

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 59



His Divine Grace
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CHAPTER FIFTY-NINE

The Killing of the Demon Naraka

This chapter tells how Lord Kṛṣṇa killed Narakāśura, the son of the earth-goddess, and married the thousands of maidens the demon had kidnapped. It also describes how the Lord stole the *pārijāta* tree from heaven and how He behaved like an ordinary householder in each of His palaces.

After Narakāśura stole Lord Varuṇa's umbrella, mother Aditi's earrings, and the playground of the demigods known as Maṇi-parvata, Indra went to Dvārakā and described the demon's transgressions to Lord Kṛṣṇa. Together with Queen Satyabhāmā, the Lord mounted His carrier Garuḍa and traveled to the capital of Narakāśura's kingdom. On a field outside the city He decapitated the demon Mura with His disc. Then He fought Mura's seven sons and sent them all to the abode of death, after which Narakāśura himself entered the battlefield on the back of an elephant. Naraka threw his *śakti* lance at Śrī Kṛṣṇa, but the weapon proved ineffective, and the Lord cut the demon's entire army to pieces. Finally, with His sharp-edged disc Kṛṣṇa cut off Narakāśura's head.

The earth-goddess, Pṛthivī, then approached Lord Kṛṣṇa and gave Him the various items Narakāśura had stolen. She offered prayers to the Lord and presented Naraka's frightened son at Lord Kṛṣṇa's lotus feet. After pacifying the demon's son, Kṛṣṇa entered Narakāśura's palace, where He found sixteen thousand one hundred young women. As soon as they caught sight of the Lord, they all decided to accept Him as their husband. The Lord sent them to Dvārakā along with a great quantity of treasure and then went with Queen Satyabhāmā to the abode of Indra. There He returned Aditi's earrings, and Indra and his wife, Śacīdevī, worshiped Him. On Satyabhāmā's request, Lord Kṛṣṇa uprooted the heavenly *pārijāta* tree and put it on the back of Garuḍa. After defeating Indra and the other demigods who opposed His taking of the tree, Kṛṣṇa returned with Queen Satyabhāmā to Dvārakā, where He planted it in a garden adjacent to Satyabhāmā's palace.

Indra had originally come to Lord Kṛṣṇa offering obeisances and begging Him to kill Narakāśura, but afterwards, when his business had been accomplished, he quarreled

with the Lord. The demigods are prone to anger because they become intoxicated with pride in their opulences.

The infallible Supreme Lord manifested Himself in sixteen thousand one hundred separate forms and married each of the sixteen thousand one hundred brides in a different temple. He took up the required activities of household life just like an ordinary person, accepting various kinds of service from each of His many wives.

ŚB 10.59.1

श्रीराजोवाच

यथा हतो भगवता भौमो येने च ताः स्त्रियः ।
निरुद्धा एतदाचक्ष्व विक्रमं शार्ङ्गधन्वनः ॥ १ ॥

*śrī-rājovāca yathā hato bhagavatā
bhaumo yene ca tāḥ striyaḥ
niruddhā etad ācakṣva
vikramam śārṅga-dhanvanah*

Synonyms

śrī-rājā uvāca — the King (Parikṣit) said; *yathā* — how; *hataḥ* — killed; *bhagavatā* — by the Supreme Lord; *bhaumah* — Narakāsura, the son of Bhūmi, goddess of the earth; *yena* — by whom; *ca* — and; *tāḥ* — these; *striyaḥ* — women; *niruddhāḥ* — captured; *etat* — this; *ācakṣva* — please tell; *vikramam* — adventure; *śārṅga-dhanvanah* — of Lord Kṛṣṇa, the possessor of the bow Śārṅga.

Translation

[King Parikṣit said:] How was Bhaumāśura, who kidnapped so many women, killed by the Supreme Lord? Please narrate this adventure of Lord Śārṅgadhanvā's.

ŚB 10.59.2-3

श्रीशुक उवाच

इन्द्रेण हतछत्रेण हतकुण्डलबन्धुना ।
हतामराद्रिस्थानेन ज्ञापितो भौमचेष्टितम् ।
सभार्यो गरुडारूढः प्राग्ज्योतिषपुरं ययौ ॥ २ ॥

गिरिदुर्गेः शस्त्रदुर्गेर्जलाग्न्यनिलदुर्गमम् ।
 मुरपाशायुतैर्घोरैर्दृढैः सर्वत आवृतम् ॥ ३ ॥

śrī-śuka uvāca

*indreṇa hrta-chatreṇa
 hrta-kunḍala-bandhunā
 hṛtāmarādri-sthānena
 jñāpito bhauma-ceṣṭitam
 sa-bhāryo garuḍārūḍhaḥ
 prāg-jyotiṣa-puram yayau
 giri-durgaiḥ śastra-durgair
 jalāgny-anila-durgamam
 mura-pāsāyutair ghorair
 ḍṛḍhaiḥ sarvata āvṛtam*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *indreṇa* — by Lord Indra; *hrta-chatreṇa* — who had suffered the theft of (Varuṇa’s) umbrella; *hrta-kundala* — the theft of the earrings; *bandhunā* — of his relative (his mother, Aditi); *hrta* — and the theft; *amara-adri* — on the mountain of the demigods (Mandara); *sthānena* — of the special location (the recreational area at its peak, known as Maṇi-parvata); *jñāpitaḥ* — informed; *bhauma-ceṣṭitam* — of the activities of Bhauma; *sa* — together with; *bhāryaḥ* — His wife (Satyabhāmā); *garuḍa-ārūḍhaḥ* — riding on the giant bird Garuḍa; *prāg-jyotiṣa-puram* — to the city of Prāgjyotiṣa-pura, Bhauma’s capital (still existing today as Tejpur in Assam); *yayau* — He went; *giri* — consisting of mountains; *durgaiḥ* — by fortifications; *śastra* — consisting of weapons; *durgaiḥ* — by fortifications; *jala* — of water; *agni* — fire; *anila* — and wind; *durgamam* — made inaccessible by fortifications; *mura-pāśa* — by a dangerous wall of cables; *ayutaiḥ* — tens of thousands; *ghoraiḥ* — fearsome; *ḍṛḍhaiḥ* — and strong; *sarvataḥ* — on all sides; *āvṛtam* — surrounded.

Translation

Śukadeva Gosvāmī said: After Bhauma had stolen the earrings belonging to Indra’s mother, along with Varuṇa’s umbrella and the demigods’ playground at the peak of Mandara mountain, Indra went to Lord Kṛṣṇa and informed Him of these misdeeds. The Lord, taking His wife Satyabhāmā with Him, then rode

on Garuḍa to Prāgyotiṣa-pura, which was surrounded on all sides by fortifications consisting of hills, unmanned weapons, water, fire and wind, and by obstructions of mura-pāśa wire.

Purport

The *ācāryas* have explained in various plausible ways why Lord Kṛṣṇa took His wife Satyabhāmā with Him. Śrīla Śrīdhara Svāmī begins by saying that the Lord wanted to give His adventurous wife a novel experience and thus took her to the scene of this extraordinary battle. Also, Lord Kṛṣṇa had once granted the blessing to Bhūmi, the earth-goddess, that He would not kill her demoniac son without her permission. Since Bhūmi is an expansion of Satyabhāmā, the latter could authorize Kṛṣṇa to do the needful with the unusually nasty Bhaumāsura.

Finally, Satyabhāmā had been miffed when Nārada Muni brought a celestial *pārijāta* flower to Queen Rukmiṇī. To pacify Satyabhāmā, Lord Kṛṣṇa had promised her, “I’ll give you a whole tree of these flowers,” and thus the Lord scheduled this procurement of a heavenly tree within His itinerary.

Even nowadays devoted husbands take their wives shopping, and thus Lord Kṛṣṇa took Satyabhāmā to the heavenly planets to get a heavenly tree, as well as to retrieve the goods Bhaumāsura had stolen and return them to their rightful owners.

Śrīla Viśvanātha Cakravartī notes that in the heat of battle Queen Satyabhāmā would naturally become anxious for Lord Kṛṣṇa’s safety and pray for the battle to end. Thus she would readily give permission to Kṛṣṇa to kill the son of her expansion, Bhūmi.

ŚB 10.59.4

गदया निर्बिभेदाद्रीन् शस्त्रदुर्गाणि सायकैः ।
चक्रेणाग्निं जलं वायुं मुरपाशांस्तथासिना ॥ ४ ॥

gadayā nirbibhedādrīn
śastra-durgāṇi sāyakaiḥ
cakreṇāgniṁ jalam vāyum
mura-pāśāṁs tathāsinā

Synonyms

gadayā — with His club; *nirbibheda* — He broke through; *adrīn* — the hills; *śastra-durgāni* — the weapon obstacles; *sāyakaih* — with His arrows; *cakrena* — with His disc; *agnim* — the fire; *jalam* — water; *vāyum* — and wind; *mura-pāśān* — the cable obstructions; *tathā* — similarly; *asinā* — with His sword.

Translation

With His club the Lord broke through the rock fortifications; with His arrows, the weapon fortifications; with His disc, the fire, water and wind fortifications; and with His sword, the mura-pāśa cables.

ŚB 10.59.5

शङ्खनादेन यन्त्राणि हृदयानि मनस्विनाम् ।
प्राकारं गदया गुर्व्या निर्बिभेद गदाधरः ॥ ५ ॥

śaṅkha-nādena yantrāṇi
hṛdayāni manasvinām
prākāraṃ gadayā gurvyā
nirbibheda gadādharaḥ

Synonyms

śaṅkha — of His conchshell; *nādena* — with the resounding; *yantrāṇi* — the mystic talismans; *hṛdayāni* — the hearts; *manasvinām* — of the brave warriors; *prākāram* — the ramparts; *gadayā* — with His club; *gurvyā* — heavy; *nirbibheda* — He broke; *gadādharaḥ* — Lord Kṛṣṇa.

Translation

With the sound of His conchshell Lord Gadādhara then shattered the magic seals of the fortress, along with the hearts of its brave defenders, and with His heavy club He demolished the surrounding earthen ramparts.

ŚB 10.59.6

पञ्चजन्यध्वनिं श्रुत्वा युगान्तशनिभीषणम् ।
मुरः शयान उत्तस्थौ दैत्यः पञ्चशिरा जलात् ॥ ६ ॥

pāñcajanya-dhvanim śrutvā
yugāntaśani-bhīṣaṇam

muraḥ śayāna uttasthau
daityaḥ pañca-śirā jalāt

Synonyms

pāñcajanya — of Pāñcajanya, Lord Kṛṣṇa’s conchshell; *dhvanim* — the vibration; *śrutvā* — hearing; *yuga* — of the universal era; *anta* — at the end; *aśani* — (like the sound) of lightning; *bhīsanam* — terrifying; *muraḥ* — Mura; *śayānaḥ* — sleeping; *uttasthau* — stood up; *daityaḥ* — the demon; *pañca-śirāḥ* — five-headed; *jalāt* — from the water (of the moat surrounding the fortress).

Translation

The five-headed demon Mura, who slept at the bottom of the city’s moat, awoke and rose up out of the water when he heard the vibration of Lord Kṛṣṇa’s Pāñcajanya conchshell, a sound as terrifying as the thunder at the end of the cosmic age.

ŚB 10.59.7

त्रिशूलमुद्यम्य सुदुर्निरीक्षणो
युगान्तसूर्यानलरोचिरुल्बणः ।
ग्रसंस्त्रिलोकीमिव पञ्चभिर्मुखै-
रभ्यद्रवत्ताक्षर्यसुतं यथोरगः ॥ ७ ॥

tri-śūlam udyamya su-durnirikṣaṇo
yugānta-sūryānala-rocir ulbaṇaḥ
grasaṁs tri-lokīm iva pañcabhir mukhair
abhyadravat tārksya-sutaṁ yathoragaḥ

Synonyms

tri-śūlam — his trident; *udyamya* — raising; *su* — very; *durnirikṣaṇaḥ* — difficult to look at; *yuga-anta* — at the end of a millennium; *sūrya* — of the sun; *anala* — (like) the fire; *rociḥ* — whose effulgence; *ulbaṇaḥ* — terrible; *grasan* — swallowing; *tri-lokīm* — the three worlds; *iva* — as if; *pañcabhiḥ* — with his five; *mukhair* — mouths; *abhyadravat* — he attacked; *tārksya-sutam* — Garuḍa, the son of Tārksya; *yathā* — as; *uragaḥ* — a snake.

Translation

Shining with the blinding, terrible effulgence of the sun's fire at the end of a millennium, Mura seemed to be swallowing up the three worlds with his five mouths. He lifted up his trident and fell upon Garuḍa, the son of Tārṅṣya, like an attacking snake.

ŚB 10.59.8

आविध्य शूलं तरसा गरुत्मते
निरस्य वक्त्रैर्व्यनदत्स पञ्चभिः ।
स रोदसी सर्वदिशोऽम्बरं महा-
नापूरयन्नण्डकटाहमावृणोत् ॥ ८ ॥

*āvidhya śūlaṁ tarasā garutmate
nirasya vaktrair vyanadat sa pañcabhiḥ
sa rodasī sarva-diśo 'mbaram mahān
āpūrayann aṇḍa-kaṭāham āvṛṇot*

Synonyms

āvidhya — whirling about; *śūlam* — his trident; *tarasā* — with great force; *garutmate* — at Garuḍa; *nirasya* — throwing it; *vaktraiḥ* — with his mouths; *vyanadat* — roared; *sah* — he; *pañcabhiḥ* — five; *sah* — that; *rodasī* — the earth and sky; *sarva* — all; *diśah* — the directions; *ambaram* — outer space; *mahān* — the great (roar); *āpūrayan* — filling; *aṇḍa* — of the egglike covering of the universe; *kaṭāham* — the pot; *āvṛnot* — covered.

Translation

Mura whirled his trident and then hurled it fiercely at Garuḍa, roaring from all five mouths. The sound filled the earth and sky, all directions and the limits of outer space, until it reverberated against the very shell of the universe.

ŚB 10.59.9

तदापतद् वै त्रिशिखं गरुत्मते
हरिः शराभ्यामभिनत्त्रिधोजसा ।
मुखेषु तं चापि शरैरताडयत्
तस्मै गदां सोऽपि रुषा व्यमुञ्चत ॥ ९ ॥

*tadāpatad vai tri-śikham garutmate
hariḥ śarābhyām abhinat tridhojasā
mukheṣu taṁ cāpi śarair atādayat
tasmai gadām so 'pi ruṣā vyamuñcata*

Synonyms

tadā — then; *āpatat* — flying; *vai* — indeed; *tri-śikham* — the trident; *garutmate* — toward Garuḍa; *hariḥ* — Lord Kṛṣṇa; *śarābhyām* — with two arrows; *abhinat* — broke; *tridhā* — into three pieces; *ojasā* — forcefully; *mukheṣu* — on his faces; *taṁ* — him, Mura; *ca* — and; *api* — also; *śarair* — with arrows; *atādayat* — He struck; *tasmai* — at Him, Lord Kṛṣṇa; *gadām* — his club; *sah* — he, Mura; *api* — and; *ruṣā* — in anger; *vyamuñcata* — released.

Translation

Then with two arrows Lord Hari struck the trident flying toward Garuḍa and broke it into three pieces. Next the Lord hit Mura's faces with several arrows, and the demon angrily hurled his club at the Lord.

ŚB 10.59.10

तामापतन्तीं गदया गदां मृधे
गदाग्रजो निर्बिभिदे सहस्रधा ।
उद्यम्य बाहूनभिधावतोऽजितः
शिरांसि चक्रेण जहार लीलया ॥ १० ॥
*tām āpatantīm gadayā gadām mṛdhe
gadāgrajo nirbibhide sahasradhā
udyamya bāhūn abhidhāvato 'jitaḥ
śirāṁsi cakreṇa jahāra līlayā*

Synonyms

tām — that; *āpatantīm* — flying toward; *gadayā* — with His club; *gadām* — the club; *mṛdhe* — on the battleground; *gada-agrajaḥ* — Lord Kṛṣṇa, the elder brother of Gada; *nirbibhide* — broke; *sahasradhā* — into thousands of pieces; *udyamya* — raising; *bāhūn* — his arms; *abhidhāvataḥ* — of the one running at him; *ajitaḥ* — unconquerable Lord Kṛṣṇa; *śirāṁsi* — the heads; *cakreṇa* — with His disc; *jahāra* — removed; *līlayā* — easily.

Translation

As Mura's club sped toward Him on the battlefield, Lord Gadāgraja intercepted it with His own and broke it into thousands of pieces. Mura then raised his arms high and rushed at the unconquerable Lord, who easily sliced off his heads with His disc weapon.

ŚB 10.59.11

व्यसुः पपाताम्भसि कृत्तशीर्षो
 निकृत्तशृङ्गोऽद्रिरिवेन्द्रतेजसा ।
 तस्यात्मजाः सप्त पितुर्वधातुराः
 प्रतिक्रियामर्षजुषः समुद्यताः ॥ ११ ॥
vyasuḥ papātāmbhasi kṛtta-śīrṣo
nikṛtta-śṛṅgo 'drir ivendra-tejasā
tasyātmajāḥ sapta pitur vadhāturāḥ
pratikriyāmarṣa-juṣaḥ samudyatāḥ

Synonyms

vyasuḥ — lifeless; *papāta* — he fell; *ambhasi* — into the water; *kṛtta* — severed; *śīrṣaḥ* — his heads; *nikṛtta* — cut off; *śṛṅgaḥ* — whose peak; *adriḥ* — a mountain; *iva* — as if; *indra* — of Lord Indra; *tejasā* — by the power (that is, by his thunderbolt); *tasya* — his, Mura's; *ātma-jāḥ* — sons; *sapta* — seven; *pituh* — of their father; *vadhā* — by the killing; *āturāḥ* — very distressed; *pratikriyā* — for retribution; *amarṣa* — fury; *juṣaḥ* — feeling; *samudyatāḥ* — aroused to action.

Translation

Lifeless, Mura's decapitated body fell into the water like a mountain whose peak has been severed by the power of Lord Indra's thunderbolt. The demon's seven sons, enraged by their father's death, prepared to retaliate.

ŚB 10.59.12

ताम्रोऽन्तरिक्षः श्रवणो विभावसु-
 र्वसुर्नभस्वानरुणश्च सप्तमः ।
 पीठं पुरस्कृत्य चमूपतिं मृधे
 भौमप्रयुक्ता निरगन् धृतायुधाः ॥ १२ ॥

*tāmro 'ntarikṣaḥ śravaṇo vibhāvasur
vasur nabhasvān aruṇaś ca saptamaḥ
pīṭham puraskṛtya camū-patim mṛdhe
bhauma-prayuktā niragan dhṛtāyudhāḥ*

Synonyms

tāmrah antarikṣaḥ śravaṇaḥ vibhāvasuḥ — Tāmra, Antarikṣa, Śravaṇa and Vibhāvasu; *vasuḥ nabhasvān* — Vasu and Nabhasvān; *aruṇaḥ* — Aruṇa; *ca* — and; *saptamaḥ* — the seventh; *pīṭham* — Pīṭha; *purah-kṛtya* — putting at the head; *camū-patim* — their commander in chief; *mṛdhe* — on the battlefield; *bhauma* — by Bhaumāśura; *prayuktāḥ* — engaged; *niragan* — they came out (of the fortress); *dhṛta* — carrying; *āyudhāḥ* — weapons.

Translation

Ordered by Bhaumāśura, Mura's seven sons — Tāmra, Antarikṣa, Śravaṇa, Vibhāvasu, Vasu, Nabhasvān and Aruṇa — followed their general, Pīṭha, onto the battlefield bearing their weapons.

