

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 45



His Divine Grace
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CHAPTER FORTY-FIVE

Kṛṣṇa Rescues His Teacher's Son

This chapter describes how Lord Kṛṣṇa consoled Devakī, Vasudeva and Nanda Mahārāja and installed Ugrasena as king. It also relates how Kṛṣṇa and Balarāma completed Their education, retrieved the dead son of Their *guru* and then returned home.

Noting that His parents — Vasudeva and Devakī — had realized His true position as God, Śrī Kṛṣṇa expanded His Yogamāyā to again make them think of Him as their dear child. Then, with Lord Balarāma, Kṛṣṇa approached them and said how unhappy He was that He and they had been unable to enjoy the mutual satisfaction of parents and children who live together. Then He stated, “Even in a lifetime of one hundred years, no son can ever repay the debt he owes his parents, from whom he receives his very body. Any capable son who fails to support his parents will be forced, in the hereafter, to eat his own flesh. Indeed, any person who does not maintain and nourish those under his care — children, wife, spiritual masters, *brāhmaṇas*, elderly parents, and so on — is simply a living corpse. It was out of fear of Kaṁsa that We could not serve you, so now please forgive Us.” Vasudeva and Devakī, overcome with emotion upon hearing these words of Śrī Kṛṣṇa's, embraced their two sons and in ecstasy shed a torrent of tears.

Having thus satisfied His mother and father, Lord Kṛṣṇa offered Kaṁsa's kingdom to His maternal grandfather, Ugrasena, and then arranged for all His family members who had fled in fear of Kaṁsa to return to their homes. Protected by the mighty arms of Kṛṣṇa and Balarāma, the Yādavas began to enjoy supreme bliss.

Kṛṣṇa and Balarāma next approached Nanda Mahārāja and praised him for having cared so lovingly for Them, another's sons. Kṛṣṇa then said to Nanda, “Dear Father, please return to Vraja. Knowing how much you and Our other relatives are suffering in separation from Us, Balarāma and I will come to see you as soon as We have satisfied your friends here in Mathurā.” Kṛṣṇa then worshiped Nanda with various offerings, and Nanda felt overwhelmed with love for his sons. After tearfully embracing Kṛṣṇa and Balarāma, he took the cowherd men and departed for Vraja.

Next Vasudeva had his priests perform his sons' ritual of second birth. Kṛṣṇa and Balarāma then went to Garga Muni to take the vow of *brahmacarya*, celibacy.

Afterward, Kṛṣṇa and Balarāma, though omniscient, desired to reside at the school of a spiritual master, and thus They went to live with Sāndīpani Muni at Avantīpura.

To teach the proper way to respect one's *guru*, Kṛṣṇa and Balarāma served Their spiritual master with great devotion, as They would a Deity of the Supreme Lord Himself. Sāndīpani Muni, pleased by Their service, imparted to Them detailed knowledge of all the *Vedas*, together with their six corollaries and the *Upaniṣads*. Kṛṣṇa and Balarāma needed to hear each subject explained only once to assimilate it completely, and thus in sixty-four days They learned the sixty-four traditional arts.

Before taking leave of Their *guru*, the two Lords offered Sāndīpani Muni any gift he desired. The wise Sāndīpani, seeing Their amazing prowess, requested that They bring back his son, who had died in the ocean at Prabhāsa.

Kṛṣṇa and Balarāma mounted a chariot and went to Prabhāsa, where They approached the shore and were worshiped by the presiding deity of the ocean. Kṛṣṇa asked the ocean to return His spiritual master's son, and the lord of the ocean replied that a demon dwelling within the ocean named Pāñcajanya had taken the boy away. Hearing this, Śrī Kṛṣṇa entered the ocean, killed that demon and took the shell that had grown from his body. But when Kṛṣṇa did not find His *guru's* son within the demon's belly, He went to the planet of Yamarāja, the lord of death. Yamarāja came forward when he heard Kṛṣṇa blow the Pāñcajanya conchshell and devotedly worshiped Him. Lord Kṛṣṇa then asked Yamarāja for Sāndīpani Muni's son, and Yamarāja immediately gave him to the two Lords.

Kṛṣṇa and Balarāma then returned to Their spiritual master and presented him with his son, requesting him to choose yet another favor. But Sāndīpani Muni replied that by having obtained disciples such as Them, all his desires were fulfilled. He thus instructed Them to return home.

Kṛṣṇa and Balarāma traveled to Their home by chariot, and upon Their arrival all the citizens became unlimitedly ecstatic to see Them, just like persons who have regained a lost treasure.

ŚB 10.45.1

श्रीशुक उवाच
 पितरावुपलब्धार्थो विदित्वा पुरुषोत्तमः ।
 मा भूदिति निजां मायां ततान जनमोहिनीम् ॥ १ ॥

śrī-śuka uvāca
pitarāv upalabdhārthau
viditvā puruṣottamaḥ
mā bhūd iti nijām māyām
tatāna jana-mohinīm

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *pitarau* — His parents; *upalabdha* — having realized; *arthau* — the idea (of His opulent position as God); *viditvā* — knowing; *puruṣa-uttamah* — the Supreme Personality; *mā bhūt iti* — “this should not be”; *nijām* — His personal; *māyām* — illusory potency; *tatāna* — He expanded; *jana* — His devotees; *mohinīm* — which bewilders.

Translation

Śukadeva Gosvāmī said: Understanding that His parents were becoming aware of His transcendental opulences, the Supreme Personality of Godhead thought that this should not be allowed to happen. Thus He expanded His Yoga-māyā, which bewilders His devotees.

Purport

If Vasudeva and Devakī would have seen Kṛṣṇa as almighty God, their intense love for Him as their son would have been spoiled. Lord Kṛṣṇa did not want this. Rather, the Lord wanted to enjoy with them the ecstatic love of *vātsalya-rasa*, the relationship between parents and children. As Śrīla Prabhupāda often pointed out, although we normally think of God as the supreme father, in Kṛṣṇa consciousness we can enter into the Lord’s pastimes and play the part of His parents, thus intensifying our love for Him.

Śrīla Viśvanātha Cakravartī Ṭhākura points out that the word *jana* may be translated here as “devotees,” as in the verse *dīyamānaṁ na grhṇanti vinā mat-sevanam janah* ([Bhāg. 3.29.13](#)). He further explains that *jana* may also be translated as “parents,” since *jana* is derived from the verb *jan*, which in the causative form (*janayate*) means “to generate or to give birth to.” In this sense of the word (as in *jananī* or *janakau*), the term *jana-mohinī* indicates that the Lord was about to expand His internal illusory potency so that Vasudeva and Devakī would again love Him as their dear child.

ŚB 10.45.2

उवाच पितरावेत्य साग्रजः सात्वतर्षभः ।
प्रश्रयावनतः प्रीणन्नम्ब तातेति सादरम् ॥ २ ॥

uvāca pitarāv etya
sāgrajaḥ sātvaraṣabhaḥ
praśrayāvanataḥ prīṇann
amba tāteti sādaram

Synonyms

uvāca — He said; *pitarau* — to His parents; *etya* — approaching them; *sa* — together with; *agra-jah* — His elder brother, Lord Balarāma; *sātvata* — of the Sātvata dynasty; *rsabhah* — the greatest hero; *praśraya* — with humility; *avanatah* — bowing down; *prīnan* — gratifying them; *amba tāta iti* — “My dear mother, My dear father”; *sa-ādaram* — respectfully.

Translation

Lord Kṛṣṇa, the greatest of the Sātvatas, approached His parents with His elder brother. Humbly bowing His head and gratifying them by respectfully addressing them as “My dear mother” and “My dear father,” Kṛṣṇa spoke as follows.

ŚB 10.45.3

नास्मत्तो युवयोस्तात नित्योत्कण्ठितयोरपि ।
बाल्यपौगण्डकैशोराः पुत्राभ्यामभवन्क्वचित् ॥ ३ ॥

*nāsmatto yuvayos tāta
nityotkaṅṭhitayor api
bālya-pauṅṇḍa-kaiśorāḥ
putrābhyām abhavan kvacit*

Synonyms

na — not; *asmattah* — because of Us; *yuvayoh* — for you two; *tāta* — O dear father; *nitya* — always; *utkanthitayoh* — who have been in anxiety; *api* — indeed; *bālya* — (the pleasures of) the toddler age; *pauṅṇḍa* — boyhood; *kaiśorah* — and youth; *putrābhyām* — because of your two sons; *abhavan* — there were; *kvacit* — at all.

Translation

[Lord Kṛṣṇa said:] Dear Father, because of Us, your two sons, you and mother Devakī always remained in anxiety and could never enjoy Our childhood, boyhood or youth.

Purport

Śrīla Viśvanātha Cakravartī discusses this verse as follows: “One may object that at this point Lord Kṛṣṇa had not actually passed the *kaiśora* stage [age ten to fifteen], since the women of Mathurā had stated, *kva cāti-sukumārāṅgau kiśorau nāptayauvanau*: ‘Kṛṣṇa and Balarāma have very tender limbs, being still at the *kiśora* stage, not having reached adolescence.’ (*Bhāg. 10.44.8*) The definition of the different stages of growing up is given as follows:

*kaumāraṁ pañcamābdāntaṁ
pauṅṇḍaṁ daśamāvadhi
kaiśoram ā-pañcadaśād
yauvanaṁ tu tataḥ param*

‘The *kaumāra* stage lasts until the age of five, *pauṅṇḍa* up to age ten and *kaiśora* to age fifteen. From then on, one is known as *yauvana*.’ According to this statement, the *kaiśora* period ends at the age of fifteen. Kṛṣṇa was only eleven years old when He

killed Kāmsa, according to Uddhava’s words: *ekādaśa-samās tatra gūḍhārciḥ sabalo ’vasat*. ‘Like a covered flame, Lord Kṛṣṇa remained there incognito with Balarāma for eleven years.’ ([Bhāg. 3.2.26](#)) And since Kṛṣṇa and Balarāma never took brahminical initiation in Vraja-bhūmi, it was at the time [of Their going to Mathurā] that Their *kaiśora* stage began rather than ended.

“This objection to Lord Kṛṣṇa’s statement in the present verse — that His parents could not enjoy His *kaiśora* stage — is based on ordinary measurement of age. Yet we should consider the following statement:

*kālenālpēna rājarṣe
rāmaḥ kṛṣṇaś ca go-vraje
aghrṣṭa-jānubhiḥ padbhir
vicakramatur añjasā*

‘O King Parīkṣit, within a short time Rāma and Kṛṣṇa began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl.’ Sometimes we see that the son of a king, even while in his *paugaṇḍa* stage of life, undergoes exceptional physical growth and exhibits activities appropriate to a *kaiśora*. Then what to speak of Lord Kṛṣṇa, whose exceptional growth is established in the *Vaiṣṇava-toṣaṇī*, *Bhakti-rasāmṛta-sindhu*, *Ānanda-vṛndavana-campū* and other works?

“The three years and four months that Lord Kṛṣṇa stayed in Mahāvana were the equivalent of five years for an ordinary child, and thus in that period He completed His *kaumāra* stage of childhood. The period from then to the age of six years and eight months, during which He lived in Vṛndāvana, constitutes His *paugaṇḍa* stage. And the period from the age of six years and eight months through His tenth year, during which time He lived in Nandīśvara [Nandagrāma], constitutes His *kaiśora* stage. Then, at the age of ten years and seven months, on the eleventh lunar day of the dark fortnight of the month of Caitra, He went to Mathurā, and on the fourteenth day thereafter He killed Kāmsa. Thus He completed His *kaiśora* period at age ten, and He eternally remains at that age. In other words, we should understand that from this point on the Lord remains forever a *kiśora*.”

Thus Śrīla Viśvanātha Cakravartī analyzes the intricacies of this verse.

ŚB 10.45.4

न लब्धो दैवहतयोर्वासो नौ भवदन्तिके ।
यां बालाः पितृगेहस्था विन्दन्ते लालिता मुदम् ॥ ४ ॥
na labdho daiva-hatayor
vāso nau bhavad-antike
yām bālāḥ pitṛ-geha-sthā
vindante lālītā mudam

Synonyms

na — not; *labdhah* — obtained; *daiva* — by fate; *hatayoh* — who have been deprived;
vāsah — residence; *nau* — by Us; *bhavad-antike* — in your presence; *yām* — which;
bālāḥ — children; *pitṛ* — of their parents; *geha* — in the home; *sthaḥ* — staying;
vindante — experience; *lālītāḥ* — pampered; *mudam* — happiness.

Translation

Deprived by fate, We could not live with you and enjoy the pampered
happiness most children enjoy in their parents' home.

Purport

Here Lord Kṛṣṇa points out that not only did His parents suffer in separation from Him and Balarāma, but the two boys also suffered in separation from Their parents.

ŚB 10.45.5

सर्वार्थसम्भवो देहो जनितः पोषितो यतः ।
न तयोर्याति निर्वेशं पित्रोर्मर्त्यः शतायुषा ॥ ५ ॥
sarvārtha-sambhavo deho
janitaḥ poṣito yataḥ
na tayor yāti nirveśam
pitror martyaḥ śatāyusā

Synonyms

sarva — of all; artha — goals of life; sambhavah — the source; dehah — one’s body; janitah — born; positah — maintained; yatah — from whom; na — not; tayoh — to them; yāti — one achieves; nirveśam — repayment of the debt; pitroh — to the parents; martyah — a mortal; śata — of one hundred (years); āyusā — with a life span.

Translation

With one’s body one can acquire all goals of life, and it is one’s parents who give the body birth and sustenance. Therefore no mortal man can repay his debt to his parents, even if he serves them for a full lifetime of a hundred years.

Purport

Having stated, “Both you, Our parents, and We have suffered because of Our separation,” Kṛṣṇa now states that His and Balarāma’s religious principles have been spoiled by Their failure to satisfy Their parents.

ŚB 10.45.6

यस्तयोरात्मजः कल्प आत्मना च धनेन च ।
वृत्तिं न दद्यात्तं प्रेत्य स्वमांसं खादयन्ति हि ॥ ६ ॥

*yas tayor ātmajaḥ kalpa
ātmanā ca dhanena ca
vṛttiṁ na dadyāt taṁ pretya
sva-māṁsam khādayanti hi*

Synonyms

yah — who; tayoh — of them; ātma-jah — a son; kalpah — capable; ātmanā — with his physical resources; ca — and; dhanena — with his wealth; ca — also; vṛttim — a livelihood; na dadyāt — does not give; taṁ — him; pretya — after passing away; sva — his own; māṁsam — flesh; khādayanti — they make eat; hi — indeed.

Translation

A son who, though able to do so, fails to provide for his parents with his physical resources and wealth is forced after his death to eat his own flesh.

ŚB 10.45.7

मातरं पितरं वृद्धं भार्या साध्वीं सुतं शिशुम् ।
गुरुं विप्रं प्रपन्नं च कल्पोऽबिभ्रच्छसन् मृतः ॥ ७ ॥

*mātaram pitaram vṛddham
bhāryām sādhvīm sutam śiśum
gurum vipraṁ prapannaṁ ca
kalpo 'bibhrac chvasan-mṛtaḥ*

Synonyms

mātaram — one's mother; *pitaram* — and father; *vṛddham* — elderly; *bhāryām* — one's wife; *sādhvīm* — chaste; *sutam* — one's child; *śiśum* — very young; *gurum* — a spiritual master; *vipram* — a *brāhmaṇa*; *prapannaṁ* — a person who has come to one for shelter; *ca* — and; *kalpah* — able; *abibhrat* — not maintaining; *śvasan* — breathing; *mṛtaḥ* — dead.

Translation

A man who, though able to do so, fails to support his elderly parents, chaste wife, young child or spiritual master, or who neglects a *brāhmaṇa* or anyone who comes to him for shelter, is considered dead, though breathing.

ŚB 10.45.8

तन्नावकल्पयोः कंसान्नित्यमुद्विग्नचेतसोः ।
मोघमेते व्यतिक्रान्ता दिवसा वामनर्चतोः ॥ ८ ॥

*tan nāv akalpayoḥ kaṁsān
nityam udvigna-cetasoḥ
mogham ete vyatikrāntā
divasā vām anarcatōḥ*

Synonyms

tat — therefore; *nau* — of Us two; *akalpayoh* — who were unable; *kāmsāt* — because of Kāmsa; *nityam* — always; *udvigna* — disturbed; *cetasoh* — whose minds; *mogham* — uselessly; *ete* — these; *vyatikrāntāh* — spent; *divasāh* — days; *vām* — you; *anarcatoh* — not honoring.

Translation

Thus We have wasted all these days, unable as We were to properly honor you because Our minds were always disturbed by fear of Kāmsa.

Purport

Lord Kṛṣṇa continues to bring Vasudeva and Devakī back to their normal parental feelings toward Him and Balarāma. An ordinary child would be afraid of a cruel, tyrannical king like Kāmsa, and Lord Kṛṣṇa here plays the part of such a child, thus evoking the parental sympathy of Vasudeva and Devakī.

