

# ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 63



His Divine Grace  
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## CHAPTER SIXTY-THREE

### Lord Kṛṣṇa Fights with Bāṇāsura

This chapter describes the battle between Lord Kṛṣṇa and Lord Śiva, as well as Śiva's glorification of Kṛṣṇa after the Lord had cut off Bāṇāsura's arms.

When Aniruddha did not return from Śoṇitapura, His family and friends passed the four months of the rainy season in extreme distress. When they finally heard from Nārada Muni how Aniruddha had been captured, a large army of the best Yādava warriors, under Kṛṣṇa's protection, set off for Bāṇāsura's capital and laid siege to it. Bāṇāsura fiercely opposed them with his own army of equal size. To help Bāṇāsura, Lord Śiva, accompanied by Kārtikeya and a horde of mystic sages, took up arms against Balarāma and Kṛṣṇa. Bāṇa began fighting against Sātyaki, and Bāṇa's son fought against Sāmba. All the demigods assembled in the sky to witness the battle. With His arrows Lord Kṛṣṇa harassed the followers of Lord Śiva, and by putting Lord Śiva into a state of confusion He was able to destroy Bāṇāsura's army. Kārtikeya was so strongly beaten by Pradyumna that he fled the battlefield, while the remnants of Bāṇāsura's army, harried by the blows of Lord Balarāma's club, scattered in all directions.

Enraged to see his army's destruction, Bāṇāsura rushed Kṛṣṇa to attack Him. But the Lord immediately killed Bāṇa's chariot driver and broke his chariot and bow, and then He sounded His Pāñcajanya conchshell. Next Bāṇāsura's mother, trying to save her son, appeared naked in front of Lord Kṛṣṇa, who averted His face to avoid looking at her. Seeing his chance, Bāṇa fled into his city.

After Lord Kṛṣṇa had thoroughly defeated the ghosts and hobgoblins fighting under Lord Śiva, the Śiva-jvara weapon — a personification of fever with three heads and three legs — approached Lord Kṛṣṇa to fight Him. Seeing the Śiva-jvara, Kṛṣṇa released His Viṣṇu-jvara. The Śiva-jvara was overwhelmed by the Viṣṇu-jvara; having nowhere else to turn for shelter, the Śiva-jvara began to address Lord Kṛṣṇa, glorifying Him and asking for mercy. Lord Kṛṣṇa was pleased with the Śiva-jvara, and after the Lord had promised him freedom from fear, the Śiva-jvara bowed down to Him and departed.

Next Bāṇāsura returned and attacked Lord Śrī Kṛṣṇa again, wielding all kinds of weapons in his thousand hands. But Lord Kṛṣṇa took His Sudarśana disc and began cutting off all the demon's arms. Lord Śiva approached Kṛṣṇa to pray for Bāṇāsura's life, and when the Lord agreed to spare him, He spoke as follows to Śiva: "Bāṇāsura does not deserve to die, since he was born in the family of Prahlāda Mahārāja. I have severed all but four of Bāṇa's arms just to destroy his false pride, and I have annihilated his army because they were a burden to the earth. Henceforward he will be free from old age and death, and remaining fearless in all circumstances, he will be one of your principal attendants."

Assured he had nothing to fear, Bāṇāsura then offered his obeisances to Lord Kṛṣṇa and had Ūṣā and Aniruddha seated on their wedding chariot and brought before the Lord. Kṛṣṇa then set off for Dvārakā with Aniruddha and His bride leading the procession. When the newlyweds arrived at the Lord's capital, they were honored by the citizens, the Lord's relatives and the *brāhmaṇas*.

## ŚB 10.63.1

श्रीशुक उवाच

अपश्यतां चानिरुद्धं तद्वन्धूनां च भारत ।  
चत्वारो वार्षिका मासा व्यतीयुरुनुशोचताम् ॥ १ ॥

*śrī-śuka uvāca*

*apaśyatām cāniruddham*

*tad-bandhūnām ca bhārata*

*catvāro vārṣikā māsā*

*vyatīyur anuśocatām*

### Synonyms

*śrī-śukah uvāca* — Śukadeva Gosvāmī said; *apaśyatām* — who did not see; *ca* — and; *aniruddham* — Aniruddha; *tat* — His; *bandhūnām* — for the relatives; *ca* — and; *bhārata* — O descendant of Bharata (Parīkṣit Mahārāja); *catvārah* — four; *vārṣikah* — of the rainy season; *māsāh* — the months; *vyatīyuh* — passed; *anuśocatām* — who were lamenting.

## Translation

Śukadeva Gosvāmī said: O descendant of Bharata, the relatives of Aniruddha, not seeing Him return, continued to lament as the four rainy months passed.

### ŚB 10.63.2

नारदात्तदुपाकर्ण्य वार्ता बद्धस्य कर्म च ।  
प्रययुः शोणितपुरं वृष्णयः कृष्णदैवताः ॥ २ ॥

*nāradāt tad upākarnya  
vārtām baddhasya karma ca  
prayayuh śonita-puram  
vṛṣṇayah kṛṣṇa-daivatāḥ*

## Synonyms

*nāradāt* — from Nārada; *tat* — that; *upākarnya* — hearing; *vārtām* — news; *baddhasya* — about Him who was captured; *karma* — actions; *ca* — and; *prayayuh* — they went; *śonita-puram* — to Śonitapura; *vṛṣṇayah* — the Vṛṣṇis; *kṛṣṇa* — Lord Kṛṣṇa; *daivatāḥ* — having as their worshipable Deity.

## Translation

After hearing from Nārada the news of Aniruddha's deeds and His capture, the Vṛṣṇis, who worshiped Lord Kṛṣṇa as their personal Deity, went to Śonitapura.

### ŚB 10.63.3-4

प्रद्युम्नो युयुधानश्च गदः साम्बोऽथ सारणः ।  
नन्दोपनन्दभद्राद्या रामकृष्णानुवर्तिनः ॥ ३ ॥  
अक्षौहिणीभिर्द्वादशभिः समेताः सर्वतोदिशम् ।  
रुरुधुर्बाणनगरं समन्तात् सात्वतर्षभाः ॥ ४ ॥

*pradyumno yuyudhānaś ca  
gadaḥ sāmbho 'tha sāraṇaḥ  
nandopananda-bhadrādyā  
rāma-kṛṣṇānuvartinaḥ  
akṣauhiṇībhir dvādaśabhiḥ  
sametāḥ sarvato diśam  
rurudhur bāṇa-nagaram  
samantāt sātvarṣabhāḥ*



## Synonyms

pradyumnaḥ yuyudhānaḥ ca — Pradyumna and Yuyudhāna (Sātyaki); gadaḥ sāmbaraḥ atha sāranaḥ — Gada, Sāmbara and Sārana; nanda-upananda-bhadra — Nanda, Upananda and Bhadra; ādyāḥ — and others; rāma-kṛṣṇa-anuvartinaḥ — following Balarāma and Kṛṣṇa; akṣauhiniḥ — with military divisions; dvādaśabhiḥ — twelve; sametāḥ — assembled; sarvataḥ diśam — on all sides; rurudhuḥ — they besieged; bāna-nagaraḥ — Bāṇāsura’s city; samantāt — totally; sātvata-ṛṣabhāḥ — the chiefs of the Sātvatas.

