

# ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 27



His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda

## CHAPTER TWENTY-SEVEN

### Lord Indra and Mother Surabhi Offer Prayers

This chapter describes how the Surabhi cow and Indra, having seen the amazing power of Lord Kṛṣṇa, performed a bathing ceremony for Him.

Ashamed of having attacked Vṛndāvana with a violent storm, Indra secretly came before Lord Kṛṣṇa, offered obeisances and praised Him. Indra stated that although Śrī Kṛṣṇa is never caught in the current of material illusion, which is born of ignorance, He nevertheless accepts a humanlike body and performs various activities to establish religious principles and chastise the wicked. By this means He crushes the false prestige of those who presume themselves great controllers. Indra went on to declare that Kṛṣṇa is the father, *guru* and Lord of all living entities, and that in the form of time He is the agent of their punishment.

Satisfied with Indra's prayers, Śrī Kṛṣṇa told him that He had stopped the *indra-yajña* so that Indra, puffed up as he was with false pride, would remember the Lord. Persons intoxicated by material opulence never see Him standing before them with the rod of punishment in His hand. Therefore if Lord Kṛṣṇa desires the actual good fortune of some person, He brings him down from his position of opulence.

Lord Kṛṣṇa ordered Indra to return to his proper position in heaven and to serve there without egotism. Indra, along with the cow Surabhi, then performed a bathing ceremony for Kṛṣṇa, using the water of the heavenly Ganges and the milk of mother Surabhi. Indra and the cow took this opportunity to bestow upon the Lord the name Govinda, and the demigods showered flowers and recited various prayers.

### ŚB 10.27.1

श्रीशुक उवाच

गोवर्धने धृते शैले आसाराद् रक्षिते व्रजे ।

गोलोकादाव्रजत्कृष्णं सुरभिः शक्र एव च ॥ १ ॥

*śrī-śuka uvāca*  
*govardhane dhṛte śaile*  
*āsārād rakṣite vraje*  
*go-lokād āvrajaṭ kṛṣṇam*  
*surabhiḥ śakra eva ca*

## Synonyms

*śrī-śukah uvāca* — Śrī Śukadeva Gosvāmī said; *govardhane* — Govardhana; *dhṛte* — having been held; *śaile* — the hill; *āsārāt* — from the rainfall; *rakṣite* — having been protected; *vraje* — Vraja; *go-lokāt* — from the planet of the cows; *āvrajaṭ* — came; *kṛṣṇam* — to Kṛṣṇa; *surabhiḥ* — mother Surabhi; *śakraḥ* — Indra; *eva* — also; *ca* — and.

## Translation

Śukadeva Gosvāmī said: After Kṛṣṇa had lifted Govardhana Hill and thus protected the inhabitants of Vraja from the terrible rainfall, Surabhi, the mother of the cows, came from her planet to see Kṛṣṇa. She was accompanied by Indra.

## Purport

The word *go-lokāt* here indicates the material planet called Goloka which is filled with exceptional cows. Surabhi went joyfully to see Lord Kṛṣṇa, but Indra went fearfully. As indicated by this verse, Lord Kṛṣṇa had to adopt extraordinary measures to protect His Vṛndāvana associates from Indra's obnoxious and offensive attack. Certainly Indra was ashamed, and also nervous about his future. Having acted improperly, he had fearfully gone to seek the shelter of Lord Brahmā, who then ordered him to take along Surabhi from the material Goloka planet and go to see Kṛṣṇa.

## ŚB 10.27.2

विविक्त उपसङ्गम्य व्रीडीतः कृतहेलनः ।  
 पस्पर्श पादयोरेनं किरीटेनार्कवर्चसा ॥ २ ॥

*vivikta upasaṅgamyā*  
*vṛḍītaḥ kṛta-helanaḥ*

*pasparśa pādayor enam  
kirītenārka-varcasā*

## Synonyms

*vivikte* — in a solitary place; *upasaṅgamyā* — approaching; *vṛīditah* — ashamed; *krta-helanah* — having committed offense; *pasparśa* — he touched; *pādayoh* — upon His feet; *enam* — Him; *kirītena* — with his helmet; *arka* — like the sun; *varcasā* — the effulgence of which.

## Translation

**Indra was very ashamed of having offended the Lord. Approaching Him in a solitary place, Indra fell down and lay his helmet, whose effulgence was as brilliant as the sun, upon the Lord’s lotus feet.**

## Purport

The specific “solitary place” where Indra approached Śrī Kṛṣṇa is mentioned by the sage Śrī Vaiśampāyana in the *Hari-varṇśa* (*Viṣṇu-parva* 19.3): *sa dadarśopaviṣṭam vai govardhana-śilā-tale*. “He saw Him [Kṛṣṇa] sitting at the base of Govardhana Hill.”

From the commentaries of the *ācāryas* we understand that Lord Kṛṣṇa wanted to provide a solitary meeting for Indra so that he would not be further humiliated. Indra came to surrender and beg forgiveness, and the Lord allowed him to do so privately.

## ŚB 10.27.3

दृष्टश्रुतानुभावोऽस्य कृष्णस्यामिततेजसः ।  
नष्टत्रिलोकेशमद इदमाह कृताञ्जलिः ॥ ३ ॥

*dr̥ṣṭa-śrutānubhāvo 'sya  
kṛṣṇasyāmita-tejaśaḥ  
naṣṭa-tri-lokeśa-mada  
idam āha kṛtāñjaliḥ*

## Synonyms

*dr̥ṣṭa* — seen; *śruta* — heard; *anubhāvah* — the power; *asya* — of this; *kṛṣṇasya* — Lord Kṛṣṇa; *amita* — immeasurable; *tejaśaḥ* — whose potencies; *naṣṭa* — destroyed;

*tri-loka* — of the three worlds; *īśa* — of being the lord; *madah* — his intoxication; *idam* — these words; *āha* — spoke; *krta-añjaliḥ* — joining his palms in supplication.

## Translation

Indra had now heard of and seen the transcendental power of omnipotent Kṛṣṇa, and his false pride in being the lord of the three worlds was thus defeated. Holding his hands together in supplication, he addressed the Lord as follows.

## ŚB 10.27.4

इन्द्र उवाच

विशुद्धसत्त्वं तव धाम शान्तंतपोमयं ध्वस्तरजस्तमस्कम् ।  
मायामयोऽयं गुणसम्प्रवाहोन विद्यते तेऽग्रहणानुबन्धः ॥ ४ ॥

*indra uvāca*

*viśuddha-sattvaṁ tava dhāma śāntaṁ*  
*tapo-mayaṁ dhvasta-rajastamaskam*  
*māyā-mayo 'yaṁ guṇa-sampravāho*  
*na vidyate te grahaṇānubandhaḥ*

## Synonyms

*indrah uvāca* — Indra said; *viśuddha-sattvam* — manifesting transcendental goodness; *tava* — Your; *dhāma* — form; *śāntam* — changeless; *tapah-mayam* — full of knowledge; *dhvasta* — destroyed; *rajah* — the mode of passion; *tamaskam* — and the mode of ignorance; *māyā-mayah* — based on illusion; *ayam* — this; *guṇa* — of the modes of material nature; *sampravāhah* — the great flux; *na vidyate* — is not present; *te* — within You; *agrahana* — ignorance; *anubandhah* — which is due to.

## Translation

King Indra said: Your transcendental form, a manifestation of pure goodness, is undisturbed by change, shining with knowledge and devoid of passion and ignorance. In You does not exist the mighty flow of the modes of material nature, which is based on illusion and ignorance.

## Purport



The great [Bhāgavatam](#) commentator Śrīla Śrīdhara Svāmī has masterfully explained the Sanskrit elements of this profound verse.

The Sanskrit word *dhāma* has several meanings: a) dwelling place, house, abode and so on; b) a favorite thing or person; delight; or pleasure; c) form or appearance; d) power, strength, majesty, glory, splendor or light.

Concerning the first set of meanings, the *Vedānta-sūtra* states that the Absolute Truth is the source and resting place of all existence, and in the first verse of the [Bhāgavatam](#) that Absolute Truth is said to be Kṛṣṇa. Although Lord Kṛṣṇa exists in His own *dhāma*, or abode, called Kṛṣṇaloka, He Himself is the abode of all existence, as Arjuna confirms in the [Bhagavad-gītā](#), where he addresses Kṛṣṇa as *param dhāma*, “the supreme abode.”

The very name Kṛṣṇa indicates the all-attractive person, and thus Lord Kṛṣṇa, the source of all beauty and pleasure, is certainly “the favorite thing or person; delight; and pleasure.” Ultimately these terms can refer only to Kṛṣṇa.

*Dhāma* also refers to form or appearance, and as Indra offered these prayers he was in fact directly seeing the form of Kṛṣṇa before him.

As clearly explained in the Vedic literature, Lord Kṛṣṇa’s power, strength, majesty, splendor and effulgence are all contained within His transcendental body and thus attest to the infinite glories of the Lord.

Śrīla Śrīdhara Svāmī has brilliantly summarized all these meanings of the word *dhāma* by giving the Sanskrit term *svarūpa* as a synonym. The word *svarūpa* means “one’s own form or shape” and also “one’s own condition, character or nature.” Since Lord Kṛṣṇa, being pure spirit, is nondifferent from His body, there is absolutely no difference between the Lord and His visible form. By contrast, in this material world we conditioned souls are all distinctly different from our bodies, whether those bodies be male, female, black, white or whatever. All of us are eternal souls, different from our temporary, flimsy bodies.

When the word *svarūpa* is applied to us, it especially indicates our spiritual form, because our “own form” is in fact our “own condition, character or nature” eternally. Thus the liberated condition in which one’s outward form is one’s deepest

spiritual nature is called *svarūpa*. Primarily, however, this term refers to the Supreme Personality of Godhead, Śrī Kṛṣṇa. This is all indicated in this verse by the words *tava dhāma*, as explained by Śrīdhara Svāmī.

Śrīdhara Svāmī has explained that here the word *śāntam* means “always in the same form.” *Śāntam* can also mean “undisturbed, free from passion, or purified.”

According to Vedic philosophy, all change in this world is caused by the influence of passion and ignorance. The passionate mode is creative, and the ignorant mode is destructive, whereas the mode of goodness, *sattva*, is serene and sustaining. In many ways this verse emphasizes that Lord Kṛṣṇa is free from the modes of nature. The words *viśuddha-sattvam*, *śāntam*, *dhvasta-rajastamaskam* and *guṇa-sampravāho na vidyate te* all indicate this. Unlike Kṛṣṇa, we change from one body to another because of our involvement with the modes of nature; the various transformations of material forms are impelled by the modes of nature, which are themselves set in motion by the influence of time. Therefore one who is free from the material modes of nature is changeless and eternally satisfied in blissful spiritual existence. Thus the word *śāntam* indicates that the Lord is undisturbed by change, since He is free from the material modes of nature.