ŚB 10.59.13

प्रायुञ्जतासाद्य शरानसीन् गदाः
शक्त्यृष्टिशूलान्यजिते रुषोल्बणाः ।
तच्छस्त्रकूटं भगवान् स्वमार्गणै-
रमोघवीर्यस्तिलशश्वकर्त ह ॥ १३ ॥

*prāyuñjataśādya śarān asīn gadāḥ
śakty-ṛṣṭi-śūlāny ajite ruṣolbaṇāḥ
tac-chastra-kūṭam bhagavān sva-mārgaṇair
amogha-vīryas tilāśaś cakarta ha*

Synonyms

prāyuñjata — they used; *āsādya* — attacking; *śarān* — arrows; *asīn* — swords; *gadāḥ* — clubs; *śakti* — spears; *rṣṭi* — lances; *śūlāni* — and tridents; *ajite* — against Lord Kṛṣṇa, the unconquerable; *ruṣā* — angrily; *ulbanāḥ* — fierce; *tat* — their; *śastra* — of weapons; *kūṭam* — the mountain; *bhagavān* — the Supreme Lord; *sva* — with His own; *mārgaṇaiḥ* — arrows; *amogha* — never frustrated; *vīryaḥ* — whose prowess; *tilāśaḥ* — into particles the size of sesame seeds; *cakarta ha* — He cut.

Translation

These fierce warriors furiously attacked invincible Lord Kṛṣṇa with arrows, swords, clubs, spears, lances and tridents, but the Supreme Lord, with unfailing prowess, cut this mountain of weapons into tiny pieces with His arrows.

ŚB 10.59.14

तान् पीठमुख्याननयद् यमक्षयं
निकृत्तशीर्षोरुभुजाङ्घ्रिवर्मणः ।
स्वानीकपानच्युतचक्रसायकै-
स्तथा निरस्तान् नरको धरासुतः ।
निरीक्ष्य दुर्मर्षण आस्रवन्मदै-
र्गजैः पयोधिप्रभवैर्निराक्रमात् ॥ १४ ॥

*tān pīṭha-mukhyān anayat yama-kṣayaṁ
nikṛtta-śīrṣoru-bhujāṅghri-varmaṇaḥ
svānika-pān acyuta-cakra-sāyakais
tathā nirastān narako dharā-sutaḥ
nirikṣya durmarṣaṇa āsravan-madair
gajaiḥ payodhi-prabhavair nirākramāt*

Synonyms

tān — them; *pīṭha-mukhyān* — headed by Pīṭha; *anayat* — He sent; *yama* — of Yamarāja, the lord of death; *kṣayam* — to the abode; *nikṛtta* — cut off; *śīrṣa* — their heads; *ūru* — thighs; *bhuja* — arms; *aṅghri* — legs; *varmanah* — and armor; *sva* — his; *anika* — of the army; *pān* — the leaders; *acyuta* — of Lord Kṛṣṇa; *cakra* — by the disc; *sāyakaiḥ* — and arrows; *tathā* — thus; *nirastān* — removed; *narakah* — Bhauma; *dharā* — of the goddess of the earth; *sutaḥ* — the son; *nirikṣya* — seeing; *durmarṣaṇah* — unable to tolerate; *āsravat* — exuding; *madaiḥ* — a viscous secretion produced from the foreheads of excited elephants; *gajaiḥ* — with elephants; *payah-dhi* — from the Ocean of Milk; *prabhavaiḥ* — born; *nirākramāt* — he came out.

Translation

The Lord severed the heads, thighs, arms, legs and armor of these opponents led by Pīṭha and sent them all to the abode of Yamarāja. Narakāsura, the son

of the earth, could not contain his fury when he saw the fate of his military leaders. Thus he went out of the citadel with elephants born from the Milk Ocean who were exuding mada from their foreheads out of excitement.

ŚB 10.59.15

दृष्ट्वा सभार्यं गरुडोपरि स्थितं
सूर्योपरिष्ठात् सतडिद् घनं यथा ।
कृष्णं स तस्मै व्यसृजच्छतघ्नीं
योधाश्च सर्वे युगपच्च विव्यधुः ॥ १५ ॥
dr̥ṣṭvā sa-bhāryam garuḍopari sthitam
sūryopariṣṭāt sa-taḍid ghanam yathā
kṛṣṇam sa tasmai vyasṛjac chata-ghnīm
yodhāś ca sarve yugapac ca vivyadhuh

Synonyms

dr̥ṣṭvā — seeing; *sa-bhāryam* — with His wife; *garuḍa-upari* — upon Garuḍa; *sthitam* — sitting; *sūrya* — the sun; *upariṣṭāt* — higher than; *sa-taḍit* — with lightning; *ghanam* — a cloud; *yathā* — like; *kṛṣṇam* — Lord Kṛṣṇa; *sah* — he, Bhauma; *tasmai* — at Him; *vyasṛjat* — released; *śata-ghnīm* — Śataghñī (the name of his śakti spear); *yodhāh* — his soldiers; *ca* — and; *sarve* — all; *yugapat* — simultaneously; *ca* — and; *vivyadhuh* — attacked.

Translation

Lord Kṛṣṇa and His wife, mounted upon Garuḍa, looked like a cloud with lightning sitting above the sun. Seeing the Lord, Bhauma released his Śataghñī weapon at Him, whereupon all of Bhauma's soldiers simultaneously attacked with their weapons.

ŚB 10.59.16

तद् भौमसैन्यं भगवान् गदाग्रजो
विचित्रवाजैर्निशितैः शिलीमुखैः ।
निकृत्तबाहूरुशिरोध्रविग्रहं
चकार तर्ह्येव हताश्वकुञ्जरम् ॥ १६ ॥
tad bhauma-sainyam bhagavān gadāgrajo
vicitra-vājair niśitaiḥ śilīmukhaiḥ

*nikṛtta-bāhūru-śirodhra-vigrahaṁ
cakāra tarhy eva hatāśva-kuñjaram*

Synonyms

tat — that; *bhauma-sainyam* — army of Bhaumāsura; *bhagavān* — the Supreme Lord; *gadāgrajah* — Kṛṣṇa; *vicitra* — variegated; *vājaiḥ* — whose feathers; *niśitaiḥ* — sharp; *śilīmukhaiḥ* — with arrows; *nikṛtta* — cut off; *bāhu* — with arms; *ūru* — thighs; *śirah-dhra* — and necks; *vigraham* — whose bodies; *cakāra* — made; *tarhi eva* — at that same moment; *hata* — killed; *aśva* — the horses; *kuñjaram* — and elephants.

Translation

At that moment Lord Gadāgraja shot His sharp arrows at Bhaumāsura’s army. These arrows, displaying variegated feathers, soon reduced that army to a mass of bodies with severed arms, thighs and necks. The Lord similarly killed the opposing horses and elephants.

ŚB 10.59.17-19

यानि योधैः प्रयुक्तानि शस्त्रास्त्राणि कुरुद्वह ।
हरिस्तान्यच्छिनत्तीक्ष्णैः शरैरेकैकशस्त्रिभिः ॥ १७ ॥
उह्यमानः सुपर्णेन पक्षाभ्यां निघ्नता गजान् ।
गुरुत्मता हन्यमानास्तुण्डपक्षनखेर्गजाः ॥ १८ ॥
पुरमेवाविशन्नार्ता नरको युध्ययुध्यत ॥ १९ ॥

*yāni yodhaiḥ prayuktāni
śastrāstrāṇi kurūdvaha
haris tāny acchinat tikṣṇaiḥ
śarair ekaikaśas trībhiḥ
uhyamānaḥ suparṇena
pakṣābhyām nighnatā gajān
gurutmatā hanyamānās
tuṇḍa-pakṣa-nakher gajāḥ
puram evāviśann ārtā
narako yudhy ayudhyata*

Synonyms

yāni — those which; *yodhaiḥ* — by the warriors; *prayuktāni* — used; *śastra* — cutting weapons; *astrāṇi* — and missile weapons; *kuru-udvaha* — O hero of the Kurus (King

Parikṣit); *hariḥ* — Lord Kṛṣṇa; *tāni* — them; *acchinat* — cut to pieces; *tikṣṇaiḥ* — sharp; *śaraiḥ* — with arrows; *ekaśaḥ* — each one; *tribhiḥ* — with three; *uhyamānaḥ* — being carried; *su-parvena* — by him of the great wings (Garuḍa); *paksābhyām* — with both his wings; *nighnatā* — who was striking; *gajān* — the elephants; *gurutmatā* — by Garuḍa; *hanyamānaḥ* — being beaten; *tunda* — with his beak; *paksa* — wings; *nakheḥ* — and talons; *gajāḥ* — the elephants; *puram* — into the city; *eva* — indeed; *āviśann* — going back inside; *ārtāḥ* — distressed; *narakah* — Naraka (Bhauma); *yudhi* — in the battle; *ayudhyata* — continued fighting.

Translation

Lord Hari then struck down all the missiles and weapons the enemy soldiers threw at Him, O hero of the Kurus, destroying each and every one with three sharp arrows. Meanwhile Garuḍa, as he carried the Lord, struck the enemy's elephants with his wings. Beaten by Garuḍa's wings, beak and talons, the elephants fled back into the city, leaving Narakāsura alone on the battlefield to oppose Kṛṣṇa.

ŚB 10.59.20

दृष्ट्वा विद्रावितं सैन्यं गरुडेनार्दितं स्वकं ।
तं भौमः प्राहरच्छक्त्या वज्रः प्रतिहतो यतः ।
नाकम्पत तया विद्धो मालाहत इव द्विपः ॥ २० ॥

dr̥ṣṭvā vidrāvitaṁ sainyam
garuḍenārditaṁ svakaṁ
taṁ bhaumaḥ prāharac chaktyā
vajraḥ pratihato yataḥ
nākampata tayā viddho
mālāhata iva dvipaḥ

Synonyms

dr̥ṣṭvā — seeing; *vidrāvitaṁ* — driven away; *sainyam* — the army; *garuḍena* — by Garuḍa; *arditaṁ* — tormented; *svakaṁ* — his; *tam* — him, Garuḍa; *bhaumaḥ* — Bhaumāśura; *prāharat* — struck; *śaktyā* — with his spear; *vajrah* — the thunderbolt (of Lord Indra); *pratihatāḥ* — counteracted; *yataḥ* — by which; *na akampata* — he

(Garuḍa) was not shaken; *tayā* — by it; *viddhaḥ* — struck; *mālā* — by a flower garland; *āhataḥ* — hit; *iva* — like; *dvipah* — an elephant.

Translation

Seeing his army driven back and tormented by Garuḍa, Bhauma attacked him with his spear, which had once defeated Lord Indra's thunderbolt. But though struck by that mighty weapon, Garuḍa was not shaken. Indeed, he was like an elephant hit with a flower garland.

ŚB 10.59.21

शूलं भौमोऽच्युतं हन्तुमाददे वितथोद्यमः ।
तद्विसर्गात् पूर्वमेव नरकस्य शिरो हरिः ।
अपाहरद् गजस्थस्य चक्रेण क्षुरनेमिना ॥ २१ ॥

śūlam bhaumo 'cyutam hantum
ādade vitathodyamaḥ
tad-visargāt pūrvam eva
narakasya śiro hariḥ
apāharad gaja-sthasya
cakreṇa kṣura-neminā

Synonyms

śūlam — his trident; *bhaumaḥ* — Bhauma; *acyutam* — Lord Kṛṣṇa; *hantum* — to kill; *ādade* — took up; *vitatha* — frustrated; *udyamaḥ* — whose endeavors; *tat* — its; *visargāt* — release; *pūrvam* — before; *eva* — even; *narakasya* — of Bhauma; *śiraḥ* — the head; *hariḥ* — Lord Kṛṣṇa; *apāharat* — removed; *gaja* — on his elephant; *sthasya* — who was seated; *cakreṇa* — with His disc; *kṣura* — razor-sharp; *neminā* — whose edge.

Translation

Bhauma, frustrated in all his attempts, took up his trident to kill Lord Kṛṣṇa. But even before he could release it, the Lord cut off his head with His razor-sharp cakra as the demon sat atop his elephant.

Purport

According to Śrīla Viśvanātha Cakravartī, as Bhauma raised his invincible trident, Satyabhāmā, sitting on Garuḍa with the Lord, said to Kṛṣṇa, “Kill him right away,” and Kṛṣṇa did just that.

ŚB 10.59.22

सकुण्डलं चारुकिरीटभूषणं
 बभौ पृथिव्यां पतितं समुज्ज्वलम् ।
 हा हेति साध्वित्यृषयः सुरेश्वरा
 माल्यैर्मुकुन्दं विकिरन्त ईडिरे ॥ २२ ॥
sa-kuṇḍalaṁ cāru-kirīṭa-bhūṣaṇaṁ
babhau pṛthivyāṁ patitam samujjvalam
ha hetī sādhy ity ṛṣayaḥ sureśvarā
mālyair mukundaṁ vikiranta īdire

Synonyms

sa — together with; *kuṇḍalam* — earrings; *cāru* — attractive; *kirīṭa* — with a helmet; *bhūṣanam* — decorated; *babhau* — shone; *pṛthivyām* — on the ground; *patitam* — fallen; *samujjvalam* — brilliant; *hā hā iti* — “alas, alas!”; *sādhu iti* — “excellent!”; *ṛṣayah* — the sages; *sura-īśvarah* — and the chief demigods; *mālyaih* — with flower garlands; *mukundam* — Lord Kṛṣṇa; *vikirantah* — showering; *īdire* — they worshiped.

Translation

Fallen on the ground, Bhaumāśura’s head shone brilliantly, decorated as it was with earrings and an attractive helmet. As cries of “Alas, alas!” and “Well done!” arose, the sages and principal demigods worshiped Lord Mukunda by showering Him with flower garlands.

ŚB 10.59.23

ततश्च भूः कृष्णमुपेत्य कुण्डले
 प्रतप्तजाम्बूनदरत्नभास्वरे ।
 सवैजयन्त्या वनमालयार्पयत्
 प्राचेतसं छत्रमथो महामणिम् ॥ २३ ॥
tataś ca bhūḥ kṛṣṇam upetya kuṇḍale
pratapta-jāmbūnada-ratna-bhāsvare

*sa-vaijayantyā vana-mālayārpayat
prācetasam chatram atho mahā-maṇim*

Synonyms

tatah — then; *ca* — and; *bhūh* — the goddess of the earth; *kṛsnam* — Lord Kṛṣṇa; *upetya* — approaching; *kundale* — the two earrings (belonging to Aditi); *pratapta* — glowing; *jāmbūnada* — gold; *ratna* — with jewels; *bhāsvare* — shining; *sa* — together with; *vaijayantyā* — named Vaijayantī; *vana-mālayā* — and with a flower garland; *arpayat* — presented; *prācetasam* — of Varuṇa; *chatram* — the umbrella; *atha u* — then; *mahā-maṇim* — Maṇi-parvata, the peak of Mandara Mountain.

Translation

The goddess of the earth then approached Lord Kṛṣṇa and presented Him with Aditi's earrings, which were made of glowing gold inlaid with shining jewels. She also gave Him a Vaijayantī flower garland, Varuṇa's umbrella and the peak of Mandara Mountain.

ŚB 10.59.24

अस्तौषीदथ विश्वेशं देवी देववरार्चितम् ।
प्राञ्जलिः प्रणता राजन् भक्तिप्रवणया धिया ॥ २४ ॥

*astauṣīd atha viśveśam
devī deva-varārcitam
prāñjaliḥ praṇatā rājan
bhakti-pravaṇayā dhiyā*

Synonyms

astausīt — praised; *atha* — then; *viśva* — of the universe; *iśam* — the Lord; *devī* — the goddess; *deva* — of demigods; *vara* — by the best; *arcitam* — who is worshiped; *prāñjaliḥ* — folding her palms; *praṇatā* — bowed down; *rājan* — O King (Parīkṣit); *bhakti* — of devotion; *pravaṇayā* — full; *dhiyā* — with a mentality.

Translation

O King, after bowing down to Him and then standing with joined palms, the goddess, her mind filled with devotion, began to praise the Lord of the universe, whom the best of demigods worship.

ŚB 10.59.25

भूमिरुवाच
नमस्ते देवदेवेश शङ्खचक्रगदाधर ।
भक्तेच्छोपात्तरूपाय परमात्मन् नमोऽस्तु ते ॥ २५ ॥

bhūmir uvāca
namas te deva-deveśa
śaṅkha-cakra-gadā-dhara
bhaktecchopātta-rūpāya
paramātmānamo 'stu te

Synonyms

bhūmih uvāca — the earth-goddess said; *namah* — obeisances; *te* — unto You; *deva-deva* — of the lords of the demigods; *īśa* — O Lord; *śaṅkha* — of the conchshell; *cakra* — disc; *gadā* — and club; *dhara* — O holder; *bhakta* — of Your devotees; *icchā* — by the desire; *upātta* — who have assumed; *rūpāya* — Your forms; *parama-ātman* — O Supreme Soul; *namah* — obeisances; *astu* — let there be; *te* — unto You.

Translation

Goddess Bhūmi said: Obeisances unto You, O Lord of the chief demigods, O holder of the conchshell, disc and club. O Supreme Soul within the heart, You assume Your various forms to fulfill Your devotees' desires. Obeisances unto You.

ŚB 10.59.26

नमः पङ्कजनाभाय नमः पङ्कजमालिने ।
नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥ २६ ॥

namaḥ paṅkaja-nābhāya
namaḥ paṅkaja-māline
namaḥ paṅkaja-netrāya
namas te paṅkajāṅghraye

Synonyms

namaḥ — all respectful obeisances; *paṅkaja-nābhāya* — unto the Lord who has a specific depression resembling a lotus flower in the center of His abdomen; *namaḥ* — obeisances; *paṅkaja-māline* — one who is always decorated with a garland of lotus

flowers; *namah* — obeisances; *pañkaja-netrāya* — one whose glance is as cooling as a lotus flower; *namah te* — respectful obeisances unto You; *pañkaja-añghraye* — unto You, the soles of whose feet are engraved with lotus flowers (and who are therefore said to possess lotus feet).

Translation

My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.

Purport

Queen Kuntī offered this same prayer, which is found in First Canto of the *Śrīmad-Bhāgavatam*, Chapter 8, text 22. The synonyms and translation given here are taken from Śrīla Prabhupāda’s rendering of that text.

We may also note that although Kuntī’s prayer occurs early in the *Bhāgavatam*, she offered it many years after the incident described here.

ŚB 10.59.27

नमो भगवते तुभ्यं वासुदेवाय विष्णवे ।
पुरुषायादिबीजाय पूर्णबोधाय ते नमः ॥ २७ ॥

namo bhagavate tubhyaṁ
vāsudevāya viṣṇave
puruṣāyādi-bījāya
pūrṇa-bodhāya te namaḥ

Synonyms

namah — obeisances; *bhagavate* — to the Supreme Godhead; *tubhyam* — unto You; *vāsudevāya* — Lord Vāsudeva, the shelter of all created beings; *viṣṇave* — all-pervading Lord Viṣṇu; *puruṣāya* — the primeval person; *ādi* — original; *bījāya* — the seed; *pūrṇa* — full; *bodhāya* — knowledge; *te* — to You; *namah* — obeisances.

Translation

Obeisances unto You, the Supreme Lord Vāsudeva, Viṣṇu, the primeval person, the original seed. Obeisances unto You, the omniscient one.

