord's club, Dvidida became brilliantly decorated by the outpour of blood, like a mountain beautified by red oxide. Ignoring the wound, Dvidida uprooted another tree, stripped it of leaves by brute force and struck the Lord again. Now enraged, Lord Balarāma shattered the tree into hundreds of pieces, upon which Dvidida grabbed yet another tree and furiously hit the Lord again. This tree, too, the Lord smashed into hundreds of pieces.

TEXT 22

एवं युध्यन् भगवता
भग्ने भग्ने पुनः पुनः
आकृष्य सर्वतो वृक्षान्
निर्वृक्षमकरोद्वनम्

*evam yudhyan bhagavatā
bhagne bhagne punaḥ punaḥ
ākṛṣya sarvato vṛkṣān
nirvṛkṣam akarod vanam*

SYNONYMS

evam—in this way; *yudhyan*—(Dvividā) fighting; *bhagavatā*—by the Lord; *bhagne bhagne*—being repeatedly broken; *punaḥ punaḥ*—again and again; *ākṛṣya*—pulling out; *sarvataḥ*—from everywhere; *vṛkṣān*—trees; *nirvṛkṣam*—treeless; *akarod*—he made; *vanam*—the forest.

TRANSLATION

Thus fighting the Lord, who again and again demolished the trees He was attacked with, Dvividā kept on uprooting trees from all sides until the forest was left treeless.

TEXT 23

ततोऽमुञ्चच्छिलावर्षं
बलस्योपर्यमर्षितः
तत्सर्वं चूर्णयां आस
लीलया मुषलायुधः

*tato 'muñcac chilā-varṣam
balasyopary amarṣitaḥ
tat sarvaṁ cūrṇayām āsa
līlayā muṣalāyudhaḥ*

SYNONYMS

tataḥ—then; *amuñcat*—he released; *śilā*—of stones; *varṣam*—a rain; *balasya upari*—on top of Lord Balarāma; *amarṣitaḥ*—frustrated; *tat*—that; *sarvam*—all; *cūrṇayām āsa*—pulverized; *līlayā*—easily; *muṣala-āyudhaḥ*—the wielder of the club.

TRANSLATION

The angry ape then released a rain of stones upon Lord Balarāma, but the wielder of the club easily pulverized them all.

PURPORT

Śrīla Prabhupāda writes, "When no more trees were available, Dvividā took help from the hills and threw large pieces of stone, like rainfall, upon the body of Balarāma. Lord Balarāma, in a great sporting mood, began to smash those big pieces of stone into mere pebbles." Even today there are many sports wherein people enjoy striking a ball or similar object with a stick or bat. This sporting propensity exists originally in the Supreme Personality of Godhead, who playfully (*līlayā*) pulverized the deadly boulders hurled at Him by the powerful Dvividā.

TEXT 24

स बाहू तालसङ्काशौ
मुष्टीकृत्य कपीश्वरः
आसाद्य रोहिणीपुत्रं
ताभ्यां वक्षस्यरुरुजत्

*sa bāhū tāla-saṅkāśau
muṣṭī-kṛtya kapīśvaraḥ
āsādyā rohiṇī-putraṁ
tābhyāṁ vakṣasy arūrujat*

SYNONYMS

saḥ—he; *bāhū*—both his arms; *tāla*—palm trees; *saṅkāśau*—as big as; *muṣṭī*—into fists; *kṛtya*—making; *kapī*—of apes; *īśvaraḥ*—the most powerful; *āsādyā*—confronting; *rohiṇī-putraṁ*—the son of Rohiṇī, Balarāma; *tābhyāṁ*—with them; *vakṣasi*—upon His chest; *arūrujat*—he beat.

TRANSLATION

Dvīda, the most powerful of apes, now clenched his fists at the end of his palm-tree-sized arms, came before Lord Balarāma and beat his fists against the Lord's body.

TEXT 25

यादवेन्द्रोऽपि तं दोभ्यां
त्यक्त्वा मुषललाङ्गले
जत्रावभ्यर्दयत्क्रुद्धः
सोऽपतद्रुधिरं वमन्

*yādavendro 'pi taṁ dorbhyāṁ
tyaktvā muṣala-lāṅgale
jatrāv abhyardayat kruddhaḥ
so 'patad rudhiraṁ vaman*

SYNONYMS

yādava-indraḥ—Balarāma, the Lord of the Yādavas; *api*—and; *tam*—him; *dorbhyām*—with His hands; *tyaktvā*—throwing aside; *muṣala-lāṅgale*—His club and plow; *jatrau*—on the collarbone; *abhyardayat*—hammered; *kruddhaḥ*—angry; *saḥ*—he, Dvidida; *apatat*—fell; *rudhiram*—blood; *vaman*—vomiting.

TRANSLATION

The furious Lord of the Yādavas then threw aside His club and plow and with His bare hands hammered a blow upon Dvidida's collarbone. The ape collapsed, vomiting blood.

PURPORT

In *Kṛṣṇa*, Śrīla Prabhupāda writes, "This time Lord Balarāma became most angry. Since the gorilla was striking Him with his hands, He would not strike him back with His own weapons, the club or the plow. Simply with His fists He began to strike the collarbone of the gorilla. This striking proved to be fatal to Dvidida."

TEXT 26

चकम्पे तेन पतता
सटङ्कः सवनस्पतिः
पर्वतः कुरुशार्दूल
वायुना नौरिवाम्भसि

cakampe tena patatā

*sa-ṭaṅkaḥ sa-vanaspatiḥ
parvataḥ kuru-śārdūla
vāyunā naur ivāmbhasi*

SYNONYMS

cakampe—shook; *tena*—because of him; *patatā*—as he fell; *sa*—together with; *ṭaṅkaḥ*—its cliffs; *sa*—together with; *vanaspatiḥ*—its trees; *parvataḥ*—the mountain; *kuru-śārdūla*—O tiger among the Kurus (Parīkṣit Mahārāja); *vāyunā*—by the wind; *nauḥ*—a boat; *iva*—as if; *ambhasi*—on the water.

TRANSLATION

When he fell, O tiger among the Kurus, Raivataka Mountain shook, along with its cliffs and trees, like a wind-tossed boat at sea.

PURPORT

The word *ṭaṅka* here indicates not only the mountain cliffs but also the fissures and other spots where water had accumulated. All these mountainous areas shook and trembled when Dvivida fell.

TEXT 27

जयशब्दो नमःशब्दः
साधु साध्विति चाम्बरे
सुरसिद्धमुनीन्द्राणाम्
आसीत्कुसुमवर्षिणाम्

*jaya-śabdo namaḥ-śabdaḥ
sādhvī sādhu iti cāmbare*

sura-siddha-munīndrāṇām
āsīt kusuma-varṣiṇām

SYNONYMS

jaya-śabdaḥ—the sound of jaya ("Victory!"); *namaḥ-śabdaḥ*—the sound of *namaḥ* ("Obeisances!"); *sādhū sādhū iti*—the exclamation "Excellent! Well done!"; *ca*—and; *ambare*—in the sky; *sura*—of the demigods; *siddha*—advanced mystics; *muni-indrāṇām*—and great sages; *āsīt*—there were; *kusuma*—flowers; *varṣiṇām*—who were pouring down.

TRANSLATION

In the heavens the demigods, perfect mystics and great sages cried out, "Victory to You! Obeisances to You! Excellent! Well done!" and showered flowers upon the Lord.

TEXT 28

एवं निहत्य द्विविदं
जगद्व्यतिकरावहम्
संस्तूयमानो भगवान्
जनैः स्वपुरमाविशत्

evam nihatya dvividam
jagad-vyatikarāvaham
saṁstūyamāno bhagavān
janaiḥ sva-puram āviśat

SYNONYMS

evam—thus; *nihatya*—having killed; *dvividam*—Dvividā; *jagat*—to the world; *vyatikara*—disturbance; *āvaham*—who brought; *saṁstūyamānaḥ*—being glorified with the chanting of prayers; *bhagavān*—the Supreme Lord; *janaiḥ*—by the people; *sva*—His; *puram*—city (Dvārakā); *āviśat*—He entered.

TRANSLATION

Having thus killed Dvividā, who had disturbed the whole world, the Supreme Lord returned to His capital as the people along the way chanted His glories.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda to the Tenth Canto, Sixty-seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Balarāma Slays Dvividā Gorilla."

68. The Marriage of Sāmba

This chapter describes how the Kauravas captured Sāmba and how Lord Baladeva dragged the city of Hastināpura to secure his release.

Sāmba, the darling son of Jāmbavatī, kidnapped Duryodhana's daughter Lakṣmaṇā from her *svayam-vara* assembly. In response, the Kauravas joined forces to arrest him. After Sāmba held them off single-handedly for some time, six warriors of the Kaurava party deprived him of his chariot, broke his bow to pieces, seized him, tied him up and brought both him and Lakṣmaṇā back to Hastināpura.

When King Ugrasena heard of Sāmba's capture, he called upon the Yādavas

to retaliate. Angered, they prepared to fight, but Lord Balarāma pacified them, hoping to avoid a quarrel between the Kuru and Yadu dynasties. The Lord set off for Hastināpura, together with several *brāhmaṇas* and Yādava elders.

The party of Yādavas set up camp in a garden outside the city, and Lord Balarāma sent Uddhava to ascertain King Dhṛtarāṣṭra's frame of mind. When Uddhava appeared in the Kaurava court and announced Lord Balarāma's arrival, the Kauravas worshiped Uddhava and went to see the Lord, taking auspicious items to offer Him. The Kauravas honored Balarāma with rituals and items of respect, but when He conveyed Ugrasena's demand that they release Sāmba, they became angry. "It is very amazing," they said, "that the Yādavas are trying to give orders to the Kauravas. This is like a shoe trying to climb atop one's head. It is from us alone that the Yādavas have obtained their royal thrones, and yet now they are presuming themselves our equals. No longer will we extend to them royal privileges."

Having said this, the Kaurava nobles went inside their city, and Lord Baladeva decided that the only way to deal with those who are maddened by false prestige is through brute punishment. Thus He took His plow weapon and, intending to rid the earth of all the Kurus, began dragging Hastināpura toward the Ganges. Seeing that their city was in imminent danger of falling into the river, the terrified Kauravas quickly brought Sāmba and Lakṣmaṇā before Lord Balarāma and began to glorify Him. Then they prayed, "O Lord, please forgive us, who were so ignorant of Your true identity."

Baladeva assured the Kauravas He would not harm them, and Duryodhana presented various wedding gifts to his daughter and new son-in-law. Then Duryodhana, extending his greetings to the Yādavas, requested Lord Baladeva to return to Dvārakā with Sāmba and Lakṣmaṇā.

TEXT 1

श्रीशुक उवाच

दुर्योधनसुतां राजन्
लक्ष्मणां समितिंजयः
स्वयंवरस्थामहरत्
साम्बो जाम्बवतीसुतः

śrī-śuka uvāca
duryodhana-sutām rājan
lakṣmaṇām samitim-jayaḥ
svayaṁvara-sthām aharat
sāmbho jāmbavatī-sutaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *duryodhana-sutām*—the daughter of Duryodhana; *rājan*—O King (Parīkṣit); *lakṣmaṇām*—named Lakṣmaṇā; *samitim-jayaḥ*—victorious in battle; *svayaṁ-vara*—in her *svayaṁ-vara* ceremony; *sthām*—situated; *aharat*—stole; *sāmbaḥ*—Sāmba; *jāmbavatī-sutaḥ*—the son of Jāmbavatī.

TRANSLATION

Śukadeva Gosvāmī said: O King, Jāmbavatī's son Sāmba, ever victorious in battle, kidnapped Duryodhana's daughter Lakṣmaṇā from her *svayaṁ-vara* ceremony.

PURPORT

In Kṛṣṇa, Śrīla Prabhupāda explains this event as follows: "Duryodhana, the son of Dhṛtarāṣṭra, had a marriageable daughter by the name of Lakṣmaṇā. She was a very highly qualified girl of the Kuru dynasty, and many princes wanted to marry her. In such cases the *svayaṁ-vara* ceremony is held so that the girl

may select her husband according to her own choice. In Lakṣmaṇā's *svayam-vara* assembly, when the girl was to select her husband, Sāmba appeared. He was the son of Kṛṣṇa by Jāmbavatī, one of the chief wives of Lord Kṛṣṇa. This son Sāmba is so named because, being a very bad child, he always lived close to his mother. The name Sāmba indicates that this son was very much his mother's pet. *Ambā* means "mother," and *sa* means "with." So this special name was given to him because he always remained with his mother. He was also known as Jāmbavatī-suta for the same reason. As previously explained, all the sons of Kṛṣṇa were as qualified as their great father, Lord Kṛṣṇa. Sāmba wanted the daughter of Duryodhana, Lakṣmaṇā, although she was not inclined to have him. Therefore Sāmba kidnapped Lakṣmaṇā by force from the *svayam-vara* ceremony."

TEXT 2

कौरवाः कुपिता ऊचुर्
दुर्विनीतोऽयमर्भकः
कदर्थीकृत्य नः कन्याम्
अकामामहरद्वलात्

kauravāḥ kupitā ūcur
durvinīto 'yam arbhakaḥ
kadarthī-kṛtya naḥ kanyām
akāmām aharad balāt

SYNONYMS

kauravāḥ—the Kurus; *kupitāḥ*—angered; *ūcuḥ*—said; *durvinītaḥ*—ill-behaved; *ayam*—this; *arbhakaḥ*—boy; *kadarthī-kṛtya*—insulting; *naḥ*—us; *kanyām*—the maiden; *akāmām*—unwilling; *aharat*—has taken; *balāt*—by force.

TRANSLATION

The angry Kurus said: This ill-behaved boy has offended us, forcibly kidnapping our unmarried daughter against her will.

TEXT 3

बध्नीतेमं दुर्विनीतं
किं करिष्यन्ति वृष्णयः
येऽस्मत्प्रसादोपचितां
दत्तां नो भुञ्जते महीम्

*badhnītemaṁ durvinītaṁ
kiṁ kariṣyanti vṛṣṇayaḥ
ye 'smat-prasādupacitāṁ
dattāṁ no bhuñjate mahīm*

SYNONYMS

badhnīta—arrest; *imam*—him; *durvinītam*—ill-behaved; *kim*—what; *kariṣyanti*—will they do; *vṛṣṇayaḥ*—the Vṛṣṇis; *ye*—who; *asmat*—of us; *prasāda*—by the grace; *upacitām*—acquired; *dattām*—bestowed; *naḥ*—our; *bhuñjate*—are enjoying; *mahīm*—the land.

TRANSLATION

Arrest this ill-behaved Sāmba! What will the Vṛṣṇis do? By our grace they are ruling land that we have granted them.

TEXT 4

निगृहीतं सुतं श्रुत्वा
यद्येष्यन्तीह वृष्णयः
भग्नदर्पाः शमं यान्ति
प्राणा इव सुसंयताः

*nigṛhītaṁ sutam śrutvā
yady eṣyantiha vṛṣṇayaḥ
bhagna-darpāḥ śamam yānti
prāṇā iva su-saṁyatāḥ*

SYNONYMS

nigṛhītam—captured; *sutam*—their son; *śrutvā*—hearing; *yadi*—if; *eṣyanti*—they will come; *iha*—here; *vṛṣṇayaḥ*—the Vṛṣṇis; *bhagna*—broken; *darpāḥ*—whose pride; *śamam*—pacification; *yānti*—they will attain; *prāṇāḥ*—the senses; *iva*—as; *su*—properly; *saṁyatāḥ*—brought under control.

TRANSLATION

If the Vṛṣṇis come here when they learn that their son has been captured, we will break their pride. Thus they'll become subdued, like bodily senses brought under strict control.

TEXT 5

इति कर्णः शलो भूरिर्
यज्ञकेतुः सुयोधनः
साम्बमारेभिरे योद्धुं

कुरुवृद्धानुमोदिताः

*iti karṇaḥ śala bhūrir
yajñaketuḥ suyodhanaḥ
sāmbam ārebhire yoddhum
kuru-vṛddhānumoditāḥ*

SYNONYMS

iti—saying this; *karṇaḥ śalaḥ bhūriḥ*—Karṇa, Śala and Bhūri (Saumadatti); *yajñaketuḥ suyodhanaḥ*—Yajñaketu (Bhūriśravā) and Duryodhana; *sāmbam*—against Sāmba; *ārebhire*—they set out; *yoddhum*—to fight; *kuru-vṛddha*—by the elder of the Kurus (Bhīṣma); *anumoditāḥ*—sanctioned.

TRANSLATION

After saying this and having their plan sanctioned by the senior member of the Kuru dynasty, Karṇa, Śala, Bhūri, Yajñaketu and Suyodhana set out to attack Sāmba.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the elder of the Kurus mentioned here is Bhīṣma, who gave permission to the younger men as follows: "Since this maiden has now been touched by Sāmba, she cannot take any other husband. He must become her husband. Nonetheless, you should arrest him and tie him up to make a statement about his impropriety and our own prowess. But in no case should he be killed." The *ācārya* also adds that Bhīṣma accompanied the five warriors mentioned in this verse.

TEXT 6

दृष्ट्वानुधावतः साम्बो
धार्तराष्ट्रान्महारथः
प्रगृह्य रुचिरं चापं
तस्थौ सिंह इवैकलः

*dr̥ṣṭvānudhāvataḥ sāmbo
dhārtarāṣṭrān mahā-rathaḥ
pragṛhya ruciram cāpam
tasthau simha ivaikalaḥ*

SYNONYMS

dr̥ṣṭvā—seeing; *anudhāvataḥ*—who were rushing toward him; *sāmbo*—Sāmba; *dhārtarāṣṭrān*—the followers of Dhṛtarāṣṭra; *mahārathaḥ*—the great chariot-fighter; *pragṛhya*—seizing; *ruciram*—beautiful; *cāpam*—his bow; *tasthau*—he stood; *simhaḥ*—a lion; *iva*—like; *ekalaḥ*—all alone.

TRANSLATION

Seeing Duryodhana and his companions rushing toward him, Sāmba, the great chariot-fighter, took up his splendid bow and stood alone like a lion.

TEXT 7

तं ते जिघृक्षवः क्रुद्धासु
तिष्ठ तिष्ठेति भाषिणः
आसाद्य धन्विनो बाणैः
कर्णाग्रण्यः समाकिरन्

*tam te jighṛkṣavaḥ kruddhās
tiṣṭha tiṣṭheti bhāṣiṇaḥ
āsādyā dhanvino bāṇaiḥ
karṇāgraṇyaḥ samākiran*

SYNONYMS

tam—him; *te*—they; *jighṛkṣavaḥ*—determined to capture; *kruddhāḥ*—angry; *tiṣṭha tiṣṭha iti*—"Stand there! Stand there!"; *bhāṣiṇaḥ*—saying; *āsādyā*—confronting; *dhanvinaḥ*—the bowmen; *bāṇaiḥ*—with their arrows; *karṇa-agraṇyaḥ*—those headed by Karna; *samākiran*—showered him.

TRANSLATION

Determined to capture him, the angry bowmen led by Karṇa shouted at Sāmba, 'Stand and fight! Stand and fight!' They came straight for him and showered him with arrows.

TEXT 8

सोऽपविद्धः कुरुश्रेष्ठ
कुरुभिर्यदुनन्दनः
नामृष्यत्तदचिन्त्यार्भः
सिंह क्षुद्रमृगैरिव

*so 'paviddhaḥ kuru-śreṣṭha
kurubhir yadu-nandanaḥ
nāmṛṣyat tad acintyārbhaḥ
simha kṣudra-mṛgair iva*

SYNONYMS

saḥ—he; *apaviddhaḥ*—unjustly attacked; *kuru-śreṣṭha*—O best of the Kurus (Parīkṣit Mahārāja); *kurubhiḥ*—by the Kurus; *yadu-nandanaḥ*—the dear son of the Yadu dynasty; *na amṛṣyat*—did not tolerate; *tat*—it; *acintya*—of the inconceivable Lord, Kṛṣṇa; *arbhaḥ*—the child; *simhaḥ*—a lion; *kṣudra*—insignificant; *mṛgaiḥ*—by animals; *iva*—as.

TRANSLATION

O best of the Kurus, as Kṛṣṇa's son Sāmba was being unjustly harassed by the Kurus, that darling of the Yadu dynasty did not tolerate their attack, any more than a lion would tolerate an attack by puny animals.

PURPORT

Commenting on the word *acintyārbha*, Śrīla Prabhupāda writes in *Kṛṣṇa*, "Sāmba, the glorious son of the Yadu dynasty, [was] endowed with inconceivable potencies as the son of Lord Kṛṣṇa."

TEXTS 9-10

विस्फूर्ज्य रुचिरं चापं
सर्वान् विव्याध सायकैः
कर्णादीन् षड्रथान् वीरसु
तावद्भिर्युगपत्पृथक्

चतुर्भिश्चतुरो वाहान्
एकैकेन च सारथीन्

रथिनश्च महेष्वासांस तस्य तत्तेऽभ्यपूजयन्

*visphūrjya ruciram cāpaṁ
sarvān vivyādha sāyakaiḥ
karṇādīn ṣaṭ rathān vīraś
tāvadbhir yugapat prthak

caturbhiś caturō vāhān
ekaikena ca sārathīn
rathinaś ca maheṣvāsāṁś
tasya tat te 'bhyapūjayan*

SYNONYMS

visphūrjya—twanging; *ruciram*—attractive; *cāpaṁ*—his bow; *sarvān*—all of them; *vivyādha*—he pierced; *sāyakaiḥ*—with his arrows; *karṇa-ādīn*—Karna and the others; *ṣaṭ*—six; *rathān*—the chariots; *vīraḥ*—the hero, Samba; *tāvadbhiḥ*—with as many; *yugapat*—simultaneously; *prthak*—each individually; *caturbhiḥ*—with four (arrows); *caturaḥ*—the four; *vāhān*—horses (of each chariot); *eka-ekena*—with one each; *ca*—and; *sārathīn*—the chariot drivers; *rathinaḥ*—the warriors commanding the chariots; *ca*—and; *mahā-iṣu-āsān*—great bowmen; *tasya*—his; *tat*—that; *te*—they; *abhyapūjayan*—honored.

TRANSLATION

Twanging his wonderful bow, heroic Samba struck with arrows the six warriors headed by Karna. He pierced the six chariots with as many arrows, each team of four horses with four arrows, and each chariot driver with a single arrow, and he similarly struck the great bowmen who commanded the chariots. The enemy warriors congratulated Samba for this display of prowess.

PURPORT

Śrīla Prabhupāda comments, "While Sāmba was so diligently fighting alone with the six great warriors, they all appreciated the inconceivable potency of the boy. Even in the midst of fighting, they admitted frankly that this boy Sāmba was wonderful."

TEXT 11

तं तु ते विरथं चक्रुः
चत्वारश्चतुरो हयान्
एकस्तु सारथिं जघ्ने
चिच्छेदण्यः शरासनम्

*tam tu te viratham cakruḥ
catvāraś caturo hayān
ekas tu sārathim jaghne
cicchedaṇyaḥ śarāsanam*

SYNONYMS

tam—him; *tu*—but; *te*—they; *viratham*—deprived of his chariot; *cakruḥ*—made; *catvāraḥ*—four; *caturaḥ*—four of them; *hayān*—horses; *ekaḥ*—one; *tu*—and; *sārathim*—the chariot driver; *jaghne*—struck; *cicheda*—split; *anyaḥ*—another; *śara-asanam*—his bow.

TRANSLATION

But they forced him down from his chariot, and thereupon four of them struck his four horses, one of them struck down his chariot driver, and another

broke his bow.

TEXT 12

तं बद्ध्वा विरथीकृत्य
कृच्छ्रेण कुरवो युधि
कुमारं स्वस्य कन्यां च
स्वपुरं जयिनोऽविशन्

*taṁ baddhvā virathī-kṛtya
kṛcchreṇa kuravo yudhi
kumāraṁ svasya kanyāṁ ca
sva-puraṁ jayino 'viśan*

SYNONYMS

tam—him; *baddhvā*—binding up; *virathī-kṛtya*—having deprived him of his chariot; *kṛcchreṇa*—with difficulty; *kuravaḥ*—the Kurus; *yudhi*—in the fight; *kumāram*—the young boy; *svasya*—their own; *kanyām*—girl; *ca*—and; *sva-puram*—their city; *jayinaḥ*—victorious; *aviśan*—entered.

TRANSLATION

Having deprived Sāmba of his chariot during the fight, the Kuru warriors tied him up with great difficulty and then returned victorious to their city, taking the young boy and their princess.

TEXT 13

तच्छ्रुत्वा नारदोक्तेन

राजन् सञ्जातमन्यवः
कुरून् प्रत्युद्यमं चक्रुः
उग्रसेनप्रचोदिताः

*tac chrutvā nāradoktena
rājan sañjāta-manyavaḥ
kurūn praty udyamaṁ cakrur
ugrasena-pracoditāḥ*

SYNONYMS

tat—this; *śrutvā*—hearing; *nārada*—of Nārada Muni; *uktena*—through the statements; *rājan*—O King (Parīkṣit); *sañjāta*—awakened; *manyavaḥ*—whose anger; *kurūn*—the Kurus; *prati*—against; *udyamaṁ*—preparations for war; *cakruḥ*—they made; *ugrasena*—by King Ugrasena; *pracoditāḥ*—urged on.

TRANSLATION

O King, when the Yādavas heard news of this from Śrī Nārada, they became angry. Urged on by King Ugrasena, they prepared for war against the Kurus.

PURPORT

Śrīla Prabhupāda writes, "The great sage Nārada immediately carried the news to the Yadu dynasty that Sāmba was arrested and told them the whole story. The members of the Yadu dynasty became very angry at Sāmba's being arrested, and improperly so by six warriors. Now with the permission of the head of the Yadu dynasty's King, Ugrasena, they prepared to attack the capital city of the Kuru dynasty."

TEXTS 14-15

सान्त्वयित्वा तु तान् रामः
सन्नद्धान् वृष्णिपुङ्गवान्
नैच्छत्कुरूणां वृष्णीनां
कलिं कलिमलापहः

जगाम हास्तिनपुरं
रथेनादित्यवर्चसा
ब्राह्मणैः कुलवृद्धैश्च
वृतश्चन्द्र इव ग्रहैः

*sāntvayitvā tu tān rāmaḥ
sannaddhān vṛṣṇi-puṅgavān
naicchat kurūṇām vṛṣṇīnām
kalim kali-malāpahaḥ*

*jagāma hāstina-puram
rathenāditya-varcasā
brāhmaṇaiḥ kula-vṛddhaiś ca
vṛtaś candra iva grahaiḥ*

SYNONYMS

sāntvayitvā—calming; *tu*—but; *tān*—them; *rāmaḥ*—Lord Balarāma; *sannaddhān*—suited in armor; *vṛṣṇi-puṅgavān*—the heroes of the Vṛṣṇi dynasty; *na icchat*—He did not want; *kurūṇām vṛṣṇīnām*—between the Kurus and the Vṛṣṇis; *kalim*—a quarrel; *kali*—of the age of quarrel; *mala*—the contamination; *apahaḥ*—He who removes; *jagāma*—He went; *hāstina-puram*—to Hastināpura; *rathena*—with His chariot; *āditya*—(like) the sun; *varcasā*—whose effulgence; *brāhmaṇaiḥ*—by *brāhmaṇas*; *kula*—of the

family; *vṛddhaiḥ*—by elders; *ca*—and; *vṛtaḥ*—surrounded; *candraḥ*—the moon; *iva*—as; *grahaiḥ*—by the seven planets.

TRANSLATION

Lord Balarāma, however, cooled the tempers of the Vṛṣṇi heroes, who had already put on their armor. He who purifies the age of quarrel did not want a quarrel between the Kurus and Vṛṣṇis. Thus, accompanied by *brāhmaëas* and family elders, He went to Hastināpura on His chariot, which was as effulgent as the sun. As He went, He appeared like the moon surrounded by the ruling planets.

TEXT 16

गत्वा गजाह्वयं रामो
बाह्योपवनमास्थितः
उद्धवं प्रेषयामास
धृतराष्ट्रं बुभुत्सया

*gatvā gajāhvayaṁ rāmo
bāhyopavanam āsthitaḥ
uddhavaṁ preṣayām āsa
dhṛtarāṣṭraṁ bubhutsayā*

SYNONYMS

gatvā—going; *gajāhvayam*—to Hastināpura; *rāmaḥ*—Lord Balarāma; *bāhya*—outside; *upavanam*—in a garden; *āsthitaḥ*—He stayed; *uddhavam*—Uddhava; *preṣayām āsa*—He sent; *dhṛtarāṣṭram*—about Dhṛtarāṣṭra; *bubhutsayā*—desiring to find out.

TRANSLATION

Upon arriving at Hastināpura, Lord Balarāma remained in a garden outside the city and sent Uddhava ahead to probe King Dhṛtarāṣṭra's intentions.

PURPORT

Śrīla Prabhupāda writes, "When Lord Balarāma reached the precincts of the city of Hastināpura, He did not enter but stationed Himself in a camp outside the city in a small garden house. Then He asked Uddhava to see the leaders of the Kuru dynasty and inquire from them whether they wanted to fight with the Yadu dynasty or to make a settlement."

TEXT 17

सोऽभिवन्द्याम्बिकापुत्रं
भीष्मं द्रोणं च बाह्लिकम्
दुर्योधनं च विधिवद्
राममागतं अब्रवीत्

so 'bhivandyāmbikā-putraṁ
bhīṣmaṁ droṇaṁ ca bāhlikam
duryodhanaṁ ca vidhi-vad
rāmam āgataṁ abravīt

SYNONYMS

saḥ—he, Uddhava; abhivandya—offering respects; ambikā-putram—to Dhṛtarāṣṭra, the son of Ambikā; bhīṣmam droṇam ca—to Bhīṣma and Droṇa; bāhlikam duryodhanaṁ ca—and to Bāhlika and Duryodhana;

vidhi-vat—according to scriptural injunctions; *rāmam*—Lord Balarāma; *āgatam*—has arrived; *abravīt*—he said.

TRANSLATION

After he had offered proper respects to the son of Ambikā [Dhṛtarāṣṭra] and to Bhīṣma, Droṇa, Bāhlika and Duryodhana, Uddhava informed them that Lord Balarāma had arrived.

PURPORT

Śrīla Viśvanātha Cakravartī points out that there is no reference here to Uddhava offering respect to Yudhiṣṭhira and his associates, since at that time the Pāṇḍavas were staying in Indraprastha.

TEXT 18

तेऽतिप्रीतास्तमाकर्ण्य
प्राप्तं रामं सुहृत्तमम्
तमर्चयित्वाभिययुः
सर्वे मङ्गलपाणयः

te 'ti-prītās tam ākarṇya
prāptaṁ rāmaṁ suhṛt-tamam
tam arcayitvābhiyayaḥ
sarve maṅgala-pāṇayaḥ

SYNONYMS

te—they; *ati*—extremely; *prītāḥ*—pleased; *tam*—Him; *ākarṇya*—hearing; *prāptam*—arrived; *rāmam*—Balarāma; *suhṛt-tamam*—their dearest friend;

tam—him, Uddhava; *arcayitvā*—after worshiping; *abhiyayuḥ*—went forth; *sarve*—all of them; *maṅgala*—auspicious offerings; *pāṇayaḥ*—in their hands.

TRANSLATION

Overjoyed to hear that Balarāma, their dearest friend, had come, they first honored Uddhava and then went forth to meet the Lord, carrying auspicious offerings in their hands.

PURPORT

In *Kṛṣṇa*, Śrīla Prabhupāda writes, "The leaders of the Kuru dynasty, especially Dhṛtarāṣṭra and Duryodhana, were very joyful because they knew very well that Lord Balarāma was a great well-wisher of their family. There were no bounds to their joy on hearing the news, and so immediately they welcomed Uddhava. In order to properly receive Lord Balarāma, they all took in their hands auspicious paraphernalia for His reception and went to see Him outside the city door."

TEXT 19

तं सङ्गम्य यथान्यायं
गामर्घ्यं च न्यवेदयन्
तेषां ये तत्प्रभावज्ञाः
प्रणेमुः शिरसा बलम्

taṁ saṅgamyā yathā-nyāyaṁ
gāṁ arghyaṁ ca nyavedayan
teṣāṁ ye tat-prabhāva-jñāḥ
praṇemuḥ śirasā balam

SYNONYMS

tam—Him; *saṅgamyā*—going up to; *yathā*—as; *nyāyam*—proper; *gām*—cows; *arghyam*—*arghya* water; *ca*—and; *nyavedayan*—they presented; *teṣām*—among them; *ye*—those who; *tat*—His; *prabhāva*—power; *jñāḥ*—knowing; *praṇemuḥ*—they bowed down; *śīrasā*—with their heads; *balam*—to Lord Balarāma.

TRANSLATION

They approached Lord Balarāma and worshiped Him with gifts of cows and *arghya*, as was fitting. Those among the Kurus who understood His true power bowed down to Him, touching their heads to the ground.

PURPORT

The *ācāryas* explain that even the elders, like Bhīṣmadeva, also bowed down to Lord Baladeva.

TEXT 20

बन्धून् कुशलिनः श्रुत्वा
पृष्ट्वा शिवमनामयम्
परस्परमथो रामो
बभाषेऽविकलं वचः

*bandhūn kuśalinaḥ śrutvā
pṛṣṭvā śivam anāmayam
parasparam atho rāmo
babhāṣe 'viklavam vacaḥ*

SYNONYMS

bandhūn—their relatives; *kuśalinaḥ*—doing well; *śrutvā*—hearing; *pr̥ṣtvā*—inquiring; *śivam*—about their welfare; *anāmayam*—and health; *parasparam*—among one another; *atha u*—thereupon; *rāmaḥ*—Lord Balarāma; *babhāṣe*—spoke; *aviklavam*—forthrightly; *vacaḥ*—words.

TRANSLATION

After both parties had heard that their relatives were doing well and both had inquired into each other's welfare and health, Lord Balarāma forthrightly spoke to the Kurus as follows.

PURPORT

Śrīla Prabhupāda writes, "They all exchanged words of reception by asking one another of their welfare. When such formality was finished, Lord Balarāma, in a great voice and very patiently, submitted before them the following words for their consideration."

TEXT 21

उग्रसेनः क्षितेशेशो
यद्व आज्ञापयत्प्रभुः
तदव्यग्रधियः श्रुत्वा
कुरुध्वमविलम्बितम्

ugrasenaḥ kṣiteśeśo
yad va ājñāpayat prabhuḥ
tad avyagra-dhiyaḥ śrutvā

kurudhvam avilambitam

SYNONYMS

ugrasenaḥ—King Ugrasena; *kṣita*—of the earth; *īśa*—of rulers; *īśaḥ*—the ruler; *yat*—what; *vaḥ*—of you; *ājñāpayat*—has demanded; *prabhuḥ*—our master; *tat*—that; *avyagra-dhiyaḥ*—with undivided attention; *śrutvā*—hearing; *kurudhvam*—you should do; *avilambitam*—without delay.

TRANSLATION

[Lord Balarāma said:] King Ugrasena is our master and the ruler of kings. With undivided attention you should hear what he has ordered you to do, and then you should do it at once.

TEXT 22

यद्वयं बहवस्त्वेकं
जित्वाधर्मेण धार्मिकम्
अबध्नीताथ तन्मृष्ये
बन्धूनामैक्यकाम्यया

*yad yūyaṁ bahavas tv ekaṁ
jītvādharmeṇa dhārmikam
abadhnītātha tan mṛṣye
bandhūnām aikya-kāmyayā*

SYNONYMS

yat—that; *yūyam*—all of you; *bahavaḥ*—being many; *tu*—but; *ekam*—one person; *jītvā*—defeating; *adharmeṇa*—against religious principles;

dhārmikam—one who follows religious principles; *abadhnīta*—you bound up; *atha*—even so; *tat*—that; *mṛṣye*—I am tolerating; *bandhūnām*—among relatives; *aikya*—for unity; *kāmyayā*—with the desire.

TRANSLATION

[King Ugrasena has said:] Even though by irreligious means several of you defeated a single opponent who follows the religious codes, still I am tolerating this for the sake of unity among family members.

PURPORT

Here Ugrasena implies that the Kurus should immediately bring Sāmba and present him to Lord Balarāma.

TEXT 23

वीर्यशौर्यबलोनद्धम्
आत्मशक्तिसमं वचः
कुरवो बलदेवस्य
निशम्योचुः प्रकोपिताः

vīrya-śaurya-balonnaddham
ātma-śakti-samaṁ vacaḥ
kuravo baladevasya
niśamyocūḥ prakopitāḥ

SYNONYMS

vīrya—with potency; *śaurya*—courage; *bala*—and strength;
unnaddham—filled; *ātma*—to His own; *śakti*—power; *samaṁ*—appropriate;

vacah—the words; *kuravaḥ*—the Kauravas; *baladevasya*—of Lord Baladeva; *niśamya*—hearing; *ūcuḥ*—they spoke; *prakopitāḥ*—angered.

TRANSLATION

Upon hearing these words of Lord Baladeva's, which were full of potency, courage and strength and were appropriate to His transcendental power, the Kauravas became furious and spoke as follows.

TEXT 24

अहो महच्चित्रमिदं
कालगत्या दुरत्यया
आरुरुक्षत्युपानद्वै
शिरो मुकुटसेवितम्

*aho mahac citram idam
kāla-gatyā duratyayā
ārurukṣaty upānad vai
śiro mukuṭa-sevitam*

SYNONYMS

aho—oh; *mahat*—great; *citram*—wonder; *idam*—this; *kāla*—of time; *gatyā*—by the movement; *duratyayā*—unavoidable; *ārurakṣati*—wants to climb on top; *upānat*—a shoe; *vai*—indeed; *śiraḥ*—the head; *mukuṭa*—with a crown; *sevitam*—ornamented.

TRANSLATION

[The Kuru nobles said:] Oh, how amazing this is! The force of time is indeed insurmountable: a lowly shoe now wants to climb on the head that bears the royal crown.

PURPORT

By the words *kāla-gatyā duratyayā*, "the insurmountable movement of time," the intolerant Kurus allude to the degraded age of Kali, which was about to begin. Here the Kurus indicate that the fallen age of Kali had indeed already begun, since they claim that now "the shoe wants to climb on the head that bears the royal crown." In other words, they thought that the lowly Yadus now wanted to rise above the royal Kurus.

TEXT 25

एते यौनेन सम्बद्धाः
सहशय्यासनाशनाः
वृष्णयस्तुल्यतां नीता
अस्मदत्तनृपासनाः

ete yaunena sambaddhāḥ
saha-śayyāsanāśanāḥ
vṛṣṇayas tulyatām nītā
asmad-datta-nṛpāsanāḥ

SYNONYMS

ete—these; *yaunena*—by marital relation; *sambaddhāḥ*—connected; *saha*—sharing; *śayyā*—beds; *āsana*—seats; *āśanāḥ*—and meals; *vṛṣṇayaḥ*—the Vṛṣṇis; *tulyatām*—to equality; *nītāḥ*—brought; *asmad*—by us; *datta*—given;

nṛpa-āsanāḥ—whose thrones.

TRANSLATION

It is because these Vṛṣṇis are bound to us by marital ties that we have granted them equality, allowing them to share our beds, seats and meals. Indeed, it is we who have given them their royal thrones.

TEXT 26

चामरव्यजने शङ्खम्
आतपत्रं च पाण्डुरम्
किरीटमासनं शय्यां
भुञ्जतेऽस्मदुपेक्षया

*cāmara-vyajane śaṅkham
ātapatram ca pāṇḍuram
kirīṭam āsanam śayyām
bhuñjate 'smad-upekṣayā*

SYNONYMS

cāmara—of yak-tail hair; *vyajane*—pair of fans; *śaṅkham*—conchshell; *ātapatram*—umbrella; *ca*—and; *pāṇḍuram*—white; *kirīṭam*—crown; *āsanam*—throne; *śayyām*—royal bed; *bhuñjate*—they enjoy; *asmat*—by our; *upekṣayā*—overlooking.

TRANSLATION

Only because we looked the other way could they enjoy the pair of yak-tail

fans and the conchshell, white umbrella, throne, and royal bed.

PURPORT

Śrīla Prabhupāda writes that the Kurus were thinking, "They [the Yadus] should not have used such royal paraphernalia in our presence, but we did not check them due to our family relationships." By using the words *asmad-upekṣayā*, the Kurus mean to say, "They were able to use these royal insignia because we did not take the matter seriously." As explained by Śrīla Viśvanātha Cakravartī, the Kurus thought, "Showing concern about their use of these items would have been a sign of respect, but in fact we do not have such respect for them.... Since they are of inferior families, they are not to be respected, and so we pay no regard to them."

TEXT 27

अलं यदूनां नरदेवलाञ्छनैर्
दातुः प्रतीपैः फणिनामिवामृतम्
येऽस्मत्प्रसादोपचिता हि यादवा
आज्ञापयन्त्यद्य गतत्रपा बत

*alam yadūnām naradeva-lāñchanair
dātuḥ pratīpaiḥ phaṇinām ivāmṛtam
ye 'smat-prasādoṣcitā hi yādavā
ājñāpayanty adya gata-trapā bata*

SYNONYMS

alam—enough; *yadūnām*—for the Yadus; *nara-deva*—of kings; *lāñchanaiḥ*—with the symbols; *dātuḥ*—for the giver; *pratīpaiḥ*—adverse; *phaṇinām*—for snakes; *iva*—just like; *amṛtam*—nectar; *ye*—who; *asmat*—our;

prasāda—by the grace; *upacitāḥ*—made prosperous; *hi*—indeed; *yādavāḥ*—the Yadus; *ājñāpayanti*—are ordering; *adya*—now; *gata-trapāḥ*—having lost shame; *bata*—indeed.

TRANSLATION

No longer should the Yadus be allowed to use these royal symbols, which now cause trouble for those who gave them, like milk fed to poisonous snakes. Having prospered by our grace, these Yādavas have now lost all shame and are daring to command us!

TEXT 28

कथमिन्द्रोऽपि कुरुभिर
भीष्मद्रोणार्जुनादिभिः
अदत्तमवरुन्धीत
सिंहग्रस्तमिवोरणः

katham indro 'pi kurubhir
bhīṣma-droṇārjunādibhiḥ
adattam avarundhīta
siṃha-grastam ivoraṇaḥ

SYNONYMS

katham—how; *indraḥ*—Lord Indra; *api*—even; *kurubhiḥ*—by the Kurus; *bhīṣma-droṇa-arjuna-ādibhiḥ*—Bhīṣma, Droṇa, Arjuna and others; *adattam*—not given; *avarundhīta*—would usurp; *siṃha*—by a lion; *grastam*—that which has been seized; *iva*—as; *uraṇaḥ*—a sheep.

TRANSLATION

How would even Indra dare usurp anything that Bhīṣma, Droṇa, Arjuna or the other Kurus have not given him? It would be like a lamb claiming the lion's kill.

TEXT 29

श्रीबादरायणिरुवाच
जन्मबन्धुश्रीयोन्नद्ध-
मदास्ते भरतर्षभ
आश्राव्य रामं दुर्वाच्यम्
असभ्याः पुरमाविशन्

*śrī-bādarāyaṇir uvāca
janma-bandhu-śrīyonnaddha-
madās te bharatarṣabha
āśrāvya rāmaṁ durvācyam
asabhyāḥ puram āviśan*

SYNONYMS

śrī-bādarāyaṇiḥ uvāca—Śukadeva Gosvāmī said; *janma*—of birth; *bandhu*—and relationships; *śrīyā*—by the opulences; *unnaddha*—made great; *madāḥ*—whose intoxication; *te*—they; *bharata-ṛṣabha*—O best of the descendants of Bharata; *āśrāvya*—making hear; *rāmam*—Lord Balarāma; *durvācyam*—their harsh words; *asabhyāḥ*—rude men; *puram*—the city; *āviśan*—entered.

TRANSLATION

Śrī Bādarāyaṇi said: O best of the Bhāratas, after the arrogant Kurus, thoroughly puffed up by the opulence of their high birth and relations, had spoken these harsh words to Lord Balarāma, they turned and went back to their city.

TEXT 30

दृष्ट्वा कुरुनां दौःशील्यं
श्रुत्वावाच्यानि चाच्युतः
अवोचत्कोपसंरब्धो
दुष्प्रेक्ष्यः प्रहसन्मुहुः

*dr̥ṣṭvā kurūnām dauḥśīlyam
śrutvāvācyāni cācyutaḥ
avocat kopa-saṁrabdho
duṣprekṣyaḥ prahasan muhuḥ*

SYNONYMS

dr̥ṣṭvā—seeing; *kurūnām*—of the Kurus; *dauḥśīlyam*—the bad character; *śrutvā*—hearing; *avācyāni*—words not to be spoken; *ca*—and; *acyutaḥ*—infallible Lord Balarāma; *avocat*—He said; *kopa*—with anger; *saṁrabdhaḥ*—enraged; *duṣprekṣyaḥ*—difficult to look at; *prahasan*—laughing; *muhuḥ*—repeatedly.

TRANSLATION

Seeing the bad character of the Kurus and hearing their nasty words, the

infallible Lord Balarāma became filled with rage. His countenance frightful to behold, He laughed repeatedly and spoke as follows.

TEXT 31

नूनं नानामदोन्नद्धाः
शान्तिं नेच्छन्त्यसाधवः
तेषां हि प्रशमो दण्डः
पशूनां लगुडो यथा

*nūnaṁ nānā-madonnaddhāḥ
śāntiṁ necchanty asādhavaḥ
teṣāṁ hi praśamo daṇḍaḥ
paśūnāṁ laguḍo yathā*

SYNONYMS

nūnam—certainly; *nānā*—by various; *mada*—by passions; *unnaddhāḥ*—puffed up; *śāntim*—peace; *na icchanti*—they do not desire; *asādhavaḥ*—scoundrels; *teṣāṁ*—their; *hi*—indeed; *praśamaḥ*—pacification; *daṇḍaḥ*—physical punishment; *paśūnām*—for animals; *laguḍaḥ*—a stick; *yathā*—as.

TRANSLATION

[Lord Balarāma said:] "Clearly the many passions of these scoundrels have made them so proud that they do not want peace. Then let them be pacified by physical punishment, as animals are with a stick.

TEXTS 32-33

अहो यदून् सुसंरब्धान्
कृष्णं च कुपितं शनैः
सान्त्वयित्वाहमेतेषां
शममिच्छन्निहागतः

त इमे मन्दमतयः
कलहाभिरताः खलाः
तं मामवज्ञाय मुहुर्
दुर्भाषान्मानिनोऽब्रुवन्

*aho yadūn su-saṁrabdhān
kṛṣṇam ca kupitam śanaiḥ
sāntvayitvāham eteṣān
śamam icchann ihāgataḥ*

*ta ime manda-matayaḥ
kalahābhiratāḥ khalāḥ
taṁ mām avajñāya muhur
durbhāṣān mānino 'bruvan*

SYNONYMS

aho—ah; *yadūn*—the Yadus; *su-saṁrabdhān*—boiling with rage; *kṛṣṇam*—Kṛṣṇa; *ca*—also; *kupitam*—angry; *śanaiḥ*—gradually; *sāntvayitvā*—having calmed; *aham*—I; *eteṣān*—for these (Kauravas); *śamam*—peace; *icchan*—desiring; *iha*—here; *āgataḥ*—came; *te ime*—those very ones (the Kurus); *manda-matayaḥ*—dull-headed; *kalaha*—to quarrel; *abhiratāḥ*—addicted; *khalāḥ*—wicked; *taṁ*—Him; *mām*—Myself; *avajñāya*—disrespecting; *muhuḥ*—repeatedly; *durbhāṣān*—harsh words;

māninaḥ—being conceited; *abruvan*—they have spoken.

TRANSLATION

"Ah, only gradually was I able to calm the furious Yadus and Lord Kṛṣṇa, who was also enraged. Desiring peace for these Kauravas, I came here. But they are so dull-headed, fond of quarrel and mischievous by nature that they have repeatedly disrespected Me. Out of conceit they dared to address Me with harsh words!

TEXT 34

नोग्रसेनः किल विभुर
भोजवृष्ण्यन्धकेश्वरः
शक्रादयो लोकपाला
यस्यादेशानुवर्तिनः

nograsenaḥ kila vibhur
bhoja-vṛṣṇy-andhakeśvaraḥ
śakrādayo loka-pālā
yasyādeśānuvartinaḥ

SYNONYMS

na—not; *ugrasenaḥ*—King Ugrasena; *kila*—indeed; *vibhuḥ*—fit to command; *bhoja-vṛṣṇi-andhaka*—of the Bhojas, Vṛṣṇis and Andhakas; *īśvaraḥ*—the lord; *śakra-ādayaḥ*—Indra and other demigods; *loka*—of planets; *pālāḥ*—the rulers; *yasya*—of whose; *ādeśa*—orders; *anuvartinaḥ*—followers.

TRANSLATION

"King Ugrasena, the lord of the Bhojas, Vṛṣṇis and Andhakas, is not fit to command, when Indra and other planetary rulers obey his orders?

TEXT 35

सुधर्माक्रम्यते येन
पारिजातोऽमराङ्घ्रिपः
आनीय भुज्यते सोऽसौ
न किलाध्यासनार्हणः

*sudharmākramyate yena
pārijāto 'marāṅghripaḥ
ānīya bhujyate so 'sau
na kilādhyāsanārhaṇaḥ*

SYNONYMS

sudharmā—Sudharmā, the royal council-chamber of heaven; *ākramyate*—occupies; *yena*—by whom (Lord Kṛṣṇa); *pārijātaḥ*—known as *pārijāta*; *amara*—of the immortal demigods; *aṅghripaḥ*—the tree; *ānīya*—being brought; *bhujyate*—is enjoyed; *saḥ asau*—that same person; *na*—not; *kila*—indeed; *adhyāsana*—an elevated seat; *arhaṇaḥ*—deserving.

TRANSLATION

"That same Kṛṣṇa who occupies the Sudharmā assembly hall and for His enjoyment took the *pārijāta* tree from the immortal demigods—that very Kṛṣṇa is indeed not fit to sit on a royal throne?

PURPORT

Here Lord Balarāma angrily states, "Never mind the Yadus—these rascal Kauravas even dare to insult Lord Kṛṣṇa!"

TEXT 36

यस्य पादयुगं साक्षाच्च
छीरुपास्तेऽखिलेश्वरी
स नार्हति किल श्रीशो
नरदेवपरिच्छदान्

*yasya pāda-yugam sākṣāc
chrīr upāste 'khileśvarī
sa nārhati kila śrīśo
naradeva-paricchadān*

SYNONYMS

yasya—whose; *pāda-yugam*—two feet; *sākṣāt*—herself; *śrīḥ*—the goddess of fortune; *upāste*—worships; *akhila*—of the whole universe; *īśvarī*—the ruler; *saḥ*—He; *na arhati*—does not deserve; *kila*—indeed; *śrī-īśaḥ*—the master of the goddess of fortune; *nara-deva*—of a human king; *paricchadān*—the paraphernalia.

TRANSLATION

"The goddess of fortune herself, ruler of the entire universe, worships His feet. And the master of the goddess of fortune does not deserve the paraphernalia of a mortal king?"

TEXT 37

यस्याङ्घ्रिपङ्कजरजोऽखिललोकपालैर्
मौल्युत्तमैर्धृतमुपासिततीर्थतीर्थम्
ब्रह्मा भवोऽहमपि यस्य कलाः कलायाः
श्रीश्चोद्वहेम चिरमस्य नृपासनं क

*yasyāṅghri-pankaja-rajo 'khila-loka-pālair
mauly-uttamair dhṛtam upāsita-tīrtha-tīrtham
brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ
śrīś codvahoma ciram asya nṛpāsanam kva*

SYNONYMS

yasya—whose; *aṅghri*—of the feet; *pankaja*—lotuslike; *rajaḥ*—the dust; *akhila*—of all; *loka*—worlds; *pālaiḥ*—by the rulers; *mauli*—on their helmets; *uttamaiḥ*—exalted; *dhṛtam*—held; *upāsita*—worshipable; *tīrtha*—of holy places; *tīrtham*—the source of holiness; *brahmā*—Lord Brahmā; *bhavaḥ*—Lord Śiva; *aham*—I; *api*—also; *yasya*—whose; *kalāḥ*—portions; *kalāyāḥ*—of a portion; *śrīḥ*—the goddess of fortune; *ca*—also; *udvahoma*—carry carefully; *ciram*—constantly; *asya*—His; *nṛpa-āsanam*—king's throne; *kva*—where.

TRANSLATION

"The dust of Kṛṣṇa's lotus feet, which is the source of holiness for all places of pilgrimage, is worshiped by all the great demigods. The principal deities of all planets are engaged in His service, and they consider themselves most fortunate to take the dust of the lotus feet of Kṛṣṇa on their crowns. Great demigods like Lord Brahmā and Lord Śiva, and even the goddess of fortune and I, are simply parts of His spiritual identity, and we also carefully carry that dust on our heads. And still Kṛṣṇa is not fit to use the royal insignia or even sit on the royal throne?

PURPORT

The above translation is based on Śrīla Prabhupāda's *Kṛṣṇa, The Supreme Personality of Godhead*. According to Śrīla Śrīdhara Svāmī, the place of pilgrimage especially referred to here is the Ganges River. The Ganges water is inundating the whole world, and since it is emanating from Kṛṣṇa's lotus feet, its banks have turned into great places of pilgrimage.

TEXT 38

भुञ्जते कुरुभिर्दत्तं
भूखण्डं वृष्णयः किल
उपानहः किल वयं
स्वयं तु कुरवः शिरः

*bhuñjate kurubhir dattam
bhū-khaṇḍam vṛṣṇayaḥ kila
upānahaḥ kila vayam
svayam tu kuravaḥ śiraḥ*

SYNONYMS

bhuñjate—they enjoy; *kurubhiḥ*—by the Kurus; *dattam*—granted; *bhū*—of land; *khaṇḍam*—a limited parcel; *vṛṣṇayaḥ*—the Vṛṣṇis; *kila*—indeed; *upānahaḥ*—shoes; *kila*—indeed; *vayam*—we; *svayam*—themselves; *tu*—however; *kuravaḥ*—the Kurus; *śiraḥ*—the head.

TRANSLATION

"We Vṛṣṇis enjoy only whatever small parcel of land the Kurus allow us?

And we are indeed shoes, whereas the Kurus are the head?

TEXT 39

अहो ऐश्वर्यमत्तानां
मत्तानामिव मानिनाम्
असम्बद्धा गिराओ रुक्षाः
कः सहेतानुशासीता

*aho aiśvarya-mattānām
mattānām iva māninām
asambaddhā giṛo rukṣāḥ
kaḥ sahetānuśāsītā*

SYNONYMS

aho—ah; *aiśvarya*—with their ruling power; *mattānām*—of those who are mad; *mattānām*—of those who are physically intoxicated; *iva*—as if; *māninām*—who are proud; *asambaddhāḥ*—incoherent and absurd; *giraḥ*—words; *rukṣāḥ*—harsh; *kaḥ*—who; *saheta*—can tolerate; *anuśāsītā*—commander.

TRANSLATION

"Just see how these puffed-up Kurus are intoxicated with their so-called power, like ordinary drunken men! What actual ruler, with the power to command, would tolerate their foolish, nasty words?

TEXT 40

अद्य निष्कौरवां पृथ्वीं
करिष्यामीत्यमर्षितः
गृहीत्वा हलमुत्तस्थौ
दहन्निव जगत्त्रयम्

*adya niṣkauravām pṛthvīm
kariṣyāmīty amarṣitaḥ
gṛhītvā halam uttasthau
dahann iva jagat-trayam*

SYNONYMS

adya—today; *niṣkauravām*—devoid of Kauravas; *pṛthvīm*—the earth;
kariṣyāmi—I shall make; *iti*—thus speaking; *amarṣitaḥ*—angry;
gṛhītvā—taking; *halam*—His plow; *uttasthau*—He stood; *dahan*—burning;
iva—as if; *jagat*—the worlds; *trayam*—three.

TRANSLATION

"Today I shall rid the earth of the Kauravas!" declared the furious Balarāma.
Thus He took His plow weapon and rose up as if to set the three worlds ablaze.

TEXT 41

लाङ्गलाग्रेण नगरम्
उद्विदार्य गजाह्वयम्
विचकर्ष स गङ्गायां
प्रहरिष्यन्नमर्षितः

*lāṅgalāgreṇa nagaram
udvidārya gajāhvayam
vicakarṣa sa gaṅgāyām
prahariṣyann amarṣitaḥ*

SYNONYMS

lāṅgala—of His plow; *agreṇa*—with the tip; *nagaram*—the city; *udvidārya*—tearing up; *gajāhvayam*—Hastināpura; *vicakarṣa*—dragged; *saḥ*—He; *gaṅgāyām*—in the Ganges; *prahariṣyan*—about to cast it; *amarṣitaḥ*—enraged.

TRANSLATION

The Lord angrily dug up Hastināpura with the tip of His plow and began to drag it, intending to cast the entire city into the Ganges.

PURPORT

Śrīla Prabhupāda writes as follows: "Lord Balarāma seemed so furious that He looked as if He could burn the whole cosmic creation to ashes. He stood up steadily and, taking His plow in His hand, began striking the earth with it. In this way the whole city of Hastināpura was separated from the earth. Lord Balarāma then began to drag the city toward the flowing water of the river Ganges. Because of this, there was a great tremor throughout Hastināpura, as if there had been an earthquake, and it seemed that the whole city would be dismantled."

Śrīla Viśvanātha Cakravartī states that by the Lord's desire His plow had increased in size, and that as Balarāma began dragging Hastināpura toward the water, He ordered the Ganges, "Except for Sāmba, you should attack and kill everyone in the city with your water." Thus He would fulfill His promise to rid the earth of the Kauravas while making sure that nothing bad would happen to

Sāmba.

TEXTS 42-43

जलयानमिवाघूर्णं
गङ्गायां नगरं पतत्
आकृष्यमाणमालोक्य
कौरवाः जातसम्भ्रमाः

तमेव शरणं जग्मुः
सकुटुम्बा जिजीविषवः
सलक्ष्मणं पुरस्कृत्य
साम्बं प्राञ्जलयः प्रभुम्

*jala-yānam ivāghūrṇam
gaṅgāyām nagaram patat
ākṛṣyamāṇam ālokya
kauravāḥ jāta-sambhramāḥ*

*tam eva śaraṇam jagmuḥ
sa-kuṭumbā jijīviṣavaḥ
sa-lakṣmaṇam puras-kṛtya
sāmbam prāñjalayaḥ prabhum*

SYNONYMS

jala-yānam—a raft; *iva*—as if; *āghūrṇam*—tumbling about; *gaṅgāyām*—into the Ganges; *nagaram*—the city; *patat*—falling; *ākṛṣyamāṇam*—being dragged; *ālokya*—seeing; *kauravāḥ*—the Kauravas; *jāta*—becoming; *sambhramāḥ*—excited and bewildered; *tam*—to Him, Lord Balarāma;

eva—indeed; *śaraṇam*—for shelter; *jagmuḥ*—they went; *sa*—with; *kuṭumbaḥ*—their families; *jijīviṣavaḥ*—wanting to remain alive; *sa*—with; *lakṣmaṇam*—Lakṣmaṇā; *puraḥ-kṛtya*—placing in front; *sāmbam*—Sāmba; *prāñjalayaḥ*—with palms joined in supplication; *prabhum*—to the Lord.

TRANSLATION

Seeing that their city was tumbling about like a raft at sea as it was being dragged away, and that it was about to fall into the Ganges, the Kauravas became terrified. To save their lives they approached the Lord for shelter, taking their families with them. Placing Sāmba and Lakṣmaṇā in front, they joined their palms in supplication.

PURPORT

The city of Hastināpura began to roll about like a raft in a stormy sea. The frightened Kauravas, to quickly appease the Lord, immediately brought Sāmba and Lakṣmaṇā and placed them in front.

TEXT 44

राम रामाखिलाधार
प्रभावं न विदाम ते
मूढानां नः कुबुद्धीनां
क्षन्तुमर्हस्यतिक्रमम्

rāma rāmākhilādhāra
prabhāvaṁ na vidāma te
mūḍhānāṁ naḥ ku-buddhīnāṁ
kṣantum arhasy atikramam

SYNONYMS

rāma rāma—O Rāma, Rāma; *akhila*—of everything; *ādhāra*—O foundation; *prabhāvam*—power; *na vidāma*—we do not know; *te*—Your; *mūḍhānām*—of befooled persons; *naḥ*—us; *ku*—bad; *buddhīnām*—whose understanding; *kṣantum arhasi*—You should please forgive; *atikramam*—the offense.

TRANSLATION

[The Kauravas said:] O Rāma, Rāma, foundation of everything! We know nothing of Your power. Please excuse our offense, for we are ignorant and misguided.

TEXT 45

स्थित्युत्पत्त्यप्ययानां त्वम्
एको हेतुर्निराश्रयः
लोकान् क्रीडनकानीश
क्रीडतस्ते वदन्ति हि

sthity-utpatty-apyayānām tvam
eko hetur nirāśrayaḥ
lokān krīḍanakān īśa
krīḍatas te vadanti hi

SYNONYMS

sthiti—of maintenance; *utpatti*—creation; *apyayānām*—and destruction; *tvam*—You; *ekaḥ*—alone; *hetuḥ*—the cause; *nirāśrayaḥ*—without any other basis; *lokān*—the worlds; *krīḍanakān*—playthings; *īśa*—O Lord;

krīdataḥ—who are playing; *te*—Your; *vadanti*—they say; *hi*—indeed.

TRANSLATION

You alone cause the creation, maintenance and annihilation of the cosmos, and of You there is no prior cause. Indeed, O Lord, authorities say that the worlds are mere playthings for You as You perform Your pastimes.

TEXT 46

त्वमेव मूर्ध्निदमनन्त लीलया
भूमण्डलं बिभर्षि सहस्रमूर्धन
अन्ते च यः स्वात्मनिरुद्धविश्वः
शेषेऽद्वितीयः परिशिष्यमाणः

tvam eva mūrdhnīdam ananta līlayā
bhū-maṇḍalam bibharṣi sahasra-mūrdhan
ante ca yaḥ svātma-niruddha-viśvaḥ
śeṣe 'dvitīyaḥ pariśiṣyamāṇaḥ

SYNONYMS

tvam—You; *eva*—alone; *mūrdhni*—on Your head; *īdam*—this; *ananta*—O unlimited one; *līlayā*—easily, as a pastime; *bhū*—of the earth; *maṇḍalam*—the globe; *bibharṣi*—(You) carry; *sahasra-mūrdhan*—O thousand-headed Lord; *ante*—in the end; *ca*—and; *yaḥ*—the one who; *sva*—Your own; *ātma*—within the body; *niruddha*—having withdrawn; *viśvaḥ*—the universe; *śeṣe*—You lie; *advitīyaḥ*—without a second; *pariśiṣyamāṇaḥ*—remaining.

TRANSLATION

O unlimited one of a thousand heads, as Your pastime You carry this earthly globe upon one of Your heads. At the time of annihilation You withdraw the entire universe within Your body and, remaining all alone, lie down to rest.

TEXT 47

कोपस्तेऽखिलशिक्षार्थं
न द्वेषान्न च मत्सरात्
बिभ्रतो भगवन् सत्त्वं
स्थितिपालनतत्परः

*kopas te 'khila-śikṣārtham
na dveṣān na ca matsarāt
bibhrato bhagavan sattvaṁ
sthiti-pālana-tatparaḥ*

SYNONYMS

kopaḥ—anger; *te*—Your; *akhila*—of everyone; *śikṣā*—for the instruction; *artham*—meant; *na*—not; *dveṣāt*—out of hatred; *na ca*—nor; *matsarāt*—out of envy; *bibhrataḥ*—of You who are sustaining; *bhagavan*—O Supreme Lord; *sattvam*—the mode of goodness; *sthiti*—maintenance; *pālana*—and protection; *tat-paraḥ*—having as its intent.

TRANSLATION

Your anger is meant for instructing everyone; it is not a manifestation of hatred or envy. O Supreme Lord, You sustain the pure mode of goodness, and You become angry only to maintain and protect this world.

PURPORT

The Kurus admit that Lord Balarāma's anger was entirely appropriate and in fact was meant for their benefit. As Śrīla Viśvanātha Cakravartī puts it, the Kurus meant to say, "Because You exhibited this anger, we have now become civilized, whereas previously we were wicked and could not see You, blinded as we were by pride."

TEXT 48

नमस्ते सर्वभूतात्मन
सर्वशक्तिधराव्यय
विश्वकर्मन्मस्तेऽस्तु
त्वां वयं शरणं गताः

*namas te sarva-bhūtātman
sarva-śakti-dharāvyaya
viśva-karman namas te 'stu
tvām vayaṁ śaraṇaṁ gatāḥ*

SYNONYMS

namaḥ—obeisances; *te*—to You; *sarva*—of all; *bhūta*—beings; *ātman*—O Soul; *sarva*—of all; *śakti*—energies; *dhara*—O holder; *avyaya*—O undepletable one; *viśva*—of the universe; *karman*—O maker; *namaḥ*—obeisances; *te*—to You; *astu*—let there be; *tvām*—to You; *vayaṁ*—we; *śaraṇam*—for shelter; *gatāḥ*—have come.

TRANSLATION

We bow down to You, O Soul of all beings, O wielder of all potencies, O tireless maker of the universe! Offering You obeisances, we take shelter of You.

PURPORT

The Kauravas clearly realized that their lives and destinies were in the hands of the Lord.

TEXT 49

श्रीशुक उवाच
एवं प्रपन्नैः संविग्नैर्
वेपमानायनैर्बलः
प्रसादितः सुप्रसन्नो
मा भैष्टेत्यभयं ददौ

śrī-śuka uvāca
evam prapannaiḥ saṁvignair
vepamānāyanair balaḥ
prasāditaḥ su-prasanno
mā bhaiṣṭety abhayam dadau

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *evam*—thus; *prapannaiḥ*—by those who were surrendering; *saṁvignaiḥ*—greatly distressed; *vepamāna*—shaking; *ayanaiḥ*—whose place of residence; *balaḥ*—Lord Balarāma; *prasāditaḥ*—propitiated; *su*—very; *prasannaḥ*—calm and gracious; *mā bhaiṣṭa*—do not be afraid; *iti*—thus saying; *abhayam*—relief from fear; *dadau*—He gave.

TRANSLATION

Śukadeva Gosvāmī said: Thus propitiated by the Kurus, whose city was trembling and who were surrendering to Him in great distress, Lord Balarāma became very calm and kindly disposed toward them. "Do not be afraid," He said, and took away their fear.

TEXTS 50-51

दुर्योधनः पारिबर्हं
कुञ्जरान् षष्टिहायनान्
ददौ च द्वादशशतान्य
अयुतानि तुरङ्गमान्

रथानां षट्सहस्राणि
रौक्माणां सूर्यवर्चसाम्
दासीनां निष्ककण्ठीनां
सहस्रं दुहितृवत्सलः

*dur-yodhanaḥ pāribarhaṁ
kuñjarān ṣaṣṭi-hāyanān
dadau ca dvādaśa-śatāny
ayutāni turaṅgamān*

*rathānām ṣaṭ-sahasrāṇi
raukmāṇām sūrya-varcasām
dāsīnām niṣka-kaṇṭhīnām
sahasraṁ duhitṛ-vatsalaḥ*

SYNONYMS

duryodhanaḥ—Duryodhana; *pāribarham*—as a dowry; *kuñjarān*—elephants; *ṣaṣṭi*—sixty; *hāyanān*—years old; *dadau*—gave; *ca*—and; *dvādaśa*—twelve; *śatāni*—hundred; *ayutāni*—tens of thousands; *turaṅgamān*—horses; *rathānām*—of chariots; *ṣaṭ-sahasrāṇi*—six thousand; *raukmāṇām*—golden; *sūrya*—(like) the sun; *varcasām*—whose effulgence; *dāsīnām*—of maidservants; *niṣka*—jeweled lockets; *kaṇṭhīnām*—on whose throats; *sahasram*—one thousand; *duhitṛ*—for his daughter; *vatsalaḥ*—having fatherly affection.

TRANSLATION

Duryodhana, being very affectionate to his daughter, gave as her dowry 1,200 sixty-year-old elephants, 120,000 horses, 6,000 golden chariots shining like the sun, and 1,000 maidservants with jeweled lockets on their necks.

TEXT 52

प्रतिगृह्य तु तत्सर्वं
भगवान् सात्वतर्षभः
ससुतः सस्रुषः प्रायात्
सुहृद्भिरभिनन्दित

pratigrhya tu tat sarvaṁ
bhagavān sātvaṭarṣabhaḥ
sa-sutaḥ sa-snuṣaḥ prāyāt
suhṛdbhir abhinanditaḥ

SYNONYMS

pratigrhya—accepting; *tu*—and; *tat*—that; *sarvam*—all; *bhagavān*—the Supreme Lord; *sātvata*—of the Yādavas; *ṛṣabhaḥ*—the chief; *sa*—with; *sutaḥ*—His son; *sa*—and with; *snuṣaḥ*—His daughter-in-law; *prāyāt*—He departed; *su-hṛdbhiḥ*—by His well-wishers (the Kurus); *abhinanditaḥ*—bid farewell.

TRANSLATION

The Supreme Lord, chief of the Yādavas, accepted all these gifts and then departed with His son and daughter-in-law as His well-wishers bid Him farewell.

TEXT 53

ततः प्रविष्टः स्वपुरं हलायुधः
समेत्य बन्धूननुरक्तचेतसः
शशंस सर्वं यदुपुङ्गवानां
मध्ये सभायां कुरुषु स्वचेष्टितम्

tataḥ praviṣṭaḥ sva-puraṁ halāyudhaḥ
sametya bandhūn anurakta-cetaśaḥ
śaśaṁsa sarvaṁ yadu-puṅgavānāṁ
madhye sabhāyāṁ kuruṣu sva-ceṣṭitam

SYNONYMS

tataḥ—then; *praviṣṭaḥ*—having entered; *sva*—His; *puram*—city; *hala-āyudhaḥ*—Lord Balarāma, who has a plow weapon; *sametya*—meeting;

bandhūn—His relatives; *anurakta*—attached to Him; *cetasaḥ*—whose hearts; *śaśaṁsa*—He related; *sarvam*—everything; *yadu-puṅgavānām*—of the leaders of the Yadus; *madhye*—in the midst; *sabhāyām*—of the assembly; *kuruṣu*—among the Kurus; *sva*—His own; *ceṣṭitam*—action.

TRANSLATION

Then Lord Halāyudha entered His city [Dvārakā] and met His relatives, whose hearts were all bound to Him in loving attachment. In the assembly hall He reported to the Yadu leaders everything about His dealings with the Kurus.

TEXT 54

अद्यापि च पुरं ह्येतत्
सूचयद्रामविक्रमम्
समुन्नतं दक्षिणतो
गङ्गायामनुदृश्यते

adyāpi ca puram hy etat
sūcayad rāma-vikramam
samunnataṁ dakṣiṇato
gaṅgāyām anudṛśyate

SYNONYMS

adya—today; *api*—even; *ca*—and; *puram*—city; *hi*—indeed; *etat*—this; *sūcayat*—showing the signs of; *rāma*—of Lord Balarāma; *vikramam*—the prowess; *samunnatam*—prominently elevated; *dakṣiṇataḥ*—on the southern side; *gaṅgāyām*—by the Ganges; *anudṛśyate*—is seen.

TRANSLATION

Even today the city of Hastināpura is visibly elevated on its southern side along the Ganges, thus showing the signs of Lord Balarāma's prowess.

PURPORT

Śrīla Prabhupāda writes as follows: "For the most part it was the practice of the *kṣatriya* kings to inaugurate some kind of fighting between the parties of the bride and bridegroom before the marriage. When Sāmba forcibly took away Lakṣmaṇa, the elderly members of the Kuru dynasty were pleased to see that he was actually the suitable match for her. In order to see his personal strength, however, they fought with him, and without any respect for the regulations of fighting, they all arrested him. When the Yadu dynasty decided to release Sāmba from the confinement of the Kurus, Lord Balarāma came personally to settle the matter, and as a powerful *kṣatriya* He ordered them to free Sāmba immediately. The Kauravas became superficially insulted by this order, so they challenged Lord Balarāma's power. They simply wanted to see Him exhibit His inconceivable strength. Thus with great pleasure they handed over their daughter to Sāmba, and the whole matter was settled. Duryodhana, being affectionate toward his daughter Lakṣmaṇā, had her married to Sāmba in great pomp.... Balarāma was very satisfied after His great reception from the side of the Kurus, and accompanied by the newly married couple, He started toward His capital city of Dvārakā.

"Lord Balarāma triumphantly reached Dvārakā, where He met with many citizens who were all His devotees and friends. When they all assembled, Lord Balarāma narrated the whole story of the marriage, and they were astonished to hear how Balarāma had made the city of Hastināpura tremble."

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Sixty-eighth Chapter, of*

the Śrīmad-Bhāgavatam, entitled "The Marriage of Sāmba."

69. Nārada Muni Visits Lord Kṛṣṇa's Palaces in Dvārakā

This chapter relates how Nārada Muni was amazed to see the household pastimes of Lord Śrī Kṛṣṇa, and how he offered prayers to the Lord.

After killing the demon Naraka, Lord Kṛṣṇa had simultaneously married sixteen thousand maidens, and sage Nārada wanted to observe the Lord's diverse activities in this unique family situation. Thus he went to Dvārakā. Nārada entered one of the sixteen thousand palaces and saw Goddess Rukmiṇī personally rendering menial service to Śrī Kṛṣṇa, despite her being in the company of thousands of maidservants. As soon as Lord Kṛṣṇa noticed Nārada, He got up from His bed, offered obeisances to the sage and seated him on His own seat. Then the Lord bathed Nārada's feet and sprinkled the water on His own head. Such was the exemplary behavior of the Lord.

After conversing with the Lord for a short while, Nārada went to another of His palaces, where the sage saw Śrī Kṛṣṇa playing at dice with His queen and Uddhava. Going from there to another palace, he found Lord Kṛṣṇa coddling His infant children. In another palace he saw Him preparing to take a bath; in another, performing fire sacrifices, in another, feeding *brāhmaṇas*; and in another, eating the remnants left by *brāhmaṇas*. In one palace the Lord was performing noontime rituals; in another, quietly chanting the *Gāyatrī mantra*; in another, sleeping on His bed; in another, consulting with His ministers; and in yet another, playing in the water with His female companions. Somewhere the Lord was giving charity to *brāhmaṇas*, in another place He was joking and laughing with His consort, in yet another place He was meditating on the Supersoul, somewhere He was serving His spiritual

masters, in another place He was arranging for the marriages of His sons and daughters, somewhere else He was going out to hunt animals, and elsewhere He was moving about in disguise to find out what the citizens were thinking.

Having seen all this, Nārada addressed Lord Kṛṣṇa: "Only because I have served Your lotus feet can I understand these varieties of Your Yogamāyā potency, which ordinary living beings bewildered by illusion cannot begin to perceive. Thus I am most fortunate, and I simply desire to travel all over the three worlds chanting the glories of Your pastimes, which purify all the worlds."

Śrī Kṛṣṇa asked Nārada not to be confused by his vision of the Lord's transcendental opulences, and He described to him the purposes of His appearances in this world. He then honored the sage properly, according to religious principles, and Nārada departed, continuously meditating on the Supreme Personality of Godhead.

TEXTS 1-6

श्रीशुक उवाच
नरकं निहतं श्रुत्वा
तथोद्वाहं च योषिताम्
कृष्णेनैकेन बह्वीनां
तदिदृक्षुः स्म नारदः

चित्रं बतैतदेकेन
वपुषा युगपत्पृथक्
गृहेषु द्व्यष्टसाहस्रं
स्त्रिय एक उदावहत

इत्युत्सुको द्वारवतीं
देवर्षिर्द्रष्टुमागमत्
पुष्पितोपवनाराम-
द्विजालिकुलनादिताम्

उत्फुल्लेन्दीवराम्भोज-
कह्लारकुमुदोत्पलैः
छुरितेषु सरःसूचैः
कूजितां हंससारसैः
प्रासादलक्षैर्नवभिर्

जुष्टां स्फाटिकराजतैः
महामरकतप्रख्यैः
स्वर्णरत्नपरिच्छदैः
विभक्तरथ्यापथचत्वरापणैः

शालासभाभी रुचिरां सुरालयैः
संसिक्तमार्गाङ्गनवीथिदेहलीं
पतत्पताकध्वजवारितातपाम्

śrī-śuka uvāca
narakam nihataṁ śrutvā
tathodvāham ca yoṣitām
kṛṣṇenaikena bahvīnām
tad-didṛkṣuḥ sma nāradaḥ

*citram bataitad ekena
vaṇṇaṁ yugapat pṛthak
gr̥heṣu dvy-aṣṭa-sāhasraṁ
striya eka udāvahat*

*ity utsuko dvāravatīm
devarṣir draṣṭum āgamat
puṣpitopavanārāma-
dvijāli-kula-nāditām*

*utphullendīvarāmbhoja-
kahlāra-kumudotpalaiḥ
churiteṣu saraḥsūccaiḥ
kūjitām haṁsa-sārasaiḥ
prāsāda-lakṣair navabhir*

*juṣṭām sphāṭika-rājataiḥ
mahā-marakata-prakhyaiḥ
svarṇa-ratna-paricchadaiḥ*

*vibhakta-rathyā-patha-catvarāṇaiḥ
śālā-sabhābhī rucirām surālayaiḥ
saṁsikta-mārgāṅgana-vīthi-dehalīm
patat-patāka-dhvaja-vāritātapām*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *narakam*—the demon Naraka; *nihatam*—killed; *śrutvā*—hearing; *tathā*—also; *udvāham*—the marriage; *ca*—and; *yoṣitām*—with women; *kṛṣṇena*—by Lord Kṛṣṇa; *ekena*—one; *bahvīnām*—with many; *tat*—that; *didṛkṣuḥ*—wanting to see; *sma*—indeed; *nāradaḥ*—Nārada; *citram*—wonderful; *bata*—ah; *etat*—this; *ekena*—with a

single; *vapuṣā*—body; *yugapat*—simultaneously; *pr̥thak*—separate; *gr̥heṣu*—in residences; *dvi*—two times; *aṣṭa*—eight; *sāhasram*—thousand; *striyaḥ*—women; *ekaḥ*—alone; *udāvahat*—He married; *iti*—thus; *utsukaḥ*—eager; *dvāravatīm*—to Dvārakā; *deva*—of the demigods; *ṛṣiḥ*—the sage, Nārada; *draṣṭum*—to see; *āgamat*—came; *puṣpita*—flowery; *upavana*—in parks; *ārāma*—and pleasure gardens; *dviḥ*—of birds; *ali*—and bees; *kula*—with flocks and swarms; *nāditām*—resounding; *utphulla*—blooming; *indīvara*—with blue lotuses; *ambhoja*—day-blooming lotuses; *kahlāra*—white esculent lotuses; *kumuda*—moonlight-blooming lotuses; *utpalaiḥ*—and water lilies; *churiteṣu*—filled; *saraḥsu*—within lakes; *uccaiḥ*—loudly; *kūjitām*—filled with the calling; *haṁsa*—by swans; *sārasaiḥ*—and cranes; *prāsāda*—with palaces; *lakṣaiḥ*—hundreds of thousands; *navabhiḥ*—nine; *juṣṭām*—adorned; *sphāṭika*—made of crystal glass; *rājataiḥ*—and silver; *mahā-marakata*—with great emeralds; *prakhyaiḥ*—splendorous; *svaṛṇa*—of gold; *ratna*—and jewels; *paricchadaiḥ*—whose furnishings; *vibhakta*—systematically divided; *rathyā*—with main avenues; *patha*—roads; *catvara*—intersections; *āpaṇaiḥ*—and marketplaces; *śālā-sabhābhiḥ*—with assembly houses; *rucirām*—charming; *sura*—of the demigods; *ālayaiḥ*—with temples; *saṁsikta*—sprinkled with water; *mārga*—whose roads; *aṅgana*—courtyards; *vīthi*—commercial streets; *dehalīm*—and patios; *patat*—flying; *patāka*—with banners; *dhvaja*—by the flagpoles; *vārīta*—warded off; *ātapām*—the heat of the sun.

TRANSLATION

Śukadeva Gosvāmī said: Hearing that Lord Kṛṣṇa had killed Narakāśura and had alone married many brides, Nārada Muni desired to see the Lord in this situation. He thought, "It is quite amazing that in a single body Lord Kṛṣṇa simultaneously married sixteen thousand women, each in a separate palace." Thus the sage of the demigods eagerly went to Dvārakā.

The city was filled with the sounds of birds and bees flying about the parks

and pleasure gardens, while its lakes, crowded with blooming indīvara, ambhoja, kahlāra, kumuda and utpala lotuses, resounded with the calls of swans and cranes. Dvārakā boasted nine hundred thousand royal palaces, all constructed with crystal and silver and splendorously decorated with huge emeralds. Inside these palaces, the furnishings were bedecked with gold and jewels. Traffic moved along a well-laid-out system of boulevards, roads, intersections and marketplaces, and many assembly houses and temples of demigods graced the charming city. The roads, courtyards, commercial streets and residential patios were all sprinkled with water and shaded from the sun's heat by banners waving from flagpoles.

PURPORT

In *Kṛṣṇa*, Śrīla Prabhupāda beautifully describes the city of Dvārakā as follows: "Being inquisitive as to how Kṛṣṇa was managing His household affairs with so many wives, Nārada desired to see these pastimes and so set out to visit Kṛṣṇa's different homes. When Nārada arrived in Dvārakā, he saw that the gardens and parks were full of various flowers of different colors and orchards that were overloaded with a variety of fruits. Beautiful birds were chirping, and peacocks were delightfully crowing. There were tanks and ponds full of blue and red lotus flowers, and some of these sites were filled with varieties of lilies. The lakes were full of nice swans and cranes, whose voices resounded everywhere. In the city there were as many as 900,000 great palaces built of first-class marble, with gates and doors made of silver. The posts of the houses and palaces were bedecked with jewels such as touchstone, sapphires and emeralds, and the floors gave off a beautiful luster. The highways, lanes, streets, crossings and marketplaces were all beautifully decorated. The whole city was full of residential homes, assembly houses and temples, all of different architectural beauty. All of this made Dvārakā a glowing city. The big avenues, crossings, lanes and streets, and also the thresholds of every residential house, were very clean. On both sides of every path there were bushes, and at regular intervals there were large trees that shaded the avenues so that the sunshine

would not bother the passersby."

TEXTS 7-8

तस्यामन्तःपुरं श्रीमद्
अर्चितं सर्वधिष्ण्यपैः
हरेः स्वकौशलं यत्र
त्वष्ट्रा कात्स्न्येन दर्शितम्

तत्र षोडशभिः सद्म-
सहस्रैः समलङ्कृतम्
विवेशैकतोमं शौरेः
पत्नीनां भवनं महत्

*tasyām antaḥ-puram śrīmad
arcitam sarva-dhiṣṇya-paiḥ
hareḥ sva-kauśalam yatra
tvaṣṭrā kārtsnyena darśitam*

*tatra ṣoḍaśabhiḥ sadma-
sahasraiḥ samalaṅkṛtam
viveśaikatomam śaureḥ
patnīnām bhavanam mahat*

SYNONYMS

tasyām—in that (Dvārakā); *antaḥ-puram*—the private royal precinct; *śrī-mat*—opulent; *arcitam*—worshiped; *sarva*—all; *dhiṣṇya*—of the various planetary systems; *paiḥ*—by the maintainers; *hareḥ*—of Lord Hari; *sva*—his own; *kauśalam*—expertise; *yatra*—where; *tvaṣṭrā*—by Tvaṣṭā (Viśvakarmā, the

architect of heaven); *kārtsnyena*—completely; *darśitam*—shown; *tatra*—there; *ṣoḍaśabhiḥ*—with sixteen; *sadma*—of residences; *sahasraiḥ*—thousands; *samalaṅkṛtam*—beautified; *viveśa*—(Nārada) entered; *ekatamam*—one of them; *śaureḥ*—Lord Kṛṣṇa's; *patnīnām*—of the wives; *bhavanam*—palace; *mahat*—great.

TRANSLATION

In the city of Dvārakā was a beautiful private quarter worshiped by the planetary rulers. This district, where the demigod Viśvakarmā had shown all his divine skill, was the residential area of Lord Hari, and thus it was gorgeously decorated by the sixteen thousand palaces of Lord Kṛṣṇa's queens. Nārada Muni entered one of these immense palaces.

PURPORT

Śrīla Jīva Gosvāmī points out that Tvaṣṭā, Viśvakarmā, manifested the expertise of the Supreme Lord, and thus he was able to build such exquisite palaces. Śrīla Prabhupāda writes, "The great kings and princes of the world used to visit these palaces just to worship [Lord Kṛṣṇa]. The architectural plans were made personally by Viśvakarmā, the engineer of the demigods, and in the construction of the palaces he exhibited all of his talents and ingenuity."

TEXTS 9-12

विष्टब्धं विद्रुमस्तम्भैर्
वैदूर्यफलकोत्तमैः
इन्द्रनीलमयैः कुड्यैर्
जगत्या चाहतत्विषा

वितानैर्निर्मितैस्त्वष्ट्रा
मुक्तादामविलम्बिभिः
दान्तैरासनपर्यङ्कैर्
मण्युत्तमपरिष्कृतैः

दासीभिर्निष्ककण्ठीभिः
सुवासोभिरलङ्कृतम्
पुम्भिः सकञ्चुकोष्णीष
सुवस्त्रमणिकुण्डलैः

रत्नप्रदीपनिकरद्युतिभिर्निरस्त-
ध्वान्तं विचित्रवलभीषु शिखण्डिनोऽङ्ग
नृत्यन्ति यत्र विहितागुरुधूपमक्षैर्
निर्यान्तमीक्ष्य घनबुद्धय उन्नदन्तः

*viṣṭabdhām vidruma-stambhair
vaidūrya-phalakottamaiḥ
indranīla-mayaiḥ kuḍyair
jagatyā cāhata-tviṣā*

*vitānair nirmitais tvaṣṭrā
muktā-dāma-vilambibhiḥ
dāntair āsana-paryāṅkair
maṇy-uttama-pariṣkṛtaiḥ*

*dāsībhir niṣka-kaṇṭhībhiḥ
su-vāsobhir alaṅkṛtam
pumbhiḥ sa-kañcukoṣṇīṣa*

su-vastra-maṇi-kunḍalaiḥ

*ratna-pradīpa-nikara-dyutibhir nirasta-
dhvāntam vicitra-valabhīṣu śikhaṇḍino 'ṅga
nṛtyanti yatra vihitāguru-dhūpam akṣair
niryāntam īkṣya ghana-buddhaya unnadantaḥ*

SYNONYMS

viṣṭabdhām—supported; *vidruma*—of coral; *stambhaiḥ*—by pillars; *vaidūrya*—of *vaidūrya* gems; *phalaka*—with decorative coverings; *uttamaiḥ*—excellent; *indranīla-mayaiḥ*—bedecked with sapphires; *kuḍyaiḥ*—with walls; *jagatyā*—with a floor; *ca*—and; *ahata*—constant; *tviṣā*—whose effulgence; *vitānaiḥ*—with canopies; *nirmitaiḥ*—constructed; *tvaṣṭrā*—by Viśvakarmā; *muktā-dāma*—of strands of pearls; *vilambibhiḥ*—with hangings; *dāntaiḥ*—of ivory; *āsana*—with seats; *paryāṅkaiḥ*—and beds; *maṇi*—with jewels; *uttama*—most excellent; *pariṣkṛtaiḥ*—decorated; *dāsibhiḥ*—with maidservants; *niṣka*—loquets; *kaṇṭhībhiḥ*—upon whose throats; *su-vāsobhiḥ*—well-dressed; *alaṅkṛtam*—adorned; *pumbhiḥ*—with men; *sa-kañcuka*—wearing armor; *uṣṇīṣa*—turbans; *su-vastra*—fine clothing; *maṇi*—jeweled; *kunḍalaiḥ*—and earrings; *ratna*—jewel-bedecked; *pradīpa*—of lamps; *nikara*—many; *dyutibhiḥ*—with the light; *nirasta*—dispelled; *dhvāntam*—darkness; *vicitra*—variegated; *valabhīṣu*—on the ridges of the roof; *śikhaṇḍinaḥ*—peacocks; *aṅga*—my dear (King Parīkṣit); *nṛtyanti*—dance; *yatra*—wherein; *vihita*—placed; *aguru*—of *aguru*; *dhūpam*—incense; *akṣaiḥ*—through the small holes in the latticed windows; *niryāntam*—going out; *īkṣya*—seeing; *ghana*—a cloud; *buddhayaḥ*—thinking it to be; *unnadantaḥ*—crying loudly.

TRANSLATION

Supporting the palace were coral pillars decoratively inlaid with *vaidūrya*

gems. Sapphires bedecked the walls, and the floors glowed with perpetual brilliance. In that palace Tvaṣṭā had arranged canopies with hanging strands of pearls; there were also seats and beds fashioned of ivory and precious jewels. In attendance were many well-dressed maidservants bearing locket on their necks, and also armor-clad guards with turbans, fine uniforms and jeweled earrings. The glow of numerous jewel-studded lamps dispelled all darkness in the palace. My dear King, on the ornate ridges of the roof danced loudly crying peacocks, who saw the fragrant *aguru* incense escaping through the holes of the latticed windows and mistook it for a cloud.

PURPORT

Śrīla Prabhupāda writes, "There was so much incense and fragrant gum burning that the scented fumes were coming out of the windows. The peacocks... became illusioned by the fumes, mistaking them for clouds, and began dancing jubilantly. There were many maidservants, all of whom were decorated with gold necklaces, bangles and beautiful *sārīs*. There were also many male servants, who were nicely decorated in cloaks and turbans and jeweled earrings. Beautiful as they were, the servants were all engaged in different household duties."

TEXT 13

तस्मिन् समानगुणरूपवयःसुवेष-
दासीसहस्रयुतयानुसवं गृहिण्या
विप्रो ददर्श चमरव्यजनेन रुक्म-
दण्डेन सात्वतपतिं परिवीजयन्त्या

*tasmin samāna-guṇa-rūpa-vayaḥ-su-veṣa-
dāsī-sahasra-yutayānusavaṁ grhiṇyā*

*vipro dadarśa camara-vyajana rukma-
daṇḍena sātвата-patiṁ parivījayantyā*

SYNONYMS

tasmin—therein; *samāna*—equal; *guṇa*—whose personal qualities; *rūpa*—beauty; *vayaḥ*—youth; *su-veśa*—and fine dress; *dāsī*—by maidservants; *sahasra*—a thousand; *yutayā*—joined; *anusavam*—at every moment; *gr̥hiṇyā*—together with His wife; *vipraḥ*—the learned *brāhmaṇa* (Nārada); *dadarśa*—saw; *camara*—of yak-tail; *vyajanena*—with a fan; *rukma*—gold; *daṇḍena*—whose handle; *sātвата-patiṁ*—the Lord of the Sātvatas, Śrī Kṛṣṇa; *parivījayantyā*—fanning.

TRANSLATION

In that palace the learned *brāhmaṇa* saw the Lord of the Sātvatas, Śrī Kṛṣṇa, together with His wife, who fanned Him with a gold-handled yak-tail fan. She personally served Him in this way, even though she was constantly attended by a thousand maidservants equal to her in personal character, beauty, youth and fine dress.

TEXT 14

तं सन्निरीक्ष्य भगवान् सहस्रोत्थितश्री-
पर्यङ्कतः सकलधर्मभृतां वरिष्ठः
आनम्य पादयुगलं शिरसा किरीट-
जुष्टेन साञ्जलिरवीविशदासने स्वे

*taṁ sannirīkṣya bhagavān sahasrotthita-śrī-
paryāṅkataḥ sakala-dharma-bhṛtām varīṣṭhaḥ*

*ānamya pāda-yugalam śirasā kirīṭa-
juṣṭena sāñjalir avīviśad āsane sve*

SYNONYMS

tam—him (Nārada); *sannirikṣya*—noticing; *bhagavān*—the Supreme Lord; *sahasā*—immediately; *utthita*—rising; *śrī*—of the goddess of fortune, Queen Rukmiṇī; *paryāṅkataḥ*—from the bed; *sakala*—all; *dharma*—of religion; *bhṛtām*—of the upholders; *variṣṭhaḥ*—the best; *ānamya*—bowing down; *pāda-yugalam*—to his two feet; *śirasā*—with His head; *kirīṭa*—with a crown; *juṣṭena*—fitted; *sa-añjaliḥ*—with joined palms; *avīviśat*—had him sit down; *āsane*—on the seat; *sve*—His own.

TRANSLATION

The Supreme Lord is the greatest upholder of religious principles. Thus when He noticed Nārada, He rose at once from Goddess Śrī's bed, bowed His crowned head at Nārada's feet and, joining His palms, had the sage sit in His own seat.

TEXT 15

तस्यावनिज्य चरणौ तदपः स्वमूर्ध्ना
बिभ्रज्जगद्गुरुतमोऽपि सतां पतिर्हि
ब्रह्मण्यदेव इति यद्गुणनाम युक्तं
तस्यैव यच्चरणशौचमशेषतीर्थम्

*tasyāvanijya caraṇau tad-apah sva-mūrdhnā
bibhraj jagad-gurutamo 'pi satām patir hi
brahmaṇya-deva iti yad guṇa-nāma yuktaṁ*

tasyaiva yac-caraṇa-śaucam aśeṣa-tīrtham

SYNONYMS

tasya—his; *avanijya*—washing; *caraṇau*—the feet; *tat*—that; *apaḥ*—water; *sva*—His own; *mūrdhnā*—on the head; *bibhrat*—carrying; *jagat*—of the entire universe; *guru-tamaḥ*—the supreme spiritual master; *api*—even though; *satām*—of the saintly devotees; *patiḥ*—the master; *hi*—indeed; *brahmaṇya*—who favors the *brāhmaṇas*; *devaḥ*—the Lord; *iti*—thus called; *yat*—since; *guṇa*—based on His quality; *nāma*—the name; *yuktam*—fitting; *tasya*—His; *eva*—indeed; *yat*—whose; *caraṇa*—of the feet; *śaucam*—the bathing; *aśeṣa*—complete; *tīrtham*—holy shrine.

TRANSLATION

The Lord bathed Nārada's feet and then put the water on His own head. Although Lord Kṛṣṇa is the supreme spiritual authority of the universe and the master of His devotees, it was proper for Him to behave in this way, for His name is Brahmaṇya-deva, "the Lord who favors the *bāāhmaēas*." Thus Śrī Kṛṣṇa honored the sage Nārada by bathing his feet, even though the water that bathes the Lord's own feet becomes the Ganges, the ultimate holy shrine.

PURPORT

Since Lord Kṛṣṇa's own lotus feet are the source of the most holy Ganges, the Lord did not have to purify Himself by bathing Nārada Muni's feet. Rather, as Śrīla Prabhupāda explains, "Lord Kṛṣṇa in Dvārakā enjoyed the pastimes of a perfect human being. When, therefore, He washed the feet of the sage Nārada and took the water on His head, Nārada did not object, knowing well that the Lord did so to teach everyone how to respect saintly persons."

TEXT 16

सम्पूज्य देवऋषिवर्यमृषिः पुराणो
नारायणो नरसखो विधिनोदितेन
वाण्याभिभाष्य मितयामृतमिष्टया तं
प्राह प्रभो भगवते करवाम हे किम्

*sampūjya deva-ṛṣi-varyam ṛṣiḥ purāṇo
nārāyaṇo nara-sakho vidhinoditena
vāṇyābhibhāṣya mitayāmṛta-miṣṭayā taṁ
prāha prabho bhagavate karavāma he kim*

SYNONYMS

sampūjya—fully worshiping; *deva*—among the demigods; *ṛṣi*—the sage; *varyam*—greatest; *ṛṣiḥ*—the sage; *purāṇaḥ*—primeval; *nārāyaṇaḥ*—Lord Nārāyaṇa; *nara-sakhaḥ*—the friend of Nara; *vidhinā*—by scripture; *uditena*—enjoined; *vāṇyā*—with speech; *abhibhāṣya*—conversing; *mitayā*—measured; *amṛta*—with nectar; *miṣṭayā*—sweet; *taṁ*—him, Nārada; *prāha*—He addressed; *prabho*—O master; *bhagavate*—for the lord; *karavāma*—We may do; *he*—O; *kim*—what.

TRANSLATION

After fully worshiping the great sage of the demigods according to Vedic injunctions, Lord Kṛṣṇa, who is Himself the original sage—Nārāyaṇa, the friend of Nara—conversed with Nārada, and the Lord's measured speech was as sweet as nectar. Finally the Lord asked Nārada, "What may We do for you, Our lord and master?"

PURPORT

In this verse the words *nārāyaṇo nara-sakhaḥ* indicate that Kṛṣṇa is Himself the Supreme Lord, Nārāyaṇa, who appeared as the friend of the sage Nara. In other words, Lord Kṛṣṇa is *ṛṣiḥ purāṇaḥ*, the original and supreme spiritual master. Nevertheless, following the Vedic injunctions (*vidhinoditena*) that a *kṣatriya* should worship the *brāhmaṇas*, Lord Kṛṣṇa happily worshiped His pure devotee Nārada Muni.

TEXT 17

श्रीनारद उवाच
नैवाद्भुतं त्वयि विभोऽखिललोकनाथे
मैत्री जनेषु सकलेषु दमः खलानाम्
निःश्रेयसाय हि जगत्स्थितिरक्षणाभ्यां
स्वैरावतार उरुगाय विदाम सुष्ठु

śrī-nārada uvāca
naivādbhutaṁ tvayi vibho 'khila-loka-nāthe
maitrī janeṣu sakaleṣu damaḥ khalānām
niḥśreyasāya hi jagat-sthiti-rakṣaṇābhyām
svairāvatāra urugāya vidāma suṣṭhu

SYNONYMS

śrī-nāradaḥ uvāca—Śrī Nārada said; *na*—not; *eva*—at all; *adbhutam*—surprising; *tvayi*—for You; *vibho*—O almighty one; *akhila*—of all; *loka*—worlds; *nāthe*—for the ruler; *maitrī*—friendship; *janeṣu*—toward people; *sakaleṣu*—all; *damaḥ*—the subduing; *khalānām*—of the envious; *niḥśreyasāya*—for the highest benefit; *hi*—indeed; *jagat*—of the universe; *sthiti*—by maintenance; *rakṣaṇābhyām*—and protection; *svaira*—freely chosen; *avatāraḥ*—descent; *uru-gāya*—O You who are praised universally;

vidāma—we know; *suṣṭhu*—well.

TRANSLATION

Śrī Nārada said: O almighty Lord, it is no surprise that You, the ruler of all worlds, show friendship for all people and yet subdue the envious. As we well know, You descend by Your sweet will in order to bestow the highest good on this universe by maintaining and protecting it. Thus Your glories are widely sung.

PURPORT

As pointed out by Śrīla Viśvanātha Cakravartī, all living beings are in fact servants of the Lord. The *ācārya* quotes the following verse from the *Padma Purāṇa* to elucidate:

*a-kāreṇocyate viṣṇuḥ
śrīr u-kāreṇa kathyate
ma-kāras tu tayoṛ dāsaḥ
pañca-vimśaḥ prakīrtitaḥ*

"[In the *mantra om*] the letter *a* signifies Lord Viṣṇu, the letter *u* signifies the goddess Śrī, and the letter *m* refers to their servant, who is the twenty-fifth element." The twenty-fifth element is the *jīva*, the living being. Every living being is a servant of the Lord, and the Lord is the true friend of every living being. Thus even when the Lord chastises envious persons like Jarāsandha, such punishment amounts to real friendship, since both the Lord's chastisement and His blessing are for the benefit of the living being.

TEXT 18

दृष्टं तवाङ्घ्रियुगलं जनतापवर्गं

ब्रह्मादिभिर्हृदि विचिन्त्यमगाधबोधैः संसारकूपपतितोत्तरणावलम्बं
ध्यायंश्चराम्यनुगृहाण यथा स्मृतिः स्यात्

*dṛṣṭam tavāṅghri-yugalam janatāpavargam
brahmāḍibhir hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
dhyāyamś carāmy anugṛhāṇa yathā smṛtiḥ syāt*

SYNONYMS

dṛṣṭam—seen; *tava*—Your; *aṅghri*—of feet; *yugalam*—pair; *janatā*—for Your devotees; *apavargam*—the source of liberation; *brahma-āḍibhiḥ*—by persons such as Lord Brahmā; *hṛdi*—within the heart; *vicintyam*—meditated upon; *agādha*—unfathomable; *bodhaiḥ*—whose intelligence; *saṁsāra*—of material life; *kūpa*—in the well; *patita*—of those who are fallen; *uttaraṇa*—for deliverance; *avalambam*—the shelter; *dhyāyan*—constantly thinking; *carāmi*—I may travel; *anugṛhāṇa*—please bless me; *yathā*—so that; *smṛtiḥ*—remembrance; *syāt*—may be.

TRANSLATION

Now I have seen Your feet, which grant liberation to Your devotees, which even Lord Brahmā and other great personalities of unfathomable intelligence can only meditate upon within their hearts, and which those who have fallen into the well of material existence resort to for deliverance. Please favor me so that I may constantly think of You as I travel about. Please grant Me the power to remember You.

PURPORT

Lord Kṛṣṇa had asked Nārada Muni, "What can We do for you?" and here Nārada answers. Nārada Muni is a pure devotee of Lord Kṛṣṇa, and thus his

request is sublime.

TEXT 19

ततोऽन्यदाविशद्देहं
कृष्णपत्न्याः स नारदः
योगेश्वरेश्वरस्याङ्ग
योगमायाविवित्सया

*tato 'nyad āviśad geḥam
kṛṣṇa-patnyāḥ sa nāradaḥ
yogeśvareśvarasyāṅga
yoga-māyā-vivitsayā*

SYNONYMS

tataḥ—then; *anyat*—another; *āviśat*—entered; *geham*—residence; *kṛṣṇa-patnyāḥ*—of a wife of Lord Kṛṣṇa; *saḥ*—he; *nāradaḥ*—Nārada Muni; *yoga-īśvara*—of the masters of mystic power; *īśvarasya*—of the supreme master; *aṅga*—my dear King; *yoga-māyā*—the spiritual power of bewilderment; *vivitsayā*—with the desire of knowing.

TRANSLATION

Nārada then entered the palace of another of Lord Kṛṣṇa's wives, my dear King. He was eager to witness the spiritual potency possessed by the master of all masters of mystic power.

TEXTS 20-22

दीव्यन्तमक्षैस्तत्रापि
प्रियया चोद्धवेन च
पूजितः परया भक्त्या
प्रत्युत्थानासनादिभिः

पृष्टश्चाविदुषेवासौ
कदायातो भवानिति
क्रियते किं नु पूर्णानाम्
अपूर्णैरस्मदादिभिः

अथापि ब्रूहि नो ब्रह्मन्
जन्मैतच्छोभनं कुरु
स तु विस्मित उत्थाय
तूष्णीमन्यदगाद् गृहम्

*dīvyantam akṣais tatrāpi
priyayā coddhavana ca
pūjitaḥ parayā bhaktyā
pratyutthānāsanādibhiḥ*

*prṣṭaś cāviduṣevāsau
kadāyāto bhavān iti
kriyate kiṁ nu pūrṇānām
apūrṇair asmad-ādibhiḥ*

*athāpi brūhi no brahman
janmaitac chobhanam kuru
sa tu vismita utthāya*

tūṣṇīm anyad agād gṛham

SYNONYMS

dīvyantam—playing; *akṣaiḥ*—with dice; *tatra*—there; *api*—indeed; *priyayā*—with His beloved; *ca*—and; *uddhavana*—with Uddhava; *ca*—also; *pūjitaḥ*—he was worshiped; *parayā*—with transcendental; *bhaktyā*—devotion; *pratyutthāna*—by His standing up from His sitting place; *āsana*—by His offering him a seat; *ādibhiḥ*—and so on; *prṣṭaḥ*—questioned; *ca*—and; *aviduṣā*—by one who was in ignorance; *iva*—as if; *asau*—he, Nārada; *kadā*—when; *āyātaḥ*—arrived; *bhavān*—your good self; *iti*—thus; *kriyate*—is intended to be done; *kim*—what; *nu*—indeed; *pūrṇānām*—by those who are full; *apūrṇaiḥ*—with those who are not full; *asmat-ādibhiḥ*—such as Ourselves; *atha api*—nonetheless; *brūhi*—please tell; *naḥ*—Us; *brahman*—O brāhmaṇa; *janma*—Our birth; *etat*—this; *śobhanam*—auspicious; *kuru*—please make; *saḥ*—he, Nārada; *tu*—but; *vismitaḥ*—astonished; *utthāya*—standing up; *tūṣṇīm*—silently; *anyat*—to another; *agāt*—went; *gṛham*—palace.

TRANSLATION

There he saw the Lord playing at dice with His beloved consort and His friend Uddhava. Lord Kṛṣṇa worshiped Nārada by standing up, offering him a seat, and so on, and then, as if He did not know, asked him, "When did you arrive? What can needy persons like Us do for those who are full in themselves? In any case, My dear *brāhmaëa*, please make My life auspicious." Thus addressed, Nārada was astonished. He simply stood up silently and went to another palace.

PURPORT

In Kṛṣṇa, Śrīla Prabhupāda explains that when Nārada arrived at the second palace, "Lord Kṛṣṇa acted as if He did not know what had happened in

the palace of Rukmiṇī." Nārada understood that Lord Kṛṣṇa was simultaneously present in both palaces, performing different activities, so "he simply left the palace silently, in great astonishment over the Lord's activities."

TEXT 23

तत्राप्यचष्ट गोविन्दं
लालयन्तं सुतान् शिशून्
ततोऽन्यस्मिन् गृहेऽपश्यन्
मज्जनाय कृतोद्यमम्

*tatrāpy acaṣṭa govindam
lālayantam sutān śiśūn
tato 'nyasmin gr̥he 'paśyan
majjanāya kṛtodyamam*

SYNONYMS

tatra—there; *api*—and; *acaṣṭa*—he saw; *govindam*—Lord Kṛṣṇa; *lālayantam*—coddling; *sutān*—His children; *śiśūn*—infant; *tataḥ*—then; *anyasmin*—in another; *gr̥he*—palace; *apaśyat*—he saw (Him); *majjanāya*—for taking bath; *kṛta-udyamam*—preparing.

TRANSLATION

This time Nāradaḥ saw that Lord Kṛṣṇa was engaged as an affectionate father petting His small children. From there he entered another palace and saw Lord Kṛṣṇa preparing to take His bath.

PURPORT

This translation is from Śrīla Prabhupāda's *Kṛṣṇa, The Supreme Personality of Godhead*.

Śrīla Viśvanātha Cakravartī comments that in virtually all the palaces Nārada visited, Lord Kṛṣṇa worshiped and honored him.

TEXT 24

जुह्वन्तं च वितानाग्नीन्
यजन्तं पञ्चभिर्मखैः
भोजयन्तं द्विजान् क्वापि
भुञ्जानमवशेषितम्

*juhvantam ca vitānāgnīn
yajantam pañcabhir makhaiḥ
bhojayantam dvijān kvāpi
bhuñjānam avaśeṣitam*

SYNONYMS

juhvantam—offering oblations; *ca*—and; *vitāna-agnīn*—to the sacrificial fires; *yajantam*—worshiping; *pañcabhiḥ*—five; *makhaiḥ*—with the obligatory rituals; *bhojayantam*—feeding; *dvijān*—*brāhmaṇas*; *kva* *api*—somewhere; *bhuñjānam*—eating; *avaśeṣitam*—remnants.

TRANSLATION

In one place the Lord was offering oblations into the sacrificial fires; in another, worshiping through the five *mahā-yajī as*; in another, feeding *brāhmaëas*; and in yet another, eating the remnants of food left by *brāhmaëas*.

PURPORT

The five *mahā-yajñas*, or great sacrifices, are defined as follows: *pāṭho homaś cātithīnām saparyā tarpaṇam baliḥ*—"reciting the *Vedas*, offering oblations into the sacrificial fire, waiting on guests, making offerings to the forefathers, and offering [a share of one's food] to living entities in general."

Śrīla Prabhupāda comments as follows on these sacrifices: "In another palace Kṛṣṇa was found performing the *pañca-yajña* sacrifice, which is compulsory for a householder. This *yajña* is also known as *pañca-sūnā*. Knowingly or unknowingly, everyone, specifically the householder, is committing five kinds of sinful activities. When we receive water from a water pitcher, we kill many germs that are in it. Similarly, when we use a grinding machine or take foodstuffs, we kill many germs. When sweeping the floor or igniting a fire, we kill many germs. When we walk on the street we kill many ants and other insects. Consciously or unconsciously, in all our different activities we are killing. Therefore it is incumbent upon every householder to perform the *pañca-sūnā* sacrifice to rid himself of the reactions to such sinful activities."

Śrīla Viśvanātha Cakravartī, in his commentary on this verse, again points out that all the different times of the day were occurring simultaneously in Lord Kṛṣṇa's palaces. Thus Nārada saw a fire sacrifice—a morning ritual—and at about the same time he saw Lord Kṛṣṇa feeding the *brāhmaṇas* and accepting their remnants—a noontime activity.

TEXT 25

क्वापि सन्ध्यामुपासीनं
जपन्तं ब्रह्म वाग्यतम
एकत्र चासिचर्माभ्यां

चरन्तमसिवर्तमसु

*kvāpi sandhyām upāsīnam
japantam brahma vāg-yatam
ekatra cāsi-carmābhyām
carantam asi-vartmasu*

SYNONYMS

kva api—somewhere; *sandhyām*—the rituals of sunset; *upāsīnam*—worshiping; *japantam*—quietly chanting; *brahma*—the Vedic mantra (Gāyatrī); *vāk-yatam*—controlling His speech; *ekatra*—in one place; *ca*—and; *asi*—with sword; *carmābhyām*—and shield; *carantam*—moving about; *asi-vartmasu*—in the corridors set aside for sword practice.

TRANSLATION

Somewhere Lord Kṛṣṇa was observing the rituals for worship at sunset by refraining from speech and quietly chanting the Gāyatrī *mantra*, and elsewhere He was moving about with sword and shield in the areas set aside for sword practice.

PURPORT

According to Śrīla Viśvanātha Cakravartī, the words *sandhyām upāsīnam* indicate sunset rituals, whereas the words *asi-carmābhyām carantam* refer to sword practice, which takes place at dawn.

TEXT 26

अश्वैर्गजै रथैः कापि

विचरन्तं गदाग्रजम्
क्वचिच्छयानं पर्यङ्के
स्तूयमानं च वन्दिभिः

*aśvair gajai rathaiḥ kvāpi
vicarantaṁ gadāgrajam
kvacit chayānam paryaṅke
stūyamānam ca vandibhiḥ*

SYNONYMS

aśvaiḥ—on horses; *gajaiḥ*—on elephants; *rathaiḥ*—on chariots; *kva
api*—somewhere; *vicarantaṁ*—riding; *gada-agrajam*—Lord Kṛṣṇa, the elder
brother of Gada; *kvacit*—somewhere; *śayānam*—lying; *paryaṅke*—on His bed;
stūyamānam—being praised; *ca*—and; *vandibhiḥ*—by bards.

TRANSLATION

In one place Lord Gadāgraja was riding on horses, elephants and chariots,
and in another place He was resting on His bed while bards recited His glories.

PURPORT

Śrīla Viśvanātha Cakravartī points out that riding on horses and elephants
is a noon activity, whereas one lies down during the latter part of night.

TEXT 27

मन्त्रयन्तं च कस्मिंश्चिन्
मन्त्रिभिश्चोद्धवादिभिः

जलक्रीडारतं कापि वारमुख्याबलावृतम्

*mantrayantam ca kasmimścin
mantribhiś coddhavādibhiḥ
jala-kṛīḍā-ratam kvāpi
vāramukhyābalāvṛtam*

SYNONYMS

mantrayantam—consulting; *ca*—and; *kasmimścit*—somewhere;
mantri-bhiḥ—with advisers; *ca*—and; *uddhava-ādibhiḥ*—Uddhava and others;
jala—watery; *kṛīḍā*—in sports; *ratam*—engaged; *kva api*—somewhere;
vāra-mukhyā—by royal dancing girls; *abalā*—and other women;
vṛtam—accompanied.

TRANSLATION

Somewhere He was consulting with royal ministers like Uddhava, and
somewhere else He was enjoying in the water, surrounded by many society girls
and other young women.

PURPORT

This translation is based on Śrīla Prabhupāda's *Kṛṣṇa*. According to Śrīla
Viśvanātha Cakravartī, Lord Kṛṣṇa met with His counselors around dusk and
enjoyed water sports in the afternoon.

TEXT 28

कुत्रचिद् द्विजमुख्येभ्यो

ददतं गाः स्वलङ्कृताः
इतिहासपुराणानि
शृण्वन्तं मङ्गलानि च

*kuṭracid dvija-mukhyebhyo
dadatam gāḥ sv-alāṅkṛtāḥ
itihāsa-purāṇāni
śṛṇvantam maṅgalāni ca*

SYNONYMS

kuṭracit—somewhere; *dvija*—to *brāhmaṇas*; *mukhyebhyaḥ*—excellent;
dadatam—giving; *gāḥ*—cows; *su*—well; *alāṅkṛtāḥ*—ornamented; *itihāsa*—epic
histories; *purāṇāni*—and the *Purāṇas*; *śṛṇvantam*—hearing;
maṅgalāni—auspicious; *ca*—and.

TRANSLATION

Somewhere He was giving well-decorated cows to exalted *brāhmaëas*, and
elsewhere he was listening to the auspicious narration of epic histories and
Purāëas.

PURPORT

Śrīla Viśvanātha Cakravartī informs us that giving cows in charity occurs
in the morning, while hearing the histories takes place in the afternoon.

TEXT 29

हसन्तं हासकथया

कदाचित्प्रियया गृहे
क्वापि धर्मं सेवमानम्
अर्थकामौ च कुत्रचित्

*hasantam hāsa-kathayā
kadācit priyayā gṛhe
kvāpi dharmam sevamānam
artha-kāmau ca kutracit*

SYNONYMS

hasantam—laughing; *hāsa-kathayā*—with joking conversation; *kadācit*—at one time; *priyayā*—with His beloved; *gṛhe*—in the palace; *kvāpi*—somewhere; *dharmam*—religiosity; *sevamānam*—practicing; *artha*—economic development; *kāmau*—sense gratification; *ca*—and; *kutracit*—somewhere.

TRANSLATION

Somewhere Lord Kṛṣṇa was found enjoying the company of a particular wife by exchanging joking words with her. Somewhere else He was found engaged, along with His wife, in religious ritualistic functions. Somewhere Kṛṣṇa was found engaged in matters of economic development, and somewhere else He was found enjoying family life according to the regulative principles of the *çāstras*.

PURPORT

This translation is based on Śrīla Prabhupāda's *Kṛṣṇa*.

Joking conversations take place during the nighttime, whereas religious rituals, economic development and family enjoyment occur during both the day and the night.

TEXT 30

ध्यायन्तमेकमासीनं
पुरुषं प्रकृतेः परम्
शुश्रूषन्तं गुरुन् क्वापि
कामैर्भोगैः सपर्यया

*dhyāyantam ekam āsīnam
puruṣam prakṛteḥ param
śuśrūṣantam gurūn kvāpi
kāmais bhogaiḥ saparyayā*

SYNONYMS

dhyāyantam—meditating; *ekam*—alone; *āsīnam*—sitting; *puruṣam*—on the Supreme Personality of Godhead; *prakṛteḥ*—to material nature; *param*—transcendental; *śuśrūṣantam*—rendering menial service; *gurūn*—to His elders; *kva api*—somewhere; *kāmaiḥ*—desirable; *bhogaiḥ*—with objects of enjoyment; *saparyayā*—and with worship.

TRANSLATION

Somewhere He was sitting alone, meditating on the Supreme Personality of Godhead, who is transcendental to material nature, and somewhere He was rendering menial service to His elders, offering them desirable things and reverential worship.

PURPORT

Śrīla Prabhupāda comments, "Meditation, as recommended in authorized

scripture, is meant for concentrating one's mind on the Supreme Personality of Godhead, Viṣṇu. Lord Kṛṣṇa is Himself the original Viṣṇu, but because He played the part of a human being, He taught us definitely by His personal behavior what is meant by meditation."

This activity of meditation indicates the *brāhma-muhūrta*, the early morning hours before sunrise.

TEXT 31

कुर्वन्तं विग्रहं कैश्चित्
सन्धिं चान्यत्र केशवम्
कुत्रापि सह रामेण
चिन्तयन्तं सतां शिवम्

*kurvantam vighrahaṁ kaiścit
sandhiṁ cānyatra keśavam
kutrapī saha rāmeṇa
cintayantam satām śivam*

SYNONYMS

kurvantam—making; *vighrahaṁ*—war; *kaiścit*—with certain persons; *sandhim*—reconciliation; *ca*—and; *anyatra*—elsewhere; *keśavam*—Lord Kṛṣṇa; *kutra api*—somewhere; *saha*—together; *rāmeṇa*—with Lord Balarāma; *cintayantam*—thinking; *satām*—of the saintly; *śivam*—the welfare.

TRANSLATION

In one place He was planning battles in consultation with some of His advisers, and in another place He was making peace. Somewhere Lord Keśava

and Lord Balarāma were together pondering the welfare of the pious.

TEXT 32

पुत्राणां दुहितृणां च
काले विध्युपयापनम्
दारैर्वरैस्तत्सदृशैः
कल्पयन्तं विभूतिभिः

*putrāṇām duhitṛṇām ca
kāle vidhy-upayāpanam
dārair varais tat-sadṛśaiḥ
kalpayantaṁ vibhūtibhiḥ*

SYNONYMS

putrāṇām—of sons; *duhitṛṇām*—of daughters; *ca*—and; *kāle*—at the suitable time; *vidhi*—according to religious principles; *upayāpanam*—getting them married; *dāraiḥ*—with wives; *varaiḥ*—and with husbands; *tat*—for them; *sadṛśaiḥ*—compatible; *kalpayantaṁ*—so arranging; *vibhūtibhiḥ*—in terms of opulences.

TRANSLATION

Nārada saw Lord Kṛṣṇa engaged in getting His sons and daughters married to suitable brides and bridegrooms at the appropriate time, and the marriage ceremonies were being performed with great pomp.

PURPORT

This translation is based on Śrīla Prabhupāda's *Kṛṣṇa*.

The word *kāle* here means that Kṛṣṇa arranged for His sons and daughters to be married when each of them reached the proper age.

TEXT 33

प्रस्थापनोपनयनैर्
अपत्यानां महोत्सवान्
वीक्ष्य योगेश्वरेशस्य
येषां लोका विसिस्मिरे

*prasthāpanoṇayanair
apatyānām mahotsavān
vīkṣya yogeśvareśasya
yeṣām lokā visismire*

SYNONYMS

prasthāpana—with sending away; *upanayanaiḥ*—and bringing home; *apatyānām*—of the children; *mahā*—great; *utsavān*—holiday celebrations; *vīkṣya*—seeing; *yoga-īśvara*—of the masters of yoga; *īśasya*—of the supreme master; *yeṣām*—whose; *lokāḥ*—the people; *visismire*—were amazed.

TRANSLATION

Nārada observed how Śrī Kṛṣṇa, the master of all *yoga* masters, arranged to send away His daughters and sons-in-law, and also to receive them home again, at the time of great holiday celebrations. All the citizens were astonished to see these celebrations.

TEXT 34

यजन्तं सकलान्देवान्
क्वापि क्रतुभिरूर्जितैः
पूर्यन्तं क्वचिद्धर्मं
कूर्पाराममठादिभिः

*yajantam sakalān devān
kvāpi kratubhir ūrjitaiḥ
pūrtayantam kvacid dharmam
kūrpārāma-maṭhādibhiḥ*

SYNONYMS

yajantam—worshiping; *sakalān*—all; *devān*—the demigods; *kva*
api—somewhere; *kratubhiḥ*—with sacrifices; *ūrjitaiḥ*—full-blown;
pūrtayantam—fulfilling by civil service; *kvacit*—somewhere;
dharmam—religious obligation; *kūrpa*—with wells; *ārāma*—public parks;
maṭha—monasteries; *ādibhiḥ*—and so on.

TRANSLATION

Somewhere He was worshiping all the demigods with elaborate sacrifices,
and elsewhere He was fulfilling His religious obligations by doing public welfare
work, such as the construction of wells, public parks and monasteries.

TEXT 35

चरन्तं मृगयां क्वापि
हयमारुह्य सैन्धवम्
घ्नन्तं तत्र पशून्मेध्यान्

परीतं यदुपुङ्गवैः

*carantam mṛgayām kvāpi
hayam āruhya saindhavam
ghnantam tatra paśūn medhyān
parītam yadu-puṅgavaiḥ*

SYNONYMS

carantam—traveling; *mṛgayām*—on a hunting expedition; *kva api*—somewhere; *hayam*—His horse; *āruhya*—mounting; *saindhavam*—of the Sindh country; *ghnantam*—killing; *tatra*—there; *paśūn*—animals; *medhyān*—offerable in sacrifice; *parītam*—surrounded; *yadu-puṅgavaiḥ*—by the most heroic Yadus.

TRANSLATION

In another place He was on a hunting expedition. Mounted on His Sindhī horse and accompanied by the most heroic of the Yadus, He was killing animals meant for offering in sacrifice.

PURPORT

Śrīla Prabhupāda comments, "According to Vedic regulations, the *kṣatriyas* were allowed to kill prescribed animals on certain occasions, either to maintain peace in the forests or to offer the animals in the sacrificial fire. *Kṣatriyas* are allowed to practice this killing art because they have to kill their enemies mercilessly to maintain peace in society."

TEXT 36

अव्यक्तलिङ्गं प्रकृतिष्व
अन्तःपुरगृहादिषु
क्वचिच्चरन्तं योगेशं
तत्तद्भावबुभुत्सया

*avyakta-liṅgaṁ prakṛtiṣv
antaḥ-pura-grhādiṣu
kvacic carantaṁ yogeśaṁ
tat-tad-bhāva-bubhutsayā*

SYNONYMS

avyakta—hidden; *liṅga*—His identity; *prakṛtiṣu*—among His ministers; *antaḥ-pura*—of the royal precincts; *grha-ādiṣu*—among the residences, etc.; *kvacit*—somewhere; *carantaṁ*—moving about; *yoga-īśaṁ*—the Lord of mystic power; *tat-tat*—of each of them; *bhāva*—the mentalities; *bubhutsayā*—with the desire to know.

TRANSLATION

Somewhere Kṛṣṇa, the Lord of mystic power, was moving about in disguise among the homes of ministers and other citizens in order to understand what each of them was thinking.

PURPORT

Although Lord Kṛṣṇa is all-knowing, while executing His pastimes as a typical monarch He sometimes traveled about incognito to acquire necessary information about His kingdom.

TEXT 37

अथोवाच हृषीकेशं
नारदः प्रहसन्निव
योगमायोदयं वीक्ष्य
मानुषीमीयुषो गतिम्

*athovāca hṛṣīkeśam
nāradaḥ prahasann iva
yoga-māyodayam vīkṣya
mānuṣīm īyuṣo gatim*

SYNONYMS

atha—thereupon; *uvāca*—said; *hṛṣīkeśam*—to Lord Kṛṣṇa; *nāradaḥ*—Nārada; *prahasan*—laughing; *iva*—mildly; *yoga-māyā*—of His spiritual bewildering potencies; *udayam*—the unfolding; *vīkṣya*—having seen; *mānuṣīm*—human; *īyuṣaḥ*—who was assuming; *gatim*—ways.

TRANSLATION

Having thus seen this display of the Lord's Yogamāyā, Nārada mildly laughed and then addressed Lord Hṛṣīkeśa, who was adopting the behavior of a human being.

PURPORT

According to Śrīla Viśvanātha Cakravartī, Nārada fully understood the Lord's omniscience, and thus when he saw the Lord trying to find out the mood of His ministers, moving about in disguise, Nārada could not help laughing. But remembering the Lord's supreme position, he somewhat

constrained his laughter.

TEXT 38

विदाम योगमायास्ते
दुर्दर्शा अपि मायिनाम्
योगेश्वरात्मन्निर्भाता
भवत्पादनिषेवया

*vidāma yoga-māyās te
durdarśā api māyinām
yogeśvarātman nirbhātā
bhavat-pāda-niṣevayā*

SYNONYMS

vidāma—we know; *yoga-māyāḥ*—the mystic potencies; *te*—Your; *durdarśāḥ*—impossible to see; *api*—even; *māyinām*—for great mystics; *yoga-īśvara*—O Lord of all mystic power; *ātman*—O Supreme Soul; *nirbhātāḥ*—perceived; *bhavat*—Your; *pāda*—to the feet; *niṣevayā*—by service.

TRANSLATION

[Nārada said:] Now we understand Your mystic potencies, which are difficult to comprehend, even for great mystics, O Supreme Soul, master of all mystic power. Only by serving Your feet have I been able to perceive Your powers.

PURPORT

According to the *ācāryas*, this verse indicates that even great mystics like

Lord Brahmā and Lord Śiva cannot fully comprehend the mystic power of the Supreme Lord.

TEXT 39

अनुजानीहि मां देव
लोकांस्ते यशसाप्लुतान्
पर्यटामि तवोद्गायन्
लीला भुवनपावनीः

*anujānīhi mām deva
lokāṁs te yaśasāplutān
paryatāmi tavodgāyan
līlā bhuvana-pāvanīḥ*

SYNONYMS

anujānīhi—please give leave; *mām*—to me; *deva*—O Lord; *lokān*—the worlds; *te*—Your; *yaśasā*—with the fame; *āplutān*—flooded; *paryatāmi*—I will wander; *tava*—Your; *udgāyan*—loudly singing; *līlāḥ*—the pastimes; *bhuvana*—all the planetary systems; *pāvanīḥ*—which purify.

TRANSLATION

O Lord, please give me Your leave. I will wander about the worlds, which are flooded with Your fame, loudly singing about Your pastimes, which purify the universe.

PURPORT

Even Nārada Muni was bewildered to see Lord Kṛṣṇa's amazing pastimes as

a human being. Therefore, with the words *anujānīhi mām deva* he requests permission to return to his normal service of traveling and preaching. Inspired by what he has seen, he wants to preach widely the glories of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

TEXT 40

श्रीभगवानुवाच
ब्रह्मन्धन्नस्य वक्ताहं
कर्ता तदनुमोदिता
तच्छिक्षयन्लोकमिमम्
आस्थितः पुत्र मा खिदः

śrī-bhagavān uvāca
brahman dhannasya vaktāham
kartā tad-anumoditā
tac chikṣayan lokam imam
āsthitaḥ putra mā khidaḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *brahman*—O *brāhmaṇa*; *dharmasya*—of religion; *vaktā*—the speaker; *aham*—I; *kartā*—the executor; *tat*—of it; *anumoditā*—the sanctioner; *tat*—it; *śikṣayan*—teaching; *lokam*—to the world; *imam*—in this; *āsthitaḥ*—situated; *putra*—O son; *mā khidaḥ*—do not be disturbed.

TRANSLATION

The Supreme Personality of Godhead said: O *brāhmaṇa*, I am the speaker of

religion, its performer and sanctioner. I observe religious principles to teach them to the world, My child, so do not be disturbed.

PURPORT

Śrīla Jīva Gosvāmī explains that Lord Kṛṣṇa wanted to dispel Nārada's distress, which the sage felt because he saw Lord Kṛṣṇa worshipping the demigods and even Nārada himself. Śrīla Viśvanātha Cakravartī explains Lord Kṛṣṇa's feelings as follows: "As I state in the *Bhagavad-gītā*, *yad yad ācarati śreṣṭhas tat tad evetaro janaḥ*: ['Whatever a great person does, ordinary people follow.] Thus I bathed your feet today in order to help propagate the principles of religion. In the past, before I began My pastimes of directly teaching religious principles, you came and offered prayers to Me after I had killed the Keśī demon, but I simply listened to your elaborate prayers and glorification and did nothing to honor you. Just remember this and consider.

"Do not think that you have committed an offense by allowing Me to bathe your feet today and accept the water as holy remnants. Just as a son does not offend his father by touching him with his foot while sitting on the father's lap, so you should understand that in the same way, My son, you have not offended Me."

TEXT 41

श्रीशुक उवाच
इत्याचरन्तं सद्धर्मान्
पावनान् गृहमेधिनाम्
तमेव सर्वगेहेषु
सन्तमेकं ददर्श ह

śrī-śuka uvāca

*ity ācarantaṁ sad-dharmān
pāvanān gṛha-medhinām
tam eva sarva-geheṣu
santaṁ ekaṁ dadarśa ha*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus; *ācarantaṁ*—performing; *sat*—spiritual; *dharmān*—the principles of religion; *pāvanān*—purifying; *gṛha-medhinām*—for householders; *tam*—Him; *eva*—indeed; *sarva*—in all; *geheṣu*—the palaces; *santaṁ*—present; *ekaṁ*—in one form; *dadarśa ha*—he saw.

TRANSLATION

Śukadeva Gosvāmī said: Thus in every palace Nārada saw the Lord in His same personal form, executing the transcendental principles of religion that purify those engaged in household affairs.

PURPORT

In this verse Śukadeva Gosvāmī repeats what the Lord has Himself explained. As Śrīla Prabhupāda writes in *Kṛṣṇa*, "The Supreme Personality of Godhead was engaged in His so-called household affairs in order to teach people how one can sanctify one's household life although he may be attached to the imprisonment of material existence. Actually, one is obliged to continue the term of material existence because of household life. But the Lord, being very kind upon householders, demonstrated the path of sanctifying ordinary household life. Because *Kṛṣṇa* is the center of all activities, a *Kṛṣṇa* conscious householder's life is transcendental to Vedic injunctions and is automatically sanctified."

As stated in Text 2 of this chapter, all the Lord's activities in the many

palaces were performed by the Lord's single spiritual form (*ekena vapuṣā*), which manifested in many places at once. This vision was revealed to Nārada because of his desire to see it and the Lord's desire to show it to him. Śrīla Viśvanātha Cakravartī points out that the other residents of Dvārakā could see Kṛṣṇa only in the particular part of the city they themselves occupied, and not anywhere else, even if they would sometimes go to another precinct on some business. Thus the Lord gave a special view of His pastimes to His beloved devotee Nārada Muni.

TEXT 42

कृष्णस्यानन्तवीर्यस्य
योगमायामहोदयम्
मुहुर्दृष्ट्वा ऋषिरभूद्
विस्मितो जातकौतुकः

*kṛṣṇasyānanta-vīryasya
yoga-māyā-mahodayam
muhur dṛṣṭvā ṛṣir abhūd
vismīto jāta-kautukaḥ*

SYNONYMS

kṛṣṇasya—of Lord Kṛṣṇa; *ananta*—unlimited; *vīryasya*—whose prowess; *yoga-māyā*—of the mystic, deluding energy; *mahā*—elaborate; *udayam*—the manifestation; *muhur*—repeatedly; *dṛṣṭvā*—having witnessed; *ṛṣiḥ*—the sage, Nārada; *abhūt*—became; *vismītaḥ*—amazed; *jātakautukaḥ*—filled with wonder.

TRANSLATION

Having repeatedly seen the vast mystic display of Lord Kṛṣṇa, whose power is unlimited, the sage was amazed and filled with wonder.

TEXT 43

इत्यर्थकामधर्मेषु
कृष्णेन श्रद्धितात्मना
सम्यक्सभाजितः प्रीतस्
तमेवानुस्मरन् ययौ

*ity artha-kāma-dharmeṣu
kṛṣṇena śraddhitātmanā
samyak sabhājitaḥ prītaḥ
tam evānusmaran yayau*

SYNONYMS

iti—thus; *artha*—with items of utility for economic development; *kāma*—of sense gratification; *dharmeṣu*—and of religiosity; *kṛṣṇena*—by Lord Kṛṣṇa; *śraddhita*—faithful; *ātmanā*—whose heart; *samyak*—thoroughly; *sabhājitaḥ*—honored; *prītaḥ*—pleased; *tam*—Him; *eva*—indeed; *anusmaran*—always remembering; *yayau*—he went.

TRANSLATION

Lord Kṛṣṇa greatly honored Nārada, faithfully presenting him with gifts related to economic prosperity, sense gratification and religious duties. Thus fully satisfied, the sage departed, constantly remembering the Lord.

PURPORT

As Śrīla Prabhupāda points out in *Kṛṣṇa*, the phrase *artha-kāma-dharmeṣu* indicates that Lord Kṛṣṇa was behaving like an ordinary householder deeply concerned with economic development, sense gratification and religious duties. Nārada could understand the Lord's purpose, and he was most pleased by Śrī Kṛṣṇa's exemplary behavior. Thus fully enlivened in his pure Kṛṣṇa consciousness, he departed.

TEXT 44

एवं मनुष्यपदवीमनुवर्तमानो
नारायणोऽखिलभवाय गृहीतशक्तिः
रेमेऽण्ग षोडशसहस्रवराङ्गनानां
सत्रीडसौहृदनिरीक्षणहासजुष्टः

*evam manuṣya-padavīm anuvartamāno
nārāyaṇo 'khila-bhavāya grhīta-śaktiḥ
reme 'ṅga ṣoḍaśa-sahasra-varāṅganānām
sa-vrīḍa-sauhṛda-nirīkṣaṇa-hāsa-juṣṭaḥ*

SYNONYMS

evam—thus; *manuṣya*—of human beings; *padavīm*—the path; *anuvartamānaḥ*—following; *nārāyaṇaḥ*—the Supreme Lord, Nārāyaṇa; *akhila*—of everyone; *bhavāya*—for the welfare; *grhīta*—having manifested; *śaktiḥ*—His potencies; *reme*—He enjoyed; *aṅga*—my dear (King Parīkṣit); *ṣoḍaśa*—sixteen; *sahasra*—thousand; *vara*—most excellent; *aṅganānām*—of women; *sa-vrīḍa*—shy; *sauhṛda*—and affectionate; *nirīkṣaṇa*—by the glances; *hāsa*—and laughter; *juṣṭaḥ*—satisfied.

TRANSLATION

In this way Lord Nārāyaṇa imitated the ways of ordinary humans, manifesting His divine potencies for the benefit of all beings. Thus He enjoyed, dear King, in the company of His sixteen thousand exalted consorts, who served the Lord with their shy, affectionate glances and laughter.

TEXT 45

यानीह विश्वविलयोद्भववृत्तिहेतुः
कर्माण्यनन्यविषयाणि हरीश्चकार
यस्त्वङ्गं गायति शृणोत्यनुमोदते वा
भक्तिर्भवेद्भगवति ह्यपवर्गमार्गे

*yāniha viśva-vilayodbhava-vṛtti-hetuḥ
karmāṇy ananya-viṣayāṇi hariś cakāra
yas tv aṅga gāyati śṛṇoty anumodate vā
bhaktir bhaved bhagavati hy apavarga-mārge*

SYNONYMS

yāni—which; *iha*—in this world; *viśva*—of the universe; *vilaya*—of the destruction; *udbhava*—creation; *vṛtti*—and maintenance; *hetuḥ*—He who is the cause; *karmāṇi*—activities; *ananya*—of no one else; *viṣayāṇi*—the engagements; *hariḥ*—Lord Kṛṣṇa; *cakāra*—performed; *yaḥ*—whoever; *tu*—indeed; *aṅga*—my dear King; *gāyati*—chants; *śṛṇoti*—hears; *anumodate*—approves; *vā*—or; *bhaktiḥ*—devotion; *bhaved*—arises; *bhagavati*—for the Supreme Lord; *hi*—indeed; *apavarga*—liberation; *mārge*—the path toward whom.

TRANSLATION

Lord Hari is the ultimate cause of universal creation, maintenance and destruction. My dear King, anyone who chants about, hears about or simply appreciates the extraordinary activities He performed in this world, which are impossible to imitate, will surely develop devotion for the Supreme Lord, the bestower of liberation.

PURPORT

Śrīla Viśvanātha Cakravartī has given various meanings for the word *ananya-viṣayāṇi*. This term may indicate that the Lord performed activities in Dvārakā that were unusual even for His plenary expansions, to say nothing of others. Or the term can be understood to indicate that the Lord performed these activities for the sake of His pure, exclusive devotees. In any case, one who recites or hears accounts of these pastimes will certainly be engaged in Kṛṣṇa consciousness and, as Śrīla Prabhupāda writes, "certainly find it very easy to traverse the path of liberation and taste the nectar of the lotus feet of Lord Kṛṣṇa." Śrīla Prabhupāda further points out that the word *anumodate* here indicates that one who "supports a preacher of the Kṛṣṇa consciousness movement" will also receive the benefits mentioned here.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Sixty-ninth Chapter, of the Śrīmad-Bhāgavatam, entitled 'Nārada Muni Visits Lord Kṛṣṇa's Palaces in Dvārakā.'

70. Lord Kṛṣṇa's Daily Activities

This chapter describes Lord Śrī Kṛṣṇa's daily activities and two proposals placed before Him—one by a messenger from Dvārakā and another by the sage Nārada.

In the early hours of the morning, Lord Kṛṣṇa would rise from bed and bathe Himself in clear water. After executing the dawn rituals and other religious duties, He would offer oblations into the sacred fire, chant the *Gāyatrī mantra*, worship and pay tribute to the demigods, sages and forefathers, and offer respects to learned *brāhmaṇas*. Then He would touch auspicious substances, decorate Himself with celestial ornaments and gratify His subjects by giving them whatever they desired.

The Lord's chariot driver, Dāruka, would bring His chariot, and the Lord would mount it and drive to the royal assembly hall. When He would take His seat in the assembly, surrounded by the Yādavas, He would appear like the moon surrounded by the circle of stars called *nakṣatras*. Bards would recite His praises to the accompaniment of drums, cymbals, *vīṇās* and other instruments.

On one occasion, the doorkeepers escorted a messenger into the assembly hall. The messenger offered prostrated obeisances to the Lord and then, standing with joined palms, addressed Him: "O Lord, Jarāsandha has captured twenty thousand kings and is holding them prisoner. Please do something, for these kings are all Your surrendered devotees."

Just at that moment Nārada Muni appeared. Lord Śrī Kṛṣṇa and all the members of the assembly stood up and offered obeisances to Nārada by bowing their heads. The sage accepted a seat, and then Lord Kṛṣṇa gently questioned him: "Since you travel all over the universe, please inform Us what the

Pāṇḍava brothers are planning to do." Nārada then praised the Supreme Lord and replied, "King Yudhiṣṭhira desires to perform the Rājasūya sacrifice. For this he requests Your sanction and presence. Many demigods and illustrious kings will come just to see You."

Understanding that the Yādavas wanted Him to defeat Jarāsandha, Lord Kṛṣṇa asked His wise minister Uddhava to determine which of the two matters at hand—the defeat of Jarāsandha or the Rājasūya sacrifice—should be attended to first.

TEXT 1

श्रीशुक उवाच
अथोषस्युपवृत्तायां
कुक्कुटान् कूजतोऽशपन्
गृहीतकण्ठयः पतिभिर्
माधव्यो विरहातुराः

śrī-śuka uvāca
athoṣasy upavṛttāyām
kukkuṭān kūjato 'śapan
grhīta-kaṇṭhyaḥ patibhir
mādhavyo virahāturāḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *atha*—then; *uṣasi*—the dawn; *upavṛttāyām*—as it was approaching; *kukkuṭān*—the roosters; *kūjataḥ*—who were crowing; *aśapan*—cursed; *grhīta*—being held; *kaṇṭhyaḥ*—whose necks; *patibhiḥ*—by their husbands (Lord Kṛṣṇa in His multiple manifestations); *mādhavyaḥ*—the wives of Lord Kṛṣṇa; *viraha*—over separation;

āturāḥ—agitated.

TRANSLATION

Śukadeva Gosvāmī said: As dawn approached, the wives of Lord Mādhava, each embraced around the neck by her husband, cursed the crowing roosters. The ladies were disturbed that now they would be separated from Him.

PURPORT

This description of Lord Kṛṣṇa's daily activities starts with the crowing of the rooster. Lord Kṛṣṇa's wives knew that the Lord would dutifully get up and perform His prescribed morning rituals, and thus they were agitated at their coming separation from Him and cursed the roosters.

TEXT 2

वयांस्यरोरुवन् कृष्णं
बोधयन्तीव वन्दिनः
गायत्स्वलिष्वनिद्राणि
मन्दारवनवायुभिः

vayāṁsy aroruvan kṛṣṇam
bodhayantīva vandinaḥ
gāyatsv aliṣv anidrāṇi
mandāra-vana-vāyubhiḥ

SYNONYMS

vayāṁsi—birds; *aroruvan*—sounded loudly; *kṛṣṇam*—Lord Kṛṣṇa; *bodhayanti*—waking; *iva*—as if; *vandinaḥ*—bards; *gāyatsu*—as they sang;

aliṣu—bees; *anidrāṇi*—aroused from sleep; *mandāra*—of *pārijāta* trees; *vana*—from the garden; *vāyubhiḥ*—by the breeze.

TRANSLATION

The bees' buzzing, caused by the fragrant breeze from the *pārijāta* garden, roused the birds from sleep. And when the birds began to sing loudly, they woke Lord Kṛṣṇa like court poets reciting His glories.

TEXT 3

मुहूर्तं तं तु वैदर्भी
नामृष्यदतिशोभनम्
परिरम्भणविश्लेषात्
प्रियबाह्वन्तरं गता

muhūrtam tam tu vaidarbhī
nāmṛṣyad ati-śobhanam
parirambhaṇa-viśleṣāt
priya-bāhv-antaram gatā

SYNONYMS

muhūrtam—time of the day; *tam*—that; *tu*—but; *vaidarbhī*—Queen Rukmiṇī; *na amṛṣyat*—did not like; *ati*—very; *śobhanam*—auspicious; *parirambhaṇa*—of His embrace; *viśleṣāt*—because of the loss; *priya*—of her beloved; *bāhu*—the arms; *antaram*—between; *gatā*—situated.

TRANSLATION

Lying in her beloved's arms, Queen Vaidarbhī did not like this most auspicious hour, for it meant she would lose His embrace.

PURPORT

Śrīla Śrīdhara Svāmī explains that the reaction of Queen Vaidarbhī, Rukmiṇī-devī, shows the attitude of all the queens.

TEXTS 4-5

ब्राह्मे मुहूर्त उत्थाय
वार्युपस्पृश्य माधवः
दध्यौ प्रसन्नकरण
आत्मानं तमसः परम्

एकं स्वयंज्योतिरनन्यमव्ययं
स्वसंस्थया नित्यनिरस्तकल्मषम्
ब्रह्माख्यमस्योद्भवनाशहेतुभिः
स्वशक्तिभिर्लक्षितभावनिर्वृतिम्

*brāhme muhūrta utthāya
vāry upaspr̥śya mādhaveḥ
dadhyau prasanna-karaṇa
ātmānaṁ tamasaḥ param*

*ekam svayaṁ-jyotir ananyam avyayaṁ
sva-saṁsthayā nitya-nirasta-kalmaṣam
brahmākhyam asyodbhava-nāśa-hetubhiḥ
sva-śaktibhir lakṣita-bhāva-nirvṛtim*

SYNONYMS

brāhme muhūrte—during the most suitable period of the day for spiritual activity, before sunrise; *utthāya*—rising; *vāri*—water; *upaspr̥śya*—touching; *mādhavaḥ*—Lord Kṛṣṇa; *dadhyau*—meditated; *prasanna*—clear; *karaṇaḥ*—His mind; *ātmānam*—upon Himself; *tamaśaḥ*—ignorance; *param*—beyond; *ekam*—exclusive; *svayam-jyotiḥ*—self-luminous; *ananyam*—without another; *avyayam*—infallible; *sva-saṁsthayā*—by His own nature; *nitya*—perpetually; *nirasta*—dispelling; *kalmaṣam*—contamination; *brahma-ākhyam*—known as Brahman, the Absolute Truth; *asya*—of this (universe); *udbhava*—of creation; *nāśa*—and destruction; *hetubhiḥ*—by the causes; *sva*—His own; *śaktibhiḥ*—energies; *lakṣita*—manifest; *bhāva*—existence; *nirvṛtim*—joy.

TRANSLATION

Lord Mādhava would rise during the *brāhma-muhūrta* period and touch water. With a clear mind He would then meditate upon Himself, the single, self-luminous, unequaled and infallible Supreme Truth, known as Brahman, who by His very nature ever dispels all contamination, and who through His personal energies, which cause the creation and destruction of this universe, manifests His own pure and blissful existence.

PURPORT

Viśvanātha Cakravartī Ṭhākura points out that the word *bhāva* in this verse indicates the created beings. Thus the compound word *lakṣita-bhāva-nirvṛtim* means that Lord Kṛṣṇa gives pleasure to the created beings through His various energies. Of course, the soul is never created, but our material, conditioned existence is created by the interaction of the Lord's energies.

One who is favored by the Lord's internal potency can understand the

nature of the Absolute Truth; this understanding is called Kṛṣṇa consciousness. In *Bhagavad-gītā* Lord Kṛṣṇa explains that His energies are divided into inferior and superior, or material and spiritual, potencies. The *Brahma-saṁhitā* further explains that the material potency acts like a shadow, following the movements of the spiritual reality, which is the Lord Himself and His spiritual potency. When one is favored by Lord Kṛṣṇa, He reveals Himself to the surrendered soul, and thus the same creation that formerly covered the soul becomes an impetus for spiritual enlightenment.

TEXT 6

अथाप्लुतोऽम्भस्यमले यथाविधि
क्रियाकलापं परिधाय वाससी
चकार सन्ध्योपगमादि सत्तमो
हुतानलो ब्रह्म जजाप वाग्यतः

*athāpluto 'mbhasy amale yathā-vidhi
kriyā-kalāpaṁ paridhāya vāsasī
cakāra sandhyopagamādi sattamo
hutānalo brahma jajāpa vāg-yataḥ*

SYNONYMS

atha—then; *āplutaḥ*—having bathed; *ambhasi*—in water; *amale*—pure; *yathā-vidhi*—according to Vedic rules; *kriyā*—of rituals; *kalāpaṁ*—the entire sequence; *paridhāya*—after dressing; *vāsasī*—in lower and upper garments; *cakāra*—He executed; *sandhyā-upagama*—worship at dawn; *ādi*—and so on; *sat-tamaḥ*—the most saintly of personalities; *huta*—having offered oblations; *analaḥ*—to the sacred fire; *brahma*—the mantra of the Vedas (namely Gāyatrī); *jajāpa*—He chanted quietly; *vāk*—speech; *yataḥ*—controlling.

TRANSLATION

That most saintly of personalities would then bathe in sanctified water, dress Himself in lower and upper garments and perform the entire sequence of prescribed rituals, beginning with worship at dawn. After offering oblations into the sacred fire, Lord Kṛṣṇa would silently chant the Gāyatrī *mantra*.

PURPORT

Śrīdhara Svāmī points out that since Lord Kṛṣṇa was in the disciplic succession from Kaṇva Muni, He offered oblations to the fire before sunrise. Then He chanted the Gāyatrī *mantra*.

TEXTS 7-9

उपस्थायार्कमुद्यन्तं
तर्पयित्वात्मनः कलाः
देवानृषीन् पितॄन् वृद्धान्
विप्रानभ्यर्च्य चात्मवान्

धेनूनां रुक्मशृङ्गीनां
साध्वीनां मौक्तिकस्रजाम्
पयस्विनीनां गृष्टीनां
सवत्सानां सुवाससाम्

ददौ रूप्यखुराग्राणं
क्षौमाजिनतिलैः सह

अलङ्कृतेभ्यो विप्रेभ्यो बद्धं बद्धं दिने दिने

*upasthāyārkam udyantam
tarpayitvātmanaḥ kalāḥ
devān ṛṣīn pitṛn vṛddhān
viprān abhyarcya cātmanvān
dhenūnām rukma-śṛṅgīnām
sādhvīnām mauktika-srajām
payasvinīnām gr̥ṣṭīnām
sa-vatsānām su-vāsasām
dadau rūpya-khurāgrāṇām
kṣaumājina-tilaiḥ saha
alaṅkṛtebhyo viprebhyo
baddham baddham dine dine*

SYNONYMS

upasthāya—worshiping; *arkam*—the sun; *udyantam*—rising;
tarpayitvā—propitiating; *ātmanaḥ*—His own; *kalāḥ*—expansions; *devān*—the demigods; *ṛṣīn*—sages; *pitṛn*—and forefathers; *vṛddhān*—His elders;
viprān—and *brāhmaṇas*; *abhyarcya*—worshiping; *ca*—and;
ātma-vān—self-possessed; *dhenūnām*—of cows; *rukma*—(covered with) gold;
śṛṅgīnām—whose horns; *sādhvīnām*—good-natured; *mauktika*—of pearls;
srajām—with necklaces; *payasvinīnām*—giving milk; *gr̥ṣṭīnām*—having given birth only once; *sa-vatsānām*—together with their calves; *su-vāsasām*—nicely dressed; *dadau*—He gave; *rūpya*—(covered with) silver; *khura*—of their hooves; *agrāṇām*—the fronts; *kṣauma*—linen; *ajina*—deerskins; *tilaiḥ*—and sesame seeds; *saha*—together with; *alaṅkṛtebhyah*—who were given ornaments; *viprebhyah*—to learned *brāhmaṇas*; *baddham baddham*—(one hundred

and seven) groups of 13,084 (thus totaling 1,400,000); dine dine—each day.

TRANSLATION

Each day the Lord worshiped the rising sun and propitiated the demigods, sages and forefathers, who are all His expansions. The self-possessed Lord would then carefully worship His elders and the *brāhmaëas*. To those well-attired *brāhmaëas* He would offer herds of tame and peaceful cows with gold-plated horns and pearl necklaces. These cows were also dressed in fine cloth, and the fronts of their hooves were plated with silver. Providers of abundant milk, they had each given birth only once and were accompanied by their calves. Daily the Lord gave many groups of 13,084 cows to the learned *brāhmaëas*, together with linen, deerskins and sesame seeds.

PURPORT

Śrīdhara Svāmī quotes several Vedic scriptures to show that in the context of Vedic ritual, a *badva* here refers to 13,084 cows. The words *badvaṁ badvaṁ dine dine* indicate that Lord Kṛṣṇa would give the learned *brāhmaṇas* many such groups of cows on a daily basis. Śrīdhara Svāmī further gives evidence that the usual practice for great saintly kings in previous ages was to give 107 such *badva*, or groups of 13,084 cows. Thus the total number of cows given in this sacrifice, known as Mañcāra, is 14 lakhs, or 1,400,000.

The words *alaṅkṛtebhyo viprebhyaḥ* indicate that in Lord Kṛṣṇa's kingdom the *brāhmaṇas* were given nice clothes and ornaments and were thus well attired.

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda writes with striking and profound insight on these pastimes of Lord Kṛṣṇa. The reader is strongly urged to study this book, which contains an invaluable wealth of information and commentary on the pastimes described in the Tenth Canto of *Śrīmad-Bhāgavatam*. Our humble attempt here can never equal the

consummate purity and skill of our great master. Still, as a service offered at his lotus feet, we are simply presenting the original Sanskrit text of the Tenth Canto, word-for-word meanings, a clear translation and essential commentary, for the most part based on the statements of the great spiritual masters in our line.

TEXT 10

गोविप्रदेवतावृद्ध-
गुरुन् भूतानि सर्वशः
नमस्कृत्यात्मसम्भूतीर्
मङ्गलानि समस्पृशत्

*go-vipra-devatā-vṛddha-
gurūn bhūtāni sarvaśaḥ
namaskṛtyātma-sambhūtīr
maṅgalāni samasprśat*

SYNONYMS

go—to the cows; *vipra*—*brāhmaṇas*; *devatā*—demigods; *vṛddha*—elders; *gurūn*—and spiritual masters; *bhūtāni*—to living beings; *sarvaśaḥ*—all; *namaskṛtya*—offering obeisances; *ātma*—to His own; *sambhūtīḥ*—expanded manifestations; *maṅgalāni*—auspicious things (such as a brown cow); *samasprśat*—He touched.

TRANSLATION

Lord Kṛṣṇa would offer obeisances to the cows, *brāhmaëas* and demigods, His elders and spiritual masters, and all living beings—all of whom are

expansions of His supreme personality. Then He would touch auspicious things.

TEXT 11

आत्मानं भूषयामास
नरलोकविभूषणम्
वासोभिर्भूषणैः स्वीयैर्
दिव्यस्रगनुलेपनैः

*ātmānam bhūṣayām āsa
nara-loka-vibhūṣaṇam
vāsobhir bhūṣaṇaiḥ svīyair
divya-srag-anulepanaiḥ*

SYNONYMS

ātmānam—Himself; *bhūṣayām āsa*—He decorated; *nara-loka*—of human society; *vibhūṣaṇam*—the very ornament; *vāsobhiḥ*—with clothes; *bhūṣaṇaiḥ*—and jewelry; *svīyaiḥ*—belonging to Himself; *divya*—divine; *srag*—with flower garlands; *anulepanaiḥ*—and ointments.

TRANSLATION

He would decorate His body, the very ornament of human society, with His own special clothes and jewelry and with divine flower garlands and ointments.

PURPORT

Śrīdhara Svāmī points out that the Lord's "own garments and ornaments" include the Lord's well-known yellow garments, the Kaustubha gem and so on.

TEXT 12

अवेक्ष्याज्यं तथादर्शं
गोवृषद्विजदेवताः
कामांश्च सर्ववर्णानां
पौरान्तःपुरचारिणाम्
प्रदाप्य प्रकृतीः कामैः
प्रतोष्य प्रत्यनन्दत

*avekṣyājyaṁ tathādarśaṁ
go-vṛṣa-dvija-devatāḥ
kāmaṁś ca sarva-varṇānām
paurāntaḥ-pura-cāriṇām
pradāpya prakṛtiḥ kāmaiḥ
pratoṣya pratyanandata*

SYNONYMS

avekṣya—looking; *ājyaṁ*—at purified butter; *tathā*—and also; *ādarśam*—at a mirror; *go*—cows; *vṛṣa*—bulls; *dvija*—*brāhmaṇas*; *devatāḥ*—and demigods; *kāmān*—desired objects; *ca*—and; *sarva*—all; *varṇānām*—to the members of the social classes; *paura*—in the city; *antaḥ-pura*—and in the palace; *cāriṇām*—living; *pradāpya*—arranging to give; *prakṛtiḥ*—His ministers; *kāmaiḥ*—with fulfillment of their desires; *pratoṣya*—fully satisfying; *pratyanandata*—He greeted them.

TRANSLATION

He would then look at ghee, a mirror, the cows and bulls, the *brāhmaëas* and the demigods and see to it that the members of all the social classes living in

the palace and throughout the city were satisfied with gifts. After this He would greet His ministers, gratifying them by fulfilling all their desires.

TEXT 13

संविभज्याग्रतो विप्रान्
स्रक्ताम्बूलानुलेपनैः
सुहृदः प्रकृतीर्दारान्
उपायुङ्क्त ततः स्वयम्

*saṁvibhajyāgrato viprān
srak-tāmbūlānulepanaiḥ
suhṛdaḥ prakṛtīr dārān
upāyuṅkta tataḥ svayam*

SYNONYMS

saṁvibhajya—distributing; *agrataḥ*—first; *viprān*—to the *brāhmaṇas*; *srak*—garlands; *tāmbūla*—betel nut; *anulepanaiḥ*—and sandalwood paste; *suhṛdaḥ*—to His friends; *prakṛtīḥ*—to His ministers; *dārān*—to His wives; *upāyuṅkta*—He partook; *tataḥ*—then; *svayam*—Himself.

TRANSLATION

After first distributing flower garlands, *pān* and sandalwood paste to the *brāhmaṇas*, He would give these gifts to His friends, ministers and wives, and finally He would partake of them Himself.

TEXT 14

तावत्सूत उपानीय
स्यन्दनं परमाद्भुतम्
सुग्रीवाद्यैर्हयैर्युक्तं
प्रणम्यावस्थितोऽग्रतः

*tāvat sūta upānīya
syandanam paramādbhutam
sugrīvādyair hayair yuktam
praṇamyāvasthito 'grataḥ*

SYNONYMS

tāvat—by then; *sūtaḥ*—His chariot driver; *upānīya*—having brought; *syandanam*—His chariot; *parama*—supremely; *adbhutam*—wonderful; *sugrīva-ādyaiḥ*—named Sugrīva and so on; *hayaiḥ*—with His horses; *yuktam*—yoked; *praṇamya*—bowing down; *avasthitaḥ*—standing; *agrataḥ*—before Him.

TRANSLATION

By then the Lord's driver would have brought His supremely wonderful chariot, yoked with Sugrīva and His other horses. His charioteer would bow down to the Lord and then stand before Him.

TEXT 15

गृहीत्वा पाणिना पाणी
सारथेस्तमथारुहत
सात्यक्युद्धवसंयुक्तः

पूर्वाद्रिमिव भास्करः

*grhītvā pāṇinā pāṇī
sāratheḥ tam athāruhat
sātyaky-uddhava-saṁyuktaḥ
pūrvādrim iva bhāskaraḥ*

SYNONYMS

grhītvā—taking; *pāṇinā*—with His hand; *pāṇī*—the hands; *sāratheḥ*—of His chariot driver; *tam*—it; *atha*—then; *āruhat*—He mounted; *sātyaki-uddhava*—by Sātyaki and Uddhava; *saṁyuktaḥ*—joined; *pūrvā*—of the east; *adrim*—the mountain; *iva*—as if; *bhāskaraḥ*—the sun.

TRANSLATION

Holding on to His charioteer's hands, Lord Kṛṣṇa would mount the chariot, together with Sātyaki and Uddhava, just like the sun rising over the easternmost mountain.

PURPORT

The *ācāryas* point out that the Lord's chariot driver would stand with joined palms and that the Lord, holding on to his joined hands with His right hand, would mount the chariot.

TEXT 16

ईक्षितोऽन्तःपुरस्त्रीणां
सत्रीडप्रेमवीक्षितैः
कृच्छ्राद्विसृष्टो निरगाज्

जातहासो हरन्मनः

*īkṣito 'ntaḥ-pura-strīṇām
sa-vrīḍa-prema-vikṣitaiḥ
kṛcchrād viśṛṣṭo niragāj
jāta-hāso haran manah*

SYNONYMS

īkṣitaḥ—looked upon; *antaḥ-pura*—of the palace; *strīṇām*—of the women; *sa-vrīḍa*—shy; *prema*—and loving; *vikṣitaiḥ*—by glances; *kṛcchrāt*—with difficulty; *viśṛṣṭaḥ*—getting free; *niragāt*—He went out; *jāta*—appeared; *hāsaḥ*—a smile; *haran*—removing; *manah*—their minds.

TRANSLATION

The palace women would look upon Lord Kṛṣṇa with shy, loving glances, and thus He would get free from them only with difficulty. He would then set off, His smiling face captivating their minds.

PURPORT

Śrīla Viśvanātha Cakravartī describes this scene as follows: "The shy, loving glances of the palace women, hinting at their agitation, implied, 'How can we tolerate this torment of being separated from You?' The idea here is that because the Lord was captured by their affection, He smiled, indicating 'My dear restless ladies, you are so overwhelmed by this little bit of separation. I am coming back later today to enjoy with you.' And then, with His smile captivating their minds, He got away only with difficulty, freeing Himself from the bondage of their loving glances."

TEXT 17

सुधर्माख्यां सभां सर्वैर्
वृष्णिभिः परिवारितः
प्राविशद्यन्निविष्टानां
न सन्त्यङ्ग षडूर्मयः

*sudharmākhyām sabhām sarvair
vṛṣṇibhiḥ parivāritaḥ
prāviśat yat-niviṣṭānām
na santi aṅga ṣaḍ ūrmayaḥ*

SYNONYMS

sudharmā-ākhyām—known as Sudharmā; *sabhām*—the royal assembly hall; *sarvaiḥ*—by all; *vṛṣṇibhiḥ*—the Vṛṣṇis; *parivāritaḥ*—attended; *prāviśat*—He entered; *yat*—which; *niviṣṭānām*—for those who have entered; *na santi*—do not occur; *aṅga*—my dear King (Parikṣit); *ṣaṭ*—the six; *ūrmayaḥ*—waves.

TRANSLATION

The Lord, attended by all the Vṛṣṇis, would enter the Sudharmā assembly hall, which protects those who enter it from the six waves of material life, dear King.

PURPORT

Śrīla Prabhupāda writes, "It may be remembered that the Sudharmā assembly house was taken away from the heavenly planet and was reestablished in the city of Dvārakā. The specific significance of the assembly house was that anyone who entered it would be free from the six kinds of material pangs, namely hunger, thirst, lamentation, illusion, old age and death.

These are the whips of material existence, and as long as one remained in that assembly house of Sudharmā, he would not be affected by these six material whips."

In this regard, Śrīdhara Svāmī and Viśvanātha Cakravartī explain that when Lord Kṛṣṇa would exit separately from each of His many palaces, each individual form would be visible to the persons present on those particular palace grounds and to the neighboring residents, but not to others. Then, at the gateway path of the Sudharmā assembly hall, all the forms of the Lord would merge into a single form, and thus He would enter the hall.

TEXT 18

तत्रोपविस्तः परमासने विभुर्
बभौ स्वभासा ककुभोऽवभासयन्
वृतो नृसिंहैर्यदुभिर्यदूत्तमो
यथोदुराजो दिवि तारकागणैः

*tatropavistaḥ paramāśane vibhur
babhau sva-bhāsā kakubho 'vabhāsayan
vr̥to nṛ-simhair yadubhir yadūttamo
yathodu-rājo divi tārakā-gaṇaiḥ*

SYNONYMS

tatra—there; *upaviṣṭaḥ*—seated; *parama-āsane*—on His exalted throne; *vibhuḥ*—the almighty Supreme Lord; *babhau*—shone; *sva*—with His own; *bhāsā*—effulgence; *kakubhaḥ*—all the quarters of the sky; *avabhāsayan*—making glow; *vr̥taḥ*—surrounded; *nṛ*—among men; *simhaiḥ*—by lions; *yadubhiḥ*—by the Yadus; *yadu-uttamaḥ*—the most excellent of the Yadus; *yathā*—like; *udu-rājaḥ*—the moon; *divi*—in the sky;

tārakā-gaṇaiḥ—(surrounded) by the stars.

TRANSLATION

As the almighty Supreme Lord would seat Himself upon His exalted throne there in the assembly hall, He shone with His unique effulgence, illuminating all the quarters of space. Surrounded by the Yadus, lions among men, that best of the Yadus appeared like the moon amidst many stars.

TEXT 19

तत्रोपमन्त्रिणो राजन्
नानाहास्यरसैर्विभुम्
उपतस्थुर्नटाचार्या
नर्तक्यस्ताण्डवैः पृथक्

*tatropamantriṇo rājan
nānā-hāsyā-rasair vibhum
upatasthur naṭācāryā
nartakyas tāṇḍavaiḥ pṛthak*

SYNONYMS

tatra—there; *upamantriṇaḥ*—the jesters; *rājan*—O King; *nānā*—with various; *hāsyā*—joking; *rasaiḥ*—moods; *vibhum*—the Supreme Lord; *upatasthuḥ*—they served; *naṭa-ācāryāḥ*—expert entertainers; *nartakyaḥ*—female dancers; *tāṇḍavaiḥ*—with energetic dances; *pṛthak*—separately.

TRANSLATION

And there, O King, jesters would entertain the Lord by displaying various comic moods, expert entertainers would perform for Him, and female dancers would dance energetically.

PURPORT

Śrīla Viśvanātha Cakravartī points out that the word *naṭācāryāḥ* refers, among other things, to expert magicians. All of these different entertainers, one after the other, would perform for the Lord in the assembly of great kings.

TEXT 20

मृदङ्गवीणामुरज-
वेणुतालदरस्वनैः
ननृतुर्जगुस्तुष्टुवुश्च
सूतमागधवन्दिनः

*mṛdaṅga-vīṇā-muraja-
veṇu-tāla-dara-svanaiḥ
nanṛtur jagus tuṣṭuvuś ca
sūta-māgadha-vandinaḥ*

SYNONYMS

mṛdaṅga—of *mṛdaṅga* drums; *vīṇā*—*vīṇās*; *muraja*—and of *murajas*, another kind of drum; *veṇu*—of flutes; *tāla*—cymbals; *dara*—and conchshells; *svanaiḥ*—with the sounds; *nanṛtuḥ*—they danced; *jaguḥ*—sang; *tuṣṭuvuḥ*—offered praise; *ca*—and; *sūta*—bards; *māgadha*—reciters of history; *vandinaḥ*—and panegyrists.

TRANSLATION

These performers would dance and sing to the sounds of *mādaḥ gas*, *vēḍās*, *murajas*, flutes, cymbals and conchshells, while professional poets, chroniclers and panegyrists would recite the Lord's glories.

TEXT 21

तत्राहुर्ब्राह्मणाः केचिद्
आसीना ब्रह्मवादिनः
पूर्वेषां पुण्ययशसां
राज्ञां चाकथयन् कथाः

tatrāhur brāhmaṇāḥ kecid
āsīnā brahma-vādināḥ
pūrveṣāṃ puṇya-yaśasām
rājñām cākathayan kathāḥ

SYNONYMS

tatra—there; *āhuḥ*—spoke; *brāhmaṇāḥ*—*brāhmaṇas*; *kecit*—some; *āsīnāḥ*—seated; *brahma*—in the *Vedas*; *vādināḥ*—fluent; *pūrveṣām*—of those of the past; *puṇya*—pious; *yaśasām*—whose fame; *rājñām*—of kings; *ca*—and; *ākathayan*—they recounted; *kathāḥ*—stories.

TRANSLATION

Some *brāhmaṇas* sitting in that assembly hall would fluently chant Vedic *mantras*, while others recounted stories of past kings of pious renown.

TEXT 22

तत्रैकः पुरुषो राजन्
आगतोऽपूर्वदर्शनः
विज्ञापितो भगवते
प्रतीहारैः प्रवेशितः

*tatraikaḥ puruṣo rājann
āgato 'pūrva-darśanaḥ
vijñāpito bhagavate
pratīhāraiḥ praveśitaḥ*

SYNONYMS

tatra—there; *ekaḥ*—one; *puruṣaḥ*—person; *rājan*—O King (Parīkṣit); *āgataḥ*—did come; *apūrva*—never before; *darśanaḥ*—whose appearance; *vijñāpitaḥ*—announced; *bhagavate*—to the Supreme Lord; *pratīhāraiḥ*—by the doorkeepers; *praveśitaḥ*—made to enter.

TRANSLATION

Once a certain person arrived in the assembly, O King, who had never been seen there before. The doorkeepers announced him to the Lord and then escorted him inside.

TEXT 23

स नमस्कृत्य कृष्णाय
परेशाय कृताञ्जलिः
राज्ञामावेदयद् दुःखं

जरासन्धनिरोधजम्

*sa namaskṛtya kṛṣṇāya
paraśāya kṛtāñjaliḥ
rājñām āvedayat duḥkham
jarāsandha-nirodha-jam*

SYNONYMS

saḥ—he; *namaskṛtya*—after bowing down; *kṛṣṇāya*—to Lord Kṛṣṇa; *para-īśāya*—the Supreme Personality of Godhead; *kṛta-añjaliḥ*—with joined palms; *rājñām*—of the kings; *āvedayat*—he submitted; *duḥkham*—the suffering; *jarāsandha*—by Jarāsandha; *nirodha-jam*—due to imprisonment.

TRANSLATION

That person bowed down to Kṛṣṇa, the Supreme Personality of Godhead, and with joined palms he described to the Lord how a number of kings were suffering because Jarāsandha had imprisoned them.

TEXT 24

ये च दिग्विजये तस्य
सन्नतिं न ययुर्नृपाः
प्रसह्य रुद्धास्तेनासन्न
अयुते द्वे गिरिव्रजे

*ye ca dig-vijaye tasya
sannatiṁ na yayur nṛpāḥ
prasahya ruddhās tenāsann*

ayute dve girivraje

SYNONYMS

ye—those who; *ca*—and; *dik-vijaye*—during the conquest of all directions; *tasya*—by him (Jarāsandha); *sannatim*—complete subservience; *na yayuḥ*—did not accept; *nṛpāḥ*—kings; *prasahya*—by force; *ruddhāḥ*—made captive; *tena*—by him; *āsan*—they were; *ayute*—ten thousands; *dve*—two; *giri-vraje*—in the fortress known as Girivraja.

TRANSLATION

Twenty thousand kings who had refused to submit absolutely to Jarāsandha during his world conquest had been forcibly imprisoned by him in the fortress named Girivraja.

PURPORT

Śrīla Viśvanātha Cakravartī points out that these kings refused the payment of tribute and other forms of submission to Jarāsandha. Also, there is a well-known account in the *Mahābhārata* and other literatures that Jarāsandha desired to worship Mahā-bhairava by offering him the lives of one hundred thousand kings in sacrifice.

TEXT 25

राजान ऊचुः
कृष्ण कृष्णाप्रमेयात्मन्
प्रपन्नभयभञ्जन
वयं त्वां शरणं यामो

भवभीताः पृथग्धियः

*rājāna ūcuḥ
kṛṣṇa kṛṣṇāprameyātmān
prapanna-bhaya-bhañjana
vayaṁ tvāṁ śaraṇaṁ yāmo
bhava-bhītāḥ pṛthag-dhiyaḥ*

SYNONYMS

rājānaḥ—the kings; *ūcuḥ*—said; *kṛṣṇa kṛṣṇa*—O Kṛṣṇa, Kṛṣṇa; *aprameya-ātmān*—O immeasurable Soul; *prapanna*—of those who are surrendered; *bhaya*—the fear; *bhañjana*—O You who destroy; *vayaṁ*—we; *tvāṁ*—to You; *śaraṇaṁ*—for shelter; *yāmaḥ*—have come; *bhava*—of material existence; *bhītāḥ*—afraid; *pṛthag*—separate; *dhiyaḥ*—whose mentality.

TRANSLATION

The kings said [as related through their messenger]: O Kṛṣṇa, Kṛṣṇa, O immeasurable Soul, destroyer of fear for those surrendered to You ! Despite our separatist attitude, we have come to You for shelter out of fear of material existence.

PURPORT

Śrīdhara Svāmī explains that the kings present their entreaty in this and the following five verses. In this verse they take shelter of the Lord, in the next three verses they describe their fear, and in the last two verses they make their prayerful request.

TEXT 26

लोको विकर्मनिरतः कुशले प्रमत्तः
कर्मण्ययं त्वदुदिते भवदर्चने स्वे
यस्तावदस्य बलवानिह जीविताशां
सद्यश्छिनत्त्यनिमिषाय नमोऽस्तु तस्मै

*loko vikarma-nirataḥ kuśale pramattaḥ
karmaṇy ayam tvad-udite bhavad-arcane sve
yas tāvad asya balavān iha jīvitāśāṁ
sadyaś chinatty animiṣāya namo 'stu tasmai*

SYNONYMS

lokaḥ—the whole world; *vikarma*—to sinful activities; *nirataḥ*—always attached; *kuśale*—which are for their benefit; *pramattaḥ*—bewildered; *karmaṇi*—about duties; *ayam*—this (world); *tvat*—by You; *udite*—spoken; *bhavat*—of You; *arcane*—the worship; *sve*—their own (beneficial engagement); *yaḥ*—who; *tāvat*—inasmuch; *asya*—of this (world); *bala-vān*—powerful; *iha*—in this life; *jīvita*—for longevity; *āśāṁ*—hope; *sadyaḥ*—suddenly; *chinatti*—cuts off; *animiṣāya*—to "unblinking" time; *namaḥ*—obeisances; *astu*—may there be; *tasmai*—to Him.

TRANSLATION

People in this world are always engaged in sinful activities and are thus bewildered about their real duty, which is to worship You according to Your commandments. This activity would truly bring them good fortune. Let us offer our obeisances unto the all-powerful Lord, who appears as time and suddenly cuts down one's stubborn hope for a long life in this world.

PURPORT

Lord Kṛṣṇa states in the *Bhagavad-gītā* (9.27),

*yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam*

"Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me."

This is the Supreme Lord's commandment, but people in general are bewildered and neglect this auspicious activity, preferring instead to perform sinful activities that lead them to terrible suffering. The Kṛṣṇa consciousness movement is working to enlighten the world about this most essential activity of loving service to the Lord.

TEXT 27

लोके भवाञ्जगदिनः कलयावतीर्णः
सद्रक्षणाय खलनिग्रहणाय चान्यः
कश्चित्त्वदीयमतियाति निदेशमीश
किं वा जनः स्वकृतमृच्छति तन्न विद्मः

*loke bhavāñ jagad-inaḥ kalayāvatīrṇaḥ
sad-rakṣaṇāya khala-nigrahaṇāya cānyaḥ
kaścit tvadīyam atiyāti nideśam īśa
kim vā janaḥ sva-kṛtam ṛcchati tan na vidmaḥ*

SYNONYMS

loke—into this world; *bhavān*—You; *jagat*—of the universe; *inaḥ*—the

predominator; *kalayā*—with Your expansion Baladeva, or with Your time potency; *avatīrṇaḥ*—having descended; *sat*—the saintly; *rakṣaṇāya*—to protect; *khala*—the wicked; *nigrahaṇāya*—to subdue; *ca*—and; *anyaḥ*—other; *kaścit*—someone; *tvadīyam*—Your; *atīyāti*—transgresses; *nideśam*—the law; *īśa*—O Lord; *kim vā*—or else; *janaḥ*—a person; *sva*—by himself; *kṛtam*—created; *ṛcchati*—obtains; *tat*—that; *na vidmaḥ*—we do not understand.

TRANSLATION

You are the predominating Lord of the universe and have descended into this world with Your personal power to protect the saintly and suppress the wicked. We cannot understand, O Lord, how anyone can transgress Your law and still continue to enjoy the fruits of his work.

PURPORT

Śrīdhara Svāmī explains that the kings were bewildered by the suffering that had come upon them. They state here that since the Lord has descended to this world to protect the pious and punish the wicked, how is it that Jarāsandha, who brazenly transgressed the order of the Lord, continued to perform his wicked activities, whereas the kings were put into a miserable condition? Viśvanātha Cakravartī Ṭhākura similarly states that the kings could not understand how Jarāsandha, who harassed the saintly devotees and nourished the envious, could continue to prosper, whereas the kings were being tormented by the wicked Jarāsandha. Similarly Śrīla Prabhupāda quotes the kings as follows in *Kṛṣṇa, the Supreme Personality of Godhead*: "My dear Lord, You are the proprietor of all the worlds, and You have incarnated Yourself along with Your plenary expansion Lord Balarāma. It is said that Your appearance in this incarnation is for the purpose of protecting the faithful and destroying the miscreants. Under the circumstances, how is it possible that miscreants like Jarāsandha can put us into such deplorable conditions of life

against Your authority? We are puzzled at the situation and cannot understand how it is possible. It may be that Jarāsandha has been deputed to give us such trouble because of our past misdeeds, but we have heard from revealed scriptures that anyone who surrenders unto Your lotus feet immediately becomes immune to the reactions of sinful life.... [We] therefore... wholeheartedly offer ourselves unto Your shelter, and we hope that Your Lordship will now give us full protection."

TEXT 28

स्वप्नायितं नृपसुखं परतन्त्रमीश
शश्वद्भयेन मृतकेन धुरं वहामः
हित्वा तदात्मनि सुखं त्वदनीहलभ्यं
क्लिश्यामहेऽतिकृपणास्तव माययेह

*svapnāyitaṁ nṛpa-sukhaṁ para-tantram īśa
śaśvad-bhayena mṛtakena dhuraṁ vahāmaḥ
hitvā tad ātmani sukhaṁ tvad-anīha-labhyaṁ
kliśyāmahe 'ti-kṛpaṇās tava māyayeha*

SYNONYMS

svapnāyitam—like a dream; *nṛpa*—of kings; *sukham*—the happiness; *para-tantram*—conditional; *īśa*—O Lord; *śaśvat*—perpetually; *bhayena*—full of fear; *mṛtakena*—with this corpse; *dhuram*—burden; *vahāmaḥ*—we carry; *hitvā*—rejecting; *tat*—that; *ātmani*—within the self; *sukham*—happiness; *tvat*—done for You; *anīha*—by selfless works; *labhyaṁ*—to be obtained; *kliśyāmahe*—we suffer; *ati*—extremely; *kṛpaṇāḥ*—wretched; *tava*—Your; *māyayā*—with the illusory energy; *iha*—in this world.

TRANSLATION

O Lord, with this corpselike body, always full of fear, we bear the burden of the relative happiness of kings, which is just like a dream. Thus we have rejected the real happiness of the soul, which comes by rendering selfless service to You. Being so very wretched, we simply suffer in this life under the spell of Your illusory energy.

PURPORT

After expressing their doubts in the previous verse, the kings herein admit that actually they are suffering because of their own foolishness, having given up the eternal happiness of the soul in exchange for the temporary, conditional happiness of a so-called kingly position. Most people make a similar mistake, desiring wealth, power, prestige, aristocratic family and so on, in exchange for their own soul. The kings admit that they have fallen under the spell of the Lord's illusory energy and have mistaken the tremendous anxiety of political leadership for happiness.

TEXT 29

तन्नो भवान् प्रणतशोकहराङ्घ्रियुग्मो
बद्धान् वियुङ्क्ष्व मगधाह्वयकर्मपाशात्
यो भूभुजोऽयुतमतङ्गजवीर्यमेको
बिभ्रद्रुरोध भवने मृगराडिवावीः

*tan no bhavān praṇata-śoka-harāṅghri-yugmo
baddhān viyuṅkṣva magadhāhvaya-karma-pāśāt
yo bhū-bhujo 'yuta-mataṅgaja-vīryam eko
bibhrad rurodha bhavane mṛga-rāḍ ivāvīḥ*

SYNONYMS

tat—therefore; *naḥ*—us; *bhavān*—Your good self; *praṇata*—of those who have surrendered; *śoka*—the sorrow; *hara*—which remove; *aṅghri*—of feet; *yugmaḥ*—whose pair; *baddhān*—bound; *viyunkṣva*—please release; *magadha-āhvaya*—going by the name Magadha (Jarāsandha); *karma*—of fruitive work; *pāśāt*—from the fetters; *yaḥ*—who; *bhū-bhujaḥ*—kings; *ayuta*—ten thousand; *matam*—maddened; *gaja*—of elephants; *vīryam*—the prowess; *ekaḥ*—alone; *bibhrat*—wielding; *rurodha*—imprisoned; *bhavane*—in His residence; *mṛga-rāṭ*—the lion, king of the animals; *iva*—just as; *aviḥ*—sheep.

TRANSLATION

Therefore, since Your feet relieve the sorrow of those who surrender to them, please release us prisoners from the shackles of *karma*, manifest as the King of Magadha. Wielding alone the prowess of ten thousand maddened elephants, he has locked us up in his house just as a lion captures sheep.

PURPORT

The kings here pray for the Lord to release them from the bondage of *karma* created by the Lord's material potency. The kings make it clear that Jarāsandha is so powerful that there is no hope for them to escape by their own power.

TEXT 30

यो वै त्वया द्विनवकृत्व उदात्तचक्र
भग्नो मृधे खलु भवन्तमनन्तवीर्यम्

जित्वा नृलोकनिरतं सकृदूढदर्पो युष्मत्प्रजा रुजति नोऽजित तद्विधेहि

*yo vai tvayā dvi-nava-kṛtva udātta-cakra
bhagno mṛdhe khalu bhavantam ananta-vīryam
jitrā nṛ-loka-nirataṁ sakṛd ūḍha-darpo
yuṣmat-prajā rujati no 'jita tad vidhehi*

SYNONYMS

*yaḥ—*who; *vai—*indeed; *tvayā—*by You; *dvi—*twice; *nava—*nine; *kṛtvaḥ—*times; *udātta—*upraised; *cakra—*O You whose disc weapon; *bhagnaḥ—*crushed; *mṛdhe—*in battle; *khalu—*surely; *bhavantam—*You; *ananta—*unlimited; *vīryam—*whose power; *jitrā—*defeating; *nṛ-loka—*in human affairs; *nirataṁ—*absorbed; *sakṛt—*only once; *ūḍha—*inflated; *darpaḥ—*whose pride; *yuṣmat—*Your; *prajāḥ—*subjects; *rujati—*torments; *naḥ—*us; *ajita—*O unconquerable one; *tat—*that; *vidhehi—*please rectify.

TRANSLATION

O wielder of the disc! Your strength is unlimited, and thus seventeen times You crushed Jarāsandha in battle. But then, absorbed in human affairs, You allowed him to defeat You once. Now he is so filled with pride that he dares to torment us, Your subjects. O unconquerable one, please rectify this situation.

PURPORT

The word *nṛ-loka-nirataṁ* indicates that the Lord was absorbed in playing within the world of human beings. Thus, while acting like a human king He allowed Jarāsandha to be victorious in a single battle after the Lord had crushed him seventeen times. The kings here imply that Jarāsandha is especially harassing them because they are souls surrendered to Lord Kṛṣṇa.

Therefore they beg the Lord, "O You who hold the *cakra* weapon high, please make the proper arrangement."

Śrīla Prabhupāda expresses the kings' feelings as follows: "My dear Lord, You have already fought with Jarāsandha eighteen times consecutively, out of which You have defeated him seventeen times by surpassing his extraordinary powerful position. But in Your eighteenth fight You exhibited Your human behavior, and thus it appeared that You were defeated. My dear Lord, we know very well that Jarāsandha cannot defeat You at any time, because Your power, strength, resources and authority are all unlimited. No one can equal You or surpass You. The appearance of defeat by Jarāsandha in the eighteenth engagement is nothing but an exhibition of human behavior. Unfortunately, foolish Jarāsandha could not understand Your tricks, and he has since then become puffed up over his material power and prestige. Specifically, he has arrested us and imprisoned us, knowing fully that as Your devotees, we are subordinate to Your sovereignty."

TEXT 31

दूत उवाच
इति मागधसंरुद्धा
भवद्दर्शनकङ्क्षिणः
प्रपन्नाः पादमूलं ते
दीनानां शं विधीयताम्

dūta uvāca
iti māgadha-saṁruddhā
bhavad-darśana-kaṅkṣiṇaḥ
prapaṇnāḥ pāda-mūlaṁ te
dīnānāṁ śaṁ vidhīyatām

SYNONYMS

dūtaḥ uvāca—the messenger said; *iti*—thus; *māgadha*—by Jarāsandha; *saṁruddhāḥ*—imprisoned; *bhavat*—of You; *darśana*—for the sight; *kāṅkṣiṇaḥ*—anxiously awaiting; *prapañnāḥ*—surrendered; *pāda*—of the feet; *mūlam*—to the base; *te*—Your; *dīnānām*—to the pitiable; *śam*—benefit; *vidhīyatām*—please bestow.

TRANSLATION

The messenger continued: This is the message of the kings imprisoned by Jarāsandha, who all hanker for Your audience, having surrendered to Your feet. Please bestow good fortune on these poor souls.

TEXT 32

श्रीशुक उवाच
राजदूते ब्रुवत्येवं
देवर्षिः परमद्युतिः
बिभ्रत्पिङ्गजटाभारं
प्रादुरासीद्यथा रविः

śrī-śuka uvāca
rāja-dūte bruvatya evaṁ
devarṣiḥ parama-dyutiḥ
bibhrat piṅga-jatā-bhāraṁ
prādurāsīd yathā raviḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *rāja*—of the kings; *dūte*—the messenger; *bruvati*—having spoken; *evam*—in this manner; *deva*—of the demigods; *ṛṣiḥ*—the sage (Nārada Muni); *parama*—supreme; *dyutiḥ*—whose effulgence; *bibhrat*—wearing; *piṅga*—yellowish; *jaṭā*—of matted locks; *bhāram*—a mass; *prādurāsīt*—appeared; *yathā*—like; *raviḥ*—the sun.

TRANSLATION

Śukadeva Gosvāmī said: When the kings' messenger had thus spoken, the sage of the demigods, Nārada, suddenly appeared. Bearing a mass of golden matted locks on his head, the supremely effulgent sage entered like the brilliant sun.

TEXT 33

तं दृष्ट्वा भगवान् कृष्णः
सर्वलोकेश्वरेश्वरः
ववन्द उत्थितः शीर्ष्णा
ससभ्यः सानुगो मुदा

taṁ dṛṣṭvā bhagavān kṛṣṇaḥ
sarva-lokeśvareśvaraḥ
vavanda utthitaḥ śīrṣṇā
sa-sabhyaḥ sānugo mudā

SYNONYMS

taṁ—him; *dṛṣṭvā*—seeing; *bhagavan*—the Supreme Lord; *kṛṣṇaḥ*—Kṛṣṇa; *sarva*—of all; *loka*—worlds; *īśvara*—of the controllers; *īśvaraḥ*—the supreme controller; *vavanda*—offered His respects; *utthitaḥ*—standing up; *śīrṣṇā*—with

His head; *sa*—along with; *sabhyaḥ*—the members of the assembly; *sa*—along with; *anugaḥ*—His followers; *mudā*—joyfully.

TRANSLATION

Lord Kṛṣṇa is the worshipable master of even planetary rulers like Lord Brahmā and Lord Śiva, yet as soon as He saw that Nārada Muni had arrived, He joyfully stood up along with His ministers and secretaries to receive the great sage and offer His respectful obeisances by bowing His head.

PURPORT

This translation is based on Śrīla Prabhupāda's Kṛṣṇa, *the Supreme Personality of Godhead*. The word *mudā* indicates that Lord Kṛṣṇa was delighted to see that Nārada had arrived.

TEXT 34

सभाजयित्वा विधिवत्
कृतासनपरिग्रहम्
बभाषे सुनृतैर्वाक्यैः
श्रद्धया तर्पयन्मुनिम्

sabhājayitvā vidhi-vat
kṛtāsana-parigraham
babhāṣe sunṛtair vākyaiḥ
śraddhayā tarṇayan munim

SYNONYMS

sabhājayitvā—worshiping; *vidhi-vat*—according to scriptural injunctions;

kṛta—to him (Nārada) who had done; *āsana*—of a seat; *parigrahaṃ*—acceptance; *babhāṣe*—He (Lord Kṛṣṇa) spoke; *su-nṛtaiḥ*—truthful and pleasing; *vākyaiḥ*—with words; *śraddhayā*—with reverence; *tarpayan*—gratifying; *munim*—the sage.

TRANSLATION

After Nārada had accepted the seat offered to him, Lord Kṛṣṇa honored the sage according to scriptural injunctions and, gratifying him with His reverence, spoke the following truthful and pleasing words.

TEXT 35

अपि स्विदद्य लोकानां
त्रयाणामकुतोभयम्
ननु भूयान् भगवतो
लोकान् पर्यटतो गुणः

api svid adya lokānām
trayāṇām akuto-bhayam
nanu bhūyān bhagavato
lokān paryaṭato guṇaḥ

SYNONYMS

api svid—certainly; *adya*—today; *lokānām*—of the worlds; *trayāṇām*—three; *akutaḥ-bhayam*—complete freedom from fear; *nanu*—indeed; *bhūyān*—great; *bhagavataḥ*—of the powerful personality; *lokān*—throughout all the planetary systems; *paryaṭataḥ*—who travels; *guṇaḥ*—the quality.

TRANSLATION

[Lord Kṛṣṇa said:] It is certain that today the three worlds have attained freedom from all fear, for that is the influence of such a great personality as you, who travel at will throughout all the worlds.

TEXT 36

न हि तेऽविदितं किञ्चिद्
लोकेष्वीश्वरकर्तृषु
अथ पृच्छामहे युष्मान्
पाण्डवानां चिकीर्षितम्

*na hi te 'viditam kiñcil
lokeṣv īśvara-kartṛṣu
atha pṛcchāmahe yuṣmān
pāṇḍavānām cikīrṣitam*

SYNONYMS

na—not; *hi*—indeed; *te*—to you; *aviditam*—unknown; *kiñcit*—anything; *lokeṣu*—within the worlds; *īśvara*—the Supreme Lord; *kartṛṣu*—whose maker; *atha*—thus; *pṛcchāmahe*—let Us inquire; *yuṣmān*—from you; *pāṇḍavānām*—of the sons of Pāṇḍu; *cikīrṣitam*—about the intentions.

TRANSLATION

There is nothing unknown to you within God's creation. Therefore please tell Us what the Pāṇḍavas intend to do.

TEXT 37

श्रीनारद उवाच
दृष्टा माया ते बहुशो दुरत्यया
माया विभो विश्वसृजश्च मायिनः
भूतेषु भूमंश्चरतः स्वशक्तिभिर्
वह्नेरिव च्छन्नरुचो न मेऽद्भुतम्

śrī-nārada uvāca
dṛṣṭā māyā te bahuśo duratyayā
māyā vibho viśva-sṛjaś ca māyinaḥ
bhūteṣu bhūmaṁś carataḥ sva-śaktibhir
vahner iva cchanna-ruco na me 'dbhutam

SYNONYMS

śrī-nāradaḥ uvāca—Śrī Nārada said; *dṛṣṭā*—seen; *mayā*—by me; *te*—Your; *bahuśaḥ*—many times; *duratyayā*—insurmountable; *māyā*—power of illusion; *vibho*—O almighty one; *viśva*—of the universe; *sṛjaḥ*—of the creator (Lord Brahmā); *ca*—and; *māyinaḥ*—of the bewilderer (You); *bhūteṣu*—among the created beings; *bhūman*—O all-encompassing one; *carataḥ*—(of You) who move; *sva*—Your own; *śaktibhiḥ*—by energies; *vahneḥ*—of fire; *iva*—as; *channa*—covered; *rucaḥ*—whose light; *na*—not; *me*—for me; *adbhutam*—amazing.

TRANSLATION

Śrī Nārada said: I have seen many times the insurmountable power of Your Māyā, O almighty one, by which You bewilder even the creator of the universe, Brahmā. O all-encompassing Lord, it does not surprise me that You disguise

Yourselves by Your own energies while moving among the created beings, as a fire covers its own light with smoke.

PURPORT

When Lord Kṛṣṇa questioned Nārada Muni about the intentions of the Pāṇḍavas, the sage replied that the Lord is Himself all-powerful and all-knowing, even to the extent that He can bewilder the creator of the universe, Brahmā. Nārada understood that Lord Kṛṣṇa desired to kill Jarāsandha and was thus beginning to arrange for this pastime by inquiring from Nārada about the Pāṇḍavas' intentions. Understanding the Lord's own intention, Nārada was not astonished when Lord Kṛṣṇa humbly requested information from him.

TEXT 38

तवेहितं कोऽर्हति साधु वेदितुं
स्वमाययेदं सृजतो नियच्छतः
यद्विद्यमानात्मतयावभासते
तस्मै नमस्ते स्वविलक्षणात्मने

*tavehitam ko 'rhati sadhu veditum
sva-māyayedam sṛjato niyacchataḥ
yad vidyamānātmatayāvabhāsate
tasmai namas te sva-vilakṣaṇātmane*

SYNONYMS

tava—Your; *īhitam*—purpose; *kaḥ*—who; *arhati*—is able; *sādhu*—properly; *veditum*—to understand; *sva*—by Your own; *māyayā*—material energy; *idam*—this (universe); *sṛjataḥ*—who creates; *niyacchataḥ*—and withdraws;

yat—which; *vidyamāna*—to exist; *ātmatayā*—by relation to You, the Supersoul; *avabhāsate*—appears; *tasmai*—to Him; *namaḥ*—obeisances; *te*—to You; *sva*—by Your own nature; *vilakṣaṇa-ātmane*—inconceivable.

TRANSLATION

Who can properly understand Your purpose? With Your material energy You expand and also withdraw this creation, which thus appears to have substantial existence. Obeisances to You, whose transcendental position is inconceivable.

PURPORT

Śrīla Prabhupāda explains Nārada's realization as follows: "My dear Lord, by Your inconceivable potencies You create this cosmic manifestation, maintain it and again dissolve it. It is by dint of Your inconceivable potency only that this material world, although a shadow representation of the spiritual world, appears to be factual. No one can understand what You plan to do in the future. Your transcendental position is always inconceivable to everyone. As far as I am concerned, I can simply offer my respectful obeisances unto You again and again."

The word *sva-vilakṣaṇātmane* also indicates that Lord Kṛṣṇa has His own unique nature and characteristics. No one is equal to God or greater than God.

TEXT 39

जीवस्य यः संसरतो विमोक्षणं
न जानतोऽनर्थवहाच्छरीरतः
लीलावतारैः स्वयशः प्रदीपकं

प्राज्वालयत्त्वा तमहं प्रपद्ये

*jīvasya yaḥ saṁsarato vimokṣaṇam
na jānato 'nārtha-vahāc charīrataḥ
līlāvatāraiḥ sva-yaśaḥ pradīpakam
prājvālayat tvā tam aham prapadye*

SYNONYMS

jīvasya—for the conditioned living being; *yaḥ*—He (the Supreme Lord) who; *saṁsarataḥ*—(the conditioned soul) caught in the cycle of birth and death; *vimokṣaṇam*—liberation; *na jānataḥ*—not knowing; *anārtha*—unwanted things; *vahāt*—which brings; *śarīrataḥ*—from the material body; *līlā*—for pastimes; *avatāraiḥ*—by His appearances in this world; *sva*—His own; *yaśaḥ*—fame; *pradīpakam*—the torch; *prājvālayat*—made to blaze; *tvā*—You; *tam*—that Lord; *aham*—I; *prapadye*—approach for shelter.

TRANSLATION

The living being caught in the cycle of birth and death does not know how he can be delivered from the material body, which brings him so much trouble. But You, the Supreme Lord, descend to this world in various personal forms, and by performing Your pastimes You illumine the soul's path with the blazing torch of Your fame. Therefore I surrender unto You.

PURPORT

Śrīla Prabhupāda writes, "[Nārada said,] In the bodily concept of knowledge, everyone is driven by material desires, and thus everyone develops new material bodies one after another in the cycle of birth and death. Being absorbed in such a concept of existence, one does not know how to get out of the encagement of the material body. Out of Your causeless mercy, my Lord,

You descend to exhibit Your different transcendental pastimes, which are illuminating and full of glory. Therefore I have no alternative but to offer my respectful obeisances unto You. My dear Lord, You are the Supreme, Parabrahman, and Your pastimes as an ordinary human are another tactical resource, exactly like a play on the stage, in which an actor plays parts different from his own identity."

TEXT 40

अथाप्याश्रावये ब्रह्म
नरलोकविडम्बनम्
राज्ञः पैतृष्वस्रेयस्य
भक्तस्य च चिकीर्षितम्

*athāpy āśrāvaye brahma
nara-loka-vidambanam
rājñāḥ paitṛ-śvasreyasya
bhaktasya ca cikīrṣitam*

SYNONYMS

atha api—nonetheless; *āśrāvaye*—I shall tell; *brahma*—O Supreme Truth; *nara-loka*—of human society; *vidambanam*—(to You) who imitate; *rājñāḥ*—of the King (Yudhiṣṭhira); *paitṛ*—of Your father; *śvasreyasya*—of the sister's son; *bhaktasya*—Your devotee; *ca*—and; *cikīrṣitam*—the intentions.

TRANSLATION

Nonetheless, O Supreme Truth playing the part of a human being, I shall tell You what Your devotee Yudhiṣṭhira Mahārāja, the son of Your father's

sister, intends to do.

TEXT 41

यक्ष्यति त्वां मखेन्द्रेण
राजसूयेन पाण्डवः
पारमेष्ठ्यकामो नृपतिस्
तद्भवाननुमोदताम्

*yakṣyati tvām makhendreṇa
rājasūyena pāṇḍavaḥ
pārameṣṭhya-kāmo nṛpatīś
tad bhavān anumodatām*

SYNONYMS

yakṣyati—he will perform sacrifice; *tvām*—unto You; *makha*—of fire sacrifices; *indreṇa*—with the greatest; *rājasūyena*—known as Rājasūya; *pāṇḍavaḥ*—the son of Pāṇḍu; *pārameṣṭhya*—uncontested dominion; *kāmaḥ*—desiring; *nṛ-patīḥ*—the King; *tat*—that; *bhavān*—You; *anumodatām*—please sanction.

TRANSLATION

Desiring unrivaled sovereignty, King Yudhiṣṭhira intends to worship You with the greatest fire sacrifice, the Rājasūya. Please bless his endeavor.

PURPORT

King Yudhiṣṭhira is described here as *pārameṣṭhya-kāma*, or "desiring *pārameṣṭhya*." The word *pārameṣṭhya* means "unrivaled supremacy" and also

indicates "the Supreme Personality of Godhead, who stands at the very height of all existence." Therefore, Śrīla Prabhupāda translates Nārada's message as follows: "You have inquired about Your cousins the Pāṇḍavas in the role of their well-wisher, and therefore I shall let You know about their intentions. Now please hear me. First of all, may I inform You that King Yudhiṣṭhira has all material opulences that are possible to achieve in the highest planetary system, Brahmāloka. He has no material opulence for which to aspire, and yet he wants to perform the Rājasūya sacrifice only to get Your association and to please You.... He wants to worship You in order to achieve Your causeless mercy, and I beg to request You to fulfill his desires."

Since the word *pārameṣṭhya* may also indicate the position of Lord Brahmā, the term *pārameṣṭhya-kāma* is taken here by Śrīla Prabhupāda to indicate not only that King Yudhiṣṭhira desired Lord Kṛṣṇa's association and mercy but also that King Yudhiṣṭhira himself possessed *pārameṣṭhya*, all the opulences of Lord Brahmā.

TEXT 42

तस्मिन्देव क्रतुवरे
भवन्तं वै सुरादयः
दिदृक्षवः समेष्यन्ति
राजानश्च यशस्विनः

*tasmin deva kratu-vare
bhavantam vai surādayaḥ
didṛkṣavaḥ sameṣyanti
rājānaś ca yaśasvinaḥ*

SYNONYMS

tasmin—in that; *deva*—O Lord; *kratu*—of sacrifices; *vare*—best; *bhavantam*—You; *vai*—indeed; *sura*—demigods; *ādayaḥ*—and other exalted personalities; *didṛkṣavaḥ*—eager to see; *sameṣyanti*—will all come; *rājānaḥ*—kings; *ca*—also; *yaśasvinaḥ*—glorious.

TRANSLATION

O Lord, exalted demigods and glorious kings, eager to see You, will all come to that best of sacrifices.

PURPORT

The *ācāryas* explain that Nārada here means to say that since all the great personalities will come especially to see Lord Kṛṣṇa, He should also come to that sacrifice.

TEXT 43

श्रवणात्कीर्तनाद्ध्यानात्
पूयन्तेऽन्तेवसायिनः
तव ब्रह्ममयस्येश
किमुतेक्षाभिमर्शिनः

śravaṇāt kīrtanād dhyānāt
pūyante 'nte-vasāyinaḥ
tava brahma-mayasyeśa
kim utekṣābhimarśinaḥ

SYNONYMS

śravaṇāt—from hearing; *kīrtanāt*—chanting; *dhyānāt*—and meditating;

pūyante—become purified; *ante-vasāyinaḥ*—outcastes; *tava*—about You; *brahma-mayasya*—the full manifestation of the Absolute Truth; *īśa*—O Lord; *kim uta*—what then to speak of; *ikṣā*—those who see; *abhimarśinaḥ*—and touch.

TRANSLATION

O Lord, even outcastes are purified by hearing and chanting Your glories and meditating upon You, the Absolute Truth. What then to speak of those who see and touch You?

PURPORT

Śrīla Śrīdhara Svāmī interprets the word *brahma-mayasya* to mean *brahma-ghana-mūrteḥ*, "of the concentrated form of the Absolute Truth."

TEXT 44

यस्यामलं दिवि यशः प्रथितं रसायां
भूमौ च ते भुवनमङ्गल दिग्वितानम्
मन्दाकिनीति दिवि भोगवतीति चाधो
गङ्गेति चेह चरणाम्बु पुनाति विश्वम्

yasyāmalaṁ divi yaśaḥ prathitaṁ rasāyām
bhūmau ca te bhuvana-maṅgala dig-vitānam
mandākinīti divi bhogavatīti cādho
gaṅgeti ceha caraṇāmbu punāti viśvam

SYNONYMS

yasya—whose; *amalam*—spotless; *divi*—in heaven; *yaśaḥ*—fame;

prathitam—disseminated; *rasāyām*—in the subterranean region; *bhūmau*—on the earth; *ca*—and; *te*—Your; *bhuvana*—for all the worlds; *maṅgala*—O creator of good fortune; *dik*—in or of the universal directions; *vitānam*—the expansion, or decorative canopy; *mandākinī iti*—called Mandākinī; *divi*—in heaven; *bhogavatī iti*—called Bhogavatī; *ca*—and; *adhaḥ*—below; *gaṅgā iti*—called Gaṅgā; *ca*—and; *iha*—here, on the earth; *caraṇa*—from Your feet; *ambu*—the water; *punāti*—purifies; *viśvam*—the whole universe.

TRANSLATION

My dear Lord, You are the symbol of everything auspicious. Your transcendental name and fame is spread like a canopy all over the universe, including the higher, middle and lower planetary systems. The transcendental water that washes Your lotus feet is known in the higher planetary systems as the Mandākinī River, in the lower planetary systems as the Bhogavatī and in this earthly planetary system as the Ganges. This sacred, transcendental water flows throughout the entire universe, purifying wherever it goes.

PURPORT

This translation is based on Śrīla Prabhupāda's *Kṛṣṇa*. Śrīdhara Svāmī mentions that the word *dig-vitānam* indicates that Lord Kṛṣṇa's transcendental glories spread throughout the universe like a cooling canopy over the universal directions. In other words, the whole world can find shelter under the cooling shade of the Lord's lotus feet. Thus the Lord is *bhuvana-maṅgala*, the symbol of everything auspicious for this world.

TEXT 45

श्रीशुक उवाच
तत्र तेष्वात्मपक्षेष्व-

गृणत्सु विजिगीषया
वाचः पेशैः स्मयन् भृत्यम्
उद्धवं प्राह केशवः

śrī-śuka uvāca
tatra teṣv ātma-pakṣeṣv a-
grṇatsu vijigīṣayā
vācaḥ peśaiḥ smayan bhṛtyam
uddhavam prāha keśavaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *tatra*—there; *teṣu*—they (the Yādavas); *ātma*—His own; *pakṣeṣu*—supporters; *agrṇatsu*—not agreeing; *vijigīṣayā*—because of their desire to conquer (Jarāsandha); *vācaḥ*—of speech; *peśaiḥ*—with charming usage; *smayan*—smiling; *bhṛtyam*—to His servant; *uddhavam*—Śrī Uddhava; *prāha*—spoke; *keśavaḥ*—Lord Kṛṣṇa.

TRANSLATION

Śukadeva Gosvāmī said: When His supporters, the Yādavas, objected to this proposal out of eagerness to defeat Jarāsandha, Lord Keśava turned to His servant Uddhava and, smiling, addressed him with fine words.

PURPORT

Śrīla Prabhupāda explains, "Just before the great sage Nārada arrived in the Sudharmā assembly house of Dvārakā, Lord Kṛṣṇa and His ministers and secretaries had been considering how to attack the kingdom of Jarāsandha. Because they were seriously considering this subject, Nārada's proposal that Lord Kṛṣṇa go to Hastināpura for Mahārāja Yudhiṣṭhira's great Rājasūya

sacrifice did not much appeal to them. Lord Kṛṣṇa could understand the intentions of His associates because He is the ruler of even Lord Brahmā. Therefore, in order to pacify them, He smilingly [spoke] to Uddhava."

Śrīla Viśvanātha Cakravartī points out that the Lord smiled because He was about to demonstrate Uddhava's brilliant ability to give counsel in difficult situations.

TEXT 46

श्रीभगवानुवाच
त्वं हि नः परमं चक्षुः
सुहृन्मन्त्रार्थतत्त्ववित्
अथात्र ब्रूह्यनुष्ठेयं
श्रद्धध्मः करवाम तत्

śrī-bhagavān uvāca
tvam hi naḥ paramam cakṣuḥ
suhṛn mantrārtha-tattva-vit
athātra brūhy anuṣṭheyam
śraddadhmaḥ karavāma tat

SYNONYMS

śrī-bhagavān uvāca—the Personality of Godhead said; *tvam*—you; *hi*—indeed; *naḥ*—Our; *paramam*—supreme; *cakṣuḥ*—eye; *suhṛt*—well-wishing friend; *mantra*—of counsel; *artha*—the value; *tattva-vit*—who knows perfectly; *atha*—thus; *atra*—in this regard; *brūhi*—please say; *anuṣṭheyam*—what is to be done; *śraddadhmaḥ*—We have trust; *karavāma*—We will carry out; *tat*—that.

TRANSLATION

The Personality of Godhead said: You are indeed Our best eye and closest friend, for you know perfectly the relative value of various kinds of counsel. Therefore please tell Us what should be done in this situation. We trust your judgment and shall do as you say.

TEXT 47

इत्युपामन्त्रितो भर्त्रा
सर्वज्ञेनापि मुग्धवत्
निदेशं शिरसाधाय
उद्धवः प्रत्यभाषत

*ity upāmantrito bhartrā
sarva-jñenāpi mugdha-vat
nideśam śirasādhāya
uddhavaḥ pratyabhāṣata*

SYNONYMS

iti—thus; *upāmantritaḥ*—requested; *bhartrā*—by his master; *sarva-jñena*—all-knowing; *api*—even though; *mugdha*—perplexed; *vat*—as if; *nideśam*—the order; *śirasa*—on his head; *ādhāya*—taking; *uddhavaḥ*—Uddhava; *pratyabhāṣata*—replied.

TRANSLATION

[Śukadeva Gosvāmī continued:] Thus requested by his master, who, though omniscient, acted as if perplexed, Uddhava took this order upon his head and

replied as follows.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventieth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Kṛṣṇa's Daily Activities."

71. The Lord Travels to Indraprastha

This chapter relates how Lord Kṛṣṇa followed Uddhava's advice and went to Indraprastha, where the Pāṇḍavas celebrated His arrival with great festivity.

Wise Uddhava, knowing Lord Kṛṣṇa's inner desire, advised the Lord as follows: "By conquering all directions and then performing the Rājasūya sacrifice, King Yudhiṣṭhira will fulfill all his purposes-defeating Jarāsandha, protecting those who have taken shelter of You, and executing the Rājasūya-yajña. Thus the Yādavas' powerful enemy will be destroyed and the imprisoned kings freed, and both deeds will glorify You.

"King Jarāsandha can be killed only by Bhīma, and since Jarāsandha is very devoted to the *brāhmaṇas*, Bhīma should disguise himself as a *brāhmaṇa*, go to Jarāsandha and beg a fight from him. Then, in Your presence, Bhīma will defeat the demon."

Nārada Muni, the Yādava elders and Lord Kṛṣṇa praised Uddhava's plan, and Lord Kṛṣṇa proceeded to mount His chariot and head for Indraprastha, followed by His devoted queens. Soon Lord Kṛṣṇa arrived in that city. Hearing of the Lord's arrival, King Yudhiṣṭhira immediately came out of the city to greet Him. Yudhiṣṭhira repeatedly embraced Lord Kṛṣṇa, losing external consciousness in his ecstasy. Then Bhīmasena, Arjuna, Nakula, Sahadeva and

others each embraced or bowed down to Him, as was appropriate.

After Lord Kṛṣṇa had properly greeted everyone, He entered the city as a fanfare of many musical instruments played and reverential hymns were chanted. The women of the city scattered flowers down from the rooftops, remarking on the extreme good fortune of the Lord's queens.

Śrī Kṛṣṇa entered the royal palace and offered respects to Queen Kuntīdevī, who embraced her nephew, and Draupadī and Subhadrā offered obeisances to the Lord. Kuntīdevī then requested Draupadī to worship Lord Kṛṣṇa's wives.

The Supreme Personality of Godhead, Śrī Kṛṣṇa, gratified King Yudhiṣṭhira by remaining there for some months. During this stay He enjoyed strolling here and there. He would drive on chariots with Arjuna, followed by many warriors and soldiers.

TEXT 1

श्रीशुक उवाच
इत्युदीरितमाकर्ण्य
देवऋषेरुद्धवोऽब्रवीत्
सभ्यानां मतमाज्ञाय
कृष्णस्य च महामतिः

śrī-śuka uvāca
ity udīritam ākarṇya
devaṛṣer uddhavo 'bravīt
sabhyānām matam ājñāya
kṛṣṇasya ca mahā-matiḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus; *udīritam*—that which was stated; *ākarṇya*—hearing; *deva-ṛṣeḥ*—by Nārada, the sage of the demigods; *uddhavaḥ*—Uddhava; *abravīt*—spoke; *sabhyānām*—of the members of the royal assembly; *matam*—the opinion; *ājñāya*—understanding; *kṛṣṇasya*—of Lord Kṛṣṇa; *ca*—and; *mahā-matiḥ*—great-minded.

TRANSLATION

Śukadeva Gosvāmī said: Having thus heard the statements of Devarṣi Nārada, and understanding the opinions of both the assembly and Lord Kṛṣṇa, the great-minded Uddhava began to speak.

TEXT 2

श्रीउद्धव उवाच
यदुक्तमृषिना देव
साचिव्यं यक्ष्यतस्त्वया
कार्यं पैतृष्वसेयस्य
रक्षा च शरणैषिणाम्

śrī-uddhava uvāca
yad uktam ṛṣinā deva
sācivyaṁ yakṣyatas tvayā
kāryaṁ paitṛ-śvasreyasya
rakṣā ca śaraṇaiṣiṇām

SYNONYMS

śrī-uddhavaḥ uvāca—Śrī Uddhava said; *yad*—what; *uktam*—was stated; *ṛṣinā*—by the sage (Nārada); *deva*—O Lord; *sācivyaṁ*—assistance;

yakṣyataḥ—to him who intends to perform sacrifice (Yudhiṣṭhira); *tvayā*—by You; *kāryam*—should be rendered; *paitṛ-śvasreyasya*—to Your father's sister's son; *rakṣā*—protection; *ca*—also; *śaraṇa*—shelter; *eṣiṇām*—for those who desire.

TRANSLATION

Śrī Uddhava said: O Lord, as the sage advised, You should help Your cousin fulfill his plan for performing the Rājasūya sacrifice, and You should also protect the kings who are begging for Your shelter.

PURPORT

Devarṣi Nārada wanted Lord Kṛṣṇa to go to Indraprastha and help His cousin Yudhiṣṭhira perform the Rājasūya sacrifice. At the same time, the members of the royal assembly strongly desired that He defeat Jarāsandha and rescue the kings he was holding prisoner. The great-minded Uddhava could understand that Lord Kṛṣṇa desired to do both things, and thus he intelligently advised how both these purposes could be simultaneously accomplished.

TEXT 3

यष्टव्यम्राजसूयेन
दिक्चक्रजयिना विभो
अतो जरासुतजय
उभयार्थो मतो मम

yaṣṭavyam rājasūyena
dik-cakra-jayinā vibho

ato jarā-suta-jaya
ubhayārtho mato mama

SYNONYMS

yaṣṭavyam—sacrifice should be performed; *rājasūyena*—with the Rājasūya ritual; *dik*—of directions; *cakra*—the complete circle; *jayinā*—by one who has conquered; *vibho*—O almighty one; *ataḥ*—therefore; *jarā-suta*—of the son of Jarā; *jayaḥ*—the conquest; *ubhaya*—both; *arthah*—having the purposes; *mataḥ*—opinion; *mama*—my.

TRANSLATION

Only one who has conquered all opponents in every direction can perform the Rājasūya sacrifice, O almighty one. Thus, in my opinion, conquering Jarāsandha will serve both purposes.

PURPORT

Śrī Uddhava here explains that only one who has conquered all directions is entitled to perform the Rājasūya sacrifice. Therefore Lord Kṛṣṇa should immediately accept the invitation to participate in the sacrifice, but then He should arrange to kill Jarāsandha as a necessary prerequisite. In this way the kings' request for protection would be fulfilled automatically. If the Lord would thus adhere to a single policy—namely, seeing that the Rājasūya sacrifice was performed properly—all purposes would be fulfilled.

According to Śrīla Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu*, one of Lord Kṛṣṇa's qualities is *catura*, "clever," which means that He can perform various types of work at the same time. Thus the Lord could certainly have solved the dilemma of how to simultaneously satisfy King Yudhiṣṭhira's desire to perform the Rājasūya sacrifice and the imprisoned kings' desire for freedom. But Kṛṣṇa wanted to give His dear devotee Uddhava the credit for the

solution, and thus He pretended to be perplexed.

TEXT 4

अस्माकं च महानर्थो
ह्येतेनैव भविष्यति
यशश्च तव गोविन्द
राज्ञो बद्धान् विमुञ्चतः

*asmākaṁ ca mahān artho
hy etenaiva bhaviṣyati
yaśaś ca tava govinda
rājño baddhān vimuñcataḥ*

SYNONYMS

asmākam—for us; *ca*—and; *mahān*—great; *arthaḥ*—a gain; *hi*—indeed; *etena*—by this; *eva*—even; *bhaviṣyati*—there will be; *yaśaḥ*—glory; *ca*—and; *tava*—for You; *govinda*—O Govinda; *rājñaḥ*—the kings; *baddhān*—imprisoned; *vimuñcataḥ*—who will release.

TRANSLATION

By this decision there will be great gain for us, and You will save the kings.
Thus, Govinda, You will be glorified.

TEXT 5

स वै दुर्विषहो राजा
नागायुतसमो बले

बलिनामपि चान्येषां
भीमं समबलं विना

*sa vai durviṣaḥo rājā
nāgāyuta-samo bale
balinām api cānyeṣām
bhīmaṁ sama-balaṁ vinā*

SYNONYMS

saḥ—he, Jarāsandha; *vai*—indeed; *durviṣaḥaḥ*—invincible; *rājā*—king; *nāga*—elephants; *ayuta*—to ten thousand; *samaḥ*—equal; *bale*—in strength; *balinām*—among powerful men; *api*—indeed; *ca*—and; *anyeṣām*—others; *bhīmaṁ*—Bhīma; *sama-balaṁ*—equal in strength; *vinā*—except for.

TRANSLATION

The invincible King Jarāsandha is as strong as ten thousand elephants. Indeed, other powerful warriors cannot defeat him. Only Bhīma is equal to him in strength.

PURPORT

Śrīdhara Svāmī explains that the Yādavas were extremely eager to kill Jarāsandha, and thus to caution them Śrī Uddhava spoke this verse. Jarāsandha's death could come only at the hand of Bhīma. Śrīla Viśvanātha Cakravartī adds that Uddhava had previously deduced this from the *Jyotīr-rāga* and other astrological scriptures he had learned from his teacher Bṛhaspati.

TEXT 6

द्वैरथे स तु जेतव्यो
मा शताक्षौहिणीयुतः
ब्राह्मण्योऽभ्यर्थितो विप्रैर्
न प्रत्याख्याति कर्हिचित्

*dvai-rathe sa tu jetavyo
mā śatākṣauhiṇī-yutaḥ
brāhmaṇyo 'bhyarthito viprain
na pratyākhyāti karhicit*

SYNONYMS

dvai-rathe—in combat involving only two chariots; *saḥ*—he; *tu*—but; *jetavyaḥ*—is to be defeated; *mā*—not; *śata*—by one hundred; *akṣauhiṇī*—military divisions; *yutaḥ*—joined; *brāhmaṇyaḥ*—devoted to brahminical culture; *abhyarthitaḥ*—entreated; *vipraiḥ*—by *brāhmaṇas*; *na pratyākhyāti*—does not refuse; *karhicit*—ever.

TRANSLATION

He will be defeated in a match of single chariots, not when he is with his hundred military divisions. Now, Jarāsandha is so devoted to brahminical culture that he never refuses requests from *brāhmaëas*.

PURPORT

It might be argued that since only Bhīma could equal Jarāsandha in personal strength, Jarāsandha would be more powerful when supported by his huge army. Therefore, Uddhava here recommends single combat. But how could Jarāsandha be persuaded to give up the support of his powerful army?

Here Uddhava gives the clue: Jarāsandha will never refuse a request from *brāhmaṇas*, since he is devoted to brahminical culture.

TEXT 7

ब्रह्मवेषधरो गत्वा
तं भिक्षेत वृकोदरः
हनिष्यति न सन्देहो
द्वैरथे तव सन्निधौ

*brahma-veṣa-dharo gatvā
tam bhikṣeta vṛkodaraḥ
haniṣyati na sandeho
dvai-rathe tava sannidhau*

SYNONYMS

brahma—of a *brāhmaṇa*; *veṣa*—the dress; *dharāḥ*—wearing; *gatvā*—going; *tam*—to him, Jarāsandha; *bhikṣeta*—should beg; *vṛka-udaraḥ*—Bhīma; *haniṣyati*—he will kill him; *na*—no; *sandehaḥ*—doubt; *dvai-rathe*—in one-on-one chariot combat; *tava*—Your; *sannidhau*—in the presence.

TRANSLATION

Bhīma should go to him disguised as a *brāhmaëa* and beg charity. Thus he will obtain single combat with Jarāsandha, and in Your presence Bhīma will no doubt kill him.

PURPORT

The idea is that Bhīma should beg as charity a one-to-one fight with

Jarāsandha.

TEXT 8

निमित्तं परमीशस्य
विश्वसर्गनिरोधयोः
हिरण्यगर्भः शर्वश्च
कालस्यारूपिणस्तव

*nimittam param īśasya
viśva-sarga-nirodhayoḥ
hiraṇyagarbhaḥ śarvaś ca
kālasyārūpiṇas tava*

SYNONYMS

nimittam—the instrument; *param*—merely; *īśasya*—of the Supreme Lord; *viśva*—of the universe; *sarga*—in the creation; *nirodhayoḥ*—and the annihilation; *hiraṇyagarbhaḥ*—Lord Brahmā; *śarvaḥ*—Lord Śiva; *ca*—and; *kālasya*—of time; *arūpiṇaḥ*—formless; *tava*—Your.

TRANSLATION

Even Lord Brahmā and Lord Śiva act only as Your instruments in cosmic creation and annihilation, which are ultimately done by You, the Supreme Lord, in Your invisible aspect of time.

PURPORT

Uddhava here explains that in fact Lord Kṛṣṇa Himself will cause the death of Jarāsandha, and Bhīma will merely be the instrument. The Supreme Lord,

through His invisible potency of time, creates and annihilates the entire cosmic situation, whereas great demigods such as Lord Brahmā and Lord Śiva are merely the instruments of the Lord's will. Therefore Bhīma will have no difficulty acting as the Lord's instrument to kill the powerful Jarāsandha. In this way, by the Lord's arrangement, His devotee Bhīma will be glorified.

TEXT 9

गायन्ति ते विशदकर्म गृहेषु देव्यो
राज्ञां स्वशत्रुवधमात्मविमोक्षणं च
गोप्यश्च कुञ्जरपतेर्जनकात्मजायाः
पित्रोश्च लब्धशरणा मुनयो वयं च

*gāyanti te viśada-karma gr̥heṣu devyo
rājñāṁ sva-śatru-vadham ātma-vimokṣaṇaṁ ca
gopyaś ca kuñjara-pater janakātmajāyāḥ
pitroś ca labdha-śaraṇā munayo vayaṁ ca*

SYNONYMS

gāyanti—they sing; *te*—Your; *viśada*—spotless; *karma*—deeds; *gr̥heṣu*—in their homes; *devyaḥ*—the godly wives; *rājñām*—of the kings; *sva*—of their; *śatru*—enemy; *vadham*—the killing; *ātma*—of themselves; *vimokṣaṇam*—the deliverance; *ca*—and; *gopyaḥ*—the cowherd girls of Vraja; *ca*—and; *kuñjara*—of the elephants; *pateḥ*—of the lord; *janaka*—of King Janaka; *ātma-jāyāḥ*—of the daughter (Sītādevī, the wife of Lord Rāmacandra); *pitroḥ*—of Your parents; *ca*—and; *labdha*—who have attained; *śaraṇāḥ*—shelter; *munayaḥ*—sages; *vayaṁ*—we; *ca*—also.

TRANSLATION

In their homes, the godly wives of the imprisoned kings sing of Your noble deeds—about how You will kill their husbands' enemy and deliver them. The *gopés* also sing Your glories—how You killed the enemy of the elephant king, Gajendra; the enemy of Sīta, daughter of Janaka; and the enemies of Your own parents as well. So also do the sages who have obtained Your shelter glorify You, as do we ourselves.

PURPORT

Great sages and devotees had informed the grief-stricken wives of the imprisoned kings that Lord Kṛṣṇa would arrange for the killing of Jarāsandha and would thus save them from their crisis. These godly women would thus sing the glories of the Lord at home, and when their children would cry for their fathers, their mothers would tell them, "Child, do not cry. Śrī Kṛṣṇa will save your father." In fact, the Lord has saved many devotees in the past, as described here.

TEXT 10

जरासन्धवधः कृष्ण
भूर्यर्थोपकल्पते
प्रायः पाकविपाकेन
तव चाभिमतः क्रतुः

jarāsandha-vadhaḥ kṛṣṇa
bhūry-arthāyopakalpate
prāyaḥ pāka-vipākena
tava cābhimataḥ kratuḥ

SYNONYMS

jarāsandha-vadhaḥ—the killing of Jarāsandha; *kṛṣṇa*—O Kṛṣṇa; *bhūri*—immense; *arthāya*—value; *upakalpate*—will produce; *prāyaḥ*—certainly; *pāka*—of accumulated *karma*; *vipākena*—as the reaction; *tava*—by You; *ca*—and; *abhimataḥ*—favored; *kratuḥ*—the sacrifice.

TRANSLATION

O Kṛṣṇa, the killing of Jarāsandha, which is certainly a reaction of his past sins, will bring immense benefit. Indeed, it will make possible the sacrificial ceremony You desire.

PURPORT

Śrīdhara Svāmī explains that the word *bhūry-artha*, "immense benefit," signifies that with the death of Jarāsandha it will become easy to kill the demon Śiśupāla and to realize other objectives. The great commentator Śrīdhara Svāmī further explains that the term *pāka* indicates that the kings will be saved as a result of their piety, and that the term *vipākena* indicates that Jarāsandha will die as a result of his wickedness. In either case, the plan Uddhava has proposed is most favorable for the execution of the great Rājasūya sacrifice, desired by both the Lord and His pure devotees the Pāṇḍavas, headed by King Yudhiṣṭhira.

TEXT 11

श्रीशुक उवाच
इत्युद्धववचो राजन्
सर्वतोभद्रमच्युतम्

देवर्षिर्यदुवृद्धाश्च कृष्णश्च प्रत्यपूजयन्

*śrī-śuka uvāca
ity uddhava-vaco rājan
sarvato-bhadram acyutam
devarṣir yadu-vṛddhāś ca
kṛṣṇaś ca pratyapūjayan*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus stated; *uddhava-vacaḥ*—the words of Uddhava; *rājan*—O King (Parīkṣit); *sarvataḥ*—in all ways; *bhadram*—auspicious; *acyutam*—infallible; *deva-ṛṣiḥ*—the sage of the demigods, Nārada; *yadu-vṛddhāḥ*—the Yadu elders; *ca*—and; *kṛṣṇaḥ*—Lord Kṛṣṇa; *ca*—and also; *pratyapūjayan*—praised it in response.

TRANSLATION

Śukadeva Gosvāmī said: O King, Devarṣi Nārada, the Yadu elders and Lord Kṛṣṇa all welcomed Uddhava's proposal, which was entirely auspicious and infallible.

PURPORT

Śrīla Śrīdhara Svāmī explains that the term *acyutam* indicates that Uddhava's proposal was "fortified by logical reasoning." Furthermore, Śukadeva Gosvāmī specifically indicates by the term *yadu-vṛddhāḥ* that it was the senior members, not the junior ones, who welcomed the proposal. Young princes such as Aniruddha did not like Uddhava's proposal, since they were eager to fight

Jarāsandha's army immediately.

TEXT 12

अथादिशत्प्रयाणाय
भगवान्देवकीसुतः
भृत्यान्दारुकजैत्रादीन्
अनुज्ञाप्य गुरून् विभुः

*athādiśat prayāṇāya
bhagavān devakī-sutaḥ
bhṛtyān dāruka-jaitrādīn
anujñāpya gurūn vibhuḥ*

SYNONYMS

atha—then; *ādiśat*—ordered; *prayāṇāya*—in preparation for leaving; *bhagavān*—the Supreme Lord; *devakī-sutaḥ*—the son of Devakī; *bhṛtyān*—His servants; *dāruka-jaitra-ādīn*—headed by Dāruka and Jaitra; *anujñāpya*—taking permission; *gurūn*—from His superiors; *vibhuḥ*—the almighty one.

TRANSLATION

The almighty Personality of Godhead, the son of Devakī, begged His superiors for permission to leave. Then He ordered His servants, headed by Dāruka and Jaitra, to prepare for departure.

PURPORT

The superiors mentioned here are personalities such as Vasudeva, Lord Kṛṣṇa's father.

TEXT 13

निर्गमय्यावरोधान् स्वान्
ससुतान् सपरिच्छदान्
सङ्कर्षणमनुज्ञाप्य
यदुराजं च शत्रुहन्
सूतोपनीतं स्वरथम्
आरुहद्गरुडध्वजम्

*nirgamayyāvarodhān svān
sa-sutān sa-paricchadān
saṅkarṣaṇam anujñāpya
yadu-rājaṁ ca śatru-han
sūtopanītaṁ sva-ratham
āruhad garuḍa-dhvajam*

SYNONYMS

nirgamayya—making go; *avarodhān*—wives; *svān*—His; *sa*—with; *sutān*—their sons; *sa*—with; *paricchadān*—their baggage; *saṅkarṣaṇam*—Lord Balarāma; *anujñāpya*—taking leave of; *yadu-rājam*—the King of the Yadus (Ugrasena); *ca*—and; *śatru-han*—O killer of enemies (Parīkṣit); *sūta*—by His driver; *upanītam*—brought; *sva*—His; *ratham*—chariot; *āruhat*—He mounted; *garuḍa*—of Garuḍa; *dhvajam*—whose flag.

TRANSLATION

O slayer of enemies, after He had arranged for the departure of His wives, children and baggage and taken leave of Lord Saṅkarṣaṇa and King Ugrasena,

Lord Kṛṣṇa mounted His chariot, which had been brought by His driver. It flew a flag marked with the emblem of Garuḍa.

PURPORT

Having accepted Uddhava's proposal, Lord Kṛṣṇa first proceeded with His wives, family and entourage to the royal city of Indraprastha, the capital of the Pāṇḍavas. The rest of this chapter describes Lord Kṛṣṇa's journey to that city and how He was received there by His loving devotees. In Indraprastha Lord Kṛṣṇa explained to the Pāṇḍavas His plan to first kill Jarāsandha and then perform the Rājasūya sacrifice, and with their full agreement He proceeded, with Bhīmasena, to settle accounts with the wicked king.

Viśvanātha Cakravartī Ṭhākura explains that Lord Kṛṣṇa's wives had also been invited to the Rājasūya sacrifice and were eager to go. The description of the colorful royal procession begins with the following verse.

TEXT 14

ततो रथद्विपभटसादिनायकैः
करालया परिवृत आत्मसेनया
मृदङ्गभेर्यानकशङ्खगोमुखैः
प्रघोषघोषितककुभो निरक्रमत्

tato ratha-dvipa-bhaṭa-sādi-nāyakaiḥ
karālayā parivṛta ātma-senayā
mṛdaṅga-bhery-ānaka-śaṅkha-gomukhaiḥ
praghoṣa-ghoṣita-kakubho nirakramat

SYNONYMS

tataḥ—then; *ratha*—of His chariots; *dvipa*—elephants; *bhaṭa*—infantry;

sādi—and cavalry; *nāyakaiḥ*—with leaders; *karālayā*—fearsome; *parivṛtaḥ*—surrounded; *ātma*—personal; *senayā*—by His army; *mṛdaṅga*—by *mṛdaṅga* drums; *bherī*—*bherī* horns; *ānaka*—kettledrums; *śaṅkha*—conchshells; *go-mukhaiḥ*—and *go-mukha* horns; *praghoṣa*—by the resounding; *ghoṣita*—filled with vibrations; *kakubhaḥ*—all directions; *nirakramat*—He went out.

TRANSLATION

As the vibrations resounding from *mādaḥ gas*, *bherés*, kettledrums, conchshells and *gomukhas* filled the sky in all directions, Lord Kṛṣṇa set out on His journey. He was accompanied by the chief officers of His corps of chariots, elephants, infantry and cavalry and surrounded on all sides by His fierce personal guard.

TEXT 15

नृवाजिकाञ्चनशिबिकाभिरच्युतं
सहात्मजाः पतिमनु सुव्रता ययुः
वराम्बराभरणविलेपनस्रजः
सुसंवृता नृभिरसिचर्मपाणिभिः

nṛ-vāji-kāñcana-śibikābhir acyutaṁ
sahātmajāḥ patim anu su-vratā yayuḥ
varāmbarābharaṇa-vilepana-srajaḥ
su-saṁvṛtā nṛbhir asi-carma-pāṇibhiḥ

SYNONYMS

nṛ—human; *vāji*—with powerful carriers; *kāñcana*—golden; *śibikābhiḥ*—with

palanquins; *acyutam*—Lord Kṛṣṇa; *saha-ātmajāḥ*—along with their children; *patim*—their husband; *anu*—following; *su-vratāḥ*—His faithful wives; *yayuh*—went; *vara*—fine; *ambara*—whose clothes; *ābharaṇa*—ornaments; *vilepana*—fragrant oils and ointments; *srajaḥ*—and garlands; *su*—well; *saṁvṛtāḥ*—encompassed; *nṛbhiḥ*—by soldiers; *asi*—swords; *carma*—and shields; *pāṇibhiḥ*—in whose hands.

TRANSLATION

Lord Acyuta's faithful wives, along with their children, followed the Lord on golden palanquins carried by powerful men. The queens were adorned with fine clothing, ornaments, fragrant oils and flower garlands, and they were surrounded on all sides by soldiers carrying swords and shields in their hands.

PURPORT

According to Śrīdhara Svāmī, the word *vāji* indicates that some of Lord Kṛṣṇa's queens were transported by horse-drawn conveyances.

TEXT 16

नरोष्ट्रगोमहिषखराश्वतर्यनः
करेणुभिः परिजनवारयोषितः
स्वलङ्कृताः कटकुटिकम्बलाम्बराद्य-
उपस्करा ययुरधियुज्य सर्वतः

naroṣṭra-go-mahiṣa-kharāśvatary-anah
kareṇubhiḥ parijana-vāra-yoṣitaḥ
sv-alaṅkṛtāḥ kaṭa-kuṭi-kambalāmbarādy-
upaskarā yayur adhiyujya sarvataḥ

SYNONYMS

nara—by human carriers; *uṣṭra*—camels; *go*—bulls; *mahiṣa*—buffalo; *khara*—donkeys; *aśvatarī*—mules; *anaḥ*—bullock carts; *kareṇubhiḥ*—and female elephants; *parijana*—of the household; *vāra*—and of public use; *yoṣitaḥ*—the women; *su-alāṅkṛtāḥ*—well decorated; *kaṭa*—made of grass; *kuṭi*—huts; *kambala*—blankets; *ambara*—clothing; *ādi*—and so on; *upaskarāḥ*—whose paraphernalia; *yayuh*—they went; *adhiyujya*—having loaded; *sarvataḥ*—on all sides.

TRANSLATION

On all sides proceeded finely adorned women-attendants of the royal household, as well as courtesans. They rode on palanquins and camels, bulls and buffalo, donkeys, mules, bullock carts and elephants. Their conveyances were fully loaded with grass tents, blankets, clothes and other items for the trip.

PURPORT

Śrīla Viśvanātha Cakravartī explains that the household attendants mentioned here included washerwomen and other helpers.

TEXT 17

बलं बृहद्ध्वजपटछत्रचामरैर्
वरायुधाभरणकिरीटवर्मभिः
दिवांशुभिस्तुमुलरवं बभौ रवेर्
यथार्णवः क्षुभिततिमिङ्गिलोर्मिभिः

balam bṛhad-dhvaja-paṭa-chatra-cāmarair

*varāyudhābharaṇa-kirīṭa-varmabhiḥ
divāṁśubhis tumula-ravam babhau raver
yathārṇavaḥ kṣubhita-timīṅgilormibhiḥ*

SYNONYMS

balam—the army; *bṛhat*—huge; *dhvaja*—with flagpoles; *paṭa*—banners; *chatra*—umbrellas; *cāmaraiḥ*—and yak-tail fans; *vara*—excellent; *āyudha*—with weapons; *ābharaṇa*—jewelry; *kirīṭa*—helmets; *varmabhiḥ*—and armor; *divā*—during the day; *āṁśubhiḥ*—by the rays; *tumula*—tumultuous; *ravam*—whose sound; *babhau*—shone brilliantly; *raveḥ*—of the sun; *yathā*—like; *arṇavaḥ*—an ocean; *kṣubhita*—agitated; *timīṅgila*—whose *timīṅgila* fish; *ūrmibhiḥ*—and waves.

TRANSLATION

The Lord's army boasted royal umbrellas, *cāmara* fans and huge flagpoles with waving banners. During the day the sun's rays reflected brightly from the soldiers' fine weapons, jewelry, helmets and armor. Thus Lord Kṛṣṇa's army, noisy with shouts and clatter, appeared like an ocean stirring with agitated waves and *timīṅgila* fish.

TEXT 18

अथो मुनिर्यदुपतिना सभाजितः
प्रणम्य तं हृदि विदधद्विहायसा
निशम्य तद्वचवसितमाहताहर्णो
मुकुन्दसन्दरशननिर्वृतेन्द्रियः

atho munir yadu-patinā sabhājitaḥ

*praṇamya taṁ hṛdi vidadhad vihāyasā
niśamya tad-vyavasitam āhṛtārhaṇo
mukunda-sandaraśana-nirvṛtendriyaḥ*

SYNONYMS

atha u—and then; *muniḥ*—the sage (Nārada); *yadu-patinā*—by Kṛṣṇa, the Lord of the Yadus; *sabhājitaḥ*—honored; *praṇamya*—bowing down; *taṁ*—to Him; *hṛdi*—in his heart; *vidadhat*—placing Him; *vihāyasā*—through the sky; *niśamya*—having heard; *tat*—His; *vyavasitam*—affirmed intention; *āhṛta*—having accepted; *arhaṇaḥ*—worship; *mukunda*—of Lord Kṛṣṇa; *sandaraśana*—by the meeting; *nirvṛta*—peaceful; *indriyaḥ*—whose senses.

TRANSLATION

Honored by Śrī Kṛṣṇa, the chief of the Yadus, Nārada Muni bowed down to the Lord. All of Nārada's senses were satisfied by his meeting with Lord Kṛṣṇa. Thus, having heard the decision of the Lord and having been worshiped by Him, Nārada placed Him firmly within his heart and departed through the sky.

TEXT 19

राजदूतमुवाचेदं
भगवान् प्रीणयन् गिरा
मा भैष्ट दूत भद्रं वो
घातयिष्यामि मागधम्

*rāja-dūtam uvācedaṁ
bhagavān prīṇayan girā
mā bhaiṣṭa dūta bhadraṁ vo*

ghāṭayiṣyāmi māgadham

SYNONYMS

rāja—of the kings; *dūtā*—to the messenger; *uvāca*—He said; *idam*—this; *bhagavān*—the Supreme Lord; *prīṇayan*—pleasing him; *girā*—with His word s; *mā bhaiṣṭa*—do not fear; *dūta*—O messenger; *bhadram*—may there be all good; *vaḥ*—for you; *ghāṭayiṣyāmi*—I shall arrange for the killing; *māgadham*—of the King of Magadha (Jarāsandha).

TRANSLATION

With pleasing words the Lord addressed the messenger sent by the kings:
"My dear messenger, I wish all good fortune to you. I shall arrange for the killing of King Magadha. Do not fear."

PURPORT

The statement *ma bhaiṣṭa*, "do not fear," is in the plural, being intended for both the messenger and the kings. Similarly, the expression *bhadram vaḥ*, "blessings unto you," is also in the plural, expressing a similar intent.

TEXT 20

इत्युक्तः प्रस्थितो दूतो
यथावदवदन्नृपान्
तेऽपि सन्दर्शनं शौरेः
प्रत्यैक्षन् यन्मुमुक्षवः

ity uktaḥ prasthito dūto
yathā-vad avadan nṛpān

*te 'pi sandarśanam śaureḥ
pratyaiikṣan yan mumukṣavaḥ*

SYNONYMS

iti—thus; *uktaḥ*—addressed; *prasthitaḥ*—departed; *dūtaḥ*—the messenger; *yathā-vat*—accurately; *avadat*—he told; *nṛpān*—the kings; *te*—they; *api*—and; *sandarśanam*—the audience; *śaureḥ*—of Lord Kṛṣṇa; *pratyaiikṣan*—awaited; *yat*—because; *mumukṣavaḥ*—being eager for liberation.

TRANSLATION

Thus addressed, the messenger departed and accurately relayed the Lord's message to the kings. Eager for freedom, they then waited expectantly for their meeting with Lord Kṛṣṇa.

PURPORT

The great Vaiṣṇava scholar Śrīla Jīva Gosvāmī comments here that by force of circumstances the kings began focusing their attention on Lord Kṛṣṇa alone.

TEXT 21

आनर्तसौवीरमरूंस्
तीर्त्वा विनशनं हरिः
गिरीन्नदीरतीयाय
पुरग्रामब्रजाकरान्

*ānarta-sauvīra-marūṁs
tīrtvā vinaśanam hariḥ*

*girīn nadīr atīyāya
pura-grāma-vrajākarān*

SYNONYMS

ānarta-sauvīra-marūn—Ānarta (the province of Dvārakā), Sauvīra (eastern Gujarat) and the desert (of Rajasthan); *tīrtvā*—crossing through; *vinaśanam*—Vinaśana, the district of Kurukṣetra; *hariḥ*—Lord Kṛṣṇa; *girīn*—hills; *nadīḥ*—and rivers; *atīyāya*—passing; *pura*—cities; *grāma*—villages; *vraja*—cow pastures; *ākarān*—and quarries.

TRANSLATION

As He traveled through the provinces of Ānarta, Sauvīra, Marudeśa and Vinaśana, Lord Hari crossed rivers and passed mountains, cities, villages, cow pastures and quarries.

TEXT 22

ततो दृषद्वतीं तीर्त्वा
मुकुन्दोऽथ सरस्वतीम्
पञ्चालानथ मत्स्यांश्च
शक्रप्रस्थमथागमत्

*tato dṛṣadvatīm tīrtvā
mukundo 'tha sarasvatīm
pañcālān atha matsyāṁś ca
śakra-prastham athāgamat*

SYNONYMS

tataḥ—then; *dṛṣadvatīm*—the river Dṛṣadvatī; *tīrtvā*—crossing; *mukundaḥ*—Lord Kṛṣṇa; *atha*—then; *sarasvatīm*—the river Sarasvatī; *pañcālān*—the Pañcāla province; *atha*—then; *matsyān*—the Matsya province; *ca*—also; *śakra-prastham*—to Indraprastha; *atha*—and; *āgamat*—He came.

TRANSLATION

After crossing the rivers Dṛṣadvatī and Sarasvatī, He passed through Pañcāla and Matsya and finally came to Indraprastha.

TEXT 23

तमुपागतमाकर्ण्य
प्रीतो दुर्दर्शनं नृनाम्
अजातशत्रुर्निरगात्
सोपध्यायः सुहृद्वृतः

tam upāgatam ākarṇya
prīto durdarśanam nṛnām
ajāta-śatrur niragāt
sopadhyāyaḥ suhṛd-vṛtaḥ

SYNONYMS

tam—Him; *upāgatam*—arrived; *ākarṇya*—hearing; *prītaḥ*—pleased; *durdarśanam*—rarely seen; *nṛnām*—by humans; *ajāta-śatruḥ*—King Yudhiṣṭhira, whose enemy was never born; *niragāt*—came out; *sa*—with; *upadhyāyaḥ*—his priests; *suhṛt*—by relatives; *vṛtaḥ*—surrounded.

TRANSLATION

King Yudhiṣṭhira was delighted to hear that the Lord, whom human beings rarely see, had now arrived. Accompanied by his priests and dear associates, the King came out to meet Lord Kṛṣṇa.

TEXT 24

गीतवादित्रघोषेण
ब्रह्मघोषेण भूयसा
अभ्ययात्स हृषीकेशं
प्राणाः प्राणमिवादृतः

gīta-vāditra-ghoṣeṇa
brahma-ghoṣeṇa bhūyasā
abhyayāt sa hṛṣīkeśam
prāṇāḥ prāṇam ivādr̥taḥ

SYNONYMS

gīta—of song; *vāditra*—and instrumental music; *ghoṣeṇa*—with the sound; *brahma*—of the Vedas; *ghoṣeṇa*—with the sound; *bhūyasā*—abundant; *abhyayāt*—went forth; *saḥ*—he; *hṛṣīkeśam*—to Lord Kṛṣṇa; *prāṇāḥ*—the senses; *prāṇam*—consciousness, or the air of life; *iva*—as; *ādr̥taḥ*—reverential.

TRANSLATION

As songs and musical instruments resounded along with the loud vibration of Vedic hymns, the King went forth with great reverence to meet Lord Hṛṣīkeśa, just as the senses go forth to meet the consciousness of life.

PURPORT

Lord Kṛṣṇa is here described as Hṛṣīkeśa, the Lord of the senses, and King Yudhiṣṭhira's rushing to the Lord is compared to the senses eagerly joining the consciousness of life. Without consciousness, the senses are useless; indeed, the senses function through consciousness. Similarly, when the individual souls are bereft of Kṛṣṇa consciousness, love of God, they enter into a useless and illusory struggle called material existence. Pure devotees like King Yudhiṣṭhira are never bereft of the Lord's association, for they keep Him always within their heart, and yet they feel special ecstasy when they see the Lord after long separation, as described here.

TEXT 25

दृष्ट्वा विक्लिन्नहृदयः
कृष्णं स्नेहेन पाण्डवः
चिराद् दृष्टं प्रियतमं
सस्वजेऽथ पुनः पुनः

*dr̥ṣṭvā viklinna-hṛdayaḥ
kṛṣṇam snehena pāṇḍavaḥ
cirād dr̥ṣṭam priyatamaṁ
sasvaje 'tha punaḥ punaḥ*

SYNONYMS

dr̥ṣṭvā—seeing; *viklinna*—melted; *hṛdayaḥ*—his heart; *kṛṣṇam*—Lord Kṛṣṇa; *snehena*—with affection; *pāṇḍavaḥ*—the son of Pāṇḍu; *cirāt*—after a long time; *dr̥ṣṭam*—seen; *priya-tamam*—his dearest friend; *sasvaje*—he embraced Him; *atha*—thereupon; *punaḥ punaḥ*—again and again.

TRANSLATION

The heart of King Yudhiṣṭhira melted with affection when he saw his dearest friend, Lord Kṛṣṇa, after such a long separation, and he embraced the Lord again and again.

TEXT 26

दोभ्यां परिष्वज्य रमामलालयं
मुकुन्दगात्रं नृपतिर्हताशुभः
लेभे परां निर्वृतिमश्रुलोचनो
हृष्यत्तनुर्विस्मृतलोकविभ्रमः

*dorbhyām pariṣvajya ramāmalālayam
mukunda-gātram nṛ-patir hataśubhaḥ
lebhe parām nirvṛtim aśru-locano
hṛṣyat-tanur vismṛta-loka-vibhramaḥ*

SYNONYMS

dorbhyām—with his arms; *pariṣvajya*—embracing; *ramā*—of the goddess of fortune; *amala*—faultless; *alayam*—the abode; *mukunda*—of Lord Kṛṣṇa; *gātram*—the body; *nṛ-patiḥ*—the king; *hata*—destroyed; *aśubhaḥ*—all of whose bad fortune; *lebhe*—achieved; *parām*—the highest; *nirvṛtim*—joy; *aśru*—tears; *locanaḥ*—in whose eyes; *hṛṣyat*—exhilarated; *tanuḥ*—whose body; *vismṛta*—forgetting; *loka*—of the mundane realm; *vibhramaḥ*—the illusory affairs.

TRANSLATION

The eternal form of Lord Kṛṣṇa is the everlasting residence of the goddess of fortune. As soon as King Yudhiṣṭhira embraced Him, the King became free of all the contamination of material existence. He immediately felt transcendental bliss and merged in an ocean of happiness. There were tears in his eyes, and his body shook due to ecstasy. He completely forgot that he was living in this material world.

PURPORT

The above translation is taken from Śrīla Prabhupāda's Kṛṣṇa.

TEXT 27

तं मातुलेयं परिरभ्य निर्वृतो
भीमः स्मयन् प्रेमजलाकुलेन्द्रियः
यमौ किरीटी च सुहृत्तमं मुदा
प्रवृद्धबाष्पाः परिरेभिरेऽच्युतम्

*tam mātuleyam parirabhya nirvṛto
bhīmaḥ smayan prema-jalākulendriyaḥ
yamau kirīṭī ca suhṛttamaṁ mudā
pravṛddha-bāṣpāḥ parirebhire 'cyutam*

SYNONYMS

tam—Him; *mātuleyam*—his mother's brother's son; *parirabhya*—embracing; *nirvṛtaḥ*—filled with joy; *bhīmaḥ*—Bhīmasena; *smayan*—laughing; *prema*—due to love; *jala*—with the water (tears); *ākula*—filled; *indriyaḥ*—whose eyes; *yamau*—the twins (Nakula and Sahadeva); *kirīṭī*—Arjuna; *ca*—and; *suhṛt-tamaṁ*—their dearest friend; *mudā*—with pleasure; *pravṛddha*—profuse; *bāṣpāḥ*—whose tears; *parirebhire*—they

embraced; *acyutam*—the infallible Lord.

TRANSLATION

Then Bhīma, his eyes brimming with tears, laughed with joy as he embraced his maternal cousin, Kṛṣṇa. Arjuna and the twins—Nakula and Sahadeva—also joyfully embraced their dearest friend, the infallible Lord, and they cried profusely.

TEXT 28

अर्जुनेन परिष्वक्तो
यमाभ्यामभिवादितः
ब्राह्मणेभ्यो नमस्कृत्य
वृद्धेभ्यश्च यथार्हतः
मानिनो मानयामास
कुरुसृञ्जयकैकयान्

*arjunena pariṣvaktō
yamābhyām abhivāditaḥ
brāhmaṇebhyo namaskṛtya
vṛddhebhyaś ca yathārhataḥ
mānino mānayām āsa
kuru-sṛñjaya-kaikayān*

SYNONYMS

arjunena—by Arjuna; *pariṣvaktāḥ*—embraced; *yamābhyām*—by the twins; *abhivāditaḥ*—offered obeisances; *brāhmaṇebhyaḥ*—to the *brāhmaṇas*; *namaskṛtya*—bowing down; *vṛddhebhyaḥ*—to the elders; *ca*—and;

yathā-arhataḥ—according to etiquette; *māninaḥ*—the honorable ones; *mānayām āsa*—He honored; *kuru-sṛñjaya-kaikayān*—the Kurus, Sṛñjaya and Kaikayas.

TRANSLATION

After Arjuna had embraced Him once more and Nakula and Sahadeva had offered Him their obeisances, Lord Kṛṣṇa bowed down to the *brāhmaëas* and elders present, thus properly honoring the respectable members of the Kuru, Sṛñjaya and Kaikaya clans.

PURPORT

Śrīla Śrīdhara Svāmī mentions that since Arjuna was considered Lord Kṛṣṇa's social equal, when Arjuna tried to bow down to Him, Lord Kṛṣṇa held Arjuna by his arms so that he could only embrace Him. The twins, however, being junior cousins, bowed down and grasped Lord Kṛṣṇa's feet.

TEXT 29

सूतमागधगन्धर्वा
वन्दिनश्चोपमन्त्रिणः
मृदङ्गशङ्खपटह
वीणापणवगोमुखैः
ब्राह्मणाश्चारविन्दाक्षं
तुष्टुवुर्ननृतुर्जगुः

sūta-māgadha-gandharvā
vandinaś copamantriṇaḥ
mṛdaṅga-śaṅkha-paṭaha

*vīṇā-ṇava-gomukhaiḥ
brāhmaṇāś cāravindākṣam
tuṣṭuvur nanṛtur jaguḥ*

SYNONYMS

sūta—bards; *māgadha*—chroniclers; *gandharvāḥ*—demigods known for their singing; *vandinaḥ*—eulogists; *ca*—and; *upamantriṇaḥ*—jesters; *mṛdaṅga*—with *mṛdaṅga* drums; *śaṅkha*—conchshells; *paṭaha*—kettledrums; *vīṇā*—*vīṇās*; *ṇava*—a smaller drum; *gomukhaiḥ*—and *gomukha* horns; *brāhmaṇāḥ*—*brāhmaṇas*; *ca*—as well; *aravinda-akṣam*—the lotus-eyed Lord; *tuṣṭuvuḥ*—glorified with hymns; *nanṛtuḥ*—danced; *jaguḥ*—sang.

TRANSLATION

Sūtas, Māgadhas, Gandharvas, Vandīs, jesters and *brāhmaēas* all glorified the lotus-eyed Lord—some reciting prayers, some dancing and singing—as *mādaḥ gas*, conchshells, kettledrums, *vēās*, *paēavas* and *gomukhas* resounded.

TEXT 30

एवं सुहृद्भिः पर्यस्तः
पुण्यश्लोकशिखामणिः
संस्तूयमानो भगवान्
विवेशालङ्कृतं पुरम्

*evam suhṛdbhiḥ paryastah
puṇya-śloka-śikhāmaṇiḥ
saṁstūyamāno bhagavān
viveśālankṛtaṁ puram*

SYNONYMS

evam—thus; *su-hṛdbhiḥ*—by His well-wishing relatives; *paryastaḥ*—surrounded; *puṇya-śloka*—of persons of pious renown; *śikhā-maṇiḥ*—the crest jewel; *saṁstūyamānaḥ*—being glorified; *bhagavān*—the Supreme Lord; *viveśa*—entered; *alaṅkṛtam*—decorated; *puram*—the city.

TRANSLATION

Thus surrounded by His well-wishing relatives and praised on all sides, Lord Kṛṣṇa, the crest jewel of the justly renowned, entered the decorated city.

PURPORT

Śrīla Prabhupāda writes, "While Lord Kṛṣṇa was entering the city, all the people were talking among themselves about the glories of the Lord, praising His transcendental name, quality, form, etc."

TEXTS 31-32

संसिक्तवर्त्म करिणां मदगन्धतोयैश्च
चित्रध्वजैः कनकतोरणपूर्णकुम्भैः
मृष्टात्मभिर्नवदुकूलविभूषणस्रग्-
गन्धैर्नृभिर्युवतिभिश्च विराजमानम्

उद्दीप्तदीपबलिभिः प्रतिसद्म जाल
निर्यातधूपरुचिरं विलसत्पताकम्
मूर्धन्यहेमकलशै रजतोरुशृङ्गैर

जुष्टं ददर्श भवनैः कुरुराजधाम

*saṁsikta-vartma kariṇām mada-gandha-toyaiś
citra-dhvajaiḥ kanaka-toraṇa-pūrṇa-kumbhaiḥ
mṛṣṭātmabhir nava-dukūla-vibhūṣaṇa-srag-
gandhair nṛbhir yuvatibhiś ca virājamānam*

*uddīpta-dīpa-balibhiḥ prati-sadma jāla
niryāta-dhūpa-ruciram vilasat-patākam
mūrdhanya-hema-kalaśai rajatoru-śṛṅgair
juṣṭam dadarśa bhavanaiḥ kuru-rāja-dhāma*

SYNONYMS

saṁsikta—sprinkled with water; *vartma*—whose roads; *kariṇām*—of elephants; *mada*—of the liquid exuding from their foreheads; *gandha*—fragrant; *toyaiḥ*—with the water; *citra*—colorful; *dhvajaiḥ*—with flags; *kanaka*—golden; *toraṇa*—with gateways; *pūrṇa-kumbhaiḥ*—and full waterpots; *mṛṣṭa*—decorated; *ātmabhiḥ*—whose bodies; *nava*—new; *dukūla*—with fine garments; *vibhūṣaṇa*—ornaments; *srag*—flower garlands; *gandhaiḥ*—and aromatic sandalwood paste; *nṛbhiḥ*—with men; *yuvatibhiḥ*—with young women; *ca*—also; *virājamānam*—resplendent; *uddīpta*—lit; *dīpa*—with lamps; *balibhiḥ*—and offerings of tribute; *prati*—each; *sadma*—home; *jāla*—from the holes of latticed windows; *niryāta*—drifting; *dhūpa*—with incense smoke; *ruciram*—attractive; *vilasat*—waving; *patākam*—with banners; *mūrdhanya*—on the roofs; *hema*—gold; *kalaśaiḥ*—with domes; *rajata*—of silver; *uru*—large; *śṛṅgaiḥ*—with platforms; *juṣṭam*—adorned; *dadarśa*—He saw; *bhavanaiḥ*—with homes; *kuru-rāja*—of the King of the Kurus; *dhāma*—the domain.

TRANSLATION

The roads of Indraprastha were sprinkled with water perfumed by the liquid

from elephants' foreheads, and colorful flags, golden gateways and full waterpots enhanced the city's splendor. Men and young girls were beautifully arrayed in fine, new garments, adorned with flower garlands and ornaments, and anointed with aromatic sandalwood paste. Every home displayed glowing lamps and respectful offerings, and from the holes of the latticed windows drifted incense, further beautifying the city. Banners waved, and the roofs were decorated with golden domes on broad silver bases. Thus Lord Kṛṣṇa saw the royal city of the King of the Kurus.

PURPORT

Śrīla Prabhupāda adds in this connection: "Lord Kṛṣṇa thus entered the city of the Pāṇḍavas, enjoyed the beautiful atmosphere and slowly proceeded ahead."

TEXT 33

प्राप्तं निशम्य नरलोचनपानपात्रम्
औत्सुक्यविश्लथितकेशदुकूलबन्धाः
सद्यो विसृज्य गृहकर्म पतींश्च तल्पे
द्रष्टुं ययुर्युवतयः स्म नरेन्द्रमार्गे

*prāptam niśamya nara-locana-pāna-pātram
autsukya-viślathita-keśa-dukūla-bandhāḥ
sadyo viśṛjya gṛha-karma patīnś ca talpe
draṣṭum yayur yuvatayaḥ sma narendra-mārge*

SYNONYMS

prāptam—arrived; *niśamya*—hearing; *nara*—of men; *locana*—of the eyes; *pāna*—of drinking; *pātram*—the object, or reservoir; *autsukya*—out of their

eagerness; *viślathita*—loosened; *keśa*—their hair; *dukūla*—of their dresses; *bandhāḥ*—and the knots; *sadyaḥ*—immediately; *visṛjya*—abandoning; *gṛha*—of the household; *karma*—their work; *patīn*—their husbands; *ca*—and; *talpe*—in bed; *draṣṭum*—to see; *yayuh*—went; *yuvatayaḥ*—the young girls; *sma*—indeed; *nara-indra*—of the king; *mārge*—onto the road.

TRANSLATION

When the young women of the city heard that Lord Kṛṣṇa, the reservoir of pleasure for human eyes, had arrived, they hurriedly went onto the royal road to see Him. They abandoned their household duties and even left their husbands in bed, and in their eagerness the knots of their hair and garments came loose.

TEXT 34

तस्मिन् सुसङ्कुल इभाध्वरथद्विपद्भिः
कृष्णम्सभार्यमुपलभ्य गृहाधिरूढाः
नार्यो विकीर्य कुसुमैर्मनसोपगुह्य
सुस्वागतं विदधुरुत्समयविक्षितेन

tasmin su-saṅkula ibhāśva-ratha-dvipadbhiḥ
kṛṣṇam sa-bhāryam upalabhya gṛhādhirūḍhāḥ
nāryo vikīrya kusumair manasopaguhya
su-svāgataṁ vidadhur utsmaya-vikṣitena

SYNONYMS

tasmin—on that (road); *su*—very; *saṅkula*—crowded; *ibha*—with elephants; *aśva*—horses; *ratha*—chariots; *dvi-padbhiḥ*—and foot soldiers; *kṛṣṇam*—Lord

Kṛṣṇa; *sa-bhāryam*—with His wives; *upalabhya*—catching sight of; *gṛha*—of the homes; *adhirūḍhāḥ*—having climbed to the tops; *nāryaḥ*—the women; *vikīrya*—scattering; *kusumaiḥ*—flowers; *manasā*—in their minds; *upaguhya*—embracing Him; *su-svāgatam*—heartfelt welcome; *vidadhuḥ*—they gave Him; *utsmaya*—broadly smiling; *vīkṣitena*—with their glances.

TRANSLATION

The royal road being quite crowded with elephants, horses, chariots and foot soldiers, the women climbed to the top of their houses, where they caught sight of Lord Kṛṣṇa and His queens. The city ladies scattered flowers upon the Lord, embraced Him in their minds and expressed their heartfelt welcome with broadly smiling glances.

PURPORT

Śrīla Śrīdhara Svāmī comments that the ladies communicated through their affectionate glances, their eager inquiries as to the comfort of Lord Kṛṣṇa's trip, and so on. In other words, in their ecstasy they intensely desired to serve the Lord.

TEXT 35

ऊचुः स्त्रियः पथि निरीक्ष्य मुकुन्दपत्नीसु
तारा यथोदुपसहाः किमकार्यमूभिः
यच्चक्षुषां पुरुषमौलिरुदारहास
लीलावलोककलयोत्सवमातनोति

*ūcuḥ striyaḥ pathi nirīkṣya mukunda-patnīs
tārā yathodupa-sahāḥ kim akāry amūbhiḥ*

*yac cakṣuṣām puruṣa-maulir udāra-hāsa
līlāvaloka-kalayotsavam ātanoti*

SYNONYMS

ūcuḥ—said; *striyaḥ*—the women; *pathi*—upon the road; *nirīkṣya*—seeing; *mukunda*—of Lord Kṛṣṇa; *patnīḥ*—the wives; *tārāḥ*—stars; *yathā*—like; *uḍu-ṣa*—the moon; *sahāḥ*—accompanying; *kim*—what; *akāri*—was done; *amūbhiḥ*—by them; *yat*—since; *cakṣuṣām*—for their eyes; *puruṣa*—of men; *mauliḥ*—the diadem; *udāra*—wide; *hāsa*—with smiles; *līlā*—playful; *avaloka*—of His glances; *kalayā*—with a small portion; *utsavam*—a festival; *ātanoti*—He bestows.

TRANSLATION

Observing Lord Mukunda's wives passing on the road like stars accompanying the moon, the women exclaimed, "What have these ladies done so that the best of men bestows upon their eyes the joy of His generous smiles and playful sidelong glances?"

TEXT 36

तत्र तत्रोपसङ्गम्य
पौरा मङ्गलपाणयः
चक्रुः सपर्या कृष्णाय
श्रेणीमुख्या हतैनसः

*tatra tatropasaṅgamyā
paurā maṅgala-pāṇayaḥ
cakruḥ saparyām kṛṣṇāya*

śreṇī-mukhyā hatainasah

SYNONYMS

tatra tatra—in various places; *upasaṅgamyā*—approaching; *paurāḥ*—citizens of the city; *maṅgala*—auspicious offerings; *pāṇayah*—in their hands; *cakruḥ*—performed; *saṇyām*—worship; *kṛṣṇāya*—for Lord Kṛṣṇa; *śreṇī*—of occupational guilds; *mukhyāḥ*—the leaders; *hata*—eradicated; *enasah*—whose sins.

TRANSLATION

In various places citizens of the city came forward holding auspicious offerings for Lord Kṛṣṇa, and sinless leaders of occupational guilds came forward to worship the Lord.

PURPORT

Śrīla Prabhupāda writes, "While Lord Kṛṣṇa was thus passing on the road, at intervals some of the opulent citizens, who were all rich, respect able and freed from sinful activities, presented auspicious articles to the Lord, just to offer Him a reception to the city. Thus they worshiped Him as humble servitors."

TEXT 37

अन्तःपुरजनैः प्रीत्या
मुकुन्दः फुल्ललोचनैः
ससम्भ्रमैरभ्युपेतः
प्राविशद्राजमन्दिरम्

antaḥ-pura-janaiḥ prītyā

*mukundaḥ phulla-locanaiḥ
sa-sambhramair abhyupetaḥ
prāviśat rāja-mandiram*

SYNONYMS

antaḥ-pura—of the imperial precinct; *janaiḥ*—by the people; *prītyā*—lovingly; *mukundaḥ*—Lord Kṛṣṇa; *phulla*—blossoming; *locanaiḥ*—whose eyes; *sa-sambhramaiḥ*—in a flurry; *abhyupetaḥ*—approached with greetings; *prāviśat*—He entered; *rāja*—royal; *mandiram*—the palace.

TRANSLATION

With wide-open eyes, the members of the royal household came forward in a flurry to lovingly greet Lord Mukunda, and thus the Lord entered the royal palace.

TEXT 38

पृथा विलोक्य भ्रात्रेयं
कृष्णं त्रिभुवनेश्वरम्
प्रीतात्मोत्थाय पर्यङ्कात्
सस्नुषा परिष्वजे

*prthā vilokya bhrātreyaṁ
kṛṣṇaṁ tri-bhuvaneśvaram
prītātmothāya paryāṅkāṭ
sa-snuṣā pariśvasvaje*

SYNONYMS

prthā—Queen Kuntī; *vilokya*—seeing; *bhrātreya*m—her brother's son; *kṛṣṇam*—Lord Kṛṣṇa; *tri-bhuvana*—of the three worlds; *īśvaram*—the master; *prīta*—full of love; *ātmā*—whose heart; *utthāya*—rising; *paryāṅkāt*—from her couch; *sa-snuṣā*—together with her daughter-in-law (Draupadī); *pariśasvaje*—embraced.

TRANSLATION

When Queen Pṛthā saw her nephew Kṛṣṇa, the master of the three worlds, her heart became filled with love. Rising from her couch with her daughter-in-law, she embraced the Lord.

PURPORT

Queen Kuntī's daughter-in-law is the famous Draupadī.

TEXT 39

गोविन्दं गृहमानीय
देवदेवेशमादृतः
पूजायां नाविदत्कृत्यं
प्रमोदोपहतो नृपः

govindam gṛham ānīya
deva-deveśam ādṛtaḥ
pūjāyām nāvidat kṛtyam
pramodopahato nṛpaḥ

SYNONYMS

govindam—Lord Kṛṣṇa; *gṛham*—to His quarters; *ānīya*—bringing; *deva*—of all

gods; *deva-īśam*—the Supreme God and controller; *ādr̥taḥ*—reverential; *pūjāyām*—in the ritual worship; *na avidat*—did not know; *kṛtyam*—the details of performance; *pramoda*—by his great joy; *upahataḥ*—overwhelmed; *nṛpaḥ*—the King.

TRANSLATION

King Yudhiṣṭhira respectfully brought Lord Govinda, the Supreme God of gods, to his personal quarters. The King was so overcome with joy that he could not remember all the rituals of worship.

PURPORT

Śrīla Prabhupāda writes, "As he brought Kṛṣṇa within the palace, King Yudhiṣṭhira became so confused in his jubilation that he practically forgot what he was to do at that time in order to receive Kṛṣṇa and worship Him properly."

TEXT 40

पितृस्वसुर्गुरुस्त्रीणां
कृष्णश्चक्रेऽभिवादनम्
स्वयं च कृष्णया राजन्
भगिन्या चाभिवन्दितः

pitṛ-svasur guru-strīṇām
kṛṣṇaś cakre 'bhivādanam
svayaṁ ca kṛṣṇayā rājan
bhaginyā cābhivanditaḥ

SYNONYMS

pitṛ—His father's; *svasuh*—of the sister (Kuntī); *guru*—of His elders; *strīṇām*—and of the wives; *kṛṣṇaḥ*—Lord Kṛṣṇa; *cakre*—performed; *abhivādanam*—offering of obeisances; *svayam*—Himself; *ca*—and; *kṛṣṇayā*—by Kṛṣṇā (Draupadī); *rājan*—O King (Parīkṣit); *bhaginyā*—by His sister (Subhadrā); *ca*—also; *abhivanditaḥ*—bowed down to.

TRANSLATION

Lord Kṛṣṇa bowed down to His aunt and the wives of His elders, O King, and then Draupadī and the Lord's sister bowed down to Him.

PURPORT

Śrīla Prabhupāda writes, "Lord Kṛṣṇa delightfully offered His respectful obeisances to Kuntī and other elderly ladies of the palace. His younger sister, Subhadrā, was also standing there with Draupadī, and both offered their respectful obeisances unto the lotus feet of the Lord."

TEXTS 41-42

श्वश्रुवा सञ्चोदिता कृष्णा
कृष्णपत्नीश्च सर्वशः
आनर्च रुक्मिणीं सत्यां
भद्रां जाम्बवतीं तथा

कालिन्दीं मित्रविन्दां च
शैब्यां नाग्नजितीं सतीम्

अन्याश्चाभ्यागता यास्तु वासःस्रङ्मण्डनादिभिः

*śvaśrvā sañcoditā kṛṣṇā
kṛṣṇa-patnīś ca sarvaśaḥ
ānarca rukmiṇīm satyām
bhadrām jāmbavatīm tathā
kāḷindīm mitravindām ca
śaibyām nāgnajitīm satīm
anyāś cābhyāgatā yāś tu
vāsaḥ-sraṇ-maṇḍanādibhiḥ*

SYNONYMS

śvaśrvā—by her mother-in-law (Kuntī); *sañcoditā*—encouraged; *kṛṣṇā*—Draupadī; *kṛṣṇa-patnīḥ*—Kṛṣṇa's wives; *ca*—and; *sarvaśaḥ*—all of them; *ānarca*—she worshiped; *rukmiṇīm*—Rukmiṇī; *satyām*—Satyabhāmā; *bhadrām jāmbavatīm*—Bhadrā and Jāmbavatī; *tathā*—also; *kāḷindīm mitravindām ca*—Kāḷindī and Mitravindā; *śaibyām*—the descendant of King Śibi; *nāgnajitīm*—Nāgnajitī; *satīm*—chaste; *anyāḥ*—others; *ca*—as well; *abhyāgatāḥ*—those who had come there; *yāḥ*—who; *tu*—and; *vāsaḥ*—with clothing; *sraṇ*—flower garlands; *maṇḍana*—jewelry; *ādibhiḥ*—and so on.

TRANSLATION

Encouraged by her mother-in-law, Draupadī worshiped all of Lord Kṛṣṇa's wives, including Rukmiṇī; Satyabhāmā; Bhadrā; Jāmbavatī; Kāḷindī; Mitravindā, the descendant of Śibi; the chaste Nāgnajitī; and the other queens of the Lord who were present. Draupadī honored them all with such gifts as clothing, flower garlands and jewelry.

TEXT 43

सुखं निवासयामास
धर्मराजो जनार्दनम्
ससैन्यं सानुगामत्यं
सभार्यं च नवं नवम्

*sukhaṁ nivāsayām āsa
dharma-rājo janārdanam
sa-sainyaṁ sānugāmatyaṁ
sa-bhāryaṁ ca navam navam*

SYNONYMS

sukham—comfortably; *nivāsayām āsa*—accommodated; *dharma-rājaḥ*—the king of religiosity, Yudhiṣṭhira; *janārdanam*—Lord Kṛṣṇa; *sa-sainyam*—with His army; *sa-anuga*—with His servants; *amatyam*—and ministers; *sa-bhāryam*—with His wives; *ca*—and; *navam navam*—newer and newer.

TRANSLATION

King Yudhiṣṭhira arranged for Kṛṣṇa's rest and saw to it that all who came along with Him—namely His queens, soldiers, ministers and secretaries—were comfortably situated. He arranged that they would experience a new feature of reception every day while staying as guests of the Pāṇḍavas.

PURPORT

This translation is taken from Śrīla Prabhupāda's Kṛṣṇa.

TEXTS 44-45

तर्पयित्वा खाण्डवेन
वह्निं फाल्गुनसंयुतः
मोचयित्वा मयं येन
राज्ञे दिव्या सभा कृता

उवास कतिचिन्मासान्
राज्ञः प्रियचिकीर्षया
विहरन् रथमारुह्य
फाल्गुनेन भटैर्वृतः

*tarpayitvā khāṇḍavena
vahniṁ phālguna-samyutaḥ
mocayitvā mayam yena
rājñe divyā sabhā kṛtā

uvāsa katicin māsān
rājñāḥ priya-cikīrṣayā
viharan ratham āruhya
phālgunena bhaṭair vṛtaḥ*

SYNONYMS

tarpayitvā—satisfying; *khāṇḍavena*—with the Khāṇḍava forest; *vahniṁ*—the fire-god; *phālguna*—by Arjuna; *samyutaḥ*—accompanied; *mocayitvā*—saving; *mayam*—the demon Maya; *yena*—by whom; *rājñe*—for the King (Yudhiṣṭhira); *divyā*—celestial; *sabhā*—assembly hall; *kṛtā*—made; *uvāsa*—He resided; *katicit*—several; *māsān*—months; *rājñāḥ*—to the King; *priya*—pleasure; *cikīrṣayā*—with a desire to give; *viharan*—sporting;

ratham—His chariot; *āruhya*—riding; *phālgunena*—with Arjuna; *bhaṭaiḥ*—by guards; *vṛtaḥ*—surrounded.

TRANSLATION

Desiring to please King Yudhiṣṭhira, the Lord resided at Indraprastha for several months. During His stay, He and Arjuna satisfied the fire-god by offering him the Khāṇḍava forest, and they saved Maya Dānava, who then built King Yudhiṣṭhira a celestial assembly hall. The Lord also took the opportunity to go riding in His chariot in the company of Arjuna, surrounded by a retinue of soldiers.

PURPORT

Śrīla Prabhupāda writes in *Kṛṣṇa*, "It was during this time that Lord Śrī Kṛṣṇa, with the help of Arjuna, for the satisfaction of the fire-god, Agni, allowed Agni to devour the Khāṇḍava forest. During the forest fire, Kṛṣṇa saved the demon Mayāsura, who was hiding in the forest. Upon being saved, Mayāsura felt obliged to the Pāṇḍavas and Lord Kṛṣṇa, and he constructed a wonderful assembly house within the city of Hastināpura. In this way, Lord Kṛṣṇa, in order to please King Yudhiṣṭhira, remained in the city of Hastināpura for several months. During His stay, He enjoyed strolling here and there. He used to drive on chariots along with Arjuna, and many warriors and soldiers used to follow them."

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventy-first Chapter of the Śrīmad-Bhāgavatam, entitled "The Lord Travels to Indraprastha."

72. The Slaying of the Demon Jarāsandha

This chapter describes how Lord Kṛṣṇa heard King Yudhiṣṭhira's request and then arranged for Bhīmasena to defeat Jarāsandha.

One day King Yudhiṣṭhira addressed Lord Kṛṣṇa as He sat in the royal assembly: "My Lord, I wish to perform the Rājasūya sacrifice. In this sacrifice people uninterested in Your devotional service will be able to see firsthand the superiority of Your devotees and the inferiority of nondevotees. They will also be able to see Your lotus feet."

Lord Kṛṣṇa extolled Yudhiṣṭhira's proposition: "Your scheme is so excellent that it will spread your fame throughout the universe. Indeed, all living beings should desire that this sacrifice be performed. To make this sacrifice possible, however, you must first defeat all the kings of the earth and collect all the necessary paraphernalia."

Satisfied with Lord Kṛṣṇa's words, King Yudhiṣṭhira sent his brothers to conquer the various directions. After they had conquered-or won the fealty of-the kings in their assigned directions, they brought back abundant wealth to Yudhiṣṭhira. They informed him, however, that Jarāsandha could not be defeated. As King Yudhiṣṭhira pondered how he could subdue Jarāsandha, Śrī Kṛṣṇa revealed to him the means for doing so, following the previous advice of Uddhava.

Bhīma, Arjuna and Śrī Kṛṣṇa then disguised themselves as *brāhmaṇas* and went to the palace of Jarāsandha, who was very devoted to the brahminical class. They introduced themselves as *brāhmaṇas* to King Jarāsandha, flattering him by praising his reputation for hospitality, and requested him to grant their desire. Seeing the marks of bowstrings on their limbs, Jarāsandha concluded

that they were warriors and not *brāhmaṇas*, but still, even though fearful, he promised to fulfill whatever desire they might have. At that point Lord Kṛṣṇa discarded His disguise and asked Jarāsandha to fight Him in one-to-one combat. But Jarāsandha refused, claiming that Kṛṣṇa was a coward because He had once fled the battlefield. Jarāsandha also declined to fight Arjuna on the plea that he was inferior in age and size. But Bhīma he considered a worthy opponent.

Thus Jarāsandha handed Bhīma a club and took up another himself, and they all went outside the city to begin the fight.

After the fight had gone on for some time, it became clear that the two opponents were too equally matched for either to gain victory. Lord Kṛṣṇa then split a small tree branch in half, thus showing Bhīma how to kill Jarāsandha. Bhīma threw Jarāsandha to the ground, stepped on one of his legs, seized the other with his arms and proceeded to tear him apart from his genitals to his head.

Seeing Jarāsandha dead, his relatives and subjects cried out in lamentation. Lord Kṛṣṇa then appointed Jarāsandha's son ruler of Magadha and released the kings Jarāsandha had imprisoned.

TEXTS 1-2

श्रीशुक उवाच

एकदा तु सभामध्य
आस्थितो मुनिभिर्वृतः
ब्राह्मणैः क्षत्रियैर्वैश्यैर्
भ्रातृभिश्च युधिष्ठिरः

आचार्यैः कुलवृद्धैश्च

ज्ञातिसम्बन्धबान्धवैः
शृण्वतामेव चैतेषाम्
आभाष्येदमुवाच ह

śrī-śuka uvāca
ekadā tu sabhā-madhya
āsthito munibhir vṛtaḥ
brāhmaṇaiḥ kṣatriyair vaiśyair
bhrātr̥bhiś ca yudhiṣṭhiraḥ
ācāryaiḥ kula-vṛddhaiś ca
jñāti-sambandhi-bāndhavaiḥ
śṛṇvatām eva caiteṣām
ābhāṣyedaṁ uvāca ha

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *ekadā*—once; *tu*—and; *sabhā*—of the royal assembly; *madhye*—in the midst; *āsthitaḥ*—seated; *munibhiḥ*—by sages; *vṛtaḥ*—surrounded; *brāhmaṇaiḥ kṣatriyaiḥ vaiśyaiḥ*—by *brāhmaṇas*, *kṣatriyas* and *vaiśyas*; *bhrātr̥bhiḥ*—by his brothers; *ca*—and; *yudhiṣṭhiraḥ*—King Yudhiṣṭhira; *ācāryaiḥ*—by his spiritual masters; *kula*—of the family; *vṛddhaiḥ*—by the elders; *ca*—also; *jñāti*—by blood relatives; *sambandhi*—in-laws; *bāndhavaiḥ*—and friends; *śṛṇvatām*—as they listened; *eva*—indeed; *ca*—and; *eteṣām*—all of them; *ābhāṣya*—addressing (Lord Kṛṣṇa); *idaṁ*—this; *uvāca ha*—he said.

TRANSLATION

Śukadeva Gosvāmī said: One day, as King Yudhiṣṭhira sat in the royal assembly surrounded by eminent sages, brāhmaṇas, kṣatriyas and vaiśyas, and

also by his brothers, spiritual masters, family elders, blood relations, in-laws and friends, he addressed Lord Kṛṣṇa as everyone listened.

TEXT 3

श्रीयुधिष्ठिर उवाच
क्रतुराजेन गोविन्द
राजसूयेन पावनीः
यक्ष्ये विभूतीर्भवतस्
तत्सम्पादय नः प्रभो

śrī-yudhiṣṭhira uvāca
kratu-rājena govinda
rājasūyena pāvanīḥ
yakṣye vibhūtīr bhavatas
tat sampādaya naḥ prabho

SYNONYMS

śrī-yudhiṣṭhiraḥ uvāca—Śrī Yudhiṣṭhira said; *kratu*—of major fire sacrifices; *rājena*—with the king; *govinda*—O Kṛṣṇa; *rājasūyena*—named Rājasūya; *pāvanīḥ*—purifying; *yakṣye*—I wish to worship; *vibhūtīḥ*—the opulent expansions; *bhavataḥ*—of Yourself; *tat*—that; *sampādaya*—please allow to happen; *naḥ*—for us; *prabho*—O master.

TRANSLATION

Śrī Yudhiṣṭhira said: O Govinda, I desire to worship Your auspicious, opulent expansions by the Rājasūya sacrifice, the king of Vedic ceremonies. Please make our endeavor a success, my Lord.

PURPORT

Śrīla Śrīdhara Svāmī states that the word *vibhūtiḥ* refers to Lord Kṛṣṇa's expansions (*aṁśān*), and Śrīla Viśvanātha Cakravartī Ṭhākura further explains that here the word *vibhūtiḥ* refers to Lord Kṛṣṇa's opulent expansions within this world, such as the demigods and other empowered beings. Thus Śrīla Prabhupāda treats this verse as follows in *Kṛṣṇa, the Supreme Personality of Godhead*: "My dear Lord Kṛṣṇa, the sacrifice known as the Rājasūya *yajña* is to be performed by the emperor, and it is considered to be the king of all sacrifices. By performing this sacrifice, I wish to satisfy all the demigods, who are Your empowered representatives within this material world, and I wish that You will kindly help me in this great adventure so that it may be successfully executed. As far as the Pāṇḍavas are concerned, we have nothing to ask from the demigods. We are personally satisfied by being Your devotees. As you say in the *Bhagavad-gītā*, 'Persons who are bewildered by material desires worship the demigods,' but our purpose is different. I want to perform this Rājasūya sacrifice and invite the demigods to show them that they have no power independent of You. They are all Your servants, and You are the Supreme Personality of Godhead. Foolish persons with a poor fund of knowledge consider Your Lordship an ordinary human being. Sometimes they try to find fault in You, and sometimes they defame You. Therefore I wish to perform the Rājasūya *yajña*. I wish to invite all the demigods, beginning from Lord Brahmā, Lord Śiva and other exalted chiefs of the heavenly planets, and in that great assembly of the demigods from all parts of the universe, I want to substantiate that You are the Supreme Personality of Godhead and that everyone is Your servant."

TEXT 4

त्वत्पादुके अविरतं परि ये चरन्ति

ध्यायन्त्यभद्रनशने शुचयो गृणन्ति
विन्दन्ति ते कमलनाभ भवापवर्गम्
आशासते यदि त आशिष ईश नान्ये

*tvat-pāduke aviratam pari ye caranti
dhyāyanti abhadra-naśane śucayo grṇanti
vindanti te kamala-nābha bhavāpavargam
āśāsate yadi ta āśiṣa īśa nānye*

SYNONYMS

tvat—Your; *pāduke*—slippers; *aviratam*—constantly; *pari*—fully; *ye*—who; *caranti*—serve; *dhyāyanti*—meditate upon; *abhadra*—of inauspicious things; *naśane*—which (cause) the destruction; *śucayaḥ*—purified; *grṇanti*—and describe in their words; *vindanti*—obtain; *te*—they; *kamala*—(like a) lotus; *nābha*—O You whose navel; *bhava*—of material life; *apavargam*—the cessation; *āśāsate*—harbor desires; *yadi*—if; *te*—they; *āśiṣaḥ*—(attain) the desired objects; *īśa*—O Lord; *na*—not; *anye*—other persons.

TRANSLATION

Purified persons who constantly serve, meditate upon and glorify Your shoes, which destroy everything inauspicious, are sure to obtain freedom from material existence, O lotus-naveled one. Even if they desire something in this world, they obtain it, whereas others—those who do not take shelter of You—are never satisfied, O Lord.

PURPORT

Śrīla Prabhupāda writes in this connection that liberated, Kṛṣṇa conscious persons "do not even desire to become freed from this material existence or to

enjoy material opulences; their desires are fulfilled by Kṛṣṇa conscious activities. As far as we [King Yudhiṣṭhira] are concerned, we are fully surrendered unto Your lotus feet, and by Your grace we are so fortunate to see You personally. Therefore, naturally we have no desire for material opulences. The verdict of the Vedic wisdom is that You are the Supreme Personality of Godhead. I want to establish this fact, and I also want to show the world the difference between accepting You as the Supreme Personality of Godhead and accepting You as an ordinary powerful historical person. I wish to show the world that one can attain the highest perfection of life simply by taking shelter at Your lotus feet, exactly as one can satisfy the branches, twigs, leaves and flowers of an entire tree simply by watering the root. Thus, if one takes to Kṛṣṇa consciousness, his life becomes fulfilled both materially and spiritually."

Śrīla Viśvanātha Cakravartī similarly explains King Yudhiṣṭhira's statement: "We feel no great urgency to perform the Rājasūya sacrifice, nor do we have any personal interest, since we are already seeing Your lotus feet and by Your boundless mercy have been taken into Your personal association. But in this world there are some whose hearts are contaminated and who thus think You are not the Supreme Personality of Godhead but an ordinary man. Or else they find fault with You and even criticize You. This is an arrow piercing our hearts.

"Therefore, to extract this arrow from our heart, we must call to this place—on the pretext of the Rājasūya—Brahmā, Rudra and other wise *brahmacārīs* and demigods who reside in each of the fourteen planetary systems. When such an exalted congregation has assembled, it will be incumbent upon them to first arrange for the *agra-pūjā*, or the first worship for the most worthy person present. And when they are directly shown that You, Lord Kṛṣṇa, are the Supreme Personality of Godhead, the arrow piercing our heart will be removed."

TEXT 5

तदेवदेव भवतश्चरणारविन्द-
सेवानुभावमिह पश्यतु लोक एषः
ये त्वां भजन्ति न भजन्त्युत वोभयेषां
निष्ठां प्रदर्शय विभो कुरुसृञ्जयानाम्

*tad deva-deva bhavataś caraṇāravinda-
sevānubhāvam iha paśyatu loka eṣaḥ
ye tvāṁ bhajanti na bhajanty uta vobhayeṣāṁ
niṣṭhāṁ pradarśaya vibho kuru-sṛñjayānām*

SYNONYMS

tat—therefore; *deva-deva*—O Lord of lords; *bhavataḥ*—Your; *caraṇa-aravinda*—to the lotus feet; *sevā*—of service; *anubhāvam*—the power; *iha*—in this world; *paśyatu*—may they see; *lokaḥ*—the populace; *eṣaḥ*—this; *ye*—who; *tvām*—You; *bhajanti*—worship; *na bhajanti*—do not worship; *uta vā*—or else; *ubhayeṣāṁ*—of both; *niṣṭhāṁ*—the status; *pradarśaya*—please show; *vibho*—O all-powerful one; *kuru-sṛñjayānām*—of the Kurus and Sṛñjayas.

TRANSLATION

Therefore, O Lord of lords, let the people of this world see the power of devotional service rendered to Your lotus feet. Please show them, O almighty one, the position of those Kurus and Sṛñjayas who worship You, and the position of those who do not.

PURPORT

Here we clearly see the heart of a preacher. The great devotee Yudhiṣṭhira Mahārāja implores Lord Kṛṣṇa to demonstrate plainly the result of worshipping

Him and the result of not worshiping Him. If the people of the world could understand this, they could begin to recognize that Kṛṣṇa is the Supreme Personality of Godhead and that everyone's ultimate self-interest lies in surrendering to Him. As confirmed by great authorities, Yudhiṣṭhira Mahārāja is a pure devotee of the Lord, and thus his actual motivation in discharging his duties as a king was to establish the supremacy of Lord Kṛṣṇa as the Supreme Personality of Godhead. This is the real purport of the activities of the Pāṇḍavas, which are described in both the *Śrīmad-Bhāgavatam* and the *Mahābhārata*.

TEXT 6

न ब्रह्मणः स्वपरभेदमतिस्तव स्यात्
सर्वात्मनः समदृशः स्वसुखानुभूतेः
संसेवतां सुरतरोरिव ते प्रसादः
सेवानुरूपमुदयो न विपर्ययोऽत्र

*na brahmaṇaḥ sva-para-bheda-matis tava syāt
sarvātmanaḥ sama-dṛśaḥ sva-sukhānubhūteḥ
saṁsevatām sura-taror iva te prasādaḥ
sevānurūpam udayo na viparyayo 'tra*

SYNONYMS

na—not; *brahmaṇaḥ*—of the Absolute Truth; *sva*—of own; *para*—and other's; *bheda*—differential; *matiḥ*—mentality; *tava*—of You; *syāt*—there can be; *sarva*—of all beings; *ātmanaḥ*—of the Soul; *sama*—equal; *dṛśaḥ*—whose vision; *sva*—within Himself; *sukha*—of happiness; *anubhūteḥ*—whose experience; *saṁsevatām*—for those who properly worship; *sura-taroḥ*—of the heavenly desire tree; *iva*—as if; *te*—Your; *prasādaḥ*—grace; *sevā*—with the

service; *anurūpam*—in accordance; *udayaḥ*—desirable results; *na*—not; *viparyayaḥ*—contradiction; *atra*—in this.

TRANSLATION

Within Your mind there can be no such differentiation as "This one is mine, and that is another's," because You are the Supreme Absolute Truth, the Soul of all beings, always equipoised and enjoying transcendental happiness within Yourself. Just like the heavenly desire tree, You bless all who properly worship You, granting their desired fruits in proportion to the service they render You. There is nothing wrong in this.

PURPORT

Śrīla Śrīdhara Svāmī explains that a desire tree has no material attachments or partiality but simply bestows its fruits upon those who deserve them, and not upon others. Jīva Gosvāmī Prabhupāda adds that a desire tree does not think, "This person is fit to worship me, but that other person is not." Rather, a desire tree is satisfied with all who properly serve it. And the Lord acts in the same way, as explained here by King Yudhiṣṭhira.

Śrīla Viśvanātha Cakravartī adds that no one should accuse Lord Kṛṣṇa of being envious of one person and showing favoritism toward another. Since the Lord is *sva-sukhānubhūti*, experiencing His own happiness within Himself, He has nothing to gain or lose in relation to conditioned souls. Rather, He reciprocates according to how they approach Him. Śrīla Prabhupāda very nicely sums up this point as follows in his rendering of King Yudhiṣṭhira's statement: "If one takes to Kṛṣṇa consciousness, his life becomes fulfilled both materially and spiritually. This does not mean that You are partial to the Kṛṣṇa conscious person and indifferent to the non-Kṛṣṇa conscious person. You are equal to everyone; that is Your declaration. You cannot be partial to one and not interested in others, because You are sitting in everyone's heart as the Supersoul and giving everyone the respective results of his fruitive activities.

You give every living entity the chance to enjoy this material world as he desires. As the Supersoul, You are sitting in the body along with the living entity, giving him the results of his own actions as well as opportunities to turn toward Your devotional service by developing Kṛṣṇa consciousness. You openly declare that one should surrender unto You, giving up all other engagements, and that You will take charge of him, giving him relief from the reactions of all sins. You are like the desire tree in the heavenly planets, which awards benediction according to one's desires. Everyone is free to achieve the highest perfection, but if one does not so desire, then Your awarding of lesser benedictions is not due to partiality."

TEXT 7

श्रीभगवानुवाच
सम्यग्व्यवसितं राजन्
भवता शत्रुकर्शन
कल्याणी येन ते कीर्तिर्
लोकाननुभविष्यति

śrī-bhagavān uvāca
samyag vyavasitaṁ rājan
bhavatā śatru-karśana
kalyāṇī yena te kīrtir
lokān anubhaviṣyati

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *samyak*—perfectly; *vyavasitam*—determined; *rājan*—O King; *bhavatā*—by you; *śatru*—of enemies; *karśana*—O tormentor; *kalyāṇī*—auspicious; *yena*—by which; *te*—your;

kīrtiḥ—fame; *lokān*—all the worlds; *anubhaviṣyati*—it will see.

TRANSLATION

The Supreme Personality of Godhead said: Your decision is perfect, O King, and thus your noble fame will spread to all the worlds, O tormentor of your enemies.

PURPORT

Lord Kṛṣṇa here concurs with King Yudhiṣṭhira's decision that the Rājasūya sacrifice should be performed. The Lord further agrees that there is nothing unfair in the fact that one result is achieved by those who worship Him, and another by those who do not. The great *Bhāgavatam* commentators point out that by addressing King Yudhiṣṭhira as *śatru-karśana*, "tormentor of enemies," Lord Kṛṣṇa is imparting to him the potency to conquer all the enemy kings. Thus Kṛṣṇa predicted that King Yudhiṣṭhira's noble fame would spread to all the worlds, and in fact it has.

TEXT 8

ऋषीणां पितृदेवानां
सुहृदामपि नः प्रभो
सर्वेषामपि भूतानाम्
ईप्सितः क्रतुराडयम्

*ṛṣīṇāṃ pitṛ-devānām
suhṛdām api naḥ prabho
sarveṣām api bhūtānām
īpsitaḥ kratu-rāḍ ayam*

SYNONYMS

ṛṣiṇām—for the sages; *pitṛ*—departed forefathers; *devānām*—and demigods; *suhṛdām*—for the friends; *āpi*—also; *naḥ*—our; *prabhoḥ*—master; *sarveṣām*—for all; *āpi*—as well; *bhūtānām*—living beings; *īpsitaḥ*—desirable; *kratu*—of major Vedic sacrifices; *rāṭ*—king; *ayam*—this.

TRANSLATION

Indeed, My lord, for the great sages, the forefathers and the demigods, for Our well-wishing friends and, indeed, for all living beings, the performance of this king of Vedic sacrifices is desirable.

TEXT 9

विजित्य नृपतीन् सर्वान्
कृत्वा च जगतीं वशे
सम्भृत्य सर्वसम्भारान्
आहरस्व महाक्रतुम्

*vijitya nṛpatīn sarvān
kṛtvā ca jagatīm vaśe
sambhṛtya sarva-sambhārān
āharasva mahā-kratum*

SYNONYMS

vijitya—conquering; *nṛ-patīn*—the kings; *sarvān*—all; *kṛtvā*—making; *ca*—and; *jagatīm*—the earth; *vaśe*—under your control; *sambhṛtya*—collecting; *sarva*—all; *sambhārān*—the paraphernalia;

āharasva—execute; *mahā*—great; *kratum*—the sacrifice.

TRANSLATION

First conquer all kings, bring the earth under your control and collect all the required paraphernalia; then execute this great sacrifice.

TEXT 10

एते ते भ्रातरो राजँल
लोकपालांशसम्भवाः
जितोऽस्म्यात्मवता तेऽहं
दुर्जयो योऽकृतात्मभिः

ete te bhrātaro rājāṁ
loka-pālāṁśa-sambhavāḥ
jito 'smy ātmavatā te 'ham
durjayo yo 'kṛtātmabhiḥ

SYNONYMS

ete—these; *te*—your; *bhrātaraḥ*—brothers; *rājan*—O King; *loka*—of the planets; *pāla*—from the ruling demigods; *āṁśa*—as partial expansions; *sambhavāḥ*—born; *jitaḥ*—conquered; *asmi*—am; *ātma-vatā*—self-controlled; *te*—by you; *aham*—I; *durjayaḥ*—unconquerable; *yaḥ*—who; *akṛta-ātmabhiḥ*—by those who have not conquered their senses.

TRANSLATION

These brothers of yours, O King, have taken birth as partial expansions of

the demigods ruling various planets. And you are so self-controlled that you have conquered even Me, who am unconquerable for those who cannot control their senses.

PURPORT

Śrīla Prabhupāda writes in *Kṛṣṇa*, "It is said that Bhīma was born of the demigod Vāyu and that Arjuna was born of the demigod Indra, whereas King Yudhiṣṭhira himself was born of the demigod Yamarāja." Śrīla Prabhupāda goes on to state, "Lord Kṛṣṇa told King Yudhiṣṭhira that He becomes conquered by the love of one who has conquered his senses. One who has not conquered his senses cannot conquer the Supreme Personality of Godhead. This is the secret of devotional service.

To conquer the senses means to engage them constantly in the service of the Lord. The specific qualification of all the Pāṇḍava brothers was that they always engaged their senses in the service of the Lord. One who thus engages his senses becomes purified, and with purified senses one can actually render service to the Lord. The Lord can thus be conquered by the devotee through loving transcendental service."

TEXT 11

न कश्चिन्मत्परं लोके
तेजसा यशसा श्रिया
विभूतिभिर्वाभिभवेद्
देवोऽपि किमु पार्थिवः

*na kaścin mat-param loke
tejasā yaśasā śriyā
vibhūtibhir vābhibhaved*

devo 'pi kim u pāṛthivaḥ

SYNONYMS

na—not; *kaścit*—any person; *mat*—to Me; *param*—one who is dedicated; *loke*—in this world; *tejasā*—by his strength; *yaśasā*—fame; *śriyā*—beauty; *vibhūtibhiḥ*—opulences; *vā*—or; *abhibhavet*—can overcome; *devaḥ*—a demigod; *api*—even; *kim u*—what to speak of; *pāṛthivaḥ*—a ruler of the earth.

TRANSLATION

No one in this world, even a demigod—what to speak of an earthly king—can defeat My devotee with his strength, beauty, fame or riches.

PURPORT

Here Lord Kṛṣṇa assures King Yudhiṣṭhira that he will have no problem conquering the worldly kings, since the King is a pure devotee and the Lord's pure devotees can never be conquered, even by the demigods, what to speak of earthly kings. Although materialists are proud of their power, fame, beauty and opulence, they can never surpass the pure devotees of the Lord in any of these categories.

TEXT 12

श्रीशुक उवाच
निश्म्य भगवद्गीतं
प्रीतः फुल्लमुखाम्बुजः
भ्रातृन्दिग्विजयेऽयुङ्क्त

विष्णुतेजोपबृंहितान्

śrī-śuka uvāca
niśamya bhagavad-gītām
prītaḥ phulla-mukhāmbujaḥ
bhrātṛn dig-vijaye 'yuñkta
viṣṇu-tejopabṛñhitān

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śuka said; *niśamya*—hearing; *bhagavat*—of the Supreme Lord; *gītām*—the song; *prītaḥ*—pleased; *phulla*—blossoming; *mukha*—his face; *ambujaḥ*—lotuslike; *bhrātṛn*—his brothers; *dik*—of all the directions; *vijaye*—in the conquest; *ayuñkta*—engaged; *viṣṇu*—of Lord Viṣṇu; *tejaḥ*—with the potency; *upabṛñhitān*—fortified.

TRANSLATION

Śukadeva Gosvāmī said: Upon hearing these words sung by the Supreme Lord, King Yudhiṣṭhira became joyful, and his face blossomed like a lotus. Thus he sent forth his brothers, who were empowered with Lord Viṣṇu's potency, to conquer all directions.

TEXT 13

सहदेवं दक्षिणस्याम्
आदिशत्सह सृञ्जयैः
दिशि प्रतीच्यां नकुलम्
उदीच्यां सव्यसाचिनम्
प्राच्यां वृकोदरं मत्स्यैः

केकयैः सह मद्रकैः

*sahadevaṁ dakṣiṇasyām
ādiśat saha sṛñjayaiḥ
diśi pratīcyām nakulam
udīcyām savyasācinam
prācyām vṛkodaram matsyaiḥ
kekayaiḥ saha madrakaiḥ*

SYNONYMS

sahadevam—Sahadeva; *dakṣiṇasyām*—to the south; *ādiśat*—he ordered; *saha*—with; *sṛñjayaiḥ*—the warriors of the Sṛñjaya clan; *diśi*—to the direction; *pratīcyām*—western; *nakulam*—Nakula; *udīcyām*—to the north; *saavyasācinam*—Arjuna; *prācyām*—to the east; *vṛkodaram*—Bhīma; *matsyaiḥ*—the Matsyas; *kekayaiḥ*—the Kekayas; *saha*—together with; *madrakaiḥ*—and the Madrakas.

TRANSLATION

He sent Sahadeva to the south with the Sṛñjayas, Nakula to the west with the Matsyas, Arjuna to the north with the Kekayas, and Bhīma to the east with the Madrakas.

TEXT 14

ते विजित्य नृपान् वीरा
आजहुर्दिग्भ्य ओजसा
अजातशत्रवे भूरि

द्रविणं नृप यक्ष्यते

*te vijitya nṛpān vīrā
ājahrur digbhya ojasā
ajāta-śatrave bhūri
draviṇam nṛpa yakṣyate*

SYNONYMS

te—they; *vijitya*—defeating; *nṛpān*—kings; *vīrāḥ*—the heroes; *ājahrur*—brought; *digbhyaḥ*—from the different directions; *ojasā*—by their personal strength; *ajāta-śatrave*—to Yudhiṣṭhira Mahārāja, whose enemy was never born; *bhūri*—abundant; *draviṇam*—wealth; *nṛpa*—O King (Parīkṣit); *yakṣyate*—who was intending to perform sacrifice.

TRANSLATION

After defeating many kings with their prowess, these heroic brothers brought back abundant wealth for Yudhiṣṭhira Mahārāja, who was intent on performing the sacrifice, O King.

PURPORT

Śrīla Prabhupāda writes, "It may be noted that by dispatching his younger brothers to conquer in different directions, King Yudhiṣṭhira did not actually intend that they declare war with the kings. Actually, the brothers started for different directions to inform the respective kings about King Yudhiṣṭhira's intention to perform the Rājasūya sacrifice. The kings were thus informed that they were required to pay taxes for the execution of the sacrifice. This payment of taxes to Emperor Yudhiṣṭhira meant that the king accepted his subjugation before him. In case of a king's refusal to act accordingly, there was certainly a fight. Thus by their influence and strength, the brothers conquered

all the kings in different directions, and they were able to bring in sufficient taxes and presentations. These were brought before King Yudhiṣṭhira by his brothers."

TEXT 15

श्रुत्वाजितं जरासन्धं
नृपतेर्ध्यायतो हरिः
आहोपायं तमेवाद्य
उद्धवो यमुवाच ह

*śrutvājitam jarāsandham
nṛpater dhyāyato hariḥ
āhopāyam tam evādya
uddhavo yam uvāca ha*

SYNONYMS

śrutvā—hearing; *ajitam*—unconquered; *jarāsandham*—Jarāsandha; *nṛpateḥ*—the King; *dhyāyataḥ*—as he pondered; *hariḥ*—Lord Kṛṣṇa; *āha*—told; *upāyam*—the means; *tam*—to him; *eva*—indeed; *ādyaḥ*—the original person; *uddhavaḥ*—Uddhava; *yam*—which; *uvāca ha*—had spoken.

TRANSLATION

When King Yudhiṣṭhira heard that Jarāsandha remained undefeated, he set to pondering, and then the primeval Lord, Hari, told him the means Uddhava had described for defeating Jarāsandha.

TEXT 16

भीमसेनोऽर्जुनः कृष्णो
ब्रह्मलिङ्गाधरास्त्रयः
जग्मुर्गिरिव्रजं तात
बृहद्रथसुतो यतः

*bhīmaseno 'rjunaḥ kṛṣṇo
brahma-liṅga-dharās trayah
jagmur girivrajaṁ tāta
bṛhadratha-suto yataḥ*

SYNONYMS

bhīmasenaḥ arjunaḥ kṛṣṇaḥ—Bhīmasena, Arjuna and Kṛṣṇa; *brahma*—of *brāhmaṇas*; *liṅga*—the guises; *dharāḥ*—wearing; *trayaḥ*—the three; *jagmuḥ*—went; *girivrajaṁ*—to the fortress city Girivraja; *tāta*—my dear (Parīkṣit); *bṛhadratha-sutaḥ*—the son of Bṛhadratha (Jarāsandha); *yataḥ*—where.

TRANSLATION

Thus Bhīmasena, Arjuna and Kṛṣṇa disguised themselves as *brāhmaëas* and went to Girivraja, my dear King, where the son of Bṛhadratha was to be found.

TEXT 17

ते गत्वातिथ्यवेलायां
गृहेषु गृहमेधिनम्
ब्रह्मण्यं समयाचेरन्

राजन्या ब्रह्मलिङ्गिनः

te gatvātithya-velāyām
gṛheṣu gṛha-medhinam
brahmaṇyam samayāceran
rājanyā brahma-liṅginaḥ

SYNONYMS

te—they; gatvā—going; ātithya—for receiving uninvited guests; velāyām—at the appointed hour; gṛheṣu—in his residence; gṛha-medhinam—from the religious householder; brahmaṇyam—respectful to brāhmaṇas; samayāceran—begged; rājanyāḥ—the kings; brahma-liṅginaḥ—appearing with the signs of brāhmaṇas.

TRANSLATION

Disguised as *brāhmaëas*, the royal warriors approached Jarāsandha at home during the appointed hour for receiving guests. They submitted their entreaty to that dutiful householder, who was especially respectful to the brahminical class.

PURPORT

Śrīla Prabhupāda writes, "King Jarāsandha was a very dutiful householder, and he had great respect for the *brāhmaṇas*. He was a great fighter, a *kṣatriya* king, but he was never neglectful of the Vedic injunctions. According to Vedic injunctions, the *brāhmaṇas* are considered to be the spiritual masters of all other castes. Lord Kṛṣṇa, Arjuna and Bhīmasena were actually *kṣatriyas*, but they dressed themselves as *brāhmaṇas*, and at the time when King Jarāsandha was to give charity to the *brāhmaṇas* and receive them as guests, they approached him."

TEXT 18

राजन् विद्व्यतिथीन् प्राप्तान्
अर्थिनो दूरमागतान्
तन्नः प्रयच्छ भद्रं ते
यद्वयं कामयामहे

*rājan viddhy atithīn prāptān
arthino dūram āgatān
tan naḥ prayaccha bhadraṁ te
yad vayaṁ kāmayāmahe*

SYNONYMS

rājan—O King; *viddhi*—please know; *atithīn*—guests; *prāptān*—arrived; *arthinaḥ*—desirous of gain; *dūram*—from far away; *āgatān*—come; *tat*—that; *naḥ*—to us; *prayaccha*—please grant; *bhadraṁ*—all good, te-unto you; *yat*—whatever; *vayaṁ*—we; *kāmayāmahe*—are desiring.

TRANSLATION

[Kṛṣṇa, Arjuna and Bhīma said:] O King, know us to be needy guests who have come to you from afar. We wish all good unto you. Please grant us whatever we desire.

TEXT 19

किं दुर्मर्षं तितिक्षूणां
किमकार्यमसाधुभिः

किं न देयं वदान्यानां
कः परः समदर्शिनाम्

kim durmarṣaṁ titikṣūṇām
kim akāryam asādhubhiḥ
kim na deyaṁ vadānyānām
kaḥ paraḥ sama-darśinām

SYNONYMS

kim—what; *durmarṣam*—intolerable; *titikṣūṇām*—for the patient; *kim*—what; *akāryam*—impossible to do; *asādhubhiḥ*—for the impious; *kim*—what; *na deyam*—impossible to give away; *vadānyānām*—for the generous; *kaḥ*—who; *paraḥ*—separate; *sama*—equal; *darśinām*—for those whose vision.

TRANSLATION

What can the tolerant not bear? What will the wicked not do? What will the generous not give in charity? And who will those of equal vision see as an outsider?

PURPORT

In the previous verse, Lord Kṛṣṇa and the two Pāṇḍava brothers, Bhīma and Arjuna, requested Jarāsandha to grant them whatever they asked of him. Here they explain why there is no need for them to specify their desire.

The *ācāryas* comment on this verse as follows: Jarāsandha might be thinking, "What if you request my son, from whom separation would be intolerable?"

To this possible objection Kṛṣṇa and the Pāṇḍavas reply, "For a tolerant person, nothing is intolerable."

Similarly, Jarāsandha could object, "What if you ask me to give my body or my precious jewels and other ornaments, which are meant to be given to my sons, not to ordinary beggars?"

To this they reply, "For the generous, what is not to be donated in charity?" In other words, everything is to be given.

Jarāsandha might also object that he could be giving charity to his enemies. To this his guests counter with the statement *kaḥ paraḥ sama-darśinām*: "For those with equal vision, who is a stranger?"

Thus Śrī Kṛṣṇa and the Pāṇḍavas encouraged Jarāsandha to simply agree to grant their request without further discussion.

TEXT 20

योऽनित्येन शरीरेण
सतां गेयं यशो ध्रुवम्
नाचिनोति स्वयं कल्पः
स वाच्यः शोच्य एव सः

*yo 'nityena śarīreṇa
satām geyam yaśo dhruvam
nācinoti svayam kalpaḥ
sa vācyaḥ śocya eva saḥ*

SYNONYMS

yaḥ—who; *anityena*—temporary; *śarīreṇa*—with the material body; *satām*—by saints; *geyam*—to be glorified; *yaśaḥ*—fame; *dhruvam*—permanent; *nācinoti*—does not acquire; *svayam*—himself; *kalpaḥ*—capable; *saḥ*—he; *vācyaḥ*—contemptible; *śocyaḥ*—pitiable; *eva*—indeed; *saḥ*—he.

TRANSLATION

He indeed is to be censured and pitied who, though able to do so, fails to achieve with his temporary body the lasting fame glorified by great saints.

TEXT 21

हरिश्चन्द्रो रन्तिदेव
उञ्छवृत्तिः शिबिर्बलिः
व्याधः कपोतो बहवो
ह्यध्रुवेण ध्रुवं गताः

*hariścandro rantideva
uñchavṛttiḥ śibir baliḥ
vyādhaḥ kapoto bahavo
hy adhruveṇa dhruvaṁ gatāḥ*

SYNONYMS

hariścandraḥ rantidevaḥ—Hariścandra and Rantideva; *uñcha-vṛttiḥ*—Mudgala, who lived by gathering grains left behind in the fields after the harvest; *śibiḥ baliḥ*—Śibi and Bali; *vyādhaḥ*—the hunter; *kapotaḥ*—the pigeon; *bahavaḥ*—many; *hi*—indeed; *adhruveṇa*—by the temporary; *dhruvam*—to the permanent; *gatāḥ*—went.

TRANSLATION

Hariścandra, Rantideva, Uñchavṛtti Mudgala, Śibi, Bali, the legendary hunter and pigeon, and many others have attained the permanent by means of the impermanent.

PURPORT

Here Lord Kṛṣṇa and the two Pāṇḍavas are pointing out to Jarāsandha that one can use the temporary material body to achieve a permanent situation in life. Because Jarāsandha was a materialist, they appealed to his natural interest in the heavenly planets, where life lasts so long that it appears permanent to people on earth.

Śrīla Śrīdhara Svāmī briefly summarizes the history of the personalities mentioned in this verse: "To pay off his debts to Viśvāmītra, Hariścandra sold everything he had, including his wife and children. Yet even after attaining the status of a *caṇḍāla*, he did not become discouraged; thus he went to heaven, together with all the inhabitants of Ayodhyā. Rantideva, after going without even water for forty-eight days, somehow obtained some food and water, but then some beggars came and he gave it all away to them. In this way he attained Brahmaloka. Mudgala followed the practice of gathering grains left behind in the fields after the harvest. Yet still he was hospitable toward uninvited guests, even after his family had been suffering in poverty for six months. Thus he also went to Brahmaloka.

"To protect a pigeon who had taken shelter of him, King Śibi gave his own flesh to a hawk and attained heaven. Bali Mahārāja gave all his property to Lord Hari when the Lord disguised Himself as a dwarf *brāhmaṇa* (Vāmanadeva), and so Bali gained the Lord's personal association. The pigeon and his mate gave their own flesh to a hunter as a show of hospitality, and thus they were taken to heaven in a celestial airplane. When the hunter understood their situation in the mode of goodness, he also became renounced, and thus he gave up hunting and went off to perform severe austerities. Because he was freed of all sins, after his body burned to death in a forest fire he was elevated to heaven. Thus many personalities have attained enduring life on higher planets by means of the temporary material body."

TEXT 22

श्रीशुक उवाच
स्वरैराकृतिभिस्तांस्तु
प्रकोष्ठैर्ज्याहतैरपि
राजन्यबन्धून् विज्ञाय
दृष्टपूर्वानचिन्तयत्

śrī-śuka uvāca
svarair ākṛtibhis tāms tu
prakoṣṭhair jyā-hatair api
rājanya-bandhūn vijñāya
dṛṣṭa-pūrvān acintayat

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *svaraiḥ*—by their voices; *ākṛtibhiḥ*—their bodily statures; *tān*—them; *tu*—however; *prakoṣṭhaiḥ*—by (seeing) their forearms; *jyā*—by bowstrings; *hataiḥ*—imprinted; *api*—even; *rājanya*—of royalty; *bandhūn*—as family members; *vijñāya*—recognizing; *dṛṣṭa*—seen; *pūrvān*—previously; *acintayat*—he considered.

TRANSLATION

Śukadeva Gosvāmī said: From the sound of their voices, their physical stature and the marks of bowstrings on their forearms, Jarāsandha could tell that his guests were of the royal order. He began to think he had seen them somewhere before.

PURPORT

The *ācāryas* point out that Jarāsandha had seen Lord Kṛṣṇa, Bhīmasena and Arjuna at Draupadī's *svayaṁ-vara* ceremony. Since they had come begging in the guise of *brāhmaṇas*, Jarāsandha thought they must be low-class *kṣatriyas*, as indicated here by the word *rājanya-bandhūn*.

TEXT 23

राजन्यबन्धवो ह्येते
ब्रह्मलिङ्गानि बिभ्रति
ददानि भिक्षितं तेभ्य
आत्मानमपि दुस्त्यजम्

*rājanya-bandhavo hy ete
brahma-liṅgāni bibhrati
dadāni bhikṣitam tebhya
ātmānam api dustyajam*

SYNONYMS

rājanya-bandhavaḥ—relatives of *kṣatriyas*; *hi*—indeed; *ete*—these; *brahma*—of *brāhmaṇas*; *liṅgāni*—the signs; *bibhrati*—they are wearing; *dadāni*—I should give; *bhikṣitam*—what is begged; *tebhyaḥ*—to them; *ātmānam*—my own body; *api*—even; *dustyajam*—impossible to give up.

TRANSLATION

[Jarāsandha thought:] These are surely members of the royal order dressed as *brāhmaëas*, but still I must grant their request for charity, even if they beg me for my own body.

PURPORT

Here Jarāsandha reveals his strong commitment to charity, especially when begged by *brāhmaṇas*.

TEXTS 24-25

बलेर्नु श्रूयते कीर्तिर्
वितता दिक्ष्वकल्मषा
ऐश्वर्याद् भ्रंशितस्यापि
विप्रव्याजेन विष्णुना

श्रियं जिहीर्षतेन्द्रस्य
विष्णवे द्विजरूपिणे
जानन्नपि महीम्प्रादाद्
वार्यमाणोऽपि दैत्यराट्

*baler nu śrūyate kīrtir
vitatā dikṣv akalmaṣā
aiśvaryād bhraṁśitasyāpi
vipra-vyājena viṣṇunā*

*śriyaṁ jihīrṣatendrasya
viṣṇave dvija-rūpiṇe
jānann api mahīm prādād
vāryamāṇo 'pi daitya-rāṭ*

SYNONYMS

baleḥ—of Bali; *nu*—is it not so; *śrūyate*—are heard; *kīrtiḥ*—the glories; *vitatā*—widespread; *dikṣu*—in all directions; *akalmaṣā*—spotless; *aiśvaryāt*—from his powerful position; *bhraṁśitasya*—who was made to fall; *api*—even though; *vipra*—of a *brāhmaṇa*; *vyājena*—in the guise; *viṣṇunā*—by Lord Viṣṇu; *śrīyam*—the opulence; *jihīṛṣatā*—who wanted to take away; *indrasya*—of Indra; *viṣṇave*—to Viṣṇu; *dvija-rūpiṇe*—appearing as a *brāhmaṇa*; *jānan*—aware; *api*—although; *mahīm*—the whole earth; *prādāt*—he gave; *vāryamāṇaḥ*—being forbidden; *api*—even; *daitya*—of the demons; *rāṭ*—the king.

TRANSLATION

Indeed, the spotless glories of Bali Mahārāja are heard throughout the world. Lord Viṣṇu, wishing to recover Indra's opulence from Bali, appeared before him in the guise of a *brāhmaṇa* and made him fall from his powerful position. Though aware of the ruse and forbidden by his *guru*, Bali, king of the demons, still gave Viṣṇu the whole earth in charity.

TEXT 26

जीवता ब्राह्मणार्थाय
को न्वर्थः क्षत्रबन्धुना
देहेन पतमानेन
नेहता विपुलं यशः

jīvatā brāhmaṇāarthāya
ko nv arthaḥ kṣatra-bandhunā
dehena patamānena
nehatā vipulaṁ yaśaḥ

SYNONYMS

jīvatā—who is alive; *brāhmaṇa-arthāya*—for the benefit of *brāhmaṇas*; *kaḥ*—what; *nu*—at all; *arthaḥ*—use; *kṣatra-bandhunā*—with a fallen *kṣatriya*; *dehena*—by his body; *patamānena*—about to fall; *na īhatā*—who is not endeavoring; *vipulam*—for extensive; *yaśaḥ*—glory.

TRANSLATION

What is the use of an unqualified *kṛātriya* who goes on living but fails to gain everlasting glory by working with his perishable body for the benefit of *brāhmaëas*?

TEXT 27

इत्युदारमतिः प्राह
कृष्णार्जुनवृकोदरान्
हे विप्रा त्रियतां कामो
ददाम्यात्मशिरोऽपि वः

ity udāra-matiḥ prāha
kṛṣṇārjuna-vṛkodarān
he viprā vriyatām kāmo
dadāmy ātma-śiro 'pi vaḥ

SYNONYMS

iti—thus; *udāra*—generous; *matiḥ*—whose mentality; *prāha*—said; *kṛṣṇa-arjuna-vṛkodarān*—to Kṛṣṇa, Arjuna and Bhīma; *he vipraḥ*—O learned *brāhmaṇas*; *vriyatām*—let it be chosen; *kāmaḥ*—what you desire; *dadāmi*—I

will give; *ātma*—my own; *śiraḥ*—head; *api*—even; *vaḥ*—to you.

TRANSLATION

[Śukadeva Gosvāmī continued:] Thus making up his mind, the generous Jarāsandha addressed Kṛṣṇa, Arjuna and Bhīma: "O learned brāhmaṇas, choose whatever you wish. I will give it to you, even if it is my own head."

TEXT 28

श्रीभगवानुवाच
युद्धं नो देहि राजेन्द्र
द्वन्द्वशो यदि मन्यसे
युद्धार्थिनो वयं प्राप्ता
राजन्या नान्यकाङ्क्षिणः

śrī-bhagavān uvāca
yuddham no dehi rājendra
dvandvaśo yadi manyase
yuddhārthino vyaṁ prāptā
rājanyā nānya-kāṅkṣiṇaḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord (Kṛṣṇa) said; *yuddham*—battle; *naḥ*—to us; *dehi*—please give; *rāja-indra*—O exalted King; *dvandvaśaḥ*—as a one-on-one duel; *yadi*—if; *manyase*—you think it proper; *yuddha*—for a fight; *arthinaḥ*—desirous; *vayaṁ*—we; *prāptāḥ*—have come here; *rājanyāḥ*—members of the royal order; *na*—not; *anya*—anything else; *kāṅkṣiṇaḥ*—wanting.

TRANSLATION

The Supreme Lord said: O exalted King, give us battle in the form of a duel, if you think it fitting. We are princes and have come to beg a fight. We have no other request to make of you.

TEXT 29

असौ वृकोदरः पार्थसु
तस्य भ्रातार्जुनो ह्ययम्
अनयोर्मातुलेयं मां
कृष्णं जानीहि ते रिपुम्

*asau vṛkodaraḥ pāṛthas
tasya bhrātārjunō hy ayam
anayor mātuleyaṁ mām
kṛṣṇaṁ jānīhi te ripum*

SYNONYMS

asau—that one; *vṛkodaraḥ*—Bhīma; *pāṛthaḥ*—the son of Pṛthā; *tasya*—his; *bhrātā*—brother; *arjunaḥ*—Arjuna; *hi*—indeed; *ayam*—this other; *anayor*—of the two of them; *mātuleyaṁ*—the maternal cousin; *mām*—Me; *kṛṣṇam*—Kṛṣṇa; *jānīhi*—please know; *te*—your; *ripum*—enemy.

TRANSLATION

Over there is Bhīma, son of Pṛthā, and this is his brother Arjuna. Know Me to be their maternal cousin, Kṛṣṇa, your enemy.

TEXT 30

एवमावेदितो राजा
जहासोच्चैः स्म मागधः
आह चामर्षितो मन्दा
युद्धं तर्हि ददामि वः

*evam āvedito rājā
jahāsoccaiḥ sma māgadhaḥ
āha cāmarṣito mandā
yuddham tarhi dadāmi vaḥ*

SYNONYMS

evam—thus; *āveditaḥ*—invited; *rāja*—the King; *jahāsa*—laughed; *uccaiḥ*—out loud; *sma*—indeed; *māgadhaḥ*—Jarāsandha; *āha*—he said; *ca*—and; *amarṣitaḥ*—intolerant; *mandāḥ*—O fools; *yuddham*—battle; *tarhi*—then; *dadāmi*—I will give; *vaḥ*—to you.

TRANSLATION

[Śukadeva Gosvāmī continued:] Thus challenged, Magadharāja laughed out loud and contemptuously said, "All right, you fools, I'll give you a fight!"

PURPORT

Śrīla Viśvanātha Cakravartī comments that Jarāsandha felt inner satisfaction because he thought that his enemies had been humiliated by having to dress like *brāhmaṇas* to approach him. Thus the *ācārya* understands Jarāsandha's mind as follows: "O weak ones, forget the botheration of fighting. Why not just accept my head? By dressing yourselves as *brāhmaṇas* begging

charity, you have made your heroism set like the sun, but if somehow you have not lost your courage, I will give you battle."

The *ācārya* finally points out that the goddess of learning intends the phrase *amarṣito mandāḥ* to read *amarṣito 'mandāḥ*. In other words, Lord Kṛṣṇa and the Pāṇḍavas are *amandāḥ*, "never foolish." And that is why they chose the best tactic for doing away once and for all with the cruel Jarāsandha.

TEXT 31

न त्वया भीरुणा योत्स्ये
युधि विकलवतेजसा
मथुरां स्वपुरीं त्यक्त्वा
समुद्रं शरणं गतः

*na tvayā bhīruṇā yotsye
yudhi viklava-tejasā
mathurām sva-purīm tyaktvā
samudram śaraṇam gataḥ*

SYNONYMS

na—not; *tvayā*—with You; *bhīruṇā*—cowardly; *yotsye*—I will fight; *yudhi*—in battle; *viklava*—impaired; *tejasā*—whose strength; *mathurām*—Mathurā; *sva*—Your own; *purīm*—city; *tyaktvā*—leaving; *samudram*—to the ocean; *śaraṇam*—for shelter; *gataḥ*—gone.

TRANSLATION

"But I will not fight with You, Kṛṣṇa, for You are a coward. Your strength abandoned You in the midst of battle, and You fled Your own capital of

Mathurā to take shelter in the sea.

TEXT 32

अयं तु वयसातुल्यो
नातिसत्त्वो न मे समः
अर्जुनो न भवेद्योद्धा
भीमस्तुल्यबलो मम

*ayam tu vayasātulyo
nāti-sattvo na me samah
arjuno na bhaved yoddhā
bhīmas tulya-balo mama*

SYNONYMS

ayam—this; *tu*—on the other hand; *vayasā*—in age; *atulyaḥ*—unequal; *na*—not; *ati*—much; *sattvaḥ*—having strength; *na*—not; *me*—to me; *samaḥ*—evenly matched; *arjunaḥ*—Arjuna; *na bhavet*—should not be; *yoddhā*—the contender; *bhīmaḥ*—Bhīma; *tulya*—equal; *balah*—in strength; *mama*—with me.

TRANSLATION

"As for this one, Arjuna, he is not as old as I, nor is he very strong. Since he is no match for me, he should not be the contender. Bhīma, however, is as strong as I am."

TEXT 33

इत्युक्त्वा भीमसेनाय
प्रादाय महतीं गदाम्
द्वितीयां स्वयमादाय
निर्जगाम पुराद्वहिः

*ity uktvā bhīmasenāya
prādāya mahatīm gadām
dvitīyām svayam ādāya
nirjagāma purād bahiḥ*

SYNONYMS

iti—thus; *uktvā*—saying; *bhīmasenāya*—to Bhīmasena; *prādāya*—giving; *mahatīm*—a large; *gadām*—club; *dvitīyām*—another; *svayam*—himself; *ādāya*—taking; *nirjagāma*—he went out; *purāt*—from the city; *bahiḥ*—to the outside.

TRANSLATION

Having said this, Jarāsandha offered Bhīmasena a huge club, took up another himself and went outside the city.

TEXT 34

ततः समेखले वीरौ
संयुक्तावितरेतरम्
जघ्नतुर्वज्रकल्पाभ्यां
गदाभ्यां रणदुर्मदौ

*tataḥ samekhale vīrau
saṁyuktāv itaretaram
jaghnatur vajra-kalpābhyām
gadābhyām raṇa-durmadau*

SYNONYMS

tataḥ—then; *samekhale*—on the level fighting grounds; *vīrau*—the two heroes; *saṁyuktau*—engaged; *itara-itaram*—each other; *jaghnatuḥ*—struck; *vajra-kalpābhyām*—like lightning bolts; *gadābhyām*—with their clubs; *raṇa*—by the fight; *durmadau*—driven to a mad fury.

TRANSLATION

The two heroes thus began battling each other on the level fighting grounds outside the city. Maddened with the fury of combat, they struck each other with their lightning-bolt-like clubs.

TEXT 35

मण्डलानि विचित्राणि
सव्यं दक्षिणमेव च
चरतोः शुशुभे युद्धं
नटयोरिव रङ्गिणोः

*maṇḍalāni vicitrāṇi
savyam dakṣiṇam eva ca
caratoḥ śuśubhe yuddham
naṭayor iva raṅgiṇoḥ*

SYNONYMS

maṇḍalāni—arcs; *vicitrāṇi*—skillful; *savyam*—to the left; *dakṣiṇam*—to the right; *eva ca*—also; *caratoḥ*—of them who were moving; *śuśubhe*—appeared splendid; *yuddham*—the fight; *naṭayoḥ*—of actors; *iva*—like; *raṅgiṇoḥ*—on a stage.

TRANSLATION

As they skillfully circled left and right, like actors dancing on a stage, the fight presented a magnificent spectacle.

PURPORT

Jarāsandha and Bhīma here demonstrate their expertise in the use of clubs. Thus it can be understood that both fighters were fearless and steady even in the rage of battle.

TEXT 36

ततश्चटचटाशब्दो
वज्रनिष्पेससन्निभः
गदयोः क्षिप्तयो राजन्
दन्तयोरिव दन्तिनोः

tataś caṭa-caṭā-śabdo
vajra-niṣpesa-sannibhaḥ
gadayoḥ kṣiptayo rājan
dantayor iva dantinoḥ

SYNONYMS

tataḥ—then; *caṭa-caṭā-śabdaḥ*—the clattering sound; *vajra*—of lightning; *niṣpeṣa*—the crash; *sannibhaḥ*—resembling; *gadayoḥ*—of their clubs; *kṣiptayoḥ*—being swung; *rājan*—O King (Parikṣit); *dantayoḥ*—of the tusks; *iva*—as if; *dantinoḥ*—of elephants.

TRANSLATION

When Jarāsandha's and Bhīmasena's clubs loudly collided, O King, the sound was like the impact of the big tusks of two fighting elephants, or the crash of a thunderbolt in a flashing electrical storm.

PURPORT

This translation is based on Śrīla Prabhupāda's *Kṛṣṇa*.

TEXT 37

ते वै गदे भुजजवेन निपात्यमाने
अन्योन्यतोऽसकटिपादकरोरुजत्रुम्
चूर्णीबभूवतुरुपेत्य यथार्कशाखे
संयुध्यतोर्द्विरदयोरिव दीप्तमन्व्योः

te vai gade bhuja-javena nipātyamāne
anyonyato 'ṁsa-kaṭi-pāda-karoru-jatrum
cūrṇī-babhūvatur upetya yathārka-śākhe
saṁyudhyator dviradayor iva dīpta-manvyoḥ

SYNONYMS

te—they; *vai*—indeed; *gade*—the two clubs; *bhuja*—of their arms; *javena*—by the rapid force; *nipātyamāne*—being powerfully swung; *anyonyataḥ*—against one another; *aṁsa*—their shoulders; *kaṭi*—hips; *pāda*—feet; *kara*—hands; *ūru*—thighs; *jatrum*—and collarbones; *cūrṇi*—crushed; *babhūvatuḥ*—became; *upetya*—contacting; *yathā*—as; *arka-śākhe*—two branches of *arka* trees; *saṁyudhyatoḥ*—fighting vigorously; *dviradayoḥ*—of a pair of elephants; *iva*—as; *dīpta*—inflamed; *manvyoḥ*—whose anger.

TRANSLATION

They swung their clubs at each other with such speed and force that as the clubs struck their shoulders, hips, feet, hands, thighs and collarbones, the weapons were crushed and broken like branches of *arka* trees with which two enraged elephants furiously attack each other.

TEXT 38

इत्थं तयोः प्रहतयोर्गदयोर्नृवीरौ
क्रुद्धौ स्वमुष्टिभिरयःस्परशैरपिष्टाम्
शब्दस्तयोः प्रहरतोरिभयोरिवासीन्
निर्घातवज्रपरुषस्तलताडनोत्थः

itthaṁ tayor prahatayor gadayor nṛ-vīrau
kruddhau sva-muṣṭibhir ayah-sparaśair apiṣṭām
śabdas tayor praharator ibhayor ivāsīn
nirghāta-vajra-paraṣas tala-tāḍanotthaḥ

SYNONYMS

ittham—in this manner; *tayoḥ*—their; *prahatayoḥ*—being ruined; *gadayoḥ*—the clubs; *nr*—among human beings; *vīrau*—the two great heroes; *kruddhau*—angry; *sva*—their own; *muṣṭibhiḥ*—with the fists; *ayaḥ*—like iron; *sparaśaiḥ*—whose touch; *apiṣṭām*—they battered; *śabdaḥ*—the sound; *tayoḥ*—of them; *praharatoḥ*—striking; *ibhayoḥ*—of two elephants; *iva*—as; *āsīt*—became; *nirghāta*—crashing; *vajra*—like thunder; *paruṣaḥ*—harsh; *tala*—of their palms; *tāḍana*—by the hitting; *utthaḥ*—raised.

TRANSLATION

Their clubs thus ruined, those great heroes among men angrily pummeled each other with their iron-hard fists. As they slapped each other, the sound resembled the crash of elephants colliding or harsh thunderclaps.

TEXT 39

तयोरेवं प्रहरतोः
समशिक्षाबलौजसोः
निर्विशेषमभूद्युद्धम्
अक्षीणजवयोर्नृप

tayor evaṁ praharatoḥ
sama-śikṣā-balaujasoḥ
nirviśeṣam abhūd yuddham
akṣīṇa-javayor nṛpa

SYNONYMS

tayoḥ—of the two; *evam*—thus; *praharatoḥ*—striking; *sama*—equal; *śikṣā*—whose training; *bala*—strength; *ojasoḥ*—and stamina; *nirviśeṣam*—indecisive; *abhūt*—was; *yuddham*—the fight; *akṣīṇa*—undiminished; *javayoḥ*—whose exertion; *nṛpa*—O King.

TRANSLATION

As they thus fought, this contest between opponents of equal training, strength and stamina reached no conclusion. And so they kept on fighting, O King, without any letup.

PURPORT

Some *ācāryas* include the following two verses in the text of this chapter, and Śrīla Prabhupāda has also translated them in *Kṛṣṇa*:

*evam tayoṛ mahā-rāja
yudhyatoḥ sapta-vimśatiḥ
dināni niragaṃs tatra
suhṛd-van niśi tiṣṭhatoḥ*

*ekadā mātuleyaṃ vai
prāha rājan vṛkodaraḥ
na śakto 'haṃ jarāsandhaṃ
nirjetuṃ yudhi mādharma*

"Thus, O King, they continued to fight for twenty-seven days. At the end of each day's fighting, both lived at night as friends in Jarāsandha's palace. Then on the twenty-eighth day, O King, Vṛkodara [Bhīma] told his maternal cousin, 'Mādhava, I cannot defeat Jarāsandha in battle.' "

TEXT 40

शत्रोर्जन्ममृती विद्वाञ्
जीवितं च जराकृतम्
पार्थमाप्याययन् स्वेन
तेजसाचिन्तयद्हरिः

*śatror janma-mṛtī vidvāñ
jīvitam ca jarā-kṛtam
pārtham āpyāyayan svena
tejasācintayat dhariḥ*

SYNONYMS

śatroḥ—of the enemy; *janma*—the birth; *mṛtī*—and death; *vidvān*—knowing; *jīvitam*—the bringing to life; *ca*—and; *jarā*—by the demoness Jarā; *kṛtam*—done; *pārtham*—Bhīma, the son of Pṛthā; *āpyāyayan*—empowering; *svena*—with His own; *tejasā*—potency; *acintayat*—thought; *hariḥ*—Lord Kṛṣṇa.

TRANSLATION

Lord Kṛṣṇa knew the secret of His enemy Jarāsandha's birth and death, and also how he had been given life by the demoness Jarā. Considering all this, Lord Kṛṣṇa imparted His special power to Bhīma.

PURPORT

Śrīla Prabhupāda writes that Lord Kṛṣṇa "knew the mystery of the birth of Jarāsandha. Jarāsandha was born in two different parts from two different mothers. When his father saw that the baby was useless, he threw the two parts in the forest, where they were later found by a black-hearted witch named

Jarā. She managed to join the two parts of the baby from top to bottom. Knowing this, Lord Kṛṣṇa therefore also knew how to kill him."

TEXT 41

सञ्चिन्त्यारीवधोपायं
भीमस्यामोघदर्शनः
दर्शयामास विटपं
पाटयन्निव संज्ञया

*sañcintyārī-vadhopāyaṁ
bhīmasyāmogha-darśanaḥ
darśayām āsa viṭapaṁ
pāṭayann iva saṁjñayā*

SYNONYMS

sañcintya—having thought; *ari*—their enemy; *vadha*—for killing; *upāyam*—about the means; *bhīmasya*—to Bhīma; *amogha-darśanaḥ*—the Supreme Lord, whose vision is infallible; *darśayām āsa*—showed; *viṭapam*—a tree branch; *pāṭayan*—tearing apart; *iva*—as if; *saṁjñayā*—as a sign.

TRANSLATION

Having determined how to kill the enemy, that Lord of infallible vision made a sign to Bhīma by tearing in half a small branch of a tree.

TEXT 42

तद्विज्ञाय महासत्त्वो

भीमः प्रहरतां वरः
गृहीत्वा पादयोः शत्रुं
पातयामास भूतले

*tad vijñāya mahā-sattvo
bhīmaḥ praharatām varaḥ
gr̥hītvā pādayoḥ śatrum
pātayām āsa bhū-tale*

SYNONYMS

tat—that; *vijñāya*—understanding; *mahā*—great; *sattvaḥ*—whose strength; *bhīmaḥ*—Bhīma; *praharatām*—of fighters; *varaḥ*—the best; *gr̥hītvā*—seizing; *pādayoḥ*—by the feet; *śatrum*—his enemy; *pātayām asa*—he made him fall; *bhū-tale*—to the ground.

TRANSLATION

Understanding this sign, mighty Bhīma, the best of fighters, seized his opponent by the feet and threw him to the ground.

TEXT 43

एकम्पादं पदाक्रम्य
दोभ्यामन्यं प्रगृह्य सः
गुदतः पाटयामास
शाखमिव महागजः

ekam pādaṁ padākramya

*dorbhyām anyam pragṛhya saḥ
gudataḥ pāṭayām āsa
śākhām iva mahā-gajaḥ*

SYNONYMS

ekam—one; *pādam*—leg; *padā*—with his foot; *ākramya*—standing on top of; *dorbhyām*—with his two hands; *anyam*—the other; *pragṛhya*—taking hold of; *saḥ*—he; *gudataḥ*—beginning from the anus; *pāṭayām āsa*—tore him asunder; *śākhām*—a tree branch; *iva*—as; *mahā*—great; *gajaḥ*—an elephant.

TRANSLATION

Bhīma pressed down on one leg with his foot while grabbing Jarāsandha's other leg in his hands, and just as a great elephant might break the branch of a tree, Bhīma tore Jarāsandha apart from the anus upward.

TEXT 44

एकपादोरुवृषण-
कटिपृष्ठस्तनांसके
एकबाह्वक्षिभ्रूकर्णे
शकले ददृशुः प्रजाः

*eka-pādoru-vṛṣaṇa-
kaṭi-prṣṭha-stanāṁsake
eka-bāhv-akṣi-bhrū-karṇe
śakale dadṛśuḥ prajāḥ*

SYNONYMS

eka—with one; *pāda*—leg; *ūru*—thigh; *vṛṣaṇa*—testicle; *kati*—hip; *pr̥ṣṭha*—side of the back; *stana*—chest; *aṃsake*—and shoulder; *eka*—with one; *bāhu*—arm; *akṣi*—eye; *bhrū*—eyebrow; *karṇe*—and ear; *śakale*—two pieces; *dadṛśuḥ*—saw; *prajāḥ*—the citizens.

TRANSLATION

The King's subjects then saw him lying in two separate pieces, each with a single leg, thigh, testicle, hip, shoulder, arm, eye, eyebrow and ear, and with half a back and chest.

TEXT 45

हाहाकारो महानासीन्
निहते मगधेश्वरे
पूजयामासतुर्भीमं
परिरभ्य जयाच्यतौ

hāhā-kāro mahān āsīn
nihate magadheśvare
pūjayām āsatur bhīmam
parirabhya jayācyatau

SYNONYMS

hāhā-kāraḥ—a cry of lamentation; *mahān*—great; *āsīt*—arose; *nihate*—having been killed; *magadha-īśvare*—the lord of the Magadha province; *pūjayām āsatuḥ*—the two of them honored; *bhīmam*—Bhīma; *parirabhya*—embracing; *jaya*—Arjuna; *acyutau*—and Kṛṣṇa.

TRANSLATION

With the death of the lord of Magadha, a great cry of lamentation arose, while Arjuna and Kṛṣṇa congratulated Bhīma by embracing him.

TEXT 46

सहदेवं तत्तनयं
भगवान् भूतभावनः
अभ्यषिञ्चदमेयात्मा
मगधानां पतिं प्रभुः
मोचयामास राजन्यान्
संरुद्धा मागधेन ये

*sahadevaṁ tat-tanayaṁ
bhagavān bhūta-bhāvanaḥ
abhyaṣiñcad ameyātmā
magadhānāṁ patiṁ prabhuḥ
mocayām āsa rājanyān
saṁruddhā māgadhenā ye*

SYNONYMS

sahadevam—named Sahadeva; *tat*—his (Jarāsandha's); *tanayam*—son; *bhagavān*—the Personality of Godhead; *bhūta*—of all living beings; *bhāvanaḥ*—the sustainer; *abhyaṣiñcat*—coronated; *ameya-ātmā*—the immeasurable one; *magadhānām*—of the Magadhas; *patiṁ*—as the master; *prabhuḥ*—the Lord; *mocayām āsa*—He released; *rājanyān*—the kings; *saṁruddhāḥ*—imprisoned; *māgadhenā*—by Jarāsandha; *ye*—who.

TRANSLATION

The immeasurable Supreme Personality of Godhead, the sustainer and benefactor of all living beings, coronated Jarāsandha's son, Sahadeva, as the new ruler of the Magadhas. The Lord then freed all the kings Jarāsandha had imprisoned.

PURPORT

Śrīla Prabhupāda writes, "Although Jarāsandha was killed, neither Kṛṣṇa nor the two Pāṇḍava brothers made a claim to the throne. Their purpose in killing Jarāsandha was to stop him from creating a disturbance against the proper discharge of world peace. A demon always creates disturbances, whereas a demigod always tries to keep peace in the world. The mission of Lord Kṛṣṇa is to give protection to the righteous persons and to kill the demons who disturb a peaceful situation. Therefore Lord Kṛṣṇa immediately called for the son of Jarāsandha, whose name was Sahadeva, and with due ritualistic ceremonies He asked him to occupy the seat of his father and reign over the kingdom peacefully. Lord Kṛṣṇa is the master of the whole cosmic creation, and He wants everyone to live peacefully and execute Kṛṣṇa consciousness. After installing Sahadeva on the throne, He released all the kings and princes who had been imprisoned unnecessarily by Jarāsandha."

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventy-second Chapter,
of the Śrīmad-Bhāgavatam, entitled "The Slaying of the Demon Jarāsandha."*

73. Lord Kṛṣṇa Blesses the Liberated Kings

This chapter relates how Lord Śrī Kṛṣṇa, after freeing the kings imprisoned by Jarāsandha, mercifully gave them His audience and bestowed royal gifts upon them.

When Lord Kṛṣṇa freed the 20,800 kings Jarāsandha had imprisoned, they immediately fell to the ground to pay Him obeisances. Then they stood with joined palms and began to pray to Him. Seeing their imprisonment as an act of mercy by the Lord to smash their false pride, the kings prayed only to be granted whatever would facilitate their perpetual remembrance of His lotus feet.

The Lord assured the kings that their prayer would be fulfilled. He instructed them, "Worship Me by performing Vedic sacrifices, and protect your subjects in accordance with the principles of religion. Fixing your minds on Me, beget progeny, and remain always equipoised in happiness and distress. Thus at the end of your lives you will surely attain Me."

Lord Kṛṣṇa then saw to it that the kings were properly bathed and dressed, and He had Sahadeva offer them flower garlands, sandalwood pulp, fine clothing and other things suitable for kings. After having them adorned with jewels and golden ornaments, He seated them on chariots and sent them off to their respective kingdoms. In accordance with the orders the Lord had given them, they began to carry out their various duties once again.

Lord Kṛṣṇa, Bhīma and Arjuna then departed for Indraprastha, where they met with King Yudhiṣṭhira and related to him everything that had happened.

TEXTS 1-6

श्रीशुक उवाच
अयुते द्वे शतान्यष्टौ
निरुद्धा युधि निर्जिताः
ते निर्गता गिरिद्रोण्यां
मलिना मलवाससः

क्षुत्क्षामाः शुष्कवदनाः
संरोधपरिकर्षिताः
ददृशुस्ते घनश्यामं
पीतकौशेयवाससम्

श्रीवत्साङ्गं चतुर्बाहुं
पद्मगर्भारुणेक्षणम्
चारुप्रसन्नवदनं
स्फुरन्मकरकुण्डलम्

पद्महस्तं गदाशङ्खं
रथाङ्गैरुपलक्षितम्
किरीटहारकटक-
कटिसूत्राङ्गदाञ्चितम्

भ्राजद्वरमणिग्रीवं
निवीतं वनमालया

पिबन्त इव चक्षुभ्यां
लिहन्त इव जिह्वया

जिघ्रन्त इव नासाभ्यां
रम्भन्त इव बाहुभिः
प्रणेमुर्हतपाप्मानो
मूर्धभिः पादयोर्हरेः

śrī-śuka uvāca

*ayute dve śatāny aṣṭau
niruddhā yudhi nirjitāḥ
te nirgatā giridroṇyām
malinā mala-vāsasaḥ*

*kṣut-kṣāmāḥ śuṣka-vadanāḥ
saṁrodha-parikarṣitāḥ
dadṛśus te ghana-śyāmaṁ
pīta-kauśeya-vāsasam*

*śrīvatsāṅkaṁ catur-bāhum
padma-garbhāruṇekṣaṇam
cāru-prasanna-vadanam
sphuran-makara-kunḍalam*

*padma-hastam gadā-śaṅkha
rathāṅgair upalakṣitam
kirīṭa-hāra-kaṭaka-
kaṭi-sūtrāṅgadāñcitam*

*bhrājad-vara-maṇi-grīvam
nivītam vana-mālayā*

*pibanta iva cakṣurbhyaṁ
lihanta iva jihvayā*

*jighranta iva nāsābhyāṁ
rambhanta iva bāhubhiḥ
praṇemur hata-pāpmāno
mūrdhabhiḥ pādayor hareḥ*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *ayute*—ten thousands; *dve*—two; *śatāni*—hundreds; *aṣṭau*—eight; *niruddhāḥ*—imprisoned; *yudhi*—in battle; *nirjitāḥ*—defeated; *te*—they; *nirgatāḥ*—coming out; *giridroṇyām*—in the fortress of Giridroṇī, Jarāsandha's capital; *malināḥ*—dirty; *mala*—dirty; *vāsasaḥ*—whose clothes; *kṣut*—by hunger; *kṣāmāḥ*—emaciated; *śuṣka*—dried up; *vadanāḥ*—faces; *saṁrodha*—by their bondage; *parikarṣitāḥ*—greatly weakened; *dadṛśuḥ*—saw; *te*—they; *ghana*—like a cloud; *śyāmam*—dark blue; *pīta*—yellow; *kauśeya*—of silk; *vāsasam*—whose clothing; *śrīvatsa*—by the distinctive sign known as Śrīvatsa; *aṅkam*—marked; *catuḥ*—four; *bāhum*—having arms; *padma*—of a lotus; *garbha*—like the whorl; *aruṇa*—pink; *ikṣaṇam*—eyes; *cāru*—charming; *prasanna*—and pleasant; *vadanam*—face; *sphurat*—gleaming; *makara*—shaped like sea monsters; *kuṇḍalam*—with earrings; *padma*—a lotus; *hastam*—in His hand; *gadā*—by His club; *śaṅkha*—conchshell; *ratha-aṅgaiḥ*—and disc weapon; *upalakṣitam*—identified; *kirīṭa*—with a helmet; *hāra*—jeweled necklace; *kaṭaka*—gold bracelets; *kaṭi-sūtra*—belt; *aṅgada*—and armlets; *añcitam*—decorated; *bhrājat*—brilliant; *vara*—excellent; *maṇi*—a jewel (the Kaustubha); *grīvam*—on His neck; *nivītam*—hanging (from His neck); *vana*—of forest flowers; *mālayā*—with a garland; *pibantaḥ*—drinking; *iva*—as if; *cakṣurbhyaṁ*—with their eyes; *lihantaḥ*—licking; *iva*—as if; *jihvayā*—with their tongues; *jighrantaḥ*—smelling; *iva*—as if; *nāsābhyāṁ*—with their nostrils; *rambhantaḥ*—embracing; *iva*—as if; *bāhubhiḥ*—with their arms; *praṇemuḥ*—they bowed down; *hata*—destroyed; *pāpmānaḥ*—whose sins;

mūrdhabhiḥ—with their heads; *pādayoḥ*—at the feet; *hareḥ*—of Lord Kṛṣṇa.

TRANSLATION

Śukadeva Gosvāmī said: Jarāsandha had defeated 20,800 kings in combat and thrown them into prison. As these kings emerged from the Giridronī fortress, they appeared dirty and shabbily dressed. They were emaciated by hunger, their faces were dried up, and they were greatly weakened by their long imprisonment.

