

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 51



His Divine Grace
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CHAPTER FIFTY-ONE

The Deliverance of Mucukunda

This chapter describes how Lord Śrī Kṛṣṇa caused Mucukunda to kill Kālayavana with his harsh glance, and it also relates the conversation between Mucukunda and Lord Kṛṣṇa.

After placing His family members safely within the Dvārakā fortress, Śrī Kṛṣṇa went out of Mathurā. He appeared like the rising moon. Kālayavana saw that Kṛṣṇa's brilliantly effulgent body matched Nārada's description of the Lord, and thus the Yavana knew He was the Personality of Godhead. Seeing that the Lord carried no weapons, Kālayavana put his own weapons aside and ran toward Him from behind, wanting to fight with Him. Śrī Kṛṣṇa ran from the Yavana, staying just barely beyond Kālayavana's grasp at every step and eventually leading him a long distance toward a mountain cave. As Kālayavana ran, he hurled insults at the Lord, but he could not grasp Him, since his stock of impious *karma* was not yet depleted. Śrī Kṛṣṇa entered the cave, whereupon Kālayavana followed after Him and saw a man lying on the ground. Taking him for Śrī Kṛṣṇa, Kālayavana kicked him. The man had been sleeping for a very long time, and now, having been violently awakened, he looked around angrily in all directions and saw Kālayavana. The man stared harshly at him, igniting a fire in Kālayavana's body and in a moment burning him to ashes.

This extraordinary person was a son of Mandhātā's named Mucukunda. He was devoted to brahminical culture and always true to his vow. Previously, he had spent many long years helping to protect the demigods from the demons. When the demigods had eventually obtained Kārttikeya as their protector, they allowed Mucukunda to retire, offering him any boon other than liberation, which only Lord Viṣṇu can bestow. Mucukunda had chosen from the demigods the benediction of being covered by sleep, and thus since then he had been lying asleep within the cave.

Upon Kālayavana's immolation, Śrī Kṛṣṇa showed Himself to Mucukunda, who was struck with wonder at seeing Kṛṣṇa's incomparable beauty. Mucukunda asked Lord Kṛṣṇa who He was and also explained to the Lord his own identity. Mucukunda said,

“After growing weary from remaining awake for a long time, I was enjoying my sleep here in this cave when some stranger disturbed me and, suffering the reaction of his sins, was burnt to ashes. O Lord, O vanquisher of all enemies, it is my great fortune that I now have the vision of Your beautiful form.”

Lord Śrī Kṛṣṇa then told Mucukunda who He was and offered him a boon. The wise Mucukunda, understanding the futility of material life, asked only that he might be allowed to take shelter of Lord Śrī Kṛṣṇa’s lotus feet.

Pleased at this request, the Lord said to Mucukunda, “My devotees are never enticed by material benedictions offered to them; only nondevotees, namely *yogīs* and speculative philosophers, are interested in material benedictions, having mundane desires in their hearts. My dear Mucukunda, you will have perpetual devotion for Me. Now, always remaining surrendered to Me, go perform penances to eradicate the sinful reactions incurred from the killing you had to do in your role as a warrior. In your next life you will become a first-class *brāhmaṇa* and attain Me.” Thus the Lord offered Mucukunda His blessings.

ŚB 10.51.1-6

श्रीशुक उवाच

तं विलोक्य विनिष्क्रान्तमुज्जिहानमिवोडुपम् ।
दर्शनीयतमं श्यामं पीतकौशेयवाससम् ॥ १ ॥
श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुक्तकन्धरम् ।
पृथुदीर्घचतुर्बाहुं नवकञ्जारुणेक्षणम् ॥ २ ॥
नित्यप्रमुदितं श्रीमत्सुकपोलं शुचिस्मितम् ।
मुखारविन्दं बिभ्राणं स्फुरन्मकरकुण्डलम् ॥ ३ ॥
वासुदेवो ह्ययमिति पुमान् श्रीवत्सलाञ्छनः ।
चतुर्भुजोऽरविन्दाक्षो वनमाल्यतिसुन्दरः ॥ ४ ॥
लक्षणैर्नारदप्रोक्तैर्नान्यो भवितुमर्हति ।
निरायुधश्चलन् पद्भ्यां योत्स्येऽनेन निरायुधः ॥ ५ ॥
इति निश्चित्य यवनः प्राद्रवद् तं पराङ्मुखम् ।
अन्वधावज्जिघृक्षुस्तं दुरापमपि योगिनाम् ॥ ६ ॥

śrī-śuka uvāca

taṁ vilokya viniṣkrāntam

ujjihānam ivodupam
 darśanīyatamaṁ śyāmaṁ
 pīta-kaūśeya-vāśasam
 śrīvatsa-vakṣasaṁ bhrājat
 kaustubhāmukta-kandharam
 pṛthu-dīrgha-catur-bāhum
 nava-kañjāruṅekṣaṇam
 nitya-pramuditam śrīmat
 su-kapolam śuci-smitam
 mukhāravindam bibhrāṇam
 sphuran-makara-kuṇḍalam
 vāsudevo hy ayam iti
 pumān śrīvatsa-lāñchanaḥ
 catur-bhujo 'ravindākṣo
 vana-māly ati-sundaraḥ
 lakṣaṇair nārada-proktair
 nānyo bhavitum arhati
 nirāyudhaś calan padbhyām
 yotsye 'nena nirāyudhaḥ
 iti niścitya yavanaḥ
 prādravad taṁ parān-mukham
 anvadhāvaj jighṛkṣus taṁ
 durāpam api yoginām

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; tam — Him; vilokya — seeing;
vinīkrāntam — coming out; ujjihānam — rising; iva — as if; udupam — the moon;
darśanīya-tamam — the most beautiful to behold; śyāmam — dark blue; pīta —
 yellow; kaūśeya — silk; vāśasam — whose garment; śrīvatsa — the mark of the
 goddess of fortune, consisting of a special swirl of hair and belonging to the Supreme
 Lord alone; vakṣasam — upon whose chest; bhrājat — brilliant; kaustubha — with the
 gem Kaustubha; āmukta — decorated; kandharam — whose neck; pṛthu — broad;
dīrgha — and long; catuh — four; bāhum — having arms; nava — newly grown;
kañja — like lotuses; aruna — pink; īkṣanam — whose eyes; nitya — always;
pramuditam — joyful; śrīmat — effulgent; su — beautiful; kapalam — with cheeks;
śuci — clean; smitam — with a smile; mukha — His face; aravindam — lotuslike;

bibhrānam — displaying; *sphuran* — glittering; *makara* — shark; *kundalam* — earrings; *vāsudevah* — Vāsudeva; *hi* — indeed; *ayam* — this; *iti* — thus thinking; *pumān* — person; *śrīvatsa-lāñchanah* — marked with Śrīvatsa; *catuḥ-bhujah* — four-armed; *aravinda-akṣah* — lotus-eyed; *vana* — of forest flowers; *mālī* — wearing a garland; *ati* — extremely; *sundarah* — beautiful; *lakṣanaiḥ* — by the symptoms; *nārada-proktaiḥ* — told by Nārada Muni; *na* — no; *anyah* — other; *bhavitum arhati* — can He be; *nirāyudhah* — without weapons; *calan* — going; *padbhyām* — by foot; *yotsye* — I will fight; *anena* — with Him; *nirāyudhah* — without weapons; *iti* — thus; *niścītya* — deciding; *yavanah* — the barbarian Kālayavana; *prādravantam* — who was fleeing; *parāk* — turned away; *mukham* — whose face; *anvadhāvat* — he pursued; *jighrksuh* — wanting to catch; *tam* — Him; *durāpam* — unattainable; *api* — even; *yoginām* — by mystic yogīs.

Translation

Śukadeva Gosvāmī said: Kālayavana saw the Lord come out from Mathurā like the rising moon. The Lord was most beautiful to behold, with His dark-blue complexion and yellow silk garment. Upon His chest He bore the mark of Śrīvatsa, and the Kaustubha gem adorned His neck. His four arms were sturdy and long. He displayed His ever-joyful lotuslike face, with eyes pink like lotuses, beautifully effulgent cheeks, a pristine smile and glittering shark-shaped earrings. The barbarian thought, “This person must indeed be Vāsudeva, since He possesses the characteristics Nārada mentioned: He is marked with Śrīvatsa, He has four arms, His eyes are like lotuses, He wears a garland of forest flowers, and He is extremely handsome. He cannot be anyone else. Since He goes on foot and unarmed, I will fight Him without weapons.” Resolving thus, he ran after the Lord, who turned His back and ran away. Kālayavana hoped to catch Lord Kṛṣṇa, though great mystic yogīs cannot attain Him.

Purport

Although Kālayavana was seeing Lord Kṛṣṇa with his own eyes, he could not adequately appreciate the beautiful Lord. Thus instead of worshiping Kṛṣṇa, he

attacked Him. Similarly, it is not uncommon for modern men to attack Kṛṣṇa in the name of philosophy, “law and order” and even religion.

ŚB 10.51.7

हस्तप्राप्तमिवात्मानं हरीणा स पदे पदे ।
नीतो दर्शयता दूरं यवनेशोऽद्रिकन्दरम् ॥ ७ ॥

hasta-prāptam ivātmānaṁ
hariṇā sa pade pade
nīto darśayatā dūram
yavaneśo 'dri-kandaram

Synonyms

hasta — in his hands; *prāptam* — reached; *iva* — as if; *ātmānam* — Himself; *hariṇā* — by Lord Kṛṣṇa; *sah* — he; *pade pade* — at each step; *nītaḥ* — brought; *darśayatā* — by Him who was showing; *dūram* — far; *yavana-iśah* — the King of the Yavanas; *adri* — in a mountain; *kandaram* — to a cave.

Translation

Appearing virtually within reach of Kālayavana’s hands at every moment, Lord Hari led the King of the Yavanas far away to a mountain cave.

ŚB 10.51.8

पलायनं यदुकुले जातस्य तव नोचितम् ।
इति क्षिपन्ननुगतो नैनं प्रापाहताशुभः ॥ ८ ॥

palāyanam yadu-kule
jātasya tava nocitam
iti kṣipann anugato
nainam prāpāhatāśubhaḥ

Synonyms

palāyanam — fleeing; *yadu-kule* — in the Yadu dynasty; *jātasya* — who have been born; *tava* — for You; *na* — is not; *ucitam* — proper; *iti* — in these words; *kṣipan* — insulting; *anugataḥ* — in pursuit; *na* — not; *enam* — Him; *prāpa* — reached; *ahata* — not cleansed or eliminated; *aśubhaḥ* — whose sinful reactions.

Translation

While chasing the Lord, the Yavana cast insults at Him, saying “You took birth in the Yadu dynasty. It’s not proper for You to run away!” But still Kālayavana could not reach Lord Kṛṣṇa, because his sinful reactions had not been cleansed away.

ŚB 10.51.9

एवं क्षिप्तोऽपि भगवान्प्राविशद् गिरिकन्दरम् ।
सोऽपि प्रविष्टस्तत्रान्यं शयानं ददृशे नरम् ॥ ९ ॥

*evam kṣipto 'pi bhagavān
prāviśad giri-kandaram
so 'pi praviṣṭas tatrānyam
śayānam dadṛśe naram*

Synonyms

evam — thus; *kṣiptah* — insulted; *api* — even though; *bhagavān* — the Supreme Lord; *prāviśat* — entered; *giri-kandaram* — the mountain cave; *sah* — he, Kālayavana; *api* — as well; *praviṣṭah* — entering; *tatra* — there; *anyam* — another; *śayānam* — lying; *dadṛśe* — saw; *naram* — man.

Translation

Although insulted in this way, the Supreme Lord entered the mountain cave. Kālayavana also entered, and there he saw another man lying asleep.

Purport

The Lord exhibits here His opulence of renunciation. Determined to execute His plan and give His blessings to Mucukunda, the Lord ignored Kālayavana’s insults and calmly proceeded with His program.

ŚB 10.51.10

नन्वसौ दूरमानीय शेते मामिह साधुवत् ।
इति मत्वाच्युतं मूढस्तं पदा समताडयत् ॥ १० ॥

*nanv asau dūram āniya
śete mām iha sādhu-vat*

*iti matvācyutaṁ mūḍhas
taṁ padā samatāḍayat*

Synonyms

nanu — is it so; *asau* — He; *dūram* — a long distance; *āniya* — bringing; *śete* — is lying down; *mām* — me; *iha* — here; *sādhu-vat* — like a saintly person; *iti* — so; *matvā* — thinking (him); *acyutam* — (to be) Lord Kṛṣṇa; *mūḍhah* — deluded; *tam* — him; *padā* — with his foot; *samatāḍayat* — struck with full force.

Translation

“So, after leading me such a long distance, now He is lying here like some saint!” Thus thinking the sleeping man to be Lord Kṛṣṇa, the deluded fool kicked him with all his strength.

ŚB 10.51.11

स उत्थाय चिरं सुप्तः शनैरुन्मील्य लोचने ।
दिशो विलोकयन् पार्श्वे तमद्राक्षीदवस्थितम् ॥ ११ ॥
*sa utthāya ciram suptaḥ
śanair unmīlya locane
diśo vilokayan pārśve
tam adrākṣīd avasthitam*

Synonyms

sah — he; *utthāya* — waking; *ciram* — for a long time; *suptah* — asleep; *śanaih* — slowly; *unmīlya* — opening; *locane* — his eyes; *diśah* — in all directions; *vilokayan* — looking about; *pārśve* — at his side; *tam* — him, Kālayavana; *adrākṣīt* — he saw; *avasthitam* — standing.

Translation

The man awoke after a long sleep and slowly opened his eyes. Looking all about, he saw Kālayavana standing beside him.

ŚB 10.51.12

स तावत्तस्य रुष्टस्य दृष्टिपातेन भारत ।
देहजेनाग्निना दग्धो भस्मसादभवत् क्षणात् ॥ १२ ॥

*sa tāvat tasya ruṣṭasya
 dṛṣṭi-pātena bhārata
 deha-jenāgninā dagdho
 bhasma-sād abhavat kṣaṇāt*

Synonyms

sah — he, Kālayavana; *tāvat* — that much; *tasya* — of him, the awakened man; *ruṣṭasya* — who was angered; *dṛṣṭi* — of the glance; *pātena* — by the casting; *bhārata* — O descendant of Bharata (Parīkṣit Mahārāja); *deha-jena* — generated in his own body; *agninā* — by the fire; *dagdhah* — burned; *bhasma-sāt* — to ashes; *abhavat* — he was; *kṣaṇāt* — in a moment.

Translation

The awakened man was angry and cast his glance at Kālayavana, whose body burst into flames. In a single moment, O King Parīkṣit, Kālayavana was burnt to ashes.

Purport

The man who incinerated Kālayavana with his glance was named Mucukunda. As he will explain to Lord Kṛṣṇa, he had fought for a long time on behalf of the demigods, finally taking as his benediction the right to sleep undisturbed. The *Hari-varṇśa* explains that he secured the further benediction of being able to destroy anyone who disturbed his sleep. Ācārya Viśvanātha Cakravartī Ṭhākura quotes from the *Śrī Hari-varṇśa* as follows:

*prasuptam bodhayed yo mām
 tam daheyam aham surāḥ
 cakṣuṣā krodha-diptena
 evam āha punaḥ punaḥ*

“Again and again Mucukunda said, ‘O demigods, with eyes blazing with anger, may I incinerate anyone who awakens me from sleep.’”

Śrīla Viśvanātha Cakravartī explains that Mucukunda made this rather morbid request to scare Lord Indra, who, Mucukunda thought, might otherwise wake him

repeatedly to request his help in fighting Indra's cosmic enemies. Indra's consent to Mucukunda's request is described in *Śrī Viṣṇu Purāṇa* as follows:

*proktaś ca devaiḥ saṁsuptaṁ
yas tvām utthāpayiṣyati
deha-jenāgninā sadyaḥ
sa tu bhasmī-kariṣyati*

“The demigods declared, ‘Whoever awakens you from sleep will suddenly be burnt to ashes by a fire generated from his own body.’”

ŚB 10.51.13

श्रीराजोवाच

को नाम स पुमान् ब्रह्मन् कस्य किंवीर्य एव च ।
कस्माद् गुहां गतः शिष्ये किंतेजो यवनार्दनः ॥ १३ ॥

śrī-rājovāca

*ko nāma sa pumān brahman
kasya kiṁ-vīrya eva ca
kasmād guhām gataḥ śiṣye
kiṁ-tejo yavanārdanaḥ*

Synonyms

śrī-rājā uvāca — the King (Parīkṣit) said; *kah* — who; *nāma* — in particular; *sah* — that; *pumān* — person; *brahman* — O brāhmaṇa (Śukadeva); *kasya* — of which (family); *kiṁ* — having what; *vīryaḥ* — powers; *eva ca* — as also; *kasmāt* — why; *guhām* — in the cave; *gataḥ* — having gone; *śiṣye* — lay down to sleep; *kiṁ* — whose; *tejah* — semen (offspring); *yavana* — of the Yavana; *ardanaḥ* — the destroyer.

Translation

King Parīkṣit said: Who was that person, O brāhmaṇa? To which family did he belong, and what were his powers? Why did that destroyer of the barbarian lie down to sleep in the cave, and whose son was he?

