

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 41



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER FORTY-ONE

Kṛṣṇa and Balarāma Enter Mathurā

This chapter describes how Lord Kṛṣṇa entered the city of Mathurā, killed a washerman and bestowed benedictions upon a weaver and a garland-maker named Sudāmā.

After showing His Viṣṇu form to Akrūra in the waters of the Yamunā and receiving Akrūra's prayers, Lord Kṛṣṇa withdrew that vision just as an actor winds up his performance. Akrūra emerged from the water and in great amazement approached the Lord, who asked him whether he had seen something wonderful while bathing. Akrūra replied, "Whatever wonderful things there are in the realms of water, earth or sky, all have their existence within You. Thus when one has seen You, nothing remains unseen." Akrūra then began driving the chariot again.

Kṛṣṇa, Balarāma and Akrūra reached Mathurā late in the afternoon. After meeting up with Nanda Mahārāja and the other cowherds, who had gone on ahead, Kṛṣṇa asked Akrūra to return home, promising to visit him there after He had killed Kaṁsa. Akrūra unhappily bid the Lord goodbye, went to King Kaṁsa to inform him that Kṛṣṇa and Balarāma had come, and went home.

Kṛṣṇa and Balarāma took the cowherd boys with Them to see the splendid city. As they all entered Mathurā, the women of the city eagerly came out of their houses to see Kṛṣṇa. They had often heard about Him and had long since developed a deep attraction for Him. But now that they were actually seeing Him, they were overwhelmed with happiness, and all their distress due to His absence was eradicated.

Kṛṣṇa and Balarāma then came upon Kaṁsa's wicked washerman. Kṛṣṇa asked him for some of the first-class garments he was carrying, but he refused and even chastised the two Lords. At this Kṛṣṇa became very angry and beheaded the man with His fingertips. The washerman's assistants, seeing his untimely end, dropped their bundles of clothes on the spot and ran off in all directions. Kṛṣṇa and Balarāma then took some of the garments They especially fancied.

Next a weaver approached the two Lords and arrayed Them suitably, for which service he received from Kṛṣṇa opulence in this life and liberation in the next. Kṛṣṇa and Balarāma then went to the house of the garland-maker Sudāmā. Sudāmā offered Them his full obeisances, worshiped Them by bathing Their feet and offering Them such items as *arghya* and sandalwood paste, and chanted prayers in Their honor. Then he adorned Them with garlands of fragrant flowers. Pleased, the Lords offered him whatever benedictions he wished, and then They moved on.

ŚB 10.41.1

श्रीशुक उवाच

स्तुवतस्तस्य भगवान् दर्शयित्वा जले वपुः ।

भूयः समाहरत् कृष्णो नटो नाट्यमिवात्मनः ॥ १ ॥

śrī-śuka uvāca

stuvatas tasya bhagavān

darśayitvā jale vapuḥ

bhūyaḥ samāharat kṛṣṇo

naṭo nāṭyam ivātmanaḥ

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *stuvataḥ* — while praying; *tasya* — he, Akrūra; *bhagavān* — the Supreme Lord; *darśayitvā* — having shown; *jale* — in the water; *vapuḥ* — His personal form; *bhūyaḥ* — again; *samāharat* — withdrew; *kṛṣṇaḥ* — Śrī Kṛṣṇa; *nataḥ* — an actor; *nāṭyam* — the performance; *iva* — as; *ātmanaḥ* — his own.

Translation

Śukadeva Gosvāmī said: While Akrūra was still offering prayers, the Supreme Lord Kṛṣṇa withdrew His form that He had revealed in the water, just as an actor winds up his performance.

Purport

Lord Kṛṣṇa withdrew from Akrūra's sight the Viṣṇu form along with the vision of the spiritual sky and its eternal inhabitants.

ŚB 10.41.2

सोऽपि चान्तर्हितं वीक्ष्य जलादुन्मज्य सत्वरः ।
कृत्वा चावश्यकं सर्वं विस्मितो रथमागमत् ॥ २ ॥

*so 'pi cāntarhitam vīkṣya
jalād unmajya satvarah
kṛtvā cāvaśyakaṁ sarvaṁ
vismito ratham āgamat*

Synonyms

sah — he, Akrūra; *api* — indeed; *ca* — and; *antarhitam* — disappeared; *vīkṣya* — seeing; *jalāt* — from the water; *unmajya* — emerging; *satvarah* — quickly; *kṛtvā* — performing; *ca* — and; *āvaśyakam* — his prescribed duties; *sarvam* — all; *vismitah* — surprised; *ratham* — to the chariot; *āgamat* — went.

Translation

When Akrūra saw the vision disappear, he came out of the water and quickly finished his various ritual duties. He then returned to the chariot, astonished.

ŚB 10.41.3

तमपृच्छद्द्रृषीकेशः किं ते दृष्टमिवाद्भुतम् ।
भूमौ वियति तोये वा तथा त्वां लक्षयामहे ॥ ३ ॥

*tam aprcchad dhṛṣīkeśah
kiṁ te drṣṭam ivādbhutam
bhūmau viyati toyē vā
tathā tvāṁ lakṣayāmahe*

Synonyms

tam — of him; *aprcchat* — asked; *dhṛṣīkeśah* — Lord Kṛṣṇa; *kiṁ* — whether; *te* — by you; *drṣtam* — seen; *iva* — indeed; *adbhutam* — something exceptional; *bhūmau* — on the earth; *viyati* — in the sky; *toyē* — in the water; *vā* — or; *tathā* — so; *tvāṁ* — you; *lakṣayāmahe* — We surmise.

Translation

Lord Kṛṣṇa asked Akrūra: Have you seen something wonderful on the earth, in the sky or in the water? From your appearance, We think you have.

ŚB 10.41.4

श्रीअक्रूर उवाच
अद्भुतानीह यावन्ति भूमौ वियति वा जले ।
त्वयि विश्वात्मके तानि किं मेऽदृष्टं विपश्यतः ॥ ४ ॥

śrī-akrūra uvāca
adbhutāniha yāvanti
bhūmau viyati vā jale
tvayi viśvātmake tāni
kiṁ me 'dṛṣṭam vipaśyataḥ

Synonyms

śrī-akrūrah uvāca — Śrī Akrūra said; *adbhutāni* — wonderful things; *iha* — in this world; *yāvanti* — whatever; *bhūmau* — on the earth; *viiyati* — in the sky; *vā* — or; *jale* — in the water; *tvayi* — in You; *viśva-ātmake* — who comprise everything; *tāni* — they; *kiṁ* — what; *me* — by me; *adrstam* — not seen; *vipaśyataḥ* — seeing (You).

Translation

Śrī Akrūra said: Whatever wonderful things the earth, sky or water contain, all exist in You. Since You encompass everything, when I am seeing You, what have I not seen?

ŚB 10.41.5

यत्राद्भुतानि सर्वाणि भूमौ वियति वा जले ।
तं त्वानुपश्यतो ब्रह्मन् किं मे दृष्टमिहाद्भुतम् ॥ ५ ॥

yatrādbhutāni sarvāṇi
bhūmau viyati vā jale
taṁ tvānupaśyato brahman
kiṁ me dṛṣṭam ihādbhutam

Synonyms

yatra — in whom; adbhutāni — amazing things; sarvāni — all; bhūmau — on the earth; viyati — in the sky; vā — or; jale — in the water; tam — that person; tvā — You; anupaśyataḥ — seeing; brahman — O Supreme Absolute Truth; kim — what; me — by me; drstam — seen; iha — in this world; adbhutam — amazing.

Translation

And now that I am seeing You, O Supreme Absolute Truth, in whom reside all amazing things on the earth, in the sky and in the water, what amazing things could I see in this world?

Purport

Akrūra has now realized that Lord Kṛṣṇa is not merely his nephew.

ŚB 10.41.6

इत्युक्त्वा चोदयामास स्यन्दनं गान्दिनीसुतः ।
मथुरामनयद् रामं कृष्णं चैव दिनात्यये ॥ ६ ॥

*ity uktvā codayām āsa
syandanam gāndinī-sutaḥ
mathurām anayad rāmam
kṛṣṇam caiva dinātyaye*

Synonyms

iti — thus; uktvā — saying; codayām āsa — drove forward; syandanam — the chariot; gāndinī-sutaḥ — the son of Gāndinī, Akrūra; mathurām — to Mathurā; anayat — he brought; rāmam — Lord Balarāma; kṛṣṇam — Lord Kṛṣṇa; ca — and; eva — also; dina — of the day; atyaye — at the end.

Translation

With these words, Akrūra, the son of Gāndinī, began driving the chariot onward. At the end of the day he arrived in Mathurā with Lord Balarāma and Lord Kṛṣṇa.

ŚB 10.41.7

मार्गे ग्रामजना राजंस्तत्र तत्रोपसङ्गताः ।
वसुदेवसुतौ वीक्ष्य प्रीता दृष्टिं न चाददुः ॥ ७ ॥

mārge grāma-janā rājanis
tatra tatropasaṅgatāḥ
vasudeva-sutau vīkṣya
prītā dṛṣṭim na cādaduḥ

Synonyms

mārge — on the road; *grāma* — of the villages; *janāḥ* — the people; *rājan* — O King (Parikṣit); *tatra tatra* — here and there; *upasaṅgatāḥ* — approaching; *vasudeva-sutau* — at the two sons of Vasudeva; *vīkṣya* — looking; *prītāḥ* — pleased; *dṛstim* — their vision; *na* — not; *ca* — and; *ādaduḥ* — could take back.

Translation

Wherever they passed along the road, O King, the village people came forward and looked upon the two sons of Vasudeva with great pleasure. In fact, the villagers could not withdraw their eyes from Them.

ŚB 10.41.8

तावद् व्रजौकसस्तत्र नन्दगोपादयोऽग्रतः ।
पुरोपवनमासाद्य प्रतीक्षन्तोऽवतस्थिरे ॥ ८ ॥

tāvad vrajaukasas tatra
nanda-gopādayo 'grataḥ
puropavanam āsādya
pratīkṣanto 'vatasthire

Synonyms

tāvat — by then; *vraja-okasah* — the inhabitants of Vraja; *tatra* — there; *nanda-gopādayah* — headed by Nanda, the king of the cowherds; *agrataḥ* — before; *pura* — of the city; *upavanam* — a garden; *āsādya* — coming upon; *pratīkṣantah* — waiting; *avatasthire* — they stayed there.

Translation

Nanda Mahārāja and the other residents of Vṛndāvana, having reached Mathurā ahead of the chariot, had stopped at a garden on the outskirts of the city to wait for Kṛṣṇa and Balarāma.

Purport

Nanda and the others reached Mathurā first because the chariot carrying Kṛṣṇa and Balarāma was delayed by Akrūra's bathing.

ŚB 10.41.9

तान् समेत्याह भगवानकूरं जगदीश्वरः ।
गृहीत्वा पाणिना पाणिं प्रश्रितं प्रहसन्निव ॥ ९ ॥

*tān sametyāha bhagavān
akrūram jagad-īśvarah
grhītvā pāninā pāṇim
praśritam prahasann iva*

Synonyms

tān — with them; *sametya* — meeting; *āha* — said; *bhagavān* — the Supreme Personality of Godhead; *akrūram* — to Akrūra; *jagat-īśvarah* — the Lord of the universe; *grhītvā* — taking; *pāninā* — with His hand; *pāṇim* — his hand; *praśritam* — who was humble; *prahasann* — smiling; *iva* — indeed.

Translation

After joining Nanda and the others, the Supreme Lord Kṛṣṇa, the controller of the universe, took humble Akrūra's hand in His own and, smiling, spoke as follows.

ŚB 10.41.10

भवान् प्रविशतामग्रे सहयानः पुरीं गृहम् ।
वयं त्विहावमुच्याथ ततो द्रक्ष्यामहे पुरीम् ॥ १० ॥

*bhavān praviśatām agre
saha-yānaḥ purīm grham*

*vayaṁ tv ihāvamucyātha
tato drakṣyāmahe purīm*

Synonyms

bhavān — you; *praviśatām* — should enter; *agre* — ahead; *saha* — together with; *yānah* — the vehicle; *purīm* — the city; *grham* — and your home; *vayam* — we; *tu* — on the other hand; *iha* — here; *avamucya* — getting down; *atha* — then; *tatah* — afterwards; *drakṣyāmahe* — will see; *purīm* — the city.

Translation

[Lord Kṛṣṇa said:] Take the chariot and enter the city ahead of us. Then go home. After resting here a while, we will go to see the city.

ŚB 10.41.11

श्रीअकूर उवाच
नाहं भवद्भ्यां रहितः प्रवेक्ष्ये मथुरां प्रभो ।
त्यक्तुं नार्हसि मां नाथ भक्तं ते भक्तवत्सल ॥ ११ ॥

śrī-akrūra uvāca
nāhaṁ bhavadbhyāṁ rahitaḥ
pravekṣye mathurāṁ prabho
tyaktuṁ nārhasi mām nātha
bhaktam te bhakta-vatsala

Synonyms

śrī-akrūrah uvāca — Śrī Akrūra said; *na* — cannot; *aham* — I; *bhavadbhyām* — of the two of You; *rahitaḥ* — deprived; *pravekṣye* — enter; *mathurām* — Mathurā; *prabho* — O master; *tyaktum* — abandon; *na arhasi* — You should not; *mām* — me; *nātha* — O Lord; *bhaktam* — devotee; *te* — Your; *bhakta-vatsala* — O You who have parental affection for Your devotees.