## Translation

With Lord Balarāma and Lord Kṛṣṇa in the lead, the chiefs of the Sātvata clan — Pradyumna, Sātyaki, Gada, Sāmbara, Sārana, Nanda, Upananda, Bhadra and others — converged with an army of twelve divisions and laid siege to Bāṇāsura’s capital, completely surrounding the city on all sides.

## ŚB 10.63.5

भज्यमानपुरोद्यानप्राकाराट्टालगोपुरम् ।  
प्रेक्षमाणो रुषाविष्टस्तुल्यसैन्योऽभिनिर्ययौ ॥ ५ ॥

*bhajyamāna-purodyāna-  
prākārāṭṭāla-gopuram  
prekṣamāno ruṣāviṣṭas  
tulya-sainyo ’bhiniryayau*

## Synonyms

bhajyamāna — being broken; pura — of the city; udyāna — the gardens; prākāra — elevated walls; attāla — watchtowers; gopuram — and gateways; prekṣamānaḥ — seeing; ruṣā — with anger; āvistah — filled; tulya — equal; sainyah — with an army; abhiniryayau — went out toward them.

## Translation

Bāṇāsura became filled with anger upon seeing them destroy his city’s suburban gardens, ramparts, watchtowers and gateways, and thus he went out to confront them with an army of equal size.

## ŚB 10.63.6

बाणार्थे भगवान् रुद्रः ससुतः प्रमथैर्वृतः ।  
आरुह्य नन्दिवृषभं युयुधे रामकृष्णयोः ॥ ६ ॥

*bāṇārthe bhagavān rudrah  
sa-sutaḥ pramathair vṛtaḥ  
āruhya nandi-vṛṣabham  
yuyudhe rāma-kṛṣṇayoh*

### Synonyms

*bāna-arthe* — for Bāṇa’s sake; *bhagavān rudrah* — Lord Śiva; *sa-sutaḥ* — together with his son (Kārtikeya, the general of the demigods’ army); *pramathaiḥ* — by the Pramathas (mystic sages who always attend Lord Śiva, appearing in a multitude of forms); *vṛtaḥ* — accompanied; *āruhya* — riding; *nandi* — on Nandi; *vṛṣabham* — his bull; *yuyudhe* — he fought; *rāma-kṛṣṇayoh* — with Balarāma and Kṛṣṇa.

### Translation

**Lord Rudra, accompanied by his son Kārtikeya and the Pramathas, came riding on Nandi, his bull carrier, to fight Balarāma and Kṛṣṇa on Bāṇa’s behalf.**

### Purport

Śrīla Śrīdhara Svāmī states that the word *bhagavān* is used here to indicate that Lord Śiva is by nature all-knowing and thus well aware of Lord Kṛṣṇa’s greatness. Still, although Śiva knew Lord Kṛṣṇa would defeat him, he joined the battle against Him to demonstrate the glories of the Supreme Personality of Godhead. Śrīla Viśvanātha Cakravartī Ṭhākura states that Lord Śiva entered the battle for two reasons: first, to increase Lord Kṛṣṇa’s pleasure and enthusiasm; and second, to demonstrate that the Lord’s incarnation as Kṛṣṇa, although enacting humanlike pastimes, is superior to other *avatāras*, such as Lord Rāmacandra. Śrīla Viśvanātha Cakravartī further states in this regard that Yoga-māyā, Lord Kṛṣṇa’s internal potency, bewildered Lord Śiva just as she had bewildered Brahmā. In support of this statement, the *ācārya* cites the phrase *brahma-rudrādi-mohanam* from *Bhakti-rasāmṛta-sindhu*. Of course, Yoga-māyā’s job is to make fine arrangements for the Lord’s pastimes, and thus Śiva became enthusiastic to battle the Supreme Lord, Kṛṣṇa.

## ŚB 10.63.7

आसीत्सुतुमुलं युद्धमद्भुतं रोमहर्षणम् ।  
कृष्णशङ्करयो राजन् प्रद्युम्नगुहयोरपि ॥ ७ ॥

*āsīt su-tumulaṁ yuddham  
adbhutaṁ roma-harṣaṇam  
kṛṣṇa-śaṅkarayo rājan  
pradyumna-guhayor api*

### Synonyms

*āsīt* — there occurred; *su-tumulam* — very tumultuous; *yuddham* — a fight; *adbhutam* — astonishing; *roma-harṣanam* — causing bodily hair to stand on end; *kṛṣṇa-śaṅkarayoh* — between Lord Kṛṣṇa and Lord Śiva; *rājan* — O King (Parikṣit); *pradyumna-guhayoh* — between Pradyumna and Kārtikeya; *api* — also.

### Translation

A most astonishing, tumultuous and hair-raising battle then commenced, with Lord Kṛṣṇa matched against Lord Śaṅkara, and Pradyumna against Kārtikeya.

## ŚB 10.63.8

कुम्भाण्डकूपकर्णाभ्यां बलेन सह संयुगः ।  
साम्बस्य बाणपुत्रेण बाणेन सह सात्यकेः ॥ ८ ॥

*kumbhāṇḍa-kūpakarṇābhyāṁ  
balena saha saṁyugaḥ  
sāmbasya bāṇa-putreṇa  
bāṇena saha sātyakeḥ*

### Synonyms

*kumbhāṇḍa-kūpakarṇābhyām* — by Kumbhāṇḍa and Kūpakarṇa; *balena saha* — with Lord Balarāma; *saṁyugaḥ* — a fight; *sāmbasya* — of Sāmba; *bāṇa-putreṇa* — with the son of Bāṇa; *bāṇena saha* — with Bāṇa; *sātyakeḥ* — of Sātyaki.

### Translation

Lord Balarāma fought with Kumbhāṇḍa and Kūpakarṇa, Sāmba with Bāṇa's son, and Sātyaki with Bāṇa.