ŚB 10.51.14

श्रीशुक उवाच
 स इक्ष्वाकुकुले जातो मान्धातृतनयो महान् ।
 मुचुकुन्द इति ख्यातो ब्रह्मण्यः सत्यसङ्गरः ॥ १४ ॥

śrī-śuka uvāca
sa ikṣvāku-kule jāto
māndhāṭṛ-tanayo mahān
mucukunda iti khyāto
brahmanyah satya-saṅgarah

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *sah* — he; *ikṣvāku-kule* — in the dynasty of Ikṣvāku (grandson of Vivasvān, the sun-god); *jātaḥ* — born; *māndhāṭṛ-tanayah* — the son of King Māndhātā; *mahān* — the great personality; *mucukundah iti khyātaḥ* — known as Mucukunda; *brahmanyah* — devoted to the *brāhmaṇas*; *satya* — true to his vow; *saṅgarah* — in battle.

Translation

Śukadeva Gosvāmī said: Mucukunda was the name of this great personality, who was born in the Ikṣvāku dynasty as the son of Māndhātā. He was devoted to brahminical culture and always true to his vow in battle.

ŚB 10.51.15

स याचितः सुरगणैरिन्द्राद्यैरात्मरक्षणे ।
 असुरेभ्यः परित्रस्तैस्तद्रक्षां सोऽकरोच्चिरम् ॥ १५ ॥

sa yācitaḥ sura-gaṇair
indrādyair ātma-rakṣaṇe
asurebhyah paritrastais
tad-rakṣām so 'karoc ciram

Synonyms

sah — he; *yācitaḥ* — requested; *sura-gaṇaih* — by the demigods; *indra-ādyaih* — headed by Lord Indra; *ātma* — their own; *raksane* — for protection; *asurebhyah* — of the demons; *paritrastaih* — who were terrified; *tat* — their; *rakṣām* — protection; *sah* — he; *akarot* — carried out; *ciram* — for a long time.

Translation

Begged by Indra and the other demigods to help protect them when they were terrorized by the demons, Mucukunda defended them for a long time.

ŚB 10.51.16

लब्ध्वा गुहं ते स्वःपालं मुचुकुन्दमथाब्रुवन् ।
राजन् विस्मतां कृच्छ्राद् भवान् नः परिपालनात् ॥ १६ ॥

*labdhvā guhaṁ te svaḥ-pālaṁ
mucukundam athābruvan
rājan vīramatām kṛcchrād
bhavān naḥ paripālanāt*

Synonyms

labdhvā — after obtaining; *guham* — Kārttikeya; *te* — they; *svah* — of heaven; *pālam* — as the protector; *mucukundam* — to Mucukunda; *atha* — then; *abruvan* — said; *rājan* — O King; *vīramatām* — please desist; *kṛcchrāt* — troublesome; *bhavān* — your good self; *naḥ* — our; *paripālanāt* — from the guarding.

Translation

When the demigods obtained Kārttikeya as their general, they told Mucukunda, “O King, you may now give up your troublesome duty of guarding us.

ŚB 10.51.17

नरलोकं परित्यज्य राज्यं निहतकण्टकम् ।
अस्मान् पालयतो वीर कामास्ते सर्व उज्झिताः ॥ १७ ॥

*nara-lokaṁ parityajya
rājyaṁ nihata-kaṅṭakam
asmān pālayato vīra
kāmas te sarva ujḥhitāḥ*

Synonyms

nara-lokam — in the world of men; *parityajya* — abandoning; *rājyam* — a kingdom; *nihata* — removed; *kantakam* — whose thorns; *asmān* — us; *pālayataḥ* — who was protecting; *vīra* — O hero; *kāmāḥ* — desires; *te* — your; *sarve* — all; *ujḥhitāḥ* — thrown away.

Translation

“Abandoning an unopposed kingdom in the world of men, O valiant one, you neglected all your personal desires while engaged in protecting us.

ŚB 10.51.18

सुता महिष्यो भवतो ज्ञातयोऽमात्यमन्त्रिणः ।
प्रजाश्च तुल्यकालीना नाधुना सन्ति कालिताः ॥ १८ ॥

*sutā mahiṣyo bhavato
jñātayo ’mātya-mantrinaḥ
prajāś ca tulya-kālīnā
nādhunā santi kālitāḥ*

Synonyms

sutāḥ — children; *mahiṣyah* — queens; *bhavataḥ* — your; *jñātayah* — other relatives; *amātya* — ministers; *mantrinaḥ* — and advisers; *prajāḥ* — subjects; *ca* — and; *tulya-kālīnāḥ* — contemporary; *na* — not; *adhunā* — now; *santi* — are alive; *kālitāḥ* — forced to move on by time.

Translation

“The children, queens, relatives, ministers, advisers and subjects who were your contemporaries are no longer alive. They have all been swept away by time.

ŚB 10.51.19

कालो बलीयान् बलिनां भगवानीश्वरोऽव्ययः ।
प्रजाः कालयते क्रीडन् पशुपालो यथा पशून् ॥ १९ ॥

*kālo baliyān balinām
bhagavān īśvaro ’vyayaḥ
prajāḥ kālayate kṛīḍan
paśu-pālo yathā paśūn*

Synonyms

kālah — time; *baliyān* — more powerful; *balinām* — than the powerful; *bhagavān īśvarah* — the Supreme Personality of Godhead; *avyayah* — inexhaustible; *prajāḥ* —

mortal creatures; *kālayate* — causes to move; *kridan* — playing; *paśu-pālah* — a herdsman; *yathā* — as; *paśūn* — domestic animals.

Translation

“Inexhaustible time, stronger than the strong, is the Supreme Personality of Godhead Himself. Like a herdsman moving his animals along, He moves mortal creatures as His pastime.

Purport

The universe is created to gradually rectify the contaminated souls trying to exploit material nature. The Lord moves the conditioned souls along, according to their *karma*, through the various stages of spiritual rectification. Thus the Lord is like a herdsman (the word *paśu-pāla* literally means “protector of animals”), who moves the creatures under his protection to various pastures and watering spots in order to protect them and sustain them. A further analogy is that of a doctor, who moves the patient under his care to various areas of a hospital for diverse kinds of examination and treatment. Similarly, the Lord brings us through the network of material existence in a gradual cleansing process so that we can enjoy our eternal life of bliss and knowledge as His enlightened associates. Thus all of Mucukunda’s relatives, friends and co-workers had long ago been swept away by the force of time, which of course is Kṛṣṇa Himself.

ŚB 10.51.20

वरं वृणीष्व भद्रं ते ऋते कैवल्यमद्य नः ।

एक एवेश्वरस्तस्य भगवान् विष्णुरव्ययः ॥ २० ॥

varam vṛṇīṣva bhadraṁ te

rte kaivalyam adya naḥ

eka eveśvaras tasya

bhagavān viṣṇur avyayaḥ

Synonyms

varam — a benediction; *vṛṇīṣva* — choose; *bhadram* — all good; *te* — unto you; *rte* — except; *kaivalyam* — liberation; *adya* — today; *naḥ* — from us; *ekah* — one; *eva* —

only; [iśvarah](#) — capable; [tasya](#) — of that; [bhagavān](#) — the Supreme Lord; [viṣṇuh](#) — Śrī Viṣṇu; [avyayah](#) — the inexhaustible.

Translation

“All good fortune to you! Now please choose a benediction from us — anything but liberation, since only the infallible Supreme Lord, Viṣṇu, can bestow that.”

ŚB 10.51.21

एवमुक्तः स वै देवानभिवन्द्य महायशाः ।
 अशयिष्ठ गुहाविष्टो निद्रया देवदत्तया ॥ २१ ॥
evam uktah sa vai devān
abhivandya mahā-yaśāḥ
aśayiṣṭa guhā-viṣṭo
nidrayā deva-dattayā

Synonyms

[evam](#) — thus; [uktah](#) — addressed; [sah](#) — he; [vai](#) — indeed; [devān](#) — the demigods; [abhivandya](#) — saluting; [mahā](#) — great; [yaśāḥ](#) — whose fame; [aśayista](#) — he lay down; [guhā-viṣṭah](#) — entering a cave; [nidrayā](#) — in sleep; [deva](#) — by the demigods; [dattayā](#) — given.

Translation

Addressed thus, King Mucukunda took his respectful leave of the demigods and went to a cave, where he lay down to enjoy the sleep they had granted him.

Purport

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following lines from an alternate reading of this chapter. These lines are to be inserted between the two halves of this verse:

nidrām eva tato vavre
sa rājā śrama-karṣitaḥ
yaḥ kaścīn mama nidrāyā
bhaṅgaṁ kuryād surottamāḥ

sa hi bhasmī-bhaved āśu
tathoktaś ca surais tadā
svāpaṁ yātaṁ yo madhye tu
bodhayet tvām acetanaḥ
sa tvayā dṛṣṭa-mātras tu
bhasmī-bhavatu tat-kṣaṇāt

“The King, exhausted by his labor, then chose sleep as his benediction. He further stated, ‘O best of the demigods, may whoever disturbs my sleep be immediately burned to ashes.’ The demigods replied, ‘So be it,’ and told him, ‘That insensitive person who wakes you in the middle of your sleep will immediately turn to ashes simply by your seeing him.’”

ŚB 10.51.22

यवने भस्मसानीते भगवान् सात्वतर्षभः ।
 आत्मानं दर्शयामास मुचुकुन्दाय धीमते ॥ २२ ॥
yavane bhasma-sān nīte
bhagavān sātvarṣabhaḥ
ātmānam darśayām āsa
mucukundāya dhimate

Synonyms

yavane — after the barbarian; *bhasma-sāt* — into ashes; *nīte* — was turned; *bhagavān* — the Supreme Lord; *sātvata* — of the Sātvata clan; *rsabhah* — the greatest hero; *ātmānam* — Himself; *darśayām āsa* — revealed; *mucukundāya* — to Mucukunda; *dhi-mate* — the intelligent.

Translation

After the Yavana was burnt to ashes, the Supreme Lord, chief of the Sātvatas, revealed Himself to the wise Mucukunda.

ŚB 10.51.23-26

तमालोक्य घनश्यामं पीतकौशेयवाससम् ।
 श्रीवत्सवक्षसं भ्राजत्कौस्तुभेन विराजितम् ॥ २३ ॥
 चतुर्भुजं रोचमानं वैजयन्त्या च मालया ।

चारुप्रसन्नवदनं स्फुरन्मकरकुण्डलम् ॥ २४ ॥
 प्रेक्षणीयं नृलोकस्य सानुरागस्मितेक्षणम् ।
 अपीव्यवयसं मत्तमृगेन्द्रोदारविक्रमम् ॥ २५ ॥
 पर्यपृच्छन्महाबुद्धिस्तेजसा तस्य धर्षितः ।
 शङ्कितः शनकै राजा दुर्धर्षमिव तेजसा ॥ २६ ॥

tam ālokya ghana-śyāmam
pīta-kausēya-vāsasam
śrīvatsa-vakṣasam bhrājat
kaustubhena virājitam
catur-bhujam rocamānam
vaijayantyā ca mālayā
cāru-prasanna-vadanam
sphuran-makara-kuṇḍalam
prekṣaṇīyam nṛ-lokasya
sānurāga-smitekṣanam
apīvyā-vayasam matta-
mṛgendrodāra-vikramam
paryapṛcchan mahā-buddhis
tejasā tasya dharṣitaḥ
śankitaḥ śanakai rājā
durdharṣam iva tejasā

Synonyms

tam — Him; *ālokya* — looking upon; *ghana* — like a cloud; *śyāmam* — dark blue; *pīta* — yellow; *kausēya* — silk; *vāsasam* — whose garment; *śrīvatsa* — the Śrīvatsa mark; *vakṣasam* — on whose chest; *bhrājat* — brilliant; *kaustubhena* — with the Kaustubha gem; *virājitam* — glowing; *catur-bhujam* — four-armed; *rocamānam* — beautified; *vaijayantyā* — named Vaijayanti; *ca* — and; *mālayā* — by the flower garland; *cāru* — attractive; *prasanna* — and calm; *vadanam* — whose face; *sphurat* — glittering; *makara* — shaped like sharks; *kuṇḍalam* — whose earrings; *prekṣaṇīyam* — attracting the eyes; *nṛ-lokasya* — of mankind; *sa* — with; *anurāga* — affection; *smita* — smiling; *ikṣanam* — whose eyes or glance; *apīvyā* — handsome; *vayasam* — whose youthful form; *matta* — angered; *mṛga-indra* — like a lion; *udāra* — noble; *vikramam* — whose walking; *parya-pṛcchat* — he questioned; *mahā-buddhiḥ* — having great intelligence; *tejasā* — by the effulgence; *tasya* — His; *dharṣitaḥ* — overwhelmed;

śaṅkitah — having doubt; *śanakaih* — slowly; *rājā* — the King; *durdharṣam* — unassailable; *iva* — indeed; *tejasā* — with His effulgence.

Translation

As he gazed at the Lord, King Mucukunda saw that He was dark blue like a cloud, had four arms, and wore a yellow silk garment. On His chest He bore the Śrīvatsa mark and on His neck the brilliantly glowing Kaustubha gem. Adorned with a Vaijayantī garland, the Lord displayed His handsome, peaceful face, which attracts the eyes of all mankind with its shark-shaped earrings and affectionately smiling glance. The beauty of His youthful form was unexcelled, and He moved with the nobility of an angry lion. The highly intelligent King was overwhelmed by the Lord’s effulgence, which showed Him to be invincible. Expressing his uncertainty, Mucukunda hesitantly questioned Lord Kṛṣṇa as follows.

Purport

It is significant that text 24 states, *catur-bhujam rocamānam*: “The Lord was seen in the beauty of His four-armed form.” Throughout this great work, we find Lord Kṛṣṇa manifesting His various transcendental forms, most prominently the two-armed form of Kṛṣṇa and the four-armed form of Nārāyaṇa or Viṣṇu. Thus there is no doubt that Kṛṣṇa and Viṣṇu are nondifferent, or that Kṛṣṇa is the original form of the Lord. These things are sometimes misunderstood, but the great *ācāryas*, experts in spiritual science, have clarified the matter for us. God in His original form is not merely the creator, maintainer and destroyer, or the punisher of conditioned souls, but rather the infinitely beautiful Godhead, enjoying in His own right, in His own abode. This is the form of Kṛṣṇa, the same Kṛṣṇa who expands Himself into Viṣṇu forms for the maintenance of our stumbling world.

Śrīla Jīva Gosvāmī mentions that the word *śaṅkitah*, “having some doubt,” indicates that Mucukunda was thinking, “Is this indeed the Supreme Lord?” He expresses himself frankly in the following verses.

ŚB 10.51.27

श्रीमुचुकुन्द उवाच
 को भवानिह सम्प्राप्तो विपिने गिरिगह्वरे ।
 पद्भ्यां पद्मपलाशाभ्यां विचरस्युरुकण्टके ॥ २७ ॥

śrī-mucukunda uvāca
ko bhavān iha samprāpto
vīpine giri-gahvare
padbhyāṁ padma-palāśābhyāṁ
vicarasy uru-kaṅṭake

Synonyms

śrī-mucukundaḥ uvāca — Śrī Mucukunda said; *kaḥ* — who; *bhavān* — are You; *iha* — here; *samprāptaḥ* — arrived together (with me); *vīpine* — in the forest; *giri-gahvare* — in a mountain cave; *padbhyām* — with Your feet; *padma* — of a lotus; *palāśābhyām* — (which are like) the petals; *vicarasi* — You are walking; *uru-kantake* — which is full of thorns.

Translation

Śrī Mucukunda said: Who are You who have come to this mountain cave in the forest, having walked on the thorny ground with feet as soft as lotus petals?

ŚB 10.51.28

किंस्वित्तेजस्विनां तेजो भगवान् वा विभावसुः ।
 सूर्यः सोमो महेन्द्रो वा लोकपालोऽपरोऽपि वा ॥ २८ ॥

kiṁ svit tejasvināṁ tejo
bhagavān vā vibhāvasuḥ
sūryaḥ somo mahendro vā
loka-pālo paro 'pi vā

Synonyms

kiṁ svit — perhaps; *tejasvinām* — of all potent beings; *tejah* — the original form; *bhagavān* — powerful lord; *vā* — or else; *vibhāvasuḥ* — the god of fire; *sūryaḥ* — the sun-god; *somah* — the moon-god; *mahā-indrah* — the King of heaven; *va* — or; *loka* — of a planet; *pālah* — the ruler; *aparāḥ* — other; *api vā* — else.

Translation

Perhaps You are the potency of all potent beings. Or maybe You are the powerful god of fire, or the sun-god, the moon-god, the King of heaven or the ruling demigod of some other planet.

ŚB 10.51.29

मन्ये त्वां देवदेवानां त्रयाणां पुरुषर्षभम् ।
यद् बाधसे गुहाध्वान्तं प्रदीपः प्रभया यथा ॥ २९ ॥

*manye tvām deva-devānām
trayānām puruṣarṣabham
yad bādhasse guhā-dhvāntam
pradīpaḥ prabhayā yathā*

Synonyms

manye — I consider; *tvām* — You; *deva-devānām* — of the chief of the demigods; *trayānām* — three (Brahmā, Viṣṇu and Śiva); *puruṣa* — of the personalities; *ṛsabham* — the greatest; *yat* — because; *bādhasse* — You drive away; *guha* — of the cave; *dhvāntam* — the darkness; *pradīpaḥ* — a lamp; *prabhayā* — with its light; *yathā* — as.

Translation

I think You are the Supreme Personality among the three chief gods, since You drive away the darkness of this cave as a lamp dispels darkness with its light.

Purport

Śrīla Viśvanātha Cakravartī points out that with His effulgence Lord Kṛṣṇa dispelled not only the darkness of the mountain cave but also the darkness in Mucukunda’s heart. In Sanskrit the heart is sometimes metaphorically referred to as *guha*, “cavern,” a deep and secret place.