Translation

Śrī Akrūra said: O master, without the two of You I shall not enter Mathurā. I am Your devotee, O Lord, so it is not fair for You to abandon me, since You are always affectionate to Your devotees.

ŚB 10.41.12

आगच्छ याम गेहान्नः सनाथान्कुर्वधोक्षज ।
सहाग्रजः सगोपालैः सुहृद्भिश्च सुहृत्तम ॥ १२ ॥

*āgaccha yāma gehān naḥ
sa-nāthān kurv adhokṣaja
sahāgrajaḥ sa-gopālaiḥ
suhṛdbhiś ca suhṛttama*

Synonyms

āgaccha — please come; *yāma* — let us go; *gehān* — to the house; *naḥ* — our; *sa* — having; *nāthān* — a master; *kuru* — please make it; *adhokṣaja* — O transcendental Lord; *saha* — with; *agra-jah* — Your elder brother; *sa-gopālaiḥ* — with the cowherd men; *suhṛdbhiḥ* — with Your friends; *ca* — and; *suhṛt-tama* — O supreme well-wisher.

Translation

Come, let us go to my house with Your elder brother, the cowherd men and Your companions. O best of friends, O transcendental Lord, in this way please grace my house with its master.

ŚB 10.41.13

पुनीहि पादरजसा गृहान् नो गृहमेधिनाम् ।
यच्छौचेनानुत्प्यन्ति पितरः साग्रयः सुराः ॥ १३ ॥

*punīhi pāda-rajāsā
grhān no grha-medhinām
yac-chaucenānutrpyanti
pitarah sāgnayaḥ surāḥ*

Synonyms

punīhi — please purify; *pāda* — of Your feet; *rajāsā* — with the dust; *grhān* — the home; *naḥ* — of us; *grha-medhinām* — who are attached to household ritual duties; *yac* — by which; *śaucena* — purification; *anutrpyanti* — will become satisfied; *pitarah*

— my forefathers; *sa* — together with; *agnayah* — the sacrificial fires; *surāh* — and the demigods.

Translation

I am simply an ordinary householder attached to ritual sacrifices, so please purify my home with the dust of Your lotus feet. By that act of purification, my forefathers, the sacrificial fires and the demigods will all become satisfied.

ŚB 10.41.14

अवनिज्याङ्घ्रियुगलमासीत्श्लोक्यो बलिर्महान् ।
ऐश्वर्यमतुलं लेभे गतिं चैकान्तिनां तु या ॥ १४ ॥

avanijyāṅghri-yugalam
āsīt ślokyo balir mahān
aiśvaryam atulam lebhe
gatim caikāntinām tu yā

Synonyms

avanijya — bathing; *āṅghri-yugalam* — the two feet; *āsīt* — became; *ślokyah* — glorious; *balih* — King Bali; *mahān* — the great; *aiśvaryam* — power; *atulam* — unequaled; *lebhe* — he achieved; *gatim* — the destination; *ca* — and; *ekāntinām* — of the unalloyed devotees of the Lord; *tu* — indeed; *yā* — which.

Translation

By bathing Your feet, the exalted Bali Mahārāja attained not only glorious fame and unequaled power but also the final destination of pure devotees.

ŚB 10.41.15

आपस्तेऽङ्घ्रवनेजन्यस्त्रीलोकान् शुचयोऽपुनन् ।
शिरसाधत्त याः शर्वः स्वर्याताः सगरात्मजाः ॥ १५ ॥

āpas te 'ṅghry-avanejanyas
trī lokān śucayo 'punan

*śirasādhatta yāḥ śarvaḥ
svaḥ yātāḥ saḡarātmajāḥ*

Synonyms

āpah — the water (namely, the river Ganges); *te* — Your; *aṅghri* — of the feet; *avanejanyaḥ* — coming from the bathing; *trīn* — the three; *lokān* — worlds; *śucayah* — being purely spiritual; *apunan* — has purified; *śirasā* — on his head; *ādhatta* — has taken; *yāḥ* — which; *śarvaḥ* — Lord Śiva; *svaḥ* — to heaven; *yātāḥ* — went; *sagara-ātmajāḥ* — the sons of King Sagara.

Translation

The water of the river Ganges has purified the three worlds, having become transcendental by bathing Your feet. Lord Śiva accepted that water on his head, and by that water's grace the sons of King Sagara attained to heaven.

ŚB 10.41.16

देवदेव जगन्नाथ पुण्यश्रवणकीर्तन ।
यदूत्तमोत्तमःश्लोक नारायण नमोऽस्तु ते ॥ १६ ॥

*deva-deva jagan-nātha
puṇya-śravaṇa-kīrtana
yadūttamottamaḥ-śloka
nārāyaṇa namo 'stu te*

Synonyms

deva-deva — O Lord of lords; *jagat-nātha* — O master of the universe; *puṇya* — pious; *śravaṇa* — hearing; *kīrtana* — and chanting (about whom); *yadu-uttama* — O best of the Yadus; *uttamaḥ-śloka* — O You who are glorified in excellent verses; *nārāyaṇa* — O Supreme Lord Nārāyaṇa; *namah* — obeisances; *astu* — let there be; *te* — unto You.

Translation

O Lord of lords, master of the universe, O You whose glories it is most pious to hear and chant! O best of the Yadus, O You whose fame is recounted in excellent poetry! O Supreme Lord Nārāyaṇa, I offer You my obeisances.

ŚB 10.41.17

श्रीभगवानुवाच

आयास्ये भवतो गेहमहमार्यसमन्वितः ।

यदुचक्रद्गुहं हत्वा वितरिष्ये सुहृत्प्रियम् ॥ १७ ॥

śrī-bhagavān uvāca

āyāsye bhavato geham

aham arya-samanvitaḥ

yadu-cakra-druhaṁ hatvā

vitariṣye suhṛt-priyam

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *āyāsye* — will come; *bhavataḥ* — to your; *geham* — house; *aham* — I; *ārya* — by My elder (brother, Balarāma); *samanvitaḥ* — accompanied; *yadu-cakra* — of the circle of Yadus; *druham* — the enemy (Kaṁsa); *hatvā* — killing; *vitariṣye* — I will grant; *suhṛt* — to My well-wishers; *priyam* — satisfaction.

Translation

The Supreme Lord said: I will come to Your house with My elder brother, but first I must satisfy My friends and well-wishers by killing the enemy of the Yadu clan.

Purport

Akrūra glorified Kṛṣṇa in text 16 as *yadūttama*, “the best of the Yadus.” Śrī Kṛṣṇa here confirms this by saying, in effect, “Since I am the best of the Yadus, I must kill the enemy of the Yadus, Kaṁsa, and then I will come to your house.”

ŚB 10.41.18

श्रीशुक उवाच

एवमुक्तो भगवता सोऽक्रूरो विमना इव ।

पुरीं प्रविष्टः कंसाय कर्मावेद्य गृहं ययौ ॥ १८ ॥

*śrī-śuka uvāca
 evam ukto bhagavatā
 so 'krūro vimanā iva
 purīm praviṣṭaḥ kaṁsāya
 karmāvedya grham yayau*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *evam* — thus; *uktah* — addressed; *bhagavatā* — by the Lord; *sah* — he; *akrūrah* — Akrūra; *vimanāh* — disheartened; *iva* — somewhat; *purīm* — the city; *praviṣṭah* — entering; *kaṁsāya* — to Kaṁsa; *karma* — about his activities; *āvedya* — informing; *grham* — to his home; *yayau* — went.

Translation

Śukadeva Gosvāmī said: Thus addressed by the Lord, Akrūra entered the city with a heavy heart. He informed King Kaṁsa of the success of his mission and then went home.

ŚB 10.41.19

अथापराह्णे भगवान् कृष्णः सङ्कर्षणान्वितः ।
 मथुरां प्राविशद् गोपैर्दिदृक्षुः परिवारितः ॥ १९ ॥
*athāparāhne bhagavān
 kṛṣṇaḥ saṅkarsaṇānvitaḥ
 mathurām prāviśad gopair
 didṛkṣuḥ parivāritaḥ*

Synonyms

atha — then; *apara-ahne* — in the afternoon; *bhagavān* — the Supreme Lord; *kṛṣṇah* — Kṛṣṇa; *saṅkarsana-anvitaḥ* — together with Lord Balarāma; *mathurām* — Mathurā; *prāviśat* — entered; *gopaih* — by the cowherd boys; *didṛksuh* — wanting to see; *parivāritaḥ* — joined.

Translation

Lord Kṛṣṇa desired to see Mathurā, so toward evening He took Lord Balarāma and the cowherd boys with Him and entered the city.

ŚB 10.41.20-23

ददर्श तां स्फाटिकतुङ्गगोपुर-
द्वारां बृहद्धेमकपाटतोरणाम् ।
ताम्रारकोष्ठां परिखादुरासदा-
मुद्यानरम्योपवनोपशोभिताम् ॥ २० ॥

सौवर्णशृङ्गाटकहर्म्यनिष्कुटैः
श्रेणीसभाभिर्भवनैरुपस्कृताम् ।

वैदूर्यवज्रामलनीलविद्रुमै-
मुक्ताहरिद्विर्वलभीषु वेदिषु ॥ २१ ॥

जुष्टेषु जालामुखरन्ध्रकुट्टिमै-
ष्वाविष्टपारावतबर्हिनादिताम् ।

संसिक्तरथ्यापणमार्गचत्वरं

प्रकीर्णमाल्याङ्कुरलाजतण्डुलाम् ॥ २२ ॥

आपूर्णकुम्भैर्दधिचन्दनोक्षितैः

प्रसूनदीपावलिभिः सपल्लवैः ।

सवृन्दरम्भाक्रमुकैः सकेतुभिः

स्वलङ्कृतद्वारगृहां सपट्टिकैः ॥ २३ ॥

*dadarśa tāṁ sphāṭika-tuṅga-gopura-
dvārām bṛhad-dhema-kapāṭa-toraṇām
tāmrāra-koṣṭhām parikhā-durāsadām
udyāna-ramyopavanopasobhitām
sauvarṇa-śṛṅgātaka-harmya-niṣkutaīḥ
śreṇī-sabhābhir bhavanair upaskṛtām
vaidūrya-vajrāmala-nīla-vidrumair
muktā-haridbhir valabhīṣu vediṣu
juṣṭeṣu jālāmukha-randhra-kutṭimeṣv
āviṣṭa-pārāvata-barhi-nāditām
saṁsikta-rathyāpaṇa-mārga-catvarām
prakīrṇa-mālyāṅkura-lāja-taṇḍulām
āpūrṇa-kumbhair dadhi-candanokṣitaiḥ
prasūna-dīpāvalibhiḥ sa-pallavaiḥ
sa-vṛnda-rambhā-kramukaiḥ sa-keṭubhiḥ
sv-alāṅkṛta-dvāra-grhām sa-paṭṭikaiḥ*

Synonyms

dadarśa — He saw; *tam* — that (city); *sphātika* — of crystal; *tuṅga* — high; *gopura* — whose main gates; *dvārām* — and household gates; *brhat* — immense; *hema* — gold; *kapāta* — whose doors; *toranām* — and ornamental arches; *tāmra* — of copper; *āra* — and brass; *kosthām* — whose storehouses; *parikhā* — with its canals; *durāsadām* — inviolable; *udyāna* — with public gardens; *ramya* — attractive; *upavana* — and parks; *upaśobhitam* — beautified; *sauvarna* — gold; *śrīgātaka* — with crossways; *harmya* — mansions; *niskutaih* — and pleasure gardens; *śrenī* — of guilds; *sabhābhih* — with the assembly halls; *bhavanaih* — and with houses; *upaskrtām* — ornamented; *vaidūrya* — with *vaidūrya* gems; *vajra* — diamonds; *amala* — crystal quartz; *nīla* — sapphires; *vidrumaih* — and coral; *muktā* — with pearls; *haridbhih* — and emeralds; *valabhisu* — on the wood panels decorating the rafters in front of the houses; *vedisu* — on columned balconies; *justesu* — bedecked; *jāla-āmukha* — of lattice windows; *randhra* — in the openings; *kuttimesu* — and on gem-studded floors; *āvista* — sitting; *pārāvata* — with the pet doves; *barhi* — and the peacocks; *nāditām* — resounding; *saṁsikta* — sprinkled with water; *rathyā* — with royal avenues; *āpana* — commercial streets; *mārga* — other roads; *catvarām* — and courtyards; *prakīrna* — scattered; *mālya* — with flower garlands; *aṅkura* — new sprouts; *lāja* — parched grains; *tandulām* — and rice; *āpūrna* — full; *kumbhaih* — with pots; *dadhi* — with yogurt; *candana* — and sandalwood paste; *uksitaih* — smeared; *prasūna* — with flower petals; *dīpa-āvalibhih* — and rows of lamps; *sa-pallavaih* — with leaves; *sa-vrnda* — with bunches of flowers; *rambhā* — with trunks of banana trees; *kramukaih* — and trunks of betel-nut trees; *sa-ketubhih* — with flags; *su-alaṅkrta* — nicely decorated; *dvāra* — with doors; *grhām* — whose houses; *sa-pattikaih* — with ribbons.