The kings then beheld the Lord before them. His complexion was dark blue like the color of a cloud, and He wore a yellow silk garment. He was distinguished by the Śrīvatsa mark on His chest, His four mighty arms, the pinkish hue of His eyes, which resembled the whorl of a lotus, His lovely, cheerful face, His gleaming makara earrings and the lotus, club, conchshell and disc in His hands. A helmet, a jeweled necklace, a golden belt, and golden bracelets and armlets decorated His form, and on His neck He wore both the brilliant, precious Kaustubha gem and a garland of forest flowers. The kings seemed to drink His beauty with their eyes, lick Him with their tongues, relish His fragrance with their nostrils and embrace Him with their arms. Their past sins now eradicated, the kings all bowed down to Lord Hari, placing their heads at His feet.

TEXT 7

कृष्णसन्दर्शनाह्लाद
ध्वस्तसंरोधनक्लमाः
प्रशशंसुर्हृषीकेशं
गीर्भिः प्राञ्जलयो नृपाः

kṛṣṇa-sandarśanāhlāda

*dhvasta-saṁrodhana-klamāḥ
praśaśaṁsur hr̥ṣīkeśaṁ
gīrbhiḥ prāñjalayo nṛpāḥ*

SYNONYMS

kṛṣṇa-sandarśana—of seeing Lord Kṛṣṇa; *āhlāda*—by the ecstasy; *dhvasta*—eradicated; *saṁrodhana*—of imprisonment; *klamāḥ*—whose weariness; *praśaśaṁsuḥ*—they praised; *hr̥ṣīkā-īśam*—the supreme master of the senses; *gīrbhiḥ*—with their words; *prāñjalayaḥ*—with joined palms; *nṛpāḥ*—the kings.

TRANSLATION

The ecstasy of beholding Lord Kṛṣṇa having dispelled the weariness of their imprisonment, the kings stood with joined palms and offered words of praise to that supreme master of the senses.

TEXT 8

राजान ऊचुः
नमस्ते देवदेवेश
प्रपन्नार्तिहराव्यय
प्रपन्नान् पाहि नः कृष्ण
निर्विण्णान् घोरसंसृतेः

*rājāna ūcuḥ
namas te deva-deveśa
prapaṇnārti-harāvyaya
prapaṇnān pāhi naḥ kṛṣṇa*

nirviṇṇān ghora-saṁsṛteḥ

SYNONYMS

rājānaḥ ūcuḥ—the kings said; *namaḥ*—obeisances; *te*—to You; *deva*—of the demigods; *deva*—of the lords; *īśa*—O Supreme Lord; *prapanna*—of those who are surrendered; *ārti*—of the distress; *hara*—O remover; *avyaya*—O inexhaustible one; *prapannān*—surrendered; *pāhi*—please save; *naḥ*—us; *kṛṣṇa*—O Kṛṣṇa; *nirviṇṇān*—despondent; *ghora*—terrible; *saṁsṛteḥ*—from material existence.

TRANSLATION

The kings said: Obeisances to You, O Lord of the ruling demigods, O destroyer of Your surrendered devotees' distress. Since we have surrendered to You, O inexhaustible Kṛṣṇa, please save us from this terrible material life, which has made us so despondent.

TEXT 9

नैनं नाथानुसूयामो
मागधं मधुसूदन
अनुग्रहो यद्भवतो
राज्ञां राज्यच्युतिर्विभो

nainam nāthānusūyāmo
māgadham madhusūdana
anugraho yad bhavato
rājñām rājya-cyutir vibho

SYNONYMS

na—not; *enam*—with this; *nātha*—O master; *anusūyāmaḥ*—do we find fault; *māgadham*—the King of Magadha; *madhusūdana*—O Kṛṣṇa; *anugrahaḥ*—mercy; *yat*—since; *bhavataḥ*—Your; *rājñām*—of kings; *rājya*—from their dominion; *cyutiḥ*—the falling; *vibho*—O almighty one.

TRANSLATION

O master, Madhusūdana, we do not blame this King of Magadha, since it is actually by Your mercy that kings fall from their royal position, O almighty Lord.

PURPORT

It is significant that upon seeing Lord Kṛṣṇa and thus becoming purified of their sins, the kings did not feel any mundane hatred or bitterness toward Jarāsandha, who had imprisoned them. Simply by seeing Lord Kṛṣṇa, the kings came to the position of Kṛṣṇa consciousness and spoke these verses, which show deep spiritual wisdom.

TEXT 10

राज्यैश्वर्यमदोन्नद्धो
न श्रेयो विन्दते नृपः
त्वन्मायामोहितोऽनित्या
मन्यते सम्पदोऽचलाः

rājyaiśvarya-madonnaddho
na śreya vindate nṛpaḥ

tvan-māyā-mohito 'nityā
manyate sampado 'calāḥ

SYNONYMS

rājya—with sovereignty; *aiśvarya*—and opulence; *mada*—by the intoxication; *unnaddhaḥ*—becoming unrestrained; *na*—does not; *śreyaḥ*—real benefit; *vindate*—obtain; *nṛpaḥ*—a king; *tvat*—Your; *māyā*—by the potency of illusion; *mohitaḥ*—deluded; *anityāḥ*—temporary; *manyate*—he thinks; *sampadaḥ*—assets; *acalāḥ*—permanent.

TRANSLATION

Infatuated with his opulence and ruling power, a king loses all self-restraint and cannot obtain his true welfare. Thus bewildered by Your illusory energy, he imagines his temporary assets to be permanent.

PURPORT

The word *unnaddha* indicates that one who is intoxicated by false pride goes beyond the boundaries of proper behavior. Human life is meant to be governed by *dharma*, spiritual principles for gradual advancement to the perfection of Kṛṣṇa consciousness. Blinded by wealth and power, however, a foolish person does not hesitate to act whimsically, against the laws of nature and God. Unfortunately, this is now the situation in the prosperous Western countries.

TEXT 11

मृगतृष्णां यथा बाला
मन्यन्त उदकाशयम्

एवं वैकारिकीं मायाम्
अयुक्ता वस्तु चक्षते

*mṛga-tr̥ṣṇām yathā bālā
manyanta udakāśayam
evam vaikārikīm māyām
ayuktā vastu cakṣate*

SYNONYMS

mṛga-tr̥ṣṇām—a mirage; *yathā*—as; *bālāḥ*—men of childish intelligence; *manyante*—consider; *udaka*—of water; *āśayam*—a reservoir; *evam*—in the same way; *vaikārikīm*—subject to transformations; *māyām*—the material illusion; *ayuktāḥ*—those who lack discrimination; *vastu*—substance; *cakṣate*—see as.

TRANSLATION

Just as men of childish intelligence consider a mirage in the desert to be a pond of water, so those who are irrational look upon the illusory transformations of Māyā as substantial.

TEXTS 12-13

वयं पुरा श्रीमदनष्टदृष्टयो
जिगीषयास्या इतरेतरस्पृधः
घ्नन्तः प्रजाः स्वा अतिनिर्घृणाः प्रभो
मृत्युं पुरस्त्वाविगणय्य दुर्मदाः

त एव कृष्णाद्य गभीररंहसा
दुरन्तेवीर्येण विचालिताः श्रियः
कालेन तन्वा भवतोऽनुकम्पया
विनष्टदर्पाश्चरणौ स्मराम ते

*vayaṁ purā śrī-mada-naṣṭa-dṛṣṭayo
jigīṣayāsyā itaretara-sṛḍhaḥ
ghnantaḥ prajāḥ svā ati-nirghṛṇāḥ prabho
mṛtyum puras tvāvigaṇayya durmadāḥ*

*ta eva kṛṣṇādyā gabhīra-ramhasā
durante-vīryeṇa vicālitāḥ śriyaḥ
kālena tanvā bhavato 'nukampayā
vinaṣṭa-darpāś caraṇau smarāma te*

SYNONYMS

vayam—we; *purā*—previously; *śrī*—of opulence; *mada*—by the intoxication; *naṣṭa*—lost; *dṛṣṭayaḥ*—whose sight; *jigīṣayā*—with the desire of conquering; *asyāḥ*—this (earth); *itara-itara*—with one another; *sṛḍhaḥ*—quarreling; *ghnantaḥ*—attacking; *prajāḥ*—citizens; *svāḥ*—our own; *ati*—extremely; *nirghṛṇāḥ*—cruel; *prabho*—O Lord; *mṛtyum*—death; *purāḥ*—in front; *tvā*—You; *avigaṇayya*—disregarding; *durmadāḥ*—arrogant; *te*—they (ourselves); *eva*—indeed; *kṛṣṇa*—O Kṛṣṇa; *adya*—now; *gabhīra*—mysterious; *ramhasā*—whose movement; *duranta*—irresistible; *vīryeṇa*—whose power; *vicālitāḥ*—forced to depart; *śriyaḥ*—from our opulence; *kālena*—by time; *tanvā*—Your personal form; *bhavataḥ*—Your; *anukampayā*—by the mercy; *vinaṣṭa*—destroyed; *darpāḥ*—whose pride; *caraṇau*—the two feet; *smarāma*—may we remember; *te*—Your.

TRANSLATION

Previously, blinded by the intoxication of riches, we wanted to conquer this earth, and thus we fought one another to achieve victory, mercilessly harassing our own subjects. We arrogantly disregarded You, O Lord, who stood before us as death. But now, O Kṛṣṇa, that powerful form of Yours called time, moving mysteriously and irresistibly, has deprived us of our opulences. Now that You have mercifully destroyed our pride, we beg simply to remember Your lotus feet.

TEXT 14

अथो न राज्यम्मृगतृष्णिरूपितं
देहेन शश्वत्पतता रुजां भुवा
उपासितव्यं स्पृहयामहे विभो
क्रियाफलं प्रेत्य च कर्णरोचनम्

*atho na rājyam mṛga-tṛṣṇi-rūpitam
dehena śaśvat patatā rujām bhuvā
upāsitavyam spṛhayāmahe vibho
kriyā-phalam pretya ca karṇa-rocanam*

SYNONYMS

atha u—henceforward; *na*—not; *rājyam*—kingdom; *mṛga-tṛṣṇi*—like a mirage; *rūpitam*—which appears; *dehena*—by the material body; *śaśvat*—perpetually; *patatā*—subject to demise; *rujām*—of diseases; *bhuvā*—the birthplace; *upāsitavyam*—to be served; *spṛhayāmahe*—do we hanker for; *vibho*—O almighty Lord; *kriyā*—of pious work; *phalam*—the fruit; *pretya*—having passed

to the next life; *ca*—and; *karṇa*—for the ears; *rocanam*—enticement.

TRANSLATION

Never again will we hanker for a miragelike kingdom—a kingdom that must be slavishly served by this mortal body, which is simply a source of disease and suffering and which is declining at every moment. Nor, O almighty Lord, will we hanker to enjoy the heavenly fruits of pious work in the next life, since the promise of such rewards is simply an empty enticement for the ears.

PURPORT

One must work very hard to maintain a kingdom or political sovereignty. And yet the body, which works so hard to maintain one's political power, is itself doomed. At every moment the mortal body moves toward death, and all along the way the body is subject to many painful diseases. The whole affair of mundane power is thus a waste of time for the pure soul, who needs to revive his dormant Kṛṣṇa consciousness.

The Vedic scriptures and other religious scriptures contain many promises of prosperity and heavenly enjoyment in the next life for one who acts piously in this life. Such promises are pleasing to the ears, but they are nothing more than that. Material enjoyment, whether in heaven or in hell, is a type of illusion for the pure soul. By the personal association of Lord Kṛṣṇa, the fortunate kings have now realized the higher spiritual reality beyond the phantasmagoria of the material creation.

TEXT 15

तं नः समादिशोपायं
येन ते चरणाब्जयोः

स्मृतिर्यथा न विरमेद् अपि संसरतामिह

*taṁ naḥ samādiśopāyaṁ
yena te caraṇābjayoḥ
smṛtir yathā na viramed
api saṁsaratām iha*

SYNONYMS

taṁ—that; *naḥ*—to us; *samādiśa*—please instruct; *upāyaṁ*—the means; *yena*—by which; *te*—Your; *caraṇa*—of the feet; *abjayoḥ*—lotuslike; *smṛtiḥ*—remembrance; *yathā*—as; *na viramet*—may not cease; *api*—even; *saṁsaratām*—for those traveling through the cycle of birth and death; *iha*—in this world.

TRANSLATION

Please tell us how we may constantly remember Your lotus feet, though we continue in the cycle of birth and death in this world.

PURPORT

One can constantly remember the Lord only by His mercy. Such remembrance is the easy method to obtain supreme liberation, as explained in *Bhagavad-gītā* (8.14):

*ananya-cetāḥ satataṁ
yo mām smarati nityaśaḥ
tasyāhaṁ sulabhaḥ pārtha
nitya-yuktasya yoginaḥ*

"For one who always remembers Me without deviation, I am easy to obtain, O son of Pṛthā, because of his constant engagement in devotional service."

The words *api saṁsaratām iha* indicate that the kings were approaching Lord Kṛṣṇa not merely for liberation but rather for the boon of always being able to remember His lotus feet. Such constant remembrance is a symptom of love, and love of Godhead is the actual goal of life.

TEXT 16

कृष्णाय वासुदेवाय
हरये परमात्मने
प्रणतक्लेशनाशाय
गोविन्दाय नमो नमः

*kṛṣṇāya vāsudevāya
haraye paramātmāne
praṇata-kleśa-nāśāya
govindāya namo namaḥ*

SYNONYMS

kṛṣṇāya—to Kṛṣṇa; *vāsudevāya*—the son of Vasudeva; *haraye*—the Supreme Lord, Hari; *parama-ātmāne*—the Supersoul; *praṇata*—of those who have surrendered; *kleśa*—of the distress; *nāśāya*—to the destroyer; *govindāya*—to Govinda; *namaḥ namaḥ*—repeated obeisances.

TRANSLATION

Again and again we offer our obeisances unto Lord Krishna, Hari, the son of Vasudeva. That Supreme Soul, Govinda, vanquishes the suffering of all who

surrender to Him.

TEXT 17

श्रीशुक उवाच
संस्तूयमानो भगवान्
राजभिर्मुक्तबन्धनैः
तानाह करुणस्तात
शरण्यः क्षक्षण्या गिरा

śrī-śuka uvāca
saṁstūyamāno bhagavān
rājabhir mukta-bandhanaiḥ
tān āha karuṇas tāta
śaraṇyaḥ ślakṣṇayā girā

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *saṁstūyamānaḥ*—being nicely praised; *bhagavān*—the Supreme Lord; *rājabhiḥ*—by the kings; *mukta*—freed; *bandhanaiḥ*—from their bondage; *tān*—to them; *āha*—He spoke; *karuṇaḥ*—merciful; *tāta*—my dear (King Parīkṣit); *śaraṇyaḥ*—the giver of shelter; *ślakṣṇayā*—with gentle; *girā*—words.

TRANSLATION

Śukadeva Gosvāmī said: Thus the kings, now freed from bondage, glorified the Supreme Lord. Then, my dear Parīkṣit, that merciful bestower of shelter spoke to them in a gentle voice.

TEXT 18

श्रीभगवानुवाच
अद्य प्रभृति वो भूपा
मय्यात्मन्यखिलेश्वरे
सुदृढा जायते भक्तिर्
बाढमाशंसितं तथा

śrī-bhagavān uvāca
adya prabhṛti vo bhūpā
mayy ātmany akhileśvare
su-dṛḍhā jāyate bhaktir
bāḍham āśaṁsitam tathā

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *adya prabhṛti*—beginning from now; *vaḥ*—your; *bhū-pāḥ*—O kings; *mayi*—for Me; *ātmani*—the Self; *akhila*—of all; *īśvare*—the controller; *su*—very; *dṛḍhā*—firm; *jāyate*—will arise; *bhaktiḥ*—devotion; *bāḍham*—assuredly; *āśaṁsitam*—what is desired; *tathā*—so.

TRANSLATION

The Supreme Personality of Godhead said: From now on, my dear kings, you will have firm devotion to Me, the Supreme Self and the Lord of all that be. I assure you this will come to pass, just as you desire.

TEXT 19

दिष्ट्या व्यवसितं भूपा
भवन्त ऋतभाषिणः
श्रीयैश्वर्यमदोन्नाहं
पश्य उन्मादकं नृणाम्

*diṣṭyā vyavasitaṁ bhūpā
bhavanta ṛta-bhāṣiṇaḥ
śrīy-aiśvarya-madonnāham
paśya unmādakaṁ nṛṇām*

SYNONYMS

diṣṭyā—fortunate; *vyavasitam*—your resolve; *bhūpāḥ*—O kings;
bhavantaḥ—you; *ṛta*—truthfully; *bhāṣiṇaḥ*—speaking; *śrī*—of opulence;
aiśvarya—and power; *mada*—due to the intoxication; *unnāham*—lack of
restraint; *paśye*—I see; *unmādakam*—maddening; *nṛṇām*—for human beings.

TRANSLATION

Fortunately you have come to the proper conclusion, my dear kings, and what you have spoken is true. I can see that human beings' lack of self-restraint, which arises from their intoxication with opulence and power, simply leads to madness.

TEXT 20

हैहयो नहुषो वेणो
रावणो नरकोऽपरे
श्रीमदाद् भ्रंशिताः स्थानाद्

देवदैत्यनरेश्वराः

*haihayo nahuṣo veṇo
rāvaṇo narako 'pare
śrī-madād bhramśitāḥ sthānād
deva-daitya-nareśvarāḥ*

SYNONYMS

haihayaḥ nahuṣaḥ veṇaḥ—Haihaya (Kārtavīrya), Nahuṣa and Veṇa; *rāvaṇaḥ narakaḥ*—Rāvaṇa and Naraka; *apare*—others also; *śrī*—due to opulence; *madāt*—because of their intoxication; *bhramśitāḥ*—made to fall; *sthānāt*—from their positions; *deva*—of demigods; *daitya*—demons; *nara*—and men; *īśvarāḥ*—rulers.

TRANSLATION

Haihaya, Nahuṣa, Veṇa, Rāvaṇa, Naraka and many other rulers of demigods, men and demons fell from their elevated positions because of infatuation with material opulence.

PURPORT

As described by Śrīdhara Svāmī, because Haihaya stole the desire cow of Lord Paraśurāma's father, Jamadagni, Paraśurāma killed him and his impudent sons. Nahuṣa became puffed up when he temporarily assumed the post of Indra. When out of pride Nahuṣa ordered some *brāhmaṇas* to carry him in a palanquin to an illicit meeting with Lord Indra's chaste wife, Śacī, the *brāhmaṇas* made him fall down from his position and become an old man. King Vena was similarly mad, and when he insulted the *brāhmaṇas* they killed him by loud incantations of the syllable *hum*. Rāvaṇa was a famous ruler of the Rākṣasas, but out of lust he kidnapped mother Sītā, and thus her husband,

Lord Rāmacandra, killed him. Naraka was a ruler of the Daityas who dared to steal mother Aditi's earrings, and for his offense he was also killed. Thus throughout history powerful leaders have fallen from their positions because they became intoxicated with their so-called opulence.

TEXT 21

भवन्त एतद्विज्ञाय
देहाद्युत्पाद्यमन्तवत्
मां यजन्तोऽध्वरैर्युक्ताः
प्रजा धर्मेण रक्ष्यथ

*bhavanta etad vijñāya
dehādy utpādyam anta-vat
mām yajanto 'dhvarair yuktāḥ
prajā dharmeṇa rakṣyatha*

SYNONYMS

bhavantaḥ—you; *etat*—this; *vijñāya*—understanding; *deha-ādi*—the material body and so forth; *utpādyam*—subject to birth; *anta-vat*—having an end; *mām*—Me; *yajantaḥ*—worshiping; *adhvaraiḥ*—with Vedic sacrifices; *yuktāḥ*—having clear intelligence; *prajāḥ*—your citizens; *dharmeṇa*—according to religious principles; *rakṣyatha*—you should protect.

TRANSLATION

Understanding that this material body and everything connected with it have a beginning and an end, worship Me by Vedic sacrifices, and with clear intelligence protect your subjects in accordance with the principles of religion.

TEXT 22

सन्तन्वन्तः प्रजातन्तून्
सुखं दुःखं भवाभवौ
प्राप्तं प्राप्तं च सेवन्तो
मच्चित्ता विचरिष्यथ

*santanvantaḥ prajā-tantūn
sukham duḥkham bhavābhavau
prāptam prāptam ca sevanto
mac-cittā vicariṣyatha*

SYNONYMS

santanvantaḥ—generating; *prajā*—of progeny; *tantūn*—lines;
sukham—happiness; *duḥkham*—distress; *bhava*—birth; *abhavau*—and death;
prāptam prāptam—as they are encountered; *ca*—and; *sevantaḥ*—accepting;
mat-cittāḥ—with minds fixed on Me; *vicariṣyatha*—you should go about.

TRANSLATION

As you live your lives, begetting generations of progeny and encountering happiness and distress, birth and death, always keep your minds fixed on Me.

TEXT 23

उदासीनाश्च देहादाव्
आत्मारामा धृतव्रताः

मय्यावेश्य मनः सम्यङ्
मामन्ते ब्रह्म यास्यथ

*udāsīnāś ca dehādāv
ātmārāmā dhṛta-vratāḥ
mayy āveśya manaḥ samyañ
mām ante brahma yāsyatha*

SYNONYMS

udāsīnāḥ—indifferent; *ca*—and; *deha-ādau*—to the body and so on; *ātma-ārāmāḥ*—self-satisfied; *dhṛta*—holding firmly; *vrataḥ*—to your vows; *mayi*—upon Me; *āveśya*—concentrating; *manaḥ*—the mind; *samyak*—completely; *mām*—to Me; *ante*—in the end; *brahma*—the Absolute Truth; *yāsyatha*—you will go.

TRANSLATION

Be detached from the body and everything connected to it. Remaining self-satisfied, steadfastly keep your vows while concentrating your minds fully on Me. In this way you will ultimately attain Me, the Supreme Absolute Truth.

TEXT 24

श्रीशुक उवाच
इत्यादिश्य नृपान् कृष्णो
भगवान् भुवनेश्वरः
तेषां न्ययुङ्क्त पुरुषान्

स्त्रियो मज्जनकर्मणि

*śrī-śuka uvāca
ity ādiśya nṛpān kṛṣṇo
bhagavān bhuvaneśvaraḥ
teṣāṁ nyayuṅkta puruṣān
striyo majjana-karmaṇi*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus; *ādiśya*—ordering; *nṛpān*—the kings; *kṛṣṇaḥ*—Kṛṣṇa; *bhagavān*—the Supreme Lord; *bhuvana*—of all the worlds; *īśvaraḥ*—the master; *teṣāṁ*—of them; *nyayuṅkta*—engaged; *puruṣān*—menservants; *striyaḥ*—and women; *majjana*—of cleansing; *karmaṇi*—in the work.

TRANSLATION

Śukadeva Gosvāmī said: Having thus instructed the kings, Lord Kṛṣṇa, the supreme master of all the worlds, engaged male and female servants in bathing and grooming them.

TEXT 25

सपर्यां कारयामास
सहदेवेन भारत
नरदेवोचितैर्वस्त्रैर्
भूषणैः स्रग्विलेपनैः

saparyāṁ kārayām āsa

*sahadevena bhārata
naradevocitair vastrair
bhūṣaṇaiḥ srag-vilepanaiḥ*

SYNONYMS

saparyām—service; *kārayām āsa*—He had done; *sahadevena*—by Sahadeva, the son of Jarāsandha; *bhārata*—O descendant of Bharata; *nara-deva*—kings; *ucitaiḥ*—befitting; *vastraiḥ*—with clothing; *bhūṣaṇaiḥ*—ornaments; *srag*—flower garlands; *vilepanaiḥ*—and sandalwood paste.

TRANSLATION

O descendant of Bharata, the Lord then had King Sahadeva honor them with offerings of clothing, jewelry, garlands and sandalwood paste, all suitable for royalty.

TEXT 26

भोजयित्वा वरान्नेन
सुस्नातान् समलङ्कृतान्
भोगैश्च विविधैर्युक्तांस्
ताम्बूलाद्यैर्नृपोचितैः

*bhojayitvā varānnena
su-snātān samalaṅkṛtān
bhogaiś ca vividhair yuktāṁs
tāmbūlādyair nṛpocitaiḥ*

SYNONYMS

bhojayitvā—feeding; *vara*—excellent; *annena*—with food; *su*—properly; *snātān*—bathed; *samalaṅkṛtān*—well decorated; *bhogaiḥ*—with objects of enjoyment; *ca*—and; *vividhaiḥ*—various; *yuktān*—bestowed; *tāmbūla*—betel nut; *ādyaiḥ*—and so on; *nṛpa*—kings; *ucitaiḥ*—befitting.

TRANSLATION

After they had been properly bathed and adorned, Lord Kṛṣṇa saw to it that they dined on excellent food. He also presented them with various items befitting the pleasure of kings, such as betel nut.

TEXT 27

ते पूजिता मुकुन्देन
राजानो मृष्टकुण्डलाः
विरेजुर्मोचिताः क्लेशात्
प्रावृडन्ते यथा ग्रहाः

te pūjitā mukundena
rājāno mṛṣṭa-kuṇḍalāḥ
virejur mocitāḥ kleśāt
prāvṛḍ-ante yathā grahāḥ

SYNONYMS

te—they; *pūjitāḥ*—honored; *mukundena*—by Lord Kṛṣṇa; *rājānaḥ*—the kings; *mṛṣṭa*—gleaming; *kuṇḍalāḥ*—whose earrings; *virejuḥ*—appeared splendid; *mocitāḥ*—released; *kleśāt*—from their distress; *prāvṛṣṭ*—of the rainy season; *ante*—at the end; *yathā*—as; *grahāḥ*—the planets (such as the moon).

TRANSLATION

Honored by Lord Mukunda and freed from tribulation, the kings shone splendidly, their earrings gleaming, just as the moon and other celestial bodies shine brilliantly in the sky at the end of the rainy season.

TEXT 28

रथान् सदश्वानारोप्य
मणिकाञ्चनभूषितान्
प्रीणय्य सुनृतैर्वाक्यैः
स्वदेशान् प्रत्ययापयत्

*rathān sad-aśvān āropya
maṇi-kāñcana-bhūṣitān
prīṇayya sunṛtaiḥ vākyaḥ
sva-deśān pratyayāpayat*

SYNONYMS

rathān—chariots; *sat*—fine; *aśvān*—with horses; *āropya*—having them mount; *maṇi*—with jewels; *kāñcana*—and gold; *bhūṣitān*—decorated; *prīṇayya*—gratifying; *sunṛtaiḥ*—with pleasant; *vākyaḥ*—words; *sva*—to their own; *deśān*—kingdoms; *pratyayāpayat*—He sent off.

TRANSLATION

Then the Lord arranged for the kings to be seated on chariots drawn by fine horses and adorned with jewels and gold, and pleasing them with gracious words, He sent them off to their own kingdoms.

TEXT 29

त एवं मोचिताः कृच्छ्रात्
कृष्णेन सुमहात्मना
ययुस्तमेव ध्यायन्तः
कृतानि च जगत्पतेः

*ta evaṁ mocitāḥ kṛcchrāt
kṛṣṇena su-mahātmanā
yayus tam eva dhyāyantaḥ
kṛtāni ca jagat-pateḥ*

SYNONYMS

te—they; *evam*—thus; *mocitāḥ*—freed; *kṛcchrāt*—from difficulty; *kṛṣṇena*—by Kṛṣṇa; *su-mahā-ātmanā*—the greatest of personalities; *yayuh*—they went; *tam*—on Him; *eva*—alone; *dhyāyantaḥ*—meditating; *kṛtāni*—the deeds; *ca*—and; *jagat-pateḥ*—of the Lord of the universe.

TRANSLATION

Thus liberated from all difficulty by Kṛṣṇa, the greatest of personalities, the kings departed, and as they went they thought only of Him, the Lord of the universe, and of His wonderful deeds.

TEXT 30

जगदुः प्रकृतिभ्यस्ते
महापुरुषचेष्टितम्

यथान्वशासद्भगवांस
तथा चक्रुरतन्द्रिताः

*jagaduḥ prakṛtibhyas te
mahā-puruṣa-ceṣṭitam
yathānvaśāsad bhagavāṁs
tathā cakrur atandritāḥ*

SYNONYMS

jagaduḥ—told; *prakṛtibhyaḥ*—to their ministers and other associates; *te*—they (the kings); *mahā-puruṣa*—of the Supreme Person; *ceṣṭitam*—the activities; *yathā*—as; *anvaśāsat*—He instructed; *bhagavān*—the Lord; *tathā*—so; *cakruḥ*—they did; *atandritāḥ*—without becoming lax.

TRANSLATION

The kings told their ministers and other associates what the Personality of Godhead had done, and then they diligently carried out the orders He had imparted to them.

TEXT 31

जरासन्धं घातयित्वा
भीमसेनेन केशवः
पार्थाभ्यां संयुतः प्रायात्
सहदेवेन पूजितः

*jarāsandham ghātayitvā
bhīmasenena keśavaḥ*

*pārthābhyām saṁyutaḥ prāyāt
sahadevena pūjitaḥ*

SYNONYMS

jarāsandham—Jarāsandha; *ghātayitvā*—having had killed; *bhīmasenena*—by Bhīmasena; *keśavaḥ*—Lord Kṛṣṇa; *pārthābhyam*—by the two sons of Pṛthā (Bhīma and Arjuna); *saṁyutaḥ*—accompanied; *prāyāt*—He departed; *sahadevena*—by Sahadeva; *pūjitaḥ*—worshiped.

TRANSLATION

Having arranged for Bhīmasena to kill Jarāsandha, Lord Keśava accepted worship from King Sahadeva and then departed with the two sons of Pṛthā.

TEXT 32

गत्वा ते खाण्डवप्रस्थं
शङ्खान्दध्मुर्जितारयः
हर्षयन्तः स्वसुहृदो
दुर्हृदां चासुखावहाः

*gatvā te khāṇḍava-prastham
śaṅkhān dadhmur jitārayaḥ
harṣayantaḥ sva-suhṛdo
durhṛdām cāsukhāvahāḥ*

SYNONYMS

gatvā—arriving; *te*—they; *khāṇḍava-prastham*—at Indraprastha;
śaṅkhān—their conchshells; *dadhmur*—blew; *jita*—having defeated;

arayaḥ—their enemy; *harṣayantaḥ*—delighting; *sva*—their;
suhṛdaḥ—well-wishers; *durhṛdām*—to their enemies; *ca*—and;
asukha—displeasure; *āvahāḥ*—bringing.

TRANSLATION

When they arrived at Indraprastha, the victorious heroes blew their conchshells, bringing joy to their well-wishing friends and sorrow to their enemies.

TEXT 33

तच्छ्रुत्वा प्रीतमनस
इन्द्रप्रस्थनिवासिनः
मेनिरे मागधं शान्तं
राजा चाप्तमनोरथः

tac chrutvā prīta-manasa
indraprastha-nivāsinaḥ
menire māgadham śāntam
rājā cāpta-manorathaḥ

SYNONYMS

tat—that; *śrutvā*—hearing; *prīta*—pleased; *manasaḥ*—in their hearts;
indraprastha-nivāsinaḥ—the residents of Indraprastha; *menire*—understood;
māgadham—Jarāsandha; *śāntam*—put to rest; *rājā*—the King (Yudhiṣṭhira);
ca—and; *āpta*—achieved; *manaḥ-rathaḥ*—whose desires.

TRANSLATION

The residents of Indraprastha were very pleased to hear that sound, for they understood that now the King of Magadha had been put to rest. King Yudhiṣṭhira felt that his desires were now fulfilled.

TEXT 34

अभिवन्द्याथ राजानं
भीमार्जुनजनार्दनाः
सर्वमाश्रावयां चक्रुर्
आत्मना यदनुष्ठितम्

*abhivandyātha rājānam
bhīmārjuna-janārdanāḥ
sarvam āśrāvayāṁ cakrur
ātmanā yad anuṣṭhitam*

SYNONYMS

abhivandya—offering their respects; *atha*—then; *rājānam*—the King; *bhīma-arjuna-janārdanāḥ*—Bhīma, Arjuna and Kṛṣṇa; *sarvam*—everything; *āśrāvayāṁ cakruḥ*—they told; *ātmanā*—by themselves; *yad*—what; *anuṣṭhitam*—executed.

TRANSLATION

Bhīma, Arjuna and Janārdana offered their respects to the King and informed him fully about what they had done.

TEXT 35

निशम्य धर्मराजस्तत्
केशवेनानुकम्पितम्
आनन्दाश्रुकलां मुञ्चन्
प्रेम्णा नोवाच किञ्चन

*niśamya dharma-rājas tat
keśavenānukampitam
ānandāśru-kalām muñcan
preṃṇā novāca kiñcana*

SYNONYMS

niśamya—hearing; *dharma-rājaḥ*—the king of religion, Yudhiṣṭhira; *tat*—that; *keśavena*—by Lord Kṛṣṇa; *anukampitam*—the mercy; *ānanda*—of ecstasy; *āśru-kalām*—tears; *muñcan*—shedding; *preṃṇā*—out of love; *na uvāca*—he did not say; *kiñcana*—anything.

TRANSLATION

Upon hearing their account of the great favor Lord Keśava had mercifully shown him, King Dharmarāja shed tears of ecstasy. He felt such love that he could not say anything.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventy-third Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Kṛṣṇa Blesses the Liberated Kings."

74. The Deliverance of Śiśupāla at the Rājasūya Sacrifice

This chapter describes how Lord Kṛṣṇa received the honor of first worship during the Rājasūya sacrifice, and how He killed Śiśupāla.

After glorifying Lord Kṛṣṇa, King Yudhiṣṭhira selected qualified *brāhmaṇas* such as Bharadvāja, Gautama and Vasiṣṭha to serve as the priests of the Rājasūya sacrifice. Then many exalted guests of all the four social orders arrived to see the sacrificial performance.

As the sacrifice proceeded, the ritual of "first worship" had to be performed, and the members of the assembly were called upon to decide who would receive this honor. Sahadeva spoke up: "Śrī Kṛṣṇa, the Supreme Lord, is indeed the most exalted person, for He Himself comprises all the deities worshiped by Vedic sacrifice. In His role as the Supersoul in the heart, He arranges for everyone in the universe to engage in his particular kind of work, and by His mercy alone human beings can perform various kinds of pious activities and receive the resultant benefits. One who worships Him worships all living entities. Surely Lord Kṛṣṇa should be worshiped first."

Nearly everyone in the assembly agreed with Sahadeva's proposal and loudly congratulated him. Thus King Yudhiṣṭhira happily worshiped Lord Kṛṣṇa. After bathing His feet, the King took the wash water and sprinkled it on his head, and his wives, younger brothers, ministers and relatives also sprinkled that water on their heads. Then everyone shouted, "All victory, all victory!" and bowed down to Lord Kṛṣṇa as flowers rained down from above.

Śiśupāla, however, could not tolerate this worship and glorification of Śrī Kṛṣṇa. He stood up from his seat and harshly rebuked the wise elders for choosing Kṛṣṇa to be worshiped first. "After all" he said, "this Kṛṣṇa is outside

the system of Vedic social and spiritual orders and the society of respectable families. He follows no principles of religion and has no good qualities."

Even as Śiśupāla continued to blaspheme Him in this way, Lord Kṛṣṇa remained silent. But many members of the assembly covered their ears and quickly left the hall, while the Pāṇḍava brothers raised their weapons and prepared to kill Śiśupāla. Lord Kṛṣṇa stopped them from attacking, however, and instead used His Sudarśana disc to decapitate the offender. At that moment an effulgent spark of light rose out of Śiśupāla's dead body and entered the transcendental body of Lord Kṛṣṇa. Having lived through three births as the enemy of the Lord, Śiśupāla now attained the liberation of *sāyujya*, merging into Him, by dint of his constant meditation on Him.

King Yudhiṣṭhira then distributed profuse gifts to the respected guests of the assembly and to the priests, and finally he executed the purificatory oblations known as the *prāyaścitta-homa*, which counteract errors made during the sacrifice. Yudhiṣṭhira's Rājasūya sacrifice having now been completed, Lord Kṛṣṇa took His leave from the King and set off for Dvārakā in the company of His wives and ministers.

Duryodhana could not bear to see this abundant manifestation of King Yudhiṣṭhira's prosperity, but apart from him, everyone happily praised the glories of the Rājasūya sacrifice and of the Lord of all sacrifices, Śrī Kṛṣṇa.

TEXT 1

श्रीशुक उवाच
एवं युधिष्ठिरो राजा
जरासन्धवधं विभोः
कृष्णस्य चानुभावं तं
श्रुत्वा प्रीतस्तमब्रवीत्

śrī-śuka uvāca
evam yudhiṣṭhiro rājā
jarāsandha-vadham vibhoḥ
kṛṣṇasya cānubhāvam tam
śrutvā prītas tam abravīt

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *evam*—thus; *yudhiṣṭhiraḥ*—Yudhiṣṭhira; *rājā*—the King; *jarāsandha-vadham*—the killing of Jarāsandha; *vibhoḥ*—of the almighty; *kṛṣṇasya*—Lord Kṛṣṇa; *ca*—and; *anubhāvam*—the (display of) power; *tam*—that; *śrutvā*—hearing of; *prītaḥ*—pleased; *tam*—Him; *abravīt*—he addressed.

TRANSLATION

Śukadeva Gosvāmī said: Having thus heard of the killing of Jarāsandha, and also of almighty Kṛṣṇa's wonderful power, King Yudhiṣṭhira addressed the Lord as follows with great pleasure.

TEXT 2

श्रीयुधिष्ठिर उवाच
ये स्युस्त्रैलोक्यगुरवः
सर्वे लोका महेश्वराः
वहन्ति दुर्लभं लब्ध्वा
शिरसैवानुशासनम्

śrī-yudhiṣṭhira uvāca
ye syus trai-lokya-guravaḥ

*sarve lokā maheśvarāḥ
vahanti durlabham labdvā
śirasaivānuśāsanam*

SYNONYMS

śrī-yudhiṣṭhiraḥ uvāca—Śrī Yudhiṣṭhira said; *ye*—who; *syuḥ*—there are; *trai-lokya*—of the three worlds; *guravaḥ*—spiritual masters; *sarve*—all; *lokāḥ*—(the inhabitants of) the planets; *mahā-īśvarāḥ*—and the great controlling demigods; *vahanti*—they carry; *durlabham*—rarely obtained; *labdhvā*—having obtained; *śirasā*—on their heads; *eva*—indeed; *anuśāsanam*—(Your) command.

TRANSLATION

Śrī Yudhiṣṭhira said: All the exalted spiritual masters of the three worlds, together with the inhabitants and rulers of the various planets, carry on their heads Your command, which is rarely obtained.

PURPORT

Śrīla Prabhupāda renders Mahārāja Yudhiṣṭhira's statement as follows: "My dear Kṛṣṇa, O eternal form of bliss and knowledge, all the exalted directors of the affairs of this material world, including Lord Brahmā, Lord Śiva and King Indra, are always anxious to receive and carry out orders from You, and whenever they are fortunate enough to receive such orders, they immediately take them and keep them in their hearts."

TEXT 3

स भवानरविन्दाक्षो

दीनानामीशमानिनाम्
धत्तेऽनुशासनं भूमंस्
तदत्यन्तविडम्बनम्

*sa bhavān aravindākṣo
dīnānām īśa-māninām
dhatte 'nuśāsanam bhūmaṁs
tad atyanta-vidambanam*

SYNONYMS

saḥ—He; *bhavān*—Yourself; *aravinda-akṣaḥ*—the lotus-eyed Lord; *dīnānām*—of those who are wretched; *īśa*—rulers; *māninām*—who presume themselves; *dhatte*—takes upon Himself; *anuśāsanam*—the order; *bhūman*—O all-pervading one; *tat*—that; *atyanta*—extreme; *vidambanam*—pretense.

TRANSLATION

That You, the lotus-eyed Supreme Lord, accept the orders of wretched fools who presume themselves rulers is a great pretense on Your part, O all-pervading one.

PURPORT

Śrīla Prabhupāda writes, "[Yudhiṣṭhira said,] 'O Kṛṣṇa, You are unlimited, and although we sometimes think of ourselves as royal kings and rulers of the world and become puffed up over our paltry positions, we are very poor in heart. Actually, we are fit to be punished by You, but the wonder is that instead of punishing us, You so kindly and mercifully accept our orders and carry them out properly. Others are very surprised that Your Lordship can play the part of an ordinary human, but we can understand that You are

performing these activities just like a dramatic artist.' "

TEXT 4

न ह्येकस्याद्वितीयस्य
ब्रह्मणः परमात्मनः
कर्मभिर्वर्धते तेजो
ह्रसते च यथा रवेः

*na hy ekasyādvitīyasya
brahmaṇaḥ paramātmanaḥ
karmabhir vardhate tejo
hrasate ca yathā raveḥ*

SYNONYMS

na—not; *hi*—indeed; *ekasya*—of the one; *advitīyasya*—without a second; *brahmaṇaḥ*—the Absolute Truth; *parama-ātmanaḥ*—the Supreme Soul; *karmabhiḥ*—by activities; *vardhate*—increases; *tejaḥ*—the power; *hrasate*—diminishes; *ca*—and; *yathā*—as; *raveḥ*—of the sun.

TRANSLATION

But of course the power of the Absolute Truth, the Supreme Soul, the primeval one without a second, is neither increased nor diminished by His activities, any more than the sun's power is by its movements.

PURPORT

Śrīla Prabhupāda writes in *Kṛṣṇa*: "[King Yudhiṣṭhira said,] 'Your real position is always exalted, exactly like that of the sun, which always remains at

the same temperature, both during the time of its rising and the time of its setting. Although we feel the difference in temperature between the rising and the setting sun, the temperature of the sun never changes. You are always transcendently equipoised, and thus You are neither pleased nor disturbed by any condition of material affairs. You are the Supreme Brahman, the Personality of Godhead, and for You there are no relativities.' "

Śrīla Śrīdhara Svāmī quotes a similar statement from the Vedic *mantras*: *na karmaṇā vardhate no kaṇīyān* (Śatapatha Brāhmaṇa 14.7.2.28, Taittirīya Brāhmaṇa 3.12.9.7 and Bṛhad-āraṇyaka Upaniṣad 4.4.23). "He is not increased by His activities, nor does He become lesser." As explained here by King Yudhiṣṭhira, the Lord is one without a second. There is no other entity in His supreme category, and thus it is simply by His causeless mercy that He agrees to carry out the orders of His pure devotees, like Mahārāja Yudhiṣṭhira. There is certainly no loss of status for the Supreme Personality of Godhead when He thus extends His causeless mercy to His surrendered devotees.

TEXT 5

न वै तेऽजित भक्तानां
ममाहमिति माधव
त्वं तवेति च नानाधीः
पशूनामिव वैकृती

*na vai te 'jita bhaktānām
mamāham iti mādharma
tvam taveti ca nānā-dhīḥ
paśūnām iva vaikṛtī*

SYNONYMS

na—not; *vai*—indeed; *te*—Your; *ajita*—O unconquerable one; *bhaktānām*—of the devotees; *mama aham iti*—"mine" and "I"; *mādhava*—O Kṛṣṇa; *tvam tava iti*—"you" and "yours"; *ca*—and; *nānā*—of differences; *dhīḥ*—mentality; *paśūnām*—of animals; *iva*—as if; *vaikṛtī*—perverted.

TRANSLATION

O unconquerable Mādhava, even Your devotees make no distinctions of "I" and "mine," "you" and "yours," for this is the perverted mentality of animals.

PURPORT

An ordinary person thinks, "I am so attractive, intelligent and wealthy that people should simply serve me and do what I want. Why should I obey anyone else?" This proud, separatist mentality is also found in animals who battle one another for supremacy. Such a mentality is conspicuously absent in the mind of an advanced devotee, and it is certainly absent in the sublime, omniscient mind of the Supreme Personality of Godhead.

TEXT 6

श्रीशुक उवाच
इत्युक्त्वा यज्ञिये काले
वव्रे युक्तान् स ऋत्विजः
कृष्णानुमोदितः पार्थो
ब्राह्मणान् ब्रह्मवादिनः

śrī-śuka uvāca
ity uktvā yajñīye kāle

*vavre yuktān sa ṛtvijaḥ
kṛṣṇānumoditaḥ pārtho
brāhmaṇān brahma-vādinaḥ*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus; *uktvā*—speaking; *yajñīye*—appropriate for the sacrifice; *kāle*—at the time; *vavre*—chose; *yuktān*—suitable; *saḥ*—he; *ṛtvijaḥ*—sacrificial priests; *kṛṣṇa*—by Lord Kṛṣṇa; *anumoditaḥ*—sanctioned; *pārthaḥ*—the son of Pṛthā (Yudhiṣṭhira); *brāhmaṇān*—brāhmaṇas; *brahma*—of the Vedas; *vādinaḥ*—expert authorities.

TRANSLATION

Śukadeva Gosvāmī said: Having said this, King Yudhiṣṭhira waited until the proper time for the sacrifice was at hand. Then with Lord Kṛṣṇa's permission he selected suitable priests, all expert authorities on the Vedas, to execute the sacrifice.

PURPORT

The great *Bhāgavatam* commentator Śrīdhara Svāmī explains that the proper time for the sacrifice mentioned here was the spring.

TEXTS 7-9

द्वैपायनो भरद्वाजः
सुमन्तुर्गोतमोऽसितः
वसिष्ठश्च्यवनः कण्वो
मैत्रेयः कवषस्त्रितः

विश्वामित्रो वामदेवः
सुमतिर्जैमिनिः क्रतुः
पैलः पराशरो गर्गो
वैशम्पायन एव च

अथर्वा कश्यपो धौम्यो
रामो भार्गव आसुरारः
वीतिहोत्रो मधुच्छन्दा
वीरसेनोऽकृतव्रणः

*dvaipāyano bharadvājah
sumantur gotamo 'sitaḥ
vasiṣṭhaś cyavanaḥ kaṇvo
maitreyaḥ kavaśas tritaḥ*

*viśvāmitro vāmadevaḥ
sumatir jaiminiḥ kratuḥ
pailaḥ parāśaro gargo
vaiśampāyana eva ca*

*atharvā kaśyapo dhaumyo
rāmo bhārgava āsuriḥ
vītihotro madhucchandā
vīraseno 'kṛtavraṇaḥ*

SYNONYMS

dvaipāyanaḥ bharadvājah—Dvaipāyana (Vedavyāsa) and Bharadvāja;
sumantuḥ gotamaḥ asitaḥ—Sumantu, Gotama and Asita; *vasiṣṭhaḥ cyavanaḥ
kaṇvaḥ*—Vasiṣṭha, Cyavana and Kaṇva; *maitreyaḥ kavaśaḥ tritaḥ*—Maitreya,

Kavasa and Trita; *viśvāmitraḥ vāmadevaḥ*—Viśvāmitra and Vāmadeva; *sumatiḥ jaiminiḥ kratuḥ*—Sumati, Jaimini and Kratu; *pailaḥ parāśaraḥ gargaḥ*—Paila, Parāśara and Garga; *vaiśampāyanaḥ*—Vaiśampāyana; *eva ca*—also; *atharvā kaśyapaḥ dhaumyaḥ*—Atharvā, Kaśyapa and Dhaumya; *rāmaḥ bhārgavaḥ*—Pāraśurāma, the descendant of Bhṛgu; *āsuriḥ*—Āsuri; *vītihoṭraḥ madhucchandāḥ*—Vītihoṭra and Madhucchandā; *vīrasenaḥ akṛtavraṇaḥ*—Vīrasena and Akṛtavraṇa.

TRANSLATION

He selected Kṛṣṇa-dvaipāyana, Bharadvāja, Sumantu, Gotama and Asita, along with Vasiṣṭha, Cyavana, Kaṇva, Maitreya, Kavaṣa and Trita. He also selected Viśvāmitra, Vāmadeva, Sumati, Jaimini, Kratu, Paila and Parāśara, as well as Garga, Vaiśampāyana, Atharvā, Kaśyapa, Dhaumya, Rāma of the Bhārgavas, Āsuri, Vītihoṭra, Madhucchandā, Vīrasena and Akṛtavraṇa.

PURPORT

King Yudhiṣṭhira invited all these exalted *brāhmaṇas* to act in different capacities as priests, advisers and so on.

TEXTS 10-11

उपहूतास्तथा चान्ये
द्रोणभीष्मकृपादयः
धृतराष्ट्रः सहसुतो
विदुरश्च महामतिः

ब्राह्मणाः क्षत्रिया वैश्याः
शूद्रा यज्ञदिदृक्षवः

तत्रेयुः सर्वराजानो राज्ञां प्रकृतयो नृप

*upahūtās tathā cānye
droṇa-bhīṣma-kṛpādayaḥ
dhṛtarāṣṭraḥ saha-suto
viduraś ca mahā-matiḥ*

*brāhmaṇāḥ kṣatriyā vaiśyāḥ
śūdrā yajña-didṛkṣavaḥ
tatreyuḥ sarva-rājāno
rājñām prakṛtayo nṛpa*

SYNONYMS

upahūtāḥ—invited; *tathā*—also; *ca*—and; *anye*—others;
droṇa-bhīṣma-kṛpā-dayaḥ—headed by Droṇa, Bhīṣma and Kṛpa;
dhṛtarāṣṭraḥ—Dhṛtarāṣṭra; *saha-sutaḥ*—together with his sons;
viduraḥ—Vidura; *ca*—and; *mahā-matiḥ*—greatly intelligent; *brāhmaṇāḥ*
kṣatriyāḥ vaiśyāḥ śūdrāḥ—*brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*; *yajña*—the
sacrifice; *didṛkṣavaḥ*—eager to see; *tatra*—there; *īyuḥ*—came; *sarva*—all;
rājānaḥ—kings; *rājñām*—of the kings; *prakṛtayaḥ*—the entourages; *nṛpa*—O
King.

TRANSLATION

O King, others who were invited included Droṇa, Bhīṣma, Kṛpa, Dhṛtarāṣṭra with his sons, the wise Vidura, and many other *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*, all eager to witness the sacrifice. Indeed, all the kings came there with their entourages.

TEXT 12

ततस्ते देवयजनं
ब्राह्मणाः स्वर्णलाङ्गलैः
कृष्ट्वा तत्र यथाम्नायं
दीक्षयां चक्रिरे नृपम्

*tatas te deva-yajanaṁ
brāhmaṇāḥ svarṇa-lāṅgalaiḥ
kṛṣṭvā tatra yathāmnāyaṁ
dikṣayāṁ cakrire nṛpaṁ*

SYNONYMS

tataḥ—then; *te*—they; *deva-yajanaṁ*—the place for worshiping the demigods; *brāhmaṇāḥ*—the *brāhmaṇas*; *svarṇa*—gold; *lāṅgalaiḥ*—with plows; *kṛṣṭvā*—furrowing; *tatra*—there; *yathā-āmnāyaṁ*—according to the standard authorities; *dikṣayāṁ cakrire*—they initiated; *nṛpaṁ*—the King.

TRANSLATION

The *brāhmaëa* priests then plowed the sacrificial ground with golden plowshares and initiated King Yudhiṣṭhira for the sacrifice in accordance with the traditions set down by standard authorities.

TEXTS 13-15

हैमाः किलोपकरणा
वरुणस्य यथा पुरा
इन्द्रादयो लोकपाला

विरिञ्चिभवसंयुताः

सगणाः सिद्धगन्धर्वा
विद्याधरमहोरगाः
मुनयो यक्षरक्षांसि
खगकिन्नरचारणाः

राजानश्च समाहूता
राजपत्न्यश्च सर्वशः
राजसूयं समीयुः स्म
राज्ञः पाण्डुसुतस्य वै
मेनिरे कृष्णभक्तस्य
सूपपन्नमविस्मिताः

*haimāḥ kilopakaraṇā
varuṇasya yathā purā
indrādayo loka-pālā
viriñci-bhava-saṁyutāḥ*

*sa-gaṇāḥ siddha-gandharvā
vidyādhara-mahoragāḥ
munayo yakṣa-rakṣāṁsi
khaga-kinnara-cāraṇāḥ*

*rājānaś ca samāhūtā
rāja-patnyaś ca sarvaśaḥ
rājasūyaṁ samīyuh sma
rājñāḥ pāṇḍu-sutasya vai
menire kṛṣṇa-bhaktasya*

sūpaṇnam avismitāḥ

SYNONYMS

haimāḥ—fashioned out of gold; *kila*—indeed; *upakaraṇāḥ*—utensils; *varuṇasya*—of Varuṇa; *yathā*—as; *purā*—in the past; *indra-ādayaḥ*—headed by Lord Indra; *loka-pālāḥ*—the rulers of planets; *virīñci-bhava-saṃyutāḥ*—including Lord Brahmā and Lord Śiva; *sa-gaṇāḥ*—with their attendants; *siddha-gandharvāḥ*—the Siddhas and Gandharvas; *vidyādhara*—the Vidyādharas; *mahā-uragāḥ*—and great serpents; *munayaḥ*—the exalted sages; *yakṣa-rakṣāṃsi*—the Yakṣa and Rākṣasa demons; *khaga-kinnara-cāraṇāḥ*—the celestial birds, the Kinnaras and the Cāraṇas; *rājānaḥ*—kings; *ca*—and; *samāhūtāḥ*—invited; *rāja*—of the kings; *patnyaḥ*—the wives; *ca*—also; *sarvaśaḥ*—from everywhere; *rājasūyam*—to the Rājasūya sacrifice; *samīyuh sma*—they came; *rājñāḥ*—of the King; *pāṇḍu-sutasya*—the son of Pāṇḍu; *vai*—indeed; *menire*—they considered; *kṛṣṇa-bhaktasya*—for the devotee of Lord Kṛṣṇa; *su-upaṇnam*—quite appropriate; *avismitāḥ*—not surprised.

TRANSLATION

The utensils used in the sacrifice were made of gold, just as in the ancient Rājasūya performed by Lord Varuṇa. Indra, Brahmā, Śiva and many other planetary rulers; the Siddhas and Gandharvas with their entourage; the Vidyādharas; great serpents; sages; Yakṣas; Rākṣasas; celestial birds; Kinnaras; Cāraṇas; and earthly kings—all were invited, and indeed they all came from every direction to the Rājasūya sacrifice of King Yudhiṣṭhira, the son of Pāṇḍu. They were not in the least astonished to see the opulence of the sacrifice, since it was quite appropriate for a devotee of Lord Kṛṣṇa.

PURPORT

Mahārāja Yudhiṣṭhira was universally famous as a great devotee of Lord Kṛṣṇa, and thus nothing was impossible for him.

TEXT 16

अयाजयन्महाराजं
याजका देववर्चसः
राजसूयेन विधिवत्
प्रचेतसमिवामराः

*ayājayan mahā-rājam
yājakā deva-varcasaḥ
rājasūyena vidhi-vat
pracetasam ivāmarāḥ*

SYNONYMS

ayājayan—they performed the sacrifice; *mahā-rājam*—for the great King; *yājakāḥ*—the sacrificial priests; *deva*—of demigods; *varcasaḥ*—possessing the power; *rājasūyena*—the Rājasūya; *vidhi-vat*—according to the prescriptions of the *Vedas*; *pracetasam*—Varuṇa; *iva*—as; *amarāḥ*—the demigods.

TRANSLATION

The priests, as powerful as gods, performed the Rājasūya sacrifice for King Yudhiṣṭhira in accordance with the Vedic injunctions, just as the demigods had previously performed it for Varuṇa.

TEXT 17

सूत्येऽहन्यवनीपालो
याजकान् सदसस्पतीन्
अपूजयन्महाभागान्
यथावत्सुसमाहितः

*sūtye 'hany avanī-pālo
yājakān sadasas-patīn
apūjayan mahā-bhāgān
yathā-vat su-samāhitaḥ*

SYNONYMS

sūtye—of extracting the *soma* juice; *ahani*—on the day; *avanī-pālaḥ*—the King; *yājakān*—the sacrificers; *sadasaḥ*—of the assembly; *patīn*—the leaders; *apūjayat*—worshiped; *mahā-bhāgān*—greatly exalted; *yathāvat*—correctly; *su-samāhitaḥ*—with careful attention.

TRANSLATION

On the day of extracting the *soma* juice, King Yudhiṣṭhira properly and very attentively worshiped the priests and the most exalted personalities of the assembly.

PURPORT

Śrīla Prabhupāda writes in *Kṛṣṇa*: "According to the Vedic system, whenever there is an arrangement for sacrifice, the members participating in the sacrifice are offered the juice of the *soma* plant. The juice of the *soma* plant is a kind of life-giving beverage. On the day of extracting the *soma* juice, King Yudhiṣṭhira very respectfully received the special priest who had been engaged to detect any mistake in the formalities of sacrificial procedures. The

idea is that the Vedic *mantras* must be enunciated perfectly and chanted with the proper accent; if the priests who are engaged in this business commit any mistake, the checker, or referee priest, immediately corrects the procedure, and thus the ritualistic performances are perfectly executed. Unless it is perfectly executed, a sacrifice cannot yield the desired result. In this age of Kali there is no such learned *brāhmaṇa* or priest available; therefore, all such sacrifices are forbidden. The only sacrifice recommended in the *śāstras* is the chanting of the Hare Kṛṣṇa *mantra*."

TEXT 18

सदस्याग्र्यार्हणार्हं वै
विमृशन्तः सभासदः
नाध्यगच्छन्ननैकान्त्यात्
सहदेवस्तदाब्रवीत्

*sadasyāgryārhaṇārhaṁ vai
vimṛśantaḥ sabhā-sadaḥ
nādhyagacchann anaikāntyāt
sahadevas tadābravīt*

SYNONYMS

sadasya—of the members of the assembly; *agrya*—first; *arhaṇa*—worship; *arham*—him who deserves; *vai*—indeed; *vimṛśantaḥ*—pondering over; *sabhā*—in the assembly; *sadaḥ*—those seated; *na adhyagacchan*—they could not come to a conclusion; *anaika-antyāt*—because of the great number (of qualified candidates); *sahadevaḥ*—Sahadeva, the younger brother of Mahārāja Yudhiṣṭhira; *tadā*—then; *abravīt*—spoke.

TRANSLATION

The members of the assembly then pondered over who among them should be worshiped first, but since there were many personalities qualified for this honor, they were unable to decide. Finally Sahadeva spoke up.

PURPORT

Śrīla Prabhupāda writes, "Another important procedure is that the most exalted personality in the assembly of such a sacrificial ceremony is first offered worship.... This particular ceremony is called *agra-pūjā*. *Agra* means 'first,' and *pūjā* means 'worship.' This *agra-pūjā* is similar to the election of a president. In the sacrificial assembly, all the members were very exalted. Some proposed to elect one person as the perfect candidate for accepting *agra-pūjā*, and others proposed someone else.

As the great *ācārya* Jīva Gosvāmī points out, Text 15 of this chapter states that the members of the assembly were not astonished at the opulence of the sacrifice, since they knew that King Yudhiṣṭhira was a devotee of Lord Kṛṣṇa. Still, Text 18 now states that the assembly could not select the most deserving candidate for being worshiped first. This indicates that many of the *brāhmaṇas* present were not fully realized transcendentalists but rather conventional *brāhmaṇas* uncertain of the supreme conclusion of Vedic wisdom.

Similarly, Ācārya Viśvanātha comments that the undecided members of the assembly were the less intelligent ones, and not such exalted personalities as Brahmā, Śiva and Dvaipāyana Vyāsadeva, who thought, "Since today no one is asking our opinion, why should we say anything? Furthermore, here is Sahadeva, who is renowned for his sharp skill in analyzing all sorts of circumstances. He can help appoint the person who is to be worshiped first. Only if he somehow fails to speak or cannot understand the situation will we speak up, despite no one's having inquired from us." Having made up their minds in this way, the greatest personalities remained silent. This is how

Viśvanātha Cakravartī advises us to understand what occurred in the assembly.

TEXT 19

अर्हति ह्यच्युतः श्रैष्ठ्यं
भगवान् सात्वतां पतिः
एष वै देवताः सर्वा
देशकालधनादयः

*arhati hy acyutaḥ śraiṣṭhyam
bhagavān sātvatām patiḥ
eṣa vai devatāḥ sarvā
deśa-kāla-dhanādayaḥ*

SYNONYMS

arhati—deserves; *hi*—indeed; *acyutaḥ*—infallible Kṛṣṇa; *śraiṣṭhyam*—the supreme position; *bhagavān*—the Supreme Lord; *sātvatām*—of the Yādavas; *patiḥ*—the chief; *eṣaḥ*—He; *vai*—certainly; *devatāḥ*—demigods; *sarvāḥ*—all; *deśa*—the place (for the sacrifice); *kāla*—the time; *dhana*—the material paraphernalia; *ādayaḥ*—and so on.

TRANSLATION

[Sahadeva said:] Certainly it is Acyuta, the Supreme Personality of Godhead and chief of the Yādavas, who deserves the highest position. In truth, He Himself comprises all the demigods worshiped in sacrifice, along with such aspects of the worship as the sacred place, the time and the paraphernalia.

TEXTS 20-21

यदात्मकमिदं विश्वं
क्रतवश्च यदात्मकाः
अग्निराहुतयो मन्त्रा
साङ्ख्यं योगश्च यत्परः

एक एवाद्वितीयोऽसाव
ऐतदात्म्यमिदं जगत्
आत्मनात्माश्रयः सभ्याः
सृजत्यवति हन्त्यजः

*yad-ātmakam idam viśvaṁ
kratavaś ca yad-ātmakāḥ
agnir āhutayo mantrā
sāṅkhyam yogaś ca yat-paraḥ*

*eka evādvitīyo 'sāv
aitad-ātmyam idam jagat
ātmanātmāśrayaḥ sabhyāḥ
sṛjaty avati hantya ajaḥ*

SYNONYMS

yat-ātmakam—founded upon whom; *idam*—this; *viśvam*—universe; *kratavaḥ*—great sacrificial performances; *ca*—and; *yad-ātmakāḥ*—founded upon whom; *agnir*—the sacred fire; *āhutayaḥ*—the oblations; *mantrāḥ*—the incantations; *sāṅkhyam*—the doctrine of philosophic investigation; *yogaḥ*—the art of meditation; *ca*—and; *yat*—at whom; *paraḥ*—aimed; *ekaḥ*—one; *eva*—alone; *advitīyaḥ*—without a second; *asau*—He;

aitat-ātmyam—founded upon Him; *idam*—this; *jagat*—universe; *ātmanā*—through Himself (i.e., His energies); *ātma*—Himself alone; *āśrayaḥ*—having as His shelter; *sabhyāḥ*—O members of the assembly; *srjati*—He creates; *avati*—maintains; *hanti*—and destroys; *ajaḥ*—the unborn.

TRANSLATION

This entire universe is founded upon Him, as are the great sacrificial performances, with their sacred fires, oblations and *mantras*. *Sāi khyā* and *yoga* both aim toward Him, the one without a second. O assembly members, that unborn Lord, relying solely on Himself, creates, maintains and destroys this cosmos by His personal energies, and thus the existence of this universe depends on Him alone.

TEXT 22

विविधानीह कर्माणि
जनयन् यदवेक्षया
ईहते यदयं सर्वः
श्रेयो धर्मादिलक्षणम्

vividhānīha karmāṇi
janayan yad-avekṣayā
īhate yad ayam sarvaḥ
śreyo dharmādi-lakṣaṇam

SYNONYMS

vividhāni—various; *īha*—in this world; *karmāṇi*—material activities; *janayan*—generating; *yat*—by whose; *avekṣayā*—grace; *īhate*—endeavors;

yat—inasmuch; *ayam*—this world; *sarvaḥ*—entire; *śreyaḥ*—for the ideals; *dharma-ādi*—religiosity and so on; *lakṣaṇam*—characterized as.

TRANSLATION

He creates the many activities of this world, and thus by His grace the whole world endeavors for the ideals of religiosity, economic development, sense gratification and liberation.

TEXT 23

तस्मात्कृष्णाय महते
दीयतां परमार्हणम्
एवं चेत्सर्वभूतानाम्
आत्मनश्चार्हणं भवेत्

tasmāt kṛṣṇāya mahate
dīyatām paramārhaṇam
evam cet sarva-bhūtānām
ātmanaś cārhaṇam bhavet

SYNONYMS

tasmāt—therefore; *kṛṣṇāya*—to Lord Kṛṣṇa; *mahate*—the Supreme; *dīyatām*—should be given; *parama*—the greatest; *arhaṇam*—honor; *evam*—in this manner; *cet*—if; *sarva*—of all; *bhūtānām*—living beings; *ātmanaḥ*—of oneself; *ca*—and; *arhaṇam*—honoring; *bhavet*—will be.

TRANSLATION

Therefore we should give the highest honor to Kṛṣṇa, the Supreme Lord. If we do so, we will be honoring all living beings and also our own selves.

TEXT 24

सर्वभूतात्मभूताय
कृष्णायानन्यदर्शिने
देयं शान्ताय पूर्णाय
दत्तस्यानन्त्यमिच्छता

*sarva-bhūtātma-bhūtāya
kṛṣṇāyānanya-darśine
deyaṁ śāntāya pūrṇāya
dattasyānantyam icchatā*

SYNONYMS

sarva—of all; *bhūta*—beings; *ātma*—the Soul; *bhūtāya*—who comprises; *kṛṣṇāya*—to Lord Kṛṣṇa; *ananya*—never as separate; *darśine*—who sees; *deyam*—(honor) should be given; *śāntāya*—to the peaceful; *pūrṇāya*—perfectly complete; *dattasya*—of what is given; *ānantyam*—unlimited increase; *icchatā*—by him who desires.

TRANSLATION

Anyone who wishes the honor he gives to be reciprocated infinitely should honor Kṛṣṇa, the perfectly peaceful and perfectly complete Soul of all beings, the Supreme Lord, who views nothing as separate from Himself.

PURPORT

Śrīla Prabhupāda writes as follows: "[Sahadeva said:] 'Ladies and gentlemen, it is superfluous to speak about Kṛṣṇa, because every one of you exalted personalities knows the Supreme Brahman, Lord Kṛṣṇa, for whom there are no material differences between body and soul, between energy and the energetic, or between one part of the body and another. Since everyone is part and parcel of Kṛṣṇa, there is no qualitative difference between Kṛṣṇa and all living entities. Everything is an emanation of Kṛṣṇa's energies, the material and spiritual energies. Kṛṣṇa's energies are like the heat and light of the fire; there is no difference between the quality of heat and light and the fire itself.... He should therefore be offered the first worship of this great sacrifice, and no one should disagree. Kṛṣṇa is present as the Supersoul in every living being, and if we can satisfy Him, then automatically every living being becomes satisfied.' "

TEXT 25

इत्युक्त्वा सहदेवोऽभूत्
तूष्णीं कृष्णानुभाववित्
तच्छ्रुत्वा तुष्टुवुः सर्वे
साधु साध्विति सत्तमाः

*ity uktvā sahadevo 'bhūt
tūṣṇīm kṛṣṇānubhāva-vit
tac chrutvā tuṣṭuvuḥ sarve
sādhu sādhv iti sattamāḥ*

SYNONYMS

iti—thus; *uktvā*—speaking; *sahadevaḥ*—Sahadeva; *abhūt*—became; *tūṣṇīm*—silent; *kṛṣṇa*—of Lord Kṛṣṇa; *anubhāva*—the influence; *vit*—who knew well; *tat*—this; *śrutvā*—hearing; *tuṣṭuvuḥ*—praised; *sarve*—all; *sādhu*

sādhū iti—"excellent, excellent!"; *sat*—of saintly persons; *tamāḥ*—the best.

TRANSLATION

[Śukadeva Gosvāmī continued:] Having said this, Sahadeva, who understood Lord Kṛṣṇa's powers, fell silent. And having heard his words, all the saintly persons present congratulated him, exclaiming "Excellent! Excellent!"

TEXT 26

श्रुत्वा द्विजेरितं राजा
ज्ञात्वा हार्दं सभासदाम्
समर्हयद् धृषीकेशं
प्रीतः प्रणयविह्वलः

*śrutvā dvijeritaṁ rājā
jñātvā hārdam sabhā-sadām
samarhayad dhṛṣīkeśam
prītaḥ praṇaya-vihvalaḥ*

SYNONYMS

śrutvā—hearing; *dvija*—by the *brāhmaṇas*; *īritam*—what was pronounced; *rājā*—the King, Yudhiṣṭhira; *jñātvā*—understanding; *hārdam*—the inner thoughts; *sabhā-sadām*—of the members of the assembly; *samarhayat*—fully worshiped; *dhṛṣīkeśam*—Lord Kṛṣṇa; *prītaḥ*—pleased; *praṇaya*—by love; *vihvalaḥ*—overwhelmed.

TRANSLATION

The King was delighted to hear this pronouncement of the *brāhmaëas*, from which he understood the mood of the entire assembly. Overwhelmed with love, he fully worshiped Lord Kṛṣṇa, the master of the senses.

TEXTS 27-28

तत्पादाववनिज्यापः
शिरसा लोकपावनीः
सभार्यः सानुजामात्यः
सकुटुम्बो वहन्मुदा

वासोभिः पीतकौषेयैर्
भूषणैश्च महाधनैः
अर्हयित्वाश्रुपूर्णाक्षो
नाशकत्समवेक्षितुम्

tat-pādāv avanijyāpaḥ
śirasā loka-pāvanīḥ
sa-bhāryaḥ sānujāmātyaḥ
sa-kuṭumbo vahan mudā

vāsobhiḥ pīta-kauṣeyair
bhūṣaṇaiś ca mahā-dhanaiḥ
arhayitvāśru-pūrṇākṣo
nāśakat samavekṣitum

SYNONYMS

tat—His; *pādau*—feet; *avanijya*—washing; *āpaḥ*—the water; *śirasā*—on his head; *loka*—the world; *pāvanīḥ*—which purifies; *sa*—with; *bhāryaḥ*—his wife;

sa—with; *anuja*—his brothers; *amātyaḥ*—and his ministers; sa—with; *kuṭumbaḥ*—his family; *vahan*—carrying; *mudā*—with pleasure; *vāsobhiḥ*—with garments; *pīta*—yellow; *kauṣeyaiḥ*—silk; *bhūṣaṇaiḥ*—with jewelry; *ca*—and; *mahā-dhanaiḥ*—precious; *arhayitvā*—honoring; *aśru*—with tears; *pūrṇa*—filled; *akṣaḥ*—whose eyes; *na aśakat*—he was unable; *samavekṣitum*—to look upon Him directly.

TRANSLATION

After bathing Lord Kṛṣṇa's feet, Mahārāja Yudhiṣṭhira joyfully sprinkled the water upon his own head, and then upon the heads of his wife, brothers, other family members and ministers. That water purifies the whole world. As he honored the Lord with presentations of yellow silken garments and precious jeweled ornaments, the King's tear-filled eyes prevented him from looking directly at the Lord.

TEXT 29

इत्थं सभाजितं वीक्ष्य
सर्वे प्राञ्जलयो जनाः
नमो जयेति नेमुस्तं
निपेतुः पुष्पवृष्टयः

*itthaṁ sabhājitaṁ vīkṣya
sarve prāñjalayo janāḥ
namo jayeti nemus taṁ
nipetuḥ puṣpa-vṛṣṭayaḥ*

SYNONYMS

ittham—in this manner; *sabhājitam*—honored; *vīkṣya*—seeing; *sarve*—all; *prāñjalayaḥ*—with palms joined in supplication; *janāḥ*—the people; *namaḥ*—"obeisances to You"; *jaya*—"all victory to You"; *iti*—so saying; *nemuḥ*—they bowed down; *tam*—to Him; *nīpetuḥ*—fell; *puṣpa*—of flowers; *vṛṣṭayaḥ*—showers.

TRANSLATION

When they saw Lord Kṛṣṇa thus honored, nearly all who were present joined their palms reverentially, exclaiming "Obeisances to You! All victory to You!" and then bowed down to Him. Flowers rained down from above.

TEXT 30

इत्थं निशम्य दमघोषसुतः स्वपीठाद्
उत्थाय कृष्णगुणवर्णनजातमन्युः
उत्क्षिप्य बाहुमिदमाह सदस्यमर्षी
संश्रावयन् भगवते परुषाण्यभीतः

itthaṁ niśamya damaghoṣa-sutaḥ sva-pīṭhād
utthāya kṛṣṇa-guṇa-varṇana-jāta-manyuḥ
utkṣīpya bāhum idam āha sadasy amarṣī
saṁśrāvayan bhagavate paruṣāṇy abhītaḥ

SYNONYMS

ittham—thus; *niśamya*—hearing; *damaghoṣa-sutaḥ*—the son of Damaghoṣa (Śiśupāla); *sva*—his; *pīṭhāt*—from the seat; *utthāya*—rising; *kṛṣṇa-guṇa*—of the great qualities of Lord Kṛṣṇa; *varṇana*—by the descriptions; *jāta*—aroused; *manyuḥ*—whose anger; *utkṣīpya*—waving; *bāhum*—his arms; *idam*—this;

āha—he said; *sadasi*—in the midst of the assembly; *amarṣī*—intolerant; *saṁśrāvayan*—addressing; *bhagavate*—at the Supreme Lord; *paruṣāṇi*—harsh words; *abhītaḥ*—having no fear.

TRANSLATION

The intolerant son of Damaghoṣa became infuriated upon hearing the glorification of Lord Kṛṣṇa's transcendental qualities. He stood up from his seat and, angrily waving his arms, fearlessly spoke to the entire assembly the following harsh words against the Supreme Lord.

PURPORT

Śrīla Prabhupāda writes, "In that meeting, King Śiśupāla was also present. He was an avowed enemy of Kṛṣṇa for many reasons, especially because of Kṛṣṇa's having stolen Rukmiṇī from the marriage ceremony; therefore, he could not tolerate such honor to Kṛṣṇa and glorification of His qualities. Instead of being happy to hear the glories of the Lord, he became very angry."

Śrīla Viśvanātha Cakravartī mentions that the reason Śiśupāla did not object when Sahadeva proposed Kṛṣṇa for the *agra-pūjā* is that Śiśupāla wanted to ruin King Yudhiṣṭhira's sacrifice. If Śiśupāla had argued earlier against Lord Kṛṣṇa's receiving the first worship and another person had been selected, the sacrifice would have then proceeded normally. Therefore Śiśupāla allowed Kṛṣṇa to be selected, waited until the worship was over, and then spoke up, hoping in this way to demonstrate that the sacrifice was now spoiled. Thus he would ruin the endeavor of Mahārāja Yudhiṣṭhira. In this regard the *ācārya* quotes the following *smṛti* reference: *apūjyā yatra pūjyante pūjyānām ca vyatikramaḥ*. "In the place where those who are not to be worshiped are worshiped, there is offense to those who are actually worshipable." There is also the following statement: *pratibadhnāti hi śreyah pūjyapūjya-vyatikramaḥ*. "Improperly understanding who is to be worshiped and who is not to be

worshiped will impede one's progress in life."

TEXT 31

ईशो दुरत्ययः काल
इति सत्यवती स्मृतिः
वृद्धानामपि यद् बुद्धिर्
बालवाक्यैर्विभिद्यते

*īśo duratyayaḥ kāla
iti satyavatī srutiḥ
vṛddhānām api yad buddhir
bāla-vākyaair vibhidyate*

SYNONYMS

īśaḥ—the supreme controller; *duratyayaḥ*—unavoidable; *kālaḥ*—time; *iti*—thus; *satya-vatī*—truthful; *srutiḥ*—the revealed statement of the Vedas; *vṛddhānām*—of elder authorities; *api*—even; *yad*—since; *buddhiḥ*—the intelligence; *bāla*—of a boy; *vākyaaiḥ*—by the words; *vibhidyate*—is diverted.

TRANSLATION

[Śiśupāla said:] The statement of the Vedas that time is the unavoidable controller of all has indeed been proven true, since the intelligence of wise elders has now become diverted by the words of a mere boy.

TEXT 32

यूयं पात्रविदां श्रेष्ठा

मा मन्ध्वं बालभाषीतम्
सदसस्पतयः सर्वे
कृष्णो यत्सम्मतोऽर्हणे

*yūyam pātra-vidām śreṣṭhā
mā mandhvaṁ bāla-bhāṣitam
sadasas-patayaḥ sarve
kṛṣṇo yat sammato 'rhaṇe*

SYNONYMS

yūyam—all of you; *pātra*—of worthy candidates; *vidām*—of knowers; *śreṣṭhāḥ*—the best; *mā mandhvaṁ*—please do not heed; *bāla*—of a boy; *bhāṣitam*—the statements; *sadasaḥ-patayaḥ*—O leaders of the assembly; *sarve*—all; *kṛṣṇaḥ*—Kṛṣṇa; *yat*—the fact that; *sammataḥ*—chosen; *arhaṇe*—for being honored.

TRANSLATION

O leaders of the assembly, you know best who is a fit candidate for being honored. Therefore you should not heed the words of a child when he claims that Kṛṣṇa deserves to be worshiped.

TEXTS 33-34

तपोविद्याव्रतधरान्
ज्ञानविध्वस्तकल्मषान्
परमऋषीन् ब्रह्मनिष्ठान्

लोकपालैश्च पूजितान्

सदस्पतीनतिक्रम्य

गोपालः कुलपांसनः

यथा काकः पुरोडाशं

सपर्यां कथमर्हति

*tapo-vidyā-vrata-dharān
jñāna-vidhvasta-kalmaṣān
paramaṛṣṇin brahma-niṣṭhān
loka-pālaiś ca pūjitān*

*sadas-patīn atikramya
gopālaḥ kula-pāmsanaḥ
yathā kākāḥ puroḍāśam
saparyām katham arhati*

SYNONYMS

tapāḥ—austerity; *vidyā*—Vedic knowledge; *vrata*—severe vows; *dharān*—who maintain; *jñāna*—by spiritual understanding; *vidhvasta*—eradicated; *kalmaṣān*—whose impurities; *parama*—topmost; *ṛṣṇin*—sages; *brahma*—to the Absolute Truth; *niṣṭhān*—dedicated; *loka-pālaiḥ*—by the rulers of the planetary systems; *ca*—and; *pūjitān*—worshiped; *sadaḥ-patīn*—leaders of the assembly; *atikramya*—passing over; *gopālaḥ*—a cowherd; *kula*—of His family; *pāmsanaḥ*—the disgrace; *yathā*—as; *kākāḥ*—a crow; *puroḍāśam*—the sacred rice cake (offered to the demigods); *saparyām*—worship; *katham*—how; *arhati*—deserves.

TRANSLATION

How can you pass over the most exalted members of this assembly—topmost sages dedicated to the Absolute Truth endowed with powers of austerity, divine insight and strict adherence to severe vows, sanctified by knowledge and worshiped even by the rulers of the universe? How does this cowherd boy, the disgrace of His family, deserve your worship, any more than a crow deserves to eat the sacred *puroḍāṣa* rice cake?

PURPORT

The great commentator Śrīdhara Svāmī has analyzed Śiśupāla's words as follows. The term *go-pāla* means not only "cowherd" but also "protector of the *Vedas* and the earth." Similarly, *kula-pāmsana* has a double meaning. Śiśupāla intended it to mean "the disgrace of His family," which is its meaning when divided as above. But the word may also be analyzed as *ku-lapām amsana*, giving a totally different meaning. *Kulapām* indicates those who prattle with crooked words contrary to the *Vedas*, and *amsana*, derived from the verb *amsayati*, means "destroyer." In other words, he was praising Lord Kṛṣṇa as "He who vanquishes all misguided and frivolous speculations about the nature of truth." Similarly, although Śiśupāla wanted to compare Lord Kṛṣṇa to a crow with the words *yathā kākaḥ*, these words may also be divided *yathā a-kākaḥ*. In that case, according to Śrīla Śrīdhara Svāmī, the word *kāka* is a combination of *ka* and *āka*, which indicate material happiness and misery. Thus Lord Kṛṣṇa is *akāka* in the sense that He is beyond all material misery and happiness, being on the pure, transcendental platform. Finally, Śiśupāla was right in saying the Lord Kṛṣṇa does not deserve merely the *puroḍāṣa* rice cake, offered to the lesser demigods as a substitute for the heavenly beverage *soma*. In fact, Lord Kṛṣṇa deserves to receive everything that we possess, since He is the ultimate proprietor of everything, including ourselves. Thus we should give Lord Kṛṣṇa our life and soul, not merely a ritualistic offering of rice cakes.

TEXT 35

वर्णाश्रमकुलापेतः
सर्वधर्मबहिष्कृतः
स्वैरवर्ती गुणैर्हीनः
सपर्यां कथमर्हति

*varṇāśrama-kulāpetah
sarva-dharma-bahiṣ-kṛtaḥ
svaira-vartī guṇair hīnaḥ
saparyām katham arhati*

SYNONYMS

varṇa—of the principles of the four occupational orders of society; *āśrama*—of the four spiritual orders; *kula*—and of proper family upbringing; *apetaḥ*—devoid; *sarva*—from all; *dharma*—codes of religious duty; *bahiṣ-kṛtaḥ*—excluded; *svaira*—independently; *vartī*—behaving; *guṇaiḥ*—qualities; *hīnaḥ*—lacking; *saparyām*—worship; *katham*—how; *arhati*—deserves.

TRANSLATION

How does one who follows no principles of the social and spiritual orders or of family ethics, who has been excluded from all religious duties, who behaves whimsically, and who has no good qualities—how does such a person deserve to be worshiped?

PURPORT

Śrīla Prabhupāda comments, "Actually, Kṛṣṇa does not belong to any caste, nor does He have to perform any occupational duty. It is stated in the *Vedas* that the Supreme Lord has nothing to do as His prescribed duty. Whatever has

to be done on His behalf is executed by His different energies.... Śiśupāla indirectly praised Kṛṣṇa by saying that He is not within the jurisdiction of Vedic injunction. This is true because He is the Supreme Personality of Godhead. That He has no qualities means that Kṛṣṇa has no material qualities, and because He is the Supreme Personality of Godhead, He acts independently, not caring for conventions or social or religious principles."

TEXT 36

ययातिनैषां हि कुलं
शप्तं सद्भिर्बहिष्कृतम्
वृथापानरतं शश्वत
सपर्यां कथमर्हति

*yayātinaiṣāṁ hi kulam
śaptam sadbhir bahiṣ-kṛtam
vṛthā-pāna-ratam śaśvat
saparyām katham arhati*

SYNONYMS

yayātinā—by Yayāti; *eṣām*—their; *hi*—indeed; *kulam*—dynasty; *śaptam*—was cursed; *sadbhiḥ*—by well-behaved persons; *bahiḥ-kṛtam*—ostracized; *vṛthā*—wantonly; *pāna*—to drinking; *ratam*—addicted; *śaśvat*—always; *saparyām*—worship; *katham*—how; *arhati*—does He deserve.

TRANSLATION

Yayāti cursed the dynasty of these Yādavas, and ever since then they have been ostracized by honest men and addicted to liquor. How, then, does Kṛṣṇa

deserve to be worshiped?

PURPORT

Śrīla Viśvanātha Cakravartī gives the inner meaning of the words of Śiśupāla to show how he continued unintentionally glorifying Lord Kṛṣṇa and His Yadu dynasty: "Even though the Yadus were cursed by Yayāti, they have been relieved [*bahis-kṛtam*] of this curse by great saints, and consequently they have been raised to a position of royal sovereignty by such persons as Kārtavīrya. Thus they have become absorbed in *pāna*, protecting the earth. Considering all this, how does Kṛṣṇa, the chief of the Yadus, deserve useless [*vṛthā*] worship? Rather, He deserves opulent worship."

TEXT 37

ब्रह्मर्षिसेवितान्देशान्
हित्वैतेऽब्रह्मवर्चसम्
समुद्रं दुर्गमाश्रित्य
बाधन्ते दस्यवः प्रजाः

*brahmarṣi-sevitān deśān
hitvaite 'brahma-varcasam
samudram durgam āśritya
bādhante dasyavaḥ prajāḥ*

SYNONYMS

brahma-ṛṣi—by great *brāhmaṇa* sages; *sevitān*—graced; *deśān*—lands (like Mathurā); *hitvā*—abandoning; *ete*—these (Yādavas); *abrahma-varcasam*—where brahminical principles are not observed; *samudram*—the ocean; *durgam*—a fortress; *āśritya*—taking shelter of;

bādhante—they cause trouble; *dasyavaḥ*—thieves; *prajāḥ*—to their subjects.

TRANSLATION

These Yādavas have abandoned the holy lands inhabited by saintly sages and have instead taken shelter of a fortress in the sea, a place where no brahminical principles are observed. There, just like thieves, they harass their subjects.

PURPORT

The words *brahmarṣi-sevitān deśān* ("holy lands inhabited by saintly sages") allude to the district of Mathurā. Śrīla Prabhupāda writes, "Śiśupāla went crazy because of Kṛṣṇa's being elected the supreme, first worshiped person in that meeting, and he spoke so irresponsibly that it appeared that he had lost all his good fortune."

TEXT 38

एवमादीन्यभद्राणि
बभाषे नष्टमङ्गलः
नोवाच किञ्चिद्भगवान्
यथा सिंहः शिवारुतम्

evam-ādīny abhadrāṇi
babhāṣe naṣṭa-maṅgalaḥ
novāca kiñcid bhagavān
yathā simhaḥ śivā-rutam

SYNONYMS

evam—such; *ādīni*—and more; *abhadrāṇi*—harsh words; *babhāṣe*—he spoke;

naṣṭa—ruined; *maṅgalaḥ*—whose good fortune; *na uvāca*—He did not say; *kiñcit*—anything; *bhagavān*—the Supreme Lord; *yathā*—just as; *simhaḥ*—a lion; *śivā*—of a jackal; *rutam*—the cry.

TRANSLATION

[Śukadeva Gosvāmī continued:] Bereft of all good fortune, Śiśupāla spoke these and other insults. But the Supreme Lord said nothing, just as a lion ignores a jackal's cry.

TEXT 39

भगवन्निन्दनं श्रुत्वा
दुःसहं तत्सभासदः
कर्णौ पिधाय निर्जग्मुः
शपन्तश्चेदिपं रुषा

bhagavan-nindanam śrutvā
duḥsaham tat sabhā-sadaḥ
karnau pidhāya nirjagmuḥ
śapantaś cedi-ṣam ruṣā

SYNONYMS

bhagavat—of the Supreme Lord; *nindanam*—criticism; *śrutvā*—hearing; *duḥsaham*—intolerable; *tat*—that; *sabhā-sadaḥ*—the members of the assembly; *karnau*—their ears; *pidhāya*—covering; *nirjagmuḥ*—went away; *śapantaḥ*—cursing; *cedi-ṣam*—the King of Cedi (Śiśupāla); *ruṣā*—angrily.

TRANSLATION

Upon hearing such intolerable blasphemy of the Lord, several members of the assembly covered their ears and walked out, angrily cursing the King of Cedi.

TEXT 40

निन्दां भगवतः शृण्वंस
तत्परस्य जनस्य वा
ततो नापैति यः सोऽपि
यात्यधः सुकृताच्च्युतः

*nindām bhagavataḥ śṛṇvaṁs
tat-parasya janasya vā
tato nāpaiti yaḥ so 'pi
yāty adhaḥ sukṛtāc cyutaḥ*

SYNONYMS

nindām—criticism; *bhagavataḥ*—of the Supreme Lord; *śṛṇvan*—hearing; *tat*—to Him; *parasya*—who is dedicated; *janasya*—of a person; *vā*—or; *tataḥ*—from that place; *na apaiti*—does not go away; *yaḥ*—who; *saḥ*—he; *api*—indeed; *yāti*—goes; *adhaḥ*—down; *su-kṛtāt*—from the good results of his pious works; *cyutaḥ*—fallen.

TRANSLATION

Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down, bereft of his pious credit.

TEXT 41

ततः पाण्डुसुताः क्रुद्धा
मत्स्यकैकयसृञ्जयाः
उदायुधाः समुत्तस्थुः
शिशुपालजिघांसवः

*tataḥ pāṇḍu-sutāḥ kruddhā
matsya-kaikaya-sṛñjayāḥ
udāyudhāḥ samuttasthuḥ
śiśupāla-jighāṃsavaḥ*

SYNONYMS

tataḥ—then; *pāṇḍu-sutāḥ*—the sons of Pāṇḍu; *kruddhāḥ*—angered; *matsya-kaikaya-sṛñjayāḥ*—the Matsyas, Kaikayas and Sṛñjayas; *ut-āyudhāḥ*—holding up their weapons; *samuttasthuḥ*—stood; *śiśupāla-jighāṃsavaḥ*—desiring to kill Śiśupāla.

TRANSLATION

Then the sons of Pāṇḍu became furious, and together with the warriors of the Matsya, Kaikaya and Sṛñjaya clans, they rose up from their seats with weapons poised, ready to kill Śiśupāla.

TEXT 42

ततश्चैद्यस्त्वसम्भ्रान्तो
जगृहे खड्गचर्मणी
भर्त्सयन् कृष्णपक्षीयान्

राज्ञः सदसि भारत

*tataś caidyas tv asambhrānto
jagrhe khaḍga-carmaṇī
bhartsayan kṛṣṇa-pakṣīyān
rājñāḥ sadasi bhārata*

SYNONYMS

tataḥ—then; *caidyāḥ*—Śiśupāla; *tu*—but; *asambhrāntaḥ*—unshaken; *jagrhe*—took up; *khaḍga*—his sword; *carmaṇī*—and shield; *bhartsayan*—insulting; *kṛṣṇa*—of Kṛṣṇa; *pakṣīyān*—the proponents; *rājñāḥ*—the kings; *sadasi*—in the assembly; *bhārata*—O descendant of Bharata.

TRANSLATION

Undaunted, Śiśupāla then took up his sword and shield in the midst of all the assembled kings, O Bhārata, and hurled insults at those who sided with Lord Kṛṣṇa.

TEXT 43

तावदुत्थाय भगवान्
स्वान्निवार्य स्वयं रुषा
शिरः क्षुरान्तचक्रेण
जहार पततो रिपोः

*tāvad utthāya bhagavān
svān nivārya svayaṁ ruṣā
śiraḥ kṣurānta-cakreṇa*

jahāra patato ripoḥ

SYNONYMS

tāvat—at that point; *utthāya*—rising; *bhagavān*—the Supreme Lord; *svān*—His own (devotees); *nivārya*—stopping; *svayam*—Himself; *ruṣā*—angrily; *śiraḥ*—the head; *kṣura*—sharp; *anta*—whose edge; *cakreṇa*—with His disc weapon; *jahāra*—severed; *patataḥ*—attacking; *ripoḥ*—of His enemy.

TRANSLATION

At that point the Supreme Lord stood up and checked His devotees. He then angrily sent forth His razor-sharp disc and severed the head of His enemy as he was attacking.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains the Lord's action as follows: If Lord Kṛṣṇa had done nothing, there probably would have been a savage fight on the sacrificial grounds, and thus the whole ceremony would have been drenched in blood, spoiling the sanctified atmosphere. Therefore, in order to protect the Rājasūya sacrifice of Kṛṣṇa's beloved devotee Yudhiṣṭhira, the Lord immediately severed Śiśupāla's head with His razor-sharp disc in such a way that not a drop of blood fell within the sacrificial grounds.

TEXT 44

शब्दः कोलाहलोऽथासीच्च
छिशुपाले हते महान्
तस्यानुयायिनो भूपा

दुद्रुवुर्जीवितैषिणः

*śabdaḥ kolāhalo 'thāsīc
chīśupāle hate mahān
tasyānuyāyino bhūpā
dudruvur jīvitaiṣiṇaḥ*

SYNONYMS

śabdaḥ—a sound; *kolāhalaḥ*—uproar; *atha*—thereupon; *āsīt*—there was; *śīśupāle*—Śīśupāla; *hate*—being killed; *mahān*—huge; *tasya*—his; *anuyāyinaḥ*—followers; *bhūpāḥ*—kings; *dudruvuḥ*—fled; *jīvita*—their lives; *eṣiṇaḥ*—hoping to save.

TRANSLATION

When Śīśupāla was thus killed, a great roar and howl went up from the crowd. Taking advantage of that disturbance, the few kings who were supporters of Śīśupāla quickly left the assembly out of fear for their lives.

PURPORT

The above translation is taken from Śrīla Prabhupāda's *Kṛṣṇa, the Supreme Personality of Godhead*.

TEXT 45

चैद्यदेहोत्थितं ज्योतिर्
वासुदेवमुपाविशत्
पश्यतां सर्वभूतानाम्

उल्केव भुवि खाच्च्युता

*caidyā-dehotthitam jyotir
vāsudevam upāviśat
paśyatām sarva-bhūtānām
ulkeva bhuvi khāc cyutā*

SYNONYMS

caidyā—of Śiśupāla; *deha*—from the body; *utthitam*—risen; *jyotiḥ*—a light; *vāsudevam*—Lord Kṛṣṇa; *upāviśat*—entered; *paśyatām*—as they watched; *sarva*—all; *bhūtānām*—living beings; *ulkā*—a meteor; *iva*—as if; *bhuvi*—on the earth; *khāt*—from the sky; *cyutā*—fallen.

TRANSLATION

An effulgent light rose from Śiśupāla's body and, as everyone watched, entered Lord Kṛṣṇa just like a meteor falling from the sky to the earth.

PURPORT

In this connection, the *ācāryas* remind us that Śiśupāla is actually one of the Lord's eternal associates playing the part of a belligerent demon. Thus to most observers it appeared that Śiśupāla achieved the impersonal liberation of merging into Lord Kṛṣṇa's bodily effulgence. In fact, after being liberated from his mortal frame, Śiśupāla returned to the side of his master, the Supreme Lord of the spiritual world. The following verse further explains this.

TEXT 46

जन्मत्रयानुगुणित-

वैरसंरब्धया धिया
ध्यायंस्तन्मयतां यातो
भावो हि भवकारणम्

*janma-trayānugūṇita-
vaira-saṁrabdhayā dhiyā
dhyāyaṁs tan-mayatām yāto
bhāvo hi bhava-kāraṇam*

SYNONYMS

janma—births; *traya*—three; *anugūṇita*—extending through; *vaira*—by enmity; *saṁrabdhayā*—obsessed; *dhiyā*—with a mentality; *dhyāyan*—meditating; *tat-mayatām*—oneness with Him; *yātaḥ*—attained; *bhāvaḥ*—one's attitude; *hi*—indeed; *bhava*—of rebirth; *kāraṇam*—the cause.

TRANSLATION

Obsessed with hatred of Lord Kṛṣṇa throughout three lifetimes, Śiśupāla attained the Lord's transcendental nature. Indeed, one's consciousness determines one's future birth.

PURPORT

Śiśupāla and his friend Dantavakra, who will be killed by Kṛṣṇa in Chapter Seventy-eight, were previously Jaya and Vijaya, two gatekeepers in Vaikuṇṭha. Because of an offense, the four Kumāras cursed them to take three births in the material world as demons. The first birth was as Hiraṇyākṣa and Hiraṇyakaśipu, the second as Rāvaṇa and Kumbhakarna, and the third as Śiśupāla and Dantavakra. In each birth they were completely absorbed in enmity toward the Lord and were slain by Him.

Śrīla Prabhupāda explains the position of Śiśupāla as follows: "Although Śiśupāla acted as the enemy of Kṛṣṇa, he was not for a single moment out of Kṛṣṇa consciousness. He was always absorbed in thought of Kṛṣṇa, and thus he got first the salvation of *sāyujya-mukti*, merging into the existence of the Supreme, and finally became reinstated in his original position of personal service. The *Bhagavad-gītā* corroborates the fact that one who is absorbed in the thought of the Supreme Lord at the time of death immediately enters the kingdom of God after quitting his material body."

The Third and Seventh cantos of the *Śrīmad-Bhāgavatam* elaborately describe the incident wherein the Lord's personal associates were cursed to come to the material world as His enemies. In this connection, Śrīla Viśvanātha Cakravartī quotes the following verse (SB 7.1.47):

*vairānubandha-tīvreṇa
dhyānenācyuta-sātmatām
nītau punar hareḥ pārśvaṁ
jagmatur viṣṇu-pārśadau*

"These two associates of Lord Viṣṇu—Jaya and Vijaya—maintained a feeling of enmity for a very long time. Because of always thinking of Kṛṣṇa in this way, they regained the shelter of the Lord, having returned home, back to Godhead."

TEXT 47

ऋत्विग्भ्यः ससदस्येभ्यो
दक्षिणां विपुलामदात्
सर्वान् सम्पूज्य विधिवच्च
चक्रेऽवभृथमेकराट्

ṛtvigbhyaḥ sa-sadasyebhyo
dakṣiṇām vipulām adāt
sarvān sampūjya vidhi-vac
cakre 'vabhṛtham eka-rāṭ

SYNONYMS

ṛtvigbhyaḥ—to the priests; sa-sadasyebhyaḥ—along with the members of the assembly; dakṣiṇām—gifts in gratitude; vipulām—abundant; adāt—he gave; sarvān—all of them; sampūjya—properly worshiping; vidhi-vac—according to scriptural injunctions; cakre—executed; avabhṛtham—the purificatory bathing of the sponsor of the sacrifice and the washing of the sacrificial utensils that mark the end of a major sacrifice; eka-rāṭ—the emperor, Yudhiṣṭhira.

TRANSLATION

Emperor Yudhiṣṭhira gave generous gifts to the sacrificial priests and the members of the assembly, properly honoring them all in the manner prescribed by the *Vedas*. He then took the *avabhātha* bath.

TEXT 48

साधयित्वा क्रतुः राज्ञः
कृष्णो योगेश्वरेश्वरः
उवास कतिचिन्मासान्
सुहृद्भिरभियाचितः

sādhayitvā kratuḥ rājñāḥ
kṛṣṇo yogeśvareśvaraḥ
uvāsa katicin māsān

suhr̥dbhir abhiyācitah

SYNONYMS

sādhayitvā—accomplishing; *kratuḥ*—the soma sacrifice; *rājñah*—of the King; *kṛṣṇah*—Lord Kṛṣṇa; *yoga-īśvara*—of the masters of mystic power; *īśvaraḥ*—the supreme master; *uvāsa*—resided; *katicit*—some; *māsān*—months; *su-hṛdbhiḥ*—by His well-wishers; *abhiyācitah*—begged.

TRANSLATION

Thus Śrī Kṛṣṇa, the Lord of all masters of mystic *yoga*, saw to the successful execution of this great sacrifice on behalf of King Yudhiṣṭhira. Afterwards, the Lord stayed with His intimate friends for a few months at their earnest request.

PURPORT

Although Lord Kṛṣṇa is the master of all masters of *yoga*, such as Lord Śiva, still He was controlled by King Yudhiṣṭhira's pure love. Thus the Lord personally saw to the successful completion of the King's sacrificial performance. And after that He agreed to stay with His dear friends in Indraprastha for a few more months.

TEXT 49

ततोऽनुज्ञाप्य राजानम्
अनिच्छन्तमपीश्वरः
ययौ सभार्यः सामात्यः
स्वपुरं देवकीसुतः

tato 'nujñāpya rājānam

*anicchantam apīśvaraḥ
yayau sa-bhāryaḥ sāmātyaḥ
sva-puraṁ devakī-sutaḥ*

SYNONYMS

tataḥ—then; *anujñāpya*—requesting leave; *rājānam*—of the King; *anicchantam*—who did not want it; *api*—although; *īśvaraḥ*—the Supreme Lord; *yayau*—went; *sa-bhāryaḥ*—with His wives; *sa-amātyaḥ*—and with His ministers; *sva*—to His own; *puraṁ*—city; *devakī-sutaḥ*—the son of Devakī.

TRANSLATION

Then the Lord, the son of Devakī, took the reluctant permission of the King and returned to His capital with His wives and ministers.

TEXT 50

वर्णितं तदुपाख्यानं
मया ते बहुविस्तरम्
वैकुण्ठवासिनोर्जन्म
विप्रशापात्पुनः पुनः

*varṇitam tad upākhyānam
mayā te bahu-vistaram
vaikuṇṭha-vāsinor janma
vipra-śāpāt punaḥ punaḥ*

SYNONYMS

varṇitam—related; *tat*—that; *upākhyānam*—account; *mayā*—by me; *te*—to

you; *bahu*—much; *vistaram*—in detail; *vaikuṇṭha-vāsinoh*—of the two residents of the eternal kingdom of God (namely, the doorkeepers Jaya and Vijaya); *janma*—the material birth; *vipra*—of *brāhmaṇas* (the four Kumāras); *śāpāt*—due to the curse; *punaḥ punaḥ*—again and again.

TRANSLATION

I have already described to you in detail the history of the two residents of Vaikuṇṭha who had to undergo repeated births in the material world because of being cursed by *brāhmaëas*.

TEXT 51

राजसूयावभृथ्येन
स्नातो राजा युधिष्ठिरः
ब्रह्मक्षत्रसभामध्ये
शुशुभे सुरराडिव

rājasūyāvabhṛthyena
snāto rājā yudhiṣṭhiraḥ
brahma-kṣatra-sabhā-madhye
śuśubhe sura-rāḍ iva

SYNONYMS

rājasūya—of the Rājasūya sacrifice; *avabhṛthyena*—by the final, *avabhṛtya* ritual; *snātaḥ*—bathed; *rājā yudhiṣṭhiraḥ*—King Yudhiṣṭhira; *brahma-kṣatra*—of *brāhmaṇas* and *kṣatriyas*; *sabhā*—of the assembly; *madhye*—in the midst; *śuśubhe*—he appeared brilliant; *sura*—of the demigods; *rāṭ*—the King (Lord Indra); *iva*—like.

TRANSLATION

Purified in the final, *avabhāthya* ritual, which marked the successful completion of the Rājasūya sacrifice, King Yudhiṣṭhira shone among the assembled *brāhmaëas* and *kñatriyas* like the King of the demigods himself.

TEXT 52

राज्ञा सभाजिताः सर्वे
सुरमानवखेचराः
कृष्णं क्रतुं च शंसन्तः
स्वधामानि ययुर्मुदा

*rājñā sabhājitāḥ sarve
sura-mānava-khecarāḥ
kṛṣṇam kratum ca śaṁsantaḥ
sva-dhāmāni yayur mudā*

SYNONYMS

rājñā—by the King; *sabhājitāḥ*—honored; *sarve*—all; *sura*—the demigods; *mānava*—humans; *khe-carāḥ*—and travelers of the sky (minor demigods and demons); *kṛṣṇam*—Lord Kṛṣṇa; *kratum*—the sacrifice; *ca*—and; *śaṁsantaḥ*—praising; *sva*—to their own; *dhāmāni*—domains; *yayur*—went; *mudā*—happily.

TRANSLATION

The demigods, humans and residents of intermediate heavens, all properly honored by the King, happily set off for their respective domains while singing

the praises of Lord Kṛṣṇa and the great sacrifice.

PURPORT

According to Śrīdhara Svāmī, the term *khecarāḥ* here refers to the *pramathas*, mystic yogīs who accompany Lord Śiva.

TEXT 53

दुर्योधनमृते पापं
कलिं कुरुकुलामयम्
यो न सेहे श्रीयं स्फीतां
दृष्ट्वा पाण्डुसुतस्य ताम्

*duryodhanam ṛte pāpaṁ
kalim kuru-kulāmayam
yo na sehe śrīyam sphītām
dṛṣṭvā pāṇḍu-sutasya tām*

SYNONYMS

duryodhanam—Duryodhana; *ṛte*—except; *pāpaṁ*—sinful; *kalim*—the empowered expansion of the age of Kali; *kuru-kula*—of the Kuru dynasty; *āmayam*—the disease; *yaḥ*—who; *na sehe*—could not tolerate; *śrīyam*—the opulences; *sphītām*—flourishing; *dṛṣṭvā*—seeing; *pāṇḍu-sutasya*—of the son of Pāṇḍu; *tām*—that.

TRANSLATION

[All were satisfied] except sinful Duryodhana, the personification of the age of quarrel and the disease of the Kuru dynasty. He could not bear to see the

flourishing opulence of the son of Pāṇḍu.

PURPORT

Śrīla Prabhupāda writes, "Duryodhana by nature was very envious because of his sinful life, and he appeared in the dynasty of the Kurus as a chronic disease personified in order to destroy the whole family." Śrīla Śrīdhara Svāmī mentions that Duryodhana hated pure religious principles.

TEXT 54

य इदं कीर्तयेद्विष्णोः
कर्म चैद्यवधादिकम्
राजमोक्षं वितानं च
सर्वपापैः प्रमुच्यते

*ya idam kīrtayed viṣṇoḥ
karma caidya-vadhādikam
rāja-mokṣam vitānam ca
sarva-pāpaiḥ pramucyate*

SYNONYMS

yaḥ—who; *idam*—these; *kīrtayet*—chants; *viṣṇoḥ*—of Lord Viṣṇu; *karma*—activities; *caidya-vadha*—the killing of Śiśupāla; *ādikam*—and so on; *rāja*—of the kings (who were imprisoned by Jarāsandha); *mokṣam*—the deliverance; *vitānam*—the sacrifice; *ca*—and; *sarva*—from all; *pāpaiḥ*—sinful reactions; *pramucyate*—he is freed.

TRANSLATION

One who recites these activities of Lord Viṣṇu, including the killing of Śiśupāla, the deliverance of the kings and the performance of the Rājasūya sacrifice, is freed from all sins.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventy-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Deliverance of Śiśupāla at the Rājasūya Sacrifice."

75. Duryodhana Humiliated

This chapter describes the glorious conclusion of the Rājasūya sacrifice, and how Prince Duryodhana was humiliated in King Yudhiṣṭhira's palace.

At the time of Mahārāja Yudhiṣṭhira's Rājasūya sacrifice, many of his relatives and well-wishers endeavored to please him by performing necessary services. When the sacrifice was complete, the King adorned the priests, the exalted members of the assembly and his own relatives with fragrant sandalwood paste, flower garlands and fine clothing. Then they all went to the banks of the Ganges to perform the ritual bathing that marks the end of the sponsor's period of initiation for the sacrifice. Before the final bathing, there was much sporting in the river among the male and female participants. Sprinkled with aromatic water and other liquids, Draupadī and the other ladies appeared most beautiful, their faces shining with bashful laughter.

After the priests had executed the final rituals, the King and his queen, Śrīmatī Draupadī, bathed in the Ganges. Then all those present who belonged to the orders of *varṇāśrama* bathed. Yudhiṣṭhira put on new clothes and

worshiped the learned *brāhmaṇas*, his family, friends and well-wishers, each in the particular manner suitable for them, and offered them all various gifts. The guests then departed for their homes. But King Yudhiṣṭhira was so anxious about his imminent separation from those who were dear to him that he compelled several of his relatives and closest friends, including Lord Kṛṣṇa, to remain in Indraprastha a bit longer.

King Yudhiṣṭhira's royal palace had been constructed by Maya Dānava, who had endowed it with many wonderful features and opulences. King Duryodhana burned with envy when he saw these riches. One day, Yudhiṣṭhira was seated with Lord Kṛṣṇa in his royal assembly hall. Attended by his subordinates and family members, he was manifesting magnificence equal to that of Lord Indra. At that time Duryodhana entered the hall in a fitful mood. Bewildered by the mystic craft of Maya Dānava, Duryodhana mistook parts of the solid floor for water and thus lifted his garment, while in one place he fell into the water, mistaking it for the solid floor. When Bhīmasena, the ladies of the court and the royal princes present saw this, they began to laugh. Although Mahārāja Yudhiṣṭhira tried to stop them, Lord Kṛṣṇa encouraged their laughter. Thoroughly embarrassed, Duryodhana left the assembly hall in a fury and immediately departed for Hastināpura.

TEXTS 1-2

श्रीराजोवाच
अजातशत्रोस्तमदृष्ट्वा
राजसूयमहोदयम्
सर्वे मुमुदिरे ब्रह्मन्
नृदेवा ये समागताः
दुर्योधनं वर्जयित्वा

राजानः सर्षयः सुराः
इति श्रुतं नो भगवंसु
तत्र कारणमुच्यताम्

śrī-rājovāca
ajāta-śatros tam dṛṣṭvā
rājasūya-mahodayam
sarve mumudire brahman
nṛ-devā ye samāgatāḥ
duryodhanam varjayitvā
rājānaḥ sarṣayaḥ surāḥ
iti śrutam no bhagavaṁs
tatra kāraṇam ucyatām

SYNONYMS

śrī-rājā uvāca—the King (Parīkṣit) said; *ajāta-śatroḥ*—of Yudhiṣṭhira, whose enemy was never born; *tam*—that; *dṛṣṭvā*—seeing; *rājasūya*—of the Rājasūya sacrifice; *mahā*—great; *udayam*—the festiveness; *sarve*—all; *mumudire*—were delighted; *brahman*—O *brāhmaṇa* (Śukadeva); *nṛ-devāḥ*—the kings; *ye*—who; *samāgatāḥ*—assembled; *duryodhanam*—Duryodhana; *varjayitvā*—excepting; *rājānaḥ*—kings; *sa*—together with; *ṛṣayaḥ*—sages; *surāḥ*—and demigods; *iti*—thus; *śrutam*—heard; *naḥ*—by us; *bhagavan*—my lord; *tatra*—for that; *kāraṇam*—the reason; *ucyatām*—please speak.

TRANSLATION

Mahārāja Parīkṣit said: O *brāhmaṇa*, according to what I have heard from you, all the assembled kings, sages and demigods were delighted to see the wonderful festivities of King Ajātaśatru's Rājasūya sacrifice, with the sole

exception of Duryodhana. Please tell me why this was so, my lord.

TEXT 3

श्रीबादरायणिरुवाच
पितामहस्य ते यज्ञे
राजसूये महात्मनः
बान्धवाः परिचर्यायां
तस्यासन् प्रेमबन्धनाः

*śrī-bādarāyaṇir uvāca
pitāmahasya te yajñe
rājasūye mahātmanaḥ
bāndhavāḥ paricaryāyām
tasyāsan prema-bandhanāḥ*

SYNONYMS

śrī-bādarāyaṇiḥ uvāca—Śrī Bādarāyaṇi (Śukadeva Gosvāmī) said; *pitāmahasya*—of the grandfather; *te*—your; *yajñe*—at the sacrifice; *rājasūye*—the Rājasūya; *mahā-ātmanaḥ*—of the great soul; *bāndhavāḥ*—family members; *paricaryāyām*—in humble service; *tasya*—for him; *āsan*—were situated; *prema*—by love; *bandhanāḥ*—who were bound.

TRANSLATION

Śrī Bādarāyaṇi said: At the Rājasūya sacrifice of your saintly grandfather, his family members, bound by their love for him, engaged themselves in humble services on his behalf.

PURPORT

King Yudhiṣṭhira did not force his relatives to accept different tasks at the sacrifice. Rather, out of their love for him they volunteered for such duties.

TEXTS 4-7

भीमो महानसाध्यक्षो
धनाध्यक्षः सुयोधनः
सहदेवस्तु पूजायां
नकुलो द्रव्यसाधने

गुरुशुश्रूषणे जिष्णुः
कृष्णः पादावनेजने
परिवेषणे द्रुपदजा
कर्णो दाने महामनाः

युयुधानो विकर्णश्च
हार्दिक्यो विदुरादयः
बाह्लीकपुत्रा भूर्याद्या
ये च सन्तर्दनादयः

निरूपिता महायज्ञे
नानाकर्मसु ते तदा
प्रवर्तन्ते स्म राजेन्द्र

राज्ञः प्रियचिकीर्षवः

*bhīmo mahānasādhyakṣo
dhanādhyakṣaḥ suyodhanaḥ
sahadevas tu pūjāyām
nakulo dravya-sādhane*

*guru-śuśrūṣaṇe jiṣṇuḥ
kṛṣṇaḥ pādāvanejane
pariveṣaṇe drupada-jā
karṇo dāne mahā-manāḥ*

*yuyudhāno vikarṇaś ca
hārdikyo vidurādayaḥ
bāhlika-putrā bhūry-ādyā
ye ca santardanādayaḥ*

*nirūpitā mahā-yajñe
nānā-karmasu te tadā
pravartante sma rājendra
rājñāḥ priya-cikīrṣavaḥ*

SYNONYMS

bhīmaḥ—Bhīma; *mahānasa*—of the kitchen; *adhyakṣaḥ*—the supervisor; *dhana*—of the treasury; *adhyakṣaḥ*—the supervisor; *suyodhanaḥ*—Suyodhana (Duryodhana); *sahadevaḥ*—Sahadeva; *tu*—and; *pūjāyām*—in worshiping (guests as they arrived); *nakulaḥ*—Nakula; *dravya*—needed items; *sādhane*—in procuring; *guru*—of respectable elders; *śuśrūṣaṇe*—in serving; *jiṣṇuḥ*—Arjuna; *kṛṣṇaḥ*—Kṛṣṇa; *pāda*—feet; *avanejane*—in washing; *pariveṣaṇe*—in distributing (food); *drupada-jā*—the daughter of Drupada (Draupadī); *karṇaḥ*—Karṇa; *dāne*—in giving gifts; *mahāmanāḥ*—magnanimous; *yuyudhānaḥ vikarṇaḥ ca*—Yuyudhāna and

Vikarṇa; hārdikyaḥ vidura-ādayaḥ—Hārdikya (Kṛtavarmā), Vidura and others; bāhlika-putrāḥ—the sons of Bāhlika-rāja; bhūn-ādyāḥ—headed by Bhūriśravā; ye—who; ca—and; santardana-ādayaḥ—Santardana and so on; nirūpitāḥ—engaged; mahā—vast; yajñe—at the sacrifice; nānā—various; karmasu—in duties; te—they; tadā—at that time; pravartante sma—carried on; rāja-indra—O best of kings (Parīkṣit); rājñāḥ—of the King (Yudhiṣṭhira); priya—gratification; cikīrṣavaḥ—wishing to do.

TRANSLATION

Bhīma supervised the kitchen, Duryodhana looked after the treasury, while Sahadeva respectfully greeted the arriving guests. Nakula procured needed items, Arjuna attended the respectable elders, and Kṛṣṇa washed everyone's feet, while Draupadī served food, and generous Karṇa gave out the gifts. Many others, such as Yuyudhāna; Vikarṇa, Hārdikya; Vidura; Bhūriśravā and other sons of Bāhlika; and Santardana, similarly volunteered for various duties during the elaborate sacrifice. They did so because of their eagerness to please Mahārāja Yudhiṣṭhira, O best of kings.

TEXT 8

ऋत्विक्सदस्यबहुवित्सु सुहृत्तमेषु
स्विष्टेषु सूनृतसमर्हणदक्षिणाभिः
चैद्ये च सात्वतपतेश्वरणं प्रविष्टे
चक्रुस्ततस्त्ववभृथस्नपनं द्युनद्याम्

ṛtvik-sadasya-bahu-vitsu suhṛttameṣu
sv-iṣṭeṣu sūnṛta-samarhaṇa-dakṣiṇābhiḥ
caidyē ca sātvata-pateś caraṇaṁ praviṣṭe
cakrus tatas tv avabhṛtha-snapanam dyu-nadyām

SYNONYMS

ṛtvik—the priests; *sadasya*—the prominent members of the assembly who helped officiate in the sacrifice; *bahu-vitsu*—those who were greatly learned; *suhṛt-tameṣu*—and the best well-wishers; *su*—well; *iṣṭeṣu*—being honored; *sūnṛta*—with pleasing words; *samarhaṇa*—auspicious offerings; *dakṣiṇābhiḥ*—and gifts expressing gratitude; *caidyē*—the King of Cedi (Śiśupāla); *ca*—and; *sātvata-pateḥ*—of the Lord of the Sātvatas (Kṛṣṇa); *caraṇam*—the feet; *praviṣṭe*—having entered; *cakruḥ*—they executed; *tataḥ*—then; *tu*—and; *avabhṛtha-snapanam*—the *avabhṛtha* bath, which completed the sacrifice; *dyu*—of heaven; *nadyām*—in the river (the Yamunā).

TRANSLATION

After the priests, the prominent delegates, the greatly learned saints and the King's most intimate well-wishers had all been properly honored with pleasing words, auspicious offerings and various gifts as remuneration, and after the King of Cedi had entered the lotus feet of the Lord of the Sātvatas, the *avabhātha* bath was performed in the divine river Yamunā.

PURPORT

The gifts offered to the distinguished guests included valuable jewelry.

TEXT 9

मृदङ्गशङ्खपणव-
धुन्धुर्यानकगोमुखाः
वादित्राणि विचित्राणि

नेदुरावभृथोत्सवे

mṛdaṅga-śaṅkha-ṇava-
dhundhury-ānaka-gomukhāḥ
vāditrāṇi vicitrāṇi
nedur āvabhṛthotsave

SYNONYMS

mṛdaṅga—mṛdaṅga drums; śaṅkha—conchshells; ṇava—smaller drums; dhundhuri—a kind of large military drum; ānaka—kettledrums; go-mukhāḥ—a wind instrument; vāditrāṇi—music; vicitrāṇi—variegated; neduḥ—sounded; āvabhṛtha—of the avabhṛtha bath; utsave—during the celebration.

TRANSLATION

During the *avabhātha* celebration, the music of many kinds of instruments resounded, including *mādaḥ gas*, conchshells, *panavas*, *dhundhuris*, kettledrums and *gomukha* horns.

TEXT 10

नार्तक्यो ननृतुर्हृष्टा
गायका यूथशो जगुः
वीणावेणुतलोन्नादस
तेषां स दिवमस्पृशत

nārtakyo nanṛtur hr̥ṣṭā
gāyakā yūthaśo jaguḥ
vīṇā-veṇu-talonnādas

teṣāṃ sa divam aspraśat

SYNONYMS

nārtakyaḥ—female dancers; *nanṛtuḥ*—danced; *hr̥ṣṭāḥ*—joyful; *gāyakāḥ*—singers; *yūthaśaḥ*—in groups; *jaguḥ*—sang; *vīṇā*—of *vīṇās*; *veṇu*-flutes; *tala*—and hand cymbals; *unnādaḥ*—the loud sound; *teṣāṃ*—their; *saḥ*—it; *divam*—the heavens; *aspraśat*—touched.

TRANSLATION

Female dancers danced with great joy, and choruses sang, while the loud vibrations of *veṇās*, flutes and hand cymbals reached all the way to the heavenly regions.

TEXT 11

चित्रध्वजपताकाग्रैर्
इभेन्द्रस्यन्दनार्वभिः
स्वलङ्कृतैर्भटैर्भूपा
निर्ययू रुक्ममालिनः

citra-dhvaja-patākāgrair
ibhendra-syandanārvabhiḥ
sv-alaṅkṛtair bhaṭair bhūpā
niryayū rukma-mālinaḥ

SYNONYMS

citra—of various colors; *dhvaja*—with flags; *patāka*—and banners; *agraiḥ*—excellent; *ibha*—with elephants; *indra*—lordly; *syandana*—chariots;

arvabhiḥ—and horses; *su-alan̐kṛtaiḥ*—well ornamented; *bhaṭaiḥ*—with foot soldiers; *bhū-pāḥ*—the kings; *niryayuḥ*—departed; *rukma*—gold; *mālinaḥ*—wearing necklaces.

TRANSLATION

All the kings, wearing gold necklaces, then set off for the Yamunā. They had flags and banners of various colors and were accompanied by infantrymen and well-adorned soldiers riding lordly elephants, chariots and horses.

TEXT 12

यदुसृञ्जयकाम्बोज-
कुरुकेकयकोशलाः
कम्पयन्तो भुवं सैन्यैर्
ययमानपुरःसराः

yadu-sṛñjaya-kāmboja-
kuru-kekaya-kośalāḥ
kampayanto bhuvam̐ sainyair
yayamāna-puraḥ-sarāḥ

SYNONYMS

yadu-sṛñjaya-kāmboja—the Yadus, Sṛñjayas and Kāmbojas; *kuru-kekaya-kośalāḥ*—the Kurus, Kekayas and Kośalas; *kampayantaḥ*—making tremble; *bhuvam*—the earth; *sainyaiḥ*—with their armies; *yajamāna*—the performer of the sacrifice (Mahārāja Yudhiṣṭhira); *puraḥ-sarāḥ*—placing in their front.

TRANSLATION

The massed armies of the Yadus, Sṛñjayas, Kāmbojas, Kurus, Kekayas and Kośalas made the earth tremble as they followed Yudhiṣṭhira Mahārāja, the performer of the sacrifice, in procession.

TEXT 13

सदस्यत्विग्द्विजश्रेष्ठा
ब्रह्मघोषेण भूयसा
देवर्षिपितृगन्धर्वास
तुष्टुवुः पुष्पवर्षिणः

sadasyartvig-dvija-śreṣṭhā
brahma-ghoṣeṇa bhūyasā
devarṣi-pitr-gandharvās
tuṣṭuvuḥ puṣpa-varṣiṇaḥ

SYNONYMS

sadasya—the officiating witnesses; *ṛtvik*—the priests; *dvija*—and *brāhmaṇas*; *śreṣṭhāḥ*—most excellent; *brahma*—of the Vedas; *ghoṣeṇa*—with sounding; *bhūyasā*—abundant; *deva*—the demigods; *ṛṣi*—divine sages; *pitṛ*—forefathers; *gandharvāḥ*—and singers of heaven; *tuṣṭuvuḥ*—recited praises; *puṣpa*—flowers; *varṣiṇaḥ*—raining down.

TRANSLATION

The assembly officials, the priests and other excellent *brāhmaëas* resoundingly vibrated Vedic *mantras*, while the demigods, divine sages, Pitās

and Gandharvas sang praises and rained down flowers.

TEXT 14

स्वलण्कृता नरा नार्यो
गन्धस्रग्भूषणाम्बरैः
विलिम्पन्त्योऽभिसिञ्चन्त्यो
विजहुर्विविधै रसैः

*sv-alaṅkṛtā narā nāryo
gandha-srag-bhūṣaṇāmbaraiḥ
vilimpantyo 'bhisiñcantyo
vijahrur vividhai rasaiḥ*

SYNONYMS

su-alaṅkṛtāḥ—well decorated; *narāḥ*—men; *nāryaḥ*—and women;
gandha—with sandalwood paste; *srag*—flower garlands; *bhūṣaṇa*—jewelry;
ambaraiḥ—and clothing; *vilimpantyaḥ*—smearing; *abhiññcantyaḥ*—and
sprinkling; *vijahrūḥ*—they played; *vividhaiḥ*—various; *rasaiḥ*—with liquids.

TRANSLATION

Men and women, all adorned with sandalwood paste, flower garlands, jewelry and fine clothing, sported by smearing and sprinkling one another with various liquids.

TEXT 15

तैलगोरसगन्धोद-

हरिद्रासान्द्रकुङ्कुमैः
पुम्भिलिप्ताः प्रलिम्पन्त्यो
विजह्वारयोषितः

*taila-gorasa-gandhoda-
haridrā-sāndra-kuṅkumaiḥ
pumbhir liptāḥ pralimpantyo
vijahrur vāra-yoṣitaḥ*

SYNONYMS

taila—with vegetable oil; *go-rasa*—yogurt; *gandha-uda*—perfumed water; *haridrā*—turmeric; *sāndra*—plentiful; *kuṅkumaiḥ*—and with vermilion powder; *pumbhiḥ*—by the men; *liptāḥ*—smeared; *pralimpantyaḥ*—smearing them in turn; *vijahrur*—played; *vāra-yoṣitaḥ*—the courtesans.

TRANSLATION

The men smeared the courtesans with plentiful oil, yogurt, perfumed water, turmeric and *kuṅkuma* powder, and the courtesans playfully smeared the men with the same substances.

PURPORT

Śrīla Prabhupāda describes this scene as follows: "The men and women of Indraprastha, their bodies smeared with scents and floral oils, were nicely dressed in colorful garments and decorated with garlands, jewels and ornaments. They were all enjoying the ceremony, and they threw on each other liquid substances like water, oil, milk, butter and yogurt. Some even smeared these on each other's bodies. In this way, they were enjoying the occasion. The professional prostitutes were also engaged by jubilantly smearing

these liquid substances on the bodies of the men, and the men reciprocated in the same way. All the liquid substances had been mixed with turmeric and saffron, and their color was a lustrous yellow."

TEXT 16

गुप्ता नृभिर्निरगमन्नुपलब्धुमेतद्
देव्यो यथा दिवि विमानवरैर्नृदेव्यो
ता मातुलेयसखिभिः परिषिच्यमानाः
सत्रीडहासविकसद्दना विरेजुः

*guptā nṛbhir niragamann upalabdhum etad
devyo yathā divi vimāna-varair nṛ-devyo
tā mātuleya-sakhibhiḥ pariṣicyamānāḥ
sa-vrīḍa-hāsa-vikasad-vadanā virejuḥ*

SYNONYMS

guptāḥ—guarded; *nṛbhiḥ*—by soldiers; *niragaman*—they went out; *upalabdhum*—to see first-hand; *etat*—this; *devyaḥ*—the wives of the demigods; *yathā*—as; *divi*—in the sky; *vimāna*—on their airplanes; *varaiḥ*—excellent; *nṛ-devyaḥ*—the queens (of King Yudhiṣṭhira); *tāḥ*—they; *mātuleya*—by their maternal cousins (Lord Kṛṣṇa and His brothers, such as Gada and Sāraṇa); *sakhibhiḥ*—and by their friends (such as Bhīma and Arjuna); *pariṣicyamānāḥ*—being sprinkled; *sa-vrīḍa*—shy; *hāsa*—with smiles; *vikasat*—blossoming; *vadanāḥ*—whose faces; *virejuḥ*—they appeared splendid.

TRANSLATION

Surrounded by guards, King Yudhiṣṭhira's queens came out on their chariots

to see the fun, just as the demigods' wives appeared in the sky in celestial airplanes. As maternal cousins and intimate friends sprinkled the queens with liquids, the ladies' faces bloomed with shy smiles, enhancing the queens' splendid beauty.

PURPORT

The maternal cousins referred to here are Lord Kṛṣṇa and such brothers of His as Gada and Sāraṇa, and the friends mentioned are such persons as Bhīma and Arjuna.

TEXT 17

ता देवरानुत सखीन् सिषिचुर्दृतीभिः
क्लिन्नाम्बरा विवृतगात्रकुचोरुमध्याः
औत्सुक्यमुक्तकवराच्च्यवमानमाल्याः
क्षोभं दधुर्मलधियां रुचिरैर्विहारैः

*tā devarān uta sakhīn siṣicur dṛtībhiḥ
klinnāmbarā vivṛta-gātra-kucoru-madhyāḥ
autsukya-mukta-kavarāc cyavamāna-mālyāḥ
kṣobhaṁ dadhur mala-dhiyāṁ rucirair vihāraiḥ*

SYNONYMS

tāḥ—they, the queens; *devarān*—their husband's brothers; *uta*—and also; *sakhīn*—their friends; *siṣicuḥ*—they squirted; *dṛtībhiḥ*—with syringes; *klinna*—drenched; *ambarāḥ*—whose dresses; *vivṛta*—visible; *gātra*—whose arms; *kuca*—breasts; *ūru*—thighs; *madhyāḥ*—and waists; *autsukya*—due to their excitement; *mukta*—loosened; *kavarāt*—from the braids of their hair; *cyavamāna*—slipping; *mālyāḥ*—whose small flower garlands;

kṣobham—agitation; *dadhuḥ*—they created; *mala*—dirty; *dhiyam*—for those whose consciousness; *ruciraiḥ*—charming; *vihāraiḥ*—with their play.

TRANSLATION

As the queens squirted water from syringes at their brothers-in-law and other male companions, their own garments became drenched, revealing their arms, breasts, thighs and waists. In their excitement, the flowers fell from their loosened braids. By these charming pastimes they agitated those with contaminated consciousness.

PURPORT

Śrīla Prabhupāda writes, "Such behavior between pure males and females is enjoyable, but persons who are materially contaminated become lustful."

TEXT 18

स सम्राड्रथमारुढः
सदश्वं रुक्ममालिनम्
व्यरोचत स्वपत्नीभिः
क्रियाभिः क्रतुराडिव

sa samrāḍ ratham āruḍhaḥ
sad-aśvaṁ rukma-mālinam
vyarocata sva-patnībhiḥ
kriyābhiḥ kratu-rāḍ iva

SYNONYMS

saḥ—he; *samrāṭ*—the emperor, Yudhiṣṭhira; *ratham*—his chariot;

āruḍhaḥ—mounted; *sat*—excellent; *aśvam*—whose horses; *rukma*—golden; *mālinam*—with hangings; *vyarocata*—he shone forth; *sva-patnībhiḥ*—with his wives; *kriyābhiḥ*—with its rituals; *kratu*—of sacrifices; *rāṭ*—the king (Rājasūya); *iva*—as if.

TRANSLATION

The emperor, mounted upon his chariot drawn by excellent horses wearing golden collars, appeared splendid in the company of his wives, just like the brilliant Rājasūya sacrifice surrounded by its various rituals.

PURPORT

King Yudhiṣṭhira with his queens appeared like the personified Rājasūya sacrifice surrounded by its beautiful rituals.

TEXT 19

पत्नीसम्याजावभृथ्यैश्
चरित्वा ते तमृत्विजः
आचान्तं स्नापयां चक्रुर्
गङ्गायां सह कृष्णया

patnī-samyājāvabhṛthyaiś
caritvā te tam ṛtvijaḥ
ācāntaṁ snāpayāṁ cakrur
gaṅgāyāṁ saha kṛṣṇayā

SYNONYMS

patnī-samyāja—the ritual performed by the sponsor of the sacrifice and his

wife consisting of oblations to Soma, Tvaṣṭā, the wives of certain demigods, and Agni; *avabhṛthyaīḥ*—and the rituals which solemnize the completion of the sacrifice; *caritvā*—having executed; *te*—they; *tam*—him; *ṛtvijaḥ*—the priests; *ācāntam*—having sipped water for purification; *snāpayām cakruḥ*—they had him bathe; *gaṅgāyām*—in the Ganges; *saha*—along with; *kṛṣṇayā*—Draupadī.

TRANSLATION

The priests led the King through the execution of the final rituals of *patnē-saṅyāja* and *avabhāthya*. Then they had him and Queen Draupadī sip water for purification and bathe in the Ganges.

TEXT 20

देवदुन्दुभयो नेदुर
नरदुन्दुभिभिः समम्
मुमुचुः पुष्पवर्षाणि
देवर्षिपितृमानवाः

deva-dundubhayo nedur
nara-dundubhibhiḥ samam
mumucuḥ puṣpa-varṣāṇi
devarṣi-pitṛ-mānavāḥ

SYNONYMS

deva—of demigods; *dundubhayaḥ*—kettledrums; *neduḥ*—resounded; *nara*—of human beings; *dundubhibhiḥ*—kettledrums; *samam*—together with; *mumucuḥ*—released; *puṣpa*—of flowers; *varṣāṇi*—downpours; *deva*—demigods;

ṛṣi—sages; pitṛ—forefathers; mānavāḥ—and humans.

TRANSLATION

The kettledrums of the gods resounded, along with those of human beings.
Demigods, sages, forefathers and humans all poured down showers of flowers.

TEXT 21

सस्रुस्तत्र ततः सर्वे
वर्णाश्रमयुता नराः
महापातक्यपि यतः
सद्यो मुच्येत किल्बिषात्

*sasrus tatra tataḥ sarve
varṇāśrama-yutā narāḥ
mahā-pātakya api yataḥ
sadyo mucyeta kilbiṣāt*

SYNONYMS

sasnuḥ—bathed; *tatra*—there; *tataḥ*—after this; *sarve*—all;
varṇa-āśrama—the social system of sanctified occupational and spiritual
orders; *yutāḥ*—who belonged to; *narāḥ*—humans; *mahā*—greatly; *pātakī*—one
who is sinful; *api*—even; *yataḥ*—by which; *sadyaḥ*—immediately;
mucyeta—can be freed; *kilbiṣāt*—from contamination.

TRANSLATION

All the citizens belonging to the various orders of *varēa* and *ācrama* then

bathed in that place, where even the most grievous sinner can immediately be freed from all sinful reactions.

TEXT 22

अथ राजाहते क्षौमे
परिधाय स्वलङ्कृतः
ऋत्विक्सदस्यविप्रादीन्
आनर्चाभरणाम्बरैः

*atha rājāhate kṣaume
paridhāya sv-alāṅkṛtaḥ
ṛtvik-sadasya-viprādīn
ānarcābharaṇāmbaraiḥ*

SYNONYMS

atha—next; *rājā*—the King; *ahate*—unused; *kṣaume*—a pair of silken garments; *paridhāya*—putting on; *su-alāṅkṛtaḥ*—nicely ornamented; *ṛtvik*—the priests; *sadasya*—the officiating members of the assembly; *vipra*—the *brāhmaṇas*; *ādīn*—and others; *ānarca*—he worshiped; *ābharaṇa*—with ornaments; *ambaraiḥ*—and clothing.

TRANSLATION

Next the King put on new silken garments and adorned himself with fine jewelry. He then honored the priests, assembly officials, learned *brāhmaëas* and other guests by presenting them with ornaments and clothing.

PURPORT

Śrīla Prabhupāda writes, "The King not only dressed himself and decorated himself, but he also gave clothing and ornaments to all the priests and to the others who had participated in the *yajñas*. In this way he worshiped them all."

TEXT 23

बन्धूञ्ज्ञातीन्नुपान्मित्र-
सुहृदोऽन्यांश्च सर्वशः
अभीक्ष्णं पूजयामास
नारायणपरो नृपः

*bandhūñ jñātīn nṛpān mitra-
suhṛdo 'nyāmś ca sarvaśaḥ
abhīkṣṇam pūjayām āsa
nārāyaṇa-paro nṛpaḥ*

SYNONYMS

bandhūn—his more distant relatives; *jñātīn*—his immediate family members; *nṛpān*—the kings; *mitra*—his friends; *suhṛdaḥ*—and well-wishers; *anyān*—others; *ca*—also; *sarvaśaḥ*—in all sorts of ways; *abhīkṣṇam*—constantly; *pūjayām āsa*—worshiped; *nārāyaṇa-parāḥ*—devoted to Lord Nārāyaṇa; *nṛpaḥ*—the King.

TRANSLATION

In various ways King Yudhiṣṭhira, who had totally dedicated his life to Lord Nārāyaṇa, continuously honored his relatives, his immediate family, the other kings, his friends and well-wishers, and all others present as well.

TEXT 24

सर्वे जनाः सुररुचो मणिकुण्डलस्रग्-
उष्णीषकञ्चुकदुकूलमहार्घ्यहाराः
नार्यश्च कुण्डलयुगालकवृन्दजुष्ट-
वक्त्रश्रियः कनकमेखलया विरेजुः

*sarve janāḥ sura-ruco maṇi-kuṇḍala-srag-
uṣṇīṣa-kañcuka-dukūla-mahārghya-hārāḥ
nāryaś ca kuṇḍala-yugālaka-vṛnda-juṣṭa-
vaktra-śriyaḥ kanaka-mekhalayā virejuḥ*

SYNONYMS

sarve—all; *janāḥ*—the men; *sura*—like the demigods; *rucaḥ*—whose effulgent complexions; *maṇi*—jeweled; *kuṇḍala*—with earrings; *sraḥ*—flower garlands; *uṣṇīṣa*—turbans; *kañcuka*—jackets; *dukūla*—silk garments; *mahā-arghya*—very precious; *hārāḥ*—and pearl necklaces; *nāryaḥ*—the women; *ca*—and; *kuṇḍala*—of earrings; *yuga*—with pairs; *alaka-vṛnda*—and locks of hair; *juṣṭa*—adorned; *vaktra*—of whose faces; *śriyaḥ*—the beauty; *kanaka*—gold; *mekhalayā*—with belts; *virejuḥ*—shone brilliantly.

TRANSLATION

All the men there shone like demigods. They were adorned with jeweled earrings, flower garlands, turbans, waistcoats, silk *dhotīs* and valuable pearl necklaces. The lovely faces of the women were beautified by their matched earrings and locks of hair, and they all wore golden belts.

TEXTS 25-26

अथर्त्विजो महाशीलाः
सदस्या ब्रह्मवादिनः
ब्रह्मक्षत्रियविट्शुद्रा-
राजानो ये समागताः

देवर्षिपितृभूतानि
लोकपालाः सहानुगाः
पूजितास्तमनुज्ञाप्य
स्वधामानि ययुर्नृप

*athartvijo mahā-śīlāḥ
sadasyā brahma-vādināḥ
brahma-kṣatriya-viṭ-śūdrā-
rājāno ye samāgatāḥ*

*devarṣi-pitr-bhūtāni
loka-pālāḥ sahanugāḥ
pūjitās tam anujñāpya
sva-dhāmāni yayur nṛpa*

SYNONYMS

atha—then; *ṛtvijāḥ*—the priests; *mahā-śīlāḥ*—of exalted character; *sadasyāḥ*—the officials of the sacrifice; *brahma*—of the Vedas; *vādināḥ*—expert authorities; *brahma*—the *brāhmaṇas*; *kṣatriya*—*kṣatriyas*; *viṭ*—*vaiśyas*; *śūdrāḥ*—and *śūdras*; *ājānaḥ*—the kings; *ye*—who; *samāgatāḥ*—had come; *deva*—the demigods; *ṛṣi*—sages; *pitṛ*—forefathers; *bhūtāni*—and ghostly spirits; *loka*—of the planets; *pālāḥ*—the rulers; *saha*—with; *anugāḥ*—their followers; *pūjitāḥ*—worshiped; *tam*—from him; *anujñāpya*—taking permission; *sva*—their own; *dhāmāni*—to the abodes;

yayuh—they went; nṛpa—O King (Parīkṣit).

TRANSLATION

Then the highly cultured priests, the great Vedic authorities who had served as sacrificial witnesses, the specially invited kings, the *brāhmaëas*, *kāatriyas*, *vaiçyas*, *çüdras*, demigods, sages, forefathers and mystic spirits, and the chief planetary rulers and their followers—all of them, having been worshiped by King Yudhiṣṭhira, took his permission and departed, O King, each for his own abode.

TEXT 27

हरिदासस्य राजर्षे
राजसूयमहोदयम्
नैवातृप्यन् प्रशंसन्तः
पिबन्मर्त्योऽमृतं यथा

hari-dāsasya rājarṣe
rājasūya-mahodayam
naivātṛpyan praśamsantaḥ
piban martyo 'mṛtaṁ yathā

SYNONYMS

hari—of Lord Kṛṣṇa; *dāsasya*—of the servant; *rāja-rṣeḥ*—of the saintly King; *rājasūya*—of the Rājasūya sacrifice; *mahā-udayam*—the great celebration; *na*—not; *eva*—indeed; *atṛpyan*—they became satiated; *praśamsantaḥ*—glorifying; *piban*—drinking; *martyaḥ*—a mortal man; *amṛtam*—immortal nectar; *yathā*—as.

TRANSLATION

As they all glorified the wonderful Rājasūya-yajña performed by that great saintly King and servant of Lord Hari, they were not satiated, just as an ordinary man is never satiated when drinking nectar.

TEXT 28

ततो युधिष्ठिरो राजा
सुहृत्सम्बन्धिवान्धवान्
प्रेम्णा निवारयामास
कृष्णं च त्यागकातरः

*tato yudhiṣṭhiro rājā
suhṛt-sambandhi-bāndhavān
preṃṇā nivārayām āsa
kṛṣṇam ca tyāga-kātarah*

SYNONYMS

tataḥ—then; *yudhiṣṭhiraḥ rājā*—King Yudhiṣṭhira; *suhṛt*—his friends; *sambandhi*—family members; *bāndhavān*—and relatives; *preṃṇā*—out of love; *nivārayām āsa*—stopped them; *kṛṣṇam*—Lord Kṛṣṇa; *ca*—and; *tyāga*—by separation; *kātarah*—distressed.

TRANSLATION

At that time Rājā Yudhiṣṭhira stopped a number of his friends, immediate family members and other relatives from departing, among them Lord Kṛṣṇa. Out of love Yudhiṣṭhira could not let them go, for he felt the pain of imminent

separation.

TEXT 29

भगवानपि तत्राङ्ग
न्यावात्सीत्तत्प्रियंकरः
प्रस्थाप्य यदुवीरांश्च
साम्बादींश्च कुशस्थलीम्

*bhagavān api tatrāṅga
nyāvātsīt tat-priyam-karaḥ
prasthāpya yadu-vīrāṁś ca
sāmbādīṁś ca kuśasthalīm*

SYNONYMS

bhagavān—the Supreme Lord; *api*—and; *tatra*—there; *aṅga*—my dear (King Parīkṣit); *nyāvātsīt*—remained; *tat*—for his (Yudhiṣṭhira's); *priyam*—pleasure; *karaḥ*—acting; *prasthāpya*—sending; *yadu-vīrān*—the heroes of the Yadu dynasty; *ca*—and; *sāmba-ādīn*—headed by Sāmba; *ca*—and; *kuśasthalīm*—to Dvārakā.

TRANSLATION

My dear Parīkṣit, the Supreme Lord remained there for some time to please the King, after first sending Sāmba and the other Yadu heroes back to Dvārakā.

TEXT 30

इत्थं राजा धर्मसुतो

मनोरथमहार्णवम्
सुदुस्तरं समुत्तीर्य
कृष्णेनासीद्गतज्वरः

*ittham rājā dharma-suto
manoratha-mahārṇavam
su-dustaram samuttīrya
kṛṣṇenāsīd gata-jvaraḥ*

SYNONYMS

ittham—in this manner; *rājā*—the King; *dharma*—of the lord of religion (Yamarāja); *sutaḥ*—the son; *manaḥ-ratha*—of his desires; *mahā*—huge; *arṇavam*—the ocean; *su*—very; *dustaram*—difficult to cross; *samuttīrya*—successfully crossing; *kṛṣṇena*—through the agency of Lord Kṛṣṇa; *āsīt*—he became; *gata-jvaraḥ*—freed of his feverish condition.

TRANSLATION

Thus King Yudhiṣṭhira, the son of Dharma, was at last relieved of his burning ambition, having by the grace of Lord Kṛṣṇa successfully crossed the vast and formidable ocean of his desires.

PURPORT

The previous chapters of *Śrīmad-Bhāgavatam* clearly explain that King Yudhiṣṭhira intensely desired to demonstrate to the world the supremacy of Kṛṣṇa, the Supreme Personality of Godhead, and the blessings received by those who surrender to Him. To do this, King Yudhiṣṭhira performed the Rājasūya sacrifice, a very difficult task.

Śrīla Prabhupāda writes in this connection: "In the material world,

everyone has a particular type of desire to be fulfilled, but one is never able to fulfill his desires to his full satisfaction. But King Yudhiṣṭhira, because of his unflinching devotion to Kṛṣṇa, could fulfill all his desires successfully by the performance of the Rājasūya sacrifice. From the description of the Rājasūya yajña, it appears that such a function is a great ocean of opulent desires. It is not possible for an ordinary man to cross over such an ocean; nevertheless, by the grace of Lord Kṛṣṇa, King Yudhiṣṭhira was able to cross over it very easily, and thus he became freed from all anxieties."

TEXT 31

एकदान्तःपुरे तस्य
वीक्ष्य दुर्योधनः श्रियम्
अतप्यद्राजसूयस्य
महित्वं चाच्युतात्मनः

*ekadāntaḥ-pure tasya
vīkṣya duryodhanaḥ śriyam
atapyaḥ rājasūyasya
mahitvaṁ cācyutātmanaḥ*

SYNONYMS

ekadā—one day; *antaḥ-pure*—within the palace; *tasya*—his (Mahārāja Yudhiṣṭhira's); *vīkṣya*—observing; *duryodhanaḥ*—Duryodhana; *śriyam*—opulence; *atapyaḥ*—he was pained; *rājasūyasya*—of the Rājasūya sacrifice; *mahitvam*—the greatness; *ca*—and; *acyuta-ātmanaḥ*—of him (King Yudhiṣṭhira) whose very soul was Lord Acyuta.

TRANSLATION

One day Duryodhana, while observing the riches of King Yudhiṣṭhira's palace, felt greatly disturbed by the magnificence of both the Rājasūya sacrifice and its performer, the King, whose life and soul was Lord Acyuta.

TEXT 32

यस्मिंस्त्रेन्द्रदितिजेन्द्रसुरेन्द्रलक्ष्मीर्
नाना विभान्ति किल विश्वसृजोपकृप्ताः
ताभिः पतीन्द्रुपदराजसुतोपतस्थे
यस्यां विषक्तहृदयः कुरुराडतप्यत्

*yasmiṁs narendra-ditijendra-surendra-lakṣmīr
nānā vibhānti kila viśva-sṛjopakṛptāḥ
tābhiḥ patīn drupada-rāja-sutopatasthe
yasyām viṣakta-hṛdayaḥ kuru-rāḍ atapyat*

SYNONYMS

yasmin—in which (palace); *nara-indra*—of the kings among men; *ditija-indra*—of the kings of the demons; *sura-indra*—and of the kings of the demigods; *lakṣmīḥ*—the opulences; *nānā*—variegated; *vibhānti*—were manifest; *kila*—indeed; *viśva-sṛjā*—by the cosmic manufacturer (Maya Dānava); *upakṛptāḥ*—provided; *tābhiḥ*—with them; *patīn*—her husbands, the Pāṇḍavas; *drupada-rāja*—of King Drupada; *sutā*—the daughter, Draupadī; *upatasthe*—served; *yasyām*—to whom; *viṣakta*—attached; *hṛdayaḥ*—whose heart; *kuru-rāṭ*—the Kuru prince, Duryodhana; *atapyat*—lamented.

TRANSLATION

In that palace all the collected opulences of the kings of men, demons and gods were brilliantly manifest, having been brought there by the cosmic inventor, Maya Dānava. With those riches Draupadī served her husbands, and Duryodhana, the prince of the Kurus, lamented because he was very much attracted to her.

TEXT 33

यस्मिन्तदा मधुपतेर्महिषीसहस्रं
श्रोणीभरेण शनकैः कणदङ्घ्रिशोभम्
मध्ये सुचारु कुचकुङ्कुमशोणहारं
श्रीमन्मुखं प्रचलकुण्डलकुन्तलाढ्यम्

*yasmin tadā madhu-pater mahiṣī-sahasram
śroṇī-bhareṇa śanakaiḥ kvaṇad-aṅghri-śobham
madhye su-cāru kuca-kuṅkuma-śoṇa-hāram
śrīman-mukhaṁ pracala-kuṇḍala-kuntalāḍhyam*

SYNONYMS

yasmin—in which; *tadā*—at that time; *madhu*—of Mathurā; *pateḥ*—of the Lord; *mahiṣī*—the queens; *sahasram*—thousands; *śroṇī*—of their hips; *bhareṇa*—with the weight; *śanakaiḥ*—slowly; *kvaṇat*—tinkling; *aṅghri*—of whose feet; *śobham*—the charm; *madhye*—at the middle (the waist); *su-cāru*—very attractive; *kuca*—from their breasts; *kuṅkuma*—with the *kuṅkuma* powder; *śoṇa*—reddened; *hāram*—whose pearl necklaces; *śrī-mat*—beautiful; *mukham*—whose faces; *pracala*—moving; *kuṇḍala*—with

earrings; *kuntala*—and locks of hair; *āḍhyam*—richly endowed.

TRANSLATION

Lord Madhupati's thousands of queens were also staying in the palace. Their feet moved slowly, weighed down by their hips, and the bells on their feet tinkled charmingly. Their waists were very slender, the *kuṭi kuma* from their breasts reddened their pearl necklaces, and their swaying earrings and flowing locks of hair enhanced the exquisite beauty of their faces.

PURPORT

Śrīla Prabhupāda writes, "After looking at such beauties in the palace of King Yudhiṣṭhira, Duryodhana became envious. He became especially envious and lustful upon seeing the beauty of Draupadī because he had cherished a special attraction for her from the very beginning of her marriage with the Pāṇḍavas. In the marriage selection assembly of Draupadī, Duryodhana had also been present, and with other princes he had been very much captivated by the beauty of Draupadī, but he had failed to achieve her."

TEXTS 34-35

सभायां मयकुसायां
क्वापि धर्मसुतोऽधिराट्
वृतोऽनुगैर्बन्धुभिश्च
कृष्णेनापि स्वचक्षुषा

आसीनः काञ्चने साक्षाद्
आसने मघवानिव

पारमेष्ठ्यश्रीया जुष्टः
स्तूयमानश्च वन्दिभिः

*sabhāyām maya-kl̥ptāyām
kvāpi dharma-suto 'dhirāt
vṛto 'nugair bandhubhiś ca
kṛṣṇenāpi sva-cakṣuṣā
āsīnaḥ kāñcane sākṣād
āsane maghavān iva
pārameṣṭhya-śrīyā juṣṭaḥ
stūyamānaś ca vandibhiḥ*

SYNONYMS

sabhāyām—in the assembly hall; *maya*—by Maya Dānava; *kl̥ptāyām*—constructed; *kva api*—on one occasion; *dharma-sutaḥ*—the son of Yamarāja (Yudhiṣṭhira); *adhirāt*—the emperor; *vṛtaḥ*—accompanied; *anugaiḥ*—by his attendants; *bandhubhiḥ*—by his family members; *ca*—and; *kṛṣṇena*—by Lord Kṛṣṇa; *api*—also; *sva*—his own; *cakṣuṣā*—eye; *āsīnaḥ*—seated; *kāñcane*—made of gold; *sākṣāt*—in person; *āsane*—on a throne; *maghavān*—Lord Indra; *iva*—as if; *pārameṣṭhya*—of Brahmā, or of supreme rulership; *śrīyā*—with the opulences; *juṣṭaḥ*—joined; *stūyamānaḥ*—being praised; *ca*—and; *vandibhiḥ*—by the court poets.

TRANSLATION

It so happened that Emperor Yudhiṣṭhira, the son of Dharma, was sitting just like Indra on a golden throne in the assembly hall built by Maya Dānava. Present with him were his attendants and family members, and also Lord Kṛṣṇa, his special eye. Displaying the opulences of Brahma himself, King Yudhiṣṭhira was being praised by the court poets.

PURPORT

Śrīla Śrīdhara Svāmī explains that Lord Kṛṣṇa is described here as Yudhiṣṭhira's special eye since He advised the King on what was beneficial and what was not.

TEXT 36

तत्र दुर्योधनो मानी
परीतो भ्रातृभिर्नृप
किरीटमाली न्यविशद्
असिहस्तः क्षिपन् रुषा

*tatra duryodhano mānī
parīto bhrāṭṛbhir nṛpa
kirīṭa-mālī nyaviśad
asi-hastaḥ kṣiṇan ruṣā*

SYNONYMS

tatra—there; *duryodhanaḥ*—Duryodhana; *mānī*—proud; *parītaḥ*—surrounded; *bhrāṭṛbhiḥ*—by his brothers; *nṛpa*—O King; *kirīṭa*—wearing a crown; *mālī*—and a necklace; *nyaviśat*—entered; *asi*—a sword; *hastaḥ*—in his hand; *kṣiṇan*—insulting (the doorkeepers); *ruṣā*—angrily.

TRANSLATION

Proud Duryodhana, holding a sword in his hand and wearing a crown and necklace, angrily went into the palace in the company of his brothers, O King, insulting the doorkeepers as he entered.

PURPORT

Śrīla Prabhupāda writes that Duryodhana "was always in an envious and angry mood, and therefore, on a slight provocation, he spoke sharply with the doorkeepers and became angry."

TEXT 37

स्थलेऽभ्यगृह्णाद्वस्त्रान्तं
जलं मत्वा स्थलेऽपतत्
जले च स्थलवद् भ्रान्त्या
मयमायाविमोहितः

*sthale 'bhyagr̥hṇād vastrāntam
jalam matvā sthale 'patat
jale ca sthala-vad bhrāntyā
maya-māyā-vimohitaḥ*

SYNONYMS

sthale—on solid ground; *abhyagr̥hṇāt*—he picked up; *vastra*—of his garment; *antam*—the end; *jalam*—water; *matvā*—thinking; *sthale*—and in another place; *apatat*—he fell; *jale*—into water; *ca*—and; *sthala*—solid ground; *vat*—as if; *bhrāntyā*—by the illusion; *maya*—of Maya Dānava; *māyā*—by the magic; *vimohitaḥ*—bewildered.

TRANSLATION

Bewildered by the illusions created through Maya Dānava's magic,
Duryodhana mistook the solid floor for water and lifted the end of his garment.

And elsewhere he fell into the water, mistaking it for the solid floor.

TEXT 38

जहास भीमस्तं दृष्ट्वा
स्त्रियो नृपतयो परे
निवार्यमाणा अप्यङ्ग
राज्ञा कृष्णानुमोदिताः

*jahāsa bhīmas taṁ dṛṣṭvā
striyo nṛpatayo pare
nivāryamāṇā apy aṅga
rājñā kṛṣṇānumoditāḥ*

SYNONYMS

jahāsa—laughed; *bhīmaḥ*—Bhīma; *taṁ*—him; *dṛṣṭvā*—seeing; *striyaḥ*—the women; *nṛ-patayaḥ*—kings; *apare*—and others; *nivāryamāṇāḥ*—being checked; *api*—even though; *aṅga*—my dear (Parīkṣit); *rājñā*—by the King (Yudhiṣṭhira); *kṛṣṇa*—by Lord Kṛṣṇa; *anumoditāḥ*—approved.

TRANSLATION

My dear Parīkṣit, Bhīma laughed to see this, and so did the women, kings and others. King Yudhiṣṭhira tried to stop them, but Lord Kṛṣṇa showed His approval.

PURPORT

Śrīla Viśvanātha Cakravartī mentions that King Yudhiṣṭhira tried to check the laughter by glancing at the women and Bhīma. Lord Kṛṣṇa, however, gave

approval with a gesture of His eyebrows. The Lord had come to the earth to remove the burden of wicked kings, and this incident was not unrelated to the Lord's purpose.

TEXT 39

स व्रीडितोऽवग्वदनो रुषा ज्वलन
निष्क्रम्य तूष्णीं प्रययौ गजाह्वयम्
हाहेति शब्दः सुमहानभूत्सताम्
अजातशत्रुर्विमना इवाभवत्
बभूव तूष्णीं भगवान् भुवो भरं
समुज्जिहीर्षुर्भ्रमति स्म यददृशा

*sa vrīḍito 'vag-vadano ruṣā jvalan
niṣkramya tūṣṇīm prayayau gajāhvayam
hā-heti śabdaḥ su-mahān abhūt satām
ajāta-śatrur vimanā ivābhavat
babhūva tūṣṇīm bhagavān bhuvo bharam
samujjihīrṣur bhramati sma yad-dṛśā*

SYNONYMS

saḥ—he, Duryodhana; *vrīḍitaḥ*—embarrassed; *avāk*—held down; *vadanaḥ*—whose face; *ruṣā*—with anger; *jvalan*—burning; *niṣkramya*—exiting; *tūṣṇīm*—silently; *prayayau*—he went off; *gaja-āhvayam*—to Hastināpura; *hā-hā iti*—"alas, alas"; *śabdaḥ*—the sound; *su-mahān*—very great; *abhūt*—arose; *satām*—from the saintly persons; *ajāta-śatruḥ*—King Yudhiṣṭhira; *vimanāḥ*—depressed; *iva*—somewhat; *abhavat*—became; *babhūva*—was; *tūṣṇīm*—silent; *bhagavān*—the Supreme Lord; *bhuvāḥ*—of the earth; *bharam*—the burden; *samujjihīrṣuḥ*—wanting to

remove; *bhramati sma*—(Duryodhana) became deluded; *yat*—whose; *dṛśā*—by the glance.

TRANSLATION

Humiliated and burning with anger, Duryodhana turned his face down, left without uttering a word and went back to Hastināpura. The saintly persons present loudly cried out, "Alas, alas !" and King Yudhiṣṭhira was somewhat saddened. But the Supreme Lord, whose mere glance had bewildered Duryodhana, remained silent, for His intention was to remove the burden of the earth.

PURPORT

Śrīla Prabhupāda writes, "When Duryodhana left in such an angry mood, everyone regretted the incident, and King Yudhiṣṭhira also became very sorry. But despite all occurrences, Kṛṣṇa was silent. He did not say anything against or in favor of the incident. It appeared that Duryodhana had been put into illusion by the supreme will of Lord Kṛṣṇa, and this was the beginning of the enmity between the two sects of the Kuru dynasty. This appeared to be a part of Kṛṣṇa's plan in His mission to decrease the burden of the world."

TEXT 40

एतत्तेऽभिहितं राजन्
यत्पृष्टोऽहमिह त्वया
सुयोधनस्य दौरात्म्यं
राजसूये महाक्रतौ

etat te 'bhihitam rājan

*yat pr̥ṣṭo 'ham iha tvayā
suyodhanasya daurātmyam
rājasūye mahā-kratau*

SYNONYMS

etat—this; *te*—to you; *abhihitam*—spoken; *rājan*—O King; *yat*—what; *pr̥ṣṭaḥ*—asked; *aham*—I; *iha*—in this regard; *tvayā*—by you; *suyodhanasya*—of Suyodhana (Duryodhana); *daurātmyam*—the dissatisfaction; *rājasūye*—during the Rājasūya; *mahā-kratau*—the great sacrifice.

TRANSLATION

I have now replied to your question, O King, concerning why Duryodhana was dissatisfied on the occasion of the great Rājasūya sacrifice.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto Seventy-fifth Chapter of the Śrīmad-Bhāgavatam, entitled "Duryodhana Humiliated."

76. The Battle Between Śālva and the Vṛṣṇis

This chapter relates how the demon Śālva acquired a huge and terrifying airship, how he used it to attack the Vṛṣṇis in Dvārakā, and how Lord Pradyumna was taken from the battlefield during the fighting that ensued.

Śālva was one of the kings who had been defeated at the time of Rukmiṇī-devī's marriage. Having vowed then that he would rid the earth of all

the Yādavas, he began worshiping Lord Śiva each day by eating only a palmful of dust. After a year had passed, Śiva appeared before Śālva and asked him to choose a benediction. Śālva begged for a flying machine that could go anywhere and that would strike terror into the hearts of demigods, demons and humans alike. Lord Śiva granted this request and had Maya Dānava construct for Śālva a flying iron city named Saubha. Śālva took this vehicle to Dvārakā, where he and his huge army laid siege to the city. From his airplane Śālva bombarded Dvārakā with tree trunks, boulders and other missiles, and he produced a mighty whirlwind that obscured everything with dust.

When Pradyumna, Sātyaki and the other Yadu heroes saw the plight of Dvārakā and her residents, they went out to do battle with Śālva's forces. Pradyumna, the best of warriors, destroyed with His divine weapons all of Śālva's illusory magic, and He also bewildered Śālva himself. Thus Śālva's airplane began wandering aimlessly on the earth, in the sky and on the tops of mountains. But then a follower of Śālva's named Dyumān struck Pradyumna on the chest with his club, whereupon Pradyumna's chariot driver, thinking his master seriously injured, carried Him from the battlefield. But Pradyumna quickly regained consciousness and sharply criticized His driver for doing this.

TEXT 1

श्रीशुक उवाच
अथान्यदपि कृष्णस्य
शृणु कर्माद्भुतं नृप
क्रीडानरशरीरस्य
यथा सौभपतिर्हतः

śrī-śuka uvāca
athānyad api kṛṣṇasya

*śṛṇu karmādbhutaṁ nṛpa
krīḍā-nara-śarīrasya
yathā saubha-patir hataḥ*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *atha*—now; *anyat*—another; *api*—yet; *kṛṣṇasya*—of Lord Kṛṣṇa; *śṛṇu*—please hear; *karma*—deed; *adbhutam*—wonderful; *nṛpa*—O King; *krīḍā*—for playing; *nara*—humanlike; *śarīrasya*—whose body; *yathā*—how; *saubha-patiḥ*—the lord of Saubha (Śālva); *hataḥ*—killed.

TRANSLATION

Śukadeva Gosvāmī said: Now please hear, O King, another wondrous deed performed by Lord Kṛṣṇa, who appeared in His humanlike body to enjoy transcendental pastimes. Hear how He killed the master of Saubha.

TEXT 2

शिशुपालसखः शाल्वो
रुक्मिण्युद्धाह आगतः
यदुभिर्निर्जितः सङ्ख्ये
जरासन्धादयस्तथा

*śiśupāla-sakhaḥ śālvo
rukmiṇy-udvāha āgataḥ
yadubhir nirjitaḥ saṅkhye
jarāsandhādayas tathā*

SYNONYMS

śiśupāla-sakhaḥ—a friend of Śiśupāla's; *śālvaḥ*—named Śālva; *rukmiṇī-udvāhe*—to Rukmiṇī's wedding; *āgataḥ*—having come; *yadubhiḥ*—by the Yadus; *nirjitaḥ*—defeated; *saṅkhye*—in battle; *jarāsandha-ādayaḥ*—Jarāsandha and others; *tathā*—as well.

TRANSLATION

Śālva was a friend of Śiśupāla's. When he attended the wedding of Rukmiṇī, the Yadu warriors defeated him in battle, along with Jarāsandha and the other kings.

TEXT 3

शाल्वः प्रतिज्ञामकरोच्च
छृण्वतां सर्वभूभुजाम्
अयादवां क्ष्मां करिष्ये
पौरुषं मम पश्यत

śālvaḥ pratijñām akaroc
chṛṇvatām sarva-bhūbhujām
ayādavām kṣmām kariṣye
pauruṣam mama paśyata

SYNONYMS

śālvaḥ—Śālva; *pratijñām*—a promise; *akarot*—made; *śṛṇvatām*—as they listened; *sarva*—all; *bhū-bhujām*—the kings; *ayādavām*—devoid of Yādavas; *kṣmām*—the earth; *kariṣye*—I will make; *pauruṣam*—prowess; *mama*—my;

paśyata—just see.

TRANSLATION

Śālva swore in the presence of all the kings: "I will rid the earth of Yādavas. Just see my prowess!"

TEXT 4

इति मूढः प्रतिज्ञाय
देवं पशुपतिं प्रभुम्
आराधयामास नृपः
पांशुमुष्टिं सकृद्ग्रसन

*iti mūḍhaḥ pratijñāya
devaṁ paśu-patiṁ prabhum
ārādhayām āsa nṛpaḥ
pāṁśu-muṣṭim sakṛd grasan*

SYNONYMS

iti—with these words; *mūḍhaḥ*—the fool; *pratijñāya*—having vowed; *devam*—the lord; *paśu-patiṁ*—Śiva, the protector of animallike men; *prabhum*—his master; *ārādhayām āsa*—worshiped; *nṛpaḥ*—the King; *pāṁśu*—of dust; *muṣṭim*—a handful; *sakṛt*—once (daily); *grasan*—eating.

TRANSLATION

Having thus made his vow, the foolish King proceeded to worship Lord Paśupati [Śiva] as his deity by eating a handful of dust each day, and nothing

more.

TEXT 5

संवत्सरान्ते भगवान्
आशुतोष उमापतिः
वरेण च्छन्दयामास
शाल्वं शरणमागतम्

*saṁvatsarānte bhagavān
āśu-toṣa umā-patiḥ
vareṇa cchandayām āsa
śālvaṁ śaraṇam āgatam*

SYNONYMS

saṁvatsara—of a year; *ante*—at the end; *bhagavān*—the great lord; *āśu-toṣaḥ*—he who is quickly pleased; *umā-patiḥ*—the master of Umā; *vareṇa*—with a benediction; *chandayām āsa*—had him choose; *śālvaṁ*—Śālva; *śaraṇam*—for shelter; *āgatam*—approached.

TRANSLATION

The great Lord Umāpati is known as "he who is quickly pleased," yet only at the end of a year did he gratify Śālva, who had approached him for shelter, by offering him a choice of benedictions.

PURPORT

Śālva worshiped Lord Śiva, who is famous as Āśutoṣa, "one who is quickly satisfied." And yet Lord Śiva did not come to Śālva for an entire year because,

being *bhagavān*, a great, all-knowing personality, he understood that any benediction given to Lord Kṛṣṇa's enemy would be fruitless. Still, as stated by the words *śaraṇam āgatam*, Śālva had come to Lord Śiva for shelter, and thus to maintain the standard principle that a worshiper receives a benediction, Lord Śiva offered one to Śālva.

TEXT 6

देवासुरमनुष्याणां
गन्धर्वोरगरक्षसाम्
अभेद्यं कामगं वव्रे
स यानं वृष्णिभीषणम्

devāsura-manuṣyāṇām
gandharvoraga-rakṣasām
abhedyam kāma-gam vavre
sa yānam vṛṣṇi-bhīṣaṇam

SYNONYMS

deva—by demigods; *asura*—demons; *manuṣyāṇām*—and humans; *gandharva*—by Gandharvas; *uraga*—celestial serpents; *rakṣasām*—and Rākṣasa spirits; *abhedyam*—indestructible; *kāma*—at will; *gam*—traveling; *vavre*—chose; *saḥ*—he; *yānam*—a vehicle; *vṛṣṇi*—for the Vṛṣṇis; *bhīṣaṇam*—terrifying.

TRANSLATION

Śālva chose a vehicle that could be destroyed by neither demigods, demons, humans, Gandharvas, Uragas nor Rākṣasas, that could travel anywhere he

wished to go, and that would terrify the Vṛṣṇis.

TEXT 7

तथेति गिरिशादिष्टो
मयः परपुरंजयः
पुरं निर्माय शाल्वाय
प्रादात्सौभमयस्मयम्

*tatheti giriśādiṣṭo
mayah para-puraṁ-jayah
puraṁ nirmāya śālvāya
prādāt saubham ayas-mayam*

SYNONYMS

tathā—so be it; *iti*—having thus said; *giri-śa*—by Lord Śiva; *ādiṣṭaḥ*—ordered; *mayah*—Maya Dānava; *para*—of the enemy; *puraṁ*—the cities; *jayah*—who conquers; *puraṁ*—a city; *nirmāya*—constructing; *śālvāya*—to Śālva; *prādāt*—he gave; *saubham*—named Saubha; *ayah*—of iron; *mayam*—made.

TRANSLATION

Lord Śiva said, "So be it." On his order, Maya Dānava, who conquers his enemies' cities, constructed a flying iron city named Saubha and presented it to Śālva.

TEXT 8

स लब्ध्वा कामगं यानं

तमोधाम दुरासदम्
ययस्द्वारवतीं शाल्वो
वैरं वृष्णिकृतं स्मरन्

*sa labdhvā kāma-gaṁ yānaṁ
tamo-dhāma durāsadam
yayas dvāravatīm śālvo
vairam vṛṣṇi-kṛtaṁ smaran*

SYNONYMS

saḥ—he; *labdhvā*—obtaining; *kāma-gaṁ*—moving at his will; *yānaṁ*—the vehicle; *tamaḥ*—of darkness; *dhāma*—abode; *durāsadam*—unapproachable; *yayau*—went; *dvāravatīm*—to Dvārakā; *śālvaḥ*—Śālva; *vairam*—the enmity; *vṛṣṇi-kṛtam*—shown by the Vṛṣṇis; *smaran*—remembering.

TRANSLATION

This unassailable vehicle was filled with darkness and could go anywhere. Upon obtaining it, Śālva went to Dvārakā, remembering the Vṛṣṇis' enmity toward him.

TEXTS 9-11

निरुध्य सेनया शाल्वो
महत्या भरतर्षभ
पुरीं बभञ्जोपवनान्
उद्यानानि च सर्वशः

सगोपुराणि द्वाराणि
प्रासादाट्टालतोलिकाः
विहारान् स विमानाग्र्यान्
निपेतुः शस्त्रवृष्टयः

शिलाद्रुमाश्चाशनयः
सर्पा आसारशर्कराः
प्रचण्डश्चक्रवातोऽभूद्
रजसाच्छादिता दिशः

*nirudhya senayā śālva
mahatyā bharatarṣabha
purīm babhañjoṣavanān
udyānāni ca sarvaśaḥ*

*sa-gopurāṇi dvārāṇi
prāsādātṭāla-tolikāḥ
vihārān sa vimānāgryān
nipetuḥ śastra-vṛṣṭayaḥ*

*śilā-drumāś cāśanayaḥ
sarpā āsāra-śarkarāḥ
pracaṇḍaś cakravāto 'bhūd
rajasācchāditā diśaḥ*

SYNONYMS

nirudhya—besieging; *senayā*—with an army; *śālvaḥ*—Śālva; *mahatyā*—large; *bharata-rṣabha*—O best of the Bharatas; *purīm*—the city; *babhañja*—he broke up; *upavanān*—the parks; *udyānāni*—gardens; *ca*—and; *sarvaśaḥ*—all around;

sa-gopurāṇi—with towers; *dvārāṇi*—and gateways; *prāsāda*—mansions; *aṭṭāla*—observatories; *tolikāḥ*—and surrounding walls; *vihārān*—recreational areas; *saḥ*—he, Śālva; *vimāna*—of airships; *agryāt*—from the best; *nīpetuḥ*—there fell; *śāstra*—of weapons; *vṛṣṭayaḥ*—torrents; *śilā*—stones; *drumāḥ*—and trees; *ca*—also; *aśanayaḥ*—thunderbolts; *sarpāḥ*—snakes; *āsāra-śarkarāḥ*—and hailstones; *pracaṇḍaḥ*—fierce; *cakravātaḥ*—a whirlwind; *abhūt*—arose; *rajasā*—with dust; *ācchādditāḥ*—covered; *diśaḥ*—all the directions.

TRANSLATION

Śālva besieged the city with a large army, O best of the Bharatas, decimating the outlying parks and gardens, the mansions along with their observatories, towering gateways and surrounding walls, and also the public recreational areas. From his excellent airship he threw down a torrent of weapons, including stones, tree trunks, thunderbolts, snakes and hailstones. A fierce whirlwind arose and blanketed all directions with dust.

TEXT 12

इत्यर्द्यमाना सौभेन
कृष्णस्य नगरी भृशम्
नाभ्यपद्यत शं राजंस्
त्रिपुरेण यथा मही

ity ardyamānā saubhena
kṛṣṇasya nagarī bhṛśam
nābhyapadyata śaṁ rājaṁs
tri-pureṇa yathā mahī

SYNONYMS

iti—thus; *ardyamānā*—tormented; *saubhena*—by the airplane Saubha; *kṛṣṇasya*—of Lord Kṛṣṇa; *nagarī*—the city; *bhṛśam*—terribly; *na abhyapadyata*—could not have; *śam*—peace; *rājan*—O King; *tri-pureṇa*—by the three aerial cities of the demons; *yathā*—as; *mahī*—the earth.

TRANSLATION

Thus terribly tormented by the airship Saubha, Lord Kṛṣṇa's city had no peace, O King, just like the earth when it was attacked by the three aerial cities of the demons.

TEXT 13

प्रद्युम्नो भगवान् वीक्ष्य
बाध्यमाना निजाः प्रजाः
म भैष्टेत्यभ्यधाद्वीरो
रथारूढो महायशाः

pradyumno bhagavān vīkṣya
bādhyamānā nijāḥ prajāḥ
ma bhaiṣṭety abhyadhād vīro
rathārūḍho mahā-yaśāḥ

SYNONYMS

pradyumnaḥ—Pradyumna; *bhagavān*—the Lord; *vīkṣya*—seeing; *bādhyamānāḥ*—being harassed; *nijāḥ*—His own; *prajāḥ*—subjects; *mā bhaiṣṭa*—do not fear; *iti*—thus; *abhyadhāt*—addressed; *vīraḥ*—the great hero;

ratha—on His chariot; *ārūḍhaḥ*—mounted; *mahā*—immense; *yaśāḥ*—whose glory.

TRANSLATION

Seeing His subjects so harassed, the glorious and heroic Lord Pradyumna told them, "Do not fear," and mounted His chariot.

TEXTS 14-15

सात्यकिश्चारुदेष्णश्च
साम्बोऽक्रूरः सहानुजः
हार्दिक्यो भानुविन्दश्च
गदश्च शुकसारणौ

अपरे च महेष्वासा
रथयूथपयूथपाः
निर्ययुर्दक्षिता गुप्ता
रथेभाश्चपदातिभिः

sātyakiś cārudeṣṇaś ca
sāmbho 'krūraḥ sahānujaḥ
hārdikyo bhānuvindaś ca
gadaś ca śuka-sāraṇau

aṇpare ca maheṣv-āsā
ratha-yūthapa-yūthapāḥ
niryayur daṁśitā guptā
rathebhāśva-padātibhiḥ

SYNONYMS

sātyakiḥ cārudeṣṇaḥ ca—Sātyaki and Cārudeṣṇa; *sāmbaḥ*—Sāmba; *akrūraḥ*—and Akrūra; *saha*—with; *anujaḥ*—younger brothers; *hārdikyaḥ*—Hārdikya; *bhānuvindaḥ*—Bhānuvinda; *ca*—and; *gadaḥ*—Gada; *ca*—and; *śuka-sāraṇau*—Śuka and Sāraṇa; *apare*—others; *ca*—also; *mahā*—eminent; *iṣv-āsāḥ*—archers; *ratha*—of chariot (warriors); *yūtha-pa*—of the leaders; *yūtha-pāḥ*—the leaders; *niryayuḥ*—they went out; *damśitāḥ*—wearing armor; *guptāḥ*—protected; *ratha*—by (soldiers on) chariots; *ibha*—elephants; *aśva*—and horses; *padātibhiḥ*—and by foot soldiers.

TRANSLATION

The chief commanders of the chariot warriors—Sātyaki, Cārudeṣṇa, Sāmba, Akrūra and his younger brothers, along with Hārdikya, Bhānuvinda, Gada, Śuka and Sāraṇa—went out of the city with many other eminent bowmen, all girded in armor and protected by contingents of soldiers riding on chariots, elephants and horses, and also by companies of infantry.

TEXT 16

ततः प्रववृते युद्धं
शाल्वानां यदुभिः सह
यथासुराणां विबुधैः
तुमुलं लोमहर्षणम्

tataḥ pravavṛte yuddham
śālvānām yadubhiḥ saha
yathāsurāṇām vibudhais

tumulam loma-harṣaṇam

SYNONYMS

tataḥ—then; *pravavṛte*—began; *yuddham*—a battle; *śālvānām*—of the followers of Śālva; *yadubhiḥ saha*—with the Yadus; *yathā*—just like; *asurāṇām*—of the demons; *vibudhaiḥ*—with the demigods; *tumulam*—tumultuous; *loma-harṣaṇam*—making bodily hair stand on end.

TRANSLATION

A tumultuous, hair-raising battle then commenced between Śālva's forces and the Yadus. It equaled the great battles between the demons and demigods.

TEXT 17

ताश्च सौभपतेर्माया
दिव्यास्त्रै रुक्मिणीसुतः
क्षणेन नाशयामास
नैशं तम इवोष्णगुः

*tāś ca saubha-pater māyā
divyāstrai rukmiṇī-sutaḥ
kṣaṇena nāśayām āsa
naiśaṁ tama ivoṣṇa-guḥ*

SYNONYMS

tāḥ—those; *ca*—and; *saubha-pateḥ*—of the master of Saubha; *māyāḥ*—the magic illusions; *divya*—divine; *astraiḥ*—with weapons; *rukmiṇī-sutaḥ*—the son of Rukmiṇī (Pradyumna); *kṣaṇena*—in an instant; *nāśayām āsa*—destroyed;

naiṣam—of the night; *tamaḥ*—the darkness; *iva*—as; *uṣṇa*—warm; *guh*—whose rays (the sun).

TRANSLATION

With His divine weapons Pradyumna instantly destroyed all of Śālva's magic illusions, in the same way that the warm rays of the sun dissipate the darkness of night.

TEXTS 18-19

विव्याध पञ्चविंशत्या
स्वर्णपुङ्खैरयोमुखैः
शाल्वस्य ध्वजिनीपालं
शरैः सन्नतपर्वभिः

शतेनाताडयच्छाल्वम्
एकैकेनास्य सैनिकान्
दशभिर्दशभिर्नेतृन्
वाहनानि त्रिभिस्त्रिभिः

vivyādha pañca-vimśatyā
svarṇa-puṅkhair ayo-mukhaiḥ
śālvasya dhvajinī-pālaṁ
śaraiḥ sannata-parvabhiḥ

śatenātāḍayac chālvam
ekaikenāśya sainikān
daśabhir daśabhir netṛn

vāhanāni tribhis tribhiḥ

SYNONYMS

vivyādha—He shot; *pañca*—five; *vimśatyā*—plus twenty; *svaṇa*—gold; *puṅkhaiḥ*—whose shafts; *ayaḥ*—iron; *mukhaiḥ*—whose heads; *śālvasya*—of Śālva; *dhvajinī-pālam*—the commander-in-chief; *śaraiḥ*—with arrows; *sannata*—level; *parvabhiḥ*—whose joints; *śatena*—with one hundred; *atādayat*—He struck; *śālvam*—Śālva; *eka-ekena*—with one each; *asya*—his; *sainikān*—officers; *daśabhiḥ daśabhiḥ*—with ten each; *netṛn*—the chariot drivers; *vāhanāni*—the carriers; *tribhiḥ tribhiḥ*—with three each.

TRANSLATION

Lord Pradyumna's arrows all had gold shafts, iron heads and perfectly smooth joints. With twenty-five of them He struck down Śālva's commander-in-chief [Dyumān], and with one hundred He struck Śālva himself. Then He pierced Śālva's officers with one arrow each, his chariot drivers with ten arrows each, and his horses and other carriers with three arrows each.

TEXT 20

तदद्भुतं महत्कर्म
प्रद्युम्नस्य महात्मनः
दृष्ट्वा तं पूजयामासुः
सर्वे स्वपरसैनिकाः

*tad adbhutaṁ mahat karma
pradyumnasya mahātmanah
dṛṣṭvā taṁ pūjayām āsuḥ*

sarve sva-para-sainikāḥ

SYNONYMS

tat—that; *adbhutam*—amazing; *mahat*—mighty; *karma*—feat; *pradyumnasya*—of Pradyumna; *mahā-ātmanaḥ*—the great personality; *dṛṣṭvā*—seeing; *tam*—Him; *pūjayām āsuḥ*—honored; *sarve*—all; *sva*—of His own side; *para*—and of the enemy side; *sainikāḥ*—the soldiers.

TRANSLATION

When they saw the glorious Pradyumna perform that amazing and mighty feat, all the soldiers on both sides praised Him.

TEXT 21

बहुरूपैकरूपं तद्
दृश्यते न च दृश्यते
मायामयं मयकृतं
दुर्विभाव्यं परैरभूत्

bahu-rūpaika-rūpaṁ tad
dṛśyate na ca dṛśyate
māyā-mayaṁ maya-kṛtaṁ
durvibhāvyam parair abhūt

SYNONYMS

bahu—with many; *rūpa*—forms; *eka*—with one; *rūpaṁ*—form; *tat*—that (Saubha airship); *dṛśyate*—is seen; *na*—not; *ca*—and; *dṛśyate*—is seen; *māyā-mayaṁ*—magical; *maya*—by Maya Dānava; *kṛtaṁ*—made;

durvibhāvyam—impossible to find; *paraiḥ*—by the enemy (the Yādavas); *abhūt*—it became.

TRANSLATION

At one moment the magic airship built by Maya Dānava appeared in many identical forms, and the next moment it was again only one. Sometimes it was visible, and sometimes not. Thus Śālva's opponents could never be sure where it was.

TEXT 22

क्वचिद्भूमौ क्वचिद्व्योम्नि
गिरिमूर्ध्नि जले क्वचित्
अलातचक्रवद् भ्राम्यत्
सौभं तद् दुरवस्थितम्

kvacid bhūmau kvacid vyomni
giri-mūrdhni jale kvacit
alāta-cakra-vad bhrāmyat
saubham tad duravasthitam

SYNONYMS

kvacit—at one moment; *bhūmau*—on the earth; *kvacit*—at one moment; *vyomni*—in the sky; *giri*—of a mountain; *mūrdhni*—on the top; *jale*—in the water; *kvacit*—at one moment; *alāta-cakra*—a whirling firebrand; *vat*—like; *bhrāmyat*—wandering; *saubham*—Saubha; *tat*—that; *duravasthitam*—never remaining in one place.

TRANSLATION

From one moment to the next the Saubha airship appeared on the earth, in the sky, on a mountain peak or in the water. Like a whirling, flaming baton, it never remained in any one place.

TEXT 23

यत्र यत्रोपलक्ष्येत
ससौभः सहसैनिकः
शाल्वस्ततस्ततोऽमुञ्चञ्च
छरान् सात्वतयूथपाः

*yatra yatropalakṣyeta
sa-saubhaḥ saha-sainikaḥ
śālvas tatas tato 'muñcañ
charān sātvata-yūthapāḥ*

SYNONYMS

yatra yatra—wherever; *upalakṣyeta*—would appear; *sa-saubhaḥ*—with Saubha; *saha-sainikaḥ*—with his soldiers; *śālvaḥ*—Śālva; *tataḥ tataḥ*—in each of those locations; *amuñcan*—they released; *śarān*—their arrows; *sātvata*—of the Yadus; *yūtha-pāḥ*—the chiefs of the army.

TRANSLATION

Wherever Śālva would appear with his Saubha ship and his army, there the Yadu commanders would shoot their arrows.

TEXT 24

शरैरग्न्यर्कसंस्पर्शैर्
आशीविषदुरासदैः
पीड्यमानपुरानीकः
शाल्वोऽमुह्यत्परेरितैः

*śarair agny-arka-saṁsparśair
āśī-viṣa-durāsadaiḥ
pīḍyamāna-purānīkaḥ
śālvo 'muhyat pareritaiḥ*

SYNONYMS

śaraiḥ—by the arrows; *agni*—like fire; *arka*—and like the sun; *saṁsparśaiḥ*—whose contact; *āśī*—of a snake; *viṣa*—like the poison; *durāsadaiḥ*—intolerable; *pīḍyamāna*—distressed; *pura*—whose aerial city; *anīkaḥ*—and whose army; *śālvaḥ*—Śālva; *amuhyat*—became bewildered; *para*—by the enemy; *iritaiḥ*—shot.

TRANSLATION

Śālva became bewildered upon seeing his army and aerial city thus harassed by his enemy's arrows, which struck like fire and the sun and were as intolerable as snake venom.

PURPORT

Śrīla Śrīdhara Svāmī explains that the arrows of the Yadu commanders burned like fire, struck simultaneously from all sides like the sun's rays, and, like snake venom, were lethal by a single touch.

TEXT 25

शाल्वानीकपशस्त्रौघैर्
वृष्णिवीरा भृशार्दिताः
न तत्यजू रणं स्वं स्वं
लोकद्वयजिगीषवः

*śālvānīkapa-śastraughair
vṛṣṇi-vīrā bhṛśārditāḥ
na tatyajū raṇam svam svam
loka-dvaya-jigīṣavaḥ*

SYNONYMS

śālva—of Śālva; *anīka-pa*—of the leaders of the army; *śastra*—of weapons; *oghair*—by floods; *vṛṣṇi-vīrāḥ*—the heroes of the Vṛṣṇi clan; *bhṛśa*—extremely; *arditāḥ*—pained; *na tatyajuḥ*—they did not abandon; *raṇam*—the places on the battlefield; *svam svam*—each their own; *loka*—the worlds; *dvaya*—two; *jigīṣavaḥ*—wishing to conquer.

TRANSLATION

Because the heroes of the Vṛṣṇi clan were eager for victory in this world and the next, they did not abandon their assigned posts on the battlefield, even though the downpour of weapons hurled by Śālva's commanders tormented them.

PURPORT

Śrīla Prabhupāda writes, "The heroes of the Yadu dynasty were determined

to either die on the battlefield or gain victory. They were confident of the fact that if they would die in the fighting they would attain a heavenly planet, and if they would come out victorious they would enjoy the world."

TEXT 26

शाल्वामात्यो द्युमान्नाम
प्रद्युम्नं प्रक्प्रपीडितः
आसाद्य गदया मौर्व्या
व्याहत्य व्यनदद्वली

*śālvāmātyo dyumān nāma
pradyumnam prak prapīḍitaḥ
āsādyā gadayā maurvyā
vyāhatya vyanadad balī*

SYNONYMS

śālva-amātyaḥ—Śālva's minister; *dyumān nāma*—named Dyumān; *pradyumnam*-Pradyumna; *prak*—previously; *prapīḍitaḥ*—hurt; *āsādyā*—confronting; *gadayā*—with his club; *maurvyā*—made of carbonized iron; *vyāhatya*—striking; *vyanadat*—roared; *balī*—powerful.

TRANSLATION

Śālva's minister Dyumān, previously wounded by Śrī Pradyumna, now ran up to Him and, roaring loudly, struck Him with his club of black steel.

TEXT 27

प्रद्युम्नं गदया सीर्ण-
वक्षःस्थलमरिंदमम्
अपोवाह रणात्सूतो
धर्मविदारुकात्मजः

*pradyumnam gadayā sīrṇa-
vakṣaḥ-sthalam arim-damam
apovāha raṇāt sūto
dharma-vid dārukātmajaḥ*

SYNONYMS

pradyumnam—Pradyumna; *gadayā*—by the club; *sīrṇa*—shattered; *vakṣaḥ-sthalam*—whose chest; *arim*—of enemies; *damam*—the subduer; *apovāha*—removed; *raṇāt*—from the battlefield; *sūtaḥ*—His chariot driver; *dharma*—of his religious duty; *vit*—the expert knower; *dāruka-ātmajaḥ*—the son of Dāruka (Lord Kṛṣṇa's driver).

TRANSLATION

Pradyumna's driver, the son of Dāruka, thought that his valiant master's chest had been shattered by the club. Knowing well his religious duty, he removed Pradyumna from the battlefield.

PURPORT

Śrīla Viśvanātha Cakravartī explains that actually Lord Pradyumna has a *sac-cid-ānanda* body, an eternal, spiritual form that can never be wounded by mundane weapons. Dāruka's son, however, was a great devotee of the Lord, and out of intense love he feared for the safety of his master and thus removed Him from the battlefield.

Śrīla Prabhupāda writes, "The name of Śālva's commander-in-chief was Dyumān. He was very powerful, and although bitten by twenty-five of Pradyumna's arrows, he suddenly attacked Pradyumna with his fierce club and struck Him so strongly that Pradyumna became unconscious. Immediately there was a roaring, 'Now He is dead! Now He is dead!' The force of the club on Pradyumna's chest was very severe, enough to tear asunder the chest of an ordinary man."

TEXT 28

लब्धसम्ज्ञो मुहूर्तेन
कार्ष्णिः सारथिमब्रवीत्
अहो असाध्विदं सूत
यद्रणान्मेऽपसर्पणम्

*labdha-samjñō muhūrtena
kāṛṣṇiḥ sārathim abravīt
aho asādhv idam sūta
yad raṇān me 'pasarpaṇam*

SYNONYMS

labdha—attaining; *samjñah*—consciousness; *muhūrtena*—in a moment; *kāṛṣṇiḥ*—the son of Lord Kṛṣṇa; *sārathim*—to His chariot driver; *abravīt*—said; *aho*—ah; *asādhv*—improper; *idam*—this; *sūta*—O driver; *yat*—which; *raṇāt*—from the battlefield; *me*—My; *apasarpaṇam*—being taken away.

TRANSLATION

Quickly regaining consciousness, Lord Kṛṣṇa's son Pradyumna said to His charioteer, "O driver, this is abominable—for Me to have been removed from the battlefield!

TEXT 29

न यदूनां कुले जातः
श्रूयते रणविच्युतः
विना मत्क्लीबचित्तेन
सूतेन प्राप्तकिल्बिषात्

*na yadūnām kule jātaḥ
śrūyate raṇa-vicyutaḥ
vinā mat klība-cittena
sūtena prāpta-kilbiṣāt*

SYNONYMS

na—not; *yadūnām*—of the Yadus; *kule*—in the family; *jātaḥ*—one who was born; *śrūyate*—is heard of; *raṇa*—the battlefield; *vicyutaḥ*—who abandoned; *vinā*—except for; *mat*—Me; *klība*—like that of a eunuch; *cittena*—whose mentality; *sūtena*—because of the driver; *prāpta*—gotten; *kilbiṣāt*—stain.

TRANSLATION

"Except for Me, no one born in the Yadu dynasty has ever been known to abandon the battlefield. My reputation has now been stained by a driver who thinks like a eunuch.

TEXT 30

किं नु वक्ष्येऽभिसङ्गम्य
पितरौ रामकेशवौ
युद्धात्सम्यगपक्रान्तः
पृष्टस्तत्रात्मनः क्षमम्

*kiṁ nu vakṣye 'bhisaṅgamyā
pitarau rāma-keśavau
yuddhāt samyag apakrāntaḥ
prṣṭas tatrātmanaḥ kṣamam*

SYNONYMS

kim—what; *nu*—then; *vakṣye*—will I say; *abhisāṅgamyā*—meeting;
pitarau—with My fathers; *rāma-keśavau*—Balarāma and Kṛṣṇa;
yuddhāt—from the battle; *samyak*—altogether; *apakrāntaḥ*—fled;
prṣṭaḥ—questioned; *tatra*—in that case; *ātmanaḥ*—for My self;
kṣamam—fitting.

TRANSLATION

"What will I say to My fathers, Rāma and Keśava, when I return to Them after having simply fled the battle? What can I tell Them that will befit My honor?

PURPORT

Śrī Pradyumna here uses the word *pitarau*, "fathers," loosely. Lord Balarāma was of course His uncle.

TEXT 31

व्यक्तं मे कथयिष्यन्ति
हसन्त्यो भ्रातृजामयः
क्लैब्यं कथं कथं वीर
तवान्यैः कथ्यतां मृधे

*vyaktam me kathayiṣyanti
hasantyo bhrāṭṛ-jāmayah
klaibyam katham katham vīra
tavānyaiḥ kathyatām mṛdhe*

SYNONYMS

vyaktam—certainly; *me*—My; *kathayiṣyanti*—will speak of;
hasantyaḥ—laughing; *bhrāṭṛ-jāmayah*—My brothers' wives;
klaibyam—unmanliness; *katham*—how; *katham*—how; *vīra*—O hero;
tava—Your; *anyaiḥ*—by Your enemies; *kathyatām*—tell us; *mṛdhe*—in battle.

TRANSLATION

"Certainly My sisters-in-law will laugh at Me and say, 'O hero, tell us how in the world Your enemies turned You into such a coward in battle.' "

TEXT 32

सारथिरुवाच
धर्मं विजानतायुष्मन्
कृतमेतन्मया विभो
सूतः कृच्छ्रगतं रक्षेद्

रथिनं सारथिं रथी

*sārathir uvāca
dharmam vijānatāyusman
kṛtam etan mayā vibho
sūtaḥ kṛcchra-gataṁ rakṣed
rathinam sārathim rathī*

SYNONYMS

sārathiḥ uvāca—the driver said; *dharmam*—prescribed duty; *vijānatā*—by one who properly understood; *āyuh-man*—O long-lived one; *kṛtam*—done; *etat*—this; *mayā*—by me; *vibho*—O my Lord; *sūtaḥ*—a driver; *kṛcchra*—into difficulty; *gatam*—gone; *rakṣet*—should protect; *rathinam*—the master of the chariot; *sārathim*—his charioteer; *rathī*—the chariot owner.

TRANSLATION

The driver replied: O long-lived one, I have done this knowing full well my prescribed duty. O my Lord, the chariot driver must protect the master of the chariot when he is in danger, and the master must also protect his driver.

TEXT 33

एतद्विदित्वा तु भवान्
मयापोवाहितो रणात्
उपसृष्टः परेणेति
मूर्च्छितो गदया हतः

etad veditvā tu bhavān

*mayāpovāhito raṇāt
upasṛṣṭaḥ pareṇeti
mūrcchito gadayā hataḥ*

SYNONYMS

etat—this; *viditvā*—knowing; *tu*—indeed; *bhavān*—You; *mayā*—by me; *apovāhitaḥ*—removed; *raṇāt*—from the battlefield; *upasṛṣṭaḥ*—hurt; *pareṇa*—by the enemy; *iti*—thus thinking; *mūrcchitaḥ*—unconscious; *gadayā*—by his club; *hataḥ*—struck.

TRANSLATION

With this rule in mind, I removed You from the battlefield, since You had been struck unconscious by Your enemy's club and I thought You were seriously injured.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventy-sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Battle Between Śālva and the Vṛṣṇis."

77. Lord Kṛṣṇa Slays the Demon Śālva

This chapter describes how Lord Śrī Kṛṣṇa disposed of Śālva, the master of deception, and destroyed his airship Saubha.

Having been removed from the battlefield, Pradyumna was extremely ashamed, and He ordered His driver to take His chariot once again into the

presence of Dyumān. As Pradyumna fought with Dyumān, other Yadu heroes like Gada, Sātyaki, and Sāmba began to create havoc among Śālva's army. The battle continued in this way for twenty-seven days and nights.

When Lord Kṛṣṇa returned to Dvārakā, He found it under siege. At once He ordered Dārūka to drive Him onto the battlefield. Suddenly Śālva noticed the Lord and threw his spear at Kṛṣṇa's charioteer, but the Lord shattered the weapon into hundreds of pieces and pierced Śālva and his Saubha vehicle with numerous arrows. Śālva responded by shooting an arrow that struck Kṛṣṇa's left arm. Amazingly, the Lord dropped the Śārṅga bow He was holding in His left hand. The demigods watching the battle cried out in alarm upon seeing the bow fall, while Śālva took the opportunity to insult Kṛṣṇa.

Lord Kṛṣṇa then struck Śālva with His club, but the demon, vomiting blood, disappeared. A moment later a man came before Lord Kṛṣṇa and, after offering Him obeisances, introduced himself as a messenger from mother Devakī. The man informed the Lord that His father, Vasudeva, had been kidnapped by Śālva. Upon hearing this, Lord Kṛṣṇa seemed to lament like an ordinary man. Śālva then led forward someone who looked just like Vasudeva, decapitated him and took the head with him into his Saubha airship. Lord Śrī Kṛṣṇa, however, could understand the magic tricks of Śālva. Thus He pierced Śālva with a shower of arrows and struck the Saubha vehicle with His club, demolishing it. Śālva descended from his airplane and rushed toward Lord Kṛṣṇa to attack Him, but the Lord took up His Sudarśana disc and severed Śālva's head from his body.

With the killing of Śālva, the demigods in the sky played kettledrums in jubilation. The demon Dantavakra then took a vow to avenge his friend Śālva's death.

TEXT 1

श्रीशुक उवाच

स उपस्पृश्य सलिलं
दंशितो धृतकार्मुकः
नय मां द्युमतः पार्श्वं
वीरस्येत्याह सारथिम्

śrī-śuka uvāca
sa upaspr̥śya salilam
daṁśito dhṛta-kārmukaḥ
naya mām dyumataḥ pārśvam
vīrasyety āha sārathim

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *saḥ*—He (Pradyumna); *upaspr̥śya*—touching; *salilam*—water; *daṁśitaḥ*—fastening His armor; *dhṛta*—taking up; *kārmukaḥ*—His bow; *naya*—take; *mam*—Me; *dyumataḥ*—of Dyumān; *pārśvam*—to the side; *vīrasya*—of the hero; *iti*—thus; *āha*—He spoke; *sārathim*—to His driver.

TRANSLATION

Śukadeva Gosvāmī said: After refreshing Himself with water, putting on His armor and picking up His bow, Lord Pradyumna told His driver, "Take Me back to where the hero Dyumān is standing."

PURPORT

Pradyumna was eager to rectify the discrepancy of His having left the battlefield when His chariot driver carried Him away unconscious.

TEXT 2

विधमन्तं स्वसैन्यानि
द्युमन्तं रुक्मिणीसुतः
प्रतिहत्य प्रत्यविध्यान्
नाराचैरष्टभिः स्मयन्

*vidhamantaṁ sva-sainyāni
dyumantaṁ rukmiṇī-sutaḥ
pratihatya pratyavidhyān
nārācāir aṣṭabhiḥ smayan*

SYNONYMS

vidhamantaṁ—smashing; *sva*—His; *sainyāni*—soldiers;
dyumantaṁ—Dyumān; *rukmiṇī-sutaḥ*—the son of Rukmiṇī (Pradyumna);
pratihatya—counterattacking; *pratyavidhyāt*—He struck back; *nārācāiḥ*—with
special arrows made of iron; *aṣṭabhiḥ*—eight; *smayan*—while smiling.

TRANSLATION

In Pradyumna's absence, Dyumān had been devastating His army, but now Pradyumna counterattacked Dyumān and, smiling, pierced him with eight *nārāca* arrows.

PURPORT

Śrīla Viśvanātha Cakravartī comments that Pradyumna challenged Dyumān, saying "Now see if you can strike Me!" After saying this and allowing Dyumān to shoot his weapons, Pradyumna released His own deadly arrows.

TEXT 3

चतुर्भिश्चतुरो वाहान्
सूतमेकेन चाहनत्
द्वाभ्यं धनुश्च केतुं च
शरेणान्येन वै शिरः

*caturbhiś caturo vāhān
sūtam ekena cāhanat
dvābhyāṁ dhanuś ca ketuṁ ca
śareṇānyena vai śiraḥ*

SYNONYMS

caturbhiḥ—with four (arrows); *caturaḥ*—four; *vāhān*—carriers; *sūtam*—the driver; *ekena*—with one; *ca*—and; *ahanat*—He struck; *dvābhyām*—with two; *dhanuḥ*—the bow; *ca*—and; *ketum*—the flag; *ca*—and; *śareṇa*—with an arrow; *anyena*—another; *vai*—indeed; *śiraḥ*—the head.

TRANSLATION

With four of these arrows He struck Dyumān's four horses, with one arrow, his driver, with two more arrows, his bow and chariot flag, and with the last arrow, Dyumān's head.

TEXT 4

गदसात्यकिसाम्बाद्या
जघ्नुः सौभपतेर्बलम्
पेतुः समुद्रे सौभेयाः

सर्वे सञ्छिन्नकन्धराः

*gada-sātyaki-sāmbādyā
jaghnuḥ saubha-pater balam
petuḥ samudre saubheyāḥ
sarve sañchinna-kandharāḥ*

SYNONYMS

gada-sātyaki-sāmba-ādyāḥ—Gada, Sātyaki, Sāmba and others; *jaghnuḥ*—they killed; *saubha-pateḥ*—of the master of Saubha (Śālva); *balam*—the army; *petuḥ*—they fell; *samudre*—into the ocean; *saubheyāḥ*—those who were standing inside Saubha; *sarve*—all; *sañchinna*—cut through; *kandharāḥ*—whose necks.

TRANSLATION

Gada, Sātyaki, Sāmba and others began killing Śālva's army, and thus all the soldiers inside the airship began falling into the ocean, their necks severed.

TEXT 5

एवं यदूनां शाल्वानां
निघ्नतामितरेतरम्
युद्धं त्रिनवरात्रं तद्
अभूत्तुमुलमुल्बणम्

*evam yadūnām śālvānām
nighnatām itaretaram
yuddham tri-nava-rātram tad*

abhūt tumulam ulbaṇam

SYNONYMS

evam—thus; *yadūnām*—of the Yadus; *śālvānām*—and the followers of Śālva; *nighnatām*—striking; *itara-itaram*—one another; *yuddham*—fight; *tri*—three times; *nava*—nine; *rātram*—for nights; *tat*—that; *abhūt*—was; *tumulam*—tumultuous; *ulbaṇam*—fearsome.

TRANSLATION

As the Yadus and Śālva's followers thus went on attacking one another, the tumultuous, fearsome battle continued for twenty-seven days and nights.

TEXTS 6-7

इन्द्रप्रस्थं गतः कृष्ण
आहूतो धर्मसूनुना
राजसूयेऽथ निवृत्ते
शिशुपाले च संस्थिते

कुरुवृद्धाननुज्ञाप्य
मुनींश्च ससुतां पृथाम्
निमित्तान्यतिघोराणि
पश्यन्द्वारवतीं ययौ

indraprasthaṁ gataḥ kṛṣṇa
āhūto dharma-sūnunā
rājasūye 'tha nivṛtte

śiśupāle ca samsthite
kuru-vṛddhān anujñāpya
munīṃś ca sa-sutāṃ prthām
nimittāny ati-ghorāṇi
paśyan dvāravatīm yayau

SYNONYMS

indraprastham—to Indraprastha, the capital of the Pāṇḍavas; *gataḥ*—gone; *kṛṣṇaḥ*—Lord Kṛṣṇa; *āhūtaḥ*—called; *dharma-sūnunā*—by the son of Yamarāja, religion personified (King Yudhiṣṭhira); *rājasūye*—the Rājasūya sacrifice; *atha*—then; *nivṛtte*—when it was complete; *śiśupāle*—Śiśupāla; *ca*—and; *samsthite*—when he had been killed; *kuru-vṛddhān*—of the elders of the Kuru dynasty; *anujñāpya*—taking leave; *munīn*—of the sages; *ca*—and; *sa*—with; *sutām*—her sons (the Pāṇḍavas); *prthām*—of Queen Kuntī; *nimittāni*—bad omens; *ati*—very; *ghorāṇi*—terrible; *paśyan*—seeing; *dvāravatīm*—to Dvārakā; *yayau*—He went.

TRANSLATION

Invited by Yudhiṣṭhira, the son of Dharma, Lord Kṛṣṇa had gone to Indraprastha. Now that the Rājasūya sacrifice had been completed and Śiśupāla killed, the Lord began to see inauspicious omens. So He took leave of the Kuru elders and the great sages, and also of Pṛthā and her sons, and returned to Dvārakā.

TEXT 8

आह चाहमिहायात
आर्यमिश्राभिसङ्गतः

राजन्याश्चैवपक्षीया
नूनं हन्युः पुरीं मम

*āha cāham ihāyāta
ārya-miśrābhisaṅgataḥ
rājanyāś caidya-pakṣīyā
nūnam hanyuḥ purīm mama*

SYNONYMS

āha—He said; *ca*—and; *aham*—I; *iha*—to this place (Indraprastha); *āyātaḥ*—having come; *ārya*—by My elder (brother Balarāma); *miśra*—the distinguished personality; *abhisaṅgataḥ*—accompanied; *rājanyāḥ*—kings; *caidya-pakṣīyāḥ*—siding with Caidya (Śiśupāla); *nūnam*—certainly; *hanyuḥ*—must be attacking; *purīm*—city; *mama*—My.

TRANSLATION

The Lord said to Himself: Because I have come here with My respected elder brother, kings partial to Śiśupāla may well be attacking My capital city.

TEXT 9

वीक्ष्य तत्कदनं स्वानां
निरूप्य पुररक्षणम्
सौभं च शाल्वराजं च
दारुकं प्राह केशवः

*vikṣya tat kadanam svānām
nirūpya pura-rakṣaṇam*

*saubhaṁ ca śālva-rājaṁ ca
dārukam prāha keśavaḥ*

SYNONYMS

vikṣya—seeing; *tat*—that; *kadanam*—destruction; *svānām*—of His own men; *nirūpya*—arranging; *pura*—of the city; *rakṣaṇam*—for protection; *saubham*—the vehicle Saubha; *ca*—and; *śālva-rājam*—the King of the Śālva province; *ca*—and; *dārukam*—to Dārūka, His chariot driver; *prāha*—spoke; *keśavaḥ*—Lord Kṛṣṇa.

TRANSLATION

[Śukadeva Gosvāmī continued:] After He arrived at Dvārakā and saw how His people were threatened with destruction, and also saw Śālva and his Saubha airship, Lord Keśava arranged for the city's defense and then addressed Dārūka as follows.

PURPORT

Lord Kṛṣṇa placed Śrī Balarāma in a strategic position to guard the city, and He also appointed a special guard for Śrī Rukmiṇī and the other queens inside the palaces. According to Śrīla Viśvanātha Cakravartī, by a secret route special soldiers conveyed the queens to safety inside Dvārakā.

TEXT 10

रथं प्रापय मे सूत
शाल्वस्यान्तिकमाशु वै
सम्भ्रमस्ते न कर्तव्यो

मायावी सौभराडयम्

*ratham prāpaya me sūta
śālvasyāntikam āśu vai
sambhramas te na kartavyo
māyāvī saubha-rāḍ ayam*

SYNONYMS

ratham—chariot; *prāpaya*—bring; *me*—My; *sūta*—O driver; *śālvasya*—of Śālva; *antikam*—into the proximity; *āśu*—quickly; *vai*—indeed; *sambhramaḥ*—bewilderment; *te*—by you; *na kartavyaḥ*—should not be experienced; *māyā-vī*—a great magician; *saubha-rāḍ*—lord of Saubha; *ayam*—this.

TRANSLATION

[Lord Kṛṣṇa said:] O driver, quickly take My chariot near Śālva. This lord of Saubha is a powerful magician; don't let him bewilder you.

TEXT 11

इत्युक्तश्चोदयामास
रथमास्थाय दारुकः
विशन्तं ददृशुः सर्वे
स्वे परे चारुणानुजम्

*ity uktaś codayām āsa
ratham āsthāya dārukaḥ
viśantaṁ dadṛśuḥ sarve*

sve pare cāruṇānujam

SYNONYMS

iti—thus; *uktaḥ*—told; *codayām āsa*—he drove forward; *ratham*—the chariot; *āsthāya*—taking control of it; *dārukaḥ*—Dārūka; *viśantam*—entering; *dadṛśuḥ*—saw; *sarve*—everyone; *sve*—His own men; *pare*—the opposite party; *ca*—also; *aruṇa-anujam*—the younger brother of Aruṇa (Garuḍa, on Lord Kṛṣṇa's flag).

TRANSLATION

Thus ordered, Dārūka took command of the Lord's chariot and drove forth. As the chariot entered the battlefield, everyone there, both friend and foe, caught sight of the emblem of Garuḍa.

TEXT 12

शाल्वश्च कृष्णमालोक्य
हतप्रायबलेश्वरः
प्राहरत्कृष्णसूतय
शक्तिं भीमरवां मृधे

śālvaś ca kṛṣṇam ālokya
hata-prāya-baleśvaraḥ
prāharat kṛṣṇa-sūtaya
śaktiṁ bhīma-ravāṁ mṛdhe

SYNONYMS

śālvaḥ—Śālva; *ca*—and; *kṛṣṇam*—Lord Kṛṣṇa; *ālokya*—seeing;

hata—destroyed; *prāya*—virtually; *bala*—of an army; *īśvaraḥ*—the master; *prāharat*—he cast; *kṛṣṇa-sūtāya*—at Kṛṣṇa's chariot driver; *śaktim*—his spear; *bhīma*—frightening; *ravām*—whose roaring sound; *mṛdhe*—on the battlefield.

TRANSLATION

When Śālva, the master of a decimated army, saw Lord Kṛṣṇa approaching, he hurled his spear at the Lord's charioteer. The spear roared frighteningly as it flew across the battlefield.

TEXT 13

तामापतन्तीं नभसि
महोल्कामिव रंहसा
भासयन्तीं दिशः शौरिः
सायकैः शतधाच्छिनत्

tām āpatantīm nabhasi
maholkām iva ramhasā
bhāsayantīm diśaḥ śauriḥ
sāyakaiḥ śatadhācchinat

SYNONYMS

tām—that; *āpatantīm*—flying toward; *nabhasi*—in the sky; *mahā*—great; *ulkām*—a meteor; *iva*—like; *ramhasā*—swiftly; *bhāsayantīm*—illuminating; *diśaḥ*—the directions; *śauriḥ*—Lord Kṛṣṇa; *sāyakaiḥ*—with His arrows; *śatadhā*—in hundreds of pieces; *acchinat*—cut.

TRANSLATION

Śālva's hurtling spear lit up the whole sky like a mighty meteor, but Lord Śāuri tore the great weapon into hundreds of pieces with His arrows.

TEXT 14

तं च षोडशभिर्विद्ध्वा
बानैः सौभं च खे भ्रमत
अविध्यच्छरसन्दोहैः
खं सूर्य इव रश्मिभिः

*tam ca ṣoḍaśabhir viddhvā
bānaiḥ saubham ca khe bhramat
avidhyac chara-sandohaiḥ
kham sūrya iva raśmibhiḥ*

SYNONYMS

tam—him, Śālva; *ca*—and; *ṣoḍaśabhiḥ*—with sixteen; *viddhvā*—piercing; *bānaiḥ*—arrows; *saubham*—Saubha; *ca*—also; *khe*—in the sky; *bhramat*—wandering; *avidhyat*—He struck; *śara*—of arrows; *sandohaiḥ*—with torrents; *kham*—the sky; *sūryaḥ*—the sun; *iva*—as; *raśmibhiḥ*—with its rays.

TRANSLATION

Lord Kṛṣṇa then pierced Śālva with sixteen arrows and struck the Saubha airship with a deluge of arrows as it darted about the sky. Firing His arrows, the Lord appeared like the sun flooding the heavens with its rays.

TEXT 15

शाल्वः शौरेस्तु दोः सव्यं
सशार्ङ्गं शार्ङ्गधन्वनः
बिभेद न्यपतद्धस्ताच्च
छार्ङ्गमासीत्तदद्भुतम्

*śālvaḥ śaures tu doḥ savyam
sa-śārṅgam śārṅga-dhanvanaḥ
bibheda nyapatad dhastāc
chārṅgam āsīt tad adbhutam*

SYNONYMS

śālvaḥ—Śālva; *śaureḥ*—of Lord Kṛṣṇa; *tu*—but; *doḥ*—the arm; *savyam*—left; *sa*—with; *śārṅgam*—the Lord's bow, called Śārṅga; *śārṅga-dhanvanaḥ*—of Him who is called Śārṅga-dhanvā; *bibheda*—struck; *nyapatat*—fell; *hastāt*—from His hand; *śārṅgam*—the Śārṅga bow; *āsīt*—was; *tat*—this; *adbhutam*—amazing.

TRANSLATION

Śālva then managed to strike Lord Kṛṣṇa's left arm, which held His bow Śārṅga, and, amazingly, Śārṅga fell from His hand.

TEXT 16

हाहाकारो महानासीद्
भूतानां तत्र पश्यताम्
निनद्य सौभराडुच्चैर्

इदमाह जनार्दनम्

*hāhā-kāro mahān āsīd
bhūtānām tatra paśyatām
ninadya saubha-rāḍ uccair
idam āha janārdanam*

SYNONYMS

*hāhā-kārah—*a cry of dismay; *mahān—*great; *āsīt—*arose; *bhūtānām—*among the living beings; *tatra—*there; *paśyatām—*who were witnessing; *ninadya—*roaring; *saubha-rāḍ—*the lord of Saubha; *uccaiḥ—*loudly; *idam—*this; *āha—*said; *janārdanam—*to Lord Kṛṣṇa.

TRANSLATION

Those who witnessed this all cried out in dismay. Then the master of Saubha roared loudly and addressed Lord Janārdana.

TEXTS 17-18

यत्त्वया मूढ नः सख्युर
भ्रातुर्भार्या हतेक्षताम्
प्रमत्तः स सभामध्ये
त्वया व्यापादितः सखा

तं त्वाद्य निशितैर्बाणैर्
अपराजितमानिनम्
नयाम्यपुनरावृत्तिं

यदि तिष्ठेर्ममाग्रतः

yat tvayā mūḍha naḥ sakhyur
bhrātur bhāryā hṛtekṣatām
pramattaḥ sa sabhā-madhye
tvayā vyāpāditaḥ sakhā

tam tvādyā niṣitair bāṇair
aparājita-māninam
nayāmy apunar-āvṛttim
yadi tiṣṭher mamāgrataḥ

SYNONYMS

yat—since; tvayā—by You; mūḍha—O fool; naḥ—our; sakhyuḥ—of the friend (Śiśupāla); bhrātuḥ—of (Your) brother (or more exactly, cousin); bhāryā—the bride; hṛtā—taken away; īkṣatām—as (we) looked on; pramattaḥ—inattentive; saḥ—he, Śiśupāla; sabhā—the assembly (of the Rājasūya sacrifice); madhye—within; tvayā—by You; vyāpāditaḥ—killed; sakhā—my friend; tam tvā—You Yourself; adya—today; niṣitaiḥ—sharp; bāṇaiḥ—with arrows; aparājita—invincible; māninam—who presume Yourself; nayāmi—I will send; apunaḥ-āvṛttim—to the realm of no return; yadi—if; tiṣṭheḥ—You will stand; mama—of me; agrataḥ—in front.

TRANSLATION

[Śālva said:] You fool! Because in our presence You kidnapped the bride of our friend Śiśupāla, Your own cousin, and because You later murdered him in the sacred assembly while he was inattentive, today with my sharp arrows I will send You to the land of no return! Though You think Yourself invincible, I will kill You now if You dare stand before me.

TEXT 19

श्रीभगवानुवाच
वृथा त्वं कत्थसे मन्द
न पश्यस्यन्तिकेऽन्तकम्
पौरुसं दर्शयन्ति स्म
शूरा न बहुभाषिणः

*śrī-bhagavān uvāca
vṛthā tvam katthase manda
na paśyasy antike 'ntakam
paurusaṁ darśayanti sma
śūrā na bahu-bhāṣiṇaḥ*

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *vṛthā*—in vain; *tvam*—you; *katthase*—boast; *manda*—O dull one; *na paśyasi*—you do not see; *antike*—near; *antakam*—death; *pauruṣam*—their prowess; *darśayanti*—demonstrate; *sma*—indeed; *śūrāḥ*—heroes; *na*—not; *bahu*—much; *bhāṣiṇaḥ*—speaking.

TRANSLATION

The Supreme Lord said: O dullard, you boast in vain, since you fail to see death standing near you. Real heroes do not talk much but rather show their prowess in action.

TEXT 20

इत्युक्त्वा भगवाञ्छाल्वं
गदया भीमवेगया
तताड जत्रौ संरब्धः
स चकम्पे वमन्नसृक्

*ity uktvā bhagavāñ chālvañ
gadayā bhīma-vegayā
tatāḍa jatrau saṁrabdhaḥ
sa cakampe vamann asṛk*

SYNONYMS

iti—thus; *uktvā*—speaking; *bhagavān*—the Lord; *śālvam*—Śālva;
gadayā—with His club; *bhīma*—fearsome; *vegayā*—whose force and speed;
tatāḍa—struck; *jatrau*—on the collarbone; *saṁrabdhaḥ*—infuriated; *saḥ*—he;
cakampe—trembled; *vaman*—vomiting; *asṛk*—blood.

TRANSLATION

Having said this, the furious Lord swung His club with frightening power and speed and hit Śālva on the collarbone, making him tremble and vomit blood.

TEXT 21

गदायां सन्निवृत्तायां
शाल्वस्त्वन्तरधीयत
ततो मुहूर्त आगत्य
पुरुषः शिरसाच्युतम्
देवक्या प्रहितोऽस्मीति

नत्वा प्राह वचो रुदन

*gadāyām sannivṛttāyām
śālvas tv antaradhīyata
tato muhūrta āgatya
puruṣaḥ śirasācyutam
devakyā prahito 'smīti
natvā prāha vaco rudan*

SYNONYMS

gadāyām—the club; *sannivṛttāyām*—when it was withdrawn; *śālvaḥ*—Śālva; *tu*—but; *antaradhīyata*—disappeared; *tataḥ*—then; *muhūrte*—after a moment; *āgatya*—coming; *puruṣaḥ*—a man; *śirasā*—with his head; *acyutam*—to Lord Kṛṣṇa; *devakyā*—by mother Devakī; *prahitaḥ*—sent; *asmi*—I am; *iti*—so saying; *natvā*—bowing down; *prāha*—he spoke; *vacaḥ*—these words; *rudan*—crying.

TRANSLATION

But as soon as Lord Acyuta withdrew His club, Śālva disappeared from sight, and a moment later a man approached the Lord. Bowing his head down to Him, he announced, "Devakī has sent me," and, sobbing, spoke the following words.

TEXT 22

कृष्ण कृष्ण महाबाहो
पिता ते पितृवत्सल
बद्ध्वापनीतः शाल्वेन

सौनिकेन यथा पशुः

*kṛṣṇa kṛṣṇa mahā-bāho
pitā te pitṛ-vatsala
baddhvāpanītaḥ śālvena
saunikena yathā paśuḥ*

SYNONYMS

kṛṣṇa kṛṣṇa—O Kṛṣṇa, Kṛṣṇa; *mahā-bāho*—O mighty-armed one; *pitā*—father; *te*—Your; *pitṛ*—to Your parents; *vatsala*—O You who are so affectionate; *baddhvā*—being captured; *apanītaḥ*—taken away; *śālvena*—by Śālva; *saunikena*—by a butcher; *yathā*—as; *paśuḥ*—a domestic animal.

TRANSLATION

[The man said:] O Kṛṣṇa, Kṛṣṇa, mighty-armed one, who are so affectionate to Your parents! Śālva has seized Your father and taken him away, as a butcher leads an animal to slaughter.

TEXT 23

निशम्य विप्रियं कृष्णो
मानुसीं प्रकृतिं गतः
विमनस्को घृणी स्नेहाद्
बभाषे प्राकृतो यथा

*niśamya vipriyaṁ kṛṣṇo
mānusīm prakṛtiṁ gataḥ
vimanasko ghrṇī snehād*

babhāṣe prākṛto yathā

SYNONYMS

niśamya—hearing; *vipriyam*—disturbing words; *kṛṣṇaḥ*—Lord Kṛṣṇa; *mānuṣīm*—humanlike; *prakṛtim*—a nature; *gataḥ*—having assumed; *vimanaskaḥ*—unhappy; *ghṛṇī*—compassionate; *snehāt*—out of love; *babhāṣe*—He spoke; *prākṛtaḥ*—an ordinary person; *yathā*—like.

TRANSLATION

When He heard this disturbing news, Lord Kṛṣṇa, who was playing the role of a mortal man, showed sorrow and compassion, and out of love for His parents He spoke the following words like an ordinary conditioned soul.

TEXT 24

कथं राममसम्भ्रान्तं
जित्वाजेयं सुरासुरैः
शाल्वेनाल्पीयसा नीतः
पिता मे बलवान् विधिः

katham rāmam asambhrāntam
jitvājeyam surāsuraiḥ
śālvenālpīyasā nītaḥ
pitā me balavān vidhiḥ

SYNONYMS

katham—how; *rāmam*—Lord Balarāma; *asambhrāntam*—never confused; *jitvā*—defeating; *ajeyam*—undefeatable; *sura*—by demigods; *asuraiḥ*—and

demons; *śālvena*—by Śālva; *alpīyasā*—very small; *nītaḥ*—taken; *pitā*—father; *me*—My; *bala-vān*—powerful; *vidhiḥ*—fate.

TRANSLATION

[Lord Kṛṣṇa said:] Balarāma is ever vigilant, and no demigod or demon can defeat Him. So how could this insignificant Śālva defeat Him and abduct My father? Indeed, fate is all-powerful!

TEXT 25

इति ब्रुवाणे गोविन्दे
सौभराट् प्रत्युपस्थितः
वसुदेवमिवानीय
कृष्णं चेदमुवाच सः

*iti bruvāṇe govinde
saubha-rāṭ pratyupasthitaḥ
vasudevam ivānīya
kṛṣṇam cedam uvāca saḥ*

SYNONYMS

iti—thus; *bruvāṇe*—saying; *govinde*—Lord Kṛṣṇa; *saubha-rāṭ*—the master of Saubha (Śālva); *pratyupasthitaḥ*—came forward; *vasudevam*—Vasudeva, Lord Kṛṣṇa's father; *iva*—as if; *ānīya*—leading; *kṛṣṇam*—to Lord Kṛṣṇa; *ca*—and; *idam*—this; *uvāca*—said; *saḥ*—he.

TRANSLATION

After Govinda spoke these words, the master of Saubha again appeared, apparently leading Vasudeva before the Lord. Śālva then spoke as follows.

TEXT 26

एष ते जनिता तातो
यदर्थमिह जीवसि
वधिष्ये वीक्षतस्तेऽमुम्
ईशश्चेत्पाहि बालिश

*eṣa te janitā tāto
yad-artham iha jīvasi
vadhiṣye vīkṣatas te 'mum
īśaś cet pāhi bāliśa*

SYNONYMS

eṣaḥ—this; *te*—Your; *janitā*—father who begot You; *tātaḥ*—dear; *yat-artham*—for whose sake; *iha*—in this world; *jīvasi*—You live; *vadhiṣye*—I shall kill; *vīkṣataḥ te*—as You witness; *amum*—him; *īśaḥ*—able; *cet*—if; *pāhi*—save him; *bāliśa*—O childish one.

TRANSLATION

[Śālva said:] Here is Your dear father, who begot You and for whose sake You are living in this world. I shall now kill him before Your very eyes. Save him if You can, weakling!

TEXT 27

एवं निर्भर्त्स्य मायावी
खड्गेनानकदुन्दुभेः
उत्कृत्य शिर आदाय
खस्थं सौभं समाविशत्

*evam nirbhartsya māyāvī
khaḍgenānakadundubheḥ
utkṛtya śira ādāya
kha-stham saubham samāviśat*

SYNONYMS

evam—thus; *nirbhartsya*—mocking; *māyā-vī*—the magician; *khaḍgena*—with his sword; *ānakadundubheḥ*—of Śrī Vasudeva; *utkṛtya*—cutting off; *śiraḥ*—the head; *ādāya*—taking it; *kha*—in the sky; *stham*—situated; *saubham*—Saubha; *samāviśat*—he entered.

TRANSLATION

After he had mocked the Lord in this way, the magician Śālva appeared to cut off Vasudeva's head with his sword. Taking the head with him, he entered the Saubha vehicle, which was hovering in the sky.

TEXT 28

ततो मुहूर्तं प्रकृतावुपप्लुतः
स्वबोध आस्ते स्वजनानुषङ्गतः
महानुभावस्तदबुध्यदासुरीं

मायां स शाल्वप्रसृतां मयोदिताम्

*tato muhūrtam prakṛtāv upaplutaḥ
sva-bodha āste sva-janānuṣaṅgataḥ
mahānubhāvas tad abudhyad āsurīm
māyām sa śālva-prasṛtām mayoditām*

SYNONYMS

tataḥ—then; *muhūrtam*—for a moment; *prakṛtau*—in ordinary (human) nature; *upaplutaḥ*—absorbed; *sva-bodhaḥ*—(although) fully self-cognizant; *āste*—He remained; *sva-jana*—for His dear ones; *anuṣaṅgataḥ*—due to His affection; *mahā-anubhāvaḥ*—the possessor of great powers of perception; *tat*—that; *abudhyat*—recognized; *āsurīm*—demoniac; *māyām*—the illusory magic; *saḥ*—He; *śālva*—by Śālva; *prasṛtām*—utilized; *maya*—by Maya Dānava; *uditām*—developed.

TRANSLATION

By nature Lord Kṛṣṇa is full in knowledge, and He possesses unlimited powers of perception. Yet for a moment, out of great affection for His loved ones, He remained absorbed in the mood of an ordinary human being. He soon recalled, however, that this was all a demoniac illusion engineered by Maya Dānava and employed by Śālva.

TEXT 29

न तत्र दूतं न पितुः कलेवरं
प्रबुद्ध आजौ समपश्यदच्युतः
स्वाप्नं यथा चाम्बरचारिणं रिपुं

सौभस्थमालोक्य निहन्तुमुद्यतः

*na tatra dūtam na pituḥ kalevaram
prabuddha ājau samapaśyad acyutaḥ
svāpnam yathā cāmbara-cāriṇam ripum
saubha-stham ālokya nihantum udyataḥ*

SYNONYMS

na—not; *tatra*—there; *dūtam*—the messenger; *na*—nor; *pituḥ*—of His father; *kalevaram*—the body; *prabuddhaḥ*—alert; *ājau*—on the battlefield; *samapaśyat*—saw; *acyutaḥ*—Lord Kṛṣṇa; *svāpnam*—in a dream; *yathā*—like; *ca*—and; *ambara*—in the sky; *cāriṇam*—moving; *ripum*—His enemy (Śālva); *saubha-stham*—sitting in the Saubha plane; *ālokya*—seeing; *nihantum*—to kill him; *udyataḥ*—He prepared.

TRANSLATION

Now alert to the actual situation, Lord Acyuta saw before Him on the battlefield neither the messenger nor His father's body. It was as if He had awakened from a dream. Seeing His enemy flying above Him in his Saubha plane, the Lord then prepared to kill him.

TEXT 30

एवं वदन्ति राजर्षे
ऋषयः के च नान्विताः
यत्स्ववाचो विरुध्येत
नूनं ते न स्मरन्त्युत

*evam vadanti rājarṣe
ṛṣayaḥ ke ca nānvitāḥ
yat sva-vāco virudhyeta
nūnam te na smaranty uta*

SYNONYMS

evam—so; *vadanti*—say; *rāja-ṛṣe*—O sage among kings (Parīkṣit); *ṛṣayaḥ*—sages; *ke ca*—some; *na*—not; *anvitāḥ*—reasoning correctly; *yat*—since; *sva*—their own; *vācaḥ*—words; *virudhyeta*—are contradicted; *nūnam*—for certain; *te*—they; *na smaranti*—do not remember; *uta*—indeed.

TRANSLATION

Such is the account given by some sages, O wise King, but those who speak in this illogical way are contradicting themselves, having forgotten their own previous statements.

PURPORT

If someone thinks that Lord Kṛṣṇa was actually bewildered by Śālva's magic and that the Lord was subjected to ordinary mundane lamentation, such an opinion is illogical and contradictory, since it is well known that Lord Kṛṣṇa is the Supreme Personality of Godhead, transcendental and absolute. This will be further explained in the following verses.

TEXT 31

क्व शोकमोहौ स्नेहो वा
भयं वा येऽज्ञसम्भवाः
क्व चाखण्डितविज्ञान-

ज्ञानैश्वर्यस्त्वखण्डितः

*kva śoka-mohau sneho vā
bhayaṁ vā ye 'jñā-sambhavāḥ
kva cākhaṇḍita-vijñāna-
jñānaiśvaryaś tv akhaṇḍitaḥ*

SYNONYMS

kva—where; *śoka*—lamentation; *mohau*—and bewilderment; *snehaḥ*—material affection; *vā*—or; *bhayaṁ*—fear; *vā*—or; *ye*—those which; *ajñā*—out of ignorance; *sambhavāḥ*—born; *kva ca*—and where, on the other hand; *akhaṇḍita*—infinite; *vijñāna*—whose perception; *jñāna*—knowledge; *aiśvaryaḥ*—and power; *tu*—but; *akhaṇḍitaḥ*—the infinite Supreme Lord.

TRANSLATION

How can lamentation, bewilderment, material affection or fear, all born out of ignorance, be ascribed to the infinite Supreme Lord, whose perception, knowledge and power are all similarly infinite?

PURPORT

Śrīla Prabhupāda writes, "Lamentation, aggrievement and bewilderment are characteristics of conditioned souls, but how can such things affect the person of the Supreme, who is full of knowledge, power and all opulence? Actually, it is not at all possible that Lord Kṛṣṇa was misled by the mystic jugglery of Śālva. He was displaying His pastime of playing the role of a human being."

All the great *Bhāgavatam* commentators conclude that grief, illusion, attachment and fear, which arise out of ignorance of the soul, can never be present in the transcendental dramatic pastimes enacted by the Lord. Śrīla Jīva Gosvāmī gives many examples from Kṛṣṇa's pastimes to illustrate this

point. For instance, when the cowherd boys entered the mouth of Aghāsura, Lord Kṛṣṇa was apparently astonished. Similarly, when Brahmā took away Lord Kṛṣṇa's cowherd boyfriends and calves, the Lord at first began to look for them as if He did not know where they were. Thus the Lord plays the part of an ordinary human being so as to relish transcendental pastimes with His devotees. One should never think the Personality of Godhead is an ordinary person, as Śukadeva Gosvāmī explains in this and the following verse.

TEXT 32

यत्पादसेवोर्जितयात्मविद्यया
हिन्वन्त्यनाद्यात्मविपर्ययग्रहम्
लभन्त आत्मीयमनन्तमैश्वरं
कुतो नु मोहः परमस्य सद्गतेः

*yat-pāda-sevorjitayātma-vidyayā
hinvanti anādyātma-viparyaya-graham
labhanta ātmīyam anantam aiśvaram
kuto nu mohaḥ paramasya sad-gateḥ*

SYNONYMS

yat—whose; *pāda*—of the feet; *sevā*—by service; *ūrjitayā*—made strong; *ātma-vidyayā*—by self-realization; *hinvanti*—they dispel; *anādi*—beginningless; *ātma*—of the self; *viparyaya-graham*—the misidentification; *labhante*—they attain; *ātmīyam*—in a personal relationship with Him; *anantam*—eternal; *aiśvaram*—glory; *kutaḥ*—how, nu—indeed; *mohaḥ*—bewilderment; *paramasya*—for the Supreme; *sat*—of saintly devotees; *gateḥ*—the destination.

TRANSLATION

By virtue of self-realization fortified by service rendered to His feet, devotees of the Lord dispel the bodily concept of life, which has bewildered the soul since time immemorial. Thus they attain eternal glory in His personal association. How, then, can that Supreme Truth, the destination of all genuine saints, be subject to illusion?

PURPORT

As a result of fasting the body becomes weak, and one thinks, "I am emaciated." Similarly, sometimes a conditioned soul thinks, "I am happy" or "I am unhappy"—ideas based on the bodily concept of life. Simply by serving the lotus feet of Lord Kṛṣṇa, however, devotees become free from this bodily concept of life. So how could such illusion possibly affect the Supreme Personality of Godhead at any time?

TEXT 33

तं शस्त्रपूगैः प्रहरन्तमोजसा
शाल्वं शरैः शौरिरमोघविक्रमः
विद्ध्वाच्छिनद्वर्म धनुः शिरोमणिं
सौभं च शत्रोर्गदया रुरोज ह

*taṁ śastra-pūgaiḥ praharantam ojasā
śālvaṁ śaraiḥ śaurir amogha-vikramaḥ
viddhvācchinad varma dhanuḥ śiro-maṇim
saubhaṁ ca śatror gadayā ruroja ha*

SYNONYMS

tam—Him; *śastra*—of weapons; *pūgaiḥ*—with torrents; *praharantam*—attacking; *ojasā*—with great force; *śālvam*—Śālva; *śaraiḥ*—with His arrows; *śauriḥ*—Lord Kṛṣṇa; *amogha*—never exhibited in vain; *vikramaḥ*—whose prowess; *viddhvā*—piercing; *acchinat*—He broke; *varma*—the armor; *dhanuḥ*—the bow; *śiraḥ*—on the head; *maṇim*—the jewel; *saubham*—the Saubha vehicle; *ca*—and; *śatroḥ*—of His enemy; *gadayā*—with His club; *ruroja*—He broke; *ha*—indeed.

TRANSLATION

While Śālva continued to hurl torrents of weapons at Him with great force, Lord Kṛṣṇa, whose prowess never fails, shot His arrows at Śālva, wounding him and shattering his armor, bow and crest jewel. Then with His club the Lord smashed His enemy's Saubha airship.

PURPORT

Śrīla Prabhupāda writes, "Then Śālva thought that Kṛṣṇa had been bewildered by his mystic representations, he became encouraged and began to attack the Lord with greater strength and energy by showering volumes of arrows upon Him. But the enthusiasm of Śālva can be compared to the speedy march of flies into a fire. Lord Kṛṣṇa, by hurling His arrows with unfathomable strength, injured Śālva, whose armor, bow and jeweled helmet all scattered into pieces. With a crashing blow from Kṛṣṇa's club, Śālva's wonderful airplane burst into pieces and fell into the sea."

The fact that Śālva's insignificant mystic power could not bewilder Lord Kṛṣṇa is here emphatically demonstrated.

TEXT 34

तत्कृष्णहस्तेरितया विचूर्णितं
पपात तोये गदया सहस्रधा
विसृज्य तद्भूतलमास्थितो गदाम्
उद्यम्य शाल्वोऽच्युतमभ्यगाद् द्रुतम्

*tat kṛṣṇa-hasteritayā vicūrṇitam
papāta toye gadayā sahasradhā
visṛjya tad bhū-talam āsthito gadām
udyamya śālvo 'cyutam abhyagād drutam*

SYNONYMS

tat—that (Saubha); *kṛṣṇa-hasta*—by Lord Kṛṣṇa's hand; *īritayā*—wielded; *vicūrṇitam*—shattered; *papāta*—it fell; *toye*—into the water; *gadayā*—by the club; *sahasradhā*—into thousands of pieces; *visṛjya*—abandoning; *tat*—it; *bhū-talam*—on the ground; *āsthitaḥ*—standing; *gadām*—his club; *udyamya*—taking up; *śālvaḥ*—Śālva; *acyutam*—Lord Kṛṣṇa; *abhyagāt*—attacked; *drutam*—swiftly.

TRANSLATION

Shattered into thousands of pieces by Lord Kṛṣṇa's club, the Saubha airship plummeted into the water. Śālva abandoned it, stationed himself on the ground, took up his club and rushed toward Lord Acyuta.

TEXT 35

आधावतः सगदं तस्य बाहुं
भल्लेन छित्त्वाथ रथाङ्गमद्भुतम्

वधाय शाल्वस्य लयार्कसन्निभं
बिभ्रद्वभौ सार्क इवोदयाचलः

*ādhāvataḥ sa-gadam tasya bāhum
bhallena chittvātha rathāṅgam adbhutam
vadhāya śālvasya layārka-sannibham
bibhrad babhau sārka ivodayācalaḥ*

SYNONYMS

ādhāvataḥ—running toward Him; *sa-gadam*—carrying his club; *tasya*—his; *bāhum*—arm; *bhallena*—with a special kind of arrow; *chittvā*—severing; *atha*—then; *ratha-aṅgam*—His disc weapon; *adbhutam*—wonderful; *vadhāya*—for the killing; *śālvasya*—of Śālva; *laya*—at the time of universal annihilation; *arka*—the sun; *sannibham*—exactly resembling; *bibhrat*—holding; *babhau*—He shone; *sa-arkaḥ*—together with the sun; *iva*—as if; *udaya*—of the sunrise; *acalaḥ*—the mountain.

TRANSLATION

As Śālva rushed at Him, the Lord shot a *bhalla* dart and cut off his arm that held the club. Having finally decided to kill Śālva, Kṛṣṇa then raised His Sudarśana disc weapon, which resembled the sun at the time of universal annihilation. The brilliantly shining Lord appeared like the easternmost mountain bearing the rising sun.

TEXT 36

जहार तेनैव शिरः सकुण्डलं
किरीटयुक्तं पुरुमायिनो हरिः

वज्रेण वृत्रस्य यथा पुरन्दरो
बभूव हाहेति वचस्तदा नृणाम्

*jahāra tenaiva śiraḥ sa-kunḍalam
kirīṭa-yuktaṁ puru-māyino hariḥ
vajreṇa vṛtrasya yathā purandaro
babhūva hāheti vacas tadā nṛṇām*

SYNONYMS

jahāra—He removed; *tena*—with it; *eva*—indeed; *śiraḥ*—the head; *sa*—with; *kunḍalam*—earrings; *kirīṭa*—crown; *yuktaṁ*—wearing; *puru*—vast; *māyinaḥ*—of the possessor of magical powers; *hariḥ*—Lord Kṛṣṇa; *vajreṇa*—with his thunderbolt weapon; *vṛtrasya*—of Vṛtrāsura; *yathā*—as; *purandaraḥ*—Lord Indra; *babhūva*—there arose; *hā-hā iti*—"alas, alas"; *vacas*—voices; *tadā*—then; *nṛṇām*—of (Śālva's) men.

TRANSLATION

Employing His disc, Lord Hari removed that great magician's head with its earrings and crown, just as Purandara had used his thunderbolt to cut off Vṛtra's head. Seeing this, all of Śālva's followers cried out, "Alas, alas!"

TEXT 37

तस्मिन्निपतिते पापे
सौभे च गदया हते
नेदुर्दुन्दुभयो राजन्
दिवि देवगणेरिताः

सखीनामपचितिं कुर्वन् दन्तवक्रो रुषाभ्यगात्

*tasmin niṣatite pāpe
saubhe ca gadayā hate
nedur dundubhayo rājan
divi deva-gaṇeritāḥ
sakhīnām apacitīm kurvan
dantavakro ruṣābhyagāt*

SYNONYMS

tasmin—he; *niṣatite*—having fallen; *pāpe*—sinful; *saubhe*—the Saubha vehicle; *ca*—and; *gadayā*—by the club; *hate*—being destroyed; *neduḥ*—there resounded; *dundubhayaḥ*—kettledrums; *rājan*—O King (Parīkṣit); *divi*—in the sky; *deva-gaṇa*—by groups of demigods; *īritāḥ*—played; *sakhīnām*—for his friends; *apacitīm*—revenge; *kurvan*—intending to carry out; *dantavakraḥ*—Dantavakra; *rūṣā*—angrily; *abhyagāt*—ran forward.

TRANSLATION

With the sinful Śālva now dead and his Saubha airship destroyed, the heavens resounded with kettledrums played by groups of demigods. Then Dantavakra, wanting to avenge the death of his friends, furiously attacked the Lord.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda to the Tenth Canto, Seventy-seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Kṛṣṇa Slays the Demon Śālva."

78. The Killing of Dantavakra, Vidūratha and Romaharṣaṇa

This chapter relates how Lord Kṛṣṇa killed Dantavakra and Vidūratha, visited Vṛndāvana, and then returned to Dvārakā. It also describes how Lord Baladeva killed the offensive Romaharṣaṇa Sūta.

Intent upon avenging the death of his friend Śālva, Dantavakra appeared on the battlefield with club in hand. Lord Kṛṣṇa took up His own club and came before him. Dantavakra then insulted the Lord with harsh words and struck Him a terrific blow on the head. Without budging in the slightest, Lord Kṛṣṇa bludgeoned Dantavakra's chest, shattering his heart. Dantavakra had a brother named Vidūratha, and he became distraught at Dantavakra's death. Taking up his sword, Vidūratha confronted Śrī Kṛṣṇa, but the Lord cut off Vidūratha's head with His Sudarśana disc. Lord Kṛṣṇa then visited Vṛndāvana for two months, and finally He returned to Dvārakā.

When Lord Baladeva heard that the Pāṇḍavas and Kauravas were about to go to war, in order to remain neutral He left Dvārakā on the pretext of going on pilgrimage. The Lord bathed in sacred places such as Prabhāsa, Tritakūpa and Viśāla, and eventually He came to the holy Naimiṣāraṇya forest, where great sages were performing an extended fire sacrifice. While being worshiped by the assembled sages and offered a seat of honor, the Lord noticed that Romaharṣaṇa Sūta, sitting on the speaker's seat, had failed to stand in deference to Him. Greatly angered by this offense, Lord Balarāma killed Romaharṣaṇa by touching him with the tip of a blade of *kuśa* grass.

The assembled sages were disturbed by what Lord Baladeva had done, and they said to Him, "You have unknowingly killed a *brāhmaṇa*. Therefore, even though You are above the Vedic injunctions, we request You to set a perfect

example for the general populace by atoning for this sin." Then Śrī Baladeva, following the Vedic maxim that "one's son takes birth as one's own self," granted to Romaharṣaṇa's son Ugraśravā the position of speaker of the *Purāṇas*, and in accordance with the sages' desires He promised Ugraśravā a long life with unfailing sensory capacity.

Wanting to do something more for the sages, Lord Baladeva promised to kill a demon named Balvala, who had been polluting their sacrificial arena. Finally, on the sages' advice, He agreed to go on a year-long pilgrimage of all the holy places in India.

TEXTS 1-2

श्रीशुक उवाच
शिशुपालस्य शाल्वस्य
पौण्ड्रकस्यापि दुर्मतिः
परलोकगतानां च
कुर्वन् पारोक्ष्यसौहृदम्

एकः पदातिः सङ्क्रुद्धो
गदापाणिः प्रकम्पयन्
पद्भ्यामिमां महाराज
महासत्त्वो व्यदृश्यत

śrī-śuka uvāca
śiśupālasya śālvasya
paundrakasyāpi durmatih
para-loka-gatānām ca
kurvan pārōkṣya-sauhṛdam

*ekaḥ padātiḥ saṅkruddho
gadā-pāṇiḥ prakampayan
padbhyām imām mahā-rāja
mahā-sattvo vyadṛśyata*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *śiśupālasya*—for Śiśupāla; *śālvasya*—Śālva; *pauṇḍrakasya*—Pauṇḍraka; *api*—also; *durmatiḥ*—evil-hearted (Dantavakra); *para-loka*—to the next world; *gatānām*—who had gone; *ca*—and; *kurvan*—doing; *pāroṣya*—for those who have passed away; *sauhṛdam*—act of friendship; *ekaḥ*—alone; *padātiḥ*—on foot; *saṅkruddhaḥ*—infuriated; *gadā*—a club; *pāṇiḥ*—in his hand; *prakampayan*—making tremble; *padbhyām*—with his feet; *imam*—this (earth); *mahā-rāja*—O great King (Parīkṣit); *mahā*—great; *sattvaḥ*—whose physical power; *vyadṛśyata*—was seen.

TRANSLATION

Śukadeva Gosvāmī said: Acting out of friendship for Śiśupāla, Śālva and Pauṇḍraka, who had all passed on to the next world, the wicked Dantavakra appeared on the battlefield in a great rage, O King. All alone, on foot and wielding a club in his hand, the mighty warrior shook the earth with his footsteps.

TEXT 3

तं तथायान्तमालोक्य
गदामादाय सत्वरः
अवप्लुत्य रथात्कृष्णः

सिन्धुं वेलेव प्रत्यधात

*tam tathāyāntam ālokya
gadām ādāya satvaraḥ
avaplutya rathāt kṛṣṇaḥ
sindhum veleva pratyadhāt*

SYNONYMS

tam—him; *tathā*—in this way; *āyāntam*—approaching; *ālokya*—seeing; *gadām*—His club; *ādāya*—taking; *satvaraḥ*—quickly; *avaplutya*—leaping down; *rathāt*—from His chariot; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sindhum*—the sea; *velā*—the shore; *iva*—as; *pratyadhāt*—checked.

TRANSLATION

Seeing Dantavakra approach, Lord Kṛṣṇa quickly picked up His club, jumped down from His chariot and stopped His advancing opponent just as the shore holds back the ocean.

PURPORT

Śrīla Prabhupāda writes, "When Kṛṣṇa appeared before Dantavakra, his heroic march was immediately stopped, just as the great furious waves of the ocean are stopped by the beach."

TEXT 4

गदामुद्यम्य कारूषो
मुकुन्दं प्राह दुर्मदः
दिष्ट्या दिष्ट्या भवानद्य

मम दृष्टिपथं गतः

*gadām udyamya kārūṣo
mukundaṁ prāha durmadaḥ
diṣṭyā diṣṭyā bhavān adya
mama dṛṣṭi-pathaṁ gataḥ*

SYNONYMS

gadām—his club; *udyamya*—wielding; *kārūṣaḥ*—the King of Karūṣa (Dantavakra); *mukundaṁ*—to Lord Kṛṣṇa; *prāha*—said; *durmadaḥ*—intoxicated by foolish pride; *diṣṭyā*—by good fortune; *diṣṭyā*—by good fortune; *bhavān*—You; *adya*—today; *mama*—my; *dṛṣṭi*—of the sight; *patham*—into the path; *gataḥ*—come.

TRANSLATION

Raising his club, the reckless King of Karūṣa said to Lord Mukunda, "What luck! What luck—to have You come before me today!"

PURPORT

Śrīla Śrīdhara Svāmī explains that after having waited for three lifetimes, Dantavakra, formerly a gatekeeper in Vaikuṇṭha, could now return to the spiritual world. Therefore the transcendental meaning of his statement is: "How fortunate! How fortunate I am that today I can return to my constitutional position in the spiritual world!"

In the next verse, Dantavakra will refer to Kṛṣṇa as *mātuleya*, a maternal cousin. Dantavakra's mother, Śrutaśravā, was the sister of Kṛṣṇa's father, Vasudeva.

TEXT 5

त्वं मातुलेयो नः कृष्ण
मित्रधृङ् मां जिघांससि
अतस्त्वां गदया मन्द
हनिष्ये वज्रकल्पया

*tvam mātuleyo naḥ kṛṣṇa
mitra-dhruṅ mām jighāmsasi
atas tvām gadayā manda
haniṣye vajra-kalpayā*

SYNONYMS

tvam—You; *mātuleyaḥ*—maternal cousin; *naḥ*—our; *kṛṣṇa*—O Kṛṣṇa; *mitra*—to my friends; *dhruk*—who have committed violence; *mām*—me; *jighāmsasi*—You wish to kill; *ataḥ*—therefore; *tvām*—You; *gadayā*—with my club; *manda*—O fool; *haniṣye*—I will kill; *vajra-kalpayā*—like a thunderbolt.

TRANSLATION

"You are our maternal cousin, Kṛṣṇa, but You committed violence against my friends, and now You want to kill me also. Therefore, fool, I will kill You with my thunderbolt club.

PURPORT

The *ācāryas* have given the following alternate grammatical division of the third line of this verse: *atas tvām gadayā amanda*, in which case Dantavakra says, "My dear Lord Kṛṣṇa, You are *amanda* [not foolish], and therefore with Your powerful club You will now send me back home, back to Godhead." This

is the inner meaning of this verse.

TEXT 6

तर्ह्यानृण्यमुपैम्यज्ञ
मित्राणां मित्रवत्सलः
बन्धुरूपमरिं हत्वा
व्याधिं देहचरं यथा

*tarhy āṇṛṇyam upaimy ajña
mitrāṇām mitra-vatsalaḥ
bandhu-rūpam arim hatvā
vyādhim deha-caram yathā*

SYNONYMS

tarhi—then; *āṇṛṇyam*—payment of my debt; *upaimi*—I will achieve; *ajña*—O unintelligent one; *mitrāṇām*—to my friends; *mitra-vatsalaḥ*—who am affectionate to my friends; *bandhu*—of a family member; *rūpam*—in the form; *arim*—the enemy; *hatvā*—having killed; *vyādhim*—a disease; *deha-caram*—in one's body; *yathā*—like.

TRANSLATION

"Then, O unintelligent one, I who am obliged to my friends will have repaid my debt to them by killing You, my enemy disguised as a relative, who are like a disease within my body."

PURPORT

According to the *ācāryas*, the word *ajña* indicates that in comparison to

Lord Kṛṣṇa, no one is more intelligent. Further, the word *bandhu-rūpam* indicates that Lord Kṛṣṇa is actually everyone's true friend, and *vyādhim* indicates that Lord Kṛṣṇa is the Supersoul, the object of meditation within the heart, who takes away our mental distress. Furthermore, the *ācāryas* translate the word *hatvā* as *jñātvā*; in other words, by knowing Kṛṣṇa properly one can actually liberate all of one's friends.

TEXT 7

एवं रूक्षैस्तुदन् वाक्यैः
कृष्णं तोत्रैरिव द्विपम्
गदयाताडयन्मूर्ध्नि
सिंहवद्वचनदच्च सः

*evam rūkṣais tudan vākyaiḥ
kṛṣṇam totirair iva dvīpam
gadayātāḍayan mūrdhni
simha-vad vyanadat ca saḥ*

SYNONYMS

evam—thus; *rūkṣaiḥ*—harsh; *tudan*—harassing; *vākyaiḥ*—with words; *kṛṣṇam*—Lord Kṛṣṇa; *totiraiḥ*—with goads; *iva*—as if; *dvīpam*—an elephant; *gadayā*—with his club; *atāḍayat*—he struck Him; *mūrdhni*—on the head; *simha-vat*—like a lion; *vyanadat*—roared; *ca*—and; *saḥ*—he.

TRANSLATION

Thus trying to harass Lord Kṛṣṇa with harsh words, as one might prick an elephant with sharp goads, Dantavakra struck the Lord on the head with his

club and roared like a lion.

TEXT 8

गदयाभिहतोऽप्याजौ
न चचाल यदूद्वहः
कृष्णोऽपि तमहन् गुर्व्या
कौमोदक्या स्तनान्तरे

*gadayābhihato 'py ājau
na cacāla yadūdvaḥ
kṛṣṇo 'pi tam ahan gurvya
kaumodakyā stanāntare*

SYNONYMS

gadayā—by the club; *abhihataḥ*—hit; *api*—although; *ājau*—on the battlefield; *na cacāla*—did not move; *yadu-udvaḥ*—the deliverer of the Yadus; *kṛṣṇaḥ*—Lord Kṛṣṇa; *api*—and; *tam*—him, Dantavakra; *ahan*—struck; *gurvya*—heavy; *kaumodakyā*—with His club, named Kaumodakī; *stana-antare*—in the middle of his chest.

TRANSLATION

Although hit by Dantavakra's club, Lord Kṛṣṇa, the deliverer of the Yadus, did not budge from His place on the battlefield. Rather, with His massive Kaumodakī club the Lord struck Dantavakra in the middle of his chest.

TEXT 9

गदानिर्भिन्नहृदय
उद्वमन् रुधिरं मुखात्
प्रसार्य केशबाह्वङ्घ्रीन्
धरण्यां न्यपतद्व्यसुः

*gadā-nirbhinna-hṛdaya
udvaman rudhiram mukhāt
prasārya keśa-bāhv-aṅghrīn
dharanyām nyapatad vyasuḥ*

SYNONYMS

gadā—by the club; *nirbhinna*—broken to pieces; *hṛdayaḥ*—his heart; *udvaman*—vomiting; *rudhiram*—blood; *mukhāt*—from his mouth; *prasārya*—thrusting outward; *keśa*—his hair; *bāhu*—arms; *aṅghrīn*—and legs; *dharanyām*—on the ground; *nyapatat*—he fell; *vyasuḥ*—lifeless.

TRANSLATION

His heart shattered by the club's blow, Dantavakra vomited blood and fell lifeless to the ground, his hair disheveled and his arms and legs sprawling.

TEXT 10

ततः सूक्ष्मतरं ज्योतिः
कृष्णमाविशद्भुतम्
पश्यतां सर्वभूतानां
यथा चैद्यवधे नृप

tataḥ sūkṣmataram jyotiḥ
kṛṣṇam āviśad adbhutam
paśyatām sarva-bhūtānām
yathā caidya-vadhe nṛpa

SYNONYMS

tataḥ—then; sūkṣma-taram—very subtle; jyotiḥ—a light; kṛṣṇam—Lord Kṛṣṇa; āviśat—entered; adbhutam—amazing; paśyatām—as they watched; sarva—all; bhūtānām—living beings; yathā—just as; caidya-vadhe—when Śiśupāla was killed; nṛpa—O King (Parīkṣit).

TRANSLATION

A most subtle and wondrous spark of light then [rose from the demon's body and] entered Lord Kṛṣṇa while everyone looked on, O King, just as when Śiśupāla was killed.

TEXT 11

विदूरथस्तु तद्भ्राता
भ्रातृशोकपरिप्लुतः
आगच्छदसिचर्माभ्याम्
उच्छ्वसंस्तज्जिघांसया

vidūrathas tu tad-bhrātā
bhrātr-śoka-pariplutaḥ
āgacchad asi-carmābhyām
ucchvasaṁs taj-jighāṁsayā

SYNONYMS

vidūrathaḥ—Vidūratha; *tu*—but; *tat*—his, Dantavakra's; *bhrātā*—brother; *bhrātr*—for his brother; *śoka*—in sorrow; *pariplutaḥ*—submerged; *āgacchat*—came forward; *asi*—with sword; *carmābhyām*—and shield; *ucchvasan*—breathing heavily; *tat*—Him, Lord Kṛṣṇa; *jighāṃsayā*—wanting to kill.

TRANSLATION

But then Dantavakra's brother Vidūratha, immersed in sorrow over his brother's death, came forward breathing heavily, sword and shield in hand. He wanted to kill the Lord.

TEXT 12

तस्य चापततः कृष्णश्च
चक्रेण क्षुरनेमिना
शिरो जहार राजेन्द्र
सकिरीटं सकुण्डलम्

tasya cāpatataḥ kṛṣṇaś
cakreṇa kṣura-neminā
śiro jahāra rājendra
sa-kirīṭam sa-kuṇḍalam

SYNONYMS

tasya—of him; *ca*—and; *āpatataḥ*—who was attacking; *kṛṣṇaḥ*—Lord Kṛṣṇa; *cakreṇa*—with His Sudarśana disc; *kṣura*—like a razor, *neminā*—whose edge;

śiraḥ—the head; *jahāra*—removed; *rāja-indra*—O best of kings; *sa*—with; *kirīṭam*—helmet; *sa*—with; *kuṇḍalam*—earrings.

TRANSLATION

O best of kings, as Vidūratha fell upon Him, Lord Kṛṣṇa used His razor-edged Sudarśana disc to remove his head, complete with its helmet and earrings.

TEXTS 13-15

एवं सौभं च शाल्वं च
दन्तवक्रं सहानुजम्
हत्वा दुर्विषहानन्यैर्
ईडितः सुरमानवैः

मुनिभिः सिद्धगन्धर्वैर्
विद्याधरमहोरगैः
अप्सरोभिः पितृगणैर्
यक्षैः किन्नरचारणैः

उपगीयमानविजयः
कुसुमैरभिवर्षितः
वृतश्च वृष्णिप्रवरैर्
विवेशालङ्कृतां पुरीम्

evam saubham ca śālvaṁ ca

*dantavakram sahanujam
hatvā durviṣahān anyair
īḍitaḥ sura-mānavaiḥ*

*munibhiḥ siddha-gandharvair
vidyādhara-mahoragaiḥ
apsarobhiḥ pitṛ-gaṇair
yakṣaiḥ kinnara-cāraṇaiḥ*

*upagīyamāna-vijayaḥ
kusumair abhivarṣitaḥ
vṛtaś ca vṛṣṇi-pravarair
viveśālaṅkṛtām purīm*

SYNONYMS

evam—thus; *saubham*—the vehicle Saubha; *ca*—and; *śālvam*—Śālva; *ca*—and; *dantavakram*—Dantavakra; *saha*—together with; *anujam*—his younger brother, Vidūratha; *hatvā*—having killed; *durviṣahān*—insurmountable; *anyaiḥ*—by others; *īḍitaḥ*—praised; *sura*—by demigods; *mānavaiḥ*—and men; *munibhiḥ*—by sages; *siddha*—by perfected mystics; *gandharvaiḥ*—and by heavenly singers; *vidyādhara*—by residents of the Vidyādhara planet; *mahā-uragaiḥ*—and celestial serpents; *apsarobhiḥ*—by dancing girls of heaven; *pitṛ-gaṇaiḥ*—by elevated forefathers; *yakṣaiḥ*—Yakṣas; *kinnara-cāraṇaiḥ*—and by Kinnaras and Cāraṇas; *upagīyamāna*—being chanted; *vijayaḥ*—whose victory; *kusumaiḥ*—with flowers; *abhivarṣitaḥ*—rained upon; *vṛtaḥ*—surrounded; *ca*—and; *vṛṣṇi-pravaraiḥ*—by the most eminent of the Vṛṣṇis; *viveśa*—He entered; *alaṅkṛtām*—decorated; *purīm*—His capital, Dvārakā.

TRANSLATION

Having thus destroyed Śālva and his Saubha airship, along with Dantavakra

and his younger brother, all of whom were invincible before any other opponent, the Lord was praised by demigods, human beings and great sages, by Siddhas, Gandharvas, Vidyādhara and Mahoragas, and also by Apsarās, Pitās, Yakṣas, Kinnaras and Cāraṇas. As they sang His glories and showered Him with flowers, the Supreme Lord entered His festively decorated capital city in the company of the most eminent Vṛṣṇis.

TEXT 16

एवं योगेश्वरः कृष्णो
भगवान् जगदीश्वरः
ईयते पशुदृष्टीनां
निर्जितो जयतीति सः

*evam yogeśvaraḥ kṛṣṇo
bhagavān jagad-īśvaraḥ
īyate paśu-dṛṣṭīnām
nirjito jayatīti saḥ*

SYNONYMS

evam—in this fashion; *yoga*—of mystic yoga; *īśvaraḥ*—the Lord; *kṛṣṇaḥ*—Kṛṣṇa; *bhagavān*—the Personality of Godhead; *jagat*—of the universe; *īśvaraḥ*—the Lord; *īyate*—seems; *paśu*—like animals; *dṛṣṭīnām*—to those whose sight; *nirjitaḥ*—defeated; *jayati*—is victorious; *iti*—as if; *saḥ*—He.

TRANSLATION

Thus Lord Kṛṣṇa, the Supreme Personality of Godhead, the master all mystic power and Lord of the universe, is ever victorious. Only those of beastly

vision think He sometimes suffers defeat.

PURPORT

Śrīla Viśvanātha Cakravartī gives the following elaborate commentary on this section of *Śrīmad-Bhāgavatam*:

Concerning the killing of Dantavakra, the *Uttara-khaṇḍa* (279) of the *Padma Purāṇa* contains further details in the following prose passage: *atha śiśupālaṁ nihataṁ śrutvā dantavakraḥ kṛṣṇena saha yoddhum mathurām ājagāma. kṛṣṇas tu tac chrutvā ratham āruhya mathurām āyayau*. "Then, hearing that Śiśupāla had been killed, Dantavakra went to Mathurā to fight against Kṛṣṇa. When Kṛṣṇa, moreover, heard of this, He mounted His chariot and went to Mathurā."

Tayor dantavakra-vāsudevayor aho-rātram mathurā-dvāri saṅgrāmaḥ samavartata. kṛṣṇas tu gadayā taṁ jaghāna. sa tu cūrṇita-sarvāṅgo vajra-nirbhinno mahīdhara iva gatāsur avani-tale nīpāpāta. so 'pi hareḥ sārūpyeṇa yogi-gamyam nityānanda-sukha-daṁ śāśvataṁ paramaṁ padam avāpa: "Between the two of them—Dantavakra and Lord Vāsudeva—there then began a battle at the gate of Mathurā that lasted all day and night. Finally Kṛṣṇa struck Dantavakra with His club, at which point Dantavakra fell lifeless to the ground, all his limbs smashed like a mountain shattered by a lightning bolt. Dantavakra achieved the liberation of gaining a form equal to the Lord's, and thus he also achieved the Lord's eternal, supreme abode, attainable by perfect yogīs, which bestows the happiness of everlasting spiritual bliss."

Itthaṁ jaya-vijayau sanakādi-śāpa-vyājena kevalaṁ bhagavato līlārthaṁ saṁsṛtāv avatīrya janma-traye 'pi tenaiva nihatau janma-trayāvasāne muktim avāptau: "So it was that Jaya and Vijaya—apparently because of being cursed by Sanaka and his brothers but actually to facilitate the Supreme Lord's pastimes—descended to this material world and in three consecutive lifetimes were killed by the Lord Himself. Then, at the completion of these three lifetimes, they attained liberation."

In this passage of the *Padma Purāṇa* the words *kṛṣṇas tu tac chrutvā*, "when Kṛṣṇa heard of this," indicate that the Lord heard from Nārada, who travels as swiftly as the mind, that Dantavakra had gone to Mathurā. Therefore immediately after killing Śālva, without first entering Dvārakā, the Lord reached the vicinity of Mathurā in a single moment on His chariot, which also moves as swiftly as the mind, and there He saw Dantavakra. Thus it is that even today, by the gate of Mathurā facing the direction of Dvārakā, there is a village known in the vernacular as Datihā, a name derived from the Sanskrit *dantavakra-ha*, "killer of Dantavakra." This village was founded by Kṛṣṇa's great-grandson Vajra.

In the same section of the *Padma Purāṇa*, these statements follow: *kṛṣṇo 'pi taṁ hatvā yamunām uttīrya nanda-vrajaṁ gatvā sotkaṇṭhau pitarāv abhivādyāśvāsya tābhyāṁ sāsru-sekam āliṅgitaḥ sakala-gopa-vṛddhān praṇamya bahu-vastrābharaṇādibhis tatra-sthān santarpayām āsa*. "And after killing him [Vidūratha], Kṛṣṇa crossed the Yamunā and went to the cowherd village of Nanda, where He honored and consoled His aggrieved parents. They drenched Him with tears and embraced Him, and then the Lord offered obeisances to the elder cowherd men and gratified all the residents with abundant gifts of clothing, ornaments and so on."

*kālindiyāḥ puline ramye
puṇya-vṛkṣa-samācite
gopa-nārībhir aniśaṁ
krīḍayām āsa keśavaḥ*

*ramya-keli-sukhenaiva
gopa-veśa-dharaḥ prabhuḥ
bahu-prema-rasenātra
māsa-dvayam uvāsa ha*

"Lord Keśava sported continuously with the cowherd women on the Kālindī's charming bank, which was filled with pious trees. Thus the Supreme Lord,

assuming the appearance of a cowherd, resided there for two months, enjoying the pleasure of intimate pastimes in various moods of loving reciprocation."

Atha tatra-sthā nanda-gopādayaḥ sarve janāḥ putra-dārādi-sahitā vāsudeva-prasādena divya-rūpa-dharā vimānam ārūḍhāḥ paramam vaikuṇṭha-lokam avāpuḥ. kṛṣṇas tu nanda-gopa-vrajaaukasām sarveṣām nirāmayam sva-padam dattvā divi deva-gaṇaiḥ saṁstūyamāno dvāravatīm viveśa:
"Then, by Lord Vāsudeva's grace, Nanda and all the other residents of that place, together with their children and wives, assumed their eternal, spiritual forms, boarded a celestial airplane and ascended to the supreme Vaikuṇṭha planet [Goloka Vṛndāvana]. Lord Kṛṣṇa, however, after bestowing on Nanda Gopa and all the other inhabitants of Vraja His own transcendental abode, which is free of all disease, traveled through the sky and returned to Dvārakā as demigods chanted His praises."

Śrīla Rūpa Gosvāmī comments as follows on this passage in his *Laghu-bhāgavatāmṛta* (1.488-89):

*vrajeśāder amśa-bhūtā
ye droṇādyā avātaran
kṛṣṇas tān eva vaikuṇṭhe
prāhiṇod iti sāmpratam*

*preṣṭhebhyo 'pi priyatamair
janair gokula-vāsibhiḥ
vṛndāraṇye sadaivāsau
vihāram kurute hariḥ*

"Since Droṇa and other demigods had previously descended to earth to merge as partial expansions into the King of Vraja and other devotees of Vṛndāvana, at this time it was these demigod expansions whom Lord Kṛṣṇa sent off to Vaikuṇṭha. Lord Hari is perpetually enjoying pastimes in Vṛndāvana with His intimate devotees, the residents of Gokula, who are dearer to Him than even

His most dear other devotees."

In the passage of the *Padma Purāṇa*, the word *putra* in the phrase *nanda-gopādayaḥ sarve janāḥ putra-dārādi-sahitāḥ* ("Nanda Gopa and the others, together with their children and wives") refers to such sons as Kṛṣṇa, Śrīdāmā and Subala, while the word *dāra* refers to such wives as Śrī Yaśodā and Kīrtidā, the mother of Rādhārāṇī. The phrase *sarve janāḥ* ("all the people") refers to everyone living in the district of Vraja. Thus they all went to the topmost Vaikuṇṭha planet, Goloka. The phrase *divya-rūpa-dharāḥ* indicates that in Goloka they engage in pastimes appropriate to demigods, not those suited to humans, as in Gokula. Just as during Lord Rāmacandra's incarnation the residents of Ayodhyā were transported to Vaikuṇṭha in their selfsame bodies, so in this incarnation of Kṛṣṇa the residents of Vraja attained to Goloka in theirs.

Lord Kṛṣṇa's journey from Dvārakā to Vraja is confirmed by the following passage of *Śrīmad-Bhāgavatam* (1.11.9): *yarhy ambujākṣāpasasāra bho bhavān kurūn madhūn vātha suhṛd-didṛkṣayā/ tatrābda-koṭi-pratimaḥ kṣaṇo bhavet*. "O lotus-eyed Lord, whenever You go away to Mathurā, Vṛndāvana or Hastināpura to meet Your friends and relatives, every moment of Your absence seems like a million years." Lord Kṛṣṇa had been harboring a desire to go see His friends and relatives in Vraja ever since Lord Baladeva had gone there, but His mother, father and other elders in Dvārakā had refused to give Him permission. Now, however, after the killing of Śālva, when Kṛṣṇa heard from Nārada that Dantavakra had gone to Mathurā, no one could object to the Lord's going there immediately without first entering Dvārakā. And after killing Dantavakra, He would have the opportunity to meet with His friends and relatives living in Vraja.

Thinking like this, and also remembering Uddhava's allusion to the *gopīs* in the words *gāyanti te viśada-karma* (SB 10.71.9), He went to Vraja, dispelling the feelings of separation of the inhabitants. For two months Lord Kṛṣṇa enjoyed in Vṛndāvana just as before, previous to His leaving there to kill Kāṁsa in Mathurā. Then, at the end of two months, He withdrew His Vraja pastimes

from mundane eyes by taking the demigod portions of His parents and other relatives and friends to Vaikuṇṭha. Thus, in one complete plenary manifestation He went to Goloka in the spiritual world, in another He remained perpetually enjoying in Vraja while invisible to material eyes, and in yet another He mounted His chariot and returned alone to Dvārakā. The people of Śaurasena province thought that after killing Dantavakra Kṛṣṇa had paid a visit to His parents and other dear ones and now was returning to Dvārakā. The people of Vraja, on the other hand, could not understand where He had suddenly disappeared to, and so they were totally astonished.

Furthermore, Śukadeva considered that Parīkṣit Mahārāja might think, "How is it that the same Kṛṣṇa who caused the cowherds to attain Vaikuṇṭha in their selfsame bodies also caused the residents of Dvārakā to attain such an inauspicious condition in the course of His *mauṣala-līlā*?" Thus the King might consider the arrangement unfair because of his own affinity for the Yadus. That is why Śukadeva Gosvāmī did not allow him to hear this pastime, which, as mentioned above, is related in the *Uttara-khaṇḍa* of *Śrī Padma Purāṇa*.

In *Śrī Vaiṣṇava-toṣaṇī*, Sanātana Gosvāmī's commentary on the Tenth Canto, we find the following sequential list of pastimes: First was the journey on the occasion of the solar eclipse, then the Rājasūya assembly, then the gambling match and attempted disrobing of Draupadī, then the Pāṇḍavas' exile to the forest, then the killing of Śālva and Dantavakra, then Kṛṣṇa's visit to Vṛndāvana, and finally the winding up of the Vṛndāvana pastimes.

TEXT 17

श्रुत्वा युद्धोद्यमं रामः
कुरुणां सह पाण्डवैः
तीर्थाभिषेकव्याजेन

मध्यस्थः प्रययौ किल

*śrutvā yuddhodyamam rāmaḥ
kurūṇām saha pāṇḍavaiḥ
tīrthābhiṣeka-vyājena
madhya-sthaḥ prayayau kila*

SYNONYMS

śrutvā—hearing; *yuddha*—for battle; *udyamam*—the preparations; *rāmaḥ*—Lord Balarāma; *kurūṇām*—of the Kurus; *saha*—with; *pāṇḍavaiḥ*—the Pāṇḍavas; *tīrtha*—in holy places; *abhiṣeka*—of bathing; *vyājena*—on the pretext; *madhya-sthaḥ*—neutral; *prayayau*—He departed; *kila*—indeed.

TRANSLATION

Lord Balarāma then heard that the Kurus were preparing for war with the Pāṇḍavas. Being neutral, He departed on the pretext of going to bathe in holy places.

PURPORT

Both Duryodhana and Yudhiṣṭhira were dear to Lord Balarāma, and so to avoid an awkward situation He departed. Furthermore, after killing the demon Vidūratha, Lord Kṛṣṇa put aside His weapons, but Lord Balarāma still had to kill Romaharṣaṇa and Balvala to finish relieving the earth of her burden of demons.

TEXT 18

स्नात्वा प्रभासे सन्तर्प्य

देवर्षिपितृमानवान्
सरस्वतीं प्रतिस्रोतं
ययौ ब्राह्मणसंवृतः

*snātvā prabhāse santarpya
devarṣi-pitr-mānavān
sarasvatīm prati-srotam
yayau brāhmaṇa-saṁvṛtaḥ*

SYNONYMS

snātvā—having bathed; *prabhāse*—at Prabhāsa; *santarpya*—and having honored; *deva*—the demigods; *ṛṣi*—sages; *pitṛ*—forefathers; *mānavān*—and human beings; *sarasvatīm*—to the river Sarasvatī; *prati-srotam*—which flows toward the sea; *yayau*—He went; *brāhmaṇa-saṁvṛtaḥ*—surrounded by *brāhmaṇas*.

TRANSLATION

After bathing at Prabhāsa and honoring the demigods, sages, forefathers and prominent human beings, He went in the company of *brāhmaëas* to the portion of the Sarasvatī that flows westward into the sea.

TEXTS 19-20

पृथूदकं बिन्दुसरस
त्रितकूपं सुदर्शनम्
विशालं ब्रह्मतीर्थं च

चक्रं प्राचीं सरस्वतीम्

यमुनामनु यान्येव

गङ्गामनु च भारत

जगाम नैमिषं यत्र

ऋषयः सत्रमासते

*pr̥thūdakaṁ bindu-saras
trita-kūpaṁ sudarśanam
viśālaṁ brahma-tīrthaṁ ca
cakram prācīm sarasvatīm*

*yamunām anu yāny eva
gaṅgām anu ca bhārata
jagāma naimiṣaṁ yatra
ṛṣayaḥ satram āsate*

SYNONYMS

pr̥thu—broad; *udakam*—whose water; *bindu-saraḥ*—the lake Bindu-sarovara; *trita-kūpaṁ sudarśanam*—the pilgrimage places known as Tritakūpa and Sudarśana; *viśālaṁ brahma-tīrthaṁ ca*—Viśāla and Brahma-tīrtha; *cakram*—Cakra-tīrtha; *prācīm*—flowing east; *sarasvatīm*—the Sarasvatī River; *yamunām*—the Yamunā River; *anu*—along; *yāni*—which; *eva*—all; *gaṅgām*—the Ganges; *anu*—along; *ca*—also; *bhārata*—O descendant of Bharata (Parīkṣit Mahārāja); *jagāma*—He visited; *naimiṣaṁ*—the Naimiṣa forest; *yatra*—where; *ṛṣayaḥ*—great sages; *satram*—an elaborate sacrifice; *āsate*—were performing.

TRANSLATION

Lord Balarāma visited the broad Bindu-saras Lake, Tritakūpa, Sudarśana, Viśāla, Brahma-tīrtha, Cakra-tīrtha and the eastward-flowing Sarasvatī. He also went to all the holy places along the Yamunā and the Ganges, O Bhārata, and then He came to the Naimiṣa forest, where great sages were performing an elaborate sacrifice.

TEXT 21

तमागतमभिप्रेत्य
मुनयो दीर्घसत्रिणः
अभिनन्द्य यथान्यायं
प्रणम्योत्थाय चार्चयन्

*tam āgatam abhipretya
munayo dīrgha-satriṇaḥ
abhinandya yathā-nyāyam
praṇamyotthāya cārcayan*

SYNONYMS

tam—Him; *āgatam*—arrived; *abhipretya*—recognizing; *munayaḥ*—the sages; *dīrgha*—for a long time; *satriṇaḥ*—who had been engaged in the sacrificial performance; *abhinandya*—greeting; *yathā*—as; *nyāyam*—correct; *praṇamya*—bowing down; *utthāya*—having stood up; *ca*—and; *ārcayan*—they worshiped.

TRANSLATION

Recognizing the Lord upon His arrival, the sages, who had been engaged in their sacrificial rituals for a long time, greeted Him properly by standing up,

bowing down and worshiping Him.

TEXT 22

सोऽर्चितः सपरीवारः
कृतासनपरिग्रहः
रोमहर्षणमासीनं
महर्षेः शिष्यमैक्षत

*so 'rcitaḥ sa-paraivāraḥ
kṛtāsana-parigrahaḥ
romaharṣaṇam āsīnam
maharṣeḥ śiṣyam aikṣata*

SYNONYMS

saḥ—He; *arcitaḥ*—worshiped; *sa*—together with; *paraivāraḥ*—His entourage; *kṛta*—having done; *āsana*—of a seat; *parigrahaḥ*—acceptance; *romaharṣaṇam*—Romaharṣaṇa Sūta; *āsīnam*—seated; *mahā-ṛṣeḥ*—of the greatest of sages, Vyāsadeva; *śiṣyam*—the disciple; *aikṣata*—saw.

TRANSLATION

After being thus worshiped along with His entourage, the Lord accepted a seat of honor. Then He noticed that Romaharṣaṇa, Vyāsadeva's disciple, had remained seated.

TEXT 23

अप्रत्युत्थायिनं सूतम्

अकृतप्रह्वणाञ्जलिम्
अध्यासीनं च तान् विप्रांश्
चुकोपोद्वीक्ष्य माधवः

*apratyutthāyinaṁ sūtam
akṛta-prahvaṇāñjalim
adhyāsīnaṁ ca tān viprāṁś
cukopodvīkṣya mādhaḥ*

SYNONYMS

apratyutthāyinaṁ—who had failed to stand up; *sūtam*—the son of a mixed marriage between a *kṣatriya* father and *brāhmaṇa* mother; *akṛta*—who had not done; *prahvaṇa*—bowing down; *añjalim*—and joining of palms; *adhyāsīnaṁ*—sitting higher; *ca*—and; *tān*—than those; *viprān*—learned *brāhmaṇas*; *cukopa*—became angry; *udvīkṣya*—seeing; *mādhavaḥ*—Lord Balarāma.

TRANSLATION

Lord Balarāma became extremely angry upon seeing how this member of the *sūta* caste had failed to stand up, bow down or join his palms, and also how he was sitting above all the learned *brāhmaṇas*.

PURPORT

Romahaṛṣaṇa had failed to greet Lord Balarāma in any of the standard ways for welcoming a superior personality. Also, despite being of a lower caste, he sat in a seat above the assembly of exalted *brāhmaṇas*.

TEXT 24

यस्मादसाविमान् विप्रान्
अध्यास्ते प्रतिलोमजः
धर्मपालांस्तथैवास्मान्
वधमर्हति दुर्मतिः

*yasmād asāv imān viprān
adhyāste pratiloma-jah
dharma-pālāms tathaivāsmān
vadham arhati durmatih*

SYNONYMS

yasmāt—because; *asau*—he; *imān*—than these; *viprān*—*brāhmaṇas*; *adhyāste*—is sitting higher; *pratiloma-jah*—born from an improperly mixed marriage; *dharma*—of the principles of religion; *pālān*—the protector; *tathā eva*—also; *asmān*—Myself; *vadham*—death; *arhati*—he deserves; *durmatih*—foolish.

TRANSLATION

[Lord Balarāma said:] Because this fool born from an improperly mixed marriage sits above all these *brāhmaṇas* and even above Me, the protector of religion, he deserves to die.

TEXTS 25-26

ऋषेर्भगवतो भूत्वा
शिष्योऽधीत्य बहूनि च
सेतिहासपुराणानि

धर्मशास्त्राणि सर्वशः

अदान्तस्याविनीतस्य
वृथा पण्डितमानिनः
न गुणाय भवन्ति स्म
नटस्येवाजितात्मनः

*ṛṣer bhagavato bhūtvā
śiṣyo 'dhītya bahūni ca
setihāsa-purāṇāni
dharma-śāstrāṇi sarvaśaḥ*

*adāntasyāvinītasya
vṛthā paṇḍita-māninaḥ
na guṇāya bhavanti sma
naṭasyevājītātmanaḥ*

SYNONYMS

ṛṣeḥ—of the sage (Vyāsadeva); *bhagavataḥ*—the incarnation of Godhead; *bhūtvā*—becoming; *śiṣyaḥ*—a disciple; *adhītya*—studying; *bahūni*—many; *ca*—and; *sa*—together with; *itihāsa*—epic histories; *purāṇāni*—and *Purāṇas*; *dharma-śāstrāṇi*—the scriptures describing the religious duties of man; *sarvaśaḥ*—fully; *adāntasya*—for him who is not self-controlled; *avinītasya*—not humble; *vṛthā*—vainly; *paṇḍita*—a scholarly authority; *māninaḥ*—thinking himself; *na guṇāya*—not leading to good qualities; *bhavanti sma*—they have become; *naṭasya*—of a stage performer; *iva*—like; *ajita*—unconquered; *ātmanaḥ*—whose mind.

TRANSLATION

Although he is a disciple of the divine sage Vyāsa and has thoroughly learned many scriptures from him, including the lawbooks of religious duties and the epic histories and *Purāṇas*, all this study has not produced good qualities in him. Rather, his study of the scriptures is like an actor's studying his part, for he is not self-controlled or humble and vainly presumes himself a scholarly authority, though he has failed to conquer his own mind.

PURPORT

One might argue that Romaharṣaṇa committed an innocent mistake when he failed to recognize Lord Balarāma, but such an argument is refuted here by Lord Balarāma's strong criticism.

TEXT 27

एतदर्थो हि लोकेऽस्मिन्
अवतारो मया कृतः
वध्या मे धर्मध्वजिनसु
ते हि पातकिनोऽधिकाः

*etat-artho hi loke 'sminn
avatāro mayā kṛtaḥ
vadhyā me dharma-dhvajinas
te hi pātakino 'dhikāḥ*

SYNONYMS

etat—for this; *arthaḥ*—purpose; *hi*—indeed; *loke*—into the world; *asmin*—this; *avatāraḥ*—descent; *mayā*—by Me; *kṛtaḥ*—done; *vadhyāḥ*—to be killed; *me*—by Me; *dharma-dhvajinaḥ*—those who pose as religious; *te*—they;

hi—indeed; *pātakinaḥ*—sinful; *adhikāḥ*—most.

TRANSLATION

The very purpose of My descent into this world is to kill such hypocrites who pretend to be religious. Indeed, they are the most sinful rascals.

PURPORT

Lord Balarāma was not prepared to overlook Romaharṣaṇa's offense. The Lord had descended specifically to eliminate those who claim to be great religious leaders but do not even respect the Supreme Personality of Godhead.

TEXT 28

एतावदुक्त्वा भगवान्
निवृत्तोऽसद्वधादपि
भावित्वात्तं कुशाग्रेण
करस्थेनाहनत्प्रभुः

*etāvad uktvā bhagavān
nivr̥tto 'sad-vadhād api
bhāvitvāt taṁ kuśāgreṇa
kara-sthenāhanat prabhuḥ*

SYNONYMS

etāvat—this much; *uktvā*—saying; *bhagavān*—the Personality of Godhead; *nivr̥ttaḥ*—stopped; *asat*—the impious; *vadhāt*—from killing; *api*—although; *bhāvitvāt*—because it was inevitable; *taṁ*—him, Romaharṣaṇa; *kuśa*—of *kuśa* grass; *agreṇa*—with the tip of a blade; *kara*—in His hand; *sthena*—held;

ahanat—killed; *prabhuḥ*—the Lord.

TRANSLATION

[Śukadeva Gosvāmī continued:] Although Lord Balarāma had stopped killing the impious, Romaharṣaṇa's death was inevitable. Thus, having spoken, the Lord killed him by picking up a blade of *kuśa* grass and touching him with its tip.

PURPORT

Śrīla Prabhupāda writes, "Lord Balarāma had avoided taking part in the Battle of Kurukṣetra, and yet because of His position as an incarnation, the reestablishment of religious principles was His prime duty. Considering these points, He killed Romaharṣaṇa Sūta simply by striking him with a *kuśa* straw, which was nothing but a blade of grass. If someone questions how Lord Balarāma could kill Romaharṣaṇa Sūta simply by striking him with a blade of *kuśa* grass, the answer is given in the *Śrīmad-Bhāgavatam* by the use of the word *prabhu* (master). The Lord's position is always transcendental, and because He is omnipotent He can act as He likes without being obliged to follow the material laws and principles. Thus it was possible for Him to kill Romaharṣaṇa Sūta simply by striking him with a blade of *kuśa* grass."

TEXT 29

हाहेतिवादिनः सर्वे
मुनयः खिन्नमानसाः
ऊचुः सङ्कर्षणं देवम्
अधर्मस्ते कृतः प्रभो

*hāheti-vādinaḥ sarve
munayaḥ khinna-mānasāḥ
ūcuḥ saṅkarṣaṇam devam
adharmas te kṛtaḥ prabho*

SYNONYMS

hā-hā—"alas, alas"; *iti*—thus; *vādinaḥ*—saying; *sarve*—all; *munayaḥ*—the sages; *khinna*—disturbed; *mānasāḥ*—whose minds; *ūcuḥ*—they told; *saṅkarṣaṇam*—Balarāma; *devam*—the Supreme Lord; *adharmas*—an irreligious act; *te*—by You; *kṛtaḥ*—done; *prabho*—O master.

TRANSLATION

All the sages cried out, "Alas, alas !" in great distress. They told Lord Saṅkarṣaṇa, "O master, You have committed an irreligious act!"

TEXT 30

अस्य ब्रह्मासनं दत्तम्
अस्माभिर्यदुनन्दन
आयुश्चात्माक्लमं तावद्
यावत्सत्रं समाप्यते

*asya brahmāsanam dattam
asmābhir yadu-nandana
āyus cātmāklamam tāvad
yāvat satram samāpyate*

SYNONYMS

asya—his; *brahma-āsanam*—the spiritual master's seat; *dattam*—given; *asmābhiḥ*—by us; *yadu-nandana*—O darling of the Yadus; *āyuh*—long life; *ca*—and; *ātma*—bodily; *aklamam*—freedom from trouble; *tāvat*—for that long; *yāvat*—until; *satram*—the sacrifice; *samāpyate*—is completed.

TRANSLATION

"O favorite of the Yadus, we gave him the seat of the spiritual master and promised him long life and freedom from physical pain for as long as this sacrifice continues.

PURPORT

Although Romaharṣaṇa was not a *brāhmaṇa*, having been born of a mixed marriage, he was invested with that status by the assembled sages and thus given the *brahmāsana*, the seat of the chief officiating priest.

TEXTS 31-32

अजानतैवाचरितसु
त्वया ब्रह्मवधो यथा
योगेश्वरस्य भवतो
नाम्नायोऽपि नियामकः

यद्येतद्ब्रह्महत्यायाः
पावनं लोकपावन
चरिष्यति भवाँल्लोक-
सङ्ग्रहोऽनन्यचोदितः

ajānataivācaritas
tvayā brahma-vadho yathā
yogeśvarasya bhavato
nāmnāyo 'pi niyāmakaḥ
yady etad-brahma-hatyāyāḥ
pāvanam loka-pāvana
cariṣyati bhavāṁ loka-
saṅgraho 'nanya-coditaḥ

SYNONYMS

ajānatā—not knowing; eva—only; ācaritaḥ—done; tvayā—by You; brahma—of a brāhmaṇa; vadhaḥ—the killing; yathā—actually; yoga—of mystic power; īśvarasya—for the Lord; bhavataḥ—Yourself; na—not; āmnāyaḥ—scriptural injunction; api—even; niyāmakaḥ—regulator; yadi—if; etat—for this; brahma—of a brāhmaṇa; hatyāyāḥ—killing; pāvanam—purifying atonement; loka—of the world; pāvana—O purifier; cariṣyati—executes; bhavān—Your good self; loka-saṅgrahaḥ—benefit for the people in general; ananya—by no one else; coditaḥ—impelled.

TRANSLATION

"You have unknowingly killed a *brāhmaëa*. Of course, even the injunctions of revealed scripture cannot dictate to You, the Lord of all mystic power. But if by Your own free will You nonetheless carry out the prescribed purification for this slaying of a *brāhmaëa*, O purifier of the whole world, people in general will greatly benefit by Your example."

TEXT 33

श्रीभगवानुवाच

चरिष्ये वधनिर्वेशं
लोकानुग्रहकाम्यया
नियमः प्रथमे कल्पे
यावान् स तु विधीयताम्

śrī-bhagavān uvāca
cariṣye vadha-nirveśam
lokānugraha-kāmyayā
niyamaḥ prathame kalpe
yāvān sa tu vidhīyatām

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *cariṣye*—I will execute; *vadha*—for the killing; *nirveśam*—atonement; *loka*—for the people in general; *anugraha*—compassion; *kāmyayā*—desiring to show; *niyamaḥ*—the regulative injunction; *prathame*—in the primary; *kalpe*—ritual; *yāvān*—as much; *saḥ*—that; *tu*—indeed; *vidhīyatām*—please prescribe.

TRANSLATION

The Personality of Godhead said: I will certainly perform the atonement for this killing, since I wish to show compassion to the people in general. Please, therefore, prescribe for Me whatever ritual is to be done first.

TEXT 34

दीर्घमायुर्बतैतस्य
सत्त्वमिन्द्रियमेव च

आशासितं यत्तद् ब्रूते साधये योगमायया

*dirgham āyur bataitasya
sattvam indriyam eva ca
āśāsitam yat tad brūte
sādhaye yoga-māyayā*

SYNONYMS

dirgham—long; *āyuh*—life span; *bata*—oh; *etasya*—for him;
sattvam—strength; *indriyam*—sensory power; *eva ca*—also;
āśāsitam—promised; *yat*—which; *tat*—that; *brūte*—please say: *sādhaye*—I shall
make happen; *yoga-māyayā*—by My mystic power.

TRANSLATION

O sages, just say the word, and by My mystic power I shall restore
everything you promised him—long life, strength and sensory power.

TEXT 35

ऋषय ऊचुः
अस्त्रस्य तव वीर्यस्य
मृत्योरस्माकमेव च
यथा भवेद्वचः सत्यं
तथा राम विधीयताम्

rṣaya ūcuḥ

*astrasya tava vīryasya
mṛtyor asmākam eva ca
yathā bhaved vacaḥ satyaṁ
tathā rāma vidhīyatām*

SYNONYMS

ṛṣayaḥ ūcuḥ—the sages said; *astrasya*—of the weapon (the blade of *kuśa* grass); *tava*—Your; *vīryasya*—potency; *mṛtyoḥ*—of the death; *asmākam*—our; *eva ca*—also; *yathā*—so that; *bhaved*—may remain; *vacaḥ*—the words; *satyaṁ*—true; *tathā*—thus; *rāma*—O Rāma; *vidhīyatām*—please arrange.

TRANSLATION

The sages said: Please see to it, O Rāma, that Your power and that of Your *kuśa* weapon, as well as our promise and Romaharṣaṇa's death, all remain intact.

TEXT 36

श्रीभगवानुवाच
आत्मा वै पुत्र उत्पन्न
इति वेदानुशासनम्
तस्मादस्य भवेद्वक्ता
आयुरिन्द्रियसत्त्ववान्

*śrī-bhagavān uvāca
ātmā vai putra utpanna
iti vedānuśāsanam
tasmād asya bhaved vaktā*

āyur-indriya-sattva-vān

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *ātmā*—one's self; *vai*—indeed; *putraḥ*—the son; *utpannaḥ*—born; *iti*—thus; *veda-anuśāsanam*—the instruction of the *Vedas*; *tasmāt*—therefore; *asya*—his (son); *bhavet*—should be; *vaktā*—the speaker; *āyuh*—long life; *indriya*—strong senses; *sattva*—and physical power; *vān*—possessing.

TRANSLATION

The Supreme Lord said: The Vedas instruct us that one's own self takes birth again as one's son. Thus let Romaharṣaṇa's son become the speaker of the Purāṇas, and let him be endowed with long life, strong senses and stamina.

PURPORT

Śrīla Śrīdhara Svāmī quotes the following Vedic verse to illustrate the principle enunciated here by Lord Balarāma:

*aṅgād aṅgāt sambhavasi
hṛdayād abhijāyase
ātmā vai putra-nāmāsi
sañjīva śaradaḥ śatam*

"You have taken birth from my various limbs and have arisen from my very heart. You are my own self in the form of my son. May you live through a hundred autumns." This verse appears in the *Śatapatha Brāhmaṇa* (14.9.8.4) and the *Bṛhad-āraṇyaka Upaniṣad* (6.4.8).

TEXT 37

किं वः कामो मुनिश्रेष्ठा
ब्रूताहं करवाण्यथ
अजानतस्त्वपचितिं
यथा मे चिन्त्यतां बुधाः

*kiṁ vaḥ kāmo muni-śreṣṭhā
brūtāhaṁ karavāṇy atha
ajānatas tv apacitiṁ
yathā me cintyatām budhāḥ*

SYNONYMS

kiṁ—what; *vaḥ*—your; *kāmaḥ*—desire; *muni*—of sages; *śreṣṭhāḥ*—O best; *brūta*—please say; *aham*—I; *karavāṇi*—shall do it; *atha*—and then; *ajānataḥ*—who does not know; *tu*—indeed; *apacitiṁ*—the atonement; *yathā*—properly; *me*—for Me; *cintyatām*—please think of; *budhāḥ*—O intelligent ones.

TRANSLATION

Please tell Me your desire, O best of sages, and I shall certainly fulfill it.
And, O wise souls, please carefully determine My proper atonement, since I do not know what it might be.

PURPORT

Lord Balarāma here sets a perfect example for people in general by humbly submitting Himself before the qualified *brāhmaṇas*.

TEXT 38

ऋषय ऊचुः
इल्वलस्य सुतो घोरो
बल्वलो नाम दानवः
स दूषयति नः सत्रम्
एत्य पर्वणि पर्वणि

*ṛṣaya ūcuḥ
ilvalasya suto ghorō
balvalo nāma dānavaḥ
sa dūṣayati naḥ satram
etya parvaṇi parvaṇi*

SYNONYMS

ṛṣayaḥ ūcuḥ—the sages said; *ilvalasya*—of Ilvala; *sutaḥ*—the son; *ghoraḥ*—fearsome; *balvalaḥ nāma*—named Balvala; *dānavaḥ*—demon; *saḥ*—he; *dūṣayati*—contaminates; *naḥ*—our; *satram*—sacrifice; *etya*—coming; *parvaṇi parvaṇi*—on each new-moon day.

TRANSLATION

The sages said: A fearsome demon named Balvala, the son of Ilvala, comes here every new-moon day and contaminates our sacrifice.

PURPORT

First the sages tell Lord Balarāma the favor they would like Him to do for them.

TEXT 39

तं पापं जहि दाशार्ह
तन्नः शुश्रूषणं परम्
पूयशोणितविन्मूत्र-
सुरामांसाभिवर्षिणम्

*tam pāpam jahi dāśārha
tan naḥ śuśrūṣaṇam param
pūya-śoṇita-vin-mūtra-
surā-māmsābhivarṣiṇam*

SYNONYMS

tam—that; *pāpam*—sinful person; *jahi*—please kill; *dāśārha*—O descendant of Daśārha; *tat*—that; *naḥ*—to us; *śuśrūṣaṇam*—service; *param*—best; *pūya*—pus; *śoṇita*—blood; *vit*—feces; *mūtra*—urine; *surā*—wine; *māmsa*—and meat; *abhivarṣiṇam*—who pours down.

TRANSLATION

O descendant of Daśārha, please kill that sinful demon, who pours down pus, blood, feces, urine, wine and meat upon us. This is the best service You can do for us.

TEXT 40

ततश्च भारतं वर्षं
परीत्य सुसमाहितः
चरित्वा द्वादशमासांसु

तीर्थस्नायी विशुध्यसि

*tataś ca bhāratam varṣam
parītya su-samāhitaḥ
caritvā dvādaśa-māsāṁs
tīrtha-snāyī viśudhyasi*

SYNONYMS

tataḥ—then; *ca*—and; *bhāratam varṣam*—the land of Bhārata (India); *parītya*—circumambulating; *su-samāhitaḥ*—in a serious mood; *caritvā*—performing penances; *dvādaśa*—twelve; *māsān*—months; *tīrtha*—at holy places of pilgrimage; *snāyī*—bathing; *viśudhyasi*—You will be purified.

TRANSLATION

Thereafter, for twelve months, You should circumambulate the land of Bhārata in a mood of serious meditation, executing austerities and bathing at various holy pilgrimage sites. In this way You will become purified.

PURPORT

Śrīla Jīva Gosvāmī points out that the word *viśudhyasi* means that Lord Balarāma would achieve spotless fame by setting such a perfect example for the people in general.

Śrīla Prabhupāda writes, "The *brāhmaṇas* could understand the purpose of the Lord, and thus they suggested that He atone in a manner which would be beneficial to them."

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventy-eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Killing of Dantavakra, Vidūratha and

79. Lord Balarāma Goes on Pilgrimage

This chapter describes how Lord Baladeva satisfied the *brāhmaṇas* by killing Balvala, bathed at various holy pilgrimage sites and attempted to dissuade Bhīmasena and Duryodhana from fighting.

At the sacrificial arena of the sages at Naimiṣāraṇya forest, a harsh wind began to blow on the new-moon day, spreading the obnoxious smell of pus and obscuring everything with dust. The demon Balvala then appeared there with a trident in his hand, his massive body pitch black and his face very frightening. Lord Baladeva caught the demon with His plow and then struck him a ferocious blow on the head with His club, killing him. The sages chanted Lord Baladeva's glories and presented Him with lavish gifts.

Lord Balarāma then began His pilgrimage, during which He visited many holy *tīrthas*. When He heard news of the battle between the Kurus and Pāṇḍavas, the Lord went to Kurukṣetra to try to stop the duel between Bhīma and Duryodhana. But He could not dissuade them from fighting, so deep was their enmity. Understanding that the fight was the arrangement of fate, Lord Baladeva left the battlefield and returned to Dvārakā.

Some time later, Balarāma again went to the Naimiṣāraṇya forest, where the sages performed a number of fire sacrifices on His behalf. Lord Baladeva reciprocated by granting the sages transcendental knowledge and revealing to them His eternal identity.

TEXT 1

श्रीशुक उवाच
ततः पर्वण्युपावृत्ते
प्रचण्डः पांशुवर्षणः
भीमो वायुरभूद्राजन्
पूयगन्धस्तु सर्वशः

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

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *tataḥ*—then; *parvaṇi*—the new-moon day; *upāvṛtte*—when it came; *pracaṇḍaḥ*—fierce; *pāṁśu*—dust; *varṣaṇaḥ*—raining; *bhīmaḥ*—frightening; *vāyuh*—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.

TEXT 2

ततोऽमेध्यमयं वर्षं

बल्वलेन विनिर्मितम्
अभवद्यज्ञशालायां
सोऽन्वदृश्यत शूलधृक्

*tato 'medhya-mayaṁ varṣaṁ
balvalena vinirmitam
abhavad yajña-śālāyāṁ
so 'nvadṛśyata śūla-dhṛk*

SYNONYMS

tataḥ—then; *amedhya*—abominable things; *mayam*—full of; *varṣam*—a rain; *balvalena*—by Balvala; *vinirmitam*—produced; *abhavat*—occurred; *yajña*—of the sacrifice; *śālāyām*—upon the arena; *saḥ*—he, Balvala; *anvadṛśyata*—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.

TEXTS 3-4

तं विलोक्य बृहत्कायं
भिन्नाञ्जनचयोपमम्
तप्तताम्रशिखाश्मश्रुं
दंष्ट्रोग्रभ्रुकुटीमुखम्
सस्मार मूषलं रामः

परसैन्यविदारणम्
हलं च दैत्यदमनं
ते तूर्णमुपतस्थतुः

*taṁ vilokya bṛhat-kāyaṁ
bhinnāñjana-cayopamam
tapta-tāmra-śikhā-śmaśrum
daṁṣṭrogra-bhru-kuṭī-mukham*

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

SYNONYMS

taṁ—him; *vilokya*—seeing; *bṛhat*—immense; *kāyaṁ*—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; *halaṁ*—His plow; *ca*—and; *daitya*—demons; *damanam*—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.

TEXT 5

तमाकृष्य हलाग्रेण
बल्वलं गगनेचरम्
मूषलेनाहनत्क्रुद्धो
मूर्ध्नि ब्रह्मद्रुहं बलः

*tam ākṛṣya halāgreṇa
balvalam gagane-caram
mūṣalenāhanat kruddho
mūrdhni brahma-druham balaḥ*

SYNONYMS

tam—him; *ākṛṣya*—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 *brāhmaëas* on the head.

TEXT 6

सोऽपतद्भुवि निर्भिन्न-
ललाटोऽसृक्समुत्सृजन्
मुञ्चन्नार्तस्वरं शैलो
यथा वज्रहतोऽरुणः

*so 'patad bhuvi nirbhinna-
lalāṭo 'sṛk samutsṛjan
muñcann ārta-svaram śailo
yathā vajra-hato 'aruṇaḥ*

SYNONYMS

saḥ—he, Balvala; *apatat*—fell; *bhuvi*—to the ground; *nirbhinna*—cracked open; *lalāṭaḥ*—his forehead; *asṛk*—blood; *samutsṛjan*—gushing; *muñcan*—releasing; *ārta*—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.

PURPORT

According to the *ācāryas*, the demon appeared reddish with blood, like a mountain red with oxide.

TEXT 7

संस्तुत्य मुनयो रामं

प्रयुज्यावितथाशिषः
अभ्यषिञ्चन्महाभागा
वृत्रघ्नं विबुधा यथा

*saṁstutya munayo rāmam
prayujyāvitathāśiṣaḥ
abhyaṣiñcan mahā-bhāgā
vṛtra-ghnam vibudhā yathā*

SYNONYMS

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; *ghnam*—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.

TEXT 8

वैजयन्तीं ददुर्मां
श्रीधामाम्लानपङ्कजां
रामाय वाससी दिव्ये

दिव्यान्याभरणानि च

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

SYNONYMS

vaijayantīm—named Vaijayantī; *daduḥ*—they gave; *mālām*—the flower garland; *śrī*—of the goddess of fortune; *dhāma*—the abode; *amlāna*—unfading; *ṣaṅkajām*—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.

TEXT 9

अथ तैरभ्यनुज्ञातः
कौशिकीमेत्य ब्राह्मणैः
स्नात्वा सरोवरमगाद
यतः सरयूरास्रवत्

*atha tair abhyanujñātaḥ
kauśikīm etya brāhmaṇaiḥ*

*snātvā sarovaram agād
yataḥ sarayūr āsravat*

SYNONYMS

atha—then; *taiḥ*—by them; *abhyanuññātaḥ*—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; *āsravat*—flows out.

TRANSLATION

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

TEXT 10

अनुस्रोतेन सरयूं
प्रयागमुपगम्य सः
स्नात्वा सन्तर्प्य देवादीन्
जगाम पुलहाश्रमम्

*anu-srotena sarayūṁ
prayāgam upagamya saḥ
snātvā santarpya devādīn
jagāma pulahāśramam*

SYNONYMS

anu—following; *srotena*—its current; *sarayūm*—along the Sarayū;

prayāgam—to Prayāga; *upagamya*—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 *āçrama* of Pulaha Ṛṣi.

PURPORT

Pulahāśrama is also known as Hari-kṣetra.

TEXTS 11-15

गोमतीं गण्डकीं स्नात्वा
विपाशां शोण आप्लुतः
गयां गत्वा पितृनिष्ठ्वा
गङ्गासागरसङ्गमे

उपस्पृश्य महेन्द्राद्रौ
रामं दृष्ट्वाभिवाद्य च
सप्तगोदावरीं वेणां
पम्पां भीमरथीं ततः

स्कन्दं दृष्ट्वा ययौ रामः
श्रीशैलं गिरिशालयम्

द्रविडेषु महापुण्यं
दृष्ट्वाद्रिं वेङ्कटं प्रभुः

कामकोष्णीं पुरीं काञ्चीं
कावेरीं च सरिद्वराम्
श्रीरन्गाख्यं महापुण्यं
यत्र सन्निहितो हरिः

ऋषभाद्रिं हरेः क्षेत्रं
दक्षिणां मथुरां तथा
सामुद्रं सेतुमगमत
महापातकनाशनम्

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

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

skandaṁ dṛṣṭvā yayau rāmaḥ
śrī-śailaṁ giriśālayam
draviḍeṣu mahā-puṇyaṁ
dṛṣṭvādrim veṅkaṭaṁ prabhuḥ

kāma-koṣṇīm purīm kāñcīm
kāverīm ca sarid-varām

*śrī-rangākhyam mahā-puṇyam
yatra sannihito hariḥ*

*ṛṣabhādrim hareḥ kṣetram
dakṣiṇām mathurām tathā
sāmudram 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; *upaspṛśya*—touching water (bathing); *mahā-indra-adrau*—at the Mahendra Mountain; *rāmam*—Lord Paraśurāma; *dṛṣtvā*—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); *dṛṣtvā*—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; *dṛṣtvā*—seeing; *adrim*—the hill; *veṅkaṭam*—known as Veṅkaṭa (the abode of Lord Bālaḥ); *prabhuḥ*—the Supreme Lord; *kāma-koṣṇīm*—to Kāma-koṣṇī; *purīm kāñcīm*—to Kāñcīpuram; *kāverīm*—to the Kāverī; *ca*—and; *sarīt*—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); *ṛṣabha-adrim*—the Ṛṣabha 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 Rṣabha Mountain, where Lord Kṛṣṇa also lives, and to the southern Mathurā. Then He came to Setubandha, where the most grievous sins are destroyed.

PURPORT

Usually one goes to Gayā to worship deceased forefathers. But as Śrīla Viśvanātha Cakravartī explains, although Lord Balarāma's father and grandfather were still alive, it was on His father's order that He carefully worshiped His forefathers at Gayā. Drawing insight from the *Vaiṣṇava-toṣaṇī*, the *ācārya* further explains that although Lord Balarāma was in the immediate proximity of Jagannātha Purī, He did not go there, since He wanted to avoid the embarrassment of having to worship Himself among the forms of Śrī Kṛṣṇa, Balabhadra and Subhadrā.

TEXTS 16-17

तत्रायुतमदाद्धेनूर
ब्राह्मणेभ्यो हलायुधः
कृतमालां ताम्रपर्णीं
मलयं च कुलाचलम्

तत्रागस्त्यं समासीनं
नमस्कृत्याभिवाद्य च
योजितस्तेन चाशीर्भिर्
अनुज्ञातो गतोऽर्णवम्
दक्षिणं तत्र कन्याख्यां
दुर्गां देवीं ददर्श सः

*tatrāyutam adād dhenūr
brāhmaṇebhyo halāyudhaḥ
kṛtamālāṁ tāmraparṇīm
malayaṁ ca kulācalam*

*tatrāgastyaṁ samāsīnaṁ
namaskṛtyābhivādya ca
yojitas tena cāśīrbhir
anujñāto gato 'rṇavam
dakṣiṇaṁ tatra kanyākhyāṁ
durgāṁ devīm dadarśa saḥ*

SYNONYMS

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; *tāmraparṇīm*—the Tāmraparṇī River; *malayam*—Malaya; *ca*—and; *kula-acalam*—the principal mountain range; *tatra*—there; *agastyam*—to Agastya Ṛṣi; *samāsīnam*—sitting (in meditation); *namaskṛtya*—bowing down; *abhivādya*—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 *brāhmaëas* ten thousand cows in charity. He then visited the Kṛtamālā and Tāmraparṇī 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.

TEXT 18

ततः फाल्गुनमासाद्य
पञ्चाप्सरसमुत्तमम्
विष्णुः सन्निहितो यत्र
स्नात्वास्पर्शद्गवायुतम्

tataḥ phālgunam āsādya
pañcāpsarasam uttamam
viṣṇuḥ sannihito yatra
snātvāsparśad gavāyutam

SYNONYMS

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.

TEXTS 19-21

ततोऽभिब्रज्य भगवान्
केरलांस्तु त्रिगर्तकान्
गोकर्णख्यं शिवक्षेत्रं
सान्निध्यं यत्र धूर्जटेः

आर्यां द्वैपायनीं दृष्ट्वा
शूर्पारकमगाद्वलः
तापीं पयोष्णीं निर्विन्ध्याम्
उपस्पृश्याथ दण्डकम्

प्रविश्य रेवामगमद्

यत्र माहिष्मती पुरी
मनुतीर्थमुपस्पृश्य
प्रभासं पुनरागमत

*tato 'bhivrajya bhagavān
keralāms tu trigartakān
gokarṇākhyam śiva-kṣetram
sānnidhyam yatra dhūrjateḥ*

*āryām dvaipāyanīm dṛṣtvā
śūrpārakam agād balaḥ
tāpīm payoṣṇīm nirvindhyām
upaspṛśyātha daṇḍakam*

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

SYNONYMS

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; *dṛṣtvā*—seeing; *śūrpārakam*—to the holy district of Śūrpāraka; *agāt*—went; *balaḥ*—Lord Balarāma; *tāpīm payoṣṇīm nirvindhyām*—to the Tāpī, Payoṣṇī and Nirvindhyā rivers; *upaspṛśya*—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; *upaspṛśya*—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 Dhūrjaṭi [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 Nirvindhya 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.

TEXT 22

श्रुत्वा द्विजैः कथ्यमानं
कुरुपाण्डवसंयुगे
सर्वराजन्यनिधनं
भारं मेने हृतं भुवः

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

SYNONYMS

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; *hṛtam*—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.

TEXT 23

स भीमदुर्योधनयोर
गदाभ्यां युध्यतोर्मृधे
वारयिष्यन् विनशनं
जगाम यदुनन्दनः

sa bhīma-duryodhanayor
gadābhyām yudhyator mṛdhe
vārayiṣyan vinaśanam
jagāma yadu-nandanaḥ

SYNONYMS

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.

TEXT 24

युधिष्ठिरस्तु तं दृष्ट्वा
यमौ कृष्णार्जुनावपि
अभिवाद्याभवंस्तुष्णीं
किं विवक्षुरिहागतः

*yudhiṣṭhīras tu taṁ dṛṣṭvā
yamau kṛṣṇārjunāv api
abhivādyābhavaṁs tuṣṇīm
kiṁ vivakṣur ihāgataḥ*

SYNONYMS

yudhiṣṭhīraḥ—King Yudhiṣṭhira; *tu*—but; *taṁ*—Him, Lord Balarāma; *dṛṣṭvā*—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?"

PURPORT

Śrīla Prabhupāda writes, "The reason they were silent was that Lord Balarāma was somewhat affectionate toward Duryodhana, who had learned from Balarāmajī the art of fighting with a club. Thus, when the fighting was going on, King Yudhiṣṭhira and the others thought that Balarāma might have come there to say something in favor of Duryodhana, and therefore they remained silent."

TEXT 25

गदापाणी उभौ दृष्ट्वा
संरब्धौ विजयैषिणौ
मण्डलानि विचित्राणि
चरन्ताविदमब्रवीत्

*gadā-pāṇī ubhau dṛṣṭvā
saṁrabdhau vijayaiṣiṇau
maṇḍalāni vicitrāṇi
carantāv idam abravīt*

SYNONYMS

gadā—with clubs; *pāṇī*—in their hands; *ubhau*—both of them, Duryodhana and Bhīma; *dṛṣṭvā*—seeing; *saṁrabdhau*—furiously; *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.

TEXT 26

युवां तुल्यबलौ वीरौ
हे राजन् हे वृकोदर
एकं प्राणाधिकं मन्ये
उतैकं शिक्षयाधिकम्

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

SYNONYMS

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.

PURPORT

Bhīma was physically more powerful, but Duryodhana was more advanced in terms of technique.

TEXT 27

तस्मादेकतरस्येह
युवयोः समवीर्ययोः
न लक्ष्यते जयोऽन्यो वा
विरमत्वफलो रणः

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

SYNONYMS

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; *anyaḥ*—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.

TEXT 28

न तद्वाक्यं जगृहतुर
बद्धवैरौ नृपार्थवत्

अनुस्मरन्तावन्योन्यं
दुरुक्तं दुष्कृतानि च

*na tad-vākyam jagṛhatur
baddha-vairau nṛpārthavat
anusmarantāv anyonyam
duruktam duṣkṛtāni ca*

SYNONYMS

na—not; *tat*—His; *vākyam*—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.

TEXT 29

दिष्टं तदनुमन्वानो
रामो द्वारवतीं ययौ
उग्रसेनादिभिः प्रीतैर्
ज्ञातिभिः समुपागतः

*diṣṭam tad anumanvāno
rāmo dvāravatīm yayau
ugrasenādibhiḥ prītair
jñātibhiḥ samupāgataḥ*

SYNONYMS

diṣṭam—fate; *tat*—that; *anumanvānaḥ*—deciding; *rāmaḥ*—Lord Balarāma; *dvāravatīm*—to Dvārakā; *yayau*—went; *ugrasena-ādibhiḥ*—headed by Ugrasena; *prītair*—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.

PURPORT

Śrīla Viśvanātha Cakravartī explains that the word *diṣṭam*, "fate," indicates that the battle between Bhīma and Duryodhana had been enjoined by Lord Kṛṣṇa and set into motion by Him.

TEXT 30

तं पुनर्नैमिषं प्राप्तम्
ऋषयोऽयाजयन्मुदा
क्रत्वङ्गं क्रतुभिः सर्वैर
निवृत्ताखिलविग्रहम्

taṁ punar naimiṣaṁ prāptam
ṛṣayo 'yājayan mudā
kratv-aṅgaṁ kratubhiḥ sarvair
nivṛttākhila-vigrahaṁ

SYNONYMS

taṁ—Him, Lord Balarāma; *punaḥ*—again; *naimiṣaṁ*—at Naimiṣāraṇya; *prāptam*—arrived; *ṛṣayaḥ*—the sages; *yājayan*—engaged in performing Vedic sacrifices; *mudā*—with pleasure; *kratu*—of all sacrifices; *aṅgaṁ*—the embodiment; *kratubhiḥ*—with ritualistic performances; *sarvaiḥ*—all varieties; *nivṛtta*—who had renounced; *akhila*—all; *vigrahaṁ*—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.

PURPORT

Śrīla Prabhupāda writes, "[When Lord Balarāma] went to the holy place of pilgrimage at Naimiṣāraṇya,... the sages, saintly persons and *brāhmaṇas* all stood up to receive Him. They understood that Lord Balarāma, although a *kṣatriya*, was now retired from the fighting business. The *brāhmaṇas* and the sages, who were always for peace and tranquillity, were very pleased at this. All of them embraced Balarāma with great affection and induced Him to perform various kinds of sacrifices in that sacred spot of Naimiṣāraṇya. Actually Lord Balarāma had no business performing the sacrifices recommended for ordinary human beings; He is the Supreme Personality of Godhead, and therefore He Himself is the enjoyer of all such sacrifices. As such, His exemplary action in performing sacrifices was only to give a lesson to the common man, to show

how one should abide by the injunctions of the *Vedas*."

TEXT 31

तेभ्यो विशुद्धं विज्ञानं
भगवान् व्यतरद्विभुः
येनैवात्मन्यदो विश्वम्
आत्मानं विश्वगं विदुः

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

SYNONYMS

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.

TEXT 32

स्वपत्यावभृथस्नातो
ज्ञातिबन्धुसुहृद्वृतः
रेजे स्वज्योत्स्नयेवेन्दुः
सुवासाः सुष्ट्वलङ्कृतः

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

SYNONYMS

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.

PURPORT

Śrīla Prabhupāda beautifully describes this scene as follows: "Lord Balarāma then took the *avabhṛtha* bath, which is taken after finishing sacrificial performances. After taking His bath, He dressed Himself in new silken

garments and decorated Himself with beautiful jewelry. Amidst His relatives and friends, He appeared to be a shining full moon amidst the luminaries in the sky."

TEXT 33

ईदृग्विधान्यसङ्ख्यानानि
बलस्य बलशालिनः
अनन्तस्याप्रमेयस्य
मायामर्त्यस्य सन्ति हि

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

SYNONYMS

īdṛk-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.

TEXT 34

योऽनुस्मरेत रामस्य
कर्माण्यद्भुतकर्मणः
सायं प्रातरनन्तस्य
विष्णोः स दयितो भवेत्

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

SYNONYMS

yaḥ—whoever; *anusmareta*—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.

PURPORT

Śrīla Prabhupāda writes, "Lord Balarāma is the original Viṣṇu; therefore anyone remembering these pastimes of Lord Balarāma in the morning and evening will certainly become a great devotee of the Supreme Personality of Godhead, and thus his life will become successful in all respects."

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventy-ninth Chapter, of
the Śrīmad-Bhāgavatam, entitled "Lord Balarāma Goes on Pilgrimage."*

80. The Brāhmaṇa Sudāmā Visits Lord Kṛṣṇa in Dvārakā

This chapter relates how Lord Kṛṣṇa worshiped His *brāhmaṇa* friend Sudāmā, who came to His palace seeking charity, and how the two of them discussed the pastimes they had shared while living at the home of their spiritual master, Sāṅdīpani Muni.

The *brāhmaṇa* Sudāmā, a personal friend of Lord Kṛṣṇa's, was completely free of material desires. He maintained himself and his wife with whatever came of its own accord, and thus they were poverty-stricken. One day Sudāmā's wife, unable to find any food to prepare for her husband, went to him and asked that he visit his friend Kṛṣṇa in Dvārakā and beg some charity. Sudāmā was reluctant, but when she persisted he agreed to go, reflecting that an opportunity to see the Lord was extremely auspicious. His wife begged a few handfuls of flattened rice as a gift for Śrī Kṛṣṇa, and Sudāmā set off for Dvārakā.

As Sudāmā approached the palace of Lord Kṛṣṇa's principal wife, Rukmiṇī-devī, the Lord saw him from a distance. Kṛṣṇa immediately rose from His seat on Rukmiṇī's bed and embraced His friend with great joy. Then He sat Sudāmā down on the bed, washed his feet with His own hands and sprinkled the wash water on His head. After this He presented him with various gifts and worshiped him with incense, lamps and so on. Meanwhile, Rukmiṇī fanned the shabbily dressed *brāhmaṇa* with a yaktail whisk. All of

this astonished the residents of the palace.

Lord Śrī Kṛṣṇa then took the hand of His friend, and the two of them reminisced about the things they had done together long ago, while living in the school of their spiritual master. Sudāmā pointed out that Kṛṣṇa engages in the pastime of acquiring an education only to set an example for human society.

TEXT 1

श्रीराजोवाच
भगवन् यानि चान्यानि
मुकुन्दस्य महात्मनः
वीर्याण्यनन्तवीर्यस्य
श्रोतुमिच्छामि हे प्रभो

śrī-rājovāca
bhagavan yāni cānyāni
mukundasya mahātmanah
vīryāṇy ananta-vīryasya
śrotum icchāmi he prabho

SYNONYMS

śrī-rājā uvāca—the King (Parikṣit) said; *bhagavan*—my lord (Śukadeva Gosvāmī); *yāni*—which; *ca*—and; *anyāni*—others; *mukundasya*—of Lord Kṛṣṇa; *mahā-ātmanah*—the Supreme Soul; *vīryāṇi*—valorous deeds; *ananta*—unlimited; *vīryasya*—whose valor; *śrotum*—to hear; *icchāmi*—I wish; *he prabho*—O master.

TRANSLATION

King Parīkṣit said: My lord, O master, I wish to hear about other valorous deeds performed by the Supreme Personality of Godhead, Mukunda, whose valor is unlimited.

TEXT 2

को नु श्रुत्वासकृद् ब्रह्मन्
उत्तमःश्लोकसत्कथाः
विरमेत विशेषज्ञो
विषण्णः काममार्गणैः

*ko nu śrutvāsakṛd brahmann
uttamaḥśloka-sat-kathāḥ
virameta viśeṣa-jñō
viṣaṇṇaḥ kāma-mārgaṇaiḥ*

SYNONYMS

kaḥ—who; *nu*—indeed; *śrutvā*—having heard; *asakṛt*—repeatedly; *brahman*—O *brāhmaṇa*; *uttamaḥśloka*—of Lord Kṛṣṇa; *sat*—transcendental; *kathāḥ*—topics; *virameta*—can desist; *viśeṣa*—the essence (of life); *jñāḥ*—who knows; *viṣaṇṇaḥ*—disgusted; *kāma*—for material desire; *mārgaṇaiḥ*—with seeking.

TRANSLATION

O *brāhmaëa*, how could anyone who knows the essence of life and is disgusted with endeavoring for sense gratification give up the transcendental

topics of Lord Uttamaḥśloka after hearing them repeatedly?

PURPORT

Śrīla Viśvanātha Cakravartī comments herein that we see many persons who, even after hearing the topics of the Lord repeatedly, give up their spiritual dedication. The *ācārya* replies that the word *viśeṣa-jñā* is therefore significant here. Those who have actually understood the essence of life do not give up Kṛṣṇa consciousness. A further qualification is to be *viṣaṇṇaḥ kāma-mārgaṇaiḥ*, disgusted with material sense gratification. These two qualities are complementary. One who has experienced the real taste of Kṛṣṇa consciousness automatically becomes disgusted with the inferior taste of material pleasure. Such a genuine hearer of the topics of Kṛṣṇa cannot give up hearing about the Lord's fascinating pastimes.

TEXT 3

सा वाग्यया तस्य गुणान् गृणीते
करौ च तत्कर्मकरौ मनश्च
स्मरेद्वसन्तं स्थिरजङ्गमेषु
शृणोति तत्पुण्यकथाः स कर्णः

*sā vāg yayā tasya guṇān gṛṇīte
karau ca tat-karma-karau manaś ca
smared vasantam sthira-jāṅgameṣu
śṛṇoti tat-puṇya-kathāḥ sa karṇaḥ*

SYNONYMS

sā—that (is); *vāk*—power of speech; *yayā*—by which; *tasya*—His; *guṇān*—qualities; *gṛṇīte*—one describes; *karau*—pair of hands; *ca*—and;

tat—His; *karma*—work; *karau*—doing; *manaḥ*—mind; *ca*—and; *smaret*—remembers; *vasantam*—dwelling; *sthira*—within the unmoving; *jaṅgameṣu*—and moving; *śṛṇoti*—hears; *tat*—His; *punya*—sanctifying; *kathāḥ*—topics; *saḥ*—that (is); *karṇaḥ*—an ear.

TRANSLATION

Actual speech is that which describes the qualities of the Lord, real hands are those that work for Him, a true mind is that which always remembers Him dwelling within everything moving and nonmoving, and actual ears are those that listen to sanctifying topics about Him.

PURPORT

While continuing from the previous verse to glorify the sense of hearing dedicated to the Lord, King Parīkṣit mentions the other senses also, so that we gain a complete picture of Kṛṣṇa consciousness. Here he declares that without any connection to Kṛṣṇa, the Supreme Lord, all the organs of the body become useless. A similar statement is made by Śaunaka Ṛṣi in the Second Canto, Third Chapter, verses 20 to 24.

Śrīla Viśvanātha Cakravartī mentions that the senses should work together in Kṛṣṇa consciousness. In other words, whatever the eyes or the ears experience, the mind should simply remember Kṛṣṇa, who is within all things.

TEXT 4

शिरस्तु तस्योभयलिङ्गमानमेत
तदेव यत्पश्यति तद्धि चक्षुः
अङ्गानि विष्णोरथ तज्जनानां

पादोदकं यानि भजन्ति नित्यम्

*śiras tu tasyobhaya-liṅgam ānamet
tad eva yat paśyati tad dhi cakṣuḥ
aṅgāni viṣṇor atha taj-janānām
pādodakam yāni bhajanti nityam*

SYNONYMS

śiraḥ—head; *tu*—and; *tasya*—of Him; *ubhaya*—both; *liṅgam*—to the manifestations; *ānamet*—bows down; *tat*—that; *eva*—only; *yat*—which; *paśyati*—sees; *tat*—that; *hi*—indeed; *cakṣuḥ*—eye; *aṅgāni*—limbs; *viṣṇoḥ*—of Lord Viṣṇu; *atha*—or; *tat*—His; *janānām*—of the devotees; *pāda-udakam*—the water which has washed the feet; *yāni*—which; *bhajanti*—honor; *nityam*—regularly.

TRANSLATION

An actual head is one that bows down to the Lord in His manifestations among the moving and nonmoving creatures, real eyes are those that see only the Lord, and actual limbs are those which regularly honor the water that has bathed the Lord's feet or those of His devotees.

TEXT 5

सूत उवाच
विष्णुरातेन सम्पृष्टो
भगवान् बादरायणिः
वासुदेवे भगवति

निमग्नहृदयोऽब्रवीत्

sūta uvāca
viṣṇu-rātena sampr̥ṣṭo
bhagavān bādarāyaṇiḥ
vāsudeve bhagavati
nimagna-hṛdayo 'bravīt

SYNONYMS

sūtaḥ uvāca—Sūta Gosvāmī said; *viṣṇu-rātena*—by Viṣṇurāta (Mahārāja Parīkṣit); *sampr̥ṣṭaḥ*—well questioned; *bhagavān*—the powerful sage; *bādarāyaṇiḥ*—Śukadeva; *vāsudeve*—in Lord Vāsudeva; *bhagavati*—the Supreme Personality of Godhead; *nimagna*—fully absorbed; *hṛdayaḥ*—his heart; *abravīt*—he spoke.

TRANSLATION

Sūta Gosvāmī said: Thus questioned by King Viṣṇurāta, the powerful sage Bādarāyaṇi replied, his heart fully absorbed in meditation on the Supreme Personality of Godhead, Vāsudeva.

TEXT 6

श्रीशुक उवाच
कृष्णस्यासीत्सखा कश्चिद्
ब्राह्मणो ब्रह्मवित्तमः
विरक्त इन्द्रियार्थेषु
प्रशान्तात्मा जितेन्द्रियः

*śrī-śuka uvāca
kṛṣṇasyāsīt sakhā kaścid
brāhmaṇo brahma-vittamaḥ
virakta indriyārtheṣu
praśāntātmā jitendriyaḥ*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *kṛṣṇasya*—of Lord Kṛṣṇa; *āsīt*—there was; *sakhā*—friend (named Sudāmā); *kaścit*—a certain; *brāhmaṇaḥ*—brāhmaṇa; *brahma*—in the Vedas; *vit-tamaḥ*—most learned; *viraktaḥ*—detached; *indriya-artheṣu*—from the objects of sense enjoyment; *praśānta*—peaceful; *ātmā*—whose mind; *jita*—conquered; *indriyaḥ*—whose senses.

TRANSLATION

Śukadeva Gosvāmī said: Lord Kṛṣṇa had a certain brāhmaṇa friend [named Sudāmā] who was most learned in Vedic knowledge and detached from all sense enjoyment. Furthermore, his mind was peaceful and his senses subdued.

TEXT 7

यदृच्छयोपपन्नेन
वर्तमानो गृहाश्रमी
तस्य भार्या कुचैलस्य
क्षुत्क्षामा च तथाविधा

*yadṛcchayopapannena
vartamāno grhāśramī*

*tasya bhāryā ku-cailasya
kṣut-kṣāmā ca tathā-vidhā*

SYNONYMS

yadṛcchayā—of its own accord; *upapannena*—by what was obtained; *vartamānaḥ*—existing; *gṛha-āśramī*—in the household order of life; *tasya*—of him; *bhāryā*—the wife; *ku-cailasya*—who was poorly dressed; *kṣut*—from hunger; *kṣāmā*—emaciated; *ca*—and; *tathā-vidhā*—similarly.

TRANSLATION

Living as a householder, he maintained himself with whatever came of its own accord. The wife of that poorly dressed *brāhmaëa* suffered along with him and was emaciated from hunger.

PURPORT

Sudāmā's chaste wife was also poorly dressed, and whatever food she obtained she gave to her husband. Thus she remained fatigued from hunger.

TEXT 8

पतिव्रता पतिं प्राह
म्लायता वदनेन सा
दरिद्रं सीदमाना वै
वेपमानाभिगम्य च

*pati-vratā patiṁ prāha
mlāyatā vadanena sā
daridraṁ sīdamānā vai*

vepamānābhigamya ca

SYNONYMS

pati-vratā—faithful to her husband; *patim*—to her husband; *prāha*—she said; *mlāyatā*—drying up; *vadanena*—with her face; *sā*—she; *daridram*—poor; *sīdamānā*—distressed; *vai*—indeed; *vepamānā*—trembling; *abhigamya*—approaching; *ca*—and.

TRANSLATION

The chaste wife of the poverty-stricken *brāhmaëa* once approached him, her face dried up because of her distress. Trembling with fear, she spoke as follows.

PURPORT

According to Śrīdhara Svāmī, the chaste lady was especially unhappy because she could not obtain food to feed her husband. Further, she was fearful to approach her husband because she knew that he did not want to beg for anything other than devotion to the Supreme Lord.

TEXT 9

ननु ब्रह्मन् भगवतः
सखा साक्षाच्छ्रियः पतिः
ब्रह्मण्यश्च शरण्यश्च
भगवान् सात्वतर्षभः

*nanu brahman bhagavataḥ
sakhā sākṣāc chriyaḥ patiḥ
brahmaṇyaś ca śaraṇyaś ca*

bhagavān sātvataṛṣabhaḥ

SYNONYMS

nanu—indeed; *brahman*—O *brāhmaṇa*; *bhagavataḥ*—of your exalted self; *sakhā*—the friend; *sākṣāt*—directly; *śriyaḥ*—of the supreme goddess of fortune; *patiḥ*—the husband; *brahmaṇyaḥ*—compassionate to *brāhmaṇas*; *ca*—and; *śaraṇyaḥ*—willing to give shelter; *ca*—and; *bhagavān*—the Supreme Lord; *sātvata*—of the Yādavas; *ṛṣabhaḥ*—the best.

TRANSLATION

[Sudāmā's wife said:] O *brāhmaṇa*, isn't it true that the husband of the goddess of fortune is the personal friend of your exalted self? That greatest of Yādavas, the Supreme Lord Kṛṣṇa, is compassionate to *brāhmaṇas* and very willing to grant them His shelter.

PURPORT

Śrīla Viśvanātha Cakravartī explains in his commentary how the *brāhmaṇa*'s wife anticipated every possible objection her husband might make to her request that he go to Lord Kṛṣṇa to beg charity. If the *brāhmaṇa* might say, "How could the husband of the goddess of fortune befriend a fallen soul like myself?" she replies by saying that Lord Kṛṣṇa is *brahmaṇya*, very favorably disposed toward the *brāhmaṇas*. If Sudāmā might claim to have no real devotion for the Lord, she replies by saying that he is a great and wise personality who would surely obtain the shelter and mercy of the Lord. If the *brāhmaṇa* might object that Lord Kṛṣṇa is equally disposed to all the countless unhappy conditioned souls suffering the fruits of their own *karma*, she replies that Lord Kṛṣṇa is especially the Lord of the devotees, and thus even if He Himself did not grant Sudāmā His mercy, certainly the devotees engaged in serving the Lord would mercifully give him some charity. Since the Lord

protects the Sātvatas, the members of the Yadu dynasty, what difficulty would there be for Him to protect a humble *brāhmaṇa* like Sudāmā, and what fault would there be in His doing so?

TEXT 10

तमुपैहि महाभाग
साधूनां च परायणम्
दास्यति द्रविणं भूरि
सीदते ते कुटुम्बिने

*tam upaihi mahā-bhāga
sādhūnām ca parāyaṇam
dāsyati draviṇam bhūri
sīdate te kuṭumbine*

SYNONYMS

tam—Him; *upaihi*—approach; *mahā-bhaga*—O fortunate one; *sādhūnām*—of saintly devotees; *ca*—and; *para-ayaṇam*—the ultimate shelter; *dāsyati*—He will give; *draviṇam*—wealth; *bhūri*—plentiful; *sīdate*—suffering; *te*—to you; *kuṭumbine*—who are maintaining a family.

TRANSLATION

O fortunate one, please approach Him, the real shelter of all saints. He will certainly give abundant wealth to such a suffering householder as you.

TEXT 11

आस्तेऽधुना द्वारवत्यां
भोजवृष्ण्यन्धकेश्वरः
स्मरतः पादकमलम्
आत्मानमपि यच्छति
किं न्वर्थकामान् भजतो
नात्यभीष्टान् जगद्गुरुः

*āste 'dhunā dvāravatyām
bhoja-vṛṣṇy-andhakeśvaraḥ
smarataḥ pāda-kamalam
ātmānam api yacchati
kiṁ nv artha-kāmān bhajato
nāty-abhīṣṭān jagad-guruḥ*

SYNONYMS

āste—is present; *adhunā*—now; *dvāravatyām*—at Dvārakā; *bhoja-vṛṣṇi-andhaka*—of the Bhojas, Vṛṣṇis and Andhakas; *īśvaraḥ*—the Lord; *smarataḥ*—to one who remembers; *pāda-kamalam*—His lotus feet; *ātmānam*—Himself; *api*—even; *yacchati*—He gives; *kim nu*—what then to speak of; *artha*—economic success; *kāmān*—and sense gratification; *bhajataḥ*—to one who worships Him; *na*—not; *ati*—very much; *abhīṣṭān*—desirable; *jagat*—of the whole universe; *guruḥ*—the spiritual master.

TRANSLATION

Lord Kṛṣṇa is now the ruler of the Bhojas, Vṛṣṇis and Andhakas and is staying at Dvārakā. Since He gives even His own self to anyone who simply remembers His lotus feet, what doubt is there that He, the spiritual master of the universe, will bestow upon His sincere worshiper prosperity and material

enjoyment, which are not even very desirable?

PURPORT

The *brāhmaṇa*'s wife here implies that since Lord Kṛṣṇa is the ruler of the Bhojas, Vṛṣṇis and Andhakas, if these opulent rulers merely acknowledge Sudāmā as a personal friend of Kṛṣṇa's, they could give him everything he required.

In this connection Śrīla Viśvanātha Cakravartī comments that since Lord Kṛṣṇa had at this point put aside His weapons, He no longer traveled outside His own capital of Dvārakā. Thus Śrīla Prabhupāda writes in *Kṛṣṇa, the Supreme Personality of Godhead*: "[The *brāhmaṇa*'s wife said:] 'I have heard that He never leaves His capital city, Dvārakā. He is living there without outside engagements.' "

As mentioned here, material wealth and sense gratification are not very desirable. The reason for this is that in the long run they give no real satisfaction. Still, Sudāmā's wife thought, even if Sudāmā went to Dvārakā and simply remained silent before the Lord, He would certainly give him abundant wealth, as well as shelter at His lotus feet, which was Sudāmā's real objective.

TEXTS 12-13

स एवं भार्यया विप्रो
बहुशः प्रार्थितो मुहुः
अयं हि परमो लाभ
उत्तमः श्लोकदर्शनम्

इति सञ्चिन्त्य मनसा
गमनाय मतिं दधे

अप्यस्त्युपायनं किञ्चिद् गृहे कल्याणि दीयताम्

*sa evaṁ bhāryayā vipro
bahuśaḥ prārthito muhuḥ
ayaṁ hi paramo lābha
uttamaḥśloka-darśanam*

*iti sañcintya manasā
gamanāya matiṁ dadhe
apy asty upāyanam kiñcid
gṛhe kalyāṇi dīyatām*

SYNONYMS

saḥ—he; *evam*—in this way; *bhāryayā*—by his wife; *vipraḥ*—the *brāhmaṇa*; *bahuśaḥ*—profusely; *prārthitaḥ*—entreated; *muhuḥ*—over and over; *ayaṁ*—this; *hi*—indeed; *paramaḥ*—the supreme; *lābhaḥ*—gain; *uttamaḥ-śloka*—of Lord Kṛṣṇa; *darśanam*—the sight; *iti*—so; *sañcintya*—thinking; *manasā*—within his mind; *gamanāya*—to go; *matiṁ dadhe*—he made his decision; *api*—whether; *asti*—there is; *upāyanam*—gift; *kiñcit*—some; *gṛhe*—in the house; *kalyāṇi*—my good woman; *dīyatām*—please give.

TRANSLATION

[Śukadeva Gosvāmī continued:] When his wife thus repeatedly implored him in various ways, the *brāhmaṇa* thought to himself, "To see Lord Kṛṣṇa is indeed the greatest achievement in life." Thus he decided to go, but first he told her, "My good wife, if there is anything in the house I can bring as a gift, please give it to me."

PURPORT

Sudāmā was naturally humble, and thus although at first he was dissatisfied with his wife's proposal, finally he settled his mind and decided to go. Now the last detail was that he had to take a gift for his friend.

TEXT 14

याचित्वा चतुरो मुष्टीन्
विप्रान् पृथुकतण्डुलान्
चैलखण्डेन तान् बद्ध्वा
भर्त्रे प्रादादुपायनम्

*yācitvā caturo muṣṭīn
viprān pṛthuka-taṇḍulān
caila-khaṇḍena tān baddhvā
bhartre prādād upāyanam*

SYNONYMS

yācitvā—begging; *caturaḥ*—four; *muṣṭīn*—fistfuls; *viprān*—from the (neighboring) *brāhmaṇas*; *pṛthuka-taṇḍulān*—flat rice; *caila*—of cloth; *khaṇḍena*—with a ripped piece; *tān*—them; *baddhvā*—tying up; *bhartre*—to her husband; *prādāt*—she gave; *upāyanam*—gift.

TRANSLATION

Sudāmā's wife begged four handfuls of flat rice from neighboring *brāhmaṇas*, tied up the rice in a torn piece of cloth and gave it to her husband as a present for Lord Kṛṣṇa.

TEXT 15

स तानादाय विप्राग्र्यः
प्रययौ द्वारकां किल
कृष्णसन्दर्शनं मह्यं
कथं स्यादिति चिन्तयन्

*sa tān ādāya viprāgryaḥ
prayayau dvārakām kila
kṛṣṇa-sandarśanam mahyam
katham syād iti cintayan*

SYNONYMS

saḥ—he; *tān*—them; *ādāya*—taking; *vipra-agryaḥ*—the best of *brāhmaṇas*; *prayayau*—went; *dvārakām*—to Dvārakā; *kila*—indeed; *kṛṣṇa-sandarśanam*—the audience of Lord Kṛṣṇa; *mahyam*—for me; *katham*-how; *syāt*—will it happen; *iti*—thus; *cintayan*—thinking.

TRANSLATION

Taking the flat rice, the saintly *brāhmaëa* set off for Dvārakā, all the while wondering "How will I be able to have Kṛṣṇa's audience?"

PURPORT

Among other things, Sudāmā assumed that the gatekeepers would stop him.

TEXTS 16-17

त्रीणि गुल्मान्यतीयाय
तिस्रः कक्षाश्च सद्विजः
विप्रोऽगम्यान्धकवृष्णीनां
गृहेष्वच्युतधर्मिणाम्

गृहं द्व्यष्टसहस्राणां
महिषीणां हरेर्द्विजः
विवेशैकतमं श्रीमद्
ब्रह्मानन्दं गतो यथा

*trīṇi gulmāny atīyāya
tisraḥ kakṣāś ca sa-dvijah
vipro 'gamyāndhaka-vṛṣṇīnām
grheṣv acyuta-dharminām
grham dvy-aṣṭa-sahasrāṇām
mahiṣīṇām harer dvijah
viveśaikatamaṁ śrīmad
brahmānandaṁ gato yathā*

SYNONYMS

trīṇi—three; *gulmāni*—contingents of guards; *atīyāya*—passing; *tisraḥ*—three; *kakṣāḥ*—gateways; *ca*—and; *sa-dvijah*—accompanied by *brāhmaṇas*; *vipraḥ*—the learned *brāhmaṇa*; *agamyā*—impassable; *andhaka-vṛṣṇīnām*—of the Andhakas and Vṛṣṇis; *grheṣu*—between the houses; *acyuta*—Lord Kṛṣṇa; *dharminām*—who follow faithfully; *grham*—residence; *dvi*—two; *aṣṭa*—times eight; *sahasrāṇām*—thousands; *mahiṣīṇām*—of the queens; *hareḥ*—of Lord Kṛṣṇa; *dvijah*—the *brāhmaṇa*; *viveśa*—entered; *ekatamam*—one of them; *śrī-mat*—opulent; *brahma-ānandaṁ*—the bliss of impersonal liberation;

gataḥ—attaining; *yathā*—as if.

TRANSLATION

The learned *brāhmaëa*, joined by some local *brāhmaëas*, passed three guard stations and went through three gateways, and then he walked by the homes of Lord Kṛṣṇa's faithful devotees, the Andhakas and Vṛṣṇis, which ordinarily no one could do. He then entered one of the opulent palaces belonging to Lord Hari's sixteen thousand queens, and when he did so he felt as if he were attaining the bliss of liberation.

PURPORT

When the saintly *brāhmaṇa* entered the precincts of Lord Kṛṣṇa's palaces and then actually entered one of the palaces, he completely forgot everything else, and thus his state of mind is compared to that of one who has just achieved the bliss of spiritual liberation. Śrīla Viśvanātha Cakravartī quotes from the *Padma Purāṇa*, *Uttara-khaṇḍa*, wherein we learn that the *brāhmaṇa* actually entered the palace of Rukmiṇī: *sa tu rukmiṇy-antaḥ-pura-dvāri kṣaṇaṁ tūṣṇīm sthitaḥ*. "He stood for a moment in silence at the doorway of Queen Rukmiṇī's palace."

TEXT 18

तं विलोक्याच्युतो दूरात्
प्रियापर्यङ्कमास्थितः
सहसोत्थाय चाभ्येत्य
दोभ्यां पर्यग्रहीन्मुदा

taṁ vilokyācyuto dūrāt

*priyā-ṣaryaṅkam āsthitaḥ
sahasotthāya cābhyetya
dorbhyām ṣaryagrahīn mudā*

SYNONYMS

tam—him; *vilokya*—seeing; *acyutaḥ*—Lord Kṛṣṇa; *dūrāt*—at a distance; *priyā*—of His beloved consort; *ṣaryaṅkam*—on the bed; *āsthitaḥ*—seated; *sahasā*—immediately; *utthāya*—rising; *ca*—and; *abhyetya*—coming forward; *dorbhyām*—in His arms; *ṣaryagrahīt*—embraced; *mudā*—with pleasure.

TRANSLATION

At that time Lord Acyuta was seated on His consort's bed. Spotting the *brāhmaëa* at some distance, the Lord immediately stood up, went forward to meet him and with great pleasure embraced him.

TEXT 19

सख्युः प्रियस्य विप्रर्षेरु
अङ्गसङ्गतिनिर्वृतः
प्रीतो व्यमुञ्चदब्बिन्दून्
नेत्राभ्यां पुष्करेक्षणः

*sakhyuḥ priyasya viprarṣer
aṅga-saṅgāti-nirvṛtaḥ
prīto vyamuñcad ab-bindūn
netrābhyām puṣkarekṣaṇaḥ*

SYNONYMS

sakhyuḥ—of His friend; *priyasya*—dear; *vipra-ṛṣeḥ*—the sagacious *brāhmaṇa*; *aṅga*—of the body; *saṅga*—by the contact; *ati*—extremely; *nirvṛtaḥ*—ecstatic; *prītaḥ*—affectionate; *vyamuñcat*—He released; *ap*—of water; *bindūn*—drops; *netrābhyām*—from His eyes; *puṣkara-īkṣaṇaḥ*—the lotus-eyed Personality of Godhead.

TRANSLATION

The lotus-eyed Supreme Lord felt intense ecstasy upon touching the body of His dear friend, the wise *brāhmaëa*, and thus He shed tears of love.

TEXTS 20-22

अथोपवेश्य पर्यङ्के
स्वयम्सख्युः समर्हणम्
उपहृत्यावनिज्यास्य
पादौ पादावनेजनीः

अग्रहीच्छिरसा राजन्
भगवाँल्लोकपावनः
व्यलिम्पद्विव्यगन्धेन
चन्दनागुरुकुङ्कुमैः

धूपैः सुरभिभिर्मित्रं
प्रदीपावलिभिर्मुदा
अर्चित्वावेद्य ताम्बूलं

गां च स्वागतमब्रवीत्

*athopaveśya paryañke
svayam sakhyuḥ samarhaṇam
upahr̥tyāvanijyāśya
pādau pādāvanejanīḥ
agrahīc chirasā rājan
bhagavāṁ loka-pāvanaḥ
vyalimpad divya-gandhena
candanāguru-kuṅkamaiḥ
dhūpaiḥ surabhibhir mitram
pradīpāvalibhir mudā
arcitvāvedya tām̐būlam
gām̐ ca svāgatam abravīt*

SYNONYMS

atha—then; *upaveśya*—having him sit; *paryañke*—on the bed; *svayam*—Himself; *sakhyuḥ*—for His friend; *samarhaṇam*—items of worship; *upahr̥tya*—bringing forward; *avanijya*—washing; *asya*—his; *pādau*—feet; *pāda-avanejanīḥ*—the water which had washed his feet; *agrahīt*—He took; *śirasā*—on His head; *rājan*—O King (Parīkṣit); *bhagavān*—the Supreme Lord; *loka*—of all worlds; *pāvanaḥ*—the purifier; *vyalimpat*—He anointed him; *divya*—divine; *gandhena*—whose fragrance; *candana*—with sandalwood paste; *aguru*—aloe-wood paste; *kuṅkumaiḥ*—and vermillion; *dhūpaiḥ*—with incense; *surabhibhiḥ*—aromatic; *mitram*—His friend; *pradīpa*—of lamps; *avalibhiḥ*—with rows; *mudā*—gladly; *arcitvā*—worshipping; *āvedya*—offering as refreshment; *tām̐būlam*—betel nut; *gām̐*—a cow; *ca*—and; *su-āgatam*—welcome; *abravīt*—He spoke.

TRANSLATION

Lord Kṛṣṇa seated His friend Sudāmā upon the bed. Then the Lord, who purifies the whole world, personally offered him various tokens of respect and washed his feet, O King, after which He sprinkled the water on His own head. He anointed him with divinely fragrant sandalwood, *aguru* and *kuṭi kuma* pastes and happily worshiped him with aromatic incense and arrays of lamps. After finally offering him betel nut and the gift of a cow, He welcomed him with pleasing words.

TEXT 23

कुचैलं मलिनं क्षामं
द्विजं धमनिसन्ततम्
देवी पर्यचरत्साक्षाच्च
चामरव्यजनेन वै

ku-cailam malinam kṣāmam
dvijam dhamani-santatam
devī paryacarat sākṣāc
cāmara-vyajanaena vai

SYNONYMS

ku—poor; *cailam*—whose dress; *malinam*—dirty; *kṣāmam*—emaciated; *dvijam*—the *brāhmaṇa*; *dhamani-santatam*—his veins visible; *devī*—the goddess of fortune; *paryacarat*—served; *sākṣāt*—personally; *cāmara*—with a yak-tail fan; *vyaajanena*—by fanning; *vai*—indeed.

TRANSLATION

By fanning him with her *cāmara*, the divine goddess of fortune personally served that poor *brāhmaëa*, whose clothing was torn and dirty and who was so thin that veins were visible all over his body.

TEXT 24

अन्तःपुरजनो दृष्ट्वा
कृष्णेनामलकीर्तिना
विस्मितोऽभूदतिप्रीत्या
अवधूतं सभाजितम्

*antaḥ-pura-jano dṛṣṭvā
kṛṣṇenāmala-kīrtinā
vismito 'bhūd ati-prītyā
avadhūtaṁ sabhājitam*

SYNONYMS

antaḥ-pura—of the royal palace; *janaḥ*—the people; *dṛṣṭvā*—seeing; *kṛṣṇena*—by Lord Kṛṣṇa; *amala*—spotless; *kīrtinā*—whose fame; *vismitaḥ*—amazed; *abhūt*—they became; *ati*—intense; *prītyā*—with loving affection; *avadhūtam*—the unkempt *brāhmaṇa*; *sabhājitam*—honored.

TRANSLATION

The people in the royal palace were astonished to see Kṛṣṇa, the Lord of spotless glory, so lovingly honor this shabbily dressed *brāhmaëa*.