ŚB 10.51.30

शुश्रूषतामव्यलीकमस्माकं नरपुङ्गव ।
स्वजन्म कर्म गोत्रं वा कथ्यतां यदि रोचते ॥ ३० ॥

*śuśrūṣatām avyalīkam
asmākaṁ nara-puṅgava
sva-janma karma gotraṁ vā
kathyatām yadi rocate*

Synonyms

śuśrūsatām — who are eager to hear; avyalikam — truthfully; asmākam — to us; nara — among men; pum-gava — O most eminent; sva — Your; janma — birth; karma — activity; gotram — lineage; vā — and; kathyatām — may it be told; yadi — if; rocate — it pleases.

Translation

O best among men, if You like, please truly describe Your birth, activities and lineage to us, who are eager to hear.

Purport

When the Supreme Lord descends to this world, He certainly becomes *nara-puṅgava*, the most eminent member of human society. Of course, the Lord is not actually a human being, and Mucukunda's questions will lead to a clarification of this point. Thus the term *śuśrūsatām*, “to us, who are sincerely eager to hear,” indicates that Mucukunda is inquiring in a noble way for his own and others' benefit.

ŚB 10.51.31

वयं तु पुरुषव्याघ्र ऐक्ष्वाकाः क्षत्रबन्धवः ।
 मुचुकुन्द इति प्रोक्तो यौवनाश्वात्मजः प्रभो ॥ ३१ ॥
vayaṁ tu puruṣa-vyāghra
aikṣvākāḥ kṣatra-bandhavaḥ
mucukunda iti prokto
yauvanāśvātmajaḥ prabho

Synonyms

vayam — we; tu — on the other hand; purusa — among men; vyāghra — O tiger; aikṣvākāḥ — descendants of Ikṣvāku; kṣatra — of *kṣatriyas*; bandhavaḥ — family members; mucukundah — Mucukunda; iti — thus; proktah — called; yauvanāśva — of Yauvanāśva (Māndhātā, the son of Yuvanāśva); ātma-jah — the son; prabho — O Lord.

Translation

As for ourselves, O tiger among men, we belong to a family of fallen kṣatriyas, descendants of King Ikṣvāku. My name is Mucukunda, my Lord, and I am the son of Yauvanāśva.

Purport

It is common in Vedic culture that a *kṣatriya* will humbly introduce himself as *kṣatra-bandhu*, a mere relative in a *kṣatriya* family, or in other words a fallen *kṣatriya*. In ancient Vedic culture, to claim a particular status on the basis of one's family relations was itself indicative of a fallen position. *Kṣatriyas* and *brāhmaṇas* should be given status according to their merit, by their qualities of work and character. When the caste system in India became degraded, people proudly claimed to be relatives of *kṣatriyas* or *brāhmaṇas*, though in the past such a claim, unaccompanied by tangible qualifications, indicated a fallen position.

ŚB 10.51.32

चिरप्रजागरश्रान्तो निद्रयापहतेन्द्रियः ।
शयेऽस्मिन् विजने कामं केनाप्युत्थापितोऽधुना ॥ ३२ ॥

cira-prajāgara-śrānto
nidrayāpahatendriyaḥ
śaye 'smin vijane kāmam
kenāpy utthāpito 'dhunā

Synonyms

cira — for a long time; *prajāgara* — because of remaining awake; *śrāntaḥ* — fatigued; *nidrayā* — by sleep; *apahata* — covered over; *indriyaḥ* — my senses; *śaye* — I have been lying; *asmin* — in this; *vijane* — solitary place; *kāmam* — as pleases me; *kena api* — by someone; *utthāpitaḥ* — awakened; *adhunā* — now.

Translation

I was fatigued after remaining awake for a long time, and my senses were overwhelmed by sleep. Thus I slept comfortably here in this solitary place until, just now, someone woke me.

ŚB 10.51.33

सोऽपि भस्मीकृतो नूनमात्मीयेनैव पाप्मना ।
अनन्तरं भवान् श्रीमालं लक्षितोऽमित्रशासनः ॥ ३३ ॥

*so 'pi bhasmī-kṛto nūnam
ātmīyenaiva pāpmanā
anantaram bhavān śrīmāl
lakṣito 'mitra-śāsanah*

Synonyms

sah api — that very person; *bhasmī-kṛtah* — turned to ashes; *nūnam* — indeed; *ātmīyena* — by his own; *eva* — only; *pāpmanā* — sinful *karma*; *anantaram* — immediately following; *bhavān* — Your good self; *śrīmān* — glorious; *lakṣitah* — observed; *amitra* — of enemies; *śāsanah* — the chastiser.

Translation

The man who woke me was burned to ashes by the reaction of his sins. Just then I saw You, possessing a glorious appearance and the power to chastise Your enemies.

Purport

Kālayavana had declared himself the enemy of Śrī Kṛṣṇa and the Yadu dynasty. Through Mucukunda, Śrī Kṛṣṇa destroyed the opposition of that foolish barbarian.

ŚB 10.51.34

तेजसा तेऽविषह्येण भूरि द्रष्टुं न शक्नुमः ।
हतौजसा महाभाग माननीयोऽसि देहिनाम् ॥ ३४ ॥

*tejasā te 'viśahyena
bhūri draṣṭum na śaknumah
hataujasā mahā-bhāga
mānanīyo 'si dehinām*

Synonyms

tejasā — because of the effulgence; *te* — Your; *aviśahyena* — unbearable; *bhūri* — much; *draṣṭum* — to see; *na śaknumah* — we are not able; *hata* — diminished; *ojasā* — with our faculties; *mahā-bhāga* — O most opulent one; *mānanīyah* — to be honored; *asi* — You are; *dehinam* — by embodied beings.

Translation

Your unbearably brilliant effulgence overwhelms our strength, and thus we cannot fix our gaze upon You. O exalted one, You are to be honored by all embodied beings.

ŚB 10.51.35

एवं सम्भाषितो राज्ञा भगवान् भूतभावनः ।
प्रत्याह प्रहसन् वाण्या मेघनादगभीरया ॥ ३५ ॥

evam sambhāṣito rājñā
bhagavān bhūta-bhāvanaḥ
pratyāha prahasan vānyā
megha-nāda-gabhīrayā

Synonyms

evam — thus; *sambhāṣitaḥ* — spoken to; *rājñā* — by the King; *bhagavān* — the Supreme Lord; *bhūta* — of all creation; *bhāvanaḥ* — the origin; *pratyāha* — He replied; *prahasan* — smiling broadly; *vānyā* — with words; *megha* — of clouds; *nāda* — like the rumbling; *gabhīrayā* — deep.

Translation

[Śukadeva Gosvāmī continued:] Thus addressed by the King, the Supreme Personality of Godhead, origin of all creation, smiled and then replied to him in a voice as deep as the rumbling of clouds.

ŚB 10.51.36

श्रीभगवानुवाच
जन्मकर्माभिधानानि सन्ति मेऽङ्ग सहस्रशः ।
न शक्यन्तेऽनुसङ्ख्यातुमनन्तत्वान्मयापि हि ॥ ३६ ॥

śrī-bhagavān uvāca
janma-karmābhidhānāni
santi me 'ṅga sahasraśaḥ
na śakyante 'nusaṅkhyātum
anantatvān mayāpi hi

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *janma* — births; *karma* — activities; *abhidhānāni* — and names; *santi* — there are; *me* — My; *aṅga* — O dear one; *sahasraśah* — by the thousands; *na śakyante* — they cannot; *anusankhyātum* — be enumerated; *anantatvāt* — because of having no limit; *mayā* — by Me; *api hi* — even.

Translation

The Supreme Lord said: My dear friend, I have taken thousands of births, lived thousands of lives and accepted thousands of names. In fact My births, activities and names are limitless, and thus even I cannot count them.

ŚB 10.51.37

क्वचिद् रजांसि विममे पार्थिवान्युरुजन्मभिः ।
गुणकर्माभिधानानि न मे जन्मानि कर्हिचित् ॥ ३७ ॥

kvacid rajāṁsi vimame
pārthivāny uru-janmabhiḥ
guṇa-karmābhidhānāni
na me janmāni karhicit

Synonyms

kvacit — at some time; *rajāṁsi* — the particles of dust; *vimame* — one might count; *pārthivāni* — on the earth; *uru-janmabhiḥ* — in many lifetimes; *guṇa* — qualities; *karma* — activities; *abhidhānāni* — and names; *na* — not; *me* — My; *janmāni* — births; *karhicit* — ever.

Translation

After many lifetimes someone might count the dust particles on the earth, but no one can ever finish counting My qualities, activities, names and births.

ŚB 10.51.38

कालत्रयोपपन्नानि जन्मकर्माणि मे नृप ।
अनुक्रमन्तो नैवान्तं गच्छन्ति परमर्षयः ॥ ३८ ॥

kāla-trayopapannāni
janma-karmāṇi me nṛpa
anukramanto naivāntaṁ
gacchanti paramarṣayaḥ

Synonyms

kāla — of time; traya — in three phases (past, present and future); upapannāni — occurring; janma — births; karmāni — and activities; me — My; nrpa — O King (Mucukunda); anukramantah — enumerating; na — not; eva — at all; antam — the end; gacchanti — reach; parama — the greatest; rsayah — sages.

Translation

O King, the greatest sages enumerate My births and activities, which take place throughout the three phases of time, but never do they reach the end of them.

ŚB 10.51.39-40

तथाप्यद्यतनान्यङ्गं शृणुष्व गदतो मम ।
 विज्ञापितो विरिञ्चेन पुराहं धर्मगुप्तये ।
 भूमेभरारायमाणानामसुराणां क्षयाय च ॥ ३९ ॥
 अवतीर्णो यदुकुले गृह आनकदुन्दुभेः ।
 वदन्ति वासुदेवेति वसुदेवसुतं हि माम् ॥ ४० ॥

tathāpy adyatanāny aṅga
śṛnuṣva gadato mama
vijñāpito viriñcena
purāhaṁ dharma-guptye
bhūmer bhārāyamānānām
asurānām kṣayāya ca
avatīrṇo yadu-kule
grha ānakadundubheḥ
vadanti vāsudeveti
vasudeva-sutaṁ hi mām

Synonyms

tathā api — nevertheless; adyatanāni — those current; aṅga — O friend; śṛnuṣva — just hear; gadatah — who am speaking; mama — from Me; vijñāpitah — sincerely requested; viriñcena — by Lord Brahmā; purā — in the past; aham — I; dharma — religious principles; guptye — to protect; bhūmeh — for the earth; bhārāyamānānām — who are a burden; asurānām — of the demons; kṣayāya — for the destruction; ca — and; avatīnah — descended; yadu — of Yadu; kule — into the dynasty; grhe — in

the home; [ānakadundubheh](#) — of Vasudeva; [vadanti](#) — people call; [vāsudevah iti](#) — by the name Vāsudeva; [vasudeva-sutam](#) — the son of Vasudeva; [hi](#) — indeed; [mām](#) — Me.

Translation

Nonetheless, O friend, I will tell you about My current birth, name and activities. Kindly hear. Some time ago, Lord Brahmā requested Me to protect religious principles and destroy the demons who were burdening the earth. Thus I descended in the Yadu dynasty, in the home of Ānakadundubhi. Indeed, because I am the son of Vasudeva, people call Me Vāsudeva.

ŚB 10.51.41

कालनेमिर्हतः कंसः प्रलम्बाद्याश्च सद्द्विषः ।
अयं च यवनो दग्धो राजंस्ते तिग्मचक्षुषा ॥ ४१ ॥

kālanemir hataḥ kaṁsaḥ
pralambādyāś ca sad-dviṣaḥ
ayam ca yavano dagdho
rājaṁs te tigma-cakṣuṣā

Synonyms

[kālanemiḥ](#) — the demon Kālanemi; [hataḥ](#) — killed; [kaṁsaḥ](#) — Kaṁsa; [pralamba](#) — Pralamba; [ādyāḥ](#) — and others; [ca](#) — also; [sat](#) — of those who are pious; [dviṣaḥ](#) — envious; [ayam](#) — this; [ca](#) — and; [yavanah](#) — barbarian; [dagdhah](#) — burned; [rājan](#) — O King; [te](#) — your; [tigma](#) — sharp; [caksusā](#) — by the glance.

Translation

I have killed Kālanemi, reborn as Kaṁsa, as well as Pralamba and other enemies of the pious. And now, O King, this barbarian has been burnt to ashes by your piercing glance.

ŚB 10.51.42

सोऽहं तवानुग्रहार्थं गुहामेतामुपागतः ।
प्रार्थितः प्रचुरं पूर्वं त्वयाहं भक्तवत्सलः ॥ ४२ ॥

so 'ham tavānugrahārtham
 guhām etām upāgataḥ
 prārthitaḥ pracuram̐ pūrvam̐
 tvayāham̐ bhakta-vatsalaḥ

Synonyms

sah — that same person; aham — I; tava — your; anugraha — of the favoring; artham — for the sake; guhām — cave; etām — this; upāgataḥ — approached; prārthitaḥ — prayed to; pracuram — abundantly; pūrvam — before; tvayā — by you; aham — I; bhakta — to My devotees; vatsalaḥ — affectionate.

Translation

Since in the past you repeatedly prayed to Me, I have personally come to this cave to show you mercy, for I am affectionately inclined to My devotees.

Purport

It is apparent from this verse that Mucukunda was a devotee of the Supreme Lord. He had prayed for the Lord's association, and now Śrī Kṛṣṇa granted his fervent request.

ŚB 10.51.43

वरान्वृणीष्व राजर्षे सर्वान् कामान् ददामि ते ।
 मां प्रसन्नो जनः कश्चिन्न भूयोऽर्हति शोचितुम् ॥ ४३ ॥

varān vṛṇīṣva rājarṣe
 sarvān kāmān dadāmi te
 mām prasanno janaḥ kaścīn
 na bhūyo 'rhati śocitum

Synonyms

varān — benedictions; vṛṇīṣva — just choose; rāja-rṣe — O saintly King; sarvān — all; kāmān — desirable things; dadāmi — I give; te — to you; mām — Me; prasannah — having satisfied; janaḥ — person; kaścīn — any; na bhūyah — never again; arhati — needs; śocitum — to lament.

Translation

Now choose some benedictions from Me, O saintly King. I will fulfill all your desires. One who has satisfied Me need never again lament.

Purport

The *ācāryas* explain that we lament when we feel incomplete, when we have lost something or when we fail to achieve something desirable. One who has satisfied Kṛṣṇa and thus attained the Lord's mercy will never be troubled in these ways. Lord Kṛṣṇa is the reservoir of all pleasure, and He enjoys sharing His spiritual bliss with all living beings. We need only cooperate with the Supreme Lord.

ŚB 10.51.44

श्रीशुक उवाच
इत्युक्तस्तं प्रणम्याह मुचुकुन्दो मुदान्वितः ।
ज्ञात्वा नारायणं देवं गर्गवाक्यमनुस्मरन् ॥ ४४ ॥

śrī-śuka uvāca
ity uktas taṁ praṇamyāha
mucukundo mudānvitaḥ
jñātvā nārāyaṇaṁ devaṁ
garga-vākyam anusmaran

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *iti* — thus; *uktah* — addressed; *taṁ* — to Him; *praṇamya* — after bowing down; *āha* — said; *mucukundah* — Mucukunda; *mudā* — with joy; *anvitaḥ* — filled; *jñātvā* — knowing (Him) to be; *nārāyaṇam devam* — Nārāyaṇa, the Supreme Lord; *garga-vākyam* — the words of the sage Garga; *anusmaran* — remembering.

Translation

Śukadeva Gosvāmī said: Mucukunda bowed down to the Lord when he heard this. Remembering the words of the sage Garga, he joyfully recognized Kṛṣṇa to be the Supreme Lord, Nārāyaṇa. The King then addressed Him as follows.

Purport

Although the Lord here appears as four-handed Nārāyaṇa, we may say that Mucukunda was addressing Śrī Kṛṣṇa. All of this is taking place within the context of

kṛṣṇa-līlā, the pastimes of Lord Kṛṣṇa. It is well known to Vaiṣṇavas that the four-handed forms of Viṣṇu, or Nārāyaṇa, are expansions of Śrī Kṛṣṇa. Thus within the pastimes of Lord Kṛṣṇa there may also appear *viṣṇu-līlā*, the activities of Viṣṇu. Such are the qualities and activities of the Supreme Godhead. Deeds that for us would be extraordinary and even impossible are commonplace, effortless pastimes for the Supreme Personality of Godhead.

Śrīla Śrīdhara Svāmī informs us that Mucukunda was aware of the prediction of the ancient sage Garga that in the twenty-eighth millennium the Supreme Lord would descend. According to Ācārya Viśvanātha, Garga Muni further informed Mucukunda that he would personally see the Lord. Now it was all happening.

ŚB 10.51.45

श्रीमुचुकुन्द उवाच
विमोहितोऽयं जन ईश मायया
त्वदीयया त्वां न भजत्यनर्थदृक् ।
सुखाय दुःखप्रभवेषु सज्जते
गृहेषु योषित् पुरुषश्च वञ्चितः ॥ ४५ ॥

śrī-mucukunda uvāca
vimohito 'yaṁ jana īśa māyayā
tvadīyayā tvāṁ na bhajaty anartha-drk
sukhāya duḥkha-prabhaveṣu sajjate
grheṣu yoṣit puruṣaś ca vañcitaḥ

Synonyms

śrī-mucukundaḥ uvāca — Śrī Mucukunda said; *vimohitaḥ* — bewildered; *ayam* — this; *janaḥ* — person; *īśa* — O Lord; *māyayā* — by the illusory energy; *tvadīyayā* — Your own; *tvām* — You; *na bhajati* — does not worship; *anartha-drk* — not seeing one's real benefit; *sukhāya* — for the sake of happiness; *duḥkha* — misery; *prabhaveṣu* — in things that cause; *sajjate* — becomes entangled; *grheṣu* — in affairs of family life; *yoṣit* — woman; *puruṣaḥ* — man; *ca* — and; *vañcitaḥ* — cheated.