ŚB 10.59.28

अजाय जनयित्रेऽस्य ब्रह्मणेऽनन्तशक्तये ।
परावरात्मन् भूतात्मन् परमात्मन् नमोऽस्तु ते ॥ २८ ॥

*ajāya janayitre 'sya
brahmaṇe 'nanta-śaktaye
parāvarātman bhūtātman
paramātman namo 'stu te*

Synonyms

ajāya — to the unborn; *janayitre* — the progenitor; *asya* — of this (universe);
brahmaṇe — the Absolute; *ananta* — unlimited; *śaktaye* — whose energies; *para* — of the superior; *avara* — and the inferior; *ātman* — O Soul; *bhūta* — of the material creation; *ātman* — O Soul; *parama-ātman* — O Supreme Soul, who are all-pervading; *namah* — obeisances; *astu* — may there be; *te* — unto You.

Translation

Obeisances unto You of unlimited energies, the unborn progenitor of this universe, the Absolute. O Soul of the high and the low, O Soul of the created elements, O all-pervading Supreme Soul, obeisances unto You.

ŚB 10.59.29

त्वं वै सिसृक्षुरज उत्कटं प्रभो
तमो निरोधाय बिभर्ष्यसंवृतः ।
स्थानाय सत्त्वं जगतो जगत्पते
कालः प्रधानं पुरुषो भवान् परः ॥ २९ ॥
*tvaṁ vai sisṛkṣur aja utkaṭaṁ prabho
tamo nirodhāya bibharṣya saṁvṛtaḥ
sthānāya sattvaṁ jagato jagat-pate
kālaḥ pradhānaṁ puruṣo bhavān paraḥ*

Synonyms

tvam — You; *vai* — indeed; *sisrksuh* — desiring to create; *ajah* — unborn; *utkatam* — prominent; *prabho* — O master; *tamah* — the mode of ignorance; *nirodhāya* — for annihilation; *bibharsi* — You assume; *asamvrtah* — uncovered; *sthānāya* — for maintenance; *sattvam* — the mode of goodness; *jagataḥ* — of the universe; *jagat-pate* — O Lord of the universe; *kālah* — time; *pradhānam* — material nature (in its original, undifferentiated state); *purusah* — the creator (who interacts with material nature); *bhavān* — You; *parah* — distinct.

Translation

Desiring to create, O unborn master, You increase and then assume the mode of passion. You do likewise with the mode of ignorance when You wish to annihilate the universe and with goodness when You wish to maintain it. Nonetheless, You remain uncovered by these modes. You are time, the *pradhāna*, and the *puruṣa*, O Lord of the universe, yet still You are separate and distinct.

Purport

The word *jagataḥ* in the third line of this verse indicates that the functions of creation, maintenance and annihilation are here mentioned in a cosmic context.

The word *utkatam* indicates that when a particular function is being carried out, whether universal creation, maintenance or annihilation, the particular material quality associated with that function becomes predominant.

ŚB 10.59.30

अहं पयो ज्योतिरथानिलो नभो
 मात्राणि देवा मन इन्द्रियाणि ।
 कर्ता महानित्यखिलं चराचरं
 त्वय्यद्वितीये भगवन्नयं भ्रमः ॥ ३० ॥
aham payo jyotir athānilo nabho
mātrāṇi devā mana indriyāṇi
kartā mahān ity akhilaṁ carācaram
tvayy advitīye bhagavan ayaṁ bhramah

Synonyms

aham — myself (earth); payah — water; jyotih — fire; atha — and; anilah — air; nabhah — ether; mātrāni — the various sense objects (corresponding to each of the five gross elements); devāh — the demigods; manah — the mind; indriyāni — the senses; kartā — “the doer,” false ego; mahān — the total material energy (*mahat-tattva*); iti — thus; akhilam — everything; cara — moving; acaram — and nonmoving; tvayi — within You; advitīye — who has no second; bhagavan — O Lord; ayam — this; bhramah — illusion.

Translation

This is illusion: that earth, water, fire, air, ether, sense objects, demigods, mind, the senses, false ego and the total material energy exist independent of You. In fact, they are all within You, my Lord, who are one without a second.

Purport

The earth-goddess, in her prayers, directly touches upon the subtleties of transcendental philosophy, clarifying that although the Supreme Lord is unique and distinct from His creation, His creation has no independent existence and always rests within Him. Thus the Lord and His creation are simultaneously one and different, as explained by Śrī Caitanya Mahāprabhu five hundred years ago.

To say that everything is God, without any distinction, is meaningless, since nothing can act like God. Dogs, shoes and human beings are hardly omnipotent or omniscient, nor do they create the universe. On the other hand, there is a real sense in which all things are one, for everything is part of the same supreme, absolute reality. Lord Caitanya has given the very useful analogy of the sun and the sun rays. The sun and its sunshine are one reality, for the sun is the celestial body that shines. On the other hand, one can certainly distinguish between the sun globe and the sun rays. Thus God’s simultaneous oneness with and difference from His creation is the final and satisfying explanation of reality. All that exists is the Lord’s potency, and yet He endows the superior potency, the living beings, with free will so that they can become responsible for the moral and spiritual quality of their decisions and activities.

This entire transcendental science is clearly and rationally explained in the [Śrīmad-Bhāgavatam](#).

ŚB 10.59.31

तस्यात्मजोऽयं तव पादपङ्कजं
भीतः प्रपन्नार्तिहरोपसादितः ।
तत् पालयैनं कुरु हस्तपङ्कजं

शिरस्यमुष्याखिलकल्मषापहम् ॥ ३१ ॥

tasyātmajo 'yam tava pāda-paṅkajam
bhītaḥ prapannārti-haropasāditaḥ
tat pālayainam kuru hasta-paṅkajam
śirasy amuṣyākhila-kalmaṣāpaham

Synonyms

tasya — of him (Bhaumāśura); *ātma-jah* — son; *ayam* — this; *tava* — Your; *pāda* — feet; *paṅkajam* — lotuslike; *bhītaḥ* — afraid; *prapanna* — of those who take shelter; *ārti* — the distress; *hara* — O You who remove; *upasāditaḥ* — has approached; *tat* — therefore; *pālaya* — please protect; *enam* — him; *kuru* — place; *hasta-paṅkajam* — Your lotus hand; *śirasi* — on the head; *amuṣya* — his; *akhila* — all; *kalmaṣa* — sins; *apaham* — which eradicates.

Translation

Here is the son of Bhaumāśura. Frightened, he is approaching Your lotus feet, since You remove the distress of all who seek refuge in You. Please protect him. Place Your lotus hand, which dispels all sins, upon his head.

Purport

Here the earth-goddess seeks protection for her grandson, who has been frightened by all the terribly violent events that just took place.

ŚB 10.59.32

श्रीशुक उवाच

इति भूम्यर्थितो वाग्भिर्भगवान् भक्तिनम्रया ।
दत्त्वाभयं भौमगृहं प्राविशत् सकलर्द्धिमत् ॥ ३२ ॥

śrī-śuka uvāca
iti bhūmy-arthito vāgbhir
bhagavān bhakti-namrayā
dattvābhayaṁ bhauma-grham
prāviśat sakalarddhimat

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *iti* — thus; *bhūmi* — by goddess Bhūmi; *arthitah* — prayed to; *vāgbhih* — in those words; *bhagavān* — the Supreme Lord; *bhakti* — with devotion; *namrayā* — humble; *dattvā* — giving; *abhayam* — fearlessness; *bhauma-grham* — the residence of Bhaumāśura; *prāviśat* — He entered; *sakala* — all; *rddhi* — with opulences; *mat* — endowed.

Translation

Śukadeva Gosvāmī said: Thus entreated by Goddess Bhūmi in words of humble devotion, the Supreme Lord bestowed fearlessness upon her grandson and then entered Bhaumāśura’s palace, which was filled with all manner of riches.

ŚB 10.59.33

तत्र राजन्यकन्यानां षट्सहस्राधिकायुतम् ।
 भौमाहतानां विक्रम्य राजभ्यो ददृशे हरिः ॥ ३३ ॥

tatra rājanya-kanyānām
ṣaṭ-sahasrādhikāyutam
bhaumāhṛtānām vikramya
rājabhyo dadṛśe hariḥ

Synonyms

tatra — there; *rājanya* — of the royal order; *kanyānām* — of maidens; *ṣaṭ-sahasra* — six thousand; *adhika* — more than; *ayutam* — ten thousand; *bhauma* — by Bhauma; *āhṛtānām* — taken; *vikramya* — by force; *rājabhyah* — from kings; *dadrśe* — saw; *hariḥ* — Lord Kṛṣṇa.

Translation

There Lord Kṛṣṇa saw sixteen thousand royal maidens, whom Bhauma had taken by force from various kings.

Purport

Śrīla Śrīdhara Svāmī provides evidence from the sage Parāśara, as quoted in the *Viṣṇu Purāṇa* (5.29.31), to the effect that there were actually 16,100 royal maidens imprisoned in Bhauma’s palace:

*kanyā-pure sa kanyānām
ṣoḍaśātulya-vikramaḥ
śatādhikāni dadṛṣe
sahasrāṇi mahā-mate*

“Within the maidens’ quarters, O wise one, that Lord of unequalled prowess found 16,100 princesses.”

Another relevant verse from the *Viṣṇu Purāṇa* (5.29.9) is as follows:

*deva-siddhāsura-dīnām
nṛpānām ca janārdana
hṛtvā hi so ’suraḥ kanyā
rurodha nija-mandire*

“The demon [Bhaumāśura] kidnapped the unmarried daughters of demigods, *siddhas*, *asuras* and kings, O Janārdana, and imprisoned them in his palace.”

ŚB 10.59.34

तं प्रविष्टं स्त्रियो वीक्ष्य नरवर्यं विमोहिताः ।
मनसा वव्रिरेऽभीष्टं पतिं दैवोपसादितम् ॥ ३४ ॥

*tam praviṣṭam striyo vīkṣya
nara-varyam vimohitāḥ
manasā vavrire ’bhīṣṭam
patim daivopasāditam*

Synonyms

tam — Him; *pravistam* — entered; *striyah* — the women; *vīkṣya* — seeing; *nara* — of men; *varyam* — the most excellent; *vimohitāḥ* — enchanted; *manasā* — in their minds; *vavrire* — chose; *abhīṣṭam* — desirable; *patim* — as their husband; *daiva* — by fate; *upasāditam* — brought.

Translation

The women became enchanted when they saw that most excellent of males enter. In their minds they each accepted Him, who had been brought there by destiny, as their chosen husband.

ŚB 10.59.35

भूयात् पतिरयं मह्यं धाता तदनुमोदताम् ।
इति सर्वाः पृथक् कृष्णे भावेन हृदयं दधुः ॥ ३५ ॥

*bhūyāt patir ayam mahyam
dhātā tad anumodatām
iti sarvāḥ prthak kṛṣṇe
bhāvena hṛdayam dadhuḥ*

Synonyms

bhūyāt — may become; *patih* — husband; *ayam* — He; *mahyam* — my; *dhātā* — providence; *tat* — that; *anumodatām* — may please grant; *iti* — thus; *sarvāḥ* — all of them; *prthak* — individually; *kṛṣṇe* — in Kṛṣṇa; *bhāvena* — with the idea; *hṛdayam* — their hearts; *dadhuḥ* — placed.

Translation

With the thought “May providence grant that this man become my husband,” each and every princess absorbed her heart in contemplation of Kṛṣṇa.

ŚB 10.59.36

ताः प्राहिणोद्द्वारवतीं सुमृष्टविरजोऽम्बराः ।
नरयानैर्महाकोशान् रथाश्वान् द्रविणं महत् ॥ ३६ ॥

*tāḥ prāhiṇod dvāravatīm
su-mṛṣṭa-virajo-'mbarāḥ
nara-yānair mahā-kośān
rathāśvān draviṇam mahāt*

Synonyms

tāḥ — them; *prāhiṇot* — He sent; *dvāravatīm* — to Dvārakā; *su-mṛṣṭa* — well cleaned; *virajah* — spotless; *ambarāḥ* — with clothes; *nara-yānaih* — by human conveyances

(palanquins); *mahā* — great; *kośān* — treasures; *ratha* — chariots; *āśvān* — and horses; *dravinam* — wealth; *mahat* — extensive.

Translation

The Lord had the princesses arrayed in clean, spotless garments and then sent them in palanquins to Dvārakā, together with great treasures of chariots, horses and other valuables.

ŚB 10.59.37

ऐरावतकुलेभांश्च चतुर्दन्तांस्तरस्विनः ।
पाण्डुरांश्च चतुःषष्टिं प्रेरयामास केशवः ॥ ३७ ॥
airāvata-kulebhāṁś ca
catur-dantāṁś tarasvinaḥ
pāṇḍurāṁś ca catuḥ-ṣaṣṭim
prerayām āsa keśavaḥ

Synonyms

airāvata — of Airāvata, Lord Indra's carrier; *kula* — from the family; *ibhān* — elephants; *ca* — also; *catuḥ* — four; *dantān* — having tusks; *tarasvinaḥ* — swift; *pāṇḍurān* — white; *ca* — and; *catuḥ-ṣaṣṭim* — sixty-four; *prerayām āsa* — dispatched; *keśavaḥ* — Lord Kṛṣṇa.

Translation

Lord Kṛṣṇa also dispatched sixty-four swift white elephants, descendants of Airāvata, who each sported four tusks.

ŚB 10.59.38-39

गत्वा सुरेन्द्रभवनं दत्त्वादित्यै च कुण्डले ।
पूजितस्त्रिदशेन्द्रेण महेन्द्रयाण्या च सप्रियः ॥ ३८ ॥
चोदितो भार्ययोत्पाट्य पारिजातं गरुत्मति ।
आरोप्य सेन्द्रान् विबुधान् निर्जित्योपानयत्पुरम् ॥ ३९ ॥
gatvā surendra-bhavanam
dattvādityai ca kuṇḍale
pūjitas tridaśendreṇa
mahendryānyā ca sa-priyaḥ

*codito bhāryayotpātya
pārijātaṃ garutmati
āropya sendrān vibudhān
nirjityopānayat puram*

Synonyms

gatvā — going; *sura* — of the demigods; *indra* — of the King; *bhavanam* — to the abode; *dattvā* — giving; *adityai* — to Aditi, the mother of Indra; *ca* — and; *kundale* — her earrings; *pūjitaḥ* — worshiped; *tridaśa* — of the thirty (chief demigods); *indrena* — by the chief; *mahā-indryānyā* — by the wife of Lord Indra; *ca* — and; *sa* — together with; *priyah* — His beloved (Queen Satyabhāmā); *coditaḥ* — urged; *bhāryayā* — by His wife; *utpātya* — uprooting; *pārijātam* — the *pārijāta* tree; *garutmati* — on Garuḍa; *āropya* — placing; *sa-indrān* — including Indra; *vibudhān* — the demigods; *nirjitya* — defeating; *upānayat* — He brought; *puram* — to His city.

Translation

The Lord then went to the abode of Indra, the demigods' king, and gave mother Aditi her earrings; there Indra and his wife worshiped Kṛṣṇa and His beloved consort Satyabhāmā. Then, at Satyabhāmā's behest the Lord uprooted the heavenly *pārijāta* tree and put it on the back of Garuḍa. After defeating Indra and all the other demigods, Kṛṣṇa brought the *pārijāta* to His capital.

ŚB 10.59.40

स्थापितः सत्यभामाया गृहोद्यानोपशोभनः ।
अन्वगुर्भ्रमराः स्वर्गात् तद्गन्धासवलम्पटाः ॥ ४० ॥

*sthāpitaḥ satyabhāmāyā
grhodyānopaśobhanaḥ
anvagur bhramarāḥ svargāt
tad-gandhāsava-lampatāḥ*

Synonyms

sthāpitaḥ — established; *satyabhāmāyāḥ* — of Satyabhāmā; *grha* — of the residence; *udyāna* — the garden; *upaśobhanaḥ* — beautifying; *anvaguḥ* — followed; *bhramarāḥ* — bees; *svargāt* — from heaven; *tat* — for its; *gandha* — fragrance; *āsava* — and sweet sap; *lampatāḥ* — greedy.

Translation

Once planted, the pārijāta tree beautified the garden of Queen Satyabhāmā's palace. Bees followed the tree all the way from heaven, greedy for its fragrance and sweet sap.

ŚB 10.59.41

ययाच आनम्य किरीटकोटिभिः

पादौ स्पृशन्नच्युतमर्थसाधनम् ।

सिद्धार्थ एतेन विगृह्यते महा-

नहो सुराणां च तमो धिगाढ्यताम् ॥ ४१ ॥

yayāca ānamya kirīṭa-koṭibhiḥ

pāḍau spr̥śann acyutam artha-sādhanam

siddhārtha etena vigrhyate mahān

aho surāṇām ca tamo dhig ādhyatām

Synonyms

yayāca — he (Lord Indra) begged; *ānamya* — bowing down; *kirīṭa* — of his crown; *koṭibhiḥ* — with the tips; *pāḍau* — His feet; *spr̥śan* — touching; *acyutam* — to Lord Kṛṣṇa; *artha* — his (Indra's) purpose; *sādhanam* — who fulfilled; *siddha* — fulfilled; *arthah* — whose purpose; *etena* — with Him; *vigrhyate* — he quarrels; *mahān* — the great soul; *aho* — indeed; *surāṇām* — of the demigods; *ca* — and; *tamah* — the ignorance; *dhik* — damnation; *ādhyatām* — upon their wealth.

Translation

Even after Indra had bowed down to Lord Acyuta, touched His feet with the tips of his crown and begged the Lord to fulfill his desire, that exalted demigod, having achieved his purpose, chose to fight with the Supreme Lord. What ignorance there is among the gods! To hell with their opulence!

Purport

It is well known that material wealth and power tend to produce arrogance, and thus an opulent life can often be the royal road to hell.

ŚB 10.59.42

अथो मुहूर्त एकस्मिन् नानागारेषु ताः स्त्रियः ।
यथोपयेमे भगवान् तावद् रूपधरोऽव्ययः ॥ ४२ ॥

*atho muhūrta ekasmin
nānāgāreṣu tāḥ striyaḥ
yathopayeme bhagavān
tāvad-rūpa-dharo 'vyayaḥ*

Synonyms

atha u — and then; *muhūrte* — at the auspicious time; *ekasmin* — same; *nānā* — various; *agāreṣu* — in residences; *tāḥ* — those; *striyaḥ* — women; *yathā* — properly; *upayeme* — married; *bhagavān* — the Supreme Lord; *tāvat* — that many; *rūpa* — forms; *dharah* — assuming; *avyayaḥ* — the imperishable one.

Translation

Then the imperishable Supreme Personality, assuming a separate form for each bride, duly married all the princesses simultaneously, each in her own palace.

Purport

As Śrīla Śrīdhara Svāmī explains, here the word *yathā* indicates that each marriage was duly performed. This means that the entire company of the Lord's relatives, including His mother Devakī, appeared in each and every palace and attended each and every wedding. Since all these weddings took place simultaneously, this event was surely a manifestation of the Lord's inconceivable potency.

When Lord Kṛṣṇa does things, He does them in style. So it is not astonishing that the Lord simultaneously appeared in 16,100 wedding ceremonies taking place in 16,100 royal palaces, accompanied in each palace by all His relatives. Indeed, this is the way one would expect the Supreme Personality of Godhead to do things. After all, He is not an ordinary human being.

Śrīla Śrīdhara Svāmī further explains that on this particular occasion the Lord manifested His original form in each of His palaces. In other words, to take part in the wedding vows, He manifested identical forms (*prakāśa*) in all the palaces.

