

# ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 33



His Divine Grace  
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## CHAPTER THIRTY-THREE

### The Rāsa Dance

This chapter describes Lord Śrī Kṛṣṇa's *rāsa* dance, which He enjoyed with His beloved girlfriends in the forests along the Yamunā River.

The Supreme Personality of Godhead, Śrī Kṛṣṇa, is most expert in the knowledge of transcendental moods. In the company of the *gopīs*, who were tightly bound to Him by the ropes of affection and totally dedicated to His service, the Lord expanded Himself into numerous forms. The *gopīs* became intoxicated with their enthusiasm to enjoy the *rāsa* dance, and thus they began satisfying Kṛṣṇa's senses by singing, dancing and gesturing amorously. The sweet voices of the *gopīs* filled all the directions.

Even after Lord Kṛṣṇa manifested Himself in numerous forms, each *gopī* thought He was standing next to her alone. Gradually the *gopīs* became fatigued from the continuous dancing and singing, and each of them placed her arm on the shoulder of the Kṛṣṇa standing beside her. Some *gopīs* smelled and kissed Kṛṣṇa's arm, which bore the fragrance of the lotus and was anointed with sandalwood paste. Others put Kṛṣṇa's hand on their bodies, and yet others gave Kṛṣṇa pleasure by embracing Him lovingly.

Lord Kṛṣṇa, being the Supreme Absolute Truth, is the only actual enjoyer and object of enjoyment. Although He is one without a second, He expands Himself into many forms to increase His personal pastimes. Therefore great scholars say that Kṛṣṇa's *rāsa-līlā* is like a child's playing with His own reflection. Śrī Kṛṣṇa is self-satisfied and fully endowed with inconceivable, transcendental opulences. When He exhibits such pastimes as the *rāsa-līlā*, all living beings, from Brahmā down to the blades of grass, become merged in the ocean of astonishment.

When Mahārāja Parikṣit heard the narration of Kṛṣṇa's conjugal pastimes with the *gopīs*, which superficially resemble the activities of lusty, wanton persons, he expressed a doubt to the great devotee Śrīla Śukadeva Gosvāmī. Śukadeva dispelled this doubt by stating, "Since Śrī Kṛṣṇa is the absolute enjoyer, such pastimes as these

can never be contaminated by any fault. But if anyone other than the Supreme Personality of Godhead tries to enjoy such pastimes, he will suffer the same fate that someone other than Lord Rudra would suffer if he attempted to drink an ocean of poison. Moreover, even one who only thinks of imitating Lord Kṛṣṇa's *rāsa-līlā* will certainly suffer misfortune."

The Supreme Absolute Truth, Śrī Kṛṣṇa, is present within the hearts of all living entities as their indwelling witness. When out of His mercy He exhibits His intimate pastimes to His devotees, these activities are never besmirched by mundane imperfection. Any living being who hears of the spontaneous loving attraction the *gopīs* felt for Lord Kṛṣṇa will have his desires for material sense gratification destroyed at the root and will develop his natural propensity for serving the Supreme Lord, the spiritual master, and the Lord's devotees.

## ŚB 10.33.1

श्रीशुक उवाच

इत्थं भगवतो गोप्यः श्रुत्वा वाचः सुपेशलाः ।  
जहुर्विरहजं तापं तदङ्गोपचिताशिषः ॥ १ ॥

*śrī-śuka uvāca*

*ittham bhagavato gopyaḥ*

*śrutvā vācaḥ su-peśalāḥ*

*jahur viraha-jam tāpaṁ*

*tad-aṅgopacitāśiṣaḥ*

### Synonyms

*śrī-śukah uvāca* — Śrī Śukadeva Gosvāmī said; *ittham* — thus; *bhagavataḥ* — of the Supreme Personality of Godhead; *gopyaḥ* — the cowherd girls; *śrutvā* — hearing; *vācaḥ* — the words; *su-peśalāḥ* — most charming; *jahuh* — they gave up; *viraha-jam* — born out of their feelings of separation; *tāpam* — the distress; *tat* — His; *aṅga* — from (touching) the limbs; *upacita* — fulfilled; *āśiṣaḥ* — whose desires.

### Translation

Śukadeva Gosvāmī said: When the cowherd girls heard the Supreme Personality of Godhead speak these most charming words, they forgot their distress caused by separation from Him. Touching His transcendental limbs, they felt all their desires fulfilled.

## ŚB 10.33.2

तत्रारभत गोविन्दो रासक्रीडामनुव्रतैः ।  
स्त्रीरत्नैरन्वितः प्रीतैरन्योन्याबद्धबाहुभिः ॥ २ ॥

*tatrārabhata govindo  
rāsa-kṛīḍām anuvrataiḥ  
strī-ratnair anvitaḥ prītaiḥ  
anyonyābaddha-bāhubhiḥ*

### Synonyms

*tatra* — there; *ārabhata* — began; *govindah* — Lord Kṛṣṇa; *rāsa-kṛīḍam* — the pastime of the *rāsa* dance; *anuvrataiḥ* — by the faithful (*gopīs*); *strī* — of women; *ratnaiḥ* — the jewels; *anvitaḥ* — joined; *prītaiḥ* — who were satisfied; *anyonya* — among one another; *ābaddha* — entwining; *bāhubhiḥ* — their arms.

### Translation

There on the Yamunā's banks Lord Govinda then began the pastime of the *rāsa* dance in the company of those jewels among women, the faithful *gopīs*, who joyfully linked their arms together.

## ŚB 10.33.3

रासोत्सवः सम्प्रवृत्तो गोपीमण्डलमण्डितः ।  
योगेश्वरेण कृष्णेन तासां मध्ये द्वयोर्द्वयोः ।  
प्रविष्टेन गृहीतानां कण्ठे स्वनिकटं स्त्रियः ।  
यं मन्येरन् नभस्तावद् विमानशतसङ्कुलम् ।  
दिवौकसां सदाराणामौत्सुक्यापहृतात्मनाम् ॥ ३ ॥

*rāsotsavaḥ sampravṛtto  
gopī-maṇḍala-maṇḍitaḥ*



*yogeśvareṇa kṛṣṇena*  
*tāsām madhye dvayor dvayoh*  
*praviṣṭena grhītānām*  
*kaṇṭhe sva-nikaṭaṁ striyaḥ*  
*yaṁ manyeran nabhas tāvad*  
*vimāna-śata-saṅkulam*  
*divaukasām sa-dārānām*  
*outsukyāpahṛtātmanām*

## Synonyms

*rāsa* — of the *rāsa* dance; *utsavah* — the festivity; *sampravṛttah* — commenced; *gopī-  
 mandala* — by the circle of *gopīs*; *manditah* — decorated; *yoga* — of mystic power;  
*īsvareṇa* — by the supreme controller; *kṛṣṇena* — Lord Kṛṣṇa; *tāsām* — of them;  
*madhye* — within the midst; *dvayoh dvayoh* — between each pair; *pravistena* —  
 present; *grhītānām* — who were held; *kaṇṭhe* — by the necks; *sva-nikaṭam* — next to  
 themselves; *striyaḥ* — the women; *yaṁ* — whom; *manyeran* — considered; *nabhah* —  
 the sky; *tāvat* — at that time; *vimāna* — of airplanes; *śata* — with hundreds;  
*saṅkulam* — crowded; *diva* — of the heavenly planets; *okasām* — belonging to the  
 inhabitants; *sa* — accompanied; *dārānām* — by their wives; *outsukya* — by  
 eagerness; *apahrta* — carried away; *ātmanām* — their minds.

## Translation

The festive *rāsa* dance commenced, with the *gopīs* arrayed in a circle. Lord  
 Kṛṣṇa expanded Himself and entered between each pair of *gopīs*, and as that  
 master of mystic power placed His arms around their necks, each girl thought  
 He was standing next to her alone. The demigods and their wives were  
 overwhelmed with eagerness to witness the *rāsa* dance, and they soon  
 crowded the sky with their hundreds of celestial airplanes.

## Purport

Śrīla Bilvamaṅgala Ṭhākura has written the following verse about the *rāsa* dance:

*aṅganām aṅganām antarā mādhave*  
*mādhavaṁ mādhavaṁ cāntareṅganāḥ*

*ittham ākalpīte maṇḍale madhya-gaḥ  
sañjagau veṇunā devakī-nandanah*

“Lord Mādhava was situated between each pair of *gopīs*, and a *gopī* was situated between each pair of His manifestations. And Śrī Kṛṣṇa, the son of Devakī, also appeared in the middle of the circle, playing upon His flute and singing.”

Śrīla Viśvanātha Cakravartī Ṭhākura points out that the *gopīs*, maddened by love, were unable to understand that Śrī Kṛṣṇa had expanded Himself so He could personally dance with each of them. Each *gopī* saw one manifestation of Kṛṣṇa. The demigods and their wives, however, could see all His different manifestations as they watched the *rāsa* dance from their airplanes, and thus they were completely astonished.

## ŚB 10.33.4

ततो दुन्दुभयो नेदुर्निपेतुः पुष्पवृष्टयः ।  
जगुर्गन्धर्वपतयः सस्त्रीकास्तद्यशोऽमलम् ॥ ४ ॥

*tato dundubhayo nedur  
nipetuḥ puṣpa-vṛṣṭayah  
jagur gandharva-patayah  
sa-strikās tad-yaśo 'malam*

### Synonyms

*tatah* — then; *dundubhayah* — kettledrums; *neduh* — resounded; *nipetuh* — fell down; *puspa* — of flowers; *vṛstayah* — rain; *jaguh* — they sang; *gandharva-patayah* — the chief Gandharvas; *sa-strikāh* — along with their wives; *tat* — of Him, Lord Kṛṣṇa; *yaśah* — the glories; *amalam* — spotless.

### Translation

**Kettledrums then resounded in the sky while flowers rained down and the chief Gandharvas and their wives sang Lord Kṛṣṇa’s spotless glories.**

### Purport

As stated here, Lord Kṛṣṇa's glory in dancing the *rāsa* dance is pure spiritual bliss. The demigods in heaven, in charge of maintaining propriety in the universe, ecstatically accepted the *rāsa* dance as the ultimate religious affair, completely different from the perverted reflection of romance we find in this mundane world.

## ŚB 10.33.5

वलयानां नूपुराणां किङ्किणीनां च योषिताम् ।  
सप्रियाणामभूच्छब्दस्तुमुलो रासमण्डले ॥ ५ ॥

*valayānām nūpurāṇām*  
*kiṅkiṇīnām ca yoṣitām*  
*sa-priyāṇām abhūc chabdas*  
*tumulo rāsa-maṇḍale*

### Synonyms

*valayānām* — of the armlets; *nūpurānām* — ankle bells; *kiṅkiṇīnām* — bells worn around the waist; *ca* — and; *yoṣitām* — of the women; *sa-priyānām* — who were with their beloved; *abhūt* — there was; *śabdah* — a sound; *tumulah* — tumultuous; *rāsa-maṇḍale* — in the circle of the *rāsa* dance.

### Translation

A tumultuous sound arose from the armlets, ankle bells and waist bells of the gopīs as they sported with their beloved Kṛṣṇa in the circle of the *rāsa* dance.

## ŚB 10.33.6

तत्रातिशुशुभे ताभिर्भगवान् देवकीसुतः ।  
मध्ये मणीनां हैमानां महामरकतो यथा ॥ ६ ॥

*tatrātiśuśubhe tābhir*  
*bhagavān devakī-sutaḥ*  
*madhye maṇīnām haimānām*  
*mahā-marakato yathā*

### Synonyms

*tatra* — there; *atiśuśubhe* — appeared most brilliant; *tābhiḥ* — with them; *bhagavān* — the Supreme Lord; *devakī-sutah* — Kṛṣṇa, the son of Devakī; *madhye* — in the midst; *maninām* — of ornaments; *haimānām* — golden; *mahā* — great; *marakataḥ* — a sapphire; *yathā* — as.

## Translation

In the midst of the dancing gopīs, Lord Kṛṣṇa appeared most brilliant, like an exquisite sapphire in the midst of golden ornaments.

## Purport

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that Devakī, besides being the name of Vasudeva’s wife, is also a name of mother Yaśodā, as stated in the *Ādi Purāṇa*: *dve nāmnī nanda-bhāryāyā yaśodā devakīti ca*. “The wife of Nanda has two names — Yaśodā and Devakī.”

## ŚB 10.33.7

पादन्यासैर्भुजविधुतिभिः सस्मितैर्भ्रूविलासै-  
र्भज्यन्मध्येश्चलकुचपटैः कुण्डलैर्गण्डलोलैः ।  
स्विद्यन्मुख्यः कवररसनाग्रन्थयः कृष्णवध्वो  
गायन्त्यस्तं तडित इव ता मेघचक्रे विरेजुः ॥ ७ ॥

*pāda-nyāsair bhuja-vidhutibhiḥ sa-smitair bhrū-vilāsair*  
*bhajyan madhyaiś cala-kuca-paṭaiḥ kuṇḍalair gaṇḍa-lolaiḥ*  
*svidyan-mukhyaḥ kavara-rasanāgranthayaḥ kṛṣṇa-vadhvo*  
*gāyantyastam taḍita iva tā megha-cakre virejuḥ*

## Synonyms

*pāda* — of their feet; *nyāsaiḥ* — by the placement; *bhuja* — of their hands; *vidhutibhiḥ* — by the gestures; *sa-smitaiḥ* — smiling; *bhrū* — of their eyebrows; *vilāsaiḥ* — by the playful movements; *bhajyan* — bending; *madhyaiḥ* — by their middles; *cala* — moving; *kuca* — covering their breasts; *paṭaiḥ* — by the cloths; *kundalaiḥ* — by their earrings; *ganda* — on their cheeks; *lolaiḥ* — rolling; *svidyan* — perspiring; *mukhyaḥ* — whose faces; *kavara* — the braids of their hair; *rasanā* — and their belts; *āgranthayaḥ* — having tightly tied; *kṛṣṇa-vadhvaḥ* — the consorts of Lord



Kṛṣṇa; *gāyantyah* — singing; *tam* — about Him; *taditah* — bolts of lightning; *iva* — as if; *tāh* — they; *megha-cakre* — in a range of clouds; *virejuh* — shone.

