

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 25



His Divine Grace
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CHAPTER TWENTY-FIVE

Lord Kṛṣṇa Lifts Govardhana Hill

This chapter describes how Lord Indra was overcome by anger when the residents of Vraja canceled his sacrifice, how he tried to punish them by sending forth a devastating rainfall to Vṛndāvana, and how Lord Śrī Kṛṣṇa protected Gokula by lifting Govardhana Hill and for seven days using it as an umbrella to ward off the rain.

Indra, angered at the disruption of the sacrifice meant for him and falsely presuming himself the supreme controller, said, “People often give up the pursuit of transcendental knowledge - the means for self-realization - and imagine that they can cross over the ocean of material existence by mundane fruitive sacrifices. Similarly, these cowherd men have become intoxicated by pride and have offended me by taking shelter of an ignorant, ordinary child - Kṛṣṇa.”

To remove this supposed pride of the residents of Vraja, Indra sent the clouds known as Sāṁvartaka, whose function is to facilitate the destruction of the world. He sent them to harass the Vrajavāsīs with downpours of rain and hail. The cowherd community was very disturbed by this and approached Kṛṣṇa for shelter.

Understanding that this trouble was the work of Indra, Kṛṣṇa decided to smash to pieces Indra’s false prestige, and thus He lifted Govardhana Hill with one hand. He then invited the entire cowherd community to take shelter in the dry space beneath the mountain. For seven successive days He held up the hill, until Indra finally understood Kṛṣṇa’s mystic power and ordered the clouds to withdraw.

When the cowherd villagers emerged from beneath the mountain, Kṛṣṇa put Govardhana Hill back in its proper place. The cowherds were in ecstasy, showing loving symptoms such as flowing tears and bodily hairs standing on end. They embraced Kṛṣṇa and offered Him benedictions according to their respective positions, while the demigods in heaven rained down flowers and sang the Lord’s praises.

ŚB 10.25.1

श्रीशुक उवाच
 इन्द्रस्तदात्मनः पूजां विज्ञाय विहतां नृप ।
 गोपेभ्यः कृष्णनाथेभ्यो नन्दादिभ्यश्चकोप ह ॥ १ ॥

śrī-śuka uvāca
indras tadātmanah pūjām
vijñāya vihatām nṛpa
gopēbhyaḥ kṛṣṇa-nāthebhyo
nandādibhyaś cukopa ha

Synonyms

śrī-śukah uvāca - Śrī Śukadeva Gosvāmī said; *indrah* - Lord Indra; *tadā* - then; *ātmanah* - his own; *pūjām* - worship; *vijñāya* - understanding; *vihatām* - diverted; *nṛpa* - O King (Parikṣit); *gopēbhyah* - at the cowherds; *kṛṣṇa-nāthebhyah* - who took Kṛṣṇa as their Lord; *nanda-ādibhyah* - headed by Nanda Mahārāja; *cukopa ha* - he became angry.

Translation

Śukadeva Gosvāmī said: My dear King Parikṣit, when Indra understood that his sacrifice had been put aside, he became furious with Nanda Mahārāja and the other cowherd men, who were accepting Kṛṣṇa as their Lord.

Purport

At the very beginning of this chapter Śukadeva Gosvāmī reveals the foolishness of Indra and the absurdity of his anger. Indra was frustrated because the residents of Vṛndāvana accepted Śrī Kṛṣṇa as their Lord. But the simple fact is that Śrī Kṛṣṇa is the Lord, not only of the residents of Vṛndāvana but of all that exists, including Indra himself. Thus Indra’s petulant reaction was ridiculous. As the common saying goes, “Pride goes before a fall.”

ŚB 10.25.2

गणं सांवर्तकं नाम मेघानां चान्तकारीणाम् ।
 इन्द्रः प्रचोदयत् क्रुद्धो वाक्यं चाहेशमान्युत ॥ २ ॥

*gaṇam sām̐vartakam nāma
meghānām cānta-kāriṇām
indrah pracodayat kruddho
vākyam cāheśa-māny uta*

Synonyms

gaṇam - the group; *sām̐vartakam nāma* - named Sām̐vartaka; *meghānām* - of clouds; *ca* - and; *anta-kāriṇām* - who effect the end of the universe; *indrah* - Indra; *pracodayat* - sent forth; *kruddhah* - angry; *vākyam* - words; *ca* - and; *āha* - spoke; *īśa-mānī* - falsely thinking himself the supreme controller; *uta* - indeed.

Translation

Angry Indra sent forth the clouds of universal destruction, known as Sām̐vartaka. Imagining himself the supreme controller, he spoke as follows.

Purport

The word *īśa-mānī* here is very significant. Indra arrogantly considered himself to be the Lord, and thus he exhibited the typical attitude of a conditioned soul. Many thinkers in the twentieth century have noted the exaggerated sense of individual prestige characteristic of our culture; indeed, writers have even coined the phrase “the me generation.” Everyone in this world is more or less guilty of the syndrome called *īśa-māna*, or proudly considering oneself the Lord.

ŚB 10.25.3

अहो श्रीमदमाहात्म्यं गोपानां काननौकसाम् ।
कृष्णं मर्त्यमुपाश्रित्य ये चक्रुर्देवहेलनम् ॥ ३ ॥
*aho śrī-mada-māhātmyam
gopānām kānanaukasām
kṛṣṇam martyam upāśritya
ye cakrur deva-helanam*

Synonyms

aho - just see; *śrī* - because of opulence; *mada* - of intoxication; *māhātmyam* - the great extent; *gopānām* - of the cowherds; *kānana* - in the forest; *okasām* - who dwell;

krsnam - Kṛṣṇa; *martyam* - an ordinary human; *upāśritya* - taking shelter of; *ye* - who; *cakruh* - have committed; *deva* - against the demigods; *helanam* - offense.

Translation

[Indra said:] Just see how these cowherd men living in the forest have become so greatly intoxicated by their prosperity! They have surrendered to an ordinary human being, Kṛṣṇa, and thus they have offended the gods.

Purport

Of course, Indra was really saying that the cowherd men had offended him, Indra, by taking shelter of Kṛṣṇa, whom Indra considered to be *martya*, a mortal. This was certainly a gross miscalculation on Indra's part.

ŚB 10.25.4

यथादृष्टैः कर्ममयैः क्रतुभिर्नामनौनिभैः ।
विद्यामान्वीक्षिकीं हित्वा तितीर्षन्ति भवार्णवम् ॥ ४ ॥

yathādr̥ḥhaiḥ karma-mayaiḥ
kratubhir nāma-nau-nibhaiḥ
vidyām ānvīksikīm hitvā
titīrṣanti bhavārṇavam

Synonyms

yathā - as; *adr̥ḥhaiḥ* - which are inadequate; *karma-mayaiḥ* - based on fruitive activity; *kratubhiḥ* - by ritual sacrifices; *nāma* - in name only; *nau-nibhaiḥ* - which serve as boats; *vidyām* - knowledge; *ānvīksikīm* - spiritual; *hitvā* - abandoning; *titīrṣanti* - they try to cross beyond; *bhava-arnavam* - the ocean of material existence.

Translation

Their taking shelter of Kṛṣṇa is just like the foolish attempt of men who abandon transcendental knowledge of the self and instead try to cross over the great ocean of material existence in the false boats of fruitive, ritual sacrifices.

ŚB 10.25.5

वाचालं बालिशं स्तब्धमज्ञं पण्डितमानिनम् ।
कृष्णं मर्त्यमुपाश्रित्य गोपा मे चक्रुरप्रियम् ॥ ५ ॥

*vācālaṁ bālīśaṁ stabdham
ajñāṁ paṇḍita-mānīnam
kṛṣṇaṁ martyaṁ upāśritya
gopā me cakrur apriyam*

Synonyms

vācālam - overtalkative; *bālīśam* - child; *stabdham* - arrogant; *ajñam* - foolish; *pandita-mānīnam* - thinking Himself wise; *kṛṣṇam* - Kṛṣṇa; *martyam* - a human being; *upāśritya* - taking shelter of; *gopāḥ* - the cowherds; *me* - against me; *cakruh* - have acted; *apriyam* - unfavorably.

Translation

These cowherd men have acted inimically toward me by taking shelter of this ordinary human being, Kṛṣṇa, who thinks Himself very wise but who is simply a foolish, arrogant, overtalkative child.

Purport

According to Śrīla Śrīdhara Svāmī, through the insults of Indra Goddess Sarasvatī is actually praising Kṛṣṇa. The *ācārya* explains: “*Vācālam* means ‘one who can speak according to Vedic authority.’ *Bālīśam* means ‘free from pretension, just like a child.’ *Stabdham* means that He bows down to no one because there is no one for Him to offer homage to, *ajñam* means that there is nothing more for Him to know because He is omniscient, *paṇḍita-mānīnam* means that He is highly honored by the knowers of the Absolute Truth, and *kṛṣṇam* means He is the Supreme Absolute Truth, whose transcendental form is full of eternity and ecstasy. *Martyam* means that although He is the Absolute Truth, He nevertheless appears in this world as a human being out of affection for His devotees.”

Indra wanted to rebuke Kṛṣṇa as *vācālam* because the Lord had presented many audacious arguments in the line of Karma-mīmāṃsā and Sāṅkhya philosophy even though He did not accept these arguments; thus Indra called the Lord *bālīśa*, “foolish.” Indra called Him *stabdha* because He had spoken boldly even in the presence of His own father. Thus although Indra attempted to criticize Śrī Kṛṣṇa, the Lord’s transcendental character is in fact impeccable, and this chapter will demonstrate how Indra came to recognize the position of the Lord.

ŚB 10.25.6

एषां श्रियावलिप्तानां कृष्णेनाध्मापितात्मनाम् ।
धनुत श्रीमदस्तम्भं पशून् नयत सङ्क्षयम् ॥ ६ ॥

eṣām śriyāvaliptānām
kṛṣṇenādhmāpitātmanām
dhunuta śrī-mada-stambhaṁ
paśūn nayata saṅkṣayam

Synonyms

eṣām - of them; *śriyā* - by their opulences; *avaliptānām* - who are intoxicated; *kṛṣṇena* - by Kṛṣṇa; *ādhmāpita* - fortified; *ātmanām* - whose hearts; *dhunuta* - remove; *śrī* - based on their wealth; *mada* - being maddened; *stambham* - their false pride; *paśūn* - their animals; *nayata* - bring; *saṅkṣayam* - to destruction.