ŚB 10.45.9

तत् क्षन्तुमर्हथस्तात मातर्नो परतन्त्रयोः ।
 अकुर्वतोर्वा शुश्रूषां क्लिष्टयोर्दुर्हदा भृशम् ॥ ९ ॥
tat kṣantum arhathas tāta
mātar nau para-tantrayoh
akurvator vām śuśrūṣām
kliṣṭayor durhrdā bhṛśam

Synonyms

tat — that; *kṣantum* — forgive; *arhathah* — you may please; *tāta* — O Father; *mātah* — O Mother; *nau* — on the part of Us; *para-tantrayoh* — who are under the control of others; *akurvatoh* — not executing; *vām* — your; *śuśrūṣām* — service; *kliṣṭayoh* — caused pain; *durhrdā* — by the hardhearted (Kāmsa); *bhṛśam* — greatly.

Translation

Dear Father and Mother, please forgive Us for not serving you. We are not independent and have been greatly frustrated by cruel Kāmsa.

Purport

According to Sanskrit grammar, the words *para-tantrayoḥ* and *kliṣṭayoḥ* may also refer to Vasudeva and Devakī. Actually, Vasudeva and Devakī were under the control of Providence and were disturbed by the activities of Kāṁsa, whereas Śrī Kṛṣṇa is always the absolute Personality of Godhead.

ŚB 10.45.10

श्रीशुक उवाच
इति मायामनुष्यस्य हरेर्विश्वात्मनो गिरा ।
मोहितावङ्गमारोप्य परिष्वज्यापतुर्मुदम् ॥ १० ॥

śrī-śuka uvāca
iti māyā-manuṣyasya
harer viśvātmano girā
mohitāv aṅkam āropya
pariṣvajyāpatur mudam

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *iti* — thus; *māyā* — by His internal illusory potency; *manuṣyasya* — of Him who appears as a human; *hareḥ* — Lord Śrī Hari; *viśva* — of the universe; *ātmanah* — the Soul; *girā* — by the words; *mohitau* — bewildered; *aṅkam* — upon their laps; *āropya* — raising; *pariṣvajya* — embracing; *āpatuh* — they both experienced; *mudam* — joy.

Translation

Śukadeva Gosvāmī said: Thus beguiled by the words of Lord Hari, the Supreme Soul of the universe, who by His internal illusory potency appeared to be a human, His parents joyfully raised Him up on their laps and embraced Him.

ŚB 10.45.11

सिञ्चन्तावश्रुधाराभिः स्नेहपाशेन चावृतौ ।
न किञ्चिदूचतू राजन्बाष्पकण्ठौ विमोहितौ ॥ ११ ॥

*siñcantāv aśru-dhārābhiḥ
sneha-pāśena cāvṛtau
na kiñcid ūcatū rājan
bāṣpa-kañṭhau vimohitau*

Synonyms

siñcantau — sprinkling; *aśru* — of tears; *dhārābhiḥ* — with showers; *sneha* — of affection; *pāśena* — by the rope; *ca* — and; *āvṛtau* — enveloped; *na* — not; *kiñcit* — anything; *ūcatuh* — they spoke; *rājan* — O King (Parikṣit); *bāṣpa* — (full of) tears; *kañṭhau* — whose throats; *vimohitau* — overwhelmed.

Translation

Pouring out a shower of tears upon the Lord, His parents, who were bound up by the rope of affection, could not speak. They were overwhelmed, O King, and their throats choked up with tears.

ŚB 10.45.12

एवमाश्वास्य पितरौ भगवान्देवकीसुतः ।
मातामहं तूग्रसेनं यदूनामकरोन्नृपम् ॥ १२ ॥
*evam āśvāsya pitarau
bhagavān devakī-sutaḥ
mātāmahaṁ tūgrasenaṁ
yadūnām akaron ṅṛpam*

Synonyms

evam — in this way; *āśvāsya* — assuring; *pitarau* — His parents; *bhagavān* — the Supreme Lord; *devakī-sutaḥ* — the son of Devakī; *mātāmahaṁ* — His maternal grandfather; *tu* — and; *ugrasenam* — Ugrasena; *yadūnām* — of the Yadus; *akarot* — He made; *ṅṛpam* — King.

Translation

Thus having comforted His mother and father, the Supreme Personality of Godhead, appearing as the son of Devakī, installed His maternal grandfather, Ugrasena, as King of the Yadus.

ŚB 10.45.13

आह चास्मान् महाराज प्रजाश्चाज्ञमुमर्हसि ।
ययातिशापाद् यदुभिर्नासितव्यं नृपासने ॥ १३ ॥

*āha cāsmān mahā-rāja
prajāś cājñaptum arhasi
yayāti-śāpād yadubhir
nāsitavyaṁ nṛpāsane*

Synonyms

āha — He (Lord Kṛṣṇa) said; *ca* — and; *asmān* — Us; *mahā-rāja* — O great King; *prajāh* — your subjects; *ca* — also; *ājñaptum arhasi* — please command; *yayāti* — by the ancient King Yayāti; *śāpāt* — because of the curse; *yadubhih* — the Yadus; *na āsitavyam* — should not sit; *nṛpa* — royal; *āsane* — on the throne.

Translation

The Lord told him: O mighty King, We are your subjects, so please command Us. Indeed, because of the curse of Yayāti, no Yadu may sit on the royal throne.

Purport

Ugrasena might have told the Lord, “My dear Lord, it is actually You who should sit on the throne.” Anticipating this statement, Lord Kṛṣṇa told Ugrasena that because of Yayāti’s ancient curse, princes in the Yadu dynasty could technically not sit on the royal throne, and therefore Kṛṣṇa and Balarāma were disqualified. Of course, Ugrasena also could be considered part of the Yadu dynasty, but by the order of the Lord he could sit on the royal throne. In conclusion, these were all pastimes the Supreme Lord enjoyed as He played the part of a human being.

ŚB 10.45.14

मयि भृत्य उपासीने भवतो विबुधादयः ।
बलिं हरन्त्यवनताः किमुतान्ये नराधिपाः ॥ १४ ॥

*mayi bhr̥tya upāsīne
bhavato vibudhādayaḥ*

*balim haranty avanatāḥ
kim utānye narādhipāḥ*

Synonyms

mayi — when I; *bhrtye* — as a servant; *upāsīne* — am present in attendance; *bhavataḥ* — to you; *vibudha* — the demigods; *ādayaḥ* — and so on; *balim* — tribute; *haranti* — will bring; *avanatāḥ* — bowed down in humility; *kim uta* — what then to speak of; *anye* — other; *nara* — of men; *adhipāḥ* — rulers.

Translation

Since I am present in your entourage as your personal attendant, all the demigods and other exalted personalities will come with heads bowed to offer you tribute. What, then, to speak of the rulers of men?

Purport

Lord Kṛṣṇa again assures Ugrasena that he should confidently take the throne.

ŚB 10.45.15-16

सर्वान्स्वान्ज्ञातिसम्बन्धान्दिग्भ्यः कंसभयाकुलान् ।
यदुवृष्यन्धकमधुदाशार्हकुरादिकान् ॥ १५ ॥
सभाजितान् समाश्वास्य विदेशावासकर्षितान् ।
न्यवासयत् स्वगेहेषु वित्तैः सन्तर्प्य विश्वकृत् ॥ १६ ॥

*sarvān svān jñāti-sambandhān
digbhyaḥ kaṁsa-bhayākulān
yadu-vṛṣṇy-andhaka-madhu
dāśārha-kukurādikān
sabhājitān samāśvāsya
videśāvāsa-karṣitān
nyavāsayat sva-geheṣu
vittaiḥ santarpya viśva-kṛt*

Synonyms

sarvān — all; *svān* — His; *jñāti* — close family members; *sambandhān* — and other relations; *digbhyaḥ* — from all directions; *kaṁsa-bhaya* — by fear of Kāṁsa; *ākulān*

— disturbed; *yadu-vrsni-andhaka-madhu-dāsārha kukura-ādikān* — the Yadus, Vṛṣṇis, Andhakas, Madhus, Dāśārhas, Kukuras and so on; *sabhājitān* — shown honor; *samāśvāsya* — consoling them; *videśa* — in foreign regions; *āvāsa* — by living; *karśitān* — made weary; *nyavāsayat* — He settled; *sva* — in their own; *gehesu* — homes; *vittaiḥ* — with valuable gifts; *santarpya* — gratifying; *viśva* — of the universe; *krt* — the maker.

Translation

The Lord then brought all His close family members and other relatives back from the various places to which they had fled in fear of Kāmsa. He received the Yadus, Vṛṣṇis, Andhakas, Madhus, Dāśārhas, Kukuras and other clans with due honor, and He also consoled them, for they were weary of living in foreign lands. Then Lord Kṛṣṇa, the creator of the universe, resettled them in their homes and gratified them with valuable gifts.

ŚB 10.45.17-18

कृष्णसङ्कर्षणभुजैर्गुप्ता लब्धमनोरथाः ।
 गृहेषु रेमिरे सिद्धाः कृष्णरामगतज्वराः ॥ १७ ॥
 वीक्षन्तोऽहरहः प्रीता मुकुन्दवदनाम्बुजम् ।
 नित्यं प्रमुदितं श्रीमत्सदयस्मितवीक्षणम् ॥ १८ ॥

kṛṣṇa-saṅkarṣaṇa-bhujair
guptā labdha-manorathāḥ
grheṣu remire siddhāḥ
kṛṣṇa-rāma-gata-jvarāḥ
vīkṣanto 'har ahaḥ prītā
mukunda-vadanāmbujam
nityam pramuditam śrīmat
sa-daya-smita-vīkṣaṇam

Synonyms

kṛṣṇa-saṅkarṣaṇa — of Kṛṣṇa and Balarāma; *bhujaiḥ* — by the arms; *guptāḥ* — protected; *labdha* — obtaining; *manah-rathāḥ* — their desires; *grheṣu* — in their homes; *remire* — they enjoyed; *siddhāḥ* — perfectly fulfilled; *kṛṣṇa-rāma* — because

of Kṛṣṇa and Balarāma; *gata* — ceased; *jvarāh* — the fever (of material life); *vīkṣantah* — seeing; *ahah ahah* — day after day; *prītāh* — loving; *mukunda* — of Lord Kṛṣṇa; *vadana* — the face; *ambujam* — lotuslike; *nityam* — always; *pramuditam* — cheerful; *śrīmat* — beautiful; *sa-daya* — merciful; *smīta* — smiling; *vīkṣanam* — with glances.

Translation

The members of these clans, protected by the arms of Lord Kṛṣṇa and Lord Saṅkarṣaṇa, felt that all their desires were fulfilled. Thus they enjoyed perfect happiness while living at home with their families. Because of the presence of Kṛṣṇa and Balarāma, they no longer suffered from the fever of material existence. Every day these loving devotees could see Mukunda's ever-cheerful lotus face, which was decorated with beautiful, merciful smiling glances.

ŚB 10.45.19

तत्र प्रवयसोऽप्यासन् युवानोऽतिबलौजसः ।
 पिबन्तोऽक्षैर्मुकुन्दस्य मुखाम्बुजसुधां मुहुः ॥ १९ ॥
tatra pravayaso 'py āsan
yuvāno 'ti-balaujasah
pibanto 'kṣair mukundasya
mukhāmbuja-sudhām muhuḥ

Synonyms

tatra — there (in Mathurā); *pravayasah* — the most elderly; *api* — even; *āsan* — were; *yuvānah* — youthful; *ati* — having abundant; *bala* — strength; *ojasah* — and vitality; *pibantah* — drinking; *aksaih* — with their eyes; *mukundasya* — of Lord Kṛṣṇa; *mukha-ambuja* — of the lotus face; *sudhām* — the nectar; *muhuḥ* — repeatedly.

Translation

Even the most elderly inhabitants of the city appeared youthful, full of strength and vitality, for with their eyes they constantly drank the elixir of Lord Mukunda's lotus face.

ŚB 10.45.20

अथ नन्दं समसाद्य भगवान् देवकीसुतः ।
सङ्कर्षणश्च राजेन्द्र परिष्वज्येदमूचतुः ॥ २० ॥

*atha nandaṁ samasādya
bhagavān devakī-sutaḥ
saṅkarṣaṇaś ca rājendra
pariṣvajyedam ūcatuḥ*

Synonyms

atha — then; *nandam* — Nanda Mahārāja; *samāsādya* — approaching; *bhagavān* — the Supreme Lord; *devakī-sutaḥ* — Kṛṣṇa, the son of Devakī; *saṅkarṣanaḥ* — Lord Balarāma; *ca* — and; *rāja-indra* — O exalted King (Parīkṣit); *pariṣvajya* — embracing him; *idam* — this; *ūcatuḥ* — They said.

Translation

Then, O exalted Parīkṣit, the Supreme Lord Kṛṣṇa, the son of Devakī, along with Lord Balarāma, approached Nanda Mahārāja. The two Lords embraced him and then addressed him as follows.

ŚB 10.45.21

पितर्युवाभ्यां स्निग्धाभ्यां पोषितौ लालितौ भृशम् ।
पित्रोरभ्यधिका प्रीतिरात्मजेष्वात्मनोऽपि हि ॥ २१ ॥

*pitar yuvābhyāṁ snigdhabhyāṁ
poṣitau lālitau bhṛśam
pitroraḥ abhyadhikā prītir
ātmajeṣv ātmano 'pi hi*

Synonyms

pitaḥ — O Father; *yuvābhyām* — by you two; *snigdhabhyām* — affectionate; *poṣitau* — maintained; *lālitau* — coddled; *bhṛśam* — thoroughly; *pitroh* — for parents; *abhyadhikā* — greater; *prītiḥ* — love; *ātmajesu* — for their children; *ātmanah* — than for themselves; *api* — even; *hi* — indeed.

Translation

[Kṛṣṇa and Balarāma said:] O Father, you and mother Yaśodā have affectionately maintained Us and cared for Us so much! Indeed, parents love their children more than their own lives.

ŚB 10.45.22

स पिता सा च जननी यौ पुष्णीतां स्वपुत्रवत् ।
शिशून् बन्धुभिरुत्सृष्टानकल्पैः पोषरक्षणे ॥ २२ ॥

*sa pitā sā ca janani
yau puṣṇītām sva-putra-vat
śiśūn bandhubhir utsrṣṭān
akalpaiḥ poṣa-rakṣaṇe*

Synonyms

sah — he; *pitā* — father; *sā* — she; *ca* — and; *janani* — mother; *yau* — who; *pusnitām* — nourish; *sva* — their own; *putra* — sons; *vat* — like; *śiśūn* — children; *bandhubhih* — by their family; *utsrṣṭān* — abandoned; *akalpaiḥ* — who are unable; *poṣa* — to maintain; *rakṣane* — and protect.

Translation

They are the real father and mother who care for, as they would their own sons, children abandoned by relatives unable to maintain and protect them.

ŚB 10.45.23

यात यूयं व्रजं तात वयं च स्नेहदुःखितान् ।
ज्ञातीन् वो द्रष्टुमेष्यामो विधाय सुहृदां सुखम् ॥ २३ ॥

*yāta yūyaṁ vrajaṁn tāta
vayaṁ ca sneha-duḥkhitān
jñātīn vo draṣṭum eṣyāmo
vidhāya suhrḍāṁ sukham*

Synonyms

yata — please go; yūyam — all of you (cowherds); vrajam — to Vraja; tāta — My dear father; vayam — We; ca — and; sneha — due to loving affection; duhkhitān — miserable; jñātīn — relatives; vah — you; draṣṭum — to see; esyāmah — will come; vidhāya — after bestowing; suhrdām — to your loving friends; sukham — happiness.

Translation

Now you should all return to Vraja, dear Father. We shall come to see you, Our dear relatives who suffer in separation from Us, as soon as We have given some happiness to your well-wishing friends.

Purport

The Lord here indicates His desire to satisfy His dear devotees in Mathurā — Vasudeva, Devakī and other members of the Yadu dynasty — who for so long had been separated from Him during His stay in Vṛndāvana.

ŚB 10.45.24

एवं सान्त्वय्य भगवान् नन्दं सव्रजमच्युतः ।
वासोऽलङ्कारकुप्याद्यैरर्हयामास सादरम् ॥ २४ ॥

*evam sāntvayya bhagavān
nandaṁ sa-vrajam acyutaḥ
vāso-'laṅkāra-kupyādyair
arhayām āsa sādaram*

Synonyms

evam — in this manner; sāntvayya — consoling; bhagavān — the Supreme Personality of Godhead; nandaṁ — King Nanda; sa-vrajam — together with the other men of Vraja; acyutaḥ — the infallible Lord; vāsaḥ — with clothing; alāṅkāra — jewelry; kupya — vessels made of metals other than gold or silver; adyaih — and so on; arhayām āsa — He honored them; sa-ādaram — respectfully.

Translation

Thus consoling Nanda Mahārāja and the other men of Vraja, the infallible Supreme Lord respectfully honored them with gifts of clothing, jewelry, household utensils and so on.