## Translation

As the *gopīs* sang in praise of Kṛṣṇa, their feet danced, their hands gestured, and their eyebrows moved with playful smiles. With their braids and belts tied tight, their waists bending, their faces perspiring, the garments on their breasts moving this way and that, and their earrings swinging on their cheeks, Lord Kṛṣṇa’s young consorts shone like streaks of lightning in a mass of clouds.

## Purport

Śrīla Śrīdhara Svāmī explains that according to the analogy of lightning flashing in clouds, the perspiration on the lovely faces of the *gopīs* resembled drops of mist, and their singing resembled thunder. The word *āgranthayaḥ* may also be read *agranthayaḥ*, meaning “loosened.” This would indicate that although the *gopīs* began the dance with their hair and belts tightly drawn, these gradually slackened and loosened.

Śrīla Viśvanātha Cakravartī points out that the *gopīs* were expert at exhibiting *mudrās* (precise hand gestures that express feelings or convey meanings associated with the theme of a performance). Thus sometimes Kṛṣṇa and the *gopīs* would artistically move their interlocked arms together, and sometimes they would separate arms and exhibit *mudrās* to act out the meaning of the songs they were singing.

The word *pāda-nyāsaiḥ* indicates that the *gopīs* artistically and gracefully placed the steps of their dancing feet in an enchanting way, and the words *sa-smitair bhrūvilāsair* indicate that the romantic movements of their eyebrows, smiling with love, were most charming to behold.

## ŚB 10.33.8

उच्चैर्जगुर्नृत्यमाना रक्तकण्ठ्यो रतिप्रियाः ।  
कृष्णाभिमर्शमुदिता यद्गीतेनेदमावृतम् ॥ ८ ॥

*uccair jagur nṛtyamānā*  
*rakta-kaṅṭhyo rati-priyāḥ*  
*kṛṣṇābhimarśa-muditā*  
*yad-gītenedam āvṛtam*

## Synonyms

*uccaih* — loudly; *jaguh* — they sang; *nṛtyamānāḥ* — while dancing; *rakta* — colored; *kaṅṭhyah* — their throats; *rati* — conjugal enjoyment; *priyāḥ* — dedicated to; *kṛṣṇa-abhimarśa* — by the touch of Lord Kṛṣṇa; *muditāḥ* — joyful; *yat* — whose; *gītena* — by the singing; *idam* — this entire universe; *āvṛtam* — is pervaded.

## Translation

Eager to enjoy conjugal love, their throats colored with various pigments, the gopīs sang loudly and danced. They were overjoyed by Kṛṣṇa’s touch, and they sang songs that filled the entire universe.

## Purport

According to an authoritative book on music called *Sanḡīta-sāra*, *tāvanta eva rāgāḥ sūryāvatyō jīva-jātayaḥ*, *teṣu ṣoḍaśa-sāhasrī purā gopī-kṛtā varā*: “There are as many musical *rāgas* as there are species of life. Among these *rāgas* are sixteen thousand principal ones, which were manifested by the *gopīs*.” Thus the *gopīs* created sixteen thousand different *rāgas*, or musical modes, and these have subsequently been disseminated throughout the world. The words *yad-gītenedam āvṛtam* also indicate that even today devotees throughout the world sing the praises of Kṛṣṇa, following the example of the *gopīs*.

## ŚB 10.33.9

काचित् समं मुकुन्देन स्वरजातीरमिश्रिताः ।  
उन्निन्ये पूजिता तेन प्रीयता साधु साध्विति ।  
तदेव ध्रुवमुन्निन्ये तस्यै मानं च बह्वदात् ॥ ९ ॥

*kācit samam mukundena  
svara-jātīr amiśritāḥ  
unninye pūjitā tena  
prīyatā sādhu sādhu iti  
tad eva dhruvam unninye  
tasyai mānam ca bahv adāt*

## Synonyms

*kācit* — a certain *gopī*; *samam* — together; *mukundena* — with Lord Kṛṣṇa; *svara-jātīh* — pure musical tones; *amiśritāḥ* — not confused with the sounds vibrated by Kṛṣṇa; *unninye* — she raised; *pūjitā* — honored; *tena* — by Him; *prīyatā* — who was pleased; *sādhu sādhu iti* — saying, “excellent, excellent”; *tad eva* — that same (melody); *dhruvam* — with a particular metrical pattern; *unninye* — vibrated (another *gopī*); *tasyai* — to her; *mānam* — special respect; *ca* — and; *bahv* — much; *adāt* — He gave.

## Translation

One *gopī*, joining Lord Mukunda in His singing, sang pure melodious tones that rose harmoniously above His. Kṛṣṇa was pleased and showed great appreciation for her performance, saying “Excellent! Excellent!” Then another *gopī* repeated the same melody, but in a special metrical pattern, and Kṛṣṇa praised her also.

## ŚB 10.33.10

काचिद् रासपरिश्रान्ता पार्श्वस्थस्य गदाभृतः ।  
जग्राह बाहुना स्कन्धं श्लथद्वलयमल्लिका ॥ १० ॥

*kācid rāsa-parīśrāntā  
pārśva-sthasya gadā-bhṛtaḥ  
jagrāha bāhunā skandham  
ślathad-valaya-mallikā*

## Synonyms

*kācit* — a certain *gopī*; *rāsa* — by the *rāsa* dance; *parīśrāntā* — fatigued; *pārśva* — at Her side; *sthasya* — who was standing; *gadā-bhṛtaḥ* — of Lord Kṛṣṇa, holding a

baton; *jagrāha* — took hold of; *bāhunā* — with Her arm; *skandham* — the shoulder; *ślathat* — loosening; *valaya* — Her bracelets; *mallikā* — and the flowers (in Her hair).

## Translation

When one *gopī* grew tired from the *rāsa* dance, She turned to Kṛṣṇa, standing at Her side holding a baton, and grasped His shoulder with Her arm. The dancing had loosened Her bracelets and the flowers in Her hair.

## Purport

The previous verse states that Śrī Kṛṣṇa honored the *gopīs* for their dancing and singing, and in this verse we see how the *gopīs* responded by dealing intimately and confidently with Him. Here a tired *gopī* held on to Kṛṣṇa's shoulder with her arm, resting against Him.

Śrīla Jīva Gosvāmī explains that the word *gadā* in this verse indicates a baton suitable for a dancing master. Lord Kṛṣṇa brought this item of paraphernalia to enhance His enjoyment of the *rāsa* dance. Śrīla Viśvanātha Cakravartī states that the *gopī* mentioned here is Śrīmatī Rādhārāṇī, whereas the two *gopīs* mentioned in the previous verse are, in order, Viśākhā and Lalitā.

## ŚB 10.33.11

तत्रैकांसगतं बाहुं कृष्णस्योत्पलसौरभम् ।  
चन्दनालिप्तमाग्राय हृष्टरोमा चुचुम्ब ह ॥ ११ ॥  
*tatraikāṁsa-gataṁ bāhuṁ*  
*kṛṣṇasyotpala-saurabham*  
*candanāliptam āghrāya*  
*hr̥ṣṭa-romā cucumba ha*

## Synonyms

*tatra* — there; *ekā* — one (*gopī*); *āṁsa* — upon her shoulder; *gatam* — placed; *bāhum* — the arm; *kṛsnasya* — of Lord Kṛṣṇa; *utpala* — like a blue lotus; *saurabham* — the fragrance of which; *candana* — with sandalwood pulp; *āliptam* — smeared; *āghrāya* — smelling; *hr̥ṣṭa* — standing on end; *romā* — her bodily hairs; *cucumba ha* — she kissed.

## Translation

Upon the shoulder of one *gopī* Kṛṣṇa placed His arm, whose natural blue-lotus fragrance was mixed with that of the sandalwood pulp anointing it. As the *gopī* relished that fragrance, her bodily hair stood on end in jubilation, and she kissed His arm.

## ŚB 10.33.12

कस्याश्चिन्नाट्यविक्षिप्त कुण्डलत्विषमण्डितम् ।  
गण्डं गण्डे सन्दधत्याः प्रादात्ताम्बूलचर्वितम् ॥ १२ ॥

*kasyāścīn nātya-vikṣipta*  
*kuṇḍala-tviṣa-maṇḍitam*  
*gaṇḍam gaṇḍe sandadhatyāḥ*  
*prādāt tāmbūla-carvitam*

## Synonyms

*kasyāścīn* — to a certain *gopī*; *nātya* — by the dancing; *vikṣipta* — shaken; *kundala* — whose earrings; *tviṣa* — with the glitter; *manditam* — adorned; *gandam* — her cheek; *gande* — next to His cheek; *sandadhatyāḥ* — who was placing; *prādāt* — He carefully gave; *tāmbūla* — the betel nut; *carvitam* — chewed.

## Translation

Next to Kṛṣṇa's cheek one *gopī* put her own, beautified by the effulgence of her earrings, which glittered as she danced. Kṛṣṇa then carefully gave her the betel nut He was chewing.

## ŚB 10.33.13

नृत्यती गायती काचित् कूजन्नूपुरमेखला ।  
पार्श्वस्थाच्युतहस्ताब्जं श्रान्ताधात्स्तनयोः शिवम् ॥ १३ ॥

*nṛtyatī gāyatī kācit*  
*kūjan nūpura-mekhalā*  
*pārśva-sthācyuta-hastābjaṁ*  
*śrāntādhāt stanayoḥ śivam*

## Synonyms

*nrtyatī* — dancing; *gāyati* — singing; *kācit* — a certain *gopī*; *kūjan* — murmuring; *nūpura* — her ankle bells; *mekhalā* — and her belt; *pārśva-stha* — standing at her side; *acyuta* — of Lord Kṛṣṇa; *hasta-abjam* — the lotus hand; *śrāntā* — feeling tired; *adhāt* — placed; *stanayoh* — upon her breasts; *śivam* — pleasing.

## Translation

Another *gopī* became fatigued as she danced and sang, the bells on her ankles and waist tinkling. So she placed upon her breasts the comforting lotus hand of Lord Acyuta, who was standing by her side.

## ŚB 10.33.14

गोप्यो लब्ध्वाच्युतं कान्तं श्रिय एकान्तवल्लभम् ।  
गृहीतकण्ठयस्तद्वोभ्यां गायन्त्यस्तं विजहिरे ॥ १४ ॥

*gopyo labdhvācyutaṁ kāntaṁ*  
*śriya ekānta-vallabham*  
*grhīta-kaṇṭhyas tad-dorbhyāṁ*  
*gāyantyas tam vijahire*

## Synonyms

*gopyah* — the *gopīs*; *labdhvā* — having attained; *acyutam* — the infallible Lord; *kāntam* — as their lover; *śriyah* — of the goddess of fortune; *ekānta* — the exclusive; *vallabham* — lover; *grhīta* — held; *kanthyah* — their necks; *tat* — His; *dorbhyām* — by the arms; *gāyantyah* — singing; *tam* — about Him; *vijahire* — they took pleasure.

## Translation

Having attained as their intimate lover Lord Acyuta, the exclusive consort of the goddess of fortune, the *gopīs* enjoyed great pleasure. They sang His glories as He held their necks with His arms.

## ŚB 10.33.15



कर्णोत्पलालकविटङ्ककपोलघर्म-  
 वक्त्रश्रियो वलयनूपुरघोषवाद्यैः ।  
 गोप्यः समं भगवता ननृतुः स्वकेश-  
 स्रस्तस्रजो भ्रमरगायकरासगोष्ठ्याम् ॥ १५ ॥  
*karṇotpalālaka-ṣṭāṅka-kapola-gharma-  
 vaktra-śriyo valaya-nūpura-ghoṣa-vādyaiḥ  
 gopyaḥ samam bhagavatā nanṛtuḥ sva-keśa-  
 srasta-srajo bhramara-gāyaka-rāsa-goṣṭhyām*

## Synonyms

*karna* — upon their ears; *utpala* — with the lotus flowers; *alaka* — by locks of their hair; *ṣṭāṅka* — decorated; *kapola* — their cheeks; *gharma* — with perspiration; *vaktra* — of their faces; *śriyah* — the beauty; *valaya* — of their armlets; *nūpura* — and ankle bells; *ghosa* — of the reverberation; *vādyaiḥ* — with the musical sound; *gopyah* — the *gopīs*; *samam* — together; *bhagavatā* — with the Personality of Godhead; *nanṛtuḥ* — danced; *sva* — their own; *keśa* — from the hair; *srasta* — scattered; *srajah* — the garlands; *bhramara* — the bees; *gāyaka* — singers; *rāsa* — of the *rāsa* dance; *goṣṭhyām* — in the assembly.