Translation

[To the clouds of destruction King Indra said:] The prosperity of these people has made them mad with pride, and their arrogance is backed up by Kṛṣṇa. Now go and remove their pride and bring their animals to destruction.

Purport

It is clear from this verse that the residents of Vṛndāvana had become highly prosperous simply by protecting cows, since Indra wanted to destroy their so-called pride based on wealth by killing their animals. Well-tended cows produce large quantities of milk, from which come cheese, butter, yogurt, ghee and so on. These foods are delicious by themselves and also enhance other foods, such as fruits, vegetables and grains. Bread and vegetables are delicious with butter, and fruit is especially appetizing when mixed with cream or yogurt. Dairy products are always desirable in civilized society, and the surplus can be traded for many valuable commodities. Thus, simply by a Vedic dairy enterprise, the residents of Vṛndāvana were wealthy, healthy and happy, even in the material sense, and most of all they were eternal associates of the Supreme Lord Kṛṣṇa.

ŚB 10.25.7

अहं चैरावतं नागमारुह्यानुव्रजे व्रजम् ।

मरुद्गणैर्महावेगैर्नन्दगोष्ठजिघांसया ॥ ७ ॥
aham cairāvataṁ nāgam
āruhyānuvraje vrajam
marud-gaṇair mahā-vegair
nanda-goṣṭha-jighāṁsayā

Synonyms

aham - I; *ca* - also; *airāvataṁ* - named Airāvata; *nāgam* - my elephant; *āruhya* - riding; *anuvraje* - will follow along; *vrajam* - to Vraja; *marut-gaṇaih* - accompanied by the wind-gods; *mahā-vegaih* - who move with great power; *nanda-goṣṭha* - the cowherd community of Nanda Mahārāja; *jighāṁsayā* - with the intent of destroying.

Translation

I will follow you to Vraja, riding on my elephant Airāvata and taking with me the swift and powerful wind-gods to decimate the cowherd village of Nanda Mahārāja.

Purport

The Sāṁvartaka clouds were frightened by Indra’s powerful mood and thus carried out his order, as described in the following verse.

ŚB 10.25.8

श्रीशुक उवाच
 इत्थं मघवताज्ञप्ता मेघा निर्मुक्तबन्धनाः ।
 नन्दगोकुलमासारैः पीडयामासुरोजसा ॥ ८ ॥
śrī-śuka uvāca
itthaṁ maghavatājñaptā
meghā nirmukta-bandhanāḥ
nanda-gokulam āsāraiḥ
pīḍayām āsur ojasā

Synonyms

śrī-śukah uvāca - Śrī Śukadeva Gosvāmī said; *itthaṁ* - in this manner; *maghavatā* - by Indra; *ājñaptāḥ* - ordered; *meghāḥ* - the clouds; *nirmukta-bandhanāḥ* - released from their bonds (although they were supposed to be kept in check until the time for the

destruction of the world); [nanda-gokulam](#) - the cowherd pastures of Nanda Mahārāja; [āsāraih](#) - by great downpours of rain; [pīdayām āsuh](#) - they tormented; [ojasā](#) - with all their power.

Translation

Śukadeva Gosvāmī said: On Indra’s order the clouds of universal destruction, released untimely from their bonds, went to the cowherd pastures of Nanda Mahārāja. There they began to torment the inhabitants by powerfully pouring down torrents of rain upon them.

Purport

The Sāṁvartaka clouds could cover the entire earth with a single vast ocean. With great strength, these clouds began flooding the simple land of Vraja.

ŚB 10.25.9

विद्योतमाना विद्युद्भिः स्तनन्तः स्तनयित्नुभिः ।

तीव्रैर्मरुद्गणैर्नुन्ना ववृषुर्जलशर्कराः ॥ ९ ॥

vidyotamānā vidyudbhiḥ

stanantaḥ stanayitnubhiḥ

tīvrair marud-gaṇair nunnā

vavṛṣur jala-śarkarāḥ

Synonyms

[vidyotamānāḥ](#) - being illuminated; [vidyudbhiḥ](#) - by bolts of lightning; [stanantaḥ](#) - roaring; [stanayitnubhiḥ](#) - with thunder; [tīvrāiḥ](#) - fearsome; [marut-gaṇaiḥ](#) - by the wind-gods; [nunnāḥ](#) - propelled; [vavṛsuḥ](#) - they poured down; [jala-śarkarāḥ](#) - hailstones.

Translation

Propelled by the fearsome wind-gods, the clouds blazed with lightning bolts and roared with thunder as they hurled down hailstones.

Purport

Śrīla Śrīdhara Svāmī explains that the word *marud-gaṇaiḥ* indicates the seven great winds, such as Āvaha, who presides over the region of Bhuvanloka, and Pravaha, who holds the planets in their places.

ŚB 10.25.10

स्थूणास्थूला वर्षधारा मुञ्चत्स्वभ्रेष्वभीक्षणशः ।
जलौघैः प्लाव्यमाना भूर्नादृश्यत नतोन्नतम् ॥ १० ॥

sthūnā-sthūlā varṣa-dhārā
muñcatsv abhreṣv abhikṣṇaśaḥ
jalaughaiḥ plāvyamānā bhūr
nādrśyata natonnatam

Synonyms

[sthūnā](#) - like columns; [sthūlāḥ](#) - massive; [varṣa-dhārāḥ](#) - downpours of rain; [muñcatsu](#) - releasing; [abhreṣu](#) - the clouds; [abhikṣṇaśaḥ](#) - incessantly; [jala-oghaiḥ](#) - by the flood of water; [plāvyamānā](#) - being submerged; [bhūh](#) - the earth; [na adrśyata](#) - could not be seen; [nataunnatam](#) - low or high.

Translation

As the clouds released torrents of rain as thick as massive columns, the earth was submerged in the flood, and high ground could no longer be distinguished from low.

ŚB 10.25.11

अत्यासारातिवातेन पशवो जातवेपनाः ।
गोपा गोप्यश्च शीतार्ता गोविन्दं शरणं ययुः ॥ ११ ॥

aty-āsārāti-vātena
paśavo jāta-vepanāḥ
gopā gopyaś ca śītārtā
govindam śaraṇam yayuḥ

Synonyms

[ati-āsāra](#) - by the excessive rainfall; [ati-vātena](#) - and the excessive wind; [paśavah](#) - the cows and other animals; [jāta-vepanāḥ](#) - trembling; [gopāḥ](#) - the cowherd men; [gopyah](#) - the cowherd ladies; [ca](#) - also; [śīta](#) - by the cold; [ārtāḥ](#) - distressed; [govindam](#) - to Lord Govinda; [śaranam](#) - for shelter; [yayuh](#) - they went.

Translation

The cows and other animals, shivering from the excessive rain and wind, and the cowherd men and ladies, pained by the cold, all approached Lord Govinda for shelter.

ŚB 10.25.12

शिरः सुतांश्च कायेन प्रच्छाद्यासारपीडिताः ।

वेपमाना भगवतः पादमूलमुपाययुः ॥ १२ ॥

śiraḥ sutāṁś ca kāyena

pracchādyāsāra-pīditāḥ

vepamānā bhagavataḥ

pāda-mūlam upāyayuh

Synonyms

[śiraḥ](#) - their heads; [sutān](#) - their children; [ca](#) - and; [kāyena](#) - by their bodies; [pracchādyā](#) - covering; [āsāra-pīditāḥ](#) - distressed by the rainfall; [vepamānāḥ](#) - trembling; [bhagavataḥ](#) - of the Supreme Personality of Godhead; [pāda-mūlam](#) - the base of the lotus feet; [upāyayuh](#) - they approached.

Translation

Trembling from the distress brought about by the severe rainfall, and trying to cover their heads and calves with their own bodies, the cows approached the lotus feet of the Supreme Personality of Godhead.

ŚB 10.25.13

कृष्ण कृष्ण महाभाग त्वन्नाथं गोकुलं प्रभो ।

त्रातुमर्हसि देवान्नः कुपिताद् भक्तवत्सल ॥ १३ ॥

kṛṣṇa kṛṣṇa mahā-bhāga

tvan-nātham gokulam prabho

trātum arhasi devān naḥ

kupitād bhakta-vatsala

Synonyms

[kṛṣṇa kṛṣṇa](#) - O Kṛṣṇa, Kṛṣṇa; [mahā-bhāga](#) - O all-fortunate one; [tvan-nātham](#) - whose master is Yourself; [go-kulam](#) - the community of cows; [prabho](#) - O Lord; [trātum arhasi](#)

- kindly protect; *devāt* - from the demigod Indra; *nah* - us; *kupitāt* - who is angry; *bhakta-vatsala* - O You who are very affectionate to Your devotees.

Translation

[The cowherd men and women addressed the Lord:] Kṛṣṇa, Kṛṣṇa, O most fortunate one, please deliver the cows from the wrath of Indra! O Lord, You are so affectionate to Your devotees. Please save us also.

Purport

At the time of Lord Kṛṣṇa's birth, Garga Muni had predicted, *anena sarva-durgāṇi yūyam añjas tariṣyathā* (*Bhāg. 10.8.16*): “By His grace you will easily cross beyond all difficulties.” The residents of Vṛndāvana were confident that in such a great emergency Lord Śrī Nārāyaṇa would empower Kṛṣṇa to protect them. They accepted Kṛṣṇa as everything, and Kṛṣṇa reciprocated their love.

ŚB 10.25.14

शिलावर्षातिवातेन हन्यमानमचेतनम् ।
निरीक्ष्य भगवान् मेने कुपितेन्द्रकृतं हरिः ॥ १४ ॥

śilā-varṣāti-vātena
hanyamānam acetanam
nirīkṣya bhagavān mene
kupitendra-kṛtaṁ hariḥ

Synonyms

śilā - of (hail)stones; *varṣa* - by the rain; *ati-vātena* - and by the extreme wind; *hanyamānam* - being attacked; *acetanam* - unconscious; *nirīkṣya* - seeing; *bhagavān* - the Supreme Personality of Godhead; *mene* - considered; *kupita* - angry; *indra* - by Indra; *kṛtam* - done; *hariḥ* - Lord Hari.

Translation

Seeing the inhabitants of His Gokula rendered practically unconscious by the onslaught of hail and blasting wind, the Supreme Lord Hari understood that this was the work of angry Indra.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura explains that the severe distress Indra apparently inflicted upon the residents of Vṛndāvana was an arrangement made by Śrī Kṛṣṇa's pastime potency to enhance the loving dealings between the residents and the Lord. The *ācārya* gives the analogy that for a hungry person, the pain of hunger increases the happiness he feels when he finally eats excellent food, and thus hunger can be said to enhance the pleasure of eating. Similarly, the residents of Vṛndāvana, although not experiencing ordinary, material anxiety, felt a type of distress at the activities of Indra and thus intensified their meditation on Kṛṣṇa. When the Lord finally acted, the result was wonderful.

