

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 55



His Divine Grace
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CHAPTER FIFTY-FIVE

The History of Pradyumna

This chapter tells how Pradyumna was born as the son of Lord Kṛṣṇa and then kidnapped by the demon Śambara. It also describes how Pradyumna killed Śambara and returned home with a wife.

Kāmadeva (Cupid), an expansion of Lord Vāsudeva, had been burned to ashes by Lord Śiva's anger and was reborn as part and parcel of Pradyumna from the womb of Rukmiṇī. A demon named Śambara, thinking Pradyumna his enemy, kidnapped Him from the maternity room even before He was ten days old. Śambara threw Pradyumna into the ocean and returned to his kingdom. A powerful fish swallowed Pradyumna and was caught by fishermen in a net. They presented the huge fish to Śambara, and when his cooks cut it open they found a child within its belly. The cooks gave the infant to the maidservant Māyāvati, who was astonished to see Him. Just then Nārada Muni appeared and told her who the infant was. Māyāvati was actually Kāmadeva's wife, Ratidevī. While waiting for her husband to be reborn in a new body, she had taken employment as a cook in the household of Śambara. Now that she understood who the infant was, she began to feel intense affection for Him. After a very short time, Pradyumna grew to youthful maturity, entrancing all the women with His beauty.

Once, Ratidevī approached Pradyumna and playfully moved her eyebrows in a conjugal mood. Addressing her as His mother, Pradyumna commented that she was putting aside her proper maternal mood and behaving like a passionate girlfriend. Rati then told Pradyumna who they both were. She advised Him to kill Śambara, and to help Him she instructed Him in the mystic *mantras* known as Mahā-māyā. Pradyumna went to Śambara and, after angering him with various insults, challenged him to fight, upon which Śambara angrily took up his club and marched outside. The demon tried various magic spells against Pradyumna, but Pradyumna fended off all of them with the Mahā-māyā *mantras* and then beheaded Śambara with His sword. At that moment Ratidevī appeared in the sky and took Pradyumna away to Dvārakā.

When Pradyumna and His wife entered the inner chambers of Lord Kṛṣṇa's palace, the many beautiful ladies there thought He was Kṛṣṇa Himself, so much did His appearance and dress resemble the Lord's. Out of shyness the ladies ran here and there to hide themselves. But after a little while they noticed small differences in Pradyumna's and Kṛṣṇa's appearances, and once they understood that He was not Lord Kṛṣṇa, they gathered around Him.

When Rukmiṇī-devī saw Pradyumna, she felt overwhelmed with motherly love, and milk began to flow spontaneously from her breasts. Noting that Pradyumna looked exactly like Kṛṣṇa, she became eager to find out who He was. She remembered how one of her sons had been abducted from the maternity room. "If He were still alive," she thought, "He would be the same age as this Pradyumna standing before me." While Rukmiṇī reflected in this way, Lord Kṛṣṇa arrived in the company of Devakī and Vasudeva. Although the Lord understood the situation perfectly well, He remained silent. Then Nārada Muni arrived and explained everything. Everyone was amazed to hear the account and embraced Pradyumna in great ecstasy.

Because Pradyumna's beauty so closely resembled Kṛṣṇa's, the ladies in a maternal relationship with Pradyumna could not help thinking of Him as their conjugal lover. He was, after all, the exact reflection of Śrī Kṛṣṇa, and therefore it was natural for them to see Him in this way.

ŚB 10.55.1

श्रीशुक उवाच

कामस्तु वासुदेवांशो दग्धः प्राग् रुद्रमन्युना ।

देहोपपत्तये भूयस्तमेव प्रत्यपद्यत ॥ १ ॥

śrī-śuka uvāca

kāmas tu vāsudevāṁśo

dagdhaḥ prāg rudra-manyunā

dehopapattaye bhūyas

tam eva pratyapadyata

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *kāmah* — Cupid; *tu* — and; *vāsudeva* — of Lord Vāsudeva; *arśah* — the expansion; *dagdhaḥ* — burned; *prāk* — previously; *rudra* — of Lord Śiva; *manyunā* — by the anger; *deha* — a body; *upapattaye* — in order to obtain; *bhūyah* — again; *tam* — to Him, Lord Vāsudeva; *eva* — indeed; *pratyapadyat* — came back.

Translation

Śukadeva Gosvāmī said: Kāmadeva [Cupid], an expansion of Vāsudeva, had previously been burned to ashes by Rudra’s anger. Now, to obtain a new body, he merged back into the body of Lord Vāsudeva.

Purport

In his *Kṛṣṇa-sandarbha* (*Anuccheda* 87), Śrīla Jīva Gosvāmī cites the following verse of the *Gopāla-tāpanī Upaniṣad* (2.40) to prove that the Pradyumna who is the son of Kṛṣṇa and Rukmiṇī is the same Pradyumna who is a member of Lord Kṛṣṇa’s eternal fourfold plenary expansion, the *catur-vyūha*:

yatrāsau samsthitaḥ kṛṣṇas
tribhiḥ śaktyā samāhitaḥ
rāmāniruddha-pradyumnai
rukmiṇyā sahito vibhuḥ

“There [in Dvārakā] the almighty Lord Kṛṣṇa, endowed with His full potency, resided in the company of His three plenary expansions — Balarāma, Aniruddha and Pradyumna.” The *Kṛṣṇa-sandarbha* goes on to explain, with reference to the present verse of the *Śrīmad-Bhāgavatam*, that “the Cupid whom Rudra burned up with his anger is a demigod subordinate to Indra. This demigod Cupid is a partial manifestation of the prototype Cupid, Pradyumna, who is a plenary expansion of Vāsudeva. The demigod Cupid, being unable to attain a new body on his own, entered within the body of Pradyumna. Otherwise Cupid would have had to remain in a perpetual state of disembodiment, a result of Rudra’s having incinerated him with his anger.”

In his English rendering of the *Śrīmad-Bhāgavatam* (1.14.30 purport), Śrīla Prabhupāda confirms the absolute status of Pradyumna, Lord Kṛṣṇa’s first son:

“Pradyumna and Aniruddha are also expansions of the Personality of Godhead, and thus They are also *viṣṇu-tattva*. At Dvārakā Lord Vāsudeva is engaged in His transcendental pastimes along with His plenary expansions, namely Saṅkarṣaṇa, Pradyumna and Aniruddha, and therefore each and every one of Them can be addressed as the Personality of Godhead, ...”

According to Śrīla Śrīdhara Svāmī, Pradyumna took birth from the womb of Rukmiṇī before Śrī Kṛṣṇa’s marriage to Jāmbavatī and the Lord’s other marriages took place. Subsequently, Pradyumna returned from Śambara’s palace. But before Śukadeva Gosvāmī tells of Kṛṣṇa’s pastimes with His other wives, he will narrate the entire story of Pradyumna for the sake of continuity.

Śrīla Śrīdhara Svāmī further notes that Kāmadeva, or Cupid, now appearing within Pradyumna, is a portion of Vāsudeva because he is manifest from the element *citta*, consciousness, which is presided over by Vāsudeva, and also because he (Cupid) is the cause of material generation. As the Lord states in the [Bhagavad-gītā \(10.28\)](#), *prajanaś cāsmi kandarpaḥ*: “Of progenitors I am Kandarpa [Cupid].”

ŚB 10.55.2

स एव जातो वैदर्भ्या कृष्णवीर्यसमुद्भवः ।
प्रद्युम्न इति विख्यातः सर्वतोऽनवमः पितुः ॥ २ ॥

sa eva jāto vaidarbhyām
kṛṣṇa-vīrya-samudbhavaḥ
pradyumna iti vikhyātaḥ
sarvato ’navamaḥ pituḥ

Synonyms

sah — He; *eva* — indeed; *jātaḥ* — taking birth; *vaidarbhyām* — in the daughter of the king of Vidarbha; *kṛṣṇa-vīrya* — from the seed of Lord Kṛṣṇa; *samudbhavaḥ* — generated; *pradyumnaḥ* — Pradyumna; *iti* — thus; *vikhyātaḥ* — known; *sarvataḥ* — in all aspects; *anavamaḥ* — not inferior; *pituḥ* — to His father.

Translation

He took birth in the womb of Vaidarbhī from the seed of Lord Kṛṣṇa and received the name Pradyumna. In no respect was He inferior to His father.

ŚB 10.55.3

तं शम्बरः कामरूपी हृत्वा लोकमनिर्दशम् ।
स विदित्वात्मनः शत्रुं प्रास्योदन्वत्यगाद् गृहम् ॥ ३ ॥

*taṁ śambarah kāma-rūpī
hṛtvā tokam anirdaśam
sa viditvātmanaḥ śatrum
prāsyodanvaty agād gṛham*

Synonyms

tam — Him; *śambarah* — the demon Śambara; *kāma* — as he desired; *rūpī* — assuming forms; *hṛtvā* — stealing; *tokam* — the child; *anir-daśam* — not yet ten days old; *sah* — he (Śambara); *viditvā* — recognizing; *ātmanah* — his own; *śatrum* — enemy; *prāsyā* — throwing; *udanvati* — into the sea; *agāt* — went; *gṛham* — to his home.

Translation

The demon Śambara, who could assume any form he desired, kidnapped the infant before He was even ten days old. Understanding Pradyumna to be his enemy, Śambara threw Him into the sea and then returned home.

Purport

Śrīla Viśvanātha Cakravartī points out that according to the *Viṣṇu Purāṇa*, Pradyumna was kidnapped on the sixth day after His birth.

ŚB 10.55.4

तं निर्जगार बलवान् मीनः सोऽप्यपरैः सह ।
वृतो जालेन महता गृहीतो मत्स्यजीविभिः ॥ ४ ॥

*taṁ nirjagāra balavān
mīnaḥ so 'py aparaiḥ saha
vrto jālena mahatā
grhīto matsya-jīvibhiḥ*

Synonyms

tam — Him; *nirjagāra* — swallowed; *bala-vān* — powerful; *mīnah* — a fish; *sah* — he (the fish); *api* — and; *aparaiḥ* — others; *saha* — together with; *vṛtah* — enveloped;

jālena — with a net; *mahatā* — huge; *grhītah* — seized; *matsya-jīvibhiḥ* — by fishermen (who gain their livelihood from fish).

Translation

A powerful fish swallowed Pradyumna, and this fish, along with others, was caught in a huge net and seized by fishermen.

ŚB 10.55.5

तं शम्बराय कैवर्ता उपाजहुरुपायनम् ।
 सूदा महानसं नीत्वावद्यन् सुधितिनाद्भुतम् ॥ ५ ॥
taṁ śambarāya kaivartā
upājahrur upāyanam
sūdā mahānasam nītvā-
vadyan sudhitinādbhutam

Synonyms

taṁ — it (the fish); *śambarāya* — to Śambara; *kaivartāḥ* — the fishermen; *upājahruh* — presented; *upāyanam* — the offering; *sūdāḥ* — the cooks; *mahānasam* — to the kitchen; *nītvā* — bringing; *avadyan* — cut it up; *sudhitinā* — with a butcher knife; *adbhutam* — amazing.

Translation

The fishermen presented that extraordinary fish to Śambara, who had his cooks bring it to the kitchen, where they began cutting it up with a butcher knife.

ŚB 10.55.6

दृष्ट्वा तदुदरे बालं मायावत्यै न्यवेदयन् ।
 नारदोऽकथयत् सर्वं तस्याः शङ्कितचेतसः ।
 बालस्य तत्त्वमुत्पत्तिं मत्स्योदरनिवेशनम् ॥ ६ ॥
dr̥ṣṭvā tad-udare bālam
māyāvatyai nyavedayan
nārado 'kathayat sarvaṁ
tasyāḥ śaṅkita-cetaśḥ

*bālasya tattvam utpattim
matsyodara-niveśanam*

Synonyms

drstvā — seeing; *tat* — in its; *udare* — belly; *bālam* — a child; *māyāvatyai* — to Māyāvati; *nyavedayan* — they gave; *nāradah* — Nārada Muni; *akathayat* — related; *sarvam* — all; *tasyāh* — to her; *śānkita* — astonished; *cetasah* — whose mind; *bālasya* — of the child; *tattvam* — the facts; *utpattim* — the birth; *matsya* — of the fish; *udara* — in the abdomen; *niveśanam* — the entrance.

Translation

Seeing a male child in the belly of the fish, the cooks gave the infant to Māyāvati, who was astonished. Nārada Muni then appeared and explained to her everything about the child's birth and His entering the fish's abdomen.