Translation

The Lord saw Mathurā, with its tall gates and household entrances made of crystal, its immense archways and main doors of gold, its granaries and other storehouses of copper and brass, and its impregnable moats. Beautifying the city were pleasant gardens and parks. The main intersections were fashioned of gold, and there were mansions with private pleasure gardens, along with guildhalls and many other buildings. Mathurā resounded with the calls of peacocks and pet turtledoves, who sat in the small openings of the lattice windows and on the gem-studded floors, and also on the columned balconies

and on the ornate rafters in front of the houses. These balconies and rafters were adorned with vaidūrya stones, diamonds, crystal quartz, sapphires, coral, pearls and emeralds. All the royal avenues and commercial streets were sprinkled with water, as were the side roads and courtyards, and flower garlands, newly grown sprouts, parched grains and rice had been scattered about everywhere. Gracing the houses' doorways were elaborately decorated pots filled with water, which were bedecked with mango leaves, smeared with yogurt and sandalwood paste, and encircled by flower petals and ribbons. Near the pots were flags, rows of lamps, bunches of flowers and the trunks of banana and betel-nut trees.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura gives this description of the elaborately decorated pots: “On either side of each doorway, above the scattered rice, is a pot. Encircling each pot are flower petals, on its neck are ribbons and in its mouth are leaves of mango and other trees. Above each pot, on a gold plate, are rows of lamps. A trunk of a banana tree stands on either side of each pot, and a betel-nut tree trunk stands in front and also behind. Flags lean against the pots.”

ŚB 10.41.24

तां सम्प्रविष्टौ वसुदेवनन्दनौ

वृत्तौ वयस्यैर्नरदेववर्त्मना ।

द्रष्टुं समीयुस्त्वरिताः पुरस्त्रियो

हर्म्याणि चैवारुरुहुर्नृपोत्सुकाः ॥ २४ ॥

tām sampraviṣṭau vasudeva-nandanau

vṛtau vayasyair naradeva-vartmanā

draṣṭuṁ samīyus tvaritāḥ pura-striyo

harmyāṇi caivāruruhur nṛpotsukāḥ

Synonyms

tām — that (Mathurā); *sampravistau* — entering; *vasudeva* — of Vasudeva; *nandanau* — the two sons; *vṛtau* — surrounded; *vayasyaih* — by Their young friends; *nara-deva* — of the King; *vartmanā* — by the road; *draṣṭum* — to see; *samīyuh* — came forward

together; *tvaritāh* — hurriedly; *pura* — of the city; *striyah* — the women; *harmyāni* — their houses; *ca* — and; *eva* — also; *āruruhuh* — they climbed on top of; *nrpa* — O King (Parīkṣit); *utsukāh* — eager.

Translation

The women of Mathurā hurriedly assembled and went forth to see the two sons of Vasudeva as They entered the city on the King's road, surrounded by Their cowherd boyfriends. Some of the women, my dear King, eagerly climbed to the roofs of their houses to see Them.

ŚB 10.41.25

काश्चिद् विपर्यग्धृतवस्त्रभूषणा
विस्मृत्य चैकं युगलेष्वथापराः ।
कृतैकपत्रश्रवनैकनूपुरा
नाङ्क्त्वा द्वितीयं त्वपराश्च लोचनम् ॥ २५ ॥
kāścīd viparyag-dhṛta-vastra-bhūṣaṇā
vismṛtya caikam yugaleṣv athāparāḥ
kṛtaika-patra-śravanaika-nūpurā
nāṅktvā dvitīyam tv aparāś ca locanam

Synonyms

kaścīd — some of them; *viparyak* — backwards; *dhṛta* — putting on; *vastra* — their clothes; *bhūṣanaḥ* — and ornaments; *vismṛtya* — forgetting; *ca* — and; *ekam* — one; *yugalesu* — of the pairs; *atha* — and; *aparāḥ* — others; *kṛta* — placing; *eka* — only one; *patra* — earring; *śravana* — on their ears; *eka* — or one; *nūpurāḥ* — set of ankle bells; *na aṅktvā* — not anointing; *dvitīyam* — the second; *tu* — but; *aparāḥ* — other ladies; *ca* — and; *locanam* — an eye.

Translation

Some of the ladies put their clothes and ornaments on backwards, others forgot one of their earrings or ankle bells, and others applied makeup to one eye but not the other.

Purport

The ladies were very eager to see Kṛṣṇa, and in their haste and excitement they forgot themselves.

ŚB 10.41.26

अश्रन्त्य एकास्तदपास्य सोत्सवा
 अभ्यज्यमाना अकृतोपमज्जनाः ।
 स्वपन्त्य उत्थाय निशम्य निःस्वनं
 प्रपाययन्त्योऽर्भमपोह्य मातरः ॥ २६ ॥
aśnantya ekās tad apāsya sotsavā
abhyajyamānā akṛtopamajjanāḥ
svapantya utthāya niśamya niḥsvanam
prapāyayantyo 'rbham apohya mātaraḥ

Synonyms

aśnantyah — taking meals; *ekah* — some; *tat* — that; *apāsya* — abandoning; *sa-utsavah* — joyfully; *abhyajyamānāḥ* — being massaged; *akṛta* — not finishing; *upamajjanāḥ* — their bathing; *svapantyah* — sleeping; *utthāya* — getting up; *niśamya* — having heard; *niḥsvanam* — the loud sounds; *prapāyayantyah* — giving milk; *arbham* — to an infant; *apohya* — put aside; *mātaraḥ* — mothers.

Translation

Those who were taking their meals abandoned them, others went out without finishing their baths or massages, women who were sleeping at once rose when they heard the commotion, and mothers breast-feeding their infants simply put them aside.

ŚB 10.41.27

मनांसि तासामरविन्दलोचनः
 प्रगल्भलीलाहसितावलोकैः ।
 जहार मत्तद्विरदेन्द्रविक्रमो
 दृशां ददच्छ्रीरमणात्मनोत्सवम् ॥ २७ ॥

*manāmsi tāsām aravinda-locanaḥ
 pragalbha-līlā-hasitāvalokaiḥ
 jahāra matta-dviradendra-vikramo
 dṛśām dadac chrī-ramaṇātmanotsavam*

Synonyms

manāmsi — the minds; *tāsām* — their; *aravinda* — like lotuses; *locanaḥ* — He whose eyes; *pragalbha* — bold; *līlā* — with His pastimes; *hasita* — smiling; *avalokaiḥ* — with His glances; *jahāra* — He took away; *matta* — in rut; *dvirada-indra* — (like) a lordly elephant; *vikramah* — whose gait; *dṛśām* — to their eyes; *dadat* — affording; *śrī* — of the goddess of fortune; *ramana* — which is the source of pleasure; *ātmanā* — with His body; *utsavam* — a festival.

Translation

The lotus-eyed Lord, smiling as He recalled His bold pastimes, captivated those ladies' minds with His glances. He walked with the gait of a lordly elephant in rut, creating a festival for their eyes with His transcendental body, which is the source of pleasure for the divine goddess of fortune.

ŚB 10.41.28

दृष्ट्वा मुहुः श्रुतमनुद्धतचेतसस्तं
 तत्प्रेक्षणोत्स्मितसुधोक्षणलब्धमानाः ।
 आनन्दमूर्तिमुपगुह्य दृशात्मलब्धं
 हृष्यत्वचो जहुरनन्तमरिन्दमाधिम् ॥ २८ ॥
*dṛṣṭvā muhuḥ śrutam anudruta-cetasas
 tam tat-prekṣaṇotsmita-sudhokṣaṇa-labdha-mānāḥ
 ānanda-mūrtim upaguhya dṛśātma-labdham
 hr̥ṣyat-tvaco jahur anantam arindamādhim*

Synonyms

dṛstvā — seeing; *muhuḥ* — repeatedly; *śrutam* — heard about; *anudruta* — melted; *cetasah* — whose hearts; *tam* — Him; *tat* — His; *preksana* — of the glances; *ut-smita* — and the broad smiles; *sudhā* — by the nectar; *uksana* — from the sprinkling; *labdha* — receiving; *mānāḥ* — honor; *ānanda* — of ecstasy; *mūrtim* — the personal

form; *upaguhya* — embracing; *drśā* — through their eyes; *ātma* — within themselves; *labdham* — gained; *hrsya* — erupting; *tvacah* — their skin; *jahuh* — they gave up; *anantam* — unlimited; *arim-dama* — O subduer of enemies (Parikṣit); *ādhim* — mental distress.

Translation

The ladies of Mathurā had repeatedly heard about Kṛṣṇa, and thus as soon as they saw Him their hearts melted. They felt honored that He was sprinkling upon them the nectar of His glances and broad smiles. Taking Him into their hearts through their eyes, they embraced Him, the embodiment of all ecstasy, and as their bodily hairs stood on end, O subduer of enemies, they forgot the unlimited distress caused by His absence.

ŚB 10.41.29

प्रासादशिखरारूढाः प्रीत्युत्फुल्लमुखाम्बुजाः ।
अभ्यवर्षन् सौमनस्यैः प्रमदा बलकेशवौ ॥ २९ ॥

prāsāda-śikharārūdhāḥ
prīty-utphulla-mukhāmbujāḥ
abhyavarṣan saumanasyaiḥ
pramadā bala-keśavau

Synonyms

prāsāda — of the mansions; *śikhara* — to the roofs; *ārūdhāḥ* — having climbed; *prīti* — with affection; *utphulla* — blooming; *mukha* — their faces; *ambujāḥ* — which were like lotuses; *abhyavarṣan* — they showered; *saumanasyaiḥ* — with flowers; *pramadāḥ* — the attractive women; *bala-keśavau* — Balarāma and Kṛṣṇa.

Translation

Their lotus faces blooming with affection, the ladies who had climbed to the roofs of the mansions rained down showers of flowers upon Lord Balarāma and Lord Kṛṣṇa.

ŚB 10.41.30

दध्यक्षतैः सोदपात्रैः स्रगन्धैरभ्युपायनैः ।
 तावानर्चुः प्रमुदितास्तत्र तत्र द्विजातयः ॥ ३० ॥
dadhy-akṣataiḥ soda-pātraiḥ
srag-gandhair abhyupāyanaiḥ
tāv ānarcuḥ pramuditās
tatra tatra dvijātayaḥ

Synonyms

dadhi — with yogurt; *akṣataiḥ* — unbroken barleycorns; *sa* — and; *uda-pātraiḥ* — with pots filled with water; *srag* — with garlands; *gandhair* — and fragrant substances; *abhyupāyanaiḥ* — and also with other items of worship; *tau* — the two of Them; *ānarcuḥ* — worshiped; *pramuditāḥ* — joyful; *tatra tatra* — in various places; *dvi-jātayah* — *brāhmaṇas*.

Translation

Brāhmaṇas standing along the way honored the two Lords with presentations of yogurt, unbroken barleycorns, pots full of water, garlands, fragrant substances such as sandalwood paste, and other items of worship.

ŚB 10.41.31

ऊचुः पौरा अहो गोप्यस्तपः किमचरन्महत् ।
 या हेतावनुपश्यन्ति नरलोकमहोत्सवौ ॥ ३१ ॥
ūcuḥ paurā aho gopyas
tapah kim acarān mahat
yā hy etāv anupaśyanti
nara-loka-mahotsavau

Synonyms

ūcuḥ — said; *paurāḥ* — the women of the city; *aho* — ah; *gopyah* — the cowherd girls (of Vṛndāvana); *tapah* — austerity; *kim* — what; *acaran* — have executed; *mahat* — great; *yāḥ* — who; *hi* — indeed; *etau* — these two; *anupaśyanti* —

constantly see; [nara-loka](#) — for human society; [mahā-utsavau](#) — who are the greatest source of pleasure.

Translation

The women of Mathurā exclaimed: Oh, what severe austerities the gopīs must have performed to be able to regularly see Kṛṣṇa and Balarāma, who are the greatest source of pleasure for all mankind!

ŚB 10.41.32

रजकं कञ्चिदायान्तं रङ्गकारं गदाग्रजः ।

दृष्ट्वायाचत वासांसि धौतान्यत्युत्तमानि च ॥ ३२ ॥

rajakam kañcid āyāntam

raṅga-kāram gadāgrajah

dr̥ṣṭvāyācata vāsāṁsi

dhautāny aty-uttamāni ca

Synonyms

[rajakam](#) — washerman; [kañcit](#) — a certain; [āyāntam](#) — approaching; [raṅga-kāram](#) — engaged in dyeing; [gada-agrajah](#) — Lord Śrī Kṛṣṇa, the elder brother of Gada; [dr̥ṣṭvā](#) — seeing; [ayācata](#) — requested; [vāsāṁsi](#) — garments; [dhautāni](#) — cleaned; [ati-uttamāni](#) — first class; [ca](#) — and.

Translation

Seeing a washerman approaching who had been dyeing some clothes, Kṛṣṇa asked him for the finest laundered garments he had.