गृहेषु तासामनपाय्यतर्क-
 निरस्तसाम्यातिशयेष्ववस्थितः ।
 रेमे रमाभिर्निजकामसम्प्लुतो
 यथेतरो गार्हकमेधिकांश्चरन् ॥ ४३ ॥
grheṣu tāsām anapāyy atarka-kṛn
nirasta-sāmyātiśayeṣv avasthitah
reme ramābhir nija-kāma-sampluto
yathetaro gārḥaka-medhikāṁś caran

Synonyms

grheṣu — in the residences; *tāsām* — their; *anapāyī* — never leaving; *atarka* — inconceivable; *kṛt* — performing deeds; *nirasta* — which refuted; *sāmya* — equality; *atiśayesu* — and superiority; *avasthitah* — remaining; *reme* — He enjoyed; *ramābhih* — with the pleasing women; *nija* — His own; *kāma* — in the pleasure; *samplutah* — absorbed; *yathā* — as; *itarah* — any other man; *gārḥaka-medhikān* — the duties of household life; *caran* — carrying out.

Translation

The Lord, performer of the inconceivable, constantly remained in each of His queens' palaces, which were unequaled and unexcelled by any other residence. There, although fully satisfied within Himself, He enjoyed with His pleasing wives, and like an ordinary husband He carried out His household duties.

Purport

The word *atarka-kṛt* is significant here. *Tarka* means “logic,” and *atarka* means “that which is beyond logic.” The Lord can perform (*kṛt*) that which is beyond mundane logic and hence inconceivable. Still, the Lord’s activities can be appreciated and understood to a significant extent by those who surrender unto Him. This is the secret of *bhakti*, loving devotion to the Supreme Lord.

Śrīla Śrīdhara Svāmī comments that the Lord was always at home except for when He had to go out to do ordinary household duties. And Śrīla Viśvanātha Cakravartī points out that since in the Vaikuṅṭha planets Lord Nārāyaṇa enjoys with only one goddess of fortune and in Dvārakā Kṛṣṇa enjoys with thousands of queens, Dvārakā

must be considered superior to Vaikuṅṭha. In this regard Śrīla Viśvanātha Cakravartī also quotes the following passage from the *Skanda Purāṇa*:

ṣoḍaśaiva sahasrāṇi
 gopyas tawra samāgatāḥ
 haṁsa eva mataḥ kṛṣṇaḥ
 paramātmā janārdanaḥ
 tasyaitāḥ śaktayo devi
 ṣoḍaśaiva prakīrtitāḥ
 candra-rūpī mataḥ kṛṣṇaḥ
 kalā-rūpās tu tāḥ smṛtāḥ
 sampūrṇa-maṇḍalā tāsām
 mālinī ṣoḍaśī kalā
 ṣoḍaśaiva kalā yāsu
 gopī-rūpā varāṅgane
 ekaikaśas tāḥ sambhinnāḥ
 sahasreṇa pṛthak pṛthak

“At that place sixteen thousand *gopīs* were assembled with Kṛṣṇa, who is considered the Supreme, the Supersoul, the shelter of all living beings. These *gopīs* are His renowned sixteen potencies, O goddess. Kṛṣṇa is like the moon, the *gopīs* are like its phases, and the full contingent of *gopīs* is like the full sequence of the moon’s sixteen phases. Each of these sixteen divisions of *gopīs*, my dear Varāṅganā, is subdivided into one thousand parts.”

Śrīla Viśvanātha Cakravartī further quotes the *Kārttika-māhātmya* section of the *Padma Purāṇa*: *kaiśore gopa-kanyās tā yauvane rāja-kanyakāḥ*. “Those who were the daughters of cowherds in their early youth became royal princesses in their maturity.” The *ācārya* adds, “Therefore just as the Lord of Dvārakā is a plenary expansion of the supremely complete Lord of Śrī Vṛndāvana, so His principal queens are full expansions of His supremely complete pleasure potencies, the *gopīs*.”

ŚB 10.59.44

इत्थं रमापतिमवाप्य पतिं स्त्रियस्ता
 ब्रह्मादयोऽपि न विदुः पदवीं यदीयाम् ।
 भेजुर्मुदाविरतमेधितयानुराग-
 हासावलोकनवसङ्गमजल्पलज्जाः ॥ ४४ ॥
ittham ramā-patim avāpya patim striyas tā
brahmādayo 'pi na viduḥ padavīm yadiyām
bhejur mudāviratam edhitayānurāga
hāsāvaloka-nava-saṅgama-jalpa-lajjāḥ

Synonyms

ittham — in this manner; *ramā-patim* — the Lord of the goddess of fortune; *avāpya* — obtaining; *patim* — as their husband; *striyah* — the women; *tāḥ* — they; *brahmā-ādayah* — Lord Brahmā and other demigods; *api* — even; *na viduḥ* — do not know; *padavīm* — the means of attaining; *yadiyām* — whom; *bhejuh* — partook of; *mudā* — with pleasure; *aviratam* — incessantly; *edhitayā* — increasing; *anurāga* — loving attraction; *hāsa* — smiling; *avaloka* — glances; *nava* — ever fresh; *saṅgama* — association; *jalpa* — playful conversations; *lajjāḥ* — and shyness.

Translation

Thus those women obtained as their husband the husband of the goddess of fortune, although even great demigods like Brahmā do not know how to approach Him. With ever-increasing pleasure they experienced loving attraction for Him, exchanged smiling glances with Him and reciprocated with Him in ever-fresh intimacy, replete with joking and feminine shyness.

ŚB 10.59.45

प्रत्युद्गमासनवराहणपादशौच-
 ताम्बूलविश्रमणवीजनगन्धमाल्यैः ।
 केशप्रसारशयनस्नपनोपहार्यै-
 दासीशता अपि विभोर्विदधुः स्म दास्यम् ॥ ४५ ॥
pratyudgamāsana-varāraṇa-pada-śauca-
tāmbūla-viśramaṇa-vijana-gandha-mālyaiḥ
keśa-prasāra-śayana-snapanopahāryaiḥ
dāsī-śatā api vibhor vidadhuḥ sma dāsyaṃ

Synonyms

pratyudgama — by approaching; *āsana* — offering a seat; *vara* — first class; *arhana* — worship; *pāda* — His feet; *śauca* — washing; *tāmbūla* — (offering) betel-nut preparation; *viśramana* — helping Him to relax (by massaging His feet); *vijana* — fanning; *gandha* — (offering) fragrant substances; *mālyaiḥ* — and flower garlands; *keśa* — His hair; *prasāra* — by dressing; *śayana* — putting to bed; *śnapana* — bathing; *upahāryaiḥ* — and by presenting gifts; *dāsī* — maidservants; *śatāḥ* — having hundreds; *api* — although; *vibhoḥ* — for the almighty Lord; *vidadhuh sma* — they executed; *dāsyam* — service.

Translation

Although the Supreme Lord’s queens each had hundreds of maidservants, they chose to personally serve the Lord by approaching Him humbly, offering Him a seat, worshipping Him with excellent paraphernalia, bathing and massaging His feet, giving Him pān to chew, fanning Him, anointing Him with fragrant sandalwood paste, adorning Him with flower garlands, dressing His hair, arranging His bed, bathing Him, and presenting Him with various gifts.

Purport

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fifty-ninth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Killing of the Demon Naraka.”

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 60



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER SIXTY

Lord Kṛṣṇa Teases Queen Rukmiṇī

This chapter describes how Lord Kṛṣṇa provoked anger in Queen Rukmiṇī with joking words and then consoled her, thus demonstrating the opulence of a lovers' quarrel.

One day Lord Kṛṣṇa sat at ease in Queen Rukmiṇī's bedroom while she and her maidservants attended to Him in various ways. Rukmiṇī always responded to Śrī Kṛṣṇa's moods, whatever they might be. On this occasion the Lord looked at Rukmiṇī, whose beauty was faultless, and began to tease her: "Previously many wealthy kings, worthy of you in their appearance and character, wanted to marry you. In fact, your father and brother intended to give you in marriage to Śiśupāla. Why, then, did you accept such an unsuitable husband as Me, who once renounced My kingdom and fled to the sea in fear of Jarāsandha? Besides, I transgress worldly morality, and because I own nothing I am dear to other paupers. Certainly the well-to-do would not worship one such as Me.

"When a man and a woman share the same social class, influence, physical beauty and so on, marriage or friendship can flourish between them. But out of shortsightedness you have accepted a husband who lacks every good quality and is glorified by beggars. Better you had married some prominent warrior; then you might have been happy in this life and the next. Your brother Rukmī and kings like Śiśupāla all hate Me, and it was only to cut down their pride that I kidnapped you. But as for such things as body, home, wife and children, I'm indifferent to them, being the self-satisfied Personality of Godhead, transcendental to all material affairs."

Śrī Kṛṣṇa stopped speaking, having destroyed Queen Rukmiṇī's confidence that she was her husband's favorite. She began to cry, and soon she became stunned in extreme fear, pain and sadness and fell unconscious. Lord Kṛṣṇa saw that she had misunderstood His joking, and thus He felt compassion for her. He picked her up from the floor and, caressing her face, consoled her: "I know you are totally attached to Me. It was only out of eagerness to see your lotus face adorned with a frown that I

teased you. To joke with one’s beloved is the highest enjoyment for householders.” These words dispelled Rukmiṇī’s fear of rejection. Seeing that Kṛṣṇa had spoken only in jest, she said, “What You said about the two of us being mismatched is actually true. After all, no one is equal to You, the omnipotent master of the three principal deities — Brahmā, Viṣṇu and Śīva.” Rukmiṇī went on to show how everything Kṛṣṇa had said denigrating Himself was actually glorification.

Lord Kṛṣṇa then spoke to Rukmiṇī with deep affection: “I did not intend to agitate your mind with My joking words; rather, I wanted to demonstrate the strength of your chastity. Anyone who prays to Me for sense gratification and happiness in family life is simply deluded by My illusory energy, Māyā. Such a person will take a low birth. Ordinary women with corrupt desires cannot possibly worship Me faithfully, as you have done. At the time of your marriage you showed no interest in any of the royal suitors; rather, you sent a *brāhmaṇa* messenger for Me. Thus you are certainly the most beloved of all My consorts.”

In this way the Lord of the universe, Śrī Kṛṣṇa, took pleasure in joking with the goddess of fortune in her form as Rukmiṇī, and in a similar fashion He fulfilled all the duties of a householder in each palace of His other queens.

ŚB 10.60.1

श्रीबादरायणिरुवाच

कर्हिचित् सुखमासीनं स्वतल्पस्थं जगद्गुरुम् ।
पतिं पर्यचरद् भैष्मी व्यजनेन सखीजनैः ॥ १ ॥

śrī-bādarāyaṇir uvāca

karhicit sukham āsinam

sva-talpa-stham jagad-gurum

patim paryacarad bhaiṣmī

vyajanena sakhī-janaiḥ

Synonyms

śrī-bādarāyaṇiḥ — Śukadeva Gosvāmī, the son of Bādarāyaṇa Vedavyāsa; *uvāca* — said; *karhicit* — on one occasion; *sukham* — comfortably; *āsinam* — sitting; *sva* — on her; *talpa* — bed; *stham* — situated; *jagat* — of the universe; *gurum* — the spiritual

master; *patim* — her husband; *paryacarat* — served; *bhaismī* — Rukmiṇī; *vyajanena* — by fanning; *sakhī-janaiḥ* — together with her female companions.

Translation

Śrī Bādarāyaṇi said: Once, in the company of her maidservants, Queen Rukmiṇī was personally serving her husband, the spiritual master of the universe, by fanning Him as He relaxed on her bed.

Purport

Śrīla Viśvanātha Cakravartī poetically notes that in this chapter Rukmiṇīdevī is like fragrant camphor crushed on the grinding stone of Lord Kṛṣṇa's speech. In other words, the lovely, chaste qualities of Rukmiṇī will become manifest as a result of Lord Kṛṣṇa's apparently insensitive words, just as camphor's fragrance becomes manifest when granules of camphor are crushed by a grinding stone. The *ācārya* further points out that Rukmiṇī is personally serving the Lord because He is *jagad-gurum*, the spiritual master of the universe, and *patim*, her husband.

ŚB 10.60.2

यस्त्वेतल्लीलया विश्वं सृजत्यत्यवतीश्वरः ।
स हि जातः स्वसेतूनां गोपीथाय यदुष्वजः ॥ २ ॥

yas tv etal līlayā viśvaṁ
srjaty atty avatīśvaraḥ
sa hi jātaḥ sva-setūnām
gopīthāya yaduṣv ajaḥ

Synonyms

yah — who; *tu* — and; *etat* — this; *līlayā* — as His play; *viśvaṁ* — universe; *srjati* — sends forth; *atti* — devours; *avati* — protects; *iśvaraḥ* — the supreme controller; *sah* — He; *hi* — indeed; *jātaḥ* — born; *sva* — His own; *setūnām* — of the laws; *gopīthāya* — for the protection; *yadusu* — among the Yadus; *ajah* — the unborn Lord.

Translation

The unborn Personality of Godhead, the supreme controller, who creates, maintains and then devours this universe simply as His play, took birth among the Yadus to preserve His own laws.

Purport

As stated in the Sixth Canto of the [Śrīmad-Bhāgavatam \(6.3.19\)](#) *dharmam tu sākṣād bhagavat-praṇītam*: “Religion is the law established by God.” The word *setu* means a “boundary” or “limit,” as in the case of a dike. Earth is raised up on both sides of a river or canal so that the water will not deviate from its proper path. Similarly, God establishes laws so that people who follow them can peacefully progress along the path back home, back to Godhead. These laws, which are meant to guide human behavior, are thus called *setu*.

A further note on the word *setu*: Earth that is raised up to separate agricultural fields, or to form a causeway or bridge, is also called *setu*. Thus in the Ninth Canto the [Bhāgavatam](#) uses the word *setu* to indicate the bridge Lord Rāmacandra built to Śrī Lāṅkā. Since the laws of God act as a bridge to take us from material life to liberated, spiritual life, this additional sense of the word *setu* certainly enriches its use here.

ŚB 10.60.3-6

तस्मिन्तर्गृहे भ्राजन्मुक्तादामविलम्बिना ।
 विराजिते वितानेन दीपैर्मणिमयैरपि ॥ ३ ॥
 मल्लिकादामभिः पुष्पैर्द्विरेफकुलनादिते ।
 जालरन्ध्रप्रविष्टैश्च गोभिश्चन्द्रमसोऽमलैः ॥ ४ ॥
 पारिजातवनामोदवायुनोद्यानशालिना ।
 धूपैरगुरुजै राजन् जालरन्ध्रविनिर्गतैः ॥ ५ ॥
 पयःफेननिभे शुभ्रे पर्यङ्के कशिपूत्तमे ।
 उपतस्थे सुखासीनं जगतामीश्वरं पतिम् ॥ ६ ॥

tasmin antar-grhe bhrājan-
muktā-dāma-vilambinā
virājite vitānena
dīpair maṇi-mayair api
mallikā-dāmabhiḥ puṣpair
dvirepha-kula-nādite

*jāla-randhra-praviṣṭaiś ca
 gobhiś candramaso 'malaiḥ
 pārijāta-vanāmoda-
 vāyunodyāna-śālinā
 dhūpair aguru-jai rājan
 jāla-randhra-vinirgataiḥ
 payaḥ-phena-nibhe śubhre
 paryaṅke kaśīpūttame
 upatasthe sukhāsīnam
 jagatām īśvaram patim*

Synonyms

tasmin — in that; *antaḥ-grhe* — private part of the palace; *bhrājat* — brilliant; *muktā* — of pearls; *dāma* — with strings; *vilambinā* — hanging; *virājite* — resplendent; *vitānena* — with a canopy; *dīpaiḥ* — with lamps; *mani* — of jewels; *mayaiḥ* — made; *api* — also; *mallikā* — of jasmynes; *dāmabhiḥ* — with garlands; *puspaiḥ* — with flowers; *dvirepha* — of bees; *kula* — with a swarm; *nādite* — resounding; *jāla* — of the lattice windows; *randhra* — through the small holes; *pravistaiḥ* — which entered; *ca* — and; *gobhiḥ* — with the rays; *candramasah* — of the moon; *amalaiḥ* — spotless; *pārijāta* — of *pārijāta* trees; *vana* — of the grove; *āmoda* — (carrying) the fragrance; *vāyunā* — by the wind; *udyāna* — of a garden; *śālinā* — bringing the presence; *dhūpaiḥ* — with incense; *aguru* — from *aguru* perfume; *jaiḥ* — produced; *rājan* — O King (Parīkṣit); *jāla-randhra* — through the holes of the lattice windows; *vinirgataiḥ* — exiting; *payah* — of milk; *phena* — the foam; *nibhe* — resembling; *śubhre* — shining; *paryaṅke* — on the bed; *kaśīpu* — on a pillow; *uttame* — excellent; *upatasthe* — she served; *sukha* — comfortably; *āsīnam* — seated; *jagatām* — of all the worlds; *īśvaram* — the supreme controller; *patim* — her husband.

Translation

Queen Rukmiṇī's quarters were extremely beautiful, boasting a canopy hung with brilliant strings of pearls, as well as effulgent jewels serving as lamps. Garlands of jasmine and other flowers hung here and there, attracting swarms of humming bees, and the spotless rays of the moon shone through the holes of the lattice windows. As aguru incense drifted out of the window holes, my

dear King, the breeze wafting the scent of the pārijāta grove carried the mood of a garden into the room. There the Queen served her husband, the Supreme Lord of all the worlds, as He reclined upon an opulent pillow on her bed, which was as soft and white as the foam of milk.

Purport

According to Śrīla Śrīdhara Svāmī, Rukmiṇī's palace was quite famous then, as now, and these descriptions give a glimpse into its opulence. Śrīla Viśvanātha Cakravartī adds that the word *amalaiḥ* in this verse may also be read *aruṇaiḥ*, which would indicate that when this pastime took place the moon had just risen, bathing the entire palace in beautiful ruddy moonshine.

ŚB 10.60.7

वालव्यजनमादाय रत्नदण्डं सखीकरात् ।
तेन वीजयती देवी उपासां चक्र ईश्वरम् ॥ ७ ॥

vāla-vyajanam ādāya
ratna-daṇḍam sakhī-karāt
tena vijayati devī
upāsām cakra īśvaram

Synonyms

vāla — of (yak's) hair; *vyajanam* — a fan; *ādāya* — taking; *ratna* — jeweled; *daṇḍam* — the handle of which; *sakhī* — of her maidservant; *karāt* — from the hand; *tena* — with it; *vijayati* — fanning; *devī* — the goddess; *upāsām cakre* — she worshiped; *īśvaram* — her master.

Translation

From her maidservant's hand Goddess Rukmiṇī took a yak-hair fan with a jeweled handle, and then she began to worship her master by fanning Him.

ŚB 10.60.8

सोपाच्युतं क्वणयती मणिनूपुराभ्यां
रेजेऽङ्गुलीयवलयव्यजनाग्रहस्ता ।

वस्त्रान्तगूढकुचकुङ्कुमशोणहार-
भासा नितम्बधृतया च परार्धकाञ्च्या ॥ ८ ॥
sopācyutaṁ kvaṇayati maṇi-nūpurābhyām
reje 'ṅgulīya-valaya-vyajana-gra-hastā
vastrānta-gūḍha-kuca-kuṅkuma-śoṇa-hāra-
bhāsā nitamba-dhṛtayā ca parārdhya-kāñcyā

Synonyms

sā — she; *upa* — next to; *acyutam* — Lord Kṛṣṇa; *kvaṇayati* — making sound; *maṇi* — jeweled; *nūpurābhyām* — from her ankle bells; *reje* — appeared beautiful; *ṅgulīya* — with rings; *valaya* — bangles; *vyajana* — and the fan; *agra-hastā* — in her hand; *vastra* — of her garment; *anta* — by the end; *gūḍha* — concealed; *kuca* — from her breasts; *kuṅkuma* — by the vermilion powder; *śoṇa* — reddened; *hāra* — of her necklace; *bhāsā* — with the glow; *nitamba* — on her hips; *dhṛtayā* — worn; *ca* — and; *parārdhya* — priceless; *kāñcyā* — with a belt.