ŚB 10.55.7-8

सा च कामस्य वै पत्नी रतिर्नाम यशस्विनी ।
पत्युर्निर्दग्धदेहस्य देहोत्पत्तिं प्रतीक्षती ॥ ७ ॥
निरूपिता शम्बरेण सा सूदौदनसाधने ।
कामदेवं शिशुं बुद्ध्वा चक्रे स्नेहं तदार्षके ॥ ८ ॥

*sā ca kāmasya vai patnī
ratir nāma yaśasvinī
patyur nirdagdha-dehasya
dehotpattim pratīkṣatī
nirūpitā śambareṇa
sā sūdaudana-sādhane
kāmadevaṁ śiśuṁ buddhvā
cakre snehaṁ tadārbhake*

Synonyms

sā — she; *ca* — and; *kāmasya* — of Cupid; *vai* — in fact; *patnī* — the wife; *ratih nama* — named Rati; *yaśasvinī* — famous; *patyuh* — of her husband; *nirdagdha* — burnt to ashes; *dehasya* — whose body; *deha* — of a body; *utpattim* — the attainment; *pratīkṣatī* — waiting; *nirūpitā* — appointed; *śāmbareṇa* — by Śāmbara; *sā* — she; *sūda-odana* — of vegetables and rice; *sādhane* — in the preparation; *kāma-devam* —

as Cupid; [śiśum](#) — the infant; [buddhvā](#) — understanding; [cakre](#) — she developed; [sneham](#) — love; [tadā](#) — then; [arbhake](#) — for the child.

Translation

Māyāvati was in fact Cupid’s renowned wife, Rati. While waiting for her husband to obtain a new body — his previous one having been burnt up — she had been assigned by Śambara to prepare vegetables and rice. Māyāvati understood that this infant was actually Kāmadeva, and thus she began to feel love for Him.

Purport

Śrīla Viśvanātha Cakravartī explains this story as follows: When Cupid’s body was burned to ashes, Rati worshiped Lord Śiva to obtain another body for Cupid. Śambara, having also come to Śiva for a benediction, was recognized by the lord first, who told him, “You should now ask for your benediction.” Śambara, struck with lust at seeing Rati, replied that he wanted her as his benediction, and Śiva complied. Lord Śiva then consoled the sobbing Rati, telling her, “Go with him, and in his very home you will attain what you desire.” Thereupon, Rati bewildered Śambara with her deluding power and, taking the name Māyāvati, remained in his house untouched.

ŚB 10.55.9

नातिदीर्घेण कालेन स कार्ष्णि रुढयौवनः ।
जनयामास नारीणां वीक्षन्तीनां च विभ्रमम् ॥ ९ ॥

nāti-dīrghena kālena
sa kārṣṇi rūḍha-yauvanaḥ
janayām āsa nārīṇām
vīkṣantīnām ca vibhramam

Synonyms

[na](#) — not; [ati-dīrghena](#) — very long; [kālena](#) — after a time; [sah](#) — He; [kārsṇiḥ](#) — the son of Kṛṣṇa; [rūḍha](#) — attaining; [yauvanaḥ](#) — full youth; [janayām āsa](#) — generated; [nārīṇām](#) — for the women; [vīkṣantīnām](#) — who looked upon Him; [ca](#) — and; [vibhramam](#) — enchantment.

Translation

After a short time, this son of Kṛṣṇa — Pradyumna — attained His full youth.
He enchanted all women who gazed upon Him.

ŚB 10.55.10

सा तं पतिं पद्मदलायतेक्षणं
प्रलम्बबाहुं नरलोकसुन्दरम् ।
सग्रीडहासोत्तभितभ्रुवेष्वती
प्रीत्योपतस्थे रतिरङ्ग सौरतैः ॥ १० ॥

*sā tam patiṁ padma-dalāyatekṣaṇaṁ
pralamba-bāhuṁ nara-loka-sundaram
sa-vrīḍa-hāsottabhita-bhruvekṣatī
prītyopatasthe ratir aṅga saurataiḥ*

Synonyms

sā — she; *tam* — Him; *patim* — her husband; *padma* — of a lotus flower; *dala-āyata* — spread wide like the petals; *ikṣanam* — whose eyes; *pralamba* — extended; *bāhum* — whose arms; *nara-loka* — of human society; *sundaram* — the greatest object of beauty; *sa-vrīḍa* — bashful; *hāsa* — with a smile; *uttabhita* — upraised; *bhruvā* — and with eyebrows; *ikṣatī* — glancing; *prītyā* — lovingly; *upatasthe* — approached; *ratih* — Rati; *aṅga* — my dear (King Parīkṣit); *saurataiḥ* — with gestures indicative of conjugal attraction.

Translation

My dear King, with a bashful smile and raised eyebrows, Māyāvati exhibited various gestures of conjugal attraction as she lovingly approached her husband, whose eyes were broad like the petals of a lotus, whose arms were very long and who was the most beautiful of men.

Purport

Māyāvati exhibited her conjugal attraction for Pradyumna even before revealing their true identities. Naturally this caused some confusion at first, as described in the following verse.

ŚB 10.55.11

तामह भगवान् कार्ष्णिर्मातस्ते मतिरन्यथा ।
मातृभावमतिक्रम्य वर्तसे कामिनी यथा ॥ ११ ॥

*tām aha bhagavān kārṣṇir
mātas te matir anyathā
mātr-bhāvam atikramya
vartase kāmīni yathā*

Synonyms

tām — to her; *āha* — said; *bhagavān* — the Lord; *kārṣṇih* — Pradyumna; *mātaḥ* — O mother; *te* — your; *matih* — attitude; *anyathā* — otherwise; *mātr-bhāvam* — the mood or affection of a mother; *atikramya* — overstepping; *vartase* — you are acting; *kāmīni* — a girlfriend; *yathā* — like.

Translation

Lord Pradyumna told her, “O mother, your attitude has changed. You are overstepping the proper feelings of a mother and behaving like a lover.”

ŚB 10.55.12

रतिरुवाच
भवान् नारायणसुतः शम्बरेणहतो गृहात् ।
अहं तेऽधिकृता पत्नी रतिः कामो भवान् प्रभो ॥ १२ ॥

*ratir uvāca
bhavān nārāyaṇa-sutaḥ
śambareṇa hrto grhāt
aham te 'dhikṛtā patnī
ratih kāmo bhavān prabho*

Synonyms

ratih uvāca — Rati said; *bhavān* — You; *nārāyaṇa-sutaḥ* — the son of Lord Nārāyaṇa; *śambareṇa* — by Śambara; *hrtah* — stolen; *grhāt* — from Your home; *aham* — I; *te* — Your; *adhikṛtā* — legitimate; *patnī* — wife; *ratih* — Rati; *kāmah* — Cupid; *bhavān* — You; *prabho* — O master.

Translation

Rati said: You are the son of Lord Nārāyaṇa and were kidnapped from Your parents' home by Śambara. I, Rati, am Your legitimate wife, O master, because You are Cupid.

ŚB 10.55.13

एष त्वानिर्दशं सिन्धावक्षिपच्छम्बरोऽसुरः ।
मत्स्योऽग्रसीत्तदुदरादितः प्राप्तो भवान् प्रभो ॥ १३ ॥

*eṣa tvānirdaśam sindhāv
akṣipac chambaro 'surah
matsyo 'grasīt tad-udarād
itaḥ prāpto bhavān prabho*

Synonyms

esah — he; *tvā* — You; *anih-daśam* — not yet ten days old; *sindhau* — into the sea; *akṣipāt* — threw; *śambarah* — Śambara; *asurah* — the demon; *matsyah* — a fish; *agrasīt* — devoured; *tat* — its; *udarāt* — from the belly; *itah* — here; *prāptah* — obtained; *bhavān* — You; *prabho* — O master.

Translation

That demon, Śambara, threw You into the sea when You were not even ten days old, and a fish swallowed You. Then in this very place we recovered You from the fish's abdomen, O master.

ŚB 10.55.14

तमिमं जहि दुर्धर्षं दुर्जयं शत्रुमात्मनः ।
मायाशतविदं तं च मायाभिर्मोहनादिभिः ॥ १४ ॥

*tam imam jahi durdharṣam
durjayam śatrum ātmanah
māyā-śata-vidam tam ca
māyābhir mohanādibhiḥ*

Synonyms

tam imam — him; *jahi* — please kill; *durdharṣam* — who is difficult to approach; *durjayam* — and difficult to conquer; *śatrum* — enemy; *ātmanah* — Your own; *māyā*

— magic spells; *śata* — hundreds; *vidam* — who knows; *tam* — him; *ca* — and; *māyābhih* — by magic spells; *mohana-ādibhih* — of bewilderment and so on.

Translation

Now kill this dreadful Śambara, Your formidable enemy. Although he knows hundreds of magic spells, You can defeat him with bewildering magic and other techniques.

ŚB 10.55.15

परीशोचति ते माता कुररीव गतप्रजा ।
पुत्रस्नेहाकुला दीना विवत्सा गौरिवातुरा ॥ १५ ॥

parīśocati te mātā
kurarīva gata-prajā
putra-snehākulā dīnā
vivatsā gaur ivāturā

Synonyms

parīśocati — is crying; *te* — Your; *mātā* — mother (Rukmiṇī); *kurarī iva* — like an osprey; *gata* — gone; *prajā* — whose son; *putra* — for her child; *sneha* — by love; *ākulā* — overwhelmed; *dīnā* — pitiful; *vivatsā* — deprived of its calf; *gauh* — a cow; *iva* — as; *āturā* — extremely distressed.

Translation

Your poor mother, having lost her son, cries for You like a kurarī bird. She is overwhelmed with love for her child, just like a cow that has lost its calf.

ŚB 10.55.16

प्रभाष्यैवं ददौ विद्यां प्रद्युम्नाय महात्मने ।
मायावती महामायां सर्वमायाविनाशिनीम् ॥ १६ ॥

prabhāṣyaivam dadau vidyām
pradyumnāya mahātmāne
māyāvati mahā-māyām
sarva-māyā-vināśinīm

Synonyms

prabhāsya — speaking; *evam* — thus; *dadau* — gave; *vidyām* — mystic knowledge; *pradyumnāya* — to Pradyumna; *mahā-ātmane* — the great soul; *māyāvati* — Māyāvati; *mahā-māyām* — known as Mahā-māyā; *sarva* — all; *māyā* — deluding spells; *vināśinīm* — which destroys.

Translation

[Śukadeva Gosvāmī continued:] Speaking thus, Māyāvati gave to the great soul Pradyumna the mystic knowledge called Mahā-māyā, which vanquishes all other deluding spells.

ŚB 10.55.17

स च शम्बरमभ्येत्य संयुगाय समाह्वयत् ।
अविषह्यैस्तमाक्षेपैः क्षिपन् सज्जनयन् कलिम् ॥ १७ ॥

sa ca śambaram abhyetya
saṁyugāya samāhvayat
aviśahyais tam ākṣepaiḥ
kṣipan sañjanayan kalim

Synonyms

saḥ — He; *ca* — and; *śambaram* — Śambara; *abhyetya* — approaching; *saṁyugāya* — to battle; *samāhvayat* — called him; *aviśahyaiḥ* — intolerable; *tam* — him; *ākṣepaiḥ* — with insults; *kṣipan* — reviling; *sañjanayan* — inciting; *kalim* — a fight.

Translation

Pradyumna approached Śambara and called him to battle, hurling intolerable insults at him to foment a conflict.

ŚB 10.55.18

सोऽधिक्षिप्तो दुर्वाचोभिः पदाहत इवोरगः ।
निश्चक्राम गदापाणिरमर्षात्ताम्रलोचनः ॥ १८ ॥

so 'dhikṣipto durvācobhiḥ
padāhata ivoragaḥ
niścakrāma gadā-pāṇir
amarṣāt tāmra-locanaḥ

Synonyms

sah — he, Śambara; adhiksiptah — insulted; durvācobhiḥ — by harsh words; padā — by a foot; āhatah — struck; iva — like; uragah — a snake; niścakrāma — came out; gadā — a club; pānih — in his hand; amarsāt — out of intolerant anger; tāmra — copper-red; locanah — whose eyes.

Translation

Offended by these harsh words, Śambara became as agitated as a kicked snake. He came out, club in hand, his eyes red with rage.