ŚB 10.45.25

इत्युक्तस्तौ परिष्वज्य नन्दः प्रणयविह्वलः ।
पूरयन्नश्रुभिर्नेत्रे सह गोपैर्ब्रजं ययौ ॥ २५ ॥

ity uktas tau pariṣvajya
nandaḥ praṇaya-vihvalaḥ
pūrayann aśrubhir netre
saha gopair vrajaṁ yayau

Synonyms

iti — thus; *uktah* — addressed; *tau* — the two of Them; *pariṣvajya* — embracing; *nandah* — Nanda Mahārāja; *praṇaya* — with affection; *vihvalah* — overwhelmed; *pūrayan* — filling; *aśrubhih* — with tears; *netre* — his eyes; *saha* — together with; *gopaih* — the cowherds; *vrajam* — to Vraja; *yayau* — went.

Translation

Nanda Mahārāja was overwhelmed with affection upon hearing Kṛṣṇa’s words, and his eyes brimmed with tears as he embraced the two Lords. Then he went back to Vraja with the cowherd men.

Purport

Śrīla Viśvanātha Cakravartī has written an extensive purport to this verse, elaborately analyzing this portion of Lord Kṛṣṇa’s pastimes. Just as a man places his valuable gold within fire to reveal its purity, the Lord placed His most beloved devotees, the residents of Vṛndāvana, in the fire of separation from Him in order to manifest their supreme love. This is the essence of Ācārya Viśvanātha’s comments.

ŚB 10.45.26

अथ शूरसुतो राजन् पुत्रयोः समकारयत् ।
पुरोधसा ब्राह्मणैश्च यथावद् द्विजसंस्कृतिम् ॥ २६ ॥

atha śūra-suto rājan
putrayoḥ samakārayat
purodhasā brāhmaṇaiś ca
yathāvad dvija-saṁskṛtim

Synonyms

atha — then; *śūra-sutah* — the son of Śūrasena (Vasudeva); *rājan* — O King (Parikṣit); *putrayoḥ* — of his two sons; *samakārayat* — had performed; *purodhasā* — by a priest; *brāhmaṇaiḥ* — by *brāhmaṇas*; *ca* — and; *yathā-vat* — properly; *dvija-saṁskṛtim* — second-birth initiation.

Translation

My dear King, then Vasudeva, the son of Śūrasena, arranged for a priest and other *brāhmaṇas* to perform his two sons' second-birth initiation.

ŚB 10.45.27

तेभ्योऽदादक्षिणा गावो रुक्ममालाः स्वलङ्कृताः ।
स्वलङ्कृतेभ्यः सम्पूज्य सवत्साः क्षौममालिनीः ॥ २७ ॥

tebhyo 'dād dakṣiṇā gāvo
rukma-mālāḥ sv-alāṅkṛtāḥ
sv-alāṅkṛtebhyaḥ sampūjya
sa-vatsāḥ kṣauma-māliniḥ

Synonyms

tebhyaḥ — to them (the *brāhmaṇas*); *adāt* — he gave; *dakṣiṇā* — gifts in remuneration; *gāvah* — cows; *rukma* — of gold; *mālāḥ* — with necklaces; *su* — well; *alāṅkṛtāḥ* — ornamented; *su-alāṅkṛtebhyaḥ* — to the well-ornamented (*brāhmaṇas*); *sampūjya* — worshipping them; *sa* — having; *vatsāḥ* — calves; *kṣauma* — of linen; *māliniḥ* — wearing garlands.

Translation

Vasudeva honored these brāhmaṇas by worshiping them and giving them fine ornaments and well-ornamented cows with their calves. All these cows wore gold necklaces and linen wreaths.

ŚB 10.45.28

याः कृष्णरामजन्मर्क्षे मनोदत्ता महामतिः ।
ताश्चाददादनुस्मृत्य कंसेनाधर्मतो हृताः ॥ २८ ॥

yāḥ kṛṣṇa-rāma-janmarkṣe
mano-dattā mahā-matiḥ
tāś cādadād anusmṛtya
kaṁsenādharmato hṛtāḥ

Synonyms

yāḥ — which (cows); *kṛṣṇa-rāma* — of Kṛṣṇa and Balarāma; *janmarkṣe* — on the day of birth; *manah* — in his mind; *dattāḥ* — given in charity; *mahā-matiḥ* — the magnanimous (Vasudeva); *tāḥ* — them; *ca* — and; *ādadāt* — he gave; *anusmṛtya* — remembering; *kaṁsena* — by Kaṁsa; *adharmataḥ* — impiously; *hṛtāḥ* — taken away.

Translation

The magnanimous Vasudeva then remembered the cows he had mentally given away on the occasion of Kṛṣṇa’s and Balarāma’s birth. Kaṁsa had stolen those cows, and Vasudeva now recovered them and gave them away in charity also.

Purport

At the time of Kṛṣṇa’s appearance, Vasudeva had been imprisoned by Kaṁsa, who had stolen all his cows. Still, Vasudeva had been so jubilant at the birth of the Lord that he had mentally donated ten thousand of his cows to the brāhmaṇas.

Now, upon Kaṁsa’s death, Vasudeva took back all his cows from the late King’s herd and gave ten thousand of them, according to religious principles, to the worthy brāhmaṇas.

ŚB 10.45.29

ततश्च लब्धसंस्कारौ द्विजत्वं प्राप्य सुव्रतौ ।
गर्गाद् यदुकुलाचार्याद्वायत्रं व्रतमास्थितौ ॥ २९ ॥

tataś ca labdha-saṁskārau
dvijatvaṁ prāpya su-vratau
gargād yadu-kulācāryād
gāyatram vratam āsthitau

Synonyms

tataḥ — then; *ca* — and; *labdha* — having received; *saṁskārau* — initiation (Kṛṣṇa and Balarāma); *dvijatvam* — twice-born status; *prāpya* — attaining; *su-vratau* — sincere in Their vows; *gargāt* — from Garga Muni; *yadu-kula* — of the Yadu dynasty; *ācāryāt* — from the spiritual master; *gāyatram* — of celibacy; *vratam* — the vow; *āsthitau* — assumed.

Translation

After attaining twice-born status through initiation, the Lords, sincere in Their vows, took the further vow of celibacy from Garga Muni, the spiritual master of the Yadus.

Purport

Both Śrīdhara Svāmī and Viśvanātha Cakravartī Ṭhākura explain the term *gāyatram vratam* as the vow of *brahmacarya*, or celibacy in student life. Kṛṣṇa and Balarāma were playing the part of perfect students on the path of self-realization. Of course, in the modern, degraded age, student life has become a wild, animalistic affair filled with illicit sex and drugs.

ŚB 10.45.30-31

प्रभवौ सर्वविद्यानां सर्वज्ञौ जगदीश्वरौ ।
नान्यसिद्धामलं ज्ञानं गूहमानौ नरेहितैः ॥ ३० ॥

अथो गुरुकुले वासमिच्छन्तावुपजग्मतुः ।
काश्यं सान्दीपनिं नाम ह्यवन्तिपुरवासिनम् ॥ ३१ ॥

*prabhavau sarva-vidyānām
sarva-jñau jagad-īśvarau
nānya-siddhāmalam jñānam
gūhamānau narehitaiḥ
atho gurukule vāsam
icchantāv upajagmatuḥ
kāśyam sāndīpanim nāma
hy avanti-pura-vāsinam*

Synonyms

prabhavau — They who were the origin; *sarva* — of all varieties; *vidyānām* — of knowledge; *sarva-jñau* — omniscient; *jagat-īśvarau* — the Lords of the universe; *na* — not; *anya* — from any other source; *siddha* — achieved; *amalam* — impeccable; *jñānam* — knowledge; *gūhamānau* — hiding; *nara* — humanlike; *ihitaiḥ* — by Their activities; *atha u* — then; *guru* — of the spiritual master; *kule* — in the school; *vāsam* — residence; *icchantau* — desiring; *upajagatuh* — They approached; *kāśyam* — the native of Kāśī (Benares); *sāndīpanim nāma* — named Sāndīpani; *hi* — indeed; *avanti-pura* — in the city of Avantī (modern Ujjain); *vāsinam* — living.

Translation

Concealing Their innately perfect knowledge by Their humanlike activities, those two omniscient Lords of the universe, Themselves the origin of all branches of knowledge, next desired to reside at the school of a spiritual master. Thus They approached Sāndīpani Muni, a native of Kāśī living in the city of Avantī.

ŚB 10.45.32

यथोपसाद्य तौ दान्तौ गुरौ वृत्तिमनिन्दिताम् ।
ग्राहयन्तावुपेतौ स्म भक्त्या देवमिवादृतौ ॥ ३२ ॥

*yathopasādya tau dāntau
gurau vṛttim aninditām*

*grāhayantāv upetau sma
bhaktyā devam ivādrtau*

Synonyms

yathā — fittingly; *upasādyā* — obtaining; *tau* — Them; *dāntau* — who were self-controlled; *gurau* — to one’s spiritual master; *vrttim* — service; *aninditām* — irreproachable; *grāhayantau* — making others take to; *upetau* — approaching for service; *sma* — indeed; *bhaktyā* — with devotion; *devam* — the Supreme Lord; *iva* — as if; *ādrtau* — respected (by the guru).

Translation

Sāndīpani thought very highly of these two self-controlled disciples, whom he had obtained so fortuitously. By serving him as devotedly as one would serve the Supreme Lord Himself, They showed others an irreproachable example of how to worship the spiritual master.

ŚB 10.45.33

तयोर्द्विजवरस्तुष्टः शुद्धभावानुवृत्तिभिः ।
प्रोवाच वेदानखिलान्सङ्गोपनिषदो गुरुः ॥ ३३ ॥

*tayor dvija-varas tuṣṭaḥ
śuddha-bhāvānuvṛttibhiḥ
provāca vedān akhilān
sāṅgopaniṣado guruḥ*

Synonyms

tayoh — Their; *dvija-varah* — the best of *brāhmaṇas* (Sāndīpani); *tuṣṭah* — satisfied; *śuddha* — pure; *bhāva* — with love; *anuvṛttibhiḥ* — by the submissive acts; *provāca* — he spoke; *vedān* — the Vedas; *akhilān* — all; *sa* — together with; *aṅga* — the (six) corollary literatures; *upanisadah* — and the *Upaniṣads*; *guruh* — the spiritual master.

Translation

That best of *brāhmaṇas*, the spiritual master Sāndīpani, was satisfied with Their submissive behavior, and thus he taught Them the entire Vedas, together with their six corollaries and the *Upaniṣads*.

ŚB 10.45.34

सरहस्यं धनुर्वेदं धर्मान् न्यायपथांस्तथा ।
तथा चान्वीक्षिकीं विद्यां राजनीतिं च षड्विधाम् ॥ ३४ ॥

*sa-rahasyam dhanur-vedam
dharmān nyāya-pathāms tathā
tathā cānvīkṣikīm vidyām
rāja-nītim ca ṣaḍ-vidhām*

Synonyms

sa-rahasyam — along with its confidential portion; *dhanuh-vedam* — the science of military weapons; *dharmān* — the doctrines of human law; *nyāya* — of logic; *pathān* — the methods; *tathā* — also; *tathā ca* — and similarly; *ānvīkṣikīm* — of philosophical debate; *vidyām* — the branch of knowledge; *rāja-nītim* — political science; *ca* — and; *ṣaḍ-vidhām* — in six aspects.

Translation

He also taught Them the Dhanur-veda, with its most confidential secrets; the standard books of law; the methods of logical reasoning and philosophical debate; and the sixfold science of politics.

Purport

Śrīla Śrīdhara Svāmī explains that the confidential portion of the *Dhanur-veda*, military science, includes knowledge of the appropriate *mantras* and presiding deities of warfare. *Dharmān* refers to the *Manu-saṁhitā* and other standard lawbooks (*dharma-sāstras*). *Nyāya-pathān* refers to the doctrine of Karma-mīmāṁsā and other such theories. *Ānvīkṣikīm* is knowledge of the techniques of logical argument (*tarka*). The sixfold political science is quite pragmatic and includes (1) *sandhi*, making peace; (2) *vigraha*, war; (3) *yāna*, marching; (4) *āsana*, sitting tight; (5) *dvaidha*, dividing one's forces; and (6) *saṁśaya*, seeking the protection of a more powerful ruler.

ŚB 10.45.35-36

सर्वं नरवरश्रेष्ठौ सर्वविद्याप्रवर्तकौ ।
 सकृन्निगदमात्रेण तौ सञ्जगृहत्तुर्नृप ॥ ३५ ॥
 अहोरात्रैश्चतुःषष्ट्या संयत्तौ तावतीः कलाः ।
 गुरुदक्षिणयाचार्यं छन्दयामासतुर्नृप ॥ ३६ ॥

sarvaṁ nara-vara-śreṣṭhau
sarva-vidyā-pravartakau
sakṛn nigada-mātreṇa
tau sañjagrhatuḥ nrpa
aho-rātrais̐ catuḥ-ṣaṣṭyā
saṁyattau tāvatīḥ kalāḥ
guru-dakṣiṇayācāryaṁ
chandayām āsatur nrpa

Synonyms

sarvam — everything; *nara-vara* — of first-class men; *śreṣṭhau* — the best; *sarva* — of all; *vidyā* — branches of knowledge; *pravartakau* — the initiators; *sakṛt* — once; *nigada* — being related; *mātreṇa* — simply; *tau* — They; *sañjagrhatuḥ* — fully assimilated; *nrpa* — O King (Parikṣit); *ahah* — in days; *rātraiḥ* — and nights; *catuḥ-saṣṭyā* — sixty-four; *saṁyattau* — fixed in concentration; *tāvatīḥ* — that many; *kalāḥ* — arts; *guru-dakṣiṇayā* — with the traditional gift for the spiritual master before one leaves him; *ācāryam* — Their teacher; *chandayām āsatuh* — They satisfied; *nrpa* — O King.

Translation

O King, those best of persons, Kṛṣṇa and Balarāma, being Themselves the original promulgators of all varieties of knowledge, could immediately assimilate each and every subject after hearing it explained just once. Thus with fixed concentration They learned the sixty-four arts and skills in as many days and nights. Thereafter, O King, They satisfied Their spiritual master by offering him guru-dakṣiṇā.

Purport

The following list comprises the sixty-four subjects mastered by Lord Kṛṣṇa and Lord Balarāma in sixty-four days. Additional information may be found in Śrīla Prabhupāda's *Kṛṣṇa, the Supreme Personality of Godhead*.

The Lords learned (1) *gītam*, singing; (2) *vādyam*, playing on musical instruments; (3) *nṛtyam*, dancing; (4) *nāṭyam*, drama; (5) *ālekhyam*, painting; (6) *viśeṣaka-cchedyam*, painting the face and body with colored unguents and cosmetics; (7) *tanḍula-kusuma-bali-vikārāḥ*, preparing auspicious designs on the floor with rice and flowers; (8) *puṣpāstaraṇam*, making a bed of flowers; (9) *daśana-vasanāṅga-rāgāḥ*, coloring one's teeth, clothes and limbs; (10) *maṇi-bhūmikā-karma*, inlaying a floor with jewels; (11) *śayyā-racanam*, covering a bed; (12) *udaka-vādyam*, ringing waterpots; (13) *udaka-ghātaḥ*, splashing with water; (14) *citra-yogāḥ*, mixing colors; (15) *mālyagrathana-vikalpāḥ*, preparing wreaths; (16) *śekharāpīḍa-yojanam*, setting a helmet on the head; (17) *nepathya-yogāḥ*, putting on apparel in a dressing room; (18) *karṇapatra-bhaṅgāḥ*, decorating the earlobe; (19) *sugandha-yuktiḥ*, applying aromatics; (20) *bhūṣaṇa-yojanam*, decorating with jewelry; (21) *aindrajālam*, jugglery; (22) *kaucumāra-yogaḥ*, the art of disguise; (23) *hasta-lāghavam*, sleight of hand; (24) *citraśākāpūpa-bhaksya-vikāra-kriyaḥ*, preparing varieties of salad, bread, cake and other delicious food; (25) *pānaka-rasa-rāgāsava-yojanam*, preparing palatable drinks and tinging draughts with red color; (26) *sūcī-vāya-karma*, needlework and weaving; (27) *sūtra-kriḍā*, making puppets dance by manipulating thin threads; (28) *vināḍamarukavādyāni*, playing on a lute and a small x-shaped drum; (29) *prahelikā*, making and solving riddles; (29a) *pratimālā*, capping verses, or reciting poems verse for verse as a trial of memory or skill; (30) *durvacaka-yogāḥ*, uttering statements difficult for others to answer; (31) *pustaka-vācanam*, reciting books; and (32) *nāṭikākhyāyikā-darśanam*, enacting short plays and writing anecdotes.