According to this verse, the powerful flow of the material modes of nature — namely passion, stupidity and mundane piety — are based on *agrahaṇa*, which Śrīla Śrīdhara Svāmī has translated as “ignorance.” Since the Sanskrit root *grah* means “to take, accept, grasp or comprehend,” *grahaṇa* means “grasp” exactly in the sense of “to grasp an idea or fact.” Therefore *agrahaṇa* here means one’s failure to understand one’s spiritual position, and this failure causes one to fall into the violent currents of material existence.

An additional meaning of the word *agrahaṇa* is derived when it is divided into the compound *agra-haṇa*. *Agra* means “the first, top or best,” and *hana* means “killing.” The best part of our existence is the pure soul, which is eternal, in contradistinction to the temporary, material body and mind. Thus one who chooses material existence over Kṛṣṇa consciousness is in fact killing the best part of himself, the soul, which in its pure state can enjoy Kṛṣṇa consciousness unlimitedly.

Śrīla Śrīdhara Svāmī has translated *tapo-mayam* as “full of knowledge.” The word *tapas*, generally indicating “austerity,” is derived from the Sanskrit verb *tap*, whose meaning can be summarized as indicating the various functions of the sun. *Tap* means “to burn, to shine, to heat and so on.” The Supreme Lord is eternally perfect, and therefore here *tapo-mayam* does not indicate that His transcendental body is meant for austerities, since austerities are performed by conditioned souls to purify themselves or to acquire a particular power. An omnipotent, perfect being neither purifies Himself nor acquires power: He is eternally pure and all-powerful. Therefore Śrīdhara Svāmī has intelligently understood that in this case the word *tapas* refers to the illuminating function of the sun and thus indicates that the Lord’s self-effulgent body is omniscient. Light is a common symbol of knowledge. The Lord’s spiritual effulgence does not merely illuminate physically, as in the case of a candle or light bulb; more importantly, the Lord’s body illuminates our consciousness with perfect knowledge because the Lord’s effulgence is itself perfect knowledge.

We offer our respectful obeisances at the lotus feet of Śrīla Śrīdhara Svāmī and thank him for his enlightening comments on this verse.

## ŚB 10.27.5

कुतो नु तद्धेतव ईश तत्कृतालोभादयो येऽबुधलिङ्गभावाः ।  
तथापि दण्डं भगवान् बिभर्तिधर्मस्य गुप्त्यै लनिग्रहाय ॥ ५ ॥

*kuto nu tad-dhetava īśa tat-kṛtā*  
*lobhādayo ye ’budha-linga-bhāvāḥ*  
*tathāpi daṇḍaṁ bhagavān bibharti*  
*dharmasya guptyai khala-nigrahāya*

### Synonyms

*kutah* — how; *nu* — certainly; *tat* — of that (existence of the material body); *hetavah* — the causes; *īśa* — O Lord; *tat-kṛtāḥ* — produced by one’s connection with the material body; *lobha-ādayah* — greed and so forth; *ye* — which; *abudha* — of an ignorant person; *linga-bhāvāḥ* — symptoms; *tathā api* — nevertheless; *dandam* — punishment; *bhagavān* — the Supreme Personality of Godhead; *bibharti* — wields; *dharmasya* — of the principles of religion; *guptyai* — for the protection; *khala* — of wicked persons; *nigrahāya* — for the chastisement.



## Translation

How, then, could there exist in You the symptoms of an ignorant person — such as greed, lust, anger and envy — which are produced by one’s previous involvement in material existence and which cause one to become further entangled in material existence? And yet as the Supreme Lord You impose punishment to protect religious principles and curb down the wicked.

## Purport

This complex philosophical statement by Indra may be analyzed as follows: In the first line of this verse, Indra refers to the main idea expressed at the end of the previous verse — namely, that the great currents of material existence, which are based on ignorance, cannot possibly exist within the Supreme Lord. The words *tad-dhetavaḥ* and *tat-kṛtāḥ* indicate that something causes the modes of nature to manifest, and that they in turn become the cause of that which caused them. In the second line of this verse, we find that it is material feelings such as greed, lust, envy and anger that cause the modes of nature to manifest and that are themselves caused by the modes of nature.

The explanation of this seeming paradox is as follows: When the conditioned soul decides to associate with the material qualities, he becomes contaminated by those qualities. As stated in the [Gītā \(13.22\)](#), *kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu*. For example, in the presence of a seductive woman, a man may give in to his lower instincts and try to enjoy sex with her. By his deciding to associate with the lower qualities of nature, those qualities manifest in him very powerfully. He is overwhelmed with lust and driven to try again and again to satisfy his burning desire. Because his mind has been infected by lust, all that he does, thinks and speaks will be influenced by his strong attachment to sex. In other words, by choosing to associate with the lusty qualities of nature, he has caused them to powerfully manifest within himself, and eventually those lusty qualities themselves will cause him to accept another material body suitable for affairs governed by those qualities.

The lower qualities, such as lust, greed, anger and envy, are *abudha-līṅga-bhāvāḥ*, symptoms of ignorance. Indeed, as indicated by Śrīla Śrīdhara Svāmī in his

commentary, the manifestation of the modes of nature is synonymous with the manifestation of a particular material body. It is clearly explained throughout the Vedic literature that the conditioned soul receives a particular body, gives it up and then accepts another simply because of his involvement with the modes of nature (*kāraṇam guṇa-saṅgo 'sya*). Thus to say that one is participating in the modes of nature is to say that one is accepting particular types of bodies suitable for the particular material qualities one is involved with.

An ignorant bystander might have simplistically interpreted Kṛṣṇa's pastime of lifting Govardhana Hill as follows: The residents of Vṛndāvana were obliged by Vedic principles to make certain offerings to the god of heaven, Indra. Child Kṛṣṇa, ignoring the position of Indra, usurped these offerings and took them for His own pleasure. When Indra tried to punish Kṛṣṇa and His associates, the Lord frustrated Indra's attempt, humiliated him, and exhausted his pride and resources.

But this superficial interpretation is refuted in this verse. Here Lord Indra addresses Śrī Kṛṣṇa as *bhagavān*, indicating that He is not an ordinary child but in fact God. Therefore Kṛṣṇa's punishing Indra was part of His mission of protecting religious principles and curbing down the envious; it was not a display of material anger or of greed for the offerings meant for Indra. Śrī Kṛṣṇa is pure spiritual existence, and His simple, sublime desire is to engage all living beings in the perfect, blissful life of Kṛṣṇa consciousness. Kṛṣṇa's desire to make us Kṛṣṇa conscious is not egotistical, since ultimately Kṛṣṇa is everything and Kṛṣṇa consciousness is objectively the best consciousness. Lord Indra is really the humble servant of Kṛṣṇa, a fact he is now beginning to remember.

## ŚB 10.27.6

पिता गुरुस्त्वं जगतामधीशोदुरत्ययः काल उपात्तदण्डः ।  
हिताय चेच्छातनुभिः समीहसेमानं विधुन्वन् जगदीशमानिनाम् ॥ ६ ॥

*pitā gurus tvaṁ jagatām adhiśo*  
*duratyayaḥ kāla upātta-daṇḍaḥ*  
*hitāya cecchā-tanubhiḥ samihase*  
*mānaṁ vidhunvan jagad-īśa-māninām*

## Synonyms

*pitā* — the father; *guruh* — the spiritual master; *tvam* — You; *jagatām* — of the entire universe; *adhīśah* — the supreme controller; *duratyayah* — insurmountable; *kālah* — time; *upātta* — wielding; *dandah* — punishment; *hitāya* — for the benefit; *ca* — and; *icchā* — assumed by Your own free will; *tanubhih* — by Your transcendental forms; *samīhase* — You endeavor; *mānam* — the false pride; *vidhunvan* — eradicating; *jagat-īśa* — lords of the universe; *māninām* — of those who presume themselves to be.

## Translation

**You are the father and spiritual master of this entire universe, and also its supreme controller. You are insurmountable time, imposing punishment upon the sinful for their own benefit. Indeed, in Your various incarnations, selected by Your own free will, You act decisively to remove the false pride of those who presume themselves masters of this world.**

## Purport

The word *hitāya* is significant here. Lord Kṛṣṇa protects religion and chastises the wicked for the benefit of the entire universe. Foolish and faithless pseudopriests criticize God for punishing the living entities through the actions of nature. But whether Lord Kṛṣṇa punishes them indirectly through nature or directly in His incarnations, as mentioned here, He has a perfect right to do so because He is the father, spiritual master and supreme ruler of the entire universe. Another way He curbs down the false attempts of the conditioned souls to establish the kingdom of God without God is through His feature as insurmountable time. It is said, “Spare the rod and spoil the child.” That is a fact, and it is actually the Lord’s mercy that He takes the trouble to rectify our misbehavior, although faithless persons criticize the Lord’s fatherly vigilance.

## ŚB 10.27.7

ये मद्भिधाज्ञा जगदीशमानिन-स्त्वां वीक्ष्य कालेऽभयमाशु तन्मदम् ।  
हित्वार्यमार्गं प्रभजन्त्यपस्मयाईहा खलानामपि तेऽनुशासनम् ॥ ७ ॥

*ye mad-vidhājñā jagad-īśa-māninas*  
*tvāṁ vīkṣya kāle ’bhayam āśu tan-madam*

*hitvārya-mārgam prabhajanty apasmayā  
ihā khalānām api te 'nuśāsanam*

## Synonyms

*ye* — those who; *mat-vidha* — like me; *ajñāh* — foolish persons; *jagat-īśa* — as lords of the universe; *māninah* — falsely identifying themselves; *tvām* — You; *vīksya* — seeing; *kāle* — at time (of fear); *abhayam* — fearless; *āśu* — quickly; *tat* — their; *madam* — false pride; *hitvā* — abandoning; *ārya* — of devotees progressing in spiritual life; *mārgam* — the path; *prabhajanti* — they take to fully; *apa-smayāh* — free of pride; *ihā* — the activity; *khalānām* — of the wicked; *api* — indeed; *te* — by You; *anuśāsanam* — the instruction.

## Translation

**Even fools like me, who proudly think themselves universal lords, quickly give up their conceit and directly take to the path of the spiritually progressive when they see You are fearless even in the face of time. Thus You punish the mischievous only to instruct them.**

## Purport

History is filled with examples of the supreme authority breaking the conceit of foolish men. Modern world leaders proudly fight one another, placing the common people in unprecedented jeopardy. Similarly Indra, proud of his apparently illustrious position, dared to threaten the lives of the innocent residents of Vṛndāvana with terrible weapons, until his arrogance was curbed by the dynamic response of the Supreme Lord.

Nowadays, governments in the Western countries tend to be elected democratically, and thus the mass of people become identified with the destiny of their leaders. When the proud leaders engage in violence, the people who elected them bear the brunt of such belligerent decisions. Thus the people in the democratic nations of the world should elect Kṛṣṇa conscious leaders, who will establish an administration consonant with the laws of God. If they fail to do so, their materialistic leaders, oblivious of the will of the Supreme Lord, will undoubtedly be chastised by

cataclysmic events, and the people who elected such leaders, being responsible for their leaders' acts, will share in the suffering.

