

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 23



His Divine Grace
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CHAPTER TWENTY-THREE

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 Kāmsa they did not go to see the Lord in person.

ŚB 10.23.1

श्रीगोपा ऊचुः

राम राम महाबाहो कृष्ण दुष्टनिबर्हण ।

एषा वै बाधते क्षुन्नस्तच्छान्तिं कर्तुमर्हथः ॥ १ ॥

śrī-gopa ūcuḥ

rāma rāma mahā-bāho

kṛṣṇa duṣṭa-nibarhaṇa

eṣā vai bādgate kṣun nas

tac-chāntim kartum arhathaḥ

Synonyms

śrī-gopāh 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; *nibarhana* — O destroyer; *eṣā* — this; *vai* — indeed; *bādgate* — is causing distress; *ksut* — hunger; *nah* — to us; *tac-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.

ŚB 10.23.2

श्रीशुक उवाच
इति विज्ञापितो गोपैर्भगवान् देवकीसुतः ।
भक्ताया विप्रभार्यायाः प्रसीदन्निदमब्रवीत् ॥ २ ॥

śrī-śuka uvāca
iti vijñāpito gopair
bhagavān devakī-sutaḥ
bhaktāyā vipra-bhāryāyāḥ
prasīdann idam abravīt

Synonyms

śrī-śukah uvāca — Śrī Śukadeva Gosvāmī said; *iti* — thus; *vijñāpitah* — informed; *gopaih* — 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.

ŚB 10.23.3

प्रयात देवयजनं ब्राह्मणा ब्रह्मवादिनः ।
सत्रमाङ्गिरसं नाम ह्यासते स्वर्गकाम्यया ॥ ३ ॥

prayāta deva-yajanam
brāhmaṇā brahma-vādinah
satram āṅgirasam nāma
hy āsate svarga-kāmyayā

Synonyms

prayāta — please go; *deva-yajanam* — to the sacrificial arena; *brāhmaṇāḥ* — *brāhmaṇas*; *brahma-vādinah* — followers of the Vedic injunctions; *satram* — a sacrifice; *āṅgirasam nāma* — known as Āṅgīrasa; *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 Āṅgīrasa sacrifice to gain promotion to heaven.

ŚB 10.23.4

तत्र गत्वौदनं गोपा याचतास्मद्विसर्जिताः ।
कीर्तयन्तो भगवत आर्यस्य मम चाभिधाम् ॥ ४ ॥

*tatra gatvaudanaṁ 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; *kīrtayantah* — 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.

ŚB 10.23.5

इत्यादिष्टा भगवता गत्वायाचन्त ते तथा ।
कृताञ्जलिपुटा विप्रान्दण्डवत्पतिता भुवि ॥ ५ ॥

*ity ādiṣṭā bhagavatā
 gatvā yācanta te tathā
 kṛtāñjali-putā viprān
 daṇḍa-vat patitā bhuvī*

Synonyms

iti — in these words; *ādistah* — ordered; *bhagavatā* — by the Supreme Lord Kṛṣṇa; *gatvā* — going; *yācanta* — begged; *te* — they; *tathā* — in that manner; *kṛta-āñjali-putāh* — joining their palms in humble supplication; *viprān* — to the *brāhmaṇas*; *daṇḍa-vat* — like sticks; *patitāh* — falling; *bhuvī* — 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 *brāhmaṇas* with palms joined in supplication and then fell flat on the ground to offer respect.

ŚB 10.23.6

हे भूमिदेवाः शृणुत कृष्णस्यादेशकारिणः ।
 प्राप्ताञ्जानीत भद्रं वो गोपान्नो रामचोदितान् ॥ ६ ॥

*he bhūmi-devāḥ śṛnuta
 kṛṣṇasyādeśa-kāriṇaḥ
 prāptāñ jānīta bhadraṁ vo
 gopān no rāma-coditān*

Synonyms

he bhūmi-devāḥ — O earthly gods; *śṛnuta* — 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.

ŚB 10.23.7

गाश्वारयन्तावविदूर ओदनं
रामाच्युतौ वो लषतो बुभुक्षितौ ।
तयोर्द्विजा ओदनमर्थिनोर्यदि
श्रद्धा च वो यच्छत धर्मवित्तमाः ॥ ७ ॥
gāś cārayantāv avidūra odanam
rāmācyutau vo laṣato bubhuksitau
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; *vah* — from you; *lasatah* — are desiring; *bubhuksitau* — being hungry; *tayoh* — for Them; *dvijāḥ* — O *brāhmaṇas*; *odanam* — food; *arthinoh* — begging; *yadi* — if; *śraddhā* — any faith; *ca* — and; *vah* — 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 brāhmaṇas, 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 *bubhukṣitau*, 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.”

ŚB 10.23.8

दीक्षायाः पशुसंस्थायाः सौत्रामण्याश्च सत्तमाः ।
 अन्यत्र दीक्षितस्यापि नान्नमश्नन् हि दुष्यति ॥ ८ ॥
dīkṣāyāḥ paśu-saṁsthāyāḥ
sautrāmaṇyāś ca sattamāḥ
anyatra dīkṣitasyāpi
nānnaṁ aśnan hi duṣyati

Synonyms

dīkṣāyāḥ — 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; *annaṁ* — 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 brāhmaṇas, 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.

ŚB 10.23.9

इति ते भगवद्याच्चां शृण्वन्तोऽपि न शुश्रुवुः ।
क्षुद्राशा भूरिकर्माणो बालिशा वृद्धमानिनः ॥ ९ ॥

iti te bhagavad-yācñām
śṛṇvanto 'pi na śuśruvuh
kṣudrāsā bhūri-karmāṇo
bālīśā 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-āsāḥ* — full of petty desire; *bhūri-karmānaḥ* — entangled in elaborate ritualistic activities; *bālīśāḥ* — childish fools; *vṛddha-māninaḥ* — presuming themselves to be wise men.

Translation

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.

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.

ŚB 10.23.10-11

देशः कालः पृथग्द्रव्यं मन्त्रतन्त्रत्विजोऽग्रयः ।

देवता यजमानश्च क्रतुर्धर्मश्च यन्मयः ॥ १० ॥

तं ब्रह्म परमं साक्षाद् भगवन्तमधोक्षजम् ।

मनुष्यदृष्ट्या दुष्प्रज्ञा मर्त्यात्मानो न मेनिरे ॥ ११ ॥

deśaḥ kālaḥ pṛthag dravyam

mantra-tantrartvijo 'gnayah

devatā yajamānaś ca

kratur dharmāś ca yan-mayah

taṁ brahma paramam sāksād

bhagavantam adhokṣajam

manuṣya-drṣṭyā duṣprajñā

martyātmāno na menire

Synonyms

deśaḥ — the place; *kālah* — time; *pṛthag dravyam* — particular items of paraphernalia; *mantra* — Vedic hymns; *tantra* — prescribed rituals; *rtvijah* — priests; *agnayah* — sacrificial fires; *devatāḥ* — the presiding demigods; *yajamānah* — the performer of the sacrifice; *ca* — and; *kratur* — the offering; *dharmah* — the invisible power of fruitive results; *ca* — and; *yat* — whom; *mayah* — constituting; *tam* — Him; *brahma paramam* — the Supreme Absolute Truth; *sāksāt* — directly manifest; *bhagavantam* — the Personality of Godhead; *adhokṣajam* — who is transcendental to material senses; *manuṣya-drṣṭyā* — seeing Him as an ordinary man; *duṣprajñāḥ* — perverted in their intelligence; *martya-ātmānah* — 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 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.

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.

ŚB 10.23.12

न ते यदोमिति प्रोचुर्न नेति च परन्तप ।
 गोपा निराशाः प्रत्येत्य तथोचुः कृष्णरामयोः ॥ १२ ॥
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; *procuḥ* — did speak; *na* — not; *na* — “no”; *iti* — thus; *ca* — either; *parantapa* — O chastiser of the enemies, Parikṣit Mahārāja; *gopāḥ* — the cowherd boys; *nirāśāḥ* — discouraged; *pratyetya* — returning; *tathā* — thus; *ūcuḥ* — described; *kṛṣṇa-rāmayoḥ* — to Lord Kṛṣṇa and Lord Rāma.