ŚB 10.25.15

अपत्त्वत्युल्बणं वर्षमतिवातं शिलामयम् ।
स्वयागे विहतेऽस्माभिरिन्द्रो नाशाय वर्षति ॥ १५ ॥

apartv aty-ulbaṇam varṣam
ati-vātam śilā-mayam
sva-yāge vihate 'smābhir
indro nāśāya varṣati

Synonyms

apa-rtu - out of season; *ati-ulbanam* - unusually fierce; *varṣam* - rain; *ati-vātam* - accompanied by great wind; *śilā-mayam* - full of hailstones; *sva-yage* - his sacrifice; *vihate* - having been stopped; *asmābhih* - by Ourselves; *indrah* - King Indra; *nāśāya* - for destruction; *varṣati* - is raining.

Translation

[Śrī Kṛṣṇa said to Himself:] Because We have stopped his sacrifice, Indra has caused this unusually fierce, unseasonable rain, together with terrible winds and hail.

ŚB 10.25.16

तत्र प्रतिविधिं सम्यगात्मयोगेन साधये ।
लोकेशमानिनां मौढ्याद्धनिष्ये श्रीमदं तमः ॥ १६ ॥

tatra pratividhiṁ samyag
ātma-yogena sādhave

*lokeśa-māninām maudhyād
dhanisye śrī-madam tamah*

Synonyms

tatra - in that regard; *prati-vidhim* - counteracting measures; *samyak* - properly; *ātma-yogena* - by My mystic power; *sādhaye* - I shall arrange; *loka-īśa* - lords of the world; *māninām* - of those who falsely consider themselves; *maudhyāt* - out of foolishness; *hanisye* - I shall defeat; *śrī-madam* - their pride in opulence; *tamah* - the ignorance.

Translation

By My mystic power I will completely counteract this disturbance caused by Indra. Demigods like Indra are proud of their opulence, and out of foolishness they falsely consider themselves the Lord of the universe. I will now destroy such ignorance.

ŚB 10.25.17

न हि सद्भावयुक्तानां सुराणामीशविस्मयः ।
मत्तोऽसतां मानभङ्गः प्रशमायोपकल्पते ॥ १७ ॥

*na hi sad-bhāva-yuktānām
surāṇām īśa-vismayaḥ
matto 'satām māna-bhaṅgaḥ
praśamāyopakalpate*

Synonyms

na - not; *hi* - certainly; *sat-bhāva* - with the mode of goodness; *yuktānām* - who are endowed; *surānām* - of the demigods; *īśa* - as controlling lords; *vismayah* - false identification; *matto* - by Me; *asatām* - of the impure; *māna* - of the false prestige; *bhaṅgaḥ* - the eradication; *praśamāya* - for relieving them; *upakalpate* - is intended.

Translation

Since the demigods are endowed with the mode of goodness, the false pride of considering oneself the Lord should certainly not affect them. When I break the false prestige of those bereft of goodness, My purpose is to bring them relief.

Purport

The demigods are supposed to be *sad-bhāva-yukta*, endowed with spiritual existence, since they are deputed servants of the Supreme Lord. In the [Bhagavad-gītā \(4.24\)](#) it is stated:

*brahmārpaṇam brahma havir
brahmāgnau brahmaṇā hutam
brahmaiva tena gantavyam
brahma-karma-samādhinā*

“That which is duly offered to the Lord becomes spiritualized.” The demigods engage in the devotional service of the Lord by managing various departments of cosmic administration. Therefore as demigods, or as servants of the Lord, their existence is pure (*sad-bhāva*). When the demigods fail to live up to the high position given them by the Lord and deviate from proper behavior, they are not acting as demigods but rather as conditioned souls.

Māna, or false prestige, is certainly an anxiety-ridden burden for the conditioned soul. A falsely proud person is not truly peaceful or satisfied, because his understanding of himself is false and inflated. When a servant of the Lord becomes *asat*, or irreligious, the Lord saves him from impiety by breaking the false prestige that has led him to be offensive or sinful. As stated by the Lord Himself, *yasyāham anugrṇāmi hariṣye tad-dhanam śanaiḥ*: “I give My blessings to a person by taking away his so-called opulence.”

Of course, the advanced stage of devotional service to the Lord, as described by Rūpa Gosvāmī, is *yukta-vairāgya*, utilizing the opulence of this world to execute the Lord’s mission. Obviously the things of this world can be used wonderfully to spread the glories of God and to create a godly society, and a more advanced devotee will not be seduced by material paraphernalia but will dutifully and honestly engage it solely for the pleasure of the Lord. In this particular case, Lord Indra forgot that he was a humble servant of God, and Lord Kṛṣṇa therefore arranged to bring this bewildered demigod to his senses.

ŚB 10.25.18

तस्मान्मच्छरणं गोष्ठं मन्नाथं मत्परिग्रहम् ।
गोपाये स्वात्मयोगेन सोऽयं मे व्रत आहितः ॥ १८ ॥

tasmān mac-charaṇam goṣṭham
man-nātham mat-parigraham
gopāye svātma-yogena
so 'yam me vrata āhitah

Synonyms

tasmāt - therefore; *mat-śaraṇam* - having taken shelter of Me; *goṣṭham* - the cowherd community; *mat-nātham* - who have Me as their master; *mat-parigraham* - My own family; *gopāye* - I shall protect; *sva-ātma-yogena* - by My personal mystic power; *sah ayam* - this; *me* - by Me; *vratah* - vow; *āhitah* - has been taken.

Translation

I must therefore protect the cowherd community by My transcendental potency, for I am their shelter, I am their master, and indeed they are My own family. After all, I have taken a vow to protect My devotees.

Purport

The word *mac-charaṇam* indicates not only that Lord Kṛṣṇa was the sole shelter for the *vraja-jana*, the people of Vṛndāvana, but also that Lord Kṛṣṇa had established His home among them. Śrīla Viśvanātha Cakravartī Ṭhākura quotes from the *Anekārthavarga* dictionary, *śaraṇam grha-rakṣitroh*: “The word *śaraṇam* can represent either home or protector.” The residents of Vṛndāvana adopted Kṛṣṇa as their beloved child, friend, lover and life itself, and the Lord reciprocated their feelings. Thus Śrī Kṛṣṇa lived among these fortunate people, moving in their houses and fields; naturally He would protect such intimate devotees from all types of danger.

ŚB 10.25.19

इत्युक्त्वैकेन हस्तेन कृत्वा गोवर्धनाचलम् ।
दधार लीलया विष्णुश्छत्राकमिव बालकः ॥ १९ ॥

ity uktvaikena hastena
kṛtvā govardhanācalam
dadhāra līlayā viṣṇuś
chatrākam iva bālakah

Synonyms

iti - thus; *uktvā* - having spoken; *ekena* - with one; *hastena* - hand; *krtvā* - taking; *govardhana-acalam* - Govardhana Hill; *dadhāra* - He held it; *līlayā* - very easily; *viṣnuh* - Lord Viṣṇu; *chatrākam* - a mushroom; *iva* - just as; *bālakah* - a child.

Translation

Having said this, Lord Kṛṣṇa, who is Viṣṇu Himself, picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up a mushroom.

Purport

It is confirmed in the *Hari-varṁśa* that Śrī Kṛṣṇa picked up the Govardhana Mountain with His left hand: *sa dhṛtaḥ saṅgato meghair giriḥ savyena pāṇinā*. “With His left hand He picked up that mountain, which was touching the clouds.” According to Śrīla Viśvanātha Cakravartī Ṭhākura, when Lord Kṛṣṇa was preparing to lift Govardhana Hill, a partial expansion of His Yoga-māyā potency named Saṁhārikī temporarily removed all the rain from the sky so that as He ran very swiftly from the porch of His house to the mountain, neither His turban nor other garments became wet.

ŚB 10.25.20

अथाह भगवान् गोपान्हेऽम्ब तात व्रजौकसः ।
यथोपजोषं विशत गिरिगर्तं सगोधनाः ॥ २० ॥

athāha bhagavān gopān
he ’mba tāta vrajaukaśaḥ
yathopajoṣaṁ viśata
giri-gartam sa-go-dhanāḥ

Synonyms

atha - then; *āha* - addressed; *bhagavān* - the Supreme Lord; *gopān* - the cowherds; *he* - O; *amba* - mother; *tāta* - O father; *vraja-okasah* - O residents of Vraja; *yathā-upajosam* - as suits your pleasure; *viśata* - please enter; *giri* - this hill; *gartam* - the empty space below; *sa-godhanāḥ* - together with your cows.

Translation

The Lord then addressed the cowherd community: O Mother, O Father, O residents of Vraja, if you wish you may now come under this hill with your cows.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura provides the following insight in this regard: Ordinarily a large cowherd community, which included many thousands of cows, calves, bulls and so on, could not fit under the base of a medium-sized hill like Śrī Govardhana. However, because the hill was in ecstasy, being touched by the hand of the Supreme Personality of Godhead, it acquired inconceivable power and even felt the hundreds of deadly thunderbolts thrown upon its back by angry Indra to be offerings of soft, fragrant flowers. At times Śrī Govardhana was not even aware that the thunderbolts were striking. From the *Hari-varṁśa* the *ācārya* has also quoted Śrī Kṛṣṇa Himself as saying, *trai-lokyam apy utsahate rakṣitum kiṁ punar vrajam*: “Śrī Govardhana can give shelter to all the three worlds, what to speak of the simple land of Vraja.”

When Indra’s attack began and Kṛṣṇa lifted the hill, the deer, wild hogs, and other animals and birds standing on the hill’s flanks climbed up to its peaks, and even they did not experience the slightest distress.

ŚB 10.25.21

न त्रास इह वः कार्यो मद्दस्ताद्रिनिपातनात् ।
वातवर्षभयेनालं तत्राणं विहितं हि वः ॥ २१ ॥

*na trāsa iha vaḥ kāryo
mad-dhastādri-nipātanāt
vāta-varṣa-bhayenālaṁ
tat-trāṇaṁ vihitam hi vaḥ*

Synonyms

na - not; *trāsah* - fear; *iha* - in this matter; *vaḥ* - by you; *kāryah* - should be felt; *mat-hasta* - from My hand; *adri* - of the mountain; *nipātanāt* - of the falling; *vāta* - of the wind; *varṣa* - and the rain; *bhayena* - with fear; *alam* - enough; *tat-trāṇam* - the deliverance from that; *vihitam* - has been provided; *hi* - certainly; *vaḥ* - for you.