It is ironic that in modern democracies not only do the leaders consider themselves universal controllers, but the mass of people, considering the leaders merely *their* representatives rather than the representatives of God, also consider themselves, as a people, to be the controllers of their nation. Thus the chastisement mentioned in this verse has become unprecedentedly applicable to people in general in the modern world.

Modern man should not simply make himself a lesson of nature by falling down from his proud position; rather he should submissively execute the will of the all-attractive Personality of Godhead, the Absolute Truth, Śrī Kṛṣṇa, and usher in a new era of sanity, tranquillity and widespread enlightenment.

## ŚB 10.27.8

स त्वं ममैश्वर्यमदप्लुतस्यकृतागसस्तेऽविदुषः प्रभावम् ।  
क्षन्तुं प्रभोऽथार्हसि मूढचेतसोमैवं पुनर्भून्मतिरीश मेऽसती ॥ ८ ॥

*sa tvam̐ mamaīśvarya-mada-plutasya  
kṛtāgasas te 'viduṣaḥ prabhāvam  
kṣantum̐ prabho 'thārhasi mūḍha-cetaso  
maivam̐ punar bhūn matir īśa me 'satī*

### Synonyms

*sah* — He; *tvam* — Yourself; *mama* — of me; *aiśvarya* — of rulership; *mada* — in the intoxication; *plutasya* — who is submerged; *kṛta* — having committed; *āgasah* — sinful offense; *te* — Your; *aviduṣaḥ* — not knowing; *prabhāvam* — the transcendental influence; *kṣantum* — to forgive; *prabho* — O master; *atha* — therefore; *arhasi* — You should; *mūḍha* — foolish; *cetasah* — whose intelligence; *mā* — never; *evam* — thus; *punah* — again; *bhūt* — may it be; *matih* — consciousness; *īśa* — O Lord; *me* — my; *asatī* — impure.

### Translation

Engrossed in pride over my ruling power, ignorant of Your majesty, I offended You. O Lord, may You forgive me. My intelligence was bewildered, but let my consciousness never again be so impure.

## Purport

Although Lord Kṛṣṇa protected the residents of Vraja by lifting Govardhana Hill, He had not yet punished Indra himself, and Indra feared that at any moment Śrī Kṛṣṇa might call the son of Vivasvān, Yamarāja, who punishes impudent persons who defy the laws of God.

Indra was quite fearful and thus begged the Lord's forgiveness on the plea that he could be purified only by Kṛṣṇa's mercy — that he was too stubborn to learn a good lesson through mere punishment.

In fact, despite Indra's humility in this case, his heart was not completely purified. Later on in this canto we find that when Lord Kṛṣṇa once took a *pārijāta* flower from Indra's kingdom, poor Indra again reacted violently against the Supreme Personality of Godhead. Thus, we should aspire to go back to our eternal home in the kingdom of Kṛṣṇa, and should not become entangled in the imperfect life of the material gods.

## ŚB 10.27.9

तवावतारोऽयमधोक्षजेहभुवो भराणामुरुभारजन्मनाम् ।  
 चमूपतीनामभवाय देवभवाय युष्मच्चरणानुवर्तिनाम् ॥ ९ ॥  
*tavāvatāro 'yam adhokṣajeha*  
*bhuvo bharāṇām uru-bhāra-janmanām*  
*camū-patīnām abhavāya deva*  
*bhavāya yuṣmac-caraṇānuvartinām*

## Synonyms

*tava* — Your; *avatārah* — descent; *ayam* — this; *adhokṣaja* — O transcendental Lord; *iha* — into this world; *bhuvah* — of the earth; *bharāṇām* — who constitute a great burden; *uru-bhāra* — to many disturbances; *janmanām* — who have given rise; *camū-patīnām* — of military leaders; *abhavāya* — for the destruction; *deva* — O Supreme Personality of Godhead; *bhavāya* — for the auspicious benefit; *yuṣmat* — Your; *carana* — lotus feet; *anuvartinām* — of those who serve.



## Translation

You descend into this world, O transcendent Lord, to destroy the warlords who burden the earth and create many terrible disturbances. O Lord, you simultaneously act for the welfare of those who faithfully serve Your lotus feet.

## Purport

This verse utilizes an attractive poetic device. Lord Kṛṣṇa's descent into the world is said to be for the *abhava*, literally “nonexistence” or “destruction,” of the demoniac warlords, and simultaneously for the *bhava*, or “existence, prosperity,” of those who faithfully serve the Lord's lotus feet.

True existence, indicated here by the word *bhava*, is *sac-cid-ānanda*, eternal and full of bliss and knowledge. To an uninformed observer, it may appear that Śrī Kṛṣṇa is simply rewarding His followers and punishing His enemies the way any ordinary person might do. This specific doubt about the Lord is raised extensively in the Sixth Canto in connection with Kṛṣṇa's taking the side of the faithful demigods against the faithless demons in a particular cosmic war. In that canto the Vaiṣṇava authorities clearly explain that in fact Lord Kṛṣṇa is the father and Lord of all living beings and that all His activities are therefore meant for the benefit of all existence. Lord Kṛṣṇa does not really cause the nonexistence of anyone; rather He curbs the foolish, destructive, material ways of those who defy the laws of God. These laws are created to ensure the prosperity, harmony and happiness of the entire creation, and their violation is an unjustifiable disturbance.

Certainly Indra hoped that Lord Kṛṣṇa would count him among the devotees and not the demons, although considering Indra's actions one might doubt where his loyalties actually lay. Indra was aware of this possible doubt and thus, as we find in the next verse, he tried his best to surrender to the Supreme Lord.

## ŚB 10.27.10

नमस्तुभ्यं भगवते पुरुषाय महात्मने ।  
वासुदेवाय कृष्णाय सात्वतां पतये नमः ॥ १० ॥

*namas tubhyam bhagavate  
puruṣāya mahātmane  
vāsudevāya kṛṣṇāya  
sātvatām pataye namaḥ*

## Synonyms

*namaḥ* — obeisances; *tubhyam* — unto You; *bhagavate* — the Supreme Personality of Godhead; *puruṣāya* — the Lord dwelling within the hearts of all; *mahā-ātmane* — the great Soul; *vāsudevāya* — to Him who dwells everywhere; *kṛṣṇāya* — Śrī Kṛṣṇa; *sātvatām* — of the Yadu dynasty; *pataye* — to the master; *namaḥ* — obeisances.

## Translation

Obeisances unto You, the Supreme Personality of Godhead, the great Soul, who are all-pervading and who reside in the hearts of all. My obeisances unto You, Kṛṣṇa, the chief of the Yadu dynasty.

## ŚB 10.27.11

स्वच्छन्दोपात्तदेहाय विशुद्धज्ञानमूर्तये ।  
सर्वस्मै सर्वबीजाय सर्वभूतात्मने नमः ॥ ११ ॥  
*svacchandopātta-dehāya  
viśuddha-jñāna-mūrtaye  
sarvasmai sarva-bījāya  
sarva-bhūtātmane namaḥ*

## Synonyms

*sva* — of His own (devotees); *chanda* — according to the desire; *upātta* — who assumes; *dehāya* — His transcendental bodies; *viśuddha* — perfectly pure; *jñāna* — knowledge; *mūrtaye* — whose form; *sarvasmai* — to Him who is everything; *sarva-bījāya* — who is the seed of all; *sarva-bhūta* — of all created beings; *ātmane* — who is the indwelling Soul; *namaḥ* — obeisances.

## Translation

Unto Him who assumes transcendental bodies according to the desires of His devotees, unto Him whose form is itself pure consciousness, unto Him who is

everything, who is the seed of everything and who is the Soul of all creatures, I offer my obeisances.

## Purport

We could hardly construe from the first line of this verse that God is somehow impersonal but assumes a personal material body. It is clearly said here that the Lord assumes different forms according to *svacchanda* — according to His own desire or according to the desires of His devotees. An impersonal God could hardly reciprocate with the personal desires of Its devotees, nor could an impersonal God Himself have desires, since desire is characteristic of personality. Therefore, the Lord’s manifesting different forms in a personal way, responding to personal desires, indicates that He is eternally a person and manifests His different transcendental bodies as an expression of His own eternal nature.

The word *viśuddha-jñāna-mūrtaye* is most significant. *Mūrti* means the form of the Deity, and it is specifically stated here that the Lord’s form is itself completely pure consciousness. Consciousness is the primary spiritual element, distinct from any of the material elements, and even distinct from the subtle or psychological material elements — mundane mind, intelligence and false ego — which are simply a psychic covering over pure consciousness. Since the Lord’s form is made of pure consciousness, it can hardly be understood as a material body like the mortal bags of flesh and bones we carry around in this world.

In the last two lines of this verse, there is poetic emphasis on the word *sarva*, “everything.” The Lord is everything: He is the seed of everything and He is the Soul of every creature. Therefore, let us join with Indra in offering our obeisances to the Lord.

## ŚB 10.27.12

मयेदं भगवन् गोष्ठनाशयासारवायुभिः ।  
चेष्टितं विहते यज्ञे मानिना तीव्रमन्युना ॥ १२ ॥

*mayedaṁ bhagavan goṣṭha-*  
*nāśāyāsāra-vāyubhiḥ*  
*ceṣṭitaṁ vihate yajñe*  
*māninā tīvra-manyunā*

## Synonyms

*mayā* — by me; *idam* — this; *bhagavan* — O Lord; *gostha* — of Your cowherd community; *nāśāya* — for the destruction; *āsāra* — by hard rain; *vāyubhih* — and wind; *ceṣṭitam* — enacted; *vihate* — when it was disrupted; *yajñe* — my sacrifice; *māninā* — (by me) who was falsely proud; *tīvra* — fierce; *manyunā* — whose anger.

## Translation

My dear Lord, when my sacrifice was disrupted I became fiercely angry because of false pride. Thus I tried to destroy Your cowherd community with severe rain and wind.

## ŚB 10.27.13

त्वयेशानुगृहीतोऽस्मि ध्वस्तस्तम्भो वृथोद्यमः ।

ईश्वरं गुरुमात्मानं त्वामहं शरणं गतः ॥ १३ ॥

*tvayeśānugrhīto 'smi*

*dhvasta-stambho vṛthodyamaḥ*

*īśvaram gurum ātmānam*

*tvām aham śaraṇam gataḥ*

## Synonyms

*tvayā* — by You; *īśa* — O Lord; *anugrhitah* — shown mercy; *asmi* — I am; *dhvasta* — shattered; *stambhah* — my false pride; *vṛthā* — fruitless; *udyamah* — my attempt; *īśvaram* — the Supreme Lord; *gurum* — the spiritual master; *ātmānam* — the true Self; *tvām* — to You; *aham* — I; *śaranam* — for shelter; *gataḥ* — have come.

## Translation

O Lord, You have shown mercy to me by shattering my false pride and defeating my attempt [to punish Vṛndāvana]. To You, the Supreme Lord, spiritual master and Supreme Soul, I have now come for shelter.