Kṛṣṇa and Balarāma also learned (33) *kāvya-samasyā-pūraṇam*, solving enigmatic verses; (34) *paṭṭikā-vetra-bāṇa-vikalpāḥ*, making a bow from a strip of cloth and a stick; (35) *tarku-karma*, spinning with a spindle; (36) *takṣaṇam*, carpentry; (37) *vāstu-vidyā*, architecture; (38) *raupya-ratna-parikṣā*, testing silver and jewels; (39) *dhātu-vādaḥ*, metallurgy; (40) *maṇi-rāga-jñānam*, tinging jewels with various colors;

(41) *ākara-jñānam*, mineralogy; (42) *ṛkṣāyur-veda-yogāḥ*, herbal medicine; (43) *meṣa-kukkuṭa-lāvaka-yuddha-vidhiḥ*, the art of training and engaging rams, cocks and quails in fighting; (44) *śuka-śārikā-pralāpanam*, knowledge of how to train male and female parrots to speak and to answer the questions of human beings; (45) *utsādanam*, healing a person with ointments; (46) *keśa-mārjana-kauśalam*, hairdressing; (47) *akṣara-muṣṭikā-kathanam*, telling what is written in a book without seeing it, and telling what is hidden in another's fist; (48) *mlecchita-kutarka-vikalpāḥ*, fabricating barbarous or foreign sophistry; (49) *deśa-bhāṣā-jñānam*, knowledge of provincial dialects; (50) *puṣpa-śakaṭikā-nirmiti-jñānam*, knowledge of how to build toy carts with flowers; (51) *yantra-māṭṛkā*, composing magic squares, arrangements of numbers adding up to the same total in all directions; (52) *dhāraṇa-māṭṛkā*, the use of amulets; (53) *saṁvācyam*, conversation; (54) *mānasī-kāvya-kriyā*, composing verses mentally; (55) *kriyā-vikalpāḥ*, designing a literary work or a medical remedy; (56) *chalitaka-yogāḥ*, building shrines; (57) *abhidhāna-koṣa-cchando-jñānam*, lexicography and the knowledge of poetic meters; (58) *vastra-gopanam*, disguising one kind of cloth to look like another; (59) *dyūta-viśeṣam*, knowledge of various forms of gambling; (so) *ākara-kriḍa*, playing dice; (61) *bālaka-kriḍanakam*, playing with children's toys; (62) *vaināyikī vidyā*, enforcing discipline by mystic power; (63) *vaijayikī vidyā*, gaining victory; and (64) *vaitālikī vidyā*, awakening one's master with music at dawn.

ŚB 10.45.37

द्विजस्तयोस्तं महिमानमद्भुतं
 संलक्ष्य राजन्नतिमानुषीं मतिम् ।
 सम्मन्त्र्य पत्न्या स महार्णवे मृतं
 बालं प्रभासे वरयां बभूव ह ॥ ३७ ॥

*dvijas tayos taṁ mahimānam adbhutaṁ
 saṁlokṣya rājann ati-mānuṣiṁ matim
 sammantrya patnyā sa mahārṇave mṛtaṁ
 bālaṁ prabhāse varayāṁ babhūva ha*

Synonyms

dvijah — the learned *brāhmaṇa*; *tayoḥ* — of the two of Them; *tam* — that; *mahimānam* — greatness; *adbhutam* — amazing; *samlaksya* — observing well; *rājan* — O King; *ati-mānuṣīm* — beyond human capacity; *matim* — intelligence; *sammantrya* — after consulting; *patnyā* — with his wife; *sah* — he; *mahā-arnave* — in the great ocean; *mrtam* — who had died; *bālam* — his child; *prabhāse* — at the holy place Prabhāsa; *varayām babhūva ha* — he chose.

Translation

O King, the learned *brāhmaṇa* Sāndīpani carefully considered the two Lords' glorious and amazing qualities and Their superhuman intelligence. Then, after consulting with his wife, he chose as his remuneration the return of his young son, who had died in the ocean at Prabhāsa.

Purport

According to Śrīla Viśvanātha Cakravartī, the child was captured by the conchshell demon while playing at the Mahā-śiva-kṣetra.

ŚB 10.45.38

तथेत्यथारुह्य महारथौ रथं
प्रभासमासाद्य दुरन्तविक्रमौ ।
वेलामुपव्रज्य निषीदतुः क्षणं
सिन्धुर्विदित्वार्हणमाहरत्तयोः ॥ ३८ ॥

tethety athāruhya mahā-rathau ratham
prabhāsam āsādya duranta-vikramau
velām upavrajya niṣīdatuḥ kṣanam
sindhur veditvārhanam āharat tayoh

Synonyms

tathā — so be it; *iti* — saying this; *atha* — then; *āruhya* — mounting; *mahā-rathau* — the two great chariot warriors; *ratham* — a chariot; *prabhāsam* — Prabhāsa-tīrtha; *āsādya* — reaching; *duranta* — limitless; *vikramau* — whose prowess; *velām* — up to the shore; *upavrajya* — walking; *niṣīdatuḥ* — They sat down; *kṣanam* — for a

moment; *sindhuh* — the (presiding demigod of the) ocean; *vidityā* — recognizing; *arhanam* — respectful offering; *āharat* — brought; *tayoh* — for Them.

Translation

“So be it,” replied those two great chariot warriors of limitless might, and They at once mounted Their chariot and set off for Prabhāsa. When They reached that place, They walked up to the shore and sat down. In a moment the deity of the ocean, recognizing Them to be the Supreme Lords, approached Them with offerings of tribute.

Purport

Western scholars sometimes think that references in ancient books of wisdom to the deity of the ocean, the deity of the sun and so on reveal a primitive, mythical way of thinking. They sometimes say that primitive men think that the ocean is a god or that the sun and moon are gods. In fact, references such as the word *sindhu* in this verse, meaning “the ocean,” indicate the person who governs that aspect of physical nature.

We can give several modern examples. In the United Nations we may say, “The United States votes ‘Yes,’ the Soviet Union votes ‘No.’” We hardly mean that the physical countries or the buildings in them have voted. We mean that a particular person, representing that political and geographical entity, has voted. Yet the newspapers will simply say, “The United States voted, decided, etc.” and everyone knows what that means.

Similarly, in business we may say, “A large conglomerate has swallowed up a smaller firm.” We hardly mean that the buildings, office equipment and the like have physically swallowed another building full of workers and office equipment. We mean that the empowered authorities have engaged in a particular act on behalf of their respective corporate entities.

Unfortunately, modern scholars are eager to confirm their pet theories that ancient spiritual wisdom is primitive, mythic and largely supplanted by more modern ways of thinking, exemplified by their own eloquent remarks. However, much in modern scholarship must be rethought in the light of Kṛṣṇa consciousness.

ŚB 10.45.39

तमाह भगवानाशु गुरुपुत्रः प्रदीयताम् ।
योऽसाविह त्वया ग्रस्तो बालको महतोर्मिणा ॥ ३९ ॥

*tam āha bhagavān āśu
guru-putraḥ pradīyatām
yo 'sāv iha tvayā grasto
bālako mahatormiṇā*

Synonyms

tam — to him; *āha* — said; *bhagavān* — the Supreme Lord; *āśu* — quickly; *guru* — of My spiritual master; *putraḥ* — the son; *pradīyatām* — must be presented; *yah* — who; *asau* — he; *iha* — in this place; *tvayā* — by you; *grastah* — seized; *bālakah* — a young boy; *mahatā* — mighty; *ūrminā* — by your wave.

Translation

The Supreme Lord Kṛṣṇa addressed the lord of the ocean: Let the son of My guru be presented at once — the one you seized here with your mighty waves.

ŚB 10.45.40

श्रीसमुद्र उवाच
न चाहार्षमहं देव दैत्यः पञ्चजनो महान् ।
अन्तर्जलचरः कृष्ण शङ्करूपधरोऽसुरः ॥ ४० ॥

*śrī-samudra uvāca
na cāhārṣam ahaṁ deva
daityaḥ pañcajano mahān
antar-jala-carah kṛṣṇa
śaṅkha-rūpa-dharo 'surah*

Synonyms

śrī-samudrah uvāca — the ocean personified said; *na* — not; *ca* — and; *ahārṣam* — did take (him) away; *aham* — I; *deva* — O Lord; *daityah* — a descendant of Diti; *pañcajanah* — named Pañcajana; *mahān* — powerful; *antah* — within; *jala* — the

water; *carah* — going; *krsna* — O Kṛṣṇa; *śaṅkha* — of a conch; *rūpa* — the form; *dharah* — assuming; *asurah* — the demon.

Translation

The ocean replied: O Lord Kṛṣṇa, it was not I who abducted him, but a demonic descendant of Diti named Pañcajana, who travels in the water in the form of a conch.

Purport

Clearly the demon Pañcajana was too powerful for the ocean to control; otherwise the ocean would have prevented such an unlawful act.

ŚB 10.45.41

आस्ते तेनाहतो नूनं तच्छ्रुत्वा सत्वरं प्रभुः ।
जलमाविश्य तं हत्वा नापश्यदुदरेऽर्भकम् ॥ ४१ ॥

āste tenāhrto nūnaṁ
tac chrutvā satvaram prabhuḥ
jalam āviśya taṁ hatvā
nāpaśyad udare 'rbhakam

Synonyms

āste — he is there; *tena* — by him, Pañcajana; *āhrtah* — taken away; *nūnam* — indeed; *tat* — that; *śrutvā* — hearing; *satvaram* — with haste; *prabhuḥ* — the Lord; *jalam* — the water; *āviśya* — entering; *taṁ* — him, the demon; *hatvā* — killing; *nāpaśyad* — did not see; *udare* — in his abdomen; *arbhakam* — the boy.

Translation

“Indeed,” the ocean said, “that demon has taken him away.” Hearing this, Lord Kṛṣṇa entered the ocean, found Pañcajana and killed him. But the Lord did not find the boy within the demon’s belly.

ŚB 10.45.42-44

तदङ्गप्रभवं शङ्खमादाय रथमागमत् ।
 ततः संयमनीं नाम यमस्य दयितां पुरीम् ॥ ४२ ॥
 गत्वा जनार्दनः शङ्खं प्रदध्मौ सहलायुधः ।
 शङ्खनिर्हादिमाकर्ण्य प्रजासंयमनो यमः ॥ ४३ ॥
 तयोः सपर्यां महतीं चक्रे भक्त्युपबृंहिताम् ।
 उवाचावनतः कृष्णं सर्वभूताशयालयम् ।
 लीलामनुष्ययोर्विष्णो युवयोः करवाम किम् ॥ ४४ ॥

tad-aṅga-prabhavaṁ śaṅkham
ādāya ratham āgamat
tataḥ saṁyamanīm nāma
yamasya dayitām purīm
gatvā janārdanaḥ śaṅkham
pradadhmau sa-halāyudhaḥ
śaṅkha-nirhrādam ākarṇya
prajā-saṁyamano yamaḥ
tayoḥ saparyām mahatīm
cakre bhakty-upabr̥ṁhitām
uvācāvanataḥ kṛṣṇaṁ
sarva-bhūtāśayālayam
līlā-manuṣyayor viṣṇo
yuvayoḥ karavāma kim

Synonyms

tat — his (the demon's); *aṅga* — from the body; *prabhavam* — grown; *śaṅkham* — the conchshell; *ādāya* — taking; *ratham* — to the chariot; *āgamat* — He returned; *tataḥ* — then; *saṁyamanīm nāma* — known as Saṁyamanī; *yamasya* — of Lord Yamarāja; *dayitām* — beloved; *purīm* — to the city; *gatvā* — going; *jana-ardanaḥ* — Lord Kṛṣṇa, the abode of all persons; *śaṅkham* — the conchshell; *pradadhmau* — blew loudly; *sa* — accompanied by; *hala-āyudhaḥ* — Lord Balarāma, whose weapon is a plow; *śaṅkha* — of the conchshell; *nirhrādam* — the resounding; *ākarnya* — hearing; *prajā* — of those who take birth; *saṁyamaṇaḥ* — the restrainer; *yamaḥ* — Yamarāja; *tayoḥ* — of Them; *saparyām* — worship; *mahatīm* — elaborate; *cakre* — performed; *bhakti* — with devotion; *upabr̥ṁhitām* — overflowing; *uvāca* — he said; *avanataḥ* — bowing down humbly; *kṛṣṇam* — to Lord Kṛṣṇa; *sarva* — of all; *bhūta* —

living beings; *āśaya* — the minds; *ālayam* — whose residence; *līlā* — as Your pastime; *manusyayoh* — appearing as human beings; *visno* — O Supreme Lord Viṣṇu; *yuvayoh* — for the two of You; *karavāma* — I should do; *kim* — what.

Translation

Lord Janārdana took the conchshell that had grown around the demon’s body and went back to the chariot. Then He proceeded to Saṁyamānī, the beloved capital of Yamarāja, the lord of death. Upon arriving there with Lord Balarāma, He loudly blew His conchshell, and Yamarāja, who keeps the conditioned souls in check, came as soon as he heard the resounding vibration. Yamarāja elaborately worshiped the two Lords with great devotion, and then he addressed Lord Kṛṣṇa, who lives in everyone’s heart: “O Supreme Lord Viṣṇu, what shall I do for You and Lord Balarāma, who are playing the part of ordinary humans?”

Purport

The conchshell the Lord took from Pañcajana, which is called Pāñcajanya, is the same one He sounded at the beginning of the *Bhagavad-gītā*. According to the *ācāryas*, Pañcajana had become a demon in a way similar to that of Jaya and Vijaya. In other words, though appearing in the form of a demon, he was actually a devotee of the Lord. The *Skanda Purāṇa*, *Avanti-khaṇḍa*, describes the wonderful things that happened when Lord Kṛṣṇa sounded His conchshell:

asīpatra-vanaṁ nāma
śīrṇa-patram ajāyata
rauravaṁ nāma narakam
arauravam abhūt tada
abhairavaṁ bhairavākhyam
kumbhī-pākam apācakam

“The hell known as Asipatra-vana lost the sharp, swordlike leaves on its trees, and the hell named Raurava became free of its *ruru* beasts. The Bhairava hell lost its fearfulness, and all cooking stopped in the Kumbhīpāka hell.”

The *Skanda Purāṇa* further states:

*pāpa-kṣayāt tataḥ sarve
vimuktā nārakā narāḥ
padam avyayam āsādyā*

“Their sinful reactions eradicated, all the inhabitants of hell attained liberation and approached the spiritual world.”

ŚB 10.45.45

श्रीभगवानुवाच
गुरुपुत्रमिहानीतं निजकर्मनिबन्धनम् ।
आनयस्व महाराज मच्छासनपुरस्कृतः ॥ ४५ ॥
*śrī-bhagavān uvāca
guru-putram ihānītam
nija-karma-nibandhanam
ānayasva mahā-rāja
mac-chāsana-puraskṛtaḥ*

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *guru-putram* — the son of My spiritual master; *iha* — here; *ānītam* — brought; *nija* — his own; *karma* — of reactions of past activity; *nibandhanam* — suffering the bondage; *ānayasva* — please bring; *mahā-rāja* — O great King; *mat* — My; *śāsana* — to the command; *purah-kṛtaḥ* — giving first priority.

Translation

The Supreme Personality of Godhead said: Suffering the bondage of his past activity, My spiritual master’s son was brought here to you. O great King, obey My command and bring this boy to Me without delay.

ŚB 10.45.46

तथेति तेनोपानीतं गुरुपुत्रं यदूत्तमौ ।
दत्त्वा स्वगुरवे भूयो वृणीष्वेति तमूचतुः ॥ ४६ ॥

*tatheti tenopānītam
guru-putram yadūttamau
dattvā sva-gurave bhūyo
vṛnīṣveti tam ūcatuḥ*

Synonyms

tathā — so be it; *iti* — (Yamarāja) thus saying; *tena* — by him; *upānītam* — brought forward; *guru-putram* — the spiritual master’s son; *yadu-uttamau* — the best of the Yadus, Kṛṣṇa and Balarāma; *dattvā* — giving; *sva-gurave* — to Their guru; *bhūyah* — again; *vṛnīṣva* — please choose; *iti* — thus; *tam* — to him; *ūcatuḥ* — They said.

Translation

Yamarāja said, “So be it,” and brought forth the guru’s son. Then those two most exalted Yadus presented the boy to Their spiritual master and said to him, “Please select another boon.”

ŚB 10.45.47

श्रीगुरुर्वाच
सम्यक् सम्पादितो वत्स भवद्भ्यां गुरुनिष्क्रयः ।
को नु युष्मद्विधगुरोः कामानामवशिष्यते ॥ ४७ ॥

*śrī-gurur uvāca
samyak sampādito vatsa
bhavadbhyām guru-niṣkrayaḥ
ko nu yuṣmad-vidha-guroḥ
kāmanām avaśīsyate*

Synonyms

śrī-guruh uvāca — Their spiritual master, Sāndīpani Muni, said; *samyak* — completely; *sampāditaḥ* — fulfilled; *vatsa* — my dear boy; *bhavadbhyām* — by You two; *guru-niskrayaḥ* — the remuneration of one’s guru; *kaḥ* — which; *nu* — indeed; *yusmat-vidha* — of persons like You; *guroḥ* — for the spiritual master; *kāmānām* — of his desires; *avaśīsyate* — remains.