TEXTS 25-26

किमनेन कृतं पुण्यम्
अवधूतेन भिक्षुणा
श्रिया हीनेन लोकेऽस्मिन्
गर्हितेनाधमेन च

योऽसौ त्रिलोकगुरुणा
श्रीनिवासेन सम्भृतः
पर्यङ्कस्थां श्रियं हित्वा
परिष्वक्तोऽग्रजो यथा

*kim anena kṛtaṁ puṇyam
avadhūtena bhikṣuṇā
śriyā hīnena loke 'smin
garhitenādhamena ca*

*yo 'sau tri-loka-guruṇā
śrī-nivāseṇa sambhṛtaḥ
paryaṅka-sthāṁ śriyaṁ hitvā
pariṣvaktō 'gra-jo yathā*

SYNONYMS

kim—what; *anena*—by him; *kṛtaṁ*—was done; *puṇyam*—pious activity; *avadhūtena*—unwashed; *bhikṣuṇā*—by the mendicant; *śriyā*—of prosperity; *hīnena*—who is deprived; *loke*—in the world; *asmin*—this; *garhitenā*—condemned; *adhamena*—lowly; *ca*—and; *yaḥ*—who; *asau*—himself; *tri*—three; *loka*—of the planetary systems of the universe; *guruṇā*—by the spiritual master; *śrī*—of Lakṣmī, the supreme goddess of

fortune; *nivāsenā*—the abode; *sambhṛtaḥ*—served reverentially; *paryāṅka*—on her bed; *sthām*—seated; *śrīyam*—the goddess of fortune; *hitvā*—leaving aside; *pariṣvaktāḥ*—embraced; *agra-jāḥ*—an elder brother; *yathā*—as.

TRANSLATION

[The residents of the palace said:] What pious acts has this unkempt, impoverished brāhmaṇa performed? People regard him as lowly and contemptible, yet the spiritual master of the three worlds, the abode of Goddess Śrī, is serving him reverently. Leaving the goddess of fortune sitting on her bed, the Lord has embraced this brāhmaṇa as if he were an older brother.

TEXT 27

कथयां चक्रतुर्गाथाः
पूर्वा गुरुकुले सतोः
आत्मनोर्ललिता राजन्
करौ गृह्य परस्परम्

kathayām cakratur gāthāḥ
pūrvā guru-kule satoḥ
ātmanor lalitā rājan
karau gṛhya parasparam

SYNONYMS

kathayām cakratuḥ—they discussed; *gāthāḥ*—topics; *pūrvāḥ*—of the past; *guru-kule*—in the school of their spiritual master; *satoḥ*—who used to reside; *ātmanoḥ*—of themselves; *lalitāḥ*—charming; *rājan*—O King (Parīkṣit); *karau*—hands; *gṛhya*—taking hold of; *parasparam*—each other's.

TRANSLATION

[Śukadeva Gosvāmī continued:] Taking each other's hands, O King, Kṛṣṇa and Sudāmā talked pleasantly about how they once lived together in the school of their *guru*.

TEXT 28

श्रीभगवानुवाच
अपि ब्रह्मन् गुरुकुलाद्
भवता लब्धदक्षिणात्
समावृत्तेन धर्मज्ञ
भार्योऽसदृशी न वा

śrī-bhagavān uvāca
api brahman guru-kulād
bhavatā labdha-dakṣiṇāt
samāvṛttena dharma-jña
bhāryoḍhā sadṛśī na vā

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *api*—whether; *brahman*—O *brāhmaṇa*; *guru-kulāt*—from the spiritual master's school; *bhavatā*—by your good self; *labdha*—having received; *dakṣiṇāt*—remuneration; *samāvṛttena*—returned; *dharma*—of religious principles; *jña*—O knower; *bhāryā*—a wife; *ūḍhā*—married; *sadṛśī*—suitable; *na*—not; *vā*—or.

TRANSLATION

The Supreme Lord said: My dear brāhmaṇa, you know well the ways of dharma. After you offered the gift of remuneration to our guru and returned home from his school, did you marry a compatible wife or not?

PURPORT

Among civilized human beings, the question of *āśrama*, or spiritual order, is significant. In other words, every human being must execute prescribed duties as a celibate student, a married man or woman, a retired person or a renunciant. Since Lord Kṛṣṇa could see that the *brāhmaṇa* was poorly dressed, He inquired if His friend had been properly married and was executing the duties of household life. Since he was not dressed as a renunciant, he would be without a suitable *āśrama* unless he were properly married.

TEXT 29

प्रायो गृहेषु ते चित्तम्
अकामविहितं तथा
नैवातिप्रीयसे विद्वन्
धनेषु विदितं हि मे

*prāyo grheṣu te cittam
akāma-vihitam tathā
naivāti-prīyase vidvan
dhaneṣu veditam hi me*

SYNONYMS

prāyaḥ—for the most part; *grheṣu*—in household affairs; *te*—your; *cittam*—mind; *akāma-vihitam*—uninfluenced by material desires; *tathā*—also; *na*—not; *eva*—indeed; *ati*—very much; *prīyase*—you take pleasure; *vidvan*—O

wise one; *dhaneṣu*—in the pursuit of material wealth; *viditam*—it is known; *hi*—indeed; *me*—by Me.

TRANSLATION

Even though you are mostly involved in household affairs, your mind is not affected by material desires. Nor, O learned one, do you take much pleasure in the pursuit of material wealth. This I am well aware of.

PURPORT

Lord Kṛṣṇa here reveals that in fact He was well aware of His friend's situation. Sudāmā was actually learned and spiritually advanced, and therefore he was not interested in ordinary sense gratification, as is the common man.

TEXT 30

केचित्कुर्वन्ति कर्माणि
कामैरहतचेतसः
त्यजन्तः प्रकृतीर्देवीर्
यथाहं लोकसङ्ग्रहम्

kecit kurvanti karmāṇi
kāmair ahata-cetasah
tyajantaḥ prakṛtīr daivīr
yathāham loka-saṅgraham

SYNONYMS

kecit—some people; *kurvanti*—execute; *karmāṇi*—worldly duties; *kāmaiḥ*—by desires; *ahata*—undisturbed; *cetasah*—whose minds; *tyayantaḥ*—giving up;

prakṛtīḥ—propensities; *daivīḥ*—created by the Supreme Lord's material energy; *yathā*—as; *aham*—I; *loka-saṅgraham*—to instruct the people in general.

TRANSLATION

Having renounced all material propensities, which spring from the Lord's illusory energy, some people execute worldly duties with their minds undisturbed by mundane desires. They act as I do, to instruct the general populace.

TEXT 31

कच्चिद्गुरुकुले वासं
ब्रह्मन् स्मरसि नौ यतः
द्विजो विज्ञाय विज्ञेयं
तमसः पारमश्रुते

*kaccid guru-kule vāsaṁ
brahman smarasi nau yataḥ
dvijo vijñāya vijñeyam
tamaśaḥ pāram aśnute*

SYNONYMS

kaccit—whether; *guru-kule*—in the spiritual master's school; *vāsam*—residence; *brahman*—O *brāhmaṇa*; *smarasi*—you remember; *nau*—our; *yataḥ*—from which (spiritual master); *dvijaḥ*—a twice-born person; *vijñāya*—understanding; *vijñeyam*—what needs to be known; *tamaśaḥ*—of ignorance; *pāram*—the transcending; *aśnute*—experiences.

TRANSLATION

My dear *brāhmaëa*, do you remember how we lived together in our spiritual master's school? When a twice-born student has learned from his *guru* all that is to be learned, he can enjoy spiritual life, which lies beyond all ignorance.

TEXT 32

स वै सत्कर्मणां साक्षाद्
द्विजातेरिह सम्भवः
आद्योऽङ्ग यत्राश्रमिणां
यथाहं ज्ञानदो गुरुः

*sa vai sat-karmaṇām sākṣād
dvi-jāter iha sambhavaḥ
ādyo 'ṅga yatrāśramaṇām
yathāham jñāna-do guruḥ*

SYNONYMS

saḥ—he; *vai*—indeed; *sat*—sanctified; *karmaṇām*—of duties; *sākṣāt*—directly; *dvi-jāteḥ*—of one who has been twice born; *iha*—in this material life; *sambhavaḥ*—birth; *ādyah*—first; *aṅga*—My dear friend; *yatra*—through whom; *āśramaṇām*—for the members of all the spiritual orders of society; *yathā*—as; *aham*—Myself; *jñāna*—of divine knowledge; *daḥ*—the bestower; *guruḥ*—spiritual master.

TRANSLATION

My dear friend, he who gives a person his physical birth is his first spiritual

master, and he who initiates him as a twice-born *brāhmaëa* and engages him in religious duties is indeed more directly his spiritual master. But the person who bestows transcendental knowledge upon the members of all the spiritual orders of society is one's ultimate spiritual master. Indeed, he is as good as My own self.

TEXT 33

नन्वर्थकोविदा ब्रह्मन्
वर्णाश्रमवतामिह
ये मया गुरुणा वाचा
तरन्त्यञ्जो भवार्णवम्

*nanv artha-kovidā brahman
varṇāśrama-vatām iha
ye mayā guruṇā vācā
taranty añjo bhavārṇavam*

SYNONYMS

nanu—certainly; *artha*—of their true welfare; *kovidāḥ*—expert knowers; *brahman*—O *brāhmaṇa*; *varṇāśrama-vatām*—among those engaged in the *varṇāśrama* system; *iha*—in this world; *ye*—who; *mayā*—by Me; *guruṇā*—as the spiritual master; *vācā*—through his words; *taranti*—cross beyond; *añjaḥ*—easily; *bhava*—of material life; *arṇavam*—the ocean.

TRANSLATION

Certainly, O *brāhmaëa*, of all the followers of the *varëäçrama* system, those who take advantage of the words I speak in My form as the spiritual master and

thus easily cross over the ocean of material existence best understand their own true welfare.

PURPORT

One's father is a natural object of reverence, as is a religious leader who initiates one into sacred ceremonies and instructs one in general wisdom. But ultimately the bona fide spiritual master, learned in the transcendental science and thus able to take one across the ocean of birth and death to the spiritual world—such a *guru* is most deserving of worship and respect, for he is the direct representative of the Supreme Personality of Godhead, as stated here.

TEXT 34

नाहमिज्याप्रजातिभ्यां
तपसोपशमेन वा
तुष्येयं सर्वभूतात्मा
गुरुशुश्रूषया यथा

*nāham ijjā-prajātibhyām
tapasopāśamena vā
tuṣyeyam sarva-bhūtātmā
guru-śuśrūṣayā yathā*

SYNONYMS

na—not; *aham*—I; *ijjā*—by ritual worship; *prajātibhyām*—the higher birth of *brāhmaṇa* initiation; *tapasā*—by austerity; *upāśamena*—by self-control; *vā*—or; *tuṣyeyam*—can be satisfied; *sarva*—of all; *bhūta*—beings; *ātmā*—the Soul; *guru*—to one's spiritual master; *śuśrūṣayā*—by faithful service; *yathā*—as.

TRANSLATION

I, the Soul of all beings, am not as satisfied by ritual worship, brahminical initiation, penances or self-discipline as I am by faithful service rendered to one's spiritual master.

PURPORT

The word *prajāti* here indicates either begetting good children or the second birth obtained by ritual initiation into Vedic culture. Although both of these are praiseworthy, Lord Kṛṣṇa here states that faithful service rendered to a bona fide spiritual master is still higher.

TEXTS 35-36

अपि नः स्मर्यते ब्रह्मन्
वृत्तं निवसतां गुरौ
गुरुदारैश्चोदितानाम्
इन्धनानयने क्वचित्

प्रविष्टानां महारण्यम्
अपतौ सुमहद् द्विज
वातवर्षमभूत्तीव्रं
निष्ठुराः स्तनयित्त्वः

*api naḥ smaryate brahman
vṛttaṁ nivasatām gurau
guru-dāraiś coditānām*

indhanānayane kvacit
praviṣṭānām mahāraṇyam
apartau su-mahad dvija
vāta-varṣam abhūt tīvram
niṣṭhurāḥ stanayitnavah

SYNONYMS

api—whether; *naḥ*—of us; *smaryate*—are remembered; *brahman*—O *brāhmaṇa*; *vṛttam*—what we did; *nivasatām*—who were living; *gurau*—with our spiritual master; *guru*—of our *guru*; *dāraiḥ*—by the wife; *coditānām*—who were sent; *indhana*—firewood; *anayane*—for fetching; *kvacit*—once; *praviṣṭānām*—having entered; *mahā-araṇyam*—the large forest; *apa-ṛtau*—unseasonal; *su-mahat*—very great; *dvija*—O twice-born one; *vāta*—wind; *varṣam*—and rain; *abhūt*—arose; *tīvram*—fierce; *niṣṭhurāḥ*—harsh; *stanayitnavah*—thundering.

TRANSLATION

O *brāhmaëa*, do you remember what happened to us while we were living with our spiritual master? Once our *guru's* wife sent us to fetch firewood, and after we entered the vast forest, O twice-born one, an unseasonal storm arose, with fierce wind and rain and harsh thunder.

PURPORT

Śrīla Viśvanātha Cakravartī explains that this storm arose during winter and was therefore unseasonal.

TEXT 37

सूर्यश्चास्तं गतस्तावत्
तमसा चावृता दिशः
निम्नं कूलं जलमयं
न प्राज्ञायत किञ्चन

*sūryaś cāstaṁ gataś tāvat
tamasā cāvṛtā diśaḥ
nimnam kūlam jala-mayaṁ
na prājñāyata kiñcana*

SYNONYMS

sūryaḥ—the sun; *ca*—and; *astam gataḥ*—having set; *tāvat*—thereupon; *tamasā*—by darkness; *ca*—and; *āvṛtāḥ*—covered; *diśaḥ*—all the directions; *nimnam*—low; *kūlam*—high land; *jala-mayaṁ*—with water all around; *na prājñāyata*—could not be recognized; *kiñcana*—any.

TRANSLATION

Then, as the sun set, the forest was covered by darkness in every direction, and with all the flooding we could not distinguish high land from low.

TEXT 38

वयं भृशम्तत्र महानिलाम्बुभिर्
निहन्यमाना महुरम्बुसम्प्लवे
दिशोऽविदन्तोऽथ परस्परं वने
गृहीतहस्ताः परिबभ्रिमातुराः

*vayaṁ bhr̥ṣam tatra mahānilāmbubhir
nihanyamānā mahur ambu-samplave
diśo 'vidanto 'tha parasparam vane
gr̥hīta-hastāḥ paribabhrimāturāḥ*

SYNONYMS

vayam—we; *bhr̥ṣam*—thoroughly; *tatra*—there; *mahā*—great; *anila*—by the wind; *ambubhiḥ*—and water; *nihanyamānāḥ*—beset; *muhuh*—continuously; *ambu-samplave*—in the flooding; *diśaḥ*—the directions; *avidantaḥ*—unable to discern; *atha*—then; *parasparam*—each other's; *vane*—in the forest; *gr̥hīta*—holding; *hastāḥ*—hands; *paribabhrima*—we wandered; *āturāḥ*—distressed.

TRANSLATION

Constantly besieged by the powerful wind and rain, we lost our way amidst the flooding waters. We simply held each other's hands and, in great distress, wandered aimlessly about the forest.

PURPORT

Śrīla Śrīdhara Svāmī points out that the verb *paribabhrima* may be understood to be the prefix *pari* with either the verb *bhr̥* or *bhram*. In the case of *bhram*, it indicates that Kṛṣṇa and Sudāmā wandered all about, and in the case of *bhr̥*, which means "to carry," it indicates that as the two young boys wandered about, they continued to carry the firewood they had secured for their spiritual master.

TEXT 39

एतद्विदित्वा उदिते

रवौ सान्दीपनिर्गुरुः
अन्वेषमाणो नः शिष्यान्
आचार्योऽपश्यदातुरान्

*etat viditvā udite
ravau sāndīpanir guruḥ
anveṣamāṇo naḥ śiṣyān
ācāryo 'paśyad āturān*

SYNONYMS

etat—this; *viditvā*—knowing; *udite*—when it rose; *ravau*—the sun; *sāndīpaniḥ*—Sāndīpani; *guruḥ*—our spiritual master; *anveṣamāṇaḥ*—searching; *naḥ*—for us; *śiṣyān*—his disciples; *ācāryaḥ*—our teacher; *apaśyat*—saw; *āturān*—who were distressed.

TRANSLATION

Our *guru*, Sāndīpani, understanding our predicament, set out after sunrise to search for us, his disciples, and found us in distress.

TEXT 40

अहो हे पुत्रका यूयम्
अस्मदर्थेऽतिदुःखिताः
आत्मा वै प्राणिनाम्प्रेष्ठस्
तमनादृत्य मत्पराः

aho he putrakā yūyam

*asmad-arthe 'ti-duḥkhitāḥ
ātmā vai prāṇinām preṣṭhas
tam anādr̥tya mat-parāḥ*

SYNONYMS

aho—ah; *he putrakaḥ*—O children; *yūyam*—you; *asmat*—our; *arthe*—for the sake; *ati*—extremely; *duḥkhitāḥ*—have suffered; *ātmā*—the body; *vai*—indeed; *prāṇinām*—for all living beings; *preṣṭhaḥ*—the most dear; *tam*—that; *anādr̥tya*—disregarding; *mat*—to me; *parāḥ*—dedicated.

TRANSLATION

[Sāṅdīpani said:] O my children, you have suffered so much for my sake! The body is most dear to every living creature, but you are so dedicated to me that you completely disregarded your own comfort.

TEXT 41

एतदेव हि सच्छिष्यैः
कर्तव्यं गुरुनिष्कृतम्
यद्वै विशुद्धभावेन
सर्वार्थात्मार्पणं गुरौ

*etad eva hi sac-chiṣyaiḥ
kartavyaṁ guru-niṣkṛtam
yad vai viśuddha-bhāvena
sarvārthātmārpaṇaṁ gurau*

SYNONYMS

etat—this; *eva*—alone; *hi*—certainly; *sat*—true; *śiṣyaiḥ*—by disciples; *kartavyam*—to be done; *guru*—to the spiritual master; *niṣkṛtam*—repayment of one's debt; *yat*—which; *vai*—indeed; *viśuddha*—completely pure; *bhāvena*—with an attitude; *sarva*—of all; *artha*—assets; *ātmā*—and one's body; *arpanam*—the offering; *gurau*—to one's spiritual master.

TRANSLATION

This indeed is the duty of all true disciples: to repay the debt to their spiritual master by offering him, with pure hearts, their wealth and even their very lives.

PURPORT

One engages one's body to realize one's purposes. The body is also the basis of the material conception of "I," while one's fortune is the basis of the conception of "mine." Thus by offering everything to the spiritual master, one realizes one's self to be an eternal servant of the Lord. The spiritual master does not exploit the disciple but rather engages him fully in Kṛṣṇa consciousness for the disciple's eternal benefit.

TEXT 42

तुष्टोऽहं भो द्विजश्रेष्ठाः
सत्याः सन्तु मनोरथाः
छन्दांस्ययातयामानि
भवन्त्वह परत्र च

tuṣṭo 'haṁ bho dvija-śreṣṭhāḥ
satyāḥ santu manorathāḥ

*chandāmsy ayāta-yāmāni
bhavantv iha paratra ca*

SYNONYMS

tuṣṭaḥ—satisfied; *aham*—I am; *bho*—my dear ones; *dvija*—of *brāhmaṇas*; *śreṣṭhāḥ*—O best; *satyāḥ*—fulfilled; *santu*—may they be; *manaḥ-rathāḥ*—your desires; *chandāmsi*—Vedic *mantras*; *ayāta-yāmāni*—never growing old; *bhavantu*—may they be; *iha*—in this world; *paratra*—in the next world; *ca*—and.

TRANSLATION

You boys are first-class *brāhmaëas*, and I am satisfied with you. May all your desires be fulfilled, and may the Vedic *mantras* you have learned never lose their meaning for you, in this world or the next.

PURPORT

Cooked food left sitting for three hours is called *yāta-yāma*, indicating that it has lost its taste, and similarly if a devotee does not remain fixed in Kṛṣṇa consciousness, the transcendental knowledge that once inspired him on the spiritual path will lose its "taste," or meaning, for him. Thus Sāṅdīpani Muni blesses his disciples that the Vedic *mantras*, which reveal the Absolute Truth, will never lose their meaning for them but will remain ever fresh in their minds.

TEXT 43

इत्थंविधान्यनेकानि
वसतां गुरुवेश्मनि

गुरोरनुग्रहेणैव
पुमान् पूर्णः प्रशान्तये

*ittham-vidhāny anekāni
vasatām guru-veśmani
guror anugraheṇaiva
pumān pūrṇaḥ praśāntaye*

SYNONYMS

ittham-vidhāni—like this; *anekāni*—many things; *vasatām*—by us who were living; *guru*—of our spiritual master; *veśmani*—in the home; *guroḥ*—of the spiritual master; *anugraheṇa*—by the mercy; *eva*—simply; *pumān*—a person; *pūrṇaḥ*—fulfilled; *praśāntaye*—for attaining total peace.

TRANSLATION

[Lord Kṛṣṇa continued:] We had many similar experiences while living in our spiritual master's home. Simply by the grace of the spiritual master a person can fulfill life's purpose and attain eternal peace.

TEXT 44

श्रीब्राह्मण उवाच
किमस्माभिरनिर्वृत्तं
देवदेव जगद्गुरो
भवता सत्यकामेन
येषां वासो गुरोरभूत्

*śrī-brāhmaṇa uvāca
kim asmābhir anirvṛttam
deva-deva jagad-guro
bhavatā satya-kāmena
yeṣāṁ vāso guror abhūt*

SYNONYMS

śrī-brāhmaṇaḥ uvāca—the *brāhmaṇa* said; *kim*—what; *asmābhiḥ*—by us; *anirvṛttam*—not achieved; *deva-deva*—O Lord of lords; *jagat*—of the universe; *guro*—O spiritual master; *bhavatā*—with You; *satya*—fulfilled; *kāmena*—all whose desires; *yeṣāṁ*—whose; *vāsaḥ*—residence; *guroḥ*—at the home of the spiritual master; *abhūt*—was.

TRANSLATION

The brāhmaṇa said: What could I possibly have failed to achieve, O Lord of lords, O universal teacher, since I was able to personally live with You, whose every desire is fulfilled, at the home of our spiritual master?

PURPORT

Sudāmā Brāhmaṇa wisely understands his extraordinary good fortune of having lived with Śrī Kṛṣṇa at the residence of their spiritual master. Thus whatever external difficulties they experienced were actually an expression of the Lord's mercy, to teach the importance of service to the spiritual master.

Śrīla Prabhupāda renders the learned brāhmaṇa's feelings as follows: "[Sudāmā said:] 'My dear Kṛṣṇa, You are the Supreme Lord and the supreme spiritual master of everyone, and since I was fortunate enough to live with You in the house of our *guru*, I think I have nothing more to do in the matter of prescribed Vedic duties.' "

TEXT 45

यस्य च्छन्दोमयं ब्रह्म
देह आवपनं विभो
श्रेयसां तस्य गुरुषु
वासोऽत्यन्तविडम्बनम्

*yasya cchando-mayaṁ brahma
deha āvapanam vibho
śreyasāṁ tasya guruṣu
vāso 'tyanta-vidambanam*

SYNONYMS

yasya—whose; *chandaḥ*—the Vedas; *mayam*—consisting of; *brahma*—the Absolute Truth; *dehe*—within the body; *āvapanam*—the sowing field; *vibho*—O almighty Lord; *śreyasām*—of auspicious goals; *tasya*—His; *guruṣu*—with spiritual masters; *vāsaḥ*—residence; *atyanta*—extreme; *vidambanam*—pretense.

TRANSLATION

O almighty Lord, Your body comprises the Absolute Truth in the form of the Vedas and is thus the source of all auspicious goals of life. That You took up residence at the school of a spiritual master is simply one of Your pastimes in which You play the role of a human being.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eightieth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Brāhmaṇa Sudāmā Visits Lord Kṛṣṇa in Dvārakā."

81. The Lord Blesses Sudāmā Brāhmaṇa

This chapter describes how Lord Kṛṣṇa ate a morsel of the flat rice brought by His friend Sudāmā and bestowed upon him wealth greater than that of the King of heaven.

In the course of His loving talks with His friend Sudāmā, Lord Kṛṣṇa said, "My dear *brāhmaṇa*, have you brought any gift for Me from home? I regard as very significant even the smallest offering from My loving devotee." But the poor *brāhmaṇa* was ashamed to present Kṛṣṇa with his meager gift of flat rice. However, since Lord Kṛṣṇa is the Supersoul dwelling in all hearts, He knew why Sudāmā had come to visit Him. So He grabbed the bundle of flat rice Sudāmā was hiding and ate a handful of it with great pleasure. He was about to eat a second morsel when Rukmiṇī devī stopped Him.

Feeling as if he had gone back to Godhead, Sudāmā spent that night comfortably in Lord Kṛṣṇa's palace, and the next morning he set off for home. As he passed along the highway, he thought of how fortunate he was to have been so honored by Śrī Kṛṣṇa. Absorbed in this meditation, Sudāmā arrived at the place where his home used to be-and he was struck with great wonder. Instead of his broken-down hovel, he saw a series of opulent palaces. While he stood astonished, a group of beautiful men and women came forward to greet him with singing and music. The *brāhmaṇa*'s wife, wonderfully adorned with celestial jewelry, came out of the palace and welcomed him with great love and reverence. Sudāmā entered his home together with her, thinking that this extraordinary transformation must have been due to the Supreme Lord's mercy on him.

From then on Sudāmā lived his life amidst lavish wealth, yet he maintained his mood of detachment and constantly chanted the glories of Lord Kṛṣṇa. In a short time he broke off all bonds of bodily attachment and attained to the kingdom of God.

TEXTS 1-2

श्रीशुक उवाच
स इत्थं द्विजमुख्येन
सह सङ्कथयन् हरिः
सर्वभूतमनोऽभिज्ञः
स्मयमान उवाच तम्

ब्रह्मण्यो ब्राह्मणं कृष्णो
भगवान् प्रहसन् प्रियम्
प्रेम्णा निरीक्षणेनैव
प्रेक्षन् खलु सतां गतिः

śrī-śuka uvāca
sa itthaṁ dvija-mukhyena
saha saṅkathayan hariḥ
sarva-bhūta-mano-'bhijñāḥ
smayamāna uvāca tam

brahmaṇyo brāhmaṇaṁ kṛṣṇo
bhagavān prahasan priyam
preṁṇā nirikṣaṇenaiva
prekṣan khalu satāṁ gatiḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *saḥ*—He; *ittham*—in this manner; *dvija*—of *brāhmaṇas*; *mukhyena*—with the best; *saha*—together; *saṅkathayan*—conversing; *hariḥ*—Lord Hari; *sarva*—of all; *bhūta*—living beings; *manaḥ*—the minds; *abhijñāḥ*—who knows perfectly; *smayamānaḥ*—smiling; *uvāca*—said; *tam*—to him; *brahmaṇyaḥ*—devoted to the *brāhmaṇas*; *brāhmaṇam*—to the *brāhmaṇa*; *kṛṣṇaḥ*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead; *prahasan*—laughing; *priyam*—at His dear friend; *preṇṇā*—lovingly; *nirīkṣaṇena*—with a glance; *eva*—indeed; *prekṣan*—looking; *khalu*—indeed; *satām*—of the saintly devotees; *gatiḥ*—the goal.

TRANSLATION

[Śukadeva Gosvāmī said:] Lord Hari, Kṛṣṇa, perfectly knows the hearts of all living beings, and He is especially devoted to the *brāhmaṇas*. While the Supreme Lord, the goal of all saintly persons, conversed in this way with the best of the twice-born, He laughed and spoke the following words to that dear friend of His, the *brāhmaṇa* Sudāmā, all the while smiling and looking upon him with affection.

PURPORT

According to Śrīla Śrīdhara Svāmī, the words *sarva-bhūta-mano-'bhijñā* indicate that since Lord Kṛṣṇa knows the minds of everyone, He could tell at once that His friend Sudāmā had brought some flat rice for Him and was ashamed to present it. According to Śrīla Viśvanātha Cakravartī's further explanation of this verse, Lord Kṛṣṇa smiled at this moment, thinking "Yes, I am going to make you show what you brought for Me." His smile then turned to laughter as He thought, "How long are you going to keep this precious gift

hidden in your cloth?"

Kṛṣṇa glanced toward the bundle hidden inside His friend's garment, telling Sudāmā by His loving glance, "The veins showing through your emaciated skin and your ragged clothes astonish everyone present, but these symptoms of poverty will last only until tomorrow morning."

Although Lord Kṛṣṇa is Bhagavān, the supreme, independent Lord, He is always pleased to reciprocate with those who are *priya*, His cherished servants. As the indulgent patron of the *brāhmaṇa* class, He especially enjoys favoring *brāhmaṇas* who are additionally qualified by unconditional devotion to Him.

TEXT 3

श्रीभगवानुवाच
किमुपायनमानीतं
ब्रह्मन्मे भवता गृहात्
अण्वप्युपाहतं भक्तैः
प्रेम्णा भुर्येव मे भवेत्
भूर्यप्यभक्तोपहतं
न मे तोषाय कल्पते

śrī-bhagavān uvāca
kim upāyanam ānītaṁ
brahman me bhavatā gṛhāt
aṇv apy upāhṛtaṁ bhaktaiḥ
preṁṇā bhury eva me bhavet
bhūry apy abhaktopahṛtaṁ
na me toṣāya kalpate

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *kim*—what; *upāyanam*—gift; *ānītam*—brought; *brahman*—O *brāhmaṇa*; *me*—for Me; *bhavatā*—by you; *gṛhāt*—from your home; *aṇu*—infinitesimal; *api*—even; *upāhṛtam*—thing offered; *bhaktaiḥ*—by devotees; *premṇā*—in pure love; *bhūri*—immense; *eva*—indeed; *me*—for Me; *bhavet*—it becomes; *bhūri*—huge; *api*—even; *abhakta*—by nondevotees; *upahṛtam*—presented; *na*—not; *me*—My; *toṣāya*—for the satisfaction; *kalpate*—is competent.

TRANSLATION

The Supreme Lord said: O *brāhmaṇa*, what gift have you brought Me from home? I regard as great even the smallest gift offered by My devotees in pure love, but even great offerings presented by nondevotees do not please Me.

TEXT 4

पत्रं पुष्पं फलं तोयं
यो मे भक्त्या प्रयच्छति
तदहं भक्त्युपहतम्
अश्रामि प्रयतात्मनः

patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam
aśnāmi prayatātmanaḥ

SYNONYMS

patram—a leaf; *puṣṣam*—a flower; *phalam*—a fruit; *toyam*—water; *yaḥ*—whoever; *me*—unto Me; *bhaktyā*—with devotion; *prayacchati*—offers; *tat*—that; *aham*—I; *bhakti-upahṛtam*—offered in devotion; *aśnāmi*—accept; *prayata-ātmanaḥ*—from one in pure consciousness.

TRANSLATION

If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.

PURPORT

These famous words are also spoken by the Lord in *Bhagavad-gītā* (9.26); the translation and word meanings here are taken from Śrīla Prabhupāda's *Bhagavad-gītā As It Is*.

In the context of the current episode of Sudāmā's visit to Dvārakā, Śrīla Viśvanātha Cakravartī has kindly continued his explanation of Lord Kṛṣṇa's statements: This verse is a reply to Sudāmā's anxiety that his bringing such an unfit offering was ill-considered. The use of the words *bhaktyā prayacchati* and *bhakti-upahṛtam* may seem redundant, since they both mean "offered with devotion," but *bhaktyā* can indicate how the Lord reciprocates the devotional mood of whoever offers Him something with love. In other words, Lord Kṛṣṇa here declares that His reciprocation in a pure loving exchange is not dependent on the external quality of what is offered. Kṛṣṇa says, "Something may or may not be impressive and pleasing in its own right, but when My devotee offers it to Me in devotion, with the expectation that I will enjoy it, it gives Me great pleasure; in this regard I make no discrimination." The verb *aśnāmi*, "I eat," implies that Lord Kṛṣṇa eats even a flower, which is supposed to be smelled, bewildered as He is by the ecstatic love He feels for His devotee.

Someone might then question the Lord, "So, will You refuse an offering made to You by a devotee of some other deity?" The Lord answers, "Yes, I will

refuse to eat it." This the Lord states by the phrase *prayatātmanaḥ*, implying "Only by devotional service to Me can one become pure in heart."

TEXT 5

इत्युक्तोऽपि द्वियस्तस्मै
व्रीडितः पतये श्रियः
पृथुकप्रसृतिं राजन्
न प्रायच्छदवाङ्मुखः

*ity ukto 'pi dviyas tasmai
vrīḍitaḥ pataye śriyaḥ
pṛthuka-prasṛtiṁ rājan
na prāyacchad avāṅ-mukhaḥ*

SYNONYMS

iti—thus; *uktaḥ*—addressed; *api*—although; *dvijaḥ*—the *brāhmaṇa*; *tasmai*—to Him; *vrīḍitaḥ*—embarrassed; *pataye*—to the husband; *śriyaḥ*—of the goddess of fortune; *pṛthuka*—of flat rice; *prasṛtim*—the palmfuls; *rājan*—O King (Parīkṣit); *na prāyacchat*—did not offer; *avāk*—bowed down; *mukhaḥ*—whose head.

TRANSLATION

[Śukadeva Gosvāmī continued:] Even after being addressed in this way, O King, the *brāhmaṇa* felt too embarrassed to offer his palmfuls of flat rice to the husband of the goddess of fortune. He simply kept his head bowed in shame.

PURPORT

According to Ācārya Viśvanātha Cakravartī, the description here of Kṛṣṇa as "the husband of the goddess of fortune" implies that Sudāmā questioned himself, "How can the Lord of Śrī eat this hard, stale rice?" By bowing his head, the *brāhmaṇa* revealed his meditation: "My dear master, please do not make me ashamed. Even if You request it from me repeatedly, I will not give this to You. I have made up my mind." But the Lord countered with His own thought: "The intention you had fixed in your mind while coming here must not be frustrated, for you are My devotee."

TEXTS 6-7

सर्वभूतात्मदृक्साक्षात्
तस्यागमनकारणम्
विज्झायाचिन्तयन्नायं
श्रीकामो माभजत्पुरा

पत्न्याः पतिव्रतायास्तु
सखा प्रियचिकीर्षया
प्राप्तो मामस्य दास्यामि
सम्पदोऽमर्त्यदुर्लभाः

sarva-bhūtātma-dṛk sākṣāt
tasyāgamana-kāraṇam
vijñāyācintayan nāyaṁ
śrī-kāmo mābhajat purā

patnyāḥ pati-vratāyās tu
sakhā priya-cikīrṣayā
prāpto mām asya dāsyāmi

sampado 'martya-durlabhāḥ

SYNONYMS

sarva—of all; *bhūta*—living beings; *ātma*—of the hearts; *dṛk*—the witness; *sākṣāt*—direct; *tasya*—his (Sudāmā's); *āgamana*—for the coming; *kāraṇam*—the reason; *vijñāya*—understanding fully; *acintayat*—He thought; *na*—not; *ayam*—he; *śrī*—of opulence; *kāmaḥ*—desirous; *mā*—Me; *abhajat*—worshiped; *purā*—in the past; *patnyāḥ*—of his wife; *pati*—to her husband; *vratāyāḥ*—chastely devoted; *tu*—however; *sakhā*—My friend; *priya*—the satisfaction; *cikīrṣayā*—with the desire of securing; *prāptaḥ*—now come; *mām*—to Me; *asya*—to him; *dāsyāmi*—I will give; *sampadaḥ*—riches; *amartya*—by the demigods; *durlabhāḥ*—unobtainable.

TRANSLATION

Being the direct witness in the hearts of all living beings, Lord Kṛṣṇa fully understood why Sudāmā had come to see Him. Thus He thought, "In the past My friend has never worshiped Me out of a desire for material opulence, but now he comes to Me to satisfy his chaste and devoted wife. I will give him riches that even the immortal demigods cannot obtain."

PURPORT

Śrīla Viśvanātha Cakravartī comments that the Lord momentarily wondered, "How has it come about, despite My omniscience, that this devotee of Mine has fallen into such poverty?" Then, quickly understanding the situation, He spoke to Himself the words related in this verse.

But someone may point out that Sudāmā should not have been so poverty-stricken, since appropriate enjoyment comes as a by-product of service to God even for a devotee who has no ulterior motives. This is confirmed in *Bhagavad-gītā* (9.22):

*ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānām
yoga-kṣemaṁ vahāmy aham*

"But those who always worship Me with exclusive devotion, meditating on My transcendental form—to them I carry what they lack, and I preserve what they have."

In response to this point, a distinction must be made between two kinds of renounced devotees: one kind is inimical to sense gratification, and the other is indifferent to it. The Supreme Lord does not force sense gratification upon the devotee who is extremely averse to worldly enjoyments. This is seen among such great renouncers as Jaḍa Bharata. On the other hand, the Lord may give limitless wealth and power to a devotee who is neither repelled nor attracted by material things, such as Prahlaḍa Mahārāja. Up to this point in his life, Sudāmā Brāhmaṇa was totally averse to sense gratification, but now, out of compassion for his faithful wife—and also because he hankered to have Kṛṣṇa's audience—he went to beg from the Lord.

TEXT 8

इत्थं विचिन्त्य वसनाच्च
चीरबद्धान्द्विजन्मनः
स्वयं जहार किमिदम्
इति पृथुकतण्डुलान्

*itthaṁ vicintya vasanāc
cīra-baddhān dvi-janmanah
svayaṁ jahāra kim idam*

iti pṛthuka-taṇḍulān

SYNONYMS

ittham—in this manner; *vicintya*—thinking; *vasanāt*—from the garment; *cīra*—in a strip of cloth; *baddhān*—tied up; *dvi-janmanaḥ*—of the twice-born *brāhmaṇa*; *svayam*—Himself; *jahāra*—He took hold of; *kim*—what; *idam*—this; *iti*—so saying; *pṛthuka-taṇḍulān*—the grains of flat rice.

TRANSLATION

Thinking like this, the Lord snatched from the *brāhmaëa*'s garment the grains of flat rice tied up in an old piece of cloth and exclaimed, "What is this?"

TEXT 9

नन्वेतदुपनीतं मे
परमप्रीणनं सखे
तर्पयन्त्यङ्ग मां विश्वम्
एते पृथुकतण्डुलाः

nanv etad upanītaṁ me
parama-prīṇanaṁ sakhe
tarpayanty aṅga mām viśvam
ete pṛthuka-taṇḍulāḥ

SYNONYMS

nanu—whether; *etat*—this; *upanītam*—brought; *me*—for Me; *parama*—supreme; *prīṇanam*—giving satisfaction; *sakhe*—O friend; *tarpayanti*—ingratiate; *aṅga*—My dear; *mām*—Me; *viśvam*—(who am) the

whole universe; *ete*—these; *pr̥thuka-taṇḍulāḥ*—grains of flat rice.

TRANSLATION

"My friend, have You brought this for Me? It gives Me extreme pleasure. Indeed, these few grains of flat rice will satisfy not only Me but also the entire universe."

PURPORT

Śrīla Prabhupāda writes in *Kṛṣṇa, the Supreme Personality of Godhead*: "It is understood from this statement that Kṛṣṇa, being the original source of everything, is the root of the entire creation. As watering the root of a tree immediately distributes water to every part of the tree, so an offering made to Kṛṣṇa, or any action done for Kṛṣṇa, is to be considered the highest welfare work for everyone, because the benefit of such an offering is distributed throughout the creation. Love for Kṛṣṇa becomes distributed to all living entities."

TEXT 10

इति मुष्टिं सकृज्जग्ध्वा
द्वितीयां जग्धुमाददे
तावच्छ्रीर्जगृहे हस्तं
तत्परा परमेष्ठिनः

*iti muṣṭim sakṛj jagdhvā
dvitīyām jagdhum ādade
tāvac chrīr jagṛhe hastam
tat-para parameṣṭhinaḥ*

SYNONYMS

iti—thus speaking; *muṣṭim*—a handful; *sakṛt*—one time; *jagdhvā*—eating; *dvitīyam*—a second; *jagdhum*—to eat; *ādade*—He took; *tāvat*—thereupon; *śrīḥ*—the goddess of fortune (Rukmiṇī-devī); *jagṛhe*—seized; *hastam*—the hand; *tat*—to Him; *parā*—devoted; *parame-sthinaḥ*—of the Supreme Lord.

TRANSLATION

After saying this, the Supreme Lord ate one palmful and was about to eat a second when the devoted goddess Rukmiṇī took hold of His hand.

PURPORT

Queen Rukmiṇī took hold of Kṛṣṇa's hand to prevent Him from eating any more of the flat rice. According to Śrīpāda Śrīdhara Svāmī, with this gesture she meant to tell the Lord, "This much of Your grace is sufficient to assure anyone vast riches, which are merely the play of my glance. But please do not force me to surrender myself to this *brāhmaṇa*, as will happen if You eat one more handful."

Śrīla Viśvanātha Cakravartī explains that by taking hold of the Lord's hand Rukmiṇī implied, "If You eat all of this wonderful treat Your friend brought from his house, what will I have left for my friends, co-wives, servants and myself? There will not be enough left to distribute even one grain to each of us." And to her maidservant companions she said by her gesture, "This hard rice will upset my Lord's tender stomach."

Śrīla Prabhupāda comments that "when food is offered to Lord Kṛṣṇa with love and devotion and He is pleased and accepts it from the devotee, Rukmiṇī-devī, the goddess of fortune, becomes so greatly obliged to the devotee that she has to personally go to the devotee's home to turn it into the most opulent home in the world. If one feeds Nārāyaṇa sumptuously, the

goddess of fortune, Lakṣmī, automatically becomes a guest in one's house, which means that one's home becomes opulent."

TEXT 11

एतावतालं विश्वात्मन्
सर्वसम्पत्समृद्धये
अस्मिन्लोकेऽथ वामुष्मिन्
पुंसस्त्वत्तोषकारणम्

*etāvatālaṁ viśvātman
sarva-sampat-samṛddhaye
asmin loke 'tha vāmuṣmin
puṁsas tvat-toṣa-kāraṇam*

SYNONYMS

etāvatā—this much; *alam*—enough; *viśva*—of the universe; *ātman*—O Soul; *sarva*—of all; *sampat*—opulent assets; *saṁṛddhaye*—for the prospering; *asmin*—in this; *loke*—world; *atha vā*—or else; *amuṣmin*—in the next; *puṁsaḥ*—for a person; *tvat*—Your; *toṣa*—satisfaction; *kāraṇam*—having as its cause.

TRANSLATION

[Queen Rukmiṇī said:] This is more than enough, O Soul of the universe, to secure him an abundance of all kinds of wealth in this world and the next. After all, one's prosperity depends simply on Your satisfaction.

TEXT 12

ब्राह्मणस्तां तु रजनीम्
उषित्वाच्युतमन्दिरे
भुक्त्वा पीत्वा सुखं मेने
आत्मानं स्वर्गतं यथा

*brāhmaṇas tāṁ tu rajanīm
uṣitvācyuta-mandire
bhuktvā pītvā sukhaṁ mene
ātmānaṁ svar-gataṁ yathā*

SYNONYMS

brāhmaṇaḥ—the *brāhmaṇa*; *tāṁ*—that; *tu*—and; *rajanīm*—night;
uṣitvā—residing; *acyuta*—of Lord Kṛṣṇa; *mandire*—in the palace;
bhuktvā—eating; *pītvā*—drinking; *sukhaṁ*—to his satisfaction; *mene*—he
thought; *ātmānaṁ*—himself; *svaḥ*—the spiritual world; *gatam*—having
attained; *yathā*—as if.

TRANSLATION

[Śukadeva Gosvāmī continued:] The brāhmaṇa spent that night in Lord
Acyuta's palace after eating and drinking to his full satisfaction. He felt as if he
had gone to the spiritual world.

TEXT 13

श्वोभूते विश्वभावेन
स्वसुखेनाभिवन्दितः
जगाम स्वालयं तात

पथ्यनव्रज्य नन्दितः

*śvo-bhūte viśva-bhāvena
sva-sukhenābhivanditaḥ
jagāma svālayaṁ tāta
pathy anavrajya nanditaḥ*

SYNONYMS

śvaḥ-bhūte—on the following day; *viśva*—of the universe; *bhāvena*—by the maintainer; *sva*—within Himself; *sukhena*—who experiences happiness; *abhivanditaḥ*—honored; *jagāma*—he went; *sva*—to his own; *ālayam*—residence; *tāta*—my dear (King Parīkṣit); *pathi*—along the path; *anuvrajya*—walking; *nanditaḥ*—delighted.

TRANSLATION

The next day, Sudāmā set off for home while being honored by Lord Kṛṣṇa, the self-satisfied maintainer of the universe. The *brāhmaëa* felt greatly delighted, my dear King, as he walked along the road.

PURPORT

We are here reminded that Lord Kṛṣṇa maintains the supply of desirable objects for the whole universe. Therefore it is to be understood that He was about to manifest for Sudāmā opulence greater than Indra's. Being *sva-sukha*, perfectly complete in His own bliss, the Lord has an unlimited capacity for bestowing gifts.

According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the word *abhivanditaḥ* indicates that Śrī Kṛṣṇa accompanied Sudāmā on the road for a short distance and finally parted with the *brāhmaṇa* after bowing down to him and speaking some respectful words.

TEXT 14

स चालब्ध्वा धनं कृष्णान्
न तु याचितवान् स्वयम्
स्वगृहान् व्रीडितोऽगच्छन्
महद्दर्शननिर्वृतः

*sa cālabdhvā dhanam kṛṣṇān
na tu yācitavān svayam
sva-gṛhān vrīḍito 'gacchan
mahad-darśana-nirvṛtaḥ*

SYNONYMS

saḥ—he; *ca*—and; *alabdhvā*—not having obtained; *dhanam*—wealth; *kṛṣṇāt*—from Lord Kṛṣṇa; *na*—not; *tu*—however; *yācitavān*—did beg; *svayam*—on his own initiative; *sva*—to his; *gṛhān*—home; *vrīḍitaḥ*—embarrassed; *agacchat*—he went; *mahat*—of the Supreme Lord; *darśana*—by the audience; *nirvṛtaḥ*—made joyful.

TRANSLATION

Although he had apparently received no wealth from Lord Kṛṣṇa, Sudāmā was too shy to beg for it on his own. He simply returned home, feeling perfectly satisfied to have had the Supreme Lord's audience.

TEXT 15

अहो ब्रह्मण्यदेवस्य

दृष्टा ब्रह्मण्यता मया
यदरिद्रतमो लक्ष्मीम्
आश्लिष्टो बिभ्रतोरसि

*aho brahmaṇya-devasya
dṛṣṭā brahmaṇyatā mayā
yad daridratamo lakṣmīm
āśliṣṭo bibhratorasi*

SYNONYMS

aho—ah; *brahmaṇya*—who is dedicated to *brāhmaṇas*; *devasya*—of the Supreme Lord; *dṛṣṭa*—seen; *brahmaṇyatā*—the devotion to *brāhmaṇas*; *mayā*—by me; *yat*—inasmuch; *daridra-tamaḥ*—the poorest person; *lakṣmīm*—the goddess of fortune; *āśliṣṭaḥ*—embraced; *bibhratā*—by Him who carries; *urasi*—on His chest.

TRANSLATION

[Sudāmā thought:] Lord Kṛṣṇa is known to be devoted to the *brāhmaëas*, and now I have personally seen this devotion. Indeed, He who carries the goddess of fortune on His chest has embraced the poorest beggar.

TEXT 16

क्वाहं दरिद्रः पापीयान्
क्व कृष्णः श्रीनिकेतनः
ब्रह्मबन्धुरिति स्माहं

बाहुभ्यां परिरम्भितः

*kvāhaṁ daridraḥ pāpīyān
kva kṛṣṇaḥ śrī-niketaṇaḥ
brahma-bandhur iti smāhaṁ
bāhubhyāṁ parirambhitaḥ*

SYNONYMS

kva—who am; *aham*—I; *daridraḥ*—poor; *pāpīyān*—sinful; *kva*—who is; *kṛṣṇaḥ*—Kṛṣṇa, the Supreme Personality of Godhead; *śrī-niketaṇaḥ*—the transcendental form of all opulence; *brahma-bandhuḥ*—the friend of a *brāhmaṇa*, not fit even to be called a *brāhmaṇa*; *iti*—thus; *smā*—certainly; *aham*—I; *bāhubhyām*—by the arms; *parirambhitaḥ*—embraced.

TRANSLATION

Who am I? A sinful, poor friend of a *brāhmaëa*. And who is Kṛṣṇa? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms.

PURPORT

This translation is from Śrīla Prabhupāda's English rendering of *Caitanya-caritāmṛta* (Madhya 7.143).

Sudāmā was so humble that he considered his poverty to be his own fault, a result of sin. Such a mentality is in accord with the saying, *dāridrya-doṣo guṇa-rāśi-nāśī*: "The discrepancy of being poor ruins heaps of good qualities."

TEXT 17

निवासितः प्रियाजुष्टे
पर्यङ्के भ्रातरो यथा
महिष्या वीजितः श्रान्तो
बालव्यजनहस्तया

*nivāsitaḥ priyā-juṣṭe
paryaṅke bhrātaro yathā
mahiṣyā vījitaḥ śrānto
bāla-vyajana-hastayā*

SYNONYMS

nivāsitaḥ—seated; *priyā*—by His beloved; *juṣṭe*—used; *paryaṅke*—on the bed; *bhrātaraḥ*—brothers; *yathā*—just as; *mahiṣyā*—by His queen; *vījitaḥ*—fanned; *śrāntaḥ*—tired; *bāla*—of (yak-tail) hair; *vyajana*—a fan; *hastayā*—in whose hand.

TRANSLATION

He treated me just like one of His brothers, making me sit on the bed of His beloved consort. And because I was fatigued, His queen personally fanned me with a yak-tail *cāmara*.

TEXT 18

शुश्रूषया परमया
पादसंवाहनादिभिः
पूजितो देवदेवेन

विप्रदेवेन देववत्

*śuśrūṣayā paramayā
pāda-saṁvāhanādibhiḥ
pūjito deva-devena
vipra-devena deva-vat*

SYNONYMS

śuśrūṣayā—with service; *paramayā*—sincere; *pāda*—of the feet; *saṁvāhana*—massaging; *ādibhiḥ*—and so on; *pūjitaḥ*—worshiped; *deva-devena*—by the Lord of all the demigods; *vipra-devena*—by the Lord of the *brāhmaṇas*; *deva*—a demigod; *vat*—like.

TRANSLATION

Although He is the Lord of all demigods and the object of worship for all *brāhmaëas*, He worshiped me as if I were a demigod myself, massaging my feet and rendering other humble services.

TEXT 19

स्वर्गापवर्गयोः पुंसां
रसायां भुवि सम्पदाम्
सर्वासामपि सिद्धीनां
मूलं तच्चरणार्चनम्

*svargāpavargayoḥ puṁsām
rasāyām bhuvi sampadām
sarvāsām api siddhīnām*

mūlam tac-caraṇārcanam

SYNONYMS

svarga—of heaven; *apavargayoḥ*—and of ultimate liberation; *pumsām*—for all men; *rasāyām*—in the subterranean regions; *bhuvi*—and on the earth; *sampadām*—of opulences; *sarvāsām*—all; *api*—also; *siddhīnām*—of mystic perfections; *mūlam*—the root cause; *tat*—His; *caraṇa*—of the feet; *arcanam*—the worship.

TRANSLATION

Devotional service to His lotus feet is the root cause of all the perfections a person can find in heaven, in liberation, in the subterranean regions and on earth.

TEXT 20

अधनोऽयं धनं प्राप्य
माद्यन्नुच्चैर्न मां स्मरेत्
इति कारुणिको नूनं
धनं मेऽभूरि नाददात्

*adhano 'yaṁ dhanam prāpya
mādyann uccair na mām smaret
iti kārūṇiko nūnam
dhanam me 'bhūri nādadāt*

SYNONYMS

adhanaḥ—poor person; *ayam*—this; *dhanam*—riches; *prāpya*—obtaining;

mādyan—delighting; *uccaiḥ*—excessively; *na*—not; *mām*—Me; *smaret*—will remember; *iti*—thus thinking; *kāruṇikaḥ*—compassionate; *nūnam*—indeed; *dhanam*—wealth; *me*—to me; *abhūri*—slight; *na ādadāt*—He did not give.

TRANSLATION

Thinking "If this poor wretch suddenly becomes rich, he will forget Me in his intoxicating happiness," the compassionate Lord did not grant me even a little wealth.

PURPORT

Sudāmā's statement that Lord Kṛṣṇa bestowed on him "not even a little wealth" may also be taken to mean that instead of giving him wealth that was *abhuri*, "slight," the Lord in fact gave him the immense treasure of His association. This alternate meaning has been suggested by Śrīla Viśvanātha Cakravartī.

TEXTS 21-23

इति तच्चिन्तयन्नन्तः
प्राप्तो नियगृहान्तिकम्
सूर्यान्लेन्दुसङ्काशैर्
विमानैः सर्वतो वृतम्

विचित्रोपवनोद्यानैः
कूजदद्विजकुलाकुलैः
प्रोत्फुल्लकमुदाम्भोज-

कह्लारोत्पलवारिभिः

जुष्टं स्वलङ्कृतैः पुम्भिः
स्त्रीभिश्च हरिणाक्षिभिः
किमिदं कस्य वा स्थानं
कथं तदिदमित्यभूत्

*iti tac cintayann antaḥ
prāpto niya-grhāntikam
sūryānalendu-saṅkāśair
vimānaiḥ sarvato vṛtam*

*vicitropavanodyānaiḥ
kūjad-dvija-kulākulaiḥ
protphulla-kamudāmbhoja-
kahlārotpala-vāribhiḥ*

*juṣṭam sv-alāṅkṛtaiḥ pumbhiḥ
strībhiś ca hariṇākṣibhiḥ
kim idam kasya vā sthānam
katham tad idam ity abhūt*

SYNONYMS

iti—thus; *tat*—this; *cintayan*—thinking; *antaḥ*—inwardly; *prāptaḥ*—arrived; *nija*—his; *grha*—of the home; *antikam*—at the vicinity; *sūrya*—the sun; *anala*—fire; *indu*—and the moon; *saṅkāśaiḥ*—rivaling; *vimānaiḥ*—with celestial palaces; *sarvataḥ*—on all sides; *vṛtam*—surrounded; *vicitra*—wonderful; *upavana*—with courtyards; *udyānaiḥ*—and gardens; *kūjat*—cooing; *dvija*—of birds; *kula*—with hordes; *ākulaiḥ*—swarming; *protphulla*—fully bloomed; *kumuda*—having night-blooming lotuses;

ambhoja—day-blooming lotuses; *kahlāra*—white lotuses; *utpala*—and water lilies; *vāribhiḥ*—with reservoirs of water; *juṣṭam*—adorned; *su*—well; *alaṅkṛtaiḥ*—ornamented; *pumbhiḥ*—with men; *striḃhiḥ*—with women; *ca*—and; *hariṇā*—like those of she-deer; *akṣibhiḥ*—whose eyes; *kim*—what; *idam*—this; *kasya*—whose; *vā*—or; *sthānam*—place; *katham*—how; *tat*—it; *idam*—this; *iti*—so; *abhūt*—has become.

TRANSLATION

[Śukadeva Gosvāmī continued:] Thinking thus to himself, Sudāmā finally came to the place where his home stood. But that place was now crowded on all sides with towering, celestial palaces rivaling the combined brilliance of the sun, fire and the moon. There were splendorous courtyards and gardens, each filled with flocks of cooing birds and beautified by ponds in which kumuda, ambhoja, kahlāra and utpala lotuses grew. Finely attired men and doe-eyed women stood in attendance. Sudāmā wondered, "What is all this? Whose property is it? How has this all come about?"

PURPORT

Śrīla Śrīdhara Svāmī gives the sequence of the *brāhmaṇa*'s thoughts: First, seeing a great, unfamiliar effulgence, he thought! "What is this?" Then, noting the palaces, he asked himself, "Whose place is this?" And recognizing it as his own, he wondered, "How has it become so transformed?"

TEXT 24

एवं मीमांसमानं तं
नरा नार्योऽमरप्रभाः
प्रत्यगृह्णन्महाभागं

गीतवाद्येन भूयसा

*evam mīmāṃsamānam tam
narā nāryo 'mara-prabhāḥ
pratyagr̥hṇan mahā-bhāgam
gīta-vādyena bhūyasā*

SYNONYMS

evam—thus; *mīmāṃsamānam*—who was deeply pondering; *tam*—him; *narāḥ*—the men; *nāryaḥ*—and women; *amara*—like the demigods'; *prabhāḥ*—whose effulgent complexions; *pratyagr̥hṇan*—greeted; *mahā-bhāgam*—most fortunate; *gīta*—with singing; *vādyena*—and instrumental accompaniment; *bhūyasā*—loud.

TRANSLATION

As he continued to ponder in this way, the beautiful men—and maidservants, as effulgent as demigods, came forward to greet their greatly fortunate master with loud song and instrumental music.

PURPORT

As explained by Ācārya Viśvanātha Cakravartī, the word *pratyagr̥hṇan* ("they acknowledged in turn") indicates that first Sudāmā accepted the servants within his mind, deciding "My Lord must want me to have them," and in response to the visible change in his attitude, they approached him as their master.

TEXT 25

पतिमागतमाकर्ण्य
पत्न्युद्धर्षातिसम्भ्रमा
निश्चक्राम गृहात्तूर्णं
रूपिणी श्रीरिवाल्यात्

patim āgatam ākarṇya
patny uddharṣāti-sambhramā
niścakrāma gṛhāt tūrṇam
rūpiṇī śrīr ivālayāt

SYNONYMS

patim—her husband; *āgatam*—come; *ākarṇya*—hearing; *patnī*—his wife; *uddharṣā*—jubilant; *ati*—extremely; *sambhramā*—excited; *niścakrāma*—she came out; *gṛhāt*—from the house; *tūrṇam*—quickly; *rūpiṇī*—manifesting her personal form; *śrīḥ*—the goddess of fortune; *iva*—as if; *ālayāt*—from her abode.

TRANSLATION

When she heard that her husband had arrived, the *brāhmaëa* 's wife quickly came out of the house in a jubilant flurry. She resembled the goddess of fortune herself emerging from her divine abode.

PURPORT

Śrīla Śrīdhara Svāmī points out that since Lord Kṛṣṇa had turned Sudāmā's home into a heavenly abode, everyone living there now possessed beautiful bodies and attire appropriate to the residents of heaven. Śrīla Viśvanātha Cakravartī adds this insight: The night before, Sudāmā's poor, emaciated wife had been sleeping in rags under a crumbling roof, but when she woke in the

morning she found herself and her house wonderfully changed. Only for a moment was she confused; she then realized that this opulence was the Lord's gift to her husband, who must be on his way home. Thus she prepared to greet him.

TEXT 26

पतिव्रता पतिं दृष्ट्वा
प्रेमोत्कण्ठाश्रुलोचना
मीलिताक्ष्यनमद् बुद्ध्या
मनसा परिष्वजे

*pati-vratā patiṁ dṛṣṭvā
premotkaṇṭhāśru-locanā
mīlitākṣy anamad buddhyā
manasā pariṣvasvaje*

SYNONYMS

pati-vratā—devoted to her husband; *patiṁ*—her husband; *dṛṣṭvā*—seeing; *prema*—of love; *utkaṇṭha*—with the eagerness; *āśru*—tearful; *locanā*—whose eyes; *mīlita*—holding closed; *akṣi*—her eyes; *anamat*—she bowed down; *buddhyā*—with thoughtful reflection; *manasā*—with her heart; *pariṣvasvaje*—she embraced.

TRANSLATION

When the chaste lady saw her husband, her eyes filled with tears of love and eagerness. As she held her eyes closed, she solemnly bowed down to him, and in her heart she embraced him.

TEXT 27

पत्नीं वीक्ष्य विस्फुरन्तीं
देवीं वैमानिकीमिव
दासीनां निष्ककण्ठीनां
मध्ये भान्तीं स विस्मितः

*patnīm vīkṣya visphurantīm
devīm vaimānikīm iva
dāsīnām niṣka-kaṇṭhīnām
madhye bhāntīm sa vismitaḥ*

SYNONYMS

patnīm—his wife; *vīkṣya*—seeing; *visphurantīm*—appearing effulgent; *devīm*—a demigoddess; *vaimānikīm*—come in a heavenly airplane; *iva*—as if; *dāsīnām*—of maidservants; *niṣka*—lockets; *kaṇṭhīnām*—on whose necks; *madhye*—in the midst; *bhāntīm*—shining; *saḥ*—he; *vismitaḥ*—amazed.

TRANSLATION

Sudāmā was amazed to see his wife. Shining forth in the midst of maidservants adorned with jeweled lockets, she looked as effulgent as a demigoddess in her celestial airplane.

PURPORT

Śrīla Viśvanātha Cakravartī explains that up to now the Supreme Lord had kept the *brāhmaṇa* in his wretched state so that his wife could recognize him.

TEXT 28

प्रीतः स्वयं तया युक्तः
प्रविष्टो निजमन्दिरम्
मणिस्तम्भशतोपेतं
महेन्द्रभवनं यथा

*prītaḥ svayaṁ tayā yuktaḥ
praviṣṭo nija-mandiram
maṇi-stambha-śatopetaṁ
mahendra-bhavanam yathā*

SYNONYMS

prītaḥ—pleased; *svayaṁ*—himself; *tayā*—by her; *yuktaḥ*—joined;
praviṣṭaḥ—having entered; *nija*—his; *mandiram*—home; *maṇi*—with gems;
stambha—columns; *śata*—hundreds; *upetaṁ*—having; *mahā-indra*—of great
Indra, the King of heaven; *bhavanam*—the palace; *yathā*—like.

TRANSLATION

With pleasure he took his wife with him and entered his house, where there were hundreds of gem-studded pillars, just as in the palace of Lord Mahendra.

PURPORT

Śrīla Viśvanātha Cakravartī comments that Sudāmā was simply astonished at the sight of his wife. As he wondered, "Who is this demigod's wife who has approached such a fallen soul as me?" the maidservants informed him, "This is indeed your wife." At that very moment Sudāmā's body became young and beautiful, bedecked in fine clothing and jewelry. The word *prītaḥ* here

indicates that these changes gave him considerable pleasure.

The famous "Thousand Names of Viṣṇu" hymn of the *Mahābhārata* immortalizes Sudāmā's sudden opulence in the following phrase: *śrīdāmā-raṅka-bhaktārtha-bhūmy-ānītendra-vaibhavaḥ*. "Lord Viṣṇu is also known as He who brought Indra's opulence to this earth for the benefit of His pitiful devotee Śrīdāmā [Sudāmā]."

TEXTS 29-32

पयःफेननिभाः शय्या
दान्ता रुक्मपरिच्छदाः
पर्यङ्का हेमदण्डानि
चामरव्यजनानि च

आसनानि च हैमानि
मृदूपस्तरणानि च
मुक्तादामविलम्बीनि
वितानानि द्युमन्ति च

स्वच्छस्फटिककुड्येषु
महामारकतेषु च
रत्नदीपान् भ्राजमानान्
ललना रत्नसंयुताः

विलोक्य ब्राह्मणस्तत्र
समृद्धीः सर्वसम्पदाम्

तर्कयामास निर्व्यग्रः स्वसमृद्धिमहैतुकीम्

payah-phena-nibhāḥ śayyā

dāntā rukma-paricchadāḥ

paryaṅkā hema-daṇḍāni

cāmara-vyajjanāni ca

āsanāni ca haimāni

mṛdūpastaraṇāni ca

muktādāma-vilambīni

vitānāni dyumanti ca

svaccha-sphaṭika-kuḍyeṣu

mahā-mārakateṣu ca

ratna-dīpān bhrājamānān

lalanā ratna-saṁyutāḥ

vilokya brāhmaṇas tatra

saṁṛddhīḥ sarva-sampadām

tarkayām āsa nirvyagraḥ

sva-saṁṛddhim ahaitukīm

SYNONYMS

payah—of milk; *phena*—the foam; *nibhāḥ*—resembling; *śayyāḥ*—beds; *dāntāḥ*—made of elephant tusks; *rukma*—golden; *paricchadāḥ*—whose ornamentation; *paryaṅkāḥ*—couches; *hema*—of gold; *daṇḍāni*—whose legs; *cāmara-vyajjanāni*—yak-tail fans; *ca*—and; *āsanāni*—chairs; *ca*—and; *haimāni*—golden; *mṛdu*—soft; *upastaraṇāni*—cushions; *ca*—and; *muktā-dāma*—with strings of pearls; *vilambīni*—hanging; *vitānāni*—canopies; *dyumanti*—gleaming; *ca*—and; *svaccha*—clear; *sphaṭika*—of crystal glass; *kuḍyeṣu*—upon the walls; *mahā-mārakateṣu*—with precious emeralds;

ca—also; ratna—jeweled; dipān—lamps; bhrājamānān—shining; lalanāḥ—women; ratna—with jewels; samyutāḥ—decorated; vilokya—seeing; brāhmaṇaḥ—the brāhmaṇa; tatra—there; samṛddhīḥ—the flourishing; sarva—all; sampadām—of opulences; tarkayām āsa—he conjectured; nirvyagraḥ—free from agitation; sva—his own; samṛddhim—about the prosperity; ahaitukīm—unexpected.

TRANSLATION

In Sudāmā's home were beds as soft and white as the foam of milk, with bedsteads made of ivory and ornamented with gold. There were also couches with golden legs, as well as royal *cāmara* fans, golden thrones, soft cushions and gleaming canopies hung with strings of pearls. Upon the walls of sparkling crystal glass, inlaid with precious emeralds, shone jeweled lamps, and the women in the palace were all adorned with precious gems. As he viewed this luxurious opulence of all varieties, the *brāhmaëa* calmly reasoned to himself about his unexpected prosperity.

TEXT 33

नूनं बतैतन्मम दुर्भगस्य
शश्वदरिद्रस्य समृद्धिहेतुः
महाविभूतेरवलोकतोऽन्यो
नैवोपपद्येत यदूत्तमस्य

nūnaṁ bataitan mama durbhagasya
śaśvad daridrasya samṛddhi-hetuḥ
mahā-vibhūter avalokato 'nyo
naivopapadyeta yadūttamasya

SYNONYMS

nūnam *bata*—certainly; *etat*—of this same person; *mama*—myself; *durbhagasya*—who am unfortunate; *śaśvat*—always; *daridrasya*—poverty-stricken; *saṃṛddhi*—of the prosperity; *hetuḥ*—cause; *mahā-vibhūteḥ*—of Him who possesses the greatest opulences; *avalokataḥ*—than the glance; *anyaḥ*—other; *na*—not; *eva*—indeed; *upapadyeta*—is to be found; *yadu-uttamasya*—of the best of the Yadus.

TRANSLATION

[Sudāmā thought:] I have always been poor. Certainly the only possible way that such an unfortunate person as myself could become suddenly rich is that Lord Kṛṣṇa, the supremely opulent chief of the Yadu dynasty, has glanced upon Me.

TEXT 34

नन्वब्रुवाणो दिशते समक्षं
याचिष्णवे भूर्यपि भूरिभोजः
पर्जन्यवत्तत्स्वयमीक्षमाणो
दाशार्हकाणामृषभः सखा मे

nanv abruvāṇo diśate samakṣam
yāciṣṇave bhūry api bhūri-bhojaḥ
parjanya-vat tat svayam īkṣamāṇo
dāśārhakāṇām ṛṣabhaḥ sakhā me

SYNONYMS

nanu—after all; *abruvānaḥ*—not speaking; *diśate*—He has given; *samakṣam*—in His presence; *yāciṣṇave*—to him who was intending to beg; *bhūri*—plentiful (wealth); *api*—even; *bhūri*—of plentiful (wealth); *bhojaḥ*—the enjoyer; *parjanya-vat*—like a cloud; *tat*—that; *svayam*—Himself; *īkṣamāṇaḥ*—seeing; *dāśārhakāṇām*—of the descendants of King Daśārha; *ṛṣabhaḥ*—the most exalted; *sakhā*—friend; *me*—my.

TRANSLATION

After all, my friend Kṛṣṇa, the most exalted of the Dāśārhas and the enjoyer of unlimited wealth, noticed that I secretly intended to beg from Him. Thus even though He said nothing about it when I stood before Him, He actually bestowed upon me the most abundant riches. In this way He acted just like a merciful rain cloud.

PURPORT

Śrī Kṛṣṇa is *bhūri-bhoja*, the unlimited enjoyer. He did not tell Sudāmā how He was going to fulfill his unspoken request because, according to Śrīla Viśvanātha Cakravartī, He was thinking at the time, "My dear friend has given Me these grains of rice, which are greater than all the treasures I own. Even though in his own house he had no such gift to bring Me, he took the trouble of begging it from a neighbor. Therefore it is only proper that I give him something more valuable than all My possessions. But nothing is equal to or greater than what I possess, so all I can do is give him such meager things as the treasures of Indra, Brahmā and other demigods." Embarrassed at being unable to properly reciprocate His devotee's offering, Lord Kṛṣṇa bestowed His favor on the *brāhmaṇa* silently. The Lord acted just like a magnanimous rain cloud which provides the necessities of life for everyone near and far but feels ashamed that its rain is too insignificant a gift to give in return for the abundant offerings that farmers make to it. Out of shame the cloud may wait until nighttime, when the farmers are asleep, before watering their fields.

The chiefs of the Dāśārha clan, with whom Lord Kṛṣṇa is identified in this verse, were especially renowned for their generosity.

TEXT 35

किञ्चित्करोत्युर्वपि यत्स्वदत्तं
सुहृत्कृतं फल्ग्वपि भूरिकारी
मयोपणीतं पृथुकैकमुष्टिं
प्रत्यग्रहीत्प्रीतियुतो महात्मा

*kiñcit karoty urv api yat sva-dattaṁ
suhṛt-kṛtaṁ phalgv api bhūri-kārī
mayopañītaṁ pṛthukaika-muṣṭiṁ
pratyagrahīt prīti-yuto mahātmā*

SYNONYMS

kiñcit—insignificant; *karoti*—He makes; *uru*—great; *api*—even; *yat*—which; *sva*—by Himself; *dattaṁ*—given; *suhṛt*—by a well-wishing friend; *kṛtaṁ*—done; *phalgu*—meager; *api*—even; *bhūri*—great; *kārī*—making; *mayā*—by me; *upanītaṁ*—brought; *pṛthuka*—of flat rice; *eka*—one; *muṣṭiṁ*—palmful; *pratyagrahīt*—He accepted; *prīti-yutaḥ*—with pleasure; *mahā-ātmā*—the Supreme Soul.

TRANSLATION

The Lord considers even His greatest benedictions to be insignificant, while He magnifies even a small service rendered to Him by His well-wishing devotee. Thus with pleasure the Supreme Soul accepted a single palmful of the flat rice I brought Him.

TEXT 36

तस्यैव मे सौहृदसख्यमैत्री-
दास्यं पुनर्जन्मनि जन्मनि स्यात्
महानुभावेन गुणालयेन
विषज्जतस्तत्पुरुषप्रसङ्गः

*tasyaiva me sauhṛda-sakhya-maitrī-
dāsyam punar janmani janmani syāt
mahānubhāvena guṇālayena
viṣajjatas tat-puruṣa-prasaṅgaḥ*

SYNONYMS

tasya—for Him; *eva*—indeed; *me*—my; *sauhṛda*—love; *sakhya*—friendship; *maitrī*—sympathy; *dāsyam*—and servitude; *punaḥ*—repeatedly; *janmani janmani*—life after life; *syāt*—may be; *mahā-anubhāvena*—with the supremely compassionate Lord; *guṇa*—of transcendental qualities; *ālayena*—the reservoir; *viṣajjataḥ*—who becomes thoroughly attached; *tat*—His; *puruṣa*—of the devotees; *prasaṅgaḥ*—the valuable association.

TRANSLATION

The Lord is the supremely compassionate reservoir of all transcendental qualities. Life after life may I serve Him with love, friendship and sympathy, and may I cultivate such firm attachment for Him by the precious association of His devotees.

PURPORT

As explained by Śrīla Viśvanātha Cakravartī, *sauhṛdam* here signifies affection toward Him who is so compassionate to His devotees, *sakhyam* is affinity manifested in the desire to live in His company, *maitrī* is the attitude of intimate comradeship, and *dāsyam* is the urge to do service.

TEXT 37

भक्ताय चित्रा भगवान् हि सम्पदो
राज्यं विभूतीर्न समर्थयत्यजः
अदीर्घबोधाय विचक्षणः स्वयं
पश्यन्निपातं धनिनां मदोद्भवम्

*bhaktāya citrā bhagavān hi sampado
rājyaṁ vibhūtīr na samarthayaty ajaḥ
adīrgha-bodhāya vicakṣaṇaḥ svayaṁ
paśyan nipātaṁ dhanināṁ madodbhavam*

SYNONYMS

bhaktāya—to His devotee; *citrāḥ*—wonderful; *bhagavān*—the Supreme Lord; *hi*—indeed; *sampadaḥ*—opulences; *rājyaṁ*—kingdom; *vibhūtīḥ*—material assets; *na samarthayati*—does not bestow; *ajaḥ*—unborn; *adīrgha*—short; *bodhāya*—whose understanding; *vicakṣaṇaḥ*—wise; *svayaṁ*—Himself; *paśyan*—seeing; *nipātaṁ*—the downfall; *dhaninām*—of the wealthy; *mada*—of the intoxication of pride; *udbhavam*—the rise.

TRANSLATION

To a devotee who lacks spiritual insight, the Supreme Lord will not grant the wonderful opulences of this world-kingly power and material assets. Indeed,

in His infinite wisdom the unborn Lord well knows how the intoxication of pride can cause the downfall of the wealthy.

PURPORT

As explained by Śrīla Viśvanātha Cakravartī, the humble *brāhmaṇa* Sudāmā considered himself unworthy of the Supreme Lord's most rare and valuable benediction, pure devotional service. He reasoned that if he had any true devotion, the Lord would have granted him perfect, unflinching devotion rather than the material riches and servants he had received. Lord Kṛṣṇa would have protected a more serious devotee by denying him such distractions. The Lord will give a sincere but less intelligent devotee not as much material wealth as he desires, but only what will promote his devotional progress. Sudāmā thought, "A great saint like Prahlāda Mahārāja can avoid becoming contaminated by immeasurable wealth, power and fame, but I must always be wary of temptation in my new situation."

We may understand that this humble attitude assured Sudāmā Vipra final success in his execution of *bhakti-yoga* by the standard process of hearing and repeating the glories of Lord Kṛṣṇa.

TEXT 38

इत्थं व्यवसितो बुद्ध्या
भक्तोऽतीव जनार्दने
विषयान् जायया त्यक्ष्यन्
बुभुजे नातिलम्पटः

*itthaṁ vyavasito buddhyā
bhakto 'tīva janārdane
viṣayān jāyayā tyakṣyaṇ*

bubhuje nāti-lampāṭaḥ

SYNONYMS

ittham—in this way; *vyavasitaḥ*—fixing his determination; *buddhyā*—with intelligence; *bhaktaḥ*—devoted; *atīva*—absolutely; *janārdane*—to Lord Kṛṣṇa, the shelter of all living beings; *viṣayān*—the objects of sense gratification; *jāyayā*—with his wife; *tyakṣyan*—wanting to renounce; *bubhuje*—he enjoyed; *na*—not; *ati*—avaricious.

TRANSLATION

[Śukadeva Gosvāmī continued:] Thus firmly fixing his determination by means of his spiritual intelligence, Sudāmā remained absolutely devoted to Lord Kṛṣṇa, the shelter of all living beings. Free from avarice, he enjoyed, together with his wife, the sense pleasures that had been bestowed upon him, always with the idea of eventually renouncing all sense gratification.

TEXT 39

तस्य वै देवदेवस्य
हरेर्यज्ञपतेः प्रभोः
ब्राह्मणाः प्रभवो दैवं
न तेभ्यो विद्यते परम्

*tasya vai deva-devasya
harer yajña-pateḥ prabhoḥ
brāhmaṇāḥ prabhavo daivaṁ
na tebhyo vidyate param*

SYNONYMS

tasya—of Him; *vai*—even; *deva-devasya*—of the Lord of lords; *hareḥ*—Kṛṣṇa; *yajña*—of Vedic sacrifice; *pateḥ*—the controller; *prabhoḥ*—the supreme master; *brāhmaṇāḥ*—the *brāhmaṇas*; *prabhavaḥ*—masters; *daivam*—deity; *na*—not; *tebhyaḥ*—than them; *vidyate*—exists; *param*—greater.

TRANSLATION

Lord Hari is the God of all gods, the master of all sacrifices, and the supreme ruler. But He accepts the saintly *brāhmaëas* as His masters, and so there exists no deity higher than them.

PURPORT

Śrīla Viśvanātha Cakravartī points out that even though Śrī Kṛṣṇa is the supreme ruler of creation, He accepts the *brāhmaṇas* as His masters; even though He is the God of all gods, the *brāhmaṇas* are His deities; and even though He is the Lord of all sacrifices, He performs sacrifices to worship them.

TEXT 40

एवं स विप्रो भगवत्सुहृत्तदा
दृष्ट्वा स्वभृत्यैरजितं पराजितम्
तद्ध्यानवेगोद्धृतितात्मबन्धनम्
तद्धाम लेभेऽचिरतः सतां गतिम्

*evam sa vipro bhagavat-suhṛt tadā
dṛṣṭvā sva-bhṛtyair ajitam parājitam
tad-dhyāna-vegodgrathitātma-bandhanas*

tad-dhāma lebhe 'cirataḥ satām gatim

SYNONYMS

evam—thus; *saḥ*—he; *vipraḥ*—the *brāhmaṇa*; *bhagavat*—of the Supreme Lord; *suhṛt*—the friend; *tadā*—then; *dṛṣṭvā*—seeing; *sva*—His own; *bhṛtyaiḥ*—by the servants; *ajitam*—unconquerable; *parājitam*—conquered; *tat*—upon Him; *dhyāna*—of his meditation; *vega*—by the momentum; *udgrathita*—untied; *ātma*—of the self; *bandhanaḥ*—his bondage; *tat*—His; *dhāma*—abode; *lebhe*—he attained; *acirataḥ*—in a short time; *satām*—of great saints; *gatim*—the destination.

TRANSLATION

Thus seeing how the unconquerable Supreme Lord is nonetheless conquered by His own servants, the Lord's dear *brāhmaëa* friend felt the remaining knots of material attachment within his heart being cut by the force of his constant meditation on the Lord. In a short time he attained Lord Kṛṣṇa's supreme abode, the destination of great saints.

PURPORT

Sudāmā's earthly fortune has been described, and now Śukadeva Gosvāmī describes the treasure the *brāhmaṇa* enjoyed in the next world. Śrī Jīva Gosvāmī mentions that Sudāmā's last trace of illusion lay in the subtle pride of being a renounced *brāhmaṇa*. This trace was also destroyed by his contemplating the Supreme Lord's submission to His devotees.

TEXT 41

एतद् ब्रह्मण्यदेवस्य

श्रुत्वा ब्रह्मण्यतां नरः
लब्धभावो भगवति
कर्मबन्धाद्विमुच्यते

*etat brahmaṇya-devasya
śrutvā brahmaṇyatām naraḥ
labdha-bhāvo bhagavati
karma-bandhād vimucyate*

SYNONYMS

etat—this; *brahmaṇya-devasya*—of the Supreme Lord, who especially favors the *brāhmaṇas*; *śrutvā*—hearing; *brahmaṇyatām*—of the kindness toward *brāhmaṇas*; *naraḥ*—a man; *labdha*—obtaining; *bhāvaḥ*—love; *bhagavati*—for the Lord; *karma*—of material work; *bandhāt*—from the bondage; *vimucyate*—becomes freed.

TRANSLATION

The Lord always shows *brāhmaëas* special favor. Anyone who hears this account of the Supreme Lord's kindness to *brāhmaëas* will come to develop love for the Lord and thus become freed from the bondage of material work.

PURPORT

In the introduction to the chapter of *Kṛṣṇa, the Supreme Personality of Godhead* that describes this pastime, His Divine Grace Śrīla Prabhupāda comments, "Lord Kṛṣṇa, the Supreme Personality of Godhead, the Supersoul of all living entities, knows everyone's heart very well. He is especially inclined to the *brāhmaṇa* devotees. Lord Kṛṣṇa is also called *brahmaṇya-deva*, which means that He is worshiped by the *brāhmaṇas*. Therefore it is understood that

a devotee who is fully surrendered unto the Supreme Personality of Godhead has already acquired the position of a *brāhmaṇa*. Without becoming a *brāhmaṇa*, one cannot approach the Supreme Brahman, Lord Kṛṣṇa. Kṛṣṇa is especially concerned with vanquishing the distress of His devotees, and He is the only shelter of pure devotees."

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "The Lord Blesses Sudāmā Brāhmaṇa."

82. Kṛṣṇa and Balarāma Meet the Inhabitants of Vṛndāvana

This chapter describes how the Yādavas and many other kings met at Kurukṣetra during a solar eclipse and discussed topics concerning Lord Kṛṣṇa. It also relates how Kṛṣṇa met Nanda Mahārāja and the other residents of Vṛndāvana at Kurukṣetra and gave them great joy.

Hearing that a total eclipse of the sun was soon to occur, people from all over Bhārata-varṣa, including the Yādavas, converged at Kurukṣetra to earn special pious credit. After the Yadus had bathed and performed other obligatory rituals, they noticed that kings of Matsya, Uśīnara and other places had also come, as well as Nanda Mahārāja and the cowherd community of Vraja, who were always feeling the intense anxiety of separation from Kṛṣṇa. The Yādavas, overjoyed to see all these old friends, embraced them one by one as they shed tears of happiness. Their wives also embraced one another with great pleasure.

When Queen Kuntī saw her brother Vasudeva and other members of her

family, she put aside her sorrow. Yet still she said to Vasudeva, "O brother, I am so unfortunate, because all of you forgot me during my tribulations. Alas, even one's relatives forget a person whom Providence no longer favors."

Vasudeva replied, "My dear sister, everyone is merely a plaything of fate. We Yādavas were so harassed by Kāṁsa that we were forced to scatter and take shelter in foreign lands. So there was no way for us to keep in touch with you."

The kings present were struck with wonder upon beholding Lord Śrī Kṛṣṇa and His wives, and they began to glorify the Yādavas for having gotten the Lord's personal association. Seeing Nanda Mahārāja, the Yādavas were delighted, and each of them embraced him tightly. Vasudeva also embraced Nanda with great joy and remembered how, when Vasudeva was tormented by Kāṁsa, Nanda had taken his sons, Kṛṣṇa and Balarāma, under his protection. Balarāma and Kṛṣṇa embraced and bowed down to mother Yaśodā, but Their throats choked up with emotion and they could say nothing to her. Nanda and Yaśodā lifted their two sons onto their laps and embraced Them, and in this way they relieved the distress of separation. Rohiṇī and Devakī both embraced Yaśodā and, remembering the great friendship she had shown them, told her that the kindness she had done by raising and supporting Kṛṣṇa and Balarāma could not be repaid even with the wealth of Indra.

Then the Supreme Lord approached the young cowherd girls in a secluded place. He consoled them by pointing out that He is all-pervasive, being the source of all energies, and thus He implied that they could never be separated from Him. Having been at long last reunited with Kṛṣṇa, the gopīs prayed simply to have His lotus feet manifested in their hearts.

TEXT 1

श्रीशुक उवाच
अथैकदा द्वारवत्यां

वसतो रामकृष्णयोः
सूर्योपरागः सुमहान्
आसीत्कल्पक्षये यथा

śrī-śuka uvāca
athaikadā dvāravatyām
vasato rāma-kṛṣṇayoḥ
sūryoparāgaḥ su-mahān
āsīt kalpa-kṣaye yathā

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *atha*—then; *ekadā*—on one occasion; *dvāravatyām*—in Dvārakā; *vasatoḥ*—while They were living; *rāma-kṛṣṇayoḥ*—Balarāma and Kṛṣṇa; *sūrya*—of the sun; *uparāgaḥ*—an eclipse; *su-mahān*—very great; *āsīt*—there was; *kalpa*—of Lord Brahmā's day; *kṣaye*—at the end; *yathā*—as if.

TRANSLATION

Śukadeva Gosvāmī said: Once, while Balarāma and Kṛṣṇa were living in Dvārakā, there occurred a great eclipse of the sun, just as if the end of Lord Brahmā's day had come.

PURPORT

As Śrīla Viśvanātha Cakravartī Ṭhākura points out, the words *atha* and *ekadā* are commonly used in Sanskrit literature to introduce a new topic. Here they especially indicate that the reunion of the Yadus and Vṛṣṇis at Kurukṣetra is being narrated out of chronological sequence.

Śrīla Sanātana Gosvāmī explains in his *Vaiṣṇava-toṣaṇī* commentary that

the events of this eighty-second chapter occur after Lord Baladeva's visit to Vraja (Chapter 65) and before Mahārāja Yudhiṣṭhira's Rājasūya sacrifice (Chapter 74). This must be so, the *ācārya* reasons, since during the eclipse at Kurukṣetra all the Kurus, including Dhṛtarāṣṭra, Yudhiṣṭhira, Bhīṣma and Droṇa, met in friendship and happily shared the company of Śrī Kṛṣṇa. At the Rājasūya-yajña, on the other hand, Duryodhana's jealousy against the Pāṇḍavas became irrevocably inflamed. Soon after this, Duryodhana challenged Yudhiṣṭhira and his brothers to the gambling match, in which he cheated them of their kingdom and exiled them to the forest. Right after the Pāṇḍavas' return from exile, the great Battle of Kurukṣetra took place, during which Bhīṣma and Droṇa were killed. So it is not logically possible for the solar eclipse at Kurukṣetra to have happened after the Rājasūya sacrifice.

TEXT 2

तं ज्ञात्वा मनुजा राजन्
पुरस्तादेव सर्वतः
समन्तपञ्चकं क्षेत्रं
ययुः श्रेयोविधित्सया

taṁ jñātvā manuṣā rājan
purastād eva sarvataḥ
samanta-pañcakam kṣetram
yayuh śreyo-vidhitsayā

SYNONYMS

tam—that; *jñātvā*—knowing; *manujāḥ*—people; *rājan*—O King (Parīkṣit);
purastāt—beforehand; *eva*—even; *sarvataḥ*—from everywhere;
samanta-pañcakam—named Samanta-pañcaka (within the sacred district of

Kurukṣetra); *kṣetram*—to the field; *yayuh*—went; *śreyah*—benefit; *vidhitsayā*—wishing to create.

TRANSLATION

Knowing of this eclipse in advance, O King, many people went to the holy place known as Samanta-pañcaka in order to earn pious credit.

PURPORT

Vedic astronomers of five thousand years ago could predict eclipses of the sun and moon just as well as our modern astronomers can. The knowledge of the ancient astronomers went much further, however, since they understood the karmic influences of such events. Solar and lunar eclipses are generally very inauspicious, with certain rare exceptions. But just as the otherwise inauspicious Ekādaśī day becomes beneficial when used for the glorification of Lord Hari, so the time of an eclipse is also advantageous for fasting and worship.

The holy pilgrimage site known as Samanta-pañcaka is located at Kurukṣetra, the "sacred ground of the Kurus," where the Kuru kings' predecessors performed many Vedic sacrifices. The Kurus were thus advised by learned *brāhmaṇas* that this would be the best place for them to observe vows during the eclipse. Long before their time, Lord Paraśurāma had done penance at Kurukṣetra to atone for his killings. Samanta-pañcaka, the five ponds he dug there, were still present at the end of Dvāpara-yuga, as they are even today.

TEXTS 3-6

निःक्षत्रियां महीं कुर्वन्
रामः शस्त्रभृतां वरः

नृपाणां रुधिरौघेण
यत्र चक्रे महाह्रदान

ईजे च भगवान् रामो
यत्रास्पृष्टोऽपि कर्मणा
लोकं सङ्गाहयन्नीशो
यथान्योऽघापनुत्तये

महत्यां तीर्थयात्रायां
तत्रागन् भारतीः प्रजाः
वृष्णयश्च तथाक्रूर-
वसुदेवाहुकादयः

ययुर्भारत तत्क्षेत्रं
स्वमघं क्षपयिष्णवः
गदप्रद्युम्नसाम्बाद्याः
सुचन्द्रशुकसारणैः
आस्तेऽनिरुद्धो रक्षायां
कृतवर्मा च यूथपः

*niḥkṣatriyām mahīm kurvan
rāmaḥ śastra-bhṛtām varaḥ
nṛpāṇām rudhiraugheṇa
yatra cakre mahā-hradān
īje ca bhagavān rāmo*

yatrāspr̥ṣṭo 'pi karmaṇā
lokaṁ saṅgrāhayann īśo
yathānyo 'ghāpanuttaye

mahatyām tīrtha-yātrāyām
tatrāgan bhāratīḥ prajāḥ
vṛṣṇayaś ca tathākrūra-
vasudevāhukādayaḥ

yayur bhārata tat kṣetram
svam aghaṁ kṣapayaṣṇavaḥ
gada-pradyumna-sāmbādyāḥ
sucandra-śuka-sāraṇaiḥ
āste 'niruddho rakṣāyām
kṛtavarmā ca yūtha-paḥ

SYNONYMS

niḥkṣatriyām—rid of kings; mahīm—the earth; kurvan—having made; rāmaḥ—Lord Paraśurāma; śastra—of weapons; bhṛtām—of the holders; varaḥ—the greatest; nṛpāṇām—of kings; rudhira—of the blood; oghena—with the floods; yatra—where; cakre—he made; mahā—great; hradān—lakes; īje—worshiped; ca—and; bhagavān—the Supreme Lord; rāmaḥ—Paraśurāma; yatra—where; aspr̥ṣṭaḥ—untouched; api—even though; karmaṇā—by material work and its reactions; lokam—the world in general; saṅgrāhayan—instructing; īśaḥ—the Lord; yathā—as if; anyāḥ—another person; agha—sins; āpanuttaye—in order to dispel; mahatyām—mighty; tīrtha-yātrāyām—on the occasion of the holy pilgrimage; tatra—there; āgan-came; bhāratīḥ—of Bhārata-varṣa; prajāḥ—people; vṛṣṇayaḥ—members of the Vṛṣṇi clan; ca—and; tathā—also; akrūra-vasudeva-āhuka-ādayaḥ—Akrūra, Vasudeva, Āhuka (Ugrasena) and others; yayuḥ—went; bhārata—O descendant of Bharata (Parikṣit); tat—that; kṣetram—to the holy place; svam—their own; agham—sins;

kṣapayaṣṇavaḥ—desirous of eradicating;
gada-pradyumna-sāmba-ādayaḥ—Gada, Pradyumna, Sāmba and others;
sucandra-śuka-sāraṇaiḥ—with Sucandra, Śuka and Sāraṇa; *āste*—remained;
aniruddhaḥ—Aniruddha; *rakṣāyām*—for guarding; *kṛtavarmā*—Kṛtavarmā;
ca—and; *yūtha-paḥ*—leader of the army.

TRANSLATION

After ridding the earth of kings, Lord Paraśurāma, the foremost of warriors, created huge lakes from the kings' blood at Samantaka-pañcaka. Although he is never tainted by karmic reactions, Lord Paraśurāma performed sacrifices there to instruct people in general; thus he acted like an ordinary person trying to free himself of sins. From all parts of Bhārata-varṣa a great number of people now came to that Samanta-pañcaka on pilgrimage. O descendant of Bharata, among those arriving at the holy place were many Vṛṣṇis, such as Gada, Pradyumna and Sāmba, hoping to be relieved of their sins; Akrūra, Vasudeva, Āhuka and other kings also went there. Aniruddha remained in Dvārakā with Sucandra, Śuka and Sāraṇa to guard the city, together with Kṛtavarmā, the commander of their armed forces.

PURPORT

According to Śrīla Viśvanātha Cakravartī, Śrī Kṛṣṇa's grandson Aniruddha remained in Dvārakā to protect the city because He is originally Lord Viṣṇu's manifestation as the guardian of the spiritual planet Śvetadvīpa.

TEXTS 7-8

ते रथैर्देवधिषण्याभैर्
हयैश्च तरलप्लवैः

गजैर्नदद्भिरभ्राभैर्
नृभिर्विद्याधरद्युभिः

व्यरोचन्त महातेजाः
पथि काञ्चनमालिनः
दिव्यस्रग्वस्त्रसन्नाहाः
कलत्रैः खेचरा इव

*te rathair deva-dhiṣṇyābhair
hayaiś ca tarala-plavaiḥ
gajair nadadbhir abhrābhair
nṛbhir vidyādhara-dyubhiḥ*

*vyarocanta mahā-tejāḥ
pathi kāñcana-mālinah
divya-srag-vastra-sannāhāḥ
kalatraiḥ khe-carā iva*

SYNONYMS

te—they; *rathaiḥ*—with (soldiers riding) chariots; *deva*—of demigods; *dhiṣṇya*—the airplanes; *ābhaiḥ*—resembling; *hayaiḥ*—horses; *ca*—and; *tarala*—(like) waves; *plavaiḥ*—whose movement; *gajaiḥ*—elephants; *nadadbhiḥ*—bellowing; *abhra*—clouds; *ābhaiḥ*—resembling; *nṛbhiḥ*—and foot soldiers; *vidyādhara*—(like) Vidyādhara demigods; *dyubhiḥ*—effulgent; *vyarocanta*—(the Yādava princes) appeared resplendent; *mahā*—very; *tejāḥ*—powerful; *pathi*—on the road; *kāñcana*—gold; *mālinah*—having necklaces; *divya*—divine; *srag*—having flower garlands; *vastra*—dress; *sannāhāḥ*—and armor; *kalatraiḥ*—with their wives; *khe-carāḥ*—demigods who fly in the sky; *iva*—as if.

TRANSLATION

The mighty Yādavas passed with great majesty along the road. They were attended by their soldiers, who rode on chariots rivaling the airplanes of heaven, on horses moving with a rhythmic gait, and on bellowing elephants as huge as clouds. Also with them were many infantrymen as effulgent as celestial Vidyādhara. The Yādavas were so divinely dressed—being adorned with gold necklaces and flower garlands and wearing fine armor—that as they proceeded along the road with their wives they seemed to be demigods flying through the sky.

TEXT 9

तत्र स्नात्वा महाभागा
उपोष्य सुसमाहिताः
ब्राह्मणेभ्यो ददुर्धेनूर
वासःस्रगृक्ममालिनीः

*tatra snātvā mahā-bhāgā
upoṣya su-samāhitāḥ
brāhmaṇebhyo dadur dhenūr
vāsaḥ-srag-rukma-mālinīḥ*

SYNONYMS

tatra—there; *snātvā*—bathing; *mahā-bhāgāḥ*—the greatly pious (Yādavas); *upoṣya*—fasting; *su-samāhitāḥ*—with careful attention; *brāhmaṇebhyaḥ*—to *brāhmaṇas*; *daduḥ*—they gave; *dhenūḥ*—cows; *vāsaḥ*—with garments; *sraḥ*—flower garlands; *rukma*—gold; *mālinīḥ*—and necklaces.

TRANSLATION

At Samanta-pañcaka, the saintly Yādavas bathed and then observed a fast with careful attention. Afterward they presented *brāhmaëas* with cows bedecked with garments, flower garlands and gold necklaces.

TEXT 10

रामह्रदेषु विधिवत्
पुनराप्लुत्य वृष्णयः
ददः स्वन्नं द्विजाग्र्येभ्यः
कृष्णे नो भक्तिरस्त्विति

*rāma-hradeṣu vidhi-vat
punar āplutya vṛṣṇayaḥ
dadaḥ sv-annam dvijāgryebhyaḥ
kṛṣṇe no bhaktir astv iti*

SYNONYMS

rāma—of Lord Paraśurāma; *hradeṣu*—in the lakes; *vidhi-vat*—in accordance with scriptural injunctions; *punaḥ*—again; *āplutya*—taking a bath; *vṛṣṇayaḥ*—the Vṛṣṇis; *daduḥ*—gave; *su*—fine; *annam*—food; *dvija*—to *brāhmaṇas*; *agryebhyaḥ*—excellent; *kṛṣṇe*—to Kṛṣṇa; *naḥ*—our; *bhaktiḥ*—devotion; *astu*—may there be; *iti*—thus.

TRANSLATION

In accordance with scriptural injunctions, the descendants of Vṛṣṇi then bathed once more in Lord Paraśurāma's lakes and fed first-class *brāhmaṇas* with

sumptuous food. All the while they prayed, "May we be granted devotion to Lord Kṛṣṇa."

PURPORT

This second bath marked the end of their fasting, on the following day.

TEXT 11

स्वयं च तदनुज्ञाता
वृष्णयः कृष्णदेवताः
भुक्त्वोपविविशुः कामं
स्निग्धच्छायाङ्घ्रिपाङ्घ्रिषु

*svayaṁ ca tad-anujñātā
vṛṣṇayaḥ kṛṣṇa-devatāḥ
bhuktvopaviviśuḥ kāmam
snigdha-cchāyāṅghripāṅghriṣu*

SYNONYMS

svayaṁ—themselves; *ca*—and; *tat*—by Him (Lord Kṛṣṇa); *anujñātāḥ*—given permission; *vṛṣṇayaḥ*—the Vṛṣṇis; *kṛṣṇa*—Lord Kṛṣṇa; *devatāḥ*—whose exclusive Deity; *bhuktvā*—eating; *upaviviśuḥ*—sat down; *kāmam*—at will; *snigdha*—cool; *chāyā*—whose shade; *aṅghripa*—of trees; *aṅghriṣu*—at the feet.

TRANSLATION

Then, with the permission of Lord Kṛṣṇa, their sole object of worship, the Vṛṣṇis ate breakfast and sat down at their leisure beneath trees that gave cooling shade.

TEXTS 12-13

तत्रागतांस्ते ददृशुः
सुहृत्सम्बन्धिनो नृपान्
मत्स्योशीनरकौशल्य-
विदर्भकुरुसृञ्जयान्

काम्बोजकैकयान्मद्रान्
कुन्तीनानर्तकेरलान्
अन्यांश्चैवात्मपक्षीयान्
परांश्च शतशो नृप
नन्दादीन् सुहृदो गोपान्
गोपीश्चोत्कण्ठिताश्चिरम्

*tatrāgatāms te dadṛśuḥ
suhṛt-sambandhino nṛpān
matsyośīnara-kauśalya-
vidarbha-kuru-sṛñjayān*

*kāmboja-kaikayān madrān
kuntīn ānarta-keralān
anyāms caivātma-pakṣīyān
parāms ca śataśo nṛpa
nandādīn suhṛdo gopān
gopīs cotkaṇṭhitās cīram*

SYNONYMS

tatra—there; *āgatān*—arrived; *te*—they (the Yādavas); *dadṛśuḥ*—saw; *suhṛt*—friends; *sambandhināḥ*—and relatives; *nṛpān*—kings; *matsya-uśīnara-kausālya-vidarbha-kuru-sṛñjayān*—the Matsyas, Uśīnaras, Kauśalyas, Vidarbhas, Kurus and Sṛñjayas; *kāmboja-kaikayān*—the Kāmbojas and Kaikayas; *madrān*—the Madras; *kuntīn*—the Kuntīs; *ānarta-keralān*—the Ānartas and Keralas; *anyān*—others; *ca eva*—also; *ātma-pakṣīyān*—of their own party; *parān*—adversaries; *ca*—and; *śataśaḥ*—by the hundreds; *nṛpa*—O King (Parīkṣit); *nanda-ādīn*—headed by Nanda Mahārāja; *suhṛdaḥ*—their dear friends; *gopān*—the cowherd men; *gopīḥ*—the cowherd women; *ca*—and; *utkaṇṭhitāḥ*—in anxiety; *ciram*—for a long time.

TRANSLATION

The Yādavas saw that many of the kings who had arrived were old friends and relatives—the Matsyas, Uśīnaras, Kauśalyas, Vidarbhas, Kurus, Sṛñjayas, Kāmbojas, Kaikayas, Madras, Kuntīs and the kings of Ānarta and Kerala. They also saw many hundreds of other kings, both allies and adversaries. In addition, my dear King Parīkṣit, they saw their dear friends Nanda Mahārāja and the cowherd men and women, who had been suffering in anxiety for so long.

TEXT 14

अन्योन्यसन्दर्शनहर्षरंहसा
 प्रोत्फुल्लहृद्वक्त्रसरोरुहश्रियः
 आक्षिप्य गाढं नयनैः स्रवज्जला
 हृष्यत्त्वचो रुद्धगिरो ययुर्मुदम्

anyonya-sandarśana-harṣa-ramhasā
protphulla-hṛd-vaktra-saroruha-śriyaḥ
āśliṣya gāḍhaṁ nayanaiḥ sravaj-jalā

hṛṣyat-tvaco ruddha-giro yayur mudam

SYNONYMS

anyonya—of each other; *sandarśana*—from the seeing; *harṣa*—of the joy; *raṁhasā*—by the impulse; *protphulla*—blooming; *hṛt*—of their hearts; *vaktra*—and faces; *saroruha*—of the lotuses; *śriyaḥ*—whose beauty; *āśliṣya*—embracing; *gāḍham*—tightly; *nayanaiḥ*—from their eyes; *sravat*—pouring; *jalāḥ*—water (tears); *hṛṣyat*—erupting with hair standing on end; *tvacaḥ*—whose skin; *ruddha*—choked; *giraḥ*—whose speech; *yayuḥ*—they experienced; *mudam*—delight.

TRANSLATION

As the great joy of seeing one another made the lotuses of their hearts and faces bloom with fresh beauty, the men embraced one another enthusiastically. With tears pouring from their eyes, the hair on their bodies standing on end and their voices choked up, they all felt intense bliss.

TEXT 15

स्त्रियश्च संवीक्ष्य मिथोऽतिसौहृद-
स्मितामलापाङ्गदृशोऽभिरेभिरे
स्तनैः स्तनान् कुङ्कुमपङ्कूरुषितान्
निहत्य दोर्भिः प्रणयाश्रुलोचनाः

striyaś ca saṁvīkṣya mitho 'ti-sauhṛda-
smitāmalāpāṅga-dṛśo 'bhirebhire
stanaiḥ stanān kuṅkuma-pañka-rūṣitān
nihatya dorbhiḥ praṇayāśru-locanāḥ

SYNONYMS

striyaḥ—the women; *ca*—and; *saṁvīkṣya*—seeing; *mithaḥ*—one another; *ati*—extreme; *sauhr̥da*—with friendly affection; *smita*—smiling; *amala*—pure; *apāṅga*—exhibiting glances; *dṛśaḥ*—whose eyes; *abhirebhire*—they embraced; *stanaiḥ*—with breasts; *stanān*—breasts; *kunkuma*—of saffron; *pañka*—with paste; *rūṣitān*—smeared; *nihatya*—pressing; *dorbhiḥ*—with their arms; *praṇaya*—of love; *aśru*—tears; *locanāḥ*—in whose eyes.

TRANSLATION

The women glanced at one another with pure smiles of loving friendship.
And when they embraced, their breasts, smeared with saffron paste, pressed
against one another as their eyes filled with tears of affection.

TEXT 16

ततोऽभिवाद्य ते वृद्धान्
यविष्ठैरभिवादिताः
स्वागतं कुशलं पृष्ट्वा
चक्रुः कृष्णकथा मिथः

tato 'bhivādya te vṛddhān
yaviṣṭhair abhivāditāḥ
sv-āgataṁ kuśalaṁ pṛṣṭvā
cakruḥ kṛṣṇa-kathā mithaḥ

SYNONYMS

tataḥ—then; *abhivādya*—offering obeisances; *te*—they; *vṛddhān*—to their

elders; *yaviṣṭhaiḥ*—by their younger relatives; *abhivāditāḥ*—offered obeisances; *su-āgatam*—comfortable arrival; *kuśalam*—and well-being; *pr̥ṣṭvā*—inquiring about; *cakruḥ*—they made; *kṛṣṇa*—about Kṛṣṇa; *kathāḥ*—conversation; *mithaḥ*—among one another.

TRANSLATION

They all then offered obeisances to their elders and received respect in turn from their younger relatives. After inquiring from one another about the comfort of their trip and their well-being, they proceeded to talk about Kṛṣṇa.

PURPORT

These are the special dealings of Vaiṣṇavas. Even the family entanglements that delude ordinary conditioned souls are no encumbrance for those whose family members are all pure devotees of the Lord. Impersonalists have no capacity for appreciating these intimate dealings, since their philosophy condemns as illusory any kind of personal, emotional existence. When followers of impersonalism pretend to understand the loving relationships of Kṛṣṇa and His devotees, they only create havoc for themselves and whoever listens to them.

TEXT 17

पृथा भ्रातृन् स्वसृर्वीक्ष्य
तत्पुत्रान् पितरावपि
भ्रातृपत्नीर्मुकुन्दं च
जहौ सङ्कथया शुचः

pr̥thā bhrātṛn svasṛ̥r vīkṣya

*tat-putrān pitarāv api
bhrātṛ-patnīr mukundaṁ ca
jahau saṅkathayā śucaḥ*

SYNONYMS

prthā—Kuntī; *bhrātṛn*—her brothers; *svasṛḥ*—and sisters; *vīkṣya*—seeing; *tat*—their; *putrān*—children; *pitarau*—her parents; *api*—also; *bhrātṛ*—of her brothers; *patnīḥ*—the wives; *mukundaṁ*—Lord Kṛṣṇa; *ca*—also; *jahau*—she gave up; *saṅkathayā*—while talking; *śucaḥ*—her sorrow.

TRANSLATION

Queen Kuntī met with her brothers and sisters and their children, and also with her parents, her brothers' wives and Lord Mukunda. While talking with them she forgot her sorrow.

PURPORT

Even the constant anxiety of a pure devotee, apparently just the opposite of the impersonalists' *śānti*, can be an exalted manifestation of love of God, as exemplified by Śrīmatī Kuntīdevī, the aunt of Lord Kṛṣṇa and mother of the Pāṇḍavas.

TEXT 18

कुन्त्युवाच
आर्य भ्रातरहं मन्ये
आत्मानमकृताशिषम्
यद्वा आपत्सु मद्वार्ता

नानुस्मरथ सत्तमाः

kuntī uvāca
ārya bhrātar aham manye
ātmānam akṛtāśiṣam
yad vā āpatsu mad-vārtām
nānusmaratha sattamāḥ

SYNONYMS

kuntī uvāca—Queen Kuntī said; *ārya*—O respectable one; *bhrātaḥ*—O brother; *aham*—I; *manye*—think; *ātmānam*—myself; *akṛta*—having failed to achieve; *āśiṣam*—my desires; *yat*—since; *vai*—indeed; *āpatsu*—in times of danger; *mat*—to me; *vārtām*—what occurred; *na anusmaratha*—all of you do not remember; *sat-tamāḥ*—most saintly.

TRANSLATION

Queen Kuntī said: My dear, respectable brother, I feel that my desires have been frustrated, because although all of you are most saintly, you forgot me during my calamities.

PURPORT

Here Queen Kuntī addresses her brother Vasudeva.

TEXT 19

सुहृदो ज्ञातयः पुत्रा
भ्रातरः पितरावपि
नानुस्मरन्ति स्वजनं

यस्य दैवमदक्षिणम्

*suhṛdo jñātayaḥ putrā
bhrātaraḥ pitarāv api
nānusmaranti sva-janam
yasya daivam adakṣiṇam*

SYNONYMS

suhṛdaḥ—friends; *jñātayaḥ*—and relatives; *putrāḥ*—sons; *bhrātaraḥ*—brothers; *pitarau*—parents; *api*—even; *na anusmaranti*—do not remember; *sva-janam*—a dear one; *yasya*—whose; *daivam*—Providence; *adakṣiṇam*—unfavorable.

TRANSLATION

Friends and family members—even children, brothers and parents—forget a dear one whom Providence no longer favors.

PURPORT

Śrīla Śrīdhara Svāmī and Viśvanātha Cakravartī Ṭhākura both comment that Kuntī does not blame her relatives for her suffering. Thus she calls them "most saintly persons" and alludes here to her own bad fortune as the cause of her unhappiness.

TEXT 20

श्रीवसुदेव उवाच
अम्ब मास्मानसूयेथा
दैवक्रीडनकान्नरान्

ईशस्य हि वशे लोकः
कुरुते कार्यतेऽथ वा

śrī-vasudeva uvāca
amba māsmān asūyethā
daiva-kṛīḍanakān narān
īśasya hi vaśe lokah
kurute kāryate 'tha vā

SYNONYMS

śrī-vasudevaḥ uvāca—Śrī Vasudeva said; *amba*—my dear sister; *mā*—please do not; *asmān*—with us; *asūyethāḥ*—be angry; *daiva*—of fate; *kṛīḍanakān*—the playthings; *narān*—men; *īśasya*—of the Supreme Lord; *hi*—indeed; *vaśe*—under the control; *lokaḥ*—a person; *kurute*—acts on his own; *kāryate*—is made to act by others; *atha vā*—or else.

TRANSLATION

Śrī Vasudeva said: Dear sister, please do not be angry with us. We are only ordinary men, playthings of fate. Indeed, whether a person acts on his own or is forced by others, he is always under the Supreme Lord's control.

TEXT 21

कंसप्रतापिताः सर्वे
वयं याता दिशं दिशम्
एतर्ह्येव पुनः स्थानं
दैवेनासादिताः स्वसः

*kaṁsa-pratāpitāḥ sarve
vayaṁ yātā diśaṁ diśaṁ
etarhi eva punaḥ sthānaṁ
daivenāsāditāḥ svasaḥ*

SYNONYMS

kaṁsa—by Kāṁsa; *pratāpitāḥ*—severely troubled; *sarve*—all; *vayaṁ*—we; *yātāḥ*—went away; *diśaṁ diśaṁ*—in various directions; *etarhi eva*—just now; *punaḥ*—again; *sthānaṁ*—to our proper places; *daivena*—by Providence; *āsāditāḥ*—brought; *svasaḥ*—O sister.

TRANSLATION

Harassed by Kāṁsa, we all fled in various directions, but by the grace of Providence we have now finally been able to return to our homes, my dear sister.

TEXT 22

श्रीशुक उवाच
वसुदेवोग्रसेनाद्यैर्
यदुभिस्तेऽर्चिता नृपाः
आसन्नच्युतसन्दर्श-
परमानन्दनिर्वृताः

*śrī-śuka uvāca
vasudevograsenādyair
yadubhis te 'rcitā nṛpāḥ
āsann acyuta-sandarśa-*

paramānanda-nirvṛtāḥ

SYNONYMS

śrī-śukaḥ *uvāca*—Śrī Śukadeva Gosvāmī said; *vasudeva-ugrasena-ādyaiḥ*—headed by Vasudeva and Ugrasena; *yadubhiḥ*—by the Yādavas; *te*—they; *arcitāḥ*—honored; *nṛpāḥ*—the kings; *āsan*—became; *acyuta*—of Lord Kṛṣṇa; *sandarśa*—by the seeing; *parama*—supreme; *ānanda*—in ecstasy; *nirvṛtāḥ*—pacified.

TRANSLATION

Śukadeva Gosvāmī said: Vasudeva, Ugrasena and the other Yadus honored the various kings, who became supremely blissful and content upon seeing Lord Acyuta.

TEXTS 23-26

भीष्मो द्रोणोऽम्बिकापुत्रो
गान्धारी ससुता तथा
सदाराः पाण्डवाः कुन्ती
सञ्जयो विदुरः कृपः

कुन्तीभोजो विराटश्च
भीष्मको नग्नजिन्महान्
पुरुजिद् द्रुपदः शल्यो
धृष्टकेतुः स काशिराट्

दमघोषो विशालाक्षे

मैथिलो मद्रकेकयौ
युधामन्युः सुशर्मा च
ससुता बाह्लिकादयः

राजानो ये च राजेन्द्र
युधिष्ठिरमनुव्रताः
श्रीनिकेतं वपुः शौरेः
सस्त्रीकं वीक्ष्य विस्मिताः

*bhīṣmo droṇo 'mbikā-putro
gāndhārī sa-sutā tathā
sa-dārāḥ pāṇḍavāḥ kuntī
sañjāyo vidurāḥ kṛpāḥ*

*kuntībhojo virāṭaś ca
bhīṣmako nagnajin mahān
purujid drupadaḥ śalyo
dhr̥ṣṭaketuḥ sa kāśi-rāṭ*

*damaghoṣo viśālākṣo
maithilo madra-kekayau
yudhāmanyuḥ suśarmā ca
sa-sutā bāhlikādayaḥ*

*rājāno ye ca rājendra
yudhiṣṭhiraṁ anuvratāḥ
śrī-niketaṁ vapuḥ śaureḥ
sa-strikāṁ vīkṣya vismitāḥ*

SYNONYMS

bhīṣmaḥ droṇaḥ ambikā-putraḥ—Bhīṣma, Droṇa and the son of Ambikā (Dhṛtarāṣṭra); *gāndhārī*—Gāndhārī; *sa*—together with; *sutāḥ*—her sons; *tathā*—also; *sa-dārāḥ*—with their wives; *pāṇḍavāḥ*—the sons of Pāṇḍu; *kuntī*—Kuntī; *sañjayaḥ viduraḥ kṛpāḥ*—Sañjaya, Vidura and Kṛpa; *kuntībhojaḥ virāṭaḥ ca*—Kuntībhoja and Virāṭa; *bhīṣmakaḥ*—Bhīṣmaka; *nagnajit*—Nagnajit; *mahān*—the great; *purujit drupadaḥ śalyaḥ*—Purujit, Drupada and Śalya; *dhṛṣṭaketuḥ*—Dhṛṣṭaketu; *saḥ*—he; *kāśi-rāṭ*—the King of Kāśi; *damaghoṣaḥ viśālākṣaḥ*—Damaghoṣa and Viśālākṣa; *maithilaḥ*—the King of Mithilā; *madra-kekayau*—the kings of Madra and Kekaya; *yudhāmanyuḥ suśarmā ca*—Yudhāmanyu and Suśarmā; *sa-sutāḥ*—with their sons; *bāhlika-ādayaḥ*—Bāhlika and others; *rājānaḥ*—kings; *ye*—who; *ca*—and; *rāja-indra*—O best of kings (Parīkṣit); *yudhiṣṭhiraṁ*—Mahārāja Yudhiṣṭhira; *anuvrataḥ*—following; *śrī*—of opulence and beauty; *niketaṁ*—the abode; *vapuḥ*—the personal form; *śaureḥ*—of Lord Kṛṣṇa; *sa-strīkam*—along with His wives; *vikṣya*—seeing; *vismitāḥ*—amazed.

TRANSLATION

All the royalty present, including Bhīṣma, Droṇa, Dhṛtarāṣṭra, Gāndhārī and her sons, the Pāṇḍavas and their wives, Kuntī, Sañjaya, Vidura, Kṛpācārya, Kuntībhoja, Virāṭa, Bhīṣmaka, the great Nagnajit, Purujit, Drupada, Śalya, Dhṛṣṭaketu, Kāśirāja, Damaghoṣa, Viśālākṣa, Maithila, Madra, Kekaya, Yudhāmanyu, Suśarmā, Bāhlika with his associates and their sons, and the many other kings subservient to Mahārāja Yudhiṣṭhira—all of them, O best of kings, were simply amazed to see the transcendental form of Lord Kṛṣṇa, the abode of all opulence and beauty, standing before them with His consorts.

PURPORT

All these kings were now followers of Yudhiṣṭhira because he had subjugated each of them to earn the privilege of performing the Rājasūya sacrifice. The Vedic injunctions state that a *kṣatriya* who wants to execute the

Rājasūya for elevation to heaven must first send out a "victory horse" to roam freely; any other king whose territory this horse enters must either voluntarily submit or face the *kṣatriya* or his representatives in battle.

TEXT 27

अथ ते रामकृष्णाभ्यां
सम्यक्प्राप्तसमर्हणाः
प्रशंसुर्मुदा युक्ता
वृष्णीन् कृष्णपरिग्रहान्

*atha te rāma-kṛṣṇābhyām
samyak prāpta-samarhaṇāḥ
praśaṁsur mudā yuktā
vṛṣṇīn kṛṣṇa-parigrahān*

SYNONYMS

atha—then; *te*—they; *rāma-kṛṣṇābhyām*—by Balarāma and Kṛṣṇa; *samyak*—properly; *prāpta*—having received; *samarhaṇāḥ*—appropriate tokens of honor; *praśaṁsuḥ*—enthusiastically praised; *mudā*—with joy; *yuktāḥ*—filled; *vṛṣṇīn*—the Vṛṣṇis; *kṛṣṇa*—of Lord Kṛṣṇa; *parigrahān*—the personal associates.

TRANSLATION

After Lord Balarāma and Lord Kṛṣṇa had liberally honored them, with great joy and enthusiasm these kings began to praise the members of the Vṛṣṇi clan, Śrī Kṛṣṇa's personal associates.

TEXT 28

अहो भोजपते यूयं
जन्मभाजो नृणामिह
यत्पश्यथासकृत्कृष्णं
दुर्दर्शमपि योगिनाम्

*aho bhoja-pate yūyam
janma-bhājo nṛṇām iha
yat paśyathāsakṛt kṛṣṇam
durdarśam api yoginām*

SYNONYMS

aho—ah; *bhoja-pate*—O master of the Bhojas, Ugrasena; *yūyam*—you; *janma-bhājaḥ*—having taken a worthwhile birth; *nṛṇām*—among men; *iha*—in this world; *yat*—because; *paśyatha*—you see; *asakṛt*—repeatedly; *kṛṣṇam*—Lord Kṛṣṇa; *durdarśam*—rarely seen; *api*—even; *yoginām*—by great mystics.

TRANSLATION

[The kings said:] O King of the Bhojas, you alone among men have achieved a truly exalted birth, for you continually behold Lord Kṛṣṇa, who is rarely visible even to great yogīs.

TEXTS 29-30

यद्विश्रुतिः श्रुतिनुतेदमलं पुनाति
पादावनेजनपयश्च वचश्च शास्त्रम्

भूः कालभर्जितभगापि यदङ्घ्रिपद्म-
स्पर्शोत्थशक्तिरभिवर्षति नोऽखिलार्थान्

तद्दर्शनस्पर्शनानुपथप्रजल्प-
शय्यासनाशनसयौनसपिण्डबन्धः
येषां गृहे निरयवर्त्मनि वर्ततां वः
स्वर्गापवर्गविरमः स्वयमास विष्णुः

yad-viśrutiḥ śruti-nutedam alam punāti
pādāvanejana-payaś ca vacaś ca śāstram
bhūḥ kāla-bharjita-bhagāpi yad-aṅghri-padma-
sparśottha-śaktir abhivarṣati no 'khilārthān

tad-darśana-sparśanānupatha-prajalpa-
śayyāsanāśana-sayauna-sapiṇḍa-bandhaḥ
yeṣāṃ gṛhe niraya-vartmani vartatām vaḥ
svargāpavarga-viramaḥ svayam āsa viṣṇuḥ

SYNONYMS

yat—whose; viśrutiḥ—fame; śruti—by the Vedas; nutā—vibrated; idam—this (universe); alam—thoroughly; punāti—purifies; pāda—whose feet; avanejana—washing; payaḥ—the water; ca—and; vacaḥ—words; ca—and; śāstram—the revealed scriptures; bhūḥ—the earth; kāla—by time; bharjita—ravaged; bhagā—whose good fortune; api—even; yat—whose; aṅghri—of the feet; padma—lotuslike; sparśa—by the touch; uttha—wakened; śaktiḥ—whose energy; abhivarṣati—abundantly rains; naḥ—upon us; akhila—all; arthān—objects of desire; tat—Him; darśana—with seeing; sparśana—touching; anupatha—walking alongside; prajalpa—conversing with; śayyā—lying down to take rest; āsana—sitting; aśana—eating; sa-yauna—in

relationships through marriage; *sa-piṇḍa*—and in blood relationships; *bandhaḥ*—connections; *yeṣām*—in whose; *gṛhe*—family life; *niraya*—of hell; *vartmani*—upon the path; *vartatām*—who travel; *vaḥ*—your; *svarga*—of (desire for attaining) heaven; *apavarga*—and liberation; *viramaḥ*—the (cause of) cessation; *svayam*—in person; *āsa*—has been present; *viṣṇuḥ*—the Supreme Lord Viṣṇu.

TRANSLATION

His fame, as broadcast by the *Vedas*, the water that has washed His feet, and the words He speaks in the form of the revealed scriptures—these thoroughly purify this universe. Although the earth's good fortune was ravaged by time, the touch of His lotus feet has revitalized her, and thus she is raining down on us the fulfillment of all our desires. The same Lord Viṣṇu who makes one forget the goals of heaven and liberation has now entered into marital and blood relationships with you, who otherwise travel on the hellish path of family life. Indeed, in these relationships you see and touch Him directly, walk beside Him, converse with Him, and together with Him lie down to rest, sit at ease and take your meals.

PURPORT

All Vedic *mantras* glorify Lord Viṣṇu; this truth is supported with elaborate evidence by learned *ācāryas* like Rāmānuja, in his *Vedārtha-saṅgraha*, and Madhva, in his *Ṛg-veda-bhāṣya*. The words Viṣṇu Himself speaks, such as the *Bhagavad-gītā*, are the confidential essence of all scripture. In His manifestation as Vyāsadeva, the Supreme Lord composed both the *Vedānta-sūtras* and *Mahābhārata*, and this *Mahābhārata* includes Śrī Kṛṣṇa's personal statement: *vedaiś ca sarvair aham eva vedyo/ vedānta-kṛd veda-vid eva cāham*. "By all the *Vedas*, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the *Vedas*." (*Bhagavad-gītā* 15.15)

When Lord Viṣṇu appeared before Bali Mahārāja to beg three steps of land,

the Lord's second step pierced the shells of the universe. The water of the transcendental river Virajā, lying just outside the universal egg, thus seeped inside, washing Lord Vāmana's foot and flowing down to become the Ganges River. Because of the sanctity of its origin, the Ganges is generally considered the most holy of rivers. But even more potent is the water of the Yamunā, where Lord Viṣṇu in His original form of Govinda played with His intimate companions.

In these two verses the assembled kings praise the special merit of Lord Kṛṣṇa's Yadu clan. Not only do they see Kṛṣṇa, but they are also directly connected with Him by dual bonds of marital and blood relationships. Śrīla Viśvanātha Cakravartī suggests that the word *bandha*, beside its more obvious meaning of "relation," can also be understood in the sense of "capture," expressing that the love the Yadus feel for the Lord obliges Him always to stay with them.

TEXT 31

श्रीशुक उवाच
नन्दस्तत्र यदून् प्राप्तान्
ज्ञात्वा कृष्णपुरोगमान्
तत्रागमद् वृतो गोपैर्
अनःस्थार्थैर्दिदृक्षया

śrī-śuka uvāca
nandas tatra yadūn prāptān
jñātvā kṛṣṇa-purogamān
tatrāgamad vṛto gopair
anaḥ-sthāṛthair didṛkṣayā

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *nandaḥ*—Nanda Mahārāja; *tatra*—there; *yadūn*—the Yadus; *prāptān*—arrived; *jñātvā*—finding out; *kṛṣṇa*—Lord Kṛṣṇa; *puraḥ-gamān*—keeping in front; *tatra*—there; *agamat*—he went; *vṛtaḥ*—accompanied; *gopaiḥ*—by the cowherds; *anaḥ*—on their wagons; *stha*—placed; *arthaiḥ*—whose possessions; *didṛkṣayā*—wanting to see.

TRANSLATION

Śukadeva Gosvāmī said: When Nanda Mahārāja learned that the Yadus had arrived, led by Kṛṣṇa, he immediately went to see them. The cowherds accompanied him, their various possessions loaded on their wagons.

PURPORT

The cowherds of Vraja were planning to stay at Kurukṣetra for some days, so they came equipped with adequate provisions, especially milk products and other foods for the pleasure of Kṛṣṇa and Balarāma.

TEXT 32

तं दृष्ट्वा वृष्णयो हृष्टासु
तन्वः प्राणमिवोत्थिताः
परिष्वजिरे गाढं
चिरदर्शनकातराः

*taṁ dṛṣṭvā vṛṣṇayo hṛṣṭās
tanvaḥ prāṇam ivotthitāḥ*

*pariṣasvajire gāḍham
cira-darśana-kātarāḥ*

SYNONYMS

tam—him, Nanda; *dṛṣṭvā*—seeing; *vṛṣṇayah*—the Vṛṣṇis; *hr̥ṣṭāḥ*—delighted; *tanvaḥ*—living bodies; *prāṇam*—their vital air; *iva*—as if; *utthitāḥ*—rising; *pariṣaśvajire*—they embraced him; *gāḍham*—firmly; *cira*—after a long time; *darśana*—in seeing; *kātarāḥ*—agitated.

TRANSLATION

Seeing Nanda, the Vṛṣṇis were delighted and stood up like dead bodies coming back to life. Having felt much distress at not seeing him for so long, they held him in a tight embrace.

TEXT 33

वसुदेवः परिष्वज्य
सम्प्रीतः प्रेमविह्वलः
स्मरन् कंसकृतान् क्लेशान्
पुत्रन्यासं च गोकुले

*vasudevaḥ pariṣvajya
samprītaḥ prema-vihvalaḥ
smaran kaṁsa-kṛtān kleśān
putra-nyāsaṁ ca gokule*

SYNONYMS

vasudevaḥ—Vasudeva; *pariṣvajya*—embracing (Nanda Mahārāja);

samprītaḥ—overjoyed; *prema*—due to love; *vihvalaḥ*—beside himself; *smaran*—remembering; *kāṁsa-kṛtān*—created by Kāṁsa; *kleśān*—the troubles; *putra*—of his sons; *nyāsam*—the leaving; *ca*—and; *gokule*—in Gokula.

TRANSLATION

Vasudeva embraced Nanda Mahārāja with great joy. Beside himself with ecstatic love, Vasudeva remembered the troubles Kāṁsa had caused him, forcing him to leave his sons in Gokula for Their safety.

TEXT 34

कृष्णरामौ परिष्वज्य
पितरावभिवाद्य च
न किञ्चनोचतुः प्रेम्णा
साश्रुकण्ठौ कुरुद्वह

kṛṣṇa-rāmau pariṣvajya
pitarāv abhivādyā ca
na kiñcanocatuh premṇā
sāśru-kaṇṭhau kurūdvaha

SYNONYMS

kṛṣṇa-rāmau—Kṛṣṇa and Balarāma; *pariṣvajya*—embracing; *pitarau*—Their parents; *abhivādyā*—offering respects; *ca*—and; *na kiñcana*—nothing; *ūcatuh*—said; *premṇā*—with love; *sa-aśru*—full of tears; *kaṇṭhau*—whose throats; *kuru-udvaha*—O most heroic of the Kurus.

TRANSLATION

O hero of the Kurus, Kṛṣṇa and Balarāma embraced Their foster parents and bowed down to them, but Their throats were so choked up with tears of love that the two Lords could say nothing.

PURPORT

After a long separation, a respectful child should first offer obeisances to his parents. Nanda and Yaśodā gave their sons no opportunity for this, however, for as soon as they saw Them they embraced Them. Only then could Kṛṣṇa and Balarāma offer Their proper respects.

TEXT 35

तावात्मासनमारोप्य
बाहुभ्यां परिरभ्य च
यशोदा च महाभागा
सुतौ विजहतुः शुचः

*tāv ātmāsanam āroṇya
bāhubhyām parirabhya ca
yaśodā ca mahā-bhāgā
sutau vijahatuḥ śucaḥ*

SYNONYMS

tau—the two of Them; *ātma-āsanam*—onto their laps; *āroṇya*—raising; *bāhubhyām*—with their arms; *parirabhya*—embracing; *ca*—and; *yaśodā*—mother Yaśodā; *ca*—also; *mahā-bhāgā*—saintly; *sutau*—their sons; *vijahatuḥ*—they gave up; *śucaḥ*—their sorrow.

TRANSLATION

Raising their two sons onto their laps and holding Them in their arms,
Nanda and saintly mother Yaśodā forgot their sorrow.

PURPORT

Śrīla Viśvanātha Cakravartī explains that after the initial embraces and obeisances, Vasudeva led Nanda and Yaśodā into his tent as they held the hands of Kṛṣṇa and Balarāma. Following them inside were Rohiṇī, other women and men of Vraja, and a number of attendants. Inside, Nanda and Yaśodā took the two boys on their laps. Despite having heard the glories of the two Lords of Dvārakā, and despite seeing these opulences now before their eyes, Nanda and Yaśodā looked upon Them as if They were still their eight-year-old children.

TEXT 36

रोहिणी देवकी चाथ
परिष्वज्य व्रजेश्वरीम्
स्मरन्त्यौ तत्कृतां मैत्रीं
बाष्पकण्ठ्यौ समूचतुः

*rohiṇī devakī cātha
pariṣvajya vrajeśvarīm
smarantyaū tat-kṛtām maitrīm
bāṣpa-kaṇṭhyau samūcatuḥ*

SYNONYMS

rohiṇī—Rohiṇī; *devakī*—Devakī; *ca*—and; *atha*—next;
pariṣvajya—embracing; *vraja-īśvarīm*—the Queen of Vraja (Yaśodā);
smarantyaū—remembering; *tat*—by her; *kṛtam*—done; *maitrīm*—friendship;
bāṣpa—tears; *kaṇṭhyaū*—in whose throats; *saṁūcatuḥ*—they addressed her.

TRANSLATION

Then Rohiṇī and Devakī both embraced the Queen of Vraja, remembering the faithful friendship she had shown them. Their throats choking with tears, they addressed her as follows.

PURPORT

At this time, according to Śrīla Viśvanātha Cakravartī, Śrī Vasudeva invited Nanda outside to meet Ugrasena and the other elder Yadus. Taking this opportunity, Rohiṇī and Devakī talked with Queen Yaśodā.

TEXT 37

का विस्मरेत वां मैत्रीम्
अनिवृत्तां व्रजेश्वरि
अवाप्याप्यैन्द्रमैश्वर्यं
यस्या नेह प्रतिक्रिया

kā vismareta vām maitrīm
anivṛttām vrajeśvari
avāpyāpy aindram aiśvaryaṁ
yasyā neha pratikriyā

SYNONYMS

kā—what woman; *vismareta*—can forget; *vām*—of you two (Yasodā and Nanda); *maitrīm*—the friendship; *anivṛttām*—unceasing; *vraja-īśvari*—O Queen of Vraja; *avāpya*—obtaining; *api*—even; *aīndram*—of Indra; *aīśvaryam*—opulence; *yasyāḥ*—for which; *na*—not; *iha*—in this world; *prati-kriyā*—repayment.

TRANSLATION

[Rohiṇī and Devakī said:] What woman could forget the unceasing friendship you and Nanda have shown us, dear Queen of Vraja? There is no way to repay you in this world, even with the wealth of Indra.

TEXT 38

एतावदृष्टपितरौ युवयोः स्म पित्रोः
सम्प्रीणनाभ्युदयपोषणपालनानि
प्राप्योषतुर्भवति पक्ष्म ह यद्वदक्ष्णोर्
न्यस्तावकुत्र च भयौ न सतां परः स्वः

*etāv adṛṣṭa-pitarau yuvayoḥ sma pitroḥ
samprīṇanābhyudaya-poṣaṇa-pālanāni
prāpyoṣatur bhavati pakṣma ha yadvad akṣṇor
nyastāv akutra ca bhayau na satām paraḥ svaḥ*

SYNONYMS

etau—these two; *adṛṣṭa*—not having seen; *pitarau*—Their parents; *yuvayoḥ*—of you two; *sma*—indeed; *pitroḥ*—the parents; *samprīṇana*—coddling; *abhyudaya*—bringing up; *poṣaṇa*—nourishment; *pālanāni*—and protection; *prāpya*—receiving; *uṣatuḥ*—They resided;

bhavati—my good lady; *pakṣma*—eyelids; *ha*—indeed; *yadvat*—just as; *akṣṇoḥ*—of the eyes; *nyastau*—place in custody; *akutra*—nowhere; *ca*—and; *bhayau*—whose fear; *na*—not; *satām*—for saintly persons; *paraḥ*—other; *svaḥ*—own.

TRANSLATION

Before these two boys had ever seen Their real parents, you acted as Their parents and gave Them all affectionate care, training, nourishment and protection. They were never afraid, good lady, because you protected Them just as eyelids protect the eyes. Indeed, saintly persons like you never discriminate between outsiders and their own kin.

PURPORT

As Śrīla Viśvanātha Cakravartī explains, Kṛṣṇa and Balarāma had not seen Their parents for two reasons: because of Their exile in Vraja, and also because They are never actually born and therefore have no parents.

Śrīla Viśvanātha Cakravartī also describes what Devakī thought before speaking this verse: "Alas, because for so long these two sons of mine had you, Yaśodā, as Their guardian and mother, and because They were immersed in such a vast ocean of ecstatic loving dealings with you, now that you are once more before Them They are too distracted to even notice me. Also, you are behaving as if insane and blind with love for Them, showing millions of times more maternal affection than I possess. Thus you simply keep staring at us, your friends, without recognizing us. So let me bring you back to reality on the pretext of some affectionate words."

Then, when Devakī failed to get any response from Yaśodā even after addressing her, Rohiṇī said, "My dear Devakī, it's impossible just now to rouse her out of this ecstatic trance. We are crying in the wilderness, and her two sons are no less bound up in the ropes of affection for her than she is for

Them. So let us now go outside to meet with Pṛthā, Draupadī and the others."

TEXT 39

श्रीशुक उवाच
गोप्यश्च कृष्णमुपलभ्य चिरादभीष्टं
यत्प्रेक्षणे दृशिषु पक्ष्मकृतं शपन्ति
दृग्भिर्हृदीकृतमलं परिरभ्य सर्वास
तद्भावमापुरपि नित्ययुजां दुरापम्

śrī-śuka uvāca

*gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭam
yat-prekṣaṇe dṛśiṣu pakṣma-kṛtam śapanti
dṛgbhir hṛdī-kṛtam alam parirabhya sarvās
tad-bhāvam āpur api nitya-yujām durāpam*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *gopyaḥ*—the young cowherd women; *ca*—and; *kṛṣṇam*—Kṛṣṇa; *upalabhya*—sighting; *cirāt*—after a long time; *abhīṣṭam*—their object of desire; *yat*—whom; *prekṣaṇe*—while seeing; *dṛśiṣu*—on their eyes; *pakṣma*—of lids; *kṛtam*—the maker; *śapanti*—they would curse; *dṛgbhiḥ*—with their eyes; *hṛdī-kṛtam*—taken into their hearts; *alam*—to their satisfaction; *parirabhya*—embracing; *sarvāḥ*—all of them; *tat*—in Him; *bhāvam*—ecstatic absorption; *āpuḥ*—attained; *api*—even though; *nitya*—constantly; *yujām*—for those who engage in yogic discipline; *durāpam*—difficult to attain.

TRANSLATION

Śukadeva Gosvāmī said: While gazing at their beloved Kṛṣṇa, the young gopīs used to condemn the creator of their eyelids, [which would momentarily block their vision of Him]. Now, seeing Kṛṣṇa again after such a long separation, with their eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic yoga find such absorption difficult to achieve.

PURPORT

According to Śrīla Viśvanātha Cakravartī, just then Lord Balarāma saw the gopīs standing a short distance away. Seeing them trembling with eagerness to meet Kṛṣṇa, and apparently ready to give up their lives if they could not, He tactfully decided to get up and involve Himself elsewhere. Then the gopīs attained the state described in the current verse. In referring to the gopīs' intolerant disrespect of Lord Brahmā, "the creator of eyelids," Śukadeva Gosvāmī is giving vent to his own subtle jealousy of the gopīs' favored position.

Śrīla Jīva Gosvāmī offers an alternate understanding of the phrase *nitya-yujām*, which may mean "even of the Lord's principal queens, who tend to be proud of their constant association with Him."

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda writes, "Because they had been separated from Kṛṣṇa for so many years, the gopīs, having come along with Nanda Mahārāja and mother Yaśodā, felt intense ecstasy in seeing Kṛṣṇa. No one can even imagine how anxious the gopīs were to see Kṛṣṇa again. As soon as Kṛṣṇa became visible to them, they took Him inside their hearts through their eyes and embraced Him to their full satisfaction. Even though they were embracing Kṛṣṇa only mentally, they became so ecstatic and overwhelmed with joy that for the time being they completely forgot themselves. The ecstatic trance which they achieved simply by mentally embracing Kṛṣṇa is impossible to achieve even for great yogīs constantly engaged in meditation on the Supreme Personality of Godhead.

Kṛṣṇa could understand that the *gopīs* were rapt in ecstasy by embracing Him in their minds, and therefore, since He is present in everyone's heart, He also reciprocated the embracing from within."

TEXT 40

भगवांस्तास्तथाभूता
विविक्त उपसङ्गतः
आश्लिष्यानामयं पृष्ट्वा
प्रहसन्निदमब्रवीत्

*bhagavāṁs tās tathā-bhūtā
vivikta upasaṅgataḥ
āśliṣyānāmayam pṛṣṭvā
prahasann idam abravīt*

SYNONYMS

bhagavān—the Supreme Lord; *tāḥ*—them; *tathā-bhūtāḥ*—being in such a state; *vivikte*—in a secluded place; *upasaṅgataḥ*—going up to; *āśliṣya*—embracing; *anāmayam*—health; *pṛṣṭvā*—asking about; *prahasan*—laughed; *idam*—this; *abravīt*—said.

TRANSLATION

The Supreme Lord approached the *gopīs* in a secluded place as they stood in their ecstatic trance. After embracing each of them and inquiring about their well-being, He laughed and spoke as follows.

PURPORT

Śrīla Viśvanātha Cakravartī comments that Kṛṣṇa expanded Himself by His *vibhūti-śakti* to embrace each of the *gopīs* individually, thus waking each of them from her trance. He inquired, "Are you now relieved of your pain of separation?" and laughed to help lighten their spirits.

TEXT 41

अपि स्मरथ नः सख्यः
स्वानामर्थचिकीर्षया
गतांश्चिरायिताञ्छत्रु-
पक्षक्षपणचेतसः

api smaratha naḥ sakhyaḥ
svānām artha-cikīrṣayā
gatāṁś cirāyitāñ chatru-
pakṣa-kṣapaṇa-cetasah

SYNONYMS

api—whether; *smaratha*—you remember; *naḥ*—Us; *sakhyaḥ*—girlfriends; *svānām*—of dear ones; *artha*—the purposes; *cikīrṣayā*—with the desire of executing; *gatān*—gone away; *cirāyitān*—having remained long; *śatru*—of Our enemies; *pakṣa*—the party; *kṣapaṇa*—to destroy; *cetasah*—whose intent.

TRANSLATION

[Lord Kṛṣṇa said:] My dear girlfriends, do you still remember Me? It was for My relatives' sake that I stayed away so long, intent on destroying My enemies.

TEXT 42

अप्यवध्यायथास्मान् स्विद्
अकृतज्ञाविशङ्कया
नूनं भूतानि भगवान्
युनक्ति वियुनक्ति च

*apy avadhyāyathāsmān svid
akṛta-jñāviśaṅkayā
nūnam bhūtāni bhagavān
yunakti viyunakti ca*

SYNONYMS

api—also; *avadhyāyatha*—you hold in contempt; *asmān*—Us; *svit*—perhaps; *akṛta-jñā*—as being ungrateful; *āviśaṅkayā*—with the suspicion; *nūnam*—indeed; *bhūtāni*—living beings; *bhagavān*—the Supreme Lord; *yunakti*—joins; *viyunakti*—separates; *ca*—and.

TRANSLATION

Do you perhaps think I'm ungrateful and thus hold Me in contempt? After all, it is the Supreme Lord who brings living beings together and then separates them.

PURPORT

Śrīla Viśvanātha Cakravartī reveals the *gopīs'* thoughts: "We are not like You, who, with Your heart shattered by remembering us day and night, gave up all sense enjoyment in Your distress of separation. Rather, we have not remembered You at all; in fact, we have been quite happy without You." In response, Kṛṣṇa here asks whether they resent His ingratitude.

TEXT 43

वायुर्यथा घनानीकं
तृणं तूलं रजांसि च
संयोज्याक्षिपते भूयस्
तथा भूतानि भूतकृत

*vāyur yathā ghanānīkaṁ
tṛṇaṁ tūlaṁ rajāṁsi ca
saṁyojyākṣipate bhūyas
tathā bhūtāni bhūta-kṛt*

SYNONYMS

vāyuh—the wind; *yathā*—as; *ghana*—of clouds; *anīkaṁ*—groups; *tṛṇam*—grass; *tūlam*—cotton; *rajāṁsi*—dust; *ca*—and; *saṁyojya*—bringing together; *ākṣipate*—throws apart; *bhūyaḥ*—once again; *tathā*—so; *bhūtāni*—living beings; *bhūta*—of living beings; *kṛt*—the creator.

TRANSLATION

Just as the wind brings together masses of clouds, blades of grass, wisps of cotton and particles of dust, only to scatter them all again, so the creator deals with His created beings in the same way.

TEXT 44

मयि भक्तिर्हि भूतानाम्
अमृतत्वाय कल्पते

दिष्ट्या यदासीन्मत्स्नेहो
भवतीनां मदापनः

*mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnām mad-āpanaḥ*

SYNONYMS

mayi—to Me; *bhaktiḥ*—devotional service; *hi*—indeed; *bhūtānām*—for living beings; *amṛtatvāya*—to immortality; *kalpate*—leads; *diṣṭyā*—by good fortune; *yat*—which; *āsīt*—has developed; *mat*—for Me; *snehaḥ*—the love; *bhavatīnām*—on the part of your good selves; *mat*—Me; *āpanaḥ*—which is the cause of obtaining.

TRANSLATION

Rendering devotional service to Me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me, by which you have obtained Me.

PURPORT

According to Śrīla Viśvanātha Cakravartī, the *gopīs* then replied, "But that Supreme Lord You are blaming is none other than Yourself, O most clever of speakers. Everyone in the world knows this! Why should we be ignorant of this fact?" "All right," Lord Kṛṣṇa then told them, "if this is true, I must be God, but still I am conquered by your loving affection?"

TEXT 45

अहं हि सर्वभूतानाम्
आदिरन्तोऽन्तरं बहिः
भौतिकानां यथा खं वार
भूर्वायुर्ज्योतिरङ्गनाः

*aham hi sarva-bhūtānām
ādir anto 'ntaram bahiḥ
bhautikānām yathā kham vār
bhūr vāyur jyotir aṅganāḥ*

SYNONYMS

aham—I; hi—indeed; sarva—all; bhūtānām—of created beings; ādiḥ—the beginning; antaḥ—the end; antaram—inside; bahiḥ—outside; bhautikānām—of material things; yathā—as; kham—ether; vāḥ—water; bhūḥ—earth; vāyuh—air; jyotiḥ—and fire; aṅganāḥ—O ladies.

TRANSLATION

Dear ladies, I am the beginning and end of all created beings and exist both within and without them, just as the elements ether, water, earth, air and fire are the beginning and end of all material objects and exist both within and without them.

PURPORT

According to Śrīla Śrīdhara Svāmī and Śrīla Viśvanātha Cakravartī, Lord Kṛṣṇa implies the following idea in this verse: "If you know that I am the Supreme Lord, there should be no question of your suffering any separation from Me, since I pervade all existence. Your unhappiness must be due to a lack

of discrimination. Therefore please take this instruction from Me, which will remove your ignorance.

"But the truth of the matter is that you *gopīs* were in your previous lives great masters of *yoga*, and thus you must already know this science of *jñāna-yoga*. Furthermore, whether I try to teach this to you in person or through My representative, such as Uddhava, it will not produce the desired result. *Jñāna-yoga* simply causes suffering for those who are fully immersed in pure love of Godhead."

TEXT 46

एवं ह्येतानि भूतानि
भूतेष्वात्मात्मना ततः
उभयं मय्यथ परे
पश्यताभातमक्षरे

*evam hy etāni bhūtāni
bhūteṣv ātmātmanā tataḥ
ubhayam mayy atha pare
paśyatābhātam akṣare*

SYNONYMS

evam—in this manner; *hi*—indeed; *etāni*—these; *bhūtāni*—material entities; *bhūteṣu*—within the elements of creation; *ātmā*—the self; *ātmanā*—in its own true identity; *tataḥ*—pervasive; *ubhayam*—both; *mayi*—within Me; *atha*—that is to say; *pare*—within the Supreme Truth; *paśyata*—you should see; *ābhātam*—manifested; *akṣare*—within the imperishable.

TRANSLATION

In this way all created things reside within the basic elements of creation, while the spirit souls pervade the creation, remaining in their own true identity. You should see both of these—the material creation and the self—as manifest within Me, the imperishable Supreme Truth.

PURPORT

One should properly understand the relationships among the material objects of this world, the elements comprising their basic substance, the individual spirit souls and the one Supreme Soul. The various objects of material enjoyment, such as pots, rivers and mountains, are manufactured from the basic material elements—earth, water, fire and so on. These elements pervade material things as their cause, while the spirit souls pervade them in their special role as their enjoyer (*svātmānā*). And ultimately, the material elements, their products and the living entities are all manifested within and pervaded by the imperishable, perfectly complete Supreme Soul, Kṛṣṇa.

A *jñānī* with realization of these facts should feel no separation from the Lord in any situation, but the *gopīs* of Vraja are much more elevated in their Kṛṣṇa consciousness than ordinary *jñānīs*. Because of their intense love for Kṛṣṇa in His most humanlike, all-attractive aspect as a young cowherd boy, Kṛṣṇa's internal potency, *Yogamāyā*, covered their knowledge of His majestic aspects, such as His all-pervasiveness. Thus the *gopīs* were able to relish the intense ecstasy caused by their love in separation from Him. Only in jest is Śrī Kṛṣṇa ascribing to them a lack of spiritual discrimination.

TEXT 47

श्रीशुक उवाच

अध्यात्मशिक्षया गोप्य
एवं कृष्णेन शिक्षिताः
तदनुस्मरणध्वस्त-
जीवकोशास्तमध्यगन्

śrī-śuka uvāca
adhyātma-śikṣayā gopya
evam kṛṣṇena śikṣitāḥ
tad-anusmaraṇa-dhvasta-
jīva-kośās tam adhyagan

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *adhyātma*—about the soul; *śikṣayā*—with instruction; *gopyaḥ*—the gopīs; *evam*—thus; *kṛṣṇena*—by Kṛṣṇa; *śikṣitāḥ*—taught; *tat*—on Him; *anusmaraṇa*—by constant meditation; *dhvasta*—eradicated; *jīva-kośāḥ*—the subtle covering of the soul (false ego); *tam*—Him; *adhyagan*—they came to understand.

TRANSLATION

Śukadeva Gosvāmī said: Having thus been instructed by Kṛṣṇa in spiritual matters, the gopīs were freed of all tinges of false ego because of their incessant meditation upon Him. And with their deepening absorption in Him, they came to understand Him fully.

PURPORT

Śrīla Prabhupāda renders this passage as follows in Kṛṣṇa: "The gopīs, having been instructed by Kṛṣṇa in this philosophy of simultaneous oneness and difference, remained always in Kṛṣṇa consciousness and thus became

liberated from all material contamination. The consciousness of the living entity who falsely presents himself as the enjoyer of the material world is called *jīva-kośa*, which means imprisonment by the false ego. Not only the *gopīs* but anyone who follows these instructions of Kṛṣṇa becomes immediately freed from the *jīva-kośa* imprisonment. A person in full Kṛṣṇa consciousness is always liberated from false egoism; he utilizes everything for Kṛṣṇa's service and is not at any time separated from Kṛṣṇa."

TEXT 48

आहुश्च ते नलिननाभ पदारविन्दं
योगेश्वरैर्हृदि विचिन्त्यमगाधबोधैः संसारकूपपतितोत्तरणावलम्बं
गेहं जुषामपि मनस्युदियात्सदा नः

āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ

SYNONYMS

āhuḥ—the *gopīs* said; *ca*—and; *te*—Your; *nalina-nabha*—O Lord, whose navel is just like a lotus flower; *pada-aravindam*—lotus feet; *yoga-īśvaraiḥ*—by the great mystic *yogīs*; *hṛdi*—within the heart; *vicintyam*—to be meditated upon; *agādha-bodhaiḥ*—who were highly learned philosophers; *saṁsāra-kūpa*—the dark well of material existence; *patita*—of those fallen; *uttaraṇa*—of deliverers; *avalambam*—the only shelter; *geham*—family affairs; *juṣām*—of those engaged; *api*—though; *manasi*—in the minds; *udiyāt*—let be awakened; *sadā*—always; *naḥ*—our.

TRANSLATION

The *gopés* spoke thus: Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic *yogés* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.

PURPORT

The translation and word meanings for this verse are taken from Śrīla Prabhupāda's English rendering of Śrī Caitanya-caritāmṛta (Madhya 1.81), where this verse is quoted.

Revealing the jealous mood in which the *gopīs* spoke these deceptively reverential words, Śrīla Viśvanātha Cakravartī gives their statements as follows: "O Supreme Lord, O directly manifest Supersoul, O crest jewel of instructors in definitive knowledge, You were aware of our excessive attachment to home, property and family. Therefore You previously had Uddhava instruct us in the knowledge that dispels ignorance, and now You have done so Yourself. In this way You have purified our hearts of contamination, and as a result we understand Your pure love for us, free from any motivation other than assuring our liberation. But we are only unintelligent cowherd women; how can this knowledge remain fixed in our hearts? We cannot even meditate steadily on Your feet, the focus of realization for great souls like Lord Brahmā. Please be merciful to us and somehow make it possible for us to concentrate on You, even a little. We are still suffering the reactions of our own fruitive work, so how can we meditate on You, the goal of great *yogīs*? Such *yogīs* are immeasurably wise, but we are mere feeble-minded women. Please do something to get us out of this deep well of material life."

Pure devotees are never motivated by a desire for material elevation or spiritual liberation. And even if the Lord offers them such benedictions, the devotees often refuse to accept them. As stated by Lord Kṛṣṇa in the Eleventh

Canto of Śrīmad-Bhāgavatam (11.20.34),

*na kiñcit sādhave dhīrā
bhaktā hy ekāntino mama
vāñchanty api mayā dattaṁ
kaivalyam apunar-bhavam*

"Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it." It is quite appropriate, therefore, that the *gopīs* respond with a trace of jealous anger to Lord Kṛṣṇa's attempt at teaching them *jñāna-yoga*.

Thus, according to Śrīla Viśvanātha Cakravartī Ṭhākura, the words the *gopīs* speak in this verse may be interpreted as follows: "O sun who directly destroys the darkness of ignorance, we are scorched by the sun-rays of this philosophical knowledge. We are *cakora* birds who can subsist only on the moonlight radiating from Your beautiful face. Please come back to Vṛndāvana with us, and in this way bring us back to life."

And if He says, "Then come to Dvārakā; there we will enjoy together," they reply that Śrī Vṛndāvana is their home, and they are too attached to it for them to take up residence anywhere else. Only there, the *gopīs* imply, can Kṛṣṇa attract them by wearing peacock feathers in His turban and playing enchanting music with His flute. Only by His appearing again in Vṛndāvana can the *gopīs* be saved, not by any other kind of meditation on Him or theoretical knowledge of the self.

Thus end the purports of the humble servants of His Divine Grace A.C.

Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighty-second Chapter, of the Śrīmad-Bhāgavatam, entitled "Kṛṣṇa and Balarāma Meet the Inhabitants of Vṛndāvana."

83. Draupadī Meets the Queens of Kṛṣṇa

This chapter relates a conversation between Draupadī and Lord Kṛṣṇa's foremost queens, in which each of them describes how the Lord married her.

Lord Śrī Kṛṣṇa returned from His meeting with the *gopīs* and asked King Yudhiṣṭhira and His other relatives whether they were well. They replied, "My Lord, anyone who has just once imbibed through his ears the honey of Your pastimes can never know misfortune."

Then Draupadī inquired from Lord Kṛṣṇa's wives how the Lord had come to marry them. Queen Rukmiṇī spoke first: "Many kings, headed by Jarāsandha, were intent on giving me in marriage to Śiśupāla. Thus at my wedding they all stood with bows in hand, ready to support Śiśupāla against any opponents. But Śrī Kṛṣṇa came and forcibly took me away, as a lion takes his prey from amidst goats and sheep."

Queen Satyabhāmā said, "When my uncle Prasena was killed, my father, Satrājit, falsely accused Lord Kṛṣṇa of murder. To clear His name, Kṛṣṇa defeated Jāmbavān, recovered the Syamantaka jewel and returned it to Satrājit. Repentant, my father presented the Lord with both the jewel and myself."

Queen Jāmbavatī said, "When Śrī Kṛṣṇa entered my father's cave in search of the Syamantaka jewel, at first my father, Jāmbavān, did not understand who He was. So my father fought with Him for twenty-seven days and nights. Finally, Jāmbavān understood that Kṛṣṇa was none other than Lord Rāmacandra, his worshipable Lord. Thus he gave Kṛṣṇa the Syamantaka jewel, along with me."

Queen Kālindī said, "To obtain Kṛṣṇa as my husband, I performed severe

austerities. Then one day Lord Kṛṣṇa came to me in the company of Arjuna, and at that time the Lord agreed to marry me."

Queen Mitravindā said, "Śrī Kṛṣṇa came to my *svayam-vara* ceremony, where He defeated all the opposing kings and took me away to His city of Dvārakā."

Queen Satyā said, "My father stipulated that to win my hand, a prospective suitor would have to subdue and tie up seven powerful bulls. Accepting this challenge, Lord Kṛṣṇa playfully subdued them, defeated all His rival suitors and married me."

Queen Bhadrā said, "My father invited his nephew Kṛṣṇa, to whom I had already given my heart, and offered me to Him as His bride. The dowry was an entire military division and a retinue of my female companions."

Queen Lakṣmaṇā said to Draupadī, "At my *svayam-vara*, as at yours, a fish-target was fastened near the ceiling. But in my case the fish was concealed on all sides, and only its reflection could be seen in a pot of water below. Several kings tried to hit the fish with an arrow but failed. Arjuna then made his attempt. He concentrated on the reflection of the fish in the water and took careful aim, but when he released his arrow it only grazed the target. Then Śrī Kṛṣṇa fixed His arrow on the bow and shot it straight through the target, knocking it to the ground. I placed the victory necklace on Śrī Kṛṣṇa's neck, but the kings who had failed raised a violent protest. Lord Kṛṣṇa valiantly fought them, cutting off the heads, arms and legs of many and sending the rest fleeing for their lives. Then the Lord took me to Dvārakā for our lavish wedding."

Rohiṇī-devī, representing all the other queens, explained that they were daughters of the kings defeated by Bhaumāsura. The demon had held them captive, but when Lord Kṛṣṇa killed him He had released them and married them all.

TEXT 1

श्रीशुक उवाच
तथानुगृह्य भगवान्
गोपीनां स गुरुर्गतिः
युधिष्ठिरमथापृच्छत्
सर्वांश्च सुहृदोऽव्ययम्

śrī-śuka uvāca
tathānugṛhya bhagavān
gopīnām sa gurur gatiḥ
yudhiṣṭhīram athāpṛcchat
sarvāṁś ca suhṛdo 'vyayam

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *tathā*—in this way; *anugṛhya*—showing favor; *bhagavān*—the Supreme Lord; *gopīnām*—of the young cowherd women; *saḥ*—He; *guruḥ*—their spiritual master; *gatiḥ*—and goal; *yudhiṣṭhīram*—from Yudhiṣṭhira; *atha*—then; *apṛcchat*—He inquired; *sarvān*—all; *ca*—and; *su-hṛdaḥ*—His well-wishing relatives; *avyayam*—welfare.

TRANSLATION

Śukadeva Gosvāmī said: Thus Lord Kṛṣṇa, the spiritual master of the gopīs and the very purpose of their life, showed them His mercy. He then met with Yudhiṣṭhira and all His other relatives and inquired from them about their welfare.

PURPORT

The words *gurur gatiḥ* have been translated here in their usual sense: "spiritual master and goal." Śrīla Viśvanātha Cakravartī, however, points out an additional meaning: While Lord Kṛṣṇa is the goal for all *sādhus* in general, for the *gopīs* specifically He is that goal which is *guru*, "predominant," in the sense of completely eclipsing the significance of all other possible goals.

TEXT 2

त एवं लोकनाथेन
परिपृष्टाः सुसत्कृताः
प्रत्यूचुर्हृष्टमनससः
तत्पादेक्षाहतांहसः

*ta evaṁ loka-nāthena
paripṛṣṭāḥ su-sat-kṛtāḥ
pratyūcur hṛṣṭa-manasas
tat-pādekṣā-hatāmhasaḥ*

SYNONYMS

te—they (Yudhiṣṭhira and Lord Kṛṣṇa's other relatives); *evam*—thus; *loka*—of the universe; *nāthena*—by the Lord; *paripṛṣṭāḥ*—questioned; *su*—very much; *sat-kṛtāḥ*—honored; *pratyūcuḥ*—replied; *hṛṣṭa*—joyful; *manasaḥ*—whose minds; *tat*—His; *pāda*—the feet; *ikṣā*—by seeing; *hata*—destroyed; *aṁhasaḥ*—whose sins.

TRANSLATION

Feeling greatly honored, King Yudhiṣṭhira and the others, freed of all sinful reactions by seeing the feet of the Lord of the universe, gladly answered His

inquiries.

TEXT 3

कुतोऽशिवं त्वच्चरणाम्बुजासवं
महन्मनस्तो मुखनिःसृतं क्वचित्
पिबन्ति ये कर्णपुटैरलं प्रभो
देहंभृतां देहकृदस्मृतिच्छिदम्

*kuto 'śivam tvac-caraṇāmbujāsavam
mahan-manasto mukha-niḥsṛtam kvacit
pibanti ye karṇa-putair alam prabho
deham-bhṛtām deha-kṛd-asmṛti-cchidam*

SYNONYMS

kutaḥ—from where; *aśivam*—inauspiciousness; *tvat*—Your; *caraṇa*—of the feet; *ambuja*—lotuslike; *āsavam*—the intoxicating nectar; *mahat*—of great souls; *manastaḥ*—from the minds; *mukha*—through their mouths; *niḥsṛtam*—poured out; *kvacit*—at any time; *pibanti*—drink; *ye*—who; *karṇa*—of their ears; *putaiḥ*—with the drinking cups; *alam*—as much as they wish; *prabho*—O master; *deham*—material bodies; *bhṛtām*—for those who possess; *deha*—of bodies; *kṛt*—about the creator; *asmṛti*—of forgetfulness; *chidam*—the eradicator.

TRANSLATION

[Lord Kṛṣṇa's relatives said:] O master, how can misfortune arise for those who have even once freely drunk the nectar coming from Your lotus feet? This intoxicating liquor pours into the drinking cups of their ears, having flowed

from the minds of great devotees through their mouths. It destroys the embodied souls' forgetfulness of the creator of their bodily existence.

TEXT 4

हि त्वात्म धामविधुतात्मकृतत्र्यवस्थाम्
आनन्दसम्प्लवमखण्डमकुण्ठबोधम्
कालोपसृष्टनिगमावन आत्तयोग-
मायाकृतिं परमहंसगतिं नताः स्म

*hi tvātma dhāma-vidhutātma-kṛta-try-avasthām
ānanda-samplavam akhaṇḍam akuṇṭha-bodham
kālopasṛṣṭa-nigamāvana ātta-yoga-
māyākṛtiṁ paramahaṁsa-gatiṁ natāḥ sma*

SYNONYMS

hi—indeed; *tvā*—to You; *ātma*—of Your personal form; *dhāma*—by the illumination; *vidhuta*—dispelled; *ātma*—by material consciousness; *kṛta*—created; *tri*—three; *avasthām*—the material conditions; *ānanda*—in ecstasy; *samplavam*—(within whom is) the total immersion; *akhaṇḍam*—unlimited; *akuṇṭha*—unrestricted; *bodham*—whose knowledge; *kāla*—by time; *upasṛṣṭa*—endangered; *nigama*—of the Vedas; *avane*—for the protection; *ātta*—having assumed; *yoga-māyā*—by Your divine power of illusion; *ākṛtiṁ*—this form; *parama-haṁsa*—of perfect saints; *gatiṁ*—the goal; *natāḥ sma*—(we) have bowed down.

TRANSLATION

The radiance of Your personal form dispels the threefold effects of material

consciousness, and by Your grace we become immersed in total happiness. Your knowledge is indivisible and unrestricted. By Your Yogamāyā potency You have assumed this human form for protecting the *Vedas*, which had been threatened by time. We bow down to You, the final destination of perfect saints.

PURPORT

Simply by the effulgent light emanating from the beautiful form of Lord Kṛṣṇa, one's intelligence is purified of all material contamination, and thus the soul's various entanglements in the modes of goodness, passion and ignorance are dispelled. "How then," the Lord's relatives imply, "can we ever suffer misfortune? We are always immersed in absolute happiness." This is their answer to His inquiry about their welfare.

TEXT 5

श्रीऋषिरुवाच

इत्युत्तमःश्लोकशिखामणिं जनेष्व
अभिष्टुवत्स्वन्धककौरवस्त्रियः
समेत्य गोविन्दकथा मिथोऽगृनंस
त्रिलोकगीताः शृणु वर्णयामि ते

śrī-ṛṣir uvāca

*ity uttamaḥ-śloka-śikhā-maṇim janeṣv
abhiṣṭuvatsv andhaka-kaurava-striyaḥ
sametya govinda-kathā mitho 'gṛnaṁs
tri-loka-gītāḥ śṛṇu varṇayāmi te*

SYNONYMS

śrī-ṛṣiḥ uvāca—the great sage, Śukadeva, said; *iti*—thus; *uttamaḥ-śloka*—of great personalities who are glorified in choice poetry; *śikhā-maṇim*—the crest jewel (Lord Kṛṣṇa); *janeṣu*—His devotees; *abhiṣṭuvatsu*—while they were glorifying; *andhaka-kaurava*—of the Andhaka and Kaurava clans; *striyaḥ*—the women; *sametya*—meeting; *govinda-kathāḥ*—topics of Lord Govinda; *mithaḥ*—among one another; *agr̥ṇan*—spoke; *tri*—three; *loka*—in the worlds; *gītāḥ*—sung; *śṛṇu*—please hear; *varṇayāmi*—I will describe; *te*—to you (Parīkṣit Mahārāja).

TRANSLATION

The great sage Śukadeva Gosvāmī said: As Yudhiṣṭhira and the others were thus praising Lord Kṛṣṇa, the crest jewel of all sublimely glorified personalities, the women of the Andhaka and Kaurava clans met with one another and began discussing topics about Govinda that are sung throughout the three worlds. Please listen as I relate these to you.

TEXTS 6-7

श्रीद्रौपद्युवाच
हे वैदर्भ्यच्युतो भद्रे
हे जाम्बवति कौशले
हे सत्यभामे कालिन्दि
शैब्ये रोहिणि लक्ष्मण

हे कृष्णपत्न्य एतन्नो
ब्रूते वो भगवान् स्वयम्
उपयेमे यथा लोकम्

अनुकुर्वन् स्वमायया

śrī-draupady uvāca
he vaidarbhy acyuto bhadre
he jāmbavati kauśale
he satyabhāme kālindi
śaibye rohiṇi lakṣmaṇe

he kṛṣṇa-patnya etan no
brūte vo bhagavān svayam
upayeme yathā lokam
anukurvan sva-māyayā

SYNONYMS

śrī-draupadī uvāca—Śrī Draupadī said; *he vaidarbhi*—O daughter of Vaidarbha (Rukmiṇī); *acyutaḥ*—Lord Kṛṣṇa; *bhadre*—O Bhadrā; *he jāmbavati*—O daughter of Jāmbavān; *kauśale*—O Nāgnajitī; *he satyabhāme*—O Satyabhāmā; *kālindi*—O Kālindī; *śaibye*—O Mitravindā; *rohiṇi*—O Rohiṇī (one of the sixteen thousand queens married after the killing of Narakāśura); *lakṣmaṇe*—O Lakṣmaṇā; *he kṛṣṇa-patnyaḥ*—O (other) wives of Kṛṣṇa; *etat*—this; *naḥ*—to us; *brūte*—please speak; *vaḥ*—you; *bhagavān*—the Supreme Lord; *svayam*—Himself; *upayeme*—married; *yathā*—how; *lokam*—ordinary society; *anukurvan*—imitating; *sva-māyayā*—by His own mystic power.

TRANSLATION

Śrī Draupadī said: O Vaidarbhī, Bhadrā and Jāmbavatī, O Kauśalā, Satyabhāmā and Kālindī, O Śaibyā, Rohiṇī, Lakṣmaṇā and other wives of Lord Kṛṣṇa, please tell me how the Supreme Lord Acyuta, imitating the ways of this world by His mystic power, came to marry each of you.

PURPORT

The Rohiṇī addressed here by Draupadī is not Lord Balarāma's mother but another Rohiṇī, the foremost of the sixteen thousand princesses Lord Kṛṣṇa rescued from the prison of Bhaumāsura. Draupadī turns to her as the representative of all sixteen thousand, and as a virtual equal to Śrī Kṛṣṇa's eight chief queens.

TEXT 8

श्रीरुक्मिण्युवाच
चैद्याय मार्षयितुमुद्यतकार्मुकेषु
राजस्वजेयभटशेखरिताङ्घ्रिरेणुः
निन्ये मृगेन्द्र इव भागमजावियूथात्
तच्छ्रीनिकेतचरणोऽस्तु ममार्चनाय

śrī-rukmiṇy uvāca

*caidyāya mārpayitum udyata-kārmukeṣu
rājasv ajeya-bhaṭa-śekhara-tāṅghri-reṇuḥ
ninye mṛgendra iva bhāgam ajāvi-yūthāt
tac-chrī-niketa-caraṇo 'stu mamārcanāya*

SYNONYMS

śrī-rukmiṇī uvāca—Śrī Rukmiṇī said; *caidyāya*—to Śiśupāla; *mā*—me; *arpayitum*—in order to offer; *udyata*—holding at the ready; *kārmukeṣu*—whose bows; *rājasu*—when the kings; *ajeya*—invincible; *bhaṭa*—of soldiers; *śekhara*—placed upon the heads; *tāṅghri*—of whose feet; *reṇuḥ*—the dust; *ninye*—He took away; *mṛgendraḥ*—a lion; *iva*—as if; *bhāgam*—his share; *aja*—of goats; *avi*—and sheep; *yūthāt*—from a group;

tat—of Him; *śrī*—of the supreme goddess of fortune; *niketa*—who is the abode; *caraṇaḥ*—the feet; *astu*—may be; *mama*—my; *arcanāya*—for the worship.

TRANSLATION

Śrī Rukmiṇī said: When all the kings held their bows at the ready to assure that I would be presented to Śiśupāla, He who puts the dust of His feet on the heads of invincible warriors took me from their midst, as a lion forcibly takes his prey from the midst of goats and sheep. May I always be allowed to worship those feet of Lord Kṛṣṇa, the abode of Goddess Śrī.

PURPORT

Lord Kṛṣṇa's pastime of kidnapping Rukmiṇī is narrated in detail in chapters 52 through 54 of the *Śrīmad-Bhāgavatam*'s Tenth Canto.

TEXT 9

श्रीसत्यभामोवाच
यो मे सनाभिवधतप्तहृदा ततेन
लिप्ताभिशापमपमार्ष्टुमुपाजहार
जित्वर्क्षराजमथ रत्नमदात्स तेन
भीतः पितादिशत मां प्रभवेऽपि दत्ताम्

śrī-satyabhāmovāca
yo me sanābhi-vadha-tapta-hṛdā tatena
liptābhiśāpam apamārṣṭum upājahāra
jītvarkṣa-rājam atha ratnam adāt sa tena
bhītaḥ pitādiśata mām prabhave 'pi dattām

SYNONYMS

śrī-satyabhāmā uvāca—Śrī Satyabhāmā said; *yaḥ*—who; *me*—my; *sanābhi*—of my brother; *vadha*—by the killing; *tapta*—distressed; *hṛdā*—whose heart; *tatena*—by my father; *lipta*—tainted; *abhiśāpam*—with condemnation; *aṣamārṣtum*—to cleanse away; *upājahāra*—He removed; *jitvā*—after defeating; *ṛkṣa-rājam*—the king of the bears, Jāmbavān; *atha*—then; *ratnam*—the jewel (Syamantaka); *adāt*—gave; *saḥ*—He; *tena*—because of this; *bhītaḥ*—afraid; *pitā*—my father; *adiśata*—offered; *mām*—me; *prabhava*—to the Lord; *api*—although; *dattām*—already given.

TRANSLATION

Śrī Satyabhāmā said: My father, his heart tormented by his brothers death, accused Kṛṣṇa of killing him. To remove the stain on His reputation, the Lord defeated the king of the bears and took back the Syamantaka jewel, which He then returned to my father. Fearing the consequences of his offense, my father offered me to the Lord, even though I had already been promised to others.

PURPORT

As described in Chapter 56 of this canto, King Satrājit had already compromised himself by promising his daughter's hand first to Akrūra and then again to a number of other suitors. But after the return of the Syamantaka jewel, he felt impelled by his shame to offer her to Lord Kṛṣṇa instead. According to Śrīla Śrīdhara Svāmī, the word *prabhava* ("unto the Lord") answers any doubt as to the propriety of offering Kṛṣṇa a bride who had already been promised to others. It is perfectly proper to offer Him everything one owns, and improper to withhold anything from Him.

TEXT 10

श्रीजाम्बवत्युवाच
प्राज्ञाय देहकृदमुं निजनाथदैवं
सीतापतिं त्रिनवहान्यमुनाभ्ययुध्यत्
ज्ञात्वा परीक्षित उपाहरदर्हणं मां
पादौ प्रगृह्य मणिनाहममुष्य दासी

śrī-jāmbavatī uvāca
prājñāya deha-kṛd amuṁ nija-nātha-daivam
sītā-patiṁ tri-navahāny amunābhyayudhyat
jñātvā parīkṣita upāharad arhaṇam mām
pādau pragṛhya maṇināham amuṣya dāsī

SYNONYMS

śrī-jāmbavatī uvāca—Śrī Jāmbavatī said; *prājñāya*—unaware; *deha*—of my body; *kṛt*—the maker (my father); *amuṁ*—of Him; *nija*—his own; *nātha*—as the master; *daivam*—and worshipable Deity; *sītā*—of Goddess Sītā; *patiṁ*—the husband; *tri*—three; *nava*—times nine; *ahāni*—for days; *amunā*—with Him; *abhyayudhyat*—he fought; *jñātvā*—recognizing; *parīkṣitaḥ*—awakened to proper understanding; *upāharat*—he presented; *arhaṇam*—as a respectful offering; *mām*—me; *pādau*—His feet; *pragṛhya*—taking hold of; *maṇinā*—with the jewel; *aham*—I; *amuṣya*—His; *dāsī*—maidservant.

TRANSLATION

Śrī Jāmbavatī said: Unaware that Lord Kṛṣṇa was none other than his own master and worshipable Deity, the husband of Goddess Sītā, my father fought with Him for twenty-seven days. When my father finally came to his senses and recognized the Lord, he took hold of His feet and presented Him with both

me and the Syamantaka jewel as tokens of his reverence. I am simply the Lord's maidservant.

PURPORT

Jāmbavān had been Lord Rāmacandra's servant many thousands of years before. Śrīla Viśvanātha Cakravartī mentions that while hearing Jāmbavatī's story, the women present recognized her as the girl whom Jāmbavān had once offered to Lord Śrī Rāma to be His wife. Since Lord Rāma had taken a vow to have only one wife, He could not accept her then, but did so when He returned in the Dvāpara-yuga as Kṛṣṇa. The other queens wanted to honor Jāmbavatī for this, but she replied humbly, "I am just the Lord's maidservant."

How Jāmbavatī and Satyabhāmā became Lord Kṛṣṇa's wives is told in Chapter 56 of the Tenth Canto.

TEXT 11

श्रीकालिन्द्युवाच
तपश्चरन्तीमाज्ञाय
स्वपादस्पर्शनाशया
सख्योपेत्याग्रहीत्पाणिं
योऽहं तद्गृहमार्जनी

śrī-kālindy uvāca
tapaś carantīm ājñāya
sva-pāda-sparśanāśayā
sakhypetyāgrahīt pāṇim
yo 'haṁ tad-grha-mārjanī

SYNONYMS

śrī-kāṇḍī uvāca—Śrī Kāṇḍī said; *tapah*—penances; *carantīm*—executing; *ājñāya*—knowing; *sva*—His; *pāda*—of the feet; *sparsana*—for the touch; *āśayā*—with the desire; *sakhyā*—together with His friend (Arjuna); *upetya*—coming; *agrahīt*—took; *pāṇim*—my hand; *yaḥ*—who; *aham*—I; *tat*—His; *grha*—of the residence; *mārjanī*—the cleaner.

TRANSLATION

Śrī Kāṇḍī said: The Lord knew I was performing severe austerities and penances with the hope of one day touching His lotus feet. So He came to me in the company of His friend and took my hand in marriage. Now I am engaged as a sweeper in His palace.

TEXT 12

श्रीमित्रविन्दोवाच

यो मां स्वयंवर उपेत्य विजित्य भूपान
नित्ये श्वयूथगं इवात्मबलिं द्विपारिः
भ्रातृंश्च मेऽपकुरुतः स्वपुरं श्रियौकस
तस्यास्तु मेऽनुभवमङ्घ्र्यवनेजनत्वम्

śrī-mitravindovāca

*yo mām svayaṁ-vara upetya vijitya bhū-pān
nitye śva-yūtha-gaṁ ivātma-baliṁ dvipāriḥ
bhrātṛiṁś ca me 'pakurutaḥ sva-puraṁ śriyaukas
tasyāstu me 'nu-bhavam aṅghry-avanejanatvam*

SYNONYMS

śrī-mitravindā uvāca—Śrī Mitravindā said; *yaḥ*—who; *mām*—me; *svayaṁ-vare*—during my *svayaṁ-vara* (the ceremony in which a princess chooses a husband from a number of eligible suitors); *upetya*—coming forward; *vijitya*—after defeating; *bhū-pān*—kings; *ninye*—took; *śva*—of dogs; *yūtha*—into a group; *gam*—gone; *iva*—as if; *ātma*—own; *balim*—share; *dvīpa-ariḥ*—a lion ("enemy of elephants"); *bhrātṛn*—brothers; *ca*—and; *me*—my; *apakurutaḥ*—who were insulting Him; *sva*—to His; *puram*—capital city; *śrī*—of the goddess of fortune; *okaḥ*—the residence; *tasya*—His; *astu*—may be; *me*—for me; *anu-bhavam*—life after life; *aṅghri*—the feet; *avanejanatvam*—the status of washing.

TRANSLATION

Śrī Mitravindā said: At my *svayaṁ-vara* ceremony He came forward, defeated all the kings present—including my brothers, who dared insult Him—and took me away just as a lion removes his prey from amidst a pack of dogs. Thus Lord Kṛṣṇa, the shelter of the goddess of fortune, brought me to His capital city. May I be allowed to serve Him by washing His feet, life after life.

TEXTS 13-14

श्रीसत्योवाच

सप्तोक्षणोऽतिबलवीर्यसुतीक्ष्णशृङ्गान्

पित्रा कृतान् क्षितिपवीर्यपरीक्षणाय

तान् वीरदुर्मदहनस्तरसा निगृह्य

क्रीडन् बबन्ध ह यथा शिशवोऽजतोकान्

य इत्थं वीर्यशुल्कां मां
दासीभिश्चतुरन्गिणीम्
पथि निर्जित्य राजन्यान्
निन्ये तद्दास्यमस्तु मे

śrī-satyovāca
saptokṣaṇo 'ti-bala-vīrya-su-tīkṣṇa-śṛṅgān
pitṛā kṛtān kṣitipa-vīrya-parīkṣaṇāya
tān vīra-durmada-hanas tarasā nigṛhya
krīḍan babandha ha yathā śīśavo 'ja-tokān

ya ittham vīrya-śulkām mām
dāsibhiś catur-aṅgiṇīm
pathi nirjitya rājanyān
ninye tad-dāsyam astu me

SYNONYMS

śrī-satyā uvāca—Śrī Satyā said; *sapta*—seven; *ukṣaṇaḥ*—bulls; *ati*—great; *bala*—whose strength; *vīrya*—and vitality; *su*—very; *tīkṣṇa*—sharp; *śṛṅgān*—whose horns; *pitṛā*—by my father; *kṛtān*—made; *kṣitipa*—of the kings; *vīrya*—the prowess; *parīkṣaṇāya*—for testing; *tān*—them (the bulls); *vīra*—of heroes; *durmada*—the false pride; *hanaḥ*—who destroyed; *tarasā*—quickly; *nigṛhya*—subduing; *krīḍan*—playing; *babandha ha*—He tied up; *yathā*—as; *śīśavaḥ*—children; *aja*—of goats; *tokān*—the infants; *yaḥ*—who; *ittham*—in this manner; *vīrya*—heroism; *śulkām*—whose price; *mām*—me; *dāsibhiḥ*—with maidservants; *catur-aṅgiṇīm*—protected by an army of four divisions (chariots, horses, elephants and infantry); *pathi*—along the road; *nirjitya*—defeating; *rājanyān*—the kings; *ninye*—He took me away; *tat*—to Him; *dāsyam*—servitude; *astu*—may there be; *me*—my.

TRANSLATION

Śrī Satyā said: My father arranged for seven extremely powerful and vigorous bulls with deadly sharp horns to test the prowess of the kings who desired my hand in marriage. Although these bulls destroyed the false pride of many heroes, Lord Kṛṣṇa subdued them effortlessly, tying them up in the same way that children playfully tie up a goat's kids. He thus purchased me with His valor. Then He took me away with my maidservants and a full army of four divisions, defeating all the kings who opposed Him along the road. May I be granted the privilege of serving that Lord.

TEXTS 15-16

श्रीभद्रोवाच
पिता मे मातुलेयाय
स्वयमाहूय दत्तवान्
कृष्णे कृष्णाय तच्चित्ताम्
अक्षौहिण्या सखीजनैः

अस्य मे पादसंस्पर्शो
भवेज्जन्मनि जन्मनि
कर्मभिर्भ्राम्यमाणाया
येन तच्छ्रेय आत्मनः

*śrī-bhadvāca
pitā me mātuleyāya
svayam āhūya dattavān
kṛṣṇe kṛṣṇāya tac-cittām*

akṣauhiṇyā sakhī-janaiḥ
asya me pāda-saṁsparśo
bhavej janmani janmani
karmabhir bhrāmyamāṇāyā
yena tac chreya ātmanaḥ

SYNONYMS

śrī-bhadrā uvāca—Śrī Bhadrā said; *pitā*—father; *me*—my; *mātuleyāya*—to my maternal cousin; *svayam*—of his own accord; *āhūya*—inviting; *dattavān*—gave; *kṛṣṇe*—O Kṛṣṇa (Draupadī); *kṛṣṇāya*—to Lord Kṛṣṇa; *tat*—absorbed in whom; *cittām*—whose heart; *akṣauhiṇyā*—with an *akṣauhiṇī* military guard; *sakhī-janaiḥ*—and with my female companions; *asya*—His; *me*—for me; *pāda*—of the feet; *saṁsparśaḥ*—the touch; *bhavet*—may it be; *janmani janmani*—in one life after another; *karmabhiḥ*—due to the reactions of material activities; *bhrāmyamāṇāyāḥ*—who will be wandering; *yena*—by which; *tat*—that; *śreyaḥ*—ultimate perfection; *ātmanaḥ*—of myself.

TRANSLATION

Śrī Bhadrā said: My dear Draupadī, of his own free will my father invited his nephew Kṛṣṇa, to whom I had already dedicated my heart, and offered me to Him as His bride. My father presented me to the Lord with an *akṣauhiṇī* military guard and a retinue of my female companions. My ultimate perfection is this: to always be allowed to touch Lord Kṛṣṇa's lotus feet as I wander from life to life, bound by my karma.

PURPORT

With the word *ātmanaḥ*, Queen Bhadrā speaks not only for herself but for all living entities as well. The soul's perfection (*śreya ātmanaḥ*) is devotional service to Lord Kṛṣṇa, both in this world and beyond, in liberation.

Śrīla Jīva Gosvāmī comments that although in civilized society it is normally considered disrespectful to publicly speak the name of one's *guru* or husband, Lord Kṛṣṇa's name is unique: the mere utterance of the name Kṛṣṇa is commendable as the highest expression of reverence for God. As the *Śvetāśvatara Upaniṣad* (4.19) states, *yasya nāma mahad yaśaḥ*: "The holy name of the Lord is supremely glorious."

TEXT 17

श्रीलक्ष्मणोवाच
ममापि राज्यच्युतजन्मकर्म
श्रुत्वा मुहुर्नारदगीतमास ह
चित्तं मुकुन्दे किल पद्महस्तया
वृतः सुसम्मृश्य विहाय लोकपान्

śrī-lakṣmaṇovāca
mamāpi rājñy acyuta-janma-karma
śrutvā muhur nārada-gītam āsa ha
cittaṁ mukunde kila padma-hastayā
vṛtaḥ su-sammṛśya vihāya loka-pān

SYNONYMS

śrī-lakṣmaṇā uvāca—Śrī Lakṣmaṇā said; *mama*—my; *api*—also; *rājñi*—O Queen; *acyuta*—of Lord Kṛṣṇa; *janma*—about the births; *karma*—and activities; *śrutvā*—hearing; *muhuḥ*—repeatedly; *nārada*—by Nārada Muni; *gītam*—chanted; *āsa ha*—became; *cittam*—my heart; *mukunde*—(fixed) upon Mukunda; *kila*—indeed; *padma-hastayā*—by the supreme goddess of fortune, who holds a lotus in her hand; *vṛtaḥ*—chosen; *su*—carefully; *sammṛśya*—considering; *vihāya*—rejecting; *loka*—of planets; *pān*—the rulers.

TRANSLATION

Śrī Lakṣmaṇā said: O Queen, I repeatedly heard Nārada Muni glorify the appearances and activities of Acyuta, and thus my heart also became attached to that Lord, Mukunda. Indeed, even Goddess Padmahastā chose Him as her husband after careful consideration, rejecting the great demigods who rule various planets.

TEXT 18

ज्ञात्वा मम मतं साध्वि
पिता दुहितृवत्सलः
बृहत्सेन इति ख्यातस्
तत्रोपायमचीकरत्

*jñātvā mama mataṁ sādhvi
pitā duhitṛ-vatsalaḥ
bṛhatsena iti khyātaḥ
tatropāyam acīkarat*

SYNONYMS

jñātvā—knowing; *mama*—my; *matam*—mentality; *sādhvi*—O saintly lady; *pitā*—my father; *duhitṛ*—to his daughter; *vatsalaḥ*—affectionate; *bṛhatsenaḥ iti khyātaḥ*—known as Bṛhatsena; *tatra*—toward this end; *upāyam*—a means; *acīkarat*—arranged.

TRANSLATION

My father, Bṛhatsena, was by nature compassionate to his daughter, and

knowing how I felt, O saintly lady, he arranged to fulfill my desire.

TEXT 19

यथा स्वयंवरे राज्ञि
मत्स्यः पार्थेप्सया कृतः
अयं तु बहिराच्छन्नो
दृश्यते स जले परम्

*yathā svayaṁ-vare rājñi
matsyaḥ pārtheṣayā kṛtaḥ
ayaṁ tu bahir ācchanno
dṛśyate sa jale param*

SYNONYMS

yathā—just as; *svayaṁ-vare*—in (your) *svayaṁ-vara* ceremony; *rājñi*—O Queen; *matsyaḥ*—a fish; *pārtha*—Arjuna; *īpsayā*—with the desire of obtaining; *kṛtaḥ*—made (into a target); *ayaṁ*—this (fish); *tu*—however; *bahiḥ*—outwardly; *ācchannaḥ*—covered; *dṛśyate*—was seen; *saḥ*—it; *jale*—in water; *param*—only.

TRANSLATION

Just as a fish was used as a target in your *svayaṁ-vara* ceremony, O Queen, to assure that you would obtain Arjuna as your husband, so a fish was also used in my ceremony. In my case, however, it was concealed on all sides, and only its reflection could be seen in a pot of water below.

PURPORT

Arjuna is famous as the most expert bowman. Why, then, could he not hit the fish target at Śrīmatī Lakṣmaṇā's *svayam-vara* ceremony just as he had done once before to win Draupadī? Śrīla Śrīdhara Svāmī explains: The target at Draupadī's *svayam-vara* had been covered only partially, so that a marksman could see it if he looked straight up the pillar on which it was placed. To shoot Lakṣmaṇā's target, however, it was necessary to aim by looking up and down at the same time, an impossible feat for any mortal. Therefore only Kṛṣṇa could strike the target.

TEXT 20

श्रुत्वैतत्सर्वतो भूपा
आययुर्मत्पितुः पुरम्
सर्वास्त्रशस्त्रतत्त्वज्ञाः
सोपाध्यायाः सहस्रशः

*śrutvaitat sarvato bhū-pā
āyayur mat-pituḥ puram
sarvāstra-śastra-tattva-jñāḥ
sopādhyāyāḥ sahasraśaḥ*

SYNONYMS

śrutvā—hearing; *etat*—of this; *sarvataḥ*—from everywhere; *bhū-pāḥ*—kings; *āyayuḥ*—came; *mat*—my; *pituḥ*—of the father; *puram*—to the city; *sarva*—all; *astra*—concerning weapons shot as arrows; *śastra*—and other weapons; *tattva*—of the science; *jñāḥ*—expert knowers; *sa*—along with; *upādhyāyāḥ*—their teachers; *sahasraśaḥ*—by the thousands.

TRANSLATION

Hearing of this, thousands of kings expert in shooting arrows and in wielding other weapons converged from all directions on my father's city, accompanied by their military teachers.

TEXT 21

पित्रा सम्पूजिताः सर्वे
यथावीर्यं यथावयः
आददुः सशरं चापं
वेद्धुं पर्षदि मद्भियः

*pitṛā sampūjitāḥ sarve
yathā-vīryam yathā-vayaḥ
ādaduḥ sa-śaram cāpaṁ
veddhum parṣadi mad-dhiyaḥ*

SYNONYMS

pitṛā—by my father; *sampūjitāḥ*—fully honored; *sarve*—all of them; *yathā*—according to; *vīryam*—strength; *yathā*—according to; *vayaḥ*—age; *ādaduḥ*—they took up; *sa*—with; *śaram*—arrows; *cāpaṁ*—the bow; *veddhum*—to pierce (the target); *parṣadi*—in the assembly; *mat*—(fixed) upon me; *dhiyaḥ*—whose minds.

TRANSLATION

My father properly honored each king according to his strength and seniority. Then those whose minds were fixed on me took up the bow and

arrow and one by one tried to pierce the target in the midst of the assembly.

PURPORT

According to the *ācāryas*, only those kings who were extremely intent on winning the hand of the princess even dared try to shoot the target.

TEXT 22

आदाय व्यसृजन् केचित्
सज्यं कर्तुमनीश्वराः
आकोष्ठं ज्यां समुत्कृष्य
पेतुरेकेऽमुनाहताः

*ādāya vyaśṛjan kecit
sajyam kartum anīśvarāḥ
ā-koṣṭham jyām samutkṛṣya
petur eke 'munāhatāḥ*

SYNONYMS

ādāya—after picking up; *vyaśṛjan*—let go; *kecit*—some of them; *sajyam*—strung; *kartum*—to make it; *anīśvarāḥ*—unable; *ā-koṣṭham*—up to the tip (of the bow); *jyām*—the bowstring; *samutkṛṣya*—having pulled; *petuḥ*—fell down; *eke*—some; *amunā*—by it (the bow); *hatāḥ*—hit.

TRANSLATION

Some of them picked up the bow but could not string it, and so they threw it aside in frustration. Some managed to pull the bowstring toward the tip of the bow, only to have the bow spring back and knock them to the ground.

TEXT 23

सज्यं कृत्वापरे वीरा
मागधाम्बष्ठचेदिपाः
भीमो दुर्योधनः कर्णो
नाविदंस्तदवस्थितिम्

*sajyam kṛtvāpare vīrā
māgadhāmbaṣṭha-cedipāḥ
bhīmo duryodhanaḥ karṇo
nāvidaṁs tad-avasthitim*

SYNONYMS

sajyam—strung; *kṛtvā*—making (the bow); *apare*—other; *vīrāḥ*—heroes; *māgadha*—the King of Magadha (Jarāsandha); *ambaṣṭha*—the King of Ambaṣṭha; *cedi-pāḥ*—the ruler of Cedi (Śiśupāla); *bhīmaḥ duryodhanaḥ karṇaḥ*—Bhīma, Duryodhana and Karṇa; *na avidan*—they could not find; *tad*—of it (the target); *avasthitim*—the location.

TRANSLATION

A few heroes—namely Jarāsandha, Śiśupāla, Bhīma, Duryodhana, Karṇa and the King of Ambaṣṭha—succeeded in stringing the bow, but none of them could find the target.

PURPORT

These kings were very strong physically, but they were not skillful enough to find the target.

TEXT 24

मत्स्याभासं जले वीक्ष्य
ज्ञात्वा च तदवस्थितिम्
पार्थो यत्तोऽसृजद्बाणं
नाच्छिनत्पस्पृशे परम्

*matsyābhāsaṁ jale vīkṣya
jñātvā ca tad-avasthitim
pārtho yatto 'sṛjad bāṇaṁ
nācchinat paspṛśe param*

SYNONYMS

matsya—of the fish; *ābhāsaṁ*—the reflection; *jale*—in the water; *vīkṣya*—looking at; *jñātvā*—knowing; *ca*—and; *tat*—its; *avasthitim*—location; *pārthaḥ*—Arjuna; *yattaḥ*—taking careful aim; *asṛjat*—shot; *bāṇam*—the arrow; *na acchinat*—he did not pierce it; *paspṛśe*—he touched it; *param*—only.

TRANSLATION

Then Arjuna looked at the reflection of the fish in the water and determined its position. When he carefully shot his arrow at it, however, he did not pierce the target but merely grazed it.

PURPORT

According to the explanation of Śrīla Śrīdhara Svāmī, Arjuna was more expert a marksman than the other kings, but his physical strength was not adequate to the task of shooting it with perfect accuracy.

TEXTS 25-26

राजन्येषु निवृत्तेषु
भग्नमानेषु मानिषु
भगवान्धनुरादाय
सज्यं कृत्वाथ लीलया

तस्मिन् सन्धाय विशिखं
मत्स्यं वीक्ष्य सकृज्जले
छित्त्वेषुणापातयत्तं
सूर्ये चाभिजिति स्थिते

*rājanyeṣu nivṛtteṣu
bhagna-māneṣu māniṣu
bhagavān dhanur ādāya
sajyam kṛtvātha līlayā*

*tasmin sandhāya viśikham
matsyam vīkṣya sakṛj jale
chittveṣuṇāpātayat taṁ
sūrye cābhijiti sthite*

SYNONYMS

rājanyeṣu—when the kings; *nivṛtteṣu*—had given up; *bhagna*—defeated; *māneṣu*—whose pride; *māniṣu*—proud; *bhagavān*—the Supreme Lord; *dhanuḥ*—the bow; *ādāya*—taking up; *sajyam kṛtvā*—stringing it; *atha*—then; *līlayā*—as play; *tasmin*—onto it; *sandhāya*—fixing; *viśikham*—the arrow; *matsyam*—the fish; *vīkṣya*—looking at; *sakṛt*—only once; *jale*—in the water;

chittvā—piercing; *iṣuṇā*—with the arrow; *apātayat*—He made fall; *tam*—it; *sūrye*—when the sun; *ca*—and; *abhijite*—in the constellation Abhijit; *sthite*—situated.

TRANSLATION

After all the arrogant kings had given up, their pride broken, the Supreme Personality of Godhead picked up the bow, easily strung it and then fixed His arrow upon it. As the sun stood in the constellation Abhijit, He looked at the fish in the water only once and then pierced it with the arrow, knocking it to the ground.

PURPORT

Each day the sun passes once through the lunar constellation Abhijit, marking the period most auspicious for victory. As pointed out by Śrīla Viśvanātha Cakravartī, on this particular day the *muhūrta* of Abhijit coincided with high noon, further emphasizing Lord Kṛṣṇa's greatness by making the target all the more difficult to see.

TEXT 27

दिवि दुन्दुभयो नेदुर
जयशब्दयुता भुवि
देवाश्च कुसुमासारान्
मुमुचुर्हर्षविह्वलाः

*divi dundubhayo nedur
jaya-śabda-yutā bhuvi
devāś ca kusumāsārān*

mumucur harṣa-vihvalāḥ

SYNONYMS

divi—in the sky; *dundubhayaḥ*—kettledrums; *neduḥ*—resounded; *jaya*—"victory"; *śabda*—the sound; *yutāḥ*—together with; *bhuvi*—on the earth; *devāḥ*—demigods; *ca*—and; *kusuma*—of flowers; *āsārān*—torrents; *mumucuḥ*—released; *harṣa*—with joy; *vihvalāḥ*—overwhelmed.

TRANSLATION

Kettledrums resounded in the sky, and on the earth people shouted "*Jaya! Jaya!*" Overjoyed, demigods showered flowers.

TEXT 28

तद्रङ्गमाविशमहं कलनूपुराभ्यां
पद्भ्यां प्रगृह्य कनकोज्ज्वलरत्नमालाम्
नूत्ने निवीय परिधाय च कौशिकाग्र्ये
सत्रीडहासवदना कवरीधृतस्रक्

tad raṅgam āviśam ahaṁ kala-nūpurābhyām
padbhyām pragṛhya kanakojjala-ratna-mālām
nūtne nivīya paridhāya ca kauśikāgrye
sa-vrīḍa-hāsa-vadanā kavari-dhṛta-srak

SYNONYMS

tat—then; *raṅgam*—the arena; *āviśam*—entered; *aham*—I; *kala*—gently sounding; *nūpurābhyām*—having ankle bells; *padbhyām*—with feet; *pragṛhya*—holding; *kanaka*—of gold; *ujjala*—brilliant; *ratna*—with jewels;

mālām—a necklace; *nūtne*—new; *nivīya*—having tied with a belt; *paridhāya*—wearing; *ca*—and; *kauśika*—a pair of silk garments; *agrye*—excellent; *sa-vrīḍa*—shy; *hāsa*—with a smile; *vadanā*—my face; *kavarī*—on the locks of my hair; *dhṛta*—carrying; *srak*—a wreath of flowers.

TRANSLATION

Just then I walked onto the ceremonial ground, the ankle bells on my feet gently tinkling. I was wearing new garments of the finest silk, tied with a belt, and I carried a brilliant necklace fashioned of gold and jewels. There was a shy smile on my face and a wreath of flowers in my hair.

PURPORT

Śrīla Śrīdhara Svāmī states that Śrī Lakṣmaṇā was so excited by remembering how she obtained the Supreme Lord that she forgot her natural shyness and went on to describe her own triumph.

TEXT 29

उन्नीय वक्त्रमुरुकुन्तलकुण्डलत्विङ्-
गण्डस्थलं शिशिरहासकटाक्षमोक्षैः
राज्ञो निरीक्ष्य परितः शनकैर्मुरारेर्
अंसेऽनुरक्तहृदया निदधे स्वमालाम्

*unnīya vaktram uru-kuntala-kunḍala-tviḍ-
gaṇḍa-sthalaṁ śīśira-hāsa-kaṭākṣa-mokṣaiḥ
rājño nirīkṣya paritaḥ śanakair murārer
aṁse 'nurakta-hṛdayā nidadhe sva-mālām*

SYNONYMS

unnīya—lifting; *vaktram*—my face; *uru*—abundant; *kuntala*—with locks of hair; *kuṇḍala*—of earrings; *tvit*—and with the effulgence; *gaṇḍa-sthala*m—whose cheeks; *śīśira*—cooling; *hāsa*—with a smile; *kaṭa-akṣa*—of sidelong glances; *mokṣaiḥ*—and with the casting; *rājñah*—the kings; *nirīkṣya*—looking at; *paritaḥ*—all around; *śanakaiḥ*—slowly; *murāreḥ*—of Kṛṣṇa; *aṁse*—upon the shoulder; *anurakta*—attracted; *hṛdayā*—whose heart; *nidadhe*—I placed; *sva*—my; *mālām*—necklace.

TRANSLATION

I lifted my face, which was encircled by my abundant locks and effulgent from the glow of my earrings reflected from my cheeks. Smiling coolly, I glanced about. Then, looking around at all the kings, I slowly placed the necklace on the shoulder of Murāri, who had captured my heart.

TEXT 30

तावन्मृदङ्गपटहाः
शङ्खभेर्यान्कादयः
निनेदुर्नटनर्तक्यो
ननृतुर्गायिका जगुः

tāvan mṛdaṅga-paṭahāḥ
śaṅkha-bhery-ānakādayaḥ
ninedur naṭa-nartakyo
nanṛtur gāyakā jaguḥ

SYNONYMS

tāvat—just then; *mṛdaṅga-paṭahāḥ*—*mṛdaṅga* and *paṭaha* drums; *śaṅkha*—conchshells; *bherī*—kettledrums; *ānaka*—large military drums; *ādayaḥ*—and so on; *nineduḥ*—resounded; *naṭa*—male dancers; *nartakyaḥ*—and female dancers; *nanṛtuḥ*—danced; *gāyakāḥ*—singers; *jaguḥ*—sang.

TRANSLATION

Just then there were loud sounds of conchshells and *mādaī ga*, *paṭaha*, *bherī* and *ānaka* drums, as well as other instruments. Men and women began to dance, and singers began to sing.

TEXT 31

एवं वृते भगवति
मयेऽशे नृपयूथपाः
न सेहिरे याज्ञसेनि
स्पर्धन्तो हृच्छयातुराः

evam vṛte bhagavati
mayeśe nṛpa-yūthapāḥ
na sehire yājñaseni
spardhanto hṛc-chayāturāḥ

SYNONYMS

evam—thus; *vṛte*—being chosen; *bhagavati*—the Personality of Godhead; *mayā*—by me; *īśe*—the Lord; *nṛpa*—of kings; *yūtha-pāḥ*—the leaders; *na*

sehire—could not tolerate it; *yājñaseni*—O Draupadī; *spardhantaḥ*—becoming quarrelsome; *hṛt-śaya*—by lust; *āturāḥ*—distressed.

TRANSLATION

The leading kings there could not tolerate my having chosen the Supreme Personality of Godhead, O Draupadī. Burning with lust, they became quarrelsome.

PURPORT

Śrīla Śrīdhara Svāmī comments that the contamination of lust led the kings to quarrel foolishly with the Lord even after seeing His supreme power.

TEXT 32

मां तावद्रथमारोप्य
हयरत्नचतुष्टयम्
शार्ङ्गमुद्यम्य सन्नद्धस
तस्थावाजौ चतुर्भुजः

mām tāvad ratham āropya
haya-ratna-catuṣṭayam
śārṅgam udyamya sannaddhas
tasthāv ājau catur-bhujah

SYNONYMS

mām—me; *tāvat*—at that point; *ratham*—on the chariot; *āropya*—lifting; *haya*—of horses; *ratna*—gems; *catuṣṭayam*—having four; *śārṅgam*—His bow, named Śārṅga; *udyamya*—readying; *sannaddhaḥ*—putting on His armor;

tasthau—He stood; *ājau*—on the battleground; *catuḥ*—four; *bhujah*—with arms.

TRANSLATION

The Lord then placed me on His chariot, drawn by four most excellent horses. Donning His armor and readying His bow Śārṅga, He stood on the chariot, and there on the battleground He manifested His four arms.

PURPORT

With two of His four arms, according to Śrīla Viśvanātha Cakravartī, Lord Kṛṣṇa embraced His bride, and with the other two He held His bow and arrows.

TEXT 33

दारुकश्चोदयामास
काञ्चनोपस्करं रथम्
मिषतां भूभुजां राज्ञि
मृगाणां मृगराडिव

dārukaś codayām āsa
kāñcanopaskaram ratham
miṣatām bhū-bhujām rājñi
mṛgāṇām mṛga-rāḍ iva

SYNONYMS

dārukaḥ—Dāruka (Lord Kṛṣṇa's chariot driver); *codayām āsa*—drove; *kāñcana*—golden; *upaskaram*—whose trimmings; *ratham*—the chariot;

miṣatām—as they watched; *bhū-bhujām*—the kings; *rājñi*—O Queen; *mṛgāṇām*—animals; *mṛga-rāṭ*—the king of animals, the lion; *iva*—as if.

TRANSLATION

Dāruka drove the Lord's gold-trimmed chariot as the kings looked on, O Queen, like small animals helplessly watching a lion.

TEXT 34

तेऽन्वसज्जन्त राजन्या
निषेद्धुं पथि केचन
संयत्ता उद्धृतेष्वासा
ग्रामसिंहा यथा हरिम्

te 'nvasajjanta rājanyā
niṣeddhum pathi kecana
saṁyattā uddhṛteṣv-āsā
grāma-simhā yathā harim

SYNONYMS

te—they; *anvasajjanta*—followed from behind; *rājanyāḥ*—the kings; *niṣeddhum*—to check Him; *pathi*—on the path; *kecana*—some of them; *saṁyattāḥ*—ready; *uddhṛta*—raised; *iṣu-āsāḥ*—whose bows; *grāma-simhā*—"lions of the village" (dogs); *yathā*—as; *harim*—a lion.

TRANSLATION

The kings pursued the Lord like village dogs chasing a lion. Some kings,

raising their bows, stationed themselves on the road to stop Him as He passed by.

TEXT 35

ते शार्ङ्गच्युतबाणौघैः
कृत्तबाह्वङ्घ्रिकन्धराः
निपेतुः प्रधने केचिद्
एके सन्त्यज्य दुद्रुवुः

*te śārṅga-cyuta-bāṇaughaiḥ
kṛtta-bāhv-aṅghri-kandharāḥ
nipetuḥ pradhane kecid
eke santyajya dudruvuḥ*

SYNONYMS

te—they; *śārṅga*—from Lord Kṛṣṇa's bow; *cyuta*—shot; *bāṇa*—of arrows; *oghaiḥ*—by the floods; *kṛtta*—severed; *bāhu*—whose arms; *aṅghri*—legs; *kandharāḥ*—and necks; *nipetuḥ*—fell; *pradhane*—on the battlefield; *kecit*—some; *eke*—some; *santyajya*—giving up; *dudruvuḥ*—fled.

TRANSLATION

These warriors were deluged by arrows shot from the Lord's bow, Śārṅga. Some of the kings fell on the battlefield with severed arms, legs and necks; the rest gave up the fight and fled.

TEXT 36

ततः पुरीं यदुपतिरत्यलङ्कृतां
रविच्छदध्वजपटचित्रतोरणाम्
कुशस्थलीं दिवि भुवि चाभिसंस्तुतां
समाविशत्तरणिरिव स्वकेतनम्

*tataḥ purīm yadu-patir aty-alāṅkṛtām
ravi-cchada-dhvaja-ṭaṭa-citra-toraṇām
kuśasthalīm divi bhuvi cābhisamstutām
samāviśat taraṇir iva sva-ketanam*

SYNONYMS

tataḥ—then; *purīm*—His city; *yadu-patiḥ*—the Lord of the Yadus; *ati*—profusely; *alāṅkṛtām*—decorated; *ravi*—the sun; *chada*—blocking; *dhvaja*—upon flagpoles; *ṭaṭa*—with banners; *citra*—wonderful; *toraṇām*—and with archways; *kuśasthalīm*—Dvārakā; *divi*—in heaven; *bhuvi*—on the earth; *ca*—and; *abhisamstutām*—glorified; *samāviśat*—He entered; *taraṇiḥ*—the sun; *iva*—as if; *sva*—his own; *ketanam*—abode.

TRANSLATION

The Lord of the Yadus then entered His capital city, Kuśasthalī [Dvārakā], which is glorified in heaven and on earth. The city was elaborately decorated with flagpoles carrying banners that blocked the sun, and also with splendid archways. As Lord Kṛṣṇa entered, He appeared like the sun-god entering his abode.

PURPORT

The abode of the sun is in the western mountains, where he sets each evening.

TEXT 37

पिता मे पूजयामास
सुहृत्सम्बन्धिबान्धवान्
महार्हवासोऽलङ्कारैः
शय्यासनपरिच्छदैः

*pitā me pūjayām āsa
suhṛt-sambandhi-bāndhavān
mahārha-vāso-'laṅkāraiḥ
śayyāsana-paricchadaiḥ*

SYNONYMS

pitā—father; *me*—my; *pūjayām āsa*—worshiped; *suhṛt*—his friends; *sambandhi*—immediate relations; *bāndhavān*—and other family members; *mahā*—very; *arha*—valuable; *vāsaḥ*—with clothing; *alaṅkāraiḥ*—and jewelry; *śayyā*—with beds; *āsana*—thrones; *paricchadaiḥ*—and other furniture.

TRANSLATION

My father honored his friends, family and in-laws with priceless clothing and jewelry and with royal beds, thrones and other furnishings.

TEXT 38

दासीभिः सर्वसम्पद्भिर्
भटेभरथवाजिभिः

आयुधानि महार्हाणि ददौ पूर्णस्य भक्तिः

*dāsibhiḥ sarva-sampadbhir
bhaṭebha-ratha-vājibhiḥ
āyudhāni mahārḥāṇi
dadau pūrṇasya bhaktitaḥ*

SYNONYMS

dāsibhiḥ—along with maidservants; *sarva*—all; *sampadbhiḥ*—endowed with riches; *bhaṭa*—with infantry soldiers; *ibha*—soldiers riding elephants; *ratha*—soldiers riding chariots; *vājibhiḥ*—and soldiers riding horses; *āyudhāni*—weapons; *mahā-arḥāṇi*—extremely valuable; *dadau*—he gave; *pūrṇasya*—to the perfectly complete Lord; *bhaktitaḥ*—out of devotion.

TRANSLATION

With devotion he presented the perfectly complete Lord with a number of maidservants bedecked with precious ornaments. Accompanying these maidservants were guards walking on foot and others riding elephants, chariots and horses. He also gave the Lord extremely valuable weapons.

PURPORT

The Supreme Lord is *pūrṇa*, perfect and complete in Himself. He requires nothing for His satisfaction. Knowing this, a pure devotee makes offerings to the Lord only out of love, *bhaktitaḥ*, with no expectation of material profit. And on His part, the Lord happily accepts even a small gift of flowers, *tulasī* leaves and water when it has been offered in love.

TEXT 39

आत्मारामस्य तस्येमा
वयं वै गृहदासिकाः
सर्वसङ्गनिवृत्त्याद्वा
तपसा च बभूविम

*ātmārāmasya tasyemā
vayaṁ vai gr̥ha-dāsikāḥ
sarva-saṅga-nivṛttyāddhā
tapasā ca babhūvima*

SYNONYMS

ātma-ārāmasya—of the self-satisfied; *tasya*—Him; *imāḥ*—these; *vayaṁ*—we; *vai*—indeed; *gr̥ha*—in the home; *dāsikāḥ*—maidservants; *sarva*—all; *saṅga*—of material association; *nivṛttyā*—by the cessation; *addhā*—directly; *tapasā*—by austerity; *ca*—and; *babhūvima*—have become.

TRANSLATION

Thus, by renouncing all material association and practicing austere penances, we queens have all become personal maidservants of the self-satisfied Supreme Lord.

PURPORT

In the opinion of Śrīla Viśvanātha Cakravartī, Śrīmatī Lakṣmaṇā became embarrassed when she realized that she had been talking about herself, and so she spoke this verse praising her co-wives. In her humility Lakṣmaṇā claimed that Kṛṣṇa's queens, unlike ordinary wives, could not bring their husband

under control, and thus they could relate to Him only as servile housekeepers. In fact, however, since the Lord's queens are direct expansions of His internal pleasure potency (*hlādinī-śakti*), they fully controlled Him with their love.

TEXT 40

महिष्य ऊचुः
भौमं निहत्य सगणं युधि तेन रुद्धा
ज्ञात्वाथ नः क्षितिजये जितराजकन्याः
निर्मुच्य संसृतिविमोक्षमनुस्मरन्तीः
पादाम्बुजं परिणिनाय य आप्तकामः

mahiṣya ūcuḥ
bhaumam nihatya sa-gaṇam yudhi tena ruddhā
jñātvātha naḥ kṣiti-jaye jita-rāja-kanyāḥ
nirmucya saṁsṛti-vimokṣam anusmarantīḥ
pādāmbujam pariṇināya ya āpta-kāmaḥ

SYNONYMS

mahiṣyaḥ ūcuḥ—the (other) queens said; *bhaumam*—the demon Bhauma; *nihatya*—killing; *sa*—along with; *gaṇam*—his followers; *yudhi*—in battle; *tena*—by him (Bhauma); *ruddhāḥ*—imprisoned; *jñātvā*—knowing; *atha*—then; *naḥ*—us; *kṣiti-jaye*—during (Bhauma's) conquest of the earth; *jita*—defeated; *rāja*—of kings; *kanyāḥ*—the daughters; *nirmucya*—releasing; *saṁsṛti*—from material existence; *vimokṣam*—(the source of) liberation; *anusmarantīḥ*—constantly remembering; *pāda-ambujam*—His lotus feet; *pariṇināya*—married; *yaḥ*—who; *āpta-kāmaḥ*—already fulfilled in all desires.

TRANSLATION

Rohiṇī-devī, speaking for the other queens, said: After killing Bhaumāśura and his followers, the Lord found us in the demon's prison and could understand that we were the daughters of the kings whom Bhauma had defeated during his conquest of the earth. The Lord set us free, and because we had been constantly meditating upon His lotus feet, the source of liberation from material entanglement, He agreed to marry us, though His every desire is already fulfilled.

PURPORT

Rohiṇī-devī was one of the nine queens questioned by Draupadī in Texts 6 and 7, and thus it is assumed that she speaks here, representing the 16,099 other queens. Śrīla Prabhupāda confirms this in *Kṛṣṇa, the Supreme Personality of Godhead*.

TEXTS 41-42

न वयं साध्वि साम्राज्यं
स्वाराज्यं भौज्यमप्युत
वैराज्यं पारमेष्ठ्यं च
आनन्त्यं वा हरेः पदम

कामयामह एतस्य
श्रीमत्पादरजः श्रियः
कुचकुङ्कुमगन्धाढ्यं

मूर्ध्ना वोढुं गदाभृतः

*na vayam sādhi sāmrajyam
svārajyam bhaujyam api uta
vairajyam pārameṣṭhyam ca
ānantyam vā hareḥ padam*

*kāmayāmaha etasya
śrīmat-pāda-rajah śriyaḥ
kuca-kuṅkuma-gandhāḍhyam
mūrdhnā voḍhum gadā-bhṛtaḥ*

SYNONYMS

na—not; *vayam*—we; *sādhi*—O saintly lady (Draupadī); *sāmrajyam*—rulership over the entire earth; *sva-rājyam*—the position of Lord Indra, King of heaven; *bhaujyam*—unlimited powers of enjoyment; *api uta*—even; *vairajyam*—mystic power; *pārameṣṭhyam*—the position of Lord Brahmā, creator of the universe; *ca*—and; *ānantyam*—immortality; *vā*—or; *hareḥ*—of the Supreme Lord; *padam*—the abode; *kāmayāmaha*—we desire; *etasya*—His; *śrī-mat*—divine; *pāda*—of the feet; *rajah*—the dust; *śriyaḥ*—of the goddess of fortune; *kuca*—from the breast; *kuṅkuma*—of the cosmetic powder; *gandha*—by the fragrance; *āḍhyam*—enriched; *mūrdhnā*—on our heads; *voḍhum*—to carry; *gadābhṛtaḥ*—of Lord Kṛṣṇa, the wielder of the club.

TRANSLATION

O saintly lady, we do not desire dominion over the earth, the sovereignty of the King of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahmā, immortality or even attainment of the kingdom of God. We simply desire to carry on our heads the glorious dust of Lord Kṛṣṇa's feet, enriched by the fragrance of *kuṅkuma* from His consort's bosom.

PURPORT

The verb *rāj* means "to rule," and from it are derived the words *sāmrājyam*, meaning "rulership over the entire earth," and *svārājyam*, meaning "rulership over heaven." *Bhaujyam* comes from the verb *bhuj*, "to enjoy," and thus refers to the capacity of enjoying whatever one desires. *Virāṭ* is explained by Śrīla Viśvanātha Cakravartī as representing the phrase *vividham virājate* ("one enjoys many kinds of opulence") and specifically indicating the eight mystic perfections of *aṇimā* and so on.

An alternative explanation of these terms is given by Śrīla Śrīdhara Svāmī, who says that according to the *Bahv-ṛca Brāhmaṇa*, these four terms designate the power of sovereignty over each of the four cardinal directions: *sāmrājya* for the East, *bhaujya* for the South, *svārājya* for the West, and *vairājya* for the North.

Lord Kṛṣṇa's queens clearly state that they do not desire any of these powers, or even the position of Brahmā, liberation or entrance into the kingdom of God. They simply want the dust from Śrī Kṛṣṇa's feet, which Goddess Śrī herself worships. Śrīla Viśvanātha Cakravartī tells us that the goddess of fortune mentioned here is not Lakṣmī, the consort of Nārāyaṇa. After all, the *ācārya* explains, Goddess Lakṣmī could not attain the direct association of Kṛṣṇa even after performing extended austerities, as Uddhava states: *nāyaṁ śrīyo 'ṅga u nitānta-rateḥ prasādaḥ* (SB 10.47.60). Rather, the Śrī referred to here is the supreme goddess of fortune identified by the *Bṛhad-gautamīya-tantra*:

*devī kṛṣṇa-mayī proktā
rādhikā para-devatā
sarva-lakṣmī-mayī sarva
kāntiḥ sammohinī parā*

"The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of

Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."

TEXT 43

ब्रजस्त्रियो यद्वाञ्छन्ति
पुलिन्द्यस्तृणवीरुधः
गावश्चारयतो गोपाः
पदस्पर्शं महात्मनः

*vraja-striyo yad vāñchanti
pulindyas tṛṇa-vīrudhaḥ
gāvaś cārayato gopāḥ
pada-sparśam mahātmanaḥ*

SYNONYMS

vraja—of Vraja; *striyaḥ*—the women; *yat*—as; *vāñchanti*—they desire; *pulindyaḥ*—the women of the aborigine Pulinda tribe in Vraja; *tṛṇa*—from the grass; *vīrudhaḥ*—and plants; *gāvaḥ*—the cows; *cārayataḥ*—who is grazing; *gopāḥ*—the cowherd boys; *pāda*—of the feet; *sparśam*—the touch; *mahā-ātmanaḥ*—of the Supreme Soul.

TRANSLATION

We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the cowherd boys and even the aborigine Pulinda women desire—the touch of the dust He leaves on the plants and grass as He tends His cows.

PURPORT

Śrīla Viśvanātha Cakravartī reminds us of the jealous rivalry that always existed between the queens of Dvārakā and the *gopīs* of Vraja. The *gopīs* considered the sophisticated women of Dvārakā the most serious threat to their hold on Śrī Kṛṣṇa, confessing their anxiety to Uddhava: *kasmāt kṛṣṇa ihāyāti prāpta-rājyo hatāhitah/ narendra-kanyā udvāhya*.

"Why should Kṛṣṇa come back here after winning a kingdom, killing His enemies and marrying the daughters of kings?" (SB 10.47.45)

Rukmiṇī and her seven chief co-wives considered themselves so fortunate in their relationship with Kṛṣṇa as He appeared in Dvārakā that they did not especially desire to see Him as He is in Vṛndāvana. But the sixteen thousand lesser queens, after hearing Uddhava describe Śrī Rādhā's superexcellent qualities, became attracted to touch the dust that falls from Kṛṣṇa's feet onto the grass and plants of Vṛndāvana. Śrīla Viśvanātha Cakravartī indicates that some commentators give this as the reason why, after the *mauṣala-līlā*, these sixteen thousand queens were stolen from Arjuna on the road by Lord Kṛṣṇa Himself in the disguise of sixteen thousand cowherds, who then took them away to Gokula.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "Draupadī Meets the Queens of Kṛṣṇa."

84. The Sages' Teachings at Kurukṣetra

This chapter describes the arrival of great sages at Kurukṣetra to observe the auspicious occasion of a solar eclipse, the sages' glorification of Lord Kṛṣṇa, and Vasudeva's enthusiastic performance of sacrifices.

On the occasion of a solar eclipse at Kurukṣetra, exalted ladies like Kuntī, Draupadī and Subhadrā got the chance to associate with Lord Kṛṣṇa's queens. Seeing how much the Lord's consorts loved their husband, the ladies were struck with wonder. As the women talked among themselves, and the men did likewise, great sages headed by Nārada and Vyāsadeva arrived there, desiring to see Lord Kṛṣṇa. The various kings and other leading personalities who were sitting at their leisure, including the Pāṇḍavas, Kṛṣṇa and Balarāma, stood up as soon as they saw the sages. The leaders all bowed down to the great souls, inquired about their well-being and worshiped them by offering them sitting places, water and so on. Lord Kṛṣṇa then said, "Now our lives are successful, for we have obtained the goal of life: the audience of great sages and *yoga* masters, which even demigods only rarely obtain. The water at a holy place of pilgrimage and the deity forms of the gods can purify one only after a long time, but saintly sages purify just by being seen. Those who identify themselves with their bodies and neglect to honor transcendental sages like you are no better than asses."

After hearing Lord Kṛṣṇa speak these words in the mood of a mere mortal, the sages remained silent for some time, bewildered. Then they said, "How amazing our Lord is! He covers His true identity with humanlike activities and pretends to be subject to superior control. Surely He has spoken in this way only to enlighten the general populace. Such behavior of His is indeed inconceivable." The sages continued to glorify the Lord as the Supreme Personality of Godhead, the Supersoul, and the friend and worshiper of the *brāhmaṇas*.

After the sages had praised Him, Lord Kṛṣṇa offered them His obeisances, and they begged His permission to return to their hermitages. But just then Vasudeva came forward, bowed to the sages and asked, "What activities can one perform to be freed from the bondage of fruitive work?" The sages replied,

"By worshiping the Supreme Lord, Hari, through the performance of Vedic sacrifices, you will become free from the bondage of fruitive work." Vasudeva then requested the sages to act as his priests, and he arranged for Vedic sacrifices to be performed with superexcellent paraphernalia. Afterward, Vasudeva presented the priests with valuable gifts of cows and jewelry, and also with marriageable *brāhmaṇa* girls. He then performed the ritual bath marking the end of the sacrifice and fed everyone sumptuously, even the village dogs. Next he gave ample gifts to his relatives, the various kings and others, who all took Śrī Kṛṣṇa's leave and returned to their own homes.

Unable to depart because of his intense affection for his relatives, Nanda Mahārāja remained at Kurukṣetra for three months, served with reverence by the Yādavas. On one occasion, Vasudeva began to describe the deep friendship Nanda had shown him, shedding tears openly. At the end of three months, Nanda left for Mathurā with the fond farewells of all the Yādavas. When the Yādavas finally saw that the rainy season was about to begin, they returned to Dvārakā, where they related all that had happened at Kurukṣetra to the residents of their capital.

TEXT 1

श्रीशुक उवाच

श्रुत्वा पृथा सुबलपुत्र्यथ याज्ञसेनी
माधव्यथ क्षितिपपत्न्य उत स्वगोप्यः
कृष्णेऽखिलात्मनि हरौ प्रणयानुबन्धं
सर्वा विसिस्म्युरलमश्रुकलाकुलाक्ष्यः

śrī-śuka uvāca

*śrutvā pṛthā subala-putry atha yājñaseni
mādhavy atha kṣitipa-patnya uta sva-gopyaḥ*

*kṛṣṇe 'khilātmani harau praṇayānubandham
sarvā visismyur alam aśru-kalākulākṣyaḥ*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *śrutvā*—hearing; *pṛthā*—Kuntī; *subala-putrī*—Gāndhārī, the daughter of King Subala; *atha*—and; *yājñasenī*—Draupadī; *mādhavī*—Subhadrā; *atha*—and; *kṣiti-pa*—of the kings; *patnyaḥ*—the wives; *uta*—also; *sva*—(Lord Kṛṣṇa's) own; *gopyaḥ*—gopīs; *kṛṣṇe*—to Kṛṣṇa; *akhila*—of all; *ātmani*—the Soul; *harau*—the Supreme Lord Hari; *praṇaya*—loving; *anubandham*—attachment; *sarvāḥ*—all of them; *visismyuh*—became amazed; *alam*—greatly; *aśru-kala*—with tears; *ākula*—filling; *akṣyaḥ*—whose eyes.

TRANSLATION

Śukadeva Gosvāmī said: Pṛthā, Gāndhārī, Draupadī, Subhadrā, the wives of other kings and the Lord's cowherd girlfriends were all amazed to hear of the queens' deep love for Lord Kṛṣṇa, the Supreme Personality of Godhead and Soul of all beings, and their eyes filled with tears.

PURPORT

Draupadī is the chief hearer in this assembly of exalted women, since, as explained by Śrīla Śrīdhara Svāmī, she had asked the question that Lord Kṛṣṇa's queens answered by relating their respective stories. Since Gāndhārī and the other ladies named here were not even mentioned in the previous chapter as having been present, Ācārya Śrīdhara concludes that they must have heard the queens' narrations only secondhand. Indeed, Draupadī would never have spoken so freely in the presence of Pṛthā and Gāndhārī, her elders, or before the gopīs, whose attitude toward the queens of Dvārakā was not particularly sympathetic. Even though the gopīs joined in shedding tears, it was

more because of their being reminded of Śrī Kṛṣṇa's pastimes than because of any loving affinity between them and the queens.

We should remember, of course, that there is always perfect harmony on the spiritual platform. Apparent conflict between pure devotees is nothing like mundane envy and strife. The jealousy of the *gopīs* was more show than substance, being exhibited by them as an ecstatic symptom of their overflowing love for Kṛṣṇa. Śrīla Śrīdhara Svāmipāda further analyzes the phrase *sva-gopyaḥ* as implying that these *gopīs* were the queens' *sva-svarūpa*, the original prototypes of whom the queens were specific expansions.

TEXTS 2-5

इति सम्भाषमाणासु
स्त्रीभिः स्त्रीषु नृभिर्नृषु
आययुर्मुनयस्तत्र
कृष्णरामदिदृक्षया

द्वैपायनो नारदश्च
च्यवनो देवलोऽसितः
विश्वामित्रः शतानन्दो
भरद्वाजोऽथ गौतमः

रामः सशिष्यो भगवान्
वसिष्ठो गालवो भृगुः
पुलस्त्यः कश्यपोऽत्रिश्च
मार्कण्डेयो बृहस्पतिः

द्वितस्त्रितश्चैकतश्च
ब्रह्मपुत्रास्तथाङ्गिराः
अगस्त्यो याज्ञवल्क्यश्च
वामदेवादयोऽपरे

*iti sambhāṣamāṇāsu
strībhiḥ strīṣu nṛbhir nṛṣu
āyayur munayas tatra
kṛṣṇa-rāma-didṛkṣayā*

*dvaipāyano nāradaś ca
cyavano devalo 'sitaḥ
viśvāmitraḥ śatānando
bharadvājo 'tha gautamaḥ*

*rāmaḥ sa-śiṣyo bhagavān
vasiṣṭho gālavo bhṛguḥ
pulastyaḥ kaśyapo 'triś ca
mārkaṇḍeyo bṛhaspatiḥ*

*dvitas tritaś caikataś ca
brahma-putrās tathāṅgirāḥ
agastyo yājñavalkyaś ca
vāmadevādayo 'pare*

SYNONYMS

iti—thus; *sambhāṣamāṇāsu*—as they were conversing; *strībhiḥ*—with women; *strīṣu*—women; *nṛbhiḥ*—with men; *nṛṣu*—men; *āyayuḥ*—arrived; *munayaḥ*—great sages; *tatra*—at that place; *kṛṣṇa-rāma*—Lord Kṛṣṇa and Lord Balarāma; *didṛkṣayā*—with the desire to see; *dvaipāyanaḥ*—Dvaipāyana Vedavyāsa; *nāradaḥ*—Nārada; *ca*—and; *cyavanaḥ devalaḥ asitaḥ*—Cyavana,

Devala and Asita; *viśvāmitraḥ śatānandaḥ*—Viśvāmitra and Śatānanda; *bharadvājaḥ atha gautamaḥ*—Bharadvāja and Gautama; *rāmaḥ*—Paraśurāma; *sa*—with; *śiṣyaḥ*—his disciples; *bhagavān*—the incarnation of the Supreme Lord; *vasiṣṭhaḥ gālavaḥ bhṛguḥ*—Vasiṣṭha, Gālava and Bhṛgu; *pulastyaḥ kaśyapaḥ atriḥ ca*—Pulastya, Kaśyapa and Atri; *mārkaṇḍeyaḥ bṛhaspatiḥ*—Mārkaṇḍeya and Bṛhaspati; *dvitaḥ tritaḥ ca ekataḥ ca*—Dvita, Trita and Ekata; *brahma-putrāḥ*—sons of Lord Brahmā (Sanaka, Sanat, Sananda and Sanātana); *tathā*—and also; *aṅgirāḥ*—Aṅgirā; *agastyaḥ yājñavalkyaḥ ca*—Agastya and Yājñavalkya; *vāmadeva-ādayaḥ*—led by Vāmadeva; *apare*—others.

TRANSLATION

As the women thus talked among themselves and the men among themselves, a number of great sages arrived there, all of them eager to see Lord Kṛṣṇa and Lord Balarāma. They included Dvaipāyana, Nārada, Cyavana, Devala and Asita, Viśvāmitra, Śatānanda, Bharadvāja and Gautama, Lord Paraśurāma and his disciples, Vasiṣṭha, Gālava, Bhṛgu, Pulastya and Kaśyapa, Atri, Mārkaṇḍeya and Bṛhaspati, Dvita, Trita, Ekata and the four Kumāras, and Aṅgirā, Agastya, Yājñavalkya and Vāmadeva.

TEXT 6

तान्दृष्ट्वा सहसोत्थाय
प्रागासीना नृपादयः
पाण्डवाः कृष्णरामौ च
प्रणेमुर्विश्ववन्दितान्

*tān dr̥ṣṭvā sahasotthāya
prāg āsīnā nṛpādayaḥ*

*pāṇḍavāḥ kṛṣṇa-rāmau ca
praṇemur viśva-vanditān*

SYNONYMS

tān—them; *dṛṣṭvā*—seeing; *sahasā*—immediately; *utthāya*—standing up; *prāk*—until now; *āsīnāḥ*—seated; *nṛpa-ādayaḥ*—the kings and others; *pāṇḍavāḥ*—the Pāṇḍavas; *kṛṣṇa-rāmau*—Kṛṣṇa and Balarāma; *ca*—also; *praṇemuḥ*—bowed down; *viśva*—by the whole universe; *vanditān*—to them who are honored.

TRANSLATION

As soon as they saw the sages approaching, the kings and other gentlemen who had been seated immediately stood up, including the Pāṇḍava brothers and Kṛṣṇa and Balarāma. They all then bowed down to the sages, who are honored throughout the universe.

TEXT 7

तानानर्चुर्यथा सर्वे
सहरामोऽच्युतोऽर्चयत्
स्वागतासनपाद्यार्घ्य-
माल्यधूपानुलेपनैः

*tān ānarcur yathā sarve
saha-rāmo 'cyuto 'rcayat
svāgatāsana-pādyārghya-
mālya-dhūpānulepanaiḥ*

SYNONYMS

tān—them; *ānarcuḥ*—they worshiped; *yathā*—properly; *sarve*—all of them; *saha-rāma*—including Lord Balarāma; *acyutaḥ*—and Lord Kṛṣṇa; *arcayat*—worshiped them; *sv-āgata*—with greetings; *āsana*—sitting places; *pādyā*—water to wash the feet; *arghya*—water to drink; *mālya*—flower garlands; *dhūpa*—incense; *anulepanaiḥ*—and sandalwood paste.

TRANSLATION

Lord Kṛṣṇa, Lord Balarāma and the other kings and leaders properly worshiped the sages by offering them words of greeting, sitting places, water for washing their feet, drinking water, flower garlands, incense and sandalwood paste.

TEXT 8

उवाच सुखमासीनान्
भगवान्धर्मगुप्तनुः
सदसस्तस्य महतो
यतवाचोऽनुशृण्वतः

uvāca sukhama āsīnān
bhagavān dharma-guṇ-tanuḥ
sadasas tasya mahato
yata-vāco 'nuśṛṇvataḥ

SYNONYMS

uvāca—said; *sukham*—comfortably; *āsīnān*—to them who were seated;

bhagavān—the Supreme Lord; *dharma*—of religion; *gup*—the means of protection; *tanuḥ*—whose body; *sadasaḥ*—in the assembly; *tasya*—that; *mahataḥ*—to the great souls; *yata*—subdued; *vācaḥ*—whose speech; *anuśṛṇvataḥ*—as they listened carefully.

TRANSLATION

After the sages were comfortably seated, the Supreme Lord Kṛṣṇa, whose transcendental body protects religious principles, addressed them in the midst of that great assembly. Everyone listened silently with rapt attention.

TEXT 9

श्रीभगवानुवाच
अहो वयं जन्मभृतो
लब्धं कात्स्न्येन तत्फलम्
देवानामपि दुष्प्रापं
यद्योगेश्वरदर्शनम्

śrī-bhagavān uvāca
aho vyaṁ janma-bhṛto
labdham kārtsnyena tat-phalam
devānām api duṣprāpaṁ
yad yogeśvara-darśanam

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *aho*—ah; *vayam*—we; *janma-bhṛtaḥ*—having taken birth successfully; *labdham*—obtained; *kārtsnyena*—altogether; *tat*—of it (one's birth); *phalam*—the fruit;

devānām—for demigods; *api*—even; *duṣprāpam*—rarely obtained; *yat*—which; *yoga-īśvara*—of masters of yoga; *darśanam*—the sight.

TRANSLATION

The Supreme Lord said: Now our lives are indeed successful, for we have obtained life's ultimate goal: the audience of great yoga masters, which even demigods only rarely obtain.

PURPORT

Despite the great privileges the demigods enjoy as administrators of the universe, they rarely see such sages as Nārada and Vyāsadeva. How much rarer, then, must it be for earthly kings and mere cowherds to see them. Here Lord Kṛṣṇa, identifying Himself with all the kings and others who had assembled at Samanta-pāñcaka, speaks on their behalf.

TEXT 10

किं स्वल्पतपसां नृणाम्
अर्चायां देवचक्षुषाम्
दर्शनस्पर्शनप्रश्न-
प्रह्वपादार्चनादिकम्

kiṁ svalpa-tapasām nṛṇām
arcāyām deva-cakṣuṣām
darśana-sparśana-praśna-
prahva-pādārcanādikam

SYNONYMS

kim—whether; *su-alpa*—very meager; *tapasām*—whose austerities; *nṛṇām*—for human beings; *arcāyām*—in the Deity in the temple; *deva*—God; *cakṣuṣām*—whose perception; *darśana*—seeing; *sparsana*—touching; *praśna*—asking questions; *prahva*—bowing down; *pāda-arcana*—worshiping the feet; *ādikam*—and so on.

TRANSLATION

How is it that people who are not very austere and who recognize God only in His Deity form in the temple can now see you, touch you, inquire from you, bow down to you, worship your feet and serve you in other ways?

TEXT 11

न ह्यम्मयानि तीर्थानि
न देवा मृच्छिलामयाः
ते पुनन्त्युरुकालेन
दर्शनादेव साधवः

na hy am-mayāni tīrthāni
na devā mṛc-chilā-mayāḥ
te punanty uru-kālena
darśanād eva sādhaḥ

SYNONYMS

na—not; *hi*—indeed; *ap*—of water; *mayāni*—composed; *tīrthāni*—holy places; *na*—not; *devāḥ*—deities; *mṛt*—of earth; *śilā*—and stone; *mayāḥ*—composed; *te*—they; *punanti*—purify; *uru-kālena*—after a long time; *darśanāt*—by being seen; *eva*—only; *sādhavaḥ*—saints.

TRANSLATION

Mere bodies of water are not the real sacred places of pilgrimage, nor are mere images of earth and stone the true worshipable deities. These purify one only after a long time, but saintly sages purify one immediately upon being seen.

PURPORT

Because the Personality of Godhead is absolute—the Supreme Spirit—any representation of Him, whether manifested in stone, paint, sound or any other authorized medium, is nondifferent from His original form in the topmost spiritual planet, Goloka Vṛndāvana. But ordinary demigods are not absolute, being infinitesimal spirit souls, and thus representations of the demigods are not identical with them. Worship of demigods or ritual bathing in a sanctified place gives only limited benefit to those who lack transcendental faith in the Supreme Lord.

On the other hand, great Vaiṣṇava saints like Vyāsadeva, Nārada and the four Kumāras are always absorbed in Kṛṣṇa consciousness, and thus they are veritable moving *tīrthas*, places of pilgrimage. Even a moment's association with them, especially by hearing their glorification of the Lord, can deliver one from all material entanglement. As King Yudhiṣṭhira said to Vidura,

*bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā*

"My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage." (SB 1.13.10)

TEXT 12

नाग्निर्न सूर्यो न च चन्द्रतारका
न भूर्जलं खं श्वसनोऽथ वाङ् मनः
उपासिता भेदकृतो हरन्त्यघं
विपश्चितो घ्नन्ति मुहूर्तसेवया

*nāgnir na sūryo na ca candra-tārakā
na bhūr jalam kham śvasano 'tha vāñ manaḥ
upāsītā bheda-kṛto haranty agham
vipāścito ghnanti muhūrta-sevayā*

SYNONYMS

na—not; *agniḥ*—fire; *na*—not; *sūryaḥ*—the sun; *na*—not; *ca*—and; *candra*—the moon; *tārakāḥ*—and stars; *na*—not; *bhūḥ*—earth; *jalam*—water; *kham*—ether; *śvasanaḥ*—breath; *atha*—or; *vāk*—speech; *manaḥ*—and the mind; *upāsītāḥ*—worshiped; *bheda*—differences (between himself and other living beings); *kṛtaḥ*—of one who creates; *haranti*—they take away; *agham*—the sins; *vipāścitaḥ*—wise men; *ghnanti*—destroy; *muhūrta*—for a span of minutes; *sevayā*—by service.

TRANSLATION

Neither the demigods controlling fire, the sun, the moon and the stars nor those in charge of earth, water, ether, air, speech and mind actually remove the sins of their worshipers, who continue to see in terms of dualities. But wise sages destroy one's sins when respectfully served for even a few moments.

PURPORT

An immature devotee of the Supreme Lord may accept only the Deity of the Lord as divine and see everything else as material—even the Lord's confidential servants. Nonetheless, because he recognizes Lord Viṣṇu's supreme position, such a devotee is better situated than materialistic worshipers of the demigods, and he thus deserves a degree of respect.

Association with advanced sages, either directly or by hearing their instructions, is recommended in this verse for one who wishes to advance beyond the lowest stages of devotional life. A neophyte devotee may be free from the more obvious sins of violence against innocent creatures and against his own body and mind, but until he becomes very advanced on the devotional path, he must always contend with the subtler contaminations of false pride, disrespect toward respectable Vaiṣṇavas and lack of compassion for suffering creatures. The best remedy for these symptoms of immaturity is to hear from and honor pure Vaiṣṇavas and to assist them in working to deliver the fallen, conditioned souls.

TEXT 13

यस्यात्मबुद्धिः कुणपे त्रिधातुके
स्वधीः कलत्रादिषु भौम इज्यधीः
यत्तीर्थबुद्धिः सलिले न कर्हिचिज्
जनेष्वभिज्ञेषु स एव गोखरः

*yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ*

SYNONYMS

yasya—whose; *ātma*—as his self; *buddhiḥ*—idea; *kuṇape*—in a corpselike body; *tri-dhātuke*—made of three basic elements; *sva*—as his own; *dhīḥ*—idea; *kalatra-ādiṣu*—in wife and so on; *bhaume*—in earth; *ijya*—as worshipable; *dhīḥ*—idea; *yat*—whose; *tīrtha*—as a place of pilgrimage; *buddhiḥ*—idea; *salile*—in water; *na karhicit*—never; *janeṣu*—in men; *abhiññeṣu*—wise; *saḥ*—he; *eva*—indeed; *gaḥ*—a cow; *kharah*—or an ass.

TRANSLATION

One who identifies his self as the inert body composed of mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshipable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth—such a person is no better than a cow or an ass.

PURPORT

True intelligence is shown by one's freedom from false identification of the self. As stated in the *Bṛhaspati-saṁhitā*,

ajñāta-bhagavad-dharmā
mantra-vijñāna-saṁvidah
narās te go-khara jñeyā
api bhū-pāla-vanditāḥ

"Men who do not know the principles of devotional service to the Supreme Lord should be known as cows and asses, even if they are expert in technically analyzing Vedic *mantras* and are adored by world leaders."

An imperfect Vaiṣṇava advancing toward the second-class platform identifies himself with the sages who have established the true spiritual path, even while he still may have some inferior material attachments to body,

family and so on. Such a devotee of the Lord is not a foolish cow or stubborn ass like the majority of materialists. But most excellent is the Vaiṣṇava who has gained the special mercy of the Lord and broken free from the bondage of illusory attachments altogether.

According to Śrīla Viśvanātha Cakravartī, the words *bhauma ijya-dhiḥ*, "who thinks an image made of earth is worshipable," refer not to the Deity form of the Supreme Lord in His temple but to deities of demigods, and the words *yat-tīrtha-buddhiḥ salile*, "who sees a place of pilgrimage as merely the water there," refer not to sacred rivers like the Ganges or Yamunā but to lesser rivers.

TEXT 14

श्रीशुक उवाच
निशम्येत्थं भगवतः
कृष्णस्याकुण्ठमेधसः
वचो दुरन्वयं विप्रास
तूष्णीमासन् भ्रमद्वियः

śrī-śuka uvāca
niśamyetthaṁ bhagavataḥ
kṛṣṇasyākuṇṭha-medhasaḥ
vaco duranvayaṁ viprās
tūṣṇīm āsan bhramad-dhiyaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; niśamya—hearing; itthaṁ—such; bhagavataḥ—of the Supreme Lord; kṛṣṇasya—Kṛṣṇa; akuṇṭha—unrestricted;

medhasaḥ—whose wisdom; *vacaḥ*—the words; *durānvayaṃ*—difficult to comprehend; *viprāḥ*—the learned *brāhmaṇas*; *tūṣṇīm*—silent; *āsan*—were; *bhramat*—unsteady; *dhiyaḥ*—their minds.

TRANSLATION

Śukadeva Gosvāmī said: Hearing such unfathomable words from the unlimitedly wise Lord Kṛṣṇa, the learned *brāhmaṇas* remained silent, their minds bewildered.

TEXT 15

चिरं विमृश्य मुनयः
ईश्वरस्येशितव्यताम्
जनसङ्ग्रह इत्यूचुः
स्मयन्तस्तं जगद्गुरुम्

ciraṃ vimṛśya munayaḥ
īśvarasyeśitavyatām
jana-saṅgraha ity ūcuḥ
smayantas taṃ jagad-gurum

SYNONYMS

ciraṃ—for some time; *vimṛśya*—thinking; *munayaḥ*—the sages; *īśvarasya*—of the supreme controller; *īśitavyatām*—the status of being controlled; *jana-saṅgrahaḥ*—the enlightenment of the people in general; *iti*—thus (concluding); *ūcuḥ*—they said; *smayantaḥ*—smiling; *taṃ*—to Him; *jagat*—of the universe; *gurum*—the spiritual master.

TRANSLATION

For some time the sages pondered the Supreme Lord's behavior, which resembled that of a subordinate living being. They concluded that He was acting this way to instruct the people in general. Thus they smiled and spoke to Him, the spiritual master of the universe.

PURPORT

Śrīla Śrīdhara Svāmī explains the word *īśitavyatā* as referring to one's not being a controller, or in other words, to being under the law of *karma*, obliged to work and experience the results of one's work. While addressing the sages, Lord Kṛṣṇa accepted the role of a subordinate living being to emphasize the importance of hearing and serving saintly Vaiṣṇavas. The Personality of Godhead is also the supreme teacher of spiritual surrender.

TEXT 16

श्रीमुनय ऊचुः
यन्मायया तत्त्वविदुत्तमा वयं
विमोहिता विश्वसृजामधीश्वराः
यदीशितव्यायति गूढ ईहया
अहो विचित्रम्भगवद्विचेष्टितम्

śrī-munaya ūcuḥ
yan-māyayā tattva-vid-uttamā vayaṁ
vimohitā viśva-sṛjām adhīśvarāḥ
yad īśitavyāyati gūḍha īhayā
aho vicitram bhagavad-viceṣṭitam

SYNONYMS

śrī-munayaḥ ūcuḥ—the great sages said; *yat*—whose; *māyayā*—by the power of illusion; *tattva*—of the truth; *vit*—knowers; *uttamāḥ*—best; *vayam*—we; *vimohitāḥ*—confused; *viśva*—of the universe; *sṛjām*—of creators; *adhīśvaraḥ*—chief; *yat*—the fact that; *īśitavyāyati*—(the Supreme Lord) pretends to be subject to higher control; *gūḍhaḥ*—hidden; *īhayā*—by His activities; *aho*—ah; *vicitram*—amazing; *bhagavat*—of the Supreme Lord; *viceṣṭitam*—the activity.

TRANSLATION

The great sages said: Your power of illusion has totally bewildered us, the most exalted knowers of the truth and leaders among the universal creators. Ah, how amazing is the behavior of the Supreme Lord! He covers Himself with His humanlike activities and pretends to be subject to superior control.

PURPORT

The sages have characterized the Lord's statements as inscrutable (*duranvayam*). How this is so is stated here: His words and activities bewilder even the most learned when He plays at subordinating Himself to His own servants.

TEXT 17

अनीह एतद्बहुधैक आत्मना
सृजत्यवत्यत्ति न बध्यते यथा
भौमैर्हि भूमिर्बहुनामरूपिणी

अहो विभूम्नश्चरितं विडम्बनम्

*anīha etad bahudhaika ātmanā
sṛjaty avaty atti na badhyate yathā
bhaumair hi bhūmir bahu-nāma-rūpiṇī
aho vibhūmnaś caritaṁ viḍambanam*

SYNONYMS

anīhaḥ—exerting no endeavor; *etat*—this (universe); *bahudhā*—manifold; *ekaḥ*—alone; *ātmanā*—by Himself; *sṛjati*—He creates; *avati*—maintains; *atti*—annihilates; *na badhyate*—is not bound up; *yathā*—as; *bhaumaiḥ*—by the transformations of earth; *hi*—indeed; *bhūmiḥ*—earth; *bahu*—many; *nāma-rūpiṇī*—having names and forms; *aho*—ah; *vibhūmnaḥ*—of the almighty Lord; *caritam*—the activities; *viḍambanam*—a pretense.

TRANSLATION

Indeed, the humanlike pastimes of the Almighty are simply a pretense! Effortlessly, He alone sends forth from His Self this variegated creation, maintains it and then swallows it up again, all without becoming entangled, just as the element earth takes on many names and forms in its various transformations.

PURPORT

The one Supreme expands Himself as many without diminishing His completeness. He does this effortlessly, without depending on anyone or anything else. This mystic process of the Lord's self-expansion is incomprehensible to all but Himself, but the example of the substance earth and its manifold products bears enough resemblance to provide some idea. The same example is also presented in an often—cited passage of the *Chāndogya*

Upaniṣad (6.1), *vācārambhaṇam vikāro nāmadheyam mṛttikety eva satyam*: "Earth's transformations are merely verbal creations of the process of naming; the substance earth itself is alone real."

Śrīla Śrīdhara Svāmī suggests that this verse of *Śrīmad-Bhāgavatam* answers a possible objection on the part of Lord Kṛṣṇa: "How can I create, maintain and destroy the universe if I am Vasudeva's son?" The answer is given by the words *aho vibhūmnaś caritam viḍambanam*: "You are the perfectly complete whole, and Your birth and pastimes are only an imitation of ordinary persons' activities in the material world. You simply pretend to be under higher control."

TEXT 18

अथापि काले स्वजनाभिगुप्तये
बिभर्षि सत्त्वं खलनिग्रहाय च
स्वलीलया वेदपथं सनातनं
वर्णाश्रमात्मा पुरुषः परो भवान्

*athāpi kāle sva-janābhiguptaye
bibharṣi sattvaṁ khala-nigrahāya ca
sva-līlayā veda-pathaṁ sanātanaṁ
varṇāśramātmā puruṣaḥ paro bhavān*

SYNONYMS

atha api—nonetheless; *kāle*—at the correct time; *sva-jana*—of Your devotees; *abhiguptaye*—for the protection; *bibharṣi*—You assume; *sattvam*—the mode of goodness; *khala*—of the wicked; *nigrahāya*—for the punishment; *ca*—and; *sva*—Your; *līlayā*—by the pastimes; *veda-pathaṁ*—the path of the *Vedas*; *sanātanaṁ*—eternal; *varṇa-āśrama*—of the divine system of occupational and

spiritual divisions of society; *ātmā*—the Soul; *puruṣaḥ*—the Personality of Godhead; *paraḥ*—Supreme; *bhavān*—Your good self.

TRANSLATION

Nonetheless, at suitable times You assume the pure mode of goodness to protect Your devotees and punish the wicked. Thus You, the Soul of the *varëāçrama* social order, the Supreme Personality of Godhead, maintain the eternal path of the *Vedas* by enjoying Your pleasure pastimes.

PURPORT

This verse describes the Lord's enlightening people in general (*jana-saṅgraha*) and His imitation of worldly behavior. Because the Personality of Godhead remains always perfect, the body He manifests when He comes to this world is not touched by material goodness; rather, it is a manifestation of the pure goodness known as *viśuddha-sattva*, the same spiritual substance that constitutes His original form.

TEXT 19

ब्रह्म ते हृदयं शुक्लं
तपःस्वाध्यायसंयमैः
यत्रोपलब्धं सद्व्यक्तम्
अव्यक्तं च ततः परम्

*brahma te hṛdayaṁ śuklaṁ
tapaḥ-svādhyāya-saṁyamaiḥ
yatropalabdham sad vyaktam
avyaktaṁ ca tataḥ param*

SYNONYMS

brahma—the *Vedas*; *te*—Your; *hṛdayam*—heart; *śuklam*—pure; *tapah*—by austerities; *svādhyāya*—study; *saṁyamaiḥ*—and self-control; *yatra*—in which; *upalabdham*—perceived; *sat*—pure spiritual existence; *vyaktam*—the manifest (products of material creation); *avyaktam*—the unmanifest (subtle causes of creation), *ca*-and; *tataḥ*-to that; *param*—transcendental.

TRANSLATION

The *Vedas* are Your spotless heart, and through them one can perceive—by means of austerity, study and self-control—the manifest, the unmanifest and the pure existence transcendental to both.

PURPORT

Vyakta, "the manifest," consists of the visible things of this world, and *avyakta* consists of the subtle, underlying causes of cosmic creation. The *Vedas* point toward the transcendental realm of Brahman, which lies beyond all material cause and effect.

TEXT 20

तस्माद् ब्रह्मकुलं ब्रह्मन्
शास्त्रयोनेस्त्वमात्मनः
सभाजयसि सद्ब्राम
तद् ब्रह्मण्याग्रणीर्भवान्

tasmād brahma-kulam brahman
śāstra-yones tvam ātmanaḥ

*sabhājayasi sad dhāma
tad brahmaṇyāgraṇīr bhavān*

SYNONYMS

tasmāt—therefore; *brahma*—of *brāhmaṇas*; *kulam*—to the community; *brahman*—O Absolute Truth; *śāstra*—the revealed scriptures; *yoneḥ*—whose means of realization; *tvam*—You; *ātmanaḥ*—of Yourself; *sabhājayasi*—show honor; *sat*—perfect; *dhāma*—the abode; *tat*—consequently; *brahmaṇya*—of those who respect brahminical culture; *agraṇīḥ*—the leader; *bhavān*—You.

TRANSLATION

Therefore, O Supreme Brahman, You honor the members of the brahminical community, for they are the perfect agents by which one can realize You through the evidence of the *Vedas*. For that very reason You are the foremost worshiper of the *brāhmaëas*.

TEXT 21

अद्य नो जन्मसाफल्यं
विद्यायास्तपसो दृशः
त्वया सङ्गम्य सद्गत्या
यदन्तः श्रेयसां परः

*adya no janma-sāphalyam
vidyāyās tapaso dṛśaḥ
tvayā saṅgamya sad-gatyā
yad antaḥ śreyasām paraḥ*

SYNONYMS

adya—today; *naḥ*—our; *janma*—of the birth; *sāphalyam*—fruition; *vidyāyāḥ*—of the education; *tapasaḥ*—of the austerities; *dṛśaḥ*—of the power of sight; *tvayā*—with You; *saṅgamyā*—obtaining association; *sat*—of saintly persons; *gatyā*—who are the goal; *yat*—because; *antaḥ*—the limit; *śreyasām*—of benefits; *paraḥ*—ultimate.

TRANSLATION

Today our birth, education, austerity and vision have all become perfect because we have been able to associate with You, the goal of all saintly persons. Indeed, You Yourself are the ultimate, supreme blessing.

PURPORT

The sages here contrast their respect for the Lord with His reciprocal worship of them. Lord Kṛṣṇa honors *brāhmaṇas* as a means of instructing less intelligent men, whereas He is in fact absolutely independent. The *brāhmaṇas* who worship Him, on the other hand, benefit themselves more than they can imagine.

TEXT 22

नमस्तस्मै भगवते
कृष्णायाकुण्ठमेधसे
स्वयोगमाययाच्छन्न-
महिम्ने परमात्मने

namas tasmai bhagavate

*kṛṣṇāyākuṇṭha-medhase
sva-yogamāyayācchanna-
mahimne paramātmāne*

SYNONYMS

namaḥ—obeisances; *tasmai*—to Him; *bhagavate*—the Supreme Lord; *kṛṣṇāya*—Kṛṣṇa; *akuṇṭha*—unrestricted; *medhase*—whose wisdom; *sva*—His own; *yoga-māyayā*—by the internal illusory potency; *ācchanna*—covered; *mahimne*—whose glories; *parama-ātmāne*—the Supersoul.

TRANSLATION

Let us offer obeisances unto that Supreme Personality of Godhead, Lord Kṛṣṇa, the infinitely intelligent Supersoul, who has disguised His greatness through His mystic Yogamāyā.

PURPORT

Apart from any future profit to be obtained from worshiping the Supreme Lord, it is every person's most essential obligation to bow down to Him as an acknowledgement of one's dependence and servitude. Lord Kṛṣṇa recommends,

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi yuktvaivam
ātmānam mat-parāyaṇaḥ*

"Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me." (Bg. 9.34)

TEXT 23

न यं विदन्त्यमी भूपा
एकारामाश्च वृष्णयः
मायाजवनिकाच्छन्नम्
आत्मानं कालमीश्वरम्

*na yaṁ vidanty amī bhū-pā
ekārāmāś ca vṛṣṇayaḥ
māyā-javanikācchannam
ātmānaṁ kālam īśvaram*

SYNONYMS

na—not; *yaṁ*—whom; *vidanti*—know; *amī*—these; *bhū-pāḥ*—kings; *eka*—together; *ārāmāḥ*—who enjoy; *ca*—and; *vṛṣṇayaḥ*—the Vṛṣṇis; *māyā*—of the divine power of illusion; *javanikā*—by the curtain; *ācchannam*—covered; *ātmānam*—the Supreme Soul; *kālam*—time; *īśvaram*—the supreme controller.

TRANSLATION

Neither these kings nor even the Vṛṣṇis, who enjoy Your intimate association, know You as the Soul of all existence, the force of time and the supreme controller. For them You are covered by the curtain of Māyā.

PURPORT

Śrīla Viśvanātha Cakravartī explains that Lord Kṛṣṇa's family, the Vṛṣṇis, were too familiar with Him to realize that He is the Supersoul residing in the heart of every created being. And those kings at Kurukṣetra who were not

devotees of Kṛṣṇa could not recognize Him as time, the annihilator of everything. Devotees and nondevotees are both covered by Māyā, but in different ways. For the materialists Māyā is illusion, but for the Vaiṣṇavas she acts as Yogamāyā, the internal potency who covers their awareness of the Supreme Lord's majesty and engages them in His eternal pleasure pastimes.

TEXTS 24-25

यथा शयानः पुरुष
आत्मानं गुणतत्त्वदृक्
नाममात्रेन्द्रियाभातं
न वेद रहितं परम्

एवं त्वा नाममात्रेषु
विषयेष्विन्द्रियेहया
मायया विभ्रमच्चित्तो
न वेद स्मृत्युपप्लवात्

*yathā śayānaḥ puruṣa
ātmānaṁ guṇa-tattva-dṛk
nāma-mātrendriyābhātaṁ
na veda rahitaṁ param*

*evaṁ tvā nāma-mātreṣu
viṣayeṣv indriyehayā
māyayā vibhramac-citto
na veda smṛty-upaplavāt*

SYNONYMS

yathā—as; *śayānaḥ*—sleeping; *puṛuṣaḥ*—a person; *ātmānam*—himself; *guṇa*—secondary; *tattva*—of reality; *dṛk*—whose vision; *nāma*—with names; *mātra*—and forms; *indriya*—through his mind; *ābhātam*—manifest; *na veda*—he does not know; *rahitam*—separate; *param*—rather; *evam*—similarly; *tvā*—You; *nāma-mātreṣu*—having names and forms; *viṣayeṣu*—in objects of material perception; *indriya*—of the senses; *īhayā*—by the activity; *māyayā*—because of the influence of Your illusory energy; *vibhramat*—becoming bewildered; *cittaḥ*—whose consciousness; *na veda*—one does not know; *smṛti*—of his memory; *upaplavāt*—due to the disruption.

TRANSLATION

A sleeping person imagines an alternative reality for himself and, seeing himself as having various names and forms, forgets his waking identity, which is distinct from the dream. Similarly, the senses of one whose consciousness is bewildered by illusion perceive only the names and forms of material objects. Thus such a person loses his memory and cannot know You.

PURPORT

Just as a person's dream is a secondary reality created from the stock of his memories and desires, so this universe exists as the inferior creation of the Supreme Lord, in no real way separate from Him. And just as the person who awakens from sleep experiences the higher reality of his waking life, so the Supreme Lord also has His distinct, higher reality beyond everything we know of this world. In His own words,

*mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ*

*na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanah*

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everything, I am not part of this cosmic manifestation, for My Self is the very source of creation." (Bg. 9.4-5)

TEXT 26

तस्याद्य ते ददृशिमाङ्घ्रिमघौघमर्ष-
तीर्थास्पदं हृदि कृतं सुविपक्वयोगैः
उत्सिक्तभक्त्युपहताशय जीवकोशा
आपुर्भवद्गतिमथानुगृहान भक्तान्

*tasyādyā te dadṛśimāṅghrim aghaugha-marṣa-
tīrthāspadam hṛdi kṛtaṁ su-vipakva-yogaiḥ
utsikta-bhakty-upahatāśaya jīva-kośā
āpur bhavad-gatim athānugrḥāna bhaktān*

SYNONYMS

tasya—His; *adya*—today; *te*—Your; *dadṛśima*—we have seen; *aṅghrim*—the feet; *agha*—of sins; *ogha*—floods; *marṣa*—which undo; *tīrtha*—of the holy pilgrimage site (the Ganges); *āspadam*—the source; *hṛdi*—in the heart; *kṛtam*—placed; *su*—well; *vipakva*—matured; *yogaiḥ*—by those whose practice of yoga; *utsikta*—fully developed; *bhakti*—by devotional service;

upahata—destroyed; *āśaya*—the material mentality; *jīva*—of the individual soul; *kośāḥ*—whose external covering; *āpuḥ*—they attained; *bhavat*—Your; *gatim*—destination; *atha*—therefore; *anugṛhāṇa*—please show mercy; *bhaktān*—to Your devotees.

TRANSLATION

Today we have directly seen Your feet, the source of the holy Ganges, which washes away volumes of sins. Perfected *yogīs* can at best meditate upon Your feet within their hearts. But only those who render You wholehearted devotional service and in this way vanquish the soul's covering—the material mind—attain You as their final destination. Therefore kindly show mercy to us, Your devotees.

PURPORT

The holy river Ganges has the power to destroy all sorts of sinful reactions because she originates at the Lord's lotus feet and thus contains the dust of His feet. Explaining this verse, Śrīla Śrīdhara Svāmī says, "If the Lord might advise the sages that they need not concern themselves with devotional practices because they are already far advanced in spiritual knowledge and austerity, they hereby respectfully decline such a suggestion, pointing out that only those *yogīs* who have destroyed their material mind and ego by surrendering to Kṛṣṇa in pure devotional service can attain full perfection. They conclude by praying to the Lord that He favor them in the most merciful way by making them His devotees."

TEXT 27

श्रीशुक उवाच
इत्यनुज्ञाप्य दाशार्हं

धृतराष्ट्रं युधिष्ठिरम्
राजर्षे स्वाश्रमान् गन्तुं
मुनयो दधिरे मनः

śrī-śuka uvāca
ity anujñāpya dāśārham
dhṛtarāṣṭram yudhiṣṭhiram
rājarṣe svāśramān gantum
munayo dadhire manah

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—thus speaking; *anujñāpya*—taking permission to leave; *dāśārham*—of Lord Kṛṣṇa, the descendant of Mahārāja Daśārha; *dhṛtarāṣṭram*—of Dhṛtarāṣṭra; *yudhiṣṭhiram*—of Yudhiṣṭhira; *rāja*—among kings; *ṛṣe*—O sage; *sva*—their own; *āśramān*—to the hermitages; *gantum*—to going; *munayaḥ*—the sages; *dadhire*—turned; *manah*—their minds.

TRANSLATION

Śukadeva Gosvāmī said: Having thus spoken, O wise king, the sages then took leave of Lord Dāśārha, Dhṛtarāṣṭra and Yudhiṣṭhira and prepared to depart for their āśramas.

TEXT 28

तद्वीक्ष्य तानुपव्रज्य
वसुदेवो महायशाः
प्रणम्य चोपसङ्गृह्य

बभाषेदं सुयन्त्रितः

*tad vīkṣya tān upavrajya
vasudevo mahā-yaśāḥ
praṇamya copasaṅgrhya
babhāṣedaṁ su-yantritaḥ*

SYNONYMS

tat—this; *vīkṣya*—seeing; *tān*—them; *upavrajya*—approaching;
vasudevaḥ—Vasudeva; *mahā*—great; *yaśāḥ*—whose fame; *praṇamya*—bowing
down; *ca*—and; *upasaṅgrhya*—taking hold of their feet; *babhāṣa*—he said;
idam—this; *su*—very; *yantritaḥ*—carefully composed.

TRANSLATION

Seeing that they were about to leave, the renowned Vasudeva approached the sages. After bowing down to them and touching their feet, he spoke to them with carefully chosen words.

TEXT 29

श्रीवसुदेव उवाच
नमो वः सर्वदेवेभ्य
ऋषयः श्रोतुमर्हथ
कर्मणा कर्मनिर्हारी
यथा स्यान्नस्तदुच्यताम्

*śrī-vasudeva uvāca
namo vaḥ sarva-devebhya*

ṛṣayaḥ śrotum arhatha
karmaṇā karma-nirhāro
yathā syān nas tad ucyatām

SYNONYMS

śrī-vasudevaḥ uvāca—Śrī Vasudeva said; namaḥ—obeisances; vaḥ—to you; sarva—all; devebhyaḥ—(who comprise) the demigods; ṛṣayaḥ—O sages; śrotum arhatha—please listen; karmaṇā—by material work; karma—of (previous) work; nirhāraḥ—the purging; yathā—how; syāt—there may be; naḥ—to us; tat—that; ucyatām—please say.

TRANSLATION

Śrī Vasudeva said: Obeisances to you, the residence of all the demigods. Please hear me, O sages. Kindly tell us how the reactions of one's work can be counteracted by further work.

PURPORT

Here Vasudeva addresses the sages as "the residence of all the demigods." His statement is confirmed in the authoritative śruti-mantras, which declare, yāvatīr vai devatās tāḥ sarvā veda-vidi brāhmaṇe vasanti: "Whatever demigods exist, all reside in a brāhmaṇa who knows the Veda."

TEXT 30

श्रीनारद उवाच
नातिचित्रमिदं विप्रा
वसुदेवो बुभुत्सया
कृष्णम्मत्वार्षकं यन्नः

पृच्छति श्रेय आत्मनः

*śrī-nārada uvāca
nāti-citram idam viprā
vasudevo bubhutsayā
kṛṣṇam matvārbhakam yan naḥ
pṛcchati śreya ātmanaḥ*

SYNONYMS

śrī-nāradaḥ uvāca—Śrī Nārada said; *na*—not; *ati*—very; *citram*—wonderful; *idam*—this; *viprāḥ*—O *brāhmaṇas*; *vasudevaḥ*—Vasudeva; *bubhutsayā*—with the desire of learning; *kṛṣṇam*—Lord Kṛṣṇa; *matvā*—thinking; *arbhakam*—a boy; *yat*—the fact that; *naḥ*—from us; *pṛcchati*—he asks; *śreyaḥ*—about the highest good; *ātmanaḥ*—for himself.

TRANSLATION

Śrī Nārada Muni said: O *brāhmaṇas*, it is not so amazing that in his eagerness to know, Vasudeva has asked us about his ultimate benefit, for he considers Kṛṣṇa a mere boy.

PURPORT

Śrīla Jīva Gosvāmī relates Nārada's thoughts: Śrī Nārada understood how Vasudeva, in line with his mood of pretending to be an ordinary householder, asked the sages about *karma-yoga*, although he had already attained spiritual goals even great *yogīs* and *ṛṣis* cannot achieve. But Nārada was still concerned that Vasudeva might create an awkward mood by treating Lord Kṛṣṇa as a mere child in the presence of all the sages. Nārada and the other sages felt obliged to maintain their attitude of reverence toward Lord Kṛṣṇa, so how could they ignore Him and presume to answer Vasudeva themselves? To avoid

this embarrassment, Nārada took this opportunity to remind everyone present of Śrī Kṛṣṇa's absolute supremacy.

TEXT 31

सन्निकर्षोऽत्र मर्त्यानाम्
अनादरणकारणम्
गाङ्गं हित्वा यथान्याम्भस
तत्रत्यो याति शुद्धये

*sannikarṣo 'tra martyānām
anādarāṇa-kāraṇam
gāṅgam hitvā yathānyāmbhas
tatratyo yāti śuddhaye*

SYNONYMS

sannikarṣaḥ—proximity; *atra*—here (in this world); *martyānām*—for mortals; *anādarāṇa*—of disregard; *kāraṇam*—a cause; *gāṅgam*—(the water) of the Ganges; *hitvā*—leaving; *yathā*—as; *anya*—other; *ambhaḥ*—to water; *tatrasyaḥ*—one who lives near it; *yāti*—goes; *śuddhaye*—for purification.

TRANSLATION

In this world familiarity breeds contempt. For example, one who lives on the banks of the Ganges might travel to some other body of water to be purified.

TEXTS 32-33

यस्यानुभूतिः कालेन

लयोत्पत्त्यादिनास्य वै
स्वतोऽन्यस्माच्च गुणतो
न कुतश्चन रिष्यति

तं क्लेशकर्मपरिपाकगुणप्रवाहैर्
अव्याहतानुभवमीश्वरमद्वितीयम्
प्राणादिभिः स्वविभवैरुपगूढमन्यो
मन्येत सूर्यमिव मेघहिमोपरागैः

*yasyānubhūtiḥ kālena
layotpatty-ādināsyai vai
svato 'nyasmāc ca guṇato
na kutaścana riṣyati*

*taṁ kleśa-karma-paripāka-guṇa-pravāhair
avyāhatānubhavam īśvaram advitīyam
prāṇādibhiḥ sva-vibhavair upagūḍham anyo
manyeta sūryam iva megha-himoparāgaiḥ*

SYNONYMS

yasya—whose; *anubhūtiḥ*—awareness; *kālena*—caused by time; *laya*—by the destruction; *utpatti*—creation; *ādinā*—and so on; *asya*—of this (universe); *vai*—indeed; *svataḥ*—on its own; *anyasmāt*—due to some other agency; *ca*—or; *guṇataḥ*—in terms of its qualities; *na*—not; *kutaścana*—for any reason; *riṣyati*—becomes disrupted; *taṁ*—Him; *kleśa*—by material distresses; *karma*—material activities; *paripāka*—their consequences; *guṇa*—of the modes of nature; *pravāhaiḥ*—and by the constant flow; *avyāhata*—unaffected; *anubhavam*—whose consciousness; *īśvaram*—the supreme controller; *advitīyam*—who has no second; *prāṇa*—by the vital air; *ādibhiḥ*—and other

(elements of the material body); *sva*—His own; *vibhavaḥ*—expansions; *upagūḍham*—disguised; *anyaḥ*—someone else; *manyeta*—considers; *sūryam iva*—like the sun; *megha*—by clouds; *hima*—snow; *uparāgaiḥ*—and eclipses.

TRANSLATION

The Supreme Lord's awareness is never disturbed by time, by the creation and destruction of the universe, by changes in its own qualities, or by anything else, whether self-caused or external. But although the consciousness of the Personality of Godhead, who is the supreme one without a second, is never affected by material distress, by the reactions of material work or by the constant flow of nature's modes, ordinary persons nonetheless think that the Lord is covered by His own creations of *prāṇa* and other material elements, just as one may think that the sun is covered by clouds, snow or an eclipse.

PURPORT

Things of this world are inevitably destroyed by one means or another. Time itself causes the eventual decay of every created being—a fruit, for instance, which may grow ripe but then must either rot or be eaten. Some things, like lightning, destroy themselves as soon as they are manifested, while others are destroyed suddenly by external agents, as a clay pot is by a hammer. Even in living bodies and other things whose existence continues for some time, there is a constant flux of various qualities that are destroyed and replaced by others.

In contrast to all of this, the Supreme Personality of Godhead's awareness is never disrupted by anything. Only out of ignorance could one imagine Him to be an ordinary human being subject to material conditions. Mortal beings are covered by their entanglement in fruitive activities and their consequent happiness and distress, but the Supreme Lord cannot be covered by what are in fact His own expansions. Analogously, the immense sun is the source of the relatively insignificant phenomena of clouds, snow and eclipses, and so it

cannot be covered by them, though the ordinary observer may think that it is.

TEXT 34

अथोचुर्मुनयो राजन्
आभाष्यानल्सदुन्दभिम्
सर्वेषां शृण्वतां राज्ञां
तथैवाच्युतरामयोः

*athocur munayo rājann
ābhāṣyānalsadundabhim
sarveṣāṃ śṛṇvatāṃ rājñāṃ
tathaiivācyuta-rāmayoḥ*

SYNONYMS

atha—then; *ūcuḥ*—said; *munayaḥ*—the sages; *rājan*—O King (Parīkṣit); *ābhāṣya*—speaking; *ānaka-dundubhim*—to Vasudeva; *sarveṣāṃ*—all; *śṛṇvatām*—as they listened; *rājñām*—the kings; *tathā eva*—also; *acyuta-rāmayoḥ*—Kṛṣṇa and Balarāma.

TRANSLATION

[Śukadeva Gosvāmī continued:] The sages then spoke again, O King, addressing Vasudeva while all the kings, along with Lord Acyuta and Lord Rāma, listened.

TEXT 35

कर्मणा कर्मनिर्हार

एष साधुनिरूपितः
यच्छ्रद्धया यजेद्विष्णुं
सर्वयज्ञेश्वरं मखैः

*karmaṇā karma-nirhāra
eṣa sādhu-nirūpitaḥ
yac chraddhayā yajet viṣṇum
sarva-yajñeśvaram makhaiḥ*

SYNONYMS

karmaṇā—by activity; *karma*—of the reactions of past actions; *nirhāraḥ*—the counteraction; *eṣaḥ*—this; *sādhu*—correctly; *nirūpitaḥ*—ascertained; *yat*—that; *śraddhayā*—with faith; *yajet*—one should worship; *viṣṇum*—Viṣṇu; *sarva*—of all; *yajña*—sacrifices; *īśvaram*—the Lord; *makhaiḥ*—by Vedic fire rituals.

TRANSLATION

[The sages said:] It has been definitely concluded that work is counteracted by further work when one executes Vedic sacrifices as a means of worshiping Viṣṇu, the Lord of all sacrifices, with sincere faith.

TEXT 36

चित्तस्योपशमोऽयं वै
कविभिः शास्त्रचक्षुसा
दर्शितः सुगमो योगो

धर्मश्चात्ममुदावहः

*cittasyopaśamo 'yaṁ vai
kavibhiḥ śāstra-cakṣusā
darśitaḥ su-gamo yogo
dharmaś cātma-mud-āvahaḥ*

SYNONYMS

cittasya—of the mind; *upaśamaḥ*—the pacification; *ayaṁ*—this; *vai*—indeed; *kavibhiḥ*—by learned scholars; *śāstra*—of scripture; *cakṣusā*—with the eye; *darśitaḥ*—shown; *su-gamaḥ*—easily performed; *yogaḥ*—means of attaining liberation; *dharmaḥ*—religious duty; *ca*—and; *ātma*—to the heart; *mut*—pleasure; *āvahaḥ*—which brings.

TRANSLATION

Learned authorities who see through the eye of scripture have demonstrated that this is the easiest method of subduing the agitated mind and attaining liberation, and that it is a sacred duty which brings joy to the heart.

TEXT 37

अयं स्वस्त्ययनः पन्था
द्विजातेर्गृहमेधिनः
यच्छ्रद्धयाप्तवित्तेन
शुक्लेनेज्येत पूरुषः

*ayaṁ svasty-ayanaḥ panthā
dvi-jāter gr̥ha-medhinaḥ*

*yac chraddhayāpta-vittena
śuklenejyeta pūruṣaḥ*

SYNONYMS

ayam—this; *svasti*—auspiciousness; *ayanaḥ*—bringing; *panthā*—the path; *dvi-jāteḥ*—for one who is twice-born (being a member of one of the three higher social orders); *gṛha*—at home; *medhinaḥ*—who performs sacrifices; *yat*—that; *śraddhayā*—selflessly; *āpta*—obtained by just means; *vittena*—with his possessions; *śuklena*—untainted; *ījyeta*—one should worship; *pūruṣaḥ*—the Personality of Godhead.

TRANSLATION

This is the most auspicious path for a religious householder of the twice-born orders—to selflessly worship the Personality of Godhead with wealth honestly obtained.

PURPORT

Both Śrīdhara Svāmī and Śrī Jīva Gosvāmī here agree that the ritual *karma* of Vedic sacrifices is particularly meant for attached householders. Those who are already renounced in Kṛṣṇa consciousness, like Vasudeva himself, need only cultivate their faith in the Lord's devotees, His Deity form, His name, the remnants of His food and His teachings, as given in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

TEXT 38

**वित्तैषणां यज्ञदानैर्
गृहैर्दारसुतैषणाम्**

आत्मलोकैषणां देव
कालेन विसृजेद् बुधः
ग्रामे त्यक्तैषणाः सर्वे
ययुर्धीरास्तपोवनम्

*vittaiṣaṇām yajña-dānair
gṛhair dāra-sutaiṣaṇām
ātma-lokaiṣaṇām deva
kālena visṛjed budhaḥ
grāme tyaktaiṣaṇāḥ sarve
yayur dhīrās tapo-vanam*

SYNONYMS

vitta—for wealth; *eṣaṇām*—the desire; *yajña*—by sacrifices; *dānaiḥ*—and by charity; *gṛhaiḥ*—by engagement in household affairs; *dāra*—for wife; *suta*—and children; *eṣaṇām*—the desire; *ātma*—for oneself; *loka*—for an exalted planet (in the next life); *eṣaṇām*—the desire; *deva*—O saintly Vasudeva; *kālena*—because of time; *visṛjet*—one should renounce; *budhaḥ*—who is intelligent; *grāme*—for household life; *tyakta*—who renounced; *eṣaṇāḥ*—their desires; *sarve*—all; *yayuh*—they went; *dhīrāḥ*—sober sages; *tapah*—of austerities; *vanam*—to the forest.

TRANSLATION

An intelligent person should learn to renounce his desire for wealth by performing sacrifices and acts of charity. He should learn to renounce his desire for wife and children by experiencing family life. And he should learn to renounce his desire for promotion to a higher planet in his next life, O saintly Vasudeva, by studying the effects of time. Self-controlled sages who have thus renounced their attachment to household life go to the forest to perform

austerities.

TEXT 39

ऋणैस्त्रिभिर्द्विजो जातो
देवर्षिपितृणां प्रभो
यज्ञाध्ययनपुत्रैस्तान्य
अनिस्तीर्य त्यजन् पतेत्

*ṛṇais tribhir dvijo jāto
devarṣi-pitr̥ṇām prabho
yajñādhyaṇa-putrais tāny
anistīrya tyajan patet*

SYNONYMS

ṛṇaiḥ—with debts; *tribhiḥ*—three; *dvi-jāḥ*—a member of the twice-born classes; *jātaḥ*—is born; *deva*—to the demigods; *ṛṣi*—sages; *pitṛṇām*—and forefathers; *prabho*—O master (Vasudeva); *yajña*—by sacrifice; *adhyayana*—study of scripture; *putraiḥ*—and (begetting) children; *tāni*—these (debts); *anistīrya*—not liquidating; *tyajan*—leaving (his body); *patet*—he falls down.

TRANSLATION

Dear Prabhu, a member of the twice-born classes is born with three kinds of debts—those owed to the demigods, to the sages and to his forefathers. If he leaves his body without first liquidating these debts by performing sacrifice, studying the scriptures and begetting children, he will fall down into a hellish condition.

PURPORT

Concerning the special obligations of a *brāhmaṇa*, the *śruti* states, *jāyamāno vai brāhmaṇas tribhir ṛṇavāñ jāyate brahmacaryeṇa ṛṣibhyo yajñena devebhyaḥ prajayā pitṛbhyaḥ*: "Whenever a *brāhmaṇa* takes birth, three debts are born along with him. He can pay his debt to the sages by celibacy, his debt to the demigods by sacrifice, and his debt to his forefathers by begetting children."

TEXT 40

त्वं त्वद्य मुक्तो द्वाभ्यां वै
ऋषिपित्रोर्महामते
यज्ञैर्देवर्णमुन्मुच्य
निर्ऋणोऽशरणो भव

tvam tv adya mukto dvābhyām vai
ṛṣi-pitror mahā-mate
yajñair devarṇam unmucya
nirṛṇo 'śaraṇo bhava

SYNONYMS

tvam—you; *tu*—but; *adya*—now; *muktaḥ*—freed; *dvābhyām*—from two (of the debts); *vai*—certainly; *ṛṣi*—to the sages; *pitroḥ*—and to the forefathers; *mahā-mate*—O generous one; *yajñaiḥ*—by Vedic sacrifices; *deva*—to the demigods; *ṛṇam*—from the debt; *unmucya*—relieving yourself; *nirṛṇaḥ*—without debt; *aśaraṇaḥ*—without material shelter; *bhava*—become.

TRANSLATION

But you, O magnanimous soul, are already free from two of your debts—those to the sages and the forefathers. Now absolve yourself of your debt to the demigods by executing Vedic sacrifices, and in this way free yourself completely of debt and renounce all material shelter.

TEXT 41

वसुदेव भवान्नूनं
भक्त्या परमया हरिम्
जगतामीश्वरं प्रार्चः
स यद्वां पुत्रतां गतः

*vasudeva bhavān nūnam
bhaktyā paramayā harim
jagatām īśvaram prārcaḥ
sa yad vām putratām gataḥ*

SYNONYMS

vasudeva—O Vasudeva; *bhavān*—your good self; *nūnam*—doubtlessly; *bhaktyā*—with devotion; *paramayā*—supreme; *harim*—Lord Kṛṣṇa; *jagatām*—of all the worlds; *īśvaram*—the supreme controller; *prārcaḥ*—have worshiped thoroughly; *saḥ*—He; *yat*—inasmuch; *vām*—of both of you (Vasudeva and Devakī); *putratām*—the role of son; *gataḥ*—has taken on.

TRANSLATION

O Vasudeva, without doubt you must have previously worshiped Lord Hari, the master of all worlds. Both you and your wife must have perfectly worshiped Him with supreme devotion, since He has accepted the role of your son.

PURPORT

Śrīla Viśvanātha Cakravartī paraphrases the sages' mood as follows: "We have answered you, who questioned us in the manner of ordinary discourse, in the same ordinary way. In truth, however, since you are the eternally liberated father of the Supreme Lord, neither worldly customs nor the injunctions of scripture have any authority over you."

According to Śrīla Viśvanātha Cakravartī, the very name *Vasudeva* indicates that Vasudeva manifests brilliantly (*dīvyati*) the superexcellent wealth (*vasu*) of pure devotional service. In the Eleventh Canto Nārada will again meet with Vasudeva and at that time remind him,

*devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam ṛṇi ca rājan
sarvātmanā yaḥ śaraṇaṁ śaraṇyaṁ
gato mukundaṁ parihṛtya kartam*

"O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even his forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately." (SB 11.5.41)

TEXT 42

श्रीशुक उवाच
इति तद्वचनं श्रुत्वा
वसुदेवो महामनाः
तानृषीनृत्विजो वव्रे

मूर्धनम्य प्रसाद्य च

śrī-śuka uvāca
iti tad-vacanam śrutvā
vasudevo mahā-manāḥ
tān ṛṣīn ṛtvijo vavre
mūrdhnānamya prasādyā ca

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; iti—thus spoken; tat—their; vacanam—words; śrutvā—having heard; vasudevaḥ—Vasudeva; mahā-manāḥ—generous; tān—them; ṛṣīn—the sages; ṛtvijaḥ—as priests; vavre—chose; mūrdhnā—with his head; ānamya—bowing down; prasādyā—gratifying them; ca—also.

TRANSLATION

Śukadeva Gosvāmī said: After hearing these statements of the sages, generous Vasudeva bowed his head to the ground and, praising them, requested them to become his priests.

TEXT 43

त एनमृषयो राजन्
वृता धर्मेण धार्मिकम्
तस्मिन्नयाजयन् क्षेत्रे
मखैरुत्तमकल्पकैः

ta enam ṛṣayo rājan

*vṛtā dharmeṇa dhārmikam
tasminn ayājayan kṣetre
makhair uttama-kalpakaiḥ*

SYNONYMS

te—they; *enam*—him; *ṛṣayaḥ*—the sages; *rājan*—O King (Parīkṣit); *vṛtāḥ*—chosen; *dharmeṇa*—according to religious principles; *dhārmikam*—who was religious; *tasmin*—in that; *ayājayan*—they engaged in executing sacrifices; *kṣetre*—holy field (of Kurukṣetra); *makhaiḥ*—with fire rituals; *uttama*—superexcellent; *kalpakaiḥ*—whose arrangements.

TRANSLATION

Thus requested by him, O King, the sages engaged the pious Vasudeva in performing fire sacrifices at that holy place of Kurukṣetra according to strict religious principles and with most excellent ritual arrangements.

TEXTS 44-45

तद्दीक्षायां प्रवृत्तायां
वृष्णयः पुष्करस्रजः
स्नाताः सुवाससो राजन्
राजानः सुष्ट्वलङ्कृताः

तन्महिष्यश्च मुदिता
निष्ककण्ठयः सुवाससः
दीक्षाशालामुपाजग्मुर्

आलिप्ता वस्तुपाणयः

*tad-dīkṣāyām pravṛttāyām
vṛṣṇayaḥ puṣkara-srajaḥ
snātāḥ su-vāsaso rājan
rājānaḥ suṣṭhu-alaṅkṛtāḥ*

*tan-mahiṣyaś ca muditā
niṣka-kaṇṭhyaḥ su-vāsasaḥ
dīkṣā-śālām upājagmur
āliptā vastu-pāṇayaḥ*

SYNONYMS

tat—of him (Vasudeva); *dīkṣāyām*—the initiation for the sacrifice; *pravṛttāyām*—when it was about to begin; *vṛṣṇayaḥ*—the Vṛṣṇis; *puṣkara*—of lotuses; *srajaḥ*—wearing garlands; *snātāḥ*—bathed; *suvāsasaḥ*—well dressed; *rājan*—O King; *rājānaḥ*—(other) kings; *suṣṭhu*—elaborately; *alaṅkṛtāḥ*—ornamented; *tat*—their; *mahiṣyaḥ*—queens; *ca*—and; *muditāḥ*—joyful; *niṣka*—jeweled lockets; *kaṇṭhyaḥ*—on whose necks; *su-vāsasaḥ*—well dressed; *dīkṣā*—of initiation; *śālām*—the pavilion; *upājagmur*—they approached; *āliptāḥ*—anointed; *vastu*—with auspicious items; *pāṇayaḥ*—in whose hands.

TRANSLATION

When Mahārāja Vasudeva was about to be initiated for the sacrifice, O King, the Vṛṣṇis came to the initiation pavilion after bathing and putting on fine clothes and garlands of lotuses. The other kings also came, elaborately ornamented, as well as all their joyful queens, who wore jeweled lockets around their necks and were also clad in fine garments. The royal wives were anointed with sandalwood paste and carried auspicious items for the worship.

TEXT 46

नेदुर्मृदङ्गपटह-
शङ्खभेर्यानकादयः
ननृतुर्नटनर्तक्यस
तुष्टुवुः सूतमागधाः
जगुः सुकण्ठ्यो गन्धर्व्यः
सङ्गीतं सहभर्तृकाः

*nedur mṛdaṅga-ṭaṭaha-
śaṅkha-bhery-ānakādayaḥ
nanṛtur naṭa-nartakyaś
tuṣṭuvuḥ sūta-māgadhāḥ
jaguḥ su-kaṇṭhyo gandharvyaḥ
saṅgītaṁ saha-bhartṛkāḥ*

SYNONYMS

neduḥ—sounded; *mṛdaṅga-ṭaṭaha*—*mṛdaṅga* and *ṭaṭaha* drums; *śaṅkha*—conchshells; *bherī-ānaka*—*bherī* and *ānaka* drums; *ādayaḥ*—and other instruments; *nanṛtuḥ*—danced; *naṭa-nartakyaḥ*—male and female dancers; *tuṣṭuvuḥ*—recited praise; *sūta-māgadhāḥ*—*sūta* and *māgadha* bards; *jaguḥ*—sang; *su-kaṇṭhyaḥ*—sweet-voiced; *gandharvyaḥ*—female Gandharvas; *saṅgītam*—songs; *saha*—along with; *bhartṛkāḥ*—their husbands.

TRANSLATION

Mādaḥ gas, paṭahas, conchshells, bherés, ānakas and other instruments resounded, male and female dancers danced, and sūtas and māgadhas recited

glorifications. Sweet-voiced Gandharvīs sang, accompanied by their husbands.

TEXT 47

तमभ्यषिञ्चन् विधिवद्
अक्तमभ्यक्तमृत्विजः
पत्नीभिरष्टादशभिः
सोमराजमिवोदुभिः

*tam abhyaṣiñcan vidhi-vad
aktam abhyaktam ṛtvijaḥ
patnībhir aṣṭā-daśabhiḥ
soma-rājam ivodubhiḥ*

SYNONYMS

tam—him; *abhyaṣiñcan*—they sprinkled with sacred water; *vidhivat*—according to scriptural rules; *aktam*—his eyes decorated with mascara; *abhyaktam*—his body smeared with newly-churned butter; *ṛtvijaḥ*—the priests; *patnībhiḥ*—along with his wives; *aṣṭā-daśabhiḥ*—eighteen; *soma-rājam*—the kingly; *iva*—as if; *udubhiḥ*—with stars.

TRANSLATION

After Vasudeva's eyes had been decorated with black cosmetic and his body smeared with fresh butter, the priests initiated him according to scriptural rules by sprinkling him and his eighteen wives with sacred water. Encircled by his wives, he resembled the regal moon encircled by stars.

PURPORT

Devakī was Vasudeva's principal wife, but she had several co-wives, including her six sisters. This fact is recorded in the Ninth Canto of *Śrīmad-Bhāgavatam*:

*devakaś cograsenaś ca
catvāro devakātmajāḥ*

*devavān upadevaś ca
sudevo devavardhanaḥ
teṣāṃ svasāraḥ saptaśan
dhṛtadevādayo nṛpa*

*śāntidevopadevā ca
śrīdevā devarakṣitā
sahadevā devakī ca
vasudeva uvāha tāḥ*

"Āhuka had two sons, named Devaka and Ugrasena. Devaka had four sons, named Devavān, Upadeva, Sudeva and Devavardhana, and he also had seven daughters, named Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā, Devakī and Dhṛtadevā. Dhṛtadevā was the eldest. Vasudeva, the father of Kṛṣṇa, married all these sisters." (SB 9.24.21-23)

Some of Vasudeva's other wives are mentioned a few verses later:

*pauravī rohiṇī bhadṛā
madirā rocanā ilā
devakī-pramukhāś cāsan
patnya ānakadundubheḥ*

"Devakī, Pauravī, Rohiṇī, Bhadrā, Madirā, Rocanā, Ilā and others were all wives of Ānakadundubhi [Vasudeva]. Among them all, Devakī was the chief." (SB 9.24.45)

TEXT 48

ताभिर्दुकूलवलयैर्
हारनूपुरकुण्डलैः
स्वलङ्कृताभिर्विबभौ
दीक्षितोऽजिनसंवृतः

*tābhir dukūla-valayair
hāra-nūpura-kunḍalaiḥ
sv-alaṅkṛtābhir vibabhau
dīkṣito 'jina-saṁvṛtaḥ*

SYNONYMS

tābhiḥ—with them; *dukūla*—with silk *sārīs*; *valayaiḥ*—and bangles; *hāra*—wearing necklaces; *nūpura*—ankle bells; *kunḍalaiḥ*—and earrings; *su*—finely; *alaṅkṛtābhiḥ*—decorated; *vibabhau*—he shone brilliantly; *dīkṣitaḥ*—having been initiated; *ajina*—by a deerskin; *saṁvṛtaḥ*—enwrapped.

TRANSLATION

Vasudeva received initiation along with his wives, who wore silk *sārīs* and were adorned with bangles, necklaces, ankle bells and earrings. With his body wrapped in a deerskin, Vasudeva shone splendidly.

TEXT 49

तस्यर्त्विजो महाराज
रत्नकौशेयवाससः

ससदस्या विरेजुस्ते
यथा वृत्रहणोऽध्वरे

*tasyartvijo mahā-rāja
ratna-kauśeya-vāsasaḥ
sa-sadasyā virejus te
yathā vṛtra-ḥaṇo 'dhvare*

SYNONYMS

tasya—his; *ṛtvijaḥ*—priests; *mahā-rāja*—O great king (Parīkṣit); *ratna*—with jewels; *kauśeya*—silk; *vāsasaḥ*—and garments; *sa*—along with; *sadasyāḥ*—the officiating members of the assembly; *virejuḥ*—appeared effulgent; *te*—they; *yathā*—as if; *vṛtra-ḥaṇaḥ*—of Lord Indra, the killer of Vṛtra; *adhvare*—in the sacrifice.

TRANSLATION

My dear Mahārāja Parīkṣit, Vasudeva's priests and the officiating members of the assembly, dressed in silk *dhotés* and jeweled ornaments, looked so effulgent that they seemed to be standing in the sacrificial arena of Indra, the killer of Vṛtra.

TEXT 50

तदा रामश्च कृष्णश्च
स्वैः स्वैर्बन्धुभिरन्वितौ
रेजतुः स्वसुतैर्दारैर्
जीवेशौ स्वविभूतिभिः

*tadā rāmaś ca kṛṣṇaś ca
svaiḥ svair bandhubhir anvitau
rejatuh sva-sutair dārair
jīveśau sva-vibhūtibhiḥ*

SYNONYMS

tadā—at that time; *rāmaḥ*—Lord Balarāma; *ca*—and; *kṛṣṇaḥ*—Lord Kṛṣṇa; *ca*—also; *svaiḥ svaiḥ*—each by His own; *bandhubhiḥ*—relatives; *anvita*—accompanied; *rejatuh*—appeared brilliant; *sva*—with His own; *sutaiḥ*—sons; *dārāiḥ*—and wives; *jīva*—of all living entities; *īśau*—the two Lords; *sva-vibhūtibhiḥ*—with the expansions of Their own opulences.

TRANSLATION

At that time Balarāma and Kṛṣṇa, the Lords of all living entities, shone forth with great majesty in the company of Their respective sons, wives and other family members, who were expansions of Their opulences.

TEXT 51

इजेऽनुयज्ञं विधिना
अग्निहोत्रादिलक्षणैः
प्राकृतैर्वैकृतैर्यज्ञैर्
द्रव्यज्ञानक्रियेश्वरम्

*īje 'nu-yajñam vidhinā
agni-hotrādi-lakṣaṇaiḥ
prākṛtair vaikṛtair yajñair
dravya-jñāna-kriyeśvaram*

SYNONYMS

īje—he worshiped; *anu-yajñam*—with each kind of sacrifice; *vidhinā*—by the proper regulations; *agni-hotra*—by offering oblations into the sacred fire; *ādi*—and so on; *lakṣaṇaiḥ*—characterized; *prākṛtaiḥ*—unmodified, completely specified by *śruti* injunctions; *vaikṛtaiḥ*—modified, adjusted according to the indications of other sources; *yajñaiḥ*—with sacrifices; *dravya*—of the sacrificial paraphernalia; *jñāna*—of the knowledge of *mantras*; *kriyā*—and of the rituals; *īśvaram*—the Lord.

TRANSLATION

Performing various kinds of Vedic sacrifice according to the proper regulations, Vasudeva worshiped the Lord of all sacrificial paraphernalia, *mantras* and rituals. He executed both primary and secondary sacrifices, offering oblations to the sacred fire and carrying out other aspects of sacrificial worship.

PURPORT

There are numerous kinds of Vedic fire sacrifice, each of which involves several elaborate rituals. The *Brāhmaṇa* portion of the Vedic *śruti* specifies the complete step-by-step procedure of only a few prototype sacrifices, such as the *Jyotiṣṭoma* and *Darśa-pūrṇamāsa*. These are called the *prākṛta*, or original, *yajñas*; the details of other *yajñas* must be extrapolated from the patterns of these *prākṛta* injunctions according to the strict rules of the *Mīmāṃsā-śāstra*. Since other *yajñas* are thus known by derivation from the prototype sacrifices, they are called *vaikṛta*, or "changed."

TEXT 52

अथर्त्विग्भ्योऽददात्काले
यथाम्नातं स दक्षिणाः
स्वलङ्कृतेभ्योऽलङ्कृत्य
गोभूकन्या महाधनाः

*athartvigbhyo 'dadāt kāle
yathāmnātaṁ sa dakṣiṇāḥ
sv-alāṅkṛtebhyo 'lāṅkṛtya
go-bhū-kanyā mahā-dhanāḥ*

SYNONYMS

atha—then; *ṛtvigbhyaḥ*—to the priests; *adadāt*—gave; *kāle*—at the appropriate time; *yathā-āmnātam*—as stipulated in the scriptures; *saḥ*—he; *dakṣiṇāḥ*—gifts of thanks; *su-alāṅkṛtebhyaḥ*—who were richly adorned; *alāṅkṛtya*—decorating them even more elaborately; *go*—cows; *bhū*—land; *kanyāḥ*—and marriageable girls; *mahā*—greatly; *dhanāḥ*—valuable.

TRANSLATION

Then, at the appropriate time and according to scripture, Vasudeva remunerated the priests by decorating them with precious ornaments, though they were already richly adorned, and offering them valuable gifts of cows, land and marriageable girls.

TEXT 53

पत्नीसंयाजावभृथ्यैश्च
चरित्वा ते महर्षयः

ससू रामहृदे विप्रा
यजमानपुरःसराः

*patnī-saṁyājāvabhṛthyaiś
caritvā te maharṣayaḥ
sasnū rāma-hrade viprā
yajamāna-puraḥ-sarāḥ*

SYNONYMS

patnī-saṁyāja—the ritual in which the sponsor of the sacrifice offers oblations together with his wife; *avabhṛthyaiḥ*—and the final rituals, known as *avabhṛthya*; *caritvā*—having executed; *te*—they; *mahārṣayaḥ*—the great sages; *sasnūḥ*—bathed; *rāma*—of Lord Paraśurāma; *hrade*—in the lake; *viprāḥ*—*brāhmaṇas*; *yajamāna*—the sponsor of the sacrifice (Vasudeva); *puraḥ-sarāḥ*—placing in front.

TRANSLATION

After supervising the *patnī-saṁyāja* and *avabhṛthya* rituals, the great *brāhmaṇa* sages bathed in Lord Paraśurāma's lake with the sponsor of the sacrifice, Vasudeva, who led them.

TEXT 54

स्नातोऽलङ्कारवासांसि
वन्दिभ्योऽदात्तथा स्त्रियः
ततः स्वलङ्कृतो वर्णान्
आश्वभ्योऽन्नेन पूजयत्

*snāto 'laṅkāra-vāsāṃsi
vandibhyo 'dāt tathā striyaḥ
tataḥ sv-alaṅkṛto varṇān
ā-śvabhyo 'nnena pūjayat*

SYNONYMS

snātaḥ—bathed; *alaṅkāra*—jewelry; *vāsāṃsi*—and clothing; *vandibhyaḥ*—to the bards; *adāt*—gave; *tathā*—also; *striyaḥ*—the women; *tataḥ*—then; *su-alaṅkṛtaḥ*—well ornamented; *varṇān*—all classes of people; *ā*—extending; *śvabhyaḥ*—to the dogs; *annena*—with food; *pūjayat*—he honored.

TRANSLATION

His sacred bath complete, Vasudeva joined with his wives in giving the jewelry and clothes they had been wearing to the professional reciters. Vasudeva then put on new garments, after which he honored all classes of people by feeding everyone, even the dogs.

TEXTS 55-56

बन्धून् सदारान् ससुतान्
पारिबर्हेण भूयसा
विदर्भकोशलकुरून्
काशिकेकयसृञ्जयान्

सदस्यत्विक्सुरगणान्
नृभूतपितृचारणान्
श्रीनिकेतमनुज्ञाप्य

शंसन्तः प्रययुः क्रतुम्

*bandhūn sa-dārān sa-sutān
pāribarheṇa bhūyasā
vidarbha-kośala-kurūn
kāśi-kekaya-sṛñjayān
sadasyartvik-sura-gaṇān
nṛ-bhūta-pitr-cāraṇān
śrī-niketam anujñāpya
śaṁsantaḥ prayayuh kṛatum*

SYNONYMS

bandhūn—his relatives; *sa-dārān*—with their wives; *sa-sutān*—with their children; *pāribarheṇa*—with gifts; *bhūyasā*—opulent; *vidarbha-kośala-kurūn*—the leaders of the Vidarbha, Kośala and Kuru clans; *kāśi-kekaya-sṛñjayān*—also the Kāśīs, Kekayas and Sṛñjayas; *sadasya*—the officials of the sacrificial assembly; *ṛtvik*—the priests; *sura-gaṇān*—the various classes of demigods; *nṛ*—the humans; *bhūta*—ghostly spirits; *pitṛ*—forefathers; *cāraṇān*—and Cāraṇas, members of a class of minor demigods; *śrī-niketam*—from Lord Kṛṣṇa, the abode of the goddess of fortune; *anujñāpya*—taking leave; *śaṁsantaḥ*—praising; *prayayuh*—they departed; *kṛatum*—the sacrificial performance.

TRANSLATION

With opulent gifts he honored his relatives, including all their wives and children; the royalty of the Vidarbha, Kosala, Kuru, Kāśī, Kekaya and Sṛñjaya kingdoms; the officiating members of the assembly; and also the priests, witnessing demigods, humans, spirits, forefathers and Cāraṇas. Then, taking permission from Lord Kṛṣṇa, the shelter of the goddess of fortune, the various

guests departed as they all chanted the glories of Vasudeva's sacrifice.

TEXTS 57-58

धृतराष्ट्रोऽनुजः पार्था
भीष्मो द्रोणः पृथा यमौ
नारदो भगवान् व्यासः
सुहृत्सम्बन्धिवान्धवाः

बन्धून् परिष्वज्य यदून्
सौहृदाक्लिन्नचेतसः
ययुर्विरहकृच्छ्रेण
स्वदेशांश्चापरे जनाः

*dhṛtarāṣṭro 'nujaḥ pārthā
bhīṣmo droṇaḥ pṛthā yamau
nārado bhagavān vyāsaḥ
suhṛt-sambandhi-bāndhavāḥ*

*bandhūn pariṣvajya yadūn
sauhṛdāklinna-cetaṣaḥ
yayur viraha-kṛcchreṇa
sva-deśāṁś cāpare janāḥ*

SYNONYMS

dhṛtarāṣṭraḥ—Dhṛtarāṣṭra; *anujaḥ*—(Dhṛtarāṣṭra's) younger brother (Vidura); *pārthāḥ*—the sons of Pṛthā (Yudhiṣṭhira, Bhīma and Arjuna); *bhīṣmaḥ*—Bhīṣma; *droṇaḥ*—Droṇa; *pṛthā*—Kuntī; *yamau*—the twins (Nakula and Sahadeva); *nāradaḥ*—Nārada; *bhagavān vyāsaḥ*—the Personality of

Godhead Vyāsadeva; *suhṛt*—friends; *sambandhi*—immediate family members; *bāndhavāḥ*—and other relatives; *bandhūn*—their relatives and friends; *pariṣvajya*—embracing; *yadūn*—the Yadus; *sauhṛda*—out of feelings of friendship; *āklinna*—melting; *cetasaḥ*—their hearts; *yayuh*—they went; *viraha*—because of becoming separated; *kṛcchreṇa*—with difficulty; *sva*—to their respective; *deśān*—kingdoms; *ca*—also; *apare*—the other; *janāḥ*—people.

TRANSLATION

The Yadus were all embraced by their friends, close family members and other relatives, including Dhṛtarāṣṭra and his younger brother, Vidura; Pṛthā and her sons; Bhīṣma; Droṇa; the twins Nakula and Sahadeva; Nārada; and Vedavyāsa, the Personality of Godhead. Their hearts melting with affection, these and the other guests left for their kingdoms, their progress slowed by the pain of separation.

TEXT 59

नन्दस्तु सह गोपालैर्
बृहत्या पूजयार्चितः
कृष्णरामोग्रसेनाद्यैर्
न्यवात्सीद्वन्धुवत्सलः

*nandas tu saha gopālair
bṛhatyā pūjayārcitaḥ
kṛṣṇa-rāmograsenādyair
nyavātsīd bandhu-vatsalaḥ*

SYNONYMS

nandaḥ—Nanda Mahārāja; *tu*—and; *saha*—together with; *gopālaiḥ*—the cowherds; *bṛhatyā*—especially opulent; *pūjayā*—with worship; *arcitaḥ*—honored; *kṛṣṇa-rāma-ugrasena-ādyaiḥ*—by Kṛṣṇa, Balarāma, Ugrasena and the others; *nyavātsīt*—stayed; *bandhu*—to his relatives; *vatsalaḥ*—affectionate.

TRANSLATION

Nanda Mahārāja showed his affection for his relatives, the Yadus, by remaining with them a little longer, together with his cowherds. During his stay, Kṛṣṇa, Balarāma, Ugrasena and the others honored him with especially opulent worship.

TEXT 60

वसुदेवोऽञ्जसोत्तीर्य
मनोरथमहार्णवम्
सुहृद्वृतः प्रीतमना
नन्दमाह करे स्पृशन्

vasudevo 'ñjasottīrya
manoratha-mahārṇavam
suhṛd-vṛtaḥ prīta-manā
nandam āha kare spṛśan

SYNONYMS

vasudevaḥ—Vasudeva; *añjasā*—easily; *uttīrya*—having crossed over; *manaḥ-ratha*—of his desires (to perform Vedic sacrifices); *mahā*—great; *aṇṇavam*—the ocean; *suhṛt*—by his well-wishers; *vṛtaḥ*—surrounded;

prīta—pleased; *manāḥ*—in his mind; *nandam*—to Nanda; *āha*—he spoke; *kare*—his hand; *spṛśan*—touching.

TRANSLATION

Having so easily crossed over the vast ocean of his ambition, Vasudeva felt fully satisfied. In the company of his many well-wishers, he took Nanda by the hand and addressed him as follows.

TEXT 61

श्रीवसुदेव उवाच
भ्रातरीशकृतः पाशो
नृनां यः स्नेहसंज्ञितः
तं दुस्त्यजमहं मन्ये
शूराणामपि योगिनाम्

śrī-vasudeva uvāca
bhrātar īśa-kṛtaḥ pāśo
nṛnām yaḥ sneha-samjñitaḥ
taṁ dustyajam ahaṁ manye
śūrāṇām api yoginām

SYNONYMS

śrī-vasudevaḥ uvāca—Śrī Vasudeva said; *bhrātaḥ*—O brother; *īśa*—by the Supreme Lord; *kṛtaḥ*—made; *pāśaḥ*—the noose; *nṛnām*—of men; *yaḥ*—which; *sneha*—affection; *samjñitaḥ*—named; *taṁ*—it; *dustyajam*—difficult to free oneself from; *aham*—I; *manye*—think; *śūrāṇām*—for heroes; *api*—even; *yoginām*—and for yogīs.

TRANSLATION

Śrī Vasudeva said: My dear brother, God Himself has tied the knot called affection, which tightly binds human beings together. It seems to me that even great heroes and mystics find it very difficult to free themselves from it.

PURPORT

Heroic leaders of men try to transcend their petty attachments by force of will, while introspective yogīs pursue knowledge for the same purpose. But the Lord's illusory energy, Māyā, is much stronger than any conditioned soul. Only by taking shelter of Kṛṣṇa, the Lord of Māyā, can one become immune to her influence.

TEXT 62

अस्मास्वप्रतिकल्पेयं
यत्कृताज्ञेषु सत्तमैः
मैत्र्यर्पिताफला चापि
न निवर्तेत कर्हिचित्

*asmāsv apratikalpeyaṁ
yat kṛtājñeṣu sattamaiḥ
maitry arpitāphalā cāpi
na nivarteta karhicit*

SYNONYMS

asmāsu—to us; *apratikalpā*—incomparable; *iyam*—this; *yat*—since; *kṛta-ajñeṣu*—who are oblivious of the mercy that has been shown them;

sat-tamaiḥ—by those who are most saintly; *maitrī*—friendship; *arpitā*—offered; *aphalā*—unreciprocated; *ca api*—even though; *na nivarteta*—it does not cease; *karhicit*—ever.

TRANSLATION

Indeed, the Supreme Lord must have created the bonds of affection, for such exalted saints as you have never stopped showing matchless friendship toward us ingrates, although it has never been properly reciprocated.

TEXT 63

प्रागकल्पाच्च कुशलं
भ्रातर्वो नाचराम हि
अधुना श्रीमदान्धाक्षा
न पश्यामः पुरः सतः

prāg akalpāc ca kuśalam
bhrātar vo nācarāma hi
adhunā śrī-madāndhākṣā
na paśyāmaḥ puraḥ sataḥ

SYNONYMS

prāk—previously; *akalpāt*—because of incapacity; *ca*—and; *kuśalam*—welfare; *bhrātaḥ*—O brother; *vaḥ*—your; *na ācarāma*—we did not carry out; *hi*—indeed; *adhunā*—now; *śrī*—with opulence; *mada*—due to the intoxication; *andha*—blinded; *akṣāḥ*—whose eyes; *na paśyāmaḥ*—we fail to see; *puraḥ*—in front; *sataḥ*—present.

TRANSLATION

Previously, dear brother, we did nothing to benefit you because we were unable to, yet even now that you are present before us, our eyes are so blinded by the intoxication of material good fortune that we continue to ignore you.

PURPORT

While living under the tyranny of Kāṁsa, Vasudeva was unable to do anything to help Nanda and his subjects defend themselves against the many demons sent from Mathurā to kill Kṛṣṇa and Balarāma.

TEXT 64

मा राज्यश्रीरभूत्पुंसः
श्रेयस्कामस्य मानद
स्वजनानुत बन्धून् वा
न पश्यति ययान्धदृक्

*mā rājya-śrīr abhūt puṁsaḥ
śreyas-kāmasya māna-da
sva-janān uta bandhūn vā
na paśyati yayāndha-dṛk*

SYNONYMS

mā—may not; *rājya*—royal; *śrīḥ*—fortune; *abhūt*—arise; *puṁsaḥ*—for a person; *śreyas*—the real benefit of life; *kāmasya*—who desires; *māna-da*—O giver of respect; *sva-janān*—his kinsmen; *uta*—even; *bandhūn*—his friends; *vā*—or; *na paśyati*—he does not see; *yayā*—by which (opulence);

andha—blinded; *dṛk*—whose vision.

TRANSLATION

O most respectful one, may a person who wants the highest benefit in life never gain kingly opulence, for it leaves him blind to the needs of his own family and friends.

PURPORT

It is, of course, out of his deep humility that Vasudeva is berating himself, but his condemnation of opulence is in general valid. Earlier in this canto Nārada Muni delivered a stinging criticism of Nalakūvara and Maṇigrīva, two wealthy sons of Kuvera, the treasurer of heaven. Intoxicated by both pride and liquor, the two had failed to offer proper respects to Nārada when he happened upon them as they sported naked in the Mandākinī River with some young women. Seeing them in their shameful condition, Nārada said,

*na hy anyo juṣato joṣyān
buddhi-bhramśo rajo-guṇaḥ
śrī-madād ābhijātyādir
yatra strī dyūtam āsavaḥ*

"Among all the attractions of material enjoyment, the attraction of riches bewilders one's intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned. When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling." (SB 10.10.8)

TEXT 65

श्रीशुक उवाच

एवं सौहृदशैथिल्य-
चित्त आनकदुन्दुभिः
रुरोद तत्कृतां मैत्रीं
स्मरन्नश्रुविलोचनः

śrī-śuka uvāca
evam sauhṛda-śaithilya-
citta ānakadundubhiḥ
ruroda tat-kṛtām maitrīm
smarann aśru-vilocanaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *evam*—thus; *sauhṛda*—by intimate sympathy; *śaithilya*—made soft; *cittaḥ*—whose heart; *ānakadundubhiḥ*—Vasudeva; *ruroda*—cried; *tat*—by him (Nanda); *kṛtām*—done; *maitrīm*—the acts of friendship; *smaran*—remembering; *aśru*—tears; *vilocanaḥ*—in whose eyes.

TRANSLATION

Śrī Śukadeva Gosvāmī said: His heart softened by feelings of intimate sympathy, Vasudeva wept. His eyes brimmed with tears as he remembered the friendship Nanda had shown him.

TEXT 66

नन्दस्तु सख्युः प्रियकृत
प्रेम्णा गोविन्दरामयोः

अद्य श्व इति मासांस्त्रीन् यदुभिर्मनितोऽवसत्

*nandas tu sakhyuḥ priya-kṛt
preṃṇā govinda-rāmayoḥ
adya śva iti māsāṃs trīn
yadubhir mānito 'vasat*

SYNONYMS

nandaḥ—Nanda; *tu*—and; *sakhyuḥ*—to his friend; *priya*—affection; *kṛt*—who showed; *preṃṇā*—out of his love; *govinda-rāmayoḥ*—for Kṛṣṇa and Balarāma; *adya*—(I will go later) today; *śvaḥ*—(I will go) tomorrow; *iti*—thus saying; *māsān*—months; *trīn*—three; *yadubhiḥ*—by the Yadus; *mānitaḥ*—honored; *avasat*—he remained.

TRANSLATION

And on his part, Nanda was also full of affection for his friend Vasudeva. Thus during the following days Nanda would repeatedly announce, "I will be leaving later today" and "I will be leaving tomorrow." But out of love for Kṛṣṇa and Balarāma he remained there for three more months, honored by all the Yadus.

PURPORT

After settling that he would leave first thing in the morning, Nanda would then decide, "I'll go later today," and then, when the afternoon came, he would say, "I'll just stay until tomorrow." Śrīla Viśvanātha Cakravartī suggests one possible reason for his procrastination: Nanda secretly intended to bring Kṛṣṇa back with him to Vraja but did not want to break Vasudeva's heart. Thus his

indecision continued for three months.

TEXTS 67-68

ततः कामैः पूर्यमाणः
सत्रजः सहबान्धवः
पराध्याभरणक्षौम-
नानानर्घ्यपरिच्छदैः

वसुदेवोग्रसेनाभ्यां
कृष्णोद्धवबलादिभिः
दत्तमादाय पारिबर्ह
यापितो यदुभिर्ययौ

*tataḥ kāmaiḥ pūryamāṇaḥ
sa-vrajaḥ saha-bāndhavaḥ
parārdhyābharāṇa-kṣauma-
nānānarghya-paricchadaiḥ*

*vasudevograsenābhyām
kṛṣṇoddhava-balādibhiḥ
dattam ādāya pāribarhaṁ
yāpito yadubhir yayau*

SYNONYMS

tataḥ—then; *kāmaiḥ*—with desirable objects; *pūryamāṇaḥ*—satiated; *sa-vrajaḥ*—with the people of Vraja; *saha-bāndhavaḥ*—with his family members; *para*—extremely; *ardhya*—valuable; *ābharāṇa*—with ornaments; *kṣauma*—fine linen; *nānā*—various; *anarghya*—priceless; *paricchadaiḥ*—and

household furnishings; *vasudeva-ugrasenābhyām*—by Vasudeva and Ugrasena; *kṛṣṇa-uddhava-bala-ādibhiḥ*—and by Kṛṣṇa, Uddhava, Balarāma and others; *dattam*—given; *ādāya*—taking; *pāribarham*—the gifts; *yāpitaḥ*—seen off; *yadubhiḥ*—by the Yadus; *yayau*—he departed.

TRANSLATION

Then, after Vasudeva, Ugrasena, Kṛṣṇa, Uddhava, Balarāma and others had fulfilled his desires and presented him with precious ornaments, fine linen and varieties of priceless household furnishings, Nanda Mahārāja accepted all these gifts and took his leave. Seen off by all the Yadus, he departed with his family members and the residents of Vraja.

PURPORT

According to Śrīla Viśvanātha Cakravartī, at the end of the three months Mahārāja Nanda approached Kṛṣṇa and told Him, "My dear son, for one drop of perspiration from Your divine face I am ready to give up countless lives. Let us leave now for Vraja; I cannot spend any more time here." Then he went to Vasudeva and told him, "My dear friend, please send Kṛṣṇa to Vraja," and of King Ugrasena he requested, "Please order my friend to do this. If you refuse, I will have to drown myself here in Lord Paraśurāma's lake. Just watch, if you do not believe me! We people of Vraja came to this holy place not to gain some piety on the occasion of the solar eclipse, but to get Kṛṣṇa back or die." Hearing these desperate words from Nanda, Vasudeva and the others tried to pacify him with valuable gifts.

Well-versed in the arts of diplomacy, Vasudeva consulted with his most trustworthy advisors and then satisfied Śrī Nanda by telling him, "My dearest friend, O King of Vraja, it is of course true that none of you can live without Kṛṣṇa. And how can we allow you to kill yourselves? Therefore, by all means I must send Kṛṣṇa back to Vraja. I will do so right after we accompany Him and His relatives and friends—among them many helpless women—back to

Dvārakā. Then, the very next day, without trying to obstruct Him in any way, I will let Him leave for Vraja at an auspicious time of the day. This I swear to you a thousand times over. After all, how can we who came here with Kṛṣṇa go home without Him? What will people say about us? You are a great scholar in all matters, so please forgive me for making this request of you."

Next Ugrasena addressed Nanda Mahārāja: "My dear master of Vraja, I bear witness to Vasudeva's statement and take this solemn vow: I will send Kṛṣṇa back to Vraja even if I have to do it by force."

Then Lord Kṛṣṇa, joined by Uddhava and Balarāma, spoke to Nanda in private. He said, "Dear father, if I go directly to Vraja today, leaving aside all these Vṛṣṇis, they will die from the pain of separation from Me. Then many thousands of enemies more powerful than even Keśi and Ariṣṭa will come to annihilate all these kings.

"Since I am omniscient, I know what is inevitably going to happen to Me. Listen and I will describe it to you. After returning to Dvārakā, I will receive an invitation from Yudhiṣṭhira and will go to Indraprastha to participate in his Rājasūya sacrifice. There I will kill Śiśupāla, after which I will again return to Dvārakā and kill Śālva. Next I will travel to a place just south of Mathurā to save you by killing Dantavakra. I will then go back to Vraja, see all My old friends and again sit in your lap with great pleasure. Indeed, with great happiness I will spend the rest of My life with you. God has written this fate on My forehead, and it has been written on your foreheads that until the day I return you must tolerate separation from Me. Neither of our destinies can possibly be changed, so please find the courage to leave Me here for now and go home to Vraja.

"And if, in the meantime, you, My dear parents, and you, My beloved friends, are distressed by the unavoidable fate written on our foreheads, then whenever you wish to feed Me some delicacy or play some game with Me or simply see Me, just close your eyes and I will appear before you to turn your torment into sky-flowers and fulfill all your desires. I promise you this, and the

young friends of Mine whose lives I saved in a forest fire can vouch for it."

Convinced by all these arguments that his son's happiness was of prime importance, Nanda accepted the gifts offered him and took his leave, accompanied by the Yadus' large army.

TEXT 69

नन्दो गोपास्व गोप्यश्च
गोविन्दचरणाम्बुजे
मनः क्षिप्तं पुनर्हर्तुम्
अनीशा मथुरां ययुः

*nando gopās' ca gopyaś ca
govinda-caraṇāmbuje
manaḥ kṣiptam punar hartum
anīśā mathurām yayuḥ*

SYNONYMS

nandaḥ—Nanda; *gopāḥ*—the cowherd men; *ca*—and; *gopyaḥ*—the cowherd women; *ca*—also; *govinda*—of Kṛṣṇa; *caraṇa-ambuje*—at the lotus feet; *manaḥ*—their minds; *kṣiptam*—cast; *punaḥ*—again; *hartum*—to remove; *anīśāḥ*—incapable; *mathurām*—to Mathurā; *yayuḥ*—they went.

TRANSLATION

Unable to withdraw their minds from Lord Govinda's lotus feet, where they had surrendered them, Nanda and the cowherd men and women returned to Mathurā.

TEXT 70

बन्धुषु प्रतियातेषु
वृष्णयः कृष्णदेवताः
वीक्ष्य प्रावृषमासन्नाद्
ययुर्द्वारवतीं पुनः

*bandhuṣu pratiyāteṣu
vṛṣṇayaḥ kṛṣṇa-devatāḥ
vīkṣya prāvṛṣam āsannād
yayur dvāravatīm punaḥ*

SYNONYMS

bandhuṣu—their relatives; *pratiyāteṣu*—having departed; *vṛṣṇayaḥ*—the Vṛṣṇis; *kṛṣṇa-devatāḥ*—whose worshipable Deity was Kṛṣṇa; *vīkṣya*—seeing; *prāvṛṣam*—the rainy season; *āsannāt*—imminent; *yayur*—went; *dvāravatīm*—to Dvārakā; *punaḥ*—again.

TRANSLATION

Their relatives having thus departed, and seeing that the rainy season was approaching, the Vṛṣṇis, whose only Lord was Kṛṣṇa, went back to Dvārakā.

TEXT 71

जनेभ्यः कथयां चक्रुर्
यदुदेवमहोत्सवम्
यदासीत्तीर्थयात्रायां

सुहृत्सन्दर्शनादिकम्

janebhyaḥ kathayām cakrur
yadu-deva-mahotsavam
yad āsīt tīrtha-yātrāyām
suhṛt-sandarśanādikam

SYNONYMS

janebhyaḥ—to the people; *kathayām cakruḥ*—they related; *yadu-deva*—of the lord of the Yadus, Vasudeva; *mahā-utsavam*—the great festivity; *yat*—what; *āsīt*—occurred; *tīrtha-yātrāyām*—during their pilgrimage; *suhṛt*—of their well-wishing friends; *sandarśana*—the seeing; *ādikam*—and so on.

TRANSLATION

They told the people of the city about the festive sacrifices performed by Vasudeva, lord of the Yadus, and about everything else that had happened during their pilgrimage, especially how they had met with all their loved ones.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Sages' Teachings at Kurukṣetra."

85. Lord Kṛṣṇa Instructs Vasudeva and Retrieves Devakī's Sons

This chapter relates how Lord Kṛṣṇa imparted divine knowledge to His father and, along with Lord Balarāma, retrieved His mother's dead sons.

Having heard the visiting sages glorify Kṛṣṇa, Vasudeva ceased to regard Him and Balarāma as his sons and began praising Their omnipotence, omnipresence and omniscience as the Supreme Personality of Godhead. After glorifying his sons, Vasudeva fell at Lord Kṛṣṇa's lotus feet and begged Him to drive away the conception that the Lord was his son. Instead, Lord Kṛṣṇa restored that conception by instructing Vasudeva in the science of Godhead, and upon hearing these instructions, Vasudeva became peaceful and free of doubt.

Then mother Devakī praised Kṛṣṇa and Balarāma, reminding Them how They had retrieved the dead son of Their spiritual master. She said, "Please fulfill my desire in the same way. Please bring back my sons who were killed by Kāṁsa so I may see them once again." Entreated in this way by Their mother, the two Lords went to the subterranean planet of Sutala, where They approached Bali Mahārāja. King Bali greeted Them respectfully, offering Them seats of honor, worshiping Them and reciting prayers. Kṛṣṇa and Balarāma then requested Bali to return Devakī's dead sons. The Lords received the boys from Bali and returned them to Devakī who felt such a surge of affection for them that milk began spontaneously flowing from her breasts. Overjoyed, Devakī fed the children her breastmilk, and by drinking the remnants of milk once drunk by Lord Kṛṣṇa Himself, they regained their original forms as demigods and went back to heaven.

TEXT 1

श्रीबादरायणिरुवाच
अथैकदात्मजौ प्राप्तौ
कृतपादाभिवन्दनौ

वसुदेवोऽभिनन्द्याह प्रीत्या सङ्कर्षणाच्युतौ

*śrī-bādarāyaṇir uvāca
athaikadātmajau prāptau
kṛta-pādābhivandanau
vasudevo 'bhinandyāha
prītyā saṅkarṣaṇācyutau*

SYNONYMS

śrī-bādarāyaṇiḥ uvāca—Śrī Bādarāyaṇi (Śukadeva Gosvāmī) said; *atha*—then; *ekadā*—one day; *ātmajau*—his two sons; *prāptau*—came to him; *kṛta*—having done; *pāda*—of his feet; *abhivandanau*—honoring; *vasudevaḥ*—Vasudeva; *abhinandya*—greeting Them; *āha*—said; *prītyā*—affectionately; *saṅkarṣaṇa-acyutau*—to Balarāma and Kṛṣṇa.

TRANSLATION

Śrī Bādarāyaṇi said: One day the two sons of Vasudeva—Saṅkarṣaṇa and Acyuta—came to pay him respects, bowing down at his feet. Vasudeva greeted Them with great affection and spoke to Them.

TEXT 2

मुनीनां स वचः श्रुत्वा
पुत्रयोर्धामसूचकम्
तद्वीर्यैर्जातविश्रम्भः
परिभाष्याभ्यभाषत

*munīnām sa vacaḥ śrutvā
putrayor dhāma-sūcakam
tat-vīryair jāta-viśrambhaḥ
paribhāṣyābhyabhāṣata*

SYNONYMS

munīnām—of the sages; *saḥ*—he; *vacaḥ*—the words; *śrutvā*—having heard; *putrayor*—of his two sons; *dhāma*—the power; *sūcakam*—which referred to; *tat*—Their; *vīryaiḥ*—because of the valorous deeds; *jāta*—having developed; *visrambhaḥ*—conviction; *paribhāṣya*—addressing Them by name; *abhyabhāṣata*—he told Them.

TRANSLATION

Having heard the great sages' words concerning the power of his two sons, and having seen Their valorous deeds, Vasudeva became convinced of Their divinity. Thus, addressing Them by name, he spoke to Them as follows.

TEXT 3

कृष्ण कृष्ण महायोगिन
सङ्कर्षण सनातन
जाने वामस्य यत्साक्षात्
प्रधानपुरुषौ परौ

*kṛṣṇa kṛṣṇa mahā-yogin
saṅkarṣaṇa sanātana
jāne vām asya yat sākṣāt
pradhāna-puruṣau parau*

SYNONYMS

kṛṣṇa kṛṣṇa—O Kṛṣṇa, Kṛṣṇa; *mahā-yogin*—O greatest yogī; *saṅkarṣaṇa*—O Balarāma; *sanātana*—eternal; *jāne*—I know; *vām*—You two; *asya*—of this (universe); *yat*—which; *sākṣāt*—directly; *pradhāna*—the creative principle of nature; *puruṣau*—and the creating Personality of Godhead; *parau*—supreme.

TRANSLATION

[Vasudeva said:] O Kṛṣṇa, Kṛṣṇa, best of yogīs, O eternal Saṅkarṣaṇa! I know that You two are personally the source of universal creation and the ingredients of creation as well.

PURPORT

As taught in the Sāṅkhya doctrine of Lord Kapiladeva, *pradhāna* is the creative energy of the *puruṣa*, the Supreme Person. Thus, of these two principles, the *pradhāna* is the predominated energy, female, incapable of independent action, while the *puruṣa* is the absolutely independent, primeval creator and enjoyer. Neither Kṛṣṇa nor His brother Balarāma belong to the category of subordinate energy; rather, both of Them together are the original *puruṣa*, who is always joined by His manifold potencies of pleasure, knowledge and creative emanation.

TEXT 4

यत्र येन यतो यस्य
यस्मै यद्यद्यथा यदा
स्यादिदं भगवान् साक्षात्

प्रधानपुरुषेश्वरः

yatra yena yato yasya
yasmai yad yad yathā yadā
syād idam bhagavān sākṣāt
pradhāna-puruṣeśvaraḥ

SYNONYMS

yatra—in which; yena—by which; yataḥ—from which; yasya—of which; yasmai—unto which; yat yat—whatever; yathā—however; yadā—whenever; syāt—comes into existence; idam—this (creation); bhagavān—the Supreme Lord; sākṣāt—in His personal presence; pradhāna-puruṣa—of nature and its creator (Mahā-Viṣṇu); īśvaraḥ—the predominator.

TRANSLATION

You are the Supreme Personality of Godhead, who manifest as the Lord of both nature and the creator of nature [Mahā-Viṣṇu]. Everything that comes into existence, however and whenever it does so, is created within You, by You, from You, for You and in relation to You.

PURPORT

To casual observers the known world appears to be produced by many different agents. A good indication of this conception is language itself, which traditional Sanskrit grammarians explain as reflecting the visible diversity of nature. In the standard Sanskrit grammar taught by the sage Pāṇini, the verb, expressing action, is taken to be the essential core of a sentence, and all the other words function in relation to it. Nouns, for example, are put into any of several cases to show their particular relationship to the verb in a sentence. These relationships of noun to verb are called *kāraṇas*, namely the relations of

subject (*kartā*, "who does"), object (*karma*, "what is done"), instrument (*karaṇa*, "by which"), recipient (*sampradāna*, "for or toward which"), source (*apadāna*, "from or because of which") and location (*adhikaraṇa*, "in which"). Apart from these *kāraṇas*, nouns may also sometimes point to other nouns in a possessive sense, and there are also various kinds of adverbs of time, place and manner. But although language thus seems to indicate the activity of many separate agents in the manifest creation, the deeper truth is that all grammatical forms refer first of all to the Supreme Personality of Godhead. In this verse Vasudeva makes this point by glorifying his two exalted sons in terms of the different grammatical forms.

TEXT 5

एतन्नानाविधं विश्वम्
आत्मसृष्टमधोक्षज
आत्मनानुप्रविश्यात्मन्
प्राणो जीवो बिभर्ष्यज

etan nānā-vidhaṁ viśvam
ātma-sṛṣṭam adhoṁśaja
ātmanānupraviśyātman
prāṇo jīvo bibharṣy aja

SYNONYMS

etat—this; *nānā-vidham*—variegated; *viśvam*—universe; *ātma*—from Yourself; *sṛṣṭam*—created; *adhoṁśaja*—O transcendental Lord; *ātmanā*—in Your manifestation (as the Paramātmā); *anupraviśya*—entering within; *ātman*—O Supreme Soul; *prāṇaḥ*—the principle of vitality; *jīvaḥ*—and the principle of consciousness; *bibharṣi*—You maintain; *aja*—O unborn one.

TRANSLATION

O transcendental Lord, from Yourself You created this entire variegated universe, and then You entered within it in Your personal form as the Supersoul. In this way, O unborn Supreme Soul, as the life force and consciousness of everyone, You maintain the creation.

PURPORT

When creating the material universe, the Lord expands Himself as the Paramātmā, or Supersoul, and accepts the creation as His universal body. No material body has any reason for existing without some *jīva* soul desiring it for his enjoyment, and no *jīva* can independently maintain a body without the Paramātmā accompanying him there for guidance. The Vaiṣṇava *ācāryas*, in their commentaries on the Second Canto of *Śrīmad Bhāgavatam*, explain that even before Brahmā is born from the lotus navel of Garbhodakaśāyī Viṣṇu, he first accepts the whole material energy, the *mahat-tattva*, as his body. Thus Brahmā is the *jīva* embodied by the universe, and Viṣṇu is the Paramātmā who joins him. Brahmā must organize the specific manifestations of creation, but he cannot begin to do so until Lord Viṣṇu expands Himself again into the subtle energy of action—which is the *sūtra-tattva*, or original vital air—and also into the creative energy of consciousness, *buddhi-tattva*.

TEXT 6

प्राणादीनां विश्वसृजां
शक्त्यो याः परस्य ताः
पारतन्त्र्याद्वैसादृष्याद्
द्वयोश्चेष्टैव चेष्टताम्

*prāṇādīnām viśva-sṛjām
śaktayo yāḥ parasya tāḥ
pāratantryāt vaisādr̥ṣyād
dvayoś ceṣṭaiva ceṣṭatām*

SYNONYMS

prāṇa—of the life air; *ādīnām*—and so on; *viśva*—of the universe; *sṛjām*—the creative factors; *śaktayaḥ*—potencies; *yāḥ*—which; *parasya*—belonging to the Supreme; *tāḥ*—they; *pāratantryāt*—because of being dependent; *vaisādr̥ṣyāt*—because of being different; *dvayoḥ*—of both (living and nonliving manifestations in the material world); *ceṣṭā*—the activity; *eva*—merely; *ceṣṭatām*—of those entities (namely, *prāṇa* and so on) that are active.

TRANSLATION

Whatever potencies the life air and other elements of universal creation exhibit are actually all personal energies of the Supreme Lord, for both life and matter are subordinate to Him and dependent on Him, and also different from one another. Thus everything active in the material world is set into motion by the Supreme Lord.

PURPORT

Prāṇa is the vital air of life, a more subtle element than the ordinary air we can touch. And because *prāṇa* is so subtle—finer than the tangible manifestations of creation—it is sometimes considered the ultimate source of everything. But even subtle energies such as *prāṇa* depend for their functional capacity on the supremely subtle Paramātmā. That is the idea Vasudeva expresses here by the word *pāratantryāt*, "because of dependence." Just as the velocity of an arrow is derived from the strength of the bowman who shoots it, so all subordinate energies depend on the power of the Supreme Lord.

Furthermore, even when various subtle causes have been empowered with their capacity to act, they cannot act in concert without the Supersoul's coordinating direction. As Lord Brahmā states in his description of creation in the Second Canto of *Śrīmad-Bhāgavatam*,

*yadaite 'saṅgatā bhāvā
bhūtendriya-mano-guṇāḥ
yadāyatana-nirmāṇe
na śekur brahma-vittama*

*tadā samhatya cānyonyam
bhagavac-chakti-coditāḥ
sad-asattvam upādāya
cobhayam sasṛjur hy adaḥ*

"O Nārada, best of the transcendentalists, the forms of the body cannot manifest as long as these created parts, namely the elements, senses, mind and modes of nature, are not assembled. Thus when all these became assembled by the force of the energy of the Supreme Personality of Godhead, this universe certainly came into being by accepting both the primary and secondary causes of creation." (SB 2.5.32-33)

TEXT 7

कान्तिस्तेजः प्रभा सत्ता
चन्द्राग्न्यर्कक्षविद्युताम्
यत्स्थैर्यं भूभृतां भूमेर्
वृत्तिर्गन्धोऽर्थतो भवान्

kāntis tejah prabhā sattā

*candrāgny-arkarkṣa-vidyutām
yat sthairyam bhū-bhṛtām bhūmer
vṛttir gandho 'rthato bhavān*

SYNONYMS

kāntiḥ—the attractive glow; *tejaḥ*—brilliance; *prabhā*—luminosity; *sattā*—and particular existence; *candra*—of the moon; *agni*—fire; *arka*—the sun; *ṛkṣa*—the stars; *vidyutām*—and lightning; *yat*—which; *sthairyam*—permanence; *bhū-bhṛtām*—of mountains; *bhūmeḥ*—of the earth; *vṛttiḥ*—the quality of sustaining; *gandhaḥ*—fragrance; *arthataḥ*—in truth; *bhavān*—Yourself.

TRANSLATION

The glow of the moon, the brilliance of fire, the radiance of the sun, the twinkling of the stars, the flash of lightning, the permanence of mountains and the aroma and sustaining power of the earth—all these are actually You.

PURPORT

Śrī Vasudeva, in telling Kṛṣṇa that He is the essence of the sun, moon, stars, lightning and fire, is only reiterating the opinion of scripture, both *śruti* and *smṛti*. The *Śvetāśvatara Upaniṣad* (6.14), for example, states,

*na tatra sūryo bhāti na candra-tāraḥ
nemā vidyuto bhānti kuto 'yam agniḥ
tam eva bhāntam anu bhāti sarvaṁ
tasya bhāsā sarvaṁ idaṁ vibhāti*

"There [in the spiritual sky] the sun does not shine, nor does the moon, the stars or lightning as we know them, what to speak of ordinary fire. It is by the reflection of the spiritual sky's effulgence that everything else gives light, and

thus through its radiance this entire universe becomes luminous." And in *Śrīmad Bhagavad-gītā* (15.12), the Supreme Lord says,

*yad āditya-gataṁ tejo
jagad bhāsayate 'khilam
yac candramasi yac cāgnau
tat tejo viddhi māmakam*

"The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and the splendor of fire also come from Me."

TEXT 8

तर्पणं प्राणनमपां
देव त्वं ताश्च तद्रसः
ओजः सहो बलं चेष्टा
गतिर्वायोस्तवेश्वर

*tarpaṇam prāṇanam apām
deva tvam tās ca tad-rasaḥ
ojaḥ saho balaṁ ceṣṭā
gatir vāyos taveśvara*

SYNONYMS

tarpaṇam—the capacity to generate satisfaction; *prāṇanam*—the giving of life; *apām*—of water; *deva*—O Lord; *tvam*—You; *tāḥ*—(water) itself; *ca*—and; *tat*—of it (water); *rasaḥ*—the taste; *ojaḥ*—bodily warmth and vitality, due to strength of the vital air; *sahaḥ*—mental strength; *balam*—and physical strength; *ceṣṭā*—endeavor; *gatiḥ*—and movement; *vāyoḥ*—of air; *tava*—Your;

īśvara—O supreme controller.

TRANSLATION

My Lord, You are water, and also its taste and and its capacities to quench thirst and sustain life. You exhibit Your potencies through the manifestations of the air as bodily warmth, vitality, mental power, physical strength, endeavor and movement.

TEXT 9

दिशां त्वमवकाशोऽसि
दिशः खं स्फोट आश्रयः
नादो वर्णस्त्वमोँकार
आकृतीनां पृथक्कृतिः

*diśām tvam avakāśo 'si
diśaḥ kham sphoṭa āśrayaḥ
nādo varṇas tvam om-kāra
ākṛtīnām pṛthak-kṛtiḥ*

SYNONYMS

diśām—of the directions; *tvam*—You; *avakāśaḥ*—the power to accommodate; *asi*—are; *diśaḥ*—the directions; *kham*—the ether; *sphoṭaḥ*—elemental sound; *āśrayaḥ*—having (ether) as its basis; *nādaḥ*—sound in its form of unmanifest vibration; *varṇaḥ*—the primeval syllable; *tvam*—You; *om-kāraḥ*—om; *ākṛtīnām*—of particular forms; *pṛthak-kṛtiḥ*—the cause of differentiation (namely, manifest language).

TRANSLATION

You are the directions and their accommodating capacity, the all-pervading ether and the elemental sound residing within it. You are the primeval, unmanifested form of sound; the first syllable, om; and audible speech, by which sound, as words, acquires particular references.

PURPORT

In accordance with the general process of creation, speech always becomes audible in stages, which proceed from subtle inner impulse to outward expression. These stages are mentioned in the *mantras* of the *Ṛg Veda* (1.164.45):

*catvāri vāk-parimitā padāni
tāni vidur brāhmaṇā ye manīṣiṇaḥ
guhāyām trīṇi nihitāni neṅgayanti
turīyam vāco manuṣyā vadanti*

"Discriminating *brāhmaṇas* know of four progressive stages of language. Three of these remain hidden within the heart as imperceptible vibrations, while the fourth stage is what people ordinarily understand as speech."

TEXT 10

इन्द्रियं त्विन्द्रियाणां त्वं
देवाश्च तदनुग्रहः
अवबोधो भवान् बुद्धेर्
जीवस्यानुस्मृतिः सती

*indriyaṃ tv indriyāṇāṃ tvam
devāś ca tad-anugrahaḥ
avabodho bhavān buddher
jīvasyānusmṛtiḥ satī*

SYNONYMS

indriyam—the power to illuminate their objects; *tu*—and; *indriyāṇām*—of the senses; *tvam*—You; *devāḥ*—the demigods (who regulate the various senses); *ca*—and; *tat*—of them (the demigods); *anugrahaḥ*—the mercy (by which one's senses can act); *avabodhaḥ*—the power of decision; *bhavān*—You; *buddheḥ*—of intelligence; *jīvasya*—of the living entity; *anusmṛtiḥ*—the power of recollection; *satī*—correct.

TRANSLATION

You are the power of the senses to reveal their objects, the senses' presiding demigods, and the sanction these demigods give for sensory activity. You are the capacity of the intelligence for decision-making, and the living being's ability to remember things accurately.

PURPORT

Śrīla Viśvanātha Cakravartī points out that whenever one of the material senses is involved with its object, the presiding demigod of that particular sense organ must give his sanction. Ācārya Viśvanātha Cakravartī explains the word *anusmṛti* in this verse in its higher sense, as one's recognition of himself as an eternal spirit soul.

TEXT 11

भूतानामसि भूतादिरू

इन्द्रियाणां च तैजसः
वैकारिको विकल्पानां
प्रधानमनुशायिनम्

*bhūtānām asi bhūtādir
indriyāṇām ca taijasaḥ
vaikāriko vikalpānām
pradhānam anuśāyinam*

SYNONYMS

bhūtānām—of the physical elements; *asi*—You are; *bhūta-ādiḥ*—their source, false ego in the mode of ignorance; *indriyāṇām*—of the senses; *ca*—and; *taijasaḥ*—false ego in the mode of passion; *vaikārikaḥ*—false ego in the mode of goodness; *vikalpānām*—of the creative demigods; *pradhānam*—the unmanifest, total material energy; *anuśāyinam*—underlying.

TRANSLATION

You are false ego in the mode of ignorance, which is the source of the physical elements; false ego in the mode of passion, which is the source of the bodily senses; false ego in the mode of goodness, which is the source of the demigods; and the unmanifest, total material energy, which underlies everything.

TEXT 12

नश्वरेष्विह भावेषु
तदसि त्वमनश्वरम्
यथा द्रव्यविकारेषु

द्रव्यमात्रं निरूपितम्

*naśvareṣu iha bhāveṣu
tad asi tvam anaśvaram
yathā dravya-vikāreṣu
dravya-mātram nirūpitam*

SYNONYMS

naśvareṣu—subject to destruction; *iha*—in this world; *bhāveṣu*—among entities; *tad*—that; *asi*—are; *tvam*—You; *anaśvaram*—the indestructible; *yathā*—just as; *dravya*—of a substance; *vikāreṣu*—among the transformations; *dravya-mātram*—the substance itself; *nirūpitam*—ascertained.

TRANSLATION

You are the one indestructible entity among all the destructible things of this world, like the underlying substance that is seen to remain unchanged while the things made from it undergo transformations.

TEXT 13

सत्त्वम्रजस्तम इति
गुणास्तद्वृत्तयश्च याः
त्वय्यद्धा ब्रह्मणि परे
कल्पिता योगमायया

*sattvam rajas tama iti
guṇās tad-vṛttayaś ca yāḥ
tvayy addhā brahmaṇi pare*

kalpitā yoga-māyayā

SYNONYMS

sattvam rajaḥ tamaḥ iti—known as goodness, passion and ignorance; *guṇāḥ*—the modes of material nature; *tat*—their; *ṛttayaḥ*—functions; *ca*—and; *yāḥ*—which; *tvayi*—within You; *addhāḥ*—manifestly; *brahmaṇi*—within the Absolute Truth; *pare*—supreme; *kalpitāḥ*—arranged; *yoga-māyayā*—by Yogamāyā (the internal potency of the Supreme Lord that facilitates His pastimes).

TRANSLATION

The modes of material nature—namely goodness, passion and ignorance—together with all their functions, become directly manifest within You, the Supreme Absolute Truth, by the arrangement of Your Yogamāyā.

PURPORT

Vasudeva's description of how the Supreme Lord expands Himself into the products of the three material modes may possibly be misunderstood to imply that He is touched by the modes, or even that He is subject to destruction. To negate these misunderstandings, Vasudeva states here that the three modes and their products function by the arrangement of the Lord's creative energy, Yogamāyā, who is always completely under His control. Thus the Lord is never tainted in the least by any material contact.

TEXT 14

तस्मान्न सन्त्यमी भावा
यर्हि त्वयि विकल्पिताः

त्वं चामीषु विकारेषु ह्यन्यदाव्यावहारिकः

*tasmān na santy amī bhāvā
yarhi tvayi vikalpitāḥ
tvam cāmīṣu vikāreṣu
hy anyadāvyāvahārikaḥ*

SYNONYMS

tasmāt—therefore; *na*—not; *santi*—exist; *amī*—these; *bhāvāḥ*—entities; *yarhi*—when; *tvayi*—within You; *vikalpitāḥ*—arranged; *tvam*—You; *ca*—also; *amīṣu*—within these; *vikāreṣu*—products of creation; *hi*—indeed; *anyadā*—at any other time; *avyāvahārikaḥ*—nonmaterial.

TRANSLATION

Thus these created entities, transformations of material nature, do not exist except when material nature manifests them within You, at which time You also manifest within them. But aside from such periods of creation, You stand alone as the transcendental reality.

PURPORT

When the universe is wound up at the time of its periodic annihilation, all the inert objects and bodies of living beings that hitherto were manifested by the Lord's Māyā become disconnected from His sight. Then, since He maintains no association with them during the period of universal dissolution, they in fact no longer exist. In other words, material manifestations have real, functioning existence only when the Lord turns His attention to the creation and maintenance of the material cosmos. The Lord is never "within" these objects in any material sense, but He does mercifully pervade them all as the

impersonal Brahman, and as the Paramātmā He enters within every atom and also accompanies the *jīva* souls in their individual embodiments. As the Lord describes in His own words in the verses of *Bhagavad-gītā* (9.4-5):

*mayā tataṁ idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ*

*na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanaḥ*

"By Me, in My unmanifest form, this entire universe is pervaded. All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everywhere, I am not part of this cosmic manifestation, for My Self is the very source of creation."

TEXT 15

गुणप्रवाह एतस्मिन्
अबुधास्त्वखिलात्मनः
गतिं सूक्ष्मामबोधेन
संसरन्तीह कर्मभिः

*guṇa-pravāha etasminn
abudhās tv akhilātmanaḥ
gatiṁ sūkṣmām abodhena*

saṁsarantīha karmabhiḥ

SYNONYMS

guṇa—of the material modes; *pravāhe*—in the flow; *etasmin*—this; *abudhāḥ*—those who are ignorant; *tu*—but; *akhila*—of everything; *ātmanaḥ*—of the Soul; *gatim*—the destination; *sūkṣmām*—sublime; *abodhena*—because of their lack of understanding; *saṁsaranti*—they move through the cycle of birth and death; *iha*—in this world; *karmabhiḥ*—forced by their material activities.

TRANSLATION

They are truly ignorant who, while imprisoned within the ceaseless flow of this world's material qualities, fail to know You, the Supreme Soul of all that be, as their ultimate, sublime destination. Because of their ignorance, the entanglement of material work forces such souls to wander in the cycle of birth and death.

PURPORT

A soul who forgets his true identity as a servant of God is sent to this world to be imprisoned in a succession of material bodies. Wrongly identifying himself with these bodies, such a conditioned soul suffers the consequent distress of karmic action and reaction. Vasudeva, as a compassionate Vaiṣṇava, laments for the suffering conditioned souls, whose unhappiness, the result of ignorance, can be remedied by knowledge of the principles of devotional service to Lord Kṛṣṇa.

TEXT 16

यदृच्छया नृतां प्राप्य

सुकल्पामिह दुर्लभाम्
स्वार्थे प्रमत्तस्य वयो
गतं त्वन्माययेश्वर

*yadṛcchayā nṛtām prāpya
su-kalpām iha durlabhām
svārthe pramattasya vayo
gatam tvan-māyayeśvara*

SYNONYMS

yadṛcchayā—somehow or other; *nṛtām*—human status; *prāpya*—obtaining; *su-kalpām*—fit; *iha*—in this life; *durlabhām*—difficult to achieve; *sva*—his own; *arthe*—about the welfare; *pramattasya*—of one who is confused; *vayaḥ*—the span of life; *gatam*—spent; *tvat*—Your; *māyayā*—by the illusory energy; *īśvara*—O Lord.

TRANSLATION

By good fortune a soul may obtain a healthy human life—an opportunity rarely achieved. But if he is nonetheless deluded about what is best for him, O Lord, Your illusory Māyā will cause him to waste his entire life.

TEXT 17

असावहम्ममैवैते
देहे चास्यान्वयादिषु
स्नेहपाशैर्निबध्नाति

भवान् सर्वमिदं जगत्

*asāv aham mamaivaite
dehe cāsyānvayādiṣu
sneha-pāśair nibadhnāti
bhavān sarvam idam jagat*

SYNONYMS

asau—this; *aham*—I; *mama*—mine; *eva*—indeed; *ete*—these; *dehe*—in connection with one's body; *ca*—and; *asya*—of it; *anvaya-ādiṣu*—and in connection with progeny and other related things; *sneha*—of affection; *pāśaiḥ*—with the ropes; *nibadhnāti*—tie up; *bhavān*—You; *sarvam*—all; *idam*—this; *jagat*—world.

TRANSLATION

You keep this whole world bound up by the ropes of affection, and thus when people consider their material bodies, they think, "This is me," and when they consider their progeny and other relations, they think, "These are mine."

TEXT 18

युवां न नः सुतौ साक्षात्
प्रधानपुरुषेश्वरौ
भूभारक्षत्रक्षपण
अवतीर्णौ तथात्थ ह

*yuvām na naḥ sutau sākṣāt
pradhāna-puruṣeśvarau*

bhū-bhāra-kṣatra-kṣapaṇa
avatīrṇau tathāttha ha

SYNONYMS

yuvām—You two; *na*—not; *naḥ*—our; *sutau*—sons; *sākṣāt*—directly; *pradhāna-puruṣa*—of nature and its creator (Mahā-Viṣṇu); *īśvarau*—the supreme controllers; *bhū*—of the earth; *bhāra*—the burden; *kṣatra*—royalty; *kṣapaṇe*—for eradicating; *avatīrṇau*—descended; *tathā*—so; *āttha*—You have said; *ha*—indeed.

TRANSLATION

You are not our sons but the very Lords of both material nature and its creator [Mahā-Viṣṇu]. As You Yourself have told us, You have descended to rid the earth of the rulers who are a heavy burden upon her.