Translation

You should have no fear that this mountain will fall from My hand. And don't be afraid of the wind and rain, for your deliverance from these afflictions has already been arranged.

ŚB 10.25.22

तथा निर्विविशुर्गतं कृष्णाश्वासितमानसः ।
यथावकाशं सधनाः सव्रजाः सोपजीविनः ॥ २२ ॥

tathā nirviviśur gartam
kṛṣṇāśvāsita-mānasah
yathāvakāśam sa-dhanāḥ
sa-vrajāḥ sopajivinaḥ

Synonyms

tathā - thus; *nirviviśuh* - they entered; *gartam* - the hollow; *kṛṣṇa* - by Lord Kṛṣṇa; *āśvāsita* - pacified; *mānasah* - their minds; *yathā-avakāśam* - comfortably; *sa-dhanāḥ* - with their cows; *sa-vrajāḥ* - and with their wagons; *sa-upajivinaḥ* - together with their dependents (such as their servants and *brāhmaṇa* priests).

Translation

Their minds thus pacified by Lord Kṛṣṇa, they all entered beneath the hill, where they found ample room for themselves and all their cows, wagons, servants and priests, and for all other members of the community as well.

Purport

All the domestic animals of Vṛndāvana were brought beneath Govardhana Hill for shelter.

ŚB 10.25.23

क्षुत्तृड्यथां सुखापेक्षां हित्वा तैर्व्रजवासिभिः ।
वीक्ष्यमाणो दधारद्रिं सप्ताहं नाचलत् पदात् ॥ २३ ॥

kṣut-tṛḍ-vyathām sukhāpekṣām
hitvā tair vraja-vāsibhiḥ
vīkṣyamāṇo dadhārādrim
saptāham nācalat padāt

Synonyms

ksut - of hunger; *trt* - and thirst; *vyathām* - the pain; *sukha* - of personal happiness; *apeksām* - all consideration; *hitvā* - putting aside; *taih* - by them; *vraja-vāsibhih* - the residents of Vraja; *viksyamānah* - being glanced upon; *dadhāra* - He held; *adrim* - the mountain; *sapta-aham* - for seven days; *na acalat* - He did not move; *padāt* - from that place.

Translation

Lord Kṛṣṇa, forgetting hunger and thirst and putting aside all considerations of personal pleasure, stood there holding up the hill for seven days as the people of Vraja gazed upon Him.

Purport

According to the *Viṣṇu Purāṇa*:

*vrajaika-vāsibhir harṣa-
vismitākṣair niṛikṣitah
gopa-gopī-janair hr̥ṣṭaiḥ
prīti-visphāritekṣaṇaiḥ
saṁstūyamāna-caritah
kṛṣṇaḥ śailam adhārayat*

“Lord Kṛṣṇa held up the mountain while His praises were chanted by the residents of Vraja, all of whom now had the opportunity to dwell together with Him, and who glanced at Him with joyful and amazed eyes. Thus the cowherd men and women were all elated, and out of loving affection they opened their eyes wide.”

By continuously drinking the nectar of the beauty and sweetness of Śrī Kṛṣṇa, the residents of Vṛndāvana felt no hunger, thirst or fatigue, and Lord Kṛṣṇa, by seeing their beautiful forms, also forgot about eating, drinking and sleeping. Śrīla Viśvanātha Cakravartī Ṭhākura points out that seven days of continuous rain from the Sāṁvartaka clouds failed to flood the district of Mathurā because the Supreme Lord, simply by His potency, immediately dried up the water as it fell to the ground. Thus Kṛṣṇa’s lifting of Govardhana Hill is full of fascinating details and has for thousands of years remained one of His most famous pastimes.

ŚB 10.25.24

कृष्णयोगानुभावं तं निशम्येन्द्रोऽतिविस्मितः ।
निस्तम्भो भ्रष्टसङ्कल्पः स्वान्मेघान् सन्न्यवारयत् ॥ २४ ॥

*kr̥ṣṇa-yogānubhāvaṁ taṁ
niśamyendro 'ti-vismitaḥ
nistambho bhraṣṭa-saṅkalpaḥ
svān meghān sannya-vārayat*

Synonyms

kr̥ṣṇa - of Lord Kṛṣṇa; *yoga* - of the mystic power; *anubhāvam* - the influence; *taṁ* - that; *niśamya* - seeing; *indrah* - Lord Indra; *ati-vismitaḥ* - most amazed; *nistambhaḥ* - whose false pride was brought down; *bhraṣṭa* - ruined; *saṅkalpaḥ* - whose determination; *svān* - his own; *meghān* - clouds; *sannya-vārayat* - stopped.

Translation

When Indra observed this exhibition of Lord Kṛṣṇa's mystic power, he became most astonished. Pulled down from his platform of false pride, and his intentions thwarted, he ordered his clouds to desist.

ŚB 10.25.25

खं व्यभ्रमुदितादित्यं वातवर्षं च दारुणम् ।
निशम्योपरतं गोपान् गोवर्धनधरोऽब्रवीत् ॥ २५ ॥

*khaṁ vyabhram uditādityaṁ
vāta-varṣaṁ ca dāruṇam
niśamyoparataṁ gopān
govardhana-dharo 'bravīt*

Synonyms

khaṁ - the sky; *vi-abhram* - empty of clouds; *udita* - arisen; *ādityam* - with the sun; *vāta-varṣam* - the wind and rain; *ca* - and; *dāruṇam* - fierce; *niśamya* - seeing; *uparataṁ* - ceased; *gopān* - to the cowherds; *govardhana-dharah* - the lifter of Govardhana Hill; *abravīt* - spoke.

Translation

Seeing that the fierce wind and rain had now ceased, the sky had become clear of rainclouds, and the sun had risen, Lord Kṛṣṇa, the lifter of Govardhana Hill, spoke to the cowherd community as follows.

ŚB 10.25.26

निर्यात त्यजत त्रासं गोपाः सस्त्रीधनार्भकाः ।
उपारतं वातवर्षं व्युदप्रायाश्च निम्नगाः ॥ २६ ॥

*niryāta tyajata trāsaṁ
gopāḥ sa-stri-dhanārbhakāḥ
upāratam vāta-varṣam
vyuda-prāyāś ca nimnagāḥ*

Synonyms

niryāta - please go out; *tyajata* - give up; *trāsam* - your fear; *gopāḥ* - O cowherd men; *sa* - together with; *stri* - your women; *dhana* - property; *arbhakāḥ* - and children; *upāratam* - finished; *vāta-varṣam* - the wind and rain; *vi-uda* - without water; *prāyāḥ* - practically; *ca* - and; *nimnagāḥ* - the rivers.

Translation

[Lord Kṛṣṇa said:] My dear cowherd men, please go out with your wives, children and possessions. Give up your fear. The wind and rain have stopped, and the rivers' high waters have subsided.

ŚB 10.25.27

ततस्ते निर्ययुर्गोपाः स्वं स्वमादाय गोधनम् ।
शकटोद्धोपकरणं स्त्रीबालस्थविराः शनैः ॥ २७ ॥

*tatas te niryayur gopāḥ
svam svam ādāya go-dhanam
śakatoḍhopakaraṇam
stri-bāla-sthavirāḥ śanaiḥ*

Synonyms

tataḥ - then; *te* - they; *niryayuh* - went out; *gopāḥ* - the cowherd men; *svam svam* - each his own; *ādāya* - taking; *go-dhanam* - their cows; *śakata* - upon their wagons;

ūdha - loaded; upakaranam - their paraphernalia; stri - the women; bāla - children; sthavirāh - and old people; śanaih - slowly.

Translation

After collecting their respective cows and loading their paraphernalia into their wagons, the cowherd men went out. The women, children and elderly persons gradually followed them.

ŚB 10.25.28

भगवानपि तं शैलं स्वस्थाने पूर्ववत् प्रभुः ।
पश्यतां सर्वभूतानां स्थापयामास लीलया ॥ २८ ॥

*bhagavān api taṁ śailam
sva-sthāne pūrva-vat prabhuḥ
paśyatām sarva-bhūtānām
sthāpayām āsa līlayā*

Synonyms

bhagavān - the Supreme Personality of Godhead; api - and; taṁ - that; śailam - hill; sva-sthāne - upon its place; pūrva-vat - as originally; prabhuḥ - the almighty Lord; paśyatām - while they were looking on; sarva-bhūtānām - all the living creatures; sthāpayām āsa - He put; līlayā - with ease.

Translation

While all living creatures looked on, the Supreme Personality of Godhead put down the hill in its original place, just as it had stood before.

ŚB 10.25.29

तं प्रेमवेगान्निर्भृता व्रजौकसोयथा समीयुः परिरम्भणादिभिः ।
गोप्यश्च सस्नेहमपूजयन् मुदादध्यक्षताद्भिर्युयुजुः सदाशिषः ॥ २९ ॥

*taṁ prema-vegān nirbhṛtā vrajaukaso
yathā samīyuh parirambhaṇādibhiḥ
gopyaś ca sa-sneham apūjayan mudā
dadhy-akṣatādbhir yuyujuḥ sad-āśiṣaḥ*

Synonyms

tam - to Him; prema - of their pure love; vegāt - by the force; nirbhrtāh - fulfilled; vraja-okasah - the residents of Vraja; yathā - each according to his position; samīyuh - came forward; parirambhana-ādibhih - with embracing and so forth; gopyah - the cowherd ladies; ca - and; sa-sneham - with great affection; apūjayan - showed their respect; mudā - joyfully; dadhi - with yogurt; aksata - unbroken grains; adbhih - and water; yuyujuh - they presented; sat - excellent; āsisah - benedictions.

Translation

All the residents of Vṛndāvana were overwhelmed with ecstatic love, and they came forward and greeted Śrī Kṛṣṇa according to their individual relationships with Him - some embracing Him, others bowing down to Him, and so forth. The cowherd women presented water mixed with yogurt and unbroken barleycorns as a token of honor, and they showered auspicious benedictions upon Him.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura explains that each of the residents of Vṛndāvana regarded Kṛṣṇa in his own way - as an inferior, younger member of the community; as an equal; or as a superior - and they dealt with Him accordingly. Kṛṣṇa's superiors offered auspicious benedictions, lovingly smelled His head, kissed Him, rubbed His arms and fingers, and inquired with parental affection as to whether He was tired or pained. Kṛṣṇa's equals laughed or joked with Him, and those who were younger fell at His feet, massaged His feet, and so on.