Translation

Śrī Mucukunda said: O Lord, the people of this world, both men and women, are bewildered by Your illusory energy. Unaware of their real benefit, they do

not worship You but instead seek happiness by entangling themselves in family affairs, which are actually sources of misery.

Purport

Mucukunda immediately makes it clear that he is not going to ask the Lord for material blessings. He has advanced, spiritually, far beyond those who try to exploit religion for all kinds of material benefits. *Artha* means “value,” and the negation of this word, *anartha*, means “that which is valueless or useless.” Thus the term *anartha-dṛk* indicates those whose vision is focused on valueless things, who have not understood what actual *artha*, or value, is. All that glitters is not gold, and Mucukunda here emphatically states that we should not ruin our spiritual chances by entangling ourselves in the fool’s gold of bodily relationships. We are meant to love the Lord.

ŚB 10.51.46

लब्ध्वा जनो दुर्लभमत्र मानुषं
कथञ्चिदव्यङ्गमयत्नतोऽनघ ।
पादारविन्दं न भजत्यसन्मति-

र्गृहान्धकूपे पतितो यथा पशुः ॥ ४६ ॥

labdhvā jano durlabham atra mānuṣaṁ
kathañcid avyaṅgam ayatnato 'nagha
pādāravindaṁ na bhajaty asan-matir
grhāndha-kūpe patito yathā paśuḥ

Synonyms

labdhvā — attaining; *janah* — a person; *durlabham* — rarely obtained; *atra* — in this world; *mānuṣam* — the human form of life; *kathañcit* — somehow or other; *avyaṅgam* — with undistorted limbs (unlike the various animal forms); *ayatnataḥ* — without endeavor; *anagha* — O sinless one; *pāda* — Your feet; *aravindam* — lotuslike; *na bhajati* — he does not worship; *asat* — impure; *matih* — his mentality; *grha* — of home; *andha* — blind; *kūpe* — in the well; *patitaḥ* — fallen; *yathā* — as; *paśuḥ* — an animal.

Translation

That person has an impure mind who, despite having somehow or other automatically obtained the rare and highly evolved human form of life, does not worship Your lotus feet. Like an animal that has fallen into a blind well, such a person has fallen into the darkness of a material home.

Purport

Our real home is in the kingdom of God. Despite our tenacious determination to remain in our material home, death will rudely eject us from the theater of material affairs. To stay at home is not bad, nor is it bad to devote ourselves to our loved ones. But we must understand that our real home is eternal, in the spiritual kingdom.

The word *ayatnataḥ* indicates that human life has been automatically awarded to us. We have not constructed our human bodies, and therefore we should not foolishly claim, “This body is mine.” The human form is a gift of God and should be used to achieve the perfection of God consciousness. One who does not understand this is *asan-mati*, possessed of dull, mundane understanding.

ŚB 10.51.47

ममैष कालोऽजित निष्फलो गतो
 राज्यश्रियोन्नद्धमदस्य भूपतेः ।
 मर्त्यात्मबुद्धेः सुतदारकोशभू-
 ष्वासज्जमानस्य दुरन्तचिन्तया ॥ ४७ ॥
mamaīṣa kālo 'jita niṣphalo gato
rājya-śriyonnaddha-madasya bhū-pateḥ
martyātmabuddheḥ suta-dāra-kośa-bhūṣv
āsajjamānasya duranta-cintayā

Synonyms

mama — my; *esah* — this; *kālah* — time; *ajita* — O unconquerable one; *niṣphalah* — fruitlessly; *gataḥ* — now gone; *rājya* — by kingdom; *śriyā* — and opulence; *unnaddha* — built up; *madasya* — whose intoxication; *bhūpateḥ* — a king of the earth; *martya* — the mortal body; *ātma* — as the self; *buddheḥ* — whose mentality; *suta* — to children; *dāra* — wives; *kośa* — treasury; *bhūsu* — and land; *āsajjamānasya* — becoming attached; *duranta* — endless; *cintayā* — with anxiety.

Translation

I have wasted all this time, O unconquerable one, becoming more and more intoxicated by my domain and opulence as an earthly king. Misidentifying the mortal body as the self, becoming attached to children, wives, treasury and land, I suffered endless anxiety.

Purport

Having in the previous verse condemned those who misuse the valuable human form of life for mundane purposes, Mucukunda now admits that he himself falls into this category. He intelligently wants to take advantage of the Lord's association and become a pure devotee once and for all.

ŚB 10.51.48

कलेवरेऽस्मिन् घटकुड्यसन्निभे

निरूढमानो नरदेव इत्यहम् ।

वृत्तो रथेभाक्षपदात्यनीकपै-

र्गा पर्यटंस्त्वागणयन् सुदुर्मदः ॥ ४८ ॥

kalevare 'smin ghaṭa-kuḍya-sannibhe

nirūḍha-māno nara-deva ity aham

vṛto rathebhāśva-padāty-anīkapair

gām paryatāṁs tvāgaṇayan su-durmadaḥ

Synonyms

kalevare — in the body; *asmin* — this; *ghata* — a pot; *kuḍya* — or a wall; *sannibhe* — which is like; *nirūḍha* — exaggerated; *mānah* — whose false identification; *nara-devah* — a god among men (king); *iti* — thus (thinking myself); *aham* — I; *vṛtah* — surrounded; *ratha* — by chariots; *ibha* — elephants; *aśva* — horses; *padāti* — infantry; *anīkapaih* — and generals; *gām* — the earth; *paryatan* — traveling; *tvā* — You; *aganayan* — not regarding seriously; *su-durmadaḥ* — very much deluded by pride.

Translation

With deep arrogance I took myself to be the body, which is a material object like a pot or a wall. Thinking myself a god among men, I traveled the earth

surrounded by my charioteers, elephants, cavalry, foot soldiers and generals, disregarding You in my deluding pride.

ŚB 10.51.49

प्रमत्तमुच्चैरितिकृत्यचिन्तया
प्रवृद्धलोभं विषयेषु लालसम् ।
त्वमप्रमत्तः सहसाभिपद्यसे

क्षुल्लेलिहानोऽहिरिवाखुमन्तकः ॥ ४९ ॥

*pramattam uccair itikṛtya-cintayā
pravṛddha-lobhaṁ viṣayeṣu lālasam
tvam apramattaḥ sahasābhipadyase
kṣul-lelihāno 'hir ivākhum antakaḥ*

Synonyms

pramattam — thoroughly deluded; *uccaih* — extensive; *iti-kṛtya* — of what needs to be done; *cintayā* — with thought; *pravṛddha* — increased fully; *lobham* — whose greed; *viṣayeṣu* — for sense objects; *lālasam* — hankering; *tvam* — You; *apramattaḥ* — not deluded; *sahasā* — suddenly; *abhipadyase* — confront; *ksut* — out of thirst; *lelihānah* — licking its fangs; *ahih* — a snake; *iva* — as; *ākhum* — a mouse; *antakaḥ* — death.

Translation

A man obsessed with thoughts of what he thinks needs to be done, intensely greedy, and delighting in sense enjoyment is suddenly confronted by You, who are ever alert. Like a hungry snake licking its fangs before a mouse, You appear before him as death.

Purport

We may note here the contrast between the words *pramattam* and *apramattaḥ*. Those who are trying to exploit the material world are *pramatta*: “deluded, bewildered, maddened by desire.” But the Lord is *apramatta*: “alert, sober, and unbewildered.” In our madness we may deny God or His laws, but the Lord is sober and will not fail to reward or punish us according to the quality of our activities.

ŚB 10.51.50

पुरा रथैर्हेमपरिष्कृतैश्चरन्
 मतंगजैर्वा नरदेवसंज्ञितः ।
 स एव कालेन दुरत्ययेन ते
 कलेवरो विट्कृमिभस्मसंज्ञितः ॥ ५० ॥
purā rathair hema-pariṣkṛtaiś caran
matam-gajair vā nara-deva-samjñitah
sa eva kālena duratyayena te
kalevaro viṭ-kr̥mi-bhasma-samjñitah

Synonyms

purā — previously; *rathaih* — in chariots; *hema* — with gold; *pariṣkṛtaiḥ* — furnished; *caran* — riding; *matam* — fierce; *gajaih* — on elephants; *vā* — or; *nara-deva* — king; *samjñitah* — named; *sah* — that; *eva* — same; *kālena* — by time; *duratyayena* — unavoidable; *te* — Your; *kalevarah* — body; *viṭ* — as feces; *kr̥mi* — worms; *bhasma* — ashes; *samjñitah* — named.

Translation

The body that at first rides high on fierce elephants or chariots adorned with gold and is known by the name “king” is later, by Your invincible power of time, called “feces,” “worms,” or “ashes.”

Purport

In the United States and other materially developed countries, dead bodies are cosmetically disposed of in a tidy ceremonial way, but in many parts of the world old, sickly and injured people die in lonely or neglected places, where dogs and jackals consume their bodies and transform them into stool. And if one is so blessed as to be buried in a coffin, one’s body may very well be consumed by worms and other minuscule creatures. Also, many earthly cadavers are burned and thus transformed into ashes. In any case, death is certain, and the ultimate fate of the body is never sublime. That is the real purport of Mucukunda’s statement here — that the body, though now called “king,” “prince,” “beauty queen,” “upper-middle class” and so on, will eventually be called “stool,” “worms” and “ashes.”

Śrīla Śrīdhara Svāmī quotes the following Vedic statement:

*yoneḥ sahasrāṇi bahūni gatvā
duḥkhena labdhvāpi ca mānuṣatvam
sukhāvaharṁ ye na bhajanti viṣṇum
te vai manuṣyātmani śatru-bhūtāḥ*

“After passing through many thousands of species and undergoing great struggle, the conditioned living entities finally obtain the human form. Thus those human beings who still do not worship Lord Viṣṇu, who can bring them real happiness, have certainly become enemies of both themselves and humanity.”

ŚB 10.51.51

निर्जित्य दिक्चक्रमभूतविग्रहो
वरासनस्थः समराजवन्दितः ।
गृहेषु मैथुन्यसुखेषु योषितां
क्रीडामृगः पूरुष ईश नीयते ॥ ५१ ॥
*nirjitya dik-cakram abhūta-vigraho
varāsana-sthaḥ sama-rāja-vanditaḥ
grheṣu maithunya-sukheṣu yoṣitām
krīḍā-mṛgaḥ pūruṣa īśa nīyate*

Synonyms

nirjitya — having conquered; *dik* — of directions; *cakram* — the whole circle; *abhūta* — nonexistent; *vigrahaḥ* — any conflict for whom; *vara-āsana* — on an exalted throne; *sthaḥ* — seated; *sama* — equal; *rāja* — by kings; *vanditaḥ* — praised; *grheṣu* — in residences; *maithunya* — sex; *sukheṣu* — whose happiness; *yoṣitām* — of women; *krīḍā-mṛgaḥ* — a pet animal; *puruṣaḥ* — the person; *īśa* — O Lord; *nīyate* — is led about.

Translation

Having conquered the entire circle of directions and being thus free of conflict, a man sits on a splendid throne, receiving praise from leaders who were once his equals. But when he enters the women’s chambers, where sex pleasure is found, he is led about like a pet animal, O Lord.

ŚB 10.51.52

करोति कर्माणि तपःसुनिष्ठितो
 निवृत्तभोगस्तदपेक्षयाददत् ।
 पुनश्च भूयासमहं स्वराडिति
 प्रवृद्धतर्षो न सुखाय कल्पते ॥ ५२ ॥
karoti karmāṇi tapaḥ-suniṣṭhito
nivr̥tta-bhogas tad-apekṣayādadat
punaś ca bhūyāsam ahaṁ sva-rāḍ iti
pravṛddha-tarṣo na sukhāya kalpate

Synonyms

karoti — one performs; *karmāṇi* — duties; *tapaḥ* — in the practice of austerities; *su-niṣṭhitah* — very fixed; *nivr̥tta* — avoiding; *bhogah* — sense enjoyment; *tat* — with that (position which he already has); *apekṣayā* — in comparison; *adadat* — assuming; *punaḥ* — further; *ca* — and; *bhūyāsam* — greater; *aham* — I; *sva-rāt* — sovereign ruler; *iti* — thus thinking; *pravṛddha* — rampant; *tarsah* — whose urges; *na* — not; *sukhāya* — happiness; *kalpate* — can attain.

Translation

A king who desires even greater power than he already has strictly performs his duties, carefully practicing austerity and forgoing sense enjoyment. But he whose urges are so rampant, thinking “I am independent and supreme,” cannot attain happiness.

ŚB 10.51.53

भवापवर्गो भ्रमतो यदा भवे-
 ज्ञनस्य तर्ह्यच्युत सत्समागमः ।
 सत्सङ्गमो यर्हि तदैव सद्गतौ
 परावरेषे त्वयि जायते मतिः ॥ ५३ ॥
bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate matiḥ

Synonyms

bhava — of material existence; *apavargah* — the cessation; *bhramatah* — who has been wandering; *yadā* — when; *bhavet* — occurs; *janasya* — for a person; *tarhi* — at that time; *acyuta* — O infallible Lord; *sat* — of saintly devotees; *samāgamah* — the association; *sat-sangamah* — saintly association; *yarhi* — when; *tadā* — then; *eva* — only; *sat* — of the saintly; *gatau* — who is the goal; *para* — of superior (the causes of material creation); *avara* — and inferior (their products); *īse* — for the Supreme Lord; *tvayi* — Yourself; *jāyate* — is born; *matih* — devotion.

Translation

When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects.

Purport

Ācāryas Jīva Gosvāmī and Viśvanātha Cakravartī agree on the following point: Although it is stated here that when material life ceases one attains the association of devotees, in fact it is the association of the Lord’s devotees that enables one to transcend material existence. Śrīla Jīva Gosvāmī explains this apparent inversion of sequence by quoting the *Kāvya-prakāśa* (10.153) as follows: *kārya-kāraṇayoś ca paurvāparya-viparyayo vijñeyātiśayoktiḥ syāt sa*. “A statement in which the logical order of a cause and its effect is reversed should be understood as *atiśayokti*, emphasis by extreme assertion.” Śrīla Jīva Gosvāmī cites the following commentary on this statement: *kāraṇasya śighra-kāritām vaktum kāryasya pūrvam uktau*. “To express the swift action of a cause, one may assert the result before the cause.”

In this connection Śrīla Viśvanātha Cakravartī points out that the merciful association of the Lord’s devotees makes possible our determination to become Kṛṣṇa conscious. And the *ācārya* agrees with Śrīla Jīva Gosvāmī that this verse is an instance of *atiśayokti*.

ŚB 10.51.54

मन्ये ममानुग्रह ईश ते कृतो
राज्यानुबन्धापगमो यद्दृच्छया ।

यः प्रार्थ्यते साधुभिरेकचर्यया
 वनं विविक्षद्विरखण्डभूमिपैः ॥ ५४ ॥
manye mamānugraha īśa te kṛto
rājyānubandhāpagamo yadr̥cchayā
yaḥ prārthyate sādhubhir eka-caryayā
vanam vivikṣadbhir akhaṇḍa-bhūmi-paiḥ

Synonyms

manye — I think; *mama* — to me; *anugrahaḥ* — mercy; *īśa* — O Lord; *te* — by You; *kṛtaḥ* — done; *rājya* — to kingdom; *anubandha* — of attachment; *apagamah* — the removal; *yadr̥cchayā* — spontaneous; *yaḥ* — which; *prārthyate* — is prayed for; *sādhubhiḥ* — saintly; *eka-caryayā* — in solitude; *vanam* — the forest; *vivikṣadbhiḥ* — who desire to enter; *akhaṇḍa* — unlimited; *bhūmi* — of lands; *paiḥ* — by rulers.

Translation

My Lord, I think You have shown me mercy, since my attachment to my kingdom has spontaneously ceased. Such freedom is prayed for by saintly rulers of vast empires who desire to enter the forest for a life of solitude.

ŚB 10.51.55

न कामयेऽन्यं तव पादसेवना-
 दकिञ्चनप्रार्थ्यतमाद्वरं विभो ।
 आराध्य कस्त्वां ह्यपवर्गदं हरे
 वृणीत आर्यो वरमात्मबन्धनम् ॥ ५५ ॥
na kāmaye 'nyam tava pāda-sevanād
akiñcana-prārthyatamād varam vibho
ārādhya kas tvām hy apavarga-dam hare
vṛṇīta āryo varam ātma-bandhanam

Synonyms

na kāmaye — I do not desire; *anyam* — another; *tava* — Your; *pāda* — of the feet; *sevanāt* — than the service; *akiñcana* — by those who want nothing material; *prārthya-tamāt* — which is the favorite object of entreaty; *varam* — boon; *vibho* — O all-powerful one; *ārādhya* — worshiping; *kaḥ* — who; *tvām* — You; *hi* — indeed; *apavarga* — of liberation; *dam* — the bestower; *hare* — O Lord Hari; *vṛṇīta* — would

choose; āryah — a spiritually advanced person; varam — boon; ātma — his own; bandhanam — (cause of) bondage.

Translation

O all-powerful one, I desire no boon other than service to Your lotus feet, the boon most eagerly sought by those free of material desire. O Hari, what enlightened person who worships You, the giver of liberation, would choose a boon that causes his own bondage?