PURPORT

According to Śrīla Viśvanātha Cakravartī, in this verse Vasudeva offers himself and his wife as excellent examples of those who are materially deluded. Although at the time of His birth in Kāṁsa's prison Lord Kṛṣṇa told Vasudeva and Devakī that His mission was to rid the earth of unwanted *kṣatriyas*, still His two parents could not avoid thinking of Him as their helpless son who needed protection from King Kāṁsa. In reality, of course, both Vasudeva and Devakī were participating in the divine pastime of the Lord's birth under the perfect direction of His internal energy; only out of transcendental humility does Vasudeva criticize himself in this way.

TEXT 19

तत्ते गतोऽस्म्यरणमद्य पदारविन्दम्

आपन्नसंसृतिभयापहमार्तबन्धो
एतावतालमलमिन्द्रियलालसेन
मर्त्यात्मदृक्त्वयि परे यदपत्यबुद्धिः

*tat te gato 'smy araṇam adya padāravindam
āpanna-saṁsṛti-bhayāpaham ārta-bandho
etāvatālam alam indriya-lālasena
martyātmā-dṛk tvayi pare yad apatya-buddhiḥ*

SYNONYMS

tat—therefore; *te*—Your; *gataḥ*—come; *asmi*—I am; *araṇam*—for shelter; *adya*—today; *pāda-aravindam*—to the lotus feet; *āpanna*—for those who have surrendered; *saṁsṛti*—of material entanglement; *bhaya*—the fear; *apaham*—which remove; *ārta*—of the distressed; *bandho*—O friend; *etāvatā*—this much; *alam alam*—enough, enough; *indriya*—for sense enjoyment; *lālasena*—with hankering; *martya*—as mortal (the material body); *ātma*—myself; *dṛk*—whose seeing; *tvayi*—toward You; *pare*—the Supreme; *yat*—because of which (hankering); *apatya*—(of Your being my) child; *buddhiḥ*—the mentality.

TRANSLATION

Therefore, O friend of the distressed, I now approach Your lotus feet for shelter—the same lotus feet that dispel all fear of worldly existence for those who have surrendered to them. Enough! Enough with hankering for sense enjoyment, which makes me identify with this mortal body and think of You, the Supreme, as my child.

PURPORT

Śrīla Jīva Gosvāmī suggests that Vasudeva condemns himself here for thinking of trying to gain special opulences because he is the father of the Supreme Lord. Thus Vasudeva contrasts himself with Nanda, the King of Vraja, who was satisfied with pure love of God and nothing else.

TEXT 20

सूतीगृहे ननु जगाद भवानजो नौ
सञ्जज्ञ इत्यनुयुगं निजधर्मगुप्त्यै
नानातनूर्गगनवद्विदधञ्जहासि
को वेद भूम्न उरुगाय विभूतिमायाम्

*sūtī-gr̥he nanu jagāda bhavān ajo nau
sañjajña ity anu-yugam nija-dharma-guptyai
nānā-tanūr gagana-vad vidadhaj jahāsi
ko veda bhūmna uru-gāya vibhūti-māyām*

SYNONYMS

sūtī-gr̥he—in the maternity room; *nanu*—indeed; *jagāda*—said; *bhavān*—You; *ajāḥ*—the unborn Lord; *nau*—to us; *sañjajñe*—You have taken birth; *iti*—thus; *anu-yugam*—in one age after another; *nija*—Your own; *dharma*—the principles of religion; *guptyai*—to protect; *nānā*—various; *tanūḥ*—divine bodies; *gagana-vat*—like a cloud; *vidadhat*—assuming; *jahāsi*—You make unmanifest; *kaḥ*—who; *veda*—can understand; *bhūmnaḥ*—of the all-pervading Supreme Lord; *uru-gāya*—O You who are greatly glorified; *vibhūti*—of the opulent expansions; *māyām*—the mystic, deluding potency.

TRANSLATION

Indeed, while still in the maternity room You told us that You, the unborn Lord, had already been born several times as our son in previous ages. After manifesting each of these transcendental bodies to protect Your own principles of religion, You then made them unmanifest, thus appearing and disappearing like a cloud. O supremely glorified, all-pervading Lord, who can understand the mystic, deluding potency of Your opulent expansions?

PURPORT

Lord Kṛṣṇa was first born to Vasudeva and Devakī in their previous lives as Suta-pā and Pṛśni. Later they again became His parents as Kaśyapa and Aditi. This, then, was the third time He had appeared as their son.

TEXT 21

श्रीशुक उवाच
आकर्ण्येत्थं पितुर्वाक्यं
भगवान् सात्वतर्षभः
प्रत्याह प्रश्रयानम्रः
प्रहसन् श्लक्ष्णया गिरा

śrī-śuka uvāca
ākarnyetthaṁ pitur vākyaṁ
bhagavān sātvataṛṣabhaḥ
pratyāha praśrayānamraḥ
prahasan ślakṣṇayā girā

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *ākarṇya*—hearing; *ittham*—in this manner; *pituḥ*—of His father; *vākyam*—the statements; *bhagavān*—the Supreme Lord; *sātvata-ṛṣabhaḥ*—best of the Yadus; *pratyāha*—replied; *praśraya*—with humility; *ānamraḥ*—bowing (His head); *prahasan*—smiling broadly; *ślakṣṇayā*—gentle; *girā*—with a voice.

TRANSLATION

Śukadeva Gosvāmī said: Having heard His father's words, the Supreme Lord, leader of the Sātvatas, replied in a gentle voice as He bowed His head in humility and smiled.

PURPORT

Śrīla Jīva Gosvāmī describes what Lord Kṛṣṇa thought after hearing His father glorify Him: "Vasudeva has been honored with the eternal role of My father, something even demigods like Brahma cannot aspire for. Therefore he shouldn't be absorbed in thinking of My godly aspects. Moreover, his reverence greatly embarrasses Me. It was to avoid this very situation that, after killing Kāṁsa, I made a special effort to reinforce their pure parental love for Me and Balarāma. But now, unfortunately, the statements of these sages threaten to revive some of Vasudeva's and Devakī's previous awareness of My majesty."

TEXT 22

श्रीभगवानुवाच
वचो वः समवेतार्थं
तातैतदुपमन्महे

यन्नः पुत्रान् समुद्दिश्य
तत्त्वग्राम उदाहृतः

*śrī-bhagavān uvāca
vaco vaḥ samavetārtham
tātaitad upamanmahe
yan naḥ putrān samuddiśya
tattva-grāma udāhṛtaḥ*

SYNONYMS

śrī-bhagavān uvāca—the Personality of Godhead said; *vacaḥ*—words; *vaḥ*—your; *samaveta*—appropriate; *artham*—whose meaning; *tāta*—O father; *etat*—these; *upamanmahe*—I consider; *yat*—since; *naḥ*—Us; *putrān*—your sons; *samuddiśya*—by referring to; *tattva*—of categories of fact; *grāmaḥ*—the totality; *udāhṛtaḥ*—set forth.

TRANSLATION

The Supreme Lord said: My dear father, I consider your statements appropriate, since you have explained the various categories of existence by referring to Us, your sons.

PURPORT

Posing as Vasudeva's dependent son, Lord Kṛṣṇa expresses gratitude for His father's edifying instructions.

TEXT 23

अहं यूयमसावार्य

इमे च द्वारकाउकसः
सर्वेऽप्येवं यदुश्रेष्ठ
विमृग्याः सचराचरम्

*aham yūyam asāv ārya
ime ca dvārakāukasaḥ
sarve 'py evaṁ yadu-śreṣṭha
vimṛgyāḥ sa-carācaram*

SYNONYMS

aham—I; *yūyam*—you; *asau*—He; *āryaḥ*—My respected brother (Balarāma); *ime*—these; *ca*—and; *dvārakā-okasaḥ*—inhabitants of Dvārakā; *sarve*—all; *api*—even; *evam*—in this same way; *yadu-śreṣṭha*—O best of the Yadus; *vimṛgyāḥ*—to be considered; *sa*—along with; *cara*—that which moves; *acaram*—and that which does not move.

TRANSLATION

Not only I, but also you, along with My respected brother and these residents of Dvārakā, should all be considered in this same philosophical light, O best of the Yadus. Indeed, we should include all that exists, both moving and nonmoving.

PURPORT

To protect His parents' intimate relationship with Him, Lord Kṛṣṇa stresses the oneness of all existence in this statement to His father, Vasudeva. Vasudeva had been reminded of his sons' greatness by hearing the sages gathered at Kurukṣetra. But his sense of awe was ruining his intimate parental relationship with Kṛṣṇa, and therefore Kṛṣṇa wanted to dispel it.

We should not misunderstand the "oneness" Lord Kṛṣṇa speaks of here. The subtle words of the *Upaniṣads* often mislead impersonalists into believing that all existence is ineffably one, without any variety in the ultimate issue. Some Upaniṣadic *mantras* emphasize the sameness of God and His creation, while others speak about their difference. *Tat tvam asi śvetaketo* ("You are that, O Śvetaketu"), for example, is an *abheda-vākya*, a *mantra* affirming that all things are one with God, being His dependent expansions. But the *Upaniṣads* also contain many *bheda-vākyas*, statements that affirm the unique, distinguishing qualities of the Supreme, such as this statement: *ka evānyāt kaḥ prāṇyād yady eṣa ākāśa ānando na syāt, eṣa evānandayati*. "Who would there be to activate the creation and give life to all beings if this infinite Supreme were not the original enjoyer? Indeed, He alone is the source of all pleasure." (*Taittirīya Upaniṣad*. 2.7.1) By the influence of the Supreme Lord's bewildering Māyā, envious impersonalists read the *abheda-vākyas* literally and accept the *bheda-vākyas* only in a figurative way. Authoritative Vaiṣṇava commentators, on the other hand, carefully reconcile the apparent contradictions in accordance with the interpretive principles of Vedic Mīmāṃsā and the logically established conclusions of Vedānta.

TEXT 24

आत्मा ह्येकः स्वयंज्योतिर्
नित्योऽन्यो निर्गुणो गुणैः
आत्मसृष्टैस्तत्कृतेषु
भूतेषु बहुधेयते

ātmā hy ekaḥ svayaṁ-jyotir
nityo 'nyo nirguṇo guṇaiḥ
ātma-sṛṣṭais tat-kṛteṣu
bhūteṣu bahudheyate

SYNONYMS

ātmā—the Supreme Soul; *hi*—indeed; *ekaḥ*—one; *svayam-jyotiḥ*—self-luminous; *nityaḥ*—eternal; *anyaḥ*—distinct (from the material energy); *nirguṇaḥ*—free from material qualities; *guṇaiḥ*—by the modes; *ātma*—from itself; *sṛṣṭaiḥ*—created; *tat*—in their; *kṛteṣu*—products; *bhūteṣu*—material entities; *bahudhā*—manifold; *īyate*—it appears.

TRANSLATION

The supreme spirit, Paramātmā, is indeed one. He is self-luminous and eternal, transcendental and devoid of material qualities. But through the agency of the very modes He has created, the one Supreme Truth manifests as many among the expansions of those modes.

TEXT 25

खं वायुर्ज्योतिरापो भूस्
तत्कृतेषु यथाशयम्
आविस्तिरोऽल्पभूर्येको
नानात्वं यात्यसावपि

kham vāyur jyotir āpo bhūs
tat-kṛteṣu yathāśayam
āvis-tiro-'lpa-bhūry eko
nānātvam yāty asāv api

SYNONYMS

kham—ether; *vāyuh*—air; *jyotiḥ*—fire; *āpaḥ*—water; *bhūḥ*—earth; *tat*—their;

kṛteṣu—in the products; *yathā-āśayam*—according to the particular locations; *āviḥ*—manifest; *tiraḥ*—unmanifest; *alpa*—small; *bhūri*—large; *ekaḥ*—one; *nānātvam*—the status of being many; *yāti*—assumes; *asau*—it; *api*—also.

TRANSLATION

The elements of ether, air, fire, water and earth become visible, invisible, minute or extensive as they manifest in various objects. Similarly, the Paramātmā, though one, appears to become many.

PURPORT

Śrīla Viśvanātha Cakravartī explains this and the previous verse as follows: The one Paramātmā appears to be many by the influence of the modes of nature that He Himself creates. How is that? Because although in truth the Paramātmā is self-illuminating, eternal, aloof from everything, and free of the modes of nature, when He appears as His manifestations He seems to be just the opposite—a multiplicity of temporary objects saturated with the modes of nature. Just as the elements of ether and so on, when manifesting in pots and other things, seem to appear and disappear, so the Paramātmā seems to appear and disappear in His various manifestations.

TEXT 26

श्रीशुक उवाच
एवं भगवता राजन्
वसुदेव उदाहृतः
श्रुत्वा विनष्टनानाधीस
तूष्णीं प्रीतमना अभूत्

*śrī-śuka uvāca
evam bhagavatā rājan
vasudeva udāhṛtaḥ
śrutvā vinaṣṭa-nānā-dhīḥ
tūṣṇīm prīta-manā abhūt*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *evam*—thus; *bhagavatā*—by the Supreme Lord; *rājan*—O King (Parīkṣit); *vasudevaḥ*—Vasudeva; *udāhṛtaḥ*—spoken to; *śrutvā*—hearing; *vinaṣṭa*—destroyed; *nānā*—dualistic; *dhīḥ*—his mentality; *tūṣṇīm*—silent; *prīta*—satisfied; *manāḥ*—in his heart; *abhūt*—he was.

TRANSLATION

Śukadeva Gosvāmī said: O King, hearing these instructions spoken to him by the Supreme Lord, Vasudeva became freed from all ideas of duality. Satisfied at heart, he remained silent.

TEXTS 27-28

अथ तत्र कुरुश्रेष्ठ
देवकी सर्वदेवता
श्रुत्वानीतं गुरोः पुत्रम्
आत्मजाभ्यां सुविस्मिता

कृष्णरामौ समाश्राव्य
पुत्रान् कंसविहिंसितान्

स्मरन्ती कृपणं प्राह वैक्लव्यादश्रुलोचना

*atha tatra kuru-śreṣṭha
devakī sarva-devatā
śrutvānītaṁ guroḥ putram
ātmajābhyāṁ su-vismitā
kṛṣṇa-rāmau samāśrāvya
putrān kaṁsa-vihimsitān
smarantī kṛpaṇaṁ prāha
vaiklavyād aśru-locanā*

SYNONYMS

atha—then; *tatra*—at that place; *kuru-śreṣṭha*—O best of the Kurus; *devakī*—mother Devakī; *sarva*—of everyone; *devatā*—the supremely worshipable goddess; *śrutvā*—having heard; *nītaṁ*—brought back; *guroḥ*—of Their spiritual master; *putram*—the son; *ātmajābhyāṁ*—by her two sons; *su*—very much; *vismitā*—amazed; *kṛṣṇa-rāmau*—Kṛṣṇa and Balarāma; *samāśrāvya*—clearly addressing; *putrān*—her sons; *kaṁsa-vihimsitān*—murdered by Kaṁsa; *smarantī*—remembering; *kṛpaṇaṁ*—pitifully; *prāha*—she spoke; *vaiklavyāt*—due to her distraught condition; *aśru*—(filled with) tears; *locanā*—her eyes.

TRANSLATION

At that time, O best of the Kurus, the universally worshiped Devakī took the opportunity to address her two sons, Kṛṣṇa and Balarāma. Previously she had heard with astonishment that They had brought Their spiritual master's son back from death. Now, thinking of her own sons who had been murdered by Kaṁsa, she felt great sorrow, and thus with tear-filled eyes she beseeched

Kṛṣṇa and Balarāma.

PURPORT

Vasudeva's love for Kṛṣṇa had been disturbed because his awareness of Kṛṣṇa's opulences conflicted with seeing Him as his son. In a different way, Devakī's love was somewhat distracted by her lamentation for her dead sons. So Kṛṣṇa arranged to relieve her of the mistaken idea that anyone else but Him was actually her son. Since Devakī is known to be worshiped by all great souls, her show of maternal affection must actually have been an effect of the Lord's Yogamāyā, who increases the pleasure of His pastimes. Thus in Text 54 Devakī will be described as *mohitā māyayā viṣṇoḥ*, "bewildered by the internal energy of Lord Viṣṇu."

TEXT 29

श्रीदेवक्युवाच
राम रामाप्रमेयात्मन्
कृष्ण योगेश्वरेश्वर
वेदाहं वां विश्वसृजाम्
ईश्वरावादिपूरुषौ

śrī-devaky uvāca
rāma rāmāprameyātman
kṛṣṇa yogeśvareśvara
vedāhaṁ vāṁ viśva-sṛjām
īśvarāv ādi-pūruṣau

SYNONYMS

śrī-devakī uvāca—Śrī Devakī said; *rāma rāma*—O Rāma, Rāma; *aprameya-ātman*—O immeasurable Supersoul; *kṛṣṇa*—O Kṛṣṇa; *yoga-īśvara*—of the masters of mystic yoga; *īśvara*—O master; *veda*—know; *aham*—I; *vām*—You both; *viśva*—of the universe; *sṛjām*—of the creators; *īśvarau*—the Lords; *ādi*—original; *pūruṣau*—the two Personalities of Godhead.

TRANSLATION

Śrī Devakī said: O Rāma, Rāma, immeasurable Supreme Soul! O Kṛṣṇa, Lord of all masters of yoga! I know that You are the ultimate rulers of all universal creators, the primeval Personalities of Godhead.

TEXT 30

कलविध्वस्तसत्त्वानां
राज्ञामुच्छास्त्रवर्तिनाम्
भूमेर्भारायमाणानाम्
अवतीर्णो किलाद्य मे

kala-vidhvasta-sattvānām
rājñām ucchāstra-vartinām
bhūmer bhārāyamāṇānām
avatīrṇau kilādya me

SYNONYMS

kāla—by time; *vidhvasta*—destroyed; *sattvānām*—whose good qualities; *rājñām*—for (killing) the kings; *ut-śāstra*—outside the scope of scriptural rules; *vartinām*—who act; *bhūmeḥ*—for the earth; *bhārāyamāṇānām*—becoming a burden; *avatīrṇau*—(both of You) descended;

kila—indeed; *adya*—now; *me*—to me.

TRANSLATION

Taking birth from me, You have now descended to this world in order to kill those kings whose good qualities have been destroyed by the present age, and who thus defy the authority of revealed scriptures and burden the earth.

TEXT 31

यस्यांशांशांशभागेन
विश्वोत्पत्तिलयोदयाः
भवन्ति किल विश्वात्मंसु
तं त्वाद्याहं गतिं गता

yasyāṁśāṁśāṁśa-bhāgena
viśvotpatti-layodayāḥ
bhavanti kila viśvātmāṁs
taṁ tvādyāhaṁ gatiṁ gatā

SYNONYMS

yasya—whose; *aṁśa*—of the expansion; *aṁśa*—of the expansion; *aṁśa*—of the expansion; *bhāgena*—by a part; *viśva*—of the universe; *utpatti*—the generation; *laya*—dissolution; *udayāḥ*—and prosperity; *bhavanti*—arise; *kila*—indeed; *viśva-ātman*—O Soul of all that be; *tat*—to Him; *tvā*—Yourself; *adya*—today; *aham*—I; *gatiṁ*—for shelter; *gatā*—come.

TRANSLATION

O Soul of all that be, the creation, maintenance and destruction of the universe are all carried out by a fraction of an expansion of an expansion of Your expansion. Today I have come to take shelter of You, the Supreme Lord.

PURPORT

Śrīla Śrīdhara Svāmī explains this verse as follows: The Lord of Vaikuṇṭha, Nārāyaṇa, is but one expansion of Śrī Kṛṣṇa. Mahā-Viṣṇu, the first creator, is Lord Nārāyaṇa's expansion. The total material energy emanates from Mahā-Viṣṇu's glance, and of that total material energy the three modes of nature are divided portions. Thus it is Śrī Kṛṣṇa, acting through His expansions, who generates, sustains and dissolves the universe.

TEXTS 32-33

चिरान्मृतसुतादाने
गुरुणा किल चोदितौ
आनिन्यथुः पितृस्थानाद्
गुरवे गुरुदक्षिणाम्

तथा मे कुरुतं कामं
युवां योगेश्वरेश्वरौ
भोजराजहतान् पुत्रान्
कामये द्रष्टुमाहतान्

*cirān mṛta-sutādāne
guruṇā kila coditau
āninyathuḥ pitṛ-sthānād
gurave guru-dakṣiṇām*

*tathā me kurutaṁ kāmam
yuvāṁ yogeśvareśvarau
bhoja-rāja-hatān putrān
kāmaye draṣṭum āhṛtān*

SYNONYMS

cirāt—for a long time; *mṛta*—dead; *suta*—the son; *ādāne*—to return; *guruṇā*—by Your spiritual master; *kila*—it has been heard; *coditau*—ordered; *āninyathuḥ*—You brought him; *pitṛ*—of the forefathers; *sthānāt*—from the place; *gurave*—to Your spiritual master; *guru-dakṣiṇām*—as a token of thanksgiving for Your guru's mercy; *tathā*—in the same way; *me*—my; *kurutam*—please fulfill; *kāmam*—the desire; *yuvām*—You two; *yoga-īśvara*—of the masters of yoga; *īśvarau*—O masters; *bhoja-rāja*—by the King of Bhoja (Kāṁsa); *hatān*—killed; *putrān*—my sons; *kāmaye*—I wish; *draṣṭum*—to see; *āhṛtān*—brought back.

TRANSLATION

It is said that when Your spiritual master ordered You to retrieve his long-dead son, You brought him back from the forefathers' abode as a token of remuneration for Your guru's mercy. Please fulfill my desire in the same way, O supreme masters of all yoga masters. Please bring back my sons who were killed by the King of Bhoja, so that I may see them once again.

TEXT 34

ऋषिरुवाच
एवं सञ्चोदितौ मात्रा
रामः कृष्णश्च भारत

सुतलं संविविशतुर योगमायामुपाश्रितौ

*ṛṣir uvāca
evam sañcoditau mātṛā
rāmaḥ kṛṣṇaś ca bhārata
sutalam saṁviviśatur
yoga-māyām upāśritau*

SYNONYMS

ṛṣiḥ uvāca—the sage (Śrī Śukadeva) said; *evam*—thus; *sañcoditau*—urged; *mātṛā*—by Their mother; *rāmaḥ*—Balarāma; *kṛṣṇaḥ*—Kṛṣṇa; *ca*—and; *bhārata*—O descendant of Bhārata (Parīkṣit); *sutalam*—the subterranean planet of Sutala, ruled by Bali Mahārāja; *saṁviviśatuḥ*—They entered; *yoga-māyāyam*—Their mystic pastime potency; *upāśritau*—utilizing.

TRANSLATION

The sage Śukadeva said: Thus entreated by Their mother, O Bhārata, Balarāma and Kṛṣṇa employed Their mystic Yogamāyā potency and entered the region of Sutala.

TEXT 35

तस्मिन् प्रविष्टावुपलभ्य दैत्यराड्
विश्वात्मदैवं सुतरां तथात्मनः
तद्दर्शनाह्लादपरिप्लुताशयः
सद्यः समुत्थाय ननाम सान्वयः

*tasmin praviṣṭāv upalabhya daitya-rāḍ
viśvātma-daivam sutarām tathātmanaḥ
tad-darśanāhlāda-pariplutāśayaḥ
sadyaḥ samutthāya nanāma sānvayaḥ*

SYNONYMS

tasmin—there; *praviṣṭau*—(the two of Them) entered; *upalabhya*—noticing; *daitya-rāḍ*—the King of the Daityas (Bali); *viśva*—of the entire universe; *ātma*—the Soul; *daivam*—and supreme Deity; *sutarām*—especially; *tathā*—also; *ātmanaḥ*—of himself; *tat*—Them; *darśana*—due to seeing; *āhlāda*—with the joy; *paripluta*—overwhelmed; *āśayaḥ*—his heart; *sadyaḥ*—immediately; *samutthāya*—standing up; *nanāma*—he bowed down; *sa*—together with; *anvayaḥ*—his entourage.

TRANSLATION

When the King of the Daityas, Bali Mahārāja, noticed the arrival of the two Lords, his heart overflowed with joy, since he knew Them to be the Supreme Soul and worshipable Deity of the entire universe, and especially of himself. He immediately stood up and then bowed down to offer respects, along with his entire entourage.

TEXT 36

तयोः समानीय वरासनं मुदा
निविष्टयोस्तत्र महात्मनोस्तयोः
दधार पादाववनिज्य तज्जलं
सवृन्द आब्रह्म पुनद्यदम्बु ह

*tayoḥ samānīya varāsanam mudā
niviṣṭayos tatra mahātmanos tayoḥ
dadhāra pādāv avanijya taj jalam
sa-vṛnda ā-brahma punad yad ambu ha*

SYNONYMS

tayoḥ—for Them; *samānīya*—bringing; *vara*—elevated; *āsanam*—seats; *mudā*—happily; *niviṣṭayoḥ*—who took Their seats; *tatra*—there; *mahā-ātmanoḥ*—of the greatest of personalities; *tayoḥ*—of Them; *dadhāra*—he took; *pādau*—the feet; *avanijya*—washing; *tat*—that; *jalam*—water; *sa*—together with; *vṛndaḥ*—his followers; *ā-brahma*—up to Lord Brahmā; *punat*—purifying; *yad*—which; *ambu*—water; *ha*—indeed.

TRANSLATION

Bali took pleasure in offering Them elevated seats. After They sat down, he washed the feet of the two Supreme Personalities. Then he took that water, which purifies the whole world even up to Lord Brahmā, and poured it upon himself and his followers.

TEXT 37

समर्हयामास स तौ विभूतिभिर्
महार्हवस्त्राभरणानुलेपनैः
ताम्बूलदीपामृतभक्षणादिभिः
स्वगोत्रवित्तात्मसमर्पणेन च

*samarhayām āsa sa tau vibhūtibhir
mahārha-vastrābharaṇānulepanaiḥ*

tāmbūla-dīpāmṛta-bhakṣaṇādibhiḥ
sva-gotra-vittātma-samarpaṇena ca

SYNONYMS

samarhayām āsa—worshiped; *saḥ*—he; *tau*—Them; *vibhūtibhiḥ*—with his riches; *mahā-arha*—greatly valuable; *vastra*—with garments; *ābharaṇa*—ornaments; *anulepanaiḥ*—and fragrant pastes; *tāmbūla*—with betel nut; *dīpa*—lamps; *amṛta*—nectarean; *bhakṣaṇa*—food; *ādibhiḥ*—and so on; *sva*—of his; *gotra*—family; *vitta*—of the wealth; *ātma*—and of himself; *samarpaṇena*—with the offering; *ca*—and.

TRANSLATION

He worshiped Them with all the riches at his disposal—priceless clothing, ornaments, fragrant sandalwood paste, betel nut, lamps, sumptuous food and so on. Thus he offered Them all his family's wealth, and also his own self.

PURPORT

Bali Mahārāja's devotional attitude is renowned as the perfect example of complete self-surrender. When Lord Viṣṇu in the guise of a young *brāhmaṇa* student approached him for charity, Bali offered all he possessed, and when he had nothing more to offer, he surrendered himself as the Supreme Lord's eternal servant.

There are nine standard processes of devotional service, and the last, *ātma-samarpaṇam*, as taught by Bali Daityarāja, is the culmination toward which every endeavor should aim. If one tries to impress the Lord with wealth, power, intelligence and so on but fails to humbly understand oneself to be His servant, one's so-called devotion is only a presumptuous show.

TEXT 38

स इन्द्रसेनो भगवत्पदाम्बुजं
बिभ्रन्मुहुः प्रेमविभिन्नया धिया
उवाच हानन्दजलाकुलेक्षणः
प्रहृष्टरोमा नृप गद्गदाक्षरम्

*sa indraseno bhagavat-padāmbujam
bibhran muhuḥ prema-vibhinnayā dhiyā
uvāca hānanda-jalākulekṣaṇaḥ
prahr̥ṣṭa-romā nṛpa gadgadākṣaram*

SYNONYMS

saḥ—he; *indra-senaḥ*—Bali, who conquered the army of Indra; *bhagavat*—of the Supreme Lords; *pāda-ambujam*—the lotus feet; *bibhrat*—taking hold of; *muhuḥ*—repeatedly; *prema*—out of love; *vibhinnayā*—which was melting; *dhiyā*—from his heart; *uvāca ha*—said; *ānanda*—caused by his ecstasy; *jala*—with water (tears); *ākula*—filled; *īkṣaṇaḥ*—whose eyes; *prahr̥ṣṭa*—standing erect; *romā*—the hair on whose limbs; *nṛpa*—O King (Parīkṣit); *gadgada*—choking; *akṣaram*—whose syllables.

TRANSLATION

Taking hold of the Lords' lotus feet again and again, Bali, the conqueror of Indra's army, spoke from his heart, which was melting out of his intense love. O King, as tears of ecstasy filled his eyes and the hair on his limbs stood on end, he began to speak with faltering words.

PURPORT

Śrīla Prabhupāda describes this scene as follows in *Kṛṣṇa*: "King Bali was

feeling such transcendental pleasure that he repeatedly grasped the Lord's lotus feet and kept them on his chest; and sometimes he put them on the top of his head, and in this way he was feeling transcendental bliss. Tears of love and affection began to flow down from his eyes, and all his bodily hairs stood on end."

TEXT 39

बलिरुवाच
नमोऽनन्ताय बृहते
नमः कृष्णाय वेधसे
साङ्ख्ययोगवितानाय
ब्रह्मणे परमात्मने

balir uvāca
namo 'nantāya bṛhate
namaḥ kṛṣṇāya vedhase
sāṅkhya-yoga-vitānāya
brahmaṇe paramātmane

SYNONYMS

balir uvāca—Bali said; *namaḥ*—obeisances; *anantāya*—to Ananta, the unlimited Lord; *bṛhate*—the greatest being; *namaḥ*—obeisances; *kṛṣṇāya*—to Kṛṣṇa; *vedhase*—the creator; *sāṅkhya*—of *sāṅkhya* analysis; *yoga*—and of mystic yoga; *vitānāya*—the disseminator; *brahmaṇe*—the Absolute Truth; *parama-ātmane*—the Supersoul.

TRANSLATION

King Bali said: Obeisances to the unlimited Lord, Ananta, the greatest of all beings. And obeisances to Lord Kṛṣṇa, the creator of the universe, who appears as the impersonal Absolute and the Supersoul in order to disseminate the principles of sāṅkhya and yoga.

PURPORT

Śrīla Viśvanātha Cakravartī identifies the supreme Ananta named here as Lord Balarāma, from whom expands the divine serpent Ananta Śeṣa. Impersonal Brahman is the source of the texts belonging to the sāṅkhya philosophers, while the personal representation of the Lord known as Paramātmā disseminates the textbooks of yoga.

TEXT 40

दर्शनं वां हि भूतानां
दुष्प्रापं चाप्यदुर्लभम्
रजस्तमःस्वभावानां
यन्नः प्राप्तौ यदृच्छया

*darśanam vāṁ hi bhūtānām
duṣprāpaṁ cāpy adurlabham
rajas-tamaḥ-svabhāvānām
yan naḥ prāptau yadṛcchayā*

SYNONYMS

darśanam—the vision; *vāṁ*—of You two; *hi*—indeed; *bhūtānām*—for living beings in general; *duṣprāpaṁ*—rarely achieved; *ca api*—yet still; *adurlabham*—not difficult to obtain; *rajaḥ*—in passion; *tamaḥ*—and ignorance; *svabhāvānām*—for those whose natures; *yat*—in that; *naḥ*—by us;

prāptau—obtained; *yadṛcchayā*—causelessly.

TRANSLATION

Seeing You Lords is a rare achievement for most living beings. But even persons like us, situated in the modes of passion and ignorance, can easily see You when You reveal Yourself by Your own sweet will.

PURPORT

By ascribing to himself the degraded status of a demoniac birth, Bali Mahārāja denied any spiritual qualification for being visited by Kṛṣṇa and Balarāma. What to speak of demons like himself, Bali thought, even advanced renunciants on the paths of *jñāna* and *yoga* fail to please the Lord when they do not give up their pride and envy.

TEXTS 41-43

दैत्यदानवगन्धर्वाः
सिद्धविद्याध्रचारणाः
यक्षरक्षःपिशाचाश्च
भूतप्रमथनायकाः

विशुद्धसत्त्वधाम्न्यद्वा
त्वयि शास्त्रशरीरिणि
नित्यं निबद्धवैरास्ते
वयं चान्ये च तादृशाः

केचनोद्धवैरेण
भक्त्या केचन कामतः
न तथा सत्त्वसंरब्धाः
सन्निकृष्टाः सुरादयः

daitya-dānava-gandharvāḥ
siddha-vidyādhara-cāraṇāḥ
yakṣa-rakṣaḥ-piśācāś ca
bhūta-pramatha-nāyakāḥ

viśuddha-sattva-dhāmny addhā
tvayi śāstra-śarīriṇi
nityam nibaddha-vairās te
vayam cānye ca tādṛśāḥ

kecanodbaddha-vaireṇa
bhaktyā kecana kāmataḥ
na tathā sattva-saṁrabdhāḥ
sannikṛṣṭāḥ surādayaḥ

SYNONYMS

daitya-dānava—the Daitya and Dānava demons; *gandharvāḥ*—and the Gandharvas, celestial singers; *siddha-vidyādhara-cāraṇāḥ*—the Siddha, Vidyādhara and Cāraṇa demigods; *yakṣa*—the Yakṣas (semipious spirits); *rakṣaḥ*—the Rākṣasas (man-eating spirits); *piśācāḥ*—the carnivorous Piśāca demons; *ca*—and; *bhūta*—the ghosts; *pramatha-nāyakāḥ*—and the evil Pramatha and Nāyaka spirits; *viśuddha*—perfectly pure; *sattva*—of goodness; *dhāmni*—toward the embodiment; *addhā*—direct; *tvayi*—You; *śāstra*—which comprises the revealed scriptures; *śarīriṇi*—the possessor of such a body; *nityam*—always; *nibaddha*—fixed; *vairāḥ*—in enmity; *te*—they; *vayam*—we; *ca*—also; *anye*—others; *ca*—and; *tādṛśāḥ*—like them; *kecana*—some;

udbaddha—especially obstinate; *vaireṇa*—with hatred; *bhaktyā*—with devotion; *kecana*—some; *kāmataḥ*—rising out of lust; *na*—not; *tathā*—so; *sattva*—by the material mode of goodness; *saṁrabdhāḥ*—those who are predominated; *sannikṛṣṭāḥ*—attracted; *sura*—demigods; *ādayaḥ*—and others.

TRANSLATION

Many who had been constantly absorbed in enmity toward You ultimately became attracted to You, who are the direct embodiment of transcendental goodness and whose divine form comprises the revealed scriptures. These reformed enemies include Daityas, Dānavas, Gandharvas, Siddhas, Vidyādhara, Cāraṇas, Yakṣas, Rākṣasas, Piśācas, Bhūtas, Pramathas and Nāyakas, and also ourselves and many others like us. Some of us have become attracted to You because of exceptional hatred, while others have become attracted because of their mood of devotion based on lust. But the demigods and others infatuated by material goodness feel no such attraction for You.

PURPORT

Śrīla Jīva Gosvāmī explains this passage as follows: The Gandharvas, Siddhas, Vidyādhara and Cāraṇas are adversaries of the Supreme Lord when they follow the lead of the Daitya and Dānava demons. The Yakṣas, Rākṣasas, Piśācas and so on tend to be inimical because they are generally covered by ignorance. There are some rascals in the pure mode of ignorance, like Śiśupāla and Pauṇḍraka, who are totally absorbed in meditation on the Lord as their enemy, and this fixed consciousness earns them liberation. Others, in a mixed condition of passion and ignorance, associate with the Lord with a desire for position and prestige; Mahārāja Bali sees himself as belonging to this category. Yet Lord Viṣṇu favored Bali by becoming his doorkeeper in the subterranean region of Sūtalā, just as He favored the demons by killing and liberating them, and the Gandharvas by engaging them in singing His glories. On the other hand, the Lord awards sense gratification to those demigods who are proud of

their being situated in the mode of goodness; thus they become deluded and forget Him.

TEXT 44

इदमित्थमिति प्रायस्
तव योगेश्वरेश्वर
न विदन्त्यपि योगेश
योगमायां कुतो वयम्

*idam ittham iti prāyas
tava yogeśvareśvara
na vidanty api yogeśā
yoga-māyām kuto vayam*

SYNONYMS

idam—this; *ittham*—characterized like this; *iti*—in such terms; *prāyaḥ*—for the most part; *tava*—Your; *yoga-īśvara*—of the masters of yoga; *īśvara*—O supreme master; *na vidanti*—they do not know; *api*—even; *yoga-īśāḥ*—the masters of yoga; *yoga-māyām*—Your spiritual power of delusion; *kutaḥ*—what then of; *vayam*—us.

TRANSLATION

What to speak of ourselves, O Lord of all perfect *yogés*, even the greatest mystics do not know what Your spiritual power of delusion is or how it acts.

PURPORT

Systematic understanding of something should include knowledge of both

its *svarūpa*, or essential identity, and also its *viśeṣas*, the attributes that make it different from other things. Māyā, the energy underlying all material existence, is more subtle than ordinary phenomena. Only God and His liberated devotees, therefore, can know its *svarūpa* and *viśeṣa*.

TEXT 45

तन्नः प्रसीद निरपेक्षविमृग्ययुष्मत
पादारविन्दधिषणान्यगृहान्धकूपत
निष्क्रम्य विश्वशरणाङ्घ्र्युपलब्धवृत्तिः
शान्तो यथैक उत सर्वसखैश्चरामि

tan naḥ prasīda nirapekṣa-vimṛgya-yuṣmat
pādāravinda-dhiṣaṇānya-grhāndha-kūpāt
niṣkramya viśva-śaraṇāṅghry-upalabdha-vṛttiḥ
śānto yathaika uta sarva-sakhaiś carāmi

SYNONYMS

tat—in such a way; *naḥ*—to us; *prasīda*—please be merciful; *nirapekṣa*—by those who have no material motives; *vimṛgya*—searched for; *yuṣmat*—Your; *pāda*—than the feet; *aravinda*—lotus; *dhiṣaṇa*—shelter; *anya*—other; *grha*—from the home; *andha*—blind; *kūpāt*—which is a well; *niṣkramya*—going out; *viśva*—to the whole world; *śaraṇa*—of those who are helpful (the trees); *aṅghri*—at the feet; *upalabdha*—obtained; *vṛttiḥ*—whose livelihood; *śāntaḥ*—peaceful; *yathā*—as; *ekaḥ*—alone; *uta*—or else; *sarva*—of everyone; *sakhaiḥ*—with the friends; *carāmi*—I may wander.

TRANSLATION

Please be merciful to me so I may get out of the blind well of family life—my false home—and find the true shelter of Your lotus feet, which selfless sages always seek. Then, either alone or in the company of great saints, who are the friends of everyone, I may wander freely, finding life's necessities at the feet of the universally charitable trees.

PURPORT

Śrīla Viśvanātha Cakravartī states that in response to Bali's prayers, Śrī Kṛṣṇa invited him to choose some benediction, and in this verse Bali submits his request. Bali begs to be relieved of the entanglement of material life so he will be free to leave home and wander in the wilderness, with only the Lord's lotus feet as his shelter. For his subsistence, Bali proposes, he will take help from the forest trees, at whose feet are fruits to eat and leaves to sleep on, for all to use as needed. And if the Lord is especially merciful to him, Bali hopes, he will not have to wander alone but will be allowed to travel in the company of Lord Kṛṣṇa's devotees.

TEXT 46

शाध्यस्मानीशितव्येश
निष्पापान् कुरु नः प्रभो
पुमान् यच्छ्रद्धयातिष्ठंश्
चोदनाया विमुच्यते

*śādhya asmān īśitavyeśa
niṣpāpān kuru naḥ prabho
pumān yac chraddhayātiṣṭhaṁś
codanāyā vimucyate*

SYNONYMS

śādhi—please order; *asmān*—us; *īśitavya*—of those who are subject to being controlled; *īśa*—O controller; *niṣpāpān*—sinless; *kuru*—please make; *naḥ*—us; *prabho*—O master; *pumān*—a person; *yat*—which; *śraddhayā*—with faith; *ātiṣṭhan*—executing; *codanāyāḥ*—of scriptural regulation; *vimucyate*—becomes free.

TRANSLATION

O Lord of all subordinate creatures, please tell us what to do and thus free us of all sin. One who faithfully executes Your command, O master, is no longer obliged to follow the ordinary Vedic rites.

PURPORT

The *ācāryas* explain Bali's thoughts as follows. Reflecting on the possibility that his request for immediate deliverance may have been too bold, Bali Mahārāja considers that first he will need to become sufficiently purified. In any case, he thinks, Lord Kṛṣṇa and Lord Balarāma must have come to him for some specific purpose; if he can receive the Lords' order and carry it out, that will be his best opportunity for purification. Indeed, as Bali states, a devotee acting under the Personality of Godhead's instruction need no longer follow the sacrificial injunctions and prohibitions of the *Vedas*.

TEXT 47

श्रीभगवानुवाच
आसन्मरीचेः षट् पुत्रा
ऊर्णयां प्रथमेऽन्तरे

देवाः कं जहसुर्वीक्ष्य
सुतं यभितुमुद्यतम्

śrī-bhagavān uvāca
āsan marīceḥ ṣaṭ putrā
ūrṇāyām prathame 'ntare
devāḥ kaṁ jahasur vīkṣya
sutaṁ yabhitum udyatam

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *āsan*—there were; *marīceḥ*—of Marīci; *ṣaṭ*—six; *putrāḥ*—sons; *ūrṇāyām*—born of Ūrṇā (his wife); *prathame*—in the first; *antare*—rule of Manu; *devāḥ*—demigods; *kaṁ*—at Lord Brahmā; *jahasuḥ*—they laughed; *vīkṣya*—seeing; *sutaṁ*—with his daughter (Sarasvatī); *yabhitum*—to copulate; *udyatam*—prepared.

TRANSLATION

The Supreme Lord said: During the age of the first Manu, the sage Marīci had six sons by his wife Ūrṇā. They were all exalted demigods, but once they laughed at Lord Brahmā when they saw him preparing to have sex with his own daughter.

TEXTS 48-49

तेनासुरीमगन् योनिम्
अधुनावद्यकर्मणा
हिरण्यकशिपोर्जाता

नीतास्ते योगमायया
देवक्या उदरे जाता
राजन् कंसविहिंसिताः
सा तान् शोचत्यात्मजान् स्वांसु
त इमेऽध्यासतेऽन्तिके

*tenāsurīm agan yonim
adhunāvadya-karmaṇā
hiraṇyakaśīpor jātā
nītās te yoga-māyayā
devakyā udare jātā
rājan kaṁsa-vihimsitāḥ
sā tān śocaty ātmajān svāms
ta ime 'dhyāsate 'ntike*

SYNONYMS

tena—by that; *āsurīm*—demoniac; *agan*—they entered; *yonim*—a womb; *adhunā*—immediately; *avadya*—improper; *karmaṇā*—by the act; *hiraṇyakaśīpoḥ*—to Hiraṇyakaśipu; *jātāḥ*—born; *nītāḥ*—brought; *te*—they; *yoga-māyayā*—by the Lord's divine power of illusion; *devakyāḥ*—of Devakī; *udare*—from the womb; *jātāḥ*—born; *rājan*—O King (Bali); *kaṁsa*—by Kaṁsa; *vihimsitāḥ*—murdered; *sā*—she; *tān*—for them; *śocati*—laments; *ātma-jān*—sons; *svān*—her own; *te*—they; *ime*—these same; *adhyāsate*—are living; *antike*—nearby.

TRANSLATION

Because of that improper act, they immediately entered a demoniac form of

life, and thus they took birth as sons of Hiraṇyakaśipu. The goddess Yogamāyā then took them away from Hiraṇyakaśipu, and they were born again from Devakī's womb. After this, O King, Kāṁsa murdered them. Devakī still laments for them, thinking of them as her sons. These same sons of Marīci are now living here with you.

PURPORT

Ācāryas Śrīdhara Svāmī and Viśvanātha Cakravartī explain that after taking Marīci's six sons from Hiraṇyakaśipu, Lord Kṛṣṇa's Yogamāyā first made them pass through one more life as children of another great demon, Kālanemi, and then she finally transferred them to the womb of Devakī.

TEXT 50

इत एतान् प्रणेष्यामो
मातृशोकापनुत्तये
ततः शापाद्विनिर्मक्ता
लोकं यास्यन्ति विज्वराः

*ita etān praṇeṣyāmo
mātr-śokāpanuttaye
tataḥ śāpād vinirmaktā
lokaṁ yāsyanti vijvarāḥ*

SYNONYMS

itaḥ—from here; *etān*—them; *praṇeṣyāmaḥ*—We wish to take; *mātr*—of their mother; *śoka*—the lamentation; *apanuttaye*—in order to dispel; *tataḥ*—then; *śāpāt*—from their curse; *vinirmuktāḥ*—freed; *lokaṁ*—to their own planet (of the demigods); *yāsyanti*—they will go; *vijvarāḥ*—relieved of their feverish

condition.

TRANSLATION

We wish to take them from this place to dispel their mother's sorrow. Then, released from their curse and free from all suffering, they will return to their home in heaven.

PURPORT

As pointed out by Śrīla Prabhupāda in his purports to Chapter Two, Texts 5 and 8, of this canto, Marīci's sons were condemned for their offense against Lord Brahmā, and in addition Hiraṇyakaśipu once cursed them to be killed by their own father in a future life. This curse was fulfilled by Vasudeva's letting Kāṁsa murder them one by one.

TEXT 51

स्मरोद्गीथः परिष्वङ्गः
पतङ्गः क्षुद्रभृद् घृणी
षडिमे मत्प्रसादेन
पुनर्यास्यन्ति सद्गतिम्

*smarodgīthaḥ pariṣvaṅgaḥ
pataṅgaḥ kṣudrabhṛd ghṛṇī
ṣaḍ ime mat-prasādena
punar yāsyanti sad-gatim*

SYNONYMS

smara-udgīthaḥ pariṣvaṅgaḥ—Smara, Udgītha and Pariṣvaṅga; *pataṅgaḥ*

kṣudrabhṛt ghrṇī—Pataṅga, Kṣudrabhṛt and Ghrṇī; *ṣaṭ*—six; *ime*—these; *mat*—My; *prasādena*—by the grace; *punaḥ*—again; *yāsyanti*—will go; *sat*—of saintly persons; *gatim*—to the destination.

TRANSLATION

By My grace these six—Smara, Udgītha, Pariṣvaṅga, Pataṅga, Kṣudrabhṛt and Ghrṇī—will return to the abode of pure saints.

PURPORT

These are the names the six children first had when they were sons of Marīci. The oldest, Smara, was called Kīrtimān when born again to Vasudeva, as recorded in the *Śrīmad-Bhāgavatam* (10.1.57),

*kīrtimantaṁ prathama-jam
kaṁsāyānakadundubhiḥ
arpayām āsa kṛcchreṇa
so 'nṛtaḍ ati-vihvalaḥ*

"Vasudeva was very much disturbed by the fear of becoming a liar by breaking his promise. Thus with great pain he delivered his firstborn son, named Kīrtimān, into the hands of Kaṁsa."

TEXT 52

इत्युक्त्वा तान् समादाय
इन्द्रसेनेन पूजितौ
पुनर्द्वारवतीमेत्य
मातुः पुत्रानयच्छताम्

*ity uktvā tān samādāya
indrasenena pūjitaḥ
punar dvāravatīm etya
mātuḥ putrān ayacchatām*

SYNONYMS

iti—thus; *uktvā*—speaking; *tān*—them; *samādāya*—taking; *indrasenena*—by Bali Mahārāja; *pūjitaḥ*—both honored; *punaḥ*—once more; *dvāravatīm*—to Dvārakā; *etya*—going; *mātuḥ*—of Their mother; *putrān*—the sons; *ayacchatām*—They presented.

TRANSLATION

[Śukadeva Gosvāmī continued:] After saying this, Lord Kṛṣṇa and Lord Balarāma, having been duly worshiped by Bali Mahārāja, took the six sons and returned to Dvārakā, where They presented them to Their mother.

TEXT 53

तान्दृष्ट्वा बालकान्देवी
पुत्रस्नेहसुतस्तनी
परिष्वज्याङ्गमारोप्य
मूर्धन्यजिघ्रदभीक्ष्णशः

*tān dr̥ṣṭvā bālakān devī
putra-sneha-snuta-stanī
pariṣvajyāṅkam āropya
mūrdhny ajighrad abhīkṣṇaśaḥ*

SYNONYMS

tān—them; *dr̥ṣṭvā*—seeing; *bālakān*—the boys; *devī*—the goddess (Devakī); *putra*—for her sons; *sneha*—due to her affection; *snuta*—flowing; *stanī*—whose breasts; *pariṣvajya*—embracing; *aṅkam*—on her lap; *āropya*—placing; *mūrdhni*—their heads; *ajighrat*—she smelled; *abhīkṣṇaśaḥ*—repeatedly.

TRANSLATION

When she saw her lost children, Goddess Devakī felt such affection for them that milk flowed from her breasts. She embraced them and took them onto her lap, smelling their heads again and again.

TEXT 54

अपाययत्स्तनं प्रीता
सुतस्पर्शपरिस्रुतम्
मोहिता मायया विष्णोर्
यया सृष्टिः प्रवर्तते

apāyayat stanam prītā
suta-sparśa-parisnutam
mohitā māyayā viṣṇor
yayā sṛṣṭiḥ pravartate

SYNONYMS

apāyayat—she let them drink; *stanam*—from her breast; *prītā*—lovingly; *suta*—of her sons; *sparśa*—because of the touch; *parisnutam*—drenched;

mohitā—bewildered; *māyayā*—by the illusory energy; *viṣṇoḥ*—of Lord Viṣṇu; *yayā*—by which; *sṛṣṭiḥ*—creation; *pravartate*—comes into being.

TRANSLATION

Lovingly she let her sons drink from her breast, which became wet with milk just by their touch. She was entranced by the same illusory energy of Lord Viṣṇu that initiates the creation of the universe.

PURPORT

In the opinion of Śrīla Jīva Gosvāmī, the word *sṛṣṭi* can here also refer to the creative process by which Lord Viṣṇu's Yogamāyā arranges the settings and situations of His pastimes. There is indeed no question of mother Devakī being affected by the material aspect of Māyā.

TEXTS 55-56

पीत्वामृतं पयस्तस्याः
पीतशेषं गदाभृतः
नारायणाङ्गसंस्पर्श-
प्रतिलब्धात्मदर्शनाः

ते नमस्कृत्य गोविन्दं
देवकीं पितरं बलम्
मिषतां सर्वभूतानां
ययुर्धाम दिवौकसाम्

pītvāmṛtaṁ payas tasyāḥ

*pīta-śeṣam gadā-bhṛtaḥ
nārāyaṇāṅga-saṁsparśa-
pratilabdhātma-darśanāḥ*

*te namaskṛtya govindam
devakīm pītaram balam
miṣatām sarva-bhūtānām
yayur dhāma divaukasām*

SYNONYMS

pītvā—having drunk; *amṛtam*—nectarean; *payah*—milk; *tasyāḥ*—her; *pīta*—of what had been drunk; *śeṣam*—the remnants; *gadā-bhṛtaḥ*—of Kṛṣṇa, the wielder of the club; *nārāyaṇa*—of the Supreme Lord, Nārāyaṇa (Kṛṣṇa); *aṅga*—of the body; *saṁsparśa*—by the touch; *pratilabdhā*—regained; *ātma*—of their original selves (as demigods); *darśanāḥ*—the perception; *te*—they; *namaskṛtya*—bowing down; *govindam*—to Lord Kṛṣṇa; *devakīm*—to Devakī; *pītaram*—to their father; *balam*—and to Lord Balarāma; *miṣatām*—as they looked on; *sarva*—all; *bhūtānām*—the people; *yayuh*—they went; *dhāma*—to the abode; *diva-okasām*—of the demigods.

TRANSLATION

By drinking her nectarean milk, the remnants of what Kṛṣṇa Himself had previously drunk, the six sons touched the transcendental body of the Lord, Nārāyaṇa, and this contact awakened them to their original identities. They bowed down to Govinda, Devakī, their father and Balarāma, and then, as everyone looked on, they left for the abode of the demigods.

PURPORT

Lord Kṛṣṇa remained as an infant with Devakī and Vasudeva for only a very short time. First the Lord appeared before them in His four-armed Viṣṇu

form, and after hearing their prayers He changed Himself into an apparently ordinary infant for their pleasure. But to save Kṛṣṇa from suffering His brothers' fate, Vasudeva at once removed Him from Kāṁsa's prison. Just before Vasudeva took Him away, mother Devakī suckled Kṛṣṇa once so that He would not feel thirsty during the long trip to Nanda-vraja. This we learn from the commentary of Śrīla Viśvanātha Cakravartī Ṭhākura.

TEXT 57

तं दृष्ट्वा देवकी देवी
मृतागमननिर्गमम्
मेने सुविस्मिता मायां
कृष्णस्य रचितां नृप

*taṁ dr̥ṣṭvā devakī devī
mṛtāgamana-nirgamam
mene su-vismitā māyām
kṛṣṇasya racitām nṛpa*

SYNONYMS

tam—this; *dr̥ṣṭvā*—seeing; *devakī*—Devakī; *devī*—divine; *mṛta*—of the dead (sons); *āgamana*—the return; *nirgamam*—and departure; *mene*—she thought; *su*—very much; *vismitā*—amazed; *māyām*—magic; *kṛṣṇasya*—by Kṛṣṇa; *racitām*—produced; *nṛpa*—O King (Parīkṣit).

TRANSLATION

Seeing her sons return from death and then depart again, saintly Devakī was struck with wonder, O King. She concluded that this was all simply an illusion

created by Kṛṣṇa.

TEXT 58

एवंविधान्यद्भुतानि
कृष्णस्य परमात्मनः
वीर्याण्यनन्तवीर्यस्य
सन्त्यनन्तानि भारत

*evam-vidhāny adbhutāni
kṛṣṇasya paramātmanaḥ
vīryāṇy ananta-vīryasya
santy anantāni bhārata*

SYNONYMS

evam-vidhāni—like this; *adbhutāni*—amazing; *kṛṣṇasya*—of Kṛṣṇa; *parama-ātmanaḥ*—the Supreme Soul; *vīryāṇi*—feats; *ananta*—unlimited; *vīryasya*—whose valor; *santi*—there are; *anantāni*—unlimited; *bhārata*—O descendant of Bharata.

TRANSLATION

Śrī Kṛṣṇa, the Supreme Soul, the Lord of unlimited valor, performed countless pastimes just as amazing as this one, O descendant of Bharata.

TEXT 59

श्रीसूत उवाच
य इदमनुशृणोति श्रावयेद्वा मुरारेश

चरितममृतकीर्तेर्वर्णितं व्यासपुत्रैः
जगदघभिदलं तद्भक्तसत्कर्णपूरं
भगवति कृतचित्तो याति तत्क्षेमधाम

śrī-sūta uvāca
ya idam anuśṛṇoti śrāvayed vā murāreś
caritam amṛta-kīrter varṇitam vyāsa-putraiḥ
jagad-agma-bhid alam tad-bhakta-sat-karṇa-pūram
bhagavati kṛta-citto yāti tat-kṣema-dhāma

SYNONYMS

śrī-sūtaḥ uvāca—Śrī Sūta said (to the sages assembled at Naimiṣāraṇya, to whom he was repeating the conversation between Śukadeva Gosvāmī and Parīkṣit Mahārāja); *yaḥ*—whoever; *idam*—this; *anuśṛṇoti*—properly hears; *śrāvayet*—causes others to hear; *vā*—or; *murāreḥ*—of Lord Kṛṣṇa, killer of the demon Mura; *caritam*—pastime; *amṛta*—deathless; *kīrteḥ*—whose glories; *varṇitam*—described; *vyāsa-putraiḥ*—by the respected son of Vyāsadeva; *jagat*—of the universe; *agma*—the sins; *bhid*—which (pastime) destroys; *alam*—totally; *tat*—His; *bhakta*—for the devotees; *sat*—transcendental; *karṇa-pūram*—ornament for the ears; *bhagavati*—on the Supreme Lord; *kṛta*—fixing; *cittaḥ*—his mind; *yāti*—he goes; *tat*—His; *kṣema*—auspicious; *dhāma*—to the personal abode.

TRANSLATION

Śrī Sūta Gosvāmī said: This pastime enacted by Lord Murāri, whose fame is eternal, totally destroys the sins of the universe and serves as the transcendental ornament for His devotees' ears. Anyone who carefully hears or narrates this pastime, as recounted by the venerable son of Vyāsa, will be able to fix his mind in meditation on the Supreme Lord and attain to the

all-auspicious kingdom of God.

PURPORT

According to Śrīla Śrīdhara Svāmī, hearing the wonderful events of Lord Kṛṣṇa's life destroys sins in a manner that is perfect (*alam*) because it is easy. Anyone can easily participate in this hearing, and those who become devoted to Kṛṣṇa always enjoy wearing on their ears the ornaments of topics concerning Him. Not only those who were present at the time of their occurrence, but also Śukadeva Gosvāmī, Sūta Gosvāmī, all who have heard since and everyone in the universe who will hear in the future—all are blessed by the continuous recital of Lord Kṛṣṇa's transcendental glories.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighty-fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Kṛṣṇa Instructs Vasudeva and Retrieves Devakī's Sons."

86. Arjuna Kidnaps Subhadrā, and Kṛṣṇa Blesses His Devotees

This chapter describes how Arjuna kidnapped Subhadrā and how Lord Kṛṣṇa went to Mithilā to bless His devotees Bahulāśva and Śrutadeva.

When King Parīkṣit desired to learn about the marriage of his grandmother, Subhadrā-devī, Śrī Śukadeva Gosvāmī said, "While touring on pilgrimage, Arjuna heard that Lord Baladeva intended to give the hand of His sister Subhadrā to Duryodhana in marriage. Wanting to kidnap Subhadrā and marry

her himself, Arjuna disguised himself as a renunciant and went to Dvārakā. So effective was the disguise that neither Balarāma nor any other resident of Dvārakā recognized him; rather, they all showed him the respect due a Vaiṣṇava mendicant. In this way the four months of the rainy season passed. One day Arjuna received an invitation to dine at Lord Balarāma's home. There he caught sight of Subhadrā and was immediately overwhelmed with desire for her. Subhadrā also desired to have Arjuna as her husband, and thus she glanced back at him shyly. A few days later, Subhadrā left the palace to participate in a chariot festival. Taking this opportunity, Arjuna abducted Subhadrā and defeated the Yādavas who tried to stop him. Lord Balarāma was at first greatly angered to hear of this, but when Lord Śrī Kṛṣṇa and other family members pacified Him, He became joyful and sent the bride and groom off with elaborate wedding gifts."

There was a *brāhmaṇa* devotee of Śrī Kṛṣṇa's named Śrutadeva, who lived in the city of Mithila. By the will of Providence, he could earn only barely enough to keep himself and his family alive. Still, he was always satisfied and spent all his time executing his religious duties. King Bahulāśva was another great devotee of the Lord residing in Mithilā. A member of the dynasty in which King Janaka had appeared, Bahulāśva ruled over the whole province of Videha, yet he remained as detached from material wealth as Śrutadeva. Pleased with the devotional attitude of both these great souls, Lord Kṛṣṇa went on His chariot to Mithilā to visit them, taking along Nārada and several other learned sages. The people of Mithila greeted the Lord and His saintly entourage with great delight. Bearing various gifts for Kṛṣṇa, they bowed down and offered obeisances to both Him and the sages.

Bahulāśva and Śrutadeva both stepped forward and respectfully requested Śrī Kṛṣṇa to visit their homes. To satisfy both of them, the Lord expanded Himself and went to each of their homes simultaneously. They each worshiped Him suitably, offered prayers, washed His feet and then sprinkled themselves and all their family members with the wash water. Lord Kṛṣṇa then praised the sages who were with Him and glorified *brāhmaṇas* in general. He also imparted

instructions to His hosts concerning devotional service. Understanding these instructions, both Śrutadeva and Bahulāśva honored the sages and Lord Śrī Kṛṣṇa with single-minded devotion. Lord Kṛṣṇa then returned to Dvārakā.

TEXT 1

श्रीराजोवाच
ब्रह्मन् वेदितुमिच्छामः
स्वसारां रामकृष्णयोः
यथोपयेमे विजयो
या ममासीत्पितामही

śrī-rājovāca
brahman veditum icchāmaḥ
svasārāṁ rāma-kṛṣṇayoḥ
yathopayeme vijayo
yā mamāsīt pitāmahī

SYNONYMS

śrī-rājā uvāca—the great King (Parīkṣit) said; *brahman*—O *brāhmaṇa* (Śukadeva); *veditum*—to know; *icchāmaḥ*—we wish; *svasāram*—the sister; *rāma-kṛṣṇayoḥ*—of Balarāma and Kṛṣṇa; *yathā*—how; *upayeme*—married; *vijayaḥ*—Arjuna; *yā*—she who; *mama*—my; *āsīt*—was; *pitāmahī*—the grandmother.

TRANSLATION

King Parīkṣit said: O *brāhmaṇa*, we would like to learn how Arjuna married Lord Balarāma's and Lord Kṛṣṇa's sister, who was my grandmother.

PURPORT

Parīkṣit Mahārāja turns now to the topic of the marriage of Lord Kṛṣṇa's sister, Subhadrā. In the opinion of Śrīla Śrīdhara Svāmī, King Parīkṣit's question here follows from the previous narration because Arjuna's winning the hand of Subhadrā was just as difficult a feat as Lord Kṛṣṇa's retrieving the sons of Devakī from the realm of the dead, since Lord Balarāma Himself opposed Subhadrā's marriage to Arjuna.

TEXTS 2-3

श्रीशुक उवाच
अर्जुनस्तीर्थयात्रायां
पर्यटन्नवनीं प्रभुः
गतः प्रभासमशृणोन्
मातुलेयीं स आत्मनः

दुर्योधनाय रामस्तां
दास्यतीति न चापरे
तल्लिप्सुः स यतिर्भूत्वा
त्रिदण्डी द्वारकामगात्

śrī-śuka uvāca
arjunas tīrtha-yātrāyām
paryatann avanīm prabhuḥ
gataḥ prabhāsam aśṛṇon
mātuleyīm sa ātmanaḥ

*duryodhanāya rāmas tām
dāsyatīti na cāpare
tal-lipsuḥ sa yatir bhūtvā
tri-daṇḍī dvārakām agāt*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *arjunaḥ*—Arjuna; *tīrtha*—to holy places; *yātrāyām*—while on pilgrimage; *paryaṭan*—wandering; *avanīm*—the earth; *prabhuḥ*—the great lord; *gataḥ*—having gone; *prabhāsam*—to Prabhāsa; *aśṛṇot*—heard; *mātuleyīm*—uncle's daughter; *saḥ*—he; *ātmanaḥ*—his; *duryodhanāya*—to Duryodhana; *rāmaḥ*—Lord Balarāma; *tām*—her; *dāsyati*—intends to give; *iti*—thus; *na*—not; *ca*—and; *āpare*—anyone else; *tat*—her; *lipsuḥ*—desirous of obtaining; *saḥ*—he, Arjuna; *yatiḥ*—a *sannyāsī*; *bhūtvā*—becoming; *tri-daṇḍī*—carrying a triple staff; *dvārakām*—to Dvārakā; *agāt*—went.

TRANSLATION

Śukadeva Gosvāmī said: While traveling far and wide visiting various holy places of pilgrimage, Arjuna came to Prabhāsa. There he heard that Lord Balarāma intended to give his maternal cousin Subhadrā to Duryodhana in marriage, and that no one else approved of this plan. Arjuna wanted to marry her himself, so he disguised himself as a renunciant, complete with triple staff, and went to Dvārakā.

PURPORT

Arjuna's plan for obtaining Subhadrā as his wife may have seemed unconventional, but he was not acting without encouragement; in fact, Lord Kṛṣṇa was his prime co-conspirator. And in Dvārakā, most of the members of the royal family, especially Vasudeva, were unhappy about giving their favorite

daughter to Duryodhana.

TEXT 4

तत्र वै वार्षितान्मासान्
अवात्सीत्स्वार्थसाधकः
पौरैः सभाजितोऽभीक्ष्णं
रामेणाजानता च सः

*tatra vai vārṣitān māsān
avātsīt svārtha-sādhakaḥ
pauraiḥ sabhājito 'bhīkṣṇam
rāmeṇājānatā ca saḥ*

SYNONYMS

tatra—there; *vai*—indeed; *vārṣikān*—of the rainy season; *māsān*—for the months; *avātsīt*—he resided; *sva*—his own; *artha*—purpose; *sādhakaḥ*—trying to achieve; *pauraiḥ*—by the people of the city; *sabhājitaḥ*—honored; *abhīkṣṇam*—constantly; *rāmeṇa*—by Lord Balarāma; *ajānatā*—who was unaware; *ca*—and; *saḥ*—he.

TRANSLATION

He stayed there during the monsoon months to fulfill his purpose. Lord Balarāma and the other residents of the city, not recognizing him, offered him all honor and hospitality.

TEXT 5

एकदा गृहमानीय
आतिथ्येन निमन्त्र्य तम्
श्रद्धयोपहतं भैक्ष्यं
बलेन बुभुजे किल

*ekadā gṛham ānīya
ātithyena nimantrya tam
śraddhayopahṛtaṁ bhaikṣyaṁ
balena bubhuje kila*

SYNONYMS

ekadā—once; *gṛham*—to His (Balarāma's) home; *ānīya*—bringing; *ātithyena*—as a guest; *nimantrya*—inviting; *tam*—him (Arjuna); *śraddhayā*—with faith; *upahṛtaṁ*—presented; *bhaikṣyaṁ*—food; *balena*—by Lord Balarāma; *bubhuje*—he ate; *kila*—indeed.

TRANSLATION

One day Lord Balarāma brought him to His home as His invited dinner guest, and Arjuna ate the food the Lord respectfully offered him.

PURPORT

From the explanation of Śrīla Viśvanātha Cakravartī, it is understood that Arjuna in his *sannyāsī* role had just finished the four-month vows of the rainy season and could now again accept general invitations from householders. Thus no one would have suspected any unusual motive in his visiting Lord Balarāma at this time.

TEXT 6

सोऽपश्यत्तत्र महतीं
कन्यां वीरमनोहराम्
प्रीत्युत्फुल्लेक्षणस्तस्यां
भावक्षुब्धं मनो दधे

*so 'paśyat tatra mahatīm
kanyām vīra-mano-harām
prīty-utphullekṣaṇas tasyām
bhāva-kṣubdham mano dadhe*

SYNONYMS

saḥ—he; apaśyat—saw; tatra—there; mahatīm—wonderful; kanyām—the girl; vīra—to heroes; manaḥ-harām—enchanting; prīti—with happiness; utphulla—blossoming; īkṣanaḥ—his eyes; tasyām—upon her; bhāva—with emotion; kṣubdham—agitated; manaḥ—his mind; dadhe—he put.

TRANSLATION

There he saw the wonderful maiden Subhadrā, who was enchanting to heroes. His eyes opened wide with delight, and his mind became agitated and absorbed in thoughts of her.

TEXT 7

सापि तं चकमे वीक्ष्य
नारीणां हृदयंगमम्
हसन्ती व्रीडितापङ्गी

तन्यस्तहृदयेक्षणा

*sāpi taṁ cakame vīkṣya
nārīṇāṁ hṛdayaṁ-gamam
hasantī vrīditāpaṅgī
tan-nyasta-hṛdayekṣaṇā*

SYNONYMS

sā—she; *api*—also; *taṁ*—him; *cakame*—desired; *vīkṣya*—seeing; *nārīṇāṁ*—of women; *hṛdayaṁ-gamam*—the capturer of the hearts; *hasantī*—smiling; *vrīditā*—bashful; *apāṅgī*—casting sidelong glances; *tat*—upon him; *nyasta*—fixed; *hṛdaya*—her heart; *īkṣaṇā*—and eyes.

TRANSLATION

Arjuna was very attractive to women, and as soon as Subhadrā saw him, she wanted to have him as her husband. Smiling bashfully with sidelong glances, she fixed her heart and eyes upon him.

PURPORT

As soon as she saw him, Subhadrā knew that Arjuna was no *sannyāsī* but rather her destined consort. In *Kṛṣṇa, the Supreme Personality of Godhead*, His Divine Grace Śrīla Prabhupāda elaborates: "Arjuna, the grandfather of Mahārāja Parīkṣit, was himself extraordinarily beautiful and his bodily structure was very attractive to Subhadrā. Subhadrā also decided within her mind that she would accept only Arjuna as her husband. As a simple girl, she was smiling with great pleasure, looking at Arjuna."

TEXT 8

तां परं समनुध्यायन्न
अन्तरं प्रेप्सुरर्जुनः
न लेभे शं भ्रमच्चित्तः
कामेनातिबलीयसा

*tām param samanudhyāyann
antaram prepsur arjunaḥ
na lebhe śam bhramac-cittaḥ
kāmenāti-balīyasā*

SYNONYMS

tām—on her; *param*—only; *samanudhyāyan*—meditating; *antaram*—the right opportunity; *prepsuḥ*—waiting to obtain; *arjunaḥ*—Arjuna; *na lebhe*—could not experience; *śam*—peace; *bhramat*—wavering; *cittaḥ*—his heart; *kāmena*—due to lust; *ati-balīyasā*—most strong.

TRANSLATION

Meditating only on her and waiting for the opportunity to take her away, Arjuna had no peace. His heart trembled with passionate desire.

PURPORT

Even while being honored by Lord Balarāma, Arjuna was too distracted to appreciate the Lord's gracious hospitality. Arjuna's distraction and Lord Balarāma's failure to recognize Arjuna in his disguise were both arrangements of the Supreme Lord to enjoy His transcendental pastimes.

TEXT 9

महत्यां देवयात्रायां
रथस्थां दुर्गनिर्गतां
जहारानुमतः पित्रोः
कृष्णस्य च महारथः

*mahatyām deva-yātrāyām
ratha-sthām durga-nirgatām
jahārānumataḥ pitroḥ
kṛṣṇasya ca mahā-rathaḥ*

SYNONYMS

mahatyām—important; *deva*—for the Supreme Lord; *yātrāyām*—during a festival; *ratha*—on a chariot; *sthām*—riding; *durga*—from the fortress; *nirgatām*—having exited; *jahāra*—he seized her; *anumataḥ*—sanctioned; *pitroḥ*—by her parents; *kṛṣṇasya*—by Kṛṣṇa; *ca*—and; *mahā-rathaḥ*—the mighty chariot warrior.

TRANSLATION

Once, on the occasion of a great temple festival in honor of the Supreme Lord, Subhadrā rode out of the fortresslike palace on a chariot, and at that time the mighty chariot warrior Arjuna took the opportunity to kidnap her. Subhadrā's parents and Kṛṣṇa had sanctioned this.

PURPORT

Śrīla Viśvanātha Cakravartī identifies this festival as the annual Rathayātrā for Lord Viṣṇu on the occasion of His rising from mystic sleep at the end of Cāturmāsya. Subhadrā's parents are Vasudeva and Devakī.

TEXT 10

रथस्थो धनुरादाय
शूरांश्चारुन्धतो भटान्
विद्राव्य क्रोशतां स्वानां
स्वभागं मृगराडिव

*ratha-stho dhanur ādāya
śūrāṁś cārundhato bhaṭān
vidrāvya krośatām svānām
sva-bhāgaṁ mṛga-rāḍ iva*

SYNONYMS

ratha—on his chariot; *sthaḥ*—standing; *dhanuḥ*—his bow; *ādāya*—taking up; *śūrān*—the heroes; *ca*—and; *arundhataḥ*—trying to block him; *bhaṭān*—and the guards; *vidrāvya*—driving off; *krośatām*—as they shouted in anger; *svānām*—her relatives; *sva*—his own; *bhāgam*—rightful portion; *mṛga-rāḍ*—the king of animals, the lion; *iva*—just as.

TRANSLATION

Standing on his chariot, Arjuna took up his bow and drove off the valiant fighters and palace guards who tried to block his way. As her relatives shouted in anger, he took Subhadrā away just as a lion takes his prey from the midst of lesser animals.

TEXT 11

तच्छ्रुत्वा क्षुभितो रामः

पर्वणीव महार्णवः
गृहीतपादः कृष्णेन
सुहृद्भिश्चानुसान्त्वितः

*tac chrutvā kṣubhito rāmaḥ
parvaṇīva mahārṇavaḥ
gṛhīta-pādaḥ kṛṣṇena
suhṛdbhiś cānusāntvitaḥ*

SYNONYMS

tat—this; *śrutvā*—hearing; *kṣubhitaḥ*—disturbed; *rāmaḥ*—Lord Balarāma; *parvaṇi*—at the juncture of the month; *iva*—as if; *mahā-arṇavaḥ*—the ocean; *gṛhīta*—grasped; *pādaḥ*—His feet; *kṛṣṇena*—by Lord Kṛṣṇa; *suhṛdbhiḥ*—by His family members; *ca*—and; *anusāntvitaḥ*—carefully pacified.

TRANSLATION

When He heard of Subhadrā's kidnapping, Lord Balarāma became as disturbed as the ocean during the full moon, but Lord Kṛṣṇa respectfully took hold of His feet and, together with other family members, pacified Him by explaining the matter.

TEXT 12

प्राहिणोत्पारिबर्हाणि
वरवध्वोर्मुदा बलः
महाधनोपस्करेभ-

रथाश्वनरयोषितः

*prāhiṇot pāribarhāṇi
vara-vadhvor mudā balaḥ
mahā-dhanopaskarebha-
rathāśva-nara-yoṣitaḥ*

SYNONYMS

prāhiṇot—He sent; *pāribarhāṇi*—as wedding gifts; *vara-vadhvoḥ*—for the groom and the bride; *mudā*—with pleasure; *balaḥ*—Lord Balarāma; *mahā-dhana*—greatly valuable; *upaskara*—presents; *ibha*—elephants; *ratha*—chariots; *asva*—horses; *nara*—men; *yoṣitaḥ*—and women.

TRANSLATION

Lord Balarāma then happily sent the bride and groom very valuable wedding gifts consisting of elephants, chariots, horses and male and female servants.

TEXT 13

श्रीशुक उवाच
कृष्णस्यासीद् द्विजश्रेष्ठः
श्रुतदेव इति श्रुतः
कृष्णैकभक्त्या पूर्णार्थः
शान्तः कविरलम्पतः

*śrī-śuka uvāca
kṛṣṇasyāsīd dvija-śreṣṭhaḥ
śrutadeva iti śrutaḥ*

*kṛṣṇaika-bhaktyā pūrṇārthaḥ
śāntaḥ kavir alampataḥ*

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva said; *kṛṣṇasya*—of Lord Kṛṣṇa; *āsīt*—there was; *dvija*—of *brāhmaṇas*; *śreṣṭhaḥ*—one of the best; *śrutadevaḥ*—Śrutadeva; *iti*—thus; *śrutaḥ*—known; *kṛṣṇa*—to Lord Kṛṣṇa; *eka*—exclusive; *bhaktyā*—by his devotion; *pūrṇa*—full; *arthaḥ*—in all goals of desire; *śāntaḥ*—peaceful; *kaviḥ*—learned and discriminating; *alampataḥ*—not desirous of sense gratification.

TRANSLATION

Śukadeva Gosvāmī continued: There was a devotee of Kṛṣṇa's known as Śrutadeva, who was a first-class brāhmaṇa. Perfectly satisfied by rendering unalloyed devotional service to Lord Kṛṣṇa, he was peaceful, learned and free from sense gratification.

TEXT 14

स उवास विदेहेषु
मिथिलायां गृहाश्रमी
अनीहयागताहार्य-
निर्वर्तितनिजक्रियः

*sa uvāsa videheṣu
mithilāyām gṛhāśramī
anīhayāgatāhārya-
nirvartita-nija-kriyaḥ*

SYNONYMS

saḥ—he; *uvāsa*—dwelled; *videheṣu*—in the kingdom of Videha; *mithilāyām*—in the city of Mithilā; *gṛha-āśramī*—as a member of the regulated order of family life; *anīhayā*—without endeavor; *āgata*—came to him; *āhārya*—by food and other means of sustenance; *nirvartita*—carried out; *nija*—his; *kriyaḥ*—obligations.

TRANSLATION

Living as a religious householder in the city of Mithilā, within the kingdom of Videha, he managed to fulfill his obligations while maintaining himself with whatever sustenance easily came his way.

TEXT 15

यात्रामात्रं त्वहरहर
दैवादुपनमत्युत
नाधिकं तावता तुष्टः
क्रिया चक्रे यथोचिताः

yātrā-mātram tv ahar ahar
daivād upanamaty uta
nādhikam tāvatā tuṣṭaḥ
kriyā cakre yathocitāḥ

SYNONYMS

yātrā-mātram—bare maintenance; *tu*—and; *ahaḥ ahaḥ*—day after day; *daivāt*—due to his fate; *upanamati*—came to him; *uta*—indeed; *na*

adhikam—no more; *tāvatā*—with that much; *tuṣṭaḥ*—satisfied; *kriyāḥ*—duties; *cakre*—he did; *yathā*—as; *ucitāḥ*—appropriate.

TRANSLATION

By the will of Providence he obtained each day just what he needed for his maintenance, and no more. Satisfied with this much, he properly executed his religious duties.

PURPORT

An ideal Vaiṣṇava *brāhmaṇa*, even if encumbered by the ties of family life, should work only as hard as required to meet his obligations. Without being unnecessarily agitated for material advancement, he should devote the best part of his time and assets to his higher duties in the Supreme Lord's service. If a householder can succeed in this program despite the unavoidable difficulties of this degraded age, he can expect Lord Kṛṣṇa's personal attention, as will be seen in the case of Śrutadeva, the perfect *brāhmaṇa* of Mithilā.

TEXT 16

तथा तद्राष्ट्रपालोऽङ्ग
बहुलाश्व इति श्रुतः
मैथिलो निरहम्मान
उभावप्यच्युतप्रियौ

tathā tad-rāṣṭra-pālo 'nga
bahulāśva iti śrutaḥ
maithilo niraham-māna
ubhāv apy acyuta-priyau

SYNONYMS

tathā—also (an advanced devotee of Kṛṣṇa); *tat*—of that; *rāṣṭra*—kingdom; *pālaḥ*—the ruler; *aṅga*—my dear (Parīkṣit); *bahulāśvaḥ iti śrutaḥ*—known as Bahulāśva; *maithilaḥ*—of the royal dynasty descending from King Mithila (Janaka); *niraham-mānaḥ*—free from false ego; *ubhau*—both of them; *api*—indeed; *acyuta-priyau*—dear to Lord Acyuta.

TRANSLATION

Similarly free from false ego was the ruler of that kingdom, my dear Parīkṣit, a descendant of the Mithila dynasty named Bahulāśva. Both these devotees were very dear to Lord Acyuta.

TEXT 17

तयोः प्रसन्नो भगवान्
दारुकेणाहतं रथम्
आरुह्य साकं मुनिभिरु
विदेहान् प्रययौ प्रभुः

tayoḥ prasanno bhagavān
dārukeṇāhṛtaṁ ratham
āruhya sākāṁ munibhir
videhān prayayau prabhuḥ

SYNONYMS

tayoḥ—with both of them; *prasannaḥ*—pleased; *bhagavān*—the Personality of Godhead; *dārukeṇa*—by Dāruka; *āhṛtaṁ*—brought forth; *ratham*—His

chariot; *āruhya*—mounting; *sākam*—together with; *munibhiḥ*—sages; *videhān*—to the Videha kingdom; *prayayau*—went; *prabhuḥ*—the Lord.

TRANSLATION

Pleased with both of them, the Supreme Personality of Godhead mounted His chariot, which Dāruka had brought, and traveled to Videha with a group of sages.

PURPORT

In his commentary on this verse, Śrīla Viśvanātha Cakravartī states that Śrutadeva and Bahulāśva were unable to travel to Dvārakā to see Lord Kṛṣṇa because both of them had vowed to regularly worship their personal Deity at home. Śrī Kṛṣṇa was very glad to go out of His way to give them both His audience, and while leaving Dvārakā He insisted that the sages who wanted to come with Him should join Him on His chariot, because otherwise they would exhaust themselves following on foot. Renowned sages would ordinarily never even consider traveling in such an opulent conveyance, but on the Lord's order they put aside their natural aversion and joined Him on His chariot.

TEXT 18

नारदो वामदेवोऽत्रिः
कृष्णो रामोऽसितोऽरुणिः
अहं बृहस्पतिः कण्वो
मैत्रेयश्च्यवनादयः

nārado vāmadevo 'triḥ
kṛṣṇo rāmo 'sito 'ruṇiḥ

*aham bṛhaspatiḥ kaṇvo
maitreyaś cyavanādayaḥ*

SYNONYMS

nāradaḥ vāmadevaḥ atriḥ—the sages Nārada, Vāmadeva and Atri; *kṛṣṇaḥ*—Kṛṣṇa-dvaipāyana Vyāsa; *rāmaḥ*—Lord Paraśurāma; *asitaḥ aruṇiḥ*—Asita and Aruṇi; *aham*—I (Śukadeva); *bṛhaspatiḥ kaṇvaḥ*—Bṛhaspati and Kaṇva; *maitreyaḥ*—Maitreya; *cyavana*—Cyavana; *ādayaḥ*—and others.

TRANSLATION

Among these sages were Nārada, Vāmadeva, Atri, Kṛṣṇa-dvaipāyana Vyāsa, Paraśurāma, Asita, Aruṇi, myself, Bṛhaspati, Kaṇva, Maitreya and Cyavana.

TEXT 19

तत्र तत्र तमायान्तं
पौरा जानपदा नृप
उपतस्थुः साध्व्यहस्ता
ग्रहैः सूर्यमिवोदितम्

*tatra tatra tam āyāntam
paurā jānapadā nṛpa
upatasthuh sārghya-hastā
grahaiḥ sūryam ivoditam*

SYNONYMS

tatra tatra—in each place; *tam*—Him; *āyāntam*—as He was coming; *paurāḥ*—city residents; *jānapadāḥ*—and village residents; *nṛpa*—O King

(Parīkṣit); *upatasthuh*—came forward to greet Him; *sa*—with; *arghya*—water to offer as a token of respect; *hastāḥ*—in their hands; *grahaiḥ*—by the planets; *sūryam*—the sun; *iva*—as; *uditam*—risen.

TRANSLATION

In every city and town the Lord passed along the way, O King, the people came forward to worship Him with offerings of *arghya* water in their hands, as if to worship the risen sun surrounded by planets.

PURPORT

Here the sages traveling with Kṛṣṇa on His chariot are likened to planets around the sun.

TEXT 20

आनर्तधन्वकुरुजाङ्गलकङ्कमत्स्य-
पाञ्चालकुन्तिमधुकेकयकोशलार्णाः
अन्ये च तन्मुखसरोजमुदारहास-
स्निग्धेक्षणं नृप पपुर्दृशिभिन्नार्यः

ānarta-dhanva-kuru-jāṅgala-kaṅka-matsya-
pāñcāla-kuntī-madhu-kekaya-kośalārṇāḥ
anye ca tan-mukha-sarojaṁ udāra-hāsa-
snigdhekṣaṇaṁ nṛpa papur dṛśibhir nr-nāryaḥ

SYNONYMS

ānarta—the people of Ānarta (the region in which Dvārakā is situated); *dhanva*—the desert (of Gujarat and Rajasthan); *kuru-jāṅgala*—the region of

the Kuru forests (the districts of Thaneswar and Kurukṣetra); *kañka*—Kañka; *matsya*—Matsya (the kingdoms of Jaipur and Aloyar); *pāñcāla*—the districts surrounding both banks of the Ganges; *kunti*—Mālava; *madhu*—Mathurā; *kekaya*—in northeast Punjab, the region between the Śatadru and Vipāśā rivers; *kośala*—the ancient kingdom of Lord Rāmacandra, stretching from the northern border of Kāśī to the Himalayas; *arṇāḥ*—and the kingdom bordering Mithilā on the east; *anye*—others; *ca*—also; *tat*—His; *mukha*—face; *sarojam*—lotus; *udāra*—generous; *hāsa*—with its smiles; *snigdha*—and affectionate; *īkṣaṇam*—glances; *nṛpa*—O King; *papuh*—drank; *dṛśibhiḥ*—with their eyes; *nṛ-nāryaḥ*—the men and women.

TRANSLATION

The men and women of Ānarta, Dhanva, Kuru-jāṅgala, Kañka, Matsya, Pañcāla, Kunti, Madhu, Kekaya, Kośala, Arṇa and many other kingdoms drank with their eyes the nectarean beauty of Lord Kṛṣṇa's lotuslike face, which was graced with generous smiles and affectionate glances.

TEXT 21

तेभ्यः स्ववीक्षणविनष्टतमिस्रदृग्भ्यः
क्षेमं त्रिलोकगुरुरर्थदृशं च यच्छन्
शृण्वन्दिगन्तधवलं स्वयशोऽशुभघ्नं
गीतं सुरैर्नृभिरगाच्छनकैर्विदेहान्

tebhyaḥ sva-vikṣaṇa-vinaṣṭa-tamisra-dṛgbhyaḥ
kṣemaṁ tri-loka-gurur artha-dṛśaṁ ca yacchan
śṛṇvan dig-anta-dhavalam sva-yaśo 'śubha-ghnam
gītaṁ surair nṛbhir agāc chanakair videhān

SYNONYMS

tebhyaḥ—to them; *sva*—His; *vikṣaṇa*—by the glance; *vinaṣṭa*—destroyed; *tamisra*—the darkness; *dṛgbhyaḥ*—of whose eyes; *kṣemam*—fearlessness; *tri*—three; *loka*—of the worlds; *guruḥ*—the spiritual master; *artha-dṛśam*—spiritual vision; *ca*—and; *yacchan*—bestowing; *śṛṇvan*—hearing; *dik*—of the directions; *anta*—the ends; *dhavalam*—which purify; *sva*—His; *yaśaḥ*—glories; *aśubha*—inauspiciousness; *ghnam*—which eradicate; *gītām*—sung; *suraiḥ*—by demigods; *nṛbhiḥ*—and by men; *agāt*—He came; *śanakaiḥ*—gradually; *videhān*—to the kingdom of Videha.

TRANSLATION

Simply by glancing at those who came to see Him, Lord Kṛṣṇa, the spiritual master of the three worlds, delivered them from the blindness of materialism. As He thus endowed them with fearlessness and divine vision, He heard demigods and men singing His glories, which purify the entire universe and destroy all misfortune. Gradually, He reached Videha.

PURPORT

Śrīla Jīva Gosvāmī raises the logical question of how the ordinary people along the path could even see the Lord, since not only were their eyes covered by ignorance, but the Lord's chariot was traveling faster than the wind. Supplying the answer, Śrīla Jīva indicates that Lord Kṛṣṇa's special glance of mercy empowered every one of them with the devotional purity required for entering into His association. Otherwise, He would have remained outside the scope of their power to see, as He Himself states in His instructions to Uddhava: *bhaktyāham ekayā grāhyaḥ*. "I can be perceived only by devotion." (SB 11.14.21) By the grammatical rule of compound formation known as *eka-śeṣa*, the term *sta-vikṣaṇa-vinaṣṭa-tamisra-dṛgbhyaḥ*, although in its primary

sense inflected as a masculine noun, may be understood in this context as referring to both men and women.

TEXT 22

तेऽच्युतं प्राप्तमाकर्ण्य
पौरा जानपदा नृप
अभियुर्मुदितास्तस्मै
गृहीतार्हणपाणयः

*te 'cyutam prāptam ākarṇya
paurā jānapadā nṛpa
abhīyur muditās tasmai
gṛhītārhaṇa-pāṇayaḥ*

SYNONYMS

te—they; *acyutam*—Lord Kṛṣṇa; *prāptam*—arrived; *ākarṇya*—hearing; *paurāḥ*—the people of the city; *jānapadāḥ*—and of the villages; *nṛpa*—O King; *abhīyuh*—came forward; *muditāḥ*—joyful; *tasmai*—to Him; *gṛhīta*—holding; *arhaṇa*—offerings to present to Him; *pāṇayaḥ*—in their hands.

TRANSLATION

Hearing that Lord Acyuta had arrived, O King, the residents of the cities and villages of Videha joyfully came forth to receive Him with offerings in their hands.

TEXT 23

दृष्ट्वा त उत्तमःश्लोकं
प्रीत्युत्फुलाननाशयाः
कैर्धृताञ्जलिभिर्नेमुः
श्रुतपूर्वास्तथा मुनीन्

*dr̥ṣṭvā ta uttamaḥ-ślokaṁ
prīty-utphulānanāśayāḥ
kair dhṛtāñjalibhir nemuḥ
śruta-pūrvāṁs tathā munīn*

SYNONYMS

dr̥ṣṭvā—seeing; *te*—they; *uttamaḥ-ślokaṁ*—Lord Kṛṣṇa, who is praised in sublime poetry; *prīti*—with love; *utphulla*—broadly blossoming; *ānana*—their faces; *āśayāḥ*—and hearts; *kaiḥ*—on their heads; *dhṛta*—held; *añjalibhiḥ*—with joined palms; *nemuḥ*—they bowed down; *śruta*—heard of; *pūrvān*—before; *tathā*—also; *munīn*—to the sages.

TRANSLATION

As soon as the people saw Lord Uttamaḥśloka, their faces and hearts blossomed with affection. Joining their palms above their heads, they bowed down to the Lord and to the sages accompanying Him, whom they had previously only heard about.

TEXT 24

स्वानुग्रहाय सम्प्राप्तं
मन्वानौ तं जगद्गुरुम्

मैथिलः श्रुतदेवश्च
पादयोः पेततुः प्रभोः

*svānugrahāya samprāptam
manvānau tam jagad-gurum
maithilāḥ śrutadevaś ca
pādayoḥ petatuḥ prabhoḥ*

SYNONYMS

sta—to himself; *anugrahāya*—for showing mercy; *samprāptam*—now; *manvānau*—both thinking; *tam*—Him; *jagat*—of the universe; *gurum*—the spiritual master; *maithilāḥ*—the King of Mithilā; *śrutadevaḥ*—Śrutadeva; *ca*—and; *pādayoḥ*—at the feet; *petatuḥ*—fell; *prabhoḥ*—of the Lord.

TRANSLATION

Both the King of Mithilā and Śrutadeva fell at the Lord's feet, each thinking that the spiritual master of the universe had come there just to show him mercy.

TEXT 25

न्यमन्त्रयेतां दाशार्हम्
आतिथ्येन सह द्विजैः
मैथिलः श्रुतदेवश्च
युगपत्संहताञ्जली

*nyamantrayetām dāśārham
ātithyena saha dvijaiḥ*

maithilāḥ śrutadevaś ca
yugapat saṁhatāñjalī

SYNONYMS

nyamantrayetām—they both invited; dāśārham—Kṛṣṇa, the descendant of Daśārha; ātithyena—to be their guest; saha—along with; dvijaiḥ—the brāhmaṇas; maithilāḥ—Bahulāśva; śrutadevaḥ—Śrutadeva; ca—and; yugapat—simultaneously; saṁhata—held firmly together; añjalī—whose palms.

TRANSLATION

At exactly the same time, King Maithila and Śrutadeva each went forward with joined palms and invited the Lord of the Daśārhas to be his guest, along with the *brāhmaëa* sages.

TEXT 26

भगवांस्तदभिप्रेत्य
द्वयोः प्रियचिकीर्षया
उभयोराविशङ्गेहम्
उभाभ्यां तदलक्षितः

bhagavāms tad abhipretya
dvayoḥ priya-cikīṛṣayā
ubhayor āviśad geham
ubhābhyāṁ tad-alakṣitaḥ

SYNONYMS

bhagavān—the Supreme Lord; *tat*—this; *abhipretya*—accepting; *dvayoh*—of the two of them; *priya*—the pleasing; *cikīrṣayā*—wishing to do; *ubhayoh*—of both; *āviśat*—He entered; *geham*—the houses; *ubhābhyām*—to both; *tat*—in that (entering of the other's house); *alakṣitaḥ*—unseen.

TRANSLATION

Wanting to please them both, the Lord accepted both their invitations. Thus He simultaneously went to both homes, and neither could see Him entering the other's house.

PURPORT

According to Śrīla Viśvanātha Cakravartī, Kṛṣṇa visited Śrutadeva and Bahulāśva at the same time by manifesting Himself in duplicate forms, along with the sages. Thus King Bahulāśva thought that Lord Kṛṣṇa had come only to his house, leaving Śrutadeva to return home disappointed, while Śrutadeva believed that just the reverse was the case.

In *Kṛṣṇa*, Śrīla Prabhupāda remarks, "That [Lord Kṛṣṇa] and His companions were present in both houses, although both the *brāhmaṇa* and the King thought He was present in his house only, is another opulence of the Supreme Personality of Godhead. This opulence is described in the revealed scriptures as *vaibhava-prakāśa*. Similarly, when Lord Kṛṣṇa married sixteen thousand wives, He also expanded Himself into sixteen thousand forms, each one of them as powerful as He Himself. Similarly, in Vṛndāvana, when Brahmā stole away Kṛṣṇa's cows, calves and cowherd boys, Kṛṣṇa expanded Himself into many new cows, calves and cowherd boys."

TEXTS 27-29

श्रान्तानप्यथ तान्दूराज

जनकः स्वगृहागतान्
आनीतेष्वासनाग्र्येषु
सुखासीनान्महामनाः

प्रवृद्धभक्त्या उद्धर्ष-
हृदयास्राविलेक्षणः
नत्वा तदङ्घ्रीन् प्रक्षाल्य
तदपो लोकपावनीः

सकुटुम्बो वहन्मूर्ध्ना
पूजयां चक्र ईश्वरान्
गन्धमाल्याम्बराकल्प-
धूपदीपार्घ्यगोवृषैः

śrāntān apy atha tān dūrāj
janakaḥ sva-grhāgatān
ānīteṣv āsanāgryeṣu
sukhāsīnān mahā-manāḥ
pravṛddha-bhaktyā uddharṣa-
hṛdayāsrāvilekṣaṇaḥ
natvā tad-aṅghrīn prakṣālya
tad-apo loka-pāvanīḥ
sa-kuṭumbo vahan mūrdhnā
pūjayām cakra īśvarān
gandha-mālyāambarākalpa-
dhūpa-dīpārghya-go-vṛṣaiḥ

SYNONYMS

śrāntān—fatigued; *api*—indeed; *atha*—then; *tān*—them; *dūrāt*—from a distance; *janakaḥ*—King Bahulāśva, a descendant of Janaka; *sva*—to his; *gṛha*—home; *āgatān*—come; *ānīteṣu*—which were brought out; *āsana*—on seats; *agryeṣu*—excellent; *sukha*—comfortably; *āsīnān*—seated; *mahā-manāḥ*—very intelligent; *pravṛddha*—intense; *bhaktyā*—with devotion; *ut-dharṣa*—overjoyed; *hṛdaya*—whose heart; *asra*—with tears; *āvila*—clouded; *īkṣaṇaḥ*—whose eyes; *natvā*—bowing down; *tat*—their; *aṅghrīn*—feet; *prakṣālya*—washing; *tat*—from that; *apaḥ*—the water; *loka*—the whole world; *pāvanīḥ*—able to purify; *sa*—together with; *kuṭumbaḥ*—his family; *vahan*—carrying; *mūrdhnā*—on his head; *pūjayām cakre*—he worshiped; *īśvarān*—the lords; *gandha*—with fragrant (sandalwood) paste; *mālya*—flower garlands; *ambara*—clothing; *ākalpa*—jewelry; *dhūpa*—incense; *dīpa*—lamps; *arghya*—arghya water; *go*—cows; *vṛṣaiḥ*—and bulls.

TRANSLATION

When King Bahulāśva, a descendant of Janaka, saw Lord Kṛṣṇa approaching his house from a distance with the sages, who were somewhat fatigued from the journey, he immediately arranged to have seats of honor brought out for them. After they were all comfortably seated, the wise King, his heart overflowing with joy and his eyes clouded by tears, bowed down to them and washed their feet with intense devotion. Taking the wash water, which could purify the entire world, he sprinkled it on his head and the heads of his family members. Then he worshiped all those great lords by offering them fragrant sandalwood paste, flower garlands, fine clothing and ornaments, incense, lamps, *arghya* and cows and bulls.

PURPORT

Śrīla Prabhupāda comments, "Bahulāśva, the King of Videha, was very intelligent and was a perfect gentleman. He was astonished that so many great sages, along with the Supreme Personality of Godhead, were personally present in his home. He knew perfectly well that conditioned souls engaged in worldly affairs cannot be a hundred percent pure, whereas the Supreme Personality of Godhead and His pure devotees are always transcendental to worldly contamination. Therefore, when he found that the Supreme Personality of Godhead, Kṛṣṇa, and all the great sages were at his home, he was astonished, and he began to thank Lord Kṛṣṇa for His causeless mercy."

The word *īśvara* in this verse refers not only to the Supreme Lord but also to the exalted sages in His company; this is confirmed by Ācāryas Śrīdhara Svāmī and Viśvanātha Cakravartī.

TEXT 30

वाचा मधुरया प्रीणन्न
इदमाहान्नतर्पितान्
पादावङ्कगतौ विष्णोः
संस्पृशञ्छनकैर्मुदा

*vācā madhurayā prīṇann
idam āhānna-tarpitān
pādāv aṅka-gatau viṣṇoḥ
saṁspṛśaṇ chanakair mudā*

SYNONYMS

vācā—in a voice; *madhurayā*—gentle; *prīṇan*—trying to please them; *idam*—this; *āha*—he said; *anna*—with food; *tarpitān*—who had been gratified; *pāda*—the feet; *aṅka*—on his lap; *gatau*—situated; *viṣṇoḥ*—of Lord Kṛṣṇa;

saṁspr̥śan—massaging; *śanakaiḥ*—slowly; *mudā*—happily.

TRANSLATION

When they had eaten to their full satisfaction, for their further pleasure the King began to speak slowly and in a gentle voice as he held Lord Viṣṇu's feet in his lap and happily massaged them.

TEXT 31

श्रीबहुलाश्व उवाच
भवान् हि सर्वभूतानाम्
आत्मा साक्षी स्वदृग्विभो
अथ नस्त्वत्पदाम्भोजं
स्मरतां दर्शनं गतः

śrī-bahulāśva uvāca
bhavān hi sarva-bhūtānām
ātmā sākṣī sva-dṛg vibho
atha naḥ tvat-padāmbhojaṁ
smaratām darśanaṁ gataḥ

SYNONYMS

śrī-bahulāśvaḥ uvāca—Śrī Bahulāśva said; *bhavān*—You; *hi*—indeed; *sarva*—of all; *bhūtānām*—created beings; *ātmā*—the Supreme Soul; *sākṣī*—the witness; *sva-dṛk*—self-illuminated; *vibho*—O almighty one; *atha*—thus; *naḥ*—to us; *tvat*—Your; *pada-ambhojam*—lotus feet; *smaratām*—who are remembering; *darśanam gataḥ*—have become visible.

TRANSLATION

Śrī Bahulāśva said: O almighty Lord, You are the Soul of all created beings, their self-illuminated witness, and now You are giving Your audience to us, who constantly meditate on Your lotus feet.

PURPORT

Śrīla Viśvanātha Cakravartī explains Bahulāśva's inner thoughts as follows: Bahulāśva glorifies Lord Kṛṣṇa as the inspiring Soul of all life and consciousness, thinking that even an inert dullard like himself could be awakened to devotional awareness by His mercy. He glorifies the Lord as the witness of all pious and impious actions, confident that the Lord remembers whatever little devotional service he has ever done. And he glorifies Him as self-illuminated, never needing to be enlightened or informed by any external source, with the knowledge that the Lord has always been aware of Bahulāśva's long-cherished secret desire to see Him.

TEXT 32

स्ववचस्तदृतं कर्तुम्
अस्मद्दृग्गोचरो भवान्
यदात्थैकान्तभक्तान्मे
नानन्तः श्रीरजः प्रियः

*sva-vacas tad ṛtaṁ kartum
asmad-dṛg-gocarō bhavān
yad ātthaikānta-bhaktān me
nānantaḥ śrīr ajaḥ priyaḥ*

SYNONYMS

sva—Your own; *vacah*—statement; *tat*—that; *ṛtam*—true; *kartum*—to make; *asmad*—our; *dṛk*—to the eyes; *gocarah*—accessible; *bhavān*—You; *yat*—which; *āttha*—spoke; *eka-anta*—with a single aim; *bhaktāt*—than the devotee; *me*—my; *na*—not; *anantaḥ*—Lord Ananta; *śrīḥ*—Goddess Śrī; *ajāḥ*—unborn Brahmā; *priyaḥ*—more dear.

TRANSLATION

You have said, "Neither Ananta, Goddess Śrī nor unborn Brahmā is dearer to Me than My unalloyed devotee." To prove Your own words true, You have now revealed Yourself to our eyes.

TEXT 33

को नु त्वच्चरणाम्भोजम्
एवंविद्विसृजेत्पुमान्
निष्किञ्चनानां शान्तानां
मुनीनां यस्त्वमात्मदः

ko nu tvac-caraṇāmbhojam
evam-vid viśṛjet pumān
niṣkiñcanānām śāntānām
munīnām yas tvam ātma-daḥ

SYNONYMS

kaḥ—who; *nu*—at all; *tvat*—Your; *caraṇa-ambhojam*—lotus feet; *evam*—like this; *vit*—being in knowledge; *viśṛjet*—would abandon; *pumān*—person;

niṣkiñcanānām—for those who have no material possessions; *śāntānām*—who are peaceful; *munīnām*—sages; *yaḥ*—who; *tvam*—You; *ātma*—Yourself; *daḥ*—giving.

TRANSLATION

What person who knows this truth would ever abandon Your lotus feet, when You are ready to give Your very self to peaceful sages who call nothing their own?

TEXT 34

योऽवतीर्य यदोर्वशे
नृणां संसरतामिह
यशो वितेने तच्छान्त्यै
त्रैलोक्यवृजिनापहम्

yo 'vatīrya yador vaṁśe
nṛṇām saṁsaratām iha
yaśo vitene tac-chāntyai
trai-lokya-vṛjināpaham

SYNONYMS

yaḥ—who; *avatīrya*—descending; *yadoḥ*—of Yadu; *vaṁśe*—into the dynasty; *nṛṇām*—for people; *saṁsaratām*—who are caught up in the cycle of birth and death; *iha*—in this world; *yaśaḥ*—Your fame; *vitene*—has disseminated; *tat*—of that (material existence); *śāntyai*—for the stopping; *trai-lokya*—of the three worlds; *vṛjina*—the sins; *apaham*—which removes.

TRANSLATION

Appearing in the Yadu dynasty, You have spread Your glories, which can remove all the sins of the three worlds, just to deliver those entrapped in the cycle of birth and death.

TEXT 35

नमस्तुभ्यं भगवते
कृष्णायाकुण्ठमेधसे
नारायणाय ऋषये
सुशान्तं तप ईयुषे

*namas tubhyaṁ bhagavate
kṛṣṇāyākuṇṭha-medhase
nārāyaṇāya ṛṣaye
su-śāntaṁ tapa īyuṣe*

SYNONYMS

namaḥ—obeisances; *tubhyaṁ*—to You; *bhagavate*—the Supreme Lord; *kṛṣṇāya*—Kṛṣṇa; *akuṇṭha*—unconstricted; *medhase*—whose intelligence; *nārāyaṇāya ṛṣaye*—to the sage Nara-Nārāyaṇa; *su-śāntaṁ*—perfectly peaceful; *tapaḥ*—austerities; *īyuṣe*—undergoing.

TRANSLATION

Obeisances to You, the Supreme Personality of Godhead, Lord Kṛṣṇa, whose intelligence is ever unrestricted. Obeisances to the sage Nara-Nārāyaṇa, who always undergoes austerities in perfect peace.

PURPORT

Śrīla Viśvanātha Cakravartī comments that the King offered these prayers to encourage Lord Kṛṣṇa to remain at his home for some days. The King thought, "Since contact with the Supreme Lord can free anyone from misconceptions and doubts, Kṛṣṇa's presence in my home will fortify my intelligence so that I can withstand the onslaughts of material desires. In His expansion as Nara-Nārāyaṇa Ṛṣi, the Lord always resides in Badarikāśrama for the good of the whole land of Bharata, and so He may also create good fortune for the land of Mithilā by remaining here for at least a few days. Since Lord Kṛṣṇa's propensity is toward peace and simplicity, He will certainly prefer my simple home to the excessive opulence of Dvārakā."

TEXT 36

दिनानि कतिचिद्भूमन्
गृहान्नो निवस द्विजैः
समेतः पादरजसा
पुनीहीदं निमेः कुलम्

*dināni katicid bhūman
gṛhān no nivasa dvijaiḥ
sametaḥ pāda-rajasā
punīhīdaṁ nimeḥ kulam*

SYNONYMS

dināni—days; *katicit*—a few; *bhūman*—O omnipresent one; *gṛhān*—in the home; *naḥ*—our; *nivasa*—please dwell; *dvijaiḥ*—by the *brāhmaṇas*; *sametaḥ*—joined; *pāda*—of Your feet; *rajāsā*—with the dust; *punīhi*—please

sanctify; *idam*—this; *nimeḥ*—of King Nimi; *kulam*—the dynasty.

TRANSLATION

Please stay a few days in our house, along with these *brāhmaëas*, O all-pervading one, and with the dust of Your feet sanctify this dynasty of Nimi.

TEXT 37

इत्युपामन्त्रितो राज्ञा
भगवाँल्लोकभावनः
उवास कुर्वन् कल्याणं
मिथिलानरयोषिताम्

*ity upāmantrito rājñā
bhagavāṁ loka-bhāvanaḥ
uvāsa kurvan kalyāṇam
mithilā-nara-yoṣitām*

SYNONYMS

iti—thus; *upāmantritaḥ*—invited; *rajñā*—by the King; *bhagavān*—the Supreme Lord; *loka*—of the entire world; *bhāvanaḥ*—the maintainer; *uvāsa*—resided; *kurvan*—creating; *kalyāṇam*—good fortune; *mithilā*—of the city of Mithilā; *nara*—for the men; *yoṣitām*—and women.

TRANSLATION

[Śukadeva Gosvāmī continued:] Thus invited by the King, the Supreme Lord, sustainer of the world, consented to stay for some time to bestow good

fortune on the men and women of Mithilā.

TEXT 38

श्रुतदेवोऽच्युतं प्राप्तं
स्वगृहाञ्जनको यथा
नत्वा मुनीन् सुसंहृष्टो
धुन्वन् वासो ननर्त ह

*śrutadevo 'cyutam prāptam
sva-grhāñ janako yathā
natvā munīn su-saṁhr̥ṣṭo
dhunvan vāso nanarta ha*

SYNONYMS

śrutadevaḥ—Śrutadeva; *acyutam*—Lord Kṛṣṇa; *prāptam*—obtained; *sva-grhāñ*—at his house; *janakaḥ*—Bahulāśva; *yathā*—just as; *natvā*—bowing down; *munīn*—to the sages; *su*—very much; *saṁhr̥ṣṭaḥ*—delighted; *dhunvan*—waving; *vāsaḥ*—his cloth; *nanarta ha*—he danced.

TRANSLATION

Śrutadeva received Lord Acyuta into his home with as much enthusiasm as that shown by King Bahulāśva. After bowing down to the Lord and the sages, Śrutadeva began to dance with great joy, waving his shawl.

TEXT 39

तृणपीठवृषीष्वेतान्

आनीतेषूपवेश्य सः
स्वागतेनाभिनन्द्याङ्घ्रीन्
सभार्योऽवनिजे मुदा

*tṛṇa-pīṭha-bṛṣīṣu etān
ānīteṣūpaveśya saḥ
svāgatenābhinandyāṅghrīn
sa-bhāryo 'vanije mudā*

SYNONYMS

tṛṇa—of grass; *pīṭha*—on seats; *bṛṣīṣu*—and on mats of *darbha*; *etān*—them; *ānīteṣu*—which were brought; *upaveśya*—making sit; *saḥ*—he; *sva-āgatena*—with words of welcome; *abhinandya*—greeting them; *aṅghrīn*—their feet; *sa-bhāryaḥ*—together with his wife; *avanije*—washed; *mudā*—with pleasure.

TRANSLATION

After bringing mats of grass and *darbha* straw and seating his guests upon them, he greeted them with words of welcome. Then he and his wife washed their feet with great pleasure.

PURPORT

To provide even this simple welcome, Śrutadeva had to go next door to his neighbors and borrow extra mats. This insight is provided by Śrīla Viśvanātha Cakravartī.

TEXT 40

तदम्भसा महाभाग
आत्मानं सगृहान्वयम्
स्नापयां चक्र उद्धर्षो
लब्धसर्वमनोरथः

*tad-ambhasā mahā-bhāga
ātmānam sa-gṛhānvayam
snāpayām cakra uddharṣo
labdha-sarva-manorathaḥ*

SYNONYMS

tat—with that; *ambhasā*—water; *mahā-bhāgaḥ*—very pious; *ātmānam*—himself; *sa*—along with; *gṛha*—his house; *anvayam*—and his family; *snāpayām cakre*—he bathed; *uddharṣaḥ*—overjoyed; *labdha*—having attained; *sarva*—all; *manaḥ-rathaḥ*—desires.

TRANSLATION

With the wash water, the virtuous Śrutadeva copiously sprinkled himself, his house and his family. Overjoyed, he felt that all his desires had now been fulfilled.

TEXT 41

फलार्हणोशीरशिवामृताम्बुभिर्
मृदा सुरभ्या तुलसीकुशाम्बुयैः
आराधयामास यथोपपन्नया

सपर्यया सत्त्वविवर्धनान्धसा

*phalārhaṇośīra-śivāmṛtāmbubhir
mṛdā surabhyā tulasī-kuśāmbuyaiḥ
ārādhayām āsa yathopapannayā
saparyayā sattva-vivardhanāndhasā*

SYNONYMS

phala—of fruits; *arhaṇa*—with offerings; *uśīra*—with a kind of aromatic root; *śiva*—pure; *amṛta*—nectar-sweet; *ambubhiḥ*—and with water; *mṛdā*—with clay; *surabhyā*—fragrant; *tulasī*—*tulasī* leaves; *kuśa*—*kuśa* grass; *ambujaiḥ*—and lotus flowers; *ārādhayām āsa*—he worshiped them; *yathā*—as; *upapannayā*—could be obtained; *saparyayā*—with items of worship; *sattva*—the mode of goodness; *vivardhana*—which increases; *andhasā*—with food.

TRANSLATION

He worshiped them with offerings of auspicious items easily available to him, such as fruits, *uṣṇīra* root, pure, nectarean water, fragrant clay, *tulasī* leaves, *kuśa* grass and lotus flowers. Then he offered them food that increases the mode of goodness.

TEXT 42

स तर्कयामास कुतो ममान्वभूत्
गृहान्धकूपे पतितस्य सङ्गमः
यः सर्वतीर्थास्पदपादरेणुभिः

कृष्णेन चास्यात्मनिकेतभूसुरैः

*sa tarkayām āsa kuto mamānv abhūt
gṛhāndha-kūpe patitasya saṅgamaḥ
yaḥ sarva-tīrthāspada-pāda-reṇubhiḥ
kṛṣṇena cāsyātma-niketa-bhūsuraiḥ*

SYNONYMS

saḥ—he; *tarkayām āsa*—tried to understand; *kutaḥ*—for what reason; *mama*—for me; *anu*—indeed; *abhūt*—has happened; *gṛha*—of home; *andha*—blind; *kūpe*—in the well; *patitasya*—fallen; *saṅgamaḥ*—association; *yaḥ*—which; *sarva*—of all; *tīrtha*—holy places; *āspada*—which is the shelter; *pāda*—of whose feet; *reṇubhiḥ*—the dust; *kṛṣṇena*—with Lord Kṛṣṇa; *ca*—also; *asya*—this; *ātma*—of Himself; *niketa*—who are the place of residence; *bhū-suraiḥ*—with the *brāhmaṇas*.

TRANSLATION

He wondered: How is it that I, fallen into the blind well of family life, have been able to meet Lord Kṛṣṇa? And how have I also been allowed to meet these great *brāhmaëas*, who always carry the Lord within their hearts? Indeed, the dust of their feet is the shelter of all holy places.

TEXT 43

सूपविष्टान् कृतातिथ्यान्
श्रुतदेव उपस्थितः
सभार्यस्वजनापत्य

उवाचाङ्घ्र्यभिमर्शनः

*sūpaviṣṭān kṛtātithyān
śrutadeva upasthitah
sa-bhārya-svajanāpatya
uvācāṅghry-abhimarśanaḥ*

SYNONYMS

su-upaviṣṭān—comfortably seated; *kṛta*—having been shown; *ātithyān*—hospitality; *śrutadevaḥ*—Śrutadeva; *upasthitah*—sitting near them; *sa-bhārya*—along with his wife; *sva-jana*—relatives; *apatyaḥ*—and children; *uvāca*—he spoke; *aṅghri*—(Lord Kṛṣṇa's) feet; *abhimarśanaḥ*—massaging.

TRANSLATION

When his guests were seated comfortably, having each received a proper welcome, Śrutadeva approached them and sat down nearby with his wife, children and other dependents. Then, while massaging the Lord's feet, he addressed Kṛṣṇa and the sages.

TEXT 44

श्रुतदेव उवाच
नाद्य नो दर्शनं प्राप्तः
परं परमपूरुषः
यहीदं शक्तिभिः सृष्ट्वा
प्रविष्टो ह्यात्मसत्तया

śrutadeva uvāca

*nādyā no darśanam prāptaḥ
param parama-pūruṣaḥ
yārhiḍam śaktibhiḥ sṛṣṭvā
praviṣṭo hy ātma-sattayā*

SYNONYMS

śrutadevaḥ uvāca—Śrutadeva said; *na*—not; *adya*—today; *naḥ*—by us; *darśanam*—vision; *prāptaḥ*—obtained; *param*—only; *parama*—the supreme; *pūruṣaḥ*—person; *yārhi*—when; *idam*—this (universe); *śaktibhiḥ*—with His energies; *sṛṣṭvā*—creating; *praviṣṭaḥ*—entered; *hi*—indeed; *ātma*—His own; *sattayā*—in the state of existence.

TRANSLATION

Śrutadeva said: It is not that we have attained the audience of the Supreme Person only today, for we have in fact been associating with Him ever since He created this universe with His energies and then entered it in His transcendental form.

TEXT 45

यथा शयानः पुरुषो
मनसैवात्ममायया
सृष्ट्वा लोकं परं स्वाप्नम्
अनुविश्यावभासते

*yathā śayānaḥ puruṣo
manasaivātma-māyayā
sṛṣṭvā lokam param svāpnam*

anuvīśyāvabhāṣate

SYNONYMS

yathā—as; *śayānaḥ*—sleeping; *puruṣaḥ*—a person; *manasā*—with his mind; *eva*—alone; *ātma*—own; *māyayā*—by his imagination; *sṛṣṭvā*—creating; *lokaṁ*—a world; *param*—separate; *svāpnam*—dream; *anuvīśya*—entering; *avabhāṣate*—he appears.

TRANSLATION

The Lord is like a sleeping person who creates a separate world in his imagination and then enters his own dream and sees himself within it.

PURPORT

In the illusion of his dream, a sleeping person creates an apparent world, complete with cities populated by the fictional products of his imagination. In somewhat the same way, the Lord manifests the cosmos. Of course, the creation is not illusory for the Lord, but it is for those souls who are put under the control of His Māyā potency. As her service to the Lord, Māyā deludes the conditioned souls into accepting as real her temporary, insubstantial manifestations.

TEXT 46

शृण्वतां गदतां शश्वद्
अर्चतां त्वाभिवन्दताम्
णृणां संवदतामन्तर
हृदि भास्यमलात्मनाम्

*śṛṇvatām gadatām śaśvad
arcatām tvābhivandatām
ṇṇām saṁvadatām antar
hṛdi bhāsy amalātmanām*

SYNONYMS

śṛṇvatām—for those who are hearing; *gadatām*—speaking; *śaśvat*—constantly; *arcatām*—worshiping; *tvā*—You; *abhivandatām*—offering praise; *ṇṇām*—for men; *saṁvadatām*—conversing; *antaḥ*—within; *hṛdi*—the heart; *bhāsi*—You appear; *amala*—spotless; *ātmanām*—whose minds.

TRANSLATION

You reveal Yourself within the hearts of those persons of pure consciousness who constantly hear about You, chant about You, worship You, glorify You and converse with one another about You.

TEXT 47

हृदिस्थोऽप्यतिदूरस्थः
कर्मविक्षिप्तचेतसाम्
आत्मशक्तिभिरग्राह्यो
ऽप्यन्त्युपेतगुणात्मनाम्

*hṛdi-stho 'py ati-dūra-sthaḥ
karma-vikṣipta-cetasām
ātma-śaktibhir agrāhyo
'py anty upeta-guṇātmanām*

SYNONYMS

hṛdi—in the heart; *sthaḥ*—situated; *api*—although; *ati*—very; *dūra-sthaḥ*—far away; *karma*—by material activities; *vikṣipta*—disturbed; *cetasām*—for those whose minds; *ātma*—by one's own; *śaktibhiḥ*—powers; *agrāhyaḥ*—not to be taken hold of; *api*—although; *anti*—near; *upeta*—realized; *guṇa*—Your qualities; *ātmanām*—by whose hearts.

TRANSLATION

But although You reside within the heart, You are very far away from those whose minds are disturbed by their entanglement in material work. Indeed, no one can grasp You by his material powers, for You reveal Yourself only in the hearts of those who have learned to appreciate Your transcendental qualities.

PURPORT

The all-merciful Lord is in everyone's heart. Seeing Him there, however, is possible only when one's heart is completely purified. Materialists may demand that God prove His existence by coming into view as a result of their empirical investigations, but God has no need to respond to such impudence. As Lord Kṛṣṇa states in *Bhagavad-gītā* (7.25):

*nāhaṁ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam*

"I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible."

TEXT 48

नमोऽस्तु तेऽध्यात्मविदां परात्मने
अनात्मने स्वात्मविभक्तमृत्यवे
सकारणाकारणलिङ्गमीयुषे
स्वमाययासंवृतरुद्धदृष्टये

*namo 'stu te 'dhyātma-vidāṁ parātmane
anātmane svātma-vibhakta-mṛtyave
sa-kāraṇākāraṇa-liṅgam īyuṣe
sva-māyayāsaṁvṛta-ruddha-dṛṣṭaye*

SYNONYMS

namaḥ—obeisances; *astu*—may there be; *te*—unto You; *adhyātma*—the Absolute Truth; *vidāṁ*—for those who know; *para-ātmane*—the Supreme Soul; *anātmane*—to the conditioned *jīva* soul; *sva-ātma*—from Yourself (in the form of time); *vibhakta*—who gives; *mṛtyave*—death; *sa-kāraṇa*—having a cause; *akāraṇa*—having no cause; *liṅgam*—the forms (respectively, the material form of the universe and also Your original spiritual form); *īyuṣe*—who assume; *sva-māyayā*—by Your own mystic potency; *asaṁvṛta*—uncovered; *ruddha*—and blocked; *dṛṣṭaye*—vision.

TRANSLATION

Let me offer my obeisances unto You. You are realized as the Supreme Soul by those who know the Absolute Truth, whereas in Your form of time You impose death upon the forgetful souls. You appear both in Your causeless spiritual form and in the created form of this universe, thus simultaneously uncovering the eyes of Your devotees and obstructing the vision of the nondevotees.

PURPORT

When the Lord appears before His devotees in His eternal, spiritual form, their eyes become "uncovered" in the sense that all vestiges of illusion are dispelled and they drink in the beautiful vision of the Absolute Truth, the Personality of Godhead. For the nondevotees, on the other hand, the Lord "appears" as material nature, His universal form, and in this way He covers their vision so that His spiritual, personal form remains invisible to them.

Śrīla Viśvanātha Cakravartī gives another interpretation of this verse, based on an alternative understanding of *anātmā*, a form of the word *anātmā*: Various classes of men know the Absolute Truth in different ways. The devotees of the Lord who are in the reciprocal mood of neutral admiration (*śānta-rasa*) meditate on the Supreme as possessing a divine, personal form (*ātmā* or *śrī-vigraha*) transcending all aspects of material illusion. The impersonal philosophers (*jñānīs*) conceive of Him as formless (*anātmā*). And the envious demons see Him in the form of death.

TEXT 49

स त्वं शाधि स्वभृत्यान्ः
किं देव करवाम हे
एतदन्तो नृणां क्लेशो
यद्भवानक्षिगोचरः

*sa tvaṁ śādhi sva-bhṛtyān naḥ
kiṁ deva karavāma he
etad-anto nṛṇāṁ kleśo
yad bhavān akṣi-gocaraḥ*

SYNONYMS

saḥ—He; *tvam*—You; *śādhī*—please order; *sva*—Your; *bhṛtyān*—servants; *naḥ*—us; *kim*—what; *deva*—O Lord; *karavāma*—we should do; *he*—oh; *etat*—having this; *antaḥ*—as its end; *nṛṇām*—of humans; *kleśaḥ*—the troubles; *yat*—that; *bhavān*—Your good self; *akṣi*—to the eyes; *go-caraḥ*—visible.

TRANSLATION

O Lord, You are that Supreme Soul, and we are Your servants. How shall we serve You? My Lord, simply seeing You puts an end to all the troubles of human life.

TEXT 50

श्रीशुक उवाच
तदुक्तमित्युपाकर्ण्य
भगवान् प्रणतार्तिहा
गृहीत्वा पाणिना पाणिं
प्रहसंस्तमुवाच ह

śrī-śuka uvāca
tad-uktam ity upākārṇya
bhagavān praṇatārti-hā
grhītvā pāṇinā pāṇim
prahasams tam uvāca ha

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; *tat*—by him (Śrutadeva);

uktam—what was spoken; *iti*—thus; *upākarṇya*—hearing; *bhagavān*—the Supreme Lord; *praṇata*—of the surrendered; *ārti*—of distress; *hā*—the destroyer; *gṛhītvā*—taking; *pāṇinā*—with His hand; *pāṇim*—his hand; *prahasan*—smiling broadly; *tam*—to him; *uvāca ha*—said.

TRANSLATION

Śrī Śukadeva Gosvāmī said: After hearing Śrutadeva speak these words, the Supreme Personality of Godhead, who relieves His surrendered devotees' distress, took Śrutadeva's hand in His own and, smiling, spoke to him as follows.

PURPORT

Ācārya Viśvanātha comments that Lord Kṛṣṇa took Śrutadeva's hand and smiled as a gesture of friendship, to tell Him, "Yes, you know the truth about Me, and I also know all about you. So now I will tell you something special."

TEXT 51

श्रीभगवानुवाच
ब्रह्मंस्तेऽनुग्रहार्थाय
सम्प्राप्तान् विद्वद्यमून्मुनीन्
सञ्चरन्ति मया लोकान्
पुनन्तः पादरेणुभिः

śrī-bhagavān uvāca
brahmaṁs te 'nugrahārthāya
samprāptān viddhy amūn munīn
sañcaranti mayā lokān

punantaḥ pāda-reṇubhiḥ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *brahman*—O *brāhmaṇa*; *te*—your; *anugraha*—of bestowing benedictions; *arthāya*—for the purpose; *samprāptān*—come; *viddhi*—you should know; *amūn*—these; *munīn*—sages; *sañcaranti*—they wander; *mayā*—together with Me; *lokān*—all the worlds; *punantaḥ*—purifying; *pāda*—of their feet; *reṇubhiḥ*—with the dust.

TRANSLATION

The Supreme Lord said: My dear *brāhmaṇa*, you should know that these great sages have come here just to bless you. They travel throughout the worlds with Me, purifying them with the dust of their feet.

PURPORT

Śrīla Śrīdhara Svāmī explains that Lord Kṛṣṇa thought Śrutadeva had shown too much reverence to Him and not enough to the sages, and thus He turned the *brāhmaṇa*'s attention to them.

TEXT 52

देवाः क्षेत्राणि तीर्थानि
दर्शनस्पर्शनार्चनैः
शनैः पुनन्ति कालेन
तदप्यर्हत्तमेक्षया

devāḥ kṣetrāṇi tīrthāni
darśana-sparśanārcanaiḥ

*śanaiḥ punanti kālēna
tad apy arhattamekṣayā*

SYNONYMS

devāḥ—temple deities; *kṣetrāṇi*—pilgrimage sites; *tīrthāṇi*—and sacred rivers; *darśana*—by being seen; *sparsana*—being touched; *arcanaiḥ*—and being worshiped; *śanaiḥ*—gradually; *punanti*—purify; *kālēna*—with time; *tat api*—the same; *arhat-tama*—of those (*brāhmaṇas*) who are most worshipable; *īkṣayā*—by the glance.

TRANSLATION

One can gradually become purified by seeing, touching and worshiping temple deities, places of pilgrimage and holy rivers. But one can attain the same result immediately simply by receiving the glance of exalted sages.

PURPORT

Rather than remaining in seclusion and concentrating on their own perfection, Vaiṣṇava *brāhmaṇas* of the highest order dedicate their lives to sharing the benediction of the Lord's devotional service. In the words of the sons of King Prācīnabarhi:

*teṣāṁ vicaratām padbhyām
tīrthānām pāvanecchayā
bhītasya kiṁ na roceta
tāvakānām samāgamaḥ*

"Dear Lord, Your personal associates, Your devotees, wander all over the world to purify even the holy places of pilgrimage. Is not such activity pleasing to those who are actually afraid of material existence?" (SB 4.30.37) And Prahlāda Mahārāja says,

*prāyeṇa deva munayaḥ sva-vimukti-kāmā
maunaṁ caranti vijane na parārtha-niṣṭhāḥ
naitān vihāya kṛpaṇān vimumukṣa eko
nānyaṁ tvad asya śaraṇam bhramato 'nupaśye*

"My dear Lord Nṛsiṁhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or the forest to meditate with vows of silence [*mauna-vrata*]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet." (SB 7.9.44)

TEXT 53

ब्राह्मणो जन्मना श्रेयान्
सर्वेषाम्प्राणिनामिह
तपसा विद्यया तुष्ट्या
किमु मत्कलया युतः

*brāhmaṇo janmanā śreyān
sarveṣām prāṇinām iha
tapasā vidyayā tuṣṭyā
kim u mat-kalayā yutaḥ*

SYNONYMS

brāhmaṇaḥ—a *brāhmaṇa*; *janmanā*—by his birth; *śreyān*—the best; *sarveṣām*—of all; *prāṇinām*—living beings; *iha*—in this world; *tapasā*—by his

austerity; *vidyayā*—by his learning; *tuṣṭyā*—by his satisfaction; *kim u*—what more, then; *mat*—upon Me; *kalayā*—with loving meditation; *yutaḥ*—endowed.

TRANSLATION

By his very birth, a *brāhmaëa* is the best of all living beings in this world, and he becomes even more exalted when he is endowed with austerity, learning and self-satisfaction, what to speak of devotion to Me.

TEXT 54

न ब्राह्मणान्मे दयितं
रूपमेतच्चतुर्भुजम्
सर्ववेदमयो विप्रः
सर्वदेवमयो ह्यहम्

*na brāhmaṇān me dayitaṁ
rūpam etac catur-bhujam
sarva-veda-mayo vipraḥ
sarva-deva-mayo hy aham*

SYNONYMS

na—not; *brāhmaṇāt*—than a *brāhmaṇa*; *me*—to Me; *dayitam*—more dear; *rūpam*—personal form; *etat*—this; *catur-bhujam*—four-armed; *sarva*—all; *veda*—the Vedas; *mayāḥ*—comprising; *vipraḥ*—a learned *brāhmaṇa*; *sarva*—all; *deva*—the demigods; *mayāḥ*—comprising; *hi*—indeed; *aham*—I.

TRANSLATION

Even My own four-armed form is no dearer to Me than a *brāhmaëa*. Within himself a learned *brāhmaëa* comprises all the *Vedas*, just as within Myself I comprise all the demigods.

PURPORT

It is understood from the Vedic science of epistemology, the *Nyāya-śāstra*, that knowledge of an object (*prameya*) depends on a valid means of knowing (*pramāṇa*). The Supreme Personality of Godhead can be known only by means of the *Vedas*, and thus He relies on the *brāhmaṇa* sages, who are the *Vedas* personified, to reveal Him in this world. Even though Lord Kṛṣṇa embodies all the demigods and *viṣṇu-tattva* expansions of Nārāyaṇa, He considers Himself obliged to the *brāhmaṇas*.

TEXT 55

दुष्प्रज्ञा अविदित्वैवम्
अवजानन्त्यसूयवः
गुरुं मां विप्रमात्मानम्
अर्चादाविज्यदृष्टयः

*duṣprajñā aviditvaivam
avajānanti asūyavaḥ
gurum mām vipram ātmānam
arcādāv ijya-dṛṣṭayaḥ*

SYNONYMS

duṣprajñāḥ—those of corrupted intelligence; *aviditvā*—failing to understand; *evam*—in this way; *avajānanti*—neglect; *asūyavaḥ*—and behave enviously toward; *gurum*—their spiritual master; *mām*—Me; *vipram*—the learned

brāhmaṇa; *ātmānam*—their own self; *arcā-ādaū*—in the visibly manifest Deity of the Lord; *ijya*—as being worshipable; *dr̥ṣṭayaḥ*—whose vision.

TRANSLATION

Ignorant of this truth, foolish people neglect and enviously offend a learned *brāhmaëa*, who, being nondifferent from Me, is their spiritual master and very self. They consider worshipable only such obvious manifestations of divinity as My Deity form.

TEXT 56

चराचरमिदं विश्वं
भावा ये चास्य हेतवः
मद्रूपाणीति चेतस्य
आधत्ते विप्रो मदीक्षया

carācaram idam viśvam
bhāvā ye cāsyā hetavaḥ
mad-rūpāṇīti cetasy
ādhatte vipro mad-īkṣayā

SYNONYMS

cara—moving; *acaram*—and nonmoving; *idam*—this; *viśvam*—universe; *bhāvāḥ*—elemental categories; *ye*—which; *ca*—and; *asya*—its; *hetavaḥ*—sources; *mat*—My; *rūpāṇi*—forms; *iti*—such a thought; *cetasi*—within his mind; *ādhatte*—maintains; *vipraḥ*—a *brāhmaṇa*; *mat*—of Me; *īkṣayā*—by his perception.

TRANSLATION

Because he has realized Me, a *brāhmaëa* is firmly fixed in the knowledge that everything moving and nonmoving in the universe, and also the primary elements of its creation, are all manifest forms expanded from Me.

TEXT 57

तस्माद् ब्रह्मऋषीनेतान्
ब्रह्मन्मच्छ्रद्धयार्चय
एवं चेदर्चितोऽस्म्यद्वा
नान्यथा भूरिभूतिभिः

*tasmād brahma-ṛṣīn etān
brahman mac-chraddhayārcaya
evam ced arcito 'smy addhā
nānyathā bhūri-bhūtibhiḥ*

SYNONYMS

tasmāt—therefore; *brahma-ṛṣīn*—*brāhmaṇa* sages; *etān*—these; *brahman*—O *brāhmaṇa* (Śrutadeva); *mat*—(as you have) for Me; *śraddhayā*—with faith; *arcaya*—just worship; *evam*—thus; *cet*—if (you do); *arcitaḥ*—worshiped; *asmi*—I will be; *addhā*—directly; *na*—not; *anyathā*—otherwise; *bhūri*—vast; *bhūtibhiḥ*—with riches.

TRANSLATION

Therefore you should worship these *brāhmaëa* sages, O *brāhmaëa*, with the same faith you have in Me. If you do so, you will worship Me directly, which

you cannot do otherwise, even with offerings of vast riches.

TEXT 58

श्रीशुक उवाच
स इत्थं प्रभुनादिष्टः
सहकृष्णान्द्विजोत्तमान्
आराध्यैकात्मभावेन
मैथिलश्चाप सद्गतिम्

śrī-śuka uvāca
sa ittham prabhunādiṣṭaḥ
saha-kṛṣṇān dvijottamān
ārādhyaikātma-bhāvena
maithilāś cāpa sad-gatim

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *saḥ*—he (Śrutadeva); *ittham*—in this manner; *prabhunā*—by his Lord; *ādiṣṭaḥ*—instructed; *saha*—accompanying; *kṛṣṇān*—Lord Kṛṣṇa; *dvija*—the *brāhmaṇas*; *uttamān*—most exalted; *ārādhya*—by worshiping; *eka-ātma*—single-minded; *bhāvena*—with devotion; *maithilāḥ*—the King of Mithilā; *cā*—also; *āpa*—attained; *sat*—transcendental; *gatim*—the ultimate destination.

TRANSLATION

Śrī Śuka said: So instructed by his Lord, with single-minded devotion Śrutadeva worshiped Śrī Kṛṣṇa and the topmost *brāhmaṇas* accompanying Him, and King Bahulāśva did the same. Thus both Śrutadeva and the King attained

the ultimate transcendental destination.

TEXT 59

एवं स्वभक्तयो राजन्
भगवान् भक्तभक्तिमान्
उषित्वादिश्य सन्मार्गं
पुनर्द्वारवतीमगात्

*evam sva-bhaktayo rājan
bhagavān bhakta-bhaktimān
uṣitvādiśya san-mārgam
punar dvāravatīm agāt*

SYNONYMS

evam—thus; *sva*—His; *bhaktayoḥ*—with the two devotees; *rājan*—O King (Parīkṣit); *bhagavān*—the Supreme Lord; *bhakta*—to His devotees; *bhakti-man*—who is devoted; *uṣitvā*—staying; *ādiśya*—teaching; *sat*—of pure saints; *mārgam*—the path; *punaḥ*—again; *dvāravatīm*—to Dvārakā; *agāt*—He went.

TRANSLATION

O King, thus the Personality of Godhead, who is devoted to His own devotees, stayed for some time with His two great devotees Śrutadeva and Bahulāśva, teaching them the behavior of perfect saints. Then the Lord returned to Dvārakā.

PURPORT

In his narration of this pastime in *Kṛṣṇa, the Supreme Personality of Godhead*, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda concludes, "The instruction we receive from this incident is that King Bahulāśva and Śrutadeva the *brāhmaṇa* were accepted by the Lord on the same level because both were pure devotees. This is the real qualification for being recognized by the Supreme Personality of Godhead. Because it has become the fashion of this age to become falsely proud of having taken birth in the family of a *kṣatriya* or a *brāhmaṇa*, we see persons without any qualification claiming to be *brāhmaṇa* or *kṣatriya* or *vaiśya*. But as it is stated in the scriptures, *kalau śūdra-sambhava*: 'In this age of Kali, everyone is born a *śūdra*.' This is because there is no performance of the purificatory process known as *saṁskāras*, which begin from the time of the mother's pregnancy and continue up to the point of the individual's death. No one can be classified as a member of a particular caste, especially of a higher caste—*brāhmaṇa*, *kṣatriya* or *vaiśya*—simply by birthright. If one is not purified by the process of the seed-giving ceremony, or Garbhādhāna-saṁskāra, he is immediately classified among the *śūdras*, because only the *śūdras* do not undergo this purificatory process. Sex life without the purificatory process of Kṛṣṇa consciousness is merely the seed-giving process of the *śūdras* or the animals. But Kṛṣṇa consciousness is the highest perfection, by which everyone can come to the platform of a Vaiṣṇava. This includes having all the qualifications of a *brāhmaṇa*. The Vaiṣṇavas are trained to become freed from the four kinds of sinful activities—illicit sex, indulgence in intoxicants, gambling and eating animal foodstuffs. No one can be on the brahminical platform without having these preliminary qualifications, and without becoming a qualified *brāhmaṇa*, one cannot become a pure devotee."

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighty-sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "Arjuna Kidnaps Subhadrā, and Kṛṣṇa Blesses His Devotees."

87. The Prayers of the Personified *Vedas*

This chapter presents the prayers by the personified *Vedas* glorifying the personal and impersonal aspects of Lord Nārāyaṇa.

King Parīkṣit asked Śrīla Śukadeva Gosvāmī how the *Vedas* can directly refer to the Supreme Absolute Truth, Brahman, since the *Vedas* deal with the material realm governed by the three modes of nature and Brahman is completely transcendental to these modes. In reply, Śukadeva Gosvāmī described an ancient encounter between Śrī Nārāyaṇa Ṛṣi and Nārada Muni at Badarikāśrama. Traveling to that sacred hermitage, Nārada found the Lord surrounded by exalted residents of the nearby village of Kalāpa. After bowing down to Nārāyaṇa Ṛṣi and His associates, Nārada submitted this same question to Him. In reply, Nārāyaṇa Ṛṣi related an account of how this very question had been discussed long ago among the great sages living on Janaloka. Once these sages, feeling inquisitive about the nature of the Absolute Truth, chose Sanandana Kumāra to speak on the subject. Sanandana told them how the numerous personified *Vedas*, appearing as the first emanations from the breathing of Lord Nārāyaṇa, recited prayers for His glorification just before the creation. Sanandana then proceeded to recite these elaborate prayers.

The residents of Janaloka were perfectly satisfied upon hearing Sanandana recite the prayers of the personified *Vedas*, which enlightened them about the true nature of the Supreme Absolute Truth, and they honored Sanandana with their worship. Nārada Muni was equally satisfied to hear this account from Śrī Nārāyaṇa Ṛṣi. Thus Nārada offered his obeisances to the Lord and then went to see his disciple Vedavyāsa, to whom he explained everything he had heard.

TEXT 1

श्रीपरीक्षिदुवाच
ब्रह्मन् ब्रह्मण्यनिर्देश्ये
निर्गुणे गुणवृत्तयः
कथं चरन्ति श्रुतयः
साक्षात्सदसतः परे

śrī-parīkṣid uvāca
brahman brahmaṇy anirdeśye
nirguṇe guṇa-vṛttayaḥ
katham caranti śrutayaḥ
sākṣāt sad-asataḥ pare

SYNONYMS

śrī-parīkṣit uvāca—Śrī Parīkṣit said; *brahman*—O *brāhmaṇa* (Śukadeva); *brahmaṇi*—in the Absolute Truth; *anirdeśye*—which cannot be described in words; *nirguṇe*—which has no qualities; *guṇa*—the qualities of material nature; *vṛttayaḥ*—whose scope of action; *katham*—how; *caranti*—function (by referring); *śrutayaḥ*—the *Vedas*; *sākṣāt*—directly; *sat*—to material substance; *asataḥ*—and its subtle causes; *pare*—in that which is transcendental.

TRANSLATION

Śrī Parīkṣit said: O *brāhmaṇa*, how can the *Vedas* directly describe the Supreme Absolute Truth, who cannot be described in words? The *Vedas* are limited to describing the qualities of material nature, but the Supreme is devoid of these qualities, being transcendental to all material manifestations and their

causes.

PURPORT

Before beginning his commentary on this chapter, Śrīla Śrīdhara Svāmī prays:

*vāg-īśā yasya vadane
lakṣmīr yasya ca vakṣasi
yasyāste hṛdaye saṁvit
taṁ nṛṣiṁham ahaṁ bhaje*

"I worship Lord Nṛsiṁha, within whose mouth reside the great masters of eloquence, upon whose chest resides the goddess of fortune, and within whose heart resides the divine potency of consciousness."

*sampradāya-viśuddhy-arthaṁ
svīya-nirbandha-yantritaḥ
śruti-stuti-mita-vyākhyāṁ
kariṣyāmi yathā-mati*

"Desiring to purify my *sampradāya* and being bound by duty, I will briefly comment on the prayers of the personified *Vedas*, to the best of my realization."

*śrīmad-bhāgavatam pūrvaiḥ
sārataḥ sanniṣevitam
mayā tu tad-upasprṣtam
ucchiṣtam upacīyate*

"In as much as *Śrīmad-Bhāgavatam* has already been perfectly honored by my predecessors' explanations, I can only gather together the remnants of what they have honored."

Śrīla Viśvanātha Cakravartī offers his own invocation:

*mama ratna-vaṇig-bhāvaṃ
ratnāny aparicinvataḥ
hasantu santo jihremi
na sva-svānta-vinoda-kṛt*

"The saintly devotees may laugh at me for becoming a jewel merchant though I know nothing about precious jewels. But I feel no shame, for at least I may entertain them."

*na me 'sti vaiduṣy api nāpi bhaktir
virakti-raktir na tathāpi laulyāt
su-durgamād eva bhavāmi veda-
stuty-artha-cintāmaṇi-rāśi-gr̥dhnuḥ*

"Though I have no wisdom, devotion or detachment, I am still greedy to take the philosopher's stone of the *Vedas*' prayers from the fortress in which it is being kept."

*māṃ nīcatāyām aviveka-vāyuḥ
pravartate pātayitum balāc cet
likhāmy ataḥ svāmī-sanātana-śrī-
kṛṣṇāṅghri-bhā-stambha-kṛtāvalambāḥ*

"If the wind of indiscretion—my failure to acknowledge my lowly position—threatens to knock me down, then while writing this commentary I must hold on to the effulgent pillars of the feet of Śrīdhara Svāmī, Sanātana Gosvāmī and Lord Śrī Kṛṣṇa."

*praṇamya śrī-gurum bhūyaḥ
śrī-kṛṣṇaṃ karuṇārṇavam
loka-nāthaṃ jagac-cakṣuḥ*

śrī-śukam tam upāśraye

"Repeatedly bowing down to my divine spiritual master and to Lord Śrī Kṛṣṇa, the ocean of mercy, I take shelter of Śrī Śukadeva Gosvāmī, the protector of the world and its universal eye."

At the end of the preceding chapter, Śukadeva Gosvāmī told Parīkṣit Mahārāja,

*evam sva-bhaktayo rājan
bhagavān bhakta-bhaktimān
uṣitvādiśya san-mārgam
punar dvāravatīm agāt*

"Thus, O King, the Personality of Godhead, who is the devotee of His own devotees, stayed for some time with His two great devotees, teaching them how perfect saints behave. Then He returned to Dvārakā." In this verse the word *san-mārgam* can be understood in at least three ways. In the first, *sat* is taken to mean "devotee of the Supreme Lord," and thus *san-mārgam* means "the path of *bhakti-yoga*, devotional service." In the second, with *sat* meaning "a seeker of transcendental knowledge," *san-mārgam* means "the philosophical path of knowledge," which has impersonal Brahman as its object. And in the third, with *sat* referring to the transcendental sound of the *Vedas*, *san-mārgam* means "the process of following Vedic injunctions." Both the second and the third of these interpretations of *san-mārgam* lead to the question of how the *Vedas* can describe the Absolute Truth.

Śrīla Śrīdhara Svāmī elaborately analyzes this problem in terms of the traditional discipline of Sanskrit poetics: We should consider that words have three kinds of expressive capacities, called *śabda-vṛttis*. These are the different ways a word refers to its meaning, distinguished as *mukhya-vṛtti*, *lakṣaṇā-vṛtti* and *gauṇa-vṛtti*. The *śabda-vṛtti* termed *mukhya* is the primary, literal meaning of a word; this is also known as *abhidhā*, a word's "denotation," or dictionary meaning. *Mukhya-vṛtti* is further divided into two subcategories, namely *rūḍhi*

and *yoga*. A primary meaning is called *rūḍhi* when it is based on conventional usage, and *yoga* when it is derived from another word's meaning by regular etymological rules.

For example, the word *go* ("cow") is an example of *rūḍhi*, since its relation with its literal meaning is purely conventional. The denotation of the word *pācaka* ("chef"), on the other hand, is a *yoga-vṛtti*, through the word's derivation from the root *pac* ("to cook") by addition of the agent suffix *-ka*.

Beside its *mukhya-vṛtti*, or primary meaning, a word can also be used in a secondary, metaphorical sense. This usage is called *lakṣaṇā*. The rule is that a word should not be understood metaphorically if its *mukhya-vṛtti* makes sense in the given context; only after the *mukhya-vṛtti* fails to convey a word's meaning may *lakṣaṇā-vṛtti* be justifiably presumed. The function of *lakṣaṇā* is technically explained in the *kāvya-śāstras* as an extended reference, pointing to something in some way related to the object of the literal meaning. Thus, the phrase *gaṅgāyām ghoṣaḥ* literally means "the cowherd village in the Ganges." But that idea is absurd, so here *gaṅgāyām* should rather be understood by its *lakṣaṇā* to mean "on the bank of the Ganges," the bank being something related to the river. *Gauṇa-vṛtti* is a special kind of *lakṣaṇā*, where the meaning is extended to some idea of similarity. For example, in the statement *simho devadattaḥ* ("Devadatta is a lion"), heroic Devadatta is metaphorically called a lion because of his lionlike qualities. In contrast, the example of the general kind of *lakṣaṇā*, namely *gaṅgāyām ghoṣaḥ*, involves a relationship not of similarity but of location.

In this first verse of the Eighty-seventh Chapter, Parīkṣit Mahārāja expresses doubt as to how the words of the *Vedas* can refer to the Absolute Truth by any of the valid kinds of *śabda-vṛtti*. He asks, *katham sākṣāt caranti*: How can the *Vedas* directly describe Brahman by *rūḍha-mukhya-vṛtti*, literal meaning based on convention? After all, the Absolute is *anirdeśya*, inaccessible to designation. And how can the *Vedas* even describe Brahman by *gauṇa-vṛtti*, metaphor based on similar qualities?

The *Vedas* are *guṇa-vṛttayaḥ*, full of qualitative descriptions, but Brahman is

nirguṇa, without qualities. Obviously, a metaphor based on similar qualities cannot apply in the case of something that has no qualities. Furthermore, Parīkṣit Mahārāja points out that Brahman is *sad-asataḥ param*, beyond all causes and effects. Having no connection with any manifest existence, subtle or gross, the Absolute cannot be expressed by either *yoga-vṛtti*, a meaning derived etymologically, or *lakṣaṇā*, metaphor, since both require some relationship of Brahman to other entities.

Thus King Parīkṣit is puzzled as to how the words of the *Vedas* can directly describe the Absolute Truth.

TEXT 2

श्रीशुक उवाच
बुद्धीन्द्रियमनःप्राणान्
जनानामसृजत्प्रभुः
मात्रार्थं च भवार्थं च
आत्मनेऽकल्पनाय च

śrī-śuka uvāca
buddhīndriya-manaḥ-prāṇān
janānām asṛjat prabhuḥ
mātrārthaṁ ca bhavārthaṁ ca
ātmane 'kalpanāya ca

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *buddhi*—material intelligence; *indriya*—senses; *manaḥ*—mind; *prāṇān*—and vital air; *janāṇām*—of the living entities; *asṛjat*—sent forth; *prabhuḥ*—the Supreme Lord; *mātra*—of sense gratification; *artham*—for the sake; *ca*—and; *bhava*—of birth (and the

activities that follow it); *artham*—for the sake; *ca*—and; *ātmane*—for the soul (and his attainment of happiness in his next life); *akalpanāya*—for his ultimate abandonment of material motives; *ca*—and.

TRANSLATION

Śukadeva Gosvāmī said: The Supreme Lord manifested the material intelligence, senses, mind and vital air of the living entities so that they could indulge their desires for sense gratification, take repeated births to engage in fruitive activities, become elevated in future lives and ultimately attain liberation.

PURPORT

At the dawn of creation, when the conditioned living entities lay dormant within the transcendental body of Lord Viṣṇu, He initiated the process of creation by sending forth the coverings of intelligence, mind and so on for the living entities' benefit. As stated here, Viṣṇu is the independent Lord (*prabhu*), and the living entities are His *jana*, dependents. Thus we should understand that the Lord creates the cosmos entirely for the living entities' sake; compassion is His sole motive.

By providing the living entities with gross and subtle bodies, the Supreme Lord enables them to pursue sense gratification and, in the human form, religiosity, economic development and liberation. In each body the conditioned soul utilizes his senses for enjoyment, and when he comes to the human form he must also discharge various duties assigned to him at the different stages of his life. If he faithfully discharges his duties, he earns more refined and extensive enjoyment in the future; if not, he is degraded. And when the soul eventually hankers to be freed from material life, the path of liberation is always available. Śrīla Viśvanātha Cakravartī comments that in this verse the repeated use of the word *ca* ("and") indicates the importance of all of what the Lord provides—not only the path of liberation, but also the

paths of gradual elevation through religious life and appropriate sense enjoyment.

In all their endeavors the living entities depend on the Lord's mercy for success. Without intelligence, senses, mind and vital air, the living entities cannot achieve anything—neither elevation to heaven, purification through knowledge, perfection of the eightfold meditational yoga, nor pure devotion through following the process of *bhakti-yoga*, beginning with hearing and chanting the names of God.

How, then, if the Supreme arranges all these facilities for the conditioned souls' welfare, can He be impersonal? Far from presenting the Absolute Truth as ultimately impersonal, the *Upaniṣads* speak at great length about His personal qualities. The Absolute described by the *Upaniṣads* is free from all inferior, material qualities, and yet He is omniscient, omnipotent, the master and controller of all, the universally worshipable Lord, He who awards the results of everyone's work, and the reservoir of all eternity, knowledge and bliss. The *Muṇḍaka Upaniṣad* (1.1.9) states, *yaḥ sarva-jñāḥ sa sarva-vid yasya jñāna-mayaṁ tapāḥ*: "He who is all-knowing, from whom the potency of all knowledge comes—He is the wisest of all." In the words of the *Bṛhad-āraṇyaka Upaniṣad* (4.4.22, 3.7.3, and 1.2.4), *sarvasya vāṣī sarvasyeśānaḥ*: "He is the Lord and controller of everyone"; *yaḥ pṛthivyāṁ tiṣṭhan pṛthivyā āntaraḥ*: "He who resides within the earth and pervades it"; and so *'kāmayata bahu syām*: "He desired, 'I will become many.' " Similarly, the *Aitareya Upaniṣad* (3.11) states, *sa aikṣata tat tejo 'srjata*: "He glanced at His potency, who then manifested the creation," while the *Taittirīya Upaniṣad* (2.1.1) declares, *satyaṁ jñānam anantaṁ brahma*: "The Supreme is unlimited truth and knowledge."

The phrase *tat tvam asi*, "You are that" (*Chāndogya Upaniṣad* 6.8.7), is often cited by impersonalists as a confirmation of the absolute identity of the finite *jīva* soul with his creator. Śaṅkarācārya and his followers elevate these words to the status of one of the few *mahā-vākyas*, key phrases they say express the essential purport of Vedānta. The leading thinkers of the standard Vaiṣṇava schools of Vedānta, however, vociferously disagree with this interpretation.

Ācāryas Rāmānuja, Madhva, Baladeva Vidyābhūṣaṇa and others have offered numerous alternative explanations according to a systematic study of the *Upaniṣads* and other *śrutis*.

The question Mahārāja Parīkṣit has submitted here—namely, "How can the *Vedas* directly refer to the Absolute Truth?"—has been answered as follows by Śukadeva Gosvāmī: "The Lord created intelligence and other elements for the sake of the conditioned living beings." A skeptic may object that this answer is irrelevant. But Śukadeva Gosvāmī's answer is not actually irrelevant, as Śrīla Viśvanātha Cakravartī explains. Answers to subtle questions must often be phrased indirectly. As Lord Kṛṣṇa Himself states in His instructions to Uddhava (SB 11.21.35), *parokṣa-vādā ṛṣayaḥ parokṣaṁ mama ca priyam*: "The Vedic seers and *mantras* deal in esoteric terms, and I also am pleased by such confidential descriptions." In the present context, the impersonalists, on whose behalf Parīkṣit Mahārāja asked his question, cannot appreciate the direct answer, so instead Śrīla Śukadeva gives an indirect reply: "You say that Brahman is indescribable by words. But if the Supreme Lord had not created the intelligence, mind and senses, then sound and the other objects of perception would all be just as indescribable as your Brahman. You would have been blind and deaf since birth, and would know nothing about physical forms and sounds, what to speak of the Absolute. So, just as the merciful Lord has given us all faculties of perception for experiencing and describing to others the sensations of sight, sound and so forth, in the same way He may give someone the receptive capacity to realize Brahman. He may, if He chooses, create some extraordinary way for words to function—apart from their ordinary references to material substances, qualities, categories and actions—that will enable them to express the Supreme Truth. He is, after all, the almighty Lord (*prabhu*), and He can easily make the indescribable describable."

Lord Matsya assures King Satyavrata that the Absolute Truth can be known from the words of the *Vedas*:

*madīyaṁ mahimānaṁ ca
paraṁ brahmeti śabditam
vetsyasy anugrahītaṁ me
sampraśnair vivṛtaṁ hṛdi*

"You will be thoroughly advised and favored by Me, and because of your inquiries, everything about My glories, which are known as *paraṁ brahma*, will be manifest within your heart. Thus you will know everything about Me." (SB 8.24.38)

The fortunate soul who has been graced by the Supreme Lord with divine inquisitiveness will ask questions about the nature of the Absolute, and by hearing the answers given by great sages, which are recorded in the Vedic literatures, he will come to understand the Lord as He is. Thus only by the special mercy of the Supreme Person does Brahman become *śabditam*, "literally denoted by words." Otherwise, without the Lord's exceptional grace, the words of the *Vedas* cannot reveal the Absolute Truth.

Śrīla Viśvanātha Cakravartī suggests that the word *buddhi* in this verse spoken by Śukadeva Gosvāmī can indicate the *mahat-tattva*, from which evolve the various expansions of ether (such as sound), which are designated here as *indriya*. *Mātrārtham*, then, means "for the sake of using transcendental sound to describe Brahman," since for that precise purpose the Supreme Lord inspired *prakṛti* to evolve ether and sound.

A further understanding of the purpose of creation is spoken by the words *bhavārtham* and *ātmane kalpanāya* (if the reading *kalpanāya* instead of *akalpanāya* is taken). *Bhavārtham* means "for the good of the living entities." Worship (*kalpanam*) of the Supreme Self (*ātmane*) is the means by which the living entities can fulfill the divine purpose for which they exist. Intelligence, mind and senses are meant to be used for worshiping the Supreme Lord, whether or not the living entity has yet brought them to the stage of transcendental purification.

How both purified and unpurified devotees use their intelligence, mind and senses in worshiping the Lord is described in reference to the following quote from the *Gopāla-tāpanī Upaniṣad* (Pūrva 12):

*sat-puṇḍarīka-nayanam
meghābhaṁ vaidyutāmbaram
dvi-bhujam mauna-mudrāḍhyaṁ
vana-mālinam īśvaram*

"The Supreme Lord, appearing in His two-armed form, had divine lotus eyes, a complexion the color of a cloud, and garments that resembled lightning. He wore a garland of forest flowers, and His beauty was enhanced by His pose of meditative silence." The transcendental intelligence and senses of the Lord's perfect devotees correctly perceive His purely spiritual beauty, and their realizations are echoed in the *Gopāla-tāpanī-śruti*'s comparison of Lord Kṛṣṇa's eyes, body and clothing to a lotus, a cloud and lightning. On the other hand, devotees on the level of *sādhana*, who are in the process of becoming purified, have only barely realized the Supreme Lord's boundless spiritual beauty. Nonetheless, by hearing scriptural passages such as this one from the *Gopāla-tāpanī Upaniṣad*, they engage in contemplating Him to the best of their fledgling ability. Although the neophyte devotees have not yet learned how to fully realize the Lord or meditate steadily on even the effulgence surrounding His body, still they take pleasure in presuming, "We are meditating on our Lord." And the Supreme Lord, moved by the waves of His boundless mercy, Himself thinks, "These devotees are meditating on Me." When their devotion matures, He draws them to His feet to engage in His intimate service. Thus it is concluded that the *Vedas* have access to the personal identity of the Supreme only by His mercy.

TEXT 3

सैषा ह्युपनिषद् ब्राह्मी
पूर्वेषां पूर्वजैर्धृता
श्रद्धया धारयेद्यस्तां
क्षेमं गच्छेदकिञ्चनः

*saiṣā hy upaniṣad brāhmī
pūrveṣāṁ pūrva-jair dhṛtā
śraddhayā dhārayed yas tām
kṣemaṁ gacched akiñcanaḥ*

SYNONYMS

sā eṣā—this same; *hi*—indeed; *upaniṣat*—Upaniṣad, confidential spiritual doctrine; *brāhmī*—related to the Absolute Truth; *pūrveṣāṁ*—of our predecessors (such as Nārada); *pūrva-jaiḥ*—by the predecessors (such as Sanaka); *dhṛta*—meditated upon; *śraddhayā*—with faith; *dhārayet*—meditates; *yaḥ*—whoever; *tām*—upon it; *kṣemaṁ*—ultimate success; *gacchet*—will attain; *akiñcanaḥ*—free from material connection.

TRANSLATION

Those who came before even our ancient predecessors meditated upon this same confidential knowledge of the Absolute Truth. Indeed, anyone who faithfully concentrates on this knowledge will become free from material attachments and attain the final goal of life.

PURPORT

This confidential knowledge concerning the Absolute Truth should not be doubted, since it has been passed down through authoritative lines of learned sages from time immemorial. One who cultivates the science of the Supreme

with reverence, avoiding the distractions of fruitive rituals and mental speculation, will learn to give up the false designations of material body and mundane society, and thus he will become eligible for perfection.

In the opinion of Śrīla Viśvanātha Cakravartī, the first two verses of this chapter can be considered an Upaniṣad on the topic of Brahman. Śukadeva Gosvāmī here disclaims authorship on the grounds that this *Upaniṣad* was spoken previously by Nārada Muni, who himself heard it from Sanaka Kumāra.

TEXT 4

अत्र ते वर्णयिष्यामि
गाथां नारायणान्विताम्
नारदस्य च संवादम्
ऋषेर्नारायणस्य च

*atra te varṇayiṣyāmi
gāthām nārāyaṇānvitām
nāradasya ca saṁvādam
ṛṣer nārāyaṇasya ca*

SYNONYMS

atra—in this connection; *te*—to you; *varṇayiṣyāmi*—I will relate; *gāthām*—an account; *nārāyaṇa-anvitām*—concerning the Supreme Lord, Nārāyaṇa; *nāradasya*—of Nārada; *ca*—and; *saṁvādam*—the conversation; *ṛṣeḥ nārāyaṇasya*—of Śrī Nārāyaṇa Ṛṣi; *ca*—and.

TRANSLATION

In this connection I will relate to you a narration concerning the Supreme

Lord Nārāyaṇa. It is about a conversation that once occurred between Śrī Nārāyaṇa Ṛṣi and Nārada Muni.

PURPORT

Lord Nārāyaṇa is connected in two ways with the following narration: as its speaker and as the subject it describes.

TEXT 5

एकदा नारदो लोकान्
पर्यटन् भगवत्प्रियः
सनातनमृषिं द्रष्टुं
ययौ नारायणाश्रमम्

*ekadā nārado lokān
paryaṭan bhagavat-priyaḥ
sanātanam ṛṣim draṣṭum
yayau nārāyaṇāśramam*

SYNONYMS

ekadā—once; *nāradaḥ*—Nārada Muni; *lokān*—the worlds; *paryaṭan*—traveling about; *bhagavat*—of the Supreme Lord; *priyaḥ*—the beloved; *sanātanam*—primeval; *ṛṣim*—the divine sage; *draṣṭum*—to see; *yayau*—went; *nārāyaṇa-āśramam*—to the hermitage of Lord Nārāyaṇa Ṛṣi.

TRANSLATION

Once, while traveling among the various planets of the universe, the Lord's beloved devotee Nārada went to visit the primeval sage Nārāyaṇa at His

āçrama.

TEXT 6

यो वै भारतवर्षेऽस्मिन्
क्षेमाय स्वस्तये नृणाम्
धर्मज्ञानशमोपेतम्
आकल्पादास्थितस्तपः

*yo vai bhārata-varṣe 'smin
kṣemāya svastaye nṛṇām
dharma-jñāna-śamopetam
ā-kalpād āsthitas tapaḥ*

SYNONYMS

yaḥ—who; *vai*—indeed; *bhārata-varṣe*—in the holy land of Bhārata (India); *asmin*—this; *kṣemāya*—for the welfare in this life; *svastaye*—and for the welfare in the next life; *nṛṇām*—of men; *dharma*—with maintenance of religious standards; *jñāna*—spiritual knowledge; *śama*—and self-control; *upetam*—enriched; *ā-kalpāt*—from the very beginning of Lord Brahmā's day; *āsthitaḥ*—executing; *tapaḥ*—austerities.

TRANSLATION

From the very beginning of Brahmā's day Lord Nārāyaṇa Ṛṣi has been undergoing austere penances in this land of Bhārata while perfectly performing religious duties and exemplifying spiritual knowledge and self-control—all for the benefit of human beings in both this world and the next.

TEXT 7

तत्रोपविष्टमृषिभिः
कलापग्रामवासिभिः
परीतं प्रणतोऽपृच्छद्
इदमेव कुरुद्वह

*tatropaviṣṭam ṛṣibhiḥ
kalāpa-grāma-vāsibhiḥ
parītaṁ praṇato 'pṛcchad
idam eva kurūdvaha*

SYNONYMS

tatra—there; *upaviṣṭam*—sitting; *ṛṣibhiḥ*—by sages; *kalāpa-grāma*—in the village Kalāpa (nearby Badarikāśrama); *vāsibhiḥ*—who resided; *parītam*—surrounded; *praṇataḥ*—bowing down; *apṛcchat*—he asked; *idam eva*—this same (question); *kuru-udvaha*—O most eminent of the Kurus.

TRANSLATION

There Nārada approached Lord Nārāyaṇa Ṛṣi, who was sitting amidst sages of the village of Kalāpa. After bowing down to the Lord, O hero of the Kurus, Nārada asked Him the very same question you have asked me.

TEXT 8

तस्मै ह्यवोचद्भगवान्
ऋषीणां शृण्वतामिदम्
यो ब्रह्मवादः पूर्वेषां

जनलोकनिवासिनाम्

*tasmai hy avocad bhagavān
ṛṣiṇām śṛṇvatām idam
yo brahma-vādaḥ pūrveṣām
jana-loka-nivāsinām*

SYNONYMS

tasmai—to him; *hi*—indeed; *avocat*—spoke; *bhagavān*—the Supreme Lord; *ṛṣiṇām*—the sages; *śṛṇvatām*—as they listened; *idam*—this; *yaḥ*—which; *brahma*—about the Absolute Truth; *vādaḥ*—discussion; *pūrveṣām*—ancient; *jana-loka-nivāsinām*—among the inhabitants of Janaloka.

TRANSLATION

As the sages listened, Lord Nārāyaṇa Ṛṣi related to Nārada an ancient discussion about the Absolute Truth that took place among the residents of Janaloka.

TEXT 9

श्रीभगवानुवाच
स्वायम्भुव ब्रह्मसत्रं
जनलोकेऽभवत्पुरा
तत्रस्थानां मानसानां
मुनीनामूर्ध्वरेतसाम्

*śrī-bhagavān uvāca
svāyambhuva brahma-satram*

*jana-loke 'bhavat purā
tatra-sthānām mānasānām
munīnām ūrdhva-retasām*

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *svāyambhuva*—O son of self-born Brahmā; *brahma*—performed by the utterance of transcendental sound; *satram*—a sacrifice; *jana-loke*—on the planet Janaloka; *abhavat*—occurred; *purā*—in the past; *tatra*—there; *sthānām*—among those who resided; *mānasānām*—born from the mind (of Brahmā); *munīnām*—sages; *ūrdhva*—(flowing) upward; *retasām*—whose semen.

TRANSLATION

The Personality of Godhead said: O son of self-born Brahmā, once long ago on Janaloka, wise sages who resided there performed a great sacrifice to the Absolute Truth by vibrating transcendental sounds. These sages, mental sons of Brahmā, were all perfect celibates.

PURPORT

Śrīla Śrīdhara Svāmī explains that the word *satram* here refers to a Vedic sacrifice in which all the participants are equally qualified to serve as priests. In this instance, each of the sages present in Janaloka could speak equally well on the topic of Brahman.

TEXT 10

श्वेतद्वीपं गतवति
त्वयि द्रष्टुं तदीश्वरम्

ब्रह्मवादः सुसंवृत्तः
श्रुतयो यत्र शेरते
तत्र हायमभूत्प्रश्नस
त्वं मां यमनुपृच्छसि

*śvetadvīpaṁ gataṇat
tvayi draṣṭuṁ tad-īśvaram
brahma-vādaḥ su-saṁvṛttaḥ
śrutayo yatra śerate
tatra hāyam abhūt praśnaḥ
tvam mām yam anupṛcchasi*

SYNONYMS

śvetadvīpaṁ—to Śvetadvīpa; *gataṇati*—having gone; *tvayi*—you (Nārada); *draṣṭuṁ*—to see; *tat*—its; *īśvaram*—Lord (Aniruddha); *brahma*—into the nature of the Supreme; *vādaḥ*—a symposium; *su*—enthusiastically; *saṁvṛttaḥ*—ensued; *śrutayaḥ*—the Vedas; *yatra*—in whom (Lord Aniruddha, also known as Kṣīrodakaśāyī Viṣṇu); *śerate*—lay down to rest; *tatra*—about Him; *ha*—indeed; *ayam*—this; *abhūt*—arose; *praśnaḥ*—question; *tvam*—you; *mām*—of Me; *yam*—which; *anupṛcchasi*—again are asking.

TRANSLATION

At that time you happened to be visiting the Lord on Śvetadvīpa—that Supreme Lord in whom the Vedas lie down to rest during the period of universal annihilation. A lively discussion arose among the sages on Janaloka as to the nature of the Supreme Absolute Truth. Indeed, the same question arose then that you are asking Me now.

TEXT 11

तुल्यश्रुततपःशीलास
तुल्यस्वीयारिमध्यमाः
अपि चक्रुः प्रवचनम्
एकं शुश्रूषवोऽपरे

tulya-śruta-tapaḥ-śilās
tulya-svīyāri-madhyamāḥ
api cakruḥ pravacanam
ekaṁ śuśrūṣavo 'pare

SYNONYMS

tulya—equal; *śruta*—in hearing from the *Vedas*; *tapaḥ*—and performance of penances; *śilāḥ*—whose character; *tulya*—equal; *svīya*—to friends; *ari*—enemies; *madhyamāḥ*—and neutral parties; *api*—although; *cakruḥ*—they made; *pravacanam*—the speaker; *ekaṁ*—one of them; *śuśrūṣavaḥ*—eager listeners; *apare*—the others.

TRANSLATION

Although these sages were all equally qualified in terms of Vedic study and austerity, and although they all saw friends, enemies and neutral parties equally, they chose one of their number to be the speaker, and the rest became eager listeners.

TEXTS 12-13

श्रीसनन्दन उवाच

स्वसृष्टमिदमापीय
शयानं सह शक्तिभिः
तदन्ते बोधयां चक्रुस्
तल्लिङ्गैः श्रुतयः परम्

यथा शयानं संराजं
वन्दिनस्तत्पराक्रमैः
प्रत्यूषेऽभेत्य सुश्लोकैर्
बोधयन्त्यनुजीविनः

*śrī-sanandana uvāca
sva-sṛṣṭam idam āpīya
śayānaṁ saha śaktibhiḥ
tad-ante bodhayāṁ cakrus
tal-liṅgaiḥ śrutayaḥ param
yathā śayānaṁ samrājaṁ
vandinas tat-parākramaiḥ
pratyūṣe 'bhetya su-ślokaḥ
bodhayanty anujīvināḥ*

SYNONYMS

śrī-sanandanaḥ—Śrī Sanandana (the exalted mind-born son of Brahmā who was chosen to reply to the sages' inquiry); *uvāca*—said; *sva*—by Himself; *sṛṣṭam*—created; *idam*—this (universe); *āpīya*—having withdrawn; *śayānam*—lying asleep; *saha*—with; *śaktibhiḥ*—His energies; *tat*—of that (period of universal dissolution); *ante*—at the end; *bodhayāṁ cakruḥ*—they awakened Him; *tat*—His; *liṅgaiḥ*—with (descriptions of) His characteristics; *śrutayaḥ*—the Vedas; *param*—the Supreme; *yathā*—just as;

śayānam—sleeping; *saṁrājam*—a king; *vandinaḥ*—his court poets; *tat*—his; *parākramaiḥ*—with (recitations of) the heroic deeds; *pratyūṣe*—at dawn; *abhetya*—approaching him; *suślokaḥ*—poetic; *bodhayanti*—they awaken; *anujīvinah*—his servants.

TRANSLATION

Śrī Sanandana replied: After the Supreme Lord withdrew the universe He had previously created, He lay for some time as if asleep, and all His energies rested dormant within Him. When the time came for the next creation, the personified Vedas awakened Him by chanting His glories, just as the poets serving a king approach him at dawn and awaken him by reciting his heroic deeds.

PURPORT

At the time of creation, the *Vedas* are the first emanation from the breathing of Lord Mahā-Viṣṇu, and in personified form they serve Him by waking Him from His mystic sleep. This statement made by Sanandana implies that Sanaka and the other sages had asked him the same question that Nārada had asked Nārāyaṇa Ṛṣi and Mahārāja Parīkṣit had asked Śukadeva Gosvāmī. Sanandana refers the question back to the example of the personified *Vedas* themselves in their address to Lord Mahā-Viṣṇu. Even though the *Vedas* knew that the Lord, being omniscient, does not need to be informed of His glories, they enthusiastically took this opportunity to praise Him.

TEXT 14

श्रीश्रुतय ऊचुः
जय जय जह्यजामजित दोषगृभीतगुणां
त्वमसि यदात्मना समवरुद्धसमस्तभगः

अगजगदोकसामखिलशक्त्यवबोधक ते क्वचिदजयात्मना च चरतोऽनुचरेन्निगमः

śrī-śrutaya ūcuḥ
jaya jaya jahy ajām ajita doṣa-grbhīta-guṇām
tvam asi yad ātmanā samavaruddha-samasta-bhagaḥ
aga-jagad-okasām akhila-śakty-avabodhaka te
kvacid ajayātmanā ca carato 'nucaren nigamaḥ

SYNONYMS

śrī-śrutayaḥ ūcuḥ—the Vedas said; jaya-jaya—victory to You, victory to You; jahi—please defeat; ajām—the eternal illusory potency of Māyā; ajita—O unconquerable one; doṣa—to create discrepancies; grbhīta—who has assumed; guṇām—the qualities of matter; tvam—You; asi—are; yat—because; ātmanā—in Your original status; samavaruddha—complete; samasta—in all; bhagaḥ—opulences; aga—nonmoving; jagat—and moving; okasām—of those who possess material bodies; akhila—of all; śakti—the energies; avabodhaka—O You who awaken; te—You; kvacit—sometimes; ajayā—with Your material energy; ātmanā—and with Your internal, spiritual energy; ca—also; carataḥ—engaging; anucaret—can appreciate; nigamaḥ—the Vedas.

TRANSLATION

The śrutis said: Victory, victory to You, O unconquerable one! By Your very nature You are perfectly full in all opulences; therefore please defeat the eternal power of illusion, who assumes control over the modes of nature to create difficulties for conditioned souls. O You who awaken all the energies of the moving and nonmoving embodied beings, sometimes the Vedas can recognize You as You sport with Your material and spiritual potencies.

PURPORT

According to Śrīla Jīva Gosvāmī, the twenty-eight verses of the prayers of the personified *Vedas* (Texts 14-41) represent the opinions of each of the twenty-eight major *śrutis*. These chief *Upaniṣads* and other *śrutis* concern themselves with various approaches to the Absolute Truth, and among them those *śrutis* are supreme which emphasize pure, unalloyed devotional service to the Supreme Personality of Godhead. The *Upaniṣads* direct our attention to the Personality of Godhead by first negating what is distinct from Him and then defining some of His important characteristics.

Śrīla Viśvanātha Cakravartī interprets the first words of this prayer, *jaya jaya*, to mean "please reveal Your superexcellence." The word *jaya* is repeated out of either reverence or joy.

"How should I reveal My excellence?" the Lord might ask.

The *śrutis* answer by requesting Him to mercifully destroy the ignorance of all living beings and attract them to His lotus feet.

The Lord says, "But Māyā, who imposes ignorance on the *jīvas*, is full of good qualities [*gr̥bhīta-guṇām*]. Why should I oppose her?"

"Yes," the *Vedas* answer, "but she has taken on the three modes of nature to bewilder the conditioned souls and make them falsely identify with their material bodies. Her modes of goodness, passion and ignorance, moreover, are tainted [*doṣa-gr̥bhīta*] because You are not manifest in their presence."

The *śrutis* go on to address the Lord as *ajita*, implying that "only You cannot be conquered by Māyā, whereas others, like Brahmā, are defeated by their own faults."

The Lord responds, "But what proof do you have that she cannot conquer Me?"

"The proof lies in the fact that in Your original state You have already realized the perfection of all opulences."

At this point the Lord might object that merely destroying the ignorance of the *jīvas* will not suffice to bring them to His lotus feet, since the *jīva* soul, even after his ignorance is dispelled, cannot attain the Lord without engaging in devotional service. As the Lord states in His own words, *bhaktyāham ekayā grāhyaḥ*: "I am attainable only through devotional service." (SB 11.14.21)

To this objection the *śrutis* reply, "My Lord, O You who awaken all energies, after creating the intelligence and senses of the living entities, You inspire them to work hard and enjoy the fruits of their labor. In addition, by Your mercy You awaken their ability to pursue the progressive paths of knowledge, mystic *yoga* and devotional service, allowing them to advance toward You in Your aspects of Brahman, Paramātmā and Bhagavān, respectively. And when *jñāna*, *yoga* and *bhakti* mature, You empower the living beings to directly realize You in each of Your three aspects."

If the Lord were to ask for authoritative evidence to support this statement by the personified *Vedas*, they humbly reply, "We ourselves are the evidence. On some occasions—such as now, the time of creation—You consort with Your external, Māyā potency, whereas You are always present with Your internal energy. It is at times such as the present, when Your activity is outwardly manifest, that we, the *Vedas*, can recognize You in Your play."

Thus endowed with authority by their personal association with the Supreme Lord, the *śrutis* promulgate the processes of *karma*, *jñāna*, *yoga* and *bhakti* as various means for the conditioned souls to employ their intelligence, senses, mind and vitality in search of the Absolute Truth.

In many places the *Vedas* glorify the transcendental, personal qualities of the Supreme. The following verse appears in the *Śvetāśvatara Upaniṣad* (6.11), the *Gopāla-tāpanī Upaniṣad* (Uttara 97), and the *Brahma Upaniṣad* (4.1):

*eko devaḥ sarva-bhūteṣu gūḍhaḥ
sarva-vyāpī sarva-bhūtāntarātmā
karmādhyaḥ saḥ sarva-bhūtādhivāsaḥ*

sākṣī cetāḥ kevalo nirguṇaś ca

"The one Supreme Lord lives hidden inside all created things. He pervades all matter and sits within the hearts of all living beings. As the indwelling Supersoul, He supervises their material activities. Thus, while having no material qualities Himself, He is the unique witness and giver of consciousness.

The Supreme's personal qualities are further described in the following quotations from the *Upaniṣads*: *Yaḥ sarva-jñāḥ sa sarva-vid yasya jñāna-mayaṁ tapaḥ*. "He who is all-knowing, from whom the potency of all knowledge comes—He is the wisest of all" (*Muṇḍaka Upaniṣad* 1.1.9); *sarvasya vaśī sarvasyeśānaḥ*: "He is the Lord and controller of everyone" (*Bṛhad-āraṇyaka Upaniṣad* 4.4.22); and *yaḥ pṛthivyāṁ tiṣṭhan pṛthivyā āntaro yaṁ pṛthivī na veda*: "He who resides within the earth and pervades it, whom the earth does not know." (*Bṛhad-āraṇyaka Upaniṣad* 3.7.3)

The Lord's role in creation is mentioned in many statements of the *śruti*. The *Bṛhad-āraṇyaka Upaniṣad* (1.2.4) states, *so 'kāmayata bahu syām*: "He desired, 'I will become many.' " "The phrase *so 'kāmayata* ("He desired") here implies that the Lord's personality is eternal, for even prior to the creation the Absolute Truth experienced desire, and desire is an attribute unique to persons. The *Aitareya Upaniṣad* (3.11) similarly states, *sa aikṣata tat-tejo 'sṛjata*: "He saw, and His power sent forth the creation." Here the word *tat-tejaḥ* refers to the Lord's partial expansion Mahā-Viṣṇu, who glances upon Māyā and thus manifests the material creation. Or *tat-tejaḥ* may refer to the Lord's impersonal Brahman feature, His potency of all-pervasive, eternal existence. As described in *Śrī Brahma-saṁhitā* (5.40),

*yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnaṁ
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship Govinda, the primeval Lord, who is endowed with great power. The

glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes."

In summing up this verse, Śrīla Śrīdhara Svāmī prays,

*jaya jayājīta jahy aga-jaṅgamā-
vṛtim ajām upanīta-mṛṣā-guṇām
na hi bhavantam ṛte prabhavanty amī
nigama-gīta-guṇārṇavatā tava*

"All glories, all glories to You, O unconquerable one! Please defeat the influence of Your eternal Māyā, who covers all moving and nonmoving creatures and who rules over the modes of illusion. Without Your influence, all these Vedic *mantras* would be powerless to sing of You as the ocean of transcendental qualities."

TEXT 15

बृहदुपलब्धमेतदवयन्त्यवशेषतया
यत उदयास्तमयौ विकृतेर्मृदि वाविकृतात
अत ऋषयो दधुस्त्वयि मनोवचनाचरितं
कथमयथा भवन्ति भुवि दत्तपदानि नृणाम्

*bṛhad upalabddham etad avayanty avaśeṣatayā
yata udayāstam-ayau vikṛter mṛdi vāvikṛtāt
ata ṛṣayo dadhus tvayi mano-vacanācaritaṁ
katham ayathā bhavanti bhuvi datta-padāni nṛṇām*

SYNONYMS

bṛhat—as the Supreme; *upalabdham*—perceived; *etat*—this (world); *avayanti*—they consider; *avaśeṣatayā*—in terms of its being the all-pervading foundation of existence; *yataḥ*—since; *udaya*—the generation; *astam-ayau*—and dissolution; *vikṛteḥ*—of a transformation; *mṛdi*—of clay; *vā*—as if; *avikṛtāt*—(the Supreme itself) not being subject to transformation; *ataḥ*—therefore; *ṛsayāḥ*—the sages (who compiled the Vedic *mantras*); *dadhuḥ*—placed; *tvayi*—in You; *manaḥ*—their minds; *vacana*—words; *ācaritam*—and actions; *katham*—how; *ayathā*—not as they are; *bhavanti*—become; *bhuvi*—upon the ground; *datta*—placed; *padāni*—the steps; *nṛṇām*—of men.

TRANSLATION

This perceivable world is identified with the Supreme because the Supreme Brahman is the ultimate foundation of all existence, remaining unchanged as all created things are generated from it and at last dissolved into it, just as clay remains unchanged by the products made from it and again merged with it. Thus it is toward You alone that the Vedic sages direct all their thoughts, words and acts. After all, how can the footsteps of men fail to touch the earth on which they live?

PURPORT

There may be some doubt as to whether the Vedic *mantras* are unanimous when identifying the Supreme Personality of Godhead. After all, some *mantras* state, *indro yāto 'vasitasya rājā*: "Indra is the King of all moving and nonmoving beings" (*Ṛg Veda* 1.32.15), while others say, *agnir mūrdhā divaḥ*: "Agni is the chief of the heavens," and yet other *mantras* point to different deities as the Absolute. It would seem, then, that the *Vedas* present a

polytheistic world view.

Answering this doubt, the *Vedas* themselves explain in this verse that there can be only one source of universal creation, called Brahman or Bṛhat, "the greatest," which is the singular truth underlying and pervading all existence. No finite deity like Indra or Agni can fulfill this unique role, nor would the *śrutis* be so ignorant as to propose such an idea. As indicated here by the word *tvayi*, Lord Viṣṇu alone is the Absolute Truth. Indra and other demigods may be glorified in various ways, but they possess only those powers Lord Śrī Viṣṇu has granted them.

The Vedic sages understand that this entire world—including Indra, Agni, and everything else perceivable by the eyes, ears and other senses—is identical with the one Supreme Truth, the Personality of Godhead, who is called Bṛhat, "the greatest," because He is *avaśeṣa*, "the ultimate substance that remains." From the Lord everything expands at creation, and into Him everything dissolves at annihilation. He exists before and after the material manifestation as the constant basis, known to philosophers as the "ingredient cause," *upādāna*. Despite the fact that countless manifestations emanate from Him, the Supreme Lord exists eternally unchanged—an idea the *śrutis* specifically emphasize here with the word *avikṛtāt*.

The words *mṛdi vā* ("as in the case of clay") allude to a famous analogy spoken by Udālaka to his son Śvetaketu in the *Chāndogya Upaniṣad* (6.4.1): *vācārambhanam vikāro nāmadheyam mṛttikety eva satyam*. "The objects of the material world exist merely as names, transformations defined by language, whereas the ingredient cause, like the clay from which pots are made, is the actual reality." A mass of clay is the ingredient cause of various pots, statues and so on, but the clay itself remains in its essence unchanged. Eventually, the pots and other objects will be destroyed and return to the clay from which they came. Similarly, the Supreme Lord is the total ingredient cause, yet He remains eternally untouched by transformation. This is the purport of the statement *sarvam khalv idam brahma*: "Everything is Brahman." (*Chāndogya Upaniṣad* 3.14.1) Wondering at this mystery, the great devotee Gajendra

prayed,

*namo namas te 'khila-kāraṇāya
niṣkāraṇāyādbhuta-kāraṇāya*

"Obeisances again and again to You, the source of all creation. You are the inconceivable cause of all causes, and of You there is no other cause." (SB 8.3.15)

Prakṛti, material nature, is often considered the ingredient cause of creation, in Western science as well as in the *Vedas*. This does not contradict the higher fact of the Supreme Lord's being the final cause, since *prakṛti* is His energy, and is herself subject to change. In *Śrīmad-Bhāgavatam* (11.24.19), Lord Kṛṣṇa says,

*prakṛtir yasyopādānam
ādhāraḥ puruṣaḥ paraḥ
sato 'bhivyañjakaḥ kālo
brahma tat tritayaṁ tv aham*

"The material universe is real, having *prakṛti* as its original ingredient and final state. Lord Mahā-Viṣṇu is the resting place of nature, which becomes manifest by the power of time. Thus nature, the almighty Viṣṇu and time are not different from Me, the Supreme Absolute Truth." *Prakṛti*, however, undergoes transformation, while her Lord, the supreme *puruṣa*, does not. *Prakṛti* is the Personality of Godhead's external energy, but He has another energy—His internal energy—which is *svarūpa-bhūtā*, nondifferent from His very essence. The Lord's internal energy, like Himself, is never subject to material change.

Therefore the *mantras* of the *Vedas*, along with the *ṛṣis* who have received these *mantras* in meditation and transmitted them for the benefit of mankind, direct their attention primarily toward the Personality of Godhead. The Vedic sages direct the activities of their mind and words—that is to say, the inner as well as the literal meaning (*abhidhā-vṛtti*) of their utterances—first of all

toward Him, and only secondarily toward separated transformations of *prakṛti*, such as Indra and other demigods.

Just as a man's footsteps, whether placed on mud, stone or bricks, cannot fail to touch the surface of the earth, so whatever the *Vedas* discuss within the realm of material generation, they relate to the Absolute Truth. Mundane literature describes limited phenomena, disregarding the relation of its subjects to the total reality, but the *Vedas* always focus their perfect vision on the Supreme. As the *Chāndogya Upaniṣad* affirms in its statements *mṛttikety eva satyam and sarvaṁ khalv idaṁ brahma*, reality is understood properly when everything is seen to be dependent on Brahman, the Absolute, for its existence. Brahman alone is real, not because nothing we see in this world is real, but because Brahman is the absolute, final cause of everything. Thus the word *satyam*, as used in the phrase *mṛttikety eva satyam*, has been defined in another context as "ingredient cause" by no less an authority than Lord Kṛṣṇa Himself:

*yad upādāya pūrvas tu
bhāvo vikurute param
ādir anto yadā yasya
tat satyam abhidhīyate*

"A material object, itself composed of an essential ingredient, creates another material object through transformation. In this way one created object becomes the cause and basis of another created object. A particular thing may be called real in that it possesses the basic nature of another object that constitutes its cause and original state." (SB 11.24.18)

Explaining the word *Brahman*, Śrīla Prabhupāda writes in *Kṛṣṇa, the Supreme Personality of Godhead*, "The word *Brahman* indicates the greatest of all and the maintainer of everything. The impersonalists are attracted by the greatness of the sky, but because of their poor fund of knowledge they are not attracted by the greatness of Kṛṣṇa. In our practical life, however, we are attracted by the greatness of a person and not by the greatness of a big

mountain. Actually the term *Brahman* actually applies to Kṛṣṇa only; therefore in the *Bhagavad-gītā* Arjuna admitted that Lord Kṛṣṇa is the Parabrahman, or the supreme rest of everything.

"Kṛṣṇa is the Supreme Brahman because of His unlimited knowledge unlimited potencies, unlimited strength, unlimited influence, unlimited beauty and unlimited renunciation. Therefore the word *Brahman* can be applied to Kṛṣṇa only. Arjuna affirms that because the impersonal Brahman is the effulgence emanating as rays of Kṛṣṇa's transcendental body, Kṛṣṇa is the Parabrahman. Everything is resting on Brahman, but Brahman itself is resting on Kṛṣṇa. Therefore Kṛṣṇa is the ultimate Brahman, or Parabrahman. The material elements are accepted as inferior energies of Kṛṣṇa because by their interaction the cosmic manifestation takes place, rests on Kṛṣṇa, and after dissolution again enters into the body of Kṛṣṇa as His subtle energy. Kṛṣṇa is therefore the cause of both manifestation and dissolution."

In summary, Śrīla Śrīdhara Svāmī prays,

*druhiṇa-vahni-ravīndra-mukhāmarā
jagad idam na bhavet pṛthag utthitam
bahu-mukhair api mantra-gaṇair ajas
tvam uru-mūrtir ato vinigadyase*

"The demigods, headed by Śiva, Agni, Sūrya and Indra, and indeed all beings in the universe, do not come into existence independently of You. The *mantras* of the *Vedas*, though they speak from various viewpoints, all speak about You, the unborn Lord appearing in numerous forms."

TEXT 16

इति तव सूर्यस्त्र्यधिपतेऽखिललोकमल-
क्षपणकथामृताब्धिभवगाह्य तपांसि जहुः

किमुत पुनः स्वधामविधुताशयकालगुणाः
परम भजन्ति ये पदमजस्रसुखानुभवम्

*iti tava sūrayas try-adhipate 'khila-loka-mala-
kṣapaṇa-kathāmṛtābhim avagāhya tapāmsi jahuh
kim uta punaḥ sva-dhāma-vidhutāśaya-kāla-guṇāḥ
parama bhajanti ye padam ajasra-sukhānubhavam*

SYNONYMS

iti—thus; *tava*—Your; *sūrayaḥ*—wise saints; *tri*—of the three (planetary systems of the universe, or the three modes of nature); *adhipate*—O master; *akhila*—of all; *loka*—the worlds; *mala*—the contamination; *kṣapaṇa*—which eradicates; *kathā*—of discussions; *amṛta*—nectar; *abhim*—into the ocean; *avagāhya*—by diving deeply; *tapāmsi*—their troubles; *jahuh*—have given up; *kim uta*—what to speak; *punaḥ*—moreover; *sva*—their own; *dhāma*—by the power; *vidhuta*—dispelled; *āśaya*—of their minds; *kāla*—and of time; *guṇāḥ*—the (undesirable) qualities; *parama*—O supreme one; *bhajanti*—worship; *ye*—who; *padam*—Your true nature; *ajasra*—uninterrupted; *sukha*—of happiness; *anubhavam*—(in which there is) experience.

TRANSLATION

Therefore, O master of the three worlds, the wise get rid of all misery by diving deep into the nectarean ocean of topics about You, which washes away all the contamination of the universe. Then what to speak of those who, having by spiritual strength rid their minds of bad habits and freed themselves from time, are able to worship Your true nature, O supreme one, finding within it uninterrupted bliss?

PURPORT

According to Śrīla Jīva Gosvāmī, in the previous verse those *śrutis* whose presentation of the Supreme Truth may seem impersonal clarified their true purpose. Now, in the present verse, those who focus exclusively on the divine Personality of Godhead, who speak of His transcendental pastimes, take their turn in praising Him.

Because all the *Vedas* declare the supremacy of the Personality of Godhead as the cause of all causes, discriminating persons should take to His worship. By diving into the ocean of His glories, intelligent devotees help dispel the distress of all souls and loosen their own burning attachment to materialistic life. These advancing devotees gradually give up all material attachment and lose any interest they once had in the troublesome austerities of *karma*, *jñāna* and *yoga*.

Beyond these devotees are the *sūris*, connoisseurs of spiritual truth, who honor the nectarean ocean of the Supreme Lord's glories by immersing themselves fully within it. These mature devotees of the Supreme Lord achieve unimaginable perfection. The Lord, reciprocating their sincere endeavors, empowers them to realize Him in His personal form. Remembering with rapture the Lord's intimate pastimes and entourage, they are automatically freed from the last subtle traces of mental contamination and from sensitivity to the unavoidable pains of disease and old age.

Referring to the purifying power of devotional service, the *śrutis* say, *tad yathā puṣkara-palāśa āpo na śliṣyante evaṁ evaṁ-vidi pāpaṁ karma na śliṣyate*: "Just as water does not adhere to a lotus leaf, so sinful activities do not adhere to one who knows the truth in this way." The *Śatapatha Brāhmaṇa* (14.7.28), *Taittirīya Brāhmaṇa* (3.12.9.8), *Bṛhad-āraṇyaka Upaniṣad* (4.4.28) and *Baudhāyana-dharma-śāstra* (2.6.11.30) all concur: *na karmaṇā lipyate pāpakena*. "One thus avoids becoming tainted by sinful activity."

The *Ṛg Veda* (1.154.1) refers to the Supreme Lord's pastimes as follows:

viṣṇor nu kaṁ vīryāṇi pravocaṁ yaḥ pāṛthivāni vimame rajāṁsi. "Only he may fully enunciate the heroic deeds of Lord Viṣṇu who can count all the particles of dust in the world." Many *śruti-mantras* glorify devotional service to the Lord, such as *eko vaśī sarva-go ye 'nubhajanti dhīrās/ teṣāṁ sukhaṁ śāśvataṁ netareṣāṁ*: "He is the one omnipresent Lord and controller; only those wise souls who worship Him obtain eternal happiness, not anyone else."

In this connection Śrīla Śrīdhara Svāmī prays,

*sakala-veda-gaṇerita-sad-guṇas
tvam iti sarva-manīṣi-janā ratāḥ
tvayi subhadra-guṇa-śravaṇādibhis
tava pada-smaraṇena gata-klamāḥ*

"Because all the *Vedas* describe Your transcendental qualities, all thoughtful persons are attracted to hearing and chanting about Your all-auspicious qualities. Thus by remembering Your lotus feet, they are freed from material distress."

TEXT 17

दृतय इव श्वसन्त्यसुभृतो यदि तेऽनुविधा
महदहमादयोऽण्डमसृजन् यदनुग्रहतः
पुरुषविधोऽन्वयोऽत्र चरमोऽन्नमयादिषु यः
सदसतः परं त्वमथ यदेष्ववशेषमृतम्

*dṛtaya iva śvasanty asu-bhṛto yadi te 'nuvidhā
mahad-aham-ādayo 'ṇḍam asṛjan yad-anugrahataḥ
puruṣa-vidho 'nvayo 'tra caramo 'nna-mayādiṣu yaḥ
sad-asataḥ param tvam atha yad eṣv avaśeṣam ṛtam*

SYNONYMS

ḍṛtayaḥ—bellows; *iva*—as if; *śvasanti*—they breathe; *asu-bhṛtaḥ*—alive; *yadi*—if; *te*—Your; *anuvīdhāḥ*—faithful followers; *mahat*—the total material energy; *aham*—false ego; *ādayaḥ*—and the other elements of creation; *aṇḍam*—the universal egg; *asṛjan*—produced; *yat*—whose; *anugrahataḥ*—by the mercy; *puruṣa*—of the living entity; *vidhaḥ*—according to the particular forms; *anvayaḥ*—whose entrance; *atra*—among these; *caramaḥ*—the ultimate; *anna-maya-ādiṣu*—among the manifestations known as *anna-maya* and so on; *yaḥ*—who; *sat-asataḥ*—from gross and subtle matter; *param*—distinct; *tvam*—You; *atha*—and furthermore; *yat*—which; *eṣu*—among these; *avaśeṣam*—underlying; *ṛtam*—the reality.

TRANSLATION

Only if they become Your faithful followers are those who breathe actually alive, otherwise their breathing is like that of a bellows. It is by Your mercy alone that the elements, beginning with the *mahat-tattva* and false ego, created the egg of this universe. Among the manifestations known as *anna-maya* and so forth, You are the ultimate one, entering within the material coverings along with the living entity and assuming the same forms as those he takes. Distinct from the gross and subtle material manifestations, You are the reality underlying them all.

PURPORT

Life is without purpose for one who remains ignorant of his most well-wishing benefactor and thus fails to worship Him. Such a person's breathing is no better than the breathing of a blacksmith's bellows. The gift of human life is a fortunate opportunity for the conditioned soul, but by turning away from his Lord, the living being commits spiritual suicide.

In the words of Śrī Īśopaniṣad (3),

*asuryā nāma te lokā
andhena tamasāvṛtāḥ
tāṁs te pretyābhigacchanti
ye ke cātma-hano janāḥ*

"The killer of the soul, whoever he may be, must enter into the planets known as the worlds of the faithless, full of darkness and ignorance." *Asuryāḥ* means "to be obtained by demons," and demons are persons who have no devotion for the Supreme Lord, Viṣṇu. This definition is stated in the *Agni Purāṇa*:

*dvau bhūta-sargau loke 'smin
daiva āsura eva ca
viṣṇu-bhakti-para daiva
āsuras tad-viparyayaḥ
[Bg. 16.6]*

"There are two kinds of created beings in this world, godly and demoniac. Those dedicated to the devotional service of Lord Viṣṇu are godly, and those opposed to such service are demoniac."

Similarly, the *Bṛhad-āraṇyaka Upaniṣad* (4.4.15) states, *na cedavedīn mahatī vinaṣṭiḥ. . . ye tad vidur amṛtās te bhavanty athetare duḥkham evopayanti*: "If one does not come to know the Supreme, he must suffer utter destruction.... Those who realize the Supreme become immortal, but others inevitably suffer." A person must revive his Kṛṣṇa consciousness to be relieved of the suffering caused by ignorance, but the process by which this is done need not be difficult, as Lord Kṛṣṇa assures us in *Bhagavad-gītā* (9.34):

*man-manā bhava mad-bhakto
mad-yājī māṁ namaskuru
mām evaiṣyasi yuktvaivam*

ātmānam mat-parāyaṇaḥ

"Engage your mind in always thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me." Despite disqualifications and weaknesses, one need only willingly become *anuvīdha*, the Supreme Lord's trusting and trustworthy servant. The *Kaṭha Upaniṣad* (2.2.13) proclaims,

*nityo nityānām cetanaś cetanānām
eko bahūnām yo vidadhāti kāmān
taṁ pīṭha-gaṁ ye 'nupaśyanti dhīrās
teṣāṁ śāntiḥ śāśvatī netareṣāṁ*

"Among all the eternal, conscious beings, there is one who supplies the needs of everyone else. The wise souls who worship Him in His abode attain everlasting peace. Others cannot."

What is alive, and what is dead? The bodies and minds of materialistic nondevotees seem to display the symptoms of life, but this appearance is deceptive. Actually, the conditioned soul has little control over his own bodily existence. Against his will, he has to excrete waste, get sick from time to time, and eventually age and die. And in his mind he unwillingly suffers anger, hankering and lamentation. Lord Kṛṣṇa describes this situation as *yantrārūḍhāni māyayā* (Bg. 18.61), riding helplessly as a passenger in a mechanical vehicle. The soul undoubtedly is alive, and irrevocably so, but in his ignorance that inner life is covered and forgotten. In its place, the automation of the external mind and body carries out the dictates of the modes of nature, which force one to act in a way altogether irrelevant to the dormant needs of the soul. Calling out to the forgetful prisoners of illusion, the *Śvetāśvatara Upaniṣad* (2.5) urges,

*śṛṇvantu viśve amṛtasya putrā
ā ye dhāmāni divyāni tasthuh*

"All you sons of immortality, hear, you who once resided in the divine kingdom!"

So, on the one hand, what is normally viewed as living—the material body—is in actuality a dead machine being manipulated by the modes of nature. And on the other hand, what the materialist condescendingly views as inert matter meant for exploitation is in its unknown essence connected with a living intelligence vastly more potent than his own. The Vedic civilization recognizes the intelligence behind nature as belonging to demigods who preside over the various elements, and ultimately to the Supreme Lord Himself. Matter, after all, cannot act coherently without the impulse and guidance of a living force. As Kṛṣṇa states in *Bhagavad-gītā* (9.10),

*mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram
hetunānena kaunteya
jagad viparivartate*

"This material nature, which is one of My energies, is working under My direction, O son of Kuntī, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again."

In the beginning of creation, Lord Mahā-Viṣṇu glanced at the dormant material nature, *prakṛti*. Thus awakened, the subtle *prakṛti* began to evolve into more concrete forms: first the *mahat*; then false ego in conjunction with each of *prakṛti*'s three modes; and gradually the various material elements, including intelligence, mind, the senses and the five physical elements with their presiding demigods. Even after becoming separately manifested, however, the deities responsible for the various elements could not work together to produce the perceptible world until Lord Viṣṇu, by His special mercy, once more intervened. This is described in the Third Canto of *Śrīmad-Bhāgavatam* (3.5.38-39):

ete devāḥ kalā viṣṇoḥ

*kāla-māyāṁśa-liṅginaḥ
nānātvāt sva-kriyānīśāḥ
procuḥ prāñjalayo vibhum*

*devā ūcuḥ
nanāma te deva padāravindam
prapanna-tāpopaśamātapatram
yan-mūla-ketā yatayo 'ñjasoru-
saṁsāra-duḥkham bahir utkṣipanti*

"The controlling deities of these physical elements are empowered expansions of Lord Viṣṇu. They are embodied by eternal time under the external energy, and they are His parts and parcels. Because they were entrusted with different functions of universal duties and were unable to perform them, they offered fascinating prayers to the Lord. The demigods said, 'O Lord, Your lotus feet are like an umbrella for the surrendered souls, protecting them from all the miseries of material existence. All the sages under that shelter throw off all material miseries. We therefore offer our respectful obeisances unto Your lotus feet.'"

Hearing the prayers of the assembled demigods of the elements, the Supreme Lord then showed His favor (SB 3.6.1-3):

*iti tāsāṁ sva-śaktīnām
satīnām asametya saḥ
prasupta-loka-tantrāṇām
niśāmya gatim īśvaraḥ*

*kāla-samjñām tadā devīm
bibhrac chaktim urukramaḥ
trayaviṁśati tattvānām
gaṇam yugapad āviśat*

so 'nupraviṣṭo bhagavānś
ceṣṭā-rūpeṇa taṁ gaṇam
bhinnam saṁyojayām āsa
suptam karma prabodhayan

"The Lord thus heard about the suspension of the progressive creative functions of the universe due to the noncombination of His potencies, such as the *mahat-tattva*. The Supreme Powerful Lord then simultaneously entered into the twenty-three elements with the goddess Kālī, His external energy, who alone amalgamates all the different elements. Thus when the Personality of Godhead entered into the elements by His energy, all the living entities were enlivened into different activities, just as one is engaged in his work after awakening from sleep."

In *Kṛṣṇa*, Śrīla Prabhupāda explains the five levels of ego covering the self: "Within the body there are five different departments of existence, known as *anna-maya*, *prāṇa-maya*, *mano-maya*, *viññāna-maya*, and at last *ānanda-maya*. [These are enumerated in the *Brahmānanda-vallī* of the *Taittirīya Upaniṣad*.] In the beginning of life, every living entity is food conscious. A child or an animal is satisfied only by getting nice food. This stage of consciousness, in which the goal is to eat sumptuously, is called *anna-maya*. *Anna* means 'food.' After this one lives in the consciousness of being alive. If one can continue his life without being attacked or destroyed, one thinks himself happy. This stage is called *prāṇa-maya*, or consciousness of one's existence. After this stage, when one is situated on the mental platform, that consciousness is called *mano-maya*. The material civilization is primarily situated in these three stages—*annamaya*, *prāṇa-maya* and *mano-maya*. The first concern of civilized persons is economic development, the next concern is defense against being annihilated, and the next consciousness is mental speculation, the philosophical approach to the values of life.

"If by the evolutionary process of philosophical life one happens to reach to the platform of intellectual life and understands that he is not this material

body, but is a spirit soul, one is situated in the *viññāna-maya* stage. Then by evolution of spiritual life he comes to understand the Supreme Lord, or the Supreme Soul. When one develops his relationship with Him and executes devotional service, that stage of life is called Kṛṣṇa consciousness, the *ānanda-maya* stage. *Ānanda-maya* is the blissful life of knowledge and eternity. As it is said in the *Vedānta-sūtra*, *ānanda-mayo 'bhyāsāt*. The Supreme Brahman and the subordinate Brahman, or the Supreme Personality of Godhead and the living entities, are both joyful by nature. As long as the living entities are situated in the lower four stages of life—*anna-maya*, *prāṇa-maya*, *mano-maya* and *viññāna-maya*—they are considered to be in the material condition of life, but as soon as one reaches the stage of *ānanda-maya* he becomes a liberated soul. This *ānanda-maya* stage is explained in the *Bhagavad-gītā* as the *brahma-bhūta* stage. There it is said that in the *brahma-bhūta* [SB 4.30.20] stage of life there is no anxiety and no hankering. This stage begins when one becomes equally disposed toward all living entities, and it then expands to the stage of Kṛṣṇa consciousness, in which one hankers to render service unto the Supreme Personality of Godhead. This hankering for advancement in devotional service is not the same as hankering for sense gratification in material existence. In other words, hankering remains in spiritual life, but it becomes purified. When our senses are purified, they become freed from all material stages, namely *anna-maya*, *prāṇa-maya*, *mano-maya* and *viññāna-maya*, and they become situated in the highest stage—*ānanda-maya*, or blissful life in Kṛṣṇa consciousness.

"The Māyāvādī philosophers consider *ānanda-maya* to be the state of being merged in the Supreme. To them, *ānanda-maya* means that the Supersoul and the individual soul become one. But the real fact is that oneness does not mean merging into the Supreme and losing one's own individual existence. Merging into the spiritual existence is the living entity's realization of qualitative oneness with the Supreme Lord in His eternity and knowledge aspects. But the actual *ānanda-maya* (blissful) stage is obtained when one is engaged in devotional service. That is confirmed in the *Bhagavad-gītā*: *mad-bhaktiṁ*

labhate parām [Bg. 18.54]. The *brahma-bhūta ānanda-maya* stage is complete only when there is the exchange of love between the Supreme and the subordinate living entities. Unless one comes to this *ānanda-maya* stage of life, his breathing is like the breathing of a bellows in a blacksmith's shop, his duration of life is like that of a tree, and he is no better than the lower animals like the camels, hogs and dogs."

In accompanying the *jīva* within the coverings of *Māyā*, the *Paramātmā* is not bound by karmic entanglement as the *jīva* is. Rather, the Supreme Soul's connection with these coverings is like the apparent connection between the moon and some tree branches it is seen through. The Supersoul is *sad-asataḥ param*, always transcendental to the subtle and gross manifestations of *anna-maya* and so on, although He enters among them as the sanctioning witness of all activities. As their final cause, the Supersoul is in one sense identical with the manifest products of creation, but in His original identity (*svarūpa*) He remains distinct. In this second sense He is the *ānanda-maya* alone, the last of the five *kośas*. Therefore the *śrutis* address Him here as *avaśeṣam*, the residual essence. This is also expressed in the text of the *Taittirīya Upaniṣad* (2.7): *raso vai saḥ*. Within His personal essence, the Supreme Lord enjoys *rasa*, the reciprocation of the mellows of devotional service, and integral to the play of *rasas* is the participation of realized *jīvas*. *Raso vai saḥ, rasam hy evāyaṁ labdhvānandī bhavati*: "He is the embodiment of *rasa*, and the *jīva* who realizes this *rasa* becomes fully ecstatic." Or in the words of the personified *Vedas* praying in this verse, the Supersoul is *ṛtam*, which Śrīla Viśvanātha Cakravartī interprets as here meaning "realized by great sages."

In the opinion of Śrīla Viśvanātha Cakravartī, the last word of all authoritative scripture (*sarvāntima-śruti*) is contained in the aphorism *raso vai saḥ*, which is demonstrably a reference to Lord Śrī Kṛṣṇa as the infinitely expanding embodiment of divine pleasure (*sarva-bṛhattamānanda*). The *Gopāla-tāpanī śruti* (Uttara 96) states, *yo 'sau jāgrat-svapna-suṣuptim atītya turyātīto gopālaḥ*: "Lord Kṛṣṇa, the cowherd, transcends not only the material

consciousness of wakefulness, dream and deep sleep, but also the fourth realm of pure, spiritual awareness." The *ānanda-maya* Supersoul is simply an aspect of the primeval Lord Govinda, as declared by Him, *viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat*: "With a single fragment of Myself I pervade and support this entire universe." (Bg. 10.42)

The *śrutis* thus tactfully assert that even among the various personal forms of Godhead, Kṛṣṇa is supreme. Understanding this, Nārada Muni will later offer obeisances to Lord Kṛṣṇa in the words *namas tasmai bhagavate kṛṣṇāyāmala-kīrtaye* (Text 46), even though He is standing in front of Lord Nārāyaṇa Ṛṣi.

Śrīla Śrīdhara Svāmī concludes his comments on this verse by praying,

*nara-vapuḥ pratipādyā yadi tvayi
śravaṇa-varṇana-saṁsmaraṇādibhiḥ
nara-hare na bhajanti nṛṇām idam
dṛti-vad ucchvasitaṁ viphalam tataḥ*

"O Lord Narahari, persons who have attained this human form live uselessly, merely breathing like bellows, if they fail to worship You by hearing about You, chanting Your glories, remembering You and performing the other devotional practices."

TEXT 18

उदरमुपासते य ऋषिवर्त्मसु कूर्पदृशः
परिसरपद्धतिं हृदयमारुणयो दहरम्
तत उदगादनन्त तव धाम शिरः परमं
पुनरिह यत्समेत्य न पतन्ति कृतान्तमुखे

udaram upāsate ya ṛṣi-vartmasu kūrpa-dṛśaḥ

*parisara-paddhatim hṛdayam āruṇayo daharam
tata udagād ananta tava dhāma śiraḥ paramam
punar iha yat sametya na patanti kṛtānta-mukhe*

SYNONYMS

udaram—the abdomen; *upāsate*—worship; *ye*—who; *ṛṣi*—of sages; *vartmasu*—according to the standard methods; *kūrpa*—gross; *dṛśaḥ*—their vision; *parisara*—from which all the prāṇic channels emanate; *paddhatim*—the node; *hṛdayam*—the heart; *āruṇayaḥ*—the Āruṇi sages; *daharam*—subtle; *tataḥ*—thence; *udagāt*—(the soul) rises up; *ananta*—O unlimited Lord; *tava*—Your; *dhāma*—place of appearance; *śiraḥ*—to the head; *paramam*—the highest destination; *punaḥ*—again; *iha*—into this world; *yat*—which; *sametya*—reaching; *na patanti*—they do not fall down; *kṛta-anta*—of death; *mukhe*—into the mouth.

TRANSLATION

Among the followers of the methods set forth by great sages, those with less refined vision worship the Supreme as present in the region of the abdomen, while the Āruṇis worship Him as present in the heart, in the subtle center from which all the prāṇic channels emanate. From there, O unlimited Lord, these worshipers raise their consciousness upward to the top of the head, where they can perceive You directly. Then, passing through the top of the head toward the supreme destination, they reach that place from which they will never again fall to this world, into the mouth of death.

PURPORT

Here the śrutis who teach meditational yoga glorify the Personality of Godhead. The various processes of yoga are for the most part gradual and full of opportunities for distraction. Authentic methods of yoga, nonetheless, all

aim at meditation on the Supersoul (Paramātmā), whose primary residence is in the region of the heart, alongside the *jīva* soul. This manifestation of Paramātmā in the heart is very subtle and difficult to perceive (*daharam*), and thus only advanced *yogīs* can realize Him there.

Neophyte meditators often practice focusing on the Supersoul's secondary presence in one of the lower centers of vital energy, such as the *mūlādhāra-cakra*, at the base of the spine, the *svādhiṣṭhāna-cakra*, in the area of the navel, or the *maṇipūra-cakra*, in the abdomen. Lord Kṛṣṇa refers to His expansion as Paramātmā in the abdominal *cakra* as follows:

*aham vaiśvānaro bhūtvā
prāṇinam deham āsthitaḥ
prāṇāpāna-samāyuktaḥ
pacāmy annam catur-vidham*

"I am the fire of digestion in the bodies of all living entities, and I join with the air of life, outgoing and incoming, to digest the four kinds of food." (Bg. 15.14) Lord Vaiśvānara presides over digestion and in general bestows the capacity of mobility on animals, humans and demigods. In the judgment of the *śruti*s speaking this verse, those who limit their meditation to this form of the Lord are less intelligent, *kūrpa-dṛśaḥ*, meaning literally "having eyes clouded by dust."

The superior *yogīs* known as *Āruṇis*, on the other hand, worship the Supersoul in His form as the indwelling companion of the *jīva* in the heart, the Lord who endows His dependent with the power of knowledge and inspires him with all varieties of practical intelligence. And just as the physical heart is the center of blood circulation, so the subtle heart—*cakra* is the crossroads of numerous channels of *prāṇa*, called *nāḍīs*, which extend outward to all parts of the body. When these passageways have been sufficiently purified, the *Āruṇi yogīs* can leave the heart region and go upward to the *cakra* at the roof of the brain. *Yogīs* who leave their bodies through this *cakra*, the *brahma-randhra*, go directly to the kingdom of God, from which they need never return to be

reborn. Thus even the unsure process of meditational yoga can bear the fruit of pure devotion if it is followed perfectly.

Śrīla Viśvanātha Cakravartī Ṭhākura cites several śruti-mantras that echo the words of this verse: *udaram brahmeti śārkarākṣā upāsate hṛdayam brahmeti āruṇayo brahmā haivaitā ita ūrdhvam tv evodasarpāt tac-chiro 'śrayate*. "Those whose vision is clouded identify Brahman with the abdomen, while the Āruṇis worship Brahman in the heart. One who is truly Brahman-realized travels upward from the heart to take shelter of the Lord who is manifested at the top of the head."

*śataṁ caikā ca hṛdayasya nāḍyas
tāsāṁ mūrdhānam abhiniṣṛtaikā
tayordhvam āyann amṛtatvam eti
viśvaṁ anyā utkramaṇe bhavanti*

"There are one hundred and one subtle prāṇic channels emanating from the heart. One of these—the *suṣumṇā*—extends to the top of the head. By passing up through this channel, one transcends death. The other channels lead in all directions, to various kinds of rebirth." (Chāndogya Upaniṣad 8.6.6)

The *Upaniṣads* refer repeatedly to the indwelling Paramātmā. Śrī Śvetāśvatara Upaniṣad (3.12-13) describes Him as follows:

*mahān prabhur vai puruṣaḥ
sattvasyaīṣa pravartakaḥ
su-nīrmalām imām prāptim
īśāno jyotir avyayaḥ*

*aṅguṣṭha-mātraḥ puruṣo 'ntar-ātmā
sadā janānām hṛdaye sanniviṣṭaḥ
hṛdā manīṣā manasābhikṣpto
ya etad vidur amṛtās te bhavanti*

"The Supreme Personality of Godhead becomes the Puruṣa to initiate the expansion of this cosmos. He is the perfectly pure goal that yogīs strive to reach, the effulgent and infallible ultimate controller. Measuring the size of a thumb, the Puruṣa is always present as the Supersoul within the hearts of all living beings. By exercising proper intelligence, one can realize Him within the heart; those who learn this method will gain immortality. "

In conclusion, Śrīla Śrīdhara Svāmī prays,

*udarādiṣu yaḥ puṁsām
cintito muni-vartmabhiḥ
hanti mṛtyu-bhayam devo
hṛd-gataṁ tam upāśmahe*

"Let us worship the Supreme Lord, who resides in the heart. When mortal beings think of Him by the standard procedures established by great sages, meditating upon Him in His expansions in the abdomen and other regions of the body, the Lord reciprocates by destroying all fear of death."

TEXT 19

स्वकृतविचित्रयोनिषु विशन्निव हेतुतया
तरतमतश्चकास्स्यनलवत्स्वकृतानुकृतिः
अथ वितथास्वमूष्ववितथां तव धाम समं
विरजधियोऽनुयन्त्यभिविपण्यव एकरसम्

*sva-kṛta-vicitra-yoniṣu viśann iva hetutayā
taratamataś cakāṣsy anala-vat sva-kṛtānukṛtiḥ
atha vitathāsv amūṣv avitathām tava dhāma samam
viraja-dhiyo 'nuyanty abhivipaṇyava eka-rasam*

SYNONYMS

sva—by Yourself; *kṛta*—created; *vicitra*—variegated; *yonīṣu*—within the species of life; *viśan*—entering; *iva*—apparently; *hetutayā*—as their motivation; *taratamataḥ*—according to hierarchies; *cakāssi*—You become visible; *anala-vat*—like fire; *sva*—Your own; *kṛta*—creation; *anukṛtiḥ*—imitating; *atha*—therefore; *vitathāsu*—unreal; *amūṣu*—among these (various species); *avitatham*—not unreal; *tava*—Your; *dhāma*—manifestation; *samam*—undifferentiated; *viraja*—spotless; *dhiyaḥ*—whose minds; *anuyanti*—understand; *abhivipaṇyavaḥ*—those who are free from all material entanglements (*paṇa*); *eka-rasam*—unchanging.

TRANSLATION

Apparently entering among the variegated species of living beings You have created, You inspire them to act, manifesting Yourself according to their higher and lower positions, just as fire manifests differently according to the shape of what it burns. Therefore those of spotless intelligence, who are altogether free from material attachments, realize Your undifferentiated, unchanging Self to be the permanent reality among all these impermanent life forms.

PURPORT

Hearing these prayers of the personified *Vedas*, in which the *śrutis* describe the Supersoul as entering countless varieties of material bodies, a critic may question how the Supreme can do this without becoming limited. Indeed, proponents of Advaita philosophy see no essential distinction between the Supreme Soul and His creation. In the impersonalists' conception, the Absolute has inexplicably gotten itself entrapped by illusion and has thus become first a personal God and then the demigods, humans, animals, plants and finally matter. Śaṅkarācārya and his followers take great pains to cite

Vedic evidence to support this theory of how illusion is imposed on the Absolute. But speaking for themselves, the *Vedas* here answer this objection and refuse to lend their authority to Māyāvāda impersonalism.

The process of creation is technically called *sṛṣṭi*, "sending forth." The Supreme Lord sends forth His variegated energies, and these partake of His nature while remaining distinct from Him. This fact is expressed in the true Vedic philosophy of *acintya-bhedābheda*, the inconceivable, simultaneous oneness and difference of the Supreme Lord and His energies. Thus although each of the multitude of individual souls is a distinct entity, all souls consist of the same spiritual substance as the Supreme. Since they partake of the Supreme Lord's spiritual essence, the *jīvas* are unborn and eternal, just as He is. Lord Kṛṣṇa, speaking to Arjuna on the Battlefield of Kurukṣetra, confirms this:

*na tv evāhaṁ jātu nāsaṁ
na tvaṁ neme janādhīpāḥ
na caiva na bhaviṣyāmaḥ
sarve vayam ataḥ param*

"Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be." (Bg. 2.12) Material creation is a special arrangement for those *jīvas* who choose to separate themselves from the Supreme Lord's service, and thus the creation involves producing an imitation world where they can try to be independent.

After creating the many species of material life, the Supreme Lord expands into His own creation as the Supersoul in order to provide the intelligence and inspiration every living being needs for his day-to-day existence. As stated in the *Taittirīya Upaniṣad* (2.6.2), *tat sṛṣṭvā tad evānuprāviśat*: "After creating this world, He then entered within it." The Lord enters the material world, however, without forming any binding connection to it; this the *śrutis* here declare by the phrase *viśann iva*, "only seeming to enter." *Taratamataś cakāssi* means that the Paramātmā enters the body of every living being, from the great demigod Brahmā down to the insignificant germ, and exhibits differing

degrees of His potency according to each soul's capacity for enlightenment. *Analavat sva-kṛtānukṛtiḥ*: Just as fire ignited in several objects burns according to the different forms of those objects, so the Supreme Soul, entering the bodies of all living creatures, illuminates the consciousness of each conditioned soul according to his individual capacity.

Even in the midst of material creation and destruction, the Lord of all creatures remains eternally unchanged, as expressed here by the word *eka-rasam*. In other words, the Lord eternally maintains His personal form of immeasurable, unalloyed spiritual pleasure. The rare living beings who completely (*abhitas*) disengage themselves from material dealings, or *paṇa* (thereby becoming *abhivipaṇyavaḥ*), come to know the Supreme Lord as He is. Every intelligent person should follow the example of these great souls and beg from them the chance to also be engaged in the Supreme Lord's devotional service.

This prayer is recited by *śrutis* whose mood is similar to that expressed in the following *mantra* of the *Śvetāśvatara Upaniṣad* (6.11):

*eko devaḥ sarva-bhūteṣu gūḍhaḥ
sarva-vyāpī sarva-bhūtāntarātmā
karmādhyakṣaḥ sarva-bhūtādhivāsaḥ
sākṣī cetā kevalo nirguṇaś ca*

"The one Supreme Lord lives hidden inside all created things. He pervades all matter and sits within the hearts of all living beings. As the indwelling Supersoul, He supervises their material activities. Thus, while having no material qualities Himself, He is the unique witness and giver of consciousness."

Śrīla Śrīdhara Svāmī submits his own prayer:

*sva-nirmiteṣu kāryeṣu
tāratamya-vivarjitam
sarvānusyūta-san-mātram*

bhagavantam bhajāmahe

"Let us worship the Supreme Lord, who enters the products of His own creation yet remains aloof from their superior and inferior material gradations. He is the pure, undifferentiated existence pervading everything."

TEXT 20

स्वकृतपुरेष्वमीष्वबहिरन्तरसंवरणं
तव पुरुषं वदन्त्यखिलशक्तिधृतोऽशकृतम्
इति नृगतिं विविच्य कवयो निगमावपनं
भवत उपासतेऽङ्घ्रिमभवम्भुवि विश्वसिताः

*sva-kṛta-pureṣv amīṣv abahir-antara-saṁvaraṇam
tava puruṣam vadanty akhila-śakti-dhṛto 'mśa-kṛtam
iti nṛ-gatiṁ vivicya kavayo nigamāvaṇanam
bhavata upāsate 'ṅghrim abhavam bhuvi viśvasitāḥ*

SYNONYMS

sva—by himself; *kṛta*—created; *pureṣu*—in the bodies; *amīṣu*—these; *abahiḥ*—not externally; *antara*—or internally; *saṁvaraṇam*—whose factual envelopment; *tava*—Your; *puruṣam*—living entity; *vadanti*—(the Vedas) say; *akhila*—of all; *śakti*—energies; *dhṛtaḥ*—of the possessor; *aṁśa*—as the expansion; *kṛtam*—manifested; *iti*—in this manner; *nṛ*—of the living entity; *gatiṁ*—the status; *vivicya*—ascertaining; *kavayaḥ*—learned sages; *nigama*—of the Vedas; *āvaṇanam*—the field in which all offerings are sown; *bhavataḥ*—Your; *upāsate*—they worship; *aṅghrim*—the feet; *abhavam*—which cause the cessation of material existence; *bhuvi*—on the earth; *viśvasitāḥ*—having developed faith.

TRANSLATION

The individual living entity, while inhabiting the material bodies he has created for himself by his *karma*, actually remains uncovered by either gross or subtle matter. This is so because, as the *Vedas* describe, he is part and parcel of You, the possessor of all potencies. Having determined this to be the status of the living entity, learned sages become imbued with faith and worship Your lotus feet, to which all Vedic sacrifices in this world are offered, and which are the source of liberation.

PURPORT

Not only does the Supreme Lord remain totally uncontaminated when He resides within the material bodies of the conditioned souls, but even the infinitesimal *jīva* souls are never directly touched by the coverings of ignorance and lust they acquire while passing through repeated cycles of birth and death. Thus the *Taittirīya Upaniṣad* (3.10.5) proclaims, *sa yaś cāyaṁ puruṣe yaś cāsāv āditye sa ekaḥ*: "The soul of the embodied living being is one with Him who stands within the sun. " Similarly, the *Chāndogya Upaniṣad* (6.8.7) teaches, *tat tvam asi*: "You are nondifferent from that Supreme Truth."

In this prayer, the personified *Vedas* refer to the finite enjoyer of material bodies (the *jīva* soul) as an expansion of the transcendental reservoir of all potencies, the Supreme Lord. The term *aṁśa-kṛtam*, "made as His portion," must be properly understood, however, in this context. The *jīva* is not created at any time, nor is he the same kind of expansion of the Lord as the omnipotent *viṣṇu-tattva* expansions. The Supreme Soul is the proper object of all worship, and the subordinate *jīva* soul is meant to be His worshiper. The Supreme Lord enacts His pastimes by showing Himself in innumerable aspects of His personality, whereas the *jīva* is forced to change bodies whenever his accumulated karmic reactions so dictate. According to *Śrī Nārada Pañcarātra*,

*yat taṭa-sthaṁ tu cid-rūpaṁ
sva-saṁvedyād vinirgatam
rañjitaṁ guṇa-rāgeṇa
sa jīva iti kathyate*

"The marginal potency, who is spiritual by nature, who emanates from the self-cognizant *saṁvit* energy, and who becomes tainted by his attachment to the modes of material nature, is called the *jīva*."

Although the *jīva* soul is also an expansion of Lord Kṛṣṇa, he is distinguished from Kṛṣṇa's independent Viṣṇu expansions by his constitutional position on the margin between spirit and matter. As the *Mahāvarāha Purāṇa* explains,

*svāmśaś cātha vibhinnāmśa
iti dvidhā śa iṣyate
amśino yat tu sāmarnyaṁ
yat-svarūpaṁ yathā sthitiḥ*

*tad eva nāṇu-mātro 'pi
bhedaṁ svāmśāmśinoḥ kvacit
vibhinnāmśo 'lpa-śaktiḥ syāt
kiñcit sāmarnya-mātra-yuk*

"The Supreme Lord is known in two ways: in terms of His plenary expansions and His separated expansions. Between the plenary expansions and Their source of expansion there is never any essential difference in terms of either Their capabilities, forms or situations. The separated expansions, on the other hand, possess only minute potency, being endowed only to a small extent with the Lord's powers."

The conditioned soul in this world appears as if covered by matter, internally as well as externally. Externally, gross matter surrounds him in the

forms of his body and environment, while internally desire and aversion impinge upon his consciousness. But from the transcendental perspective of realized sages, both kinds of material covering are insubstantial. By logically eliminating all material identities, which are misconceptions based on the soul's gross and subtle coverings, a thoughtful person can determine that the soul is nothing material. Rather, he is a pure spark of divine spirit, a servant of the Supreme Godhead. Understanding this, one should worship the Supreme Lord's lotus feet; such worship is the fully bloomed flower of the tree of Vedic rituals. One's realization of the splendor of the Lord's lotus feet, gradually nourished by the offering of Vedic sacrifices, automatically bears the fruits of liberation from material existence and irrevocable faith in the Lord's mercy. One can accomplish all this while still living in the material world. As Lord Kṛṣṇa states in the *Gopāla-tāpanī Upaniṣad* (Uttara 47),

*mathurā-maṇḍale yas tu
jambūdvīpe sthito 'tha vā
yo 'rcayet pratimāṁ prati
sa me priyataro bhuvi*

"One who worships Me in My Deity form while living in the district of Mathurā or, indeed, anywhere in Jambūdvīpa, becomes most dear to Me in this world."

Śrīla Śrīdhara Svāmī prays,

*tvad-aṁśasya mameśāna
tvan-māyā-kṛta-bandhanam
tvad-aṅghri-sevām ādiśya
parānanda nivartaya*

"My Lord, please free me, Your partial expansion, from the bondage created by Your Māyā. Please do this, O abode of supreme bliss, by directing me to the service of Your feet."

TEXT 21

दुरवगमात्मतत्त्वनिगमाय तवात्ततनोश्चरितमहामृताब्धिपरिवर्तपरिश्रमणाः
न परिलषन्ति केचिदपवर्गमपीश्वर ते चरणसरोजहंसकुलसङ्गविसृष्टगृहाः

*duravagamātma-tattva-nigamāya tavātta-tanoś
carita-mahāmṛtābdhi-parivarta-pariśramaṇāḥ
na parilaṣanti kecid apavargam apīśvara te
caraṇa-saroja-haṁsa-kula-saṅga-visṛṣṭa-grhāḥ*

SYNONYMS

duravagama—difficult to understand; *ātma*—of the self; *tattva*—the truth; *nigamāya*—in order to propagate; *tava*—of You; *ātta*—who have assumed; *tanoḥ*—Your personal forms; *carita*—of the pastimes; *mahā*—vast; *amṛta*—of nectar; *abdhi*—in the ocean; *parivarta*—by diving; *pariśramaṇāḥ*—who have been relieved of fatigue; *na parilaṣanti*—do not wish for; *kecit*—a few persons; *apavargam*—liberation; *api*—even; *īśvara*—O Lord; *te*—Your; *caraṇa*—at the feet; *saroja*—lotus; *haṁsa*—of swans; *kula*—with the community; *saṅga*—because of association; *visṛṣṭa*—abandoned; *grhāḥ*—whose homes.

TRANSLATION

My Lord, some fortunate souls have gotten relief from the fatigue of material life by diving into the vast nectar ocean of Your pastimes, which You enact when You manifest Your personal forms to propagate the unfathomable science of the self. These rare souls, indifferent even to liberation, renounce the happiness of home and family because of their association with devotees who are like flocks of swans enjoying at the lotus of Your feet.

PURPORT

Ritualistic *brāhmaṇas* (*smārtas*) and impersonalists (*Māyāvādīs*) always try to relegate the process of *bhakti-yoga* to a relative or minor role. They say that devotion to the Personality of Godhead is for sentimental persons who lack the maturity to observe strict rituals or pursue the rigorous culture of knowledge.

In this verse, however, the personified *Vedas* most emphatically declare the superexcellence of devotional service, clearly identifying it with *ātma-tattva*, the science of the self that impersonalists so proudly claim as their own domain. Śrīla Jīva Gosvāmī here defines *ātma-tattva* as the confidential mystery of the Supreme Lord's personal forms, qualities and pastimes. He also gives a second meaning for the phrase *ātta-tanoḥ*. Instead of meaning "who assumes various bodies," the phrase can also mean "He who attracts everyone to His transcendental body."

The pastimes of Lord Kṛṣṇa and His various expansions and incarnations are an unfathomable ocean of enjoyment. When a person comes to the point of complete exhaustion in his materialistic pursuits—whether he has been searching after material success or some impersonal notion of spiritual annihilation—he can gain relief by submerging himself in this nectar. As Śrīla Rūpa Gosvāmī explains in his textbook on the science of *bhakti-yoga*, *Śrī Bhakti-rasāmṛta-sindhu* (rendered into English by Śrīla Prabhupāda as *The Nectar of Devotion*), one who tastes even a single drop of this vast ocean will forever lose all desire for anything else.

Giving an alternative interpretation of the word *parīśramaṇāḥ*, Śrīla Viśvanātha Cakravartī comments that although the devotees of the Lord become fatigued after repeatedly diving into the endless waves and undercurrents in the ocean of the Lord's pleasure pastimes, these devotees never desire any happiness other than the Lord's service, even the happiness of liberation. Rather, their very fatigue becomes pleasure for them, just as the

fatigue produced by sex indulgence is pleasurable to those addicted to sex. The Supreme Lord's pure devotees become enthused by hearing the charming narrations of His pastimes and feel impelled to dance, sing, shout out loud, kick their heels together, faint, sob and run about like madmen. Thus they become too absorbed in ecstasy to notice any bodily discomfort.

Pure Vaiṣṇavas do not want even liberation, what to speak of other desirable goals, such as an exalted position as ruler of the heavenly planets. This degree of exclusive dedication is admittedly only rarely achieved in this world, as the *śrutis* speaking this verse indicate by the word *kecit* ("a few"). Not only do pure devotees abandon their hankering for future gain, but they also lose all their attraction for what they already possess—the common comforts of home and family life. The association of saintly Vaiṣṇavas—the disciplic succession of masters, disciples and granddisciples—becomes for them their real family, filled with swanlike personalities like Śrī Śukadeva Gosvāmī. These great personalities always drink the sweet nectar of service to the Supreme Lord's lotus feet.

Many *mantras* of the *Upaniṣads* and other *śrutis* openly declare devotional service to be superior to liberation itself. In the words of the *Nṛsiṃha-pūrva-tāpanī Upaniṣad*, *yaṁ sarve vedā namanti mumukṣavo brahma-vādiṇaś ca*: "To Him all the *Vedas*, all seekers of liberation and all students of the Absolute Truth offer their obeisances." Commenting on this *mantra*, Śrī Śaṅkarācārya admits, *muktā api līlayā vighrahaṁ kṛtvā bhajanti*: "Even liberated souls take pleasure in establishing the Supreme Lord's Deity and worshiping Him." The great rival of Ācārya Śaṅkara, Śrīla Madhvācārya Ānandatīrtha, cites his own favorite *śruti-mantras* in this regard, such as *muktā hy etam upāsate, muktānām api bhaktir hi paramānanda-rūpiṇī*: "Even those who are liberated worship Him, and even for them devotional service is the embodiment of supreme bliss"; and *amṛtasya dhārā bahudhā dohamānam/ caraṇam no loke su-dhitām dadhātu/ om tat sat*: "May His feet, which bountifully pour forth floods of nectar, bestow wisdom upon us who are living in this world."

In summary, Śrīla Śrīdhara Svāmī prays,

*tvat-kathāmṛta-pāthodhau
viharanto mahā-mudaḥ
kurvanti kṛtinaḥ kecic
catur-vargaṁ tṛṇopamam*

"Those rare, fortunate souls who derive great delight by sporting in the nectar ocean of topics about You consider the four great goals of life [religiosity, economic development, sense gratification and liberation] to be no more important than a blade of grass."

TEXT 22

त्वदनुपथं कुलायमिदमात्मसुहृत्प्रियवच
चरति तथोन्मुखे त्वयि हिते प्रिय आत्मनि च
न बत रमन्त्यहो असदुपासनयात्महनो
यदनुशया भ्रमन्त्युरुभये कुशरीरभृतः

*tvad-anupatham kulāyam idam ātma-suhṛt-priya-vac
carati tathonmukhe tvayi hite priya ātmani ca
na bata ramanty aho asad-upāsanayātma-hano
yad-anuśayā bhramanty uru-bhaye ku-śarīra-bhṛtaḥ*

SYNONYMS

tvat—You; *anupatham*—useful for serving; *kulāyam*—body; *idam*—this; *ātma*—self; *suhṛt*—friend; *priya*—and beloved; *vat*—as; *carati*—acts; *tathā*—nevertheless; *unmukhe*—who are favorably disposed; *tvayi*—in You; *hite*—who are helpful; *priye*—who are affectionate; *ātmani*—who are their very Self; *ca*—and; *na*—not; *bata*—alas; *ramanti*—they take pleasure;

aho—ah; *asat*—of the unreal; *upāsanayā*—by worship; *ātma*—themselves; *hanaḥ*—killing; *yat*—in which (worship of the unreal); *anuśayāḥ*—whose persistent desires; *bhramanti*—they wander; *uru*—greatly; *bhaye*—in the fearful (material existence); *ku*—degraded; *śarīra*—bodies; *bhṛtaḥ*—carrying.

TRANSLATION

When this human body is used for Your devotional service, it acts as one's self, friend and beloved. But unfortunately, although You always show mercy to the conditioned souls and affectionately help them in every way, and although You are their true Self, people in general fail to delight in You. Instead they commit spiritual suicide by worshiping illusion. Alas, because they persistently hope for success in their devotion to the unreal, they continue to wander about this greatly fearful world, assuming various degraded bodies.

PURPORT

The *Vedas* have strong words for those who choose to remain in illusion rather than serve the all-merciful Personality of Godhead. The *Bṛhad-āraṇyaka Upaniṣad* (4.3.15) states, *ārāmam asya paśyanti na taṁ paśyati kaścana. na taṁ vidātha ya imā jajānānyad yuṣmākam antaram babhūva. nīhāreṇa prāvṛtā jalpyā cāsu-tṛpa uktha-śāsaś caranti*: "Everyone can see the place where the Lord manifested Himself in this world for His own pleasure, but still no one sees Him. None of you know Him who generated all these living beings, and thus there is a great difference between your vision and His. Covered by the fog of illusion, you performers of Vedic rituals indulge in useless talk and live only to gratify your senses."

The Supreme Lord pervades this universe, as He says in the *Bhagavad-gītā* (9.4), *mayā tataṁ idaṁ sarvaṁ jagat*. Nothing in this world, not even the most insignificant clay pot or shred of cloth, is devoid of the presence of the Personality of Godhead. But because He keeps Himself invisible to envious eyes (*avyakta-mūrtinā*), materialists are misled by His material energy and

think that the source of material creation is a combination of atoms and physical forces.

Displaying their compassion for such foolish materialists, the personified *Vedas* advise them in this prayer to remember the real purpose for which they exist: to serve the Lord, their greatest well-wisher, with loving devotion. The human body is the ideal facility for reviving one's spiritual consciousness; its organs—ears, tongue, eyes and so on—are quite suitable for hearing about the Lord, chanting His glories, worshiping Him and performing all the other essential aspects of devotional service.

One's material body is destined to remain intact for only a short time, and so it is called *kulāyam*, subject to "dissolving into the earth" (*kau līyate*). Nonetheless, if properly utilized it can be one's best friend. When one is immersed in material consciousness, however, the body becomes a false friend, distracting the bewildered living entity from his true self-interest. Persons too much infatuated with their own bodies and those of their spouses, children, pets and so on are in fact misdirecting their devotion to the worship of illusion, *asad-upāsanā*. In this way, as the *śrutis* state here, such people commit spiritual suicide, insuring future punishment for failing to carry out the higher responsibilities of human existence. As the *Īśopaniṣad* (3) declares,

*asuryā nāma te lokā
andhena tamasāvṛtāḥ
tāṁs te pretyābhigacchanti
ye ke cātma-hano janāḥ*

"The killer of the soul, whoever he may be, must enter into the planets known as the worlds of the faithless, full of darkness and ignorance."

Those who are overly attached to sense gratification, or who worship the impermanent in the form of false, materialistic scriptures and philosophies, maintain desires that carry them into more degraded bodies in each successive life. Since they are entrapped in the perpetually rotating cycle of *saṁsāra*,

their only hope for salvation is getting a chance to hear the merciful instructions spoken by the Supreme Lord's devotees.

Śrīla Śrīdhara Svāmī prays,

*tvayy ātmani jagan-nāthe
man-mano ramatām iha
kadā mamedṛśaṁ janma
mānuṣaṁ sambhaviṣyati*

"When will I receive a human birth in which my mind may take pleasure in You, who are the Supreme Soul and Lord of the universe?"

TEXT 23

निभृतमरुन्मनोऽक्षदृढयोगयुजो हृदि यन्
मुनय उपासते तदरयोऽपि ययुः स्मरणात्
स्त्रिय उरगेन्द्रभोगभुजदण्डविषक्तधियो
वयमपि ते समाः समदृशोऽङ्घ्रिसरोजसुधाः

*nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujo hṛdi yan
munaya upāsate tad arayo 'pi yayuḥ smaraṇāt
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ sama-dṛśo 'nghri-saroja-sudhāḥ*

SYNONYMS

nibhṛta—brought under control; *marut*—with breathing; *manaḥ*—mind; *akṣa*—and senses; *dṛḍha-yoga*—in steadfast yoga; *yujah*—engaged; *hṛdi*—in the heart; *yat*—which; *munayaḥ*—sages; *upāsate*—worship; *tat*—that; *arayaḥ*—enemies; *api*—also; *yayuḥ*—attained; *smaraṇāt*—by remembering; *striyaḥ*—women; *uraga-indra*—of lordly serpents; *bhoga*—(like) the bodies;

bhuja—whose arms; *daṇḍa*—rodlike; *viṣakta*—attracted; *dhiyaḥ*—whose minds; *vayam*—we; *api*—also; *te*—to You; *samāḥ*—equal; *sama*—equal; *dṛśaḥ*—whose vision; *aṅghri*—of the feet; *saroja*—lotuslike; *sudhāḥ*—(relishing) the nectar.

TRANSLATION

Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in *yoga* worship by controlling their breath, mind and senses. Similarly, we *çrutis*, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way.

PURPORT

According to Ācārya Śrī Jīva Gosvāmī, the few *śrutis*—such as the *Gopāla-tāpanī Upaniṣad*—who identify the cowherd boy Kṛṣṇa with absolute Brahman in its highest aspect had so far been patiently waiting for their turn to speak. But after hearing the other *śrutis* offer prayers openly glorifying the Lord's personality, these intimate *śrutis* could no longer contain themselves, and so they spoke out of turn in this verse.

Followers of the path of mystic *yoga* subdue their senses and minds by practicing breath control and severe austerities. If they succeed in thoroughly purifying themselves by this regimen, they may eventually begin to realize the Paramātmā, the personal form of Brahman within the heart. And if they continue this meditation without deviation for a long time, they may in the end come to the point of true God consciousness. But the same objective achieved in this difficult and uncertain way was also attained by the demons who were killed by Lord Kṛṣṇa during His pastimes on the earth. Obsessed with enmity toward Him, demons like Kāmsa and Śiśupāla quickly obtained

the perfection of liberation simply by His killing them.

Speaking for themselves, however, the personified *Vedas* here state that they would prefer to develop love of Godhead by learning to emulate the favorable surrender of Lord Kṛṣṇa's confidential devotees, especially the young *gopīs* of Vraja. Though they appeared to be simple women attracted conjugally to the Lord's physical beauty and strength, the goddesses of Vraja exhibited the highest perfection of meditation. The *śrutis* wish to become just like them.

In this regard, Lord Brahmā relates the following historical account in the supplement to the *Bṛhad-vāmana Purāṇa*:

*brahmānanda-mayo loko
vyāpī vaikuṇṭha-samjñitaḥ
tal-loka-vāsī tatra-sthaiḥ
stuto vedaiḥ parāt-paraḥ*

"The infinite world of spiritual bliss is called Vaikuṇṭha. There the Supreme Truth lives, being glorified by the personified *Vedas*, who are also present there."

*ciraṁ stutvā tatas tuṣṭaḥ
parokṣaṁ prāha tān girā
tuṣṭo 'smi brūta bho prājñā
varaṁ yaṁ manasepsitam*

"Once, after the *Vedas* had elaborately praised Him, the Lord felt especially satisfied and spoke to them in a voice whose source remained invisible: 'My dear sages, I am very satisfied with you. Please ask of Me some benediction that you secretly desire.'"

*śrutaya ūcuḥ
yathā tal-loka-vāsinyaḥ
kāma-tattvena gopikāḥ*

*bhajanti ramaṇaṁ matvā
cikīrṣājani na tathā*

"The *śrutis* replied, 'We have developed the desire to become like the cowerd women of the mortal world who, inspired by lust, worship You in the mood of a lover.' "

*śrī-bhagavān uvāca
durlabho durghaṭas caiva
yuṣmākaṁ sa manorathaḥ
mayānumoditaḥ samyak
satyo bhavitum arhati*

"The Lord then said, 'This desire of Yours is difficult to fulfill. Indeed, it is almost impossible. But since I am sanctioning it, your wish must inevitably come true.' "

*āgāmini viriñcau tu
jāte sṛṣṭy-arthaṁ udite
kalpaṁ sārasvataṁ prāpya
vraje gopyo bhaviṣyatha*

" 'When the next Brahmā takes birth to faithfully execute his duties of creation, and when the day of his life called the Sārasvata-kalpa arrives, you will all appear in Vraja as *gopīs*.' "

*pr̥thivyāṁ bhārata kṣetre
māthure mama maṇḍale
vṛndāvane bhaviṣyāmi
preyān vo rāsa-maṇḍale*

" 'On the earth, in the land of Bhārata, in My own district of Mathurā, in the forest of Vṛndāvana, I will become your beloved in the circle of the *rāsa*

dance.' "

*jāra-dharmeṇa su-snehaṁ
su-dṛḍhaṁ sarvato 'dhikam
mayi samprāpya sarve 'pi
kṛta-kṛtyā bhaviṣyatha*

" 'Thus obtaining Me as your paramour, you will all gain the most exalted and steadfast pure love for Me, and in this way you will fulfill all your ambitions.' "

*brahmovāca
śrutvaitac cintayantyas tā
rūpaṁ bhagavataś ciraṁ
ukta-kālaṁ samāsādyā
gopyo bhūtvā harim gatāḥ*

"Lord Brahmā said: After hearing these words, the *śrutis* meditated on the Personality of Godhead's beauty for a long time. When the designated time ultimately arrived, they became *gopīs* and obtained the association of Kṛṣṇa."

A similar account can be found in the *Sṛṣṭi-khaṇḍa* of the *Padma Purāṇa*, which describes how the *Gāyatrī mantra* also became a *gopī*.

Regarding the development of *bhakti*, Lord Kṛṣṇa further states in the *Gopāla-tāpanī Upaniṣad* (Uttara 4), *apūtaḥ pūto bhavati yaṁ mām smṛtvā, avratī vratī bhavati yaṁ mām smṛtvā, niṣkāmaḥ sa-kāmo bhavati yaṁ mām smṛtvā, aśrotrī śrotrī bhavati yaṁ mām smṛtvā*: "By remembering Me, one who is impure becomes pure. By remembering Me, one who follows no vows becomes a strict follower of vows. By remembering Me, one who is desireless develops desires [to serve Me]. By remembering Me, one who has studied no Vedic *mantras* becomes an expert knower of the *Vedas*."

The *Bṛhad-āraṇyaka Upaniṣad* (4.5.6) refers to the gradual steps in the process of becoming Kṛṣṇa conscious: *ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ*. "It is the Self which must be observed, heard about, thought

of and meditated upon with fixed concentration." The idea here is that one should realize the Supreme Self as directly visible in His full personality by the following means: First one should hear the instructions of a qualified representative of the Paramātmā and take the words of such a spiritual master into one's heart by offering him humble service and striving in all ways to please him. One should then ponder the divine message of the spiritual master continuously, with the aim of dispelling all one's doubts and misconceptions. Then one can proceed to meditate on the Supreme Lord's lotus feet with total conviction and determination.

So-called *jñānīs* may think that the *Upaniṣads* praise *nirviśeṣa* (impersonal) realization of the Supreme as more complete and final than *sa-viśeṣa* (personal) worship of the Supreme Godhead. All honest Vaiṣṇavas, however, join in adhering to the devotional service of the Supreme Lord, always meditating with pleasure on His infinitely wonderful, variegated spiritual qualities. In the words of the *śruti-mantras*, *yam evaiṣa vṛṇute tena labhyas/ tasyaiṣa ātmā vivṛṇute tanūṁ svām*: "To that person whom the Supreme Soul chooses, He becomes attainable. To that person the Supreme Soul reveals His personal form." (*Kaṭha Upaniṣad* 1.2.23 and *Muṇḍaka Upaniṣad* 3.2.3)

Śrīla Śrīdhara Svāmī concludes with the prayer,

*caraṇa-smaraṇaṁ premṇā
tava deva su-durlabham
yathā kathañcid nṛ-hare
mama bhūyād ahar-niśam*

"O Lord, loving remembrance of Your lotus feet is very rarely achieved. Please, O Nṛhari, somehow arrange for me to have that remembrance day and night."

TEXT 24

क इह नु वेद बतावरजन्मलयोऽग्रसरं

यत उदगादृषिर्यमनु देवगणा उभये
तर्हि न सन्न चासदुभयं न च कालजवः
किमपि न तत्र शास्त्रमवकृष्य शयीत यदा

*ka iha nu veda batāvara-janma-layo 'gra-saram
yata udagād ṛṣir yam anu deva-gaṇā ubhaye
tarhi na san na cāsad ubhayam na ca kāla-javaḥ
kim api na tatra śāstram avakṛṣya śayīta yadā*

SYNONYMS

kaḥ—who; *iha*—in this world; *nu*—indeed; *veda*—knows; *bata*—ah; *avara*—recent; *janma*—whose birth; *layaḥ*—and annihilation; *agra-saram*—who came first; *yataḥ*—from whom; *udagāt*—arose; *ṛṣiḥ*—the learned sage, Brahmā; *yam anu*—following whom (Brahmā); *deva-gaṇāḥ*—the groups of demigods; *ubhaye*—both (those who control the senses and those who live in the regions above the heavenly planets); *tarhi*—at that time; *na*—no; *sat*—gross matter; *na*—no; *ca*—also; *asat*—subtle matter; *ubhayam*—that which is comprised of both (namely, the material bodies); *na ca*—nor; *kāla*—of time; *javaḥ*—the flow; *kim api na*—none at all; *tatra*—there; *śāstram*—authoritative scripture; *avakṛṣya*—withdrawing; *śayīta*—(the Supreme Lord) lies down; *yadā*—when.

TRANSLATION

Everyone in this world has recently been born and will soon die. So how can anyone here know Him who existed prior to everything else and who gave rise to the first learned sage, Brahmā, and all subsequent demigods, both lesser and greater? When He lies down and withdraws everything within Himself, nothing else remains—no gross or subtle matter or bodies composed of these, no force of time or revealed scripture.

PURPORT

Here the *śrutis* express the difficulty of knowing the Supreme. Devotional service, or *bhakti-yoga*, as described in these prayers of the personified *Vedas*, is the surest and easiest path to knowledge of the Lord and to liberation. In comparison, the philosophic search for knowledge, known as *jñāna-yoga*, is very difficult, favored though it is by those who are disgusted with material life but still unwilling to surrender to the Lord. As long as the finite soul remains envious of the Lord's supremacy, the Lord does not reveal Himself. As He states in *Bhagavad-gītā* (7.25),

*nāhaṁ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti
loko mām ajam avyayam*

"I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible." And in the words of Lord Brahmā,

*panthās tu koṭi-śata-vatsara-sampragamyo
vāyor athāpi manaso muni-puṅgavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the *yogīs*, who aspire after the transcendental and betake themselves to *prāṇāyāma* by drilling the respiration; or by the *jñānīs*, who search out the undifferentiated Brahman by the process of elimination of the mundane, extending over thousands of millions of years." (Bs. 5.34)

Brahmā, the first-born living being in this universe, is also the foremost sage. He is born from Lord Nārāyaṇa, and from him appear the hosts of

demigods, including both the controllers of earthly activities and the rulers of heaven. All these powerful and intelligent beings are relatively recent productions of the Lord's creative energy. As the first speaker of the *Vedas*, Lord Brahmā should know their purport at least as well as any other authority, but even he knows the Personality of Godhead only to a limited extent. As *Śrīmad-Bhāgavatam* states (1.3.35), *veda-guhyāni hṛt-pateḥ*: "The Lord of the heart hides Himself deep within the confidential recesses of the Vedic sound." If Brahmā and the demigods born from him cannot easily know the Supreme Lord, how then can mere mortals expect success in their independent pursuit of knowledge?

As long as this creation lasts, living beings face many obstacles on the path of knowledge. Because of identifying themselves with their material coverings, consisting of body, mind and ego, they acquire all sorts of prejudices and misconceptions. Even if they have the divine scripture to guide them and the opportunity to execute the prescribed methods of *karma*, *jñāna* and *yoga*, the conditioned souls have but little power for gaining knowledge of the Absolute. And when the time of annihilation comes, the Vedic scriptures and their regulative injunctions become unmanifest, leaving the dormant *jīvas* completely in darkness. Therefore we should abandon our futile endeavors for knowledge without devotion and simply surrender ourselves to the Supreme Lord's mercy, heeding the advice of Lord Brahmā:

*jñāne prayāsam udapāśya namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ
ye prāyaśo jita jito 'py asi tais tri-lokyām*

"Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship,

although You are otherwise unconquerable by anyone within the three worlds." (SB 10.14.3)

In this regard, the *Taittirīya Upaniṣad* (2.4.1) refers to the Supreme as *yato vāco nivartante aprāpya manasā saha*, "where words cease, and where the mind cannot reach." The *Īśopaniṣad* (4) states,

*anejad ekaṁ manaso javīyo
naitad devā āpnuvan pūrvam arśat
tad dhāvato 'nyān atyeti tiṣṭhat
tasmin apo mātariśvā dadhāti*

"Although fixed in His abode, the Personality of Godhead is more swift than the mind and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He controls those who supply the air and rain. He surpasses all in excellence." And in the *Ṛg Veda* (3.54.5) we find this *mantra*:

*ko 'ddhā veda ka iha pravocat
kuta āyātāḥ kuta iyaṁ viṣṛṣṭiḥ
arvāg devā visarjanenā-
thā ko veda yata ā babhūva*

"Who in this world actually knows, and who can explain, whence this creation has come? The demigods, after all, are younger than the creation. Who, then, can tell whence this world has come into being?"

Śrīla Śrīdhara Svāmī thus prays,

*kvāhaṁ buddhy-ādi-saṁruddhaḥ
kva ca bhūman mahas tava
dīna-bandho dayā-sindho
bhaktim me nṛ-hare diśa*

"What am I, a being entrapped by the material coverings of worldly

intelligence and so on? And what are Your glories by comparison, O almighty one? O friend of the fallen, O ocean of mercy, Lord Nṛhari, please bless me with Your devotional service."

TEXT 25

जनिमसतः सतो मृतिमुतात्मनि ये च भिदां
विपणमृतं स्मरन्त्युपदिशन्ति त आरुपितैः
त्रिगुणमयः पुमानिति भिदा यदबोधकृता
त्वयि न ततः परत्र स भवेदबोधरसे

*janim asataḥ sato mṛtim utātmani ye ca bhidāṁ
vipaṇam ṛtaṁ smaranty upadiśanti ta ārupitaiḥ
tri-guṇa-mayaḥ pumān iti bhidā yad abodha-kṛtā
tvayi na tataḥ paratra sa bhaved avabodha-rase*

SYNONYMS

janim—creation; *asataḥ*—of the manifest world (from atoms); *sataḥ*—of that which is eternal; *mṛtim*—destruction; *uta*—also; *ātmani*—in the soul; *ye*—who; *ca*—and; *bhidāṁ*—duality; *vipaṇam*—mundane business; *ṛtam*—real; *smaranti*—declare authoritatively; *upadiśanti*—teach; *te*—they; *ārupitaiḥ*—in terms of illusions imposed on reality; *tri*—three; *guṇa*—of the material modes; *mayāḥ*—composed; *pumān*—the living entity; *iti*—thus; *bhidā*—dualistic conception; *yat*—which; *abodha*—by ignorance; *kṛtā*—created; *tvayi*—in You; *na*—not; *tataḥ*—to such; *paratra*—transcendental; *saḥ*—that (ignorance); *bhaved*—can exist; *avabodha*—total consciousness; *rased*—whose composition.

TRANSLATION

Supposed authorities who declare that matter is the origin of existence, that the permanent qualities of the soul can be destroyed, that the self is compounded of separate aspects of spirit and matter, or that material transactions constitute reality—all such authorities base their teachings on mistaken ideas that hide the truth. The dualistic conception that the living entity is produced from the three modes of nature is simply a product of ignorance. Such a conception has no real basis in You, for You are transcendental to all illusion and always enjoy perfect, total awareness.

PURPORT

The true position of the Supreme Personality is a sublime mystery, as is also the dependent position of the *jīva* soul. Most thinkers are mistaken in one way or another about these truths, since there are countless varieties of false designation that can cover the soul and create illusion. Foolish conditioned souls submit to obvious delusions, but the illusory power of *Māyā* can easily subvert the intelligence of even the most sophisticated philosophers and mystics. Thus there are always divergent schools of thought propounding conflicting theories concerning basic principles of truth.

In traditional Indian philosophy, the followers of Vaiśeṣika, Nyāya, Sāṅkhya, Yoga and Mīmāṃsā philosophies all have their own erroneous ideas, which the personified *Vedas* point out in this prayer. The Vaiśeṣikas say that the visible universe is created from an original stock of atoms (*janim asataḥ*). As Kaṇāda Ṛṣi's *Vaiśeṣika-sūtras* (7.1.20) state, *nityam parimaṇḍalam*: "That which is of the smallest size, the atom, is eternal. " Kaṇāda and his followers also postulate eternity for other, nonatomic entities, including the souls who become embodied, and even a Supreme Soul. But in Vaiśeṣika cosmology the souls and the Supersoul play only token roles in the atomic production of the universe. Śrīla Kṛṣṇa-dvaipāyana Vedavyāsa criticizes this position in his

Vedānta-sūtras (2.2.12): *ubhayathāpi na karmātas tad-abhāvaḥ*. According to this *sūtra*, one cannot claim that, at the time of creation, atoms first combine together because they are impelled by some karmic impulse adhering in the atoms themselves, since atoms by themselves, in their primeval state before combining into complex objects, have no ethical responsibility that might lead them to acquire pious and sinful reactions. Nor can the initial combination of atoms be explained as a result of the residual *karma* of the living entities who lie dormant prior to creation, since these reactions are each *jīva*'s own and cannot be transferred from them even to other *jīvas*, what to speak of inert atoms.

Alternatively, the phrase *janim asataḥ* can be taken to allude to the Yoga philosophy of Patañjali Ṛṣi, inasmuch as his *Yoga-sūtras* teach one how to achieve the transcendental status of Brahmanhood by a mechanical process of exercise and meditation. Patañjali's *yoga* method is here called *asat* because it ignores the essential aspect of devotion—surrender to the will of the Supreme Person. As Lord Kṛṣṇa states in *Bhagavad-gītā* (17.28),

*aśraddhayā hutam dattam
tapas taptam kṛtam ca yat
asad ity ucyate pārtha
na ca tat pretya no iha*

"Anything done as sacrifice, charity or penance without faith in the Supreme, O son of Pṛthā, is impermanent. It is called *asat* and is useless both in this life and in the next."

The *Yoga-sūtras* acknowledge the Personality of Godhead in an oblique way, but only as a helper whom the advancing *yogī* can utilize. *Īśvara-praṇidhānād vā*: "Devotional meditation on God is yet another means of achieving concentration." (*Yoga-sūtra* 1.23) In contrast, Bādarāyaṇa Vedavyāsa's philosophy of Vedānta emphasizes devotional service not only as the primary means to liberation but also as identical with liberation itself. *Ā-prāyaṇāt tatrāpi hi dr̥ṣṭam*: "Worship of the Lord continues up to the point

of liberation, and indeed goes on in the liberated state also, as the *Vedas* reveal." (*Vedānta-sūtra* 4.1.12)

Gautama Rṣi, in his *Nyāya-sutras*, proposes that one can attain liberation by negating both illusion and unhappiness: *duḥkha-janma-pravṛtti-doṣa-mithyā-jñānānām uttarottarāpāye tad-anantarābhāvād apavargaḥ*. "By successively dispelling false conceptions, bad character, entangling action, rebirth and misery—the disappearance of one of these allowing the disappearance of the next—one can achieve final liberation." (*Nyāya-sutra* 1.1.2) But since Nyāya philosophers believe that awareness is not an essential quality of the soul, they teach that a liberated soul has no consciousness. The Nyāya idea of liberation thus puts the soul in the condition of a dead stone. This attempt by the Nyāya philosophers to kill the soul's innate consciousness is here called *sato mṛtim* by the personified *Vedas*. But the *Vedānta-sūtra* (2.3.17) unequivocally states, *jñō 'ta eva*: "The *jīva* soul is always a knower."

Although the soul is in truth both conscious and active, the proponents of Sāṅkhya philosophy wrongly separate these two functions of the living force (*ātmani ye ca bhidām*), ascribing consciousness to the soul (*puruṣa*) and activity to material nature (*prakṛti*). According to the *Sāṅkhya-kārikā* (19-20),

*tasmāc ca viparyāsāt
siddham sākṣitvam puruṣasya
kaivalyam madhya-sthyam
draṣṭṛtvam akarṭṛ-bhāvaś ca*

"Thus, since the apparent differences between *puruṣas* are only superficial (being due to the various modes of nature that cover them), the *puruṣa*'s true status is proven to be that of a witness, characterized by his separateness, his passive indifference, his status of being an observer, and his inactivity."

*tasmāt tat-saṁyogād
acetanam cetanā-vad iva liṅgam*

*guṇa-kartṛtve 'pi tathā
karteva bhavaty udāsīnaḥ*

"Thus, by contact with the soul, the unconscious subtle body seems to be conscious, while the soul appears to be the doer although he is aloof from the activity of nature's modes."

Śrīla Vyāsadeva refutes this idea in the section of the *Vedānta-sūtra* (2.3.31-39) that begins, *kartā śāstrārtha-vattvāt*: "The *jīva* soul must be a performer of actions, because the injunctions of scripture must have some purpose." Ācārya Baladeva Vidyābhūṣaṇa, in his *Govinda-bhāṣya*, explains: "The *jīva*, not the modes of nature, is the doer. Why? Because the injunctions of scripture must have some purpose (*śāstrārtha-vattvāt*). For example, such scriptural injunctions as *svarga-kāmo yajeta* ('One who desires to attain to heaven should perform ritual sacrifice') and *ātmānam eva lokam upāsita* (*Bṛhad-āraṇyaka Upaniṣad* 1.4.15: 'One should worship with the aim of attaining the spiritual kingdom') are meaningful only if a conscious doer exists. If the modes of nature were the doer, these statements would serve no purpose. After all, scriptural injunctions engage the living entity in performing prescribed actions by convincing him that he can act to bring about certain enjoyable results. Such a mentality cannot be aroused in the inert modes of nature."

Jaimini Ṛṣi, in his *Pūrva-mīmāṃsā-sūtras*, presents material work and its results as the whole of reality (*vipaṇam ṛtam*). He and later proponents of Karma-mīmāṃsā philosophy teach that material existence is endless—that there is no liberation. For them the cycle of *karma* is perpetual, and the best one can aim for is higher birth among the demigods. Therefore, they say, the whole purpose of the *Vedas* is to engage human beings in rituals for creating good *karma*, and consequently the mature soul's prime responsibility is to ascertain the exact meaning of the *Vedas*' sacrificial injunctions and to execute them. *Codanā-lakṣaṇo 'rtho dharmah*: "Duty is that which is indicated by the injunctions of the *Vedas*." (*Pūrva-mīmāṃsā-sūtra* 1.1.2)

The *Vedānta-sūtra*, however—especially in the fourth chapter, which deals with life's ultimate goal—elaborately describes the soul's potential for achieving liberation from birth and death, while it subordinates ritual sacrifice to the role of helping one become qualified to receive spiritual knowledge. As stated there (*Vedānta-sūtra* 4.1.16), *agnihotrādi tu tat-kāryāyaiva tad-darśanāt*: "The Agnihotra and other Vedic sacrifices are meant only for producing knowledge, as the statements of the *Vedas* show." And the very last words of the *Vedānta-sūtra* (4.4.22) proclaim, *anāvṛttiḥ śabdāt*: "The liberated soul never returns to this world, as promised by the revealed scripture."

Thus the fallacious conclusions of the speculative philosophers prove that even great scholars and sages are often bewildered by the misuse of their own God—given intelligence. As the *Kaṭha Upaniṣad* (1.2.5) says,

*avidyāyām antare vartamānāḥ
svayaṁ dhīrāḥ paṇḍitam-manyamānāḥ
jaṅghanyamānāḥ pariyanti mūḍhā
andhenaiva nīyamānā yathāndhāḥ*

"Caught in the grip of ignorance, self-proclaimed experts consider themselves learned authorities. They wander about this world befooled, like the blind leading the blind."

Of the six orthodox philosophies of Vedic tradition—Sāṅkhya, Yoga, Nyāya, Vaiśeṣika, Mīmāṃsā and Vedānta—only the Vedānta of Bādarāyaṇa Vyāsa is free of error, and even that only as properly explained by the bona fide Vaiṣṇava *ācāryas*. Each of the six schools, nonetheless, makes some practical contribution to Vedic education: atheistic Sāṅkhya explains the evolution of natural elements from subtle to gross, Patañjali's *yoga* describes the eightfold method of meditation, Nyāya sets forth the techniques of logic, Vaiśeṣika considers the basic metaphysical categories of reality, and Mīmāṃsā establishes the standard tools of scriptural interpretation. Apart from these six, there are also the more deviant philosophies of the Buddhists, Jains and Cārvākas, whose theories of voidism and materialism deny the spiritual

integrity of the eternal soul.

Ultimately, the only perfectly reliable source of knowledge is God Himself. The Personality of Godhead is *avabodha-rasa*, the infinite reservoir of unfailing vision. To those who depend on Him with absolute conviction, He grants the divine eye of knowledge. Others, following their own speculative theories, must grope for the truth through the obscuring curtain of *Māyā*. Śrīla Śrīdhara Svāmī prays,

*mithyā-tarka-śukarkaśerita-mahā-vādāndhakārāntara-
bhrāmyan-manda-mater amanda-mahimarṁs tvad-jñāna-vartmāspḥuṭam
śrīman mādḥava vāmana tri-nayana śrī-śaṅkara śrī-pate
govindeti mudā vadan madhu-pate muktaḥ kadā syām aham*

"For the bewildered soul wandering within the darkness of those exalted philosophies promoted by the harsh methods of false logic, the path of true knowledge of You, O Lord of magnificent glory, remains invisible. O Lord of Madhu, husband of the goddess of fortune, when will I become liberated by joyfully chanting Your names—Mādhava, Vāmana, Trinayana, Śrī Śaṅkara, Śrīpati and Govinda?"

TEXT 26

सदिव मनस्त्रिवृत्त्वयि विभात्यसदामनुजात
सदभिमृशन्त्यशेषमिदमात्मतयात्मविदः
न हि विकृतिं त्यजन्ति कनकस्य तदात्मतया
स्वकृतमनुप्रविष्टमिदमात्मतयावसितम्

*sad iva manas tri-vṛt tvayi vibhāty asad ā-manujāt
sad abhimṛśanty aśeṣam idam ātmatayātma-vidaḥ
na hi vikṛtiṁ tyajanti kanakasya tad-ātmatayā*

sva-kṛtam anupraviṣṭam idam ātmatayāvasitam

SYNONYMS

sat—real; *iva*—as if; *manaḥ*—the mind (and its manifestations); *tri-vṛt*—threefold (by the modes of material nature); *tvayi*—in You; *vibhāti*—appears; *asat*—unreal; *ā-manujāt*—extending to the human beings; *sat*—as real; *abhimṛśanti*—they consider; *aśeṣam*—entire; *idam*—this (world); *ātmatayā*—as nondifferent from the Self; *ātma-vidaḥ*—the knowers of the Self; *na*—not; *hi*—indeed; *vikṛtim*—the transformations; *tyajanti*—reject; *kanakasya*—of gold; *tat-ātmatayā*—inasmuch as they are nondifferent from it; *sva*—by Himself; *kṛtam*—created; *anupraviṣṭam*—and entered; *idam*—this; *ātmatayā*—as nondifferent from Himself; *avasitam*—ascertained.

TRANSLATION

The three modes of material nature comprise everything in this world—from the simplest phenomena to the complex human body. Although these phenomena appear real, they are only a false reflection of the spiritual reality, being a superimposition of the mind upon You. Still, those who know the Supreme Self consider the entire material creation to be real inasmuch as it is nondifferent from the Self. Just as things made of gold are indeed not to be rejected, since their substance is actual gold, so this world is undoubtedly nondifferent from the Lord who created it and then entered within it.

PURPORT

In one sense the visible world is real (*sat*), while in another it is not (*asat*). The substance of this universe is solid fact, being the Lord's external energy, but the forms that Māyā imposes on this substance are only temporary. And because material forms are temporary manifestations, those who consider them permanent are in illusion. Impersonalistic scholars, however, misinterpret this

division of *sat* and *asat*; denying commonsense reality, they declare that not only material form but also material substance is unreal, and they confuse their own spiritual essence with that of the Absolute Whole. A Māyāvādī philosopher would take the words spoken by the personified *Vedas* in the preceding prayer—*tri-guṇa-mayaḥ pumān iti bhidā*—as negating any distinction between the *Paramātmā* and the *jīva* soul. He would claim that since the *jīva*'s material embodiment is an ephemeral display of the three modes of nature, when the *jīva*'s ignorance is destroyed by knowledge, he becomes the *Paramātmā*, the Supreme Soul; bondage, liberation and the manifest world are all unreal creations of ignorance. In response to such ideas, the *Vedas* here clarify the factual relationship between *sat* and *asat*.

In the *śruti* literature we find this statement: *asato 'dhimano 'sṛjyata, manah prajāpatiṁ asṛjat, prajāpatiḥ prajā asṛjat, tad vā idam manasy eva paramam pratiṣṭhitam yad idam kiṁ ca*. "The supreme mind was originally created from *asat*. This mind created Prajāpati, and Prajāpati created all living beings. Thus mind alone is the ultimate foundation of everything that exists in this world." Although impersonalists might misread this to mean that all manifest existence is based on the unreality of illusion (*asat*), the apparently contrary use of the word *asat* in this passage actually refers to the original cause, the Supreme Godhead, because He is transcendental to material existence (*sat*). The logic of the *Vedānta-sūtra* (2.1.17) corroborates this interpretation while denying the wrong interpretation of the impersonalists: *asad-vyapadeśān neti cen na dharmāntareṇa vākya-śeṣāt*. "If one objects that the material world and its source cannot be of one substance because the world has been called unreal, we reply, 'No, because the statement that Brahman is *asat* makes sense in terms of His having qualities distinct from those of the creation.' " Thus the *Taittirīya Upaniṣad* (2.7.1) declares, *asad vā idam agra āsīt*: "In the beginning of this creation, only *asat* was present."

In the opinion of Śrīla Jīva Gosvāmī, the word *adhimanaḥ* in the passage quoted above refers to the ruler of the aggregate mind of the universe, Lord Aniruddha, who appears as a plenary expansion of Śrī Nārāyaṇa when the

latter desires to create. Prajāpati is Brahmā, the father of all other created beings. This is described in the *Mahā-nārāyaṇa Upaniṣad* (1.4): *atha punar eva nārāyaṇaḥ so 'nyam kāmam manasā dhyāyet. tasya dhyānāntaḥ-sthasya lalanāt svedo 'patat. tā imā pratatāpa tāsū tejo hiraṇ-mayam aṇḍam tatra brahmā catur-mukho 'jāyata.* "Then Lord Nārāyaṇa meditated upon another desire of His, and as He pondered, a drop of perspiration fell from His forehead. All the material creations evolved from the fermentation of this drop. Therein the fiery, golden egg of the universe appeared, and within that globe four-headed Brahmā took his birth."

When a particular object is manufactured, it appears as a transformation of its ingredient cause, as in the case of jewelry made from gold. Persons who want gold will not reject gold earrings or necklaces, since these items are still gold, despite their modification. True *jñānīs* see in this mundane example an analogy to the different—yet—nondifferent relationship of the Puruṣa and His emanations, both material and spiritual. Thus this transcendental knowledge frees them from the bondage of illusion, for they can then see the Lord throughout His creation.

Śrīla Śrīdhara Svāmī prays,

*yat sattvataḥ sadā bhāti
jagad etad asat svataḥ
sad-ābhāsam asaty asmin
bhagavantaṁ bhajāma tam*

"Let us worship the Supreme Personality of Godhead, by virtue of whose substantial existence this created world seems to exist perpetually, although it is essentially insubstantial. As the Supersoul, He constitutes the representation of the real within this unreality."

TEXT 27

तव परि ये चरन्त्यखिलसत्त्वनिकेततया
त उत पदाक्रमन्त्यविगण्य शिरो निर्ऋतेः
परिवयसे पशूनिव गिरा विबुधानपि तांस
त्वयि कृतसौहृदाः खलु पुनन्ति न ये विमुखाः

*tava pari ye caranty akhila-sattva-niketatayā
ta uta padākramanty avigaṇayya śiro nirṛteḥ
parivayase paśūn iva girā vibudhān api tāms
tvayi kṛta-sauhṛdāḥ khalu punanti na ye vimukhāḥ*

SYNONYMS

tava—You; *pari ye caranti*—who worship; *akhila*—of all; *sattva*—created entities; *niketatayā*—as the shelter; *te*—they; *uta*—simply; *padā*—with their feet; *ākramanti*—step upon; *avigaṇayya*—disregarding; *śiraḥ*—the head; *nirṛteḥ*—of Death; *parivayase*—You tie up; *paśūn iva*—like animals; *girā*—with Your words (of the *Vedas*); *vibudhān*—wise; *api*—even; *tān*—them; *tvayi*—to whom; *kṛta*—those who have made; *sauhṛdāḥ*—friendship; *khalu*—indeed; *punanti*—purify; *na*—not; *ye*—who; *vimukhāḥ*—inimical.

TRANSLATION

The devotees who worship You as the shelter of all beings disregard Death and place their feet on his head. But with the words of the *Vedas* You bind the nondevotees like animals, though they be vastly learned scholars. It is Your affectionate devotees who can purify themselves and others, not those who are inimical to You.

PURPORT

The personified *Vedas* have now set aside the erroneous philosophies of

several contending schools: the *asad-utpatti-vāda* of the Vaiśeṣikas, who presume a material source of creation; the *sad-vināśa-vāda* of the Naiyāyikas, who would deprive the liberated soul of consciousness; the *saguṇatva-bheda-vāda* of the Sāṅkhyas, who isolate the soul from all his apparent qualities; the *vipaṇa-vāda* of the Mīmāṃsakas, who condemn the soul to eternal involvement in the mundane commerce of *karma*; and the *vivarta-vāda* of the Māyāvādīs, who denigrate the soul's real life in this world as a hallucination. Having rejected all these ideas, the personified *Vedas* now present the philosophy of devotional service, *paricaryā-vāda*.

The Vaiṣṇavas who accept this philosophy teach that the *jīva* soul is an atomic particle of spiritual personality who possesses minute knowledge, is not independent and has no material qualities. Being minute, he is prone to come under the control of the material energy, where he suffers the pains of material life. He can end his suffering and regain the shelter of the Supreme Lord's divine, internal energy only by rendering devotional service to the Lord, not by engaging in fruitive work, mental speculation or any other process.

As Lord Kṛṣṇa says in His own words,

*bhaktyāham ekayā grāhyaḥ
śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt*

"Only by practicing unalloyed devotional service with full faith in Me can one obtain Me, the Supreme Personality of Godhead. I am naturally dear to My devotees, who take Me as the only goal of their loving service. By engaging in such pure devotional service, even the dog-eaters can purify themselves from the contamination of their low birth." (SB 11.14.21)

Devotees of the Personality of Godhead worship Him as the shelter (*niketa*) of everything that exists (*akhila-sattva*). Moreover, these Vaiṣṇava devotees themselves can be called *akhila-sattva-niketa* in the sense that their abode and

shelter is the philosophic truth of the reality (*sattvam*) of both the material and spiritual worlds. Thus Śrīpāda Madhvācārya, in his *Vedānta-sūtra-bhāṣya*, quotes the *śruti-mantra*: *satyaṁ hy evedaṁ viśvam asṛjata*. "He created this world as real." And the Seventh Canto of *Śrīmad-Bhāgavatam* (7.1.11) refers to the Supreme Lord as *pradhāna-pumbhyāṁ naradeva satya-kṛt*, "the creator of a real universe of matter and living entities."

Śrīla Viśvanātha Cakravartī Ṭhākura points out yet another, more confidential, meaning of *akhila-sattva-niketa*: that the Supreme Lord's personal abodes are in no way *khila*, or imperfect, and so are called *Vaikuṇṭha*, the realms free of anxiety and restriction. Vaiṣṇavas whose devotional service the Lord has kindly accepted are so sure of His protection that they no longer fear death, which becomes for them just another easy step on the way back to their eternal home.

But are only devotees of the Supreme Lord eligible for liberation from the fear of death? Why are all other mystics and learned scholars disqualified? Here the *śrutis* answer: "Anyone who is *vimukha*, who has not turned his face toward the Lord with hopeful expectation of His mercy, is bound up in illusion by the same words of the *Vedas* that enlighten the surrendered devotees." The *Vedas* themselves warn, *tasya vāk-tantir nāmāni dāmāni. tasyedaṁ vācā tanyā nāmabhir dāmabhiḥ sarvaṁ sitam*: "The threads of this transcendental sound form a string of sacred names, but also a set of binding ropes. With the rope of their injunctions, the *Vedas* tie up this entire world, leaving all beings fettered by false designations."

The reality of the soul and Supersoul is *aparokṣa*, perceivable, but only to one with transcendental vision. Philosophers whose hearts are impure mistakenly presume that this truth is instead *parokṣa*, that it can only be speculated upon and never experienced directly. The knowledge of such thinkers may help them dispel certain doubts and misconceptions about the lesser aspects of reality, but it is useless for transcending material illusion and approaching the Absolute Truth. As a general rule, only the devotees who faithfully render loving service unto the Supreme Lord up to the point of

complete purification receive His grace in the form of *aparokṣa-jñāna*, direct realization of His greatness and wonderful compassion. The Personality of Godhead is of course free to award His mercy even to the undeserving, as He does when He personally kills offensive demons, but He is much less inclined to bless Māyāvādīs and other atheistic philosophers.

One should not think, however, that the devotees of Viṣṇu are ignorant because they may not be expert in philosophic analysis and argument. The soul's perfect realization is to be gained not through his own efforts at mental speculation but by receiving the Lord's favor. This we hear from Vedic authority (*Kaṭha Upaniṣad* 2.2.23 and *Muṇḍaka Upaniṣad* 3.2.3):

*nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām*

"This Supreme Self cannot be reached by argumentation, or by applying one's independent brain power, or by studying many scriptures. Rather, he alone can achieve the Self whom the Self chooses to favor. To that person the Self reveals His own true, personal form."

Elsewhere the *śruti* describes the devotee's success: *dehānte devaḥ param brahma tāraṇam vyacaṣṭe*. "At the end of this body's life, the sanctified soul perceives the Supreme Lord just as clearly as if seeing the stars in the sky." And in its last statement, the *Śvetāśvatara Upaniṣad* (6.23) offers this encouragement to aspiring Vaiṣṇavas:

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ
[ŚU 6.23(262)]*

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed."

In this regard Śrīla Jīva Gosvāmī cites other verses of Śrī Śvetāśvatara Upaniṣad (4.7-8 and 4.13):

*juṣṭam yadā paśyaty anyam īśam
asya mahimānam iti vīta-śokaḥ*

*ṛco 'kṣare pare vyoman
yasmin devā adhi viśve niṣeduḥ
yas taṁ veda kim ṛcā kariṣyati
ya it tad vidus ta ime samāsate*

"The Supreme Lord is He who is referred to by the *mantras* of the *Ṛg Veda*, who resides in the topmost, eternal sky, and who elevates His saintly devotees to share that same position. One who has developed pure love for Him and realizes His uniqueness then appreciates His glories and is freed from sorrow. What further good can the *Ṛg mantras* bestow on one who knows that Supreme Lord? All who come to know Him achieve the supreme destination."

*yo vedānām adhipo
yasmīḥ lokā adhiśrītāḥ
ya īśo 'sya dvīpadaś catuṣpadas
tasmai devāya haviṣā vidhema*

"To Him who is the master of all the *Vedas*, in whom all planets rest, who is the Lord of all known creatures, both the two-legged and the four-legged—to Him, the Personality of Godhead, we offer our worship with oblations of ghee."

Referring to those who desire liberation, Śrīla Śrīdhara Svāmī prays,

tapantu tāpaiḥ prapatantu parvatād

*aṭantu tīrthāni paṭhantu cāgamān
yajantu yāgair vivadantu vādair
harim vina naiva mṛtiṁ taranti*

"Let them suffer austerities, throw themselves from mountaintops, travel to holy places, study the scriptures, worship with fire sacrifices and argue various philosophies, but without Lord Hari they will never cross beyond death."

TEXT 28

त्वमकरणः स्वराडखिलकारकशक्तिधरस
तव बलिमुद्वहन्ति समदन्त्यजयानिमिषाः
वर्षभुजोऽखिलक्षितिपतेरिव विश्वसृजो
विदधति यत्र ये त्वधिकृता भवतश्चकिताः

*tvam akaraṇaḥ sva-rāḍ akhila-kāraka-śakti-dharas
tava balim udvahanti samadanty ajayānimiṣāḥ
varṣa-bhujo 'khila-kṣiti-pater iva viśva-sṛjo
vidadhati yatra ye tv adhikṛtā bhavataś cakitāḥ*

SYNONYMS

tvam—You; *akaraṇaḥ*—devoid of material senses; *sva-rāḍ*—self-effulgent; *akhila*—of all; *kāraka*—sensory functions; *śakti*—of the potencies; *dharāḥ*—the maintainer; *tava*—Your; *balim*—tribute; *udvahanti*—carry; *samadanti*—and partake of; *ajayā*—along with material nature; *animiṣāḥ*—the demigods; *varṣa*—of districts of a kingdom; *bhujaḥ*—the rulers; *akhila*—entire; *kṣiti*—of the land; *pateḥ*—of the lord; *iva*—as if; *viśva*—of the universe; *sṛjaḥ*—the creators; *vidadhati*—execute; *yatra*—in which; *ye*—they; *tu*—indeed; *adhikṛtā*—assigned; *bhavataḥ*—of You; *cakitāḥ*—afraid.

TRANSLATION

Though You have no material senses, You are the self-effulgent sustainer of everyone's sensory powers. The demigods and material nature herself offer You tribute, while also enjoying the tribute offered them by their worshipers, just as subordinate rulers of various districts in a kingdom offer tribute to their lord, the ultimate proprietor of the land, while also enjoying the tribute paid them by their own subjects. In this way the universal creators faithfully execute their assigned services out of fear of You.

PURPORT

All intelligent living beings should acknowledge the sovereignty of the Lord and willingly engage in devotional service to Him. Such is the consensus of the personified *Vedas*. But Lord Nārāyaṇa, while hearing these prayers, may have reasonably asked, "Since I also have a bodily form with sense organs and limbs, am I not just another doer and enjoyer? Especially since as the Supersoul in every being's heart I supervise countless organs and limbs, how am I not implicated in the sum total of everyone's sense gratification?" "No," the assembled *śrutis* here rejoin, "You have no material senses, yet You are the absolute controller of all." As expressed in the *Śvetāśvatara Upaniṣad* (3.18),

*apāṇi-pādo javano grahītā
paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyam na ca tasya vettā
tam āhur agryam puruṣam purāṇam*

"He has no feet or hands, yet He is the swiftest runner and can grasp anything. Though without eyes or ears, He sees and hears. Nobody knows Him, yet He is the knower and the object of knowledge. Sages describe Him as the supreme, original Personality of Godhead."

The hands, feet, eyes and ears of the Supreme Person are not like those of

an ordinary, conditioned soul, which are derived from false ego, a material substance. Rather, the Lord's transcendently beautiful features are direct manifestations of His internal nature. Thus, unlike the soul and body of conditioned living beings, the Lord and His bodily form are identical in all respects. Moreover, His lotus hands, lotus feet, lotus eyes and other limbs are not restricted in their functions. Śrī Brahmā, the Lord's first creature, glorifies Him on this account:

*angāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjala-vigrahasya
govindam ādi-puruṣam tam ahaṁ bhajāmi*

"I worship Govinda, the primeval Lord, whose transcendental form is full of bliss, truth and substantiality and thus emanates the most dazzling splendor. Each of the limbs of that transcendental figure possesses in itself the full-fledged functions of all the organs, and He eternally sees, maintains and manifests the infinite universes, both spiritual and material." (Bs. 5.32)

Śrīla Viśvanātha Cakravartī gives an alternative explanation of the phrase *akhila-śakti-dhara*: The power that the Supreme Lord maintains within Himself is *akhila*, free from the limitations of all that is *khila*, or inferior and insignificant. He energizes the living being's senses, as described by the *Kena Upaniṣad* (1.2): *śrotrasya śrotraṁ manaso mano yad vāco ha vācam*. "He is the ear's ear, the mind's mind, and the voice's capacity of speech." And the *Śvetāśvatara Upaniṣad* (6.8) declares,

*na tasya kāryaṁ karaṇaṁ ca vidyate
na tat-samaś cābhyadhikaś ca dṛśyate
parāsyā śaktir vividhaiva śrūyate
svābhāvikī jñāna-bala-kriyā ca*
[Cc. Madhya 13.65, purport]

"He has no material work to perform. nor any material senses with which to perform it. No one can be found who is equal to or greater than Him. From the *Vedas* we hear how that Supreme Lord possesses multifarious energies—the potencies of knowledge, strength and action—each of which acts autonomously."

Indra and the other demigods who rule over mortal beings are themselves servants of the Personality of Godhead, as are their superiors—Brahmā and his sons, the secondary creators. All of these great gods and sages worship the Supreme Lord by performing their respective services of managing the universe and providing religious guidance for mankind.

The powerful controllers of the universe submit themselves in fearful reverence to the supreme controller, Lord Śrī Viṣṇu. As the *Taittirīya Upaniṣad* (2.8.1) states,

*bhīṣāsmād vātaḥ pavate
bhīṣād eti sūryaḥ
bhīṣāsmād agniś cendraś ca
mṛtyur dhāvati pañcamah*

"Out of fear of Him, the wind blows. Out fear of Him, the sun moves and Agni and Indra execute their duties. And death, the fifth of their number, races along out of fear of Him."

Śrīla Śrīdhara Svāmī prays,

*anindriyo 'pi yo devaḥ
sarva-kāraka-śakti-dhṛk
sarva-jñāḥ sarva-kartā ca
sarva-sevyam namāmi tam*

"The Supreme Lord has no material senses, yet He controls every living entity's sensory functions. He is the knower of everything, the ultimate performer of all action, and everyone's proper object of devotional service. I offer my

obeisances to Him."

TEXT 29

स्थिरचरजातयः स्युरजयोत्थनिमित्तयुजो
विहर उदीक्षया यदि परस्य विमुक्त ततः
न हि परमस्य कश्चिदपरो न परश्च भवेद्
वियत इवापदस्य तव शून्यतुलां दधतः

*sthira-cara-jātayaḥ syur ajayottha-nimitta-yujo
vihara udīkṣayā yadi parasya vimukta tataḥ
na hi paramasya kaścīd aparo na paraś ca bhaved
viyata ivāpadasya tava śūnya-tulām dadhataḥ*

SYNONYMS

sthira—stationary; *cara*—and moving; *jātayaḥ*—species of life; *syuḥ*—become manifest; *ajayā*—with the material energy; *uttha*—awakened; *nimitta*—their motivations for activity (and the subtle bodies activated by such); *yujāḥ*—assuming; *vihaṛaḥ*—sport; *udīkṣayā*—by Your brief glance; *yadi*—if; *parasya*—of Him who is aloof; *vimukta*—O eternally liberated one; *tataḥ*—from her; *na*—not; *hi*—indeed; *paramasya*—for the supreme; *kaścīd*—anyone; *aparaḥ*—not foreign; *na*—nor; *paraḥ*—foreign; *ca*—also; *bhaved*—can be; *viyataḥ*—for the ethereal sky; *iva*—as if; *apadasya*—which has no perceptible qualities; *tava*—for You; *śūnya*—to a void; *tulām*—a resemblance; *dadhataḥ*—who take on.

TRANSLATION

O eternally liberated, transcendental Lord, Your material energy causes the

various moving and nonmoving species of life to appear by activating their material desires, but only when and if You sport with her by briefly glancing at her. You, the Supreme Personality of Godhead, see no one as an intimate friend and no one as a stranger, just as the ethereal sky has no connection with perceptible qualities. In this sense You resemble a void.

PURPORT

Not only are living beings totally dependent on the all-powerful, independent Lord for their maintenance and welfare, but even the very fact of their embodied existence is due only to His exceptional mercy. The Personality of Godhead has no interest in material affairs, since He has nothing to gain from the petty pleasures of this world and is altogether free from any contamination of envy or lust. He is exclusively involved in confidential, loving pastimes with His pure devotees in the internal realm of His spiritual energies. Therefore the only reason He ever turns to the business of material creation is to help draw lost souls back into this inner circle of eternal enjoyment.

To attempt a life separate from the Lord, rebellious souls must be provided with suitable bodies and an illusory environment in which to act out their fantasies of independence. The merciful Lord agrees to let them learn in their own way, and so He glances at Mahā-Māyā, His energy of material creation. Simply by this glance, she is awakened and makes all required arrangements on His behalf. She and her helpers manufacture countless varieties of gross and subtle bodies of demigods, humans, animals and so on, along with countless situations in heavenly and hellish worlds—all just to give the conditioned souls the exact facilities they desire and deserve.

While the uninformed may blame God for the suffering of His creatures, a sincere student of the Vedic literature will come to appreciate the Supreme Lord's equal concern for each soul. Since He has nothing to lose or gain, there is no reason for Him to distinguish between friends and opponents. We may

choose to oppose Him and make all endeavors to forget Him, but He never forgets us, nor does He ever stop providing us with all our necessities, along with His unseen guidance.

Śrīla Śrīdhara Svāmī prays,

*tvad-ikṣaṇa-vaśa-kśobha-
māyā-bodhita-karmabhiḥ
jatān saṁsarataḥ khinnān
nṛ-hare pāhi naḥ pitaḥ*

"O Father, O Lord appearing as half man, half lion, please save those who have been born into the endless cycle of birth and death. These souls are distressed by their karmic entanglement, which Māyā awakened when Your glance excited her to activity."

TEXT 30

अपरिमिता ध्रुवास्तनुभृतो यदि सर्वगताः
तर्हि न शास्यतेति नियमो ध्रुव नेतरथा
अजनि च यन्मयं तदविमुच्य नियन्तु भवेत्
सममनुजानतां यदमतं मतदुष्टतया

*aparimitā dhruvās tanu-bhṛto yadi sarva-gatās
tarhi na śāsyateti niyamo dhruva netarathā
ajani ca yan-mayaṁ tad avimucya niyantr bhavet
samam anujānatām yad amataṁ mata-duṣṭatayā*

SYNONYMS

aparimitāḥ—countless; *dhruvāḥ*—permanent; *tanu-bhṛtaḥ*—the embodied living entities; *yadi*—if; *sarva-gatāḥ*—omnipresent; *tarhi*—then; *na*—not;

śāsyatā—sovereignty; *iti*—such; *niyamaḥ*—rule; *dhruva*—O unchanging one; *na*—not; *itarathā*—otherwise; *ajani*—was generated; *ca*—and; *yat-mayam*—from whose substance; *tat*—from that; *avimucya*—not separating itself; *niyantr*—regulator; *bhavet*—must be; *samam*—equally present; *anujānatām*—of those who supposedly know; *yat*—which; *amatam*—misunderstood; *mata*—of what is known; *duṣṭatayā*—because of the imperfection.

TRANSLATION

If the countless living entities were all-pervading and possessed forms that never changed, You could not possibly be their absolute ruler, O immutable one. But since they are Your localized expansions and their forms are subject to change, You do control them. Indeed, that which supplies the ingredients for the generation of something is necessarily its controller because a product never exists apart from its ingredient cause. It is simply illusion for someone to think that he knows the Supreme Lord, who is equally present in each of His expansions, since whatever knowledge one gains by material means must be imperfect.

PURPORT

Because the conditioned soul cannot directly understand the Supreme, the *Vedas* commonly refer to that Supreme Truth in such impersonal terms as Brahman and *om tat sat*. If an ordinary scholar presumes to know the confidential meaning of these symbolic references, he should be rejected as an imposter. In the words of *Śrī Kena Upaniṣad* (2.1), *yadi manyase su-vedeti dabhram evāpi nūnaṁ tvaṁ vettha brahmaṇo rūpaṁ, yad asya tvaṁ yad asya deveṣu*: "If you think you know Brahman well, then your knowledge is very meager. If you think you can identify Brahman's form from among the demigods, indeed you know but little." And again,

*yasyāmataṁ tasya mataṁ
mataṁ yasya na veda saḥ
avijñātaṁ vijānatām
vijñātaṁ avijānatām*

"Whoever denies having any opinion of his own about the Supreme Truth is correct in his opinion, whereas one who has his own opinion about the Supreme does not know Him. He is unknown to those who claim to know Him, and can only be known by those who do not claim to know Him." (*Kena Upaniṣad* 2.3)

Ācārya Śrīdhara Svāmī gives the following explanation of this verse: Many philosophers have studied the mysteries of life from various perspectives and have formed widely differing theories. The Advaita Māyāvādīs, for example, propose that there is only one living being and one power of illusion (*avidyā*) that covers him, producing the appearance of plurality. But this hypothesis leads to the absurd conclusion that when any one living being becomes liberated, everyone obtains liberation. If, on the other hand, there are many *avidyās* to cover the one living being, each *avidyā* will cover only some part of him, and we would have to talk about his becoming partly liberated at particular times while his other parts remain in bondage. This is also obviously absurd. Thus the plurality of living beings is an unavoidable conclusion.

Furthermore, there are other theoreticians, namely the proponents of Nyāya and Vaiśeṣika, who claim that the *jīva* soul is infinite in size. If souls were infinitesimal, these scholars argue, they would not pervade their own bodies, whereas if they were of medium size they would be divisible into parts and thus could not be eternal, at least according to the axioms of Nyāya-Vaiśeṣika metaphysics. But if the numerous eternal *jīva* souls are each infinitely large, how could they be covered by any power of bondage, whether belonging to *avidyā* or to the Supreme Lord Himself? According to this theory, there can be no illusion for the soul, no limitations from which to be liberated. The infinite souls must eternally remain as they are, without change. This

would mean that the souls would all be equal to God, since He would have no scope for controlling these all-pervading, unchanging rivals.

The Vedic *śruti-mantras*, which affirm unequivocally the mastery of the Lord over the individual souls, cannot be validly contradicted. A true philosopher must accept the statements of *śruti* as reliable authority on all matters they touch. Certainly in numerous places the Vedic literatures contrast the Supreme Lord's perpetual, unchanging oneness with the ever-changing embodiments of living beings caught up in the cycle of birth and death.

Śrīla Śrīdhara Svāmī prays,

*antar-yantā sarva-lokasya gītaḥ
śrutyā yuktyā caivam evāvaseyaḥ
yaḥ sarva-jñāḥ sarva-śaktir nṛṣimhaḥ
śrīmantam taṁ cetasaivāvalambe*

"In my heart I take shelter of Him who is glorified as the inner controller of all the worlds, and whom the *Vedas* ascertain in truth through logical reasoning. He is Nṛsimha, the omniscient and omnipotent Lord of the goddess of fortune."

TEXT 31

न घटत उद्भवः प्रकृतिपुरुषयोरजयोर
उभययुजा भवन्त्यसुभृतो जलबुद्बुदवत्
त्वयि त इमे ततो विविधनामगुणैः परमे
सरित इवार्णवे मधुनि लिल्युरशेषरसाः

*na ghaṭata udbhavaḥ prakṛti-pūruṣayor ajayor
ubhaya-yujā bhavanty asu-bhṛto jala-budbuda-vat*

*tvayi ta ime tato vividha-nāma-guṇaiḥ parame
sarita ivārṇave madhuni lilyur aśeṣa-rasāḥ*

SYNONYMS

na ghaṭate—does not happen; *udbhavaḥ*—the generation; *prakṛti*—of material nature; *pūruṣayoḥ*—and of the soul who is her enjoyer; *ajayoḥ*—who are unborn; *ubhaya*—of both; *yujā*—by the combination; *bhavanti*—come into being; *asu-bhṛtaḥ*—living bodies; *jala*—on water; *budbuda*—bubbles; *vat*—like; *tvayi*—in You; *te ime*—these (living beings); *tataḥ*—therefore; *vividha*—various; *nāma*—with names; *guṇaiḥ*—and qualities; *parame*—in the Supreme; *saritaḥ*—rivers; *iva*—as; *arṇave*—within the ocean; *madhuni*—in honey; *lilyuḥ*—become merged; *aśeṣa*—all; *rasāḥ*—flavors.

TRANSLATION

Neither material nature nor the soul who tries to enjoy her are ever born, yet living bodies come into being when these two combine, just as bubbles form where water meets the air. And just as rivers merge into the ocean or the nectar from many different flowers blends into honey, so all these conditioned beings eventually merge back into You, the Supreme, along with their various names and qualities.

PURPORT

Without proper spiritual guidance, one may misunderstand the *Vedas'* description of the living entities emanating from the Lord to mean that they have come into being in this process and will eventually pass again into nonexistence. But if the living entities were to thus have only temporary existence, then when one of them would die his remaining *karma* would simply vanish without being used up, and when a soul would be born he would appear with unaccountable *karma* he had done nothing to earn. Furthermore, a living

being's liberation would amount to the total eradication of his identity and being.

The truth is, however, that the soul's essence is one with Brahman's, just as the small portion of space contained within the walls of a clay pot is one in essence with the all-expanding sky. And like the making and breaking of a pot, the "birth" of an individual soul consists of his first becoming covered by a material body, and his "death," or liberation, consists of the destruction of his gross and subtle bodies once and for all. Certainly such "birth" and "death" take place only by the mercy of the Supreme Lord.

The combination of material nature and her controller that produces the numerous conditioned beings in material creation is likened here to the combination of water and air that produces countless bubbles of foam on the surface of the sea. Just as the efficient cause, air, impels the ingredient cause, water, to form itself into bubbles, so by His glance the Supreme Puruṣa inspires *prakṛti* to transform herself into the array of material elements and the innumerable material forms manifest from those elements. *Prakṛti* thus serves as the *upādāna-kāraṇa*, or ingredient cause, of creation. In the ultimate issue, however, since she is also an expansion of the Supreme Lord, it is the Lord alone who is the ingredient cause as well as the efficient cause. This is as stated in the *Taittirīya Upaniṣad* (2.2.1), *tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ*: "From this Supreme Soul the ether evolved," and so '*kāmayata bahu syām prajāyeya*: "He desired, 'Let Me become many by expanding into progeny.' "

The individual *jīva* souls are not created when "born" from the Supreme Lord and *prakṛti*, nor are they destroyed when they "merge" back into the Lord, rejoining Him in the pleasure pastimes of His eternal kingdom. And in the same way as the infinitesimal *jīvas* can appear to undergo birth and death without any factual change, the Supreme Lord can send forth and withdraw His emanations without Himself undergoing any transformation. Thus the *Bṛhad-āraṇyaka Upaniṣad* (4.5.14) affirms, *avināśi vāre 'yam ātmā*: "This *ātmā* is indeed indestructible"—a statement that can be applied to both the

Supreme Soul and the subordinate *jīva* soul.

As explained by Śrīla Śrīdhara Svāmī, the dissolution of the living being's material condition occurs in two ways, partial and complete. Partial dissolution occurs when the soul experiences dreamless sleep, when he leaves his body and when all souls reenter the body of Mahā-Viṣṇu at the time of universal annihilation. These different types of dissolution are like the mixing of nectar brought by bees from different kinds of flowers. The different flavors of nectar represent the dormant individual karmic reactions of each living entity, which still exist but cannot easily be distinguished from one another. In contrast, the ultimate dissolution of the soul's material condition is his liberation from *saṁsāra*, which is like the flowing of rivers into the ocean. As the waters from different rivers merge together after entering the ocean and become indistinguishable from one another, so the false material designations of the *jīvas* are given up at the time of liberation and all the liberated *jīvas* once again become equally situated as servants of the Supreme Lord.

The *Upaniṣads* describe these dissolutions as follows: *yathā saumya madhu madhu-kṛto nistiṣṭhanti nānātyayānām vṛkṣānām rasān samavahāram ekatām saṅgayanti. te yathā tatra na vivekaṁ labhante amuṣyāhaṁ vṛkṣasya raso 'smy amuṣyāhaṁ raso 'smīty evam eva khalu saumyemāḥ sarvāḥ prajāḥ sati sampadya na viduḥ sati sampadyāmahe*: "My dear boy this [partial dissolution] resembles what happens when honeybees collect honey by extracting the nectar from the flowers of various kinds of trees and merge it all into a single mixture. Just as the mixed nectars cannot distinguish, 'I am the juice of such-and-such a flower,' or 'I am the juice of another flower,' so, dear boy, when all these living entities merge together they cannot consciously think, 'Now we have merged together.' " (*Chāndogya Upaniṣad* 6.9.1-2)

*yathā nadyaḥ syandamānāḥ samudre
'staṁ gacchanti nāma-rūpe vihāya
tathā vidvān nāma-rūpād vimuktaḥ
parāt-param puruṣam upaiti divyam*

"As rivers flow to their dissolution in the sea, giving up their names and forms at their destination, so the wise man who becomes free from material names and forms attains to the Supreme Absolute, the wonderful Personality of Godhead." (*Muṇḍaka Upaniṣad* 3.2.8)

Śrīla Śrīdhara Svāmī prays,

*yasminn udyad-vilayam api yad bhāti viśvaṁ layādau
jīvopetaṁ guru-karuṇayā kevalātmāvabodhe
atyantāntaṁ vrajati sahasā sindhu-vat sindhu-madhye
madhye cittaṁ tri-bhuvana-guruṁ bhāvaye taṁ nṛ-siṁham*

"The Supreme Lord is self-effulgently omniscient. By His great mercy, this universe, which is subject to repeated creation and destruction, remains present within Him after merging back into Him along with the living entities at the time of cosmic dissolution. This total withdrawal of the universal manifestation occurs suddenly, like the flowing of a river into the ocean. Within the core of my heart I meditate upon that master of the three worlds, Lord Nṛsiṁha."

TEXT 32

नृषु तव मयया भ्रमममीष्ववगत्य भृशं
त्वयि सुधियोऽभवे दधति भावमनुप्रभवम्
कथमनुवर्ततां भवभयं तव यद् भ्रुकुटिः
सृजति मुहुस्त्रिनेमिरभवच्छरणेषु भयम्

*nṛṣu tava mayayā bhramam amīṣv avagatya bhṛśaṁ
tvayi su-dhiyo 'bhave dadhati bhāvaṁ anuprabhavam
katham anuvartatāṁ bhava-bhayaṁ tava yad bhru-kuṭiḥ
sṛjati muhus tri-nemir abhava-charaṇeṣu bhayam*

SYNONYMS

nṛṣu—among humans; *tava*—Your; *māyayā*—by the illusory energy; *bhramam*—bewilderment; *amīṣu*—among these; *avagatya*—understanding; *bhṛśam*—fervent; *tvayi*—unto You; *su-dhiyaḥ*—those who are wise; *abhava*—unto the source of liberation; *dadhati*—render; *bhāvam*—loving service; *anuprabhavam*—potent; *katham*—how; *anuvartatām*—for those who follow You faithfully; *bhava*—of material life; *bhayam*—fear; *tava*—Your; *yat*—since; *bhru*—of the eyebrows; *kuṭiḥ*—the furrowing; *sṛjati*—creates; *muhuh*—repeatedly; *tri-nemiḥ*—three-rimmed (in the three phases of time, namely past, present and future); *a*—not; *bhavat*—from You; *śaraṇeṣu*—for those who take shelter; *bhayam*—fear.

TRANSLATION

The wise souls who understand how Your Māyā deludes all human beings render potent loving service to You, who are the source of liberation from birth and death. How, indeed, can fear of material life affect Your faithful servants? On the other hand, Your furrowing eyebrows—the triple-rimmed wheel of time—repeatedly terrify those who refuse to take shelter of You.

PURPORT

The *Vedas* reveal their most cherished secret—devotional service to the Personality of Godhead—only to those who are tired of material illusion, which is based on a false sense of independence from the Lord. The *Vājasaneyī-saṁhitā* (32.11) of the *White Yajur Veda* contains the following mantra:

*parītya bhūtāni parītya lokān
parītya sarvāḥ pradiśo diśaś ca
upasthāya prathama-jāmṛtasyā-*

"After passing beyond all the species of life, all the planetary systems and all the limits of space in all directions, one approaches the original Soul of immortality. Then one receives the opportunity to enter permanently into His domain and worship Him with personal service."

The proponents of various contending materialistic philosophies may consider themselves very wise, but they are in fact all deluded by the Supreme Lord's Māyā. Vaiṣṇavas recognize this pattern of general delusion and submit themselves to the Supreme Lord in the devotional moods of servitude, friendship and so on. Instead of the heat and strife of philosophical quarrel, the pure Vaiṣṇavas experience only delight at every moment, because the object of their love is He who brings an end to material entanglement. And the devotees of Lord Viṣṇu enjoy constant pleasure not only in this life but in future lives. In whatever births they take, they enjoy loving reciprocations with the Lord. Thus the sincere Vaiṣṇava prays,

*nātha yoni-sahasreṣu
yeṣu yeṣu bhramāmy aham
tatra tatrācyutā bhaktir
acyutāstu dṛḍhā tvayi*

"Wherever I may wander, O master, among thousands of species of life, in each situation may I have firmly fixed devotion to You, O Acyuta." (Viṣṇu Purāṇa)

Some philosophers will question how the Vaiṣṇavas can overcome their material entrapment without thorough analytic knowledge of the entities *tvam* ("you," the *jīva*) and *tat* ("that," the Supreme), and without developing a sufficient hatred of material life. The personified *Vedas* here answer that there is no chance of material illusion continuing to act on devotees of the Lord because even in the earliest stages of devotional service all fear and attachment are removed by the Lord's grace.

Time is the root cause of all fear in this world. Indeed, with its three

divisions of past, present and future it creates terror at the prospect of impending disease, death and hellish suffering—but only for those who have failed to obtain shelter at the feet of the Supreme Lord. As the Lord Himself says in the *Rāmāyaṇa* (*Laṅkā-khaṇḍa* 18.33),

*sakṛd eva prapanno yas
tavāsmīti ca yācate
abhayaṁ sarvadā tasmai
dadāmy etad vrataṁ mama*

"To whomever even once surrenders to Me, pleading 'I am Yours,' I give eternal fearlessness. This is my solemn vow." Furthermore, in the *Bhagavad-gītā* (7.14) the Lord says,

*daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te*

"This divine energy of Mine consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it."

Vaiṣṇavas do not like to waste their time in prolonged and fruitless wrangling over dry philosophic subjects. They would rather worship the Personality of Godhead than quarrel with philosophical adversaries. The Vaiṣṇavas' understanding concurs with the essential message of revealed scripture. These devotees' conception of the Supreme Absolute Truth as the infinite ocean of personality and loving pastimes in His worshipable forms of Kṛṣṇa, Rāma and other divine manifestations, and their conception of themselves as His eternal servants, amount to the perfect conclusion of Vedānta philosophy in terms of the entities *tat* and *tvam*.

The Personality of Godhead and His emanations, such as the *jīva* souls, are

simultaneously different and nondifferent, just like the sun and its expanding rays. There are more *jīvas* than anyone can count, and each of them is eternally alive with consciousness, as the *śrutis* confirm: *nityo nityānām cetanaś cetanānām*. (*Kaṭha Upaniṣad* 5.13 and *Śvetāśvatara Upaniṣad* 6.13) When they are sent forth from the body of Mahā-Viṣṇu at the beginning of material creation, the *jīvas* are all equal in the sense that they are all atomic particles of the Lord's marginal energy. But according to their differing conditions, they divide into four groups: Some are covered by ignorance, which obscures their vision like a cloud. Others become liberated from ignorance through a combination of knowledge and devotion. A third group of souls become endowed with pure devotion, with a slight mixture of desire for speculative knowledge and fruitive activity. Those souls attain purified bodies composed of perfect knowledge and bliss with which they can engage in the Lord's service. Finally, there are those who are devoid of any connection with ignorance; these are the Lord's eternal associates.

The marginal position of the *jīva* soul is described in the *Nārada Pañcarātra*:

*yat taṭa-sthaṁ tu cid-rūpaṁ
sva-saṁvedyād vinirgatam
rañjitaṁ guṇa-rāgeṇa
sa jīva iti kathyate*

"The *taṭa-stha* potency should be understood as emanating from the Lord's *saṁvit* [knowledge] energy. This emanation, called the *jīva*, becomes conditioned by the qualities of material nature." Because the minute *jīva* lives within the margin between the Lord's external, illusory potency, *Māyā*, and His internal, spiritual potency, *cit*, the *jīva* is called *taṭa-stha*, "marginal." When he earns liberation by cultivating devotion to the Lord, however, he comes completely under the shelter of the Lord's internal potency, and at that time he is no longer tainted by the modes of material nature. Lord Kṛṣṇa confirms this in *Bhagavad-gītā* (14.26):

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate*

"One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman."

The object of the soul's worship is realized in three aspects: Brahman, Paramātmā and Bhagavān. Impersonal Brahman is like the radiant effulgence of the sun; the Supersoul, or Paramātmā, is like the sun globe; and the Personality of Godhead, Bhagavān, is like the presiding deity within the sun, complemented by his elaborate entourage and paraphernalia. Or, to cite another analogy, travelers approaching a city from a distance cannot at first distinguish its features but rather see something vaguely shining ahead of them. As they come closer, they may discern a few of the taller buildings. Then, when they are sufficiently close, they will see the city as it is—a bustling metropolis with many citizens, residences, public buildings, highways and parks. In the same way, persons inclined to impersonal meditation may at best gain some realization of the Supreme Lord's effulgence (Brahman), those who approach closer can learn to see Him as the Lord in the heart (Paramātmā), and those who come very close can know Him in His full personality (Bhagavān).

In summary, Śrīla Śrīdhara Svāmī prays,

*saṁsāra-cakra-krakacair vidīṛṇam
udīṛṇa-nānā-bhava-tāpa-taptam
kathañcid āpannam iha prapannam
tvam uddhara śrī-nṛhare nṛ-lokam*

"O Śrī Nṛhari, please deliver those human beings who have suffered all kinds

of torments and been ripped apart by the sharp edge of *samsāra*'s wheel but who have now somehow found You and are surrendering themselves unto You."

TEXT 33

विजितहृषीकवायुभिरदान्तमनस्तुरगं
य इह यतन्ति यन्तुमतिलोलमुपायखिदः
व्यसनशतान्विताः समवहाय गुरोश्चरणं
वणिज इवाज सन्त्यकृतकर्णधरा जलधौ

*vijita-hṛṣīka-vāyubhir adānta-manas tura-gam
ya iha yatanti yantum ati-lolam upāya-khidaḥ
vyasana-śatānvitāḥ samavahāya guroś caraṇam
vaṇija ivāja santy akṛta-karṇa-dharā jaladhau*

SYNONYMS

vijita—conquered; *hṛṣīka*—with senses; *vāyubhiḥ*—and vital air; *adānta*—not brought under control; *manaḥ*—the mind; *tura-gam*—(which is like) a horse; *ye*—those who; *iha*—in this world; *yatanti*—endeavor; *yantum*—to regulate; *ati*—very; *lolam*—unsteady; *upāya*—by their various methods of cultivation; *khidaḥ*—distressed; *vyasana*—disturbances; *śata*—by hundreds; *anvitāḥ*—joined; *samavahāya*—abandoning; *guroḥ*—of the spiritual master; *caraṇam*—the feet; *vaṇijaḥ*—merchants; *iva*—as if; *aja*—O unborn one; *santi*—they are; *akṛta*—having not taken; *karṇa-dharāḥ*—a helmsman; *jala-dhau*—on the ocean.

TRANSLATION

The mind is like an impetuous horse that even persons who have regulated their senses and breath cannot control. Those in this world who try to tame the uncontrolled mind, but who abandon the feet of their spiritual master, encounter hundreds of obstacles in their cultivation of various distressful practices. O unborn Lord, they are like merchants on a boat in the ocean who have failed to employ a helmsman.

PURPORT

To become qualified to attain love of Godhead, the mature fruit of liberation, one must first subdue the rebellious material mind. Though difficult, this can be achieved when a person replaces his addictions to sense gratification with a taste for the higher pleasures of spiritual life. But only by the favor of the representative of Godhead, the spiritual master, can one gain this higher taste.

The spiritual master opens the eyes of the disciple to the wonders of the transcendental realm, as indicated in the Gāyatrī prayers by the seed *mantra* of divine knowledge, *aiṁ*.

The *Muṇḍaka Upaniṣad* (1.2.12) states,

*tad-vijñānārthaṁ sa gurum evābhigacchet
samiit-pāṇiḥ śrotṛiyaṁ brahma-niṣṭhaṁ*

"To understand these things properly, one must humbly approach, with firewood in hand, a spiritual master who is learned in the *Vedas* and firmly devoted to the Absolute Truth." And the *Kaṭha Upaniṣad* (2.9) declares,

*naiṣā tarkeṇa matir āpaneyā
proktānyenaiva su-jñānāya preṣṭha*

"This realization, my dear boy, cannot be acquired by logic. It must be spoken by an exceptionally qualified spiritual master to a knowledgeable disciple."

Non-Vaiṣṇavas often disregard the importance of surrendering to a spiritual master who stands in an authorized line of disciplic succession. Relying instead on their own abilities, proud *yogīs* and *jñānīs* exhibit their apparent success to impress the world, but their glory is but temporary:

*yuñjānānām abhaktānām
prāṇāyāmādibhir manaḥ
akṣīṇa-vāsanām rājan
dṛśyate punar utthitam*

"The minds of nondevotees who engage in such practices as *prāṇāyāma* are not fully cleansed of material desires. Thus, O King, material desires are again seen to arise in their minds." (SB 10.51.60)

On the other hand a humble, steadfast devotee of Lord Viṣṇu and of the Vaiṣṇavas is assured of easy victory over the stubborn mind. He need not concern himself with performing the eightfold system of *yoga* or taking other such measures to keep his mind steady. *Sarvaṁ caitad gurau bhaktyā puruṣo hy añjasā jayet*: "A person can easily obtain all these goals simply by being devoted to his spiritual master." Otherwise, a nondevotee may conquer his senses and vital air and still fail to tame his mind, which will continue to run wild like an unbroken horse. He will suffer unending anxiety over the troublesome execution of various spiritual practices, and in the end he will remain just as lost in the vast material ocean as he ever was. The analogy given here is very appropriate: A group of merchants who hastily enter upon a sea voyage with expectations of great profit, but who fail to hire a competent helmsman for their boat, will simply experience great difficulty.

The *Bhāgavatam* declares the importance of the bona fide spiritual master in many places such as this verse from the Eleventh Canto (20.17):

*nṛ-deham ādyam su-labhaṁ su-durlabhaṁ
plavaṁ su-kalpaṁ guru-karṇa-dhāraṁ
mayānukūlena nabhasvateritaṁ*

pumān bhavābhidhiṁ na taret sa ātma-hā

"The human body, which can award all benefit in life is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the spiritual master as the captain and the instructions of the Personality of Godhead as favorable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence must be considered the killer of his own soul." Therefore the first business of one who takes human life seriously is to find out a spiritual master who can guide him in Kṛṣṇa consciousness.

Śrīla Śrīdhara Svāmī prays,

*yadā parānanda-guro bhavat-pade
padam mano me bhagaval labheta
tadā nirastākhila-sādhana-śramah
śrayeya saukhyaṁ bhavataḥ kṛpātaḥ*

"O transcendently blissful *guru*, when my mind finally achieves a place at your lotus feet, all the tiresome labor of my spiritual practices will be finished, and by your mercy I will experience the greatest happiness."

TEXT 34

स्वजनसुतात्मदारधनधामधरासुरथैस
त्वयि सति किं नृणाम्श्रयत आत्मनि सर्वरसे
इति सदजानतां मिथुनतो रतये चरतां
सुखयति को न्विह स्वविहते स्वनिरस्तभगे

svajana-sutātma-dāra-dhana-dhāma-dharāsu-rathais

*tvayi sati kim nṛṇām śrayata ātmani sarva-rase
iti sad ajānatām mithunato rataye caratām
sukhayati ko nv iha sva-vihate sva-nirasta-bhage*

SYNONYMS

svajana—with servants; *suta*—children; *ātma*—body; *dāra*—wife; *dhana*—money; *dhāma*—home; *dharā*—land; *asu*—vitality; *rathaiḥ*—and vehicles; *tvayi*—when You; *sati*—have become; *kim*—what (use); *nṛṇām*—for human beings; *śrayataḥ*—who are taking shelter; *ātmani*—their very Self; *sarva-rase*—the embodiment of all pleasures; *iti*—thus; *sat*—the truth; *ajānatām*—for those who fail to appreciate; *mithunataḥ*—from sexual combinations; *rataye*—for sensual indulgence; *caratām*—carrying on; *sukhayati*—gives happiness; *kaḥ*—what; *nu*—at all; *iha*—in this (world); *sva*—by its very nature; *vihate*—which is subject to destruction; *sva*—by its very nature; *nirasta*—which is devoid; *bhage*—of any essence.

TRANSLATION

To those persons who take shelter of You, You reveal Yourself as the Supersoul, the embodiment of all transcendental pleasure. What further use have such devotees for their servants, children or bodies, their wives, money or houses, their land, good health or conveyances? And for those who fail to appreciate the truth about You and go on pursuing the pleasures of sex, what could there be in this entire world—a place inherently doomed to destruction and devoid of significance—that could give them real happiness?

PURPORT

Devotional service to Lord Viṣṇu is considered pure when one's sole desire is to please the Lord. Situated in that perfect consciousness, a Vaiṣṇava has no further interest in wordly gains and is thus excused from any obligation to

perform ritual sacrifices and follow austere practices of *yoga*. As the *Muṇḍaka Upaniṣad* (1.2.12) states,

*parīkṣya lokān karma-citān brāhmaṇo
nirvedam āyān nāsty akṛtaḥ kṛtena*

"When a *brāhmaṇa* recognizes that elevation to the heavenly planets is merely another accumulation of *karma*, he becomes renounced and is no longer corrupted by his actions." The *Bṛhad-āraṇyaka* (4.4.9) and *Kaṭha* (6.14) *Upaniṣads* confirm,

*yadā sarve pramucyante
kāma ye 'sya hṛdi śritāḥ
atha martyo 'mṛto bhavaty
atra brahma samaśnute*

"When a person completely gives up all the sinful desires he is harboring in his heart, he exchanges mortality for eternal spiritual life and attains real pleasure in the Absolute Truth." And the *Gopāla-tāpanī Upaniṣad* (Pūrva 15) concludes, *bhaktir asya bhajanam tad ihāmutropādhi-nairāsyenāmuṣmin manaḥ-kalpanam etad eva naiṣkarmyam*. "Devotional service is the process of worshiping the Supreme Lord. It consists of fixing one's mind upon Him by becoming disinterested in all material designations, both in this life and the next. This indeed, is true renunciation."

The items the *śrutis* mention here are all measures of worldly success: *svajanāḥ*, servants; *ātmā*, a beautiful body; *sutāḥ*, children to be proud of; *dārāḥ*, an attractive and competent spouse; *dhanam*, financial assets; *dhāma*, a prestigious residence; *dharā*, holdings of land; *asavaḥ*, health and strength; and *rathāḥ*, cars and other vehicles that display one's status. But one who has begun to experience the ecstasy of devotional service loses all attraction for these things, since he finds real satisfaction in the Supreme Lord, the reservoir of all pleasure, who enjoys by sharing His own pleasures with His servitors.

We are each free to choose the course of our life: we can either dedicate our body, mind, words, talents and wealth to the glory of God, or else we can ignore Him and struggle instead for our personal happiness. The second path leads to a life of slavery to sex and ambition, in which the soul never feels real satisfaction but instead suffers continually. Vaiṣṇavas are distressed to see materialists suffering in this way, and so they always strive to enlighten them.

Śrīla Śrīdhara Svāmī prays,

*bhajato hi bhavān sākṣāt
paramānanda-cid-dhanaḥ
ātmaiva kim ataḥ kṛtyaṁ
tuccha-dāra-sutādibhiḥ*

"For those who worship You, You become their very Self, their spiritual treasure of topmost bliss. What further use have they for mundane wives, children and so forth?"

TEXT 35

भुवि पुरुपुण्यतीर्थसदनान्यृषयो विमदासु
त उत भवत्पदाम्बुजहृदोऽघभिदङ्घ्रिजलाः
दधति सकृन्मनस्त्वयि य आत्मनि नित्यसुखे
न पुनरुपासते पुरुषसारहरावसथान्

*bhuvi puru-puṇya-tīrtha-sadanāṇy ṛṣayo vimadās
ta uta bhavat-padāmbuja-hṛdo 'gha-bhid-aṅghri-jalāḥ
dadhati sakṛn manas tvayi ya ātmani nitya-sukhe
na punar upāsate puruṣa-sāra-harāvasathān*

SYNONYMS

bhuvi—on the earth; *puru*—greatly; *puṇya*—pious; *tīrtha*—places of pilgrimage; *sadanāni*—and personal abodes of the Supreme Lord; *ṛṣayaḥ*—sages; *vimadaḥ*—free from false pride; *te*—they; *uta*—indeed; *bhavat*—Your; *pada*—feet; *ambuja*—lotus; *hṛdaḥ*—in whose hearts; *agha*—sins; *bhit*—which destroys; *aṅghri*—(having bathed) whose feet; *jalāḥ*—the water; *dadhati*—turn; *sakṛt*—even once; *manaḥ*—their minds; *tvayi*—toward You; *ye*—who; *ātmani*—toward the Supreme Soul; *nitya*—always; *sukhe*—who is happy; *na punaḥ*—never again; *upāsate*—they worship; *puruṣa*—of a man; *sāra*—the essential qualities; *hara*—which steal way; *āvasathān*—their mundane homes.

TRANSLATION

Sages free from false pride live on this earth by frequenting the sacred pilgrimage sites and those places where the Supreme Lord displayed His pastimes. Because such devotees keep Your lotus feet within their hearts, the water that washes their feet destroys all sins. Anyone who even once turns his mind toward You, the ever-blissful Soul of all existence, no longer dedicates himself to serving family life at home, which simply robs a man of his good qualities.

PURPORT

The qualification of an aspiring sage is that he has learned about the Absolute Truth from standard authorities and developed a sober mood of renunciation. To develop his capacity for discriminating the important from the unimportant, such a person often wanders from one holy site to another, taking advantage of the association of great souls who frequent or reside in these places. If, in the course of his travels, the aspiring sage can begin to realize the Supreme Lord's lotus feet in the core of his heart he will be released from the illusion of false ego and from the painful bondage of lust, envy and greed. Though he may still go to places of pilgrimage to bathe away his sins, the

now purified sage has the power to sanctify others with the water that washes his feet and with the realized instructions he imparts. Such a sage is described by the *Muṇḍaka Upaniṣad* (2.2.9)

*bhidyate hṛdaya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi
tasmin dṛṣṭe parāvare*

"The knot in the heart is pierced, all misgivings are cut to pieces, and the chain of fruitive actions is terminated when one sees the Supreme Lord everywhere, within all superior and inferior beings." To sages who have reached this stage, the *Muṇḍaka Upaniṣad* (3.2.11) thus pays homage: *namaḥ paramarṣibhyaḥ, namaḥ paramarṣibhyaḥ*. "Obeisances to the topmost sages, obeisances to the topmost sages!"

Putting aside the affectionate company of wives, children, friends and followers, saintly Vaiṣṇavas travel to the holy *dhāmas* where the Supreme Lord's worship can be most successfully prosecuted—places such as Vṛndāvana, Māyāpura and Jagannātha Purī, or anywhere else where sincere devotees of Lord Viṣṇu congregate. Even those Vaiṣṇavas who have not taken *sannyāsa* and still live at home or in their *guru's āśrama*, but who have once tasted just a drop of the sublime pleasure of devotional service, will also have little inclination to meditate on the pleasures of a materialistic family life, which robs a person of his discretion, determination, sobriety, tolerance and peace of mind.

Śrīla Śrīdhara Svāmī prays,

*muñcann aṅga tad aṅga-saṅgam anīśaṁ tvām eva sañcintayan
santaḥ santi yato yato gata-madās tān āśramān āvasan
nityaṁ tan-mukha-pankajād vigalita-tvat-puṇya-gāthāmṛta-
srotaḥ-samplava-sampluto nara-hare na syām ahaṁ deha-bhṛt*

"My dear Lord, when I will give up all sense gratification and engage incessantly in meditating upon You, and when I will take up residence in the hermitages of saintly devotees free from false pride, then I will become fully immersed in the inundation of nectar pouring from the devotees' lotus mouths as they chant sacred narrations about You. And then, O Lord Narahari, I will never again have to take a material body."

TEXT 36

सत इदं उत्थितं सदिति चेन्ननु तर्कहतं
व्यभिचरति क्व च क्व च मृषा न तथोभययुक्
व्यवहृतये विकल्प इषितोऽन्धपरम्परया
भ्रमयति भारती त उरुवृत्तिभिरुक्थजडान्

*sata idam utthitam sad iti cen nanu tarka-hatam
vyabhicarati kva ca kva ca mṛṣā na tathobhaya-yuk
vyavahṛtaye vikalpa iṣito 'ndha-paramparayā
bhramayati bhāratī ta uru-vṛttibhir uktha-jadān*

SYNONYMS

sataḥ—from that which is permanent; *idam*—this (universe); *utthitam*—arisen; *sat*—permanent; *iti*—thus; *cet*—if (someone proposes); *nanu*—certainly; *tarka*—by logical contradiction; *hatam*—refuted; *vyabhicarati*—it is inconsistent; *kva ca*—in some cases; *kva ca*—in other cases; *mṛṣā*—illusion; *na*—not; *tathā*—so; *ubhaya*—of both (the real and illusion); *yuk*—the conjunction; *vyavahṛtaye*—for the sake of ordinary affairs; *vikalpaḥ*—an imaginary situation; *iṣitaḥ*—desired; *andha*—of blind men; *paramparayā*—by a succession; *bhramayati*—bewilder; *bhāratī*—the words of wisdom; *te*—Your; *uru*—numerous; *vṛttibhiḥ*—with their semantic functions;

uktha—by ritual utterances; *jaḍān*—dulled.

TRANSLATION

It may be proposed that this world is permanently real because it is generated from the permanent reality, but such an argument is subject to logical refutation. Sometimes, indeed, the apparent nondifference of a cause and its effect fails to prove true, and at other times the product of something real is illusory. Furthermore, this world cannot be permanently real, for it partakes of the natures of not only the absolute reality but also the illusion disguising that reality. Actually, the visible forms of this world are just an imaginary arrangement resorted to by a succession of ignorant persons in order to facilitate their material affairs. With their various meanings and implications, the learned words of Your *Vedas* bewilder all persons whose minds have been dulled by hearing the incantations of sacrificial rituals.

PURPORT

According to Śrīla Viśvanātha Cakravartī Ṭhākura, the *Upaniṣads* teach that this created world is real but temporary. This is the understanding that devotees of Lord Viṣṇu adhere to. But there are also materialistic philosophers, like the proponents of Jaimini Ṛṣi's Karma mīmāṃsā, who claim that this world is the only reality and exists eternally. For Jaimini, the cycle of karmic action and reaction is perpetual, with no possibility of liberation into a different, transcendental realm. This viewpoint, however, is shown to be fallacious by a careful examination of the Upaniṣadic *mantras*, which contain many descriptions of a higher, spiritual existence. For example, *sad eva saumyedaṁ agra āsīd ekam evādvitīyam*: "My dear boy, the Absolute Truth alone existed prior to this creation, one without a second." (*Chāndogya Upaniṣad* 6.2.1) Also, *vijñānam ānandaṁ brahma*: "The supreme reality is divine knowledge and bliss." (*Bṛhad-āraṇyaka Upaniṣad* 3.9.34)

In this prayer of the personified *Vedas*, the materialists' argument is

summed up in the words *sata idam utthitam sat*: "The visible world is permanently real because it is generated from the permanent reality." In general, this argument goes, that which is produced from a certain thing is composed of that thing. For example, earrings and other ornaments made from gold share gold's substance. Thus, the Mīmāṃsā logicians conclude, since the world as we know it is a manifestation of an eternal reality, it is also eternally real. But the Sanskrit ablative expression *sataḥ*, "from the eternal reality," implies a definite separation of cause and effect. Therefore, what is created from *sat*, the permanent reality, must be significantly different from it—in other words, temporary. In this way the argument of the materialists is flawed because it proves just the opposite of what it is intended to prove (*tarka-hatam*), namely that the world as we know it is all that exists, that it is eternal, and that there is no separate, transcendental reality.

In defense, the Mīmāṃsakas may claim that they are not trying to prove nondifference *per se*, but rather trying to disprove the possibility of difference, or in other words, the possibility of any reality separate from the known world. This attempt to support the Mīmāṃsā argument is easily refuted by the phrase *vyabhicarati kva ca*: that is to say, there are counterexamples that deviate from the general rule. Sometimes, indeed, the source is very different from what it produces, as in the case of a man and his young son, or of a hammer and the destruction of a clay pot.

But, the Mīmāṃsakas reply, the creation of the universe is not the same kind of causation as your counterexamples: the father and the hammer are only efficient causes, whereas the *sat* is also this universe's ingredient cause. This reply is anticipated by the words *kva ca mṛṣā* ("and sometimes the effect is illusory"). In the case of the false perception of a snake where there is a rope on the ground, the rope is the snake—illusion's ingredient cause, differing in many respects from the imagined snake, most obviously in its being real.

The Mīmāṃsakas once more rejoin: But the ingredient cause of the illusory snake is not just the rope by itself: it is the rope plus the observer's ignorance (*avidyā*). Since *avidyā* is not a substance, the snake it produces is called an

illusion. Yet the same is true, the personified *Vedas* reply, in the case of the universe's creation from *sat* in conjunction with ignorance (*tathobhaya-yuk*); here the unreal element of illusion, *Māyā*, is the living beings' misconception that their own bodies and other changing material forms are permanent.

But, rejoin the *Mīmāṃsakas*, our experience of this world is valid because the things we experience are useful for practical activity. If our experience were not valid, we could never be sure that our perceptions corresponded to the facts. We would be like a man who, despite exhaustive examination, would still have to suspect that a rope might be a snake. No, the *śrutis* here answer, the temporary configurations of matter are nonetheless an illusory imitation of the eternal spiritual reality, cleverly concocted to fulfill the conditioned living entities' desire for material activity (*vyavahṛtaye vikalpa iṣitaḥ*). The illusion of this world's permanence is sustained by a succession of blind men who learn the materialistic idea from their predecessors and pass on this illusion to their descendants. Anyone can see that an illusion often continues by the momentum of lingering mental impressions, even when its basis is no longer present. Thus throughout history blind philosophers have misled other blind men by convincing them of the absurd idea that they can reach perfection by engaging in mundane rituals. Foolish people may be willing to exchange counterfeit coins among one another, but a wise man knows that such money is useless for the practical business of buying food, medicine and other necessities. And if given in charity, counterfeit money will earn no pious credit.

But, say the *Mīmāṃsakas*, how can the sincere performer of Vedic rituals be a deluded fool, since the *Samhitās* and *Brāhmaṇas* of the Vedic scriptures establish that the fruits of *karma* are eternal? For example, *akṣayyaṁ ha vai cāturmāsya-yājinaḥ su-kṛtaṁ bhavati*: "For one who observes the Cāturmāsya vows there arises inexhaustible good *karma*," and *apāma somam amṛta babhūma*: "We have drunk the soma and become immortal." (*Ṛg Veda* 8.43.3)

The *śrutis* reply by pointing out that the Personality of Godhead's learned words, comprising the *Vedas*, bewilder those whose weak intelligence has been

crushed by the weight of too much faith in *karma*. The specific word used here is *uru-vṛttibhiḥ*, which indicates that the Vedic *mantras*, with their confusing variety of meanings in the semantic modes of *gauṇa*, *lakṣaṇā* and so on, protect their sublime mysteries from all but those who have faith in Lord Viṣṇu. The *Vedas* do not truly mean to say in their injunctions that the fruits of *karma* are eternal, but only indirectly describe in metaphors the praiseworthiness of regulated sacrifices. The *Chāndogya Upaniṣad* states in no uncertain terms that the results of ritual *karma* are impermanent: *tad yatheha karma-cito lokaḥ kṣīyate evam evāmutra puṇya-cito lokaḥ kṣīyate*. "Just as whatever benefit one works hard to attain in this world is eventually depleted, so whatever life one earns for oneself in the next world by his piety will also eventually end." (*Chāndogya Upaniṣad* 8.1.16) According to the testimony of numerous *śruti-mantras*, the entire material universe is but a temporary emanation of the Supreme Truth; the *Muṇḍaka Upaniṣad*, for one, says:

*yathorṇa-nābhiḥ sṛjate grhṇate ca
yathā pṛthivyām oṣadhayaḥ sambhavanti
yathā sataḥ puruṣāt keśa-lomāni
tathākṣarāt sambhavatīha viśvam*

"As a web is expanded and withdrawn by a spider, as plants grow from the earth, and as hair grows from a living person's head and body, so this universe is generated from the inexhaustible Supreme." (*Muṇḍaka Upaniṣad* 1.1.7)

Śrīla Śrīdhara Svāmī prays,

*udbhūtaṁ bhavataḥ sato 'pi bhuvanaṁ san naiva sarpaḥ srajaḥ
kurvat kāryaṁ apīha kūta-kanakaṁ vedo 'pi naivaṁ paraḥ
advaitaṁ tava sat paraṁ tu paramānandaṁ padaṁ tan mudā
vande sundaram indirānuta hare mā muñca mām ānatam*

"Although this world has arisen from You, who are the very substance of reality, it is not eternally real. The illusory snake appearing from a rope is not

permanent reality, nor are the transformations produced from gold. The *Vedas* never say that they are. The actual, transcendental, nondual reality is Your supremely blissful personal kingdom. To that beautiful abode I offer my obeisances. O Lord Hari, to whom Goddess Indirā always bows down, I also bow to You. Therefore please never release me."

TEXT 37

न यदिदमग्र आस न भविष्यदतो निधनाद्
अनु मितमन्तरा त्वयि विभाति मृषैकरसे
अत उपमीयते द्रविणजातिविकल्पपथैर्
वितथमनोविलासमृतमित्यवयन्त्यबुधाः

*na yad idam agra āsa na bhaviṣyad ato nidhanād
anu mitam antarā tvayi vibhāti mṛṣaika-rase
ata upamīyate draviṇa-jāti-vikalpa-pathair
vitatha-mano-vilāsam ṛtam ity avayanty abudhāḥ*

SYNONYMS

na—not; *yat*—because; *idam*—this (universe); *agre*—in the beginning; *āsa*—existed; *na bhaviṣyat*—it will not exist; *ataḥ*—hence; *nidhanāt* *anu*—after its annihilation; *mitam*—deduced; *antarā*—in the meantime; *tvayi*—within You; *vibhāti*—it appears; *mṛṣā*—false; *ekarase*—whose experience of spiritual ecstasy is unchanging; *ataḥ*—thus; *upamīyate*—it is understood by comparison; *draviṇa*—of material substance; *jāti*—in the categories; *vikalpa*—of the transformations; *pathaiḥ*—with the varieties; *vitatha*—contrary to fact; *manaḥ*—of the mind; *vilāsam*—fantasy; *ṛtam*—real; *iti*—so; *avayanti*—think; *abudhaḥ*—the unintelligent.

TRANSLATION

Since this universe did not exist prior to its creation and will no longer exist after its annihilation, we conclude that in the interim it is nothing more than a manifestation imagined to be visible within You, whose spiritual enjoyment never changes. We liken this universe to the transformation of various material substances into diverse forms. Certainly those who believe that this figment of the imagination is substantially real are less intelligent.

PURPORT

Having thus defeated all attempts of the ritualists to prove the substantial reality of material creation, the personified *Vedas* now present positive evidence to the contrary—that this world is unreal in that it is temporary. Before the creation of the universe and after its dissolution, only the spiritual reality of the Supreme Lord, along with His abode and entourage, continue to exist. The *śrutis* confirm this: *ātmā va idam eka evāgra āsīt*. "Prior to the creation of this universe, only the Self existed." (*Aitareya Upaniṣad* 1.1) *Nāsad āsīn no sad āsīt tadānīm*: "At that time neither the subtle nor the gross aspects of matter were present." (*R̥g Veda* 10.129.1)

One can understand the relativity of creation by an analogy. When basic materials like clay and metal are processed and shaped into various products, the created objects exist separately from the clay and metal only in name and form. The basic substance remains unchanged. Similarly, when the energies of the Supreme Lord are transformed into the known things of this world, these things exist separately from Him only in name and form. In the *Chāndogya Upaniṣad* (6.1.4-6), the sage Udālaka explains a similar analogy to his son: *yathā saumyaikena mṛtṣiṇḍena sarvaṁ mṛn-mayaṁ vijñātam syād vācārambhaṇaṁ vikāro nāmadheyaṁ mṛttikety eva satyam*. "For example, my dear boy, by understanding a single lump of clay one can understand everything made from clay. The existence of transformed products is only a

creation of language, a matter of assigning designations: the clay alone is real."

In conclusion, there is no convincing evidence that the things of this world are eternal or substantial, while there is overwhelming evidence that they are temporary and conditioned by false designations. Therefore only the ignorant can take the imaginary permutations of matter to be real.

Śrīla Śrīdhara Svāmī prays,

*mukūṭa-kunḍala-kaṅkaṇa-kiṅkiṇī-
pariṇatam kanakam paramārthataḥ
mahad-ahaṅkṛti-kha-pramukham tathā
nara-harer na param paramārthataḥ*

"Transformations of gold such as crowns, earrings, bangles and ankle bells are not ultimately separate from gold itself. Similarly, the material elements-headed by the *mahat*, false ego and ether-are not ultimately separate from Lord Narahari."

TEXT 38

स यदजया त्वजामनुशयीत गुणांश्च जुषन्
भजति सरूपतां तदनु मृत्युमपेतभगः
त्वमुत जहासि तामहिरिव त्वचमात्तभगो
महसि महीयसेऽष्टगुणितेऽपरिमेयभगः

*sa yad ajayā tv ajām anuśayīta guṇāṁś ca juṣan
bhajati sarūpatām tad anu mṛtyum apeta-bhagaḥ
tvam uta jahāsi tām ahir iva tvacam ātta-bhago
mahasi mahīyase 'ṣṭa-guṇite 'parimeya-bhagaḥ*

SYNONYMS

saḥ—he (the individual living entity); *yat*—because; *ajayā*—by the influence of the material energy; *tu*—but; *ajām*—that material energy; *anuśayīta*—lies down next to; *guṇān*—her qualities; *ca*—and; *juṣan*—assuming; *bhajati*—he takes on; *sa-rūpatām*—forms resembling (the qualities of nature); *tat-anu*—following that; *mṛtyum*—death; *apeta*—deprived; *bhagaḥ*—of his assets; *tvam*—You; *uta*—on the other hand; *jahāsi*—leave aside; *tām*—her (the material energy); *ahiḥ*—a snake; *iva*—as if; *tvacam*—its (old, discarded) skin; *ātta-bhagaḥ*—endowed with all assets; *mahasi*—in Your spiritual powers; *mahīyase*—You are glorified; *aṣṭa-guṇite*—eightfold; *aparimeya*—unlimited; *bhagaḥ*—whose greatness.

TRANSLATION

The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all his spiritual qualities and must undergo repeated deaths. You, however, avoid the material energy in the same way that a snake abandons its old skin. Glorious in Your possession of eight mystic perfections, You enjoy unlimited opulences.

PURPORT

Although the *jīva* is pure spirit, qualitatively equal with the Supreme Lord, he is prone to being degraded by embracing the ignorance of material illusion. When he becomes entranced by the allurements of *Māyā*, he accepts bodies and senses that are designed to let him indulge in forgetfulness. Produced from the raw material of *Māyā*'s three modes—goodness, passion and nescience—these bodies envelop the spirit soul in varieties of unhappiness, culminating in death and rebirth.

The Supreme Soul and the individual soul share the same spiritual nature, but the Supreme Soul cannot be entrapped by ignorance like His infinitesimal companion. Smoke may engulf the glow of a small molten sphere of copper, covering its light in darkness, but the vast globe of the sun will never suffer the same kind of eclipse. Māyā, after all, is the Personality of Godhead's faithful maidservant, the outward expansion of His internal, Yogamāyā potency. Śrī Nārada Pañcarātra thus states, in a conversation between Śruti and Vidyā,

*asyā āvarika-śaktir
mahā-māyākhileśvarī
yayā mugdham jagat sarvaṁ
sarve dehābhimāninaḥ*

"The covering potency derived from her is Mahā-māyā, the regulator of everything material. The entire universe becomes bewildered by her, and thus every living being falsely identifies with his material body."

Just as a snake casts aside his old skin, knowing that it is not part of his essential identity, so the Supreme Lord always avoids His external, material energy. There is no insufficiency or limit to any of His eightfold mystic opulences, consisting of *aṇimā* (the power to become infinitesimal), *mahimā* (the ability to become infinitely large) and so on. Therefore, the shadow of material darkness has no scope for entering the domain of His unequaled, resplendent glories.

For the sake of those whose realization of spiritual life is only gradually awakening, the *Upaniṣads* sometimes speak in general terms of *ātmā* or Brahman, not openly distinguishing the difference between the superior and inferior souls, the Paramātmā and *jīvātmā*. But often enough they describe this duality in unequivocal terms:

*dvā suparṇā sayujā sakhāyā
samānam vṛkṣam pariśasvajāte
tayor anyah pippalam svādv atty*

anaśnann anyo 'bhicākaśīti

"Two companion birds sit together in the shelter of the same *pippala* tree. One of them is relishing the taste of the tree's berries, while the other refrains from eating and instead watches over His friend." (*Śvetāśvatara Upaniṣad* 4.6) In this analogy the two birds are the soul and the Supersoul, the tree is the body, and the taste of the berries are the varieties of sense pleasure.

Śrīla Śrīdhara Svāmī prays,

*nṛtyantī tava vīkṣaṇāṅgaṇa-gatā kāla-svabhāvādibhir
bhāvān sattva-rajas-tamo-guṇa-mayān unmīlayantī bahūn
mām ākramya padā śirasy ati-bharam sammardayanty āturam
māyā te śaraṇam gato 'smi nṛ-hare tvām eva tām vārāya*

"The glance You cast upon Your consort comprises time, the material propensities of the living entities, and so on. This glance dances upon her face, thus awakening the multitude of created entities, who take birth in the modes of goodness, passion and ignorance. O Lord Nṛhari, Your Māyā has put her foot on my head and is pressing down extremely hard, causing me great distress. Now I have come to You for shelter. Please make her desist."

TEXT 39

यदि न समुद्धरन्ति यतयो हृदि कामजटा
दुरधिगमोऽसतां हृदि गतोऽस्मृतकण्ठमणिः
असुतृपयोगिनामुभयतोऽप्यसुखं भगवन्न
अनपगतान्तकादनधिरूढपदाद्भवतः

*yadi na samuddharanti yatayo hṛdi kāma-jatā
duradhigamo 'satām hṛdi gato 'smṛta-kaṇṭha-maṇiḥ*

*asu-tṛpa-yoginām ubhayato 'py asukhaṁ bhagavann
anapagatāntakād anadhirūḍha-padād bhavataḥ*

SYNONYMS

yadi—if; *na samuddharanti*—they do not uproot; *yatayaḥ*—persons in the renounced order of life; *hṛdi*—in their hearts; *kāma*—of material desire; *jaṭāḥ*—the traces; *duradhigamaḥ*—impossible to be realized; *asatām*—for the impure; *hṛdi*—in the heart; *gataḥ*—having entered; *asmṛta*—forgotten; *kaṇṭha*—on one's neck; *maṇiḥ*—a jewel; *asu*—their life airs; *tṛpa*—who gratify; *yoginām*—for practitioners of *yoga*; *ubhayataḥ*—in both (worlds); *api*—even; *asukhaṁ*—unhappiness; *bhagavan*—O Personality of Godhead; *anapagata*—not gone away; *antakāt*—from death; *anadhirūḍha*—unobtained; *padāt*—whose kingdom; *bhavataḥ*—from You.

TRANSLATION

Members of the renounced order who fail to uproot the last traces of material desire in their hearts remain impure, and thus You do not allow them to understand You. Although You are present within their hearts, for them You are like a jewel worn around the neck of a man who has totally forgotten it is there. O Lord, those who practice *yoga* only for sense gratification must suffer punishment both in this life and the next: from death, who will not release them, and from You, whose kingdom they cannot reach.

PURPORT

A mere show of renunciation is not sufficient to gain a person entrance into the kingdom of God. One must undergo a thorough change of heart, symptomized by a complete lack of interest in the self-destructive habits of sense gratification, both gross and subtle. Not only must the true sage refrain from even thinking of illicit sex, meat-eating, intoxication and gambling, but

he must also give up his desires for reputation and position. All together these demands add up to a formidable challenge but the fruits of true renunciation in Kṛṣṇa consciousness are well worth a lifetime of endeavor.

The *Muṇḍaka Upaniṣad* (3.2.2) confirms the statements of this verse: *kāmān yaḥ kāmāyate manyamānaḥ sa karmabhir jāyate tatra tatra*. "Even a thoughtful renunciant, if he maintains any worldly desires will be forced by his karmic reactions to take birth again and again in various circumstances." Philosophers and yogīs work hard to become free from birth and death, but because they are unwilling to surrender their proud independence, their meditations are devoid of devotion to the Supreme Lord, and thus they fall short of the perfection of renunciation—pure love of God. This pure love is the only goal of a sincere Vaiṣṇava, and therefore he must vigilantly resist the natural temptations of profit, adoration and distinction, and also the impulse to merge into an all consuming impersonal oblivion. As Śrīla Rūpa Gosvāmī states in his *Bhakti-rasāmṛta-sindhu* (1.1.11),

*anyābhilāṣitā-śūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā
[Cc. Madhya 19.167]*

"When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.

For those who undergo rigorous yoga discipline only to please their senses, prolonged suffering is inevitable. Hunger, disease, the degeneration of old age, injury from accident, violence from others—these are a few of the limitless varieties of suffering one can experience to varying degrees in this world. And ultimately, death awaits, followed by painful punishment for sinful activities. Especially those who have freely indulged in sensual enjoyments at the cost of others' lives can expect punishment so severe it is unimaginable. But the

greatest pain of material existence is not misfortune in this life or being sent to hell after death: it is the emptiness of having forgotten one's eternal relationship with the Personality of Godhead.

Śrīla Śrīdhara Svāmī prays,

*dambha-nyāsa-miṣeṇa vañcita-janam bhogaika-cintāturam
sammuhyantam ahar-niśam viracitodyoga-klamair ākulam
ājñā-laṅghinam ajñam ajña-janatā-sammānanāsan-madam
dīnānātha dayā-nidhāna paramānanda prabho pāhi mām*

"The hypocrite who cheats himself by a pretense of renunciation thinks only of sense enjoyment and thus suffers constantly. Bewildered day and night, he is overwhelmed by the exhausting endeavors he contrives for himself. This fool disobeys Your laws and is corrupted by greed for respect from other fools. O protector of the fallen, O bestower of mercy, O supremely blissful master, please save that person, myself."