ŚB 10.55.19

गदामाविध्य तरसा प्रद्युम्नाय महात्मने ।
प्रक्षिप्य व्यनदन्नादं वज्रनिष्पेषनिष्ठुरम् ॥ १९ ॥

*gadām āvidhya tarasā
pradyumnāya mahātmāne
prakṣipya vyanadan nādam
vajra-niṣpeṣa-niṣṭhuram*

Synonyms

gadām — his club; āvidhya — whirling; tarasā — swiftly; pradyumnāya — at Pradyumna; mahā-ātmāne — the wise; prakṣipya — threw; vyanadan nādam — creating a resonance; vajra — of lightning; niṣpeṣa — the striking; niṣṭhuram — as sharp.

Translation

Śambara whirled his club swiftly about and then hurled it at the wise Pradyumna, producing a sound as sharp as a thunder crack.

ŚB 10.55.20

तामापतन्तीं भगवान् प्रद्युम्नो गदया गदाम् ।
अपास्य शत्रवे क्रुद्धः प्राहिणोत् स्वगदां नृप ॥ २० ॥

*tām āpatantīm bhagavān
pradyumno gadayā gadām
apāsya śatrave kruddhaḥ
prāhiṇot sva-gadām nṛpa*

Synonyms

tām — that; āpatantīm — flying toward Him; bhagavān — the Supreme Lord; pradyumnah — Pradyumna; gadayā — with His club; gadām — the club; apāsya — driving off; śatrave — at His enemy; kruddhah — angered; prāhinot — He threw; staggadām — His own club; nrpa — O King (Parīkṣit).

Translation

As Śambara's club came flying toward Him, Lord Pradyumna knocked it away with His own. Then, O King, Pradyumna angrily threw His club at the enemy.

ŚB 10.55.21

स च मायां समाश्रित्य दैतेयीं मयदर्शितम् ।
मुमुचेऽस्त्रमयं वर्षं काष्णो वैहायसोऽसुरः ॥ २१ ॥

*sa ca māyāṁ samāśritya
daiteyīm maya-darśitam
mumuce 'stra-mayaṁ varṣaṁ
kāṛṣṇau vaihāyaso 'surah*

Synonyms

śah — he, Śambara; ca — and; māyām — magic; samāśritya — resorting to; daiteyīm — demoniac; maya — by Maya Dānava; darśitam — shown; mumuce — he released; astra-mayam — of weapons; varṣam — a rainfall; kāṛṣṇau — upon the son of Kṛṣṇa; vaihāyasah — standing in the sky; asurah — the demon.

Translation

Resorting to the black magic of the Daityas taught to him by Maya Dānava, Śambara suddenly appeared in the sky and released a downpour of weapons upon Kṛṣṇa's son.

ŚB 10.55.22

बाध्यमानोऽस्त्रवर्षेण रौक्मिणेयो महारथः ।
सत्त्वात्मिकां महाविद्यां सर्वमायोपमर्दिनीम् ॥ २२ ॥

*bādhyamāno 'stra-varṣeṇa
raukmiṇeyo mahā-rathaḥ*

*sattvātmikāṃ mahā-vidyāṃ
sarva-māyopamardinīm*

Synonyms

bādhyamānah — harassed; *astra* — of weapons; *varṣena* — by the rain; *raukmiṇeyah* — Pradyumna, son of Rukmiṇī; *mahā-rathah* — the powerful warrior; *sattva-ātmikām* — produced of the mode of goodness; *mahā-vidyām* — (He utilized) the mystic knowledge called Mahā-māyā; *sarva* — all; *mayā* — magic; *upamardinīm* — which overcomes.

Translation

Harassed by this rain of weapons, Lord Raukmiṇeya, the greatly powerful warrior, made use of the mystic science called Mahā-māyā, which was created from the mode of goodness and which could defeat all other mystic power.

ŚB 10.55.23

ततो गौह्यकगान्धर्वपैशाचोरगराक्षसीः ।
प्रायुङ्क्त शतशो दैत्यः कार्ष्णिर्व्यधमयत्स ताः ॥ २३ ॥
*tato gauhyaka-gāndharva-
paiśācoraga-rākṣasīḥ
prāyuṅkta śataśo daityaḥ
kārṣṇir vyadhamayat sa tāḥ*

Synonyms

tataḥ — then; *gauhyaka-gāndharva-paiśāca-uraga-rākṣasīḥ* — (weapons) of the Guhyakas, Gandharvas, witches, celestial serpents and Rākṣasas (man-eaters); *prāyuṅkta* — he used; *śataśah* — hundreds; *daityaḥ* — the demon; *kārṣṇīḥ* — Lord Pradyumna; *vyadhamayat* — struck down; *sah* — He; *tāḥ* — these.

Translation

The demon then unleashed hundreds of mystic weapons belonging to the Guhyakas, Gandharvas, Piśācas, Uragas and Rākṣasas, but Lord Kārṣṇī, Pradyumna, struck them all down.

ŚB 10.55.24

निशातमसिमुद्यम्य सकिरीटं सकुण्डलम् ।
शम्बरस्य शिरः कायात् ताम्रशमश्रुवोजसाहरत् ॥ २४ ॥

*niśātam asim udyamya
sa-kirīṭam sa-kuṇḍalam
śambarasya śiraḥ kāyāt
tāmra-śmaśru ojasāharat*

Synonyms

niśātam — sharp-edged; *asim* — His sword; *udyamya* — raising; *sa* — with; *kirīṭam* — helmet; *sa* — with; *kuṇḍalam* — earrings; *śambarasya* — of Śambara; *śiraḥ* — the head; *kāyāt* — from his body; *tāmra* — copper-colored; *śmaśru* — whose mustache; *ojasā* — with force; *aharat* — He removed.

Translation

Drawing His sharp-edged sword, Pradyumna forcefully cut off Śambara's head, complete with red mustache, helmet and earrings.

ŚB 10.55.25

आकीर्यमाणो दिविजैः स्तुवद्भिः कुसुमोत्करैः ।
भार्ययाम्बरचारिण्या पुरं नीतो विहायसा ॥ २५ ॥

*ākīryamāṇo divi-jaiḥ
stuvadbhiḥ kusumotkaraiḥ
bhāryayāmbara-cāriṇyā
puram nīto vihāyasā*

Synonyms

ākīryamāṇah — being showered; *divi-jaiḥ* — by the residents of heaven; *stuvadbhiḥ* — who were offering praise; *kusuma* — of flowers; *utkaraiḥ* — with the scattering; *bhāryayā* — by His wife; *ambara* — in the sky; *cāriṇyā* — who was traveling; *puram* — to the city (Dvārakā); *nītah* — He was brought; *vihāyasā* — through the sky.

Translation

As the residents of the higher planets showered Pradyumna with flowers and chanted His praises, His wife appeared in the sky and transported Him through the heavens, back to the city of Dvārakā.

ŚB 10.55.26

अन्तःपुरवरं राजन् ललनाशतसङ्कुलम् ।
विवेश पत्न्या गगनाद् विद्युतेव बलाहकः ॥ २६ ॥

antaḥ-pura-varam rājan
lalanā-śata-saṅkulam
viveśa patnyā gaganād
vidyuteva balāhakah

Synonyms

[antaḥ-pura](#) — the inner palace; [varam](#) — most excellent; [rājan](#) — O King (Parikṣit); [lalanā](#) — lovely women; [śata](#) — with hundreds; [saṅkulam](#) — crowded; [viveśa](#) — He entered; [patnyā](#) — with His wife; [gaganāt](#) — from the sky; [vidyutā](#) — with lightning; [iva](#) — as; [balāhakah](#) — a cloud.

Translation

O King, Lord Pradyumna and His wife resembled a cloud accompanied by lightning as they descended from the sky into the inner quarters of Kṛṣṇa's most excellent palace, which were crowded with lovely women.

ŚB 10.55.27-28

तं दृष्ट्वा जलदश्यामं पीतकौशेयवाससम् ।
प्रलम्बबाहुं ताम्राक्षं सुस्मितं रुचिराननम् ॥ २७ ॥
स्वलङ्कृतमुखाम्भोजं नीलवक्रालकालिभिः ।
कृष्णं मत्वा स्त्रियो हीता निलिल्युस्तत्र तत्र ह ॥ २८ ॥

taṁ dr̥ṣṭvā jalada-śyāmaṁ
pīta-kauśeya-vāsasam
pralamba-bāhuṁ tāmrākṣaṁ
su-smitaṁ rucirānanam
sv-alakṛta-mukhāmbhojaṁ
nīla-vakrālakālibhiḥ
kṛṣṇaṁ matvā striyo hritā
nililyus tatra tatra ha

Synonyms

tam — Him; *dr̥stvā* — seeing; *jala-da* — like a cloud; *śyāmam* — of dark blue complexion; *pīta* — yellow; *kaūśeya* — silk; *vāsasam* — whose dress; *pralamba* — long; *bāhum* — whose arms; *tāmra* — reddish; *aksam* — whose eyes; *su-smitam* — with a pleasing smile; *rucira* — charming; *ānanam* — face; *su-alankṛta* — nicely decorated; *mukha* — face; *ambhojam* — lotuslike; *nīla* — blue; *yakra* — curling; *ālaka-ālibhih* — with locks of hair; *kṛsnam* — Kṛṣṇa; *matvā* — thinking Him; *striyah* — the women; *hrītāh* — becoming bashful; *nililyuh* — hid themselves; *tatra tatra* — here and there; *ha* — indeed.

Translation

The women of the palace thought He was Lord Kṛṣṇa when they saw His dark-blue complexion the color of a rain cloud, His yellow silk garments, His long arms and red-tinged eyes, His charming lotus face adorned with a pleasing smile, His fine ornaments and His thick, curly blue hair. Thus the women became bashful and hid themselves here and there.

ŚB 10.55.29

अवधार्य शनैरीषद्वैलक्षण्येन योषितः ।

उपजग्मुः प्रमुदिताः सस्त्रीरत्नं सुविस्मिताः ॥ २९ ॥

avadhārya śanair iṣad
vailakṣaṇyena yoṣitaḥ
upajagmuḥ pramuditāḥ
sa-stṛī ratnaṁ su-vismitāḥ

Synonyms

avadhārya — realizing; *śanaiḥ* — gradually; *iṣat* — slight; *vailakṣaṇyena* — by the difference of appearance; *yoṣitaḥ* — the ladies; *upajagmuḥ* — they came near; *pramuditāḥ* — delighted; *sa* — together with; *stṛī* — of women; *ratnam* — the jewel; *su-vismitāḥ* — very surprised.

Translation

Gradually, from the slight differences between His appearance and Kṛṣṇa's, the ladies realized He was not the Lord. Delighted and astonished, they approached Pradyumna and His consort, who was a jewel among women.

ŚB 10.55.30

अथ तत्रासितापाङ्गी वैदर्भी वल्गुभाषिणी ।
अस्मरत् स्वसुतं नष्टं स्नेहस्नुतपयोधरा ॥ ३० ॥

*atha tatrāsītāpāṅgī
vaidarbhī valgu-bhāṣiṇī
asmarat sva-sutaṁ naṣṭaṁ
sneha-snuta-payodharā*

Synonyms

atha — then; *tatra* — there; *asita* — black; *apāṅgī* — the corners of whose eyes; *vaidarbhī* — Queen Rukmiṇī; *valgu* — sweet; *bhāṣiṇī* — whose speaking; *asmarat* — remembered; *sva-sutam* — her son; *naṣṭam* — lost; *sneha* — out of love; *snuta* — having become moist; *payah-dharā* — whose breasts.

Translation

Seeing Pradyumna, sweet-voiced, dark-eyed Rukmiṇī remembered her lost son, and her breasts became moist out of affection.

ŚB 10.55.31

को न्वयं नरवैदूर्यः कस्य वा कमलेक्षणः ।
धृतः कया वा जठरे केयं लब्धा त्वनेन वा ॥ ३१ ॥

*ko nv ayam nara-vaidūryaḥ
kasya vā kamalekṣaṇaḥ
dhṛtaḥ kayā vā jaṭhare
keyaṁ labdhā tv anena vā*

Synonyms

kaḥ — who; *nu* — indeed; *ayam* — this; *nara-vaidūryaḥ* — gem among men; *kasya* — whose (son); *vā* — and; *kamala-ikṣanaḥ* — lotus-eyed; *dhṛtaḥ* — carried; *kayā* — by what woman; *vā* — and; *jaṭhare* — in her womb; *kā* — who; *iyam* — this woman; *labdhā* — obtained; *tu* — moreover; *anena* — by Him; *vā* — and.