ŚB 10.41.33

देह्यावयोः समुचितान्यङ्ग वासांसि चार्हतोः ।

भविष्यति परं श्रेयो दातुस्ते नात्र संशयः ॥ ३३ ॥

dehy āvayoḥ samucitāny

aṅga vāsāṁsi cārhatoh

*bhaviṣyati param śreyo
dātus te nātra saṁśayaḥ*

Synonyms

dehi — please give; *āvayoh* — to Us two; *samucitāni* — suitable; *aṅga* — My dear; *vāsāmsi* — clothes; *ca* — and; *arhatoh* — to the two who are deserving; *bhaviṣyati* — there will be; *param* — supreme; *śreyah* — benefit; *dātuh* — for the giver; *te* — you; *na* — there is not; *atra* — in this matter; *saṁśayaḥ* — doubt.

Translation

[Lord Kṛṣṇa said:] Please give suitable garments to the two of Us, who certainly deserve them. If you grant this charity, you will undoubtedly receive the greatest benefit.

ŚB 10.41.34

स याचितो भगवता परिपूर्णेन सर्वतः ।
साक्षेपं रुषितः प्राह भृत्यो राज्ञः सुदुर्मदः ॥ ३४ ॥

*sa yācito bhagavatā
paripūrṇena sarvataḥ
sākṣepam ruṣitaḥ prāha
bhṛtyo rājñāḥ su-durmadaḥ*

Synonyms

sah — he; *yācitah* — requested; *bhagavatā* — by the Supreme Lord; *paripūrṇena* — who is absolutely complete; *sarvataḥ* — in all respects; *sa-ākṣepam* — insultingly; *ruṣitaḥ* — angered; *prāha* — he spoke; *bhṛtyah* — the servant; *rājñah* — of the King; *su* — very much; *durmadaḥ* — falsely proud.

Translation

Thus requested by the Supreme Lord, who is perfectly complete in all respects, that arrogant servant of the King became angry and replied insultingly.

ŚB 10.41.35

ईदृशान्येव वासांसि नित्यं गिरिवनेचरः ।
परिधत्त किमुद्वृत्ता राजद्रव्याण्यभीप्सथ ॥ ३५ ॥

*īdrśāny eva vāsāmsi
nityam giri-vane-carah
paridhatta kim udvṛttā
rāja-dravyāṅy abhīpsatha*

Synonyms

īdrśāni — of this sort; *eva* — indeed; *vāsāmsi* — garments; *nityam* — always; *giri* — on the mountains; *vane* — and in the forests; *carāh* — those who travel; *paridhatta* — would put on; *kim* — whether; *udvṛttāh* — impudent; *rāja* — the King's; *dravyāni* — things; *abhīpsatha* — You want.

Translation

[The washerman said:] You impudent boys! You're accustomed to roaming the mountains and forests, and yet You would dare put on such clothes as these! These are the King's possessions You're asking for!

ŚB 10.41.36

याताशु बालिशा मैवं प्रार्थ्यं यदि जिजीवीषा ।
बध्नन्ति घ्नन्ति लुम्पन्ति दृप्तं राजकुलानि वै ॥ ३६ ॥

*yātāśu bālīśā maivam
prārthyam yadi jijīviṣā
badhnanti ghnanti lumpanti
drptam rāja-kulāni vai*

Synonyms

yāta — go; *āśu* — quickly; *bālīśah* — fools; *mā* — do not; *evam* — like this; *prārthyam* — beg; *yadi* — if; *jijīviṣā* — You have the desire to live; *badhnanti* — they tie up; *ghnanti* — kill; *lumpanti* — and loot (his house); *drptam* — one who is bold; *rāja-kulāni* — the King's men; *vai* — indeed.

Translation

Fools, get out of here quickly! Don't beg like this if You want to stay alive.
When someone is too bold, the King's men arrest him and kill him and take all his property.

ŚB 10.41.37

एवं विकत्थमानस्य कुपितो देवकीसुतः ।
रजकस्य कराग्रेण शिरः कायादपातयत् ॥ ३७ ॥

*evam vikatthamānasya
kupito devakī-sutaḥ
rajakasya karāgreṇa
śiraḥ kāyād apātayat*

Synonyms

evam — thus; *vikatthamānasya* — who was brazenly speaking; *kupitaḥ* — angered; *devakī-sutaḥ* — Kṛṣṇa, the son of Devakī; *rajakasya* — of the washerman; *kara* — of one hand; *agrena* — with the front; *śiraḥ* — the head; *kāyāt* — from his body; *apātayat* — made fall.

Translation

As the washerman thus spoke brazenly, the son of Devakī became angry, and then merely with His fingertips He separated the man's head from his body.

ŚB 10.41.38

तस्यानुजीविनः सर्वे वासःकोशान्विसृज्य वै ।
दुद्रुवुः सर्वतो मार्गं वासांसि जगृहेऽच्युतः ॥ ३८ ॥

*tasyānujivinaḥ sarve
vāsaḥ-kośān visrjya vai
dudruvuḥ sarvato mārgaṁ
vāsāṁsi jagrhe 'cyutaḥ*

Synonyms

tasya — his; *anujīvinah* — employees; *sarve* — all; *vāsah* — of clothes; *kośān* — the bundles; *visrjya* — leaving behind; *vai* — indeed; *dadruvuh* — they fled; *sarvatah* — in all directions; *mārgam* — down the road; *vāsāmsi* — garments; *jagrhe* — took; *acyutah* — Lord Kṛṣṇa.

Translation

The washerman's assistants all dropped their bundles of clothes and fled down the road, scattering in all directions. Lord Kṛṣṇa then took the clothes.

ŚB 10.41.39

वसित्वात्मप्रिये वस्त्रे कृष्णः सङ्कर्षणस्तथा ।
शेषाण्यादत्त गोपेभ्यो विसृज्य भुवि कानिचित् ॥ ३९ ॥

vasitvātma-priye vastre
kṛṣṇaḥ saṅkarṣaṇas tathā
śeṣāṅy ādatta gopebhyo
visrjya bhuvi kānicit

Synonyms

vasitvā — dressing Himself; *ātma-priye* — which He liked; *vastre* — in a pair of garments; *kṛṣṇah* — Kṛṣṇa; *saṅkarṣaṇah* — Balarāma; *tathā* — also; *śeṣāni* — the rest; *ādatta* — He gave; *gopebhyah* — to the cowherd boys; *visrjya* — throwing away; *bhuvi* — on the ground; *kānicit* — several.

Translation

Kṛṣṇa and Balarāma put on pairs of garments that especially pleased Them, and then Kṛṣṇa distributed the remaining clothes among the cowherd boys, leaving some scattered on the ground.

ŚB 10.41.40

ततस्तु वायकः प्रीतस्तयोर्वेषमकल्पयत् ।
विचित्रवर्णैश्चैलेयैराकल्पैरनुरूपतः ॥ ४० ॥

tatas tu vāyakaḥ prītas
 tayor veṣam akalpayat
 vicitra-varṇaiś caileyair
 ākalpair anurūpataḥ

Synonyms

tataḥ — then; *tu* — moreover; *vāyakaḥ* — a weaver; *prītaḥ* — affectionate; *tayoh* — for the two of Them; *veṣam* — dress; *akalpayat* — arranged; *vicitra* — various; *varṇaiḥ* — with colors; *caileyaiḥ* — made of cloth; *ākalpaiḥ* — with ornaments; *anurūpataḥ* — suitably.

Translation

Thereupon a weaver came forward and, feeling affection for the Lords, nicely adorned Their attire with cloth ornaments of various colors.

Purport

Śrīla Jīva Gosvāmī explains that the weaver adorned the Lords with cloth armlets and earrings that looked just like jewels. The word *anurūpataḥ* indicates that the colors matched nicely.

ŚB 10.41.41

नानालक्षणवेषाभ्यां कृष्णरामौ विरेजतुः ।
 स्वलङ्कृतौ बालगजौ पर्वणीव सितेतरौ ॥ ४१ ॥

nānā-lakṣaṇa-veṣābhyām
kṛṣṇa-rāmau virejatuḥ
sv-alāṅkṛtau bāla-gajau
parvaṇīva sitetarau

Synonyms

nānā — various; *lakṣaṇa* — having fine qualities; *veṣābhyām* — with Their individual clothes; *kṛṣṇa-rāmau* — Kṛṣṇa and Balarāma; *virejatuḥ* — appeared resplendent; *sv-alāṅkṛtau* — nicely decorated; *bāla* — young; *gajau* — elephants; *parvaṇi* — during a festival; *iva* — as if; *sita* — white; *itarau* — and the opposite (black).

Translation

Kṛṣṇa and Balarāma looked resplendent, each in His own unique, wonderfully ornamented outfit. They resembled a pair of young elephants, one white and the other black, decorated for a festive occasion.

ŚB 10.41.42

तस्य प्रसन्नो भगवान् प्रादात्सारूप्यमात्मनः ।
श्रियं च परमां लोके बलैश्वर्यस्मृतीन्द्रियम् ॥ ४२ ॥

*tasya prasanno bhagavān
prādāt sārūpyam ātmanah
śriyam ca paramām loke
balaiśvarya-smṛtīndriyam*

Synonyms

tasya — with him; *prasannah* — satisfied; *bhagavān* — the Supreme Lord; *prādāt* — granted; *sārūpyam* — the liberation of having the same form; *ātmanah* — as Himself; *śriyam* — opulence; *ca* — and; *paramām* — supreme; *loke* — in this world; *bala* — physical strength; *aiśvarya* — influence; *smṛti* — strength of memory; *indriyam* — dexterity of the senses.

Translation

Pleased with the weaver, the Supreme Lord Kṛṣṇa blessed him that after death he would achieve the liberation of attaining a form like the Lord's, and that while in this world he would enjoy supreme opulence, physical strength, influence, memory and sensory vigor.

ŚB 10.41.43

ततः सुदाम्नो भवनं मालाकारस्य जग्मतुः ।
तौ दृष्ट्वा स समुत्थाय ननाम शिरसा भुवि ॥ ४३ ॥

*tataḥ sudāmno bhavanam
mālā-kārasya jagmatuḥ*

*tau dr̥ṣṭvā sa samutthāya
nanāma śirasā bhuvi*

Synonyms

tatah — then; *sudāmnah* — of Sudāmā; *bhavanam* — to the home; *mālā-kārasya* — of the garland-maker; *jagmatuh* — the two of Them went; *tau* — Them; *dr̥ṣṭvā* — seeing; *sah* — he; *samutthāya* — standing up; *nanāma* — bowed down; *śirasā* — with his head; *bhuvi* — on the ground.

Translation

The two Lords then went to the house of the garland-maker Sudāmā. When Sudāmā saw Them he at once stood up and then bowed down, placing his head on the ground.

ŚB 10.41.44

तयोरासनमानीय पाद्यं चार्घ्यार्हणादिभिः ।
पूजां सानुगयोश्चक्रे स्रक्ताम्बूलानुलेपनैः ॥ ४४ ॥

*tayor āsanam āniya
pādyam cārghyārhanādibhiḥ
pūjām sānugayoś cakre
srak-tāmbūlānulepanaiḥ*

Synonyms

tayoh — for Them; *āsanam* — seats; *āniya* — bringing; *pādyam* — water to wash the feet; *ca* — and; *arghya* — with water to wash the hands; *arhana* — presents; *ādibhiḥ* — and so on; *pūjām* — worship; *sa-anugayoh* — of the two, together with Their companions; *cakre* — he performed; *srak* — with garlands; *tāmbūla* — betel-nut preparation (*pān*); *anulepanaiḥ* — and sandalwood paste.

Translation

After offering Them seats and bathing Their feet, Sudāmā worshiped Them and Their companions with arghya, garlands, pān, sandalwood paste and other presentations.

ŚB 10.41.45

प्राह नः सार्थकं जन्म पावितं च कुलं प्रभो ।
पितृदेवर्षयो मह्यं तुष्टा ह्यागमनेन वाम् ॥ ४५ ॥

*prāha naḥ sārthakaṁ janma
pāvitaṁ ca kulaṁ prabho
pitṛ-devarṣayo mahyaṁ
tuṣṭā hy āgamanena vām*

Synonyms

prāha — he said; *naḥ* — our; *sa-arthakam* — worthwhile; *janma* — the birth; *pāvitaṁ* — purified; *ca* — and; *kulam* — the family; *prabho* — O Lord; *pitṛ* — my forefathers; *deva* — the demigods; *rsayah* — and the great sages; *mahyam* — with me; *tuṣṭāh* — are satisfied; *hi* — indeed; *āgamanena* — by the arrival; *vām* — of You two.

Translation

[Sudāmā said:] O Lord, my birth is now sanctified and my family free of contamination. Now that You both have come here, my forefathers, the demigods and the great sages are certainly all satisfied with me.

ŚB 10.41.46

भवन्तौ किल विश्वस्य जगतः कारणं परम् ।
अवतीर्णाविहांशेन क्षेमाय च भवाय च ॥ ४६ ॥

*bhavantau kila viśvasya
jagataḥ kāraṇaṁ param
avatīrṇāv ihāṁśena
kṣemāya ca bhavāya ca*

Synonyms

bhavantau — You two; *kila* — indeed; *viśvasya* — of the entire; *jagataḥ* — universe; *kāranam* — the cause; *param* — ultimate; *avatīrṇau* — having descended; *iha* — here; *amśena* — with Your plenary portions; *kṣemāya* — for the benefit; *ca* — and; *bhavāya* — for the prosperity; *ca* — also.