TEXT 40

त्वदवगमी न वेत्ति भवदुत्थशुभाशुभयोर्
गुणविगुणान्वयांस्तर्हि देहभृतां च गिरः
अनुयुगमन्वहं सगुण गीतपरम्परया
श्रवणभृतो यतस्त्वमपवर्गगतिर्मनुजैः

*tvad avagamī na vetti bhavad-uttha-śubhāśubhayor
guṇa-viguṇānvayāms tarhi deha-bhṛtām ca girah
anu-yugam anv-aham sa-guṇa gīta-paramparayā
śravaṇa-bhṛto yatas tvam apavarga-gatir manu-jaiḥ*

SYNONYMS

tvat—You; *avagamī*—one who understands; *na vetti*—does not pay regard; *bhavat*—from You; *uttha*—rising; *śubha-aśubhayoḥ*—of the auspiciousness and inauspiciousness; *guṇa-viguṇa*—of good and bad; *anvayān*—to the attributions; *tarhi*—consequently; *deha-bhṛtām*—of embodied living beings; *ca*—also; *giraḥ*—the words; *anu-yugam*—in every age; *anu-aham*—every day; *sa-guṇa*—O You who are endowed with qualities; *gīta*—of recitation; *paramparayā*—by the chain of succession; *śravaṇa*—through hearing; *bhṛtaḥ*—carried; *yataḥ*—because of this; *tvam*—You; *apavarga*—of liberation; *gatiḥ*—the ultimate goal; *manujaiḥ*—by human beings, descendants of Manu.

TRANSLATION

When a person realizes You, he no longer cares about his good and bad fortune arising from past pious and sinful acts, since it is You alone who control this good and bad fortune. Such a realized devotee also disregards what ordinary living beings say about him. Every day he fills his ears with Your glories, which are recited in each age by the unbroken succession of Manu's descendants, and thus You become his ultimate salvation.

PURPORT

Text 39 clearly states that impersonalistic renunciants will continue to suffer birth after birth. One may ask if this suffering is justified, since a renunciant's status should exempt him from suffering, whether or not he has a devotional attitude. As the *śruti-mantra* states, *eṣa nityo mahimā brāhmaṇasya na karmaṇā vardhate no kanīyān*: "The perpetual glory of a *brāhmaṇa* is never increased or diminished as a result of any of his activities." (*Bṛhad-āraṇyaka Upaniṣad* 4.4.28) To counter the objection thus raised, the personified *Vedas* offer this prayer.

Impersonalistic *jñānīs* and *yogīs* do not qualify for full relief from the reactions of *karma*—a privilege reserved only for those who are *tvad-avagamī*, pure devotees constantly engaged in hearing and chanting topics concerning

the Personality of Godhead. The devotees hold firm to the Supreme Lord's lotus feet by their unrelenting Kṛṣṇa consciousness, and so they need not strictly adhere to the ritual commands and prohibitions of the *Vedas*. They can fearlessly ignore the apparent good and bad reactions of the work they do only for the Supreme Lord's pleasure, and they can equally ignore whatever others may say about them, whether praise or condemnation. A humble Vaiṣṇava absorbed in the pleasure of *saṅkīrtana*, glorification of the Lord, pays little heed to praise of himself, which he assumes mistaken, and happily accepts all criticism, which he deems appropriate.

One receives the authorized chanting of the Supreme Lord's glories by faithfully hearing from "the sons of Manu," the disciplic succession of saintly Vaiṣṇavas coming down through the ages. These sages emulate well the example of Svāyambhuva Manu, the forefather of mankind:

*ayāta-yāmās tasyāsan
yāmāḥ svāntara-yāpanāḥ
śṛṇvato dhyāyato viṣṇoḥ
kurvato bruvataḥ kathāḥ*

"Although Svāyambhuva's life gradually came to an end, his long life, consisting of a *manv-antara* era, was not spent in vain, since he always engaged in hearing, contemplating, writing down and chanting the pastimes of the Lord." (SB 3.22.35)

Even if a neophyte devotee falls from the standards of proper behavior by the force of his past bad habits, the all-merciful Lord will not reject him. As Lord Śrī Kṛṣṇa states,

*tair aham pūjanīyo vai
bhadra-kṛṣṇa-nivāsibhiḥ
tad-dharma-gati-hīnā ye
tasyām mayi parāyaṇāḥ*

*kalinā grasiṭā ye vai
tesāṁ tasyām avasthitiḥ
yathā tvaṁ saha putraiś ca
yathā rudro gaṇaiḥ saha
yathā śrīyābhiyukto 'haṁ
tathā bhakto mama priyaḥ*

"For those who live in Bhadrakṛṣṇa [the district of Mathurā], I am the object of all worship. Even if the residents of that place fail to properly cultivate the religious principles that one should observe in the holy land, they still become devoted to Me just by virtue of living there. Even if Kali [the present age of quarrel] has them in his grip, they still get credit for living in this place. My devotee who lives in Mathurā is just as dear to Me as you [Brahmā] and your sons—Rudra and his followers—and Goddess Śrī and My own self."

Śrīla Śrīdhara Svāmī prays,

*avagamam tava me diśa mādharma
sphurati yan na sukhāsukha-saṅgamaḥ
śravaṇa-varṇana-bhāvam athāpi vā
na hi bhavāmi yathā vidhi-kiṅkaraḥ*

"O Mādhava, please let Me understand You so that I will no longer experience the entanglement of material pleasure and pain. Or else, just as good, please give me a taste for hearing and chanting about You. In that way I will no longer be a slave to ritual injunctions."

TEXT 41

**द्वुपतय एव ते न ययुरन्तमनन्ततया
त्वमपि यदन्तराण्डनिचया ननु सावरणाः**

ख इव रजांसि वान्ति वयसा सह यच्छ्रुतयसु
त्वयि हि फलन्त्यतन्निरसनेन भवन्निधनाः

*dyu-pataya eva te na yayur antam anantatayā
tvam āpi yad-antarāṇḍa-nicayā nanu sāvaranāḥ
kha iva rajāṁsi vānti vayasā saha yac chrutayas
tvayi hi phalanty atan-nirasanena bhavan-nidhanāḥ*

SYNONYMS

dyu—of heaven; *patayaḥ*—the masters; *eva*—even; *te*—Your; *na yayuḥ*—cannot reach; *antam*—the end; *anantatayā*—because of being unlimited; *tvam*—You; *āpi*—even; *yad*—whom; *antara*—within; *āṇḍa*—of universes; *nicayāḥ*—multitudes; *nanu*—indeed; *sa*—along with; *āvaranāḥ*—their outer shells; *kha*—in the sky; *iva*—as; *rajāṁsi*—particles of dust; *vānti*—blow about; *vayasā saha*—with the wheel of time; *yac*—because; *śrutayaḥ*—the Vedas; *tvayi*—in You; *hi*—indeed; *phalanti*—bear fruit; *atan*—of that which is distinct from the Absolute Truth; *nirasanena*—by the elimination; *bhavat*—in You; *nidhanāḥ*—whose ultimate conclusion.

TRANSLATION

Because You are unlimited, neither the lords of heaven nor even You Yourself can ever reach the end of Your glories. The countless universes, each enveloped in its shell, are compelled by the wheel of time to wander within You, like particles of dust blowing about in the sky. The *ṣrutis*, following their method of eliminating everything separate from the Supreme, become successful by revealing You as their final conclusion.

PURPORT

Now, in their last prayer, the personified Vedas draw the conclusion that all

śrutis, by their various literal and metaphorical references, ultimately describe the Supreme Personality of Godhead's identity, personal qualities and powers. The *Upaniṣads* glorify Him without end: *yad ūrdhvaṁ gārgi divo yad arvāk pṛthivyā yad antarā dyāvā-pṛthivī ime yad bhūtaṁ bhavaḥ ca bhaviṣyac ca*. "My dear daughter of Garga, His greatness encompasses everything above us in heaven, everything below the surface of the earth, everything in between heaven and earth, and everything that has ever existed, exists now or will ever exist." (*Bṛhad-āraṇyaka Upaniṣad* 3.8.4)

To illuminate the meaning of this final prayer by the *śrutis*, Śrīla Viśvanātha Cakravartī Ṭhākura presents the following conversation between Lord Nārāyaṇa and the personified *Vedas*: The *Vedas* said, "Lord Brahmā and the other rulers of the heavenly planets have not yet reached the end of Your glories. What can we do, then, since we are insignificant in comparison to these great demigods?"

Lord Nārāyaṇa replied, "No, you *śrutis* are gifted with more sublime vision than the demigods who rule this universe. You will be able to reach the end of My glories if you do not stop now."

"But even You cannot find Your own limit!"

"If that is the case, what do you mean when you call Me omniscient and omnipotent?"

"We conclude that You possess these features from the very fact that You are limitless. Certainly if one is ignorant of something that does not even exist, like a rabbit's horn, that does not detract from his omniscience, and if one fails to find such a nonentity, that does not limit his omnipotence. You are so vast that multitudes of universes float within You. Each of these universes is surrounded by seven shells composed of the material elements and each of these concentric shells is ten times larger than the one within it. Although we can never fully describe the truth about You, we perfect our existence by declaring that You are the true topic of the *Vedas*."

"But why do you seem dissatisfied?"

"Because in the *Vedas* Śrīla Vyāsadeva has described the transcendental existence of Brahman, Paramātmā and Bhagavān only briefly. When he saw the need to elaborate on his description of the Supreme, he chose to concentrate on the subject of Brahman, the impersonal aspect of the Supreme known as *tat* ("that") explaining Brahman by negating whatever is different from it. Just as in a field where a chest of jewels has been accidentally spilled the jewels can be recovered by removing unwanted stones, twigs and refuse, so within the visible realm of Māyā and her creations the Absolute Truth can be found by a process of elimination. Since we *Vedas* cannot possibly enumerate every material category, individual entity, quality and motion in the universe from the beginning to the end of time and since the truth concerning Brahman, Paramātmā and Bhagavān would still remain untouched even if we described all these things and then discarded them, by this means of investigation we never expect to reach a final definition of You. Only by Your mercy can we make some attempt to approach You, the supremely inaccessible Absolute Truth."

There are many statements of *śruti* that carry on the work of *atan-nirasanam*, the process of distinguishing the Supreme from everything inferior. The *Bṛhad-āraṇyaka Upaniṣad* (3.8.8), for example, states, *asthūlam anaṇu ahrasvam adīrgham alohitam asneham acchāyam atamo 'vāyṁ anākāśam asaṅgam arasam agandham acakṣuṣkam aśrotram agamano 'tejaskam aprāṇam asukham amātram anantaram abāhyam*. "It is neither big nor small, short nor long, hot nor cool, in shadow nor in darkness. Nor is it the wind or the ether. It is not in contact with anything, and it has no taste, smell, eyes, ears, motion, potency, life air, pleasure, measurement, inside or outside." The *Kena Upaniṣad* (3) declares, *anyad eva tad veditād atho aviditād adhi*: "Brahman is distinct from what is known and also from what is yet to be known." And the *Kaṭha Upaniṣad* (2.14) says, *anyatra dharmād anyatrādharmād anyatrāsmāt kṛtākṛtāt*: "Brahman is outside the scope of religion and irreligion, pious and impious action."

According to the rules of linguistics and logic, a negation cannot be

unbounded: there must be some positive counterpart of which it is the negation. In the case of the *Vedas*' exhaustive *atan-nirasanam*, their denial that anything material is absolutely real, the counterpart is the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

Śrīla Śrīdhara Svāmī prays,

*dyu-patayo vidur antam ananta te
na ca bhavān na giraḥ śruti-maulayaḥ
tvayi phalanti yato nama ity ato
jaya jayeti bhaje tava tat-padam*

"The gods of heaven do not know Your limit, O endless Lord, and even You do not know it. Because the transcendental words of the topmost *śrutis* become fruitful by revealing You, I offer You my obeisances. Thus I worship You as the Absolute Truth, saying 'All glories to You! All glories to You!'"

TEXT 42

श्रीभगवानुवाच
इत्येतद् ब्रह्मणः पुत्रा
आश्रुत्यात्मानुशासनम्
सनन्दनमथानर्चुः
सिद्धा ज्ञात्वात्मनो गतिम्

*śrī-bhagavān uvāca
ity etad brahmaṇaḥ putrā
āśrutyātmānuśāsanam
sanandanam athānarcuḥ
siddhā jñātvātmano gatim*

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord (Śrī Nārāyaṇa Ṛṣi) said; *iti*—thus; *etat*—this; *brahmaṇaḥ*—of Brahmā; *putrāḥ*—the sons; *āśrutya*—having heard; *ātma*—about the Self; *anuśāsanam*—instruction; *sanandanam*—the sage Sanandana; *atha*—then; *ānarcuḥ*—they worshiped; *siddhāḥ*—perfectly satisfied; *jñātvā*—understanding; *ātmanaḥ*—their own; *gatim*—ultimate destination.

TRANSLATION

The Supreme Lord, Śrī Nārāyaṇa Ṛṣi, said: Having heard these instructions about the Supreme Self, the Personality of Godhead, the sons of Brahmā now understood their final destination. They felt perfectly satisfied and honored Sanandana with their worship.

PURPORT

Śrīla Jīva Gosvāmī explains that *ātmānuśāsanam* can be understood both as instructions given to benefit the *jīva* souls and as instructions about the living entity's relationship with the foundation of all existence. Similarly, *ātmano gatim* means both the destination of the *jīva* soul and the means of reaching the Supreme Soul. By hearing the twenty-eight prayers of the personified *Vedas*, which comprise the elucidation of the *brahmopaniṣat* spoken at the beginning of this chapter, the sages assembled in Brahmāloka made great progress toward their goal of pure love of God.

TEXT 43

इत्यशेषसमाम्नाय-

पुराणोपनिषद्रसः
समुद्धृतः पूर्वजातैर्
व्योमयानैर्महात्मभिः

*ity aśeṣa-samāmnāya-
purāṇopaniṣad-rasaḥ
samuddhṛtaḥ pūrva-jātair
vyoma-yānair mahātmabhiḥ*

SYNONYMS

iti—thus; *aśeṣa*—of all; *samāmnāya*—the *Vedas*; *purāṇa*—and *Purāṇas*; *upaniṣat*—comprising the confidential mystery; *rasaḥ*—the nectar; *samuddhṛtaḥ*—distilled; *pūrva*—in the distant past; *jātaiḥ*—by those who were born; *vyoma*—in the higher regions of the universe; *yānaiḥ*—who travel; *mahā-ātmabhiḥ*—saintly persons.

TRANSLATION

Thus the ancient saints who travel in the upper heavens distilled this nectarean and confidential essence of all the *Vedas* and *Purāṇas*.

TEXT 44

त्वं चैतद् ब्रह्मदायाद
श्रद्धयात्मानुशासनम्
धारयंश्चर गां कामं
कामानां भर्जनं नृणाम्

*tvam caitad brahma-dāyāda
śraddhayātmānuśāsanam
dhārayamś cara gām kāmam
kāmānām bharjanam nṛṇām*

SYNONYMS

tvam—you; *ca*—and; *etat*—this; *brahma*—of Brahmā; *dāyāda*—O heir (Nārada); *śraddhayā*—with faith; *ātma-ānuśāsanam*—instruction in the science of the Self; *dhārayan*—meditating upon; *cara*—wander; *gām*—the earth; *kāmam*—as you wish; *kāmānām*—the material desires; *bharjanam*—which burns up; *nṛṇām*—of men.

TRANSLATION

And as you wander the earth at will, My dear son of Brahmā, you should faithfully meditate on these instructions concerning the science of the Self, which burn up the material desires of all men.

PURPORT

Nārada, the son of Brahmā, heard this account from Śrī Nārāyaṇa Ṛṣi. The epithet *brahma-dāyāda* also means that Nārada attained Brahman effortlessly, just as if it were His inherited birthright.

TEXT 45

श्रीशुक उवाच
एवं स ऋषिणादिष्टं
गृहीत्वा श्रद्धयात्मवान्
पूर्णः श्रुतधरो राजन्

आह वीरव्रतो मुनिः

*śrī-śuka uvāca
evam sa ṛṣiṇādiṣṭam
gṛhītvā śraddhayātmavān
pūrṇaḥ śruta-dharo rājann
āha vīra-vrato muniḥ*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *evam*—in this manner; *saḥ*—he (Nārada); *ṛṣiṇā*—by the sage (Śrī Nārāyaṇa Ṛṣi); *ādiṣṭam*—ordered; *gṛhītvā*—accepting; *śraddhayā*—faithfully; *ātma-vān*—selfpossessed; *pūrṇaḥ*—successful in all his purposes; *śruta*—upon what he had heard; *dharāḥ*—meditating; *rājan*—O King (Parīkṣit); *āha*—said; *vīra*—like that of a heroic *kṣatriya*; *vrataḥ*—whose vow; *muniḥ*—the sage.

TRANSLATION

Śukadeva Gosvāmī said: When Śrī Nārāyaṇa Ṛṣi ordered him in this way, the self-possessed sage Nārada, whose vow is as heroic as a warrior's, accepted the command with firm faith. Now successful in all his purposes, he thought about what he had heard, O King, and replied to the Lord as follows.

TEXT 46

श्रीनारद उवाच
नमस्तस्मै भगवते
कृष्णायामलकीर्तये
यो धत्ते सर्वभूतानाम्

अभवायोशतीः कलाः

*śrī-nārada uvāca
namas tasmai bhagavate
kṛṣṇāyāmala-kīrtaye
yo dhatte sarva-bhūtānām
abhavāyośatīḥ kalāḥ*

SYNONYMS

śrī-nāradaḥ uvāca—Śrī Nārada said; *namaḥ*—obeisances; *tasmai*—to Him; *bhagavate*—the Supreme Lord; *kṛṣṇāya*—Kṛṣṇa; *amala*—spotless; *kīrtaye*—whose glories; *yaḥ*—who; *dhatte*—manifests; *sarva*—of all; *bhūtānām*—living beings; *abhavāya*—for the liberation; *uśatīḥ*—all attractive; *kalāḥ*—expansions.

TRANSLATION

Śrī Nārada said: I offer My obeisances to Him of spotless fame, the Supreme Lord Kṛṣṇa, who manifests His all-attractive personal expansions so that all living beings can achieve liberation.

PURPORT

Śrīla Śrīdhara Svāmī remarks that Nārada's addressing Śrī Nārāyaṇa Ṛṣi as an incarnation of Lord Kṛṣṇa is perfectly appropriate, in accordance with the following statement of *Śrīmad-Bhāgavatam* (1.3.28): *ete cāmśa-kalāḥ puṁsaḥ/ kṛṣṇas tu bhagavān svayam*. "All of the above-mentioned incarnations [including Nārāyaṇa Ṛṣi] are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead."

In his commentary on this verse, Śrīla Viśvanātha Cakravartī has Lord

Nārāyaṇa Ṛṣi asking, "Why do you offer obeisances to Kṛṣṇa instead of Me, your *guru*, who am standing here before you?" Nārada explains his action by saying that Lord Kṛṣṇa assumes all-attractive incarnations like Śrī Nārāyaṇa Ṛṣi to end the conditioned souls' material life. By offering obeisances to Lord Kṛṣṇa, therefore, Nārada honors Nārāyaṇa Ṛṣi and all other manifestations of Godhead as well.

This prayer of Nārada's is the essential nectar he has extracted from the personified *Vedas*' prayers, which themselves were churned from the sweet ocean of all secrets of the *Vedas* and *Purāṇas*. As the *Gopāla-tāpanī Upaniṣad* (Pūrva 50) recommends, *tasmāt kṛṣṇa eva paro devas taṁ dhyāyet taṁ rasayet taṁ bhajet taṁ yajed iti. om tat sat*: "Therefore Kṛṣṇa is the Supreme Godhead. One should meditate on Him, relish the taste of reciprocating loving exchanges with Him, worship Him and offer sacrifice to Him."

TEXT 47

इत्याद्यमृषिमानम्य
तच्छिष्यांश्च महात्मनः
ततोऽगादाश्रमं साक्षात्
पितुर्द्वैपायनस्य मे

*ity ādyam ṛṣim ānamya
tac-chiṣyāṁś ca mahātmanaḥ
tato 'gād āśramaṁ sākṣāt
pitur dvaipāyanasya me*

SYNONYMS

iti—thus speaking; *ādyam*—foremost; *ṛṣim*—to the sage (Nārāyaṇa Ṛṣi); *ānamya*—bowing down; *tat*—His; *śiṣyān*—to the disciples; *ca*—and;

mahā-ātmanaḥ—great saints; *tataḥ*—from there (Nārāyaṇāśrama); *agāt*—he went; *āśramam*—to the hermitage; *sākṣāt*—direct; *pituh*—of the progenitor; *dvaipāyanasya*—Dvaipāyana Vedavyāsa; *me*—my.

TRANSLATION

[Śukadeva Gosvāmī continued:] After saying this, Nārada bowed down to Śrī Nārāyaṇa Ṛṣi, the foremost of sages, and also to His saintly disciples. He then returned to the hermitage of my father, Dvaipāyana Vyāsa.

TEXT 48

सभाजितो भगवता
कृतासनपरिग्रहः
तस्मै तद्वर्णयामास
नारायणमुखाच्छ्रुतम्

sabhājito bhagavatā
kṛtāsana-parigrahaḥ
tasmai tad varṇayām āsa
nārāyaṇa-mukhāc chrutam

SYNONYMS

sabhājitaḥ—honored; *bhagavatā*—by the personal expansion of the Supreme Lord (Vyāsadeva); *kṛta*—having done; *āsana*—of a seat; *parigrahaḥ*—the acceptance; *tasmai*—to him; *tat*—that; *varṇayām āsa*—he described; *nārāyaṇa-mukhāt*—from the mouth of Śrī Nārāyaṇa Ṛṣi; *śrutam*—what he had heard.

TRANSLATION

Vyāsadeva, the incarnation of the Personality of Godhead, respectfully greeted Nārada Muni and offered him a seat, which he accepted. Nārada then described to Vyāsa what he had heard from the mouth of Śrī Nārāyaṇa Ṛṣi.

TEXT 49

इत्येतद्वर्णितं राजन्
यन्नः प्रश्नः कृतस्त्वया
यथा ब्रह्मण्यनिर्देश्ये
नीऋगुणेऽपि मनश्चरेत्

*ity etad varṇitam rājan
yan naḥ praśnaḥ kṛtas tvayā
yathā brahmaṇy anirdeśye
nīṛguṇe 'pi manaś caret*

SYNONYMS

iti—thus; *etat*—this; *varṇitam*—related; *rājan*—O King (Parīkṣit); *yat*—which; *naḥ*—to us; *praśnaḥ*—question; *kṛtaḥ*—made; *tvayā*—by you; *yathā*—how; *brahmaṇi*—in the Absolute Truth; *anirdeśye*—which cannot be described in words; *nīṛguṇe*—which has no material qualities; *api*—even; *manaḥ*—the mind; *caret*—moves.

TRANSLATION

Thus I have replied to the question You asked me, O King, concerning how the mind can have access to the Absolute Truth, which is indescribable by

material words and devoid of material qualities.

TEXT 50

योऽस्योत्प्रेक्षक आदिमध्यनिधने योऽव्यक्तजीवेश्वरो
यः सृष्ट्वेदमनुप्रविश्य ऋषिणा चक्रे पुरः शास्ति ताः
यं सम्पद्य जहात्यजामनुशयी सुप्तः कुलायं यथा
तं कैवल्यनिरस्तयोनिमभयं ध्यायेदजस्रं हरिम्

*yo 'syotprekṣaka ādi-madhyā-nidhane yo 'vyakta-jīveśvaro
yaḥ sṛṣṭvedam anupraviśya ṛṣiṇā cakre puraḥ śāsti tāḥ
yaṁ sampadya jahāty ajām anuśayī suptaḥ kulāyaṁ yathā
taṁ kaivalya-nirasta-yonim abhayaṁ dhyāyed ajasraṁ harim*

SYNONYMS

yaḥ—who; *asya*—this (universe); *utprekṣakaḥ*—the one who watches over; *ādi*—in its beginning; *madhyā*—middle; *nidhane*—and end; *yaḥ*—who; *avyakta*—of the unmanifested (material nature); *jīva*—and of the living entities; *īśvaraḥ*—the Lord; *yaḥ*—who; *sṛṣṭvā*—having sent forth; *idam*—this (universe); *anupraviśya*—entering; *ṛṣiṇā*—along with the *jīva* soul; *cakre*—produced; *puraḥ*—bodies; *śāsti*—regulates; *tāḥ*—them; *yaṁ*—to whom; *sampadya*—by surrendering; *jahāti*—gives up; *ajām*—the unborn (material nature); *anuśayī*—embracing her; *suptaḥ*—a sleeping person; *kulāyaṁ*—his body; *yathā*—as; *taṁ*—upon Him; *kaivalya*—by His purely spiritual status; *nirasta*—kept away; *yonim*—material birth; *abhayaṁ*—for fearlessness; *dhyāyet*—one should meditate; *ajasram*—incessantly; *harim*—the Supreme Lord Kṛṣṇa.

TRANSLATION

He is the Lord who eternally watches over this universe, who exists before, during and after its manifestation. He is the master of both the unmanifest material energy and the spirit soul. After sending forth the creation He enters within it, accompanying each living entity. There He creates the material bodies and then remains as their regulator. By surrendering to Him one can escape the embrace of illusion, just as a dreaming person forgets his own body. One who wants liberation from fear should constantly meditate upon Him, Lord Hari, who is always on the platform of perfection and thus never subject to material birth.

PURPORT

By glancing upon the dormant universe at the time of sending forth the *jīva* souls into creation, the Supreme Lord provides all their necessities: For those living entities who are fruitive workers, He provides the intelligence and senses needed to achieve success in material work. For those who seek transcendental knowledge, He provides the intelligence by which they can merge into the spiritual effulgence of God, thus attaining liberation. And for the devotees He provides the understanding that leads them to His pure devotional service.

To arrange for these varied facilities, the Lord impels material nature to begin the process of universal evolution. Thus the Lord is the *nimitta-kāraṇam*, or effective cause, of creation. He is also the *upādāna-kāraṇam*, the ingredient cause, inasmuch as everything emanates from Him and He alone is constantly present before, during and after the manifestation of the created cosmos. Lord Nārāyaṇa Himself states this in the *Catuḥ-ślokī Bhāgavatam*:

*aham evāsam evāgre
nānyad yat sad-asat-param
paścād ahaṁ yad etac ca
yo 'vaśiṣyeta so 'smy aham*

"It is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead and after annihilation what remains will also be I, the Personality of Godhead." (SB 2.9.33) Primeval Māyā and the *jīva* soul may deserve the respective titles of *upādāna* and *nimitta* causes of creation in a relative sense, but the Lord, after all, is the origin of both of them.

Until he chooses to accept the mercy of the Personality of Godhead, the *jīva* soul is *anuśayī*, helplessly bound up in the embrace of illusion. When he turns to the Lord's worship, he becomes *anuśayī* in a different sense: fallen like a rod to pay obeisances at the Lord's feet. By that surrender the soul easily casts illusion aside. Even though the liberated soul may still seem to be living in a material body, the connection he has with it is only an external appearance; he pays no more regard to it than a sleeping man pays to his body while busily engaged far, far away in his dream-world.

One gives up ignorance by abandoning false identification with one's material body. Sometimes one can achieve this state only by a severe effort that takes many lifetimes, but in some cases the Lord may show special consideration for one He favors, regardless of how little credit that soul may have earned by regulated practice. In the words of Śrī Bhīṣmadeva, *yam iha nirīkṣya hatā gatāḥ svarūpam*: "Those who simply saw Kṛṣṇa on the Battlefield of Kurukṣetra attained their original forms after being killed." (SB 1.9.39) That even demons like Agha, Baka and Keśi were liberated by Lord Kṛṣṇa without having performed any spiritual practices is an indication of His unique position as the original Personality of Godhead. Knowing this, we should put aside all fear and doubt and give ourselves fully to the process of devotional service.

As his final words of commentary on this chapter, Śrīla Śrīdhara Svāmī writes,

sarva-śruti-śiro-ratna-

*nīrājita-padāmbujam
bhoga-yoga-pradam vande
mādhavam karmi-namrayoḥ*

"With their effulgence, the crest jewels among all the *śrutis* offer *āratī* to the lotus feet of Lord Mādhava. I pay homage to Him, who bestows the material enjoyment honored by material workers, and who also grants the divine connection with Him prized by those who bow down to Him with reverence."

Śrīla Viśvanātha Cakravartī Ṭhākura also takes this opportunity to offer this humble prayer:

*he bhaktā dvāry ayam cañcad-
vāladhī rauti vo manāk
prasādam labhatām yasmād
viśiṣṭaḥ śveva nāthati*

"O devotees, this poor creature is standing at your doorway, waving his tail and barking. Please let him have a little *prasādam* so that he may become exceptional among dogs and get the best of masters as his owner." Here the *ācārya* makes a pun on his own name: *viś(iṣṭaḥ)*, "exceptional"; *śva(iva)*, "like a dog"; *nātha(ati)*, "having a master." Such is the perfection of Vaiṣṇava humility.

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighty-seventh Chapter, of
the Śrīmad-Bhāgavatam, entitled "The Prayers of the Personified Vedas."*

88. Lord Śiva Saved from Vṛkāsura

This chapter describes how it is that the devotees of Viṣṇu obtain liberation, while the devotees of other deities obtain material opulences.

Lord Viṣṇu possesses all opulences, while Lord Śiva lives in poverty. Yet the devotees of Viṣṇu are generally poverty-stricken, while Śiva's attain abundant wealth. When Mahārāja Parīkṣit asked Śukadeva Gosvāmī to explain this puzzling fact, the sage replied as follows: "Lord Śiva manifests as false ego in three varieties, according to the three modes of nature. From this false ego arise the five physical elements and the other transformations of material nature, totaling sixteen. When a devotee of Lord Śiva worships his manifestation in any of these elements, the devotee obtains all sorts of corresponding enjoyable opulences. But because Lord Śrī Hari is transcendental to the modes of material nature, His devotees also become transcendental."

At the end of the performance of his Aśvamedha sacrifices, King Yudhiṣṭhira had asked this same question of Lord Kṛṣṇa, who replied, "When I feel special compassion for someone, I gradually deprive him of his wealth. Then the poverty-stricken man's children, wife and other relations all abandon him. When he again tries to acquire wealth in order to win back his family's favor, I mercifully frustrate him so that he becomes disgusted with fruitive work and befriends My devotees. And at that time I bestow upon him My extraordinary grace; then he can become freed from the bondage of material life and attain to the kingdom of God, Vaikuṇṭha."

Lord Brahmā, Lord Viṣṇu and Lord Śiva can each bestow or withhold favors, but whereas Lord Brahmā and Lord Śiva are satisfied or angered very quickly, Lord Viṣṇu is not. In this regard the Vedic literature relates the following account: Once the demon Vṛka asked Nārada which god was most quickly pleased, and Nārada answered that Lord Śiva was. Thus Vṛkāsura went to the holy place of Kedāranātha and began worshiping Lord Śiva by offering pieces of his own flesh as oblations into the fire. But Śiva did not appear. So Vṛka decided to commit suicide by cutting off his head. Just at the critical

moment, Lord Śiva appeared from the sacrificial fire and stopped him, offering the demon whatever boon he chose. Vṛka said, "May death come to whomever I touch upon the head with my hand." Lord Śiva was obliged to fulfill this request, and at once the wicked Vṛka tried to test the benediction by putting his hand on the lord's head. Terrified, Śiva fled for his life, running as far as heaven and the outer limits of the mortal world. Finally the lord reached the planet of Śvetadvīpa, where Lord Viṣṇu resides. Seeing the desperate Śiva from afar, the Lord disguised Himself as a young student and went before Vṛkāsura. In a sweet voice he addressed the demon: "My dear Vṛka, please rest awhile and tell Us what you intend to do." Vṛka was charmed by the Lord's words and revealed everything that had happened. The Lord said, "Ever since Lord Śiva was cursed by Prajāpati Dakṣa, he has become just like a carnivorous hobgoblin. So you shouldn't trust his word. Better to test his benediction by putting your hand on your own head." Bewildered by these words, the foolish demon touched his own head, which immediately shattered and fell to the ground. Cries of "Victory!" "Obeisances!" and "Well done!" were heard from the sky, and the demigods, sages, celestial forefathers and Gandharvas all congratulated the Supreme Lord by raining down flowers upon Him.

TEXT 1

श्रीराजोवाच
देवासुरमनुष्येसु
ये भजन्त्यशिवं शिवम्
प्रायस्ते धनिनो भोजा
न तु लक्ष्म्याः पतिं हरिम्

śrī-rājovāca
devāsura-manuṣyesu
ye bhajanty aśivaṁ śivam

*prāyas te dhanino bhojā
na tu lakṣmyāḥ patim harim*

SYNONYMS

śrī-rājā uvāca—the King (Parīkṣit) said; *deva*—among demigods; *asura*—demons; *manuṣyeṣu*—and humans; *ye*—who; *bhajanti*—worship; *aśivam*—austere; *śivam*—Lord Śiva; *prāyaḥ*—usually; *te*—they; *dhaninaḥ*—rich; *bhojāḥ*—enjoyers of sense gratification; *na*—not; *tu*—however; *lakṣmyāḥ*—of the goddess of fortune; *patim*—the husband; *harim*—Lord Hari.

TRANSLATION

King Parīkṣit said: Those demigods, demons and humans who worship Lord Śiva, a strict renunciant, usually enjoy wealth and sense gratification, while the worshipers of the Supreme Lord Hari, the husband of the goddess of fortune, do not.

TEXT 2

एतद्वेदितुमिच्छामः
सन्देहोऽत्र महान् हि नः
विरुद्धशीलयोः प्रभवोर्
विरुद्धा भजतां गतिः

*etad veditum icchāmaḥ
sandeho 'tra mahān hi naḥ
viruddha-śīlayoḥ prabhvor
viruddhā bhajatām gatiḥ*

SYNONYMS

etat—this; *veditum*—to understand; *icchāmaḥ*—we wish; *sandehaḥ*—doubt; *atra*—in this matter; *mahān*—great; *hi*—indeed; *naḥ*—on our part; *viruddha*—opposite; *śīlayoḥ*—whose characters; *prabhvoḥ*—of the two lords; *viruddhā*—opposite; *bhajatām*—of their worshipers; *gatiḥ*—the destinations.

TRANSLATION

We wish to properly understand this matter, which greatly puzzles us. Indeed, the results attained by the worshipers of these two lords of opposite characters are contrary to what one would expect.

PURPORT

The preceding chapter ended with the recommendation that one should always meditate on Lord Hari, the bestower of liberation. In this regard Mahārāja Parīkṣit here expresses a common fear among ordinary people that by becoming a devotee of Lord Viṣṇu one will lose his wealth and social status. For the benefit of such persons of little faith, King Parīkṣit requests Śrīla Śukadeva Gosvāmī to explain an apparent paradox: Lord Śiva, who lives like a beggar, without even a house to call his own, makes his devotees rich and powerful, while Lord Viṣṇu, the omnipotent possessor of all that exists, often reduces His servants to abject poverty. Śukadeva Gosvāmī will respond with reasoned explanations and an ancient account concerning the demon Vṛka.

TEXT 3

श्रीशुक उवाच
शिवः शक्तियुतः शश्वत्

त्रिलिङ्गो गुणसंवृतः
वैकारिकस्तैजसश्च
तामसश्चेत्यहं त्रिधा

śrī-śuka uvāca
śivaḥ śakti-yutaḥ śaśvat
tri-liṅgo guṇa-saṁvṛtaḥ
vaikārikas taijasaś ca
tāmasaś cety ahaṁ tridhā

SYNONYMS

śrī-śukaḥ uvāca—Śrī Śuka said; *śivaḥ*—Lord Śiva; *śakti*—with his energy, material nature; *yataḥ*—united; *śaśvat*—always; *tri*—three; *liṅgaḥ*—whose manifest features; *guṇa*—by the modes; *saṁvṛtaḥ*—prayed to; *vaikārikaḥ*—false ego in the mode of goodness; *taijasaḥ*—false ego in the mode of passion; *ca*—and; *tāmasaḥ*—false ego in mode of ignorance; *ca*—and; *iti*—thus; *ahaṁ*—the principle of material ego; *tridhā*—threefold.

TRANSLATION

Śrī Śukadeva said: Lord Śiva is always united with his personal energy, the material nature. Manifesting himself in three features in response to the entreaties of nature's three modes, he thus embodies the threefold principle of material ego in goodness, passion and ignorance.

TEXT 4

ततो विकारा अभवन्
षोडशामीषु कञ्चन

उपधावन् विभूतीनां सर्वासामश्नुते गतिम्

*tato vikārā abhavan
ṣoḍaśāmīṣu kañcana
upadhāvan vibhūtīnām
sarvāsām aśnute gatim*

SYNONYMS

tataḥ—from that (false ego); *vikārāḥ*—transformations; *abhavan*—have manifested; *ṣoḍaśa*—sixteen; *amīṣu*—among these; *kañcana*—any; *upadhāvan*—pursuing; *vibhūtīnām*—of material assets; *sarvāsām*—all; *aśnute*—enjoys; *gatim*—the acquisition.

TRANSLATION

The sixteen elements have evolved as transformations of that false ego. When a devotee of Lord Śiva worships his manifestation in any one of these elements, the devotee obtains all sorts of corresponding enjoyable opulences.

PURPORT

False ego transforms into the mind, ten senses (the eyes, ears, nose, tongue, skin, hands, feet, voice, genitals and anus), and five physical elements (earth, water, fire, air and ether). Lord Śiva appears in a special *līṅga* form in each of these sixteen substances, which are worshiped individually as deities in various sacred locations of the universe. A devotee of Śiva may worship one of his particular *līṅgas* to obtain the mystic opulences pertaining to it. Thus Lord Śiva's *ākāśa-līṅga* bestows the opulences of ether, his *jyotir-līṅga* bestows the opulences of fire, and so on.

TEXT 5

हरिर्हि निर्गुणः साक्षात्
पुरुषः प्रकृतेः परः
स सर्वदृगुपद्रष्टा
तं भजन्निर्गुणो भवेत्

*harir hi nirguṇaḥ sākṣāt
puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā
taṁ bhajan nirguṇo bhavet*

SYNONYMS

hariḥ—the Supreme Lord Hari; *hi*—indeed; *nirguṇaḥ*—untouched by the material modes; *sākṣāt*—absolutely; *puruṣaḥ*—the Personality of Godhead; *prakṛteḥ*—to material nature; *paraḥ*—transcendental; *saḥ*—He; *sarva*—everything; *dṛk*—seeing; *upadraṣṭā*—the witness; *taṁ*—Him; *bhajan*—by worshiping; *nirguṇaḥ*—free from the material modes; *bhavet*—one becomes.

TRANSLATION

Lord Hari, however, has no connection with the material modes. He is the Supreme Personality of Godhead, the all-seeing eternal witness, who is transcendental to material nature. One who worships Him becomes similarly free from the material modes.

PURPORT

Lord Viṣṇu is situated in His own transcendental position, beyond the material energy. Why, therefore, should His worship bear the fruit of material opulence? The real fruit of worshipping Lord Viṣṇu is transcendental knowledge. Thus Lord Viṣṇu's worshiper gains the eye of transcendental knowledge instead of being blinded by mundane assets. The Lord being the detached witness of the material creation, His devotee also becomes aloof from the interaction of the Lord's inferior energies.

Śrīla Śrīdhara Svāmī cites the following passage from the Vedic literature:

*vastuno guṇa-sambandhe
rūpa-dvayam iheṣyate
tad-dharmāyoga-yogābhyām
bimba-vat pratibimba-vat*

"When the absolute reality associates with the modes of nature, He assumes two different kinds of form in this world, according to whether His spiritual qualities are manifest or not. Thus He acts just like a reflection and its further, secondary reflection."

*guṇāḥ sattvādayaḥ śānta-
ghora-mūḍhāḥ svabhāvataḥ
viṣṇu-brahma-śivānām ca
guṇa-yantr-svarūpiṇām*

"The modes of goodness, passion and ignorance, whose individual natures are peaceful, violent and foolish, are personally regulated by Lord Viṣṇu, Lord Brahmā and Lord Śiva, respectively."

*nāti-bhedo bhaved bhedo
guṇa-dharmair ihāmśataḥ
sattvasya śāntyā no jātu
viṣṇor vikṣepa-mūḍhate*

"Lord Viṣṇu's peaceful mode of goodness does not differ substantially from His original, spiritual qualities, although it is only a partial manifestation of them within this world. Thus Lord Viṣṇu's mode of goodness is never tainted by agitation [in passion] or delusion [in ignorance]."

*rajas-tamo-guṇābhyām tu
bhavetām brahma-rudrayoḥ
guṇopamardato bhūyas
tad-amśānām ca bhinnatā*

"By the modes of passion and ignorance, on the other hand, the original, spiritual qualities of Lord Brahmā and Lord Rudra are obscured. Thus these spiritual qualities appear only partially, as separated, material qualities."

*ataḥ samagra-sattvasya
viṣṇor mokṣa-karī matiḥ
amśato bhūti-hetuś ca
tathānanda-mayī svataḥ*

"Therefore focusing one's consciousness upon Lord Viṣṇu, the embodiment of all goodness, leads one to liberation. Such God consciousness also generates material success as a by-product, but its proper nature is pure spiritual ecstasy."

*amśatas tārātamyena
brahma-rudrādi-sevinām
vibhūtayo bhavanty eva
śanair mokṣo py anamśataḥ*

"According to their mode of worship, devotees of Brahmā, Rudra and other demigods obtain the limited success of material opulences. Eventually they may possibly become qualified for full liberation."

This same idea is echoed in the following statement of *Śrīmad-Bhāgavatam* (1.2.23): *śreyāṁsi tatra khalu sattva-tanor nṛṇām syuḥ*. "Of these three [Brahmā,

Viṣṇu and Śiva], all human beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness."

TEXT 6

निवृत्तेष्वध्वमेधेषु
राजा युष्मत्पितामहः
शृण्वन् भगवतो धर्मान्
अपृच्छदिदमच्युतम्

nivṛtteṣv aśva-medheṣu
rājā yuṣmat-pitāmahaḥ
śṛṇvan bhagavato dharmān
apṛcchad idam acyutam

SYNONYMS

nivṛtteṣu—when they were completed; *aśva-medheṣu*—his performances of the horse sacrifice; *rājā*—the King (Yudhiṣṭhira); *yuṣmat*—your (Parīkṣit's); *pitāmahāḥ*—grandfather; *śṛṇvan*—while hearing; *bhagavataḥ*—from the Supreme Lord (Kṛṣṇa); *dharmān*—religious principles; *apṛcchat*—he asked; *idam*—this; *acyutam*—of Lord Kṛṣṇa.

TRANSLATION

Your grandfather, King Yudhiṣṭhira, after completing his Aśvamedha sacrifices, asked Lord Acyuta this very same question while hearing the Lord's explanation of religious principles.

TEXT 7

स आह भगवांस्तस्मै
प्रीतः शुश्रूषवे प्रभुः
नृणां निःश्रेयसार्थाय
योऽवतीर्णो यदोः कुले

*sa āha bhagavāṁs tasmai
prītaḥ śuśrūṣave prabhuḥ
nṛṇāṁ niḥśreyasāsthāya
yo 'vatīrṇo yadoḥ kule*

SYNONYMS

saḥ—He; *āha*—said; *bhagavān*—the Supreme Lord; *tasmai*—to him; *prītaḥ*—pleased; *śuśrūṣave*—who was eager to hear; *prabhuḥ*—his master; *nṛṇām*—of all men; *niḥśreyasa*—of ultimate benefit; *arthāya*—for the sake; *yaḥ*—who; *avatīrṇaḥ*—descended; *yadoḥ*—of King Yadu; *kule*—in the family.

TRANSLATION

This question pleased Śrī Kṛṣṇa, the King's Lord and master, who had descended into the family of Yadu for the purpose of bestowing the highest good on all men. The Lord replied as follows as the King eagerly listened.

TEXT 8

श्रीभगवानुवाच
यस्याहमनुगृह्णामि
हरिष्ये तद्धनं शनैः

ततोऽधनं त्यजन्त्यस्य
स्वजना दुःखदुःखितम्

*śrī-bhagavān uvāca
yasyāham anugṛhṇāmi
hariṣye tad-dhanam śanaiḥ
tato 'dhanam tyajanty asya
svajanā duḥkha-duḥkhitam*

SYNONYMS

śrī-bhagavān uvāca—the Personality of Godhead said; *yasya*—whom; *aham*—I; *anugṛhṇāmi*—favor; *hariṣye*—I will take away; *tat*—his; *dhanam*—wealth; *śanaiḥ*—gradually; *tataḥ*—then; *adhanam*—poor; *tyajanti*—abandon; *asya*—his; *sva-janāḥ*—relatives and friends; *duḥkha-duḥkhitam*—who suffers one distress after another.

TRANSLATION

The Personality of Godhead said: If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another.

PURPORT

Devotees of the Supreme Lord experience both happiness and distress—not as consequences of material work but as incidental effects of their loving reciprocation with the Lord. Śrīla Rūpa Gosvāmī, in *Śrī Bhakti-rasāmṛta-sindhu*, his definitive treatise on the process of devotional service, explains how a Vaiṣṇava is relieved of all karmic reactions, including those that have not yet begun to manifest (*aprārabdha*), those that are just

about to manifest (*kūṭa*), those that are barely manifesting (*bīja*) and those that have manifested fully (*prārabdha*). As a lotus gradually loses its many petals, so a person who takes shelter of devotional service has all his karmic reactions destroyed.

That devotional service to Lord Kṛṣṇa eradicates all karmic reactions is confirmed in this passage of the *Gopāla-tāpanī śruti* (Pūrva 15): *bhaktir asya bhajanam tad ihāmutropādhi-nairāsyenāmuṣmin manaḥ-kalpanam etad eva naiṣkarmyam*. "Devotional service is the process of worshiping the Supreme Lord. It consists of fixing the mind upon Him by becoming disinterested in all material designations, both in this life and the next. It results in the dissolution of all *karma*." While it is certainly true that those who practice devotional service remain in material bodies and apparently material situations for some time, this is simply an expression of the inconceivable mercy of the Lord, who bestows the fruits of devotion only when it has become pure. In every stage of devotion, however, the Lord watches over His devotee and sees to the gradual elimination of his *karma*. Thus despite the fact that the happiness and distress devotees experience resemble ordinary karmic reactions, they are in fact given by the Lord Himself. As the *Bhāgavatam* (10.87.40) states, *bhavad-uttha-śubhāśubhayoḥ*: A mature devotee recognizes the superficially good and bad conditions he encounters as signs of the direct guidance of his ever well-wishing Lord.

But if the Lord is so compassionate to His devotees, why does He expose them to special suffering? This is answered by an analogy: A very affectionate father takes the responsibility of restricting his children's play and making them go to school. He knows that this is a genuine expression of his love for them, even if the children fail to understand. Similarly, the Supreme Lord Viṣṇu is mercifully strict with all His dependents, not only with immature devotees struggling to become qualified. Even perfect saints like Prahlāda, Dhruva and Yudhiṣṭhira were subjected to great tribulations, all for their glorification. After the Battle of Kurukṣetra, Śrī Bhīṣmadeva described to King Yudhiṣṭhira his wonder at this:

*yatra dharma-suto rājā
gadā-pāṇir vṛkodarah
kṛṣṇo 'strī gāṇḍivam cāpaṁ
suhṛt kṛṣṇas tato vipat*

*na hy asya karhicid rājan
pumān vetti vidhitsitam
yad-vijijñāsayā yuktā
muhyanti kavayo 'pi hi*

"Oh, how wonderful is the influence of inevitable time! It is irreversible—otherwise, how can there be reverses in the presence of King Yudhiṣṭhira, the son of the demigod controlling religion; Bhīma, the great fighter with a club; the great bowman Arjuna with his mighty weapon Gāṇḍīva; and above all, the Lord, the direct well-wisher of the Pāṇḍavas? O King, no one can know the plan of the Lord [Śrī Kṛṣṇa]. Even though great philosophers inquire exhaustively, they are bewildered." (SB 1.9.15-16)

Although a Vaiṣṇava's happiness and distress are felt as pleasure and pain, just like ordinary karmic reactions, they are different in a significant sense. Material happiness and distress, arising from *karma*, leave a subtle residue—the seed of future entanglement. Such enjoyment and suffering tend toward degradation and increase the danger of falling into hellish oblivion. Happiness and distress generated from the Supreme Lord's desires, however, leave no trace after their immediate purpose has been served. Moreover, the Vaiṣṇava who enjoys such reciprocation with the Lord is in no danger of falling down into nescience. As Yamarāja, the lord of death and the judge of all departed souls, declares,

*jihvā na vakti bhagavad-guṇa-nāmadheyam
cetaś ca na smarati tac-caraṇāravindam
kṛṣṇāya no namati yac-chira ekadāpi*

tān ānayaadhvam asato 'kṛta-viṣṇu-kṛtyān

"My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Kṛṣṇa, whose hearts do not remember the lotus feet of Kṛṣṇa even once, and whose heads do not bow down even once before Lord Kṛṣṇa. Send me those who do not perform their duties toward Viṣṇu, which are the only duties in human life. Please bring me all such fools and rascals." (SB 6.3.29)

The beloved devotees of the Lord do not regard as very troublesome the suffering He imposes on them. Indeed, they find that in the end it gives rise to unlimited pleasure, just as a stinging ointment applied by a physician cures his patient's infected eye. In addition, suffering helps protect the confidentiality of devotional service by discouraging intrusions by the faithless, and it also increases the eagerness with which the devotees call upon the Lord to appear. If the devotees of Lord Viṣṇu were complacently happy all the time, He would never have a reason to appear in this world as Kṛṣṇa, Rāmacandra, Nṛsimha and so on. As Kṛṣṇa Himself says in *Bhagavad-gītā* (4.8),

*paritrāṇāya sādhūnām
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge*

"To deliver the pious and annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium." And without the Lord's showing Himself on earth in His original form of Kṛṣṇa and in the forms of various incarnations, His faithful servants in this world would have no opportunity to enjoy His *rāsa-līlā* and other pastimes.

Śrīla Viśvanātha Cakravartī here counters a possible objection: "What fault would there be in God's incarnating for some other reason than to deliver saintly persons from suffering?" The learned *ācārya* responds, "Yes, my dear brother, this makes good sense, but you are not expert in understanding

spiritual moods. Please listen: It is at night that the sunrise becomes attractive, during the hot summer that cold water gives comfort, and during the cold winter months that warm water is pleasing. Lamplight appears attractive in darkness, not in the glaring light of day, and when one is distressed by hunger, food tastes especially good." In other words, to strengthen his devotees' mood of dependence on Him and longing for Him, the Lord arranges for His devotees to go through some suffering, and when He appears in order to deliver them, their gratitude and transcendental pleasure are boundless.

TEXT 9

स यदा वितथोद्योगो
निर्विण्णः स्याद्धनेहया
मत्परैः कृतमैत्रस्य
करिष्ये मदनुग्रहम्

*sa yadā vitathodyogo
nirviṇṇaḥ syād dhanehayā
mat-paraiḥ kṛta-maitrasya
kariṣye mad-anugraham*

SYNONYMS

saḥ—he; *yadā*—when; *vitatha*—useless; *udyogaḥ*—his attempt; *nirviṇṇaḥ*—frustrated; *syāt*—becomes; *dhana*—for money; *ihayā*—with his endeavor; *mat*—to Me; *paraiḥ*—with those who are devoted; *kṛta*—for him who has made; *maitrasya*—friendship; *kariṣye*—I will show; *mat*—My; *anugraham*—mercy.

TRANSLATION

When he becomes frustrated in his attempts to make money and instead befriends My devotees, I bestow My special mercy upon him.

TEXT 10

तद् ब्रह्म परमं सूक्ष्मं
चिन्मात्रं सदनन्तकम्
विज्ञायात्मतया धीरः
संसारात्परिमुच्यते

*tad brahma paramam sūkṣmam
cin-mātram sad anantakam
vijñāyātmatayā dhīraḥ
saṁsārāt parimucyate*

SYNONYMS

tat—that; *brahma*—impersonal Brahman; *paramam*—supreme; *sūkṣmam*—subtle; *cit*—spirit; *mātram*—pure; *sat*—eternal existence; *anantakam*—without end; *vijñāya*—understanding with thorough realization; *ātmatayā*—as one's true Self; *dhīraḥ*—sober; *saṁsārāt*—from material life; *parimucyate*—one becomes freed.

TRANSLATION

A person who has thus become sober fully realizes the Absolute as the highest truth, the most subtle and perfect manifestation of spirit, the transcendental existence without end. In this way realizing that the Supreme

Truth is the foundation of his own existence, he is freed from the cycle of material life.

TEXT 11

अतो मां सुदुराराध्यं
हित्वान्यान् भजते जनः
ततस्त आशुतोषेभ्यो
लब्धराज्यश्रियोद्धताः
मत्ताः प्रमत्ता वरदान्
विस्मयन्त्यवजानते

*ato mām su-durārādhyam
hitvānyān bhajate janaḥ
tatas ta āśu-toṣebhyo
labdha-rājya-śriyoddhatāḥ
mattāḥ pramattā vara-dān
vismayanty avajānate*

SYNONYMS

ataḥ—therefore; *mām*—Me; *su*—very; *durārādhyam*—difficult to worship; *hitvā*—leaving aside; *anyān*—others; *bhajate*—worship; *janaḥ*—the ordinary populace; *tataḥ*—consequently; *te*—they; *āśu*—quickly; *toṣebhyaḥ*—from those who are satisfied; *labdha*—received; *rājya*—royal; *śriyā*—by opulence; *uddhatāḥ*—made arrogant; *mattāḥ*—intoxicated with pride; *pramattāḥ*—negligent; *vara*—of benedictions; *dān*—the givers; *vismayanti*—becoming too bold; *avajānate*—they insult.

TRANSLATION

Because I am difficult to worship, people generally avoid Me and instead worship other deities, who are quickly satisfied. When people receive kingly opulences from these deities, they become arrogant, intoxicated with pride and neglectful of their duties. They dare to offend even the demigods who have bestowed benedictions upon them.

TEXT 12

श्रीशुक उवाच
शापप्रसादयोरीश
ब्रह्मविष्णुशिवादयः
सद्यः शापप्रसादोऽङ्ग
शिवो ब्रह्मा न चाच्युतः

śrī-śuka uvāca
śāpa-prasādayor īśā
brahma-viṣṇu-śivādayaḥ
sadyaḥ śāpa-prasādo 'ṅga
śivo brahmā na cācyutaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *śāpa*—in cursing; *prasādayoḥ*—and showing favor; *īśāḥ*—capable; *brahma-viṣṇu-śiva-ādayaḥ*—Brahmā, Viṣṇu, Śiva and others; *sadyaḥ*—quick; *śāpa-prasādaḥ*—whose curse and benediction; *aṅga*—my dear (King Parīkṣit); *śivaḥ*—Lord Śiva; *brahmā*—Lord Brahmā; *na*—not; *ca*—and; *acyutaḥ*—Lord Viṣṇu.

TRANSLATION

Śukadeva Gosvāmī said: Lord Brahmā, Lord Viṣṇu, Lord Śiva and others are able to curse or bless one. Lord Śiva and Lord Brahmā are very quick to curse or bestow benedictions, my dear King, but the infallible Supreme Lord is not.

TEXT 13

अत्र चोदाहरन्तीमम्
इतिहासं पुरातनम्
वृकासुराय गिरिशो
वरं दत्त्वाप सङ्कटम्

*atra codāharantīmam
itihāsaṁ purātanam
vṛkāsurāya giriśo
varam dattvāpa saṅkaṭam*

SYNONYMS

atra—in this regard; *ca*—and; *udāharanti*—they relate as an example; *imam*—the following; *itihāsaṁ*—historical account; *purātanam*—ancient; *vṛka-asurāya*—to the demon Vṛka; *giri-śaḥ*—Lord Śiva, master of Mount Kailāsa; *varam*—a choice of benedictions; *dattvā*—giving; *āpa*—obtained; *saṅkaṭam*—a dangerous situation.

TRANSLATION

In this connection, an ancient historical account is related concerning how the Lord of Kailāsa Mountain was put into danger by offering a choice of

benedictions to the demon Vṛka.

TEXT 14

वृको नामासुरः पुत्रः
शकुनेः पथि नारदम्
दृष्ट्वाशुतोषं पप्रच्छ
देवेषु त्रिषु दुर्मतिः

*vṛko nāmāsuraḥ putraḥ
śakuneḥ pathi nāradam
dṛṣṭvāśu-toṣaṁ papraccha
deveṣu triṣu durmatih*

SYNONYMS

vṛkaḥ—Vṛka; *nāma*—by name; *asuraḥ*—a demon; *putraḥ*—a son; *śakuneḥ*—of Śakuni; *pathi*—on the road; *nāradam*—the sage Nārada; *dṛṣṭvā*—seeing; *āśu*—quickly; *toṣam*—pleased; *papraccha*—he asked about; *deveṣu*—among the lords; *triṣu*—three; *durmatih*—wicked.

TRANSLATION

The demon named Vṛka, a son of Śakuni's, once met Nārada on the road. The wicked fellow asked him which of the three chief gods could be pleased most quickly.

TEXT 15

स आह देवं गिरिशम्

उपाधावाशु सिद्धयसि
योऽल्पाभ्यां गुणदोषाभ्याम्
आशु तुष्यति कुप्यति

*sa āha devam giriśam
upādhāvāśu siddhyasi
yo 'lpābhyām guṇa-doṣābhyām
āśu tuṣyati kupyati*

SYNONYMS

saḥ—he (Nārada); *āha*—said; *devam*—the lord; *giriśam*—Śiva; *upādhāva*—you should worship; *āśu*—quickly; *siddhyasi*—you will become successful; *yaḥ*—who; *alpābhyām*—slight; *guṇa*—by good qualities; *doṣābhyām*—and faults; *āśu*—quickly; *tuṣyati*—is satisfied; *kupyati*—is angered.

TRANSLATION

Nārada told him: Worship Lord Śiva and you will soon achieve success. He quickly becomes pleased by seeing his worshiper's slightest good qualities—and quickly angered by seeing his slightest fault.

TEXT 16

दशास्यबाणयोस्तुष्टः
स्तुवतोर्वन्दिनोरिव
ऐश्वर्यमतुलं दत्त्वा
तत आप सुसङ्कटम्

*daśāśya-bāṇayos tuṣṭaḥ
stuvator vandinor iva
aiśvaryam atulam dattvā
tata āpa su-saṅkaṭam*

SYNONYMS

daśa-āśya—with ten-headed Rāvaṇa; *bāṇayoḥ*—and with Bāṇa; *tuṣṭaḥ*—satisfied; *stuvatoḥ*—who sang his glories; *vandinoḥ iva*—like minstrels; *aiśvaryam*—power; *atulam*—unequaled; *dattvā*—giving; *tataḥ*—then; *āpa*—he obtained; *su*—great; *saṅkaṭam*—difficulty.

TRANSLATION

He became pleased with ten-headed Rāvaṇa, and also with Bāṇa, when they each chanted his glories, like bards in a royal court. Lord Śiva then bestowed unprecedented power upon each of them, but in both cases he was consequently beset with great difficulty.

PURPORT

Rāvaṇa worshiped Lord Śiva to gain power and then misused that power to uproot the lord's residence, sacred Kailāsa-parvata. On Bāṇāsura's request, Lord Śiva agreed to personally guard Bāṇa's capital, and later he had to fight for Bāṇa against Śrī Kṛṣṇa and His sons.

TEXT 17

इत्यादिष्टस्तमसुर
उपाधावत्स्वगात्रतः
केदार आत्मक्रव्येण

जुह्वानो ग्निमुखं हरम्

*ity ādiṣṭas tam asura
upādhāvat sva-gātrataḥ
kedāra ātma-kavyeṇa
juhvāno gni-mukham haram*

SYNONYMS

iti—thus; *ādiṣṭaḥ*—instructed; *tam*—him (Lord Śiva); *asuraḥ*—the demon; *upādhāvat*—worshiped; *sva*—his own; *gātrataḥ*—from the bodily limbs; *kedāre*—at the holy place Kedāranātha; *ātma*—his own; *kavyeṇa*—with the flesh; *juhvānaḥ*—offering oblations; *agni*—the fire; *mukham*—whose mouth; *haram*—Lord Śiva.

TRANSLATION

[Śukadeva Gosvāmī continued:] Thus advised, the demon proceeded to worship Lord Śiva at Kedāranātha by taking pieces of flesh from his own body and offering them as oblations into the sacred fire, which is Lord Śiva's mouth.

TEXTS 18-19

देवोपलब्धिमप्राप्य
निर्वेदात्सप्तमेऽहनि
शिरोऽवृश्चत्सुधितिना
तत्तीर्थक्लिन्नमूर्धजम्

तदा महाकारुणिको स धूर्जटिर्

यथा वयं चाग्निरिवोत्थितोऽनलात्
निगृह्य दोर्भ्यां भुजयोर्न्यवारयत्
तत्स्पर्शनाद्भूय उपस्कृताकृतिः

*devopalabdhim aprāpya
nirvedāt saptame 'hani
śīro 'vṛścat sudhitinā
tat-tīrtha-kinna-mūrdhajaṃ
tadā mahā-kāruṇiko sa dhūrjaṭir
yathā vyaṃ cāgnir ivotthito 'nalāt
nigṛhya dorbhyāṃ bhujayor nyavārayat
tat-sparśanād bhūya upaskṛtākṛtiḥ*

SYNONYMS

deva—of the lord; *upalabdhim*—sight; *aprāpya*—not obtaining; *nirvedāt*—out of frustration; *saptame*—on the seventh; *ahani*—day; *śīraḥ*—his head; *avṛścat*—was about to cut off; *sudhitinā*—with a hatchet; *tat*—of that (Kedāranātha); *tīrtha*—in (waters of) the holy place; *kinna*—having wetted; *mūrdha-jam*—the hair of his head; *tadā*—then; *mahā*—supremely; *kāruṇikaḥ*—merciful; *saḥ*—he; *dhūrjaṭiḥ*—Lord Śiva; *yathā*—just as; *vayaṃ*—we; *ca*—also; *agniḥ*—the god of fire; *iva*—appearing like; *utthitaḥ*—risen; *analāt*—from the fire; *nigṛhya*—seizing; *dorbhyāṃ*—with his arms; *bhujayoḥ*—his (Vṛka's) arms; *nyavārayat*—he stopped him; *tat*—his (Lord Śiva's); *sparśanāt*—by the touch; *bhūyaḥ*—again; *upaskṛta*—well formed; *ākṛtiḥ*—his body.

TRANSLATION

Vṛkāśura became frustrated after failing to obtain a vision of the lord.

Finally, on the seventh day, after dipping his hair into the holy waters at Kedāranātha and leaving it wet, he took up a hatchet and prepared to cut off his head. But at that very moment the supremely merciful Lord Śiva rose up out of the sacrificial fire, looking like the god of fire himself, and grabbed both arms of the demon to stop him from killing himself, just as we would do. By Lord Śiva's touch, Vṛkāśura once again became whole.

TEXT 20

तमाह चाङ्गालमलं वृणीष्व मे
यथाभिकामं वितरामि ते वरम्
प्रीयेय तोयेन नृणां प्रपद्यताम्
अहो त्वयात्मा भृशमर्द्यते वृथा

*tam āha cāṅgālam alam vṛṇīṣva me
yathābhikāmaṁ vitarāmi te varam
prīyeya toyena nṛṇāṁ prapadyatām
aho tvayātmā bhṛśam ardyate vṛthā*

SYNONYMS

tam—to him; *āha*—he (Lord Śiva) said; *ca*—and; *aṅga*—my dear; *alam*—enough, enough; *vṛṇīṣva*—please choose a benediction; *me*—from me; *yathā*—howsoever; *abhikāmaṁ*—you desire; *vitaraṁi*—I will bestow; *te*—to you; *varam*—your chosen boon; *prīyeya*—I become pleased; *toyena*—with water; *nṛṇāṁ*—from persons; *prapadyatām*—who approach me for shelter; *aho*—ah; *tvayā*—by you; *ātmā*—your body; *bhṛśam*—excessively; *ardyate*—tormented; *vṛthā*—in vain.

TRANSLATION

Lord Śiva said to him: My friend, please stop, stop! Ask from me whatever you want, and I will bestow that boon upon you. Alas, you have subjected your body to great torment for no reason, since I am pleased with a simple offering of water from those who approach me for shelter.

TEXT 21

देवं स वव्रे पापीयान्
वरं भूतभयावहम्
यस्य यस्य करं शीर्ष्णि
धास्ये स म्रियतामिति

*devam sa vavre pāpīyān
varam bhūta-bhayāvaham
yasya yasya karam śīrṣṇi
dhāsyē sa mriyatām iti*

SYNONYMS

devam—from the lord; *saḥ*—he; *vavre*—chose; *pāpīyān*—the sinful demon; *varam*—a benediction; *bhūta*—to all living beings; *bhaya*—fear; *āvaham*—bringing; *yasya yasya*—of whomever; *karam*—my hand; *śīrṣṇi*—on the head; *dhāsyē*—I place; *saḥ*—he; *mriyatām*—should die; *iti*—thus.

TRANSLATION

[Śukadeva Gosvāmī continued:] The benediction sinful Vṛka chose from the lord would terrify all living beings. Vṛka said, "May death come to whomever I touch upon the head with my hand."

TEXT 22

तच्छ्रुत्वा भगवान् रुद्रो
दुर्मना इव भारत
ॐ इति प्रहसंस्तस्मै
ददेऽहेरमृतं यथा

*tac chrutvā bhagavān rudro
durmanā iva bhārata
om iti prahasans tasmai
dade 'her amṛtam yathā*

SYNONYMS

tat—this; *śrutvā*—hearing; *bhagavān* *rudraḥ*—Lord Rudra; *durmanāḥ*—displeased; *iva*—as if; *bhārata*—O descendant of Bharata; *om* *iti*—vibrating the sacred syllable *om* as a sign of assent; *prahasan*—smiling broadly; *tasmai*—to him; *dade*—he gave it; *ahēḥ*—to a snake; *amṛtam*—nectar; *yathā*—as.

TRANSLATION

Upon hearing this, Lord Rudra seemed somewhat disturbed. Nonetheless, O descendant of Bharata, he vibrated *om* to signify his assent, granting Vṛka the benediction with an ironic smile, as if giving milk to a poisonous snake.

TEXT 23

स तद्वरपरीक्षार्थं
शम्भोर्मूर्ध्नि किलासुरः

स्वहस्तं धातुमारेभे
सोऽबिभ्यत्स्वकृताच्छिवः

*sa tad-vara-parikṣārtham
śambhor mūrdhni kilāsurah
sva-hastam dhātum ārebhe
so 'bibhyat sva-kṛtāc chivah*

SYNONYMS

saḥ—he; tat—his (Lord Śiva's); vara—the benediction; parikṣā-artham—in order to test; śambhoḥ—of Lord Śiva; mūrdhni—on the head; kila—indeed; asurah—the demon; sva—his own; hastam—hand; dhātum—to put; ārebhe—he tried; saḥ—he; abibhyat—became afraid; sva—by himself; kṛtāt—because of what had been done; śivah—Lord Śiva.

TRANSLATION

To test Lord Śambhu's benediction, the demon then tried to put his hand on the Lord's head. Thus Śiva was frightened because of what he himself had done.

TEXT 24

तेनोपसृष्टः सन्त्रस्तः
पराधावन् सवेपथुः
यावदन्तं दिवो भूमेः
कष्ठानामुदगादुदक्

*tenopasṛṣṭaḥ santrastaḥ
parādhāvan sa-vepathuḥ*

*yāvad antaṁ divo bhūmeḥ
kaṣṭhānām udagād udak*

SYNONYMS

tena—by him; *upasṛṣṭaḥ*—being pursued; *santrastaḥ*—terrified; *parādhāvan*—fleeing; *sa*—with; *vepathuḥ*—trembling; *yāvat*—as far as; *antaṁ*—the ends; *divaḥ*—of the sky; *bhūmeḥ*—of the earth; *kāṣṭhānām*—and of the directions; *udagāt*—he went swiftly; *udak*—from the north.

TRANSLATION

As the demon pursued him, Lord Śiva fled swiftly from his abode in the north, shaking with terror. He ran as far as the limits of the earth, the sky and the corners of the universe.

TEXTS 25-26

अजानन्तः प्रतिविधिं
तूष्णीमासन् सुरेश्वराः
ततो वैकुण्ठमगमद्
भास्वरं तमसः परम्

यत्र नारायणः साक्षान्
न्यासिनां परमो गतिः
शान्तानां न्यस्तदण्डानां
यतो नावर्तते गतः

ajānantaḥ prati-vidhim

*tūṣṇīm āsan sureśvarāḥ
tato vaikunṭham agamad
bhāsvaram tamasaḥ param*

*yatra nārāyaṇaḥ sākṣān
nyāsinām paramo gatiḥ
śāntānām nyasta-daṇḍānām
yato nāvartate gataḥ*

SYNONYMS

ajānantaḥ—not knowing; *prati-vidhim*—counteraction; *tūṣṇīm*—silent; *āsan*—remained; *sura*—of the demigods; *īśvarāḥ*—the lords; *tataḥ*—then; *vaikunṭham*—to Vaikuṇṭha, the kingdom of God; *agamat*—he came; *bhāsvaram*—luminous; *tamasaḥ*—darkness; *param*—beyond; *yatra*—where; *nārāyaṇaḥ*—Nārāyaṇa; *sākṣāt*—directly visible; *nyāsinām*—of *sannyāsīs*; *paramaḥ*—the Supreme Lord; *gatiḥ*—goal; *śāntānām*—who are peaceful; *nyasta*—who have renounced; *daṇḍānām*—violence; *yataḥ*—from which; *nāāvartate*—one does not return; *gataḥ*—having gone.

TRANSLATION

The great demigods could only remain silent, not knowing how to counteract the benediction. Then Lord Śiva reached the luminous realm of Vaikuṇṭha, beyond all darkness, where the Supreme Lord Nārāyaṇa is manifest. That realm is the destination of renunciants who have attained peace and given up all violence against other creatures. Going there, one never returns.

PURPORT

According to Śrīla Śrīdhara Svāmī, Lord Śiva entered the planet of Śvetadvīpa, a special outpost of the spiritual world within the confines of the material universe. There, on a beautiful white island surrounded by the

celestial ocean of milk, Lord Viṣṇu rests on the serpent bed of Ananta Śeṣa, making Himself available to the demigods when they need His help.

TEXTS 27-28

तं तथा व्यसनं दृष्ट्वा
भगवान् वृजिनार्दनः
दूरात्प्रत्युदियाद्भूत्वा
बटुको योगमायया

मेखलाजिनदण्डाक्षैस्
तेजसाग्निरिव ज्वलन्
अभिवादयामास च तं
कुशपाणिर्विनीतवत्

*taṁ tathā vyasanam dṛṣṭvā
bhagavān vṛjinārdanaḥ
dūrāt pratyudiyād bhūtvā
baṭuko yoga-māyayā
mekhalājina-daṇḍākṣais
tejasāgnir iva jvalan
abhivādayām āsa ca taṁ
kuśa-pāṇir vinīta-vat*

SYNONYMS

taṁ—that; *tathā*—thus; *vyasanam*—danger; *dṛṣṭvā*—seeing; *bhagavān*—the Supreme Lord; *vṛjina*—of distress; *ardanaḥ*—the eradicator; *dūrāt*—from a distance; *pratyudiyāt*—he came before (Vṛkāsura); *bhūtvā*—becoming;

baṭukaḥ—a young *brāhmaṇa* student; *yoga-māyayā*—by the mystic power of His internal energy; *mekhala*—with a student's belt; *ajina*—deerskin; *daṇḍa*—rod; *akṣaiḥ*—and prayer beads; *tejasā*—by His effulgence; *agniḥ iva*—like fire; *jvalan*—glowing; *abhivādayām āsa*—He respectfully greeted; *ca*—and; *tam*—him; *kuśa-pāṇiḥ*—with *kuśa* grass in His hands; *vinīta-vat*—in a humble manner.

TRANSLATION

The Supreme Lord, who relieves His devotees' distress, had seen from afar that Lord Śiva was in danger. Thus by His mystic Yogamāyā potency He assumed the form of a *brahmacārī* student, with the appropriate belt, deerskin, rod and prayer beads, and came before Vṛkāsura. The Lord's effulgence glowed brilliantly like fire. Holding *kuśa* grass in His hand, He humbly greeted the demon.

PURPORT

Śrīla Viśvanātha Cakravartī quotes the disguised Lord Nārāyaṇa as saying, "For Us seers of the Absolute Truth, all created beings are worthy of respect. And since you are the son of Śakuni, a wise man and performer of great austerities, you certainly deserve the respectful greeting of a young *brahmacārī* like Myself."

TEXT 29

श्रीभगवानुवाच
शाकुनेय भवान् व्यक्तं
श्रान्तः किं दूरमागतः
क्षणं विश्रम्यतां पुंस

आत्मायं सर्वकामधुक

*śrī-bhagavān uvāca
śākuneya bhavān vyaktam
śrāntaḥ kiṁ dūram āgataḥ
kṣaṇam viśramyatām puṁsa
ātmāyaṁ sarva-kāma-dhuk*

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *śākuneya*—O son of Śakuni; *bhavān*—you; *vyaktam*—evidently; *śrāntaḥ*—are fatigued; *kiṁ*—for what reason; *dūram*—far; *āgataḥ*—have come; *kṣaṇam*—for a minute; *viśramyatām*—please rest; *puṁsaḥ*—of a person; *ātmā*—body; *ayam*—this; *sarva*—all; *kāma*—desires; *dhuk*—bestowing like a cow's milk.

TRANSLATION

The Supreme Lord said: My dear son of Śakuni, you appear tired. Why have you come such a great distance? Please rest for a minute. After all, it is one's body that fulfills all one's desires.

PURPORT

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda comments, "Before the demon could argue that he had no time to take rest, the Lord began to inform him about the importance of the body, and the demon was convinced. Any man, especially a demon, takes his body to be very important."

TEXT 30

यदि नः श्रवणायालं
युष्मद्व्यवसितं विभो
भण्यतां प्रायशः पुम्भिर
धृतैः स्वार्थान् समीहते

*yadi naḥ śravaṇāyālaṁ
yuṣmad-vyavasitaṁ vibho
bhaṇyatāṁ prāyaśaḥ pumbhir
dhṛtaiḥ svārthān samīhate*

SYNONYMS

yadi—if; *naḥ*—Our; *śravaṇāya*—for the hearing; *alam*—suitable;
yuṣmat—your; *vyavasitam*—intention; *vibho*—O powerful one;
bhaṇyatām—please tell; *prāyaśaḥ*—usually; *pumbhiḥ*—with persons;
dhṛtaiḥ—taken help of; *sva*—one's own; *arthān*—purposes; *samīhate*—one
accomplishes.

TRANSLATION

O mighty one, please tell Us what you intend to do, if We are qualified to
hear it. Usually one accomplishes his purposes by taking help from others.

PURPORT

Even an envious demon will not refuse the help of a *brāhmaṇa*'s potency to
gain his ends.

TEXT 31

श्रीशुक उवाच
एवं भगवता पृष्टो
वचसामृतवर्षिणा
गतकलमोऽब्रवीत्तस्मै
यथापूर्वमनुष्ठितम्

śrī-śuka uvāca
evam bhagavatā prṣṭo
vacasāmṛta-varṣiṇā
gata-klamo 'bravīt tasmai
yathā-pūrvam anuṣṭhitam

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *evam*—thus; *bhagavatā*—by the Supreme Lord; *prṣṭaḥ*—questioned; *vacasā*—with words; *amṛta*—nectar; *varṣiṇā*—which rained; *gata*—gone; *klamaḥ*—his fatigue; *abravīt*—he said; *tasmai*—to Him; *yathā*—as; *pūrvam*—before; *anuṣṭhitam*—executed.

TRANSLATION

Śukadeva Gosvāmī said: Thus questioned by the Personality of Godhead in language that poured down upon him like sweet nectar, Vṛka felt relieved of his fatigue. He described to the Lord everything he had done.

TEXT 32

श्रीभगवानुवाच
एवं चेत्तर्हि तद्वाक्यं

न वयं श्रद्धधीमहि
यो दक्षशापात्पैशाच्यं
प्राप्तः प्रेतपिशाचराट्

śrī-bhagavān uvāca
evam cet tarhi tad-vākyam
na vayam śraddadhīmahī
yo dakṣa-śāpāt paiśācyam
prāptaḥ preta-piśāca-rāṭ

SYNONYMS

śrī-bhagavān uvāca—the Supreme Lord said; *evam*—such; *cet*—if; *tarhi*—then; *tat*—his; *vākyam*—in the statements; *na*—not; *vayam*—We; *śraddadhīmahī*—can place faith; *yaḥ*—who; *dakṣa-śāpāt*—by the curse of Dakṣa Prajāpati; *paiśācyam*—the qualities of the Piśācas (a class of carnivorous demons); *prāptaḥ*—obtained; *preta-piśāca*—of the Pretas (ghosts) and Piśācas; *rāṭ*—the king.

TRANSLATION

The Supreme Lord said: If this is the case, We cannot believe what Śiva says. Śiva is the same lord of the Pretas and Piśācas whom Dakṣa cursed to become like a carnivorous hobgoblin.

TEXT 33

यदि वस्तत्र विश्रम्भो
दानवेन्द्र जगद्गुरौ
तर्ह्यङ्गाशु स्वशिरसि

हस्तं न्यस्य प्रतीयताम्

*yadi vas tatra viśrambho
dānavendra jagad-gurau
tarhy aṅgāśu sva-śirasi
hastam nyasya pratīyatām*

SYNONYMS

yadi—if; *vaḥ*—your; *tatra*—in him; *viśrambhaḥ*—faith; *dānava-indra*—O best of the demons; *jagat*—of the universe; *gurau*—as the spiritual master; *tarhi*—then; *aṅga*—My dear friend; *āśu*—right now; *sva*—your own; *śirasi*—on the head; *hastam*—your hand; *nyasya*—placing; *pratīyatām*—just observe.

TRANSLATION

O best of the demons, if you have any faith in him because he is the spiritual master of the universe, then without delay put your hand on your head and see what happens.

TEXT 34

यद्यसत्यं वचः शम्भोः
कथञ्चिद्दानवर्षभ
तदैनं जह्यसद्वाचं
न यद्वक्तानृतं पुनः

*yady asatyam vacaḥ śambhoḥ
kathañcid dānavarṣabha*

*tadainam jahy asad-vācam
na yad vaktāṇṛtam punaḥ*

SYNONYMS

yadi—if; *asatyam*—untrue; *vacaḥ*—the words; *śambhoḥ*—of Lord Śiva; *kathañcit*—in any way; *dānava-ṛṣabha*—O best of the demons; *tadā*—then; *enam*—him; *jahi*—please kill; *asad*—untrue; *vācam*—whose words; *na*—not; *yat*—so that; *vaktā*—he may speak; *anṛtam*—what is false; *punaḥ*—again.

TRANSLATION

If the words of Lord Śambhu prove untrue in any way, O best of the demons, then kill the liar so he may never lie again.

PURPORT

Lord Śiva may have the power to revive himself even after being killed, but at least he will be dissuaded from lying again.

TEXT 35

इत्थं भगवतश्चित्रैरु
वचोभिः स सुपेशलैः
भिन्नधीर्विस्मृतः शीर्ष्णि
स्वहस्तं कुमतिन्यधात्

*ittham bhagavataś citrair
vacobhiḥ sa su-peśalaiḥ
bhinna-dhīr vismṛtaḥ śīrṣṇi
sva-hastam kumatir nyadhāt*

SYNONYMS

ittham—in this manner; *bhagavataḥ*—of the Personality of Godhead; *citrāḥ*—wonderful; *vacobhiḥ*—by the words; *saḥ*—he (Vṛka); *su*—very; *peśalaiḥ*—clever; *bhinna*—bewildered; *dhīḥ*—his mind; *vismṛtaḥ*—forgetting; *śīrṣṇi*—on his head; *sva*—his own; *hastam*—hand; *ku-matiḥ*—foolish; *nyadhāt*—placed.

TRANSLATION

[Śukadeva Gosvāmī continued:] Thus bewildered by the Personality of Godhead's enchanting, artful words, foolish Vṛka, without realizing what he was doing, placed his hand on his head.

TEXT 36

अथापतद्भिन्नशिरः
वज्राहत इव क्षणात्
जयशब्दो नमःशब्दः
साधुशब्दोऽभवदिवि

athāpatad bhinna-śīrāḥ
vajrāhata iva kṣaṇāt
jaya-śabdo namaḥ-śabdaḥ
sādhū-śabdo 'bhavad divi

SYNONYMS

atha—then; *apatat*—he fell down; *bhinna*—shattered; *śīrāḥ*—his head; *vajra*—by a lightning bolt; *āhataḥ*—struck; *iva*—as if; *kṣaṇāt*—in a fraction of a

second; *jaya*—"victory!"; *śabdaḥ*—the sound; *namaḥ*—"homage!"; *śabdaḥ*—the sound; *sādhū*—"well done!"; *śabdaḥ*—the sound; *abhavat*—happened; *divi*—in the sky.

TRANSLATION

Instantly his head shattered as if struck by a lightning bolt, and the demon fell down dead. From the sky were heard cries of "Victory!" "Obeisances!" and "Well done!"

TEXT 37

मुमुचुः पुष्पवर्षाणि
हते पापे वृकासुरे
देवर्षिपितृगन्धर्वा
मोचितः सङ्कटाच्छिवः

mumucuḥ puṣpa-varṣāṇi
hate pāpe vṛkāsure
devarṣi-pitr-gandharvā
mocitaḥ saṅkaṭāc chivaḥ

SYNONYMS

mumucuḥ—they released; *puṣpa*—of flowers; *varṣāṇi*—rain; *hate*—having been killed; *pāpe*—the sinful; *vṛka-asure*—demon Vṛka; *deva-ṛṣi*—the celestial sages; *pitṛ*—departed forefathers; *gandharvāḥ*—and singers of heaven; *mocitaḥ*—freed; *saṅkaṭāt*—from danger; *śivaḥ*—Lord Śiva.

TRANSLATION

The celestial sages, Pitās and Gandharvas rained down flowers to celebrate the killing of sinful Vṛkāsura. Now Lord Śiva was out of danger.

TEXTS 38-39

मुक्तं गिरिशमभ्याह
भगवान् पुरुषोत्तमः
अहो देव महादेव
पापोऽयं स्वेन पाप्मना

हतः को नु महत्स्वीश
जन्तुर्वै कृतकिल्बिषः
क्षेमी स्यात्किमु विश्वेशे
कृतागस्को जगद्गुरौ

*muktaṁ giriśam abhyāha
bhagavān puruṣottamaḥ
aho deva mahā-deva
pāpo 'yaṁ svena pāpmanā*

*hataḥ ko nu mahatsv īśa
jantur vai kṛta-kilbiṣaḥ
kṣemī syāt kim u viśveśe
kṛtāgasko jagad-gurau*

SYNONYMS

muktaṁ—delivered; *giriśam*—Lord Śiva; *abhyāha*—addressed; *bhagavān puruṣa-uttamaḥ*—the Supreme Personality of Godhead (Nārāyaṇa); *aho*—ah; *deva*—My dear lord; *mahā-deva*—Śiva; *pāpaḥ*—sinful; *ayaṁ*—this person;

svena—by his own; *pāpmanā*—sins; *hataḥ*—killed; *kaḥ*—what; *nu*—indeed; *mahatsu*—toward elevated saints; *īśa*—O master; *jantuḥ*—living being; *vai*—indeed; *kṛta*—having done; *kilbiṣaḥ*—offense; *kṣemī*—fortunate; *syāt*—can be; *kim u*—what to speak, moreover; *viśva*—of the universe; *īśe*—against the lord (you); *kṛta-āgaskaḥ*—having committed offense; *jagat*—of the universe; *gurau*—the spiritual master.

TRANSLATION

The Supreme Personality of Godhead then addressed Lord Giriśa, who was now out of danger: "Just see, O Mahādeva, My lord, how this wicked man has been killed by his own sinful reactions. Indeed, what living being can hope for good fortune if he offends exalted saints, what to speak of offending the lord and spiritual master of the universe?"

PURPORT

According to Śrīla Viśvanātha Cakravartī, this statement of Lord Viṣṇu's implies a mild scolding: "My dear possessor of unlimited vision, O you of clear intelligence, benedictions should not be given to wicked demons in this way. You could have been killed! But you were only concerned about saving this poor soul, so you disregarded what would happen to you as a result." Thus, Ācārya Viśvanātha Cakravartī points out, Lord Nārāyaṇa's mild rebuke also highlighted Lord Śiva's exceptional compassion.

TEXT 40

य एवमव्याकृतशक्त्युदन्वतः
परस्य साक्षात्परमात्मनो हरेः
गिरित्रिमोक्षं कथयेच्छृणोति वा

विमुच्यते संसृतिभिस्तथारिभिः

*ya evam avyākṛta-śakty-udanvataḥ
parasya sākṣāt paramātmāno hareḥ
giritra-mokṣam kathayec chr̥ṇoti vā
vimucyate saṁsṛtibhis tathāribhiḥ*

SYNONYMS

yaḥ—whoever; *evam*—thus; *avyākṛta*—inconceivable; *śakti*—of energies; *udanvataḥ*—of the ocean; *parasya*—the Supreme; *sākṣāt*—personally manifest; *parama-ātmānaḥ*—of the Supersoul; *hareḥ*—Lord Hari; *giritra*—of Lord Śiva; *mokṣam*—the saving; *kathayet*—recites; *śṛṇoti*—hears; *vā*—or; *vimucyate*—is freed; *saṁsṛtibhiḥ*—from repeated births and deaths; *tathā*—as well as; *aribhiḥ*—from enemies.

TRANSLATION

Lord Hari is the directly manifest Absolute Truth, the Supreme Soul and unlimited ocean of inconceivable energies. Anyone who recites or hears this pastime of His saving Lord Śiva will be freed from all enemies and the repetition of birth and death.

PURPORT

Śrīla Śrīdhara Svāmī concludes this chapter with the following statement:

*bhakta-saṅkaṭam ālokya
kṛpā-pūrṇa-hṛd-ambujaḥ
giritraṁ citra-vākyāt tu
mokṣayām āsa keśavaḥ*

"When Lord Keśava saw the danger confronting His devotee, His lotuslike

heart became filled with sympathy. Thus He delivered Lord Śiva from the consequences of his own eloquent words."

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighty-eighth Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Śiva Saved from Vṛkāsura."

89. Kṛṣṇa and Arjuna Retrieve a Brāhmaṇa's Sons

This chapter describes how Bhṛgu Muni proved the supremacy of Lord Viṣṇu, and how Lord Kṛṣṇa and Arjuna recovered the dead sons of an aggrieved *brāhmaṇa* in Dvārakā.

Once, long ago, on the shore of the river Sarasvatī, a discussion arose among a group of sages as to which of the three chief lords-Brahmā, Viṣṇu or Śiva-is the greatest. They deputed Bhṛgu Muni to investigate the matter.

Bhṛgu decided to test the lords' tolerance, for that quality is a sure sign of greatness. First he entered the court of Lord Brahmā, his father, without offering him any respect. This enraged Brahmā, who suppressed his anger because Bhṛgu was his son. Next Bhṛgu went to Lord Śiva, his older brother, who rose from his seat to embrace him. But Bhṛgu rejected the embrace, calling Śiva a deviant heretic. Just as Śiva was about to kill Bhṛgu with his trident, Goddess Pārvatī interceded and pacified her husband. Next Bhṛgu went to Vaikuṇṭha to test Lord Nārāyaṇa. Going up to the Lord, who was lying with His head on the lap of the goddess of fortune, Bhṛgu kicked His chest. But instead of becoming angry, both the Lord and His consort stood up and offered Bhṛgu respects. "Welcome," said the Lord. "Please sit down and rest awhile.

Kindly forgive us, dear master, for not noticing your arrival." When Bhṛgu went back to the assembly of sages and told them all that had happened, they concluded that Lord Viṣṇu is certainly supreme.

Once in Dvārakā a *brāhmaṇa*'s wife gave birth to a son who immediately died. The *brāhmaṇa* took his dead son to the court of King Ugrasena and berated the King: "This duplicitous, greedy enemy of *brāhmaṇas* has caused my son's death by failing to execute his duties properly!" The same misfortune continued to befall the *brāhmaṇa*, and each time he would bring his dead infant's body to the royal court and berate the King. When the ninth son died at birth, Arjuna happened to hear the *brāhmaṇa*'s complaint, and he said, "My lord, I will protect your progeny. And if I fail, I will enter fire to atone for my sin."

Some time later, the *brāhmaṇa*'s wife was about to give birth for the tenth time. When Arjuna learned of this, he went to the maternity house and enveloped it with a protective cage of arrows. Arjuna's efforts were to no avail, however, for as soon as the child was born and began to cry, it disappeared into the sky. As the *brāhmaṇa* profusely derided Arjuna, the warrior set off for the abode of Yamarāja, the king of death. But Arjuna did not find the *brāhmaṇa*'s son there, and even after searching throughout the fourteen worlds he could find no trace of the infant.

Having failed to protect the *brāhmaṇa*'s son, Arjuna was now intent on committing suicide by entering the sacred fire. But just as he was about to do so, Lord Kṛṣṇa stopped him and said, "I will show you the *brāhmaṇa*'s sons, so please don't despise yourself like this." Lord Kṛṣṇa then took Arjuna onto His transcendental chariot, and the two of them crossed over the seven universal islands with their seven oceans, passed over the Lokāloka mountain range and entered the region of dense darkness. Since the horses could not find their way, Kṛṣṇa sent His blazing Sudarśana disc ahead to pierce the gloom. Gradually they came to the water of the Causal Ocean, within which they found the city of Lord Mahā-Viṣṇu. There they saw the thousand-hooded serpent Ananta and upon Him lay Mahā-Viṣṇu. The great Lord greeted Śrī

Kṛṣṇa and Arjuna, saying "I brought the *brāhmaṇa*'s sons here simply because I wanted to see the two of you. Please continue to benefit the people in general by exemplifying religious behavior in your forms of Nara-Nārāyaṇa Rṣi."

Lord Kṛṣṇa and Arjuna then took the *brāhmaṇa*'s sons, went back to Dvārakā and returned the infants to their father. Having directly experienced the greatness of Śrī Kṛṣṇa, Arjuna was amazed. He concluded that only by the Lord's mercy can a living being exhibit any power or opulence.

TEXT 1

श्रीशुक उवाच
सरस्वत्यास्तटे राजन्
ऋषयः सत्रमासत
वितर्कः समभूतेषां
त्रिष्वधीशेषु को महान्

śrī-śuka uvāca
sarasvatyās taṭe rājann
ṛṣayaḥ satram āsata
vitarkaḥ samabhūt teṣāṁ
triṣv adhīśeṣu ko mahān

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *sarasvatyāḥ*—of the river Sarasvatī; *taṭe*—on the bank; *rājan*—O King (Parīkṣit); *ṛṣayaḥ*—sages; *satram*—a Vedic sacrifice; *āsata*—were performing; *vitarkaḥ*—a disagreement; *samabhūt*—arose; *teṣāṁ*—among them; *triṣu*—among the three; *adhīśeṣu*—chief lords; *kaḥ*—who; *mahān*—the greatest.

TRANSLATION

Śukadeva Gosvāmī said: Once, O King, as a group of sages were performing a Vedic sacrifice on the banks of the Sarasvatī River, a controversy arose among them as to which of the three chief deities is supreme.

PURPORT

The three chief deities mentioned here are Lord Viṣṇu, Lord Brahmā and Lord Śiva.

TEXT 2

तस्य जिज्ञासया ते वै
भृगुं ब्रह्मसुतं नृप
तज्ज्ञप्त्यै प्रेषयामासुः
सोऽभ्यगाद् ब्रह्मणः सभाम्

*tasya jijñāsayā te vai
bhṛgum brahma-sutam nṛpa
taj-jñaptyai preṣayām āsuḥ
so 'bhjagād brahmaṇaḥ sabhām*

SYNONYMS

tasya—about this; *jijñāsayā*—with the desire of knowing; *te*—they; *vai*—indeed; *bhṛgum*—Bhṛgu Muni; *brahma-sutam*—son of Brahmā; *nṛpa*—O King; *tat*—this; *jñaptyai*—to find out; *preṣayām āsuḥ*—they sent; *saḥ*—he; *abhyagāt*—went; *brahmaṇaḥ*—of Lord Brahmā; *sabhām*—to the court.

TRANSLATION

Eager to resolve this question, O King, the sages sent Lord Brahmā's son Bhṛgu to find the answer. First he went to his father's court.

PURPORT

As Śrīla Prabhupāda explains in *Kṛṣṇa, the Supreme Personality of Godhead*, "The plan decided upon by the sages was for Bhṛgu to test which one of the predominating deities possessed the quality of goodness in full." One who is in the mode of goodness possesses such qualities as tolerance and equanimity, whereas those conducted by the modes of passion and ignorance are prone to easily lose their temper.

TEXT 3

न तस्मै प्रह्वणं स्तोत्रं
चक्रे सत्त्वपरीक्षया
तस्मै चुक्रोध भगवान्
प्रज्वलन् स्वेन तेजसा

*na tasmai prahvaṇam stotram
cakre sattva-parīkṣayā
tasmai cukrodha bhagavān
prajvalan svena tejasā*

SYNONYMS

na—not; *tasmai*—to him (Brahmā); *prahvaṇam*—bowing down; *stotram*—recitation of prayers; *cakre*—made; *sattva*—his situation in the mode

of goodness; *parīkṣayā*—with the aim of testing; *tasmai*—at him; *cukrodha*—became angry; *bhagavān*—the lord; *prajvalan*—becoming inflamed; *svena*—with his own; *tejasā*—passion.

TRANSLATION

To test how well Lord Brahmā was situated in the mode of goodness, Bhṛgu failed to bow down to him or glorify him with prayers. The lord became angry at him, inflamed into fury by his own passion.

TEXT 4

स आत्मन्युत्थितम्मन्युम्
आत्मजायात्मना प्रभुः
अशीशमद्यथा वह्निं
स्वयोन्या वारिणात्मभूः

*sa ātmany utthitam manyum
ātmajāyātmanā prabhuḥ
aśīśamat yathā vahniṁ
sva-yonyā vāriṇātmabhūḥ*

SYNONYMS

saḥ—he; *ātmani*—within himself; *utthitam*—risen; *manyum*—anger; *ātma-jāya*—toward his son; *ātmanā*—by his own intelligence; *prabhuḥ*—the lord; *aśīśamat*—subdued; *yathā*—just as; *vahniṁ*—fire; *sva*—itself; *yonyā*—whose origin; *vāriṇā*—by water; *ātma-bhūḥ*—self-born Brahmā.

TRANSLATION

Though anger toward his son was now rising within his heart, Lord Brahmā was able to subdue it by applying his intelligence, in the same way that fire is extinguished by its own product, water.

PURPORT

Lord Brahmā is sometimes affected by his contact with the mode of passion. But because he is *ādi-kavi*, the firstborn and foremost learned scholar in the universe, when anger begins to disturb his mind he can control it by means of discriminating self-examination. In this instance he reminded himself that Bhṛgu was his son. Thus in this verse Śukadeva Gosvāmī draws the analogy that Brahmā's own expansion (his son) served to put out his anger just as water, which originally evolved from elemental fire in the primeval creation, puts out a fire.

TEXT 5

ततः कैलासमगमत्
स तं देवो महेश्वरः
परिरब्धुं समारेभ
उत्थाय भ्रातरं मुदा

*tataḥ kailāsam agamat
sa taṁ devo maheśvaraḥ
parirabdhum samārebha
utthāya bhrātaraṁ mudā*

SYNONYMS

tataḥ—then; *kailāsam*—to Mount Kailāsa; *agamat*—went; *saḥ*—he (Bhṛgu); *taṁ*—him; *devaḥ mahā-īśvaraḥ*—Lord Śiva; *parirabdhum*—to embrace;

samārebhe—attempted; *utthāya*—standing up; *bhrātaram*—his brother; *mudā*—with pleasure.

TRANSLATION

Bhṛgu then went to Mount Kailāsa. There Lord Śiva stood up and happily came forward to embrace his brother.

PURPORT

In the Vedic civilization it is considered very important to properly greet one's family members, especially when one has not seen them for a long time. A worthy son should show respect to his father, a younger brother should honor his older brother, and the older brother should show affection to his younger brother in turn.

TEXTS 6-7

नैच्छत्त्वमस्युत्पथग
इति देवश्चुकोप ह
शूलमुद्यम्य तं हन्तुम्
आरेभे तिग्मलोचनः

पतित्वा पादयोर्देवी
सान्त्वयामास तं गिरा
अथो जगाम वैकुण्ठं
यत्र देवो जनार्दनः

naicchat tvam asy utpatha-ga

*iti devaś cukopa ha
śūlam udyamya tam hantum
ārebhe tigma-locanaḥ

patitvā pādayor devī
sāntvayām āsa tam girā
atho jagāma vaikuṇṭham
yatra devo janārdanaḥ*

SYNONYMS

na aicchat—he did not desire this (embrace); *tvam*—you; *asi*—are; *utpatha-gaḥ*—a transgressor of the path (of religion); *iti*—so saying; *devaḥ*—the lord (Śiva); *cukopa ha*—became angry; *śūlam*—his trident; *udyamya*—raising; *tam*—him (Bhṛgu); *hantum*—to kill; *ārebhe*—was about; *tigma*—fierce; *locanaḥ*—whose eyes; *patitvā*—falling; *pādayoḥ*—at (Lord Śiva's) feet; *devī*—Goddess Devī; *sāntvayām āsa*—pacified; *tam*—him; *girā*—with words; *atha u*—then; *jagāma*—(Bhṛgu) went; *vaikuṇṭham*—to the spiritual planet of Vaikuṇṭha; *yatra*—where; *devaḥ janārdanaḥ*—Lord Janārdana (Viṣṇu).

TRANSLATION

But Bhṛgu refused his embrace, telling him, "You are a deviant heretic." At this Lord Śiva became angry, and his eyes burned ferociously. He raised his trident and was about to kill Bhṛgu when Goddess Devī fell at his feet and spoke some words to pacify him. Bhṛgu then left that place and went to Vaikuṇṭha, where Lord Janārdana resides.

PURPORT

In *Kṛṣṇa*, Śrīla Prabhupāda writes, "It is said that an offense can be committed either with the body, with the mind or by speech. Bhṛgu Muni's

first offense, committed toward Lord Brahmā, was an offense with the mind. His second offense, committed toward Lord Śiva by insulting him, criticizing him for unclean habits, was an offense by speech. Because the quality of ignorance is prominent in Lord Śiva, when he heard Bhṛgu's insult, his eyes immediately became red with anger. With uncontrollable rage, he took up his trident and prepared to kill Bhṛgu Muni. At that time Lord Śiva's wife, Pārvatī, was present. Her personality, like Lord Siva's, is a mixture of the three qualities, and therefore she is called Trigūṇa-mayī. In this case, she saved the situation by evoking Lord Śiva's quality of goodness."

Śrīla Jīva Gosvāmī remarks that the Vaikuṇṭha planet referred to here is Śvetadvīpa.

TEXTS 8-9

शयानं श्रिय उत्सङ्गे
पदा वक्षस्यताडयत्
तत उत्थाय भगवान्
सह लक्ष्म्या सतां गतिः

स्वतल्पादवरुद्धाथ
ननाम शिरसा मुनिम्
आह ते स्वागतं ब्रह्मन्
निषीदात्रासने क्षणम्
अजानतामागतान् वः
क्षन्तुमर्हथ नः प्रभो

*śayānaṁ śriya utsaṅge
padā vakṣasy atāḍayat*

tata utthāya bhagavān
saha lakṣmyā satām gatiḥ
sva-talpād avaruhyātha
nanāma śirasā munim
āha te svāgatam brahman
niṣīdātrāsane kṣaṇam
ajānatām āgatān vaḥ
kṣantum arhatha naḥ prabho

SYNONYMS

śayānam—who was lying down; śriyaḥ—of the goddess of fortune; utsaṅge—on the lap; padā—with his foot; vakṣasi—on His chest; atāḍayat—he kicked; tataḥ—then; utthāya—standing up; bhagavān—the Personality of Godhead; saha lakṣmyā—together with Goddess Lakṣmī; satām—of pure devotees; gatiḥ—the destination; sva—His; talpāt—from the bed; avaruhyā—climbing down; atha—then; nanāma—He bowed down; śirasā—with His head; munim—to the sage; āha—He said; te—to you; su-āgatam—welcome; brahman—O brāhmaṇa; niṣīda—please sit; atra—in this; āsane—seat; kṣaṇam—for a moment; ajānatām—who were unaware; āgatān—arrived; vaḥ—of you; kṣantum—forgive; arhatha—you should please; naḥ—us; prabho—O master.

TRANSLATION

There he went up to the Supreme Lord, who was lying with His head on the lap of His consort, Śrī, and kicked Him on the chest. The Lord then rose, along with Goddess Lakṣmī, as a sign of respect. Coming down from His bedstead, that supreme goal of all pure devotees bowed His head to the floor before the sage and told him, ‘Welcome, brāhmaëa. Please sit in this chair and rest awhile. Kindly forgive us, dear master, for not noticing your arrival’.

PURPORT

According to Śrīla Jīva Gosvāmī, at the time of this pastime Bhṛgu Muni had not yet become a pure Vaiṣṇava; otherwise he would not have acted so rashly toward the Supreme Lord. Not only was Lord Viṣṇu taking rest, but He was lying with His head in His wife's lap. For Bhṛgu to strike Him in this position—and not with his hand but with his foot—was worse than any other offense Bhṛgu could have imagined.

Śrīla Prabhupāda comments, "Of course, Lord Viṣṇu is all-merciful. He did not become angry at the activities of Bhṛgu Muni, for Bhṛgu Muni was a great *brāhmaṇa*. A *brāhmaṇa* is to be excused even if he sometimes commits an offense, and Lord Viṣṇu set the example. Yet it is said that from the time of this incident, the goddess of fortune, Lakṣmī, has not been very favorably disposed toward the *brāhmaṇas*, and therefore because the goddess of fortune withholds her benedictions from them, the *brāhmaṇas* are generally very poor."

TEXTS 10-11

पुनीहि सहलोकं मां
लोकपालांश्च मद्गतान्
पादोदकेन भवतस्
तीर्थानां तीर्थकारिणा

अद्याहं भगवँल्लक्ष्म्या
आसमेकान्तभाजनम्
वत्स्यत्युरसि मे भूतिरू
भवत्पादहतांहसः

*punīhi saha-lokaṁ mām
loka-pālāṁś ca mad-gatān
pādodakena bhavatas
tīrthānām tīrtha-kāriṇā
adyāhaṁ bhagavañ lakṣmyā
āsam ekānta-bhājanam
vatsyaty urasi me bhūtir
bhavat-pāda-hatāmhasaḥ*

SYNONYMS

punīhi—please purify; *saha*—along with; *lokaṁ*—My planet; *mām*—Me; *loka*—of various planets; *pālān*—the rulers; *ca*—and; *mad-gatān*—who are devoted to Me; *pāda*—(which has washed) the feet; *udakena*—by the water; *bhavataḥ*—of your good self; *tīrthānām*—of holy places of pilgrimage; *tīrtha*—their sacredness; *kāriṇā*—which creates; *adya*—today; *aham*—I; *bhagavan*—O My lord; *lakṣmyāḥ*—of Lakṣmī; *āsam*—have become; *eka-anta*—exclusive; *bhājanam*—the shelter; *vatsyati*—will reside; *urasi*—on the chest; *me*—My; *bhūtīḥ*—the goddess of fortune; *bhavat*—your; *pāda*—by the foot; *hata*—eradicated; *amhasaḥ*—whose sinful reactions.

TRANSLATION

"Please purify Me, My realm and the realms of the universal rulers devoted to Me by giving us the water that has washed your feet. This holy water is indeed what makes all places of pilgrimage sacred. Today, my lord, I have become the exclusive shelter of the goddess of fortune, Lakṣmī; she will consent to reside on My chest because your foot has rid it of sins."

PURPORT

Continuing his comments, Śrīla Prabhupāda says, "The so-called brahmanas

of the Kali-yuga are sometimes very proud that a great brāhmaṇa like Bhṛgu Muni could touch the chest of Lord Viṣṇu with his foot. But in fact when Bhṛgu Muni kicked the chest of Lord Viṣṇu it was the greatest offense, although Lord Viṣṇu, being greatly magnanimous, did not take it very seriously."

Some editions of *Śrīmad-Bhāgavatam* contain the following verse between Texts 11 and 12, and Śrīla Prabhupāda also includes it in *Kṛṣṇa, the Supreme Personality of Godhead*, his summary study of the Tenth Canto:

*atīva-komalau tāta
caraṇau te mahā-mune
ity uktvā vipra-caraṇau
mardayan svena pāṇinā*

"[The Lord said to the brāhmaṇa Bhṛgu:] 'My dear sir, O great sage, your feet are indeed very tender.' Saying this, Lord Viṣṇu began massaging the brāhmaṇa's feet with His own hands."

TEXT 12

श्रीशुक उवाच
एवं ब्रुवाणे वैकुण्ठे
भृगुस्तन्मन्द्रया गिरा
निर्वृतस्तर्पितस्तूष्णीं
भक्त्युत्कण्ठोऽश्रुलोचनः

*śrī-śuka uvāca
evam bruvāṇe vaikunṭhe
bhṛguś tan-mandrayā girā
nirvṛtas tarpitas tūṣṇīm*

bhakty-utkaṇṭho 'śru-locanaḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *evam*—in this way; *bruvāṇe*—having spoken; *vaikuṇṭhe*—Lord Viṣṇu; *bhṛguḥ*—Bhṛgu; *tat*—His; *mandrayā*—solemn; *girā*—by the words; *nirvṛtaḥ*—delighted; *tarpiṭaḥ*—gratified; *tūṣṇīm*—was silent; *bhakti*—with devotion; *utkaṇṭhaḥ*—overwhelmed; *aśru*—tears; *locanaḥ*—in whose eyes.

TRANSLATION

Śukadeva Gosvāmī said: Bhṛgu felt satisfied and delighted to hear the solemn words spoken by Lord Vaikuṇṭha. Overwhelmed with devotional ecstasy, he remained silent, his eyes brimming with tears.

PURPORT

Bhṛgu could not offer the Lord any words of praise because his throat was choking with tears of ecstasy. In the opinion of Śrīla Viśvanātha Cakravartī, the sage should not be condemned for his offensive behavior, since his role in this transcendental pastime was arranged by the Personality of Godhead.

TEXT 13

पुनश्च सत्रमाव्रज्य
मुनीनां ब्रह्मवादिनाम्
स्वानुभूतमशेषेण
राजन् भृगुरवर्णयत्

punaś ca satram āvrajya

*munīnām brahma-vādinām
svānubhūtam aśeṣeṇa
rājan bhṛgur avarṇayat*

SYNONYMS

punaḥ—again; *ca*—and; *satram*—to the sacrifice; *āvrajya*—going; *munīnām*—of the sages; *brahma-vādinām*—who were expert in knowledge of the Vedas; *sva*—by himself; *anubhūtam*—experienced; *aśeṣeṇa*—in full; *rājan*—O King (Parīkṣit); *bhṛguḥ*—Bhṛgu; *avarṇayat*—described.

TRANSLATION

O King, Bhṛgu then returned to the sacrificial arena of the wise Vedic authorities and described his entire experience to them.

TEXTS 14-17

तन्निशम्याथ मुनयो
विस्मिता मुक्तसंशयाः
भूयांसं श्रद्धधुर्विष्णुं
यतः शान्तिर्यतोऽभयम्

धर्मः साक्षाद्यतो ज्ञानं
वैराग्यं च तदन्वितम्
ऐश्वर्यं चाष्टधा यस्माद्
यशश्चात्ममलापहम्

मुनीनां न्यस्तदण्डानां

शान्तानां समचेतसाम्
अकिञ्चनानां साधूनां
यमाहुः परमां गतिम्

सत्त्वं यस्य प्रिया मूर्तिर्
ब्राह्मणास्त्विष्टदेवताः
भजन्त्यनाशिषः शान्ता
यं वा निपुणबुद्धयः

tan niśamyātha munayo
vismitā mukta-saṁśayāḥ
bhūyāṁsaṁ śraddadhur viṣṇuṁ
yataḥ śāntir yato 'bhayaṁ

dharmāḥ sākṣād yato jñānaṁ
vairāgyaṁ ca tad-anvitam
aiśvaryaṁ cāṣṭadhā yasmād
yaśaś cātma-malāpahaṁ

munināṁ nyasta-daṇḍānāṁ
śāntānāṁ sama-cetasāṁ
akiñcanānāṁ sādḥūnāṁ
yaṁ āhuḥ paramāṁ gatim

sattvaṁ yasya priyā mūrtir
brāhmaṇās tv iṣṭa-devatāḥ
bhajanty anāśiṣaḥ śāntā
yaṁ vā nipuṇa-buddhayaḥ

SYNONYMS

tat—this; *niśamya*—hearing; *atha*—then; *munayaḥ*—the sages; *viśmitāḥ*—amazed; *mukta*—freed; *saṁśayaḥ*—from their doubts; *bhūyāmsam*—as the greatest; *śraddadhuḥ*—they put their faith; *viṣṇum*—in Lord Viṣṇu; *yataḥ*—from whom; *śāntiḥ*—peace; *yataḥ*—from whom; *abhayaṁ*—fearlessness; *dharmaḥ*—religion; *sākṣāt*—in its direct manifestations; *yataḥ*—from whom; *jñānam*—knowledge; *vairāgyam*—detachment; *ca*—and; *tat*—it (knowledge); *anvitam*—including; *aiśvaryaṁ*—the mystic power (gained by practice of *yoga*); *ca*—and; *aṣṭadhā*—eightfold; *yasmāt*—from whom; *yaśaḥ*—His fame; *ca*—also; *ātma*—of the mind; *mala*—the contamination; *apaham*—which eradicates; *munīnām*—of the sages; *nyasta*—who have given up; *daṇḍānām*—violence; *śāntānām*—peaceful; *sama*—equipoised; *cetasām*—whose minds; *akiñcanānām*—selfless; *sādhūnām*—saintly; *yam*—whom; *āhuḥ*—they call; *paramām*—the supreme; *gatim*—destination; *sattvam*—the mode of goodness; *yasya*—whose; *priyā*—favorite; *mūrtiḥ*—embodiment; *brāhmaṇāḥ*—brāhmaṇas; *tu*—and; *iṣṭa*—worshiped; *devatāḥ*—deities; *bhajanti*—they worship; *anāśiṣaḥ*—without ulterior desires; *śāntāḥ*—those who have attained spiritual peace; *yam*—whom; *vā*—indeed; *nipuṇa*—expert; *buddhayaḥ*—whose faculties of intelligence.

TRANSLATION

Amazed upon hearing Bhṛgu's account, the sages were freed from all doubts and became convinced that Viṣṇu is the greatest Lord. From Him come peace; fearlessness; the essential principles of religion; detachment with knowledge; the eightfold powers of mystic *yoga*; and His glorification, which cleanses the mind of all impurities. He is known as the supreme destination for those who are peaceful and equipoised—the selfless, wise saints who have given up all violence. His most dear form is that of pure goodness, and the brāhmaṇas are His worshipable deities. Persons of keen intellect who have attained spiritual peace worship Him without selfish motives.

PURPORT

By becoming devoted to the Personality of Godhead, one easily attains divine knowledge and detachment from sense gratification, without separate endeavor. As described in the Eleventh Canto of *Śrīmad Bhāgavatam* (11.2.42),

*bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam*

"Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating." Similarly, in the First Canto (1.2.7), Śrīla Suta Gosvāmī states,

*vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam*

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world."

Lord Śrī Kapila, in His instructions to His mother, Devahūti, proposes that the eightfold powers of yoga are also coincidental fruits of devotional service:

*atho vibhūtiṁ mama māyāvinas tām
aiśvaryaṁ aṣṭāṅgam anupravṛttam
śrīyaṁ bhāgavatīm vāspṛhayanti bhadraṁ*

parasya me te 'śnuvate hi loka

"Because he is completely absorbed in thought of Me, My devotee does not desire even the highest benediction obtainable in the upper planetary systems, including Satyaloka. He does not desire the eight material perfections obtained from mystic *yoga*, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, My devotee enjoys, even in this life, all the offered benedictions." (SB 3.25.37)

Śrīla Viśvanātha Cakravartī points out that in Text 16, three kinds of transcendentalists are named: the *munis*, the *śāntas* and the *sādhus*. These are, in order of increasing importance, persons striving for liberation, those who have attained liberation, and those who are engaged in pure devotional service to Lord Viṣṇu.

TEXT 18

त्रिविधाकृतयस्तस्य
राक्षसा असुराः सुराः
गुणिन्या मायया सृष्टाः
सत्त्वं तत्तीर्थसाधनम्

*tri-vidhākṛtayas tasya
rākṣasā asurāḥ surāḥ
guṇinyā māyayā sṛṣṭāḥ
sattvaṁ tat tīrtha-sāadhanam*

SYNONYMS

tri-vidha—of three kinds; *ākṛtayaḥ*—forms; *tasya*—of His; *rākṣasāḥ*—the ignorant spirits; *asurāḥ*—the demons; *surāḥ*—and the demigods;

guṇinyāḥ—qualified by the material modes; *māyayā*—by His material energy; *sṛṣṭāḥ*—created; *sattvam*—the mode of goodness; *tat*—among them; *tīrtha*—of success in life; *sāadhanam*—the means of attainment.

TRANSLATION

The Lord expands into three kinds of manifest beings—the Rākṣasas, the demons and the demigods—all of whom are created by the Lord's material energy and conditioned by her modes. But among these three modes, it is the mode of goodness which is the means of attaining life's final success.

PURPORT

In *Kṛṣṇa Śrīla Prabhupāda* writes, "There are different kinds of people existing in the modes of material nature. Those who are in the mode of ignorance are called *rākṣasas*, those in the mode of passion are called *asuras* [demons], and those in the mode of goodness are called *suras*, or demigods. Under the direction of the Supreme Lord, these three classes of men are created by material nature, but those who are in the mode of goodness have a greater chance to be elevated to the spiritual world, back home, back to Godhead."

TEXT 19

श्रीशुक उवाच
इत्थं सारस्वता विप्रा
नृणाम्संशयनुत्तये
पुरुषस्य पदाम्भोज-
सेवया तद्गतिं गताः

śrī-śuka uvāca
ittham sārasvatā viprā
nṛṇām saṁśaya-nuttaye
puruṣasya padāmbhoja-
sevayā tad-gatiṁ gatāḥ

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; ittham—in this way; sārasvatāḥ—living along the Sarasvatī River; viprāḥ—the learned brāhmaṇas; nṛṇām—of people in general; saṁśaya—the doubts; nuttaye—to dispel; puruṣasya—of the Supreme Person; pada-ambhoja—of the lotus feet; sevayā—by service; tat—His; gatiṁ—destination; gatāḥ—attained.

TRANSLATION

Śukadeva Gosvāmī said: The learned brāhmaṇas living along the river Sarasvatī came to this conclusion in order to dispel the doubts of all people. Thereafter they rendered devotional service to the Supreme Lord's lotus feet and attained His abode.

TEXT 20

श्रीसूत उवाच
इत्येतन्मुनितनयास्यपद्मगन्ध
पीयूषं भवभयभित्परस्य पुंसः
सुक्षोकं श्रवणपुटैः पिबत्यभीक्षणम्
पान्थोऽध्वभ्रमणपरिश्रमं जहाति

śrī-sūta uvāca

*ity etan muni-tanayāśya-padma-gandha
pīyūṣaṁ bhava-bhaya-bhit parasya pumsaḥ
su-ślokaṁ śravaṇa-putaiḥ pibaty abhīkṣṇam
pāntho 'dhva-bhramaṇa-parīśramam jahāti*

SYNONYMS

śrī-sūtaḥ uvāca—Śrī Suta said; *iti*—thus spoken; *etat*—this; *muni*—of the sage (Vyāsadeva); *tanaya*—of the son (Śukadeva); *āśya*—from the mouth; *padma*—(which is just like) a lotus; *gandha*—with the fragrance; *pīyūṣam*—the nectar; *bhava*—of material life; *bhaya*—fear; *bhit*—which shatters; *parasya*—of the supreme; *pumsaḥ*—Personality of Godhead; *su-ślokaṁ*—glorious; *śravaṇa*—of the ears; *putaiḥ*—through the cavities; *pibati*—drinks; *abhīkṣṇam*—constantly; *pāntaḥ*—a traveler; *adhva*—on the road; *bhramaṇa*—from his wandering; *parīśramam*—the fatigue; *jahāti*—gives up.

TRANSLATION

Śrī Sūta Gosvāmī said: Thus did this fragrant nectar flow from the lotus mouth of Śukadeva Gosvāmī, the son of the sage Vyāsadeva. This wonderful glorification of the Supreme Person destroys all fear of material existence. A traveler who constantly drinks this nectar through his ear-holes will forget the fatigue brought on by wandering along the paths of worldly life.

PURPORT

This narration by Śrīla Śukadeva Gosvāmī is precious in two ways: For those suffering from spiritual infirmity it is an effective tonic to cure the disease of illusion. And for surrendered Vaiṣṇavas it is a delicious and invigorating beverage, fragrant with the aroma of Śrī Śuka's realizations.

TEXT 21

श्रीशुक उवाच
एकदा द्वारवत्यां तु
विप्रपत्न्याः कुमारकः
जातमात्रो भुवं स्पृष्ट्वा
ममार किल भारत

*śrī-śuka uvāca
ekadā dvāravatyām tu
vipra-patnyāḥ kumārakaḥ
jāta-mātro bhuvam spṛṣṭvā
mamāra kila bhārata*

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *ekadā*—once; *dvāravatyām*—in Dvārakā; *tu*—and; *vipra*—a brāhmaṇa's; *patnyāḥ*—of the wife; *kumārakaḥ*—the infant son; *jāta*—born; *mātraḥ*—only; *bhuvam*—the ground; *spṛṣṭvā*—touching; *mamāra*—died; *kila*—indeed; *bhārata*—O descendant of Bharata (Parīkṣit Mahārāja).

TRANSLATION

Śukadeva Gosvāmī said: Once, in Dvārakā, a brāhmaṇa's wife gave birth to a son, but the newborn infant died as soon as he touched the ground, O Bhārata.

PURPORT

In this chapter Lord Viṣṇu has been glorified as the Supreme Godhead. Now Śukadeva Gosvāmī is going to identify Lord Kṛṣṇa with that same

Personality of Godhead by describing another pastime of His, one which highlighted His unequaled, divine characteristics.

TEXT 22

विप्रो गृहीत्वा मृतकं
राजद्वार्युपधाय सः
इदं प्रोवाच विलपन्
आतुरो दीनमानसः

*vipro gṛhītvā mṛtakam
rāja-dvāry upadhāya saḥ
idam provāca vilapann
āturo dīna-mānasaḥ*

SYNONYMS

vipraḥ—the *brāhmaṇa*; *gṛhītvā*—taking; *mṛtakam*—the corpse; *rāja*—of the King (Ugrasena); *dvāri*—at the door; *upadhāya*—presenting it; *saḥ*—he; *idam*—this; *provāca*—said; *vilapan*—lamenting; *āturaḥ*—agitated; *dīna*—depressed; *mānasaḥ*—whose mind.

TRANSLATION

The *brāhmaëa* took the corpse and placed it at the door of King Ugrasena's court. Then, agitated and lamenting miserably, he spoke the following.

TEXT 23

ब्रह्मद्विषः शठधियो

लुब्धस्य विषयात्मनः
क्षत्रबन्धोः कर्मदोषात्
पञ्चत्वं मे गतोऽर्भकः

*brahma-dviṣaḥ śaṭha-dhiyo
lubdhasya viṣayātmanaḥ
kṣatra-bandhoḥ karma-doṣāt
pañcatvaṁ me gato 'rbhakaḥ*

SYNONYMS

brahma—against *brāhmaṇas*; *dviṣaḥ*—hateful; *śaṭha*—duplicitous; *dhiyaḥ*—whose mentality; *lubdhasya*—avaricious; *viṣaya-ātmanaḥ*—addicted to sense gratification; *kṣatra-bandhoḥ*—of an unqualified *kṣatriya*; *karma*—in the performance of duties; *doṣāt*—because of discrepancies; *pañcatvam*—death; *me*—my; *gataḥ*—met; *arbhakaḥ*—son.

TRANSLATION

[The *brāhmaṇa* said:] This duplicitous, greedy enemy of *brāhmaṇas*, this unqualified ruler addicted to sense pleasure, has caused my son's death by some discrepancies in the execution of his duties.

PURPORT

Presuming that he himself had done nothing to cause his son's death, the *brāhmaṇa* thought it reasonable to blame King Ugrasena. In the Vedic social system, the monarch is considered responsible for everything occurring in his kingdom, good or bad. Even in a democracy, a manager who takes charge of some group or project should accept personal responsibility for any failure rather than, as is so common today, trying to place the blame on his

subordinates or superiors.

TEXT 24

हिंसाविहारं नृपतिं
दुःशीलमजितेन्द्रियम्
प्रजा भजन्त्यः सीदन्ति
दरिद्रा नित्यदुःखिताः

*himsā-vihāraṁ nṛpatim
duḥśīlam ajitendriyam
prajā bhajantyaḥ sīdanti
daridrā nitya-duḥkhitāḥ*

SYNONYMS

himsā—violence; *vihāram*—whose sport; *nṛ-patim*—this King;
duḥśīlam—wicked; *ajita*—unconquered; *indriyam*—whose senses; *prajāḥ*—the
citizens; *bhajantyaḥ*—serving; *sīdanti*—suffer distress;
daridrāḥ—poverty-stricken; *nitya*—always; *duḥkhitāḥ*—unhappy.

TRANSLATION

Citizens serving such a wicked king, who takes pleasure in violence and cannot control his senses, are doomed to suffer poverty and constant misery.

TEXT 25

एवं द्वितीयं विप्रर्षिसु
तृतीयं त्वेवमेव च

विसृज्य स नृपद्वारि
तां गाथां समगायत

*evam dvitīyaṁ viprarṣis
tṛtīyaṁ tv evam eva ca
visṛjya sa nṛpa-dvāri
tām gāthām samagāyata*

SYNONYMS

evam—in the same manner; *dvitīyaṁ*—a second time; *vipra-ṛṣiḥ*—the wise *brāhmaṇa*; *tṛtīyaṁ*—a third time; *tu*—and; *evam eva ca*—just the same way; *visṛjya*—leaving (his dead son); *saḥ*—he; *nṛpa-dvāri*—at the King's door; *tām*—the same; *gāthām*—song; *samagāyata*—he sang.

TRANSLATION

The wise *brāhmaṇa* suffered the same tragedy with his second and third child. Each time, he left the body of his dead son at the King's door and sang the same song of lamentation.

TEXTS 26-27

तामर्जुन उपश्रुत्य
कर्हिचित्केशवान्तिके
परेते नवमे बाले
ब्राह्मणं समभाषत

किं स्विद् ब्रह्मंस्त्वन्निवासे

इह नास्ति धनुर्धरः
राजन्यबन्धुरेते वै
ब्राह्मणाः सत्रमासते

*tām arjuna upaśrutya
karhicit keśavāntike
parete navame bāle
brāhmaṇam samabhāṣata*

*kim svid brahmaṇs tvan-nivāse
iha nāsti dhanur-dharaḥ
rājanya-bandhur ete vai
brāhmaṇāḥ satram āsate*

SYNONYMS

tām—that (lamentation); *arjunaḥ*—Arjuna; *upaśrutya*—happening to hear; *karhicit*—once; *keśava*—of Lord Kṛṣṇa; *antike*—in the proximity; *parete*—having died; *navame*—the ninth; *bāle*—child; *brāhmaṇam*—to the *brāhmaṇa*; *samabhāṣata*—he said; *kim svid*—whether; *brahmaṇ*—O *brāhmaṇa*; *tvat*—your; *nivāse*—at the home; *iha*—here; *na asti*—there is not; *dhanuḥ-dharaḥ*—holding his bow in his hand; *rājanya-bandhuḥ*—a fallen member of the royal order; *ete*—these (*kṣatriyas*); *vaḥ*—indeed; *brāhmaṇāḥ*—(like) *brāhmaṇas*; *satre*—at a major fire sacrifice; *āsate*—are present.

TRANSLATION

When the ninth child died, Arjuna, who was near Lord Keśava, happened to overhear the *brāhmaëa* lamenting. Thus Arjuna addressed the *brāhmaëa*: "What is the matter, my dear *brāhmaëa*? Isn't there some lowly member of the

royal order here who can at least stand before your house with a bow in his hand? These *kñatriyas* are behaving as if they were *brähmaëas* idly engaged in fire sacrifices.

TEXT 28

धनदारात्मजापृक्ता
यत्र शोचन्ति ब्राह्मणाः
ते वै राजन्यवेषेण
नटा जीवन्त्यसुम्भराः

dhana-dārātmajāpṛktā
yatra śocanti brāhmaṇāḥ
te vai rājanya-veṣeṇa
naṭā jīvanty asum-bharāḥ

SYNONYMS

dhana—from wealth; *dāra*—wives; *ātmaja*—and children; *apṛktāḥ*—separated; *yatra*—in which (situation); *śocanti*—lament; *brāhmaṇāḥ*—*brāhmaṇas*; *te*—they; *vai*—indeed; *rājanya-veṣeṇa*—disguised as kings; *naṭāḥ*—actors; *jīvanti*—they live; *asum-bharāḥ*—earning their own livelihood.

TRANSLATION

"The rulers of a kingdom in which *brähmaëas* lament over lost wealth, wives and children are merely imposters playing the role of kings just to earn their livelihood.

TEXT 29

अहं प्रजाः वां भगवन्
रक्षिष्ये दीनयोरिह
अनिस्तीर्णप्रतिज्ञोऽग्निं
प्रवेक्ष्ये हतकल्मषः

*aham prajāḥ vām bhagavan
rakṣiṣye dīnayor iha
anistīrṇa-pratijño 'gnim
pravekṣye hata-kalmaṣaḥ*

SYNONYMS

aham—I; *prajāḥ*—the offspring; *vām*—of you two (you and your wife); *bhagavan*—O lord; *rakṣiṣye*—will protect; *dīnayoḥ*—who are wretched; *iha*—in this matter; *anistīrṇa*—failing to fulfill; *pratijñāḥ*—my promise; *agnim*—fire; *pravekṣye*—I will enter; *hata*—destroyed; *kalmaṣaḥ*—whose contamination.

TRANSLATION

"My lord, I will protect the progeny of you and your wife, who are in such distress. And if I fail to keep this promise, I will enter fire to atone for my sin."

PURPORT

Chivalrous Arjuna could not tolerate the shame of being unable to fulfill his promise. As Kṛṣṇa says in *Bhagavad-gītā* (2.34), *sambhāvitasya cākīrtir maraṇād atiricyate*: "For a respected person, dishonor is worse than death."

TEXTS 30-31

श्रीब्राह्मण उवाच
सङ्कर्षणो वासुदेवः
प्रद्युम्नो धन्विनां वरः
अनिरुद्धोऽप्रतिरथो
न त्रातुं शक्नुवन्ति यत्

तत्कथं नु भवान् कर्म
दुष्करं जगदीश्वरैः
त्वं चिकीर्षसि बालिश्यात्
तन्न श्रद्दध्महे वयम्

śrī-brāhmaṇa uvāca
saṅkarṣaṇo vāsudevaḥ
pradyumno dhanvinām varaḥ
aniruddho 'prati-ratho
na trātum śaknuvanti yat

tat katham nu bhavān karma
duṣkaram jagad-īśvaraiḥ
tvaṁ cikīrṣasi bālīśyāt
tan na śraddadhmahe vayam

SYNONYMS

śrī-brāhmaṇaḥ uvāca—the *brāhmaṇa* said; *saṅkarṣaṇaḥ*—Lord Saṅkarṣaṇa (Balarāma); *vāsudevaḥ*—Lord Vāsudeva (Kṛṣṇa); *pradyumnaḥ*—Pradyumna; *dhanvinām*—of bowmen; *varaḥ*—the greatest; *aniruddhaḥ*—Aniruddha; *apрати-rathaḥ*—unrivaled as a chariot fighter; *na*—not; *trātum*—to save; *śaknuvanti*—were able; *yat*—inasmuch; *tat*—thus; *katham*—why; *nu*—indeed;

bhavān—you; *karma*—feat; *duṣkaram*—impossible to be performed; *jagat*—of the universe; *īśvaraiḥ*—by the Lords; *tvam*—you; *cikīrṣasi*—intend to do; *bālīśyāt*—out of naivete; *tat*—therefore; *na śraddadhmahe*—do not believe; *vayam*—we.

TRANSLATION

The brāhmaṇa said: Neither Saṅkarṣaṇa; Vāsudeva; Pradyumna, the best of bowmen; nor the unequalled warrior Aniruddha could save my sons. Then why do you naively attempt a feat that the almighty Lords of the universe could not perform? We cannot take you seriously.

TEXT 32

श्रीअर्जुन उवाच
नाहं सङ्कर्षणो ब्रह्मन्
न कृष्णः काष्णिरेव च
अहं वा अर्जुनो नाम
गाण्डीवं यस्य वै धनुः

śrī-arjuna uvāca
nāhaṁ saṅkarṣaṇo brahman
na kṛṣṇaḥ kārṣṇir eva ca
ahaṁ vā arjuno nāma
gāṇḍīvaṁ yasya vai dhanuḥ

SYNONYMS

śrī-arjunaḥ uvāca—Śrī Arjuna said; *na*—not; *ahaṁ*—I; *saṅkarṣaṇaḥ*—Lord Balarāma; *brahman*—O brāhmaṇa; *na*—not; *kṛṣṇaḥ*—Lord Kṛṣṇa; *kārṣṇiḥ*—a

descendant of Lord Kṛṣṇa; *eva ca*—even; *aham*—I; *vai*—indeed; *arjunaḥ nāma*—the one known as Arjuna; *gāṇḍīvam*—Gāṇḍīva; *yasya*—whose; *vai*—indeed; *dhanuḥ*—bow.

TRANSLATION

Śrī Arjuna said: I am neither Lord Saṅkarṣaṇa, O brāhmaṇa, nor Lord Kṛṣṇa, nor even Kṛṣṇa's son. Rather, I am Arjuna, wielder of the Gāṇḍīva bow.

TEXT 33

मावमंस्था मम ब्रह्मन्
वीर्यं त्र्यम्बकतोषणम्
मृत्युं विजित्य प्रधने
आनेष्ये ते प्रजाः प्रभो

*māvamamsthā mama brahman
vīryam tryambaka-toṣaṇam
mṛtyum vijitya pradhane
āneṣye te prajāḥ prabho*

SYNONYMS

mā avamamsthāḥ—do not belittle; *mama*—my; *brahman*—O brāhmaṇa; *vīryam*—prowess; *tri-ambaka*—Lord Śiva; *toṣaṇam*—which satisfied; *mṛtyum*—death personified; *vijitya*—defeating; *pradhane*—in battle; *āneṣye*—I will bring back; *te*—your; *prajāḥ*—children; *prabho*—O master.

TRANSLATION

Do not minimize my ability, which was good enough to satisfy Lord Śiva, O *brāhmaëa*. I will bring back your sons, dear master, even if I have to defeat Death himself in battle.

TEXT 34

एवं विश्रम्भितो विप्रः
फाल्गुनेन परन्तप
जगाम स्वगृहं प्रीतः
पार्थवीर्यं निशामयन्

*evam viśrambhito vipraḥ
phālgunena parantapa
jagāma sva-grhaṁ prītaḥ
pārtha-vīryaṁ niśāmayan*

SYNONYMS

evam—thus; *viśrambhitaḥ*—given faith; *vipraḥ*—the *brāhmaṇa*; *phālgunena*—by Arjuna; *param*—of enemies; *tapa*—O tormentor (Parikṣit Mahārāja); *jagāma*—he went; *sva*—to his own; *grhaṁ*—house; *prītaḥ*—satisfied; *pārtha*—of the son of Pṛthā; *vīryam*—of the prowess; *niśāmayan*—hearing.

TRANSLATION

Thus convinced by Arjuna, O tormentor of enemies, the *brāhmaëa* went home, satisfied by having heard Arjuna's declaration of his prowess.

TEXT 35

प्रसूतिकाल आसन्ने
भार्याया द्विजसत्तमः
पाहि पाहि प्रजां मृत्योर्
इत्याहार्जुनमातुरः

*prasūti-kāla āsanne
bhāryāyā dvija-sattamaḥ
pāhi pāhi prajāṁ mṛtyor
ity āhārjunam āturaḥ*

SYNONYMS

prasūti—of giving birth; *kāle*—the time; *āsanne*—being imminent;
bhāryāyāḥ—of his wife; *dvija*—the *brāhmaṇa*; *sat-tamaḥ*—most elevated;
pāhi—please save; *pāhi*—please save; *prajāṁ*—my child; *mṛtyoḥ*—from death;
iti—thus; *āha*—he said; *arjunam*—to Arjuna; *āturaḥ*—distraught.

TRANSLATION

When the wife of the elevated *brāhmaëa* was again about to give birth, he went to Arjuna in great anxiety and begged him, "Please, please protect my child from death!"

TEXT 36

स उपस्पृश्य शुच्यम्भो
नमस्कृत्य महेश्वरम्
दिव्यान्यस्त्राणि संस्मृत्य

सज्यं गाण्डीवमाददे

*sa upaspr̥śya śuci ambho
namaskṛtya maheśvaram
divyāṇy astrāṇi saṁsmṛtya
sajyam gāṇḍīvam ādade*

SYNONYMS

saḥ—he (Arjuna); *upaspr̥śya*—touching; *śuci*—pure; *ambhaḥ*—water; *namaḥ-kṛtya*—offering obeisances; *mahā-īśvaram*—to Lord Śiva; *divyāṇi*—celestial; *astrāṇi*—his missile weapons; *saṁsmṛtya*—remembering; *sajyam*—the bowstring; *gāṇḍīvam*—to his bow Gāṇḍīva; *ādade*—he fixed.

TRANSLATION

After touching pure water, offering obeisances to Lord Maheśvara and recollecting the *mantras* for his celestial weapons, Arjuna strung his bow Gāṇḍīva.

PURPORT

The *ācāryas* point out that since the *brāhmaṇa* had disrespected Lord Kṛṣṇa, Arjuna tactfully offered his obeisances instead to Lord Śiva, who had taught Arjuna how to use the *mantras* of the Pāśupāta weapon.

TEXT 37

न्यरुणत्सूतिकागारं
शरैर्नानास्त्रयोजितैः
तिर्यगूर्ध्वमधः पार्थश

चकार शरपञ्जरम्

*nyaruṇat sūtikāgāraṁ
śarair nānāstra-yojitaiḥ
tiryag ūrdhvam adhaḥ pārthaś
cakāra śara-pañjaram*

SYNONYMS

nyaruṇat—he enveloped; *sūtikā-gāraṁ*—the house where the birth was taking place; *śaraiḥ*—with arrows; *nānā*—various; *astra*—to missiles; *yojitaiḥ*—attached; *tiryak*—horizontally; *ūrdhvam*—upwards; *adhaḥ*—downwards; *pārthaḥ*—Arjuna; *cakāra*—made; *śara*—of arrows; *pañjaram*—a cage.

TRANSLATION

Arjuna fenced in the house where the birth was taking place by shooting arrows attached to various missiles. Thus the son of Pṛthā constructed a protective cage of arrows, covering the house upwards, downwards and sideways.

TEXT 38

ततः कुमारः सञ्जातो
विप्रपत्न्या रुदन्मुहुः
सद्योऽदर्शनमापेदे
सशरीरो विहायसा

tataḥ kumāraḥ sañjāto

*vipra-patnyā rudan muhuḥ
sadyo 'darśanam āpede
sa-śarīro vihāyasā*

SYNONYMS

tataḥ—then; *kumāraḥ*—the infant; *sañjātaḥ*—born; *vipra*—the *brāhmaṇa*'s; *patnyāḥ*—of the wife; *rudan*—crying; *muhuḥ*—for some time; *sadyaḥ*—suddenly; *adarśanam āpede*—he disappeared; *sa*—along with; *śarīraḥ*—his body; *vihāyasā*—through the sky.

TRANSLATION

The *brāhmaṇa*'s wife then gave birth, but after the newborn infant had been crying for a short time, he suddenly vanished into the sky in his selfsame body.

TEXT 39

तदाह विप्रो विजयं
विनिन्दन् कृष्णसन्निधौ
मौढ्यं पश्यत मे योऽहं
श्रद्धधे क्लीबकत्थनम्

*tadāha vipro vijayaṁ
vinindan kṛṣṇa-sannidhau
mauḍhyaṁ paśyata me yo 'haṁ
śraddadhe klība-katthanam*

SYNONYMS

tadā—then; *āha*—said; *vipraḥ*—the *brāhmaṇa*; *vijayam*—to Arjuna;

vinindan—criticizing; *kṛṣṇa-sannidhau*—in the presence of Lord Kṛṣṇa; *mauḍhyam*—foolishness; *paśyata*—just see; *me*—my; *yaḥ*—who; *aham*—I; *śraddadhe*—trusted; *klība*—of an impotent eunuch; *katthanam*—the boasting.

TRANSLATION

The *brāhmaëa* then derided Arjuna in front of Lord Kṛṣṇa: "Just see how foolish I was to put my faith in the bragging of a eunuch !

TEXT 40

न प्रद्युम्नो नानिरुद्धो
न रामो न च केशवः
यस्य शेकुः परित्रातुं
कोऽन्यस्तदवितेश्वरः

na pradyumno nāniruddho
na rāmo na ca keśavaḥ
yasya śekuḥ paritrātum
ko 'nyas tad-aviteśvaraḥ

SYNONYMS

na—not; *pradyumnaḥ*—Pradyumna; *na*—not; *aniruddhaḥ*—Aniruddha;
na—not; *rāmaḥ*—Balarāma; *na*—not; *ca*—also; *keśavaḥ*—Kṛṣṇa;
yasya—whose (infants); *śekuḥ*—were able; *paritrātum*—to save; *kaḥ*—who;
anyaḥ—else; *tat*—in this situation; *avitā*—as a protector; *īśvaraḥ*—capable.

TRANSLATION

"When neither Pradyumna, Aniruddha, Rāma nor Keśava can save a person, who else can possibly protect him?

TEXT 41

धिगर्जुनं मृषावादं
धिगात्मक्षाधिनो धनुः
दैवोपसृष्टं यो मौढ्याद्
आनिनीषति दुर्मतिः

*dhig arjunaṁ mṛṣā-vādaṁ
dhig ātma-ślāghino dhanuḥ
daivopasṛṣṭaṁ yo mauḍhyād
āninīṣati durmatih*

SYNONYMS

dhik—damnation; *arjunam*—on Arjuna; *mṛṣā*—false; *vādam*—whose speech; *dhik*—damnation; *ātma*—of himself; *ślāghinaḥ*—of the glorifier; *dhanuḥ*—on the bow; *daiva*—by fate; *upasṛṣṭam*—taken; *yaḥ*—who; *mauḍhyāt*—out of delusion; *āninīṣati*—intends to bring back; *durmatih*—unintelligent.

TRANSLATION

"To hell with that liar Arjuna! To hell with that braggart's bow! He is so foolish that he has deluded himself into thinking he can bring back a person whom destiny has taken away."

TEXT 42

एवं शपति विप्रर्षौ
विद्यामास्थाय फाल्गुनः
ययौ संयमनीमाशु
यत्रास्ते भगवान् यमः

*evam śapati viprarṣau
vidyām āsthāya phālgunaḥ
yayau saṁyamanīm āśu
yatrāste bhagavān yamaḥ*

SYNONYMS

evam—thus; *śapati*—as he cursed him; *vipra-rṣau*—the wise *brāhmaṇa*; *vidyām*—a mystic incantation; *āsthāya*—resorting to; *phālgunaḥ*—Arjuna; *yayau*—went; *saṁyamanīm*—to the heavenly city *Samyamanī*; *asu*—immediately; *yatra*—where; *āste*—lives; *bhagavān yamaḥ*—Lord Yamarāja.

TRANSLATION

While the wise *brāhmaṇa* continued to heap insults upon him, Arjuna employed a mystic incantation to go at once to *Samyamanī*, the city of heaven where Lord Yamarāja resides.

TEXTS 43-44

विप्रापत्यमचक्षाणस्
तत ऐन्द्रीमगात्पुरीम्
आग्नेयीं नैऋतीं सौम्यां
वायव्यां वारुणीमथ

रसातलं नाकपृष्ठं
धिष्यान्यन्यान्युदायुधः

ततोऽलब्धद्विजसुतो
ह्यनिस्तीर्णप्रतिश्रुतः
अग्निं विविक्षुः कृष्णेन
प्रत्युक्तः प्रतिधेता

*viprāpatyam acakṣāṇas
tata aindrīm agāt purīm
āgneyīm nairṛtīm saumyām
vāyavyām vāruṇīm atha
rasātalam nāka-prṣṭham
dhiṣṇyāny anyāny udāyudhaḥ*

*tato 'labdha-dvija-suto
hy anistīrṇa-pratiśrutaḥ
agnim vivikṣuḥ kṛṣṇena
pratyuktaḥ pratiṣedhatā*

SYNONYMS

vipra—of the *brāhmaṇa*; *apatyam*—the child; *acakṣāṇaḥ*—not seeing; *tataḥ*—from there; *aindrīm*—of Lord Indra; *agāt*—he went; *purīm*—to the city; *āgneyīm*—the city of the fire-god; *nairṛtīm*—the city of the subordinate god of death (Nirṛti, who is distinct from Lord Yama); *saumyam*—the city of the moon-god; *vāyavyām*—the city of the wind-god; *vāruṇīm*—the city of the god of the waters; *atha*—then; *rasātalam*—the subterranean region; *nāka-prṣṭham*—the roof of heaven; *dhiṣṇyāni*—domains; *anyāni*—others; *udāyudhaḥ*—with weapons held ready; *tataḥ*—from them; *alabdha*—failing to

obtain; *dvija*—of the *brāhmaṇa*; *sutaḥ*—the son; *hi*—indeed; *anistīrṇa*—not having fulfilled; *pratiśrutaḥ*—what he had promised; *agnim*—fire; *vivikṣuḥ*—about to enter; *kṛṣṇena*—by Lord Kṛṣṇa; *pratyuktaḥ*—opposed; *pratiṣedhatā*—who was trying to convince him to desist.

TRANSLATION

Not seeing the *brāhmaëa*'s child there, Arjuna went to the cities of Agni, Nirṛti, Soma, Vāyu and Varuṇa. With weapons at the ready he searched through all the domains of the universe, from the bottom of the subterranean region to the roof of heaven. Finally, not having found the *brāhmaëa*'s son anywhere, Arjuna decided to enter the sacred fire, having failed to keep his promise. But just as he was about to do so, Lord Kṛṣṇa stopped him and spoke the following words.

PURPORT

Śrīla Viśvanātha Cakravartī comments that Arjuna trusted Lord Śiva implicitly as his *guru*, and so he did not bother to search out Lord Śiva's celestial abode.

TEXT 45

दर्शये द्विजसूनूंस्ते
मावज्ञात्मानमात्मना
ये ते नः कीर्तिं विमलां
मनुष्याः स्थापयिष्यन्ति

*darśaye dvija-sūnūṁs te
māvajñātmānam ātmanā*

*ye te naḥ kīrtim vimalām
manuṣyāḥ sthāpayiṣyanti*

SYNONYMS

darśaye—I will show; *dvija*—of the *brāhmaṇa*; *sūnūn*—the sons; *te*—to you; *mā*—please do not; *avajña*—belittle; *ātmānam*—yourself; *ātmanā*—by your mind; *ye*—who; *te*—these (critics); *naḥ*—of us both; *kīrtim*—the fame; *vimalām*—spotless; *manuṣyāḥ*—men; *sthāpayiṣyanti*—are going to establish.

TRANSLATION

[Lord Kṛṣṇa said:] I will show you the *brāhmaṇa*'s sons, so please don't despise yourself like this. These same men who now criticize us will soon establish our spotless fame.

TEXT 46

इति सम्भाष्य भगवान्
अर्जुनेन सहेश्वरः
दिव्यं स्वरथमास्थाय
प्रतीचीं दिशमाविशत्

*iti sambhāṣya bhagavān
arjunena saheśvaraḥ
divyaṁ sva-ratham āsthāya
pratīcīm diśam āviśat*

SYNONYMS

iti—thus; *sambhāṣya*—conferring; *bhagavān*—the Personality of Godhead;

arjunena saha—with Arjuna; *īśvaraḥ*—the Supreme Lord; *divyam*—divine; *sva*—His; *ratham*—chariot; *āsthāya*—mounting; *praticīm*—western; *diśam*—the direction; *āviśat*—He entered.

TRANSLATION

Having thus advised Arjuna, the Supreme Personality of Godhead had Arjuna join Him on His divine chariot, and together they set off toward the west.

TEXT 47

सप्त द्वीपान् ससिन्धूंश्च
सप्त सप्त गिरीनथ
लोकालोकं तथातीत्य
विवेश सुमहत्तमः

sapta dvīpān sa-sindhūṁś ca
sapta sapta girīn atha
lokālokaṁ tathātītya
viveśa su-mahat tamaḥ

SYNONYMS

sapta—seven; *dvīpān*—islands; *sa*—with; *sindhūn*—their oceans; *ca*—and; *sapta sapta*—seven each; *girīn*—mountains; *atha*—then; *loka-alokam*—the mountain range separating light from darkness; *tathā*—also; *atītya*—crossing; *viveśa*—He entered; *su-mahat*—vast; *tamaḥ*—darkness.

TRANSLATION

The Lord's chariot passed over the seven islands of the middle universe, each with its ocean and its seven principal mountains. Then it crossed the Lokāloka boundary and entered the vast region of total darkness.

PURPORT

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda notes, "Kṛṣṇa passed over all these planets and reached the covering of the universe. This covering is described in the *Śrīmad-Bhāgavatam* as great darkness. This material world as a whole is described as dark. In the opening space there is sunlight, and therefore it is illuminated, but in the covering, because of the absence of sunlight, it is naturally dark."

TEXTS 48-49

तत्राश्वाः शैब्यसुग्रीव-
मेघपुष्पबलाहकाः
तमसि भ्रष्टगतयो
बभूवुर्भरतर्षभ

तान्दृष्ट्वा भगवान् कृष्णो
महायोगेश्वरेश्वरः
सहस्रादित्यसङ्काशं
स्वचक्रं प्राहिणोत्पुरः

*tatrāśvāḥ śaibya-sugrīva-
meghapuṣpa-balāhakāḥ
tamasi bhraṣṭa-gatayo
babhūvur bharatarṣabha*

*tān dṛṣṭvā bhagavān kṛṣṇo
mahā-yogeśvareśvaraḥ
sahasrāditya-saṅkāśaṁ
sva-cakram prāhiṇot puraḥ*

SYNONYMS

tatra—at that place; *aśvāḥ*—the horses; *śaibya-sugrīva-meghapuṣpa-balāhakaḥ*—named Śaibya, Sugrīva, Meghapuṣpa and Balāhaka; *tamasi*—in the darkness; *bhraṣṭa*—having lost; *gatayaḥ*—their way; *babhūvuḥ*—became; *bharata-ṛṣabha*—O best of the Bhāratas; *tān*—them; *dṛṣṭvā*—seeing; *bhagavān*—the Personality of Godhead; *kṛṣṇaḥ*—Kṛṣṇa; *mahā*—supreme; *yoga-īśvara*—of masters of yoga; *īśvaraḥ*—the master; *sahasra*—a thousand; *āditya*—suns; *saṅkāśam*—comparable to; *sva*—His personal; *cakram*—disc weapon; *prāhiṇot*—sent; *puraḥ*—in front.

TRANSLATION

In that darkness the chariot's horses—Śaibya, Sugrīva, Meghapuṣpa and Balāhaka—lost their way. Seeing them in this condition, O best of the Bhāratas, Lord Kṛṣṇa, the supreme master of all masters of *yoga*, sent His Sudarśana disc before the chariot. That disc shone like thousands of suns.

PURPORT

Śrīla Viśvanātha Cakravartī gives the following insight into this verse. Lord Kṛṣṇa's horses had descended from Vaikuṇṭha to participate in His earthly pastimes. Since the Lord Himself was pretending to be a finite human being, His steeds now acted confused to enhance the drama of the situation for all who would one day hear this pastime.

TEXT 50

तमः सुघोरं गहनं कृतं महद्
विदारयद्भूरितरेण रोचिषा
मनोजवं निर्विविशे सुदर्शनं
गुणच्युतो रामशरो यथा चमूः

*tamaḥ su-ghoraṁ gahanam kṛtam mahad
vidārayad bhūri-tareṇa rociṣā
mano-javam nirviviṣe sudarśanam
guṇa-cyuto rāma-śaro yathā camūḥ*

SYNONYMS

tamaḥ—the darkness; *su*—very; *ghoram*—fearsome; *gahanam*—dense; *kṛtam*—a manifestation of the material creation; *mahat*—immense; *vidārayat*—cutting through; *bhūri-tareṇa*—extremely extensive; *rociṣā*—with its effulgence; *manaḥ*—of the mind; *javam*—having the speed; *nirviviṣe*—entered; *sudarśanam*—the Sudarśana disc; *guṇa*—from His bowstring; *cyutaḥ*—shot; *rāma*—of Lord Rāmacandra; *śaraḥ*—an arrow; *yathā*—as if; *camūḥ*—at an army.

TRANSLATION

The Lord's Sudarśana disc penetrated the darkness with its blazing effulgence. Racing forward with the speed of the mind, it cut through the fearsome, dense oblivion expanded from primeval matter, as an arrow shot from Lord Rāma's bow cuts through His enemy's army.

TEXT 51

द्वारेण चक्रानुपथेन तत्तमः
परं परं ज्योतिरनन्तपारम्
समश्नुवानं प्रसमीक्ष्य फाल्गुनः
प्रताडिताक्षो पिदधेऽक्षिणी उभे

*dvāreṇa cakrānupathena tat tamaḥ
param param jyotir ananta-pāram
samaśnuvānaṁ prasamīkṣya phālgunaḥ
pratāḍitākṣo pidadhe 'kṣiṇī ubhe*

SYNONYMS

dvāreṇa—by the path; *cakra*—the Sudarśana disc; *anupathena*—following; *tat*—that; *tamaḥ*—darkness; *param*—beyond; *param*—transcendental; *jyotiḥ*—light; *ananta*—unlimited; *pāram*—whose expanse; *samaśnuvānam*—all-pervasive; *prasamīkṣya*—beholding; *phālgunaḥ*—Arjuna; *pratāḍita*—pained; *akṣaḥ*—whose eyes; *apidadhe*—he closed; *akṣiṇī*—his eyes; *ubhe*—both.

TRANSLATION

Following the Sudarśana disc, the chariot went beyond the darkness and reached the endless spiritual light of the all pervasive *brahma-jyoti*. As Arjuna beheld this glaring effulgence, his eyes hurt, and so he shut them.

PURPORT

After breaking through each of the eight concentric shells of the universe, the Sudarśana disc led Lord Kṛṣṇa's chariot into the limitless, self-effulgent atmosphere of the spiritual sky. This journey by Lord Kṛṣṇa and Arjuna to Vaikuṇṭha is also narrated in *Śrī Hari-vaṁśa*, where the Lord is quoted as

telling His companion,

*brahma-tejo-mayaṁ divyaṁ
mahat yad dṛṣṭavān asi
ahaṁ sa bharata-śreṣṭha
mat-tejas tat sanātanam*

"The divine expanse of Brahman effulgence you have seen is none other than Myself, O best of the Bhāratas. It is My own eternal effulgence."

*prakṛtiḥ sā mama parā
vyaktāvyaktā sanātani
tāṁ praviśya bhavantīha
muktā yoga-vid-uttamāḥ*

"It comprises My eternal, spiritual energy, both manifest and unmanifest. The foremost yoga experts of this world enter within it and become liberated."

*sā sāṅkhyānām gatiḥ pārtha
yoginām ca tapasvinām
tat paraṁ paramaṁ brahma
sarvaṁ vibhajate jagat
mamaiva tad ghanam tejo
jñātum arhasi bhārata*

"It is the supreme goal of the followers of Sāṅkhya, O Pārtha, as well as that of the yogīs and ascetics. It is the Supreme Absolute Truth, manifesting the varieties of the entire created cosmos. You should understand this *brahma-jyoti*, O Bhārata, to be My concentrated personal effulgence."

TEXT 52

ततः प्रविष्टः सलिलं नभस्वता

बलीयसैजद्बृहदूर्मिभूषणम्
तत्राद्भुतं वै भवनं द्युमत्तमं भ्राजन्मणिस्तम्भसहस्रशोभितम्

*tataḥ praviṣṭaḥ salilam nabhasvatā
balīyasaijad-bṛhad-ūrmi-bhūṣaṇam
tatrādbhutaṁ vai bhavanaṁ dyumat-tamaṁ
bhrājan-maṇi-stambha-sahasra-śobhitam*

SYNONYMS

tataḥ—from that; *praviṣṭaḥ*—entered; *salilam*—water; *nabhasvatā*—by wind; *balīyasā*—mighty; *ejat*—made to move about; *bṛhat*—huge; *ūrmi*—waves; *bhūṣaṇam*—whose ornaments; *tatra*—therein; *adbhutam*—wondrous; *vai*—indeed; *bhavanam*—abode; *dyumat-tamam*—supremely effulgent; *bhrājat*—brilliantly shining; *maṇi*—with gems; *stambha*—of columns; *sahasra*—with thousands; *śobhitam*—made beautiful.

TRANSLATION

From that region they entered a body of water resplendent with huge waves being churned by a mighty wind. Within that ocean Arjuna saw an amazing palace more radiant than anything he had ever seen before. Its beauty was enhanced by thousands of ornamental pillars bedecked with brilliant gems.

TEXT 53

तस्मिन्महाभोगमनन्तमद्भुतं सहस्रमूर्धन्यफणामणिद्युभिः
विभ्राजमानं द्विगुणेक्षणोल्बणं
सिताचलाभं शितिकण्ठजिह्वम्

*tasmin mahā-bhogam anantam adbhutam
sahasra-mūrdhanya-phaṇā-maṇi-dyubhiḥ
vibhrājamānam dvi-guṇekṣaṇolbaṇam
sitācalābham śiti-kaṇṭha-jihvam*

SYNONYMS

tasmin—there; *mahā*—huge; *bhogam*—a serpent; *anantam*—Lord Ananta; *adbhutam*—amazing; *sahasra*—thousand; *mūrdhanya*—on His heads; *phaṇā*—upon the hoods; *maṇi*—of the gems; *dyubhiḥ*—with the rays of effulgence; *vibhrājamānam*—shining; *dvi*—twice; *guṇa*—as many; *īkṣaṇa*—whose eyes; *ulbaṇam*—frightening; *sita*—white; *acala*—the mountain (namely Kailāsa); *ābham*—whose resemblance; *śiti*—dark blue; *kaṇṭha*—whose necks; *jihvam*—and tongues.

TRANSLATION

In that palace was the huge, awe-inspiring serpent Ananta Śeṣa. He shone brilliantly with the radiance emanating from the gems on His thousands of hoods and reflecting from twice as many fearsome eyes. He resembled white Mount Kailāsa, and His necks and tongues were dark blue.

TEXTS 54-56

ददर्श तद्भोगसुखासनं विभुं
महानुभावं पुरुषोत्तमोत्तमम्
सान्द्राम्बुदाभं सुपिशङ्गवाससं
प्रसन्नवक्त्रं रुचिरायतेक्षणम्
महामणित्रातकिरीटकुण्डल

प्रभापरिक्षिप्तसहस्रकुन्तलम्
प्रलम्बचार्वष्टभुजं सकौस्तुभं
श्रीवत्सलक्ष्मं वनमालयावृतम्

सुनन्दनन्दप्रमुखैः स्वपार्षदैश्च
चक्रादिभिर्मूर्तिधरैर्निजायुधैः
पुष्ट्या श्रीया कीर्त्यजयाखिलधिभिर्
निषेव्यमानं परमेष्ठिनां पतिम्

*dadarśa tad-bhoga-sukhāsanam vibhum
mahānubhāvam puruṣottamottamam
sāndrāmbudābham su-piśaṅga-vāsasam
prasanna-vaktram rucirāyatekṣaṇam*

*mahā-maṇi-vrāta-kirīṭa-kunḍala
prabhā-parikṣipta-sahasra-kuntalam
pralamba-cārv-aṣṭa-bhujam sa-kaustubham
śrīvatsa-lakṣmam vana-mālayāvṛtam*

*sunanda-nanda-pramukhaiḥ sva-pārṣadaiś
cakrādibhir mūrti-dharair nijāyudhaiḥ
puṣṭyā śrīyā kīrty-ajayākhilardhibhir
niṣevyamānam parameṣṭhinām patim*

SYNONYMS

dadarśa—(Arjuna) saw; *tat*—that; *bhoga*—serpent; *sukha*—comfortable; *āsanam*—whose seat; *vibhum*—all-pervasive; *mahā-anubhāvam*—almighty; *puruṣa-uttama*—of Personalities of Godhead; *uttamam*—the supreme; *sāndra*—dense; *ambuda*—a cloud; *ābham*—resembling (with His blue complexion); *su*—beautiful; *piśaṅga*—yellow; *vāsasam*—whose dress;

prasanna—pleasing; *vaktram*—whose face; *rucira*—attractive; *āyata*—broad; *ikṣaṇam*—whose eyes; *mahā*—great; *maṇi*—of jewels; *vrāta*—with clusters; *kirīṭa*—of His crown; *kuṇḍala*—and earrings; *prabhā*—with the reflected brilliance; *parikṣipta*—scattered about; *sahasra*—thousands; *kuntalam*—whose locks of hair; *pralamba*—long; *cāru*—handsome; *aṣṭa*—eight; *bhujam*—whose arms; *sa*—having; *kaustubham*—the Kaustubha gem; *śrīvatsa-lakṣmam*—and displaying the special mark known as Śrīvatsa; *vana*—of forest flowers; *mālayā*—by a garland; *āvṛtam*—embraced; *sunanda-nanda-pramukhaiḥ*—headed by Sunanda and Nanda; *sva-pārṣadaiḥ*—by His personal associates; *cakra-ādibhiḥ*—the disc and so on; *mūrti*—personal forms; *dharaiḥ*—manifesting; *nija*—His own; *āyudhaiḥ*—by the weapons; *puṣṭyā śrīyā kīrti-ajayā*—by His energies Puṣṭi, Śrī, Kīrti and Ajā; *akhila*—all; *ṛdhibhiḥ*—by His mystic powers; *niṣevyamānam*—being served; *parameṣṭhinam*—of universal rulers; *patim*—the chief.

TRANSLATION

Arjuna then saw the omnipresent and omnipotent Supreme Personality of Godhead, Mahā-Viṣṇu, sitting at ease on the serpent bed. His bluish complexion was the color of a dense raincloud, He wore a beautiful yellow garment, His face looked charming, His broad eyes were most attractive, and He had eight long, handsome arms. His profuse locks of hair were bathed on all sides in the brilliance reflected from the clusters of precious jewels decorating His crown and earrings. He wore the Kaustubha gem, the mark of Śrīvatsa and a garland of forest flowers. Serving that topmost of all Lords were His personal attendants, headed by Sunanda and Nanda; His *cakra* and other weapons in their personified forms; His consort potencies Puṣṭi, Śrī, Kīrti and Ajā; and all His various mystic powers.

PURPORT

Śrīla Prabhupāda mentions that "the Lord has innumerable energies, and

they were also standing there personified. The most important among them were as follows: Puṣṭi, the energy for nourishment; Śrī, the energy of beauty; Kīrti, the energy of reputation; and Ajā, the energy of material creation. All these energies are invested in the administrators of the material world, namely Lord Brahmā, Lord Śiva and Lord Viṣṇu, and in the kings of the heavenly planets, Indra, Candra, Varuṇa and the sun-god. In other words, all these demigods, being empowered by the Lord with certain energies, engage in the transcendental loving service of the Supreme Personality of Godhead."

TEXT 57

ववन्द आत्मानमनन्तमच्युतो
जिष्णुश्च तद्दर्शनजातसाध्वसः
तावाह भूमा परमेष्ठिनां प्रभुर
बेद्धाञ्जली सस्मितमूर्जया गिरा

*vavanda ātmānam anantam acyuto
jiṣṇuś ca tad-darśana-jāta-sādhvasaḥ
tāv āha bhūmā parameṣṭhinām prabhur
beddhāñjalī sa-smitam ūrjayā girā*

SYNONYMS

vavanda—paid homage; *ātmānam*—to Himself; *anantam*—in His boundless form; *acyutaḥ*—infallible Lord Kṛṣṇa; *jiṣṇuḥ*—Arjuna; *ca*—also; *tat*—of Him; *darśana*—by the sight; *jāta*—arising; *sādhvasaḥ*—whose astonishment; *tau*—to the two of them; *āha*—spoke; *bhūmā*—the almighty Lord (Mahā-Viṣṇu); *parame-sthinām*—of the rulers of the universe; *prabhuḥ*—the master; *baddha-añjalī*—who had joined their palms in supplication; *sa*—with; *smitam*—a smile; *ūrjayā*—potent; *girā*—in a voice.

TRANSLATION

Lord Kṛṣṇa offered homage to Himself in this boundless form, and Arjuna, astonished at the sight of Lord Mahā-Viṣṇu, bowed down as well. Then, as the two of them stood before Him with joined palms, the almighty Mahā-Viṣṇu, supreme master of all rulers of the universe, smiled and spoke to them in a voice full of solemn authority.

PURPORT

Śrīla Viśvanātha Cakravartī makes the following observations on this verse: Just as Lord Kṛṣṇa offered obeisances to His own Deity during the worship of Govardhana Hill, so now also He paid homage to His Viṣṇu expansion for the purpose of playing out His pastimes. The Lord is *ananta*, possessed of countless manifestations, and this eight-armed form is among them. He is *acyuta*, "never falling from His position," in the sense that He never stops engaging in His humanlike pastimes as a cowherd boy of Vṛndāvana. Thus to safeguard the special sanctity of His humanlike pastimes as Kṛṣṇa, He offered obeisances to His own plenary expansion.

Lord Mahā-Viṣṇu appeared before Kṛṣṇa and Arjuna as *bhūmā*, the supremely opulent one, and as *parameṣṭhinām prabhuḥ*, the Lord of multitudes of Brahmās ruling over millions of universes. With solemn authority He spoke in such a way as to bewilder Arjuna, in obedience to Śrī Kṛṣṇa's intention. His smile hinted at His private thoughts, which Śrīla Viśvanātha Cakravartī has revealed for our benefit: "My dear Kṛṣṇa, by Your desire I will describe My superiority, even though I am Your expansion. At the same time, however, I will subtly imply in My statements the supreme position of Your beauty, character and power and the fact that You are the source from which I emanate. Just see how clever I am—that in front of Arjuna I am confidentially divulging My true identity as nondifferent from You."

TEXT 58

द्विजात्मजा मे युवयोर्दिदृक्षुणा
मयोपनीता भुवि धर्मगुप्तये
कलावतीर्णाववनेर्भरासुरान्
हत्वेह भूयस्त्वरयेतमन्ति मे

*dvijātmajā me yuvayor didṛkṣuṇā
mayopanītā bhuvi dharma-guptye
kalāvatīrṇāv avaner bharāsurān
hatveha bhūyas tvarayetam anti me*

SYNONYMS

dvija—of the *brāhmaṇa*; *ātma-jāḥ*—the sons; *me*—My; *yuvayoḥ*—you two; *didṛkṣuṇā*—who wanted to see; *mayā*—by Me; *upanītāḥ*—brought; *bhuvi*—on the earth; *dharma*—of the principles of religion; *guptye*—for the protection; *kalā*—(as My) expansions; *avatīrṇau*—descended; *avaneḥ*—of the earth; *bhara*—who are burdens; *asurān*—the demons; *hatvā*—after killing; *iha*—here; *bhūyaḥ*—again; *tvarayā*—quickly; *itam*—come; *anti*—to the proximity; *me*—My.

TRANSLATION

[Lord Mahā-Viṣṇu said:] I brought the *brāhmaṇa*'s sons here because I wanted to see the two of you, My expansions, who have descended to the earth to save the principles of religion. As soon as you finish killing the demons who burden the earth, quickly come back here to Me.

PURPORT

As explained by Śrīla Viśvanātha Cakravartī, the secret import of these words spoken for Arjuna's edification is as follows: "You two, who have descended along with your *kalās*, your personal energies, should kindly return to Me after killing the demons who burden the earth. Please quickly send these demons here to Me for the sake of their liberation." It is stated in Śrī *Hari-vamśa* and in the Second Canto of Śrīmad-Bhāgavatam that the path of gradual liberation passes through the intermediate station of Lord Mahā-Viṣṇu's abode, outside the eighth shell of the universe.

TEXT 59

पूर्णकामावपि युवां
नरनारायणावृषी
धर्ममाचरतां स्थित्यै
ऋषभौ लोकसङ्ग्रहम्

*pūrṇa-kāmāv api yuvām
nara-nārāyaṇāv ṛṣī
dharmam ācaratām sthityai
ṛṣabhau loka-saṅgraham*

SYNONYMS

pūrṇa—full; *kāmau*—in all desires; *api*—although; *yuvām*—you two; *nara-nārāyaṇau ṛṣī*—as the sages Nara and Nārāyaṇa; *dharmam*—the principles of religion; *ācaratām*—should execute; *sthityai*—for its maintenance; *ṛṣabhau*—the best of all persons; *loka-saṅgraham*—for the benefit of the general populace.

TRANSLATION

Although all your desires are completely fulfilled, O best of exalted personalities, for the benefit of the people in general you should continue to exemplify religious behavior as the sages Nara and Nārāyaṇa.

TEXTS 60-61

इत्यादिष्टौ भगवता
तौ कृष्णौ परमेष्ठिना
ॐ इत्यानम्य भूमानम्
आदाय द्विजदारकान्

न्यवर्तेतां स्वकं धाम
सम्प्रहृष्टौ यथागतम्
विप्राय ददतुः पुत्रान्
यथारूपं यथावयः

*ity ādiṣṭau bhagavatā
tau kṛṣṇau parame-ṣṭhinā
om ity ānamya bhūmānam
ādāya dvija-dārakān*

*nyavartetām svakam dhāma
samprahrṣṭau yathā-gatam
viprāya dadatuḥ putrān
yathā-rūpaṁ yathā-vayaḥ*

SYNONYMS

iti—with these words; *ādiṣṭau*—instructed; *bhagavatā*—by the Personality of Godhead; *tau*—they; *kṛṣṇau*—the two Kṛṣṇas (Kṛṣṇa and Arjuna); *parame-ṣṭhinā*—by the Lord of the supreme kingdom; *om iti*—chanting *om* to signify their agreement; *ānamya*—bowing down; *bhūmānam*—to the almighty Lord; *ādāya*—and taking; *dvija*—of the *brāhmaṇa*; *dārakān*—the sons; *nyavartetām*—they returned; *svakam*—their own; *dhāma*—to the abode (Dvārakā); *samprahrṣṭau*—elated; *yathā*—in the same way; *gatam*—as they came; *viprāya*—to the *brāhmaṇa*; *dadatuḥ*—they gave; *putrān*—his sons; *yathā*—in the same; *rūpam*—forms; *yathā*—with the same; *vayaḥ*—age.

TRANSLATION

Thus instructed by the Supreme Lord of the topmost planet, Kṛṣṇa and Arjuna assented by chanting *oṃ*, and then they bowed down to almighty Lord Mahā-Viṣṇu. Taking the *brāhmaëa*'s sons with them, they returned with great delight to Dvārakā by the same path along which they had come. There they presented the *brāhmaëa* with his sons, who were in the same infant bodies in which they had been lost.

TEXT 62

निशाम्य वैष्णवं धाम
पार्थः परमविस्मितः
यत्किञ्चित्पौरुषं पुंसां
मेने कृष्णानुकम्पितम्

niśāmya vaiṣṇavam dhāma

*pārthaḥ parama-vismitaḥ
yat kiñcit pauruṣaṁ puṁsām
mene kṛṣṇānukampitam*

SYNONYMS

niśāmya—having seen; *vaiṣṇavam*—of Lord Viṣṇu; *dhāma*—the abode; *pārthaḥ*—Arjuna; *parama*—supremely; *vismitaḥ*—astonished; *yat kiñcit*—whatever; *pauruṣaṁ*—special power; *puṁsām*—belonging to living beings; *mene*—He concluded; *kṛṣṇa*—of Kṛṣṇa; *anukampitam*—the mercy shown.

TRANSLATION

Having seen the domain of Lord Viṣṇu, Arjuna was totally amazed. He concluded that whatever extraordinary power a person exhibits can only be a manifestation of Śrī Kṛṣṇa's mercy.

PURPORT

Śrīla Viśvanātha Cakravartī describes Arjuna's amazement: He thought, "Just see! Even though I am a mere mortal, by Kṛṣṇa's mercy I have seen the Supreme Godhead, the root cause of everything." Then, after a moment, he thought again, "But why did Lord Viṣṇu say that he took away the *brāhmaṇa*'s children out of a desire to see Kṛṣṇa? Why would the Supreme Personality of Godhead hanker to see His own expansion? This might be the effect of some peculiar temporary circumstance, but since He said *didṛkṣuṇā* instead of *didṛkṣatā*—where the specific suffix *-ṣuṇā* carries the sense of a permanent characteristic, not a temporary one—it has to be concluded that He has always been wanting to see Kṛṣṇa and myself. Even granted that this is so, why couldn't He simply see Kṛṣṇa at Dvārakā? After all, Lord Mahā-Viṣṇu is the all-pervading creator of the universe, which He holds like an *āmalaka* fruit in

His hand. Is it that He could not see Kṛṣṇa in Dvārakā because Kṛṣṇa does not allow anyone to see Him without His special sanction?

"And why, also, would Lord Mahā-Viṣṇu, the compassionate master of all *brāhmaṇas*, have repeatedly tormented an elevated *brāhmaṇa*, year after year? He must have acted in this unusual way only because He could not give up His extreme eagerness to see Kṛṣṇa. All right, He may have acted improperly for that reason, but why couldn't He have sent a servant to kidnap the *brāhmaṇa*'s sons? Why did He Himself have to come to Dvārakā? Was stealing them out of Lord Kṛṣṇa's capital so difficult that no one but Viṣṇu Himself could hope to accomplish it? I can understand that He intended to cause so much distress to a *brāhmaṇa* of Lord Kṛṣṇa's city that Kṛṣṇa would be unable to tolerate it; then He would grant Lord Viṣṇu His audience. Lord Viṣṇu inspired the distressed *brāhmaṇa* to pour out his complaints to Kṛṣṇa in person. Thus it is clear that Śrī Kṛṣṇa's status of Godhood is superior to Lord Mahā-Viṣṇu's."

Having thought in this way, Arjuna was totally amazed. He asked Lord Kṛṣṇa whether these were actually the facts of the matter, and the Lord replied, as related in the *Hari-vaṁśa*,

*mad-darśanārtham te bālā
hṛtās tena mahātmanā
viprārtham eṣyate kṛṣṇo
mat-samīpaṁ na cānyathā*

"It was to see Me that He, the Supreme Soul, stole the children. He believed, 'Only on a *brāhmaṇa*'s behalf will Kṛṣṇa come to see Me, not otherwise.' "

Śrīla Viśvanātha Cakravartī states that Lord Kṛṣṇa further told Arjuna, "I did not go there, however, for the *brāhmaṇa*'s sake; I went there, My friend, just to save your life. If it had been for the *brāhmaṇa*'s sake that I traveled to Vaikuṇṭha, I would have done so after his first child was abducted."

According to Śrīla Śrīdhara Svāmī, although this pastime occurred before the Battle of Kurukṣetra, it is recounted here at the end of the Tenth Canto

under the general heading of the supremacy of Lord Kṛṣṇa's glories.

TEXT 63

इतीदृशान्यनेकानि
वीर्याणीह प्रदर्शयन्
बुभुजे विषयान् ग्राम्यान्
ईजे चात्युर्जितैर्मखैः

*itīdṛśāny anekāni
vīryāṇīha pradarśayan
bubhuje viṣayān grāmyān
īje cāty-urjitair makhaiḥ*

SYNONYMS

iti—thus; *īdṛśāni*—like this; *anekāni*—many; *vīryāṇi*—feats of valor; *iha*—in this world; *pradarśayan*—exhibiting; *bubhuje*—(Lord Kṛṣṇa) enjoyed; *viṣayān*—objects of sense pleasure; *grāmyān*—ordinary; *īje*—He performed worship; *ca*—and; *ati*—extremely; *urjitaiḥ*—potent; *makhaiḥ*—with Vedic fire sacrifices.

TRANSLATION

Lord Kṛṣṇa exhibited many other, similar heroic pastimes in this world. He apparently enjoyed the pleasures of ordinary human life, and He performed greatly potent fire sacrifices.

TEXT 64

प्रववर्षाखिलान् कामान्
प्रजासु ब्राह्मणादिषु
यथाकालं यथैवेन्द्रो
भगवान् श्रेष्ठ्यमास्थितः

*pravavarṣākhilān kāmān
prajāsu brāhmaṇādiṣu
yathā-kālaṁ yathāivendro
bhagavān śraiṣṭhyam āsthitaḥ*

SYNONYMS

pravavarṣa—He rained down; *akhilān*—all; *kāmān*—desired things; *prajāsu*—upon His subjects; *brāhmaṇa-ādiṣu*—beginning with the *brāhmaṇas*; *yathā-kālam*—at the suitable times; *yathā eva*—in the same way; *indraḥ*—(as) Indra; *bhagavān*—the Personality of Godhead; *śraiṣṭhyam*—in His supremacy; *āsthitaḥ*—situated.

TRANSLATION

The Lord having demonstrated His supremacy, at suitable times He showered down all desirable things upon the *brāhmaëas* and His other subjects, just as Indra pours down his rain.

TEXT 65

हत्वा नृपानधर्मिष्ठान्
घाटयित्वार्जुनादिभिः
अञ्जसा वर्तयामास

धर्मं धर्मसुतादिभिः

*hatvā nṛpān adharmiṣṭhān
ghāṭayitvārjunādibhiḥ
añjasā vartayām āsa
dharmam dharma-sutādibhiḥ*

SYNONYMS

hatvā—having killed; *nṛpān*—kings; *adharmiṣṭhān*—most irreligious; *ghāṭayitvā*—having them killed; *arjuna-ādibhiḥ*—by Arjuna and others; *añjasā*—easily; *vartayām āsa*—He caused to be carried out; *dharmam*—the principles of religion; *dharma-suta-ādibhiḥ*—by Yudhiṣṭhira (the son of Dharma) and others.

TRANSLATION

Now that He had killed many wicked kings and engaged devotees such as Arjuna in killing others, the Lord could easily assure the execution of religious principles through the agency of such pious rulers as Yudhiṣṭhira.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighty-ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Kṛṣṇa and Arjuna Retrieve a Brāhmaṇa's Sons."

90. Summary of Lord Kṛṣṇa's Glories

This chapter describes how Lord Kṛṣṇa enjoyed with His queens in the lakes of Dvārakā. It also relates the queens' ecstatic prayers in the mood of intense separation from Him, and summarizes the Lord's pastimes.

Lord Śrī Kṛṣṇa continued to reside in His opulent capital of Dvārakā, together with the Yadus and His queens. He would enjoy sporting with His wives in the ponds on the palace grounds, squirting water on them with a syringe and being squirted in turn. With His graceful gestures, loving words and sidelong glances, He would enchant their hearts. In this way the queens would become totally absorbed in thoughts of Him. Sometimes, after playing with the Lord in the water, they would address various creatures—*kurarī* and *cakravāka* birds, the ocean, the moon, a cloud, a cuckoo, a mountain, a river and so on—declaring their great attachment to Śrī Kṛṣṇa on the pretext of commiserating with these creatures.

Lord Kṛṣṇa begot ten sons in the womb of each of His queens. Among these sons, Pradyumna was foremost, being equal to His father in all transcendental qualities. Pradyumna married Rukmī's daughter, and from her womb Aniruddha was born. Aniruddha then married Rukmī's granddaughter and begot Vajra, who was the only Yadu prince to survive the battle of iron clubs at Prabhāsa. From Vajra descended the remainder of the Yadu dynasty, beginning with Pratibāhu. The members of the Yadu dynasty are virtually innumerable; indeed, just to educate their children the Yadus employed 38,800,000 teachers.

Before Lord Kṛṣṇa appeared, many demons took birth in human families to harass the people of the world and destroy brahminical culture. To subdue them, the Lord ordered the demigods to descend into the Yadu dynasty, which then expanded into 101 clans. All of the Yadus recognized Śrī Kṛṣṇa as the Supreme Personality of Godhead and had unflinching faith in Him. While resting, eating, walking and so on, which they often did in His company, they would forget their own bodies in their transcendental happiness.

The Tenth Canto concludes with this promise of success for the sincere hearer: "By regularly hearing, chanting and meditating on the beautiful topics of Lord Mukunda with ever-increasing sincerity, a mortal being will attain the divine kingdom of the Lord, where the inviolable power of death holds no sway."

TEXTS 1-7

श्रीशुक उवाच
सुखं स्वपुर्यां निवसन्
द्वारकायां श्रियः पतिः
सर्वसम्पत्समृद्धायां
जुष्टायां वृष्णिपुङ्गवैः

स्त्रीभिश्चोत्तमवेषाभिर्
नवयौवनकान्तिभिः
कन्दुकादिभिर्हर्म्येषु
क्रीडन्तीभिस्तडिद्द्युभिः

नित्यं सङ्कुलमार्गायां
मदच्युद्धिर्मतङ्गजैः
स्वलङ्कृतैर्भटैरश्वैः
रथैश्च कनकोज्ज्वलैः

उद्यानोपवनाढ्यायां
पुष्पितद्रुमराजिषु

निर्विशद्भृङ्गविहगैरु
नादितायां समन्ततः

रेमे षोडशसाहस्र-
पत्नीनां एकवल्लभः
तावद्विचित्ररूपोऽसौ
तद्गेषु महर्द्धिषु

प्रोत्फुल्लोत्पलकह्वार-
कुमुदाम्भोजरेणुभिः
वासितामलतोयेषु
कूजद्विजकुलेषु च

विजहार विगाह्याम्भो
हृदिनीषु महोदयः
कुचकुङ्कुमलिताङ्गः
परिरब्धश्च योषिताम्

śrī-śuka uvāca
sukhaṁ sva-puryāṁ nivasan
dvārakāyāṁ śriyaḥ patiḥ
sarva-sampat-samṛddhāyāṁ
juṣṭāyāṁ vṛṣṇi-puṅgavaiḥ
strībhiś cottama-veśābhir
nava-yauvana-kāntibhiḥ
kandukādibhir harmyeṣu

krīḍantībhis taḍid-dyubhiḥ
 nityaṁ saṅkula-mārgāyāṁ
 mada-cyudbhir mataṅ-gajaiḥ
 sv-alaṅkṛtair bhaṭair aśvai
 rathaiś ca kanakojjvalaiḥ
 udyānopavanāḍhyāyāṁ
 puṣpita-druma-rājiṣu
 nirviśad-bhṛṅga-vihagair
 nāditāyāṁ samantataḥ
 reme ṣoḍaśa-sāhasra-
 patnīnāṁ eka-vallabhaḥ
 tāvad vicitra-rūpo 'sau
 tad-geheṣu maharddhiṣu
 protphullotpala-kahlāra-
 kumudāmbhoja-reṇubhiḥ
 vāsītāmala-toyeṣu
 kūjad-dvija-kuleṣu ca
 vijahāra vigāhyāmbho
 hradīnīṣu mahodayaḥ
 kuca-kuṅkuma-liptāṅgaḥ
 parirabdhaś ca yoṣitām

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; sukham—happily; sva—in His own; purīyāṁ—city; nivasan—residing; dvārakāyāṁ—in Dvārakā; śriyaḥ—of the goddess of fortune; patiḥ—the master; sarva—all; sampat—in opulent features; samṛddhāyāṁ—which was rich; juṣṭāyāṁ—populated; vṛṣṇi-puṅgavaiḥ—by the most prominent of the Vṛṣṇis; strībhiḥ—by women; ca—and; uttama—excellent; veśābhiḥ—whose dress; nava—new; yauvana—of youth;

kāntibhiḥ—whose beauty; *kanduka-ādibhiḥ*—with balls and other toys; *harmyeṣu*—on the rooftops; *krīḍantibhiḥ*—playing; *taḍit*—of lightning; *dyubhiḥ*—whose effulgence; *nityam*—always; *saṅkula*—crowded; *mārgāyām*—whose roads; *mada-cyudbhiḥ*—exuding *mada*; *matam*—intoxicated; *gajaiḥ*—with elephants; *su*—well; *alaṅkṛtaiḥ*—ornamented; *bhaṭaiḥ*—with foot-soldiers; *aśvaiḥ*—horses; *rathaiḥ*—chariots; *ca*—and; *kanaka*—with gold; *ujjvalaiḥ*—brilliant; *udyāna*—with gardens; *upavana*—and parks; *āḍhyāyām*—endowed; *puṣpita*—flowering; *druma*—of trees; *rājiṣu*—which had rows; *nirviśat*—entering (therein); *bhṛṅga*—by bees; *viḥgaiḥ*—and birds; *nāditāyām*—filled with sound; *samantataḥ*—on all sides; *reme*—He enjoyed; *ṣoḍaśa*—sixteen; *sāhasra*—thousand; *patnīnām*—of wives; *eka*—the only; *vallabhaḥ*—beloved; *tāvat*—that many; *vicitra*—variegated; *rūpaḥ*—having personal forms; *asau*—He; *tat*—their; *geheṣu*—in the residences; *mahā-ṛddhiṣu*—richly furnished; *protphulla*—blooming; *utpala*—of water lilies; *kahlāra*—white lotuses; *kumuda*—night-blooming lotuses; *ambhoja*—and day-blooming lotuses; *reṇubhiḥ*—by the pollen; *vāsita*—made aromatic; *amala*—pure; *toyeṣu*—in bodies of water; *kūjat*—cooing; *dvija*—of birds; *kuleṣu*—where there were flocks; *ca*—and; *vijahāra*—He sported; *vigāhya*—diving; *ambhaḥ*—into the water; *hradinīṣu*—in rivers; *mahā-udayaḥ*—the all-powerful Lord; *kuca*—from their breasts; *kuṅkuma*—by the red cosmetic powder; *lipta*—smeared; *aṅgaḥ*—His body; *parirabdhaḥ*—embraced; *ca*—and; *yoṣitām*—by the women.

TRANSLATION

Śukadeva Gosvāmī said: The master of the goddess of fortune resided happily in His capital city, Dvārakā, which was endowed with all opulences and populated by the most eminent Vṛṣṇis and their gorgeously dressed wives. When these beautiful women in the bloom of youth would play on the city's rooftops with balls and other toys, they shone like flashing lightning. The main streets of the city were always crowded with intoxicated elephants exuding

mada, and also with cavalry, richly adorned infantrymen, and soldiers riding chariots brilliantly decorated with gold. Gracing the city were many gardens and parks with rows of flowering trees, where bees and birds would gather, filling all directions with their songs.

Lord Kṛṣṇa was the sole beloved of His sixteen thousand wives. Expanding Himself into that many forms, He enjoyed with each of His queens in her own richly furnished residence. On the grounds of these palaces were clear ponds fragrant with the pollen of blooming *utpala*, *kahlāra*, *kumuda* and *ambhoja* lotuses and filled with flocks of cooing birds. The almighty Lord would enter those ponds, and also various rivers, and enjoy sporting in the water while His wives embraced Him, leaving the red *kuñjura* from their breasts smeared on His body.

PURPORT

One rule of poetic composition practiced by Vaiṣṇava authors is *madhureṇa samāpayet*: "A literary work should conclude in a mood of special sweetness." Śrīla Śukadeva Gosvāmī, the most tasteful narrator of transcendental topics, has accordingly included in this last chapter of the Tenth Canto of *Śrīmad-Bhāgavatam* a description of Lord Kṛṣṇa's water sports in the attractive setting of Dvārakā, followed by the rapturous prayers of the Lord's queens.

TEXTS 8-9

उपगीयमानो गन्धर्वैर्
मृदङ्गपणवानकान्
वादयद्भिर्मुदा वीणां
सूतमागधवन्दिभिः

सिच्यमानोऽच्युतस्ताभिर्

हसन्तीभिः स्म रेचकैः
प्रतिषिञ्चन् विचिक्रीडे
यक्षीभिर्यक्षराडिव

*upagīyamāno gandharvair
mṛdaṅga-ṇavānakān
vādayadbhir mudā vīṇām
sūta-māgadha-vandibhiḥ

sicyamāno 'cyutas tābhir
hasantībhiḥ sma recakaiḥ
pratiṣiñcan vicikrīde
yakṣībhir yakṣa-rāḍ iva*

SYNONYMS

upagīyamānaḥ—being glorified by song; *gandharvaiḥ*—by Gandharvas; *mṛdaṅga-ṇava-ānakān*—*mṛdaṅga*, *ṇava* and *ānaka* drums; *vādayadbhiḥ*—who were playing; *mudā*—joyfully; *vīṇām*—*vīṇas*; *sūta-māgadha-vandibhiḥ*—by *Sūta*, *Māgadha* and *Vandi* reciters; *sicyamānaḥ*—being squirted with water; *acyutaḥ*—Lord Kṛṣṇa; *tābhiḥ*—by them (His wives); *hasantībhiḥ*—who were laughing; *sma*—indeed; *recakaiḥ*—with syringes; *pratiṣiñcan*—squirting back at them; *vicikrīde*—He sported; *yakṣībhiḥ*—with *Yakṣī* nymphs; *yakṣa-rāḍ*—the lord of the *Yakṣas* (*Kuvera*); *iva*—like.

TRANSLATION

As Gandharvas joyfully sang His praises to the accompaniment of *mādaḥ ga*, *paēava* and *ānaka* drums, and as professional reciters known as *Sūtas*, *Māgadhas* and *Vandīs* played *vēḍās* and recited poems praising Him, Lord Kṛṣṇa

would play with His wives in the water. Laughing, the queens would squirt water on Him with syringes, and He would squirt them back. Thus Kṛṣṇa would sport with His queens in the same way that the lord of the Yakṣas sports with the Yakṣī nymphs.

TEXT 10

ताः क्लिन्नवस्त्रविवृतोरुकुचप्रदेशाः
सिञ्चन्त्य उद्धृतबृहत्कवरप्रसूनाः
कान्तं स्म रेचकजिहीर्षययोपगुह्य
जातस्मरोत्स्मयलसद्वदना विरेजुः

*tāḥ klinna-vastra-vivṛtoru-kuca-pradeśāḥ
siñcantya uddhṛta-bṛhat-kavara-prasūnāḥ
kāntaṁ sma recaka-jihīṛṣayayopaguhya
jāta-smarotsmaya-lasad-vadanā virejuḥ*

SYNONYMS

tāḥ—they (Lord Kṛṣṇa's queens); *klinna*—wet; *vastra*—whose clothes; *vivṛta*—revealed; *ūru*—thighs; *kuca*—of their breasts; *pradeśāḥ*—the area; *siñcantyaḥ*—sprinkling; *uddhṛta*—scattered; *bṛhat*—large; *kavara*—from the braids of their hair; *prasūnāḥ*—whose flowers; *kāntam*—their consort; *sma*—indeed; *recaka*—His syringe; *jihīṛṣayayā*—with the desire of taking away; *upaguhya*—embracing; *jāta*—arisen; *smara*—of feelings of lust; *utsmaya*—with wide smiles; *lasad*—glowing; *vadanāḥ*—whose faces; *virejuḥ*—they appeared resplendent.

TRANSLATION

Under the drenched clothing of the queens, their thighs and breasts would become visible. The flowers tied in their large braids would scatter as they sprayed water on their consort, and on the plea of trying to take away His syringe, they would embrace Him. By His touch their lusty feelings would increase, causing their faces to beam with smiles. Thus Lord Kṛṣṇa's queens shone with resplendent beauty.

TEXT 11

कृष्णस्तु तत्स्तनविषज्जितकुङ्कुमस्रक्
क्रीडाभिषङ्गधुतकुन्तलवृन्दबन्धः
सिञ्चन्मुहुर्युवतिभिः प्रतिषिच्यमानो
रेमे करेणुभिरिवेभपतिः परीतः

*kṛṣṇas tu tat-stana-viṣajjita-kuṅkuma-srak
krīḍābhiṣaṅga-dhuta-kuntala-vṛnda-bandhaḥ
siñcan muhur yuvatibhiḥ pratiṣicyamāno
reme kareṇubhir ivebha-patiḥ parītaḥ*

SYNONYMS

kṛṣṇaḥ—Lord Kṛṣṇa; *tu*—and; *tat*—their; *stana*—from the breasts; *viṣajjita*—becoming attached; *kuṅkuma*—the *kuṅkuma* powder; *srak*—on whose flower garland; *krīḍā*—in the sport; *abhiṣaṅga*—due to His absorption; *dhuta*—shaken; *kuntala*—of the locks of hair; *vṛnda*—of the mass; *bandhaḥ*—the arrangement; *siñcan*—sprinkling; *muhur*—repeatedly; *yuvatibhiḥ*—by the young women; *pratiṣicyamānaḥ*—being sprinkled in return; *reme*—He enjoyed; *kareṇubhiḥ*—by she-elephants; *iva*—as; *ibha-patiḥ*—the king of elephants; *parītaḥ*—surrounded.

TRANSLATION

Lord Kṛṣṇa's flower garland would become smeared with *kuṇḍika* from their breasts, and His abundant locks of hair would become disheveled as a result of His absorption in the game. As the Lord repeatedly sprayed His young consorts and they sprayed Him in turn, He enjoyed Himself like the king of elephants enjoying in the company of his bevy of she-elephants.

TEXT 12

नटानां नर्तकीनां च
गीतवाद्योपजीविनाम्
क्रीडालङ्कारवासांसि
कृष्णोऽदात्तस्य च स्त्रियः

*naṭānām nartakīnām ca
gīta-vādyopajīvinām
krīḍālaṅkāra-vāsāṁsi
kṛṣṇo 'dāt tasya ca striyaḥ*

SYNONYMS

naṭānām—to the male performers; *nartakīnām*—the female performers; *ca*—and; *gīta*—by singing; *vādyā*—and playing musical instruments; *upajīvinām*—who earned their livelihoods; *krīḍā*—from His sports; *alaṅkāra*—the ornaments; *vāsāṁsi*—and garments; *kṛṣṇaḥ*—Lord Kṛṣṇa; *adāt*—gave; *tasya*—His; *ca*—and; *striyaḥ*—wives.

TRANSLATION

Afterward, Lord Kṛṣṇa and His wives would give the ornaments and clothing they had worn during their water sports to the male and female performers, who earned their livelihood from singing and from playing instrumental music.

TEXT 13

कृष्णस्यैवं विहरतो
गत्यालापेक्षितस्मितैः
नर्मक्ष्वेलिपरिष्वङ्गैः
स्त्रीणां किल हृता धियः

*kṛṣṇasyaivam viharato
gaty-ālāpekṣita-smitaiḥ
narma-kṣveli-pariṣvaṅgaiḥ
strīṇām kila hṛtā dhiyaḥ*

SYNONYMS

kṛṣṇasya—of Lord Kṛṣṇa; *evam*—thus; *viharataḥ*—who was sporting; *gati*—by the movements; *ālāpa*—conversing; *ikṣita*—glancing; *smitaiḥ*—and smiling; *narma*—by the jokes; *kṣveli*—playful exchanges; *pariṣvaṅgaiḥ*—and embraces; *strīṇām*—of the wives; *kila*—indeed; *hṛtāḥ*—stolen; *dhiyaḥ*—the hearts.

TRANSLATION

In this way Lord Kṛṣṇa would sport with His queens, totally captivating their hearts with His gestures, talks, glances and smiles, and also with His jokes, playful exchanges and embraces.

TEXT 14

ऊचुर्मुकुन्दैकधियो
गिर उन्मत्तवज्रडम्
चिन्तयन्त्योऽरविन्दाक्षं
तानि मे गदतः शृणु

*ūcur mukundaika-dhiyo
gira unmatta-vaj jaḍam
cintayantyo 'ravindākṣam
tāni me gadataḥ śṛṇu*

SYNONYMS

ūcuḥ—they spoke; *mukunda*—upon Lord Kṛṣṇa; *eka*—exclusively; *dhiyaḥ*—whose minds; *giraḥ*—words; *unmatta*—crazed persons; *vat*—as; *jaḍam*—stunned; *cintayantyaḥ*—thinking; *aravinda-akṣam*—about the lotus-eyed Lord; *tāni*—these (words); *me*—from me; *gadataḥ*—who am telling; *śṛṇu*—please hear.

TRANSLATION

The queens would become stunned in ecstatic trance, their minds absorbed in Kṛṣṇa alone. Then, thinking of their lotus-eyed Lord, they would speak as if insane. Please hear these words from me as I relate them.

PURPORT

Śrīla Viśvanātha Cakravartī Ṭhākura explains that this superficial appearance of insanity in Lord Kṛṣṇa's queens, as if they had become intoxicated by *dhattūra* or some other hallucinogenic drug, was in fact the

manifestation of the sixth progressive stage of pure love of Godhead, technically known as *prema-vaicitrya*. Śrīla Rūpa Gosvāmī refers to this variety of *anurāga* in his *Ujjvala-nīlamaṇi* (15.134):

*priyasya sannikarṣe 'pi
premotkarṣa-svabhāvataḥ
yā viśleṣa-dhiyārtis tat
prema-vaicitryam ucyate*

"When, as a natural by-product of one's extreme love, one feels the distress of separation even in the direct presence of the beloved, this state is called *prema-vaicitrya*."

TEXT 15

महिष्य ऊचुः
कुररि विलपसि त्वं वीतनिद्रा न शेषे
स्वपिति जगति रात्र्यामीश्वरो गुप्तबोधः
वयमिव सखि कच्चिद्गाढनिर्विद्धचेता
नलिननयनहासोदारलीलेक्षितेन

*mahiṣya ūcuḥ
kurari vilapasi tvam vīta-nidrā na śeṣe
svapiti jagati rātryām īśvaro gupta-bodhaḥ
vayam iva sakhi kaccid gāḍha-nirviddha-cetā
nalina-nayana-hāsodāra-līlekṣitena*

SYNONYMS

mahiṣyaḥ ūcuḥ—the queens said; *kurari*—O *kurarī* bird (female osprey); *vilapasi*—are lamenting; *tvam*—you; *vīta*—deprived; *nidrā*—of sleep; *na*

śeṣe—you cannot rest; *svapiti*—is sleeping; *jagati*—(somewhere) in the world; *rātryām*—during the night; *īśvaraḥ*—the Supreme Lord; *gupta*—hidden; *bodhaḥ*—whose whereabouts; *vayam*—we; *iva*—just as; *sakhi*—O friend; *kaccit*—whether; *gāḍha*—deeply; *nirviddha*—pierced; *cetāḥ*—whose heart; *nalina*—(like) a lotus; *nayana*—whose eyes; *hāsa*—smiling; *udāra*—liberal; *līlā*—playful; *īkṣitena*—by the glance.

TRANSLATION

The queens said: O *kurarī* bird, you are lamenting. Now it is night, and somewhere in this world the Supreme Lord is asleep in a hidden place. But you are wide awake, O friend, unable to fall asleep. Is it that, like us, you have had your heart pierced to the core by the lotus-eyed Lord's munificent, playful smiling glances?

PURPORT

Śrīla Viśvanātha Cakravartī explains that the transcendental madness (*unmāda*) of the queens filled them with such ecstasy that they saw their own mood reflected in everyone and everything else. Here they point out to the *kurarī* bird, whom they take to be sorrowing over separation from Lord Kṛṣṇa, that if the Lord actually had any concern for her or themselves, He would not be sleeping comfortably at that moment. They warn the *kurarī* not to expect Kṛṣṇa to hear her lamentation and show some mercy. In case the *kurarī* might think that Kṛṣṇa is sleeping with His queens, they deny this by saying that He is *gupta-bodha*: His whereabouts are unknown to them. He is out in the world somewhere this night, but they have no idea where to go looking for Him. "Ah, dear bird," they cry, "even though you are a simple creature, your heart has been deeply pierced, just like ours. You must have had some contact, then, with our Kṛṣṇa. What keeps you from giving up your hopeless attachment to Him?"

TEXT 16

नेत्रे निमीलयसि नक्तमदृष्टबन्धुस
त्वं रोरवीषि करुणं बत चक्रवाकि
दास्यं गत वयमिवाच्युतपादजुष्टां
किं वा स्रजं स्पृहयसे कवरेण वोढुम्

*netre nimīlayasi naktam adṛṣṭa-bandhus
tvam roravīṣi karuṇam bata cakravāki
dāsyam gata vayam ivācyuta-pāda-juṣṭām
kim vā srajam sprhayase kavareṇa voḍhum*

SYNONYMS

netre—your eyes; *nimīlayasi*—you keep closed; *naktam*—during the night; *adṛṣṭa*—not seen; *bandhuḥ*—whose beloved; *tvam*—you; *roravīṣi*—are crying; *karuṇam*—pitifully; *bata*—alas; *cakravāki*—O *cakravākī* (female crane); *dāsyam*—servitude; *gatā*—attained; *vayam iva*—like us; *acyuta*—of Kṛṣṇa; *pāda*—by the feet; *juṣṭām*—honored; *kim*—perhaps; *vā*—or; *srajam*—the flower garland; *sprhayase*—you desire; *kavareṇa*—in the braid of your hair; *voḍhum*—to carry.

TRANSLATION

Poor *cakravāké*, even after closing your eyes, you continue to cry pitifully through the night for your unseen mate. Or is it that, like us, you have become the servant of Acyuta and hanker to wear in your braided hair the garland He has blessed with the touch of His feet?

TEXT 17

भो भोः सदा निष्टनसे उदन्वन्न
अलब्धनिद्रोऽधिगतप्रजागरः
किम्वा मुकुन्दापहतात्मलाञ्छनः
प्राप्तां दशां त्वं च गतो दुरत्ययाम्

*bho bhoḥ sadā niṣṭanase udanvann
alabdha-nidro 'dhigata-prajāgaraḥ
kim vā mukundāpahṛtātma-lāñchanaḥ
prāptāṁ daśāṁ tvam ca gato duratyayām*

SYNONYMS

bhoḥ—dear; *bhoḥ*—dear; *sadā*—always; *niṣṭanase*—you are making a loud sound; *udanvan*—O ocean; *alabdha*—not obtaining; *nidraḥ*—sleep; *adhigata*—experiencing; *prajāgaraḥ*—insomnia; *kim vā*—or else, perhaps; *mukunda*—by Kṛṣṇa; *apahṛta*—taken away; *ātma*—personal; *lāñchanaḥ*—marks; *prāptām*—obtained (by us); *daśām*—the condition; *tvam*—you; *ca*—also; *gataḥ*—have reached; *duratyayām*—impossible to become freed from.

TRANSLATION

Dear ocean, you are always roaring, not sleeping at night. Are you suffering insomnia? Or is it that, as with us, Mukunda has taken your insignias and you are hopeless of retrieving them?

PURPORT

Śrīla Śrīdhara Svāmī states that Lord Kṛṣṇa's queens here confuse the sea

surrounding Dvārakā with the celestial Ocean of Milk, from which Lakṣmī and the Kaustubha gem arose long ago. These were taken (*apahrta*) by Lord Viṣṇu, and they now reside on His chest. The queens presume that the ocean is anxious to see once again the mark of Lakṣmī's residence and the Kaustubha jewel on the Lord's chest, and they express their sympathy by saying that they also want to see these marks. But the queens desire even more to see the *kun̄kuma* marks on the Lord's chest, which He "took" from their breasts when they last embraced Him.

TEXT 18

त्वं यक्ष्मणा बलवतासि गृहीत इन्दो
क्षीणस्तमो न निजदीधितिभिः क्षिणोषि
कच्चिन्मुकुन्दगदितानि यथा वयं त्वं
विस्मृत्य भोः स्थगितगीरुपलक्ष्यसे नः

*tvam yakṣmaṇā balavatāsi gr̥hīta indo
kṣīṇas tamo na nija-dīdhitibhiḥ kṣiṇoṣi
kaccin mukunda-gaditāni yathā vayaṁ tvam
vismṛtya bhoḥ sthagita-gīr upalakṣyase naḥ*

SYNONYMS

tvam—you; *yakṣmaṇā*—by consumption; *bala-vatā*—powerful; *asi*—are; *gr̥hītaḥ*—seized; *indo*—O moon; *kṣīṇaḥ*—emaciated; *tamaḥ*—darkness; *na*—not; *nija*—your; *dīdhitibhiḥ*—with the rays; *kṣiṇoṣi*—you destroy; *kaccit*—whether; *mukunda-gaditāni*—the statements made by Mukunda; *yathā*—like; *vayaṁ*—us; *tvam*—you; *vismṛtya*—forgetting; *bhoḥ*—dear one; *sthagita*—stunned; *gīḥ*—whose speech; *upalakṣyase*—you appear; *naḥ*—to us.

TRANSLATION

My dear moon, having contracted a severe case of tuberculosis, you have become so emaciated that you fail to dispel the darkness with your rays. Or is it that you appear dumbstruck because, like us, you cannot remember the encouraging promises Mukunda once made to you?

TEXT 19

किं न्वाचरितमस्माभिरु
मलयानिल तेऽप्रियम्
गोविन्दापाङ्गनिर्भिन्ने
हृदीरयसि नः स्मरम्

*kiṁ nu ācaritam asmābhir
malayānīla te 'priyam
govindāpāṅga-nirbhinne
hṛdīrayasi naḥ smaram*

SYNONYMS

kim—what; *nu*—indeed; *ācaritam*—action done; *asmābhiḥ*—by us; *malaya*—of the Malaya mountain range; *anila*—O wind; *te*—to you; *apriyam*—displeasing; *govinda*—of Kṛṣṇa; *apāṅga*—by the sidelong glances; *nirbhinne*—which has been shattered; *hṛdi*—in the hearts; *īrayasi*—you are inspiring; *naḥ*—our; *smaram*—lust.

TRANSLATION

O Malayan breeze, what have we done to displease you, so that you stir up

lust in our hearts, which have already been shattered by Govinda's sidelong glances?

TEXT 20

मेघ श्रीमंस्त्वमसि दयितो यादवेन्द्रस्य नूनं
श्रीवत्साङ्कं वयमिव भवान्ध्यायति प्रेमबद्धः
अत्युत्कण्ठः शवलहृदयोऽस्मद्विधो बाष्पधाराः
स्मृत्वा स्मृत्वा विसृजसि मुहुर्दुःखदस्तत्प्रसङ्गः

*megha śrīmaṁs tvam asi dayito yādavendrasya nūnaṁ
śrīvatsāṅkaṁ vayam iva bhavān dhyāyati prema-baddhaḥ
aty-utkaṇṭhaḥ śavala-hṛdayo 'smad-vidho bāṣpa-dhārāḥ
smṛtvā smṛtvā visṛjasi muhur duḥkha-das tat-prasaṅgaḥ*

SYNONYMS

megha—O cloud; *śrī-man*—O honored one; *tvam*—you; *asi*—are; *dayitaḥ*—dear friend; *yādava-indrasya*—of the chief of the Yādavas; *nūnam*—certainly; *śrīvatsa-aṅkaṁ*—upon the one who bears (on His chest) the special mark known as Śrīvatsa; *vayam*—we; *iva*—just as; *bhavān*—your good self; *dhyāyati*—meditate; *prema*—by pure love; *baddhaḥ*—bound; *ati*—extremely; *utkaṇṭhaḥ*—eager; *śavala*—distraught; *hṛdayaḥ*—whose heart; *asmat*—as our (hearts); *vidhaḥ*—in the same manner; *bāṣpa*—of tears; *dhārāḥ*—torrents; *smṛtvā smṛtvā*—repeatedly remembering; *visṛjasi*—you release; *muhuḥ*—again and again; *duḥkha*—misery; *daḥ*—giving; *tat*—with Him; *prasaṅgaḥ*—association.

TRANSLATION

O revered cloud, you are indeed very dear to the chief of the Yādavas, who bears the mark of Śrīvatsa. Like us, you are bound to Him by love and are meditating upon Him. Your heart is distraught with great eagerness, as our hearts are, and as you remember Him again and again you shed a torrent of tears. Association with Kṛṣṇa brings such misery!

PURPORT

The ācāryas explain this verse as follows: The cloud acts as the friend of Lord Kṛṣṇa by shielding Him from the scorching rays of the sun, and certainly such an earnest well-wisher of the Lord must constantly meditate on Him with concern for His welfare. Although the cloud shares the Lord's blue complexion, it is Lord Kṛṣṇa's distinctive features, such as His Śrīvatsa mark, that especially attract him to this meditation. But what is the result? Simply unhappiness: the cloud is depressed and thus constantly sheds tears on the pretext of raining. "So," the queens advise him, "it would be better for you not to take much interest in Kṛṣṇa."

TEXT 21

प्रियरावपदानि भाषसे
मृतसञ्जीविकयानया गिरा
करवाणि किमद्य ते प्रियं
वद मे वल्गितकण्ठ कोकिल

*priya-rāva-padāni bhāṣase
mṛta-sañjīvikayānaya girā
karavāṇi kim adya te priyaṁ
vada me valgita-kaṇṭha kokila*

SYNONYMS

priya—dear; *rāva*—of him whose sounds; *padāni*—the vibrations; *bhāṣase*—you are uttering; *mṛta*—the dead; *sañjīvikayā*—which brings back to life; *anayā*—in this; *girā*—voice; *karavāṇi*—I should do; *kim*—what; *adya*—today; *te*—for you; *priyam*—pleasing; *vada*—please tell; *me*—me; *valgita*—sweetened (by these sounds); *kaṇṭha*—O you whose throat; *kokila*—O cuckoo.

TRANSLATION

O sweet-throated cuckoo, in a voice that could revive the dead you are vibrating the same sounds we once heard from our beloved, the most pleasing of speakers. Please tell me what I can do today to please you.

PURPORT

As Śrīla Viśvanātha Cakravartī explains, though the song of a cuckoo is very pleasant, Lord Kṛṣṇa's wives perceive it as painful because it reminds them of their beloved Kṛṣṇa and exacerbates their pain of separation.

TEXT 22

न चलसि न वदस्युदारबुद्धे
क्षितिधर चिन्तयसे महान्तमर्थम्
अपि बत वसुदेवनन्दनाङ्घ्रिं
वयमिव कामयसे स्तनैर्विधर्तुम्

na calasi na vadasy udāra-buddhe
kṣiti-dhara cintayase mahāntam artham

*api bata vasudeva-nandanāṅghrim
vayam iva kāmayaśe stanair vidhartum*

SYNONYMS

na calasi—you do not move; *na vadasi*—you do not speak; *udāra*—magnanimous; *buddhe*—whose intelligence; *kṣiti-dhara*—O mountain; *cintayaśe*—you are thinking; *mahāntam*—great; *artham*—about a matter; *api bata*—perhaps; *vasudeva-nandana*—of the darling son of Vasudeva; *aṅghrim*—the feet; *vayam*—we; *iva*—just as; *kāmayaśe*—you desire; *stanaiḥ*—on your breasts (peaks); *vidhartum*—to hold.

TRANSLATION

O magnanimous mountain, you neither move nor speak. You must be pondering some matter of great importance. Or do you, like us, desire to hold on your breasts the feet of Vasudeva's darling son?

PURPORT

Here the word *stanaiḥ*, "on your breasts," refers to the mountain's peaks.

TEXT 23

शुष्यद्ध्रदाः करशिता बत सिन्धुपत्न्यः
सम्प्रत्यपास्तकमलश्रिय इष्टभर्तुः
यद्वद्वयं मधुपतेः प्रणयावलोकम्
अप्राप्य मुष्टहृदयाः पुरुकर्शिताः स्म

*śuṣyad-dhradāḥ karaśitā bata sindhu-patnyaḥ
sampratya apāsta-kamala-śriya iṣṭa-bhartuḥ*

*yadvad vayam madhu-pateḥ praṇayāvalokam
aprāpya muṣṭa-hṛdayāḥ puru-karṣitāḥ sma*

SYNONYMS

śuṣyat—drying up; *hradāḥ*—whose lakes; *karaśitāḥ*—shriveled up; *bata*—alas; *sindhu*—of the ocean; *patnyaḥ*—O wives; *samprati*—now; *apāsta*—lost; *kamala*—of lotuses; *śrīyaḥ*—whose opulence; *iṣṭa*—beloved; *bhartuḥ*—of the husband; *yadvat*—just as; *vayam*—we; *madhu-pateḥ*—of Kṛṣṇa, the Lord of Madhu; *praṇaya*—loving; *avalokam*—the glance; *aprāpya*—not obtaining; *muṣṭa*—cheated; *hṛdayāḥ*—whose hearts; *puru*—thoroughly; *karṣitāḥ*—emaciated; *sma*—we have become.

TRANSLATION

O rivers, wives of the ocean, your pools have now dried up. Alas, you have shriveled to nothing, and your wealth of lotuses has vanished. Are you, then, like us, who are withering away because of not receiving the affectionate glance of our dear husband, the Lord of Madhu, who has cheated our hearts?

PURPORT

During the summer the rivers do not receive downpours of water provided by their husband, the ocean, via the clouds. But the real reason for the rivers' emaciation, as the queens see it, is that they have failed to obtain the loving glance of Lord Kṛṣṇa, the reservoir of all happiness.

TEXT 24

हंस स्वागतमास्यतां पिब पयो ब्रूहङ्ग शौरैः कथां
दूतं त्वां नु विदाम कच्चिदजितः स्वस्त्यास्त उक्तं पुरा

किं वा नश्चलसौहृदः स्मरति तं कस्माद्भजामो वयं
क्षौद्रालापय कामदं श्रियमृते सैवैकनिष्ठा स्त्रियाम्

*haṁsa svāgatam āsyatām piba payo brūhy aṅga śaureḥ kathām
dūtām tvām nu vidāma kaccid ajitaḥ svasty āsta uktam purā
kim vā naś cala-sauhṛdaḥ smarati tam kasmād bhajāmo vayam
kṣaudrālāpaya kāma-dam śriyam ṛte saivaika-niṣṭhā striyām*

SYNONYMS

haṁsa—O swan; *su-āgatam*—welcome; *āsyatām*—please come and sit down; *piba*—please drink; *payah*—milk; *brūhi*—tell us; *aṅga*—dear one; *śaureḥ*—of Śauri; *kathām*—news; *dūtām*—messenger; *tvām*—you; *nu*—indeed; *vidāma*—we recognize; *kaccit*—whether; *ajitaḥ*—the unconquerable one; *svasti*—well; *āste*—is; *uktam*—spoken; *purā*—long ago; *kim*—whether; *vā*—or; *naḥ*—to us; *cala*—fickle; *sauhṛdaḥ*—whose friendship; *smarati*—He remembers; *tam*—Him; *kasmāt*—for what reason; *bhajāmaḥ*—should worship; *vayam*—we; *kṣaudra*—O servant of Him who is petty; *ālāpaya*—tell Him to come; *kāma*—desire; *dam*—who bestows; *śriyam*—the goddess of fortune; *ṛte*—without; *sā*—she; *eva*—alone; *eka-niṣṭhā*—exclusively devoted; *striyām*—among women.

TRANSLATION

Welcome, swan. Please sit here and drink some milk. Give us some news of the descendant of Śūra, dear one. We know you are His messenger. Is that invincible Lord doing well, and does that unreliable friend of ours still remember the words He spoke to us long ago? Why should we go and worship Him? O servant of a petty master, go tell Him who fulfills our desires to come here without the goddess of fortune. Is she the only woman exclusively devoted to Him?

PURPORT

Śrīla Viśvanātha Cakravartī relates the following conversation between the queens and the swan:

The queens ask, "Is the unconquerable Lord doing well?"

The swan replies, "How can Lord Kṛṣṇa be doing well without you, His beloved consorts?"

"But does He even remember what He once told one of us, Śrīmatī Rukmiṇī? Does He recall that He said, 'In all My palaces I see no other wife as dear as you'?" [SB 10.60.55: *na tvāḍṛśīm praṇayiṇīm grhiṇīm grheṣu paśyāmi*]

"He does indeed remember this, and that is just why He sent me here. You should all go to Him and engage in His devotional service."

"Why should we go worship Him if He refuses to come here to be with us?"

"But my dear oceans of compassion, He is suffering so much from your absence! How can He be saved from this distress?"

"Just listen, O servant of a petty master: tell Him to come here, as He should. If He is suffering from lusty desires, He has only Himself to blame, since He Himself is the creator of Cupid's power. We self-respecting ladies are not going to yield to His demand that we go seek Him out."

"So be it; then I will take my leave."

"No, one minute, dear swan. Ask Him to come to us here, but without the goddess of fortune, who always cheats us by keeping Him all to herself."

"Don't you know that Goddess Lakṣmī is devoted exclusively to the Lord? How could He give her up like that?"

"And is she the only woman in the world who is completely sold out to Him? What about us?"

TEXT 25

श्रीशुक उवाच
इतीदृशेन भावेन
कृष्णे योगेश्वरेश्वरे
क्रियमाणेन माधव्यो
लेभिरे परमां गतिम्

śrī-śuka uvāca
itīdṛśena bhāvena
kṛṣṇe yogeśvareśvare
kriyamāṇena mādavyo
lebhire paramām gatim

SYNONYMS

śrī-śukaḥ uvāca—Śukadeva Gosvāmī said; *iti*—speaking thus; *īdṛśena*—with such; *bhāvena*—ecstatic love; *kṛṣṇe*—for Kṛṣṇa; *yoga-īśvara*—of masters of yoga; *īśvare*—the master; *kriyamāṇena*—behaving; *mādhavyaḥ*—the wives of Lord Mādhava; *lebhire*—they attained; *paramām*—ultimate; *gatim*—the goal.

TRANSLATION

Śukadeva Gosvāmī said: By thus speaking and acting with such ecstatic love for Lord Kṛṣṇa, the master of all masters of mystic yoga, His loving wives attained the ultimate goal of life.

PURPORT

According to Ācārya Śrī Jīva Gosvāmī, here Śukadeva Gosvāmī uses the present tense of the word *kriyamāṇena* to indicate that the Lord's queens attained His eternal abode immediately, without delay. By this insight the

ācārya helps refute the false notion that after Lord Kṛṣṇa's departure from this world, some primitive cowherds kidnapped His queens while they were under the protection of Arjuna. In fact, as the self-realized Vaiṣṇava commentators elsewhere explain, Lord Kṛṣṇa Himself appeared in the guise of the thieves who abducted the queens. For further information on this subject, see Śrīla Prabhupāda's purport to *Śrīmad-Bhāgavatam* 1.15.20.

Śrīla Viśvanātha Cakravartī remarks that the supreme goal attained by these exalted women was not the liberation of the impersonal *yogīs* but the perfect state of *prema-bhakti*, pure loving devotion. Indeed, since they were already imbued with divine love of God from the very beginning, they possessed transcendental bodies of eternity, knowledge and bliss, in which they were fully able to relish the pleasure of reciprocating with the Supreme Lord in his most intimate, sweet pastimes. Specifically, in the opinion of Śrīla Viśvanātha Cakravartī, their love of God matured into the ecstasy of madness in pure love (*bhāvonmada*), just as the *gopīs*' love did when Kṛṣṇa disappeared from their midst during the *rāsa* dance. At that time the *gopīs* experienced the full development of ecstatic madness, which they expressed in their inquiries from the various creatures of the forest and in such words as *kṛṣṇo 'haṁ paśyata gatim*: "I am Kṛṣṇa! Just see how gracefully I move!" (SB 10.30.19) Similarly, the *vilāsa*, or flourishing transformation, of the ecstatic love of Lord Dvārakādhīśa's principal queens has produced the *prema-vaicitrya* symptoms they have exhibited here.

TEXT 26

श्रुतमात्रोऽपि यः स्त्रीणां
प्रसह्याकर्षते मनः
उरुगायोरुगीतो वा
पश्यन्तीनां च किं पुनः

*śruta-mātro 'pi yaḥ strīṇām
prasahyākarṣate manaḥ
uru-gāyoru-gīto vā
paśyantīnām ca kiṁ punaḥ*

SYNONYMS

śruta—heard about; *mātraḥ*—merely; *api*—even; *yaḥ*—who (Lord Kṛṣṇa); *strīṇām*—of women; *prasahya*—by force; *ākarṣate*—attracts; *manaḥ*—the minds; *uru*—numerous; *gāya*—by songs; *uru*—in numerous ways; *gītaḥ*—sung about; *vā*—on the other hand; *paśyantīnām*—of those women who see him; *ca*—and; *kiṁ*—what; *punaḥ*—more.

TRANSLATION

The Lord, whom countless songs glorify in countless ways, forcibly attracts the minds of all women who simply hear about Him. What to speak, then, of those women who see Him directly?

TEXT 27

याः सम्पर्यचरन् प्रेम्णा
पादसंवाहनादिभिः
जगद्गुरुं भर्तृबुद्ध्या
तासां किम्वर्ण्यते तपः

*yāḥ samparyacaran premṇā
pāda-saṁvāhanādibhiḥ
jagad-gurum bharṭṛ-buddhyā
tāsām kiṁ varṇyate tapaḥ*

SYNONYMS

yāḥ—who; *samparyacaran*—perfectly served; *preṇṇā*—with pure love; *pāda*—His feet; *saṁvāhana*—by massaging; *ādibhiḥ*—and so forth; *jagat*—of the universe; *gurum*—the spiritual master; *bhartṛ*—as their husband; *buddhyā*—with the attitude; *tāsām*—of them; *kim*—how; *varṇyate*—can be described; *tapāḥ*—the austere penances.

TRANSLATION

And how could one possibly describe the great austerities that had been performed by the women who perfectly served Him, the spiritual master of the universe, in pure ecstatic love? Thinking of Him as their husband, they rendered such intimate services as massaging His feet.

TEXT 28

एवं वेदोदितं धर्मम्
अनुतिष्ठन् सतां गतिः
गृहं धर्मार्थकामानां
मुहुश्चादर्शयत्पदम्

evam vedoditam dharmam
anutiṣṭhan satām gatiḥ
gṛham dharmārtha-kāmānām
muhuś cādarśayat padam

SYNONYMS

evam—in this manner; *veda*—by the Vedas; *uditam*—spoken; *dharmam*—the

principles of religion; *anutiṣṭhan*—executing; *satām*—of saintly devotees; *gatiḥ*—the goal; *gṛham*—one's home; *dharma*—of religiosity; *artha*—economic development; *kāmānām*—and sense gratification; *muhuḥ*—repeatedly; *ca*—and; *ādarśayat*—He demonstrated; *padam*—as the place.

TRANSLATION

Thus observing the principles of duty enunciated in the *Vedas*, Lord Kṛṣṇa, the goal of the saintly devotees, repeatedly demonstrated how one can achieve at home the objectives of religiosity, economic development and regulated sense gratification.

TEXT 29

आस्थितस्य परं धर्मं
कृष्णस्य गृहमेधिनाम्
आसन् षोडशसाहस्रं
महिष्यश्च शताधिकम्

āsthitasya param dharmam
kṛṣṇasya gṛha-medhinām
āsan ṣoḍaśa-sāhasram
mahiṣyaś ca śatādhikam

SYNONYMS

āsthitasya—who was situated in; *param*—the highest; *dharmam*—religious principles; *kṛṣṇasya*—of Lord Kṛṣṇa; *gṛha-medhinām*—of those in the household order of life; *āsan*—there were; *ṣoḍaśa*—sixteen; *sāhasram*—thousand; *mahiṣyaḥ*—queens; *ca*—and; *śata*—one hundred;

adhikam-plus.

TRANSLATION

While fulfilling the highest standards of religious householder life, Lord Kṛṣṇa maintained more than 16,100 wives.

TEXT 30

तासां स्त्रीरत्नभूतानाम्
अष्टौ याः प्रागुदाहृताः
रुक्मिणीप्रमुखा राजंसु
तत्पुत्राश्चानुपूर्वशः

*tāsām strī-ratna-bhūtānām
aṣṭau yāḥ prāg udāhṛtāḥ
rukmiṇī-pramukhā rājaṁs
tat-putrāś cānupūrvaśaḥ*

SYNONYMS

tāsām—among them; *strī*—of women; *ratna*—gems; *bhūtānām*—who were; *aṣṭau*—eight; *yāḥ*—who; *prāk*—previously; *udāhṛtāḥ*—described; *rukmiṇī-pramukhāḥ*—headed by Rukmiṇī; *rājan*—O King (Parīkṣit); *tat*—their; *putrāḥ*—sons; *ca*—also; *anupūrvaśaḥ*—in consecutive order.

TRANSLATION

Among these jewellike women were eight principal queens, headed by Rukmiṇī. I have already described them one after another, O King, along with

their sons.

TEXT 31

एकैकस्यां दश दश
कृष्णोऽजीजनदात्मजान्
यावत्य आत्मनो भार्या
अमोघगतिरीश्वरः

*ekaikasyām daśa daśa
kṛṣṇo 'jījanad ātmajān
yāvatya ātmano bhāryā
amogha-gatir īśvaraḥ*

SYNONYMS

eka-ekasyām—in each one of them; *daśa daśa*—ten each; *kṛṣṇaḥ*—Kṛṣṇa; *ajījanat*—begot; *ātma-jān*—sons; *yāvatyaḥ*—as many as; *ātmanaḥ*—His; *bhāryāḥ*—wives; *amogha*—never frustrated; *gatiḥ*—whose effort; *īśvaraḥ*—the Supreme Lord.

TRANSLATION

The Supreme Lord Kṛṣṇa, whose endeavor never fails, begot ten sons in each of His many wives.

PURPORT

The total number of Lord Kṛṣṇa's sons was thus 161,080, and He also had a daughter by each wife.

TEXT 32

तेषामुद्दामवीर्याणाम्
अष्टादश महारथाः
आसन्नुदारयशसस
तेषां नामानि मे शृणु

*teṣām uddāma-vīryāṇām
aṣṭā-daśa mahā-rathāḥ
āsann udāra-yaśasas
teṣāṁ nāmāni me śṛṇu*

SYNONYMS

teṣām—of these (sons); *uddāma*—unlimited; *vīryāṇām*—whose prowess;
aṣṭā-daśa—eighteen; *mahā-rathāḥ*—*mahā-rathas*, the highest class of chariot
warriors; *āsan*—were; *udāra*—widespread; *yaśasaḥ*—whose fame;
teṣām—their; *nāmāni*—names; *me*—from me; *śṛṇu*—hear.

TRANSLATION

Among these sons, all possessing unlimited valor, eighteen were *mahā-rathas*
of great renown. Now hear their names from me.

TEXTS 33-34

प्रद्युम्नश्चानिरुद्धश्च
दीप्तिमान् भानुरेव च
साम्बो मधुर्बृहद्भानुश्च

चित्रभानुर्वृकोऽरुणः

पुष्करो वेदबाहुश्च
श्रुतदेवः सुनन्दनः
चित्रबाहुर्विरूपश्च
कविर्न्यग्रोध एव च

*pradyumnaś cāniruddhaś ca
dīptimān bhānur eva ca
sāmba madhur bṛhadbhānuś
citrabhānur vṛko 'aruṇaḥ*

*puṣkaro vedabāhuś ca
śrutadevaḥ sunandanaḥ
citrabāhur virūpaś ca
kavir nyagrodha eva ca*

SYNONYMS

pradyumnaḥ—Pradyumna; *ca*—and; *aniruddhaḥ*—Aniruddha; *ca*—and; *dīptimān bhānuḥ*—Dīptimān and Bhānu; *eva ca*—also; *sāmbaḥ madhuḥ bṛhat-bhānuḥ*—Sāmba, Madhu and Bṛhadbhānu; *citra-bhānuḥ vṛkaḥ aruṇaḥ*—Citrabhānu, Vṛka and Aruṇa; *puṣkaraḥ veda-bāhuḥ ca*—Puṣkara and Vedabāhu; *śrutadevaḥ sunandanaḥ*—Śrutadeva and Sunandana; *citra-bāhuḥ virūpaḥ ca*—Citrabāhu and Virūpa; *kaviḥ nyagrodhaḥ*—Kavi and Nyagrodha; *eva ca*—also.

TRANSLATION

They were Pradyumna, Aniruddha, Dīptimān, Bhānu, Sāmba, Madhu, Bṛhadbhānu, Citrabhānu, Vṛka, Aruṇa, Puṣkara, Vedabāhu, Śrutadeva,

Sunandana, Citrabāhu, Virūpa, Kavi and Nyagrodha.

PURPORT

In the opinion of Śrīla Viśvanātha Cakravartī, the Aniruddha mentioned here is Lord Kṛṣṇa's son, not His well-known grandson through Pradyumna.

TEXT 35

एतेषामपि राजेन्द्र
तनुजानां मधुद्विषः
प्रद्युम्न आसीत्प्रथमः
पितृवद्रुक्मिणीसुतः

*eteṣām api rājendra
tanu-jānām madhu-dviṣaḥ
pradyumna āsīt prathamah
pitṛ-vad rukmiṇī-sutaḥ*

SYNONYMS

eteṣām—of these; *api*—and; *rāja-indra*—O most eminent of kings; *tanu-jānām*—sons; *madhu-dviṣaḥ*—of Kṛṣṇa, enemy of the demon Madhu; *pradyumnaḥ*—Pradyumna; *āsīt*—was; *prathamah*—first; *pitṛvat*—just like His father; *rukmiṇī-sutaḥ*—son of Rukmiṇī.

TRANSLATION

O best of kings, of these sons begotten by Lord Kṛṣṇa, the enemy of Madhu, the most prominent was Rukmiṇī's son Pradyumna. He was just like His father.

TEXT 36

स रुक्मिणो दुहितरम्
उपयेमे महारथः
तस्यां ततोऽनिरुद्धोऽभूत्
नागायतबलान्वितः

*sa rukmiṇo duhitaram
upayeme mahā-rathaḥ
tasyām tato 'niruddho 'bhūt
nāgāyata-balānvitaḥ*

SYNONYMS

saḥ—He (Pradyumna); *rukmiṇaḥ*—of Rukmī (the oldest brother of Rukmiṇī); *duhitaram*—the daughter, Rukmavatī; *upayeme*—married; *mahā-rathaḥ*—the great chariot warrior; *tasyām*—in her; *tataḥ*—then; *aniruddhaḥ*—Aniruddha; *abhūt*—was born; *nāga*—of elephants; *ayuta*—ten thousand; *bala*—with the strength; *anvitaḥ*—endowed.

TRANSLATION

The great warrior Pradyumna married Rukmī's daughter [Rukmavatī], who gave birth to Aniruddha. He was as strong as ten thousand elephants.

TEXT 37

स चापि रुक्मिणः पौत्रीं
दौहित्रो जगृहे ततः
वज्रस्तस्याभवद्यस्तु

मौषलादवशेषितः

*sa cāpi rukmiṇaḥ pauṭrīm
dauhitro jagrhe tataḥ
vajras tasyābhavad yas tu
mauṣalād avaśeṣitaḥ*

SYNONYMS

saḥ—he (Aniruddha); *ca*—and; *api*—furthermore; *rukmiṇaḥ*—of Rukmī; *pauṭrīm*—the granddaughter, Rocanā; *dauhitraḥ*—(Rukmī's) daughter's son; *jagrhe*—took; *tataḥ*—then; *vajraḥ*—Vajra; *tasya*—as his son; *abhavat*—took birth; *yaḥ*—who; *tu*—but; *mauṣalāt*—after the pastime in which the Yadus slaughtered each other with iron clubs; *avaśeṣitaḥ*—remained.

TRANSLATION

Rukmī's daughter's son [Aniruddha] married Rukmī's son's daughter [Rocana]. From her was born Vajra, who would remain among the few survivors of the Yadus' battle with clubs.

TEXT 38

प्रतिबाहुरभूत्तस्मात्
सुबाहुस्तस्य चात्मजः
सुबाहोः शान्तसेनोऽभूच्च
छतसेनस्तु तत्सुतः

*pratibāhur abhūt tasmāt
subāhus tasya cātmajaḥ*

subāhoḥ śāntaseno 'bhūc
chataśenas tu tat-sutaḥ

SYNONYMS

prati-bāhuḥ—Pratibāhu; *abhūt*—came; *tasmāt*—from him (Vajra);
subāhuḥ—Subāhu; *tasya*—his; *ca*—and; *ātma-jah*—son; *su-bāhoḥ*—from
Subāhu; *śānta-senaḥ*—Śāntasena; *abhūt*—came; *śata-senaḥ*—Śatasena;
tu—and; *tat*—his (Śāntasena's); *sutaḥ*—son.

TRANSLATION

From Vajra came Pratibāhu, whose son was Subāhu. Subāhu's son was
Śāntasena, from whom Śatasena was born.

TEXT 39

न ह्येतस्मिन् कुले जाता
अधना अबहुप्रजाः
अल्पायुषोऽल्पवीर्याश्च
अब्रह्मण्याश्च जज्ञिरे

na hy etasmin kule jātā
adhanā abahu-prajāḥ
alpāyuso 'lpa-vīryāś ca
abrahmaṇyāś ca jajñire

SYNONYMS

na—not; *hi*—indeed; *etasmin*—in this; *kule*—family; *jātāḥ*—appearing;
adhanāḥ—poor; *a-bahu*—not having many; *prajāḥ*—children;

alpa-āyusaḥ—short-lived; *alpa*—small; *vīryāḥ*—whose prowess; *ca*—and; *abrahmaṇyāḥ*—not devoted to the brahminical class; *ca*—and; *jajñire*—were born.

TRANSLATION

No one born in this family was poor in wealth or progeny, short-lived, weak or neglectful of brahminical culture.

TEXT 40

यदुवंशप्रसूतानां
पुंसां विख्यातकर्मणाम्
सङ्ख्या न शक्यते कर्तुम्
अपि वर्षायुतैर्नृप

yadu-vaṁśa-prasūtānām
puṁsām vikhyāta-karmaṇām
saṅkhyā na śakyate kartum
api varṣāyutair nṛpa

SYNONYMS

yadu-vaṁśa—in the Yadu dynasty; *prasūtānām*—of those who were born; *puṁsām*—men; *vikhyāta*—famous; *karmaṇām*—whose deeds; *saṅkhyā*—the counting; *na śakyate*—cannot; *kartum*—be done; *api*—even; *varṣa*—in years; *ayutaiḥ*—tens of thousands; *nṛpa*—O King (Parīkṣit).

TRANSLATION

The Yadu dynasty produced innumerable great men of famous deeds. Even in tens of thousands of years, O King, one could never count them all.

TEXT 41

तिस्रः कोट्यः सहस्राणाम्
अष्टाशीतिशतानि च
आसन् यदुकुलाचार्याः
कुमाराणामिति श्रुतम्

*tisraḥ koṭyaḥ sahasrāṇām
aṣṭāśīti-śatāni ca
āsan yadu-kulācāryāḥ
kumārāṇām iti śrutam*

SYNONYMS

tisraḥ—three; *koṭyaḥ*—(times) ten million; *sahasrāṇām*—thousand; *aṣṭā-aśīti*—eighty-eight; *śatāni*—hundreds; *ca*—and; *āsan*—were; *yadu-kula*—of the Yadu family; *ācāryāḥ*—teachers; *kumārāṇām*—for the children; *iti*—thus; *śrutam*—has been heard.

TRANSLATION

I have heard from authoritative sources that the Yadu family employed 38,800,000 teachers just to educate their children.

TEXT 42

सङ्ख्यानं यादवानां कः

करिष्यति महात्मनाम्
यत्रायुतानामयुत-
लक्षेणास्ते स आहुकः

*saṅkhyānam yādavānām kaḥ
kariṣyati mahātmanām
yatrāyutānām ayuta-
lakṣeṇāste sa āhukaḥ*

SYNONYMS

saṅkhyānam—the counting; *yādavānām*—of the Yādavas; *kaḥ*—who; *kariṣyati*—can do; *mahā-ātmanām*—of the great personalities; *yatra*—among whom; *ayutānām*—of tens of thousands; *ayuta*—(times) ten thousand; *lakṣeṇa*—with (three) hundred thousand (persons); *āste*—was present; *saḥ*—he; *āhukaḥ*—Ugrasena.

TRANSLATION

Who can count all the great Yādavas, when among them King Ugrasena alone was accompanied by an entourage of thirty trillion attendants?

PURPORT

Śrīla Viśvanātha Cakravartī explains why specifically thirty trillion, rather than an indefinite number of tens of trillions, is stated here to be the number of King Ugrasena's attendants. He does so by citing the interpretational rule of *kapiñjalādhikaraṇa*, the logic of "referring to pigeons": Somewhere in the *Vedas* is found the injunction that "one should sacrifice some pigeons." This plural number should be taken to mean not an indiscriminate number of pigeons, but precisely three of them, since the *Vedas* never leave any matter vague. The

rules of Mīmāṃsā interpretation take three as the default number when no specific number is given.

TEXT 43

देवासुराहवहता
दैतेया ये सुदारुणाः
ते चोत्पन्ना मनुष्येषु
प्रजा दृप्ता बबाधिरे

devāsurāhava-hatā
daiteyā ye su-dāruṇāḥ
te cotpannā manuṣyeṣu
prajā dṛptā babādhire

SYNONYMS

deva-asura—among the demigods and demons; *āhava*—in wars; *hatāḥ*—killed; *daiteyāḥ*—demons; *ye*—who; *su*—very; *dāruṇāḥ*—ferocious; *te*—they; *ca*—and; *utpannāḥ*—arose; *manuṣyeṣu*—among human beings; *prajāḥ*—the populace; *dṛptāḥ*—arrogant; *babādhire*—they troubled.

TRANSLATION

The savage descendants of Diti who had been killed in past ages in battles between the demigods and demons took birth among human beings and arrogantly harassed the general populace.

TEXT 44

तन्निग्रहाय हरिणा
प्रोक्ता देवा यदोः कुले
अवतीर्णाः कुलशतं
तेषामेकाधिकं नृप

*tan-nigrahāya hariṇā
proktā devā yadoḥ kule
avatīrṇāḥ kula-śataṁ
teṣāṁ ekādhikam nṛpa*

SYNONYMS

tat—of them; *nigrahāya*—for the subduing; *hariṇā*—by Lord Kṛṣṇa; *proktāḥ*—told; *devāḥ*—the demigods; *yadoḥ*—of Yadu; *kule*—in the family; *avatīrṇāḥ*—descended; *kula*—of clans; *śataṁ*—one hundred; *teṣāṁ*—their; *eka-adhikam*—plus one; *nṛpa*—O King (Parīkṣit).

TRANSLATION

To subdue these demons, Lord Hari told the demigods to descend into the dynasty of Yadu. They comprised 101 clans, O King.

TEXT 45

तेषां प्रमाणं भगवान्
प्रभुत्वेनाभवद्वरिः
ये चानुवर्तिनस्तस्य
ववृधुः सर्वयादवाः

*teṣāṃ pramāṇaṃ bhagavān
prabhutvenābhavad dhariḥ
ye cānuvartinas tasya
vavṛdhuḥ sarva-yādavāḥ*

SYNONYMS

teṣāṃ—for them; *pramāṇaṃ*—authority; *bhagavān*—Lord Kṛṣṇa; *prabhutvena*—on account of His being the Supreme Personality of Godhead; *abhavat*—was; *hariḥ*—Lord Hari; *ye*—they who; *ca*—and; *anuvartinaḥ*—personal associates; *tasya*—His; *vavṛdhuḥ*—prospered; *sarva*—all; *yādavāḥ*—the Yādavas.

TRANSLATION

Because Lord Kṛṣṇa is the Supreme Personality of Godhead, the Yādavas accepted Him as their ultimate authority. And among them, all those who were His intimate associates especially flourished.

TEXT 46

शय्यासनाटनालाप-
क्रीडास्नानादिकर्मसु
न विदुः सन्तमात्मानं
वृष्णयः कृष्णचेतसः

*śayyāsanāṭanālāpa-
krīḍā-snānādi-karmasu
na viduḥ santam ātmānaṃ
vṛṣṇayaḥ kṛṣṇa-cetasah*

SYNONYMS

śayyā—of sleeping; *āsana*—sitting; *aṭana*—walking; *ālāpa*—conversing; *krīḍa*—playing; *snāna*—bathing; *ādi*—and so on; *karmasu*—in the activities; *na viduḥ*—they were not aware of; *santam*—present; *ātmānam*—their own selves; *vṛṣṇayaḥ*—the Vṛṣṇis; *kṛṣṇa*—(absorbed) in Kṛṣṇa; *cetasaḥ*—whose minds.

TRANSLATION

The Vṛṣṇis were so absorbed in Kṛṣṇa consciousness that they forgot their own bodies while sleeping, sitting, walking, conversing, playing, bathing and so on.

TEXT 47

तीर्थं चक्रे नृपोनं यदजनि यदुषु स्वःसरित्पादशौचं
विद्विट्स्निग्धाः स्वरूपं ययुरजितपर श्रीर्यदर्थेऽन्ययत्नः
यन्नामामङ्गलघ्नं श्रुतमथ गदितं यत्कृतो गोत्रधर्मः
कृष्णस्यैतन्न चित्रं क्षितिभरहरणं कालचक्रायुधस्य

tīrtham cakre nrponam yad ajani yaduṣu svaḥ-sarit pāda-śaucam
vidviṭ-snigdhaḥ svarūpaṁ yayur ajita-para śrīr yad-arthe 'nya-yatnaḥ
yan-nāmāmaṅgala-ghnam śrutam atha gaditaṁ yat-kṛto gotra-dharmaḥ
kṛṣṇasyaitan na citraṁ kṣiti-bhara-haraṇam kāla-cakrāyudhasya

SYNONYMS

tīrtham—sacred place of pilgrimage; *cakre*—made; *nṛpa*—O King (Parīkṣit); *ūnam*—lesser; *yat*—which (glories of Lord Kṛṣṇa); *ajani*—He took birth;

yaduṣu—among the Yadus; *svaḥ*—of heaven; *sarit*—the river; *pāda*—whose feet; *śaucam*—(the water) which washes; *vidviṭ*—enemies; *snigdhaḥ*—and loved ones; *svarūpam*—whose personal form; *yayuh*—attained; *ajita*—who is undefeated; *parā*—and supremely perfect; *śrīḥ*—the goddess of fortune; *yat*—whose; *arthe*—for the sake; *anya*—of others; *yatnaḥ*—endeavor; *yat*—whose; *nāma*—name; *amaṅgala*—inauspiciousness; *ghnam*—which destroys; *śrutam*—heard; *atha*—or else; *gaditam*—chanted; *yat*—by whom; *kṛtaḥ*—created; *gotra*—among the lines of descent (of various sages); *dharmah*—the religious principles; *kṛṣṇasya*—for Lord Kṛṣṇa; *etat*—this; *na*—not; *citram*—wonderful; *kṣiti*—the earth's; *bhara*—of the burden; *haraṇam*—the removal; *kāla*—of time; *cakra*—the wheel; *āyudhasya*—whose weapon.

TRANSLATION

The heavenly Ganges is a holy place of pilgrimage because her waters wash Lord Kṛṣṇa's feet. But when the Lord descended among the Yadus, His glories eclipsed the Ganges as a holy place. Both those who hated Kṛṣṇa and those who loved Him attained eternal forms like His in the spiritual world. The unattainable and supremely self-satisfied goddess of fortune, for the sake of whose favor everyone else struggles, belongs to Him alone. His name destroys all inauspiciousness when heard or chanted. He alone has set forth the principles of the various disciplic successions of sages. What wonder is it that He, whose personal weapon is the wheel of time, relieved the burden of the earth?

PURPORT

From beginning to end, the Tenth Canto of *Śrīmad-Bhāgavatam* has been exclusively dedicated to reciting the pastimes of Lord Kṛṣṇa in Vṛndāvana, Mathurā and Dvārakā. As Śrīla Viśvanātha Cakravartī points out, this verse sums up the Tenth Canto by mentioning five special glories of Śrī Kṛṣṇa that

even His expansions, plenary portions and incarnations do not display.

First, Lord Kṛṣṇa's reputation eclipsed that of the holy Ganges when He descended into the Yadu dynasty. Previous to this, mother Ganges was the most sacred of all *tīrthas*, being the water that had bathed Lord Vāmanadeva's lotus feet. Another river, the Yamunā, became even greater than the Ganges by contacting the dust from Śrī Kṛṣṇa's feet in the districts of Vraja and Mathurā:

*gaṅgā-śata-guṇā prāyo
māthure mama maṇḍale
yamunā viśrutā devi
nātra kāryā vicāraṇā*

"The renowned Yamunā in My domain of Mathurā is hundreds of times greater than the Ganges. About this there can be no dispute, O goddess." (*Varāha Purāṇa*)

Second, Lord Kṛṣṇa gave liberation not only to His surrendered devotees but also to those who considered themselves His enemies. Devotees like the cowherd girls of Vraja and others attained His personal association by entering into His eternal pleasure pastimes in the spiritual world, while inimical demons killed by Him attained the *sāyujya-mukti* of merging into His divine form. When He was present on this earth, Lord Kṛṣṇa's compassion extended to His family, friends and servants, and also to His enemies and their families, friends and servants. Great authorities like Lord Brahmā have mentioned this fact: *sad-veśād iva pūtanāpi sa-kulā tvām eva devāpitā*. "My Lord, You have already given Yourself to Pūtanā and her family members simply because she dressed herself as a devotee." (SB 10.14.35)

Third, Goddess Lakṣmī, Lord Nārāyaṇa's constant companion, whom great demigods serve menially to win her slight favor, was unable to win the privilege of joining the intimate company of Lord Kṛṣṇa's devotees in Vraja. Despite her eagerness to participate in the *rāsa* dance and other pastimes

enacted by Śrī Kṛṣṇa, and despite the severe austerities she underwent to achieve that end, she could not transcend her natural mood of reverence. The sweetness and intimacy Lord Kṛṣṇa manifested in Vṛndāvana constitute a unique kind of opulence found nowhere else, even in Vaikuṇṭha. As Śrī Uddhava says,

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

"To exhibit the strength of His spiritual potency, Lord Kṛṣṇa manifested a form just suitable for His humanlike pastimes in the material world. This form was wonderful even for Him and was the supreme abode of the wealth of good fortune. Its limbs were so beautiful that they increased the beauty of the ornaments worn on different parts of His body." (SB 3.2.12)

Fourth, the name *Kṛṣṇa* is superior to the name *Nārāyaṇa* and to those of all of Lord Kṛṣṇa's other expansions. These two syllables—*kṛṣ* and *ṇa*—combine together to destroy all inauspiciousness and illusion. When recited, the name *Kṛṣṇa* becomes *śruta-matha*; that is to say, the recitation of Kṛṣṇa's name totally crushes (*mathnāti*) the excellence of all other spiritual practices described in the revealed scriptures (*śruta*). In the words of the *Brahmāṇḍa Purāṇa*,

*sahasra-nāmnāṁ puṇyānāṁ
trir āvṛttyā tu yat phalam
ekāvṛttyā tu kṛṣṇasya
nāmaikaṁ tat prayacchati*

"By uttering the single name of Kṛṣṇa just once, one attains the same benefit as that gained by reciting Lord Viṣṇu's thousand names three times."

Fifth, Lord Kṛṣṇa solidly reinstated *dharma*, the bull of religion, on his four

legs of compassion, austerity, cleanliness and truth. Thus *dharma* could once again become *go-tra*, the protector of the earth. Śrī Kṛṣṇa also established the religious function of Govardhana-pūjā to honor His favorite hill, the cows and the *brāhmaṇas*. He also became the hill (*gotra*) Himself, assuming its form to accept the cowherds' offerings. Moreover, He cultivated the *dharma*, or loving nature, of Vraja's divine cowherds (*gotras*), whose love for Him has never been equaled.

These are just a few of the wonderful features of Lord Kṛṣṇa's unique personality.

TEXT 48

जयति जननिवासो देवकीजन्मवादो
यदुवरपरिषत्स्वैर्दोर्भिरस्यन्नधर्मम्
स्थिरचरवृजिनघ्नः सुस्मितश्रीमुखेन
व्रजपुरवनितानां वर्धयन् कामदेवम्

jayati jana-nivāso devakī-janma-vādo
yadu-vara-pariṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ su-smita-śrī-mukhena
vraja-pura-vanitānām vardhayan kāma-devam

SYNONYMS

jayati—eternally lives gloriously; *jana-nivāsaḥ*—He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; *devakī-janma-vādaḥ*—known as the son of Devakī (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore *devakī-janma-vada* means that He is *known* as the son of Devakī. Similarly, He is also known as the son of mother Yaśodā, Vasudeva and Nanda

Mahārāja.); *yadu-vara-pariṣat*—served by the members of the Yadu dynasty or the cowherd men of Vṛndāvana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); *svaiḥ dorbhiḥ*—by His own arms, or by His devotees like Arjuna who are just like His own arms; *asyan*—killing; *adharmam*—demons or the impious; *sthira-cara-vṛjina-ghnaḥ*—the destroyer of all the ill fortune of all living entities, moving and not moving; *su-smita*—always smiling; *śrī-mukhena*—by His beautiful face; *vraja-pura-vanitānām*—of the damsels of Vṛndāvana; *vardhayan*—increasing; *kāma-devam*—the lusty desires.

TRANSLATION

Lord Śrī Kṛṣṇa is He who is known as *jana-nivāsa*, the ultimate resort of all living entities, and who is also known as Devakīnandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the *gopés* of Vṛndāvana. May He be all glorious and happy!

PURPORT

The translation and word meanings for this verse are taken from Śrīla Prabhupāda's English rendering of Śrī Caitanya-caritāmṛta (Madhya 13.79). According to Śrīla Viśvanātha Cakravartī, Śrīla Śukadeva Gosvāmī has composed this beautiful verse to console those who lament the fact that Lord Kṛṣṇa did not continue to manifest His intimate pastimes down to the present time. Here Śrī Śukadeva reminds his listeners that the Lord is eternally present in this world—in His holy abode, His name and the recitation of His glories. This idea is expressed by the word *jayati* ("He is victorious"), which is in the present tense rather than the past.

Śrīla Prabhupāda explains this verse as follows in *Kṛṣṇa*: "Śrīla Śukadeva

Gosvāmī thus concludes his description of the superexalted position of Lord Kṛṣṇa by glorifying Him in the following way: 'O Lord Kṛṣṇa, all glories unto You. You are present in everyone's heart as Paramātmā. Therefore You are known as Jananivāsa, one who lives in everyone's heart.' As confirmed in the *Bhagavad-gītā*, *īśvaraḥ sarva-bhūtānāṃ hṛd-deśe 'rjuna tiṣṭhati*: [Bg. 18.61] The Supreme Lord in His Paramātmā feature lives in everyone's heart. This does not mean, however, that Kṛṣṇa has no separate existence as the Supreme Personality of Godhead. The Māyāvādī philosophers accept the all-pervading feature of Parabrahman, but when Parabrahman, or the Supreme Lord, appears, they think that He appears under the control of material nature. Because Lord Kṛṣṇa appeared as the son of Devakī, the Māyāvādī philosophers accept Kṛṣṇa to be an ordinary living entity who takes birth within this material world. Therefore Śukadeva Gosvāmī warns them: *devakī-janma-vādaḥ*, which means that although Kṛṣṇa is famous as the son of Devakī, actually He is the Supersoul, or the all-pervading Supreme Personality of Godhead.

"The devotees, however, take this word *devakī-janma-vādaḥ* in a different way. The devotees understand that actually Kṛṣṇa was the son of mother Yaśodā. Although Kṛṣṇa first of all appeared as the son of Devakī, He immediately transferred Himself to the lap of mother Yaśodā, and His childhood pastimes were blissfully enjoyed by mother Yaśodā and Nanda Mahārāja. This fact was also admitted by Vasudeva himself when he met Nanda Mahārāja and Yaśodā at Kurukṣetra. He admitted that Kṛṣṇa and Balarāma were actually the sons of mother Yaśodā and Nanda Mahārāja. Vasudeva and Devakī were only Their official father and mother....

"Śukadeva Gosvāmī then glorifies the Lord as one who is honored by the *yadu-vara-pariṣat*, the assembly house of the Yadu dynasty, and as the killer of different kinds of demons. Kṛṣṇa, the Supreme Personality of Godhead, could have killed all the demons by employing His different material energies, but He wanted to kill them personally in order to give them salvation. There was no need of Kṛṣṇa's coming to this material world to kill the demons. Simply by His willing, many hundreds and thousands of demons could have been killed

without His personal endeavor. But actually He descended for His pure devotees, to play as a child with mother Yaśodā and Nanda Mahārāja and to give pleasure to the inhabitants of Dvārakā. By killing the demons and by giving protection to the devotees, Lord Kṛṣṇa established the real religious principle, which is simply love of God. By following the factual religious principles of love of God, even the living entities known as *sthira-cara* were also delivered from all material contamination and were transferred to the spiritual kingdom. *Sthira* means the trees and plants, which cannot move, and *cara* means the moving animals, specifically the cows. When Kṛṣṇa was present, He delivered all the trees, monkeys and other plants and animals who happened to see Him and serve Him both in Vṛndāvana and Dvārakā.

"Lord Kṛṣṇa is especially glorified for His giving pleasure to the *gopīs* and the queens of Dvārakā. Śukadeva Gosvāmī glorifies Lord Kṛṣṇa for His enchanting smile, by which He enchanted not only the *gopīs* of Vṛndāvana but also the queens at Dvārakā. The exact words used in this connection are *vardhayan kāmadevam*. In Vṛndāvana as the boyfriend of many *gopīs* and in Dvārakā as the husband of many queens, Kṛṣṇa increased their lusty desires to enjoy with Him. For God realization or self-realization, one generally has to undergo severe austerities and penances for many, many thousands of years, and then it may be possible to realize God. But the *gopīs* and the queens of Dvārakā, simply by enhancing their lusty desires to enjoy Kṛṣṇa as their boyfriend or husband, received the highest type of salvation."

In this way Śrīla Prabhupāda wonderfully illuminates the meaning of this verse by Śukadeva Gosvāmī, which summarizes Lord Kṛṣṇa's pastimes.

TEXT 49

इत्थं परस्य निजवर्त्मरिरक्षयात्त-
लीलातनोस्तदनुरूपविडम्बनानि
कर्माणि कर्मकषणानि यदूत्तमस्य

श्रूयादमुष्य पदयोरनुवृत्तिमिच्छन्

*ittham parasya nija-vartma-rirakṣayātta-
līlā-tanoḥ tad-anurūpa-vidambanāni
karmāṇi karma-kaṣaṇāni yadūttamasya
śrūyād amuṣya padayor anuvṛttim icchan*

SYNONYMS

ittham—(described) in this manner; *parasya*—of the Supreme; *nija*—His own; *vartma*—path (of devotional service); *rirakṣayā*—with the desire of protecting; *ātta*—who has assumed; *līlā*—for pastimes; *tanoḥ*—various personal forms; *tat*—to each of these; *anurūpa*—suitable; *vidambanāni*—imitating; *karmāṇi*—activities; *karma*—the reactions of material work; *kaṣaṇāni*—which destroy; *yadu-uttamasya*—of the best of the Yadus; *śrūyāt*—one should hear; *amuṣya*—His; *padayoḥ*—of the feet; *anuvṛttim*—the privilege of following; *icchan*—desiring.

TRANSLATION

To protect the principles of devotional service to Himself, Lord Kṛṣṇa, the best of the Yadus, accepts the pastime forms that have been glorified here in the *Çrémad-Bhāgavatam*. One who desires to faithfully serve His lotus feet should hear of the activities He performs in each of these incarnations—activities that suitably imitate those of the forms He assumes. Hearing narrations of these pastimes destroys the reactions to fruitive work.

TEXT 50

मर्त्यस्तयानुसवमेधितया मुकुन्द
श्रीमत्कथाश्रवणकीर्तनचिन्तयैति

तद्धाम दुस्तरकृतान्तजवापवर्गं
ग्रामाद्वनं क्षितिभुजोऽपि ययुर्यदार्थाः

*martyas tayānusavam edhitayā mukunda
śrīmat-kathā-śravaṇa-kīrtana-cintayaiti
tad dhāma dustara-kṛtānta-javāpavargam
grāmād vanam kṣiti-bhujo 'pi yayur yad-arthāḥ*

SYNONYMS

martyaḥ—a mortal; *tayā*—by such; *anusavam*—constantly; *edhitayā*—increasing; *mukunda*—about Lord Kṛṣṇa; *śrīmat*—beautiful; *kathā*—of the topics; *śravaṇa*—by hearing; *kīrtana*—chanting; *cintayā*—and meditating; *eti*—goes; *tat*—His; *dhāma*—to the abode; *dustara*—unavoidable; *kṛta-anta*—of death; *java*—of the force; *apavargam*—the place of cessation; *grāmāt*—from one's mundane home; *vanam*—to the forest; *kṣiti-bhujaḥ*—kings (like Priyavrata); *api*—even; *yayur*—went; *yat*—whom; *arthāḥ*—for the sake of obtaining.

TRANSLATION

By regularly hearing, chanting and meditating on the beautiful topics of Lord Mukunda with ever-increasing sincerity, a mortal being will attain the divine kingdom of the Lord, where the inviolable power of death holds no sway. For this purpose, many persons, including great kings, abandoned their mundane homes and took to the forest.

PURPORT

For the *Śrīmad-Bhāgavatam*'s Tenth Canto, this verse is the *phala-śruti*, the promise of success given to one who hears it. The process of devotional service begins with hearing topics about the Supreme Lord. When one has heard these

topics properly, he can then proceed to chant them for others' benefit and reflect on their significance. This leads to faithful adherence to the principles of devotional service, which culminates in absolute faith in Lord Kṛṣṇa. Such perfect faith gives one the right to enter the Lord's intimate service and, in due course of time, return to one's eternal, spiritual life in one of the Lord's personal domains.

Humbly offering his comments on the Tenth Canto at the lotus feet of his worshipable Lord, Śrīla Viśvanātha Cakravartī prays,

*mad-gavīr api gopālaḥ
svī-kuryāt kṛpayā yadi
tadaivāsāṁ payaḥ pītvā
hṛṣyeyus tat-priyā janāḥ*

"If Lord Gopāla mercifully accepts the cows of my words, then His dear devotees may enjoy the pleasure of drinking their milk—the nectar produced by hearing them."

*Thus end the purports of the humble servants of His Divine Grace A.C.
Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Ninetieth Chapter, of the
Śrīmad-Bhāgavatam, entitled "Summary of Lord Kṛṣṇa's Glories."*

The Tenth Canto of *Śrīmad-Bhāgavatam* was completed on December 27, 1988, the anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura's disappearance.

END OF THE TENTH CANTO

Endnotes

1 (Popup - Popup)

SB 10.1.1 - King Parīkṣit said: My dear lord, you have elaborately described the dynasties of both the moon-god and the sun-god, with the exalted and wonderful character of their kings.

SB 10.1.2 - O best of munis, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly describe the wonderful, glorious activities of Lord Viṣṇu, or Kṛṣṇa, who appeared in that Yadu dynasty with Baladeva, His plenary expansion.

SB 10.1.3 - The Supersoul, the Supreme Personality of Godhead, Śrī Kṛṣṇa, the cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life.

SB 10.1.4 - Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?

SB 10.1.5-7 - Taking the boat of Kṛṣṇa's lotus feet, my grandfather Arjuna and others crossed the ocean of the Battlefield of Kurukṣetra, in which such commanders as Bhīṣmadeva resembled great fish that could very easily have swallowed them. By the mercy of Lord Kṛṣṇa, my grandfathers crossed this ocean, which was very difficult to cross, as easily as one steps over the

hoofprint of a calf. Because my mother surrendered unto Lord Kṛṣṇa's lotus feet, the Lord, Sudarśana-cakra in hand, entered her womb and saved my body, the body of the last remaining descendant of the Kurus and the Pāṇḍavas, which was almost destroyed by the fiery weapon of Aśvatthāmā. Lord Śrī Kṛṣṇa, appearing within and outside of all materially embodied living beings by His own potency in the forms of eternal time—that is, as Paramātmā and as virāṭ-rūpa—gave liberation to everyone, either as cruel death or as life. Kindly enlighten me by describing His transcendental characteristics.

SB 10.1.8 - My dear Śukadeva Gosvāmī, you have already explained that Saṅkarṣaṇa, who belongs to the second quadruple, appeared as the son of Rohiṇī named Balarāma. If Balarāma was not transferred from one body to another, how is it possible that He was first in the womb of Devakī and then in the womb of Rohiṇī? Kindly explain this to me.

SB 10.1.9 - Why did Kṛṣṇa, the Supreme Personality of Godhead, leave the house of His father, Vasudeva, and transfer Himself to the house of Nanda in Vṛndāvana? Where did the Lord, the master of the Yadu dynasty, live with His relatives in Vṛndāvana?

SB 10.1.10 - Lord Kṛṣṇa lived both in Vṛndāvana and in Mathurā. What did He do there? Why did He kill Kāmsa, His mother's brother? Such killing is not at all sanctioned in the śāstras.

SB 10.1.11 - Kṛṣṇa, the Supreme Personality of Godhead, has no material body, yet He appears as a human being. For how many years did He live with the descendants of Vṛṣṇi? How many wives did He marry, and for how many years did He live in Dvārakā?

SB 10.1.12 - O great sage, who know everything about Kṛṣṇa, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am very eager to hear of them.

SB 10.1.13 - Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Kṛṣṇa, which is flowing from the lotus mouth of Your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me.

SB 10.1.14 - Sūta Gosvāmī said: O son of Bhṛgu [Śaunaka Ṛṣi], after Śukadeva Gosvāmī, the most respectable devotee, the son of Vyāsadeva, heard the pious questions of Mahārāja Parīkṣit, he thanked the King with great respect. Then he began to discourse on topics concerning Kṛṣṇa, which are the remedy for all sufferings in this age of Kali.

SB 10.1.15 - Śrīla Śukadeva Gosvāmī said: O Your Majesty, best of all saintly kings, because you are greatly attracted to topics of Vāsudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime.

SB 10.1.16 - The Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems. Similarly, when one asks questions about the pastimes and characteristics of Lord Vāsudeva, Kṛṣṇa, three varieties of men are purified: the speaker or preacher, he who inquires, and the people in general who listen.

SB 10.1.17 - Once when mother earth was overburdened by hundreds of thousands of military phalanxes of various conceited demons dressed like kings,

she approached Lord Brahmā for relief.

SB 10.1.18 - Mother earth assumed the form of a cow. Very much distressed, with tears in her eyes, she appeared before Lord Brahmā and told him about her misfortune.

SB 10.1.19 - Thereafter, having heard of the distress of mother earth, Lord Brahmā, with mother earth, Lord Śiva and all the other demigods, approached the shore of the ocean of milk.

SB 10.1.20 - After reaching the shore of the ocean of milk, the demigods worshiped the Supreme Personality of Godhead, Lord Viṣṇu, the master of the whole universe, the supreme God of all gods, who provides for everyone and diminishes everyone's suffering. With great attention, they worshiped Lord Viṣṇu, who lies on the ocean of milk, by reciting the Vedic mantras known as the Puruṣa-sūkta.

SB 10.1.21 - While in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Kṣīrodakaśāyī Viṣṇu, the Supreme Person, and execute it attentively without delay.

SB 10.1.22 - Lord Brahmā informed the demigods: Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus.

SB 10.1.23 - The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full

potency, will personally appear as the son of Vasudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him.

SB 10.1.24 - The foremost manifestation of Kṛṣṇa is Saṅkarṣaṇa, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Kṛṣṇa, this original Saṅkarṣaṇa will appear as Baladeva, just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes.

SB 10.1.25 - The potency of the Lord, known as viṣṇu-māyā, who is as good as the Supreme Personality of Godhead, will also appear with Lord Kṛṣṇa. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she will appear with her different potencies in order to execute the work of the Lord.

SB 10.1.26 - Śukadeva Gosvāmī continued: After thus advising the demigods and pacifying mother earth, the very powerful Lord Brahmā, who is the master of all other Prajāpatīs and is therefore known as Prajāpati-pati, returned to his own abode, Brahmaloka.

SB 10.1.27 - Formerly, Śūrasena, the chief of the Yadu dynasty, had gone to live in the city of Mathurā. There he enjoyed the places known as Māthura and Śūrasena.

SB 10.1.28 - Since that time, the city of Mathurā had been the capital of all the kings of the Yadu dynasty. The city and district of Mathurā are very intimately connected with Kṛṣṇa, for Lord Kṛṣṇa lives there eternally.

SB 10.1.29 - Some time ago, Vasudeva, who belonged to the demigod family

[or to the Śūra dynasty], married Devakī. After the marriage, he mounted his chariot to return home with his newly married wife.

SB 10.1.30 - Kāṁsa, the son of King Ugrasena, in order to please his sister Devakī on the occasion of her marriage, took charge of the reins of the horses and became the chariot driver. He was surrounded by hundreds of golden chariots.

SB 10.1.31-32 - Devakī's father, King Devaka, was very much affectionate to his daughter. Therefore, while she and her husband were leaving home, he gave her a dowry of four hundred elephants nicely decorated with golden garlands. He also gave ten thousand horses, eighteen hundred chariots, and two hundred very beautiful young maidservants, fully decorated with ornaments.

SB 10.1.33 - O beloved son, Mahārāja Parīkṣit, when the bride and bridegroom were ready to start, conchshells, bugles, drums and kettledrums all vibrated in concert for their auspicious departure.

SB 10.1.34 - While Kāṁsa, controlling the reins of the horses, was driving the chariot along the way, an unembodied voice addressed him, "You foolish rascal, the eighth child of the woman you are carrying will kill you!"

SB 10.1.35 - Kāṁsa was a condemned personality in the Bhoja dynasty because he was envious and sinful. Therefore, upon hearing this omen from the sky, he caught hold of his sister's hair with his left hand and took up his sword with his right hand to sever her head from her body.

SB 10.1.36 - Wanting to pacify Kāṁsa, who was so cruel and envious that he was shamelessly ready to kill his sister, the great soul Vasudeva, who was to be

the father of Kṛṣṇa, spoke to him in the following words.

SB 10.1.37 - Vasudeva said: My dear brother-in-law Kāṁsa, you are the pride of your family, the Bhoja dynasty, and great heroes praise your qualities. How could such a qualified person as you kill a woman, your own sister, especially on the occasion of her marriage?

SB 10.1.38 - O great hero, one who takes birth is sure to die, for death is born with the body. One may die today or after hundreds of years, but death is sure for every living entity.

SB 10.1.39 - When the present body turns to dust and is again reduced to five elements-earth, water, fire, air and ether-the proprietor of the body, the living being, automatically receives another body of material elements according to his fruitive activities. When the next body is obtained, he gives up the present body.

SB 10.1.40 - Just as a person traveling on the road rests one foot on the ground and then lifts the other, or as a worm on a vegetable transfers itself to one leaf and then gives up the previous one, the conditioned soul takes shelter of another body and then gives up the one he had before.

SB 10.1.41 - Having experienced a situation by seeing or hearing about it, one contemplates and speculates about that situation, and thus one surrenders to it, not considering his present body. Similarly, by mental adjustments one dreams at night of living under different circumstances, in different bodies, and forgets his actual position. Under this same process, one gives up his present body and accepts another [tathā dehāntara-prāptiḥ].

SB 10.1.42 - At the time of death, according to the thinking, feeling and willing of the mind, which is involved in fruitive activities, one receives a particular body. In other words, the body develops according to the activities of the mind. Changes of body are due to the flickering of the mind, for otherwise the soul could remain in its original, spiritual body.

SB 10.1.43 - When the luminaries in the sky, such as the moon, the sun and the stars, are reflected in liquids like oil or water, they appear to be of different shapes-sometimes round, sometimes long, and so on-because of the movements of the wind. Similarly, when the living entity, the soul, is absorbed in materialistic thoughts, he accepts various manifestations as his own identity because of ignorance. In other words, one is bewildered by mental concoctions because of agitation from the material modes of nature.

SB 10.1.44 - Therefore, since envious, impious activities cause a body in which one suffers in the next life, why should one act impiously? Considering one's welfare, one should not envy anyone, for an envious person must always fear harm from his enemies, either in this life or in the next.

SB 10.1.45 - As your younger sister, this poor girl Devakī is like your own daughter and deserves to be affectionately maintained. You are merciful, and therefore you should not kill her. Indeed, she deserves your affection.

SB 10.1.46 - Śukadeva Gosvāmī continued: O best of the Kuru dynasty, Kāṁsa was fiercely cruel and was actually a follower of the Rākṣasas. Therefore he could be neither pacified nor terrified by the good instructions given by Vasudeva. He did not care about the results of sinful activities, either in this life or in the next.

SB 10.1.47 - When Vasudeva saw that Kāṁsa was determined to kill his sister Devakī, he thought to himself very deeply. Considering the imminent danger of death, he thought of another plan to stop Kāṁsa.

SB 10.1.48 - As long as he has intelligence and bodily strength, an intelligent person must try to avoid death. This is the duty of every embodied person. But if death cannot be avoided in spite of one's endeavors, a person facing death commits no offense.

SB 10.1.49-50 - Vasudeva considered: By delivering all my sons to Kāṁsa, who is death personified, I shall save the life of Devakī. Perhaps Kāṁsa will die before my sons take birth, or, since he is already destined to die at the hands of my son, one of my sons may kill him. For the time being, let me promise to hand over my sons so that Kāṁsa will give up this immediate threat, and if in due course of time Kāṁsa dies, I shall have nothing to fear.

SB 10.1.51 - When a fire, for some unseen reason, leaps over one piece of wood and sets fire to the next, the reason is destiny. Similarly, when a living being accepts one kind of body and leaves aside another, there is no other reason than unseen destiny.

SB 10.1.52 - After thus considering the matter as far as his knowledge would allow, Vasudeva submitted his proposal to the sinful Kāṁsa with great respect.

SB 10.1.53 - Vasudeva's mind was full of anxiety because his wife was facing danger, but in order to please the cruel, shameless and sinful Kāṁsa, he externally smiled and spoke to him as follows.

SB 10.1.54 - Vasudeva said: O best of the sober, you have nothing to fear

from your sister Devakī because of what you have heard from the unseen omen. The cause of death will be her sons. Therefore I promise that when she gives birth to the sons from whom your fear has arisen, I shall deliver them all unto your hands.

SB 10.1.55 - Śrīla Śukadeva Gosvāmī continued: Kāṁsa agreed to the logical arguments of Vasudeva, and, having full faith in Vasudeva's words, he refrained from killing his sister. Vasudeva, being pleased with Kāṁsa, pacified him further and entered his own house.

SB 10.1.56 - Each year thereafter, in due course of time, Devakī, the mother of God and all the demigods, gave birth to a child. Thus she bore eight sons, one after another, and a daughter named Subhadrā.

SB 10.1.57 - Vasudeva was very much disturbed by fear of becoming a liar by breaking his promise. Thus with great pain he delivered his first-born son, named Kīrtimān, into the hands of Kāṁsa.

SB 10.1.58 - What is painful for saintly persons who strictly adhere to the truth? How could there not be independence for pure devotees who know the Supreme Lord as the substance? What deeds are forbidden for persons of the lowest character? And what cannot be given up for the sake of Lord Kṛṣṇa by those who have fully surrendered at His lotus feet?

SB 10.1.59 - My dear King Parīkṣit, when Kāṁsa saw that Vasudeva, being situated in truthfulness, was completely equipoised in giving him the child, he was very happy. Therefore, with a smiling face, he spoke as follows.

SB 10.1.60 - O Vasudeva, you may take back your child and go home. I have

no fear of your first child. It is the eighth child of you and Devakī I am concerned with because that is the child by whom I am destined to be killed.

SB 10.1.61 - Vasudeva agreed and took his child back home, but because Kāṁsa had no character and no self-control, Vasudeva knew that he could not rely on Kāṁsa's word.

SB 10.1.62-63 - The inhabitants of Vṛndāvana, headed by Nanda Mahārāja and including his associate cowherd men and their wives, were none but denizens of the heavenly planets, O Mahārāja Parīkṣit, best of the descendants of Bharata, and so too were the descendants of the Vṛṣṇi dynasty, headed by Vasudeva, and Devakī and the other women of the dynasty of Yadu. The friends, relatives and well-wishers of both Nanda Mahārāja and Vasudeva and even those who externally appeared to be followers of Kāṁsa were all demigods.

SB 10.1.64 - Once the great saint Nārada approached Kāṁsa and informed him of how the demoniac persons who were a great burden on the earth were going to be killed. Thus Kāṁsa was placed into great fear and doubt.

SB 10.1.65-66 - After the departure of the great saint Nārada, Kāṁsa thought that all the members of the Yadu dynasty were demigods and that any of the children born from the womb of Devakī might be Viṣṇu. Fearing his death, Kāṁsa arrested Vasudeva and Devakī and chained them with iron shackles. Suspecting each of the children to be Viṣṇu, Kāṁsa killed them one after another because of the prophecy that Viṣṇu would kill him.

SB 10.1.67 - Kings greedy for sense gratification on this earth almost always kill their enemies indiscriminately. To satisfy their own whims, they may kill anyone, even their mothers, fathers, brothers or friends.

SB 10.1.68 - In his previous birth, Kāṁsa had been a great demon named Kālanemi and been killed by Viṣṇu. Upon learning this information from Nārada, Kāṁsa became envious of everyone connected with the Yadu dynasty.

SB 10.1.69 - Kāṁsa, the most powerful son of Ugrasena, even imprisoned his own father, the King of the Yadu, Bhoja and Andhaka dynasties, and personally ruled the states known as Śūrasena.

2 (Popup - Popup)

SB 10.1.1 - King Parīkṣit said: My dear lord, you have elaborately described the dynasties of both the moon-god and the sun-god, with the exalted and wonderful character of their kings.

SB 10.1.2 - O best of munis, you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles. Now, if you will, kindly describe the wonderful, glorious activities of Lord Viṣṇu, or Kṛṣṇa, who appeared in that Yadu dynasty with Baladeva, His plenary expansion.

SB 10.1.3 - The Supersoul, the Supreme Personality of Godhead, Śrī Kṛṣṇa, the cause of the cosmic manifestation, appeared in the dynasty of Yadu. Please tell me elaborately about His glorious activities and character, from the beginning to the end of His life.

SB 10.1.4 - Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the

false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?

SB 10.1.5-7 - Taking the boat of Kṛṣṇa's lotus feet, my grandfather Arjuna and others crossed the ocean of the Battlefield of Kurukṣetra, in which such commanders as Bhīṣmadeva resembled great fish that could very easily have swallowed them. By the mercy of Lord Kṛṣṇa, my grandfathers crossed this ocean, which was very difficult to cross, as easily as one steps over the hoofprint of a calf. Because my mother surrendered unto Lord Kṛṣṇa's lotus feet, the Lord, Sudarśana-cakra in hand, entered her womb and saved my body, the body of the last remaining descendant of the Kurus and the Pāṇḍavas, which was almost destroyed by the fiery weapon of Aśvatthāmā. Lord Śrī Kṛṣṇa, appearing within and outside of all materially embodied living beings by His own potency in the forms of eternal time-that is, as Paramātmā and as virāṭ-rūpa-gave liberation to everyone, either as cruel death or as life. Kindly enlighten me by describing His transcendental characteristics.

SB 10.1.8 - My dear Śukadeva Gosvāmī, you have already explained that Saṅkarṣaṇa, who belongs to the second quadruple, appeared as the son of Rohiṇī named Balarāma. If Balarāma was not transferred from one body to another, how is it possible that He was first in the womb of Devakī and then in the womb of Rohiṇī? Kindly explain this to me.

SB 10.1.9 - Why did Kṛṣṇa, the Supreme Personality of Godhead, leave the house of His father, Vasudeva, and transfer Himself to the house of Nanda in Vṛndāvana? Where did the Lord, the master of the Yadu dynasty, live with His relatives in Vṛndāvana?

SB 10.1.10 - Lord Kṛṣṇa lived both in Vṛndāvana and in Mathurā. What did He do there? Why did He kill Kāṁsa, His mother's brother? Such killing is not at all sanctioned in the śāstras.

SB 10.1.11 - Kṛṣṇa, the Supreme Personality of Godhead, has no material body, yet He appears as a human being. For how many years did He live with the descendants of Vṛṣṇi? How many wives did He marry, and for how many years did He live in Dvārakā?

SB 10.1.12 - O great sage, who know everything about Kṛṣṇa, please describe in detail all the activities of which I have inquired and also those of which I have not, for I have full faith and am very eager to hear of them.

SB 10.1.13 - Because of my vow on the verge of death, I have given up even drinking water, yet because I am drinking the nectar of topics about Kṛṣṇa, which is flowing from the lotus mouth of Your Lordship, my hunger and thirst, which are extremely difficult to bear, cannot hinder me.

SB 10.1.14 - Sūta Gosvāmī said: O son of Bhṛgu [Śaunaka Ṛṣi], after Śukadeva Gosvāmī, the most respectable devotee, the son of Vyāsadeva, heard the pious questions of Mahārāja Parīkṣit, he thanked the King with great respect. Then he began to discourse on topics concerning Kṛṣṇa, which are the remedy for all sufferings in this age of Kali.

SB 10.1.15 - Śrīla Śukadeva Gosvāmī said: O Your Majesty, best of all saintly kings, because you are greatly attracted to topics of Vāsudeva, it is certain that your intelligence is firmly fixed in spiritual understanding, which is the only true goal for humanity. Because that attraction is unceasing, it is certainly sublime.

SB 10.1.16 - The Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds, the upper, middle and lower planetary systems. Similarly, when one asks questions about the pastimes and characteristics of Lord Vāsudeva, Kṛṣṇa, three varieties of men are purified: the speaker or preacher, he who inquires, and the people in general who listen.

SB 10.1.17 - Once when mother earth was overburdened by hundreds of thousands of military phalanxes of various conceited demons dressed like kings, she approached Lord Brahmā for relief.

SB 10.1.18 - Mother earth assumed the form of a cow. Very much distressed, with tears in her eyes, she appeared before Lord Brahmā and told him about her misfortune.

SB 10.1.19 - Thereafter, having heard of the distress of mother earth, Lord Brahmā, with mother earth, Lord Śiva and all the other demigods, approached the shore of the ocean of milk.

SB 10.1.20 - After reaching the shore of the ocean of milk, the demigods worshiped the Supreme Personality of Godhead, Lord Viṣṇu, the master of the whole universe, the supreme God of all gods, who provides for everyone and diminishes everyone's suffering. With great attention, they worshiped Lord Viṣṇu, who lies on the ocean of milk, by reciting the Vedic mantras known as the Puruṣa-sūkta.

SB 10.1.21 - While in trance, Lord Brahmā heard the words of Lord Viṣṇu vibrating in the sky. Thus he told the demigods: O demigods, hear from me the order of Kṣīrodakaśāyī Viṣṇu, the Supreme Person, and execute it attentively

without delay.

SB 10.1.22 - Lord Brahmā informed the demigods: Before we submitted our petition to the Lord, He was already aware of the distress on earth. Consequently, for as long as the Lord moves on earth to diminish its burden by His own potency in the form of time, all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus.

SB 10.1.23 - The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva. Therefore all the wives of the demigods should also appear in order to satisfy Him.

SB 10.1.24 - The foremost manifestation of Kṛṣṇa is Saṅkarṣaṇa, who is known as Ananta. He is the origin of all incarnations within this material world. Previous to the appearance of Lord Kṛṣṇa, this original Saṅkarṣaṇa will appear as Baladeva, just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes.

SB 10.1.25 - The potency of the Lord, known as viṣṇu-māyā, who is as good as the Supreme Personality of Godhead, will also appear with Lord Kṛṣṇa. This potency, acting in different capacities, captivates all the worlds, both material and spiritual. At the request of her master, she will appear with her different potencies in order to execute the work of the Lord.

SB 10.1.26 - Śukadeva Gosvāmī continued: After thus advising the demigods and pacifying mother earth, the very powerful Lord Brahmā, who is the master of all other Prajāpatīs and is therefore known as Prajāpati-pati, returned to his own abode, Brahmaloka.

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3 (Popup - Popup)

SB 10.2.1-2 - Śukadeva Gosvāmī said: Under the protection of Magadharāja, Jarāsandha, the powerful Kāṁsa began persecuting the kings of the Yadu dynasty. In this he had the cooperation of demons like Pralamba, Baka, Cāṇūra, Tṛṇāvarta, Aghāsura, Muṣṭika, Ariṣṭa, Dvividā, Pūtanā, Keśī, Dhenuka, Bāṇāsura, Narakāsura and many other demoniac kings on the surface of the earth.

SB 10.2.3 - Persecuted by the demoniac kings, the Yadavas left their own kingdom and entered various others, like those of the Kurus, Pañcālas,

Kekayas, Śālvas, Vidarbhas, Niṣadhas, Videhas and Kośalas.

SB 10.2.4-5 - Some of their relatives, however, began to follow Kāṁsa's principles and act in his service. After Kāṁsa, the son of Ugrasena, killed the six sons of Devakī, a plenary portion of Kṛṣṇa entered her womb as her seventh child, arousing her pleasure and her lamentation. That plenary portion is celebrated by great sages as Ananta, who belongs to Kṛṣṇa's second quadruple expansion.

SB 10.2.6 - To protect the Yadus, His personal devotees, from Kāṁsa's attack, the Personality of Godhead, Viśvātmā, the Supreme Soul of everyone, ordered Yogamāyā as follows.

SB 10.2.7 - The Lord ordered Yogamāyā: O My potency, who are worshipable for the entire world and whose nature is to bestow good fortune upon all living entities, go to Vraja, where there live many cowherd men and their wives. In that very beautiful land, where many cows reside, Rohiṇī, the wife of Vasudeva, is living at the home of Nanda Mahārāja. Other wives of Vasudeva are also living there incognito because of fear of Kāṁsa. Please go there.

SB 10.2.8 - Within the womb of Devakī is My partial plenary expansion known as Saṅkarṣaṇa or Śeṣa. Without difficulty, transfer Him into the womb of Rohiṇī.

SB 10.2.9 - O all-auspicious Yogamāyā, I shall then appear with My full six opulences as the son of Devakī, and you will appear as the daughter of mother Yaśodā, the queen of Mahārāja Nanda.

SB 10.2.10 - By sacrifices of animals, ordinary human beings will worship you gorgeously, with various paraphernalia, because you are supreme in fulfilling the material desires of everyone.

SB 10.2.11-12 - Lord Kṛṣṇa blessed Māyādevī by saying: In different places on the surface of the earth, people will give you different names, such as Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, Kumudā, Caṇḍikā, Kṛṣṇā, Mādhavī, Kanyakā, Māyā, Nārāyaṇī, Īśānī, Śāradā and Ambikā.

SB 10.2.13 - The son of Rohiṇī will also be celebrated as Saṅkarṣaṇa because of being sent from the womb of Devakī to the womb of Rohiṇī. He will be called Rāma because of His ability to please all the inhabitants of Gokula, and He will be known as Balabhadra because of His extensive physical strength.

SB 10.2.14 - Thus instructed by the Supreme Personality of Godhead, Yogamāyā immediately agreed. With the Vedic mantra om, she confirmed that she would do what He asked. Thus having accepted the order of the Supreme Personality of Godhead, she circumambulated Him and started for the place on earth known as Nanda-gokula. There she did everything just as she had been told.

SB 10.2.15 - When the child of Devakī was attracted and transferred into the womb of Rohiṇī by Yogamāyā, Devakī seemed to have a miscarriage. Thus all the inhabitants of the palace loudly lamented, "Alas, Devakī has lost her child!"

SB 10.2.16 - Thus the Supreme Personality of Godhead, who is the Supersoul of all living entities and who vanquishes all the fear of His devotees, entered the mind of Vasudeva in full opulence.

SB 10.2.17 - While carrying the form of the Supreme Personality of Godhead within the core of his heart, Vasudeva bore the Lord's transcendently illuminating effulgence, and thus he became as bright as the sun. He was therefore very difficult to see or approach through sensory perception. Indeed, he was unapproachable and unperceivable even for such formidable men as Kāṁsa, and not only for Kāṁsa but for all living entities.

SB 10.2.18 - Thereafter, accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead, who is all-auspicious for the entire universe, was transferred from the mind of Vasudeva to the mind of Devakī. Devakī, having thus been initiated by Vasudeva, became beautiful by carrying Lord Kṛṣṇa, the original consciousness for everyone, the cause of all causes, within the core of her heart, just as the east becomes beautiful by carrying the rising moon.

SB 10.2.19 - Devakī then kept within herself the Supreme Personality of Godhead, the cause of all causes, the foundation of the entire cosmos, but because she was under arrest in the house of Kāṁsa, she was like the flames of a fire covered by the walls of a pot, or like a person who has knowledge but cannot distribute it to the world for the benefit of human society.

SB 10.2.20 - Because the Supreme Personality of Godhead was within her womb, Devakī illuminated the entire atmosphere in the place where she was confined. Seeing her jubilant, pure and smiling, Kāṁsa thought, "The Supreme Personality of Godhead, Viṣṇu, who is now within her, will kill me. Devakī has never before looked so brilliant and jubilant."

SB 10.2.21 - Kāṁsa thought: What is my duty now? The Supreme Lord, who knows His purpose [paritrāṇāya sādhūnām vināśāya ca duṣkṛtām], will not give up His prowess. Devakī is a woman, she is my sister, and moreover she is now

pregnant. If I kill her, my reputation, opulence and duration of life will certainly be vanquished.

SB 10.2.22 - A person who is very cruel is regarded as dead even while living, for while he is living or after his death, everyone condemns him. And after the death of a person in the bodily concept of life, he is undoubtedly transferred to the hell known as Andhatama.

SB 10.2.23 - Śukadeva Gosvāmī said: Deliberating in this way, Kāṁsa, although determined to continue in enmity toward the Supreme Personality of Godhead, refrained from the vicious killing of his sister. He decided to wait until the Lord was born and then do what was needed.

SB 10.2.24 - While sitting on his throne or in his sitting room, while lying on his bed, or, indeed, while situated anywhere, and while eating, sleeping or walking, Kāṁsa saw only his enemy, the Supreme Lord, Hṛṣīkeśa. In other words, by thinking of his all-pervading enemy, Kāṁsa became unfavorably Kṛṣṇa conscious.

SB 10.2.25 - Lord Brahmā and Lord Śiva, accompanied by great sages like Nārada, Devala and Vyāsa and by other demigods like Indra, Candra and Varuṇa, invisibly approached the room of Devakī, where they all joined in offering their respectful obeisances and prayers to please the Supreme Personality of Godhead, who can bestow blessings upon everyone.

SB 10.2.26 - The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation-creation, maintenance and annihilation-You are the Supreme

Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryāmī, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.

SB 10.2.27 - The body [the total body and the individual body are of the same composition] may figuratively be called "the original tree." From this tree, which fully depends on the ground of material nature, come two kinds of fruit-the enjoyment of happiness and the suffering of distress. The cause of the tree, forming its three roots, is association with the three modes of material nature-goodness, passion and ignorance. The fruits of bodily happiness have four tastes-religiosity, economic development, sense gratification and liberation-which are experienced through five senses for acquiring knowledge in the midst of six circumstances: lamentation, illusion, old age, death, hunger and thirst. The seven layers of bark covering the tree are skin, blood, muscle, fat, bone, marrow and semen, and the eight branches of the tree are the five gross and three subtle elements-earth, water, fire, air, ether, mind, intelligence and false ego. The tree of the body has nine hollows-the eyes, the ears, the nostrils, the mouth, the rectum and the genitals-and ten leaves, the ten airs passing through the body. In this tree of the body there are two birds: one is the individual soul, and the other is the Supersoul.

SB 10.2.28 - The efficient cause of this material world, manifested with its many varieties as the original tree, is You, O Lord. You are also the maintainer of this material world, and after annihilation You are the one in whom everything is conserved. Those who are covered by Your external energy cannot see You behind this manifestation, but theirs is not the vision of learned

devotees.

SB 10.2.29 - O Lord, You are always in full knowledge, and to bring all good fortune to all living entities, You appear in different incarnations, all of them transcendental to the material creation. When You appear in these incarnations, You are pleasing to the pious and religious devotees, but for nondevotees You are the annihilator.

SB 10.2.30 - O lotus-eyed Lord, by concentrating one's meditation on Your lotus feet, which are the reservoir of all existence, and by accepting those lotus feet as the boat by which to cross the ocean of nescience, one follows in the footsteps of mahājanas [great saints, sages and devotees]. By this simple process, one can cross the ocean of nescience as easily as one steps over the hoofprint of a calf.

SB 10.2.31 - O Lord, who resemble the shining sun, You are always ready to fulfill the desire of Your devotee, and therefore You are known as a desire tree [vāñchā-kalpataru]. When ācāryas completely take shelter under Your lotus feet in order to cross the fierce ocean of nescience, they leave behind on earth the method by which they cross, and because You are very merciful to Your other devotees, You accept this method to help them.

SB 10.2.32 - [Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahmā and the other demigods said:] O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.

SB 10.2.33 - O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.

SB 10.2.34 - O Lord, during the time of maintenance You manifest several incarnations, all with transcendental bodies, beyond the material modes of nature. When You appear in this way, You bestow all good fortune upon the living entities by teaching them to perform Vedic activities such as ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samādhī, ecstatic absorption in thoughts of You. Thus You are worshiped by the Vedic principles.

SB 10.2.35 - O Lord, cause of all causes, if Your transcendental body were not beyond the modes of material nature, one could not understand the difference between matter and transcendence. Only by Your presence can one understand the transcendental nature of Your Lordship, who are the controller of material nature. Your transcendental nature is very difficult to understand unless one is influenced by the presence of Your transcendental form.

SB 10.2.36 - O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service.

SB 10.2.37 - Even while engaged in various activities, devotees whose minds are completely absorbed at Your lotus feet, and who constantly hear, chant, contemplate and cause others to remember Your transcendental names and forms, are always on the transcendental platform, and thus they can understand

the Supreme Personality of Godhead.

SB 10.2.38 - O Lord, we are fortunate because the heavy burden of the demons upon this earth is immediately removed by Your appearance. Indeed, we are certainly fortunate, for we shall be able to see upon this earth and in the heavenly planets the marks of lotus, conchshell, club and disc that adorn Your lotus feet.

SB 10.2.39 - O Supreme Lord, You are not an ordinary living entity appearing in this material world as a result of fruitive activities. Therefore Your appearance or birth in this world has no other cause than Your pleasure potency. Similarly, the living entities, who are part of You, have no cause for miseries like birth, death and old age, except when these living entities are conducted by Your external energy.

SB 10.2.40 - O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You.

SB 10.2.41 - O mother Devakī, by your good fortune and ours, the Supreme Personality of Godhead Himself, with all His plenary portions, such as Baladeva, is now within your womb. Therefore you need not fear Kāmsa, who has decided to be killed by the Lord. Your eternal son, Kṛṣṇa, will be the protector of the entire Yadu dynasty.

SB 10.2.42 - After thus offering prayers to the Supreme Personality of

Godhead, Lord Viṣṇu, the Transcendence, all the demigods, with Lord Brahmā and Lord Śiva before them, returned to their homes in the heavenly planets.

4 (Popup - Popup)

SB 10.2.1-2 - Śukadeva Gosvāmī said: Under the protection of Magadharāja, Jarāsandha, the powerful Kāṁsa began persecuting the kings of the Yadu dynasty. In this he had the cooperation of demons like Pralamba, Baka, Cāṇūra, Tṛṇāvarta, Aghāsura, Muṣṭika, Ariṣṭa, Dvividā, Pūtānā, Keśī, Dhenuka, Bāṇāsura, Narakāsura and many other demoniac kings on the surface of the earth.

SB 10.2.3 - Persecuted by the demoniac kings, the Yadavas left their own kingdom and entered various others, like those of the Kurus, Pañcālas, Kekayas, Śālvas, Vidarbhas, Niṣadhas, Videhas and Kośālas.

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upon all living entities, go to Vraja, where there live many cowherd men and their wives. In that very beautiful land, where many cows reside, Rohiṇī, the wife of Vasudeva, is living at the home of Nanda Mahārāja. Other wives of Vasudeva are also living there incognito because of fear of Kāṁsa. Please go there.

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SB 10.2.40 - O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Kṛṣṇa, best of the Yadus, we respectfully offer our obeisances unto You.

SB 10.2.41 - O mother Devakī, by your good fortune and ours, the Supreme Personality of Godhead Himself, with all His plenary portions, such as Baladeva, is now within your womb. Therefore you need not fear Kāmsa, who has decided to be killed by the Lord. Your eternal son, Kṛṣṇa, will be the protector of the entire Yadu dynasty.

SB 10.2.42 - After thus offering prayers to the Supreme Personality of Godhead, Lord Viṣṇu, the Transcendence, all the demigods, with Lord Brahmā and Lord Śiva before them, returned to their homes in the heavenly planets.

5 (Popup - Popup)

SB 10.3.1-5 - Thereafter, at the auspicious time for the appearance of the Lord, the entire universe was surcharged with all the qualities of goodness, beauty and peace. The constellation Rohiṇī appeared, as did stars like Aśvinī. The sun, the moon and the other stars and planets were very peaceful. All directions appeared extremely pleasing, and the beautiful stars twinkled in the cloudless sky. Decorated with towns, villages, mines and pasturing grounds, the earth seemed all-auspicious. The rivers flowed with clear water, and the lakes and vast reservoirs, full of lilies and lotuses, were extraordinarily beautiful. In the trees and green plants, full of flowers and leaves, pleasing to the eyes, birds like cuckoos and swarms of bees began chanting with sweet voices for the sake of the demigods. A pure breeze began to blow, pleasing the sense of touch and

bearing the aroma of flowers, and when the brāhmaṇas engaging in ritualistic ceremonies ignited their fires according to Vedic principles, the fires burned steadily, undisturbed by the breeze. Thus when the birthless Lord Viṣṇu, the Supreme Personality of Godhead, was about to appear, the saints and brāhmaṇas, who had always been disturbed by demons like Kāṁsa and his men, felt peace within the core of their hearts, and kettledrums simultaneously vibrated from the upper planetary system.

SB 10.3.6 - The Kinnaras and Gandharvas began to sing auspicious songs, the Siddhas and Cāraṇas offered auspicious prayers, and the Vidyādhārīs, along with the Apsarās, began to dance in jubilation.

SB 10.3.7-8 - The demigods and great saintly persons showered flowers in a joyous mood, and clouds gathered in the sky and very mildly thundered, making sounds like those of the ocean's waves. Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa.

SB 10.3.9-10 - Vasudeva then saw the newborn child, who had very wonderful lotuslike eyes and who bore in His four hands the four weapons śaṅkha, cakra, gadā and padma. On His chest was the mark of Śrīvatsa and on His neck the brilliant Kaustubha gem. Dressed in yellow, His body blackish like a dense cloud, His scattered hair fully grown, and His helmet and earrings sparkling uncommonly with the valuable gem Vaidūrya, the child, decorated with a brilliant belt, armlets, bangles and other ornaments, appeared very wonderful.

SB 10.3.11 - When Vasudeva saw his extraordinary son, his eyes were struck with wonder. In transcendental jubilation, he mentally collected ten thousand

cows and distributed them among the brāhmaṇas as a transcendental festival.

SB 10.3.12 - O Mahārāja Parīkṣit, descendant of King Bharata, Vasudeva could understand that this child was the Supreme Personality of Godhead, Nārāyaṇa. Having concluded this without a doubt, he became fearless. Bowing down with folded hands and concentrating his attention, he began to offer prayers to the child, who illuminated His birthplace by His natural influence.

SB 10.3.13 - Vasudeva said: My Lord, You are the Supreme Person, beyond material existence, and You are the Supersoul. Your form can be perceived by transcendental knowledge, by which You can be understood as the Supreme Personality of Godhead. I now understand Your position perfectly.

SB 10.3.14 - My Lord, You are the same person who in the beginning created this material world by His personal external energy. After the creation of this world of three guṇas [sattva, rajas and tamas], You appear to have entered it, although in fact You have not.

SB 10.3.15-17 - The mahat-tattva, the total material energy, is undivided, but because of the material modes of nature, it appears to separate into earth, water, fire, air and ether. Because of the living energy [jīva-bhūta], these separated energies combine to make the cosmic manifestation visible, but in fact, before the creation of the cosmos, the total energy is already present. Therefore, the total material energy never actually enters the creation. Similarly, although You are perceived by our senses because of Your presence, You cannot be perceived by the senses, nor experienced by the mind or words [avāñ-mānasa-gocara]. With our senses we can perceive some things, but not everything; for example, we can use our eyes to see, but not to taste. Consequently, You are beyond perception by the senses. Although in touch with the modes of material nature, You are unaffected by them. You are the prime factor in everything, the

all-pervading, undivided Supersoul. For You, therefore, there is no external or internal. You never entered the womb of Devakī; rather, You existed there already.

SB 10.3.18 - One who considers his visible body, which is a product of the three modes of nature, to be independent of the soul is unaware of the basis of existence, and therefore he is a rascal. Those who are learned have rejected his conclusion because one can understand through full discussion that with no basis in soul, the visible body and senses would be insubstantial. Nonetheless, although his conclusion has been rejected, a foolish person considers it a reality.

SB 10.3.19 - O my Lord, learned Vedic scholars conclude that the creation, maintenance and annihilation of the entire cosmic manifestation are performed by You, who are free from endeavor, unaffected by the modes of material nature, and changeless in Your spiritual situation. There are no contradictions in You, who are the Supreme Personality of Godhead, Parabrahman. Because the three modes of material nature-sattva, rajas and tamas-are under Your control, everything takes place automatically.

SB 10.3.20 - My Lord, Your form is transcendental to the three material modes, yet for the maintenance of the three worlds, You assume the white color of Viṣṇu in goodness; for creation, which is surrounded by the quality of passion, You appear reddish; and at the end, when there is a need for annihilation, which is surrounded by ignorance, You appear blackish.

SB 10.3.21 - O my Lord, proprietor of all creation, You have now appeared in my house, desiring to protect this world. I am sure that You will kill all the armies that are moving all over the world under the leadership of politicians who are dressed as kṣatriya rulers but who are factually demons. They must be killed by You for the protection of the innocent public.

SB 10.3.22 - O my Lord, Lord of the demigods, after hearing the prophecy that You would take birth in our home and kill him, this uncivilized Kāṁsa killed so many of Your elder brothers. As soon as he hears from his lieutenants that You have appeared, he will immediately come with weapons to kill You.

SB 10.3.23 - Śukadeva Gosvāmī continued: Thereafter, having seen that her child had all the symptoms of the Supreme Personality of Godhead, Devakī, who was very much afraid of Kāṁsa and unusually astonished, began to offer prayers to the Lord.

SB 10.3.24 - Śrī Devakī said: My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramātmā, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Viṣṇu, the light of all transcendental knowledge.

SB 10.3.25 - After millions of years, at the time of cosmic annihilation, when everything, manifested and unmanifested, is annihilated by the force of time, the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance. At that time, You alone remain, and You are known as Ananta Śeṣa-nāga.

SB 10.3.26 - O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours and years. This element of time, which extends for many millions of years, is but another form of Lord Viṣṇu. For Your pastimes, You act as the controller of time, but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship.

SB 10.3.27 - No one in this material world has become free from the four principles birth, death, old age and disease, even by fleeing to various planets. But now that You have appeared, My Lord, death is fleeing in fear of You, and the living entities, having obtained shelter at Your lotus feet by Your mercy, are sleeping in full mental peace.

SB 10.3.28 - My Lord, because You dispel all the fear of Your devotees, I request You to save us and give us protection from the terrible fear of Kāṁsa. Your form as Viṣṇu, the Supreme Personality of Godhead, is appreciated by yogīs in meditation. Please make this form invisible to those who see with material eyes.

SB 10.3.29 - O Madhusūdana, because of Your appearance, I am becoming more and more anxious in fear of Kāṁsa. Therefore, please arrange for that sinful Kāṁsa to be unable to understand that You have taken birth from my womb.

SB 10.3.30 - O my Lord, You are the all-pervading Supreme Personality of Godhead, and Your transcendental four-armed form, holding conchshell, disc, club and lotus, is unnatural for this world. Please withdraw this form [and become just like a natural human child so that I may try to hide You somewhere].

SB 10.3.31 - At the time of devastation, the entire cosmos, containing all created moving and nonmoving entities, enters Your transcendental body and is held there without difficulty. But now this transcendental form has taken birth from my womb. People will not be able to believe this, and I shall become an object of ridicule.

SB 10.3.32 - The Supreme Personality of Godhead replied: My dear mother, best of the chaste, in your previous birth, in the Svāyambhuva millennium, you were known as Pṛśni, and Vasudeva, who was the most pious Prajāpati, was named Sutapā.

SB 10.3.33 - When both of you were ordered by Lord Brahmā to create progeny, you first underwent severe austerities by controlling your senses.

SB 10.3.34-35 - My dear father and mother, you endured rain, wind, strong sun, scorching heat and severe cold, suffering all sorts of inconvenience according to different seasons. By practicing prāṇāyāma to control the air within the body through yoga, and by eating only air and dry leaves fallen from the trees, you cleansed from your minds all dirty things. In this way, desiring a benediction from Me, you worshiped Me with peaceful minds.

SB 10.3.36 - Thus you spent twelve thousand celestial years performing difficult activities of tapasya in consciousness of Me [Kṛṣṇa consciousness].

SB 10.3.37-38 - O sinless mother Devakī, after the expiry of twelve thousand celestial years, in which you constantly contemplated Me within the core of your heart with great faith, devotion and austerity, I was very much satisfied with you. Since I am the best of all bestowers of benediction, I appeared in this

same form as Kṛṣṇa to ask you to take from Me the benediction you desired. You then expressed your desire to have a son exactly like Me.

SB 10.3.39 - Being husband and wife but always sonless, you were attracted by sexual desires, for by the influence of devamāyā, transcendental love, you wanted to have Me as your son. Therefore you never desired to be liberated from this material world.

SB 10.3.40 - After you received that benediction and I disappeared, you engaged yourselves in sex to have a son like Me, and I fulfilled your desire.

SB 10.3.41 - Since I found no one else as highly elevated as you in simplicity and other qualities of good character, I appeared in this world as Pṛśnigarbha, or one who is celebrated as having taken birth from Pṛśni.

SB 10.3.42 - In the next millennium, I again appeared from the two of you, who appeared as My mother, Aditi, and My father, Kaśyapa. I was known as Upendra, and because of being a dwarf, I was also known as Vāmana.

SB 10.3.43 - O supremely chaste mother, I, the same personality, have now appeared of you both as your son for the third time. Take My words as the truth.

SB 10.3.44 - I have shown you this form of Viṣṇu just to remind you of My previous births. Otherwise, if I appeared like an ordinary human child, you would not believe that the Supreme Personality of Godhead, Viṣṇu, has indeed appeared.

SB 10.3.45 - Both of you, husband and wife, constantly think of Me as your

son, but always know that I am the Supreme Personality of Godhead. By thus thinking of Me constantly with love and affection, you will achieve the highest perfection: returning home, back to Godhead.

SB 10.3.46 - Śukadeva Gosvāmī said: After thus instructing His father and mother, the Supreme Personality of Godhead, Kṛṣṇa, remained silent. In their presence, by His internal energy, He then transformed Himself into a small human child. [In other words, He transformed Himself into His original form: *kṛṣṇas tu bhagavān svayam*.]

SB 10.3.47 - Thereafter, exactly when Vasudeva, being inspired by the Supreme Personality of Godhead, was about to take the newborn child from the delivery room, Yogamāyā, the Lord's spiritual energy, took birth as the daughter of the wife of Mahārāja Nanda.

SB 10.3.48-49 - By the influence of Yogamāyā, all the doorkeepers fell fast asleep, their senses unable to work, and the other inhabitants of the house also fell deeply asleep. When the sun rises, the darkness automatically disappears; similarly, when Vasudeva appeared, the closed doors, which were strongly pinned with iron and locked with iron chains, opened automatically. Since the clouds in the sky were mildly thundering and showering, Ananta-nāga, an expansion of the Supreme Personality of Godhead, followed Vasudeva, beginning from the door, with hoods expanded to protect Vasudeva and the transcendental child.

SB 10.3.50 - Because of constant rain sent by the demigod Indra, the River Yamunā was filled with deep water, foaming about with fiercely whirling waves. But as the great Indian Ocean had formerly given way to Lord Rāmacandra by allowing Him to construct a bridge, the River Yamunā gave way to Vasudeva and allowed him to cross.

SB 10.3.51 - When Vasudeva reached the house of Nanda Mahārāja, he saw that all the cowherd men were fast asleep. Thus he placed his own son on the bed of Yaśodā, picked up her daughter, an expansion of Yogamāyā, and then returned to his residence, the prison house of Kāṁsa.

SB 10.3.52 - Vasudeva placed the female child on the bed of Devakī, bound his legs with the iron shackles, and thus remained there as before.

SB 10.3.53 - Exhausted by the labor of childbirth, Yaśodā was overwhelmed with sleep and unable to understand what kind of child had been born to her.

6 (Popup - Popup)

SB 10.3.1-5 - Thereafter, at the auspicious time for the appearance of the Lord, the entire universe was surcharged with all the qualities of goodness, beauty and peace. The constellation Rohiṇī appeared, as did stars like Aśvinī. The sun, the moon and the other stars and planets were very peaceful. All directions appeared extremely pleasing, and the beautiful stars twinkled in the cloudless sky. Decorated with towns, villages, mines and pasturing grounds, the earth seemed all-auspicious. The rivers flowed with clear water, and the lakes and vast reservoirs, full of lilies and lotuses, were extraordinarily beautiful. In the trees and green plants, full of flowers and leaves, pleasing to the eyes, birds like cuckoos and swarms of bees began chanting with sweet voices for the sake of the demigods. A pure breeze began to blow, pleasing the sense of touch and bearing the aroma of flowers, and when the brāhmaṇas engaging in ritualistic ceremonies ignited their fires according to Vedic principles, the fires burned steadily, undisturbed by the breeze. Thus when the birthless Lord Viṣṇu, the Supreme Personality of Godhead, was about to appear, the saints and brāhmaṇas, who had always been disturbed by demons like Kāṁsa and his men,

felt peace within the core of their hearts, and kettledrums simultaneously vibrated from the upper planetary system.

SB 10.3.6 - The Kinnaras and Gandharvas began to sing auspicious songs, the Siddhas and Cāraṇas offered auspicious prayers, and the Vidyādhārīs, along with the Apsarās, began to dance in jubilation.

SB 10.3.7-8 - The demigods and great saintly persons showered flowers in a joyous mood, and clouds gathered in the sky and very mildly thundered, making sounds like those of the ocean's waves. Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart, appeared from the heart of Devakī in the dense darkness of night, like the full moon rising on the eastern horizon, because Devakī was of the same category as Śrī Kṛṣṇa.

SB 10.3.9-10 - Vasudeva then saw the newborn child, who had very wonderful lotuslike eyes and who bore in His four hands the four weapons śaṅkha, cakra, gadā and padma. On His chest was the mark of Śrīvatsa and on His neck the brilliant Kaustubha gem. Dressed in yellow, His body blackish like a dense cloud, His scattered hair fully grown, and His helmet and earrings sparkling uncommonly with the valuable gem Vaidūrya, the child, decorated with a brilliant belt, armlets, bangles and other ornaments, appeared very wonderful.

SB 10.3.11 - When Vasudeva saw his extraordinary son, his eyes were struck with wonder. In transcendental jubilation, he mentally collected ten thousand cows and distributed them among the brāhmaṇas as a transcendental festival.

SB 10.3.12 - O Mahārāja Parīkṣit, descendant of King Bharata, Vasudeva could understand that this child was the Supreme Personality of Godhead,

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SB 10.3.52 - Vasudeva placed the female child on the bed of Devakī, bound his legs with the iron shackles, and thus remained there as before.

SB 10.3.53 - Exhausted by the labor of childbirth, Yaśodā was overwhelmed with sleep and unable to understand what kind of child had been born to her.

7 (Popup - Popup)

SB 10.4.1 - Śukadeva Gosvāmī continued: My dear King Parīkṣit, the doors inside and outside the house closed as before. Thereafter, the inhabitants of the house, especially the watchmen, heard the crying of the newborn child and thus awakened from their beds.

SB 10.4.2 - Thereafter, all the watchmen very quickly approached King Kāṁsa, the ruler of the Bhoja dynasty, and submitted the news of the birth of Devakī's child. Kāṁsa, who had awaited this news very anxiously, immediately took action.

SB 10.4.3 - Kāṁsa immediately got up from bed, thinking, "Here is Kāla, the supreme time factor, which has taken birth to kill me!" Thus overwhelmed, Kāṁsa, his hair scattered on his head, at once approached the place where the child had been born.

SB 10.4.4 - Devakī helplessly, piteously appealed to Kāṁsa: My dear brother, all good fortune unto you. Don't kill this girl. She will be your daughter-in-law. Indeed, it is unworthy of you to kill a woman.

SB 10.4.5 - My dear brother, by the influence of destiny you have already

killed many babies, each of them as bright and beautiful as fire. But kindly spare this daughter. Give her to me as your gift.

SB 10.4.6 - My lord, my brother, I am very poor, being bereft of all my children, but still I am your younger sister, and therefore it would be worthy of you to give me this last child as a gift.

SB 10.4.7 - Śukadeva Gosvāmī continued: piteously embracing her daughter and crying, Devakī begged Kāṁsa for the child, but he was so cruel that he chastised her and forcibly snatched the child from her hands.

SB 10.4.8 - Having uprooted all relationships with his sister because of intense selfishness, Kāṁsa, who was sitting on his knees, grasped the newborn child by the legs and tried to dash her against the surface of a stone.

SB 10.4.9 - The child, Yogamāyā-devī, the younger sister of Lord Viṣṇu, slipped upward from Kāṁsa's hands and appeared in the sky as Devī, the goddess Durgā, with eight arms, completely equipped with weapons.

SB 10.4.10-11 - The goddess Durgā was decorated with flower garlands, smeared with sandalwood pulp and dressed with excellent garments and ornaments made of valuable jewels. Holding in her hands a bow, a trident, arrows, a shield, a sword, a conchshell, a disc and a club, and being praised by celestial beings like Apsarās, Kinnaras, Uragas, Siddhas, Cāraṇas and Gandharvas, who worshiped her with all kinds of presentations, she spoke as follows.

SB 10.4.12 - O Kāṁsa, you fool, what will be the use of killing me? The Supreme Personality of Godhead, who has been your enemy from the very

beginning and who will certainly kill you, has already taken His birth somewhere else. Therefore, do not unnecessarily kill other children.

SB 10.4.13 - After speaking to Kaṁsa in this way, the goddess Durgā, Yogamāyā, appeared in different places, such as Vārāṇasī, and became celebrated by different names, such as Annapūrṇā, Durgā, Kālī and Bhadrā.

SB 10.4.14 - After hearing the words of the goddess Durgā, Kaṁsa was struck with wonder. Thus he approached his sister Devakī and brother-in-law Vasudeva, released them immediately from their shackles, and very humbly spoke as follows.

SB 10.4.15 - Alas, my sister! Alas, my brother-in-law! I am indeed so sinful that exactly like a man-eater [Rākṣasa] who eats his own child, I have killed so many sons born of you.

SB 10.4.16 - Being merciless and cruel, I have forsaken all my relatives and friends. Therefore, like a person who has killed a brāhmaṇa, I do not know to which planet I shall go, either after death or while breathing.

SB 10.4.17 - Alas, not only human beings but sometimes even providence lies. And I am so sinful that I believed the omen of providence and killed so many of my sister's children.

SB 10.4.18 - O great souls, your children have suffered their own misfortune. Therefore, please do not lament for them. All living entities are under the control of the Supreme, and they cannot always live together.

SB 10.4.19 - In this world, we can see that pots, dolls and other products of

the earth appear, break and then disappear, mixing with the earth. Similarly, the bodies of all conditioned living entities are annihilated, but the living entities, like the earth itself, are unchanging and never annihilated [na hanyate hanyamāne śarīre].

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SB 10.4.23 - Kāṁsa begged, "My dear sister and brother-in-law, please be merciful to such a poor-hearted person as me, since both of you are saintly persons. Please excuse my atrocities." Having said this, Kāṁsa fell at the feet of Vasudeva and Devakī, his eyes full of tears of regret.

SB 10.4.24 - Fully believing in the words of the goddess Durgā, Kāṁsa

exhibited his familial affection for Devakī and Vasudeva by immediately releasing them from their iron shackles.

SB 10.4.25 - When Devakī saw her brother actually repentant while explaining ordained events, she was relieved of all anger. Similarly, Vasudeva was also free from anger. Smiling, he spoke to Kāṁsa as follows.

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SB 10.4.27 - Persons with the vision of differentiation are imbued with the material qualities lamentation, jubilation, fear, envy, greed, illusion and madness. They are influenced by the immediate cause, which they are busy counteracting, because they have no knowledge of the remote, supreme cause, the Personality of Godhead.

SB 10.4.28 - Śukadeva Gosvāmī continued: Thus having been addressed in purity by Devakī and Vasudeva, who were very much appeased, Kāṁsa felt pleased, and with their permission he entered his home.

SB 10.4.29 - After that night passed, Kāṁsa summoned his ministers and informed them of all that had been spoken by Yogamāyā [who had revealed that He who was to slay Kāṁsa had already been born somewhere else].

SB 10.4.30 - After hearing their master's statement, the envious asuras, who were enemies of the demigods and were not very expert in their dealings,

advised Kamsa as follows.

SB 10.4.31 - If this is so, O King of the Bhoja dynasty, beginning today we shall kill all the children born in all the villages, towns and pasturing grounds within the past ten days or slightly more.

SB 10.4.32 - The demigods always fear the sound of your bowstring. They are constantly in anxiety, afraid of fighting. Therefore, what can they do by their endeavors to harm you?

SB 10.4.33 - While being pierced by your arrows, which you discharged on all sides, some of them, who were injured by the multitude of arrows but who desired to live, fled the battlefield, intent on escaping.

SB 10.4.34 - Defeated and bereft of all weapons, some of the demigods gave up fighting and praised you with folded hands, and some of them, appearing before you with loosened garments and hair, said, "O lord, we are very much afraid of you."

SB 10.4.35 - When the demigods are bereft of their chariots, when they forget how to use weapons, when they are fearful or attached to something other than fighting, or when their bows are broken and they have thus lost the ability to fight, Your Majesty does not kill them.

SB 10.4.36 - The demigods boast uselessly while away from the battlefield. Only where there is no fighting can they show their prowess. Therefore, from such demigods we have nothing to fear. As for Lord Viṣṇu, He is in seclusion in the core of the hearts of the yogīs. As for Lord Śiva, he has gone to the forest. And as for Lord Brahmā, he is always engaged in austerities and meditation.

The other demigods, headed by Indra, are devoid of prowess. Therefore you have nothing to fear.

SB 10.4.37 - Nonetheless, because of their enmity, our opinion is that the demigods should not be neglected. Therefore, to uproot them completely, engage us in fighting with them, for we are ready to follow you.

SB 10.4.38 - As a disease, if initially neglected, becomes acute and impossible to cure, or as the senses, if not controlled at first, are impossible to control later, an enemy, if neglected in the beginning, later becomes insurmountable.

SB 10.4.39 - The foundation of all the demigods is Lord Viṣṇu, who lives and is worshiped wherever there are religious principles, traditional culture, the Vedas, cows, brāhmaṇas, austerities, and sacrifices with proper remuneration.

SB 10.4.40 - O King, we, who are your adherents in all respects, shall therefore kill the Vedic brāhmaṇas, the persons engaged in offering sacrifices and austerities, and the cows that supply milk, from which clarified butter is obtained for the ingredients of sacrifice.

SB 10.4.41 - The brāhmaṇas, the cows, Vedic knowledge, austerity, truthfulness, control of the mind and senses, faith, mercy, tolerance and sacrifice are the different parts of the body of Lord Viṣṇu, and they are the paraphernalia for a godly civilization.

SB 10.4.42 - Lord Viṣṇu, the Supersoul within the core of everyone's heart, is the ultimate enemy of the asuras and is therefore known as asura-dviṭ. He is the leader of all the demigods because all the demigods, including Lord Śiva and Lord Brahmā, exist under His protection. The great saintly persons, sages and

Vaiṣṇavas also depend upon Him. To persecute the Vaiṣṇavas, therefore, is the only way to kill Viṣṇu.

SB 10.4.43 - Śukadeva Gosvāmī continued: Thus, having considered the instructions of his bad ministers, Kāṁsa, who was bound by the laws of Yamarāja and devoid of good intelligence because he was a demon, decided to persecute the saintly persons, the brāhmaṇas, as the only way to achieve his own good fortune.

SB 10.4.44 - These demons, the followers of Kāṁsa, were expert at persecuting others, especially the Vaiṣṇavas, and could assume any form they desired. After giving these demons permission to go everywhere and persecute the saintly persons, Kāṁsa entered his palace.

SB 10.4.45 - Surcharged with passion and ignorance and not knowing what was good or bad for them, the asuras, for whom impending death was waiting, began the persecution of the saintly persons.

SB 10.4.46 - My dear King, when a man persecutes great souls, all his benedictions of longevity, beauty, fame, religion, blessings and promotion to higher planets will be destroyed.

8 (Popup - Popup)

SB 10.4.1 - Śukadeva Gosvāmī continued: My dear King Parīkṣit, the doors inside and outside the house closed as before. Thereafter, the inhabitants of the house, especially the watchmen, heard the crying of the newborn child and thus awakened from their beds.

SB 10.4.2 - Thereafter, all the watchmen very quickly approached King Kāṁsa, the ruler of the Bhoja dynasty, and submitted the news of the birth of Devakī's child. Kāṁsa, who had awaited this news very anxiously, immediately took action.

SB 10.4.3 - Kāṁsa immediately got up from bed, thinking, "Here is Kāla, the supreme time factor, which has taken birth to kill me!" Thus overwhelmed, Kāṁsa, his hair scattered on his head, at once approached the place where the child had been born.

SB 10.4.4 - Devakī helplessly, piteously appealed to Kāṁsa: My dear brother, all good fortune unto you. Don't kill this girl. She will be your daughter-in-law. Indeed, it is unworthy of you to kill a woman.

SB 10.4.5 - My dear brother, by the influence of destiny you have already killed many babies, each of them as bright and beautiful as fire. But kindly spare this daughter. Give her to me as your gift.

SB 10.4.6 - My lord, my brother, I am very poor, being bereft of all my children, but still I am your younger sister, and therefore it would be worthy of you to give me this last child as a gift.

SB 10.4.7 - Śukadeva Gosvāmī continued: piteously embracing her daughter and crying, Devakī begged Kāṁsa for the child, but he was so cruel that he chastised her and forcibly snatched the child from her hands.

SB 10.4.8 - Having uprooted all relationships with his sister because of intense selfishness, Kāṁsa, who was sitting on his knees, grasped the newborn child by the legs and tried to dash her against the surface of a stone.

SB 10.4.9 - The child, Yogamāyā-devī, the younger sister of Lord Viṣṇu, slipped upward from Kāṁsa's hands and appeared in the sky as Devī, the goddess Durgā, with eight arms, completely equipped with weapons.

SB 10.4.10-11 - The goddess Durgā was decorated with flower garlands, smeared with sandalwood pulp and dressed with excellent garments and ornaments made of valuable jewels. Holding in her hands a bow, a trident, arrows, a shield, a sword, a conchshell, a disc and a club, and being praised by celestial beings like Apsarās, Kinnaras, Uragas, Siddhas, Cāraṇas and Gandharvas, who worshiped her with all kinds of presentations, she spoke as follows.

SB 10.4.12 - O Kāṁsa, you fool, what will be the use of killing me? The Supreme Personality of Godhead, who has been your enemy from the very beginning and who will certainly kill you, has already taken His birth somewhere else. Therefore, do not unnecessarily kill other children.

SB 10.4.13 - After speaking to Kāṁsa in this way, the goddess Durgā, Yogamāyā, appeared in different places, such as Vārāṇasī, and became celebrated by different names, such as Annapūrṇā, Durgā, Kālī and Bhadrā.

SB 10.4.14 - After hearing the words of the goddess Durgā, Kāṁsa was struck with wonder. Thus he approached his sister Devakī and brother-in-law Vasudeva, released them immediately from their shackles, and very humbly spoke as follows.

SB 10.4.15 - Alas, my sister! Alas, my brother-in-law! I am indeed so sinful that exactly like a man-eater [Rākṣasa] who eats his own child, I have killed so

many sons born of you.

SB 10.4.16 - Being merciless and cruel, I have forsaken all my relatives and friends. Therefore, like a person who has killed a brāhmaṇa, I do not know to which planet I shall go, either after death or while breathing.

SB 10.4.17 - Alas, not only human beings but sometimes even providence lies. And I am so sinful that I believed the omen of providence and killed so many of my sister's children.

SB 10.4.18 - O great souls, your children have suffered their own misfortune. Therefore, please do not lament for them. All living entities are under the control of the Supreme, and they cannot always live together.

SB 10.4.19 - In this world, we can see that pots, dolls and other products of the earth appear, break and then disappear, mixing with the earth. Similarly, the bodies of all conditioned living entities are annihilated, but the living entities, like the earth itself, are unchanging and never annihilated [na hanyate hanyamāne śarīre].

SB 10.4.20 - One who does not understand the constitutional position of the body and the soul [ātmā] becomes too attached to the bodily concept of life. Consequently, because of attachment to the body and its by-products, he feels affected by union with and separation from his family, society and nation. As long as this continues, one continues his material life. [Otherwise, one is liberated.]

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9 (Popup - Popup)

SB 10.5.1-2 - Śukadeva Gosvāmī said: Nanda Mahārāja was naturally very magnanimous, and when Lord Śrī Kṛṣṇa appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brāhmaṇas who knew how to recite Vedic mantras. After having these qualified brāhmaṇas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for worship of the demigods and forefathers.

SB 10.5.3 - Nanda Mahārāja gave two million cows, completely decorated with cloth and jewels, in charity to the brāhmaṇas. He also gave them seven hills of grain, covered with jewels and with cloth decorated with golden embroidery.

SB 10.5.4 - O King, by the passing of time, land and other material possessions are purified; by bathing, the body is purified; and by being cleansed, unclean things are purified. By purificatory ceremonies, birth is purified; by austerity, the senses are purified; and by worship and charity offered to the brāhmaṇas, material possessions are purified. By satisfaction, the mind is

purified; and by self-realization, or Kṛṣṇa consciousness, the soul is purified.

SB 10.5.5 - The brāhmaṇas recited auspicious Vedic hymns, which purified the environment by their vibration. The experts in reciting old histories like the Purāṇas, the experts in reciting the histories of royal families, and general reciters all chanted, while singers sang and many kinds of musical instruments, like bherīs and dundubhis, played in accompaniment.

SB 10.5.6 - Vrajabura, the residence of Nanda Mahārāja, was fully decorated with varieties of festoons and flags, and in different places, gates were made with varieties of flower garlands, pieces of cloth, and mango leaves. The courtyards, the gates near the roads, and everything within the rooms of the houses were perfectly swept and washed with water.

SB 10.5.7 - The cows, the bulls and the calves were thoroughly smeared with a mixture of turmeric and oil, mixed with varieties of minerals. Their heads were bedecked with peacock feathers, and they were garlanded and covered with cloth and golden ornaments.

SB 10.5.8 - O King Parīkṣit, the cowherd men dressed very opulently with valuable ornaments and garments such as coats and turbans. Decorated in this way and carrying various presentations in their hands, they approached the house of Nanda Mahārāja.

SB 10.5.9 - The gopī wives of the cowherd men were very pleased to hear that mother Yaśodā had given birth to a son, and they began to decorate themselves very nicely with proper dresses, ornaments, black ointment for the eyes, and so on.

SB 10.5.10 - Their lotuslike faces extraordinarily beautiful, being decorated with saffron and newly grown kuṅkuma, the wives of the cowherd men hurried to the house of mother Yaśodā with presentations in their hands. Because of natural beauty, the wives had full hips and full breasts, which moved as they hurried along.

SB 10.5.11 - In the ears of the gopīs were brilliantly polished jeweled earrings, and from their necks hung metal lockets. Their hands were decorated with bangles, their dresses were of varied colors, and from their hair, flowers fell onto the street like showers. Thus while going to the house of Mahārāja Nanda, the gopīs, their earrings, breasts and garlands moving, were brilliantly beautiful.

SB 10.5.12 - Offering blessings to the newborn child, Kṛṣṇa, the wives and daughters of the cowherd men said, "May You become the King of Vraja and long maintain all its inhabitants." They sprinkled a mixture of turmeric powder, oil and water upon the birthless Supreme Lord and offered their prayers.

SB 10.5.13 - Now that the all-pervading, unlimited Lord Kṛṣṇa, the master of the cosmic manifestation, had arrived within the estate of Mahārāja Nanda, various types of musical instruments resounded to celebrate the great festival.

SB 10.5.14 - In gladness, the cowherd men enjoyed the great festival by splashing one another's bodies with a mixture of curd, condensed milk, butter and water. They threw butter on one another and smeared it on one another's bodies.

SB 10.5.15-16 - The great-minded Mahārāja Nanda gave clothing, ornaments and cows in charity to the cowherd men in order to please Lord Viṣṇu, and thus

he improved the condition of his own son in all respects. He distributed charity to the sūtas, the māgadhas, the vandīs, and men of all other professions, according to their educational qualifications, and satisfied everyone's desires.

SB 10.5.17 - The most fortunate Rohiṇī, the mother of Baladeva, was honored by Nanda Mahārāja and Yaśodā, and thus she also dressed gorgeously and decorated herself with a necklace, a garland and other ornaments. She was busy wandering here and there to receive the women who were guests at the festival.

SB 10.5.18 - O Mahārāja Parīkṣit, the home of Nanda Mahārāja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Kṛṣṇa's appearance there, it became the place for the pastimes of the goddess of fortune.

SB 10.5.19 - Śukadeva Gosvāmī continued: Thereafter, my dear King Parīkṣit, O best protector of the Kuru dynasty, Nanda Mahārāja appointed the local cowherd men to protect Gokula and then went to Mathurā to pay the yearly taxes to King Kāṁsa.

SB 10.5.20 - When Vasudeva heard that Nanda Mahārāja, his very dear friend and brother, had come to Mathurā and already paid the taxes to Kāṁsa, he went to Nanda Mahārāja's residence.

SB 10.5.21 - When Nanda Mahārāja heard that Vasudeva had come, he was overwhelmed with love and affection, being as pleased as if his body had regained its life. Seeing Vasudeva suddenly present, he got up and embraced him with both arms.

SB 10.5.22 - O Mahārāja Parīkṣit, having thus been received and welcomed by Nanda Mahārāja with honor, Vasudeva sat down very peacefully and inquired about his own two sons because of intense love for them.

SB 10.5.23 - My dear brother Nanda Mahārāja, at an advanced age you had no son at all and were hopeless of having one. Therefore, that you now have a son is a sign of great fortune.

SB 10.5.24 - It is also by good fortune that I am seeing you. Having obtained this opportunity, I feel as if I have taken birth again. Even though one is present in this world, to meet with intimate friends and dear relatives in this material world is extremely difficult.

SB 10.5.25 - Many planks and sticks, unable to stay together, are carried away by the force of a river's waves. Similarly, although we are intimately related with friends and family members, we are unable to stay together because of our varied past deeds and the waves of time.

SB 10.5.26 - My dear friend Nanda Mahārāja, in the place where you are living with your friends, is the forest favorable for the animals, the cows? I hope there is no disease or inconvenience. The place must be full of water, grass and other plants.

SB 10.5.27 - My son Baladeva, being raised by you and your wife, Yaśodādevī, considers you His father and mother. Is he living very peacefully in your home with His real mother, Rohiṇī?

SB 10.5.28 - When one's friends and relatives are properly situated, one's

religion, economic development and sense gratification, as described in the Vedic literatures, are beneficial. Otherwise, if one's friends and relatives are in distress, these three cannot offer any happiness.

SB 10.5.29 - Nanda Mahārāja said: Alas, King Kāṁsa killed so many of your children, born of Devakī. And your one daughter, the youngest child of all, entered the heavenly planets.

SB 10.5.30 - Every man is certainly controlled by destiny, which determines the results of one's fruitive activities. In other words, one has a son or daughter because of unseen destiny, and when the son or daughter is no longer present, this also is due to unseen destiny. Destiny is the ultimate controller of everyone. One who knows this is never bewildered.

SB 10.5.31 - Vasudeva said to Nanda Mahārāja: Now, my dear brother, since you have paid the annual taxes to Kāṁsa and have also seen me, do not stay in this place for many days. It is better to return to Gokula, since I know that there may be some disturbances there.

SB 10.5.32 - Śukadeva Gosvāmī said: After Vasudeva advised Nanda Mahārāja in this way, Nanda Mahārāja and his associates, the cowherd men, took permission from Vasudeva, yoked their bulls to the bullock carts, and started riding for Gokula.

10 (Popup - Popup)

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SB 10.5.8 - O King Parīkṣit, the cowherd men dressed very opulently with valuable ornaments and garments such as coats and turbans. Decorated in this way and carrying various presentations in their hands, they approached the house of Nanda Mahārāja.

SB 10.5.9 - The gopī wives of the cowherd men were very pleased to hear that mother Yaśodā had given birth to a son, and they began to decorate themselves very nicely with proper dresses, ornaments, black ointment for the eyes, and so on.

SB 10.5.10 - Their lotuslike faces extraordinarily beautiful, being decorated with saffron and newly grown kuṅkuma, the wives of the cowherd men hurried to the house of mother Yaśodā with presentations in their hands. Because of natural beauty, the wives had full hips and full breasts, which moved as they hurried along.

SB 10.5.11 - In the ears of the gopīs were brilliantly polished jeweled earrings, and from their necks hung metal lockets. Their hands were decorated with bangles, their dresses were of varied colors, and from their hair, flowers fell onto the street like showers. Thus while going to the house of Mahārāja Nanda, the gopīs, their earrings, breasts and garlands moving, were brilliantly beautiful.

SB 10.5.12 - Offering blessings to the newborn child, Kṛṣṇa, the wives and daughters of the cowherd men said, "May You become the King of Vraja and long maintain all its inhabitants." They sprinkled a mixture of turmeric powder, oil and water upon the birthless Supreme Lord and offered their prayers.

SB 10.5.13 - Now that the all-pervading, unlimited Lord Kṛṣṇa, the master of the cosmic manifestation, had arrived within the estate of Mahārāja Nanda, various types of musical instruments resounded to celebrate the great festival.

SB 10.5.14 - In gladness, the cowherd men enjoyed the great festival by splashing one another's bodies with a mixture of curd, condensed milk, butter and water. They threw butter on one another and smeared it on one another's bodies.

SB 10.5.15-16 - The great-minded Mahārāja Nanda gave clothing, ornaments and cows in charity to the cowherd men in order to please Lord Viṣṇu, and thus he improved the condition of his own son in all respects. He distributed charity to the sūtas, the māgadhas, the vandīs, and men of all other professions, according to their educational qualifications, and satisfied everyone's desires.

SB 10.5.17 - The most fortunate Rohiṇī, the mother of Baladeva, was honored by Nanda Mahārāja and Yaśodā, and thus she also dressed gorgeously and decorated herself with a necklace, a garland and other ornaments. She was busy wandering here and there to receive the women who were guests at the festival.

SB 10.5.18 - O Mahārāja Parīkṣit, the home of Nanda Mahārāja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all

wealth. Yet beginning from Lord Kṛṣṇa's appearance there, it became the place for the pastimes of the goddess of fortune.

SB 10.5.19 - Śukadeva Gosvāmī continued: Thereafter, my dear King Parīkṣit, O best protector of the Kuru dynasty, Nanda Mahārāja appointed the local cowherd men to protect Gokula and then went to Mathurā to pay the yearly taxes to King Kāṁsa.

SB 10.5.20 - When Vasudeva heard that Nanda Mahārāja, his very dear friend and brother, had come to Mathurā and already paid the taxes to Kāṁsa, he went to Nanda Mahārāja's residence.

SB 10.5.21 - When Nanda Mahārāja heard that Vasudeva had come, he was overwhelmed with love and affection, being as pleased as if his body had regained its life. Seeing Vasudeva suddenly present, he got up and embraced him with both arms.

SB 10.5.22 - O Mahārāja Parīkṣit, having thus been received and welcomed by Nanda Mahārāja with honor, Vasudeva sat down very peacefully and inquired about his own two sons because of intense love for them.

SB 10.5.23 - My dear brother Nanda Mahārāja, at an advanced age you had no son at all and were hopeless of having one. Therefore, that you now have a son is a sign of great fortune.

SB 10.5.24 - It is also by good fortune that I am seeing you. Having obtained this opportunity, I feel as if I have taken birth again. Even though one is present in this world, to meet with intimate friends and dear relatives in this material world is extremely difficult.

SB 10.5.25 - Many planks and sticks, unable to stay together, are carried away by the force of a river's waves. Similarly, although we are intimately related with friends and family members, we are unable to stay together because of our varied past deeds and the waves of time.

SB 10.5.26 - My dear friend Nanda Mahārāja, in the place where you are living with your friends, is the forest favorable for the animals, the cows? I hope there is no disease or inconvenience. The place must be full of water, grass and other plants.

SB 10.5.27 - My son Baladeva, being raised by you and your wife, Yaśodādevī, considers you His father and mother. Is he living very peacefully in your home with His real mother, Rohiṇī?

SB 10.5.28 - When one's friends and relatives are properly situated, one's religion, economic development and sense gratification, as described in the Vedic literatures, are beneficial. Otherwise, if one's friends and relatives are in distress, these three cannot offer any happiness.

SB 10.5.29 - Nanda Mahārāja said: Alas, King Kāṁsa killed so many of your children, born of Devakī. And your one daughter, the youngest child of all, entered the heavenly planets.

SB 10.5.30 - Every man is certainly controlled by destiny, which determines the results of one's fruitive activities. In other words, one has a son or daughter because of unseen destiny, and when the son or daughter is no longer present, this also is due to unseen destiny. Destiny is the ultimate controller of everyone. One who knows this is never bewildered.

SB 10.5.31 - Vasudeva said to Nanda Mahārāja: Now, my dear brother, since you have paid the annual taxes to Kāṁsa and have also seen me, do not stay in this place for many days. It is better to return to Gokula, since I know that there may be some disturbances there.

SB 10.5.32 - Śukadeva Gosvāmī said: After Vasudeva advised Nanda Mahārāja in this way, Nanda Mahārāja and his associates, the cowherd men, took permission from Vasudeva, yoked their bulls to the bullock carts, and started riding for Gokula.

11 (Popup - Popup)

SB 10.6.1 - Śukadeva Gosvāmī continued: My dear King, while Nanda Mahārāja was on the way home, he considered that what Vasudeva had said could not be false or useless. There must have been some danger of disturbances in Gokula. As Nanda Mahārāja thought about the danger for his beautiful son, Kṛṣṇa, he was afraid, and he took shelter at the lotus feet of the supreme controller.

SB 10.6.2 - While Nanda Mahārāja was returning to Gokula, the same fierce Pūtānā whom Kāṁsa had previously engaged to kill babies was wandering about in the towns, cities and villages, doing her nefarious duty.

SB 10.6.3 - My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [śravaṇaṁ kīrtanaṁ viṣṇoḥ], there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present.

SB 10.6.4 - Once upon a time, Pūtanā Rākṣasī, who could move according to her desire and was wandering in outer space, converted herself by mystic power into a very beautiful woman and thus entered Gokula, the abode of Nanda Mahārāja.

SB 10.6.5-6 - Her hips were full, her breasts were large and firm, seeming to overburden her slim waist, and she was dressed very nicely. Her hair, adorned with a garland of mallikā flowers, was scattered about her beautiful face. Her earrings were brilliant, and as she smiled very attractively, glancing upon everyone, her beauty drew the attention of all the inhabitants of Vraja, especially the men. When the gopīs saw her, they thought that the beautiful goddess of fortune, holding a lotus flower in her hand, had come to see her husband, Kṛṣṇa.

SB 10.6.7 - While searching for small children, Pūtanā, whose business was to kill them, entered the house of Nanda Mahārāja unobstructed, having been sent by the superior potency of the Lord. Without asking anyone's permission, she entered Nanda Mahārāja's room, where she saw the child sleeping in bed, His unlimited power covered like a powerful fire covered by ashes. She could understand that this child was not ordinary, but was meant to kill all demons.

SB 10.6.8 - Lord Śrī Kṛṣṇa, the all-pervading Supersoul, lying on the bed, understood that Pūtanā, a witch who was expert in killing small children, had come to kill Him. Therefore, as if afraid of her, Kṛṣṇa closed His eyes. Thus Pūtanā took upon her lap Him who was to be her own annihilation, just as an unintelligent person places a sleeping snake on his lap, thinking the snake to be a rope.

SB 10.6.9 - Pūtanā Rākṣasī's heart was fierce and cruel, but she looked like a very affectionate mother. Thus she resembled a sharp sword in a soft sheath. Although seeing her within the room, Yaśodā and Rohiṇī, overwhelmed by her beauty, did not stop her, but remained silent because she treated the child like a mother.

SB 10.6.10 - On that very spot, the fiercely dangerous Rākṣasī took Kṛṣṇa on her lap and pushed her breast into His mouth. The nipple of her breast was smeared with a dangerous, immediately effective poison, but the Supreme Personality of Godhead, Kṛṣṇa, becoming very angry at her, took hold of her breast, squeezed it very hard with both hands, and sucked out both the poison and her life.

SB 10.6.11 - Unbearably pressed in every vital point, the demon Pūtanā began to cry, "Please leave me, leave me! Suck my breast no longer!" Perspiring, her eyes wide open and her arms and legs flailing, she cried very loudly again and again.

SB 10.6.12 - As Pūtanā screamed loudly and forcefully, the earth with its mountains, and outer space with its planets, trembled. The lower planets and all directions vibrated, and people fell down, fearing that thunderbolts were falling upon them.

SB 10.6.13 - In this way the demon Pūtanā, very much aggrieved because her breast was being attacked by Kṛṣṇa, lost her life. O King Parikṣit, opening her mouth wide and spreading her arms, legs and hair, she fell down in the pasturing ground in her original form as a Rākṣasī, as Vṛtrāsura had fallen when killed by the thunderbolt of Indra.

SB 10.6.14 - O King Parīkṣit, when the gigantic body of Pūtanā fell to the ground, it smashed all the trees within a limit of twelve miles. Appearing in a gigantic body, she was certainly extraordinary.

SB 10.6.15-17 - The Rākṣasī's mouth was full of teeth, each resembling the front of a plow, her nostrils were deep like mountain caves, and her breasts resembled big slabs of stone fallen from a hill. Her scattered hair was the color of copper. The sockets of her eyes appeared like deep blind wells, her fearful thighs resembled the banks of a river, her arms, legs and feet seemed like big bridges, and her abdomen appeared like a dried-up lake. The hearts, ears and heads of the cowherd men and women were already shocked by the Rākṣasī's screaming, and when they saw the fierce wonder of her body, they were even more frightened.

SB 10.6.18 - Without fear, the child Kṛṣṇa was playing on the upper portion of Pūtanā Rākṣasī's breast, and when the gopīs saw the child's wonderful activities, they immediately came forward with great jubilation and picked Him up.

SB 10.6.19 - Thereafter, mother Yaśodā and Rohiṇī, along with the other elderly gopīs, waved about the switch of a cow to give full protection to the child Śrī Kṛṣṇa.

SB 10.6.20 - The child was thoroughly washed with cow urine and then smeared with the dust raised by the movements of the cows. Then different names of the Lord were applied with cow dung on twelve different parts of His body, beginning with the forehead, as done in applying tilaka. In this way, the child was given protection.

SB 10.6.21 - The gopīs first executed the process of ācamana, drinking a sip of water from the right hand. They purified their bodies and hands with the nyāsa-mantra and then applied the same mantra upon the body of the child.

SB 10.6.22-23 - [Śukadeva Gosvāmī informed Mahārāja Parīkṣit that the gopīs, following the proper system, protected Kṛṣṇa, their child, with this mantra.] May Aja protect Your legs, may Maṇimān protect Your knees, Yajña Your thighs, Acyuta the upper part of Your waist, and Hayagrīva Your abdomen. May Keśava protect Your heart, Īśa Your chest, the sun-god Your neck, Viṣṇu Your arms, Urukrama Your face, and Īśvara Your head. May Cakrī protect You from the front; may Śrī Hari, Gadādhārī, the carrier of the club, protect You from the back; and may the carrier of the bow, who is known as the enemy of Madhu, and Lord Ajana, the carrier of the sword, protect Your two sides. May Lord Urugāya, the carrier of the conchshell, protect You from all corners; may Upendra protect You from above; may Garuḍa protect You on the ground; and may Lord Haladhara, the Supreme Person, protect You on all sides.

SB 10.6.24 - May Hṛṣīkeśa protect Your senses, and Nārāyaṇa Your life air. May the master of Śvetadvīpa protect the core of Your heart, and may Lord Yogeśvara protect Your mind.

SB 10.6.25-26 - May Lord Pṛṣnigarbha protect Your intelligence, and the Supreme Personality of Godhead Your soul. While You are playing, may Govinda protect You, and while You are sleeping may Mādhava protect You. May Lord Vaikuṇṭha protect You while You are walking, and may Lord Nārāyaṇa, the husband of the goddess of fortune, protect You while You are sitting. Similarly, may Lord Yajñabhuk, the fearful enemy of all evil planets, always protect You while You enjoy life.

SB 10.6.27-29 - The evil witches known as Ḍākinīs, Yātudhānīs and Kuṣmāṇḍas are the greatest enemies of children, and the evil spirits like Bhūtas, Pretas, Piśācas, Yakṣas, Rākṣasas and Vināyakas, as well as witches like Koṭarā, Revatī, Jyeṣṭhā, Pūtanā and Mātṛkā, are always ready to give trouble to the body, the life air and the senses, causing loss of memory, madness and bad dreams. Like the most experienced evil stars, they all create great disturbances, especially for children, but one can vanquish them simply by uttering Lord Viṣṇu's name, for when Lord Viṣṇu's name resounds, all of them become afraid and go away.

SB 10.6.30 - Śrīla Śukadeva Gosvāmī continued: All the gopīs, headed by mother Yaśodā, were bound by maternal affection. After they thus chanted mantras to protect the child, mother Yaśodā gave the child the nipple of her breast to suck and then got Him to lie down on His bed.

SB 10.6.31 - Meanwhile, all the cowherd men, headed by Nanda Mahārāja, returned from Mathurā, and when they saw on the way the gigantic body of Pūtanā lying dead, they were struck with great wonder.

SB 10.6.32 - Nanda Mahārāja and the other gopas exclaimed: My dear friends, you must know that Ānakadundubhi, Vasudeva, has become a great saint or a master of mystic power. Otherwise how could he have foreseen this calamity and predicted it to us?

SB 10.6.33 - The inhabitants of Vraja cut the gigantic body of Pūtanā into pieces with the help of axes. Then they threw the pieces far away, covered them with wood and burned them to ashes.

SB 10.6.34 - Because of Kṛṣṇa's having sucked the breast of the Rākṣasī

Pūtanā, when Kṛṣṇa killed her she was immediately freed of all material contamination. Her sinful reactions automatically vanished, and therefore when her gigantic body was being burnt, the smoke emanating from her body was fragrant like aguru incense.

SB 10.6.35-36 - Pūtanā was always hankering for the blood of human children, and with that desire she came to kill Kṛṣṇa; but because she offered her breast to the Lord, she attained the greatest achievement. What then is to be said of those who had natural devotion and affection for Kṛṣṇa as mothers and who offered Him their breasts to suck or offered something very dear, as a mother offers something to a child?

SB 10.6.37-38 - The Supreme Personality of Godhead, Kṛṣṇa, is always situated within the core of the heart of the pure devotee, and He is always offered prayers by such worshipable personalities as Lord Brahmā and Lord Śiva. Because Kṛṣṇa embraced Pūtanā's body with great pleasure and sucked her breast, although she was a great witch, she attained the position of a mother in the transcendental world and thus achieved the highest perfection. What then is to be said of the cows whose nipples Kṛṣṇa sucked with great pleasure and who offered their milk very jubilantly with affection exactly like that of a mother?

SB 10.6.39-40 - The Supreme Personality of Godhead, Kṛṣṇa, is the bestower of many benedictions, including liberation [kaivalya], or oneness with the Brahman effulgence. For that Personality of Godhead, the gopīs always felt maternal love, and Kṛṣṇa sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the gopīs were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies.

SB 10.6.41 - Upon smelling the fragrance of the smoke emanating from Pūtanā's burning body, many inhabitants of Vrajabhūmi in distant places were astonished. "Where is this fragrance coming from?" they asked. Thus they went to the spot where Pūtanā's body was being burnt.

SB 10.6.42 - When the inhabitants of Vraja who had come from distant places heard the whole story of how Pūtanā had come and then been killed by Kṛṣṇa, they were certainly astonished, and they offered their blessings to the child for His wonderful deed of killing Pūtanā. Nanda Mahārāja, of course, was very much obliged to Vasudeva, who had foreseen the incident, and simply thanked him, thinking how wonderful Vasudeva was.

SB 10.6.43 - O Mahārāja Parīkṣit, best of the Kurus, Nanda Mahārāja was very liberal and simple. He immediately took his son Kṛṣṇa on his lap as if Kṛṣṇa had returned from death, and by formally smelling his son's head, Nanda Mahārāja undoubtedly enjoyed transcendental bliss.

SB 10.6.44 - Any person who hears with faith and devotion about how Kṛṣṇa, the Supreme Personality of Godhead, killed Pūtanā, and who thus invests his hearing in such childhood pastimes of Kṛṣṇa, certainly attains attachment for Govinda, the supreme, original person.

12 (Popup - Popup)

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SB 10.6.39-40 - The Supreme Personality of Godhead, Kṛṣṇa, is the bestower of many benedictions, including liberation [kaivalya], or oneness with the Brahman effulgence. For that Personality of Godhead, the gopīs always felt maternal love, and Kṛṣṇa sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the gopīs were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies.

SB 10.6.41 - Upon smelling the fragrance of the smoke emanating from Pūtanā's burning body, many inhabitants of Vrajabhūmi in distant places were astonished. "Where is this fragrance coming from?" they asked. Thus they went to the spot where Pūtanā's body was being burnt.

SB 10.6.42 - When the inhabitants of Vraja who had come from distant places heard the whole story of how Pūtanā had come and then been killed by Kṛṣṇa, they were certainly astonished, and they offered their blessings to the child for His wonderful deed of killing Pūtanā. Nanda Mahārāja, of course, was very much obliged to Vasudeva, who had foreseen the incident, and simply thanked him, thinking how wonderful Vasudeva was.