Translation

[Śrīmatī Rukmiṇī-devī said:] Who is this lotus-eyed jewel among men? What man's son is He, and what woman carried Him in her womb? And who is this woman He has taken as His wife?

ŚB 10.55.32

मम चाप्यात्मजो नष्टो नीतो यः सूतिकागृहात् ।
एतत्तुल्यवयोरूपो यदि जीवति कुत्रचित् ॥ ३२ ॥

*mama cāpy ātmajo naṣṭo
nīto yaḥ sūtikā-grhāt
etat-tulya-vayo-rūpo
yadi jīvati kutracit*

Synonyms

mama — my; *ca* — and; *api* — also; *ātmajah* — son; *nastah* — lost; *nītah* — taken; *yah* — who; *sūtikā-grhāt* — from the maternity room; *etat* — to Him; *tulya* — equal; *vayah* — in age; *rūpah* — and appearance; *yadi* — if; *jīvati* — He is living; *kutracit* — somewhere.

Translation

If my lost son, who was kidnapped from the maternity room, were still alive somewhere, He would be of the same age and appearance as this young man.

ŚB 10.55.33

कथं त्वनेन सम्प्राप्तं सारूप्यं शार्ङ्गधन्वनः ।
आकृत्यावयवैर्गत्या स्वरहासावलोकनैः ॥ ३३ ॥

*katham tv anena samprāptam
sārūpyam śārṅga-dhanvanah
ākṛtyāvayavair gatyā
svara-hāsāvalokanaiḥ*

Synonyms

katham — how; *tu* — but; *anena* — by Him; *samprāptam* — obtained; *sārūpyam* — the same appearance; *śārṅga-dhanvanah* — as Kṛṣṇa, the wielder of the Śārṅga bow; *ākṛtyā* — in bodily form; *avayavaiḥ* — limbs; *gatyā* — gait; *svara* — tone of voice; *hāsa* — smile; *avalokanaiḥ* — and glance.

Translation

But how is it that this young man so much resembles my own Lord, Kṛṣṇa, the wielder of Śārṅga, in His bodily form and His limbs, in His gait and the tone of His voice, and in His smiling glance?

ŚB 10.55.34

स एव वा भवेन्नूनं यो मे गर्भे धृतोऽर्भकः ।
अमुष्मिन् प्रीतिरधिका वामः स्फुरति मे भुजः ॥ ३४ ॥

*sa eva vā bhaven nūnaṁ
yo me garbhe dhṛto 'rbhakaḥ
amuṣmin prītir adhikā
vāmaḥ sphurati me bhujah*

Synonyms

sah — He; *eva* — indeed; *vā* — or else; *bhavet* — must be; *nūnam* — for certain; *yah* — who; *me* — my; *garbhe* — in the womb; *dhṛtaḥ* — was carried; *arbhakah* — child; *amusmin* — for Him; *prītiḥ* — affection; *adhikā* — great; *vāmaḥ* — left; *sphurati* — trembles; *me* — my; *bhujah* — arm.

Translation

Yes, He must be the same child I bore in my womb, since I feel great affection for Him and my left arm is quivering.

ŚB 10.55.35

एवं मीमांसमानायां वैदर्भ्यां देवकीसुतः ।
देवक्यानकदुन्दुभ्यामुत्तमःश्लोक आगमत् ॥ ३५ ॥

*evam mīmāṁsamāṇāyām
vaidarbhyām devakī-sutaḥ
devaky-ānakadundubhyām
uttamaḥ-śloka āgamat*

Synonyms

evam — thus; *mīmāṁsamāṇāyām* — as she was conjecturing; *vaidarbhyām* — Queen Rukmiṇī; *devakī-sutaḥ* — the son of Devakī; *devakī-ānakadundubhyām* — together with Devakī and Vasudeva; *uttamaḥ-ślokaḥ* — Lord Kṛṣṇa; *āgamat* — came there.

Translation

As Queen Rukmiṇī conjectured in this way, Lord Kṛṣṇa, the son of Devakī, arrived on the scene with Vasudeva and Devakī.

ŚB 10.55.36

विज्ञातार्थोऽपि भगवांस्तूष्णीमास जनार्दनः ।
नारदोऽकथयत् सर्वं शम्बराहरणादिकम् ॥ ३६ ॥

*vijñātārtho 'pi bhagavāms
tūṣṇīm āsa janārdanaḥ
nārado 'kathayat sarvaṁ
śambarāharaṇādikam*

Synonyms

vijñāta — understanding fully; *arthah* — the matter; *api* — even though; *bhagavān* — the Supreme Personality of Godhead; *tūṣṇīm* — silent; *āsa* — remained; *janārdanaḥ* — Kṛṣṇa; *nāradaḥ* — Nārada Muni; *akathayat* — recounted; *sarvam* — everything; *śambara* — by Śambara; *āharana* — the kidnapping; *ādikam* — beginning with.

Translation

Although Lord Janārdana knew perfectly well what had transpired, He remained silent. The sage Nārada, however, explained everything, beginning with Śambara's kidnapping of the child.

ŚB 10.55.37

तच्छ्रुत्वा महदाश्चर्यं कृष्णान्तःपुरयोषितः ।
अभ्यनन्दन् बहून्बद्धान् नष्टं मृतमिवागतम् ॥ ३७ ॥

*tac chrutvā mahad āścaryam
kṛṣṇāntaḥ-pura-yoṣitaḥ
abhyanandan bahūn abdān
naṣṭam mṛtam ivāgatam*

Synonyms

tat — that; *śrutvā* — hearing; *mahat* — great; *āścaryam* — wonder; *kṛṣṇa-antah-pura* — of Lord Kṛṣṇa's personal residence; *yoṣitaḥ* — the women; *abhyanandan* — they

greeted; *bahūn* — for many; *abdān* — years; *naṣtam* — lost; *mrtam* — someone dead; *iva* — as if; *āgatam* — returned.

Translation

When the women of Lord Kṛṣṇa's palace heard this most amazing account, they joyfully greeted Pradyumna, who had been lost for many years but who had now returned as if from the dead.

ŚB 10.55.38

देवकी वसुदेवश्च कृष्णरामौ तथा स्त्रियः ।
दम्पती तौ परिष्वज्य रुक्मिणी च ययुर्मुदम् ॥ ३८ ॥

devakī vasudevaś ca
kṛṣṇa-rāmau tathā striyaḥ
dampatī tau pariṣvajya
rukmiṇī ca yayur mudam

Synonyms

devakī — Devakī; *vasudevaḥ* — Vasudeva; *ca* — and; *kṛṣṇa-rāmau* — Kṛṣṇa and Balarāma; *tathā* — also; *striyaḥ* — the women; *dam-patī* — man and wife; *tau* — these two; *pariṣvajya* — embracing; *rukmiṇī* — Rukmiṇī; *ca* — and; *yayuh mudam* — they became full of joy.

Translation

Devakī, Vasudeva, Kṛṣṇa, Balarāma and all the women of the palace, especially Queen Rukmiṇī, embraced the young couple and rejoiced.

ŚB 10.55.39

नष्टं प्रद्युम्नमायातमाकर्ण्य द्वारकौकसः ।
अहो मृत इवायातो बालो दिष्ट्येति हाब्रुवन् ॥ ३९ ॥

naṣtam̐ pradyumnam āyātam
ākarnya dvārakaukaśaḥ
aho mṛta ivāyāto
bālo diṣṭyeti hābruvan

Synonyms

naṣtam — lost; *pradyumnam* — Pradyumna; *āyātam* — returned; *ākarnya* — hearing; *dvārakā-okasah* — the residents of Dvārakā; *aho* — ah; *mrtah* — dead; *iva* — as if; *āyātah* — come back; *bālah* — the child; *distyā* — by the favor of providence; *iti* — thus; *ha* — indeed; *abruvan* — they spoke.

Translation

Hearing that lost Pradyumna had come home, the residents of Dvārakā declared, “Ah, providence has allowed this child to return as if from death!”

ŚB 10.55.40

यं वै मुहुः पितृसरूपनिजेशभावा-
स्तन्मातरो यदभजन् रहरुढभावाः ।
चित्रं न तत् खलु रमास्पदबिम्बबिम्बे
कामे स्मरेऽक्षविषये किमुतान्यनार्यः ॥ ४० ॥
yam vai muhuḥ pitṛ-sarūpa-nijeśa-bhāvās
tan-mātaro yad abhajan raha-rūḍha-bhāvāḥ
citraṁ na tat khalu ramāspada-bimba-bimbe
kāme smare 'kṣa-viṣaye kim utānya-nāryaḥ

Synonyms

yam — whom; *vai* — indeed; *muhuḥ* — repeatedly; *pitṛ* — His father; *sa-rūpa* — who exactly resembled; *nija* — as their own; *īśa* — master; *bhāvāḥ* — who thought of Him; *tat* — His; *mātaraḥ* — mothers; *yat* — inasmuch as; *abhajan* — they worshiped; *raha* — in privacy; *rūḍha* — full-blown; *bhāvāḥ* — whose ecstatic attraction; *citraṁ* — amazing; *na* — not; *tat* — that; *khalu* — indeed; *ramā* — of the goddess of fortune; *āspada* — of the shelter (Lord Kṛṣṇa); *bimba* — of the form; *bimbe* — who was the reflection; *kāme* — lust personified; *smare* — Cupid; *akṣa-viṣaye* — when He was before their eyes; *kim uta* — what then to speak of; *anya* — other; *nāryaḥ* — women.

Translation

It is not astonishing that the palace women, who should have felt maternal affection for Pradyumna, privately felt ecstatic attraction for Him as if He were their own Lord. After all, the son exactly resembled His father. Indeed,

Pradyumna was a perfect reflection of the beauty of Lord Kṛṣṇa, the shelter of the goddess of fortune, and appeared before their eyes as Cupid Himself. Since even those on the level of His mother felt conjugal attraction for Him, then what to speak of how other women felt when they saw Him?

Purport

As Śrīla Viśvanātha Cakravartī explains, whenever the palace women saw Śrī Pradyumna, they immediately remembered their Lord, Śrī Kṛṣṇa. Śrīla Prabhupāda comments as follows in *Kṛṣṇa, the Supreme Personality of Godhead*: “Śrīla Śukadeva Gosvāmī has explained that in the beginning all the residents of the palace, who were all mothers and stepmothers of Pradyumna, mistook Him to be Kṛṣṇa and were all bashful, infected by the desire for conjugal love. The explanation is that Pradyumna’s personal appearance was exactly like Kṛṣṇa’s, and he was factually Cupid himself. There was no cause of astonishment, therefore, when the mothers of Pradyumna and other women mistook him in that way. It is clear from the statement that Pradyumna’s bodily characteristics were so similar to Kṛṣṇa’s that he was mistaken to be Kṛṣṇa even by His mother.”

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

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 56



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER FIFTY-SIX

The Syamantaka Jewel

This chapter describes how Lord Kṛṣṇa recovered the Syamantaka jewel to allay false accusations against Him and married the daughters of Jāmbavān and Satrājit. By enacting the pastime involving the Syamantaka jewel, the Lord demonstrated the futility of material wealth.

When Śukadeva Gosvāmī mentioned that King Satrājit offended Lord Kṛṣṇa on account of the Syamantaka jewel, King Parīkṣit became curious to hear the details of this incident. Thus Śukadeva Gosvāmī narrated the story.

King Satrājit received the Syamantaka gem by the grace of his best well-wisher, the sun-god, Sūrya. After fastening the gem to a chain, which he then hung around his neck, Satrājit traveled to Dvārakā. The residents, thinking he was the sun-god himself, went to Kṛṣṇa and told Him that Lord Sūrya had come to take His audience. But Kṛṣṇa replied that the man who had come was not Sūrya but King Satrājit, who looked extremely effulgent because he was wearing the Syamantaka jewel.

In Dvārakā Satrājit installed the precious stone on a special altar in his home. Every day the gem produced a large quantity of gold, and it had the additional power of assuring that wherever it was properly worshiped no calamity could occur.

On one occasion Lord Śrī Kṛṣṇa requested Satrājit to give the gem to the King of the Yadus, Ugrasena. But Satrājit refused, obsessed as he was with greed. Shortly thereafter Satrājit's brother Prasena left the city to hunt on horseback, wearing the Syamantaka jewel on his neck. On the road a lion killed Prasena and took the jewel away to a mountain cave, where the king of the bears, Jāmbavān, happened to be living. Jāmbavān killed the lion and gave the jewel to his son to play with.