## ŚB 10.63.9

ब्रह्मादयः सुराधीशा मुनयः सिद्धचारणाः ।  
गन्धर्वाप्सरसो यक्षा विमानैर्द्रष्टुमागमन् ॥ ९ ॥

*brahmādayaḥ surādhiśā*  
*munayaḥ siddha-cāraṇāḥ*  
*gandharvāpsaraso yakṣā*  
*vimānair draṣṭum āgaman*

### Synonyms

[brahma-ādayaḥ](#) — headed by Lord Brahmā; [sura](#) — of the demigods; [adhiśāḥ](#) — the rulers; [munayaḥ](#) — great sages; [siddha-cāraṇāḥ](#) — the Siddha and Cāraṇa demigods; [gandharva-apsarasah](#) — the Gandharvas and Apsarās; [yakṣāḥ](#) — the Yakṣas; [vimānaiḥ](#) — in airplanes; [draṣṭum](#) — to see; [āgaman](#) — came.

### Translation

**Brahmā and the other ruling demigods, along with Siddhas, Cāraṇas and great sages, as well as Gandharvas, Apsarās and Yakṣas, all came in their celestial airplanes to watch.**

## ŚB 10.63.10-11

शङ्करानुचरान् शौरिर्भूतप्रमथगुह्यकान् ।  
डाकिनीर्यातुधानांश्च वेतालान् सविनायकान् ॥ १० ॥  
प्रेतमातृपिशाचांश्च कुष्माण्डान् ब्रह्मराक्षसान् ।  
द्रावयामास तीक्ष्णाग्रैः शरैः शार्ङ्गधनुश्च्युतैः ॥ ११ ॥

*śaṅkarānucarān śaurir*  
*bhūta-pramatha-guhyakān*  
*ḍākinīr yātudhānāṁś ca*  
*vetālān sa-vināyakān*  
*preta-māṭṛ-piśācāṁś ca*  
*kuṣmāṇḍān brahma-rākṣasān*  
*drāvayām āsa tīkṣṇāgraiḥ*  
*śaraiḥ śārṅga-dhanuś-cyutaiḥ*

### Synonyms



*śaṅkara* — of Lord Śiva; *anucarān* — the followers; *śauriḥ* — Lord Kṛṣṇa; *bhūta-pramatha* — Bhūtas and Pramathas; *guhyakān* — Guhyakas (servants of Kuvera who help him guard the treasury of heaven); *dākinīḥ* — female demons who attend Goddess Kālī; *yātudhānān* — man-eating demons, also known as Rākṣasas; *ca* — and; *vetālān* — vampires; *sa-vināyakān* — together with Vināyakas; *preta* — ghosts; *mātr* — maternal demons; *piśācān* — meat-eating demons who live in the middle regions of outer space; *ca* — also; *kusmāndān* — followers of Lord Śiva who engage in breaking the meditation of *yogīs*; *brahma-rākṣasān* — the demoniac spirits of *brāhmaṇas* who have died sinfully; *drāvayām āsa* — He drove away; *tikṣṇa-agraiḥ* — sharp-pointed; *śaraiḥ* — with His arrows; *śārṅga-dhanuḥ* — from His bow, named Śārṅga; *cyutaiḥ* — discharged.

## Translation

With sharp-pointed arrows discharged from His bow Śārṅga, Lord Kṛṣṇa drove away the various followers of Lord Śiva — Bhūtas, Pramathas, Guhyakas, Dākinīs, Yātudhānas, Vetālas, Vināyakas, Pretas, Mātās, Piśācas, Kuṣmāṇḍas and Brahma-rākṣasas.

## ŚB 10.63.12

पृथग्विधानि प्रायुङ्क्त पिणाक्यस्त्राणि शार्ङ्गिणे ।  
प्रत्यस्त्रैः शमयामास शार्ङ्गपाणिरविस्मितः ॥ १२ ॥

*prthag-vidhāni prāyuṅkta*  
*piṇāky astrāṇi śārṅgiṇe*  
*praty-astraiḥ śamayām āsa*  
*śārṅga-pāṇiḥ avismitaḥ*

## Synonyms

*prthag-vidhāni* — of various kinds; *prāyuṅkta* — engaged; *piṇākī* — Lord Śiva, the holder of the trident; *astrāṇi* — weapons; *śārṅgiṇe* — against Lord Kṛṣṇa, the holder of Śārṅga; *prati-astraiḥ* — with counterweapons; *śamayām āsa* — neutralized them; *śārṅga-pāṇiḥ* — the carrier of Śārṅga; *avismitaḥ* — not perplexed.

## Translation

Lord Śiva, wielder of the trident, shot various weapons at Lord Kṛṣṇa, wielder of Śārṅga. But Lord Kṛṣṇa was not in the least perplexed: He neutralized all these weapons with appropriate counterweapons.

## ŚB 10.63.13

ब्रह्मास्त्रस्य च ब्रह्मास्त्रं वायव्यस्य च पार्वतम् ।  
आग्नेयस्य च पार्जन्यं नैजं पाशुपतस्य च ॥ १३ ॥

*brahmāstrasya ca brahmāstram*  
*vāyavyasya ca pārvatam*  
*āgneyasya ca pārjanyaṁ*  
*naijam pāśupatasya ca*

### Synonyms

*brahma-astrasya* — of the *brahmāstra*; *ca* — and; *brahma-astram* — a *brahmāstra*;  
*vāyavyasya* — of the wind weapon; *ca* — and; *parvatam* — a mountain weapon;  
*āgneyasya* — of the fire weapon; *ca* — and; *pārjanyaṁ* — a rain weapon; *naijam* —  
His own weapon (the *nārāyaṇāstra*); *pāśupatasya* — of Lord Śiva’s own *pāśupatāstra*;  
*ca* — and.

### Translation

Lord Kṛṣṇa counteracted a *brahmāstra* with another *brahmāstra*, a wind weapon with a mountain weapon, a fire weapon with a rain weapon, and Lord Śiva’s personal *pāśupatāstra* weapon with His own personal weapon, the *nārāyaṇāstra*.

## ŚB 10.63.14

मोहयित्वा तु गिरिशं जृम्भणास्त्रेण जृम्भितम् ।  
बाणस्य पृतनां शौरिर्जघानासिगदेषुभिः ॥ १४ ॥

*mohayitvā tu giriśam*  
*jṛmbhaṇāstreṇa jṛmbhitam*  
*bāṇasya pṛtanāṁ śaurir*  
*jaghānāsi-gadeṣubhiḥ*

### Synonyms

*mohayitvā* — bewildering; *tu* — then; *giriśam* — Lord Śiva; *jrbhana-astrena* — with a yawning weapon; *jrbhitam* — made to yawn; *bānasya* — of Bāṇa; *prtānām* — the army; *śaurih* — Lord Kṛṣṇa; *jaghāna* — struck; *asi* — with His sword; *gadā* — club; *iṣubhih* — and arrows.