SB 10.6.43 - O Mahārāja Parīkṣit, best of the Kurus, Nanda Mahārāja was very liberal and simple. He immediately took his son Kṛṣṇa on his lap as if Kṛṣṇa had returned from death, and by formally smelling his son's head, Nanda Mahārāja undoubtedly enjoyed transcendental bliss.

SB 10.6.44 - Any person who hears with faith and devotion about how Kṛṣṇa, the Supreme Personality of Godhead, killed Pūtanā, and who thus invests his hearing in such childhood pastimes of Kṛṣṇa, certainly attains attachment for Govinda, the supreme, original person.

13 (Popup - Popup)

SB 10.7.1-2 - King Parīkṣit said: My lord, Śukadeva Gosvāmī, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Kṛṣṇa's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Kṛṣṇa consciousness. If you think it fit, kindly speak about those activities of the Lord.

SB 10.7.3 - Please describe other pastimes of Kṛṣṇa, the Supreme Personality, who appeared on this planet earth, imitating a human child and performing wonderful activities like killing Pūtanā.

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joined by chanting Vedic hymns and professional musicians also took part, this great ceremony was observed by mother Yaśodā

SB 10.7.5 - After completing the bathing ceremony for the child, mother Yaśodā received the brāhmaṇas by worshiping them with proper respect and giving them ample food grains and other eatables, clothing, desirable cows, and garlands. The brāhmaṇas properly chanted Vedic hymns to observe the auspicious ceremony, and when they finished and mother Yaśodā saw that the child felt sleepy, she lay down on the bed with the child until He was peacefully asleep.

SB 10.7.6 - The liberal mother Yaśodā, absorbed in celebrating the utthāna ceremony, was busy receiving guests, worshiping them with all respect and offering them clothing, cows, garlands and grains. Thus she could not hear the child crying for His mother. At that time, the child Kṛṣṇa, demanding to drink the milk of His mother's breast, angrily threw His legs upward.

SB 10.7.7 - Lord Śrī Kṛṣṇa was lying down underneath the handcart in one corner of the courtyard, and although His little legs were as soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered hither and thither.

SB 10.7.8 - When mother Yaśodā and the other ladies who had assembled for the utthāna festival, and all the men, headed by Nanda Mahārāja, saw the wonderful situation, they began to wonder how the handcart had collapsed by itself. They began to wander here and there, trying to find the cause, but were unable to do so.

SB 10.7.9 - The assembled cowherd men and ladies began to contemplate how this thing had happened. "Is it the work of some demon or evil planet?" they asked. At that time, the small children present asserted that the cart had been kicked apart by the baby Kṛṣṇa. As soon as the crying baby had kicked the cart's wheel, the cart had collapsed. There was no doubt about it.

SB 10.7.10 - The assembled gopīs and gopas, unaware that Kṛṣṇa is always unlimited, could not believe that baby Kṛṣṇa had such inconceivable power. They could not believe the statements of the children, and therefore they neglected these statements as being childish talk.

SB 10.7.11 - Thinking that some bad planet had attacked Kṛṣṇa, mother Yaśodā picked up the crying child and allowed Him to suck her breast. Then she called for experienced brāhmaṇas to chant Vedic hymns and perform an auspicious ritualistic ceremony.

SB 10.7.12 - After the strong, stout cowherd men assembled the pots and paraphernalia on the handcart and set it up as before, the brāhmaṇas performed a ritualistic ceremony with a fire sacrifice to appease the bad planet, and then, with rice grains, kuśa, water and curd, they worshiped the Supreme Lord.

SB 10.7.13-15 - When brāhmaṇas are free from envy, untruthfulness, unnecessary pride, grudges, disturbance by the opulence of others, and false prestige, their blessings never go in vain. Considering this, Nanda Mahārāja soberly took Kṛṣṇa on his lap and invited such truthful brāhmaṇas to perform a ritualistic ceremony according to the holy hymns of the Sāma Veda, Ṛg Veda and Yajur Veda. Then, while the hymns were being chanted, he bathed the child with water mixed with pure herbs, and after performing a fire ceremony,

he sumptuously fed all the brāhmaṇas with first-class grains and other food.

SB 10.7.16 - Nanda Mahārāja, for the sake of the affluence of his own son Kṛṣṇa, gave the brāhmaṇas cows fully decorated with garments, flower garlands and gold necklaces. These cows, fully qualified to give ample milk, were given to the brāhmaṇas in charity, and the brāhmaṇas accepted them and bestowed blessings upon the whole family, and especially upon Kṛṣṇa.

SB 10.7.17 - The brāhmaṇas, who were completely expert in chanting the Vedic hymns, were all yogīs fully equipped with mystic powers. Whatever blessings they spoke were certainly never fruitless.

SB 10.7.18 - One day, a year after Kṛṣṇa's appearance, mother Yaśodā was patting her son on her lap. But suddenly she felt the child to be heavier than a mountain peak, and she could no longer bear His weight.

SB 10.7.19 - Feeling the child to be as heavy as the entire universe and therefore being anxious, thinking that perhaps the child was being attacked by some other ghost or demon, the astonished mother Yaśodā put the child down on the ground and began to think of Nārāyaṇa. Foreseeing disturbances, she called for the brāhmaṇas to counteract this heaviness, and then she engaged in her other household affairs. She had no alternative than to remember the lotus feet of Nārāyaṇa, for she could not understand that Kṛṣṇa was the original source of everything.

SB 10.7.20 - While the child was sitting on the ground, a demon named Tṛṇāvarta, who was a servant of Kāṁsa's, came there as a whirlwind, at Kāṁsa's instigation, and very easily carried the child away into the air.

SB 10.7.21 - Covering the whole land of Gokula with particles of dust, that demon, acting as a strong whirlwind, covered everyone's vision and began vibrating everywhere with a greatly fearful sound.

SB 10.7.22 - For a moment, the whole pasturing ground was overcast with dense darkness from the dust storm, and mother Yaśodā was unable to find her son where she had placed Him.

SB 10.7.23 - Because of the bits of sand thrown about by Tṛṇāvarta, people could not see themselves or anyone else, and thus they were illusioned and disturbed.

SB 10.7.24 - Because of the dust storm stirred up by the strong whirlwind, mother Yaśodā could find no trace of her son, nor could she understand why. Thus she fell down on the ground like a cow who has lost her calf and began to lament very pitifully.

SB 10.7.25 - When the force of the dust storm and the winds subsided, Yaśodā's friends, the other gopīs, approached mother Yaśodā, hearing her pitiful crying. Not seeing Kṛṣṇa present, they too felt very much aggrieved and joined mother Yaśodā in crying, their eyes full of tears.

SB 10.7.26 - Having assumed the form of a forceful whirlwind, the demon Tṛṇāvarta took Kṛṣṇa very high in the sky, but when Kṛṣṇa became heavier than the demon, the demon had to stop his force and could go no further.

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child as wonderful, since he could neither bear the child nor cast aside the burden.

SB 10.7.28 - With Kṛṣṇa grasping him by the throat, Tṛṇāvarta choked, unable to make even a sound or even to move his hands and legs. His eyes popping out, the demon lost his life and fell, along with the little boy, down to the ground of Vraja.

SB 10.7.29 - While the gopīs who had gathered were crying for Kṛṣṇa, the demon fell from the sky onto a big slab of stone, his limbs dislocated, as if he had been pierced by the arrow of Lord Śiva like Tripurāsura.

SB 10.7.30 - The gopīs immediately picked Kṛṣṇa up from the chest of the demon and delivered Him, free from all inauspiciousness, to mother Yaśodā. Because the child, although taken into the sky by the demon, was unhurt and now free from all danger and misfortune, the gopīs and cowherd men, headed by Nanda Mahārāja, were extremely happy.

SB 10.7.31 - It is most astonishing that although this innocent child was taken away by the Rākṣasa to be eaten, He has returned without having been killed or even injured. Because this demon was envious, cruel and sinful, he has been killed for his own sinful activities. This is the law of nature. An innocent devotee is always protected by the Supreme Personality of Godhead, and a sinful person is always vanquished for his sinful life.

SB 10.7.32 - Nanda Mahārāja and the others said: We must previously have performed austerities for a very long time, worshiped the Supreme Personality of Godhead, performed pious activities for public life, constructing public roads and wells, and also given charity, as a result of which this boy, although faced

with death, has returned to give happiness to His relatives.

SB 10.7.33 - Having seen all these incidents in Bṛhadvana, Nanda Mahārāja became more and more astonished, and he remembered the words spoken to him by Vasudeva in Mathurā.

SB 10.7.34 - One day mother Yaśodā, having taken Kṛṣṇa up and placed Him on her lap, was feeding Him milk from her breast with maternal affection. The milk was flowing from her breast, and the child was drinking it.

SB 10.7.35-36 - O King Parīkṣit, when the child Kṛṣṇa was almost finished drinking His mother's milk and mother Yaśodā was touching Him and looking at His beautiful, brilliantly smiling face, the baby yawned, and mother Yaśodā saw in His mouth the whole sky, the higher planetary system and the earth, the luminaries in all directions, the sun, the moon, fire, air, the seas, islands, mountains, rivers, forests, and all kinds of living entities, moving and nonmoving.

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14 (Popup - Popup)

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15 (Popup - Popup)

SB 10.8.1 - Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, the priest of the Yadu dynasty, namely Gargamuni, who was highly elevated in austerity and penance, was then inspired by Vasudeva to go see Nanda Mahārāja at his home.

SB 10.8.2 - When Nanda Mahārāja saw Gargamuni present at his home, Nanda was so pleased that he stood up to receive him with folded hands. Although seeing Gargamuni with his eyes, Nanda Mahārāja could appreciate that Gargamuni was adhokṣaja; that is, he was not an ordinary person seen by material senses.

SB 10.8.3 - When Gargamuni had been properly received as a guest and was very comfortably seated, Nanda Mahārāja submitted with gentle and submissive words: Dear sir, because you are a devotee, you are full in everything. Yet my duty is to serve you. Kindly order me. What can I do for you?

SB 10.8.4 - O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted

gṛhasthas [householders]. Otherwise they have no interest in going from one place to another.

SB 10.8.5 - O great saintly person, you have compiled the astrological knowledge by which one can understand past and present unseen things. By the strength of this knowledge, any human being can understand what he has done in his past life and how it affects his present life. This is known to you.

SB 10.8.6 - My lord, you are the best of the brāhmaṇas, especially because you are fully aware of the jyotiḥ-śāstra, the astrological science. Therefore you are naturally the spiritual master of every human being. This being so, since you have kindly come to my house, kindly execute the reformatory activities for my two sons.

SB 10.8.7 - Gargamuni said: My dear Nanda Mahārāja, I am the priestly guide of the Yadu dynasty. This is known everywhere. Therefore, if I perform the purificatory process for your sons, Kāṁsa will consider Them the sons of Devakī.

SB 10.8.8-9 - Kāṁsa is both a great diplomat and a very sinful man. Therefore, having heard from Yogamāyā, the daughter of Devakī, that the child who will kill him has already been born somewhere else, having heard that the eighth pregnancy of Devakī could not bring forth a female child, and having understood your friendship with Vasudeva, Kāṁsa, upon hearing that the purificatory process has been performed by me, the priest of the Yadu dynasty, may certainly consider all these points and suspect that Kṛṣṇa is the son of Devakī and Vasudeva. Then he might take steps to kill Kṛṣṇa. That would be a catastrophe.

SB 10.8.10 - Nanda Mahārāja said: My dear great sage, if you think that your performing this process of purification will make Kāṁsa suspicious, then secretly chant the Vedic hymns and perform the purifying process of second birth here in the cow shed of my house, without the knowledge of anyone else, even my relatives, for this process of purification is essential.

SB 10.8.11 - Śukadeva Gosvāmī continued: Having thus been especially requested by Nanda Mahārāja to do that which he already desired to do, Gargamuni performed the name-giving ceremony for Kṛṣṇa and Balarāma in a solitary place.

SB 10.8.12 - Gargamuni said: This child, the son of Rohiṇī, will give all happiness to His relatives and friends by His transcendental qualities. Therefore He will be known as Rāma. And because He will manifest extraordinary bodily strength, He will also be known as Bala. Moreover, because He unites two families-Vasudeva's family and the family of Nanda Mahārāja-He will be known as Saṅkarṣaṇa.

SB 10.8.13 - Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors-white, red and yellow-and now He has appeared in a blackish color. [In another Dvāpara-yuga, He appeared (as Lord Rāmacandra) in the color of śuka, a parrot. All such incarnations have now assembled in Kṛṣṇa.]

SB 10.8.14 - For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vāsudeva.

SB 10.8.15 - For this son of yours there are many forms and names according

to His transcendental qualities and activities. These are known to me, but people in general do not understand them.

SB 10.8.16 - To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties.

SB 10.8.17 - O Nanda Mahārāja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and people were being harassed and disturbed by thieves, this child appeared in order to protect the people and enable them to flourish, and He curbed the rogues and thieves.

SB 10.8.18 - Demons [asuras] cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to Kṛṣṇa is extremely fortunate. Because such persons are very much affectionate toward Kṛṣṇa, they cannot be defeated by demons like the associates of Kāṁsa [or by the internal enemies, the senses].

SB 10.8.19 - In conclusion, therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence, name, fame and influence, He is exactly like Nārāyaṇa. You should all raise this child very carefully and cautiously.

SB 10.8.20 - Śrīla Śukadeva Gosvāmī continued: After Gargamuni, having instructed Nanda Mahārāja about Kṛṣṇa, departed for his own home, Nanda Mahārāja was very pleased and considered himself full of all good fortune.

SB 10.8.21 - After a short time passed, both brothers, Rāma and Kṛṣṇa, began to crawl on the ground of Vraja with the strength of Their hands and

knees and thus enjoy Their childhood play.

SB 10.8.22 - When Kṛṣṇa and Balarāma, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urine, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yaśodā and Rohiṇī.

SB 10.8.23 - Dressed with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yaśodā and Rohiṇī picked Them up with great affection, embraced Them and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss.

SB 10.8.24 - Within the house of Nanda Mahārāja, the cowherd ladies would enjoy seeing the pastimes of the babies Rāma and Kṛṣṇa. The babies would catch the ends of the calves' tails, and the calves would drag Them here and there. When the ladies saw these pastimes, they certainly stopped their household activities and laughed and enjoyed the incidents.

SB 10.8.25 - When mother Yaśodā and Rohiṇī were unable to protect the babies from calamities threatened by horned cows, by fire, by animals with claws and teeth such as monkeys, dogs and cats, and by thorns, swords and other weapons on the ground, they were always in anxiety, and their household engagements were disturbed. At that time, they were fully equipoised in the transcendental ecstasy known as the distress of material affection, for this was aroused within their minds.

SB 10.8.26 - O King Parīkṣit, within a very short time both Rāma and Kṛṣṇa began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl.

SB 10.8.27 - Thereafter, Lord Kṛṣṇa, along with Balarāma, began to play with the other children of the cowherd men, thus awakening the transcendental bliss of the cowherd women.

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SB 10.8.29 - "Our dear friend Yaśodā, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter or milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when the children begin crying, Kṛṣṇa will go away.

SB 10.8.30 - "When the milk and curd are kept high on a swing hanging from the ceiling and Kṛṣṇa and Balarāma cannot reach it, They arrange to reach it by piling up various planks and turning upside down the mortar for grinding spices. Being quite aware of the contents of a pot, They pick holes in it. While the elderly gopīs go about their household affairs, Kṛṣṇa and Balarāma

sometimes go into a dark room, brightening the place with the valuable jewels and ornaments on Their bodies and taking advantage of this light by stealing.

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SB 10.8.32 - One day while Kṛṣṇa was playing with His small playmates, including Balarāma and other sons of the gopas, all His friends came together and lodged a complaint to mother Yaśodā. "Mother," they submitted, "Kṛṣṇa has eaten earth."

SB 10.8.33 - Upon hearing this from Kṛṣṇa's playmates, mother Yaśodā, who was always full of anxiety over Kṛṣṇa's welfare, picked Kṛṣṇa up with her hands to look into His mouth and chastise Him. Her eyes fearful, she spoke to her son as follows.

SB 10.8.34 - Dear Kṛṣṇa, why are You so restless that You have eaten dirt in a solitary place? This complaint has been lodged against You by all Your playmates, including Your elder brother, Balarāma. How is this?

SB 10.8.35 - Lord Śrī Kṛṣṇa replied: My dear mother, I have never eaten

dirt. All My friends complaining against Me are liars. If you think they are being truthful, you can directly look into My mouth and examine it.

SB 10.8.36 - Mother Yaśodā challenged Kṛṣṇa, "If You have not eaten earth, then open Your mouth wide." When challenged by His mother in this way, Kṛṣṇa, the son of Nanda Mahārāja and Yaśodā, to exhibit pastimes like a human child, opened His mouth. Although the Supreme Personality of Godhead, Kṛṣṇa, who is full of all opulences, did not disturb His mother's parental affection, His opulence was automatically displayed, for Kṛṣṇa's opulence is never lost at any stage, but is manifest at the proper time.

SB 10.8.37-39 - When Kṛṣṇa opened His mouth wide by the order of mother Yaśodā, she saw within His mouth all moving and nonmoving entities, outer space, and all directions, along with mountains, islands, oceans, the surface of the earth, the blowing wind, fire, the moon and the stars. She saw the planetary systems, water, light, air, sky, and creation by transformation of ahaṅkāra. She also saw the senses, the mind, sense perception, and the three qualities goodness, passion and ignorance. She saw the time allotted for the living entities, she saw natural instinct and the reactions of karma, and she saw desires and different varieties of bodies, moving and nonmoving. Seeing all these aspects of the cosmic manifestation, along with herself and Vṛndāvana-dhāma, she became doubtful and fearful of her son's nature.

SB 10.8.40 - [Mother Yaśodā began to argue within herself:] Is this a dream, or is it an illusory creation by the external energy? Has this been manifested by my own intelligence, or is it some mystic power of my child?

SB 10.8.41 - Therefore let me surrender unto the Supreme Personality of Godhead and offer my obeisances unto Him, who is beyond the conception of human speculation, the mind, activities, words and arguments, who is the

original cause of this cosmic manifestation, by whom the entire cosmos is maintained, and by whom we can conceive of its existence. Let me simply offer my obeisances, for He is beyond my contemplation, speculation and meditation. He is beyond all of my material activities.

SB 10.8.42 - It is by the influence of the Supreme Lord's māyā that I am wrongly thinking that Nanda Mahārāja is my husband, that Kṛṣṇa is my son, and that because I am the queen of Nanda Mahārāja, all the wealth of cows and calves are my possessions and all the cowherd men and their wives are my subjects. Actually, I also am eternally subordinate to the Supreme Lord. He is my ultimate shelter.

SB 10.8.43 - Mother Yaśodā, by the grace of the Lord, could understand the real truth. But then again, the supreme master, by the influence of the internal potency, yogamāyā, inspired her to become absorbed in intense maternal affection for her son.

SB 10.8.44 - Immediately forgetting yogamāyā's illusion that Kṛṣṇa had shown the universal form within His mouth, mother Yaśodā took her son on her lap as before, feeling increased affection in her heart for her transcendental child.

SB 10.8.45 - The glories of the Supreme Personality of Godhead are studied through the three Vedas, the Upaniṣads, the literature of Sāṅkhya-yoga, and other Vaiṣṇava literature, yet mother Yaśodā considered that Supreme Person her ordinary child.

SB 10.8.46 - Having heard of the great fortune of mother Yaśodā, Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī: O learned brāhmaṇa, mother

Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?

SB 10.8.47 - Although Kṛṣṇa was so pleased with Vasudeva and Devakī that He descended as their son, they could not enjoy Kṛṣṇa's magnanimous childhood pastimes, which are so great that simply chanting about them vanquishes the contamination of the material world. Nanda Mahārāja and Yaśodā, however, enjoyed these pastimes fully, and therefore their position is always better than that of Vasudeva and Devakī.

SB 10.8.48 - Śukadeva Gosvāmī said: To follow the orders of Lord Brahmā, Droṇa, the best of the Vasus, along with his wife, Dharā, spoke to Lord Brahmā in this way.

SB 10.8.49 - Droṇa and Dharā said: Please permit us to be born on the planet earth so that after our appearance, the Supreme Lord, the Personality of Godhead, the supreme controller and master of all planets, will also appear and spread devotional service, the ultimate goal of life, so that those born in this material world may very easily be delivered from the miserable condition of materialistic life by accepting this devotional service.

SB 10.8.50 - When Brahmā said, "Yes, let it be so," the most fortunate Droṇa, who was equal to Bhagavān, appeared in Vrajapura, Vṛndāvana, as the most famous Nanda Mahārāja, and his wife, Dharā, appeared as mother Yaśodā.

SB 10.8.51 - Thereafter, O Mahārāja Parīkṣit, best of the Bhāratas, when the Supreme Personality of Godhead became the son of Nanda Mahārāja and

Yasodā, they maintained continuous, unswerving devotional love in parental affection. And in their association, all the other inhabitants of Vṛndāvana, the gopas and gopīs, developed the culture of kṛṣṇa-bhakti.

SB 10.8.52 - Thus the Supreme Personality, Kṛṣṇa, along with Balarāma, lived in Vrajabhūmi, Vṛndāvana, just to substantiate the benediction of Brahmā. By exhibiting different pastimes in His childhood, He increased the transcendental pleasure of Nanda and the other inhabitants of Vṛndāvana.

16 (Popup - Popup)

SB 10.8.1 - Śukadeva Gosvāmī said: O Mahārāja Parīkṣit, the priest of the Yadu dynasty, namely Gargamuni, who was highly elevated in austerity and penance, was then inspired by Vasudeva to go see Nanda Mahārāja at his home.

SB 10.8.2 - When Nanda Mahārāja saw Gargamuni present at his home, Nanda was so pleased that he stood up to receive him with folded hands. Although seeing Gargamuni with his eyes, Nanda Mahārāja could appreciate that Gargamuni was adhokṣaja; that is, he was not an ordinary person seen by material senses.

SB 10.8.3 - When Gargamuni had been properly received as a guest and was very comfortably seated, Nanda Mahārāja submitted with gentle and submissive words: Dear sir, because you are a devotee, you are full in everything. Yet my duty is to serve you. Kindly order me. What can I do for you?

SB 10.8.4 - O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted gṛhasthas [householders]. Otherwise they have no interest in going from one

place to another.

SB 10.8.5 - O great saintly person, you have compiled the astrological knowledge by which one can understand past and present unseen things. By the strength of this knowledge, any human being can understand what he has done in his past life and how it affects his present life. This is known to you.

SB 10.8.6 - My lord, you are the best of the brāhmaṇas, especially because you are fully aware of the jyotiḥ-śāstra, the astrological science. Therefore you are naturally the spiritual master of every human being. This being so, since you have kindly come to my house, kindly execute the reformatory activities for my two sons.

SB 10.8.7 - Gargamuni said: My dear Nanda Mahārāja, I am the priestly guide of the Yadu dynasty. This is known everywhere. Therefore, if I perform the purificatory process for your sons, Kāṁsa will consider Them the sons of Devakī.

SB 10.8.8-9 - Kāṁsa is both a great diplomat and a very sinful man. Therefore, having heard from Yogamāyā, the daughter of Devakī, that the child who will kill him has already been born somewhere else, having heard that the eighth pregnancy of Devakī could not bring forth a female child, and having understood your friendship with Vasudeva, Kāṁsa, upon hearing that the purificatory process has been performed by me, the priest of the Yadu dynasty, may certainly consider all these points and suspect that Kṛṣṇa is the son of Devakī and Vasudeva. Then he might take steps to kill Kṛṣṇa. That would be a catastrophe.

SB 10.8.10 - Nanda Mahārāja said: My dear great sage, if you think that your

performing this process of purification will make Kāṁsa suspicious, then secretly chant the Vedic hymns and perform the purifying process of second birth here in the cow shed of my house, without the knowledge of anyone else, even my relatives, for this process of purification is essential.

SB 10.8.11 - Śukadeva Gosvāmī continued: Having thus been especially requested by Nanda Mahārāja to do that which he already desired to do, Gargamuni performed the name-giving ceremony for Kṛṣṇa and Balarāma in a solitary place.

SB 10.8.12 - Gargamuni said: This child, the son of Rohiṇī, will give all happiness to His relatives and friends by His transcendental qualities. Therefore He will be known as Rāma. And because He will manifest extraordinary bodily strength, He will also be known as Bala. Moreover, because He unites two families-Vasudeva's family and the family of Nanda Mahārāja-He will be known as Saṅkarṣaṇa.

SB 10.8.13 - Your son Kṛṣṇa appears as an incarnation in every millennium. In the past, He assumed three different colors-white, red and yellow-and now He has appeared in a blackish color. [In another Dvāpara-yuga, He appeared (as Lord Rāmacandra) in the color of śuka, a parrot. All such incarnations have now assembled in Kṛṣṇa.]

SB 10.8.14 - For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vāsudeva.

SB 10.8.15 - For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but

people in general do not understand them.

SB 10.8.16 - To increase the transcendental bliss of the cowherd men of Gokula, this child will always act auspiciously for you. And by His grace only, you will surpass all difficulties.

SB 10.8.17 - O Nanda Mahārāja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and people were being harassed and disturbed by thieves, this child appeared in order to protect the people and enable them to flourish, and He curbed the rogues and thieves.

SB 10.8.18 - Demons [asuras] cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to Kṛṣṇa is extremely fortunate. Because such persons are very much affectionate toward Kṛṣṇa, they cannot be defeated by demons like the associates of Kāṁsa [or by the internal enemies, the senses].

SB 10.8.19 - In conclusion, therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence, name, fame and influence, He is exactly like Nārāyaṇa. You should all raise this child very carefully and cautiously.

SB 10.8.20 - Śrīla Śukadeva Gosvāmī continued: After Gargamuni, having instructed Nanda Mahārāja about Kṛṣṇa, departed for his own home, Nanda Mahārāja was very pleased and considered himself full of all good fortune.

SB 10.8.21 - After a short time passed, both brothers, Rāma and Kṛṣṇa, began to crawl on the ground of Vraja with the strength of Their hands and knees and thus enjoy Their childhood play.

SB 10.8.22 - When Kṛṣṇa and Balarāma, with the strength of Their legs, crawled in the muddy places created in Vraja by cow dung and cow urine, Their crawling resembled the crawling of serpents, and the sound of Their ankle bells was very charming. Very much pleased by the sound of other people's ankle bells, They used to follow these people as if going to Their mothers, but when They saw that these were other people, They became afraid and returned to Their real mothers, Yaśodā and Rohiṇī.

SB 10.8.23 - Dressed with muddy earth mixed with cow dung and cow urine, the babies looked very beautiful, and when They went to Their mothers, both Yaśodā and Rohiṇī picked Them up with great affection, embraced Them and allowed Them to suck the milk flowing from their breasts. While sucking the breast, the babies smiled, and Their small teeth were visible. Their mothers, upon seeing those beautiful teeth, enjoyed great transcendental bliss.

SB 10.8.24 - Within the house of Nanda Mahārāja, the cowherd ladies would enjoy seeing the pastimes of the babies Rāma and Kṛṣṇa. The babies would catch the ends of the calves' tails, and the calves would drag Them here and there. When the ladies saw these pastimes, they certainly stopped their household activities and laughed and enjoyed the incidents.

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gopas and gopīs, developed the culture of kṛṣṇa-bhakti.

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17 (Popup - Popup)

SB 10.9.1-2 - Śrī Śukadeva Gosvāmī continued: One day when mother Yaśodā saw that all the maidservants were engaged in other household affairs, she personally began to churn the yogurt. While churning, she remembered the childish activities of Kṛṣṇa, and in her own way she composed songs and enjoyed singing to herself about all those activities.

SB 10.9.3 - Dressed in a saffron-yellow sari, with a belt tied about her full hips, mother Yaśodā pulled on the churning rope, laboring considerably, her bangles and earrings moving and vibrating and her whole body shaking. Because of her intense love for her child, her breasts were wet with milk. Her face, with its very beautiful eyebrows, was wet with perspiration, and mālātī flowers were falling from her hair.

SB 10.9.4 - While mother Yaśodā was churning butter, Lord Kṛṣṇa, desiring to drink the milk of her breast, appeared before her, and in order to increase her transcendental pleasure, He caught hold of the churning rod and began to prevent her from churning.

SB 10.9.5 - Mother Yaśodā then embraced Kṛṣṇa, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and

affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast.

SB 10.9.6 - Being very angry and biting His reddish lips with His teeth, Kṛṣṇa, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place.

SB 10.9.7 - Mother Yaśodā, after taking down the hot milk from the oven, returned to the churning spot, and when she saw that the container of yogurt was broken and that Kṛṣṇa was not present, she concluded that the breaking of the pot was the work of Kṛṣṇa.

SB 10.9.8 - Kṛṣṇa, at that time, was sitting on an upside-down wooden mortar for grinding spices and was distributing milk preparations such as yogurt and butter to the monkeys as He liked. Because of having stolen, He was looking all around with great anxiety, suspecting that He might be chastised by His mother. Mother Yaśodā, upon seeing Him, very cautiously approached Him from behind.

SB 10.9.9 - When Lord Śrī Kṛṣṇa saw His mother, stick in hand, He very quickly got down from the top of the mortar and began to flee as if very much afraid. Although yogīs try to capture Him as Paramātmā by meditation, desiring to enter into the effulgence of the Lord with great austerities and penances, they fail to reach Him. But mother Yaśodā, thinking that same Personality of Godhead, Kṛṣṇa, to be her son, began following Kṛṣṇa to catch Him.

SB 10.9.10 - While following Kṛṣṇa, mother Yaśodā, her thin waist overburdened by her heavy breasts, naturally had to reduce her speed. Because of following Kṛṣṇa very swiftly, her hair became loose, and the flowers in her hair were falling after her. Yet she did not fail to capture her son Kṛṣṇa.

SB 10.9.11 - When caught by mother Yaśodā, Kṛṣṇa became more and more afraid and admitted to being an offender. As she looked upon Him, she saw that He was crying, His tears mixing with the black ointment around His eyes, and as He rubbed His eyes with His hands, He smeared the ointment all over His face. Mother Yaśodā, catching her beautiful son by the hand, mildly began to chastise Him.

SB 10.9.12 - Mother Yaśodā was always overwhelmed by intense love for Kṛṣṇa, not knowing who Kṛṣṇa was or how powerful He was. Because of maternal affection for Kṛṣṇa, she never even cared to know who He was. Therefore, when she saw that her son had become excessively afraid, she threw the stick away and desired to bind Him so that He would not commit any further naughty activities.

SB 10.9.13-14 - The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything. That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope.

SB 10.9.15 - When mother Yaśodā was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it.

SB 10.9.16 - This new rope also was short by a measurement of two fingers, and when another rope was joined to it, it was still two fingers too short. As many ropes as she joined, all of them failed; their shortness could not be overcome.

SB 10.9.17 - Thus mother Yaśodā joined whatever ropes were available in the household, but still she failed in her attempt to bind Kṛṣṇa. Mother Yaśodā's friends, the elderly gopīs in the neighborhood, were smiling and enjoying the fun. Similarly, mother Yaśodā, although laboring in that way, was also smiling. All of them were struck with wonder.

SB 10.9.18 - Because of mother Yaśodā's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound.

SB 10.9.19 - O Mahārāja Parikṣit, this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime.

SB 10.9.20 - Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such

mercy as received by mother Yaśodā.

SB 10.9.21 - The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.

SB 10.9.22 - While mother Yaśodā was very busy with household affairs, the Supreme Lord, Kṛṣṇa, observed twin trees known as yamala-arjuna, which in a former millennium had been the demigod sons of Kuvera.

SB 10.9.23 - In their former birth, these two sons, known as Nalakūvara and Maṇigrīva, were extremely opulent and fortunate. But because of pride and false prestige, they did not care about anyone, and thus Nārada Muni cursed them to become trees.

18 (Popup - Popup)

SB 10.9.1-2 - Śrī Śukadeva Gosvāmī continued: One day when mother Yaśodā saw that all the maidservants were engaged in other household affairs, she personally began to churn the yogurt. While churning, she remembered the childish activities of Kṛṣṇa, and in her own way she composed songs and enjoyed singing to herself about all those activities.

SB 10.9.3 - Dressed in a saffron-yellow sari, with a belt tied about her full hips, mother Yaśodā pulled on the churning rope, laboring considerably, her bangles and earrings moving and vibrating and her whole body shaking. Because of her intense love for her child, her breasts were wet with milk. Her face, with

its very beautiful eyebrows, was wet with perspiration, and mālatī flowers were falling from her hair.

SB 10.9.4 - While mother Yaśodā was churning butter, Lord Kṛṣṇa, desiring to drink the milk of her breast, appeared before her, and in order to increase her transcendental pleasure, He caught hold of the churning rod and began to prevent her from churning.

SB 10.9.5 - Mother Yaśodā then embraced Kṛṣṇa, allowed Him to sit down on her lap, and began to look upon the face of the Lord with great love and affection. Because of her intense affection, milk was flowing from her breast. But when she saw that the milk pan on the oven was boiling over, she immediately left her son to take care of the overflowing milk, although the child was not yet fully satisfied with drinking the milk of His mother's breast.

SB 10.9.6 - Being very angry and biting His reddish lips with His teeth, Kṛṣṇa, with false tears in His eyes, broke the container of yogurt with a piece of stone. Then He entered a room and began to eat the freshly churned butter in a solitary place.

SB 10.9.7 - Mother Yaśodā, after taking down the hot milk from the oven, returned to the churning spot, and when she saw that the container of yogurt was broken and that Kṛṣṇa was not present, she concluded that the breaking of the pot was the work of Kṛṣṇa.

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SB 10.10.1 - King Parīkṣit inquired from Śukadeva Gosvāmī: O great and powerful saint, what was the cause of Nalakūvara's and Maṇigrīva's having been cursed by Nārada Muni? What did they do that was so abominable that even Nārada, the great sage, became angry at them? Kindly describe this to me.

SB 10.10.2-3 - Śukadeva Gosvāmī said: O King Parīkṣit, because the two sons of Kuvera had been elevated to the association of Lord Śiva, of which they were very much proud, they were allowed to wander in a garden attached to Kailāsa Hill, on the bank of the Mandākinī River. Taking advantage of this, they used to drink a kind of liquor called Vāruṇī. Accompanied by women singing after them, they would wander in that garden of flowers, their eyes always rolling in intoxication.

SB 10.10.4 - Within the waters of the Mandākinī Ganges, which were crowded with gardens of lotus flowers, the two sons of Kuvera would enjoy young girls, just like two male elephants enjoying in the water with female elephants.

SB 10.10.5 - O Mahārāja Parīkṣit, by some auspicious opportunity for the two boys, the great saint Devarṣi Nārada once appeared there by chance. Seeing them intoxicated, with rolling eyes, he could understand their situation.

SB 10.10.6 - Upon seeing Nārada, the naked young girls of the demigods were very much ashamed. Afraid of being cursed, they covered their bodies with their garments. But the two sons of Kuvera did not do so; instead, not caring about Nārada, they remained naked.

SB 10.10.7 - Seeing the two sons of the demigods naked and intoxicated by opulence and false prestige, Devarṣi Nārada, in order to show them special

mercy, desired to give them a special curse. Thus he spoke as follows.

SB 10.10.8 - Nārada Muni said: Among all the attractions of material enjoyment, the attraction of riches bewilders one's intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned. When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling.

SB 10.10.9 - Unable to control their senses, rascals who are falsely proud of their riches or their birth in aristocratic families are so cruel that to maintain their perishable bodies, which they think will never grow old or die, they kill poor animals without mercy. Sometimes they kill animals merely to enjoy an excursion.

SB 10.10.10 - While living one may be proud of one's body, thinking oneself a very big man, minister, president or even demigod, but whatever one may be, after death this body will turn either into worms, into stool or into ashes. If one kills poor animals to satisfy the temporary whims of this body, one does not know that he will suffer in his next birth, for such a sinful miscreant must go to hell and suffer the results of his actions.

SB 10.10.11 - While alive, does this body belong to its employer, to the self, to the father, the mother, or the mother's father? Does it belong to the person who takes it away by force, to the slave master who purchases it, or to the sons who burn it in the fire? Or, if the body is not burned, does it belong to the dogs that eat it? Among the many possible claimants, who is the rightful claimant? Not to ascertain this but instead to maintain the body by sinful activities is not good.

SB 10.10.12 - This body, after all, is produced by the unmanifested nature and again annihilated and merged in the natural elements. Therefore, it is the common property of everyone. Under the circumstances, who but a rascal claims this property as his own and while maintaining it commits such sinful activities as killing animals just to satisfy his whims? Unless one is a rascal, one cannot commit such sinful activities.

SB 10.10.13 - Atheistic fools and rascals who are very much proud of wealth fail to see things as they are. Therefore, returning them to poverty is the proper ointment for their eyes so they may see things as they are. At least a poverty-stricken man can realize how painful poverty is, and therefore he will not want others to be in a painful condition like his own.

SB 10.10.14 - By seeing their faces, one whose body has been pricked by pins can understand the pain of others who are pinpricked. Realizing that this pain is the same for everyone, he does not want others to suffer in this way. But one who has never been pricked by pins cannot understand this pain.

SB 10.10.15 - A poverty-stricken man must automatically undergo austerities and penances because he does not have the wealth to possess anything. Thus his false prestige is vanquished. Always in need of food, shelter and clothing, he must be satisfied with what is obtained by the mercy of providence. Undergoing such compulsory austerities is good for him because this purifies him and completely frees him from false ego.

SB 10.10.16 - Always hungry, longing for sufficient food, a poverty-stricken man gradually becomes weaker and weaker. Having no extra potency, his senses are automatically pacified. A poverty-stricken man, therefore, is unable to perform harmful, envious activities. In other words, such a man automatically gains the results of the austerities and penances adopted voluntarily by saintly

persons.

SB 10.10.17 - Saintly persons may freely associate with those who are poverty-stricken, but not with those who are rich. A poverty-stricken man, by association with saintly persons, very soon becomes uninterested in material desires, and the dirty things within the core of his heart are cleansed away.

SB 10.10.18 - Saintly persons [sādhus] think of Kṛṣṇa twenty-four hours a day. They have no other interest. Why should people neglect the association of such exalted spiritual personalities and try to associate with materialists, taking shelter of nondevotees, most of whom are proud and rich?

SB 10.10.19 - Therefore, since these two persons, drunk with the liquor named Vāruṇī, or Mādhvī, and unable to control their senses, have been blinded by the pride of celestial opulence and have become attached to women, I shall relieve them of their false prestige.

SB 10.10.20-22 - These two young men, Nalakūvara and Maṇigrīva, are by fortune the sons of the great demigod Kuvera, but because of false prestige and madness after drinking liquor, they are so fallen that they are naked but cannot understand that they are. Therefore, because they are living like trees (for trees are naked but are not conscious), these two young men should receive the bodies of trees. This will be proper punishment. Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities. Moreover, by my special favor, after the expiry of one hundred years by the measurement of the demigods, they will be able to see the Supreme Personality of Godhead, Vāsudeva, face to face, and thus revive their real position as devotees.

SB 10.10.23 - Śukadeva Gosvāmī continued: Having thus spoken, the great saint Devarṣi Nārada returned to his āśrama, known as Nārāyaṇa-āśrama, and Nalakūvara and Maṇigrīva became twin arjuna trees.

SB 10.10.24 - The Supreme Personality of Godhead, Śrī Kṛṣṇa, to fulfill the truthfulness of the words of the greatest devotee, Nārada, slowly went to that spot where the twin arjuna trees were standing.

SB 10.10.25 - "Although these two young men are the sons of the very rich Kuvera and I have nothing to do with them, Devarṣi Nārada is My very dear and affectionate devotee, and therefore because he wanted Me to come face to face with them, I must do so for their deliverance."

SB 10.10.26 - Having thus spoken, Kṛṣṇa soon entered between the two arjuna trees, and thus the big mortar to which He was bound turned crosswise and stuck between them.

SB 10.10.27 - By dragging behind Him with great force the wooden mortar tied to His belly, the boy Kṛṣṇa uprooted the two trees. By the great strength of the Supreme Person, the two trees, with their trunks, leaves and branches, trembled severely and fell to the ground with a great crash.

SB 10.10.28 - Thereafter, in that very place where the two arjuna trees had fallen, two great, perfect personalities, who appeared like fire personified, came out of the two trees. The effulgence of their beauty illuminating all directions, with bowed heads they offered obeisances to Kṛṣṇa, and with hands folded they spoke the following words.

SB 10.10.29 - O Lord Kṛṣṇa, Lord Kṛṣṇa, Your opulent mysticism is

inconceivable. You are the supreme, original person, the cause of all causes, immediate and remote, and You are beyond this material creation. Learned brāhmaṇas know [on the basis of the Vedic statement sarvaṁ khalv idaṁ brahma] that You are everything and that this cosmic manifestation, in its gross and subtle aspects, is Your form.

SB 10.10.30-31 - You are the Supreme Personality of Godhead, the controller of everything. The body, life, ego and senses of every living entity are Your own self. You are the Supreme Person, Viṣṇu, the imperishable controller. You are the time factor, the immediate cause, and You are material nature, consisting of the three modes passion, goodness and ignorance. You are the original cause of this material manifestation. You are the Supersoul, and therefore You know everything within the core of the heart of every living entity.

SB 10.10.32 - O Lord, You exist before the creation. Therefore, who, trapped by a body of material qualities in this material world, can understand You?

SB 10.10.33 - O Lord, whose glories are covered by Your own energy, You are the Supreme Personality of Godhead. You are Saṅkarṣaṇa, the origin of creation, and You are Vāsudeva, the origin of the caturvyūha. Because You are everything and are therefore the Supreme Brahman, we simply offer our respectful obeisances unto You.

SB 10.10.34-35 - Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform-extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality. You are the same Supreme Personality of Godhead, who have now appeared, with full potency,

for the benefit of all living entities within this material world.

SB 10.10.36 - O supremely auspicious, we offer our respectful obeisances unto You, who are the supreme good. O most famous descendant and controller of the Yadu dynasty, O son of Vasudeva, O most peaceful, let us offer our obeisances unto Your lotus feet.

SB 10.10.37 - O supreme form, we are always servants of Your servants, especially of Nārada Muni. Now give us permission to leave for our home. It is by the grace and mercy of Nārada Muni that we have been able to see You face to face.

SB 10.10.38 - Henceforward, may all our words describe Your pastimes, may our ears engage in aural reception of Your glories, may our hands, legs and other senses engage in actions pleasing to You, and may our minds always think of Your lotus feet. May our heads offer our obeisances to everything within this world, because all things are also Your different forms, and may our eyes see the forms of Vaiṣṇavas, who are nondifferent from You.

SB 10.10.39 - Śukadeva Gosvāmī continued: The two young demigods thus offered prayers to the Supreme Personality of Godhead. Although Śrī Kṛṣṇa, the Supreme Godhead, is the master of all and was certainly Gokuleśvara, the master of Gokula, He was bound to the wooden mortar by the ropes of the gopīs, and therefore, smiling widely, He spoke to the sons of Kuvera the following words.

SB 10.10.40 - The Supreme Personality of Godhead said: The great saint Nārada Muni is very merciful. By his curse, he showed the greatest favor to both of you, who were mad after material opulence and who had thus become

blind. Although you fell from the higher planet Svargaloka and became trees, you were most favored by him. I knew of all these incidents from the very beginning.

SB 10.10.41 - When one is face to face with the sun, there is no longer darkness for one's eyes. Similarly, when one is face to face with a sādhu, a devotee, who is fully determined and surrendered to the Supreme Personality of Godhead, one will no longer be subject to material bondage.

SB 10.10.42 - O Nalakūvara and Maṇigrīva, now you may both return home. Since you desire to be always absorbed in My devotional service, your desire to develop love and affection for Me will be fulfilled, and now you will never fall from that platform.

SB 10.10.43 - Śukadeva Gosvāmī said: The Supreme Personality of Godhead having spoken to the two demigods in this way, they circumambulated the Lord, who was bound to the wooden mortar, and offered obeisances to Him. After taking the permission of Lord Kṛṣṇa, they returned to their respective homes.

20 (Popup - Popup)

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day. They have no other interest. Why should people neglect the association of such exalted spiritual personalities and try to associate with materialists, taking shelter of nondevotees, most of whom are proud and rich?

SB 10.10.19 - Therefore, since these two persons, drunk with the liquor named Vāruṇī, or Mādhvī, and unable to control their senses, have been blinded by the pride of celestial opulence and have become attached to women, I shall relieve them of their false prestige.

SB 10.10.20-22 - These two young men, Nalakūvara and Maṇigrīva, are by fortune the sons of the great demigod Kuvera, but because of false prestige and madness after drinking liquor, they are so fallen that they are naked but cannot understand that they are. Therefore, because they are living like trees (for trees are naked but are not conscious), these two young men should receive the bodies of trees. This will be proper punishment. Nonetheless, after they become trees and until they are released, by my mercy they will have remembrance of their past sinful activities. Moreover, by my special favor, after the expiry of one hundred years by the measurement of the demigods, they will be able to see the Supreme Personality of Godhead, Vāsudeva, face to face, and thus revive their real position as devotees.

SB 10.10.23 - Śukadeva Gosvāmī continued: Having thus spoken, the great saint Devarṣi Nārada returned to his āśrama, known as Nārāyaṇa-āśrama, and Nalakūvara and Maṇigrīva became twin arjuna trees.

SB 10.10.24 - The Supreme Personality of Godhead, Śrī Kṛṣṇa, to fulfill the truthfulness of the words of the greatest devotee, Nārada, slowly went to that spot where the twin arjuna trees were standing.

SB 10.10.25 - "Although these two young men are the sons of the very rich Kuvera and I have nothing to do with them, Devarṣi Nārada is My very dear and affectionate devotee, and therefore because he wanted Me to come face to face with them, I must do so for their deliverance."

SB 10.10.26 - Having thus spoken, Kṛṣṇa soon entered between the two arjuna trees, and thus the big mortar to which He was bound turned crosswise and stuck between them.

SB 10.10.27 - By dragging behind Him with great force the wooden mortar tied to His belly, the boy Kṛṣṇa uprooted the two trees. By the great strength of the Supreme Person, the two trees, with their trunks, leaves and branches, trembled severely and fell to the ground with a great crash.

SB 10.10.28 - Thereafter, in that very place where the two arjuna trees had fallen, two great, perfect personalities, who appeared like fire personified, came out of the two trees. The effulgence of their beauty illuminating all directions, with bowed heads they offered obeisances to Kṛṣṇa, and with hands folded they spoke the following words.

SB 10.10.29 - O Lord Kṛṣṇa, Lord Kṛṣṇa, Your opulent mysticism is inconceivable. You are the supreme, original person, the cause of all causes, immediate and remote, and You are beyond this material creation. Learned brāhmaṇas know [on the basis of the Vedic statement sarvaṁ khalv idaṁ brahma] that You are everything and that this cosmic manifestation, in its gross and subtle aspects, is Your form.

SB 10.10.30-31 - You are the Supreme Personality of Godhead, the controller of everything. The body, life, ego and senses of every living entity are Your

own self. You are the Supreme Person, Viṣṇu, the imperishable controller. You are the time factor, the immediate cause, and You are material nature, consisting of the three modes passion, goodness and ignorance. You are the original cause of this material manifestation. You are the Supersoul, and therefore You know everything within the core of the heart of every living entity.

SB 10.10.32 - O Lord, You exist before the creation. Therefore, who, trapped by a body of material qualities in this material world, can understand You?

SB 10.10.33 - O Lord, whose glories are covered by Your own energy, You are the Supreme Personality of Godhead. You are Saṅkarṣaṇa, the origin of creation, and You are Vāsudeva, the origin of the caturvyūha. Because You are everything and are therefore the Supreme Brahman, we simply offer our respectful obeisances unto You.

SB 10.10.34-35 - Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform-extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality. You are the same Supreme Personality of Godhead, who have now appeared, with full potency, for the benefit of all living entities within this material world.

SB 10.10.36 - O supremely auspicious, we offer our respectful obeisances unto You, who are the supreme good. O most famous descendant and controller of the Yadu dynasty, O son of Vasudeva, O most peaceful, let us offer our obeisances unto Your lotus feet.

SB 10.10.37 - O supreme form, we are always servants of Your servants, especially of Nārada Muni. Now give us permission to leave for our home. It is by the grace and mercy of Nārada Muni that we have been able to see You face to face.

SB 10.10.38 - Henceforward, may all our words describe Your pastimes, may our ears engage in aural reception of Your glories, may our hands, legs and other senses engage in actions pleasing to You, and may our minds always think of Your lotus feet. May our heads offer our obeisances to everything within this world, because all things are also Your different forms, and may our eyes see the forms of Vaiṣṇavas, who are nondifferent from You.

SB 10.10.39 - Śukadeva Gosvāmī continued: The two young demigods thus offered prayers to the Supreme Personality of Godhead. Although Śrī Kṛṣṇa, the Supreme Godhead, is the master of all and was certainly Gokuleśvara, the master of Gokula, He was bound to the wooden mortar by the ropes of the gopīs, and therefore, smiling widely, He spoke to the sons of Kuvera the following words.

SB 10.10.40 - The Supreme Personality of Godhead said: The great saint Nārada Muni is very merciful. By his curse, he showed the greatest favor to both of you, who were mad after material opulence and who had thus become blind. Although you fell from the higher planet Svargaloka and became trees, you were most favored by him. I knew of all these incidents from the very beginning.

SB 10.10.41 - When one is face to face with the sun, there is no longer darkness for one's eyes. Similarly, when one is face to face with a sādhu, a devotee, who is fully determined and surrendered to the Supreme Personality of Godhead, one will no longer be subject to material bondage.

SB 10.10.42 - O Nalakūvara and Maṇigrīva, now you may both return home. Since you desire to be always absorbed in My devotional service, your desire to develop love and affection for Me will be fulfilled, and now you will never fall from that platform.

SB 10.10.43 - Śukadeva Gosvāmī said: The Supreme Personality of Godhead having spoken to the two demigods in this way, they circumambulated the Lord, who was bound to the wooden mortar, and offered obeisances to Him. After taking the permission of Lord Kṛṣṇa, they returned to their respective homes.

21 (Popup - Popup)

SB 10.11.1 - Śukadeva Gosvāmī continued: O Mahārāja Parīkṣit, when the yamala-arjuna trees fell, all the cowherd men in the neighborhood, hearing the fierce sound and fearing thunderbolts, went to the spot.

SB 10.11.2 - There they saw the fallen yamala-arjuna trees on the ground, but they were bewildered because even though they could directly perceive that the trees had fallen, they could not trace out the cause for their having done so.

SB 10.11.3 - Kṛṣṇa was bound by the rope to the ulūkhala, the mortar, which He was dragging. But how could He have pulled down the trees? Who had actually done it? Where was the source for this incident? Considering all these astounding things, the cowherd men were doubtful and bewildered.

SB 10.11.4 - Then all the cowherd boys said: It is Kṛṣṇa who has done this. When He was in between the two trees, the mortar fell crosswise. Kṛṣṇa dragged the mortar, and the two trees fell down. After that, two beautiful men

came out of the trees. We have seen this with our own eyes.

SB 10.11.5 - Because of intense paternal affection, the cowherd men, headed by Nanda, could not believe that Kṛṣṇa could have uprooted the trees in such a wonderful way. Therefore they could not put their faith in the words of the boys. Some of the men, however, were in doubt. "Since Kṛṣṇa was predicted to equal Nārāyaṇa," they thought, "it might be that He could have done it."

SB 10.11.6 - When Nanda Mahārāja saw his own son bound with ropes to the wooden mortar and dragging it, he smiled and released Kṛṣṇa from His bonds.

SB 10.11.7 - The gopīs would say, "If You dance, my dear Kṛṣṇa, then I shall give You half a sweetmeat." By saying these words or by clapping their hands, all the gopīs encouraged Kṛṣṇa in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way, Kṛṣṇa came completely under the control of the gopīs.

SB 10.11.8 - Sometimes mother Yaśodā and her gopī friends would tell Kṛṣṇa, "Bring this article" or "Bring that article." Sometimes they would order Him to bring a wooden plank, wooden shoes or a wooden measuring pot, and Kṛṣṇa, when thus ordered by the mothers, would try to bring them. Sometimes, however, as if unable to raise these things, He would touch them and stand there. Just to invite the pleasure of His relatives, He would strike His body with His arms to show that He had sufficient strength.

SB 10.11.9 - To pure devotees throughout the world who could understand His activities, the Supreme Personality of Godhead, Kṛṣṇa, exhibited how much

He can be subdued by His devotees, His servants. In this way He increased the pleasure of the Vrajavāsīs by His childhood activities.

SB 10.11.10 - Once a woman selling fruit was calling, "O inhabitants of Vrajabhūmi, if you want to purchase some fruits, come here!" Upon hearing this, Kṛṣṇa immediately took some grains and went to barter as if He needed some fruits.

SB 10.11.11 - While Kṛṣṇa was going to the fruit vendor very hastily, most of the grains He was holding fell. Nonetheless, the fruit vendor filled Kṛṣṇa's hands with fruits, and her fruit basket was immediately filled with jewels and gold.

SB 10.11.12 - Once, after the uprooting of the yamala-arjuna trees, Rohiṇīdevī went to call Rāma and Kṛṣṇa, who had both gone to the riverside and were playing with the other boys with deep attention.

SB 10.11.13 - Because of being too attached to playing with the other boys, Kṛṣṇa and Balarāma did not return upon being called by Rohiṇī. Therefore Rohiṇī sent mother Yaśodā to call Them back, because mother Yaśodā was more affectionate to Kṛṣṇa and Balarāma.

SB 10.11.14 - Kṛṣṇa and Balarāma, being attached to Their play, were playing with the other boys although it was very late. Therefore mother Yaśodā called Them back for lunch. Because of her ecstatic love and affection for Kṛṣṇa and Balarāma, milk flowed from her breasts.

SB 10.11.15 - Mother Yaśodā said: My dear son Kṛṣṇa, lotus-eyed Kṛṣṇa, come here and drink the milk of my breast. My dear darling, You must be very

tired because of hunger and the fatigue of playing so long. There is no need to play any more.

SB 10.11.16 - My dear Baladeva, best of our family, please come immediately with Your younger brother, Kṛṣṇa. You both ate in the morning, and now You ought to eat something more.

SB 10.11.17 - Nanda Mahārāja, the King of Vraja, is now waiting to eat. O my dear son Balarāma, he is waiting for You. Therefore, come back to please us. All the boys playing with You and Kṛṣṇa should now go to their homes.

SB 10.11.18 - Mother Yaśodā further told Kṛṣṇa: My dear son, because of playing all day, Your body has become covered with dust and sand. Therefore, come back, take Your bath and cleanse Yourself. Today the moon is conjoined with the auspicious star of Your birth. Therefore, be pure and give cows in charity to the brāhmaṇas.

SB 10.11.19 - Just see how all Your playmates of Your own age have been cleansed and decorated with beautiful ornaments by their mothers. You should come here, and after You have taken Your bath, eaten Your lunch and been decorated with ornaments, You may play with Your friends again.

SB 10.11.20 - My dear Mahārāja Parīkṣit, because of intense love and affection, mother Yaśodā, Kṛṣṇa's mother, considered Kṛṣṇa, who was at the peak of all opulences, to be her own son. Thus she took Kṛṣṇa by the hand, along with Balarāma, and brought Them home, where she performed her duties by fully bathing Them, dressing Them and feeding Them.

SB 10.11.21 - Śrī Śukadeva Gosvāmī continued: Then one time, having seen

the great disturbances in Bṛhadvana, all the elderly persons among the cowherd men, headed by Nanda Mahārāja, assembled and began to consider what to do to stop the continuous disturbing situations in Vraja.

SB 10.11.22 - At this meeting of all the inhabitants of Gokula, a cowherd man named Upānanda, who was the most mature in age and knowledge and was very experienced according to time, circumstances and country, made this suggestion for the benefit of Rāma and Kṛṣṇa.

SB 10.11.23 - He said: My dear friends the cowherd men, in order to do good to this place, Gokula, we should leave it, because so many disturbances are always occurring here, just for the purpose of killing Rāma and Kṛṣṇa.

SB 10.11.24 - The child Kṛṣṇa, simply by the mercy of the Supreme Personality of Godhead, was somehow or other rescued from the hands of the Rākṣasī Pūtānā, who was determined to kill Him. Then, again by the mercy of the Supreme Godhead, the handcart missed falling upon the child.

SB 10.11.25 - Then again, the demon Tṛṇāvarta, in the form of a whirlwind, took the child away into the dangerous sky to kill Him, but the demon fell down onto a slab of stone. In that case also, by the mercy of Lord Viṣṇu or His associates, the child was saved.

SB 10.11.26 - Even the other day, neither Kṛṣṇa nor any of His playmates died from the falling of the two trees, although the children were near the trees or even between them. This also is to be considered the mercy of the Supreme Personality of Godhead.

SB 10.11.27 - All these incidents are being caused by some unknown demon.

Before he comes here to create another disturbance, it is our duty to go somewhere else with the boys until there are no more disturbances.

SB 10.11.28 - Between Nandeśvara and Mahāvana is a place named Vṛndāvana. This place is very suitable because it is lush with grass, plants and creepers for the cows and other animals. It has nice gardens and tall mountains and is full of facilities for the happiness of all the gopas and gopīs and our animals.

SB 10.11.29 - Therefore, let us immediately go today. There is no need to wait any further. If you agree to my proposal, let us prepare all the bullock carts and put the cows in front of us, and let us go there.

SB 10.11.30 - Upon hearing this advice from Upānanda, the cowherd men unanimously agreed. "Very nice," they said. "Very nice." Thus they sorted out their household affairs, placed their clothing and other paraphernalia on the carts, and immediately started for Vṛndāvana.

SB 10.11.31-32 - Keeping all the old men, women, children and household paraphernalia on the bullock carts and keeping all the cows in front, the cowherd men picked up their bows and arrows with great care and sounded bugles made of horn. O King Parīkṣit, in this way, with bugles vibrating all around, the cowherd men, accompanied by their priests, began their journey.

SB 10.11.33 - The cowherd women, riding on the bullock carts, were dressed very nicely with excellent garments, and their bodies, especially their breasts, were decorated with fresh kuṅkuma powder. As they rode, they began to chant with great pleasure the pastimes of Kṛṣṇa.

SB 10.11.34 - Thus hearing about the pastimes of Kṛṣṇa and Balarāma with great pleasure, mother Yaśodā and Rohiṇīdevī, so as not to be separated from Kṛṣṇa and Balarāma for even a moment, got up with Them on one bullock cart. In this situation, they all looked very beautiful.

SB 10.11.35 - In this way they entered Vṛndāvana, where it is always pleasing to live in all seasons. They made a temporary place to inhabit by placing their bullock carts around them in the shape of a half moon.

SB 10.11.36 - O King Parīkṣit, when Rāma and Kṛṣṇa saw Vṛndāvana, Govardhana and the banks of the River Yamunā, They both enjoyed great pleasure.

SB 10.11.37 - In this way, Kṛṣṇa and Balarāma, acting like small boys and talking in half-broken language, gave transcendental pleasure to all the inhabitants of Vraja. In due course of time, They became old enough to take care of the calves.

SB 10.11.38 - Not far away from Their residential quarters, both Kṛṣṇa and Balarāma, equipped with all kinds of playthings, played with other cowherd boys and began to tend the small calves.

SB 10.11.39-40 - Sometimes Kṛṣṇa and Balarāma would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They would play football with fruits like bael and āmalakī. Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, roaring loudly, and sometimes They would imitate the voices of the animals. In this way They enjoyed sporting, exactly

like two ordinary human children.

SB 10.11.41 - One day while Rāma and Kṛṣṇa, along with Their playmates, were tending the calves on the bank of the River Yamunā, another demon arrived there, desiring to kill Them.

SB 10.11.42 - When the Supreme Personality of Godhead saw that the demon had assumed the form of a calf and entered among the groups of other calves, He pointed out to Baladeva, "Here is another demon." Then He very slowly approached the demon, as if He did not understand the demon's intentions.

SB 10.11.43 - Thereafter, Śrī Kṛṣṇa caught the demon by the hind legs and tail, twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a kapittha tree, which then fell down, along with the body of the demon, who had assumed a great form.

SB 10.11.44 - Upon seeing the dead body of the demon, all the cowherd boys exclaimed, "Well done, Kṛṣṇa! Very good, very good! Thank You." In the upper planetary system, all the demigods were pleased, and therefore they showered flowers on the Supreme Personality of Godhead.

SB 10.11.45 - After the killing of the demon, Kṛṣṇa and Balarāma finished Their breakfast in the morning, and while continuing to take care of the calves, They wandered here and there. Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead, who maintain the entire creation, now took charge of the calves as if cowherd boys.

SB 10.11.46 - One day all the boys, including Kṛṣṇa and Balarāma, each boy taking his own group of calves, brought the calves to a reservoir of water,

desiring to allow them to drink. After the animals drank water, the boys drank water there also.

SB 10.11.47 - Right by the reservoir, the boys saw a gigantic body resembling a mountain peak broken and struck down by a thunderbolt. They were afraid even to see such a huge living being.

SB 10.11.48 - That great-bodied demon was named Bakāsura. He had assumed the body of a duck with a very sharp beak. Having come there, he immediately swallowed Kṛṣṇa.

SB 10.11.49 - When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic duck, they became almost unconscious, like senses without life.

SB 10.11.50 - Kṛṣṇa, who was the father of Lord Brahmā but who was acting as the son of a cowherd man, became like fire, burning the root of the demon's throat, and the demon Bakāsura immediately disgorged Him. When the demon saw that Kṛṣṇa, although having been swallowed, was unharmed, he immediately attacked Kṛṣṇa again with his sharp beak.

SB 10.11.51 - When Kṛṣṇa, the leader of the Vaiṣṇavas, saw that the demon Bakāsura, the friend of Kāṁsa, was endeavoring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Kṛṣṇa very easily bifurcated Him, as a child splits a blade of vīraṇa grass. By thus killing the demon, Kṛṣṇa very much pleased the denizens of heaven.

SB 10.11.52 - At that time, the celestial denizens of the higher planetary

system showered mallikā-puṣpa, flowers grown in Nandana-kānana, upon Kṛṣṇa, the enemy of Bakāsura. They also congratulated Him by sounding celestial kettledrums and conchshells and by offering prayers. Seeing this, the cowherd boys were struck with wonder.

SB 10.11.53 - Just as the senses are pacified when consciousness and life return, so when Kṛṣṇa was freed from this danger, all the boys, including Balarāma, thought that their life had been restored. They embraced Kṛṣṇa in good consciousness, and then they collected their own calves and returned to Vrajabhūmi, where they declared the incident loudly.

SB 10.11.54 - When the cowherd men and women heard about the killing of Bakāsura in the forest, they were very much astonished. Upon seeing Kṛṣṇa and hearing the story, they received Kṛṣṇa very eagerly, thinking that Kṛṣṇa and the other boys had returned from the mouth of death. Thus they looked upon Kṛṣṇa and the boys with silent eyes, not wanting to turn their eyes aside now that the boys were safe.

SB 10.11.55 - The cowherd men, headed by Nanda Mahārāja, began to contemplate: It is very astonishing that although this boy Kṛṣṇa has many times faced many varied causes of death, by the grace of the Supreme Personality of Godhead it was these causes of fear that were killed, instead of Him.

SB 10.11.56 - Although the causes of death, the daityas, were very fierce, they could not kill this boy Kṛṣṇa. Rather, because they came to kill innocent boys, as soon as they approached they themselves were killed, exactly like flies attacking a fire.

SB 10.11.57 - The words of persons in full knowledge of Brahman never

become untrue. It is very wonderful that whatever Gargamuni predicted we are now actually experiencing in all detail.

SB 10.11.58 - In this way all the cowherd men, headed by Nanda Mahārāja, enjoyed topics about the pastimes of Kṛṣṇa and Balarāma with great transcendental pleasure, and they could not even perceive material tribulations.

SB 10.11.59 - In this way Kṛṣṇa and Balarāma passed Their childhood age in Vrajabhūmi by engaging in activities of childish play, such as playing hide-and-seek, constructing a make-believe bridge on the ocean, and jumping here and there like monkeys.

22 (Popup - Popup)

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come here and drink the milk of my breast. My dear darling, You must be very tired because of hunger and the fatigue of playing so long. There is no need to play any more.

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SB 10.11.18 - Mother Yaśodā further told Kṛṣṇa: My dear son, because of playing all day, Your body has become covered with dust and sand. Therefore, come back, take Your bath and cleanse Yourself. Today the moon is conjoined with the auspicious star of Your birth. Therefore, be pure and give cows in charity to the brāhmaṇas.

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SB 10.11.21 - Śrī Śukadeva Gosvāmī continued: Then one time, having seen the great disturbances in Bṛhadvana, all the elderly persons among the cowherd men, headed by Nanda Mahārāja, assembled and began to consider what to do to stop the continuous disturbing situations in Vraja.

SB 10.11.22 - At this meeting of all the inhabitants of Gokula, a cowherd man named Upānanda, who was the most mature in age and knowledge and was very experienced according to time, circumstances and country, made this suggestion for the benefit of Rāma and Kṛṣṇa.

SB 10.11.23 - He said: My dear friends the cowherd men, in order to do good to this place, Gokula, we should leave it, because so many disturbances are always occurring here, just for the purpose of killing Rāma and Kṛṣṇa.

SB 10.11.24 - The child Kṛṣṇa, simply by the mercy of the Supreme Personality of Godhead, was somehow or other rescued from the hands of the Rākṣasī Pūtānā, who was determined to kill Him. Then, again by the mercy of the Supreme Godhead, the handcart missed falling upon the child.

SB 10.11.25 - Then again, the demon Tṛṇāvarta, in the form of a whirlwind, took the child away into the dangerous sky to kill Him, but the demon fell down onto a slab of stone. In that case also, by the mercy of Lord Viṣṇu or His associates, the child was saved.

SB 10.11.26 - Even the other day, neither Kṛṣṇa nor any of His playmates died from the falling of the two trees, although the children were near the trees or even between them. This also is to be considered the mercy of the Supreme Personality of Godhead.

SB 10.11.27 - All these incidents are being caused by some unknown demon. Before he comes here to create another disturbance, it is our duty to go somewhere else with the boys until there are no more disturbances.

SB 10.11.28 - Between Nandeśvara and Mahāvana is a place named Vṛndāvana. This place is very suitable because it is lush with grass, plants and creepers for the cows and other animals. It has nice gardens and tall mountains and is full of facilities for the happiness of all the gopas and gopīs and our animals.

SB 10.11.29 - Therefore, let us immediately go today. There is no need to wait any further. If you agree to my proposal, let us prepare all the bullock carts and put the cows in front of us, and let us go there.

SB 10.11.30 - Upon hearing this advice from Upānanda, the cowherd men unanimously agreed. "Very nice," they said. "Very nice." Thus they sorted out their household affairs, placed their clothing and other paraphernalia on the carts, and immediately started for Vṛndāvana.

SB 10.11.31-32 - Keeping all the old men, women, children and household paraphernalia on the bullock carts and keeping all the cows in front, the cowherd men picked up their bows and arrows with great care and sounded bugles made of horn. O King Parīkṣit, in this way, with bugles vibrating all around, the cowherd men, accompanied by their priests, began their journey.

SB 10.11.33 - The cowherd women, riding on the bullock carts, were dressed very nicely with excellent garments, and their bodies, especially their breasts, were decorated with fresh kuṅkuma powder. As they rode, they began to chant with great pleasure the pastimes of Kṛṣṇa.

SB 10.11.34 - Thus hearing about the pastimes of Kṛṣṇa and Balarāma with great pleasure, mother Yaśodā and Rohiṇīdevī, so as not to be separated from Kṛṣṇa and Balarāma for even a moment, got up with Them on one bullock cart. In this situation, they all looked very beautiful.

SB 10.11.35 - In this way they entered Vṛndāvana, where it is always pleasing to live in all seasons. They made a temporary place to inhabit by placing their bullock carts around them in the shape of a half moon.

SB 10.11.36 - O King Parīkṣit, when Rāma and Kṛṣṇa saw Vṛndāvana, Govardhana and the banks of the River Yamunā, They both enjoyed great pleasure.

SB 10.11.37 - In this way, Kṛṣṇa and Balarāma, acting like small boys and talking in half-broken language, gave transcendental pleasure to all the inhabitants of Vraja. In due course of time, They became old enough to take care of the calves.

SB 10.11.38 - Not far away from Their residential quarters, both Kṛṣṇa and Balarāma, equipped with all kinds of playthings, played with other cowherd boys and began to tend the small calves.

SB 10.11.39-40 - Sometimes Kṛṣṇa and Balarāma would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They would play football with fruits like bael and āmalakī. Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, roaring loudly, and sometimes They would

imitate the voices of the animals. In this way They enjoyed sporting, exactly like two ordinary human children.

SB 10.11.41 - One day while Rāma and Kṛṣṇa, along with Their playmates, were tending the calves on the bank of the River Yamunā, another demon arrived there, desiring to kill Them.

SB 10.11.42 - When the Supreme Personality of Godhead saw that the demon had assumed the form of a calf and entered among the groups of other calves, He pointed out to Baladeva, "Here is another demon." Then He very slowly approached the demon, as if He did not understand the demon's intentions.

SB 10.11.43 - Thereafter, Śrī Kṛṣṇa caught the demon by the hind legs and tail, twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a kapittha tree, which then fell down, along with the body of the demon, who had assumed a great form.

SB 10.11.44 - Upon seeing the dead body of the demon, all the cowherd boys exclaimed, "Well done, Kṛṣṇa! Very good, very good! Thank You." In the upper planetary system, all the demigods were pleased, and therefore they showered flowers on the Supreme Personality of Godhead.

SB 10.11.45 - After the killing of the demon, Kṛṣṇa and Balarāma finished Their breakfast in the morning, and while continuing to take care of the calves, They wandered here and there. Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead, who maintain the entire creation, now took charge of the calves as if cowherd boys.

SB 10.11.46 - One day all the boys, including Kṛṣṇa and Balarāma, each boy

taking his own group of calves, brought the calves to a reservoir of water, desiring to allow them to drink. After the animals drank water, the boys drank water there also.

SB 10.11.47 - Right by the reservoir, the boys saw a gigantic body resembling a mountain peak broken and struck down by a thunderbolt. They were afraid even to see such a huge living being.

SB 10.11.48 - That great-bodied demon was named Bakāsura. He had assumed the body of a duck with a very sharp beak. Having come there, he immediately swallowed Kṛṣṇa.

SB 10.11.49 - When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic duck, they became almost unconscious, like senses without life.

SB 10.11.50 - Kṛṣṇa, who was the father of Lord Brahmā but who was acting as the son of a cowherd man, became like fire, burning the root of the demon's throat, and the demon Bakāsura immediately disgorged Him. When the demon saw that Kṛṣṇa, although having been swallowed, was unharmed, he immediately attacked Kṛṣṇa again with his sharp beak.

SB 10.11.51 - When Kṛṣṇa, the leader of the Vaiṣṇavas, saw that the demon Bakāsura, the friend of Kāṁsa, was endeavoring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Kṛṣṇa very easily bifurcated Him, as a child splits a blade of vīraṇa grass. By thus killing the demon, Kṛṣṇa very much pleased the denizens of heaven.

SB 10.11.52 - At that time, the celestial denizens of the higher planetary system showered mallikā-puṣpa, flowers grown in Nandana-kānana, upon Kṛṣṇa, the enemy of Bakāsura. They also congratulated Him by sounding celestial kettledrums and conchshells and by offering prayers. Seeing this, the cowherd boys were struck with wonder.

SB 10.11.53 - Just as the senses are pacified when consciousness and life return, so when Kṛṣṇa was freed from this danger, all the boys, including Balarāma, thought that their life had been restored. They embraced Kṛṣṇa in good consciousness, and then they collected their own calves and returned to Vrajabhūmi, where they declared the incident loudly.

SB 10.11.54 - When the cowherd men and women heard about the killing of Bakāsura in the forest, they were very much astonished. Upon seeing Kṛṣṇa and hearing the story, they received Kṛṣṇa very eagerly, thinking that Kṛṣṇa and the other boys had returned from the mouth of death. Thus they looked upon Kṛṣṇa and the boys with silent eyes, not wanting to turn their eyes aside now that the boys were safe.

SB 10.11.55 - The cowherd men, headed by Nanda Mahārāja, began to contemplate: It is very astonishing that although this boy Kṛṣṇa has many times faced many varied causes of death, by the grace of the Supreme Personality of Godhead it was these causes of fear that were killed, instead of Him.

SB 10.11.56 - Although the causes of death, the daityas, were very fierce, they could not kill this boy Kṛṣṇa. Rather, because they came to kill innocent boys, as soon as they approached they themselves were killed, exactly like flies attacking a fire.

SB 10.11.57 - The words of persons in full knowledge of Brahman never become untrue. It is very wonderful that whatever Gargamuni predicted we are now actually experiencing in all detail.

SB 10.11.58 - In this way all the cowherd men, headed by Nanda Mahārāja, enjoyed topics about the pastimes of Kṛṣṇa and Balarāma with great transcendental pleasure, and they could not even perceive material tribulations.

SB 10.11.59 - In this way Kṛṣṇa and Balarāma passed Their childhood age in Vrajabhūmi by engaging in activities of childish play, such as playing hide-and-seek, constructing a make-believe bridge on the ocean, and jumping here and there like monkeys.

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SB 10.11.1 - Śukadeva Gosvāmī continued: O Mahārāja Parīkṣit, when the yamala-arjuna trees fell, all the cowherd men in the neighborhood, hearing the fierce sound and fearing thunderbolts, went to the spot.

SB 10.11.2 - There they saw the fallen yamala-arjuna trees on the ground, but they were bewildered because even though they could directly perceive that the trees had fallen, they could not trace out the cause for their having done so.

SB 10.11.3 - Kṛṣṇa was bound by the rope to the ulūkhala, the mortar, which He was dragging. But how could He have pulled down the trees? Who had actually done it? Where was the source for this incident? Considering all these astounding things, the cowherd men were doubtful and bewildered.

SB 10.11.4 - Then all the cowherd boys said: It is Kṛṣṇa who has done this.

When He was in between the two trees, the mortar fell crosswise. Kṛṣṇa dragged the mortar, and the two trees fell down. After that, two beautiful men came out of the trees. We have seen this with our own eyes.

SB 10.11.5 - Because of intense paternal affection, the cowherd men, headed by Nanda, could not believe that Kṛṣṇa could have uprooted the trees in such a wonderful way. Therefore they could not put their faith in the words of the boys. Some of the men, however, were in doubt. "Since Kṛṣṇa was predicted to equal Nārāyaṇa," they thought, "it might be that He could have done it."

SB 10.11.6 - When Nanda Mahārāja saw his own son bound with ropes to the wooden mortar and dragging it, he smiled and released Kṛṣṇa from His bonds.

SB 10.11.7 - The gopīs would say, "If You dance, my dear Kṛṣṇa, then I shall give You half a sweetmeat." By saying these words or by clapping their hands, all the gopīs encouraged Kṛṣṇa in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way, Kṛṣṇa came completely under the control of the gopīs.

SB 10.11.8 - Sometimes mother Yaśodā and her gopī friends would tell Kṛṣṇa, "Bring this article" or "Bring that article." Sometimes they would order Him to bring a wooden plank, wooden shoes or a wooden measuring pot, and Kṛṣṇa, when thus ordered by the mothers, would try to bring them. Sometimes, however, as if unable to raise these things, He would touch them and stand there. Just to invite the pleasure of His relatives, He would strike His body with His arms to show that He had sufficient strength.

SB 10.11.9 - To pure devotees throughout the world who could understand His activities, the Supreme Personality of Godhead, Kṛṣṇa, exhibited how much He can be subdued by His devotees, His servants. In this way He increased the pleasure of the Vrajavāsīs by His childhood activities.

SB 10.11.10 - Once a woman selling fruit was calling, "O inhabitants of Vrajabhūmi, if you want to purchase some fruits, come here!" Upon hearing this, Kṛṣṇa immediately took some grains and went to barter as if He needed some fruits.

SB 10.11.11 - While Kṛṣṇa was going to the fruit vendor very hastily, most of the grains He was holding fell. Nonetheless, the fruit vendor filled Kṛṣṇa's hands with fruits, and her fruit basket was immediately filled with jewels and gold.

SB 10.11.12 - Once, after the uprooting of the yamala-arjuna trees, Rohiṇīdevī went to call Rāma and Kṛṣṇa, who had both gone to the riverside and were playing with the other boys with deep attention.

SB 10.11.13 - Because of being too attached to playing with the other boys, Kṛṣṇa and Balarāma did not return upon being called by Rohiṇī. Therefore Rohiṇī sent mother Yaśodā to call Them back, because mother Yaśodā was more affectionate to Kṛṣṇa and Balarāma.

SB 10.11.14 - Kṛṣṇa and Balarāma, being attached to Their play, were playing with the other boys although it was very late. Therefore mother Yaśodā called Them back for lunch. Because of her ecstatic love and affection for Kṛṣṇa and Balarāma, milk flowed from her breasts.

SB 10.11.15 - Mother Yaśodā said: My dear son Kṛṣṇa, lotus-eyed Kṛṣṇa, come here and drink the milk of my breast. My dear darling, You must be very tired because of hunger and the fatigue of playing so long. There is no need to play any more.

SB 10.11.16 - My dear Baladeva, best of our family, please come immediately with Your younger brother, Kṛṣṇa. You both ate in the morning, and now You ought to eat something more.

SB 10.11.17 - Nanda Mahārāja, the King of Vraja, is now waiting to eat. O my dear son Balarāma, he is waiting for You. Therefore, come back to please us. All the boys playing with You and Kṛṣṇa should now go to their homes.

SB 10.11.18 - Mother Yaśodā further told Kṛṣṇa: My dear son, because of playing all day, Your body has become covered with dust and sand. Therefore, come back, take Your bath and cleanse Yourself. Today the moon is conjoined with the auspicious star of Your birth. Therefore, be pure and give cows in charity to the brāhmaṇas.

SB 10.11.19 - Just see how all Your playmates of Your own age have been cleansed and decorated with beautiful ornaments by their mothers. You should come here, and after You have taken Your bath, eaten Your lunch and been decorated with ornaments, You may play with Your friends again.

SB 10.11.20 - My dear Mahārāja Parīkṣit, because of intense love and affection, mother Yaśodā, Kṛṣṇa's mother, considered Kṛṣṇa, who was at the peak of all opulences, to be her own son. Thus she took Kṛṣṇa by the hand, along with Balarāma, and brought Them home, where she performed her duties by fully bathing Them, dressing Them and feeding Them.

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SB 10.11.42 - When the Supreme Personality of Godhead saw that the demon had assumed the form of a calf and entered among the groups of other calves, He pointed out to Baladeva, "Here is another demon." Then He very slowly approached the demon, as if He did not understand the demon's intentions.

SB 10.11.43 - Thereafter, Śrī Kṛṣṇa caught the demon by the hind legs and tail, twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a kapittha tree, which then fell down, along with the body of the demon, who had assumed a great form.

SB 10.11.44 - Upon seeing the dead body of the demon, all the cowherd boys exclaimed, "Well done, Kṛṣṇa! Very good, very good! Thank You." In the upper planetary system, all the demigods were pleased, and therefore they showered flowers on the Supreme Personality of Godhead.

SB 10.11.45 - After the killing of the demon, Kṛṣṇa and Balarāma finished Their breakfast in the morning, and while continuing to take care of the calves, They wandered here and there. Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead, who maintain the entire creation, now took charge of the calves as if cowherd boys.

SB 10.11.46 - One day all the boys, including Kṛṣṇa and Balarāma, each boy taking his own group of calves, brought the calves to a reservoir of water, desiring to allow them to drink. After the animals drank water, the boys drank water there also.

SB 10.11.47 - Right by the reservoir, the boys saw a gigantic body resembling a mountain peak broken and struck down by a thunderbolt. They were afraid even to see such a huge living being.

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SB 10.11.52 - At that time, the celestial denizens of the higher planetary system showered mallikā-puṣpa, flowers grown in Nandana-kānana, upon Kṛṣṇa, the enemy of Bakāsura. They also congratulated Him by sounding celestial kettledrums and conchshells and by offering prayers. Seeing this, the cowherd boys were struck with wonder.

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SB 10.11.54 - When the cowherd men and women heard about the killing of Bakāsura in the forest, they were very much astonished. Upon seeing Kṛṣṇa and hearing the story, they received Kṛṣṇa very eagerly, thinking that Kṛṣṇa and the other boys had returned from the mouth of death. Thus they looked upon Kṛṣṇa and the boys with silent eyes, not wanting to turn their eyes aside now that the boys were safe.

SB 10.11.55 - The cowherd men, headed by Nanda Mahārāja, began to contemplate: It is very astonishing that although this boy Kṛṣṇa has many times faced many varied causes of death, by the grace of the Supreme Personality of Godhead it was these causes of fear that were killed, instead of Him.

SB 10.11.56 - Although the causes of death, the daityas, were very fierce, they could not kill this boy Kṛṣṇa. Rather, because they came to kill innocent boys, as soon as they approached they themselves were killed, exactly like flies attacking a fire.

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SB 10.12.1 - Śukadeva Gosvāmī continued: O King, one day Kṛṣṇa decided to take His breakfast as a picnic in the forest. Having risen early in the morning, He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound. Then Kṛṣṇa and the boys, keeping their respective groups of calves before them, proceeded from Vrajabhūmi to the forest.

SB 10.12.2 - At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhūmi and joined Kṛṣṇa, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves.

SB 10.12.3 - Along with the cowherd boys and their own groups of calves,

Kṛṣṇa came out with an unlimited number of calves assembled. Then all the boys began to sport in the forest in a greatly playful spirit.

SB 10.12.4 - Although all these boys were already decorated by their mothers with ornaments of kāca, guñjā, pearls and gold, when they went into the forest they further decorated themselves with fruits, green leaves, bunches of flowers, peacock feathers and soft minerals.

SB 10.12.5 - All the cowherd boys used to steal one another's lunch bags. When a boy came to understand that his bag had been taken away, the other boys would throw it farther away, to a more distant place, and those standing there would throw it still farther. When the proprietor of the bag became disappointed, the other boys would laugh, the proprietor would cry, and then the bag would be returned.

SB 10.12.6 - Sometimes Kṛṣṇa would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, "I shall be the first to run and touch Kṛṣṇa! I shall touch Kṛṣṇa first!" In this way they enjoyed life by repeatedly touching Kṛṣṇa.

SB 10.12.7-11 - All the boys would be differently engaged. Some boys blew their flutes, and others blew bugles made of horn. Some imitated the buzzing of the bumblebees, and others imitated the voice of the cuckoo. Some boys imitated flying birds by running after the birds' shadows on the ground, some imitated the beautiful movements and attractive postures of the swans, some sat down with the ducks, sitting silently, and others imitated the dancing of the peacocks. Some boys attracted young monkeys in the trees, some jumped into the trees, imitating the monkeys, some made faces as the monkeys were accustomed to do, and others jumped from one branch to another. Some boys went to the waterfalls and crossed over the river, jumping with the frogs, and

when they saw their own reflections on the water they would laugh. They would also condemn the sounds of their own echoes. In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?

SB 10.12.12 - Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, āsana and prāṇāyāma, none of which are easily performed. Yet in due course of time, when these yogīs attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhūmi, Vṛndāvana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?

SB 10.12.13 - My dear King Parīkṣit, thereafter there appeared a great demon named Aghāśura, whose death was being awaited even by the demigods. The demigods drank nectar every day, but still they feared this great demon and awaited his death. This demon could not tolerate the transcendental pleasure being enjoyed in the forest by the cowherd boys.

SB 10.12.14 - Aghāśura, who had been sent by Kāṁsa, was the younger brother of Pūtanā and Bakāśura. Therefore when he came and saw Kṛṣṇa at the head of all the cowherd boys, he thought, "This Kṛṣṇa has killed my sister and brother, Pūtanā and Bakāśura. Therefore, in order to please them both, I shall kill this Kṛṣṇa, along with His assistants, the other cowherd boys."

SB 10.12.15 - Aghāsura thought: If somehow or other I can make Kṛṣṇa and His associates serve as the last offering of sesame and water for the departed souls of my brother and sister, then the inhabitants of Vrajabhūmi, for whom these boys are the life and soul, will automatically die. If there is no life, there is no need for the body; consequently, when their sons are dead, naturally all the inhabitants of Vraja will die.

SB 10.12.16 - After thus deciding, that crooked Aghāsura assumed the form of a huge python, as thick as a big mountain and as long as eight miles. Having assumed this wonderful python's body, he spread his mouth like a big cave in the mountains and lay down on the road, expecting to swallow Kṛṣṇa and His associates the cowherd boys.

SB 10.12.17 - His lower lip rested on the surface of the earth, and his upper lip was touching the clouds in the sky. The borders of his mouth resembled the sides of a big cave in a mountain, and the middle of his mouth was as dark as possible. His tongue resembled a broad traffic-way, his breath was like a warm wind, and his eyes blazed like fire.

SB 10.12.18 - Upon seeing this demon's wonderful form, which resembled a great python, the boys thought that it must be a beautiful scenic spot of Vṛndāvana. Thereafter, they imagined it to be similar to the mouth of a great python. In other words, the boys, unafraid, thought that it was a statue made in the shape of a great python for the enjoyment of their pastimes.

SB 10.12.19 - The boys said: Dear friends, is this creature dead, or is it actually a living python with its mouth spread wide just to swallow us all? Kindly clear up this doubt.

SB 10.12.20 - Thereafter they decided: Dear friends, this is certainly an animal sitting here to swallow us all. Its upper lip resembles a cloud reddened by the sunshine, and its lower lip resembles the reddish shadows of a cloud.

SB 10.12.21 - On the left and right, the two depressions resembling mountain caves are the corners of its mouth, and the high mountain peaks are its teeth.

SB 10.12.22 - In length and breadth the animal's tongue resembles a broad traffic-way, and the inside of its mouth is very, very dark, like a cave in a mountain.

SB 10.12.23 - The hot fiery wind is the breath coming out of his mouth, which is giving off the bad smell of burning flesh because of all the dead bodies he has eaten.

SB 10.12.24 - Then the boys said, "Has this living creature come to swallow us? If he does so, he will immediately be killed like Bakāsura, without delay." Thus they looked at the beautiful face of Kṛṣṇa, the enemy of Bakāsura, and, laughing loudly and clapping their hands, they entered the mouth of the python.

SB 10.12.25 - The Supreme Personality of Godhead, Śrī Kṛṣṇa, who is situated as antaryāmī, the Supersoul, in the core of everyone's heart, heard the boys talking among themselves about the artificial python. Unknown to them, it was actually Aghāsura, a demon who had appeared as a python. Kṛṣṇa, knowing this, wanted to forbid His associates to enter the demon's mouth.

SB 10.12.26 - In the meantime, while Kṛṣṇa was considering how to stop them, all the cowherd boys entered the mouth of the demon. The demon,

however, did not swallow them, for he was thinking of his own relatives who had been killed by Kṛṣṇa and was just waiting for Kṛṣṇa to enter his mouth.

SB 10.12.27 - Kṛṣṇa saw that all the cowherd boys, who did not know anyone but Him as their Lord, had now gone out of His hand and were helpless, having entered like straws into the fire of the abdomen of Aghāsura, who was death personified. It was intolerable for Kṛṣṇa to be separated from His friends the cowherd boys. Therefore, as if seeing that this had been arranged by His internal potency, Kṛṣṇa was momentarily struck with wonder and unsure of what to do.

SB 10.12.28 - Now, what was to be done? How could both the killing of this demon and the saving of the devotees be performed simultaneously? Kṛṣṇa, being unlimitedly potent, decided to wait for an intelligent means by which He could simultaneously save the boys and kill the demon. Then He entered the mouth of Aghāsura.

SB 10.12.29 - When Kṛṣṇa entered the mouth of Aghāsura, the demigods hidden behind the clouds exclaimed, "Alas! Alas!" But the friends of Aghāsura, like Kāmsa and other demons, were jubilant.

SB 10.12.30 - When the invincible Supreme Personality of Godhead, Kṛṣṇa, heard the demigods crying "Alas! Alas!" from behind the clouds, He immediately enlarged Himself within the demon's throat, just to save Himself and the cowherd boys, His own associates, from the demon who wished to smash them.

SB 10.12.31 - Then, because Kṛṣṇa had increased the size of His body, the demon extended his own body to a very large size. Nonetheless, his breathing

stopped, he suffocated, and his eyes rolled here and there and popped out. The demon's life air, however, could not pass through any outlet, and therefore it finally burst out through a hole in the top of the demon's head.

SB 10.12.32 - When all the demon's life air had passed away through that hole in the top of his head, Kṛṣṇa glanced over the dead calves and cowherd boys and brought them back to life. Then Mukunda, who can give one liberation, came out from the demon's mouth with His friends and the calves.

SB 10.12.33 - From the body of the gigantic python, a glaring effulgence came out, illuminating all directions, and stayed individually in the sky until Kṛṣṇa came out from the corpse's mouth. Then, as all the demigods looked on, this effulgence entered into Kṛṣṇa's body.

SB 10.12.34 - Thereafter, everyone being pleased, the demigods began to shower flowers from Nandana-kānana, the celestial dancing girls began to dance, and the Gandharvas, who are famous for singing, offered songs of prayer. The drummers began to beat their kettledrums, and the brāhmaṇas offered Vedic hymns. In this way, both in the heavens and on earth, everyone began to perform his own duties, glorifying the Lord.

SB 10.12.35 - When Lord Brahmā heard the wonderful ceremony going on near his planet, accompanied by music and songs and sounds of "Jaya! Jaya!" he immediately came down to see the function. Upon seeing so much glorification of Lord Kṛṣṇa, he was completely astonished.

SB 10.12.36 - O King Parīkṣit, when the python-shaped body of Aghāsura dried up into merely a big skin, it became a wonderful place for the inhabitants of Vṛndāvana to visit, and it remained so for a long, long time.

SB 10.12.37 - This incident of Kṛṣṇa's saving Himself and His associates from death and of giving deliverance to Aghāsura, who had assumed the form of a python, took place when Kṛṣṇa was five years old. It was disclosed in Vrajabhūmi after one year, as if it had taken place on that very day.

SB 10.12.38 - Kṛṣṇa is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller. When Kṛṣṇa appeared as the son of Nanda Mahārāja and Yaśodā, He did so by His causeless mercy. Consequently, for Him to exhibit His unlimited opulence was not at all wonderful. Indeed, He showed such great mercy that even Aghāsura, the most sinful miscreant, was elevated to being one of His associates and achieving sārūpya-mukti, which is actually impossible for materially contaminated persons to attain.

SB 10.12.39 - If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Kṛṣṇa, as did Aghāsura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?

SB 10.12.40 - Śrī Sūta Gosvāmī said: O learned saints, the childhood pastimes of Śrī Kṛṣṇa are very wonderful. Mahārāja Parīkṣit, after hearing about those pastimes of Kṛṣṇa, who had saved him in the womb of his mother, became steady in his mind and again inquired from Śukadeva Gosvāmī to hear about those pious activities.

SB 10.12.41 - Mahārāja Parīkṣit inquired: O great sage, how could things done in the past have been described as being done at the present? Lord Śrī Kṛṣṇa performed this pastime of killing Aghāsura during His kaumāra age. How then, during His pauganḍa age, could the boys have described this incident as having happened recently?

SB 10.12.42 - O greatest yogī, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think that it was nothing but another illusion due to Kṛṣṇa.

SB 10.12.43 - O my lord, my spiritual master, although we are the lowest of kṣatriyas, we are glorified and benefited because we have the opportunity of always hearing from you the nectar of the pious activities of the Supreme Personality of Godhead.

SB 10.12.44 - Sūta Gosvāmī said: O Śaunaka, greatest of saints and devotees, when Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī in this way, Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Mahārāja Parīkṣit about kṛṣṇa-kathā.

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SB 10.12.1 - Śukadeva Gosvāmī continued: O King, one day Kṛṣṇa decided to take His breakfast as a picnic in the forest. Having risen early in the morning, He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound. Then Kṛṣṇa and the boys, keeping their respective groups of calves before them, proceeded from Vrajabhūmi to the forest.

SB 10.12.2 - At that time, hundreds and thousands of cowherd boys came out of their respective homes in Vrajabhūmi and joined Kṛṣṇa, keeping before them their hundreds and thousands of groups of calves. The boys were very beautiful, and they were equipped with lunch bags, bugles, flutes, and sticks for controlling the calves.

SB 10.12.3 - Along with the cowherd boys and their own groups of calves, Kṛṣṇa came out with an unlimited number of calves assembled. Then all the boys began to sport in the forest in a greatly playful spirit.

SB 10.12.4 - Although all these boys were already decorated by their mothers with ornaments of kāca, guñjā, pearls and gold, when they went into the forest they further decorated themselves with fruits, green leaves, bunches of flowers, peacock feathers and soft minerals.

SB 10.12.5 - All the cowherd boys used to steal one another's lunch bags. When a boy came to understand that his bag had been taken away, the other boys would throw it farther away, to a more distant place, and those standing there would throw it still farther. When the proprietor of the bag became disappointed, the other boys would laugh, the proprietor would cry, and then the bag would be returned.

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SB 10.12.12 - Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, āsana and prāṇāyāma, none of which are

easily performed. Yet in due course of time, when these yogīs attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhūmi, Vṛndāvana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?

SB 10.12.13 - My dear King Parīkṣit, thereafter there appeared a great demon named Aghāsura, whose death was being awaited even by the demigods. The demigods drank nectar every day, but still they feared this great demon and awaited his death. This demon could not tolerate the transcendental pleasure being enjoyed in the forest by the cowherd boys.

SB 10.12.14 - Aghāsura, who had been sent by Kāṁsa, was the younger brother of Pūtanā and Bakāsura. Therefore when he came and saw Kṛṣṇa at the head of all the cowherd boys, he thought, "This Kṛṣṇa has killed my sister and brother, Pūtanā and Bakāsura. Therefore, in order to please them both, I shall kill this Kṛṣṇa, along with His assistants, the other cowherd boys."

SB 10.12.15 - Aghāsura thought: If somehow or other I can make Kṛṣṇa and His associates serve as the last offering of sesame and water for the departed souls of my brother and sister, then the inhabitants of Vrajabhūmi, for whom these boys are the life and soul, will automatically die. If there is no life, there is no need for the body; consequently, when their sons are dead, naturally all the inhabitants of Vraja will die.

SB 10.12.16 - After thus deciding, that crooked Aghāsura assumed the form of a huge python, as thick as a big mountain and as long as eight miles. Having assumed this wonderful python's body, he spread his mouth like a big cave in the mountains and lay down on the road, expecting to swallow Kṛṣṇa and His

associates the cowherd boys.

SB 10.12.17 - His lower lip rested on the surface of the earth, and his upper lip was touching the clouds in the sky. The borders of his mouth resembled the sides of a big cave in a mountain, and the middle of his mouth was as dark as possible. His tongue resembled a broad traffic-way, his breath was like a warm wind, and his eyes blazed like fire.

SB 10.12.18 - Upon seeing this demon's wonderful form, which resembled a great python, the boys thought that it must be a beautiful scenic spot of Vṛndāvana. Thereafter, they imagined it to be similar to the mouth of a great python. In other words, the boys, unafraid, thought that it was a statue made in the shape of a great python for the enjoyment of their pastimes.

SB 10.12.19 - The boys said: Dear friends, is this creature dead, or is it actually a living python with its mouth spread wide just to swallow us all? Kindly clear up this doubt.

SB 10.12.20 - Thereafter they decided: Dear friends, this is certainly an animal sitting here to swallow us all. Its upper lip resembles a cloud reddened by the sunshine, and its lower lip resembles the reddish shadows of a cloud.

SB 10.12.21 - On the left and right, the two depressions resembling mountain caves are the corners of its mouth, and the high mountain peaks are its teeth.

SB 10.12.22 - In length and breadth the animal's tongue resembles a broad traffic-way, and the inside of its mouth is very, very dark, like a cave in a mountain.

SB 10.12.23 - The hot fiery wind is the breath coming out of his mouth, which is giving off the bad smell of burning flesh because of all the dead bodies he has eaten.

SB 10.12.24 - Then the boys said, "Has this living creature come to swallow us? If he does so, he will immediately be killed like Bakāsura, without delay." Thus they looked at the beautiful face of Kṛṣṇa, the enemy of Bakāsura, and, laughing loudly and clapping their hands, they entered the mouth of the python.

SB 10.12.25 - The Supreme Personality of Godhead, Śrī Kṛṣṇa, who is situated as antaryāmī, the Supersoul, in the core of everyone's heart, heard the boys talking among themselves about the artificial python. Unknown to them, it was actually Aghāsura, a demon who had appeared as a python. Kṛṣṇa, knowing this, wanted to forbid His associates to enter the demon's mouth.

SB 10.12.26 - In the meantime, while Kṛṣṇa was considering how to stop them, all the cowherd boys entered the mouth of the demon. The demon, however, did not swallow them, for he was thinking of his own relatives who had been killed by Kṛṣṇa and was just waiting for Kṛṣṇa to enter his mouth.

SB 10.12.27 - Kṛṣṇa saw that all the cowherd boys, who did not know anyone but Him as their Lord, had now gone out of His hand and were helpless, having entered like straws into the fire of the abdomen of Aghāsura, who was death personified. It was intolerable for Kṛṣṇa to be separated from His friends the cowherd boys. Therefore, as if seeing that this had been arranged by His internal potency, Kṛṣṇa was momentarily struck with wonder and unsure of what to do.

SB 10.12.28 - Now, what was to be done? How could both the killing of this

demon and the saving of the devotees be performed simultaneously? Kṛṣṇa, being unlimitedly potent, decided to wait for an intelligent means by which He could simultaneously save the boys and kill the demon. Then He entered the mouth of Aghāśura.

SB 10.12.29 - When Kṛṣṇa entered the mouth of Aghāśura, the demigods hidden behind the clouds exclaimed, "Alas! Alas!" But the friends of Aghāśura, like Kāṁsa and other demons, were jubilant.

SB 10.12.30 - When the invincible Supreme Personality of Godhead, Kṛṣṇa, heard the demigods crying "Alas! Alas!" from behind the clouds, He immediately enlarged Himself within the demon's throat, just to save Himself and the cowherd boys, His own associates, from the demon who wished to smash them.

SB 10.12.31 - Then, because Kṛṣṇa had increased the size of His body, the demon extended his own body to a very large size. Nonetheless, his breathing stopped, he suffocated, and his eyes rolled here and there and popped out. The demon's life air, however, could not pass through any outlet, and therefore it finally burst out through a hole in the top of the demon's head.

SB 10.12.32 - When all the demon's life air had passed away through that hole in the top of his head, Kṛṣṇa glanced over the dead calves and cowherd boys and brought them back to life. Then Mukunda, who can give one liberation, came out from the demon's mouth with His friends and the calves.

SB 10.12.33 - From the body of the gigantic python, a glaring effulgence came out, illuminating all directions, and stayed individually in the sky until Kṛṣṇa came out from the corpse's mouth. Then, as all the demigods looked on, this

effulgence entered into Kṛṣṇa's body.

SB 10.12.34 - Thereafter, everyone being pleased, the demigods began to shower flowers from Nandana-kānana, the celestial dancing girls began to dance, and the Gandharvas, who are famous for singing, offered songs of prayer. The drummers began to beat their kettledrums, and the brāhmaṇas offered Vedic hymns. In this way, both in the heavens and on earth, everyone began to perform his own duties, glorifying the Lord.

SB 10.12.35 - When Lord Brahmā heard the wonderful ceremony going on near his planet, accompanied by music and songs and sounds of "Jaya! Jaya!" he immediately came down to see the function. Upon seeing so much glorification of Lord Kṛṣṇa, he was completely astonished.

SB 10.12.36 - O King Parīkṣit, when the python-shaped body of Aghāśura dried up into merely a big skin, it became a wonderful place for the inhabitants of Vṛndāvana to visit, and it remained so for a long, long time.

SB 10.12.37 - This incident of Kṛṣṇa's saving Himself and His associates from death and of giving deliverance to Aghāśura, who had assumed the form of a python, took place when Kṛṣṇa was five years old. It was disclosed in Vrajabhūmi after one year, as if it had taken place on that very day.

SB 10.12.38 - Kṛṣṇa is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller. When Kṛṣṇa appeared as the son of Nanda Mahārāja and Yaśodā, He did so by His causeless mercy. Consequently, for Him to exhibit His unlimited opulence was not at all wonderful. Indeed, He showed such great mercy that even Aghāśura, the most sinful miscreant, was elevated to being one

of His associates and achieving sārūpya-mukti, which is actually impossible for materially contaminated persons to attain.

SB 10.12.39 - If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Kṛṣṇa, as did Aghāsura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?

SB 10.12.40 - Śrī Sūta Gosvāmī said: O learned saints, the childhood pastimes of Śrī Kṛṣṇa are very wonderful. Mahārāja Parīkṣit, after hearing about those pastimes of Kṛṣṇa, who had saved him in the womb of his mother, became steady in his mind and again inquired from Śukadeva Gosvāmī to hear about those pious activities.

SB 10.12.41 - Mahārāja Parīkṣit inquired: O great sage, how could things done in the past have been described as being done at the present? Lord Śrī Kṛṣṇa performed this pastime of killing Aghāsura during His kaumāra age. How then, during His paugāṇḍa age, could the boys have described this incident as having happened recently?

SB 10.12.42 - O greatest yogī, my spiritual master, kindly describe why this happened. I am very much curious to know about it. I think that it was nothing but another illusion due to Kṛṣṇa.

SB 10.12.43 - O my lord, my spiritual master, although we are the lowest of kṣatriyas, we are glorified and benefited because we have the opportunity of

always hearing from you the nectar of the pious activities of the Supreme Personality of Godhead.

SB 10.12.44 - Sūta Gosvāmī said: O Śaunaka, greatest of saints and devotees, when Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī in this way, Śukadeva Gosvāmī, immediately remembering subject matters about Kṛṣṇa within the core of his heart, externally lost contact with the actions of his senses. Thereafter, with great difficulty, he revived his external sensory perception and began to speak to Mahārāja Parīkṣit about kṛṣṇa-kathā.

27 (Popup - Popup)

SB 10.13.1 - Śrīla Śukadeva Gosvāmī said: O best of devotees, most fortunate Parīkṣit, you have inquired very nicely, for although constantly hearing the pastimes of the Lord, you are perceiving His activities to be newer and newer.

SB 10.13.2 - Paramahāṁsas, devotees who have accepted the essence of life, are attached to Kṛṣṇa in the core of their hearts, and He is the aim of their lives. It is their nature to talk only of Kṛṣṇa at every moment, as if such topics were newer and newer. They are attached to such topics, just as materialists are attached to topics of women and sex.

SB 10.13.3 - O King, kindly hear me with great attention. Although the activities of the Supreme Lord are very confidential, no ordinary man being able to understand them, I shall speak about them to you, for spiritual masters explain to a submissive disciple even subject matters that are very confidential and difficult to understand.

SB 10.13.4 - Then, after saving the boys and calves from the mouth of

Aghāsura, who was death personified, Lord Kṛṣṇa, the Supreme Personality of Godhead, brought them all to the bank of the river and spoke the following words.

SB 10.13.5 - My dear friends, just see how this riverbank is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of the bees and birds is echoing throughout the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes.

SB 10.13.6 - I think we should take our lunch here, since we are already hungry because the time is very late. Here the calves may drink water and go slowly here and there and eat the grass.

SB 10.13.7 - Accepting Lord Kṛṣṇa's proposal, the cowherd boys allowed the calves to drink water from the river and then tied them to trees where there was green, tender grass. Then the boys opened their baskets of food and began eating with Kṛṣṇa in great transcendental pleasure.

SB 10.13.8 - Like the whorl of a lotus flower surrounded by its petals and leaves, Kṛṣṇa sat in the center, encircled by lines of His friends, who all looked very beautiful. Every one of them was trying to look forward toward Kṛṣṇa, thinking that Kṛṣṇa might look toward him. In this way they all enjoyed their lunch in the forest.

SB 10.13.9 - Among the cowherd boys, some placed their lunch on flowers, some on leaves, fruits, or bunches of leaves, some actually in their baskets, some on the bark of trees and some on rocks. This is what the children imagined to

be their plates as they ate their lunch.

SB 10.13.10 - All the cowherd boys enjoyed their lunch with Kṛṣṇa, showing one another the different tastes of the different varieties of preparations they had brought from home. Tasting one another's preparations, they began to laugh and make one another laugh.

SB 10.13.11 - Kṛṣṇa is yajña-bhuk-that is, He eats only offerings of yajña-but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as He ate. At that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in yajña, was now eating with His friends in the forest.

SB 10.13.12 - O Mahārāja Parīkṣit, while the cowherd boys, who knew nothing within the core of their hearts but Kṛṣṇa, were thus engaged in eating their lunch in the forest, the calves went far away, deep into the forest, being allured by green grass.

SB 10.13.13 - When Kṛṣṇa saw that His friends the cowherd boys were frightened, He, the fierce controller even of fear itself, said, just to mitigate their fear, "My dear friends, do not stop eating. I shall bring your calves back to this spot by personally going after them Myself."

SB 10.13.14 - "Let Me go and search for the calves," Kṛṣṇa said. "Don't

disturb your enjoyment." Then, carrying His yogurt and rice in His hand, the Supreme Personality of Godhead, Kṛṣṇa, immediately went out to search for the calves of His friends. To please His friends, He began searching in all the mountains, mountain caves, bushes and narrow passages.

SB 10.13.15 - O Mahārāja Parīkṣit, Brahmā, who resides in the higher planetary system in the sky, had observed the activities of the most powerful Kṛṣṇa in killing and delivering Aghāsura, and he was astonished. Now that same Brahmā wanted to show some of his own power and see the power of Kṛṣṇa, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore, in Kṛṣṇa's absence, Brahmā took all the boys and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Kṛṣṇa was.

SB 10.13.16 - Thereafter, when Kṛṣṇa was unable to find the calves, He returned to the bank of the river, but there He was also unable to see the cowherd boys. Thus He began to search for both the calves and the boys, as if He could not understand what had happened.

SB 10.13.17 - When Kṛṣṇa was unable to find the calves and their caretakers, the cowherd boys, anywhere in the forest, He could suddenly understand that this was the work of Lord Brahmā.

SB 10.13.18 - Thereafter, just to create pleasure both for Brahmā and for the mothers of the calves and cowherd boys, Kṛṣṇa, the creator of the entire cosmic manifestation, expanded Himself as calves and boys.

SB 10.13.19 - By His Vāsudeva feature, Kṛṣṇa simultaneously expanded Himself into the exact number of missing cowherd boys and calves, with their

exact bodily features, their particular types of hands, legs and other limbs, their sticks, bugles and flutes, their lunch bags, their particular types of dress and ornaments placed in various ways, their names, ages and forms, and their special activities and characteristics. By expanding Himself in this way, beautiful Kṛṣṇa proved the statement samagra-jagad viṣṇumayam: "Lord Viṣṇu is all-pervading."

SB 10.13.20 - Now expanding Himself so as to appear as all the calves and cowherd boys, all of them as they were, and at the same time appear as their leader, Kṛṣṇa entered Vrajabhūmi, the land of His father, Nanda Mahārāja, just as He usually did while enjoying their company.

SB 10.13.21 - O Mahārāja Parīkṣit, Kṛṣṇa, who had divided Himself as different calves and also as different cowherd boys, entered different cow sheds as the calves and then different homes as different boys.

SB 10.13.22 - The mothers of the boys, upon hearing the sounds of the flutes and bugles being played by their sons, immediately rose from their household tasks, lifted their boys onto their laps, embraced them with both arms and began to feed them with their breast milk, which flowed forth because of extreme love specifically for Kṛṣṇa. Actually Kṛṣṇa is everything, but at that time, expressing extreme love and affection, they took special pleasure in feeding Kṛṣṇa, the Parabrahman, and Kṛṣṇa drank the milk from His respective mothers as if it were a nectarean beverage.

SB 10.13.23 - Thereafter, O Mahārāja Parīkṣit, as required according to the scheduled round of His pastimes, Kṛṣṇa returned in the evening, entered the house of each of the cowherd boys, and engaged exactly like the former boys, thus enlivening their mothers with transcendental pleasure. The mothers took care of the boys by massaging them with oil, bathing them, smearing their

bodies with sandalwood pulp, decorating them with ornaments, chanting protective mantras, decorating their bodies with tilaka and giving them food. In this way, the mothers served Kṛṣṇa personally.

SB 10.13.24 - Thereafter, all the cows entered their different sheds and began mooing loudly, calling for their respective calves. When the calves arrived, the mothers began licking the calves' bodies again and again and profusely feeding them with the milk flowing from their milk bags.

SB 10.13.25 - Previously, from the very beginning, the gopīs had motherly affection for Kṛṣṇa. Indeed, their affection for Kṛṣṇa exceeded even their affection for their own sons. In displaying their affection, they had thus distinguished between Kṛṣṇa and their sons, but now that distinction disappeared.

SB 10.13.26 - Although the inhabitants of Vrajabhūmi, the cowherd men and cowherd women, previously had more affection for Kṛṣṇa than for their own children, now, for one year, their affection for their own sons continuously increased, for Kṛṣṇa had now become their sons. There was no limit to the increment of their affection for their sons, who were now Kṛṣṇa. Every day they found new inspiration for loving their children as much as they loved Kṛṣṇa.

SB 10.13.27 - In this way, Lord Śrī Kṛṣṇa, having Himself become the cowherd boys and groups of calves, maintained Himself by Himself. Thus He continued His pastimes, both in Vṛndāvana and in the forest, for one year.

SB 10.13.28 - One day, five or six nights before the completion of the year, Kṛṣṇa, tending the calves, entered the forest along with Balarāma.

SB 10.13.29 - Thereafter, while pasturing atop Govardhana Hill, the cows looked down to find some green grass and saw their calves pasturing near Vṛndāvana, not very far away.

SB 10.13.30 - When the cows saw their own calves from the top of Govardhana Hill, they forgot themselves and their caretakers because of increased affection, and although the path was very rough, they ran toward their calves with great anxiety, each running as if with one pair of legs. Their milk bags full and flowing with milk, their heads and tails raised, and their humps moving with their necks, they ran forcefully until they reached their calves to feed them.

SB 10.13.31 - The cows had given birth to new calves, but while coming down from Govardhana Hill, the cows, because of increased affection for the older calves, allowed the older calves to drink milk from their milk bags and then began licking the calves' bodies in anxiety, as if wanting to swallow them.

SB 10.13.32 - The cowherd men, having been unable to check the cows from going to their calves, felt simultaneously ashamed and angry. They crossed the rough road with great difficulty, but when they came down and saw their own sons, they were overwhelmed by great affection.

SB 10.13.33 - At that time, all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by the sight of their sons. Experiencing a great attraction, their anger completely disappearing, they lifted their sons, embraced them in their arms and enjoyed the highest pleasure by smelling their sons' heads.

SB 10.13.34 - Thereafter the elderly cowherd men, having obtained great feeling from embracing their sons, gradually and with great difficulty and reluctance ceased embracing them and returned to the forest. But as the men remembered their sons, tears began to roll down from their eyes.

SB 10.13.35 - Because of an increase of affection, the cows had constant attachment even to those calves that were grown up and had stopped sucking milk from their mothers. When Baladeva saw this attachment, He was unable to understand the reason for it, and thus He began to consider as follows.

SB 10.13.36 - What is this wonderful phenomenon? The affection of all the inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Kṛṣṇa, the Supersoul of all living entities.

SB 10.13.37 - Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?

SB 10.13.38 - Thinking in this way, Lord Balarāma was able to see, with the eye of transcendental knowledge, that all these calves and Kṛṣṇa's friends were expansions of the form of Śrī Kṛṣṇa.

SB 10.13.39 - Lord Baladeva said, "O supreme controller! These boys are not great demigods, as I previously thought. Nor are these calves great sages like Nārada. Now I can see that You alone are manifesting Yourself in all varieties of difference. Although one, You are existing in the different forms of the calves and boys. Please briefly explain this to Me." Having thus been requested by Lord Baladeva, Kṛṣṇa explained the whole situation, and Baladeva

understood it.

SB 10.13.40 - When Lord Brahmā returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed, Lord Kṛṣṇa, after all that time, was engaged just as before in playing with the boys and calves, who were His expansions.

SB 10.13.41 - Lord Brahmā thought: Whatever boys and calves there were in Gokula, I have kept them sleeping on the bed of my mystic potency, and to this very day they have not yet risen again.

SB 10.13.42 - A similar number of boys and calves have been playing with Kṛṣṇa for one whole year, yet they are different from the ones illusioned by my mystic potency. Who are they? Where did they come from?

SB 10.13.43 - Thus Lord Brahmā, thinking and thinking for a long time, tried to distinguish between those two sets of boys, who were each separately existing. He tried to understand who was real and who was not real, but he couldn't understand at all.

SB 10.13.44 - Thus because Lord Brahmā wanted to mystify the all-pervading Lord Kṛṣṇa, who can never be mystified, but who, on the contrary, mystifies the entire universe, he himself was put into bewilderment by his own mystic power.

SB 10.13.45 - As the darkness of night and the light of a glowworm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to

accomplish anything; instead, the power of that inferior person is diminished.

SB 10.13.46 - Then, while Lord Brahmā looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments.

SB 10.13.47-48 - All those personalities had four arms, holding conchshell, disc, mace and lotus flower in Their hands. They wore helmets on Their heads, earrings on Their ears and garlands of forest flowers around Their necks. On the upper portion of the right side of Their chests was the emblem of the goddess of fortune. Furthermore, They wore armlets on Their arms, the Kaustubha gem around Their necks, which were marked with three lines like a conchshell, and bracelets on Their wrists. With bangles on Their ankles, ornaments on Their feet, and sacred belts around Their waists, They all appeared very beautiful.

SB 10.13.49 - Every part of Their bodies, from Their feet to the top of Their heads, was fully decorated with fresh, tender garlands of tulasī leaves offered by devotees engaged in worshiping the Lord by the greatest pious activities, namely hearing and chanting.

SB 10.13.50 - Those Viṣṇu forms, by Their pure smiling, which resembled the increasing light of the moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness.

SB 10.13.51 - All beings, both moving and nonmoving, from the four-headed Lord Brahmā down to the most insignificant living entity, had taken forms and were differently worshiping those viṣṇu-mūrtis, according to their respective

capacities, with various means of worship, such as dancing and singing.

SB 10.13.52 - All the viṣṇu-mūrtis were surrounded by the opulences, headed by aṇimā-siddhi; by the mystic potencies, headed by Ajā; and by the twenty-four elements for the creation of the material world, headed by the mahat-tattva.

SB 10.13.53 - Then Lord Brahmā saw that kāla (the time factor), svabhāva (one's own nature by association), saṁskāra (reformation), kāma (desire), karma (fruitive activity) and the guṇas (the three modes of material nature), their own independence being completely subordinate to the potency of the Lord, had all taken forms and were also worshiping those viṣṇu-mūrtis.

SB 10.13.54 - The viṣṇu-mūrtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jñānīs engaged in studying the Upaniṣads.

SB 10.13.55 - Thus Lord Brahmā saw the Supreme Brahman, by whose energy this entire universe, with its moving and nonmoving living beings, is manifested. He also saw at the same time all the calves and boys as the Lord's expansions.

SB 10.13.56 - Then, by the power of the effulgence of those viṣṇu-mūrtis, Lord Brahmā, his eleven senses jolted by astonishment and stunned by transcendental bliss, became silent, just like a child's clay doll in the presence of the village deity.

SB 10.13.57 - The Supreme Brahman is beyond mental speculation, He is self-manifest, existing in His own bliss, and He is beyond the material energy.

He is known by the crest jewels of the Vedas by refutation of irrelevant knowledge. Thus in relation to that Supreme Brahman, the Personality of Godhead, whose glory had been shown by the manifestation of all the four-armed forms of Viṣṇu, Lord Brahmā, the lord of Sarasvatī, was mystified. "What is this?" he thought, and then he was not even able to see. Lord Kṛṣṇa, understanding Brahmā's position, then at once removed the curtain of His yogamāyā.

SB 10.13.58 - Lord Brahmā's external consciousness then revived, and he stood up, just like a dead man coming back to life. Opening his eyes with great difficulty, he saw the universe, along with himself.

SB 10.13.59 - Then, looking in all directions, Lord Brahmā immediately saw Vṛndāvana before him, filled with trees, which were the means of livelihood for the inhabitants and which were equally pleasing in all seasons.

SB 10.13.60 - Vṛndāvana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship.

SB 10.13.61 - Then Lord Brahmā saw the Absolute Truth—who is one without a second, who possesses full knowledge and who is unlimited—assuming the role of a child in a family of cowherd men and standing all alone, just as before, with a morsel of food in His hand, searching everywhere for the calves and His cowherd friends.

SB 10.13.62 - After seeing this, Lord Brahmā hastily got down from his swan carrier, fell down like a golden rod and touched the lotus feet of Lord Kṛṣṇa with the tips of the four crowns on his heads. Offering his obeisances, he bathed

the feet of Kṛṣṇa with the water of his tears of joy.

SB 10.13.63 - Rising and falling again and again at the lotus feet of Lord Kṛṣṇa for a long time, Lord Brahmā remembered over and over the Lord's greatness he had just seen.

SB 10.13.64 - Then, rising very gradually and wiping his two eyes, Lord Brahmā looked up at Mukunda. Lord Brahmā, his head bent low, his mind concentrated and his body trembling, very humbly began, with faltering words, to offer praises to Lord Kṛṣṇa.

28 (Popup - Popup)

SB 10.13.1 - Śrīla Śukadeva Gosvāmī said: O best of devotees, most fortunate Parīkṣit, you have inquired very nicely, for although constantly hearing the pastimes of the Lord, you are perceiving His activities to be newer and newer.

SB 10.13.2 - Paramahāṁsas, devotees who have accepted the essence of life, are attached to Kṛṣṇa in the core of their hearts, and He is the aim of their lives. It is their nature to talk only of Kṛṣṇa at every moment, as if such topics were newer and newer. They are attached to such topics, just as materialists are attached to topics of women and sex.

SB 10.13.3 - O King, kindly hear me with great attention. Although the activities of the Supreme Lord are very confidential, no ordinary man being able to understand them, I shall speak about them to you, for spiritual masters explain to a submissive disciple even subject matters that are very confidential and difficult to understand.

SB 10.13.4 - Then, after saving the boys and calves from the mouth of Aghāsura, who was death personified, Lord Kṛṣṇa, the Supreme Personality of Godhead, brought them all to the bank of the river and spoke the following words.

SB 10.13.5 - My dear friends, just see how this riverbank is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of the bees and birds is echoing throughout the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes.

SB 10.13.6 - I think we should take our lunch here, since we are already hungry because the time is very late. Here the calves may drink water and go slowly here and there and eat the grass.

SB 10.13.7 - Accepting Lord Kṛṣṇa's proposal, the cowherd boys allowed the calves to drink water from the river and then tied them to trees where there was green, tender grass. Then the boys opened their baskets of food and began eating with Kṛṣṇa in great transcendental pleasure.

SB 10.13.8 - Like the whorl of a lotus flower surrounded by its petals and leaves, Kṛṣṇa sat in the center, encircled by lines of His friends, who all looked very beautiful. Every one of them was trying to look forward toward Kṛṣṇa, thinking that Kṛṣṇa might look toward him. In this way they all enjoyed their lunch in the forest.

SB 10.13.9 - Among the cowherd boys, some placed their lunch on flowers, some on leaves, fruits, or bunches of leaves, some actually in their baskets, some

on the bark of trees and some on rocks. This is what the children imagined to be their plates as they ate their lunch.

SB 10.13.10 - All the cowherd boys enjoyed their lunch with Kṛṣṇa, showing one another the different tastes of the different varieties of preparations they had brought from home. Tasting one another's preparations, they began to laugh and make one another laugh.

SB 10.13.11 - Kṛṣṇa is yajña-bhuk-that is, He eats only offerings of yajña-but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as He ate. At that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in yajña, was now eating with His friends in the forest.

SB 10.13.12 - O Mahārāja Parīkṣit, while the cowherd boys, who knew nothing within the core of their hearts but Kṛṣṇa, were thus engaged in eating their lunch in the forest, the calves went far away, deep into the forest, being allured by green grass.

SB 10.13.13 - When Kṛṣṇa saw that His friends the cowherd boys were frightened, He, the fierce controller even of fear itself, said, just to mitigate their fear, "My dear friends, do not stop eating. I shall bring your calves back to this spot by personally going after them Myself."

SB 10.13.14 - "Let Me go and search for the calves," Kṛṣṇa said. "Don't disturb your enjoyment." Then, carrying His yogurt and rice in His hand, the Supreme Personality of Godhead, Kṛṣṇa, immediately went out to search for the calves of His friends. To please His friends, He began searching in all the mountains, mountain caves, bushes and narrow passages.

SB 10.13.15 - O Mahārāja Parīkṣit, Brahmā, who resides in the higher planetary system in the sky, had observed the activities of the most powerful Kṛṣṇa in killing and delivering Aghāsura, and he was astonished. Now that same Brahmā wanted to show some of his own power and see the power of Kṛṣṇa, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore, in Kṛṣṇa's absence, Brahmā took all the boys and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Kṛṣṇa was.

SB 10.13.16 - Thereafter, when Kṛṣṇa was unable to find the calves, He returned to the bank of the river, but there He was also unable to see the cowherd boys. Thus He began to search for both the calves and the boys, as if He could not understand what had happened.

SB 10.13.17 - When Kṛṣṇa was unable to find the calves and their caretakers, the cowherd boys, anywhere in the forest, He could suddenly understand that this was the work of Lord Brahmā.

SB 10.13.18 - Thereafter, just to create pleasure both for Brahmā and for the mothers of the calves and cowherd boys, Kṛṣṇa, the creator of the entire cosmic manifestation, expanded Himself as calves and boys.

SB 10.13.19 - By His Vāsudeva feature, Kṛṣṇa simultaneously expanded

Himself into the exact number of missing cowherd boys and calves, with their exact bodily features, their particular types of hands, legs and other limbs, their sticks, bugles and flutes, their lunch bags, their particular types of dress and ornaments placed in various ways, their names, ages and forms, and their special activities and characteristics. By expanding Himself in this way, beautiful Kṛṣṇa proved the statement samagra-jagad viṣṇumayam: "Lord Viṣṇu is all-pervading."

SB 10.13.20 - Now expanding Himself so as to appear as all the calves and cowherd boys, all of them as they were, and at the same time appear as their leader, Kṛṣṇa entered Vrajabhūmi, the land of His father, Nanda Mahārāja, just as He usually did while enjoying their company.

SB 10.13.21 - O Mahārāja Parīkṣit, Kṛṣṇa, who had divided Himself as different calves and also as different cowherd boys, entered different cow sheds as the calves and then different homes as different boys.

SB 10.13.22 - The mothers of the boys, upon hearing the sounds of the flutes and bugles being played by their sons, immediately rose from their household tasks, lifted their boys onto their laps, embraced them with both arms and began to feed them with their breast milk, which flowed forth because of extreme love specifically for Kṛṣṇa. Actually Kṛṣṇa is everything, but at that time, expressing extreme love and affection, they took special pleasure in feeding Kṛṣṇa, the Parabrahman, and Kṛṣṇa drank the milk from His respective mothers as if it were a nectarean beverage.

SB 10.13.23 - Thereafter, O Mahārāja Parīkṣit, as required according to the scheduled round of His pastimes, Kṛṣṇa returned in the evening, entered the house of each of the cowherd boys, and engaged exactly like the former boys, thus enlivening their mothers with transcendental pleasure. The mothers took

care of the boys by massaging them with oil, bathing them, smearing their bodies with sandalwood pulp, decorating them with ornaments, chanting protective mantras, decorating their bodies with tilaka and giving them food. In this way, the mothers served Kṛṣṇa personally.

SB 10.13.24 - Thereafter, all the cows entered their different sheds and began mooing loudly, calling for their respective calves. When the calves arrived, the mothers began licking the calves' bodies again and again and profusely feeding them with the milk flowing from their milk bags.

SB 10.13.25 - Previously, from the very beginning, the gopīs had motherly affection for Kṛṣṇa. Indeed, their affection for Kṛṣṇa exceeded even their affection for their own sons. In displaying their affection, they had thus distinguished between Kṛṣṇa and their sons, but now that distinction disappeared.

SB 10.13.26 - Although the inhabitants of Vrajabhūmi, the cowherd men and cowherd women, previously had more affection for Kṛṣṇa than for their own children, now, for one year, their affection for their own sons continuously increased, for Kṛṣṇa had now become their sons. There was no limit to the increment of their affection for their sons, who were now Kṛṣṇa. Every day they found new inspiration for loving their children as much as they loved Kṛṣṇa.

SB 10.13.27 - In this way, Lord Śrī Kṛṣṇa, having Himself become the cowherd boys and groups of calves, maintained Himself by Himself. Thus He continued His pastimes, both in Vṛndāvana and in the forest, for one year.

SB 10.13.28 - One day, five or six nights before the completion of the year,

Kṛṣṇa, tending the calves, entered the forest along with Balarāma.

SB 10.13.29 - Thereafter, while pasturing atop Govardhana Hill, the cows looked down to find some green grass and saw their calves pasturing near Vṛndāvana, not very far away.

SB 10.13.30 - When the cows saw their own calves from the top of Govardhana Hill, they forgot themselves and their caretakers because of increased affection, and although the path was very rough, they ran toward their calves with great anxiety, each running as if with one pair of legs. Their milk bags full and flowing with milk, their heads and tails raised, and their humps moving with their necks, they ran forcefully until they reached their calves to feed them.

SB 10.13.31 - The cows had given birth to new calves, but while coming down from Govardhana Hill, the cows, because of increased affection for the older calves, allowed the older calves to drink milk from their milk bags and then began licking the calves' bodies in anxiety, as if wanting to swallow them.

SB 10.13.32 - The cowherd men, having been unable to check the cows from going to their calves, felt simultaneously ashamed and angry. They crossed the rough road with great difficulty, but when they came down and saw their own sons, they were overwhelmed by great affection.

SB 10.13.33 - At that time, all the thoughts of the cowherd men merged in the mellow of paternal love, which was aroused by the sight of their sons. Experiencing a great attraction, their anger completely disappearing, they lifted their sons, embraced them in their arms and enjoyed the highest pleasure by smelling their sons' heads.

SB 10.13.34 - Thereafter the elderly cowherd men, having obtained great feeling from embracing their sons, gradually and with great difficulty and reluctance ceased embracing them and returned to the forest. But as the men remembered their sons, tears began to roll down from their eyes.

SB 10.13.35 - Because of an increase of affection, the cows had constant attachment even to those calves that were grown up and had stopped sucking milk from their mothers. When Baladeva saw this attachment, He was unable to understand the reason for it, and thus He began to consider as follows.

SB 10.13.36 - What is this wonderful phenomenon? The affection of all the inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Kṛṣṇa, the Supersoul of all living entities.

SB 10.13.37 - Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?

SB 10.13.38 - Thinking in this way, Lord Balarāma was able to see, with the eye of transcendental knowledge, that all these calves and Kṛṣṇa's friends were expansions of the form of Śrī Kṛṣṇa.

SB 10.13.39 - Lord Baladeva said, "O supreme controller! These boys are not great demigods, as I previously thought. Nor are these calves great sages like Nārada. Now I can see that You alone are manifesting Yourself in all varieties of difference. Although one, You are existing in the different forms of the calves and boys. Please briefly explain this to Me." Having thus been requested

by Lord Baladeva, Kṛṣṇa explained the whole situation, and Baladeva understood it.

SB 10.13.40 - When Lord Brahmā returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed, Lord Kṛṣṇa, after all that time, was engaged just as before in playing with the boys and calves, who were His expansions.

SB 10.13.41 - Lord Brahmā thought: Whatever boys and calves there were in Gokula, I have kept them sleeping on the bed of my mystic potency, and to this very day they have not yet risen again.

SB 10.13.42 - A similar number of boys and calves have been playing with Kṛṣṇa for one whole year, yet they are different from the ones illusioned by my mystic potency. Who are they? Where did they come from?

SB 10.13.43 - Thus Lord Brahmā, thinking and thinking for a long time, tried to distinguish between those two sets of boys, who were each separately existing. He tried to understand who was real and who was not real, but he couldn't understand at all.

SB 10.13.44 - Thus because Lord Brahmā wanted to mystify the all-pervading Lord Kṛṣṇa, who can never be mystified, but who, on the contrary, mystifies the entire universe, he himself was put into bewilderment by his own mystic power.

SB 10.13.45 - As the darkness of snow on a dark night and the light of a glowworm in the light of day have no value, the mystic power of an inferior

person who tries to use it against a person of great power is unable to accomplish anything; instead, the power of that inferior person is diminished.

SB 10.13.46 - Then, while Lord Brahmā looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments.

SB 10.13.47-48 - All those personalities had four arms, holding conchshell, disc, mace and lotus flower in Their hands. They wore helmets on Their heads, earrings on Their ears and garlands of forest flowers around Their necks. On the upper portion of the right side of Their chests was the emblem of the goddess of fortune. Furthermore, They wore armlets on Their arms, the Kaustubha gem around Their necks, which were marked with three lines like a conchshell, and bracelets on Their wrists. With bangles on Their ankles, ornaments on Their feet, and sacred belts around Their waists, They all appeared very beautiful.

SB 10.13.49 - Every part of Their bodies, from Their feet to the top of Their heads, was fully decorated with fresh, tender garlands of tulasī leaves offered by devotees engaged in worshiping the Lord by the greatest pious activities, namely hearing and chanting.

SB 10.13.50 - Those Viṣṇu forms, by Their pure smiling, which resembled the increasing light of the moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness.

SB 10.13.51 - All beings, both moving and nonmoving, from the four-headed Lord Brahmā down to the most insignificant living entity, had taken forms and

were differently worshiping those viṣṇu-mūrtis, according to their respective capacities, with various means of worship, such as dancing and singing.

SB 10.13.52 - All the viṣṇu-mūrtis were surrounded by the opulences, headed by aṇimā-siddhi; by the mystic potencies, headed by Ajā; and by the twenty-four elements for the creation of the material world, headed by the mahat-tattva.

SB 10.13.53 - Then Lord Brahmā saw that kāla (the time factor), svabhāva (one's own nature by association), saṁskāra (reformation), kāma (desire), karma (fruitive activity) and the guṇas (the three modes of material nature), their own independence being completely subordinate to the potency of the Lord, had all taken forms and were also worshiping those viṣṇu-mūrtis.

SB 10.13.54 - The viṣṇu-mūrtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jñānīs engaged in studying the Upaniṣads.

SB 10.13.55 - Thus Lord Brahmā saw the Supreme Brahman, by whose energy this entire universe, with its moving and nonmoving living beings, is manifested. He also saw at the same time all the calves and boys as the Lord's expansions.

SB 10.13.56 - Then, by the power of the effulgence of those viṣṇu-mūrtis, Lord Brahmā, his eleven senses jolted by astonishment and stunned by transcendental bliss, became silent, just like a child's clay doll in the presence of the village deity.

SB 10.13.57 - The Supreme Brahman is beyond mental speculation, He is

self-manifest, existing in His own bliss, and He is beyond the material energy. He is known by the crest jewels of the Vedas by refutation of irrelevant knowledge. Thus in relation to that Supreme Brahman, the Personality of Godhead, whose glory had been shown by the manifestation of all the four-armed forms of Viṣṇu, Lord Brahmā, the lord of Sarasvatī, was mystified. "What is this?" he thought, and then he was not even able to see. Lord Kṛṣṇa, understanding Brahmā's position, then at once removed the curtain of His yogamāyā.

SB 10.13.58 - Lord Brahmā's external consciousness then revived, and he stood up, just like a dead man coming back to life. Opening his eyes with great difficulty, he saw the universe, along with himself.

SB 10.13.59 - Then, looking in all directions, Lord Brahmā immediately saw Vṛndāvana before him, filled with trees, which were the means of livelihood for the inhabitants and which were equally pleasing in all seasons.

SB 10.13.60 - Vṛndāvana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship.

SB 10.13.61 - Then Lord Brahmā saw the Absolute Truth—who is one without a second, who possesses full knowledge and who is unlimited—assuming the role of a child in a family of cowherd men and standing all alone, just as before, with a morsel of food in His hand, searching everywhere for the calves and His cowherd friends.

SB 10.13.62 - After seeing this, Lord Brahmā hastily got down from his swan carrier, fell down like a golden rod and touched the lotus feet of Lord Kṛṣṇa

with the tips of the four crowns on his heads. Offering his obeisances, he bathed the feet of Kṛṣṇa with the water of his tears of joy.

SB 10.13.63 - Rising and falling again and again at the lotus feet of Lord Kṛṣṇa for a long time, Lord Brahmā remembered over and over the Lord's greatness he had just seen.

SB 10.13.64 - Then, rising very gradually and wiping his two eyes, Lord Brahmā looked up at Mukunda. Lord Brahmā, his head bent low, his mind concentrated and his body trembling, very humbly began, with faltering words, to offer praises to Lord Kṛṣṇa.

29 (Popup - Popup)

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SB 10.13.34 - Thereafter the elderly cowherd men, having obtained great feeling from embracing their sons, gradually and with great difficulty and reluctance ceased embracing them and returned to the forest. But as the men remembered their sons, tears began to roll down from their eyes.

SB 10.13.35 - Because of an increase of affection, the cows had constant attachment even to those calves that were grown up and had stopped sucking milk from their mothers. When Baladeva saw this attachment, He was unable to understand the reason for it, and thus He began to consider as follows.

SB 10.13.36 - What is this wonderful phenomenon? The affection of all the inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Kṛṣṇa, the Supersoul of all living entities.

SB 10.13.37 - Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?

SB 10.13.38 - Thinking in this way, Lord Balarāma was able to see, with the eye of transcendental knowledge, that all these calves and Kṛṣṇa's friends were expansions of the form of Śrī Kṛṣṇa.

SB 10.13.39 - Lord Baladeva said, "O supreme controller! These boys are not great demigods, as I previously thought. Nor are these calves great sages like Nārada. Now I can see that You alone are manifesting Yourself in all varieties of difference. Although one, You are existing in the different forms of the

calves and boys. Please briefly explain this to Me." Having thus been requested by Lord Baladeva, Kṛṣṇa explained the whole situation, and Baladeva understood it.

SB 10.13.40 - When Lord Brahmā returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed, Lord Kṛṣṇa, after all that time, was engaged just as before in playing with the boys and calves, who were His expansions.

SB 10.13.41 - Lord Brahmā thought: Whatever boys and calves there were in Gokula, I have kept them sleeping on the bed of my mystic potency, and to this very day they have not yet risen again.

SB 10.13.42 - A similar number of boys and calves have been playing with Kṛṣṇa for one whole year, yet they are different from the ones illusioned by my mystic potency. Who are they? Where did they come from?

SB 10.13.43 - Thus Lord Brahmā, thinking and thinking for a long time, tried to distinguish between those two sets of boys, who were each separately existing. He tried to understand who was real and who was not real, but he couldn't understand at all.

SB 10.13.44 - Thus because Lord Brahmā wanted to mystify the all-pervading Lord Kṛṣṇa, who can never be mystified, but who, on the contrary, mystifies the entire universe, he himself was put into bewilderment by his own mystic power.

SB 10.13.45 - As the darkness of snow on a dark night and the light of a

glowworm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead, the power of that inferior person is diminished.

SB 10.13.46 - Then, while Lord Brahmā looked on, all the calves and the boys tending them immediately appeared to have complexions the color of bluish rainclouds and to be dressed in yellow silken garments.

SB 10.13.47-48 - All those personalities had four arms, holding conchshell, disc, mace and lotus flower in Their hands. They wore helmets on Their heads, earrings on Their ears and garlands of forest flowers around Their necks. On the upper portion of the right side of Their chests was the emblem of the goddess of fortune. Furthermore, They wore armlets on Their arms, the Kaustubha gem around Their necks, which were marked with three lines like a conchshell, and bracelets on Their wrists. With bangles on Their ankles, ornaments on Their feet, and sacred belts around Their waists, They all appeared very beautiful.

SB 10.13.49 - Every part of Their bodies, from Their feet to the top of Their heads, was fully decorated with fresh, tender garlands of tulasī leaves offered by devotees engaged in worshiping the Lord by the greatest pious activities, namely hearing and chanting.

SB 10.13.50 - Those Viṣṇu forms, by Their pure smiling, which resembled the increasing light of the moon, and by the sidelong glances of Their reddish eyes, created and protected the desires of Their own devotees, as if by the modes of passion and goodness.

SB 10.13.51 - All beings, both moving and nonmoving, from the four-headed

Lord Brahmā down to the most insignificant living entity, had taken forms and were differently worshiping those viṣṇu-mūrtis, according to their respective capacities, with various means of worship, such as dancing and singing.

SB 10.13.52 - All the viṣṇu-mūrtis were surrounded by the opulences, headed by aṇimā-siddhi; by the mystic potencies, headed by Ajā; and by the twenty-four elements for the creation of the material world, headed by the mahat-tattva.

SB 10.13.53 - Then Lord Brahmā saw that kāla (the time factor), svabhāva (one's own nature by association), saṁskāra (reformation), kāma (desire), karma (fruitive activity) and the guṇas (the three modes of material nature), their own independence being completely subordinate to the potency of the Lord, had all taken forms and were also worshiping those viṣṇu-mūrtis.

SB 10.13.54 - The viṣṇu-mūrtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jñānīs engaged in studying the Upaniṣads.

SB 10.13.55 - Thus Lord Brahmā saw the Supreme Brahman, by whose energy this entire universe, with its moving and nonmoving living beings, is manifested. He also saw at the same time all the calves and boys as the Lord's expansions.

SB 10.13.56 - Then, by the power of the effulgence of those viṣṇu-mūrtis, Lord Brahmā, his eleven senses jolted by astonishment and stunned by transcendental bliss, became silent, just like a child's clay doll in the presence of the village deity.

SB 10.13.57 - The Supreme Brahman is beyond mental speculation, He is self-manifest, existing in His own bliss, and He is beyond the material energy. He is known by the crest jewels of the Vedas by refutation of irrelevant knowledge. Thus in relation to that Supreme Brahman, the Personality of Godhead, whose glory had been shown by the manifestation of all the four-armed forms of Viṣṇu, Lord Brahmā, the lord of Sarasvatī, was mystified. "What is this?" he thought, and then he was not even able to see. Lord Kṛṣṇa, understanding Brahmā's position, then at once removed the curtain of His yogamāyā.

SB 10.13.58 - Lord Brahmā's external consciousness then revived, and he stood up, just like a dead man coming back to life. Opening his eyes with great difficulty, he saw the universe, along with himself.

SB 10.13.59 - Then, looking in all directions, Lord Brahmā immediately saw Vṛndāvana before him, filled with trees, which were the means of livelihood for the inhabitants and which were equally pleasing in all seasons.

SB 10.13.60 - Vṛndāvana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship.

SB 10.13.61 - Then Lord Brahmā saw the Absolute Truth—who is one without a second, who possesses full knowledge and who is unlimited—assuming the role of a child in a family of cowherd men and standing all alone, just as before, with a morsel of food in His hand, searching everywhere for the calves and His cowherd friends.

SB 10.13.62 - After seeing this, Lord Brahmā hastily got down from his swan

carrier, fell down like a golden rod and touched the lotus feet of Lord Kṛṣṇa with the tips of the four crowns on his heads. Offering his obeisances, he bathed the feet of Kṛṣṇa with the water of his tears of joy.

SB 10.13.63 - Rising and falling again and again at the lotus feet of Lord Kṛṣṇa for a long time, Lord Brahmā remembered over and over the Lord's greatness he had just seen.

SB 10.13.64 - Then, rising very gradually and wiping his two eyes, Lord Brahmā looked up at Mukunda. Lord Brahmā, his head bent low, his mind concentrated and his body trembling, very humbly began, with faltering words, to offer praises to Lord Kṛṣṇa.

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SB 10.14.1 - Lord Brahmā said: My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your guñjā earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.

SB 10.14.2 - My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such mercy to me and which appears just to fulfill the desires of Your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand Your personal form. How, then, could I possibly understand the happiness You

experience within Yourself?

SB 10.14.3 - Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.

SB 10.14.4 - My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.

SB 10.14.5 - O almighty Lord, in the past many yogīs in this world achieved the platform of devotional service by offering all their endeavors unto You and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about You, they came to understand You, O infallible one, and could easily surrender to You and achieve Your supreme abode.

SB 10.14.6 - Nondevotees, however, cannot realize You in Your full personal feature. Nevertheless, it may be possible for them to realize Your expansion as the impersonal Supreme by cultivating direct perception of the Self within the heart. But they can do this only by purifying their mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will Your impersonal feature manifest itself to them.

SB 10.14.7 - In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other luminaries. But among these learned men, who could possibly count the unlimited transcendental qualities possessed by You, the Supreme Personality of Godhead, who have descended onto the surface of the earth for the benefit of all living entities?

SB 10.14.8 - My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.

SB 10.14.9 - My Lord, just see my uncivilized impudence! To test Your power I tried to extend my illusory potency to cover You, the unlimited and primeval Supersoul, who bewilder even the masters of illusion. What am I compared to You? I am just like a small spark in the presence of a great fire.

SB 10.14.10 - Therefore, O infallible Lord, kindly excuse my offenses. I have taken birth in the mode of passion and am therefore simply foolish, presuming myself a controller independent of Your Lordship. My eyes are blinded by the darkness of ignorance, which causes me to think of myself as the unborn creator of the universe. But please consider that I am Your servant and therefore worthy of Your compassion.

SB 10.14.11 - What am I, a small creature measuring seven spans of my own hand? I am enclosed in a potlike universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just as particles of

dust pass through the openings of a screened window.

SB 10.14.12 - O Lord Adhokṣaja, does a mother take offense when the child within her womb kicks with his legs? And is there anything in existence-whether designated by various philosophers as real or as unreal-that is actually outside Your abdomen?

SB 10.14.13 - My dear Lord, it is said that when the three planetary systems are merged into the water at the time of dissolution, Your plenary portion, Nārāyaṇa, lies down on the water, gradually a lotus flower grows from His navel, and Brahmā takes birth upon that lotus flower. Certainly, these words are not false. Thus am I not born from You?

SB 10.14.14 - Are You not the original Nārāyaṇa, O supreme controller, since You are the Soul of every embodied being and the eternal witness of all created realms? Indeed, Lord Nārāyaṇa is Your expansion, and He is called Nārāyaṇa because He is the generating source of the primeval water of the universe. He is real, not a product of Your illusory Māyā.

SB 10.14.15 - My dear Lord, if Your transcendental body, which shelters the entire universe, is actually lying upon the water, then why were You not seen by me when I searched for You? And why, though I could not envision You properly within my heart, did You then suddenly reveal Yourself?

SB 10.14.16 - My dear Lord, in this incarnation You have proved that You are the supreme controller of Māyā. Although You are now within this universe, the whole universal creation is within Your transcendental body-a fact You demonstrated by exhibiting the universe within Your abdomen before Your mother, Yaśodā.

SB 10.14.17 - Just as this entire universe, including You, was exhibited within Your abdomen, so it is now manifested here externally in the same exact form. How could such things happen unless arranged by Your inconceivable energy?

SB 10.14.18 - Have You not shown me today that both You Yourself and everything within this creation are manifestations of Your inconceivable potency? First You appeared alone, and then You manifested Yourself as all of Vṛndāvana's calves and cowherd boys, Your friends. Next You appeared as an equal number of four-handed Viṣṇu forms, who were worshiped by all living beings, including me, and after that You appeared as an equal number of complete universes. Finally, You have now returned to Your unlimited form as the Supreme Absolute Truth, one without a second.

SB 10.14.19 - To persons ignorant of Your actual transcendental position, You appear as part of the material world, manifesting Yourself by the expansion of Your inconceivable energy. Thus for the creation of the universe You appear as me [Brahmā], for its maintenance You appear as Yourself [Viṣṇu], and for its annihilation You appear as Lord Trinetra [Śiva].

SB 10.14.20 - O Lord, O supreme creator and master, You have no material birth, yet to defeat the false pride of the faithless demons and show mercy to Your saintly devotees, You take birth among the demigods, sages, human beings, animals and even the aquatics.

SB 10.14.21 - O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when

You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.

SB 10.14.22 - Therefore this entire universe, which like a dream is by nature unreal, nevertheless appears real, and thus it covers one's consciousness and assails one with repeated miseries. This universe appears real because it is manifested by the potency of illusion emanating from You, whose unlimited transcendental forms are full of eternal happiness and knowledge.

SB 10.14.23 - You are the one Supreme Soul, the primeval Supreme Personality, the Absolute Truth-self-manifested, endless and beginningless. You are eternal and infallible, perfect and complete, without any rival and free from all material designations. Your happiness can never be obstructed, nor have You any connection with material contamination. Indeed, You are the indestructible nectar of immortality.

SB 10.14.24 - Those who have received the clear vision of knowledge from the sunlike spiritual master can see You in this way, as the very Soul of all souls, the Supersoul of everyone's own self. Thus understanding Your original personality, they are able to cross over the ocean of illusory material existence.

SB 10.14.25 - A person who mistakes a rope for a snake becomes fearful, but he then gives up his fear upon realizing that the so-called snake does not exist. Similarly, for those who fail to recognize You as the Supreme Soul of all souls, the expansive illusory material existence arises, but knowledge of You at once causes it to subside.

SB 10.14.26 - The conception of material bondage and the conception of

liberation are both manifestations of ignorance. Being outside the scope of true knowledge, they cease to exist when one correctly understands that the pure spirit soul is distinct from matter and always fully conscious. At that time bondage and liberation no longer have any significance, just as day and night have no significance from the perspective of the sun.

SB 10.14.27 - Just see the foolishness of those ignorant persons who consider You to be some separated manifestation of illusion and who consider the self, which is actually You, to be something else, the material body. Such fools conclude that the supreme soul is to be searched for somewhere outside Your supreme personality.

SB 10.14.28 - O unlimited Lord, the saintly devotees seek You out within their own bodies by rejecting everything separate from You. Indeed, how can discriminating persons appreciate the real nature of a rope lying before them until they refute the illusion that it is a snake.

SB 10.14.29 - My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.

SB 10.14.30 - My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahmā or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.

SB 10.14.31 - O almighty Lord, how greatly fortunate are the cows and ladies

of Vṛndāvana, the nectar of whose breast-milk You have happily drunk to Your full satisfaction, taking the form of their calves and children! All the Vedic sacrifices performed from time immemorial up to the present day have not given You as much satisfaction.

SB 10.14.32 - How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.

SB 10.14.33 - Yet even though the extent of the good fortune of these residents of Vṛndāvana is inconceivable, we eleven presiding deities of the various senses, headed by Lord Śiva, are also most fortunate, because the senses of these devotees of Vṛndāvana are the cups through which we repeatedly drink the nectarean, intoxicating beverage of the honey of Your lotus feet.

SB 10.14.34 - My greatest possible good fortune would be to take any birth whatever in this forest of Gokula and have my head bathed by the dust falling from the lotus feet of any of its residents. Their entire life and soul is the Supreme Personality of Godhead, Mukunda, the dust of whose lotus feet is still being searched for in the Vedic mantras.

SB 10.14.35 - My mind becomes bewildered just trying to think of what reward other than You could be found anywhere. You are the embodiment of all benedictions, which You bestow upon these residents of the cowherd community of Vṛndāvana. You have already arranged to give Yourself to Pūtānā and her family members in exchange for her disguising herself as a devotee. So what is left for You to give these devotees of Vṛndāvana, whose homes, wealth, friends, dear relations, bodies, children and very lives and hearts are all dedicated only to You?

SB 10.14.36 - My dear Lord Kṛṣṇa, until people become Your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles.

SB 10.14.37 - My dear master, although You have nothing to do with material existence, You come to this earth and imitate material life just to expand the varieties of ecstatic enjoyment for Your surrendered devotees.

SB 10.14.38 - There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.

SB 10.14.39 - My dear Kṛṣṇa, I now humbly request permission to leave. Actually, You are the knower and seer of all things. Indeed, You are the Lord of all the universes, and yet I offer this one universe unto You.

SB 10.14.40 - My dear Śrī Kṛṣṇa, You bestow happiness upon the lotuslike Vṛṣṇi dynasty and expand the great oceans consisting of the earth, the demigods, the brāhmaṇas and the cows. You dispel the dense darkness of irreligion and oppose the demons who have appeared on this earth. O Supreme Personality of Godhead, as long as this universe exists and as long as the sun shines, I will offer my obeisances unto You.

SB 10.14.41 - Śukadeva Gosvāmī said: Having thus offered his prayers, Brahmā circumambulated his worshipable Lord, the unlimited Personality of Godhead, three times and then bowed down at His lotus feet. The appointed

creator of the universe then returned to his own residence.

SB 10.14.42 - After granting His son Brahmā permission to leave, the Supreme Personality of Godhead took the calves, who were still where they had been a year earlier, and brought them to the riverbank, where He had been taking His meal and where His cowherd boyfriends remained just as before.

SB 10.14.43 - O King, although the boys had passed an entire year apart from the Lord of their very lives, they had been covered by Lord Kṛṣṇa's illusory potency and thus considered that year merely half a moment.

SB 10.14.44 - What indeed is not forgotten by those whose minds are bewildered by the Lord's illusory potency? By that power of Māyā, this entire universe remains in perpetual bewilderment, and in this atmosphere of forgetfulness no one can understand his own identity.

SB 10.14.45 - The cowherd boyfriends said to Lord Kṛṣṇa: You have returned so quickly! We have not eaten even one morsel in Your absence. Please come here and take Your meal without distraction.

SB 10.14.46 - Then Lord Hṛṣīkeśa, smiling, finished His lunch in the company of His cowherd friends. While they were returning from the forest to their homes in Vraja, Lord Kṛṣṇa showed the cowherd boys the skin of the dead serpent Aghāsura.

SB 10.14.47 - Lord Kṛṣṇa's transcendental body was decorated with peacock feathers and flowers and painted with forest minerals, and His bamboo flute loudly and festively resounded. As He called out to His calves by name, His cowherd boyfriends purified the whole world by chanting His glories. Thus

Lord Kṛṣṇa entered the cow pasture of His father, Nanda Mahārāja, and the sight of His beauty at once produced a great festival for the eyes of all the cowherd women.

SB 10.14.48 - As the cowherd boys reached the village of Vraja, they sang, "Today Kṛṣṇa saved us by killing a great serpent!" Some of the boys described Kṛṣṇa as the son of Yaśodā, and others as the son of Nanda Mahārāja.

SB 10.14.49 - King Parīkṣit said: O brāhmaṇa, how could the cowherd women have developed for Kṛṣṇa, someone else's son, such unprecedented pure love-love they never felt even for their own children? Please explain this.

SB 10.14.50 - Śrī Śukadeva Gosvāmī said: O King, for every created being the dearest thing is certainly his own self. The dearness of everything else-children, wealth and so on-is due only to the dearness of the self.

SB 10.14.51 - For this reason, O best of kings, the embodied soul is self-centered: he is more attached to his own body and self than to his so-called possessions like children, wealth and home.

SB 10.14.52 - Indeed, for persons who think the body is the self, O best of kings, those things whose importance lies only in their relationship to the body are never as dear as the body itself.

SB 10.14.53 - If a person comes to the stage of considering the body "mine" instead of "me," he will certainly not consider the body as dear as his own self. After all, even as the body is growing old and useless, one's desire to continue living remains strong.

SB 10.14.54 - Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists.

SB 10.14.55 - You should know Kṛṣṇa to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency.

SB 10.14.56 - Those in this world who understand Lord Kṛṣṇa as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Kṛṣṇa.

SB 10.14.57 - The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Kṛṣṇa. What, then, could one ascertain to be separate from Him?

SB 10.14.58 - For those who have accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoof-print. Their goal is param padam, Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step.

SB 10.14.59 - Since you inquired from me, I have fully described to you those activities of Lord Hari that were performed in His fifth year but not celebrated until His sixth.

SB 10.14.60 - Any person who hears or chants these pastimes Lord Murāri performed with His cowherd friends-the killing of Aghāsura, the taking of lunch on the forest grass, the Lord's manifestation of transcendental forms, and the wonderful prayers offered by Lord Brahmā-is sure to achieve all his spiritual desires.

SB 10.14.61 - In this way the boys spent their childhood in the land of Vṛndāvana playing hide-and-go-seek, building play bridges, jumping about like monkeys and engaging in many other such games.

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SB 10.14.1 - Lord Brahmā said: My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your guñjā earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.

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SB 10.14.12 - O Lord Adhokṣaja, does a mother take offense when the child

within her womb kicks with his legs? And is there anything in existence-whether designated by various philosophers as real or as unreal-that is actually outside Your abdomen?

SB 10.14.13 - My dear Lord, it is said that when the three planetary systems are merged into the water at the time of dissolution, Your plenary portion, Nārāyaṇa, lies down on the water, gradually a lotus flower grows from His navel, and Brahmā takes birth upon that lotus flower. Certainly, these words are not false. Thus am I not born from You?

SB 10.14.14 - Are You not the original Nārāyaṇa, O supreme controller, since You are the Soul of every embodied being and the eternal witness of all created realms? Indeed, Lord Nārāyaṇa is Your expansion, and He is called Nārāyaṇa because He is the generating source of the primeval water of the universe. He is real, not a product of Your illusory Māyā.

SB 10.14.15 - My dear Lord, if Your transcendental body, which shelters the entire universe, is actually lying upon the water, then why were You not seen by me when I searched for You? And why, though I could not envision You properly within my heart, did You then suddenly reveal Yourself?

SB 10.14.16 - My dear Lord, in this incarnation You have proved that You are the supreme controller of Māyā. Although You are now within this universe, the whole universal creation is within Your transcendental body-a fact You demonstrated by exhibiting the universe within Your abdomen before Your mother, Yaśodā.

SB 10.14.17 - Just as this entire universe, including You, was exhibited within Your abdomen, so it is now manifested here externally in the same exact

form. How could such things happen unless arranged by Your inconceivable energy?

SB 10.14.18 - Have You not shown me today that both You Yourself and everything within this creation are manifestations of Your inconceivable potency? First You appeared alone, and then You manifested Yourself as all of Vṛndāvana's calves and cowherd boys, Your friends. Next You appeared as an equal number of four-handed Viṣṇu forms, who were worshiped by all living beings, including me, and after that You appeared as an equal number of complete universes. Finally, You have now returned to Your unlimited form as the Supreme Absolute Truth, one without a second.

SB 10.14.19 - To persons ignorant of Your actual transcendental position, You appear as part of the material world, manifesting Yourself by the expansion of Your inconceivable energy. Thus for the creation of the universe You appear as me [Brahmā], for its maintenance You appear as Yourself [Viṣṇu], and for its annihilation You appear as Lord Trinetra [Śiva].

SB 10.14.20 - O Lord, O supreme creator and master, You have no material birth, yet to defeat the false pride of the faithless demons and show mercy to Your saintly devotees, You take birth among the demigods, sages, human beings, animals and even the aquatics.

SB 10.14.21 - O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.

SB 10.14.22 - Therefore this entire universe, which like a dream is by nature unreal, nevertheless appears real, and thus it covers one's consciousness and assails one with repeated miseries. This universe appears real because it is manifested by the potency of illusion emanating from You, whose unlimited transcendental forms are full of eternal happiness and knowledge.

SB 10.14.23 - You are the one Supreme Soul, the primeval Supreme Personality, the Absolute Truth-self-manifested, endless and beginningless. You are eternal and infallible, perfect and complete, without any rival and free from all material designations. Your happiness can never be obstructed, nor have You any connection with material contamination. Indeed, You are the indestructible nectar of immortality.

SB 10.14.24 - Those who have received the clear vision of knowledge from the sunlike spiritual master can see You in this way, as the very Soul of all souls, the Supersoul of everyone's own self. Thus understanding Your original personality, they are able to cross over the ocean of illusory material existence.

SB 10.14.25 - A person who mistakes a rope for a snake becomes fearful, but he then gives up his fear upon realizing that the so-called snake does not exist. Similarly, for those who fail to recognize You as the Supreme Soul of all souls, the expansive illusory material existence arises, but knowledge of You at once causes it to subside.

SB 10.14.26 - The conception of material bondage and the conception of liberation are both manifestations of ignorance. Being outside the scope of true knowledge, they cease to exist when one correctly understands that the pure spirit soul is distinct from matter and always fully conscious. At that time

bondage and liberation no longer have any significance, just as day and night have no significance from the perspective of the sun.

SB 10.14.27 - Just see the foolishness of those ignorant persons who consider You to be some separated manifestation of illusion and who consider the self, which is actually You, to be something else, the material body. Such fools conclude that the supreme soul is to be searched for somewhere outside Your supreme personality.

SB 10.14.28 - O unlimited Lord, the saintly devotees seek You out within their own bodies by rejecting everything separate from You. Indeed, how can discriminating persons appreciate the real nature of a rope lying before them until they refute the illusion that it is a snake.

SB 10.14.29 - My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.

SB 10.14.30 - My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahmā or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.

SB 10.14.31 - O almighty Lord, how greatly fortunate are the cows and ladies of Vṛndāvana, the nectar of whose breast-milk You have happily drunk to Your full satisfaction, taking the form of their calves and children! All the Vedic sacrifices performed from time immemorial up to the present day have not given

You as much satisfaction.

SB 10.14.32 - How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.

SB 10.14.33 - Yet even though the extent of the good fortune of these residents of Vṛndāvana is inconceivable, we eleven presiding deities of the various senses, headed by Lord Śiva, are also most fortunate, because the senses of these devotees of Vṛndāvana are the cups through which we repeatedly drink the nectarean, intoxicating beverage of the honey of Your lotus feet.

SB 10.14.34 - My greatest possible good fortune would be to take any birth whatever in this forest of Gokula and have my head bathed by the dust falling from the lotus feet of any of its residents. Their entire life and soul is the Supreme Personality of Godhead, Mukunda, the dust of whose lotus feet is still being searched for in the Vedic mantras.

SB 10.14.35 - My mind becomes bewildered just trying to think of what reward other than You could be found anywhere. You are the embodiment of all benedictions, which You bestow upon these residents of the cowherd community of Vṛndāvana. You have already arranged to give Yourself to Pūtānā and her family members in exchange for her disguising herself as a devotee. So what is left for You to give these devotees of Vṛndāvana, whose homes, wealth, friends, dear relations, bodies, children and very lives and hearts are all dedicated only to You?

SB 10.14.36 - My dear Lord Kṛṣṇa, until people become Your devotees, their

material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles.

SB 10.14.37 - My dear master, although You have nothing to do with material existence, You come to this earth and imitate material life just to expand the varieties of ecstatic enjoyment for Your surrendered devotees.

SB 10.14.38 - There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.

SB 10.14.39 - My dear Kṛṣṇa, I now humbly request permission to leave. Actually, You are the knower and seer of all things. Indeed, You are the Lord of all the universes, and yet I offer this one universe unto You.

SB 10.14.40 - My dear Śrī Kṛṣṇa, You bestow happiness upon the lotuslike Vṛṣṇi dynasty and expand the great oceans consisting of the earth, the demigods, the brāhmaṇas and the cows. You dispel the dense darkness of irreligion and oppose the demons who have appeared on this earth. O Supreme Personality of Godhead, as long as this universe exists and as long as the sun shines, I will offer my obeisances unto You.

SB 10.14.41 - Śukadeva Gosvāmī said: Having thus offered his prayers, Brahmā circumambulated his worshipable Lord, the unlimited Personality of Godhead, three times and then bowed down at His lotus feet. The appointed creator of the universe then returned to his own residence.

SB 10.14.42 - After granting His son Brahmā permission to leave, the Supreme Personality of Godhead took the calves, who were still where they had been a year earlier, and brought them to the riverbank, where He had been taking His meal and where His cowherd boyfriends remained just as before.

SB 10.14.43 - O King, although the boys had passed an entire year apart from the Lord of their very lives, they had been covered by Lord Kṛṣṇa's illusory potency and thus considered that year merely half a moment.

SB 10.14.44 - What indeed is not forgotten by those whose minds are bewildered by the Lord's illusory potency? By that power of Māyā, this entire universe remains in perpetual bewilderment, and in this atmosphere of forgetfulness no one can understand his own identity.

SB 10.14.45 - The cowherd boyfriends said to Lord Kṛṣṇa: You have returned so quickly! We have not eaten even one morsel in Your absence. Please come here and take Your meal without distraction.

SB 10.14.46 - Then Lord Hṛṣīkeśa, smiling, finished His lunch in the company of His cowherd friends. While they were returning from the forest to their homes in Vraja, Lord Kṛṣṇa showed the cowherd boys the skin of the dead serpent Aghāsura.

SB 10.14.47 - Lord Kṛṣṇa's transcendental body was decorated with peacock feathers and flowers and painted with forest minerals, and His bamboo flute loudly and festively resounded. As He called out to His calves by name, His cowherd boyfriends purified the whole world by chanting His glories. Thus Lord Kṛṣṇa entered the cow pasture of His father, Nanda Mahārāja, and the sight of His beauty at once produced a great festival for the eyes of all the

cowherd women.

SB 10.14.48 - As the cowherd boys reached the village of Vraja, they sang, "Today Kṛṣṇa saved us by killing a great serpent!" Some of the boys described Kṛṣṇa as the son of Yaśodā, and others as the son of Nanda Mahārāja.

SB 10.14.49 - King Parīkṣit said: O brāhmaṇa, how could the cowherd women have developed for Kṛṣṇa, someone else's son, such unprecedented pure love-love they never felt even for their own children? Please explain this.

SB 10.14.50 - Śrī Śukadeva Gosvāmī said: O King, for every created being the dearest thing is certainly his own self. The dearness of everything else-children, wealth and so on-is due only to the dearness of the self.

SB 10.14.51 - For this reason, O best of kings, the embodied soul is self-centered: he is more attached to his own body and self than to his so-called possessions like children, wealth and home.

SB 10.14.52 - Indeed, for persons who think the body is the self, O best of kings, those things whose importance lies only in their relationship to the body are never as dear as the body itself.

SB 10.14.53 - If a person comes to the stage of considering the body "mine" instead of "me," he will certainly not consider the body as dear as his own self. After all, even as the body is growing old and useless, one's desire to continue living remains strong.

SB 10.14.54 - Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole

material creation of moving and nonmoving entities exists.

SB 10.14.55 - You should know Kṛṣṇa to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency.

SB 10.14.56 - Those in this world who understand Lord Kṛṣṇa as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Kṛṣṇa.

SB 10.14.57 - The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Kṛṣṇa. What, then, could one ascertain to be separate from Him?

SB 10.14.58 - For those who have accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoof-print. Their goal is param padam, Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step.

SB 10.14.59 - Since you inquired from me, I have fully described to you those activities of Lord Hari that were performed in His fifth year but not celebrated until His sixth.

SB 10.14.60 - Any person who hears or chants these pastimes Lord Murāri

performed with His cowherd friends-the killing of Aghāsura, the taking of lunch on the forest grass, the Lord's manifestation of transcendental forms, and the wonderful prayers offered by Lord Brahmā-is sure to achieve all his spiritual desires.

SB 10.14.61 - In this way the boys spent their childhood in the land of Vṛndāvana playing hide-and-go-seek, building play bridges, jumping about like monkeys and engaging in many other such games.

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SB 10.14.1 - Lord Brahmā said: My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your guñjā earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.

SB 10.14.2 - My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such mercy to me and which appears just to fulfill the desires of Your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand Your personal form. How, then, could I possibly understand the happiness You experience within Yourself?

SB 10.14.3 - Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and

activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.

SB 10.14.4 - My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.

SB 10.14.5 - O almighty Lord, in the past many yogīs in this world achieved the platform of devotional service by offering all their endeavors unto You and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about You, they came to understand You, O infallible one, and could easily surrender to You and achieve Your supreme abode.

SB 10.14.6 - Nondevotees, however, cannot realize You in Your full personal feature. Nevertheless, it may be possible for them to realize Your expansion as the impersonal Supreme by cultivating direct perception of the Self within the heart. But they can do this only by purifying their mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will Your impersonal feature manifest itself to them.

SB 10.14.7 - In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other luminaries. But among these learned men, who could possibly count the unlimited transcendental qualities possessed by You, the Supreme Personality of Godhead, who have

descended onto the surface of the earth for the benefit of all living entities?

SB 10.14.8 - My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.

SB 10.14.9 - My Lord, just see my uncivilized impudence! To test Your power I tried to extend my illusory potency to cover You, the unlimited and primeval Supersoul, who bewilder even the masters of illusion. What am I compared to You? I am just like a small spark in the presence of a great fire.

SB 10.14.10 - Therefore, O infallible Lord, kindly excuse my offenses. I have taken birth in the mode of passion and am therefore simply foolish, presuming myself a controller independent of Your Lordship. My eyes are blinded by the darkness of ignorance, which causes me to think of myself as the unborn creator of the universe. But please consider that I am Your servant and therefore worthy of Your compassion.

SB 10.14.11 - What am I, a small creature measuring seven spans of my own hand? I am enclosed in a potlike universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just as particles of dust pass through the openings of a screened window.

SB 10.14.12 - O Lord Adhokṣaja, does a mother take offense when the child within her womb kicks with his legs? And is there anything in existence-whether designated by various philosophers as real or as unreal-that is actually outside Your abdomen?

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SB 10.14.54 - Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists.

SB 10.14.55 - You should know Kṛṣṇa to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless

mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency.

SB 10.14.56 - Those in this world who understand Lord Kṛṣṇa as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Kṛṣṇa.

SB 10.14.57 - The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Kṛṣṇa. What, then, could one ascertain to be separate from Him?

SB 10.14.58 - For those who have accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murāri, the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoof-print. Their goal is param padam, Vaikuṇṭha, the place where there are no material miseries, not the place where there is danger at every step.

SB 10.14.59 - Since you inquired from me, I have fully described to you those activities of Lord Hari that were performed in His fifth year but not celebrated until His sixth.

SB 10.14.60 - Any person who hears or chants these pastimes Lord Murāri performed with His cowherd friends-the killing of Aghāsura, the taking of lunch on the forest grass, the Lord's manifestation of transcendental forms, and the wonderful prayers offered by Lord Brahmā-is sure to achieve all his spiritual desires.

SB 10.14.61 - In this way the boys spent their childhood in the land of Vṛndāvana playing hide-and-go-seek, building play bridges, jumping about like monkeys and engaging in many other such games.

33 (Popup - Popup)

SB 10.15.1 - Śukadeva Gosvāmī said: When Lord Rāma and Lord Kṛṣṇa attained the age of pauganḍa [six to ten] while living in Vṛndāvana, the cowherd men allowed Them to take up the task of tending the cows. Engaging thus in the company of Their friends, the two boys rendered the land of Vṛndāvana most auspicious by imprinting upon it the marks of Their lotus feet.

SB 10.15.2 - Thus desiring to enjoy pastimes, Lord Mādhava, sounding His flute, surrounded by cowherd boys who were chanting His glories, and accompanied by Lord Baladeva, kept the cows before Him and entered the Vṛndāvana forest, which was full of flowers and rich with nourishment for the animals.

SB 10.15.3 - The Supreme Personality of Godhead looked over that forest, which resounded with the charming sounds of bees, animals and birds, and which was enhanced by a lake whose clear water resembled the minds of great souls and by a breeze carrying the fragrance of hundred-petaled lotuses. Seeing all this, Lord Kṛṣṇa decided to enjoy the auspicious atmosphere.

SB 10.15.4 - The primeval Lord saw that the stately trees, with their beautiful reddish buds and their heavy burden of fruits and flowers, were bending down to touch His feet with the tips of their branches. Thus He smiled gently and addressed His elder brother.

SB 10.15.5 - The Supreme Personality of Godhead said: O greatest of Lords, just see how these trees are bowing their heads at Your lotus feet, which are worshipable by the immortal demigods. The trees are offering You their fruits and flowers to eradicate the dark ignorance that has caused their birth as trees.

SB 10.15.6 - O original personality, these bees must all be great sages and most elevated devotees of Yours, for they are worshiping You by following You along the path and chanting Your glories, which are themselves a holy place for the entire world. Though You have disguised Yourself within this forest, O sinless one, they refuse to abandon You, their worshipable Lord.

SB 10.15.7 - O worshipable one, these peacocks are dancing before You out of joy, these doe are pleasing You with affectionate glances, just as the gopīs do, and these cuckoos are honoring You with Vedic prayers. All these residents of the forest are most fortunate, and their behavior toward You certainly befits great souls receiving another great soul at home.

SB 10.15.8 - This earth has now become most fortunate, because You have touched her grass and bushes with Your feet and her trees and creepers with Your fingernails, and because You have graced her rivers, mountains, birds and animals with Your merciful glances. But above all, You have embraced the young cowherd women between Your two arms-a favor hankered after by the goddess of fortune herself.

SB 10.15.9 - Śukadeva Gosvāmī said: Thus expressing His satisfaction with the beautiful forest of Vṛndāvana and its inhabitants, Lord Kṛṣṇa enjoyed tending the cows and other animals with His friends on the banks of the river Yamunā below Govardhana Hill.

SB 10.15.10-12 - Sometimes the honeybees in Vṛndāvana became so mad with ecstasy that they closed their eyes and began to sing. Lord Kṛṣṇa, moving along the forest path with His cowherd boyfriends and Baladeva, would then respond to the bees by imitating their singing while His friends sang about His pastimes. Sometimes Lord Kṛṣṇa would imitate the chattering of a parrot, sometimes, with a sweet voice, the call of a cuckoo, and sometimes the cooing of swans. Sometimes He vigorously imitated the dancing of a peacock, making His cowherd boyfriends laugh. Sometimes, with a voice as deep as the rumbling of clouds, He would call out with great affection the names of the animals who had wandered far from the herd, thus enchanting the cows and the cowherd boys.

SB 10.15.13 - Sometimes He would cry out in imitation of birds such as the cakoras, krauñcas, cakrāhvas, bhāradvājas and peacocks, and sometimes He would run away with the smaller animals in mock fear of lions and tigers.

SB 10.15.14 - When His elder brother, fatigued from playing, would lie down with His head upon the lap of a cowherd boy, Lord Kṛṣṇa would help Him relax by personally massaging His feet and offering other services.

SB 10.15.15 - Sometimes, as the cowherd boys danced, sang, moved about and playfully fought with each other, Kṛṣṇa and Balarāma, standing nearby hand in hand, would glorify Their friends' activities and laugh.

SB 10.15.16 - Sometimes Lord Kṛṣṇa grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as His pillow.

SB 10.15.17 - Some of the cowherd boys, who were all great souls, would

then massage His lotus feet, and others, qualified by being free of all sin, would expertly fan the Supreme Lord.

SB 10.15.18 - My dear King, other boys would sing enchanting songs appropriate to the occasion, and their hearts would melt out of love for the Lord.

SB 10.15.19 - In this way the Supreme Lord, whose soft lotus feet are personally attended by the goddess of fortune, concealed His transcendental opulences by His internal potency and acted like the son of a cowherd. Yet even while enjoying like a village boy in the company of other village residents, He often exhibited feats only God could perform.

SB 10.15.20 - Once, some of the cowherd boys-Śrīdāmā, the very close friend of Rāma and Kṛṣṇa, along with Subala, Stokakṛṣṇa and others-lovingly spoke the following words.

SB 10.15.21 - [The cowherd boys said:] O Rāma, Rāma, mighty-armed one! O Kṛṣṇa, destroyer of the miscreants! Not far from here is a very great forest filled with rows of palm trees.

SB 10.15.22 - In that Tālavana forest many fruits are falling from the trees, and many are already lying on the ground. But all the fruits are being guarded by the evil Dhenuka.

SB 10.15.23 - O Rāma, O Kṛṣṇa! Dhenuka is a most powerful demon and has assumed the form of an ass. He is surrounded by many friends who have assumed a similar shape and who are just as powerful as he.

SB 10.15.24 - The demon Dhenuka has eaten men alive, and therefore all people and animals are terrified of going to the Tāla forest. O killer of the enemy, even the birds are afraid to fly there.

SB 10.15.25 - In the Tāla forest are sweet-smelling fruits no one has ever tasted. Indeed, even now we can smell the fragrance of the tāla fruits spreading all about.

SB 10.15.26 - O Kṛṣṇa! Please get those fruits for us. Our minds are so attracted by their aroma! Dear Balarāma, our desire to have those fruits is very great. If You think it's a good idea, let's go to that Tāla forest.

SB 10.15.27 - Hearing the words of Their dear companions, Kṛṣṇa and Balarāma laughed and, desiring to please them, set off for the Tālavana surrounded by Their cowherd boyfriends.

SB 10.15.28 - Lord Balarāma entered the Tāla forest first. Then with His two arms He began forcefully shaking the trees with the power of a maddened elephant, causing the tāla fruits to fall to the ground.

SB 10.15.29 - Hearing the sound of the falling fruits, the ass demon Dhenuka ran forward to attack, making the earth and trees tremble.

SB 10.15.30 - The powerful demon rushed up to Lord Baladeva and sharply struck the Lord's chest with the hooves of his hind legs. Then Dhenuka began to run about, braying loudly.

SB 10.15.31 - Moving again toward Lord Balarāma, O King, the furious ass situated himself with his back toward the Lord. Then, screaming in rage, the

demon hurled his two hind legs at Him.

SB 10.15.32 - Lord Balarāma seized Dhenuka by his hooves, whirled him about with one hand and threw him into the top of a palm tree. The violent wheeling motion killed the demon.

SB 10.15.33 - Lord Balarāma threw the dead body of Dhenukāsura into the tallest palm tree in the forest, and when the dead demon landed in the treetop, the tree began shaking. The great palm tree, causing a tree by its side also to shake, broke under the weight of the demon. The neighboring tree caused yet another tree to shake, and this one struck yet another tree, which also began shaking. In this way many trees in the forest shook and broke.

SB 10.15.34 - Because of Lord Balarāma's pastime of throwing the body of the ass demon into the top of the tallest palm tree, all the trees began shaking and striking against one another as if blown about by powerful winds.

SB 10.15.35 - My dear Parīkṣit, that Lord Balarāma killed Dhenukāsura is not such a wonderful thing, considering that He is the unlimited Personality of Godhead, the controller of the entire universe. Indeed, the entire cosmos rests upon Him just as a woven cloth rests upon its own horizontal and vertical threads.

SB 10.15.36 - The other ass demons, close friends of Dhenukāsura, were enraged upon seeing his death, and thus they all immediately ran to attack Kṛṣṇa and Balarāma.

SB 10.15.37 - O King, as the demons attacked, Kṛṣṇa and Balarāma easily seized them one after another by their hind legs and threw them all into the

tops of the palm trees.

SB 10.15.38 - The earth then appeared beautifully covered with heaps of fruits and with the dead bodies of the demons, which were entangled in the broken tops of the palm trees. Indeed, the earth shone like the sky decorated with clouds.

SB 10.15.39 - Hearing of this magnificent feat of the two brothers, the demigods and other elevated living beings rained down flowers and offered music and prayers in glorification.

SB 10.15.40 - People now felt free to return to the forest where Dhenuka had been killed, and without fear they ate the fruits of the palm trees. Also, the cows could now graze freely upon the grass there.

SB 10.15.41 - Then lotus-eyed Lord Śrī Kṛṣṇa, whose glories are most pious to hear and chant, returned home to Vraja with His elder brother, Balarāma. Along the way, the cowherd boys, His faithful followers, chanted His glories.

SB 10.15.42 - Lord Kṛṣṇa's hair, powdered with the dust raised by the cows, was decorated with a peacock feather and forest flowers. The Lord glanced charmingly and smiled beautifully, playing upon His flute while His companions chanted His glories. The gopīs, all together, came forward to meet Him, their eyes very eager to see Him.

SB 10.15.43 - With their beelike eyes, the women of Vṛndāvana drank the honey of the beautiful face of Lord Mukunda, and thus they gave up the distress they had felt during the day because of separation from Him. The young Vṛndāvana ladies cast sidelong glances at the Lord-glances filled with

bashfulness, laughter and submission-and Śrī Kṛṣṇa completely accepting these glances as a proper offering of respect, entered the cowherd village.

SB 10.15.44 - Mother Yaśodā and mother Rohiṇī, acting most affectionately toward their two sons, offered all the best things to Them in response to Their every desire and at the various appropriate times.

SB 10.15.45 - By being bathed and massaged, the two young Lords were relieved of the weariness caused by walking on the country roads. Then They were dressed in attractive robes and decorated with transcendental garlands and fragrances.

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SB 10.15.48 - At that time the cows and cowherd boys were feeling acute distress from the glaring summer sun. Afflicted by thirst, they drank the water of the Yamunā River. But it had been contaminated with poison.

SB 10.15.49-50 - As soon as they touched the poisoned water, all the cows and boys lost their consciousness by the divine power of the Lord and fell lifeless at the water's edge. O hero of the Kurus, seeing them in such a condition, Lord Kṛṣṇa, the master of all masters of mystic potency, felt compassion for these devotees, who had no Lord other than Him. Thus He

immediately brought them back to life by showering His nectarean glance upon them.

SB 10.15.51 - Regaining their full consciousness, the cows and boys stood up out of the water and began to look at one another in great astonishment.

SB 10.15.52 - O King, the cowherd boys then considered that although they had drunk poison and in fact had died, simply by the merciful glance of Govinda they had regained their lives and stood up by their own strength.

34 (Popup - Popup)

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SB 10.15.8 - This earth has now become most fortunate, because You have touched her grass and bushes with Your feet and her trees and creepers with Your fingernails, and because You have graced her rivers, mountains, birds and animals with Your merciful glances. But above all, You have embraced the young cowherd women between Your two arms-a favor hankered after by the goddess of fortune herself.

SB 10.15.9 - Śukadeva Gosvāmī said: Thus expressing His satisfaction with the beautiful forest of Vṛndāvana and its inhabitants, Lord Kṛṣṇa enjoyed tending the cows and other animals with His friends on the banks of the river Yamunā below Govardhana Hill.

SB 10.15.10-12 - Sometimes the honeybees in Vṛndāvana became so mad with ecstasy that they closed their eyes and began to sing. Lord Kṛṣṇa, moving along the forest path with His cowherd boyfriends and Baladeva, would then respond to the bees by imitating their singing while His friends sang about His pastimes. Sometimes Lord Kṛṣṇa would imitate the chattering of a parrot, sometimes, with a sweet voice, the call of a cuckoo, and sometimes the cooing of swans. Sometimes He vigorously imitated the dancing of a peacock, making His cowherd boyfriends laugh. Sometimes, with a voice as deep as the rumbling of clouds, He would call out with great affection the names of the animals who had wandered far from the herd, thus enchanting the cows and the cowherd boys.

SB 10.15.13 - Sometimes He would cry out in imitation of birds such as the cakoras, krauñcas, cakrāhvas, bhāradvājas and peacocks, and sometimes He would run away with the smaller animals in mock fear of lions and tigers.

SB 10.15.14 - When His elder brother, fatigued from playing, would lie down with His head upon the lap of a cowherd boy, Lord Kṛṣṇa would help Him relax by personally massaging His feet and offering other services.

SB 10.15.15 - Sometimes, as the cowherd boys danced, sang, moved about and playfully fought with each other, Kṛṣṇa and Balarāma, standing nearby hand in hand, would glorify Their friends' activities and laugh.

SB 10.15.16 - Sometimes Lord Kṛṣṇa grew tired from fighting and lay down at the base of a tree, resting upon a bed made of soft twigs and buds and using the lap of a cowherd friend as His pillow.

SB 10.15.17 - Some of the cowherd boys, who were all great souls, would then massage His lotus feet, and others, qualified by being free of all sin, would expertly fan the Supreme Lord.

SB 10.15.18 - My dear King, other boys would sing enchanting songs appropriate to the occasion, and their hearts would melt out of love for the Lord.

SB 10.15.19 - In this way the Supreme Lord, whose soft lotus feet are personally attended by the goddess of fortune, concealed His transcendental opulences by His internal potency and acted like the son of a cowherd. Yet even while enjoying like a village boy in the company of other village residents, He often exhibited feats only God could perform.

SB 10.15.20 - Once, some of the cowherd boys-Śrīdāmā, the very close friend of Rāma and Kṛṣṇa, along with Subala, Stokakṛṣṇa and others-lovingly spoke the following words.

SB 10.15.21 - [The cowherd boys said:] O Rāma, Rāma, mighty-armed one! O Kṛṣṇa, destroyer of the miscreants! Not far from here is a very great forest

filled with rows of palm trees.

SB 10.15.22 - In that Tālavana forest many fruits are falling from the trees, and many are already lying on the ground. But all the fruits are being guarded by the evil Dhenuka.

SB 10.15.23 - O Rāma, O Kṛṣṇa! Dhenuka is a most powerful demon and has assumed the form of an ass. He is surrounded by many friends who have assumed a similar shape and who are just as powerful as he.

SB 10.15.24 - The demon Dhenuka has eaten men alive, and therefore all people and animals are terrified of going to the Tāla forest. O killer of the enemy, even the birds are afraid to fly there.

SB 10.15.25 - In the Tāla forest are sweet-smelling fruits no one has ever tasted. Indeed, even now we can smell the fragrance of the tāla fruits spreading all about.

SB 10.15.26 - O Kṛṣṇa! Please get those fruits for us. Our minds are so attracted by their aroma! Dear Balarāma, our desire to have those fruits is very great. If You think it's a good idea, let's go to that Tāla forest.

SB 10.15.27 - Hearing the words of Their dear companions, Kṛṣṇa and Balarāma laughed and, desiring to please them, set off for the Tālavana surrounded by Their cowherd boyfriends.

SB 10.15.28 - Lord Balarāma entered the Tāla forest first. Then with His two arms He began forcefully shaking the trees with the power of a maddened elephant, causing the tāla fruits to fall to the ground.

SB 10.15.29 - Hearing the sound of the falling fruits, the ass demon Dhenuka ran forward to attack, making the earth and trees tremble.

SB 10.15.30 - The powerful demon rushed up to Lord Baladeva and sharply struck the Lord's chest with the hooves of his hind legs. Then Dhenuka began to run about, braying loudly.

SB 10.15.31 - Moving again toward Lord Balarāma, O King, the furious ass situated himself with his back toward the Lord. Then, screaming in rage, the demon hurled his two hind legs at Him.

SB 10.15.32 - Lord Balarāma seized Dhenuka by his hooves, whirled him about with one hand and threw him into the top of a palm tree. The violent wheeling motion killed the demon.

SB 10.15.33 - Lord Balarāma threw the dead body of Dhenukāsura into the tallest palm tree in the forest, and when the dead demon landed in the treetop, the tree began shaking. The great palm tree, causing a tree by its side also to shake, broke under the weight of the demon. The neighboring tree caused yet another tree to shake, and this one struck yet another tree, which also began shaking. In this way many trees in the forest shook and broke.

SB 10.15.34 - Because of Lord Balarāma's pastime of throwing the body of the ass demon into the top of the tallest palm tree, all the trees began shaking and striking against one another as if blown about by powerful winds.

SB 10.15.35 - My dear Parīkṣit, that Lord Balarāma killed Dhenukāsura is not such a wonderful thing, considering that He is the unlimited Personality of

Godhead, the controller of the entire universe. Indeed, the entire cosmos rests upon Him just as a woven cloth rests upon its own horizontal and vertical threads.

SB 10.15.36 - The other ass demons, close friends of Dhenukāsura, were enraged upon seeing his death, and thus they all immediately ran to attack Kṛṣṇa and Balarāma.

SB 10.15.37 - O King, as the demons attacked, Kṛṣṇa and Balarāma easily seized them one after another by their hind legs and threw them all into the tops of the palm trees.

SB 10.15.38 - The earth then appeared beautifully covered with heaps of fruits and with the dead bodies of the demons, which were entangled in the broken tops of the palm trees. Indeed, the earth shone like the sky decorated with clouds.

SB 10.15.39 - Hearing of this magnificent feat of the two brothers, the demigods and other elevated living beings rained down flowers and offered music and prayers in glorification.

SB 10.15.40 - People now felt free to return to the forest where Dhenuka had been killed, and without fear they ate the fruits of the palm trees. Also, the cows could now graze freely upon the grass there.

SB 10.15.41 - Then lotus-eyed Lord Śrī Kṛṣṇa, whose glories are most pious to hear and chant, returned home to Vraja with His elder brother, Balarāma. Along the way, the cowherd boys, His faithful followers, chanted His glories.

SB 10.15.42 - Lord Kṛṣṇa's hair, powdered with the dust raised by the cows, was decorated with a peacock feather and forest flowers. The Lord glanced charmingly and smiled beautifully, playing upon His flute while His companions chanted His glories. The gopīs, all together, came forward to meet Him, their eyes very eager to see Him.

SB 10.15.43 - With their beelike eyes, the women of Vṛndāvana drank the honey of the beautiful face of Lord Mukunda, and thus they gave up the distress they had felt during the day because of separation from Him. The young Vṛndāvana ladies cast sidelong glances at the Lord-glances filled with bashfulness, laughter and submission-and Śrī Kṛṣṇa completely accepting these glances as a proper offering of respect, entered the cowherd village.

SB 10.15.44 - Mother Yaśodā and mother Rohiṇī, acting most affectionately toward their two sons, offered all the best things to Them in response to Their every desire and at the various appropriate times.

SB 10.15.45 - By being bathed and massaged, the two young Lords were relieved of the weariness caused by walking on the country roads. Then They were dressed in attractive robes and decorated with transcendental garlands and fragrances.

SB 10.15.46 - After dining sumptuously on the delicious food given Them by Their mothers and being pampered in various ways, the two brothers lay down upon Their excellent beds and happily went to sleep in the village of Vraja.

SB 10.15.47 - O King, the Supreme Lord Kṛṣṇa thus wandered about the Vṛndāvana area, performing His pastimes. Once, surrounded by His boyfriends, He went without Balarāma to the Yamunā River.

SB 10.15.48 - At that time the cows and cowherd boys were feeling acute distress from the glaring summer sun. Afflicted by thirst, they drank the water of the Yamunā River. But it had been contaminated with poison.

SB 10.15.49-50 - As soon as they touched the poisoned water, all the cows and boys lost their consciousness by the divine power of the Lord and fell lifeless at the water's edge. O hero of the Kurus, seeing them in such a condition, Lord Kṛṣṇa, the master of all masters of mystic potency, felt compassion for these devotees, who had no Lord other than Him. Thus He immediately brought them back to life by showering His nectarean glance upon them.

SB 10.15.51 - Regaining their full consciousness, the cows and boys stood up out of the water and began to look at one another in great astonishment.

SB 10.15.52 - O King, the cowherd boys then considered that although they had drunk poison and in fact had died, simply by the merciful glance of Govinda they had regained their lives and stood up by their own strength.

36 (Popup - Popup)

SB 10.16.1 - Śukadeva Gosvāmī said: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, seeing that the Yamunā River had been contaminated by the black snake Kāliya, desired to purify the river, and thus the Lord banished him from it.

SB 10.16.2 - King Parīkṣit inquired: O learned sage, please explain how the Supreme Personality of Godhead chastised the serpent Kāliya within the

unfathomable waters of the Yamunā, and how it was that Kāliya had been living there for so many ages.

SB 10.16.3 - O brāhmaṇa, the unlimited Supreme Personality of Godhead freely acts according to His own desires. Who could be satiated when hearing the nectar of the magnanimous pastimes He performed as a cowherd boy in Vṛndāvana?

SB 10.16.4 - Śrī Śukadeva Gosvāmī said: Within the river Kālindī [Yamunā] was a lake inhabited by the serpent Kāliya, whose fiery poison constantly heated and boiled its waters. Indeed, the vapors thus created were so poisonous that birds flying over the contaminated lake would fall down into it.

SB 10.16.5 - The wind blowing over that deadly lake carried droplets of water to the shore. Simply by coming in contact with that poisonous breeze, all vegetation and creatures on the shore died.

SB 10.16.6 - Lord Kṛṣṇa saw how the Kāliya serpent had polluted the Yamunā River with his terribly powerful poison. Since Kṛṣṇa had descended from the spiritual world specifically to subdue envious demons, the Lord immediately climbed to the top of a very high kadamba tree and prepared Himself for battle. He tightened His belt, slapped His arms and then jumped into the poisonous water.

SB 10.16.7 - When the Supreme Personality of Godhead landed in the serpent's lake, the snakes there became extremely agitated and began breathing heavily, further polluting it with volumes of poison. The force of the Lord's entrance into the lake caused it to overflow on all sides, and poisonous, fearsome waves flooded the surrounding lands up to a distance of one hundred

bow-lengths. This is not at all amazing, however, for the Supreme Lord possesses infinite strength.

SB 10.16.8 - Kṛṣṇa began sporting in Kāliya's lake like a lordly elephant-swirling His mighty arms and making the water resound in various ways. When Kāliya heard these sounds, he understood that someone was trespassing in his lake. The serpent could not tolerate this and immediately came forward.

SB 10.16.9 - Kāliya saw that Śrī Kṛṣṇa, who wore yellow silken garments, was very delicate, His attractive body shining like a glowing white cloud, His chest bearing the mark of Śrīvatsa, His face smiling beautifully and His feet resembling the whorl of a lotus flower. The Lord was playing fearlessly in the water. Despite His wonderful appearance, the envious Kāliya furiously bit Him on the chest and then completely enwrapped Him in his coils.

SB 10.16.10 - When the members of the cowherd community, who had accepted Kṛṣṇa as their dearest friend, saw Him enveloped in the snake's coils, motionless, they were greatly disturbed. They had offered Kṛṣṇa everything-their very selves, their families, their wealth, wives and all pleasures. At the sight of the Lord in the clutches of the Kāliya snake, their intelligence became deranged by grief, lamentation and fear, and thus they fell to the ground.

SB 10.16.11 - The cows, bulls and female calves, in great distress, called out piteously to Kṛṣṇa. Fixing their eyes on Him, they stood still in fear, as if ready to cry but too shocked to shed tears.

SB 10.16.12 - In the Vṛndāvana area there then arose all three types of

fearful omens-those on the earth, those in the sky and those in the bodies of living creatures-which announced imminent danger.

SB 10.16.13-15 - Seeing the inauspicious omens, Nanda Mahārāja and the other cowherd men were fearful, for they knew that Kṛṣṇa had gone to herd the cows that day without His elder brother, Balarāma. Because they had dedicated their minds to Kṛṣṇa, accepting Him as their very life, they were unaware of His great power and opulence. Thus they concluded that the inauspicious omens indicated He had met with death, and they were overwhelmed with grief, lamentation and fear. All the inhabitants of Vṛndāvana, including the children, women and elderly persons, thought of Kṛṣṇa just as a cow thinks of her helpless young calf, and thus these poor, suffering people rushed out of the village, intent upon finding Him.

SB 10.16.16 - The Supreme Lord Balarāma, the master of all transcendental knowledge, smiled and said nothing when He saw the residents of Vṛndāvana in such distress, since He understood the extraordinary power of His younger brother.

SB 10.16.17 - The residents hurried toward the banks of the Yamunā in search of their dearmost Kṛṣṇa, following the path marked by His footprints, which bore the unique signs of the Personality of Godhead.

SB 10.16.18 - The footprints of Lord Kṛṣṇa, the master of the entire cowherd community, were marked with the lotus flower, barleycorn, elephant goad, thunderbolt and flag. My dear King Parīkṣit, seeing His footprints on the path among the cows' hoofprints, the residents of Vṛndāvana rushed along in great haste.

SB 10.16.19 - As they hurried along the path to the bank of the Yamunā River, they saw from a distance that Kṛṣṇa was in the lake, motionless within the coils of the black serpent. They further saw that the cowherd boys had fallen unconscious and that the animals were standing on all sides, crying out for Kṛṣṇa. Seeing all this, the residents of Vṛndāvana were overwhelmed with anguish and confusion.

SB 10.16.20 - When the young gopīs, whose minds were constantly attached to Kṛṣṇa, the unlimited Supreme Lord, saw that He was now within the grips of the serpent, they remembered His loving friendship, His smiling glances and His talks with them. Burning with great sorrow, they saw the entire universe as void.

SB 10.16.21 - Although the elder gopīs were feeling just as much distress as she and were pouring forth a flood of sorrowful tears, they had to forcibly hold back Kṛṣṇa's mother, whose consciousness was totally absorbed in her son. Standing like corpses, with their eyes fixed upon His face, these gopīs each took turns recounting the pastimes of the darling of Vraja.

SB 10.16.22 - Lord Balarāma then saw that Nanda Mahārāja and the other cowherd men, who had dedicated their very lives to Kṛṣṇa, were beginning to enter the serpent's lake. As the Supreme Personality of Godhead, Lord Balarāma fully knew Lord Kṛṣṇa's actual power, and therefore He restrained them.

SB 10.16.23 - The Lord remained for some time within the coils of the serpent, imitating the behavior of an ordinary mortal. But when He understood that the women, children and other residents of His village of Gokula were in acute distress because of their love for Him, their only shelter and goal in life, He immediately rose up from the bonds of the Kāliya serpent.

SB 10.16.24 - His coils tormented by the expanding body of the Lord, Kāliya released Him. In great anger the serpent then raised his hoods high and stood still, breathing heavily. His nostrils appeared like vessels for cooking poison, and the staring eyes in his face like firebrands. Thus the serpent looked at the Lord.

SB 10.16.25 - Again and again Kāliya licked his lips with his bifurcated tongues as He stared at Kṛṣṇa with a glance full of terrible, poisonous fire. But Kṛṣṇa playfully circled around him, just as Garuḍa would play with a snake. In response, Kāliya also moved about, looking for an opportunity to bite the Lord.

SB 10.16.26 - Having severely depleted the serpent's strength with His relentless circling, Śrī Kṛṣṇa, the origin of everything, pushed down Kāliya's raised shoulders and mounted his broad serpentine heads. Thus Lord Śrī Kṛṣṇa, the original master of all fine arts, began to dance, His lotus feet deeply reddened by the touch of the numerous jewels upon the serpent's heads.

SB 10.16.27 - Seeing the Lord dancing, His servants in the heavenly planets-the Gandharvas, Siddhas, sages, Cāraṇas and wives of the demigods-immediately arrived there. With great pleasure they began accompanying the Lord's dancing by playing drums such as mṛdaṅgas, paṇavas and ānakas. They also made offerings of songs, flowers and prayers.

SB 10.16.28 - My dear King, Kāliya had 101 prominent heads, and when one of them would not bow down, Lord Śrī Kṛṣṇa, who inflicts punishment on cruel wrong-doers, would smash that stubborn head by striking it with His feet. Then, as Kāliya entered his death throes, he began wheeling his heads around and vomiting ghastly blood from his mouths and nostrils. The serpent thus

experienced extreme pain and misery.

SB 10.16.29 - Exuding poisonous waste from his eyes, Kāliya, would occasionally dare to raise up one of his heads, which would breathe heavily with anger. Then the Lord would dance on it and subdue it, forcing it to bow down with His foot. The demigods took each of these exhibitions as an opportunity to worship Him, the primeval Personality of Godhead, with showers of flowers.

SB 10.16.30 - My dear King Parikṣit, Lord Kṛṣṇa's wonderful, powerful dancing trampled and broke all of Kāliya's one thousand hoods. Then the serpent, profusely vomiting blood from his mouths, finally recognized Śrī Kṛṣṇa to be the eternal Personality of Godhead, the supreme master of all moving and nonmoving beings, Śrī Nārāyaṇa. Thus within his mind Kāliya took shelter of the Lord.

SB 10.16.31 - When Kāliya's wives saw how the serpent had become so fatigued from the excessive weight of Lord Kṛṣṇa, who carries the entire universe in His abdomen, and how Kāliya's umbrellalike hoods had been shattered by the striking of Kṛṣṇa's heels, they felt great distress. With their clothing, ornaments and hair scattered in disarray, they then approached the eternal Personality of Godhead.

SB 10.16.32 - Their minds very much disturbed, those saintly ladies placed their children before them and then bowed down to the Lord of all creatures, laying their bodies flat upon the ground. They desired the liberation of their sinful husband and the shelter of the Supreme Lord, the giver of ultimate shelter, and thus they folded their hands in supplication and approached Him.

SB 10.16.33 - The wives of the Kāliya serpent said: The punishment this

offender has been subjected to is certainly just. After all, You have incarnated within this world to curb down envious and cruel persons. You are so impartial that You look equally upon Your enemies and Your own sons, for when You impose a punishment on a living being You know it to be for his ultimate benefit.

SB 10.16.34 - What You have done here is actually mercy for us, since the punishment You give to the wicked certainly drives away all their contamination. Indeed, because this conditioned soul, our husband, is so sinful that he has assumed the body of a serpent, Your anger toward him is obviously to be understood as Your mercy.

SB 10.16.35 - Did our husband carefully perform austerities in a previous life, with his mind free of pride and full of respect for others? Is that why You are pleased with him? Or did he in some previous existence carefully execute religious duties with compassion for all living beings, and is that why You, the life of all living beings, are now satisfied with Him?

SB 10.16.36 - O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows.

SB 10.16.37 - Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of Brahmā or rulership over the earth. They are not interested even in the perfections of yoga or in liberation itself.

SB 10.16.38 - O Lord, although this Kāliya, the king of the serpents, has

taken birth in the mode of ignorance and is controlled by anger, he has achieved that which is difficult for others to achieve. Embodied souls, who are full of desires and are thus wandering in the cycle of birth and death, can have all benedictions manifested before their eyes simply by receiving the dust of Your lotus feet.

SB 10.16.39 - We offer our obeisances unto You, the Supreme Personality of Godhead. Although present in the hearts of all living beings as the Supersoul, You are all-pervasive. Although the original shelter of all created material elements, You exist prior to their creation. And although the cause of everything, You are transcendental to all material cause and effect, being the Supreme Soul.

SB 10.16.40 - Obeisances unto You, the Absolute Truth, who are the reservoir of all transcendental consciousness and potency and the possessor of unlimited energies. Although completely free of material qualities and transformations, You are the prime mover of material nature.

SB 10.16.41 - Obeisances unto You, who are time itself, the shelter of time and the witness of time in all its phases. You are the universe, and also its separate observer. You are its creator, and also the totality of all its causes.

SB 10.16.42-43 - Obeisances unto You, who are the ultimate soul of the physical elements, of the subtle basis of perception, of the senses, of the vital air of life, and of the mind, intelligence and consciousness. By Your arrangement the infinitesimal spirit souls falsely identify with the three modes of material nature, and their perception of their own true self thus becomes clouded. We offer our obeisances unto You, the unlimited Supreme Lord, the supremely subtle one, the omniscient Personality of Godhead, who are always fixed in unchanging transcendence, who sanction the opposing views of different

philosophies, and who are the power upholding expressed ideas and the words that express them.

SB 10.16.44 - We offer our obeisances again and again to You, who are the basis of all authoritative evidence, who are the author and ultimate source of the revealed scriptures, and who have manifested Yourself in those Vedic literatures encouraging sense gratification as well as in those encouraging renunciation of the material world.

SB 10.16.45 - We offer our obeisances to Lord Kṛṣṇa and Lord Rāma, the sons of Vasudeva, and to Lord Pradyumna and Lord Aniruddha. We offer our respectful obeisances unto the master of all the saintly devotees of Viṣṇu.

SB 10.16.46 - Obeisances to You, O Lord, who manifest varieties of material and spiritual qualities. You disguise Yourself with the material qualities, and yet the functioning of those same material qualities ultimately reveals Your existence. You stand apart from the material qualities as a witness and can be fully known only by Your devotees.

SB 10.16.47 - O Lord Hṛṣīkeśa, master of the senses, please let us offer our obeisances unto You, whose pastimes are inconceivably glorious. Your existence can be inferred from the necessity for a creator and revealer of all cosmic manifestations. But although Your devotees can understand You in this way, to the nondevotees You remain silent, absorbed in self-satisfaction.

SB 10.16.48 - Obeisances unto You, who know the destination of all things, superior and inferior, and who are the presiding regulator of all that be. You are distinct from the universal creation, and yet You are the basis upon which the illusion of material creation evolves, and also the witness of this illusion.

Indeed, You are the root cause of the entire world.

SB 10.16.49 - O almighty Lord, although You have no reason to become involved in material activity, still You act through Your eternal potency of time to arrange for the creation, maintenance and destruction of this universe. You do this by awakening the distinct functions of each of the modes of nature, which before the creation lie dormant. Simply by Your glance You perfectly execute all these activities of cosmic control in a sporting mood.

SB 10.16.50 - Therefore all material bodies throughout the three worlds-those that are peaceful, in the mode of goodness; those that are agitated, in the mode of passion; and those that are foolish, in the mode of ignorance-all are Your creations. Still, those living entities whose bodies are in the mode of goodness are especially dear to You, and it is to maintain them and protect their religious principles that You are now present on the earth.

SB 10.16.51 - At least once, a master should tolerate an offense committed by his child or subject. O supreme peaceful Soul, You should therefore forgive our foolish husband, who did not understand who You are.

SB 10.16.52 - O Supreme Lord, please be merciful. It is proper for the saintly to feel compassion for women like us. This serpent is about to give up his life. Please give us back our husband, who is our life and soul.

SB 10.16.53 - Now please tell us, Your maidservants, what we should do. Certainly anyone who faithfully executes Your order is automatically freed from all fear.

SB 10.16.54 - Śukadeva Gosvāmī said: Thus praised by the Nāga-patnīs, the

Supreme Personality of Godhead released the serpent Kāliya, who had fallen unconscious, his heads battered by the striking of the Lord's lotus feet.

SB 10.16.55 - Kāliya slowly regained his vital force and sensory functions. Then, breathing loudly and painfully, the poor serpent addressed Lord Kṛṣṇa, the Supreme Personality of Godhead, in humble submission.

SB 10.16.56 - The serpent Kāliya said: Our very birth as a snake has made us envious, ignorant and constantly angry. O my Lord, it is so difficult for people to give up their conditioned nature, by which they identify with that which is unreal.

SB 10.16.57 - O supreme creator, it is You who generate this universe, composed of the variegated arrangement of the material modes, and in the process You manifest various kinds of personalities and species, varieties of sensory and physical strength, and varieties of mothers and fathers with variegated mentalities and forms.

SB 10.16.58 - O Supreme Personality of Godhead, among all the species within Your material creation, we serpents are by nature always enraged. Being thus deluded by Your illusory energy, which is very difficult to give up, how can we possibly give it up on our own?

SB 10.16.59 - O Lord, since You are the omniscient Lord of the universe, You are the actual cause of freedom from illusion. Please arrange for us whatever You consider proper, whether it be mercy or punishment.

SB 10.16.60 - Śukadeva Gosvāmī said: After hearing Kāliya's words, the Supreme Personality of Godhead, who was acting the role of a human being,

replied: O serpent, you may not remain here any longer. Go back to the ocean immediately, accompanied by your retinue of children, wives, other relatives and friends. Let this river be enjoyed by the cows and humans.

SB 10.16.61 - If a mortal being attentively remembers My command to you-to leave Vṛndāvana and go to the ocean-and narrates this account at sunrise and sunset, he will never be afraid of you.

SB 10.16.62 - If one bathes in this place of My pastimes and offers the water of this lake to the demigods and other worshipable personalities, or if one observes a fast and duly worships and remembers Me, he is sure to become free from all sinful reactions.

SB 10.16.63 - Out of fear of Garuḍa, you left Ramanaka Island and came to take shelter of this lake. But because you are now marked with My footprints, Garuḍa will no longer try to eat you.

SB 10.16.64 - Śukadeva Gosvāmī continued: My dear King, having been released by Lord Kṛṣṇa, the Supreme Personality of Godhead, whose activities are wonderful, Kāliya joined his wives in worshipping Him with great joy and reverence.

SB 10.16.65-67 - Kāliya worshiped the Lord of the universe by offering Him fine garments, along with necklaces, jewels and other valuable ornaments, wonderful scents and ointments, and a large garland of lotus flowers. Having thus pleased the Lord, whose flag is marked with the emblem of Garuḍa, Kāliya felt satisfied. Receiving the Lord's permission to leave, Kāliya circumambulated Him and offered Him obeisances. Then, taking his wives, friends and children, he went to his island in the sea. The very moment Kāliya left, the Yamunā was

immediately restored to her original condition, free from poison and full of nectarean water. This happened by the mercy of the Supreme Personality of Godhead, who was manifesting a humanlike form to enjoy His pastimes.

37 (Popup - Popup)

SB 10.16.1 - Śukadeva Gosvāmī said: Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, seeing that the Yamunā River had been contaminated by the black snake Kāliya, desired to purify the river, and thus the Lord banished him from it.

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SB 10.16.3 - O brāhmaṇa, the unlimited Supreme Personality of Godhead freely acts according to His own desires. Who could be satiated when hearing the nectar of the magnanimous pastimes He performed as a cowherd boy in Vṛndāvana?

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SB 10.16.7 - When the Supreme Personality of Godhead landed in the serpent's lake, the snakes there became extremely agitated and began breathing heavily, further polluting it with volumes of poison. The force of the Lord's entrance into the lake caused it to overflow on all sides, and poisonous, fearsome waves flooded the surrounding lands up to a distance of one hundred bow-lengths. This is not at all amazing, however, for the Supreme Lord possesses infinite strength.

SB 10.16.8 - Kṛṣṇa began sporting in Kāliya's lake like a lordly elephant-swirling His mighty arms and making the water resound in various ways. When Kāliya heard these sounds, he understood that someone was trespassing in his lake. The serpent could not tolerate this and immediately came forward.

SB 10.16.9 - Kāliya saw that Śrī Kṛṣṇa, who wore yellow silken garments, was very delicate, His attractive body shining like a glowing white cloud, His chest bearing the mark of Śrīvatsa, His face smiling beautifully and His feet resembling the whorl of a lotus flower. The Lord was playing fearlessly in the water. Despite His wonderful appearance, the envious Kāliya furiously bit Him on the chest and then completely enwrapped Him in his coils.

SB 10.16.10 - When the members of the cowherd community, who had accepted Kṛṣṇa as their dearmost friend, saw Him enveloped in the snake's coils, motionless, they were greatly disturbed. They had offered Kṛṣṇa everything-their very selves, their families, their wealth, wives and all pleasures. At the sight of the Lord in the clutches of the Kālīya snake, their intelligence became deranged by grief, lamentation and fear, and thus they fell to the ground.

SB 10.16.11 - The cows, bulls and female calves, in great distress, called out piteously to Kṛṣṇa. Fixing their eyes on Him, they stood still in fear, as if ready to cry but too shocked to shed tears.

SB 10.16.12 - In the Vṛndāvana area there then arose all three types of fearful omens-those on the earth, those in the sky and those in the bodies of living creatures-which announced imminent danger.

SB 10.16.13-15 - Seeing the inauspicious omens, Nanda Mahārāja and the other cowherd men were fearful, for they knew that Kṛṣṇa had gone to herd the cows that day without His elder brother, Balarāma. Because they had dedicated their minds to Kṛṣṇa, accepting Him as their very life, they were unaware of His great power and opulence. Thus they concluded that the inauspicious omens indicated He had met with death, and they were overwhelmed with grief, lamentation and fear. All the inhabitants of Vṛndāvana, including the children, women and elderly persons, thought of Kṛṣṇa just as a cow thinks of her helpless young calf, and thus these poor, suffering people rushed out of the village, intent upon finding Him.

SB 10.16.16 - The Supreme Lord Balarāma, the master of all transcendental knowledge, smiled and said nothing when He saw the residents of Vṛndāvana in such distress, since He understood the extraordinary power of His younger

brother.

SB 10.16.17 - The residents hurried toward the banks of the Yamunā in search of their dearmost Kṛṣṇa, following the path marked by His footprints, which bore the unique signs of the Personality of Godhead.

SB 10.16.18 - The footprints of Lord Kṛṣṇa, the master of the entire cowherd community, were marked with the lotus flower, barleycorn, elephant goad, thunderbolt and flag. My dear King Parīkṣit, seeing His footprints on the path among the cows' hoofprints, the residents of Vṛndāvana rushed along in great haste.

SB 10.16.19 - As they hurried along the path to the bank of the Yamunā River, they saw from a distance that Kṛṣṇa was in the lake, motionless within the coils of the black serpent. They further saw that the cowherd boys had fallen unconscious and that the animals were standing on all sides, crying out for Kṛṣṇa. Seeing all this, the residents of Vṛndāvana were overwhelmed with anguish and confusion.

SB 10.16.20 - When the young gopīs, whose minds were constantly attached to Kṛṣṇa, the unlimited Supreme Lord, saw that He was now within the grips of the serpent, they remembered His loving friendship, His smiling glances and His talks with them. Burning with great sorrow, they saw the entire universe as void.

SB 10.16.21 - Although the elder gopīs were feeling just as much distress as she and were pouring forth a flood of sorrowful tears, they had to forcibly hold back Kṛṣṇa's mother, whose consciousness was totally absorbed in her son. Standing like corpses, with their eyes fixed upon His face, these gopīs each took

turns recounting the pastimes of the darling of Vraja.

SB 10.16.22 - Lord Balarāma then saw that Nanda Mahārāja and the other cowherd men, who had dedicated their very lives to Kṛṣṇa, were beginning to enter the serpent's lake. As the Supreme Personality of Godhead, Lord Balarāma fully knew Lord Kṛṣṇa's actual power, and therefore He restrained them.

SB 10.16.23 - The Lord remained for some time within the coils of the serpent, imitating the behavior of an ordinary mortal. But when He understood that the women, children and other residents of His village of Gokula were in acute distress because of their love for Him, their only shelter and goal in life, He immediately rose up from the bonds of the Kāliya serpent.

SB 10.16.24 - His coils tormented by the expanding body of the Lord, Kāliya released Him. In great anger the serpent then raised his hoods high and stood still, breathing heavily. His nostrils appeared like vessels for cooking poison, and the staring eyes in his face like firebrands. Thus the serpent looked at the Lord.

SB 10.16.25 - Again and again Kāliya licked his lips with his bifurcated tongues as He stared at Kṛṣṇa with a glance full of terrible, poisonous fire. But Kṛṣṇa playfully circled around him, just as Garuḍa would play with a snake. In response, Kāliya also moved about, looking for an opportunity to bite the Lord.

SB 10.16.26 - Having severely depleted the serpent's strength with His relentless circling, Śrī Kṛṣṇa, the origin of everything, pushed down Kāliya's raised shoulders and mounted his broad serpentine heads. Thus Lord Śrī Kṛṣṇa, the original master of all fine arts, began to dance, His lotus feet deeply

reddened by the touch of the numerous jewels upon the serpent's heads.

SB 10.16.27 - Seeing the Lord dancing, His servants in the heavenly planets-the Gandharvas, Siddhas, sages, Cāraṇas and wives of the demigods-immediately arrived there. With great pleasure they began accompanying the Lord's dancing by playing drums such as mṛdaṅgas, paṇavas and ānakas. They also made offerings of songs, flowers and prayers.

SB 10.16.28 - My dear King, Kāliya had 101 prominent heads, and when one of them would not bow down, Lord Śrī Kṛṣṇa, who inflicts punishment on cruel wrong-doers, would smash that stubborn head by striking it with His feet. Then, as Kāliya entered his death throes, he began wheeling his heads around and vomiting ghastly blood from his mouths and nostrils. The serpent thus experienced extreme pain and misery.

SB 10.16.29 - Exuding poisonous waste from his eyes, Kāliya, would occasionally dare to raise up one of his heads, which would breathe heavily with anger. Then the Lord would dance on it and subdue it, forcing it to bow down with His foot. The demigods took each of these exhibitions as an opportunity to worship Him, the primeval Personality of Godhead, with showers of flowers.

SB 10.16.30 - My dear King Parīkṣit, Lord Kṛṣṇa's wonderful, powerful dancing trampled and broke all of Kāliya's one thousand hoods. Then the serpent, profusely vomiting blood from his mouths, finally recognized Śrī Kṛṣṇa to be the eternal Personality of Godhead, the supreme master of all moving and nonmoving beings, Śrī Nārāyaṇa. Thus within his mind Kāliya took shelter of the Lord.

SB 10.16.31 - When Kāliya's wives saw how the serpent had become so

fatigued from the excessive weight of Lord Kṛṣṇa, who carries the entire universe in His abdomen, and how Kāliya's umbrellalike hoods had been shattered by the striking of Kṛṣṇa's heels, they felt great distress. With their clothing, ornaments and hair scattered in disarray, they then approached the eternal Personality of Godhead.

SB 10.16.32 - Their minds very much disturbed, those saintly ladies placed their children before them and then bowed down to the Lord of all creatures, laying their bodies flat upon the ground. They desired the liberation of their sinful husband and the shelter of the Supreme Lord, the giver of ultimate shelter, and thus they folded their hands in supplication and approached Him.

SB 10.16.33 - The wives of the Kāliya serpent said: The punishment this offender has been subjected to is certainly just. After all, You have incarnated within this world to curb down envious and cruel persons. You are so impartial that You look equally upon Your enemies and Your own sons, for when You impose a punishment on a living being You know it to be for his ultimate benefit.

SB 10.16.34 - What You have done here is actually mercy for us, since the punishment You give to the wicked certainly drives away all their contamination. Indeed, because this conditioned soul, our husband, is so sinful that he has assumed the body of a serpent, Your anger toward him is obviously to be understood as Your mercy.

SB 10.16.35 - Did our husband carefully perform austerities in a previous life, with his mind free of pride and full of respect for others? Is that why You are pleased with him? Or did he in some previous existence carefully execute religious duties with compassion for all living beings, and is that why You, the life of all living beings, are now satisfied with Him?

SB 10.16.36 - O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows.

SB 10.16.37 - Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of Brahmā or rulership over the earth. They are not interested even in the perfections of yoga or in liberation itself.

SB 10.16.38 - O Lord, although this Kāliya, the king of the serpents, has taken birth in the mode of ignorance and is controlled by anger, he has achieved that which is difficult for others to achieve. Embodied souls, who are full of desires and are thus wandering in the cycle of birth and death, can have all benedictions manifested before their eyes simply by receiving the dust of Your lotus feet.

SB 10.16.39 - We offer our obeisances unto You, the Supreme Personality of Godhead. Although present in the hearts of all living beings as the Supersoul, You are all-pervasive. Although the original shelter of all created material elements, You exist prior to their creation. And although the cause of everything, You are transcendental to all material cause and effect, being the Supreme Soul.

SB 10.16.40 - Obeisances unto You, the Absolute Truth, who are the reservoir of all transcendental consciousness and potency and the possessor of unlimited energies. Although completely free of material qualities and transformations, You are the prime mover of material nature.

SB 10.16.41 - Obeisances unto You, who are time itself, the shelter of time and the witness of time in all its phases. You are the universe, and also its separate observer. You are its creator, and also the totality of all its causes.

SB 10.16.42-43 - Obeisances unto You, who are the ultimate soul of the physical elements, of the subtle basis of perception, of the senses, of the vital air of life, and of the mind, intelligence and consciousness. By Your arrangement the infinitesimal spirit souls falsely identify with the three modes of material nature, and their perception of their own true self thus becomes clouded. We offer our obeisances unto You, the unlimited Supreme Lord, the supremely subtle one, the omniscient Personality of Godhead, who are always fixed in unchanging transcendence, who sanction the opposing views of different philosophies, and who are the power upholding expressed ideas and the words that express them.

SB 10.16.44 - We offer our obeisances again and again to You, who are the basis of all authoritative evidence, who are the author and ultimate source of the revealed scriptures, and who have manifested Yourself in those Vedic literatures encouraging sense gratification as well as in those encouraging renunciation of the material world.

SB 10.16.45 - We offer our obeisances to Lord Kṛṣṇa and Lord Rāma, the sons of Vasudeva, and to Lord Pradyumna and Lord Aniruddha. We offer our respectful obeisances unto the master of all the saintly devotees of Viṣṇu.

SB 10.16.46 - Obeisances to You, O Lord, who manifest varieties of material and spiritual qualities. You disguise Yourself with the material qualities, and yet the functioning of those same material qualities ultimately reveals Your

existence. You stand apart from the material qualities as a witness and can be fully known only by Your devotees.

SB 10.16.47 - O Lord Hṛṣīkeśa, master of the senses, please let us offer our obeisances unto You, whose pastimes are inconceivably glorious. Your existence can be inferred from the necessity for a creator and revealer of all cosmic manifestations. But although Your devotees can understand You in this way, to the nondevotees You remain silent, absorbed in self-satisfaction.

SB 10.16.48 - Obeisances unto You, who know the destination of all things, superior and inferior, and who are the presiding regulator of all that be. You are distinct from the universal creation, and yet You are the basis upon which the illusion of material creation evolves, and also the witness of this illusion. Indeed, You are the root cause of the entire world.

SB 10.16.49 - O almighty Lord, although You have no reason to become involved in material activity, still You act through Your eternal potency of time to arrange for the creation, maintenance and destruction of this universe. You do this by awakening the distinct functions of each of the modes of nature, which before the creation lie dormant. Simply by Your glance You perfectly execute all these activities of cosmic control in a sporting mood.

SB 10.16.50 - Therefore all material bodies throughout the three worlds-those that are peaceful, in the mode of goodness; those that are agitated, in the mode of passion; and those that are foolish, in the mode of ignorance-all are Your creations. Still, those living entities whose bodies are in the mode of goodness are especially dear to You, and it is to maintain them and protect their religious principles that You are now present on the earth.

SB 10.16.51 - At least once, a master should tolerate an offense committed by his child or subject. O supreme peaceful Soul, You should therefore forgive our foolish husband, who did not understand who You are.

SB 10.16.52 - O Supreme Lord, please be merciful. It is proper for the saintly to feel compassion for women like us. This serpent is about to give up his life. Please give us back our husband, who is our life and soul.

SB 10.16.53 - Now please tell us, Your maidservants, what we should do. Certainly anyone who faithfully executes Your order is automatically freed from all fear.

SB 10.16.54 - Śukadeva Gosvāmī said: Thus praised by the Nāga-patnīs, the Supreme Personality of Godhead released the serpent Kāliya, who had fallen unconscious, his heads battered by the striking of the Lord's lotus feet.

SB 10.16.55 - Kāliya slowly regained his vital force and sensory functions. Then, breathing loudly and painfully, the poor serpent addressed Lord Kṛṣṇa, the Supreme Personality of Godhead, in humble submission.

SB 10.16.56 - The serpent Kāliya said: Our very birth as a snake has made us envious, ignorant and constantly angry. O my Lord, it is so difficult for people to give up their conditioned nature, by which they identify with that which is unreal.

SB 10.16.57 - O supreme creator, it is You who generate this universe, composed of the variegated arrangement of the material modes, and in the process You manifest various kinds of personalities and species, varieties of sensory and physical strength, and varieties of mothers and fathers with

variegated mentalities and forms.

SB 10.16.58 - O Supreme Personality of Godhead, among all the species within Your material creation, we serpents are by nature always enraged. Being thus deluded by Your illusory energy, which is very difficult to give up, how can we possibly give it up on our own?

SB 10.16.59 - O Lord, since You are the omniscient Lord of the universe, You are the actual cause of freedom from illusion. Please arrange for us whatever You consider proper, whether it be mercy or punishment.

SB 10.16.60 - Śukadeva Gosvāmī said: After hearing Kāliya's words, the Supreme Personality of Godhead, who was acting the role of a human being, replied: O serpent, you may not remain here any longer. Go back to the ocean immediately, accompanied by your retinue of children, wives, other relatives and friends. Let this river be enjoyed by the cows and humans.

SB 10.16.61 - If a mortal being attentively remembers My command to you-to leave Vṛndāvana and go to the ocean-and narrates this account at sunrise and sunset, he will never be afraid of you.

SB 10.16.62 - If one bathes in this place of My pastimes and offers the water of this lake to the demigods and other worshipable personalities, or if one observes a fast and duly worships and remembers Me, he is sure to become free from all sinful reactions.

SB 10.16.63 - Out of fear of Garuḍa, you left Ramanāka Island and came to take shelter of this lake. But because you are now marked with My footprints, Garuḍa will no longer try to eat you.

SB 10.16.64 - Śukadeva Gosvāmī continued: My dear King, having been released by Lord Kṛṣṇa, the Supreme Personality of Godhead, whose activities are wonderful, Kāliya joined his wives in worshipping Him with great joy and reverence.

SB 10.16.65-67 - Kāliya worshiped the Lord of the universe by offering Him fine garments, along with necklaces, jewels and other valuable ornaments, wonderful scents and ointments, and a large garland of lotus flowers. Having thus pleased the Lord, whose flag is marked with the emblem of Garuḍa, Kāliya felt satisfied. Receiving the Lord's permission to leave, Kāliya circumambulated Him and offered Him obeisances. Then, taking his wives, friends and children, he went to his island in the sea. The very moment Kāliya left, the Yamunā was immediately restored to her original condition, free from poison and full of nectarean water. This happened by the mercy of the Supreme Personality of Godhead, who was manifesting a humanlike form to enjoy His pastimes.

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SB 10.16.36 - O Lord, we do not know how the serpent Kāliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows.

SB 10.16.37 - Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of Brahmā or rulership over the earth. They are not interested even in the perfections of yoga or in liberation itself.

SB 10.16.38 - O Lord, although this Kāliya, the king of the serpents, has taken birth in the mode of ignorance and is controlled by anger, he has achieved that which is difficult for others to achieve. Embodied souls, who are full of desires and are thus wandering in the cycle of birth and death, can have all benedictions manifested before their eyes simply by receiving the dust of Your

lotus feet.

SB 10.16.39 - We offer our obeisances unto You, the Supreme Personality of Godhead. Although present in the hearts of all living beings as the Supersoul, You are all-pervasive. Although the original shelter of all created material elements, You exist prior to their creation. And although the cause of everything, You are transcendental to all material cause and effect, being the Supreme Soul.

SB 10.16.40 - Obeisances unto You, the Absolute Truth, who are the reservoir of all transcendental consciousness and potency and the possessor of unlimited energies. Although completely free of material qualities and transformations, You are the prime mover of material nature.

SB 10.16.41 - Obeisances unto You, who are time itself, the shelter of time and the witness of time in all its phases. You are the universe, and also its separate observer. You are its creator, and also the totality of all its causes.

SB 10.16.42-43 - Obeisances unto You, who are the ultimate soul of the physical elements, of the subtle basis of perception, of the senses, of the vital air of life, and of the mind, intelligence and consciousness. By Your arrangement the infinitesimal spirit souls falsely identify with the three modes of material nature, and their perception of their own true self thus becomes clouded. We offer our obeisances unto You, the unlimited Supreme Lord, the supremely subtle one, the omniscient Personality of Godhead, who are always fixed in unchanging transcendence, who sanction the opposing views of different philosophies, and who are the power upholding expressed ideas and the words that express them.

SB 10.16.44 - We offer our obeisances again and again to You, who are the basis of all authoritative evidence, who are the author and ultimate source of the revealed scriptures, and who have manifested Yourself in those Vedic literatures encouraging sense gratification as well as in those encouraging renunciation of the material world.

SB 10.16.45 - We offer our obeisances to Lord Kṛṣṇa and Lord Rāma, the sons of Vasudeva, and to Lord Pradyumna and Lord Aniruddha. We offer our respectful obeisances unto the master of all the saintly devotees of Viṣṇu.

SB 10.16.46 - Obeisances to You, O Lord, who manifest varieties of material and spiritual qualities. You disguise Yourself with the material qualities, and yet the functioning of those same material qualities ultimately reveals Your existence. You stand apart from the material qualities as a witness and can be fully known only by Your devotees.

SB 10.16.47 - O Lord Hṛṣīkeśa, master of the senses, please let us offer our obeisances unto You, whose pastimes are inconceivably glorious. Your existence can be inferred from the necessity for a creator and revealer of all cosmic manifestations. But although Your devotees can understand You in this way, to the nondevotees You remain silent, absorbed in self-satisfaction.

SB 10.16.48 - Obeisances unto You, who know the destination of all things, superior and inferior, and who are the presiding regulator of all that be. You are distinct from the universal creation, and yet You are the basis upon which the illusion of material creation evolves, and also the witness of this illusion. Indeed, You are the root cause of the entire world.

SB 10.16.49 - O almighty Lord, although You have no reason to become

involved in material activity, still You act through Your eternal potency of time to arrange for the creation, maintenance and destruction of this universe. You do this by awakening the distinct functions of each of the modes of nature, which before the creation lie dormant. Simply by Your glance You perfectly execute all these activities of cosmic control in a sporting mood.

SB 10.16.50 - Therefore all material bodies throughout the three worlds-those that are peaceful, in the mode of goodness; those that are agitated, in the mode of passion; and those that are foolish, in the mode of ignorance-all are Your creations. Still, those living entities whose bodies are in the mode of goodness are especially dear to You, and it is to maintain them and protect their religious principles that You are now present on the earth.

SB 10.16.51 - At least once, a master should tolerate an offense committed by his child or subject. O supreme peaceful Soul, You should therefore forgive our foolish husband, who did not understand who You are.

SB 10.16.52 - O Supreme Lord, please be merciful. It is proper for the saintly to feel compassion for women like us. This serpent is about to give up his life. Please give us back our husband, who is our life and soul.

SB 10.16.53 - Now please tell us, Your maidservants, what we should do. Certainly anyone who faithfully executes Your order is automatically freed from all fear.

SB 10.16.54 - Śukadeva Gosvāmī said: Thus praised by the Nāga-patnīs, the Supreme Personality of Godhead released the serpent Kāliya, who had fallen unconscious, his heads battered by the striking of the Lord's lotus feet.

SB 10.16.55 - Kāliya slowly regained his vital force and sensory functions. Then, breathing loudly and painfully, the poor serpent addressed Lord Kṛṣṇa, the Supreme Personality of Godhead, in humble submission.

SB 10.16.56 - The serpent Kāliya said: Our very birth as a snake has made us envious, ignorant and constantly angry. O my Lord, it is so difficult for people to give up their conditioned nature, by which they identify with that which is unreal.

SB 10.16.57 - O supreme creator, it is You who generate this universe, composed of the variegated arrangement of the material modes, and in the process You manifest various kinds of personalities and species, varieties of sensory and physical strength, and varieties of mothers and fathers with variegated mentalities and forms.

SB 10.16.58 - O Supreme Personality of Godhead, among all the species within Your material creation, we serpents are by nature always enraged. Being thus deluded by Your illusory energy, which is very difficult to give up, how can we possibly give it up on our own?

SB 10.16.59 - O Lord, since You are the omniscient Lord of the universe, You are the actual cause of freedom from illusion. Please arrange for us whatever You consider proper, whether it be mercy or punishment.

SB 10.16.60 - Śukadeva Gosvāmī said: After hearing Kāliya's words, the Supreme Personality of Godhead, who was acting the role of a human being, replied: O serpent, you may not remain here any longer. Go back to the ocean immediately, accompanied by your retinue of children, wives, other relatives and friends. Let this river be enjoyed by the cows and humans.

SB 10.16.61 - If a mortal being attentively remembers My command to you-to leave Vṛndāvana and go to the ocean-and narrates this account at sunrise and sunset, he will never be afraid of you.

SB 10.16.62 - If one bathes in this place of My pastimes and offers the water of this lake to the demigods and other worshipable personalities, or if one observes a fast and duly worships and remembers Me, he is sure to become free from all sinful reactions.

SB 10.16.63 - Out of fear of Garuḍa, you left Ramaṇaka Island and came to take shelter of this lake. But because you are now marked with My footprints, Garuḍa will no longer try to eat you.

SB 10.16.64 - Śukadeva Gosvāmī continued: My dear King, having been released by Lord Kṛṣṇa, the Supreme Personality of Godhead, whose activities are wonderful, Kāliya joined his wives in worshipping Him with great joy and reverence.

SB 10.16.65-67 - Kāliya worshiped the Lord of the universe by offering Him fine garments, along with necklaces, jewels and other valuable ornaments, wonderful scents and ointments, and a large garland of lotus flowers. Having thus pleased the Lord, whose flag is marked with the emblem of Garuḍa, Kāliya felt satisfied. Receiving the Lord's permission to leave, Kāliya circumambulated Him and offered Him obeisances. Then, taking his wives, friends and children, he went to his island in the sea. The very moment Kāliya left, the Yamunā was immediately restored to her original condition, free from poison and full of nectarean water. This happened by the mercy of the Supreme Personality of Godhead, who was manifesting a humanlike form to enjoy His pastimes.

39 (Popup - Popup)

SB 10.17.1 - [Having thus heard how Lord Kṛṣṇa chastised Kāliya,] King Parīkṣit inquired: Why did Kāliya leave Ramaṇaka Island, the abode of the serpents, and why did Garuḍa become so antagonistic toward him alone?

SB 10.17.2-3 - Śukadeva Gosvāmī said: To avoid being eaten by Garuḍa, the serpents had previously made an arrangement with him whereby they would each make a monthly offering of tribute at the base of a tree. Thus every month on schedule, O mighty-armed King Parīkṣit, each serpent would duly make his offering to that powerful carrier of Viṣṇu as a purchase of protection.

SB 10.17.4 - Although all the other serpents were dutifully making offerings to Garuḍa, one serpent-the arrogant Kāliya, son of Kadru-would eat all these offerings before Garuḍa could claim them. Thus Kāliya directly defied the carrier of Lord Viṣṇu.

SB 10.17.5 - O King, the greatly powerful Garuḍa, who is very dear to the Supreme Lord, became angry when he heard of this. Desiring to kill Kāliya, he rushed toward the serpent with tremendous speed.

SB 10.17.6 - As Garuḍa swiftly fell upon him, Kāliya, who had the weapon of poison, raised his numerous heads to counterattack. Showing his ferocious tongues and expanding his horrible eyes, Kāliya then bit Garuḍa with the weapons of his fangs.

SB 10.17.7 - The angry son of Tārṁśya moved with overwhelming speed in repelling Kāliya's attack. That terribly powerful carrier of Lord Madhusūdana

struck the son of Kadru with his left wing, which shone like gold.

SB 10.17.8 - Beaten by Garuḍa's wing, Kāliya was extremely distraught, and thus he took shelter of a lake adjoining the river Yamunā. Garuḍa could not enter this lake. Indeed, he could not even approach it.

SB 10.17.9 - In that very lake Garuḍa had once desired to eat a fish-fish being, after all, his normal food. Although forbidden by the sage Saubhari, who was meditating there within the water, Garuḍa took courage and, feeling hungry, seized the fish.

SB 10.17.10 - Seeing how the unfortunate fish in that lake had become most unhappy at the death of their leader, Saubhari uttered the following curse under the impression that he was mercifully acting for the benefit of the lake's residents.

SB 10.17.11 - If Garuḍa ever again enters this lake and eats the fish here, he will immediately lose his life. What I am saying is the truth.

SB 10.17.12 - Of all the serpents, only Kāliya came to know of this affair, and in fear of Garuḍa he took up residence in that Yamunā lake. Later Lord Kṛṣṇa drove him out.

SB 10.17.13-14 - [Resuming his description of Kṛṣṇa's chastisement of Kāliya, Śukadeva Gosvāmī continued:] Kṛṣṇa rose up out of the lake wearing divine garlands, fragrances and garments, covered with many fine jewels, and decorated with gold. When the cowherds saw Him they all stood up immediately, just like an unconscious person's senses coming back to life. Filled with great joy, they affectionately embraced Him.

SB 10.17.15 - Having regained their vital functions, Yaśodā, Rohiṇī, Nanda and all the other cowherd women and men went up to Kṛṣṇa. O descendant of Kuru, even the dried-up trees came back to life.

SB 10.17.16 - Lord Balarāma embraced His infallible brother and laughed, knowing well the extent of Kṛṣṇa's potency. Out of great feelings of love, Balarāma lifted Kṛṣṇa up on His lap and repeatedly looked at Him. The cows, bulls and young female calves also achieved the highest pleasure.

SB 10.17.17 - All the respectable brāhmaṇas, together with their wives, came forward to greet Nanda Mahārāja. They said to him, "Your son was in the grips of Kāliya, but by the grace of Providence He is now free."

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SB 10.17.19 - The greatly fortunate mother Yaśodā, having lost her son and then regained Him, placed Him on her lap. That chaste lady cried constant torrents of tears as she repeatedly embraced Him.

SB 10.17.20 - O best of kings [Parikṣit], because the residents of Vṛndāvana were feeling very weak from hunger, thirst and fatigue, they and the cows spent the night where they were, lying down near the bank of the Kālindī.

SB 10.17.21 - During the night, while all the people of Vṛndāvana were asleep, a great fire blazed up within the dry summer forest. The fire surrounded

the inhabitants of Vraja on all sides and began to scorch them.

SB 10.17.22 - Then the residents of Vṛndāvana woke up, extremely disturbed by the great fire threatening to burn them. Thus they took shelter of Kṛṣṇa, the Supreme Lord, who by His spiritual potency appeared like an ordinary human being.

SB 10.17.23 - [Vṛndāvana's residents said:] Kṛṣṇa, Kṛṣṇa, O Lord of all opulence! O Rāma, possessor of unlimited power! This most terrible fire is about to devour us, Your devotees!

SB 10.17.24 - O Lord, we are Your true friends and devotees. Please protect us from this insurmountable fire of death. We can never give up Your lotus feet, which drive away all fear.

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40 (Popup - Popup)

SB 10.17.1 - [Having thus heard how Lord Kṛṣṇa chastised Kāliya,] King Parīkṣit inquired: Why did Kāliya leave Ramanāka Island, the abode of the serpents, and why did Garuḍa become so antagonistic toward him alone?

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41 (Popup - Popup)

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42 (Popup - Popup)

SB 10.18.1 - Śukadeva Gosvāmī said: Surrounded by His blissful companions,

who constantly chanted His glories, Śrī Kṛṣṇa then entered the village of Vraja, which was decorated with herds of cows.

SB 10.18.2 - While Kṛṣṇa and Balarāma were thus enjoying life in Vṛndāvana in the guise of ordinary cowherd boys, the summer season gradually appeared. This season is not very pleasing to embodied souls.

SB 10.18.3 - Nevertheless, because the Supreme Personality of Godhead was personally staying in Vṛndāvana along with Balarāma, summer manifested the qualities of spring. Such are the features of the land of Vṛndāvana.

SB 10.18.4 - In Vṛndāvana, the loud sound of waterfalls covered the crickets' noise, and clusters of trees constantly moistened by spray from those waterfalls beautified the entire area.

SB 10.18.5 - The wind wafting over the waves of the lakes and flowing rivers carried away the pollen of many varieties of lotuses and water lilies and then cooled the entire Vṛndāvana area. Thus the residents there did not suffer from the heat generated by the blazing summer sun and seasonal forest fires. Indeed, Vṛndāvana was abundant with fresh green grass.

SB 10.18.6 - With their flowing waves the deep rivers drenched their banks, making them damp and muddy. Thus the rays of the sun, which were as fierce as poison, could not evaporate the earth's sap or parch its green grass.

SB 10.18.7 - Flowers beautifully decorated the forest of Vṛndāvana, and many varieties of animals and birds filled it with sound. The peacocks and bees sang, and the cuckoos and cranes cooed.

SB 10.18.8 - Intending to engage in pastimes, Lord Kṛṣṇa, the Supreme Personality of Godhead, accompanied by Lord Balarāma and surrounded by the cowherd boys and the cows, entered the forest of Vṛndāvana as He played His flute.

SB 10.18.9 - Decorating themselves with newly grown leaves, along with peacock feathers, garlands, clusters of flower buds, and colored minerals, Balarāma, Kṛṣṇa and Their cowherd friends danced, wrestled and sang.

SB 10.18.10 - As Kṛṣṇa danced, some of the boys accompanied Him by singing, and others by playing flutes, hand cymbals and buffalo horns, while still others praised His dancing.

SB 10.18.11 - O King, demigods disguised themselves as members of the cowherd community and, just as dramatic dancers praise another dancer, worshiped Kṛṣṇa and Balarāma, who were also appearing as cowherd boys.

SB 10.18.12 - Kṛṣṇa and Balarāma played with their cowherd boyfriends by whirling about, leaping, hurling, slapping and fighting. Sometimes Kṛṣṇa and Balarāma would pull the hair on the boys' heads.

SB 10.18.13 - While the other boys were dancing, O King, Kṛṣṇa and Balarāma would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, "Very good! Very good!"

SB 10.18.14 - Sometimes the cowherd boys would play with bilva or kumbha fruits, and sometimes with handfuls of āmalaka fruits. At other times they would play the games of trying to touch one another or of trying to identify

somebody while one is blindfolded, and sometimes they would imitate animals and birds.

SB 10.18.15 - They would sometimes jump around like frogs, sometimes play various jokes, sometimes ride in swings and sometimes imitate monarchs.

SB 10.18.16 - In this way Kṛṣṇa and Balarāma played all sorts of well-known games as They wandered among the rivers, hills, valleys, bushes, trees and lakes of Vṛndāvana.

SB 10.18.17 - While Rāma, Kṛṣṇa and Their cowherd friends were thus tending the cows in that Vṛndāvana forest, the demon Pralamba entered their midst. He had assumed the form of a cowherd boy with the intention of kidnapping Kṛṣṇa and Balarāma.

SB 10.18.18 - Since the Supreme Lord Kṛṣṇa, who had appeared in the Daśārha dynasty, sees everything, He understood who the demon was. Still, the Lord pretended to accept the demon as a friend, while at the same time seriously considering how to kill him.

SB 10.18.19 - Kṛṣṇa, who knows all sports and games, then called together the cowherd boys and spoke as follows: "Hey cowherd boys! Let's play now! We'll divide ourselves into two even teams."

SB 10.18.20 - The cowherd boys chose Kṛṣṇa and Balarāma as the leaders of the two parties. Some of the boys were on Kṛṣṇa's side, and others joined Balarāma.

SB 10.18.21 - The boys played various games involving carriers and

passengers. In these games the winners would climb up on the backs of the losers, who would have to carry them.

SB 10.18.22 - Thus carrying and being carried by one another, and at the same time tending the cows, the boys followed Kṛṣṇa to a banyan tree known as Bhāṇḍīraka.

SB 10.18.23 - My dear King Parīkṣit, when Śrīdāmā, Vṛṣabha and the other members of Lord Balarāma's party were victorious in these games, Kṛṣṇa and His followers had to carry them.

SB 10.18.24 - Defeated, the Supreme Lord Kṛṣṇa carried Śrīdāmā. Bhadrasena carried Vṛṣabha, and Pralamba carried Balarāma, the son of Rohiṇī.

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SB 10.18.26 - As the great demon carried Balarāma, the Lord became as heavy as massive Mount Sumeru, and Pralamba had to slow down. He then resumed his actual form-an effulgent body that was covered with golden ornaments and that resembled a cloud flashing with lightning and carrying the moon.

SB 10.18.27 - When Lord Balarāma, who carries the plow weapon, saw the gigantic body of the demon as he moved swiftly in the sky-with his blazing eyes, fiery hair, terrible teeth reaching toward his scowling brows, and an amazing effulgence generated by his armlets, crown and earrings-the Lord seemed to become a little frightened.

SB 10.18.28 - Remembering the actual situation, the fearless Balarāma understood that the demon was trying to kidnap Him and take Him away from His companions. The Lord then became furious and struck the demon's head with His hard fist, just as Indra, the king of the demigods, strikes a mountain with his thunderbolt weapon.

SB 10.18.29 - Thus smashed by Balarāma's fist, Pralamba's head immediately cracked open. The demon vomited blood from his mouth and lost all consciousness, and then with a great noise he fell lifeless on the ground, like a mountain devastated by Indra.

SB 10.18.30 - The cowherd boys were most astonished to see how the powerful Balarāma had killed the demon Pralamba, and they exclaimed, "Excellent! Excellent!"

SB 10.18.31 - They offered Balarāma profuse benedictions and then glorified Him, who deserves all glorification. Their minds overwhelmed with ecstatic love, they embraced Him as if He had come back from the dead.

SB 10.18.32 - The sinful Pralamba having been killed, the demigods felt extremely happy, and they showered flower garlands upon Lord Balarāma and praised the excellence of His deed.

43 (Popup - Popup)

SB 10.18.1 - Śukadeva Gosvāmī said: Surrounded by His blissful companions, who constantly chanted His glories, Śrī Kṛṣṇa then entered the village of Vraja, which was decorated with herds of cows.

SB 10.18.2 - While Kṛṣṇa and Balarāma were thus enjoying life in Vṛndāvana in the guise of ordinary cowherd boys, the summer season gradually appeared. This season is not very pleasing to embodied souls.

SB 10.18.3 - Nevertheless, because the Supreme Personality of Godhead was personally staying in Vṛndāvana along with Balarāma, summer manifested the qualities of spring. Such are the features of the land of Vṛndāvana.

SB 10.18.4 - In Vṛndāvana, the loud sound of waterfalls covered the crickets' noise, and clusters of trees constantly moistened by spray from those waterfalls beautified the entire area.

SB 10.18.5 - The wind wafting over the waves of the lakes and flowing rivers carried away the pollen of many varieties of lotuses and water lilies and then cooled the entire Vṛndāvana area. Thus the residents there did not suffer from the heat generated by the blazing summer sun and seasonal forest fires. Indeed, Vṛndāvana was abundant with fresh green grass.

SB 10.18.6 - With their flowing waves the deep rivers drenched their banks, making them damp and muddy. Thus the rays of the sun, which were as fierce as poison, could not evaporate the earth's sap or parch its green grass.

SB 10.18.7 - Flowers beautifully decorated the forest of Vṛndāvana, and many varieties of animals and birds filled it with sound. The peacocks and bees sang, and the cuckoos and cranes cooed.

SB 10.18.8 - Intending to engage in pastimes, Lord Kṛṣṇa, the Supreme Personality of Godhead, accompanied by Lord Balarāma and surrounded by the

cowherd boys and the cows, entered the forest of Vṛndāvana as He played His flute.

SB 10.18.9 - Decorating themselves with newly grown leaves, along with peacock feathers, garlands, clusters of flower buds, and colored minerals, Balarāma, Kṛṣṇa and Their cowherd friends danced, wrestled and sang.

SB 10.18.10 - As Kṛṣṇa danced, some of the boys accompanied Him by singing, and others by playing flutes, hand cymbals and buffalo horns, while still others praised His dancing.

SB 10.18.11 - O King, demigods disguised themselves as members of the cowherd community and, just as dramatic dancers praise another dancer, worshiped Kṛṣṇa and Balarāma, who were also appearing as cowherd boys.

SB 10.18.12 - Kṛṣṇa and Balarāma played with their cowherd boyfriends by whirling about, leaping, hurling, slapping and fighting. Sometimes Kṛṣṇa and Balarāma would pull the hair on the boys' heads.

SB 10.18.13 - While the other boys were dancing, O King, Kṛṣṇa and Balarāma would sometimes accompany them with song and instrumental music, and sometimes the two Lords would praise the boys, saying, "Very good! Very good!"

SB 10.18.14 - Sometimes the cowherd boys would play with bilva or kumbha fruits, and sometimes with handfuls of āmalaka fruits. At other times they would play the games of trying to touch one another or of trying to identify somebody while one is blindfolded, and sometimes they would imitate animals and birds.

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45 (Popup - Popup)

SB 10.19.1 - Śukadeva Gosvāmī said: While the cowherd boys were completely absorbed in playing, their cows wandered far away. They hungered for more grass, and with no one to watch them they entered a dense forest.

SB 10.19.2 - Passing from one part of the great forest to another, the goats, cows and buffalo eventually entered an area overgrown with sharp canes. The heat of a nearby forest fire made them thirsty, and they cried out in distress.

SB 10.19.3 - Not seeing the cows before them, Kṛṣṇa, Rāma and Their cowherd friends suddenly felt repentant for having neglected them. The boys searched all around, but could not discover where they had gone.

SB 10.19.4 - Then the boys began tracing out the cows' path by noting their hoofprints and the blades of grass the cows had broken with their hooves and teeth. All the cowherd boys were in great anxiety because they had lost their source of livelihood.

SB 10.19.5 - Within the Muñjā forest the cowherd boys finally found their valuable cows, who had lost their way and were crying. Then the boys, thirsty and tired, herded the cows onto the path back home.

SB 10.19.6 - The Supreme Personality of Godhead called out to the animals in a voice that resounded like a rumbling cloud. Hearing the sound of their own names, the cows were overjoyed and called out to the Lord in reply.

SB 10.19.7 - Suddenly a great forest fire appeared on all sides, threatening to destroy all the forest creatures. Like a chariot driver, the wind swept the fire onward, and terrible sparks shot in all directions. Indeed, the great fire extended its tongues of flame toward all moving and nonmoving creatures.

SB 10.19.8 - As the cows and cowherd boys stared at the forest fire attacking them on all sides, they became fearful. The boys then approached Kṛṣṇa and Balarāma for shelter, just as those who are disturbed by fear of death approach the Supreme Personality of Godhead. The boys addressed Them as follows.

SB 10.19.9 - [The cowherd boys said:] O Kṛṣṇa ! Kṛṣṇa! Most powerful one !

O Rāma! You whose prowess never fails! Please save Your devotees, who are about to be burned by this forest fire and have come to take shelter of You!

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SB 10.19.13 - The cowherd boys opened their eyes and were amazed to find not only that they and the cows had been saved from the terrible fire but that they had all been brought back to the Bhāṇḍīra tree.

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come home, since for them even a moment without His association seemed like a hundred ages.

46 (Popup - Popup)

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47 (Popup - Popup)

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SB 10.20.41 - In the same way that the practitioners of yoga bring their senses under strict control to check their consciousness from flowing out through the agitated senses, the farmers erected strong mud banks to keep the water within their rice fields from draining out.

SB 10.20.42 - The autumn moon relieved all creatures of the suffering caused by the sun's rays, just as wisdom relieves a person of the misery caused by his identifying with his material body and as Lord Mukunda relieves Vṛndāvana's ladies of the distress caused by their separation from Him.

SB 10.20.43 - Free of clouds and filled with clearly visible stars, the autumn sky shone brilliantly, just like the spiritual consciousness of one who has directly experienced the purport of the Vedic scriptures.

SB 10.20.44 - The full moon shone in the sky, surrounded by stars, just as Śrī Kṛṣṇa, the Lord of the Yadu dynasty, shone brilliantly on the earth, surrounded by all the Vṛṣṇis.

SB 10.20.45 - Except for the gopīs, whose hearts had been stolen by Kṛṣṇa, the people could forget their suffering by embracing the wind coming from the flower-filled forest. This wind was neither hot nor cold.

SB 10.20.46 - By the influence of the autumn season, all the cows, doe, women and female birds became fertile and were followed by their respective mates in search of sexual enjoyment, just as activities performed for the service

of the Supreme Lord are automatically followed by all beneficial results.

SB 10.20.47 - O King Parikṣit, when the autumn sun rose, all the lotus flowers blossomed happily, except the night-blooming kumut, just as in the presence of a strong ruler everyone becomes fearless, except the thieves.

SB 10.20.48 - In all the towns and villages people held great festivals, performing the Vedic fire sacrifice for honoring and tasting the first grains of the new harvest, along with similar celebrations that followed local custom and tradition. Thus the earth, rich with newly grown grain and especially beautified by the presence of Kṛṣṇa and Balarāma, shone beautifully as an expansion of the Supreme Lord.

SB 10.20.49 - The merchants, sages, kings and brahmacārī students, kept in by the rain, were at last free to go out and attain their desired objects, just as those who achieve perfection in this life can, when the proper time comes, leave the material body and attain their respective forms.

51 (Popup - Popup)

SB 10.21.1 - Śukadeva Gosvāmī said: Thus the Vṛndāvana forest was filled with transparent autumnal waters and cooled by breezes perfumed with the fragrance of lotus flowers growing in the clear lakes. The infallible Lord, accompanied by His cows and cowherd boyfriends, entered that Vṛndāvana forest.

SB 10.21.2 - The lakes, rivers and hills of Vṛndāvana resounded with the sounds of maddened bees and flocks of birds moving about the flowering trees. In the company of the cowherd boys and Balarāma, Madhupati [Śrī Kṛṣṇa]

entered that forest, and while herding the cows He began to vibrate His flute.

SB 10.21.3 - When the young ladies in the cowherd village of Vraja heard the song of Kṛṣṇa's flute, which arouses the influence of Cupid, some of them privately began describing Kṛṣṇa's qualities to their intimate friends.

SB 10.21.4 - The cowherd girls began to speak about Kṛṣṇa, but when they remembered His activities, O King, the power of Cupid disturbed their minds, and thus they could not speak.

SB 10.21.5 - Wearing a peacock-feather ornament upon His head, blue karṇikāra flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.

SB 10.21.6 - O King, when the young ladies in Vraja heard the sound of Kṛṣṇa's flute, which captivates the minds of all living beings, they all embraced one another and began describing it.

SB 10.21.7 - The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision.

SB 10.21.8 - Dressed in a charming variety of garments, upon which Their

garlands rest, and decorating Themselves with peacock feathers, lotuses, lilies, newly grown mango sprouts and clusters of flower buds, Kṛṣṇa and Balarāma shine forth magnificently among the assembly of cowherd boys. They look just like the best of dancers appearing on a dramatic stage, and sometimes They sing.

SB 10.21.9 - My dear gopīs, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for us gopīs, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.

SB 10.21.10 - O friend, Vṛndāvana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Kṛṣṇa, the son of Devakī. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned.

SB 10.21.11 - Blessed are all these foolish deer because they have approached Mahārāja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the doe and the bucks worship the Lord with looks of love and affection.

SB 10.21.12 - Kṛṣṇa's beauty and character create a festival for all women. Indeed, when the demigods' wives flying in airplanes with their husbands catch sight of Him and hear His resonant flute-song, their hearts are shaken by Cupid, and they become so bewildered that the flowers fall out of their hair and their belts loosen.

SB 10.21.13 - Using their upraised ears as vessels, the cows are drinking the

nectar of the flute-song flowing out of Kṛṣṇa's mouth. The calves, their mouths full of milk from their mothers' moist nipples, stand still as they take Govinda within themselves through their tear-filled eyes and embrace Him within their hearts.

SB 10.21.14 - O mother, in this forest all the birds have risen onto the beautiful branches of the trees to see Kṛṣṇa. With closed eyes they are simply listening in silence to the sweet vibrations of His flute, and they are not attracted by any other sound. Surely these birds are on the same level as great sages.

SB 10.21.15 - When the rivers hear the flute-song of Kṛṣṇa, their minds begin to desire Him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murāri's lotus feet and, holding on to them, present offerings of lotus flowers.

SB 10.21.16 - In the company of Balarāma and the cowherd boys, Lord Kṛṣṇa is continually vibrating His flute as He herds all the animals of Vraja, even under the full heat of the summer sun. Seeing this, the cloud in the sky has expanded himself out of love. He is rising high and constructing out of his own body, with its multitude of flower-like droplets of water, an umbrella for the sake of his friend.

SB 10.21.17 - The aborigine women of the Vṛndāvana area become disturbed by lust when they see the grass marked with reddish kuṅkuma powder. Endowed with the color of Kṛṣṇa's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety.

SB 10.21.18 - Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with Their calves, cows and cowherd friends, with all kinds of necessities-water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.

SB 10.21.19 - My dear friends, as Kṛṣṇa and Balarāma pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows' rear legs at the time of milking. When Lord Kṛṣṇa plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful.

SB 10.21.20 - Thus narrating to one another the playful pastimes of the Supreme Personality of Godhead as He wandered about in the Vṛndāvana forest, the gopīs became fully absorbed in thoughts of Him.

52 (Popup - Popup)

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54 (Popup - Popup)

SB 10.22.1 - Śukadeva Gosvāmī said: During the first month of the winter season, the young unmarried girls of Gokula observed the vow of worshiping goddess Kātyāyanī. For the entire month they ate only unsiced khichrī.

SB 10.22.2-3 - My dear King, after they had bathed in the water of the Yamunā just as the sun was rising, the gopīs made an earthen deity of goddess Durgā on the riverbank. Then they worshiped her with such aromatic substances as sandalwood pulp, along with other items both opulent and simple,

including lamps, fruits, betel nuts, newly grown leaves, and fragrant garlands and incense.

SB 10.22.4 - Each of the young unmarried girls performed her worship while chanting the following mantra. "O goddess Kātyāyanī, O great potency of the Lord, O possessor of great mystic power and mighty controller of all, please make the son of Nanda Mahārāja my husband. I offer my obeisances unto you."

SB 10.22.5 - Thus for an entire month the girls carried out their vow and properly worshiped the goddess Bhadrakālī, fully absorbing their minds in Kṛṣṇa and meditating upon the following thought: "May the son of King Nanda become my husband."

SB 10.22.6 - Each day they rose at dawn. Calling out to one another by name, they all held hands and loudly sang the glories of Kṛṣṇa while going to the Kālindī to take their bath.

SB 10.22.7 - One day they came to the riverbank and, putting aside their clothing as they had done before, happily played in the water while singing the glories of Kṛṣṇa.

SB 10.22.8 - Lord Kṛṣṇa, the Supreme Personality of Godhead and master of all masters of mystic yoga, was aware of what the gopīs were doing, and thus He went there surrounded by His young companions to award the gopīs the perfection of their endeavor.

SB 10.22.9 - Taking the girls' garments, He quickly climbed to the top of a kadamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly.

SB 10.22.10 - [Lord Kṛṣṇa said:] My dear girls, you may each come here as you wish and take back your garments. I'm telling you the truth and am not joking with you, since I see you're fatigued from executing austere vows.

SB 10.22.11 - I have never before spoken a lie, and these boys know it. Therefore, O slender-waisted girls, please come forward, either one by one or all together, and pick out your clothes.

SB 10.22.12 - Seeing how Kṛṣṇa was joking with them, the gopīs became fully immersed in love for Him, and as they glanced at each other they began to laugh and joke among themselves, even in their embarrassment. But still they did not come out of the water.

SB 10.22.13 - As Śrī Govinda spoke to the gopīs in this way, His joking words completely captivated their minds. Submerged up to their necks in the cold water, they began to shiver. Thus they addressed Him as follows.

SB 10.22.14 - [The gopīs said:] Dear Kṛṣṇa, don't be unfair! We know that You are the respectable son of Nanda and that You are honored by everyone in Vraja. You are also very dear to us. Please give us back our clothes. We are shivering in the cold water.

SB 10.22.15 - O Śyāmasundara, we are Your maidservants and must do whatever You say. But give us back our clothing. You know what the religious principles are, and if You don't give us our clothes we will have to tell the king. Please!

SB 10.22.16 - The Supreme Personality of Godhead said: If you girls are

actually My maidservants, and if you will really do what I say, then come here with your innocent smiles and let each girl pick out her clothes. If you don't do what I say, I won't give them back to you. And even if the king becomes angry, what can he do?

SB 10.22.17 - Then, shivering from the painful cold, all the young girls rose up out of the water, covering their pubic area with their hands.

SB 10.22.18 - When the Supreme Lord saw how the gopīs were struck with embarrassment, He was satisfied by their pure loving affection. Putting their clothes on His shoulder, the Lord smiled and spoke to them with affection.

SB 10.22.19 - [Lord Kṛṣṇa said:] You girls bathed naked while executing your vow, and that is certainly an offense against the demigods. To counteract your sin you should offer obeisances while placing your joined palms above your heads. Then you should take back your lower garments.

SB 10.22.20 - Thus the young girls of Vṛndāvana, considering what Lord Acyuta had told them, accepted that they had suffered a falldown from their vow by bathing naked in the river. But they still desired to successfully complete their vow, and since Lord Kṛṣṇa is Himself the ultimate result of all pious activities, they offered their obeisances to Him to cleanse away all their sins.

SB 10.22.21 - Seeing them bow down like that, the Supreme Personality of Godhead, the son of Devakī, gave them back their garments, feeling compassionate toward them and satisfied by their act.

SB 10.22.22 - Although the gopīs had been thoroughly cheated, deprived of

their modesty, ridiculed and made to act just like toy dolls, and although their clothing had been stolen, they did not feel at all inimical toward Śrī Kṛṣṇa. Rather, they were simply joyful to have this opportunity to associate with their beloved.

SB 10.22.23 - The gopīs were addicted to associating with their beloved Kṛṣṇa, and thus they became captivated by Him. Thus, even after putting their clothes on they did not move. They simply remained where they were, shyly glancing at Him.

SB 10.22.24 - The Supreme Lord understood the determination of the gopīs in executing their strict vow. The Lord also knew that the girls desired to touch His lotus feet, and thus Lord Dāmodara, Kṛṣṇa, spoke to them as follows.

SB 10.22.25 - [Lord Kṛṣṇa said:] O saintly girls, I understand that your real motive in this austerity has been to worship Me. That intent of yours is approved of by Me, and indeed it must come to pass.

SB 10.22.26 - The desire of those who fix their minds on Me does not lead to material desire for sense gratification, just as barleycorns burned by the sun and then cooked can no longer grow into new sprouts.

SB 10.22.27 - Go now, girls, and return to Vraja. Your desire is fulfilled, for in My company you will enjoy the coming nights. After all, this was the purpose of your vow to worship goddess Kātyāyanī, O pure-hearted ones.

SB 10.22.28 - Śukadeva Gosvāmī said: Thus instructed by the Supreme Personality of Godhead, the young girls, their desire now fulfilled, could bring themselves only with great difficulty to return to the village of Vraja,

meditating all the while upon His lotus feet.

SB 10.22.29 - Some time later Lord Kṛṣṇa, the son of Devakī, surrounded by His cowherd friends and accompanied by His elder brother, Balarāma, went a good distance away from Vṛndāvana, herding the cows.

SB 10.22.30 - Then the sun's heat became intense, Lord Kṛṣṇa saw that the trees were acting as umbrellas by shading Him, and thus He spoke as follows to His boyfriends.

SB 10.22.31-32 - [Lord Kṛṣṇa said:] O Stoka Kṛṣṇa and Aṁśu, O Śrīdāma, Subala and Arjuna, O Vṛṣabha, Ojasvī, Devaprastha and Varūthapa, just see these greatly fortunate trees, whose lives are completely dedicated to the benefit of others. Even while tolerating the wind, rain, heat and snow, they protect us from these elements.

SB 10.22.33 - Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed.

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Yamunā River.

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properly worshiped the goddess Bhadrakālī, fully absorbing their minds in Kṛṣṇa and meditating upon the following thought: "May the son of King Nanda become my husband."

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SB 10.22.8 - Lord Kṛṣṇa, the Supreme Personality of Godhead and master of all masters of mystic yoga, was aware of what the gopīs were doing, and thus He went there surrounded by His young companions to award the gopīs the perfection of their endeavor.

SB 10.22.9 - Taking the girls' garments, He quickly climbed to the top of a kadamba tree. Then, as He laughed loudly and His companions also laughed, He addressed the girls jokingly.

SB 10.22.10 - [Lord Kṛṣṇa said:] My dear girls, you may each come here as you wish and take back your garments. I'm telling you the truth and am not joking with you, since I see you're fatigued from executing austere vows.

SB 10.22.11 - I have never before spoken a lie, and these boys know it. Therefore, O slender-waisted girls, please come forward, either one by one or all together, and pick out your clothes.

SB 10.22.12 - Seeing how Kṛṣṇa was joking with them, the gopīs became fully immersed in love for Him, and as they glanced at each other they began to laugh and joke among themselves, even in their embarrassment. But still they did not come out of the water.

SB 10.22.13 - As Śrī Govinda spoke to the gopīs in this way, His joking words completely captivated their minds. Submerged up to their necks in the cold water, they began to shiver. Thus they addressed Him as follows.

SB 10.22.14 - [The gopīs said:] Dear Kṛṣṇa, don't be unfair! We know that You are the respectable son of Nanda and that You are honored by everyone in Vraja. You are also very dear to us. Please give us back our clothes. We are shivering in the cold water.

SB 10.22.15 - O Śyāmasundara, we are Your maidservants and must do whatever You say. But give us back our clothing. You know what the religious principles are, and if You don't give us our clothes we will have to tell the king. Please!

SB 10.22.16 - The Supreme Personality of Godhead said: If you girls are actually My maidservants, and if you will really do what I say, then come here with your innocent smiles and let each girl pick out her clothes. If you don't do what I say, I won't give them back to you. And even if the king becomes angry, what can he do?

SB 10.22.17 - Then, shivering from the painful cold, all the young girls rose up out of the water, covering their pubic area with their hands.

SB 10.22.18 - When the Supreme Lord saw how the gopīs were struck with

embarrassment, He was satisfied by their pure loving affection. Putting their clothes on His shoulder, the Lord smiled and spoke to them with affection.

SB 10.22.19 - [Lord Kṛṣṇa said:] You girls bathed naked while executing your vow, and that is certainly an offense against the demigods. To counteract your sin you should offer obeisances while placing your joined palms above your heads. Then you should take back your lower garments.

SB 10.22.20 - Thus the young girls of Vṛndāvana, considering what Lord Acyuta had told them, accepted that they had suffered a falldown from their vow by bathing naked in the river. But they still desired to successfully complete their vow, and since Lord Kṛṣṇa is Himself the ultimate result of all pious activities, they offered their obeisances to Him to cleanse away all their sins.

SB 10.22.21 - Seeing them bow down like that, the Supreme Personality of Godhead, the son of Devakī, gave them back their garments, feeling compassionate toward them and satisfied by their act.

SB 10.22.22 - Although the gopīs had been thoroughly cheated, deprived of their modesty, ridiculed and made to act just like toy dolls, and although their clothing had been stolen, they did not feel at all inimical toward Śrī Kṛṣṇa. Rather, they were simply joyful to have this opportunity to associate with their beloved.

SB 10.22.23 - The gopīs were addicted to associating with their beloved Kṛṣṇa, and thus they became captivated by Him. Thus, even after putting their clothes on they did not move. They simply remained where they were, shyly glancing at Him.

SB 10.22.24 - The Supreme Lord understood the determination of the gopīs in executing their strict vow. The Lord also knew that the girls desired to touch His lotus feet, and thus Lord Dāmodara, Kṛṣṇa, spoke to them as follows.

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SB 10.22.29 - Some time later Lord Kṛṣṇa, the son of Devakī, surrounded by His cowherd friends and accompanied by His elder brother, Balarāma, went a good distance away from Vṛndāvana, herding the cows.

SB 10.22.30 - Then the sun's heat became intense, Lord Kṛṣṇa saw that the trees were acting as umbrellas by shading Him, and thus He spoke as follows to His boyfriends.

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SB 10.23.1 - The cowherd boys said: O Rāma, Rāma, mighty-armed one! O Kṛṣṇa, chastiser of the wicked ! We are being harassed by hunger, and You should do something about it.

SB 10.23.2 - Śukadeva Gosvāmī said: Thus entreated by the cowherd boys,

the Supreme Personality of Godhead, the son of Devakī, replied as follows, desiring to please certain of His devotees who were brāhmaṇas' wives.

SB 10.23.3 - [Lord Kṛṣṇa said:] Please go to the sacrificial arena where a group of brāhmaṇas, learned in the Vedic injunctions, are now performing the Āṅgīrasa sacrifice to gain promotion to heaven.

SB 10.23.4 - When you go there, My dear cowherd boys, simply request some food. Declare to them the name of My elder brother, the Supreme Lord Balarāma, and also My name, and explain that you have been sent by Us.

SB 10.23.5 - Thus instructed by the Supreme Personality of Godhead, the cowherd boys went there and submitted their request. They stood before the brāhmaṇas with palms joined in supplication and then fell flat on the ground to offer respect.

SB 10.23.6 - [The cowherd boys said:] O earthly gods, please hear us. We cowherd boys are executing the orders of Kṛṣṇa, and we have been sent here by Balarāma. We wish all good for you. Please acknowledge our arrival.

SB 10.23.7 - Lord Rāma and Lord Acyuta are tending Their cows not far from here. They are hungry and want you to give Them some of your food. Therefore, O brāhmaṇas, O best of the knowers of religion, if you have faith please give some food to Them.

SB 10.23.8 - Except during the interval between the initiation of the performer of a sacrifice and the actual sacrifice of the animal, O most pure brāhmaṇas, it is not contaminating for even the initiated to partake of food, at least in sacrifices other than the Sautrāmaṇi.

SB 10.23.9 - The brāhmaṇas heard this supplication from the Supreme Personality of Godhead, yet they refused to pay heed. Indeed, they were full of petty desires and entangled in elaborate rituals. Though presuming themselves advanced in Vedic learning, they were actually inexperienced fools.

SB 10.23.10-11 - Although the ingredients of sacrificial performance-the place, time, particular paraphernalia, mantras, rituals, priests, fires, demigods, performer, offering and the as yet unseen beneficial results-are all simply aspects of His opulences, the brāhmaṇas saw Lord Kṛṣṇa as an ordinary human because of their perverted intelligence. They failed to recognize that He is the Supreme Absolute Truth, the directly manifest Personality of Godhead, whom the material senses cannot ordinarily perceive. Thus bewildered by their false identification with the mortal body, they did not show Him proper respect.

SB 10.23.12 - When the brāhmaṇas failed to reply even with a simple yes or no, O chastiser of the enemy [Parīkṣit], the cowherd boys returned disappointed to Kṛṣṇa and Rāma and reported this to Them.

SB 10.23.13 - Hearing what had happened, the Supreme Personality of Godhead, the Lord of the universe, simply laughed. Then He again addressed the cowherd boys, showing them the way men act in this world.

SB 10.23.14 - [Lord Kṛṣṇa said:] Tell the wives of the brāhmaṇas that I have come here with Lord Saṅkarṣaṇa. They will certainly give you all the food you want, for they are most affectionate toward Me and, indeed, with their intelligence reside in Me alone.

SB 10.23.15 - The cowherd boys then went to the house where the

brāhmaṇas' wives were staying. There the boys saw those chaste ladies sitting, nicely decorated with fine ornaments. Bowing down to the brāhmaṇa ladies, the boys addressed them in all humility.

SB 10.23.16 - [The cowherd boys said:] Obeisances unto you, O wives of the learned brāhmaṇas. Kindly hear our words. We have been sent here by Lord Kṛṣṇa, who is passing by not far from here.

SB 10.23.17 - He has come a long way with the cowherd boys and Lord Balarāma, tending the cows. Now He is hungry, so some food should be given for Him and His companions.

SB 10.23.18 - The wives of the brāhmaṇas were always eager to see Kṛṣṇa, for their minds had been enchanted by descriptions of Him. Thus as soon as they heard that He had come, they became very excited.

SB 10.23.19 - Taking along in large vessels the four kinds of foods, full of fine tastes and aromas, all the ladies went forth to meet their beloved, just as rivers flow toward the sea.

SB 10.23.20-21 - Although their husbands, brothers, sons and other relatives tried to forbid them from going, their hope of seeing Kṛṣṇa, cultivated by extensive hearing of His transcendental qualities, won out. Along the river Yamunā, within a garden decorated with buds of aśoka trees, they caught sight of Him strolling along in the company of the cowherd boys and His elder brother, Balarāma.

SB 10.23.22 - His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a

garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling.

SB 10.23.23 - O ruler of men, for a long time those brāhmaṇa ladies had heard about Kṛṣṇa, their beloved, and His glories had become the constant ornaments of their ears. Indeed, their minds were always absorbed in Him. Through the apertures of their eyes they now forced Him to enter within their hearts, and then they embraced Him within for a long time. In this way they finally gave up the pain of separation from Him, just as sages give up the anxiety of false ego by embracing their innermost consciousness.

SB 10.23.24 - Lord Kṛṣṇa, who witnesses the thoughts of all creatures, understood how those ladies had abandoned all worldly hopes and come there simply to see Him. Thus He addressed them as follows with a smile upon His face.

SB 10.23.25 - [Lord Kṛṣṇa said:] Welcome, O most fortunate ladies. Please sit down and make yourselves comfortable. What can I do for you? That you have come here to see Me is most appropriate.

SB 10.23.26 - Certainly expert personalities, who can see their own true interest, render unmotivated and uninterrupted devotional service directly unto Me, for I am most dear to the soul.

SB 10.23.27 - It is only by contact with the self that one's vital breath, intelligence, mind, friends, body, wife, children, wealth and so on are dear. Therefore what object can possibly be more dear than one's own self?

SB 10.23.28 - You should thus return to the sacrificial arena, because your husbands, the learned brāhmaṇas, are householders and need your assistance to finish their respective sacrifices.

SB 10.23.29 - The wives of the brāhmaṇas replied: O almighty one, please do not speak such cruel words. Rather, You should fulfill Your promise that You always reciprocate with Your devotees in kind. Now that we have attained Your lotus feet, we simply wish to remain here in the forest so we may carry upon our heads the garlands of tulasī leaves You may neglectfully kick away with Your lotus feet. We are ready to give up all material relationships.

SB 10.23.30 - Our husbands, fathers, sons, brothers, other relatives and friends will no longer take us back, and how could anyone else be willing to give us shelter? Therefore, since we have thrown ourselves at Your lotus feet and have no other destination, please, O chastiser of enemies, grant our desire.

SB 10.23.31 - The Supreme Personality of Godhead replied: Rest assured that your husbands will not be inimical toward you, nor will your fathers, brothers, sons, other relatives or the general populace. I will personally advise them of the situation. Indeed, even the demigods will express their approval.

SB 10.23.32 - For you to remain in My bodily association would certainly not please people in this world, nor would it be the best way for you to increase your love for Me. Rather, you should fix your minds on Me, and very soon you will achieve Me.

SB 10.23.33 - It is by hearing about Me, seeing My Deity form, meditating upon Me and chanting My names and glories that love for Me develops, not by

physical proximity. Therefore please go back to your homes.

SB 10.23.34 - Śrīla Śukadeva Gosvāmī said: Thus instructed, the wives of the brāhmaṇas returned to the place of sacrifice. The brāhmaṇas did not find any fault with their wives, and together with them they finished the sacrifice.

SB 10.23.35 - One of the ladies had been forcibly kept back by her husband. When she heard the others describe the Supreme Lord Kṛṣṇa, she embraced Him within her heart and gave up her material body, the basis of bondage to material activity.

SB 10.23.36 - Govinda, the Supreme Personality of Godhead, fed the cowherd boys with that food of four varieties. Then the all-powerful Lord Himself partook of the preparations.

SB 10.23.37 - Thus the Supreme Lord, appearing like a human being to perform His pastimes, imitated the ways of human society. He enjoyed pleasing His cows, cowherd boyfriends and cowherd girlfriends with His beauty, words and actions.

SB 10.23.38 - The brāhmaṇas then came to their senses and began to feel great remorse. They thought, "We have sinned, for we have denied the request of the two Lords of the universe, who deceptively appeared as ordinary human beings."

SB 10.23.39 - Taking note of their wives' pure, transcendental devotion for Lord Kṛṣṇa, the Supreme Personality of Godhead, and seeing their own lack of devotion, the brāhmaṇas felt most sorrowful and began to condemn themselves.

SB 10.23.40 - [The brāhmaṇas said:] To hell with our threefold birth, our vow of celibacy and our extensive learning! To hell with our aristocratic background and our expertise in the rituals of sacrifice! These are all condemned because we were inimical to the transcendental Personality of Godhead.

SB 10.23.41 - The illusory potency of the Supreme Lord certainly bewilders even the great mystics, what to speak of us. As brāhmaṇas we are supposed to be the spiritual masters of all classes of men, yet we have been bewildered about our own real interest.

SB 10.23.42 - Just see the unlimited love these women have developed for Lord Kṛṣṇa, the spiritual master of the entire universe! This love has broken for them the very bonds of death-their attachment to family life.

SB 10.23.43-44 - These women have never undergone the purificatory rites of the twice-born classes, nor have they lived as brahmacārīs in the āśrama of a spiritual master, nor have they executed austerities, speculated on the nature of the self, followed the formalities of cleanliness or engaged in pious rituals. Nevertheless, they have firm devotion for Lord Kṛṣṇa, whose glories are chanted by the exalted hymns of the Vedas and who is the supreme master of all masters of mystic power. We, on the other hand, have no such devotion for the Lord, although we have executed all these processes.

SB 10.23.45 - Indeed, infatuated as we are with our household affairs, we have deviated completely from the real aim of our life. But now just see how the Lord, through the words of these simple cowherd boys, has reminded us of the ultimate destination of all true transcendentalists.

SB 10.23.46 - Otherwise, why would the supreme controller-whose every desire is already fulfilled and who is the master of liberation and all other transcendental benedictions-enact this pretense with us, who are always to be controlled by Him?

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SB 10.23.52 - Thus reflecting on the sin they had committed by neglecting Lord Kṛṣṇa, they became very eager to see Him. But being afraid of King

Kaṁsa, they did not dare go to Vraja.

58 (Popup - Popup)

SB 10.23.1 - The cowherd boys said: O Rāma, Rāma, mighty-armed one! O Kṛṣṇa, chastiser of the wicked ! We are being harassed by hunger, and You should do something about it.

SB 10.23.2 - Śukadeva Gosvāmī said: Thus entreated by the cowherd boys, the Supreme Personality of Godhead, the son of Devakī, replied as follows, desiring to please certain of His devotees who were brāhmaṇas' wives.

SB 10.23.3 - [Lord Kṛṣṇa said:] Please go to the sacrificial arena where a group of brāhmaṇas, learned in the Vedic injunctions, are now performing the Āṅgīrasa sacrifice to gain promotion to heaven.

SB 10.23.4 - When you go there, My dear cowherd boys, simply request some food. Declare to them the name of My elder brother, the Supreme Lord Balarāma, and also My name, and explain that you have been sent by Us.

SB 10.23.5 - Thus instructed by the Supreme Personality of Godhead, the cowherd boys went there and submitted their request. They stood before the brāhmaṇas with palms joined in supplication and then fell flat on the ground to offer respect.

SB 10.23.6 - [The cowherd boys said:] O earthly gods, please hear us. We cowherd boys are executing the orders of Kṛṣṇa, and we have been sent here by Balarāma. We wish all good for you. Please acknowledge our arrival.

SB 10.23.7 - Lord Rāma and Lord Acyuta are tending Their cows not far from here. They are hungry and want you to give Them some of your food. Therefore, O brāhmaṇas, O best of the knowers of religion, if you have faith please give some food to Them.

SB 10.23.8 - Except during the interval between the initiation of the performer of a sacrifice and the actual sacrifice of the animal, O most pure brāhmaṇas, it is not contaminating for even the initiated to partake of food, at least in sacrifices other than the Sautrāmaṇi.

SB 10.23.9 - The brāhmaṇas heard this supplication from the Supreme Personality of Godhead, yet they refused to pay heed. Indeed, they were full of petty desires and entangled in elaborate rituals. Though presuming themselves advanced in Vedic learning, they were actually inexperienced fools.

SB 10.23.10-11 - Although the ingredients of sacrificial performance-the place, time, particular paraphernalia, mantras, rituals, priests, fires, demigods, performer, offering and the as yet unseen beneficial results-are all simply aspects of His opulences, the brāhmaṇas saw Lord Kṛṣṇa as an ordinary human because of their perverted intelligence. They failed to recognize that He is the Supreme Absolute Truth, the directly manifest Personality of Godhead, whom the material senses cannot ordinarily perceive. Thus bewildered by their false identification with the mortal body, they did not show Him proper respect.

SB 10.23.12 - When the brāhmaṇas failed to reply even with a simple yes or no, O chastiser of the enemy [Parīkṣit], the cowherd boys returned disappointed to Kṛṣṇa and Rāma and reported this to Them.

SB 10.23.13 - Hearing what had happened, the Supreme Personality of

Godhead, the Lord of the universe, simply laughed. Then He again addressed the cowherd boys, showing them the way men act in this world.

SB 10.23.14 - [Lord Kṛṣṇa said:] Tell the wives of the brāhmaṇas that I have come here with Lord Saṅkarṣaṇa. They will certainly give you all the food you want, for they are most affectionate toward Me and, indeed, with their intelligence reside in Me alone.

SB 10.23.15 - The cowherd boys then went to the house where the brāhmaṇas' wives were staying. There the boys saw those chaste ladies sitting, nicely decorated with fine ornaments. Bowing down to the brāhmaṇa ladies, the boys addressed them in all humility.

SB 10.23.16 - [The cowherd boys said:] Obeisances unto you, O wives of the learned brāhmaṇas. Kindly hear our words. We have been sent here by Lord Kṛṣṇa, who is passing by not far from here.

SB 10.23.17 - He has come a long way with the cowherd boys and Lord Balarāma, tending the cows. Now He is hungry, so some food should be given for Him and His companions.

SB 10.23.18 - The wives of the brāhmaṇas were always eager to see Kṛṣṇa, for their minds had been enchanted by descriptions of Him. Thus as soon as they heard that He had come, they became very excited.

SB 10.23.19 - Taking along in large vessels the four kinds of foods, full of fine tastes and aromas, all the ladies went forth to meet their beloved, just as rivers flow toward the sea.

SB 10.23.20-21 - Although their husbands, brothers, sons and other relatives tried to forbid them from going, their hope of seeing Kṛṣṇa, cultivated by extensive hearing of His transcendental qualities, won out. Along the river Yamunā, within a garden decorated with buds of aśoka trees, they caught sight of Him strolling along in the company of the cowherd boys and His elder brother, Balarāma.

SB 10.23.22 - His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling.

SB 10.23.23 - O ruler of men, for a long time those brāhmaṇa ladies had heard about Kṛṣṇa, their beloved, and His glories had become the constant ornaments of their ears. Indeed, their minds were always absorbed in Him. Through the apertures of their eyes they now forced Him to enter within their hearts, and then they embraced Him within for a long time. In this way they finally gave up the pain of separation from Him, just as sages give up the anxiety of false ego by embracing their innermost consciousness.

SB 10.23.24 - Lord Kṛṣṇa, who witnesses the thoughts of all creatures, understood how those ladies had abandoned all worldly hopes and come there simply to see Him. Thus He addressed them as follows with a smile upon His face.

SB 10.23.25 - [Lord Kṛṣṇa said:] Welcome, O most fortunate ladies. Please sit down and make yourselves comfortable. What can I do for you? That you have come here to see Me is most appropriate.

SB 10.23.26 - Certainly expert personalities, who can see their own true interest, render unmotivated and uninterrupted devotional service directly unto Me, for I am most dear to the soul.

SB 10.23.27 - It is only by contact with the self that one's vital breath, intelligence, mind, friends, body, wife, children, wealth and so on are dear. Therefore what object can possibly be more dear than one's own self?

SB 10.23.28 - You should thus return to the sacrificial arena, because your husbands, the learned brāhmaṇas, are householders and need your assistance to finish their respective sacrifices.

SB 10.23.29 - The wives of the brāhmaṇas replied: O almighty one, please do not speak such cruel words. Rather, You should fulfill Your promise that You always reciprocate with Your devotees in kind. Now that we have attained Your lotus feet, we simply wish to remain here in the forest so we may carry upon our heads the garlands of tulasī leaves You may neglectfully kick away with Your lotus feet. We are ready to give up all material relationships.

SB 10.23.30 - Our husbands, fathers, sons, brothers, other relatives and friends will no longer take us back, and how could anyone else be willing to give us shelter? Therefore, since we have thrown ourselves at Your lotus feet and have no other destination, please, O chastiser of enemies, grant our desire.

SB 10.23.31 - The Supreme Personality of Godhead replied: Rest assured that your husbands will not be inimical toward you, nor will your fathers, brothers, sons, other relatives or the general populace. I will personally advise them of the situation. Indeed, even the demigods will express their approval.

SB 10.23.32 - For you to remain in My bodily association would certainly not please people in this world, nor would it be the best way for you to increase your love for Me. Rather, you should fix your minds on Me, and very soon you will achieve Me.

SB 10.23.33 - It is by hearing about Me, seeing My Deity form, meditating upon Me and chanting My names and glories that love for Me develops, not by physical proximity. Therefore please go back to your homes.

SB 10.23.34 - Śrīla Śukadeva Gosvāmī said: Thus instructed, the wives of the brāhmaṇas returned to the place of sacrifice. The brāhmaṇas did not find any fault with their wives, and together with them they finished the sacrifice.

SB 10.23.35 - One of the ladies had been forcibly kept back by her husband. When she heard the others describe the Supreme Lord Kṛṣṇa, she embraced Him within her heart and gave up her material body, the basis of bondage to material activity.

SB 10.23.36 - Govinda, the Supreme Personality of Godhead, fed the cowherd boys with that food of four varieties. Then the all-powerful Lord Himself partook of the preparations.

SB 10.23.37 - Thus the Supreme Lord, appearing like a human being to perform His pastimes, imitated the ways of human society. He enjoyed pleasing His cows, cowherd boyfriends and cowherd girlfriends with His beauty, words and actions.

SB 10.23.38 - The brāhmaṇas then came to their senses and began to feel

great remorse. They thought, "We have sinned, for we have denied the request of the two Lords of the universe, who deceptively appeared as ordinary human beings."

SB 10.23.39 - Taking note of their wives' pure, transcendental devotion for Lord Kṛṣṇa, the Supreme Personality of Godhead, and seeing their own lack of devotion, the brāhmaṇas felt most sorrowful and began to condemn themselves.

SB 10.23.40 - [The brāhmaṇas said:] To hell with our threefold birth, our vow of celibacy and our extensive learning! To hell with our aristocratic background and our expertise in the rituals of sacrifice! These are all condemned because we were inimical to the transcendental Personality of Godhead.

SB 10.23.41 - The illusory potency of the Supreme Lord certainly bewilders even the great mystics, what to speak of us. As brāhmaṇas we are supposed to be the spiritual masters of all classes of men, yet we have been bewildered about our own real interest.

SB 10.23.42 - Just see the unlimited love these women have developed for Lord Kṛṣṇa, the spiritual master of the entire universe! This love has broken for them the very bonds of death-their attachment to family life.

SB 10.23.43-44 - These women have never undergone the purificatory rites of the twice-born classes, nor have they lived as brahmacārīs in the āśrama of a spiritual master, nor have they executed austerities, speculated on the nature of the self, followed the formalities of cleanliness or engaged in pious rituals. Nevertheless, they have firm devotion for Lord Kṛṣṇa, whose glories are chanted by the exalted hymns of the Vedas and who is the supreme master of all

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59 (Popup - Popup)

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SB 10.24.1 - Śukadeva Gosvāmī said: While staying in that very place with His brother Baladeva, Lord Kṛṣṇa happened to see the cowherd men busily arranging for a sacrifice to Indra.

SB 10.24.2 - Being the omniscient Supersoul, the Supreme Lord Kṛṣṇa already understood the situation, yet He still humbly inquired from the elders, headed by His father, Nanda Mahārāja.

SB 10.24.3 - [Lord Kṛṣṇa said:] My dear father, kindly explain to Me what this great endeavor of yours is all about. What is it meant to accomplish? If this is a ritual sacrifice, then for whose satisfaction is it intended and by what means is it going to be executed?

SB 10.24.4 - Please tell Me about it, O father. I have a great desire to know and am ready to hear in good faith. Certainly, no secrets are to be kept by saintly personalities, who see all others as equal to themselves, who have no conception of "mine" or "another's" and who do not consider who is a friend, who is an enemy and who is neutral.

SB 10.24.5 - One who is neutral may be avoided like an enemy, but a friend should be considered like one's own self.

SB 10.24.6 - When people in this world perform activities, sometimes they understand what they are doing and sometimes they don't. Those who know what they are doing achieve success in their work, whereas ignorant people do not.

SB 10.24.7 - Such being the case, this ritualistic endeavor of yours should be clearly explained to Me. Is it a ceremony based on scriptural injunction, or simply a custom of ordinary society?

SB 10.24.8 - Nanda Mahārāja replied: The great Lord Indra is the controller of the rain. The clouds are his personal representatives, and they directly provide rainwater, which gives happiness and sustenance to all creatures.

SB 10.24.9 - Not only we, my dear son, but also many other men worship

him, the lord and master of the rain-giving clouds. We offer him grain and other paraphernalia of worship produced through his own discharge in the form of rain.

SB 10.24.10 - By accepting the remnants of sacrifices performed to Indra, people sustain their lives and accomplish the threefold aims of religiosity, economic development and sense gratification. Thus Lord Indra is the agent responsible for the fruitive success of industrious people.

SB 10.24.11 - This religious principle is based on sound tradition. Anyone who rejects it out of lust, enmity, fear or greed will certainly fail to achieve good fortune.

SB 10.24.12 - Śukadeva Gosvāmī said: When Lord Keśava [Kṛṣṇa] heard the statements of His father, Nanda, and other senior residents of Vraja, He addressed His father as follows, to arouse anger in Lord Indra.

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SB 10.25.2 - Angry Indra sent forth the clouds of universal destruction, known as Sāṁvartaka. Imagining himself the supreme controller, he spoke as follows.

SB 10.25.3 - [Indra said:] Just see how these cowherd men living in the forest have become so greatly intoxicated by their prosperity! They have surrendered to an ordinary human being, Kṛṣṇa, and thus they have offended the gods.

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SB 10.25.6 - [To the clouds of destruction King Indra said:] The prosperity of these people has made them mad with pride, and their arrogance is backed up by Kṛṣṇa. Now go and remove their pride and bring their animals to destruction.

SB 10.25.7 - I will follow you to Vraja, riding on my elephant Airāvata and

taking with me the swift and powerful wind-gods to decimate the cowherd village of Nanda Mahārāja.

SB 10.25.8 - Śukadeva Gosvāmī said: On Indra's order the clouds of universal destruction, released untimely from their bonds, went to the cowherd pastures of Nanda Mahārāja. There they began to torment the inhabitants by powerfully pouring down torrents of rain upon them.

SB 10.25.9 - Propelled by the fearsome wind-gods, the clouds blazed with lightning bolts and roared with thunder as they hurled down hailstones.

SB 10.25.10 - As the clouds released torrents of rain as thick as massive columns, the earth was submerged in the flood, and high ground could no longer be distinguished from low.

SB 10.25.11 - The cows and other animals, shivering from the excessive rain and wind, and the cowherd men and ladies, pained by the cold, all approached Lord Govinda for shelter.

SB 10.25.12 - Trembling from the distress brought about by the severe rainfall, and trying to cover their heads and calves with their own bodies, the cows approached the lotus feet of the Supreme Personality of Godhead.

SB 10.25.13 - [The cowherd men and women addressed the Lord:] Kṛṣṇa, Kṛṣṇa, O most fortunate one, please deliver the cows from the wrath of Indra! O Lord, You are so affectionate to Your devotees. Please save us also.

SB 10.25.14 - Seeing the inhabitants of His Gokula rendered practically unconscious by the onslaught of hail and blasting wind, the Supreme Lord Hari

understood that this was the work of angry Indra.

SB 10.25.15 - [Śrī Kṛṣṇa said to Himself:] Because We have stopped his sacrifice, Indra has caused this unusually fierce, unseasonable rain, together with terrible winds and hail.

SB 10.25.16 - By My mystic power I will completely counteract this disturbance caused by Indra. Demigods like Indra are proud of their opulence, and out of foolishness they falsely consider themselves the Lord of the universe. I will now destroy such ignorance.

SB 10.25.17 - Since the demigods are endowed with the mode of goodness, the false pride of considering oneself the Lord should certainly not affect them. When I break the false prestige of those bereft of goodness, My purpose is to bring them relief.

SB 10.25.18 - I must therefore protect the cowherd community by My transcendental potency, for I am their shelter, I am their master, and indeed they are My own family. After all, I have taken a vow to protect My devotees.

SB 10.25.19 - Having said this, Lord Kṛṣṇa, who is Viṣṇu Himself, picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up a mushroom.

SB 10.25.20 - The Lord then addressed the cowherd community: O Mother, O Father, O residents of Vraja, if you wish you may now come under this hill with your cows.

SB 10.25.21 - You should have no fear that this mountain will fall from My

hand. And don't be afraid of the wind and rain, for your deliverance from these afflictions has already been arranged.

SB 10.25.22 - Their minds thus pacified by Lord Kṛṣṇa, they all entered beneath the hill, where they found ample room for themselves and all their cows, wagons, servants and priests, and for all other members of the community as well.

SB 10.25.23 - Lord Kṛṣṇa, forgetting hunger and thirst and putting aside all considerations of personal pleasure, stood there holding up the hill for seven days as the people of Vraja gazed upon Him.

SB 10.25.24 - When Indra observed this exhibition of Lord Kṛṣṇa's mystic power, he became most astonished. Pulled down from his platform of false pride, and his intentions thwarted, he ordered his clouds to desist.

SB 10.25.25 - Seeing that the fierce wind and rain had now ceased, the sky had become clear of rainclouds, and the sun had risen, Lord Kṛṣṇa, the lifter of Govardhana Hill, spoke to the cowherd community as follows.

SB 10.25.26 - [Lord Kṛṣṇa said:] My dear cowherd men, please go out with your wives, children and possessions. Give up your fear. The wind and rain have stopped, and the rivers' high waters have subsided.

SB 10.25.27 - After collecting their respective cows and loading their paraphernalia into their wagons, the cowherd men went out. The women, children and elderly persons gradually followed them.

SB 10.25.28 - While all living creatures looked on, the Supreme Personality

of Godhead put down the hill in its original place, just as it had stood before.

SB 10.25.29 - All the residents of Vṛndāvana were overwhelmed with ecstatic love, and they came forward and greeted Śrī Kṛṣṇa according to their individual relationships with Him-some embracing Him, others bowing down to Him, and so forth. The cowherd women presented water mixed with yogurt and unbroken barleycorns as a token of honor, and they showered auspicious benedictions upon Him.

SB 10.25.30 - Mother Yaśodā, mother Rohiṇī, Nanda Mahārāja and Balarāma, the greatest of the strong, all embraced Kṛṣṇa. Overwhelmed with affection, they offered Him their blessings.

SB 10.25.31 - In the heavens, O King, all the demigods, including the Siddhas, Sādhya, Gandharvas and Cāraṇas, sang the praises of Lord Kṛṣṇa and showered down flowers in great satisfaction.

SB 10.25.32 - My dear Parīkṣit, the demigods in heaven resoundingly played their conchshells and kettledrums, and the best of the Gandharvas, led by Tumburu, began to sing.

SB 10.25.33 - Surrounded by His loving cowherd boyfriends and Lord Balarāma, Kṛṣṇa then went off to the place where He had been tending His cows. The cowherd girls returned to their homes, singing joyfully about the lifting of Govardhana Hill and other glorious deeds performed by Lord Kṛṣṇa, who had so deeply touched their hearts.

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SB 10.25.6 - [To the clouds of destruction King Indra said:] The prosperity of these people has made them mad with pride, and their arrogance is backed up by Kṛṣṇa. Now go and remove their pride and bring their animals to destruction.

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village of Nanda Mahārāja.

SB 10.25.8 - Śukadeva Gosvāmī said: On Indra's order the clouds of universal destruction, released untimely from their bonds, went to the cowherd pastures of Nanda Mahārāja. There they began to torment the inhabitants by powerfully pouring down torrents of rain upon them.

SB 10.25.9 - Propelled by the fearsome wind-gods, the clouds blazed with lightning bolts and roared with thunder as they hurled down hailstones.

SB 10.25.10 - As the clouds released torrents of rain as thick as massive columns, the earth was submerged in the flood, and high ground could no longer be distinguished from low.

SB 10.25.11 - The cows and other animals, shivering from the excessive rain and wind, and the cowherd men and ladies, pained by the cold, all approached Lord Govinda for shelter.

SB 10.25.12 - Trembling from the distress brought about by the severe rainfall, and trying to cover their heads and calves with their own bodies, the cows approached the lotus feet of the Supreme Personality of Godhead.

SB 10.25.13 - [The cowherd men and women addressed the Lord:] Kṛṣṇa, Kṛṣṇa, O most fortunate one, please deliver the cows from the wrath of Indra! O Lord, You are so affectionate to Your devotees. Please save us also.

SB 10.25.14 - Seeing the inhabitants of His Gokula rendered practically unconscious by the onslaught of hail and blasting wind, the Supreme Lord Hari understood that this was the work of angry Indra.

SB 10.25.15 - [Śrī Kṛṣṇa said to Himself:] Because We have stopped his sacrifice, Indra has caused this unusually fierce, unseasonable rain, together with terrible winds and hail.

SB 10.25.16 - By My mystic power I will completely counteract this disturbance caused by Indra. Demigods like Indra are proud of their opulence, and out of foolishness they falsely consider themselves the Lord of the universe. I will now destroy such ignorance.

SB 10.25.17 - Since the demigods are endowed with the mode of goodness, the false pride of considering oneself the Lord should certainly not affect them. When I break the false prestige of those bereft of goodness, My purpose is to bring them relief.

SB 10.25.18 - I must therefore protect the cowherd community by My transcendental potency, for I am their shelter, I am their master, and indeed they are My own family. After all, I have taken a vow to protect My devotees.

SB 10.25.19 - Having said this, Lord Kṛṣṇa, who is Viṣṇu Himself, picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up a mushroom.

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SB 10.25.21 - You should have no fear that this mountain will fall from My hand. And don't be afraid of the wind and rain, for your deliverance from these

afflictions has already been arranged.

SB 10.25.22 - Their minds thus pacified by Lord Kṛṣṇa, they all entered beneath the hill, where they found ample room for themselves and all their cows, wagons, servants and priests, and for all other members of the community as well.

SB 10.25.23 - Lord Kṛṣṇa, forgetting hunger and thirst and putting aside all considerations of personal pleasure, stood there holding up the hill for seven days as the people of Vraja gazed upon Him.

SB 10.25.24 - When Indra observed this exhibition of Lord Kṛṣṇa's mystic power, he became most astonished. Pulled down from his platform of false pride, and his intentions thwarted, he ordered his clouds to desist.

SB 10.25.25 - Seeing that the fierce wind and rain had now ceased, the sky had become clear of rainclouds, and the sun had risen, Lord Kṛṣṇa, the lifter of Govardhana Hill, spoke to the cowherd community as follows.

SB 10.25.26 - [Lord Kṛṣṇa said:] My dear cowherd men, please go out with your wives, children and possessions. Give up your fear. The wind and rain have stopped, and the rivers' high waters have subsided.

SB 10.25.27 - After collecting their respective cows and loading their paraphernalia into their wagons, the cowherd men went out. The women, children and elderly persons gradually followed them.

SB 10.25.28 - While all living creatures looked on, the Supreme Personality of Godhead put down the hill in its original place, just as it had stood before.

SB 10.25.29 - All the residents of Vṛndāvana were overwhelmed with ecstatic love, and they came forward and greeted Śrī Kṛṣṇa according to their individual relationships with Him-some embracing Him, others bowing down to Him, and so forth. The cowherd women presented water mixed with yogurt and unbroken barleycorns as a token of honor, and they showered auspicious benedictions upon Him.

SB 10.25.30 - Mother Yaśodā, mother Rohiṇī, Nanda Mahārāja and Balarāma, the greatest of the strong, all embraced Kṛṣṇa. Overwhelmed with affection, they offered Him their blessings.

SB 10.25.31 - In the heavens, O King, all the demigods, including the Siddhas, Sādhya, Gandharvas and Cāraṇas, sang the praises of Lord Kṛṣṇa and showered down flowers in great satisfaction.

SB 10.25.32 - My dear Parīkṣit, the demigods in heaven resoundingly played their conchshells and kettledrums, and the best of the Gandharvas, led by Tumburu, began to sing.

SB 10.25.33 - Surrounded by His loving cowherd boyfriends and Lord Balarāma, Kṛṣṇa then went off to the place where He had been tending His cows. The cowherd girls returned to their homes, singing joyfully about the lifting of Govardhana Hill and other glorious deeds performed by Lord Kṛṣṇa, who had so deeply touched their hearts.

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SB 10.25.1 - Śukadeva Gosvāmī said: My dear King Parīkṣit, when Indra

understood that his sacrifice had been put aside, he became furious with Nanda Mahārāja and the other cowherd men, who were accepting Kṛṣṇa as their Lord.

SB 10.25.2 - Angry Indra sent forth the clouds of universal destruction, known as Sāṁvartaka. Imagining himself the supreme controller, he spoke as follows.

SB 10.25.3 - [Indra said:] Just see how these cowherd men living in the forest have become so greatly intoxicated by their prosperity! They have surrendered to an ordinary human being, Kṛṣṇa, and thus they have offended the gods.

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SB 10.26.16 - [Garga Muni had said:] Your son Kṛṣṇa appears as an incarnation in every millennium. In the past He assumed three different colors-white, red and yellow-and now He has appeared in a blackish color.

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SB 10.26.21 - Demons cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to all-auspicious Kṛṣṇa cannot be defeated by enemies

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SB 10.26.23 - [Nanda Mahārāja continued:] After Garga Ṛṣi spoke these words to me and returned home, I began to consider that Kṛṣṇa, who keeps us free from trouble, is actually an expansion of Lord Nārāyaṇa.

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SB 10.26.21 - Demons cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to all-auspicious Kṛṣṇa cannot be defeated by enemies

SB 10.26.22 - Therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence, name, fame and influence, He is exactly like Nārāyaṇa. Thus you should not be astonished by His activities.

SB 10.26.23 - [Nanda Mahārāja continued:] After Garga Ṛṣi spoke these words to me and returned home, I began to consider that Kṛṣṇa, who keeps us free from trouble, is actually an expansion of Lord Nārāyaṇa.

SB 10.26.24 - [Śukadeva Gosvāmī continued:] Having heard Nanda Mahārāja relate the statements of Garga Muni, the residents of Vṛndāvana became enlivened. Their perplexity was gone, and they worshiped Nanda and Lord Kṛṣṇa with great respect.

SB 10.26.25 - Indra became angry when his sacrifice was disrupted, and thus he caused rain and hail to fall on Gokula, accompanied by lightning and powerful winds, all of which brought great suffering to the cowherds, animals and women there. When Lord Kṛṣṇa, who is by nature always compassionate, saw the condition of those who had only Him as their shelter, He smiled broadly and lifted Govardhana Hill with one hand, just as a small child picks up a mushroom to play with it. In this way He protected the cowherd community. May He, Govinda, the Lord of the cows and the destroyer of Indra's false pride, be pleased with us.

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SB 10.27.1 - Śukadeva Gosvāmī said: After Kṛṣṇa had lifted Govardhana Hill and thus protected the inhabitants of Vraja from the terrible rainfall, Surabhi, the mother of the cows, came from her planet to see Kṛṣṇa. She was accompanied by Indra.

SB 10.27.2 - Indra was very ashamed of having offended the Lord. Approaching Him in a solitary place, Indra fell down and lay his helmet, whose effulgence was as brilliant as the sun, upon the Lord's lotus feet.

SB 10.27.3 - Indra had now heard of and seen the transcendental power of omnipotent Kṛṣṇa, and his false pride in being the lord of the three worlds was

thus defeated. Holding his hands together in supplication, he addressed the Lord as follows.

SB 10.27.4 - King Indra said: Your transcendental form, a manifestation of pure goodness, is undisturbed by change, shining with knowledge and devoid of passion and ignorance. In You does not exist the mighty flow of the modes of material nature, which is based on illusion and ignorance.

SB 10.27.5 - How, then, could there exist in You the symptoms of an ignorant person-such as greed, lust, anger and envy-which are produced by one's previous involvement in material existence and which cause one to become further entangled in material existence? And yet as the Supreme Lord You impose punishment to protect religious principles and curb down the wicked.

SB 10.27.6 - You are the father and spiritual master of this entire universe, and also its supreme controller. You are insurmountable time, imposing punishment upon the sinful for their own benefit. Indeed, in Your various incarnations, selected by Your own free will, You act decisively to remove the false pride of those who presume themselves masters of this world.

SB 10.27.7 - Even fools like me, who proudly think themselves universal lords, quickly give up their conceit and directly take to the path of the spiritually progressive when they see You are fearless even in the face of time. Thus You punish the mischievous only to instruct them.

SB 10.27.8 - Engrossed in pride over my ruling power, ignorant of Your majesty, I offended You. O Lord, may You forgive me. My intelligence was bewildered, but let my consciousness never again be so impure.

SB 10.27.9 - You descend into this world, O transcendent Lord, to destroy the warlords who burden the earth and create many terrible disturbances. O Lord, you simultaneously act for the welfare of those who faithfully serve Your lotus feet.

SB 10.27.10 - Obeisances unto You, the Supreme Personality of Godhead, the great Soul, who are all-pervading and who reside in the hearts of all. My obeisances unto You, Kṛṣṇa, the chief of the Yadu dynasty.

SB 10.27.11 - Unto Him who assumes transcendental bodies according to the desires of His devotees, unto Him whose form is itself pure consciousness, unto Him who is everything, who is the seed of everything and who is the Soul of all creatures, I offer my obeisances.

SB 10.27.12 - My dear Lord, when my sacrifice was disrupted I became fiercely angry because of false pride. Thus I tried to destroy Your cowherd community with severe rain and wind.

SB 10.27.13 - O Lord, You have shown mercy to me by shattering my false pride and defeating my attempt [to punish Vṛndāvana]. To You, the Supreme Lord, spiritual master and Supreme Soul, I have now come for shelter.

SB 10.27.14 - Śukadeva Gosvāmī said: Thus glorified by Indra, Lord Kṛṣṇa, the Supreme Personality of Godhead, smiled and then spoke to him as follows in a voice resonant like the clouds.

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SB 10.27.18 - Mother Surabhi, along with her progeny, the cows, then offered her obeisances to Lord Kṛṣṇa. Respectfully requesting His attention, the gentle lady addressed the Supreme Personality of Godhead, who was present before her as a cowherd boy.

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70 (Popup - Popup)

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fasted on the Ekādaśī day, Nanda Mahārāja entered the water of the Kālindī on the Dvādaśī to take his bath.

SB 10.28.2 - Because Nanda Mahārāja entered the water in the dark of night, disregarding that the time was inauspicious, a demoniac servant of Varuṇa seized him and brought him to his master.

SB 10.28.3 - O King, not seeing Nanda Mahārāja, the cowherd men loudly cried out, "O Kṛṣṇa! O Rāma!" Lord Kṛṣṇa heard their cries and understood that His father had been captured by Varuṇa. Therefore the almighty Lord, who makes His devotees fearless, went to the court of Varuṇadeva.

SB 10.28.4 - Seeing that the Lord, Hṛṣīkeśa, had arrived, the demigod Varuṇa worshiped Him with elaborate offerings. Varuṇa was in a state of great jubilation upon seeing the Lord, and he spoke as follows.

SB 10.28.5 - Śrī Varuṇa said: Now my body has fulfilled its function. Indeed, now the goal of my life is achieved, O Lord. Those who accept Your lotus feet, O Personality of Godhead, can transcend the path of material existence.

SB 10.28.6 - My obeisances unto You, the Supreme Personality of Godhead, the Absolute Truth, the Supreme Soul, within whom there is no trace of the illusory energy, which orchestrates the creation of this world.

SB 10.28.7 - Your father, who is sitting here, was brought to me by a foolish, ignorant servant of mine who did not understand his proper duty. Therefore, please forgive us.

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SB 10.28.9 - Śukadeva Gosvāmī said: Thus satisfied by Lord Varuṇa, Śrī Kṛṣṇa, the Supreme Personality of Godhead, Lord of lords, took His father and returned home, where their relatives were overjoyed to see them.

SB 10.28.10 - Nanda Mahārāja had been astonished to see for the first time the great opulence of Varuṇa, the ruler of the ocean planet, and also to see how Varuṇa and his servants had offered such humble respect to Kṛṣṇa. Nanda described all this to his fellow cowherd men.

SB 10.28.11 - [Hearing about Kṛṣṇa's pastimes with Varuṇa,] the cowherd men considered that Kṛṣṇa must be the Supreme Lord, and their minds, O King, were filled with eagerness. They thought, "Will the Supreme Lord bestow upon us His transcendental abode?"

SB 10.28.12 - Because He sees everything, Lord Kṛṣṇa, the Supreme Personality of Godhead, automatically understood what the cowherd men were conjecturing. Wanting to show His compassion to them by fulfilling their desires, the Lord thought as follows.

SB 10.28.13 - [Lord Kṛṣṇa thought:] Certainly people in this world are wandering among higher and lower destinations, which they achieve through activities performed according to their desires and without full knowledge. Thus people do not know their real destination.

SB 10.28.14 - Thus deeply considering the situation, the all-merciful

Supreme Personality of Godhead Hari revealed to the cowherd men His abode, which is beyond material darkness.

SB 10.28.15 - Lord Kṛṣṇa revealed the indestructible spiritual effulgence, which is unlimited, conscious and eternal. Sages see that spiritual existence in trance, when their consciousness is free of the modes of material nature.

SB 10.28.16 - The cowherd men were brought by Lord Kṛṣṇa to the Brahma-hrada, made to submerge in the water, and then lifted up. From the same vantage point that Akrūra saw the spiritual world, the cowherd men saw the planet of the Absolute Truth.

SB 10.28.17 - Nanda Mahārāja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Kṛṣṇa Himself there, surrounded by the personified Vedas, who were offering Him prayers.

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SB 10.28.2 - Because Nanda Mahārāja entered the water in the dark of night, disregarding that the time was inauspicious, a demoniac servant of Varuṇa seized him and brought him to his master.

SB 10.28.3 - O King, not seeing Nanda Mahārāja, the cowherd men loudly cried out, "O Kṛṣṇa! O Rāma!" Lord Kṛṣṇa heard their cries and understood that His father had been captured by Varuṇa. Therefore the almighty Lord, who makes His devotees fearless, went to the court of Varuṇadeva.

SB 10.28.4 - Seeing that the Lord, Hṛṣīkeśa, had arrived, the demigod Varuṇa worshiped Him with elaborate offerings. Varuṇa was in a state of great jubilation upon seeing the Lord, and he spoke as follows.

SB 10.28.5 - Śrī Varuṇa said: Now my body has fulfilled its function. Indeed, now the goal of my life is achieved, O Lord. Those who accept Your

lotus feet, O Personality of Godhead, can transcend the path of material existence.

SB 10.28.6 - My obeisances unto You, the Supreme Personality of Godhead, the Absolute Truth, the Supreme Soul, within whom there is no trace of the illusory energy, which orchestrates the creation of this world.

SB 10.28.7 - Your father, who is sitting here, was brought to me by a foolish, ignorant servant of mine who did not understand his proper duty. Therefore, please forgive us.

SB 10.28.8 - O Kṛṣṇa, O seer of everything, please give Your mercy even to me. O Govinda, You are most affectionate to Your father. Please take him home.

SB 10.28.9 - Śukadeva Gosvāmī said: Thus satisfied by Lord Varuṇa, Śrī Kṛṣṇa, the Supreme Personality of Godhead, Lord of lords, took His father and returned home, where their relatives were overjoyed to see them.

SB 10.28.10 - Nanda Mahārāja had been astonished to see for the first time the great opulence of Varuṇa, the ruler of the ocean planet, and also to see how Varuṇa and his servants had offered such humble respect to Kṛṣṇa. Nanda described all this to his fellow cowherd men.

SB 10.28.11 - [Hearing about Kṛṣṇa's pastimes with Varuṇa,] the cowherd men considered that Kṛṣṇa must be the Supreme Lord, and their minds, O King, were filled with eagerness. They thought, "Will the Supreme Lord bestow upon us His transcendental abode?"

SB 10.28.12 - Because He sees everything, Lord Kṛṣṇa, the Supreme Personality of Godhead, automatically understood what the cowherd men were conjecturing. Wanting to show His compassion to them by fulfilling their desires, the Lord thought as follows.

SB 10.28.13 - [Lord Kṛṣṇa thought:] Certainly people in this world are wandering among higher and lower destinations, which they achieve through activities performed according to their desires and without full knowledge. Thus people do not know their real destination.

SB 10.28.14 - Thus deeply considering the situation, the all-merciful Supreme Personality of Godhead Hari revealed to the cowherd men His abode, which is beyond material darkness.

SB 10.28.15 - Lord Kṛṣṇa revealed the indestructible spiritual effulgence, which is unlimited, conscious and eternal. Sages see that spiritual existence in trance, when their consciousness is free of the modes of material nature.

SB 10.28.16 - The cowherd men were brought by Lord Kṛṣṇa to the Brahma-hrada, made to submerge in the water, and then lifted up. From the same vantage point that Akrūra saw the spiritual world, the cowherd men saw the planet of the Absolute Truth.

SB 10.28.17 - Nanda Mahārāja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Kṛṣṇa Himself there, surrounded by the personified Vedas, who were offering Him prayers.

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SB 10.29.4 - When the young women of Vṛndāvana heard Kṛṣṇa's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth.

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SB 10.29.21-22 - Now you have seen this Vṛndāvana forest, full of flowers and resplendent with the light of the full moon. You have seen the beauty of the trees, with their leaves trembling in the gentle breeze coming from the Yamunā. So now go back to the cowherd village. Don't delay. O chaste ladies, serve your husbands and give milk to your crying babies and calves.

SB 10.29.23 - On the other hand, perhaps you have come here out of your great love for Me, which has taken control of your hearts. This is of course quite commendable on your part, since all living entities possess natural affection for Me.

SB 10.29.24 - The highest religious duty for a woman is to sincerely serve her husband, behave well toward her husband's family and take good care of her children.

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SB 10.29.30 - Although Kṛṣṇa was their beloved, and although they had abandoned all other objects of desire for His sake, He had been speaking to them unfavorably. Nonetheless, they remained unflinching in their attachment to Him. Stopping their crying, they wiped their eyes and began to speak, their voices stammering with agitation.

SB 10.29.31 - The beautiful gopīs said: O all-powerful one, You should not speak in this cruel way. Do not reject us, who have renounced all material enjoyment to render devotional service to Your lotus feet. Reciprocate with us, O stubborn one, just as the primeval Lord, Śrī Nārāyaṇa, reciprocates with His devotees in their endeavors for liberation.

SB 10.29.32 - Our dear Kṛṣṇa, as an expert in religion You have advised us that the proper religious duty for women is to faithfully serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to You. After all, O Lord, You are the dearest friend of all embodied souls. You are their most intimate relative and indeed their very Self.

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You because they recognize You as their true Self and eternal beloved. What use do we have for these husbands, children and relatives of ours, who simply give us trouble? Therefore, O supreme controllers grant us Your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have Your association.

SB 10.29.34 - Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?

SB 10.29.35 - Dear Kṛṣṇa, please pour the nectar of Your lips upon the fire within our hearts-a fire You ignited with Your smiling glances and the sweet song of Your flute. If You do not, we will consign our bodies to the fire of separation from You, O friend, and thus like yogīs attain to the abode of Your lotus feet by meditation.

SB 10.29.36 - O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she touches the soles of Your lotus feet. You are very dear to the residents of the forest, and therefore we will also touch those lotus feet. From that time on we will be unable even to stand in the presence of any other man, for we will have been fully satisfied by You.

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SB 10.29.38 - Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants.

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SB 10.29.6-7 - Some of them were getting dressed, feeding milk to their infants or rendering personal service to their husbands, but they all gave up these duties and went to meet Kṛṣṇa. Other gopīs were taking their evening meals, washing themselves, putting on cosmetics or applying kajjala to their eyes. But all the gopīs stopped these activities at once and, though their clothes and ornaments were in complete disarray, rushed off to Kṛṣṇa.

SB 10.29.8 - Their husbands, fathers, brothers and other relatives tried to stop them, but Kṛṣṇa had already stolen their hearts. Enchanted by the sound of His flute, they refused to turn back.

SB 10.29.9 - Some of the gopīs, however, could not manage to get out of their houses, and instead they remained home with eyes closed, meditating upon Him in pure love.

SB 10.29.10-11 - For those gopīs who could not go to see Kṛṣṇa, intolerable separation from their beloved caused an intense agony that burned away all impious karma. By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although Lord Kṛṣṇa is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies.

SB 10.29.12 - Śrī Parīkṣit Mahārāja said: O sage, the gopīs knew Kṛṣṇa only as their lover, not as the Supreme Absolute Truth. So how could these girls, their minds caught up in the waves of the modes of nature, free themselves from material attachment?

SB 10.29.13 - Śukadeva Gosvāmī said: This point was explained to you previously. Since even Śiśupāla, who hated Kṛṣṇa, achieved perfection, then what to speak of the Lord's dear devotees.

SB 10.29.14 - O King, the Supreme Lord is inexhaustible and immeasurable, and He is untouched by the material modes because He is their controller. His personal appearance in this world is meant for bestowing the highest benefit on

humanity.

SB 10.29.15 - Persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness or friendship toward Lord Hari are sure to become absorbed in thought of Him.

SB 10.29.16 - You should not be so astonished by Kṛṣṇa, the unborn master of all masters of mystic power, the Supreme Personality of Godhead. After all, it is the Lord who liberates this world.

SB 10.29.17 - Seeing that the girls of Vraja had arrived, Lord Kṛṣṇa, the best of speakers, greeted them with charming words that bewildered their minds.

SB 10.29.18 - Lord Kṛṣṇa said: O most fortunate ladies, welcome. What may I do to please you? Is everything well in Vraja? Please tell Me the reason for your coming here.

SB 10.29.19 - This night is quite frightening, and frightening creatures are lurking about. Return to Vraja, slender-waisted girls. This is not a proper place for women.

SB 10.29.20 - Not finding you at home, your mothers, fathers, sons, brothers and husbands are certainly searching for you. Don't cause anxiety for your family members.

SB 10.29.21-22 - Now you have seen this Vṛndāvana forest, full of flowers and resplendent with the light of the full moon. You have seen the beauty of the trees, with their leaves trembling in the gentle breeze coming from the Yamunā. So now go back to the cowherd village. Don't delay. O chaste ladies,

serve your husbands and give milk to your crying babies and calves.

SB 10.29.23 - On the other hand, perhaps you have come here out of your great love for Me, which has taken control of your hearts. This is of course quite commendable on your part, since all living entities possess natural affection for Me.

SB 10.29.24 - The highest religious duty for a woman is to sincerely serve her husband, behave well toward her husband's family and take good care of her children.

SB 10.29.25 - Women who desire a good destination in the next life should never abandon a husband who has not fallen from his religious standards, even if he is obnoxious, unfortunate, old, unintelligent, sickly or poor.

SB 10.29.26 - For a woman from a respectable family, petty adulterous affairs are always condemned. They bar her from heaven, ruin her reputation and bring her difficulty and fear.

SB 10.29.27 - Transcendental love for Me arises by the devotional processes of hearing about Me, seeing My Deity form, meditating on Me and faithfully chanting My glories. The same result is not achieved by mere physical proximity. So please go back to your homes.

SB 10.29.28 - Śukadeva Gosvāmī said: Hearing these unpleasant words spoken by Govinda, the gopīs became morose. Their great hopes were frustrated and they felt insurmountable anxiety.

SB 10.29.29 - Their heads hanging down and their heavy, sorrowful

breathing drying up their reddened lips, the gopīs scratched the ground with their toes. Tears flowed from their eyes, carrying their kajjala and washing away the vermilion smeared on their breasts. Thus they stood, silently bearing the burden of their unhappiness.

SB 10.29.30 - Although Kṛṣṇa was their beloved, and although they had abandoned all other objects of desire for His sake, He had been speaking to them unfavorably. Nonetheless, they remained unflinching in their attachment to Him. Stopping their crying, they wiped their eyes and began to speak, their voices stammering with agitation.

SB 10.29.31 - The beautiful gopīs said: O all-powerful one, You should not speak in this cruel way. Do not reject us, who have renounced all material enjoyment to render devotional service to Your lotus feet. Reciprocate with us, O stubborn one, just as the primeval Lord, Śrī Nārāyaṇa, reciprocates with His devotees in their endeavors for liberation.

SB 10.29.32 - Our dear Kṛṣṇa, as an expert in religion You have advised us that the proper religious duty for women is to faithfully serve their husbands, children and other relatives. We agree that this principle is valid, but actually this service should be rendered to You. After all, O Lord, You are the dearest friend of all embodied souls. You are their most intimate relative and indeed their very Self.

SB 10.29.33 - Expert transcendentalists always direct their affection toward You because they recognize You as their true Self and eternal beloved. What use do we have for these husbands, children and relatives of ours, who simply give us trouble? Therefore, O supreme controllers grant us Your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have Your association.

SB 10.29.34 - Until today our minds were absorbed in household affairs, but You easily stole both our minds and our hands away from our housework. Now our feet won't move one step from Your lotus feet. How can we go back to Vraja? What would we do there?

SB 10.29.35 - Dear Kṛṣṇa, please pour the nectar of Your lips upon the fire within our hearts-a fire You ignited with Your smiling glances and the sweet song of Your flute. If You do not, we will consign our bodies to the fire of separation from You, O friend, and thus like yogīs attain to the abode of Your lotus feet by meditation.

SB 10.29.36 - O lotus-eyed one, the goddess of fortune considers it a festive occasion whenever she touches the soles of Your lotus feet. You are very dear to the residents of the forest, and therefore we will also touch those lotus feet. From that time on we will be unable even to stand in the presence of any other man, for we will have been fully satisfied by You.

SB 10.29.37 - Goddess Lakṣmī, whose glance is sought after by the demigods with great endeavor, has achieved the unique position of always remaining on the chest of her Lord, Nārāyaṇa. Still, she desires the dust of His lotus feet, even though she has to share that dust with Tulasī-devī and indeed with the Lord's many other servants. Similarly, we have approached the dust of Your lotus feet for shelter.

SB 10.29.38 - Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make

us Your maidservants.

SB 10.29.39 - Seeing Your face encircled by curling locks of hair, Your cheeks beautified by earrings, Your lips full of nectar, and Your smiling glance, and also seeing Your two imposing arms, which take away our fear, and Your chest, which is the only source of pleasure for the goddess of fortune, we must become Your maidservants.

SB 10.29.40 - Dear Kṛṣṇa, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of Your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form.

SB 10.29.41 - Clearly You have taken birth in this world to relieve the fear and distress of the people of Vraja, just as the Supreme Personality of Godhead, the primeval Lord, protects the domain of the demigods. Therefore, O friend of the distressed, kindly place Your lotus hand on Your maidservants' heads and burning breasts.

SB 10.29.42 - Śukadeva Gosvāmī said: Smiling upon hearing these despondent words from the gopīs, Lord Kṛṣṇa, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied.

SB 10.29.43 - Among the assembled gopīs, the infallible Lord Kṛṣṇa appeared just like the moon surrounded by stars. He whose activities are so magnanimous made their faces blossom with His affectionate glances, and His broad smiles revealed the effulgence of His jasmine-bud-like teeth.

SB 10.29.44 - As the gopīs sang His praises, that leader of hundreds of women sang loudly in reply. He moved among them, wearing His Vaijayantī garland, beautifying the Vṛndāvana forest.

SB 10.29.45-46 - Śrī Kṛṣṇa went with the gopīs to the bank of the Yamunā, where the sand was cooling and the wind, enlivened by the river's waves, bore the fragrance of lotuses. There Kṛṣṇa threw His arms around the gopīs and embraced them. He aroused Cupid in the beautiful young ladies of Vraja by touching their hands, hair, thighs, belts and breasts, by playfully scratching them with His fingernails, and also by joking with them, glancing at them and laughing with them. In this way the Lord enjoyed His pastimes.

SB 10.29.47 - The gopīs became proud of themselves for having received such special attention from Kṛṣṇa, the Supreme Personality of Godhead, and each of them thought herself the best woman on earth.

SB 10.29.48 - Lord Keśava, seeing the gopīs too proud of their good fortune, wanted to relieve them of this pride and show them further mercy. Thus He immediately disappeared.

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SB 10.30.1 - Śukadeva Gosvāmī said: When Lord Kṛṣṇa disappeared so suddenly, the gopīs felt great sorrow at losing sight of Him, like a group of female elephants who have lost their mate.

SB 10.30.2 - As the cowherd women remembered Lord Kṛṣṇa, their hearts were overwhelmed by His movements and loving smiles, His playful glances and

enchanting talks, and by the many other pastimes He would enjoy with them. Thus absorbed in thoughts of Kṛṣṇa, the Lord of Ramā, the gopīs began acting out His various transcendental pastimes.

SB 10.30.3 - Because the beloved gopīs were absorbed in thoughts of their beloved Kṛṣṇa, their bodies imitated His way of moving and smiling, His way of beholding them, His speech and His other distinctive features. Deeply immersed in thinking of Him and maddened by remembering His pastimes, they declared to one another, "I am Kṛṣṇa!"

SB 10.30.4 - Singing loudly of Kṛṣṇa, they searched for Him throughout the Vṛndāvana forest like a band of madwomen. They even asked the trees about Him, who as the Supersoul is present inside and outside of all created things, just like the sky.

SB 10.30.5 - [The gopīs said:] O aśvattha tree, O plakṣa, O nyagrodha, have you seen Kṛṣṇa? That son of Nanda Mahārāja has gone away after stealing our minds with His loving smiles and glances.

SB 10.30.6 - O kurabaka tree, O aśoka, O nāga, punnāga and campaka, has Balarāma's younger brother, whose smile removes the audacity of all proud women, passed this way?

SB 10.30.7 - O most kind tulasī, to whom the feet of Govinda are so dear, have you seen that infallible one walk by, wearing you and encircled by swarms of bees?

SB 10.30.8 - O mālati, O mallikā, O jāti and yūthikā, has Mādhava gone by here, giving you pleasure with the touch of His hand?

SB 10.30.9 - O cūta, O priyāla, O panasa, āsana and kovidāra, O jambu, O arka, O bilva, bakula and āmra, O kadamba and nīpa and all you other plants and trees living by the banks of the Yamunā who have dedicated your very existence to the welfare of others, we gopīs have lost our minds, so please tell us where Kṛṣṇa has gone.

SB 10.30.10 - O mother earth, what austerity did you perform to attain the touch of Lord Keśava's lotus feet, which has brought you such great joy that your bodily hairs are standing on end? You appear very beautiful in this condition. Was it during the Lord's current appearance that you acquired this ecstatic symptom, or was it perhaps much earlier, when He stepped upon you in His form of the dwarf Vāmanadeva, or even earlier, when He embraced you in His form of the boar Varāhadeva?

SB 10.30.11 - O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kunda flowers, which was smeared with the kuṅkuma from the breasts of His girlfriend when He embraced Her.

SB 10.30.12 - O trees, we see that you are bowing down. When the younger brother of Rāma walked by here, followed by intoxicated bees swarming around the tulasi mañjarīs decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand.

SB 10.30.13 - Let us ask these creepers about Kṛṣṇa. Even though they are embracing the arms of their husband, this tree, they certainly must have been touched by Kṛṣṇa's fingernails, since out of joy they are manifesting eruptions

on their skin.

SB 10.30.14 - Having spoken these words, the gopīs, distraught from searching for Kṛṣṇa, began to act out His various pastimes, fully absorbed in thoughts of Him.

SB 10.30.15 - One gopī imitated Pūtānā, while another acted like infant Kṛṣṇa and pretended to suck her breast. Another gopī, crying in imitation of infant Kṛṣṇa, kicked a gopī who was taking the role of the cart demon, Śakaṭāsura.

SB 10.30.16 - One gopī took the role of Tṛṇāvarta and carried away another, who was acting like infant Kṛṣṇa, while yet another gopī crawled about, her ankle bells tinkling as she pulled her feet.

SB 10.30.17 - Two gopīs acted like Rāma and Kṛṣṇa in the midst of several others, who took the role of cowherd boys. One gopī enacted Kṛṣṇa's killing of the demon Vatsāsura, represented by another gopī, and a pair of gopīs acted out the killing of Bakāsura.

SB 10.30.18 - When one gopī perfectly imitated how Kṛṣṇa would call the cows who had wandered far away, how He would play His flute and how He would engage in various sports, the others congratulated her with exclamations of "Well done! Well done!"

SB 10.30.19 - Another gopī, her mind fixed on Kṛṣṇa, walked about with her arm resting on the shoulder of a friend and declared, "I am Kṛṣṇa! Just see how gracefully I move!"

SB 10.30.20 - "Don't be afraid of the wind and rain," said one gopī. "I will save you." And with that she lifted her shawl above her head.

SB 10.30.21 - [Śukadeva Gosvāmī continued:] O King, one gopī climbed on another's shoulders and, putting her foot on the other's head, said, "Go away from here, O wicked snake! You should know that I have taken birth in this world just to punish the envious."

SB 10.30.22 - Then another gopī spoke up: My dear cowherd boys, look at this raging forest fire! Quickly close your eyes and I will easily protect you.

SB 10.30.23 - One gopī tied up her slender companion with a flower garland and said, "Now I will bind this boy who has broken the butter pots and stolen the butter." The second gopī then covered her face and beautiful eyes, pretending to be afraid.

SB 10.30.24 - While the gopīs were thus imitating Kṛṣṇa's pastimes and asking Vṛndāvana's creepers and trees where Kṛṣṇa, the Supreme Soul, might be, they happened to see His footprints in a corner of the forest.

SB 10.30.25 - [The gopīs said:] The marks of a flag, lotus, thunderbolt, elephant goad, barleycorn and so forth on these footprints clearly distinguish them as belonging to that great soul, the son of Nanda Mahārāja.

SB 10.30.26 - The gopīs began following Kṛṣṇa's path, as shown by His many footprints, but when they saw that these prints were thoroughly intermixed with those of His dearest consort, they became perturbed and spoke as follows.

SB 10.30.27 - [The gopīs said:] Here we see the footprints of some gopī who must have been walking along with the son of Nanda Mahārāja. He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant.

SB 10.30.28 - Certainly this particular gopī has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place.

SB 10.30.29 - O girls! The dust of Govinda's lotus feet is so sacred that even Brahmā, Śiva and the goddess Rāmā take that dust upon their heads to dispel sinful reactions.

SB 10.30.30 - These footprints of that special gopī greatly disturb us. Of all the gopīs, She alone was taken away to a secluded place, where She is enjoying the lips of Kṛṣṇa. Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved.

SB 10.30.31 - Please observe, my dear gopīs, how in this place lusty Kṛṣṇa's footprints are pressed more deeply into the ground. Carrying the weight of His beloved must have been difficult for Him. And over here that intelligent boy must have put Her down to gather some flowers.

SB 10.30.32 - Just see how in this place dear Kṛṣṇa collected flowers for His beloved. Here He has left the impression of only the front part of His feet because He was standing on His toes to reach the flowers.

SB 10.30.33 - Certainly Kṛṣṇa sat down here with His girlfriend to arrange

Her hair. The lusty boy must have made a crown for that lusty girl out of the flowers He had collected.

SB 10.30.34 - [Śukadeva Gosvāmī continued:] Lord Kṛṣṇa enjoyed with that gopī, although He enjoys only within, being self-satisfied and complete in Himself. Thus by contrast He showed the wretchedness of ordinary lusty men and hardhearted women.

SB 10.30.35-36 - As the gopīs wandered about, their minds completely bewildered, they pointed out various signs of Kṛṣṇa's pastimes. The particular gopī whom Kṛṣṇa had led into a secluded forest when He had abandoned all the other young girls began to think Herself the best of women. "My beloved has rejected all the other gopīs, "She thought, "even though they are driven by Cupid himself. He has chosen to reciprocate with Me alone."

SB 10.30.37 - As the two lovers passed through one part of the Vṛndāvana forest, the special gopī began feeling proud of Herself. She told Lord Keśava, "I cannot walk any further. Please carry Me wherever You want to go."

SB 10.30.38 - Thus addressed, Lord Kṛṣṇa replied, "Just climb on My shoulder." But as soon as He said this, He disappeared. His beloved consort then immediately felt great remorse.

SB 10.30.39 - She cried out: O master! My lover! O dearmost, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your poor servant!

SB 10.30.40 - Śukadeva Gosvāmī said: While continuing to search out Kṛṣṇa's path, the gopīs discovered their unhappy friend close by. She was

bewildered by separation from Her lover.

SB 10.30.41 - She told them how Mādhava had given Her much respect, but how She then suffered dishonor because of Her misbehavior. The gopīs were extremely amazed to hear this.

SB 10.30.42 - In search of Kṛṣṇa, the gopīs then entered the depths of the forest as far as the light of the moon shone. But when they found themselves engulfed in darkness, they decided to turn back.

SB 10.30.43 - Their minds absorbed in thoughts of Him, they conversed about Him, acted out His pastimes and felt themselves filled with His presence. They completely forgot about their homes as they loudly sang the glories of Kṛṣṇa's transcendental qualities.

SB 10.30.44 - The gopīs again came to the bank of the Kālindī. Meditating on Kṛṣṇa and eagerly hoping He would come, they sat down together to sing of Him.

79 (Popup - Popup)

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SB 10.30.39 - She cried out: O master! My lover! O dearmost, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your poor servant!

SB 10.30.40 - Śukadeva Gosvāmī said: While continuing to search out Kṛṣṇa's path, the gopīs discovered their unhappy friend close by. She was bewildered by separation from Her lover.

SB 10.30.41 - She told them how Mādhava had given Her much respect, but how She then suffered dishonor because of Her misbehavior. The gopīs were extremely amazed to hear this.

SB 10.30.42 - In search of Kṛṣṇa, the gopīs then entered the depths of the forest as far as the light of the moon shone. But when they found themselves engulfed in darkness, they decided to turn back.

SB 10.30.43 - Their minds absorbed in thoughts of Him, they conversed about Him, acted out His pastimes and felt themselves filled with His presence. They completely forgot about their homes as they loudly sang the glories of Kṛṣṇa's transcendental qualities.

SB 10.30.44 - The gopīs again came to the bank of the Kālindī. Meditating on Kṛṣṇa and eagerly hoping He would come, they sat down together to sing of Him.

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SB 10.30.1 - Śukadeva Gosvāmī said: When Lord Kṛṣṇa disappeared so suddenly, the gopīs felt great sorrow at losing sight of Him, like a group of female elephants who have lost their mate.

SB 10.30.2 - As the cowherd women remembered Lord Kṛṣṇa, their hearts were overwhelmed by His movements and loving smiles, His playful glances and enchanting talks, and by the many other pastimes He would enjoy with them. Thus absorbed in thoughts of Kṛṣṇa, the Lord of Ramā, the gopīs began acting out His various transcendental pastimes.

SB 10.30.3 - Because the beloved gopīs were absorbed in thoughts of their beloved Kṛṣṇa, their bodies imitated His way of moving and smiling, His way of beholding them, His speech and His other distinctive features. Deeply immersed in thinking of Him and maddened by remembering His pastimes, they declared to one another, "I am Kṛṣṇa!"

SB 10.30.4 - Singing loudly of Kṛṣṇa, they searched for Him throughout the Vṛndāvana forest like a band of madwomen. They even asked the trees about Him, who as the Supersoul is present inside and outside of all created things, just like the sky.

SB 10.30.5 - [The gopīs said:] O aśvattha tree, O plakṣa, O nyagrodha, have you seen Kṛṣṇa? That son of Nanda Mahārāja has gone away after stealing our minds with His loving smiles and glances.

SB 10.30.6 - O kurabaka tree, O aśoka, O nāga, punnāga and campaka, has Balarāma's younger brother, whose smile removes the audacity of all proud women, passed this way?

SB 10.30.7 - O most kind tulasī, to whom the feet of Govinda are so dear, have you seen that infallible one walk by, wearing you and encircled by swarms of bees?

SB 10.30.8 - O mālati, O mallikā, O jāti and yūthikā, has Mādhava gone by here, giving you pleasure with the touch of His hand?

SB 10.30.9 - O cūta, O priyāla, O panasa, āsana and kovidāra, O jambu, O arka, O bilva, bakula and āmra, O kadamba and nīpa and all you other plants and trees living by the banks of the Yamunā who have dedicated your very

existence to the welfare of others, we gopīs have lost our minds, so please tell us where Kṛṣṇa has gone.

SB 10.30.10 - O mother earth, what austerity did you perform to attain the touch of Lord Keśava's lotus feet, which has brought you such great joy that your bodily hairs are standing on end? You appear very beautiful in this condition. Was it during the Lord's current appearance that you acquired this ecstatic symptom, or was it perhaps much earlier, when He stepped upon you in His form of the dwarf Vāmanadeva, or even earlier, when He embraced you in His form of the boar Varāhadeva?

SB 10.30.11 - O friend, wife of the deer, has Lord Acyuta been here with His beloved, bringing great joy to your eyes? Indeed, blowing this way is the fragrance of His garland of kunda flowers, which was smeared with the kuṅkuma from the breasts of His girlfriend when He embraced Her.

SB 10.30.12 - O trees, we see that you are bowing down. When the younger brother of Rāma walked by here, followed by intoxicated bees swarming around the tulasi mañjarīs decorating His garland, did He acknowledge your obeisances with His affectionate glances? He must have been resting His arm on the shoulder of His beloved and carrying a lotus flower in His free hand.

SB 10.30.13 - Let us ask these creepers about Kṛṣṇa. Even though they are embracing the arms of their husband, this tree, they certainly must have been touched by Kṛṣṇa's fingernails, since out of joy they are manifesting eruptions on their skin.

SB 10.30.14 - Having spoken these words, the gopīs, distraught from searching for Kṛṣṇa, began to act out His various pastimes, fully absorbed in

thoughts of Him.

SB 10.30.15 - One gopī imitated Pūtanā, while another acted like infant Kṛṣṇa and pretended to suck her breast. Another gopī, crying in imitation of infant Kṛṣṇa, kicked a gopī who was taking the role of the cart demon, Śakaṭāsura.

SB 10.30.16 - One gopī took the role of Tṛṇāvarta and carried away another, who was acting like infant Kṛṣṇa, while yet another gopī crawled about, her ankle bells tinkling as she pulled her feet.

SB 10.30.17 - Two gopīs acted like Rāma and Kṛṣṇa in the midst of several others, who took the role of cowherd boys. One gopī enacted Kṛṣṇa's killing of the demon Vatsāsura, represented by another gopī, and a pair of gopīs acted out the killing of Bakāsura.

SB 10.30.18 - When one gopī perfectly imitated how Kṛṣṇa would call the cows who had wandered far away, how He would play His flute and how He would engage in various sports, the others congratulated her with exclamations of "Well done! Well done!"

SB 10.30.19 - Another gopī, her mind fixed on Kṛṣṇa, walked about with her arm resting on the shoulder of a friend and declared, "I am Kṛṣṇa! Just see how gracefully I move!"

SB 10.30.20 - "Don't be afraid of the wind and rain," said one gopī. "I will save you." And with that she lifted her shawl above her head.

SB 10.30.21 - [Śukadeva Gosvāmī continued:] O King, one gopī climbed on

another's shoulders and, putting her foot on the other's head, said, "Go away from here, O wicked snake! You should know that I have taken birth in this world just to punish the envious."

SB 10.30.22 - Then another gopī spoke up: My dear cowherd boys, look at this raging forest fire! Quickly close your eyes and I will easily protect you.

SB 10.30.23 - One gopī tied up her slender companion with a flower garland and said, "Now I will bind this boy who has broken the butter pots and stolen the butter." The second gopī then covered her face and beautiful eyes, pretending to be afraid.

SB 10.30.24 - While the gopīs were thus imitating Kṛṣṇa's pastimes and asking Vṛndāvana's creepers and trees where Kṛṣṇa, the Supreme Soul, might be, they happened to see His footprints in a corner of the forest.

SB 10.30.25 - [The gopīs said:] The marks of a flag, lotus, thunderbolt, elephant goad, barleycorn and so forth on these footprints clearly distinguish them as belonging to that great soul, the son of Nanda Mahārāja.

SB 10.30.26 - The gopīs began following Kṛṣṇa's path, as shown by His many footprints, but when they saw that these prints were thoroughly intermixed with those of His dearest consort, they became perturbed and spoke as follows.

SB 10.30.27 - [The gopīs said:] Here we see the footprints of some gopī who must have been walking along with the son of Nanda Mahārāja. He must have put His arm on Her shoulder, just as an elephant rests His trunk on the shoulder of an accompanying she-elephant.

SB 10.30.28 - Certainly this particular gopī has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with Her that He abandoned the rest of us and brought Her to a secluded place.

SB 10.30.29 - O girls! The dust of Govinda's lotus feet is so sacred that even Brahmā, Śiva and the goddess Ramā take that dust upon their heads to dispel sinful reactions.

SB 10.30.30 - These footprints of that special gopī greatly disturb us. Of all the gopīs, She alone was taken away to a secluded place, where She is enjoying the lips of Kṛṣṇa. Look, we can't see Her footprints over here! It's obvious that the grass and sprouts were hurting the tender soles of Her feet, and so the lover lifted up His beloved.

SB 10.30.31 - Please observe, my dear gopīs, how in this place lusty Kṛṣṇa's footprints are pressed more deeply into the ground. Carrying the weight of His beloved must have been difficult for Him. And over here that intelligent boy must have put Her down to gather some flowers.

SB 10.30.32 - Just see how in this place dear Kṛṣṇa collected flowers for His beloved. Here He has left the impression of only the front part of His feet because He was standing on His toes to reach the flowers.

SB 10.30.33 - Certainly Kṛṣṇa sat down here with His girlfriend to arrange Her hair. The lusty boy must have made a crown for that lusty girl out of the flowers He had collected.

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SB 10.31.1 - The gopīs said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indirā, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us.

SB 10.31.2 - O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder?

SB 10.31.3 - O greatest of personalities, You have repeatedly saved us from

all kinds of danger—from poisoned water, from the terrible man-eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and from the son of Maya Dānava.

SB 10.31.4 - You are not actually the son of the gopī Yaśodā, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahmā prayed for You to come and protect the universe, You have now appeared in the Sātvata dynasty.

SB 10.31.5 - O best of the Vṛṣṇis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfilling lotus hand on our heads.

SB 10.31.6 - O You who destroy the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face.

SB 10.31.7 - Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kāliya, please place them upon our breasts and tear away the lust in our hearts.

SB 10.31.8 - O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips.

SB 10.31.9 - The nectar of Your words and the descriptions of Your activities

are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent.

SB 10.31.10 - Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You-all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds.

SB 10.31.11 - Dear master, dear lover, when You leave the cowherd village to herd the cows, our minds are disturbed with the thought that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants.

SB 10.31.12 - At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds.

SB 10.31.13 - Your lotus feet, which are worshiped by Lord Brahmā, fulfill the desires of all who bow down to them. They are the ornament of the earth, they give the highest satisfaction, and in times of danger they are the appropriate object of meditation. O lover, O destroyer of anxiety, please put those lotus feet upon our breasts.

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SB 10.31.16 - Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud song of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives.

SB 10.31.17 - Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You.

SB 10.31.18 - O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. Our minds long for Your association. Please give to us just a bit of that medicine, which counteracts the disease in Your devotees' hearts.

SB 10.31.19 - O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.

82 (Popup - Popup)

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83 (Popup - Popup)

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SB 10.32.1 - Śukadeva Gosvāmī said: O King, having thus sung and spoken their hearts out in various charming ways, the gopīs began to weep loudly. They were very eager to see Lord Kṛṣṇa.

SB 10.32.2 - Then Lord Kṛṣṇa, a smile on His lotus face, appeared before the gopīs. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people.

SB 10.32.3 - When the gopīs saw that their dearmost Kṛṣṇa had returned to them, they all stood up at once, and out of their affection for Him their eyes bloomed wide. It was as if the air of life had reentered their bodies.

SB 10.32.4 - One gopī joyfully took Kṛṣṇa's hand between her folded palms, and another placed His arm, anointed with sandalwood paste, on her shoulder.

SB 10.32.5 - A slender gopī respectfully took in her joined hands the betel nut He had chewed, and another gopī, burning with desire, put His lotus feet on her breasts.

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SB 10.32.16 - The gopīs said: Some people reciprocate the affection only of those who are affectionate toward them, while others show affection even to those who are indifferent or inimical. And yet others will not show affection toward anyone. Dear Kṛṣṇa, please properly explain this matter to us.

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SB 10.32.18 - My dear slender-waisted gopīs, some people are genuinely merciful or, like parents, naturally affectionate. Such persons, who devotedly serve even those who fail to reciprocate with them, are following the true, faultless path of religion, and they are true well-wishers.

SB 10.32.19 - Then there are those individuals who are spiritually self-satisfied, materially fulfilled or by nature ungrateful or simply envious of superiors. Such persons will not love even those who love them, what to speak of those who are inimical.

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SB 10.32.21 - My dear girls, understanding that simply for My sake you had rejected the authority of worldly opinion, of the Vedas and of your relatives, I acted as I did only to increase your attachment to Me. Even when I removed Myself from your sight by suddenly disappearing, I never stopped loving you. Therefore, My beloved gopīs, please do not harbor any bad feelings toward Me, your beloved.

SB 10.32.22 - I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.

85 (Popup - Popup)

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SB 10.32.3 - When the gopīs saw that their dearmost Kṛṣṇa had returned to them, they all stood up at once, and out of their affection for Him their eyes bloomed wide. It was as if the air of life had reentered their bodies.

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86 (Popup - Popup)

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87 (Popup - Popup)

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SB 10.33.8 - Eager to enjoy conjugal love, their throats colored with various pigments, the gopīs sang loudly and danced. They were overjoyed by Kṛṣṇa's touch, and they sang songs that filled the entire universe.

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SB 10.33.11 - Upon the shoulder of one gopī Kṛṣṇa placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it. As the gopī relished that fragrance, her bodily hair stood on end in jubilation, and she kissed His arm.

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SB 10.33.16 - In this way Lord Kṛṣṇa, the original Lord Nārāyaṇa, master of the goddess of fortune, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them as He smiled His broad, playful smiles. It was just as if a child were playing with his own reflection.

SB 10.33.17 - Their senses overwhelmed by the joy of having His physical association, the gopīs could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty.

SB 10.33.18 - The wives of the demigods, observing Kṛṣṇa's playful activities

from their airplanes, were entranced and became agitated with lust. Indeed, even the moon and his entourage, the stars, became astonished.

SB 10.33.19 - Expanding Himself us many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company.

SB 10.33.20 - Seeing that the gopīs were fatigued from conjugal enjoyment, my dear King, merciful Kṛṣṇa lovingly wiped their faces with His comforting hand.

SB 10.33.21 - The gopīs honored their hero with smiling glances sweetened by the beauty Or their cheeks and the effulgence of their curly locks and glittering golden earrings. Overjoyed from the touch of His fingernails, they chanted the glories of His all-auspicious transcendental pastimes.

SB 10.33.22 - Lord Kṛṣṇa's garland had been crushed during His conjugal dalliance with the gopīs and colored vermilion by the kuṅkuma powder on their breasts. To dispel the fatigue of the gopīs, Kṛṣṇa entered the water of the Yamunā, followed swiftly by bees who were singing like the best of the Gandharvas. He appeared like a lordly elephant entering the water to relax in the company of his consorts. Indeed, the Lord had transgressed all worldly and Vedic morality just as a powerful elephant might break the dikes in a paddy field.

SB 10.33.23 - My dear King, in the water Kṛṣṇa found Himself being splashed on all sides by the laughing gopīs, who looked at Him with love. As the demigods worshiped Him by showering flowers from their airplanes, the self-satisfied Lord took pleasure in playing like the king of the elephants.

SB 10.33.24 - Then the Lord strolled through a small forest on the bank of the Yamunā. This forest was filled to its limits with breezes carrying the fragrances of all the flowers growing on the land and in the water. Followed by His entourage of bees and beautiful women, Lord Kṛṣṇa appeared like an intoxicated elephant with his she-elephants.

SB 10.33.25 - Although the gopīs were firmly attached to Lord Kṛṣṇa, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs.

SB 10.33.26-27 - Parīkṣit Mahārāja said: O brāhmaṇa, the Supreme Personality of Godhead, the Lord of the universe, has descended to this earth along with His plenary portion to destroy irreligion and reestablish religious principles. Indeed, He is the original speaker, follower and guardian of moral laws. How, then, could He have violated them by touching other men's wives?