Translation

You two Lords are the ultimate cause of this entire universe. To bestow sustenance and prosperity upon this realm, You have descended with Your plenary expansions.

ŚB 10.41.47

न हि वां विषमा दृष्टिः सुहृदोर्जगदात्मनोः ।
समयोः सर्वभूतेषु भजन्तं भजतोरपि ॥ ४७ ॥
na hi vām viṣamā dṛṣṭiḥ
suhṛdor jagad-ātmanoh
samayoh sarva-bhūteṣu
bhajantam bhajator api

Synonyms

na — there is not; *hi* — indeed; *vām* — on Your part; *viṣamā* — biased; *dṛṣṭiḥ* — vision; *suhṛdoh* — who are well-wishing friends; *jagat* — of the universe; *ātmanoh* — the Soul; *samayoh* — equal; *sarva* — to all; *bhūteṣu* — living beings; *bhajantam* — those who worship You; *bhajator* — reciprocating with; *api* — even.

Translation

Because You are the well-wishing friends and Supreme Soul of the whole universe, You regard all with unbiased vision. Therefore, although You reciprocate Your devotees' loving worship, You always remain equally disposed toward all living beings.

ŚB 10.41.48

तावाज्ञापयतं भृत्यं किमहं करवाणि वाम् ।
पुंसोऽत्यनुग्रहो ह्येष भवद्भिर्यन्नियुज्यते ॥ ४८ ॥
tāv ajñāpayatam bhṛtyam
kim aham karavāṇi vām
puṁso 'ty-anugraho hy eṣa
bhavadbhir yan niyujyate

Synonyms

tau — They; ājñāpayatam — should please order; bhrtyam — Their servant; kim — what; aham — I; karavāni — should do; vām — for You; pumsah — for any person; ati — extreme; anugrahaḥ — mercy; hi — indeed; esah — this; bhavadbhiḥ — by You; yat — in which; niyuḥyate — he is engaged.

Translation

Please order me, Your servant, to do whatever You wish. To be engaged by You in some service is certainly a great blessing for anyone.

ŚB 10.41.49

इत्यभिप्रेत्य राजेन्द्र सुदामा प्रीतमानसः ।
शस्तैः सुगन्धैः कुसुमैर्माला विरचिता ददौ ॥ ४९ ॥

*ity abhipretya rājendra
sudāmā prīta-mānasah
śastaiḥ su-gandhaiḥ kusumair
mālā viracitā dadau*

Synonyms

iti — thus speaking; abhipretya — understanding Their intention; rāja-indra — O best of kings (Parīkṣit); sudāmā — Sudāmā; prīta-mānasah — pleased at heart; śastaiḥ — fresh; su-gandhaiḥ — and fragrant; kusumaiḥ — with flowers; malah — garlands; viracitāḥ — made; dadau — he gave.

Translation

[Śukadeva Gosvāmī continued:] O best of kings, having spoken these words, Sudāmā could understand what Kṛṣṇa and Balarāma wanted. Thus with great pleasure he presented Them with garlands of fresh, fragrant flowers.

ŚB 10.41.50

ताभिः स्वलङ्कृतौ प्रीतौ कृष्णरामौ सहानुगौ ।
प्रणताय प्रपन्नाय ददतुर्वरदौ वरान् ॥ ५० ॥

*tābhiḥ sv-alankṛtau pṛtau
kṛṣṇa-rāmau sahānugau
praṇatāya prapannāya
dadatur vara-dau varān*

Synonyms

tābhiḥ — with those (garlands); *su-alankṛtau* — beautifully ornamented; *pṛtau* — satisfied; *kṛṣṇa-rāmau* — Kṛṣṇa and Balarāma; *saha* — along with; *anugau* — Their companions; *praṇatāya* — who was bowing down; *prapannāya* — to the surrendered (Sudāmā); *dadatuh* — They gave; *varadau* — the two givers of benedictions; *varān* — a choice of benedictions.

Translation

Beautifully adorned with these garlands, Kṛṣṇa and Balarāma were delighted, and so were Their companions. The two Lords then offered the surrendered Sudāmā, who was bowing down before Them, whatever benedictions he desired.

ŚB 10.41.51

सोऽपि वद्रेऽचलां भक्तिं तस्मिन्नेवाखिलात्मनि ।
तद्भक्तेषु च सौहार्दं भूतेषु च दयां पराम् ॥ ५१ ॥

*so 'pi vavre 'calām bhaktim
tasminn evākhilātmani
tad-bhakteṣu ca sauhārdam
bhūteṣu ca dayām parām*

Synonyms

sah — he; *api* — and; *vavre* — chose; *acalām* — unshakable; *bhaktim* — devotion; *tasmin* — to Him; *eva* — alone; *akhila* — of everything; *ātmani* — the Supreme Soul; *tad* — toward His; *bhaktesu* — devotees; *ca* — and; *sauhārdam* — friendship; *bhūtesu* — toward living beings in general; *ca* — and; *dayām* — mercy; *parām* — transcendental.

Translation

Sudāmā chose unshakable devotion for Kṛṣṇa, the Supreme Soul of all existence; friendship with His devotees; and transcendental compassion for all living beings.

ŚB 10.41.52

इति तस्मै वरं दत्त्वा श्रियं चान्वयवर्धिनीम् ।
बलमायुर्यशः कान्तिं निर्जगाम सहाग्रजः ॥ ५२ ॥

*iti tasmai varam dattvā
śriyam cānvaya-varthinīm
balam āyur yaśaḥ kāntim
nirjagāma sahāgrajaḥ*

Synonyms

iti — thus; *tasmai* — to him; *varam* — the benediction; *dattvā* — giving; *śriyam* — opulence; *ca* — and; *anvaya* — his family; *vardhinīm* — expanding; *balam* — strength; *āyuh* — long life; *yaśaḥ* — fame; *kāntim* — beauty; *nirjagāma* — He left; *saha* — together with; *agra-jah* — His elder brother, Lord Balarāma.

Translation

Not only did Lord Kṛṣṇa grant Sudāmā these benedictions, but He also awarded him strength, long life, fame, beauty and ever-increasing prosperity for his family. Then Kṛṣṇa and His elder brother took Their leave.

Purport

We can see a clear difference between Lord Kṛṣṇa’s dealings with the nasty washerman and His dealings with the devoted florist Sudāmā. The Lord is as hard as a thunderbolt for those who defy Him and as soft as a rose for those who surrender to Him. Therefore we should all sincerely surrender to Lord Kṛṣṇa, since that is clearly in our self-interest.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-first Chapter, of the Śrīmad-Bhāgavatam, entitled “Kṛṣṇa and Balarāma Enter Mathurā.”

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 42



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER FORTY-TWO

The Breaking of the Sacrificial Bow

This chapter describes the benediction Trivakrā received, the breaking of the sacrificial bow, the destruction of Kāṁsa's soldiers, the inauspicious omens Kāṁsa saw and the festivities at the wrestling arena.

After leaving Sudāmā's house, Lord Kṛṣṇa came upon Trivakrā, a young hunchbacked maidservant of Kāṁsa's who was carrying a tray of fine ointments. The Lord asked her who she was and requested some ointment from her. Entranced by His beauty and joking words, Trivakrā gave both Kṛṣṇa and Balarāma a good deal of ointment. In return, Kṛṣṇa stepped on her toes with His lotus feet, took hold of her chin and lifted, thus straightening her spine. The now beautiful and charming Trivakrā then grabbed the edge of Kṛṣṇa's upper cloth and asked Him to come to her house. Kṛṣṇa replied that after He had taken care of some business He would certainly come and relieve her mental torment. Then the two Lords continued Their sightseeing tour of Mathurā.

As Kṛṣṇa and Balarāma walked along the King's road, the merchants worshiped Them with various offerings. Kṛṣṇa asked where the bow sacrifice was to take place, and when He arrived at the arena He saw the wonderful bow, which resembled Lord Indra's. Despite the guards' protests, Kṛṣṇa forcibly picked up the bow, easily strung it and in an instant broke it in half, producing an ear-splitting sound that filled the heavens and struck terror in the heart of Kāṁsa. The many guards attacked Kṛṣṇa, crying out "Seize Him! Kill Him!" But Kṛṣṇa and Balarāma simply picked up the two halves of the bow and beat the guards to death. Next the Lords annihilated a company of soldiers sent by Kāṁsa, and then They left the arena and continued Their tour.

When the people of the city saw the amazing prowess and beauty of Kṛṣṇa and Balarāma, they thought They must be two chief demigods. Indeed, as the residents of Mathurā gazed upon the Lords, they enjoyed all the blessings the *gopīs* had predicted.

At sunset Kṛṣṇa and Balarāma returned to the cowherds' camp for Their evening meal. They then passed the night resting comfortably. But King Kāmsa was not so fortunate. When he heard how Kṛṣṇa and Balarāma had easily broken the mighty bow and destroyed his soldiers, he spent the night in great anxiety. Both while awake and while dreaming he saw many ill omens portending his imminent death, and his fear ruined any chance for rest.

At dawn the wrestling festival began. Crowds of people from the city and outlying districts entered the arena and took their seats in the lavishly decorated galleries. Kāmsa, his heart trembling, sat down on the royal dais and invited Nanda Mahārāja and the other cowherd men to come sit in their places, and they did so after offering him their gifts. The musical overture then began as the sounds of the wrestlers slapping their arms resounded.

ŚB 10.42.1

श्रीशुक उवाच

अथ व्रजन् राजपथेन माधवः

स्त्रियं गृहीताङ्गविलेपभाजनाम् ।

विलोक्य कुब्जां युवतीं वराननां

पप्रच्छ यान्तीं प्रहसन् रसप्रदः ॥ १ ॥

śrī-śuka uvāca

atha vrajan rāja-pathena mādhavah

striyam grhitāṅga-vilepa-bhājanām

vilokya kubjām yuvatīm varānanām

papraccha yāntīm prahasan rasa-pradaḥ

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *atha* — then; *vrajan* — walking; *rāja-pathena* — along the King's road; *mādhavah* — Kṛṣṇa; *striyam* — a woman; *grhita* — holding; *aṅga* — for the body; *vilepa* — with ointments; *bhājanām* — a tray; *vilokya* — seeing; *kubjām* — hunchbacked; *yuvatīm* — young; *vara-ānanām* — with an attractive face; *papraccha* — He inquired; *yāntīm* — going; *prahasan* — smiling; *rasa* — of the pleasure of love; *pradaḥ* — the bestower.

Translation

Śukadeva Gosvāmī said: As He walked down the King's road, Lord Mādhava then saw a young hunchback woman with an attractive face, who carried a tray of fragrant ointments as she walked along. The bestower of the ecstasy of love smiled and inquired from her as follows.

Purport

According to Śrīla Viśvanātha Cakravartī Ṭhākura, the young hunchbacked girl was actually a partial expansion of the Lord's wife Satyabhāmā. Satyabhāmā is the Lord's internal energy known as Bhū-śakti, and this expansion of hers, known as Pṛthivī, represents the earth, which was bent down by the great burden of countless wicked rulers. Lord Kṛṣṇa descended to remove these wicked rulers, and thus His pastime of straightening out the hunchback Trivakrā, as explained in these verses, represents His rectifying the burdened condition of the earth. At the same time, the Lord awarded Trivakrā a conjugal relationship with Himself.

In addition to the given meaning, the word *rasa-pradaḥ* indicates that the Lord amused His cowherd boyfriends by His dealings with the young hunchback.

ŚB 10.42.2

का त्वं वरोर्वेतदु हानुलेपनकस्याङ्गने वा कथयस्व साधु नः ।
देह्यावयोरङ्गविलेपमुत्तमंश्रेयस्ततस्ते न चिराद् भविष्यति ॥ २ ॥

*kā tvam varorv etad u hānulepanam
kasyāṅgane vā kathayasva sādhu naḥ
dehy āvayor aṅga-vilepam uttamam
śreyas tatas te na cirād bhaviṣyati*

Synonyms

kā — who; *tvam* — you; *vara-ūru* — O beautiful-thighed one; *etat* — this; *u ha* — ah, indeed; *anulepanam* — ointment; *kasya* — for whom; *aṅgane* — My dear woman; *vā* — or; *kathayasva* — please tell; *sādhu* — honestly; *naḥ* — Us; *dehi* — please give; *āvayoh* — to Us two; *aṅga-vilepam* — body ointment; *uttamam* — excellent; *śreyah* — benefit; *tatah* — thereafter; *te* — your; *na cirāt* — soon; *bhaviṣyati* — will be.

Translation

[Lord Kṛṣṇa said:] Who are you, O beautiful-thighed one? Ah, ointment! Who is it for, my dear lady? Please tell Us truthfully. Give Us both some of your finest ointment and you will soon gain a great boon.

Purport

The Lord jokingly addressed the lady as *varoru*, “O beautiful-thighed one.” His joke was not malicious, since He was actually about to make her beautiful.