## Translation

After bewildering Lord Śiva by making him yawn with a yawning weapon, Lord Kṛṣṇa proceeded to strike down Bāṇāsura's army with His sword, club and arrows.

## ŚB 10.63.15

स्कन्दः प्रद्युम्नबाणौघैरर्द्यमानः समन्ततः ।  
 असृग् विमुञ्चन् गात्रेभ्यः शिखिनापक्रमद् रणात् ॥ १५ ॥  
*skandaḥ pradyumna-bāṇaughair*  
*ardyamānaḥ samantataḥ*  
*asṛg vimuñcan gātrebhyaḥ*  
*śikhināpakramad raṇāt*

## Synonyms

*skandah* — Kārtikeya; *pradyumna-bāṇa* — of Pradyumna's arrows; *oghaih* — by the torrents; *ardyamānaḥ* — distressed; *samantataḥ* — on all sides; *asrk* — blood; *vimuñcan* — exuding; *gātrebhyaḥ* — from his limbs; *śikhinā* — on his peacock carrier; *apākramat* — went away; *raṇāt* — from the battlefield.

## Translation

Lord Kārtikeya was distressed by the flood of Pradyumna's arrows raining down from all sides, and thus he fled the battlefield on his peacock as blood poured from his limbs.

## ŚB 10.63.16

कुम्भाण्डकूपकर्णश्च पेततुर्मुषलार्दितौ ।  
 दुद्रुवुस्तदनीकानि हतनाथानि सर्वतः ॥ १६ ॥  
*kumbhāṇḍa-kūpakarṇaś ca*  
*petatur muṣalārditau*

*dudruvus tad-anīkani*  
*hata-nāthāni sarvataḥ*

## Synonyms

*kumbhāṇḍa-kūpakarnaḥ ca* — Kumbhāṇḍa and Kūpakarna; *petatuh* — fell; *musala* — by the club (of Lord Balarāma); *ardītau* — distressed; *dudruvuh* — fled; *tat* — their; *anīkāni* — armies; *hata* — killed; *nāthāni* — whose leaders; *sarvataḥ* — in all directions.

## Translation

**Kumbhāṇḍa and Kūpakarna, tormented by Lord Balarāma’s club, fell down dead. When the soldiers of these two demons saw that their leaders had been killed, they scattered in all directions.**

## ŚB 10.63.17

विशीर्यमाणं स्वबलं दृष्ट्वा बाणोऽत्यमर्षितः ।  
कृष्णमभ्यद्रवत् सङ्ख्ये रथी हित्वैव सात्यकिम् ॥ १७ ॥  
*viśīryamāṇam sva-balaṁ*  
*drṣṭvā bāṇo ’ty-amarsītaḥ*  
*kṛṣṇam abhyadravat saṅkhye*  
*rathī hitvaiva sātyakim*

## Synonyms

*viśīryamāṇam* — being torn apart; *sva* — his; *balam* — military force; *drstvā* — seeing; *bānah* — Bānāsura; *ati* — extremely; *amarsītaḥ* — infuriated; *kṛṣṇam* — Lord Kṛṣṇa; *abhyadravat* — he attacked; *saṅkhye* — on the battlefield; *rathī* — riding on his chariot; *hitvā* — leaving aside; *eva* — indeed; *sātyakim* — Sātyaki.

## Translation

**Bānāsura was furious to see his entire military force being torn apart. Leaving his fight with Sātyaki, he charged across the battlefield on his chariot and attacked Lord Kṛṣṇa.**

## ŚB 10.63.18

धनूंष्याकृष्य युगपद् बाणः पञ्चशतानि वै ।  
एकैकस्मिन् शरौ द्वौ द्वौ सन्दधे रणदुर्मदः ॥ १८ ॥

*dhanūṁṣy ākṛṣya yugapad  
bāṇaḥ pañca-śatāni vai  
ekaikasmin śarau dvau dvau  
sandadhe raṇa-durmadaḥ*

## Synonyms

*dhanūṁṣi* — bows; *ākṛṣya* — pulling back; *yugapat* — simultaneously; *bāṇaḥ* — Bāṇa; *pañca-śatāni* — five hundred; *vai* — indeed; *eka-ekasmin* — upon each one; *śarau* — arrows; *dvau dvau* — two for each; *sandadhe* — he fixed; *raṇa* — due to the fighting; *durmadaḥ* — mad with pride.

## Translation

Excited to a frenzy by the fighting, Bāṇa simultaneously pulled taut all the strings of his five hundred bows and fixed two arrows on each string.

## ŚB 10.63.19

तानि चिच्छेद भगवान् धनूंषि युगपद्धरिः ।  
सारथिं रथमक्षांश्च हत्वा शङ्खमपूरयत् ॥ १९ ॥

*tāni ciccheda bhagavān  
dhanūṁṣi yugapad dhariḥ  
sārathim ratham aśvāṁś ca  
hatvā śaṅkham apūrayat*

## Synonyms

*tāni* — these; *ciccheda* — split; *bhagavān* — the Supreme Lord; *dhanūṁṣi* — bows; *yugapat* — all at once; *hariḥ* — Śrī Kṛṣṇa; *sārathim* — the chariot driver; *ratham* — the chariot; *aśvān* — the horses; *ca* — and; *hatvā* — after hitting; *śaṅkham* — His conchshell; *apūrayat* — He filled.

## Translation

Lord Śrī Hari split every one of Bāṇāsura's bows simultaneously, and also struck down his chariot driver, chariot and horses. The Lord then sounded His conchshell.

## ŚB 10.63.20

तन्माता कोटरा नाम नग्रा मक्तशिरोरुहा ।  
पुरोऽवतस्थे कृष्णस्य पुत्रप्राणरिरक्षया ॥ २० ॥

*tan-mātā koṭarā nāma*  
*nagnā makta-śīroruhā*  
*puro 'vatasthe kṛṣṇasya*  
*putra-prāṇa-rirakṣayā*

### Synonyms

*tat* — his (Bāṇāsura's); *mātā* — mother; *koṭarā nāma* — named Koṭarā; *nagnā* — naked; *mukta* — loosened; *śīrah-ruhā* — her hair; *purah* — in front; *avatasthe* — stood; *kṛṣṇasya* — of Kṛṣṇa; *putra* — her son's; *prāṇa* — life; *rirakṣayā* — hoping to save.

### Translation

Just then Bāṇāsura's mother, Koṭarā, desiring to save her son's life, appeared before Lord Kṛṣṇa naked and with her hair undone.