## Translation

Enhancing the beauty of the *gopīs*' faces were the lotus flowers behind their ears, the locks of hair decorating their cheeks, and drops of perspiration. The reverberation of their armlets and ankle bells made a loud musical sound, and their chaplets scattered. Thus the *gopīs* danced with the Supreme Lord in the arena of the *rāsa* dance as swarms of bees sang in accompaniment.

## ŚB 10.33.16

एवं परिष्वङ्गकराभिमर्श-  
 स्निग्धेक्षणोद्दामविलासहासैः ।  
 रेमे रमेशो ब्रजसुन्दरीभि-  
 र्यथार्भकः स्वप्रतिबिम्बविभ्रमः ॥ १६ ॥  
*evam pariṣvaṅga-karābhimarśa-  
 snigdhekṣaṇoddāma-vilāsa-hāsaiḥ*

*reme rameśo vraja-sundarībhir  
yathārbhakah sva-pratibimba-vibhramah*

## Synonyms

*evam* — thus; *parisvaṅga* — with embracing; *kara* — by His hand; *abhimarśa* — with touching; *snigdha* — affectionate; *īksana* — with glances; *uddāma* — broad; *vilāsa* — playful; *hāsaih* — with smiles; *reme* — He took pleasure; *ramā* — of the goddess of fortune; *īśah* — the master; *vraja-sundarībhiḥ* — with the young women of the cowherd community; *yathā* — just as; *arbhakah* — a boy; *sva* — His own; *pratibimba* — with the reflection; *vibhramah* — whose playing.

## Translation

**In this way Lord Kṛṣṇa, the original Lord Nārāyaṇa, master of the goddess of fortune, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them as He smiled His broad, playful smiles. It was just as if a child were playing with his own reflection.**

## Purport

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments as follows on this verse: “Lord Kṛṣṇa alone is the Supreme Absolute Truth, and His potencies are unlimited. All these potencies, taking personal forms, engage Lord Kṛṣṇa in His pastimes. Just as the opulent manifestation of His one supreme transcendental potency manifests all the countless potencies of the Lord, so in the *rāsa* dance Kṛṣṇa manifests Himself as many times as there are various potencies represented by the *gopīs*. Everything is Kṛṣṇa, but by His desire His spiritual energy Yoga-māyā manifests the *gopīs*. When His internal potency Yoga-māyā thus produces such pastimes for the enhancement of His transcendental emotions, it is just like a young boy playing with His own reflection. But since these pastimes are created by His spiritual potency, they are eternal and self-manifesting.”

तदङ्गसङ्गप्रमुदाकुलेन्द्रियाः  
 केशान् दुकूलं कुचपट्टिकां वा ।  
 नाञ्जः प्रतिव्योढुमलं व्रजस्त्रियो  
 विस्रस्तमालाभरणाः कुरुद्वह ॥ १७ ॥  
*tad-aṅga-saṅga-pramudākulendriyāḥ*  
*keśān dukūlaṁ kuca-paṭṭikāṁ vā*  
*nāñjah prativyodhum alaṁ vraja-striyo*  
*visrasta-mālābharanāḥ kurūdvaha*

## Synonyms

*tat* — with Him; *aṅga-saṅga* — from the bodily contact; *pramudā* — by the joy; *ākula* — overflowing; *indriyāḥ* — whose senses; *keśān* — their hair; *dukūlam* — dresses; *kuca-paṭṭikām* — the garments covering their breasts; *vā* — or; *na* — not; *añjah* — easily; *prativyodhum* — to keep properly arranged; *alam* — capable; *vraja-striyah* — the women of Vraja; *visrasta* — scattered; *mālā* — their flower garlands; *ābharanāḥ* — and ornaments; *kuru-udvaha* — O most eminent member of the Kuru dynasty.

## Translation

**Their senses overwhelmed by the joy of having His physical association, the gopīs could not prevent their hair, their dresses and the cloths covering their breasts from becoming disheveled. Their garlands and ornaments scattered, O hero of the Kuru dynasty.**

## ŚB 10.33.18

कृष्णविक्रीडितं वीक्ष्य मुमुहुः खेचरस्त्रियः ।  
 कामार्दिताः शशाङ्कश्च सगणो विस्मितोऽभवत् ॥ १८ ॥  
*kṛṣṇa-vikriḍitaṁ vīkṣya*  
*mumuhuh khe-cara-striyaḥ*  
*kāmārditāḥ śaśāṅkaś ca*  
*sa-gaṇo vismito 'bhavat*

## Synonyms

*kṛṣṇa-vikriḍitam* — the playing of Kṛṣṇa; *vīkṣya* — seeing; *mumuhuh* — became entranced; *khe-cara* — traveling in the sky; *striyah* — the women (demigoddesses);

*kāma* — by lusty desires; *arditāh* — agitated; *śaśāṅkah* — the moon; *ca* — also; *sa-ganah* — with his followers, the stars; *vismitah* — amazed; *abhavat* — became.

## Translation

The wives of the demigods, observing Kṛṣṇa's playful activities from their airplanes, were entranced and became agitated with lust. Indeed, even the moon and his entourage, the stars, became astonished.

## ŚB 10.33.19

कृत्वा तावन्तमात्मानं यावतीर्गोपयोषितः ।  
रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया ॥ १९ ॥

*kṛtvā tāvantam ātmānaṁ*  
*yāvatīr gopa-yoṣitaḥ*  
*reme sa bhagavāṁs tābhir*  
*ātmārāmo 'pi līlayā*

## Synonyms

*kṛtvā* — making; *tāvantam* — expanded that many times; *ātmānam* — Himself; *yāvatīh* — as many as; *gopa-yoṣitaḥ* — cowherd women; *reme* — enjoyed; *sah* — He; *bhagavān* — the Supreme Lord; *tābhih* — with them; *ātma-ārāmah* — self-satisfied; *api* — although; *līlayā* — as a pastime.

## Translation

Expanding Himself as many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company.

## Purport

As Śrīla Viśvanātha Cakravartī points out, it has already been explained that Lord Kṛṣṇa is eternally free from all material desire, perfect on the platform of spiritual self-satisfaction.

## ŚB 10.33.20

तासां रतिविहारेण श्रान्तानां वदनानि सः ।  
प्रामृजत् करुणः प्रेम्णा शन्तमेनाङ्ग पाणिना ॥ २० ॥

*tāsām rati-vihāreṇa*  
*śrāntānām vadanāni saḥ*  
*prāmṛjat karuṇaḥ premṇā*  
*śantamenāṅga pāninā*

### Synonyms

*tāsām* — of them, the *gopīs*; *rati* — of conjugal love; *vihāreṇa* — by the enjoyment; *śrāntānām* — who were fatigued; *vadanāni* — the faces; *saḥ* — He; *prāmṛjat* — wiped; *karuṇaḥ* — merciful; *premnā* — lovingly; *śantamena* — most comforting; *aṅga* — my dear (King Parīkṣit); *pāninā* — with His hand.

### Translation

Seeing that the *gopīs* were fatigued from conjugal enjoyment, my dear King, merciful Kṛṣṇa lovingly wiped their faces with His comforting hand.

## ŚB 10.33.21

गोप्यः स्फुरत्पुरटकुण्डलकुन्तलत्विड्-  
गण्डश्रिया सुधितहासनिरीक्षणेन ।  
मानं दधत्य ऋषभस्य जगुः कृतानि  
पुण्यानि तत्कररुहस्पर्शप्रमोदाः ॥ २१ ॥

*gopyaḥ sphurat-purata-kuṇḍala-kuntala-tviḍ-*  
*gaṇḍa-śriyā sudhita-hāsa-nirīkṣaṇena*  
*mānaṁ dadhatya ṛṣabhasya jaguḥ kṛtāni*  
*punyaṇi tat-kara-ruha-sparśa-pramodāḥ*

### Synonyms

*gopyaḥ* — the *gopīs*; *sphurat* — shining; *purata* — golden; *kundala* — of their earrings; *kuntala* — and of the locks of their hair; *tviḍ* — of the effulgence; *ganda* — of their cheeks; *śriyā* — by the beauty; *sudhita* — made nectarean; *hāsa* — smiling; *nirīksanena* — by their glances; *mānam* — honor; *dadhatyah* — giving; *ṛsabhasya* —

of their hero; *jaguh* — they sang; *krtāni* — the activities; *punyāni* — auspicious; *tat* — His; *kara-ruha* — of the fingernails; *sparsā* — by the touch; *pramodāh* — greatly pleased.

## Translation

The gopis honored their hero with smiling glances sweetened by the beauty of their cheeks and the effulgence of their curly locks and glittering golden earrings. Overjoyed from the touch of His fingernails, they chanted the glories of His all-auspicious transcendental pastimes.

## ŚB 10.33.22

ताभिर्युतः श्रममपोहितुमङ्गसङ्ग-  
घृष्टस्रजः स कुचकुङ्कुमरञ्जितायाः ।  
गन्धर्वपालिभिरनुद्रुत आविशद् वाः  
श्रान्तो गजीभिरिभराडिव भिन्नसेतुः ॥ २२ ॥  
*tābhir yutaḥ śramam apohitum aṅga-saṅga-  
ghṛṣṭa-srajaḥ sa kuca-kuṅkuma-rañjitāyāḥ  
gandharva-pālibhir anudruta āviśad vāḥ  
śrānto gajībhir ibha-rāḍ iva bhinna-setuḥ*

## Synonyms

*tābhih* — by them; *yutaḥ* — accompanied; *śramam* — fatigue; *apohitum* — to dispel; *aṅga-saṅga* — by their conjugal association; *ghṛṣṭa* — crushed; *srajaḥ* — whose garland; *sah* — He; *kuca* — from their breasts; *kuṅkuma* — of the vermilion powder; *rañjitāyāḥ* — which was smeared by the color; *gandharva-pa* — (who appeared like) leaders of the heavenly singers; *alibhih* — by bees; *anudrutah* — swiftly followed; *āviśat* — He entered; *vāḥ* — the water; *śrāntah* — tired; *gajībhih* — together with His female elephant consorts; *ibha-rāt* — a lordly elephant; *iva* — as; *bhinna* — having broken; *setuh* — the walls of a paddy field.

## Translation

Lord Kṛṣṇa's garland had been crushed during His conjugal dalliance with the gopis and colored vermilion by the kuṅkuma powder on their breasts. To



dispel the fatigue of the gopīs, Kṛṣṇa entered the water of the Yamunā, followed swiftly by bees who were singing like the best of the Gandharvas. He appeared like a lordly elephant entering the water to relax in the company of his consorts. Indeed, the Lord had transgressed all worldly and Vedic morality just as a powerful elephant might break the dikes in a paddy field.

## ŚB 10.33.23

सोऽम्भस्यलं युवतिभिः परिषिच्यमानः

प्रेम्णेक्षितः प्रहसतीभिरितस्ततोऽङ्ग ।

वैमानिकैः कुसुमवर्षिभिरीड्यमानो

रेमे स्वयं स्वरतिरत्र गजेन्द्रलीलः ॥ २३ ॥

*so 'mbhasy alam yuvatibhiḥ pariṣicyamānaḥ  
premn̄eksitaḥ prahasatibhir itas tato 'ṅga  
vaimānikaiḥ kusuma-varṣibhir idyamāno  
reme svayaṁ sva-ratir atra gajendra-līlaḥ*

### Synonyms

*sah* — He; *ambhasi* — in the water; *alam* — very much; *yuvatibhiḥ* — by the girls; *pariṣicyamānaḥ* — being splashed; *premn̄ā* — with love; *īksitah* — glanced upon; *prahasatibhiḥ* — by them, who were laughing; *itah tataḥ* — here and there; *aṅga* — my dear King; *vaimānikaiḥ* — by those traveling in their airplanes; *kusuma* — flowers; *varṣibhiḥ* — who were raining down; *idyamānaḥ* — being worshiped; *reme* — enjoyed; *svayam* — personally; *sva-ratih* — satisfied within Himself; *atra* — here; *gaja-indra* — of a king of the elephants; *līlah* — whose playing.

### Translation

My dear King, in the water Kṛṣṇa found Himself being splashed on all sides by the laughing gopīs, who looked at Him with love. As the demigods worshiped Him by showering flowers from their airplanes, the self-satisfied Lord took pleasure in playing like the king of the elephants.

## ŚB 10.33.24

ततश्च कृष्णोपवने जलस्थल-  
 प्रसूनगन्धानिलजुष्टदिकटे ।  
 चचार भृङ्गप्रमदागणावृतो  
 यथा मदच्युद् द्विरदः करेणुभिः ॥ २४ ॥  
*tataś ca kṛṣṇopavane jala-sthala*  
*prasūna-gandhānila-juṣṭa-dik-taṭe*  
*cacāra bhṛṅga-pramadā-gaṇāvṛto*  
*yathā mada-cyud dviradaḥ kareṇubhiḥ*

## Synonyms

*tataḥ* — then; *ca* — and; *kṛsnā* — of the river Yamunā; *upavane* — in a small forest; *jala* — of the water; *sthala* — and the land; *prasūna* — of flowers; *gandha* — with the fragrance; *anila* — by the wind; *justa* — joined; *dik-tate* — the edges of the directions; *cacāra* — He passed; *bhṛṅga* — of bees; *pramadā* — and women; *gaṇa* — by the groups; *āvṛtaḥ* — surrounded; *yathā* — just as; *mada-cyut* — exuding a secretion from its forehead because of excitement; *dviradah* — an elephant; *kareṇubhiḥ* — with his she-elephants.