When King Satrājit's brother did not return, the King presumed that Śrī Kṛṣṇa had killed him for the Syamantaka gem. Lord Kṛṣṇa heard about this rumor circulating among the general populace, and to clear His name He went with some of the citizens to find Prasena. Following his path, they eventually found his body and that of his horse lying on the road. Further on they saw the body of the lion Jāmbavān

had killed. Lord Kṛṣṇa told the citizens to remain outside the cave while He went in to investigate.

The Lord entered Jāmbavān's cave and saw the Syamantaka jewel lying next to a child. But when Kṛṣṇa tried to take the jewel, the child's nurse cried out in alarm, bringing Jāmbavān quickly to the scene. Jāmbavān considered Kṛṣṇa an ordinary man and began fighting with Him. For twenty-eight days continuously the two fought, until finally Jāmbavān grew weak from the Lord's blows. Now understanding that Kṛṣṇa was the Supreme Personality of Godhead, Jāmbavān began to praise Him. The Lord touched Jāmbavān with His lotus hand, dispelling his fear, and then explained everything about the jewel. With great devotion Jāmbavān gladly presented the Syamantaka jewel to the Lord, together with his unmarried daughter, Jāmbavatī.

Meanwhile Lord Kṛṣṇa's companions, having waited twelve days for Kṛṣṇa to come out of the cave, returned to Dvārakā despondent. All of Kṛṣṇa's friends and family members became extremely sorrowful and began regularly worshipping Goddess Durgā to assure the Lord's safe return. Even as they performed this worship, Lord Kṛṣṇa entered the city in the company of His new wife. He summoned Satrājīto to the royal assembly and, after recounting to him the entire story of the Syamantaka jewel's recovery, gave the jewel back to him. Satrājīto accepted the jewel, but with great shame and remorse. He went back to his home, and there he decided to offer Lord Kṛṣṇa not only the jewel but also his daughter so as to atone for the offense he had committed against the Lord's lotus feet. Śrī Kṛṣṇa accepted the hand of Satrājīto's daughter, Satyabhāmā, who was endowed with all divine qualities. But the jewel He refused, returning it to King Satrājīto.

ŚB 10.56.1

श्रीशुक उवाच

सत्राजितः स्वतनयां कृष्णाय कृतकिल्बिषः ।

स्यमन्तकेन मणिना स्वयमुद्यम्य दत्तवान् ॥ १ ॥

śrī-śuka uvāca

satrājītaḥ sva-tanayāṁ

*kr̥ṣṇāya kṛta-kilbiṣaḥ
syamantakena maṇinā
svayam udyamya dattavān*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *satrājitaḥ* — King Satrājī; *sva* — his own; *tanayām* — daughter; *kr̥ṣṇāya* — to Lord Kṛṣṇa; *kṛta* — having committed; *kilbiṣaḥ* — offense; *syamantakena* — known as Syamantaka; *maṇinā* — together with the jewel; *svayam* — personally; *udyamya* — striving; *dattavān* — he gave.

Translation

Śukadeva Gosvāmī said: Having offended Lord Kṛṣṇa, Satrājī tried as best he could to atone by presenting Him with his daughter and the Syamantaka jewel.

ŚB 10.56.2

श्रीराजोवाच
सत्राजितः किमकरोद् ब्रह्मन् कृष्णस्य किल्बिषः ।
स्यमन्तकः कुतस्तस्य कस्माद् दत्ता सुता हरेः ॥ २ ॥

*śrī-rājovāca
satrājitaḥ kim akarod
brahman kr̥ṣṇasya kilbiṣaḥ
syamantakaḥ kutas tasya
kasmād dattā sutā hareḥ*

Synonyms

śrī-rājā — the King (Parīkṣit Mahārāja); *uvāca* — said; *satrājitaḥ* — Satrājī; *kim* — what; *akarot* — committed; *brahman* — O brāhmaṇa; *kr̥ṣṇasya* — against Lord Kṛṣṇa; *kilbiṣaḥ* — offense; *syamantakah* — the Syamantaka jewel; *kutah* — from where; *tasya* — his; *kasmāt* — why; *dattā* — given; *sutā* — his daughter; *hareḥ* — to Lord Hari.

Translation

Mahārāja Parikṣit inquired: O brāhmaṇa, what did King Satrājit do to offend Lord Kṛṣṇa? Where did he get the Syamantaka jewel, and why did he give his daughter to the Supreme Lord?

ŚB 10.56.3

श्रीशुक उवाच

आसीत् सत्राजितः सूर्यो भक्तस्य परमः सखा ।
प्रीतस्तस्मै मणिं प्रादात् स च तुष्टः स्यमन्तकम् ॥ ३ ॥

śrī-śuka uvāca

āsīt satrājitaḥ sūryo

bhaktasya paramaḥ sakhā

prītas tasmai maṇim prādāt

sa ca tuṣṭaḥ syamantakam

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *āsīt* — was; *satrājitaḥ* — of Satrājit; *sūryaḥ* — the sun-god; *bhaktasya* — who was his devotee; *paramaḥ* — the best; *sakhā* — well-wishing friend; *prītaḥ* — affectionate; *tasmai* — to him; *manim* — the jewel; *prādāt* — gave; *sah* — he; *ca* — and; *tuṣṭaḥ* — satisfied; *syamantakam* — named Syamantaka.

Translation

Śukadeva Gosvāmī said: Sūrya, the sun-god, felt great affection for his devotee Satrājit. Acting as his greatest friend, the demigod gave him the jewel called Syamantaka as a token of his satisfaction.

ŚB 10.56.4

स तं बिभ्रन् मणिं कण्ठे भ्राजमानो यथा रविः ।
प्रविष्टो द्वारकां राजन् तेजसा नोपलक्षितः ॥ ४ ॥

sa taṁ bibhṛan maṇim kaṅṭhe

bhrājamāno yathā raviḥ

praviṣṭo dvārakāṁ rājan

tejasā nopalakṣitaḥ

Synonyms

sah — he, King Satrājīṭ; *tam* — that; *bibhrat* — wearing; *manim* — jewel; *kanthe* — on his neck; *bhrājamānah* — shining brilliantly; *yathā* — like; *raviḥ* — the sun; *pravistah* — having entered; *dvārakām* — the city of Dvārakā; *rājan* — O King (Parikṣit); *tejasā* — because of the effulgence; *na* — not; *upalakṣitah* — recognized.

Translation

Wearing the jewel on his neck, Satrājīṭ entered Dvārakā. He shone as brightly as the sun itself, O King, and thus he went unrecognized because of the jewel's effulgence.

ŚB 10.56.5

तं विलोक्य जना दूरात्तेजसा मुष्टदृष्टयः ।
दीव्यतेऽक्षैर्भगवते शशंसुः सूर्यशङ्किताः ॥ ५ ॥

taṁ vilokya janā dūrāt
tejasā muṣṭa-drṣṭayah
dīvyate 'kṣair bhagavate
śaśaṁsuḥ sūrya-śaṅkitāḥ

Synonyms

tam — him; *vilokya* — seeing; *janāḥ* — the people; *dūrāt* — from some distance; *tejasā* — by his effulgence; *muṣṭa* — stolen; *drṣṭayah* — their ability to see; *dīvyate* — who was playing; *akṣaiḥ* — with dice; *bhagavate* — to the Supreme Lord, Śrī Kṛṣṇa; *śaśaṁsuḥ* — they reported; *sūrya* — the sun-god; *śaṅkitāḥ* — presuming him.

Translation

As the people looked at Satrājīṭ from a distance, his brilliance blinded them. They presumed he was the sun-god, Sūrya, and went to tell Lord Kṛṣṇa, who was at that time playing at dice.

ŚB 10.56.6

नारायण नमस्तेऽस्तु शङ्खचक्रगदाधर ।
दामोदरारविन्दाक्ष गोविन्द यदुनन्दन ॥ ६ ॥

nārāyaṇa namaḥ te 'stu
śaṅkha-cakra-gadā-dhara

dāmodarāravindākṣa
govinda yadu-nandana

Synonyms

nārāyaṇa — O Lord Nārāyaṇa; *namah* — obeisances; *te* — unto; *astu* — may there be; *śaṅkha* — of the conchshell; *cakra* — disc; *gadā* — and club; *dhara* — O holder; *dāmodara* — O Lord Dāmodara; *aravinda-akṣa* — O lotus-eyed one; *govinda* — O Lord Govinda; *yadu-nandana* — O darling son of the Yadus.

Translation

[The residents of Dvārakā said:] Obeisances unto You, O Nārāyaṇa, O holder of the conch, disc and club, O lotus-eyed Dāmodara, O Govinda, O cherished descendant of Yadu!

ŚB 10.56.7

एष आयाति सविता त्वां दिदृक्षुर्जगत्पते ।
मुष्णन् गभस्तिचक्रेण नृणां चक्षूंषि तिग्मगुः ॥ ७ ॥
eṣa āyāti savitā
tvām didrksur jagat-pate
muṣṇan gabhasti-cakreṇa
nṛṇām cakṣūrṁṣi tigma-guḥ

Synonyms

eṣah — this; *āyāti* — comes; *savitā* — the sun-god; *tvām* — You; *didrksuh* — wanting to see; *jagat-pate* — O Lord of the universe; *muṣṇan* — stealing; *gabhasti* — of his rays; *cakreṇa* — with the circle; *nṛṇām* — of men; *cakṣūrṁṣi* — the eyes; *tigma* — intense; *guḥ* — whose radiation.

Translation

Lord Savitā has come to see You, O Lord of the universe. He is blinding everyone's eyes with his intensely effulgent rays.

ŚB 10.56.8

नन्वन्विच्छन्ति ते मार्गं त्रिलोक्यां विबुधर्षभाः ।
ज्ञात्वाद्य गूढं यदुषु द्रष्टुं त्वां यात्यजः प्रभो ॥ ८ ॥

*nanv anvicchanti te mārgam
trī-lokyām vibudharṣabhāḥ
jñātvādyā gūḍham yaduṣu
draṣṭum tvām yāty ajaḥ prabho*

Synonyms

nanu — certainly; *anvicchanti* — they seek out; *te* — Your; *mārgam* — path; *trī-lokyām* — in all the three worlds; *vibudha* — of the wise demigods; *rṣabhāḥ* — the most exalted; *yñātvā* — knowing; *adya* — now; *gūḍham* — disguised; *yadusu* — among the Yadus; *drastum* — to see; *tvām* — You; *yāti* — comes; *ajah* — the unborn (sun-god); *prabho* — O Lord.

Translation

The most exalted demigods in the three worlds are certainly anxious to seek You out, O Lord, now that You have hidden Yourself among the Yadu dynasty. Thus the unborn sun-god has come to see You here.

ŚB 10.56.9

श्रीशुक उवाच
निशम्य बालवचनं प्रहस्याम्बुजलोचनः ।
प्राह नासौ रविर्देवः सत्राजिन्मणिना ज्वलन् ॥ ९ ॥

śrī-śuka uvāca
niśamya bāla-vacanam
prahasyāmbuja-locanaḥ
prāha nāsau ravir devaḥ
satrājīn maṇinā jvalan

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *niśamya* — hearing; *bāla* — childish; *vacanam* — these words; *prahasya* — smiling broadly; *ambuja* — lotuslike; *locanaḥ* — He whose eyes; *prāha* — said; *na* — not; *asau* — this person; *raviḥ devaḥ* — the sun-god; *satrājīn* — King Satrājīn; *maṇinā* — because of his jewel; *jvalan* — glowing.

Translation

Śukadeva Gosvāmī continued: Hearing these innocent words, the lotus-eyed Lord smiled broadly and said, “This is not the sun-god, Ravi, but rather Satrājī, who is glowing because of his jewel.”

ŚB 10.56.10

सत्राजित् स्वगृहं श्रीमत् कृतकौतुकमङ्गलम् ।
प्रविश्य देवसदने मणिं विप्रैर्न्यवेशयत् ॥ १० ॥

*satrājīta sva-grhaṁ śrīmat
kṛta-kautuka-maṅgalaṁ
praviśya deva-sadane
maṇim viprair nyaveśayat*

Synonyms

satrājīta — Satrājī; *sva* — his; *grhaṁ* — home; *śrīmat* — opulent; *kṛta* — (where there were) executed; *kautuka* — with festivity; *maṅgalaṁ* — auspicious rituals; *praviśya* — entering; *deva-sadane* — in the temple room; *maṇim* — the jewel; *vipraih* — by learned *brāhmaṇas*; *nyaveśayat* — he had installed.