ŚB 10.42.3

सैरन्ध्रयुवाच

दास्यस्म्यहं सुन्दर कंससम्मतात्रिवक्रनामा ह्यनुलेपकर्मणि ।
मद्भावितं भोजपतेरतिप्रियंविना युवां कोऽन्यतमस्तदर्हति ॥ ३ ॥

sairandhry uvāca

*dāsy asmy ahaṁ sundara kaṁsa-sammataḥ
trivakra-nāmā hy anulepa-karmaṇi
mad-bhāvitam bhoja-pater ati-priyam
vinā yuvām ko 'nyatamas tad arhati*

Synonyms

sairandhrī uvāca — the maidservant said; *dāsi* — a servant; *asmi* — am; *aham* — I; *sundara* — O handsome one; *kaṁsa* — by Kaṁsa; *sammataḥ* — respected; *trivakra-nāmā* — known as Trivakrā (“bent in three places”); *hi* — indeed; *anulepa* — with ointments; *karmaṇi* — for my work; *mat* — by me; *bhāvitam* — prepared; *bhoja-pateh* — to the chief of the Bhojas; *ati-priyam* — very dear; *vinā* — except for; *yuvām* — You two; *kah* — who; *anyatamah* — else; *tat* — that; *arhati* — deserves.

Translation

The maidservant replied: O handsome one, I am a servant of King Kaṁsa, who highly regards me for the ointments I make. My name is Trivakrā. Who else but You two deserve my ointments, which the lord of the Bhojas likes so much?

Purport

Śrīla Viśvanātha Cakravartī explains that Trivakrā, who is also known as Kubjā, used the singular address *sundara*, “O handsome one,” to hint that she felt conjugal desire for Kṛṣṇa alone, and she used the dual form *yuvām*, “for both of You,” to try to hide her conjugal sentiment. The hunchback’s name, Trivakrā, indicates that her body was bent at the neck, chest and waist.

ŚB 10.42.4

रूपपेशलमाधुर्यहसितालापवीक्षितैः ।
धर्षितात्मा ददौ सान्द्रमुभयोरनुलेपनम् ॥ ४ ॥

rūpa-peśala-mādhurya
hasitālāpa-vikṣitaiḥ
dharṣitātmā dadau sāndram
ubhayor anulepanam

Synonyms

rūpa — by His beauty; *peśala* — charm; *mādhurya* — sweetness; *hasita* — smiles; *ālāpa* — talking; *vikṣitaiḥ* — and glances; *dharṣita* — overwhelmed; *ātmā* — her mind; *dadau* — she gave; *sāndram* — plentiful; *ubhayoh* — to both of Them; *anulepanam* — ointment.

Translation

Her mind overwhelmed by Kṛṣṇa’s beauty, charm, sweetness, smiles, words and glances, Trivakrā gave both Kṛṣṇa and Balarāma generous amounts of ointment.

Purport

This incident is also described in the *Viṣṇu Purāna* (5.20.7):

śrutvā tam āha sā kṛṣṇam
grhyatām iti sādaram
anulepanam pradadau
gātra-yogyam athobhayoh

“Hearing this, she respectfully replied to Lord Kṛṣṇa, ‘Please take it,’ and gave both of Them ointment suitable for applying to Their bodies.”

ŚB 10.42.5

ततस्तावङ्गरागेण स्ववर्णैतरशोभिना ।
सम्प्राप्तपरभागेन शुशुभातेऽनुरञ्जितौ ॥ ५ ॥

tatas tāv aṅga-rāgeṇa
sva-varṇetara-śobhinā
samprāpta-para-bhāgena
śuśubhāte ’nurañjitaū

Synonyms

tatah — then; *tau* — They; *aṅga* — of Their bodies; *rāgena* — with the coloring cosmetics; *sva* — Their own; *varṇa* — with colors; *itara* — other than; *śobhinā* — adorning; *samprāpta* — which exhibited; *para* — the highest; *bhāgena* — excellence; *śuśubhāte* — They appeared beautiful; *anurañjitaū* — anointed.

Translation

Anointed with these most excellent cosmetics, which adorned Them with hues that contrasted with Their complexions, the two Lords appeared extremely beautiful.

Purport

The *ācāryas* suggest that Kṛṣṇa spread yellow ointment upon His body, and Balarāma blue ointment upon His.

ŚB 10.42.6

प्रसन्नो भगवान्कुब्जां त्रिवक्रां रुचिराननाम् ।
ऋज्वीं कर्तुं मनश्चक्रे दर्शयन् दर्शने फलम् ॥ ६ ॥

prasanno bhagavān kubjāṁ
trivakrāṁ rucirānanām

*ṛjvīm kartum manaś cakre
darśayan darśane phalam*

Synonyms

prasannah — satisfied; *bhagavān* — the Supreme Lord; *kubjām* — the hunchback; *trivakrā* — Trivakrā; *rucira* — attractive; *ānanām* — whose face; *ṛjvīm* — straight; *kartum* — to make; *manah cakre* — He decided; *darśayan* — showing; *darśane* — of seeing Him; *phalam* — the result.

Translation

Lord Kṛṣṇa was pleased with Trivakrā, so He decided to straighten that hunchbacked girl with the lovely face just to demonstrate the result of seeing Him.

ŚB 10.42.7

पद्भ्यामाक्रम्य प्रपदे द्व्यङ्गुल्युत्तानपाणिना ।
प्रगृह्य चिबुकेऽध्यात्ममुदनीनमदच्युतः ॥ ७ ॥

*padbhyām ākramya prapade
dry-aṅguly-uttāna-pāṇinā
pragrhya cibuke 'dhyātmam
udanīnamad acyutaḥ*

Synonyms

padbhyām — with both His feet; *ākramya* — pressing down; *prapade* — on her toes; *dvi* — having two; *aṅguli* — fingers; *uttāna* — pointing upwards; *pāṇinā* — with His hands; *pragrhya* — taking hold of; *cibuke* — her chin; *adhyātmam* — her body; *udanīnamat* — He raised; *acyutaḥ* — Lord Kṛṣṇa.

Translation

Pressing down on her toes with both His feet, Lord Acyuta placed one upward-pointing finger of each hand under her chin and straightened up her body.

ŚB 10.42.8

सा तदर्जुसमानाङ्गी बृहच्छ्रोणिपयोधरा ।
मुकुन्दस्पर्शनात् सद्यो बभूव प्रमदोत्तमा ॥ ८ ॥

*sā tadarju-samānāṅgī
br̥hac-chroṇi-payodharā
mukunda-sparśanāt sadyo
babhūva pramadottamā*

Synonyms

sā — she; *tadā* — then; *rju* — straight; *samāna* — even; *aṅgī* — her limbs; *brhat* — large; *śroni* — her hips; *payah-dharā* — and breasts; *mukunda-sparśanāt* — by the touch of Lord Mukunda; *sadyah* — suddenly; *babhūva* — became; *pramadā* — a woman; *uttamā* — most perfect.

Translation

Simply by Lord Mukunda's touch, Trivakrā was suddenly transformed into an exquisitely beautiful woman with straight, evenly proportioned limbs and large hips and breasts.

ŚB 10.42.9

ततो रूपगुणौदार्यसम्पन्ना प्राह केशवम् ।
उत्तरीयान्तमाकृष्य स्मयन्ती जातहृच्छया ॥ ९ ॥

*tato rūpa-guṇaudārya-
sampannā prāha keśavam
uttariyāntam akṛṣya
smayantī jāta-hṛc-chayā*

Synonyms

tatah — then; *rūpa* — with beauty; *guna* — good character; *audārya* — and generosity; *sampannā* — endowed; *prāha* — she addressed; *keśavam* — Lord Kṛṣṇa; *uttariya* — of His upper garment; *antam* — the end; *ākṛṣya* — pulling; *smayantī* — smiling; *jāta* — having developed; *hṛt-śayā* — lusty feelings.

Translation

Now endowed with beauty, character and generosity, Trivakrā began to feel lusty desires for Lord Keśava. Taking hold of the end of His upper cloth, she smiled and addressed Him as follows.

ŚB 10.42.10

एहि वीर गृहं यामो न त्वां त्यक्तुमिहोत्सहे ।
त्वयोन्मथितचित्तायाः प्रसीद पुरुषर्षभ ॥ १० ॥

*ehi vīra grhaṁ yāmo
na tvāṁ tyaktum ihotsahe
tvayonmathita-cittāyāḥ
prasīda puruṣarṣabha*

Synonyms

ehi — come; *vīra* — O hero; *grham* — to my house; *yāmah* — let us go; *na* — not; *tvām* — You; *tyaktum* — to leave; *iha* — here; *utsahe* — I can bear; *tvayā* — by You; *unmathita* — agitated; *cittāyāḥ* — on her whose mind; *prasīda* — please have mercy; *puruṣa-rsabha* — O best of men.

Translation

[Trivakrā said:] Come, O hero, let us go to my house. I cannot bear to leave You here. O best of males, please take pity on me, since You have agitated my mind.

Purport

Śrīla Viśvanātha Cakravartī supplies the following conversation:

Kṛṣṇa: Is it for the purpose of dining that you're inviting Me to your house?

Trivakrā: I simply can't leave You here.

Kṛṣṇa: But people here on the King's road will misconstrue what you're saying and laugh. Therefore please don't speak like this.

Trivakrā: I can't help being agitated. You made the mistake of touching me. It's not my fault.

ŚB 10.42.11

एवं स्त्रिया याच्यमानः कृष्णो रामस्य पश्यतः ।
मुखं वीक्ष्यानु गोपानां प्रहसंस्तामुवाच ह ॥ ११ ॥

*evam striyā yācyamānaḥ
kṛṣṇo rāmasya paśyataḥ
mukhaṁ vīkṣyānu gopānāṁ
prahasāns tām uvāca ha*

Synonyms

evam — in this way; *striyā* — by the woman; *yācyā nānaḥ* — being begged; *kṛsnaḥ* — Lord Kṛṣṇa; *rāmasya* — of Balarāma; *paśyataḥ* — who was looking on; *mukham* — at the face; *vīksya* — glancing; *anu* — then; *gopānām* — of the cowherd boys; *prahasana* — laughing; *tām* — to her; *uvāca ha* — He said.

Translation

Thus entreated by the woman, Lord Kṛṣṇa first glanced at the face of Balarāma, who was watching the incident, and then at the faces of the cowherd boys. Then with a laugh Kṛṣṇa replied to her as follows.

ŚB 10.42.12

एष्यामि ते गृहं सुभ्रु पुंसामाधिविकर्शनम् ।
साधितार्थोऽगृहाणां नः पान्थानां त्वं परायणम् ॥ १२ ॥

*eṣyāmi te grhaṁ su-bhru
puṁsām ādhi-vikarśanam
sādhitārtho 'grhānām naḥ
pānthānām tvam parāyaṇam*

Synonyms

eṣyāmi — I will go; *te* — your; *grham* — to the house; *su-bhru* — O you who have beautiful eyebrows; *puṁsām* — of men; *ādhi* — the mental distress; *vikarśanam* — which eradicates; *sādhita* — having accomplished; *arthah* — My purpose; *agrhānām*

— who have no home; *nah* — for Us; *pānthānām* — who are traveling on the road; *tvam* — you; *para* — the best; *ayanam* — shelter.

Translation

[Lord Kṛṣṇa said:] O lady with beautiful eyebrows, as soon as I fulfill My purpose I will certainly visit your house, where men can relieve their anxiety. Indeed, you are the best refuge for Us homeless travelers.

Purport

By the word *agrhānām*, Śrī Kṛṣṇa indicated not only that He had no fixed residence but also that He was not yet married.

ŚB 10.42.13

विसृज्य माध्व्या वाण्या ताम्रजन् मार्गे वणिकपथैः ।
नानोपायनताम्बूलस्रगन्धैः साग्रजोऽर्चितः ॥ १३ ॥

visṛjya mādhyā vāṅyā tām
vrajan mārge vaṅik-pathaiḥ
nānopāyana-tāmbūla-
srag-gandhaiḥ sāgrajo 'rcitaḥ

Synonyms

visṛjya — leaving; *mādhyā* — sweet; *vāṅyā* — with words; *tām* — her; *vrajan* — walking; *mārge* — along the road; *vaṅik-pathaiḥ* — by the merchants; *nānā* — with various; *upāyana* — respectful offerings; *tāmbūla* — betel nut; *srag* — garlands; *gandhaiḥ* — and fragrant substances; *sa* — together with; *agra-jah* — His elder brother; *arcitaḥ* — worshiped.

Translation

Leaving her with these sweet words, Lord Kṛṣṇa walked further down the road. The merchants along the way worshiped Him and His elder brother by presenting Them with various respectful offerings, including *pān*, garlands and fragrant substances.

ŚB 10.42.14

तद्दर्शनस्मरक्षोभादात्मानं नाविदन् स्त्रियः ।
विस्त्रस्तवासःकवरवलया लेख्यमूर्तयः ॥ १४ ॥

tad-darśana-smara-kṣobhād
ātmānam nāvidan striyaḥ
visrasta-vāsaḥ-kavara
valayā lekhyā-mūrtayaḥ

Synonyms

tat — Him; *darśana* — because of seeing; *smara* — due to the effects of Cupid; *kṣobhāt* — by their agitation; *ātmānam* — themselves; *na avidan* — could not recognize; *striyaḥ* — the women; *visrasta* — disheveled; *vāsaḥ* — their clothes; *kavara* — the locks of their hair; *valayāḥ* — and their bangles; *lekhyā* — (as if) drawn in a picture; *mūrtayaḥ* — their forms.