Translation

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.

ŚB 10.23.13

तदुपाकर्ण्य भगवान् प्रहस्य जगदीश्वरः ।
व्याजहार पुनर्गोपान् दर्शयन्लौकिकीं गतिम् ॥ १३ ॥

*tad upākarnya bhagavān
prahasya jagad-īśvaraḥ
vyājahāra punar gopān
darśayan laukikīm gatim*

Synonyms

tad — that; *upākarnya* — hearing; *bhagavān* — the Supreme Lord; *prahasya* — laughing; *jagat-īśvaraḥ* — the controller of the entire universe; *vyājahāra* — addressed; *punah* — again; *gopān* — 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.

ŚB 10.23.14

मां ज्ञापयत पत्नीभ्यः ससङ्कर्षणमागतम् ।
दास्यन्ति काममन्नं वः स्निग्धा मय्युषिता धिया ॥ १४ ॥

*mām jñāpayata patnībhyaḥ
sa-saṅkarṣaṇam āgatam
dāsyanti kāmam annam vaḥ
snigdha mayy uṣitā dhīyā*

Synonyms

mām — Me; *jñāpayata* — please announce; *patnibhyah* — to the wives; *sa-saṅkarsanam* — together with Lord Balarāma; *āgatam* — arrived; *dāsyanti* — they will give; *kāmam* — as much as you desire; *annam* — food; *yah* — to you; *snigdhaḥ* — affectionate; *mayi* — in Me; *usitāh* — 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.

ŚB 10.23.15

गत्वाथ पत्नीशालायां दृष्ट्वासीनाः स्वलङ्कृताः ।
नत्वा द्विजसतीर्गोपाः प्रश्रिता इदमब्रुवन् ॥ १५ ॥

gatvātha patnī-śālāyām
dr̥ṣṭvāsīnāḥ 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; *dr̥ṣṭvā* — seeing them; *asīnāḥ* — sitting; *su-alāṅkṛtāḥ* — nicely ornamented; *natvā* — bowing down to offer obeisances; *dvija-satīḥ* — to the chaste

wives of the *brāhmaṇas*; *gopāh* — the cowherd boys; *praśritāh* — humbly; *idam* — this; *abruvan* — spoke.

Translation

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.

ŚB 10.23.16

नमो वो विप्रपत्नीभ्यो निबोधत वचांसि नः ।
इतोऽविदूरे चरता कृष्णेनेहेषिता वयम् ॥ १६ ॥
namo vo vipra-patnībhyo
nibodhata vacāṁsi naḥ
ito 'vidūre caratā
kṛṣṇeneheṣitā vayam

Synonyms

namah — obeisances; *vah* — unto you; *vipra-patnībhyah* — the wives of the *brāhmaṇas*; *nibodhata* — please hear; *vacāṁsi* — words; *naḥ* — our; *itah* — from here; *avidūre* — not distant; *caratā* — who is going; *kṛsṇena* — by Lord Kṛṣṇa; *iha* — here; *isitāh* — 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.

ŚB 10.23.17

गाश्रायन् स गोपालैः सरामो दूरमागतः ।
बुभुक्षितस्य तस्यान्नं सानुगस्य प्रदीयताम् ॥ १७ ॥
gāś cārayan sa gopālaiḥ
sa-rāmo dūram āgataḥ
bubhukṣitasya tasyānnam
sānugasya pradiyatām

Synonyms

gāh — the cows; cārayan — tending; sah — He; gopālaiḥ — in the company of the cowherd boys; sa-rāmah — together with Lord Balarāma; dūram — from far away; āgataḥ — has come; bubhuksitasya — who is hungry; tasya — for Him; annam — food; sa-anugasya — together with His companions; pradiyatām — 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.

ŚB 10.23.18

श्रुत्वाच्युतमुपायातं नित्यं तद्दर्शनोत्सुकाः ।
तत्कथाक्षिप्तमनसो बभूवुर्जातिसम्भ्रमाः ॥ १८ ॥

śrutvācyutam upāyātam
nityam 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; ākṣipta — enchanted; manasah — their minds; babhūvuh — they became; jāta-sambhramāḥ — excited.

Translation

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.

ŚB 10.23.19

चतुर्विधं बहुगुणमन्नमादाय भाजनैः ।
अभिसस्रुः प्रियं सर्वाः समुद्रमिव निम्नगाः ॥ १९ ॥

*catur-vidham̐ bahu-guṇam
annam ādāya bhājanaiḥ
abhisasruḥ priyam̐ sarvāḥ
samudram̐ 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.

ŚB 10.23.20-21

निषिध्यमानाः पतिभिर्भ्रातृभिर्बन्धुभिः सुतैः ।
भगवत्युत्तमश्लोके दीर्घश्रुतधृताशयाः ॥ २० ॥
यमुनोपवनेऽशोकनवपल्लवमण्डिते ।
विचरन्तं वृतं गोपैः साग्रजं ददृशुः स्त्रियः ॥ २१ ॥

*niṣidhyamānāḥ patibhir
bhrātr̥bhir bandhubhiḥ sutaiḥ
bhagavaty uttama-śloke
dirgha-śruta-dhṛtāśayāḥ
yamunopavane 'śoka
nava-pallava-maṇḍite
vicarantam̐ vṛtam̐ gopaiḥ
sāgrajam̐ dadṛśuḥ striyaḥ*

Synonyms

nisidhyamānāh — being forbidden; *patibhih* — by their husbands; *bhrātrbhih* — by their brothers; *bandhubhih* — by other relatives; *sutaih* — and by their sons; *bhagavati* — directed toward the Supreme Personality of Godhead; *uttama-śloke* — who is praised with transcendental hymns; *dirgha* — for a long time; *śruta* — because of hearing; *dhṛta* — acquired; *āśayāh* — whose expectations; *yamunā-upavane* — in a garden along the river Yamunā; *aśoka-nava-pallava* — by the buds of the *aśoka* trees; *mandite* — decorated; *vicarantam* — wandering; *vrtam* — surrounded; *gopaih* — by the cowherd boys; *sa-agrajam* — together with His elder brother; *dadrśuh* — they saw; *striyah* — 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 *aśoka* trees, they caught sight of Him strolling along in the company of the cowherd boys and His elder brother, Balarāma.

ŚB 10.23.22

श्यामं हिरण्यपरिधिं वनमाल्यबर्ह-

धातुप्रवालनटवेषमनुव्रतांसे ।

विन्यस्तहस्तमितरेण धुनानमब्जं

कर्णोत्पलालककपोलमुखाब्जहासम् ॥ २२ ॥

śyāmaṁ hiraṇya-paridhiṁ vanamālya-barha-

dhātu-pravāla-nata-veṣam anavratāṁse

vinyasta-hastam itareṇa dhunānam abjaṁ

karṇotpalālaka-kapola-mukhābja-hāsam

Synonyms

śyāmam — dark blue in complexion; *hiranya* — golden; *paridhim* — whose garment; *vana-mālya* — with a forest garland; *barha* — peacock feather; *dhātu* — colored minerals; *pravāla* — and sprigs of buds; *nata* — like a dancer upon the stage; *vesam* — dressed; *anuvrata* — of a friend; *aṁse* — upon the shoulder; *vinyasta* — placed; *hastam* — His hand; *itareṇa* — with the other; *dhunānam* — twirling; *abjam* — a

lotus; [karna](#) — 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.