Purport

The Lord offered Mucukunda anything he desired, but Mucukunda desired only the Lord. This is pure Kṛṣṇa consciousness.

ŚB 10.51.56

तस्माद्विसृज्याशिष ईश सर्वतो
 रजस्तमःसत्त्वगुणानुबन्धनाः ।
 निरञ्जनं निर्गुणमद्वयं परं
 त्वां ज्ञासिमात्रं पुरुषं व्रजाम्यहम् ॥ ५६ ॥
tasmād visrjyāśiṣa īśa sarvato
rajas-tamaḥ-sattva-guṇānubandhanāḥ
nirāñjanam nirguṇam advayam param
tvām jñāpti-mātram puruṣam vrajāmy aham

Synonyms

tasmāt — therefore; visrjya — putting aside; āśiṣah — desirable objects; īśa — O Lord; sarvataḥ — entirely; rajaḥ — with passion; tamaḥ — ignorance; sattva — and goodness; guna — the material modes; anu-bandhanāḥ — entangled; nirāñjanam — free from mundane designations; nirguṇam — transcendental to the material modes; advayam — nondual; param — supreme; tvām — You; jñāpti-mātram — pure knowledge; puruṣam — the original person; vrajāmi — am approaching; aham — I.

Translation

Therefore, O Lord, having put aside all objects of material desire, which are bound to the modes of passion, ignorance and goodness, I am approaching You, the Supreme Personality of Godhead, for shelter. You are not covered by

mundane designations; rather, You are the Supreme Absolute Truth, full in pure knowledge and transcendental to the material modes.

Purport

The word *nirguṇam* here indicates that the Lord's existence is beyond the qualities of material nature. One might argue that Lord Kṛṣṇa's body is made of material nature, but here the word *advayam* refutes that argument. There is no duality in Lord Kṛṣṇa's existence. His eternal, spiritual body is Kṛṣṇa, and Kṛṣṇa is God.

ŚB 10.51.57

चिरमिह वृजिनार्तस्तप्यमानोऽनुतापै-
रवितृषडमित्रोऽलब्धशान्तिः कथञ्चित् ।
शरणद समुपेतस्त्वत्पदाब्जं परात्म-
नभयमृतमशोकं पाहि मापन्नमीश ॥ ५७ ॥

*ciram iha vṛjinārtas tapyamāno 'nutāpair
avitṛṣa-ṣaḍ-amitro 'labdha-śāntiḥ kathañcit
śaraṇa-da samupetas tvat-padābjaṁ parātman
abhayam ṛtam aśokam pāhi māpannam īśa*

Synonyms

ciram — for a long time; *iha* — in this world; *vṛjina* — by disturbances; *ārtah* — distressed; *tapyamānah* — tormented; *anutāpaiḥ* — with remorse; *avitṛṣa* — unsatiated; *ṣaḍ* — six; *amitrah* — whose enemies (the five senses and the mind); *alabdha* — not attaining; *śāntiḥ* — peace; *kathañcit* — by some means; *śaraṇa* — of shelter; *da* — O bestower; *samupetaḥ* — who have approached; *tvat* — Your; *padābjaṁ* — lotus feet; *para-ātman* — O Supreme Soul; *abhayam* — fearless; *ṛtam* — the truth; *aśokam* — free from sorrow; *pāhi* — please protect; *mā* — me; *āpannam* — who am confronted with dangers; *īśa* — O Lord.

Translation

For so long I have been pained by troubles in this world and have been burning with lamentation. My six enemies are never satiated, and I can find no peace. Therefore, O giver of shelter, O Supreme Soul, please protect me. O

Lord, in the midst of danger I have by good fortune approached Your lotus feet, which are the truth and which thus make one fearless and free of sorrow.

ŚB 10.51.58

श्रीभगवानुवाच
सार्वभौम महाराज मतिस्ते विमलोर्जिता ।
वरैः प्रलोभितस्यापि न कामैर्विहता यतः ॥ ५८ ॥

śrī-bhagavān uvāca
sārvabhauma mahā-rāja
matis te vimalorjitā
varaiḥ pralobhitasyāpi
na kāmair vihatā yataḥ

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *sārvabhauma* — O emperor; *mahā-rāja* — great ruler; *matih* — mind; *te* — Your; *vimala* — spotless; *urjitā* — potent; *varaiḥ* — with benedictions; *pralobhitasya* — of (you) who were enticed; *api* — even though; *na* — not; *kāmair* — by material desires; *vihatā* — spoiled; *yataḥ* — since.

Translation

The Supreme Lord said: O emperor, great ruler, your mind is pure and potent. Though I enticed You with benedictions, your mind was not overcome by material desires.

ŚB 10.51.59

प्रलोभितो वरैर्यत्त्वमप्रमादाय विद्धि तत् ।
न धीरेकान्तभक्तानामाशीर्भिर्भिद्यते क्वचित् ॥ ५९ ॥

pralobhito varair yat tvam
apramādāya viddhi tat
na dhīre ekānta-bhaktānām
āśīrbhir bhidyate kvacit

Synonyms

pralobhitah — enticed; *varaiḥ* — with benedictions; *yat* — which fact; *tvam* — you; *apramādāya* — for (showing your) freedom from bewilderment; *viddhi* — please

know; *tat* — that; *na* — not; *dhīh* — the intelligence; *ekānta* — exclusive; *bhaktānām* — of devotees; *āśirbhih* — by blessings; *bhidyate* — is diverted; *kvacit* — ever.

Translation

Understand that I enticed you with benedictions just to prove that you would not be deceived. The intelligence of My unalloyed devotees is never diverted by material blessings.

ŚB 10.51.60

युञ्जानानामभक्तानां प्राणायामादिभिर्मनः ।
अक्षीणवासनं राजन् दृश्यते पुनरुत्थितम् ॥ ६० ॥

yuñjānānām abhaktānām
prāṇāyāmādibhir manaḥ
akṣiṇa-vāsanam rājan
drśyate punar utthitam

Synonyms

yuñjānānām — who are engaging themselves; *abhaktānām* — of nondevotees; *prāṇāyāma* — with *prāṇāyāma* (yogic breath control); *ādibhih* — and other practices; *manaḥ* — the minds; *akṣiṇa* — not eliminated; *vāsanam* — the last traces of whose material desire; *rājan* — O King (Mucukunda); *drśyate* — is seen; *punah* — again; *utthitam* — waking (to thoughts of sense gratification).

Translation

The minds of nondevotees who engage in such practices as *prāṇāyāma* are not fully cleansed of material desires. Thus, O King, material desires are again seen to arise in their minds.

ŚB 10.51.61

विचरस्व महीं कामं मय्यावेशितमानसः ।
अस्त्वेवं नित्यदा तुभ्यं भक्तिर्मय्यनपायिनी ॥ ६१ ॥

vicarasva mahim kāmam
mayy āveśita-mānasah
astv evam nityadā tubhyam
bhaktir mayy anapāyini

Synonyms

vicarasva — wander; mahim — this earth; kāmam — at will; mayi — in Me; āveśita — fixed; mānasah — your mind; astu — may there be; evam — thus; nityadā — always; tubhyam — for you; bhaktih — devotion; mayi — to Me; anapāyini — unfailing.

Translation

Wander this earth at will, with your mind fixed on Me. May you always possess such unfailing devotion for Me.

ŚB 10.51.62

क्षात्रधर्मस्थितो जन्तून् न्यवधीर्मृगयादिभिः ।
समाहितस्तत्तपसा जह्यघं मदुपाश्रितः ॥ ६२ ॥

*kṣātra-dharma-sthīto jantūn
nyavadhīr mṛgayādibhiḥ
samāhītas tat tapasā
jahy aghaṁ mad-upāśritaḥ*

Synonyms

ksātra — of the ruling class; dharma — in the religious principles; sthītaḥ — situated; jantūn — living beings; nyavadhīh — you killed; mṛgayā — in the course of hunting; ādibhiḥ — and other activities; samāhītaḥ — fully concentrated; tat — that; tapasā — by penances; jahi — you should eradicate; agham — sinful reaction; mat — in Me; upāśritaḥ — taking shelter.

Translation

Because you followed the principles of a kṣatriya, you killed living beings while hunting and performing other duties. You must vanquish the sins thus incurred by carefully executing penances while remaining surrendered to Me.

ŚB 10.51.63

जन्मन्यनन्तरे राजन् सर्वभूतसुहृत्तमः ।
भूत्वा द्विजवरस्त्वं वै मामुपैष्यसि केवलम् ॥ ६३ ॥

*janmany anantare rājan
sarva-bhūta-suhṛttamaḥ*

*bhūtvā dvija-varas tvam vai
mām upaiṣyasi kevalam*

Synonyms

janmani — in the birth; *anantare* — immediately following; *rājan* — O King; *sarva* — of all; *bhūta* — living beings; *suhrt-tamah* — a supreme well-wisher; *bhūtvā* — becoming; *dvija-varah* — an excellent *brāhmaṇa*; *tvam* — you; *vai* — indeed; *mam* — to Me; *upaiṣyasi* — will come; *kevalam* — exclusively.

Translation

O King, in your very next life you will become an excellent brāhmaṇa, the greatest well-wisher of all creatures, and certainly come to Me alone.

Purport

Śrī Kṛṣṇa states in the [Bhagavad-gītā \(5.29\)](#), *suhṛdam sarva-bhūtānām jñātvā mām śāntim ṛcchati*: “A person attains peace by understanding Me to be the well-wishing friend of all living beings.” Lord Kṛṣṇa and His pure devotees work together to rescue the fallen souls from the ocean of illusion. This is the real purport of the Kṛṣṇa consciousness movement.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fifty-first Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “The Deliverance of Mucukunda.”

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 52



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER FIFTY-TWO

Rukmiṇī's Message to Lord Kṛṣṇa

This chapter describes how Lord Balarāma and Lord Kṛṣṇa, running as if in fear, went to Dvārakā. Then Lord Kṛṣṇa heard the message of Rukmiṇī from the mouth of a *brāhmaṇa* and chose her as His wife.

King Mucukunda, shown mercy by Lord Śrī Kṛṣṇa, offered obeisances and circumambulated Him. The King then left the cave and saw that humans, animals, trees and plants were all smaller than when he had fallen asleep. From this he could understand that the Age of Kali was at hand. Thus, in a mood of detachment from all material association, the King began worshiping the Supreme Lord, Śrī Hari.

Śrī Kṛṣṇa returned to Mathurā, which was still under siege by the barbarian army. He destroyed this army, collected all the valuables the soldiers had been carrying, and set off for Dvārakā. Just then Jarāsandha arrived on the scene with a force of twenty-three *akṣauhiṇīs*. Lord Balarāma and Lord Kṛṣṇa, acting as if fearful, left Their riches aside and ran far away. Because Jarāsandha could not appreciate Their true power, he ran after Them. After running a long way, Rāma and Kṛṣṇa came to a mountain named Pravarṣaṇa and proceeded to climb it. Jarāsandha thought They had hidden inside a cave and looked all over for Them. Unable to find Them, he built fires on all sides of the mountain. As the vegetation on the mountain slopes burst into flame, Kṛṣṇa and Balarāma jumped off the peak. After reaching the ground unseen by Jarāsandha and his followers, They returned to the Dvārakā fort, which floated within the sea. Jarāsandha decided that Rāma and Kṛṣṇa had burned to death in the fire, and he took his army back to his kingdom.

At this point Mahārāja Parikṣit asked a question, and Śrī Śukadeva Gosvāmī responded to it by beginning to narrate the history of the marriage of Lord Śrī Kṛṣṇa and Rukmiṇī. Rukmiṇī, the young daughter of Bhīṣmaka, King of Vidarbha, had heard of Śrī Kṛṣṇa's beauty, strength and other fine qualities, and she therefore made up her mind that He would be the perfect husband for her. Lord Kṛṣṇa also wanted to marry her. But although Rukmiṇī's other relatives approved of her marriage to Kṛṣṇa, her brother Rukmī was envious of the Lord and thus forbade her to marry

Him. Rukmī wanted her to marry Śiśupāla instead. Rukmiṇī unhappily took up her duties in preparation for the marriage, but she also sent a trustworthy *brāhmaṇa* to Kṛṣṇa with a letter.

When the *brāhmaṇa* arrived in Dvārakā, Śrī Kṛṣṇa properly honored him with ritual worship and other tokens of reverence. The Lord then asked the *brāhmaṇa* why he had come. The *brāhmaṇa* opened Rukmiṇī’s letter and showed it to Lord Kṛṣṇa, who had the messenger read it to Him. Rukmiṇī-devī wrote: “Ever since I have heard about You, my Lord, I have become completely attracted to You. Without fail please come before my marriage to Śiśupāla and take me away. In accordance with family custom, on the day before my marriage I will visit the temple of goddess Ambikā. That would be the best opportunity for You to appear and easily kidnap me. If You do not show me this favor, I will give up my life by fasting and observing severe vows. Then perhaps in my next life I will be able to obtain You.”

After reading Rukmiṇī’s letter to Lord Kṛṣṇa, the *brāhmaṇa* took his leave so he might carry out his daily religious duties.

ŚB 10.52.1

श्रीशुक उवाच

इत्थं सोऽनग्रहीतोऽङ्ग कृष्णेनेक्ष्वाकुनन्दनः ।
तं परिक्रम्य सन्नम्य निश्चक्राम गुहामुखात् ॥ १ ॥

śrī-śuka uvāca

itthaṁ so 'nagrahīto 'nga
kṛṣṇenekṣvāku nandanah
taṁ parikramya sannamya
niścakrāma guhā-mukhāt

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *itthaṁ* — in this manner; *sah* — he; *anugrahītaḥ* — shown mercy; *aṅga* — my dear (Parīkṣit Mahārāja); *kṛsṇena* — by Lord Kṛṣṇa; *iṅsvāku-nandanah* — Mucukunda, the beloved descendant of Ikṣvāku; *tam* — Him; *parikramya* — circumambulating; *sannamya* — bowing down; *niścakrāma* — he went out; *guhā* — of the cave; *mukhāt* — from the mouth.

Translation

Śukadeva Gosvāmī said: My dear King, thus graced by Lord Kṛṣṇa, Mucukunda circumambulated Him and bowed down to Him. Then Mucukunda, the beloved descendant of Ikṣvāku, exited through the mouth of the cave.

ŚB 10.52.2

संवीक्ष्य क्षुल्लकान् मर्त्यान् पशून्वीरुद्धनस्पतीन् ।

मत्वा कलियुगं प्राप्तं जगाम दिशमुत्तराम् ॥ २ ॥

saṁvīkṣya kṣullakān martyān

paśūn vīrud-vanaspatīn

matvā kali-yugam prāptam

jagāma diśam uttarām

Synonyms

saṁvīkṣya — noticing; *kṣullakān* — tiny; *martyān* — the human beings; *paśūn* — animals; *vīrut* — plants; *vanaspatīn* — and trees; *matvā* — considering; *kali-yugam* — the Age of Kali; *prāptam* — having arrived; *jagāma* — he went; *diśam* — to the direction; *uttarām* — northern.

Translation

Seeing that the size of all the human beings, animals, trees and plants was severely reduced, and thus realizing that the Age of Kali was at hand, Mucukunda left for the north.

Purport

There are several significant words in this verse. A standard Sanskrit dictionary gives the following English meanings for the word *kṣullaka*: “little, small, low, vile, poor, indigent, wicked, malicious, abandoned, hard, pained, distressed.” These are the symptoms of the Age of Kali, and all these qualities are said here to apply to men, animals, plants and trees in this age. We who are enamored of ourselves and our environment can perhaps imagine the superior beauty and living conditions available to people in former ages.

The last line of this text, *jagāma diśam uttarām* — “He went toward the north” — can be understood as follows. By traveling north in India, one comes to the world’s

highest mountains, the Himālayan range. There one can still find many beautiful peaks and valleys, where there are quiet hermitages suitable for austerity and meditation. Thus in Vedic culture “going to the north” indicates renouncing the comforts of ordinary society and going to the Himālayan Mountains to practice serious austerities for spiritual advancement.

ŚB 10.52.3

तपःश्रद्धायुतो धीरो निःसङ्गो मुक्तसंशयः ।
समाधाय मनः कृष्णे प्राविशद् गन्धमादनम् ॥ ३ ॥
tapah-śraddhā-yuto dhīro
niḥsaṅgo mukta-saṁśayaḥ
samādhāya manaḥ kṛṣṇe
prāviśad gandhamādanam

Synonyms

tapah — in austerities; *śraddhā* — faith; *yutah* — having; *dhīrah* — serious; *niḥsaṅgah* — detached from material association; *mukta* — freed; *saṁśayah* — of doubts; *samādhāya* — fixing in trance; *manah* — his mind; *kṛṣṇe* — upon Lord Kṛṣṇa; *prāviśat* — he entered upon; *gandhamādanam* — the mountain known as Gandhamādana.

Translation

The sober King, beyond material association and free of doubt, was convinced of the value of austerity. Absorbing his mind in Lord Kṛṣṇa, he came to Gandhamādana Mountain.

Purport

The name Gandhamādana indicates a place of delightful fragrances. Undoubtedly Gandhamādana was filled with the aroma of wild flowers and forest honey, and with other natural scents.

ŚB 10.52.4

बदर्याश्रममासाद्य नरनारायणालयम् ।
सर्वद्वन्द्वसहः शान्तस्तपसाराधयद्धरिम् ॥ ४ ॥

*badary-āśramam āsādyā
nara-nārāyaṇālayam
sarva-dvandva-sahaḥ śāntas
tapasārādhayad dharim*

Synonyms

[badarī-āśramam](#) — the hermitage Badarikāśrama; [āsādyā](#) — reaching; [nara-nārāyaṇa](#) — of the Supreme Lord's dual incarnation as Nara and Nārāyaṇa; [ālayam](#) — the residence; [sarva](#) — all; [dvandva](#) — dualities; [sahaḥ](#) — tolerating; [śāntah](#) — peaceful; [tapasā](#) — with severe austerities; [ārādhayat](#) — he worshiped; [harim](#) — Lord Kṛṣṇa.