The word *ca* in this verse indicates that the wives of the *brāhmaṇas* joined with the cowherd ladies to offer auspicious items like yogurt and unbroken grains. Lord Kṛṣṇa received benedictions such as this: “May You subdue the wicked, protect the decent people, give pleasure to Your parents and be enriched with all wealth and opulence.”

ŚB 10.25.30

यशोदा रोहिणी नन्दो रामश्च बलिनां वरः ।
कृष्णमालिङ्ग्य युयुजुराशिषः स्नेहकातराः ॥ ३० ॥

*yaśodā rohiṇī nando
rāmaś ca balinām varah
kṛṣṇam āliṅgya yuyujur
āśiṣah sneha-kātarāḥ*

Synonyms

yaśodā - mother Yaśodā; *rohiṇī* - Rohiṇī; *nandah* - Nanda Mahārāja; *rāmah* - Balarāma; *ca* - also; *balinām* - of the strong; *varah* - the greatest; *kṛṣṇam* - Kṛṣṇa; *āliṅgya* - embracing; *yuyujur* - they all offered; *āśiṣah* - benedictions; *sneha* - by their affection for Him; *kātarāḥ* - beside themselves.

Translation

Mother Yaśodā, mother Rohiṇī, Nanda Mahārāja and Balarāma, the greatest of the strong, all embraced Kṛṣṇa. Overwhelmed with affection, they offered Him their blessings.

ŚB 10.25.31

दिवि देवगणाः सिद्धाः साध्या गन्धर्वचारणाः ।
तुष्टुवुर्मुमुचुस्तुष्टाः पुष्पवर्षाणि पार्थिव ॥ ३१ ॥
*divi deva-gaṇāḥ siddhāḥ
sādhyā gandharva-cāraṇāḥ
tuṣṭuvur mumucus tuṣṭāḥ
puṣpa-varṣāṇi pāṛthiva*

Synonyms

divi - in the heavens; *deva-gaṇāḥ* - the demigods; *siddhāḥ* - the Siddhas; *sādhyāḥ* - the Sādhyas; *gandharva-cāraṇāḥ* - the Gandharvas and Cāraṇas; *tuṣṭuvur* - they recited the Lord's praises; *mumucuh* - they released; *tuṣṭāḥ* - being satisfied; *puṣpa-varṣāṇi* - downpours of flowers; *pāṛthiva* - O King (Parikṣit).

Translation

In the heavens, O King, all the demigods, including the Siddhas, Sādhyas, Gandharvas and Cāraṇas, sang the praises of Lord Kṛṣṇa and showered down flowers in great satisfaction.

Purport

The demigods in heaven were just as jubilant as the residents of Vṛndāvana, and thus a great universal festival took place.

ŚB 10.25.32

शङ्खदुन्दुभयो नेदुर्दिवि देवप्रचोदिताः ।
जगुर्गन्धर्वपतयस्तुम्बुरुप्रमुखा नृप ॥ ३२ ॥

*śaṅkha-dundubhayo nedur
divi deva-pracoditāḥ
jagur gandharva-patayas
tumburu-pramukhā nṛpa*

Synonyms

śaṅkha - conchshells; *dundubhayah* - and kettledrums; *neduh* - resounded; *divi* - in the heavenly planets; *deva-pracoditāḥ* - played by the demigods; *jaguh* - sang; *gandharva-patayah* - the chiefs of the Gandharvas; *tumburu-pramukhāḥ* - led by Tumburu; *nṛpa* - my dear King.

Translation

My dear Parikṣit, the demigods in heaven resoundingly played their conchshells and kettledrums, and the best of the Gandharvas, led by Tumburu, began to sing.

ŚB 10.25.33

ततोऽनुरक्तैः पशुपैः परिश्रितोराजन् स्वगोष्ठं सबलोऽब्रजद्धरिः ।
तथाविधान्यस्य कृतानि गोपिकागायन्त्य ईयुर्मुदिता हृदिस्पृशः ॥ ३३ ॥

*tato 'nuraktaiḥ paśupaiḥ pariśrito
rājan sva-goṣṭham sa-balo 'vrajad dhariḥ
tathā-vidhāny asya kṛtāni gopikā
gāyantya īyur muditā hṛdi-sprśaḥ*

Synonyms

tataḥ - then; *anuraktaiḥ* - loving; *paśu-paiḥ* - by the cowherd boys; *pariśritah* - surrounded; *rājan* - O King; *sva-gostham* - to the place where He was tending His own cows; *sa-balah* - together with Lord Balarāma; *avrajat* - went off; *harīḥ* - Kṛṣṇa; *tathā-*

[vidhāni](#) - such as this (lifting of Govardhana); [asya](#) - of Him; [krtāni](#) - the activities; [gopikāh](#) - the cowherd girls; [gāyantyah](#) - singing; [iyuh](#) - they went; [muditāh](#) - happily; [hrdi-sprśah](#) - of Him who touched them within their hearts.

Translation

Surrounded by His loving cowherd boyfriends and Lord Balarāma, Kṛṣṇa then went off to the place where He had been tending His cows. The cowherd girls returned to their homes, singing joyfully about the lifting of Govardhana Hill and other glorious deeds performed by Lord Kṛṣṇa, who had so deeply touched their hearts.

Purport

Before returning to their homes, the *gopīs* shared intimate association with their lover, Śrī Kṛṣṇa, by exchanging secret glances. Ordinarily they could not publicly talk about Kṛṣṇa, since they were chaste young girls in a religious village, but now they took advantage of this wonderful exhibition by the Lord and freely sang of His beautiful qualities. It is natural that a young man wants to do something wonderful in the presence of a beautiful young girl. The *gopīs* were the most beautiful and pure-hearted young girls, and Śrī Kṛṣṇa performed the most wonderful activities in their presence. Thus He entered deep within their tender hearts, enlivening their eternal devotion to Him.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twenty-fifth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Lord Kṛṣṇa Lifts Govardhana Hill.”

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 26



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER TWENTY-SIX

Wonderful Kṛṣṇa

In this chapter Nanda Mahārāja describes Kṛṣṇa's opulences to the cowherd men, as Nanda had heard of them from Garga Muni.

The cowherd men, unaware of Lord Kṛṣṇa's power, were amazed to see His various extraordinary activities. The men approached Nanda Mahārāja and told him that after seeing how Kṛṣṇa, a boy only seven years old, had lifted a mountain, and how He had previously killed the demoness Pūtanā and generated extreme attraction in the hearts of everyone in Vṛndāvana, the men had become doubtful and bewildered about how Śrī Kṛṣṇa could possibly have taken birth in the unsuitable environment of a cowherd community. Nanda replied by relating to them what Garga Muni had told him about Śrī Kṛṣṇa.

Garga Muni had said that in the previous three ages Nanda's boy had manifested Himself in white, red and yellow forms, whereas now, in the Dvāpara age, He had assumed His darkish-blue form, *kṛṣṇa-rūpa*. Because He descended as the son of Vasudeva, one of His many names is Vāsudeva, and He has innumerable other names indicating His many qualities and activities.

Garga Muni had predicted that Kṛṣṇa would prevent all sorts of catastrophes in Gokula, spread unlimited auspiciousness, and increase the ecstasy of the cowherd men and women. In a previous age He had provided protection for the saintly *brāhmaṇas* when they were harassed by low-class dacoits and there was no proper ruler in society. As the demons in the higher planets can never defeat the demigods who have Lord Viṣṇu on their side, no enemy can ever defeat those who love Kṛṣṇa. In His affinity for His devotees and in His opulence and power, Kṛṣṇa is just like Lord Nārāyaṇa Himself.

Overjoyed and awestruck by Garga Muni's statements, the cowherd men concluded that Kṛṣṇa must be an empowered representative of the Supreme Lord, Nārāyaṇa. Thus they worshiped Him and Nanda Mahārāja.

ŚB 10.26.1

श्रीशुक उवाच

एवंविधानि कर्माणि गोपाः कृष्णस्य वीक्ष्य ते ।
अतद्वीर्यविदः प्रोचुः समभ्येत्य सुविस्मिताः ॥ १ ॥

śrī-śuka uvāca

evam-vidhāni karmāṇi
gopāḥ kṛṣṇasya vīkṣya te
atat-vīrya-vidah procuḥ
samabhyetya su-vismitāḥ

Synonyms

śrī-śukah uvāca - Śrī Śukadeva Gosvāmī said; *evam-vidhāni* - like this; *karmāni* - activities; *gopāḥ* - the cowherd men; *kṛṣṇasya* - of Lord Kṛṣṇa; *vīkṣya* - seeing; *te* - they; *atat-vīrya-vidah* - unable to understand His power; *procuḥ* - they spoke; *samabhyetya* - approaching (Nanda Mahārāja); *su-vismitāḥ* - very astonished.

Translation

Śukadeva Gosvāmī said: The cowherd men were astonished when they saw Kṛṣṇa’s activities, such as lifting Govardhana Hill. Unable to understand His transcendental potency, they approached Nanda Mahārāja and spoke as follows.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura explains this verse as follows: “During Lord Kṛṣṇa’s pastime of lifting Śrī Govardhana Hill, the cowherd men simply enjoyed the spiritual bliss of the Lord’s activities without analyzing them. But afterwards, when they had returned to their homes, perplexity arose within their hearts. Thus they thought, ‘Now we have directly seen child Kṛṣṇa lift Govardhana Hill, and we remember how He killed Pūtanā and other demons, extinguished the forest fire, and so on. At the time, we thought that these extraordinary acts occurred because of a benediction from the *brāhmaṇas* or because of Nanda Mahārāja’s great fortune, or that perhaps this boy had achieved the mercy of Lord Nārāyaṇa and was thus empowered by Him.

“But all these presumptions are false, because an ordinary seven-year old boy could never hold up the king of mountains for seven whole days. Kṛṣṇa is not a human being. He must be the Supreme Lord Himself.

“But on the other hand, child Kṛṣṇa loves it when we coddle Him, and He becomes morose when we - His uncles and well-wishers, simply worldly cowherd men - do not give Him attention. He appears to become hungry and thirsty, steals yogurt and milk, sometimes plays tricks, tells lies, chatters childishly and tends the calves. If He is actually the Supreme Lord, why would He do these things? Don't they indicate that He is an ordinary human child?