ŚB 10.23.23

प्रायःश्रुतप्रियतमोदयकर्णपूरै-
र्यस्मिन् निमग्रमनसस्तमथाक्षिरन्ध्रैः ।
अन्तः प्रवेश्य सुचिरं परिरभ्य तापं
प्राज्ञं यथाभिमतयो विजहुर्नरेन्द्र ॥ २३ ॥

prāyah-śruta-priyatamodaya-karṇa-pūrain
yasmin nimagna-manasas tam athākṣi-randhraiḥ
antaḥ praveśya su-ciram parirabhya tāpam
prājñam yathābhimatayo vijahur narendra

Synonyms

[prāyah](#) — repeatedly; [śruta](#) — heard; [priya-tama](#) — of their dearest; [udaya](#) — the glories; [karna-pūrain](#) — which were the ornaments of their ears; [yasmin](#) — in whom; [nimagna](#) — submerged; [manasah](#) — their minds; [tam](#) — Him; [atha](#) — then; [akṣi-randhraiḥ](#) — through the apertures of their eyes; [antaḥ](#) — within; [praveśya](#) — making enter; [su-ciram](#) — for a long time; [parirabhya](#) — embracing; [tāpam](#) — their distress; [prājñam](#) — the inner consciousness; [yathā](#) — as; [abhimatayah](#) — the functions of false ego; [vijahuh](#) — they gave up; [nara-indra](#) — O ruler of men.

Translation

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.

ŚB 10.23.24

तास्तथा त्यक्तसर्वाशाः प्राप्ता आत्मदिदक्षया ।
विज्ञायाखिलदृग्द्रष्टा प्राह प्रहसिताननः ॥ २४ ॥

*tās tathā tyakta-sarvāśāḥ
prāptā ātma-didrksayā
vijñāyākhila-dṛg-draṣṭā
prāha prahasitānanah*

Synonyms

tāh — those ladies; *tathā* — in such a state; *tyakta-sarva-āśāḥ* — having given up all material desires; *prāptāh* — arrived; *ātma-didrksayā* — with the desire of seeing Himself; *vijñāya* — understanding; *akhila-drk* — of the vision of all creatures; *drastā* — the seer; *prāha* — He spoke; *prahasita-ānanah* — 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.

ŚB 10.23.25

स्वागतं वो महाभागा आस्यतां करवाम किम् ।
यन्नो दिदक्षया प्राप्ता उपपन्नमिदं हि वः ॥ २५ ॥

*svāgatam vo mahā-bhāgā
āsyatām karavāma kim
yan no didrksayā 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; [didrksayā](#) — with the desire of seeing; [prāptāh](#) — you have come; [upapannam](#) — fitting; [idam](#) — this; [hi](#) — certainly; [vah](#) — 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.

ŚB 10.23.26

नन्वद्धा मयि कुर्वन्ति कुशलाः स्वार्थदर्शिनः ।
अहैतुक्यव्यवहितां भक्तिमात्मप्रिये यथा ॥ २६ ॥

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.

ŚB 10.23.27

प्राणबुद्धिमनःस्वात्मदारापत्यधनादयः ।
यत्सम्पर्कात्प्रिया आसंस्ततः को न्वपरः प्रियः ॥ २७ ॥

prāṇa-buddhi-manaḥ-svātma
dārāpatya-dhanādayaḥ
yat-samparkāt priyā āsaṁs
tataḥ ko nv aparahaḥ priyaḥ

Synonyms

prāṇa — one's vital force; *buddhi* — intelligence; *manah* — mind; *sva* — relatives; *ātma* — body; *dāra* — wife; *apatya* — children; *dhana* — wealth; *ādayah* — and so forth; *yat* — with which (self); *samparkāt* — because of contact; *priyāḥ* — dear; *āsan* — have become; *tataḥ* — than that; *kaḥ* — what; *nu* — indeed; *aparaha* — other; *priyah* — 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.

ŚB 10.23.28

तद् यात देवयजनं पतयो वो द्विजातयः ।
स्वसत्रं पारयिष्यन्ति युष्माभिर्गृहमेधिनः ॥ २८ ॥

tad yāta deva-yajanaṁ
patayo vo dvijātayaḥ
sva-satram pārayiṣyanti
yuṣmābhir grha-medhinaḥ

Synonyms

tat — therefore; *yāta* — go; *deva-yajanam* — to the sacrificial arena; *patayah* — the husbands; *vah* — your; *dvi-jātayah* — the *brāhmaṇas*; *sva-satram* — their own sacrifices; *pārayiṣyanti* — will be able to finish; *yuṣmābhih* — together with you; *grha-medhinaḥ* — the householders.

Translation

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.

ŚB 10.23.29

श्रीपत्न्य ऊचुः
मैवं विभोऽर्हति भवान् गदितुं नृशंसं
सत्यं कुरुष्व निगमं तव पादमूलम् ।

प्राप्ता वयं तुलसिदाम पदावसृष्टं
केशैर्निवोद्धुमतिलङ्घ्य समस्तबन्धून् ॥ २९ ॥

śrī-patnya ūcuḥ

*maivam vibho 'rhati bhavān gaditum nr-śamsam
satyam kuruṣva nigamam tava pāda-mūlam
prāptā vyaṁ tulasi-dāma padāvasṛṣṭam
keśair nivodhum atilaṅghya samasta-bandhūn*

Synonyms

śrī-patnyah ūcuḥ — the wives of the *brāhmaṇas* said; *mā* — not; *evam* — like this; *vibho* — O almighty Lord; *arhati* — ought; *bhavān* — You; *gaditum* — to speak; *nr-śamsam* — harshly; *satyam* — true; *kurusva* — please make; *nigamam* — the promise given in the revealed scripture; *tava* — Your; *pāda-mūlam* — the base of the lotus feet; *prāptāḥ* — having obtained; *vayam* — we; *tulasi-dāma* — the garland of *tulasi* leaves; *padā* — from Your feet; *avasṛṣṭam* — fallen; *keśaih* — upon our hair; *nivodhum* — 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 *tulasi* leaves that fall from 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 ([Bhāg. 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 nr-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.”

ŚB 10.23.30

गृह्णन्ति नो न पतयः पितरौ सुता वा
 न भ्रातृबन्धुसुहृदः कुत एव चान्ये ।
 तस्माद् भवत्प्रपदयोः पतितात्मनां नो
 नान्या भवेद् गतिररिन्दम तद् विधेहि ॥ ३० ॥
grhṇanti no na patayah pitarau sutā vā
na bhrāṭṛ-bandhu-suhṛdah kuta eva cānye
tasmād bhavat-prapadayoḥ patitātmanām no
nānyā bhaved gatir arindama tad vidhehi

Synonyms

grhṇanti — they will accept; *nah* — us; *na* — not; *patayah* — our husbands; *pitarau* — fathers; *sutāh* — sons; *vā* — or; *na* — not; *bhrāṭṛ* — brothers; *bandhu* — other relatives; *suhṛdah* — and friends; *kutah* — how then; *eva* — indeed; *ca* — and; *anye* — other people; *tasmāt* — therefore; *bhavat* — Your; *prapadayoh* — at the tips of the lotus feet; *patita* — fallen; *ātmanām* — whose bodies; *nah* — for us; *na* — not; *anyā* — any other; *bhavet* — there can be; *gatih* — 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.

ŚB 10.23.31

श्रीभगवानुवाच

पतयो नाभ्यसूयेरन् पितृभ्रातृसुतादयः ।
लोकाश्च वो मयोपेता देवा अप्यनुमन्वते ॥ ३१ ॥

śrī-bhagavān uvāca
patayo nābhyasūyeran
pitṛ-bhrātr-sutādayaḥ
lokāś ca vo mayopetā
devā apy anumante

Synonyms

śrī-bhagavān uvāca — the Supreme Personality of Godhead said; *patayah* — your husbands; *na abhyasūyeran* — will not feel inimical; *pitṛ-bhrātr-suta-ādayaḥ* — your fathers, brothers, sons and others; *lokāḥ* — the general populace; *ca* — also; *vah* — toward you; *mayā* — by Me; *upetāḥ* — advised; *devāḥ* — the demigods; *api* — even; *anumante* — 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.