## ŚB 10.27.14

श्रीशुक उवाच

एवं सङ्कीर्तितः कृष्णो मघोना भगवानमुम् ।

मेघगम्भीरया वाचा प्रहसन्निदमब्रवीत् ॥ १४ ॥

*śrī-śuka uvāca*  
*evam saṅkīrtitaḥ kṛṣṇo*  
*maghonā bhagavān amum*  
*megha-gambhīrayā vācā*  
*prahasann idam abravīt*

## Synonyms

*śrī-śukah uvāca* — Śrī Śukadeva Gosvāmī said; *evam* — in this manner; *saṅkīrtitaḥ* — glorified; *kṛṣṇah* — Lord Kṛṣṇa; *maghonā* — by Indra; *bhagavān* — the Supreme Personality of Godhead; *amum* — to him; *megha* — like the clouds; *gambhīrayā* — grave; *vācā* — with words; *prahasann* — smiling; *idam* — the following; *abravīt* — spoke.

## Translation

**Śukadeva Gosvāmī said: Thus glorified by Indra, Lord Kṛṣṇa, the Supreme Personality of Godhead, smiled and then spoke to him as follows in a voice resonant like the clouds.**

## Purport

Although in this pastime Lord Kṛṣṇa appeared to be a small boy, the words *megha-gambhīrayā vācā* indicate that He spoke to Indra with the deep, resonant voice of the Supreme Lord.

## ŚB 10.27.15

श्रीभगवानुवाच  
 मया तेऽकारि मघवन् मखभङ्गोऽनुगृह्णता ।  
 मदनुस्मृतये नित्यं मत्तस्येन्द्र श्रिया भृशम् ॥ १५ ॥

*śrī-bhagavān uvāca*  
*mayā te 'kāri maghavan*  
*makha-bhaṅgo 'nugrṇatā*  
*mad-anusmṛtaye nityam*  
*mattasyendra-śriyā bhṛśam*

## Synonyms

*śrī-bhagavān uvāca* — the Supreme Personality of Godhead said; *mayā* — by Me; *te* — unto you; *akāri* — has been done; *maghavan* — My dear Indra; *makha* — of your sacrifice; *bhaṅgah* — the stopping; *anugrhnatā* — acting to show mercy to you; *mat-anusmrtaye* — for the sake of remembrance of Me; *nityam* — constant; *mattasya* — of one intoxicated; *indra-śriyā* — with the opulence of Indra; *bhr̥sam* — greatly.

## Translation

**The Supreme Personality of Godhead said: My dear Indra, it was out of mercy that I stopped the sacrifice meant for you. You were greatly intoxicated by your opulence as King of heaven, and I wanted you to always remember Me.**

## Purport

According to Śrīdhara Svāmī, Indra and Lord Kṛṣṇa here exchange a heart-to-heart talk. Indra revealed his mind to the Lord, and now Lord Kṛṣṇa similarly reveals His own intention.

In text 11 of this chapter, Indra emphatically declared that Lord Kṛṣṇa is in fact everything, and thus, according to Indra's own criteria, forgetting Lord Kṛṣṇa is clearly a state of insanity. When the Supreme Lord reminds us of His supreme existence, He is not proudly advertising Himself like a mundane politician or entertainer. The Lord is self-satisfied in His own infinite existence and is trying, lovingly, to bring us back to our own perfect existence as His eternal associates.

From God's point of view even the mighty King of heaven, Indra, is a mere child — and a naughty child at that — and thus the Lord, being a caring father, punished His child and brought him back to the sanity of Kṛṣṇa consciousness.

## ŚB 10.27.16

मामैश्वर्यश्रीमदान्धो दण्डपाणिं न पश्यति ।  
तं भ्रंशयामि सम्पद्भ्यो यस्य चेच्छाम्यनुग्रहम् ॥ १६ ॥

*mām aiśvarya-śrī-madāndho*  
*daṇḍa paṇim na paśyati*  
*taṁ bhraṁśayāmi sampadbhyo*  
*yasya cecchāmy anugraham*



## Synonyms

mām — Me; aiśvarya — of his power; śrī — and opulence; mada — by the intoxication; andhah — rendered blind; danda — with the rod of punishment; pānim — in My hand; na paśyati — one does not see; tam — him; bhramśayāmi — I make fall; sampadbhyaḥ — from his material assets; yasya — for whom; ca — and; icchāmi — I desire; anugraham — benefit.

## Translation

**A man blinded by intoxication with his power and opulence cannot see Me nearby with the rod of punishment in My hand. If I desire his real welfare, I drag him down from his materially fortunate position.**

## Purport

One may argue, “God should desire everyone’s real welfare; therefore why should Lord Kṛṣṇa state in this verse that He removes the intoxicating opulence of one who is about to receive His mercy, rather than simply stating that He will remove everyone’s opulence and bless everyone?” On the other hand, we may point out that irrevocable death occurs for everyone, and thus Lord Kṛṣṇa *does* take away everyone’s opulence and everyone’s false pride. However, if we apply the Lord’s statement to events within one’s immediate life, before death, we may refer to Kṛṣṇa’s statement in the *Bhagavad-gītā* (4.11): *ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham*. “As people surrender to Me, I reward them accordingly.” Lord Kṛṣṇa desires everyone’s welfare, but when He says here *yasya cecchāmy anugraham*, “for one whose welfare I desire,” it is understood that the Lord refers to those who by their own activities and thoughts have manifested a desire to achieve spiritual benefit. Lord Kṛṣṇa wants everyone to be happy in Kṛṣṇa consciousness, but when He sees that a specific person also desires spiritual happiness, the Lord especially desires it for that person. This is a natural act of reciprocation consistent with the Lord’s statement *samo ’haṁ sarva-bhūteṣu*: “I am equal in My attitude to all living beings.” (Bg. 9.29)

## ŚB 10.27.17

गम्यतां शक्र भद्रं वः क्रियतां मेऽनुशासनम् ।

स्थीयतां स्वाधिकारेषु युक्तैर्वः स्तम्भवर्जितैः ॥ १७ ॥

*gamyatām śakra bhadram vaḥ  
kriyatām me 'nuśāsanam  
sthīyatām svādhikāreṣu  
yuktair vaḥ stambha-varjitaiḥ*

## Synonyms

*gamyatām* — you may go; *śakra* — O Indra; *bhadram* — good fortune; *vaḥ* — unto you; *kriyatām* — you should execute; *me* — My; *anuśāsanam* — order; *sthīyatām* — you may remain; *sva* — in your own; *adhikāreṣu* — responsibilities; *yuktaiḥ* — soberly engaged; *vaḥ* — you; *stambha* — false pride; *varjitaiḥ* — devoid of.

## Translation

**Indra, you may now go. Execute My order and remain in your appointed position as King of heaven. But be sober, without false pride.**

## Purport

Lord Kṛṣṇa here addresses Indra in the plural form (*vaḥ*) because this grave instruction was meant to be a lesson for all the demigods.

## ŚB 10.27.18

अथाह सुरभिः कृष्णमभिवन्द्यमनस्विनी ।  
स्वसन्तानैरुपामन्त्र्य गोपरूपिणमीश्वरम् ॥ १८ ॥

*athāha surabhiḥ kṛṣṇam  
abhivandya manasvini  
sva-santānair upāmantrya  
gopa-rūpiṇam īśvaram*

## Synonyms

*atha* — then; *āha* — spoke; *surabhiḥ* — the mother of the cows, Surabhi; *kṛṣṇam* — to Kṛṣṇa; *abhivandya* — offering respects; *manasvini* — peaceful in mind; *sva-santānaih* — together with her progeny, the cows; *upāmantrya* — begging for His attention; *gopa-rūpiṇam* — appearing as a cowherd boy; *īśvaram* — the Supreme Lord.

## Translation

Mother Surabhi, along with her progeny, the cows, then offered her obeisances to Lord Kṛṣṇa. Respectfully requesting His attention, the gentle lady addressed the Supreme Personality of Godhead, who was present before her as a cowherd boy.

## Purport

The statement here that the heavenly cow Surabhi approached Lord Kṛṣṇa along with her progeny (*sva-santānaiḥ*) is a reference to the transcendental cows who play with Lord Kṛṣṇa in Vṛndāvana. Although Lord Kṛṣṇa's cows are transcendental, the heavenly cow Surabhi affectionately saw them, as indeed Lord Kṛṣṇa Himself did, as related to her. Since Lord Kṛṣṇa was appearing in the form of a cowherd boy, the whole situation was quite congenial, and Surabhi took the opportunity to offer the following prayers.

## ŚB 10.27.19

सुरभिरुवाच

कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वसम्भव ।  
भवता लोकनाथेन सनाथा वयमच्युत ॥ १९ ॥

*surabhir uvāca*

*kṛṣṇa kṛṣṇa mahā-yogin*  
*viśvātman viśva-sambhava*  
*bhavatā loka-nāthena*  
*sa-nāthā vayam acyuta*

## Synonyms

*surabhiḥ uvāca* — Surabhi said; *kṛṣṇa kṛṣṇa* — O Kṛṣṇa, Kṛṣṇa; *mahā yogin* — O greatest of mystics; *viśva-ātman* — O Soul of the universe; *viśva-sambhava* — O origin of the universe; *bhavatā* — by You; *loka nāthena* — the master of the world; *sa-nāthāḥ* — having a master; *vayam* — we; *acyuta* — O infallible one.

## Translation

Mother Surabhi said: O Kṛṣṇa, Kṛṣṇa, greatest of mystics! O Soul and origin of the universe! You are the master of the world, and by Your grace, O infallible Lord, we have You as our master.

## Purport

Śrīla Viśvanātha Cakravartī Ṭhākura points out here that mother Surabhi is feeling great ecstasy as she repeats the words “Kṛṣṇa, Kṛṣṇa.” Kṛṣṇa lifted Govardhana Hill by His mystic power and thus protected the cows of Vṛndāvana, whereas her so-called master, Indra, had tried to kill them. Thus Surabhi now clearly understands that it is not the demigods but rather the Supreme God, Kṛṣṇa Himself, who is her real master forever.

## ŚB 10.27.20

त्वं नः परमकं दैवं त्वं न इन्द्रो जगत्पते ।  
भवाय भव गोविप्रदेवानां ये च साधवः ॥ २० ॥

*tvam naḥ paramakam daivam  
tvam na indro jagat-pate  
bhavāya bhava go-vipra  
devānām ye ca sādhavah*

## Synonyms

*tvam* — You; *naḥ* — our; *paramakam* — supreme; *daivam* — worshipable Deity; *tvam* — You; *naḥ* — our; *indrah* — Lord Indra; *jagat-pate* — O master of the universe; *bhavāya* — for the welfare; *bhava* — please be; *go* — of the cows; *vipra* — the brāhmaṇas; *devānām* — and the demigods; *ye* — who; *ca* — and; *sādhavah* — saintly persons.