Translation

The sight of Kṛṣṇa aroused Cupid in the hearts of the city women. Thus agitated, they forgot themselves. Their clothes, braids and bangles became disheveled, and they stood as still as figures in a painting.

Purport

Śrīla Viśvanātha Cakravartī states that since the women of Mathurā immediately experienced symptoms of conjugal attraction when they saw Kṛṣṇa, they were the most advanced devotees in the city. The ten effects of Cupid are described as follows: *cakṣū-rāgaḥ prathamam cittāsaṅgas tato 'tha saṅkalpaḥ nidrā-cchedas tanutā viṣaya-nivṛttis trapā-nasaḥ/ unmādo mūrccchā mṛtir ity etāḥ smara-daśā daśaiva syuḥ*. “First comes attraction expressed through the eyes, then intense attachment in the mind, then determination, loss of sleep, becoming emaciated, disinterest in external things, shamelessness, madness, becoming stunned and death. These are the ten stages of Cupid’s effects.”

Śrīla Viśvanātha Cakravartī also points out that devotees who possess pure love of Godhead generally do not exhibit the symptom of death, since this is inauspicious in

relation to Kṛṣṇa. They do, however, manifest the other nine symptoms, culminating in becoming stunned in ecstasy.

ŚB 10.42.15

ततः पौरान् पृच्छमानो धनुषः स्थानमच्युतः ।
तस्मिन् प्रविष्टो ददृशे धनुरैन्द्रमिवाद्भुतम् ॥ १५ ॥

*tataḥ paurān pṛcchamāno
dhanuṣaḥ sthānam acyutaḥ
tasmin praviṣṭo dadrśe
dhanur aindram ivādbhutam*

Synonyms

tataḥ — then; *paurān* — from the city residents; *pṛcchamānaḥ* — inquiring about; *dhanuṣaḥ* — of the bow; *sthānam* — the place; *acyutaḥ* — the infallible Supreme Lord; *tasmin* — there; *praviṣṭaḥ* — entering; *dadrśe* — He saw; *dhanuḥ* — the bow; *aindram* — that of Lord Indra; *iva* — like; *adbhutam* — amazing.

Translation

Lord Kṛṣṇa then asked the local people where the arena was in which the bow sacrifice would take place. When He went there He saw the amazing bow, which resembled Lord Indra's.

ŚB 10.42.16

पुरुषैर्बहुभिर्गुप्तमर्चितं परमर्द्धिमत् ।
वार्यमाणो नृभिः कृष्णः प्रसह्य धनुराददे ॥ १६ ॥

*puruṣair bahubhir guptam
arcitaṁ paramarddhimat
vāryamāno nṛbhiḥ kṛṣṇaḥ
prasahya dhanur ādade*

Synonyms

purusaih — by men; *bahubhih* — many; *guptam* — guarded; *arcitam* — being worshiped; *parama* — supreme; *rddhi* — opulence; *mat* — possessing; *vāryamānah* — warded off; *nrbhih* — by the guards; *kṛṣṇah* — Lord Kṛṣṇa; *prasahya* — by force; *dhanuh* — the bow; *ādade* — picked up.

Translation

That most opulent bow was guarded by a large company of men, who were respectfully worshiping it. Kṛṣṇa pushed His way forward and, despite the guards' attempts to stop Him, picked it up.

ŚB 10.42.17

करेण वामेन सलीलमुद्धृतंसज्यं च कृत्वा निमिषेण पश्यताम् ।
नृणां विकृष्य प्रबभञ्ज मध्यतोयथेक्षुदण्डं मदकर्युरुक्रमः ॥ १७ ॥

kareṇa vāmena sa-līlam uddhrtam
sajyam ca kṛtvā nimiseṇa paśyatām
nṛṇām vikṛṣya prababhañja madhyato
yathekṣu-daṇḍam mada-kary urukramah

Synonyms

karena — with His hand; *vāmena* — left; *sa-līlam* — playfully; *uddhrtam* — lifted; *sajyam* — the stringing; *ca* — and; *kṛtvā* — doing; *nimiseṇa* — in the wink of an eye; *paśyatām* — as they watched; *nṛṇām* — the guards; *vikṛṣya* — pulling it taut; *prababhañja* — He broke it; *madhyatah* — in the middle; *yathā* — as; *iksu* — of sugarcane; *dandam* — a stick; *mada-kari* — an excited elephant; *urukramah* — Lord Kṛṣṇa.

Translation

Easily lifting the bow with His left hand, Lord Urukrama strung it in a fraction of a second as the King's guards looked on. He then powerfully pulled the string and snapped the bow in half, just as an excited elephant might break a stalk of sugar cane.

ŚB 10.42.18

धनुषो भज्यमानस्य शब्दः खं रोदसी दिशः ।
पूरयामास यं श्रुत्वा कंसस्त्रासमुपागमत् ॥ १८ ॥

dhanuṣo bhajyamānasya
śabdaḥ khaṁ rodasī diśaḥ
pūrayām āsa yaṁ śrutvā
kaṁsas trāsam upāgamat

Synonyms

dhanusah — of the bow; *bhajyamānasya* — which was breaking; *śabdaḥ* — the sound; *kham* — the earth; *rodasī* — the sky; *diśaḥ* — and all the directions; *pūrayām āsa* — filled; *yaṁ* — which; *śrutvā* — hearing; *kaṁsah* — King Kāṁsa; *trāsam* — fear; *upāgamat* — experienced.

Translation

The sound of the bow's breaking filled the earth and sky in all directions.
Upon hearing it, Kāṁsa was struck with terror.

ŚB 10.42.19

तद् रक्षिणः सानुचरं कुपिता आततायिनः ।
गृहीतुकामा आववृर्गृह्यतां वध्यतामिति ॥ १९ ॥

tad-rakṣiṇaḥ sānucaraṁ
kupitā ātatāyinaḥ
grhītu-kāmā āvavrur
grhyatām vadhyatām iti

Synonyms

tat — its; *rakṣiṇah* — guards; *sa* — along with; *anucaram* — His companions; *kupitāḥ* — angered; *ātatāyinaḥ* — holding weapons; *grhītu* — to catch; *kāmāḥ* — wanting; *āvavruḥ* — surrounded; *grhyatām* — seize Him; *vadhyatām* — kill Him; *iti* — thus saying.

Translation

The enraged guards then took up their weapons and, wanting to seize Kṛṣṇa and His companions, surrounded them and shouted, “Grab Him! Kill Him!”

ŚB 10.42.20

अथ तान्दुरभिप्रायान् विलोक्य बलकेशवौ ।
क्रुद्धौ धन्वन आदाय शकले तांश्च जघ्नतुः ॥ २० ॥

atha tān durabhiprāyān
vilokya bala-keśavau
kruddhau dhanvana ādāya
śakale tāṁś ca jaghnatuḥ

Synonyms

atha — thereupon; *tān* — them; *durabhiprāyān* — with evil intent; *vilokya* — seeing; *bala-keśavau* — Balarāma and Kṛṣṇa; *kruddhau* — angry; *dhanvanah* — of the bow; *ādāya* — taking; *śakale* — the two broken pieces; *tān* — them; *ca* — and; *jaghnatuḥ* — struck.

Translation

Seeing the guards coming upon Them with evil intent, Balarāma and Keśava took up the two halves of the bow and began striking them down.

ŚB 10.42.21

बलं च कंसप्रहितं हत्वा शालामुखात्ततः ।
निष्क्रम्य चेतुर्हृष्टौ निरीक्ष्य पुरसम्पदः ॥ २१ ॥

balam ca kaṁsa-prahitam
hatvā śālā-mukhāt tataḥ
niṣkramya ceratur hr̥ṣṭau
nirīkṣya pura-sampadaḥ

Synonyms

balam — an armed force; *ca* — and; *kaṁsa-prahitam* — sent by Kaṁsa; *hatvā* — having killed; *śālā* — of the sacrificial arena; *mukhāt* — by the gate; *tataḥ* — then;

niskramya — exiting; *ceratuh* — the two of Them walked along; *hrstau* — happy; *nirīksya* — observing; *pura* — of the city; *sampadah* — the riches.

Translation

After also killing a contingent of soldiers sent by Kaṁsa, Kṛṣṇa and Balarāma left the sacrificial arena by its main gate and continued Their walk about the city, happily looking at the opulent sights.

ŚB 10.42.22

तयोस्तद्भुतं वीर्यं निशाम्य पुरवासिनः ।
तेजः प्रागल्भ्यं रूपं च मेनिरे विबुधोत्तमौ ॥ २२ ॥

tayos tad adbhutam vīryam
niśāmya pura-vāsinah
tejah prāgalbhyam rūpam ca
menire vibudhottamau

Synonyms

tayoh — of Them; *tat* — that; *adbhutam* — amazing; *vīryam* — heroic deed; *niśāmya* — seeing; *pura-vāsinah* — the residents of the city; *tejah* — Their strength; *prāgalbhyam* — boldness; *rūpam* — beauty; *ca* — and; *menire* — they considered; *vibudha* — of demigods; *uttamau* — two of the best.

Translation

Having witnessed the amazing deed Kṛṣṇa and Balarāma had performed, and seeing Their strength, boldness and beauty, the people of the city thought They must be two prominent demigods.

ŚB 10.42.23

तयोर्विचरतोः स्वैरमादित्योऽस्तमुपेयिवान् ।
कृष्णरामौ वृत्तौ गोपैः पुराच्छकटमीयतुः ॥ २३ ॥

tayor vicaratoḥ svairam
ādityo 'stam upeyivān

*kṛṣṇa-rāmau vṛtau gopaiḥ
purāc chakaṭam īyatuh*

Synonyms

tayoh — as They; *vicaratoḥ* — moved about; *svairam* — at Their will; *ādityah* — the sun; *astam* — its setting; *upeyivān* — approached; *kṛṣṇa-rāmau* — Kṛṣṇa and Balarāma; *vṛtau* — accompanied; *gopaiḥ* — by the cowherd boys; *purāt* — from the city; *śakatam* — to the place where the wagons had been unharnessed; *īyatuh* — went.

Translation

As They strolled about at will, the sun began to set, so They left the city with the cowherd boys and returned to the cowherds' wagon encampment.

ŚB 10.42.24

गोप्यो मुकुन्दविगमे विरहातुरा याआशासताशिष ऋता मधुपुर्यभूवन् ।
सम्पश्यतां पुरुषभूषणगात्रलक्ष्मीहित्वेतरान् नु भजतश्चकमेऽयनं श्रीः ॥ २४ ॥

*gopyo mukunda-vigame virahāturā yā
āśāsataśiṣa ṛtā madhu-pury abhūvan
sampaśyatām puruṣa-bhūṣaṇa-gātra-lakṣmīm
hitvetarān nu bhajataś cakame 'yanam śrīḥ*

Synonyms

gopyah — the *gopīs*; *mukunda-vigame* — when Lord Mukunda was departing; *viraha* — by feelings of separation; *āturāḥ* — tormented; *yāḥ* — which; *āśāsata* — they had spoken; *āśisah* — the benedictions; *ṛtāḥ* — true; *madhu-puri* — in Mathurā; *abhūvan* — have become; *sampaśyatām* — for those who are fully seeing; *puruṣa* — of men; *bhūṣana* — of the ornament; *gātra* — of His body; *lakṣmīm* — the beauty; *hitvā* — abandoning; *itarān* — others; *nu* — indeed; *bhajataḥ* — who were worshipping her; *cakame* — hankered for; *ayanam* — shelter; *śrīḥ* — the goddess of fortune.

Translation

At the time of Mukunda's [Kṛṣṇa's] departure from Vṛndāvana, the *gopīs* had foretold that the residents of Mathurā would enjoy many benedictions, and

now the gopis' predictions were coming true, for those residents were gazing upon the beauty of Kṛṣṇa, the jewel among men. Indeed, the goddess of fortune desired the shelter of that beauty so much that she abandoned many other men, although they worshiped her.

ŚB 10.42.25

अवनित्काङ्घ्रियुगलौ भुक्त्वा क्षीरोपसेचनम् ।
उषतुस्तां सुखं रात्रिं ज्ञात्वा कंसचिकीर्षितम् ॥ २५ ॥

avaniktāṅghri-yugalau
bhuktvā kṣīropasecanam
ūṣatus tām sukham rātrim
jñātvā kaṁsa-cikīrṣitam

Synonyms

avanikta — bathed; *aṅghri-yugalau* — the two feet of each of Them; *bhuktvā* — eating; *ksīra-upasecanam* — boiled rice sprinkled with milk; *ūsatuh* — They stayed there; *tām* — for that; *sukham* — comfortably; *rātrim* — night; *jñātvā* — knowing; *kaṁsa-cikīrṣitam* — what Kaṁsa intended to do.

Translation

After Kṛṣṇa's and Balarāma's feet were bathed, the two Lords ate rice with milk. Then, although knowing what Kaṁsa intended to do, They spent the night there comfortably.