Translation

The spiritual master said: My dear boys, You two have completely fulfilled the disciple's obligation to reward his spiritual master. Indeed, with disciples like You, what further desires could a guru have?

ŚB 10.45.48

गच्छतं स्वगृहं वीरौ कीर्तिर्वामस्तु पावनी ।
छन्दांस्ययातयामानि भवन्त्विह परत्र च ॥ ४८ ॥

gacchataṁ sva-grhaṁ vīrau
kīrtir vām astu pāvānī
chandāṁsy ayāta-yāmāni
bhavantv iha paratra ca

Synonyms

gacchataṁ — please go; *sva-grham* — to Your home; *vīrau* — O heroes; *kīrtih* — fame; *vām* — Your; *astu* — may it be; *pāvānī* — purifying; *chandāṁsi* — Vedic hymns; *ayāta-yāmāni* — ever fresh; *bhavantu* — may there be; *iha* — in this life; *paratra* — in the next life; *ca* — and.

Translation

O heroes, now please return home. May Your fame sanctify the world, and may the Vedic hymns be ever fresh in Your minds, both in this life and the next.

ŚB 10.45.49

गुरुणैवमनुज्जातौ रथेनानिलरंहसा ।
आयातौ स्वपुरं तात पर्जन्यनिनदेन वै ॥ ४९ ॥

guruṇaivam anujñātau
rathenānila-ramhasā
āyātau sva-puraṁ tāta
parjanya-ninadena vai

Synonyms

gurunā — by Their spiritual master; evam — in this way; anujñātau — given leave; rathena — in Their chariot; anila — like the wind; ramhasā — whose speed; āyātau — came; sva — to Their own; puram — city (Mathurā); tāta — my dear (King Parīkṣit); parjanya — like a cloud; ninadena — whose reverberation; vai — indeed.

Translation

Thus receiving Their guru's permission to leave, the two Lords returned to Their city on Their chariot, which moved as swiftly as the wind and resounded like a cloud.

ŚB 10.45.50

समनन्दन् प्रजाः सर्वा दृष्ट्वा रामजनार्दनौ ।
अपश्यन्त्यो बह्वहानि नष्टलब्धधना इव ॥ ५० ॥

*samanandan prajāḥ sarvā
dr̥ṣṭvā rāma-janārdanau
apaśyantyoh bahv ahāni
naṣṭa-labdha-dhanā iva*

Synonyms

samanandan — rejoiced; prajāḥ — the citizens; sarvāḥ — all; dr̥ṣṭvā — seeing; rāma-janārdanau — Balarāma and Kṛṣṇa; apaśyantyah — not having seen; bahv — for many; ahāni — days; naṣṭa — lost; labdha — and regained; dhanāḥ — those whose wealth; iva — like.

Translation

All the citizens rejoiced upon seeing Kṛṣṇa and Balarāma, whom they had not seen for many days. The people felt just like those who have lost their wealth and then regained it.

Purport

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-fifth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Kṛṣṇa Rescues His Teacher’s Son.”

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 46



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER FORTY-SIX

Uddhava Visits Vṛndāvana

This chapter describes how Śrī Kṛṣṇa sent Uddhava to Vraja to relieve the distress of Nanda, Yaśodā and the young *gopīs*.

One day Lord Kṛṣṇa asked His intimate friend Uddhava to take news of Him to Vraja and thus relieve His parents and the *gopīs* of their misery caused by their separation from Him. Riding on a chariot, Uddhava reached Vraja at sunset. He saw the cows returning home to the cowherd village and the calves jumping here and there as their mothers followed slowly behind, weighed down by their heavy milk bags. The cowherd men and women were chanting the glories of Kṛṣṇa and Balarāma, and the village was attractively decorated with burning incense and rows of lamps. All this presented a scene of exceptional transcendental beauty.

Nanda Mahārāja welcomed Uddhava warmly into his home. The cowherd King then worshiped him as nondifferent from Lord Vāsudeva, fed him nicely, seated him comfortably upon a bed and then inquired from him about the welfare of Vasudeva and his sons, Kṛṣṇa and Balarāma. Nanda asked, “Does Kṛṣṇa still remember His friends, the village of Gokula and Govardhana Hill? He protected us from a forest fire, wind and rain, and many other disasters. By remembering His pastimes again and again, we are relieved of all karmic entanglement, and when we see the places marked by His lotus feet, our minds become fully absorbed in thought of Him. Garga Muni told me that Kṛṣṇa and Balarāma have both descended directly from the spiritual world. Just see how They have so easily dispatched Kaṁsa, the wrestlers, the elephant Kuvalayāpīḍa and many other demons!” As Nanda remembered Kṛṣṇa’s pastimes, his throat choked up with tears and he could speak no further. Meanwhile, as mother Yaśodā heard her husband speak of Kṛṣṇa, the intense love she felt for her son caused a flood of milk to pour from her breasts and a torrent of tears from her eyes.

Seeing the superexcellent affection Nanda and Yaśodā had for Śrī Kṛṣṇa, Uddhava commented, “You two are indeed most glorious. One who has attained pure love for the Supreme Absolute Truth in His humanlike form has nothing further to

accomplish. Kṛṣṇa and Balarāma are present in the hearts of all living beings, just as fire lies dormant within wood. These two Lords see all equally, having no particular friends or enemies. Free from egoism and possessiveness, They have no father, mother, wife or children, are never subject to birth, and have no material body. Only to enjoy spiritual happiness and deliver Their saintly devotees do They appear by Their own sweet will among various species of life, both high and low.

“Lord Kṛṣṇa is not merely the son of you, O Nanda and Yaśodā, but the son of all persons, as well as their mother and father. In fact, He is everyone’s dearest relation inasmuch as nothing that is seen or heard in the past, present or future, among the moving or nonmoving, is independent of Him.”

Nanda Mahārāja and Uddhava passed the night talking about Kṛṣṇa in this way. Then the cowherd women performed their morning worship and began churning butter, singing the glories of Śrī Kṛṣṇa as they busily pulled the churning ropes. The sounds of churning and singing reverberated into the sky, cleansing the world of all inauspiciousness.

When the sun rose, the *gopīs* saw Uddhava’s chariot at the edge of the cowherd village, and they thought that Akrūra might have returned. But just then Uddhava finished his morning duties and presented himself before them.

ŚB 10.46.1

श्रीशुक उवाच

वृष्णीनां प्रवरो मन्त्री कृष्णस्य दयितः सखा ।

शिष्यो बृहस्पतेः

साक्षादुद्धवो बुद्धिसत्तमः ॥ १ ॥

śrī-śuka uvāca

vṛṣṇīnām pravaro mantri

kṛṣṇasya dayitaḥ sakhā

śiṣyo bṛhaspateḥ sākṣād

uddhavo buddhi-sattamaḥ

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *vr̥sninām* — of the Vṛṣṇis; *pravarah* — the best; *mantri* — adviser; *kṛsnasya* — of Kṛṣṇa; *dayitah* — beloved; *sakhā* — friend; *śisyaḥ* — disciple; *br̥haspateḥ* — of Bṛhaspati, the spiritual master of the demigods; *sāksāt* — directly; *uddhavaḥ* — Uddhava; *buddhi* — having intelligence; *sat-tamah* — of the highest quality.

Translation

Śukadeva Gosvāmī said: The supremely intelligent Uddhava was the best counselor of the Vṛṣṇi dynasty, a beloved friend of Lord Śrī Kṛṣṇa and a direct disciple of Bṛhaspati.

Purport

The *ācāryas* give various reasons why Lord Kṛṣṇa sent Uddhava to Vṛndāvana. The Lord had promised the residents of Vṛndāvana: *āyāsyē*, “I shall return.” (*Bhāg. 10.39.35*) Also, in the previous chapter Lord Kṛṣṇa promised Nanda Mahārāja: *draṣṭum eṣyāmaḥ*, “We will come back to see you and mother Yaśodā.” (*Bhāg. 10.45.23*) At the same time, the Lord could not break His promise to Śrī Vasudeva and mother Devakī to finally spend some time with them after they had suffered for so many years. Therefore, the Lord decided to send His intimate representative to Vṛndāvana in His place.

The question may be asked, Why did Kṛṣṇa not invite Nanda and Yaśodā to visit Him in Mathurā? According to Śrīla Jīva Gosvāmī, for the Lord to have exchanged loving feelings with Nanda and Yaśodā in the same place and at the same time that He was exchanging them with Vasudeva and Devakī would have created an awkward situation in the Lord’s pastimes. Thus Kṛṣṇa did not invite Nanda and Yaśodā to stay with Him in Mathurā. The residents of Vṛndāvana had their own way of understanding Kṛṣṇa, and their feelings could not have been appropriately expressed on a regular basis in the kingly atmosphere of Mathurā.

Śrī Uddhava is described in this verse as *buddhi-sattamaḥ*, “the most intelligent,” and thus he could expertly pacify the residents of Vṛndāvana, who were feeling such intense separation from Lord Kṛṣṇa. Then, upon his return to Mathurā, Uddhava

would describe to all the members of the Vṛṣṇi dynasty the extraordinary pure love he had seen in Vṛndāvana. Indeed, the love the cowherd men and *gopīs* felt for Kṛṣṇa was far beyond anything the Lord's other devotees had ever experienced, and by hearing about that love all the Lord's devotees would increase their faith and devotion.

As stated in the Third Canto by the Lord Himself, *noddhavo 'nv api man-nyūnaḥ*: “Uddhava is not even slightly different from Me.” Resembling Kṛṣṇa so much, Uddhava was the perfect person to carry out the Lord's mission in Vṛndāvana. In fact, *Śrī Hari-vaṁśa* states that Uddhava is the son of Vasudeva's brother Devabhāga: *uddhavo devabhāgasya mahā-bhāgaḥ suto 'bhavat*. In other words, he is a cousin-brother of Śrī Kṛṣṇa's.

ŚB 10.46.2

तमाह भगवान्प्रेष्ठं भक्तमेकान्तिनं क्वचित् ।
 गृहीत्वा पाणिना पाणिं प्रपन्नार्तिहरो हरिः ॥ २ ॥
tam āha bhagavān preṣṭham
bhaktam ekāntinam kvacit
grhītvā pāṇinā pāṇim
prapannārti-haro hariḥ

Synonyms

tam — to him; *āha* — spoke; *bhagavān* — the Supreme Lord; *preṣṭham* — to His most dear; *bhaktam* — devotee; *ekāntinam* — exclusive; *kvacit* — on one occasion; *grhītvā* — taking; *pāṇinā* — with His hand; *pāṇim* — (Uddhava's) hand; *prapanna* — of those who surrender; *ārti* — the distress; *harah* — who takes away; *hariḥ* — Lord Hari.

Translation

The Supreme Lord Hari, who relieves the distress of all who surrender to Him, once took the hand of His fully devoted, dearest friend Uddhava and addressed him as follows.

ŚB 10.46.3

गच्छोद्धव व्रजं सौम्य पित्रोर्नो प्रीतिमावह ।
गोपीनां मद्वियोगाधिं मत्सन्देशैर्विमोचय ॥ ३ ॥

*gacchoddhava vrajaṁ saumya
pitrōr nau prītim āvaha
gopīnām mad-viyogādhiṁ
mat-sandēśair vimocaya*

Synonyms

gaccha — please go; *uddhava* — O Uddhava; *vrajam* — to Vraja; *saumya* — O gentle one; *pitroh* — to the parents; *nau* — Our; *prītim* — satisfaction; *āvaha* — carry; *gopīnām* — of the *gopīs*; *mat* — from Me; *viyoga* — caused by separation; *ādhim* — of the mental pain; *mat* — brought from Me; *sandēśaih* — by messages; *vimocaya* — relieve them.

Translation

[Lord Kṛṣṇa said:] Dear gentle Uddhava, go to Vraja and give pleasure to Our parents. And also relieve the *gopīs*, suffering in separation from Me, by giving them My message.

ŚB 10.46.4

ता मन्मनस्का मत्प्राणा मतर्थे त्यक्तदैहिकाः ।
मामेव दयितं प्रेष्ठमात्मानं मनसा गताः ।
ये त्यक्तलोकधर्माश्च मदर्थे तान्बिभर्म्यहम् ॥ ४ ॥

*tā man-manaskā mat-prāṇā
mat-arthe tyakta-daihikāḥ
mām eva dayitaṁ preṣṭham
ātmānaṁ manasā gatāḥ
ye tyakta-loka-dharmāś ca
mad-arthe tān bibharmy aham*

Synonyms

tāh — they (the *gopīs*); *mat* — absorbed in Me; *manaskāh* — their minds; *mat* — fixed upon Me; *prāṇāh* — their lives; *mat-arthe* — for My sake; *tyakta* — abandoning;

daiḥikāḥ — everything on the bodily platform; *mām* — Me; *eva* — alone; *dayitam* — their beloved; *preṣṭham* — dearest; *ātmānam* — Self; *manasā gatāḥ* — understood; *ye* — who (the *gopīs*, or anyone); *tyakta* — giving up; *loka* — this world; *dharmāḥ* — religiosity; *ca* — and; *mat-arthē* — for My sake; *tān* — them; *bibharmi* — sustain; *aham* — I.

Translation

The minds of those *gopīs* are always absorbed in Me, and their very lives are ever devoted to Me. For My sake they have abandoned everything related to their bodies, renouncing ordinary happiness in this life, as well as religious duties necessary for such happiness in the next life. I alone am their dearest beloved and, indeed, their very Self. I personally sustain such devotees, who for My sake give up all worldly duties.

Purport

Here the Lord explains why He wants to send a special message to the *gopīs*. According to the Vaiṣṇava *ācāryas*, the word *daiḥikāḥ*, “related to the body,” refers to husbands, children, homes and so on. The *gopīs* loved Kṛṣṇa so intensely that they could think of nothing else. Since Śrī Kṛṣṇa maintains ordinary devotees engaged in *sādhana-bhakti*, devotional service in practice, He will certainly maintain the *gopīs*, His most exalted devotees.

ŚB 10.46.5

मयि ताः प्रेयसां प्रेष्ठे दूरस्थे गोकुलस्त्रियः ।
स्मरन्त्योऽङ्ग विमुह्यन्ति विरहौत्कण्ठयविह्वलाः ॥ ५ ॥

mayi tāḥ preyasām preṣṭhe
dūra-sṭhe gokula-striyaḥ
smarantyo 'ṅga vimuhyanti
virahautkaṅṭhya-vihvalāḥ

Synonyms

mayi — I; *tāḥ* — they; *preyasām* — of all objects of endearment; *preṣṭhe* — the most dear; *dūra-sṭhe* — being far away; *gokula-striyaḥ* — the women of Gokula;

smarantyaḥ — remembering; *aṅga* — dear (Uddhava); *vimuhyanti* — become stunned; *viraha* — of separation; *autkanthya* — by the anxiety; *vihvalāḥ* — overwhelmed.

Translation

My dear Uddhava, for those women of Gokula I am the most cherished object of love. Thus when they remember Me, who am so far away, they are overwhelmed by the anxiety of separation.

Purport

Whatever is dear to us becomes an object of our possessiveness. Ultimately the most dear object is our very soul, or our self. Thus things in a favorable relationship to our self also become dear to us, and we try to possess them. According to Śrīla Viśvanātha Cakravartī, among countless millions of such dear things, Śrī Kṛṣṇa is the most dear of all, even dearer than one's own self. The *gopīs* had realized this fact, and thus they were stunned in separation from the Lord because of their intense love for Him. Although they would have given up their lives, they were kept alive by the Lord's transcendental potency.

ŚB 10.46.6

धारयन्त्यतिकृच्छ्रेण प्रायः प्राणान् कथञ्चन ।
प्रत्यागमनसन्देशैर्बल्लव्यो मे मदात्मिकाः ॥ ६ ॥

dhārayanty ati-kṛcchreṇa
prāyaḥ prāṇān kathañcana
pratyāgamana-sandేశair
ballavyo me mad-ātmikāḥ

Synonyms

dhārayanti — they hold on; *ati-kṛcchreṇa* — with great difficulty; *prāyaḥ* — barely; *prāṇān* — to their lives; *kathañcana* — somehow; *prati-āgamana* — of return; *sandేశaih* — by the promises; *ballavyaḥ* — the cowherd women; *me* — My; *mat-ātmikāḥ* — who are fully dedicated to Me.

Translation

Simply because I have promised to return to them, My fully devoted cowherd girlfriends struggle to maintain their lives somehow or other.

Purport

According to Śrīla Viśvanātha Cakravartī, although the *gopīs* of Vṛndāvana were apparently married, their husbands actually had no contact whatsoever with their supremely attractive qualities of form, taste, fragrance, sound, touch and so on. Rather, their husbands merely presumed, “These are our wives.” In other words, by Lord Kṛṣṇa’s spiritual potency, the *gopīs* existed entirely for His pleasure, and Kṛṣṇa loved them in the mood of a paramour. In fact, the *gopīs* were manifestations of Kṛṣṇa’s internal nature, His supreme pleasure potency, and on the spiritual platform they attracted the Lord by their pure love.