## Translation

**You are our worshipable Deity. Therefore, O Lord of the universe, for the benefit of the cows, the brāhmaṇas, the demigods and all other saintly persons, please become our Indra.**

## Purport

The Supreme Lord is self-sufficient: He can do everything Himself. The Lord appointed one of His innumerable children to the position of Indra, the lord of the cosmic heaven. But Indra abused his authority, and now Surabhi requests Lord Kṛṣṇa, the Absolute Truth, to directly become her Lord, her Indra. We should carefully perform our duties without false pride; thus we will not become obsolete

and embarrassed, as in the present case of King Indra, who actually attacked Lord Kṛṣṇa and His Vṛndāvana devotees.

## ŚB 10.27.21

इन्द्रं नस्त्वाभिषेक्ष्यामो ब्रह्मणा चोदिता वयम् ।  
अवतीर्णोऽसि विश्वात्मन् भूमेर्भारापनुत्तये ॥ २१ ॥

*indram nas tvābhiṣekṣyāmo*  
*brahmaṇā coditā vayam*  
*avatīrṇo 'si viśvātman*  
*bhūmer bhārāpanuttaye*

### Synonyms

*indram* — as Indra; *nah* — our; *tvā* — to You; *abhiṣekṣyāmah* — we shall perform the bathing ceremony of coronation; *brahmaṇā* — by Lord Brahmā; *coditāh* — ordered; *vayam* — we; *avatīrṇah asi* — You have descended; *viśva-ātman* — O Soul of the universe; *bhūmeh* — of the earth; *bhāra* — the burden; *apanuttaye* — in order to alleviate.

### Translation

**As ordered by Lord Brahmā, we shall perform Your bathing ceremony to coronate You as Indra. O Soul of the universe, You descend to this world to relieve the burden of the earth.**

### Purport

Surabhi makes it quite clear in this verse that she has had enough of the leadership of imperfect demigods like Purandara (Indra), and now she is determined to directly serve the Supreme Lord. Since Brahmā has ordered her, her attempt to coronate Lord Kṛṣṇa as her personal Lord is authorized by higher authority. Moreover, Lord Kṛṣṇa Himself comes down to the earth to relieve the burden of self-destructive, mundane administration, and thus it is perfectly consistent with the Lord's own purpose that He become the Lord of Surabhi. Since the Lord rules millions of universes, He can certainly take care of mother Surabhi.

In fact, Surabhi wanted to bathe the Lord for her own purification, and she earnestly makes her proposal to Viśvātmā, the Soul of the universe, Śrī Kṛṣṇa.

## ŚB 10.27.22-23

श्रीशुक उवाच

एवं कृष्णमुपामन्त्र्य सुरभिः पयसात्मनः ।  
जलैराकाशगङ्गाया ऐरावतकरोद्धृतैः ॥ २२ ॥  
इन्द्रः सुरर्षिभिः साकं चोदितो देवमातृभिः ।  
अभ्यसिञ्चत दाशार्हं गोविन्द इति चाभ्यधात् ॥ २३ ॥

*śrī-śuka uvāca*

*evam kṛṣṇam upāmantrya  
surabhiḥ payasātmanah  
jalair ākāśa-gaṅgāyā  
airāvata-karoddhṛtaiḥ  
indrah surarṣibhiḥ sākam  
codito deva-mātr̥bhiḥ  
abhyasiñcata dāsārham  
govinda iti cābhyadhāt*

### Synonyms

*śrī-śukah uvāca* — Śrī Śukadeva Gosvāmī said; *evam* — thus; *kṛṣṇam* — Lord Kṛṣṇa; *upāmantrya* — requesting; *surabhiḥ* — mother Surabhi; *payasā* — with milk; *ātmanah* — her own; *jalaih* — with the water; *ākāśa-gaṅgāyāḥ* — of the Ganges flowing through the heavenly region (known as the Mandākinī); *airāvata* — of Indra's carrier, the elephant Airāvata; *kara* — by the trunk; *uddhṛtaiḥ* — carried; *indrah* — Lord Indra; *sura* — by the demigods; *rṣibhiḥ* — and the great sages; *sākam* — accompanied; *coditah* — inspired; *deva* — of the demigods; *mātr̥bhiḥ* — by the mothers (headed by Aditi); *abhyasiñcata* — he bathed; *dāsārham* — Lord Kṛṣṇa, the descendant of King Daśārha; *govindah iti* — as Govinda; *ca* — and; *abhyadhāt* — he named the Lord.

### Translation

Śukadeva Gosvāmī said: Having thus appealed to Lord Kṛṣṇa, mother Surabhi performed His bathing ceremony with her own milk, and Indra, ordered by Aditi and other mothers of the demigods, anointed the Lord with heavenly Gaṅgā water from the trunk of Indra's elephant carrier, Airāvata. Thus, in the



company of the demigods and great sages, Indra coronated Lord Kṛṣṇa, the descendant of Daśārha, and gave Him the name Govinda.

## Purport

According to the *ācāryas*, because Indra was embarrassed by his blunder of attacking Vṛndāvana, he was reluctant to worship the Lord. Therefore the heavenly mothers, such as Aditi, encouraged him to go ahead and do so. Feeling authorized by the encouragement of demigods less offensive than he, Indra then bathed the Lord. Indra discovered that the beautiful cowherd boy named Kṛṣṇa is indeed the Supreme Personality of Godhead.

## ŚB 10.27.24

तत्रागतास्तुम्बुरुनारदादयोगन्धर्वविद्याधरसिद्धचारणाः ।  
जगुर्यशो लोकमलापहं हरेःसुराङ्गनाः सन्ननृतुर्मुदान्विताः ॥ २४ ॥

*tatrāgatās tumburu-nāradādayo  
gandharva-vidyādhara-siddha-cāraṇāḥ  
jagur yaśo loka-malāpaham hareḥ  
surāṅganāḥ sannanṛtur mudānvitāḥ*

## Synonyms

*tatra* — to that place; *āgatāḥ* — coming; *tumburu* — the Gandharva named Tumburu; *nārada* — Nārada Muni; *ādayaḥ* — and other demigods; *gandharva-vidyādhara-siddha-cāraṇāḥ* — the Gandharvas, Vidyādharas, Siddhas and Cāraṇas; *jaguh* — sang; *yaśah* — the glories; *loka* — of the entire world; *mala* — the contamination; *apaham* — which eradicate; *hareḥ* — of Lord Hari; *sura* — of the demigods; *aṅganāḥ* — the wives; *sannanṛtuḥ* — danced together; *mudā anvitāḥ* — filled with joy.

## Translation

Tumburu, Nārada and other Gandharvas, along with the Vidyādharas, Siddhas and Cāraṇas, came there to sing the glories of Lord Hari, which purify the entire world. And the wives of the demigods, filled with joy, danced together in the Lord's honor.

## ŚB 10.27.25

तं तुष्टुवुर्देवनिकायकेतवोह्यवाकिरंश्चाद्भुतपुष्पवृष्टिभिः ।  
लोकाः परां निर्वृतिमाप्नुवंस्त्रयोगावस्तदा गामनयन् पयोद्भुताम् ॥ २५ ॥

*taṁ tuṣṭuvur deva-nikāya-ketavo*  
*hy avākiraṁś cādbhuta-puṣpa-vṛṣṭibhiḥ*  
*lokāḥ parāṁ nirvṛtim āpnuvaṁs trayo*  
*gāvas tadā gām anayan payo-drutām*

## Synonyms

*taṁ* — Him; *tuṣṭuvuh* — praised; *deva-nikāya* — of all the demigods; *ketavaḥ* — the most eminent; *hi* — indeed; *avākiran* — they covered Him; *ca* — and; *adbhuta* — amazing; *puspa* — of flowers; *vṛṣṭibhiḥ* — with showers; *lokāḥ* — the worlds; *parām* — supreme; *nirvṛtim* — satisfaction; *āpnuvan* — experienced; *trayah* — three; *gāvah* — the cows; *tadā* — then; *gām* — the earth; *anayan* — brought; *payah* — with their milk; *drutām* — to saturation.

## Translation

The most eminent demigods chanted the praises of the Lord and scattered wonderful showers of flowers all around Him. All three worlds felt supreme satisfaction, and the cows drenched the surface of the earth with their milk.

## Purport

The word *ketavaḥ* means, literally, “banners.” The leading demigods are the emblems, or banners, of the demigod race, and they took the lead in glorifying the Lord and covering Him with an amazing shower of multicolored, fragrant flowers.

## ŚB 10.27.26

नानारसौघाः सरितो वृक्षा आसन् मधुस्रवाः ।  
अकृष्टपच्यौषधयो गिरयोऽबिभ्रन्मणीन् ॥ २६ ॥

*nānā-rasaughāḥ sarito*  
*vṛkṣā āsan madhu-sravāḥ*  
*akṛṣṭa-pacyauśadhayo*  
*girayo 'bibhran un maṇīn*

## Synonyms

*nānā* — various; *rasa* — liquids; *oghāh* — flooding; *saritaḥ* — the rivers; *vrksāh* — the trees; *āsan* — became; *madhu* — with sweet sap; *sravāh* — flowing; *akṛsta* — even without cultivation; *pacya* — ripened; *osadhayah* — the plants; *girayah* — the mountains; *abibhran* — carried; *ut* — above the ground; *manīn* — jewels.

## Translation

Rivers flowed with various kinds of tasty liquids, trees exuded honey, edible plants came to maturity without cultivation, and hills gave forth jewels formerly hidden in their interiors.

## ŚB 10.27.27

कृष्णेऽभिषिक्त एतानि सर्वाणि कुरुनन्दन ।  
निर्वैराण्यभवंस्तात क्रूराण्यपि निसर्गतः ॥ २७ ॥

*kṛṣṇe 'bhiṣikta etāni*  
*sarvāṇi kuru-nandana*  
*nirvairāṇy abhavaṁs tāta*  
*krūrāṇy api nisargataḥ*

## Synonyms

*kṛsne* — Lord Kṛṣṇa; *abhisikte* — having been bathed; *etāni* — these; *sarvāni* — all; *kuru-nandana* — O beloved of the Kuru dynasty; *nirvairāni* — free from enmity; *abhavan* — became; *tāta* — my dear Parikṣit; *krūrāni* — vicious; *api* — although; *nisargataḥ* — by nature.

## Translation

O Parikṣit, beloved of the Kuru dynasty, upon the ceremonial bathing of Lord Kṛṣṇa, all living creatures, even those cruel by nature, became entirely free of enmity.

## Purport

Those corrupted by a type of sophisticated cynicism may mock these descriptions of a paradisiacal world situation effected simply by worshiping the Supreme Lord. Unfortunately, modern man has created a hell on earth in his cynical rejection of heaven on earth, which is actually possible through Kṛṣṇa consciousness. The

situation described here, created simply by the auspicious bathing ceremony of the Lord, is an authentic historical incident. Since history repeats itself, there is hope that the Kṛṣṇa consciousness movement may again bring the world community to the brilliant reality of self-realized existence.