Translation

Her hand adorned with rings, bangles and the cāmara fan, Queen Rukmiṇī looked resplendent standing near Lord Kṛṣṇa. Her jeweled ankle-bells tinkled, and her necklace glittered, reddened by the kuṅkuma from her breasts, which were covered by the end of her sari. On her hips she wore a priceless belt.

Purport

Śrīla Viśvanātha Cakravartī points out that as Queen Rukmiṇī fanned her Lord with broad strokes, the jewels and gold on her beautiful limbs resounded with her effort.

ŚB 10.60.9

तां रूपिणीं श्रियमनन्यगतिं निरीक्ष्य
या लीलया धृततनोरनुरूपरूपा ।
प्रीतः स्मयन्नलककुण्डलनिष्ककण्ठ-
वक्त्रोल्लसत्स्मितसुधां हरिराबभाषे ॥ ९ ॥
tām rūpiṇīm śrīyam ananya-gatiṁ nirīkṣya
yā līlayā dhṛta-tanor anurūpa-rūpā
prītaḥ smayann alaka-kuṇḍala-niṣka-kaṇṭha-
vaktrollasat-smita-sudhām harir ābabhāṣe

Synonyms

tām — her; *rūpinīm* — appearing in person; *śrīyam* — the goddess of fortune; *ananya* — having no other; *gatim* — goal; *nirīksya* — seeing; *yā* — she who; *līlayā* — as His pastime; *dhṛta* — of Him who assumes; *tanoh* — bodies; *anurūpa* — corresponding; *rūpā* — whose forms; *prītaḥ* — pleased; *smayan* — smiling; *alaka* — with locks of hair; *kundala* — earrings; *niska* — neck ornament; *kantha* — on her throat; *vaktra* — face; *ullasat* — bright and happy; *smita* — smile; *sudhām* — nectar; *hariḥ* — Lord Kṛṣṇa; *ābabhāṣe* — spoke.

Translation

As He contemplated her, the goddess of fortune herself, who desires only Him, Lord Kṛṣṇa smiled. The Lord assumes various forms to enact His pastimes, and He was pleased that the form the goddess of fortune had assumed was just suitable for her to serve as His consort. Her charming face was adorned with curling hair, earrings, a locket on her neck, and the nectar of her bright, happy smile. The Lord then spoke to her as follows.

Purport

Śrīla Śrīdhara Svāmī has quoted an interesting verse, spoken by Śrī Parāśara in the *Viṣṇu Purāṇa*:

*devatve deva-deheyam
manuṣyatve ca mānuṣī
viṣṇor dehānurūpām vai
karoty eṣātmanas tanum*

“When the Lord appears as a demigod, she [the goddess of fortune] takes the form of a demigoddess, and when He appears as a human being, she takes a humanlike form. Thus the body she assumes matches the one Lord Viṣṇu takes.”

Śrīla Viśvanātha Cakravartī adds that as Lord Kṛṣṇa is even more beautiful than the Lord of Vaikuṅṭha, Lord Kṛṣṇa’s consort Rukmiṇī-devī is even more attractive than the goddess of fortune in the Vaikuṅṭha world.

ŚB 10.60.10

श्रीभगवानुवाच
 राजपुत्रीप्सिता भूपैलोकपालविभूतिभिः ।
 महानुभावैः श्रीमद्गी रूपौदार्यबलोजितैः ॥ १० ॥

śrī-bhagavān uvāca
rāja-putrīpsitā bhūpair
loka-pāla-vibhūtibhiḥ
mahānubhāvaiḥ śrīmadbhi
rūpaudārya-balorjitaiḥ

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *rāja-putri* — O princess; *ipsitā* — (you were) desired; *bhū-paiḥ* — by kings; *loka* — of planets; *pāla* — like the rulers; *vibhūtibhiḥ* — whose powers; *mahā* — great; *anubhāvaiḥ* — whose influence; *śrī-madbhiḥ* — opulent; *rūpa* — with beauty; *audārya* — generosity; *bala* — and physical strength; *ūrjitaiḥ* — abundantly endowed.

Translation

The Supreme Lord said: My dear princess, you were sought after by many kings as powerful as the rulers of planets. They were all abundantly endowed with political influence, wealth, beauty, generosity and physical strength.

ŚB 10.60.11

तान्प्राप्तानर्थिनो हित्वा चैद्यादीन् स्मरदुर्मदान् ।
 दत्ता भ्रात्रा स्वपित्रा च कस्मान्नो ववृषेऽसमान् ॥ ११ ॥

tān prāptān arthino hitvā
caidyādīn smara-durmadān
dattā bhrātrā sva-pitrā ca
kasmān no vavṛṣe 'samān

Synonyms

tān — them; *prāptān* — at hand; *arthinah* — suitors; *hitvā* — rejecting; *caidya* — Śisupāla; *ādīn* — and others; *smara* — by Cupid; *darmadān* — maddened; *dattā* — given; *bhrātrā* — by your brother; *sva* — your; *pitrā* — father; *ca* — and; *kasmāt* — why; *nah* — Us; *vavṛṣe* — you chose; *asamān* — unequal.

Translation

Since your brother and father offered you to them, why did you reject the King of Cedi and all those other suitors, who stood before you, maddened by Cupid? Why, instead, did you choose Us, who are not at all your equal?

ŚB 10.60.12

राजभ्यो बिभ्यतः सुभ्रु समुद्रं शरणं गतान् ।
बलवद्भिः कृतद्वेषान् प्रायस्त्यक्तनृपासनान् ॥ १२ ॥

*rājabhyo bibhyataḥ su-bhru
samudraṁ śaraṇaṁ gatān
balavadbhiḥ kṛta-dveṣān
prāyas tyakta-nṛpāsanān*

Synonyms

rājabhyah — of the kings; *bibhyataḥ* — afraid; *su-bhru* — O lovely-browed one; *samudram* — to the ocean; *śaranam* — for shelter; *gatān* — gone; *bala-vadbhiḥ* — toward those who are powerful; *kṛta-dveṣān* — having showed enmity; *prāyah* — for the most part; *tyakta* — having abandoned; *nṛpa* — of a king; *āsanān* — the seat.

Translation

Terrified of these kings, O lovely-browed one, We took shelter in the ocean. We have become enemies of powerful men, and We practically abandoned Our royal throne.

Purport

Śrīla Viśvanātha Cakravartī comments on this verse as follows: “The Lord’s mentality here can be understood as follows: ‘When I gave Rukmiṇī a single flower from the heavenly *pārijāta* tree, Satyabhāmā showed such a torrent of fury that I could not pacify her even by bowing down at her feet. Only when I gave her a whole *pārijāta* tree was she satisfied. Rukmiṇī, however, did not display any anger even when she saw Me give Satyabhāmā the whole tree. So how can I enjoy the nectar of angry words from this wife, who never feels jealousy, who is supremely sober and who always speaks pleasingly?’ Thus considering, the Supreme Lord decided, ‘If I speak like this to her, I will be able to provoke her anger.’ This is how some authorities explain Kṛṣṇa’s speech to Rukmiṇī.”

According to the *ācārya*, here the words *balavadbhiḥ kṛta-dveṣān prāyaḥ* indicate that Lord Kṛṣṇa opposed almost all the contemporary kings during His incarnation, befriending only a few, such as the Pāṇḍavas and loyal members of His dynasty. Of course, as stated in the beginning of the Tenth Canto, Lord Kṛṣṇa appeared specifically because the earth was overburdened by innumerable bogus kings and He wanted to remove this burden.

Finally Śrīla Viśvanātha Cakravartī points out that the word *tyakta-nṛpāsanān*, “giving up the king’s throne,” indicates that after Lord Kṛṣṇa killed Kaṁsa He humbly gave the royal throne to His grandfather Ugrasena, although the Lord Himself was entitled to it.

ŚB 10.60.13

अस्पष्टवर्त्मनां पुंसामलोकपथमीयुषाम् ।
आस्थिताः पदवीं सुभ्रु प्रायः सीदन्ति योषितः ॥ १३ ॥

aspaṣṭa-vartmanām puṁsām
aloka-patham iyuṣām
āsthitāḥ padavīm su-bhru
prāyaḥ sīdanti yoṣitāḥ

Synonyms

aspaṣṭa — uncertain; *vartmanām* — whose behavior; *puṁsām* — of men; *aloka* — not acceptable to ordinary society; *patham* — way; *iyuṣām* — who take to; *āsthitāḥ* — following; *padavīm* — the path; *su-bhru* — O you whose eyebrows are beautiful; *prāyaḥ* — usually; *sīdanti* — suffer; *yoṣitāḥ* — women.

Translation

O fine-browed lady, women are usually destined to suffer when they stay with men whose behavior is uncertain and who pursue a path not approved by society.

ŚB 10.60.14

निष्किञ्चना वयं शश्वन्निष्किञ्चनजनप्रियाः ।
तस्मात् प्रायेण न ह्याढ्या मां भजन्ति सुमध्यमे ॥ १४ ॥

*niṣkiñcanā vyaṁ śaśvan
niṣkiñcana-jana-priyāḥ
tasmā tprāyeṇa na hy āḍhyā
mām bhajanti su-madhyame*

Synonyms

niṣkiñcanāḥ — having no possessions; *vyaṁ* — We; *śaśvat* — always; *niṣkiñcana-jana* — to those who have no possessions; *priyāḥ* — very dear; *tasmāt* — therefore; *prāyeṇa* — usually; *na* — not; *hi* — indeed; *āḍhyā* — the rich; *mām* — Me; *bhajanti* — worship; *su-madhyame* — O fine-waisted one.

Translation

We have no material possessions, and We are dear to those who similarly have nothing. Therefore, O slender one, the wealthy hardly ever worship Me.

Purport

Like the Lord, His devotees are uninterested in material sense gratification, being awakened to the superior pleasure of Kṛṣṇa consciousness. Those who are intoxicated by material wealth cannot appreciate the supreme wealth of the kingdom of God.

ŚB 10.60.15

ययोरात्मसमं वित्तं जन्मैश्वर्याकृतिर्भवः ।
तयोर्विवाहो मैत्री च नोत्तमाधमयोः क्वचित् ॥ १५ ॥

*yayor ātma-samaṁ vittam
janmaishvaryaḥkṛtir bhavaḥ
tayor vivāho maitrī ca
nottamādhmayoḥ kvacit*

Synonyms

yayoh — of which two; *ātma-samaṁ* — equal to oneself; *vittam* — property; *janma* — birth; *aiśvarya* — influence; *ākṛtiḥ* — and physical appearance; *bhavaḥ* — posterity; *tayoh* — of them; *vivāhah* — marriage; *maitrī* — friendship; *ca* — and; *na* — not; *uttama* — of a superior; *adhamayoh* — and an inferior; *kvacit* — ever.

Translation

Marriage and friendship are proper between two people who are equal in terms of their wealth, birth, influence, physical appearance and capacity for good progeny, but never between a superior and an inferior.

Purport

Persons of superior and inferior qualities may live together in a relationship of master and servant or teacher and student, but marriage and friendship are proper only between those of equal status. The word *bhava*, in the context of marriage, indicates that a couple should have a similar capacity to produce good offspring.

Lord Kṛṣṇa here presents Himself as materially unqualified. In fact, the Lord does not have any material qualities: He lives in pure spiritual existence. Thus all the Lord's opulences are eternal and not of the flimsy mundane sort.

ŚB 10.60.16

वैदर्भ्येतदविज्ञाय त्वयादीर्घसमीक्षया ।

वृता वयं गुणैर्हीना भिक्षुभिः श्लाघिता मुधा ॥ १६ ॥

vaidarbhy etad avijñāya

tvayādirgha-samīkṣayā

vṛtā vyaṁ guṇair hīnā

bhikṣubhiḥ ślāghitā mudhā

Synonyms

vaidarbhi — O princess of Vidarbha; *etat* — this; *avijñāya* — not knowing; *tvayā* — by you; *adirgha-samīkṣayā* — without long-range vision; *vṛtāh* — chosen; *vayam* — We; *gunaih* — of good qualities; *hīnāh* — devoid; *bhikṣubhiḥ* — by beggars; *ślāghitāh* — praised; *mudhā* — out of their bewilderment.

Translation

O Vaidarbhī, not being farsighted, you didn't realize this, and therefore you chose Us as your husband, even though We have no good qualities and are glorified only by deluded beggars.

ŚB 10.60.17

अथात्मनोऽनुरूपं वै भजस्व क्षत्रियर्षभम् ।
येन त्वमाशिषः सत्या इहामुत्र च लप्स्यसे ॥ १७ ॥

*athātmano ’nurūpaṁ vai
bhajasva kṣatriyaṛṣabham
yena tvam āśiṣaḥ satyā
ihāmutra ca lapsyase*

Synonyms

atha — now; *ātmanah* — for yourself; *anurūpam* — suitable; *vai* — indeed; *bhajasva* — please accept; *ksatriya-rsabham* — a first-class man of the royal order; *yena* — by whom; *tvam* — you; *āśiṣah* — hopes; *satyāḥ* — becoming fulfilled; *iha* — in this life; *amutra* — in the next life; *ca* — also; *lapsyase* — will obtain.

Translation

Now you should definitely accept a more suitable husband, a first-class man of the royal order who can help you achieve everything you want, both in this life and the next.

Purport

Lord Kṛṣṇa continues to tease His beautiful wife, trying to provoke her loving anger.

ŚB 10.60.18

चैद्यशाल्वजरासन्धदन्तवक्रादयो नृपाः ।
मम द्विषन्ति वामोरु रुक्मी चापि तवाग्रजः ॥ १८ ॥

*caidyā-śālva-jarāsandha
dantavakrādayo nṛpāḥ
mama dviṣanti vāmoru
rukmi cāpi tavāgrajaḥ*

Synonyms

caidyā-śālva-jarāsandha-dantavakra-ādayah — Caidya (Śiśupāla), Śālva, Jarāsandha, Dantavakra and others; *nṛpāḥ* — kings; *mama* — Me; *dviṣanti* — hate; *vāma-ūru* — O beautiful-thighed one; *rukmi* — Rukmi; *ca api* — as well; *tava* — your; *agra-jah* — older brother.

Translation

Kings like Śísúpāla, Śālva, Jarāsandha and Dantavakra all hate Me, O beautiful-thighed one, and so does your elder brother Rukmī.

ŚB 10.60.19

तेषां वीर्यमदान्धानां दृप्तानां स्मयनुत्तये ।
आनितासि मया भद्रे तेजोपहरतासताम् ॥ १९ ॥

*teṣāṃ vīrya-madāndhānāṃ
dr̥ptānāṃ smaya-nuttaye
ānitāsi mayā bhadre
tejopaharatāsatām*

Synonyms

teṣāṃ — of them; *vīrya* — with their power; *mada* — by the intoxication; *andhānām* — blinded; *dr̥ptānām* — proud; *smaya* — the arrogance; *nuttaye* — to dispel; *ānitā asi* — you were taken in marriage; *mayā* — by Me; *bhadre* — good woman; *tejah* — the strength; *upaharatā* — removing; *asatām* — of the wicked.

Translation

It was to dispel the arrogance of these kings that I carried you away, My good woman, for they were blinded by the intoxication of power. My purpose was to curb the strength of the wicked.

ŚB 10.60.20

उदासीना वयं नूनं न स्त्र्यपत्यार्थकामुकाः ।
आत्मलब्ध्यास्महे पूर्णा गेहयोज्ज्योतिरक्रियाः ॥ २० ॥

*udāsīnā vayaṃ nūnaṃ
na stry-apatyārtha-kāmukāḥ
ātma-labdhyāsmāhe pūrṇā
gehayor jyotir-akriyāḥ*

Synonyms

udāsīnāḥ — indifferent; *vayam* — We; *nūnam* — indeed; *na* — not; *strī* — for wives; *apatya* — children; *artha* — and wealth; *kāmukāḥ* — hankering; *ātma-labdhyā* — by being self-satisfied; *āsmāhe* — We remain; *pūrṇāḥ* — complete; *gehayoh* — to body and home; *jyotiḥ* — like a fire; *akriyāḥ* — engaged in no activity.

Translation

We care nothing for wives, children and wealth. Always satisfied within Ourselves, We do not work for body and home, but like a light, We merely witness.

ŚB 10.60.21

श्रीशुक उवाच
एतावदुक्त्वा भगवानात्मानं वल्लभामिव ।
मन्यमानामविश्लेषात् तद्धर्षघ्न उपारमत् ॥ २१ ॥

śrī-śuka uvāca
etāvad uktvā bhagavān
ātmānaṁ vallabhām iva
manyamānām aviśleṣāt
tad-darpa-ghna upāramat

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *etāvat* — this much; *uktvā* — saying; *bhagavān* — the Supreme Lord; *ātmānam* — herself; *vallabhām* — His beloved; *iva* — as; *manyamānām* — thinking; *aviśleṣāt* — because of (His) never being separated (from her); *tat* — that; *darpa* — of the pride; *ghnah* — the destroyer; *upāramat* — desisted.

Translation

Śukadeva Gosvāmī said: Rukmiṇī had thought herself especially beloved by the Lord because He never left her company. By saying these things to her He vanquished her pride, and then He stopped speaking.

ŚB 10.60.22

इति त्रिलोकेशपतेस्तदात्मनः
प्रियस्य देव्यश्रुतपूर्वमप्रियम् ।
आश्रुत्य भीता हृदि जातवेपथु-
श्चिन्तां दुरन्तां रुदती जगाम ह ॥ २२ ॥

iti trilokeśa-pates tadātmanah
priyasya devy aśruta-pūrvam apriyam

*āśrutya bhītā hṛdi jāta-vepathuś
cintām durantām rudatī jagāma ha*

Synonyms

iti — thus; *tri-loka* — of the three worlds; *īśa* — of the lords; *pateh* — of the master; *tadā* — then; *ātmanah* — of her own; *priyasya* — beloved; *devī* — the goddess, Rukmiṇī; *aśruta* — never heard; *pūrvam* — previously; *apriyam* — unpleasantness; *āśrutya* — hearing; *bhītā* — frightened; *hṛdi* — in her heart; *jāta* — born; *vepathuh* — trembling; *cintām* — anxiety; *durantām* — terrible; *rudatī* — sobbing; *jagāma ha* — she experienced.

Translation

Goddess Rukmiṇī had never before heard such unpleasantries from her beloved, the Lord of universal rulers, and she became frightened. A tremor arose in her heart, and in terrible anxiety she began to cry.

ŚB 10.60.23

पदा सुजातेन नखारुणश्रिया
भुवं लिखन्त्यश्रुभिरञ्जनासितैः ।
आसिञ्चती कुङ्कुमरुषितौ स्तनौ
तस्थावधोमुख्यतिदुःखरुद्धवाक् ॥ २३ ॥
*padā su-jātena nakhāruṇa-śrīyā
bhuvam likhanty aśrubhir añjanāsitaiḥ
āsiñcatī kuṅkuma-rūṣitau stanau
tasthāv adho-mukhy ati-duḥkha-ruddha-vāk*

Synonyms

padā — with her foot; *su-jātena* — very tender; *nakha* — of its nails; *aruna* — reddish; *śrīyā* — having the effulgence; *bhuvam* — the earth; *likhanti* — scratching; *aśrubhiḥ* — with her tears; *añjana* — because of her eye shadow; *asitaiḥ* — which were black; *āsiñcatī* — sprinkling; *kuṅkuma* — with *kuṅkuma* powder; *rūsitau* — red; *stanau* — breasts; *tasthau* — she stood still; *adhah* — downward; *mukhī* — her face; *ati* — extreme; *duḥkha* — due to the sorrow; *ruddha* — checked; *vāk* — her speech.