## ŚB 10.63.21

ततस्तिर्यङ्मुखो नग्रामनिरीक्षन् गदाग्रजः ।  
बाणश्च तावद् विरथश्छिन्नधन्वाविशत् पुरम् ॥ २१ ॥

*tatas tiryak-mukho nagnām*  
*anirikṣan gadāgrajaḥ*  
*bāṇaś ca tāvad virathaś*  
*chinna-dhanvāviśat puram*

### Synonyms

*tataḥ* — then; *tiryak* — turned away; *mukhaḥ* — His face; *nagnām* — the naked woman; *anirikṣan* — not looking at; *gadāgrajaḥ* — Lord Kṛṣṇa; *bāṇaḥ* — Bāṇa; *ca* — and; *tāvat* — with that opportunity; *virathah* — deprived of his chariot; *chinna* — broken; *dhanvā* — his bow; *āviśat* — entered; *puram* — the city.

### Translation



Lord Gadāgraja turned His face away to avoid seeing the naked woman, and Bāṇāsura — deprived of his chariot, his bow shattered — took the opportunity to flee into his city.

## ŚB 10.63.22

विद्राविते भूतगणे ज्वरस्तु त्रिशिरास्त्रीपात् ।  
अभ्यधावत दाशार्हं दहन्निव दिशो दश ॥ २२ ॥

*vidrāvite bhūta-gaṇe  
jvaras tu tri-śirās tri-pāt  
abhyadhāvata dāśārham  
dahann iva diśo daśa*

### Synonyms

*vidrāvite* — having been driven away; *bhūta-gaṇe* — all the followers of Lord Śiva; *jvarah* — the personification of fever who serves him, Lord Śiva; *tu* — but; *tri* — three; *śirāḥ* — having heads; *tri* — three; *pāt* — having feet; *abhyadhāvata* — ran toward; *dāśārham* — Lord Kṛṣṇa; *dahan* — burning; *iva* — as if it were; *diśah* — the directions; *daśa* — ten.

### Translation

After Lord Śiva’s followers had been driven away, the Śiva-jvara, who had three heads and three feet, pressed forward to attack Lord Kṛṣṇa. As the Śiva-jvara approached, he seemed to burn everything in the ten directions.

### Purport

Śrīla Viśvanātha Cakravartī quotes the following description of the Śiva-jvara:

*jvaras tri-padas tri-śirāḥ  
ṣaḍ-bhujo nava-locanaḥ  
bhasma-praharaṇo raudraḥ  
kālāntaka-yamopamaḥ*

“The terrible Śiva-jvara had three legs, three heads, six arms and nine eyes. Showering ashes, he resembled Yamarāja at the time of universal annihilation.”

## ŚB 10.63.23

अथ नारायणः देवः तं दृष्ट्वा व्यसृजज्वरम् ।  
माहेश्वरो वैष्णवश्च युयुधाते ज्वरावुभौ ॥ २३ ॥

*atha nārāyaṇaḥ devaḥ  
taṁ dr̥ṣṭvā vyasṛjaj jvaram  
māheśvaro vaiṣṇavaś ca  
yuyudhāte jvarāv ubhau*

### Synonyms

*atha* — thereupon; *nārāyaṇaḥ devaḥ* — Lord Nārāyaṇa (Kṛṣṇa); *taṁ* — him (the Śiva-jvara); *dr̥ṣṭvā* — seeing; *vyasṛjat* — released; *jvaram* — His personified fever (of extreme cold, as opposed to the extreme heat of the Śiva-jvara); *māheśvaraḥ* — of Lord Māheśvara; *vaiṣṇavaḥ* — of Lord Viṣṇu; *ca* — and; *yuyudhāte* — fought; *jvarau* — the two fevers; *ubhau* — against each other.

### Translation

Seeing this personified weapon approach, Lord Nārāyaṇa then released His own personified fever weapon, the Viṣṇu-jvara. The Śiva-jvara and Viṣṇu-jvara thus battled each other.

## ŚB 10.63.24

माहेश्वरः समाक्रन्दन् वैष्णवेन बलार्दितः ।  
अलब्ध्वाभयमन्यत्र भीतो माहेश्वरो ज्वरः ।  
शरणार्थी हृषीकेशं तुष्टाव प्रयताञ्जलिः ॥ २४ ॥

*māheśvaraḥ samākrandan  
vaiṣṇavena balārditaḥ  
alabdhvābhayam anyatra  
bhīto māheśvaro jvaraḥ  
śaraṇārthī hr̥ṣīkeśaṁ  
tuṣṭāva prayatāñjaliḥ*

### Synonyms

*māheśvaraḥ* — (the fever weapon) of Lord Śiva; *samākrandan* — crying out; *vaiṣṇavena* — of the Vaiṣṇava-jvara; *bala* — by the strength; *arditaḥ* — tormented; *alabdhvā* — not obtaining; *abhayam* — fearlessness; *anyatra* — elsewhere; *bhītaḥ* —

frightened; [māheśvaraḥ jvaraḥ](#) — the Māheśvara-jvara; [śarana](#) — for shelter; [arthī](#) — hankering; [hr̥ṣikeśam](#) — Lord Kṛṣṇa, the master of everyone’s senses; [tustāva](#) — he praised; [prayata-añjalih](#) — with palms joined in supplication.

## Translation

The Śiva-jvara, overwhelmed by the strength of the Viṣṇu-jvara, cried out in pain. But finding no refuge, the frightened Śiva-jvara approached Lord Kṛṣṇa, the master of the senses, hoping to attain His shelter. Thus with joined palms he began to praise the Lord.

## Purport

As pointed out by Śrīla Viśvanātha Cakravartī, it is significant that the Śiva-jvara had to leave the side of his master, Lord Śiva, and directly take shelter of the Supreme Personality of Godhead, Lord Kṛṣṇa.

## ŚB 10.63.25

ज्वर उवाच

नमामि त्वानन्तशक्तिं परेशं सर्वात्मानं केवलं ज्ञप्तिमात्रम् ।  
विश्वोत्पत्तिस्थानसंरोधहेतुं यत्तद् ब्रह्म ब्रह्मलिङ्गं प्रशान्तम् ॥ २५ ॥

*jvara uvāca*

*namāmi tvānanta-śaktim̐ pareśam  
sarvātmānaṁ kevalaṁ jñapti-mātram  
viśvotpatti-sthāna-saṁrodha-hetuṁ  
yat tad brahma brahma-liṅgam praśāntam*

## Synonyms

[jvaraḥ uvāca](#) — the fever weapon (of Lord Śiva) said; [namāmi](#) — I bow down; [tvā](#) — to You; [ananta](#) — unlimited; [śaktim](#) — whose potencies; [para](#) — Supreme; [īśam](#) — the Lord; [sarva](#) — of all; [ātmānam](#) — the Soul; [kevalam](#) — pure; [jñapti](#) — of consciousness; [mātram](#) — the totality; [viśva](#) — of the universe; [utpatti](#) — of the creation; [sthāna](#) — maintenance; [saṁrodha](#) — and dissolution; [hetum](#) — the cause; [yat](#) — which; [tat](#) — that; [brahma](#) — Absolute Truth; [brahma](#) — by the Vedas; [liṅgam](#) — indirect reference to whom; [praśāntam](#) — perfectly peaceful.