ŚB 10.23.32

न प्रीतयेऽनुरागाय ह्यङ्गसङ्गो नृणामिह ।
तन्मनो मयि युञ्जाना अचिरान्मामवाप्स्यथ ॥ ३२ ॥

na prītaye ’nurāgāya
hy aṅga-saṅgo nṛṇām iha

*tan mano mayi yuñjānā
acirān mām avāpsyatha*

Synonyms

na — not; *prīṭaye* — for satisfaction; *anurāgāya* — for loving attraction; *hi* — certainly; *aṅga-saṅgah* — physical association; *nṛnām* — for people; *iha* — in this world; *tat* — therefore; *manah* — your minds; *mayi* — upon Me; *yuñjānāh* — 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.

ŚB 10.23.33

श्रवणाद्दर्शनाद्ध्ययानान्मयि भावोऽनुकीर्तनात् ।
न तथा सन्निकर्षेण प्रतियात ततो गृहान् ॥ ३३ ॥

*śravaṇād darśanād dhyānān
mayi bhāvo 'nukīrtanāt
na tathā sannikarṣeṇa
pratiyāta tato grhān*

Synonyms

śravanāt — by hearing; darśanāt — by seeing the Deity form; dhyānāt — by meditation; mayi — for Me; bhāvah — love; anukīrtanāt — by chanting My names and qualities; na — not; tathā — in the same way; sannikarṣena — by literal proximity; pratiyāta — return; tatah — therefore; grhān — 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.

ŚB 10.23.34

श्रीशुक उवाच

इत्युक्ता द्विजपत्न्यस्ता यज्ञवाटं पुनर्गताः ।

ते चानसूयवस्ताभिः स्त्रीभिः सत्रमपारयन् ॥ ३४ ॥

śrī-śuka uvāca

ity uktā dvija-patnyas tā

yajña-vāṭam punar gatāḥ

te cānasūyavas tābhiḥ

strībhiḥ satram apārayan

Synonyms

śrī-śukah uvāca — Śrī Śukadeva Gosvāmī said; iti — with these words; uktāḥ — spoken to; dvija-patnyah — the wives of the *brāhmaṇas*; tāḥ — they; yajña-vāṭam — to the place of sacrifice; punah — again; gatāḥ — went; te — they, their husbands; ca — and; anasūyavah — 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.

ŚB 10.23.35

तत्रैका विधृता भर्त्रा भगवन्तं यथाश्रुतम् ।
हृदोपगुह्य विजहौ देहं कर्मानुबन्धनम् ॥ ३५ ॥
tatraikā vidhrtā bhartrā
bhagavantam yathā-śrutam
hr̥ḍopaguhya vijahau
deham̐ karmānubandhanam

Synonyms

tatra — there; *ekā* — one of them; *vidhrtā* — held back by force; *bhartrā* — by her husband; *bhagavantam* — the Supreme Lord, Śrī Kṛṣṇa; *yathā-śrutam* — as she heard about Him from the others; *hr̥ḍā* — 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.

ŚB 10.23.36

भगवानपि गोविन्दस्तेनैवान्नेन गोपकान् ।
चतुर्विधेनाशयित्वा स्वयं च बुभुजे प्रभुः ॥ ३६ ॥

*bhagavān api govindas
tenaivānnena gopakān
catur-vidhenāśayitvā
svayam ca bubhuje prabhuh*

Synonyms

bhagavān — the Supreme Personality of Godhead; *api* — moreover; *govindah* — Lord Govinda; *tena* — with that; *eva* — very same; *annena* — food; *gopakān* — the cowherd boys; *catur-vidhena* — of four varieties; *śayitvā* — feeding; *svayam* — Himself; *ca* — and; *bubhuje* — partook; *prabhuh* — 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.

ŚB 10.23.37

एवं लीलानरवपुर्नृलोकमनुशीलयन् ।
रेमे गोगोपगोपीनां रमयन् रूपवाक्कृतैः ॥ ३७ ॥

*evam lilā-nara-vapur
nr-lokam anuśīlayan
reme go-gopa-gopīnām
ramayan rūpa-vāk-kṛtaiḥ*

Synonyms

evam — in this manner; *lilā* — for pastimes; *nara* — appearing as a human being; *vapur* — whose transcendental body; *nr-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.

ŚB 10.23.38

अथानुस्मृत्य विप्रास्ते अन्वतप्यन्कृतागसः ।
यद् विश्वेश्वरयोर्याच्छामहन्म नृविडम्बयोः ॥ ३८ ॥

*athānusmṛtya viprās te
anvatapyan kṛtāgasah
yad viśveśvarayor yācñām
ahanma nṛ-vidambayoḥ*

Synonyms

atha — then; *anusmṛtya* — coming to their senses; *viprāḥ* — the *brāhmaṇas*; *te* — they; *anvatapyan* — felt great remorse; *kṛta-agasah* — having committed sinful offenses; *yat* — because; *viśva-iśvarayoh* — of the two Lords of the universe, Kṛṣṇa and Balarāma; *yācñām* — the humble supplication; *ahanma* — we transgressed; *nṛ-vidambayoḥ* — of those who were deceptively appearing as human beings.

Translation

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.”

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-vidambayoḥ*, 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.

ŚB 10.23.39

दृष्ट्वा स्त्रीणां भगवति कृष्णे भक्तिमलौकिकीम् ।
आत्मानं च तया हीनमनुत्तमा व्यगर्हयन् ॥ ३९ ॥

*dr̥ṣṭvā strīṇāṃ bhagavati
kṛṣṇe bhaktim alaukikīm
ātmānaṃ ca tayā hinam
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; *hinam* — 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 brāhmaṇas felt most sorrowful and began to condemn themselves.

ŚB 10.23.40

धिग् जन्म नस्त्रिवृद् यत् तद् धिग्व्रतं धिग्बहुज्ञताम् ।
धिक्कुलं धिक् क्रियादाक्ष्यं विमुखा ये त्वधोक्षजे ॥ ४० ॥

*dhig janma nas tri-vṛd yat tad
dhig vrataṃ dhig bahu-jñatām
dhik kulam dhik kriyā-dāksyam
vimukhā ye tv adhokṣaje*

Synonyms

dhik — to hell; *janma* — with the birth; *nah* — 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; *vrataṃ* — 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-dāksyam* — with our expertise in ritualistic activities; *vimukhah* — 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-ṛṣṭ 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.

ŚB 10.23.41

नूनं भगवतो माया योगिनामपि मोहिनी ।
यद् वयं गुरवो नृणां स्वार्थे मुह्यामहे द्विजाः ॥ ४१ ॥

*nūnaṁ bhagavato māyā
yoginām api mohinī
yad vayaṁ guravo nṛṇām
svārthe muhyāmahe dvijāḥ*

Synonyms

nūnam — indeed; *bhagavatah* — of the Supreme Lord; *māyā* — the illusory potency; *yoginām* — for great mystics; *api* — even; *mohinī* — is bewildering; *yat* — since; *vayam* — we; *guravah* — the spiritual masters; *nṛnām* — 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 brāhmaṇas we are supposed to be the spiritual masters of all classes of men, yet we have been bewildered about our own real interest.

ŚB 10.23.42

अहो पश्यत नारीणामपि कृष्णे जगद्गुरौ ।
दुरन्तभावं योऽविध्यन्मृत्युपाशान् गृहाभिधान् ॥ ४२ ॥

aho paśyata nārīṇām
api kṛṣṇe jagad-gurau
duranta-bhāvaṁ yo 'vidhyan
mṛtyu-pāśān grhābhidhān

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; *yah* — which; *avidhyat* — has broken; *mṛtyu* — of death; *pāśān* — the bonds; *grha-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.