Translation

With her tender foot, effulgent with the reddish glow of her nails, she scratched the ground, and tears darkened by her eye makeup sprinkled her kuṅkuma-reddened breasts. There she stood, face downward, her voice choked up by extreme sorrow.

ŚB 10.60.24

तस्याः सुदुःखभयशोकविनष्टबुद्धे-
र्हस्ताच्छलथद्वलयतो व्यजनं पपात ।

देहश्च विक्लवधियः सहसैव मुह्यन्
रम्भेव वायुविहतो प्रविकीर्य केशान् ॥ २४ ॥

*tasyāḥ su-duḥkha-bhaya-śoka-vinaṣṭa-buddher
hastāc chlathad-valayato vyajanam papāta
dehaś ca viklava-dhiyaḥ sahasaiva muhyan
rambheva vāyu-vihato pravikīrya keśān*

Synonyms

tasyāḥ — her; *su-duḥkha* — by the great unhappiness; *bhaya* — fear; *śoka* — and remorse; *vinasta* — spoiled; *buddheh* — whose intelligence; *hastāt* — from the hand; *ślathat* — slipping; *valayatah* — whose bangles; *vyajanam* — the fan; *papāta* — fell; *dehah* — her body; *ca* — also; *viklava* — disrupted; *dhiyah* — whose mind; *sahasā eva* — suddenly; *muhyan* — fainting; *rambhā* — a plantain tree; *iva* — as if; *vāyu* — by the wind; *vihatah* — blown down; *pravikīrya* — scattering; *keśān* — her hair.

Translation

Rukmiṇī’s mind was overwhelmed with unhappiness, fear and grief. Her bangles slipped from her hand, and her fan fell to the ground. In her bewilderment she suddenly fainted, her hair scattering all about as her body fell to the ground like a plantain tree blown over by the wind.

Purport

Shocked by Lord Kṛṣṇa’s words, Rukmiṇī could not understand that the Lord was only teasing, and thus she displayed these ecstatic symptoms of grief, which Śrīla Viśvanātha Cakravartī characterizes as *sāttvika* ecstasies ranging from “becoming stunned” to “dissolution.”

ŚB 10.60.25

तद् दृष्ट्वा भगवान् कृष्णः प्रियायाः प्रेमबन्धनम् ।
हास्यप्रौढिमजानन्त्याः करुणः सोऽन्वकम्पत ॥ २५ ॥

*tad dr̥ṣṭvā bhagavān kṛṣṇaḥ
priyāyāḥ prema-bandhanam
hāsyā-prauḍhim ajānantyāḥ
karuṇaḥ so 'nvakampata*

Synonyms

tat — this; *dr̥ṣṭvā* — seeing; *bhagavān* — the Supreme Lord; *kṛṣṇaḥ* — Kṛṣṇa; *priyāyāḥ* — of His beloved; *prema* — by pure love of God; *bandhanam* — the bondage; *hāsyā* — of His joking; *prauḍhim* — the full import; *ajānantyāḥ* — who could not comprehend; *karuṇaḥ* — merciful; *sah* — He; *anvakampata* — felt compassion.

Translation

Seeing that His beloved was so bound to Him in love that she could not understand the full meaning of His teasing, merciful Lord Kṛṣṇa felt compassion for her.

ŚB 10.60.26

पर्यङ्गादवरुह्याशु तामुत्थाप्य चतुर्भुजः ।
केशान् समुह्य तद्वक्त्रं प्रामृजत् पद्मपाणिना ॥ २६ ॥

*paryāṅkād avaruhyāśu
tām utthāpya catur-bhujāḥ
keśān samuhya tad-vaktraṁ
prāmr̥jat padma-pāṇinā*

Synonyms

paryāṅkā — from the bed; *avaruhya* — stepping down; *āśu* — quickly; *tām* — her; *utthāpya* — picking up; *catur-bhujāḥ* — displaying four arms; *keśān* — her hair; *samuhya* — gathering; *tat* — her; *vaktraṁ* — face; *prāmr̥jat* — He wiped; *padma-pāṇinā* — with His lotus hand.

Translation

The Lord quickly got down from the bed. Manifesting four arms, He picked her up, gathered her hair and caressed her face with His lotus hand.

Purport

The Lord manifested four hands so He could do all of these things simultaneously.

ŚB 10.60.27-28

प्रमृज्याश्रुकले नेत्रे स्तनौ चोपहतौ शुचा ।
 आश्लिष्य बाहुना राजननन्यविषयां सतीम् ॥ २७ ॥
 सान्त्वयामास सान्त्वज्जः कृपया कृपणां प्रभुः ।
 हास्यप्रौढिभ्रमचित्तामतदर्हां सतां गतिः ॥ २८ ॥

*pramṛjyāśru-kale netre
 stanau copahatau śucā
 āśliṣya bāhunā rājan
 ananya-viṣayām satīm
 sāntvayām āsa sāntva-jñah
 kṛpayā kṛpaṇām prabhuh
 hāsya-prauḍhi-bhramac-cittām
 atat-arhām satām gatih*

Synonyms

pramṛjya — wiping; *aśru-kale* — filled with tears; *netre* — her eyes; *stanau* — her breasts; *ca* — and; *upahatau* — disarrayed; *śucā* — by her sorrowful tears; *āśliṣya* — embracing her; *bāhunā* — with His arm; *rājan* — O King (Parikṣit); *ananya* — no other; *viṣayām* — whose object of desire; *satīm* — chaste; *sāntvayām āsa* — He consoled; *sāntva* — of ways of consoling; *jñah* — the expert knower; *kṛpayā* — compassionately; *kṛpaṇām* — pitiable; *prabhuh* — the Supreme Lord; *hāsya* — of His joking; *prauḍhi* — by the cleverness; *bhramat* — becoming bewildered; *cittām* — whose mind; *atat-arhām* — not deserving that; *satām* — of pure devotees; *gatih* — the goal.

Translation

Wiping her tear-filled eyes and her breasts, which were stained by tears of grief, the Supreme Lord, the goal of His devotees, embraced His chaste wife, who desired nothing but Him, O King. Expert in the art of pacification, Śrī

Kṛṣṇa tenderly consoled pitiable Rukmiṇī, whose mind was bewildered by His clever joking and who did not deserve to suffer so.

ŚB 10.60.29

श्रीभगवानुवाच

मा मा वैदर्भ्यसूयेथा जाने त्वां मत्परायणाम् ।
त्वद्वचः श्रोतुकामेन क्ष्वेल्याचरितमङ्गने ॥ २९ ॥

śrī-bhagavān uvāca
mā mā vaidarbhy asūyethā
jāne tvām mat-parāyaṇām
tvad-vacaḥ śrotu-kāmena
kṣvelyācaritam aṅgane

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *mā* — do not; *mā* — with Me; *vaidarbhi* — O Vaidarbhi; *asūyethā* — be displeased; *jāne* — I know; *tvām* — you; *mat* — to Me; *parāyanām* — fully dedicated; *tvat* — your; *vacaḥ* — words; *śrotu* — to hear; *kāmena* — desiring; *kṣvelyā* — in jest; *ācaritam* — acted; *aṅgane* — My dear lady.

Translation

The Supreme Lord said: O Vaidarbhi, do not be displeased with Me. I know that you are fully devoted to Me. I only spoke in jest, dear lady, because I wanted to hear what you would say.

Purport

According to Śrīla Viśvanātha Cakravartī, Lord Kṛṣṇa spoke the present verse because He thought that lovely Rukmiṇī might be afraid He would again say something to disturb her, or that she might be angry at what He had done.

ŚB 10.60.30

मुखं च प्रेमसंरम्भस्फुरिताधरमीक्षितुम् ।
कटाक्षेपारुणापाङ्गं सुन्दरभ्रुकुटीतटम् ॥ ३० ॥

mukhaṁ ca prema-saṁrambha-
sphuritādharam iksitum

*kaṭā-kṣepāruṇāpāṅgam
sundara-bhru-kuṭi-taṭam*

Synonyms

mukham — the face; *ca* — and; *prema* — of love; *sarṁrambha* — by the agitation; *sphurita* — trembling; *adharam* — with lips; *īksitum* — to see; *katā* — of sidelong glances; *ksepa* — by the throwing; *aruna* — reddish; *apāṅgam* — corners of the eyes; *sundara* — beautiful; *bhru* — of the eyebrows; *kuṭi* — the furrowing; *taṭam* — on the edges.

Translation

I also wanted to see your face with lips trembling in loving anger, the reddish corners of your eyes throwing sidelong glances and the line of your beautiful eyebrows knit in a frown.

Purport

Śrīla Viśvanātha Cakravartī explains here that normally, by the Lord’s transcendental desire, His pure devotees reciprocate with Him in such a way that they satisfy His spiritual desires. But Rukmiṇī’s love was so strong that her unique mood predominated in this situation, and thus instead of becoming angry she fainted and fell to the ground. Far from displeasing Kṛṣṇa, however, she increased His transcendental ecstasy by exhibiting her all-encompassing love for Him.

ŚB 10.60.31

अयं हि परमो लाभो गृहेषु गृहमेधिनाम् ।
यन्नर्मैरीयते यामः प्रियया भीरु भामिनि ॥ ३१ ॥

*ayam hi paramo lābho
grheṣu grha-medhinām
yan narmair īyate yāmaḥ
priyayā bhīru bhāmini*

Synonyms

ayam — this; *hi* — indeed; *paramaḥ* — the greatest; *lābhah* — gain; *grhesu* — in family life; *grha-medhinām* — for worldly householders; *yat* — which; *narmaih* —

with joking words; *iyate* — is spent; *yāmah* — time; *priyayā* — with one's beloved; *bhīru* — O timid one; *bhāmini* — O temperamental one.

Translation

The greatest pleasure worldly householders can enjoy at home is to spend time joking with their beloved wives, My dear timid and temperamental one.

Purport

The word *bhāmini* indicates an angry, passionate, temperamental woman. Since lovely Rukmiṇī did not become angry despite all provocation, the Lord is still speaking facetiously.

ŚB 10.60.32

श्रीशुक उवाच
सैवं भगवता राजन् वैदर्भी परिसान्त्विता ।
ज्ञात्वा तत्परिहासोक्तिं प्रियत्यागभयं जहौ ॥ ३२ ॥

śrī-śuka uvāca
saivam bhagavatā rājan
vaidarbhī parisāntvitā
jñātvā tat-parihāsoktīm
priya-tyāga-bhayam jahau

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *sā* — she; *evam* — thus; *bhagavatā* — by the Supreme Personality of Godhead; *rājan* — O King; *vaidarbhī* — Queen Rukmiṇī; *parisāntvitā* — fully pacified; *jñātvā* — understanding; *tat* — His; *parihāsa* — spoken in jest; *uktim* — words; *priya* — by her beloved; *tyāga* — of rejection; *bhayam* — her fear; *jahau* — gave up.

Translation

Śukadeva Gosvāmī said: O King, Queen Vaidarbhī was fully pacified by the Supreme Personality of Godhead and understood that His words had been spoken in jest. Thus she gave up her fear that her beloved would reject her.

ŚB 10.60.33

बभाष ऋषभं पुंसां वीक्षन्ती भगवन्मुखम् ।
सत्रीडहासरुचिरस्निग्धापाङ्गेन भारत ॥ ३३ ॥

babhāṣa ṛṣabham puṁsāṁ
vīkṣantī bhagavan-mukham
sa-vrīḍa-hāsa-rucira-
snigdhapāṅgena bhārata

Synonyms

babhāṣa — she spoke; *ṛṣabham* — to the most eminent; *puṁsām* — of males; *vīkṣantī* — looking upon; *bhagavat* — of the Supreme Lord; *mukham* — the face; *sa-vrīḍa* — shy; *hāsa* — with a smile; *rucira* — charming; *snigdha* — affectionate; *apāṅgena* — and with glances; *bhārata* — O descendant of Bharata.

Translation

Smiling bashfully as she cast charming, affectionate glances upon the face of the Lord, the best of males, Rukmiṇī spoke the following, O descendant of Bharata.

ŚB 10.60.34

श्रीरुक्मिण्युवाच
नन्वेवमेतदरविन्दविलोचनाह
यद्वै भवान् भगवतोऽसदृशी विभूमनः ।
क्व स्वे महिमन्यभिरतो भगवांस्त्र्यधीशः
क्वाहं गुणप्रकृतिरज्ञगृहीतपादा ॥ ३४ ॥

śrī-rukmiṇy uvāca
nanv evam etad aravinda-vilocanāha
yad vai bhavān bhagavato 'sadrśī vibhūmnaḥ
kva sve mahimny abhirato bhagavāṁs try-adhīśaḥ
kvāham guṇa-prakṛtir ajña-grhīta-pādā

Synonyms

śrī-rukmiṇī uvāca — Śrī Rukmiṇī said; *nanu* — well; *evam* — so be it; *etat* — this; *aravinda-vilocana* — O lotus-eyed one; *āha* — said; *yad* — which; *vai* — indeed; *bhavān* — You; *bhagavataḥ* — to the Supreme Lord; *asadrśī* — unequal; *vibhūmnaḥ* — to the almighty; *kva* — where, in comparison; *sve* — in His own; *mahimni* — glory;

abhiratah — taking pleasure; *bhagavān* — the Supreme Lord; *tri* — of the three (principal deities, namely Brahmā, Viṣṇu and Śiva); *adhiśah* — the controller; *kva* — and where; *aham* — myself; *guna* — of material qualities; *prakṛtiḥ* — whose character; *ajña* — by foolish persons; *grhita* — taken hold of; *pādā* — whose feet.

Translation

Śrī Rukmiṇī said: Actually, what You have said is true, O lotus-eyed one. I am indeed unsuitable for the almighty Personality of Godhead. What comparison is there between that Supreme Lord, who is master of the three primal deities and who delights in His own glory, and myself, a woman of mundane qualities whose feet are grasped by fools?

Purport

Śrīla Śrīdhara Svāmī lists the faults Lord Kṛṣṇa had described in Himself that He claimed disqualified Him from being Rukmiṇī’s husband. These include incompatibility, fearfulness, taking shelter in the ocean, quarreling with the powerful, abandoning His kingdom, uncertainty as to His identity, acting against ordinary standards of behavior, having no good qualities, being praised falsely by beggars, aloofness, and lack of desire for family life. The Lord claimed that Rukmiṇī had failed to recognize these bad qualities in Him. Now she begins to respond to all the Lord’s statements.

First she responds to Śrī Kṛṣṇa’s statement in text 11 of this chapter: *kasmān no vavṛṣe ’samān*. “Why did you select Us, who are not equal to you?” Here Śrīmatī Rukmiṇī-devī says that she and Kṛṣṇa are certainly not equal, for no one can be equal to the Supreme Lord. Śrīla Viśvanātha Cakravartī further points out that in her extreme humility Rukmiṇī is identifying herself with the Lord’s external energy, which in fact is her expansion, Rukmiṇī being the goddess of fortune.

ŚB 10.60.35

सत्यं भयादिव गुणेभ्य उरुक्रमान्तः
 शेते समुद्र उपलम्भनमात्र आत्मा ।
 नित्यं कदिन्द्रियगणैः कृतविग्रहस्त्वं
 त्वत्सेवकैर्नृपपदं विधुतं तमोऽन्धम् ॥ ३५ ॥

*satyaṁ bhayād iva guṇebhya urukramāntaḥ
 śete samudra upalambhana-mātra ātmā
 nityaṁ kad-indriya-gaṇaiḥ kṛta-vigrahas tvaṁ
 tvat-sevakair nṛpa-padaṁ vidhutaṁ tamo 'ndham*

Synonyms

satyam — true; *bhayāt* — out of fear; *iva* — as if; *gunebhyah* — of the material modes; *urukrama* — O You who perform transcendental feats; *antah* — within; *śete* — You have lain down; *samudre* — in the ocean; *upalambhana-mātraḥ* — pure awareness; *ātma* — the Supreme Soul; *nityam* — always; *kat* — bad; *indriya-gaṇaiḥ* — against all the material senses; *kṛta-vigrahaḥ* — battling; *tvam* — You; *tvat* — Your; *sevakaiḥ* — by the servants; *nṛpa* — of a king; *padam* — the position; *vidhutam* — rejected; *tamah* — darkness; *andham* — blind.

Translation

Yes, my Lord Urukrama, You lay down within the ocean as if afraid of the material modes, and thus in pure consciousness You appear within the heart as the Supersoul. You are always battling against the foolish material senses, and indeed even Your servants reject the privilege of royal dominion, which leads to the blindness of ignorance.

Purport

In text 12 Lord Kṛṣṇa said, *rājabhyo bibhyataḥ su-bhru samudram śaraṇaṁ gatān*: “Out of fear of the kings, We took shelter in the ocean.” Here Śrīmatī Rukmiṇī-devī points out that the actual rulers of this world are the *guṇas*, the material modes of nature, which impel all living beings to act. Śrīla Viśvanātha Cakravartī points out that because Lord Kṛṣṇa fears that His devotee will come under the influence of the modes of nature and become entangled in sense gratification, He enters the internal ocean of their hearts, where He remains as the omniscient Supersoul (*upalambhana-mātra ātmā*). Thus He protects His devotees. The word *upalambhana-mātraḥ* also indicates that the Lord is the object of meditation for His devotees.

In text 12 Lord Kṛṣṇa also said, *balavadbhiḥ kṛta-dveṣān*: “We created enmity with the powerful.” Here Śrīmatī Rukmiṇī-devī points out that it is the material senses which are actually powerful in this world. The Supreme Lord has taken up the battle

against sense gratification on the part of His devotees, and thus He is constantly trying to help them in their struggle for spiritual purity. When the devotees become free of unwanted material habits, the Lord reveals Himself to them, and then the eternal loving relationship between the Lord and His devotees becomes an irrevocable fact.

In the same verse Kṛṣṇa stated, *tyakta-nṛpāsanān*: “We renounced the royal throne.” But here Śrīmatī Rukmiṇī-devī points out that the position of political supremacy in this world usually implicates so-called powerful leaders in darkness and blindness. As the saying goes, “Power corrupts.” Thus even the Lord’s loving servants tend to shy away from political intrigue and power politics. The Lord Himself, being completely satisfied in His own spiritual bliss, would hardly be interested in occupying mundane political positions. Thus Śrīmatī Rukmiṇī-devī correctly interprets the Lord’s actions as evidence of His supreme transcendental nature.

ŚB 10.60.36

त्वत्पादपद्ममकरन्दजुषां मुनीनां

वर्त्मस्फुटं नृपशुभिर्ननु दुर्विभाव्यम् ।

यस्मादलौकिकमिवेहितमीश्वरस्य

भूमंस्तवेहितमथो अनु ये भवन्तम् ॥ ३६ ॥

tvat-pāda-padma-makaranda-juṣām muninām

vartmāsphuṭam nṛ-paśubhir nanu durvibhāvyaṃ

yasmād alaukikam ivehitam īśvarasya

bhūmaṃs tavehitam atho anu ye bhavantam

Synonyms

tvat — Your; *pāda* — of the feet; *padma* — lotuslike; *makaranda* — the honey; *juṣām* — who relish; *muninām* — for sages; *vartma* — (Your) path; *asphuṭam* — not apparent; *nṛ* — in human form; *paśubhiḥ* — by animals; *nanu* — certainly, then; *durvibhāvyaṃ* — impossible to comprehend; *yasmāt* — because; *alaukikam* — supramundane; *iva* — as if; *ihitam* — the activities; *īśvarasya* — of the Supreme Lord; *bhūman* — O all-powerful one; *tava* — Your; *ihitam* — activities; *atha u* — therefore; *anu* — following; *ye* — who; *bhavantam* — You.