SB 10.33.28 - O faithful upholder of vows, please destroy our doubt by explaining to us what purpose the self-satisfied Lord of the Yadus had in mind when He behaved so contemptibly.

SB 10.33.29 - Śukadeva Gosvāmī said: The status of powerful controllers is not harmed by any apparently audacious transgression of morality we may see in them, for they are just like fire, which devours everything fed into it and remains unpolluted.

SB 10.33.30 - One who is not a great controller should never imitate the

behavior of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison.

SB 10.33.31 - The statements of the Lord's empowered servants are always true, and the acts they perform are exemplary when consistent with those statements. Therefore one who is intelligent should carry out their instructions.

SB 10.33.32 - My dear Prabhu, when these great persons who are free from false ego act piously in this world, they have no selfish motives to fulfill, and even when they act in apparent contradiction to the laws of piety, they are not subject to sinful reactions.

SB 10.33.33 - How, then, could the Lord of all created beings-animals, men and demigods-have any connection with the piety and impiety that affect His subject creatures?

SB 10.33.34 - Material activities never entangle the devotees of the Supreme Lord, who are fully satisfied by serving the dust of His lotus feet. Nor do material activities entangle those intelligent sages who have freed themselves from the bondage of all fruitive reactions by the power of yoga. So how could there be any question of bondage for the Lord Himself, who assumes His transcendental forms according to His own sweet will?

SB 10.33.35 - He who lives as the overseeing witness within the gopīs and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes.

SB 10.33.36 - When the Lord assumes a humanlike body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him.

SB 10.33.37 - The cowherd men, bewildered by Kṛṣṇa's illusory potency, thought their wives had remained home at their sides. Thus they did not harbor any jealous feelings against Him.

SB 10.33.38 - After an entire night of Brahmā had passed, Lord Kṛṣṇa advised the gopīs to return to their homes. Although they did not wish to do so, the Lord's beloved consorts complied with His command.

SB 10.33.39 - Anyone who faithfully hears or describes the Lord's playful affairs with the young gopīs of Vṛndāvana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.

88 (Popup - Popup)

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SB 10.33.18 - The wives of the demigods, observing Kṛṣṇa's playful activities from their airplanes, were entranced and became agitated with lust. Indeed, even the moon and his entourage, the stars, became astonished.

SB 10.33.19 - Expanding Himself as many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company.

SB 10.33.20 - Seeing that the gopīs were fatigued from conjugal enjoyment, my dear King, merciful Kṛṣṇa lovingly wiped their faces with His comforting hand.

SB 10.33.21 - The gopīs honored their hero with smiling glances sweetened by the beauty of their cheeks and the effulgence of their curly locks and

glittering golden earrings. Overjoyed from the touch of His fingernails, they chanted the glories of His all-auspicious transcendental pastimes.

SB 10.33.22 - Lord Kṛṣṇa's garland had been crushed during His conjugal dalliance with the gopīs and colored vermilion by the kuṅkuma powder on their breasts. To dispel the fatigue of the gopīs, Kṛṣṇa entered the water of the Yamunā, followed swiftly by bees who were singing like the best of the Gandharvas. He appeared like a lordly elephant entering the water to relax in the company of his consorts. Indeed, the Lord had transgressed all worldly and Vedic morality just as a powerful elephant might break the dikes in a paddy field.

SB 10.33.23 - My dear King, in the water Kṛṣṇa found Himself being splashed on all sides by the laughing gopīs, who looked at Him with love. As the demigods worshiped Him by showering flowers from their airplanes, the self-satisfied Lord took pleasure in playing like the king of the elephants.

SB 10.33.24 - Then the Lord strolled through a small forest on the bank of the Yamunā. This forest was filled to its limits with breezes carrying the fragrances of all the flowers growing on the land and in the water. Followed by His entourage of bees and beautiful women, Lord Kṛṣṇa appeared like an intoxicated elephant with his she-elephants.

SB 10.33.25 - Although the gopīs were firmly attached to Lord Kṛṣṇa, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs.

SB 10.33.26-27 - Parīkṣit Mahārāja said: O brāhmaṇa, the Supreme Personality of Godhead, the Lord of the universe, has descended to this earth along with His plenary portion to destroy irreligion and reestablish religious principles. Indeed, He is the original speaker, follower and guardian of moral laws. How, then, could He have violated them by touching other men's wives?

SB 10.33.28 - O faithful upholder of vows, please destroy our doubt by explaining to us what purpose the self-satisfied Lord of the Yadus had in mind when He behaved so contemptibly.

SB 10.33.29 - Śukadeva Gosvāmī said: The status of powerful controllers is not harmed by any apparently audacious transgression of morality we may see in them, for they are just like fire, which devours everything fed into it and remains unpolluted.

SB 10.33.30 - One who is not a great controller should never imitate the behavior of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison.

SB 10.33.31 - The statements of the Lord's empowered servants are always true, and the acts they perform are exemplary when consistent with those statements. Therefore one who is intelligent should carry out their instructions.

SB 10.33.32 - My dear Prabhu, when these great persons who are free from false ego act piously in this world, they have no selfish motives to fulfill, and even when they act in apparent contradiction to the laws of piety, they are not subject to sinful reactions.

SB 10.33.33 - How, then, could the Lord of all created beings-animals, men and demigods-have any connection with the piety and impiety that affect His subject creatures?

SB 10.33.34 - Material activities never entangle the devotees of the Supreme Lord, who are fully satisfied by serving the dust of His lotus feet. Nor do material activities entangle those intelligent sages who have freed themselves from the bondage of all fruitive reactions by the power of yoga. So how could there be any question of bondage for the Lord Himself, who assumes His transcendental forms according to His own sweet will?

SB 10.33.35 - He who lives as the overseeing witness within the gopīs and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes.

SB 10.33.36 - When the Lord assumes a humanlike body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him.

SB 10.33.37 - The cowherd men, bewildered by Kṛṣṇa's illusory potency, thought their wives had remained home at their sides. Thus they did not harbor any jealous feelings against Him.

SB 10.33.38 - After an entire night of Brahmā had passed, Lord Kṛṣṇa advised the gopīs to return to their homes. Although they did not wish to do so, the Lord's beloved consorts complied with His command.

SB 10.33.39 - Anyone who faithfully hears or describes the Lord's playful

affairs with the young gopīs of Vṛndāvana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.

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SB 10.33.1 - Śukadeva Gosvāmī said: When the cowherd girls heard the Supreme Personality of Godhead speak these most charming words, they forgot their distress caused by separation from Him. Touching His transcendental limbs, they felt all their desires fulfilled.

SB 10.33.2 - There on the Yamunā's banks Lord Govinda then began the pastime of the rāsa dance in the company of those jewels among women, the faithful gopīs, who joyfully linked their arms together.

SB 10.33.3 - The festive rāsa dance commenced, with the gopīs arrayed in a circle. Lord Kṛṣṇa expanded Himself and entered between each pair of gopīs, and as that master of mystic power placed His arms around their necks, each girl thought He was standing next to her alone. The demigods and their wives were overwhelmed with eagerness to witness the rāsa dance, and they soon crowded the sky with their hundreds of celestial airplanes.

SB 10.33.4 - Kettledrums then resounded in the sky while flowers rained down and the chief Gandharvas and their wives sang Lord Kṛṣṇa's spotless glories.

SB 10.33.5 - A tumultuous sound arose from the armlets, ankle bells and waist bells of the gopīs as they sported with their beloved Kṛṣṇa in the circle of the rāsa dance.

SB 10.33.6 - In the midst of the dancing gopīs, Lord Kṛṣṇa appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments.

SB 10.33.7 - As the gopīs sang in praise of Kṛṣṇa, their feet danced, their hands gestured, and their eyebrows moved with playful smiles. With their braids and belts tied tight, their waists bending, their faces perspiring, the garments on their breasts moving this way and that, and their earrings swinging on their cheeks, Lord Kṛṣṇa's young consorts shone like streaks of lightning in a mass of clouds.

SB 10.33.8 - Eager to enjoy conjugal love, their throats colored with various pigments, the gopīs sang loudly and danced. They were overjoyed by Kṛṣṇa's touch, and they sang songs that filled the entire universe.

SB 10.33.9 - One gopī, joining Lord Mukunda in His singing, sang pure melodious tones that rose harmoniously above His. Kṛṣṇa was pleased and showed great appreciation for her performance, saying "Excellent! Excellent!" Then another gopī repeated the same melody, but in a special metrical pattern, and Kṛṣṇa praised her also.

SB 10.33.10 - When one gopī grew tired from the rāsa dance, She turned to Kṛṣṇa, standing at Her side holding a baton, and grasped His shoulder with Her arm. The dancing had loosened Her bracelets and the flowers in Her hair.

SB 10.33.11 - Upon the shoulder of one gopī Kṛṣṇa placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it. As the gopī relished that fragrance, her bodily hair stood on end in jubilation, and she kissed His arm.

SB 10.33.12 - Next to Kṛṣṇa's cheek one gopī put her own, beautified by the effulgence of her earrings, which glittered as she danced. Kṛṣṇa then carefully gave her the betel nut He was chewing.

SB 10.33.13 - Another gopī became fatigued as she danced and sang, the bells on her ankles and waist tinkling. So she placed upon her breasts the comforting lotus hand of Lord Acyuta, who was standing by her side.

SB 10.33.14 - Having attained as their intimate lover Lord Acyuta, the exclusive consort of the goddess of fortune, the gopīs enjoyed great pleasure. They sang His glories as He held their necks with His arms.

SB 10.33.15 - Enhancing the beauty of the gopīs' faces were the lotus flowers behind their ears, the locks of hair decorating their cheeks, and drops of perspiration. The reverberation of their armlets and ankle bells made a loud musical sound, and their chaplets scattered. Thus the gopīs danced with the Supreme Lord in the arena of the rāsa dance as swarms of bees sang in accompaniment.

SB 10.33.16 - In this way Lord Kṛṣṇa, the original Lord Nārāyaṇa, master of the goddess of fortune, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them as He smiled His broad, playful smiles. It was just as if a child were playing with his own reflection.

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SB 10.34.3 - The cowherd men gave the brāhmaṇas gifts of cows, gold, clothing and cooked grains mixed with honey. Then the cowherds prayed, "May the lord be pleased with us."

SB 10.34.4 - Nanda, Sunanda and the other greatly fortunate cowherds spent that night on the bank of the Sarasvatī, strictly observing their vows. They fasted, taking only water.

SB 10.34.5 - During the night a huge and extremely hungry snake appeared in that thicket. Slithering on his belly up to the sleeping Nanda Mahārāja, the snake began swallowing him.

SB 10.34.6 - In the clutches of the snake, Nanda Mahārāja cried out, "Kṛṣṇa, Kṛṣṇa, my dear boy! This huge serpent is swallowing me! Please save me, who am surrendered to You!"

SB 10.34.7 - When the cowherd men heard the cries of Nanda, they immediately rose up and saw that he was being swallowed. Distraught, they beat the serpent with blazing torches.

SB 10.34.8 - But even though the firebrands were burning him, the serpent would not release Nanda Mahārāja. Then the Supreme Lord Kṛṣṇa, master of His devotees, came to the spot and touched the snake with His foot.

SB 10.34.9 - The snake had all his sinful reactions destroyed by the touch of the Supreme Lord's divine foot, and thus he gave up his serpent body and appeared in the form of a worshipable Vidyādhara.

SB 10.34.10 - The Supreme Lord Hṛṣīkeśa then questioned this personality,

who was standing before Him with his head bowed, his brilliantly effulgent body bedecked with golden necklaces.

SB 10.34.11 - [Lord Kṛṣṇa said:] My dear sir, you appear so wonderful, glowing with such great beauty. Who are you? And who forced you to assume this terrible body of a snake?

SB 10.34.12-13 - The serpent replied: I am the well-known Vidyādhara named Sudarśana. I was very opulent and beautiful, and I used to wander freely in all directions in my airplane. Once I saw some homely sages of the lineage of Aṅgirā Muni. Proud of my beauty, I ridiculed them, and because of my sin they made me assume this lowly form.

SB 10.34.14 - It was actually for my benefit that those merciful sages cursed me, since now I have been touched by the foot of the supreme spiritual master of all the worlds and have thus been relieved of all inauspiciousness.

SB 10.34.15 - My Lord, You destroy all fear for those who, fearing this material world, take shelter of You. By the touch of Your feet I am now freed from the curse of the sages. O destroyer of distress, please let me return to my planet.

SB 10.34.16 - O master of mystic power, O great personality, O Lord of the devotees, I surrender to You. Please command me as You will, O supreme God, Lord of all lords of the universe.

SB 10.34.17 - O infallible one, I was immediately freed from the brāhmaṇas' punishment simply by seeing You. Anyone who chants Your name purifies all who hear his chanting, as well as himself. How much more beneficial, then, is

the touch of Your lotus feet?

SB 10.34.18 - Thus receiving the permission of Lord Kṛṣṇa, the demigod Sudarśana circumambulated Him, bowed down to offer Him homage and then returned to his heavenly planet. Nanda Mahārāja was thus delivered from peril.

SB 10.34.19 - The inhabitants of Vraja were astonished to see the mighty power of Śrī Kṛṣṇa. Dear King, they then completed their worship of Lord Śiva and returned to Vraja, along the way respectfully describing Kṛṣṇa's powerful acts.

SB 10.34.20 - Once Lord Govinda and Lord Rāma, the performers of wonderful feats, were playing in the forest at night with the young girls of Vraja.

SB 10.34.21 - Kṛṣṇa and Balarāma wore flower garlands and spotless garments, and Their limbs were beautifully decorated and anointed. The women sang Their glories in a charming way, bound to Them by affection.

SB 10.34.22 - The two Lords praised the nightfall, signaled by the rising of the moon and the appearance of stars, a lotus-scented breeze and bees intoxicated by the fragrance of jasmine flowers.

SB 10.34.23 - Kṛṣṇa and Balarāma sang, producing the entire range of musical sounds simultaneously. Their singing brought happiness to the ears and minds of all living beings.

SB 10.34.24 - The gopīs became stunned when they heard that song. Forgetting themselves, O King, they did not notice that their fine garments

were becoming loose and their hair and garlands disheveled.

SB 10.34.25 - While Lord Kṛṣṇa and Lord Balarāma thus played according to Their own sweet will and sang to the point of apparent intoxication, a servant of Kuvera named Śaṅkhacūḍa came upon the scene.

SB 10.34.26 - O King, even as the two Lords looked on, Śaṅkhacūḍa brazenly began driving the women off toward the north. The women, who had accepted Kṛṣṇa and Balarāma as their Lords, began to cry out to Them.

SB 10.34.27 - Hearing Their devotees crying out "Kṛṣṇa! Rāma!" and seeing that they were just like cows being stolen by a thief, Kṛṣṇa and Balarāma began to run after the demon.

SB 10.34.28 - The Lords called out in reply, "Do not fear! "Then They picked up logs of the śāla tree and quickly pursued that lowest of Guhyakas, who swiftly ran away.

SB 10.34.29 - When Śaṅkhacūḍa saw the two of Them coming toward him like the personified forces of Time and Death, he was filled with anxiety. Confused, he abandoned the women and fled for his life.

SB 10.34.30 - Lord Govinda chased the demon wherever he ran, eager to take his crest jewel. Meanwhile Lord Balarāma stayed with the women to protect them.

SB 10.34.31 - The mighty Lord overtook Śaṅkhacūḍa from a great distance as if from nearby, my dear King, and then with His fist the Lord removed the wicked demon's head, together with his crest jewel.

SB 10.34.32 - Having thus killed the demon Śaṅkhacūḍa and taken away his shining jewel, Lord Kṛṣṇa gave it to His elder brother with great satisfaction as the gopīs watched.

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SB 10.34.7 - When the cowherd men heard the cries of Nanda, they immediately rose up and saw that he was being swallowed. Distraught, they beat the serpent with blazing torches.

SB 10.34.8 - But even though the firebrands were burning him, the serpent would not release Nanda Mahārāja. Then the Supreme Lord Kṛṣṇa, master of His devotees, came to the spot and touched the snake with His foot.

SB 10.34.9 - The snake had all his sinful reactions destroyed by the touch of the Supreme Lord's divine foot, and thus he gave up his serpent body and appeared in the form of a worshipable Vidyādhara.

SB 10.34.10 - The Supreme Lord Hṛṣīkeśa then questioned this personality, who was standing before Him with his head bowed, his brilliantly effulgent body bedecked with golden necklaces.

SB 10.34.11 - [Lord Kṛṣṇa said:] My dear sir, you appear so wonderful, glowing with such great beauty. Who are you? And who forced you to assume this terrible body of a snake?

SB 10.34.12-13 - The serpent replied: I am the well-known Vidyādhara named Sudarśana. I was very opulent and beautiful, and I used to wander freely in all directions in my airplane. Once I saw some homely sages of the lineage of Aṅgirā Muni. Proud of my beauty, I ridiculed them, and because of my sin they made me assume this lowly form.

SB 10.34.14 - It was actually for my benefit that those merciful sages cursed me, since now I have been touched by the foot of the supreme spiritual master of all the worlds and have thus been relieved of all inauspiciousness.

SB 10.34.15 - My Lord, You destroy all fear for those who, fearing this material world, take shelter of You. By the touch of Your feet I am now freed from the curse of the sages. O destroyer of distress, please let me return to my planet.

SB 10.34.16 - O master of mystic power, O great personality, O Lord of the devotees, I surrender to You. Please command me as You will, O supreme God, Lord of all lords of the universe.

SB 10.34.17 - O infallible one, I was immediately freed from the brāhmaṇas' punishment simply by seeing You. Anyone who chants Your name purifies all

who hear his chanting, as well as himself. How much more beneficial, then, is the touch of Your lotus feet?

SB 10.34.18 - Thus receiving the permission of Lord Kṛṣṇa, the demigod Sudarśana circumambulated Him, bowed down to offer Him homage and then returned to his heavenly planet. Nanda Mahārāja was thus delivered from peril.

SB 10.34.19 - The inhabitants of Vraja were astonished to see the mighty power of Śrī Kṛṣṇa. Dear King, they then completed their worship of Lord Śiva and returned to Vraja, along the way respectfully describing Kṛṣṇa's powerful acts.

SB 10.34.20 - Once Lord Govinda and Lord Rāma, the performers of wonderful feats, were playing in the forest at night with the young girls of Vraja.

SB 10.34.21 - Kṛṣṇa and Balarāma wore flower garlands and spotless garments, and Their limbs were beautifully decorated and anointed. The women sang Their glories in a charming way, bound to Them by affection.

SB 10.34.22 - The two Lords praised the nightfall, signaled by the rising of the moon and the appearance of stars, a lotus-scented breeze and bees intoxicated by the fragrance of jasmine flowers.

SB 10.34.23 - Kṛṣṇa and Balarāma sang, producing the entire range of musical sounds simultaneously. Their singing brought happiness to the ears and minds of all living beings.

SB 10.34.24 - The gopīs became stunned when they heard that song.

Forgetting themselves, O King, they did not notice that their fine garments were becoming loose and their hair and garlands disheveled.

SB 10.34.25 - While Lord Kṛṣṇa and Lord Balarāma thus played according to Their own sweet will and sang to the point of apparent intoxication, a servant of Kuvera named Śaṅkhacūḍa came upon the scene.

SB 10.34.26 - O King, even as the two Lords looked on, Śaṅkhacūḍa brazenly began driving the women off toward the north. The women, who had accepted Kṛṣṇa and Balarāma as their Lords, began to cry out to Them.

SB 10.34.27 - Hearing Their devotees crying out "Kṛṣṇa! Rāma!" and seeing that they were just like cows being stolen by a thief, Kṛṣṇa and Balarāma began to run after the demon.

SB 10.34.28 - The Lords called out in reply, "Do not fear! "Then They picked up logs of the śāla tree and quickly pursued that lowest of Guhyakas, who swiftly ran away.

SB 10.34.29 - When Śaṅkhacūḍa saw the two of Them coming toward him like the personified forces of Time and Death, he was filled with anxiety. Confused, he abandoned the women and fled for his life.

SB 10.34.30 - Lord Govinda chased the demon wherever he ran, eager to take his crest jewel. Meanwhile Lord Balarāma stayed with the women to protect them.

SB 10.34.31 - The mighty Lord overtook Śaṅkhacūḍa from a great distance as if from nearby, my dear King, and then with His fist the Lord removed the

wicked demon's head, together with his crest jewel.

SB 10.34.32 - Having thus killed the demon Śaṅkhacūḍa and taken away his shining jewel, Lord Kṛṣṇa gave it to His elder brother with great satisfaction as the gopīs watched.

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SB 10.35.1 - Śukadeva Gosvāmī said: Whenever Kṛṣṇa went to the forest, the minds of the gopīs would run after Him, and thus the young girls sadly spent their days singing of His pastimes.

SB 10.35.2-3 - The gopīs said: When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening.

SB 10.35.4-5 - O girls! This son of Nanda, who gives joy to the distressed, bears steady lightning on His chest and has a smile like a jeweled necklace. Now please hear something wonderful. When He vibrates His flute, Vraja's bulls, deer and cows, standing in groups at a great distance, are all captivated by the sound, and they stop chewing the food in their mouths and cock their ears. Stunned, they appear as if asleep, or like figures in a painting.

SB 10.35.6-7 - My dear gopī, sometimes Mukunda imitates the appearance of a wrestler by decorating Himself with leaves, peacock feathers and colored

minerals. Then, in the company of Balarāma and the cowherd boys, He plays His flute to call the cows. At that time the rivers stop flowing, their water stunned by the ecstasy they feel as they eagerly wait for the wind to bring them the dust of His lotus feet. But like us, the rivers are not very pious, and thus they merely wait with their arms trembling out of love.

SB 10.35.8-11 - Kṛṣṇa moves about the forest in the company of His friends, who vividly chant the glories of His magnificent deeds. He thus appears just like the Supreme Personality of Godhead exhibiting His inexhaustible opulences. When the cows wander onto the mountainsides and Kṛṣṇa calls out to them with the sound of His flute, the trees and creepers in the forest respond by becoming so luxuriant with fruits and flowers that they seem to be manifesting Lord Viṣṇu within their hearts. As their branches bend low with the weight, the filaments on their trunks and vines stand erect out of the ecstasy of love of God, and both the trees and the creepers pour down a rain of sweet sap.

Maddened by the divine, honeylike aroma of the tulasī flowers on the garland Kṛṣṇa wears, swarms of bees sing loudly for Him, and that most beautiful of all persons thankfully acknowledges and acclaims their song by taking His flute to His lips and playing it. The charming flute song then steals away the minds of the cranes, swans and other lake-dwelling birds. Indeed they approach Kṛṣṇa, close their eyes and, maintaining strict silence, worship Him by fixing their consciousness upon Him in deep meditation.

SB 10.35.12-13 - O goddesses of Vraja, when Kṛṣṇa is enjoying Himself with Balarāma on the mountain slopes, playfully wearing a flower garland on the top of His head, He engaddens all with the resonant vibrations of His flute. Thus He delights the entire world. At that time the nearby cloud, afraid of offending a great personality, thunders very gently in accompaniment. The cloud showers flowers onto his dear friend Kṛṣṇa and shades Him from the sun like an

umbrella.

SB 10.35.14-15 - O pious mother Yaśodā, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahmā, Śiva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts.

SB 10.35.16-17 - As Kṛṣṇa strolls through Vraja with His lotus-petal-like feet, marking the ground with the distinctive emblems of flag, thunderbolt, lotus and elephant goad, He relieves the distress the ground feels from the cows' hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we gopīs, who become agitated by Cupid when Kṛṣṇa playfully glances at us, stand as still as trees, unaware that our hair and garments are slackening.

SB 10.35.18-19 - Now Kṛṣṇa is standing somewhere counting His cows on a string of gems. He wears a garland of tulasī flowers that bear the fragrance of His beloved, and He has thrown His arm over the shoulder of an affectionate cowherd boyfriend. As Kṛṣṇa plays His flute and sings, the music attracts the black deer's wives, who approach that ocean of transcendental qualities and sit down beside Him. Just like us cowherd girls, they have given up all hope for happiness in family life.

SB 10.35.20-21 - O sinless Yaśodā, your darling child, the son of Mahārāja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamunā in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze honors Him with its soothing

fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute.

SB 10.35.22-23 - Out of great affection for the cows of Vraja, Kṛṣṇa became the lifter of Govardhana Hill. At the end of the day, having rounded up all His own cows, He plays a song on His flute, while exalted demigods standing along the path worship His lotus feet and the cowherd boys accompanying Him chant His glories. His garland is powdered by the dust raised by the cows' hooves, and His beauty, enhanced by His fatigue, creates an ecstatic festival for everyone's eyes. Eager to fulfill His friends' desires, Kṛṣṇa is the moon arisen from the womb of mother Yaśodā.

SB 10.35.24-25 - As Kṛṣṇa respectfully greets His well-wishing friends, His eyes roll slightly as if from intoxication. He wears a flower garland, and the beauty of His soft cheeks is accentuated by the brilliance of His golden earrings and the whiteness of His face, which has the color of a badara berry. With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of a regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day.

SB 10.35.26 - Śrī Śukadeva Gosvāmī said: O King, thus during the daytime the women of Vṛndāvana took pleasure in continuously singing about the pastimes of Kṛṣṇa, and those ladies' minds and hearts, absorbed in Him, were filled with great festivity.

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SB 10.36.1 - Śukadeva Goswāmī said: The demon Ariṣṭa then came to the cowherd village. Appearing in the form of a bull with a large hump, he made the earth tremble as he tore it apart with his hooves.

SB 10.36.2 - Ariṣṭāsura bellowed very harshly and pawed the ground. With his tail raised and his eyes glaring, he began to tear up the embankments with the tips of his horns, every now and then passing a little stool and urine.

SB 10.36.3-4 - My dear King, clouds hovered about sharp-horned Ariṣṭāsura's hump, mistaking it for a mountain, and when the cowherd men and ladies caught sight of the demon, they were struck with terror. Indeed, the strident reverberation of his roar so frightened the pregnant cows and women that they lost their fetuses in miscarriages.

SB 10.36.5 - The domestic animals fled the pasture in fear, O King, and all the inhabitants rushed to Lord Govinda for shelter, crying, "Kṛṣṇa, Kṛṣṇa!"

SB 10.36.6 - When the Supreme Lord saw the cowherd community distraught and fleeing in fear, He calmed them, saying, "Don't be afraid." Then He called out to the bull demon as follows.

SB 10.36.7 - You fool! What do you think you're doing, you wicked rascal, frightening the cowherd community and their animals when I am here just to punish corrupt miscreants like you!

SB 10.36.8 - Having spoken these words, the infallible Lord Hari slapped His arms with His palms, further angering Ariṣṭa with the loud sound. The Lord then casually threw His mighty, serpentine arm over the shoulder of a friend and stood facing the demon.

SB 10.36.9 - Thus provoked, Ariṣṭa pawed the ground with one of his hooves and then, with the clouds hovering around his upraised tail, furiously charged Kṛṣṇa.

SB 10.36.10 - Pointing the tips of his horns straight ahead and glaring menacingly at Lord Kṛṣṇa from the corners of his bloodshot eyes, Ariṣṭa rushed toward Him at full speed, like a thunderbolt hurled by Indra.

SB 10.36.11 - The Supreme Lord Kṛṣṇa seized Ariṣṭāsura by the horns and threw him back eighteen steps, just as an elephant might do when fighting a rival elephant.

SB 10.36.12 - Thus repulsed by the Supreme Lord, the bull demon got up and, breathing hard and sweating all over his body, again charged Him in a mindless rage.

SB 10.36.13 - As Ariṣṭa attacked, Lord Kṛṣṇa seized him by the horns and knocked him to the ground with His foot. The Lord then thrashed him as if he were a wet cloth, and finally He yanked out one of the demon's horns and struck him with it until he lay prostrate.

SB 10.36.14 - Vomiting blood and profusely excreting stool and urine, kicking his legs and rolling his eyes about, Ariṣṭāsura thus went painfully to the

abode of Death. The demigods honored Lord Kṛṣṇa by scattering flowers upon Him.

SB 10.36.15 - Having thus killed the bull demon Ariṣṭa, He who is a festival for the gopīs' eyes entered the cowherd village with Balarāma.

SB 10.36.16 - After Ariṣṭāsura had been killed by Kṛṣṇa, who acts wonderfully, Nārada Muni went to speak to King Kāmsa. That powerful sage of godly vision addressed the King as follows.

SB 10.36.17 - [Nārada told Kāmsa:] Yaśodā's child was actually a daughter, and Kṛṣṇa is the son of Devakī. Also, Rāma is the son of Rohiṇī. Out of fear, Vasudeva entrusted Kṛṣṇa and Balarāma to his friend Nanda Mahārāja, and it is these two boys who have killed your men.

SB 10.36.18 - Upon hearing this, the master of the Bhojas became furious and lost control of his senses. He picked up a sharp sword to kill Vasudeva.

SB 10.36.19 - But Nārada restrained Kāmsa by reminding him that it was the two sons of Vasudeva who would cause his death. Kāmsa then had Vasudeva and his wife shackled in iron chains.

SB 10.36.20 - After Nārada left, King Kāmsa summoned Keśī and ordered him, "Go kill Rāma and Kṛṣṇa."

SB 10.36.21 - The King of the Bhojas next called for his ministers, headed by Muṣṭika, Cāṇūra, Śāla and Tośāla, and also for his elephant-keepers. The King addressed them as follows.

SB 10.36.22-23 - My dear heroic Cāṇūra and Muṣṭika, please hear this. Rāma and Kṛṣṇa, the sons of Ānakadundubhi [Vasudeva], are living in Nanda's cowherd village. It has been predicted that these two boys will be the cause of my death. When They are brought here, kill Them on the pretext of engaging Them in a wrestling match.

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SB 10.36.3-4 - My dear King, clouds hovered about sharp-horned Ariṣṭāsura's hump, mistaking it for a mountain, and when the cowherd men and ladies caught sight of the demon, they were struck with terror. Indeed, the

strident reverberation of his roar so frightened the pregnant cows and women that they lost their fetuses in miscarriages.

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SB 10.36.6 - When the Supreme Lord saw the cowherd community distraught and fleeing in fear, He calmed them, saying, "Don't be afraid." Then He called out to the bull demon as follows.

SB 10.36.7 - You fool! What do you think you're doing, you wicked rascal, frightening the cowherd community and their animals when I am here just to punish corrupt miscreants like you!

SB 10.36.8 - Having spoken these words, the infallible Lord Hari slapped His arms with His palms, further angering Ariṣṭa with the loud sound. The Lord then casually threw His mighty, serpentine arm over the shoulder of a friend and stood facing the demon.

SB 10.36.9 - Thus provoked, Ariṣṭa pawed the ground with one of his hooves and then, with the clouds hovering around his upraised tail, furiously charged Kṛṣṇa.

SB 10.36.10 - Pointing the tips of his horns straight ahead and glaring menacingly at Lord Kṛṣṇa from the corners of his bloodshot eyes, Ariṣṭa rushed toward Him at full speed, like a thunderbolt hurled by Indra.

SB 10.36.11 - The Supreme Lord Kṛṣṇa seized Ariṣṭāsura by the horns and threw him back eighteen steps, just as an elephant might do when fighting a

rival elephant.

SB 10.36.12 - Thus repulsed by the Supreme Lord, the bull demon got up and, breathing hard and sweating all over his body, again charged Him in a mindless rage.

SB 10.36.13 - As Ariṣṭa attacked, Lord Kṛṣṇa seized him by the horns and knocked him to the ground with His foot. The Lord then thrashed him as if he were a wet cloth, and finally He yanked out one of the demon's horns and struck him with it until he lay prostrate.

SB 10.36.14 - Vomiting blood and profusely excreting stool and urine, kicking his legs and rolling his eyes about, Ariṣṭāsura thus went painfully to the abode of Death. The demigods honored Lord Kṛṣṇa by scattering flowers upon Him.

SB 10.36.15 - Having thus killed the bull demon Ariṣṭa, He who is a festival for the gopīs' eyes entered the cowherd village with Balarāma.

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SB 10.36.17 - [Nārada told Kāmsa:] Yaśodā's child was actually a daughter, and Kṛṣṇa is the son of Devakī. Also, Rāma is the son of Rohiṇī. Out of fear, Vasudeva entrusted Kṛṣṇa and Balarāma to his friend Nanda Mahārāja, and it is these two boys who have killed your men.

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and lost control of his senses. He picked up a sharp sword to kill Vasudeva.

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99 (Popup - Popup)

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When the Supreme Personality of Godhead saw how the demon was frightening His village of Gokula by neighing terribly and shaking the clouds with his tail, the Lord came forward to meet him. Keśī was searching for Kṛṣṇa to fight, so when the Lord stood before him and challenged him to approach, the horse responded by roaring like a lion.

SB 10.37.3 - Seeing the Lord standing before him, Keśī ran toward Him in extreme rage, his mouth gaping as if to swallow up the sky. Rushing with furious speed, the unconquerable and unapproachable horse demon tried to strike the lotus-eyed Lord with his two front legs.

SB 10.37.4 - But the transcendental Lord dodged Keśī's blow and then with His arms angrily seized the demon by the legs, whirled him around in the air and contemptuously threw him the distance of one hundred bow-lengths, just as Garuḍa might throw a snake. Lord Kṛṣṇa then stood there.

SB 10.37.5 - Upon regaining consciousness Keśī angrily got up, opened his mouth wide and again rushed to attack Lord Kṛṣṇa. But the Lord just smiled and thrust His left arm into the horse's mouth as easily as one would make a snake enter a hole in the ground.

SB 10.37.6 - Keśī's teeth immediately fell out when they touched the Supreme Lord's arm, which to the demon felt as hot as molten iron. Within Keśī's body the Supreme Personality's arm then expanded greatly, like a diseased stomach swelling because of neglect.

SB 10.37.7 - As Lord Kṛṣṇa's expanding arm completely blocked Keśī's breathing, his legs kicked convulsively, his body became covered with sweat, and his eyes rolled around. The demon then passed stool and fell on the ground, dead.

SB 10.37.8 - The mighty-armed Kṛṣṇa withdrew His arm from Keśī's body, which now appeared like a long karkatīkā fruit. Without the least display of pride at having so effortlessly killed His enemy, the Lord accepted the demigods' worship in the form of flowers rained down from above.

SB 10.37.9 - My dear King, thereafter Lord Kṛṣṇa was approached in a solitary place by the great sage among the demigods, Nārada Muni. That most exalted devotee spoke as follows to the Lord, who effortlessly performs His pastimes.

SB 10.37.10-11 - [Nārada Muni said:] O Kṛṣṇa, Kṛṣṇa, unlimited Lord, source of all mystic power, Lord of the universe! O Vāsudeva, shelter of all beings and best of the Yadus ! O master, You are the Supreme Soul of all created beings, sitting unseen within the cave of the heart like the fire dormant within kindling wood. You are the witness within everyone, the Supreme Personality and the ultimate controlling Deity.

SB 10.37.12 - You are the shelter of all souls, and being the supreme controller, You fulfill Your desires simply by Your will. By Your personal creative potency You manifested in the beginning the primal modes of material nature, and through their agency You create, maintain and then destroy this universe.

SB 10.37.13 - You, that very same creator, have now descended on the earth to annihilate the Daitya, Pramatha and Rākṣasa demons who are posing as kings, and also to protect the godly.

SB 10.37.14 - The horse demon was so terrifying that his neighing frightened the demigods into leaving their heavenly kingdom. But by our good fortune You have enjoyed the sport of killing him.

SB 10.37.15-20 - In just two days, O almighty Lord, I will see the deaths of Cāṇūra, Muṣṭika and other wrestlers, along with those of the elephant Kuvalayāpīḍa and King Kaṁsa-all by Your hand. Then I will see You kill Kālayavana, Mura, Naraka and the conch demon, and I will also see You steal the pārijāta flower and defeat Indra. I will then see You marry many daughters of heroic kings after paying for them with Your valor. Then, O Lord of the universe, in Dvārakā You will deliver King Nṛga from a curse and take for

Yourself the Syamantaka jewel, together with another wife. You will bring back a brāhmaṇa's dead son from the abode of Your servant Yamarāja, and thereafter You will kill Pauṇḍraka, burn down the city of Kāśī and annihilate Dantavakra and the King of Cedi during the great Rājasūya sacrifice. I shall see all these heroic pastimes, along with many others You will perform during Your residence in Dvārakā. These pastimes are glorified on this earth in the songs of transcendental poets.

SB 10.37.21 - Subsequently I will see You appear as time personified, serving as Arjuna's chariot driver and destroying entire armies of soldiers to rid the earth of her burden.

SB 10.37.22 - Let us approach You, the Supreme Personality of Godhead, for shelter. You are full of perfectly pure spiritual awareness and are always situated in Your original identity. Since Your will is never thwarted, You have already achieved all possible desirable things, and by the power of Your spiritual energy You remain eternally aloof from the flow of the qualities of illusion.

SB 10.37.23 - I bow down to You, the supreme controller, who are dependent only on Yourself. By Your potency You have constructed the unlimited particular arrangements of this universe. Now you have appeared as the greatest hero among the Yadus, Vṛṣṇis and Sātvatas and have chosen to participate in human warfare.

SB 10.37.24 - Śukadeva Gosvāmī said: Having thus addressed Lord Kṛṣṇa, the chief of the Yadu dynasty, Nārada bowed down and offered Him obeisances. Then that great sage and most eminent devotee took his leave from the Lord and went away, feeling great joy at having directly seen Him.

SB 10.37.25 - After killing the demon Keśī in battle, the Supreme Personality of Godhead continued to tend the cows and other animals in the company of His joyful cowherd boyfriends. Thus He brought happiness to all the residents of Vṛndāvana.

SB 10.37.26 - One day the cowherd boys, while grazing their animals on the mountain slopes, played the game of stealing and hiding, acting out the roles of rival thieves and herders.

SB 10.37.27 - In that game, O King, some acted as thieves, others as shepherds and others as sheep. They played their game happily, without fear of danger.

SB 10.37.28 - A powerful magician named Vyoma, son of the demon Maya, then appeared on the scene in the guise of a cowherd boy. Pretending to join the game as a thief, he proceeded to steal most of the cowherd boys who were acting as sheep.

SB 10.37.29 - Gradually the great demon abducted more and more of the cowherd boys and cast them into a mountain cave, which he sealed shut with a boulder. Finally only four or five boys acting as sheep remained in the game.

SB 10.37.30 - Lord Kṛṣṇa, who shelters all saintly devotees, understood perfectly well what Vyomāsura was doing. Just as a lion grabs a wolf, Kṛṣṇa forcefully seized the demon as he was taking away more cowherd boys.

SB 10.37.31 - The demon changed into his original form, as big and powerful as a great mountain. But try as he might to free himself, he could not do so, having lost his strength from being held in the Lord's tight grip.

SB 10.37.32 - Lord Acyuta clutched Vyomāsura between His arms and threw him to the ground. Then, while the demigods in heaven looked on, Kṛṣṇa killed him in the same way that one kills a sacrificial animal.

SB 10.37.33 - Kṛṣṇa then smashed the boulder blocking the cave's entrance and led the trapped cowherd boys to safety. Thereafter, as the demigods and cowherd boys sang His glories, He returned to His cowherd village, Gokula.

100 (Popup - Popup)

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SB 10.37.8 - The mighty-armed Kṛṣṇa withdrew His arm from Keśī's body, which now appeared like a long karkaṭikā fruit. Without the least display of pride at having so effortlessly killed His enemy, the Lord accepted the demigods' worship in the form of flowers rained down from above.

SB 10.37.9 - My dear King, thereafter Lord Kṛṣṇa was approached in a solitary place by the great sage among the demigods, Nārada Muni. That most exalted devotee spoke as follows to the Lord, who effortlessly performs His pastimes.

SB 10.37.10-11 - [Nārada Muni said:] O Kṛṣṇa, Kṛṣṇa, unlimited Lord,

source of all mystic power, Lord of the universe! O Vāsudeva, shelter of all beings and best of the Yadus ! O master, You are the Supreme Soul of all created beings, sitting unseen within the cave of the heart like the fire dormant within kindling wood. You are the witness within everyone, the Supreme Personality and the ultimate controlling Deity.

SB 10.37.12 - You are the shelter of all souls, and being the supreme controller, You fulfill Your desires simply by Your will. By Your personal creative potency You manifested in the beginning the primal modes of material nature, and through their agency You create, maintain and then destroy this universe.

SB 10.37.13 - You, that very same creator, have now descended on the earth to annihilate the Daitya, Pramatha and Rākṣasa demons who are posing as kings, and also to protect the godly.

SB 10.37.14 - The horse demon was so terrifying that his neighing frightened the demigods into leaving their heavenly kingdom. But by our good fortune You have enjoyed the sport of killing him.

SB 10.37.15-20 - In just two days, O almighty Lord, I will see the deaths of Cāṇūra, Muṣṭika and other wrestlers, along with those of the elephant Kuvalayāpīḍa and King Kaṁsa-all by Your hand. Then I will see You kill Kālayavana, Mura, Naraka and the conch demon, and I will also see You steal the pārijāta flower and defeat Indra. I will then see You marry many daughters of heroic kings after paying for them with Your valor. Then, O Lord of the universe, in Dvārakā You will deliver King Nṛga from a curse and take for Yourself the Syamantaka jewel, together with another wife. You will bring back a brāhmaṇa's dead son from the abode of Your servant Yamarāja, and thereafter You will kill Pauṇḍraka, burn down the city of Kāśī and annihilate Dantavakra

and the King of Cedi during the great Rājasūya sacrifice. I shall see all these heroic pastimes, along with many others You will perform during Your residence in Dvārakā. These pastimes are glorified on this earth in the songs of transcendental poets.

SB 10.37.21 - Subsequently I will see You appear as time personified, serving as Arjuna's chariot driver and destroying entire armies of soldiers to rid the earth of her burden.

SB 10.37.22 - Let us approach You, the Supreme Personality of Godhead, for shelter. You are full of perfectly pure spiritual awareness and are always situated in Your original identity. Since Your will is never thwarted, You have already achieved all possible desirable things, and by the power of Your spiritual energy You remain eternally aloof from the flow of the qualities of illusion.

SB 10.37.23 - I bow down to You, the supreme controller, who are dependent only on Yourself. By Your potency You have constructed the unlimited particular arrangements of this universe. Now you have appeared as the greatest hero among the Yadus, Vṛṣṇis and Sātvatas and have chosen to participate in human warfare.

SB 10.37.24 - Śukadeva Gosvāmī said: Having thus addressed Lord Kṛṣṇa, the chief of the Yadu dynasty, Nārada bowed down and offered Him obeisances. Then that great sage and most eminent devotee took his leave from the Lord and went away, feeling great joy at having directly seen Him.

SB 10.37.25 - After killing the demon Keśī in battle, the Supreme Personality of Godhead continued to tend the cows and other animals in the company of His joyful cowherd boyfriends. Thus He brought happiness to all

the residents of Vṛndāvana.

SB 10.37.26 - One day the cowherd boys, while grazing their animals on the mountain slopes, played the game of stealing and hiding, acting out the roles of rival thieves and herders.

SB 10.37.27 - In that game, O King, some acted as thieves, others as shepherds and others as sheep. They played their game happily, without fear of danger.

SB 10.37.28 - A powerful magician named Vyoma, son of the demon Maya, then appeared on the scene in the guise of a cowherd boy. Pretending to join the game as a thief, he proceeded to steal most of the cowherd boys who were acting as sheep.

SB 10.37.29 - Gradually the great demon abducted more and more of the cowherd boys and cast them into a mountain cave, which he sealed shut with a boulder. Finally only four or five boys acting as sheep remained in the game.

SB 10.37.30 - Lord Kṛṣṇa, who shelters all saintly devotees, understood perfectly well what Vyomāsura was doing. Just as a lion grabs a wolf, Kṛṣṇa forcefully seized the demon as he was taking away more cowherd boys.

SB 10.37.31 - The demon changed into his original form, as big and powerful as a great mountain. But try as he might to free himself, he could not do so, having lost his strength from being held in the Lord's tight grip.

SB 10.37.32 - Lord Acyuta clutched Vyomāsura between His arms and threw him to the ground. Then, while the demigods in heaven looked on, Kṛṣṇa killed

him in the same way that one kills a sacrificial animal.

SB 10.37.33 - Kṛṣṇa then smashed the boulder blocking the cave's entrance and led the trapped cowherd boys to safety. Thereafter, as the demigods and cowherd boys sang His glories, He returned to His cowherd village, Gokula.

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SB 10.37.1-2 - Śukadeva Gosvāmī said: The demon Keśī, sent by Kāmsa, appeared in Vraja as a great horse. Running with the speed of the mind, he tore up the earth with his hooves. The hairs of his mane scattered the clouds and the demigods' airplanes throughout the sky, and he terrified everyone present with his loud neighing.

When the Supreme Personality of Godhead saw how the demon was frightening His village of Gokula by neighing terribly and shaking the clouds with his tail, the Lord came forward to meet him. Keśī was searching for Kṛṣṇa to fight, so when the Lord stood before him and challenged him to approach, the horse responded by roaring like a lion.

SB 10.37.3 - Seeing the Lord standing before him, Keśī ran toward Him in extreme rage, his mouth gaping as if to swallow up the sky. Rushing with furious speed, the unconquerable and unapproachable horse demon tried to strike the lotus-eyed Lord with his two front legs.

SB 10.37.4 - But the transcendental Lord dodged Keśī's blow and then with His arms angrily seized the demon by the legs, whirled him around in the air and contemptuously threw him the distance of one hundred bow-lengths, just as Garuḍa might throw a snake. Lord Kṛṣṇa then stood there.

SB 10.37.5 - Upon regaining consciousness Keśi angrily got up, opened his mouth wide and again rushed to attack Lord Kṛṣṇa. But the Lord just smiled and thrust His left arm into the horse's mouth as easily as one would make a snake enter a hole in the ground.

SB 10.37.6 - Keśi's teeth immediately fell out when they touched the Supreme Lord's arm, which to the demon felt as hot as molten iron. Within Keśi's body the Supreme Personality's arm then expanded greatly, like a diseased stomach swelling because of neglect.

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SB 10.38.1 - Śukadeva Gosvāmī said: After passing the night in the city of Mathurā, the high-minded Akrūra mounted his chariot and set off for the cowherd village of Nanda Mahārāja.

SB 10.38.2 - As he traveled on the road, the great soul Akrūra felt tremendous devotion for the lotus-eyed Personality of Godhead, and thus he began to consider as follows.

SB 10.38.3 - [Śrī Akrūra thought:] What pious deeds have I done, what severe austerities undergone, what worship performed or charity given so that today I will see Lord Keśava?

SB 10.38.4 - Since I am a materialistic person absorbed simply in sense gratification, I think it is as difficult for me to have gotten this opportunity to see Lord Uttamaḥśloka as it would be for one born a śūdra to be allowed to recite the Vedic mantras.

SB 10.38.5 - But enough of such thoughts! After all, even a fallen soul like me can have the chance to behold the infallible Supreme Lord, for one of the conditioned souls being swept along in the river of time may sometimes reach the shore.

SB 10.38.6 - Today all my sinful reactions have been eradicated and my birth has become worthwhile, since I will offer my obeisances to the Supreme Lord's

lotus feet, which mystic yogīs meditate upon.

SB 10.38.7 - Indeed, today King Kāṁsa has shown me extreme mercy by sending me to see the lotus feet of Lord Hari, who has now appeared in this world. Simply by the effulgence of His toenails, many souls in the past have transcended the insurmountable darkness of material existence and achieved liberation.

SB 10.38.8 - Those lotus feet are worshiped by Brahmā, Śiva and all the other demigods, by the goddess of fortune, and also by the great sages and Vaiṣṇavas. Upon those lotus feet the Lord walks about the forest while herding the cows with His companions, and those feet are smeared with the kuṁkuma from the gopīs' breasts.

SB 10.38.9 - Surely I shall see the face of Lord Mukunda, since the deer are now walking past me on my right. That face, framed by His curly hair, is beautified by His attractive cheeks and nose, His smiling glances and His reddish lotus eyes.

SB 10.38.10 - I am going to see the Supreme Lord Viṣṇu, the reservoir of all beauty, who by His own sweet will has now assumed a humanlike form to relieve the earth of her burden. Thus there is no denying that my eyes will achieve the perfection of their existence.

SB 10.38.11 - He is the witness of material cause and effect, yet He is always free from false identification with them. By His internal potency He dispels the darkness of separation and confusion. The individual souls in this world, who are manifested here when He glances upon His material creative energy, indirectly perceive Him in the activities of their life airs, senses and

intelligence.

SB 10.38.12 - All sins are destroyed and all good fortune created by the Supreme Lord's qualities, activities and appearances, and words that describe these three things animate, beautify and purify the world. On the other hand, words bereft of His glories are like the decorations on a corpse.

SB 10.38.13 - That same Supreme Lord has descended into the dynasty of the Sātvatas to delight the exalted demigods, who maintain the principles of religion He has created. Residing in Vṛndāvana, He spreads His fame, which the demigods glorify in song and which brings auspiciousness to all.

SB 10.38.14 - Today I shall certainly see Him, the goal and spiritual master of the great souls. Seeing Him brings jubilation to all who have eyes, for He is the true beauty of the universe. Indeed, His personal form is the shelter desired by the goddess of fortune. Now all the dawns of my life have become auspicious.

SB 10.38.15 - Then I will at once alight from my chariot and bow down to the lotus feet of Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead. Theirs are the same feet that great mystic yogīs striving for self-realization bear within their minds. I will also offer my obeisances to the Lords' cowherd boyfriends and to all the other residents of Vṛndāvana.

SB 10.38.16 - And when I have fallen at His feet, the almighty Lord will place His lotus hand upon my head. For those who seek shelter in Him because they are greatly disturbed by the powerful serpent of time, that hand removes all fear.

SB 10.38.17 - By offering charity to that lotus hand, Purandara and Bali

earned the status of Indra, King of heaven, and during the pleasure pastimes of the rāsa dance, when the Lord wiped away the gopīs' perspiration and removed their fatigue, the touch of their faces made that hand as fragrant as a sweet flower.

SB 10.38.18 - The infallible Lord will not consider me an enemy,, even though Kāmsa has sent me here as his messenger. After all, the omniscient Lord is the actual knower of the field of this material body, and with His perfect vision He witnesses, both externally and internally, all the endeavors of the conditioned soul's heart.

SB 10.38.19 - Thus He will cast His smiling, affectionate glance upon me as I remain fixed with joined palms, fallen in obeisances at His feet. Then all my contamination will at once be dispelled, and I will give up all doubts and feel the most intense bliss.

SB 10.38.20 - Recognizing me as an intimate friend and relative, Kṛṣṇa will embrace me with His mighty arms, instantly sanctifying my body and diminishing to nil all my material bondage, which is due to fruitive activities.

SB 10.38.21 - Having been embraced by the all-famous Lord Kṛṣṇa, I will humbly stand before Him with bowed head and joined palms, and He will address me, "My dear Akrūra." At that very moment my life's purpose will be fulfilled. Indeed, the life of anyone whom the Supreme Personality fails to recognize is simply pitiable.

SB 10.38.22 - The Supreme Lord has no favorite and no dearest friend, nor does He consider anyone undesirable, despicable or fit to be neglected. All the same, He lovingly reciprocates with His devotees in whatever manner they

worship Him, just as the trees of heaven fulfill the desires of whoever approaches them.

SB 10.38.23 - And then Lord Kṛṣṇa's elder brother, the foremost of the Yadus, will grasp my joined hands while I am still standing with my head bowed, and after embracing me He will take me to His house. There He will honor me with all items of ritual welcome and inquire from me about how Kāmsa has been treating His family members.

SB 10.38.24 - Śukadeva Gosvāmī continued: My dear King, while the son of Śvaphalka, traveling on the road, thus meditated deeply on Śrī Kṛṣṇa, he reached Gokula as the sun was beginning to set.

SB 10.38.25 - In the cowherd pasture Akrūra saw the footprints of those feet whose pure dust the rulers of all the planets in the universe hold on their crowns. Those footprints of the Lord, distinguished by such marks as the lotus, barleycorn and elephant goad, made the ground wonderfully beautiful.

SB 10.38.26 - Increasingly agitated by ecstasy at seeing the Lord's footprints, his bodily hairs standing on end because of his pure love, and his eyes filled with tears, Akrūra jumped down from his chariot and began rolling about among those footprints, exclaiming, "Ah, this is the dust from my master's feet!"

SB 10.38.27 - The very goal of life for all embodied beings is this ecstasy, which Akrūra experienced when, upon receiving Kāmsa's order, he put aside all pride, fear and lamentation and absorbed himself in seeing, hearing and describing the things that reminded him of Lord Kṛṣṇa.

SB 10.38.28-33 - Akrūra then saw Kṛṣṇa and Balarāma in the village of Vraja, going to milk the cows. Kṛṣṇa wore yellow garments, Balarāma blue, and Their eyes resembled autumnal lotuses. One of those two mighty-armed youths, the shelters of the goddess of fortune, had a dark-blue complexion, and the other's was white. With Their fine-featured faces They were the most beautiful of all persons. As They walked with the gait of young elephants, glancing about with compassionate smiles, Those two exalted personalities beautified the cow pasture with the impressions of Their feet, which bore the marks of the flag, lightning bolt, elephant goad and lotus. The two Lords, whose pastimes are most magnanimous and attractive, were ornamented with jeweled necklaces and flower garlands, anointed with auspicious, fragrant substances, freshly bathed, and dressed in spotless raiment. They were the primeval Supreme Personalities, the masters and original causes of the universes, who had for the welfare of the earth now descended in Their distinct forms of Keśava and Balarāma. O King Parīkṣit, They resembled two gold-bedecked mountains, one of emerald and the other of silver, as with Their effulgence They dispelled the sky's darkness in all directions.

SB 10.38.34 - Akrūra, overwhelmed with affection, quickly jumped down from his chariot and fell at the feet of Kṛṣṇa and Balarāma like a rod.

SB 10.38.35 - The joy of seeing the Supreme Lord flooded Akrūra's eyes with tears and decorated his limbs with eruptions of ecstasy. He felt such eagerness that he could not speak to present himself, O King.

SB 10.38.36 - Recognizing Akrūra, Lord Kṛṣṇa drew him close with His hand, which bears the sign of the chariot wheel, and then embraced him. Kṛṣṇa felt pleased, for He is always benignly disposed toward His surrendered devotees.

SB 10.38.37-38 - As Akrūra stood with his head bowed, Lord Saṅkarṣaṇa [Balarāma] grasped his joined hands, and then Balarāma took him to His house in the company of Lord Kṛṣṇa. After inquiring from Akrūra whether his trip had been comfortable, Balarāma offered him a first-class seat, bathed his feet in accordance with the injunctions of scripture and respectfully served him milk with honey.

SB 10.38.39 - The almighty Lord Balarāma presented Akrūra with the gift of a cow, massaged his feet to relieve him of fatigue and then with great respect and faith fed him suitably prepared food of various fine tastes.

SB 10.38.40 - When Akrūra had eaten to his satisfaction,, Lord Balarāma, the supreme knower of religious duties, offered him aromatic herbs for sweetening his mouth, along with fragrances and flower garlands. Thus Akrūra once again enjoyed the highest pleasure.

SB 10.38.41 - Nanda Mahārāja asked Akrūra: O descendant of Daśārha, how are all of you maintaining yourselves while that merciless Kāṁsa remains alive? You are just like sheep under the care of a butcher.

SB 10.38.42 - That cruel, self-serving Kāṁsa murdered the infants of his own sister in her presence, even as she cried in anguish. So why should we even ask about the well-being of you, his subjects?

SB 10.38.43 - Honored by Nanda Mahārāja with these true and pleasing words of inquiry, Akrūra forgot the fatigue of his journey.

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bowed, and after embracing me He will take me to His house. There He will honor me with all items of ritual welcome and inquire from me about how Kāmsa has been treating His family members.

SB 10.38.24 - Śukadeva Gosvāmī continued: My dear King, while the son of Śvaphalka, traveling on the road, thus meditated deeply on Śrī Kṛṣṇa, he reached Gokula as the sun was beginning to set.

SB 10.38.25 - In the cowherd pasture Akrūra saw the footprints of those feet whose pure dust the rulers of all the planets in the universe hold on their crowns. Those footprints of the Lord, distinguished by such marks as the lotus, barleycorn and elephant goad, made the ground wonderfully beautiful.

SB 10.38.26 - Increasingly agitated by ecstasy at seeing the Lord's footprints, his bodily hairs standing on end because of his pure love, and his eyes filled with tears, Akrūra jumped down from his chariot and began rolling about among those footprints, exclaiming, "Ah, this is the dust from my master's feet!"

SB 10.38.27 - The very goal of life for all embodied beings is this ecstasy, which Akrūra experienced when, upon receiving Kāmsa's order, he put aside all pride, fear and lamentation and absorbed himself in seeing, hearing and describing the things that reminded him of Lord Kṛṣṇa.

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of all persons. As They walked with the gait of young elephants, glancing about with compassionate smiles, Those two exalted personalities beautified the cow pasture with the impressions of Their feet, which bore the marks of the flag, lightning bolt, elephant goad and lotus. The two Lords, whose pastimes are most magnanimous and attractive, were ornamented with jeweled necklaces and flower garlands, anointed with auspicious, fragrant substances, freshly bathed, and dressed in spotless raiment. They were the primeval Supreme Personalities, the masters and original causes of the universes, who had for the welfare of the earth now descended in Their distinct forms of Keśava and Balarāma. O King Parīkṣit, They resembled two gold-bedecked mountains, one of emerald and the other of silver, as with Their effulgence They dispelled the sky's darkness in all directions.

SB 10.38.34 - Akrūra, overwhelmed with affection, quickly jumped down from his chariot and fell at the feet of Kṛṣṇa and Balarāma like a rod.

SB 10.38.35 - The joy of seeing the Supreme Lord flooded Akrūra's eyes with tears and decorated his limbs with eruptions of ecstasy. He felt such eagerness that he could not speak to present himself, O King.

SB 10.38.36 - Recognizing Akrūra, Lord Kṛṣṇa drew him close with His hand, which bears the sign of the chariot wheel, and then embraced him. Kṛṣṇa felt pleased, for He is always benignly disposed toward His surrendered devotees.

SB 10.38.37-38 - As Akrūra stood with his head bowed, Lord Saṅkarṣaṇa [Balarāma] grasped his joined hands, and then Balarāma took him to His house in the company of Lord Kṛṣṇa. After inquiring from Akrūra whether his trip had been comfortable, Balarāma offered him a first-class seat, bathed his feet in accordance with the injunctions of scripture and respectfully served him milk

with honey.

SB 10.38.39 - The almighty Lord Balarāma presented Akrūra with the gift of a cow, massaged his feet to relieve him of fatigue and then with great respect and faith fed him suitably prepared food of various fine tastes.

SB 10.38.40 - When Akrūra had eaten to his satisfaction,, Lord Balarāma, the supreme knower of religious duties, offered him aromatic herbs for sweetening his mouth, along with fragrances and flower garlands. Thus Akrūra once again enjoyed the highest pleasure.

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SB 10.38.42 - That cruel, self-serving Kāṁsa murdered the infants of his own sister in her presence, even as she cried in anguish. So why should we even ask about the well-being of you, his subjects?

SB 10.38.43 - Honored by Nanda Mahārāja with these true and pleasing words of inquiry, Akrūra forgot the fatigue of his journey.

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SB 10.38.1 - Śukadeva Gosvāmī said: After passing the night in the city of Mathurā, the high-minded Akrūra mounted his chariot and set off for the cowherd village of Nanda Mahārāja.

SB 10.38.2 - As he traveled on the road, the great soul Akrūra felt tremendous devotion for the lotus-eyed Personality of Godhead, and thus he began to consider as follows.

SB 10.38.3 - [Śrī Akrūra thought:] What pious deeds have I done, what severe austerities undergone, what worship performed or charity given so that today I will see Lord Keśava?

SB 10.38.4 - Since I am a materialistic person absorbed simply in sense gratification, I think it is as difficult for me to have gotten this opportunity to see Lord Uttamaḥśloka as it would be for one born a śūdra to be allowed to recite the Vedic mantras.

SB 10.38.5 - But enough of such thoughts! After all, even a fallen soul like me can have the chance to behold the infallible Supreme Lord, for one of the conditioned souls being swept along in the river of time may sometimes reach the shore.

SB 10.38.6 - Today all my sinful reactions have been eradicated and my birth has become worthwhile, since I will offer my obeisances to the Supreme Lord's lotus feet, which mystic yogīs meditate upon.

SB 10.38.7 - Indeed, today King Kāṁsa has shown me extreme mercy by sending me to see the lotus feet of Lord Hari, who has now appeared in this world. Simply by the effulgence of His toenails, many souls in the past have transcended the insurmountable darkness of material existence and achieved liberation.

SB 10.38.8 - Those lotus feet are worshiped by Brahmā, Śiva and all the

other demigods, by the goddess of fortune, and also by the great sages and Vaiṣṇavas. Upon those lotus feet the Lord walks about the forest while herding the cows with His companions, and those feet are smeared with the kuṅkuma from the gopīs' breasts.

SB 10.38.9 - Surely I shall see the face of Lord Mukunda, since the deer are now walking past me on my right. That face, framed by His curly hair, is beautified by His attractive cheeks and nose, His smiling glances and His reddish lotus eyes.

SB 10.38.10 - I am going to see the Supreme Lord Viṣṇu, the reservoir of all beauty, who by His own sweet will has now assumed a humanlike form to relieve the earth of her burden. Thus there is no denying that my eyes will achieve the perfection of their existence.

SB 10.38.11 - He is the witness of material cause and effect, yet He is always free from false identification with them. By His internal potency He dispels the darkness of separation and confusion. The individual souls in this world, who are manifested here when He glances upon His material creative energy, indirectly perceive Him in the activities of their life airs, senses and intelligence.

SB 10.38.12 - All sins are destroyed and all good fortune created by the Supreme Lord's qualities, activities and appearances, and words that describe these three things animate, beautify and purify the world. On the other hand, words bereft of His glories are like the decorations on a corpse.

SB 10.38.13 - That same Supreme Lord has descended into the dynasty of the Sātvatas to delight the exalted demigods, who maintain the principles of religion

He has created. Residing in Vṛndāvana, He spreads His fame, which the demigods glorify in song and which brings auspiciousness to all.

SB 10.38.14 - Today I shall certainly see Him, the goal and spiritual master of the great souls. Seeing Him brings jubilation to all who have eyes, for He is the true beauty of the universe. Indeed, His personal form is the shelter desired by the goddess of fortune. Now all the dawns of my life have become auspicious.

SB 10.38.15 - Then I will at once alight from my chariot and bow down to the lotus feet of Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead. Theirs are the same feet that great mystic yogīs striving for self-realization bear within their minds. I will also offer my obeisances to the Lords' cowherd boyfriends and to all the other residents of Vṛndāvana.

SB 10.38.16 - And when I have fallen at His feet, the almighty Lord will place His lotus hand upon my head. For those who seek shelter in Him because they are greatly disturbed by the powerful serpent of time, that hand removes all fear.

SB 10.38.17 - By offering charity to that lotus hand, Purandara and Bali earned the status of Indra, King of heaven, and during the pleasure pastimes of the rāsa dance, when the Lord wiped away the gopīs' perspiration and removed their fatigue, the touch of their faces made that hand as fragrant as a sweet flower.

SB 10.38.18 - The infallible Lord will not consider me an enemy,, even though Kāmsa has sent me here as his messenger. After all, the omniscient Lord is the actual knower of the field of this material body, and with His perfect vision He witnesses, both externally and internally, all the endeavors of the

conditioned soul's heart.

SB 10.38.19 - Thus He will cast His smiling, affectionate glance upon me as I remain fixed with joined palms, fallen in obeisances at His feet. Then all my contamination will at once be dispelled, and I will give up all doubts and feel the most intense bliss.

SB 10.38.20 - Recognizing me as an intimate friend and relative, Kṛṣṇa will embrace me with His mighty arms, instantly sanctifying my body and diminishing to nil all my material bondage, which is due to fruitive activities.

SB 10.38.21 - Having been embraced by the all-famous Lord Kṛṣṇa, I will humbly stand before Him with bowed head and joined palms, and He will address me, "My dear Akrūra." At that very moment my life's purpose will be fulfilled. Indeed, the life of anyone whom the Supreme Personality fails to recognize is simply pitiable.

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105 (Popup - Popup)

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SB 10.39.2 - My dear King, what is unattainable for one who has satisfied the Supreme Personality of Godhead, the shelter of the goddess of fortune? Even so, those who are dedicated to His devotional service never want anything from Him.

SB 10.39.3 - After the evening meal, Lord Kṛṣṇa, the son of Devakī, asked Akrūra how Kāṁsa was treating their dear relatives and friends and what the King was planning to do.

SB 10.39.4 - The Supreme Lord said: My dear, gentle Uncle Akrūra, was your trip here comfortable? May all good fortune be yours. Are our well-wishing friends and our relatives, both close and distant, happy and in good health?

SB 10.39.5 - But, my dear Akrūra, as long as King Kāṁsa-that disease of our family who goes by the name "maternal uncle"-is still prospering, why should I even bother to ask about the well-being of our family members and his other subjects?

SB 10.39.6 - Just see how much suffering I have caused My offenseless parents ! Because of Me their sons were killed and they themselves imprisoned.

SB 10.39.7 - By good fortune We have today fulfilled Our desire to see you, Our dear relative. O gentle uncle, please tell Us why you have come.

SB 10.39.8 - Śukadeva Gosvāmī said: In response to the Supreme Lord's request, Akrūra, the descendant of Madhu, described the whole situation, including King Kāṁsa's enmity toward the Yadus and his attempt to murder Vasudeva.

SB 10.39.9 - Akrūra relayed the message he had been sent to deliver. He also described Kāṁsa's real intentions and how Nārada had informed Kāṁsa that Kṛṣṇa had been born as the son of Vasudeva.

SB 10.39.10 - Lord Kṛṣṇa and Lord Balarāma, the vanquisher of heroic opponents, laughed when They heard Akrūra's words. The Lords then informed Their father, Nanda Mahārāja, of King Kāmsa's orders.

SB 10.39.11-12 - Nanda Mahārāja then issued orders to the cowherd men by having the village constable make the following announcement throughout Nanda's domain of Vraja: "Go collect all the available milk products. Bring valuable gifts and yoke your wagons. Tomorrow we shall go to Mathurā, present our milk products to the King and see a very great festival. The residents of all the outlying districts are also going."

SB 10.39.13 - When the young gopīs heard that Akrūra had come to Vraja to take Kṛṣṇa and Balarāma to the city, they became extremely distressed.

SB 10.39.14 - Some gopīs felt so pained at heart that their faces turned pale from their heavy breathing. Others were so anguished that their dresses, bracelets and braids became loose.

SB 10.39.15 - Other gopīs entirely stopped their sensory activities and became fixed in meditation on Kṛṣṇa. They lost all awareness of the external world, just like those who attain the platform of self-realization.

SB 10.39.16 - And still other young women fainted simply by remembering the words of Lord Śāuri [Kṛṣṇa]. These words, decorated with wonderful phrases and expressed with affectionate smiles, would deeply touch the young girls' hearts.

SB 10.39.17-18 - The gopīs were frightened at the prospect of even the briefest separation from Lord Mukunda, so now, as they remembered His

graceful gait, His pastimes, His affectionate, smiling glances, His heroic deeds and His joking words, which would relieve their distress, they were beside themselves with anxiety at the thought of the great separation about to come. They gathered in groups and spoke to one another, their faces covered with tears and their minds fully absorbed in Acyuta.

SB 10.39.19 - The gopīs said: O Providence, you have no mercy! You bring embodied creatures together in friendship and love and then senselessly separate them before they fulfill their desires. This whimsical play of yours is like a child's game.

SB 10.39.20 - Having shown us Mukunda's face, framed by dark locks and beautified by His fine cheeks, raised nose and gentle smiles, which eradicate all misery, you are now making that face invisible. This behavior of yours is not at all good.

SB 10.39.21 - O Providence, though you come here with the name Akrūra, you are indeed cruel, for like a fool you are taking away what you once gave us-those eyes with which we have seen, even in one feature of Lord Madhudviṣa's form, the perfection of your entire creation.

SB 10.39.22 - Alas, Nanda's son, who breaks loving friendships in a second, will not even look directly at us. Forcibly brought under His control, we abandoned our homes, relatives, children and husbands just to serve Him, but He is always looking for new lovers.

SB 10.39.23 - The dawn following this night will certainly be auspicious for the women of Mathurā. All their hopes will now be fulfilled, for as the Lord of Vraja enters their city, they will be able to drink from His face the nectar of

the smile emanating from the corners of His eyes.

SB 10.39.24 - O gopīs, although our Mukunda is intelligent and very obedient to His parents, once He has fallen under the spell of the honey-sweet words of the women of Mathurā and been enchanted by their alluring, shy smiles, how will He ever return to us unsophisticated village girls?

SB 10.39.25 - When the Dāśārhas, Bhojas, Andhakas, Vṛṣṇis and Sātvatas see the son of Devakī in Mathurā, they will certainly enjoy a great festival for their eyes, as will all those who see Him traveling along the road to the city. After all, He is the darling of the goddess of fortune and the reservoir of all transcendental qualities.

SB 10.39.26 - He who is doing this merciless deed should not be called Akrūra. He is so extremely cruel that without even trying to console the sorrowful residents of Vraja, he is taking away Kṛṣṇa, who is more dear to us than life itself.

SB 10.39.27 - Hard-hearted Kṛṣṇa has already mounted the chariot, and now the foolish cowherds are hurrying after Him in their bullock carts. Even the elders are saying nothing to stop Him. Today fate is working against us.

SB 10.39.28 - Let us directly approach Mādhava and stop Him from going. What can our family elders and other relatives do to us? Now that fate is separating us from Mukunda, our hearts are already wretched, for we cannot bear to give up His association even for a fraction of a second.

SB 10.39.29 - When He brought us to the assembly of the rāsa dance, where we enjoyed His affectionate and charming smiles, His delightful secret talks,

His playful glances and His embraces, we passed many nights as if they were a single moment. O gopīs, how can we possibly cross over the insurmountable darkness of His absence?

SB 10.39.30 - How can we exist without Ananta's friend Kṛṣṇa, who in the evening would return to Vraja in the company of the cowherd boys, His hair and garland powdered with the dust raised by the cows' hooves? As He played His flute, He would captivate our minds with His smiling sidelong glances.

SB 10.39.31 - Śukadeva Gosvāmī said: After speaking these words, the ladies of Vraja, who were so attached to Kṛṣṇa, felt extremely agitated by their imminent separation from Him. They forgot all shame and loudly cried out, "O Govinda! O Dāmodara! O Mādhava!"

SB 10.39.32 - But even as the gopīs cried out in this way, Akrūra, having at sunrise performed His morning worship and other duties, began to drive the chariot.

SB 10.39.33 - Led by Nanda Mahārāja, the cowherd men followed behind Lord Kṛṣṇa in their wagons. The men brought along many offerings for the King, including clay pots filled with ghee and other milk products.

SB 10.39.34 - [With His glances] Lord Kṛṣṇa somewhat pacified the gopīs, and they also followed behind for some time. Then, hoping He would give them some instruction, they stood still.

SB 10.39.35 - As He departed, that best of the Yadus saw how the gopīs, were lamenting, and thus He consoled them by sending a messenger with this loving promise: "I will return."

SB 10.39.36 - Sending their minds after Kṛṣṇa, the gopīs stood as motionless as figures in a painting. They remained there as long as the flag atop the chariot was visible, and even until they could no longer see the dust raised by the chariot wheels.

SB 10.39.37 - The gopīs then turned back, without hope that Govinda would ever return to them. Full of sorrow, they began to spend their days and nights chanting about the pastimes of their beloved.

SB 10.39.38 - My dear King, the Supreme Lord Kṛṣṇa, traveling as swiftly as the wind in that chariot with Lord Balarāma and Akrūra, arrived at the river Kālindī, which destroys all sins.

SB 10.39.39 - The river's sweet water was more effulgent than brilliant jewels. After Lord Kṛṣṇa had touched it for purification, He drank some from His hand. Then He had the chariot moved near a grove of trees and climbed back on, along with Balarāma.

SB 10.39.40 - Akrūra asked the two Lords to take Their seats on the chariot. Then, taking Their permission, he went to a pool in the Yamunā and took his bath as enjoined in the scriptures.

SB 10.39.41 - While immersing himself in the water and reciting eternal mantras from the Vedas, Akrūra suddenly saw Balarāma and Kṛṣṇa before him.

SB 10.39.42-43 - Akrūra thought, "How can the two sons of Ānakadundubhi, who are sitting in the chariot, be standing here in the water? They must have left the chariot." But when he came out of the river, there

They were on the chariot, just as before. Asking himself "Was the vision I had of Them in the water an illusion?" Akrūra reentered the pool.

SB 10.39.44-45 - There Akrūra now saw Ananta Śeṣa, the Lord of the serpents, receiving praise from Siddhas, Cāraṇas, Gandharvas and demons, who all had their heads bowed. The Personality of Godhead whom Akrūra saw had thousands of heads, thousands of hoods and thousands of helmets. His blue garment and His fair complexion, as white as the filaments of a lotus stem, made Him appear like white Kailāsa Mountain with its many peaks.

SB 10.39.46-48 - Akrūra then saw the Supreme Personality of Godhead lying peacefully on the lap of Lord Ananta Śeṣa. The complexion of that Supreme Person was like a dark-blue cloud. He wore yellow garments and had four arms and reddish lotus-petal eyes. His face looked attractive and cheerful with its smiling, endearing glance and lovely eyebrows, its raised nose and finely formed ears, and its beautiful cheeks and reddish lips. The Lord's broad shoulders and expansive chest were beautiful, and His arms long and stout. His neck resembled a conchshell, His navel was deep, and His abdomen bore lines like those on a banyan leaf

SB 10.39.49-50 - He had large loins and hips, thighs like an elephant's trunk, and shapely knees and shanks. His raised ankles reflected the brilliant effulgence emanating from the nails on His petallike toes, which beautified His lotus feet.

SB 10.39.51-52 - Adorned with a helmet, bracelets and armlets, which were all bedecked with many priceless jewels, and also with a belt, a sacred thread, necklaces, ankle bells and earrings, the Lord shone with dazzling effulgence. In one hand He held a lotus flower, in the others a conchshell, discus and club. Gracing His chest were the Śrīvatsa mark, the brilliant Kaustubha gem and a

flower garland.

SB 10.39.53-55 - Encircling the Lord and worshiping Him were Nanda, Sunanda and His other personal attendants; Sanaka and the other Kumāras; Brahmā, Rudra and other chief demigods; the nine chief brāhmaṇas; and the best of the saintly devotees, headed by Prahlāda, Nārada and Uparicara Vasu. Each of these great personalities was worshiping the Lord by chanting sanctified words of praise in his own unique mood. Also in attendance were the Lord's principal internal potencies-Śrī, Puṣṭi, Gīr, Kānti, Kīrti, Tuṣṭi, Ilā and Ūrjā-as were His material potencies Vidyā, Avidyā and Māyā, and His internal pleasure potency, Śakti.

SB 10.39.56-57 - As the great devotee Akrūra beheld all this, he became extremely pleased and felt enthused with transcendental devotion. His intense ecstasy caused His bodily hairs to stand on end and tears to flow from his eyes, drenching his entire body. Somehow managing to steady himself, Akrūra bowed his head to the ground. Then he joined his palms in supplication and, in a voice choked with emotion, very slowly and attentively began to pray.

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SB 10.39.10 - Lord Kṛṣṇa and Lord Balarāma, the vanquisher of heroic opponents, laughed when They heard Akrūra's words. The Lords then informed Their father, Nanda Mahārāja, of King Kamsa's orders.

SB 10.39.11-12 - Nanda Mahārāja then issued orders to the cowherd men by having the village constable make the following announcement throughout Nanda's domain of Vraja: "Go collect all the available milk products. Bring valuable gifts and yoke your wagons. Tomorrow we shall go to Mathurā, present our milk products to the King and see a very great festival. The residents of all the outlying districts are also going."

SB 10.39.13 - When the young gopīs heard that Akrūra had come to Vraja to take Kṛṣṇa and Balarāma to the city, they became extremely distressed.

SB 10.39.14 - Some gopīs felt so pained at heart that their faces turned pale from their heavy breathing. Others were so anguished that their dresses, bracelets and braids became loose.

SB 10.39.15 - Other gopīs entirely stopped their sensory activities and became fixed in meditation on Kṛṣṇa. They lost all awareness of the external world, just like those who attain the platform of self-realization.

SB 10.39.16 - And still other young women fainted simply by remembering the words of Lord Śauri [Kṛṣṇa]. These words, decorated with wonderful phrases and expressed with affectionate smiles, would deeply touch the young girls' hearts.

SB 10.39.17-18 - The gopīs were frightened at the prospect of even the

briefest separation from Lord Mukunda, so now, as they remembered His graceful gait, His pastimes, His affectionate, smiling glances, His heroic deeds and His joking words, which would relieve their distress, they were beside themselves with anxiety at the thought of the great separation about to come. They gathered in groups and spoke to one another, their faces covered with tears and their minds fully absorbed in Acyuta.

SB 10.39.19 - The gopīs said: O Providence, you have no mercy! You bring embodied creatures together in friendship and love and then senselessly separate them before they fulfill their desires. This whimsical play of yours is like a child's game.

SB 10.39.20 - Having shown us Mukunda's face, framed by dark locks and beautified by His fine cheeks, raised nose and gentle smiles, which eradicate all misery, you are now making that face invisible. This behavior of yours is not at all good.

SB 10.39.21 - O Providence, though you come here with the name Akrūra, you are indeed cruel, for like a fool you are taking away what you once gave us-those eyes with which we have seen, even in one feature of Lord Madhudviṣa's form, the perfection of your entire creation.

SB 10.39.22 - Alas, Nanda's son, who breaks loving friendships in a second, will not even look directly at us. Forcibly brought under His control, we abandoned our homes, relatives, children and husbands just to serve Him, but He is always looking for new lovers.

SB 10.39.23 - The dawn following this night will certainly be auspicious for the women of Mathurā. All their hopes will now be fulfilled, for as the Lord of

Vraja enters their city, they will be able to drink from His face the nectar of the smile emanating from the corners of His eyes.

SB 10.39.24 - O gopīs, although our Mukunda is intelligent and very obedient to His parents, once He has fallen under the spell of the honey-sweet words of the women of Mathurā and been enchanted by their alluring, shy smiles, how will He ever return to us unsophisticated village girls?

SB 10.39.25 - When the Dāsārhas, Bhojas, Andhakas, Vṛṣṇis and Sātvatas see the son of Devakī in Mathurā, they will certainly enjoy a great festival for their eyes, as will all those who see Him traveling along the road to the city. After all, He is the darling of the goddess of fortune and the reservoir of all transcendental qualities.

SB 10.39.26 - He who is doing this merciless deed should not be called Akrūra. He is so extremely cruel that without even trying to console the sorrowful residents of Vraja, he is taking away Kṛṣṇa, who is more dear to us than life itself.

SB 10.39.27 - Hard-hearted Kṛṣṇa has already mounted the chariot, and now the foolish cowherds are hurrying after Him in their bullock carts. Even the elders are saying nothing to stop Him. Today fate is working against us.

SB 10.39.28 - Let us directly approach Mādhava and stop Him from going. What can our family elders and other relatives do to us? Now that fate is separating us from Mukunda, our hearts are already wretched, for we cannot bear to give up His association even for a fraction of a second.

SB 10.39.29 - When He brought us to the assembly of the rāsa dance, where

we enjoyed His affectionate and charming smiles, His delightful secret talks, His playful glances and His embraces, we passed many nights as if they were a single moment. O gopīs, how can we possibly cross over the insurmountable darkness of His absence?

SB 10.39.30 - How can we exist without Ananta's friend Kṛṣṇa, who in the evening would return to Vraja in the company of the cowherd boys, His hair and garland powdered with the dust raised by the cows' hooves? As He played His flute, He would captivate our minds with His smiling sidelong glances.

SB 10.39.31 - Śukadeva Gosvāmī said: After speaking these words, the ladies of Vraja, who were so attached to Kṛṣṇa, felt extremely agitated by their imminent separation from Him. They forgot all shame and loudly cried out, "O Govinda! O Dāmodara! O Mādhava!"

SB 10.39.32 - But even as the gopīs cried out in this way, Akrūra, having at sunrise performed His morning worship and other duties, began to drive the chariot.

SB 10.39.33 - Led by Nanda Mahārāja, the cowherd men followed behind Lord Kṛṣṇa in their wagons. The men brought along many offerings for the King, including clay pots filled with ghee and other milk products.

SB 10.39.34 - [With His glances] Lord Kṛṣṇa somewhat pacified the gopīs, and they also followed behind for some time. Then, hoping He would give them some instruction, they stood still.

SB 10.39.35 - As He departed, that best of the Yadus saw how the gopīs, were lamenting, and thus He consoled them by sending a messenger with this

loving promise: "I will return."

SB 10.39.36 - Sending their minds after Kṛṣṇa, the gopīs stood as motionless as figures in a painting. They remained there as long as the flag atop the chariot was visible, and even until they could no longer see the dust raised by the chariot wheels.

SB 10.39.37 - The gopīs then turned back, without hope that Govinda would ever return to them. Full of sorrow, they began to spend their days and nights chanting about the pastimes of their beloved.

SB 10.39.38 - My dear King, the Supreme Lord Kṛṣṇa, traveling as swiftly as the wind in that chariot with Lord Balarāma and Akrūra, arrived at the river Kālindī, which destroys all sins.

SB 10.39.39 - The river's sweet water was more effulgent than brilliant jewels. After Lord Kṛṣṇa had touched it for purification, He drank some from His hand. Then He had the chariot moved near a grove of trees and climbed back on, along with Balarāma.

SB 10.39.40 - Akrūra asked the two Lords to take Their seats on the chariot. Then, taking Their permission, he went to a pool in the Yamunā and took his bath as enjoined in the scriptures.

SB 10.39.41 - While immersing himself in the water and reciting eternal mantras from the Vedas, Akrūra suddenly saw Balarāma and Kṛṣṇa before him.

SB 10.39.42-43 - Akrūra thought, "How can the two sons of Ānakadundubhi, who are sitting in the chariot, be standing here in the water?"

They must have left the chariot." But when he came out of the river, there They were on the chariot, just as before. Asking himself "Was the vision I had of Them in the water an illusion?" Akrūra reentered the pool.

SB 10.39.44-45 - There Akrūra now saw Ananta Śeṣa, the Lord of the serpents, receiving praise from Siddhas, Cāraṇas, Gandharvas and demons, who all had their heads bowed. The Personality of Godhead whom Akrūra saw had thousands of heads, thousands of hoods and thousands of helmets. His blue garment and His fair complexion, as white as the filaments of a lotus stem, made Him appear like white Kailāsa Mountain with its many peaks.

SB 10.39.46-48 - Akrūra then saw the Supreme Personality of Godhead lying peacefully on the lap of Lord Ananta Śeṣa. The complexion of that Supreme Person was like a dark-blue cloud. He wore yellow garments and had four arms and reddish lotus-petal eyes. His face looked attractive and cheerful with its smiling, endearing glance and lovely eyebrows, its raised nose and finely formed ears, and its beautiful cheeks and reddish lips. The Lord's broad shoulders and expansive chest were beautiful, and His arms long and stout. His neck resembled a conchshell, His navel was deep, and His abdomen bore lines like those on a banyan leaf

SB 10.39.49-50 - He had large loins and hips, thighs like an elephant's trunk, and shapely knees and shanks. His raised ankles reflected the brilliant effulgence emanating from the nails on His petallike toes, which beautified His lotus feet.

SB 10.39.51-52 - Adorned with a helmet, bracelets and armlets, which were all bedecked with many priceless jewels, and also with a belt, a sacred thread, necklaces, ankle bells and earrings, the Lord shone with dazzling effulgence. In one hand He held a lotus flower, in the others a conchshell, discus and club.

Gracing His chest were the Śrīvatsa mark, the brilliant Kaustubha gem and a flower garland.

SB 10.39.53-55 - Encircling the Lord and worshiping Him were Nanda, Sunanda and His other personal attendants; Sanaka and the other Kumāras; Brahmā, Rudra and other chief demigods; the nine chief brāhmaṇas; and the best of the saintly devotees, headed by Prahlāda, Nārada and Uparicara Vasu. Each of these great personalities was worshiping the Lord by chanting sanctified words of praise in his own unique mood. Also in attendance were the Lord's principal internal potencies-Śrī, Puṣṭi, Gīr, Kānti, Kīrti, Tuṣṭi, Ilā and Ūrjā-as were His material potencies Vidyā, Avidyā and Māyā, and His internal pleasure potency, Śakti.

SB 10.39.56-57 - As the great devotee Akrūra beheld all this, he became extremely pleased and felt enthused with transcendental devotion. His intense ecstasy caused His bodily hairs to stand on end and tears to flow from his eyes, drenching his entire body. Somehow managing to steady himself, Akrūra bowed his head to the ground. Then he joined his palms in supplication and, in a voice choked with emotion, very slowly and attentively began to pray.

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SB 10.39.1 - Śukadeva Gosvāmī said: Having been honored so much by Lord Balarāma and Lord Kṛṣṇa, Akrūra, seated comfortably on a couch, felt that all the desires he had contemplated on the road were now fulfilled.

SB 10.39.2 - My dear King, what is unattainable for one who has satisfied the Supreme Personality of Godhead, the shelter of the goddess of fortune? Even so, those who are dedicated to His devotional service never want anything

from Him.

SB 10.39.3 - After the evening meal, Lord Kṛṣṇa, the son of Devakī, asked Akrūra how Kāṁsa was treating their dear relatives and friends and what the King was planning to do.

SB 10.39.4 - The Supreme Lord said: My dear, gentle Uncle Akrūra, was your trip here comfortable? May all good fortune be yours. Are our well-wishing friends and our relatives, both close and distant, happy and in good health?

SB 10.39.5 - But, my dear Akrūra, as long as King Kāṁsa-that disease of our family who goes by the name "maternal uncle"-is still prospering, why should I even bother to ask about the well-being of our family members and his other subjects?

SB 10.39.6 - Just see how much suffering I have caused My offenseless parents ! Because of Me their sons were killed and they themselves imprisoned.

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one hand He held a lotus flower, in the others a conchshell, discus and club. Gracing His chest were the Śrīvatsa mark, the brilliant Kaustubha gem and a flower garland.

SB 10.39.53-55 - Encircling the Lord and worshiping Him were Nanda, Sunanda and His other personal attendants; Sanaka and the other Kumāras; Brahmā, Rudra and other chief demigods; the nine chief brāhmaṇas; and the best of the saintly devotees, headed by Prahlāda, Nārada and Uparicara Vasu. Each of these great personalities was worshiping the Lord by chanting sanctified words of praise in his own unique mood. Also in attendance were the Lord's principal internal potencies-Śrī, Puṣṭi, Gīr, Kānti, Kīrti, Tuṣṭi, Ilā and Ūrjā-as were His material potencies Vidyā, Avidyā and Māyā, and His internal pleasure potency, Śakti.

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SB 10.40.1 - Śrī Akrūra said: I bow down to You, the cause of all causes, the original and inexhaustible Supreme Person, Nārāyaṇa. From the whorl of the lotus born from Your navel, Brahmā appeared, and by his agency this universe has come into being.

SB 10.40.2 - Earth; water; fire; air; ether and its source, false ego; the mahat-tattva, the total material nature and her source, the Supreme Lord's

puruṣa expansion; the mind; the senses; the sense objects; and the senses' presiding deities-all these causes of the cosmic manifestation are born from Your transcendental body.

SB 10.40.3 - The total material nature and these other elements of creation certainly cannot know You as You are, for they are manifested in the realm of dull matter. Since You are beyond the modes of nature, even Lord Brahma, who is bound up in these modes, does not know Your true identity.

SB 10.40.4 - Pure yogīs worship You, the Supreme Personality of Godhead, by conceiving of You in the threefold form comprising the living entities, the material elements that constitute the living entities' bodies, and the controlling deities of those elements.

SB 10.40.5 - Brāhmaṇas who follow the regulations concerning the three sacred fires worship You by chanting mantras from the three Vedas and performing elaborate fire sacrifices for the various demigods, who have many forms and names.

SB 10.40.6 - In pursuit of spiritual knowledge, some persons renounce all material activities and, having thus become peaceful, perform the sacrifice of philosophic investigation to worship You, the original form of all knowledge.

SB 10.40.7 - And yet others-those whose intelligence is pure-follow the injunctions of Vaiṣṇava scriptures promulgated by You. Absorbing their minds in thought of You, they worship You as the one Supreme Lord manifesting in multiple forms.

SB 10.40.8 - There are still others, who worship You, the Supreme Lord, in

the form of Lord Śiva. They follow the path described by him and interpreted in various ways by many teachers.

SB 10.40.9 - But all these people, my Lord, even those who have turned their attention away from You and are worshiping other deities, are actually worshiping You alone, O embodiment of all the demigods.

SB 10.40.10 - As rivers born from the mountains and filled by the rain flow from all sides into the sea, so do all these paths in the end reach You, O master.

SB 10.40.11 - Goodness, passion and ignorance, the qualities of Your material nature, entangle all conditioned living beings, from Brahmā down to the nonmoving creatures.

SB 10.40.12 - I offer My obeisances to You, who as the Supreme Soul of all beings witness everyone's consciousness with unbiased vision. The current of Your material modes, produced by the force of ignorance, flows strongly among the living beings who assume identities as demigods, humans and animals.

SB 10.40.13-14 - Fire is said to be Your face, the earth Your feet, the sun Your eye, and the sky Your navel. The directions are Your sense of hearing, the chief demigods Your arms, and the oceans Your abdomen. Heaven is thought to be Your head, and the wind Your vital air and physical strength. The trees and plants are the hairs on Your body, the clouds the hair on Your head, and the mountains the bones and nails of You, the Supreme. The passage of day and night is the blinking of Your eyes, the progenitor of mankind Your genitals, and the rain Your semen.

SB 10.40.15 - All the worlds, with their presiding demigods and teeming

populations, originate in You, the inexhaustible Supreme Personality of Godhead. These worlds travel within You, the basis of the mind and senses, just as aquatics swim in the sea or tiny insects burrow within an udumbara fruit.

SB 10.40.16 - To enjoy Your pastimes You manifest Yourself in various forms in this material world, and these incarnations cleanse away all the unhappiness of those who joyfully chant Your glories.

SB 10.40.17-18 - I offer my obeisances to You, the cause of the creation, Lord Matsya, who swam about in the ocean of dissolution, to Lord Hayagrīva, the killer of Madhu and Kaiṭabha, to the immense tortoise [Lord Kūrma], who supported Mandara Mountain, and to the boar incarnation [Lord Varāha], who enjoyed lifting the earth.

SB 10.40.19 - Obeisances to You, the amazing lion [Lord Nṛsimha], who remove Your saintly devotees' fear, and to the dwarf Vāmana, who stepped over the three worlds.

SB 10.40.20 - Obeisances to You, Lord of the Bhṛguś, who cut down the forest of the conceited royal order, and to Lord Rāma, the best of the Raghu dynasty, who put an end to the demon Rāvaṇa.

SB 10.40.21 - Obeisances to You, Lord of the Sātvatas, and to Your forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

SB 10.40.22 - Obeisances to Your form as the faultless Lord Buddha, who will bewilder the Daityas and Dānavas, and to Lord Kalki, the annihilator of the meat-eaters posing as kings.

SB 10.40.23 - O Supreme Lord, the living entities in this world are bewildered by Your illusory energy. Becoming involved in the false concepts of "I" and "my," they are forced to wander along the paths of fruitive work.

SB 10.40.24 - I too am deluded in this way, O almighty Lord, foolishly thinking my body, children, home, wife, money and followers to be real, though they are actually as unreal as a dream.

SB 10.40.25 - Thus mistaking the temporary for the eternal, my body for my self, and sources of misery for sources of happiness, I have tried to take pleasure in material dualities. Covered in this way by ignorance, I could not recognize You as the real object of my love.

SB 10.40.26 - Just as a fool overlooks a body of water covered by the vegetation growing in it and chases a mirage, so I have turned away from You.

SB 10.40.27 - My intelligence is so crippled that I cannot find the strength to curb my mind, which is disturbed by material desires and activities and constantly dragged here and there by my obstinate senses.

SB 10.40.28 - Being thus fallen, I am approaching Your feet for shelter, O Lord, because although the impure can never attain Your feet, I think it is nevertheless possible by Your mercy. Only when one's material life has ceased, O lotus-naved Lord, can one develop consciousness of You by serving Your pure devotees.

SB 10.40.29 - Obeisances to the Supreme Absolute Truth, the possessor of unlimited energies. He is the embodiment of pure, transcendental knowledge, the source of all kinds of awareness, and the predominator of the forces of

nature that rule over the living being.

SB 10.40.30 - O son of Vasudeva, obeisances to You, within whom all living beings reside. O Lord of the mind and senses, again I offer You my obeisances. O master, please protect me, who am surrendered unto You.

109 (Popup - Popup)

SB 10.40.1 - Śrī Akrūra said: I bow down to You, the cause of all causes, the original and inexhaustible Supreme Person, Nārāyaṇa. From the whorl of the lotus born from Your navel, Brahmā appeared, and by his agency this universe has come into being.

SB 10.40.2 - Earth; water; fire; air; ether and its source, false ego; the mahat-tattva, the total material nature and her source, the Supreme Lord's puruṣa expansion; the mind; the senses; the sense objects; and the senses' presiding deities-all these causes of the cosmic manifestation are born from Your transcendental body.

SB 10.40.3 - The total material nature and these other elements of creation certainly cannot know You as You are, for they are manifested in the realm of dull matter. Since You are beyond the modes of nature, even Lord Brahma, who is bound up in these modes, does not know Your true identity.

SB 10.40.4 - Pure yogīs worship You, the Supreme Personality of Godhead, by conceiving of You in the threefold form comprising the living entities, the material elements that constitute the living entities' bodies, and the controlling deities of those elements.

SB 10.40.5 - Brāhmaṇas who follow the regulations concerning the three sacred fires worship You by chanting mantras from the three Vedas and performing elaborate fire sacrifices for the various demigods, who have many forms and names.

SB 10.40.6 - In pursuit of spiritual knowledge, some persons renounce all material activities and, having thus become peaceful, perform the sacrifice of philosophic investigation to worship You, the original form of all knowledge.

SB 10.40.7 - And yet others-those whose intelligence is pure-follow the injunctions of Vaiṣṇava scriptures promulgated by You. Absorbing their minds in thought of You, they worship You as the one Supreme Lord manifesting in multiple forms.

SB 10.40.8 - There are still others, who worship You, the Supreme Lord, in the form of Lord Śiva. They follow the path described by him and interpreted in various ways by many teachers.

SB 10.40.9 - But all these people, my Lord, even those who have turned their attention away from You and are worshiping other deities, are actually worshiping You alone, O embodiment of all the demigods.

SB 10.40.10 - As rivers born from the mountains and filled by the rain flow from all sides into the sea, so do all these paths in the end reach You, O master.

SB 10.40.11 - Goodness, passion and ignorance, the qualities of Your material nature, entangle all conditioned living beings, from Brahmā down to the nonmoving creatures.

SB 10.40.12 - I offer My obeisances to You, who as the Supreme Soul of all beings witness everyone's consciousness with unbiased vision. The current of Your material modes, produced by the force of ignorance, flows strongly among the living beings who assume identities as demigods, humans and animals.

SB 10.40.13-14 - Fire is said to be Your face, the earth Your feet, the sun Your eye, and the sky Your navel. The directions are Your sense of hearing, the chief demigods Your arms, and the oceans Your abdomen. Heaven is thought to be Your head, and the wind Your vital air and physical strength. The trees and plants are the hairs on Your body, the clouds the hair on Your head, and the mountains the bones and nails of You, the Supreme. The passage of day and night is the blinking of Your eyes, the progenitor of mankind Your genitals, and the rain Your semen.

SB 10.40.15 - All the worlds, with their presiding demigods and teeming populations, originate in You, the inexhaustible Supreme Personality of Godhead. These worlds travel within You, the basis of the mind and senses, just as aquatics swim in the sea or tiny insects burrow within an udumbara fruit.

SB 10.40.16 - To enjoy Your pastimes You manifest Yourself in various forms in this material world, and these incarnations cleanse away all the unhappiness of those who joyfully chant Your glories.

SB 10.40.17-18 - I offer my obeisances to You, the cause of the creation, Lord Matsya, who swam about in the ocean of dissolution, to Lord Hayagrīva, the killer of Madhu and Kaiṭabha, to the immense tortoise [Lord Kūrma], who supported Mandara Mountain, and to the boar incarnation [Lord Varāha], who enjoyed lifting the earth.

SB 10.40.19 - Obeisances to You, the amazing lion [Lord Nṛsimha], who remove Your saintly devotees' fear, and to the dwarf Vāmana, who stepped over the three worlds.

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SB 10.40.21 - Obeisances to You, Lord of the Sātvatas, and to Your forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

SB 10.40.22 - Obeisances to Your form as the faultless Lord Buddha, who will bewilder the Daityas and Dānavas, and to Lord Kalki, the annihilator of the meat-eaters posing as kings.

SB 10.40.23 - O Supreme Lord, the living entities in this world are bewildered by Your illusory energy. Becoming involved in the false concepts of "I" and "my," they are forced to wander along the paths of fruitive work.

SB 10.40.24 - I too am deluded in this way, O almighty Lord, foolishly thinking my body, children, home, wife, money and followers to be real, though they are actually as unreal as a dream.

SB 10.40.25 - Thus mistaking the temporary for the eternal, my body for my self, and sources of misery for sources of happiness, I have tried to take pleasure in material dualities. Covered in this way by ignorance, I could not recognize You as the real object of my love.

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111 (Popup - Popup)

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SB 10.41.2 - When Akrūra saw the vision disappear, he came out of the water and quickly finished his various ritual duties. He then returned to the chariot, astonished.

SB 10.41.3 - Lord Kṛṣṇa asked Akrūra: Have you seen something wonderful on the earth, in the sky or in the water? From your appearance, We think you have.

SB 10.41.4 - Śrī Akrūra said: Whatever wonderful things the earth, sky or water contain, all exist in You. Since You encompass everything, when I am seeing You, what have I not seen?

SB 10.41.5 - And now that I am seeing You, O Supreme Absolute Truth, in whom reside all amazing things on the earth, in the sky and in the water, what amazing things could I see in this world?

SB 10.41.6 - With these words, Akrūra, the son of Gāndinī, began driving the chariot onward. At the end of the day he arrived in Mathurā with Lord Balarāma and Lord Kṛṣṇa.

SB 10.41.7 - Wherever they passed along the road, O King, the village people came forward and looked upon the two sons of Vasudeva with great pleasure. In fact, the villagers could not withdraw their eyes from Them.

SB 10.41.8 - Nanda Mahārāja and the other residents of Vṛndāvana, having reached Mathurā ahead of the chariot, had stopped at a garden on the outskirts of the city to wait for Kṛṣṇa and Balarāma.

SB 10.41.9 - After joining Nanda and the others, the Supreme Lord Kṛṣṇa, the controller of the universe, took humble Akrūra's hand in His own and, smiling, spoke as follows.

SB 10.41.10 - [Lord Kṛṣṇa said:] Take the chariot and enter the city ahead of us. Then go home. After resting here a while, we will go to see the city.

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SB 10.41.12 - Come, let us go to my house with Your elder brother, the cowherd men and Your companions. O best of friends, O transcendental Lord, in this way please grace my house with its master.

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act of purification, my forefathers, the sacrificial fires and the demigods will all become satisfied.

SB 10.41.14 - By bathing Your feet, the exalted Bali Mahārāja attained not only glorious fame and unequaled power but also the final destination of pure devotees.

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SB 10.41.16 - O Lord of lords, master of the universe, O You whose glories it is most pious to hear and chant! O best of the Yadus, O You whose fame is recounted in excellent poetry ! O Supreme Lord Nārāyaṇa, I offer You my obeisances.

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SB 10.41.18 - Śukadeva Gosvāmī said: Thus addressed by the Lord, Akrūra entered the city with a heavy heart. He informed King Kaṁsa of the success of his mission and then went home.

SB 10.41.19 - Lord Kṛṣṇa desired to see Mathurā, so toward evening He took Lord Balarāma and the cowherd boys with Him and entered the city.

SB 10.41.20-23 - The Lord saw Mathurā, with its tall gates and household

entrances made of crystal, its immense archways and main doors of gold, its granaries and other storehouses of copper and brass, and its impregnable moats. Beautifying the city were pleasant gardens and parks. The main intersections were fashioned of gold, and there were mansions with private pleasure gardens, along with guildhalls and many other buildings. Mathurā resounded with the calls of peacocks and pet turtledoves, who sat in the small openings of the lattice windows and on the gem-studded floors, and also on the columned balconies and on the ornate rafters in front of the houses. These balconies and rafters were adorned with vaidūrya stones, diamonds, crystal quartz, sapphires, coral, pearls and emeralds. All the royal avenues and commercial streets were sprinkled with water, as were the side roads and courtyards, and flower garlands, newly grown sprouts, parched grains and rice had been scattered about everywhere. Gracing the houses' doorways were elaborately decorated pots filled with water, which were bedecked with mango leaves, smeared with yogurt and sandalwood paste, and encircled by flower petals and ribbons. Near the pots were flags, rows of lamps, bunches of flowers and the trunks of banana and betel-nut trees.

SB 10.41.24 - The women of Mathurā hurriedly assembled and went forth to see the two sons of Vasudeva as They entered the city on the King's road, surrounded by Their cowherd boyfriends. Some of the women, my dear King, eagerly climbed to the roofs of their houses to see Them.

SB 10.41.25 - Some of the ladies put their clothes and ornaments on backwards, others forgot one of their earrings or ankle bells, and others applied makeup to one eye but not the other.

SB 10.41.26 - Those who were taking their meals abandoned them, others went out without finishing their baths or massages, women who were sleeping at once rose when they heard the commotion, and mothers breast-feeding their infants simply put them aside.

SB 10.41.27 - The lotus-eyed Lord, smiling as He recalled His bold pastimes, captivated those ladies' minds with His glances. He walked with the gait of a lordly elephant in rut, creating a festival for their eyes with His transcendental body, which is the source of pleasure for the divine goddess of fortune.

SB 10.41.28 - The ladies of Mathurā had repeatedly heard about Kṛṣṇa, and thus as soon as they saw Him their hearts melted. They felt honored that He was sprinkling upon them the nectar of His glances and broad smiles. Taking Him into their hearts through their eyes, they embraced Him, the embodiment of all ecstasy, and as their bodily hairs stood on end, O subduer of enemies, they forgot the unlimited distress caused by His absence.

SB 10.41.29 - Their lotus faces blooming with affection, the ladies who had climbed to the roofs of the mansions rained down showers of flowers upon Lord Balarāma and Lord Kṛṣṇa.

SB 10.41.30 - Brāhmaṇas standing along the way honored the two Lords with presentations of yogurt, unbroken barleycorns, pots full of water, garlands, fragrant substances such as sandalwood paste, and other items of worship.

SB 10.41.31 - The women of Mathurā exclaimed: Oh, what severe austerities the gopīs must have performed to be able to regularly see Kṛṣṇa and Balarāma, who are the greatest source of pleasure for all mankind!

SB 10.41.32 - Seeing a washerman approaching who had been dyeing some clothes, Kṛṣṇa asked him for the finest laundered garments he had.

SB 10.41.33 - [Lord Kṛṣṇa said:] Please give suitable garments to the two of

Us, who certainly deserve them. If you grant this charity, you will undoubtedly receive the greatest benefit.

SB 10.41.34 - Thus requested by the Supreme Lord, who is perfectly complete in all respects, that arrogant servant of the King became angry and replied insultingly.

SB 10.41.35 - [The washerman said:] You impudent boys! You're accustomed to roaming the mountains and forests, and yet You would dare put on such clothes as these! These are the King's possessions You're asking for!

SB 10.41.36 - Fools, get out of here quickly! Don't beg like this if You want to stay alive. When someone is too bold, the King's men arrest him and kill him and take all his property.

SB 10.41.37 - As the washerman thus spoke brazenly, the son of Devakī became angry, and then merely with His fingertips He separated the man's head from his body.

SB 10.41.38 - The washerman's assistants all dropped their bundles of clothes and fled down the road, scattering in all directions. Lord Kṛṣṇa then took the clothes.

SB 10.41.39 - Kṛṣṇa and Balarāma put on pairs of garments that especially pleased Them, and then Kṛṣṇa distributed the remaining clothes among the cowherd boys, leaving some scattered on the ground.

SB 10.41.40 - Thereupon a weaver came forward and, feeling affection for the Lords, nicely adorned Their attire with cloth ornaments of various colors.

SB 10.41.41 - Kṛṣṇa and Balarāma looked resplendent, each in His own unique, wonderfully ornamented outfit. They resembled a pair of young elephants, one white and the other black, decorated for a festive occasion.

SB 10.41.42 - Pleased with the weaver, the Supreme Lord Kṛṣṇa blessed him that after death he would achieve the liberation of attaining a form like the Lord's, and that while in this world he would enjoy supreme opulence, physical strength, influence, memory and sensory vigor.

SB 10.41.43 - The two Lords then went to the house of the garland-maker Sudāmā. When Sudāmā saw Them he at once stood up and then bowed down, placing his head on the ground.

SB 10.41.44 - After offering Them seats and bathing Their feet, Sudāmā worshiped Them and Their companions with arghya, garlands, pān, sandalwood paste and other presentations.

SB 10.41.45 - [Sudāmā said:] O Lord, my birth is now sanctified and my family free of contamination. Now that You both have come here, my forefathers, the demigods and the great sages are certainly all satisfied with me.

SB 10.41.46 - You two Lords are the ultimate cause of this entire universe. To bestow sustenance and prosperity upon this realm, You have descended with Your plenary expansions.

SB 10.41.47 - Because You are the well-wishing friends and Supreme Soul of the whole universe, You regard all with unbiased vision. Therefore, although You reciprocate Your devotees' loving worship, You always remain equally

disposed toward all living beings.

SB 10.41.48 - Please order me, Your servant, to do whatever You wish. To be engaged by You in some service is certainly a great blessing for anyone.

SB 10.41.49 - [Śukadeva Gosvāmī continued:] O best of kings, having spoken these words, Sudāmā could understand what Kṛṣṇa and Balarāma wanted. Thus with great pleasure he presented Them with garlands of fresh, fragrant flowers.

SB 10.41.50 - Beautifully adorned with these garlands, Kṛṣṇa and Balarāma were delighted, and so were Their companions. The two Lords then offered the surrendered Sudāmā, who was bowing down before Them, whatever benedictions he desired.

SB 10.41.51 - Sudāmā chose unshakable devotion for Kṛṣṇa, the Supreme Soul of all existence; friendship with His devotees; and transcendental compassion for all living beings.

SB 10.41.52 - Not only did Lord Kṛṣṇa grant Sudāmā these benedictions, but He also awarded him strength, long life, fame, beauty and ever-increasing prosperity for his family. Then Kṛṣṇa and His elder brother took Their leave.

112 (Popup - Popup)

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SB 10.41.24 - The women of Mathurā hurriedly assembled and went forth to see the two sons of Vasudeva as They entered the city on the King's road, surrounded by Their cowherd boyfriends. Some of the women, my dear King, eagerly climbed to the roofs of their houses to see Them.

SB 10.41.25 - Some of the ladies put their clothes and ornaments on backwards, others forgot one of their earrings or ankle bells, and others applied makeup to one eye but not the other.

SB 10.41.26 - Those who were taking their meals abandoned them, others went out without finishing their baths or massages, women who were sleeping at once rose when they heard the commotion, and mothers breast-feeding their infants simply put them aside.

SB 10.41.27 - The lotus-eyed Lord, smiling as He recalled His bold pastimes, captivated those ladies' minds with His glances. He walked with the gait of a lordly elephant in rut, creating a festival for their eyes with His transcendental body, which is the source of pleasure for the divine goddess of fortune.

SB 10.41.28 - The ladies of Mathurā had repeatedly heard about Kṛṣṇa, and thus as soon as they saw Him their hearts melted. They felt honored that He was sprinkling upon them the nectar of His glances and broad smiles. Taking Him into their hearts through their eyes, they embraced Him, the embodiment of all ecstasy, and as their bodily hairs stood on end, O subduer of enemies, they forgot the unlimited distress caused by His absence.

SB 10.41.29 - Their lotus faces blooming with affection, the ladies who had climbed to the roofs of the mansions rained down showers of flowers upon Lord Balarāma and Lord Kṛṣṇa.

SB 10.41.30 - Brāhmaṇas standing along the way honored the two Lords with presentations of yogurt, unbroken barleycorns, pots full of water, garlands, fragrant substances such as sandalwood paste, and other items of worship.

SB 10.41.31 - The women of Mathurā exclaimed: Oh, what severe austerities the gopīs must have performed to be able to regularly see Kṛṣṇa and Balarāma, who are the greatest source of pleasure for all mankind!

SB 10.41.32 - Seeing a washerman approaching who had been dyeing some clothes, Kṛṣṇa asked him for the finest laundered garments he had.

SB 10.41.33 - [Lord Kṛṣṇa said:] Please give suitable garments to the two of Us, who certainly deserve them. If you grant this charity, you will undoubtedly receive the greatest benefit.

SB 10.41.34 - Thus requested by the Supreme Lord, who is perfectly complete in all respects, that arrogant servant of the King became angry and replied insultingly.

SB 10.41.35 - [The washerman said:] You impudent boys! You're accustomed to roaming the mountains and forests, and yet You would dare put on such clothes as these! These are the King's possessions You're asking for!

SB 10.41.36 - Fools, get out of here quickly! Don't beg like this if You want to stay alive. When someone is too bold, the King's men arrest him and kill him

and take all his property.

SB 10.41.37 - As the washerman thus spoke brazenly, the son of Devakī became angry, and then merely with His fingertips He separated the man's head from his body.

SB 10.41.38 - The washerman's assistants all dropped their bundles of clothes and fled down the road, scattering in all directions. Lord Kṛṣṇa then took the clothes.

SB 10.41.39 - Kṛṣṇa and Balarāma put on pairs of garments that especially pleased Them, and then Kṛṣṇa distributed the remaining clothes among the cowherd boys, leaving some scattered on the ground.

SB 10.41.40 - Thereupon a weaver came forward and, feeling affection for the Lords, nicely adorned Their attire with cloth ornaments of various colors.

SB 10.41.41 - Kṛṣṇa and Balarāma looked resplendent, each in His own unique, wonderfully ornamented outfit. They resembled a pair of young elephants, one white and the other black, decorated for a festive occasion.

SB 10.41.42 - Pleased with the weaver, the Supreme Lord Kṛṣṇa blessed him that after death he would achieve the liberation of attaining a form like the Lord's, and that while in this world he would enjoy supreme opulence, physical strength, influence, memory and sensory vigor.

SB 10.41.43 - The two Lords then went to the house of the garland-maker Sudāmā. When Sudāmā saw Them he at once stood up and then bowed down, placing his head on the ground.

SB 10.41.44 - After offering Them seats and bathing Their feet, Sudāmā worshiped Them and Their companions with arghya, garlands, pān, sandalwood paste and other presentations.

SB 10.41.45 - [Sudāmā said:] O Lord, my birth is now sanctified and my family free of contamination. Now that You both have come here, my forefathers, the demigods and the great sages are certainly all satisfied with me.

SB 10.41.46 - You two Lords are the ultimate cause of this entire universe. To bestow sustenance and prosperity upon this realm, You have descended with Your plenary expansions.

SB 10.41.47 - Because You are the well-wishing friends and Supreme Soul of the whole universe, You regard all with unbiased vision. Therefore, although You reciprocate Your devotees' loving worship, You always remain equally disposed toward all living beings.

SB 10.41.48 - Please order me, Your servant, to do whatever You wish. To be engaged by You in some service is certainly a great blessing for anyone.

SB 10.41.49 - [Śukadeva Gosvāmī continued:] O best of kings, having spoken these words, Sudāmā could understand what Kṛṣṇa and Balarāma wanted. Thus with great pleasure he presented Them with garlands of fresh, fragrant flowers.

SB 10.41.50 - Beautifully adorned with these garlands, Kṛṣṇa and Balarāma were delighted, and so were Their companions. The two Lords then offered the surrendered Sudāmā, who was bowing down before Them, whatever benedictions he desired.

SB 10.41.51 - Sudāmā chose unshakable devotion for Kṛṣṇa, the Supreme Soul of all existence; friendship with His devotees; and transcendental compassion for all living beings.

SB 10.41.52 - Not only did Lord Kṛṣṇa grant Sudāmā these benedictions, but He also awarded him strength, long life, fame, beauty and ever-increasing prosperity for his family. Then Kṛṣṇa and His elder brother took Their leave.

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SB 10.41.1 - Śukadeva Gosvāmī said: While Akrūra was still offering prayers, the Supreme Lord Kṛṣṇa withdrew His form that He had revealed in the water, just as an actor winds up his performance.

SB 10.41.2 - When Akrūra saw the vision disappear, he came out of the water and quickly finished his various ritual duties. He then returned to the chariot, astonished.

SB 10.41.3 - Lord Kṛṣṇa asked Akrūra: Have you seen something wonderful on the earth, in the sky or in the water? From your appearance, We think you have.

SB 10.41.4 - Śrī Akrūra said: Whatever wonderful things the earth, sky or water contain, all exist in You. Since You encompass everything, when I am seeing You, what have I not seen?

SB 10.41.5 - And now that I am seeing You, O Supreme Absolute Truth, in whom reside all amazing things on the earth, in the sky and in the water, what

amazing things could I see in this world?

SB 10.41.6 - With these words, Akrūra, the son of Gāndinī, began driving the chariot onward. At the end of the day he arrived in Mathurā with Lord Balarāma and Lord Kṛṣṇa.

SB 10.41.7 - Wherever they passed along the road, O King, the village people came forward and looked upon the two sons of Vasudeva with great pleasure. In fact, the villagers could not withdraw their eyes from Them.

SB 10.41.8 - Nanda Mahārāja and the other residents of Vṛndāvana, having reached Mathurā ahead of the chariot, had stopped at a garden on the outskirts of the city to wait for Kṛṣṇa and Balarāma.

SB 10.41.9 - After joining Nanda and the others, the Supreme Lord Kṛṣṇa, the controller of the universe, took humble Akrūra's hand in His own and, smiling, spoke as follows.

SB 10.41.10 - [Lord Kṛṣṇa said:] Take the chariot and enter the city ahead of us. Then go home. After resting here a while, we will go to see the city.

SB 10.41.11 - Śrī Akrūra said: O master, without the two of You I shall not enter Mathurā. I am Your devotee, O Lord, so it is not fair for You to abandon me, since You are always affectionate to Your devotees.

SB 10.41.12 - Come, let us go to my house with Your elder brother, the cowherd men and Your companions. O best of friends, O transcendental Lord, in this way please grace my house with its master.

SB 10.41.13 - I am simply an ordinary householder attached to ritual sacrifices, so please purify my home with the dust of Your lotus feet. By that act of purification, my forefathers, the sacrificial fires and the demigods will all become satisfied.

SB 10.41.14 - By bathing Your feet, the exalted Bali Mahārāja attained not only glorious fame and unequaled power but also the final destination of pure devotees.

SB 10.41.15 - The water of the river Ganges has purified the three worlds, having become transcendental by bathing Your feet. Lord Śiva accepted that water on his head, and by that water's grace the sons of King Sagara attained to heaven.

SB 10.41.16 - O Lord of lords, master of the universe, O You whose glories it is most pious to hear and chant! O best of the Yadus, O You whose fame is recounted in excellent poetry ! O Supreme Lord Nārāyaṇa, I offer You my obeisances.

SB 10.41.17 - The Supreme Lord said: I will come to Your house with My elder brother, but first I must satisfy My friends and well-wishers by killing the enemy of the Yadu clan.

SB 10.41.18 - Śukadeva Gosvāmī said: Thus addressed by the Lord, Akrūra entered the city with a heavy heart. He informed King Kaṁsa of the success of his mission and then went home.

SB 10.41.19 - Lord Kṛṣṇa desired to see Mathurā, so toward evening He took

Lord Balarāma and the cowherd boys with Him and entered the city.

SB 10.41.20-23 - The Lord saw Mathurā, with its tall gates and household entrances made of crystal, its immense archways and main doors of gold, its granaries and other storehouses of copper and brass, and its impregnable moats. Beautifying the city were pleasant gardens and parks. The main intersections were fashioned of gold, and there were mansions with private pleasure gardens, along with guildhalls and many other buildings. Mathurā resounded with the calls of peacocks and pet turtledoves, who sat in the small openings of the lattice windows and on the gem-studded floors, and also on the columned balconies and on the ornate rafters in front of the houses. These balconies and rafters were adorned with vaidūrya stones, diamonds, crystal quartz, sapphires, coral, pearls and emeralds. All the royal avenues and commercial streets were sprinkled with water, as were the side roads and courtyards, and flower garlands, newly grown sprouts, parched grains and rice had been scattered about everywhere. Gracing the houses' doorways were elaborately decorated pots filled with water, which were bedecked with mango leaves, smeared with yogurt and sandalwood paste, and encircled by flower petals and ribbons. Near the pots were flags, rows of lamps, bunches of flowers and the trunks of banana and betel-nut trees.

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114 (Popup - Popup)

SB 10.42.1 - Śukadeva Gosvāmī said: As He walked down the King's road, Lord Mādhava then saw a young hunchback woman with an attractive face,

who carried a tray of fragrant ointments as she walked along. The bestower of the ecstasy of love smiled and inquired from her as follows.

SB 10.42.2 - [Lord Kṛṣṇa said:] Who are you, O beautiful-thighed one? Ah, ointment! Who is it for, my dear lady? Please tell Us truthfully. Give Us both some of your finest ointment and you will soon gain a great boon.

SB 10.42.3 - The maidservant replied: O handsome one, I am a servant of King Kāṁsa, who highly regards me for the ointments I make. My name is Trivakrā. Who else but You two deserve my ointments, which the lord of the Bhojas likes so much?

SB 10.42.4 - Her mind overwhelmed by Kṛṣṇa's beauty, charm, sweetness, smiles, words and glances, Trivakrā gave both Kṛṣṇa and Balarāma generous amounts of ointment.

SB 10.42.5 - Anointed with these most excellent cosmetics, which adorned Them with hues that contrasted with Their complexions, the two Lords appeared extremely beautiful.

SB 10.42.6 - Lord Kṛṣṇa was pleased with Trivakrā, so He decided to straighten that hunchbacked girl with the lovely face just to demonstrate the result of seeing Him.

SB 10.42.7 - Pressing down on her toes with both His feet, Lord Acyuta placed one upward-pointing finger of each hand under her chin and straightened up her body.

SB 10.42.8 - Simply by Lord Mukunda's touch, Trivakrā was suddenly

transformed into an exquisitely beautiful woman with straight, evenly proportioned limbs and large hips and breasts.

SB 10.42.9 - Now endowed with beauty, character and generosity Trivakrā began to feel lusty desires for Lord Keśava. Taking hold of the end of His upper cloth, she smiled and addressed Him as follows.

SB 10.42.10 - [Trivakrā said:] Come, O hero, let us go to my house. I cannot bear to leave You here. O best of males, please take pity on me, since You have agitated my mind.

SB 10.42.11 - Thus entreated by the woman, Lord Kṛṣṇa first glanced at the face of Balarāma, who was watching the incident, and then at the faces of the cowherd boys. Then with a laugh Kṛṣṇa replied to her as follows.

SB 10.42.12 - [Lord Kṛṣṇa said:] O lady with beautiful eyebrows, as soon as I fulfill My purpose I will certainly visit your house, where men can relieve their anxiety. Indeed, you are the best refuge for Us homeless travelers.

SB 10.42.13 - Leaving her with these sweet words, Lord Kṛṣṇa walked further down the road. The merchants along the way worshiped Him and His elder brother by presenting Them with various respectful offerings, including pān, garlands and fragrant substances.

SB 10.42.14 - The sight of Kṛṣṇa aroused Cupid in the hearts of the city women. Thus agitated, they forgot themselves. Their clothes, braids and bangles became disheveled, and they stood as still as figures in a painting.

SB 10.42.15 - Lord Kṛṣṇa then asked the local people where the arena was in

which the bow sacrifice would take place. When He went there He saw the amazing bow, which resembled Lord Indra's.

SB 10.42.16 - That most opulent bow was guarded by a large company of men, who were respectfully worshiping it. Kṛṣṇa pushed His way forward and, despite the guards' attempts to stop Him, picked it up.

SB 10.42.17 - Easily lifting the bow with His left hand, Lord Urukrama strung it in a fraction of a second as the King's guards looked on. He then powerfully pulled the string and snapped the bow in half, just as an excited elephant might break a stalk of sugar cane.

SB 10.42.18 - The sound of the bow's breaking filled the earth and sky in all directions. Upon hearing it, Kāmsa was struck with terror.

SB 10.42.19 - The enraged guards then took up their weapons and, wanting to seize Kṛṣṇa and His companions, surrounded them and shouted, "Grab Him! Kill Him!"

SB 10.42.20 - Seeing the guards coming upon Them with evil intent, Balarāma and Keśava took up the two halves of the bow and began striking them down.

SB 10.42.21 - After also killing a contingent of soldiers sent by Kāmsa, Kṛṣṇa and Balarāma left the sacrificial arena by its main gate and continued Their walk about the city, happily looking at the opulent sights.

SB 10.42.22 - Having witnessed the amazing deed Kṛṣṇa and Balarāma had performed, and seeing Their strength, boldness and beauty, the people of the

city thought They must be two prominent demigods.

SB 10.42.23 - As They strolled about at will, the sun began to set, so They left the city with the cowherd boys and returned to the cowherds' wagon encampment.

SB 10.42.24 - At the time of Mukunda's [Kṛṣṇa's] departure from Vṛndāvana, the gopīs had foretold that the residents of Mathurā would enjoy many benedictions, and now the gopīs' predictions were coming true, for those residents were gazing upon the beauty of Kṛṣṇa, the jewel among men. Indeed, the goddess of fortune desired the shelter of that beauty so much that she abandoned many other men, although they worshiped her.

SB 10.42.25 - After Kṛṣṇa's and Balarāma's feet were bathed, the two Lords ate rice with milk. Then, although knowing what Kāṁsa intended to do, They spent the night there comfortably.

SB 10.42.26-27 - Wicked King Kāṁsa, on the other hand, was terrified, having heard how Kṛṣṇa and Balarāma had broken the bow and killed his guards and soldiers, all simply as a game. He remained awake for a long time, and both while awake and while dreaming he saw many bad omens, messengers of death.

SB 10.42.28-31 - When he looked at his reflection he could not see his head; for no reason the moon and stars appeared double; he saw a hole in his shadow; he could not hear the sound of his life air; trees seemed covered with a golden hue; and he could not see his footprints. He dreamt that he was being embraced by ghosts, riding a donkey and drinking poison, and also that a naked man smeared with oil was passing by wearing a garland of nalada flowers. Seeing

these and other such omens both while dreaming and while awake, Kaṁsa was terrified by the prospect of death, and out of anxiety he could not sleep.

SB 10.42.32 - When the night had finally passed and the sun rose up again from the water, Kaṁsa set about arranging for the grand wrestling festival.

SB 10.42.33 - The King's men performed the ritual worship of the wrestling arena, sounded their drums and other instruments and decorated the viewing galleries with garlands, flags, ribbons and arches.

SB 10.42.34 - The city-dwellers and residents of the outlying districts, led by brāhmaṇas and kṣatriyas, came and sat down comfortably in the galleries. The royal guests received special seats.

SB 10.42.35 - Surrounded by his ministers, Kaṁsa took his seat on the imperial dais. But even as he sat amidst his various provincial rulers, his heart trembled.

SB 10.42.36 - While the musical instruments loudly played in the rhythmic meters appropriate for wrestling matches, the lavishly ornamented wrestlers proudly entered the arena with their coaches and sat down.

SB 10.42.37 - Enthused by the pleasing music, Canura, Muṣṭika, Kūṭa, Śāla and Tośāla sat down on the wrestling mat.

SB 10.42.38 - Nanda Mahārāja and the other cowherds, summoned by the King of the Bhojas, presented him with their offerings and then took their seats in one of the galleries.

115 (Popup - Popup)

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SB 10.42.21 - After also killing a contingent of soldiers sent by Kāṁsa, Kṛṣṇa

and Balarāma left the sacrificial arena by its main gate and continued Their walk about the city, happily looking at the opulent sights.

SB 10.42.22 - Having witnessed the amazing deed Kṛṣṇa and Balarāma had performed, and seeing Their strength, boldness and beauty, the people of the city thought They must be two prominent demigods.

SB 10.42.23 - As They strolled about at will, the sun began to set, so They left the city with the cowherd boys and returned to the cowherds' wagon encampment.

SB 10.42.24 - At the time of Mukunda's [Kṛṣṇa's] departure from Vṛndāvana, the gopīs had foretold that the residents of Mathurā would enjoy many benedictions, and now the gopīs' predictions were coming true, for those residents were gazing upon the beauty of Kṛṣṇa, the jewel among men. Indeed, the goddess of fortune desired the shelter of that beauty so much that she abandoned many other men, although they worshiped her.

SB 10.42.25 - After Kṛṣṇa's and Balarāma's feet were bathed, the two Lords ate rice with milk. Then, although knowing what Kāmsa intended to do, They spent the night there comfortably.

SB 10.42.26-27 - Wicked King Kāmsa, on the other hand, was terrified, having heard how Kṛṣṇa and Balarāma had broken the bow and killed his guards and soldiers, all simply as a game. He remained awake for a long time, and both while awake and while dreaming he saw many bad omens, messengers of death.

SB 10.42.28-31 - When he looked at his reflection he could not see his head;

for no reason the moon and stars appeared double; he saw a hole in his shadow; he could not hear the sound of his life air; trees seemed covered with a golden hue; and he could not see his footprints. He dreamt that he was being embraced by ghosts, riding a donkey and drinking poison, and also that a naked man smeared with oil was passing by wearing a garland of nalada flowers. Seeing these and other such omens both while dreaming and while awake, Kaṁsa was terrified by the prospect of death, and out of anxiety he could not sleep.

SB 10.42.32 - When the night had finally passed and the sun rose up again from the water, Kaṁsa set about arranging for the grand wrestling festival.

SB 10.42.33 - The King's men performed the ritual worship of the wrestling arena, sounded their drums and other instruments and decorated the viewing galleries with garlands, flags, ribbons and arches.

SB 10.42.34 - The city-dwellers and residents of the outlying districts, led by brāhmaṇas and kṣatriyas, came and sat down comfortably in the galleries. The royal guests received special seats.

SB 10.42.35 - Surrounded by his ministers, Kaṁsa took his seat on the imperial dais. But even as he sat amidst his various provincial rulers, his heart trembled.

SB 10.42.36 - While the musical instruments loudly played in the rhythmic meters appropriate for wrestling matches, the lavishly ornamented wrestlers proudly entered the arena with their coaches and sat down.

SB 10.42.37 - Enthused by the pleasing music, Canura, Muṣṭika, Kūṭa, Śāla and Tośāla sat down on the wrestling mat.

SB 10.42.38 - Nanda Mahārāja and the other cowherds, summoned by the King of the Bhojas, presented him with their offerings and then took their seats in one of the galleries.

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SB 10.42.1 - Śukadeva Gosvāmī said: As He walked down the King's road, Lord Mādhava then saw a young hunchback woman with an attractive face, who carried a tray of fragrant ointments as she walked along. The bestower of the ecstasy of love smiled and inquired from her as follows.

SB 10.42.2 - [Lord Kṛṣṇa said:] Who are you, O beautiful-thighed one? Ah, ointment! Who is it for, my dear lady? Please tell Us truthfully. Give Us both some of your finest ointment and you will soon gain a great boon.

SB 10.42.3 - The maidservant replied: O handsome one, I am a servant of King Kāmsa, who highly regards me for the ointments I make. My name is Trivakrā. Who else but You two deserve my ointments, which the lord of the Bhojas likes so much?

SB 10.42.4 - Her mind overwhelmed by Kṛṣṇa's beauty, charm, sweetness, smiles, words and glances, Trivakrā gave both Kṛṣṇa and Balarāma generous amounts of ointment.

SB 10.42.5 - Anointed with these most excellent cosmetics, which adorned Them with hues that contrasted with Their complexions, the two Lords appeared extremely beautiful.

SB 10.42.6 - Lord Kṛṣṇa was pleased with Trivakrā, so He decided to straighten that hunchbacked girl with the lovely face just to demonstrate the result of seeing Him.

SB 10.42.7 - Pressing down on her toes with both His feet, Lord Acyuta placed one upward-pointing finger of each hand under her chin and straightened up her body.

SB 10.42.8 - Simply by Lord Mukunda's touch, Trivakrā was suddenly transformed into an exquisitely beautiful woman with straight, evenly proportioned limbs and large hips and breasts.

SB 10.42.9 - Now endowed with beauty, character and generosity Trivakrā began to feel lusty desires for Lord Keśava. Taking hold of the end of His upper cloth, she smiled and addressed Him as follows.

SB 10.42.10 - [Trivakrā said:] Come, O hero, let us go to my house. I cannot bear to leave You here. O best of males, please take pity on me, since You have agitated my mind.

SB 10.42.11 - Thus entreated by the woman, Lord Kṛṣṇa first glanced at the face of Balarāma, who was watching the incident, and then at the faces of the cowherd boys. Then with a laugh Kṛṣṇa replied to her as follows.

SB 10.42.12 - [Lord Kṛṣṇa said:] O lady with beautiful eyebrows, as soon as I fulfill My purpose I will certainly visit your house, where men can relieve their anxiety. Indeed, you are the best refuge for Us homeless travelers.

SB 10.42.13 - Leaving her with these sweet words, Lord Kṛṣṇa walked

further down the road. The merchants along the way worshiped Him and His elder brother by presenting Them with various respectful offerings, including pān, garlands and fragrant substances.

SB 10.42.14 - The sight of Kṛṣṇa aroused Cupid in the hearts of the city women. Thus agitated, they forgot themselves. Their clothes, braids and bangles became disheveled, and they stood as still as figures in a painting.

SB 10.42.15 - Lord Kṛṣṇa then asked the local people where the arena was in which the bow sacrifice would take place. When He went there He saw the amazing bow, which resembled Lord Indra's.

SB 10.42.16 - That most opulent bow was guarded by a large company of men, who were respectfully worshiping it. Kṛṣṇa pushed His way forward and, despite the guards' attempts to stop Him, picked it up.

SB 10.42.17 - Easily lifting the bow with His left hand, Lord Urukrama strung it in a fraction of a second as the King's guards looked on. He then powerfully pulled the string and snapped the bow in half, just as an excited elephant might break a stalk of sugar cane.

SB 10.42.18 - The sound of the bow's breaking filled the earth and sky in all directions. Upon hearing it, Kāṁsa was struck with terror.

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SB 10.43.18 - When Kāṁsa saw that Kuvalayāpīḍa was dead and the two

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SB 10.43.20 - O King, as the citizens of the city and the people from outlying districts gazed upon those two Supreme Personalities from their seats in the galleries, the force of the people's happiness caused their eyes to open wide and their faces to blossom. They drank in the vision of the Lords' faces without becoming satiated.

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SB 10.43.10 - Kṛṣṇa then came face to face with the elephant and slapped him and ran away. Kuvalayāpīḍa pursued the Lord, managing to touch Him again and again with each step, but Kṛṣṇa outmaneuvered the elephant and

made him trip and fall.

SB 10.43.11 - As Kṛṣṇa dodged about, He playfully fell on the ground and quickly got up again. The raging elephant, thinking Kṛṣṇa was down, tried to gore Him with his tusks but struck the earth instead.

SB 10.43.12 - His prowess foiled, the lordly elephant Kuvalayāpīḍa went into a frenzied rage out of frustration. But the elephant-keepers goaded him on, and he furiously charged Kṛṣṇa once again.

SB 10.43.13 - The Supreme Lord, killer of the demon Madhu, confronted the elephant as he attacked. Seizing his trunk with one hand, Kṛṣṇa threw him to the ground.

SB 10.43.14 - Lord Hari then climbed onto the elephant with the ease of a mighty lion, pulled out a tusk, and with it killed the beast and his keepers.

SB 10.43.15 - Leaving the dead elephant aside, Lord Kṛṣṇa held on to the tusk and entered the wrestling arena. With the tusk resting on His shoulder, drops of the elephant's blood and sweat sprinkled all over Him, and His lotus face covered with fine drops of His own perspiration, the Lord shone with great beauty.

SB 10.43.16 - My dear King, Lord Baladeva and Lord Janārdana, each carrying one of the elephant's tusks as His chosen weapon, entered the arena with several cowherd boys.

SB 10.43.17 - The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. The wrestlers saw

Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogīs as the Absolute Truth and the Vṛṣṇis as their supreme worshipable Deity.

SB 10.43.18 - When Kāmsa saw that Kuvalayāpīḍa was dead and the two brothers were invincible, he was overwhelmed with anxiety, O King.

SB 10.43.19 - Arrayed with variegated ornaments, garlands and garments, just like a pair of excellently costumed actors, the two mighty-armed Lords shone splendidly in the arena. Indeed, They overpowered the minds of all onlookers with Their effulgences.

SB 10.43.20 - O King, as the citizens of the city and the people from outlying districts gazed upon those two Supreme Personalities from their seats in the galleries, the force of the people's happiness caused their eyes to open wide and their faces to blossom. They drank in the vision of the Lords' faces without becoming satiated.

SB 10.43.21-22 - The people seemed to be drinking Kṛṣṇa and Balarāma with their eyes, licking Them with their tongues, smelling Them with their nostrils and embracing Them with their arms. Reminded of the Lords' beauty, character, charm and bravery, the members of the audience began describing these features to one another according to what they had seen and heard.

SB 10.43.23 - [The people said:] These two boys are certainly expansions of the Supreme Lord Nārāyaṇa who have descended to this world in the home of Vasudeva.

SB 10.43.24 - This one [Kṛṣṇa] took birth from mother Devakī and was brought to Gokula, where He has remained concealed all this time, growing up in the house of King Nanda.

SB 10.43.25 - He made Pūtanā and the whirlwind demon meet with death, pulled down the twin Arjuna trees and killed Śaṅkhacūḍa, Keṣī, Dhenuka and similar demons.

SB 10.43.26-27 - He saved the cows and the cowherds from a forest fire and subdued the serpent Kāliya. He removed Lord Indra's false pride by holding up the best of mountains with one hand for an entire week, thus protecting the inhabitants of Gokula from rain, wind and hail.

SB 10.43.28 - The gopīs overcame all kinds of distress and experienced great happiness by seeing His face, which is always cheerful with smiling glances and ever free of fatigue.

SB 10.43.29 - It is said that under His full protection the Yadu dynasty will become extremely famous and attain wealth, glory and power.

SB 10.43.30 - This lotus-eyed elder brother of His, Lord Balarāma, is the proprietor of all transcendental opulences. He has killed Pralamba, Vatsaka, Baka and other demons.

SB 10.43.31 - While the people talked in this way and the musical instruments resounded, the wrestler Cāṇūra addressed Kṛṣṇa and Balarāma with the following words.

SB 10.43.32 - [Cāṇūra said:] O son of Nanda, O Rāma, You two are well respected by courageous men and are both skillful at wrestling. Having heard of Your prowess, the King has called You here, wanting to see for himself.

SB 10.43.33 - Subjects of the King who try to please him with their thoughts, acts and words are sure to achieve good fortune, but those who fail to do so will suffer the opposite fate.

SB 10.43.34 - It is well known that cowherd boys are always joyful as they tend their calves, and that the boys playfully wrestle with each other while grazing their animals in the various forests.

SB 10.43.35 - Therefore let's do what the King wants. Everyone will be pleased with us, for the king embodies all living beings.

SB 10.43.36 - Hearing this, Lord Kṛṣṇa, who liked to wrestle and welcomed the challenge, replied with words appropriate to the time and place.

SB 10.43.37 - [Lord Kṛṣṇa said:] Although forest-dwellers, We are also subjects of the Bhoja king. We must gratify his desires, for such behavior will confer upon Us the greatest benefit.

SB 10.43.38 - We are just young boys and should play with those of equal strength. The wrestling match must go on properly so that irreligion does not taint the respectable members of the audience.

SB 10.43.39 - Cāṇūra said: You aren't really a child or even a young man, and neither is Balarāma, the strongest of the strong. After all, You playfully

killed an elephant who had the strength of a thousand other elephants.

SB 10.43.40 - Therefore You two should fight powerful wrestlers. There's certainly nothing unfair about that. You, O descendant of Vṛṣṇi, can show Your prowess against me, and Balarāma can fight with Muṣṭika.

120 (Popup - Popup)

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SB 10.44.39 - Kāṁsa had always been disturbed by the thought that the Supreme Lord was to kill him. Therefore when drinking, eating, moving about, sleeping or simply breathing, the King had always seen the Lord before him with the disc weapon in His hand. Thus Kāṁsa achieved the rare boon of attaining a form like the Lord's.

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SB 10.44.44 - Embracing their husbands, who lay on a hero's final bed, the sorrowful women loudly lamented while shedding constant tears.

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SB 10.44.46 - O great hero among men, bereft of you, its master, this city has lost its beauty, just as we have, and all festivity and good fortune within it have come to an end.

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SB 10.44.15 - The ladies of Vraja are the most fortunate of women because, with their minds fully attached to Kṛṣṇa and their throats always choked up

with tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Kṛṣṇa consciousness they automatically acquire all desirable things.

SB 10.44.16 - When the gopīs hear Kṛṣṇa playing His flute as He leaves Vraja in the morning with His cows or returns with them at sunset, the young girls quickly come out of their houses to see Him. They must have performed many pious activities to be able to see Him as He walks on the road, His smiling face mercifully glancing upon them.

SB 10.44.17 - [Śukadeva Gosvāmī continued:] As the women spoke thus, O hero of the Bhāratas, Lord Kṛṣṇa, the master of all mystic power, made up His mind to kill His opponent.

SB 10.44.18 - Out of affection for the two Lords, Their parents [Devakī and Vasudeva] became overwhelmed with sorrow when they heard the women's fearful statements. They grieved, not knowing their sons' strength.

SB 10.44.19 - Lord Balarāma and Muṣṭika, expertly displaying numerous wrestling techniques, battled each other in the same way that Lord Kṛṣṇa and His opponent did.

SB 10.44.20 - The harsh blows from the Supreme Lord's limbs fell like crushing lightning bolts upon Cāṇūra, breaking every part of his body and causing him more and more pain and fatigue.

SB 10.44.21 - Furious, Cāṇūra attacked Lord Vāsudeva with the speed of a

hawk and struck His chest with both fists.

SB 10.44.22-23 - No more shaken by the demon's mighty blows than an elephant struck with a flower garland, Lord Kṛṣṇa grabbed Cāṇūra by his arms, swung him around several times and hurled him onto the ground with great force. His clothes, hair and garland scattering, the wrestler fell down dead, like a huge festival column collapsing.

SB 10.44.24-25 - Similarly, Muṣṭika struck Lord Balabhadra with his fist and was slain. Receiving a violent blow from the mighty Lord's palm, the demon trembled all over in great pain, vomited blood and then fell lifeless onto the ground, like a tree blown down by the wind.

SB 10.44.26 - Confronted next by the wrestler Kūṭa, Lord Balarāma, the best of fighters, playfully and nonchalantly killed him with His left fist, O King.

SB 10.44.27 - Then Kṛṣṇa struck the wrestler Śāla in the head with His toes and tore him in half. The Lord dealt with Tośāla in the same way, and both wrestlers fell down dead.

SB 10.44.28 - Cāṇūra, Muṣṭika, Kūṭa, Śāla and Tośāla having been killed, the remaining wrestlers all fled for their lives.

SB 10.44.29 - Kṛṣṇa and Balarāma then called Their young cowherd boyfriends to join Them, and in their company the Lords danced about and sported, Their ankle bells resounding as musical instruments played.

SB 10.44.30 - Everyone except Kāṁsa rejoiced at the wonderful feat Kṛṣṇa and Balarāma had performed. The exalted brāhmaṇas and great saints

exclaimed, "Excellent! Excellent!"

SB 10.44.31 - The Bhoja king, seeing that his best wrestlers had all been killed or had fled, stopped the musical performance originally meant for his pleasure and spoke the following words.

SB 10.44.32 - [Kāṁsa said:] Drive the two wicked sons of Vasudeva out of the city! Confiscate the cowherds' property and arrest that fool Nanda!

SB 10.44.33 - Kill that most evil fool Vasudeva! And also kill my father, Ugrasena, along with his followers, who have all sided with our enemies!

SB 10.44.34 - As Kāṁsa thus raved so audaciously, the infallible Lord Kṛṣṇa, intensely angry, quickly and easily jumped up onto the high royal dais.

SB 10.44.35 - Seeing Lord Kṛṣṇa approaching like death personified, the quick-witted Kāṁsa instantly rose from his seat and took up his sword and shield.

SB 10.44.36 - Sword in hand, Kāṁsa moved quickly from side to side like a hawk in the sky. But Lord Kṛṣṇa, whose fearsome strength is irresistible, powerfully seized the demon just as the son of Tārṁśya might capture a snake.

SB 10.44.37 - Grabbing Kāṁsa by the hair and knocking off his crown, the lotus-naved Lord threw him off the elevated dais onto the wrestling mat. Then the independent Lord, the support of the entire universe, threw Himself upon the King.

SB 10.44.38 - As a lion drags a dead elephant, the Lord then dragged Kaṁsa's dead body along the ground in full view of everyone present. O King, all the people in the arena tumultuously cried out, "Oh! Oh!"

SB 10.44.39 - Kaṁsa had always been disturbed by the thought that the Supreme Lord was to kill him. Therefore when drinking, eating, moving about, sleeping or simply breathing, the King had always seen the Lord before him with the disc weapon in His hand. Thus Kaṁsa achieved the rare boon of attaining a form like the Lord's.

SB 10.44.40 - Kaṁsa's eight younger brothers, led by Kaṁka and Nyagrodhaka, then attacked the Lords in a rage, seeking to avenge their brother's death.

SB 10.44.41 - As they ran swiftly toward the two Lords, ready to strike, the son of Rohiṇī slew them with His club just as a lion easily kills other animals.

SB 10.44.42 - Kettledrums resounded in the sky as Brahmā, Śiva and other demigods, the Lord's expansions, rained down flowers upon Him with pleasure. They chanted His praises, and their wives danced.

SB 10.44.43 - My dear King, the wives of Kaṁsa and his brothers, aggrieved by the death of their well-wishing husbands, came forward with tearful eyes, beating their heads.

SB 10.44.44 - Embracing their husbands, who lay on a hero's final bed, the sorrowful women loudly lamented while shedding constant tears.

SB 10.44.45 - [The women cried out:] Alas, O master, O dear one, O knower

of religious principles! O kind and compassionate protector of the shelterless! By your being slain we have also been slain, together with your household and offspring.

SB 10.44.46 - O great hero among men, bereft of you, its master, this city has lost its beauty, just as we have, and all festivity and good fortune within it have come to an end.

SB 10.44.47 - O dear one, you have been brought to this state because of the terrible violence you committed against innocent creatures. How can one who harms others attain happiness?

SB 10.44.48 - Lord Kṛṣṇa causes the appearance and disappearance of all beings in this world, and He is their maintainer as well. One who disrespects Him can never prosper happily.

SB 10.44.49 - Śukadeva Gosvāmī said: After consoling the royal ladies, Lord Kṛṣṇa, sustainer of all the worlds, arranged for the prescribed funeral rites to be performed.

SB 10.44.50 - Then Kṛṣṇa and Balarāma released Their mother and father from bondage and offered obeisances to them, touching their feet with Their heads.

SB 10.44.51 - Devakī and Vasudeva, now knowing Kṛṣṇa and Balarāma to be the Lords of the universe, simply stood with joined palms. Being apprehensive, they did not embrace their sons.

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SB 10.45.2 - Lord Kṛṣṇa, the greatest of the Sātvatas, approached His parents with His elder brother. Humbly bowing His head and gratifying them by respectfully addressing them as "My dear mother" and "My dear father," Kṛṣṇa spoke as follows.

SB 10.45.3 - [Lord Kṛṣṇa said:] Dear Father, because of Us, your two sons, you and mother Devakī always remained in anxiety and could never enjoy Our childhood, boyhood or youth.

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SB 10.45.17-18 - The members of these clans, protected by the arms of Lord Kṛṣṇa and Lord Saṅkarṣaṇa, felt that all their desires were fulfilled. Thus they enjoyed perfect happiness while living at home with their families. Because of the presence of Kṛṣṇa and Balarāma, they no longer suffered from the fever of material existence. Every day these loving devotees could see Mukunda's ever-cheerful lotus face, which was decorated with beautiful, merciful smiling glances.

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SB 10.45.24 - Thus consoling Nanda Mahārāja and the other men of Vraja, the infallible Supreme Lord respectfully honored them with gifts of clothing, jewelry, household utensils and so on.

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SB 10.45.5 - With one's body one can acquire all goals of life, and it is one's parents who give the body birth and sustenance. Therefore no mortal man can repay his debt to his parents, even if he serves them for a full lifetime of a hundred years.

SB 10.45.6 - A son who, though able to do so, fails to provide for his parents with his physical resources and wealth is forced after his death to eat his own flesh.

SB 10.45.7 - A man who, though able to do so, fails to support his elderly parents, chaste wife, young child or spiritual master, or who neglects a

brāhmaṇa or anyone who comes to him for shelter, is considered dead, though breathing.

SB 10.45.8 - Thus We have wasted all these days, unable as We were to properly honor you because Our minds were always disturbed by fear of Kāṁsa.

SB 10.45.9 - Dear Father and Mother, please forgive Us for not serving you. We are not independent and have been greatly frustrated by cruel Kāṁsa.

SB 10.45.10 - Śukadeva Gosvāmī said: Thus beguiled by the words of Lord Hari, the Supreme Soul of the universe, who by His internal illusory potency appeared to be a human, His parents joyfully raised Him up on their laps and embraced Him.

SB 10.45.11 - Pouring out a shower of tears upon the Lord, His parents, who were bound up by the rope of affection, could not speak. They were overwhelmed, O King, and their throats choked up with tears.

SB 10.45.12 - Thus having comforted His mother and father, the Supreme Personality of Godhead, appearing as the son of Devakī, installed His maternal grandfather, Ugrasena, as King of the Yadus.

SB 10.45.13 - The Lord told him: O mighty King, We are your subjects, so please command Us. Indeed, because of the curse of Yayāti, no Yadu may sit on the royal throne.

SB 10.45.14 - Since I am present in your entourage as your personal attendant, all the demigods and other exalted personalities will come with heads bowed to offer you tribute. What, then, to speak of the rulers of men?

SB 10.45.15-16 - The Lord then brought all His close family members and other relatives back from the various places to which they had fled in fear of Kāmsa. He received the Yadus, Vṛṣṇis, Andhakas, Madhus, Dāśārhas, Kukuras and other clans with due honor, and He also consoled them, for they were weary of living in foreign lands. Then Lord Kṛṣṇa, the creator of the universe, resettled them in their homes and gratified them with valuable gifts.

SB 10.45.17-18 - The members of these clans, protected by the arms of Lord Kṛṣṇa and Lord Saṅkarṣaṇa, felt that all their desires were fulfilled. Thus they enjoyed perfect happiness while living at home with their families. Because of the presence of Kṛṣṇa and Balarāma, they no longer suffered from the fever of material existence. Every day these loving devotees could see Mukunda's ever-cheerful lotus face, which was decorated with beautiful, merciful smiling glances.

SB 10.45.19 - Even the most elderly inhabitants of the city appeared youthful, full of strength and vitality, for with their eyes they constantly drank the elixir of Lord Mukunda's lotus face.

SB 10.45.20 - Then, O exalted Parīkṣit, the Supreme Lord Kṛṣṇa, the son of Devakī, along with Lord Balarāma, approached Nanda Mahārāja. The two Lords embraced him and then addressed him as follows.

SB 10.45.21 - [Kṛṣṇa and Balarāma said:] O Father, you and mother Yaśodā have affectionately maintained Us and cared for Us so much! Indeed, parents love their children more than their own lives.

SB 10.45.22 - They are the real father and mother who care for, as they

would their own sons, children abandoned by relatives unable to maintain and protect them.

SB 10.45.23 - Now you should all return to Vraja, dear Father. We shall come to see you, Our dear relatives who suffer in separation from Us, as soon as We have given some happiness to your well-wishing friends.

SB 10.45.24 - Thus consoling Nanda Mahārāja and the other men of Vraja, the infallible Supreme Lord respectfully honored them with gifts of clothing, jewelry, household utensils and so on.

SB 10.45.25 - Nanda Mahārāja was overwhelmed with affection upon hearing Kṛṣṇa's words, and his eyes brimmed with tears as he embraced the two Lords. Then he went back to Vraja with the cowherd men.

SB 10.45.26 - My dear King, then Vasudeva, the son of Śūrasena, arranged for a priest and other brāhmaṇas to perform his two sons' second-birth initiation.

SB 10.45.27 - Vasudeva honored these brāhmaṇas by worshiping them and giving them fine ornaments and well-ornamented cows with their calves. All these cows wore gold necklaces and linen wreaths.

SB 10.45.28 - The magnanimous Vasudeva then remembered the cows he had mentally given away on the occasion of Kṛṣṇa's and Balarāma's birth. Kāmsa had stolen those cows, and Vasudeva now recovered them and gave them away in charity also.

SB 10.45.29 - After attaining twice-born status through initiation, the Lords,

sincere in Their vows, took the further vow of celibacy from Garga Muni, the spiritual master of the Yadus.

SB 10.45.30-31 - Concealing Their innately perfect knowledge by Their humanlike activities, those two omniscient Lords of the universe, Themselves the origin of all branches of knowledge, next desired to reside at the school of a spiritual master. Thus They approached Sāndīpani Muni, a native of Kāsī living in the city of Avantī.

SB 10.45.32 - Sāndīpani thought very highly of these two self-controlled disciples, whom he had obtained so fortuitously. By serving him as devotedly as one would serve the Supreme Lord Himself, They showed others an irreproachable example of how to worship the spiritual master.

SB 10.45.33 - That best of brāhmaṇas, the spiritual master Sāndīpani, was satisfied with Their submissive behavior, and thus he taught Them the entire Vedas, together with their six corollaries and the Upaniṣads.

SB 10.45.34 - He also taught Them the Dhanur-veda, with its most confidential secrets; the standard books of law; the methods of logical reasoning and philosophical debate; and the sixfold science of politics.

SB 10.45.35-36 - O King, those best of persons, Kṛṣṇa and Balarāma, being Themselves the original promulgators of all varieties of knowledge, could immediately assimilate each and every subject after hearing it explained just once. Thus with fixed concentration They learned the sixty-four arts and skills in as many days and nights. Thereafter, O King, They satisfied Their spiritual master by offering him guru-dakṣiṇā.

SB 10.45.37 - O King, the learned brāhmaṇa Sāndīpani carefully considered the two Lords' glorious and amazing qualities and Their superhuman intelligence. Then, after consulting with his wife, he chose as his remuneration the return of his young son, who had died in the ocean at Prabhāsa.

SB 10.45.38 - "So be it," replied those two great charioteers of limitless might, and They at once mounted Their chariot and set off for Prabhāsa. When They reached that place, They walked up to the shore and sat down. In a moment the deity of the ocean, recognizing Them to be the Supreme Lords, approached Them with offerings of tribute.

SB 10.45.39 - The Supreme Lord Kṛṣṇa addressed the lord of the ocean: Let the son of My guru be presented at once-the one you seized here with your mighty waves.

SB 10.45.40 - The ocean replied: O Lord Kṛṣṇa, it was not I who abducted him, but a demonic descendant of Diti named Pañcajana, who travels in the water in the form of a conch.

SB 10.45.41 - "Indeed," the ocean said, "that demon has taken him away." Hearing this, Lord Kṛṣṇa entered the ocean, found Pañcajana and killed him. But the Lord did not find the boy within the demon's belly.

SB 10.45.42-44 - Lord Janārdana took the conchshell that had grown around the demon's body and went back to the chariot. Then He proceeded to Saṁyamanī, the beloved capital of Yamarāja, the lord of death. Upon arriving there with Lord Balarāma, He loudly blew His conchshell, and Yamarāja, who keeps the conditioned souls in check, came as soon as he heard the resounding vibration. Yamarāja elaborately worshiped the two Lords with great devotion,

and then he addressed Lord Kṛṣṇa, who lives in everyone's heart: "O Supreme Lord Viṣṇu, what shall I do for You and Lord Balarāma, who are playing the part of ordinary humans?"

SB 10.45.45 - The Supreme Personality of Godhead said: Suffering the bondage of his past activity, My spiritual master's son was brought here to you. O great King, obey My command and bring this boy to Me without delay.

SB 10.45.46 - Yamarāja said, "So be it," and brought forth the guru's son. Then those two most exalted Yadus presented the boy to Their spiritual master and said to him, "Please select another boon."

SB 10.45.47 - The spiritual master said: My dear boys, You two have completely fulfilled the disciple's obligation to reward his spiritual master. Indeed, with disciples like You, what further desires could a guru have?

SB 10.45.48 - O heroes, now please return home. May Your fame sanctify the world, and may the Vedic hymns be ever fresh in Your minds, both in this life and the next.

SB 10.45.49 - Thus receiving Their guru's permission to leave, the two Lords returned to Their city on Their chariot, which moved as swiftly as the wind and resounded like a cloud.

SB 10.45.50 - All the citizens rejoiced upon seeing Kṛṣṇa and Balarāma, whom they had not seen for many days. The people felt just like those who have lost their wealth and then regained it.

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SB 10.46.1 - Śukadeva Gosvāmī said: The supremely intelligent Uddhava was the best counselor of the Vṛṣṇi dynasty, a beloved friend of Lord Śrī Kṛṣṇa and a direct disciple of Bṛhaspati.

SB 10.46.2 - The Supreme Lord Hari, who relieves the distress of all who surrender to Him, once took the hand of His fully devoted, dearest friend Uddhava and addressed him as follows.

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SB 10.46.4 - The minds of those gopīs are always absorbed in Me, and their very lives are ever devoted to Me. For My sake they have abandoned everything related to their bodies, renouncing ordinary happiness in this life, as well as religious duties necessary for such happiness in the next life. I alone am their dearest beloved and, indeed, their very Self. Therefore I take it upon Myself to sustain them in all circumstances.

SB 10.46.5 - My dear Uddhava, for those women of Gokula I am the most cherished object of love. Thus when they remember Me, who am so far away, they are overwhelmed by the anxiety of separation.

SB 10.46.6 - Simply because I have promised to return to them, My fully devoted cowherd girlfriends struggle to maintain their lives somehow or other.

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Nanda-gokula.

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SB 10.46.9-13 - Gokula resounded on all sides with the sounds of bulls in rut fighting with one another for fertile cows; with the mooing of cows, burdened by their udders, chasing after their calves; with the noise of milking and of the white calves jumping here and there; with the loud reverberation of flute-playing; and with the singing of the all-auspicious deeds of Kṛṣṇa and Balarāma by the cowherd men and women, who made the village resplendent with their wonderfully ornamented attire. The cowherds' homes in Gokula appeared most charming with their abundant paraphernalia for worship of the sacrificial fire, the sun, unexpected guests, the cows, the brāhmaṇas, the forefathers and the demigods. On all sides lay the flowering forest, echoing with flocks of birds and swarms of bees and beautified by its lakes crowded with swans, kāraṇḍava ducks and bowers of lotuses.

SB 10.46.14 - As soon as Uddhava arrived at Nanda Mahārāja's home, Nanda came forward to meet him. The cowherd King embraced him in great happiness and worshiped him as nondifferent from Lord Vāsudeva.

SB 10.46.15 - After Uddhava had eaten first-class food, been seated comfortably on a bed and been relieved of his fatigue by a foot massage and other means, Nanda inquired from him as follows.

SB 10.46.16 - [Nanda Mahārāja said:] My dear most fortunate one, does the son of Śūra fare well, now that he is free and has rejoined his children and

other relatives?

SB 10.46.17 - Fortunately, because of his own sins, the sinful Kāṁsa has been killed, along with all his brothers. He always hated the saintly and righteous Yadus.

SB 10.46.18 - Does Kṛṣṇa remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village of Vraja, of which He is the master? Does He remember the cows, Vṛndāvana forest and Govardhana Hill?

SB 10.46.19 - Will Govinda return even once to see His family? If He ever does, we may then glance upon His beautiful face, with its beautiful eyes, nose and smile.

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SB 10.46.21 - As we remember the wonderful deeds Kṛṣṇa performed, His playful sidelong glances, His smiles and His words, O Uddhava, we forget all our material engagements.

SB 10.46.22 - When we see the places where Mukunda enjoyed His sporting pastimes-the rivers, hills and forests He decorated with His feet-our minds become totally absorbed in Him.

SB 10.46.23 - In my opinion, Kṛṣṇa and Balarāma must be two exalted demigods who have come to this planet to fulfill some great mission of the

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SB 10.46.28 - As mother Yaśodā heard the descriptions of her son's activities, she poured out her tears, and milk flowed from her breasts out of love.

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SB 10.46.30 - Śrī Uddhava said: O respectful Nanda, certainly you and mother Yaśodā are the most praiseworthy persons in the entire world, since you

have developed such a loving attitude toward Lord Nārāyaṇa, the spiritual master of all living beings.

SB 10.46.31 - These two Lords, Mukunda and Balarāma, are each the seed and womb of the universe, the creator and His creative potency. They enter the hearts of living beings and control their conditioned awareness. They are the primeval Supreme.

SB 10.46.32-33 - Anyone, even a person in an impure state, who absorbs his mind in Him for just a moment at the time of death burns up all traces of sinful reactions and immediately attains the supreme transcendental destination in a pure, spiritual form as effulgent as the sun. You two have rendered exceptional loving service to Him, Lord Nārāyaṇa, the Supersoul of all and the cause of all existence, the great soul who, although the original cause of everything, has a humanlike form. What pious deeds could still be required of you?

SB 10.46.34 - Infallible Kṛṣṇa, the Lord of the devotees, will soon return to Vraja to satisfy His parents.

SB 10.46.35 - Having killed Kāṁsa, the enemy of all the Yadus, in the wrestling arena, Kṛṣṇa will now surely fulfill His promise to you by coming back.

SB 10.46.36 - O most fortunate ones, do not lament. You will see Kṛṣṇa again very soon. He is present in the hearts of all living beings, just as fire lies dormant in wood.

SB 10.46.37 - For Him no one is especially dear or despicable, superior or inferior, and yet He is not indifferent to anyone. He is free from all desire for

respect and yet gives respect to all others.

SB 10.46.38 - He has no mother, no father, no wife, children or other relatives. No one is related to Him, and yet no one is a stranger to Him. He has no material body and no birth.

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SB 10.46.44 - While Kṛṣṇa's messenger continued speaking with Nanda, the night ended, O King. The women of the cowherd village rose from bed and,

lighting lamps, worshiped their household deities. Then they began churning the yogurt into butter.

SB 10.46.45 - As they pulled on the churning ropes with their bangled arms, the women of Vraja shone with the splendor of their jewels, which reflected the lamps' light. Their hips, breasts and necklaces moved about, and their faces, anointed with reddish kuṅkuma, glowed radiantly with the luster of their earrings reflecting from their cheeks.

SB 10.46.46 - As the ladies of Vraja loudly sang the glories of lotus-eyed Kṛṣṇa, their songs blended with the sound of their churning, ascended to the sky and dissipated all inauspiciousness in every direction.

SB 10.46.47 - When the godly sun had risen, the people of Vraja noticed the golden chariot in front of Nanda Mahārāja's doorway. "Who does this belong to?" they asked.

SB 10.46.48 - "Perhaps Akrūra has returned-he who fulfilled Kāmsa's desire by taking lotus-eyed Kṛṣṇa to Mathurā.

SB 10.46.49 - "Is he going to use our flesh to offer funeral oblations for his master, who was so satisfied with his service?" As the women were speaking in this way, Uddhava appeared, having finished his early-morning duties.

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SB 10.46.48 - "Perhaps Akrūra has returned-he who fulfilled Kāmsa's desire by taking lotus-eyed Kṛṣṇa to Mathurā.

SB 10.46.49 - "Is he going to use our flesh to offer funeral oblations for his master, who was so satisfied with his service?" As the women were speaking in this way, Uddhava appeared, having finished his early-morning duties.

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SB 10.46.1 - Śukadeva Gosvāmī said: The supremely intelligent Uddhava was the best counselor of the Vṛṣṇi dynasty, a beloved friend of Lord Śrī Kṛṣṇa and a direct disciple of Bṛhaspati.

SB 10.46.2 - The Supreme Lord Hari, who relieves the distress of all who surrender to Him, once took the hand of His fully devoted, dearest friend Uddhava and addressed him as follows.

SB 10.46.3 - [Lord Kṛṣṇa said:] Dear gentle Uddhava, go to Vraja and give pleasure to Our parents. And also relieve the gopīs, suffering in separation from Me, by giving them My message.

SB 10.46.4 - The minds of those gopīs are always absorbed in Me, and their very lives are ever devoted to Me. For My sake they have abandoned everything related to their bodies, renouncing ordinary happiness in this life, as well as religious duties necessary for such happiness in the next life. I alone am their dearest beloved and, indeed, their very Self. Therefore I take it upon Myself to sustain them in all circumstances.

SB 10.46.5 - My dear Uddhava, for those women of Gokula I am the most cherished object of love. Thus when they remember Me, who am so far away, they are overwhelmed by the anxiety of separation.

SB 10.46.6 - Simply because I have promised to return to them, My fully devoted cowherd girlfriends struggle to maintain their lives somehow or other.

SB 10.46.7 - Śukadeva Gosvāmī said: Thus addressed, O King, Uddhava respectfully accepted his master's message, mounted his chariot and set off for Nanda-gokula.

SB 10.46.8 - The fortunate Uddhava reached Nanda Mahārāja's pastures just as the sun was setting, and since the returning cows and other animals were raising dust with their hooves, his chariot passed unnoticed.

SB 10.46.9-13 - Gokula resounded on all sides with the sounds of bulls in rut fighting with one another for fertile cows; with the mooing of cows, burdened

by their udders, chasing after their calves; with the noise of milking and of the white calves jumping here and there; with the loud reverberation of flute-playing; and with the singing of the all-auspicious deeds of Kṛṣṇa and Balarāma by the cowherd men and women, who made the village resplendent with their wonderfully ornamented attire. The cowherds' homes in Gokula appeared most charming with their abundant paraphernalia for worship of the sacrificial fire, the sun, unexpected guests, the cows, the brāhmaṇas, the forefathers and the demigods. On all sides lay the flowering forest, echoing with flocks of birds and swarms of bees and beautified by its lakes crowded with swans, kāraṇḍava ducks and bowers of lotuses.

SB 10.46.14 - As soon as Uddhava arrived at Nanda Mahārāja's home, Nanda came forward to meet him. The cowherd King embraced him in great happiness and worshiped him as nondifferent from Lord Vāsudeva.

SB 10.46.15 - After Uddhava had eaten first-class food, been seated comfortably on a bed and been relieved of his fatigue by a foot massage and other means, Nanda inquired from him as follows.

SB 10.46.16 - [Nanda Mahārāja said:] My dear most fortunate one, does the son of Śūra fare well, now that he is free and has rejoined his children and other relatives?

SB 10.46.17 - Fortunately, because of his own sins, the sinful Kāṁsa has been killed, along with all his brothers. He always hated the saintly and righteous Yadus.

SB 10.46.18 - Does Kṛṣṇa remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village

of Vraja, of which He is the master? Does He remember the cows, Vṛndāvana forest and Govardhana Hill?

SB 10.46.19 - Will Govinda return even once to see His family? If He ever does, we may then glance upon His beautiful face, with its beautiful eyes, nose and smile.

SB 10.46.20 - We were saved from the forest fire, the wind and rain, the bull and serpent demons-from all such insurmountable, deadly dangers-by that very great soul, Kṛṣṇa.

SB 10.46.21 - As we remember the wonderful deeds Kṛṣṇa performed, His playful sidelong glances, His smiles and His words, O Uddhava, we forget all our material engagements.

SB 10.46.22 - When we see the places where Mukunda enjoyed His sporting pastimes-the rivers, hills and forests He decorated with His feet-our minds become totally absorbed in Him.

SB 10.46.23 - In my opinion, Kṛṣṇa and Balarāma must be two exalted demigods who have come to this planet to fulfill some great mission of the demigods. Such was foretold by Garga Ṛṣi.

SB 10.46.24 - After all, Kṛṣṇa and Balarāma killed Kāṁsa, who was as strong as ten thousand elephants, as well as the wrestlers Cāṇūra and Muṣṭika and the elephant Kuvalayāpīḍa. They killed them all sportingly, as easily as a lion disposes of small animals.

SB 10.46.25 - With the ease of a royal elephant breaking a stick, Kṛṣṇa broke

a powerful, giant bow three tālas long. He also held a mountain aloft for seven days with just one hand.

SB 10.46.26 - Here in Vṛndāvana, Kṛṣṇa and Balarāma easily destroyed demons like Pralamba, Dhenuka, Arista, Tṛṇāvarta and Baka, who had themselves defeated both demigods and other demons.

SB 10.46.27 - Śukadeva Gosvāmī said: Thus intensely remembering Kṛṣṇa again and again, Nanda Mahārāja, his mind completely attached to the Lord, felt extreme anxiety and fell silent, overcome by the strength of his love.

SB 10.46.28 - As mother Yaśodā heard the descriptions of her son's activities, she poured out her tears, and milk flowed from her breasts out of love.

SB 10.46.29 - Uddhava then joyfully addressed Nanda Mahārāja, having clearly seen the supreme loving attraction he and Yaśodā felt for Kṛṣṇa, the Supreme Personality of Godhead.

SB 10.46.30 - Śrī Uddhava said: O respectful Nanda, certainly you and mother Yaśodā are the most praiseworthy persons in the entire world, since you have developed such a loving attitude toward Lord Nārāyaṇa, the spiritual master of all living beings.

SB 10.46.31 - These two Lords, Mukunda and Balarāma, are each the seed and womb of the universe, the creator and His creative potency. They enter the hearts of living beings and control their conditioned awareness. They are the primeval Supreme.

SB 10.46.32-33 - Anyone, even a person in an impure state, who absorbs his mind in Him for just a moment at the time of death burns up all traces of sinful reactions and immediately attains the supreme transcendental destination in a pure, spiritual form as effulgent as the sun. You two have rendered exceptional loving service to Him, Lord Nārāyaṇa, the Supersoul of all and the cause of all existence, the great soul who, although the original cause of everything, has a humanlike form. What pious deeds could still be required of you?

SB 10.46.34 - Infallible Kṛṣṇa, the Lord of the devotees, will soon return to Vraja to satisfy His parents.

SB 10.46.35 - Having killed Kāṁsa, the enemy of all the Yadus, in the wrestling arena, Kṛṣṇa will now surely fulfill His promise to you by coming back.

SB 10.46.36 - O most fortunate ones, do not lament. You will see Kṛṣṇa again very soon. He is present in the hearts of all living beings, just as fire lies dormant in wood.

SB 10.46.37 - For Him no one is especially dear or despicable, superior or inferior, and yet He is not indifferent to anyone. He is free from all desire for respect and yet gives respect to all others.

SB 10.46.38 - He has no mother, no father, no wife, children or other relatives. No one is related to Him, and yet no one is a stranger to Him. He has no material body and no birth.

SB 10.46.39 - He has no work to do in this world that would oblige Him to take birth in pure, impure or mixed species of life. Yet to enjoy His pastimes

and deliver His saintly devotees, He manifests Himself.

SB 10.46.40 - Although beyond the three modes of material nature-goodness, passion and ignorance-the transcendental Lord accepts association with them as His play. Thus the unborn Supreme Lord utilizes the material modes to create, maintain and destroy.

SB 10.46.41 - Just as a person who is whirling around perceives the ground to be turning, one who is affected by false ego thinks himself the doer, when actually only his mind is acting.

SB 10.46.42 - The Supreme Lord Hari is certainly not your son alone. Rather, being the Lord, He is the son, Soul, father and mother of everyone.

SB 10.46.43 - Nothing can be said to exist independent of Lord Acyuta-nothing heard or seen, nothing in the past, present or future, nothing moving or unmoving, great or small. He indeed is everything, for He is the Supreme Soul.

SB 10.46.44 - While Kṛṣṇa's messenger continued speaking with Nanda, the night ended, O King. The women of the cowherd village rose from bed and, lighting lamps, worshiped their household deities. Then they began churning the yogurt into butter.

SB 10.46.45 - As they pulled on the churning ropes with their banded arms, the women of Vraja shone with the splendor of their jewels, which reflected the lamps' light. Their hips, breasts and necklaces moved about, and their faces, anointed with reddish kuṅkuma, glowed radiantly with the luster of their earrings reflecting from their cheeks.

SB 10.46.46 - As the ladies of Vraja loudly sang the glories of lotus-eyed Kṛṣṇa, their songs blended with the sound of their churning, ascended to the sky and dissipated all inauspiciousness in every direction.

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SB 10.47.1-2 - Śukadeva Gosvāmī said: The young women of Vraja became astonished upon seeing Lord Kṛṣṇa's servant, who had long arms, whose eyes resembled a newly grown lotus, who wore a yellow garment and a lotus garland, and whose lotuslike face glowed with brightly polished earrings. "Who is this handsome man?" the gopīs asked. "Where has he come from, and whom does he serve? He's wearing Kṛṣṇa's clothes and ornaments!" Saying this, the gopīs eagerly crowded around Uddhava, whose shelter was the lotus feet of Lord Uttamaḥśloka, Śrī Kṛṣṇa.

SB 10.47.3 - Bowing their heads in humility, the gopīs duly honored Uddhava with their shy, smiling glances and pleasing words. They took him to a

quiet place, seated him comfortably and began to question him, for they recognized him to be a messenger from Kṛṣṇa, the master of the goddess of fortune.

SB 10.47.4 - [The gopīs said:] We know that you are the personal servant of Kṛṣṇa, the chief of the Yadus, and that you have come here on the order of your good master, who desires to give pleasure to His parents.

SB 10.47.5 - We see nothing else He might consider worth remembering in these cow pastures of Vraja. Indeed, the bonds of affection for one's family members are difficult to break, even for a sage.

SB 10.47.6 - The friendship shown toward others-those who are not family members-is motivated by personal interest, and thus it is a pretense that lasts only until one's purpose is fulfilled. Such friendship is just like the interest men take in women, or bees in flowers.

SB 10.47.7 - Prostitutes abandon a penniless man, subjects an incompetent king, students their teacher once they have finished their education, and priests a man who has remunerated them for a sacrifice.

SB 10.47.8 - Birds abandon a tree when its fruits are gone, guests a house after they have eaten, animals a forest that has burnt down, and a lover the woman he has enjoyed, even though she remains attached to him.

SB 10.47.9-10 - Thus speaking, the gopīs, whose words, bodies and minds were fully dedicated to Lord Govinda, put aside all their regular work now that Kṛṣṇa's messenger, Śrī Uddhava, had arrived among them. Constantly remembering the activities their beloved Kṛṣṇa had performed in His childhood

and youth, they sang about them and cried without shame.

SB 10.47.11 - One of the gopīs, while meditating on Her previous association with Kṛṣṇa, saw a honeybee before Her and imagined it to be a messenger sent by Her beloved. Thus She spoke as follows.

SB 10.47.12 - The gopī said: O honeybee, O friend of a cheater, don't touch My feet with your whiskers, which are smeared with the kuṅkuma that rubbed onto Kṛṣṇa's garland when it was crushed by the breasts of a rival lover! Let Kṛṣṇa satisfy the women of Mathurā. One who sends a messenger like you will certainly be ridiculed in the Yadus' assembly.

SB 10.47.13 - After making us drink the enchanting nectar of His lips only once, Kṛṣṇa suddenly abandoned us, just as you might quickly abandon some flowers. How is it, then, that Goddess Padmā willingly serves His lotus feet? Alas! The answer must certainly be that her mind has been stolen away by His deceitful words.

SB 10.47.14 - O bee, why do you sing here so much about the Lord of the Yadus, in front of us homeless people? These topics are old news to us. Better you sing about that friend of Arjuna in front of His new girlfriends, the burning desire in whose breasts He has now relieved. Those ladies will surely give you the charity you are begging.

SB 10.47.15 - In heaven, on earth or in the subterranean sphere, what women are unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what is our position in comparison? But at least those who are wretched can chant His name, Uttamaḥśloka.

SB 10.47.16 - Keep your head off My feet! I know what you're doing. You expertly learned diplomacy from Mukunda, and now you come as His messenger with flattering words. But He abandoned those who for His sake alone gave up their children, husbands and all other relations. He's simply ungrateful. Why should I make up with Him now?

SB 10.47.17 - Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Mahārāja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him.

SB 10.47.18 - To hear about the pastimes that Kṛṣṇa regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vṛndāvana to wander about like birds, begging for their living.

SB 10.47.19 - Faithfully taking His deceitful words as true, we became just like the black deer's foolish wives, who trust the cruel hunter's song. Thus we repeatedly felt the sharp pain of lust caused by the touch of His nails. O messenger, please talk about something besides Kṛṣṇa.

SB 10.47.20 - O friend of My dear one, has My beloved sent you here again? I should honor you, friend, so please choose whatever boon you wish. But why have you come back here to take us to Him, whose conjugal love is so difficult

to give up? After all, gentle bee, His consort is the goddess Śrī, and she is always with Him, staying upon His chest.

SB 10.47.21 - O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?

SB 10.47.22 - Śukadeva Gosvāmī said: Having heard this, Uddhava then tried to pacify the gopīs, who were most eager to see Lord Kṛṣṇa. He thus began relating to them the message of their beloved.

SB 10.47.23 - Śrī Uddhava said: Certainly you gopīs are all-successful and are universally worshiped because you have dedicated your minds in this way to the Supreme Personality of Godhead, Vāsudeva.

SB 10.47.24 - Devotional service unto Lord Kṛṣṇa is attained by charity, strict vows, austerities and fire sacrifices, by japa, study of Vedic texts, observance of regulative principles and, indeed, by the performance of many other auspicious practices.

SB 10.47.25 - By your great fortune you have established an unexcelled standard of pure devotion for the Lord, Uttamaḥśloka-a standard even the sages can hardly attain.

SB 10.47.26 - By your great fortune you have left your sons, husbands, bodily comforts, relatives and homes in favor of the supreme male, who is known as Kṛṣṇa.

SB 10.47.27 - You have rightfully claimed the privilege of unalloyed love for the transcendental Lord, O most glorious gopīs. Indeed, by exhibiting your love for Kṛṣṇa in separation from Him, you have shown me great mercy.

SB 10.47.28 - My good ladies, now please hear your beloved's message, which I, the confidential servant of my master, have come here to bring you.

SB 10.47.29 - The Supreme Lord said: You are never actually separated from Me, for I am the Soul of all creation. Just as the elements of nature-ether, air, fire, water and earth-are present in every created thing, so I am present within everyone's mind, life air and senses, and also within the physical elements and the modes of material nature.

SB 10.47.30 - By Myself I create, sustain and withdraw Myself within Myself by the power of My personal energy, which comprises the material elements, the senses and the modes of nature.

SB 10.47.31 - Being composed of pure consciousness, or knowledge, the soul is distinct from everything material and is uninvolved in the entanglements of the modes of nature. We can perceive the soul through the three functions of material nature known as wakefulness, sleep and deep sleep.

SB 10.47.32 - As a person just arisen from sleep may continue to meditate on a dream even though it is illusory, so by the agency of the mind one meditates on the sense objects, which the senses can then obtain. Therefore one should become fully alert and bring the mind under control.

SB 10.47.33 - According to intelligent authorities, this is the ultimate conclusion of all the Vedas, as well as all practice of yoga, Sāṅkhya,

renunciation, austerity, sense control and truthfulness, just as the sea is the ultimate destination of all rivers.

SB 10.47.34 - But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me.

SB 10.47.35 - When her lover is far away, a woman thinks of him more than when he is present before her.

SB 10.47.36 - Because your minds are totally absorbed in Me and free from all other engagement, you remember Me always, and so you will very soon have Me again in your presence.

SB 10.47.37 - Although some gopīs had to remain in the cowherd village and so could not join the rāsa dance to sport with Me at night in the forest, they were nonetheless fortunate. Indeed, they attained Me by thinking of My potent pastimes.

SB 10.47.38 - Śukadeva Gosvāmī said: The women of Vraja were pleased to hear this message from their dearest Kṛṣṇa. His words having revived their memory, they addressed Uddhava as follows.

SB 10.47.39 - The gopīs said: It is very good that Kāṁsa, the enemy and persecutor of the Yadus, has now been killed, along with his followers. And it is also very good that Lord Acyuta is living happily in the company of His well-wishing friends and relatives, whose every desire is now fulfilled.

SB 10.47.40 - Gentle Uddhava, is the elder brother of Gada now bestowing

on the city women the pleasure that actually belongs to us? We suppose those ladies worship Him with generous glances full of affectionate, shy smiles.

SB 10.47.41 - Śrī Kṛṣṇa is expert in all kinds of conjugal affairs and is the darling of the city women. How can He not become entangled, now that He's constantly adored by their enchanting words and gestures?

SB 10.47.42 - O saintly one, does Govinda ever remember us during His conversations with the city women? Does He ever mention us village girls as He freely talks with them?

SB 10.47.43 - Does He recall those nights in the Vṛndāvana forest, lovely with lotus, jasmine and the bright moon? As we glorified His charming pastimes, He enjoyed with us, His beloved girlfriends, in the circle of the rāsa dance, which resounded with the music of ankle bells.

SB 10.47.44 - Will that descendant of Daśārha return here and by the touch of His limbs bring back to life those who are now burning with the grief He Himself has caused? Will He save us in that way, just as Lord Indra brings a forest back to life with his water-bearing clouds?

SB 10.47.45 - But why should Kṛṣṇa come here after winning a kingdom, killing His enemies and marrying the daughters of kings? He's satisfied there, surrounded by all His friends and well-wishers.

SB 10.47.46 - The great soul Kṛṣṇa is the Lord of the goddess of fortune, and He automatically achieves whatever He desires. How can we forest-dwellers or any other women fulfill His purposes when He is already fulfilled within Himself?

SB 10.47.47 - Indeed, the greatest happiness is to renounce all desires, as even the prostitute Piṅgalā has declared. Yet even though we know this, we cannot give up our hopes of attaining Kṛṣṇa.

SB 10.47.48 - Who can bear to give up intimate talks with Lord Uttamaḥśloka? Although He shows no interest in her, Goddess Śrī never moves from her place on His chest.

SB 10.47.49 - Dear Uddhava Prabhu, when Kṛṣṇa was here in the company of Saṅkarṣaṇa, He enjoyed all these rivers, hills, forests, cows and flute sounds.

SB 10.47.50 - All these remind us constantly of Nanda's son. Indeed, because we see Kṛṣṇa's footprints, which are marked with divine symbols, we can never forget Him.

SB 10.47.51 - O Uddhava, how can we forget Him when our hearts have been stolen away by the charming way He walks, His generous smile and playful glances, and His honeylike words?

SB 10.47.52 - O master, O master of the goddess of fortune, O master of Vraja ! O destroyer of all suffering, Govinda, please lift Your Gokula out of the ocean of distress in which it is drowning!

SB 10.47.53 - Śukadeva Gosvāmī continued: Lord Kṛṣṇa's messages having relieved their fever of separation, the gopīs then worshiped Uddhava, recognizing him as nondifferent from their Lord, Kṛṣṇa.

SB 10.47.54 - Uddhava remained there for several months, dispelling the gopīs' sorrow by chanting the topics of Lord Kṛṣṇa's pastimes. Thus he brought joy to all the people of Gokula.

SB 10.47.55 - All the days that Uddhava dwelled in Nanda's cowherd village seemed like a single moment to the residents of Vraja, for Uddhava was always discussing Kṛṣṇa.

SB 10.47.56 - That servant of Lord Hari, seeing the rivers, forests, mountains, valleys and flowering trees of Vraja, enjoyed inspiring the inhabitants of Vṛndāvana by reminding them of Lord Kṛṣṇa.

SB 10.47.57 - Thus seeing how the gopīs were always disturbed because of their total absorption in Kṛṣṇa, Uddhava was supremely pleased. Desiring to offer them all respect, he sang as follows.

SB 10.47.58 - [Uddhava sang:] Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brāhmaṇa, or even as Lord Brahmā himself?

SB 10.47.59 - How amazing it is that these simple women who wander about the forest, seemingly spoiled by improper behavior, have achieved the perfection of unalloyed love for Kṛṣṇa, the Supreme Soul! Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.

SB 10.47.60 - When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?

SB 10.47.61 - The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their lotus feet.

SB 10.47.62 - The goddess of fortune herself, along with Lord Brahmā and all the other demigods, who are masters of yogic perfection, can worship the lotus feet of Kṛṣṇa only within her mind. But during the rāsa dance Lord Kṛṣṇa placed His feet upon these gopīs' breasts, and by embracing those feet the gopīs gave up all distress.

SB 10.47.63 - I repeatedly offer my respects to the dust from the feet of the women of Nanda Mahārāja's cowherd village. When these gopīs loudly chant the glories of Śrī Kṛṣṇa, the vibration purifies the three worlds.

SB 10.47.64 - Śukadeva Gosvāmī said: Uddhava, the descendant of Daśārha, then took permission to leave from the gopīs and from mother Yaśodā and Nanda Mahārāja. He bade farewell to all the cowherd men and, about to depart,

mounted his chariot.

SB 10.47.65 - As Uddhava was about to leave, Nanda and the others approached him bearing various items of worship. With tears in their eyes they addressed him as follows.

SB 10.47.66 - [Nanda and the other cowherds said:] May our mental functions always take shelter of Kṛṣṇa's lotus feet, may our words always chant His names, and may our bodies always bow down to Him and serve Him.

SB 10.47.67 - Wherever we are made to wander about this world by the Supreme Lord's will, in accordance with the reactions to our fruitive work, may our good works and charity always grant Us love for Lord Kṛṣṇa.

SB 10.47.68 - [Śukadeva Gosvāmī continued:] O ruler of men, thus honored by the cowherd men with expressions of devotion for Lord Kṛṣṇa, Uddhava went back to the city of Mathurā, which was under Kṛṣṇa's protection.

SB 10.47.69 - After falling down to pay his homage, Uddhava described to Lord Kṛṣṇa the immense devotion of the residents of Vraja. Uddhava also described it to Vasudeva, Lord Balarāma and King Ugrasena and presented to them the gifts of tribute he had brought with him.

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handsome man?" the gopīs asked. "Where has he come from, and whom does he serve? He's wearing Kṛṣṇa's clothes and ornaments!" Saying this, the gopīs eagerly crowded around Uddhava, whose shelter was the lotus feet of Lord Uttamaḥśloka, Śrī Kṛṣṇa.

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SB 10.47.29 - The Supreme Lord said: You are never actually separated from Me, for I am the Soul of all creation. Just as the elements of nature-ether, air, fire, water and earth-are present in every created thing, so I am present within everyone's mind, life air and senses, and also within the physical elements and the modes of material nature.

SB 10.47.30 - By Myself I create, sustain and withdraw Myself within Myself by the power of My personal energy, which comprises the material elements, the senses and the modes of nature.

SB 10.47.31 - Being composed of pure consciousness, or knowledge, the soul is distinct from everything material and is uninvolved in the entanglements of the modes of nature. We can perceive the soul through the three functions of material nature known as wakefulness, sleep and deep sleep.

SB 10.47.32 - As a person just arisen from sleep may continue to meditate on a dream even though it is illusory, so by the agency of the mind one meditates on the sense objects, which the senses can then obtain. Therefore one should become fully alert and bring the mind under control.

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SB 10.47.34 - But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me.

SB 10.47.35 - When her lover is far away, a woman thinks of him more than when he is present before her.

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SB 10.47.44 - Will that descendant of Daśārha return here and by the touch of His limbs bring back to life those who are now burning with the grief He Himself has caused? Will He save us in that way, just as Lord Indra brings a forest back to life with his water-bearing clouds?

SB 10.47.45 - But why should Kṛṣṇa come here after winning a kingdom,

killing His enemies and marrying the daughters of kings? He's satisfied there, surrounded by all His friends and well-wishers.

SB 10.47.46 - The great soul Kṛṣṇa is the Lord of the goddess of fortune, and He automatically achieves whatever He desires. How can we forest-dwellers or any other women fulfill His purposes when He is already fulfilled within Himself?

SB 10.47.47 - Indeed, the greatest happiness is to renounce all desires, as even the prostitute Piṅgalā has declared. Yet even though we know this, we cannot give up our hopes of attaining Kṛṣṇa.

SB 10.47.48 - Who can bear to give up intimate talks with Lord Uttamaḥśloka? Although He shows no interest in her, Goddess Śrī never moves from her place on His chest.

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SB 10.47.50 - All these remind us constantly of Nanda's son. Indeed, because we see Kṛṣṇa's footprints, which are marked with divine symbols, we can never forget Him.

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SB 10.47.52 - O master, O master of the goddess of fortune, O master of Vraja ! O destroyer of all suffering, Govinda, please lift Your Gokula out of the

ocean of distress in which it is drowning!

SB 10.47.53 - Śukadeva Gosvāmī continued: Lord Kṛṣṇa's messages having relieved their fever of separation, the gopīs then worshiped Uddhava, recognizing him as nondifferent from their Lord, Kṛṣṇa.

SB 10.47.54 - Uddhava remained there for several months, dispelling the gopīs' sorrow by chanting the topics of Lord Kṛṣṇa's pastimes. Thus he brought joy to all the people of Gokula.

SB 10.47.55 - All the days that Uddhava dwelled in Nanda's cowherd village seemed like a single moment to the residents of Vraja, for Uddhava was always discussing Kṛṣṇa.

SB 10.47.56 - That servant of Lord Hari, seeing the rivers, forests, mountains, valleys and flowering trees of Vraja, enjoyed inspiring the inhabitants of Vṛndāvana by reminding them of Lord Kṛṣṇa.

SB 10.47.57 - Thus seeing how the gopīs were always disturbed because of their total absorption in Kṛṣṇa, Uddhava was supremely pleased. Desiring to offer them all respect, he sang as follows.

SB 10.47.58 - [Uddhava sang:] Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brāhmaṇa, or even as Lord Brahmā himself?

SB 10.47.59 - How amazing it is that these simple women who wander about the forest, seemingly spoiled by improper behavior, have achieved the perfection of unalloyed love for Kṛṣṇa, the Supreme Soul! Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.

SB 10.47.60 - When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?

SB 10.47.61 - The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their lotus feet.

SB 10.47.62 - The goddess of fortune herself, along with Lord Brahmā and all the other demigods, who are masters of yogic perfection, can worship the lotus feet of Kṛṣṇa only within her mind. But during the rāsa dance Lord Kṛṣṇa placed His feet upon these gopīs' breasts, and by embracing those feet the gopīs gave up all distress.

SB 10.47.63 - I repeatedly offer my respects to the dust from the feet of the

women of Nanda Mahārāja's cowherd village. When these gopīs loudly chant the glories of Śrī Kṛṣṇa, the vibration purifies the three worlds.

SB 10.47.64 - Śukadeva Gosvāmī said: Uddhava, the descendant of Daśārha, then took permission to leave from the gopīs and from mother Yaśodā and Nanda Mahārāja. He bade farewell to all the cowherd men and, about to depart, mounted his chariot.

SB 10.47.65 - As Uddhava was about to leave, Nanda and the others approached him bearing various items of worship. With tears in their eyes they addressed him as follows.

SB 10.47.66 - [Nanda and the other cowherds said:] May our mental functions always take shelter of Kṛṣṇa's lotus feet, may our words always chant His names, and may our bodies always bow down to Him and serve Him.

SB 10.47.67 - Wherever we are made to wander about this world by the Supreme Lord's will, in accordance with the reactions to our fruitive work, may our good works and charity always grant Us love for Lord Kṛṣṇa.

SB 10.47.68 - [Śukadeva Gosvāmī continued:] O ruler of men, thus honored by the cowherd men with expressions of devotion for Lord Kṛṣṇa, Uddhava went back to the city of Mathurā, which was under Kṛṣṇa's protection.

SB 10.47.69 - After falling down to pay his homage, Uddhava described to Lord Kṛṣṇa the immense devotion of the residents of Vraja. Uddhava also described it to Vasudeva, Lord Balarāma and King Ugrasena and presented to them the gifts of tribute he had brought with him.

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SB 10.47.1-2 - Śukadeva Gosvāmī said: The young women of Vraja became astonished upon seeing Lord Kṛṣṇa's servant, who had long arms, whose eyes resembled a newly grown lotus, who wore a yellow garment and a lotus garland, and whose lotuslike face glowed with brightly polished earrings. "Who is this handsome man?" the gopīs asked. "Where has he come from, and whom does he serve? He's wearing Kṛṣṇa's clothes and ornaments!" Saying this, the gopīs eagerly crowded around Uddhava, whose shelter was the lotus feet of Lord Uttamaḥśloka, Śrī Kṛṣṇa.

SB 10.47.3 - Bowing their heads in humility, the gopīs duly honored Uddhava with their shy, smiling glances and pleasing words. They took him to a quiet place, seated him comfortably and began to question him, for they recognized him to be a messenger from Kṛṣṇa, the master of the goddess of fortune.

SB 10.47.4 - [The gopīs said:] We know that you are the personal servant of Kṛṣṇa, the chief of the Yadus, and that you have come here on the order of your good master, who desires to give pleasure to His parents.

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SB 10.47.57 - Thus seeing how the gopīs were always disturbed because of their total absorption in Kṛṣṇa, Uddhava was supremely pleased. Desiring to offer them all respect, he sang as follows.

SB 10.47.58 - [Uddhava sang:] Among all persons on earth, these cowherd

women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brāhmaṇa, or even as Lord Brahmā himself?

SB 10.47.59 - How amazing it is that these simple women who wander about the forest, seemingly spoiled by improper behavior, have achieved the perfection of unalloyed love for Kṛṣṇa, the Supreme Soul! Still, it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.

SB 10.47.60 - When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material estimation?

SB 10.47.61 - The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their lotus feet.

SB 10.47.62 - The goddess of fortune herself, along with Lord Brahmā and all the other demigods, who are masters of yogic perfection, can worship the

lotus feet of Kṛṣṇa only within her mind. But during the rāsa dance Lord Kṛṣṇa placed His feet upon these gopīs' breasts, and by embracing those feet the gopīs gave up all distress.

SB 10.47.63 - I repeatedly offer my respects to the dust from the feet of the women of Nanda Mahārāja's cowherd village. When these gopīs loudly chant the glories of Śrī Kṛṣṇa, the vibration purifies the three worlds.

SB 10.47.64 - Śukadeva Gosvāmī said: Uddhava, the descendant of Daśārha, then took permission to leave from the gopīs and from mother Yaśodā and Nanda Mahārāja. He bade farewell to all the cowherd men and, about to depart, mounted his chariot.

SB 10.47.65 - As Uddhava was about to leave, Nanda and the others approached him bearing various items of worship. With tears in their eyes they addressed him as follows.

SB 10.47.66 - [Nanda and the other cowherds said:] May our mental functions always take shelter of Kṛṣṇa's lotus feet, may our words always chant His names, and may our bodies always bow down to Him and serve Him.

SB 10.47.67 - Wherever we are made to wander about this world by the Supreme Lord's will, in accordance with the reactions to our fruitive work, may our good works and charity always grant Us love for Lord Kṛṣṇa.

SB 10.47.68 - [Śukadeva Gosvāmī continued:] O ruler of men, thus honored by the cowherd men with expressions of devotion for Lord Kṛṣṇa, Uddhava went back to the city of Mathurā, which was under Kṛṣṇa's protection.

SB 10.47.69 - After falling down to pay his homage, Uddhava described to Lord Kṛṣṇa the immense devotion of the residents of Vraja. Uddhava also described it to Vasudeva, Lord Balarāma and King Ugrasena and presented to them the gifts of tribute he had brought with him.

132 (Popup - Popup)

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SB 10.49.11 - Kṛṣṇa, Kṛṣṇa! O great yogi! O Supreme Soul and protector of

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SB 10.49.12 - For persons fearful of death and rebirth, I see no shelter other than Your liberating lotus feet, for You are the Supreme Lord.

SB 10.49.13 - I offer my obeisances unto You, Kṛṣṇa, the supreme pure, the Absolute Truth and the Supersoul, the Lord of pure devotional service and the source of all knowledge. I have come to You for shelter.

SB 10.49.14 - Śukadeva Gosvāmī said: Thus meditating on her family members and also on Kṛṣṇa, the Lord of the universe, your great-grandmother Kuntīdevī began to cry out in grief, O King.

SB 10.49.15 - Both Akrūra, who shared Queen Kuntī's distress and happiness, and the illustrious Vidura consoled the Queen by reminding her of the extraordinary way her sons had taken birth.

SB 10.49.16 - The ardent affection King Dhṛtarāṣṭra felt for his sons had made him act unjustly toward the Pāṇḍavas. Just before leaving, Akrūra approached the King, who was seated among his friends and supporters, and related to him the message that his relatives-Lord Kṛṣṇa and Lord Balarāma-had sent out of friendship.

SB 10.49.17 - Akrūra said: O my dear son of Vicitravīrya, O enhancer of the Kurus' glory, your brother Pāṇḍu having passed away, you have now assumed the royal throne.

SB 10.49.18 - By religiously protecting the earth, delighting your subjects

with your noble character, and treating all your relatives equally, you will surely achieve success and glory.

SB 10.49.19 - If you act otherwise, however, people will condemn you in this world, and in the next life you will enter the darkness of hell. Remain equally disposed, therefore, toward Pāṇḍu's sons and your own.

SB 10.49.20 - In this world no one has any permanent relationship with anyone else, O King. We cannot stay forever even with our own body, what to speak of our wife, children and the rest.

SB 10.49.21 - Every creature is born alone and dies alone, and alone one experiences the just rewards of his good and evil deeds.

SB 10.49.22 - In the guise of dear dependents, strangers steal the sinfully acquired wealth of a foolish man, just as the offspring of a fish drink up the water that sustains the fish.

SB 10.49.23 - A fool indulges in sin to maintain his life, wealth and children and other relatives, for he thinks, "These things are mine." In the end, however, these very things all abandon him, leaving him frustrated.

SB 10.49.24 - Abandoned by his so-called dependents, ignorant of the actual goal of life, indifferent to his real duty, and having failed to fulfill his purposes, the foolish soul enters the blindness of hell, taking his sinful reactions with him.

SB 10.49.25 - Therefore, O King, looking upon this world as a dream, a magician's illusion or a flight of fancy, please control your mind with

intelligence and become equipoised and peaceful, my lord.

SB 10.49.26 - Dhṛtarāṣṭra said: O master of charity, I can never be satiated while hearing your auspicious words. Indeed, I am like a mortal who has obtained the nectar of the gods.

SB 10.49.27 - Even so, gentle Akrūra, because my unsteady heart is prejudiced by affection for my sons, these pleasing words of yours cannot remain fixed there, just as lightning cannot remain fixed in a cloud.

SB 10.49.28 - Who can defy the injunctions of the Supreme Lord, who has now descended in the Yadu dynasty to diminish the earth's burden?

SB 10.49.29 - I offer my obeisances to Him, the Supreme Personality of Godhead, who creates this universe by the inconceivable activity of His material energy and then distributes the various modes of nature by entering within the creation. From Him, the meaning of whose pastimes is unfathomable, come both the entangling cycle of birth and death and the process of deliverance from it.

SB 10.49.30 - Śukadeva Gosvāmī said: Having thus apprised himself of the King's attitude, Akrūra, the descendant of Yadu, took permission from his well-wishing relatives and friends and returned to the capital of the Yādavas.

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SB 10.50.1 - Śukadeva Gosvāmī said: When Kāṁsa was killed, O heroic descendant of Bharata, his two queens, Asti and Prāpti, went to their father's house in great distress.

SB 10.50.2 - The sorrowful queens told their father, King Jarāsandha of Magadha, all about how they had become widows.

SB 10.50.3 - Hearing this odious news, O King, Jarāsandha was filled with sorrow and anger, and he began the greatest possible endeavor to rid the earth

of the Yādavas.

SB 10.50.4 - With a force of twenty-three akṣauhiṇī divisions, he laid siege to the Yadu capital, Mathurā, on all sides.

SB 10.50.5-6 - Although Lord Kṛṣṇa, the Supreme Personality of Godhead, is the original cause of this world, when He descended to the earth He played the role of a human being. Thus when He saw Jarāsandha's assembled army surrounding His city like a great ocean overflowing its shores, and when He saw how this army was striking fear into His subjects, the Lord considered what His suitable response should be according to the time, place and specific purpose of His current incarnation.

SB 10.50.7-8 - [The Supreme Lord thought:] Since it is such a burden on the earth, I will destroy Jarāsandha's army, consisting of akṣauhiṇīs of foot soldiers, horses, chariots and elephants, which the King of Māgadha has assembled from all subservient kings and brought together here. But Jarāsandha himself should not be killed, since in the future he will certainly assemble another army.

SB 10.50.9 - This is the purpose of My present incarnation-to relieve the earth of its burden, protect the pious and kill the impious.

SB 10.50.10 - I also assume other bodies to protect religion and to end irreligion whenever it flourishes in the course of time.

SB 10.50.11 - [Śukadeva Gosvāmī continued:] As Lord Govinda was thinking in this way, two chariots as effulgent as the sun suddenly descended from the sky. They were complete with drivers and equipment.

SB 10.50.12 - The Lord's eternal divine weapons also appeared before Him spontaneously. Seeing these, Śrī Kṛṣṇa, Lord of the senses, addressed Lord Saṅkarṣaṇa.

SB 10.50.13-14 - [The Supreme Lord said:] My respected elder brother, see this danger which has beset Your dependents, the Yadus! And see, dear master, how Your personal chariot and favorite weapons have come before You. The purpose for which We have taken birth, My Lord, is to secure the welfare of Our devotees. Please now remove from the earth the burden of these twenty-three armies.

SB 10.50.15 - After Lord Kṛṣṇa had thus invited His brother, the two Dāśārhas, Kṛṣṇa and Balarāma, wearing armor and displaying Their resplendent weapons, drove out of the city in Their chariots. Only a very small contingent of soldiers accompanied Them.

SB 10.50.16 - As Lord Kṛṣṇa came out of the city with Dāruka at the reins of His chariot, He blew His conchshell, and the enemy soldiers' hearts began to tremble with fear.

SB 10.50.17 - Jarāsandha looked at the two of Them and said: O Kṛṣṇa, lowest of men! I do not wish to fight alone with You, since it would be a shame to fight with a mere boy. You fool who keep Yourself hidden, O murderer of Your relatives, go away! I will not fight with You.

SB 10.50.18 - You, Rāma, should gather Your courage and fight with me, if You think You can do it. You may either give up Your body when it is cut to pieces by my arrows, and thus attain to heaven, or else kill me.

SB 10.50.19 - The Supreme Lord said: Real heroes do not simply boast but rather show their prowess in action. We cannot take seriously the words of one who is full of anxiety and who wants to die.

SB 10.50.20 - Śukadeva Gosvāmī said: Just as the wind covers the sun with clouds or a fire with dust, the son of Jarā marched toward the two descendants of Madhu and with his huge assemblage of armies surrounded Them and Their soldiers, chariots, flags, horses and charioteers.

SB 10.50.21 - The women stood in the watchtowers, palaces and high gates of the city. When they could no longer see Kṛṣṇa's and Balarāma's chariots, identified by banners marked with the emblems of Garuḍa and a palm tree, they were struck with grief and fainted.

SB 10.50.22 - Seeing His army tormented by the relentless and savage rain of arrows from the massive opposing forces gathered like clouds about Him, Lord Hari twanged His excellent bow, Śārṅga, which both gods and demons worship.

SB 10.50.23 - Lord Kṛṣṇa took arrows from His quiver, fixed them on the bowstring, pulled back, and released endless torrents of sharp shafts, which struck the enemy's chariots, elephants, horses and infantrymen. The Lord shooting His arrows resembled a blazing circle of fire.

SB 10.50.24 - Elephants fell to the ground, their foreheads split open, cavalry horses fell with severed necks, chariots fell with their horses, flags, drivers and masters all shattered, and foot soldiers collapsed with severed arms, thighs and shoulders.

SB 10.50.25-28 - On the battlefield, hundreds of rivers of blood flowed from

the limbs of the humans, elephants and horses who had been cut to pieces. In these rivers arms resembled snakes; human heads, turtles; dead elephants, islands; and dead horses, crocodiles. Hands and thighs appeared like fish, human hair like waterweeds, bows like waves, and various weapons like clumps of bushes. The rivers of blood teemed with all of these. Chariot wheels looked like terrifying whirlpools, and precious gems and ornaments resembled stones and gravel in the rushing red rivers, which aroused fear in the timid, joy in the wise. With the blows of His plow weapon the immeasurably powerful Lord Balarāma destroyed Magadhendra's military force. And though this force was as unfathomable and fearsome as an impassable ocean, for the two sons of Vasudeva, the Lords of the universe, the battle was hardly more than play.

SB 10.50.29 - For Him who orchestrates the creation, maintenance and destruction of the three worlds and who possesses unlimited spiritual qualities, it is hardly amazing that He subdues an opposing party. Still, when the Lord does so, imitating human behavior, sages glorify His acts.

SB 10.50.30 - Jarāsandha, with his chariot lost and all his soldiers dead, was left with only his breath. At that point Lord Balarāma forcibly seized the powerful warrior, just as one lion takes hold of another.

SB 10.50.31 - With the divine noose of Varuṇa and other, mortal ropes, Balarāma began tying up Jarāsandha, who had killed so many foes. But Lord Govinda still had a purpose to fulfill through Jarāsandha, and thus He asked Balarāma to stop.

SB 10.50.32-33 - Jarāsandha, whom fighters had highly honored, was ashamed after being released by the two Lords of the universe, and thus he decided to undergo penances. On the road, however, several kings convinced him with both spiritual wisdom and mundane arguments that he should give up

his idea of self-abnegation. They told him, "Your defeat by the Yadus was simply the unavoidable reaction of your past karma."

SB 10.50.34 - All of his armies having been killed, and himself neglected by the Personality of Godhead, King Jarāsandha, son of Bṛhadratha, then sadly returned to the kingdom of the Magadhas.

SB 10.50.35-36 - Lord Mukunda had crossed the ocean of His enemy's armies with His own military force completely intact. He received congratulations from the denizens of heaven, who showered Him with flowers. The people of Mathurā, relieved of their feverish anxiety and filled with joy, came out to meet Him as professional bards, heralds and panegyrists sang in praise of His victory.

SB 10.50.37-38 - As the Lord entered His city, conchshells and kettledrums sounded, and many drums, horns, vīṇās, flutes and mṛdaṅgas played in concert. The boulevards were sprinkled with water, there were banners everywhere, and the gateways were decorated for the celebration. The citizens were elated, and the city resounded with the chanting of Vedic hymns.

SB 10.50.39 - As the women of the city affectionately looked at the Lord, their eyes wide open with love, they scattered flower garlands, yogurt, parched rice and newly grown sprouts upon Him.

SB 10.50.40 - Lord Kṛṣṇa then presented to the Yadu king all the wealth that had fallen on the battlefield-namely, the countless ornaments of the dead warriors.

SB 10.50.41 - Seventeen times the King of Magadha met defeat in this very

way. And yet throughout these defeats he fought on with his akṣauhiṇī divisions against the forces of the Yadu dynasty who were protected by Śrī Kṛṣṇa.

SB 10.50.42 - By the power of Lord Kṛṣṇa, the Vṛṣṇis would invariably annihilate all of Jarāsandha's forces, and when all his soldiers had been killed, the King, released by his enemies, would again go away.

SB 10.50.43 - Just as the eighteenth battle was about to take place, a barbarian warrior named Kālayavana, sent by Nārada, appeared on the battlefield.

SB 10.50.44 - Arriving at Mathurā, this Yavana laid siege to the city with thirty million barbarian soldiers. He had never found a human rival worth fighting, but he had heard that the Vṛṣṇis were his equals.

SB 10.50.45 - When Lord Kṛṣṇa and Lord Saṅkarṣaṇa saw Kālayavana, Kṛṣṇa thought about the situation and said, "Ah, a great danger now threatens the Yadus from two sides.

SB 10.50.46 - "This Yavana is besieging us already, and the mighty King of Magadha will soon arrive here, if not today then tomorrow or the next day.

SB 10.50.47 - "If powerful Jarāsandha comes while We two are busy fighting Kālayavana, Jarāsandha may kill Our relatives or else take them away to his capital.

SB 10.50.48 - "Therefore We will immediately construct a fortress that no human force can penetrate. Let Us settle our family members there and then

kill the barbarian king."

SB 10.50.49 - After thus discussing the matter with Balarāma, the Supreme Personality of Godhead had a fortress twelve yojanas in circumference built within the sea. Inside that fort He had a city built containing all kinds of wonderful things.

SB 10.50.50-53 - In the construction of that city could be seen the full scientific knowledge and architectural skill of Viśvakarmā. There were wide avenues, commercial roads and courtyards laid out on ample plots of land; there were splendid parks, and also gardens stocked with trees and creepers from the heavenly planets. The gateway towers were topped with golden turrets touching the sky, and their upper levels were fashioned of crystal quartz. The gold-covered houses were adorned in front with golden pots and on top with jeweled roofs, and their floors were inlaid with precious emeralds. Beside the houses stood treasury buildings, warehouses, and stables for fine horses, all built of silver and brass. Each residence had a watchtower, and also a temple for its household deity. Filled with citizens of all four social orders, the city was especially beautified by the palaces of Śrī Kṛṣṇa, the Lord of the Yadus.

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139 (Popup - Popup)

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SB 10.51.1-6 - Śukadeva Gosvāmī said: Kālayavana saw the Lord come out from Mathurā like the rising moon. The Lord was most beautiful to behold, with His dark-blue complexion and yellow silk garment. Upon His chest He bore the mark of Śrīvatsa, and the Kaustubha gem adorned His neck. His four arms were sturdy and long. He displayed His ever-joyful lotuslike face, with eyes pink like lotuses, beautifully effulgent cheeks, a pristine smile and glittering shark-shaped earrings. The barbarian thought, "This person must

indeed be Vāsudeva, since He possesses the characteristics Nārada mentioned: He is marked with Śrīvatsa, He has four arms, His eyes are like lotuses, He wears a garland of forest flowers, and He is extremely handsome. He cannot be anyone else. Since He goes on foot and unarmed, I will fight Him without weapons." Resolving thus, he ran after the Lord, who turned His back and ran away. Kālayavana hoped to catch Lord Kṛṣṇa, though great mystic yogīs cannot attain Him.

SB 10.51.7 - Appearing virtually within reach of Kālayavana's hands at every moment, Lord Hari led the King of the Yavanas far away to a mountain cave.

SB 10.51.8 - While chasing the Lord, the Yavana cast insults at Him, saying "You took birth in the Yadu dynasty. It's not proper for You to run away!" But still Kālayavana could not reach Lord Kṛṣṇa, because his sinful reactions had not been cleansed away.

SB 10.51.9 - Although insulted in this way, the Supreme Lord entered the mountain cave. Kālayavana also entered, and there he saw another man lying asleep.

SB 10.51.10 - "So, after leading me such a long distance, now He is lying here like some saint!" Thus thinking the sleeping man to be Lord Kṛṣṇa, the deluded fool kicked him with all his strength.

SB 10.51.11 - The man awoke after a long sleep and slowly opened his eyes. Looking all about, he saw Kālayavana standing beside him.

SB 10.51.12 - The awakened man was angry and cast his glance at Kālayavana, whose body burst into flames. In a single moment, O King Parīkṣit,

Kālayavana was burnt to ashes.

SB 10.51.13 - King Parīkṣit said: Who was that person, O brāhmaṇa? To which family did he belong, and what were his powers? Why did that destroyer of the barbarian lie down to sleep in the cave, and whose son was he?

SB 10.51.14 - Śukadeva Gosvāmī said: Mucukunda was the name of this great personality, who was born in the Ikṣvāku dynasty as the son of Māndhātā. He was devoted to brahminical culture and always true to his vow in battle.

SB 10.51.15 - Begged by Indra and the other demigods to help protect them when they were terrorized by the demons, Mucukunda defended them for a long time.

SB 10.51.16 - When the demigods obtained Kārttikeya as their general, they told Mucukunda, "O King, you may now give up your troublesome duty of guarding us.

SB 10.51.17 - "Abandoning an unopposed kingdom in the world of men, O valiant one, you neglected all your personal desires while engaged in protecting us.

SB 10.51.18 - "The children, queens, relatives, ministers, advisers and subjects who were your contemporaries are no longer alive. They have all been swept away by time.

SB 10.51.19 - "Inexhaustible time, stronger than the strong, is the Supreme Personality of Godhead Himself. Like a herdsman moving his animals along, He moves mortal creatures as His pastime.

SB 10.51.20 - "All good fortune to you! Now please choose a benediction from us-anything but liberation, since only the infallible Supreme Lord, Viṣṇu, can bestow that."

SB 10.51.21 - Addressed thus, King Mucukunda took his respectful leave of the demigods and went to a cave, where he lay down to enjoy the sleep they had granted him.

SB 10.51.22 - After the Yavana was burnt to ashes, the Supreme Lord, chief of the Sātvatas, revealed Himself to the wise Mucukunda.

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SB 10.51.28 - Perhaps You are the potency of all potent beings. Or maybe You are the powerful god of fire, or the sun-god, the moon-god, the King of

heaven or the ruling demigod of some other planet.

SB 10.51.29 - I think You are the Supreme Personality among the three chief gods, since You drive away the darkness of this cave as a lamp dispels darkness with its light.

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SB 10.51.32 - I was fatigued after remaining awake for a long time, and my senses were overwhelmed by sleep. Thus I slept comfortably here in this solitary place until, just now, someone woke me.

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SB 10.51.46 - That person has an impure mind who, despite having somehow or other automatically obtained the rare and highly evolved human form of life, does not worship Your lotus feet. Like an animal that has fallen into a blind well, such a person has fallen into the darkness of a material home.

SB 10.51.47 - I have wasted all this time, O unconquerable one, becoming more and more intoxicated by my domain and opulence as an earthly king. Misidentifying the mortal body as the self, becoming attached to children, wives, treasury and land, I suffered endless anxiety.

SB 10.51.48 - With deep arrogance I took myself to be the body, which is a material object like a pot or a wall. Thinking myself a god among men, I traveled the earth surrounded by my charioteers, elephants, cavalry, foot soldiers and generals, disregarding You in my deluding pride.

SB 10.51.49 - A man obsessed with thoughts of what he thinks needs to be

done, intensely greedy, and delighting in sense enjoyment is suddenly confronted by You, who are ever alert. Like a hungry snake licking its fangs before a mouse, You appear before him as death.

SB 10.51.50 - The body that at first rides high on fierce elephants or chariots adorned with gold and is known by the name "king" is later, by Your invincible power of time, called "feces," "worms," or "ashes."

SB 10.51.51 - Having conquered the entire circle of directions and being thus free of conflict, a man sits on a splendid throne, receiving praise from leaders who were once his equals. But when he enters the women's chambers, where sex pleasure is found, he is led about like a pet animal, O Lord.

SB 10.51.52 - A king who desires even greater power than he already has strictly performs his duties, carefully practicing austerity and forgoing sense enjoyment. But he whose urges are so rampant, thinking "I am independent and supreme," cannot attain happiness.

SB 10.51.53 - When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects.

SB 10.51.54 - My Lord, I think You have shown me mercy, since my attachment to my kingdom has spontaneously ceased. Such freedom is prayed for by saintly rulers of vast empires who desire to enter the forest for a life of solitude.

SB 10.51.55 - O all-powerful one, I desire no boon other than service to Your

lotus feet, the boon most eagerly sought by those free of material desire. O Hari, what enlightened person who worships You, the giver of liberation, would choose a boon that causes his own bondage?

SB 10.51.56 - Therefore, O Lord, having put aside all objects of material desire, which are bound to the modes of passion, ignorance and goodness, I am approaching You, the Supreme Personality of Godhead, for shelter. You are not covered by mundane designations; rather, You are the Supreme Absolute Truth, full in pure knowledge and transcendental to the material modes.

SB 10.51.57 - For so long I have been pained by troubles in this world and have been burning with lamentation. My six enemies are never satiated, and I can find no peace. Therefore, O giver of shelter, O Supreme Soul, please protect me. O Lord, in the midst of danger I have by good fortune approached Your lotus feet, which are the truth and which thus make one fearless and free of sorrow.

SB 10.51.58 - The Supreme Lord said: O emperor, great ruler, your mind is pure and potent. Though I enticed You with benedictions, your mind was not overcome by material desires.

SB 10.51.59 - Understand that I enticed you with benedictions just to prove that you would not be deceived. The intelligence of My unalloyed devotees is never diverted by material blessings.

SB 10.51.60 - The minds of nondevotees who engage in such practices as *prāṇāyama* are not fully cleansed of material desires. Thus, O King, material desires are again seen to arise in their minds.

SB 10.51.61 - Wander this earth at will, with your mind fixed on Me. May you always possess such unfailing devotion for Me.

SB 10.51.62 - Because you followed the principles of a kṣatriya, you killed living beings while hunting and performing other duties. You must vanquish the sins thus incurred by carefully executing penances while remaining surrendered to Me.

SB 10.51.63 - O King, in your very next life you will become an excellent brāhmaṇa, the greatest well-wisher of all creatures, and certainly come to Me alone.

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SB 10.51.1-6 - Śukadeva Gosvāmī said: Kālayavana saw the Lord come out from Mathurā like the rising moon. The Lord was most beautiful to behold, with His dark-blue complexion and yellow silk garment. Upon His chest He bore the mark of Śrīvatsa, and the Kaustubha gem adorned His neck. His four arms were sturdy and long. He displayed His ever-joyful lotuslike face, with eyes pink like lotuses, beautifully effulgent cheeks, a pristine smile and glittering shark-shaped earrings. The barbarian thought, "This person must indeed be Vāsudeva, since He possesses the characteristics Nārada mentioned: He is marked with Śrīvatsa, He has four arms, His eyes are like lotuses, He wears a garland of forest flowers, and He is extremely handsome. He cannot be anyone else. Since He goes on foot and unarmed, I will fight Him without weapons." Resolving thus, he ran after the Lord, who turned His back and ran away. Kālayavana hoped to catch Lord Kṛṣṇa, though great mystic yogīs cannot attain Him.

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SB 10.51.8 - While chasing the Lord, the Yavana cast insults at Him, saying "You took birth in the Yadu dynasty. It's not proper for You to run away!" But still Kālayavana could not reach Lord Kṛṣṇa, because his sinful reactions had not been cleansed away.

SB 10.51.9 - Although insulted in this way, the Supreme Lord entered the mountain cave. Kālayavana also entered, and there he saw another man lying asleep.

SB 10.51.10 - "So, after leading me such a long distance, now He is lying here like some saint!" Thus thinking the sleeping man to be Lord Kṛṣṇa, the deluded fool kicked him with all his strength.

SB 10.51.11 - The man awoke after a long sleep and slowly opened his eyes. Looking all about, he saw Kālayavana standing beside him.

SB 10.51.12 - The awakened man was angry and cast his glance at Kālayavana, whose body burst into flames. In a single moment, O King Parīkṣit, Kālayavana was burnt to ashes.

SB 10.51.13 - King Parīkṣit said: Who was that person, O brāhmaṇa? To which family did he belong, and what were his powers? Why did that destroyer of the barbarian lie down to sleep in the cave, and whose son was he?

SB 10.51.14 - Śukadeva Gosvāmī said: Mucukunda was the name of this great personality, who was born in the Ikṣvāku dynasty as the son of Māndhātā.

He was devoted to brahminical culture and always true to his vow in battle.

SB 10.51.15 - Begged by Indra and the other demigods to help protect them when they were terrorized by the demons, Mucukunda defended them for a long time.

SB 10.51.16 - When the demigods obtained Kārttikeya as their general, they told Mucukunda, "O King, you may now give up your troublesome duty of guarding us.

SB 10.51.17 - "Abandoning an unopposed kingdom in the world of men, O valiant one, you neglected all your personal desires while engaged in protecting us.

SB 10.51.18 - "The children, queens, relatives, ministers, advisers and subjects who were your contemporaries are no longer alive. They have all been swept away by time.

SB 10.51.19 - "Inexhaustible time, stronger than the strong, is the Supreme Personality of Godhead Himself. Like a herdsman moving his animals along, He moves mortal creatures as His pastime.

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SB 10.51.48 - With deep arrogance I took myself to be the body, which is a material object like a pot or a wall. Thinking myself a god among men, I traveled the earth surrounded by my charioteers, elephants, cavalry, foot soldiers and generals, disregarding You in my deluding pride.

SB 10.51.49 - A man obsessed with thoughts of what he thinks needs to be done, intensely greedy, and delighting in sense enjoyment is suddenly confronted by You, who are ever alert. Like a hungry snake licking its fangs before a mouse, You appear before him as death.

SB 10.51.50 - The body that at first rides high on fierce elephants or chariots adorned with gold and is known by the name "king" is later, by Your invincible power of time, called "feces," "worms," or "ashes."

SB 10.51.51 - Having conquered the entire circle of directions and being thus free of conflict, a man sits on a splendid throne, receiving praise from leaders who were once his equals. But when he enters the women's chambers, where sex pleasure is found, he is led about like a pet animal, O Lord.

SB 10.51.52 - A king who desires even greater power than he already has strictly performs his duties, carefully practicing austerity and forgoing sense enjoyment. But he whose urges are so rampant, thinking "I am independent and supreme," cannot attain happiness.

SB 10.51.53 - When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects.

SB 10.51.54 - My Lord, I think You have shown me mercy, since my attachment to my kingdom has spontaneously ceased. Such freedom is prayed for by saintly rulers of vast empires who desire to enter the forest for a life of solitude.

SB 10.51.55 - O all-powerful one, I desire no boon other than service to Your lotus feet, the boon most eagerly sought by those free of material desire. O Hari, what enlightened person who worships You, the giver of liberation, would choose a boon that causes his own bondage?

SB 10.51.56 - Therefore, O Lord, having put aside all objects of material desire, which are bound to the modes of passion, ignorance and goodness, I am approaching You, the Supreme Personality of Godhead, for shelter. You are not covered by mundane designations; rather, You are the Supreme Absolute Truth, full in pure knowledge and transcendental to the material modes.

SB 10.51.57 - For so long I have been pained by troubles in this world and have been burning with lamentation. My six enemies are never satiated, and I can find no peace. Therefore, O giver of shelter, O Supreme Soul, please protect me. O Lord, in the midst of danger I have by good fortune approached Your lotus feet, which are the truth and which thus make one fearless and free of sorrow.

SB 10.51.58 - The Supreme Lord said: O emperor, great ruler, your mind is

pure and potent. Though I enticed You with benedictions, your mind was not overcome by material desires.

SB 10.51.59 - Understand that I enticed you with benedictions just to prove that you would not be deceived. The intelligence of My unalloyed devotees is never diverted by material blessings.

SB 10.51.60 - The minds of nondevotees who engage in such practices as prāṇāyama are not fully cleansed of material desires. Thus, O King, material desires are again seen to arise in their minds.

SB 10.51.61 - Wander this earth at will, with your mind fixed on Me. May you always possess such unfailing devotion for Me.

SB 10.51.62 - Because you followed the principles of a kṣatriya, you killed living beings while hunting and performing other duties. You must vanquish the sins thus incurred by carefully executing penances while remaining surrendered to Me.

SB 10.51.63 - O King, in your very next life you will become an excellent brāhmaṇa, the greatest well-wisher of all creatures, and certainly come to Me alone.

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SB 10.52.3 - The sober King, beyond material association and free of doubt, was convinced of the value of austerity. Absorbing his mind in Lord Kṛṣṇa, he came to Gandhamādana Mountain.

SB 10.52.4 - There he arrived at Badarikāśrama, the abode of Lord Nara-Nārāyaṇa, where, remaining tolerant of all dualities, he peacefully worshiped the Supreme Lord Hari by performing severe austerities.

SB 10.52.5 - The Lord returned to Mathurā, which was still surrounded by Yavanas. Then He destroyed the army of barbarians and began taking their valuables to Dvārakā.

SB 10.52.6 - As the wealth was being carried by oxen and men under Lord Kṛṣṇa's direction, Jarāsandha appeared at the head of twenty-three armies.

SB 10.52.7 - O King, seeing the fierce waves of the enemy's army, the two Mādhavas, imitating human behavior, ran swiftly away.

SB 10.52.8 - Abandoning the abundant riches, fearless but feigning fear, They went many yojanas on Their lotuslike feet.

SB 10.52.9 - When he saw Them fleeing, powerful Jarāsandha laughed loudly and then pursued Them with charioteers and foot soldiers. He could not

understand the exalted position of the two Lords.

SB 10.52.10 - Apparently exhausted after fleeing a long distance, the two Lords climbed a high mountain named Pravarṣaṇa, upon which Lord Indra showers incessant rain.

SB 10.52.11 - Although he knew They were hiding on the mountain, Jarāsandha could find no trace of Them. Therefore, O King, he placed firewood on all sides and set the mountain ablaze.

SB 10.52.12 - The two of Them then suddenly jumped from the burning mountain, which was eleven yojanas high, and fell to the ground.

SB 10.52.13 - Unseen by Their opponent or his followers, O King, those two most exalted Yadus returned to Their city of Dvārakā, which had the ocean as a protective moat.

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SB 10.52.16-17 - O hero among the Kurus, the Supreme Lord Himself, Govinda, married Bhīṣmaka's daughter, Vaidarbhī, who was a direct expansion of the goddess of fortune. The Lord did this by her desire, and in the process He beat down Śālva and other kings who took Śiśupāla's side. Indeed, as

everyone watched, Śrī Kṛṣṇa took Rukmiṇī just as Garuḍa boldly stole nectar from the demigods.

SB 10.52.18 - King Parīkṣit said: The Supreme Lord married Rukmiṇī, the beautiful-faced daughter of Bhīṣmaka, in the Rākṣasa style-or so I have heard.

SB 10.52.19 - My lord, I wish to hear how the immeasurably powerful Lord Kṛṣṇa took away His bride while defeating such kings as Māgadha and Sālva.

SB 10.52.20 - What experienced listener, O brāhmaṇa, could ever grow satiated while listening to the pious, charming and ever-fresh topics of Lord Kṛṣṇa, which cleanse away the world's contamination?

SB 10.52.21 - Śrī Bādarāyaṇi said: There was a king named Bhīṣmaka, the powerful ruler of Vidarbha. He had five sons and one daughter of lovely countenance.

SB 10.52.22 - Rukmī was the first-born son, followed by Rukmaratha, Rukmabāhu, Rukmakeśa and Rukmamālī. Their sister was the exalted Rukmiṇī.

SB 10.52.23 - Hearing of the beauty, prowess, transcendental character and opulence of Mukunda from visitors to the palace who sang His praises, Rukmiṇī decided that He would be the perfect husband for her.

SB 10.52.24 - Lord Kṛṣṇa knew that Rukmiṇī possessed intelligence, auspicious bodily markings, beauty, proper behavior and all other good qualities. Concluding that she would be an ideal wife for Him, He made up His mind to marry her.

SB 10.52.25 - Because Rukmī envied the Lord, O King, he forbade his family members to give his sister to Kṛṣṇa, although they wanted to. Instead, Rukmī decided to give Rukmiṇī to Śiśupāla.

SB 10.52.26 - Dark-eyed Vaidarbhī was aware of this plan, and it deeply upset her. Analyzing the situation, she quickly sent a trustworthy brāhmaṇa to Kṛṣṇa.

SB 10.52.27 - Upon reaching Dvārakā, the brāhmaṇa was brought inside by the gatekeepers and saw the primeval Personality of Godhead sitting on a golden throne.

SB 10.52.28 - Seeing the brāhmaṇa, Śrī Kṛṣṇa, Lord of the brāhmaṇas, came down from His throne and seated him. Then the Lord worshiped him just as He Himself is worshiped by the demigods.

SB 10.52.29 - After the brāhmaṇa had eaten and rested, Śrī Kṛṣṇa, the goal of saintly devotees, came forward, and while massaging the brāhmaṇa's feet with His own hands, He patiently questioned him as follows.

SB 10.52.30 - [The Supreme Lord said:] O best of exalted brāhmaṇas, are your religious practices, sanctioned by senior authorities, proceeding without great difficulty? Is your mind always fully satisfied?

SB 10.52.31 - When a brāhmaṇa is satisfied with whatever comes his way and does not fall away from his religious duties, those very religious principles become his desire cow, fulfilling all his wishes.

SB 10.52.32 - An unsatisfied brāhmaṇa wanders restlessly from one planet to another, even if he becomes King of heaven. But a satisfied brāhmaṇa, though he may possess nothing, rests peacefully, all his limbs free of distress.

SB 10.52.33 - I repeatedly bow My head in respect to those brāhmaṇas who are satisfied with their lot. Saintly, prideless and peaceful, they are the best well-wishers of all living beings.

SB 10.52.34 - O brāhmaṇa, is your King attending to your welfare? Indeed, that king in whose country the citizens are happy and protected is very dear to Me.

SB 10.52.35 - Whence have you come, crossing the impassable sea, and for what purpose? Explain all this to Us if it is not a secret, and tell Us what We may do for you.

SB 10.52.36 - Thus questioned by the Supreme Personality of Godhead, who incarnates to perform His pastimes, the brāhmaṇa told Him everything.

SB 10.52.37 - Śrī Rukmiṇī said [in her letter, as read by the brāhmaṇa]: O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all the visual desires of those who see, I have fixed my shameless mind upon You, O Kṛṣṇa.

SB 10.52.38 - O Mukunda, You are equal only to Yourself in lineage, character, beauty, knowledge, youthfulness, wealth and influence. O lion among men, You delight the minds of all mankind. What aristocratic, sober-minded and marriageable girl of a good family would not choose You as her husband

when the proper time has come?

SB 10.52.39 - Therefore, my dear Lord, I have chosen You as my husband, and I surrender myself to You. Please come swiftly, O almighty one, and make me Your wife. My dear lotus-eyed Lord, let Śiśupāla never touch the hero's portion like a jackal stealing the property of a lion.

SB 10.52.40 - If I have sufficiently worshiped the Supreme Personality of Godhead by pious works, sacrifices, charity, rituals and vows, and also by worshiping the demigods, brāhmaṇas and gurus, then may Gadāgraja come and take my hand, and not Damaghoṣa's son or anyone else.

SB 10.52.41 - O unconquerable one, tomorrow when my marriage ceremony is about to begin, You should arrive unseen in Vidarbha and surround Yourself with the leaders of Your army. Then crush the forces of Caidya and Magadhendra and marry me in the Rākṣasa style, winning me with Your valor.

SB 10.52.42 - Since I will be staying within the inner chambers of the palace, You may wonder, "How can I carry you away without killing some of your relatives?" But I shall tell You a way: On the day before the marriage there is a grand procession to honor the royal family's deity, and in this procession the new bride goes outside the city to visit Goddess Girijā.

SB 10.52.43 - O lotus-eyed one, great souls like Lord Śiva hanker to bathe in the dust of Your lotus feet and thereby destroy their ignorance. If I cannot obtain Your mercy, I shall simply give up my vital force, which will have become weak from the severe penances I will perform. Then, after hundreds of lifetimes of endeavor, I may obtain Your mercy.

SB 10.52.44 - The brāhmaṇa said: This is the confidential message I have brought with me, O Lord of the Yadus. Please consider what must be done in these circumstances, and do it at once.

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SB 10.52.34 - O brāhmaṇa, is your King attending to your welfare? Indeed, that king in whose country the citizens are happy and protected is very dear to Me.

SB 10.52.35 - Whence have you come, crossing the impassable sea, and for what purpose? Explain all this to Us if it is not a secret, and tell Us what We may do for you.

SB 10.52.36 - Thus questioned by the Supreme Personality of Godhead, who incarnates to perform His pastimes, the brāhmaṇa told Him everything.

SB 10.52.37 - Śrī Rukmiṇī said [in her letter, as read by the brāhmaṇa]: O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all the visual desires of those who see, I have fixed my shameless mind upon You, O Kṛṣṇa.

SB 10.52.38 - O Mukunda, You are equal only to Yourself in lineage, character, beauty, knowledge, youthfulness, wealth and influence. O lion among men, You delight the minds of all mankind. What aristocratic, sober-minded and marriageable girl of a good family would not choose You as her husband when the proper time has come?

SB 10.52.39 - Therefore, my dear Lord, I have chosen You as my husband, and I surrender myself to You. Please come swiftly, O almighty one, and make me Your wife. My dear lotus-eyed Lord, let Śiśupāla never touch the hero's portion like a jackal stealing the property of a lion.

SB 10.52.40 - If I have sufficiently worshiped the Supreme Personality of

Godhead by pious works, sacrifices, charity, rituals and vows, and also by worshipping the demigods, brāhmaṇas and gurus, then may Gadāgraja come and take my hand, and not Damaghoṣa's son or anyone else.

SB 10.52.41 - O unconquerable one, tomorrow when my marriage ceremony is about to begin, You should arrive unseen in Vidarbha and surround Yourself with the leaders of Your army. Then crush the forces of Caidya and Magadhendra and marry me in the Rākṣasa style, winning me with Your valor.

SB 10.52.42 - Since I will be staying within the inner chambers of the palace, You may wonder, "How can I carry you away without killing some of your relatives?" But I shall tell You a way: On the day before the marriage there is a grand procession to honor the royal family's deity, and in this procession the new bride goes outside the city to visit Goddess Girijā.

SB 10.52.43 - O lotus-eyed one, great souls like Lord Śiva hanker to bathe in the dust of Your lotus feet and thereby destroy their ignorance. If I cannot obtain Your mercy, I shall simply give up my vital force, which will have become weak from the severe penances I will perform. Then, after hundreds of lifetimes of endeavor, I may obtain Your mercy.

SB 10.52.44 - The brāhmaṇa said: This is the confidential message I have brought with me, O Lord of the Yadus. Please consider what must be done in these circumstances, and do it at once.

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SB 10.53.16 - Bhīṣmaka, the lord of Vidarbha, came out of the city and met King Damaghoṣa, offering him tokens of respect. Bhīṣmaka then settled Damaghoṣa in a residence especially constructed for the occasion.

SB 10.53.17 - Śiśupāla's supporters-Śālva, Jarāsandha, Dantavakra and Vidūratha-all came, along with Pauṇḍraka and thousands of other kings.

SB 10.53.18-19 - To secure the bride for Śiśupāla, the kings who envied Kṛṣṇa and Balarāma came to the following decision among themselves: "If Kṛṣṇa comes here with Balarāma and the other Yadus to steal the bride, we shall band together and fight Him." Thus those envious kings went to the wedding with their entire armies and a full complement of military conveyances.

SB 10.53.20-21 - When Lord Balarāma heard about these preparations of the inimical kings and how Lord Kṛṣṇa had set off alone to steal the bride, He feared that a fight would ensue. Immersed in affection for His brother, He hurried to Kuṇḍina with a mighty army consisting of infantry and of soldiers riding on elephants, horses and chariots.

SB 10.53.22 - The lovely daughter of Bhīṣmaka anxiously awaited the arrival of Kṛṣṇa, but when she did not see the brāhmaṇa return she thought as follows.

SB 10.53.23 - [Princess Rukmiṇī thought:] Alas, my wedding is to take place

when the night ends! How unlucky I am! Lotus-eyed Kṛṣṇa does not come. I don't know why. And even the brāhmaṇa messenger has not yet returned.

SB 10.53.24 - Perhaps the faultless Lord, even while preparing to come here, saw something contemptible in me and therefore has not come to take my hand.

SB 10.53.25 - I am extremely unfortunate, for the creator is not favorably disposed toward me, nor is the great Lord Śiva. Or perhaps Śiva's wife, Devī, who is known as Gaurī, Rudrāṇī, Girijā and Satī, has turned against me.

SB 10.53.26 - As she thought in this way, the young maiden, whose mind had been stolen by Kṛṣṇa, closed her tear-filled eyes, remembering that there was still time.

SB 10.53.27 - O King, as the bride thus awaited the arrival of Govinda, she felt a twitch in her left thigh, arm and eye. This was a sign that something desirable would happen.

SB 10.53.28 - Just then the purest of learned brāhmaṇas, following Kṛṣṇa's order, came to see the divine Princess Rukmiṇī within the inner chambers of the palace.

SB 10.53.29 - Noting the brāhmaṇa's joyful face and serene movements, saintly Rukmiṇī, who could expertly interpret such symptoms, inquired from him with a pure smile.

SB 10.53.30 - The brāhmaṇa announced to her the arrival of Lord Yadunandana and relayed the Lord's promise to marry her.

SB 10.53.31 - Princess Vaidarbhī was overjoyed to learn of Kṛṣṇa's arrival. Not finding anything at hand suitable to offer the brāhmaṇa, she simply bowed down to him.

SB 10.53.32 - The King, upon hearing that Kṛṣṇa and Balarāma had come and were eager to witness his daughter's wedding, went forth with abundant offerings to greet Them as music resounded.

SB 10.53.33 - Presenting Them with madhu-parka, new clothing and other desirable gifts, he worshiped Them according to standard rituals.

SB 10.53.34 - Generous King Bhīṣmaka arranged opulent accommodations for the two Lords, and also for Their army and entourage. In this way he afforded Them proper hospitality.

SB 10.53.35 - Thus it was that Bhīṣmaka gave all desirable things to the kings who had assembled for the occasion, honoring them as befitted their political power, age, physical prowess and wealth.

SB 10.53.36 - When the residents of Vidarbha-pura heard that Lord Kṛṣṇa had come, they all went to see Him. With the cupped palms of their eyes they drank the honey of His lotus face.

SB 10.53.37 - [The people of the city said:] Rukmiṇī, and no one else, deserves to become His wife, and He also, possessing such flawless beauty, is the only suitable husband for Princess Bhaīṣmī.

SB 10.53.38 - May Acyuta, the creator of the three worlds, be satisfied with whatever pious work we may have done and show His mercy by taking the hand of Vaidarbhī.

SB 10.53.39 - Bound by their swelling love, the city's residents spoke in this way. Then the bride, protected by guards, left the inner palace to visit the temple of Ambikā.

SB 10.53.40-41 - Rukmiṇī silently went out on foot to see the lotus feet of the deity Bhavānī. Accompanied by her mothers and girlfriends and protected by the King's valiant soldiers, who held their upraised weapons at the ready, she simply absorbed her mind in the lotus feet of Kṛṣṇa. And all the while mṛdaṅgas, conchshells, paṇavas, horns and other instruments resounded.

SB 10.53.42-43 - Behind the bride followed thousands of prominent courtesans bearing various offerings and presents, along with well-adorned brāhmaṇas' wives singing and reciting prayers and bearing gifts of garlands, scents, clothing and jewelry. There were also professional singers, musicians, bards, chroniclers and heralds.

SB 10.53.44 - Upon reaching the goddess's temple, Rukmiṇī first washed her lotus feet and hands and then sipped water for purification. Thus sanctified and peaceful, she came into the presence of mother Ambikā.

SB 10.53.45 - The older wives of brāhmaṇas, expert in the knowledge of rituals, led young Rukmiṇī in offering respects to Bhavānī, who appeared with her consort, Lord Bhava.

SB 10.53.46 - [Princess Rukmiṇī prayed:] O mother Ambikā, wife of Lord

Siva, I repeatedly offer my obeisances unto you, together with your children. May Lord Kṛṣṇa become my husband. Please grant this!

SB 10.53.47-48 - Rukmiṇī worshiped the goddess with water, scents, whole grains, incense, clothing, garlands, necklaces, jewelry and other prescribed offerings and gifts, and also with arrays of lamps. The married brāhmaṇa women each performed worship simultaneously with the same items, also offering savories and cakes, prepared betel nut, sacred threads, fruit and sugar-cane juice.

SB 10.53.49 - The ladies gave the bride the remnants of the offerings and then blessed her. She in turn bowed down to them and the deity and accepted the remnants as prasādam.

SB 10.53.50 - The princess then gave up her vow of silence and left the Ambikā temple, holding on to a maidservant with her hand, which was adorned with a jeweled ring.

SB 10.53.51-55 - Rukmiṇī appeared as enchanting as the Lord's illusory potency, who enchants even the sober and grave. Thus the kings gazed upon her virgin beauty, her shapely waist, and her lovely face adorned with earrings. Her hips were graced with a jewel-studded belt, her breasts were just budding, and her eyes seemed apprehensive of her encroaching locks of hair. She smiled sweetly, her jasmine-bud teeth reflecting the glow of her bimba-red lips. As she walked with the motions of a royal swan, the effulgence of her tinkling ankle bells beautified her feet. Seeing her, the assembled heroes were totally bewildered. Lust tore at their hearts. Indeed, when the kings saw her broad smile and shy glance, they became stupefied, dropped their weapons and fell unconscious to the ground from their elephants, chariots and horses. On the pretext of the procession, Rukmiṇī displayed her beauty for Kṛṣṇa alone. Slowly

she advanced the two moving lotus-whorls of her feet, awaiting the arrival of the Supreme Lord. With the fingernails of her left hand she pushed some strands of hair away from her face and shyly looked from the corners of her eyes at the kings standing before her. At that moment she saw Kṛṣṇa. Then, while His enemies looked on, the Lord seized the princess, who was eager to mount His chariot.

SB 10.53.56 - Lifting the princess onto His chariot, whose flag bore the emblem of Garuḍa, Lord Mādhava drove back the circle of kings. With Balarāma in the lead, He slowly exited, like a lion removing his prey from the midst of jackals.

SB 10.53.57 - The kings inimical to the Lord, headed by Jarāsandha, could not tolerate this humiliating defeat. They exclaimed, "Oh, damn us! Though we are mighty archers, mere cowherds have stolen our honor, just as puny animals might steal the honor of lions!"

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SB 10.54.1 - Śukadeva Gosvāmī said: Having thus spoken, all those infuriated kings donned their armor and mounted their conveyances. Each king, bow in hand, was surrounded by his own army as he went after Lord Kṛṣṇa.

SB 10.54.2 - The commanders of the Yādava army, seeing the enemy racing to attack, turned to face them and stood firm, O King, twanging their bows.

SB 10.54.3 - Mounted on the backs of horses, the shoulders of elephants and the seats of chariots, the enemy kings, expert with weapons, rained down arrows upon the Yadus like clouds pouring rain on mountains.

SB 10.54.4 - Slender-waisted Rukmiṇī, seeing her Lord's army covered by torrents of arrows, shyly looked at His face with fear-stricken eyes.

SB 10.54.5 - In response the Lord laughed and assured her, "Do not be afraid, beautiful-eyed one. This enemy force is about to be destroyed by your soldiers."

SB 10.54.6 - The heroes of the Lord's army, headed by Gada and Saṅkarṣaṇa, could not tolerate the aggression of the opposing kings. Thus with iron arrows they began to strike down the enemy's horses, elephants and chariots.

SB 10.54.7 - The heads of soldiers fighting on chariots, horses and elephants fell to the ground by the millions; some heads wore earrings and helmets, others turbans.

SB 10.54.8 - Lying all around were thighs, legs and fingerless hands, along with hands clutching swords, clubs and bows, and also the heads of horses, donkeys, elephants, camels, wild asses and humans.

SB 10.54.9 - Seeing their armies being struck down by the Vṛṣṇis, who were eager for victory, the kings headed by Jarāsandha were discouraged and left the battlefield.

SB 10.54.10 - The kings approached Śiśupāla, who was disturbed like a man who has lost his wife. His complexion was drained of color, his enthusiasm was gone, and his face appeared dried up. The kings spoke to him as follows.

SB 10.54.11 - [Jarāsandha said:] Listen, Śiśupāla, O tiger among men, give up your depression. After all, embodied beings' happiness and unhappiness is never seen to be permanent, O King.

SB 10.54.12 - Just as a puppet in the form of a woman dances by the desire of the puppeteer, so this world, controlled by the Supreme Lord, struggles in both happiness and misery.

SB 10.54.13 - In battle with Kṛṣṇa I and my twenty-three armies lost seventeen times; only once did I defeat Him.

SB 10.54.14 - But still I never lament or rejoice, because I know this world is driven by time and fate.

SB 10.54.15 - And now all of us, great commanders of military leaders, have been defeated by the Yadus and their small entourage, who are protected by Kṛṣṇa.

SB 10.54.16 - Now our enemies have conquered because time favors them, but in the future, when time is auspicious for us, we shall conquer.

SB 10.54.17 - Śukadeva Gosvāmī said: Thus persuaded by his friends, Śiśupāla took his followers and went back to his capital. The surviving warriors also returned to their respective cities.

SB 10.54.18 - Powerful Rukmī, however, was especially envious of Kṛṣṇa. He could not bear the fact that Kṛṣṇa had carried off his sister to marry her in the Rākṣasa style. Thus he pursued the Lord with an entire military division.

SB 10.54.19-20 - Frustrated and enraged, mighty-armed Rukmī, dressed in armor and wielding his bow, had sworn before all the kings, "I shall not again enter Kuṇḍina if I do not kill Kṛṣṇa in battle and bring Rukmiṇī back with me. I swear this to you."

SB 10.54.21 - Having said this, he had mounted his chariot and told his charioteer, "Drive the horses quickly to where Kṛṣṇa is. He and I must fight.

SB 10.54.22 - "This wicked-minded cowherd boy, infatuated with His prowess, has violently abducted my sister. But today I will remove His pride with my sharp arrows."

SB 10.54.23 - Boasting thus, foolish Rukmī, ignorant of the true extent of the Supreme Lord's power, approached Lord Govinda in his lone chariot and challenged Him, "Just stand and fight!"

SB 10.54.24 - Rukmī drew his bow with great strength and struck Lord Kṛṣṇa with three arrows. Then he said, "Stand here for a moment, O defiler of the Yadu dynasty!

SB 10.54.25 - "Wherever You go, carrying off my sister like a crow stealing sacrificial butter, I will follow. This very day I shall relieve You of Your false pride, You fool, You deceiver, You cheater in battle!

SB 10.54.26 - "Release the girl before You are struck dead by my arrows and made to lie down!" In response to this, Lord Kṛṣṇa smiled, and with six arrows He struck Rukmī and broke his bow.

SB 10.54.27 - The Lord struck Rukmī's four horses with eight arrows, his chariot driver with two, and the chariot's flag with three. Rukmī grabbed another bow and struck Lord Kṛṣṇa with five arrows.

SB 10.54.28 - Although hit by these many arrows, Lord Acyuta again broke Rukmī's bow. Rukmī picked up yet another bow, but the infallible Lord broke that one to pieces as well.

SB 10.54.29 - Iron bludgeon, three-pointed spear, sword and shield, pike, javelin-whatever weapon Rukmī picked up, Lord Hari smashed it to bits.

SB 10.54.30 - Then Rukmī leaped down from his chariot and, sword in hand, rushed furiously toward Kṛṣṇa to kill Him, like a bird flying into the wind.

SB 10.54.31 - As Rukmī attacked Him, the Lord shot arrows that broke Rukmī's sword and shield into small pieces. Kṛṣṇa then took up His own sharp sword and prepared to kill Rukmī.

SB 10.54.32 - Seeing Lord Kṛṣṇa ready to kill her brother, saintly Rukmiṇī was filled with alarm. She fell at her husband's feet and piteously spoke as follows.

SB 10.54.33 - Śrī Rukmiṇī said: O controller of all mystic power, immeasurable one, Lord of lords, master of the universe! O all auspicious and mighty-armed one, please do not kill my brother!

SB 10.54.34 - Śukadeva Gosvāmī said: Rukmiṇī's utter fear caused her limbs to tremble and her mouth to dry up, while her throat choked up out of sorrow. And in her agitation her golden necklace scattered. She grasped Kṛṣṇa's feet,

and the Lord, feeling compassionate, desisted.

SB 10.54.35 - Lord Kṛṣṇa tied up the evil-doer with a strip of cloth. He then proceeded to disfigure Rukmī by comically shaving him, leaving parts of his mustache and hair. By that time the Yadu heroes had crushed the extraordinary army of their opponents, just as elephants crush a lotus flower.

SB 10.54.36 - As the Yadus approached Lord Kṛṣṇa, they saw Rukmī in this sorry condition, practically dying of shame. When the all-powerful Lord Balarāma saw Rukmī, He compassionately released him and spoke the following to Lord Kṛṣṇa.

SB 10.54.37 - [Lord Balarāma said:] My dear Kṛṣṇa, You have acted improperly! This deed will bring shame on Us, for to disfigure a close relative by shaving off his mustache and hair is as good as killing him.

SB 10.54.38 - Saintly lady, please do not be displeased with Us out of anxiety for your brother's disfigurement. No one but oneself is responsible for one's joy and grief, for a man experiences the result of his own deeds.

SB 10.54.39 - [Again addressing Kṛṣṇa, Balarāma said:] A relative should not be killed even if his wrongdoing warrants capital punishment. Rather, he should be thrown out of the family. Since he has already been killed by his own sin, why kill him again?

SB 10.54.40 - [Turning to Rukmiṇī, Balarāma continued:] The code of sacred duty for warriors established by Lord Brahmā enjoins that one may have to kill even his own brother. That is indeed a most dreadful law.

SB 10.54.41 - [Again Balarāma addressed Kṛṣṇa:] Blinded by conceit with their personal opulences, proud men offend others for the sake of such things as kingdom, land, wealth, women, honor and power.

SB 10.54.42 - [To Rukmiṇī Balarāma said:] Your attitude is unfair, for like an ignorant person you wish good to those who are inimical to all living beings and who have done evil to your true well-wishers.

SB 10.54.43 - The Supreme Lord's Māyā makes men forget their real selves, and thus, taking the body for the self, they consider others to be friends, enemies or neutral parties.

SB 10.54.44 - Those who are bewildered perceive the one Supreme Soul, who resides in all embodied beings, as many, just as one may perceive the light in the sky, or the sky itself, as many.

SB 10.54.45 - This material body, which has a beginning and an end, is composed of the physical elements, the senses and the modes of nature. The body, imposed on the self by material ignorance, causes one to experience the cycle of birth and death.

SB 10.54.46 - O intelligent lady, the soul never undergoes contact with or separation from insubstantial, material objects, because the soul is their very origin and illuminator. Thus the soul resembles the sun, which neither comes in contact with nor separates from the sense of sight and what is seen.

SB 10.54.47 - Birth and other transformations are undergone by the body but never by the self, just as change occurs for the moon's phases but never for the moon, though the new-moon day may be called the moon's "death."

SB 10.54.48 - As a sleeping person perceives himself, the objects of sense enjoyment and the fruits of his acts within the illusion of a dream, so one who is unintelligent undergoes material existence.

SB 10.54.49 - Therefore, with transcendental knowledge dispel the grief that is weakening and confounding your mind. Please resume your natural mood, O princess of the pristine smile.

SB 10.54.50 - Śukadeva Gosvāmī said: Thus enlightened by Lord Balarāma, slender Rukmiṇī forgot her depression and steadied her mind by spiritual intelligence.

SB 10.54.51 - Left with only his life air, cast out by his enemies and deprived of his strength and bodily radiance, Rukmī could not forget how he had been disfigured. In frustration he constructed for his residence a large city, which he called Bhojakaṭa.

SB 10.54.52 - Because he had promised "I will not reenter Kuṇḍina until I have killed wicked Kṛṣṇa and brought back my younger sister," in a mood of angry frustration Rukmī took up residence at that very place.

SB 10.54.53 - Thus defeating all the opposing kings, the Supreme Personality of Godhead brought the daughter of Bhīṣmaka to His capital and married her according to the Vedic injunctions, O protector of the Kurus.

SB 10.54.54 - At that time, O King, there was great rejoicing in all the homes of Yadupurī, whose citizens loved only Kṛṣṇa, chief of the Yadus.

SB 10.54.55 - All the men and women, full of joy and adorned with shining jewels and earrings, brought wedding presents, which they reverently offered to the exquisitely dressed groom and bride.

SB 10.54.56 - The city of the Vṛṣṇis appeared most beautiful: there were tall, festive columns, and also archways decorated with flower garlands, cloth banners and precious gems. Arrangements of auspicious, full waterpots, aguru-scented incense, and lamps graced every doorway.

SB 10.54.57 - The city's streets were cleansed by the intoxicated elephants belonging to the beloved kings who were guests at the wedding, and these elephants further enhanced the beauty of the city by placing trunks of plantain and betel-nut trees in all the doorways.

SB 10.54.58 - Those who belonged to the royal families of the Kuru, Sṛñjaya, Kaikeya, Vidarbha, Yadu and Kunti clans joyfully met one another in the midst of the crowds of people excitedly running here and there.

SB 10.54.59 - The kings and their daughters were totally astonished to hear the story of Rukmiṇī's abduction, which was being glorified in song everywhere.

SB 10.54.60 - Dvārakā's citizens were overjoyed to see Kṛṣṇa, the Lord of all opulence, united with Rukmiṇī, the goddess of fortune.

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SB 10.54.36 - As the Yadus approached Lord Kṛṣṇa, they saw Rukmī in this sorry condition, practically dying of shame. When the all-powerful Lord Balarāma saw Rukmī, He compassionately released him and spoke the following to Lord Kṛṣṇa.

SB 10.54.37 - [Lord Balarāma said:] My dear Kṛṣṇa, You have acted improperly! This deed will bring shame on Us, for to disfigure a close relative by shaving off his mustache and hair is as good as killing him.

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SB 10.54.44 - Those who are bewildered perceive the one Supreme Soul, who resides in all embodied beings, as many, just as one may perceive the light in the sky, or the sky itself, as many.

SB 10.54.45 - This material body, which has a beginning and an end, is composed of the physical elements, the senses and the modes of nature. The body, imposed on the self by material ignorance, causes one to experience the

cycle of birth and death.

SB 10.54.46 - O intelligent lady, the soul never undergoes contact with or separation from insubstantial, material objects, because the soul is their very origin and illuminator. Thus the soul resembles the sun, which neither comes in contact with nor separates from the sense of sight and what is seen.

SB 10.54.47 - Birth and other transformations are undergone by the body but never by the self, just as change occurs for the moon's phases but never for the moon, though the new-moon day may be called the moon's "death."

SB 10.54.48 - As a sleeping person perceives himself, the objects of sense enjoyment and the fruits of his acts within the illusion of a dream, so one who is unintelligent undergoes material existence.

SB 10.54.49 - Therefore, with transcendental knowledge dispel the grief that is weakening and confounding your mind. Please resume your natural mood, O princess of the pristine smile.

SB 10.54.50 - Śukadeva Gosvāmī said: Thus enlightened by Lord Balarāma, slender Rukmīṇī forgot her depression and steadied her mind by spiritual intelligence.

SB 10.54.51 - Left with only his life air, cast out by his enemies and deprived of his strength and bodily radiance, Rukmī could not forget how he had been disfigured. In frustration he constructed for his residence a large city, which he called Bhojakaṭa.

SB 10.54.52 - Because he had promised "I will not reenter Kuṇḍina until I

have killed wicked Kṛṣṇa and brought back my younger sister," in a mood of angry frustration Rukmī took up residence at that very place.

SB 10.54.53 - Thus defeating all the opposing kings, the Supreme Personality of Godhead brought the daughter of Bhīṣmaka to His capital and married her according to the Vedic injunctions, O protector of the Kurus.

SB 10.54.54 - At that time, O King, there was great rejoicing in all the homes of Yadupurī, whose citizens loved only Kṛṣṇa, chief of the Yadus.

SB 10.54.55 - All the men and women, full of joy and adorned with shining jewels and earrings, brought wedding presents, which they reverently offered to the exquisitely dressed groom and bride.

SB 10.54.56 - The city of the Vṛṣṇis appeared most beautiful: there were tall, festive columns, and also archways decorated with flower garlands, cloth banners and precious gems. Arrangements of auspicious, full waterpots, aguru-scented incense, and lamps graced every doorway.

SB 10.54.57 - The city's streets were cleansed by the intoxicated elephants belonging to the beloved kings who were guests at the wedding, and these elephants further enhanced the beauty of the city by placing trunks of plantain and betel-nut trees in all the doorways.

SB 10.54.58 - Those who belonged to the royal families of the Kuru, Sṛñjaya, Kaikeya, Vidarbha, Yadu and Kunti clans joyfully met one another in the midst of the crowds of people excitedly running here and there.

SB 10.54.59 - The kings and their daughters were totally astonished to hear

the story of Rukmiṇī's abduction, which was being glorified in song everywhere.

SB 10.54.60 - Dvārakā's citizens were overjoyed to see Kṛṣṇa, the Lord of all opulence, united with Rukmiṇī, the goddess of fortune.

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SB 10.54.1 - Śukadeva Gosvāmī said: Having thus spoken, all those infuriated kings donned their armor and mounted their conveyances. Each king, bow in hand, was surrounded by his own army as he went after Lord Kṛṣṇa.

SB 10.54.2 - The commanders of the Yādava army, seeing the enemy racing to attack, turned to face them and stood firm, O King, twanging their bows.

SB 10.54.3 - Mounted on the backs of horses, the shoulders of elephants and the seats of chariots, the enemy kings, expert with weapons, rained down arrows upon the Yadus like clouds pouring rain on mountains.

SB 10.54.4 - Slender-waisted Rukmiṇī, seeing her Lord's army covered by torrents of arrows, shyly looked at His face with fear-stricken eyes.

SB 10.54.5 - In response the Lord laughed and assured her, "Do not be afraid, beautiful-eyed one. This enemy force is about to be destroyed by your soldiers."

SB 10.54.6 - The heroes of the Lord's army, headed by Gada and Saṅkarṣaṇa, could not tolerate the aggression of the opposing kings. Thus with

iron arrows they began to strike down the enemy's horses, elephants and chariots.

SB 10.54.7 - The heads of soldiers fighting on chariots, horses and elephants fell to the ground by the millions; some heads wore earrings and helmets, others turbans.

SB 10.54.8 - Lying all around were thighs, legs and fingerless hands, along with hands clutching swords, clubs and bows, and also the heads of horses, donkeys, elephants, camels, wild asses and humans.

SB 10.54.9 - Seeing their armies being struck down by the Vṛṣṇis, who were eager for victory, the kings headed by Jarāsandha were discouraged and left the battlefield.

SB 10.54.10 - The kings approached Śiśupāla, who was disturbed like a man who has lost his wife. His complexion was drained of color, his enthusiasm was gone, and his face appeared dried up. The kings spoke to him as follows.

SB 10.54.11 - [Jarāsandha said:] Listen, Śiśupāla, O tiger among men, give up your depression. After all, embodied beings' happiness and unhappiness is never seen to be permanent, O King.

SB 10.54.12 - Just as a puppet in the form of a woman dances by the desire of the puppeteer, so this world, controlled by the Supreme Lord, struggles in both happiness and misery.

SB 10.54.13 - In battle with Kṛṣṇa I and my twenty-three armies lost seventeen times; only once did I defeat Him.

SB 10.54.14 - But still I never lament or rejoice, because I know this world is driven by time and fate.

SB 10.54.15 - And now all of us, great commanders of military leaders, have been defeated by the Yadus and their small entourage, who are protected by Kṛṣṇa.

SB 10.54.16 - Now our enemies have conquered because time favors them, but in the future, when time is auspicious for us, we shall conquer.

SB 10.54.17 - Śukadeva Gosvāmī said: Thus persuaded by his friends, Śiśupāla took his followers and went back to his capital. The surviving warriors also returned to their respective cities.

SB 10.54.18 - Powerful Rukmī, however, was especially envious of Kṛṣṇa. He could not bear the fact that Kṛṣṇa had carried off his sister to marry her in the Rākṣasa style. Thus he pursued the Lord with an entire military division.

SB 10.54.19-20 - Frustrated and enraged, mighty-armed Rukmī, dressed in armor and wielding his bow, had sworn before all the kings, "I shall not again enter Kuṇḍina if I do not kill Kṛṣṇa in battle and bring Rukmiṇī back with me. I swear this to you."

SB 10.54.21 - Having said this, he had mounted his chariot and told his charioteer, "Drive the horses quickly to where Kṛṣṇa is. He and I must fight.

SB 10.54.22 - "This wicked-minded cowherd boy, infatuated with His

prowess, has violently abducted my sister. But today I will remove His pride with my sharp arrows."

SB 10.54.23 - Boasting thus, foolish Rukmī, ignorant of the true extent of the Supreme Lord's power, approached Lord Govinda in his lone chariot and challenged Him, "Just stand and fight!"

SB 10.54.24 - Rukmī drew his bow with great strength and struck Lord Kṛṣṇa with three arrows. Then he said, "Stand here for a moment, O defiler of the Yadu dynasty!

SB 10.54.25 - "Wherever You go, carrying off my sister like a crow stealing sacrificial butter, I will follow. This very day I shall relieve You of Your false pride, You fool, You deceiver, You cheater in battle!

SB 10.54.26 - "Release the girl before You are struck dead by my arrows and made to lie down!" In response to this, Lord Kṛṣṇa smiled, and with six arrows He struck Rukmī and broke his bow.

SB 10.54.27 - The Lord struck Rukmī's four horses with eight arrows, his chariot driver with two, and the chariot's flag with three. Rukmī grabbed another bow and struck Lord Kṛṣṇa with five arrows.

SB 10.54.28 - Although hit by these many arrows, Lord Acyuta again broke Rukmī's bow. Rukmī picked up yet another bow, but the infallible Lord broke that one to pieces as well.

SB 10.54.29 - Iron bludgeon, three-pointed spear, sword and shield, pike, javelin-whatever weapon Rukmī picked up, Lord Hari smashed it to bits.

SB 10.54.30 - Then Rukmī leaped down from his chariot and, sword in hand, rushed furiously toward Kṛṣṇa to kill Him, like a bird flying into the wind.

SB 10.54.31 - As Rukmī attacked Him, the Lord shot arrows that broke Rukmī's sword and shield into small pieces. Kṛṣṇa then took up His own sharp sword and prepared to kill Rukmī.

SB 10.54.32 - Seeing Lord Kṛṣṇa ready to kill her brother, saintly Rukmiṇī was filled with alarm. She fell at her husband's feet and piteously spoke as follows.

SB 10.54.33 - Śrī Rukmiṇī said: O controller of all mystic power, immeasurable one, Lord of lords, master of the universe! O all auspicious and mighty-armed one, please do not kill my brother!

SB 10.54.34 - Śukadeva Gosvāmī said: Rukmiṇī's utter fear caused her limbs to tremble and her mouth to dry up, while her throat choked up out of sorrow. And in her agitation her golden necklace scattered. She grasped Kṛṣṇa's feet, and the Lord, feeling compassionate, desisted.

SB 10.54.35 - Lord Kṛṣṇa tied up the evil-doer with a strip of cloth. He then proceeded to disfigure Rukmī by comically shaving him, leaving parts of his mustache and hair. By that time the Yadu heroes had crushed the extraordinary army of their opponents, just as elephants crush a lotus flower.

SB 10.54.36 - As the Yadus approached Lord Kṛṣṇa, they saw Rukmī in this sorry condition, practically dying of shame. When the all-powerful Lord Balarāma saw Rukmī, He compassionately released him and spoke the following

to Lord Kṛṣṇa.

SB 10.54.37 - [Lord Balarāma said:] My dear Kṛṣṇa, You have acted improperly! This deed will bring shame on Us, for to disfigure a close relative by shaving off his mustache and hair is as good as killing him.

SB 10.54.38 - Saintly lady, please do not be displeased with Us out of anxiety for your brother's disfigurement. No one but oneself is responsible for one's joy and grief, for a man experiences the result of his own deeds.

SB 10.54.39 - [Again addressing Kṛṣṇa, Balarāma said:] A relative should not be killed even if his wrongdoing warrants capital punishment. Rather, he should be thrown out of the family. Since he has already been killed by his own sin, why kill him again?

SB 10.54.40 - [Turning to Rukmiṇī, Balarāma continued:] The code of sacred duty for warriors established by Lord Brahmā enjoins that one may have to kill even his own brother. That is indeed a most dreadful law.

SB 10.54.41 - [Again Balarāma addressed Kṛṣṇa:] Blinded by conceit with their personal opulences, proud men offend others for the sake of such things as kingdom, land, wealth, women, honor and power.

SB 10.54.42 - [To Rukmiṇī Balarāma said:] Your attitude is unfair, for like an ignorant person you wish good to those who are inimical to all living beings and who have done evil to your true well-wishers.

SB 10.54.43 - The Supreme Lord's Māyā makes men forget their real selves, and thus, taking the body for the self, they consider others to be friends,

enemies or neutral parties.

SB 10.54.44 - Those who are bewildered perceive the one Supreme Soul, who resides in all embodied beings, as many, just as one may perceive the light in the sky, or the sky itself, as many.

SB 10.54.45 - This material body, which has a beginning and an end, is composed of the physical elements, the senses and the modes of nature. The body, imposed on the self by material ignorance, causes one to experience the cycle of birth and death.

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SB 10.54.56 - The city of the Vṛṣṇis appeared most beautiful: there were tall, festive columns, and also archways decorated with flower garlands, cloth banners and precious gems. Arrangements of auspicious, full waterpots, aguru-scented incense, and lamps graced every doorway.

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153 (Popup - Popup)

SB 10.55.1 - Śukadeva Gosvāmī said: Kāmadeva [Cupid], an expansion of Vāsudeva, had previously been burned to ashes by Rudra's anger. Now, to obtain a new body, he merged back into the body of Lord Vāsudeva.

SB 10.55.2 - He took birth in the womb of Vaidarbhī from the seed of Lord Kṛṣṇa and received the name Pradyumna. In no respect was He inferior to His father.

SB 10.55.3 - The demon Śambara, who could assume any form he desired, kidnapped the infant before He was even ten days old. Understanding Pradyumna to be his enemy, Śambara threw Him into the sea and then returned home.

SB 10.55.4 - A powerful fish swallowed Pradyumna, and this fish, along with others, was caught in a huge net and seized by fishermen.

SB 10.55.5 - The fishermen presented that extraordinary fish to Śambara, who had his cooks bring it to the kitchen, where they began cutting it up with a butcher knife.

SB 10.55.6 - Seeing a male child in the belly of the fish, the cooks gave the infant to Māyāvatī, who was astonished. Nārada Muni then appeared and explained to her everything about the child's birth and His entering the fish's abdomen.

SB 10.55.7-8 - Māyāvatī was in fact Cupid's renowned wife, Rati. While waiting for her husband to obtain a new body-his previous one having been burnt up-she had been assigned by Śambara to prepare vegetables and rice. Māyāvatī understood that this infant was actually Kāmadeva, and thus she began to feel love for Him.

SB 10.55.9 - After a short time, this son of Kṛṣṇa-Pradyumna-attained His full youth. He enchanted all women who gazed upon Him.

SB 10.55.10 - My dear King, with a bashful smile and raised eyebrows, Māyāvatī exhibited various gestures of conjugal attraction as she lovingly approached her husband, whose eyes were broad like the petals of a lotus, whose arms were very long and who was the most beautiful of men.

SB 10.55.11 - Lord Pradyumna told her, "O mother, your attitude has changed. You are overstepping the proper feelings of a mother and behaving like

a lover."

SB 10.55.12 - Rati said: You are the son of Lord Nārāyaṇa and were kidnapped from Your parents' home by Śambara. I, Rati, am Your legitimate wife, O master, because You are Cupid.

SB 10.55.13 - That demon, Śambara, threw You into the sea when You were not even ten days old, and a fish swallowed You. Then in this very place we recovered You from the fish's abdomen, O master.

SB 10.55.14 - Now kill this dreadful Śambara, Your formidable enemy. Although he knows hundreds of magic spells, You can defeat him with bewildering magic and other techniques.

SB 10.55.15 - Your poor mother, having lost her son, cries for You like a kurarī bird. She is overwhelmed with love for her child, just like a cow that has lost its calf.

SB 10.55.16 - [Śukadeva Gosvāmī continued:] Speaking thus, Māyāvatī gave to the great soul Pradyumna the mystic knowledge called Mahāmāyā, which vanquishes all other deluding spells.

SB 10.55.17 - Pradyumna approached Śambara and called him to battle, hurling intolerable insults at him to foment a conflict.

SB 10.55.18 - Offended by these harsh words, Śambara became as agitated as a kicked snake. He came out, club in hand, his eyes red with rage.

SB 10.55.19 - Śambara whirled his club swiftly about and then hurled it at the wise Pradyumna, producing a sound as sharp as a thunder crack.

SB 10.55.20 - As Śambara's club came flying toward Him, Lord Pradyumna knocked it away with His own. Then, O King, Pradyumna angrily threw His club at the enemy.

SB 10.55.21 - Resorting to the black magic of the Daityas taught to him by Maya Dānava, Śambara suddenly appeared in the sky and released a downpour of weapons upon Kṛṣṇa's son.

SB 10.55.22 - Harassed by this rain of weapons, Lord Raukmiṇeya, the greatly powerful warrior, made use of the mystic science called Mahā-māyā, which was created from the mode of goodness and which could defeat all other mystic power.

SB 10.55.23 - The demon then unleashed hundreds of mystic weapons belonging to the Guhyakas, Gandharvas, Piśācas, Uragas and Rākṣasas, but Lord Kārṣṇi, Pradyumna, struck them all down.

SB 10.55.24 - Drawing His sharp-edged sword, Pradyumna forcefully cut off Śambara's head, complete with red mustache, helmet and earrings.

SB 10.55.25 - As the residents of the higher planets showered Pradyumna with flowers and chanted His praises, His wife appeared in the sky and transported Him through the heavens, back to the city of Dvārakā.

SB 10.55.26 - O King, Lord Pradyumna and His wife resembled a cloud accompanied by lightning as they descended from the sky into the inner

quarters of Kṛṣṇa's most excellent palace, which were crowded with lovely women.

SB 10.55.27-28 - The women of the palace thought He was Lord Kṛṣṇa when they saw His dark-blue complexion the color of a rain cloud, His yellow silk garments, His long arms and red-tinged eyes, His charming lotus face adorned with a pleasing smile, His fine ornaments and His thick, curly blue hair. Thus the women became bashful and hid themselves here and there.

SB 10.55.29 - Gradually, from the slight differences between His appearance and Kṛṣṇa's, the ladies realized He was not the Lord. Delighted and astonished, they approached Pradyumna and His consort, who was a jewel among women.

SB 10.55.30 - Seeing Pradyumna, sweet-voiced, dark-eyed Rukmiṇī remembered her lost son, and her breasts became moist out of affection.

SB 10.55.31 - [Śrīmatī Rukmiṇī-devī said:] Who is this lotus-eyed jewel among men? What man's son is He, and what woman carried Him in her womb? And who is this woman He has taken as His wife?

SB 10.55.32 - If my lost son, who was kidnapped from the maternity room, were still alive somewhere, He would be of the same age and appearance as this young man.

SB 10.55.33 - But how is it that this young man so much resembles my own Lord, Kṛṣṇa, the wielder of Śārṅga, in His bodily form and His limbs, in His gait and the tone of His voice, and in His smiling glance?

SB 10.55.34 - Yes, He must be the same child I bore in my womb, since I feel

great affection for Him and my left arm is quivering.

SB 10.55.35 - As Queen Rukmiṇī conjectured in this way, Lord Kṛṣṇa, the son of Devakī, arrived on the scene with Vasudeva and Devakī.

SB 10.55.36 - Although Lord Janārdana knew perfectly well what had transpired, He remained silent. The sage Nārada, however, explained everything, beginning with Śambara's kidnapping of the child.

SB 10.55.37 - When the women of Lord Kṛṣṇa's palace heard this most amazing account, they joyfully greeted Pradyumna, who had been lost for many years but who had now returned as if from the dead.

SB 10.55.38 - Devakī, Vasudeva, Kṛṣṇa, Balarāma and all the women of the palace, especially Queen Rukmiṇī, embraced the young couple and rejoiced.

SB 10.55.39 - Hearing that lost Pradyumna had come home, the residents of Dvārakā declared, "Ah, providence has allowed this child to return as if from death!"

SB 10.55.40 - It is not astonishing that the palace women, who should have felt maternal affection for Pradyumna, privately felt ecstatic attraction for Him as if He were their own Lord. After all, the son exactly resembled His father. Indeed, Pradyumna was a perfect reflection of the beauty of Lord Kṛṣṇa, the shelter of the goddess of fortune, and appeared before their eyes as Cupid Himself. Since even those on the level of His mother felt conjugal attraction for Him, then what to speak of how other women felt when they saw Him?

154 (Popup - Popup)

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SB 10.55.33 - But how is it that this young man so much resembles my own Lord, Kṛṣṇa, the wielder of Śārṅga, in His bodily form and His limbs, in His gait and the tone of His voice, and in His smiling glance?

SB 10.55.34 - Yes, He must be the same child I bore in my womb, since I feel great affection for Him and my left arm is quivering.

SB 10.55.35 - As Queen Rukmiṇī conjectured in this way, Lord Kṛṣṇa, the son of Devakī, arrived on the scene with Vasudeva and Devakī.

SB 10.55.36 - Although Lord Janārdana knew perfectly well what had transpired, He remained silent. The sage Nārada, however, explained everything, beginning with Śambara's kidnapping of the child.

SB 10.55.37 - When the women of Lord Kṛṣṇa's palace heard this most amazing account, they joyfully greeted Pradyumna, who had been lost for many years but who had now returned as if from the dead.

SB 10.55.38 - Devakī, Vasudeva, Kṛṣṇa, Balarāma and all the women of the palace, especially Queen Rukmiṇī, embraced the young couple and rejoiced.

SB 10.55.39 - Hearing that lost Pradyumna had come home, the residents of Dvārakā declared, "Ah, providence has allowed this child to return as if from death!"

SB 10.55.40 - It is not astonishing that the palace women, who should have felt maternal affection for Pradyumna, privately felt ecstatic attraction for Him as if He were their own Lord. After all, the son exactly resembled His father. Indeed, Pradyumna was a perfect reflection of the beauty of Lord Kṛṣṇa, the shelter of the goddess of fortune, and appeared before their eyes as Cupid Himself. Since even those on the level of His mother felt conjugal attraction for Him, then what to speak of how other women felt when they saw Him?

155 (Popup - Popup)

SB 10.55.1 - Śukadeva Gosvāmī said: Kāmadeva [Cupid], an expansion of Vāsudeva, had previously been burned to ashes by Rudra's anger. Now, to obtain a new body, he merged back into the body of Lord Vāsudeva.

SB 10.55.2 - He took birth in the womb of Vaidarbhī from the seed of Lord Kṛṣṇa and received the name Pradyumna. In no respect was He inferior to His father.

SB 10.55.3 - The demon Śambara, who could assume any form he desired, kidnapped the infant before He was even ten days old. Understanding Pradyumna to be his enemy, Śambara threw Him into the sea and then returned home.

SB 10.55.4 - A powerful fish swallowed Pradyumna, and this fish, along with

others, was caught in a huge net and seized by fishermen.

SB 10.55.5 - The fishermen presented that extraordinary fish to Śambara, who had his cooks bring it to the kitchen, where they began cutting it up with a butcher knife.

SB 10.55.6 - Seeing a male child in the belly of the fish, the cooks gave the infant to Māyāvatī, who was astonished. Nārada Muni then appeared and explained to her everything about the child's birth and His entering the fish's abdomen.

SB 10.55.7-8 - Māyāvatī was in fact Cupid's renowned wife, Rati. While waiting for her husband to obtain a new body-his previous one having been burnt up-she had been assigned by Śambara to prepare vegetables and rice. Māyāvatī understood that this infant was actually Kāmadeva, and thus she began to feel love for Him.

SB 10.55.9 - After a short time, this son of Kṛṣṇa-Pradyumna-attained His full youth. He enchanted all women who gazed upon Him.

SB 10.55.10 - My dear King, with a bashful smile and raised eyebrows, Māyāvatī exhibited various gestures of conjugal attraction as she lovingly approached her husband, whose eyes were broad like the petals of a lotus, whose arms were very long and who was the most beautiful of men.

SB 10.55.11 - Lord Pradyumna told her, "O mother, your attitude has changed. You are overstepping the proper feelings of a mother and behaving like a lover."

SB 10.55.12 - Rati said: You are the son of Lord Nārāyaṇa and were kidnapped from Your parents' home by Śambara. I, Rati, am Your legitimate wife, O master, because You are Cupid.

SB 10.55.13 - That demon, Śambara, threw You into the sea when You were not even ten days old, and a fish swallowed You. Then in this very place we recovered You from the fish's abdomen, O master.

SB 10.55.14 - Now kill this dreadful Śambara, Your formidable enemy. Although he knows hundreds of magic spells, You can defeat him with bewildering magic and other techniques.

SB 10.55.15 - Your poor mother, having lost her son, cries for You like a kurarī bird. She is overwhelmed with love for her child, just like a cow that has lost its calf.

SB 10.55.16 - [Śukadeva Gosvāmī continued:] Speaking thus, Māyavatī gave to the great soul Pradyumna the mystic knowledge called Mahāmāyā, which vanquishes all other deluding spells.

SB 10.55.17 - Pradyumna approached Śambara and called him to battle, hurling intolerable insults at him to foment a conflict.

SB 10.55.18 - Offended by these harsh words, Śambara became as agitated as a kicked snake. He came out, club in hand, his eyes red with rage.

SB 10.55.19 - Śambara whirled his club swiftly about and then hurled it at the wise Pradyumna, producing a sound as sharp as a thunder crack.

SB 10.55.20 - As Śambara's club came flying toward Him, Lord Pradyumna knocked it away with His own. Then, O King, Pradyumna angrily threw His club at the enemy.

SB 10.55.21 - Resorting to the black magic of the Daityas taught to him by Maya Dānava, Śambara suddenly appeared in the sky and released a downpour of weapons upon Kṛṣṇa's son.

SB 10.55.22 - Harassed by this rain of weapons, Lord Raukmiṇeya, the greatly powerful warrior, made use of the mystic science called Mahā-māyā, which was created from the mode of goodness and which could defeat all other mystic power.

SB 10.55.23 - The demon then unleashed hundreds of mystic weapons belonging to the Guhyakas, Gandharvas, Piśācas, Uragas and Rākṣasas, but Lord Kārṣṇi, Pradyumna, struck them all down.

SB 10.55.24 - Drawing His sharp-edged sword, Pradyumna forcefully cut off Śambara's head, complete with red mustache, helmet and earrings.

SB 10.55.25 - As the residents of the higher planets showered Pradyumna with flowers and chanted His praises, His wife appeared in the sky and transported Him through the heavens, back to the city of Dvārakā.

SB 10.55.26 - O King, Lord Pradyumna and His wife resembled a cloud accompanied by lightning as they descended from the sky into the inner quarters of Kṛṣṇa's most excellent palace, which were crowded with lovely women.

SB 10.55.27-28 - The women of the palace thought He was Lord Kṛṣṇa when they saw His dark-blue complexion the color of a rain cloud, His yellow silk garments, His long arms and red-tinged eyes, His charming lotus face adorned with a pleasing smile, His fine ornaments and His thick, curly blue hair. Thus the women became bashful and hid themselves here and there.

SB 10.55.29 - Gradually, from the slight differences between His appearance and Kṛṣṇa's, the ladies realized He was not the Lord. Delighted and astonished, they approached Pradyumna and His consort, who was a jewel among women.

SB 10.55.30 - Seeing Pradyumna, sweet-voiced, dark-eyed Rukmiṇī remembered her lost son, and her breasts became moist out of affection.

SB 10.55.31 - [Śrīmatī Rukmiṇī-devī said:] Who is this lotus-eyed jewel among men? What man's son is He, and what woman carried Him in her womb? And who is this woman He has taken as His wife?

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SB 10.56.1 - Śukadeva Gosvāmī said: Having offended Lord Kṛṣṇa, Satrājīt

tried as best he could to atone by presenting Him with his daughter and the Syamantaka jewel.

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SB 10.56.4 - Wearing the jewel on his neck, Satrājīt entered Dvārakā. He shone as brightly as the sun itself, O King, and thus he went unrecognized because of the jewel's effulgence.

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SB 10.56.7 - Lord Savitā has come to see You, O Lord of the universe. He is blinding everyone's eyes with his intensely effulgent rays.

SB 10.56.8 - The most exalted demigods in the three worlds are certainly anxious to seek You out, O Lord, now that You have hidden Yourself among the Yadu dynasty. Thus the unborn sun-god has come to see You here.

SB 10.56.9 - Śukadeva Gosvāmī continued: Hearing these innocent words, the lotus-eyed Lord smiled broadly and said, "This is not the sun-god, Ravi, but rather Satrājī, who is glowing because of his jewel."

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SB 10.56.12 - On one occasion Lord Kṛṣṇa requested Satrājī to give the jewel to the Yadu king, Ugrasena, but Satrājī was so greedy that he refused. He gave no thought to the seriousness of the offense he committed by denying the Lord's request.

SB 10.56.13 - Once Satrājī's brother, Prasena, having hung the brilliant jewel about his neck, mounted a horse and went hunting in the forest.

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SB 10.56.15 - Within the cave Jāmbavān let his young son have the Syamantaka jewel as a toy to play with. Meanwhile Satrājī, not seeing his brother return, became deeply troubled.

SB 10.56.16 - He said, "Kṛṣṇa probably killed my brother, who went to the forest wearing the jewel on his neck." The general populace heard this accusation and began whispering it in one another's ears.

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SB 10.56.18 - In the forest they found Prasena and his horse, both killed by the lion. Further on they found the lion dead on a mountainside, slain by Ṛkṣa [Jāmbavān].

SB 10.56.19 - The Lord stationed His subjects outside the terrifying, pitch-dark cave of the king of the bears, and then He entered alone.

SB 10.56.20 - There Lord Kṛṣṇa saw that the most precious of jewels had been made into a child's plaything. Determined to take it away, He approached the child.

SB 10.56.21 - The child's nurse cried out in fear upon seeing that extraordinary person standing before them. Jāmbavān, strongest of the strong, heard her cries and angrily ran toward the Lord.

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win. Contending against each other with various weapons and then with stones, tree trunks and finally their bare arms, they struggled like two hawks battling over a piece of flesh.

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SB 10.56.26 - [Jāmbavān said:] I know now that You are the life air and the sensory, mental and bodily strength of all living beings. You are Lord Viṣṇu, the original person, the supreme, all-powerful controller.

SB 10.56.27 - You are the ultimate creator of all creators of the universe, and of everything created You are the underlying substance. You are the subduer of all subduers, the Supreme Lord and Supreme Soul of all souls.

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SB 10.56.29-30 - [Śukadeva Gosvāmī continued:] O King, Lord Kṛṣṇa then addressed the king of the bears, who had understood the truth. The lotus-eyed Personality of Godhead, the son of Devakī, touched Jāmbavān with His hand,

which bestows all blessings, and spoke to His devotee with sublime compassion, His grave voice deeply resounding like a cloud.

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SB 10.56.33 - After Lord Śāuri had entered the cave, the people of Dvārakā who had accompanied Him had waited twelve days without seeing Him come out again. Finally they had given up and returned to their city in great sorrow.

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SB 10.56.40-42 - Pondering over his grievous offense and worried about the possibility of conflict with the Lord's mighty devotees, King Satrājit thought, "How can I cleanse myself of my contamination, and how may Lord Acyuta become satisfied with me? What can I do to regain my good fortune and avoid being cursed by the populace for being so short-sighted, miserly, foolish and avaricious? I shall give my daughter, the jewel of all women, to the Lord, together with the Syamantaka jewel. That, indeed, is the only proper way to pacify Him."

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SB 10.56.6 - [The residents of Dvārakā said:] Obeisances unto You, O Nārāyaṇa, O holder of the conch, disc and club, O lotus-eyed Dāmodara, O Govinda, O cherished descendant of Yadu!

SB 10.56.7 - Lord Savitā has come to see You, O Lord of the universe. He is blinding everyone's eyes with his intensely effulgent rays.

SB 10.56.8 - The most exalted demigods in the three worlds are certainly anxious to seek You out, O Lord, now that You have hidden Yourself among the Yadu dynasty. Thus the unborn sun-god has come to see You here.

SB 10.56.9 - Śukadeva Gosvāmī continued: Hearing these innocent words, the lotus-eyed Lord smiled broadly and said, "This is not the sun-god, Ravi, but rather Satrājīt, who is glowing because of his jewel."

SB 10.56.10 - King Satrājīt entered his opulent home, festively executing auspicious rituals. He had qualified brāhmaṇas install the Syamantaka jewel in the house's temple room.

SB 10.56.11 - Each day the gem would produce eight bhāras of gold, my dear Prabhu, and the place in which it was kept and properly worshiped would be free of calamities such as famine or untimely death, and also of evils like snake bites, mental and physical disorders and the presence of deceitful persons.

SB 10.56.12 - On one occasion Lord Kṛṣṇa requested Satrājīt to give the jewel to the Yadu king, Ugrasena, but Satrājīt was so greedy that he refused. He gave no thought to the seriousness of the offense he committed by denying the Lord's request.

SB 10.56.13 - Once Satrājit's brother, Prasena, having hung the brilliant jewel about his neck, mounted a horse and went hunting in the forest.

SB 10.56.14 - A lion killed Prasena and his horse and took the jewel. But when the lion entered a mountain cave he was killed by Jāmbavān, who wanted the jewel.

SB 10.56.15 - Within the cave Jāmbavān let his young son have the Syamantaka jewel as a toy to play with. Meanwhile Satrājit, not seeing his brother return, became deeply troubled.

SB 10.56.16 - He said, "Kṛṣṇa probably killed my brother, who went to the forest wearing the jewel on his neck." The general populace heard this accusation and began whispering it in one another's ears.

SB 10.56.17 - When Lord Kṛṣṇa heard this rumor, He wanted to remove the stain on His reputation. So He took some of Dvārakā's citizens with Him and set out to retrace Prasena's path.

SB 10.56.18 - In the forest they found Prasena and his horse, both killed by the lion. Further on they found the lion dead on a mountainside, slain by Ṛkṣa [Jāmbavān].

SB 10.56.19 - The Lord stationed His subjects outside the terrifying, pitch-dark cave of the king of the bears, and then He entered alone.

SB 10.56.20 - There Lord Kṛṣṇa saw that the most precious of jewels had been made into a child's plaything. Determined to take it away, He approached

the child.

SB 10.56.21 - The child's nurse cried out in fear upon seeing that extraordinary person standing before them. Jāmbavān, strongest of the strong, heard her cries and angrily ran toward the Lord.

SB 10.56.22 - Unaware of His true position and thinking Him an ordinary man, Jāmbavān angrily began fighting with the Supreme Lord, his master.

SB 10.56.23 - The two fought furiously in single combat, each determined to win. Contending against each other with various weapons and then with stones, tree trunks and finally their bare arms, they struggled like two hawks battling over a piece of flesh.

SB 10.56.24 - The fight went on without rest for twenty-eight days, the two opponents striking each other with their fists, which fell like the cracking blows of lightning.

SB 10.56.25 - His bulging muscles pummeled by the blows of Lord Kṛṣṇa's fists, his strength faltering and his limbs perspiring, Jāmbavān, greatly astonished, finally spoke to the Lord.

SB 10.56.26 - [Jāmbavān said:] I know now that You are the life air and the sensory, mental and bodily strength of all living beings. You are Lord Viṣṇu, the original person, the supreme, all-powerful controller.

SB 10.56.27 - You are the ultimate creator of all creators of the universe, and of everything created You are the underlying substance. You are the subduer of all subduers, the Supreme Lord and Supreme Soul of all souls.

SB 10.56.28 - You are He who impelled the ocean to give way when His sidelong glances, slightly manifesting His anger, disturbed the crocodiles and timingila fish within the watery depths. You are He who built a great bridge to establish His fame, who burned down the city of Laṅkā, and whose arrows severed the heads of Rāvaṇa, which then fell to the ground.

SB 10.56.29-30 - [Śukadeva Gosvāmī continued:] O King, Lord Kṛṣṇa then addressed the king of the bears, who had understood the truth. The lotus-eyed Personality of Godhead, the son of Devakī, touched Jāmbavān with His hand, which bestows all blessings, and spoke to His devotee with sublime compassion, His grave voice deeply resounding like a cloud.

SB 10.56.31 - [Lord Kṛṣṇa said:] It is for this jewel, O lord of the bears, that we have come to your cave. I intend to use the jewel to disprove the false accusations against Me.

SB 10.56.32 - Thus addressed, Jāmbavān happily honored Lord Kṛṣṇa by offering Him his maiden daughter, Jāmbavatī, together with the jewel.

SB 10.56.33 - After Lord Śauri had entered the cave, the people of Dvārakā who had accompanied Him had waited twelve days without seeing Him come out again. Finally they had given up and returned to their city in great sorrow.

SB 10.56.34 - When Devakī, Rukmiṇī-devī, Vasudeva and the Lord's other relatives and friends heard that He had not come out of the cave, they all lamented.

SB 10.56.35 - Cursing Satrājit, the sorrowful residents of Dvārakā

approached the Durgā deity named Candrabhāgā and prayed to her for Kṛṣṇa's return.

SB 10.56.36 - When the citizens had finished worshiping the demigoddess, she spoke to them in response, promising to grant their request. Just then Lord Kṛṣṇa, who had achieved His purpose, appeared before them in the company of His new wife, filling them with joy.

SB 10.56.37 - Seeing Lord Hṛṣīkeśa return as if from death, accompanied by His new wife and wearing the Syamantaka jewel on His neck, all the people were roused to jubilation.

SB 10.56.38 - Lord Kṛṣṇa summoned Satrājīt to the royal assembly. There, in the presence of King Ugrasena, Kṛṣṇa announced the recovery of the jewel and then formally presented it to Satrājīt.

SB 10.56.39 - Hanging his head in great shame, Satrājīt took the gem and returned home, all the while feeling remorse for his sinful behavior.

SB 10.56.40-42 - Pondering over his grievous offense and worried about the possibility of conflict with the Lord's mighty devotees, King Satrājīt thought, "How can I cleanse myself of my contamination, and how may Lord Acyuta become satisfied with me? What can I do to regain my good fortune and avoid being cursed by the populace for being so short-sighted, miserly, foolish and avaricious? I shall give my daughter, the jewel of all women, to the Lord, together with the Syamantaka jewel. That, indeed, is the only proper way to pacify Him."

SB 10.56.43 - Having thus intelligently made up his mind, King Satrājīt

personally arranged to present Lord Kṛṣṇa with his fair daughter and the Syamantaka jewel.

SB 10.56.44 - The Lord married Satyabhāmā in proper religious fashion. Possessed of excellent behavior, along with beauty, broad-mindedness and all other good qualities, she had been sought by many men.

SB 10.56.45 - The Supreme Personality of Godhead told Satrājīt: We do not care to take this jewel back, O King. You are the sun-god's devotee, so let it stay in your possession. Thus We will also enjoy its benefits.

159 (Popup - Popup)

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foot, with Kṛṣṇa in angry pursuit.

SB 10.57.21 - As Śatadhanvā fled on foot, the Supreme Lord, also going on foot, cut off his head with His sharp-edged disc. The Lord then searched Śatadhanvā's upper and lower garments for the Syamantaka jewel.

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SB 10.57.25 - The King of Mithilā immediately rose from his seat when he saw Lord Balarāma approaching. With great love the King honored the supremely worshipable Lord by offering Him elaborate worship, as stipulated by scriptural injunctions.

SB 10.57.26 - The almighty Lord Balarāma stayed in Mithilā for several years, honored by His affectionate devotee Janaka Mahārāja. During that time Dhṛtarāṣṭra's son Duryodhana learned from Balarāma the art of fighting with a club.

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SB 10.57.16 - "As a child of seven, Kṛṣṇa uprooted an entire mountain and held it aloft as easily as a young boy picks up a mushroom.

SB 10.57.17 - "I offer my obeisances to that Supreme Personality of Godhead, Kṛṣṇa, whose every deed is amazing. He is the Supreme Soul, the unlimited source and fixed center of all existence."

SB 10.57.18 - His appeal thus rejected by Akrūra also, Śatadhanvā placed the precious jewel in Akrūra's care and fled on a horse that could travel one hundred yojanas [eight hundred miles].

SB 10.57.19 - My dear King, Kṛṣṇa and Balarāma mounted Kṛṣṇa's chariot, which flew the flag of Garuḍa and was yoked with tremendously swift horses, and pursued Their elder's murderer.

SB 10.57.20 - In a garden on the outskirts of Mithilā, the horse Śatadhanvā was riding collapsed. Terrified, he abandoned the horse and began to flee on foot, with Kṛṣṇa in angry pursuit.

SB 10.57.21 - As Śatadhanvā fled on foot, the Supreme Lord, also going on foot, cut off his head with His sharp-edged disc. The Lord then searched Śatadhanvā's upper and lower garments for the Syamantaka jewel.

SB 10.57.22 - Not finding the jewel, Lord Kṛṣṇa went to His elder brother and said, "We have killed Śatadhanvā uselessly. The jewel isn't here."

SB 10.57.23 - To this Lord Balarāma replied, "Indeed, Śatadhanvā must have placed the jewel in the care of someone. You should return to Our city and find that person.

SB 10.57.24 - "I wish to visit King Videha, who is most dear to Me." O King, having said this, Lord Balarāma, the beloved descendant of Yadu, entered the city of Mithilā.

SB 10.57.25 - The King of Mithilā immediately rose from his seat when he saw Lord Balarāma approaching. With great love the King honored the supremely worshipable Lord by offering Him elaborate worship, as stipulated by scriptural injunctions.

SB 10.57.26 - The almighty Lord Balarāma stayed in Mithilā for several years, honored by His affectionate devotee Janaka Mahārāja. During that time Dhṛtarāṣṭra's son Duryodhana learned from Balarāma the art of fighting with a club.

SB 10.57.27 - Lord Keśava arrived in Dvārakā and described the demise of Śatadhanvā and His own failure to find the Syamantaka jewel. He spoke in a way that would please His beloved, Satyabhāmā.

SB 10.57.28 - Lord Kṛṣṇa then had the various funeral rites performed for His deceased relative, Satrājit. The Lord attended the funeral along with well-wishers of the family.

SB 10.57.29 - When Akrūra and Kṛtavarmā, who had originally incited Śatadhanvā to commit his crime, heard that he had been killed, they fled Dvārakā in terror and took up residence elsewhere.

SB 10.57.30 - In Akrūra's absence ill omens arose in Dvārakā, and the citizens began to suffer continually from physical and mental distresses, as well as from disturbances caused by higher powers and by creatures of the earth.

SB 10.57.31 - 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 the Personality of Godhead, the residence of all the sages, resides?

SB 10.57.32 - [The elders said:] Previously, when Lord Indra had withheld rain from Kāsī [Benares], the king of that city gave his daughter Gāndinī to Śvaphalka, who was then visiting him. It soon rained in the kingdom of Kāśī.

SB 10.57.33 - Wherever his equally powerful son Akrūra stays, Lord Indra will provide sufficient rain. Indeed, that place will be free of miseries and untimely deaths.

SB 10.57.34 - Hearing these words from the elders, Lord Janārdana, though aware that the absence of Akrūra was not the only cause of the evil omens, had him summoned back to Dvārakā and spoke to him.

SB 10.57.35-36 - Lord Kṛṣṇa honored Akrūra, greeted him confidentially and spoke pleasant words with him. Then the Lord, who was fully aware of Akrūra's heart by virtue of His being the knower of everything, smiled and addressed him: "O master of charity, surely the opulent Syamantaka jewel was left in your care by Śatadhanvā and is still with you. Indeed, We have known this all along.

SB 10.57.37 - "Since Satrājit had no sons, his daughter's sons should receive his inheritance. They should pay for memorial offerings of waler and piṇḍa, clear their grandfather's outstanding debts and keep the remainder of the inheritance for themselves.

SB 10.57.38-39 - "Nevertheless, the jewel should remain in your care, O trustworthy Akrūra, because no one else can keep it safely. But please show the jewel just once, since My elder brother does not fully believe what I have told Him about it. In this way, O most fortunate one, you will pacify My relatives. [Everyone knows you have the jewel, for] you are now continually performing sacrifices on altars of gold."

SB 10.57.40 - Thus shamed by Lord Kṛṣṇa's conciliatory words, the son of Śvaphalka brought out the jewel from where he had concealed it in his clothing and gave it to the Lord. The brilliant gem shone like the sun.

SB 10.57.41 - After the almighty Lord had shown the Syamantaka jewel to His relatives, thus dispelling the false accusations against Him, He returned it to Akrūra.

SB 10.57.42 - This narration, rich with descriptions of the prowess of Lord Śrī Viṣṇu, the Supreme Personality of Godhead, removes sinful reactions and bestows all auspiciousness. Anyone who recites, hears or remembers it will drive away his own infamy and sins and attain peace.

162 (Popup - Popup)

SB 10.58.1 - Śukadeva Gosvāmī said: Once, the supremely opulent Personality of Godhead went to Indraprastha to visit the Pāṇḍavas, who had

again appeared in public. Accompanying the Lord were Yuyudhāna and other associates.

SB 10.58.2 - When the Pāṇḍavas saw that Lord Mukunda had arrived, those heroic sons of Pṛthā all stood up at once, like the senses responding to the return of the life air.

SB 10.58.3 - The heroes embraced Lord Acyuta, and the touch of His body freed them of sin. Looking at His affectionate, smiling face, they were overwhelmed with joy.

SB 10.58.4 - After the Lord bowed down at the feet of Yudhiṣṭhira and Bhīma and firmly embraced Arjuna, He accepted obeisances from the twin brothers, Nakula and Sahadeva.

SB 10.58.5 - Faultless Draupadī, the Pāṇḍavas' newly married wife, slowly and somewhat timidly approached Lord Kṛṣṇa, who sat on an exalted seat, and offered Him her obeisances.

SB 10.58.6 - Sātyaki also accepted a seat of honor after receiving worship and welcome from the Pāṇḍavas, and the Lord's other companions, being duly honored, sat down in various places.

SB 10.58.7 - The Lord then went to see His aunt, Queen Kuntī. He bowed down to her and she embraced Him, her eyes moist with great affection. Lord Kṛṣṇa inquired from her and her daughter-in-law, Draupadī, about their welfare, and they in turn questioned Him at length about His relatives [in Dvārakā].

SB 10.58.8 - So overcome by love that her throat choked up and her eyes filled with tears, Queen Kuntī remembered the many troubles she and her sons had endured. Thus she addressed Lord Kṛṣṇa, who appears before His devotees to drive away their distress

SB 10.58.9 - [Queen Kuntī said:] My dear Kṛṣṇa, our welfare was assured only when You remembered us, Your relatives, and gave us Your protection by sending my brother to visit us.

SB 10.58.10 - For You, the well-wishing friend and Supreme Soul of the universe, there is never any illusion of "us" and "them." Yet even so, residing within the hearts of all, You eradicate the sufferings of those who remember You constantly.

SB 10.58.11 - King Yudhiṣṭhira said: O supreme controller, I do not know what pious deeds we fools have done so that we can see You, whom the masters of yogic perfection rarely see.

SB 10.58.12 - Requested by the King to stay with them, the almighty Lord remained happily in Indraprastha during the months of the rainy season, giving joy to the eyes of the city's residents.

SB 10.58.13-14 - Once Arjuna, the slayer of powerful enemies, donned his armor, mounted his chariot flying the flag of Hanumān, took up his bow and his two inexhaustible quivers, and went to sport with Lord Kṛṣṇa in a large forest filled with fierce animals.

SB 10.58.15 - With his arrows Arjuna shot tigers, boars and buffalo in that forest, along with rurus, śarabhas, gavayas, rhinoceroses, black deer, rabbits and

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SB 10.58.16 - A crew of servants carried to King Yudhiṣṭhira the slain animals fit to be offered in sacrifice on some special occasion. Then, feeling thirsty and tired, Arjuna went to the bank of the Yamunā.

SB 10.58.17 - After the two Kṛṣṇas bathed there, they drank the river's clear water. The great warriors then saw an attractive young girl walking nearby.

SB 10.58.18 - Sent by his friend, Arjuna approached the exceptional young woman, who possessed beautiful hips, fine teeth and a lovely face, and inquired from her as follows.

SB 10.58.19 - [Arjuna said:] Who are you, O fine-waisted lady? Whose daughter are you, and where do you come from? What are you doing here? I think you must be looking for a husband. Please explain everything, O beautiful one.

SB 10.58.20 - Śrī Kālindī said: I am the daughter of the sun-god. I desire to get as my husband the most excellent and munificent Lord Viṣṇu, and to that end I am performing severe penances.

SB 10.58.21 - I will accept no husband other than Him, the abode of the goddess of fortune. May that Mukunda, the Supreme Personality, the shelter of the helpless, be pleased with me.

SB 10.58.22 - I am known as Kālindī, and I live in a mansion my father built for me within the water of the Yamunā. There I will stay until I meet Lord Acyuta.

SB 10.58.23 - [Śukadeva Gosvāmī continued:] Arjuna repeated all this to Lord Vāsudeva, who was already aware of it. The Lord then took Kālindī onto His chariot and went back to see King Yudhiṣṭhira.

SB 10.58.24 - [Describing a previous incident, Śukadeva Gosvāmī said:] Upon the request of the Pāṇḍavas, Lord Kṛṣṇa had Viśvakarmā build them a most wonderful and amazing city.

SB 10.58.25 - The Supreme Lord stayed in that city for some time to please His devotees. On one occasion, Śrī Kṛṣṇa wanted to give the Khāṇḍava forest as a gift to Agni, and so the Lord became Arjuna's charioteer.

SB 10.58.26 - Being pleased, O King, Lord Agni presented Arjuna with a bow, a set of white horses, a chariot, a pair of inexhaustible quivers, and armor that no fighter could pierce with weapons.

SB 10.58.27 - When the demon Maya was saved from the fire by his friend Arjuna, Maya presented him with an assembly hall, in which Duryodhana would later mistake water for a solid floor.

SB 10.58.28 - Then Lord Kṛṣṇa, given leave by Arjuna and other well-wishing relatives and friends, returned to Dvārakā with Sātyaki and the rest of His entourage.

SB 10.58.29 - The supremely auspicious Lord then married Kālindī on a day when the season, the lunar asterism and the configurations of the sun and other heavenly bodies were all propitious. In this way He brought the greatest pleasure to His devotees.

SB 10.58.30 - Vindya and Anuvindya, who shared the throne of Avantī, were followers of Duryodhana's. When the time came for their sister [Mitravindā] to select her husband in the svayamvara ceremony, they forbade her to choose Kṛṣṇa, although she was attracted to Him.

SB 10.58.31 - My dear King, Lord Kṛṣṇa forcibly took away Princess Mitravindā, the daughter of His aunt Rājādhīdevī, before the eyes of the rival kings.

SB 10.58.32 - O King, Nagnajit, the very pious King of Kauśalya, had a lovely daughter named Satyā, or Nāgnajitī.

SB 10.58.33 - The kings who came as suitors were not allowed to marry her unless they could subdue seven sharp-horned bulls. These bulls were extremely vicious and uncontrollable, and they could not tolerate even the smell of warriors.

SB 10.58.34 - When the Supreme Personality of Godhead, the master of the Vaiṣṇavas, heard of the princess who was to be won by the conqueror of the bulls, He went to the capital of Kauśalya with a large army.

SB 10.58.35 - The King of Kośala, pleased to see Lord Kṛṣṇa, worshiped Him by rising from his throne and offering Him a seat of honor and substantial gifts. Lord Kṛṣṇa also greeted the King respectfully.

SB 10.58.36 - When the King's daughter saw that most agreeable suitor arrive, she immediately desired to have Him, the Lord of Goddess Rāma. She prayed, "May He become my husband. If I have kept my vows, may the sacred

fire bring about the fulfillment of my hopes.

SB 10.58.37 - "Goddess Lakṣmī, Lord Brahma, Lord Śiva and the rulers of the various planets place the dust of His lotus feet on their heads, and to protect the codes of religion, which He has created, He assumes pastime incarnations at various times. How may that Supreme Personality of Godhead become pleased with me?"

SB 10.58.38 - King Nagnajit first worshiped the Lord properly and then addressed Him: "O Nārāyaṇa, Lord of the universe, You are full in Your own spiritual pleasure. Therefore what can this insignificant person do for You?"

SB 10.58.39 - Śukadeva Gosvāmī said: O beloved descendant of Kuru, the Supreme Lord was pleased, and after accepting a comfortable seat He smiled and addressed the King in a voice as deep as the rumbling of a cloud.

SB 10.58.40 - The Supreme Lord said: O ruler of men, learned authorities condemn begging for a person in the royal order who is executing his religious duties. Even so, desiring your friendship, I ask you for your daughter, though We offer no gifts in exchange.

SB 10.58.41 - The King said: My Lord, who could be a better husband for my daughter than You, the exclusive abode of all transcendental qualities? On Your body the goddess of fortune herself resides, never leaving You for any reason.

SB 10.58.42 - But to ascertain the proper husband for my daughter, O chief of the Sātvatas, we previously set a condition to test the prowess of her suitors.

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have defeated many princes, breaking their limbs.

SB 10.58.44 - If You can subdue them, O descendant of Yadu, You will certainly be the appropriate bridegroom for my daughter, O Lord of Śrī.

SB 10.58.45 - Upon hearing these terms, the Lord tightened His clothing, expanded Himself into seven forms and easily subdued the bulls.

SB 10.58.46 - Lord Śauri tied up the bulls, whose pride and strength were now broken, and pulled them with ropes just as a child playfully pulls wooden toy bulls.

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SB 10.58.50-51 - As the dowry, powerful King Nagnajit gave ten thousand cows, three thousand young maidservants wearing golden ornaments on their necks and bedecked in fine clothing, nine thousand elephants, a hundred times as many chariots as elephants, a hundred times as many horses as chariots, and a hundred times as many manservants as horses.

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SB 10.58.56 - Bhadrā was a princess of the Kaikeya kingdom and the daughter of Lord Kṛṣṇa's paternal aunt Śrutakīrti. The Lord married Bhadrā when her brothers, headed by Santardana, offered her to Him.

SB 10.58.57 - Then the Lord married Lakṣmaṇā, the daughter of the King of Madra. Kṛṣṇa appeared alone at her svayaṁvara ceremony and took her away, just as Garuḍa once stole the demigods' nectar.

SB 10.58.58 - Lord Kṛṣṇa also acquired thousands of other wives equal to these when He killed Bhaumāsura and freed the beautiful maidens the demon was holding captive.

163 (Popup - Popup)

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SB 10.58.57 - Then the Lord married Lakṣmaṇā, the daughter of the King of

Madra. Kṛṣṇa appeared alone at her svayamvara ceremony and took her away, just as Garuḍa once stole the demigods' nectar.

SB 10.58.58 - Lord Kṛṣṇa also acquired thousands of other wives equal to these when He killed Bhaumāsura and freed the beautiful maidens the demon was holding captive.

164 (Popup - Popup)

SB 10.58.1 - Śukadeva Gosvāmī said: Once, the supremely opulent Personality of Godhead went to Indraprastha to visit the Pāṇḍavas, who had again appeared in public. Accompanying the Lord were Yuyudhāna and other associates.

SB 10.58.2 - When the Pāṇḍavas saw that Lord Mukunda had arrived, those heroic sons of Pṛthā all stood up at once, like the senses responding to the return of the life air.

SB 10.58.3 - The heroes embraced Lord Acyuta, and the touch of His body freed them of sin. Looking at His affectionate, smiling face, they were overwhelmed with joy.

SB 10.58.4 - After the Lord bowed down at the feet of Yudhiṣṭhira and Bhīma and firmly embraced Arjuna, He accepted obeisances from the twin brothers, Nakula and Sahadeva.

SB 10.58.5 - Faultless Draupadī, the Pāṇḍavas' newly married wife, slowly and somewhat timidly approached Lord Kṛṣṇa, who sat on an exalted seat, and offered Him her obeisances.

SB 10.58.6 - Sātyaki also accepted a seat of honor after receiving worship and welcome from the Pāṇḍavas, and the Lord's other companions, being duly honored, sat down in various places.

SB 10.58.7 - The Lord then went to see His aunt, Queen Kuntī. He bowed down to her and she embraced Him, her eyes moist with great affection. Lord Kṛṣṇa inquired from her and her daughter-in-law, Draupadī, about their welfare, and they in turn questioned Him at length about His relatives [in Dvārakā].

SB 10.58.8 - So overcome by love that her throat choked up and her eyes filled with tears, Queen Kuntī remembered the many troubles she and her sons had endured. Thus she addressed Lord Kṛṣṇa, who appears before His devotees to drive away their distress

SB 10.58.9 - [Queen Kuntī said:] My dear Kṛṣṇa, our welfare was assured only when You remembered us, Your relatives, and gave us Your protection by sending my brother to visit us.

SB 10.58.10 - For You, the well-wishing friend and Supreme Soul of the universe, there is never any illusion of "us" and "them." Yet even so, residing within the hearts of all, You eradicate the sufferings of those who remember You constantly.

SB 10.58.11 - King Yudhiṣṭhira said: O supreme controller, I do not know what pious deeds we fools have done so that we can see You, whom the masters of yogic perfection rarely see.

SB 10.58.12 - Requested by the King to stay with them, the almighty Lord remained happily in Indraprastha during the months of the rainy season, giving joy to the eyes of the city's residents.

SB 10.58.13-14 - Once Arjuna, the slayer of powerful enemies, donned his armor, mounted his chariot flying the flag of Hanumān, took up his bow and his two inexhaustible quivers, and went to sport with Lord Kṛṣṇa in a large forest filled with fierce animals.

SB 10.58.15 - With his arrows Arjuna shot tigers, boars and buffalo in that forest, along with rurus, śarabhas, gavayas, rhinoceroses, black deer, rabbits and porcupines.

SB 10.58.16 - A crew of servants carried to King Yudhiṣṭhira the slain animals fit to be offered in sacrifice on some special occasion. Then, feeling thirsty and tired, Arjuna went to the bank of the Yamunā.

SB 10.58.17 - After the two Kṛṣṇas bathed there, they drank the river's clear water. The great warriors then saw an attractive young girl walking nearby.

SB 10.58.18 - Sent by his friend, Arjuna approached the exceptional young woman, who possessed beautiful hips, fine teeth and a lovely face, and inquired from her as follows.

SB 10.58.19 - [Arjuna said:] Who are you, O fine-waisted lady? Whose daughter are you, and where do you come from? What are you doing here? I think you must be looking for a husband. Please explain everything, O beautiful one.

SB 10.58.20 - Śrī Kālindī said: I am the daughter of the sun-god. I desire to get as my husband the most excellent and munificent Lord Viṣṇu, and to that end I am performing severe penances.

SB 10.58.21 - I will accept no husband other than Him, the abode of the goddess of fortune. May that Mukunda, the Supreme Personality, the shelter of the helpless, be pleased with me.

SB 10.58.22 - I am known as Kālindī, and I live in a mansion my father built for me within the water of the Yamunā. There I will stay until I meet Lord Acyuta.

SB 10.58.23 - [Śukadeva Gosvāmī continued:] Arjuna repeated all this to Lord Vāsudeva, who was already aware of it. The Lord then took Kālindī onto His chariot and went back to see King Yudhiṣṭhira.

SB 10.58.24 - [Describing a previous incident, Śukadeva Gosvāmī said:] Upon the request of the Pāṇḍavas, Lord Kṛṣṇa had Viśvakarmā build them a most wonderful and amazing city.

SB 10.58.25 - The Supreme Lord stayed in that city for some time to please His devotees. On one occasion, Śrī Kṛṣṇa wanted to give the Khāṇḍava forest as a gift to Agni, and so the Lord became Arjuna's charioteer.

SB 10.58.26 - Being pleased, O King, Lord Agni presented Arjuna with a bow, a set of white horses, a chariot, a pair of inexhaustible quivers, and armor that no fighter could pierce with weapons.

SB 10.58.27 - When the demon Maya was saved from the fire by his friend

Arjuna, Maya presented him with an assembly hall, in which Duryodhana would later mistake water for a solid floor.

SB 10.58.28 - Then Lord Kṛṣṇa, given leave by Arjuna and other well-wishing relatives and friends, returned to Dvārakā with Sātyaki and the rest of His entourage.

SB 10.58.29 - The supremely auspicious Lord then married Kālindī on a day when the season, the lunar asterism and the configurations of the sun and other heavenly bodies were all propitious. In this way He brought the greatest pleasure to His devotees.

SB 10.58.30 - Vindya and Anuvindya, who shared the throne of Avantī, were followers of Duryodhana's. When the time came for their sister [Mitravindā] to select her husband in the svayamvara ceremony, they forbade her to choose Kṛṣṇa, although she was attracted to Him.

SB 10.58.31 - My dear King, Lord Kṛṣṇa forcibly took away Princess Mitravindā, the daughter of His aunt Rājādhīdevī, before the eyes of the rival kings.

SB 10.58.32 - O King, Nagnajit, the very pious King of Kauśalya, had a lovely daughter named Satyā, or Nāgnajitī.

SB 10.58.33 - The kings who came as suitors were not allowed to marry her unless they could subdue seven sharp-horned bulls. These bulls were extremely vicious and uncontrollable, and they could not tolerate even the smell of warriors.

SB 10.58.34 - When the Supreme Personality of Godhead, the master of the Vaiṣṇavas, heard of the princess who was to be won by the conqueror of the bulls, He went to the capital of Kauśalya with a large army.

SB 10.58.35 - The King of Kośala, pleased to see Lord Kṛṣṇa, worshiped Him by rising from his throne and offering Him a seat of honor and substantial gifts. Lord Kṛṣṇa also greeted the King respectfully.

SB 10.58.36 - When the King's daughter saw that most agreeable suitor arrive, she immediately desired to have Him, the Lord of Goddess Rāma. She prayed, "May He become my husband. If I have kept my vows, may the sacred fire bring about the fulfillment of my hopes.

SB 10.58.37 - "Goddess Lakṣmī, Lord Brahma, Lord Śiva and the rulers of the various planets place the dust of His lotus feet on their heads, and to protect the codes of religion, which He has created, He assumes pastime incarnations at various times. How may that Supreme Personality of Godhead become pleased with me?"

SB 10.58.38 - King Nagnajit first worshiped the Lord properly and then addressed Him: "O Nārāyaṇa, Lord of the universe, You are full in Your own spiritual pleasure. Therefore what can this insignificant person do for You?"

SB 10.58.39 - Śukadeva Gosvāmī said: O beloved descendant of Kuru, the Supreme Lord was pleased, and after accepting a comfortable seat He smiled and addressed the King in a voice as deep as the rumbling of a cloud.

SB 10.58.40 - The Supreme Lord said: O ruler of men, learned authorities condemn begging for a person in the royal order who is executing his religious

duties. Even so, desiring your friendship, I ask you for your daughter, though We offer no gifts in exchange.

SB 10.58.41 - The King said: My Lord, who could be a better husband for my daughter than You, the exclusive abode of all transcendental qualities? On Your body the goddess of fortune herself resides, never leaving You for any reason.

SB 10.58.42 - But to ascertain the proper husband for my daughter, O chief of the Sātvatas, we previously set a condition to test the prowess of her suitors.

SB 10.58.43 - These seven wild bulls are impossible to tame, O hero. They have defeated many princes, breaking their limbs.

SB 10.58.44 - If You can subdue them, O descendant of Yadu, You will certainly be the appropriate bridegroom for my daughter, O Lord of Śrī.

SB 10.58.45 - Upon hearing these terms, the Lord tightened His clothing, expanded Himself into seven forms and easily subdued the bulls.

SB 10.58.46 - Lord Śāuri tied up the bulls, whose pride and strength were now broken, and pulled them with ropes just as a child playfully pulls wooden toy bulls.

SB 10.58.47 - Then King Nagnajit, pleased and astonished, presented his daughter to Lord Kṛṣṇa. The Supreme Personality of Godhead accepted this suitable bride in the proper Vedic fashion.

SB 10.58.48 - The King's wives felt the greatest ecstasy upon attaining Lord

Kṛṣṇa as the dear husband of the royal princess, and a mood of great festivity arose.

SB 10.58.49 - Conchshells, horns and drums resounded, along with vocal and instrumental music and the sounds of brāhmaṇas, invoking blessings. The joyful men and women adorned themselves with fine clothing and garlands.

SB 10.58.50-51 - As the dowry, powerful King Nagnajit gave ten thousand cows, three thousand young maidservants wearing golden ornaments on their necks and bedecked in fine clothing, nine thousand elephants, a hundred times as many chariots as elephants, a hundred times as many horses as chariots, and a hundred times as many manservants as horses.

SB 10.58.52 - The King of Kośala, his heart melting with affection, had the bride and groom seated on their chariot, and then he sent them on their way surrounded by a great army.

SB 10.58.53 - When the intolerant kings who had been rival suitors heard what had happened, they tried to stop Lord Kṛṣṇa on the road as He took His bride home. But just as the bulls had broken the kings' strength before, the Yadu warriors broke it now.

SB 10.58.54 - Arjuna, wielder of the Gāṇḍīva bow, was always eager to please his friend Kṛṣṇa, and thus he drove back those opponents, who were shooting torrents of arrows at the Lord. He did this just as a lion drives away insignificant animals.

SB 10.58.55 - Lord Devakī-suta, the chief of the Yadus, then took His dowry and Satyā to Dvārakā and continued to live there happily.

SB 10.58.56 - Bhadrā was a princess of the Kaikeya kingdom and the daughter of Lord Kṛṣṇa's paternal aunt Śrutakīrti. The Lord married Bhadrā when her brothers, headed by Santardana, offered her to Him.

SB 10.58.57 - Then the Lord married Lakṣmaṇā, the daughter of the King of Madra. Kṛṣṇa appeared alone at her svayamvara ceremony and took her away, just as Garuḍa once stole the demigods' nectar.

SB 10.58.58 - Lord Kṛṣṇa also acquired thousands of other wives equal to these when He killed Bhaumāsura and freed the beautiful maidens the demon was holding captive.

165 (Popup - Popup)

SB 10.59.1 - [King Parīkṣit said:] How was Bhaumāsura, who kidnapped so many women, killed by the Supreme Lord? Please narrate this adventure of Lord Śārṅgadhanvā's.

SB 10.59.2-3 - Śukadeva Gosvāmī said: After Bhauma had stolen the earrings belonging to Indra's mother, along with Varuṇa's umbrella and the demigods' playground at the peak of Mandara mountain, Indra went to Lord Kṛṣṇa and informed Him of these misdeeds. The Lord, taking His wife Satyabhāmā with Him, then rode on Garuḍa to Prāgyotiṣa-pura, which was surrounded on all sides by fortifications consisting of hills, unmanned weapons, water, fire and wind, and by obstructions of mura-pāśa wire.

SB 10.59.4 - With His club the Lord broke through the rock fortifications; with His arrows, the weapon fortifications; with His disc, the fire, water and

wind fortifications; and with His sword, the mura-pāśa cables.

SB 10.59.5 - With the sound of His conchshell Lord Gadādhara then shattered the magic seals of the fortress, along with the hearts of its brave defenders, and with His heavy club He demolished the surrounding earthen ramparts.

SB 10.59.6 - The five-headed demon Mura, who slept at the bottom of the city's moat, awoke and rose up out of the water when he heard the vibration of Lord Kṛṣṇa's Pāñcājanya conchshell, a sound as terrifying as the thunder at the end of the cosmic age.

SB 10.59.7 - Shining with the blinding, terrible effulgence of the sun's fire at the end of a millennium, Mura seemed to be swallowing up the three worlds with his five mouths. He lifted up his trident and fell upon Garuḍa, the son of Tārksya, like an attacking snake.

SB 10.59.8 - Mura whirled his trident and then hurled it fiercely at Garuḍa, roaring from all five mouths. The sound filled the earth and sky, all directions and the limits of outer space, until it reverberated against the very shell of the universe.

SB 10.59.9 - Then with two arrows Lord Hari struck the trident flying toward Garuḍa and broke it into three pieces. Next the Lord hit Mura's faces with several arrows, and the demon angrily hurled his club at the Lord.

SB 10.59.10 - As Mura's club sped toward Him on the battlefield, Lord Gadāgraja intercepted it with His own and broke it into thousands of pieces. Mura then raised his arms high and rushed at the unconquerable Lord, who

easily sliced off his heads with His disc weapon.

SB 10.59.11 - Lifeless, Mura's decapitated body fell into the water like a mountain whose peak has been severed by the power of Lord Indra's thunderbolt. The demon's seven sons, enraged by their father's death, prepared to retaliate.

SB 10.59.12 - Ordered by Bhaumāsura, Mura's seven sons-Tāmra, Antarikṣa, Śravaṇa, Vibhāvasu, Vasu, Nabhasvān and Aruṇa-followed their general, Pīṭha, onto the battlefield bearing their weapons.

SB 10.59.13 - These fierce warriors furiously attacked invincible Lord Kṛṣṇa with arrows, swords, clubs, spears, lances and tridents, but the Supreme Lord, with unfailing prowess, cut this mountain of weapons into tiny pieces with His arrows.

SB 10.59.14 - The Lord severed the heads, thighs, arms, legs and armor of these opponents led by Pīṭha and sent them all to the abode of Yamarāja. Narakāsura, the son of the earth, could not contain his fury when he saw the fate of his military leaders. Thus he went out of the citadel with elephants born from the Milk Ocean who were exuding mada from their foreheads out of excitement.

SB 10.59.15 - Lord Kṛṣṇa and His wife, mounted upon Garuḍa, looked like a cloud with lightning sitting above the sun. Seeing the Lord, Bhauma released his Śataghñī weapon at Him, whereupon all of Bhauma's soldiers simultaneously attacked with their weapons.

SB 10.59.16 - At that moment Lord Gadāgraja shot His sharp arrows at

Bhaumāśura's army. These arrows, displaying variegated feathers, soon reduced that army to a mass of bodies with severed arms, thighs and necks. The Lord similarly killed the opposing horses and elephants.

SB 10.59.17-19 - Lord Hari then struck down all the missiles and weapons the enemy soldiers threw at Him, O hero of the Kurus, destroying each and every one with three sharp arrows. Meanwhile Garuḍa, as he carried the Lord, struck the enemy's elephants with his wings. Beaten by Garuḍa's wings, beak and talons, the elephants fled back into the city, leaving Narakāśura alone on the battlefield to oppose Kṛṣṇa.

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SB 10.59.21 - Bhauma, frustrated in all his attempts, took up his trident to kill Lord Kṛṣṇa. But even before he could release it, the Lord cut off his head with His razor-sharp cakṛa as the demon sat atop his elephant.

SB 10.59.22 - Fallen on the ground, Bhaumāśura's head shone brilliantly, decorated as it was with earrings and an attractive helmet. As cries of "Alas, alas!" and "Well done!" arose, the sages and principal demigods worshiped Lord Mukunda by showering Him with flower garlands.

SB 10.59.23 - The goddess of the earth then approached Lord Kṛṣṇa and presented Him with Aditi's earrings, which were made of glowing gold inlaid with shining jewels. She also gave Him a Vaijayantī flower garland, Varuṇa's umbrella and the peak of Mandara Mountain.

SB 10.59.24 - O King, after bowing down to Him and then standing with joined palms, the goddess, her mind filled with devotion, began to praise the Lord of the universe, whom the best of demigods worship.

SB 10.59.25 - Goddess Bhūmi said: Obeisances unto You, O Lord of the chief demigods, O holder of the conchshell, disc and club. O Supreme Soul within the heart, You assume Your various forms to fulfill Your devotees' desires. Obeisances unto You.

SB 10.59.26 - My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.

SB 10.59.27 - Obeisances unto You, the Supreme Lord Vāsudeva, Viṣṇu, the primeval person, the original seed. Obeisances unto You, the omniscient one.

SB 10.59.28 - Obeisances unto You of unlimited energies, the unborn progenitor of this universe, the Absolute. O Soul of the high and the low, O Soul of the created elements, O all-pervading Supreme Soul, obeisances unto You.

SB 10.59.29 - Desiring to create, O unborn master, You increase and then assume the mode of passion. You do likewise with the mode of ignorance when You wish to annihilate the universe and with goodness when You wish to maintain it. Nonetheless, You remain uncovered by these modes. You are time, the pradhāna, and the puruṣa, O Lord of the universe, yet still You are separate and distinct.

SB 10.59.30 - This is illusion: that earth, water, fire, air, ether, sense objects, demigods, mind, the senses, false ego and the total material energy exist independent of You. In fact, they are all within You, my Lord, who are one without a second.

SB 10.59.31 - Here is the son of Bhaumāsura. Frightened, he is approaching Your lotus feet, since You remove the distress of all who seek refuge in You. Please protect him. Place Your lotus hand, which dispels all sins, upon his head.

SB 10.59.32 - Śukadeva Gosvāmī said: Thus entreated by Goddess Bhūmi in words of humble devotion, the Supreme Lord bestowed fearlessness upon her grandson and then entered Bhaumāsura's palace, which was filled with all manner of riches.

SB 10.59.33 - There Lord Kṛṣṇa saw sixteen thousand royal maidens, whom Bhauma had taken by force from various kings.

SB 10.59.34 - The women became enchanted when they saw that most excellent of males enter. In their minds they each accepted Him, who had been brought there by destiny, as their chosen husband.

SB 10.59.35 - With the thought "May providence grant that this man become my husband," each and every princess absorbed her heart in contemplation of Kṛṣṇa.

SB 10.59.36 - The Lord had the princesses arrayed in clean, spotless garments and then sent them in palanquins to Dvārakā, together with great treasures of chariots, horses and other valuables.

SB 10.59.37 - Lord Kṛṣṇa also dispatched sixty-four swift white elephants, descendants of Airāvata, who each sported four tusks.

SB 10.59.38-39 - The Lord then went to the abode of Indra, the demigods' king, and gave mother Aditi her earrings; there Indra and his wife worshiped Kṛṣṇa and His beloved consort Satyabhāmā. Then, at Satyabhāmā's behest the Lord uprooted the heavenly pārijāta tree and put it on the back of Garuḍa. After defeating Indra and all the other demigods, Kṛṣṇa brought the pārijāta to His capital.

SB 10.59.40 - Once planted, the pārijāta tree beautified the garden of Queen Satyabhāmā's palace. Bees followed the tree all the way from heaven, greedy for its fragrance and sweet sap.

SB 10.59.41 - Even after Indra had bowed down to Lord Acyuta, touched His feet with the tips of his crown and begged the Lord to fulfill his desire, that exalted demigod, having achieved his purpose, chose to fight with the Supreme Lord. What ignorance there is among the gods! To hell with their opulence!

SB 10.59.42 - Then the imperishable Supreme Personality, assuming a separate form for each bride, duly married all the princesses simultaneously, each in her own palace.

SB 10.59.43 - The Lord, performer of the inconceivable, constantly remained in each of His queens' palaces, which were unequaled and unexcelled by any other residence. There, although fully satisfied within Himself, He enjoyed with His pleasing wives, and like an ordinary husband He carried out His household duties.

SB 10.59.44 - Thus those women obtained as their husband the husband of the goddess of fortune, although even great demigods like Brahmā do not know how to approach Him. With ever-increasing pleasure they experienced loving attraction for Him, exchanged smiling glances with Him and reciprocated with Him in ever-fresh intimacy, replete with joking and feminine shyness.

SB 10.59.45 - Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshiping Him with excellent paraphernalia, bathing and massaging His feet, giving Him pān to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him, and presenting Him with various gifts.

166 (Popup - Popup)

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SB 10.59.28 - Obeisances unto You of unlimited energies, the unborn progenitor of this universe, the Absolute. O Soul of the high and the low, O Soul of the created elements, O all-pervading Supreme Soul, obeisances unto You.

SB 10.59.29 - Desiring to create, O unborn master, You increase and then assume the mode of passion. You do likewise with the mode of ignorance when You wish to annihilate the universe and with goodness when You wish to maintain it. Nonetheless, You remain uncovered by these modes. You are time,

the pradhāna, and the puruṣa, O Lord of the universe, yet still You are separate and distinct.

SB 10.59.30 - This is illusion: that earth, water, fire, air, ether, sense objects, demigods, mind, the senses, false ego and the total material energy exist independent of You. In fact, they are all within You, my Lord, who are one without a second.

SB 10.59.31 - Here is the son of Bhaumāsura. Frightened, he is approaching Your lotus feet, since You remove the distress of all who seek refuge in You. Please protect him. Place Your lotus hand, which dispels all sins, upon his head.

SB 10.59.32 - Śukadeva Gosvāmī said: Thus entreated by Goddess Bhūmi in words of humble devotion, the Supreme Lord bestowed fearlessness upon her grandson and then entered Bhaumāsura's palace, which was filled with all manner of riches.

SB 10.59.33 - There Lord Kṛṣṇa saw sixteen thousand royal maidens, whom Bhauma had taken by force from various kings.

SB 10.59.34 - The women became enchanted when they saw that most excellent of males enter. In their minds they each accepted Him, who had been brought there by destiny, as their chosen husband.

SB 10.59.35 - With the thought "May providence grant that this man become my husband," each and every princess absorbed her heart in contemplation of Kṛṣṇa.

SB 10.59.36 - The Lord had the princesses arrayed in clean, spotless

garments and then sent them in palanquins to Dvārakā, together with great treasures of chariots, horses and other valuables.

SB 10.59.37 - Lord Kṛṣṇa also dispatched sixty-four swift white elephants, descendants of Airāvata, who each sported four tusks.

SB 10.59.38-39 - The Lord then went to the abode of Indra, the demigods' king, and gave mother Aditi her earrings; there Indra and his wife worshiped Kṛṣṇa and His beloved consort Satyabhāmā. Then, at Satyabhāmā's behest the Lord uprooted the heavenly pārijāta tree and put it on the back of Garuḍa. After defeating Indra and all the other demigods, Kṛṣṇa brought the pārijāta to His capital.

SB 10.59.40 - Once planted, the pārijāta tree beautified the garden of Queen Satyabhāmā's palace. Bees followed the tree all the way from heaven, greedy for its fragrance and sweet sap.

SB 10.59.41 - Even after Indra had bowed down to Lord Acyuta, touched His feet with the tips of his crown and begged the Lord to fulfill his desire, that exalted demigod, having achieved his purpose, chose to fight with the Supreme Lord. What ignorance there is among the gods! To hell with their opulence!

SB 10.59.42 - Then the imperishable Supreme Personality, assuming a separate form for each bride, duly married all the princesses simultaneously, each in her own palace.

SB 10.59.43 - The Lord, performer of the inconceivable, constantly remained in each of His queens' palaces, which were unequaled and unexcelled by any other residence. There, although fully satisfied within Himself, He enjoyed

with His pleasing wives, and like an ordinary husband He carried out His household duties.

SB 10.59.44 - Thus those women obtained as their husband the husband of the goddess of fortune, although even great demigods like Brahmā do not know how to approach Him. With ever-increasing pleasure they experienced loving attraction for Him, exchanged smiling glances with Him and reciprocated with Him in ever-fresh intimacy, replete with joking and feminine shyness.

SB 10.59.45 - Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshiping Him with excellent paraphernalia, bathing and massaging His feet, giving Him pān to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him, and presenting Him with various gifts.

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SB 10.59.1 - [King Parīkṣit said:] How was Bhaumāsura, who kidnapped so many women, killed by the Supreme Lord? Please narrate this adventure of Lord Śārngadhanvā's.

SB 10.59.2-3 - Śukadeva Gosvāmī said: After Bhauma had stolen the earrings belonging to Indra's mother, along with Varuṇa's umbrella and the demigods' playground at the peak of Mandara mountain, Indra went to Lord Kṛṣṇa and informed Him of these misdeeds. The Lord, taking His wife Satyabhāmā with Him, then rode on Garuḍa to Prāgyotiṣa-pura, which was surrounded on all sides by fortifications consisting of hills, unmanned weapons,

water, fire and wind, and by obstructions of mura-pāśa wire.

SB 10.59.4 - With His club the Lord broke through the rock fortifications; with His arrows, the weapon fortifications; with His disc, the fire, water and wind fortifications; and with His sword, the mura-pāśa cables.

SB 10.59.5 - With the sound of His conchshell Lord Gadādhara then shattered the magic seals of the fortress, along with the hearts of its brave defenders, and with His heavy club He demolished the surrounding earthen ramparts.

SB 10.59.6 - The five-headed demon Mura, who slept at the bottom of the city's moat, awoke and rose up out of the water when he heard the vibration of Lord Kṛṣṇa's Pāñcajanya conchshell, a sound as terrifying as the thunder at the end of the cosmic age.

SB 10.59.7 - Shining with the blinding, terrible effulgence of the sun's fire at the end of a millennium, Mura seemed to be swallowing up the three worlds with his five mouths. He lifted up his trident and fell upon Garuḍa, the son of Tārṁśya, like an attacking snake.

SB 10.59.8 - Mura whirled his trident and then hurled it fiercely at Garuḍa, roaring from all five mouths. The sound filled the earth and sky, all directions and the limits of outer space, until it reverberated against the very shell of the universe.

SB 10.59.9 - Then with two arrows Lord Hari struck the trident flying toward Garuḍa and broke it into three pieces. Next the Lord hit Mura's faces with several arrows, and the demon angrily hurled his club at the Lord.

SB 10.59.10 - As Mura's club sped toward Him on the battlefield, Lord Gadāgraja intercepted it with His own and broke it into thousands of pieces. Mura then raised his arms high and rushed at the unconquerable Lord, who easily sliced off his heads with His disc weapon.

SB 10.59.11 - Lifeless, Mura's decapitated body fell into the water like a mountain whose peak has been severed by the power of Lord Indra's thunderbolt. The demon's seven sons, enraged by their father's death, prepared to retaliate.

SB 10.59.12 - Ordered by Bhaumāśura, Mura's seven sons-Tāmra, Antarikṣa, Śravaṇa, Vibhāvasu, Vasu, Nabhasvān and Aruṇa-followed their general, Pīṭha, onto the battlefield bearing their weapons.

SB 10.59.13 - These fierce warriors furiously attacked invincible Lord Kṛṣṇa with arrows, swords, clubs, spears, lances and tridents, but the Supreme Lord, with unfailing prowess, cut this mountain of weapons into tiny pieces with His arrows.

SB 10.59.14 - The Lord severed the heads, thighs, arms, legs and armor of these opponents led by Pīṭha and sent them all to the abode of Yamarāja. Narakāśura, the son of the earth, could not contain his fury when he saw the fate of his military leaders. Thus he went out of the citadel with elephants born from the Milk Ocean who were exuding mada from their foreheads out of excitement.

SB 10.59.15 - Lord Kṛṣṇa and His wife, mounted upon Garuḍa, looked like a cloud with lightning sitting above the sun. Seeing the Lord, Bhauma released

his Śataghñī weapon at Him, whereupon all of Bhauma's soldiers simultaneously attacked with their weapons.

SB 10.59.16 - At that moment Lord Gadāgraja shot His sharp arrows at Bhaumāśura's army. These arrows, displaying variegated feathers, soon reduced that army to a mass of bodies with severed arms, thighs and necks. The Lord similarly killed the opposing horses and elephants.

SB 10.59.17-19 - Lord Hari then struck down all the missiles and weapons the enemy soldiers threw at Him, O hero of the Kurus, destroying each and every one with three sharp arrows. Meanwhile Garuḍa, as he carried the Lord, struck the enemy's elephants with his wings. Beaten by Garuḍa's wings, beak and talons, the elephants fled back into the city, leaving Narakāśura alone on the battlefield to oppose Kṛṣṇa.

SB 10.59.20 - Seeing his army driven back and tormented by Garuḍa, Bhauma attacked him with his spear, which had once defeated Lord Indra's thunderbolt. But though struck by that mighty weapon, Garuḍa was not shaken. Indeed, he was like an elephant hit with a flower garland.

SB 10.59.21 - Bhauma, frustrated in all his attempts, took up his trident to kill Lord Kṛṣṇa. But even before he could release it, the Lord cut off his head with His razor-sharp cakṛa as the demon sat atop his elephant.

SB 10.59.22 - Fallen on the ground, Bhaumāśura's head shone brilliantly, decorated as it was with earrings and an attractive helmet. As cries of "Alas, alas!" and "Well done!" arose, the sages and principal demigods worshiped Lord Mukunda by showering Him with flower garlands.

SB 10.59.23 - The goddess of the earth then approached Lord Kṛṣṇa and presented Him with Aditi's earrings, which were made of glowing gold inlaid with shining jewels. She also gave Him a Vaijayantī flower garland, Varuṇa's umbrella and the peak of Mandara Mountain.

SB 10.59.24 - O King, after bowing down to Him and then standing with joined palms, the goddess, her mind filled with devotion, began to praise the Lord of the universe, whom the best of demigods worship.

SB 10.59.25 - Goddess Bhūmi said: Obeisances unto You, O Lord of the chief demigods, O holder of the conchshell, disc and club. O Supreme Soul within the heart, You assume Your various forms to fulfill Your devotees' desires. Obeisances unto You.

SB 10.59.26 - My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.

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SB 10.60.1 - Śrī Bādarāyaṇi said: Once, in the company of her maidservants, Queen Rukmiṇī was personally serving her husband, the spiritual master of the universe, by fanning Him as He relaxed on her bed.

SB 10.60.2 - The unborn Personality of Godhead, the supreme controller, who creates, maintains and then devours this universe simply as His play, took birth among the Yadus to preserve His own laws.

SB 10.60.3-6 - Queen Rukmiṇī's quarters were extremely beautiful, boasting a canopy hung with brilliant strings of pearls, as well as effulgent jewels serving as lamps. Garlands of jasmine and other flowers hung here and there, attracting swarms of humming bees, and the spotless rays of the moon shone through the holes of the lattice windows. As aguru incense drifted out of the window holes, my dear King, the breeze wafting the scent of the pārijāta grove carried the mood of a garden into the room. There the Queen served her husband, the Supreme Lord of all the worlds, as He reclined upon an opulent pillow on her bed, which was as soft and white as the foam of milk.

SB 10.60.7 - From her maidservant's hand Goddess Rukmiṇī took a yak-hair fan with a jeweled handle, and then she began to worship her master by fanning Him.

SB 10.60.8 - Her hand adorned with rings, bangles and the cāmara fan, Queen Rukmiṇī looked resplendent standing near Lord Kṛṣṇa. Her jeweled ankle-bells tinkled, and her necklace glittered, reddened by the kuṅkuma from her breasts, which were covered by the end of her sārī. On her hips she wore a priceless belt.

SB 10.60.9 - As He contemplated her, the goddess of fortune herself, who desires only Him, Lord Kṛṣṇa smiled. The Lord assumes various forms to enact His pastimes, and He was pleased that the form the goddess of fortune had assumed was just suitable for her to serve as His consort. Her charming face was adorned with curling hair, earrings, a locket on her neck, and the nectar of her bright, happy smile. The Lord then spoke to Her as follows.

SB 10.60.10 - The Supreme Lord said: My dear princess, you were sought after by many kings as powerful as the rulers of planets. They were all abundantly endowed with political influence, wealth, beauty, generosity and

physical strength.

SB 10.60.11 - Since your brother and father offered you to them, why did you reject the King of Cedi and all those other suitors, who stood before you, maddened by Cupid? Why, instead, did you choose Us, who are not at all your equal?

SB 10.60.12 - Terrified of these kings, O lovely-browed one, We took shelter in the ocean. We have become enemies of powerful men, and We practically abandoned Our royal throne.

SB 10.60.13 - O fine-browed lady, women are usually destined to suffer when they stay with men whose behavior is uncertain and who pursue a path not approved by society.

SB 10.60.14 - We have no material possessions, and We are dear to those who similarly have nothing. Therefore, O slender one, the wealthy hardly ever worship Me.

SB 10.60.15 - Marriage and friendship are proper between two people who are equal in terms of their wealth, birth, influence, physical appearance and capacity for good progeny, but never between a superior and an inferior.

SB 10.60.16 - O Vaidarbhī, not being farsighted, you didn't realize this, and therefore you chose Us as your husband, even though We have no good qualities and are glorified only by deluded beggars.

SB 10.60.17 - Now you should definitely accept a more suitable husband, a first-class man of the royal order who can help you achieve everything you

want, both in this life and the next.

SB 10.60.18 - Kings like Śiśupāla, Śālva, Jarāsandha and Dantavakra all hate Me, O beautiful-thighed one, and so does your elder brother Rukmī.

SB 10.60.19 - It was to dispel the arrogance of these kings that I carried you away, My good woman, for they were blinded by the intoxication of power. My purpose was to curb the strength of the wicked.

SB 10.60.20 - We care nothing for wives, children and wealth. Always satisfied within Ourselves, We do not work for body and home, but like a light, We merely witness.

SB 10.60.21 - Śukadeva Gosvāmī said: Rukmiṇī had thought herself especially beloved by the Lord because He never left her company. By saying these things to her He vanquished her pride, and then He stopped speaking.

SB 10.60.22 - Goddess Rukmiṇī had never before heard such unpleasantries from her beloved, the Lord of universal rulers, and she became frightened. A tremor arose in her heart, and in terrible anxiety she began to cry.

SB 10.60.23 - With her tender foot, effulgent with the reddish glow of her nails, she scratched the ground, and tears darkened by her eye makeup sprinkled her kuṅkuma-reddened breasts. There she stood, face downward, her voice choked up by extreme sorrow.

SB 10.60.24 - Rukmiṇī's mind was overwhelmed with unhappiness, fear and grief. Her bangles slipped from her hand, and her fan fell to the ground. In her bewilderment she suddenly fainted, her hair scattering all about as her body fell

to the ground like a plantain tree blown over by the wind.

SB 10.60.25 - Seeing that His beloved was so bound to Him in love that she could not understand the full meaning of His teasing, merciful Lord Kṛṣṇa felt compassion for her.

SB 10.60.26 - The Lord quickly got down from the bed. Manifesting four arms, He picked her up, gathered her hair and caressed her face with His lotus hand.

SB 10.60.27-28 - Wiping her tear-filled eyes and her breasts, which were stained by tears of grief, the Supreme Lord, the goal of His devotees, embraced His chaste wife, who desired nothing but Him, O King. Expert in the art of pacification, Śrī Kṛṣṇa tenderly consoled pitiable Rukmiṇī, whose mind was bewildered by His clever joking and who did not deserve to suffer so.

SB 10.60.29 - The Supreme Lord said: O Vaidarbhī, do not be displeased with Me. I know that you are fully devoted to Me. I only spoke in jest, dear lady, because I wanted to hear what you would say.

SB 10.60.30 - I also wanted to see your face with lips trembling in loving anger, the reddish corners of your eyes throwing sidelong glances and the line of your beautiful eyebrows knit in a frown.

SB 10.60.31 - The greatest pleasure worldly householders can enjoy at home is to spend time joking with their beloved wives, My dear timid and temperamental one.

SB 10.60.32 - Śukadeva Gosvāmī said: O King, Queen Vaidarbhī was fully

pacified by the Supreme Personality of Godhead and understood that His words had been spoken in jest. Thus she gave up her fear that her beloved would reject her.

SB 10.60.33 - Smiling bashfully as she cast charming, affectionate glances upon the face of the Lord, the best of males, Rukmiṇī spoke the following, O descendant of Bharata.

SB 10.60.34 - Śrī Rukmiṇī said: Actually, what You have said is true, O lotus-eyed one. I am indeed unsuitable for the almighty Personality of Godhead. What comparison is there between that Supreme Lord, who is master of the three primal deities and who delights in His own glory, and myself, a woman of mundane qualities whose feet are grasped by fools?

SB 10.60.35 - Yes, my Lord Urukrama, You lay down within the ocean as if afraid of the material modes, and thus in pure consciousness You appear within the heart as the Supersoul. You are always battling against the foolish material senses, and indeed even Your servants reject the privilege of royal dominion, which leads to the blindness of ignorance.

SB 10.60.36 - Your movements, inscrutable even for sages who relish the honey of Your lotus feet, are certainly incomprehensible for human beings who behave like animals. And just as Your activities are transcendental, O all-powerful Lord, so too are those of Your followers.

SB 10.60.37 - You possess nothing because there is nothing beyond You. Even the great enjoyers of tribute-Brahmā and other demigods-pay tribute to You. Those who are blinded by their wealth and absorbed in gratifying their senses do not recognize You in the form of death. But to the gods, the enjoyers

of tribute, You are the most dear, as they are to You.

SB 10.60.38 - You are the embodiment of all human goals and are Yourself the final aim of life. Desiring to attain You, O all-powerful Lord, intelligent persons abandon everything else. It is they who are worthy of Your association, not men and women absorbed in the pleasure and grief resulting from their mutual lust.

SB 10.60.39 - Knowing that great sages who have renounced the sannyāsī's daṇḍa proclaim Your glories, that You are the Supreme Soul of all the worlds, and that You are so gracious that You give away even Your own self, I chose You as my husband, rejecting Lord Brahmā, Lord Śiva and the rulers of heaven, whose aspirations are all frustrated by the force of time, which is born from Your eyebrows. What interest, then, could I have in any other suitors?

SB 10.60.40 - My Lord, as a lion drives away lesser animals to claim his proper tribute, You drove off the assembled kings with the resounding twang of Your Śārṅga bow and then claimed me, Your fair share. Thus it is sheer foolishness, my dear Gadāgraja, for You to say You took shelter in the ocean out of fear of those kings.

SB 10.60.41 - Wanting Your association, the best of kings-Aṅga, Vainya, Jāyanta, Nāhuṣa, Gaya and others-abandoned their absolute sovereignty and entered the forest to seek You out. How could those kings suffer frustration in this world, O lotus-eyed one?

SB 10.60.42 - The aroma of Your lotus feet, which is glorified by great saints, awards people liberation and is the abode of Goddess Lakṣmī. What woman would take shelter of any other man after savoring that aroma? Since

You are the abode of transcendental qualities, what mortal woman with the insight to distinguish her own true interest would disregard that fragrance and depend instead on someone who is always subject to terrible fear?

SB 10.60.43 - Because You are suitable for me, I have chosen You, the master and Supreme Soul of all the worlds, who fulfill our desires in this life and the next. May Your feet, which give freedom from illusion by approaching their worshiper, give shelter to me, who have been wandering from one material situation to another.

SB 10.60.44 - O infallible Kṛṣṇa, let each of the kings You named become the husband of a woman whose ears have never heard Your glories, which are sung in the assemblies of Śiva and Brahmā. After all, in the households of such women these kings live like asses, oxen, dogs, cats and slaves.

SB 10.60.45 - A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair and body-hair and filled with flesh, bones, blood, parasites, feces, mucus, bile and air.

SB 10.60.46 - O lotus-eyed one, though You are satisfied within Yourself and thus rarely turn Your attention toward me, please bless me with steady love for Your feet. It is when You assume a predominance of passion in order to manifest the universe that You glance upon me, showing me what is indeed Your greatest mercy.

SB 10.60.47 - Actually, I don't consider Your words false, Madhūsudana. Quite often an unmarried girl is attracted to a man, as in the case of Ambā.

SB 10.60.48 - The mind of a promiscuous woman always hankers for new lovers, even if she is married. An intelligent man should not keep such an unchaste wife, for if he does he will lose his good fortune both in this life and the next.

SB 10.60.49 - The Supreme Lord said: O saintly lady, O princess, We deceived you only because We wanted to hear you speak like this. Indeed, everything you said in reply to My words is most certainly true.