## ŚB 10.27.28

इति गोकुलपतिं गोविन्दमभिषिच्य सः ।  
अनुज्ञातो ययौ शक्रो वृतो देवादिभिर्दिवम् ॥ २८ ॥

*iti go-gokula-patiṁ  
govindam abhiṣicya saḥ  
anujñāto yayau śakro  
vṛto devādibhir divam*

### Synonyms

*iti* — thus; *go* — of the cows; *go-kula* — and of the community of cowherds; *patim* — the master; *govindam* — Lord Kṛṣṇa; *abhiṣicya* — bathing; *saḥ* — he, Indra; *anujñātaḥ* — given permission; *yayau* — went; *śakraḥ* — King Indra; *vṛtaḥ* — surrounded; *deva-ātibhiḥ* — by the demigods and others; *divam* — to heaven.

### Translation

After he had ceremonially bathed Lord Govinda, who is the master of the cows and the cowherd community, King Indra took the Lord’s permission and, surrounded by the demigods and other higher beings, returned to his heavenly abode.

### Purport

*Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twenty-seventh Chapter, of the Śrīmad-Bhāgavatam, entitled “Lord Indra and Mother Surabhi Offer Prayers.”*



# ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 28



His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda

## CHAPTER TWENTY-EIGHT

### Kṛṣṇa Rescues Nanda Mahārāja from the Abode of Varuṇa

This chapter describes how Lord Kṛṣṇa brought Nanda Mahārāja back from the abode of Varuṇa and how the cowherd men saw Vaikuṅṭha.

The king of the cowherds, Nanda Mahārāja, observed the prescribed fast on the eleventh day of the lunar month and then considered how to break his fast properly on the twelfth day. By circumstance only a few more minutes remained, and so he decided to take his bath at the very end of the night, although astrologically that was an inauspicious time. Thus he entered the water of the Yamunā. A servant of Varuṇa, the demigod of the ocean, noticed Nanda Mahārāja entering the water at a time forbidden by scripture and took him away to the demigod's abode. In the early morning the cowherd men unsuccessfully searched for Nanda, but Lord Kṛṣṇa immediately understood the situation and went to see Varuṇa. Varuṇa worshiped Kṛṣṇa with great and variegated festivity. Afterwards he begged the Lord to forgive his servant for having foolishly arrested the king of the cowherds.

Nanda was amazed to see the influence Śrī Kṛṣṇa exerted in the court of Varuṇadeva, and after returning home he described his experiences to his friends and relatives. They all thought Kṛṣṇa must be the Supreme Personality of Godhead Himself and wanted to see His supreme abode. Thereupon the omniscient Personality of Godhead arranged for them to bathe in the same lake where Akrūra would have his vision of the Absolute Truth. There the Lord revealed to them Brahmaloaka, which is realized by great sages in their mystic trance.

### ŚB 10.28.1

श्रीबादरायणिरुवाच

एकादश्यां निराहारः समभ्यर्च्य जनार्दनम् ।

स्नातुं नन्दस्तु कालिन्द्यां द्वादश्यां जलमाविशत् ॥ १ ॥

*śrī-bādarāyaṇir uvāca  
ekādaśyām nirāhāraḥ  
samabhyarcya janārdanam  
snātum nandas tu kālindyām  
dvādaśyām jalam āviśat*

## Synonyms

*śrī-bādarāyaṇih uvāca* — Śrī Bādarāyaṇi (Śukadeva Gosvāmī) said; *ekādaśyām* — on Ekādaśī (the eleventh day of the lunar month); *nirāhāraḥ* — fasting; *samabhyarcya* — having worshiped; *janārdanam* — Lord Janārdana, the Supreme Personality of Godhead; *snātum* — in order to bathe (before breaking the fast at its prescribed completion); *nandah* — Nanda Mahārāja; *tu* — but; *kālindyām* — in the river Yamunā; *dvādaśyām* — on the twelfth day; *jalam* — the water; *āviśat* — entered.

## Translation

Śrī Bādarāyaṇi said: Having worshiped Lord Janārdana and fasted on the Ekādaśī day, Nanda Mahārāja entered the water of the Kālindī on the Dvādaśī to take his bath.

## ŚB 10.28.2

तं गृहीत्वानयद् भृत्यो वरुणस्यासुरोऽन्तिकम् ।  
अवज्ञायासुरीं वेलां प्रविष्टमुदकं निशि ॥ २ ॥

*taṁ grhītvānayaḍ bhṛtyo  
varuṇasyāsuro 'ntikam  
avajñāyāsurīm velām  
praviṣṭam udakam niśi*

## Synonyms

*taṁ* — him; *grhītvā* — seizing; *anayat* — brought; *bhṛtyah* — a servant; *varuṇasya* — of Varuṇa, the lord of the sea; *asurah* — demon; *antikam* — to the presence (of his master); *avajñāya* — who had disregarded; *āsurīm* — the inauspicious; *velām* — time; *praviṣṭam* — having entered; *udakam* — the water; *niśi* — during the night.

## Translation

Because Nanda Mahārāja entered the water in the dark of night, disregarding that the time was inauspicious, a demoniac servant of Varuṇa seized him and brought him to his master.

## Purport

Nanda Mahārāja was intent on breaking his fast during the Dvādaśī day, of which there remained only a few minutes. Thus he entered the water to bathe at an inauspicious time, before the first dawn light.

The servant of Varuṇa who arrested Nanda Mahārāja is stated here to be an *asura*, or demon, for obvious reasons. First, the servant was foolishly ignorant of Nanda Mahārāja's position as the pastime father of the Supreme Absolute Truth. Also, Nanda Mahārāja's intention was to carry out the injunctions of scripture; therefore Varuṇa's servant should not have arrested Nanda on the technical grounds that he bathed in the Yamunā at an inauspicious time. Later in this chapter Varuṇa himself will say, *ajānatā māmakena mūḍhena*: "This was done by my ignorant servant, who is a fool." This foolish servant did not understand the position of Kṛṣṇa or Nanda Mahārāja or devotional service to the Lord.

In conclusion, it is clear that Lord Kṛṣṇa wanted to give His personal audience to Varuṇa and simultaneously accomplish other didactic purposes. Thus this wonderful pastime will now unfold.

## ŚB 10.28.3

चुकुशुस्तमपश्यन्तः कृष्ण रामेति गोपकाः ।  
 भगवांस्तदुपश्रुत्य पितरं वरुणाहृतम् ।  
 तदन्तिकं गतो राजन्स्वानामभयदो विभुः ॥ ३ ॥

*cukruśus tam apaśyantaḥ*

*kṛṣṇa rāmeti gopakāḥ*

*bhagavāṁs tad upaśrutya*

*pitaraṁ varuṇāhṛtam*

*tad-antikaṁ gato rājan*

*svānām abhaya-do vibhuḥ*

## Synonyms



*cukruśuh* — they called out loudly; *tam* — him, Nanda; *apaśyantah* — not seeing; *krsna* — O Kṛṣṇa; *rāma* — O Rāma; *iti* — thus; *gopakāh* — the cowherd men; *bhagavān* — the Supreme Lord, Kṛṣṇa; *tat* — that; *upaśrutya* — hearing; *pitarām* — His father; *varuṇa* — by Varuṇa; *āhrtam* — taken away; *tat* — of Varuṇa; *antikam* — to the presence; *gatah* — went; *rājan* — my dear King Parīkṣit; *svānām* — of His own devotees; *abhaya* — of fearlessness; *dah* — the giver; *vibhuh* — the almighty Lord.

## Translation

O King, not seeing Nanda Mahārāja, the cowherd men loudly cried out, “O Kṛṣṇa! O Rāma!” Lord Kṛṣṇa heard their cries and understood that His father had been captured by Varuṇa. Therefore the almighty Lord, who makes His devotees fearless, went to the court of Varuṇadeva.

## Purport

Viśvanātha Cakravartī Ṭhākura explains that when Nanda Mahārāja went to bathe in the river, he was accompanied by several cowherd men. When Nanda did not come out of the water, they began to cry out, and Lord Kṛṣṇa immediately came there. Understanding the situation, Śrī Kṛṣṇa entered the water and went to the court of the demigod Varuṇa, determined to free His father and the other cowherd men from fear of a mere demigod.

## ŚB 10.28.4

प्राप्तं वीक्ष्य हृषीकेशं लोकपालः सपर्यया ।  
महत्या पूजयित्वाह तद्दर्शनमहोत्सवः ॥ ४ ॥

*prāptam vīkṣya hṛṣīkeśam*  
*loka-pālah saparyayā*  
*mahatyā pūjayitvāha*  
*tad-darśana-mahotsavaḥ*

## Synonyms

*prāptam* — arrived; *vīkṣya* — seeing; *hṛṣīkeśam* — Lord Kṛṣṇa, the controller of the senses; *loka* — of that planet (the watery regions); *pālah* — the presiding deity (Varuṇa); *saparyayā* — with respectful offerings; *mahatyā* — elaborate; *pūjayitvā* —

worshipping; *āha* — spoke; *tat* — of Lord Kṛṣṇa; *darśana* — from the sight; *mahā* — great; *utsavah* — jubilant pleasure.

## Translation

Seeing that the Lord, Hṛṣīkeśa, had arrived, the demigod Varuṇa worshiped Him with elaborate offerings. Varuṇa was in a state of great jubilation upon seeing the Lord, and he spoke as follows.

## ŚB 10.28.5

श्रीवरुण उवाच

अद्य मे निभृतो देहोऽद्यैवार्थोऽधिगतः प्रभो ।  
त्वत्पादभाजो भगवन्नवापुः पारमध्वनः ॥ ५ ॥

*śrī-varuṇa uvāca*

*adya me nibhṛto deho*  
*'dyaivārtho 'dhigataḥ prabho*  
*tvat-pāda-bhājo bhagavann*  
*avāpuḥ pāram adhvanah*

## Synonyms

*śrī-varuṇah uvāca* — Śrī Varuṇa said; *adya* — today; *me* — by me; *nibhṛtah* — is carried successfully; *dehah* — my material body; *adya* — today; *eva* — indeed; *arthah* — the goal of life; *adhigataḥ* — is experienced; *prabho* — O Lord; *tvat* — Your; *pāda* — the lotus feet; *bhājah* — those who serve; *bhagavan* — O Supreme Personality; *avāpuḥ* — have achieved; *pāram* — the state of transcendence; *adhvanah* — of the path (of material existence).

## Translation

Śrī Varuṇa said: Now my body has fulfilled its function. Indeed, now the goal of my life is achieved, O Lord. Those who accept Your lotus feet, O Personality of Godhead, can transcend the path of material existence.

## Purport

Varuṇa ecstatically exclaims here that since he has now seen the infinitely gorgeous body of Lord Kṛṣṇa, the trouble of assuming a material body has now been supremely justified. Indeed, the *artha*, the goal or real value of Varuṇa's life, has

now been achieved. Because Lord Kṛṣṇa's form is transcendental, those who accept His lotus feet go beyond the boundary of material existence, and thus only the spiritually unaware would presume that the Lord's lotus feet are material.