ŚB 10.42.26-27

कंसस्तु धनुषो भङ्गं रक्षिणां स्वबलस्य च ।
वधं निशम्य गोविन्दरामविक्रीडितं परम् ॥
२६ ॥ दीर्घप्रजागरो भीतो दुर्निमित्तानि दुर्मतिः ।
बहून्यचष्टोभयथा मृत्योर्दोत्यकराणि च ॥ २७ ॥

kaṁsas tu dhanuṣo bhaṅgam
rakṣiṇām sva-balasya ca

*vadhaṁ niśamya govinda-
rāma-vikriḍitaṁ param
dīrgha-prajāgaro bhīto
durnimittāni durmatih
bahūny acaṣṭobhayathā
mṛtyor dautya-karāṇi ca*

Synonyms

kaṁsah — King Kāṁsa; *tu* — but; *dhanusah* — of the bow; *bhaṅgam* — the breaking; *raksinām* — of the guards; *sva* — his; *balasya* — of the army; *ca* — and; *vadham* — the killing; *niśamya* — hearing of; *govinda-rāma* — of Kṛṣṇa and Balarāma; *vikriḍitam* — the playing; *param* — merely; *dīrgha* — for a long time; *prajāgarah* — remaining awake; *bhītah* — afraid; *durnimittāni* — bad omens; *durmatih* — the wicked-minded; *bahūni* — many; *acasta* — saw; *ubhayathā* — in both states (sleep and wakefulness); *mṛtyoh* — of death; *dautya-karāṇi* — the messengers; *ca* — and.

Translation

Wicked King Kāṁsa, on the other hand, was terrified, having heard how Kṛṣṇa and Balarāma had broken the bow and killed his guards and soldiers, all simply as a game. He remained awake for a long time, and both while awake and while dreaming he saw many bad omens, messengers of death.

ŚB 10.42.28-31

अदर्शनं स्वशिरसः प्रतिरूपे च सत्यपि ।
असत्यपि द्वितीये च द्वैरूप्यं ज्योतिषां तथा ॥ २८ ॥
छिद्रप्रतीतिश्छायायां प्राणघोषानुपश्रुतिः ।
स्वर्णप्रतीतिर्वृक्षेषु स्वपदानामदर्शनम् ॥ २९ ॥
स्वप्ने प्रेतपरिष्वङ्गः खरयानं विषादनम् ।
यायान्नलदमाल्येकस्तैलाभ्यक्तो दिगम्बरः ॥ ३० ॥
अन्यानि चेत्थं भूतानि स्वप्नजागरितानि च ।
पश्यन् मरणसन्त्रस्तो निद्रां लेभे न चिन्तया ॥ ३१ ॥

*adarśanaṁ sva-śirasaḥ
pratirūpe ca saty api*

*asaty api dvitīye ca
 dvai-rūpyam jyotiṣām tathā
 chidra-pratitīś chāyāyām
 prāṇa-ghoṣānupaśrutih
 svarṇa-pratitir vṛkṣeṣu
 sva-padānām adarśanam
 svapne preta-pariṣvaṅgaḥ
 khara-yānaṁ viṣādanam
 yāyān nalada-māly ekas
 tailābhyakto dig-ambaraḥ
 anyāni cetthaṁ-bhūtāni
 svapna-jāgaritāni ca
 paśyan maraṇa-santrasto
 nidrām lebhe na cintayā*

Synonyms

adarśanam — the invisibility; *sva* — of his own; *śirasah* — head; *pratirūpe* — his reflection; *ca* — and; *sati* — being present; *api* — even; *asati* — there not being; *api* — even; *dvitīye* — a cause for duplication; *ca* — and; *dvai-rūpyam* — double image; *jyotiṣām* — of the heavenly bodies; *tathā* — also; *chidra* — of a hole; *pratitih* — the seeing; *chāyāyām* — in his shadow; *prāṇa* — of his life air; *ghoṣa* — of the reverberation; *anupaśrutih* — the failure to hear; *svarna* — of a golden color; *pratitih* — the perception; *vṛkṣeṣu* — on trees; *sva* — his own; *padānām* — footprints; *adarśanam* — not seeing; *svapne* — while asleep; *preta* — by ghostly spirits; *pariṣvaṅgaḥ* — being embraced; *khara* — upon a donkey; *yānam* — traveling; *visa* — poison; *adanam* — swallowing; *yāyāt* — was going about; *nalada* — of spikenards, rose-purple flowers native to India; *mālī* — wearing a garland; *ekah* — someone; *taila* — with oil; *abhyaktaḥ* — smeared; *dik-ambaraḥ* — naked; *anyāni* — other (omens); *ca* — and; *ittham-bhūtāni* — like these; *svapna* — while asleep; *jāgaritāni* — while awake; *ca* — also; *paśyan* — seeing; *marana* — of death; *santrastah* — terrified; *nidrām* — sleep; *lebhe* — he could achieve; *na* — not; *cintayā* — because of his anxiety.

Translation

When he looked at his reflection he could not see his head; for no reason the moon and stars appeared double; he saw a hole in his shadow; he could not hear the sound of his life air; trees seemed covered with a golden hue; and he could not see his footprints. He dreamt that he was being embraced by ghosts, riding a donkey and drinking poison, and also that a naked man smeared with oil was passing by wearing a garland of nalada flowers. Seeing these and other such omens both while dreaming and while awake, Kāṁsa was terrified by the prospect of death, and out of anxiety he could not sleep.

ŚB 10.42.32

व्युष्टायां निशि कौरव्य सूर्ये चाद्भ्यः समुत्थिते ।
कारयामास वै कंसो मल्लक्रीडामहोत्सवम् ॥ ३२ ॥

vyuṣṭāyām niśi kauravya
sūrye cādbhyaḥ samutthite
kārayām āsa vai kaṁso
malla-kriḍā-mahotsavam

Synonyms

vyuṣṭāyām — having passed; *niśi* — the night; *kauravya* — O descendant of Kuru (Parikṣit); *sūrye* — the sun; *ca* — and; *adbhyaḥ* — from the water; *samutthite* — rising; *kārayām āsa* — had carried out; *vai* — indeed; *kaṁsah* — Kāṁsa; *malla* — of wrestlers; *kriḍā* — of the sport; *mahā-utsavam* — the great festival.

Translation

When the night had finally passed and the sun rose up again from the water, Kāṁsa set about arranging for the grand wrestling festival.

ŚB 10.42.33

आनर्चुः पुरुषा रङ्गं तूर्यभेर्यश्च जघ्निरे ।
मञ्चाश्चालङ्कृताः स्रग्भिः पताकाचैलतोरणैः ॥ ३३ ॥

*ānarcuḥ puruṣā raṅgam
tūrya-bheryaś ca jaghnire
mañcāś cālaṅkṛtāḥ sragbhiḥ
patākā-caila-toraṇaiḥ*

Synonyms

ānarcuḥ — worshiped; *puruṣāḥ* — the King's men; *raṅgam* — the arena; *tūrya* — musical instruments; *bheryah* — drums; *ca* — and; *jaghnire* — they vibrated; *mañcāḥ* — the viewing platforms; *ca* — and; *alaṅkṛtāḥ* — were decorated; *sragbhiḥ* — with garlands; *patākā* — with flags; *caila* — cloth ribbons; *toraṇaiḥ* — and gateways.

Translation

The King's men performed the ritual worship of the wrestling arena, sounded their drums and other instruments and decorated the viewing galleries with garlands, flags, ribbons and arches.

ŚB 10.42.34

तेषु पौरा जानपदा ब्रह्मक्षत्रपुरोगमाः ।
यथोपजोषं विविशू राजानश्च कृतासनाः ॥ ३४ ॥

*teṣu paurā jānapadā
brahma-kṣatra-purogamāḥ
yathopajoṣaṁ viviśū
rājānaś ca kṛtāsanāḥ*

Synonyms

teṣu — upon these (platforms); *paurāḥ* — the city-dwellers; *jānapadāḥ* — and the people of the suburbs; *brahma* — by the *brāhmaṇas*; *kṣatra* — and the *kṣatriyas*; *purah-gamāḥ* — headed; *yathā-upajosam* — as suited their comfort; *viviśuḥ* — came and sat; *rājānah* — the kings; *ca* — also; *kṛta* — given; *asanāḥ* — special seats.

Translation

The city-dwellers and residents of the outlying districts, led by *brāhmaṇas* and *kṣatriyas*, came and sat down comfortably in the galleries. The royal guests received special seats.

ŚB 10.42.35

कंसः परिवृतोऽमात्यै राजमञ्च उपाविशत् ।
मण्डलेश्वरमध्यस्थो हृदयेन विदूयता ॥ ३५ ॥

kaṁsaḥ parivṛto 'mātyai
rāja-mañca upāviśat
maṇḍaleśvara-madhya-stho
hṛdayena vidūyatā

Synonyms

[kaṁsaḥ](#) — Kaṁsa; [parivṛtaḥ](#) — surrounded; [amātyaiḥ](#) — by his ministers; [rāja-mañce](#) — on the King's platform; [upāviśati](#) — sat; [maṇḍala-iśvara](#) — of secondary rulers of various regions; [madhya](#) — in the midst; [sthaḥ](#) — situated; [hṛdayena](#) — with his heart; [vidūyatā](#) — trembling.

Translation

Surrounded by his ministers, Kaṁsa took his seat on the imperial dais. But even as he sat amidst his various provincial rulers, his heart trembled.

ŚB 10.42.36

वाद्यमानेषु तूर्येषु मल्लतालोत्तरेषु च ।
मल्लाः स्वलङ्कृताः दृप्ताः सोपाध्यायाः समासत ॥ ३६ ॥

vādyamānesu tūryeṣu
malla-tālottareṣu ca
mallāḥ sv-alāṅkṛtāḥ drptāḥ
sopādhyāyāḥ samāsata

Synonyms

[vādyamānesu](#) — as they were being played; [tūryeṣu](#) — the musical instruments; [malla](#) — suitable for wrestling; [tāla](#) — with meters; [uttareṣu](#) — prominent; [ca](#) — and; [mallāḥ](#) — the wrestlers; [su-alāṅkṛtāḥ](#) — well ornamented; [drptāḥ](#) — proud; [sa-upādhyāyāḥ](#) — together with their instructors; [samāsata](#) — came and sat down.

Translation

While the musical instruments loudly played in the rhythmic meters appropriate for wrestling matches, the lavishly ornamented wrestlers proudly entered the arena with their coaches and sat down.

ŚB 10.42.37

चाणूरो मुष्टिकः कूटः शलस्तोशल एव च ।
त आसेदुरुपस्थानं वल्गुवाद्यप्रहर्षिताः ॥ ३७ ॥

cāñūro muṣṭikah kūṭah
śalas tośala eva ca
ta āsedur upasthānam
valgu-vādyā-praharṣitāḥ

Synonyms

cāñūrah muṣṭikah kūṭah — the wrestlers Cāñūra, Muṣṭika and Kūṭa; *śalah tośalah* — Śāla and Tośāla; *eva ca* — also; *te* — they; *āseduh* — sat down; *upasthānam* — on the mat of the wrestling ring; *valgu* — pleasing; *vādyā* — by the music; *praharṣitāḥ* — enthused.

Translation

Enthused by the pleasing music, Canura, Muṣṭika, Kūṭa, Śāla and Tośāla sat down on the wrestling mat.

ŚB 10.42.38

नन्दगोपादयो गोपा भोजराजसमाहुताः ।
निवेदितोपायनास्त एकस्मिन्मञ्च आविशन् ॥ ३८ ॥

nanda-gopādayo gopā
bhoja-rāja-samāhutāḥ
niveditopāyanās ta
ekasmin mañca āviśan

Synonyms

[nanda-gopa-ādayah](#) — headed by Nanda Gopa; [gopāh](#) — the cowherds; [bhoja-rāja](#) — by Kāmsa, King of the Bhojas; [samāhutāh](#) — called forward; [nivedita](#) — presenting; [upāyanāh](#) — their offerings; [te](#) — they; [ekasmin](#) — in one; [mañce](#) — viewing gallery; [āviśan](#) — sat down.

Translation

Nanda Mahārāja and the other cowherds, summoned by the King of the Bhojas, presented him with their offerings and then took their seats in one of the galleries.

Purport

According to Śrīla Viśvanātha Cakravartī, the word *samāhutāh* indicates that King Kāmsa respectfully called the leaders of Vraja forward so that they could make their offerings to the central government. According to the *ācārya*, Kāmsa assured Nanda as follows: “My dear King of Vraja, you are the most important of my village rulers. Yet even though you have come to Mathurā from your cowherd village, you have not come to visit me. Is that because you are frightened? Don’t think that your two sons are bad because They broke the bow. I invited Them here because I heard They were extremely powerful, and I’ve arranged this wrestling match as a test of Their strength. So please come forward without hesitation. Don’t be afraid.”

Śrīla Viśvanātha Cakravartī further states that Nanda Mahārāja noticed his two sons were not present. Apparently, out of disrespect for King Kāmsa’s order, They had taken the morning off and gone elsewhere.

Thus Kāmsa delegated some cowherd men to go look for Them and advise Them to behave properly and come back to the wrestling arena. The *ācārya* also states that the reason Nanda and the other cowherd men sat in the galleries was that they could not find any sitting places on the royal dais.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-second Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “The Breaking of the Sacrificial Bow.”