Translation

There he arrived at Badarikāśrama, the abode of Lord Nara-Nārāyaṇa, where, remaining tolerant of all dualities, he peacefully worshiped the Supreme Lord Hari by performing severe austerities.

ŚB 10.52.5

भगवान् पुनराव्रज्य पुरीं यवनवेष्टिताम् ।
हत्वा म्लेच्छबलं निन्ये तदीयं द्वारकां धनम् ॥ ५ ॥

*bhagavān punar āvrajya
purīm yavana-veṣṭitām
hatvā mleccha-balam ninye
tadīyaṁ dvārakām dhanam*

Synonyms

[bhagavān](#) — the Lord; [punah](#) — once again; [āvrajya](#) — returning; [purīm](#) — to His city; [yavana](#) — by the Yavanas; [vestitām](#) — surrounded; [hatvā](#) — killing; [mleccha](#) — of barbarians; [balam](#) — the army; [ninye](#) — He brought; [tadīyam](#) — their; [dvārakām](#) — to Dvārakā; [dhanam](#) — wealth.

Translation

The Lord returned to Mathurā, which was still surrounded by Yavanas. Then He destroyed the army of barbarians and began taking their valuables to Dvārakā.

Purport

It is clear from this verse that Kālayavana alone pursued Lord Kṛṣṇa into the mountain cave. When Kṛṣṇa returned to the besieged city of Mathurā, He eliminated the vast barbarian army.

ŚB 10.52.6

नीयमाने धने गोभिर्नृभिश्चाच्युतचोदितैः ।
आजगाम जरासन्धस्त्रयोविंशत्यनीकपः ॥ ६ ॥

*nīyamāne dhane gobhir
nṛbhiś cācyuta-coditaiḥ
ājagāma jarāsandhas
trayo-vimśaty-anīka-paḥ*

Synonyms

nīyamāne — as it was being taken; *dhane* — the wealth; *gobhih* — by oxen; *nṛbhih* — by men; *ca* — and; *acyuta* — by Lord Kṛṣṇa; *coditaiḥ* — engaged; *ājugāma* — came there; *jarāsandhah* — Jarāsandha; *trayah* — three; *vimśati* — plus twenty; *anīka* — of armies; *paḥ* — the leader.

Translation

As the wealth was being carried by oxen and men under Lord Kṛṣṇa's direction, Jarāsandha appeared at the head of twenty-three armies.

ŚB 10.52.7

विलोक्य वेगरभसं रिपुसैन्यस्य माधवौ ।
मनुष्यचेष्टामापन्नौ राजन् दुद्रुवतुर्द्रुतम् ॥ ७ ॥

*vilokya vega-rabhasam
ripu-sainyasya mādhavau
manuṣya-ceṣṭām āpannau
rājan dudruvatur drutam*

Synonyms

vilokya — seeing; *vega* — of the waves; *rabhasam* — the fierceness; *ripu* — enemy; *sainyasya* — of the armies; *mādhavau* — the two Mādhavas (Kṛṣṇa and Balarāma);

manuṣya — humanlike; *ceṣtām* — behavior; *āpannau* — assuming; *rājan* — O King (Parīkṣit); *dudruvatuh* — ran away; *drutam* — quickly.

Translation

O King, seeing the fierce waves of the enemy's army, the two Mādhavas, imitating human behavior, ran swiftly away.

ŚB 10.52.8

विहाय वित्तं प्रचुरमभीतौ भीरुभीतवत् ।
पद्भ्यां पद्मपलाशाभ्यां चेलतुर्बहुयोजनम् ॥ ८ ॥
vihāya vittaṁ pracuram
abhītau bhīru-bhīta-vat
padbhyāṁ palāśābhyāṁ
celatur bahu-yojanam

Synonyms

vihāya — abandoning; *vittaṁ* — the riches; *pracuram* — abundant; *abhītau* — actually unafraid; *bhīru* — like cowards; *bhīta-vat* — as if frightened; *padbhyāṁ* — with Their feet; *padma* — of lotuses; *palāśābhyāṁ* — like petals; *celatuh* — They went; *bahu-yojanam* — for many *yojanas* (one *yojana* is slightly more than eight miles).

Translation

Abandoning the abundant riches, fearless but feigning fear, They went many *yojanas* on Their lotuslike feet.

ŚB 10.52.9

पलायमानौ तौ दृष्ट्वा मागधः प्रहसन्बली ।
अन्वधावद् रथानीकैरीशयोरप्रमाणवित् ॥ ९ ॥
palāyamānau tau dṛṣṭvā
māgadhaḥ prahasan balī
anvadhāvad rathānikair
īśayor apramāṇa-vit

Synonyms

palāyamānau — who were fleeing; *tau* — Those two; *dr̥stvā* — seeing; *māgadhaḥ* — Jarāsandha; *prahasana* — laughing loudly; *bali* — powerful; *anvadhāvat* — he ran after; *ratha* — with charioteers; *anikaih* — and soldiers; *īsayoh* — of the Lords; *apramāṇa-vit* — unaware of the scope.

Translation

When he saw Them fleeing, powerful Jarāsandha laughed loudly and then pursued Them with charioteers and foot soldiers. He could not understand the exalted position of the two Lords.

ŚB 10.52.10

प्रद्रुत्य दूरं संश्रान्तौ तुङ्गमारुहतां गिरिम् ।
प्रवर्षणाख्यं भगवान् नित्यदा यत्र वर्षति ॥ १० ॥

pradrutya dūraṁ saṁśrāntau
tuṅgam āruhatām girim
pravarṣaṇākhyam bhagavān
nityadā yatra varṣati

Synonyms

pradrutya — having run with full speed; *dūram* — a long distance; *saṁśrāntau* — exhausted; *tuṅgam* — very high; *āruhatām* — They climbed; *girim* — the mountain; *pravarṣaṇa-ākhyam* — known as Pravarṣaṇa; *bhagavān* — Lord Indra; *nityadā* — always; *yatra* — where; *varṣati* — he rains.

Translation

Apparently exhausted after fleeing a long distance, the two Lords climbed a high mountain named Pravarṣaṇa, upon which Lord Indra showers incessant rain.

ŚB 10.52.11

गिरौ निलीनावाज्ञाय नाधिगम्य पदं नृप ।
ददाह गिरिमेधोभिः समन्तादग्निमुत्सृजन् ॥ ११ ॥

girau nilināv ājñāya
nādhigamya padam nṛpa

*dadāha girim edhobhiḥ
samantād agnim utsrjan*

Synonyms

girau — on the mountain; *nilinau* — hiding; *ājñāya* — being aware; *na adhigamya* — not finding; *padam* — Their location; *nrpa* — O King (Parīkṣit); *dadāha* — he set ablaze; *girim* — the mountain; *edhobhiḥ* — with firewood; *samantāt* — on all sides; *agnim* — fire; *utsrjan* — generating.

Translation

Although he knew They were hiding on the mountain, Jarāsandha could find no trace of Them. Therefore, O King, he placed firewood on all sides and set the mountain ablaze.

Purport

Clearly we are observing one of the Supreme Lord’s transcendental pastimes. Although the *Bhāgavatam* states that the two Lords, Kṛṣṇa and Balarāma, were “exhausted,” even in Their so-called exhausted state They were able to quickly climb a high mountain and shortly thereafter jump off it to the ground. It would be unwise and illogical to ignore the whole picture the sages are giving us here and instead try to pick apart isolated descriptions. Clearly we are watching the Supreme Personality of Godhead in the midst of His spiritual pastimes; we are not observing an ordinary human being. Lord Kṛṣṇa and Lord Balarāma were still quite young men when this pastime took place, and one can easily see in these descriptions how They must have been enjoying Themselves, eagerly fleeing from the somewhat ridiculous King Jarāsandha, racing up a mountain, jumping off and totally befuddling the constantly failing demon, who somehow or other never lost confidence in himself. Seen without envy or quarrelsomeness, the Lord’s pastimes are immensely entertaining.

ŚB 10.52.12

तत उत्पत्य तरसा दह्यमानतटादुभौ ।
दशैकयोजनात्तुङ्गान्निपेततुरधो भुवि ॥ १२ ॥

*tata utpatya tarasā
dahyamāna-taṭād ubhau*

*daśaika-yojanāt tuṅgān
nīpetatur adho bhūvi*

Synonyms

tatah — from it (the mountain); *utpatya* — jumping; *tarasā* — with haste; *dahyamāna* — which were burning; *tatāt* — whose sides; *ubhau* — the two of Them; *daśa-eka* — eleven; *yojanāt* — *yojanas*; *tuṅgāt* — high; *nīpetatuh* — They fell; *adhah* — down; *bhūvi* — to the ground.

Translation

The two of Them then suddenly jumped from the burning mountain, which was eleven yojanas high, and fell to the ground.

Purport

Eleven *yojanas* is approximately ninety miles.

ŚB 10.52.13

अलक्ष्यमाणौ रिपुणा सानुगेन यदूत्तमौ ।
स्वपुरं पुनरायातौ समुद्रपरिखां नृप ॥ १३ ॥
*alaksyamāṇau ripuṇā
sānugena yadūttamau
sva-puraṁ punar āyātau
samudra-parikhāṁ nṛpa*

Synonyms

alaksyamāṇau — not being seen; *ripunā* — by Their enemy; *sa* — together; *anugena* — with his followers; *yadu* — of the Yadus; *uttamau* — the two most excellent; *sva-puram* — to Their own city (Dvārakā); *punah* — again; *āyātau* — They went; *samudra* — the ocean; *parikhām* — having as its protective moat; *nṛpa* — O King.

Translation

Unseen by Their opponent or his followers, O King, those two most exalted Yadus returned to Their city of Dvārakā, which had the ocean as a protective moat.

ŚB 10.52.14

सोऽपि दग्धाविति मृषा मन्वानो बलकेशवौ ।
बलमाकृष्य सुमहन्मगधान् मागधो ययौ ॥ १४ ॥

*so 'pi dagdhāv iti mṛṣā
manvāno bala-keśavau
balam ākr̥ṣya su-mahan
magadhān māgadho yayau*

Synonyms

sah — he; api — further; dagdhau — both burned in the fire; iti — thus; mṛṣā — falsely; manvānah — thinking; bala-keśavau — Balarāma and Kṛṣṇa; balam — his force; ākr̥ṣya — pulling back; su-mahat — huge; magadhān — to the kingdom of the Magadhas; māgadhadh — the King of the Magadhas; yayau — went.

Translation

Jarāsandha, moreover, mistakenly thought that Balarāma and Keśava had burned to death in the fire. Thus he withdrew his vast military force and returned to the Magadha kingdom.

ŚB 10.52.15

आनर्ताधिपतिः श्रीमान् रैवतो रैवतीं सुताम् ।
ब्रह्मणा चोदितः प्रादाद् बलायेति पुरोदितम् ॥ १५ ॥

*ānartādhpatiḥ śrīmān
raivato raivatīm sutām
brahmaṇā coditaḥ prādād
balāyeti puroditam*

Synonyms

ānarta — of the Ānarta Province; adhipatiḥ — the overlord; śrīmān — opulent; raivataḥ — Raivata; raivatīm — named Raivati; sutām — his daughter; brahmaṇā — by Lord Brahmā; coditaḥ — ordered; prādāt — gave; balāya — to Balarāma; iti — thus; purā — previously; uditam — mentioned.

Translation

As ordered by Lord Brahmā, Raivata, the opulent ruler of Ānarta, gave Lord Balarāma his daughter Raivatī in marriage. This has already been discussed.

Purport

The topic of Lord Kṛṣṇa's marriage to Rukmiṇī will now be discussed. By way of introduction, a brief mention is made of His brother Baladeva's marriage. This marriage was alluded to in the Ninth Canto of the *Bhāgavatam*, Third Chapter, texts 33-36.

ŚB 10.52.16-17

भगवानपि गोविन्द उपयेमे कुरुद्वह ।
 वैदर्भी भीष्मकसुतां श्रियो मात्रां स्वयंवरे ॥ १६ ॥
 प्रमथ्य तरसा राज्ञः शाल्वार्दीश्वैद्यपक्षगान् ।
 पश्यतां सर्वलोकानां तार्क्ष्यपुत्रः सुधामिव ॥ १७ ॥

bhagavān api govinda
upayeme kurūdvaha
vaidarbhīm bhīsmaka-sutām
śriyo mātṛām svayamvare
pramathya tarasā rājñah
śālvādīnś caidyā-pakṣa-gān
paśyatām sarva-lokānām
tārksya-putraḥ sudhām iva

Synonyms

bhagavān — the Supreme Lord; *api* — indeed; *govindah* — Kṛṣṇa; *upayeme* — married; *kuru-udvaha* — O hero among the Kurus (Parīkṣit); *vaidarbhīm* — Rukmiṇī; *bhīsmaka-sutām* — the daughter of King Bhīsmaka; *śriyah* — of the goddess of fortune; *mātṛām* — the plenary portion; *svayam-vare* — by her own choice; *pramathya* — subduing; *tarasā* — by force; *rājñah* — kings; *śālva-ādīn* — Śālva and others; *caidya* — of Śiśupāla; *pakṣa-gān* — the supporters; *paśyatām* — as they looked on; *sarva* — all; *lokānām* — the people; *tārksya-putrah* — the son of Tārksya (Garuḍa); *sudhām* — the nectar of heaven; *iva* — as.

Translation

O hero among the Kurus, the Supreme Lord Himself, Govinda, married Bhīṣmaka's daughter, Vaidarbhī, who was a direct expansion of the goddess of fortune. The Lord did this by her desire, and in the process He beat down Śālva and other kings who took Śiśupāla's side. Indeed, as everyone watched, Śrī Kṛṣṇa took Rukmiṇī just as Garuḍa boldly stole nectar from the demigods.

Purport

Śrīla Jīva Gosvāmī gives the following profound comments on these two verses: The words *śriyo mātrām* indicate that beautiful Rukmiṇī is a direct expansion of the eternal goddess of fortune. Therefore she is worthy to be the bride of the Personality of Godhead. As stated in the *Brahma-saṁhitā* (5.56), *śriyaḥ kāntā kāntaḥ parama-puruṣaḥ*: “In the spiritual world, all the female lovers are goddesses of fortune and the male lover is the Supreme Personality.” Thus, Śrīla Jīva Gosvāmī explains, Śrīmatī Rukmiṇī-devī is a plenary portion of Śrīmatī Rādhārāṇī. The *Kārttika-māhātmya* section of the *Padma Purāṇa* states, *kaiṣore gopa-kanyās tā yauvane rāja-kanyakāḥ*: “In childhood, Śrī Kṛṣṇa enjoyed with the daughters of cowherd men, and in His adolescence He enjoyed with the daughters of kings.” Similarly, in the *Skanda Purāṇa* we find this statement: *rukmiṇī dvāravatyām tu rādhā vṛndāvane vane*. “Rukmiṇī is in Dvārakā what Rādhā is in the forest of Vṛndāvana.”

The term *svayamvare* here means “by one's own choice.” Although the word often refers to a formal Vedic ceremony in which an aristocratic girl may select her own husband, here it indicates the informal and indeed unprecedented events surrounding Kṛṣṇa's marriage to Rukmiṇī. In fact, Śrī Kṛṣṇa and Śrīmatī Rukmiṇī chose each other because of their eternal, transcendental love.

ŚB 10.52.18

श्रीराजोवाच

भगवान् भीष्मकसुतां रुक्मिणीं रुचिराननाम् ।
राक्षसेन विधानेन उपयेम इति श्रुतम् ॥ १८ ॥

śrī-rājovāca

bhagavān bhīṣmaka-sutām

rukmiṇīm rucirānanām

*rākṣasena vidhānena
upayema iti śrutam*

Synonyms

śrī-rājā uvāca — the King (Parīkṣit Mahārāja) said; *bhagavān* — the Supreme Lord; *bhīsmaka-sutām* — the daughter of Bhīsmaka; *rukminīm* — Śrīmatī Rukmiṇī-devī; *rucira* — charming; *ānanām* — whose face; *rākṣasena* — called Rākṣasa; *vidhānena* — by the method (namely, by kidnapping); *upayeme* — He married; *iti* — thus; *śrutam* — heard.

Translation

King Parīkṣit said: The Supreme Lord married Rukmiṇī, the beautiful-faced daughter of Bhīsmaka, in the Rākṣasa style — or so I have heard.

Purport

Śrīla Śrīdhara Svāmī quotes the following *smṛti* statement: *rākṣaso yuddha-haraṇāt*. “A Rākṣasa marriage takes place when the bride is stolen from one’s rival suitors by force.” Similarly, Śukadeva Gosvāmī himself has already said, *rājñah pramathya*: Kṛṣṇa had to beat down opposing kings to take Rukmiṇī.

ŚB 10.52.19

भगवन् श्रोतुमिच्छामि कृष्णस्यामिततेजसः ।
यथा मागधशाल्वादीन् जित्वा कन्यामुपाहरत् ॥ १९ ॥

*bhagavan śrotum icchāmi
kṛṣṇasyāmita-tejasaḥ
yathā māgadha-śālvādīn
jivā kanyām upāharat*

Synonyms

bhagavan — O lord (Śukadeva Gosvāmī); *śrotum* — to hear; *icchāmi* — I wish; *kṛsnasya* — about Kṛṣṇa; *amita* — immeasurable; *tejasah* — whose potency; *yathā* — how; *māgadha-śālva-ādīn* — such kings as Jarāsandha and Śālva; *jivā* — defeating; *kanyām* — the bride; *upāharat* — He took away.