## ŚB 10.28.6

नमस्तुभ्यं भगवते ब्रह्मणे परमात्मने ।  
न यत्र श्रूयते माया लोकसृष्टिविकल्पना ॥ ६ ॥

*namas tubhyaṁ bhagavate  
brahmaṇe paramātmāne  
na yatra śrūyate māyā  
loka-sṛṣṭi-vikalpanā*

### Synonyms

*namah* — obeisances; *tubhyam* — unto You; *bhagavate* — unto the Supreme Personality of Godhead; *brahmaṇe* — the Absolute Truth; *parama-ātmāne* — the Supreme Soul; *na* — not; *yatra* — in whom; *śrūyate* — is heard of; *māyā* — the illusory, material energy; *loka* — of this world; *sṛṣṭi* — the creation; *vikalpanā* — which arranges.

### Translation

**My obeisances unto You, the Supreme Personality of Godhead, the Absolute Truth, the Supreme Soul, within whom there is no trace of the illusory energy, which orchestrates the creation of this world.**

### Purport

The word *śrūyate* is significant here. *Śruti*, or Vedic literature, consists of authorized statements made by the Lord Himself or His enlightened representatives. Thus neither the Lord nor recognized spiritual authorities would ever say that within the Absolute Truth, the Personality of Godhead, there is the fault of illusion. Śrīla Śrīdhara Svāmī points out that the word *brahmaṇe* here indicates the Lord is full in Himself, and that the term *paramātmāne* indicates He is the controller of all living entities.

Thus within the supreme being, complete in Himself and omnipotent, we do not find any jurisdiction of the material, illusory energy.

## ŚB 10.28.7

अजानता मामकेन मूढेनाकार्यवेदिना ।  
आनीतोऽयं तव पिता तद्भवान् क्षन्तुमर्हति ॥ ७ ॥

*ajānatā māmakena  
mūḍhenākārya-vedinā  
ānīto 'yam tava pitā  
tad bhavān kṣantum arhati*

### Synonyms

*ajānatā* — by one who was ignorant; *māmakena* — by my servant; *mūḍhena* — foolish; *ākārya-vedinā* — not knowing his proper duty; *ānītaḥ* — was brought; *ayam* — this person; *tava* — Your; *pitā* — father; *tat* — that; *bhavān* — Your good self; *kṣantum arhati* — should please forgive.

### Translation

**Your father, who is sitting here, was brought to me by a foolish, ignorant servant of mine who did not understand his proper duty. Therefore, please forgive us.**

### Purport

The word *ayam*, “this one here,” clearly indicates that Kṛṣṇa’s father, Nanda Mahārāja, was present as Varuṇa was speaking. In fact, Viśvanātha Cakravartī Ṭhākura states that Varuṇa had seated Śrī Nanda on a jeweled throne and had personally worshiped him out of respect.

Technically, Nanda Mahārāja was correct in entering the water just before sunrise. The following explanation is given by Śrīla Jīva Gosvāmī in his commentary on the first verse of this chapter: After an especially short Ekādaśī, measuring only eighteen hours, about six hours of the lunar day in which the fast had to be broken, namely the Dvādaśī, had already expired before the dawn. Since at sunrise the proper time for breaking the fast would have passed, Nanda Mahārāja decided to enter the water at an otherwise inauspicious time.

Of course, Varuṇa’s servant should have been aware of these technical details, which are meant for strict followers of the Vedic rituals. Above and beyond that, Nanda

Mahārāja was acting as the Supreme Lord's father and was therefore a most sacred person, beyond the touch of insignificant cosmic bureaucrats like the foolish servant of Varuṇa.

## ŚB 10.28.8

ममाप्यनुग्रहं कृष्ण कर्तुमर्हस्यशेषदृक् ।  
गोविन्द नीयतामेष पिता ते पितृवत्सल ॥ ८ ॥

*mamāpy anugrahaṁ kṛṣṇa*  
*kartum arhasy aśeṣa-dṛk*  
*govinda nīyatām eṣa*  
*pitā te pitṛ-vatsala*

### Synonyms

*mama* — to me; *api* — even; *anugraham* — mercy; *kṛṣṇa* — O Lord Kṛṣṇa; *kartum arhasi* — please do; *aśeṣa* — of everything; *dṛk* — O You who see; *govinda* — O Govinda; *nīyatām* — may he be taken; *eṣa* — this; *pitā* — father; *te* — Your; *pitṛ-vatsala* — O You who are most affectionate to Your parents.

### Translation

O Kṛṣṇa, O seer of everything, please give Your mercy even to me. O Govinda, You are most affectionate to Your father. Please take him home.

## ŚB 10.28.9

श्रीशुक उवाच  
एवं प्रसादितः कृष्णो भगवानीश्वरेश्वरः ।  
आदायागत्स्वपितरं बन्धूनां चावहन्मुदम् ॥ ९ ॥

*śrī-śuka uvāca*  
*evaṁ prasāditaḥ kṛṣṇo*  
*bhagavān īśvareśvaraḥ*  
*ādāyāgāt sva-pitaraṁ*  
*bandhūnāṁ cāvahan mudam*

### Synonyms

*śrī-śukah uvāca* — Śrī Śukadeva Gosvāmī said; *evaṁ* — thus; *prasāditaḥ* — satisfied; *kṛṣṇaḥ* — Lord Kṛṣṇa; *bhagavān* — the Supreme Personality of Godhead; *īśvara* — of

all controllers; *īśvarah* — the supreme controller; *ādāya* — taking; *agāt* — went; *sva-pitaram* — His father; *bandhūnām* — to His relatives; *ca* — and; *āvahan* — bringing; *mudam* — pleasure.

## Translation

Śukadeva Gosvāmī said: Thus satisfied by Lord Varuṇa, Śrī Kṛṣṇa, the Supreme Personality of Godhead, Lord of lords, took His father and returned home, where their relatives were overjoyed to see them.

## Purport

In this pastime, Lord Kṛṣṇa gives a sublime demonstration of His position as the Supreme Lord of all lords. Varuṇa, the demigod of the seas, is most powerful, yet he was happy to worship even Lord Kṛṣṇa's father, what to speak of Kṛṣṇa Himself.

## ŚB 10.28.10

नन्दस्त्वतीन्द्रियं दृष्ट्वा लोकपालमहोदयम् ।  
कृष्णे च सन्नतिं तेषां ज्ञातिभ्यो विस्मितोऽब्रवीत् ॥ १० ॥

*nandas tv atīndriyam dṛṣṭvā*  
*loka-pāla-mahodayam*  
*kṛṣṇe ca sannatim teṣām*  
*jñātibhyo vismito ’bravīt*

## Synonyms

*nandah* — Nanda Mahārāja; *tu* — and; *atīndriyam* — not seen before; *dṛstvā* — seeing; *loka-pāla* — of the controlling deity of the (ocean) planet, Varuṇa; *mahā-udayam* — the great opulence; *kṛṣṇe* — unto Kṛṣṇa; *ca* — and; *sannatim* — the offering of obeisances; *teṣām* — by them (Varuṇa and his followers); *jñātibhyah* — to his friends and relatives; *vismitah* — amazed; *abravīt* — spoke.

## Translation

Nanda Mahārāja had been astonished to see for the first time the great opulence of Varuṇa, the ruler of the ocean planet, and also to see how Varuṇa and his servants had offered such humble respect to Kṛṣṇa. Nanda described all this to his fellow cowherd men.

## ŚB 10.28.11

ते चौत्सुक्यधियो राजन् मत्वा गोपास्तमीश्वरम् ।  
अपि नः स्वगतिं सूक्ष्मामुपाधास्यदधीश्वरः ॥ ११ ॥

*te cautsukya-dhiyo rājan  
matvā gopās tam īśvaram  
api naḥ sva-gatiṁ sūkṣmām  
upādhāsyad adhiśvaraḥ*

### Synonyms

*te* — they; *ca* — and; *cautsukya* — full of eagerness; *dhiyah* — their minds; *rājan* — O King Parikṣit; *matvā* — thinking; *gopāh* — the cowherd men; *tam* — Him; *īśvaram* — the Supreme Lord; *api* — perhaps; *naḥ* — to us; *sva-gatim* — His own abode; *sūkṣmām* — transcendental; *upādhāsyat* — is going to bestow; *adhiśvaraḥ* — the supreme controller.

### Translation

[Hearing about Kṛṣṇa’s pastimes with Varuṇa,] the cowherd men considered that Kṛṣṇa must be the Supreme Lord, and their minds, O King, were filled with eagerness. They thought, “Will the Supreme Lord bestow upon us His transcendental abode?”

### Purport

The cowherd men were filled with excitement upon hearing how Kṛṣṇa had gone to the abode of Varuṇa to rescue His father. Suddenly realizing that they were in fact dealing with the Supreme Personality of Godhead, they joyfully conjectured among themselves about their auspicious destination after finishing their present life.

## ŚB 10.28.12

इति स्वानां स भगवान् विज्ञायाखिलदृक्स्वयम् ।  
सङ्कल्पसिद्धये तेषां कृपयैतदचिन्तयत् ॥ १२ ॥

*iti svānām sa bhagavān  
vijñāyākhila-dṛk svayam  
saṅkalpa-siddhaye teṣām  
kṛpayaitad acintayat*

## Synonyms

*iti* — such; *svānām* — of His personal devotees; *sah* — He; *bhagavān* — the Supreme Personality of Godhead; *viññāya* — understanding; *akhila-drk* — the seer of everything; *svayam* — Himself; *sañkalpa* — of the imagined desire; *siddhaye* — for the realization; *tesām* — their; *krpayā* — compassionately; *etat* — this (as follows in the next verse); *acintayat* — thought.

## Translation

Because He sees everything, Lord Kṛṣṇa, the Supreme Personality of Godhead, automatically understood what the cowherd men were conjecturing. Wanting to show His compassion to them by fulfilling their desires, the Lord thought as follows.

## ŚB 10.28.13

जनो वै लोक एतस्मिन्नविद्याकामकर्मभिः ।  
 उच्चावचासु गतिषु न वेद स्वां गतिं भ्रमन् ॥ १३ ॥  
*jano vai loka etasminn*  
*avidyā-kāma-karmabhiḥ*  
*uccāvācāsu gatiṣu*  
*na veda svām gatiṁ bhraman*

## Synonyms

*janah* — people; *vai* — certainly; *loke* — in the world; *etasminn* — this; *avidyā* — without knowledge; *kāma* — because of desires; *karmabhiḥ* — by activities; *ucca* — among superior; *avacāsu* — and inferior; *gatiṣu* — destinations; *na veda* — does not recognize; *svām* — his own; *gatiṁ* — destination; *bhraman* — wandering.

## Translation

[Lord Kṛṣṇa thought:] Certainly people in this world are wandering among higher and lower destinations, which they achieve through activities performed according to their desires and without full knowledge. Thus people do not know their real destination.