## Translation

The Śiva-jvara said: I bow down to You of unlimited potencies, the Supreme Lord, the Supersoul of all beings. You possess pure and complete consciousness and are the cause of cosmic creation, maintenance and dissolution. Perfectly peaceful, You are the Absolute Truth to whom the Vedas indirectly refer.

## Purport

Previously the Śiva-jvara felt himself to be unlimitedly powerful and thus attempted to burn Śrī Kṛṣṇa. But now he himself has been burned, and understanding that Śrī Kṛṣṇa is the Supreme Lord, he humbly approaches to bow down and offer praise to the Absolute Truth.

According to the *ācāryas*, the word *sarvātmānam* indicates that Lord Śrī Kṛṣṇa is the Supersoul, the giver of consciousness to all living beings. Kṛṣṇa confirms this in the [Bhagavad-gītā \(15.15\)](#): *mattaḥ smṛtīr jñānam apohanam ca*. “From Me come remembrance, knowledge and forgetfulness.”

In his commentary Śrīla Viśvanātha Cakravartī emphasizes that the Śiva-jvara has realized in many ways Lord Kṛṣṇa’s supremacy over his own master, Lord Śiva. Thus the Śiva-jvara addresses Kṛṣṇa as *ananta-śakti*, “possessor of unlimited potency”; *pareśa*, “the supreme controller”; and *sarvātmā*, “the Supersoul of all beings” — even of Lord Śiva.

The words *kevalam jñapti-mātram* indicate that Lord Kṛṣṇa possesses pure omniscience. According to our limited understanding, we act in this world, but Lord Kṛṣṇa, with His unlimited understanding, performs infinite works of creation, maintenance and annihilation. As Śrīla Jīva Gosvāmī points out, even the functions of the gross elements, such as air, depend on Him. The *Taittirīya Upaniṣad* (2.8.1) confirms this: *bhīṣāsmād vātaḥ-pavate*. “Out of fear of Him, the wind blows.” Thus Lord Śrī Kṛṣṇa is the ultimate object of worship for all living beings.

## ŚB 10.63.26

कालो दैवं कर्म जीवः स्वभावो द्रव्यं क्षेत्रं प्राण आत्मा विकारः ।  
तत्सङ्घातो बीजरोहप्रवाहस्त्वन्मायैषा तन्निषेधं प्रपद्ये ॥ २६ ॥

*kālo daivaṁ karma jīvaḥ svabhāvo  
dravyaṁ kṣetraṁ prāṇa ātmā vikāraḥ  
tat-saṅghāto bīja-roha-pravāhas  
tvan-māyaiṣā tan-niṣedham prapadye*

## Synonyms

*kālah* — time; *daivam* — destiny; *karma* — the reactions of material work; *jīvah* — the individual living entity; *svabhāvah* — his propensities; *dravyam* — the subtle forms of matter; *ksetram* — the body; *prānah* — the life air; *ātmā* — the false ego; *vikārah* — the transformations (of the eleven senses); *tat* — of all this; *saṅghātah* — the aggregate (as the subtle body); *bīja* — of seed; *roha* — and sprout; *pravāhah* — the constant flow; *tvat* — Your; *māyā* — material illusory energy; *eṣā* — this; *tat* — of it; *niṣedham* — the negation (You); *prapadye* — I am approaching for shelter.

## Translation

**Time; fate; karma; the jīva and his propensities; the subtle material elements; the material body; the life air; false ego; the various senses; and the totality of these as reflected in the living being’s subtle body — all this constitutes your material illusory energy, māyā, an endless cycle like that of seed and plant. I take shelter of You, the negation of this māyā.**

## Purport

The word *bīja-roha-pravāha* is explained as follows: The conditioned soul accepts a material body, with which he attempts to enjoy the material world. That body is the seed (*bīja*) of future material existence because when a person acts with that body he creates further reactions (*karma*), which grow (*roha*) into the obligation to accept another material body. In other words, material life is a chain of actions and reactions. The simple decision to surrender to the Supreme Lord releases the conditioned soul from this futile repetition of material growth and reaction.

According to Śrīla Śrīdhara Svāmī, the words *tan-niṣedham prapadye* indicate that the Supreme Personality of Godhead, Lord Kṛṣṇa, is *niṣedhavadhi-bhūtam*, “the limit of negation.” In other words, after all illusion is negated, the Absolute Truth remains.

The process of education may be succinctly described as a way of eradicating ignorance through the attainment of knowledge. Through inductive, deductive and intuitive means, we attempt to refute the specious, the illusory and the imperfect and elevate ourselves to a platform of full knowledge. Ultimately, when all illusion is negated, that which remains firmly in place is the Absolute Truth, the Supreme Personality of Godhead.

In the previous text, the Śiva-jvara described the Supreme Lord as *sarvātmānam kevalam jñapti-mātram*, “pure, concentrated spiritual consciousness.” Now the Śiva-jvara concludes his philosophical description of the Lord by saying in this text that the various aspects of material existence are also potencies of the Supreme Lord.

Śrīla Viśvanātha Cakravartī mentions that the Supreme Lord’s own body and senses, as implied here by the word *tan-niṣedham*, are nondifferent from the Lord’s pure spiritual existence. The Lord’s body and senses are not external to Him, nor do they cover Him, but rather the Lord is identical with His spiritual form and senses. The full Absolute Truth, unlimited in fascinating diversity, is Lord Śrī Kṛṣṇa.

## ŚB 10.63.27

नानाभावैर्लीलयैवोपपन्नै-  
 देवान् साधून् लोकसेतून् बिभर्षि ।  
 हंस्युन्मार्गान् हिंसया वर्तमानान्  
 जन्मैतत्ते भारहाराय भूमेः ॥ २७ ॥  
*nānā-bhāvair līlayaivopapannair*  
*devān sādḥūn loka-setūn bibharṣi*  
*haṁsy unmārgān hīmsayā vartamānān*  
*janmaitat te bhāra-hārāya bhūmeḥ*

### Synonyms

*nānā* — various; *bhāvaiḥ* — with intentions; *līlayā* — as pastimes; *eva* — indeed; *upapannaiḥ* — assumed; *devān* — the demigods; *sādḥūn* — the saintly sages; *loka* — of the world; *setūn* — the codes of religion; *bibharṣi* — You maintain; *haṁsi* — You kill; *ut-mārgān* — those who stray beyond the path; *hīmsayā* — by violence; *vartamānān* — living; *janma* — birth; *etat* — this; *te* — Your; *bhāra* — the burden; *hārāya* — to relieve; *bhūmeḥ* — of the earth.