Nanda Mahārāja and mother Yaśodā, Lord Kṛṣṇa’s parents in Vṛndāvana, had also attained a most exalted state of love for Kṛṣṇa, and they too could barely maintain their lives in His absence. Thus Uddhava would also give special attention to them.

ŚB 10.46.7

श्रीशुक उवाच

इत्युक्त उद्धवो राजन्सन्देशं भर्तुरादृतः ।
आदाय रथमारुह्य प्रययौ नन्दगोकुलम् ॥ ७ ॥

śrī-śuka uvāca

*ity ukta uddhavo rājan
sandeśam bhartur ādṛtaḥ
ādāya ratham āruhya
prayayau nanda-gokulam*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *iti* — thus; *uktah* — spoken to; *uddhavah* — Uddhava; *rājan* — O King (Parīkṣit); *sandeśam* — the message; *bhartuh* — of his master; *ādṛtaḥ* — respectfully; *ādāya* — taking; *ratham* — his chariot; *āruhya* —

mounting; [prayayau](#) — went off; [nanda-gokulam](#) — to the cowherd village of Nanda Mahārāja.

Translation

Śukadeva Gosvāmī said: Thus addressed, O King, Uddhava respectfully accepted his master’s message, mounted his chariot and set off for Nanda-gokula.

ŚB 10.46.8

प्राप्तो नन्दव्रजं श्रीमान् निम्लोचति विभावसौ ।
 छन्नयानः प्रविशतां पशूनां खुररेणुभिः ॥ ८ ॥
prāpto nanda-vrajaṁ śrīmān
nimlocati vibhāvasau
channa-yānaḥ praviśatām
paśūnām khura-reṇubhiḥ

Synonyms

[prāptah](#) — reaching; [nanda-vrajam](#) — the pastures of Nanda Mahārāja; [śrīmān](#) — the fortunate (Uddhava); [nimlocati](#) — while it was setting; [vibhāvasau](#) — the sun; [channa](#) — invisible; [yānah](#) — whose passing; [praviśatām](#) — who were entering; [paśūnām](#) — of the animals; [khura](#) — of the hooves; [reṇubhiḥ](#) — by the dust.

Translation

The fortunate Uddhava reached Nanda Mahārāja’s pastures just as the sun was setting, and since the returning cows and other animals were raising dust with their hooves, his chariot passed unnoticed.

ŚB 10.46.9-13

वासितार्थेऽभियुध्यद्भिर्नादितं शुश्मेभिर्वृषैः ।
 धावन्तीभिश्च वासाभिरुधोभारैः स्ववत्सकान् ॥ ९ ॥
 इतस्ततो विलङ्घद्भिर्गोवत्सैर्मण्डितं सितैः ।
 गोदोहशब्दाभिरवं वेणूनां निःस्वनेन च ॥ १० ॥

गायन्तीभिश्च कर्माणि शुभानि बलकृष्णयोः ।
 स्वलङ्कृताभिर्गोपीभिर्गोपैश्च सुविराजितम् ॥ ११ ॥
 अग्न्यर्कातिथिगोविप्रपितृदेवार्चनान्वितैः ।
 धूपदीपैश्च माल्यैश्च गोपावासैर्मनोरमम् ॥ १२ ॥
 सर्वतः पुष्पितवनं द्विजालिकुलनादितम् ।
 हंसकारण्डवाकीर्णैः पद्मषण्डैश्च मण्डितम् ॥ १३ ॥

*vāsītārthe 'bhiyudhyadbhir
 nāditam śuśmibhir vṛsaiḥ
 dhāvantībhiś ca vāsrābhir
 udho-bhāraiḥ sva-vatsakān
 itas tato vīlaṅghadbhir
 go-vatsair maṇḍitam sitaiḥ
 go-doha-śabdābhiravam
 veṇūnām niḥsvanena ca
 gāyantībhiś ca karmāṇi
 śubhāni bala-kṛṣṇayoḥ
 sv-alāṅkṛtābhir gopībhir
 gopaiś ca su-virājitam
 agny-arkātithi-go-vipra-
 pitṛ-devārcanānvitaiḥ
 dhūpa-dīpaiś ca mālyaiś ca
 gopāvāsair mano-ramam
 sarvataḥ puṣpita-vanam
 dvijāli-kula-nāditam
 haṁsa-kāraṇḍavākīrṇaiḥ
 padma-ṣaṇḍaiś ca maṇḍitam*

Synonyms

vāsita — of the fertile (cows); *arthe* — for the sake; *abhiyudhyadbhiḥ* — who were fighting with one another; *nāditam* — resounding; *śuśmibhiḥ* — sexually aroused; *vṛsaiḥ* — with the bulls; *dhāvantībhiḥ* — running; *ca* — and; *vāsrābhiḥ* — with the cows; *udhah* — by their udders; *bhāraiḥ* — burdened; *sva* — after their own; *vatsakān* — calves; *itah tatah* — here and there; *vīlaṅghadbhiḥ* — jumping; *go-vatsaiḥ* — by the calves; *maṇḍitam* — adorned; *sitaiḥ* — white; *go-doha* — of the milking of the cows; *śabda* — by the sounds; *abhiravam* — reverberating; *veṇūnām* — of flutes; *niḥsvanena* — with the loud vibration; *ca* — and; *gāyantībhiḥ* — who were singing;

ca — and; *karmāni* — about the deeds; *śubhāni* — auspicious; *bala-kṛsnayoh* — of Balarāma and Kṛṣṇa; *su* — finely; *alankṛtābhih* — ornamented; *gopībhih* — with the cowherd women; *gopaiḥ* — the cowherd men; *ca* — and; *su-virājitam* — resplendent; *agni* — of the sacrificial fire; *arka* — the sun; *atithi* — guests; *go* — the cows; *vipra* — the *brāhmaṇas*; *pitr* — forefathers; *deva* — and demigods; *arcana* — with worship; *anvitaiḥ* — filled; *dhūpa* — with incense; *dīpaiḥ* — lamps; *ca* — and; *mālyaiḥ* — with flower garlands; *ca* — also; *gopa-āvāsaiḥ* — because of the homes of the cowherds; *manah-ramam* — very attractive; *sarvataḥ* — on all sides; *puspita* — flowering; *vanam* — with the forest; *dvija* — of birds; *ali* — and bees; *kula* — with the swarms; *nāditam* — resounding; *haṁsa* — with swans; *kāraṇḍava* — and a certain species of duck; *ākīrnaiḥ* — crowded; *padma-śandaiḥ* — with bowers of lotuses; *ca* — and; *manditam* — beautified.

Translation

Gokula resounded on all sides with the sounds of bulls in rut fighting with one another for fertile cows; with the mooing of cows, burdened by their udders, chasing after their calves; with the noise of milking and of the white calves jumping here and there; with the loud reverberation of flute-playing; and with the singing of the all-auspicious deeds of Kṛṣṇa and Balarāma by the cowherd men and women, who made the village resplendent with their wonderfully ornamented attire. The cowherds' homes in Gokula appeared most charming with their abundant paraphernalia for worship of the sacrificial fire, the sun, unexpected guests, the cows, the brāhmaṇas, the forefathers and the demigods. On all sides lay the flowering forest, echoing with flocks of birds and swarms of bees and beautified by its lakes crowded with swans, kāraṇḍava ducks and bowers of lotuses.

Purport

Although Gokula was merged in grief because of separation from Lord Kṛṣṇa, the Lord expanded His internal potency to cover that particular manifestation of Vraja and allow Uddhava to see the normal bustle and joy of Vraja at sunset.

ŚB 10.46.14

तमागतं समागम्य कृष्णस्यानुचरं प्रियम् ।
नन्दः प्रीतः परिष्वज्य वासुदेवधियार्चयत् ॥ १४ ॥

*tam āgataṁ samāgamyā
kṛṣṇasyānucaraṁ priyam
nandaḥ prītaḥ pariṣvajya
vāsudeva-dhiyārcayat*

Synonyms

tam — him (Uddhava); *āgataṁ* — arrived; *samāgamyā* — approaching; *kṛṣṇasyā* — of Kṛṣṇa; *anucaram* — the follower; *priyam* — dear; *nandaḥ* — Nanda Mahārāja; *prītaḥ* — happy; *pariṣvajya* — embracing; *vāsudeva-dhiyā* — thinking of Lord Vāsudeva; *ārcayat* — worshiped.

Translation

As soon as Uddhava arrived at Nanda Mahārāja's home, Nanda came forward to meet him. The cowherd King embraced him in great happiness and worshiped him as nondifferent from Lord Vāsudeva.

Purport

Uddhava looked just like Nanda's son Kṛṣṇa and gave pleasure to anyone who saw him. Thus although Nanda was absorbed in thoughts of separation from Kṛṣṇa, when he saw Uddhava coming toward his house, he became aware of external events and eagerly went out to embrace his exalted visitor.

ŚB 10.46.15

भोजितं परमान्नेन संविष्टं कशिपौ सुखम् ।
गतश्रमं पर्यपृच्छत् पादसंवाहनादिभिः ॥ १५ ॥

*bhojitaṁ paramānnena
saṁviṣṭaṁ kaśīpau sukham
gata-śramaṁ paryapṛcchat
pāda-saṁvāhanādibhiḥ*

Synonyms

bhojitam — fed; *parama-annena* — with first-class food; *saṁvistam* — seated; *kaśipau* — on a nice bed; *sukham* — comfortably; *gata* — relieved; *śramam* — of fatigue; *paryaprcchat* — he inquired; *pāda* — of his feet; *saṁvāhana* — with massaging; *ādibhiḥ* — and so on.

Translation

After Uddhava had eaten first-class food, been seated comfortably on a bed and been relieved of his fatigue by a foot massage and other means, Nanda inquired from him as follows.

Purport

Śrīla Jīva Gosvāmī mentions that Nanda had a servant massage Uddhava's feet, since Uddhava was Nanda's nephew.

ŚB 10.46.16

कच्चिदङ्ग महाभाग सखा नः शूरनन्दनः ।

आस्ते कुशल्यपत्याद्यैर्युक्तो मुक्तः सुहृद्व्रतः ॥ १६ ॥

kaccid aṅga mahā-bhāga
sakhā naḥ śūra-nandanah
āste kuśaly apatyādyair
yukto muktaḥ suhṛd-vrataḥ

Synonyms

kaccit — whether; *aṅga* — my dear; *mahā-bhāga* — O most fortunate one; *sakhā* — the friend; *naḥ* — our; *śūra-nandanah* — the son of King Śūra (Vasudeva); *āste* — lives; *kuśalī* — well; *apatya-ādyaih* — with his children and so on; *yuktaḥ* — joined; *muktaḥ* — freed; *suhṛt* — to his friends; *vrataḥ* — who is devoted.

Translation

[Nanda Mahārāja said:] My dear most fortunate one, does the son of Śūra fare well, now that he is free and has rejoined his children and other relatives?

ŚB 10.46.17

दिष्ट्या कंसो हतः पापः सानुगः स्वेन पाप्मना ।
साधूनां धर्मशीलानां यदूनां द्वेष्टि यः सदा ॥ १७ ॥

*diṣṭyā kaṁso hataḥ pāpaḥ
sānugaḥ svena pāpmanā
sādhūnām dharma-śīlānām
yadūnām dveṣṭi yaḥ sadā*

Synonyms

diṣṭyā — by good fortune; *kaṁsah* — King Kāṁsa; *hataḥ* — has been killed; *pāpaḥ* — the sinful; *sa* — along with; *anugaḥ* — his followers (brothers); *svena* — because of his own; *pāpmanā* — sinfulness; *sādhūnām* — saintly; *dharma-śīlānām* — always righteous in their behavior; *yadūnām* — the Yadus; *dveṣṭi* — hated; *yaḥ* — who; *sadā* — always.

Translation

Fortunately, because of his own sins, the sinful Kāṁsa has been killed, along with all his brothers. He always hated the saintly and righteous Yadus.

ŚB 10.46.18

अपि स्मरति नः कृष्णो मातरं सुहृदः सखीन् ।
गोपान् ब्रजं चात्मनाथं गावो वृन्दावनं गिरिम् ॥ १८ ॥

*api smarati naḥ kṛṣṇo
mātaram suhṛdaḥ sakhīn
gopān vrajaṁ cātma-nātham
gāvo vṛndāvanam girim*

Synonyms

api — perhaps; *smarati* — remembers; *naḥ* — us; *kṛṣṇah* — Kṛṣṇa; *mātaram* — His mother; *suhṛdah* — His well-wishers; *sakhīn* — and dear friends; *gopān* — the cowherds; *vrajam* — the village of Vraja; *ca* — and; *ātma* — Himself; *nātham* — whose master; *gāvah* — the cows; *vṛndāvanam* — the forest of Vṛndāvana; *girim* — the mountain Govardhana.

Translation

Does Kṛṣṇa remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village of Vraja, of which He is the master? Does He remember the cows, Vṛndāvana forest and Govardhana Hill?

ŚB 10.46.19

अप्यायास्यति गोविन्दः स्वजनान्सकृदीक्षितुम् ।
तर्हि द्रक्ष्याम तद्वक्त्रं सुनसं सुस्मितेक्षणम् ॥ १९ ॥

*apy āyāsyati govindah
sva-janān sakṛd īkṣitum
tarhi drakṣyāma tad-vaktraṁ
su-nasaṁ su-smitekṣaṇam*

Synonyms

api — whether; *āyāsyati* — will come back; *govindah* — Kṛṣṇa; *sva-janān* — His relatives; *sakṛt* — once; *īkṣitum* — to see; *tarhi* — then; *drakṣyāma* — we may glance upon; *tat* — His; *vaktram* — face; *su-nasam* — with beautiful nose; *su* — beautiful; *smita* — smile; *ikṣanam* — and eyes.

Translation

Will Govinda return even once to see His family? If He ever does, we may then glance upon His beautiful face, with its beautiful eyes, nose and smile.

Purport

Now that Kṛṣṇa had become a prince in the great city of Mathurā, Nanda had lost hope that He would come back to live in the simple cowherd village of Vṛndāvana. But he hoped against hope that Kṛṣṇa would come back at least once to visit the simple cowherd folk who had raised Him from birth.

ŚB 10.46.20

दावाग्नेर्वतिवर्षाच्च वृषसर्पाच्च रक्षिताः ।
 दुरत्ययेभ्यो मृत्युभ्यः कृष्णेन सुमहात्मना ॥ २० ॥
dāvāgner vāta-varṣāc ca
vṛṣa-sarpāc ca rakṣitāḥ
duratyayebhyo mṛtyubhyaḥ
kṛṣṇena su-mahātmanā

Synonyms

dāva-agneh — from the forest fire; *vāta* — from the wind; *varsāt* — and rain; *ca* — also; *vṛṣa* — from the bull; *sarpāt* — from the serpent; *ca* — and; *rakṣitāḥ* — protected; *duratyayebhyaḥ* — insurmountable; *mṛtyubhyaḥ* — from mortal dangers; *kṛṣṇena* — by Kṛṣṇa; *su-mahā-ātmanā* — the very great soul.

Translation

We were saved from the forest fire, the wind and rain, the bull and serpent demons — from all such insurmountable, deadly dangers — by that very great soul, Kṛṣṇa.

ŚB 10.46.21

स्मरतां कृष्णवीर्याणि लीलापाङ्गनिरीक्षितम् ।
 हसितं भाषितं चाङ्ग सर्वा नः शिथिलाः क्रियाः ॥ २१ ॥
smaratām kṛṣṇa-vīryāṇi
līlāpāṅga-nirīkṣitam
hasitam bhāṣitam cāṅga
sarvā naḥ śithilāḥ kriyāḥ

Synonyms

smaratām — who are remembering; *kṛṣṇa-vīryāṇi* — the valorous deeds of Kṛṣṇa; *līlā* — playful; *apāṅga* — with sidelong glances; *nirīkṣitam* — His looking; *hasitam* — smiling; *bhāṣitam* — speaking; *ca* — and; *aṅga* — my dear (Uddhava); *sarvāḥ* — all; *naḥ* — for us; *śithilāḥ* — slackened; *kriyāḥ* — material activities.

Translation

As we remember the wonderful deeds Kṛṣṇa performed, His playful sidelong glances, His smiles and His words, O Uddhava, we forget all our material engagements.

ŚB 10.46.22

सरिच्छैलवनोद्देशान् मुकुन्दपदभूषितान् ।
आक्रीडानीक्ष्यमाणानां मनो याति तदात्मताम् ॥ २२ ॥

saric-chaila-vanoddeśān
mukunda-pada-bhūṣitān
ākriḍān iksyamāṇānām
mano yāti tad-ātmatām

Synonyms

sarit — the rivers; *śaila* — hills; *vana* — of the forests; *uddeśān* — and the various parts; *mukunda* — of Kṛṣṇa; *pada* — by the feet; *bhūṣitān* — ornamented; *ākriḍān* — the locations of His play; *iksyamānām* — for those who are seeing; *manah* — the mind; *yāti* — attains; *tat-ātmatām* — total absorption in Him.