ŚB 10.23.43-44

नासां द्विजातिसंस्कारो न निवासो गुरावपि ।
 न तपो नात्ममीमांसा न शौचं न क्रियाः शुभाः ॥ ४३ ॥
 तथापि ह्युत्तमःश्लोके कृष्णे योगेश्वरेश्वरे ।
 भक्तिर्दृढा न चास्माकं संस्कारादिमतामपि ॥ ४४ ॥

nāsām dvijāti-saṁskāro
na nivāso gurāv api
na tapo nātma-mīmāṁsā
na śaucam na kriyāḥ śubhāḥ
tathāpi hy uttamah-śloke
kṛṣṇe yogeśvareśvare
bhaktir dr̥dhā na cāsmākaṁ
saṁskārādimatām api

Synonyms

na — there is not; *āsām* — on their part; *dvijāti-saṁskārah* — the purificatory rituals pertaining to the twice-born classes of society; *na* — nor; *nivāsaḥ* — residence; *gurau* — in the *āśrama* of a spiritual master (that is, training as a *brahmacārī*); *api* — even; *na* — no; *tapah* — execution of austerities; *na* — no; *ātma-mīmāṁsā* — 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; *uttamah-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; *dr̥dhā* — firm; *na* — not; *ca* — on the other hand; *asmākaṁ* — 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 *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.

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.

ŚB 10.23.45

ननु स्वार्थविमूढानां प्रमत्तानां गृहेहया ।
अहो नः स्मारयामास गोपवाक्यैः सतां गतिः ॥ ४५ ॥

nanu svārtha-vimūḍhānām
pramattānām grhehayā
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; *grha-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.

ŚB 10.23.46

अन्यथा पूर्णकामस्य कैवल्याद्यशिषां पतेः ।
ईशितव्यैः किमस्माभिरीशस्यैतद् विडम्बनम् ॥ ४६ ॥

*anyathā pūrṇa-kāmasya
kaivalyādy-aśiṣāṁ pateḥ
īśitavyaiḥ kim asmābhir
īśasyaitad vidambanam*

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; *vidambanam* — 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 cowherd 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.

ŚB 10.23.47

हित्वान्यान् भजते यं श्रीः पादस्पर्शाशयासकृत् ।
स्वात्मदोषापवर्गेण तद्याच्ञा जनमोहिनी ॥ ४७ ॥

*hitvānyān bhajate yaṁ śrīḥ
pāda-sparśāśayāsakṛt
svātma-doṣāpavargeṇa
tad-yācñā jana-mohinī*

Synonyms

hitvā — giving up; *anyān* — others; *bhajate* — worships; *yam* — which Lord; *śrīh* — the goddess of fortune; *pāda-sparśa* — for the touch of His lotus feet; *āśayā* — with the desire; *asakrt* — constantly; *sva-ātma* — of herself; *doṣa* — the faults (of fickleness and pride); *apavargena* — 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.

ŚB 10.23.48-49

देशः कालः पृथग्द्रव्यं मन्त्रतन्त्रत्विजोऽग्रयः ।

देवता यजमानश्च क्रतुर्धर्मश्च यन्मयः ॥ ४८ ॥

स एव भगवान् साक्षाद् विष्णुर्योगेश्वरेश्वरः ।

जातो यदुष्वित्याशृण्म ह्यपि मूढा न विद्महे ॥ ४९ ॥

deśaḥ kālaḥ pṛthag dravyam

mantra-tantrartvijo 'gnayaḥ

devatā yajamānaś ca

kratur dharmāś ca yan-mayaḥ

sa eva bhagavān sākṣād

viṣṇur yogeśvareśvaraḥ

jāto yaduṣv ity āśṛṇma

hy api mūḍhā na vidmahe

Synonyms

deśaḥ — the place; *kālah* — time; *pṛthak dravyam* — particular items of paraphernalia; *mantra* — Vedic hymns; *tantra* — prescribed rituals; *rtvijah* — priests; *agnayah* — and the sacrificial fires; *devatā* — the presiding demigods; *yajamānah* —

the performer; *ca* — and; *kratuh* — the offering; *dharmah* — the pious reaction; *ca* — and; *yat* — whom; *mayah* — constituting; *sah* — He; *eva* — indeed; *bhagavān* — the Supreme Personality of Godhead; *sāksāt* — directly; *visnuh* — Lord Viṣṇu; *yoga-iśvara-iśvarah* — the Lord of all mystic controllers; *jātaḥ* — taken birth; *yadusu* — among the Yadu dynasty; *iti* — thus; *āśrṇma* — we have heard; *hi* — certainly; *api* — nevertheless; *mūdhāḥ* — 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.

ŚB 10.23.50

तस्मै नमो भगवते कृष्णायकुण्ठमेधसे ।
यन्मायामोहितधियो भ्रमामः कर्मवर्त्मसु ॥ ५० ॥

tasmai namo bhagavate
kṛṣṇāyākunṭha-medhase
yan-māyā-mohita-dhiyo
bhramāmaḥ karma-vartmasu

Synonyms

tasmai — unto Him; *namah* — 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; *dhiyah* — 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.

ŚB 10.23.51

स वै न आद्यः पुरुषः स्वमायामोहितात्मनाम् ।
अविज्ञतानुभावानां क्षन्तुमर्हत्यतिक्रमम् ॥ ५१ ॥

*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.

ŚB 10.23.52

इति स्वाघमनुस्मृत्य कृष्णे ते कृतहेलनाः ।
दिदृक्षवो व्रजमथ कंसाद् भीता न चाचलन् ॥ ५२ ॥

*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; *kṛsne* — against Lord Kṛṣṇa; *te* — they; *kṛta-helanāḥ* — having shown contempt;

[didrksavah](#) — wishing to see; [vrajam](#) — to the village of Nanda Mahārāja; [atha](#) — then; [kaṁsāt](#) — of Kāṁsa; [bhītāh](#) — 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.”

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 24



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER TWENTY-FOUR

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.

श्रीशुक उवाच
 भगवानपि तत्रैव बलदेवेन संयुतः ।
 अपश्यन्निवसन्गोपानिन्द्रयागकृतोद्यमान् ॥ १ ॥

śrī-śuka uvāca
bhagavān api tatraiva
baladevena saṁyutaḥ
apaśyan nivasan gopān
indra-yāga-kṛtodyamān

Synonyms

śrī-śukah 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.

ŚB 10.24.2

तदभिज्ञोऽपि भगवान् सर्वात्मा सर्वदर्शनः ।
 प्रश्रयावनतोऽपृच्छद् वृद्धान् नन्दपुरोगमान् ॥ २ ॥
tad-abhijño 'pi bhagavān
sarvātmā sarva-darśanaḥ

*praśrayāvanato 'pṛcchad
vṛddhān nanda-purogamān*

Synonyms

tat-abhijñah — being in full knowledge about it; *api* — although; *bhagavān* — the Supreme Lord; *sarva-ātmā* — the Supersoul within everyone's heart; *sarva-darśanah* — the omniscient Personality of Godhead; *praśraya-avanatah* — bowing down humbly; *apṛcchat* — He inquired; *vṛddhān* — from the elders; *nanda-purah-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.

ŚB 10.24.3

कथ्यतां मे पितः कोऽयं सम्भ्रमो व उपागतः ।
किं फलं कस्य वोद्देशः केन वा साध्यते मखः ॥ ३ ॥

*kathyatām me pitaḥ ko 'yam
sambhramo va upāgataḥ
kiṁ phalaṁ kasya voddeśaḥ
kena vā sādhyate makhah*

Synonyms

kathyatām — let it be explained; *me* — to Me; *pitaḥ* — My dear father; *kah* — what; *ayam* — this; *sambhramah* — flurry of activity; *vah* — upon you; *upāgataḥ* — come; *kim* — what; *phalam* — the consequence; *kasya* — for whose; *vā* — and; *uddeśah* — sake; *kena* — by what means; *vā* — and; *sādhyate* — is to be accomplished; *makhah* — 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?