“We are totally unable to establish the truth of His identity. Therefore let us go and inquire from the highly intelligent King of Vraja, Nanda Mahārāja, and he shall free us from our doubts.”

According to Śrīla Viśvanātha Cakravartī Ṭhākura, the cowherd men thus made up their minds, and then they entered Nanda Mahārāja's great assembly hall and questioned him as described in the following verse.

ŚB 10.26.2

बालकस्य यदेतानि कर्माण्यत्यद्भुतानि वै ।
कथमर्हत्यसौ जन्म ग्राम्येष्वात्मजुगुप्सितम् ॥ २ ॥

*bālakasya yad etāni
karmāṅy aty-adbhutāni vai
katham arhaty asau janma
grāmyeṣv ātma-jugupsitam*

Synonyms

bālakasya - of the boy; *yat* - because; *etāni* - these; *karmāṅi* - activities; *ati-adbhutāni* - most amazing; *vai* - certainly; *katham* - how; *arhati* - should deserve; *asau* - He; *janma* - birth; *grāmyeṣu* - among worldly men; *ātma* - for Himself; *jugupsitam* - contemptible.

Translation

[The cowherd men said:] Since this boy performs such extraordinary activities, how could He warrant a birth among worldly men like us - a birth that for Him would seem contemptible?

Purport

An ordinary living being cannot avoid unpleasant circumstances, but the supreme controller can always make perfect arrangements for His pleasure.

ŚB 10.26.3

यः सप्तहायनो बालः करेणैकेन लीलया ।
कथं बिभ्रद् गिरिवरं पुष्करं गजराडिव ॥ ३ ॥

*yaḥ sapta-hāyano bālah
kareṇaikena līlayā
katham bibhrad giri-varaṁ
puṣkaraṁ gaja-rāḍ iva*

Synonyms

yaḥ - who; *sapta-hāyanaḥ* - seven years of age; *bālah* - a boy; *karena* - with a hand; *ekena* - one; *līlayā* - playfully; *katham* - how; *bibhrat* - He held up; *giri-varaṁ* - the best of mountains, Govardhana; *puṣkaraṁ* - a lotus flower; *gaja-rāt* - a mighty elephant; *iva* - as.

Translation

How could this seven-year-old boy playfully hold up the great hill Govardhana with one hand, just as a mighty elephant holds up a lotus flower?

ŚB 10.26.4

तोकेनामीलिताक्षेण पूतनाया महौजसः ।
पीतः स्तनः सह प्राणैः कालेनेव वयस्तनोः ॥ ४ ॥

*tokenāmīlitākṣeṇa
pūtanāyā mahaujaśaḥ
pītaḥ stanaḥ saha prāṇaiḥ
kāleneva vayas tanoḥ*

Synonyms

tokena - by the young child; ā-mīlita - almost closed; aksena - whose eyes; pūtanāyāh - of the witch Pūtanā; mahā-ojasah - whose power was very great; pītah - drunk; stanah - the breast; saha - along with; prānaih - her life air; kālena - by the force of time; iva - as; vayah - the life span; tanoh - of a material body.

Translation

As a mere infant who had hardly yet opened His eyes, He drank the breast milk of the powerful demoness Pūtanā and then sucked out her very life air as well, just as the force of time sucks out the youth of one's body.

Purport

The word *vayah* in this verse indicates youth or life span in general. With irresistible power, time takes away our life, and that time is actually Lord Kṛṣṇa Himself. Thus in the case of the powerful witch Pūtanā, Lord Kṛṣṇa accelerated the time process and within an instant withdrew the duration of her life. Here the cowherd men mean to say, “How could a mere infant who could barely open His eyes so easily kill a very powerful demoness?”

ŚB 10.26.5

हिन्वतोऽधः शयानस्य मास्यस्य चरणवुदक् ।
अनोऽपतद् विपर्यस्तं रुदतः प्रपदाहतम् ॥ ५ ॥

*hinvato 'dhaḥ śayānasya
māsyasya caraṇāv udak
ano 'patad viparyastam
rudataḥ prapadāhatam*

Synonyms

hinvatah - moving; adhah - beneath; śayānasya - of Him who was lying; māsyasya - the child only a few months old; caranau - His two feet; udak - upwards; anah - the cart; apatat - fell; viparyastam - turned upside-down; rudatah - of Him who was crying; prapada - by the tip of the foot; āhatam - struck.

Translation

Once, when only three months old, little Kṛṣṇa was crying and kicking up His feet as He lay beneath a huge cart. Then the cart fell and turned upside-down simply because it was struck by the tip of His toe.

ŚB 10.26.6

एकहायन आसीनो ह्रियमाणो विहायसा ।
दैत्येन यस्तृणावर्तमहन् कण्ठग्रहातुरम् ॥ ६ ॥

eka-hāyana āsīno
hriyamāṇo vihāyasā
daityena yas ṛṇāvartam
ahan kaṇṭha-grahāturam

Synonyms

eka-hāyanah - one year old; *āsīnah* - sitting; *hriyamānah* - being taken away; *vihāyasā* - in the sky; *daityena* - by the demon; *yah* - who; *ṛṇāvartam* - named Ṛṇāvarta; *ahan* - killed; *kantha* - his neck; *graha* - by being seized; *aturam* - tormented.

Translation

At the age of one, while sitting peacefully He was taken up into the sky by the demon Ṛṇāvarta. But baby Kṛṣṇa grabbed the demon's neck, causing him great pain, and thus killed him.

Purport

The cowherd men, who loved Kṛṣṇa as an ordinary child, were astonished by all these activities. A newborn infant cannot ordinarily kill a powerful witch, and one would hardly think that a one-year-old baby could kill a demon who has kidnapped him and carried him up into the sky. But Kṛṣṇa did all of these wonderful things, and the cowherd men were enhancing their love for Him by remembering and discussing His activities.

ŚB 10.26.7

क्वचिद्धैयङ्गवस्तैन्ये मात्रा बद्ध उदूखले ।
गच्छन्नर्जुनयोर्मध्ये बाहुभ्यां तावपातयत् ॥ ७ ॥

*kvacid dhaiyaṅgava-stainye
mātrā baddha udūkhale
gacchann arjunayor madhye
bāhubhyām tāv apātayat*

Synonyms

[kvacit](#) - once; [haiyaṅgava](#) - butter; [stainye](#) - engaged in stealing; [mātrā](#) - by His mother; [baddhah](#) - bound up; [udūkhale](#) - to a large mortar; [gacchan](#) - moving; [arjunayoh](#) - the twin *arjuna* trees; [madhye](#) - between; [bāhubhyām](#) - by His hands; [tau apātayat](#) - He made them fall.

Translation

Once, His mother tied Him with ropes to a mortar because she had caught Him stealing butter. Then, crawling on His hands, He dragged the mortar between a pair of *arjuna* trees and pulled them down.

Purport

The two *arjuna* trees were old and thick, and they towered above little Kṛṣṇa's courtyard. Nevertheless, they were pulled down quite easily by the naughty child.

ŚB 10.26.8

वने सञ्चारयन् वत्सान् सरामो बालकैर्वृतः ।
हन्तुकामं बकं दोर्भ्यां मुखतोऽरिमपाटयत् ॥ ८ ॥

*vane sañcārayan vatsān
sa-rāmo bālakair vṛtaḥ
hantu-kāmaṁ bakam dorbhyām
mukhato 'rim apāṭayat*

Synonyms

[vane](#) - in the forest; [sañcārayan](#) - grazing; [vatsān](#) - the calves; [sarāmah](#) - together with Lord Balarāma; [bālakaih](#) - by the cowherd boys; [vṛtaḥ](#) - surrounded; [hantu-kāmam](#) - desiring to kill; [bakam](#) - the demon Baka; [dorbhyām](#) - with His arms; [mukhataḥ](#) - from the mouth; [arim](#) - the enemy; [apātayat](#) - tore apart.

Translation

Another time, when Kṛṣṇa was tending the calves in the forest together with Balarāma and the cowherd boys, the demon Bakāsura came with the intention of killing Kṛṣṇa. But Kṛṣṇa seized this inimical demon by the mouth and tore him apart.

ŚB 10.26.9

वत्सेषु वत्सरूपेण प्रविशन्तं जिघांसया ।
हत्वा न्यपातयत्तेन कपित्थानि च लीलया ॥ ९ ॥

vatsesu vatsa-rūpeṇa
praviśantaṁ jighāṁsayā
hatvā nyapātayat tena
kapitthāni ca līlayā

Synonyms

[vatsesu](#) - among the calves; [vatsa-rūpeṇa](#) - appearing as if another calf; [praviśantaṁ](#) - who had entered; [jighāṁsayā](#) - wanting to kill; [hatvā](#) - killing him; [nyapātayat](#) - He made to fall; [tena](#) - by him; [kapitthāni](#) - the *kapittha* fruits; [ca](#) - and; [līlayā](#) - as a sport.

Translation

Desiring to kill Kṛṣṇa, the demon Vatsa disguised himself as a calf and entered among Kṛṣṇa's calves. But Kṛṣṇa killed the demon and, using his body, enjoyed the sport of knocking kapittha fruits down from the trees.

ŚB 10.26.10

हत्वा रासभदैतेयं तद्धन्धूंश्च बलान्वितः ।
चक्रे तालवनं क्षेमं परिपक्वफलान्वितम् ॥ १० ॥

hatvā rāsabha-daiteyaṁ
tad-bandhūṁś ca balānvitaḥ
cakre tāla-vanaṁ kṣemaṁ
paripakva-phalānvitam

Synonyms

[hatvā](#) - killing; [rāsabha](#) - who appeared as a jackass; [daiteyam](#) - the descendant of Diti; [tat-bandhūn](#) - the demon's companions; [ca](#) - and; [bala-anvitaḥ](#) - accompanied by

Balarāma; *cakre* - He made; *tāla-vanam* - the Tālavana forest; *ksemam* - auspicious; *paripakva* - fully ripened; *phala* - with fruits; *anvitam* - filled.

Translation

Together with Lord Balarāma, Kṛṣṇa killed the jackass demon and all his friends, thereby securing the safety of the Tālavana forest, which abounded with fully ripened palm fruits.

Purport

Long, long ago, the powerful demons Hiraṇyakaśipu and Hiraṇyākṣa were born of the goddess Diti. Therefore demons are commonly called *daiteyas* or *daityas*, meaning “descendants of Diti.” Dhenukāsura, the ass demon, terrorized the Tāla forest with his friends, but Śrī Kṛṣṇa and Śrī Balarāma killed them just as modern governments kill terrorists who harass innocent people.