## Translation

Then the Lord strolled through a small forest on the bank of the Yamunā. This forest was filled to its limits with breezes carrying the fragrances of all the flowers growing on the land and in the water. Followed by His entourage of bees and beautiful women, Lord Kṛṣṇa appeared like an intoxicated elephant with his she-elephants.

## Purport

According to Śrīla Viśvanātha Cakravartī, it is implicit here that after playing in the water Lord Kṛṣṇa had His body massaged, and that He then dressed Himself in His favorite clothing before resuming His pastimes with the *gopīs*.

## ŚB 10.33.25

एवं शशाङ्कांशुविराजिता निशाः  
 स सत्यकामोऽनुरताबलागणः ।

सिषेव आत्मन्यवरुद्धसौरतः  
 सर्वाः शरत्काव्यकथारसाश्रयाः ॥ २५ ॥  
*evam śaśāṅkāmśu-virājītā niśāḥ*  
*sa satya-kāmo 'nuratābalā-gaṇaḥ*  
*siṣeva ātmany avaruddha-saurataḥ*  
*sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ*

## Synonyms

*evam* — in this manner; *śaśāṅka* — of the moon; *amśu* — by the rays; *virājītāḥ* — made brilliant; *niśāḥ* — the nights; *sah* — He; *satya-kāmah* — whose desires are always fulfilled; *anurata* — constantly attached to Him; *abalā-gaṇah* — His many girlfriends; *siseve* — He utilized; *ātmani* — within Himself; *avaruddha* — reserved; *saurataḥ* — conjugal feelings; *sarvāḥ* — all (the nights); *śarat* — of the autumn; *kāvya* — poetic; *kathā* — of narrations; *rasa* — of the transcendental moods; *āśrayāḥ* — the repositories.

## Translation

Although the gopīs were firmly attached to Lord Kṛṣṇa, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs.

## Purport

It is difficult to translate into English the word *rasa*, which indicates the spiritual bliss derived from one's loving relationship with Lord Kṛṣṇa. That bliss is experienced in the midst of spiritual pastimes with the Lord and His devotees. Śrīla Viśvanātha Cakravartī explains that great Vaiṣṇava poets like Vyāsa, Parāśara, Jayadeva, Lilāśuka (Bilvamaṅgala Ṭhākura), Govardhanācārya and Śrīla Rūpa Gosvāmī have tried in their poetry to describe the conjugal affairs of the Lord. These descriptions are never complete, however, since the Lord's pastimes are unlimited; thus the attempt to glorify such pastimes is still going on and will go on forever. Lord Kṛṣṇa arranged an extraordinary season of beautiful autumn nights to enhance

His loving affairs, and those autumn nights have inspired transcendental poets since time immemorial.

## ŚB 10.33.26-27

श्रीपरीक्षिदुवाच

संस्थापनाय धर्मस्य प्रशमायेतरस्य च ।  
 अवतीर्णो हि भगवानंशेन जगदीश्वरः ॥ २६ ॥  
 स कथं धर्मसेतूनां वक्ता कर्ताभिरक्षिता ।  
 प्रतीपमाचरद् ब्रह्मन् परदारामिमर्शनम् ॥ २७ ॥

*śrī-parīkṣid uvāca*

*saṁsthāpanāya dharmasya  
 praśamāyetaṛasya ca  
 avatīrṇo hi bhagavān  
 aṁśena jagad-īśvaraḥ  
 sa katham dharma-setūnām  
 vaktā kartābhirakṣitā  
 pratīpam ācarad brahman  
 para-dārābhimarśanam*

### Synonyms

*śrī-parīkṣit uvāca* — Śrī Parīkṣit Mahārāja said; *saṁsthāpanāya* — for the establishment; *dharmasya* — of religious principles; *praśamāya* — for the subduing; *itarasya* — of the opposite; *ca* — and; *avatīrṇah* — descended (upon this earth); *hi* — indeed; *bhagavān* — the Supreme Personality of Godhead; *aṁśena* — with His plenary expansion (Śrī Balarāma); *jagat* — of the entire universe; *īśvaraḥ* — the Lord; *sah* — He; *katham* — how; *dharma-setūnām* — of the restrictive codes of moral behavior; *vaktā* — the original speaker; *kartā* — the executor; *abhirakṣitā* — the protector; *pratīpam* — contrary; *ācarat* — behaved; *brahman* — O brāhmaṇa, Śukadeva Gosvāmī; *para* — of others; *dāra* — the wives; *abhimarśanam* — touching.

### Translation

Parīkṣit Mahārāja said: O brāhmaṇa, the Supreme Personality of Godhead, the Lord of the universe, has descended to this earth along with His plenary portion to destroy irreligion and reestablish religious principles. Indeed, He is

the original speaker, follower and guardian of moral laws. How, then, could He have violated them by touching other men's wives?

## Purport

As Śukadeva Gosvāmī was speaking, King Parikṣit noticed that some persons seated in the assembly on the bank of the Ganges were harboring doubt about the Lord's activities. These doubtful persons were *karmīs*, *jñānīs* and others who were not devotees of the Lord. To clear up their doubts, King Parikṣit asks this question on their behalf.

## ŚB 10.33.28

आप्तकामो यदुपतिः कृतवान्वै जुगुप्सितम् ।  
किमभिप्राय एतन्नः शंशयं छिन्धि सुव्रत ॥ २८ ॥

*āpta-kāmo yadu-patiḥ*  
*kṛtavān vai jugupsitam*  
*kim-abhiprāya etan naḥ*  
*śamśayam chindhi su-vrata*

## Synonyms

*āpta-kāmah* — self-satisfied; *yadu-patiḥ* — the master of the Yadu dynasty; *kṛtavān* — has performed; *vai* — certainly; *jugupsitam* — that which is contemptible; *kim-abhiprāyah* — with what intent; *etat* — this; *naḥ* — our; *śamśayam* — doubt; *chindhi* — please cut; *su-vrata* — O faithful upholder of vows.

## Translation

O faithful upholder of vows, please destroy our doubt by explaining to us what purpose the self-satisfied Lord of the Yadus had in mind when He behaved so contemptibly.

## Purport

It is clear to the enlightened that these doubts will arise in the minds and hearts of persons unfamiliar with the transcendental pastimes of the Lord. Therefore since

time immemorial great sages and enlightened kings like Parīkṣit Mahārāja have openly raised these questions to provide the authoritative answer for all posterity.

## ŚB 10.33.29

श्रीशुक उवाच  
धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसम् ।  
तेजीयसां न दोषाय वह्नेः सर्वभुजो यथा ॥ २९ ॥

*śrī-śuka uvāca*  
*dharma-vyatikramo dr̥ṣṭa*  
*īśvarāṅāṁ ca sāhasam*  
*tejīyasāṁ na doṣāya*  
*vahneḥ sarva-bhujo yathā*

### Synonyms

*śrī-śukah uvāca* — Śrī Śukadeva Gosvāmī said; *dharma-vyatikramah* — the transgression of religious or moral principles; *dr̥ṣṭah* — seen; *īśvarānām* — of powerful controllers; *ca* — even; *sāhasam* — due to audacity; *tejīyasām* — who are spiritually potent; *na* — does not; *doṣāya* — (lead) to any fault; *vahneh* — of fire; *sarva* — everything; *bhujah* — devouring; *yathā* — as.

### Translation

**Śukadeva Gosvāmī said: The status of powerful controllers is not harmed by any apparently audacious transgression of morality we may see in them, for they are just like fire, which devours everything fed into it and remains unpolluted.**

### Purport

Great, potent personalities are not ruined by an apparent transgression of moral principles. Śrīdhara Svāmī mentions the examples of Brahmā, Indra, Soma, Viśvāmitra and others. A fire devours all that is fed into it but the fire does not change its nature. Similarly, a great personality does not fall from his position by an irregularity in behavior. In the following verse, however, Śukadeva Gosvāmī makes



it clear that if we try to imitate the great personalities ruling the universe, the result will be catastrophic.

## ŚB 10.33.30

नैतत् समाचरेज्जातु मनसापि ह्यनीश्वरः ।  
विनश्यत्याचरन् मौढ्याद्यथारुद्रोऽब्धिजं विषम् ॥ ३० ॥

*naitat samācarej jātu  
manasāpi hy anīśvaraḥ  
vinaśyaty ācaran maudhyād  
yathārudro 'bdhi-jam viṣam*

### Synonyms

*na* — not; *etat* — this; *samācaret* — should perform; *jātu* — ever; *manasā* — with the mind; *api* — even; *hi* — certainly; *anīśvaraḥ* — one who is not a controller; *vinaśyati* — he is destroyed; *ācaran* — acting; *maudhyāt* — out of foolishness; *yathā* — as; *arudrah* — one who is not Lord Rudra; *abdhijam* — generated from the ocean; *viṣam* — poison.

### Translation

**One who is not a great controller should never imitate the behavior of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison.**

### Purport

Lord Śiva, or Rudra, once drank an ocean of poison, and the result was that an attractive blue mark appeared on his neck. But if we were to drink even a drop of such poison, we would die immediately. Just as we should not imitate this pastime of Śiva's, we should not imitate Lord Kṛṣṇa's activities with the *gopīs*. We should clearly understand that while Lord Kṛṣṇa certainly descends to demonstrate religious principles, He also descends to demonstrate that He is God and we are not. That also must be demonstrated. The Lord enjoys with His internal potency and thus attracts

us to the spiritual platform. We should not try to imitate Kṛṣṇa, for we will suffer severely.

## ŚB 10.33.31

ईश्वराणां वचः सत्यं तथैवाचरितं क्वचित् ।  
तेषां यत् स्ववचोयुक्तं बुद्धिमांस्तत् समाचरेत् ॥ ३१ ॥

*īśvarāṇām vacaḥ satyam  
tathāivācaritam kvacit  
teṣām yat sva-vaco-yuktaṁ  
buddhimāns tat samācaret*

### Synonyms

*īśvarāṇām* — of the Lord’s empowered servants; *vacaḥ* — the words; *satyam* — true; *tathā eva* — also; *ācaritam* — what they do; *kvacit* — sometimes; *teṣām* — of them; *yat* — which; *sva-vacaḥ* — with their own words; *yuktaṁ* — in agreement; *buddhi-mān* — one who is intelligent; *tat* — that; *samācaret* — should perform.

### Translation

The statements of the Lord’s empowered servants are always true, and the acts they perform are exemplary when consistent with those statements. Therefore one who is intelligent should carry out their instructions.

### Purport

The word *īśvara* is usually defined in Sanskrit dictionaries as “lord, master, ruler,” and also as “capable, potent to perform.” Śrīla Prabhupāda often translated the word *īśvara* as “controller,” which brilliantly synthesizes the two fundamental concepts of *īśvara*, namely a master or ruler and a capable or potent person. A master may be incompetent, but a controller is a master or lord who in fact makes things happen. The *paramēśvara*, the supreme *īśvara*, the supreme controller, is of course God, Kṛṣṇa, the cause of all causes.

Although people in general, especially in the Western countries, are not aware of the fact, powerful personalities control our universe. The modern, impersonal concept of the universe depicts an almost totally lifeless cosmos in which the earth floats

meaninglessly. Thus we are left with the dubious “ultimate purpose” of preserving and reproducing our genetic code, which has its own “ultimate purpose” of adding another link to the meaningless chain of events by again reproducing itself.

In contrast to this sterile, meaningless world concocted by ignorant materialists, the actual universe is full of life — personal life — and in fact full of God, who pervades and supports all that exists. The essence of reality is the Supreme Personality of Godhead and His personal relationship with the innumerable living beings, of whom we are samples. Some of the living beings are trapped in the illusion of materialism, or identification with the material body, while others are liberated, aware of their eternal, spiritual nature. A third class comprises those progressing in self-realization from the materialistic state of ignorance to the enlightened state of Kṛṣṇa consciousness.

Reality is ultimately personal and divine, and therefore it is not surprising that, as the Vedic literature reveals to us, our universe and other universes are managed by great personalities, just as our city, state and country are managed by empowered personalities. When we democratically award a particular politician the right to govern, we vote for him because he has exhibited something we call “leadership” or “ability.” We think, “He’ll get the job done.” In other words, it is only after an individual acquires the power to govern that we vote for him; our vote does not make him a leader but rather recognizes a power in him coming from some other source. Thus, as Lord Kṛṣṇa explains at the end of the Tenth Chapter of the [\*Bhagavad-gītā\*](#), any living being exhibiting an extraordinary power, ability or authority must have been empowered by the Lord Himself or by the Lord’s energy.

Those directly empowered by the Lord are devoted to Him, and thus their power and influence spread goodness throughout the world, whereas those who are empowered by the Lord’s illusory potency are in an indirect relationship with Kṛṣṇa because they do not directly reflect His will. Of course, they do reflect His will indirectly, since it is by Kṛṣṇa’s arrangement that the laws of nature act upon ignorant living beings, gradually persuading them, through their journey of many lifetimes, to surrender to the Supreme Lord. Thus as politicians create wars, false hopes and innumerable passionate schemes for the materialistic persons who follow them, the politicians are

indirectly carrying out the Lord's program of allowing the conditioned souls to experience the bitter fruit of godlessness.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has translated the word *īśvarāṇām* as “those who have become powerful through knowledge and austerity.” As one understands the nature and will of God and makes the personal sacrifice required to achieve excellence in spiritual life, one becomes empowered by the Supreme Lord to represent His will, which one has intelligently recognized and accepted.