SB 10.60.50 - Whatever benedictions you hope for in order to become bee of material desires are ever yours, O fair and noble lady, for you are My unalloyed devotee.

SB 10.60.51 - O sinless one, I have now seen firsthand the pure love and chaste attachment you have for your husband. Even though shaken by My words, your mind could not be pulled away from Me.

SB 10.60.52 - Although I have the power to award spiritual liberation, lusty persons worship Me with penance and vows in order to get My blessings for their mundane family life. Such persons are bewildered by My illusory energy.

SB 10.60.53 - O supreme reservoir of love, unfortunate are they who even after obtaining Me, the Lord of both liberation and material riches, hanker only for material treasures. These worldly gains can be found even in hell. Since such persons are obsessed with sense gratification, hell is a fitting place for them.

SB 10.60.54 - Fortunately, O mistress of the house, you have always rendered Me faithful devotional service, which liberates one from material

existence. This service is very difficult for the envious to perform, especially for a woman whose intentions are wicked, who lives only to gratify her bodily demands, and who indulges in duplicity.

SB 10.60.55 - In all My palaces I can find no other wife as loving as you, O most respectful one. When you were to be married, you disregarded all the kings who had assembled to seek your hand, and simply because you had heard authentic accounts concerning Me, you sent a brāhmaṇa to Me with your confidential message.

SB 10.60.56 - When your brother, who had been defeated in battle and then disfigured, was later killed during a gambling match on Aniruddha's wedding day, you felt unbearable grief, yet out of fear of losing Me you spoke not a word. By this silence you have conquered Me.

SB 10.60.57 - When you sent the messenger with your most confidential plan and yet I delayed going to you, you began to see the whole world as void and wanted to quit your body, which could never have been given to anyone but Me. May this greatness of yours remain with you always; I can do nothing to reciprocate except joyfully thank you for your devotion.

SB 10.60.58 - Śukadeva Gosvāmī said: And so the self-satisfied Supreme Lord of the universe enjoyed with the goddess of fortune, engaging her in lovers' talks and thus imitating the ways of human society.

SB 10.60.59 - The almighty Lord Hari, preceptor of all the worlds, similarly behaved like a conventional householder in the palaces of His other queens, performing the religious duties of a family man.

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SB 10.60.3-6 - Queen Rukmiṇī's quarters were extremely beautiful, boasting a canopy hung with brilliant strings of pearls, as well as effulgent jewels serving as lamps. Garlands of jasmine and other flowers hung here and there, attracting swarms of humming bees, and the spotless rays of the moon shone through the holes of the lattice windows. As aguru incense drifted out of the window holes, my dear King, the breeze wafting the scent of the pārijāta grove carried the mood of a garden into the room. There the Queen served her husband, the Supreme Lord of all the worlds, as He reclined upon an opulent pillow on her bed, which was as soft and white as the foam of milk.

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SB 10.60.8 - Her hand adorned with rings, bangles and the cāmara fan, Queen Rukmiṇī looked resplendent standing near Lord Kṛṣṇa. Her jeweled ankle-bells tinkled, and her necklace glittered, reddened by the kuṅkuma from her breasts, which were covered by the end of her sārī. On her hips she wore a priceless belt.

SB 10.60.9 - As He contemplated her, the goddess of fortune herself, who desires only Him, Lord Kṛṣṇa smiled. The Lord assumes various forms to enact His pastimes, and He was pleased that the form the goddess of fortune had assumed was just suitable for her to serve as His consort. Her charming face was adorned with curling hair, earrings, a locket on her neck, and the nectar of her bright, happy smile. The Lord then spoke to Her as follows.

SB 10.60.10 - The Supreme Lord said: My dear princess, you were sought after by many kings as powerful as the rulers of planets. They were all abundantly endowed with political influence, wealth, beauty, generosity and physical strength.

SB 10.60.11 - Since your brother and father offered you to them, why did you reject the King of Cedi and all those other suitors, who stood before you, maddened by Cupid? Why, instead, did you choose Us, who are not at all your equal?

SB 10.60.12 - Terrified of these kings, O lovely-browed one, We took shelter in the ocean. We have become enemies of powerful men, and We practically abandoned Our royal throne.

SB 10.60.13 - O fine-browed lady, women are usually destined to suffer when they stay with men whose behavior is uncertain and who pursue a path not approved by society.

SB 10.60.14 - We have no material possessions, and We are dear to those who similarly have nothing. Therefore, O slender one, the wealthy hardly ever worship Me.

SB 10.60.15 - Marriage and friendship are proper between two people who are equal in terms of their wealth, birth, influence, physical appearance and capacity for good progeny, but never between a superior and an inferior.

SB 10.60.16 - O Vaidarbhī, not being farsighted, you didn't realize this, and therefore you chose Us as your husband, even though We have no good qualities and are glorified only by deluded beggars.

SB 10.60.17 - Now you should definitely accept a more suitable husband, a first-class man of the royal order who can help you achieve everything you want, both in this life and the next.

SB 10.60.18 - Kings like Śiśupāla, Śālva, Jarāsandha and Dantavakra all hate Me, O beautiful-thighed one, and so does your elder brother Rukmī.

SB 10.60.19 - It was to dispel the arrogance of these kings that I carried you away, My good woman, for they were blinded by the intoxication of power. My purpose was to curb the strength of the wicked.

SB 10.60.20 - We care nothing for wives, children and wealth. Always satisfied within Ourselves, We do not work for body and home, but like a light, We merely witness.

SB 10.60.21 - Śukadeva Gosvāmī said: Rukmiṇī had thought herself especially beloved by the Lord because He never left her company. By saying these things to her He vanquished her pride, and then He stopped speaking.

SB 10.60.22 - Goddess Rukmiṇī had never before heard such unpleasantries from her beloved, the Lord of universal rulers, and she became frightened. A tremor arose in her heart, and in terrible anxiety she began to cry.

SB 10.60.23 - With her tender foot, effulgent with the reddish glow of her nails, she scratched the ground, and tears darkened by her eye makeup sprinkled her kuṅkuma-reddened breasts. There she stood, face downward, her voice choked up by extreme sorrow.

SB 10.60.24 - Rukmiṇī's mind was overwhelmed with unhappiness, fear and grief. Her bangles slipped from her hand, and her fan fell to the ground. In her bewilderment she suddenly fainted, her hair scattering all about as her body fell to the ground like a plantain tree blown over by the wind.

SB 10.60.25 - Seeing that His beloved was so bound to Him in love that she could not understand the full meaning of His teasing, merciful Lord Kṛṣṇa felt compassion for her.

SB 10.60.26 - The Lord quickly got down from the bed. Manifesting four arms, He picked her up, gathered her hair and caressed her face with His lotus hand.

SB 10.60.27-28 - Wiping her tear-filled eyes and her breasts, which were stained by tears of grief, the Supreme Lord, the goal of His devotees, embraced His chaste wife, who desired nothing but Him, O King. Expert in the art of pacification, Śrī Kṛṣṇa tenderly consoled pitiable Rukmiṇī, whose mind was bewildered by His clever joking and who did not deserve to suffer so.

SB 10.60.29 - The Supreme Lord said: O Vaidarbhī, do not be displeased

with Me. I know that you are fully devoted to Me. I only spoke in jest, dear lady, because I wanted to hear what you would say.

SB 10.60.30 - I also wanted to see your face with lips trembling in loving anger, the reddish corners of your eyes throwing sidelong glances and the line of your beautiful eyebrows knit in a frown.

SB 10.60.31 - The greatest pleasure worldly householders can enjoy at home is to spend time joking with their beloved wives, My dear timid and temperamental one.

SB 10.60.32 - Śukadeva Gosvāmī said: O King, Queen Vaidarbhī was fully pacified by the Supreme Personality of Godhead and understood that His words had been spoken in jest. Thus she gave up her fear that her beloved would reject her.

SB 10.60.33 - Smiling bashfully as she cast charming, affectionate glances upon the face of the Lord, the best of males, Rukmiṇī spoke the following, O descendant of Bharata.

SB 10.60.34 - Śrī Rukmiṇī said: Actually, what You have said is true, O lotus-eyed one. I am indeed unsuitable for the almighty Personality of Godhead. What comparison is there between that Supreme Lord, who is master of the three primal deities and who delights in His own glory, and myself, a woman of mundane qualities whose feet are grasped by fools?

SB 10.60.35 - Yes, my Lord Urukrama, You lay down within the ocean as if afraid of the material modes, and thus in pure consciousness You appear within the heart as the Supersoul. You are always battling against the foolish material

senses, and indeed even Your servants reject the privilege of royal dominion, which leads to the blindness of ignorance.

SB 10.60.36 - Your movements, inscrutable even for sages who relish the honey of Your lotus feet, are certainly incomprehensible for human beings who behave like animals. And just as Your activities are transcendental, O all-powerful Lord, so too are those of Your followers.

SB 10.60.37 - You possess nothing because there is nothing beyond You. Even the great enjoyers of tribute-Brahmā and other demigods-pay tribute to You. Those who are blinded by their wealth and absorbed in gratifying their senses do not recognize You in the form of death. But to the gods, the enjoyers of tribute, You are the most dear, as they are to You.

SB 10.60.38 - You are the embodiment of all human goals and are Yourself the final aim of life. Desiring to attain You, O all-powerful Lord, intelligent persons abandon everything else. It is they who are worthy of Your association, not men and women absorbed in the pleasure and grief resulting from their mutual lust.

SB 10.60.39 - Knowing that great sages who have renounced the sannyāsī's daṇḍa proclaim Your glories, that You are the Supreme Soul of all the worlds, and that You are so gracious that You give away even Your own self, I chose You as my husband, rejecting Lord Brahmā, Lord Śiva and the rulers of heaven, whose aspirations are all frustrated by the force of time, which is born from Your eyebrows. What interest, then, could I have in any other suitors?

SB 10.60.40 - My Lord, as a lion drives away lesser animals to claim his proper tribute, You drove off the assembled kings with the resounding twang of

Your Śārṅga bow and then claimed me, Your fair share. Thus it is sheer foolishness, my dear Gadāgraja, for You to say You took shelter in the ocean out of fear of those kings.

SB 10.60.41 - Wanting Your association, the best of kings-Aṅga, Vainya, Jāyanta, Nāhuṣa, Gaya and others-abandoned their absolute sovereignty and entered the forest to seek You out. How could those kings suffer frustration in this world, O lotus-eyed one?

SB 10.60.42 - The aroma of Your lotus feet, which is glorified by great saints, awards people liberation and is the abode of Goddess Lakṣmī. What woman would take shelter of any other man after savoring that aroma? Since You are the abode of transcendental qualities, what mortal woman with the insight to distinguish her own true interest would disregard that fragrance and depend instead on someone who is always subject to terrible fear?

SB 10.60.43 - Because You are suitable for me, I have chosen You, the master and Supreme Soul of all the worlds, who fulfill our desires in this life and the next. May Your feet, which give freedom from illusion by approaching their worshiper, give shelter to me, who have been wandering from one material situation to another.

SB 10.60.44 - O infallible Kṛṣṇa, let each of the kings You named become the husband of a woman whose ears have never heard Your glories, which are sung in the assemblies of Śiva and Brahmā. After all, in the households of such women these kings live like asses, oxen, dogs, cats and slaves.

SB 10.60.45 - A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or

lover a living corpse covered with skin, whiskers, nails, head-hair and body-hair and filled with flesh, bones, blood, parasites, feces, mucus, bile and air.

SB 10.60.46 - O lotus-eyed one, though You are satisfied within Yourself and thus rarely turn Your attention toward me, please bless me with steady love for Your feet. It is when You assume a predominance of passion in order to manifest the universe that You glance upon me, showing me what is indeed Your greatest mercy.

SB 10.60.47 - Actually, I don't consider Your words false, Madhūsudana. Quite often an unmarried girl is attracted to a man, as in the case of Ambā.

SB 10.60.48 - The mind of a promiscuous woman always hankers for new lovers, even if she is married. An intelligent man should not keep such an unchaste wife, for if he does he will lose his good fortune both in this life and the next.

SB 10.60.49 - The Supreme Lord said: O saintly lady, O princess, We deceived you only because We wanted to hear you speak like this. Indeed, everything you said in reply to My words is most certainly true.

SB 10.60.50 - Whatever benedictions you hope for in order to become bee of material desires are ever yours, O fair and noble lady, for you are My unalloyed devotee.

SB 10.60.51 - O sinless one, I have now seen firsthand the pure love and chaste attachment you have for your husband. Even though shaken by My words, your mind could not be pulled away from Me.

SB 10.60.52 - Although I have the power to award spiritual liberation, lusty persons worship Me with penance and vows in order to get My blessings for their mundane family life. Such persons are bewildered by My illusory energy.

SB 10.60.53 - O supreme reservoir of love, unfortunate are they who even after obtaining Me, the Lord of both liberation and material riches, hanker only for material treasures. These worldly gains can be found even in hell. Since such persons are obsessed with sense gratification, hell is a fitting place for them.

SB 10.60.54 - Fortunately, O mistress of the house, you have always rendered Me faithful devotional service, which liberates one from material existence. This service is very difficult for the envious to perform, especially for a woman whose intentions are wicked, who lives only to gratify her bodily demands, and who indulges in duplicity.

SB 10.60.55 - In all My palaces I can find no other wife as loving as you, O most respectful one. When you were to be married, you disregarded all the kings who had assembled to seek your hand, and simply because you had heard authentic accounts concerning Me, you sent a brāhmaṇa to Me with your confidential message.

SB 10.60.56 - When your brother, who had been defeated in battle and then disfigured, was later killed during a gambling match on Aniruddha's wedding day, you felt unbearable grief, yet out of fear of losing Me you spoke not a word. By this silence you have conquered Me.

SB 10.60.57 - When you sent the messenger with your most confidential plan and yet I delayed going to you, you began to see the whole world as void and

wanted to quit your body, which could never have been given to anyone but Me. May this greatness of yours remain with you always; I can do nothing to reciprocate except joyfully thank you for your devotion.

SB 10.60.58 - Śukadeva Gosvāmī said: And so the self-satisfied Supreme Lord of the universe enjoyed with the goddess of fortune, engaging her in lovers' talks and thus imitating the ways of human society.

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SB 10.61.1 - Śukadeva Gosvāmī said: Each of Lord Kṛṣṇa's wives gave birth to ten sons, who were not less than their father, having all His personal opulence.

SB 10.61.2 - Because each of these princesses saw that Lord Acyuta never left her palace, each thought herself the Lord's favorite. These women did not understand the full truth about Him.

SB 10.61.3 - The Supreme Lord's wives were fully enchanted by His lovely, lotuslike face, His long arms and large eyes, His loving glances imbued with laughter, and His charming talks with them. But with all their charms these ladies could not conquer the mind of the all-powerful Lord.

SB 10.61.4 - The arched eyebrows of these sixteen thousand queens enchantingly expressed those ladies' secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly sent forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Kṛṣṇa's senses.

SB 10.61.5 - Thus these women obtained as their husband the master of the goddess of fortune, although even great demigods like Brahmā do not know how to approach Him. With ever-increasing pleasure, they felt loving attraction for Him, exchanged smiling glances with Him, eagerly anticipated associating with Him in ever-fresh intimacy and enjoyed in many other ways.

SB 10.61.6 - Although the Supreme Lord's queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshiping Him with excellent paraphernalia, bathing and massaging His feet, giving Him pān to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him and presenting Him with various gifts.

SB 10.61.7 - Among Lord Kṛṣṇa's wives, each of whom had ten sons, I previously mentioned eight principal queens. I shall now recite for you the names of those eight queens' sons, headed by Pradyumna.

SB 10.61.8-9 - The first son of Queen Rukmiṇī was Pradyumna, and also born of her were Cārudeṣṇa, Sudeṣṇa and the powerful Cārudeha, along with Sucāru, Cārugupta, Bhadracāru, Cārucandra, Vicāru and Cāru, the tenth. None of these sons of Lord Hari was less than his father.

SB 10.61.10-12 - The ten sons of Satyabhāmā were Bhānu, Subhānu, Svarbhānu, Prabhānu, Bhānumān, Candrabhānu, Bṛhadbhānu, Atibhānu (the eighth), Śrībhānu and Pratibhānu. Sāmba, Sumitra, Purujit, Śatajit, Sahasrajit, Vijaya, Citraketu, Vasumān, Draviḍa and Kratu were the sons of Jāmbavatī. These ten, headed by Sāmba, were their father's favorites.

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SB 10.61.4 - The arched eyebrows of these sixteen thousand queens enchantingly expressed those ladies' secret intentions through coyly smiling sidelong glances. Thus their eyebrows boldly sent forth conjugal messages. Yet even with these arrows of Cupid, and with other means as well, they could not agitate Lord Kṛṣṇa's senses.

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SB 10.62.1 - King Parīkṣit said: The best of the Yadus married Bāṇāsura's daughter, Ūṣā, and as a result a great, fearsome battle occurred between Lord Hari and Lord Śaṅkara. Please explain everything about this incident, O most powerful of mystics.

SB 10.62.2 - Śukadeva Gosvāmī said: Bāṇa was the oldest of the hundred sons fathered by the great saint Bali Mahārāja, who gave the whole earth in charity to Lord Hari when He appeared as Vāmanadeva. Bāṇāsura, born from Bali's semen, became a great devotee of Lord Śiva. His behavior was always respectable, and he was generous, intelligent, truthful and firm in his vows. The beautiful city of Śoṇitapura was under his dominion. Because Lord Śiva had favored him, the very demigods waited on Bāṇāsura like menial servants. Once, when Śiva was dancing his tāṇḍava-nṛtya, Bāṇa especially satisfied the lord by playing a musical accompaniment with his one thousand arms.

SB 10.62.3 - The lord and master of all created beings, the compassionate refuge of his devotees, gladdened Bāṇāsura by offering him the benediction of his choice. Bāṇa chose to have him, Lord Śiva, as the guardian of his city.

SB 10.62.4 - Bāṇāsura was intoxicated with his strength. One day, when Lord Śiva was standing beside him, Bāṇāsura touched the lord's lotus feet with his helmet, which shone like the sun, and spoke to him as follows.

SB 10.62.5 - [Bāṇāsura said:] O Lord Mahādeva, I bow down to you, the spiritual master and controller of the worlds. You are like the heavenly tree that fulfills the desires of those whose desires are unfulfilled.

SB 10.62.6 - These one thousand arms you bestowed upon me have become merely a heavy burden. Besides you, I find no one in the three worlds worthy to fight.

SB 10.62.7 - Eager to fight with the elephants who rule the directions, O primeval lord, I went forth, pulverizing mountains with my arms, which were itching for battle. But even those great elephants fled in fear.

SB 10.62.8 - Hearing this, Lord Śiva became angry and replied, "Your flag will be broken, fool, when you have done battle with one who is my equal. That fight will vanquish your conceit."

SB 10.62.9 - Thus advised, unintelligent Bāṇāsura was delighted. The fool then went home, O King, to wait for that which Lord Girīśa had predicted: the destruction of his prowess.

SB 10.62.10 - In a dream Bāṇa's daughter, the maiden Ūṣā, had an amorous encounter with the son of Pradyumna, though she had never before seen or heard of her lover.

SB 10.62.11 - Losing sight of Him in her dream, Ūṣā suddenly sat up in the

midst of her girlfriends, crying out "Where are You, my lover?" She was greatly disturbed and embarrassed.

SB 10.62.12 - Bāṇāsura had a minister named Kumbhāṇḍa, whose daughter was Citralekhā. A companion of Ūṣā's, she was filled with curiosity, and thus she inquired from her friend.

SB 10.62.13 - [Citralekhā said:] Who are you searching for, O fine-browed one? What is this hankering you're feeling? Until now, O princess, I haven't seen any man take your hand in marriage.

SB 10.62.14 - [Ūṣā said:] In my dream I saw a certain man who had a darkblue complexion, lotus eyes, yellow garments and mighty arms. He was the kind who touches women's hearts.

SB 10.62.15 - It is that lover I search for. After making me drink the honey of His lips, He has gone elsewhere, and thus He has thrown me, hankering fervently for Him, into the ocean of distress.

SB 10.62.16 - Citralekhā said: I will remove your distress. If He is to be found anywhere in the three worlds, I will bring this future husband of yours who has stolen your heart. Please show me who He is.

SB 10.62.17 - Saying this, Citralekhā proceeded to draw accurate pictures of various demigods, Gandharvas, Siddhas, Cāraṇas, Pannagas, Daityas, Vidyādharas, Yakṣas and humans.

SB 10.62.18-19 - O King, among the humans, Citralekhā drew pictures of the Vṛṣṇis, including Śūrasena, Ānakadundubhi, Balarāma and Kṛṣṇa. When Ūṣā

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175 (Popup - Popup)

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SB 10.62.5 - [Bāṇāsura said:] O Lord Mahādeva, I bow down to you, the spiritual master and controller of the worlds. You are like the heavenly tree that

fulfills the desires of those whose desires are unfulfilled.

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177 (Popup - Popup)

SB 10.63.1 - Śukadeva Gosvāmī said: O descendant of Bharata, the relatives of Aniruddha, not seeing Him return, continued to lament as the four rainy months passed.

SB 10.63.2 - After hearing from Nārada the news of Aniruddha's deeds and His capture, the Vṛṣṇis, who worshiped Lord Kṛṣṇa as their personal Deity, went to Śoṇitapura.

SB 10.63.3-4 - With Lord Balarāma and Lord Kṛṣṇa in the lead, the chiefs of the Sātvata clan-Pradyumna, Sātyaki, Gada, Sāmba, Sāraṇa, Nanda, Upananda, Bhadra and others-converged with an army of twelve divisions and laid siege to Bāṇasura's capital, completely surrounding the city on all sides.

SB 10.63.5 - Bāṇāsura became filled with anger upon seeing them destroy his city's suburban gardens, ramparts, watchtowers and gateways, and thus he went out to confront them with an army of equal size.

SB 10.63.6 - Lord Rudra, accompanied by his son Kārtikeya and the Pramathas, came riding on Nandi, his bull carrier, to fight Balarāma and Kṛṣṇa on Bāṇa's behalf.

SB 10.63.7 - A most astonishing, tumultuous and hair-raising battle then commenced, with Lord Kṛṣṇa matched against Lord Śaṅkara, and Pradyumna against Kārtikeya.

SB 10.63.8 - Lord Balarāma fought with Kumbhāṇḍa and Kūpakarṇa, Sāmba with Bāṇa's son, and Sātyaki with Bāṇa.

SB 10.63.9 - Brahmā and the other ruling demigods, along with Siddhas, Cāraṇas and great sages, as well as Gandharvas, Apsarās and Yakṣas, all came in their celestial airplanes to watch.

SB 10.63.10-11 - With sharp-pointed arrows discharged from His bow Śārṅga, Lord Kṛṣṇa drove away the various followers of Lord Śiva-Bhūtas, Pramathas, Guhyakas, Ḍākinīs, Yātudhānas, Vetālas, Vināyakas, Pretas, Mātās, Piśācas, Kuṣmāṇḍas and Brahma-rākṣasas.

SB 10.63.12 - Lord Śiva, wielder of the trident, shot various weapons at Lord Kṛṣṇa, wielder of Śārṅga. But Lord Kṛṣṇa was not in the least perplexed: He neutralized all these weapons with appropriate counterweapons.

SB 10.63.13 - Lord Kṛṣṇa counteracted a brahmāstra with another brahmāstra, a wind weapon with a mountain weapon, a fire weapon with a rain weapon, and Lord Śiva's personal pāśupatāstra weapon with His own personal weapon, the nārāyaṇāstra.

SB 10.63.14 - After bewildering Lord Śiva by making him yawn with a yawning weapon, Lord Kṛṣṇa proceeded to strike down Bāṇāsura's army with His sword, club and arrows.

SB 10.63.15 - Lord Kārtikeya was distressed by the flood of Pradyumna's arrows raining down from all sides, and thus he fled the battlefield on his peacock as blood poured from his limbs.

SB 10.63.16 - Kumbhāṇḍa and Kūpakarṇa, tormented by Lord Balarāma's club, fell down dead. When the soldiers of these two demons saw that their leaders had been killed, they scattered in all directions.

SB 10.63.17 - Bāṇāsura was furious to see his entire military force being torn apart. Leaving his fight with Sātyaki, he charged across the battlefield on his chariot and attacked Lord Kṛṣṇa.

SB 10.63.18 - Excited to a frenzy by the fighting, Bāṇa simultaneously pulled out all the strings of his five hundred bows and fixed two arrows on each string.

SB 10.63.19 - Lord Śrī Hari split every one of Bāṇāsura's bows simultaneously, and also struck down his chariot driver, chariot and horses. The Lord then sounded His conchshell.

SB 10.63.20 - Just then Bāṇāsura's mother, Koṭarā, desiring to save her son's life, appeared before Lord Kṛṣṇa naked and with her hair undone.

SB 10.63.21 - Lord Gadāgraja turned His face away to avoid seeing the naked woman, and Bāṇāsura-deprived of his chariot, his bow shattered-took the opportunity to flee into his city.

SB 10.63.22 - After Lord Śiva's followers had been driven away, the Śiva-jvara, who had three heads and three feet, pressed forward to attack Lord Kṛṣṇa. As the Śiva-jvara approached, he seemed to burn everything in the ten directions.

SB 10.63.23 - Seeing this personified weapon approach, Lord Nārāyaṇa then released His own personified fever weapon, the Viṣṇu-jvara. The Śiva-jvara and Viṣṇu-jvara thus battled each other.

SB 10.63.24 - The Śiva-jvara, overwhelmed by the strength of the Viṣṇu-jvara, cried out in pain. But finding no refuge, the frightened Śiva-jvara approached Lord Kṛṣṇa, the master of the senses, hoping to attain His shelter. Thus with joined palms he began to praise the Lord.

SB 10.63.25 - The Śiva-jvara said: I bow down to You of unlimited potencies, the Supreme Lord, the Supersoul of all beings. You possess pure and complete consciousness and are the cause of cosmic creation, maintenance and dissolution. Perfectly peaceful, You are the Absolute Truth to whom the Vedas

indirectly refer.

SB 10.63.26 - Time; fate; karma; the jīva and his propensities; the subtle material elements; the material body; the life air; false ego; the various senses; and the totality of these as reflected in the living being's subtle body-all this constitutes your material illusory energy, māyā, an endless cycle like that of seed and plant. I take shelter of You, the negation of this māyā.

SB 10.63.27 - With various intentions, You perform pastimes to maintain the demigods, the saintly persons and the codes of religion for this world. By these pastimes You also kill those who stray from the right path and live by violence. Indeed, your present incarnation is meant to relieve the earth's burden.

SB 10.63.28 - I am tortured by the fierce power of Your terrible fever weapon, which is cold yet burning. All embodied souls must suffer as long as they remain bound to material ambitions and thus averse to serving Your feet.

SB 10.63.29 - The Supreme Lord said: O three-headed one, I am pleased with you. May your fear of My fever weapon be dispelled, and may whoever remembers our conversation here have no reason to fear you.

SB 10.63.30 - Thus addressed, the Māheśvara-jvara bowed down to the infallible Lord and went away. But Bāṇāsura then appeared, riding forth on his chariot to fight Lord Kṛṣṇa.

SB 10.63.31 - Carrying numerous weapons in his thousand hands, O King, the terribly infuriated demon shot many arrows at Lord Kṛṣṇa, the carrier of the disc weapon.

SB 10.63.32 - As Bāṇa continued hurling weapons at Him, the Supreme Lord began using His razor-sharp cakṛa to cut off Bāṇāsura's arms as if they were tree branches.

SB 10.63.33 - Lord Śiva felt compassion for his devotee Bāṇāsura, whose arms were being cut off, and thus he approached Lord Cakṛāyudha [Kṛṣṇa] and spoke to Him as follows.

SB 10.63.34 - Śrī Rudra said: You alone are the Absolute Truth, the supreme light, the mystery hidden within the verbal manifestation of the Absolute. Those whose hearts are spotless can see You, for You are uncontaminated, like the sky.

SB 10.63.35-36 - The sky is Your navel, fire Your face, water Your semen, and heaven Your head. The cardinal directions are Your sense of hearing, herbal plants the hairs on Your body, and water-bearing clouds the hair on Your head. The earth is Your foot, the moon Your mind, and the sun Your vision, while I am Your ego. The ocean is Your abdomen, Indra Your arm, Lord Brahmā Your intelligence, the progenitor of mankind Your genitals, and religion Your heart. You are indeed the original puruṣa, creator of the worlds.

SB 10.63.37 - Your current descent into the material realm, O Lord of unrestricted power, is meant for upholding the principles of justice and benefiting the entire universe. We demigods, each depending on Your grace and authority, develop the seven planetary systems.

SB 10.63.38 - You are the original person, one without a second, transcendental and self-manifesting. Uncaused, you are the cause of all, and You are the ultimate controller. You are nonetheless perceived in terms of the

transformations of matter effected by Your illusory energy-transformations You sanction so that the various material qualities can fully manifest.

SB 10.63.39 - O almighty one, just as the sun, though hidden by a cloud, illuminates the cloud and all other visible forms as well, so You, although hidden by the material qualities, remain self-luminous and thus reveal all those qualities, along with the living entities who possess them.

SB 10.63.40 - Their intelligence bewildered by Your māyā, fully attached to children, wife, home and so on, persons immersed in the ocean of material misery sometimes rise to the surface and sometimes sink down.

SB 10.63.41 - One who has attained this human form of life as a gift from God, yet who fails to control his senses and honor Your feet, is surely to be pitied, for he is only cheating himself.

SB 10.63.42 - That mortal who rejects You-his true Self, dearest friend, and Lord-for the sake of sense objects, whose nature is just the opposite, refuses nectar and instead consumes poison.

SB 10.63.43 - I, Lord Brahmā, the other demigods and the pure-minded sages have all surrendered wholeheartedly unto You, our dearest Self and Lord.

SB 10.63.44 - Let us worship You, the Supreme Lord, to be freed from material life. You are the maintainer of the universe and the cause of its creation and demise. Equipoised and perfectly at peace, You are the true friend, Self and worshipable Lord. You are one without a second, the shelter of all the worlds and all souls.

SB 10.63.45 - This Bāṇāsura is my dear and faithful follower, and I have awarded him freedom from fear. Therefore, my Lord, please grant him Your mercy, just as You showed mercy to Prahlaḍa, the lord of the demons.

SB 10.63.46 - The Supreme Lord said: My dear lord, for your pleasure We must certainly do what you have requested of Us. I fully agree with your conclusion.

SB 10.63.47 - I will not kill this demonic son of Vairocana, for I gave Prahlaḍa Mahārāja the benediction that I would not kill any of his descendants.

SB 10.63.48 - It was to subdue Bāṇāsura's false pride that I severed his arms. And I slew his mighty army because it had become a burden upon the earth.

SB 10.63.49 - This demon, who still has four arms, will be immune to old age and death, and he will serve as one of your principal attendants. Thus he will have nothing to fear on any account.

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178 (Popup - Popup)

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SB 10.63.19 - Lord Śrī Hari split every one of Bāṇāsura's bows simultaneously, and also struck down his chariot driver, chariot and horses. The Lord then sounded His conchshell.

SB 10.63.20 - Just then Bāṇāsura's mother, Koṭarā, desiring to save her son's life, appeared before Lord Kṛṣṇa naked and with her hair undone.

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SB 10.63.23 - Seeing this personified weapon approach, Lord Nārāyaṇa then released His own personified fever weapon, the Viṣṇu-jvara. The Śiva-jvara and Viṣṇu-jvara thus battled each other.

SB 10.63.24 - The Śiva-jvara, overwhelmed by the strength of the Viṣṇu-jvara, cried out in pain. But finding no refuge, the frightened Śiva-jvara approached Lord Kṛṣṇa, the master of the senses, hoping to attain His shelter. Thus with joined palms he began to praise the Lord.

SB 10.63.25 - The Śiva-jvara said: I bow down to You of unlimited potencies, the Supreme Lord, the Supersoul of all beings. You possess pure and complete consciousness and are the cause of cosmic creation, maintenance and dissolution. Perfectly peaceful, You are the Absolute Truth to whom the Vedas indirectly refer.

SB 10.63.26 - Time; fate; karma; the jīva and his propensities; the subtle material elements; the material body; the life air; false ego; the various senses; and the totality of these as reflected in the living being's subtle body-all this constitutes your material illusory energy, māyā, an endless cycle like that of seed and plant. I take shelter of You, the negation of this māyā.

SB 10.63.27 - With various intentions, You perform pastimes to maintain the demigods, the saintly persons and the codes of religion for this world. By these pastimes You also kill those who stray from the right path and live by violence.

Indeed, your present incarnation is meant to relieve the earth's burden.

SB 10.63.28 - I am tortured by the fierce power of Your terrible fever weapon, which is cold yet burning. All embodied souls must suffer as long as they remain bound to material ambitions and thus averse to serving Your feet.

SB 10.63.29 - The Supreme Lord said: O three-headed one, I am pleased with you. May your fear of My fever weapon be dispelled, and may whoever remembers our conversation here have no reason to fear you.

SB 10.63.30 - Thus addressed, the Māheśvara-jvara bowed down to the infallible Lord and went away. But Bāṇāsura then appeared, riding forth on his chariot to fight Lord Kṛṣṇa.

SB 10.63.31 - Carrying numerous weapons in his thousand hands, O King, the terribly infuriated demon shot many arrows at Lord Kṛṣṇa, the carrier of the disc weapon.

SB 10.63.32 - As Bāṇa continued hurling weapons at Him, the Supreme Lord began using His razor-sharp cakṛa to cut off Bāṇāsura's arms as if they were tree branches.

SB 10.63.33 - Lord Śiva felt compassion for his devotee Bāṇāsura, whose arms were being cut off, and thus he approached Lord Cakrāyudha [Kṛṣṇa] and spoke to Him as follows.

SB 10.63.34 - Śrī Rudra said: You alone are the Absolute Truth, the supreme light, the mystery hidden within the verbal manifestation of the Absolute. Those whose hearts are spotless can see You, for You are uncontaminated, like

the sky.

SB 10.63.35-36 - The sky is Your navel, fire Your face, water Your semen, and heaven Your head. The cardinal directions are Your sense of hearing, herbal plants the hairs on Your body, and water-bearing clouds the hair on Your head. The earth is Your foot, the moon Your mind, and the sun Your vision, while I am Your ego. The ocean is Your abdomen, Indra Your arm, Lord Brahmā Your intelligence, the progenitor of mankind Your genitals, and religion Your heart. You are indeed the original puruṣa, creator of the worlds.

SB 10.63.37 - Your current descent into the material realm, O Lord of unrestricted power, is meant for upholding the principles of justice and benefiting the entire universe. We demigods, each depending on Your grace and authority, develop the seven planetary systems.

SB 10.63.38 - You are the original person, one without a second, transcendental and self-manifesting. Uncaused, you are the cause of all, and You are the ultimate controller. You are nonetheless perceived in terms of the transformations of matter effected by Your illusory energy-transformations You sanction so that the various material qualities can fully manifest.

SB 10.63.39 - O almighty one, just as the sun, though hidden by a cloud, illuminates the cloud and all other visible forms as well, so You, although hidden by the material qualities, remain self-luminous and thus reveal all those qualities, along with the living entities who possess them.

SB 10.63.40 - Their intelligence bewildered by Your māyā, fully attached to children, wife, home and so on, persons immersed in the ocean of material misery sometimes rise to the surface and sometimes sink down.

SB 10.63.41 - One who has attained this human form of life as a gift from God, yet who fails to control his senses and honor Your feet, is surely to be pitied, for he is only cheating himself.

SB 10.63.42 - That mortal who rejects You-his true Self, dearest friend, and Lord-for the sake of sense objects, whose nature is just the opposite, refuses nectar and instead consumes poison.

SB 10.63.43 - I, Lord Brahmā, the other demigods and the pure-minded sages have all surrendered wholeheartedly unto You, our dearest Self and Lord.

SB 10.63.44 - Let us worship You, the Supreme Lord, to be freed from material life. You are the maintainer of the universe and the cause of its creation and demise. Equipoised and perfectly at peace, You are the true friend, Self and worshipable Lord. You are one without a second, the shelter of all the worlds and all souls.

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SB 10.64.1 - Śrī Bādarāyaṇi said: O King, one day Sāmba, Pradyumna, Cāru, Bhānu, Gada and other young boys of the Yadu dynasty went to a small forest to play.

SB 10.64.2 - After playing for a long time, they became thirsty. As they searched for water, they looked inside a dry well and saw a peculiar creature.

SB 10.64.3 - The boys were astonished to behold this creature, a lizard who looked like a hill. They felt sorry for it and tried to lift it out of the well.

SB 10.64.4 - They caught on to the trapped lizard with leather thongs and then with woven ropes, but still they could not lift it out. So they went to Lord Kṛṣṇa and excitedly told Him about the creature.

SB 10.64.5 - The lotus-eyed Supreme Lord, maintainer of the universe, went to the well and saw the lizard. Then with His left hand He easily lifted it out.

SB 10.64.6 - Touched by the hand of the glorious Supreme Lord, the being at once gave up its lizard form and assumed that of a resident of heaven. His complexion was beautifully colored like molten gold, and he was adorned with wonderful ornaments, clothes and garlands.

SB 10.64.7 - Lord Kṛṣṇa understood the situation, but to inform people in general He inquired as follows: "Who are you, O greatly fortunate one? Seeing your excellent form, I think you must surely be an exalted demigod.

SB 10.64.8 - "By what past activity were you brought to this condition? It seems you did not deserve such a fate, O good soul. We are eager to know about you, so please inform us about yourself-if, that is, you think this the proper time and place to tell us."

SB 10.64.9 - Śukadeva Gosvāmī said: Thus questioned by Kṛṣṇa, whose forms are unlimited, the King, his helmet as dazzling as the sun, bowed down to Lord Mādhava and replied as follows.

SB 10.64.10 - King Nṛga said: I am a king known as Nṛga, the son of Ikṣvāku. Perhaps, Lord, You have heard of me when lists of charitable men were recited.

SB 10.64.11 - What could possibly be unknown to You, O master? With vision undisturbed by time, You witness the minds of all living beings. Nevertheless, on Your order I will speak.

SB 10.64.12 - I gave in charity as many cows as there are grains of sand on the earth, stars in the heavens, or drops in a rain shower.

SB 10.64.13 - Young, brown, milk-laden cows, who were well behaved, beautiful and endowed with good qualities, who were all acquired honestly, and who had gilded horns, silver-plated hooves and decorations of fine ornamental cloths and garlands-such were the cows, along with their calves, that I gave in charity.

SB 10.64.14-15 - I first honored the brāhmaṇas who were recipients of my charity by decorating them with fine ornaments. Those most exalted brāhmaṇas, whose families were in need, were young and possessed of excellent character and qualities. They were dedicated to truth, famous for their austerity, vastly learned in the Vedic scriptures and saintly in their behavior. I gave them cows, land, gold and houses, along with horses, elephants and marriageable girls with maidservants, as well as sesame, silver, fine beds, clothing, jewels, furniture and chariots. In addition, I performed Vedic sacrifices and executed various pious welfare activities.

SB 10.64.16 - Once a cow belonging to a certain first-class brāhmaṇa wandered away and entered my herd. Unaware of this, I gave that cow in charity to a different brāhmaṇa.

SB 10.64.17 - When the cow's first owner saw her being led away, he said, "She is mine!" The second brāhmaṇa, who had accepted her as a gift, replied, "No, she's mine! Nṛga gave her to me."

SB 10.64.18 - As the two brāhmaṇas argued, each trying to fulfill his own purpose, they came to me. One of them said, "You gave me this cow," and the

other said, "But you stole her from me." Hearing this, I was bewildered.

SB 10.64.19-20 - Finding myself in a terrible dilemma concerning my duty in the situation, I humbly entreated both the brāhmaṇas: "I will give one hundred thousand of the best cows in exchange for this one. Please give her back to me. Your good selves should be merciful to me, your servant. I did not know what I was doing. Please save me from this difficult situation, or I'll surely fall into a filthy hell."

SB 10.64.21 - The present owner of the cow said, "I don't want anything in exchange for this cow, O King," and went away. The other brāhmaṇa declared, "I don't want even ten thousand more cows [than you are offering]," and he too went away.

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SB 10.64.23 - [Yamarāja said:] My dear King, do you wish to experience the results of your sins first, or those of your piety? Indeed, I see no end to the dutiful charity you have performed, or to your consequent enjoyment in the radiant heavenly planets.

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SB 10.64.25 - O Keśava, as Your servant I was devoted to the brāhmaṇas and generous to them, and I always hankered for Your audience. Therefore even till

now I have never forgotten [my past life].

SB 10.64.26 - O almighty one, how is it that my eyes see You here before me? You are the Supreme Soul, whom the greatest masters of mystic yoga can meditate upon within their pure hearts only by employing the spiritual eye of the Vedas. Then how, O transcendental Lord, are You directly visible to me, since my intelligence has been blinded by the severe tribulations of material life? Only one who has finished his material entanglement in this world should be able to see You.

SB 10.64.27-28 - O Devadeva, Jagannātha, Govinda, Puruṣottama, Nārāyaṇa, Hṛṣīkeśa, Puṇyaśloka, Acyuta, Avyaya! O Kṛṣṇa, please permit me to depart for the world of the demigods. Wherever I live, O master, may my mind always take shelter of Your feet.

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SB 10.64.30 - Having spoken thus, Mahārāja Nṛga circumambulated Lord Kṛṣṇa and touched his crown to the Lord's feet. Granted permission to depart, King Nṛga then boarded a wonderful celestial airplane as all the people present looked on.

SB 10.64.31 - The Supreme Personality of Godhead-Lord Kṛṣṇa, the son of Devakī—who is especially devoted to the brāhmaṇas and who embodies the essence of religion, then spoke to His personal associates and thus instructed the royal class in general.

SB 10.64.32 - [Lord Kṛṣṇa said:] How indigestible is the property of a brāhmaṇa, even when enjoyed just slightly and by one more potent than fire! What then to speak of kings who try to enjoy it, presuming themselves lords.

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SB 10.64.34 - Poison kills only the person who ingests it, and an ordinary fire may be extinguished with water. But the fire generated from the kindling wood of a brāhmaṇa's property burns the thief's entire family down to the root.

SB 10.64.35 - If a person enjoys a brāhmaṇa's property without receiving due permission, that property destroys three generations of his family. But if he takes it by force or gets the government or other outsiders to help him usurp it, then ten generations of his ancestors and ten generations of his descendants are all destroyed.

SB 10.64.36 - Members of the royal order, blinded by royal opulence, fail to foresee their own downfall. Childishly hankering to enjoy a brāhmaṇa's property, they are actually hankering to go to hell.

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SB 10.64.41 - My dear followers, never treat a learned brāhmaṇa harshly, even if he has sinned. Even if he attacks you physically or repeatedly curses you, always continue to offer him obeisances.

SB 10.64.42 - Just as I always carefully bow down to brāhmaṇas, so all of you should likewise bow down to them. I will punish anyone who acts otherwise.

SB 10.64.43 - When a brāhmaṇa's property is stolen, even unknowingly, it certainly causes the person who takes it to fall down, just as the brāhmaṇa's cow did to Nṛga.

SB 10.64.44 - Having thus instructed the residents of Dvārakā, Lord Mukunda, purifier of all the worlds, entered His palace.

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SB 10.64.1 - Śrī Bādarāyaṇi said: O King, one day Sāmba, Pradyumna, Cāru, Bhānu, Gada and other young boys of the Yadu dynasty went to a small forest to play.

SB 10.64.2 - After playing for a long time, they became thirsty. As they

searched for water, they looked inside a dry well and saw a peculiar creature.

SB 10.64.3 - The boys were astonished to behold this creature, a lizard who looked like a hill. They felt sorry for it and tried to lift it out of the well.

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SB 10.64.5 - The lotus-eyed Supreme Lord, maintainer of the universe, went to the well and saw the lizard. Then with His left hand He easily lifted it out.

SB 10.64.6 - Touched by the hand of the glorious Supreme Lord, the being at once gave up its lizard form and assumed that of a resident of heaven. His complexion was beautifully colored like molten gold, and he was adorned with wonderful ornaments, clothes and garlands.

SB 10.64.7 - Lord Kṛṣṇa understood the situation, but to inform people in general He inquired as follows: "Who are you, O greatly fortunate one? Seeing your excellent form, I think you must surely be an exalted demigod.

SB 10.64.8 - "By what past activity were you brought to this condition? It seems you did not deserve such a fate, O good soul. We are eager to know about you, so please inform us about yourself-if, that is, you think this the proper time and place to tell us."

SB 10.64.9 - Śukadeva Gosvāmī said: Thus questioned by Kṛṣṇa, whose forms are unlimited, the King, his helmet as dazzling as the sun, bowed down to Lord Mādhava and replied as follows.

SB 10.64.10 - King Nṛga said: I am a king known as Nṛga, the son of Ikṣvāku. Perhaps, Lord, You have heard of me when lists of charitable men were recited.

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SB 10.64.12 - I gave in charity as many cows as there are grains of sand on the earth, stars in the heavens, or drops in a rain shower.

SB 10.64.13 - Young, brown, milk-laden cows, who were well behaved, beautiful and endowed with good qualities, who were all acquired honestly, and who had gilded horns, silver-plated hooves and decorations of fine ornamental cloths and garlands-such were the cows, along with their calves, that I gave in charity.

SB 10.64.14-15 - I first honored the brāhmaṇas who were recipients of my charity by decorating them with fine ornaments. Those most exalted brāhmaṇas, whose families were in need, were young and possessed of excellent character and qualities. They were dedicated to truth, famous for their austerity, vastly learned in the Vedic scriptures and saintly in their behavior. I gave them cows, land, gold and houses, along with horses, elephants and marriageable girls with maidservants, as well as sesame, silver, fine beds, clothing, jewels, furniture and chariots. In addition, I performed Vedic sacrifices and executed various pious welfare activities.

SB 10.64.16 - Once a cow belonging to a certain first-class brāhmaṇa

wandered away and entered my herd. Unaware of this, I gave that cow in charity to a different brāhmaṇa.

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182 (Popup - Popup)

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SB 10.65.1 - Śukadeva Gosvāmī said: O best of the Kurus, once Lord Balarāma, eager to visit His well-wishing friends, mounted His chariot and traveled to Nanda Gokula.

SB 10.65.2 - Having long suffered the anxiety of separation, the cowherd men and their wives embraced Lord Balarāma. The Lord then offered respects to His parents, and they joyfully greeted Him with prayers.

SB 10.65.3 - [Nanda and Yaśodā prayed,] "O descendant of Daśārha, O Lord of the universe, may You and Your younger brother Kṛṣṇa ever protect us." Saying this, they raised Śrī Balarāma onto their laps, embraced Him and moistened Him with tears from their eyes.

SB 10.65.4-6 - Lord Balarāma then paid proper respects to the elder cowherd men, and the younger ones all greeted Him respectfully. He met them all with smiles, handshakes and so on, dealing personally with each one according to age, degree of friendship, and family relationship. Then, after resting, the Lord

accepted a comfortable seat, and they all gathered around Him. With voices faltering out of love for Him, those cowherds, who had dedicated everything to lotus-eyed Kṛṣṇa, asked about the health of their dear ones [in Dvārakā], and Balarāma in turn asked about the cowherds' welfare.

SB 10.65.7 - [The cowherds said:] O Rāma, are all our relatives doing well? And Rāma, do all of you, with your wives and children, still remember us?

SB 10.65.8 - It is our great fortune that sinful Kāṁsa has been killed and our dear relatives freed. And it is also our good fortune that our relatives have killed and defeated their enemies and found complete security in a great fortress.

SB 10.65.9 - [Śukadeva Gosvāmī continued:] Honored to have the personal audience of Lord Balarāma, the young gopīs, smiled and asked Him, "Is Kṛṣṇa, the darling of the city women, living happily?

SB 10.65.10 - "Does He remember His family members, especially His father and mother? Do you think He will ever come back even once to see His mother? And does mighty-armed Kṛṣṇa remember the service we always did for Him?

SB 10.65.11-12 - "For Kṛṣṇa's sake, O descendant of Dāśārha, we abandoned our mothers, fathers, brothers, husbands, children and sisters, even though these family relations are difficult to give up. But now, O Lord, that same Kṛṣṇa has suddenly abandoned us and gone away, breaking off all affectionate ties with us. And yet how could any woman fail to trust His promises?

SB 10.65.13 - "How can intelligent city women possibly trust the words of

one whose heart is so unsteady and who is so ungrateful? They must believe Him because He speaks so wonderfully, and also because His beautiful smiling glances arouse their lust.

SB 10.65.14 - "Why bother talking about Him, dear gopī? Please talk of something else. If He passes His time without us, then we shall similarly pass ours [without Him]."

SB 10.65.15 - While speaking these words, the young cowherd women remembered Lord Śāuri's laughter, His pleasing conversations with them, His attractive glances, His style of walking and His loving embraces. Thus they began to cry.

SB 10.65.16 - The Supreme Lord Balarāma, the attractor of all, being expert at various kinds of conciliation, consoled the gopīs by relaying to them the confidential messages Lord Kṛṣṇa had sent with Him. These messages deeply touched the gopīs' hearts.

SB 10.65.17 - Lord Balarāma, the Personality of Godhead, resided there for the two months of Madhu and Mādhava, and during the nights He gave His cowherd girlfriends conjugal pleasure.

SB 10.65.18 - In the company of numerous women, Lord Balarāma enjoyed in a garden by the Yamunā River. This garden was bathed in the rays of the full moon and caressed by breezes bearing the fragrance of night-blooming lotuses.

SB 10.65.19 - Sent by the demigod Varuṇa, the divine Vāruṇī liquor flowed from a tree hollow and made the entire forest even more fragrant with its sweet aroma.

SB 10.65.20 - The wind carried to Balarāma the fragrance of that flood of sweet liquor, and when He smelled it He went [to the tree]. There He and His female companions drank.

SB 10.65.21 - As the Gandharvas sang His glories, Lord Balarāma enjoyed within the brilliant circle of young women. He appeared just like Indra's elephant, the lordly Airāvata, enjoying in the company of she-elephants.

SB 10.65.22 - At that time kettledrums resounded in the sky, the Gandharvas joyfully rained down flowers, and the great sages praised Lord Balarāma's heroic deeds.

SB 10.65.23 - As His deeds were sung, Lord Halāyudha wandered as if inebriated among the various forests with His girlfriends. His eyes rolled from the effects of the liquor.

SB 10.65.24-25 - Intoxicated with joy, Lord Balarāma sported flower garlands, including the famous Vaijayantī. He wore a single earring, and beads of perspiration decorated His smiling lotus face like snowflakes. The Lord then summoned the Yamunā River so that He could play in her waters, but she disregarded His command, thinking He was drunk. This angered Balarāma, and He began dragging the river with the tip of His plow.

SB 10.65.26 - [Lord Balarāma said:] O sinful one disrespecting Me, you do not come when I call you but rather move only by your own whim. Therefore with the tip of My plow I shall bring you here in a hundred streams!

SB 10.65.27 - [Śukadeva Gosvāmī continued:] Thus scolded by the Lord, O

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184 (Popup - Popup)

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SB 10.65.3 - [Nanda and Yaśodā prayed,] "O descendant of Daśārha, O Lord of the universe, may You and Your younger brother Kṛṣṇa ever protect us." Saying this, they raised Śrī Balarāma onto their laps, embraced Him and moistened Him with tears from their eyes.

SB 10.65.4-6 - Lord Balarāma then paid proper respects to the elder cowherd men, and the younger ones all greeted Him respectfully. He met them all with smiles, handshakes and so on, dealing personally with each one according to age, degree of friendship, and family relationship. Then, after resting, the Lord accepted a comfortable seat, and they all gathered around Him. With voices faltering out of love for Him, those cowherds, who had dedicated everything to lotus-eyed Kṛṣṇa, asked about the health of their dear ones [in Dvārakā], and Balarāma in turn asked about the cowherds' welfare.

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SB 10.65.9 - [Śukadeva Gosvāmī continued:] Honored to have the personal audience of Lord Balarāma, the young gopīs, smiled and asked Him, "Is Kṛṣṇa, the darling of the city women, living happily?"

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SB 10.65.11-12 - "For Kṛṣṇa's sake, O descendant of Dāśārha, we abandoned our mothers, fathers, brothers, husbands, children and sisters, even though these family relations are difficult to give up. But now, O Lord, that same Kṛṣṇa has suddenly abandoned us and gone away, breaking off all affectionate ties with us. And yet how could any woman fail to trust His promises?"

SB 10.65.13 - "How can intelligent city women possibly trust the words of one whose heart is so unsteady and who is so ungrateful? They must believe Him because He speaks so wonderfully, and also because His beautiful smiling glances arouse their lust.

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SB 10.65.16 - The Supreme Lord Balarāma, the attractor of all, being expert at various kinds of conciliation, consoled the gopīs by relaying to them the confidential messages Lord Kṛṣṇa had sent with Him. These messages deeply touched the gopīs' hearts.

SB 10.65.17 - Lord Balarāma, the Personality of Godhead, resided there for the two months of Madhu and Mādhava, and during the nights He gave His cowherd girlfriends conjugal pleasure.

SB 10.65.18 - In the company of numerous women, Lord Balarāma enjoyed in a garden by the Yamunā River. This garden was bathed in the rays of the full moon and caressed by breezes bearing the fragrance of night-blooming lotuses.

SB 10.65.19 - Sent by the demigod Varuṇa, the divine Vāruṇī liquor flowed from a tree hollow and made the entire forest even more fragrant with its sweet aroma.

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elephant, the lordly Airāvata, enjoying in the company of she-elephants.

SB 10.65.22 - At that time kettledrums resounded in the sky, the Gandharvas joyfully rained down flowers, and the great sages praised Lord Balarāma's heroic deeds.

SB 10.65.23 - As His deeds were sung, Lord Halāyudha wandered as if inebriated among the various forests with His girlfriends. His eyes rolled from the effects of the liquor.

SB 10.65.24-25 - Intoxicated with joy, Lord Balarāma sported flower garlands, including the famous Vaijayantī. He wore a single earring, and beads of perspiration decorated His smiling lotus face like snowflakes. The Lord then summoned the Yamunā River so that He could play in her waters, but she disregarded His command, thinking He was drunk. This angered Balarāma, and He began dragging the river with the tip of His plow.

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SB 10.66.12-14 - Pauṇḍraka's friend, the King of Kāśī, followed behind, O King, leading the rear guard with three akṣauhiṇī divisions. Lord Kṛṣṇa saw that Pauṇḍraka was carrying the Lord's own insignia, such as the conchshell, disc, sword and club, and also an imitation Śārṅga bow and Śrīvatsa mark. He wore a mock Kaustubha gem, was decorated with a garland of forest flowers and was dressed in upper and lower garments of fine yellow silk. His banner bore the image of Garuḍa, and he wore a valuable crown and gleaming, shark-shaped earrings.

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SB 10.66.17 - But Lord Kṛṣṇa fiercely struck back at the army of Pauṇḍraka and Kāśīrāja, which consisted of elephants, chariots, cavalry and infantry. The Lord tormented His enemies with His club, sword, Sudarśana disc and arrows, just as the fire of annihilation torments the various kinds of creatures at the end of a cosmic age.

SB 10.66.18 - The battlefield, strewn with the dismembered chariots, horses,

elephants, humans, mules and camels that had been cut to pieces by the Lord's disc weapon, shone like the gruesome playground of Lord Bhūtapati, giving pleasure to the wise.

SB 10.66.19 - Lord Kṛṣṇa then addressed Pauṇḍraka: My dear Pauṇḍraka, the very weapons you spoke of through your messenger, I now release unto you.

SB 10.66.20 - O fool, now I shall make you renounce My name, which you have falsely assumed. And I will certainly take shelter of you if I do not wish to fight you.

SB 10.66.21 - Having thus derided Pauṇḍraka, Lord Kṛṣṇa destroyed his chariot with His sharp arrows. The Lord then cut off his head with the Sudarśana disc, just as Lord Indra lops off a mountain peak with his thunderbolt weapon.

SB 10.66.22 - With His arrows, Lord Kṛṣṇa similarly severed Kāśīrāja's head from his body, sending it flying into Kāśī city like a lotus flower thrown by the wind.

SB 10.66.23 - Having thus killed envious Pauṇḍraka and his ally, Lord Kṛṣṇa returned to Dvārakā. As He entered the city, the Siddhas of heaven chanted His immortal, nectarean glories.

SB 10.66.24 - By constantly meditating upon the Supreme Lord, Pauṇḍraka shattered all his material bonds. Indeed, by imitating Lord Kṛṣṇa's appearance, O King, he ultimately became Kṛṣṇa conscious.

SB 10.66.25 - Seeing a head decorated with earrings lying at the gate of the

royal palace, the people present were puzzled. Some of them asked, "What is this?" and others said, "It is a head, but whose is it?"

SB 10.66.26 - My dear King, when they recognized it as the head of their King-the lord of Kāśi-his queens, sons and other relatives, along with all the citizens of the city, began to cry pitifully: "Alas, we are killed! O my lord, my lord!"

SB 10.66.27-28 - After the King's son Sudakṣiṇa had performed the obligatory funeral rituals for his father, he resolved within his mind: "Only by killing my father's murderer can I avenge his death." Thus the charitable Sudakṣiṇa, together with his priests, began worshipping Lord Maheśvara with great attention.

SB 10.66.29 - Satisfied by the worship, the powerful Lord Śiva appeared in the sacred precinct of Avimukta and offered Sudakṣiṇa his choice of benedictions. The prince chose as his benediction a means to slay his father's killer.

SB 10.66.30-31 - Lord Śiva told him, "Accompanied by brāhmaṇas, serve the Dakṣiṇāgni fire-the original priest-following the injunctions of the abhicāra ritual. Then the Dakṣiṇāgni fire, together with many Pramathas, will fulfill your desire if you direct it against someone inimical to the brāhmaṇas." So instructed, Sudakṣiṇa strictly observed the ritualistic vows and invoked the abhicāra against Lord Kṛṣṇa.

SB 10.66.32-33 - Thereupon the fire rose up out of the altar pit, assuming the form of an extremely fearsome, naked person. The fiery creature's beard and tuft of hair were like molten copper, and his eyes emitted blazing hot

cinders. His face looked most frightful with its fangs and terrible arched and furrowed brows. As he licked the corners of his mouth with his tongue, the demon shook his flaming trident.

SB 10.66.34 - On legs as tall as palm trees, the monster raced toward Dvārakā in the company of ghostly spirits, shaking the ground and burning the world in all directions.

SB 10.66.35 - Seeing the approach of the fiery demon created by the abhicāra ritual, the residents of Dvārakā were all struck with fear, like animals terrified by a forest fire.

SB 10.66.36 - Distraught with fear, the people cried out to the Supreme Personality of Godhead, who was then playing at dice in the royal court: "Save us! Save us, O Lord of the three worlds, from this fire burning up the city!"

SB 10.66.37 - When Lord Kṛṣṇa heard the people's agitation and saw that even His own men were disturbed, that most worthy giver of shelter simply laughed and told them, "Do not fear; I shall protect you."

SB 10.66.38 - The almighty Lord, the internal and external witness of all, understood that the monster had been produced by Lord Śiva from the sacrificial fire. To defeat the demon, Kṛṣṇa dispatched His disc weapon, who was waiting at His side.

SB 10.66.39 - That Sudarśana, the disc weapon of Lord Mukunda, blazed forth like millions of suns. His effulgence blazed like the fire of universal annihilation, and with his heat he pained the sky, all the directions, heaven and earth, and also the fiery demon.

SB 10.66.40 - Frustrated by the power of Lord Kṛṣṇa's weapon, O King, the fiery creature produced by black magic turned his face away and retreated. Created for violence, the demon then returned to Vārāṇasī, where he surrounded the city and then burned Sudakṣiṇa and his priests to death, even though Sudakṣiṇa was his creator.

SB 10.66.41 - Lord Viṣṇu's disc also entered Vārāṇasī, in pursuit of the fiery demon, and proceeded to burn the city to the ground, including all its assembly halls and residential palaces with raised porches, its numerous marketplaces, gateways, watchtowers, warehouses and treasuries, and all the buildings housing elephants, horses, chariots and grains.

SB 10.66.42 - After burning down the entire city of Vārāṇasī, Lord Viṣṇu's Sudarśana cakra returned to the side of Śrī Kṛṣṇa, whose actions are effortless.

SB 10.66.43 - Any mortal who recounts this heroic pastime of Lord Uttamaḥ-śloka's, or who simply hears it attentively, will become freed from all sins.

187 (Popup - Popup)

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SB 10.66.21 - Having thus derided Pauṇḍraka, Lord Kṛṣṇa destroyed his chariot with His sharp arrows. The Lord then cut off his head with the Sudarśana disc, just as Lord Indra lops off a mountain peak with his thunderbolt weapon.

SB 10.66.22 - With His arrows, Lord Kṛṣṇa similarly severed Kāśīrāja's head from his body, sending it flying into Kāśī city like a lotus flower thrown by the wind.

SB 10.66.23 - Having thus killed envious Pauṇḍraka and his ally, Lord Kṛṣṇa returned to Dvārakā. As He entered the city, the Siddhas of heaven chanted His immortal, nectarean glories.

SB 10.66.24 - By constantly meditating upon the Supreme Lord, Pauṇḍraka shattered all his material bonds. Indeed, by imitating Lord Kṛṣṇa's appearance, O King, he ultimately became Kṛṣṇa conscious.

SB 10.66.25 - Seeing a head decorated with earrings lying at the gate of the royal palace, the people present were puzzled. Some of them asked, "What is this?" and others said, "It is a head, but whose is it?"

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SB 10.66.27-28 - After the King's son Sudakṣiṇa had performed the obligatory funeral rituals for his father, he resolved within his mind: "Only by killing my father's murderer can I avenge his death." Thus the charitable Sudakṣiṇa, together with his priests, began worshiping Lord Maheśvara with great attention.

SB 10.66.29 - Satisfied by the worship, the powerful Lord Śiva appeared in the sacred precinct of Avimukta and offered Sudakṣiṇa his choice of benedictions. The prince chose as his benediction a means to slay his father's killer.

SB 10.66.30-31 - Lord Śiva told him, "Accompanied by brāhmaṇas, serve the Dakṣiṇāgni fire-the original priest-following the injunctions of the abhicāra ritual. Then the Dakṣiṇāgni fire, together with many Pramathas, will fulfill your desire if you direct it against someone inimical to the brāhmaṇas." So instructed, Sudakṣiṇa strictly observed the ritualistic vows and invoked the abhicāra against Lord Kṛṣṇa.

SB 10.66.32-33 - Thereupon the fire rose up out of the altar pit, assuming

the form of an extremely fearsome, naked person. The fiery creature's beard and tuft of hair were like molten copper, and his eyes emitted blazing hot cinders. His face looked most frightful with its fangs and terrible arched and furrowed brows. As he licked the corners of his mouth with his tongue, the demon shook his flaming trident.

SB 10.66.34 - On legs as tall as palm trees, the monster raced toward Dvārakā in the company of ghostly spirits, shaking the ground and burning the world in all directions.

SB 10.66.35 - Seeing the approach of the fiery demon created by the abhicāra ritual, the residents of Dvārakā were all struck with fear, like animals terrified by a forest fire.

SB 10.66.36 - Distraught with fear, the people cried out to the Supreme Personality of Godhead, who was then playing at dice in the royal court: "Save us! Save us, O Lord of the three worlds, from this fire burning up the city!"

SB 10.66.37 - When Lord Kṛṣṇa heard the people's agitation and saw that even His own men were disturbed, that most worthy giver of shelter simply laughed and told them, "Do not fear; I shall protect you."

SB 10.66.38 - The almighty Lord, the internal and external witness of all, understood that the monster had been produced by Lord Śiva from the sacrificial fire. To defeat the demon, Kṛṣṇa dispatched His disc weapon, who was waiting at His side.

SB 10.66.39 - That Sudarśana, the disc weapon of Lord Mukunda, blazed forth like millions of suns. His effulgence blazed like the fire of universal

annihilation, and with his heat he pained the sky, all the directions, heaven and earth, and also the fiery demon.

SB 10.66.40 - Frustrated by the power of Lord Kṛṣṇa's weapon, O King, the fiery creature produced by black magic turned his face away and retreated. Created for violence, the demon then returned to Vārāṇasī, where he surrounded the city and then burned Sudakṣiṇa and his priests to death, even though Sudakṣiṇa was his creator.

SB 10.66.41 - Lord Viṣṇu's disc also entered Vārāṇasī, in pursuit of the fiery demon, and proceeded to burn the city to the ground, including all its assembly halls and residential palaces with raised porches, its numerous marketplaces, gateways, watchtowers, warehouses and treasuries, and all the buildings housing elephants, horses, chariots and grains.

SB 10.66.42 - After burning down the entire city of Vārāṇasī, Lord Viṣṇu's Sudarśana cakra returned to the side of Śrī Kṛṣṇa, whose actions are effortless.

SB 10.66.43 - Any mortal who recounts this heroic pastime of Lord Uttamaḥ-śloka's, or who simply hears it attentively, will become freed from all sins.

188 (Popup - Popup)

SB 10.66.1 - Śukadeva Gosvāmī said: O King, while Lord Balarāma was away visiting Nanda's village of Vraja, the ruler of Karūṣa, foolishly thinking "I am the Supreme Lord, Vāsudeva," sent a messenger to Lord Kṛṣṇa.

SB 10.66.2 - Pauṇḍraka was emboldened by the flattery of childish men, who

told him, "You are Vāsudeva, the Supreme Lord and master of the universe, who have now descended to the earth." Thus he imagined himself to be the infallible Personality of Godhead.

SB 10.66.3 - Thus slow-witted King Pauṇḍraka sent a messenger to the inscrutable Lord Kṛṣṇa at Dvārakā. Pauṇḍraka was acting just like an unintelligent child whom other children are pretending is a king.

SB 10.66.4 - Arriving in Dvārakā, the messenger found lotus-eyed Kṛṣṇa in His royal assembly and relayed the King's message to that almighty Lord.

SB 10.66.5 - [On Pauṇḍraka's behalf, the messenger said:] I am the one and only Lord Vāsudeva, and there is no other. It is I who have descended to this world to show mercy to the living beings. Therefore give up Your false name.

SB 10.66.6 - O Sātvata, give up my personal symbols, which out of foolishness You now carry, and come to me for shelter. If You do not, then You must give me battle.

SB 10.66.7 - Śukadeva Gosvāmī said: King Ugrasena and the other members of the assembly laughed loudly when they heard this vain boasting of unintelligent Pauṇḍraka.

SB 10.66.8 - The Personality of Godhead, after enjoying the jokes of the assembly, told the messenger [to relay a message to his master:] "You fool, I will indeed let loose the weapons you boast of in this way.

SB 10.66.9 - "When you lie dead, O fool, your face covered by vultures, herons and vāṭa birds, you will become the shelter of dogs."

SB 10.66.10 - When the Lord had thus spoken, the messenger conveyed His insulting reply to his master in its entirety. Lord Kṛṣṇa then mounted His chariot and went to the vicinity of Kāśī.

SB 10.66.11 - Upon observing Lord Kṛṣṇa's preparations for battle, the mighty warrior Pauṇḍraka quickly went out of the city with two full military divisions.

SB 10.66.12-14 - Pauṇḍraka's friend, the King of Kāśī, followed behind, O King, leading the rear guard with three akṣauhiṇī divisions. Lord Kṛṣṇa saw that Pauṇḍraka was carrying the Lord's own insignia, such as the conchshell, disc, sword and club, and also an imitation Śārṅga bow and Śrīvatsa mark. He wore a mock Kaustubha gem, was decorated with a garland of forest flowers and was dressed in upper and lower garments of fine yellow silk. His banner bore the image of Garuḍa, and he wore a valuable crown and gleaming, shark-shaped earrings.

SB 10.66.15 - Lord Hari laughed heartily when He saw how the King had dressed up in exact imitation of His own appearance, just like an actor on a stage.

SB 10.66.16 - The enemies of Lord Hari attacked Him with tridents, clubs, bludgeons, pikes, ṛṣtis, barbed darts, lances, swords, axes and arrows.

SB 10.66.17 - But Lord Kṛṣṇa fiercely struck back at the army of Pauṇḍraka and Kāśīrāja, which consisted of elephants, chariots, cavalry and infantry. The Lord tormented His enemies with His club, sword, Sudarśana disc and arrows, just as the fire of annihilation torments the various kinds of creatures at the

end of a cosmic age.

SB 10.66.18 - The battlefield, strewn with the dismembered chariots, horses, elephants, humans, mules and camels that had been cut to pieces by the Lord's disc weapon, shone like the gruesome playground of Lord Bhūtapati, giving pleasure to the wise.

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189 (Popup - Popup)

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SB 10.67.3 - To avenge the death of his friend [Naraka], the ape Dvividā ravaged the land, setting fires that burned cities, villages, mines and cowherd dwellings.

SB 10.67.4 - Once Dvividā tore up a number of mountains and used them to devastate all the neighboring kingdoms, especially the province of Ānarta, wherein dwelt his friend's killer, Lord Hari.

SB 10.67.5 - Another time he entered the ocean and, with the strength of ten thousand elephants, churned up its water with his arms and thus submerged the coastal regions.

SB 10.67.6 - The wicked ape tore down the trees in the hermitages of exalted sages and contaminated their sacrificial fires with his feces and urine.

SB 10.67.7 - Just as a wasp imprisons smaller insects, he arrogantly threw both men and women into caves in a mountain valley and sealed the caves shut with boulders.

SB 10.67.8 - Once, while Dvividā was thus engaged in harassing the neighboring kingdoms and polluting women of respectable families, he heard very sweet singing coming from Raivata Mountain. So he went there.

SB 10.67.9-10 - There he saw Śrī Balarāma, the Lord of the Yadus, adorned with a garland of lotuses and appearing most attractive in every limb. He was

singing amidst a crowd of young women, and since He had drunk vāruṇī liquor, His eyes rolled as if He were intoxicated. His body shone brilliantly as He behaved like an elephant in rut.

SB 10.67.11 - The mischievous ape climbed a tree branch and then revealed his presence by shaking the trees and making the sound kilakilā.

SB 10.67.12 - When Lord Baladeva's consorts saw the ape's impudence, they began to laugh. They were, after all, young girls who were fond of joking and prone to silliness.

SB 10.67.13 - Even as Lord Balarāma looked on, Dvividā insulted the girls by making odd gestures with his eyebrows, coming right in front of them, and showing them his anus.

SB 10.67.14-15 - Angered, Lord Balarāma, the best of fighters, hurled a rock at him, but the cunning ape dodged the rock and grabbed the Lord's pot of liquor. Further infuriating Lord Balarāma by laughing and by ridiculing Him, wicked Dvividā then broke the pot and offended the Lord even more by pulling at the girls' clothing. Thus the powerful ape, puffed up with false pride, continued to insult Śrī Balarāma.

SB 10.67.16 - Lord Balarāma saw the ape's rude behavior and thought of the disruptions he had created in the surrounding kingdoms. Thus the Lord angrily took up His club and His plow weapon, having decided to put His enemy to death.

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head with the tree trunk.

SB 10.67.18 - But Lord Saṅkarṣaṇa remained as motionless as a mountain and simply grabbed the log as it fell upon His head. He then struck Dvividā with His club, named Sunanda.

SB 10.67.19-21 - Struck on the skull by the Lord's club, Dvividā became brilliantly decorated by the outpour of blood, like a mountain beautified by red oxide. Ignoring the wound, Dvividā uprooted another tree, stripped it of leaves by brute force and struck the Lord again. Now enraged, Lord Balarāma shattered the tree into hundreds of pieces, upon which Dvividā grabbed yet another tree and furiously hit the Lord again. This tree, too, the Lord smashed into hundreds of pieces.

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SB 10.67.26 - When he fell, O tiger among the Kurus, Raivataka Mountain shook, along with its cliffs and trees, like a wind-tossed boat at sea.

SB 10.67.27 - In the heavens the demigods, perfect mystics and great sages cried out, "Victory to You! Obeisances to You! Excellent! Well done!" and showered flowers upon the Lord.

SB 10.67.28 - Having thus killed Dvividā, who had disturbed the whole world, the Supreme Lord returned to His capital as the people along the way chanted His glories.

190 (Popup - Popup)

SB 10.67.1 - The glorious King Parīkṣit said: I wish to hear further about Śrī Balarāma, the unlimited and immeasurable Supreme Lord, whose activities are all astounding. What else did He do?

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SB 10.67.26 - When he fell, O tiger among the Kurus, Raivata Mountain shook, along with its cliffs and trees, like a wind-tossed boat at sea.

SB 10.67.27 - In the heavens the demigods, perfect mystics and great sages cried out, "Victory to You! Obeisances to You! Excellent! Well done!" and showered flowers upon the Lord.

SB 10.67.28 - Having thus killed Dvividā, who had disturbed the whole world, the Supreme Lord returned to His capital as the people along the way chanted His glories.

192 (Popup - Popup)

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SB 10.68.35 - "That same Kṛṣṇa who occupies the Sudharmā assembly hall and for His enjoyment took the pārijāta tree from the immortal demigods-that very Kṛṣṇa is indeed not fit to sit on a royal throne?

SB 10.68.36 - "The goddess of fortune herself, ruler of the entire universe, worships His feet. And the master of the goddess of fortune does not deserve the paraphernalia of a mortal king?

SB 10.68.37 - "The dust of Kṛṣṇa's lotus feet, which is the source of holiness for all places of pilgrimage, is worshiped by all the great demigods. The principal deities of all planets are engaged in His service, and they consider themselves most fortunate to take the dust of the lotus feet of Kṛṣṇa on their crowns. Great demigods like Lord Brahmā and Lord Śiva, and even the goddess of fortune and I, are simply parts of His spiritual identity, and we also carefully carry that dust on our heads. And still Kṛṣṇa is not fit to use the royal insignia or even sit on the royal throne?

SB 10.68.38 - "We Vṛṣṇis enjoy only whatever small parcel of land the Kurus allow us? And we are indeed shoes, whereas the Kurus are the head?

SB 10.68.39 - "Just see how these puffed-up Kurus are intoxicated with their so-called power, like ordinary drunken men! What actual ruler, with the power to command, would tolerate their foolish, nasty words?

SB 10.68.40 - "Today I shall rid the earth of the Kauravas!" declared the furious Balarāma. Thus He took His plow weapon and rose up as if to set the three worlds ablaze.

SB 10.68.41 - The Lord angrily dug up Hastināpura with the tip of His plow

and began to drag it, intending to cast the entire city into the Ganges.

SB 10.68.42-43 - Seeing that their city was tumbling about like a raft at sea as it was being dragged away, and that it was about to fall into the Ganges, the Kauravas became terrified. To save their lives they approached the Lord for shelter, taking their families with them. Placing Sāmba and Lakṣmaṇā in front, they joined their palms in supplication.

SB 10.68.44 - [The Kauravas said:] O Rāma, Rāma, foundation of everything! We know nothing of Your power. Please excuse our offense, for we are ignorant and misguided.

SB 10.68.45 - You alone cause the creation, maintenance and annihilation of the cosmos, and of You there is no prior cause. Indeed, O Lord, authorities say that the worlds are mere playthings for You as You perform Your pastimes.

SB 10.68.46 - O unlimited one of a thousand heads, as Your pastime You carry this earthly globe upon one of Your heads. At the time of annihilation You withdraw the entire universe within Your body and, remaining all alone, lie down to rest.

SB 10.68.47 - Your anger is meant for instructing everyone; it is not a manifestation of hatred or envy. O Supreme Lord, You sustain the pure mode of goodness, and You become angry only to maintain and protect this world.

SB 10.68.48 - We bow down to You, O Soul of all beings, O wielder of all potencies, O tireless maker of the universe! Offering You obeisances, we take shelter of You.

SB 10.68.49 - Śukadeva Gosvāmī said: Thus propitiated by the Kurus, whose city was trembling and who were surrendering to Him in great distress, Lord Balarāma became very calm and kindly disposed toward them. "Do not be afraid," He said, and took away their fear.

SB 10.68.50-51 - Duryodhana, being very affectionate to his daughter, gave as her dowry 1,200 sixty-year-old elephants, 120,000 horses, 6,000 golden chariots shining like the sun, and 1,000 maidservants with jeweled lockets on their necks.

SB 10.68.52 - The Supreme Lord, chief of the Yādavas, accepted all these gifts and then departed with His son and daughter-in-law as His well-wishers bid Him farewell.

SB 10.68.53 - Then Lord Halāyudha entered His city [Dvārakā] and met His relatives, whose hearts were all bound to him in loving attachment. In the assembly hall He reported to the Yadu leaders everything about His dealings with the Kurus.

SB 10.68.54 - Even today the city of Hastināpura is visibly elevated on its southern side along the Ganges, thus showing the signs of Lord Balarāma's prowess.

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SB 10.69.1-6 - Śukadeva Gosvāmī said: Hearing that Lord Kṛṣṇa had killed Narakāśura and had alone married many brides, Nārada Muni desired to see the Lord in this situation. He thought, "It is quite amazing that in a single body Lord Kṛṣṇa simultaneously married sixteen thousand women, each in a separate

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SB 10.69.7-8 - In the city of Dvārakā was a beautiful private quarter worshiped by the planetary rulers. This district, where the demigod Viśvakarmā had shown all his divine skill, was the residential area of Lord Hari, and thus it was gorgeously decorated by the sixteen thousand palaces of Lord Kṛṣṇa's queens. Nārada Muni entered one of these immense palaces.

SB 10.69.9-12 - Supporting the palace were coral pillars decoratively inlaid with vaidūrya gems. Sapphires bedecked the walls, and the floors glowed with perpetual brilliance. In that palace Tvaṣṭā had arranged canopies with hanging strands of pearls; there were also seats and beds fashioned of ivory and precious jewels. In attendance were many well-dressed maidservants bearing locket on their necks, and also armor-clad guards with turbans, fine uniforms and jeweled earrings. The glow of numerous jewel-studded lamps dispelled all darkness in the palace. My dear King, on the ornate ridges of the roof danced loudly crying peacocks, who saw the fragrant aguru incense escaping through the holes of the latticed windows and mistook it for a cloud.

SB 10.69.13 - In that palace the learned brāhmaṇa saw the Lord of the Sātvatas, Śrī Kṛṣṇa, together with His wife, who fanned Him with a gold-handled yak-tail fan. She personally served Him in this way, even though she was constantly attended by a thousand maidservants equal to her in personal character, beauty, youth and fine dress.

SB 10.69.14 - The Supreme Lord is the greatest upholder of religious principles. Thus when He noticed Nārada, He rose at once from Goddess Śrī's bed, bowed His crowned head at Nārada's feet and, joining His palms, had the sage sit in His own seat.

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SB 10.69.30 - Somewhere He was sitting alone, meditating on the Supreme Personality of Godhead, who is transcendental to material nature, and somewhere He was rendering menial service to His elders, offering them desirable things and reverential worship.

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SB 10.69.24 - In one place the Lord was offering oblations into the sacrificial fires; in another, worshiping through the five mahā-yajñas; in another, feeding brāhmaṇas; and in yet another, eating the remnants of food left by brāhmaṇas.

SB 10.69.25 - Somewhere Lord Kṛṣṇa was observing the rituals for worship at sunset by refraining from speech and quietly chanting the Gāyatrī mantra, and elsewhere He was moving about with sword and shield in the areas set aside for sword practice.

SB 10.69.26 - In one place Lord Gadāgraja was riding on horses, elephants and chariots, and in another place He was resting on His bed while bards

recited His glories.

SB 10.69.27 - Somewhere He was consulting with royal ministers like Uddhava, and somewhere else He was enjoying in the water, surrounded by many society girls and other young women.

SB 10.69.28 - Somewhere He was giving well-decorated cows to exalted brāhmaṇas, and elsewhere he was listening to the auspicious narration of epic histories and Purāṇas.

SB 10.69.29 - Somewhere Lord Kṛṣṇa was found enjoying the company of a particular wife by exchanging joking words with her. Somewhere else He was found engaged, along with His wife, in religious ritualistic functions. Somewhere Kṛṣṇa was found engaged in matters of economic development, and somewhere else He was found enjoying family life according to the regulative principles of the śāstras.

SB 10.69.30 - Somewhere He was sitting alone, meditating on the Supreme Personality of Godhead, who is transcendental to material nature, and somewhere He was rendering menial service to His elders, offering them desirable things and reverential worship.

SB 10.69.31 - In one place He was planning battles in consultation with some of His advisers, and in another place He was making peace. Somewhere Lord Keśava and Lord Balarāma were together pondering the welfare of the pious.

SB 10.69.32 - Nārada saw Lord Kṛṣṇa engaged in getting His sons and daughters married to suitable brides and bridegrooms at the appropriate time, and the marriage ceremonies were being performed with great pomp.

SB 10.69.33 - Nārada observed how Śrī Kṛṣṇa, the master of all yoga masters, arranged to send away His daughters and sons-in-law, and also to receive them home again, at the time of great holiday celebrations. All the citizens were astonished to see these celebrations.

SB 10.69.34 - Somewhere He was worshiping all the demigods with elaborate sacrifices, and elsewhere He was fulfilling His religious obligations by doing public welfare work, such as the construction of wells, public parks and monasteries.

SB 10.69.35 - In another place He was on a hunting expedition. Mounted on His Sindhī horse and accompanied by the most heroic of the Yadus, He was killing animals meant for offering in sacrifice.

SB 10.69.36 - Somewhere Kṛṣṇa, the Lord of mystic power, was moving about in disguise among the homes of ministers and other citizens in order to understand what each of them was thinking.

SB 10.69.37 - Having thus seen this display of the Lord's Yogamāyā, Nārada mildly laughed and then addressed Lord Hṛṣīkeśa, who was adopting the behavior of a human being.

SB 10.69.38 - [Nārada said:] Now we understand Your mystic potencies, which are difficult to comprehend, even for great mystics, O Supreme Soul, master of all mystic power. Only by serving Your feet have I been able to perceive Your powers.

SB 10.69.39 - O Lord, please give me Your leave. I will wander about the

worlds, which are flooded with Your fame, loudly singing about Your pastimes, which purify the universe.

SB 10.69.40 - The Supreme Personality of Godhead said: O brāhmaṇa, I am the speaker of religion, its performer and sanctioner. I observe religious principles to teach them to the world, My child, so do not be disturbed.

SB 10.69.41 - Śukadeva Gosvāmī said: Thus in every palace Nārada saw the Lord in His same personal form, executing the transcendental principles of religion that purify those engaged in household affairs.

SB 10.69.42 - Having repeatedly seen the vast mystic display of Lord Kṛṣṇa, whose power is unlimited, the sage was amazed and filled with wonder.

SB 10.69.43 - Lord Kṛṣṇa greatly honored Nārada, faithfully presenting him with gifts related to economic prosperity, sense gratification and religious duties. Thus fully satisfied, the sage departed, constantly remembering the Lord.

SB 10.69.44 - In this way Lord Nārāyaṇa imitated the ways of ordinary humans, manifesting His divine potencies for the benefit of all beings. Thus He enjoyed, dear King, in the company of His sixteen thousand exalted consorts, who served the Lord with their shy, affectionate glances and laughter.

SB 10.69.45 - Lord Hari is the ultimate cause of universal creation, maintenance and destruction. My dear King, anyone who chants about, hears about or simply appreciates the extraordinary activities He performed in this world, which are impossible to imitate, will surely develop devotion for the Supreme Lord, the bestower of liberation.

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SB 10.70.1 - Śukadeva Gosvāmī said: As dawn approached, the wives of Lord Mādhava, each embraced around the neck by her husband, cursed the crowing roosters. The ladies were disturbed that now they would be separated from Him.

SB 10.70.2 - The bees' buzzing, caused by the fragrant breeze from the parijāta garden, roused the birds from sleep. And when the birds began to sing loudly, they woke Lord Kṛṣṇa like court poets reciting His glories.

SB 10.70.3 - Lying in her beloved's arms, Queen Vaidarbhī did not like this most auspicious hour, for it meant she would lose His embrace.

SB 10.70.4-5 - Lord Mādhava would rise during the brahma-muhūrta period and touch water. With a clear mind He would then meditate upon Himself, the single, self-luminous, unequaled and infallible Supreme Truth, known as Brahman, who by His very nature ever dispels all contamination, and who through His personal energies, which cause the creation and destruction of this universe, manifests His own pure and blissful existence.

SB 10.70.6 - That most saintly of personalities would then bathe in sanctified water, dress Himself in lower and upper garments and perform the entire sequence of prescribed rituals, beginning with worship at dawn. After offering oblations into the sacred fire, Lord Kṛṣṇa would silently chant the Gāyatrī mantra.

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self-possessed Lord would then carefully worship His elders and the brāhmaṇas. To those well-attired brāhmaṇas He would offer herds of tame and peaceful cows with gold-plated horns and pearl necklaces. These cows were also dressed in fine cloth, and the fronts of their hooves were plated with silver. Providers of abundant milk, they had each given birth only once and were accompanied by their calves. Daily the Lord gave many groups of 13,084 cows to the learned brāhmaṇas, together with linen, deerskins and sesame seeds.

SB 10.70.10 - Lord Kṛṣṇa would offer obeisances to the cows, brāhmaṇas and demigods, His elders and spiritual masters, and all living beings-all of whom are expansions of His supreme personality. Then He would touch auspicious things.

SB 10.70.11 - He would decorate His body, the very ornament of human society, with His own special clothes and jewelry and with divine flower garlands and ointments.

SB 10.70.12 - He would then look at ghee, a mirror, the cows and bulls, the brāhmaṇas and the demigods and see to it that the members of all the social classes living in the palace and throughout the city were satisfied with gifts. After this He would greet His ministers, gratifying them by fulfilling all their desires.

SB 10.70.13 - After first distributing flower garlands, pān and sandalwood paste to the brāhmaṇas, He would give these gifts to His friends, ministers and wives, and finally He would partake of them Himself.

SB 10.70.14 - By then the Lord's driver would have brought His supremely wonderful chariot, yoked with Sugrīva and His other horses. His charioteer would bow down to the Lord and then stand before Him.

SB 10.70.15 - Holding on to His charioteer's hands, Lord Kṛṣṇa would mount the chariot, together with Sātyaki and Uddhava, just like the sun rising over the easternmost mountain.

SB 10.70.16 - The palace women would look upon Lord Kṛṣṇa with shy, loving glances, and thus He would get free from them only with difficulty. He would then set off, His smiling face captivating their minds.

SB 10.70.17 - The Lord, attended by all the Vṛṣṇis, would enter the Sudharmā assembly hall, which protects those who enter it from the six waves of material life, dear King.

SB 10.70.18 - As the almighty Supreme Lord would seat Himself upon His exalted throne there in the assembly hall, He shone with His unique effulgence, illuminating all the quarters of space. Surrounded by the Yadus, lions among men, that best of the Yadus appeared like the moon amidst many stars.

SB 10.70.19 - And there, O King, jesters would entertain the Lord by displaying various comic moods, expert entertainers would perform for Him, and female dancers would dance energetically.

SB 10.70.20 - These performers would dance and sing to the sounds of mṛdaṅgas, vīṇās, murajas, flutes, cymbals and conchshells, while professional poets, chroniclers and panegyrists would recite the Lord's glories.

SB 10.70.21 - Some brāhmaṇas sitting in that assembly hall would fluently chant Vedic mantras, while others recounted stories of past kings of pious renown.

SB 10.70.22 - Once a certain person arrived in the assembly, O King, who had never been seen there before. The doorkeepers announced him to the Lord and then escorted him inside.

SB 10.70.23 - That person bowed down to Kṛṣṇa, the Supreme Personality of Godhead, and with joined palms he described to the Lord how a number of kings were suffering because Jarāsandha had imprisoned them.

SB 10.70.24 - Twenty thousand kings who had refused to submit absolutely to Jarāsandha during his world conquest had been forcibly imprisoned by him in the fortress named Girivraja.

SB 10.70.25 - The kings said [as related through their messenger]: O Kṛṣṇa, Kṛṣṇa, O immeasurable Soul, destroyer of fear for those surrendered to You ! Despite our separatist attitude, we have come to You for shelter out of fear of material existence.

SB 10.70.26 - People in this world are always engaged in sinful activities and are thus bewildered about their real duty, which is to worship You according to Your commandments. This activity would truly bring them good fortune. Let us offer our obeisances unto the all-powerful Lord, who appears as time and suddenly cuts down one's stubborn hope for a long life in this world.

SB 10.70.27 - You are the predominating Lord of the universe and have descended into this world with Your personal power to protect the saintly and suppress the wicked. We cannot understand, O Lord, how anyone can transgress Your law and still continue to enjoy the fruits of his work.

SB 10.70.28 - O Lord, with this corpselike body, always full of fear, we bear the burden of the relative happiness of kings, which is just like a dream. Thus we have rejected the real happiness of the soul, which comes by rendering selfless service to You. Being so very wretched, we simply suffer in this life under the spell of Your illusory energy.

SB 10.70.29 - Therefore, since Your feet relieve the sorrow of those who surrender to them, please release us prisoners from the shackles of karma, manifest as the King of Magadha. Wielding alone the prowess of ten thousand maddened elephants, he has locked us up in his house just as a lion captures sheep.

SB 10.70.30 - O wielder of the disc! Your strength is unlimited, and thus seventeen times You crushed Jarāsandha in battle. But then, absorbed in human affairs, You allowed him to defeat You once. Now he is so filled with pride that he dares to torment us, Your subjects. O unconquerable one, please rectify this situation.

SB 10.70.31 - The messenger continued: This is the message of the kings imprisoned by Jarāsandha, who all hanker for Your audience, having surrendered to Your feet. Please bestow good fortune on these poor souls.

SB 10.70.32 - Śukadeva Gosvāmī said: When the kings' messenger had thus spoken, the sage of the demigods, Nārada, suddenly appeared. Bearing a mass of golden matted locks on his head, the supremely effulgent sage entered like the brilliant sun.

SB 10.70.33 - Lord Kṛṣṇa is the worshipable master of even planetary rulers like Lord Brahmā and Lord Śiva, yet as soon as He saw that Nārada Muni had

arrived, He joyfully stood up along with His ministers and secretaries to receive the great sage and offer His respectful obeisances by bowing His head.

SB 10.70.34 - After Nārada had accepted the seat offered to him, Lord Kṛṣṇa honored the sage according to scriptural injunctions and, gratifying him with His reverence, spoke the following truthful and pleasing words.

SB 10.70.35 - [Lord Kṛṣṇa said:] It is certain that today the three worlds have attained freedom from all fear, for that is the influence of such a great personality as you, who travel at will throughout all the worlds.

SB 10.70.36 - There is nothing unknown to you within God's creation. Therefore please tell Us what the Pāṇḍavas intend to do.

SB 10.70.37 - Śrī Nārada said: I have seen many times the insurmountable power of Your Māyā, O almighty one, by which You bewilder even the creator of the universe, Brahmā. O all-encompassing Lord, it does not surprise me that You disguise Yourself by Your own energies while moving among the created beings, as a fire covers its own light with smoke.

SB 10.70.38 - Who can properly understand Your purpose? With Your material energy You expand and also withdraw this creation, which thus appears to have substantial existence. Obeisances to You, whose transcendental position is inconceivable.

SB 10.70.39 - The living being caught in the cycle of birth and death does not know how he can be delivered from the material body, which brings him so much trouble. But You, the Supreme Lord, descend to this world in various personal forms, and by performing Your pastimes You illumine the soul's path

with the blazing torch of Your fame. Therefore I surrender unto You.

SB 10.70.40 - Nonetheless, O Supreme Truth playing the part of a human being, I shall tell You what Your devotee Yudhiṣṭhira Mahārāja, the son of Your father's sister, intends to do.

SB 10.70.41 - Desiring unrivaled sovereignty, King Yudhiṣṭhira intends to worship You with the greatest fire sacrifice, the Rājasūya. Please bless his endeavor.

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SB 10.70.47 - [Śukadeva Gosvāmī continued:] Thus requested by his master, who, though omniscient, acted as if perplexed, Uddhava took this order upon his head and replied as follows.

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SB 10.70.15 - Holding on to His charioteer's hands, Lord Kṛṣṇa would mount the chariot, together with Sātyaki and Uddhava, just like the sun rising over the easternmost mountain.

SB 10.70.16 - The palace women would look upon Lord Kṛṣṇa with shy, loving glances, and thus He would get free from them only with difficulty. He would then set off, His smiling face captivating their minds.

SB 10.70.17 - The Lord, attended by all the Vṛṣṇis, would enter the Sudharmā assembly hall, which protects those who enter it from the six waves of material life, dear King.

SB 10.70.18 - As the almighty Supreme Lord would seat Himself upon His exalted throne there in the assembly hall, He shone with His unique effulgence, illuminating all the quarters of space. Surrounded by the Yadus, lions among men, that best of the Yadus appeared like the moon amidst many stars.

SB 10.70.19 - And there, O King, jesters would entertain the Lord by displaying various comic moods, expert entertainers would perform for Him, and female dancers would dance energetically.

SB 10.70.20 - These performers would dance and sing to the sounds of mṛdaṅgas, vīṇās, murajas, flutes, cymbals and conchshells, while professional poets, chroniclers and panegyrists would recite the Lord's glories.

SB 10.70.21 - Some brāhmaṇas sitting in that assembly hall would fluently chant Vedic mantras, while others recounted stories of past kings of pious renown.

SB 10.70.22 - Once a certain person arrived in the assembly, O King, who had never been seen there before. The doorkeepers announced him to the Lord and then escorted him inside.

SB 10.70.23 - That person bowed down to Kṛṣṇa, the Supreme Personality of Godhead, and with joined palms he described to the Lord how a number of kings were suffering because Jarāsandha had imprisoned them.

SB 10.70.24 - Twenty thousand kings who had refused to submit absolutely to Jarāsandha during his world conquest had been forcibly imprisoned by him in the fortress named Girivraja.

SB 10.70.25 - The kings said [as related through their messenger]: O Kṛṣṇa, Kṛṣṇa, O immeasurable Soul, destroyer of fear for those surrendered to You ! Despite our separatist attitude, we have come to You for shelter out of fear of material existence.

SB 10.70.26 - People in this world are always engaged in sinful activities and are thus bewildered about their real duty, which is to worship You according to Your commandments. This activity would truly bring them good fortune. Let us offer our obeisances unto the all-powerful Lord, who appears as time and suddenly cuts down one's stubborn hope for a long life in this world.

SB 10.70.27 - You are the predominating Lord of the universe and have descended into this world with Your personal power to protect the saintly and suppress the wicked. We cannot understand, O Lord, how anyone can transgress Your law and still continue to enjoy the fruits of his work.

SB 10.70.28 - O Lord, with this corpselike body, always full of fear, we bear the burden of the relative happiness of kings, which is just like a dream. Thus we have rejected the real happiness of the soul, which comes by rendering selfless service to You. Being so very wretched, we simply suffer in this life under the spell of Your illusory energy.

SB 10.70.29 - Therefore, since Your feet relieve the sorrow of those who surrender to them, please release us prisoners from the shackles of karma, manifest as the King of Magadha. Wielding alone the prowess of ten thousand

maddened elephants, he has locked us up in his house just as a lion captures sheep.

SB 10.70.30 - O wielder of the disc! Your strength is unlimited, and thus seventeen times You crushed Jarāsandha in battle. But then, absorbed in human affairs, You allowed him to defeat You once. Now he is so filled with pride that he dares to torment us, Your subjects. O unconquerable one, please rectify this situation.

SB 10.70.31 - The messenger continued: This is the message of the kings imprisoned by Jarāsandha, who all hanker for Your audience, having surrendered to Your feet. Please bestow good fortune on these poor souls.

SB 10.70.32 - Śukadeva Gosvāmī said: When the kings' messenger had thus spoken, the sage of the demigods, Nārada, suddenly appeared. Bearing a mass of golden matted locks on his head, the supremely effulgent sage entered like the brilliant sun.

SB 10.70.33 - Lord Kṛṣṇa is the worshipable master of even planetary rulers like Lord Brahmā and Lord Śiva, yet as soon as He saw that Nārada Muni had arrived, He joyfully stood up along with His ministers and secretaries to receive the great sage and offer His respectful obeisances by bowing His head.

SB 10.70.34 - After Nārada had accepted the seat offered to him, Lord Kṛṣṇa honored the sage according to scriptural injunctions and, gratifying him with His reverence, spoke the following truthful and pleasing words.

SB 10.70.35 - [Lord Kṛṣṇa said:] It is certain that today the three worlds have attained freedom from all fear, for that is the influence of such a great

personality as you, who travel at will throughout all the worlds.

SB 10.70.36 - There is nothing unknown to you within God's creation. Therefore please tell Us what the Pāṇḍavas intend to do.

SB 10.70.37 - Śrī Nārada said: I have seen many times the insurmountable power of Your Māyā, O almighty one, by which You bewilder even the creator of the universe, Brahmā. O all-encompassing Lord, it does not surprise me that You disguise Yourself by Your own energies while moving among the created beings, as a fire covers its own light with smoke.

SB 10.70.38 - Who can properly understand Your purpose? With Your material energy You expand and also withdraw this creation, which thus appears to have substantial existence. Obeisances to You, whose transcendental position is inconceivable.

SB 10.70.39 - The living being caught in the cycle of birth and death does not know how he can be delivered from the material body, which brings him so much trouble. But You, the Supreme Lord, descend to this world in various personal forms, and by performing Your pastimes You illumine the soul's path with the blazing torch of Your fame. Therefore I surrender unto You.

SB 10.70.40 - Nonetheless, O Supreme Truth playing the part of a human being, I shall tell You what Your devotee Yudhiṣṭhira Mahārāja, the son of Your father's sister, intends to do.

SB 10.70.41 - Desiring unrivaled sovereignty, King Yudhiṣṭhira intends to worship You with the greatest fire sacrifice, the Rājasūya. Please bless his endeavor.

SB 10.70.42 - O Lord, exalted demigods and glorious kings, eager to see You, will all come to that best of sacrifices.

SB 10.70.43 - O Lord, even outcastes are purified by hearing and chanting Your glories and meditating upon You, the Absolute Truth. What then to speak of those who see and touch You?

SB 10.70.44 - My dear Lord, You are the symbol of everything auspicious. Your transcendental name and fame is spread like a canopy all over the universe, including the higher, middle and lower planetary systems. The transcendental water that washes Your lotus feet is known in the higher planetary systems as the Mandākinī River, in the lower planetary systems as the Bhogavatī and in this earthly planetary system as the Ganges. This sacred, transcendental water flows throughout the entire universe, purifying wherever it goes.

SB 10.70.45 - Śukadeva Gosvāmī said: When His supporters, the Yādavas, objected to this proposal out of eagerness to defeat Jarāsandha, Lord Keśava turned to His servant Uddhava and, smiling, addressed him with fine words.

SB 10.70.46 - The Personality of Godhead said: You are indeed Our best eye and closest friend, for you know perfectly the relative value of various kinds of counsel. Therefore please tell Us what should be done in this situation. We trust your judgment and shall do as you say.

SB 10.70.47 - [Śukadeva Gosvāmī continued:] Thus requested by his master, who, though omniscient, acted as if perplexed, Uddhava took this order upon his head and replied as follows.

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SB 10.71.2 - Śrī Uddhava said: O Lord, as the sage advised, You should help Your cousin fulfill his plan for performing the Rājasūya sacrifice, and You should also protect the kings who are begging for Your shelter.

SB 10.71.3 - Only one who has conquered all opponents in every direction can perform the Rājasūya sacrifice, O almighty one. Thus, in my opinion, conquering Jarāsandha will serve both purposes.

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SB 10.71.10 - O Kṛṣṇa, the killing of Jarāsandha, which is certainly a reaction of his past sins, will bring immense benefit. Indeed, it will make possible the sacrificial ceremony You desire.

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SB 10.71.14 - As the vibrations resounding from mṛdaṅgas, bherīs, kettledrums, conchshells and gomukhas filled the sky in all directions, Lord Kṛṣṇa set out on His journey. He was accompanied by the chief officers of His corps of chariots, elephants, infantry and cavalry and surrounded on all sides by His fierce personal guard.

SB 10.71.15 - Lord Acyuta's faithful wives, along with their children, followed the Lord on golden palanquins carried by powerful men. The queens were adorned with fine clothing, ornaments, fragrant oils and flower garlands, and they were surrounded on all sides by soldiers carrying swords and shields in their hands.

SB 10.71.16 - On all sides proceeded finely adorned women-attendants of the royal household, as well as courtesans. They rode on palanquins and camels, bulls and buffalo, donkeys, mules, bullock carts and elephants. Their conveyances were fully loaded with grass tents, blankets, clothes and other items for the trip.

SB 10.71.17 - The Lord's army boasted royal umbrellas, cāmara fans and huge flagpoles with waving banners. During the day the sun's rays reflected brightly from the soldiers' fine weapons, jewelry, helmets and armor. Thus Lord Kṛṣṇa's army, noisy with shouts and clatter, appeared like an ocean stirring with agitated waves and timingila fish.

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SB 10.71.21 - As He traveled through the provinces of Ānarta, Sauvīra, Marudeśa and Vinaśana, Lord Hari crossed rivers and passed mountains, cities, villages, cow pastures and quarries.

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SB 10.71.25 - The heart of King Yudhiṣṭhira melted with affection when he saw his dearest friend, Lord Kṛṣṇa, after such a long separation, and he embraced the Lord again and again.

SB 10.71.26 - The eternal form of Lord Kṛṣṇa is the everlasting residence of the goddess of fortune. As soon as King Yudhiṣṭhira embraced Him, the King became free of all the contamination of material existence. He immediately felt transcendental bliss and merged in an ocean of happiness. There were tears in his eyes, and his body shook due to ecstasy. He completely forgot that he was living in this material world.

SB 10.71.27 - Then Bhīma, his eyes brimming with tears, laughed with joy as he embraced his maternal cousin, Kṛṣṇa. Arjuna and the twins-Nakula and Sahadeva-also joyfully embraced their dearest friend, the infallible Lord, and they cried profusely.

SB 10.71.28 - After Arjuna had embraced Him once more and Nakula and Sahadeva had offered Him their obeisances, Lord Kṛṣṇa bowed down to the brāhmaṇas and elders present, thus properly honoring the respectable members of the Kuru, Sṛñjaya and Kaikaya clans.

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SB 10.71.31-32 - The roads of Indraprastha were sprinkled with water perfumed by the liquid from elephants' foreheads, and colorful flags, golden

gateways and full waterpots enhanced the city's splendor. Men and young girls were beautifully arrayed in fine, new garments, adorned with flower garlands and ornaments, and anointed with aromatic sandalwood paste. Every home displayed glowing lamps and respectful offerings, and from the holes of the latticed windows drifted incense, further beautifying the city. Banners waved, and the roofs were decorated with golden domes on broad silver bases. Thus Lord Kṛṣṇa saw the royal city of the King of the Kurus.

SB 10.71.33 - When the young women of the city heard that Lord Kṛṣṇa, the reservoir of pleasure for human eyes, had arrived, they hurriedly went onto the royal road to see Him. They abandoned their household duties and even left their husbands in bed, and in their eagerness the knots of their hair and garments came loose.

SB 10.71.34 - The royal road being quite crowded with elephants, horses, chariots and foot soldiers, the women climbed to the top of their houses, where they caught sight of Lord Kṛṣṇa and His queens. The city ladies scattered flowers upon the Lord, embraced Him in their minds and expressed their heartfelt welcome with broadly smiling glances.

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SB 10.71.44-45 - Desiring to please King Yudhiṣṭhira, the Lord resided at Indraprastha for several months. During His stay, He and Arjuna satisfied the fire-god by offering him the Khāṇḍava forest, and they saved Maya Dānava,

who then built King Yudhiṣṭhira a celestial assembly hall. The Lord also took the opportunity to go riding in His chariot in the company of Arjuna, surrounded by a retinue of soldiers.

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fire-god by offering him the Khāṇḍava forest, and they saved Maya Dānava, who then built King Yudhiṣṭhira a celestial assembly hall. The Lord also took the opportunity to go riding in His chariot in the company of Arjuna, surrounded by a retinue of soldiers.

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SB 10.71.1 - Śukadeva Gosvāmī said: Having thus heard the statements of Devarṣi Nārada, and understanding the opinions of both the assembly and Lord Kṛṣṇa, the great-minded Uddhava began to speak.

SB 10.71.2 - Śrī Uddhava said: O Lord, as the sage advised, You should help Your cousin fulfill his plan for performing the Rājasūya sacrifice, and You should also protect the kings who are begging for Your shelter.

SB 10.71.3 - Only one who has conquered all opponents in every direction can perform the Rājasūya sacrifice, O almighty one. Thus, in my opinion, conquering Jarāsandha will serve both purposes.

SB 10.71.4 - By this decision there will be great gain for us, and You will save the kings. Thus, Govinda, You will be glorified.

SB 10.71.5 - The invincible King Jarāsandha is as strong as ten thousand elephants. Indeed, other powerful warriors cannot defeat him. Only Bhīma is equal to him in strength.

SB 10.71.6 - He will be defeated in a match of single chariots, not when he is with his hundred military divisions. Now, Jarāsandha is so devoted to brahminical culture that he never refuses requests from brāhmaṇas.

SB 10.71.7 - Bhīma should go to him disguised as a brāhmaṇa and beg charity. Thus he will obtain single combat with Jarāsandha, and in Your presence Bhīma will no doubt kill him.

SB 10.71.8 - Even Lord Brahmā and Lord Śiva act only as Your instruments in cosmic creation and annihilation, which are ultimately done by You, the Supreme Lord, in Your invisible aspect of time.

SB 10.71.9 - In their homes, the godly wives of the imprisoned kings sing of Your noble deeds-about how You will kill their husbands' enemy and deliver them. The gopīs also sing Your glories-how You killed the enemy of the elephant king, Gajendra; the enemy of Sīta, daughter of Janaka; and the enemies of Your own parents as well. So also do the sages who have obtained Your shelter glorify You, as do we ourselves.

SB 10.71.10 - O Kṛṣṇa, the killing of Jarāsandha, which is certainly a reaction of his past sins, will bring immense benefit. Indeed, it will make possible the sacrificial ceremony You desire.

SB 10.71.11 - Śukadeva Gosvāmī said: O King, Devarṣi Nārada, the Yadu elders and Lord Kṛṣṇa all welcomed Uddhava's proposal, which was entirely auspicious and infallible.

SB 10.71.12 - The almighty Personality of Godhead, the son of Devakī, begged His superiors for permission to leave. Then He ordered His servants, headed by Dāruka and Jaitra, to prepare for departure.

SB 10.71.13 - O slayer of enemies, after He had arranged for the departure of

His wives, children and baggage and taken leave of Lord Saṅkarṣaṇa and King Ugrasena, Lord Kṛṣṇa mounted His chariot, which had been brought by His driver. It flew a flag marked with the emblem of Garuḍa.

SB 10.71.14 - As the vibrations resounding from mṛdaṅgas, bherīs, kettledrums, conchshells and gomukhas filled the sky in all directions, Lord Kṛṣṇa set out on His journey. He was accompanied by the chief officers of His corps of chariots, elephants, infantry and cavalry and surrounded on all sides by His fierce personal guard.

SB 10.71.15 - Lord Acyuta's faithful wives, along with their children, followed the Lord on golden palanquins carried by powerful men. The queens were adorned with fine clothing, ornaments, fragrant oils and flower garlands, and they were surrounded on all sides by soldiers carrying swords and shields in their hands.

SB 10.71.16 - On all sides proceeded finely adorned women-attendants of the royal household, as well as courtesans. They rode on palanquins and camels, bulls and buffalo, donkeys, mules, bullock carts and elephants. Their conveyances were fully loaded with grass tents, blankets, clothes and other items for the trip.

SB 10.71.17 - The Lord's army boasted royal umbrellas, cāmara fans and huge flagpoles with waving banners. During the day the sun's rays reflected brightly from the soldiers' fine weapons, jewelry, helmets and armor. Thus Lord Kṛṣṇa's army, noisy with shouts and clatter, appeared like an ocean stirring with agitated waves and timingila fish.

SB 10.71.18 - Honored by Śrī Kṛṣṇa, the chief of the Yadus, Nārada Muni

bowed down to the Lord. All of Nārada's senses were satisfied by his meeting with Lord Kṛṣṇa. Thus, having heard the decision of the Lord and having been worshiped by Him, Nārada placed Him firmly within his heart and departed through the sky.

SB 10.71.19 - With pleasing words the Lord addressed the messenger sent by the kings: "My dear messenger, I wish all good fortune to you. I shall arrange for the killing of King Magadha. Do not fear."

SB 10.71.20 - Thus addressed, the messenger departed and accurately relayed the Lord's message to the kings. Eager for freedom, they then waited expectantly for their meeting with Lord Kṛṣṇa.

SB 10.71.21 - As He traveled through the provinces of Ānarta, Sauvīra, Marudeśa and Vinaśana, Lord Hari crossed rivers and passed mountains, cities, villages, cow pastures and quarries.

SB 10.71.22 - After crossing the rivers Dṛṣadvatī and Sarasvatī, He passed through Pañcāla and Matsya and finally came to Indraprastha.

SB 10.71.23 - King Yudhiṣṭhira was delighted to hear that the Lord, whom human beings rarely see, had now arrived. Accompanied by his priests and dear associates, the King came out to meet Lord Kṛṣṇa.

SB 10.71.24 - As songs and musical instruments resounded along with the loud vibration of Vedic hymns, the King went forth with great reverence to meet Lord Hṛṣīkeśa, just as the senses go forth to meet the consciousness of life.

SB 10.71.25 - The heart of King Yudhiṣṭhira melted with affection when he

saw his dearmost friend, Lord Kṛṣṇa, after such a long separation, and he embraced the Lord again and again.

SB 10.71.26 - The eternal form of Lord Kṛṣṇa is the everlasting residence of the goddess of fortune. As soon as King Yudhiṣṭhira embraced Him, the King became free of all the contamination of material existence. He immediately felt transcendental bliss and merged in an ocean of happiness. There were tears in his eyes, and his body shook due to ecstasy. He completely forgot that he was living in this material world.

SB 10.71.27 - Then Bhīma, his eyes brimming with tears, laughed with joy as he embraced his maternal cousin, Kṛṣṇa. Arjuna and the twins-Nakula and Sahadeva-also joyfully embraced their dearmost friend, the infallible Lord, and they cried profusely.

SB 10.71.28 - After Arjuna had embraced Him once more and Nakula and Sahadeva had offered Him their obeisances, Lord Kṛṣṇa bowed down to the brāhmaṇas and elders present, thus properly honoring the respectable members of the Kuru, Sṛñjaya and Kaikaya clans.

SB 10.71.29 - Sūtas, Māgadhas, Gandharvas, Vandīs, jesters and brāhmaṇas all glorified the lotus-eyed Lord-some reciting prayers, some dancing and singing-as mṛdaṅgas, conchshells, kettledrums, vīṇās, paṇavas and gomukhas resounded.

SB 10.71.30 - Thus surrounded by His well-wishing relatives and praised on all sides, Lord Kṛṣṇa, the crest jewel of the justly renowned, entered the decorated city.

SB 10.71.31-32 - The roads of Indraprastha were sprinkled with water perfumed by the liquid from elephants' foreheads, and colorful flags, golden gateways and full waterpots enhanced the city's splendor. Men and young girls were beautifully arrayed in fine, new garments, adorned with flower garlands and ornaments, and anointed with aromatic sandalwood paste. Every home displayed glowing lamps and respectful offerings, and from the holes of the latticed windows drifted incense, further beautifying the city. Banners waved, and the roofs were decorated with golden domes on broad silver bases. Thus Lord Kṛṣṇa saw the royal city of the King of the Kurus.

SB 10.71.33 - When the young women of the city heard that Lord Kṛṣṇa, the reservoir of pleasure for human eyes, had arrived, they hurriedly went onto the royal road to see Him. They abandoned their household duties and even left their husbands in bed, and in their eagerness the knots of their hair and garments came loose.

SB 10.71.34 - The royal road being quite crowded with elephants, horses, chariots and foot soldiers, the women climbed to the top of their houses, where they caught sight of Lord Kṛṣṇa and His queens. The city ladies scattered flowers upon the Lord, embraced Him in their minds and expressed their heartfelt welcome with broadly smiling glances.

SB 10.71.35 - Observing Lord Mukunda's wives passing on the road like stars accompanying the moon, the women exclaimed, "What have these ladies done so that the best of men bestows upon their eyes the joy of His generous smiles and playful sidelong glances?"

SB 10.71.36 - In various places citizens of the city came forward holding auspicious offerings for Lord Kṛṣṇa, and sinless leaders of occupational guilds came forward to worship the Lord.

SB 10.71.37 - With wide-open eyes, the members of the royal household came forward in a flurry to lovingly greet Lord Mukunda, and thus the Lord entered the royal palace.

SB 10.71.38 - When Queen Pṛthā saw her nephew Kṛṣṇa, the master of the three worlds, her heart became filled with love. Rising from her couch with her daughter-in-law, she embraced the Lord.

SB 10.71.39 - King Yudhiṣṭhira respectfully brought Lord Govinda, the Supreme God of gods, to his personal quarters. The King was so overcome with joy that he could not remember all the rituals of worship.

SB 10.71.40 - Lord Kṛṣṇa bowed down to His aunt and the wives of His elders, O King, and then Draupadī and the Lord's sister bowed down to Him.

SB 10.71.41-42 - Encouraged by her mother-in-law, Draupadī worshiped all of Lord Kṛṣṇa's wives, including Rukmiṇī; Satyabhāmā; Bhadrā; Jāmbavatī; Kālindī; Mitravindā, the descendant of Śibi; the chaste Nāgnajitī; and the other queens of the Lord who were present. Draupadī honored them all with such gifts as clothing, flower garlands and jewelry.

SB 10.71.43 - King Yudhiṣṭhira arranged for Kṛṣṇa's rest and saw to it that all who came along with Him-namely His queens, soldiers, ministers and secretaries-were comfortably situated. He arranged that they would experience a new feature of reception every day while staying as guests of the Pāṇḍavas.

SB 10.71.44-45 - Desiring to please King Yudhiṣṭhira, the Lord resided at Indraprastha for several months. During His stay, He and Arjuna satisfied the

fire-god by offering him the Khāṇḍava forest, and they saved Maya Dānava, who then built King Yudhiṣṭhira a celestial assembly hall. The Lord also took the opportunity to go riding in His chariot in the company of Arjuna, surrounded by a retinue of soldiers.

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SB 10.72.3 - Śrī Yudhiṣṭhira said: O Govinda, I desire to worship Your auspicious, opulent expansions by the Rājasūya sacrifice, the king of Vedic ceremonies. Please make our endeavor a success, my Lord.

SB 10.72.4 - Purified persons who constantly serve, meditate upon and glorify Your shoes, which destroy everything inauspicious, are sure to obtain freedom from material existence, O lotus-navel one. Even if they desire something in this world, they obtain it, whereas others-those who do not take shelter of You-are never satisfied, O Lord.

SB 10.72.5 - Therefore, O Lord of lords, let the people of this world see the power of devotional service rendered to Your lotus feet. Please show them, O almighty one, the position of those Kurus and Sṛñjayas who worship You, and the position of those who do not.

SB 10.72.6 - Within Your mind there can be no such differentiation as "This one is mine, and that is another's," because You are the Supreme Absolute

Truth, the Soul of all beings, always equipoised and enjoying transcendental happiness within Yourself. Just like the heavenly desire tree, You bless all who properly worship You, granting their desired fruits in proportion to the service they render You. There is nothing wrong in this.

SB 10.72.7 - The Supreme Personality of Godhead said: Your decision is perfect, O King, and thus your noble fame will spread to all the worlds, O tormentor of your enemies.

SB 10.72.8 - Indeed, My lord, for the great sages, the forefathers and the demigods, for Our well-wishing friends and, indeed, for all living beings, the performance of this king of Vedic sacrifices is desirable.

SB 10.72.9 - First conquer all kings, bring the earth under your control and collect all the required paraphernalia; then execute this great sacrifice.

SB 10.72.10 - These brothers of yours, O King, have taken birth as partial expansions of the demigods ruling various planets. And you are so self-controlled that you have conquered even Me, who am unconquerable for those who cannot control their senses.

SB 10.72.11 - No one in this world, even a demigod-what to speak of an earthly king-can defeat My devotee with his strength, beauty, fame or riches.

SB 10.72.12 - Śukadeva Gosvāmī said: Upon hearing these words sung by the Supreme Lord, King Yudhiṣṭhira became joyful, and his face blossomed like a lotus. Thus he sent forth his brothers, who were empowered with Lord Viṣṇu's potency, to conquer all directions.

SB 10.72.13 - He sent Sahadeva to the south with the Sṛñjayas, Nakula to the west with the Matsyas, Arjuna to the north with the Kekayas, and Bhīma to the east with the Madrakas.

SB 10.72.14 - After defeating many kings with their prowess, these heroic brothers brought back abundant wealth for Yudhiṣṭhira Mahārāja, who was intent on performing the sacrifice, O King.

SB 10.72.15 - When King Yudhiṣṭhira heard that Jarāsandha remained undefeated, he set to pondering, and then the primeval Lord, Hari, told him the means Uddhava had described for defeating Jarāsandha.

SB 10.72.16 - Thus Bhīmasena, Arjuna and Kṛṣṇa disguised themselves as brāhmaṇas and went to Girivraja, my dear King, where the son of Bṛhadratha was to be found.

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SB 10.72.19 - What can the tolerant not bear? What will the wicked not do? What will the generous not give in charity? And who will those of equal vision see as an outsider?

SB 10.72.20 - He indeed is to be censured and pitied who, though able to do so, fails to achieve with his temporary body the lasting fame glorified by great saints.

SB 10.72.21 - Hariścandra, Rantideva, Uñchavṛtti Mudgala, Śibi, Bali, the legendary hunter and pigeon, and many others have attained the permanent by means of the impermanent.

SB 10.72.22 - Śukadeva Gosvāmī said: From the sound of their voices, their physical stature and the marks of bowstrings on their forearms, Jarāsandha could tell that his guests were of the royal order. He began to think he had seen them somewhere before.

SB 10.72.23 - [Jarāsandha thought:] These are surely members of the royal order dressed as brāhmaṇas, but still I must grant their request for charity, even if they beg me for my own body.

SB 10.72.24-25 - Indeed, the spotless glories of Bali Mahārāja are heard throughout the world. Lord Viṣṇu, wishing to recover Indra's opulence from Bali, appeared before him in the guise of a brāhmaṇa and made him fall from his powerful position. Though aware of the ruse and forbidden by his guru, Bali, king of the demons, still gave Viṣṇu the whole earth in charity.

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SB 10.72.27 - [Śukadeva Gosvāmī continued:] Thus making up his mind, the generous Jarāsandha addressed Kṛṣṇa, Arjuna and Bhīma: "O learned

brāhmaṇas, choose whatever you wish. I will give it to you, even if it is my own head."

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SB 10.72.30 - [Śukadeva Gosvāmī continued:] Thus challenged, Magadharāja laughed out loud and contemptuously said, "All right, you fools, I'll give you a fight!

SB 10.72.31 - "But I will not fight with You, Kṛṣṇa, for You are a coward. Your strength abandoned You in the midst of battle, and You fled Your own capital of Mathurā to take shelter in the sea.

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SB 10.72.33 - Having said this, Jarāsandha offered Bhīmasena a huge club, took up another himself and went outside the city.

SB 10.72.34 - The two heroes thus began battling each other on the level fighting grounds outside the city. Maddened with the fury of combat, they struck each other with their lightning-bolt-like clubs.

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SB 10.72.39 - As they thus fought, this contest between opponents of equal training, strength and stamina reached no conclusion. And so they kept on fighting, O King, without any letup.

SB 10.72.40 - Lord Kṛṣṇa knew the secret of His enemy Jarāsandha's birth and death, and also how he had been given life by the demoness Jarā. Considering all this, Lord Kṛṣṇa imparted His special power to Bhīma.

SB 10.72.41 - Having determined how to kill the enemy, that Lord of infallible vision made a sign to Bhīma by tearing in half a small branch of a tree.

SB 10.72.42 - Understanding this sign, mighty Bhīma, the best of fighters, seized his opponent by the feet and threw him to the ground.

SB 10.72.43 - Bhīma pressed down on one leg with his foot while grabbing Jarāsandha's other leg in his hands, and just as a great elephant might break the branch of a tree, Bhīma tore Jarāsandha apart from the anus upward.

SB 10.72.44 - The King's subjects then saw him lying in two separate pieces, each with a single leg, thigh, testicle, hip, shoulder, arm, eye, eyebrow and ear, and with half a back and chest.

SB 10.72.45 - With the death of the lord of Magadha, a great cry of lamentation arose, while Arjuna and Kṛṣṇa congratulated Bhīma by embracing him.

SB 10.72.46 - The immeasurable Supreme Personality of Godhead, the sustainer and benefactor of all living beings, coronated Jarāsandha's son, Sahadeva, as the new ruler of the Magadhas. The Lord then freed all the kings Jarāsandha had imprisoned.

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SB 10.72.40 - Lord Kṛṣṇa knew the secret of His enemy Jarāsandha's birth and death, and also how he had been given life by the demoness Jarā. Considering all this, Lord Kṛṣṇa imparted His special power to Bhīma.

SB 10.72.41 - Having determined how to kill the enemy, that Lord of infallible vision made a sign to Bhīma by tearing in half a small branch of a tree.

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SB 10.72.43 - Bhīma pressed down on one leg with his foot while grabbing Jarāsandha's other leg in his hands, and just as a great elephant might break the branch of a tree, Bhīma tore Jarāsandha apart from the anus upward.

SB 10.72.44 - The King's subjects then saw him lying in two separate pieces, each with a single leg, thigh, testicle, hip, shoulder, arm, eye, eyebrow and ear, and with half a back and chest.

SB 10.72.45 - With the death of the lord of Magadha, a great cry of lamentation arose, while Arjuna and Kṛṣṇa congratulated Bhīma by embracing him.

SB 10.72.46 - The immeasurable Supreme Personality of Godhead, the sustainer and benefactor of all living beings, coronated Jarāsandha's son, Sahadeva, as the new ruler of the Magadhas. The Lord then freed all the kings Jarāsandha had imprisoned.

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SB 10.72.1-2 - Śukadeva Gosvāmī said: One day, as King Yudhiṣṭhira sat in the royal assembly surrounded by eminent sages, brāhmaṇas, kṣatriyas and vaiśyas, and also by his brothers, spiritual masters, family elders, blood relations, in-laws and friends, he addressed Lord Kṛṣṇa as everyone listened.

SB 10.72.3 - Śrī Yudhiṣṭhira said: O Govinda, I desire to worship Your auspicious, opulent expansions by the Rājasūya sacrifice, the king of Vedic ceremonies. Please make our endeavor a success, my Lord.

SB 10.72.4 - Purified persons who constantly serve, meditate upon and glorify Your shoes, which destroy everything inauspicious, are sure to obtain freedom from material existence, O lotus-navel one. Even if they desire something in this world, they obtain it, whereas others-those who do not take shelter of You-are never satisfied, O Lord.

SB 10.72.5 - Therefore, O Lord of lords, let the people of this world see the power of devotional service rendered to Your lotus feet. Please show them, O almighty one, the position of those Kurus and Sṛñjayas who worship You, and the position of those who do not.

SB 10.72.6 - Within Your mind there can be no such differentiation as "This one is mine, and that is another's," because You are the Supreme Absolute

Truth, the Soul of all beings, always equipoised and enjoying transcendental happiness within Yourself. Just like the heavenly desire tree, You bless all who properly worship You, granting their desired fruits in proportion to the service they render You. There is nothing wrong in this.

SB 10.72.7 - The Supreme Personality of Godhead said: Your decision is perfect, O King, and thus your noble fame will spread to all the worlds, O tormentor of your enemies.

SB 10.72.8 - Indeed, My lord, for the great sages, the forefathers and the demigods, for Our well-wishing friends and, indeed, for all living beings, the performance of this king of Vedic sacrifices is desirable.

SB 10.72.9 - First conquer all kings, bring the earth under your control and collect all the required paraphernalia; then execute this great sacrifice.

SB 10.72.10 - These brothers of yours, O King, have taken birth as partial expansions of the demigods ruling various planets. And you are so self-controlled that you have conquered even Me, who am unconquerable for those who cannot control their senses.

SB 10.72.11 - No one in this world, even a demigod-what to speak of an earthly king-can defeat My devotee with his strength, beauty, fame or riches.

SB 10.72.12 - Śukadeva Gosvāmī said: Upon hearing these words sung by the Supreme Lord, King Yudhiṣṭhira became joyful, and his face blossomed like a lotus. Thus he sent forth his brothers, who were empowered with Lord Viṣṇu's potency, to conquer all directions.

SB 10.72.13 - He sent Sahadeva to the south with the Sṛñjayas, Nakula to the west with the Matsyas, Arjuna to the north with the Kekayas, and Bhīma to the east with the Madrakas.

SB 10.72.14 - After defeating many kings with their prowess, these heroic brothers brought back abundant wealth for Yudhiṣṭhira Mahārāja, who was intent on performing the sacrifice, O King.

SB 10.72.15 - When King Yudhiṣṭhira heard that Jarāsandha remained undefeated, he set to pondering, and then the primeval Lord, Hari, told him the means Uddhava had described for defeating Jarāsandha.

SB 10.72.16 - Thus Bhīmasena, Arjuna and Kṛṣṇa disguised themselves as brāhmaṇas and went to Girivraja, my dear King, where the son of Bṛhadratha was to be found.

SB 10.72.17 - Disguised as brāhmaṇas, the royal warriors approached Jarāsandha at home during the appointed hour for receiving guests. They submitted their entreaty to that dutiful householder, who was especially respectful to the brahminical class.

SB 10.72.18 - [Kṛṣṇa, Arjuna and Bhīma said:] O King, know us to be needy guests who have come to you from afar. We wish all good unto you. Please grant us whatever we desire.

SB 10.72.19 - What can the tolerant not bear? What will the wicked not do? What will the generous not give in charity? And who will those of equal vision see as an outsider?

SB 10.72.20 - He indeed is to be censured and pitied who, though able to do so, fails to achieve with his temporary body the lasting fame glorified by great saints.

SB 10.72.21 - Hariścandra, Rantideva, Uñchavṛtti Mudgala, Śibi, Bali, the legendary hunter and pigeon, and many others have attained the permanent by means of the impermanent.

SB 10.72.22 - Śukadeva Gosvāmī said: From the sound of their voices, their physical stature and the marks of bowstrings on their forearms, Jarāsandha could tell that his guests were of the royal order. He began to think he had seen them somewhere before.

SB 10.72.23 - [Jarāsandha thought:] These are surely members of the royal order dressed as brāhmaṇas, but still I must grant their request for charity, even if they beg me for my own body.

SB 10.72.24-25 - Indeed, the spotless glories of Bali Mahārāja are heard throughout the world. Lord Viṣṇu, wishing to recover Indra's opulence from Bali, appeared before him in the guise of a brāhmaṇa and made him fall from his powerful position. Though aware of the ruse and forbidden by his guru, Bali, king of the demons, still gave Viṣṇu the whole earth in charity.

SB 10.72.26 - What is the use of an unqualified kṣatriya who goes on living but fails to gain everlasting glory by working with his perishable body for the benefit of brāhmaṇas?

SB 10.72.27 - [Śukadeva Gosvāmī continued:] Thus making up his mind, the generous Jarāsandha addressed Kṛṣṇa, Arjuna and Bhīma: "O learned

brāhmaṇas, choose whatever you wish. I will give it to you, even if it is my own head."

SB 10.72.28 - The Supreme Lord said: O exalted King, give us battle in the form of a duel, if you think it fitting. We are princes and have come to beg a fight. We have no other request to make of you.

SB 10.72.29 - Over there is Bhīma, son of Pṛthā, and this is his brother Arjuna. Know Me to be their maternal cousin, Kṛṣṇa, your enemy.

SB 10.72.30 - [Śukadeva Gosvāmī continued:] Thus challenged, Magadharāja laughed out loud and contemptuously said, "All right, you fools, I'll give you a fight!

SB 10.72.31 - "But I will not fight with You, Kṛṣṇa, for You are a coward. Your strength abandoned You in the midst of battle, and You fled Your own capital of Mathurā to take shelter in the sea.

SB 10.72.32 - "As for this one, Arjuna, he is not as old as I, nor is he very strong. Since he is no match for me, he should not be the contender. Bhīma, however, is as strong as I am."

SB 10.72.33 - Having said this, Jarāsandha offered Bhīmasena a huge club, took up another himself and went outside the city.

SB 10.72.34 - The two heroes thus began battling each other on the level fighting grounds outside the city. Maddened with the fury of combat, they struck each other with their lightning-bolt-like clubs.

SB 10.72.35 - As they skillfully circled left and right, like actors dancing on a stage, the fight presented a magnificent spectacle.

SB 10.72.36 - When Jarāsandha's and Bhīmasena's clubs loudly collided, O King, the sound was like the impact of the big tusks of two fighting elephants, or the crash of a thunderbolt in a flashing electrical storm.

SB 10.72.37 - They swung their clubs at each other with such speed and force that as the clubs struck their shoulders, hips, feet, hands, thighs and collarbones, the weapons were crushed and broken like branches of arka trees with which two enraged elephants furiously attack each other.

SB 10.72.38 - Their clubs thus ruined, those great heroes among men angrily pummeled each other with their iron-hard fists. As they slapped each other, the sound resembled the crash of elephants colliding or harsh thunderclaps.

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SB 10.73.1-6 - Śukadeva Gosvāmī said: Jarāsandha had defeated 20,800 kings in combat and thrown them into prison. As these kings emerged from the Giridronī fortress, they appeared dirty and shabbily dressed. They were emaciated by hunger, their faces were dried up, and they were greatly weakened by their long imprisonment.

The kings then beheld the Lord before them. His complexion was dark blue like the color of a cloud, and He wore a yellow silk garment. He was

distinguished by the Śrīvatsa mark on His chest, His four mighty arms, the pinkish hue of His eyes, which resembled the whorl of a lotus, His lovely, cheerful face, His gleaming makara earrings and the lotus, club, conchshell and disc in His hands. A helmet, a jeweled necklace, a golden belt, and golden bracelets and armlets decorated His form, and on His neck He wore both the brilliant, precious Kaustubha gem and a garland of forest flowers. The kings seemed to drink His beauty with their eyes, lick Him with their tongues, relish His fragrance with their nostrils and embrace Him with their arms. Their past sins now eradicated, the kings all bowed down to Lord Hari, placing their heads at His feet.

SB 10.73.7 - The ecstasy of beholding Lord Kṛṣṇa having dispelled the weariness of their imprisonment, the kings stood with joined palms and offered words of praise to that supreme master of the senses.

SB 10.73.8 - The kings said: Obeisances to You, O Lord of the ruling demigods, O destroyer of Your surrendered devotees' distress. Since we have surrendered to You, O inexhaustible Kṛṣṇa, please save us from this terrible material life, which has made us so despondent.

SB 10.73.9 - O master, Madhusūdana, we do not blame this King of Magadha, since it is actually by Your mercy that kings fall from their royal position, O almighty Lord.

SB 10.73.10 - Infatuated with his opulence and ruling power, a king loses all self-restraint and cannot obtain his true welfare. Thus bewildered by Your illusory energy, he imagines his temporary assets to be permanent.

SB 10.73.11 - Just as men of childish intelligence consider a mirage in the

desert to be a pond of water, so those who are irrational look upon the illusory transformations of Māyā as substantial.

SB 10.73.12-13 - Previously, blinded by the intoxication of riches, we wanted to conquer this earth, and thus we fought one another to achieve victory, mercilessly harassing our own subjects. We arrogantly disregarded You, O Lord, who stood before us as death. But now, O Kṛṣṇa, that powerful form of Yours called time, moving mysteriously and irresistibly, has deprived us of our opulences. Now that You have mercifully destroyed our pride, we beg simply to remember Your lotus feet.

SB 10.73.14 - Never again will we hanker for a miragelike kingdom-a kingdom that must be slavishly served by this mortal body, which is simply a source of disease and suffering and which is declining at every moment. Nor, O almighty Lord, will we hanker to enjoy the heavenly fruits of pious work in the next life, since the promise of such rewards is simply an empty enticement for the ears.

SB 10.73.15 - Please tell us how we may constantly remember Your lotus feet, though we continue in the cycle of birth and death in this world.

SB 10.73.16 - Again and again we offer our obeisances unto Lord Kṛṣṇa, Hari, the son of Vasudeva. That Supreme Soul, Govinda, vanquishes the suffering of all who surrender to Him.

SB 10.73.17 - Śukadeva Gosvāmī said: Thus the kings, now freed from bondage, glorified the Supreme Lord. Then, my dear Parīkṣit, that merciful bestower of shelter spoke to them in a gentle voice.

SB 10.73.18 - The Supreme Personality of Godhead said: From now on, my dear kings, you will have firm devotion to Me, the Supreme Self and the Lord of all that be. I assure you this will come to pass, just as you desire.

SB 10.73.19 - Fortunately you have come to the proper conclusion, my dear kings, and what you have spoken is true. I can see that human beings' lack of self-restraint, which arises from their intoxication with opulence and power, simply leads to madness.

SB 10.73.20 - Haihaya, Nahuṣa, Veṇa, Rāvaṇa, Naraka and many other rulers of demigods, men and demons fell from their elevated positions because of infatuation with material opulence.

SB 10.73.21 - Understanding that this material body and everything connected with it have a beginning and an end, worship Me by Vedic sacrifices, and with clear intelligence protect your subjects in accordance with the principles of religion.

SB 10.73.22 - As you live your lives, begetting generations of progeny and encountering happiness and distress, birth and death, always keep your minds fixed on Me.

SB 10.73.23 - Be detached from the body and everything connected to it. Remaining self-satisfied, steadfastly keep your vows while concentrating your minds fully on Me. In this way you will ultimately attain Me, the Supreme Absolute Truth.

SB 10.73.24 - Śukadeva Gosvāmī said: Having thus instructed the kings, Lord Kṛṣṇa, the supreme master of all the worlds, engaged male and female

servants in bathing and grooming them.

SB 10.73.25 - O descendant of Bharata, the Lord then had King Sahadeva honor them with offerings of clothing, jewelry, garlands and sandalwood paste, all suitable for royalty.

SB 10.73.26 - After they had been properly bathed and adorned, Lord Kṛṣṇa saw to it that they dined on excellent food. He also presented them with various items befitting the pleasure of kings, such as betel nut.

SB 10.73.27 - Honored by Lord Mukunda and freed from tribulation, the kings shone splendidly, their earrings gleaming, just as the moon and other celestial bodies shine brilliantly in the sky at the end of the rainy season.

SB 10.73.28 - Then the Lord arranged for the kings to be seated on chariots drawn by fine horses and adorned with jewels and gold, and pleasing them with gracious words, He sent them off to their own kingdoms.

SB 10.73.29 - Thus liberated from all difficulty by Kṛṣṇa, the greatest of personalities, the kings departed, and as they went they thought only of Him, the Lord of the universe, and of His wonderful deeds.

SB 10.73.30 - The kings told their ministers and other associates what the Personality of Godhead had done, and then they diligently carried out the orders He had imparted to them.

SB 10.73.31 - Having arranged for Bhīmasena to kill Jarāsandha, Lord Keśava accepted worship from King Sahadeva and then departed with the two sons of Pṛthā.

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SB 10.73.33 - The residents of Indraprastha were very pleased to hear that sound, for they understood that now the King of Magadha had been put to rest. King Yudhiṣṭhira felt that his desires were now fulfilled.

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SB 10.73.24 - Śukadeva Gosvāmī said: Having thus instructed the kings, Lord Kṛṣṇa, the supreme master of all the worlds, engaged male and female servants in bathing and grooming them.

SB 10.73.25 - O descendant of Bharata, the Lord then had King Sahadeva honor them with offerings of clothing, jewelry, garlands and sandalwood paste, all suitable for royalty.

SB 10.73.26 - After they had been properly bathed and adorned, Lord Kṛṣṇa saw to it that they dined on excellent food. He also presented them with various

items befitting the pleasure of kings, such as betel nut.

SB 10.73.27 - Honored by Lord Mukunda and freed from tribulation, the kings shone splendidly, their earrings gleaming, just as the moon and other celestial bodies shine brilliantly in the sky at the end of the rainy season.

SB 10.73.28 - Then the Lord arranged for the kings to be seated on chariots drawn by fine horses and adorned with jewels and gold, and pleasing them with gracious words, He sent them off to their own kingdoms.

SB 10.73.29 - Thus liberated from all difficulty by Kṛṣṇa, the greatest of personalities, the kings departed, and as they went they thought only of Him, the Lord of the universe, and of His wonderful deeds.

SB 10.73.30 - The kings told their ministers and other associates what the Personality of Godhead had done, and then they diligently carried out the orders He had imparted to them.

SB 10.73.31 - Having arranged for Bhīmasena to kill Jarāsandha, Lord Keśava accepted worship from King Sahadeva and then departed with the two sons of Pṛthā.

SB 10.73.32 - When they arrived at Indraprastha, the victorious heroes blew their conchshells, bringing joy to their well-wishing friends and sorrow to their enemies.

SB 10.73.33 - The residents of Indraprastha were very pleased to hear that sound, for they understood that now the King of Magadha had been put to rest. King Yudhiṣṭhira felt that his desires were now fulfilled.

SB 10.73.34 - Bhīma, Arjuna and Janārdana offered their respects to the King and informed him fully about what they had done.

SB 10.73.35 - Upon hearing their account of the great favor Lord Keśava had mercifully shown him, King Dharmarāja shed tears of ecstasy. He felt such love that he could not say anything.

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SB 10.74.18 - The members of the assembly then pondered over who among them should be worshiped first, but since there were many personalities qualified for this honor, they were unable to decide. Finally Sahadeva spoke up.

SB 10.74.19 - [Sahadeva said:] Certainly it is Acyuta, the Supreme Personality of Godhead and chief of the Yādavas, who deserves the highest position. In truth, He Himself comprises all the demigods worshiped in sacrifice, along with such aspects of the worship as the sacred place, the time and the paraphernalia.

SB 10.74.20-21 - This entire universe is founded upon Him, as are the great sacrificial performances, with their sacred fires, oblations and mantras. Sāṅkhya and yoga both aim toward Him, the one without a second. O assembly members, that unborn Lord, relying solely on Himself, creates, maintains and destroys this cosmos by His personal energies, and thus the existence of this universe depends on Him alone.

SB 10.74.22 - He creates the many activities of this world, and thus by His grace the whole world endeavors for the ideals of religiosity, economic development, sense gratification and liberation.

SB 10.74.23 - Therefore we should give the highest honor to Kṛṣṇa, the Supreme Lord. If we do so, we will be honoring all living beings and also our own selves.

SB 10.74.24 - Anyone who wishes the honor he gives to be reciprocated

infinitely should honor Kṛṣṇa, the perfectly peaceful and perfectly complete Soul of all beings, the Supreme Lord, who views nothing as separate from Himself.

SB 10.74.25 - [Śukadeva Gosvāmī continued:] Having said this, Sahadeva, who understood Lord Kṛṣṇa's powers, fell silent. And having heard his words, all the saintly persons present congratulated him, exclaiming "Excellent! Excellent!"

SB 10.74.26 - The King was delighted to hear this pronouncement of the brāhmaṇas, from which he understood the mood of the entire assembly. Overwhelmed with love, he fully worshiped Lord Kṛṣṇa, the master of the senses.

SB 10.74.27-28 - After bathing Lord Kṛṣṇa's feet, Mahārāja Yudhiṣṭhira joyfully sprinkled the water upon his own head, and then upon the heads of his wife, brothers, other family members and ministers. That water purifies the whole world. As he honored the Lord with presentations of yellow silken garments and precious jeweled ornaments, the King's tear-filled eyes prevented him from looking directly at the Lord.

SB 10.74.29 - When they saw Lord Kṛṣṇa thus honored, nearly all who were present joined their palms reverentially, exclaiming "Obeisances to You! All victory to You!" and then bowed down to Him. Flowers rained down from above.

SB 10.74.30 - The intolerant son of Damaghoṣa became infuriated upon hearing the glorification of Lord Kṛṣṇa's transcendental qualities. He stood up from his seat and, angrily waving his arms, fearlessly spoke to the entire

assembly the following harsh words against the Supreme Lord.

SB 10.74.31 - [Śiśupāla said:] The statement of the Vedas that time is the unavoidable controller of all has indeed been proven true, since the intelligence of wise elders has now become diverted by the words of a mere boy.

SB 10.74.32 - O leaders of the assembly, you know best who is a fit candidate for being honored. Therefore you should not heed the words of a child when he claims that Kṛṣṇa deserves to be worshiped.

SB 10.74.33-34 - How can you pass over the most exalted members of this assembly-topmost sages dedicated to the Absolute Truth endowed with powers of austerity, divine insight and strict adherence to severe vows, sanctified by knowledge and worshiped even by the rulers of the universe? How does this cowherd boy, the disgrace of His family, deserve your worship, any more than a crow deserves to eat the sacred puroḍāśa rice cake?

SB 10.74.35 - How does one who follows no principles of the social and spiritual orders or of family ethics, who has been excluded from all religious duties, who behaves whimsically, and who has no good qualities-how does such a person deserve to be worshiped?

SB 10.74.36 - Yayāti cursed the dynasty of these Yādavas, and ever since then they have been ostracized by honest men and addicted to liquor. How, then, does Kṛṣṇa deserve to be worshiped?

SB 10.74.37 - These Yādavas have abandoned the holy lands inhabited by saintly sages and have instead taken shelter of a fortress in the sea, a place where no brahminical principles are observed. There, just like thieves, they

harass their subjects.

SB 10.74.38 - [Śukadeva Gosvāmī continued:] Bereft of all good fortune, Śiśupāla spoke these and other insults. But the Supreme Lord said nothing, just as a lion ignores a jackal's cry.

SB 10.74.39 - Upon hearing such intolerable blasphemy of the Lord, several members of the assembly covered their ears and walked out, angrily cursing the King of Cedi.

SB 10.74.40 - Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down, bereft of his pious credit.

SB 10.74.41 - Then the sons of Pāṇḍu became furious, and together with the warriors of the Matsya, Kaikaya and Sṛñjaya clans, they rose up from their seats with weapons poised, ready to kill Śiśupāla.

SB 10.74.42 - Undaunted, Śiśupāla then took up his sword and shield in the midst of all the assembled kings, O Bhārata, and hurled insults at those who sided with Lord Kṛṣṇa.

SB 10.74.43 - At that point the Supreme Lord stood up and checked His devotees. He then angrily sent forth His razor-sharp disc and severed the head of His enemy as he was attacking.

SB 10.74.44 - When Śiśupāla was thus killed, a great roar and howl went up from the crowd. Taking advantage of that disturbance, the few kings who were supporters of Śiśupāla quickly left the assembly out of fear for their lives.

SB 10.74.45 - An effulgent light rose from Śiśupāla's body and, as everyone watched, entered Lord Kṛṣṇa just like a meteor falling from the sky to the earth.

SB 10.74.46 - Obsessed with hatred of Lord Kṛṣṇa throughout three lifetimes, Śiśupāla attained the Lord's transcendental nature. Indeed, one's consciousness determines one's future birth.

SB 10.74.47 - Emperor Yudhiṣṭhira gave generous gifts to the sacrificial priests and the members of the assembly, properly honoring them all in the manner prescribed by the Vedas. He then took the avabhṛtha bath.

SB 10.74.48 - Thus Śrī Kṛṣṇa, the Lord of all masters of mystic yoga, saw to the successful execution of this great sacrifice on behalf of King Yudhiṣṭhira. Afterwards, the Lord stayed with His intimate friends for a few months at their earnest request.

SB 10.74.49 - Then the Lord, the son of Devakī, took the reluctant permission of the King and returned to His capital with His wives and ministers.

SB 10.74.50 - I have already described to you in detail the history of the two residents of Vaikuṇṭha who had to undergo repeated births in the material world because of being cursed by brāhmaṇas.

SB 10.74.51 - Purified in the final, avabhṛthya ritual, which marked the successful completion of the Rājasūya sacrifice, King Yudhiṣṭhira shone among the assembled brāhmaṇas and kṣatriyas like the King of the demigods himself.

SB 10.74.52 - The demigods, humans and residents of intermediate heavens, all properly honored by the King, happily set off for their respective domains while singing the praises of Lord Kṛṣṇa and the great sacrifice.

SB 10.74.53 - [All were satisfied] except sinful Duryodhana, the personification of the age of quarrel and the disease of the Kuru dynasty. He could not bear to see the flourishing opulence of the son of Pāṇḍu.

SB 10.74.54 - One who recites these activities of Lord Viṣṇu, including the killing of Śiśupāla, the deliverance of the kings and the performance of the Rājasūya sacrifice, is freed from all sins.

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SB 10.75.1-2 - Mahārāja Parīkṣit said: O brāhmaṇa, according to what I have heard from you, all the assembled kings, sages and demigods were delighted to see the wonderful festivities of King Ajātaśatru's Rājasūya sacrifice, with the sole exception of Duryodhana. Please tell me why this was so, my lord.

SB 10.75.3 - Śrī Bādarāyaṇi said: At the Rājasūya sacrifice of your saintly grandfather, his family members, bound by their love for him, engaged themselves in humble services on his behalf.

SB 10.75.4-7 - Bhīma supervised the kitchen, Duryodhana looked after the treasury, while Sahadeva respectfully greeted the arriving guests. Nakula procured needed items, Arjuna attended the respectable elders, and Kṛṣṇa washed everyone's feet, while Draupadī served food, and generous Karṇa gave out the gifts. Many others, such as Yuyudhāna; Vikarṇa, Hārdikya; Vidura;

Bhūriśravā and other sons of Bāhlīka; and Santardana, similarly volunteered for various duties during the elaborate sacrifice. They did so because of their eagerness to please Mahārāja Yudhiṣṭhira, O best of kings.

SB 10.75.8 - After the priests, the prominent delegates, the greatly learned saints and the King's most intimate well-wishers had all been properly honored with pleasing words, auspicious offerings and various gifts as remuneration, and after the King of Cedi had entered the lotus feet of the Lord of the Sātvatas, the avabhṛtha bath was performed in the divine river Yamunā.

SB 10.75.9 - During the avabhṛtha celebration, the music of many kinds of instruments resounded, including mṛdaṅgas, conchshells, panavas, dhundhuris, kettledrums and gomukha horns.

SB 10.75.10 - Female dancers danced with great joy, and choruses sang, while the loud vibrations of vīnās, flutes and hand cymbals reached all the way to the heavenly regions.

SB 10.75.11 - All the kings, wearing gold necklaces, then set off for the Yamunā. They had flags and banners of various colors and were accompanied by infantrymen and well-adorned soldiers riding lordly elephants, chariots and horses.

SB 10.75.12 - The massed armies of the Yadus, Sṛñjayas, Kāmbojas, Kurus, Kekayas and Kośalas made the earth tremble as they followed Yudhiṣṭhira Mahārāja, the performer of the sacrifice, in procession.

SB 10.75.13 - The assembly officials, the priests and other excellent brāhmaṇas resoundingly vibrated Vedic mantras, while the demigods, divine

sages, Pitās and Gandharvas sang praises and rained down flowers.

SB 10.75.14 - Men and women, all adorned with sandalwood paste, flower garlands, jewelry and fine clothing, sported by smearing and sprinkling one another with various liquids.

SB 10.75.15 - The men smeared the courtesans with plentiful oil, yogurt, perfumed water, turmeric and kuṅkuma powder, and the courtesans playfully smeared the men with the same substances.

SB 10.75.16 - Surrounded by guards, King Yudhiṣṭhira's queens came out on their chariots to see the fun, just as the demigods' wives appeared in the sky in celestial airplanes. As maternal cousins and intimate friends sprinkled the queens with liquids, the ladies' faces bloomed with shy smiles, enhancing the queens' splendid beauty.

SB 10.75.17 - As the queens squirted water from syringes at their brothers-in-law and other male companions, their own garments became drenched, revealing their arms, breasts, thighs and waists. In their excitement, the flowers fell from their loosened braids. By these charming pastimes they agitated those with contaminated consciousness.

SB 10.75.18 - The emperor, mounted upon his chariot drawn by excellent horses wearing golden collars, appeared splendid in the company of his wives, just like the brilliant Rājasūya sacrifice surrounded by its various rituals.

SB 10.75.19 - The priests led the King through the execution of the final rituals of patnī-saṁyāja and avabhṛthya. Then they had him and Queen Draupadī sip water for purification and bathe in the Ganges.

SB 10.75.20 - The kettledrums of the gods resounded, along with those of human beings. Demigods, sages, forefathers and humans all poured down showers of flowers.

SB 10.75.21 - All the citizens belonging to the various orders of varṇa and āśrama then bathed in that place, where even the most grievous sinner can immediately be freed from all sinful reactions.

SB 10.75.22 - Next the King put on new silken garments and adorned himself with fine jewelry. He then honored the priests, assembly officials, learned brāhmaṇas and other guests by presenting them with ornaments and clothing.

SB 10.75.23 - In various ways King Yudhiṣṭhira, who had totally dedicated his life to Lord Nārāyaṇa, continuously honored his relatives, his immediate family, the other kings, his friends and well-wishers, and all others present as well.

SB 10.75.24 - All the men there shone like demigods. They were adorned with jeweled earrings, flower garlands, turbans, waistcoats, silk dhotīs and valuable pearl necklaces. The lovely faces of the women were beautified by their matched earrings and locks of hair, and they all wore golden belts.

SB 10.75.25-26 - Then the highly cultured priests, the great Vedic authorities who had served as sacrificial witnesses, the specially invited kings, the brāhmaṇas, kṣatriyas, vaiśyas, śūdras, demigods, sages, forefathers and mystic spirits, and the chief planetary rulers and their followers-all of them, having been worshiped by King Yudhiṣṭhira, took his permission and departed,

O King, each for his own abode.

SB 10.75.27 - As they all glorified the wonderful Rājasūya-yajña performed by that great saintly King and servant of Lord Hari, they were not satiated, just as an ordinary man is never satiated when drinking nectar.

SB 10.75.28 - At that time Rājā Yudhiṣṭhira stopped a number of his friends, immediate family members and other relatives from departing, among them Lord Kṛṣṇa. Out of love Yudhiṣṭhira could not let them go, for he felt the pain of imminent separation.

SB 10.75.29 - My dear Parīkṣit, the Supreme Lord remained there for some time to please the King, after first sending Sāmba and the other Yadu heroes back to Dvārakā.

SB 10.75.30 - Thus King Yudhiṣṭhira, the son of Dharma, was at last relieved of his burning ambition, having by the grace of Lord Kṛṣṇa successfully crossed the vast and formidable ocean of his desires.

SB 10.75.31 - One day Duryodhana, while observing the riches of King Yudhiṣṭhira's palace, felt greatly disturbed by the magnificence of both the Rājasūya sacrifice and its performer, the King, whose life and soul was Lord Acyuta.

SB 10.75.32 - In that palace all the collected opulences of the kings of men, demons and gods were brilliantly manifest, having been brought there by the cosmic inventor, Maya Dānava. With those riches Draupadī served her husbands, and Duryodhana, the prince of the Kurus, lamented because he was very much attracted to her.

SB 10.75.33 - Lord Madhupati's thousands of queens were also staying in the palace. Their feet moved slowly, weighed down by their hips, and the bells on their feet tinkled charmingly. Their waists were very slender, the kun̥kuma from their breasts reddened their pearl necklaces, and their swaying earrings and flowing locks of hair enhanced the exquisite beauty of their faces.

SB 10.75.34-35 - It so happened that Emperor Yudhiṣṭhira, the son of Dharma, was sitting just like Indra on a golden throne in the assembly hall built by Maya Dānava. Present with him were his attendants and family members, and also Lord Kṛṣṇa, his special eye. Displaying the opulences of Brahma himself, King Yudhiṣṭhira was being praised by the court poets.

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SB 10.75.19 - The priests led the King through the execution of the final rituals of patnī-saṁyāja and avabhṛthya. Then they had him and Queen Draupadī sip water for purification and bathe in the Ganges.

SB 10.75.20 - The kettledrums of the gods resounded, along with those of human beings. Demigods, sages, forefathers and humans all poured down showers of flowers.

SB 10.75.21 - All the citizens belonging to the various orders of varṇa and āśrama then bathed in that place, where even the most grievous sinner can immediately be freed from all sinful reactions.

SB 10.75.22 - Next the King put on new silken garments and adorned himself with fine jewelry. He then honored the priests, assembly officials, learned brāhmaṇas and other guests by presenting them with ornaments and clothing.

SB 10.75.23 - In various ways King Yudhiṣṭhira, who had totally dedicated his life to Lord Nārāyaṇa, continuously honored his relatives, his immediate family, the other kings, his friends and well-wishers, and all others present as well.

SB 10.75.24 - All the men there shone like demigods. They were adorned with jeweled earrings, flower garlands, turbans, waistcoats, silk dhotīs and valuable pearl necklaces. The lovely faces of the women were beautified by their matched earrings and locks of hair, and they all wore golden belts.

SB 10.75.25-26 - Then the highly cultured priests, the great Vedic authorities who had served as sacrificial witnesses, the specially invited kings, the brāhmaṇas, kṣatriyas, vaiśyas, śūdras, demigods, sages, forefathers and mystic spirits, and the chief planetary rulers and their followers-all of them, having been worshiped by King Yudhiṣṭhira, took his permission and departed, O King, each for his own abode.

SB 10.75.27 - As they all glorified the wonderful Rājasūya-yajña performed by that great saintly King and servant of Lord Hari, they were not satiated, just as an ordinary man is never satiated when drinking nectar.

SB 10.75.28 - At that time Rājā Yudhiṣṭhira stopped a number of his friends, immediate family members and other relatives from departing, among them Lord Kṛṣṇa. Out of love Yudhiṣṭhira could not let them go, for he felt the pain of imminent separation.

SB 10.75.29 - My dear Parīkṣit, the Supreme Lord remained there for some time to please the King, after first sending Sāmba and the other Yadu heroes back to Dvārakā.

SB 10.75.30 - Thus King Yudhiṣṭhira, the son of Dharma, was at last relieved of his burning ambition, having by the grace of Lord Kṛṣṇa successfully crossed the vast and formidable ocean of his desires.

SB 10.75.31 - One day Duryodhana, while observing the riches of King Yudhiṣṭhira's palace, felt greatly disturbed by the magnificence of both the Rājasūya sacrifice and its performer, the King, whose life and soul was Lord Acyuta.

SB 10.75.32 - In that palace all the collected opulences of the kings of men, demons and gods were brilliantly manifest, having been brought there by the cosmic inventor, Maya Dānava. With those riches Draupadī served her husbands, and Duryodhana, the prince of the Kurus, lamented because he was very much attracted to her.

SB 10.75.33 - Lord Madhupati's thousands of queens were also staying in the palace. Their feet moved slowly, weighed down by their hips, and the bells on their feet tinkled charmingly. Their waists were very slender, the kuṅkuma from their breasts reddened their pearl necklaces, and their swaying earrings and flowing locks of hair enhanced the exquisite beauty of their faces.

SB 10.75.34-35 - It so happened that Emperor Yudhiṣṭhira, the son of Dharma, was sitting just like Indra on a golden throne in the assembly hall built by Maya Dānava. Present with him were his attendants and family members, and also Lord Kṛṣṇa, his special eye. Displaying the opulences of Brahma himself, King Yudhiṣṭhira was being praised by the court poets.

SB 10.75.36 - Proud Duryodhana, holding a sword in his hand and wearing a

crown and necklace, angrily went into the palace in the company of his brothers, O King, insulting the doorkeepers as he entered.

SB 10.75.37 - Bewildered by the illusions created through Maya Dānava's magic, Duryodhana mistook the solid floor for water and lifted the end of his garment. And elsewhere he fell into the water, mistaking it for the solid floor.

SB 10.75.38 - My dear Parīkṣit, Bhīma laughed to see this, and so did the women, kings and others. King Yudhiṣṭhira tried to stop them, but Lord Kṛṣṇa showed His approval.

SB 10.75.39 - Humiliated and burning with anger, Duryodhana turned his face down, left without uttering a word and went back to Hastināpura. The saintly persons present loudly cried out, "Alas, alas !" and King Yudhiṣṭhira was somewhat saddened. But the Supreme Lord, whose mere glance had bewildered Duryodhana, remained silent, for His intention was to remove the burden of the earth.

SB 10.75.40 - I have now replied to your question, O King, concerning why Duryodhana was dissatisfied on the occasion of the great Rājasūya sacrifice.

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SB 10.76.1 - Śukadeva Gosvāmī said: Now please hear, O King, another wondrous deed performed by Lord Kṛṣṇa, who appeared in His humanlike body to enjoy transcendental pastimes. Hear how He killed the master of Saubha.

SB 10.76.2 - Śālva was a friend of Śiśupāla's. When he attended the wedding of Rukmiṇī, the Yadu warriors defeated him in battle, along with Jarāsandha

and the other kings.

SB 10.76.3 - Śālva swore in the presence of all the kings: "I will rid the earth of Yādavas. Just see my prowess!"

SB 10.76.4 - Having thus made his vow, the foolish King proceeded to worship Lord Paśupati [Śiva] as his deity by eating a handful of dust each day, and nothing more.

SB 10.76.5 - The great Lord Umāpati is known as "he who is quickly pleased," yet only at the end of a year did he gratify Śālva, who had approached him for shelter, by offering him a choice of benedictions.

SB 10.76.6 - Śālva chose a vehicle that could be destroyed by neither demigods, demons, humans, Gandharvas, Uragas nor Rākṣasas, that could travel anywhere he wished to go, and that would terrify the Vṛṣṇis.

SB 10.76.7 - Lord Śiva said, "So be it." On his order, Maya Dānava, who conquers his enemies' cities, constructed a flying iron city named Saubha and presented it to Śālva.

SB 10.76.8 - This unassailable vehicle was filled with darkness and could go anywhere. Upon obtaining it, Śālva went to Dvārakā, remembering the Vṛṣṇis' enmity toward him.

SB 10.76.9-11 - Śālva besieged the city with a large army, O best of the Bharatas, decimating the outlying parks and gardens, the mansions along with their observatories, towering gateways and surrounding walls, and also the public recreational areas. From his excellent airship he threw down a torrent of

weapons, including stones, tree trunks, thunderbolts, snakes and hailstones. A fierce whirlwind arose and blanketed all directions with dust.

SB 10.76.12 - Thus terribly tormented by the airship Saubha, Lord Kṛṣṇa's city had no peace, O King, just like the earth when it was attacked by the three aerial cities of the demons.

SB 10.76.13 - Seeing His subjects so harassed, the glorious and heroic Lord Pradyumna told them, "Do not fear," and mounted His chariot.

SB 10.76.14-15 - The chief commanders of the chariot warriors-Sātyaki, Cārudeṣṇa, Sāmba, Akrūra and his younger brothers, along with Hārdikya, Bhānuvinda, Gada, Śuka and Sāraṇa-went out of the city with many other eminent bowmen, all girded in armor and protected by contingents of soldiers riding on chariots, elephants and horses, and also by companies of infantry.

SB 10.76.16 - A tumultuous, hair-raising battle then commenced between Śālva's forces and the Yadus. It equaled the great battles between the demons and demigods.

SB 10.76.17 - With His divine weapons Pradyumna instantly destroyed all of Śālva's magic illusions, in the same way that the warm rays of the sun dissipate the darkness of night.

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SB 10.76.21 - At one moment the magic airship built by Maya Dānava appeared in many identical forms, and the next moment it was again only one. Sometimes it was visible, and sometimes not. Thus Śālva's opponents could never be sure where it was.

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SB 10.76.24 - Śālva became bewildered upon seeing his army and aerial city thus harassed by his enemy's arrows, which struck like fire and the sun and were as intolerable as snake venom.

SB 10.76.25 - Because the heroes of the Vṛṣṇi clan were eager for victory in this world and the next, they did not abandon their assigned posts on the battlefield, even though the downpour of weapons hurled by Śālva's commanders tormented them.

SB 10.76.26 - Śālva's minister Dyumān, previously wounded by Śrī Pradyumna, now ran up to Him and, roaring loudly, struck Him with his club of black steel.

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SB 10.77.2 - In Pradyumna's absence, Dyumān had been devastating His army, but now Pradyumna counterattacked Dyumān and, smiling, pierced him with eight nārāca arrows.

SB 10.77.3 - With four of these arrows He struck Dyumān's four horses, with one arrow, his driver, with two more arrows, his bow and chariot flag, and

with the last arrow, Dyumān's head.

SB 10.77.4 - Gada, Sātyaki, Sāmba and others began killing Śālva's army, and thus all the soldiers inside the airship began falling into the ocean, their necks severed.

SB 10.77.5 - As the Yadus and Śālva's followers thus went on attacking one another, the tumultuous, fearsome battle continued for twenty-seven days and nights.

SB 10.77.6-7 - Invited by Yudhiṣṭhira, the son of Dharma, Lord Kṛṣṇa had gone to Indraprastha. Now that the Rājasūya sacrifice had been completed and Śiśupāla killed, the Lord began to see inauspicious omens. So He took leave of the Kuru elders and the great sages, and also of Pṛthā and her sons, and returned to Dvārakā.

SB 10.77.8 - The Lord said to Himself: Because I have come here with My respected elder brother, kings partial to Śiśupāla may well be attacking My capital city.

SB 10.77.9 - [Śukadeva Gosvāmī continued:] After He arrived at Dvārakā and saw how His people were threatened with destruction, and also saw Śālva and his Saubha airship, Lord Keśava arranged for the city's defense and then addressed Dāruka as follows.

SB 10.77.10 - [Lord Kṛṣṇa said:] O driver, quickly take My chariot near Śālva. This lord of Saubha is a powerful magician; don't let him bewilder you.

SB 10.77.11 - Thus ordered, Dāruka took command of the Lord's chariot and

drove forth. As the chariot entered the battlefield, everyone there, both friend and foe, caught sight of the emblem of Garuḍa.

SB 10.77.12 - When Śālva, the master of a decimated army, saw Lord Kṛṣṇa approaching, he hurled his spear at the Lord's charioteer. The spear roared frighteningly as it flew across the battlefield.

SB 10.77.13 - Śālva's hurtling spear lit up the whole sky like a mighty meteor, but Lord Śauri tore the great weapon into hundreds of pieces with His arrows.

SB 10.77.14 - Lord Kṛṣṇa then pierced Śālva with sixteen arrows and struck the Saubha airship with a deluge of arrows as it darted about the sky. Firing His arrows, the Lord appeared like the sun flooding the heavens with its rays.

SB 10.77.15 - Śālva then managed to strike Lord Kṛṣṇa's left arm, which held His bow Śārṅga, and, amazingly, Śārṅga fell from His hand.

SB 10.77.16 - Those who witnessed this all cried out in dismay. Then the master of Saubha roared loudly and addressed Lord Janārdana.

SB 10.77.17-18 - [Śālva said:] You fool! Because in our presence You kidnapped the bride of our friend Śiśupāla, Your own cousin, and because You later murdered him in the sacred assembly while he was inattentive, today with my sharp arrows I will send You to the land of no return! Though You think Yourself invincible, I will kill You now if You dare stand before me.

SB 10.77.19 - The Supreme Lord said: O dullard, you boast in vain, since you fail to see death standing near you. Real heroes do not talk much but rather

show their prowess in action.

SB 10.77.20 - Having said this, the furious Lord swung His club with frightening power and speed and hit Śālva on the collarbone, making him tremble and vomit blood.

SB 10.77.21 - But as soon as Lord Acyuta withdrew His club, Śālva disappeared from sight, and a moment later a man approached the Lord. Bowing his head down to Him, he announced, "Devakī has sent me," and, sobbing, spoke the following words.

SB 10.77.22 - [The man said:] O Kṛṣṇa, Kṛṣṇa, mighty-armed one, who are so affectionate to Your parents! Śālva has seized Your father and taken him away, as a butcher leads an animal to slaughter.

SB 10.77.23 - When He heard this disturbing news, Lord Kṛṣṇa, who was playing the role of a mortal man, showed sorrow and compassion, and out of love for His parents He spoke the following words like an ordinary conditioned soul.

SB 10.77.24 - [Lord Kṛṣṇa said:] Balarāma is ever vigilant, and no demigod or demon can defeat Him. So how could this insignificant Śālva defeat Him and abduct My father? Indeed, fate is all-powerful!

SB 10.77.25 - After Govinda spoke these words, the master of Saubha again appeared, apparently leading Vasudeva before the Lord. Śālva then spoke as follows.

SB 10.77.26 - [Śālva said:] Here is Your dear father, who begot You and for

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SB 10.77.14 - Lord Kṛṣṇa then pierced Śālva with sixteen arrows and struck the Saubha airship with a deluge of arrows as it darted about the sky. Firing His arrows, the Lord appeared like the sun flooding the heavens with its rays.

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SB 10.77.20 - Having said this, the furious Lord swung His club with frightening power and speed and hit Śālva on the collarbone, making him tremble and vomit blood.

SB 10.77.21 - But as soon as Lord Acyuta withdrew His club, Śālva disappeared from sight, and a moment later a man approached the Lord. Bowing his head down to Him, he announced, "Devakī has sent me," and, sobbing, spoke the following words.

SB 10.77.22 - [The man said:] O Kṛṣṇa, Kṛṣṇa, mighty-armed one, who are so affectionate to Your parents! Śālva has seized Your father and taken him away, as a butcher leads an animal to slaughter.

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221 (Popup - Popup)

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222 (Popup - Popup)

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SB 10.78.3 - Seeing Dantavakra approach, Lord Kṛṣṇa quickly picked up His club, jumped down from His chariot and stopped His advancing opponent just

as the shore holds back the ocean.

SB 10.78.4 - Raising his club, the reckless King of Karūṣa said to Lord Mukunda, "What luck! What luck-to have You come before me today!

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SB 10.78.9 - His heart shattered by the club's blow, Dantavakra vomited blood and fell lifeless to the ground, his hair disheveled and his arms and legs sprawling.

SB 10.78.10 - A most subtle and wondrous spark of light then [rose from the demon's body and] entered Lord Kṛṣṇa while everyone looked on, O King, just as when Śiśupāla was killed.

SB 10.78.11 - But then Dantavakra's brother Vidūratha, immersed in sorrow over his brother's death, came forward breathing heavily, sword and shield in hand. He wanted to kill the Lord.

SB 10.78.12 - O best of kings, as Vidūratha fell upon Him, Lord Kṛṣṇa used His razor-edged Sudarśana disc to remove his head, complete with its helmet and earrings.

SB 10.78.13-15 - Having thus destroyed Śālva and his Saubha airship, along with Dantavakra and his younger brother, all of whom were invincible before any other opponent, the Lord was praised by demigods, human beings and great sages, by Siddhas, Gandharvas, Vidyādhara and Mahoragas, and also by Apsarās, Pitās, Yakṣas, Kinnaras and Cāraṇas. As they sang His glories and showered Him with flowers, the Supreme Lord entered His festively decorated capital city in the company of the most eminent Vṛṣṇis.

SB 10.78.16 - Thus Lord Kṛṣṇa, the Supreme Personality of Godhead, the master all mystic power and Lord of the universe, is ever victorious. Only those of beastly vision think He sometimes suffers defeat.

SB 10.78.17 - Lord Balarāma then heard that the Kurus were preparing for war with the Pāṇḍavas. Being neutral, He departed on the pretext of going to bathe in holy places.

SB 10.78.18 - After bathing at Prabhāsa and honoring the demigods, sages, forefathers and prominent human beings, He went in the company of brāhmaṇas to the portion of the Sarasvatī that flows westward into the sea.

SB 10.78.19-20 - Lord Balarāma visited the broad Bindu-saras Lake, Tritakūpa, Sudarśana, Viśāla, Brahma-tīrtha, Cakra-tīrtha and the eastward-flowing Sarasvatī. He also went to all the holy places along the Yamunā and the Ganges, O Bhārata, and then He came to the Naimiṣa forest, where great sages were performing an elaborate sacrifice.

SB 10.78.21 - Recognizing the Lord upon His arrival, the sages, who had been engaged in their sacrificial rituals for a long time, greeted Him properly by standing up, bowing down and worshiping Him.

SB 10.78.22 - After being thus worshiped along with His entourage, the Lord accepted a seat of honor. Then He noticed that Romaharṣaṇa, Vyāsadeva's disciple, had remained seated.

SB 10.78.23 - Lord Balarāma became extremely angry upon seeing how this member of the sūta caste had failed to stand up, bow down or join his palms, and also how he was sitting above all the learned brāhmaṇas.

SB 10.78.24 - [Lord Balarāma said:] Because this fool born from an improperly mixed marriage sits above all these brāhmaṇas and even above Me, the protector of religion, he deserves to die.

SB 10.78.25-26 - Although he is a disciple of the divine sage Vyāsa and has thoroughly learned many scriptures from him, including the lawbooks of religious duties and the epic histories and Purāṇas, all this study has not produced good qualities in him. Rather, his study of the scriptures is like an actor's studying his part, for he is not self-controlled or humble and vainly presumes himself a scholarly authority, though he has failed to conquer his own mind.

SB 10.78.27 - The very purpose of My descent into this world is to kill such hypocrites who pretend to be religious. Indeed, they are the most sinful rascals.

SB 10.78.28 - [Śukadeva Gosvāmī continued:] Although Lord Balarāma had stopped killing the impious, Romaharṣaṇa's death was inevitable. Thus, having spoken, the Lord killed him by picking up a blade of kuśa grass and touching him with its tip.

SB 10.78.29 - All the sages cried out, "Alas, alas !" in great distress. They told Lord Saṅkarṣaṇa, "O master, You have committed an irreligious act!

SB 10.78.30 - "O favorite of the Yadus, we gave him the seat of the spiritual master and promised him long life and freedom from physical pain for as long as this sacrifice continues.

SB 10.78.31-32 - "You have unknowingly killed a brāhmaṇa. Of course, even the injunctions of revealed scripture cannot dictate to You, the Lord of all mystic power. But if by Your own free will You nonetheless carry out the prescribed purification for this slaying of a brāhmaṇa, O purifier of the whole world, people in general will greatly benefit by Your example."

SB 10.78.33 - The Personality of Godhead said: I will certainly perform the atonement for this killing, since I wish to show compassion to the people in general. Please, therefore, prescribe for Me whatever ritual is to be done first.

SB 10.78.34 - O sages, just say the word, and by My mystic power I shall restore everything you promised him-long life, strength and sensory power.

SB 10.78.35 - The sages said: Please see to it, O Rāma, that Your power and that of Your kuśa weapon, as well as our promise and Romaharṣaṇa's death, all remain intact.

SB 10.78.36 - The Supreme Lord said: The Vedas instruct us that one's own self takes birth again as one's son. Thus let Romaharṣaṇa's son become the speaker of the Purāṇas, and let him be endowed with long life, strong senses and stamina.

SB 10.78.37 - Please tell Me your desire, O best of sages, and I shall certainly fulfill it. And, O wise souls, please carefully determine My proper atonement, since I do not know what it might be.

SB 10.78.38 - The sages said: A fearsome demon named Balvala, the son of Ilvala, comes here every new-moon day and contaminates our sacrifice.

SB 10.78.39 - O descendant of Daśārha, please kill that sinful demon, who pours down pus, blood, feces, urine, wine and meat upon us. This is the best service You can do for us.

SB 10.78.40 - Thereafter, for twelve months, You should circumambulate the land of Bhārata in a mood of serious meditation, executing austerities and bathing at various holy pilgrimage sites. In this way You will become purified.

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SB 10.78.21 - Recognizing the Lord upon His arrival, the sages, who had been engaged in their sacrificial rituals for a long time, greeted Him properly by standing up, bowing down and worshiping Him.

SB 10.78.22 - After being thus worshiped along with His entourage, the Lord accepted a seat of honor. Then He noticed that Romaharṣaṇa, Vyāsadeva's disciple, had remained seated.

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produced good qualities in him. Rather, his study of the scriptures is like an actor's studying his part, for he is not self-controlled or humble and vainly presumes himself a scholarly authority, though he has failed to conquer his own mind.

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SB 10.78.28 - [Śukadeva Gosvāmī continued:] Although Lord Balarāma had stopped killing the impious, Romaharṣaṇa's death was inevitable. Thus, having spoken, the Lord killed him by picking up a blade of kuśa grass and touching him with its tip.

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SB 10.78.40 - Thereafter, for twelve months, You should circumambulate the land of Bhārata in a mood of serious meditation, executing austerities and bathing at various holy pilgrimage sites. In this way You will become purified.

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SB 10.78.1-2 - Śukadeva Gosvāmī said: Acting out of friendship for Śiśupāla, Śālva and Pauṇḍraka, who had all passed on to the next world, the wicked Dantavakra appeared on the battlefield in a great rage, O King. All alone, on foot and wielding a club in his hand, the mighty warrior shook the earth with his footsteps.

SB 10.78.3 - Seeing Dantavakra approach, Lord Kṛṣṇa quickly picked up His club, jumped down from His chariot and stopped His advancing opponent just as the shore holds back the ocean.

SB 10.78.4 - Raising his club, the reckless King of Karūṣa said to Lord Mukunda, "What luck! What luck-to have You come before me today!

SB 10.78.5 - "You are our maternal cousin, Kṛṣṇa, but You committed violence against my friends, and now You want to kill me also. Therefore, fool, I will kill You with my thunderbolt club.

SB 10.78.6 - "Then, O unintelligent one, I who am obliged to my friends will have repaid my debt to them by killing You, my enemy disguised as a relative, who are like a disease within my body."

SB 10.78.7 - Thus trying to harass Lord Kṛṣṇa with harsh words, as one might prick an elephant with sharp goads, Dantavakra struck the Lord on the head with his club and roared like a lion.

SB 10.78.8 - Although hit by Dantavakra's club, Lord Kṛṣṇa, the deliverer of the Yadus, did not budge from His place on the battlefield. Rather, with His

massive Kaumodakī club the Lord struck Dantavakra in the middle of his chest.

SB 10.78.9 - His heart shattered by the club's blow, Dantavakra vomited blood and fell lifeless to the ground, his hair disheveled and his arms and legs sprawling.

SB 10.78.10 - A most subtle and wondrous spark of light then [rose from the demon's body and] entered Lord Kṛṣṇa while everyone looked on, O King, just as when Śiśupāla was killed.

SB 10.78.11 - But then Dantavakra's brother Vidūratha, immersed in sorrow over his brother's death, came forward breathing heavily, sword and shield in hand. He wanted to kill the Lord.

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SB 10.79.3-4 - 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.

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SB 10.79.10 - 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.

SB 10.79.11-15 - 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 Ṛṣabha Mountain, where Lord Kṛṣṇa also lives, and to the southern Mathurā. Then He came to Setubandha, where the

most grievous sins are destroyed.

SB 10.79.16-17 - There at Setubandha [Rāmeśvaram] Lord Halāyudha gave brāhmaṇas ten thousand cows in charity. He then visited the Kṛtamālā and Tāmraparṇī 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.

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SB 10.79.19-21 - The Supreme Lord then traveled through the kingdoms of Kerala and Trigarta, visiting Lord Śiva's sacred city of Gokarṇa, where Lord Dhūrjaṭi [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 Nirvindhya 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.

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SB 10.79.9 - 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.

SB 10.79.10 - 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.

SB 10.79.11-15 - 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 Ṛṣabha Mountain, where Lord Kṛṣṇa also lives, and to the southern Mathurā. Then He came to Setubandha, where the most grievous sins are destroyed.

SB 10.79.16-17 - There at Setubandha [Rāmeśvaram] Lord Halāyudha gave brāhmaṇas ten thousand cows in charity. He then visited the Kṛtamālā and Tāmraparṇī 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.

SB 10.79.18 - 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.

SB 10.79.19-21 - 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 Nirvindhya 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.

SB 10.79.22 - 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.

SB 10.79.23 - Wanting to stop the club fight then raging between Bhīma and Duryodhana on the battlefield, Lord Balarāma went to Kurukṣetra.

SB 10.79.24 - 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?"

SB 10.79.25 - 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.

SB 10.79.26 - [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.

SB 10.79.27 - 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.

SB 10.79.28 - [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.

SB 10.79.29 - 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.

SB 10.79.30 - 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.

SB 10.79.31 - 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.

SB 10.79.32 - 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.

SB 10.79.33 - 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.

SB 10.79.34 - 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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SB 10.80.1 - King Parīkṣit said: My lord, O master, I wish to hear about other valorous deeds performed by the Supreme Personality of Godhead, Mukunda, whose valor is unlimited.

SB 10.80.2 - O brāhmaṇa, how could anyone who knows the essence of life and is disgusted with endeavoring for sense gratification give up the transcendental topics of Lord Uttamaḥśloka after hearing them repeatedly?

SB 10.80.3 - Actual speech is that which describes the qualities of the Lord, real hands are those that work for Him, a true mind is that which always remembers Him dwelling within everything moving and nonmoving, and actual ears are those that listen to sanctifying topics about Him.

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SB 10.80.5 - Suta Gosvāmī said: Thus questioned by King Viṣṇurāta, the powerful sage Bādarāyaṇi replied, his heart fully absorbed in meditation on the Supreme Personality of Godhead, Vāsudeva.

SB 10.80.6 - Śukadeva Gosvāmī said: Lord Kṛṣṇa had a certain brāhmaṇa friend [named Sudāmā] who was most learned in Vedic knowledge and detached from all sense enjoyment. Furthermore, his mind was peaceful and his senses subdued.

SB 10.80.7 - Living as a householder, he maintained himself with whatever came of its own accord. The wife of that poorly dressed brāhmaṇa suffered along with him and was emaciated from hunger.

SB 10.80.8 - The chaste wife of the poverty-stricken brāhmaṇa once approached him, her face dried up because of her distress. Trembling with fear, she spoke as follows.

SB 10.80.9 - [Sudāmā's wife said:] O brāhmaṇa, isn't it true that the husband of the goddess of fortune is the personal friend of your exalted self? That greatest of Yādavas, the Supreme Lord Kṛṣṇa, is compassionate to brāhmaṇas and very willing to grant them His shelter.

SB 10.80.10 - O fortunate one, please approach Him, the real shelter of all saints. He will certainly give abundant wealth to such a suffering householder as you.

SB 10.80.11 - Lord Kṛṣṇa is now the ruler of the Bhojas, Vṛṣṇis and Andhakas and is staying at Dvārakā. Since He gives even His own self to

anyone who simply remembers His lotus feet, what doubt is there that He, the spiritual master of the universe, will bestow upon His sincere worshiper prosperity and material enjoyment, which are not even very desirable?

SB 10.80.12-13 - [Śukadeva Gosvāmī continued:] When his wife thus repeatedly implored him in various ways, the brāhmaṇa thought to himself, "To see Lord Kṛṣṇa is indeed the greatest achievement in life." Thus he decided to go, but first he told her, "My good wife, if there is anything in the house I can bring as a gift, please give it to me."

SB 10.80.14 - Sudāmā's wife begged four handfuls of flat rice from neighboring brāhmaṇas, tied up the rice in a torn piece of cloth and gave it to her husband as a present for Lord Kṛṣṇa.

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SB 10.80.18 - At that time Lord Acyuta was seated on His consort's bed. Spotting the brāhmaṇa at some distance, the Lord immediately stood up, went forward to meet him and with great pleasure embraced him.

SB 10.80.19 - The lotus-eyed Supreme Lord felt intense ecstasy upon

touching the body of His dear friend, the wise brāhmaṇa, and thus He shed tears of love.

SB 10.80.20-22 - Lord Kṛṣṇa seated His friend Sudāmā upon the bed. Then the Lord, who purifies the whole world, personally offered him various tokens of respect and washed his feet, O King, after which He sprinkled the water on His own head. He anointed him with divinely fragrant sandalwood, aguru and kuṅkuma pastes and happily worshiped him with aromatic incense and arrays of lamps. After finally offering him betel nut and the gift of a cow, He welcomed him with pleasing words.

SB 10.80.23 - By fanning him with her cāmara, the divine goddess of fortune personally served that poor brāhmaṇa, whose clothing was torn and dirty and who was so thin that veins were visible all over his body.

SB 10.80.24 - The people in the royal palace were astonished to see Kṛṣṇa, the Lord of spotless glory, so lovingly honor this shabbily dressed brāhmaṇa.

SB 10.80.25-26 - [The residents of the palace said:] What pious acts has this unkempt, impoverished brāhmaṇa performed? People regard him as lowly and contemptible, yet the spiritual master of the three worlds, the abode of Goddess Śrī, is serving him reverently. Leaving the goddess of fortune sitting on her bed, the Lord has embraced this brāhmaṇa as if he were an older brother.

SB 10.80.27 - [Śukadeva Gosvāmī continued:] Taking each other's hands, O King, Kṛṣṇa and Sudāmā talked pleasantly about how they once lived together in the school of their guru.

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SB 10.80.32 - My dear friend, he who gives a person his physical birth is his first spiritual master, and he who initiates him as a twice-born brāhmaṇa and engages him in religious duties is indeed more directly his spiritual master. But the person who bestows transcendental knowledge upon the members of all the spiritual orders of society is one's ultimate spiritual master. Indeed, he is as good as My own self.

SB 10.80.33 - Certainly, O brāhmaṇa, of all the followers of the varṇāśrama system, those who take advantage of the words I speak in My form as the spiritual master and thus easily cross over the ocean of material existence best understand their own true welfare.

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SB 10.80.38 - Constantly besieged by the powerful wind and rain, we lost our way amidst the flooding waters. We simply held each other's hands and, in great distress, wandered aimlessly about the forest.

SB 10.80.39 - Our guru, Sāṇḍīpani, understanding our predicament, set out after sunrise to search for us, his disciples, and found us in distress.

SB 10.80.40 - [Sāṇḍīpani said:] O my children, you have suffered so much for my sake! The body is most dear to every living creature, but you are so dedicated to me that you completely disregarded your own comfort.

SB 10.80.41 - This indeed is the duty of all true disciples: to repay the debt to their spiritual master by offering him, with pure hearts, their wealth and even their very lives.

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you. May all your desires be fulfilled, and may the Vedic mantras you have learned never lose their meaning for you, in this world or the next.

SB 10.80.43 - [Lord Kṛṣṇa continued:] We had many similar experiences while living in our spiritual master's home. Simply by the grace of the spiritual master a person can fulfill life's purpose and attain eternal peace.

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SB 10.80.25-26 - [The residents of the palace said:] What pious acts has this unkempt, impoverished brāhmaṇa performed? People regard him as lowly and contemptible, yet the spiritual master of the three worlds, the abode of Goddess Śrī, is serving him reverently. Leaving the goddess of fortune sitting on her bed, the Lord has embraced this brāhmaṇa as if he were an older brother.

SB 10.80.27 - [Śukadeva Gosvāmī continued:] Taking each other's hands, O King, Kṛṣṇa and Sudāmā talked pleasantly about how they once lived together in the school of their guru.

SB 10.80.28 - The Supreme Lord said: My dear brāhmaṇa, you know well the ways of dharma. After you offered the gift of remuneration to our guru and returned home from his school, did you marry a compatible wife or not?

SB 10.80.29 - Even though you are mostly involved in household affairs, your mind is not affected by material desires. Nor, O learned one, do you take much pleasure in the pursuit of material wealth. This I am well aware of.

SB 10.80.30 - Having renounced all material propensities, which spring from the Lord's illusory energy, some people execute worldly duties with their minds undisturbed by mundane desires. They act as I do, to instruct the general populace.

SB 10.80.31 - My dear brāhmaṇa, do you remember how we lived together in our spiritual master's school? When a twice-born student has learned from his guru all that is to be learned, he can enjoy spiritual life, which lies beyond all ignorance.

SB 10.80.32 - My dear friend, he who gives a person his physical birth is his first spiritual master, and he who initiates him as a twice-born brāhmaṇa and engages him in religious duties is indeed more directly his spiritual master. But the person who bestows transcendental knowledge upon the members of all the spiritual orders of society is one's ultimate spiritual master. Indeed, he is as good as My own self.

SB 10.80.33 - Certainly, O brāhmaṇa, of all the followers of the varṇāśrama system, those who take advantage of the words I speak in My form as the spiritual master and thus easily cross over the ocean of material existence best understand their own true welfare.

SB 10.80.34 - I, the Soul of all beings, am not as satisfied by ritual worship, brahminical initiation, penances or self-discipline as I am by faithful service rendered to one's spiritual master.

SB 10.80.35-36 - O brāhmaṇa, do you remember what happened to us while we were living with our spiritual master? Once our guru's wife sent us to fetch firewood, and after we entered the vast forest, O twice-born one, an unseasonal storm arose, with fierce wind and rain and harsh thunder.

SB 10.80.37 - Then, as the sun set, the forest was covered by darkness in every direction, and with all the flooding we could not distinguish high land from low.

SB 10.80.38 - Constantly besieged by the powerful wind and rain, we lost our way amidst the flooding waters. We simply held each other's hands and, in great distress, wandered aimlessly about the forest.

SB 10.80.39 - Our guru, Sāndīpani, understanding our predicament, set out after sunrise to search for us, his disciples, and found us in distress.

SB 10.80.40 - [Sāndīpani said:] O my children, you have suffered so much for my sake! The body is most dear to every living creature, but you are so dedicated to me that you completely disregarded your own comfort.

SB 10.80.41 - This indeed is the duty of all true disciples: to repay the debt to their spiritual master by offering him, with pure hearts, their wealth and even their very lives.

SB 10.80.42 - You boys are first-class brāhmaṇas, and I am satisfied with you. May all your desires be fulfilled, and may the Vedic mantras you have learned never lose their meaning for you, in this world or the next.

SB 10.80.43 - [Lord Kṛṣṇa continued:] We had many similar experiences while living in our spiritual master's home. Simply by the grace of the spiritual master a person can fulfill life's purpose and attain eternal peace.

SB 10.80.44 - The brāhmaṇa said: What could I possibly have failed to achieve, O Lord of lords, O universal teacher, since I was able to personally live with You, whose every desire is fulfilled, at the home of our spiritual master?

SB 10.80.45 - O almighty Lord, Your body comprises the Absolute Truth in the form of the Vedas and is thus the source of all auspicious goals of life. That You took up residence at the school of a spiritual master is simply one of Your pastimes in which You play the role of a human being.

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SB 10.81.41 - The Lord always shows brāhmaṇas special favor. Anyone who hears this account of the Supreme Lord's kindness to brāhmaṇas will come to develop love for the Lord and thus become freed from the bondage of material

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SB 10.82.32 - Seeing Nanda, the Vṛṣṇis were delighted and stood up like dead bodies coming back to life. Having felt much distress at not seeing him for so long, they held him in a tight embrace.

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SB 10.82.29-30 - His fame, as broadcast by the Vedas, the water that has washed His feet, and the words He speaks in the form of the revealed scriptures-these thoroughly purify this universe. Although the earth's good fortune was ravaged by time, the touch of His lotus feet has revitalized her, and thus she is raining down on us the fulfillment of all our desires. The same Lord Viṣṇu who makes one forget the goals of heaven and liberation has now entered into marital and blood relationships with you, who otherwise travel on the hellish path of family life. Indeed, in these relationships you see and touch Him directly, walk beside Him, converse with Him, and together with Him lie down to rest, sit at ease and take your meals.

SB 10.82.31 - Śukadeva Gosvāmī said: When Nanda Mahārāja learned that the Yadus had arrived, led by Kṛṣṇa, he immediately went to see them. The cowherds accompanied him, their various possessions loaded on their wagons.

SB 10.82.32 - Seeing Nanda, the Vṛṣṇis were delighted and stood up like dead bodies coming back to life. Having felt much distress at not seeing him for so long, they held him in a tight embrace.

SB 10.82.33 - Vasudeva embraced Nanda Mahārāja with great joy. Beside himself with ecstatic love, Vasudeva remembered the troubles Kāmsa had caused him, forcing him to leave his sons in Gokula for Their safety.

SB 10.82.34 - O hero of the Kurus, Kṛṣṇa and Balarāma embraced Their foster parents and bowed down to them, but Their throats were so choked up with tears of love that the two Lords could say nothing.

SB 10.82.35 - Raising their two sons onto their laps and holding Them in their arms, Nanda and saintly mother Yaśodā forgot their sorrow.

SB 10.82.36 - Then Rohiṇī and Devakī both embraced the Queen of Vraja, remembering the faithful friendship she had shown them. Their throats choking with tears, they addressed her as follows.

SB 10.82.37 - [Rohiṇī and Devakī said:] What woman could forget the unceasing friendship you and Nanda have shown us, dear Queen of Vraja? There is no way to repay you in this world, even with the wealth of Indra.

SB 10.82.38 - Before these two boys had ever seen Their real parents, you acted as Their parents and gave Them all affectionate care, training, nourishment and protection. They were never afraid, good lady, because you protected Them just as eyelids protect the eyes. Indeed, saintly persons like you never discriminate between outsiders and their own kin.

SB 10.82.39 - Śukadeva Gosvāmī said: While gazing at their beloved Kṛṣṇa, the young gopīs used to condemn the creator of their eyelids, [which would momentarily block their vision of Him]. Now, seeing Kṛṣṇa again after such a

long separation, with their eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic yoga find such absorption difficult to achieve.

SB 10.82.40 - The Supreme Lord approached the gopīs in a secluded place as they stood in their ecstatic trance. After embracing each of them and inquiring about their well-being, He laughed and spoke as follows.

SB 10.82.41 - [Lord Kṛṣṇa said:] My dear girlfriends, do you still remember Me? It was for My relatives' sake that I stayed away so long, intent on destroying My enemies.

SB 10.82.42 - Do you perhaps think I'm ungrateful and thus hold Me in contempt? After all, it is the Supreme Lord who brings living beings together and then separates them.

SB 10.82.43 - Just as the wind brings together masses of clouds, blades of grass, wisps of cotton and particles of dust, only to scatter them all again, so the creator deals with His created beings in the same way.

SB 10.82.44 - Rendering devotional service to Me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me, by which you have obtained Me.

SB 10.82.45 - Dear ladies, I am the beginning and end of all created beings and exist both within and without them, just as the elements ether, water, earth, air and fire are the beginning and end of all material objects and exist both within and without them.

SB 10.82.46 - In this way all created things reside within the basic elements of creation, while the spirit souls pervade the creation, remaining in their own true identity. You should see both of these-the material creation and the self-as manifest within Me, the imperishable Supreme Truth.

SB 10.82.47 - Śukadeva Gosvāmī said: Having thus been instructed by Kṛṣṇa in spiritual matters, the gopīs were freed of all tinges of false ego because of their incessant meditation upon Him. And with their deepening absorption in Him, they came to understand Him fully.

SB 10.82.48 - The gopīs spoke thus: Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.

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SB 10.83.10 - Śrī Jāmbavatī said: Unaware that Lord Kṛṣṇa was none other than his own master and worshipable Deity, the husband of Goddess Sītā, my father fought with Him for twenty-seven days. When my father finally came to his senses and recognized the Lord, he took hold of His feet and presented Him with both me and the Syamantaka jewel as tokens of his reverence. I am simply the Lord's maidservant.

SB 10.83.11 - Śrī Kālindī said: The Lord knew I was performing severe austerities and penances with the hope of one day touching His lotus feet. So He came to me in the company of His friend and took my hand in marriage. Now I am engaged as a sweeper in His palace.

SB 10.83.12 - Śrī Mitravindā said: At my svayaṁ-vara ceremony He came forward, defeated all the kings present-including my brothers, who dared insult Him-and took me away just as a lion removes his prey from amidst a pack of dogs. Thus Lord Kṛṣṇa, the shelter of the goddess of fortune, brought me to His capital city. May I be allowed to serve Him by washing His feet, life after life.

SB 10.83.13-14 - Śrī Satyā said: My father arranged for seven extremely powerful and vigorous bulls with deadly sharp horns to test the prowess of the kings who desired my hand in marriage. Although these bulls destroyed the false pride of many heroes, Lord Kṛṣṇa subdued them effortlessly, tying them up in the same way that children playfully tie up a goat's kids. He thus purchased me with His valor. Then He took me away with my maidservants and a full army of four divisions, defeating all the kings who opposed Him along the road. May I be granted the privilege of serving that Lord.

SB 10.83.15-16 - Śrī Bhadrā said: My dear Draupadī, of his own free will my

father invited his nephew Kṛṣṇa, to whom I had already dedicated my heart, and offered me to Him as His bride. My father presented me to the Lord with an akṣauhiṇi military guard and a retinue of my female companions. My ultimate perfection is this: to always be allowed to touch Lord Kṛṣṇa's lotus feet as I wander from life to life, bound by my karma.

SB 10.83.17 - Śrī Lakṣmaṇā said: O Queen, I repeatedly heard Nārada Muni glorify the appearances and activities of Acyuta, and thus my heart also became attached to that Lord, Mukunda. Indeed, even Goddess Padmahastā chose Him as her husband after careful consideration, rejecting the great demigods who rule various planets.

SB 10.83.18 - My father, Bṛhatsena, was by nature compassionate to his daughter, and knowing how I felt, O saintly lady, he arranged to fulfill my desire.

SB 10.83.19 - Just as a fish was used as a target in your svayaṁ-vara ceremony, O Queen, to assure that you would obtain Arjuna as your husband, so a fish was also used in my ceremony. In my case, however, it was concealed on all sides, and only its reflection could be seen in a pot of water below.

SB 10.83.20 - Hearing of this, thousands of kings expert in shooting arrows and in wielding other weapons converged from all directions on my father's city, accompanied by their military teachers.

SB 10.83.21 - My father properly honored each king according to his strength and seniority. Then those whose minds were fixed on me took up the bow and arrow and one by one tried to pierce the target in the midst of the assembly.

SB 10.83.22 - Some of them picked up the bow but could not string it, and so they threw it aside in frustration. Some managed to pull the bowstring toward the tip of the bow, only to have the bow spring back and knock them to the ground.

SB 10.83.23 - A few heroes-namely Jarāsandha, Śiśupāla, Bhīma, Duryodhana, Karṇa and the King of Ambaṣṭha-succeeded in stringing the bow, but none of them could find the target.

SB 10.83.24 - Then Arjuna looked at the reflection of the fish in the water and determined its position. When he carefully shot his arrow at it, however, he did not pierce the target but merely grazed it.

SB 10.83.25-26 - After all the arrogant kings had given up, their pride broken, the Supreme Personality of Godhead picked up the bow, easily strung it and then fixed His arrow upon it. As the sun stood in the constellation Abhijit, He looked at the fish in the water only once and then pierced it with the arrow, knocking it to the ground.

SB 10.83.27 - Kettledrums resounded in the sky, and on the earth people shouted "Jaya! Jaya!" Overjoyed, demigods showered flowers.

SB 10.83.28 - Just then I walked onto the ceremonial ground, the ankle bells on my feet gently tinkling. I was wearing new garments of the finest silk, tied with a belt, and I carried a brilliant necklace fashioned of gold and jewels. There was a shy smile on my face and a wreath of flowers in my hair.

SB 10.83.29 - I lifted my face, which was encircled by my abundant locks and effulgent from the glow of my earrings reflected from my cheeks. Smiling

coolly, I glanced about. Then, looking around at all the kings, I slowly placed the necklace on the shoulder of Murāri, who had captured my heart.

SB 10.83.30 - Just then there were loud sounds of conchshells and mṛdaṅga, paṭaha, bherī and ānaka drums, as well as other instruments. Men and women began to dance, and singers began to sing.

SB 10.83.31 - The leading kings there could not tolerate my having chosen the Supreme Personality of Godhead, O Draupadī. Burning with lust, they became quarrelsome.

SB 10.83.32 - The Lord then placed me on His chariot, drawn by four most excellent horses. Donning His armor and readying His bow Śārṅga, He stood on the chariot, and there on the battleground He manifested His four arms.

SB 10.83.33 - Dāruka drove the Lord's gold-trimmed chariot as the kings looked on, O Queen, like small animals helplessly watching a lion.

SB 10.83.34 - The kings pursued the Lord like village dogs chasing a lion. Some kings, raising their bows, stationed themselves on the road to stop Him as He passed by.

SB 10.83.35 - These warriors were deluged by arrows shot from the Lord's bow, Śārṅga. Some of the kings fell on the battlefield with severed arms, legs and necks; the rest gave up the fight and fled.

SB 10.83.36 - The Lord of the Yadus then entered His capital city, Kuśasthalī [Dvārakā], which is glorified in heaven and on earth. The city was elaborately decorated with flagpoles carrying banners that blocked the sun, and

also with splendid archways. As Lord Kṛṣṇa entered, He appeared like the sun-god entering his abode.

SB 10.83.37 - My father honored his friends, family and in-laws with priceless clothing and jewelry and with royal beds, thrones and other furnishings.

SB 10.83.38 - With devotion he presented the perfectly complete Lord with a number of maidservants bedecked with precious ornaments. Accompanying these maidservants were guards walking on foot and others riding elephants, chariots and horses. He also gave the Lord extremely valuable weapons.

SB 10.83.39 - Thus, by renouncing all material association and practicing austere penances, we queens have all become personal maidservants of the self-satisfied Supreme Lord.

SB 10.83.40 - Rohiṇī-devī, speaking for the other queens, said: After killing Bhaumāsura and his followers, the Lord found us in the demon's prison and could understand that we were the daughters of the kings whom Bhauma had defeated during his conquest of the earth. The Lord set us free, and because we had been constantly meditating upon His lotus feet, the source of liberation from material entanglement, He agreed to marry us, though His every desire is already fulfilled.

SB 10.83.41-42 - O saintly lady, we do not desire dominion over the earth, the sovereignty of the King of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahmā, immortality or even attainment of the kingdom of God. We simply desire to carry on our heads the glorious dust of Lord Kṛṣṇa's feet, enriched by the fragrance of kuṅkuma from His consort's

bosom.

SB 10.83.43 - We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the cowherd boys and even the aborigine Pulinda women desire-the touch of the dust He leaves on the plants and grass as He tends His cows.

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SB 10.84.2-5 - As the women thus talked among themselves and the men among themselves, a number of great sages arrived there, all of them eager to see Lord Kṛṣṇa and Lord Balarāma. They included Dvaipāyana, Nārada, Cyavana, Devala and Asita, Viśvāmitra, Śātānanda, Bharadvāja and Gautama, Lord Paraśurāma and his disciples, Vasiṣṭha, Gālava, Bhṛgu, Pulastya and Kaśyapa, Atri, Mārkaṇḍeya and Bṛhaspati, Dvita, Trita, Ekata and the four Kumāras, and Aṅgirā, Agastya, Yājñavalkya and Vāmadeva.

SB 10.84.6 - As soon as they saw the sages approaching, the kings and other gentlemen who had been seated immediately stood up, including the Pāṇḍava brothers and Kṛṣṇa and Balarāma. They all then bowed down to the sages, who are honored throughout the universe.

SB 10.84.7 - Lord Kṛṣṇa, Lord Balarāma and the other kings and leaders properly worshiped the sages by offering them words of greeting, sitting places,

water for washing their feet, drinking water, flower garlands, incense and sandalwood paste.

SB 10.84.8 - After the sages were comfortably seated, the Supreme Lord Kṛṣṇa, whose transcendental body protects religious principles, addressed them in the midst of that great assembly. Everyone listened silently with rapt attention.

SB 10.84.9 - The Supreme Lord said: Now our lives are indeed successful, for we have obtained life's ultimate goal: the audience of great yoga masters, which even demigods only rarely obtain.

SB 10.84.10 - How is it that people who are not very austere and who recognize God only in His Deity form in the temple can now see you, touch you, inquire from you, bow down to you, worship your feet and serve you in other ways?

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SB 10.84.12 - Neither the demigods controlling fire, the sun, the moon and the stars nor those in charge of earth, water, ether, air, speech and mind actually remove the sins of their worshipers, who continue to see in terms of dualities. But wise sages destroy one's sins when respectfully served for even a few moments.

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mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshipable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth-such a person is no better than a cow or an ass.

SB 10.84.14 - Śukadeva Gosvāmī said: Hearing such unfathomable words from the unlimitedly wise Lord Kṛṣṇa, the learned brāhmaṇas remained silent, their minds bewildered.

SB 10.84.15 - For some time the sages pondered the Supreme Lord's behavior, which resembled that of a subordinate living being. They concluded that He was acting this way to instruct the people in general. Thus they smiled and spoke to Him, the spiritual master of the universe.

SB 10.84.16 - The great sages said: Your power of illusion has totally bewildered us, the most exalted knowers of the truth and leaders among the universal creators. Ah, how amazing is the behavior of the Supreme Lord! He covers Himself with His humanlike activities and pretends to be subject to superior control.

SB 10.84.17 - Indeed, the humanlike pastimes of the Almighty are simply a pretense! Effortlessly, He alone sends forth from His Self this variegated creation, maintains it and then swallows it up again, all without becoming entangled, just as the element earth takes on many names and forms in its various transformations.

SB 10.84.18 - Nonetheless, at suitable times You assume the pure mode of goodness to protect Your devotees and punish the wicked. Thus You, the Soul

of the varṇāśrama social order, the Supreme Personality of Godhead, maintain the eternal path of the Vedas by enjoying Your pleasure pastimes.

SB 10.84.19 - The Vedas are Your spotless heart, and through them one can perceive-by means of austerity, study and self-control-the manifest, the unmanifest and the pure existence transcendental to both.

SB 10.84.20 - Therefore, O Supreme Brahman, You honor the members of the brahminical community, for they are the perfect agents by which one can realize You through the evidence of the Vedas. For that very reason You are the foremost worshiper of the brāhmaṇas.

SB 10.84.21 - Today our birth, education, austerity and vision have all become perfect because we have been able to associate with You, the goal of all saintly persons. Indeed, You Yourself are the ultimate, supreme blessing.

SB 10.84.22 - Let us offer obeisances unto that Supreme Personality of Godhead, Lord Kṛṣṇa, the infinitely intelligent Supersoul, who has disguised His greatness through His mystic Yogamāyā.

SB 10.84.23 - Neither these kings nor even the Vṛṣṇis, who enjoy Your intimate association, know You as the Soul of all existence, the force of time and the supreme controller. For them You are covered by the curtain of Māyā.

SB 10.84.24-25 - A sleeping person imagines an alternative reality for himself and, seeing himself as having various names and forms, forgets his waking identity, which is distinct from the dream. Similarly, the senses of one whose consciousness is bewildered by illusion perceive only the names and forms of material objects. Thus such a person loses his memory and cannot know You.

SB 10.84.26 - Today we have directly seen Your feet, the source of the holy Ganges, which washes away volumes of sins. Perfected yogīs can at best meditate upon Your feet within their hearts. But only those who render You wholehearted devotional service and in this way vanquish the soul's covering-the material mind-attain You as their final destination. Therefore kindly show mercy to us, Your devotees.

SB 10.84.27 - Śukadeva Gosvāmī said: Having thus spoken, O wise king, the sages then took leave of Lord Dāśārha, Dhṛtarāṣṭra and Yudhiṣṭhira and prepared to depart for their āśramas.

SB 10.84.28 - Seeing that they were about to leave, the renowned Vasudeva approached the sages. After bowing down to them and touching their feet, he spoke to them with carefully chosen words.

SB 10.84.29 - Śrī Vasudeva said: Obeisances to you, the residence of all the demigods. Please hear me, O sages. Kindly tell us how the reactions of one's work can be counteracted by further work.

SB 10.84.30 - Śrī Nārada Muni said: O brāhmaṇas, it is not so amazing that in his eagerness to know, Vasudeva has asked us about his ultimate benefit, for he considers Kṛṣṇa a mere boy.

SB 10.84.31 - In this world familiarity breeds contempt. For example, one who lives on the banks of the Ganges might travel to some other body of water to be purified.

SB 10.84.32-33 - The Supreme Lord's awareness is never disturbed by time,

by the creation and destruction of the universe, by changes in its own qualities, or by anything else, whether self-caused or external. But although the consciousness of the Personality of Godhead, who is the supreme one without a second, is never affected by material distress, by the reactions of material work or by the constant flow of nature's modes, ordinary persons nonetheless think that the Lord is covered by His own creations of prāṇa and other material elements, just as one may think that the sun is covered by clouds, snow or an eclipse.

SB 10.84.34 - [Śukadeva Gosvāmī continued:] The sages then spoke again, O King, addressing Vasudeva while all the kings, along with Lord Acyuta and Lord Rāma, listened.

SB 10.84.35 - [The sages said:] It has been definitely concluded that work is counteracted by further work when one executes Vedic sacrifices as a means of worshipping Viṣṇu, the Lord of all sacrifices, with sincere faith.

SB 10.84.36 - Learned authorities who see through the eye of scripture have demonstrated that this is the easiest method of subduing the agitated mind and attaining liberation, and that it is a sacred duty which brings joy to the heart.

SB 10.84.37 - This is the most auspicious path for a religious householder of the twice-born orders-to selflessly worship the Personality of Godhead with wealth honestly obtained.

SB 10.84.38 - An intelligent person should learn to renounce his desire for wealth by performing sacrifices and acts of charity. He should learn to renounce his desire for wife and children by experiencing family life. And he should learn to renounce his desire for promotion to a higher planet in his next life, O

saintly Vasudeva, by studying the effects of time. Self-controlled sages who have thus renounced their attachment to household life go to the forest to perform austerities.

SB 10.84.39 - Dear Prabhu, a member of the twice-born classes is born with three kinds of debts-those owed to the demigods, to the sages and to his forefathers. If he leaves his body without first liquidating these debts by performing sacrifice, studying the scriptures and begetting children, he will fall down into a hellish condition.

SB 10.84.40 - But you, O magnanimous soul, are already free from two of your debts-those to the sages and the forefathers. Now absolve yourself of your debt to the demigods by executing Vedic sacrifices, and in this way free yourself completely of debt and renounce all material shelter.

SB 10.84.41 - O Vasudeva, without doubt you must have previously worshiped Lord Hari, the master of all worlds. Both you and your wife must have perfectly worshiped Him with supreme devotion, since He has accepted the role of your son.

SB 10.84.42 - Śukadeva Gosvāmī said: After hearing these statements of the sages, generous Vasudeva bowed his head to the ground and, praising them, requested them to become his priests.

SB 10.84.43 - Thus requested by him, O King, the sages engaged the pious Vasudeva in performing fire sacrifices at that holy place of Kurukṣetra according to strict religious principles and with most excellent ritual arrangements.

SB 10.84.44-45 - When Mahārāja Vasudeva was about to be initiated for the sacrifice, O King, the Vṛṣṇis came to the initiation pavilion after bathing and putting on fine clothes and garlands of lotuses. The other kings also came, elaborately ornamented, as well as all their joyful queens, who wore jeweled lockets around their necks and were also clad in fine garments. The royal wives were anointed with sandalwood paste and carried auspicious items for the worship.

SB 10.84.46 - Mṛdaṅgas, paṭahas, conchshells, bherīs, ānakas and other instruments resounded, male and female dancers danced, and sūtas and māgadhas recited glorifications. Sweet-voiced Gandharvīs sang, accompanied by their husbands.

SB 10.84.47 - After Vasudeva's eyes had been decorated with black cosmetic and his body smeared with fresh butter, the priests initiated him according to scriptural rules by sprinkling him and his eighteen wives with sacred water. Encircled by his wives, he resembled the regal moon encircled by stars.

SB 10.84.48 - Vasudeva received initiation along with his wives, who wore silk sārīs and were adorned with bangles, necklaces, ankle bells and earrings. With his body wrapped in a deerskin, Vasudeva shone splendidly.

SB 10.84.49 - My dear Mahārāja Parīkṣit, Vasudeva's priests and the officiating members of the assembly, dressed in silk dhotīs and jeweled ornaments, looked so effulgent that they seemed to be standing in the sacrificial arena of Indra, the killer of Vṛtra.

SB 10.84.50 - At that time Balarāma and Kṛṣṇa, the Lords of all living entities, shone forth with great majesty in the company of Their respective

sons, wives and other family members, who were expansions of Their opulences.

SB 10.84.51 - Performing various kinds of Vedic sacrifice according to the proper regulations, Vasudeva worshiped the Lord of all sacrificial paraphernalia, mantras and rituals. He executed both primary and secondary sacrifices, offering oblations to the sacred fire and carrying out other aspects of sacrificial worship.

SB 10.84.52 - Then, at the appropriate time and according to scripture, Vasudeva remunerated the priests by decorating them with precious ornaments, though they were already richly adorned, and offering them valuable gifts of cows, land and marriageable girls.

SB 10.84.53 - After supervising the patnī-saṁyāja and avabhṛthya rituals, the great brāhmaṇa sages bathed in Lord Paraśurāma's lake with the sponsor of the sacrifice, Vasudeva, who led them.

SB 10.84.54 - His sacred bath complete, Vasudeva joined with his wives in giving the jewelry and clothes they had been wearing to the professional reciters. Vasudeva then put on new garments, after which he honored all classes of people by feeding everyone, even the dogs.

SB 10.84.55-56 - With opulent gifts he honored his relatives, including all their wives and children; the royalty of the Vidarbha, Kosala, Kuru, Kāśī, Kekaya and Sṛñjaya kingdoms; the officiating members of the assembly; and also the priests, witnessing demigods, humans, spirits, forefathers and Cāraṇas. Then, taking permission from Lord Kṛṣṇa, the shelter of the goddess of fortune, the various guests departed as they all chanted the glories of Vasudeva's

sacrifice.

SB 10.84.57-58 - The Yadus were all embraced by their friends, close family members and other relatives, including Dhṛtarāṣṭra and his younger brother, Vidura; Pṛthā and her sons; Bhīṣma; Droṇa; the twins Nakula and Sahadeva; Nārada; and Vedavyāsa, the Personality of Godhead. Their hearts melting with affection, these and the other guests left for their kingdoms, their progress slowed by the pain of separation.

SB 10.84.59 - Nanda Mahārāja showed his affection for his relatives, the Yadus, by remaining with them a little longer, together with his cowherds. During his stay, Kṛṣṇa, Balarāma, Ugrasena and the others honored him with especially opulent worship.

SB 10.84.60 - Having so easily crossed over the vast ocean of his ambition, Vasudeva felt fully satisfied. In the company of his many well-wishers, he took Nanda by the hand and addressed him as follows.

SB 10.84.61 - Śrī Vasudeva said: My dear brother, God Himself has tied the knot called affection, which tightly binds human beings together. It seems to me that even great heroes and mystics find it very difficult to free themselves from it.

SB 10.84.62 - Indeed, the Supreme Lord must have created the bonds of affection, for such exalted saints as you have never stopped showing matchless friendship toward us ingrates, although it has never been properly reciprocated.

SB 10.84.63 - Previously, dear brother, we did nothing to benefit you because we were unable to, yet even now that you are present before us, our

eyes are so blinded by the intoxication of material good fortune that we continue to ignore you.

SB 10.84.64 - O most respectful one, may a person who wants the highest benefit in life never gain kingly opulence, for it leaves him blind to the needs of his own family and friends.

SB 10.84.65 - Śrī Śukadeva Gosvāmī said: His heart softened by feelings of intimate sympathy, Vasudeva wept. His eyes brimmed with tears as he remembered the friendship Nanda had shown him.

SB 10.84.66 - And on his part, Nanda was also full of affection for his friend Vasudeva. Thus during the following days Nanda would repeatedly announce, "I will be leaving later today" and "I will be leaving tomorrow." But out of love for Kṛṣṇa and Balarāma he remained there for three more months, honored by all the Yadus.

SB 10.84.67-68 - Then, after Vasudeva, Ugrasena, Kṛṣṇa, Uddhava, Balarāma and others had fulfilled his desires and presented him with precious ornaments, fine linen and varieties of priceless household furnishings, Nanda Mahārāja accepted all these gifts and took his leave. Seen off by all the Yadus, he departed with his family members and the residents of Vraja.

SB 10.84.69 - Unable to withdraw their minds from Lord Govinda's lotus feet, where they had surrendered them, Nanda and the cowherd men and women returned to Mathurā.

SB 10.84.70 - Their relatives having thus departed, and seeing that the rainy season was approaching, the Vṛṣṇis, whose only Lord was Kṛṣṇa, went back to

Dvārakā.

SB 10.84.71 - They told the people of the city about the festive sacrifices performed by Vasudeva, lord of the Yadus, and about everything else that had happened during their pilgrimage, especially how they had met with all their loved ones.

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of the varṇāśrama social order, the Supreme Personality of Godhead, maintain the eternal path of the Vedas by enjoying Your pleasure pastimes.

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SB 10.84.20 - Therefore, O Supreme Brahman, You honor the members of the brahminical community, for they are the perfect agents by which one can realize You through the evidence of the Vedas. For that very reason You are the foremost worshiper of the brāhmaṇas.

SB 10.84.21 - Today our birth, education, austerity and vision have all become perfect because we have been able to associate with You, the goal of all saintly persons. Indeed, You Yourself are the ultimate, supreme blessing.

SB 10.84.22 - Let us offer obeisances unto that Supreme Personality of Godhead, Lord Kṛṣṇa, the infinitely intelligent Supersoul, who has disguised His greatness through His mystic Yogamāyā.

SB 10.84.23 - Neither these kings nor even the Vṛṣṇis, who enjoy Your intimate association, know You as the Soul of all existence, the force of time and the supreme controller. For them You are covered by the curtain of Māyā.

SB 10.84.24-25 - A sleeping person imagines an alternative reality for himself and, seeing himself as having various names and forms, forgets his waking identity, which is distinct from the dream. Similarly, the senses of one whose consciousness is bewildered by illusion perceive only the names and forms of material objects. Thus such a person loses his memory and cannot know You.

SB 10.84.26 - Today we have directly seen Your feet, the source of the holy Ganges, which washes away volumes of sins. Perfected yogīs can at best meditate upon Your feet within their hearts. But only those who render You wholehearted devotional service and in this way vanquish the soul's covering-the material mind-attain You as their final destination. Therefore kindly show mercy to us, Your devotees.

SB 10.84.27 - Śukadeva Gosvāmī said: Having thus spoken, O wise king, the sages then took leave of Lord Dāśārha, Dhṛtarāṣṭra and Yudhiṣṭhira and prepared to depart for their āśramas.

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SB 10.84.30 - Śrī Nārada Muni said: O brāhmaṇas, it is not so amazing that in his eagerness to know, Vasudeva has asked us about his ultimate benefit, for he considers Kṛṣṇa a mere boy.

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SB 10.84.32-33 - The Supreme Lord's awareness is never disturbed by time,

by the creation and destruction of the universe, by changes in its own qualities, or by anything else, whether self-caused or external. But although the consciousness of the Personality of Godhead, who is the supreme one without a second, is never affected by material distress, by the reactions of material work or by the constant flow of nature's modes, ordinary persons nonetheless think that the Lord is covered by His own creations of prāṇa and other material elements, just as one may think that the sun is covered by clouds, snow or an eclipse.

SB 10.84.34 - [Śukadeva Gosvāmī continued:] The sages then spoke again, O King, addressing Vasudeva while all the kings, along with Lord Acyuta and Lord Rāma, listened.

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SB 10.84.36 - Learned authorities who see through the eye of scripture have demonstrated that this is the easiest method of subduing the agitated mind and attaining liberation, and that it is a sacred duty which brings joy to the heart.

SB 10.84.37 - This is the most auspicious path for a religious householder of the twice-born orders-to selflessly worship the Personality of Godhead with wealth honestly obtained.

SB 10.84.38 - An intelligent person should learn to renounce his desire for wealth by performing sacrifices and acts of charity. He should learn to renounce his desire for wife and children by experiencing family life. And he should learn to renounce his desire for promotion to a higher planet in his next life, O

saintly Vasudeva, by studying the effects of time. Self-controlled sages who have thus renounced their attachment to household life go to the forest to perform austerities.

SB 10.84.39 - Dear Prabhu, a member of the twice-born classes is born with three kinds of debts-those owed to the demigods, to the sages and to his forefathers. If he leaves his body without first liquidating these debts by performing sacrifice, studying the scriptures and begetting children, he will fall down into a hellish condition.

SB 10.84.40 - But you, O magnanimous soul, are already free from two of your debts-those to the sages and the forefathers. Now absolve yourself of your debt to the demigods by executing Vedic sacrifices, and in this way free yourself completely of debt and renounce all material shelter.

SB 10.84.41 - O Vasudeva, without doubt you must have previously worshiped Lord Hari, the master of all worlds. Both you and your wife must have perfectly worshiped Him with supreme devotion, since He has accepted the role of your son.

SB 10.84.42 - Śukadeva Gosvāmī said: After hearing these statements of the sages, generous Vasudeva bowed his head to the ground and, praising them, requested them to become his priests.

SB 10.84.43 - Thus requested by him, O King, the sages engaged the pious Vasudeva in performing fire sacrifices at that holy place of Kurukṣetra according to strict religious principles and with most excellent ritual arrangements.

SB 10.84.44-45 - When Mahārāja Vasudeva was about to be initiated for the sacrifice, O King, the Vṛṣṇis came to the initiation pavilion after bathing and putting on fine clothes and garlands of lotuses. The other kings also came, elaborately ornamented, as well as all their joyful queens, who wore jeweled lockets around their necks and were also clad in fine garments. The royal wives were anointed with sandalwood paste and carried auspicious items for the worship.

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SB 10.84.48 - Vasudeva received initiation along with his wives, who wore silk sārīs and were adorned with bangles, necklaces, ankle bells and earrings. With his body wrapped in a deerskin, Vasudeva shone splendidly.

SB 10.84.49 - My dear Mahārāja Parīkṣit, Vasudeva's priests and the officiating members of the assembly, dressed in silk dhotīs and jeweled ornaments, looked so effulgent that they seemed to be standing in the sacrificial arena of Indra, the killer of Vṛtra.

SB 10.84.50 - At that time Balarāma and Kṛṣṇa, the Lords of all living entities, shone forth with great majesty in the company of Their respective

sons, wives and other family members, who were expansions of Their opulences.

SB 10.84.51 - Performing various kinds of Vedic sacrifice according to the proper regulations, Vasudeva worshiped the Lord of all sacrificial paraphernalia, mantras and rituals. He executed both primary and secondary sacrifices, offering oblations to the sacred fire and carrying out other aspects of sacrificial worship.

SB 10.84.52 - Then, at the appropriate time and according to scripture, Vasudeva remunerated the priests by decorating them with precious ornaments, though they were already richly adorned, and offering them valuable gifts of cows, land and marriageable girls.

SB 10.84.53 - After supervising the patnī-saṁyāja and avabhṛthya rituals, the great brāhmaṇa sages bathed in Lord Paraśurāma's lake with the sponsor of the sacrifice, Vasudeva, who led them.

SB 10.84.54 - His sacred bath complete, Vasudeva joined with his wives in giving the jewelry and clothes they had been wearing to the professional reciters. Vasudeva then put on new garments, after which he honored all classes of people by feeding everyone, even the dogs.

SB 10.84.55-56 - With opulent gifts he honored his relatives, including all their wives and children; the royalty of the Vidarbha, Kosala, Kuru, Kāśī, Kekaya and Sṛñjaya kingdoms; the officiating members of the assembly; and also the priests, witnessing demigods, humans, spirits, forefathers and Cāraṇas. Then, taking permission from Lord Kṛṣṇa, the shelter of the goddess of fortune, the various guests departed as they all chanted the glories of Vasudeva's

sacrifice.

SB 10.84.57-58 - The Yadus were all embraced by their friends, close family members and other relatives, including Dhṛtarāṣṭra and his younger brother, Vidura; Pṛthā and her sons; Bhīṣma; Droṇa; the twins Nakula and Sahadeva; Nārada; and Vedavyāsa, the Personality of Godhead. Their hearts melting with affection, these and the other guests left for their kingdoms, their progress slowed by the pain of separation.

SB 10.84.59 - Nanda Mahārāja showed his affection for his relatives, the Yadus, by remaining with them a little longer, together with his cowherds. During his stay, Kṛṣṇa, Balarāma, Ugrasena and the others honored him with especially opulent worship.

SB 10.84.60 - Having so easily crossed over the vast ocean of his ambition, Vasudeva felt fully satisfied. In the company of his many well-wishers, he took Nanda by the hand and addressed him as follows.

SB 10.84.61 - Śrī Vasudeva said: My dear brother, God Himself has tied the knot called affection, which tightly binds human beings together. It seems to me that even great heroes and mystics find it very difficult to free themselves from it.

SB 10.84.62 - Indeed, the Supreme Lord must have created the bonds of affection, for such exalted saints as you have never stopped showing matchless friendship toward us ingrates, although it has never been properly reciprocated.

SB 10.84.63 - Previously, dear brother, we did nothing to benefit you because we were unable to, yet even now that you are present before us, our

eyes are so blinded by the intoxication of material good fortune that we continue to ignore you.

SB 10.84.64 - O most respectful one, may a person who wants the highest benefit in life never gain kingly opulence, for it leaves him blind to the needs of his own family and friends.

SB 10.84.65 - Śrī Śukadeva Gosvāmī said: His heart softened by feelings of intimate sympathy, Vasudeva wept. His eyes brimmed with tears as he remembered the friendship Nanda had shown him.

SB 10.84.66 - And on his part, Nanda was also full of affection for his friend Vasudeva. Thus during the following days Nanda would repeatedly announce, "I will be leaving later today" and "I will be leaving tomorrow." But out of love for Kṛṣṇa and Balarāma he remained there for three more months, honored by all the Yadus.

SB 10.84.67-68 - Then, after Vasudeva, Ugrasena, Kṛṣṇa, Uddhava, Balarāma and others had fulfilled his desires and presented him with precious ornaments, fine linen and varieties of priceless household furnishings, Nanda Mahārāja accepted all these gifts and took his leave. Seen off by all the Yadus, he departed with his family members and the residents of Vraja.

SB 10.84.69 - Unable to withdraw their minds from Lord Govinda's lotus feet, where they had surrendered them, Nanda and the cowherd men and women returned to Mathurā.

SB 10.84.70 - Their relatives having thus departed, and seeing that the rainy season was approaching, the Vṛṣṇis, whose only Lord was Kṛṣṇa, went back to

Dvārakā.

SB 10.84.71 - They told the people of the city about the festive sacrifices performed by Vasudeva, lord of the Yadus, and about everything else that had happened during their pilgrimage, especially how they had met with all their loved ones.

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SB 10.84.1 - Śukadeva Gosvāmī said: Prthā, Gāndhārī, Draupadī, Subhadrā, the wives of other kings and the Lord's cowherd girīfriends were all amazed to hear of the queens' deep love for Lord Kṛṣṇa, the Supreme Personality of Godhead and Soul of all beings, and their eyes filled with tears.

SB 10.84.2-5 - As the women thus talked among themselves and the men among themselves, a number of great sages arrived there, all of them eager to see Lord Kṛṣṇa and Lord Balarāma. They included Dvaipāyana, Nārada, Cyavana, Devala and Asita, Viśvāmitra, Śātānanda, Bharadvāja and Gautama, Lord Paraśurāma and his disciples, Vasiṣṭha, Gālava, Bhṛgu, Pulastya and Kaśyapa, Atri, Mārkaṇḍeya and Bṛhaspati, Dvita, Trita, Ekata and the four Kumāras, and Aṅgirā, Agastya, Yājñavalkya and Vāmadeva.

SB 10.84.6 - As soon as they saw the sages approaching, the kings and other gentlemen who had been seated immediately stood up, including the Pāṇḍava brothers and Kṛṣṇa and Balarāma. They all then bowed down to the sages, who are honored throughout the universe.

SB 10.84.7 - Lord Kṛṣṇa, Lord Balarāma and the other kings and leaders properly worshiped the sages by offering them words of greeting, sitting places,

water for washing their feet, drinking water, flower garlands, incense and sandalwood paste.

SB 10.84.8 - After the sages were comfortably seated, the Supreme Lord Kṛṣṇa, whose transcendental body protects religious principles, addressed them in the midst of that great assembly. Everyone listened silently with rapt attention.

SB 10.84.9 - The Supreme Lord said: Now our lives are indeed successful, for we have obtained life's ultimate goal: the audience of great yoga masters, which even demigods only rarely obtain.

SB 10.84.10 - How is it that people who are not very austere and who recognize God only in His Deity form in the temple can now see you, touch you, inquire from you, bow down to you, worship your feet and serve you in other ways?

SB 10.84.11 - Mere bodies of water are not the real sacred places of pilgrimage, nor are mere images of earth and stone the true worshipable deities. These purify one only after a long time, but saintly sages purify one immediately upon being seen.

SB 10.84.12 - Neither the demigods controlling fire, the sun, the moon and the stars nor those in charge of earth, water, ether, air, speech and mind actually remove the sins of their worshipers, who continue to see in terms of dualities. But wise sages destroy one's sins when respectfully served for even a few moments.

SB 10.84.13 - One who identifies his self as the inert body composed of

mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshipable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth-such a person is no better than a cow or an ass.

SB 10.84.14 - Śukadeva Gosvāmī said: Hearing such unfathomable words from the unlimitedly wise Lord Kṛṣṇa, the learned brāhmaṇas remained silent, their minds bewildered.

SB 10.84.15 - For some time the sages pondered the Supreme Lord's behavior, which resembled that of a subordinate living being. They concluded that He was acting this way to instruct the people in general. Thus they smiled and spoke to Him, the spiritual master of the universe.

SB 10.84.16 - The great sages said: Your power of illusion has totally bewildered us, the most exalted knowers of the truth and leaders among the universal creators. Ah, how amazing is the behavior of the Supreme Lord! He covers Himself with His humanlike activities and pretends to be subject to superior control.

SB 10.84.17 - Indeed, the humanlike pastimes of the Almighty are simply a pretense! Effortlessly, He alone sends forth from His Self this variegated creation, maintains it and then swallows it up again, all without becoming entangled, just as the element earth takes on many names and forms in its various transformations.

SB 10.84.18 - Nonetheless, at suitable times You assume the pure mode of goodness to protect Your devotees and punish the wicked. Thus You, the Soul

of the varṇāśrama social order, the Supreme Personality of Godhead, maintain the eternal path of the Vedas by enjoying Your pleasure pastimes.

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SB 10.85.1 - Śrī Bādarāyaṇi said: One day the two sons of Vasudeva-Saṅkarṣaṇa and Acyuta-came to pay him respects, bowing down at his feet. Vasudeva greeted Them with great affection and spoke to Them.

SB 10.85.2 - Having heard the great sages' words concerning the power of his two sons, and having seen Their valorous deeds, Vasudeva became convinced of Their divinity. Thus, addressing Them by name, he spoke to Them as follows.

SB 10.85.3 - [Vasudeva said:] O Kṛṣṇa, Kṛṣṇa, best of yogīs, O eternal Saṅkarṣaṇa! I know that You two are personally the source of universal creation and the ingredients of creation as well.

SB 10.85.4 - You are the Supreme Personality of Godhead, who manifest as the Lord of both nature and the creator of nature [Mahā-Viṣṇu]. Everything that comes into existence, however and whenever it does so, is created within You, by You, from You, for You and in relation to You.

SB 10.85.5 - O transcendental Lord, from Yourself You created this entire variegated universe, and then You entered within it in Your personal form as the Supersoul. In this way, O unborn Supreme Soul, as the life force and

consciousness of everyone, You maintain the creation.

SB 10.85.6 - Whatever potencies the life air and other elements of universal creation exhibit are actually all personal energies of the Supreme Lord, for both life and matter are subordinate to Him and dependent on Him, and also different from one another. Thus everything active in the material world is set into motion by the Supreme Lord.

SB 10.85.7 - The glow of the moon, the brilliance of fire, the radiance of the sun, the twinkling of the stars, the flash of lightning, the permanence of mountains and the aroma and sustaining power of the earth-all these are actually You.

SB 10.85.8 - My Lord, You are water, and also its taste and its capacities to quench thirst and sustain life. You exhibit Your potencies through the manifestations of the air as bodily warmth, vitality, mental power, physical strength, endeavor and movement.

SB 10.85.9 - You are the directions and their accommodating capacity, the all-pervading ether and the elemental sound residing within it. You are the primeval, unmanifested form of sound; the first syllable, om; and audible speech, by which sound, as words, acquires particular references.

SB 10.85.10 - You are the power of the senses to reveal their objects, the senses' presiding demigods, and the sanction these demigods give for sensory activity. You are the capacity of the intelligence for decision-making, and the living being's ability to remember things accurately.

SB 10.85.11 - You are false ego in the mode of ignorance, which is the source

of the physical elements; false ego in the mode of passion, which is the source of the bodily senses; false ego in the mode of goodness, which is the source of the demigods; and the unmanifest, total material energy, which underlies everything.

SB 10.85.12 - You are the one indestructible entity among all the destructible things of this world, like the underlying substance that is seen to remain unchanged while the things made from it undergo transformations.

SB 10.85.13 - The modes of material nature-namely goodness, passion and ignorance-together with all their functions, become directly manifest within You, the Supreme Absolute Truth, by the arrangement of Your Yogamāyā.

SB 10.85.14 - Thus these created entities, transformations of material nature, do not exist except when material nature manifests them within You, at which time You also manifest within them. But aside from such periods of creation, You stand alone as the transcendental reality.

SB 10.85.15 - They are truly ignorant who, while imprisoned within the ceaseless flow of this world's material qualities, fail to know You, the Supreme Soul of all that be, as their ultimate, sublime destination. Because of their ignorance, the entanglement of material work forces such souls to wander in the cycle of birth and death.

SB 10.85.16 - By good fortune a soul may obtain a healthy human life-an opportunity rarely achieved. But if he is nonetheless deluded about what is best for him, O Lord, Your illusory Māyā will cause him to waste his entire life.

SB 10.85.17 - You keep this whole world bound up by the ropes of affection,

and thus when people consider their material bodies, they think, "This is me," and when they consider their progeny and other relations, they think, "These are mine."

SB 10.85.18 - You are not our sons but the very Lords of both material nature and its creator [Mahā-Viṣṇu]. As You Yourself have told us, You have descended to rid the earth of the rulers who are a heavy burden upon her.

SB 10.85.19 - Therefore, O friend of the distressed, I now approach Your lotus feet for shelter-the same lotus feet that dispel all fear of worldly existence for those who have surrendered to them. Enough! Enough with hankering for sense enjoyment, which makes me identify with this mortal body and think of You, the Supreme, as my child.

SB 10.85.20 - Indeed, while still in the maternity room You told us that You, the unborn Lord, had already been born several times as our son in previous ages. After manifesting each of these transcendental bodies to protect Your own principles of religion, You then made them unmanifest, thus appearing and disappearing like a cloud. O supremely glorified, all-pervading Lord, who can understand the mystic, deluding potency of Your opulent expansions?

SB 10.85.21 - Śukadeva Gosvāmī said: Having heard His father's words, the Supreme Lord, leader of the Sātvatas, replied in a gentle voice as He bowed His head in humility and smiled.

SB 10.85.22 - The Supreme Lord said: My dear father, I consider your statements appropriate, since you have explained the various categories of existence by referring to Us, your sons.

SB 10.85.23 - Not only I, but also you, along with My respected brother and these residents of Dvārakā, should all be considered in this same philosophical light, O best of the Yadus. Indeed, we should include all that exists, both moving and nonmoving.

SB 10.85.24 - The supreme spirit, Paramātmā, is indeed one. He is self-luminous and eternal, transcendental and devoid of material qualities. But through the agency of the very modes He has created, the one Supreme Truth manifests as many among the expansions of those modes.

SB 10.85.25 - The elements of ether, air, fire, water and earth become visible, invisible, minute or extensive as they manifest in various objects. Similarly, the Paramātmā, though one, appears to become many.

SB 10.85.26 - Śukadeva Gosvāmī said: O King, hearing these instructions spoken to him by the Supreme Lord, Vasudeva became freed from all ideas of duality. Satisfied at heart, he remained silent.

SB 10.85.27-28 - At that time, O best of the Kurus, the universally worshiped Devakī took the opportunity to address her two sons, Kṛṣṇa and Balarāma. Previously she had heard with astonishment that They had brought Their spiritual master's son back from death. Now, thinking of her own sons who had been murdered by Kāmsa, she felt great sorrow, and thus with tear-filled eyes she beseeched Kṛṣṇa and Balarāma.

SB 10.85.29 - Śrī Devakī said: O Rāma, Rāma, immeasurable Supreme Soul! O Kṛṣṇa, Lord of all masters of yoga! I know that You are the ultimate rulers of all universal creators, the primeval Personalities of Godhead.

SB 10.85.30 - Taking birth from me, You have now descended to this world in order to kill those kings whose good qualities have been destroyed by the present age, and who thus defy the authority of revealed scriptures and burden the earth.

SB 10.85.31 - O Soul of all that be, the creation, maintenance and destruction of the universe are all carried out by a fraction of an expansion of an expansion of Your expansion. Today I have come to take shelter of You, the Supreme Lord.

SB 10.85.32-33 - It is said that when Your spiritual master ordered You to retrieve his long-dead son, You brought him back from the forefathers' abode as a token of remuneration for Your guru's mercy. Please fulfill my desire in the same way, O supreme masters of all yoga masters. Please bring back my sons who were killed by the King of Bhoja, so that I may see them once again.

SB 10.85.34 - The sage Śukadeva said: Thus entreated by Their mother, O Bhārata, Balarāma and Kṛṣṇa employed Their mystic Yogamāyā potency and entered the region of Suta.

SB 10.85.35 - When the King of the Daityas, Bali Mahārāja, noticed the arrival of the two Lords, his heart overflowed with joy, since he knew Them to be the Supreme Soul and worshipable Deity of the entire universe, and especially of himself. He immediately stood up and then bowed down to offer respects, along with his entire entourage.

SB 10.85.36 - Bali took pleasure in offering Them elevated seats. After They sat down, he washed the feet of the two Supreme Personalities. Then he took that water, which purifies the whole world even up to Lord Brahmā, and

poured it upon himself and his followers.

SB 10.85.37 - He worshiped Them with all the riches at his disposal-priceless clothing, ornaments, fragrant sandalwood paste, betel nut, lamps, sumptuous food and so on. Thus he offered Them all his family's wealth, and also his own self.

SB 10.85.38 - Taking hold of the Lords' lotus feet again and again, Bali, the conqueror of Indra's army, spoke from his heart, which was melting out of his intense love. O King, as tears of ecstasy filled his eyes and the hair on his limbs stood on end, he began to speak with faltering words.

SB 10.85.39 - King Bali said: Obeisances to the unlimited Lord, Ananta, the greatest of all beings. And obeisances to Lord Kṛṣṇa, the creator of the universe, who appears as the impersonal Absolute and the Supersoul in order to disseminate the principles of sāṅkhya and yoga.

SB 10.85.40 - Seeing You Lords is a rare achievement for most living beings. But even persons like us, situated in the modes of passion and ignorance, can easily see You when You reveal Yourself by Your own sweet will.

SB 10.85.41-43 - Many who had been constantly absorbed in enmity toward You ultimately became attracted to You, who are the direct embodiment of transcendental goodness and whose divine form comprises the revealed scriptures. These reformed enemies include Daityas, Dānavas, Gandharvas, Siddhas, Vidyādharas, Cāraṇas, Yakṣas, Rākṣasas, Piśācas, Bhūtas, Pramathas and Nāyakas, and also ourselves and many others like us. Some of us have become attracted to You because of exceptional hatred, while others have become attracted because of their mood of devotion based on lust. But the

demigods and others infatuated by material goodness feel no such attraction for You.

SB 10.85.44 - What to speak of ourselves, O Lord of all perfect yogīs, even the greatest mystics do not know what Your spiritual power of delusion is or how it acts.

SB 10.85.45 - Please be merciful to me so I may get out of the blind well of family life-my false home-and find the true shelter of Your lotus feet, which selfless sages always seek. Then, either alone or in the company of great saints, who are the friends of everyone, I may wander freely, finding life's necessities at the feet of the universally charitable trees.

SB 10.85.46 - O Lord of all subordinate creatures, please tell us what to do and thus free us of all sin. One who faithfully executes Your command, O master, is no longer obliged to follow the ordinary Vedic rites.

SB 10.85.47 - The Supreme Lord said: During the age of the first Manu, the sage Marīci had six sons by his wife Ūrnā. They were all exalted demigods, but once they laughed at Lord Brahmā when they saw him preparing to have sex with his own daughter.

SB 10.85.48-49 - Because of that improper act, they immediately entered a demoniac form of life, and thus they took birth as sons of Hiraṇyakaśipu. The goddess Yogamāyā then took them away from Hiraṇyakaśipu, and they were born again from Devakī's womb. After this, O King, Kāṁsa murdered them. Devakī still laments for them, thinking of them as her sons. These same sons of Marīci are now living here with you.

SB 10.85.50 - We wish to take them from this place to dispel their mother's sorrow. Then, released from their curse and free from all suffering, they will return to their home in heaven.

SB 10.85.51 - By My grace these six-Smara, Udgītha, Pariṣvaṅga, Pataṅga, Kṣudrabhṛt and Ghṛṇī-will return to the abode of pure saints.

SB 10.85.52 - [Śukadeva Gosvāmī continued:] After saying this, Lord Kṛṣṇa and Lord Balarāma, having been duly worshiped by Bali Mahārāja, took the six sons and returned to Dvārakā, where They presented them to Their mother.

SB 10.85.53 - When she saw her lost children, Goddess Devakī felt such affection for them that milk flowed from her breasts. She embraced them and took them onto her lap, smelling their heads again and again.

SB 10.85.54 - Lovingly she let her sons drink from her breast, which became wet with milk just by their touch. She was entranced by the same illusory energy of Lord Viṣṇu that initiates the creation of the universe.

SB 10.85.55-56 - By drinking her nectarean milk, the remnants of what Kṛṣṇa Himself had previously drunk, the six sons touched the transcendental body of the Lord, Nārāyaṇa, and this contact awakened them to their original identities. They bowed down to Govinda, Devakī, their father and Balarāma, and then, as everyone looked on, they left for the abode of the demigods.

SB 10.85.57 - Seeing her sons return from death and then depart again, saintly Devakī was struck with wonder, O King. She concluded that this was all simply an illusion created by Kṛṣṇa.

SB 10.85.58 - Śrī Kṛṣṇa, the Supreme Soul, the Lord of unlimited valor, performed countless pastimes just as amazing as this one, O descendant of Bharata.

SB 10.85.59 - Śrī Sūta Gosvāmī said: This pastime enacted by Lord Murāri, whose fame is eternal, totally destroys the sins of the universe and serves as the transcendental ornament for His devotees' ears. Anyone who carefully hears or narrates this pastime, as recounted by the venerable son of Vyāsa, will be able to fix his mind in meditation on the Supreme Lord and attain to the all-auspicious kingdom of God.

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SB 10.85.1 - Śrī Bādarāyaṇi said: One day the two sons of Vasudeva-Saṅkarṣaṇa and Acyuta-came to pay him respects, bowing down at his feet. Vasudeva greeted Them with great affection and spoke to Them.

SB 10.85.2 - Having heard the great sages' words concerning the power of his two sons, and having seen Their valorous deeds, Vasudeva became convinced of Their divinity. Thus, addressing Them by name, he spoke to Them as follows.

SB 10.85.3 - [Vasudeva said:] O Kṛṣṇa, Kṛṣṇa, best of yogīs, O eternal Saṅkarṣaṇa! I know that You two are personally the source of universal creation and the ingredients of creation as well.

SB 10.85.4 - You are the Supreme Personality of Godhead, who manifest as the Lord of both nature and the creator of nature [Mahā-Viṣṇu]. Everything that comes into existence, however and whenever it does so, is created within You, by You, from You, for You and in relation to You.

SB 10.85.5 - O transcendental Lord, from Yourself You created this entire variegated universe, and then You entered within it in Your personal form as the Supersoul. In this way, O unborn Supreme Soul, as the life force and consciousness of everyone, You maintain the creation.

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SB 10.85.13 - The modes of material nature-namely goodness, passion and ignorance-together with all their functions, become directly manifest within You, the Supreme Absolute Truth, by the arrangement of Your Yogamāyā.

SB 10.85.14 - Thus these created entities, transformations of material nature, do not exist except when material nature manifests them within You, at which time You also manifest within them. But aside from such periods of creation, You stand alone as the transcendental reality.

SB 10.85.15 - They are truly ignorant who, while imprisoned within the ceaseless flow of this world's material qualities, fail to know You, the Supreme Soul of all that be, as their ultimate, sublime destination. Because of their

ignorance, the entanglement of material work forces such souls to wander in the cycle of birth and death.

SB 10.85.16 - By good fortune a soul may obtain a healthy human life-an opportunity rarely achieved. But if he is nonetheless deluded about what is best for him, O Lord, Your illusory Māyā will cause him to waste his entire life.

SB 10.85.17 - You keep this whole world bound up by the ropes of affection, and thus when people consider their material bodies, they think, "This is me," and when they consider their progeny and other relations, they think, "These are mine."

SB 10.85.18 - You are not our sons but the very Lords of both material nature and its creator [Mahā-Viṣṇu]. As You Yourself have told us, You have descended to rid the earth of the rulers who are a heavy burden upon her.

SB 10.85.19 - Therefore, O friend of the distressed, I now approach Your lotus feet for shelter-the same lotus feet that dispel all fear of worldly existence for those who have surrendered to them. Enough! Enough with hankering for sense enjoyment, which makes me identify with this mortal body and think of You, the Supreme, as my child.

SB 10.85.20 - Indeed, while still in the maternity room You told us that You, the unborn Lord, had already been born several times as our son in previous ages. After manifesting each of these transcendental bodies to protect Your own principles of religion, You then made them unmanifest, thus appearing and disappearing like a cloud. O supremely glorified, all-pervading Lord, who can understand the mystic, deluding potency of Your opulent expansions?

SB 10.85.21 - Śukadeva Gosvāmī said: Having heard His father's words, the Supreme Lord, leader of the Sātvatas, replied in a gentle voice as He bowed His head in humility and smiled.

SB 10.85.22 - The Supreme Lord said: My dear father, I consider your statements appropriate, since you have explained the various categories of existence by referring to Us, your sons.

SB 10.85.23 - Not only I, but also you, along with My respected brother and these residents of Dvārakā, should all be considered in this same philosophical light, O best of the Yadus. Indeed, we should include all that exists, both moving and nonmoving.

SB 10.85.24 - The supreme spirit, Paramātmā, is indeed one. He is self-luminous and eternal, transcendental and devoid of material qualities. But through the agency of the very modes He has created, the one Supreme Truth manifests as many among the expansions of those modes.

SB 10.85.25 - The elements of ether, air, fire, water and earth become visible, invisible, minute or extensive as they manifest in various objects. Similarly, the Paramātmā, though one, appears to become many.

SB 10.85.26 - Śukadeva Gosvāmī said: O King, hearing these instructions spoken to him by the Supreme Lord, Vasudeva became freed from all ideas of duality. Satisfied at heart, he remained silent.

SB 10.85.27-28 - At that time, O best of the Kurus, the universally worshiped Devakī took the opportunity to address her two sons, Kṛṣṇa and Balarāma. Previously she had heard with astonishment that They had brought

Their spiritual master's son back from death. Now, thinking of her own sons who had been murdered by Kāṁsa, she felt great sorrow, and thus with tear-filled eyes she beseeched Kṛṣṇa and Balarāma.

SB 10.85.29 - Śrī Devakī said: O Rāma, Rāma, immeasurable Supreme Soul! O Kṛṣṇa, Lord of all masters of yoga! I know that You are the ultimate rulers of all universal creators, the primeval Personalities of Godhead.

SB 10.85.30 - Taking birth from me, You have now descended to this world in order to kill those kings whose good qualities have been destroyed by the present age, and who thus defy the authority of revealed scriptures and burden the earth.

SB 10.85.31 - O Soul of all that be, the creation, maintenance and destruction of the universe are all carried out by a fraction of an expansion of an expansion of Your expansion. Today I have come to take shelter of You, the Supreme Lord.

SB 10.85.32-33 - It is said that when Your spiritual master ordered You to retrieve his long-dead son, You brought him back from the forefathers' abode as a token of remuneration for Your guru's mercy. Please fulfill my desire in the same way, O supreme masters of all yoga masters. Please bring back my sons who were killed by the King of Bhoja, so that I may see them once again.

SB 10.85.34 - The sage Śukadeva said: Thus entreated by Their mother, O Bhārata, Balarāma and Kṛṣṇa employed Their mystic Yogamāyā potency and entered the region of Suta.

SB 10.85.35 - When the King of the Daityas, Bali Mahārāja, noticed the

arrival of the two Lords, his heart overflowed with joy, since he knew Them to be the Supreme Soul and worshipable Deity of the entire universe, and especially of himself. He immediately stood up and then bowed down to offer respects, along with his entire entourage.

SB 10.85.36 - Bali took pleasure in offering Them elevated seats. After They sat down, he washed the feet of the two Supreme Personalities. Then he took that water, which purifies the whole world even up to Lord Brahmā, and poured it upon himself and his followers.

SB 10.85.37 - He worshiped Them with all the riches at his disposal-priceless clothing, ornaments, fragrant sandalwood paste, betel nut, lamps, sumptuous food and so on. Thus he offered Them all his family's wealth, and also his own self.

SB 10.85.38 - Taking hold of the Lords' lotus feet again and again, Bali, the conqueror of Indra's army, spoke from his heart, which was melting out of his intense love. O King, as tears of ecstasy filled his eyes and the hair on his limbs stood on end, he began to speak with faltering words.

SB 10.85.39 - King Bali said: Obeisances to the unlimited Lord, Ananta, the greatest of all beings. And obeisances to Lord Kṛṣṇa, the creator of the universe, who appears as the impersonal Absolute and the Supersoul in order to disseminate the principles of sāṅkhya and yoga.

SB 10.85.40 - Seeing You Lords is a rare achievement for most living beings. But even persons like us, situated in the modes of passion and ignorance, can easily see You when You reveal Yourself by Your own sweet will.

SB 10.85.41-43 - Many who had been constantly absorbed in enmity toward You ultimately became attracted to You, who are the direct embodiment of transcendental goodness and whose divine form comprises the revealed scriptures. These reformed enemies include Daityas, Dānavas, Gandharvas, Siddhas, Vidyādhara, Cāraṇas, Yakṣas, Rākṣasas, Piśācas, Bhūtas, Pramathas and Nāyakas, and also ourselves and many others like us. Some of us have become attracted to You because of exceptional hatred, while others have become attracted because of their mood of devotion based on lust. But the demigods and others infatuated by material goodness feel no such attraction for You.

SB 10.85.44 - What to speak of ourselves, O Lord of all perfect yogīs, even the greatest mystics do not know what Your spiritual power of delusion is or how it acts.

SB 10.85.45 - Please be merciful to me so I may get out of the blind well of family life-my false home-and find the true shelter of Your lotus feet, which selfless sages always seek. Then, either alone or in the company of great saints, who are the friends of everyone, I may wander freely, finding life's necessities at the feet of the universally charitable trees.

SB 10.85.46 - O Lord of all subordinate creatures, please tell us what to do and thus free us of all sin. One who faithfully executes Your command, O master, is no longer obliged to follow the ordinary Vedic rites.

SB 10.85.47 - The Supreme Lord said: During the age of the first Manu, the sage Marīci had six sons by his wife Ūrnā. They were all exalted demigods, but once they laughed at Lord Brahmā when they saw him preparing to have sex with his own daughter.

SB 10.85.48-49 - Because of that improper act, they immediately entered a demoniac form of life, and thus they took birth as sons of Hiraṇyakaśipu. The goddess Yogamāyā then took them away from Hiraṇyakaśipu, and they were born again from Devakī's womb. After this, O King, Kāṁsa murdered them. Devakī still laments for them, thinking of them as her sons. These same sons of Marīci are now living here with you.

SB 10.85.50 - We wish to take them from this place to dispel their mother's sorrow. Then, released from their curse and free from all suffering, they will return to their home in heaven.

SB 10.85.51 - By My grace these six-Smara, Udgītha, Pariṣvaṅga, Pataṅga, Kṣudrabhṛt and Ghṛṇī-will return to the abode of pure saints.

SB 10.85.52 - [Śukadeva Gosvāmī continued:] After saying this, Lord Kṛṣṇa and Lord Balarāma, having been duly worshiped by Bali Mahārāja, took the six sons and returned to Dvārakā, where They presented them to Their mother.

SB 10.85.53 - When she saw her lost children, Goddess Devakī felt such affection for them that milk flowed from her breasts. She embraced them and took them onto her lap, smelling their heads again and again.

SB 10.85.54 - Lovingly she let her sons drink from her breast, which became wet with milk just by their touch. She was entranced by the same illusory energy of Lord Viṣṇu that initiates the creation of the universe.

SB 10.85.55-56 - By drinking her nectarean milk, the remnants of what Kṛṣṇa Himself had previously drunk, the six sons touched the transcendental

body of the Lord, Nārāyaṇa, and this contact awakened them to their original identities. They bowed down to Govinda, Devakī, their father and Balarāma, and then, as everyone looked on, they left for the abode of the demigods.

SB 10.85.57 - Seeing her sons return from death and then depart again, saintly Devakī was struck with wonder, O King. She concluded that this was all simply an illusion created by Kṛṣṇa.

SB 10.85.58 - Śrī Kṛṣṇa, the Supreme Soul, the Lord of unlimited valor, performed countless pastimes just as amazing as this one, O descendant of Bharata.

SB 10.85.59 - Śrī Sūta Gosvāmī said: This pastime enacted by Lord Murāri, whose fame is eternal, totally destroys the sins of the universe and serves as the transcendental ornament for His devotees' ears. Anyone who carefully hears or narrates this pastime, as recounted by the venerable son of Vyāsa, will be able to fix his mind in meditation on the Supreme Lord and attain to the all-auspicious kingdom of God.

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SB 10.86.1 - King Parīkṣit said: O brāhmaṇa, we would like to learn how Arjuna married Lord Balarāma's and Lord Kṛṣṇa's sister, who was my grandmother.

SB 10.86.2-3 - Śukadeva Gosvāmī said: While traveling far and wide visiting various holy places of pilgrimage, Arjuna came to Prabhāsa. There he heard that Lord Balarāma intended to give his maternal cousin Subhadrā to Duryodhana in marriage, and that no one else approved of this plan. Arjuna wanted to marry

her himself, so he disguised himself as a renunciant, complete with triple staff, and went to Dvārakā.

SB 10.86.4 - He stayed there during the monsoon months to fulfill his purpose. Lord Balarāma and the other residents of the city, not recognizing him, offered him all honor and hospitality.

SB 10.86.5 - One day Lord Balarāma brought him to His home as His invited dinner guest, and Arjuna ate the food the Lord respectfully offered him.

SB 10.86.6 - There he saw the wonderful maiden Subhadrā, who was enchanting to heroes. His eyes opened wide with delight, and his mind became agitated and absorbed in thoughts of her.

SB 10.86.7 - Arjuna was very attractive to women, and as soon as Subhadrā saw him, she wanted to have him as her husband. Smiling bashfully with sidelong glances, she fixed her heart and eyes upon him.

SB 10.86.8 - Meditating only on her and waiting for the opportunity to take her away, Arjuna had no peace. His heart trembled with passionate desire.

SB 10.86.9 - Once, on the occasion of a great temple festival in honor of the Supreme Lord, Subhadrā rode out of the fortresslike palace on a chariot, and at that time the mighty chariot warrior Arjuna took the opportunity to kidnap her. Subhadrā's parents and Kṛṣṇa had sanctioned this.

SB 10.86.10 - Standing on his chariot, Arjuna took up his bow and drove off the valiant fighters and palace guards who tried to block his way. As her relatives shouted in anger, he took Subhadrā away just as a lion takes his prey

from the midst of lesser animals.

SB 10.86.11 - When He heard of Subhadrā's kidnapping, Lord Balarāma became as disturbed as the ocean during the full moon, but Lord Kṛṣṇa respectfully took hold of His feet and, together with other family members, pacified Him by explaining the matter.

SB 10.86.12 - Lord Balarāma then happily sent the bride and groom very valuable wedding gifts consisting of elephants, chariots, horses and male and female servants.

SB 10.86.13 - Śukadeva Gosvāmī continued: There was a devotee of Kṛṣṇa's known as Śrutadeva, who was a first-class brāhmaṇa. Perfectly satisfied by rendering unalloyed devotional service to Lord Kṛṣṇa, he was peaceful, learned and free from sense gratification.

SB 10.86.14 - Living as a religious householder in the city of Mithilā, within the kingdom of Videha, he managed to fulfill his obligations while maintaining himself with whatever sustenance easily came his way.

SB 10.86.15 - By the will of Providence he obtained each day just what he needed for his maintenance, and no more. Satisfied with this much, he properly executed his religious duties.

SB 10.86.16 - Similarly free from false ego was the ruler of that kingdom, my dear Parīkṣit, a descendant of the Mithila dynasty named Bahulāśva. Both these devotees were very dear to Lord Acyuta.

SB 10.86.17 - Pleased with both of them, the Supreme Personality of

Godhead mounted His chariot, which Dāruka had brought, and traveled to Videha with a group of sages.

SB 10.86.18 - Among these sages were Nārada, Vāmadeva, Atri, Kṛṣṇa-dvaipāyana Vyāsa, Paraśurāma, Asita, Aruṇi, myself, Bṛhaspati, Kaṇva, Maitreya and Cyavana.

SB 10.86.19 - In every city and town the Lord passed along the way, O King, the people came forward to worship Him with offerings of arghya water in their hands, as if to worship the risen sun surrounded by planets.

SB 10.86.20 - The men and women of Ānarta, Dhanva, Kuru-jāṅgala, Kaṅka, Matsya, Pañcāla, Kunti, Madhu, Kekaya, Kośala, Arṇa and many other kingdoms drank with their eyes the nectarean beauty of Lord Kṛṣṇa's lotuslike face, which was graced with generous smiles and affectionate glances.

SB 10.86.21 - Simply by glancing at those who came to see Him, Lord Kṛṣṇa, the spiritual master of the three worlds, delivered them from the blindness of materialism. As He thus endowed them with fearlessness and divine vision, He heard demigods and men singing His glories, which purify the entire universe and destroy all misfortune. Gradually, He reached Videha.

SB 10.86.22 - Hearing that Lord Acyuta had arrived, O King, the residents of the cities and villages of Videha joyfully came forth to receive Him with offerings in their hands.

SB 10.86.23 - As soon as the people saw Lord Uttamaḥśloka, their faces and hearts blossomed with affection. Joining their palms above their heads, they bowed down to the Lord and to the sages accompanying Him, whom they had

previously only heard about.

SB 10.86.24 - Both the King of Mithilā and Śrutadeva fell at the Lord's feet, each thinking that the spiritual master of the universe had come there just to show him mercy.

SB 10.86.25 - At exactly the same time, King Maithila and Śrutadeva each went forward with joined palms and invited the Lord of the Daśārhas to be his guest, along with the brāhmaṇa sages.

SB 10.86.26 - Wanting to please them both, the Lord accepted both their invitations. Thus He simultaneously went to both homes, and neither could see Him entering the other's house.

SB 10.86.27-29 - When King Bahulāśva, a descendant of Janaka, saw Lord Kṛṣṇa approaching his house from a distance with the sages, who were somewhat fatigued from the journey, he immediately arranged to have seats of honor brought out for them. After they were all comfortably seated, the wise King, his heart overflowing with joy and his eyes clouded by tears, bowed down to them and washed their feet with intense devotion. Taking the wash water, which could purify the entire world, he sprinkled it on his head and the heads of his family members. Then he worshiped all those great lords by offering them fragrant sandalwood paste, flower garlands, fine clothing and ornaments, incense, lamps, arghya and cows and bulls.

SB 10.86.30 - When they had eaten to their full satisfaction, for their further pleasure the King began to speak slowly and in a gentle voice as he held Lord Viṣṇu's feet in his lap and happily massaged them.

SB 10.86.31 - Śrī Bahulāśva said: O almighty Lord, You are the Soul of all created beings, their self-illuminated witness, and now You are giving Your audience to us, who constantly meditate on Your lotus feet.

SB 10.86.32 - You have said, "Neither Ananta, Goddess Śrī nor unborn Brahmā is dearer to Me than My unalloyed devotee." To prove Your own words true, You have now revealed Yourself to our eyes.

SB 10.86.33 - What person who knows this truth would ever abandon Your lotus feet, when You are ready to give Your very self to peaceful sages who call nothing their own?

SB 10.86.34 - Appearing in the Yadu dynasty, You have spread Your glories, which can remove all the sins of the three worlds, just to deliver those entrapped in the cycle of birth and death.

SB 10.86.35 - Obeisances to You, the Supreme Personality of Godhead, Lord Kṛṣṇa, whose intelligence is ever unrestricted. Obeisances to the sage Nara-Nārāyaṇa, who always undergoes austerities in perfect peace.

SB 10.86.36 - Please stay a few days in our house, along with these brāhmaṇas, O all-pervading one, and with the dust of Your feet sanctify this dynasty of Nimi.

SB 10.86.37 - [Śukadeva Gosvāmī continued:] Thus invited by the King, the Supreme Lord, sustainer of the world, consented to stay for some time to bestow good fortune on the men and women of Mithilā.

SB 10.86.38 - Śrutadeva received Lord Acyuta into his home with as much

enthusiasm as that shown by King Bahulāśva. After bowing down to the Lord and the sages, Śrutadeva began to dance with great joy, waving his shawl.

SB 10.86.39 - After bringing mats of grass and darbha straw and seating his guests upon them, he greeted them with words of welcome. Then he and his wife washed their feet with great pleasure.

SB 10.86.40 - With the wash water, the virtuous Śrutadeva copiously sprinkled himself, his house and his family. Overjoyed, he felt that all his desires had now been fulfilled.

SB 10.86.41 - He worshiped them with offerings of auspicious items easily available to him, such as fruits, uśīra root, pure, nectarean water, fragrant clay, tulasī leaves, kuśa grass and lotus flowers. Then he offered them food that increases the mode of goodness.

SB 10.86.42 - He wondered: How is it that I, fallen into the blind well of family life, have been able to meet Lord Kṛṣṇa? And how have I also been allowed to meet these great brāhmaṇas, who always carry the Lord within their hearts? Indeed, the dust of their feet is the shelter of all holy places.

SB 10.86.43 - When his guests were seated comfortably, having each received a proper welcome, Śrutadeva approached them and sat down nearby with his wife, children and other dependents. Then, while massaging the Lord's feet, he addressed Kṛṣṇa and the sages.

SB 10.86.44 - Śrutadeva said: It is not that we have attained the audience of the Supreme Person only today, for we have in fact been associating with Him ever since He created this universe with His energies and then entered it in His

transcendental form.

SB 10.86.45 - The Lord is like a sleeping person who creates a separate world in his imagination and then enters his own dream and sees himself within it.

SB 10.86.46 - You reveal Yourself within the hearts of those persons of pure consciousness who constantly hear about You, chant about You, worship You, glorify You and converse with one another about You.

SB 10.86.47 - But although You reside within the heart, You are very far away from those whose minds are disturbed by their entanglement in material work. Indeed, no one can grasp You by his material powers, for You reveal Yourself only in the hearts of those who have learned to appreciate Your transcendental qualities.

SB 10.86.48 - Let me offer my obeisances unto You. You are realized as the Supreme Soul by those who know the Absolute Truth, whereas in Your form of time You impose death upon the forgetful souls. You appear both in Your causeless spiritual form and in the created form of this universe, thus simultaneously uncovering the eyes of Your devotees and obstructing the vision of the nondevotees.

SB 10.86.49 - O Lord, You are that Supreme Soul, and we are Your servants. How shall we serve You? My Lord, simply seeing You puts an end to all the troubles of human life.

SB 10.86.50 - Śrī Śukadeva Gosvāmī said: After hearing Śrutadeva speak these words, the Supreme Personality of Godhead, who relieves His surrendered devotees' distress, took Śrutadeva's hand in His own and, smiling,

spoke to him as follows.

SB 10.86.51 - The Supreme Lord said: My dear brāhmaṇa, you should know that these great sages have come here just to bless you. They travel throughout the worlds with Me, purifying them with the dust of their feet.

SB 10.86.52 - One can gradually become purified by seeing, touching and worshiping temple deities, places of pilgrimage and holy rivers. But one can attain the same result immediately simply by receiving the glance of exalted sages.

SB 10.86.53 - By his very birth, a brāhmaṇa is the best of all living beings in this world, and he becomes even more exalted when he is endowed with austerity, learning and self-satisfaction, what to speak of devotion to Me.

SB 10.86.54 - Even My own four-armed form is no dearer to Me than a brāhmaṇa. Within himself a learned brāhmaṇa comprises all the Vedas, just as within Myself I comprise all the demigods.

SB 10.86.55 - Ignorant of this truth, foolish people neglect and enviously offend a learned brāhmaṇa, who, being nondifferent from Me, is their spiritual master and very self. They consider worshipable only such obvious manifestations of divinity as My Deity form.

SB 10.86.56 - Because he has realized Me, a brāhmaṇa is firmly fixed in the knowledge that everything moving and nonmoving in the universe, and also the primary elements of its creation, are all manifest forms expanded from Me.

SB 10.86.57 - Therefore you should worship these brāhmaṇa sages, O

brāhmaṇa, with the same faith you have in Me. If you do so, you will worship Me directly, which you cannot do otherwise, even with offerings of vast riches.

SB 10.86.58 - Śrī Śuka said: So instructed by his Lord, with single-minded devotion Śrutadeva worshiped Śrī Kṛṣṇa and the topmost brāhmaṇas accompanying Him, and King Bahulāśva did the same. Thus both Śrutadeva and the King attained the ultimate transcendental destination.

SB 10.86.59 - O King, thus the Personality of Godhead, who is devoted to His own devotees, stayed for some time with His two great devotees Śrutadeva and Bahulāśva, teaching them the behavior of perfect saints. Then the Lord returned to Dvārakā.

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SB 10.86.27-29 - When King Bahulāśva, a descendant of Janaka, saw Lord Kṛṣṇa approaching his house from a distance with the sages, who were somewhat fatigued from the journey, he immediately arranged to have seats of honor brought out for them. After they were all comfortably seated, the wise King, his heart overflowing with joy and his eyes clouded by tears, bowed down to them and washed their feet with intense devotion. Taking the wash water, which could purify the entire world, he sprinkled it on his head and the heads of his family members. Then he worshiped all those great lords by offering them fragrant sandalwood paste, flower garlands, fine clothing and ornaments, incense, lamps, arghya and cows and bulls.

SB 10.86.30 - When they had eaten to their full satisfaction, for their further pleasure the King began to speak slowly and in a gentle voice as he held Lord Viṣṇu's feet in his lap and happily massaged them.

SB 10.86.31 - Śrī Bahulāśva said: O almighty Lord, You are the Soul of all created beings, their self-illuminated witness, and now You are giving Your audience to us, who constantly meditate on Your lotus feet.

SB 10.86.32 - You have said, "Neither Ananta, Goddess Śrī nor unborn Brahmā is dearer to Me than My unalloyed devotee." To prove Your own words

true, You have now revealed Yourself to our eyes.

SB 10.86.33 - What person who knows this truth would ever abandon Your lotus feet, when You are ready to give Your very self to peaceful sages who call nothing their own?

SB 10.86.34 - Appearing in the Yadu dynasty, You have spread Your glories, which can remove all the sins of the three worlds, just to deliver those entrapped in the cycle of birth and death.

SB 10.86.35 - Obeisances to You, the Supreme Personality of Godhead, Lord Kṛṣṇa, whose intelligence is ever unrestricted. Obeisances to the sage Nara-Nārāyaṇa, who always undergoes austerities in perfect peace.

SB 10.86.36 - Please stay a few days in our house, along with these brāhmaṇas, O all-pervading one, and with the dust of Your feet sanctify this dynasty of Nimi.

SB 10.86.37 - [Śukadeva Gosvāmī continued:] Thus invited by the King, the Supreme Lord, sustainer of the world, consented to stay for some time to bestow good fortune on the men and women of Mithilā.

SB 10.86.38 - Śrutadeva received Lord Acyuta into his home with as much enthusiasm as that shown by King Bahulāśva. After bowing down to the Lord and the sages, Śrutadeva began to dance with great joy, waving his shawl.

SB 10.86.39 - After bringing mats of grass and darbha straw and seating his guests upon them, he greeted them with words of welcome. Then he and his wife washed their feet with great pleasure.

SB 10.86.40 - With the wash water, the virtuous Śrutadeva copiously sprinkled himself, his house and his family. Overjoyed, he felt that all his desires had now been fulfilled.

SB 10.86.41 - He worshiped them with offerings of auspicious items easily available to him, such as fruits, uśīra root, pure, nectarean water, fragrant clay, tulasī leaves, kuśa grass and lotus flowers. Then he offered them food that increases the mode of goodness.

SB 10.86.42 - He wondered: How is it that I, fallen into the blind well of family life, have been able to meet Lord Kṛṣṇa? And how have I also been allowed to meet these great brāhmaṇas, who always carry the Lord within their hearts? Indeed, the dust of their feet is the shelter of all holy places.

SB 10.86.43 - When his guests were seated comfortably, having each received a proper welcome, Śrutadeva approached them and sat down nearby with his wife, children and other dependents. Then, while massaging the Lord's feet, he addressed Kṛṣṇa and the sages.

SB 10.86.44 - Śrutadeva said: It is not that we have attained the audience of the Supreme Person only today, for we have in fact been associating with Him ever since He created this universe with His energies and then entered it in His transcendental form.

SB 10.86.45 - The Lord is like a sleeping person who creates a separate world in his imagination and then enters his own dream and sees himself within it.

SB 10.86.46 - You reveal Yourself within the hearts of those persons of pure

consciousness who constantly hear about You, chant about You, worship You, glorify You and converse with one another about You.

SB 10.86.47 - But although You reside within the heart, You are very far away from those whose minds are disturbed by their entanglement in material work. Indeed, no one can grasp You by his material powers, for You reveal Yourself only in the hearts of those who have learned to appreciate Your transcendental qualities.

SB 10.86.48 - Let me offer my obeisances unto You. You are realized as the Supreme Soul by those who know the Absolute Truth, whereas in Your form of time You impose death upon the forgetful souls. You appear both in Your causeless spiritual form and in the created form of this universe, thus simultaneously uncovering the eyes of Your devotees and obstructing the vision of the nondevotees.

SB 10.86.49 - O Lord, You are that Supreme Soul, and we are Your servants. How shall we serve You? My Lord, simply seeing You puts an end to all the troubles of human life.

SB 10.86.50 - Śrī Śukadeva Gosvāmī said: After hearing Śrutadeva speak these words, the Supreme Personality of Godhead, who relieves His surrendered devotees' distress, took Śrutadeva's hand in His own and, smiling, spoke to him as follows.

SB 10.86.51 - The Supreme Lord said: My dear brāhmaṇa, you should know that these great sages have come here just to bless you. They travel throughout the worlds with Me, purifying them with the dust of their feet.

SB 10.86.52 - One can gradually become purified by seeing, touching and worshiping temple deities, places of pilgrimage and holy rivers. But one can attain the same result immediately simply by receiving the glance of exalted sages.

SB 10.86.53 - By his very birth, a brāhmaṇa is the best of all living beings in this world, and he becomes even more exalted when he is endowed with austerity, learning and self-satisfaction, what to speak of devotion to Me.

SB 10.86.54 - Even My own four-armed form is no dearer to Me than a brāhmaṇa. Within himself a learned brāhmaṇa comprises all the Vedas, just as within Myself I comprise all the demigods.

SB 10.86.55 - Ignorant of this truth, foolish people neglect and enviously offend a learned brāhmaṇa, who, being nondifferent from Me, is their spiritual master and very self. They consider worshipable only such obvious manifestations of divinity as My Deity form.

SB 10.86.56 - Because he has realized Me, a brāhmaṇa is firmly fixed in the knowledge that everything moving and nonmoving in the universe, and also the primary elements of its creation, are all manifest forms expanded from Me.

SB 10.86.57 - Therefore you should worship these brāhmaṇa sages, O brāhmaṇa, with the same faith you have in Me. If you do so, you will worship Me directly, which you cannot do otherwise, even with offerings of vast riches.

SB 10.86.58 - Śrī Śuka said: So instructed by his Lord, with single-minded devotion Śrutadeva worshiped Śrī Kṛṣṇa and the topmost brāhmaṇas accompanying Him, and King Bahulāśva did the same. Thus both Śrutadeva

and the King attained the ultimate transcendental destination.

SB 10.86.59 - O King, thus the Personality of Godhead, who is devoted to His own devotees, stayed for some time with His two great devotees Śrutadeva and Bahulāśva, teaching them the behavior of perfect saints. Then the Lord returned to Dvārakā.

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SB 10.86.1 - King Parīkṣit said: O brāhmaṇa, we would like to learn how Arjuna married Lord Balarāma's and Lord Kṛṣṇa's sister, who was my grandmother.

SB 10.86.2-3 - Śukadeva Gosvāmī said: While traveling far and wide visiting various holy places of pilgrimage, Arjuna came to Prabhāsa. There he heard that Lord Balarāma intended to give his maternal cousin Subhadrā to Duryodhana in marriage, and that no one else approved of this plan. Arjuna wanted to marry her himself, so he disguised himself as a renunciant, complete with triple staff, and went to Dvārakā.

SB 10.86.4 - He stayed there during the monsoon months to fulfill his purpose. Lord Balarāma and the other residents of the city, not recognizing him, offered him all honor and hospitality.

SB 10.86.5 - One day Lord Balarāma brought him to His home as His invited dinner guest, and Arjuna ate the food the Lord respectfully offered him.

SB 10.86.6 - There he saw the wonderful maiden Subhadrā, who was enchanting to heroes. His eyes opened wide with delight, and his mind became

agitated and absorbed in thoughts of her.

SB 10.86.7 - Arjuna was very attractive to women, and as soon as Subhadrā saw him, she wanted to have him as her husband. Smiling bashfully with sidelong glances, she fixed her heart and eyes upon him.

SB 10.86.8 - Meditating only on her and waiting for the opportunity to take her away, Arjuna had no peace. His heart trembled with passionate desire.

SB 10.86.9 - Once, on the occasion of a great temple festival in honor of the Supreme Lord, Subhadrā rode out of the fortresslike palace on a chariot, and at that time the mighty chariot warrior Arjuna took the opportunity to kidnap her. Subhadrā's parents and Kṛṣṇa had sanctioned this.

SB 10.86.10 - Standing on his chariot, Arjuna took up his bow and drove off the valiant fighters and palace guards who tried to block his way. As her relatives shouted in anger, he took Subhadrā away just as a lion takes his prey from the midst of lesser animals.

SB 10.86.11 - When He heard of Subhadrā's kidnapping, Lord Balarāma became as disturbed as the ocean during the full moon, but Lord Kṛṣṇa respectfully took hold of His feet and, together with other family members, pacified Him by explaining the matter.

SB 10.86.12 - Lord Balarāma then happily sent the bride and groom very valuable wedding gifts consisting of elephants, chariots, horses and male and female servants.

SB 10.86.13 - Śukadeva Gosvāmī continued: There was a devotee of Kṛṣṇa's

known as Śrutadeva, who was a first-class brāhmaṇa. Perfectly satisfied by rendering unalloyed devotional service to Lord Kṛṣṇa, he was peaceful, learned and free from sense gratification.

SB 10.86.14 - Living as a religious householder in the city of Mithilā, within the kingdom of Videha, he managed to fulfill his obligations while maintaining himself with whatever sustenance easily came his way.

SB 10.86.15 - By the will of Providence he obtained each day just what he needed for his maintenance, and no more. Satisfied with this much, he properly executed his religious duties.

SB 10.86.16 - Similarly free from false ego was the ruler of that kingdom, my dear Parīkṣit, a descendant of the Mithila dynasty named Bahulāśva. Both these devotees were very dear to Lord Acyuta.

SB 10.86.17 - Pleased with both of them, the Supreme Personality of Godhead mounted His chariot, which Dāruka had brought, and traveled to Videha with a group of sages.

SB 10.86.18 - Among these sages were Nārada, Vāmadeva, Atri, Kṛṣṇa-dvaipāyana Vyāsa, Paraśurāma, Asita, Aruṇi, myself, Bṛhaspati, Kaṇva, Maitreya and Cyavana.

SB 10.86.19 - In every city and town the Lord passed along the way, O King, the people came forward to worship Him with offerings of arghya water in their hands, as if to worship the risen sun surrounded by planets.

SB 10.86.20 - The men and women of Ānarta, Dhanva, Kuru-jāṅgala,

Kaṅka, Matsya, Pañcāla, Kuntī, Madhu, Kekaya, Kośala, Arjuna and many other kingdoms drank with their eyes the nectarean beauty of Lord Kṛṣṇa's lotuslike face, which was graced with generous smiles and affectionate glances.

SB 10.86.21 - Simply by glancing at those who came to see Him, Lord Kṛṣṇa, the spiritual master of the three worlds, delivered them from the blindness of materialism. As He thus endowed them with fearlessness and divine vision, He heard demigods and men singing His glories, which purify the entire universe and destroy all misfortune. Gradually, He reached Videha.

SB 10.86.22 - Hearing that Lord Acyuta had arrived, O King, the residents of the cities and villages of Videha joyfully came forth to receive Him with offerings in their hands.

SB 10.86.23 - As soon as the people saw Lord Uttamaḥśloka, their faces and hearts blossomed with affection. Joining their palms above their heads, they bowed down to the Lord and to the sages accompanying Him, whom they had previously only heard about.

SB 10.86.24 - Both the King of Mithilā and Śrutadeva fell at the Lord's feet, each thinking that the spiritual master of the universe had come there just to show him mercy.

SB 10.86.25 - At exactly the same time, King Maithila and Śrutadeva each went forward with joined palms and invited the Lord of the Daśārhas to be his guest, along with the brāhmaṇa sages.

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SB 10.87.1 - Śrī Parīkṣit said: O brāhmaṇa, how can the Vedas directly describe the Supreme Absolute Truth, who cannot be described in words? The Vedas are limited to describing the qualities of material nature, but the Supreme is devoid of these qualities, being transcendental to all material manifestations and their causes.

SB 10.87.2 - Śukadeva Gosvāmī said: The Supreme Lord manifested the material intelligence, senses, mind and vital air of the living entities so that they could indulge their desires for sense gratification, take repeated births to engage in fruitive activities, become elevated in future lives and ultimately attain liberation.

SB 10.87.3 - Those who came before even our ancient predecessors meditated upon this same confidential knowledge of the Absolute Truth. Indeed, anyone who faithfully concentrates on this knowledge will become free from material attachments and attain the final goal of life.

SB 10.87.4 - In this connection I will relate to you a narration concerning the Supreme Lord Nārāyaṇa. It is about a conversation that once occurred between Śrī Nārāyaṇa Ṛṣi and Nārada Muni.

SB 10.87.5 - Once, while traveling among the various planets of the universe, the Lord's beloved devotee Nārada went to visit the primeval sage Nārāyaṇa at His āśrama.

SB 10.87.6 - From the very beginning of Brahmā's day Lord Nārāyaṇa Ṛṣi

has been undergoing austere penances in this land of Bhārata while perfectly performing religious duties and exemplifying spiritual knowledge and self-control-all for the benefit of human beings in both this world and the next.

SB 10.87.7 - There Nārada approached Lord Nārāyaṇa Ṛṣi, who was sitting amidst sages of the village of Kalāpa. After bowing down to the Lord, O hero of the Kurus, Nārada asked Him the very same question you have asked me.

SB 10.87.8 - As the sages listened, Lord Nārāyaṇa Ṛṣi related to Nārada an ancient discussion about the Absolute Truth that took place among the residents of Janaloka.

SB 10.87.9 - The Personality of Godhead said: O son of self-born Brahmā, once long ago on Janaloka, wise sages who resided there performed a great sacrifice to the Absolute Truth by vibrating transcendental sounds. These sages, mental sons of Brahmā, were all perfect celibates.

SB 10.87.10 - At that time you happened to be visiting the Lord on Śvetadvīpa-that Supreme Lord in whom the Vedas lie down to rest during the period of universal annihilation. A lively discussion arose among the sages on Janaloka as to the nature of the Supreme Absolute Truth. Indeed, the same question arose then that you are asking Me now.

SB 10.87.11 - Although these sages were all equally qualified in terms of Vedic study and austerity, and although they all saw friends, enemies and neutral parties equally, they chose one of their number to be the speaker, and the rest became eager listeners.

SB 10.87.12-13 - Śrī Sanandana replied: After the Supreme Lord withdrew

the universe He had previously created, He lay for some time as if asleep, and all His energies rested dormant within Him. When the time came for the next creation, the personified Vedas awakened Him by chanting His glories, just as the poets serving a king approach him at dawn and awaken him by reciting his heroic deeds.

SB 10.87.14 - The śrutis said: Victory, victory to You, O unconquerable one! By Your very nature You are perfectly full in all opulences; therefore please defeat the eternal power of illusion, who assumes control over the modes of nature to create difficulties for conditioned souls. O You who awaken all the energies of the moving and nonmoving embodied beings, sometimes the Vedas can recognize You as You sport with Your material and spiritual potencies.

SB 10.87.15 - This perceivable world is identified with the Supreme because the Supreme Brahman is the ultimate foundation of all existence, remaining unchanged as all created things are generated from it and at last dissolved into it, just as clay remains unchanged by the products made from it and again merged with it. Thus it is toward You alone that the Vedic sages direct all their thoughts, words and acts. After all, how can the footsteps of men fail to touch the earth on which they live?

SB 10.87.16 - Therefore, O master of the three worlds, the wise get rid of all misery by diving deep into the nectarean ocean of topics about You, which washes away all the contamination of the universe. Then what to speak of those who, having by spiritual strength rid their minds of bad habits and freed themselves from time, are able to worship Your true nature, O supreme one, finding within it uninterrupted bliss?

SB 10.87.17 - Only if they become Your faithful followers are those who breathe actually alive, otherwise their breathing is like that of a bellows. It is by

Your mercy alone that the elements, beginning with the mahat-tattva and false ego, created the egg of this universe. Among the manifestations known as anna-maya and so forth, You are the ultimate one, entering within the material coverings along with the living entity and assuming the same forms as those he takes. Distinct from the gross and subtle material manifestations, You are the reality underlying them all.

SB 10.87.18 - Among the followers of the methods set forth by great sages, those with less refined vision worship the Supreme as present in the region of the abdomen, while the Āruṇis worship Him as present in the heart, in the subtle center from which all the prāṇic channels emanate. From there, O unlimited Lord, these worshipers raise their consciousness upward to the top of the head, where they can perceive You directly. Then, passing through the top of the head toward the supreme destination, they reach that place from which they will never again fall to this world, into the mouth of death.

SB 10.87.19 - Apparently entering among the variegated species of living beings You have created, You inspire them to act, manifesting Yourself according to their higher and lower positions, just as fire manifests differently according to the shape of what it burns. Therefore those of spotless intelligence, who are altogether free from material attachments, realize Your undifferentiated, unchanging Self to be the permanent reality among all these impermanent life forms.

SB 10.87.20 - The individual living entity, while inhabiting the material bodies he has created for himself by his karma, actually remains uncovered by either gross or subtle matter. This is so because, as the Vedas describe, he is part and parcel of You, the possessor of all potencies. Having determined this to be the status of the living entity, learned sages become imbued with faith and worship Your lotus feet, to which all Vedic sacrifices in this world are offered,

and which are the source of liberation.

SB 10.87.21 - My Lord, some fortunate souls have gotten relief from the fatigue of material life by diving into the vast nectar ocean of Your pastimes, which You enact when You manifest Your personal forms to propagate the unfathomable science of the self. These rare souls, indifferent even to liberation, renounce the happiness of home and family because of their association with devotees who are like flocks of swans enjoying at the lotus of Your feet.

SB 10.87.22 - When this human body is used for Your devotional service, it acts as one's self, friend and beloved. But unfortunately, although You always show mercy to the conditioned souls and affectionately help them in every way, and although You are their true Self, people in general fail to delight in You. Instead they commit spiritual suicide by worshiping illusion. Alas, because they persistently hope for success in their devotion to the unreal, they continue to wander about this greatly fearful world, assuming various degraded bodies.

SB 10.87.23 - Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind and senses. Similarly, we śrutis, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way.

SB 10.87.24 - Everyone in this world has recently been born and will soon die. So how can anyone here know Him who existed prior to everything else and who gave rise to the first learned sage, Brahmā, and all subsequent demigods, both lesser and greater? When He lies down and withdraws

everything within Himself, nothing else remains-no gross or subtle matter or bodies composed of these, no force of time or revealed scripture.

SB 10.87.25 - Supposed authorities who declare that matter is the origin of existence, that the permanent qualities of the soul can be destroyed, that the self is compounded of separate aspects of spirit and matter, or that material transactions constitute reality-all such authorities base their teachings on mistaken ideas that hide the truth. The dualistic conception that the living entity is produced from the three modes of nature is simply a product of ignorance. Such a conception has no real basis in You, for You are transcendental to all illusion and always enjoy perfect, total awareness.

SB 10.87.26 - The three modes of material nature comprise everything in this world-from the simplest phenomena to the complex human body. Although these phenomena appear real, they are only a false reflection of the spiritual reality, being a superimposition of the mind upon You. Still, those who know the Supreme Self consider the entire material creation to be real inasmuch as it is nondifferent from the Self. Just as things made of gold are indeed not to be rejected, since their substance is actual gold, so this world is undoubtedly nondifferent from the Lord who created it and then entered within it.

SB 10.87.27 - The devotees who worship You as the shelter of all beings disregard Death and place their feet on his head. But with the words of the Vedas You bind the nondevotees like animals, though they be vastly learned scholars. It is Your affectionate devotees who can purify themselves and others, not those who are inimical to You.

SB 10.87.28 - Though You have no material senses, You are the self-effulgent sustainer of everyone's sensory powers. The demigods and material nature herself offer You tribute, while also enjoying the tribute offered

them by their worshipers, just as subordinate rulers of various districts in a kingdom offer tribute to their lord, the ultimate proprietor of the land, while also enjoying the tribute paid them by their own subjects. In this way the universal creators faithfully execute their assigned services out of fear of You.

SB 10.87.29 - O eternally liberated, transcendental Lord, Your material energy causes the various moving and nonmoving species of life to appear by activating their material desires, but only when and if You sport with her by briefly glancing at her. You, the Supreme Personality of Godhead, see no one as an intimate friend and no one as a stranger, just as the ethereal sky has no connection with perceptible qualities. In this sense You resemble a void.

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human beings render potent loving service to You, who are the source of liberation from birth and death. How, indeed, can fear of material life affect Your faithful servants? On the other hand, Your furrowing eyebrows-the triple-rimmed wheel of time-repeatedly terrify those who refuse to take shelter of You.

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SB 10.87.40 - When a person realizes You, he no longer cares about his good and bad fortune arising from past pious and sinful acts, since it is You alone who control this good and bad fortune. Such a realized devotee also disregards what ordinary living beings say about him. Every day he fills his ears with Your glories, which are recited in each age by the unbroken succession of Manu's descendants, and thus You become his ultimate salvation.

SB 10.87.41 - Because You are unlimited, neither the lords of heaven nor even You Yourself can ever reach the end of Your glories. The countless universes, each enveloped in its shell, are compelled by the wheel of time to wander within You, like particles of dust blowing about in the sky. The śrutis, following their method of eliminating everything separate from the Supreme, become successful by revealing You as their final conclusion.

SB 10.87.42 - The Supreme Lord, Śrī Nārāyaṇa Ṛṣi, said: Having heard these instructions about the Supreme Self, the Personality of Godhead, the sons of Brahmā now understood their final destination. They felt perfectly satisfied and honored Sanandana with their worship.

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SB 10.87.49 - Thus I have replied to the question You asked me, O King, concerning how the mind can have access to the Absolute Truth, which is indescribable by material words and devoid of material qualities.

SB 10.87.50 - He is the Lord who eternally watches over this universe, who exists before, during and after its manifestation. He is the master of both the unmanifest material energy and the spirit soul. After sending forth the creation He enters within it, accompanying each living entity. There He creates the material bodies and then remains as their regulator. By surrendering to Him one can escape the embrace of illusion, just as a dreaming person forgets his

own body. One who wants liberation from fear should constantly meditate upon Him, Lord Hari, who is always on the platform of perfection and thus never subject to material birth.

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SB 10.87.7 - There Nārada approached Lord Nārāyaṇa Ṛṣi, who was sitting amidst sages of the village of Kalāpa. After bowing down to the Lord, O hero of the Kurus, Nārada asked Him the very same question you have asked me.

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SB 10.87.11 - Although these sages were all equally qualified in terms of Vedic study and austerity, and although they all saw friends, enemies and neutral parties equally, they chose one of their number to be the speaker, and

the rest became eager listeners.

SB 10.87.12-13 - Śrī Sanandana replied: After the Supreme Lord withdrew the universe He had previously created, He lay for some time as if asleep, and all His energies rested dormant within Him. When the time came for the next creation, the personified Vedas awakened Him by chanting His glories, just as the poets serving a king approach him at dawn and awaken him by reciting his heroic deeds.

SB 10.87.14 - The śrutis said: Victory, victory to You, O unconquerable one! By Your very nature You are perfectly full in all opulences; therefore please defeat the eternal power of illusion, who assumes control over the modes of nature to create difficulties for conditioned souls. O You who awaken all the energies of the moving and nonmoving embodied beings, sometimes the Vedas can recognize You as You sport with Your material and spiritual potencies.

SB 10.87.15 - This perceivable world is identified with the Supreme because the Supreme Brahman is the ultimate foundation of all existence, remaining unchanged as all created things are generated from it and at last dissolved into it, just as clay remains unchanged by the products made from it and again merged with it. Thus it is toward You alone that the Vedic sages direct all their thoughts, words and acts. After all, how can the footsteps of men fail to touch the earth on which they live?

SB 10.87.16 - Therefore, O master of the three worlds, the wise get rid of all misery by diving deep into the nectarean ocean of topics about You, which washes away all the contamination of the universe. Then what to speak of those who, having by spiritual strength rid their minds of bad habits and freed themselves from time, are able to worship Your true nature, O supreme one, finding within it uninterrupted bliss?

SB 10.87.17 - Only if they become Your faithful followers are those who breathe actually alive, otherwise their breathing is like that of a bellows. It is by Your mercy alone that the elements, beginning with the mahat-tattva and false ego, created the egg of this universe. Among the manifestations known as anna-maya and so forth, You are the ultimate one, entering within the material coverings along with the living entity and assuming the same forms as those he takes. Distinct from the gross and subtle material manifestations, You are the reality underlying them all.

SB 10.87.18 - Among the followers of the methods set forth by great sages, those with less refined vision worship the Supreme as present in the region of the abdomen, while the Āruṇis worship Him as present in the heart, in the subtle center from which all the prāṇic channels emanate. From there, O unlimited Lord, these worshipers raise their consciousness upward to the top of the head, where they can perceive You directly. Then, passing through the top of the head toward the supreme destination, they reach that place from which they will never again fall to this world, into the mouth of death.

SB 10.87.19 - Apparently entering among the variegated species of living beings You have created, You inspire them to act, manifesting Yourself according to their higher and lower positions, just as fire manifests differently according to the shape of what it burns. Therefore those of spotless intelligence, who are altogether free from material attachments, realize Your undifferentiated, unchanging Self to be the permanent reality among all these impermanent life forms.

SB 10.87.20 - The individual living entity, while inhabiting the material bodies he has created for himself by his karma, actually remains uncovered by either gross or subtle matter. This is so because, as the Vedas describe, he is

part and parcel of You, the possessor of all potencies. Having determined this to be the status of the living entity, learned sages become imbued with faith and worship Your lotus feet, to which all Vedic sacrifices in this world are offered, and which are the source of liberation.

SB 10.87.21 - My Lord, some fortunate souls have gotten relief from the fatigue of material life by diving into the vast nectar ocean of Your pastimes, which You enact when You manifest Your personal forms to propagate the unfathomable science of the self. These rare souls, indifferent even to liberation, renounce the happiness of home and family because of their association with devotees who are like flocks of swans enjoying at the lotus of Your feet.

SB 10.87.22 - When this human body is used for Your devotional service, it acts as one's self, friend and beloved. But unfortunately, although You always show mercy to the conditioned souls and affectionately help them in every way, and although You are their true Self, people in general fail to delight in You. Instead they commit spiritual suicide by worshiping illusion. Alas, because they persistently hope for success in their devotion to the unreal, they continue to wander about this greatly fearful world, assuming various degraded bodies.

SB 10.87.23 - Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind and senses. Similarly, we śrutis, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way.

SB 10.87.24 - Everyone in this world has recently been born and will soon

die. So how can anyone here know Him who existed prior to everything else and who gave rise to the first learned sage, Brahmā, and all subsequent demigods, both lesser and greater? When He lies down and withdraws everything within Himself, nothing else remains-no gross or subtle matter or bodies composed of these, no force of time or revealed scripture.

SB 10.87.25 - Supposed authorities who declare that matter is the origin of existence, that the permanent qualities of the soul can be destroyed, that the self is compounded of separate aspects of spirit and matter, or that material transactions constitute reality-all such authorities base their teachings on mistaken ideas that hide the truth. The dualistic conception that the living entity is produced from the three modes of nature is simply a product of ignorance. Such a conception has no real basis in You, for You are transcendental to all illusion and always enjoy perfect, total awareness.

SB 10.87.26 - The three modes of material nature comprise everything in this world-from the simplest phenomena to the complex human body. Although these phenomena appear real, they are only a false reflection of the spiritual reality, being a superimposition of the mind upon You. Still, those who know the Supreme Self consider the entire material creation to be real inasmuch as it is nondifferent from the Self. Just as things made of gold are indeed not to be rejected, since their substance is actual gold, so this world is undoubtedly nondifferent from the Lord who created it and then entered within it.

SB 10.87.27 - The devotees who worship You as the shelter of all beings disregard Death and place their feet on his head. But with the words of the Vedas You bind the nondevotees like animals, though they be vastly learned scholars. It is Your affectionate devotees who can purify themselves and others, not those who are inimical to You.

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SB 10.87.18 - Among the followers of the methods set forth by great sages, those with less refined vision worship the Supreme as present in the region of the abdomen, while the Āruṇis worship Him as present in the heart, in the subtle center from which all the prāṇic channels emanate. From there, O unlimited Lord, these worshipers raise their consciousness upward to the top of the head, where they can perceive You directly. Then, passing through the top of the head toward the supreme destination, they reach that place from which they will never again fall to this world, into the mouth of death.

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SB 10.87.20 - The individual living entity, while inhabiting the material bodies he has created for himself by his karma, actually remains uncovered by either gross or subtle matter. This is so because, as the Vedas describe, he is part and parcel of You, the possessor of all potencies. Having determined this to be the status of the living entity, learned sages become imbued with faith and worship Your lotus feet, to which all Vedic sacrifices in this world are offered, and which are the source of liberation.

SB 10.87.21 - My Lord, some fortunate souls have gotten relief from the fatigue of material life by diving into the vast nectar ocean of Your pastimes, which You enact when You manifest Your personal forms to propagate the unfathomable science of the self. These rare souls, indifferent even to liberation, renounce the happiness of home and family because of their association with devotees who are like flocks of swans enjoying at the lotus of Your feet.

SB 10.87.22 - When this human body is used for Your devotional service, it acts as one's self, friend and beloved. But unfortunately, although You always show mercy to the conditioned souls and affectionately help them in every way, and although You are their true Self, people in general fail to delight in You. Instead they commit spiritual suicide by worshiping illusion. Alas, because they persistently hope for success in their devotion to the unreal, they continue to wander about this greatly fearful world, assuming various degraded bodies.

SB 10.87.23 - Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind and senses. Similarly, we śrutis, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same

way.

SB 10.87.24 - Everyone in this world has recently been born and will soon die. So how can anyone here know Him who existed prior to everything else and who gave rise to the first learned sage, Brahmā, and all subsequent demigods, both lesser and greater? When He lies down and withdraws everything within Himself, nothing else remains-no gross or subtle matter or bodies composed of these, no force of time or revealed scripture.

SB 10.87.25 - Supposed authorities who declare that matter is the origin of existence, that the permanent qualities of the soul can be destroyed, that the self is compounded of separate aspects of spirit and matter, or that material transactions constitute reality-all such authorities base their teachings on mistaken ideas that hide the truth. The dualistic conception that the living entity is produced from the three modes of nature is simply a product of ignorance. Such a conception has no real basis in You, for You are transcendental to all illusion and always enjoy perfect, total awareness.

SB 10.87.26 - The three modes of material nature comprise everything in this world-from the simplest phenomena to the complex human body. Although these phenomena appear real, they are only a false reflection of the spiritual reality, being a superimposition of the mind upon You. Still, those who know the Supreme Self consider the entire material creation to be real inasmuch as it is nondifferent from the Self. Just as things made of gold are indeed not to be rejected, since their substance is actual gold, so this world is undoubtedly nondifferent from the Lord who created it and then entered within it.

SB 10.87.27 - The devotees who worship You as the shelter of all beings disregard Death and place their feet on his head. But with the words of the Vedas You bind the nondevotees like animals, though they be vastly learned

scholars. It is Your affectionate devotees who can purify themselves and others, not those who are inimical to You.

SB 10.87.28 - Though You have no material senses, You are the self-effulgent sustainer of everyone's sensory powers. The demigods and material nature herself offer You tribute, while also enjoying the tribute offered them by their worshipers, just as subordinate rulers of various districts in a kingdom offer tribute to their lord, the ultimate proprietor of the land, while also enjoying the tribute paid them by their own subjects. In this way the universal creators faithfully execute their assigned services out of fear of You.

SB 10.87.29 - O eternally liberated, transcendental Lord, Your material energy causes the various moving and nonmoving species of life to appear by activating their material desires, but only when and if You sport with her by briefly glancing at her. You, the Supreme Personality of Godhead, see no one as an intimate friend and no one as a stranger, just as the ethereal sky has no connection with perceptible qualities. In this sense You resemble a void.

SB 10.87.30 - If the countless living entities were all-pervading and possessed forms that never changed, You could not possibly be their absolute ruler, O immutable one. But since they are Your localized expansions and their forms are subject to change, You do control them. Indeed, that which supplies the ingredients for the generation of something is necessarily its controller because a product never exists apart from its ingredient cause. It is simply illusion for someone to think that he knows the Supreme Lord, who is equally present in each of His expansions, since whatever knowledge one gains by material means must be imperfect.

SB 10.87.31 - Neither material nature nor the soul who tries to enjoy her are ever born, yet living bodies come into being when these two combine, just as

bubbles form where water meets the air. And just as rivers merge into the ocean or the nectar from many different flowers blends into honey, so all these conditioned beings eventually merge back into You, the Supreme, along with their various names and qualities.

SB 10.87.32 - The wise souls who understand how Your Māyā deludes all human beings render potent loving service to You, who are the source of liberation from birth and death. How, indeed, can fear of material life affect Your faithful servants? On the other hand, Your furrowing eyebrows-the triple-rimmed wheel of time-repeatedly terrify those who refuse to take shelter of You.

SB 10.87.33 - The mind is like an impetuous horse that even persons who have regulated their senses and breath cannot control. Those in this world who try to tame the uncontrolled mind, but who abandon the feet of their spiritual master, encounter hundreds of obstacles in their cultivation of various distressful practices. O unborn Lord, they are like merchants on a boat in the ocean who have failed to employ a helmsman.

SB 10.87.34 - To those persons who take shelter of You, You reveal Yourself as the Supersoul, the embodiment of all transcendental pleasure. What further use have such devotees for their servants, children or bodies, their wives, money or houses, their land, good health or conveyances? And for those who fail to appreciate the truth about You and go on pursuing the pleasures of sex, what could there be in this entire world-a place inherently doomed to destruction and devoid of significance-that could give them real happiness?

SB 10.87.35 - Sages free from false pride live on this earth by frequenting the sacred pilgrimage sites and those places where the Supreme Lord displayed His pastimes. Because such devotees keep Your lotus feet within their hearts, the

water that washes their feet destroys all sins. Anyone who even once turns his mind toward You, the ever-blissful Soul of all existence, no longer dedicates himself to serving family life at home, which simply robs a man of his good qualities.

SB 10.87.36 - It may be proposed that this world is permanently real because it is generated from the permanent reality, but such an argument is subject to logical refutation. Sometimes, indeed, the apparent nondifference of a cause and its effect fails to prove true, and at other times the product of something real is illusory. Furthermore, this world cannot be permanently real, for it partakes of the natures of not only the absolute reality but also the illusion disguising that reality. Actually, the visible forms of this world are just an imaginary arrangement resorted to by a succession of ignorant persons in order to facilitate their material affairs. With their various meanings and implications, the learned words of Your Vedas bewilder all persons whose minds have been dulled by hearing the incantations of sacrificial rituals.

SB 10.87.37 - Since this universe did not exist prior to its creation and will no longer exist after its annihilation, we conclude that in the interim it is nothing more than a manifestation imagined to be visible within You, whose spiritual enjoyment never changes. We liken this universe to the transformation of various material substances into diverse forms. Certainly those who believe that this figment of the imagination is substantially real are less intelligent.

SB 10.87.38 - The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all his spiritual qualities and must undergo repeated deaths. You, however, avoid the material energy in the same way that a snake abandons its old skin. Glorious in Your possession of eight mystic perfections, You enjoy unlimited opulences.

SB 10.87.39 - Members of the renounced order who fail to uproot the last traces of material desire in their hearts remain impure, and thus You do not allow them to understand You. Although You are present within their hearts, for them You are like a jewel worn around the neck of a man who has totally forgotten it is there. O Lord, those who practice yoga only for sense gratification must suffer punishment both in this life and the next: from death, who will not release them, and from You, whose kingdom they cannot reach.

SB 10.87.40 - When a person realizes You, he no longer cares about his good and bad fortune arising from past pious and sinful acts, since it is You alone who control this good and bad fortune. Such a realized devotee also disregards what ordinary living beings say about him. Every day he fills his ears with Your glories, which are recited in each age by the unbroken succession of Manu's descendants, and thus You become his ultimate salvation.

SB 10.87.41 - Because You are unlimited, neither the lords of heaven nor even You Yourself can ever reach the end of Your glories. The countless universes, each enveloped in its shell, are compelled by the wheel of time to wander within You, like particles of dust blowing about in the sky. The śrutis, following their method of eliminating everything separate from the Supreme, become successful by revealing You as their final conclusion.

SB 10.87.42 - The Supreme Lord, Śrī Nārāyaṇa Rṣi, said: Having heard these instructions about the Supreme Self, the Personality of Godhead, the sons of Brahmā now understood their final destination. They felt perfectly satisfied and honored Sanandana with their worship.

SB 10.87.43 - Thus the ancient saints who travel in the upper heavens

distilled this nectarean and confidential essence of all the Vedas and Purāṇas.

SB 10.87.44 - And as you wander the earth at will, My dear son of Brahmā, you should faithfully meditate on these instructions concerning the science of the Self, which burn up the material desires of all men.

SB 10.87.45 - Śukadeva Gosvāmī said: When Śrī Nārāyaṇa Ṛṣi ordered him in this way, the self-possessed sage Nārada, whose vow is as heroic as a warrior's, accepted the command with firm faith. Now successful in all his purposes, he thought about what he had heard, O King, and replied to the Lord as follows.

SB 10.87.46 - Śrī Nārada said: I offer My obeisances to Him of spotless fame, the Supreme Lord Kṛṣṇa, who manifests His all-attractive personal expansions so that all living beings can achieve liberation.

SB 10.87.47 - [Śukadeva Gosvāmī continued:] After saying this, Nārada bowed down to Śrī Nārāyaṇa Ṛṣi, the foremost of sages, and also to His saintly disciples. He then returned to the hermitage of my father, Dvaipāyana Vyāsa.

SB 10.87.48 - Vyāsadeva, the incarnation of the Personality of Godhead, respectfully greeted Nārada Muni and offered him a seat, which he accepted. Nārada then described to Vyāsa what he had heard from the mouth of Śrī Nārāyaṇa Ṛṣi.

SB 10.87.49 - Thus I have replied to the question You asked me, O King, concerning how the mind can have access to the Absolute Truth, which is indescribable by material words and devoid of material qualities.

SB 10.87.50 - He is the Lord who eternally watches over this universe, who exists before, during and after its manifestation. He is the master of both the unmanifest material energy and the spirit soul. After sending forth the creation He enters within it, accompanying each living entity. There He creates the material bodies and then remains as their regulator. By surrendering to Him one can escape the embrace of illusion, just as a dreaming person forgets his own body. One who wants liberation from fear should constantly meditate upon Him, Lord Hari, who is always on the platform of perfection and thus never subject to material birth.

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SB 10.88.11 - Because I am difficult to worship, people generally avoid Me and instead worship other deities, who are quickly satisfied. When people receive kingly opulences from these deities, they become arrogant, intoxicated with pride and neglectful of their duties. They dare to offend even the demigods who have bestowed benedictions upon them.

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SB 10.88.14 - The demon named Vṛka, a son of Śakuni's, once met Nārada on the road. The wicked fellow asked him which of the three chief gods could be pleased most quickly.

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SB 10.88.17 - [Śukadeva Gosvāmī continued:] Thus advised, the demon proceeded to worship Lord Śiva at Kedāranātha by taking pieces of flesh from his own body and offering them as oblations into the sacred fire, which is Lord Śiva's mouth.

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SB 10.88.4 - The sixteen elements have evolved as transformations of that false ego. When a devotee of Lord Śiva worships his manifestation in any one of these elements, the devotee obtains all sorts of corresponding enjoyable opulences.

SB 10.88.5 - Lord Hari, however, has no connection with the material modes. He is the Supreme Personality of Godhead, the all-seeing eternal witness, who is transcendental to material nature. One who worships Him becomes similarly free from the material modes.

SB 10.88.6 - Your grandfather, King Yudhiṣṭhira, after completing his Aśvamedha sacrifices, asked Lord Acyuta this very same question while hearing the Lord's explanation of religious principles.

SB 10.88.7 - This question pleased Śrī Kṛṣṇa, the King's Lord and master, who had descended into the family of Yadu for the purpose of bestowing the highest good on all men. The Lord replied as follows as the King eagerly listened.

SB 10.88.8 - The Personality of Godhead said: If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another.

SB 10.88.9 - When he becomes frustrated in his attempts to make money and instead befriends My devotees, I bestow My special mercy upon him.

SB 10.88.10 - A person who has thus become sober fully realizes the Absolute as the highest truth, the most subtle and perfect manifestation of spirit, the transcendental existence without end. In this way realizing that the Supreme Truth is the foundation of his own existence, he is freed from the cycle of material life.

SB 10.88.11 - Because I am difficult to worship, people generally avoid Me and instead worship other deities, who are quickly satisfied. When people receive kingly opulences from these deities, they become arrogant, intoxicated with pride and neglectful of their duties. They dare to offend even the demigods who have bestowed benedictions upon them.

SB 10.88.12 - Śukadeva Gosvāmī said: Lord Brahmā, Lord Viṣṇu, Lord Śiva and others are able to curse or bless one. Lord Śiva and Lord Brahmā are very quick to curse or bestow benedictions, my dear King, but the infallible Supreme Lord is not.

SB 10.88.13 - In this connection, an ancient historical account is related concerning how the Lord of Kailāsa Mountain was put into danger by offering a choice of benedictions to the demon Vṛka.

SB 10.88.14 - The demon named Vṛka, a son of Śakuni's, once met Nārada on the road. The wicked fellow asked him which of the three chief gods could be pleased most quickly.

SB 10.88.15 - Nārada told him: Worship Lord Śiva and you will soon achieve success. He quickly becomes pleased by seeing his worshiper's slightest good qualities-and quickly angered by seeing his slightest fault.

SB 10.88.16 - He became pleased with ten-headed Rāvaṇa, and also with Bāṇa, when they each chanted his glories, like bards in a royal court. Lord Śiva then bestowed unprecedented power upon each of them, but in both cases he was consequently beset with great difficulty.

SB 10.88.17 - [Śukadeva Gosvāmī continued:] Thus advised, the demon proceeded to worship Lord Śiva at Kedāranātha by taking pieces of flesh from his own body and offering them as oblations into the sacred fire, which is Lord Śiva's mouth.

SB 10.88.18-19 - Vṛkāsura became frustrated after failing to obtain a vision of

the lord. Finally, on the seventh day, after dipping his hair into the holy waters at Kedāranātha and leaving it wet, he took up a hatchet and prepared to cut off his head. But at that very moment the supremely merciful Lord Śiva rose up out of the sacrificial fire, looking like the god of fire himself, and grabbed both arms of the demon to stop him from killing himself, just as we would do. By Lord Śiva's touch, Vṛkāśura once again became whole.

SB 10.88.20 - Lord Śiva said to him: My friend, please stop, stop! Ask from me whatever you want, and I will bestow that boon upon you. Alas, you have subjected your body to great torment for no reason, since I am pleased with a simple offering of water from those who approach me for shelter.

SB 10.88.21 - [Śukadeva Gosvāmī continued:] The benediction sinful Vṛka chose from the lord would terrify all living beings. Vṛka said, "May death come to whomever I touch upon the head with my hand."

SB 10.88.22 - Upon hearing this, Lord Rudra seemed somewhat disturbed. Nonetheless, O descendant of Bharata, he vibrated om̐ to signify his assent, granting Vṛka the benediction with an ironic smile, as if giving milk to a poisonous snake.

SB 10.88.23 - To test Lord Śambhu's benediction, the demon then tried to put his hand on the Lord's head. Thus Śiva was frightened because of what he himself had done.

SB 10.88.24 - As the demon pursued him, Lord Śiva fled swiftly from his abode in the north, shaking with terror. He ran as far as the limits of the earth, the sky and the corners of the universe.

SB 10.88.25-26 - The great demigods could only remain silent, not knowing how to counteract the benediction. Then Lord Śiva reached the luminous realm of Vaikuṇṭha, beyond all darkness, where the Supreme Lord Nārāyaṇa is manifest. That realm is the destination of renunciants who have attained peace and given up all violence against other creatures. Going there, one never returns.

SB 10.88.27-28 - The Supreme Lord, who relieves His devotees' distress, had seen from afar that Lord Śiva was in danger. Thus by His mystic Yogamāyā potency He assumed the form of a brahmācārī student, with the appropriate belt, deerskin, rod and prayer beads, and came before Vṛkāśura. The Lord's effulgence glowed brilliantly like fire. Holding kuśa grass in His hand, He humbly greeted the demon.

SB 10.88.29 - The Supreme Lord said: My dear son of Śakuni, you appear tired. Why have you come such a great distance? Please rest for a minute. After all, it is one's body that fulfills all one's desires.

SB 10.88.30 - O mighty one, please tell Us what you intend to do, if We are qualified to hear it. Usually one accomplishes his purposes by taking help from others.

SB 10.88.31 - Śukadeva Gosvāmī said: Thus questioned by the Personality of Godhead in language that poured down upon him like sweet nectar, Vṛka felt relieved of his fatigue. He described to the Lord everything he had done.

SB 10.88.32 - The Supreme Lord said: If this is the case, We cannot believe what Śiva says. Śiva is the same lord of the Pretas and Piśācas whom Dakṣa cursed to become like a carnivorous hobgoblin.

SB 10.88.33 - O best of the demons, if you have any faith in him because he is the spiritual master of the universe, then without delay put your hand on your head and see what happens.

SB 10.88.34 - If the words of Lord Śambhu prove untrue in any way, O best of the demons, then kill the liar so he may never lie again.

SB 10.88.35 - [Śukadeva Gosvāmī continued:] Thus bewildered by the Personality of Godhead's enchanting, artful words, foolish Vṛka, without realizing what he was doing, placed his hand on his head.

SB 10.88.36 - Instantly his head shattered as if struck by a lightning bolt, and the demon fell down dead. From the sky were heard cries of "Victory!" "Obeisances!" and "Well done!"

SB 10.88.37 - The celestial sages, Pitās and Gandharvas rained down flowers to celebrate the killing of sinful Vṛkāsura. Now Lord Śiva was out of danger.

SB 10.88.38-39 - The Supreme Personality of Godhead then addressed Lord Giriśa, who was now out of danger: "Just see, O Mahādeva, My lord, how this wicked man has been killed by his own sinful reactions. Indeed, what living being can hope for good fortune if he offends exalted saints, what to speak of offending the lord and spiritual master of the universe?"

SB 10.88.40 - Lord Hari is the directly manifest Absolute Truth, the Supreme Soul and unlimited ocean of inconceivable energies. Anyone who recites or hears this pastime of His saving Lord Śiva will be freed from all enemies and the repetition of birth and death.

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SB 10.89.1 - Śukadeva Gosvāmī said: Once, O King, as a group of sages were performing a Vedic sacrifice on the banks of the Sarasvatī River, a controversy arose among them as to which of the three chief deities is supreme.

SB 10.89.2 - Eager to resolve this question, O King, the sages sent Lord Brahmā's son Bhṛgu to find the answer. First he went to his father's court.

SB 10.89.3 - To test how well Lord Brahmā was situated in the mode of goodness, Bhṛgu failed to bow down to him or glorify him with prayers. The lord became angry at him, inflamed into fury by his own passion.

SB 10.89.4 - Though anger toward his son was now rising within his heart, Lord Brahmā was able to subdue it by applying his intelligence, in the same way that fire is extinguished by its own product, water.

SB 10.89.5 - Bhṛgu then went to Mount Kailāsa. There Lord Śiva stood up and happily came forward to embrace his brother.

SB 10.89.6-7 - But Bhṛgu refused his embrace, telling him, "You are a deviant heretic." At this Lord Śiva became angry, and his eyes burned ferociously. He raised his trident and was about to kill Bhṛgu when Goddess Devī fell at his feet and spoke some words to pacify him. Bhṛgu then left that place and went to Vaikuṇṭha, where Lord Janārdana resides.

SB 10.89.8-9 - There he went up to the Supreme Lord, who was lying with His head on the lap of His consort, Śrī, and kicked Him on the chest. The Lord

then rose, along with Goddess Lakṣmī, as a sign of respect. Coming down from His bedstead, that supreme goal of all pure devotees bowed His head to the floor before the sage and told him, 'Welcome, brāhmaṇa. Please sit in this chair and rest awhile. Kindly forgive us, dear master, for not noticing your arrival.'

SB 10.89.10-11 - "Please purify Me, My realm and the realms of the universal rulers devoted to Me by giving us the water that has washed your feet. This holy water is indeed what makes all places of pilgrimage sacred. Today, my lord, I have become the exclusive shelter of the goddess of fortune, Lakṣmī; she will consent to reside on My chest because your foot has rid it of sins."

SB 10.89.12 - Śukadeva Gosvāmī said: Bhṛgu felt satisfied and delighted to hear the solemn words spoken by Lord Vaikuṇṭha. Overwhelmed with devotional ecstasy, he remained silent, his eyes brimming with tears.

SB 10.89.13 - O King, Bhṛgu then returned to the sacrificial arena of the wise Vedic authorities and described his entire experience to them.

SB 10.89.14-17 - Amazed upon hearing Bhṛgu's account, the sages were freed from all doubts and became convinced that Viṣṇu is the greatest Lord. From Him come peace; fearlessness; the essential principles of religion; detachment with knowledge; the eightfold powers of mystic yoga; and His glorification, which cleanses the mind of all impurities. He is known as the supreme destination for those who are peaceful and equipoised-the selfless, wise saints who have given up all violence. His most dear form is that of pure goodness, and the brāhmaṇas are His worshipable deities. Persons of keen intellect who have attained spiritual peace worship Him without selfish motives.

SB 10.89.18 - The Lord expands into three kinds of manifest beings-the

Rākṣasas, the demons and the demigods-all of whom are created by the Lord's material energy and conditioned by her modes. But among these three modes, it is the mode of goodness which is the means of attaining life's final success.

SB 10.89.19 - Śukadeva Gosvāmī said: The learned brāhmaṇas living along the river Sarasvatī came to this conclusion in order to dispel the doubts of all people. Thereafter they rendered devotional service to the Supreme Lord's lotus feet and attained His abode.

SB 10.89.20 - Śrī Sūta Gosvāmī said: Thus did this fragrant nectar flow from the lotus mouth of Śukadeva Gosvāmī, the son of the sage Vyāsadeva. This wonderful glorification of the Supreme Person destroys all fear of material existence. A traveler who constantly drinks this nectar through his ear-holes will forget the fatigue brought on by wandering along the paths of worldly life.

SB 10.89.21 - Śukadeva Gosvāmī said: Once, in Dvārakā, a brāhmaṇa's wife gave birth to a son, but the newborn infant died as soon as he touched the ground, O Bhārata.

SB 10.89.22 - The brāhmaṇa took the corpse and placed it at the door of King Ugrasena's court. Then, agitated and lamenting miserably, he spoke the following.

SB 10.89.23 - [The brāhmaṇa said:] This duplicitous, greedy enemy of brāhmaṇas, this unqualified ruler addicted to sense pleasure, has caused my son's death by some discrepancies in the execution of his duties.

SB 10.89.24 - Citizens serving such a wicked king, who takes pleasure in violence and cannot control his senses, are doomed to suffer poverty and

constant misery.

SB 10.89.25 - The wise brāhmaṇa suffered the same tragedy with his second and third child. Each time, he left the body of his dead son at the King's door and sang the same song of lamentation.

SB 10.89.26-27 - When the ninth child died, Arjuna, who was near Lord Keśava, happened to overhear the brāhmaṇa lamenting. Thus Arjuna addressed the brāhmaṇa: "What is the matter, my dear brāhmaṇa? Isn't there some lowly member of the royal order here who can at least stand before your house with a bow in his hand? These kṣatriyas are behaving as if they were brāhmaṇas idly engaged in fire sacrifices.

SB 10.89.28 - "The rulers of a kingdom in which brāhmaṇas lament over lost wealth, wives and children are merely imposters playing the role of kings just to earn their livelihood.

SB 10.89.29 - "My lord, I will protect the progeny of you and your wife, who are in such distress. And if I fail to keep this promise, I will enter fire to atone for my sin."

SB 10.89.30-31 - The brāhmaṇa said: Neither Saṅkarṣaṇa; Vāsudeva; Pradyumna, the best of bowmen; nor the unequalled warrior Aniruddha could save my sons. Then why do you naively attempt a feat that the almighty Lords of the universe could not perform? We cannot take you seriously.

SB 10.89.32 - Śrī Arjuna said: I am neither Lord Saṅkarṣaṇa, O brāhmaṇa, nor Lord Kṛṣṇa, nor even Kṛṣṇa's son. Rather, I am Arjuna, wielder of the Gāṇḍīva bow.

SB 10.89.33 - Do not minimize my ability, which was good enough to satisfy Lord Śiva, O brāhmaṇa. I will bring back your sons, dear master, even if I have to defeat Death himself in battle.

SB 10.89.34 - Thus convinced by Arjuna, O tormentor of enemies, the brāhmaṇa went home, satisfied by having heard Arjuna's declaration of his prowess.

SB 10.89.35 - When the wife of the elevated brāhmaṇa was again about to give birth, he went to Arjuna in great anxiety and begged him, "Please, please protect my child from death!"

SB 10.89.36 - After touching pure water, offering obeisances to Lord Maheśvara and recollecting the mantras for his celestial weapons, Arjuna strung his bow Gāṇḍīva.

SB 10.89.37 - Arjuna fenced in the house where the birth was taking place by shooting arrows attached to various missiles. Thus the son of Pṛthā constructed a protective cage of arrows, covering the house upwards, downwards and sideways.

SB 10.89.38 - The brāhmaṇa's wife then gave birth, but after the newborn infant had been crying for a short time, he suddenly vanished into the sky in his selfsame body.

SB 10.89.39 - The brāhmaṇa then derided Arjuna in front of Lord Kṛṣṇa: "Just see how foolish I was to put my faith in the bragging of a eunuch !

SB 10.89.40 - "When neither Pradyumna, Aniruddha, Rāma nor Keśava can save a person, who else can possibly protect him?

SB 10.89.41 - "To hell with that liar Arjuna! To hell with that braggart's bow! He is so foolish that he has deluded himself into thinking he can bring back a person whom destiny has taken away."

SB 10.89.42 - While the wise brāhmaṇa continued to heap insults upon him, Arjuna employed a mystic incantation to go at once to Saṁyamānī, the city of heaven where Lord Yamarāja resides.

SB 10.89.43-44 - Not seeing the brāhmaṇa's child there, Arjuna went to the cities of Agni, Nirṛti, Soma, Vāyu and Varuṇa. With weapons at the ready he searched through all the domains of the universe, from the bottom of the subterranean region to the roof of heaven. Finally, not having found the brāhmaṇa's son anywhere, Arjuna decided to enter the sacred fire, having failed to keep his promise. But just as he was about to do so, Lord Kṛṣṇa stopped him and spoke the following words.

SB 10.89.45 - [Lord Kṛṣṇa said:] I will show you the brāhmaṇa's sons, so please don't despise yourself like this. These same men who now criticize us will soon establish our spotless fame.

SB 10.89.46 - Having thus advised Arjuna, the Supreme Personality of Godhead had Arjuna join Him on His divine chariot, and together they set off toward the west.

SB 10.89.47 - The Lord's chariot passed over the seven islands of the middle universe, each with its ocean and its seven principal mountains. Then it crossed

the Lokāloka boundary and entered the vast region of total darkness.

SB 10.89.48-49 - In that darkness the chariot's horses-Śaibya, Sugrīva, Meghapuṣpa and Balāhaka-lost their way. Seeing them in this condition, O best of the Bhāratas, Lord Kṛṣṇa, the supreme master of all masters of yoga, sent His Sudarśana disc before the chariot. That disc shone like thousands of suns.

SB 10.89.50 - The Lord's Sudarśana disc penetrated the darkness with its blazing effulgence. Racing forward with the speed of the mind, it cut through the fearsome, dense oblivion expanded from primeval matter, as an arrow shot from Lord Rāma's bow cuts through His enemy's army.

SB 10.89.51 - Following the Sudarśana disc, the chariot went beyond the darkness and reached the endless spiritual light of the all pervasive brahma-jyoti. As Arjuna beheld this glaring effulgence, his eyes hurt, and so he shut them.

SB 10.89.52 - From that region they entered a body of water resplendent with huge waves being churned by a mighty wind. Within that ocean Arjuna saw an amazing palace more radiant than anything he had ever seen before. Its beauty was enhanced by thousands of ornamental pillars bedecked with brilliant gems.

SB 10.89.53 - In that palace was the huge, awe-inspiring serpent Ananta Śeṣa. He shone brilliantly with the radiance emanating from the gems on His thousands of hoods and reflecting from twice as many fearsome eyes. He resembled white Mount Kailāsa, and His necks and tongues were dark blue.

SB 10.89.54-56 - Arjuna then saw the omnipresent and omnipotent Supreme

Personality of Godhead, Mahā-Viṣṇu, sitting at ease on the serpent bed. His bluish complexion was the color of a dense raincloud, He wore a beautiful yellow garment, His face looked charming, His broad eyes were most attractive, and He had eight long, handsome arms. His profuse locks of hair were bathed on all sides in the brilliance reflected from the clusters of precious jewels decorating His crown and earrings. He wore the Kaustubha gem, the mark of Śrīvatsa and a garland of forest flowers. Serving that topmost of all Lords were His personal attendants, headed by Sunanda and Nanda; His cakras and other weapons in their personified forms; His consort potencies Puṣṭi, Śrī, Kīrti and Ajā; and all His various mystic powers.

SB 10.89.57 - Lord Kṛṣṇa offered homage to Himself in this boundless form, and Arjuna, astonished at the sight of Lord Mahā-Viṣṇu, bowed down as well. Then, as the two of them stood before Him with joined palms, the almighty Mahā-Viṣṇu, supreme master of all rulers of the universe, smiled and spoke to them in a voice full of solemn authority.

SB 10.89.58 - [Lord Mahā-Viṣṇu said:] I brought the brāhmaṇa's sons here because I wanted to see the two of you, My expansions, who have descended to the earth to save the principles of religion. As soon as you finish killing the demons who burden the earth, quickly come back here to Me.

SB 10.89.59 - Although all your desires are completely fulfilled, O best of exalted personalities, for the benefit of the people in general you should continue to exemplify religious behavior as the sages Nara and Nārāyaṇa.

SB 10.89.60-61 - Thus instructed by the Supreme Lord of the topmost planet, Kṛṣṇa and Arjuna assented by chanting om̐, and then they bowed down to almighty Lord Mahā-Viṣṇu. Taking the brāhmaṇa's sons with them, they returned with great delight to Dvārakā by the same path along which they had

come. There they presented the brāhmaṇa with his sons, who were in the same infant bodies in which they had been lost.

SB 10.89.62 - Having seen the domain of Lord Viṣṇu, Arjuna was totally amazed. He concluded that whatever extraordinary power a person exhibits can only be a manifestation of Śrī Kṛṣṇa's mercy.

SB 10.89.63 - Lord Kṛṣṇa exhibited many other, similar heroic pastimes in this world. He apparently enjoyed the pleasures of ordinary human life, and He performed greatly potent fire sacrifices.

SB 10.89.64 - The Lord having demonstrated His supremacy, at suitable times He showered down all desirable things upon the brāhmaṇas and His other subjects, just as Indra pours down his rain.

SB 10.89.65 - Now that He had killed many wicked kings and engaged devotees such as Arjuna in killing others, the Lord could easily assure the execution of religious principles through the agency of such pious rulers as Yudhiṣṭhira.

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SB 10.89.43-44 - Not seeing the brāhmaṇa's child there, Arjuna went to the cities of Agni, Nirṛti, Soma, Vāyu and Varuṇa. With weapons at the ready he searched through all the domains of the universe, from the bottom of the subterranean region to the roof of heaven. Finally, not having found the brāhmaṇa's son anywhere, Arjuna decided to enter the sacred fire, having failed to keep his promise. But just as he was about to do so, Lord Kṛṣṇa stopped him and spoke the following words.

SB 10.89.45 - [Lord Kṛṣṇa said:] I will show you the brāhmaṇa's sons, so please don't despise yourself like this. These same men who now criticize us will soon establish our spotless fame.

SB 10.89.46 - Having thus advised Arjuna, the Supreme Personality of Godhead had Arjuna join Him on His divine chariot, and together they set off toward the west.

SB 10.89.47 - The Lord's chariot passed over the seven islands of the middle universe, each with its ocean and its seven principal mountains. Then it crossed the Lokāloka boundary and entered the vast region of total darkness.

SB 10.89.48-49 - In that darkness the chariot's horses-Śaibya, Sugrīva, Meghapuṣpa and Balāhaka-lost their way. Seeing them in this condition, O best of the Bhāratas, Lord Kṛṣṇa, the supreme master of all masters of yoga, sent His Sudarśana disc before the chariot. That disc shone like thousands of suns.

SB 10.89.50 - The Lord's Sudarśana disc penetrated the darkness with its blazing effulgence. Racing forward with the speed of the mind, it cut through the fearsome, dense oblivion expanded from primeval matter, as an arrow shot

from Lord Rāma's bow cuts through His enemy's army.

SB 10.89.51 - Following the Sudarśana disc, the chariot went beyond the darkness and reached the endless spiritual light of the all pervasive brahma-jyoti. As Arjuna beheld this glaring effulgence, his eyes hurt, and so he shut them.

SB 10.89.52 - From that region they entered a body of water resplendent with huge waves being churned by a mighty wind. Within that ocean Arjuna saw an amazing palace more radiant than anything he had ever seen before. Its beauty was enhanced by thousands of ornamental pillars bedecked with brilliant gems.

SB 10.89.53 - In that palace was the huge, awe-inspiring serpent Ananta Śeṣa. He shone brilliantly with the radiance emanating from the gems on His thousands of hoods and reflecting from twice as many fearsome eyes. He resembled white Mount Kailāsa, and His necks and tongues were dark blue.

SB 10.89.54-56 - Arjuna then saw the omnipresent and omnipotent Supreme Personality of Godhead, Mahā-Viṣṇu, sitting at ease on the serpent bed. His bluish complexion was the color of a dense raincloud, He wore a beautiful yellow garment, His face looked charming, His broad eyes were most attractive, and He had eight long, handsome arms. His profuse locks of hair were bathed on all sides in the brilliance reflected from the clusters of precious jewels decorating His crown and earrings. He wore the Kaustubha gem, the mark of Śrīvatsa and a garland of forest flowers. Serving that topmost of all Lords were His personal attendants, headed by Sunanda and Nanda; His cakras and other weapons in their personified forms; His consort potencies Puṣṭi, Śrī, Kīrti and Ajā; and all His various mystic powers.

SB 10.89.57 - Lord Kṛṣṇa offered homage to Himself in this boundless form, and Arjuna, astonished at the sight of Lord Mahā-Viṣṇu, bowed down as well. Then, as the two of them stood before Him with joined palms, the almighty Mahā-Viṣṇu, supreme master of all rulers of the universe, smiled and spoke to them in a voice full of solemn authority.

SB 10.89.58 - [Lord Mahā-Viṣṇu said:] I brought the brāhmaṇa's sons here because I wanted to see the two of you, My expansions, who have descended to the earth to save the principles of religion. As soon as you finish killing the demons who burden the earth, quickly come back here to Me.

SB 10.89.59 - Although all your desires are completely fulfilled, O best of exalted personalities, for the benefit of the people in general you should continue to exemplify religious behavior as the sages Nara and Nārāyaṇa.

SB 10.89.60-61 - Thus instructed by the Supreme Lord of the topmost planet, Kṛṣṇa and Arjuna assented by chanting om̐, and then they bowed down to almighty Lord Mahā-Viṣṇu. Taking the brāhmaṇa's sons with them, they returned with great delight to Dvārakā by the same path along which they had come. There they presented the brāhmaṇa with his sons, who were in the same infant bodies in which they had been lost.

SB 10.89.62 - Having seen the domain of Lord Viṣṇu, Arjuna was totally amazed. He concluded that whatever extraordinary power a person exhibits can only be a manifestation of Śrī Kṛṣṇa's mercy.

SB 10.89.63 - Lord Kṛṣṇa exhibited many other, similar heroic pastimes in this world. He apparently enjoyed the pleasures of ordinary human life, and He

performed greatly potent fire sacrifices.

SB 10.89.64 - The Lord having demonstrated His supremacy, at suitable times He showered down all desirable things upon the brāhmaṇas and His other subjects, just as Indra pours down his rain.

SB 10.89.65 - Now that He had killed many wicked kings and engaged devotees such as Arjuna in killing others, the Lord could easily assure the execution of religious principles through the agency of such pious rulers as Yudhiṣṭhira.

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SB 10.89.1 - Śukadeva Gosvāmī said: Once, O King, as a group of sages were performing a Vedic sacrifice on the banks of the Sarasvatī River, a controversy arose among them as to which of the three chief deities is supreme.

SB 10.89.2 - Eager to resolve this question, O King, the sages sent Lord Brahmā's son Bhṛgu to find the answer. First he went to his father's court.

SB 10.89.3 - To test how well Lord Brahmā was situated in the mode of goodness, Bhṛgu failed to bow down to him or glorify him with prayers. The lord became angry at him, inflamed into fury by his own passion.

SB 10.89.4 - Though anger toward his son was now rising within his heart, Lord Brahmā was able to subdue it by applying his intelligence, in the same way that fire is extinguished by its own product, water.

SB 10.89.5 - Bhṛgu then went to Mount Kailāsa. There Lord Śiva stood up and happily came forward to embrace his brother.

SB 10.89.6-7 - But Bhṛgu refused his embrace, telling him, "You are a deviant heretic." At this Lord Śiva became angry, and his eyes burned ferociously. He raised his trident and was about to kill Bhṛgu when Goddess Devī fell at his feet and spoke some words to pacify him. Bhṛgu then left that place and went to Vaikuṇṭha, where Lord Janārdana resides.

SB 10.89.8-9 - There he went up to the Supreme Lord, who was lying with His head on the lap of His consort, Śrī, and kicked Him on the chest. The Lord then rose, along with Goddess Lakṣmī, as a sign of respect. Coming down from His bedstead, that supreme goal of all pure devotees bowed His head to the floor before the sage and told him, 'Welcome, brāhmaṇa. Please sit in this chair and rest awhile. Kindly forgive us, dear master, for not noticing your arrival.

SB 10.89.10-11 - "Please purify Me, My realm and the realms of the universal rulers devoted to Me by giving us the water that has washed your feet. This holy water is indeed what makes all places of pilgrimage sacred. Today, my lord, I have become the exclusive shelter of the goddess of fortune, Lakṣmī; she will consent to reside on My chest because your foot has rid it of sins."

SB 10.89.12 - Śukadeva Gosvāmī said: Bhṛgu felt satisfied and delighted to hear the solemn words spoken by Lord Vaikuṇṭha. Overwhelmed with devotional ecstasy, he remained silent, his eyes brimming with tears.

SB 10.89.13 - O King, Bhṛgu then returned to the sacrificial arena of the wise Vedic authorities and described his entire experience to them.

SB 10.89.14-17 - Amazed upon hearing Bhṛgu's account, the sages were freed from all doubts and became convinced that Viṣṇu is the greatest Lord. From Him come peace; fearlessness; the essential principles of religion; detachment with knowledge; the eightfold powers of mystic yoga; and His glorification, which cleanses the mind of all impurities. He is known as the supreme destination for those who are peaceful and equipoised-the selfless, wise saints who have given up all violence. His most dear form is that of pure goodness, and the brāhmaṇas are His worshipable deities. Persons of keen intellect who have attained spiritual peace worship Him without selfish motives.

SB 10.89.18 - The Lord expands into three kinds of manifest beings-the Rākṣasas, the demons and the demigods-all of whom are created by the Lord's material energy and conditioned by her modes. But among these three modes, it is the mode of goodness which is the means of attaining life's final success.

SB 10.89.19 - Śukadeva Gosvāmī said: The learned brāhmaṇas living along the river Sarasvatī came to this conclusion in order to dispel the doubts of all people. Thereafter they rendered devotional service to the Supreme Lord's lotus feet and attained His abode.

SB 10.89.20 - Śrī Sūta Gosvāmī said: Thus did this fragrant nectar flow from the lotus mouth of Śukadeva Gosvāmī, the son of the sage Vyāsadeva. This wonderful glorification of the Supreme Person destroys all fear of material existence. A traveler who constantly drinks this nectar through his ear-holes will forget the fatigue brought on by wandering along the paths of worldly life.

SB 10.89.21 - Śukadeva Gosvāmī said: Once, in Dvārakā, a brāhmaṇa's wife gave birth to a son, but the newborn infant died as soon as he touched the ground, O Bhārata.

SB 10.89.22 - The brāhmaṇa took the corpse and placed it at the door of King Ugrasena's court. Then, agitated and lamenting miserably, he spoke the following.

SB 10.89.23 - [The brāhmaṇa said:] This duplicitous, greedy enemy of brāhmaṇas, this unqualified ruler addicted to sense pleasure, has caused my son's death by some discrepancies in the execution of his duties.

SB 10.89.24 - Citizens serving such a wicked king, who takes pleasure in violence and cannot control his senses, are doomed to suffer poverty and constant misery.

SB 10.89.25 - The wise brāhmaṇa suffered the same tragedy with his second and third child. Each time, he left the body of his dead son at the King's door and sang the same song of lamentation.

SB 10.89.26-27 - When the ninth child died, Arjuna, who was near Lord Keśava, happened to overhear the brāhmaṇa lamenting. Thus Arjuna addressed the brāhmaṇa: "What is the matter, my dear brāhmaṇa? Isn't there some lowly member of the royal order here who can at least stand before your house with a bow in his hand? These kṣatriyas are behaving as if they were brāhmaṇas idly engaged in fire sacrifices.

SB 10.89.28 - "The rulers of a kingdom in which brāhmaṇas lament over lost wealth, wives and children are merely imposters playing the role of kings just to earn their livelihood.

SB 10.89.29 - "My lord, I will protect the progeny of you and your wife, who

are in such distress. And if I fail to keep this promise, I will enter fire to atone for my sin."

SB 10.89.30-31 - The brāhmaṇa said: Neither Saṅkarṣaṇa; Vāsudeva; Pradyumna, the best of bowmen; nor the unequaled warrior Aniruddha could save my sons. Then why do you naively attempt a feat that the almighty Lords of the universe could not perform? We cannot take you seriously.

SB 10.89.32 - Śrī Arjuna said: I am neither Lord Saṅkarṣaṇa, O brāhmaṇa, nor Lord Kṛṣṇa, nor even Kṛṣṇa's son. Rather, I am Arjuna, wielder of the Gāṇḍīva bow.

SB 10.89.33 - Do not minimize my ability, which was good enough to satisfy Lord Śiva, O brāhmaṇa. I will bring back your sons, dear master, even if I have to defeat Death himself in battle.

SB 10.89.34 - Thus convinced by Arjuna, O tormentor of enemies, the brāhmaṇa went home, satisfied by having heard Arjuna's declaration of his prowess.

SB 10.89.35 - When the wife of the elevated brāhmaṇa was again about to give birth, he went to Arjuna in great anxiety and begged him, "Please, please protect my child from death!"

SB 10.89.36 - After touching pure water, offering obeisances to Lord Maheśvara and recollecting the mantras for his celestial weapons, Arjuna strung his bow Gāṇḍīva.

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by shooting arrows attached to various missiles. Thus the son of Pṛthā constructed a protective cage of arrows, covering the house upwards, downwards and sideways.

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Yudhiṣṭhira.

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SB 10.90.1-7 - Śukadeva Gosvāmī said: The master of the goddess of fortune resided happily in His capital city, Dvārakā, which was endowed with all opulences and populated by the most eminent Vṛṣṇis and their gorgeously dressed wives. When these beautiful women in the bloom of youth would play on the city's rooftops with balls and other toys, they shone like flashing lightning. The main streets of the city were always crowded with intoxicated elephants exuding mada, and also with cavalry, richly adorned infantrymen, and soldiers riding chariots brilliantly decorated with gold. Gracing the city were many gardens and parks with rows of flowering trees, where bees and birds would gather, filling all directions with their songs. Lord Kṛṣṇa was the sole beloved of His sixteen thousand wives. Expanding Himself into that many forms, He enjoyed with each of His queens in her own richly furnished residence. On the grounds of these palaces were clear ponds fragrant with the pollen of blooming utpala, kahlāra, kumuda and ambhoja lotuses and filled with flocks of cooing birds. The almighty Lord would enter those ponds, and also various rivers, and enjoy sporting in the water while His wives embraced Him, leaving the red kuṅkuma from their breasts smeared on His body.

SB 10.90.8-9 - As Gandharvas joyfully sang His praises to the accompaniment of mṛdaṅga, paṇava and ānaka drums, and as professional reciters known as Sūtas, Māgadhas and Vandīs played vīṇās and recited poems praising Him, Lord Kṛṣṇa would play with His wives in the water. Laughing, the queens would squirt water on Him with syringes, and He would squirt them back. Thus Kṛṣṇa would sport with His queens in the same way that the lord of the Yakṣas sports with the Yakṣī nymphs.

SB 10.90.10 - Under the drenched clothing of the queens, their thighs and breasts would become visible. The flowers tied in their large braids would scatter as they sprayed water on their consort, and on the plea of trying to take away His syringe, they would embrace Him. By His touch their lusty feelings would increase, causing their faces to beam with smiles. Thus Lord Kṛṣṇa's queens shone with resplendent beauty.

SB 10.90.11 - Lord Kṛṣṇa's flower garland would become smeared with kuṅkuma from their breasts, and His abundant locks of hair would become disheveled as a result of His absorption in the game. As the Lord repeatedly sprayed His young consorts and they sprayed Him in turn, He enjoyed Himself like the king of elephants enjoying in the company of his bevy of she-elephants.

SB 10.90.12 - Afterward, Lord Kṛṣṇa and His wives would give the ornaments and clothing they had worn during their water sports to the male and female performers, who earned their livelihood from singing and from playing instrumental music.

SB 10.90.13 - In this way Lord Kṛṣṇa would sport with His queens, totally captivating their hearts with His gestures, talks, glances and smiles, and also with His jokes, playful exchanges and embraces.

SB 10.90.14 - The queens would become stunned in ecstatic trance, their minds absorbed in Kṛṣṇa alone. Then, thinking of their lotus-eyed Lord, they would speak as if insane. Please hear these words from me as I relate them.

SB 10.90.15 - The queens said: O kurarī bird, you are lamenting. Now it is night, and somewhere in this world the Supreme Lord is asleep in a hidden place. But you are wide awake, O friend, unable to fall asleep. Is it that, like us,

you have had your heart pierced to the core by the lotus-eyed Lord's munificent, playful smiling glances?

SB 10.90.16 - Poor cakravākī, even after closing your eyes, you continue to cry pitifully through the night for your unseen mate. Or is it that, like us, you have become the servant of Acyuta and hanker to wear in your braided hair the garland He has blessed with the touch of His feet?

SB 10.90.17 - Dear ocean, you are always roaring, not sleeping at night. Are you suffering insomnia? Or is it that, as with us, Mukunda has taken your insignias and you are hopeless of retrieving them?

SB 10.90.18 - My dear moon, having contracted a severe case of tuberculosis, you have become so emaciated that you fail to dispel the darkness with your rays. Or is it that you appear dumbstruck because, like us, you cannot remember the encouraging promises Mukunda once made to you?

SB 10.90.19 - O Malayan breeze, what have we done to displease you, so that you stir up lust in our hearts, which have already been shattered by Govinda's sidelong glances?

SB 10.90.20 - O revered cloud, you are indeed very dear to the chief of the Yādavas, who bears the mark of Śrīvatsa. Like us, you are bound to Him by love and are meditating upon Him. Your heart is distraught with great eagerness, as our hearts are, and as you remember Him again and again you shed a torrent of tears. Association with Kṛṣṇa brings such misery!

SB 10.90.21 - O sweet-throated cuckoo, in a voice that could revive the dead you are vibrating the same sounds we once heard from our beloved, the most

pleasing of speakers. Please tell me what I can do today to please you.

SB 10.90.22 - O magnanimous mountain, you neither move nor speak. You must be pondering some matter of great importance. Or do you, like us, desire to hold on your breasts the feet of Vasudeva's darling son?

SB 10.90.23 - O rivers, wives of the ocean, your pools have now dried up. Alas, you have shriveled to nothing, and your wealth of lotuses has vanished. Are you, then, like us, who are withering away because of not receiving the affectionate glance of our dear husband, the Lord of Madhu, who has cheated our hearts?

SB 10.90.24 - Welcome, swan. Please sit here and drink some milk. Give us some news of the descendant of Śūra, dear one. We know you are His messenger. Is that invincible Lord doing well, and does that unreliable friend of ours still remember the words He spoke to us long ago? Why should we go and worship Him? O servant of a petty master, go tell Him who fulfills our desires to come here without the goddess of fortune. Is she the only woman exclusively devoted to Him?

SB 10.90.25 - Śukadeva Gosvāmī said: By thus speaking and acting with such ecstatic love for Lord Kṛṣṇa, the master of all masters of mystic yoga, His loving wives attained the ultimate goal of life.

SB 10.90.26 - The Lord, whom countless songs glorify in countless ways, forcibly attracts the minds of all women who simply hear about Him. What to speak, then, of those women who see Him directly?

SB 10.90.27 - And how could one possibly describe the great austerities that

had been performed by the women who perfectly served Him, the spiritual master of the universe, in pure ecstatic love? Thinking of Him as their husband, they rendered such intimate services as massaging His feet.

SB 10.90.28 - Thus observing the principles of duty enunciated in the Vedas, Lord Kṛṣṇa, the goal of the saintly devotees, repeatedly demonstrated how one can achieve at home the objectives of religiosity, economic development and regulated sense gratification.

SB 10.90.29 - While fulfilling the highest standards of religious householder life, Lord Kṛṣṇa maintained more than 16,100 wives.

SB 10.90.30 - Among these jewellike women were eight principal queens, headed by Rukmiṇī. I have already described them one after another, O King, along with their sons.

SB 10.90.31 - The Supreme Lord Kṛṣṇa, whose endeavor never fails, begot ten sons in each of His many wives.

SB 10.90.32 - Among these sons, all possessing unlimited valor, eighteen were mahā-rathas of great renown. Now hear their names from me.

SB 10.90.33-34 - They were Pradyumna, Aniruddha, Dīptimān, Bhānu, Sāmba, Madhu, Bṛhadbhānu, Citrabhānu, Vṛka, Aruṇa, Puṣkara, Vedabāhu, Śrutadeva, Sunandana, Citrabāhu, Virūpa, Kavi and Nyagrodha.

SB 10.90.35 - O best of kings, of these sons begotten by Lord Kṛṣṇa, the enemy of Madhu, the most prominent was Rukmiṇī's son Pradyumna. He was just like His father.

SB 10.90.36 - The great warrior Pradyumna married Rukmī's daughter [Rukmavatī], who gave birth to Aniruddha. He was as strong as ten thousand elephants.

SB 10.90.37 - Rukmī's daughter's son [Aniruddha] married Rukmī's son's daughter [Rocana]. From her was born Vajra, who would remain among the few survivors of the Yadus' battle with clubs.

SB 10.90.38 - From Vajra came Pratibāhu, whose son was Subāhu. Subāhu's son was Śāntasena, from whom Śatasena was born.

SB 10.90.39 - No one born in this family was poor in wealth or progeny, short-lived, weak or neglectful of brahminical culture.

SB 10.90.40 - The Yadu dynasty produced innumerable great men of famous deeds. Even in tens of thousands of years, O King, one could never count them all.

SB 10.90.41 - I have heard from authoritative sources that the Yadu family employed 38,800,000 teachers just to educate their children.

SB 10.90.42 - Who can count all the great Yādavas, when among them King Ugrasena alone was accompanied by an entourage of thirty trillion attendants?

SB 10.90.43 - The savage descendants of Diti who had been killed in past ages in battles between the demigods and demons took birth among human beings and arrogantly harassed the general populace.

SB 10.90.44 - To subdue these demons, Lord Hari told the demigods to descend into the dynasty of Yadu. They comprised 101 clans, O King.

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261 (Popup - acintya-bhedabheda-tattva)

This philosophy is propounded by Lord Caitanya as *acintya-bhedābheda-tattva*. Everything is simultaneously one with and different from everything else. The cosmic manifestation created by the Supreme Lord by His material energy is also simultaneously different and nondifferent from Him. The material energy is nondifferent from the Supreme Lord, but at the same time, because that energy is acting in a different way, it is different from Him. Similarly, the individual living entity is one with and different from the Supreme Lord. This "simultaneously one and different" philosophy is the perfect conclusion of the Bhāgavata school, as confirmed here by Kapiladeva. [SB 3.28.41 Purport]

262 (Popup - Popup)

*yasya deve parā bhaktir
yathā deve tathā gurau*

*tasyaite kathitā hy arthāḥ
prakāśante mahātmanah*

"Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed." (Śvetāśvatara Upaniṣad 6.23)

*ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ*

"No one can understand Kṛṣṇa as He is by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him." (Bhakti-rasāmṛta-sindhu 1.2.234)

*bhaktyā mām abhijānāti
yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā
viśate tad-anantaram*

"One can understand the Supreme Personality as He is only by devotional service. And when one is in full consciousness of the Supreme Lord by such devotion, he can enter into the kingdom of God."

These are Vedic instructions. One must have full faith in the words of the spiritual master and similar faith in the Supreme Personality of Godhead. Then the real knowledge of *ātmā* and *Paramātmā* and the distinction between matter and spirit will be automatically revealed. This *ātma-tattva*, or spiritual knowledge, will be revealed within the core of a devotee's heart because of his having taken shelter of the lotus feet of a *mahājana* such as Prahlāda Mahārāja.