Translation

My lord, I wish to hear how the immeasurably powerful Lord Kṛṣṇa took away His bride while defeating such kings as Māgadha and Sālva.

Purport

We should not think that Śrī Kṛṣṇa was actually afraid of Jarāsandha. In the very next chapter we will find that Śrī Kṛṣṇa easily defeats Jarāsandha and his soldiers. Thus we should never doubt the supreme prowess of Lord Kṛṣṇa.

ŚB 10.52.20

ब्रह्मन् कृष्णकथाः पुण्या माध्वीर्लोकमलापहाः ।
को नु तृप्येत शृण्वानः श्रुतज्ञो नित्यनूतनाः ॥ २० ॥
brahman kṛṣṇa-kathāḥ puṇyā
mādhvīr loka-malāpahāḥ
ko nu tṛpyeta śṛṇvānaḥ
śruta-jñō nitya-nūtanāḥ

Synonyms

brahman — O brāhmaṇa; *kṛṣṇa-kathāḥ* — topics of Kṛṣṇa; *puṇyāḥ* — pious; *mādhvīḥ* — sweet; *loka* — of the world; *mala* — the contamination; *apahāḥ* — which remove; *kaḥ* — who; *nu* — at all; *tṛpyeta* — would become satiated; *śṛṇvānaḥ* — hearing; *śruta* — what is heard; *jñāḥ* — who can understand; *nitya* — always; *nūtanāḥ* — novel.

Translation

What experienced listener, O brāhmaṇa, could ever grow satiated while listening to the pious, charming and ever-fresh topics of Lord Kṛṣṇa, which cleanse away the world's contamination?

ŚB 10.52.21

श्रीबादरायणिरुवाच
राजासीद् भीष्मको नाम विदर्भाधिपतिर्महान् ।
तस्य पञ्चाभवन् पुत्राः कन्यैका च वरानना ॥ २१ ॥
śrī-bādarāyaṇir uvāca
rājāsīd bhīṣmako nāma
vidarbhādhīpatir mahān

*tasya pancābhavan putrāḥ
kanyaikā ca varānanā*

Synonyms

śrī-bādarāyaniḥ — Śrī Bādarāyaṇi (Śukadeva, the son of Badarāyaṇa Vedavyāsa); *uvāca* — said; *rājā* — a king; *āsīt* — there was; *bhīsmakah nāma* — named Bhīsmaka; *vidarbha-adhipatiḥ* — ruler of the kingdom Vidarbha; *mahān* — great; *tasya* — his; *pañca* — five; *abhavan* — there were; *putrāḥ* — sons; *kanyā* — daughter; *ekā* — one; *ca* — and; *vara* — exceptionally beautiful; *ānanā* — whose face.

Translation

Śrī Bādarāyaṇi said: There was a king named Bhīsmaka, the powerful ruler of Vidarbha. He had five sons and one daughter of lovely countenance.

ŚB 10.52.22

रुक्म्यग्रजो रुक्मरथो रुक्मबाहुरनन्तरः ।
रुक्मकेशो रुक्ममाली रुक्मिण्येषा स्वसा सती ॥ २२ ॥
*rukmy agrajo rukmaratho
rukmaabāhur anantaraḥ
rukmakeśo rukmamālī
rukmiṇy eṣā svasā satī*

Synonyms

rukmi — Rukmī; *agra-jah* — the first-born; *rukma-rathah rukmaabāhuh* — Rukmaratha and Rukmaabāhu; *anantaraḥ* — following him; *rukma-keśah rukma-mālī* — Rukmakeśa and Rukmamālī; *rukmiṇī* — Rukmiṇī; *eṣā* — she; *svasā* — sister; *satī* — of saintly character.

Translation

Rukmī was the first-born son, followed by Rukmaratha, Rukmaabāhu, Rukmakeśa and Rukmamālī. Their sister was the exalted Rukmiṇī.

ŚB 10.52.23

सोपश्रुत्य मुकुन्दस्य रूपवीर्यगुणश्रियः ।
गृहागतैर्गीयमानास्तं मेने सदृशं पतिम् ॥ २३ ॥

*sopaśrutya mukundasya
rūpa-vīrya-guṇa-śriyaḥ
grhāgatair gīyamānās
taṁ mene sadrśam patim*

Synonyms

sā — she; *upaśrutya* — hearing; *mukundasya* — Kṛṣṇa's; *rūpa* — about the beauty; *vīrya* — prowess; *guṇa* — character; *śriyaḥ* — and opulences; *grha* — to her family's residence; *āgataih* — by those who came; *gīyamānāḥ* — being sung; *taṁ* — Him; *mene* — she thought; *sadrśam* — suitable; *patim* — husband.

Translation

Hearing of the beauty, prowess, transcendental character and opulence of Mukunda from visitors to the palace who sang His praises, Rukmiṇī decided that He would be the perfect husband for her.

Purport

The word *sadrśam* indicates that Rukmiṇī and Śrī Kṛṣṇa had similar qualities and thus were naturally attracted to each other. King Bhīṣmaka was a pious man, and therefore many spiritually advanced persons must have visited his palace.

Undoubtedly these saintly persons preached openly about the glories of Śrī Kṛṣṇa.

ŚB 10.52.24

तां बुद्धिलक्षणौदार्यरूपशीलगुणाश्रयाम् ।
कृष्णश्च सदृशीं भार्यां समुद्वोढुं मनो दधे ॥ २४ ॥

*tām buddhi-lakṣaṇaudārya-
rūpa-śīla-guṇāśrayām
kṛṣṇaś ca sadrśīm bhāryām
samudvodhumṁ mano dadhe*

Synonyms

tām — her; *buddhi* — of intelligence; *lakṣana* — auspicious bodily markings; *audārya* — magnanimity; *rūpa* — beauty; *śīla* — proper behavior; *guṇa* — and other personal qualities; *āśrayām* — repository; *kṛṣṇaḥ* — Lord Kṛṣṇa; *ca* — and; *sadrśīm* — suitable; *bhāryām* — wife; *samudvodhum* — to marry; *manah* — His mind; *dadhe* — made up.

Translation

Lord Kṛṣṇa knew that Rukmiṇī possessed intelligence, auspicious bodily markings, magnanimity, beauty, proper behavior and all other good qualities. Concluding that she would be an ideal wife for Him, He made up His mind to marry her.

Purport

Just as Lord Kṛṣṇa was described as *sadṛśam patim*, an ideal husband for Rukmiṇī, being just like her, Rukmiṇī is described as *sadṛśīm bhāryām*, an ideal wife for Śrī Kṛṣṇa, being just like Him. That is natural, since Śrīmatī Rukmiṇī is Lord Kṛṣṇa's internal potency.

ŚB 10.52.25

बन्धूनामिच्छतां दातुं कृष्णाय भगिनीं नृप ।
ततो निवार्य कृष्णद्विड् रुक्मी चैद्यममन्यत ॥ २५ ॥

bandhūnām icchatām dātum
kṛṣṇāya bhaginīm nṛpa
tato nivārya kṛṣṇa-dviḍ
rukmi caidyam amanyata

Synonyms

bandhūnām — her family members; *icchatām* — even as they were desiring; *dātum* — to give; *kṛṣṇāya* — to Kṛṣṇa; *bhaginīm* — their sister; *nṛpa* — O King; *tatah* — from this; *nivārya* — preventing them; *kṛṣṇa-dvit* — hateful of Kṛṣṇa; *rukmi* — Rukmi; *caidyam* — Caidya (Śiśupāla); *amanyata* — considered.

Translation

O King, because Rukmi envied the Lord, he forbade his family members to give his sister to Kṛṣṇa, although they wanted to. Instead, Rukmi decided to give Rukmiṇī to Śiśupāla.

Purport

Rukmi abused his position as elder brother and acted with impure motives. He would only suffer for his decision.

ŚB 10.52.26

तदवेत्यासितापाङ्गी वैदर्भी दुर्मना भृशम् ।
विचिन्त्यासं द्विजं कञ्चित् कृष्णाय प्राहिणोद्द्रुतम् ॥ २६ ॥

*tad avetyāsītāpāṅgī
vaidarbhī durmanā bhr̥śam
vicintyāptam̐ dvijam̐ kañcit
kṛṣṇāya prāhiṇod drutam*

Synonyms

tat — that; *avetya* — knowing; *asita* — dark; *apāṅgī* — the corners of whose eyes; *vaidarbhī* — the princess of Vidarbha; *durmanā* — unhappy; *bhr̥śam* — very much; *vicintya* — thinking; *āptam* — reliable; *dvijam* — *brāhmaṇa*; *kañcit* — a certain; *kṛsnāya* — to Kṛṣṇa; *prāhiṇot* — sent; *drutam* — with haste.

Translation

Dark-eyed Vaidarbhī was aware of this plan, and it deeply upset her.
Analyzing the situation, she quickly sent a trustworthy brāhmaṇa to Kṛṣṇa.

ŚB 10.52.27

द्वारकां स समभ्येत्य प्रतीहारैः प्रवेशितः ।
अपश्यदाद्यं पुरुषमासीनं काञ्चनासने ॥ २७ ॥

*dvārakām sa samabhyetya
pratīhāraiḥ praveśitaḥ
apaśyad ādyaṁ puruṣam
āsīnam̐ kāñcanāsane*

Synonyms

dvārakām — at Dvārakā; *sah* — he (the *brāhmaṇa*); *samabhyetya* — arriving; *pratīhāraiḥ* — by the gatekeepers; *praveśitaḥ* — brought inside; *apaśyat* — he saw; *ādyam* — the original; *puruṣam* — Supreme Person; *āsīnam* — seated; *kāñcana* — golden; *āsane* — on a throne.

Translation

Upon reaching Dvārakā, the brāhmaṇa was brought inside by the gatekeepers and saw the primeval Personality of Godhead sitting on a golden throne.

ŚB 10.52.28

दृष्ट्वा ब्रह्मण्यदेवस्तमवरुह्य निजासनात् ।
उपवेश्यार्हयां चक्रे यथात्मानं दिवौकसः ॥ २८ ॥

*dr̥ṣṭvā brahmaṇya-devas tam
avaruhya nijāsanāt
upaveśyārhayām cakre
yathātmānaṁ divaukasah*

Synonyms

dr̥ṣṭvā — seeing; *brahmaṇya* — who is considerate to the *brāhmaṇas*; *devah* — the Lord; *tam* — him; *avaruhya* — getting down; *nija* — His own; *āsanāt* — from the throne; *upaveśya* — seating him; *arhayām cakre* — He performed worship; *yathā* — as; *ātmānam* — to Himself; *diva-okasah* — the residents of heaven.

Translation

Seeing the *brāhmaṇa*, Śrī Kṛṣṇa, Lord of the *brāhmaṇas*, came down from His throne and seated him. Then the Lord worshiped him just as He Himself is worshiped by the demigods.

ŚB 10.52.29

तं भुक्तवन्तं विश्रान्तमुपगम्य सतां गतिः ।
पाणिनाभिमृशन् पादावव्यग्रस्तमपृच्छत ॥ २९ ॥

*taṁ bhuktavantam viśrāntam
upagamya satām gatiḥ
pāṇinābhimṛśan pādāv
avyagras tam aprcchata*

Synonyms

tam — him; *bhuktavantam* — having eaten; *viśrāntam* — rested; *upagamya* — approaching; *satām* — of saintly devotees; *gatiḥ* — the goal; *pāninā* — with His hands; *abhimṛśan* — massaging; *pādau* — his feet; *avyagrah* — without agitation; *tam* — of him; *aprcchata* — He inquired.

Translation

After the brāhmaṇa had eaten and rested, Śrī Kṛṣṇa, the goal of saintly devotees, came forward, and while massaging the brāhmaṇa's feet with His own hands, He patiently questioned him as follows.

ŚB 10.52.30

कच्चिद् द्विजवरश्रेष्ठ धर्मस्ते वृद्धसम्मतः ।
वर्तते नातिकृच्छ्रेण सन्तुष्टमनसः सदा ॥ ३० ॥

kaccid dvija-vara-śreṣṭha
dharmas te vṛddha-sammataḥ
varatate nāti-kṛcchreṇa
santuṣṭa-manasaḥ sadā

Synonyms

kaccit — whether; *dvija* — of the brāhmaṇas; *vara* — first-class; *śreṣṭha* — O best; *dharmah* — religious principles; *te* — your; *vṛddha* — by senior authorities; *sammataḥ* — sanctioned; *varatate* — are proceeding; *na* — not; *ati* — too much; *kṛcchreṇa* — with difficulty; *santuṣṭa* — fully satisfied; *manasaḥ* — whose mind; *sadā* — always.

Translation

[The Supreme Lord said:] O best of exalted brāhmaṇas, are your religious practices, sanctioned by senior authorities, proceeding without great difficulty? Is your mind always fully satisfied?

Purport

Here we have translated the word *dharma* as “religious practice,” although this does not fully convey the Sanskrit sense of the word. Kṛṣṇa did not appear within a secular society. The people in Vedic times could hardly imagine a society that did not understand the need to obey God's law. Thus to them the word *dharma* conveyed a sense of duty in general, higher principles, prescribed duty and so on. It was automatically understood that such duties were within a religious context. But religion in those days was not a specific aspect or department of life, but rather a guiding light for all activities. Irreligious life was considered demoniac, and God's hand was seen in everything.

ŚB 10.52.31

सन्तुष्टो यर्हि वर्तेत ब्राह्मणो येन केनचित् ।
अहीयमानः स्वधर्मात् स ह्यस्याखिलकामधुक् ॥ ३१ ॥

santuṣṭo yarhi varteta
brāhmaṇo yena kenacit
aḥīyamānaḥ svad dharmāt
sa hy asyākhila-kāma-dhuk

Synonyms

santustah — satisfied; *yarhi* — when; *varteta* — carries on; *brāhmanah* — a *brāhmaṇa*; *yena kenacit* — with whatever; *aḥīyamānaḥ* — not falling short; *svāt* — of his own; *dharmāt* — religious duty; *sah* — those religious principles; *hi* — indeed; *asya* — for him; *akhila* — of everything; *kāma-dhuk* — the mystic cow, milked for fulfillment of any desire.

Translation

When a *brāhmaṇa* is satisfied with whatever comes his way and does not fall away from his religious duties, those very religious principles become his desire cow, fulfilling all his wishes.

ŚB 10.52.32

असन्तुष्टोऽसकृल्लोकानाप्नोत्यपि सुरेश्वरः ।
अकिञ्चनोऽपि सन्तुष्टः शेते सर्वाङ्गविज्वरः ॥ ३२ ॥

asantuṣṭo 'sakṛl lokān
āpnoty api sureśvaraḥ
akiñcano 'pi santuṣṭaḥ
śete sarvāṅga-vijvaraḥ

Synonyms

asantuṣṭah — dissatisfied; *asakṛt* — repeatedly; *lokān* — various planets; *āpnoti* — he attains; *api* — even though; *sura* — of the demigods; *iśvaraḥ* — the master; *akiñcanaḥ* — possessing nothing; *api* — even; *santustah* — satisfied; *śete* — he rests; *sarva* — all; *aṅga* — his limbs; *vijvarah* — free of distress.

Translation

An unsatisfied brāhmaṇa wanders restlessly from one planet to another, even if he becomes King of heaven. But a satisfied brāhmaṇa, though he may possess nothing, rests peacefully, all his limbs free of distress.

Purport

Those who are unsatisfied feel distress throughout their body, becoming subject to many diseases. A satisfied brāhmaṇa, however, though he may possess nothing, is peaceful and calm, and there is no distress within his body or mind.

ŚB 10.52.33

विप्रान् स्वलाभसन्तुष्टान् साधून् भूतसुहृत्तमान् ।
 निरहङ्कारिणः शान्तान् नमस्ये शिरसासकृत् ॥ ३३ ॥
viprān sva-lābha-santuṣṭān
sādhūn bhūta-suhr̥ttamān
nirahaṅkāriṇaḥ śāntān
namasye śirasāsakṛt

Synonyms

viprān — to the learned brāhmaṇas; *sva* — their own; *lābha* — by the gain; *santuṣṭān* — satisfied; *sādhūn* — saintly; *bhūta* — of all living beings; *suhr̥t-tamān* — the best well-wishing friends; *nirahaṅkāriṇaḥ* — devoid of false ego; *śāntān* — peaceful; *namasye* — I bow down; *śirasā* — with My head; *asakṛt* — again and again.

Translation

I repeatedly bow My head in respect to those brāhmaṇas who are satisfied with their lot. Saintly, prideless and peaceful, they are the best well-wishers of all living beings.

Purport

Śrīla Śrīdhara Svāmī explains that *sva-lābha* also means “achieving one’s self,” or, in other words, self-realization. Thus an advanced brāhmaṇa is always satisfied with his spiritual understanding, never depending on material formalities or facilities.

ŚB 10.52.34

कच्चिद् वः कुशलं ब्रह्मन् राजतो यस्य हि प्रजाः ।
सुखं वसन्ति विषये पाल्यमानाः स मे प्रियः ॥ ३४ ॥

*kaccid vaḥ kuśalam brahman
rājato yasya hi prajāḥ
sukham vasanti viṣaye
pālyamānāḥ sa me priyaḥ*

Synonyms

kaccit — whether; *vaḥ* — your; *kuśalam* — well-being; *brahman* — O brāhmaṇa;
rājataḥ — from the King; *yasya* — whose; *hi* — indeed; *prajāḥ* — subjects; *sukham* —
happily; *vasanti* — reside; *viṣaye* — in the state; *pālyamānāḥ* — being protected; *sah*
— he; *me* — to Me; *priyaḥ* — dear.