Translation

King Satrājī entered his opulent home, festively executing auspicious rituals. He had qualified *brāhmaṇas* install the Syamantaka jewel in the house’s temple room.

ŚB 10.56.11

दिने दिने स्वर्णभारानष्टौ स सृजति प्रभो ।
दुर्भिक्षमार्यरिष्टानि सर्पाधिव्याधयोऽशुभाः ।
न सन्ति मायिनस्तत्र यत्रास्तेऽभ्यर्चितो मणिः ॥ ११ ॥

*dine dine svarṇa-bhārān
aṣṭau sa sṛjati prabho
durbhikṣa-māry-ariṣṭāni
sarpādhi-vyādhayo ’śubhāḥ
na santi māyinas tatra
yatrāste ’bhyarcito maṇiḥ*

Synonyms

dine dine — day after day; *svarna* — of gold; *bhārān* — *bhāras* (a measure of weight); *astau* — eight; *sah* — it; *srjati* — would produce; *prabho* — O master (Parīkṣit Mahārāja); *durbhikṣa* — famine; *māri* — untimely deaths; *aristāni* — catastrophes; *sarpa* — snake (bites); *ādhi* — mental disorders; *vyādhayah* — diseases; *aśubhāh* — inauspicious; *na santi* — there are none; *māyinaḥ* — cheaters; *tatra* — there; *yatra* — where; *āste* — it is present; *abhyarcitah* — properly worshiped; *manih* — the gem.

Translation

Each day the gem would produce eight *bhāras* of gold, my dear Prabhu, and the place in which it was kept and properly worshiped would be free of calamities such as famine or untimely death, and also of evils like snake bites, mental and physical disorders and the presence of deceitful persons.

Purport

Śrīla Śrīdhara Svāmī gives the following śāstric reference concerning the *bhāra*:

caturbhir vrihibhir guñjām
guñjāḥ pañca paṇam paṇān
aṣṭau dharaṇam aṣṭau ca
karṣam tāms caturaḥ palam
tulām pala-śataṁ prāhur
bhāraḥ syād vimśatis tulāḥ

“Four rice grains are called one *guñjā*; five *guñjās*, one *paṇa*; eight *paṇas*, one *karṣa*; four *karṣas*, one *pala*; and one hundred *palas*, one *tulā*. Twenty *tulās* make up one *bhāra*.” Since there are about 3,700 grains of rice in an ounce, the Syamantaka jewel was producing approximately 170 pounds of gold every day.

ŚB 10.56.12

स याचितो मणिं क्वापि यदुराजाय शौरिणा ।
 नैवार्थकामुकः प्रादाद् याच्ञाभङ्गमतर्कयन् ॥ १२ ॥

sa yācito maṇim kvāpi
yadu-rājāya śauriṇā
naivārtha-kāmukaḥ prādād
yācñā-bhaṅgam atarkayan

Synonyms

sah — he, Satrājīṭ; yācitah — requested; manim — the gem; kva api — on one occasion; yadu-rājāya — for the king of the Yadus, Ugrasena; śaurinā — by Lord Kṛṣṇa; na — not; eva — indeed; artha — after wealth; kāmukah — greedy; prādāt — gave; yācñā — of the request; bhaṅgam — the transgression; atarkayan — not considering.

Translation

On one occasion Lord Kṛṣṇa requested Satrājīṭ to give the jewel to the Yadu king, Ugrasena, but Satrājīṭ was so greedy that he refused. He gave no thought to the seriousness of the offense he committed by denying the Lord's request.

ŚB 10.56.13

तमेकदा मणिं कण्ठे प्रतिमुच्य महाप्रभम् ।
प्रसेनो हयमारुह्य मृगायां व्यचरद् वने ॥ १३ ॥

tam ekadā maṇim kaṅṭhe
pratimucya mahā-prabham
praseno hayam āruhya
mṛgāyām vyacarad vane

Synonyms

tam — that; ekadā — once; maṇim — the jewel; kaṅṭhe — on his neck; pratimucya — fixing; mahā — greatly; prabham — effulgent; prasenaḥ — Prasena (the brother of Satrājīṭ); hayam — a horse; āruhya — mounting; mṛgāyām — for hunting; vyacarat — went about; vane — in the forest.

Translation

Once Satrājīṭ's brother, Prasena, having hung the brilliant jewel about his neck, mounted a horse and went hunting in the forest.

Purport

The inauspicious result of Satrājīṭ's refusal of Lord Kṛṣṇa's request is about to manifest.

ŚB 10.56.14

प्रसेनं सहयं हत्वा मणिमाच्छिद्य केशरी ।
गिरिं विशन् जाम्बवता निहतो मणिमिच्छता ॥ १४ ॥

*prasenam sa-hayam hatvā
maṇim ācchidya keśarī
giriṁ viśan jāmbavatā
nihato maṇim icchatā*

Synonyms

prasenam — Prasena; *sa* — along with; *hayam* — his horse; *hatvā* — killing; *maṇim* — the jewel; *ācchidya* — seizing; *keśarī* — a lion; *giriṁ* — (a cave in) a mountain; *viśan* — entering; *jāmbavatā* — by Jāmbavān, the king of the bears; *nihatāh* — killed; *maṇim* — the jewel; *icchatā* — who wanted.

Translation

A lion killed Prasena and his horse and took the jewel. But when the lion entered a mountain cave he was killed by Jāmbavān, who wanted the jewel.

ŚB 10.56.15

सोऽपि चक्रे कुमारस्य मणिं क्रीडनकं बिले ।
अपश्यन् भ्रातरं भ्राता सत्राजित् पर्यतप्यत ॥ १५ ॥

*so 'pi cakre kumārasya
maṇim kṛīḍanakam bile
apaśyan bhrātaram bhrātā
satrājit paryatapyata*

Synonyms

sah — he, Jāmbavān; *api* — moreover; *cakre* — made; *kumārasya* — for his child; *maṇim* — the jewel; *kṛīḍanakam* — a toy; *bile* — in the cave; *apaśyan* — not seeing; *bhrātaram* — his brother; *bhrātā* — the brother; *satrajit* — Satrajit; *paryatapyata* — became deeply troubled.

Translation

Within the cave Jāmbavān let his young son have the Syamantaka jewel as a toy to play with. Meanwhile Satrājīit, not seeing his brother return, became deeply troubled.

ŚB 10.56.16

प्रायः कृष्णेन निहतो मणिग्रीवो वनं गतः ।
भ्राता ममेति तच्छ्रुत्वा कर्णे कर्णेऽजपन् जनाः ॥ १६ ॥

*prāyaḥ kṛṣṇena nihato
maṇi-grīvo vanam gataḥ
bhrātā mameiti tac chrutvā
karṇe karṇe ’japan janāḥ*

Synonyms

prāyah — probably; *kṛsṇena* — by Kṛṣṇa; *nihatataḥ* — killed; *mani* — the jewel; *grīvah* — wearing on his neck; *vanam* — to the forest; *gataḥ* — gone; *bhrātā* — brother; *mama* — my; *iti* — thus saying; *tat* — that; *śrutvā* — hearing; *karṇe karṇe* — in one another’s ears; *ajapan* — whispered; *janāḥ* — the people.

Translation

He said, “Kṛṣṇa probably killed my brother, who went to the forest wearing the jewel on his neck.” The general populace heard this accusation and began whispering it in one another’s ears.

ŚB 10.56.17

भगवांस्तदुपश्रुत्य दुर्यशो लिप्तमात्मनि ।
मार्ष्टुं प्रसेनपदवीमन्वपद्यत नागरैः ॥ १७ ॥

*bhagavāṁs tad upaśrutya
duryaśo liptam ātmani
mārṣṭum prasena-padavīm
anvapadyata nāgaraiḥ*

Synonyms

bhagavān — the Supreme Lord, Kṛṣṇa; *tat* — that; *upaśrutya* — coming to hear; *duryaśah* — infamy; *liptam* — smeared; *ātmani* — upon Himself; *mārṣṭum* — in order

to clean away; *prasena-padavīm* — the path taken by Prasena; *anvapyata* — He followed; *nāgaraiḥ* — together with people of the city.

Translation

When Lord Kṛṣṇa heard this rumor, He wanted to remove the stain on His reputation. So He took some of Dvārakā's citizens with Him and set out to retrace Prasena's path.

ŚB 10.56.18

हतं प्रसेनं अश्वं च वीक्ष्य केशरिणा वने ।
तं चाद्रिपृष्ठे निहतमृक्षेण ददृशुर्जनाः ॥ १८ ॥

hatam prasenam aśvam ca
vīkṣya keśariṇā vane
taṁ cādri-prṣṭhe nihitam
rkṣeṇa dadṛśur janāḥ

Synonyms

hatam — killed; *prasenam* — Prasena; *aśvam* — his horse; *ca* — and; *vīkṣya* — seeing; *keśariṇā* — by a lion; *vane* — in the forest; *taṁ* — that (lion); *ca* — also; *adri* — of a mountain; *prṣṭhe* — on the side; *nihatam* — killed; *rksena* — by Rkṣa (Jāmbavān); *dadrśuḥ* — they saw; *janāḥ* — the people.

Translation

In the forest they found Prasena and his horse, both killed by the lion. Further on they found the lion dead on a mountainside, slain by Rkṣa [Jāmbavān].

ŚB 10.56.19

ऋक्षराजबिलं भीममन्धेन तमसावृतम् ।
एको विवेश भगवानवस्थाप्य बहिः प्रजाः ॥ १९ ॥

rṁkṣa-rāja-bilam bhīmam
andhena tamasāvṛtam
eko viveśa bhagavān
avasthāpya bahiḥ prajāḥ

Synonyms

rksa-rāja — of the king of the bears; *bilam* — the cave; *bhīmam* — terrifying; *andhena tamasā* — by blinding darkness; *āvrtam* — covered; *ekah* — alone; *viveśa* — entered; *bhagavān* — the Supreme Lord; *avasthāpya* — stationing; *bahih* — outside; *prajāh* — the citizens.

Translation

The Lord stationed His subjects outside the terrifying, pitch-dark cave of the king of the bears, and then He entered alone.

ŚB 10.56.20

तत्र दृष्ट्वा मणिप्रेष्ठं बालक्रीडनकं कृतम् ।
हर्तुं कृतमतिस्तस्मिन्नवतस्थेऽर्भकान्तिके ॥ २० ॥

tatra dr̥ṣṭvā maṇi-preṣṭhaṁ
bāla-kriḍanakam kṛtam
hartum kṛta-matis tasminn
avatasthe 'rbhakāntike

Synonyms

tatra — there; *dr̥ṣṭvā* — seeing; *maṇi-preṣṭham* — the most precious of jewels; *bāla* — of a child; *kriḍanakam* — the plaything; *kṛtam* — made; *hartum* — to take it away; *kṛta-matiḥ* — deciding; *tasminn* — there; *avatasthe* — He placed Himself; *arbhaka-antike* — near the child.

Translation

There Lord Kṛṣṇa saw that the most precious of jewels had been made into a child's plaything. Determined to take it away, He approached the child.

ŚB 10.56.21

तमपूर्वं नरं दृष्ट्वा धात्री चुक्रोश भीतवत् ।
तच्छ्रुत्वाभ्यद्रवत् क्रुद्धो जाम्बवान् बलिनां वरः ॥ २१ ॥

tam apūrvam naram dr̥ṣṭvā
dhātrī cukrośa bhīta-vat
tac chrutvābhyadravat kruddho
jāmbavān balinām varaḥ

Synonyms

tam — that; apūrvam — never before (seen); naram — person; drstvā — seeing; dhātrī — the nurse; cukrośa — cried out; bhīta-vat — afraid; tat — that; śrutvā — hearing; abhyadravat — ran toward; kruddhah — angry; jāmbavān — Jāmbavān; balinām — of the strong; varah — the best.

Translation

The child’s nurse cried out in fear upon seeing that extraordinary person standing before them. Jāmbavān, strongest of the strong, heard her cries and angrily ran toward the Lord.