Translation

Your movements, inscrutable even for sages who relish the honey of Your lotus feet, are certainly incomprehensible for human beings who behave like animals. And just as Your activities are transcendental, O all-powerful Lord, so too are those of Your followers.

Purport

Here Queen Rukmiṇī replies to Lord Kṛṣṇa's statement in text 13:

aspaṣṭa-vartmanām puṁsām

aloka-patham īyusām

āsthītāḥ padavīm su-bhru

prāyaḥ sīdanti yoṣitaḥ

“O fine-browed lady, women are usually destined to suffer when they stay with men whose behavior is uncertain and who pursue a path not approved by society.”

In the present verse Rukmiṇī is taking the term *aloka-patham* to mean “unworldly path.” Those who are entangled in worldly behavior are trying to enjoy this world more or less like animals. Even if such people are “culturally advanced,” they should simply be considered sophisticated or polished animals. Śrīmatī Rukmiṇī-devī points out that because the Lord's activities are always transcendental, they are *aspaṣṭa*, or “unclear,” to ordinary people, and even the sages trying to know the Lord cannot perfectly understand these activities.

ŚB 10.60.37

निष्किञ्चनो ननु भवान् न यतोऽस्ति किञ्चिद्

यस्मै बलिं बलिभुजोऽपि हरन्त्यजाद्याः ।

न त्वा विदन्त्यसुतृपोऽन्तकमाढ्यतान्धाः

प्रेष्ठो भवान् बलिभुजामपि तेऽपि तुभ्यम् ॥ ३७ ॥

niṣkiñcano nanu bhavān na yato 'sti kiñcid

yasmai balim bali-bhujō 'pi haranty ajādyāḥ

na tvā vidanty asu-tṛpo 'ntakam āḍhyatāndhāḥ

preṣṭho bhavān bali-bhujām api te 'pi tubhyam

Synonyms

niṣkiñcanah — without possessions; *nanu* — indeed; *bhavān* — You; *na* — not; *yatah* — beyond whom; *asti* — there is; *kiñcit* — anything; *yasmai* — to whom; *balim* — tribute; *bali* — of tribute; *bhujah* — the enjoyers; *api* — even; *haranti* — carry; *ajā-ādyāḥ* — headed by Brahmā; *na* — not; *tvā* — You; *vidanti* — know; *asu-trpaḥ* — persons satisfied in the body; *antakam* — as death; *ādhyatā* — by their status of wealth; *andhāḥ* — blinded; *preṣṭhaḥ* — the most dear; *bhavān* — You; *bali-bhujām* — for the great enjoyers of tribute; *api* — even; *te* — they; *api* — also; *tubhyam* — (are dear) to You.

Translation

You possess nothing because there is nothing beyond You. Even the great enjoyers of tribute — Brahmā and other demigods — pay tribute to You. Those who are blinded by their wealth and absorbed in gratifying their senses do not recognize You in the form of death. But to the gods, the enjoyers of tribute, You are the most dear, as they are to You.

Purport

Here Śrīmatī Rukmiṇī-devī replies to Lord Kṛṣṇa’s statement in text 14:

niṣkiñcanā vyaṁ śāśvan
niṣkiñcana-jana-priyāḥ
tasmāt prāyeṇa na hy ādhyā
mām bhajanti su-madhyame

“We have no material possessions, and We are dear to those who similarly have nothing. Therefore, O slender one, the wealthy hardly ever worship Me.”

Queen Rukmiṇī begins her statement by saying *niṣkiñcano nanu*, “You are indeed *niṣkiñcana*.” The word *kiñcana* means “something,” and the prefix *nir* — or, as it appears here, *niṣ* — indicates negation. Thus in the ordinary sense *niṣkiñcana* means “one who does not have something,” or, in other words, “one who has nothing.”

But in the present verse Queen Rukmiṇī states that Lord Kṛṣṇa “possesses nothing” not because He is a pauper but because He Himself *is* everything. In other words, since Kṛṣṇa is the Absolute Truth, all that exists is within Him. There is no second thing, something outside the Lord’s existence, for Him to possess. For example, a

man may possess a house or a car or a child or money, but these things do not become the man: they exist outside of him. We say he possesses them merely in the sense that he has control over them. But the Lord does not merely control His creation: His creation actually exists within Him. Thus there is nothing outside of Him that He can possess in the way that we possess external objects.

The *ācāryas* explain *niṣkiñcana* in the following way: To state that a person possesses something implies that he does not possess everything.

In other words, if we say that a man owns some property, we imply that he does not own all property but rather some specific property. A standard American dictionary defines the word *some* as “a certain indefinite or unspecified number, quantity, etc., as distinguished from the rest.” The Sanskrit word *kiñcana* conveys this sense of a partial amount of the total. Thus Lord Kṛṣṇa is called *niṣkiñcana* to refute the idea that He possesses merely a certain amount of beauty, fame, wealth, intelligence and other opulences. Rather, He possesses infinite beauty, infinite intelligence, infinite wealth and so on. This is so because He is the Absolute Truth.

Śrīla Prabhupāda begins his introduction to the First Canto, Volume One, of the [Śrīmad-Bhāgavatam](#) with the following statement, which is quite relevant to our present discussion: “The conception of God and the conception of the Absolute Truth are not on the same level. The [Śrīmad-Bhāgavatam](#) hits on the target of the Absolute Truth. The conception of God indicates the controller, whereas the conception of the Absolute Truth indicates the *summum bonum*, or the ultimate source of all energies.” Here Śrīla Prabhupāda touches upon a fundamental philosophical point. God is commonly defined as “the supreme being,” and the dictionary defines *supreme* as (1) highest in rank, power, authority, etc; (2) highest in quality, achievement, performance, etc; (3) highest in degree; and (4) final, ultimate. None of these definitions adequately indicates absolute existence.

For example, we may say that a particular American is supremely wealthy in the sense that he is wealthier than any other American, or we may speak of the Supreme Court as the highest court in the land, although it certainly does not have absolute authority in all political and social matters, since it shares authority in these fields with the legislature and the president. In other words, the word *supreme* indicates

the best in a hierarchy, and thus the supreme being may merely be understood as the best or greatest of all beings but not as the very source of all other beings and, indeed, of everything that exists. Thus Śrīla Prabhupāda specifically points out that the concept of the Absolute Truth, Kṛṣṇa, is higher than the concept of a supreme being, and this point is essential to a clear understanding of Vaiṣṇava philosophy.

Lord Kṛṣṇa is not merely a supreme being: He is the absolute being, and that is exactly the point His wife is making. Thus the word *niṣkiñcana* indicates not that Kṛṣṇa possesses *no* opulence but rather *all* opulence. In that sense she accepts His definition of Himself as *niṣkiñcana*.

In text 14 Lord Kṛṣṇa also stated, *niṣkiñcana-jana-priyāḥ*: “I am dear to those who have nothing.” Here, however, Queen Rukmiṇī points out that the demigods, the wealthiest souls in the universe, regularly make offerings to the Supreme Lord. We may assume that the demigods, being the Lord’s appointed representatives, know that everything belongs to Him in the sense that everything is part of Him, as explained above. Therefore the statement *niṣkiñcana-jana-priyāḥ* is correct in the sense that since nothing exists except the Lord and His potencies, no matter how wealthy the Lord’s worshipers appear to be they are in fact offering Him nothing but His own energy as a loving act. The same idea is exemplified when one worships the Ganges River by offering Ganges water, or when a child gets money from his father on the father’s birthday and buys him a gift. The father is paying for his own present, but what he is really interested in is his child’s love. Similarly, the Supreme Lord manifests the cosmos, and then the conditioned souls collect various items of the Lord’s creation. Pious souls offer some of the best items from their collection back to the Lord as a sacrifice and thus purify themselves. Since the whole cosmos and everything in it is simply the Lord’s energy, we may say that those who worship the Lord possess nothing.

In more conventional terms, people who are proud of their great wealth do not bow down to God. Queen Rukmiṇī also mentions these fools. Satisfied with their temporary bodies, they do not understand the divine power of death, which stalks them. The demigods, however, who are by far the wealthiest living beings, regularly

offer sacrifice to the Supreme Lord, and thus the Lord is most dear to them, as stated here.

ŚB 10.60.38

त्वं वै समस्तपुरुषार्थमयः फलात्मा
 यद्वाञ्छया सुमतयो विसृजन्ति कृत्स्नम् ।
 तेषां विभो समुचितो भवतः समाजः
 पुंसः स्त्रियाश्च रतयोः सुखदुःखिनोर्न ॥ ३८ ॥
tvaṁ vai samasta-puruṣārtha-mayaḥ phalātmā
yad-vāñchayā su-matayo visrjanti kṛtsnam
teṣāṁ vibho samucito bhavataḥ samājah
pūṁsah striyāś ca ratayoḥ sukha-duḥkhinor na

Synonyms

tvam — You; *vai* — indeed; *samasta* — all; *puruṣa* — of human life; *artha* — of the goals; *mayah* — comprising; *phala* — of the ultimate goal; *ātmā* — the very Self; *yat* — for whom; *vāñchayā* — out of desire; *su-matayah* — intelligent persons; *visrjanti* — discard; *kṛtsnam* — everything; *tesām* — for them; *vibho* — O omnipotent one; *samucitah* — appropriate; *bhavatah* — Your; *samājah* — association; *pūṁsah* — of a man; *striyāh* — and a women; *ca* — and; *ratayoh* — who are attracted to each other in mutual lust; *sukha-duḥkhinoh* — who experience material happiness and distress; *na* — not.

Translation

You are the embodiment of all human goals and are Yourself the final aim of life. Desiring to attain You, O all-powerful Lord, intelligent persons abandon everything else. It is they who are worthy of Your association, not men and women absorbed in the pleasure and grief resulting from their mutual lust.

Purport

Here Queen Rukmiṇī refutes Lord Kṛṣṇa’s statement in text 15:

yayor ātma-samaṁ vittam
janmaīśvaryaḥ kṛtir bhavaḥ

*tayor vivāho mairī ca
nottamādhamayoh kvacit*

“Marriage and friendship are proper between two people who are equal in terms of their wealth, birth, influence, physical appearance and capacity for good progeny, but never between a superior and an inferior.” In fact, only those who have given up all such material conceptions of sense gratification and have taken exclusively to the Lord’s loving service can understand who their real friend and companion is — Lord Śrī Kṛṣṇa Himself.

ŚB 10.60.39

त्वं न्यस्तदण्डमुनिभिर्गदितानुभाव
आत्मात्मदश्च जगतामिति मे वृतोऽसि ।
हित्वा भवद्भ्रुव उदीरितकालवेग
ध्वस्ताशिषोऽब्जभवनाकपतीन् कुतोऽन्ये ॥ ३९ ॥
*tvam nyasta-daṇḍa-munibhir gaditānubhāva
ātmātmā-daś ca jagatām iti me vṛto 'si
hitvā bhavad-bhruva udīrita-kāla-vega-
dhvastāśiṣo 'bja-bhava-nāka-patīn kuto 'nye*

Synonyms

tvam — You; *nyasta* — who have renounced; *daṇḍa* — the *sannyāsī*’s staff; *munibhiḥ* — by sages; *gadita* — spoken of; *anubhāvah* — whose prowess; *ātmā* — the Supreme Soul; *ātmā* — Your own self; *dah* — who give away; *ca* — also; *jagatām* — of all the worlds; *iti* — thus; *me* — by me; *vṛtah* — chosen; *asi* — You have been; *hitvā* — rejecting; *bhavat* — Your; *bhruvah* — from the eyebrows; *udīrita* — generated; *kāla* — of time; *vega* — by the impulses; *dhvasta* — destroyed; *āśisah* — whose hopes; *abja* — lotus-born (Lord Brahmā); *bhava* — Lord Śiva; *nāka* — of heaven; *patīn* — the masters; *kutah* — what then of; *anye* — others.

Translation

Knowing that great sages who have renounced the *sannyāsī*’s *daṇḍa* proclaim Your glories, that You are the Supreme Soul of all the worlds, and that You are so gracious that You give away even Your own self, I chose You as my husband, rejecting Lord Brahmā, Lord Śiva and the rulers of heaven, whose

aspirations are all frustrated by the force of time, which is born from Your eyebrows. What interest, then, could I have in any other suitors?

Purport

This is Queen Rukmiṇī's refutation of Lord Kṛṣṇa's statement in text 16. There the Lord Kṛṣṇa said, *bhikṣubhiḥ ślāghitā mudhā*: "I am glorified by beggars." But Queen Rukmiṇī points out that those so-called beggars are actually sages in the *paramahansa* stage of life — *sannyāsīs* who have reached the highest level of spiritual advancement and thus given up the *sannyāsī* rod. Lord Kṛṣṇa also made two specific accusations against His wife in text 16. He said, *vaidarbhy etad avijñāya* — "My dear Vaidarbhī, you were not aware of the situation" — and *tvayādirgha-samīkṣayā* — "because you lack foresight." In the present verse, Rukmiṇī's statement *iti me vṛto 'si* indicates "I chose You as my husband because You possess the above-mentioned qualities. It was not a blind choice at all." Rukmiṇī further mentions that she passed over lesser personalities like Brahmā, Śiva and the rulers of heaven because she saw that even though, materially speaking, they are great personalities, they are frustrated by the powerful waves of time, which emanate from the eyebrows of Lord Kṛṣṇa. Therefore, far from lacking foresight, Rukmiṇī chose Lord Kṛṣṇa after an exhaustive appraisal of the entire cosmic situation. Thus she lovingly rebukes her husband here.

Śrīla Viśvanātha Cakravartī interprets Rukmiṇī's mood as follows: "My dear husband, Your accusation that I lack foresight indicates that You did know of my deep insight into the situation. Actually, I chose You because I knew of Your true glories."

ŚB 10.60.40

जाड्यं वचस्तव गदाग्रज यस्तु भूपान्
विद्राव्य शार्ङ्गनिनदेन जहर्थ मां त्वम् ।
सिंहो यथा स्वबलिमीश पशून् स्वभागं
तेभ्यो भयाद् यदुदधिं शरणं प्रपन्नः ॥ ४० ॥

*jādyam vacas tava gadāgraja yas tu bhūpān
vidrāvya śāṅga-ninadena jahartha māṁ tvam*

*simho yathā sva-balim īśa paśūn sva-bhāgam
tebhyo bhayād yad udadhim śaraṇam prapannah*

Synonyms

jādyam — foolishness; *vacah* — words; *tava* — Your; *gadāgraja* — O Gadāgraja; *yah* — who; *tu* — even; *bhū-pān* — the kings; *vidrāvya* — driving away; *śārṅga* — of Śārṅga, Your bow; *ninadena* — by the resounding; *jahartha* — took away; *mām* — me; *tvam* — You; *simhah* — a lion; *yathā* — as; *sva* — Your own; *balim* — tribute; *īśa* — O Lord; *paśūn* — animals; *sva-bhāgam* — his own share; *tebhyah* — of them; *bhayāt* — out of fear; *yat* — that; *udadhim* — of the ocean; *śaraṇam-prapannah* — took shelter.

Translation

My Lord, as a lion drives away lesser animals to claim his proper tribute, You drove off the assembled kings with the resounding twang of Your Śārṅga bow and then claimed me, Your fair share. Thus it is sheer foolishness, my dear Gadāgraja, for You to say You took shelter in the ocean out of fear of those kings.

Purport

In text 12 of this chapter Lord Kṛṣṇa said, *rājabhyo bibhyataḥ su-bhru samudram śaraṇam gatān*: “Terrified of those kings, We went to the ocean for shelter.”

According to the *ācāryas*, Lord Kṛṣṇa finally provoked Rukmiṇī’s anger by glorifying other men who might have been her husband, and thus in an agitated mood she here tells Him that she is not ignorant but rather that He has spoken foolishly. She states, “Like a lion You abducted me in the presence of those kings and drove them away with Your Śārṅga bow, so it is simply foolishness to say that out of fear of those same kings You went to the ocean.” According to Śrīla Viśvanātha Cakravartī, as Queen Rukmiṇī spoke these words she frowned and cast angry sidelong glances at the Lord.

ŚB 10.60.41

यद्वाञ्छया नृपशिखामणयोऽङ्गवैन्य-
जायन्तनाहुषगयादय ऐक्यपत्यम् ।

राज्यं विसृज्य विविशुर्वनमम्बुजाक्ष
सीदन्ति तेऽनुपदवीं त इहास्थिताः किम् ॥ ४१ ॥
*yad-vāñchayā nṛpa-sīkhāmaṇayo 'nga-vainya-
jāyanta-nāhuṣa-gayādaya aikya-patyam
rājyaṁ viśrjya viviśur vanam ambujākṣa
sīdanti te 'nupadavīm ta ihāsthitāḥ kim*

Synonyms

yat — for whom; *vāñchayā* — out of desire; *nṛpa* — of kings; *sīkhāmaṇayah* — the crown jewels; *aṅga-vainya-jāyanta-nāhuṣa-gaya-ādayah* — Aṅga (the father of Vena), Vainya (Pṛthu, the son of Vena), Jāyanta (Bharata), Nāhuṣa (Yayāti), Gaya and others; *aikya* — exclusive; *patyam* — having sovereignty; *rājyam* — their kingdoms; *viśrjya* — abandoning; *viviśuh* — entered; *vanam* — the forest; *ambuja-akṣa* — O lotus-eyed one; *sīdanti* — suffer frustration; *te* — Your; *anupadavīm* — on the path; *te* — they; *iha* — in this world; *āsthitāḥ* — fixed; *kim* — whether.

Translation

Wanting Your association, the best of kings — Aṅga, Vainya, Jāyanta, Nāhuṣa, Gaya and others — abandoned their absolute sovereignty and entered the forest to seek You out. How could those kings suffer frustration in this world, O lotus-eyed one?

Purport

Here Queen Rukmiṇī refutes the ideas put forth by Lord Kṛṣṇa in text 13. In fact Śrīmatī Rukmiṇī-devī repeats Lord Kṛṣṇa’s own words. The Lord said, *āsthitāḥ padavīm su-bhru prāyaḥ sīdanti yoṣitaḥ*: “Women who follow My path generally suffer.” Here Rukmiṇī-devī says, *sīdanti te 'nupadavīm ta ihāsthitāḥ kim*: “Why should those fixed on Your path suffer in this world?” She gives the example of many great kings who renounced their powerful sovereignty to enter the forest, where they performed austerities and worshiped the Lord, intensely desiring His transcendental association. Thus, according to Śrīla Viśvanātha Cakravartī, Śrīmatī Rukmiṇī-devī here intends to tell Śrī Kṛṣṇa, “You have said that I, a king’s daughter, am unintelligent and frustrated because I married You. But how can You accuse all these great enlightened kings of being unintelligent? They were the wisest of men, yet

they gave up everything to follow You and were certainly not frustrated by the result. Indeed, they achieved the perfection of Your association.”