## Purport



Śrīla Jīva Gosvāmī has elaborately explained how this verse applies to the eternally liberated residents of Śrī Vṛndāvana, the Lord's abode. One of the fundamental philosophical principles of the [\*Śrīmad-Bhāgavatam\*](#) is the distinction between two types of illusion, Yoga-māyā and Mahā-māyā, the spiritual and material states of existence, respectively. Although Kṛṣṇa is God, the omnipotent, omniscient Supreme Being, His intimate associates in the spiritual world love Him so much that they see Him as their beloved child, friend, lover and so on. So that their ecstatic love can transcend the boundaries of mere reverence, they forget that Kṛṣṇa is the Supreme God of all the universes, and thus their pure, intimate love expands unlimitedly. One may consider their activities of treating Kṛṣṇa as a helpless child, a handsome boyfriend, or a playmate to be a manifestation of *avidyā*, ignorance of Lord Kṛṣṇa's position as God, but the residents of Vṛndāvana are in fact ignoring the secondary majesty of Kṛṣṇa and focusing intensely on His infinite beauty, which is the essence of His existence.

In fact, describing Lord Kṛṣṇa as the supreme controller and God is almost a type of political analysis, referring as it does to a hierarchy of power and control. Such analysis of levels of power and hierarchies of rule is significant in a context in which one entity is not fully surrendered, in love, to a higher entity. In other words, control becomes visible, or is consciously felt as control, when there is resistance to that control. To cite a simple example: A pious, law-abiding citizen sees a policeman as a friend and well-wisher, whereas a criminal sees him as a threatening symbol of punishment. Those who are enthusiastic about government policies feel not that the government is controlling them but rather that it is helping them.

Thus Lord Kṛṣṇa is seen as a "controller," and hence as "the Supreme God," by those who are not fully enchanted by His beauty and pastimes. Those fully in love with Lord Kṛṣṇa focus on His sublime, attractive features and, because of the nature of their relationship with Him, do not much notice His controlling power.

A simple proof that the residents of Vraja have transcended lower states of God consciousness rather than failed to attain them is the fact that throughout the pastimes of the Lord they often "remember" that Kṛṣṇa is God. Usually they are

astonished at this remembrance, having been fully absorbed in seeing Kṛṣṇa as their friend, lover and so on.

The word *kāma* is conventionally used to indicate a material desire, or else a spiritual desire so intense that it becomes somehow analogous to intense material desires. Still, the fundamental distinction remains: material desire is selfish and self-gratificatory; spiritual desire is free of selfishness, being wholly for the pleasure of the other, the Lord. Thus the residents of Vṛndāvana executed their daily activities solely for the pleasure of their beloved Kṛṣṇa.

It should be remembered that the entire purpose of Kṛṣṇa's descent into this world is to attract living beings back home, back to Godhead. Two things are required for this: that His pastimes display the beauty of spiritual perfection, and that they somehow seem relevant and hence interesting to the conditioned souls of this world. The [Bhāgavatam](#) often states that Lord Kṛṣṇa plays just like a youthful actor, and He undoubtedly engages His eternal devotees in the dramatic presentation. Thus Lord Kṛṣṇa here muses to Himself that people in this world certainly do not know their ultimate destination, and with an obvious touch of the facetious He also thinks in this way about His own eternally liberated associates, who were playing in this world like ordinary members of a cowherd village.

Apart from the double meaning obviously present in this verse when it is applied to Kṛṣṇa's liberated associates, Kṛṣṇa here makes an entirely direct and pointedly critical observation about ordinary people. When applied to conditioned souls who are actually wandering throughout the universe, His statement that people are acting out of ignorance and lust is not mitigated by any deeper, spiritual meaning. People in general are simply ignorant, and they do not seriously consider their ultimate destination. As usual, Lord Śrī Kṛṣṇa is able to say many profound and complex things in a few simple words. How fortunate we are that God is not a dry field of energy, a transcendent, effulgent blob, or nothing at all — as various people would have it. In fact, He is the most wonderful Personality of Godhead, full of absolute personal qualities, and certainly whatever we can do, He can do better, as evidenced by His brilliant way of speaking.

## ŚB 10.28.14

इति सञ्चिन्त्य भगवान् महाकारुणिको हरिः ।  
दर्शयामास लोकं स्वं गोपानां तमसः परम् ॥ १४ ॥

*iti sañcintya bhagavān  
mahā-kāruṇiko hariḥ  
darśayām āsa lokam svaṁ  
gopānām tamaśaḥ param*

### Synonyms

*iti* — in these words; *sañcintya* — considering to Himself; *bhagavān* — the Supreme Personality of Godhead; *mahā-kāruṇikah* — the most merciful; *hariḥ* — Lord Hari; *darśayām āsa* — showed; *lokam* — the planet, Vaikuṅṭha; *svam* — His own; *gopānām* — to the cowherd men; *tamaśaḥ* — material darkness; *param* — beyond.

### Translation

Thus deeply considering the situation, the all-merciful Supreme Personality of Godhead Hari revealed to the cowherd men His abode, which is beyond material darkness.

### Purport

It is clear from this verse that the Absolute Truth dwells in His own eternal abode. Everyone of us tries to live as comfortably as possible, surrounding ourselves with peace and beauty. How can we, in the name of “logic,” begrudge the Supreme Lord, our creator, the supremely beautiful and comfortable abode known by people in general as the kingdom of God?

## ŚB 10.28.15

सत्यं ज्ञानमनन्तं यद् ब्रह्मज्योतिः सनातनम् ।  
यद्धि पश्यन्ति मुनयो गुणापाये समाहिताः ॥ १५ ॥

*satyaṁ jñānam anantaṁ yad  
brahma-jyotiḥ sanātanam  
yad dhi paśyanti munayo  
guṇāpāye samāhitāḥ*

## Synonyms

satyam — indestructible; jñānam — knowledge; anantam — unlimited; yat — which; brahma — the absolute; jyotiḥ — effulgence; sanātanam — eternal; yat — which; hi — indeed; paśyanti — see; munayah — sages; guna — the modes of material nature; apāye — when they subside; samāhitāḥ — absorbed in trance.

## Translation

Lord Kṛṣṇa revealed the indestructible spiritual effulgence, which is unlimited, conscious and eternal. Sages see that spiritual existence in trance, when their consciousness is free of the modes of material nature.

## Purport

In text 14 Lord Kṛṣṇa revealed to the residents of Vṛndāvana His own abode, the spiritual planet of Kṛṣṇaloka. This and innumerable other Vaikuṅṭha planets float in an infinite ocean of spiritual light called the *brahmajyoti*. That spiritual light is in fact the spiritual sky, which Kṛṣṇa also, quite naturally, revealed to the residents of Vṛndāvana. For example, if we want to show the moon to a child, we say, “Look up in the sky. See the moon over there in the sky.” Similarly, Lord Kṛṣṇa revealed the vast spiritual sky to the residents of Vṛndāvana, but as emphasized in text 14 and in the following text, 16, the actual destination of the Lord’s associates was His own spiritual planet.

## ŚB 10.28.16

ते तु ब्रह्महृदं नीता मग्नाः कृष्णेन चोद्धृताः ।  
ददृशुर्ब्रह्मणो लोकं यत्राक्रूरोऽध्यगात् पुरा ॥ १६ ॥

*te tu brahma-hradam nītā  
magnāḥ kṛṣṇena coddhṛtāḥ  
dadṛśur brahmaṇo lokam  
yatrākrūro ’dhyagāt purā*

## Synonyms

te — they; tu — and; brahma-hradam — to the lake known as Brahma-hrada; nītāḥ — brought; magnāḥ — submerged; kṛṣṇena — by Kṛṣṇa; ca — and; uddhṛtāḥ — lifted out; dadṛśuh — they saw; brahmanah — of the Absolute Truth; lokam — the

transcendental planet; *yatra* — where; *akrūrah* — Akrūra; *adhyagāt* — saw; *purā* — previously.

## Translation

**The cowherd men were brought by Lord Kṛṣṇa to the Brahma-hrada, made to submerge in the water, and then lifted up. From the same vantage point that Akrūra saw the spiritual world, the cowherd men saw the planet of the Absolute Truth.**

## Purport

The unlimited extension of spiritual light, called the *brahmajyoti* in text 15, is compared to a lake called Brahma-hrada. Lord Kṛṣṇa submerged the cowherd men in that lake in the sense that He submerged them in the awareness of the impersonal Brahman. But then, as indicated by the word *uddhṛtāḥ*, He lifted them up to a higher understanding, that of the Personality of Godhead in His own planet. As clearly stated here, *dadṛśur brahmaṇo lokam*: They saw, just as Akrūra did, the transcendental abode of the Absolute Truth.

The evolution of consciousness may be briefly summarized as follows: In ordinary consciousness we perceive and are attracted to the variety of material things. Rising to the first stage of spiritual consciousness, we transcend material variety and focus instead on the undifferentiated One, which lies behind and gives existence to the many. Finally, rising to Kṛṣṇa consciousness, we find that the absolute, spiritual One contains its own eternal variety. In fact, since this world is a mere shadow of eternal existence, we would expect to find spiritual variety within the One, and indeed we do find it in the sacred text of *Śrīmad-Bhāgavatam*.

Astute readers may note that the pastime involving Akrūra takes place later in the *Bhāgavatam*, after the present affair with the cowherd men. The reason Śukadeva Gosvāmī says Akrūra saw Vaikuṅṭha *purā*, “previously,” is that all these incidents took place many years before the conversation between Śukadeva Gosvāmī and Mahārāja Parīkṣit.

**ŚB 10.28.17**

नन्दादयस्तु तं दृष्ट्वा परमानन्दनिवृताः ।  
कृष्णं च तत्रच्छन्दोभिः स्तूयमानं सुविस्मिताः ॥ १७ ॥

*nandādayas tu taṁ dr̥ṣṭvā*  
*paramānanda-nivṛtāḥ*  
*kṛṣṇaṁ ca tatra cchandobhiḥ*  
*stūyamānaṁ su-vismitāḥ*

## Synonyms

*nanda-ādayah* — the cowherd men headed by Nanda Mahārāja; *tu* — and; *taṁ* — that; *dr̥ṣṭvā* — seeing; *parama* — supreme; *ānanda* — by ecstasy; *nivṛtāḥ* — overwhelmed with joy; *kṛṣṇam* — Lord Kṛṣṇa; *ca* — and; *tatra* — there; *cchandobhiḥ* — by the Vedic hymns; *stūyamānam* — being praised; *su* — very much; *vismitāḥ* — surprised.

## Translation

**Nanda Mahārāja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Kṛṣṇa Himself there, surrounded by the personified Vedas, who were offering Him prayers.**

## Purport

Although the residents of Vṛndāvana considered themselves ordinary persons, Lord Kṛṣṇa wanted them to know of their extraordinary good fortune. Thus, within a lake in the Yamunā River the Lord showed them His personal abode. The cowherd men were amazed to see that the kingdom of God had exactly the same spiritual atmosphere as their own earthly Vṛndāvana and that, just as in their Vṛndāvana Lord Kṛṣṇa was personally present, in their unique vision He was present as the Lord of the spiritual world.

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out, these verses emphasize that Lord Kṛṣṇa did not merely show the cowherd men a sample Vaikuṅṭha planet but that He specifically revealed His Kṛṣṇaloka, the greatest of eternal abodes and the natural home of the residents of Vṛndāvana, who loved Kṛṣṇa more than anyone else did.

*Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Twenty-eighth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Kṛṣṇa Rescues Nanda Mahārāja from the Abode of Varuṇa.”*