ŚB 10.26.11

प्रलम्बं घातयित्वाग्रं बलेन बलशालिना ।
अमोचयद् व्रजपशून्गोपांश्चारण्यवह्नितः ॥ ११ ॥

pralambam ghātayitvagram
balena bala-śālinā
amocayat vraja-paśūn
gopāṁś cāraṇya-vahnitaḥ

Synonyms

pralambam — the demon named Pralamba; *ghāyayitvā* — arranging to be killed; *ugram* — terrible; *balena* — by Lord Balarāma; *bala-śālinā* — who is very powerful; *amocayat* — He liberated; *vraja-paśūn* — the animals of Vraja; *gopān* — the cowherd boys; *ca* — and; *āraṇya* — of the forest; *vahnitaḥ* — from the fire.

Translation

After arranging for the mighty Lord Balarāma to kill the terrible demon Pralamba, Kṛṣṇa saved Vraja’s cowherd boys and their animals from a forest fire.

ŚB 10.26.12

आशीविषतमाहीन्द्रं दमित्वा विमदं हदात् ।
प्रसह्योद्वास्य यमुनां चक्रेऽसौ निर्विषोदकाम् ॥ १२ ॥

*āśī-viṣatamāhīndraṁ
damitvā vimadam hradāt
prasahyodvāsya yamunām
cakre 'sau nirviṣodakām*

Synonyms

āśī — of his fangs; *viṣa-tama* — having the most powerful poison; *ahi* — of the snakes; *indram* — the chief; *damitvā* — subduing; *vimadam* — whose pride was removed; *hradāt* — from the lake; *prasahya* — by force; *udvāsya* — sending him away; *yamunām* — the river Yamunā; *cakre* — made; *asau* — He; *nirviṣa* — free from poison; *udakām* — its water.

Translation

Kṛṣṇa chastised the most poisonous serpent, Kāliya, and after humbling him He drove him forcibly from the lake of the Yamunā. In this way the Lord made the water of that river free of the snake's powerful poison.

ŚB 10.26.13

दुस्त्यजश्चानुरागोऽस्मिन् सर्वेषां नो व्रजौकसाम् ।
नन्दते तनयेऽस्मासु तस्याप्यौत्पत्तिकः कथम् ॥ १३ ॥

*dustyajaś cānurāgo 'smin
sarveṣāṁ no vrajaukasām
nanda te tanaye 'smāsu
tasyāpy autpattikaḥ katham*

Synonyms

dustyajah — impossible to give up; *ca* — and; *anurāgah* — loving affection; *asmin* — for Him; *sarveṣām* — on the part of all; *nah* — us; *vraja-okasām* — the residents of Vraja; *nanda* — dear Nanda Mahārāja; *te* — your; *tanaye* — for the son; *asmāsu* — toward us; *tasya* — on His part; *api* — also; *autpattikah* — natural; *katham* — how.

Translation

Dear Nanda, how is it that we and all the other residents of Vraja cannot give up our constant affection for your son? And how is it that He is so spontaneously attracted to us?

Purport

The very word *kṛṣṇa* means “the all-attractive one.” The residents of Vṛndāvana could not give up their constant love (*anurāga*) for Lord Kṛṣṇa. Their attitude toward Him was not particularly theistic, because they were unsure whether He was God or not. But He attracted all their love precisely because as God He is the all-attractive person, the supreme object of our love.

The cowherd men also asked, “How is it that young Kṛṣṇa feels such constant love for us?” In fact the Supreme Lord loves all living beings, who are eternally His children. At the end of the [Bhagavad-gītā](#), Lord Kṛṣṇa dramatically declares His affection for Arjuna and urges Arjuna to reciprocate that love by surrendering to Him. Śrī Caitanya Mahāprabhu, in His prayers to Lord Kṛṣṇa, states, *etādr̥ṣī tava kṛpā bhagavan mamāpi durdaivam idṛśam ihājani nānurāgaḥ*: “My Lord, You are so merciful toward Me, but I am so unfortunate that love for You has not awakened within Me.” (*Śikṣāṣṭaka* 2) In this statement Śrī Caitanya Mahāprabhu also uses the word *anurāga*. Our misfortune is that we cannot reciprocate the *anurāga*, or loving affection, that the Lord feels for us. Although we are infinitesimal and insignificant and the Lord is infinitely attractive, somehow we do not give Him our love. We must accept responsibility for this foolish decision, since to surrender to God or not is the essential expression of our free will.

The Kṛṣṇa consciousness movement provides an efficient, systematic program to help conditioned souls revive their original, blissful consciousness, which is love of God, Kṛṣṇa consciousness. The intricacies of Kṛṣṇa consciousness are so wonderful that even Kṛṣṇa’s eternal associates, the residents of Vṛndāvana, are astonished by them, as shown by these verses.

ŚB 10.26.14

क्व सप्तहायनो बालः क्व महद्भिविधारणम् ।

ततो नो जायते शङ्का ब्रजनाथ तवात्मजे ॥ १४ ॥
kva sapta-hāyano bālah
kva mahādri-vidhāraṇam
tato no jāyate śaṅkā
vraja-nātha tavātmaje

Synonyms

kva — where, in comparison; *sapta-hāyanah* — seven years old; *bālah* — this boy;
kva — where; *mahā-adri* — of the great mountain; *vidhāraṇam* — the lifting; *tatah* —
 thus; *nah* — for us; *jāyate* — arises; *śaṅkā* — doubt; *vraja-nātha* — O master of Vraja;
tava — your; *ātmaje* — concerning the son.

Translation

On the one hand this boy is only seven years old, and on the other we see that
 He has lifted the great hill Govardhana. Therefore, O King of Vraja, a doubt
 about your son arises within us.

ŚB 10.26.15

श्रीनन्द उवाच
 श्रूयतां मे वचो गोपा व्येतु शङ्का च वोऽर्भके ।
 एनं कुमारमुद्दिश्य गर्गो मे यदुवाच ह ॥ १५ ॥

śrī-nanda uvāca
śrūyatām me vaco gopā
vyetu śaṅkā ca vo 'rbhake
enam kumāram uddiśya
gargo me yad uvāca ha

Synonyms

śrī-nandah uvāca — Śrī Nanda Mahārāja said; *śrūyatām* — please hear; *me* — my;
vacah — words; *gopāh* — my dear cowherd men; *vyetu* — let it go away; *śaṅkā* — the
 doubt; *ca* — and; *vah* — your; *arbhake* — concerning the boy; *enam* — this;
kumāram — to the child; *uddiśya* — referring; *gargah* — the sage Garga; *me* — to me;
yat — which; *uvāca* — spoke; *ha* — in the past.

Translation

Nanda Mahārāja replied: O cowherd men, just hear my words and let all your doubts concerning my son be gone. Some time ago Garga Muni spoke to me as follows about this boy.

Purport

Śrīla Śrīdhara Svāmī comments, “The words previously heard from Gargācārya awakened Nanda Mahārāja to the truth about Kṛṣṇa, and thus, by Nanda’s constantly remembering His activities, all thoughts about their being impossible ceased in him. Now he is instructing the cowherd men with these same words.”

ŚB 10.26.16

वर्णस्त्रयः किलास्यासन् गृह्णतोऽनुयुगं तनूः ।
शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः ॥ १६ ॥

varṇās trayah kilāsyāsan
grhṇato ’nu-yugam tanūḥ
śuklo raktas tathā pīta
idānīm kṛṣṇatām gataḥ

Synonyms

varṇāḥ trayah — three colors; *kila* — indeed; *asya* — by your son Kṛṣṇa; *āsan* — were assumed; *grhṇataḥ* — accepting; *anu-yugam tanūḥ* — transcendental bodies according to the different *yugas*; *śuklah* — sometimes white; *raktah* — sometimes red; *tathā* — as well as; *pītah* — sometimes yellow; *idānīm kṛṣṇatām gataḥ* — at the present moment He has assumed a blackish color.

Translation

[Garga Muni had said:] Your son Kṛṣṇa appears as an incarnation in every millennium. In the past He assumed three different colors — white, red and yellow — and now He has appeared in a blackish color.

Purport

This and the next six verses (17 through 22) are taken from the eighth chapter of this canto, in which Garga Muni instructs Nanda Mahārāja about Nanda’s son Kṛṣṇa. The translations found herein for these verses are based on those of His Divine Grace

A.C. Bhaktivedanta Swami Prabhupāda. In Chapter Eight, where the verses originally appear, the reader will find extensive purports by Śrīla Prabhupāda.

ŚB 10.26.17

प्रागयं वसुदेवस्य क्वचिज्जातस्तवात्मजः ।
वासुदेव इति श्रीमानभिज्ञाः सम्प्रचक्षते ॥ १७ ॥

*prāgayam̐ vasudevasya
kvacij jātas tavātmajaḥ
vāsudeva iti śrīmān
abhijñāḥ sampracakṣate*

Synonyms

prāk — before; *ayam* — this child; *vasudevasya* — of Vasudeva; *kvacit* — sometimes; *jātaḥ* — was born; *tava* — your; *ātmajaḥ* — Kṛṣṇa, who has taken birth as your child; *vāsudevaḥ* — therefore He may be given the name Vāsudeva; *iti* — thus; *śrīmān* — very beautiful; *abhijñāḥ* — those who are learned; *sampracakṣate* — also say that Kṛṣṇa is Vāsudeva.

Translation

For many reasons, this beautiful son of yours sometimes appeared previously as the son of Vasudeva. Therefore, those who are learned sometimes call this child Vāsudeva.

ŚB 10.26.18

बहूनि सन्ति नामानि रूपाणि च सुतस्य ते ।
गुणकर्मणुरूपाणि तान्यहं वेद नो जनाः ॥ १८ ॥

*bahūni santi nāmāni
rūpāṇi ca sutasya te
guṇa-karmānurūpāṇi
tāny ahaṁ veda no janāḥ*

Synonyms

bahūni — various; *santi* — there are; *nāmāni* — names; *rūpāṇi* — forms; *ca* — also; *sutasya* — of the son; *te* — your; *guṇa-karma-anurūpāṇi* — according to His attributes

and activities; *tāni* — them; *aham* — I; *veda* — know; *na u janāh* — not ordinary persons.

Translation

For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.