The Supreme Personality of Godhead kindly descends to earth to show a vivid example of religious behavior. As Lord Kṛṣṇa states in the [Bhagavad-gītā \(3.24\)](#), “If I did not execute standard duties, the whole world would be misled and in fact destroyed.” Thus the Lord showed, in His different incarnations, how to act properly in this world. A good example is Lord Rāmacandra, who behaved wonderfully as the son of King Daśaratha.

But when Lord Kṛṣṇa Himself descends, He also demonstrates the ultimate religious principle, namely that the Supreme Lord is beyond all other living beings and that no one can imitate His supreme position. This foremost of all religious principles — that the Lord is unique, without equal or superior — was clearly demonstrated in Lord Kṛṣṇa's apparently immoral pastimes with the *gopīs*. No one can imitate these activities without incurring dire consequences, as explained here by Śukadeva Gosvāmī. One who thinks that Lord Kṛṣṇa is an ordinary living being subjected to lust, or who accepts His *rāsa* dance as admirable and tries to imitate it, will certainly be vanquished, as described in text 30 of this chapter.

Finally, a distinction must be made between the Lord and His empowered servants. An empowered servant of the Lord, as in the case of Brahmā, may experience a remnant of reactions to previous activities, according to the law of *karma*. But the Lord is eternally free from any entanglement in the laws of *karma*. He is on a unique platform.

## ŚB 10.33.32

कुशलाचरितेनैषामिह स्वार्थो न विद्यते ।  
विपर्ययेण वानर्थो निरहङ्कारिणां प्रभो ॥ ३२ ॥

*kuśalācaritenaiṣām*  
*iha svārtho na vidyate*  
*viparyayeṇa vānartho*  
*nirahaṅkāriṇām prabho*

### Synonyms

*kuśala* — pious; *ācaritena* — by activity; *eṣām* — for them; *iha* — in this world; *sva-arthah* — selfish benefit; *na vidyate* — does not accrue; *viparyayena* — by the opposite; *vā* — or; *anarthah* — undesirable reactions; *nirahaṅkāriṇām* — who are free from false ego; *prabho* — my dear sir.

### Translation

My dear Prabhu, when these great persons who are free from false ego act piously in this world, they have no selfish motives to fulfill, and even when they act in apparent contradiction to the laws of piety, they are not subject to sinful reactions.

## ŚB 10.33.33

किमुताखिलसत्त्वानां तिर्यङ्मर्त्यदिवोकसाम् ।  
ईशितुश्चेशितव्यानां कुशलाकुशलान्वयः ॥ ३३ ॥

*kim utākhila-sattvānām*  
*tīryaṅ-martya-divaukasām*  
*īśituś ceśitavyānām*  
*kuśalākuśalānvayaḥ*

### Synonyms

*kim uta* — what to speak then; *akhila* — of all; *sattvānām* — created beings; *tīryak* — animals; *martya* — humans; *diva-okasām* — and inhabitants of heaven; *īśituh* — for the controller; *ca* — and; *īśitavyānām* — of those who are controlled; *kuśala* — with piety; *akuśala* — and impiety; *anvayah* — causal connection.

### Translation

How, then, could the Lord of all created beings — animals, men and demigods — have any connection with the piety and impiety that affect His subject creatures?

## Purport

As explained in text 32, even great personalities empowered by the Lord are free from the laws of *karma*. Then what to speak of the Lord Himself. After all, the law of *karma* is created by Him and is an expression of His omnipotent will. Therefore His activities, which He performs out of His own pure goodness, are never subject to criticism by ordinary living beings.

## ŚB 10.33.34

यत्पादपङ्कजपरागनिषेवतृप्ता  
योगप्रभावविधुताखिलकर्मबन्धाः ।  
स्वैरं चरन्ति मुनयोऽपि न नह्यमाना-  
स्तस्येच्छयात्तवपुषः कुत एव बन्धः ॥ ३४ ॥  
yat-pāda-pañkaja-parāga-niṣeva-tr̥ptā  
yoga-prabhāva-vidhutākhila-karma-bandhāḥ  
svairam caranti munayo 'pi na nahyamānās  
tasyecchayātta-vapuṣaḥ kuta eva bandhaḥ

## Synonyms

*yat* — whose; *pāda-pañkaja* — of the lotus feet; *parāga* — of the dust; *niṣeva* — by the service; *tr̥ptāḥ* — satisfied; *yoga-prabhāva* — by the power of yoga; *vidhuta* — washed away; *akhila* — all; *karma* — of fruitive activity; *bandhāḥ* — whose bondage; *svairam* — freely; *caranti* — they act; *munayah* — wise sages; *api* — also; *na* — never; *nahyamānāḥ* — becoming bound up; *tasya* — of Him; *icchayā* — by His desire; *ātta* — accepted; *vapuṣaḥ* — transcendental bodies; *kutaḥ* — where; *eva* — indeed; *bandhaḥ* — bondage.

## Translation

Material activities never entangle the devotees of the Supreme Lord, who are fully satisfied by serving the dust of His lotus feet. Nor do material activities

entangle those intelligent sages who have freed themselves from the bondage of all fruitive reactions by the power of yoga. So how could there be any question of bondage for the Lord Himself, who assumes His transcendental forms according to His own sweet will?

## ŚB 10.33.35

गोपीनां तत्पतीनां च सर्वेषामेव देहिनाम् ।  
योऽन्तश्चरति सोऽध्यक्षः क्रीडनेनेह देहभाक् ॥ ३५ ॥

*gopīnām tat-patīnām ca  
sarveṣām eva dehinām  
yo 'ntaś carati so 'dhyakṣaḥ  
krīḍaneneha deha-bhāk*

### Synonyms

*gopīnām* — of the *gopīs*; *tat-patīnām* — of their husbands; *ca* — and; *sarveṣām* — of all; *eva* — indeed; *dehinām* — embodied living beings; *yah* — who; *antah* — within; *carati* — lives; *sah* — He; *adhyakṣah* — the overseeing witness; *krīḍanena* — for sport; *iha* — in this world; *deha* — His form; *bhāk* — assuming.

### Translation

He who lives as the overseeing witness within the *gopīs* and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes.

### Purport

We certainly do not assume our bodies to enjoy transcendental pastimes, as the Lord does. We eternal souls have accepted material bodies by force because of our foolish attempt to enjoy this material world. The Lord's forms are all eternal, spiritual existence and cannot be reasonably equated with our temporary flesh.

Since Lord Kṛṣṇa is the Supreme Lord dwelling within the *gopīs*, their so-called husbands and all other living beings, what possible sin could there be on His part if He embraces some of the beings He Himself has created? What fault could there be

if the Lord goes with the *gopīs* to a secret place, since He already dwells within the most secret part of every living being, the core of the heart?

## ŚB 10.33.36

अनुग्रहाय भक्तानां मानुषं देहमास्थितः ।  
भजते तादृशीः क्रीडा याः श्रुत्वा तत्परो भवेत् ॥ ३६ ॥

*anugrahāya bhaktānām*  
*mānuṣam deham āsthitaḥ*  
*bhajate tādrśīḥ kṛīḍa*  
*yāḥ śrutvā tat-paro bhavet*

### Synonyms

*anugrahāya* — to show mercy; *bhaktānām* — to His devotees; *mānuṣam* — humanlike; *deham* — a body; *āsthitaḥ* — assuming; *bhajate* — He accepts; *tādrśīḥ* — such; *kṛīḍāḥ* — pastimes; *yāḥ* — about which; *śrutvā* — hearing; *tat-parah* — dedicated to Him; *bhavet* — one becomes.

### Translation

**When the Lord assumes a humanlike body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him.**

### Purport

Śrīla Jīva Gosvāmī explains in this connection that when Lord Kṛṣṇa descends to this world in His original two-handed form, out of kindness He manifests that form in a way His devotees conditioned in human society can perceive and understand. Thus here it is stated, *mānuṣam deham āsthitaḥ*: “He assumes a humanlike body.” Śrīla Viśvanātha Cakravartī Ṭhākura glorifies the Lord’s conjugal pastimes, stating that these romantic affairs have an inconceivable spiritual potency to attract the polluted heart of conditioned souls. It is an undeniable fact that any pure- or simple-hearted person who hears narrations of the loving affairs of Kṛṣṇa will be attracted to the lotus feet of the Lord and gradually become His devotee.



## ŚB 10.33.37

नासूयन् खलु कृष्णाय मोहितास्तस्य मायया ।  
मन्यमानाः स्वपार्श्वस्थान्स्वान्स्वान्दारान् व्रजौकसः ॥ ३७ ॥

*nāsūyan khalu kṛṣṇāya  
mohitās tasya māyayā  
manyamānāḥ sva-pārśva-sthān  
svān svān dārān vrajaukaśaḥ*

### Synonyms

*na asūyan* — were not jealous; *khalu* — even; *kṛṣṇāya* — against Kṛṣṇa; *mohitāḥ* — bewildered; *tasya* — His; *māyayā* — by the spiritual potency of illusion; *manyamānāḥ* — thinking; *sva-pārśva* — at their own sides; *sthān* — standing; *svān svān* — each their own; *dārān* — wives; *vraja-okasaḥ* — the cowherd men of Vraja.

### Translation

The cowherd men, bewildered by Kṛṣṇa’s illusory potency, thought their wives had remained home at their sides. Thus they did not harbor any jealous feelings against Him.

### Purport

Because the *gopīs* loved Kṛṣṇa exclusively, Yoga-māyā protected their relationship with the Lord at all times, even though they were married. Śrīla Viśvanātha Cakravartī quotes from the *Ujjvala-nīlamaṇi* as follows:

*māyā-kalpita-tādrk-stri  
śīlanenānusūyubhiḥ  
na jātu vrajadevinām  
patibhiḥ saha saṅgamaḥ*

“The *gopīs*’ jealous husbands consorted not with their wives but with doubles manufactured by Māyā. Thus these men never actually had any intimate contact with the divine ladies of Vraja.” The *gopīs* are the internal energy of the Lord and can never belong to any other living being. Kṛṣṇa arranged their apparent marriage to other men simply to create the excitement of *parakīya-rasa*, the love between a married woman and her paramour. These activities are absolutely pure because they

are the Lord’s pastimes, and saintly persons since time immemorial have relished these supreme spiritual events.

## ŚB 10.33.38

ब्रह्मरात्र उपावृत्ते वासुदेवानुमोदिताः ।  
अनिच्छन्त्यो ययुर्गोप्यः स्वगृहान्भगवत्प्रियाः ॥ ३८ ॥

*brahma-rātra upāvṛtte*  
*vāsudevānumoditāḥ*  
*anicchantyo yayur gopyaḥ*  
*sva-grhān bhagavat-priyāḥ*

### Synonyms

*brahma-rātre* — the nighttime of Brahmā; *upāvṛtte* — being completed; *vāsudeva* — by Lord Kṛṣṇa; *anumoditāḥ* — advised; *anicchantyaḥ* — unwilling; *yayuh* — went; *gopyaḥ* — the *gopīs*; *sva-grhān* — to their homes; *bhagavat* — of the Supreme Lord; *priyāḥ* — the dear consorts.

### Translation

After an entire night of Brahmā had passed, Lord Kṛṣṇa advised the *gopīs* to return to their homes. Although they did not wish to do so, the Lord’s beloved consorts complied with His command.

### Purport

In the *Bhagavad-gītā* (8.17) Lord Kṛṣṇa explains, “By human calculation, a thousand ages taken together is the duration of Brahmā’s one day. And such also is the duration of his night.” Thus one thousand ages entered within a single twelve-hour night when Lord Kṛṣṇa performed His *rāsa* dance. Śrīla Viśvanātha Cakravartī compares this inconceivable impression of time to the fact that many universes fit neatly within the forty-mile range of earthly Vṛndāvana. Or one may consider that mother Yaśodā could not encircle the small abdomen of child Kṛṣṇa with numerous ropes, and that at another time He manifested many universes within His mouth. The transcendence of spiritual reality above and beyond mundane physics is concisely explained in Śrīla Rūpa Gosvāmī’s *Laghu-bhagavatāmṛta*:

*evam prabhoḥ priyāṅām ca  
dhāmnaś ca samayasya ca  
avicintya-prabhāvatvād  
atra kiñcin na durghaṭam*

“Nothing is impossible for the Lord, His dear devotees, His transcendental abode or the time of His pastimes, for all these entities are inconceivably powerful.”

Śrīla Viśvanātha Cakravartī further explains that the word *vāsudevānumoditāḥ* indicates that Lord Kṛṣṇa advised the *gopīs*, “To assure the success of these pastimes, you and I should keep them secret.” The word *vāsudeva*, a name of Kṛṣṇa, also indicates Lord Kṛṣṇa’s plenary expansion who acts as the presiding Deity of consciousness. When the word *vāsudeva* is understood in this context, the word *vāsudevānumoditāḥ* indicates that the presiding Deity of consciousness, Vāsudeva, manifested embarrassment and fear of their elders within the *gopīs’* hearts, and therefore it was only with great reluctance that the young girls returned home.