ŚB 10.56.22

स वै भगवता तेन युयुधे स्वामिनात्मनः ।
पुरुषं प्राकृतं मत्वा कुपितो नानुभाववित् ॥ २२ ॥

*sa vai bhagavatā tena
yuyudhe svāminātmanah
puruṣam prākṛtaṁ matvā
kupito nānubhāva-vit*

Synonyms

sah — he; vai — indeed; bhagavatā — with the Lord; tena — with Him; yuyudhe — fought; svāminā — master; ātmanah — his own; puruṣam — a person; prākṛtam — mundane; matvā — thinking Him; kupitah — angry; na — not; anubhāva — of His position; vit — aware.

Translation

Unaware of His true position and thinking Him an ordinary man, Jāmbavān angrily began fighting with the Supreme Lord, his master.

Purport

The words *puruṣam prākṛtaṁ matvā*, “thinking Him a mundane person,” are very significant. So-called Vedic scholars, including most Western ones, enjoy translating the word *puruṣam* as “man” even when the word refers to Lord Kṛṣṇa, and thus their unauthorized translations of Vedic literature are tainted by their materialistic

conceptions of the Godhead. However, here it is clearly stated that it was because Jāmbavān misunderstood the Lord's position that he considered Him *prākṛta-puruṣa*, “a mundane person.” In other words, the Lord is actually *puruṣottama*, “the ultimate transcendental person.”

ŚB 10.56.23

द्वन्द्वयुद्धं सुतुमुलमुभयोर्विजिगीषतोः ।
आयुधाश्मद्रुमैर्दोर्भिः क्रव्यार्थे श्येनयोरिव ॥ २३ ॥

dvandva-yuddham su-tumulam
ubhayor vijigīṣatoḥ
āyudhāśma-drumair dorbhiḥ
kravyārthe śyenayor iva

Synonyms

dvandva — paired; *yuddham* — the fight; *su-tumulam* — very furious; *ubhayoh* — between the two of them; *vijigīṣatoḥ* — who both were striving to win; *āyudha* — with weapons; *aśma* — stones; *drumaih* — and trees; *dorbhiḥ* — with their arms; *kravya* — carrion; *arthe* — for the sake; *śyenayoh* — between two hawks; *iva* — as if.

Translation

The two fought furiously in single combat, each determined to win. Contending against each other with various weapons and then with stones, tree trunks and finally their bare arms, they struggled like two hawks battling over a piece of flesh.

ŚB 10.56.24

आसीत्तदष्टाविंशाहमितरेतरमुष्टिभिः ।
वज्रनिष्पेषपरुषैरविश्रममहर्निशम् ॥ २४ ॥

āsīt tad aṣṭā-vimśāham
itaretara-muṣṭibhiḥ
vajra-niṣpeṣa-paruṣair
aviśramam ahar-niśam

Synonyms

āsīt — was; tat — that; astā-vimśa — twenty-eight; aham — days; itara-itara — with one another's; muṣṭibhiḥ — fists; vajra — of lightning; niṣpeṣa — like the blows; parusaiḥ — hard; aviśramam — without pause; ahah-niśam — day and night.

Translation

The fight went on without rest for twenty-eight days, the two opponents striking each other with their fists, which fell like the cracking blows of lightning.

Purport

Śrīla Viśvanātha Cakravartī points out that the fight continued day and night without intermission.

ŚB 10.56.25

कृष्णमुष्टिविनिष्पातनिष्पिष्टाङ्गोरुबन्धनः ।
क्षीणसत्त्वः स्विन्नात्रस्तमाहातीव विस्मितः ॥ २५ ॥

kṛṣṇa-muṣṭi-viniṣpāta
niṣpiṣṭāṅgoru bandhanaḥ
kṣīṇa-sattvaḥ svinna-gātraḥ
tam āhātīva vismitaḥ

Synonyms

kṛṣṇa-muṣṭi — of Lord Kṛṣṇa's fists; viniṣpāta — by the blows; niṣpista — pummeled; aṅga — of whose body; uru — huge; bandhanaḥ — the muscles; kṣīṇa — diminished; sattvaḥ — whose strength; svinna — perspiring; gātraḥ — whose limbs; tam — to Him; āha — he spoke; atīva — extremely; vismitaḥ — astonished.

Translation

His bulging muscles pummeled by the blows of Lord Kṛṣṇa's fists, his strength faltering and his limbs perspiring, Jāmbavān, greatly astonished, finally spoke to the Lord.

ŚB 10.56.26

जाने त्वां सर्वभूतानां प्राण ओजः सहो बलम् ।
विष्णुं पुराणपुरुषं प्रभविष्णुमधीश्वरम् ॥ २६ ॥

*jāne tvām sarva-bhūtānām
prāṇa ojaḥ saho balam
viṣṇum purāṇa-puruṣam
prabhaviṣṇum adhiśvaram*

Synonyms

jāne — I know; *tvām* — You (to be); *sarva* — of all; *bhūtānām* — living beings; *prāṇah* — the life air; *ojaḥ* — the sensory strength; *sahaḥ* — the mental strength; *balam* — the physical strength; *viṣṇum* — Lord Viṣṇu; *purāṇa* — primeval; *puruṣam* — the Supreme Person; *prabhaviṣṇum* — all-powerful; *adhiśvaram* — the supreme controller.

Translation

[Jāmbavān said:] I know now that You are the life air and the sensory, mental and bodily strength of all living beings. You are Lord Viṣṇu, the original person, the supreme, all-powerful controller.

ŚB 10.56.27

त्वं हि विश्वसृजां स्रष्टा सृष्टानामपि यच्च सत् ।
कालः कलयतामीशः पर आत्मा तथात्मनाम् ॥ २७ ॥

*tvam hi viśva-sṛjām sraṣṭā
sṛṣṭānām api yac ca sat
kālah kalayatām īśaḥ
para ātmā tathātmanām*

Synonyms

tvam — You; *hi* — indeed; *viśva* — of the universe; *sṛjām* — of the creators; *sraṣṭā* — the creator; *sṛṣṭānām* — of created entities; *api* — also; *yac* — which; *ca* — and; *sat* — underlying substance; *kālah* — the subduer; *kalayatām* — of subduers; *īśaḥ* — the Supreme Lord; *paraḥ ātmā* — the Supreme Soul; *tathā* — also; *ātmanām* — of all souls.

Translation

You are the ultimate creator of all creators of the universe, and of everything created You are the underlying substance. You are the subduer of all subduers, the Supreme Lord and Supreme Soul of all souls.

Purport

As Lord Kapila states in the [Śrīmad-Bhāgavatam \(3.25.42\)](#): *mṛtyuś carati mad-bhayāt*.
“Death himself moves about out of fear of Me.”

ŚB 10.56.28

यस्येषदुत्कलित्रोषकटाक्षमोक्षै-
वर्त्मादिशत् क्षुभितनक्रतिमिङ्गलोऽब्धिः ।
सेतुः कृतः स्वयश उज्ज्वलिता च लङ्का
रक्षःशिरांसि भुवि पेतुरिषुक्षतानि ॥ २८ ॥
yasyeṣad-utkalita-roṣa-kaṭākṣa-mokṣair
vartmādiśat kṣubhita-nakra-timīṅgalo 'bdhiḥ
setuḥ kṛtaḥ sva-yaśa ujjvalitā ca laṅkā
rakṣaḥ-śirāṁsi bhuvi petur iṣu-kṣatāni

Synonyms

yasya — whose; *īsat* — slightly; *utkalita* — manifested; *roṣa* — from the anger; *kaṭā-akṣa* — of sidelong glances; *mokṣair* — because of the release; *vartma* — a way; *ādiśat* — showed; *kṣubhita* — agitated; *nakra* — (in which) the crocodiles; *timīṅgalaḥ* — and huge *timīṅgila* fish; *abdhiḥ* — the ocean; *setuḥ* — a bridge; *kṛtaḥ* — made; *sva* — His own; *yaśaḥ* — fame; *ujjvalitā* — set ablaze; *ca* — and; *laṅkā* — the city of Laṅkā; *rakṣaḥ* — of the demon (Rāvaṇa); *śirāṁsi* — the heads; *bhuvī* — to the ground; *petuḥ* — fell; *iṣu* — by whose arrows; *kṣatāni* — cut off.

Translation

You are He who impelled the ocean to give way when His sidelong glances, slightly manifesting His anger, disturbed the crocodiles and *timīṅgila* fish within the watery depths. You are He who built a great bridge to establish His fame, who burned down the city of Laṅkā, and whose arrows severed the heads of Rāvaṇa, which then fell to the ground.

ŚB 10.56.29-30

इति विज्ञातविज्ञानमृक्षराजानमच्युतः ।
 व्याजहार महाराज भगवान् देवकीसुतः ॥ २९ ॥
 अभिमृश्यारविन्दाक्षः पाणिना शंकरेण तम् ।
 कृपया परया भक्तं मेघगम्भीरया गिरा ॥ ३० ॥

iti vijñāta-vijñānam
ṛkṣa-rājānam acyutaḥ
vyājahāra mahā-rāja
bhagavān devakī-sutaḥ
abhimṛśyāravindākṣaḥ
pāṇinā śaṅkareṇa tam
kṛpayā parayā bhaktam
megha-gambhīrayā girā

Synonyms

iti — thus; *vijñāta-vijñānam* — who had understood the truth; *ṛkṣa* — of the bears; *rājānam* — to the king; *acyutaḥ* — Lord Kṛṣṇa; *vyājahāra* — spoke; *mahā-rāja* — O King (Parīkṣit); *bhagavān* — the Supreme Lord; *devakī-surah* — the son of Devakī; *abhimṛśya* — touching; *aravinda-akṣaḥ* — lotus-eyed; *pāṇinā* — with His hand; *śam* — auspiciousness; *karena* — which bestows; *tam* — to him; *kṛpayā* — with compassion; *parayā* — great; *bhaktam* — to His devotee; *megha* — like a cloud; *gambhīrayā* — deep; *girā* — in a voice.

Translation

[Śukadeva Gosvāmī continued:] O King, Lord Kṛṣṇa then addressed the king of the bears, who had understood the truth. The lotus-eyed Personality of Godhead, the son of Devakī, touched Jāmbavān with His hand, which bestows all blessings, and spoke to His devotee with sublime compassion, His grave voice deeply resounding like a cloud.

ŚB 10.56.31

मणिहेतोरिह प्राप्ता वयमृक्षपते बिलम् ।
 मिथ्याभिशापं प्रमृजन्नात्मनो मणिनामुना ॥ ३१ ॥

*maṇi-hetor iha prāptā
vayam ṛkṣa-pate bilam
mithyābhiśāpaṁ pramrjann
ātmano maṇināmunā*

Synonyms

maṇi — the jewel; *hetoh* — because of; *iha* — here; *prāptāh* — have come; *vayam* — we; *ṛkṣa-pate* — O lord of the bears; *bilam* — to the cave; *mithyā* — false; *abhiśāpam* — the accusation; *pramrjan* — to dispel; *ātmanah* — against Myself; *maṇinā* — with the jewel; *amunā* — this.

Translation

[Lord Kṛṣṇa said:] It is for this jewel, O lord of the bears, that we have come to your cave. I intend to use the jewel to disprove the false accusations against Me.

ŚB 10.56.32

इत्युक्तः स्वां दुहितरं कन्यां जाम्बवतीं मुदा ।
अर्हणार्थं स मणिना कृष्णायोपजहार ह ॥ ३२ ॥

*ity uktaḥ svām duhitaram
kanyām jāmbavatīm mudā
arhaṇārtham sa maṇinā
kṛṣṇāyopajahāra ha*

Synonyms

iti — thus; *uktaḥ* — addressed; *svām* — his; *duhitaram* — daughter; *kanyām* — maiden; *jāmbavatīm* — named Jāmbavatī; *mudā* — happily; *arhana-artham* — as a respectful offering; *sah* — he; *maṇinā* — with the jewel; *kṛṣṇāya* — to Lord Kṛṣṇa; *upajahāra ha* — presented.

Translation

Thus addressed, Jāmbavān happily honored Lord Kṛṣṇa by offering Him his maiden daughter, Jāmbavatī, together with the jewel.

ŚB 10.56.33

अदृष्ट्वा निर्गमं शौरेः प्रविष्टस्य बिलं जनाः ।
प्रतीक्ष्य द्वादशाहानि दुःखिताः स्वपुरं ययुः ॥ ३३ ॥

*adr̥ṣtvā nirgamam śaureḥ
praviṣṭasya bilam janāḥ
pratīksya dvādaśāhāni
duḥkhitāḥ sva-puram yayuḥ*

Synonyms

adr̥ṣtvā — not seeing; *nirgamam* — the exit; *śaureḥ* — of Lord Kṛṣṇa; *praviṣṭasya* — who had gone inside; *bilam* — the cave; *janāḥ* — the people; *pratīksya* — after waiting; *dvādaśa* — twelve; *ahāni* — days; *duḥkhitāḥ* — unhappy; *sva* — their; *puram* — to the city; *yayuh* — went.