## Translation

With various intentions, You perform pastimes to maintain the demigods, the saintly persons and the codes of religion for this world. By these pastimes You also kill those who stray from the right path and live by violence. Indeed, your present incarnation is meant to relieve the earth's burden.

## Purport

As Lord Kṛṣṇa states in the [Bhagavad-gītā \(9.29\)](#):

*samo 'ham sarva-bhūteṣu  
na me dveṣyo 'sti na priyaḥ  
ye bhajanti tu mām bhaktyā  
mayi te teṣu cāpy aham*

“I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend — is in Me — and I am also a friend to him.”

The demigods and sages (*devān sādḥūn*) are dedicated to executing the will of the Supreme Lord. The demigods act as cosmic administrators, and the sages, by their teachings and their good example, illumine the path of self-realization and holiness. But those who transgress the natural law, the law of God, and live by committing violence against others are vanquished by the Supreme Lord in His various pastime incarnations. As the Lord states in the [Bhagavad-gītā \(4.11\)](#), *ye yathā mām prapadyante tāms tathaiva bhajāmy aham*. He is impartial, but He responds appropriately to the actions of the living beings.

## ŚB 10.63.28

तप्तोऽहं ते तेजसा दुःसहेन शान्तोग्रेणात्युल्बणेन ज्वरेण ।  
तावत्तापो देहिनां तेऽङ्घ्रिमूलं नो सेवेरन् यावदाशानुबद्धाः ॥ २८ ॥

*tapto 'ham te tejasā duḥsahena  
śāntogreṇāty-ulbaṇena jvareṇa  
tāvat tāpo dehinām te 'nghri-mūlaṁ  
no severan yāvad āśānubaddhāḥ*

## Synonyms

taptah — burned; aham — I; te — Your; tejasā — by the power; duhsahena — insufferable; śānta — cold; ugrena — yet burning; ati — extremely; ulbanena — terrible; jvarena — fever; tāvat — for so long; tāpah — the burning torment; dehinām — of embodied souls; te — Your; aṅghri — of the feet; mūlam — the sole; na — do not; u — indeed; severan — serve; yāvat — as long as; āśā — in material desires; anubaddhāh — continuously bound.

## Translation

I am tortured by the fierce power of Your terrible fever weapon, which is cold yet burning. All embodied souls must suffer as long as they remain bound to material ambitions and thus averse to serving Your feet.

## Purport

In the previous verse, the Śiva-jvara stated that those who live by violence will suffer similar violence at the hands of the Lord. But here he further states that those who do not surrender to the Supreme Lord are especially liable to punishment. Although the Śiva-jvara himself had acted violently up till now, since he has surrendered to the Lord and rectified himself, he hopes to receive the Lord's mercy. In other words, he has now become the Lord's devotee.

## ŚB 10.63.29

श्रीभगवानुवाच

त्रिशिरस्ते प्रसन्नोऽस्मि व्येतु ते मज्ज्वराद् भयम् ।  
यो नौ स्मरति संवादं तस्य त्वन्न भवेद् भयम् ॥ २९ ॥

*śrī-bhagavān uvāca*

*tri-śiras te prasanno 'smi  
vyetu te maj-jvarād bhayam  
yo nau smarati saṁvādam  
tasya tvan na bhaved bhayam*

## Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; tri-śirah — O three-headed one; te — with you; prasannah — satisfied; asmi — I am; vyetu — may it go away; te — your;

*mat* — My; *jvarāt* — of the fever weapon; *bhayam* — fear; *yah* — whoever; *nau* — our; *smarati* — remembers; *sarivādam* — the conversation; *tasya* — for him; *tvat* — of you; *na bhavet* — there will not be; *bhayam* — fear.

## Translation

The Supreme Lord said: O three-headed one, I am pleased with you. May your fear of My fever weapon be dispelled, and may whoever remembers our conversation here have no reason to fear you.

## Purport

Here the Lord accepts the Śiva-jvara as His devotee and gives him his first order — that he should never frighten, by hot fever, those who faithfully hear this pastime of the Lord's.

## ŚB 10.63.30

इत्युक्तोऽच्युतमानम्य गतो माहेश्वरो ज्वरः ।  
बाणस्तु रथमारूढः प्रागाद्योत्स्यन् जनार्दनम् ॥ ३० ॥

*ity ukto 'cyutam ānamya*  
*gato māheśvaro jvaraḥ*  
*bāṇas tu ratham ārūḍhaḥ*  
*prāgād yotsyan janārdanam*

## Synonyms

*iti* — thus; *uktah* — addressed; *acyutam* — to Kṛṣṇa, the infallible Supreme Lord; *ānamya* — bowing down; *gatah* — went; *māheśvaraḥ* — of Lord Śiva; *jvaraḥ* — the fever weapon; *bāṇah* — Bāṇāsura; *tu* — but; *ratham* — his chariot; *ārūḍhaḥ* — riding; *prāgāt* — came forward; *yotsyan* — intending to fight; *janārdanam* — Lord Kṛṣṇa.

## Translation

Thus addressed, the Māheśvara-jvara bowed down to the infallible Lord and went away. But Bāṇāsura then appeared, riding forth on his chariot to fight Lord Kṛṣṇa.

## ŚB 10.63.31

ततो बाहुसहस्रेण नानायुधधरोऽसुरः ।  
मुमोच परमक्रुद्धो बाणांश्चक्रायुधे नृप ॥ ३१ ॥

*tato bāhu-sahasreṇa  
nānāyudha-dharo 'surah  
mumoca parama-kruddho  
bāṇāṁś cakrāyudhe nṛpa*

## Synonyms

*tataḥ* — thereupon; *bāhu* — with his arms; *sahasreṇa* — one thousand; *nānā* — numerous; *āyudha* — weapons; *dharah* — carrying; *asurah* — the demon; *mumoca* — released; *parama* — supremely; *kruddhah* — angry; *bāṇān* — arrows; *cakra-āyudhe* — at Him whose weapon is the disc; *nṛpa* — O King (Parīkṣit).

## Translation

Carrying numerous weapons in his thousand hands, O King, the terribly infuriated demon shot many arrows at Lord Kṛṣṇa, the carrier of the disc weapon.