## ŚB 10.33.39

विक्रीडितं व्रजवधूभिरिदं च विष्णोः

श्रद्धान्वितोऽनुशृणुयादथ वर्णयेद् यः ।

भक्तिं परां भगवति प्रतिलभ्य कामं

हृद्रोगमाश्वपहिनोत्यचिरेण धीरः ॥ ३९ ॥

*vikrīḍitam vraja-vadhūbhir idam ca viṣṇoḥ  
śraddhānvito ’nuśṛṇuyād atha varṇayed yaḥ  
bhaktim parām bhagavati pratilabhya kāmam  
hrd-rogam āśv apahinoty acireṇa dhīraḥ*

### Synonyms

*vikrīḍitam* — the sporting; *vraja-vadhūbhiḥ* — with the young women of Vṛndāvana; *idam* — this; *ca* — and; *viṣṇoḥ* — by Lord Viṣṇu; *śraddhā-anvitah* — faithfully; *anuśṛṇuyāt* — hears; *atha* — or; *varṇayet* — describes; *yaḥ* — who; *bhaktim* — devotional service; *parām* — transcendental; *bhagavati* — unto the Supreme Personality of Godhead; *pratilabhya* — obtaining; *kāmam* — material lust; *hrt* — in

the heart; *rogam* — the disease; *āśu* — quickly; *apahinoti* — he drives away; *acirena* — without delay; *dhīrah* — sober.

## Translation

**Anyone who faithfully hears or describes the Lord’s playful affairs with the young gopīs of Vṛndāvana will attain the Lord’s pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.**

## Purport

The extraordinary power of Lord Kṛṣṇa’s conjugal pastimes is clearly revealed here. Qualitatively, the Lord’s spiritual, loving pastimes are the diametric opposite of material, lusty affairs, so much so that simply by hearing about the Lord’s pastimes a devotee conquers sex desire. By reading pornographic literature or hearing about material romance, we certainly do not conquer sex desire but rather increase our lust. But hearing or reading about the Lord’s conjugal affairs has exactly the opposite effect because they are of the opposite nature, being purely spiritual. Therefore it is by the causeless mercy of Lord Kṛṣṇa that He exhibits His *rāsa-līlā* within this world. If we become attached to this narration, we will experience the bliss of spiritual love and thus reject the perverted reflection of that love, which is called lust. As nicely put by Lord Kṛṣṇa in the *Bhagavad-gītā* (2.59), *param̐ dṛṣṭvā nivartate*: “Once having directly experienced the Supreme, one will not return to material pleasures.”

*Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirty-third Chapter, of the Śrīmad-Bhāgavatam, entitled “The Rāsa Dance.”*



# ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 34



His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda

## CHAPTER THIRTY-FOUR

### Nanda Mahārāja Saved and Śaṅkhacūḍa Slain

This chapter describes how Lord Śrī Kṛṣṇa saved His father Nanda from the clutches of a serpent and delivered a Vidyādhara named Sudarśana from the curse of the Āṅgīrasa sages.

One day Nanda Mahārāja and the other cowherd men placed their family members on their bullock carts and went to the Ambikāvana forest to worship Lord Śiva. After bathing in the Sarasvatī River and worshipping Lord Sadāśiva, a form of Lord Viṣṇu, they decided to spend the night in the forest. As they slept, a hungry serpent came and began to swallow Nanda Mahārāja. Terrified, Nanda cried out in distress, “O Kṛṣṇa! O my son, please save this surrendered soul!” The cowherd men immediately awoke and began beating the serpent with wooden torches, but the serpent would not release Nanda. Then Lord Kṛṣṇa came and touched the serpent with His lotus foot. The serpent was immediately freed from his reptilian body and appeared in his original form as a demigod. He told them about his previous identity and described how he had been cursed by a group of sages. Then he offered his homage at the lotus feet of Śrī Kṛṣṇa and, on the Lord’s order, returned to his own abode.

Later, during the Dola-pūrṇimā festival, Śrī Kṛṣṇa and Baladeva enjoyed pastimes in the forest with the young women of Vraja. The girlfriends of Baladeva and those of Kṛṣṇa joined together and sang about Their transcendental qualities. When the two Lords became absorbed in singing to the point of apparent intoxication, a servant of Kuvera’s named Śaṅkhacūḍa boldly came forward and began abducting the *gopīs*. The young girls called out, “Kṛṣṇa, please save us!” and He and Rāma began to chase after Śaṅkhacūḍa. “Don’t be afraid!” Kṛṣṇa called out to the *gopīs*. In fear of the Lords, Śaṅkhacūḍa left the *gopīs* aside and ran for his life. Kṛṣṇa chased after him, swiftly approached him and with a blow of His fist removed Śaṅkhacūḍa’s jewel, together with his head. Then Kṛṣṇa brought the jewel back and presented it to Lord Baladeva.

## ŚB 10.34.1

श्रीशुक उवाच

एकदा देवयात्रायां गोपाला जातकौतुकाः ।  
अनोभिरनडुद्युक्तैः प्रययुस्तेऽम्बिकावनम् ॥ १ ॥

*śrī-śuka uvāca*

*ekadā deva-yātrāyām*

*gopālā jāta-kautukāḥ*

*anobhir anaḍud-yuktaiḥ*

*prayayus te 'mbikā-vanam*

### Synonyms

*śrī-śukah uvāca* — Śrī Śukadeva Gosvāmī said; *ekadā* — once; *deva* — (to worship) the demigod, Lord Śiva; *yātrāyām* — on a trip; *gopālāḥ* — the cowherd men; *jāta-kautukāḥ* — eager; *anobhiḥ* — with wagons; *anaḍut* — to oxen; *yuktaiḥ* — yoked; *prayayuh* — went forth; *te* — they; *ambikā-vanam* — to the Ambikā forest.

### Translation

Śukadeva Gosvāmī said: One day the cowherd men, eager to take a trip to worship Lord Śiva, traveled by bullock carts to the Ambikā forest.

### Purport

According to Śrīla Jīva Gosvāmī, the word *ekadā* here indicates the occasion of Śivārātri. He further mentions that Ambikāvana is in Gujarat province, near the city of Siddhapura. Śrīla Viśvanātha Cakravartī Ṭhākura adds that the departure of the cowherd men specifically took place on the fourteenth lunar day of the dark fortnight of the month of Phālguna. Śrīla Viśvanātha Cakravartī also quotes authorities who claim that Ambikāvana lies on the bank of the Sarasvatī River, northwest of Mathurā. Ambikāvana is notable because within it are deities of Śrī Śiva and his wife, goddess Umā.

## ŚB 10.34.2

तत्र स्नात्वा सरस्वत्यां देवं पशुपतिं विभुम् ।  
आनर्चुरर्हणैर्भक्त्या देवीं च नृपतेऽम्बिकाम् ॥ २ ॥

*tatra snātvā sarasvatyāṃ  
devaṃ paśu-patim vibhum  
ānarcur arhaṇair bhaktyā  
devīm ca ṛpate 'mbikām*

## Synonyms

*tatra* — there; *snātvā* — bathing; *sarasvatyām* — in the river Sarasvatī; *devam* — the demigod; *paśu-patim* — Lord Śiva; *vibhum* — the powerful; *ānarcur* — they worshiped; *arhaṇaih* — with paraphernalia; *bhaktyā* — devotedly; *devīm* — the goddess; *ca* — and; *nr-pate* — O King; *ambikām* — Ambikā.

## Translation

O King, after arriving there, they bathed in the Sarasvatī and then devotedly worshiped with various paraphernalia the powerful Lord Paśupati and his consort, goddess Ambikā.

## ŚB 10.34.3

गावो हिरण्यं वासांसि मधु मध्वन्नमादृताः ।  
ब्राह्मणेभ्यो ददुः सर्वे देवो नः प्रीयतामिति ॥ ३ ॥

*gāvo hiraṇyam vāsāṃsi  
madhu madhv-annam ādrtāḥ  
brāhmaṇebhyo daduḥ sarve  
devo naḥ prīyatām iti*

## Synonyms

*gāvah* — cows; *hiranyam* — gold; *vāsāṃsi* — clothing; *madhu* — sweet-tasting; *madhu* — mixed with honey; *annam* — grains; *ādrtāḥ* — respectfully; *brāhmaṇebhyah* — to the *brāhmaṇas*; *daduh* — they gave; *sarve* — all of them; *devah* — the lord; *nah* — with us; *prīyatām* — may be pleased; *iti* — thus praying.

## Translation

The cowherd men gave the *brāhmaṇas* gifts of cows, gold, clothing and cooked grains mixed with honey. Then the cowherds prayed, “May the lord be pleased with us.”



## ŚB 10.34.4

ऊषुः सरस्वतीतीरे जलं प्राश्य यतव्रताः ।  
रजनीं तां महाभागा नन्दसुनन्दकादयः ॥ ४ ॥

*ūṣuḥ sarasvatī-tīre  
jalam prāśya yata-vratāḥ  
rajanīm tām mahā-bhāgā  
nanda-sunandakādayaḥ*

### Synonyms

*ūṣuḥ* — they stayed; *sarasvatī-tīre* — on the bank of the Sarasvatī; *jalam* — water; *prāśya* — subsisting on; *yata-vratāḥ* — taking strict vows; *rajanīm* — the night; *tām* — that; *mahā-bhāgāḥ* — the greatly fortunate ones; *nanda-sunandaka-ādayaḥ* — Nanda, Sunanda and the others.

### Translation

Nanda, Sunanda and the other greatly fortunate cowherds spent that night on the bank of the Sarasvatī, strictly observing their vows. They fasted, taking only water.

### Purport

Śrīla Viśvanātha Cakravartī explains that Sunanda is the younger brother of Nanda Mahārāja.

## ŚB 10.34.5

कश्चिन्महानहिस्तस्मिन् विपिनेऽतिबुभुक्षितः ।  
यदृच्छयागतो नन्दं शयानमुरगोऽग्रसीत् ॥ ५ ॥

*kaścin mahān ahis tasmin  
vipine 'ti-bubhukṣitaḥ  
yadṛcchayāgato nandaḥ  
śayānam ura-go 'grasīt*

## Synonyms

*kaścit* — a certain; *mahān* — great; *ahih* — snake; *tasmin* — in that; *vipine* — area of the forest; *ati-bubhuksitah* — extremely hungry; *yadrcchayā* — by chance; *āgatah* — came there; *nandam* — Nanda Mahārāja; *śayānam* — who was lying asleep; *ura-gah* — moving on his belly; *agrasit* — swallowed.

## Translation

During the night a huge and extremely hungry snake appeared in that thicket. Slithering on his belly up to the sleeping Nanda Mahārāja, the snake began swallowing him.

## ŚB 10.34.6

स चुक्रोशाहिना ग्रस्तः कृष्ण कृष्ण महानयम् ।  
सर्पो मां ग्रसते तात प्रपन्नं परिमोचय ॥ ६ ॥

*sa cukrośāhinā grastah*  
*kṛṣṇa kṛṣṇa mahān ayam*  
*sarpo mām grasate tāta*  
*prapannaṁ parimocaya*

## Synonyms

*sah* — he, Nanda Mahārāja; *cukrośa* — shouted; *ahinā* — by the snake; *grastah* — seized; *kṛṣṇa kṛṣṇa* — O Kṛṣṇa, Kṛṣṇa; *mahān* — large; *ayam* — this; *sarpah* — serpent; *mām* — me; *grasate* — is swallowing; *tāta* — my dear boy; *prapannam* — who is surrendered; *parimocaya* — please deliver.

## Translation

In the clutches of the snake, Nanda Mahārāja cried out, “Kṛṣṇa, Kṛṣṇa, my dear boy! This huge serpent is swallowing me! Please save me, who am surrendered to You!”

## ŚB 10.34.7

तस्य चाक्रन्दितं श्रुत्वा गोपालाः सहसोत्थिताः ।  
ग्रस्तं च दृष्ट्वा विभ्रान्ताः सर्पं विव्यधुरुल्मुकैः ॥ ७ ॥

*tasya cākranditam śrutvā*  
*gopālāḥ sahasotthitāḥ*  
*grastam ca dr̥ṣṭvā vibhrāntāḥ*  
*sarpam vivyadhur ulmukaiḥ*

### Synonyms

*tasya* — his; *ca* — and; *ākranditam* — the crying out; *śrutvā* — hearing; *gopālāḥ* — the cowherds; *sahasā* — suddenly; *utthitāḥ* — rising up; *grastam* — seized; *ca* — and; *dr̥ṣṭvā* — seeing; *vibhrāntāḥ* — disturbed; *sarpam* — the snake; *vivyadhuh* — they beat; *ulmukaiḥ* — with flaming torches.

### Translation

When the cowherd men heard the cries of Nanda, they immediately rose up and saw that he was being swallowed. Distraught, they beat the serpent with blazing torches.

## ŚB 10.34.8

अलातैर्देह्यमानोऽपि नामुञ्चत्तमुरङ्गमः ।  
तमस्पृशत्पदाभ्येत्य भगवान्सात्वतां पतिः ॥ ८ ॥

*alātaiḥ dahyamāno 'pi*  
*nāmuñcat tam uraṅgamaḥ*  
*tam aspr̥śat padābhyetya*  
*bhagavān sātvatām patih*

### Synonyms

*alātaiḥ* — by the firebrands; *dahyamānah* — being burned; *api* — although; *na amuñcat* — did not release; *tam* — him; *uraṅgamaḥ* — the snake; *tam* — that snake; *aspr̥śat* — touched; *padā* — with His foot; *abhyetya* — coming; *bhagavān* — the Supreme Lord; *sātvatām* — of the devotees; *patih* — the master.

## Translation

But even though the firebrands were burning him, the serpent would not release Nanda Mahārāja. Then the Supreme Lord Kṛṣṇa, master of His devotees, came to the spot and touched the snake with His foot.