ŚB 10.24.4

एतद् ब्रूहि महान् कामो मह्यं शुश्रूषवे पितः ।
न हि गोप्यं हि साधूनां कृत्यं सर्वात्मनामिह ।
अस्त्यस्वपरदृष्टीनामित्रोदास्तविद्विषाम् ॥ ४ ॥

*etad brūhi mahān kāmo
mahyam śuśrūṣave pitah
na hi gopyam hi sadhūnām
krtyam sarvātmanām iha
asty asva-para-drṣṭinām
amitrodāsta-vidviṣām*

Synonyms

etad — this; *brūhi* — please speak; *mahān* — great; *kāmah* — desire; *mahyam* — to Me; *śuśrūṣave* — who am ready to hear faithfully; *pitah* — O father; *na* — not; *hi* — indeed; *gopyam* — to be kept secret; *hi* — certainly; *sadhūnām* — of saintly persons; *krtyam* — the activities; *sarva-ātmanām* — who see everyone as equal to themselves; *iha* — in this world; *asti* — there is; *asva-para-drṣṭinām* — 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.

ŚB 10.24.5

उदासीनोऽरिं वदन् आत्मवत् सुहृदुच्यते ॥ ५ ॥

udāsīno 'ri-vad varjya

ātma-vat suhṛd ucyate

Synonyms

udāsīnah — one who is indifferent; *ari-vat* — just like an enemy; *varjyah* — 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.

ŚB 10.24.6

ज्ञात्वाज्ञात्वा च कर्माणि जनोऽयमनुतिष्ठति ।

विदुषः कर्मसिद्धिः स्याद् यथा नाविदुषो भवेत् ॥ ६ ॥

*jñatvājñātvā ca karmāṇi
 jano 'yam anutiṣṭhati
 viduṣaḥ karma-siddhiḥ syād
 yathā nāviduṣo bhavet*

Synonyms

jñātvā — understanding; *ajñātvā* — not understanding; *ca* — also; *karmāṇi* — activities; *janah* — the common people; *ayam* — these; *anutiṣṭhati* — perform; *viduṣah* — for one who is wise; *karma-siddhiḥ* — achievement of the intended goal of activity; *syāt* — arises; *yathā* — as; *na* — not; *aviduṣah* — 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.

ŚB 10.24.7

तत्र तावत् क्रियायोगो भवतां किं विचारितः ।
 अथवा लौकिकस्तन्मे पृच्छतः साधु भण्यताम् ॥ ७ ॥

*tatra tāvat kriyā-yogo
 bhavatām kiṁ vicāritaḥ
 atha vā laukikas tan me
 prcchataḥ sādhu bhanyatām*

Synonyms

tatra tāvat — that being the case; *kriyā-yogah* — this fruitive endeavor; *bhavatām* — of yours; *kim* — whether; *vicāritah* — learned from the scriptures; *atha vā* — or else; *laukikah* — of ordinary custom; *tat* — that; *me* — to Me; *prcchatah* — who am inquiring; *sādhu* — clearly; *bhanyatām* — 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?

ŚB 10.24.8

श्रीनन्द उवाच

पर्जन्यो भगवानिन्द्रो मेघास्तस्यात्ममूर्तयः ।
तेऽभिवर्षन्ति भूतानां प्रीणनं जीवनं पयः ॥ ८ ॥

śrī-nanda uvāca

*parjanyao bhagavān indro
meghās tasyātma-mūrtayah
te 'bhivarṣanti bhūtānām
prīṇanam jīvanam payah*

Synonyms

śrī-nandah uvāca — Śrī Nanda Mahārāja said; *parjanyah* — the rain; *bhagavān* — the great lord; *indrah* — Indra; *meghāh* — the clouds; *tasya* — his; *ātma-mūrtayah* — personal representatives; *te* — they; *abhivarṣanti* — directly give rain; *bhūtānām* — for all living entities; *prīṇanam* — the gratification; *jīvanam* — the life-giving force; *payah* — (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.

ŚB 10.24.9

तं तात वयमन्ये च वार्मुचां पतिमीश्वरम् ।
द्रव्यैस्तद्रेतसा सिद्धैर्यजन्ते क्रतुभिर्नराः ॥ ९ ॥

*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; *vāh-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.

ŚB 10.24.10

तच्छेषेणोपजीवन्ति त्रिवर्गफलहेतवे ।
पुंसां पुरुषकाराणां पर्जन्यः फलभावनः ॥ १० ॥

*tac-cheṣeṇopajīvanti
tri-varga-phala-hetave
puṁsāṁ puruṣa-kārāṇāṁ
parjanyaḥ phala-bhāvanāḥ*

Synonyms

tat — of that sacrifice; *śesena* — 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; *pumsām* — for persons; *purusa-kārānām* — engaged in human endeavor; *parjanyaḥ* — Lord Indra; *phala-bhāvanah* — 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.

ŚB 10.24.11

य एनं विसृजेद् धर्मं परम्पर्यागतं नरः ।
कामाद् द्वेषाद्भयान्नोभात्स वै नाप्नोति शोभनम् ॥ ११ ॥

ya enam visrjed dharmam
paramparyāgatam naraḥ
kāmād dveṣād bhayāl lobhāt
sa vai nāpnoti śobhanam

Synonyms

yah — anyone who; *enam* — this; *visrjet* — rejects; *dharmam* — the religious principle; *paramparya* — from traditional authority; *āgatam* — received; *narah* — a person; *kāmāt* — because of lust; *dvesāt* — because of enmity; *bhayāt* — because of

fear; [lobhāt](#) — or because of greed; [sah](#) — 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.

ŚB 10.24.12

श्रीशुक उवाच

वचो निशम्य नन्दस्य तथान्येषां व्रजौकसाम् ।
इन्द्राय मन्युं जनयन् पितरं प्राह केशवः ॥ १२ ॥

śrī-śuka uvāca

*vaco niśamya nandasya
tathānyeṣāṃ vrajaukasām
indrāya manyuṃ janayan
pitaraṃ prāha keśavaḥ*

Synonyms

[śrī śukah uvāca](#) — Śrī Śukadeva Gosvāmī said; [vacah](#) — the words; [niśamya](#) — hearing; [nandasya](#) — of Mahārāja Nanda; [tathā](#) — and also; [anyesām](#) — 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.

ŚB 10.24.13

श्रीभगवानुवाच

कर्मणा जायते जन्तुः कर्मणैव प्रलीयते ।

सुखं दुःखं भयं क्षेमं कर्मणैवाभिपद्यते ॥ १३ ॥

śrī-bhagavān uvāca

karmanā jāyate jantuh

karmaṇaiva pralīyate

sukhaṁ duḥkhaṁ bhayaṁ kṣemaṁ

karmaṇaivābhipadyate

Synonyms

śrī-bhagavān uvāca — the Supreme Personality of Godhead said; *karmanā* — by the force of *karma*; *jāyate* — takes birth; *jantuh* — the living entity; *karmanā* — by *karma*; *eva* — alone; *pralīyate* — he meets his destruction; *sukham* — happiness; *duḥkham* — unhappiness; *bhayaṁ* — fear; *kṣemaṁ* — security; *karmanā 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.

ŚB 10.24.14

अस्ति चेदीश्वरः कश्चित्फलरूप्यन्यकर्मणाम् ।
कर्तारं भजते सोऽपि न ह्यकर्तुः प्रभुर्हि सः ॥ १४ ॥

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; *kartāraṁ* — the performer of activity; *bhajate* — depends upon; *saḥ* — He; *api* — even; *na* — not; *hi* — after all; *akartuḥ* — of one who performs no activity; *prabhuh* — 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.

ŚB 10.24.15

किमिन्द्रेणेह भूतानां स्वस्वकर्मानुवर्तिनाम् ।
अनीशेनान्यथा कर्तुं स्वभावविहितं नृणाम् ॥ १५ ॥

kim indreṇeha bhūtānām

sva-sva-karmānuvartinām

*anīśenānyathā kartum
svabhāva-vihitam nṛṇām*

Synonyms

kim — what; *indrena* — 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; *nṛnām* — 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.

ŚB 10.24.16

स्वभावतन्त्रो हि जनः स्वभावमनुवर्तते ।
स्वभावस्थमिदं सर्वं सदेवासुरमानुषम् ॥ १६ ॥

svabhāva-tantro hi janah
svabhāvam anuvartate
svabhāva-stham idam 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.