Translation

When we see the places where Mukunda enjoyed His sporting pastimes — the rivers, hills and forests He decorated with His feet — our minds become totally absorbed in Him.

ŚB 10.46.23

मन्ये कृष्णं च रामं च प्राप्ताविह सुरोत्तमौ ।
सुराणां महदर्थाय गर्गस्य वचनं यथा ॥ २३ ॥

manye kṛṣṇam ca rāmaṁ ca
prāptāv iha surottamau
surāṇām mahad-arthāya
gargasya vacanam yathā

Synonyms

[manye](#) — I think; [kṛṣṇam](#) — Kṛṣṇa; [ca](#) — and; [rāmam](#) — Balarāma; [ca](#) — and; [prāptau](#) — obtained; [iha](#) — on this planet; [sura](#) — of demigods; [uttamau](#) — two of the most elevated; [surānām](#) — of the demigods; [mahat](#) — great; [arthāya](#) — for a purpose; [gargasya](#) — of the sage Garga; [vacanam](#) — the statement; [yathā](#) — as.

Translation

In my opinion, Kṛṣṇa and Balarāma must be two exalted demigods who have come to this planet to fulfill some great mission of the demigods. Such was foretold by Garga Ṛṣi.

ŚB 10.46.24

कंसं नागायुतप्राणं मल्लौ गजपतिं यथा ।
अवधिष्टां लीलयैव पशूनिव मृगाधिपः ॥ २४ ॥

*kaṁsam nāgāyuta-prāṇam
mallau gaja-patiṁ yathā
avadhiṣṭāṁ līlayaiva
paśūn iva mṛgādhipaḥ*

Synonyms

[kaṁsam](#) — Kaṁsa; [nāga](#) — of elephants; [ayuta](#) — ten thousand; [prāṇam](#) — whose vital strength; [mallau](#) — the two wrestlers (Cāṇūra and Muṣṭika); [gaja-patiṁ](#) — the king of the elephants (Kūvalayāpīḍa); [yathā](#) — inasmuch as; [avadhiṣṭām](#) — the two of Them killed; [līlayā](#) — as a game; [eva](#) — simply; [paśūn](#) — animals; [iva](#) — as; [mṛga-adhipaḥ](#) — the lion, king of animals.

Translation

After all, Kṛṣṇa and Balarāma killed Kaṁsa, who was as strong as ten thousand elephants, as well as the wrestlers Cāṇūra and Muṣṭika and the elephant Kūvalayāpīḍa. They killed them all sportingly, as easily as a lion disposes of small animals.

Purport

Here Nanda means to say, “Not only did Garga Muni declare that these boys are divine, but just see what They have done! Everyone is talking about it.”

ŚB 10.46.25

तालत्रयं महासारं धनुर्यष्टिमिवेभराट् ।
 बभञ्जैकेन हस्तेन सप्ताहमदधाद् गिरिम् ॥ २५ ॥
tāla-trayam mahā-sāram
dhanur yaṣṭim ivebha-rāt
babhañjaikena hastena
saptāham adadhād girim

Synonyms

tāla-trayam — as long as three palm trees; *mahā-sāram* — extremely solid; *dhanuh* — the bow; *yastim* — a stick; *iva* — as; *ibha-rāt* — a royal elephant; *babhañja* — He broke; *ekena* — with one; *hastena* — hand; *sapta-aham* — for seven days; *adadhāt* — held; *girim* — a mountain.

Translation

With the ease of a royal elephant breaking a stick, Kṛṣṇa broke a powerful, giant bow three tālas long. He also held a mountain aloft for seven days with just one hand.

Purport

According to Ācārya Viśvanātha, a *tāla* (“palm tree”) is a measurement of about sixty *hastas*, or ninety feet. Thus the great bow Kṛṣṇa broke was two hundred seventy feet long.

ŚB 10.46.26

प्रलम्बो धेनुकोऽरिष्टस्तृणावर्तो बकादयः ।
 दैत्याः सुरासुरजितो हता येनेह लीलया ॥ २६ ॥

pralambo dhenuko 'riṣṭas
ṭṛṇāvarto bakādayaḥ
daityāḥ surāsura-jīto
hatā yeneha līlayā

Synonyms

pralambah dhenukah arīṣṭah — Pralamba, Dhenuka and Ariṣṭa; *ṭṛṇāvartah* — Ṭṛṇāvarta; *baka-ādayah* — Baka and others; *daityāḥ* — demons; *sura-asura* — both the demigods and the demons; *jītah* — who conquered; *hatāḥ* — killed; *yena* — by whom; *iha* — here (in Vṛndāvana); *līlayā* — easily.

Translation

Here in Vṛndāvana, Kṛṣṇa and Balarāma easily destroyed demons like Pralamba, Dhenuka, Arista, Ṭṛṇāvarta and Baka, who had themselves defeated both demigods and other demons.

ŚB 10.46.27

श्रीशुक उवाच
 इति संस्मृत्य संस्मृत्य नन्दः कृष्णानुरक्तधीः ।
 अत्युत्कण्ठोऽभवत्तूष्णीं प्रेमप्रसरविह्वलः ॥ २७ ॥

śrī-śuka uvāca
iti saṁsmṛtya saṁsmṛtya
nandaḥ kṛṣṇānuraakta-dhīḥ
aty-utkaṅṭho 'bhavat tūṣṇīm
prema-prasara-vihvalaḥ

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *iti* — thus; *saṁsmṛtya saṁsmṛtya* — intensely and repeatedly remembering; *nandaḥ* — Nanda Mahārāja; *kṛṣṇa* — to Kṛṣṇa; *anurakta* — completely attracted; *dhīḥ* — whose mind; *ati* — extremely; *utkanthah* — anxious; *abhavat* — he became; *tūṣṇīm* — silent; *prema* — of his pure love; *prasara* — by the force; *vihvalah* — overcome.

Translation

Śukadeva Gosvāmī said: Thus intensely remembering Kṛṣṇa again and again, Nanda Mahārāja, his mind completely attached to the Lord, felt extreme anxiety and fell silent, overcome by the strength of his love.

ŚB 10.46.28

यशोदा वर्ण्यमानानि पुत्रस्य चरितानि च ।
शृण्वन्त्यश्रूण्यवासाक्षीत् स्नेहस्नुतपयोधरा ॥ २८ ॥

yaśodā varṇyamānāni

putrasya caritāni ca

śṛṅvanty aśrūṇy avāsrākṣīt

sneha-snuta-payodharā

Synonyms

yaśodā — mother Yaśodā; *varṇyamānāni* — being described; *putrasya* — of her son; *caritāni* — the activities; *ca* — and; *śṛṅvanti* — as she heard; *aśrūṇi* — tears; *avāsrākṣīt* — poured down; *sneha* — out of love; *snuta* — moistened; *payodharā* — her breasts.

Translation

As mother Yaśodā heard the descriptions of her son's activities, she poured out her tears, and milk flowed from her breasts out of love.

Purport

From the very day that Kṛṣṇa had left for Mathurā, mother Yaśodā, though counseled and consoled by hundreds of men and women, could see nothing but the face of her son. She kept her eyes closed to everyone else and cried constantly. Thus she could not recognize Uddhava, treat him with parental affection, ask him any questions or give him any message for her son. She was simply overwhelmed with love for Kṛṣṇa.

ŚB 10.46.29

तयोरित्थं भगवति कृष्णे नन्दयशोदयोः ।
वीक्ष्यानुरागं परमं नन्दमाहोद्धवो मुदा ॥ २९ ॥

*tayor ittham bhagavati
kṛṣṇe nanda-yaśodayoḥ
vīkṣyānurāgam paramam
nandam āhoddhavo mudā*

Synonyms

tayoh — of the two of them; *ittham* — like this; *bhagavati* — for the Supreme Personality of Godhead; *kṛṣṇe* — Lord Kṛṣṇa; *nanda-yaśodayoḥ* — of Nanda and Yaśodā; *vīkṣya* — clearly seeing; *anurāgam* — the loving attraction; *paramam* — supreme; *nandam* — to Nanda; *āha* — spoke; *uddhavaḥ* — Uddhava; *mudā* — with joy.

Translation

Uddhava then joyfully addressed Nanda Mahārāja, having clearly seen the supreme loving attraction he and Yaśodā felt for Kṛṣṇa, the Supreme Personality of Godhead.

Purport

If Uddhava had seen Nanda and Yaśodā actually suffering, he would not have reacted with joy. But in fact all emotions on the spiritual platform are transcendental bliss. The so-called anguish of the pure devotees is another form of loving ecstasy. This was clearly seen by Uddhava, and thus he spoke as follows.

ŚB 10.46.30

श्रीउद्धव उवाच
युवां श्लाघ्यतमौ नूनं देहिनामिह मानद ।
नारायणेऽखिलगुरौ यत्कृता मतिरीदृशी ॥ ३० ॥

*śrī-uddhava uvāca
yuvām ślāghyatamau nūnam
dehinām iha māna-da*

*nārāyaṇe 'khila-gurau
yat kṛtā matir īdrśī*

Synonyms

śrī-uddhavaḥ uvāca — Śrī Uddhava said; *yuvām* — you two; *ślāghyatamau* — the most praiseworthy; *nūnam* — for certain; *dehinām* — of embodied living beings; *iha* — in this world; *mana-da* — O respectful one; *nārāyaṇe* — for the Supreme Lord Nārāyaṇa; *akhila-gurau* — the spiritual master of all; *yat* — because; *kṛtā* — produced; *matih* — a mentality; *īdrśī* — like this.

Translation

Śrī Uddhava said: O respectful Nanda, certainly you and mother Yaśodā are the most praiseworthy persons in the entire world, since you have developed such a loving attitude toward Lord Nārāyaṇa, the spiritual master of all living beings.

Purport

Understanding Nanda's mood, as expressed by his statement *manye kṛṣṇaṁ ca rāmaṁ ca prāptāv iha surottamau* ("I think Kṛṣṇa and Rāma must be two exalted demigods"), Uddhava here referred to Kṛṣṇa as Lord Nārāyaṇa.

ŚB 10.46.31

एतौ हि विश्वस्य च बीजयोनी
रामो मुकुन्दः पुरुषः प्रधानम् ।
अन्वीय भूतेषु विलक्षणस्य
ज्ञानस्य चेशात इमौ पुराणौ ॥ ३१ ॥
*etau hi viśvasya ca bīja-yonī
rāmo mukundaḥ puruṣaḥ pradhānam
anvīya bhūteṣu vilakṣaṇasya
jñānasya ceśāta imau purāṇau*

Synonyms

etau — these two; *hi* — indeed; *viśvasya* — of the universe; *ca* — and; *bīja* — the seed; *yonī* — and the womb; *rāmah* — Lord Balarāma; *mukundah* — Lord Kṛṣṇa;

purusah — the creating Lord; *pradhānam* — His creative energy; *anvīya* — entering; *bhūtesu* — within all living beings; *vilakṣanasya* — confused or perceiving; *jñānasya* — knowledge; *ca* — and; *īśāte* — control; *imau* — They; *purānau* — primeval.

Translation

These two Lords, Mukunda and Balarāma, are each the seed and womb of the universe, the creator and His creative potency. They enter the hearts of living beings and control their conditioned awareness. They are the primeval Supreme.

Purport

The word *vilakṣaṇa* means either “distinctly perceiving” or “confused,” depending on how the prefix *vi* is understood in context. In the case of enlightened souls, *vilakṣaṇa* means “perceiving the correct distinction between the body and the soul” and thus Lord Kṛṣṇa, as indicated by the word *īśāte*, guides the spiritually advancing soul. The other meaning of *vilakṣaṇa* — “confused” or “bewildered” — clearly applies to those who have not understood the difference between the soul and the body, or the distinction between the individual soul and the Supreme Soul. Such bewildered living beings do not go back home, back to Godhead, to the eternal spiritual world, but rather achieve temporary destinations according to the laws of nature.

It is understood from all Vaiṣṇava literature that Śrī Rāma, Balarāma, here accompanying Lord Kṛṣṇa, is nondifferent from Him, being His plenary expansion. The Lord is one, yet He expands Himself, and thus Lord Balarāma in no way compromises the principle of monotheism.

ŚB 10.46.32-33

यस्मिन् जनः प्राणवियोगकाले
 क्षणं समावेश्य मनोऽविशुद्धम् ।
 निर्हृत्य कर्माशयमाशु याति
 परां गतिं ब्रह्ममयोऽर्कवर्णः ॥ ३२ ॥
 तस्मिन् भवन्तावखिलात्महेतौ
 नारायणे कारणमर्त्यमूर्तौ ।

भावं विधत्तां नितरां महात्मन्
 किं वावशिष्टं युवयोः सुकृत्यम् ॥ ३३ ॥
yasmin janaḥ prāṇa-viyoga-kāle
kṣanam samāveśya mano 'viśuddham
nirhṛtya karmāśayam āśu yāti
parām gatim brahma-mayo 'rka-varṇaḥ
tasmin bhavantāv akhilātma-hetau
nārāyaṇe kāraṇa-martya-mūrtau
bhāvam vidhattām nitarām mahātman
kim vāvaśiṣṭam yuvayoh su-kṛtyam

Synonyms

yasmin — in whom; *janaḥ* — any person; *prāṇa* — from one's life air; *viyoga* — of separation; *kāle* — at the time; *kṣanam* — for a moment; *samāveśya* — absorbing; *manah* — one's mind; *aviśuddham* — impure; *nirhṛtya* — eradicating; *karma* — of the reactions of material work; *āśayam* — all traces; *āśu* — immediately; *yāti* — he goes; *parām* — to the supreme; *gatim* — destination; *brahma-mayah* — in a purely spiritual form; *arka* — like the sun; *varṇaḥ* — whose color; *tasmin* — to Him; *bhavantau* — your good selves; *akhila* — of all; *ātma* — the Supreme Soul; *hetau* — and reason for existence; *nārāyaṇe* — Lord Nārāyaṇa; *kāraṇa* — the cause of everything; *martya* — human; *mūrtau* — in a form; *bhāvam* — pure love; *vidhattām* — have given; *nitaram* — exceedingly; *mahā-ātman* — to the perfectly complete; *kim vā* — then what; *avaśiṣṭam* — remaining; *yuvayoh* — for you; *su-kṛtyam* — required pious activity.

Translation

Anyone, even a person in an impure state, who absorbs his mind in Him for just a moment at the time of death burns up all traces of sinful reactions and immediately attains the supreme transcendental destination in a pure, spiritual form as effulgent as the sun. You two have rendered exceptional loving service to Him, Lord Nārāyaṇa, the Supersoul of all and the cause of all existence, the great soul who, although the original cause of everything, has a humanlike form. What pious deeds could still be required of you?

ŚB 10.46.34

आगमिष्यत्यदीर्घेण कालेन व्रजमच्युतः ।
प्रियं विधास्यते पित्रोर्भगवान् सात्वतां पतिः ॥ ३४ ॥

*āgamisyaty adīrghēṇa
kālena vrajam acyutaḥ
priyaṁ vidhāsyate pitror
bhagavān sātvatām patih*

Synonyms

āgamisyati — He will return; *adīrghena* — not long; *kālena* — in time; *vrajam* — to Vraja; *acyutaḥ* — Kṛṣṇa, the infallible one; *priyam* — satisfaction; *vidhāsyate* — He will give; *pitroh* — to His parents; *bhagavān* — the Supreme Lord; *sātvatām* — of the devotees; *patih* — master and protector.

Translation

Infallible Kṛṣṇa, the Lord of the devotees, will soon return to Vraja to satisfy His parents.

Purport

Here Uddhava begins to deliver Lord Kṛṣṇa's message.

ŚB 10.46.35

हत्वा कंसं रङ्गमध्ये प्रतीपं सर्वसात्वताम् ।
यदाह वः समागत्य कृष्णः सत्यं करोति तत् ॥ ३५ ॥

*hatvā kaṁsaṁ raṅga-madhye
pratīpaṁ sarva-sātvatām
yad āha vaḥ samāgatya
kṛṣṇaḥ satyaṁ karoti tat*

Synonyms

hatvā — having killed; *kaṁsam* — Kaṁsa; *raṅga* — the arena; *madhye* — within; *pratīpam* — the enemy; *sarva-sātvatām* — of all the Yadus; *yat* — what; *āha* — He spoke; *vaḥ* — to you; *samāgatya* — by coming back; *kṛṣṇaḥ* — Kṛṣṇa; *satyam* — true; *karoti* — will make; *tat* — that.

Translation

Having killed Kaṁsa, the enemy of all the Yadus, in the wrestling arena, Kṛṣṇa will now surely fulfill His promise to you by coming back.