### ŚB 10.34.9

स वै भगवतः श्रीमत्पादस्पर्शहताशुभः ।  
 भेजे सर्पवपुर्हित्वा रूपं विद्याधरार्चितम् ॥ ९ ॥  
*sa vai bhagavataḥ śrīmat*  
*pāda-sparśa-hatāśubhaḥ*  
*bheje sarpa-vapur hitvā*  
*rūpaṁ vidyādhārārcitam*

### Synonyms

*sah* — he; *vai* — indeed; *bhagavataḥ* — of the Supreme Personality of Godhead; *śrīmat* — divine; *pāda* — of the foot; *sparśa* — by the touch; *hata* — destroyed; *aśubhaḥ* — all inauspiciousness; *bheje* — assumed; *sarpa-vapuh* — his snake body; *hitvā* — giving up; *rūpaṁ* — a form; *vidyādhara* — by the Vidyādharas; *arcitam* — worshiped.

## Translation

The snake had all his sinful reactions destroyed by the touch of the Supreme Lord's divine foot, and thus he gave up his serpent body and appeared in the form of a worshipable Vidyādhara.

### Purport

The words *rūpaṁ vidyādhārārcitam* indicate that the erstwhile snake appeared in a beautiful form worshipable among the demigods called Vidyādharas. In other words, he appeared as the leader of the Vidyādharas.

### ŚB 10.34.10

तमपृच्छद् धृषीकेशः प्रणतं समवस्थितम् ।  
 दीप्यमानेन वपुषा पुरुषं हेममालिनम् ॥ १० ॥

*tam aprcchad dhṛṣikeśaḥ  
 praṇataṁ samavasthitam  
 dīpyamānena vapusā  
 puruṣaṁ hema-mālinam*

## Synonyms

*tam* — from him; *aprcchat* — inquired; *dhṛṣikeśaḥ* — the Supreme Lord Hṛṣikeśa; *praṇatam* — who was offering obeisances; *samavasthitam* — standing before Him; *dīpyamānena* — brilliantly shining; *vapusā* — with his body; *puruṣam* — the personality; *hema* — golden; *mālinam* — wearing necklaces.

## Translation

The Supreme Lord Hṛṣikeśa then questioned this personality, who was standing before Him with his head bowed, his brilliantly effulgent body bedecked with golden necklaces.

## Purport

The demigod was about to speak, and Lord Kṛṣṇa wanted to focus everyone's attention on his words. Therefore He personally inquired from the worshipable Vidyādhara, who was standing before Him with his head bowed.

## ŚB 10.34.11

को भवान् परया लक्ष्म्या रोचतेऽद्भुतदर्शनः ।  
 कथं जुगुप्सितामेतां गतिं वा प्रापितोऽवशः ॥ ११ ॥

*ko bhavān parayā lakṣmyā  
 rocate 'dbhuta-darśanaḥ  
 katham jugupsitām etām  
 gatim vā prāpito 'vaśaḥ*

## Synonyms

*kah* — who; *bhavān* — your good self; *parayā* — with great; *lakṣmyā* — beauty; *rocate* — shine; *adbhuta* — wonderful; *darśanaḥ* — to see; *katham* — why; *jugupsitām* — terrible; *etām* — this; *gatim* — destination; *vā* — and; *prāpitaḥ* — made to assume; *avaśaḥ* — beyond your control.

## Translation

[Lord Kṛṣṇa said:] My dear sir, you appear so wonderful, glowing with such great beauty. Who are you? And who forced you to assume this terrible body of a snake?

### ŚB 10.34.12-13

सर्प उवाच

अहं विद्याधरः कश्चित्सुदर्शन इति श्रुतः ।  
श्रिया स्वरूपसम्पत्त्या विमानेनाचरन् दिशः ॥ १२ ॥  
ऋषीन् विरूपाङ्गिरसः प्राहसं रूपदर्पितः ।  
तैरिमां प्रापितो योनिं प्रलब्धैः स्वेन पाप्मना ॥ १३ ॥

*sarpa uvāca*

*aham vidyādharaḥ kaścit  
sudarśana iti śrutah  
śriyā svarūpa-sampattyā  
vimānenācaran diśah  
ṛṣīn virūpāṅgirasah  
prāhasam rūpa-darpitah  
tair imām prāpito yonim  
pralabdhaiḥ svena pāpmanā*

## Synonyms

*sarpah uvāca* — the serpent said; *aham* — I; *vidyādharah* — a Vidyādhara; *kaścit* — certain; *sudarśanah* — Sudarśana; *iti* — thus; *śrutah* — well known; *śriyā* — with opulence; *svarūpa* — of my personal form; *sampattyā* — with the asset; *vimānena* — in my airplane; *ācaran* — wandering; *diśah* — the directions; *ṛṣīn* — sages; *virūpa* — deformed; *āṅgirasah* — of the disciplic succession of Āṅgirā Muni; *prāhasam* — I ridiculed; *rūpa* — because of beauty; *darpitah* — overly conceited; *taiḥ* — by them; *imām* — this; *prāpitah* — made to assume; *yonim* — the birth; *pralabdhaiḥ* — who were laughed at; *svena* — because of my own; *pāpmanā* — sinful action.

## Translation

The serpent replied: I am the well-known Vidyādhara named Sudarśana. I was very opulent and beautiful, and I used to wander freely in all directions in my airplane. Once I saw some homely sages of the lineage of Aṅgirā Muni. Proud of my beauty, I ridiculed them, and because of my sin they made me assume this lowly form.

### ŚB 10.34.14

शापो मेऽनुग्रहायैव कृतस्तैः करुणात्मभिः ।  
यदहं लोकगुरुणा पदा स्पृष्टो हताशुभः ॥ १४ ॥

*śāpo me 'nugrahāyaiva  
kṛtas taiḥ karuṇātmabhiḥ  
yad ahaṁ loka-guruṇā  
padā spr̥ṣṭo hatāśubhaḥ*

### Synonyms

*śāpah* — the curse; *me* — my; *anugrahāya* — for the benediction; *eva* — certainly; *kṛtah* — created; *taiḥ* — by them; *karuṇa-ātmabhiḥ* — who are merciful by nature; *yat* — since; *aham* — I; *loka* — of all the worlds; *guruṇā* — by the spiritual master; *padā* — with His foot; *spr̥stah* — touched; *hata* — destroyed; *śubhah* — all inauspiciousness.

## Translation

It was actually for my benefit that those merciful sages cursed me, since now I have been touched by the foot of the supreme spiritual master of all the worlds and have thus been relieved of all inauspiciousness.

### ŚB 10.34.15

तं त्वाहं भवभीतानां प्रपन्नानां भयापहम् ।  
आपृच्छे शापनिर्मुक्तः पादस्पर्शादिमीवहन् ॥ १५ ॥

*taṁ tvāhaṁ bhava-bhītānāṁ  
prapannānāṁ bhayāpaham*

*āpṛcche śāpa-nirmuktaḥ  
pāda-sparśād amīva-han*

## Synonyms

*tam* — that same person; *tvā* — You; *aham* — I; *bhava* — of material existence; *bhītānām* — for those who are afraid; *prapannānām* — who are surrendered; *bhaya* — of fear; *apaham* — the remover; *āpṛcche* — I request permission; *śāpa* — from the curse; *nirmuktaḥ* — freed; *pāda-sparśāt* — by the touch of Your foot; *amīva* — of all distress; *han* — O destroyer.

## Translation

**My Lord, You destroy all fear for those who, fearing this material world, take shelter of You. By the touch of Your feet I am now freed from the curse of the sages. O destroyer of distress, please let me return to my planet.**

## Purport

According to the *ācāryas*, the word *āpṛcche* indicates that Sudarśana humbly requested the Lord for permission to return to his abode, where he might take up his duties again, certainly in a chastened state of mind.

## ŚB 10.34.16

प्रपन्नोऽस्मि महायोगिन् महापुरुष सत्पते ।  
अनुजानीहि मां देव सर्वलोकेश्वरेश्वर ॥ १६ ॥

*prapanno 'smi mahā-yogin  
mahā-puruṣa sat-pate  
anujānīhi mām deva  
sarva-lokeśvareśvara*

## Synonyms

*prapannah* — surrendered; *asmi* — I am; *mahā-yogin* — O greatest of all possessors of mystic power; *mahā-puruṣa* — O greatest of all personalities; *sat-pate* — O master of the devotees; *anujānīhi* — please order; *mām* — me; *deva* — O God; *sarva* — of all; *loka* — of the worlds; *īśvara* — of the controllers; *īśvara* — O supreme controller.



## Translation

O master of mystic power, O great personality, O Lord of the devotees, I surrender to You. Please command me as You will, O supreme God, Lord of all lords of the universe.

## ŚB 10.34.17

ब्रह्मदण्डाद्धिमुक्तोऽहं सद्यस्तेऽच्युत दर्शनात् ।  
यन्नाम गृह्णन्नखिलान् श्रोतृनात्मानमेव च ।  
सद्यः पुनाति किं भूयस्तस्य स्पृष्टः पदा हि ते ॥ १७ ॥

*brahma-daṇḍād vimukto 'ham  
sadyas te 'cyuta darśanāt  
yan-nāma grhṇann akhilān  
śrotṛn ātmānam eva ca  
sadyaḥ punāti kiṁ bhūyas  
tasya sprṣṭaḥ padā hi te*

## Synonyms

*brahma* — of the *brāhmaṇas*; *daṇḍāt* — from the punishment; *vimuktaḥ* — freed; *aham* — I am; *sadyaḥ* — immediately; *te* — You; *acyuta* — O infallible Lord; *darśanāt* — by seeing; *yat* — whose; *nāma* — name; *grhṇan* — chanting; *akhilān* — all; *śrotṛn* — hearers; *ātmānam* — oneself; *eva* — indeed; *ca* — also; *sadyaḥ* — immediately; *punāti* — purifies; *kiṁ bhūyah* — what more, then; *tasya* — His; *sprṣṭaḥ* — touched; *padā* — by the foot; *hi* — indeed; *te* — Your.

## Translation

O infallible one, I was immediately freed from the *brāhmaṇas*' punishment simply by seeing You. Anyone who chants Your name purifies all who hear his chanting, as well as himself. How much more beneficial, then, is the touch of Your lotus feet?

## ŚB 10.34.18

इत्यनुज्ञाप्य दाशार्हं परिक्रम्याभिवन्द्य च ।  
सुदर्शनो दिवं यातः कृच्छ्रान्नन्दश्च मोचितः ॥ १८ ॥

*ity anujñāpya dāsārham  
parikramyābhivandya ca  
sudarśano divam yātaḥ  
kṛcchrān nandaś ca mocitaḥ*

### Synonyms

*iti* — thus; *anujñāpya* — taking permission; *dāsārham* — from Lord Kṛṣṇa;  
*parikramya* — circumambulating; *abhivandya* — offering obeisances; *ca* — and;  
*sudarśanaḥ* — Sudarśana; *divam* — to heaven; *yātaḥ* — went; *kṛcchrāt* — from his  
difficulty; *nandah* — Nanda Mahārāja; *ca* — also; *mocitaḥ* — was delivered.

### Translation

Thus receiving the permission of Lord Kṛṣṇa, the demigod Sudarśana circumambulated Him, bowed down to offer Him homage and then returned to his heavenly planet. Nanda Mahārāja was thus delivered from peril.

## ŚB 10.34.19

निशाम्य कृष्णस्य तदात्मवैभवं  
व्रजौकसो विस्मितचेतसस्ततः ।  
समाप्य तस्मिन् नियमं पुनर्व्रजं  
नृपाययुस्तत् कथयन्त आदृताः ॥ १९ ॥  
*niśāmya kṛṣṇasya tad ātma-vaibhavam  
vrajaukaso vismita-cetasas tataḥ  
samāpya tasmin niyamaṁ punar vrajaṁ  
nṛpāyayus tat kathayanta ādṛtāḥ*

### Synonyms

*niśāmya* — seeing; *kṛṣṇasya* — of Lord Kṛṣṇa; *tat* — that; *ātma* — personal;  
*vaibhavam* — opulent display of power; *vraja-okasah* — the inhabitants of Vraja;  
*vismita* — amazed; *cetasah* — in their minds; *tataḥ* — then; *samāpya* — finishing;

*tasmin* — at that place; *niyamam* — their vow; *punah* — again; *vrajam* — to the cowherd village; *nrpa* — O King; *āyayuh* — they returned; *tat* — that display; *kathayantah* — describing; *ādr̥tāh* — with reverence.

## Translation

The inhabitants of Vraja were astonished to see the mighty power of Śrī Kṛṣṇa. Dear King, they then completed their worship of Lord Śiva and returned to Vraja, along the way respectfully describing Kṛṣṇa’s powerful acts.

## ŚB 10.34.20

कदाचिदथ गोविन्दो रामश्चाद्भुतविक्रमः ।  
विजहत्तुर्वने रात्र्यां मध्यगौ व्रजयोषिताम् ॥ २० ॥

*kadācid atha govindo*  
*rāmaś cādbhuta-vikramaḥ*  
*vijahratur vane rātryāṁ*  
*madhya-gau vraja-yoṣitām*

## Synonyms

*kadācit* — on one occasion; *atha* — then; *govindah* — Lord Kṛṣṇa; *rāmah* — Lord Balarāma; *ca* — and; *adbhuta* — wonderful; *vikramah* — whose deeds; *vijahratur* — the two of Them played; *vane* — in the forest; *rātryām* — at night; *madhya-gau* — in the midst; *vraja-yoṣitām* — of the women of the cowherd community.