Translation

**O brāhmaṇa, is your King attending to your welfare? Indeed, that king in
whose country the citizens are happy and protected is very dear to Me.**

ŚB 10.52.35

यतस्त्वमागतो दुर्गं निस्तीर्येह यदिच्छया ।
सर्वं नो ब्रूह्यगुह्यं चेत् किं कार्यं करवाम ते ॥ ३५ ॥

*yatas tvam āgato durgam
nistīryeha yad-icchayā
sarvam no brūhy aguhyam cet
kiṁ kāryam karavāma te*

Synonyms

yataḥ — from which place; *tvam* — you; *āgataḥ* — have come; *durgam* — the
impassable sea; *nistīrya* — crossing; *iha* — here; *yat* — with what; *icchayā* — desire;
sarvam — everything; *nah* — to Us; *brūhi* — please tell; *aguhyam* — not secret; *cet* —
if; *kim* — what; *kāryam* — work; *karavāma* — may We do; *te* — for you.

Translation

**Whence have you come, crossing the impassable sea, and for what purpose?
Explain all this to Us if it is not a secret, and tell Us what We may do for you.**

ŚB 10.52.36

एवं सम्पृष्टसम्प्रश्नो ब्राह्मणः परमेष्ठिना ।
लीलागृहीतदेहेन तस्मै सर्वमवर्णयत् ॥ ३६ ॥

*evam samprṣṭa-sampraśno
brāhmaṇaḥ parameṣṭhinā
līlā-grhīta-dehena
tasmai sarvam avarṇayat*

Synonyms

evam — thus; *samprṣṭa* — asked; *sampraśnah* — questions; *brāhmaṇah* — the *brāhmaṇa*; *parameṣṭhinā* — by the Supreme Personality of Godhead; *līla* — as His pastime; *grhīta* — who assumes; *dehena* — His bodies; *tasmai* — to Him; *sarvam* — everything; *avarṇayat* — he related.

Translation

Thus questioned by the Supreme Personality of Godhead, who incarnates to perform His pastimes, the brāhmaṇa told Him everything.

Purport

The word *grhīta* may be translated as “grasped or caught,” and thus, exactly as in English, may also mean “to perceive or understand something.” Therefore Lord Kṛṣṇa’s transcendental body is perceived, understood, or in other words, grasped by the devotees when the Lord comes to exhibit His transcendental pastimes. These pastimes are not whimsical, but are a part of the complex program, structured and executed by the Lord Himself, for awakening the conditioned souls to their natural love and devotion for Him and bringing them back to Godhead.

ŚB 10.52.37

श्रीरुक्मिण्युवाच
श्रुत्वा गुणान् भुवनसुन्दर शृण्वतां ते
निर्विश्य कर्णविवरैर्हरतोऽङ्गतापम् ।
रूपं दृशां दृशिमतामखिलार्थलाभं
त्वय्यच्युताविशति चित्तमपत्रपं मे ॥ ३७ ॥

śrī-rukmiṇy uvāca

*śrutvā guṇān bhuvana-sundara śṛṇvatām te
nirviśya karna-vivarair harato 'ṅga-tāpam
rūpam drśām drśimatām akhilārtha-lābham
tvayy acyutāviśati cittam apatrapam me*

Synonyms

śrī-rukmiṇī uvāca — Śrī Rukmiṇī said; *śrutvā* — hearing; *guṇān* — the qualities; *bhuvana* — of all the worlds; *sundara* — O beauty; *śṛṇvatām* — for those who hear; *te* — Your; *nirviśya* — having entered; *karna* — of the ears; *vivaraih* — by the orifices; *haratah* — removing; *aṅga* — of their bodies; *tāpam* — the pain; *rūpam* — the beauty; *drśām* — of the sense of sight; *drśi-matām* — of those who have eyes; *akhila* — total; *artha* — of the fulfillment of desires; *lābham* — the obtaining; *tvayi* — in You; *acyuta* — O infallible Kṛṣṇa; *āviśati* — is entering; *cittam* — mind; *apatrapam* — shameless; *me* — my.

Translation

Śrī Rukmiṇī said [in her letter, as read by the brāhmaṇa]: O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all the visual desires of those who see, I have fixed my shameless mind upon You, O Kṛṣṇa.

Purport

Rukmiṇī was a king's daughter, courageous and bold, and furthermore she would rather die than lose Kṛṣṇa. Considering all this, she wrote a frank, explicit letter, begging Kṛṣṇa to come and take her away.

ŚB 10.52.38

का त्वा मुकुन्द महती कुलशीलरूप-
विद्यावयोद्रविणधामभिरात्मतुल्यम् ।
धीरा पतिं कुलवती न वृणीत कन्या
काले नृसिंह नरलोकमनोऽभिरामम् ॥ ३८ ॥
*kā tvā mukunda mahatī kula-śīla-rūpa-
vidyā-vayo-draviṇa-dhāmabhir ātma-tulyam*

*dhīrā patim kulavatī na vṛṇīta kanyā
kāle nṛ-simha nara-loka-mano-'bhirāmam*

Synonyms

kā — who; *tvā* — You; *mukunda* — O Kṛṣṇa; *mahatī* — aristocratic; *kula* — in terms of family background; *śīla* — character; *rūpa* — beauty; *vidyā* — knowledge; *vayah* — youth; *dravina* — property; *dhāmabhih* — and influence; *ātma* — to Yourself only; *tulyam* — equal; *dhīrā* — who is sober; *patim* — as her husband; *kula-vatī* — of a good family; *na vṛṇīta* — would not choose; *kanyā* — marriageable young lady; *kāle* — at such a time; *nṛ* — among men; *simha* — O lion; *nara-loka* — of human society; *manah* — to the minds; *abhirāmam* — who give pleasure.

Translation

O Mukunda, You are equal only to Yourself in lineage, character, beauty, knowledge, youthfulness, wealth and influence. O lion among men, You delight the minds of all mankind. What aristocratic, sober-minded and marriageable girl of a good family would not choose You as her husband when the proper time has come?

ŚB 10.52.39

तन्मे भवान् खलु वृतः पतिरङ्ग जाया-
मात्मार्षितश्च भवतोऽत्र विभो विधेहि ।
मा वीरभागमभिमर्शतु चैद्य आराद्
गोमायुवन्मृगपतेर्बलिमम्बुजाक्ष ॥ ३९ ॥

*tan me bhavān khalu vṛtaḥ patir aṅga jāyām
ātmārpiṭaś ca bhavato 'tra vibho vidhehi
mā vīra-bhāgam abhimarśatu caidyā ārād
gomāyu-van mṛga-pater balim ambujākṣa*

Synonyms

tat — therefore; *me* — by me; *bhavān* — Your good self; *khalu* — indeed; *vṛtaḥ* — chosen; *patih* — as husband; *aṅga* — dear Lord; *jāyām* — as wife; *ātmā* — myself; *arpitaḥ* — offered; *ca* — and; *bhavataḥ* — to You; *atra* — here; *vibho* — O omnipotent one; *vidhehi* — please accept; *mā* — never; *vīra* — of the hero; *bhāgam* — the portion; *abhimarśatu* — should touch; *caidyah* — Śiśupāla, son of the King of Cedi;

ārāt — swiftly; *gomāyu-vat* — like a jackal; *mrga-pateh* — belonging to the king of animals, the lion; *balim* — the tribute; *ambuja-akṣa* — O lotus-eyed one.

Translation

Therefore, my dear Lord, I have chosen You as my husband, and I surrender myself to You. Please come swiftly, O almighty one, and make me Your wife. My dear lotus-eyed Lord, let Śísupāla never touch the hero's portion like a jackal stealing the property of a lion.

ŚB 10.52.40

पूर्तेष्टदत्तनियमव्रतदेवविप्र-
 गुर्वर्चनादिभिरलं भगवान् परेशः ।
 आराधितो यदि गदाग्रज एत्य पाणिं
 गृह्णातु मे न दमघोषसुतादयोऽन्ये ॥ ४० ॥
pūrteṣṭa-datta-niyama-vrata-deva-vipra
gurv-arcanādibhir alam bhagavān pareśaḥ
ārādhito yadi gadāgraja etya pāṇim
grhṇātu me na damaghoṣa-sutādayo 'nye

Synonyms

pūrta — by pious works (such as feeding *brāhmaṇas*, digging wells, etc.); *ista* — sacrificial performances; *datta* — charity; *niyama* — ritual observances (such as visiting holy places); *vrata* — vows of penance; *deva* — of the demigods; *vipra* — *brāhmaṇas*; *guru* — and spiritual masters; *arcana* — by worship; *ādibhiḥ* — and by other activities; *alam* — sufficiently; *bhagavān* — the Personality of Godhead; *para* — supreme; *iśaḥ* — controller; *ārādhitaḥ* — rendered devotional service; *yadi* — if; *gada-agrajaḥ* — Kṛṣṇa, the elder brother of Gada; *etya* — coming here; *pāṇim* — the hand; *grhṇātu* — may please take; *me* — my; *na* — not; *damaghoṣa-suta* — Śísupāla, the son of Damaghoṣa; *ādayaḥ* — and so on; *anye* — others.

Translation

If I have sufficiently worshiped the Supreme Personality of Godhead by pious works, sacrifices, charity, rituals and vows, and also by worshiping the

demigods, brāhmaṇas and gurus, then may Gadāgraja come and take my hand, and not Damaghoṣa's son or anyone else.

Purport

The *ācāryas* comment as follows on this verse: “Rukmiṇī felt that no one could obtain Lord Kṛṣṇa by the efforts of a single lifetime. Therefore she earnestly pointed out the pious activities she had performed in that life and previous lives, hoping to convince Śrī Kṛṣṇa to come.”

ŚB 10.52.41

श्वोभाविनि त्वमजितोद्धहने विदर्भान्
गुप्तः समेत्य पृतनापतिभिः परीतः ।
निर्मथ्य चैद्यमगधेन्द्रबलं प्रसह्य

मां राक्षसेन विधिनोद्धह वीर्यशुल्काम् ॥ ४१ ॥

*śvo bhāvini tvam ajitodvahane vidarbhān
guptaḥ sametya pṛtanā-patibhiḥ parītaḥ
nirmathya caidyā-magadhendra-balaṁ prasahya
mām rākṣasena vidhinodvaha vīrya-śulkām*

Synonyms

śvaḥ bhāvini — tomorrow; *tvam* — You; *ajita* — O unconquerable one; *udvahane* — at the time of the marriage ceremony; *vidarbhān* — to Vidarbha; *guptaḥ* — unseen; *sametya* — coming; *pṛtanā* — of Your army; *patibhiḥ* — by the leaders; *parītaḥ* — surrounded; *nirmathya* — crushing; *caidyā* — of Caidya, Śīsupāla; *magadha-indra* — and the King of Magadha, Jarāsandha; *balam* — the military strength; *prasahya* — by force; *mām* — me; *rākṣasena vidhinā* — in the Rākṣasa style; *udvaha* — take in marriage; *vīrya* — Your prowess; *śulkām* — the payment for whom.

Translation

O unconquerable one, tomorrow when my marriage ceremony is about to begin, You should arrive unseen in Vidarbha and surround Yourself with the leaders of Your army. Then crush the forces of Caidya and Magadhendra and marry me in the Rākṣasa style, winning me with Your valor.

Purport

As Śrīla Prabhupāda points out in *Kṛṣṇa, the Supreme Personality of Godhead*, Rukmiṇī, being born of royal blood, certainly had a brilliant grasp of political affairs. She advised Śrī Kṛṣṇa to enter the city alone and unnoticed and then surround Himself with His military commanders so He could do what was needed. Śrīla Viśvanātha Cakravartī compares the coming fight to the Lord’s churning of the ocean to extract the goddess Lakṣmī. Gorgeous Rukmiṇī, the goddess of fortune, would be gained in the coming turbulence.

ŚB 10.52.42

अन्तःपुरान्तरचरीमनिहत्य बन्धून्-

त्वामुद्धहे कथमिति प्रवदाम्युपायम् ।

पूर्वेद्युरस्ति महती कुलदेवयात्रा

यस्यां बहिर्नववधूर्गिरिजामुपेयात् ॥ ४२ ॥

antaḥ-purāntara-carīm anihatya bandhūn

tvām udvahe katham iti pravadāmy upāyam

pūrve-dyur asti mahatī kula-deva-yātrā

yasyām bahir nava-vadhūr girijām upeyāt

Synonyms

antaḥ-pura — the women’s quarters of the palace; *antara* — within; *carīm* — moving; *anihatya* — without killing; *bandhūn* — your relatives; *tvām* — you; *udvahe* — I shall carry away; *katham* — how; *iti* — saying such words; *pravadāmi* — I shall explain; *upāyam* — a means; *pūrve-dyuh* — on the day before; *asti* — there is; *mahatī* — large; *kula* — of the royal family; *deva* — for the presiding deity; *yātrā* — a ceremonial procession; *yasyām* — in which; *bahih* — outside; *nava* — new; *vadhūh* — the bride; *girijām* — goddess Girijā (Ambikā); *upeyāt* — approaches.

Translation

Since I will be staying within the inner chambers of the palace, You may wonder, “How can I carry you away without killing some of your relatives?” But I shall tell You a way: On the day before the marriage there is a grand procession to honor the royal family’s deity, and in this procession the new bride goes outside the city to visit Goddess Girijā.

Purport

Clever Rukmiṇī anticipated a possible objection on the part of Śrī Kṛṣṇa. He certainly would not object to subduing rascals like Śiśupāla and Jarāsandha, but He might be reluctant to injure or kill Rukmiṇī's relatives, some of whom might block His way to the palace's inner sanctum, where the women were protected. The procession to or from the temple of Girijā (Durgā) would provide the perfect opportunity for Kṛṣṇa to kidnap Rukmiṇī without harming her relatives.

ŚB 10.52.43

यस्याङ्घ्रिपङ्कजरजःस्नपनं महान्तो
वाञ्छन्त्युमापतिरिवात्मतमोऽपहत्यै ।
यर्हाम्बुजाक्ष न लभेय भवत्प्रसादं

जह्यामसूत्रतकृशान् शतजन्मभिः स्यात् ॥ ४३ ॥

*yasyāṅghri-pankaja-rajah-snapanam mahānto
vāñchanty umā-patir ivātma-tamo-'pahatyai
yarhy ambujākṣa na labheya bhavat-prasādam
jahyām asūn vrata-kṛśān śata-janmabhiḥ syāt*

Synonyms

yasya — whose; *aṅghri* — of the feet; *pankaja* — lotus; *rajah* — with the dust; *snapanam* — bathing; *mahāntah* — great souls; *vāñchanti* — hanker after; *umā-patih* — Lord Śiva, husband of Goddess Umā; *iva* — just as; *ātma* — their own; *tamah* — of the ignorance; *apahatyai* — to vanquish; *yarhi* — when; *ambuja-akṣa* — O lotus-eyed one; *na labheya* — I cannot obtain; *bhavat* — Your; *prasādam* — mercy; *jahyām* — I should give up; *asūn* — my life airs; *vrata* — by austere penances; *kṛśān* — weakened; *śata* — hundreds; *janmabhiḥ* — after lifetimes; *syāt* — it may be.

Translation

O lotus-eyed one, great souls like Lord Śiva hanker to bathe in the dust of Your lotus feet and thereby destroy their ignorance. If I cannot obtain Your mercy, I shall simply give up my vital force, which will have become weak from the severe penances I will perform. Then, after hundreds of lifetimes of endeavor, I may obtain Your mercy.

Purport

The divine Rukmiṇī's extraordinary dedication to Śrī Kṛṣṇa is possible only on the spiritual platform, not in the fragile world of mundane affection.

ŚB 10.52.44

ब्राह्मण उवाच

इत्येते गुह्यसन्देशा यदुदेव मयाहृताः ।

विमृश्य कर्तुं यच्चात्र क्रियतां तदनन्तरम् ॥ ४४ ॥

brāhmaṇa uvāca

ity ete guhya-sandeshā

yadu-deva mayāhṛtāḥ

vimṛśya kartum yac cātra

kriyatām tad anantaram

Synonyms

brāhmaṇaḥ uvāca — the *brāhmaṇa* said; *iti* — thus; *ete* — these; *guhya* — confidential; *sandeshāḥ* — messages; *yadu-deva* — O Lord of the Yadus; *mayā* — by me; *āhṛtāḥ* — brought; *vimṛśya* — considering; *kartum* — to be done; *yac* — what; *ca* — and; *atra* — in this matter; *kriyatām* — please do; *tad* — that; *anantaram* — immediately following.

Translation

The brāhmaṇa said: This is the confidential message I have brought with me, O Lord of the Yadus. Please consider what must be done in these circumstances, and do it at once.

Purport

When the *brāhmaṇa* arrived, he broke the seal of a confidential letter written in the privacy of Rukmiṇī's quarters and meant only for Lord Kṛṣṇa. By using the term *guhya-sandeshāḥ*, the trustworthy *brāhmaṇa*, personally selected by Rukmiṇī, here affirms that he has not violated the confidentiality of this message. Only Lord Kṛṣṇa has heard it. Since the marriage of Rukmiṇī was fast approaching, Śrī Kṛṣṇa would have to act immediately. The term *yadu-deva* indicates that Lord Kṛṣṇa, as the Lord

of the powerful Yadu dynasty, should make His decision and then mobilize His followers if necessary.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fifty-second Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Rukmiṇī’s Message to Lord Kṛṣṇa.”