ŚB 10.24.17

देहानुच्चावचाञ्जन्तुः प्राप्योत्सृजति कर्मणा ।
शत्रुर्मित्रमुदासीनः कर्मैव गुरुरीश्वरः ॥ १७ ॥

dehān uccāvacāñ jantuḥ
prāpyotsṛjati karmaṇā

*śatrur mitram udāsīnaḥ
karmaiva gurur īśvaraḥ*

Synonyms

dehān — material bodies; *ucca-avacān* — high- and low-class; *jantuh* — the conditioned living entity; *prāpya* — obtaining; *utsrjati* — gives up; *karmanā* — by the reactions of his material activities; *śatruh* — his enemy; *mitram* — friend; *udāsīnaḥ* — and neutral party; *karma* — material work; *eva* — alone; *guruh* — 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*: “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.

ŚB 10.24.18

तस्मात्सम्पूजयेत्कर्म स्वभावस्थः स्वकर्मकृत् ।
अञ्जसा येन वर्तेत तदेवास्य हि दैवतम् ॥ १८ ॥

tasmāt sampūjayet karma
svabhāva-sthaḥ sva-karma-kṛt
anjasā yena varteta
tad evāsya 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.

ŚB 10.24.19

आजीव्यैकतरं भावं यस्त्वन्यमुपजीवति ।
न तस्माद् विन्दते क्षेमं जारान् नार्यसती यथा ॥ १९ ॥

*ājīvyaiikataram̐ bhāvaṁ
yas tv anyam upajīvati
na tasmād vindate kṣemaṁ
jārān nāry asatī yathā*

Synonyms

ājīvyā — sustaining his life; *ekataram* — one; *bhāvam* — entity; *yah* — who; *tu* — but; *anyam* — another; *upajīvati* — resorts to; *na* — not; *tasmāt* — from that one; *vindate* — gains; *ksemam* — 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 *kṣemam* 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 worshipping 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.

ŚB 10.24.20

वर्तेत ब्रह्मणा विप्रो राजन्यो रक्षया भुवः ।
वैश्यस्तु वार्तया जीवेच्छूद्रस्तु द्विजसेवया ॥ २० ॥

*var̥teta brahmaṇā vip̥ro
rājanyo rakṣayā bhuvah
vaiśyas tu vārtayā jīvec
chūdras tu dvija-sevayā*

Synonyms

var̥teta — lives; *brahmaṇā* — by the Vedas; *vip̥rah* — the brāhmaṇa; *rājanyah* — the member of the ruling class; *rakṣayā* — by protection; *bhuvah* — of the earth; *vaiśyah* — the vaiśya; *tu* — on the other hand; *vārtayā* — by trade; *jīvet* — lives; *śūdrah* — the śūdra; *tu* — and; *dvija-sevayā* — by serving the twice-born brāhmaṇas, kṣatriyas and vaiśyas.

Translation

The brāhmaṇa maintains his life by studying and teaching the Vedas, the member of the royal order by protecting the earth, the vaiśya by trade, and the śūdra 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.

ŚB 10.24.21

कृषिवाणिज्यगोरक्षा कुसीदं तूर्यमुच्यते ।

वार्ता चतुर्विधा तत्र वयं गोवृत्तयोऽनिशम् ॥ २१ ॥

kṛṣi-vāṇijya-go-rakṣā
kusīdam tūryam ucyate
vārtā catur-vidhā tatra
vayam go-vṛttayo 'niśam

Synonyms

kṛsi — 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; *vayam* — we; *go-vṛttayah* — engaged in protecting the cows; *aniśam* — without cessation.

Translation

The occupational duties of the vaiśya are conceived in four divisions: farming, commerce, cow protection and moneylending. Out of these, we as a community are always engaged in cow protection.

ŚB 10.24.22

सत्त्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः ।
 रजसोत्पद्यते विश्वमन्योन्यं विविधं जगत् ॥ २२ ॥

sattvam rajas tama iti
sthity-utpatty-anta-hetavaḥ
rajasotpadyate viśvam
anyonyam vividham 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; *anyonyam* — 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.

ŚB 10.24.23

रजसा चोदिता मेघा वर्षन्त्यम्बूनि सर्वतः ।
प्रजास्तैरेव सिध्यन्ति महेन्द्रः किं करिष्यति ॥ २३ ॥

*rajasā coditā meghā
varṣanty ambūni sarvataḥ
prajāś tair eva sidhyanti
mahendraḥ kiṁ kariṣyati*

Synonyms

rajasā — by passion; *coditāh* — impelled; *meghāh* — the clouds; *varsanti* — pour down; *ambūni* — their water; *sarvatah* — everywhere; *prajāh* — the population; *taih* — by that water; *eva* — simply; *sidhyanti* — maintain their existence; *mahā-indrah* — 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 kiṁ 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.

ŚB 10.24.24

न नः पुरो जनपदा न ग्रामा न गृहा वयम् ।
वनौकसस्तात नित्यं वनशैलनिवासिनः ॥ २४ ॥

na naḥ purojanapadā
na grāmā na grhā vayam
vanaukasas tāta nityam
vana-śaila-nivāsinaḥ

Synonyms

na — not; *naḥ* — for us; *purah* — the cities; *jana-padāḥ* — developed inhabited area; *na* — not; *grāmāḥ* — villages; *na* — not; *grhāḥ* — living in permanent homes; *vayam* — we; *vana-okasah* — dwelling in the forests; *tāta* — My dear father; *nityam* — always; *vana* — in the forests; *śaila* — and on the hills; *nivāsinaḥ* — 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.

ŚB 10.24.25

तस्माद् गवां ब्राह्मणानामद्रेश्चरभ्यतां मखः ।
य इन्द्रयागसम्भारास्तैरयं साध्यतां मखः ॥ २५ ॥

tasmād gavāṃ brāhmaṇānām
adreś cārabhyatām makhaḥ
ya indra-yāga-sambhārās
tair ayam sādhyatām makhaḥ

Synonyms

tasmāt — therefore; *gavām* — of the cows; *brāhmanānām* — of the *brāhmaṇas*; *adreh* — and of the hill (Govardhana); *ca* — also; *ārabhyatām* — let it begin; *makhah* — the sacrifice; *ye* — which; *indra-yāga* — for the sacrifice to Indra; *sambhārāḥ* — the ingredients; *taih* — by them; *ayam* — this; *sādhyatām* — may it be carried out; *makhah* — the sacrifice.

Translation

Therefore may a sacrifice for the pleasure of the cows, the *brāhmaṇas* 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.

ŚB 10.24.26

पच्यन्तां विविधाः पाकाः सूपान्ताः पायसादयः ।

संयावापूपशक्कुल्यः सर्वदोहश्च गृह्यताम् ॥ २६ ॥

pacyantām vīvidhāḥ pākāḥ

sūpāntāḥ pāyasādayaḥ

saṁyāvāpūpa-śakulyaḥ

sarva-dohaś ca grhyatām

Synonyms

pacyantām — let the people cook; *vīvidhāḥ* — many varieties; *pākāḥ* — of cooked foods; *sūpa-antāḥ* — ending with liquid vegetable preparations; *pāyasa-ādayaḥ* — beginning with sweet rice; *saṁyāvā-āpūpa* — fried and baked cakes; *śakulyaḥ* — large, round cakes made from rice flour; *sarva* — all; *dohah* — what is obtained by milking the cows; *ca* — and; *grhyatām* — 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.