ŚB 10.26.19

एष वः श्रेय आधास्यद् गोपगोकुलनन्दनः ।
अनेन सर्वदुर्गाणि यूयमञ्जस्तरिष्यथ ॥ १९ ॥
eṣa vaḥ śreya ādhāsyad
gopa-gokula-nandanah
anena sarva-durgāṇi
yūyam añjas tariṣyatha

Synonyms

esah — this child; *vah* — for all of you people; *śreyah ādhāsyat* — will act all-
auspiciously; *gopa-gokula-nandanah* — just like a cowherd boy born in a family of
cowherd men as the son of the estate of Gokula; *anena* — by Him; *sarva-durgāṇi* —
all kinds of miserable conditions; *yūyam* — all of you; *añjah* — easily; *tariṣyatha* —
will overcome.

Translation

To increase the transcendental bliss of the cowherd men of Gokula, this child
will always act auspiciously for you. And by His grace only, you will surpass
all difficulties.

ŚB 10.26.20

पुरानेन ब्रजपते साधवो दस्युपीडिताः ।
अराजके रक्ष्यमाणा जिग्युर्दस्यून्समेधिताः ॥ २० ॥
purānena vraja-pate
sādhavo dasyu-pīditāḥ
arājake rakṣyamānā
jigyur dasyūn samedhitāḥ

Synonyms

purā — formerly; *anena* — by Kṛṣṇa; *vraja-pate* — O King of Vraja; *sādhavah* — those who were honest; *dasyu-pīditāh* — being disturbed by rogues and thieves; *arājake* — when there was an irregular government; *raksyamānāh* — were protected; *jigyuh* — conquered; *dasyūn* — the rogues and thieves; *samedhitāh* — flourished.

Translation

O Nanda Mahārāja, as recorded in history, when there was an irregular, incapable government, Indra having been dethroned, and when honest people were being harassed and disturbed by thieves, this child appeared in order to curb the rogues and to protect the people and enable them to flourish.

ŚB 10.26.21

य एतस्मिन् महाभागे प्रीतिं कुर्वन्ति मानवाः ।
नारयोऽभिभवन्त्येतान् विष्णुपक्षानिवासुराः ॥ २१ ॥

ya etasmin mahā-bhāge
prītiṁ kurvanti mānavāḥ
nārayo 'bhibhavanti etān
viṣṇu-pakṣān ivāsurāḥ

Synonyms

ye — those persons who; *etasmin* — unto this child; *mahā-bhāge* — most auspicious; *prītim* — affection; *kurvanti* — execute; *mānavāḥ* — such persons; *na* — not; *arayah* — their enemies; *abhibhavanti* — do overcome; *etān* — those who are attached to Kṛṣṇa; *viṣṇu-pakṣān* — the demigods, who always have Lord Viṣṇu on their side; *iva* — like; *asurāḥ* — the demons.

Translation

Demons cannot harm the demigods, who always have Lord Viṣṇu on their side. Similarly, any person or group attached to all-auspicious Kṛṣṇa cannot be defeated by enemies.

Purport

Śrīla Prabhupāda has especially indicated in this connection that just as Lord Kṛṣṇa's associates could not be defeated by Kāṁsa, so His modern-day devotees will not be defeated by their demoniac opponents, nor will the Lord's devotees be defeated by the internal enemies — the lusty, materialistic senses.

ŚB 10.26.22

तस्मान्नन्द कुमारोऽयं नारायणसमो गुणैः ।
श्रिया कीर्त्यानुभावेन तत्कर्मसु न विस्मयः ॥ २२ ॥

*tasmān nanda kumāro 'yam
nārāyaṇa-samo guṇaiḥ
śriyā kīrtyānubhāvena
tat-karmasu na vismayah*

Synonyms

tasmāt — therefore; *nanda* — O Nanda Mahārāja; *kumārah* — child; *ayam* — this; *nārāyaṇa-samah* — is as good as Nārāyaṇa; *gunaiḥ* — by His qualities; *śriyā* — by His opulence; *kīrtyā* — especially by His name and fame; *anubhāvena* — and by His influence; *tat* — His; *karmasu* — concerning the activities; *na* — there is no; *vismayah* — surprise.

Translation

Therefore, O Nanda Mahārāja, this child of yours is as good as Nārāyaṇa. In His transcendental qualities, opulence, name, fame and influence, He is exactly like Nārāyaṇa. Thus you should not be astonished by His activities.

Purport

Nanda here reports to the cowherd men the concluding remarks of Garga Muni, who spoke at the secret birth ceremony of Lord Kṛṣṇa.

ŚB 10.26.23

इत्यद्धा मां समादिश्य गर्गे च स्वगृहं गते ।
मन्ये नारायणस्यांशं कृष्णमक्लिष्टकारिणम् ॥ २३ ॥

*ity addhā mām samādiśya
garge ca sva-grham gate*

*manye nārāyaṇasyāṁśam
kṛṣṇam akliṣṭa-kāriṇam*

Synonyms

iti — thus speaking; *addhā* — directly; *mām* — me; *samādiśya* — advising; *garge* — Gargācārya; *ca* — and; *sva-grham* — to his home; *gata* — going; *manye* — I consider; *nārāyanasya* — of the Supreme Personality of Godhead, Nārāyaṇa; *amśam* — an empowered expansion; *kṛṣṇam* — Kṛṣṇa; *akliṣṭa-kāriṇam* — who keeps us free from misery.

Translation

[Nanda Mahārāja continued:] After Garga Ṛṣi spoke these words to me and returned home, I began to consider that Kṛṣṇa, who keeps us free from trouble, is actually an expansion of Lord Nārāyaṇa.

ŚB 10.26.24

इति नन्दवचः श्रुत्वा गर्गगीतं व्रजौकसः ।
मुदिता नन्दमानर्चुः कृष्णं च गतविस्मयाः ॥ २४ ॥

*iti nanda-vacaḥ śrutvā
garga-gītaṁ taṁ vrajaukaśaḥ
muditā nandam ānarcuḥ
kṛṣṇaṁ ca gata-vismayāḥ*

Synonyms

iti — thus; *nanda-vacaḥ* — the words of Nanda Mahārāja; *śrutvā* — hearing; *garga-gītam* — the statements of Garga Ṛṣi; *vraja-okasaḥ* — the residents of Vraja; *muditāḥ* — enlivened; *nandam* — Nanda Mahārāja; *ānarcuḥ* — they honored; *kṛṣṇam* — Lord Kṛṣṇa; *ca* — and; *gata* — gone; *vismayāḥ* — their perplexity.

Translation

[Śukadeva Gosvāmī continued:] Having heard Nanda Mahārāja relate the statements of Garga Muni, the residents of Vṛndāvana became enlivened. Their perplexity was gone, and they worshiped Nanda and Lord Kṛṣṇa with great respect.

Purport

Śrīla Jīva Gosvāmī explains that in this verse the word *ānarcuḥ* indicates that the residents of Vṛndāvana honored Nanda and Kṛṣṇa with such offerings as fragrances, garlands and garments brought from their homes. Śrīla Viśvanātha Cakravartī Ṭhākura adds that the residents of Vṛndāvana honored Nanda and Kṛṣṇa with loving offerings of jewels and gold coins. Apparently, Lord Kṛṣṇa was playing in the forest when this conversation took place, so when He returned home the residents of Vṛndāvana encouraged Him by decorating Him with beautiful yellow garments, necklaces, armlets, earrings and crowns, and by shouting, “All glories, all glories to the jewel of Vṛndāvana!”

ŚB 10.26.25

देवे वर्षति यज्ञविप्लवरुषा वज्राशमवर्षानिलैः

सीदत्पालपशुस्त्रियात्मशरणं दृष्ट्वानुकम्प्युत्समयन् ।

उत्पाट्यैककरेण शैलमबलो लीलोच्छिलीन्द्रं यथाभिभ्रद्

गोष्ठमपान्महेन्द्रमदभित् प्रीयान्न इन्द्रो गवाम् ॥ २५ ॥

deve varṣati yajña-viplava-ruṣā vajrāsma-varṣānilaiḥ

sīdat-pāla-paśu-striy ātma-śaraṇam dṛṣṭvānukampy utsmayan

utpātyaika-kareṇa śailam abalo lilocchilīndhram yathā

bibhrad goṣṭham apān mahendra-mada-bhit priyān na indro gavām

Synonyms

deve — when the demigod Indra; *varṣati* — caused rain; *yajña* — of his sacrifice; *viplava* — due to the disturbances; *ruṣā* — out of anger; *vajra* — with lightning bolts; *aśma-varṣa* — hail; *anilaiḥ* — and winds; *sīdat* — suffering; *pāla* — the cowherds; *paśu* — animals; *stri* — and women; *ātma* — Himself; *śaraṇam* — being their only shelter; *dṛṣtvā* — seeing; *anukampī* — very compassionate by nature; *utsmayan* — smiling broadly; *utpātya* — picking up; *eka-karena* — in one hand; *śailam* — the hill, Govardhana; *abalah* — a small child; *lilā* — in play; *ucchilīndhram* — a mushroom; *yathā* — just as; *bibhrat* — He held; *goṣṭham* — the cowherd community; *apāt* — He protected; *mahā-indra* — of King Indra; *mada* — of the false pride; *bhit* — the destroyer; *priyāt* — may He be satisfied; *nah* — with us; *indrah* — the Lord; *gavām* — of the cows.

Translation

Indra became angry when his sacrifice was disrupted, and thus he caused rain and hail to fall on Gokula, accompanied by lightning and powerful winds, all of which brought great suffering to the cowherds, animals and women there. When Lord Kṛṣṇa, who is by nature always compassionate, saw the condition of those who had only Him as their shelter, He smiled broadly and lifted Govardhana Hill with one hand, just as a small child picks up a mushroom to play with it. Holding up the hill, He protected the cowherd community. May He, Govinda, the Lord of the cows and the destroyer of Indra's false pride, be pleased with us.

Purport

The word *indra* means “lord” or “king.” Thus in this verse Kṛṣṇa is pointedly called *indro gavām*, “the Lord of the cows.” In fact, He is the real Indra, the real ruler, of everyone, and the demigods are merely His servants, representing His supreme will.

It is apparent from this and the previous verses in this chapter that Lord Kṛṣṇa's lifting of Govardhana Hill made quite an impression on the simple cowherd men of Vṛndāvana, and they repeatedly remembered this feat. Certainly anyone who soberly and objectively considers the activities of young Kṛṣṇa will surrender to Him and become His eternal devotee in loving devotional service. That is the rational conclusion one should come to after reading this chapter.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twenty-sixth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Wonderful Kṛṣṇa.”