ŚB 10.60.42

कान्यं श्रयेत तव पादसरोजगन्ध-
माघ्राय सन्मुखरितं जनतापवर्गम् ।
लक्ष्म्यालयं त्वविगणय्य गुणालयस्य
मर्त्या सदोरुभयमर्थविविक्तदृष्टिः ॥ ४२ ॥

*kānyam śrayeta tava pāda-saroja-gandham
āghrāya san-mukharitam janatāpavargam
lakṣmy-ālayam tv avigaṇayya guṇālayasya
martyā sadoru-bhayam artha-viviita-dṛṣṭiḥ*

Synonyms

ka — what woman; *anyam* — another man; *śrayeta* — would take shelter of; *tava* — Your; *pāda* — of the feet; *saroja* — of the lotus; *gandham* — the aroma; *āghrāya* — having smelled; *sat* — by great saints; *mukharitam* — described; *janatā* — for all people; *apavargam* — bestowing liberation; *laksmī* — of the goddess of fortune; *ālayam* — the place of residence; *tu* — but; *aviganayya* — not taking seriously; *guna* — of all transcendental qualities; *ālayasya* — of the abode; *martyā* — mortal; *sadā* — always; *uru* — great; *bhayam* — one who has fear; *artha* — her best interest; *vivikta* — ascertaining; *dṛṣṭiḥ* — whose insight.

Translation

The aroma of Your lotus feet, which is glorified by great saints, awards people liberation and is the abode of Goddess Lakṣmī. What woman would take shelter of any other man after savoring that aroma? Since You are the abode of transcendental qualities, what mortal woman with the insight to distinguish her own true interest would disregard that fragrance and depend instead on someone who is always subject to terrible fear?

Purport

In text 16 Lord Kṛṣṇa claimed that He was *guṇair hīnāḥ*, “bereft of all good qualities.” To refute this claim, the devoted Rukmiṇī here states that the Lord is *guṇālaya*, “the

abode of all good qualities.” In a single moment the so-called powerful men of this world can be reduced to utter helplessness and confusion. Indeed, destruction is the inevitable fate of all powerful masculine bodies. The Lord, however, has an eternal, spiritual body that is omnipotent and infinitely beautiful, and thus, as Queen Rukmiṇī argues here, how could any sane, enlightened woman take shelter of anyone but the Supreme Lord, Kṛṣṇa?

ŚB 10.60.43

तं त्वानुरूपमभजं जगतामधीश-
मात्मानमत्र च परत्र च कामपूरम् ।
स्यान्मे तवाङ्घ्रिररणं सृतिभिर्भ्रमन्त्या
यो वै भजन्तमुपयात्यनृतापवर्गः ॥ ४३ ॥

*taṁ tvānurūpam abhajam jagatām adhiśam
ātmānam atra ca paratra ca kāma-pūram
syān me tavāṅghrir araṇam sṛtibhir bhramantya
yo vai bhajantam upayāty anṛtāpavargah*

Synonyms

taṁ — Him; *tvā* — Yourself; *anurūpam* — suitable; *abhajam* — I have chosen; *jagatām* — of all the worlds; *adhiśam* — the ultimate master; *ātmānam* — the Supreme Soul; *atra* — in this life; *ca* — and; *paratra* — in the next life; *ca* — also; *kāma* — of desires; *pūram* — the fulfiller; *syāt* — may they be; *me* — for me; *tava* — Your; *āṅghriḥ* — feet; *araṇam* — shelter; *sṛtibhiḥ* — by the various movements (from one species of life to another); *bhramantyaḥ* — who has been wandering; *yaḥ* — which (feet); *vai* — indeed; *bhajantam* — their worshiper; *upayāti* — approach; *anṛta* — from untruth; *apavargah* — freedom.

Translation

Because You are suitable for me, I have chosen You, the master and Supreme Soul of all the worlds, who fulfill our desires in this life and the next. May Your feet, which give freedom from illusion by approaching their worshiper, give shelter to me, who have been wandering from one material situation to another.

Purport

An alternate reading for the word *ṣṛtibhiḥ* is *śrutibhiḥ*, in which case the idea Rukmiṇī expresses is this: “I have been bewildered by hearing from various religious scriptures about numerous rituals and ceremonies with their promises of fruitive results.” Śrīla Śrīdhara Svāmī gives this explanation, while Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī give an additional idea Rukmiṇī might express with the word *śrutibhiḥ*: “My dear Lord Kṛṣṇa, I was bewildered by hearing about Your various incarnations. I heard that when You descended as Rāma You abandoned Your wife, Sītā, and that in this life You abandoned the *gopīs*. Thus I was bewildered.”

It is understood that Śrīmatī Rukmiṇī-devī is the eternally liberated consort of Lord Kṛṣṇa, but in these verses she humbly plays the part of a mortal woman taking shelter of the Supreme Lord.

ŚB 10.60.44

तस्याः स्युरच्युत नृपा भवतोपदिष्टाः

स्त्रीणां गृहेषु खरगोश्वविडालभृत्याः ।

यत्कर्णमूलमरिकर्षण नोपयायाद्

युष्मत्कथा मृडविरिञ्चसभासु गीता ॥ ४४ ॥

tasyāḥ syur acyuta nṛpā bhavatopadiṣṭāḥ

strīṇāṃ grheṣu khara-go-śva-vidāla-bhrtyāḥ

yat-karṇa-mūlam ari-karṣaṇa nopayāyād

yuṣmat-kathā mṛḍa-viriñca-sabhāsu gītā

Synonyms

tasyāḥ — of her; *syuh* — let them become (the husbands); *acyuta* — O infallible Kṛṣṇa; *nṛpāḥ* — kings; *bhavatā* — by You; *upadiṣṭāḥ* — mentioned; *strīṇāṃ* — of women; *grheṣu* — in the homes; *khara* — as asses; *go* — oxen; *śva* — dogs; *vidāla* — cats; *bhrtyāḥ* — and slaves; *yat* — whose; *karṇa* — of the ear; *mūlam* — the core; *ari* — Your enemies; *karṣaṇa* — O You who vex; *na* — never; *upayāyāt* — come near; *yuṣmat* — concerning You; *kathā* — discussions; *mṛḍa* — of Lord Śiva; *viriñca* — and Lord Brahmā; *sabhāsu* — in the scholarly assemblies; *gītā* — sung.

Translation

O infallible Kṛṣṇa, let each of the kings You named become the husband of a woman whose ears have never heard Your glories, which are sung in the assemblies of Śiva and Brahmā. After all, in the households of such women these kings live like asses, oxen, dogs, cats and slaves.

Purport

According to Śrīla Śrīdhara Svāmī, these fiery words of Queen Rukmiṇī's are a response to Lord Kṛṣṇa's opening statement, found in text 10 of the chapter. The Supreme Lord had said, "My dear princess, You were sought after by many kings as powerful as the rulers of planets. They were all abundantly endowed with political influence, wealth, beauty, generosity and physical strength." According to Śrīdhara Svāmī, Queen Rukmiṇī here speaks with anger, pointing her index finger at the Lord. She compares the so-called great princes to asses because they carry many material burdens, to oxen because they are always distressed while performing their occupational duties, to dogs because their wives disrespect them, to cats because they are selfish and cruel, and to slaves because they are servile in family affairs. Such kings may appear desirable to a foolish woman who has not heard or understood the glories of Śrī Kṛṣṇa.

Śrīla Viśvanātha Cakravartī adds that such kings are like asses because their wives sometimes kick them, like dogs because they behave inimically toward outsiders in order to protect their homes, and like cats because they eat the remnants left by their wives.

ŚB 10.60.45

त्वक्श्मश्रुरोमनखकेशपिनद्धमन्त-
र्मासास्थिरक्तकृमिविट्कफपित्तवातम् ।
जीवच्छवं भजति कान्तमतिर्विमूढा

या ते पदाब्जमकरन्दमजिघ्रती स्त्री ॥ ४५ ॥

*tvak-śmaśru-roma-nakha-keśa-pinaddham antar
māmsāsthi-rakta-kṛmi-ṅiṭ-kapha-pitta-vātam
jīvac-chavaṁ bhajati kānta-matir vimūḍhā
yā te padābja-makarandam ajighratī strī*

Synonyms

tvak — with skin; *śmaśru* — whiskers; *roma* — bodily hair; *nakha* — nails; *keśa* — and hair on the head; *pinaddham* — covered; *antah* — inside; *māmsa* — flesh; *asthi* — bones; *rakta* — blood; *kṛmi* — worms; *vit* — stool; *kapha* — mucus; *pitta* — bile; *vātam* — and air; *jīvat* — living; *śavam* — a corpse; *bhajati* — worships; *kānta* — as husband or lover; *matih* — whose idea; *vimūdhā* — totally bewildered; *yā* — who; *te* — Your; *pada-abja* — of the lotus feet; *makarandam* — the honey; *ajighratī* — not smelling; *strī* — woman.

Translation

A woman who fails to relish the fragrance of the honey of Your lotus feet becomes totally befooled, and thus she accepts as her husband or lover a living corpse covered with skin, whiskers, nails, head-hair and body-hair and filled with flesh, bones, blood, parasites, feces, mucus, bile and air.

Purport

Here Lord Kṛṣṇa’s chaste wife makes a quite unequivocal statement about material sense gratification based on the physical body. Śrīla Viśvanātha Cakravartī comments as follows on this verse: On the authority of the statement *sa vai patih syād akuto-bhayaḥ svayam* — “He indeed should become one’s husband who can remove all fear” — Śrī Kṛṣṇa is the real husband for all women at all times. Thus a woman who worships someone else as her husband simply worships a dead body.

Śrīla Viśvanātha Cakravartī comments further: Rukmiṇī thus considered that although the sweetness of Lord Kṛṣṇa’s lotus feet is well known, and although He possesses an eternal body full of knowledge and bliss, foolish women reject Him. An ordinary husband’s body is covered on the outside by skin and hair; otherwise, being filled with blood, feces, flesh, bile and so on, it would be overwhelmed with flies and other vermin attracted by its bad smell and other offensive qualities.

Those who have no practical experience of the beauty and purity of Kṛṣṇa or of Kṛṣṇa consciousness may be confused by such uncompromising denunciations of material, bodily gratification. But those who are enlightened in Kṛṣṇa consciousness will be enlivened and enthused by such absolutely truthful statements.

ŚB 10.60.46

अस्त्वम्बुजाक्ष मम ते चरणानुराग
आत्मन् रतस्य मयि चानतिरिक्तदृष्टेः ।

यर्हस्य वृद्धय उपात्तरजोऽतिमात्रो
मामीक्षसे तदु ह नः परमानुकम्पा ॥ ४६ ॥

*astv ambujākṣa mama te caraṇānurāga
ātman ratasya mayi cānatirikta-dṛṣṭeḥ
yarhy asya vṛddhaya upātta-rajo-'ti-mātro
mām iḁsase tad u ha naḥ paramānukampā*

Synonyms

astu — may there be; *ambuja-akṣa* — O lotus-eyed one; *mama* — my; *te* — Your; *carana* — for the feet; *anurāgah* — steady attraction; *ātman* — in Yourself; *ratasya* — who take Your pleasure; *mayi* — toward me; *ca* — and; *anatikṛta* — not much; *dṛṣṭeḥ* — whose glance; *yarhi* — when; *asya* — of this universe; *vṛddhaye* — for the increase; *upātta* — assuming; *rajaḥ* — of the mode of passion; *ati-mātrah* — an abundance; *mām* — at me; *iḁsase* — You look; *tad* — that; *u ha* — indeed; *naḥ* — for us; *parama* — the greatest; *anukampā* — show of mercy.

Translation

O lotus-eyed one, though You are satisfied within Yourself and thus rarely turn Your attention toward me, please bless me with steady love for Your feet. It is when You assume a predominance of passion in order to manifest the universe that You glance upon me, showing me what is indeed Your greatest mercy.

Purport

In text 20 of this chapter Lord Kṛṣṇa stated, “Always satisfied within Ourselves, We care nothing for wives, children and wealth.” Here Rukmiṇī-devī humbly replies, “Yes, You take pleasure within Yourself and therefore rarely look at me.”

In this regard Śrīla Viśvanātha Cakravartī points out that Lord Kṛṣṇa had already declared His love for Rukmiṇī (*Bhāg. 10.53.2*): *tathāham api tac-citto nidrām ca na labhe niśi*. “I am also thinking about her — so much so that I cannot sleep at night.” Lord Kṛṣṇa is satisfied within Himself, and if we remember that Śrīmatī Rukmiṇī-

devī is His internal potency, we can understand that His loving affairs with her are expressions of His pure spiritual happiness.

Here, however, Queen Rukmiṇī humbly identifies herself with the Lord's external energy, which is her expansion. Therefore she says, "Though You do not often look at me, when You are ready to manifest the material universe and thus begin to work through the material quality of passion, which is Your potency, You glance at me. In this way You show me Your greatest mercy." Thus Ācārya Viśvanātha explains that Goddess Rukmiṇī's statement can be understood in two ways. And of course the Vaiṣṇavas, after thoroughly understanding the philosophy of Kṛṣṇa from the bona fide ācāryas, simply relish these loving affairs between the Lord and His exalted devotees.

ŚB 10.60.47

नैवालीकमहं मन्ये वचस्ते मधुसूदन ।
अम्बाया एव हि प्रायः कन्यायाः स्याद् रतिः क्वचित् ॥ ४७ ॥

*naivālikam ahaṁ manye
vacas te madhusūdana
ambāyā eva hi prāyaḥ
kanyāyāḥ syād ratiḥ kvacit*

Synonyms

na — not; *eva* — indeed; *alikam* — false; *aham* — I; *manye* — think; *vacah* — words; *te* — Your; *madhu-sūdana* — O killer of Madhu; *ambāyāḥ* — of Ambā; *eva hi* — certainly; *prāyah* — generally; *kanyāyāḥ* — the maiden; *syāt* — arose; *ratiḥ* — attraction (to Śālva); *kvacit* — once.

Translation

Actually, I don't consider Your words false, Madhūsudana. Quite often an unmarried girl is attracted to a man, as in the case of Ambā.

Purport

Having refuted everything Lord Kṛṣṇa said, Śrīmatī Rukmiṇī, in a gracious frame of mind, now praises the truthfulness of His statements. In other words, she accepts that Lord Kṛṣṇa used her as an example to elucidate ordinary female psychology.

The King of Kāśī had three daughters — Ambā, Ambālikā and Ambikā — and Ambā was attracted to Śālva. This story is narrated in the *Mahābhārata*.

ŚB 10.60.48

व्यूढायाश्चापि पुंश्चल्या मनोऽभ्येति नवं नवम् ।
बुधोऽसतीं न बिभृयात् तां बिभ्रदुभयच्युतः ॥ ४८ ॥

vyūḍhāyāś cāpi puṁścalyā
mano 'bhyeti navam navam
budho 'satīm na bibhryāt
tām bibhrad ubhaya-cyutaḥ

Synonyms

vyūḍhāyāḥ — of a woman who is married; *ca* — and; *api* — even; *puṁścalyāḥ* — promiscuous; *manah* — the mind; *abhyeti* — is attracted; *navam navam* — to newer and newer (lovers); *budhah* — one who is intelligent; *asatīm* — an unchaste woman; *na bibhryāt* — should not maintain; *tām* — her; *bibhrat* — maintaining; *ubhaya* — from both (good fortune in this world and in the next); *cyutaḥ* — fallen.

Translation

The mind of a promiscuous woman always hankers for new lovers, even if she is married. An intelligent man should not keep such an unchaste wife, for if he does he will lose his good fortune both in this life and the next.

ŚB 10.60.49

श्रीभगवानुवाच
साध्व्येतच्छ्रोतुकामैस्त्वं राजपुत्री प्रलम्बिता ।
मयोदितं यदन्वात्थ सर्वं तत् सत्यमेव हि ॥ ४९ ॥

śrī-bhagavān uvāca
sādhvy etac-chrotu-kāmais tvam
rāja-putrī pralambhitā
mayoditam yad anvāttha
sarvam tat satyam eva hi

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *sādhvi* — O saintly lady; *etat* — this; *śrotu* — to hear; *kāmaih* — (by Us) who wanted; *tvam* — you; *rāja-putri* — O princess; *pralambhitā* — fooled; *mayā* — by Me; *uditam* — spoken; *yat* — what; *anvāttha* — you replied to; *sarvam* — all; *fat* — that; *satyam* — correct; *eva hi* — indeed.

Translation

The Supreme Lord said: O saintly lady, O princess, We deceived you only because We wanted to hear you speak like this. Indeed, everything you said in reply to My words is most certainly true.

ŚB 10.60.50

यान् यान् कामयसे कामान् मय्यकामाय भामिनि ।
सन्ति ह्येकान्तभक्तायास्तव कल्याणि नित्यद ॥ ५० ॥

yān yān kāmāyase kāmān
mayy akāmāya bhāmini
santi hy ekānta-bhaktāyās
tava kalyāṇi nityada

Synonyms

yān yān — whatever; *kāmāyase* — you hanker for; *kāmān* — benedictions; *mayi* — to Me; *akāmāya* — for freedom from desire; *bhāmini* — O fair one; *santi* — they are; *hi* — indeed; *eka-anta* — exclusively; *bhaktāyāh* — who is devoted; *tava* — for you; *kalyāṇi* — O auspicious one; *nityadā* — always.

Translation

Whatever benedictions you hope for in order to become free of material desires are ever yours, O fair and noble lady, for you are My unalloyed devotee.

ŚB 10.60.51

उपलब्धं पतिप्रेम पातिव्रत्यं च तेऽनघे ।
यद्वाक्यैश्चाल्यमानाया न धीर्मय्यपकर्षिता ॥ ५१ ॥

*upalabdham pati-prema
pāti-vratyam ca te 'naghe
yad vākyaiś cālyamānāyā
na dhīr mayy apakarṣitā*

Synonyms

upalabdham — perceived; *pati* — for one’s husband; *prema* — pure love; *pāti* — toward one’s husband; *vratyam* — adherence to vows of chastity; *ca* — and; *te* — your; *anaghe* — O sinless one; *yat* — in as much as; *vākyaih* — with words; *cālyamānāyāh* — being disturbed; *na* — not; *dhīh* — your mind; *mayi* — attached to Me; *apakarṣitā* — dragged away.

Translation

O sinless one, I have now seen firsthand the pure love and chaste attachment you have for your husband. Even though shaken by My words, your mind could not be pulled away from Me.

Purport

Śrīla Viśvanātha Cakravartī quotes the following verse describing the pure love between Rukmiṇī and Kṛṣṇa:

*sarvathā dhvaṁsa-rahitam
saty api dhvaṁsa-kāraṇe
yad bhāva-bandhanam yūnoḥ
sa premā parikīrtitaḥ*

“When the affectionate bond between a young man and a young woman can never be destroyed, even when there is every cause for the destruction of that relationship, the attachment between them is said to be pure love.” This is the nature of the eternal loving affairs between Lord Kṛṣṇa and His pure conjugal associates.

ŚB 10.60.52

ये मां भजन्ति दाम्पत्ये तपसा व्रतचर्यया ।
कामात्मानोऽपवर्गेशं मोहिता मम मायया ॥ ५२ ॥
*ye mām bhajanti dāmpatyē
tapasā vrata-caryayā*

*kāmātmāno 'pavargeśaṁ
mohitā mama māyayā*

Synonyms

ye — those who; *mām* — Me; *bhajanti* — worship; *dāmpatyē* — for status in household life; *tapasā* — by penances; *vrata* — of vows; *caryayā* — and by the execution; *kāma-ātmānah* — lusty by nature; *apavarga* — of liberation; *īśam* — the controller; *mohitāḥ* — bewildered; *mama* — My; *māyayā* — by the illusory, material energy.

Translation

Although I have the power to award spiritual liberation, lusty persons worship Me with penance and vows in order to get My blessings for their mundane family life. Such persons are bewildered by My illusory energy.

Purport

The word *dāmpatyē* indicates the relationship between husband and wife. Lusty and bewildered persons worship the Supreme Lord to enhance this relationship, though they know He can free them from their useless attachment to temporary things.