ŚB 10.24.27

हूयन्तामग्रयः सम्यग्ब्राह्मणैर्ब्रह्मवादिभिः ।
 अन्नं बहुगुणं तेभ्यो देयं वो धेनुदक्षिणाः ॥ २७ ॥
hūyantām agnayaḥ samyag
brāhmaṇair brahma-vādibhiḥ
annam bahu-guṇam tebhyo
deyam vo dhenu-dakṣiṇāḥ

Synonyms

hūyantām — should be invoked; *agnayah* — the sacrificial fires; *samyak* — in the proper manner; *brāhmanaiḥ* — by the *brāhmaṇas*; *brahma-vādibhiḥ* — who are learned in the *Vedas*; *annam* — food; *bahu-guṇam* — well prepared; *tebhyah* — to them; *deyam* — should be given; *vah* — by you; *dhenu-dakṣiṇāḥ* — cows and other gifts as remuneration.

Translation

The *brāhmaṇas* 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.

ŚB 10.24.28

अन्येभ्यश्चाश्वाचाण्डालपतितेभ्यो यथार्हतः ।
यवसं च गवां दत्त्वा गिरये दीयतां बलिः ॥ २८ ॥

anyebhyaś cāśva-cāṇḍāla-
patitebhyo yathārhatāḥ
yavasam ca gavām dattvā
giraye diyatām balih

Synonyms

[anyebhyah](#) — to the others; [ca](#) — also; [ā-śva-cāṇḍāla](#) — even down to the dogs and the dog-eaters; [patitebhyah](#) — to such fallen persons; [yathā](#) — as; [arhatāḥ](#) — is proper in each case; [yavasam](#) — grass; [ca](#) — and; [gavām](#) — to the cows; [dattvā](#) — having given; [giraye](#) — to the mountain called Govardhana; [diyatām](#) — should be presented; [balih](#) — 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.

ŚB 10.24.29

स्वलङ्कृता भुक्तवन्तः स्वनुलिप्ताः सुवाससः ।
प्रदक्षिणां च कुरुत गोविप्रानलपर्वतान् ॥ २९ ॥

sv-alāṅkṛtā bhuktavantāḥ
sv-anuliptāḥ su-vāsasaḥ
pradakṣiṇām ca kuruta
go-viprānala-parvatān

Synonyms

[su-alāṅkṛtāḥ](#) — handsomely adorned; [bhuktavantāḥ](#) — 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 *brāhmaṇas*, 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.

ŚB 10.24.30

एतन्मम मतं तात क्रियतां यदि रोचते ।
अयं गोब्राह्मणाद्रीणां मह्यं च दयितो मखः ॥ ३० ॥

*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; *dayitah* — cherished; *makhah* — 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 brāhmaṇas 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.

ŚB 10.24.31

श्रीशुक उवाच
कालात्मना भगवता शक्रदर्प जिघांसया ।
प्रोक्तं निशम्य नन्दाद्याः साध्वगृह्णन्त तद्वचः ॥ ३१ ॥

śrī-śuka uvāca
kālātmanā bhagavatā
śakra-darpa-jighāmsayā
proktaṁ niśamya nandādyāḥ
sādhv agrhṇanta tad-vacaḥ

Synonyms

śrī-śukah 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; *tad-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.

ŚB 10.24.32-33

तथा च व्यदधुः सर्वं यथाह मधुसूदनः ।

वाचयित्वा स्वस्त्ययनं तद्द्रव्येण गिरिद्विजान् ॥ ३२ ॥
 उपहृत्य बलीन् सम्यगादृता यवसं गवाम् ।
 गोधनानि पुरस्कृत्य गिरिं चक्रुः प्रदक्षिणम् ॥ ३३ ॥

*tathā ca vyadadhuḥ sarvaṁ
 yathāha madhusūdanaḥ
 vācayitvā svasty-ayanaṁ
 tad-dravyeṇa giri-dvijān
 upahr̥tya balīn samyag
 ādr̥tā yavasam gavām
 go-dhanāni puraskṛtya
 girim cakruḥ pradakṣiṇam*

Synonyms

tathā — thus; *ca* — and; *vyadadhuḥ* — they executed; *sarvam* — everything; *yathā* — as; *āha* — He spoke; *madhusūdanaḥ* — Lord Kṛṣṇa; *vācayitvā* — making (the *brāhmaṇas*) recite; *svasti-ayanam* — the auspicious chants; *tad-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; *ādr̥tāh* — respectfully; *yavasam* — grass; *gavām* — to the cows; *go-dhanāni* — the bulls, cows and calves; *puraskṛtya* — placing in front; *girim* — of the hill; *cakruḥ* — they performed; *pradakṣiṇam* — circumambulation.

Translation

The cowherd community then did all that Madhusūdana had suggested. They arranged for the *brāhmaṇas* 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 *brāhmaṇas* 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.

ŚB 10.24.34

अनांस्यनडुद्युक्तानि ते चारुह्य स्वलङ्कृताः ।
गोप्यश्च कृष्णवीर्याणि गायन्त्यः सद्विजाशिषः ॥ ३४ ॥

*anāmsy anaḍud-yuktāni
te cāruhya sv-alāṅkṛtāḥ
gopyaś ca kṛṣṇa-vīryāṇi
gāyantyaḥ sa-dvijāśiṣaḥ*

Synonyms

anāmsi — wagons; *anaḍut-yuktāni* — yoked with oxen; *te* — they; *ca* — and; *āruhya* — riding; *su-alāṅkṛtāḥ* — nicely ornamented; *gopyaḥ* — the cowherd women; *ca* — and; *kṛṣṇa-vīryāṇi* — the glories of Lord Kṛṣṇa; *gāyantyaḥ* — 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 *brāhmaṇas*' chanting of benedictions.

ŚB 10.24.35

कृष्णस्त्वन्यतमं रूपं गोपविश्रम्भणं गतः ।
शैलोऽस्मीति ब्रुवन् भूरि बलिमादद् बृहद्वपुः ॥ ३५ ॥

*kṛṣṇas tv anyatamaṁ rūpaṁ
gopa-viśrambhaṇaṁ gataḥ
śailo 'smīti bruvan bhūri
balim ādad brhad-vapuḥ*

Synonyms

kṛṣṇah — Lord Kṛṣṇa; *tu* — and then; *anyatamam* — another; *rūpam* — transcendental form; *gopa-viśrambhanam* — for generating the faith of the cowherds; *gataḥ* — assumed; *śailah* — the mountain; *asmi* — I am; *iti* — these words; *bruvan* — saying; *bhūri* — abundant; *balim* — the offerings; *ādat* — He devoured; *brhat-vapuh* — 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 Himself 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.

ŚB 10.24.36

तस्मै नमो व्रजजनैः सह चक्र आत्मनात्मने ।
अहो पश्यत शैलोऽसौ रूपी नोऽनुग्रहं व्यधात् ॥ ३६ ॥

*tasmai namo vraja-janaiḥ
saha cakra ātmanātmane
aho paśyata śailo 'sau
rūpī no 'nugrahaṁ vyadhāt*

Synonyms

tasmai — to Him; *namah* — obeisances; *vraja-janaiḥ* — with the people of Vraja; *saha* — together; *cakre* — He made; *ātmanā* — by Himself; *ātmane* — to Himself; *aho* — ah; *paśyata* — just see; *śailah* — hill; *asau* — this; *rūpī* — manifest in person; *nah* — upon us; *anugraham* — 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.

ŚB 10.24.37

एषोऽवजानतो मर्त्यान् कामरूपी वनौकसः ।
हन्ति ह्यस्मै नमस्यामः शर्मणे आत्मनो गवाम् ॥ ३७ ॥

*eṣo 'vajānato martyān
 kāma-rūpī vanaukaśaḥ
 hanti hy asmai namasyāmaḥ
 śarmane ātmano gavām*

Synonyms

eśaḥ — 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; *śarmane* — for the protection; *ātmanah* — 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.

ŚB 10.24.38

इत्यद्रिगोद्विजमखं वासुदेवप्रचोदिताः ।
यथा विधाय ते गोपा सहकृष्णा व्रजं ययुः ॥ ३८ ॥

*ity adri-go-dvija-makham
vāsudeva-pracoditāḥ
yathā vidhāya te gopā
saha-kṛṣṇā vrajam yayuh*

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; *yayuh* — 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.”