Translation

After Lord Śauri had entered the cave, the people of Dvārakā who had accompanied Him had waited twelve days without seeing Him come out again. Finally they had given up and returned to their city in great sorrow.

ŚB 10.56.34

निशम्य देवकी देवी रक्मिण्यानकदुन्दुभिः ।
सुहृदो ज्ञातयोऽशोचन् बिलात् कृष्णमनिर्गतम् ॥ ३४ ॥

*niśamya devakī devī
rakmiṇy ānakadundubhiḥ
suhṛdo jñātayo 'śocan
bilāt kṛṣṇam anirgatam*

Synonyms

niśamya — hearing; *devakī* — Devakī; *devī rukmiṇī* — the divine Rukmiṇī; *ānakadundubhiḥ* — Vasudeva; *suhṛdah* — friends; *jñātayah* — relatives; *aśocan* — they lamented; *bilāt* — from the cave; *kṛṣṇam* — Kṛṣṇa; *anirgatam* — not come out.

Translation

When Devakī, Rukmiṇī-devī, Vasudeva and the Lord's other relatives and friends heard that He had not come out of the cave, they all lamented.

ŚB 10.56.35

सत्राजितं शपन्तस्ते दुःखिता द्वारकौकसः ।
उपतस्थुश्चन्द्रभागां दुर्गा कृष्णोपलब्धये ॥ ३५ ॥

*satrājitaṁ śapantas te
duḥkhitā dvārakaukaśaḥ
upatasthuś candrabhāgām
durgām kṛṣṇopalabdhayē*

Synonyms

satrājitaṁ — Satrājit; *śapantaḥ* — cursing; *te* — they; *duḥkhitāḥ* — sorrowful; *dvārakā-okasaḥ* — the residents of Dvārakā; *upatasthuḥ* — worshiped; *candrabhāgām* — Candrabhāgā; *durgām* — Durgā; *kṛṣṇa-upalabdhayē* — in order to obtain Kṛṣṇa.

Translation

Cursing Satrājit, the sorrowful residents of Dvārakā approached the Durgā deity named Candrabhāgā and prayed to her for Kṛṣṇa’s return.

ŚB 10.56.36

तेषां तु देव्युपस्थानात् प्रत्यादिष्टाशिषा स च ।
प्रादुर्बभूव सिद्धार्थः सदारो हर्षयन् हरिः ॥ ३६ ॥

*teṣām tu devy-upasthānāt
pratyādiṣṭāśiṣā sa ca
prādurbabhūva siddhārthaḥ
sa-dāro harṣayan hariḥ*

Synonyms

teṣām — to them; *tu* — but; *devī* — of the demigoddess; *upasthānāt* — after the worship; *pratyādista* — granted in response; *āśiṣāḥ* — benediction; *saḥ* — He; *ca* — and; *prādurbabhūva* — appeared; *siddha* — having achieved; *arthah* — His purpose; *sa-dārah* — together with His wife; *harṣayan* — creating joy; *hariḥ* — Lord Kṛṣṇa.

Translation

When the citizens had finished worshipping the demigoddess, she spoke to them in response, promising to grant their request. Just then Lord Kṛṣṇa, who

had achieved His purpose, appeared before them in the company of His new wife, filling them with joy.

ŚB 10.56.37

उपलभ्य हृषीकेशं मृतं पुनरिवागतम् ।
सह पत्न्या मणिग्रीवं सर्वे जातमहोत्सवाः ॥ ३७ ॥

*upalabhya hr̥ṣikeśam
mṛtaṁ punar ivāgatam
saha patnyā maṇi-grīvaṁ
sarve jāta-mahotsavāḥ*

Synonyms

upalabhya — recognizing; *hr̥ṣikeśam* — the Lord of the senses; *mṛtam* — someone dead; *punah* — again; *iva* — as if; *āgatam* — come; *saha* — with; *patnyā* — a wife; *maṇi* — the jewel; *grīvam* — on His neck; *sarve* — all of them; *jāta* — aroused; *mahā* — great; *utsavāḥ* — rejoicing.

Translation

Seeing Lord Hṛṣīkeśa return as if from death, accompanied by His new wife and wearing the Syamantaka jewel on His neck, all the people were roused to jubilation.

Purport

According to Śrīla Viśvanātha Cakravartī, Jāmbavān had placed the jewel on the Lord's neck when he had presented his daughter in marriage.

ŚB 10.56.38

सत्राजितं समाहूय सभायां राजसन्निधौ ।
प्राप्तिं चाख्याय भगवान् मणिं तस्मै न्यवेदयत् ॥ ३८ ॥

*satrājitaṁ samāhūya
sabhāyāṁ rāja-sannidhau
prāptiṁ cākhyāya bhagavān
maṇiṁ tasmai nyavedayat*

Synonyms

satrājitam — Satrājī; *samāhūya* — calling; *sabhāyām* — into the royal assembly; *rāja* — of the King (Ugrasena); *sannidhau* — in the presence; *prāptim* — the recovery; *ca* — and; *ākhyāya* — announcing; *bhagavān* — the Supreme Lord; *manim* — the jewel; *tasmai* — to him; *nyavedayat* — presented.

Translation

Lord Kṛṣṇa summoned Satrājī to the royal assembly. There, in the presence of King Ugrasena, Kṛṣṇa announced the recovery of the jewel and then formally presented it to Satrājī.

ŚB 10.56.39

स चातिव्रीडितो रत्नं गृहीत्वावाङ्मुखस्ततः ।
अनुतप्यमानो भवनमगमत् स्वेन पाप्मना ॥ ३९ ॥

sa cāti-vriḍito ratnam
grhītvāvāṅ-mukhas tataḥ
anutapyamāno bhavanam
agamat svena pāpmanā

Synonyms

sah — he, Satrājī; *ca* — and; *ati* — extremely; *vriḍitah* — ashamed; *ratnam* — the gem; *grhītvā* — taking; *avāk* — downward; *mukhah* — his face; *tataḥ* — from there; *anutapyamānah* — feeling remorse; *bhavanam* — to his home; *agamat* — went; *svena* — with his own; *pāpmanā* — sinful behavior.

Translation

Hanging his head in great shame, Satrājī took the gem and returned home, all the while feeling remorse for his sinful behavior.

ŚB 10.56.40-42

सोऽनुध्यायंस्तदेवाघं बलवद्विग्रहाकुलः ।
कथं मृजाम्यात्मरजः प्रसीदेद् वाच्युतः कथम् ॥ ४० ॥
किं कृत्वा साधु मह्यं स्यान्न शपेद् वा जनो यथा ।
अदीर्घदर्शनं क्षुद्रं मूढं द्रविणलोलुपम् ॥ ४१ ॥
दास्ये दुहितरं तस्मै स्त्रीरत्नं रत्नमेव च ।
उपायोऽयं समीचीनस्तस्य शान्तिर्न चान्यथा ॥ ४२ ॥

so 'nudhyāyaṁs tad evāghaṁ
 balavad-vigrahākulaḥ
 kathaṁ mṛjāmy ātma-rajah
 prasīded vācyutaḥ katham
 kim kṛtvā sādhu mahyaṁ syān
 na śaped vā jano yathā
 adīrgha-darśanaṁ kṣudraṁ
 mūḍhaṁ draviṇa-lolupam
 dāsye duhitaraṁ tasmai
 strī-ratnaṁ ratnam eva ca
 upāyo 'yaṁ samīcīnas
 tasya śāntir na cānyathā

Synonyms

sah — he; anudhyāyan — pondering over; tat — that; eva — indeed; agham — offense; bala-vat — with those who are powerful; vigraha — about a conflict; ākulaḥ — worried; katham — how; mṛjāmi — will I cleanse; ātma — of myself; rajah — the contamination; prasīdet — may become satisfied; vā — or; acyutaḥ — Lord Kṛṣṇa; katham — how; kim — what; kṛtvā — doing; sādhu — good; mahyam — for me; syāt — there may be; na śaped — may not curse; vā — or; janah — the people; yathā — so as; adīrgha — short-ranged; darśanam — whose vision; kṣudram — petty; mūḍham — befooled; draviṇa — after wealth; lolupam — avaricious; dāsye — I will give; duhitaram — my daughter; tasmai — to Him; strī — of women; ratnam — the jewel; ratnam — the jewel; eva ca — as well; upāyah — means; ayam — this; samīcīnah — effective; tasya — His; śāntih — pacification; na — not; ca — and; anyathā — otherwise.

Translation

Pondering over his grievous offense and worried about the possibility of conflict with the Lord's mighty devotees, King Satrājī thought, "How can I cleanse myself of my contamination, and how may Lord Acyuta become satisfied with me? What can I do to regain my good fortune and avoid being cursed by the populace for being so short-sighted, miserly, foolish and avaricious? I shall give my daughter, the jewel of all women, to the Lord,

together with the Syamantaka jewel. That, indeed, is the only proper way to pacify Him.”

ŚB 10.56.43

एवं व्यवसितो बुद्ध्या सत्राजित् स्वसुतां शुभाम् ।
मणिं च स्वयमुद्यम्य कृष्णायोपजहार ह ॥ ४३ ॥

*evam vyavasito buddhyā
satrājit sva-sutām śubhām
maṇim ca svayam udyamya
kṛṣṇāyopajahāra ha*

Synonyms

evam — thus; *vyavasitah* — fixing his determination; *buddhyā* — by use of intelligence; *satrājit* — King Satrājit; *sva* — his own; *sutām* — daughter; *śubhām* — fair; *manim* — the jewel; *ca* — and; *svayam* — himself; *udyamya* — endeavoring; *kṛsnāya* — to Lord Kṛṣṇa; *upajahāra ha* — presented.

Translation

Having thus intelligently made up his mind, King Satrājit personally arranged to present Lord Kṛṣṇa with his fair daughter and the Syamantaka jewel.

ŚB 10.56.44

तां सत्यभामां भगवानुपयेमे यथाविधि ।
बहुभिर्याचितां शीलरूपौदार्यगुणान्विताम् ॥ ४४ ॥

*tām satyabhāmām bhagavān
upayeme yathā-vidhi
bahubhir yācitām śīla-
rūpaudārya-guṇānvitām*

Synonyms

tām — she; *satyabhāmām* — Satyabhāmā; *bhagavān* — the Lord; *upayeme* — married; *yathā-vidhi* — by proper rituals; *bahubhih* — by many men; *yācitām* — asked for; *śīla* — of fine character; *rūpa* — beauty; *audārya* — and magnanimity; *guna* — with the qualities; *anvitām* — endowed.

Translation

The Lord married Satyabhāmā in proper religious fashion. Possessed of excellent behavior, along with beauty, broad-mindedness and all other good qualities, she had been sought by many men.

Purport

Śrīla Śrīdhara Svāmī explains that men such as Kṛtavarmā had sought the hand of Satyabhāmā.

ŚB 10.56.45

भगवानाह न मणिं प्रतीच्छामो वयं नृप ।
तवास्तां देवभक्तस्य वयं च फलभागिनः ॥ ४५ ॥

*bhagavān āha na maṇim
praticchāmo vyaṁ nṛpa
tavāstāṁ deva-bhaktasya
vyaṁ ca phala-bhāginah*

Synonyms

bhagavān — the Supreme Lord; *āha* — said; *na* — not; *maṇim* — the jewel;
praticchāmah — desire back; *vyaṁ* — We; *nṛpa* — O King; *tava* — yours; *āstām* —
let it remain; *deva* — of the demigod (the sun-god Sūrya); *bhaktasya* — the devotee’s;
vyaṁ — We; *ca* — also; *phala* — of its fruits; *bhāginah* — enjoyers.

Translation

The Supreme Personality of Godhead told Satrājīt: We do not care to take this jewel back, O King. You are the sun-god’s devotee, so let it stay in your possession. Thus We will also enjoy its benefits.

Purport

Satrājīt should have worshiped Lord Kṛṣṇa, the Supreme God. Thus there is certainly a touch of irony in Lord Kṛṣṇa’s saying “After all, you are a devotee of the sun-god.” Furthermore, Kṛṣṇa had already acquired Satrājīt’s greatest treasure, the pure and beautiful Satyabhāmā.

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