ŚB 10.46.36

मा खिद्यतं महाभागौ द्रक्ष्यथः कृष्णमन्तिके ।
अन्तर्हृदि स भूतानामास्ते ज्योतिरिवैधसि ॥ ३६ ॥

mā khidyataṁ mahā-bhāgau
drakṣyathaḥ kṛṣṇam antike
antar hṛdi sa bhūtānām
āste jyotir ivaidhasi

Synonyms

mā khidyatam — please do not lament; *mahā-bhāgau* — O most fortunate ones; *drakṣyathah* — you will see; *kṛṣṇam* — Kṛṣṇa; *antike* — in the near future; *antah* — within; *hrdi* — the hearts; *sah* — He; *bhūtānām* — of all living beings; *āste* — is present; *jyotih* — fire; *iva* — just as; *edhasi* — within firewood.

Translation

O most fortunate ones, do not lament. You will see Kṛṣṇa again very soon. He is present in the hearts of all living beings, just as fire lies dormant in wood.

Purport

Uddhava understood that Nanda and Yaśodā were very impatient to see Kṛṣṇa, and thus he reassured them that Śrī Kṛṣṇa would come soon.

ŚB 10.46.37

न ह्यस्यास्ति प्रियः कश्चिन्नाप्रियो वास्त्यमानिनः ।
नोत्तमो नाधमो वापि समानस्यासमोऽपि वा ॥ ३७ ॥

na hy asyāsti priyaḥ kaścīn
nāpriyo vāsty amāninaḥ

*nottamo nādhamo vāpi
sa-mānasyāsamo 'pi vā*

Synonyms

na — not; *hi* — indeed; *asya* — for Him; *asti* — there is; *priyah* — dear; *kaścit* — anyone; *na* — not; *apriyah* — not dear; *vā* — or; *asti* — there is; *amāninah* — who is free from desire for respect; *na* — not; *uttamah* — superior; *na* — not; *adhamah* — inferior; *vā* — or; *api* — also; *samānasya* — for Him who has all respect for others; *āsamah* — completely ordinary; *api* — also; *vā* — or.

Translation

For Him no one is especially dear or despicable, superior or inferior, and yet He is not indifferent to anyone. He is free from all desire for respect and yet gives respect to all others.

ŚB 10.46.38

न माता न पिता तस्य न भार्या न सुतादयः ।
नात्मीयो न परश्चापि न देहो जन्म एव च ॥ ३८ ॥

*na mātā na pitā tasya
na bhāryā na sutādayaḥ
nātmīyo na paraś cāpi
na deho janma eva ca*

Synonyms

na — there is no; *mātā* — mother; *na* — no; *pitā* — father; *tasya* — for Him; *na* — no; *bhāryā* — wife; *na* — no; *suta-ādayaḥ* — children and so forth; *na* — no one; *ātmīyah* — related to Himself; *na* — nor; *parah* — an outsider; *ca api* — also; *na* — no; *dehah* — body; *janma* — birth; *eva* — either; *ca* — and.

Translation

He has no mother, no father, no wife, children or other relatives. No one is related to Him, and yet no one is a stranger to Him. He has no material body and no birth.

ŚB 10.46.39

न चास्य कर्म वा लोके सदसन्मिश्रयोनिषु ।
क्रीडार्थं सोऽपि साधूनां परित्राणाय कल्पते ॥ ३९ ॥

*na cāsyā karma vā loke
sad-āsan-miśra-yoniṣu
krīḍārthaṁ so 'pi sādḥūnām
paritrāṇāya kalpate*

Synonyms

na — there is not; *ca* — and; *asya* — for Him; *karma* — work; *vā* — or; *loke* — in this world; *sat* — pure; *asat* — impure; *miśra* — or mixed; *yonisu* — in wombs or species; *krīḍā* — of playing; *artham* — for the sake; *sah* — He; *api* — also; *sādḥūnām* — of His saintly devotees; *paritrāṇāya* — for the saving; *kalpate* — appears.

Translation

He has no work to do in this world that would oblige Him to take birth in pure, impure or mixed species of life. Yet to enjoy His pastimes and deliver His saintly devotees, He manifests Himself.

ŚB 10.46.40

सत्त्वं रजस्तम इति भजते निर्गुणो गुणान् ।
क्रीडन्नतीतोऽपि गुणैः सृजत्यवति हन्त्यजः ॥ ४० ॥

*sattvaṁ rajas tama iti
bhajate nirguṇo guṇān
krīḍann atīto 'pi guṇaiḥ
srjaty avan hantya ajaḥ*

Synonyms

sattvam — goodness; *rajaḥ* — passion; *tamaḥ* — and ignorance; *iti* — thus called; *bhajate* — He accepts; *nirgunah* — beyond the material modes; *gunān* — the modes; *krīḍan* — playing; *atītaḥ* — transcendental; *api* — although; *gunaiḥ* — using the modes; *srjati* — He creates; *avati* — maintains; *hanti* — and destroys; *ajaḥ* — the unborn Lord.

Translation

Although beyond the three modes of material nature — goodness, passion and ignorance — the transcendental Lord accepts association with them as His play. Thus the unborn Supreme Lord utilizes the material modes to create, maintain and destroy.

Purport

As stated in the *Brahma-sūtra* (2.1.33), *loka-vat lilā-kaivalyam*: “The Lord performs His spiritual pastimes as if He were a resident of this world.”

Although the Lord does not favor or abuse anyone, we still observe happiness and suffering in this world. The [Gītā \(13.22\)](#) states, *kāraṇam guṇa-saṅgo 'sya*: We desire to associate with various qualities of material nature, and thus we must accept the consequences. The Lord provides the field of material nature, in which we exercise our free will. Foolish nondevotees not only attempt to cheat the Lord by trying to exploit His nature, but when they suffer the reaction they blame God for their own misdeeds. This is the shameless position of those who are envious of God.

ŚB 10.46.41

यथा भ्रमरिकादृष्ट्या भ्राम्यतीव महीयते ।
चित्ते कर्तारि तत्रात्मा कर्तेवाहंधिया स्मृतः ॥ ४१ ॥

yathā bhramarikā-dṛṣṭyā
bhrāmyatīva mahīyate
citte kartari tatrātmā
kartevāhaṇ-dhiyā smṛtaḥ

Synonyms

yathā — as; *bhramarikā* — because of whirling around; *dṛṣṭyā* — in one’s vision; *bhrāmyati* — whirling; *iva* — as if; *mahī* — the ground; *iyate* — appears; *citte* — the mind; *kartari* — being the doer; *tatra* — there; *ātmā* — the self; *kartā* — the doer; *iva* — as if; *aham-dhiyā* — because of false ego; *smṛtaḥ* — is thought.

Translation

Just as a person who is whirling around perceives the ground to be turning, one who is affected by false ego thinks himself the doer, when actually only his mind is acting.

Purport

Śrīla Viśvanātha Cakravartī gives a parallel idea: Although our happiness and distress are caused by our own interaction with the material qualities, we perceive the Lord to be their cause.

ŚB 10.46.42

युवयोरेव नैवायमात्मजो भगवान् हरिः ।
सर्वेषामात्मजो ह्यात्मा पिता माता स ईश्वरः ॥ ४२ ॥

*yuvayor eva naivāyam
ātmajo bhagavān hariḥ
sarveṣām ātmajo hy ātmā
pitā mātā sa īśvaraḥ*

Synonyms

yuvayoh — of you two; *eva* — alone; *na* — not; *eva* — indeed; *ayam* — He; *ātma-jah* — the son; *bhagavān* — the Supreme Personality of Godhead; *hariḥ* — Lord Kṛṣṇa; *sarveṣām* — of all; *ātma-jah* — the son; *hi* — indeed; *ātmā* — the very self; *pitā* — father; *mātā* — mother; *sah* — He; *īśvaraḥ* — the controlling Lord.

Translation

The Supreme Lord Hari is certainly not your son alone. Rather, being the Lord, He is the son, Soul, father and mother of everyone.

ŚB 10.46.43

दृष्टं श्रुतं भूतभवद् भविष्यत्
स्थास्नुश्चरिष्णुर्महदल्पकं च ।

विनाच्युताद् वस्तु तरां न वाच्यं
 स एव सर्व परमात्मभूतः ॥ ४३ ॥
dr̥ṣṭam śrutam bhūta-bhavad-bhaviṣyat
sthāsnuś cariṣṇur mahad alpakam ca
vinācyutād vastu tarām na vācyam
sa eva sarvaṁ paramātma-bhūtaḥ

Synonyms

dr̥ṣṭam — seen; *śrutam* — heard; *bhūta* — past; *bhavad* — present; *bhaviṣyat* — future; *sthāsnuh* — stationary; *cariṣṇuh* — mobile; *mahat* — large; *alpakam* — small; *ca* — and; *vinā* — apart from; *acyutāt* — the infallible Lord Kṛṣṇa; *vastu* — thing; *tarām* — at all; *na* — is not; *varyam* — capable of being named; *sah* — He; *eva* — alone; *sarvam* — everything; *parama-ātma* — as the Supersoul; *bhūtaḥ* — manifesting.

Translation

Nothing can be said to exist independent of Lord Acyuta — nothing heard or seen, nothing in the past, present or future, nothing moving or unmoving, great or small. He indeed is everything, for He is the Supreme Soul.

Purport

Śrī Uddhava is relieving the distress of Nanda and Yaśodā by bringing them to a more philosophical plane. He is explaining that since Lord Kṛṣṇa is everything and is within everything, His pure devotees are always with Him.

ŚB 10.46.44

एवं निशा सा ब्रुवतोर्व्यतीता
 नन्दस्य कृष्णानुचरस्य राजन् ।
 गोप्यः समुत्थाय निरूप्य दीपान्
 वास्तून् समभ्यर्च्य दधीन्यमन्थन् ॥ ४४ ॥
evam niśā sā bruvator vyatītā
nandasya kṛṣṇānucarasya rājan
gopyaḥ samutthāya nirūpya dīpān
vāstūn samabhyarcya daudhīny amanthun

Synonyms

evam — in this way; *niśā* — the night; *sā* — that; *bruvatoh* — as they were both speaking; *vyatītā* — was finished; *nandasya* — Nanda Mahārāja; *krsna-anucarasya* — and the servant of Kṛṣṇa (Uddhava); *rājan* — O King (Parīkṣit); *gopyah* — the cowherd women; *samutthāya* — rising from sleep; *nirūpya* — lighting; *dipān* — lamps; *vāstūn* — the domestic deities; *samabhyarcya* — worshiping; *dadhini* — curds; *amanthan* — churned.

Translation

While Kṛṣṇa’s messenger continued speaking with Nanda, the night ended, O King. The women of the cowherd village rose from bed and, lighting lamps, worshiped their household deities. Then they began churning the yogurt into butter.

ŚB 10.46.45

ता दीपदीप्तैर्मणिभिर्विरेजू
 रज्जूर्विकर्षद्भुजकङ्कणस्रजः ।
 चलन्नितम्बस्तनहारकुण्डल-
 त्विषत्कपोलारुणकुङ्कुमाननाः ॥ ४५ ॥
tā dīpa-dīptair maṇibhir virejū
rajjūr vikarṣad-bhuja-kaṅkaṇa-srajah
calan-nitamba-stana-hāra-kuṇḍala-
tviṣat-kapolāruṇa-kuṅkumānanāḥ

Synonyms

tāh — those women; *dīpa* — by the lamps; *dīptaiḥ* — illumined; *maṇibhiḥ* — with jewels; *virejuh* — shone; *rajjūh* — the (churning) ropes; *vikarṣat* — pulling; *bhuja* — upon their arms; *kaṅkana* — of bangles; *srajah* — wearing rows; *calan* — moving; *nitamba* — their hips; *stana* — breasts; *hāra* — and necklaces; *kundala* — due to their earrings; *tviṣat* — glowing; *kapola* — their cheeks; *aruna* — reddish; *kuṅkuma* — with *kuṅkuma* powder; *ānanāḥ* — their faces.

Translation

As they pulled on the churning ropes with their bangled arms, the women of Vraja shone with the splendor of their jewels, which reflected the lamps' light. Their hips, breasts and necklaces moved about, and their faces, anointed with reddish kuṅkuma, glowed radiantly with the luster of their earrings reflecting from their cheeks.

ŚB 10.46.46

उद्गायतीनामरविन्दलोचनं
 व्रजाङ्गनानां दिवमस्पृशद् ध्वनिः ।
 दधनश्च निर्मन्थनशब्दमिश्रितो
 निरस्यते येन दिशाममङ्गलम् ॥ ४६ ॥
udgāyatīnām aravinda-locaṇam
vrajāṅganānām divam asprśad dhvaniḥ
dadhnaś ca nirmanthana-śabda-miśrito
nirasyate yena diśām amaṅgalam

Synonyms

udgāyatīnām — who were loudly singing; *aravinda* — like lotuses; *locaṇam* — (about the Lord) whose eyes; *vraja-aṅganānām* — of the women of Vraja; *divam* — the sky; *asprśat* — touched; *dhvaniḥ* — the reverberation; *dadhnaḥ* — of the curds; *ca* — and; *nirmanthana* — of the churning; *śabda* — with the sound; *miśritah* — mixed; *nirasyate* — is dispelled; *yena* — by which; *diśām* — of all directions; *amaṅgalam* — the inauspiciousness.

Translation

As the ladies of Vraja loudly sang the glories of lotus-eyed Kṛṣṇa, their songs blended with the sound of their churning, ascended to the sky and dissipated all inauspiciousness in every direction.

Purport

The *gopīs* were absorbed in thought of Kṛṣṇa and were thus feeling His presence. Therefore they could joyfully sing.

ŚB 10.46.47

भगवत्युदिते सूर्ये नन्दद्वारि व्रजौकसः ।
दृष्ट्वा रथं शातकौम्भं कस्यायमिति चाब्रुवन् ॥ ४७ ॥

*bhagavaty udite sūrye
nanda-dvāri vrajaukaṣaḥ
dr̥ṣṭvā ratham śātakaumbhaṁ
kasyāyam iti cābruvan*

Synonyms

bhagavati — the lord; *udite* — when he rose; *sūrye* — the sun; *nanda-dvāri* — in the doorway of Nanda Mahārāja’s home; *vraja-okasaḥ* — the residents of Vraja; *dr̥ṣṭvā* — seeing; *ratham* — the chariot; *śātakaumbham* — made of gold; *kasya* — whose; *ayam* — this; *iti* — thus; *ca* — and; *abruvan* — they spoke.

Translation

When the godly sun had risen, the people of Vraja noticed the golden chariot in front of Nanda Mahārāja’s doorway. “Who does this belong to?” they asked.

ŚB 10.46.48

अक्रूर आगतः किं वा यः कंसस्यार्थसाधकः ।
येन नीतो मधुपुरीं कृष्णः कमललोचनः ॥ ४८ ॥

*akrūra āgataḥ kiṁ vā
yaḥ kaṁsasyārtha-sādhakaḥ
yena nīto madhu-purīm
kṛṣṇaḥ kamala-locanaḥ*

Synonyms

akrūrah — Akrūra; *āgataḥ* — has come; *kiṁ vā* — perhaps; *yaḥ* — who; *kaṁsasya* — of King Kaṁsa; *artha* — of the purpose; *sādhakaḥ* — the executor; *yena* — by whom; *nītaḥ* — brought; *madhu-purīm* — to Mathurā City; *kṛṣṇaḥ* — Kṛṣṇa; *kamala* — lotuslike; *locanaḥ* — whose eyes.

Translation

“Perhaps Akrūra has returned — he who fulfilled Kāmsa’s desire by taking lotus-eyed Kṛṣṇa to Mathurā.

Purport

The *gopīs* angrily spoke this statement.

ŚB 10.46.49

किं साधयिष्यत्यस्माभिर्भर्तुः प्रीतस्य निष्कृतिम् ।
ततः स्त्रीणां वदन्तीनामुद्धवोऽगात् कृताह्निकः ॥ ४९ ॥

*kiṁ sādhayiṣyaty asmābhir
bhartuḥ prītasya niṣkṛtim
tataḥ strīṇāṁ vadantīnām
uddhavo ’gāt kṛtāhnikah*

Synonyms

kiṁ — whether; *sādhayiṣyati* — will he accomplish; *asmābhiḥ* — with us; *bhartuḥ* — of his master; *prītasya* — who was satisfied with him; *niṣkṛtim* — the funeral ritual; *tataḥ* — then; *strīṇām* — the women; *vadantīnām* — as they were speaking; *uddhavaḥ* — Uddhava; *agāt* — came there; *kṛta* — having performed; *ahnikah* — his early-morning religious duties.

Translation

“Is he going to use our flesh to offer funeral oblations for his master, who was so satisfied with his service?” As the women were speaking in this way, Uddhava appeared, having finished his early-morning duties.

Purport

This verse reveals the bitter disappointment the *gopīs* felt when Akrūra took Kṛṣṇa away. However, they will be pleasantly surprised to see that the unexpected guest is Uddhava.

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