## Translation

Once Lord Govinda and Lord Rāma, the performers of wonderful feats, were playing in the forest at night with the young girls of Vraja.

## Purport

This verse introduces a new pastime. According to the *ācāryas*, the occasion mentioned here is the Holikā-pūrṇimā, a day also known as Gaura-pūrṇimā.

## ŚB 10.34.21

उपगीयमानौ ललितं स्त्रीजनैर्बद्धसौहृदैः ।  
स्वलङ्कृतानुलिमाङ्गौ स्रग्विनौ विरजोऽम्बरौ ॥ २१ ॥

*upagīyamānau lalitam*  
*strī-janair baddha-sauṛdaiḥ*  
*sv-alaṅkṛtānuliptāṅgau*  
*sragvinau virajo-'mbarau*

### Synonyms

*upagīyamānau* — Their glories being sung; *lalitam* — charmingly; *strī-janaiḥ* — by the womenfolk; *baddha* — bound; *sauṛdaiḥ* — in affection for Them; *su-alaṅkṛta* — finely decorated; *anulipta* — and anointed with (sandalwood pulp); *aṅgau* — whose limbs; *sraḱ-vināu* — wearing flower garlands; *virajah* — spotless; *ambarau* — whose garments.

### Translation

Kṛṣṇa and Balarāma wore flower garlands and spotless garments, and Their limbs were beautifully decorated and anointed. The women sang Their glories in a charming way, bound to Them by affection.

## ŚB 10.34.22

निशामुखं मानयन्तावुदितोऽपतारकम् ।  
मल्लिकागन्धमत्तलि जुष्टं कुमुदवायुना ॥ २२ ॥

*niśā-mukhaṁ mānayantāv*  
*uditoḍupa-tārakam*  
*mallikā-gandha-mattāli-*  
*juṣṭam kumuda-vāyunā*

### Synonyms

*niśā-mukham* — the beginning of night; *mānayantau* — the two of Them honoring; *udita* — having risen; *udupa* — the moon; *tārakam* — and stars; *mallikā* — of the jasmine flowers; *gandha* — by the fragrance; *matta* — intoxicated; *ali* — by the bees; *justam* — liked; *kumuda* — from the lotuses; *vāyunā* — with the breeze.

## Translation

The two Lords praised the nightfall, signaled by the rising of the moon and the appearance of stars, a lotus-scented breeze and bees intoxicated by the fragrance of jasmine flowers.

### ŚB 10.34.23

जगतुः सर्वभूतानां मनःश्रवणमङ्गलम् ।  
तौ कल्पयन्तौ युगत्स्वरमण्डलमूर्च्छितम् ॥ २३ ॥

*jagatuḥ sarva-bhūtānām*  
*manah-śravaṇa-maṅgalam*  
*tau kalpayantau yugapat*  
*svara-maṅḍala-mūrcchitam*

## Synonyms

*jagatuḥ* — They sang; *sarva-bhūtānām* — of all living beings; *manah* — for the mind; *śravaṇa* — and ears; *maṅgalam* — happiness; *tau* — the two of Them; *kalpayantau* — producing; *yugapat* — simultaneously; *svara* — of musical tones; *maṅḍala* — by the entire scale; *mūrcchitam* — augmented.

## Translation

Kṛṣṇa and Balarāma sang, producing the entire range of musical sounds simultaneously. Their singing brought happiness to the ears and minds of all living beings.

### ŚB 10.34.24

गोप्यस्तद्गीतमाकर्ण्य मूर्च्छिता नाविदन्नृप ।  
संसद्भुकूलमात्मानं स्रस्तकेशस्रजं ततः ॥ २४ ॥

*gopyas tad-gītam ākarṇya*  
*mūrcchitā nāvidan nṛpa*  
*sraṁsad-dukūlam ātmānaṁ*  
*srasta-keśa-srajam tataḥ*

## Synonyms

*gopyah* — the *gopīs*; *tat* — of Them; *gītam* — the singing; *ākarnya* — hearing; *mūrcchitāh* — stunned; *na avidan* — were not aware of; *nrpa* — my dear King; *sraṁsat* — slipping; *dukūlam* — the fine cloth of their garments; *ātmānam* — themselves; *sraṣṭa* — disheveled; *keśa* — their hair; *srajam* — the garlands; *tatah* — (slipping) from that.

## Translation

The *gopīs* became stunned when they heard that song. Forgetting themselves, O King, they did not notice that their fine garments were becoming loose and their hair and garlands disheveled.

## ŚB 10.34.25

एवं विक्रीडतोः स्वैरं गायतोः सम्प्रमत्तवत् ।  
 शङ्खचूड इति ख्यातो धनदानुचरोऽभ्यगात् ॥ २५ ॥  
*evam vikrīdatoḥ svairam*  
*gāyatoḥ sampramatta-vat*  
*śaṅkhacūḍa iti khyāto*  
*dhanadānucarō 'bhyagāt*

## Synonyms

*evam* — thus; *vikrīdatoḥ* — as the two of Them were playing; *svairam* — as They desired; *gāyatoḥ* — singing; *sampramatta* — to the point of intoxication; *vat* — as if; *śaṅkhacūḍah* — Śaṅkhacūḍa; *iti* — thus; *khyātaḥ* — named; *dhanā-da* — of the treasurer of the demigods, Lord Kuvera; *anucarah* — a servant; *abhyagāt* — arrived.

## Translation

While Lord Kṛṣṇa and Lord Balarāma thus played according to Their own sweet will and sang to the point of apparent intoxication, a servant of Kuvera named Śaṅkhacūḍa came upon the scene.

## ŚB 10.34.26

तयोर्निरीक्षतो राजंस्तन्नाथं प्रमदाजनम् ।  
क्रोशन्तं कालयामास दिश्युदीच्यामशङ्कितः ॥ २६ ॥

*tayor nirīkṣato rājaṁs*  
*tan-nāthaṁ pramadā-janam*  
*krośantaṁ kālayām āsa*  
*diśy udīcyām aśāṅkitaḥ*

### Synonyms

*tayoh* — the two of Them; *nirīkṣatoh* — as They looked on; *rājan* — O King; *tat-nātham* — having Them as their Lords; *pramadā-janam* — the assemblage of women; *krośantam* — crying out; *kālayām āsa* — he drove; *diśi* — in the direction; *udīcyām* — northern; *aśāṅkitaḥ* — without fear.

### Translation

O King, even as the two Lords looked on, Śāṅkhacūḍa brazenly began driving the women off toward the north. The women, who had accepted Kṛṣṇa and Balarāma as their Lords, began to cry out to Them.

### Purport

According to Śrīla Viśvanātha Cakravartī, the demon Śāṅkhacūḍa shook a large stick at the beautiful young girls, thus frightening them and driving them toward the north. He did not actually touch them, as is corroborated by the following verse.

## ŚB 10.34.27

क्रोशन्तं कृष्ण रामेति विलोक्य स्वपरिग्रहम् ।  
यथा गा दस्युना ग्रस्ता भ्रातरावन्वधावताम् ॥ २७ ॥

*krośantaṁ kṛṣṇa rāmeti*  
*vilokya sva-parigraham*  
*yathā gā dasyunā grastā*  
*bhrātarāv anvadhāvatām*

## Synonyms

*krośantam* — crying out; *krsna rāma iti* — “Kṛṣṇa! Rāma!”; *vilokya* — seeing; *sva-parigraham* — Their devotees; *yathā* — just as; *gāh* — cows; *dasyunā* — by a thief; *grastāh* — seized; *bhrātarau* — the two brothers; *anvadhāvatām* — ran after.

## Translation

Hearing Their devotees crying out “Kṛṣṇa! Rāma!” and seeing that they were just like cows being stolen by a thief, Kṛṣṇa and Balarāma began to run after the demon.

## ŚB 10.34.28

मा भैष्टेत्यभयारावौ शालहस्तौ तरस्विनौ ।  
आसेदतुस्तं तरसा त्वरितं गुह्यकाधमम् ॥ २८ ॥

*mā bhaiṣṭety abhayārāvau*  
*śāla-hastau tarasvinau*  
*āsedatus taṁ tarasā*  
*tvaritaṁ guhyakādhamam*

## Synonyms

*mā bhaista* — do not fear; *iti* — thus calling; *abhaya* — giving fearlessness; *ārāvau* — whose words; *śāla* — logs of the *śāla* tree; *hastau* — in Their hands; *tarasvinau* — moving quickly; *āsedatuh* — They approached; *taṁ* — that demon; *tarasā* — with haste; *tvaritam* — who was moving swiftly; *guhyaka* — of Yakṣas; *adhamam* — the worst.

## Translation

The Lords called out in reply, “Do not fear!” Then They picked up logs of the *śāla* tree and quickly pursued that lowest of Guhyakas, who swiftly ran away.

## ŚB 10.34.29

स वीक्ष्य तावनुप्राप्तौ कालमृत्यू इवोद्विजन् ।  
विषृज्य स्त्रीजनं मूढः प्राद्रवज्जीवितेच्छया ॥ २९ ॥



*sa vikṣya tāv anuprāptau  
kāla-mṛtyū ivodvijan  
viṣṛjya stri-janaṁ mūḍhaḥ  
prādravaj jīvitecchayā*

## Synonyms

*sah* — he, Śaṅkhacūḍa; *vikṣya* — seeing; *tau* — the two; *anuprāptau* — approached; *kāla-mṛtyū* — Time and Death; *iva* — as; *udvijan* — becoming anxious; *viṣṛjya* — leaving aside; *stri-janam* — the women; *mūḍhaḥ* — confused; *prādravat* — ran away; *jīvita* — his life; *icchayā* — with the desire of preserving.

## Translation

When Śaṅkhacūḍa saw the two of Them coming toward him like the personified forces of Time and Death, he was filled with anxiety. Confused, he abandoned the women and fled for his life.

## ŚB 10.34.30

तमन्वधावद् गोविन्दो यत्र यत्र स धावति ।  
जिहीर्षुस्तच्छिरोरत्नं तस्थौ रक्षन् स्त्रियो बलः ॥ ३० ॥

*tam anvadhāvad govindo  
yatra yatra sa dhāvati  
jihīrṣus tac-chiro-ratnaṁ  
tasthau rakṣan striyo balaḥ*

## Synonyms

*tam* — after him; *anvadhāvat* — ran; *govindah* — Lord Kṛṣṇa; *yatra yatra* — wherever; *sah* — he; *dhāvati* — was running; *jihīrsuh* — desiring to take away; *tat* — his; *śirah* — upon the head; *ratnam* — the jewel; *tasthau* — stood; *rakṣan* — protecting; *striyah* — the women; *balah* — Lord Balarāma.

## Translation

Lord Govinda chased the demon wherever he ran, eager to take his crest jewel. Meanwhile Lord Balarāma stayed with the women to protect them.

## Purport

Śrīla Viśvanātha Cakravartī explains that the women were fatigued from being driven away, and thus Lord Balarāma protected them and consoled them as they rested. Meanwhile Lord Kṛṣṇa went after the demon.

## ŚB 10.34.31

अविदूर इवाभ्येत्य शिरस्तस्य दुरात्मनः ।  
जहार मुष्टिनैवाङ्ग सहचूडमणिं विभुः ॥ ३१ ॥  
*avidūra ivābhyetya*  
*śiras tasya durātmanah*  
*jahāra muṣṭinaivāṅga*  
*saha-cūḍa-maṇim vibhuḥ*

## Synonyms

*avidūre* — nearby; *iva* — as if; *abhyetya* — coming toward; *śirah* — the head; *tasya* — of him; *durātmanah* — the wicked one; *jahāra* — took away; *muṣṭinā* — with His fist; *eva* — simply; *aṅga* — my dear King; *saha* — together with; *cūḍa-manim* — the jewel upon his head; *vibhuḥ* — the almighty Lord.

## Translation

The mighty Lord overtook Śaṅkhacūḍa from a great distance as if from nearby, my dear King, and then with His fist the Lord removed the wicked demon's head, together with his crest jewel.

## ŚB 10.34.32

शङ्खचूडं निहत्यैवं मणिमादाय भास्वरम् ।  
अग्रजायाददात्प्रीत्या पश्यन्तीनां च योषिताम् ॥ ३२ ॥  
*śaṅkhacūḍam nihatyaiavam*  
*maṇim ādāya bhāsvaram*  
*agrajāyādādāt prītyā*  
*paśyantīnām ca yoṣitām*

## Synonyms

śaṅkhacūdam — the demon Śaṅkhacūḍa; nihatya — killing; evam — in this manner; manim — the jewel; ādāya — taking; bhāsvaram — brilliant; agra-jāya — to His elder brother (Lord Balarāma); adadāt — gave; prītyā — with satisfaction; paśyantīnām — as they were watching; ca — and; yositām — the women.

## Translation

Having thus killed the demon Śaṅkhacūḍa and taken away his shining jewel, Lord Kṛṣṇa gave it to His elder brother with great satisfaction as the gopīs watched.

## Purport

Various *gopīs* perhaps thought that Govinda would give one of them the valuable jewel. To prevent rivalry among them, Śrī Kṛṣṇa happily gave the jewel to His older brother, Balarāma.

*Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Thirty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled “Nanda Mahārāja Saved and Śaṅkhacūḍa Slain.”*