## ŚB 10.63.32

तस्यास्यतोऽस्त्राण्यसकृच्चक्रेण क्षुरनेमिना ।  
चिच्छेद भगवान् बाहून् शाखा इव वनस्पतेः ॥ ३२ ॥

*tasyāsyato 'strāṇy asakṛc  
cakreṇa kṣura-neminā  
ciccheda bhagavān bāhūn  
śākhā iva vanaspateḥ*

## Synonyms

*tasya* — of him; *asyataḥ* — who was throwing; *astrāṇi* — weapons; *asakṛt* — repeatedly; *cakreṇa* — with His disc; *kṣura* — razor-sharp; *neminā* — whose circumference; *ciccheda* — cut off; *bhagavān* — the Supreme Lord; *bāhūn* — the arms; *śākhāḥ* — branches; *iva* — as if; *vanaspateḥ* — of a tree.

## Translation

As Bāṇa continued hurling weapons at Him, the Supreme Lord began using His razor-sharp cakra to cut off Bāṇāsura's arms as if they were tree branches.

## ŚB 10.63.33

बाहुषु छिद्यमानेषु बाणस्य भगवान् भवः ।  
भक्तानुकम्प्युपव्रज्य चक्रायुधमभाषत ॥ ३३ ॥

*bāhuṣu chidyamāneṣu*  
*bāṇasya bhagavān bhavaḥ*  
*bhaktānakampy upavrajya*  
*cakrāyudham abhāṣata*

### Synonyms

*bāhuṣu* — the arms; *chidyamāneṣu* — as they were being severed; *bāṇasya* — of Bāṇāsura; *bhagavān bhavaḥ* — the great Lord Śiva; *bhakta* — toward his devotee; *anukampī* — compassionate; *upavrajya* — approaching; *cakra-āyudham* — to Lord Kṛṣṇa, wielder of the disc weapon; *abhāṣata* — he spoke.

### Translation

Lord Śiva felt compassion for his devotee Bāṇāsura, whose arms were being cut off, and thus he approached Lord Cakrāyudha [Kṛṣṇa] and spoke to Him as follows.

## ŚB 10.63.34

श्रीरुद्र उवाच  
त्वं हि ब्रह्म परं ज्योतिर्गूढं ब्रह्मणि वाङ्मये ।  
यं पश्यन्त्यमलात्मान आकाशमिव केवलम् ॥ ३४ ॥

*śrī-rudra uvāca*  
*tvam hi brahma param jyotir*  
*gūḍham brahmaṇi vāṅ-maye*  
*yam paśyanty amalātmāna*  
*ākāśam iva kevalam*

### Synonyms

*śrī-rudrah uvāca* — Lord Śiva said; *tvam* — You; *hi* — alone; *brahma* — the Absolute Truth; *param* — supreme; *jyotih* — light; *gūḍham* — hidden; *brahmaṇi* — in the Absolute; *vāṅ-maye* — in its form of language (the Vedas); *yam* — whom; *paśyanti* — they see; *amala* — spotless; *ātmānaḥ* — whose hearts; *ākāśam* — the sky; *iva* — like; *kevalam* — pure.

## Translation

**Śrī Rudra said: You alone are the Absolute Truth, the supreme light, the mystery hidden within the verbal manifestation of the Absolute. Those whose hearts are spotless can see You, for You are uncontaminated, like the sky.**

## Purport

The Absolute Truth is the source of all light and is therefore the supreme light, self-luminous. This Absolute Truth is explained confidentially in the *Vedas* and is therefore difficult for an ordinary reader to understand. The following statements quoted by Śrīla Jīva Gosvāmī from the *Gopāla-tāpanī Upaniṣad* show how the Vedic sounds occasionally reveal the Absolute: *Te hocur upāsanam etasya parātmano govindasyākṣhilādhāriṇo brūhi (Pūrva-khaṇḍa 17)*: “They [the four Kumāras] said [to Brahmā], ‘Please tell us how to worship Govinda, the Supreme Soul and the foundation of all that exists.’” *Cetanaś cetanānām (Pūrva-khaṇḍa 21)*: “He is the chief of all living beings.” And *taṁ ha devam ātma-vṛtti-prakāśam (Pūrva-khaṇḍa 23)*: “One realizes that Supreme Godhead by first realizing one’s own self.” The great *ācārya* Jīva Gosvāmī also quotes a verse from the [Śrīmad-Bhāgavatam \(7.10.48\)](#) — *gūḍhaṁ param brahma manuṣya-liṅgam* — which refers to “the Supreme Truth concealed in a humanlike form.”

Since the Lord is pure, why do some people perceive Kṛṣṇa’s form and activities as impure? Ācārya Jīva explains that those whose own hearts are impure cannot understand the pure Lord. Śrīla Viśvanātha Cakravartī further quotes the Lord’s own instruction to Arjuna in *Śrī Hari-vamśa*:

*tat-param paramam brahma  
sarvam vibhajate jagat  
mamaiva tad ghanam tejo  
jñātum arhasi bhārata*

“Superior to that [total material nature] is the Supreme Brahman, from which this entire creation expands. O descendant of Bharata, you should know that the Supreme Brahman consists of My concentrated effulgence.”



Thus, to save his devotee, Śiva now glorifies the Supreme Lord, Kṛṣṇa, his eternal worshipable master. The Lord's bewildering potency induced Śiva to fight with Lord Kṛṣṇa, but now the fight is over, and to save his devotee Lord Śiva offers these beautiful prayers.

## ŚB 10.63.35-36

नाभिर्नभोऽग्निर्मुखमम्बु रेतो द्यौः शीर्षमाशाः श्रुतिरङ्घ्रिरुर्वी ।  
चन्द्रो मनो यस्य दृगर्क आत्मा अहं समुद्रो जठरं भुजेन्द्रः ॥ ३५ ॥  
रोमाणि यस्यौषधयोऽम्बुवाहाः केशा विरिञ्चो धिषणा विसर्गः ।  
प्रजापतिर्हृदयं यस्य धर्मः स वै भवान् पुरुषो लोककल्पः ॥ ३६ ॥

*nābhir nabho 'gnir mukham ambu reto  
dyauḥ śīrṣam āśāḥ śrutir aṅghrir urvī  
candro mano yasya ḍṛg arka ātmā  
aḥam samudro jaṭharam bhujendraḥ  
romāṇi yasyauśadhayo 'mbu-vāhāḥ  
keśā viriñco dhiṣaṇā visargaḥ  
prajā-patir hṛdayam yasya dharmah  
sa vai bhavān puruṣo loka-kalpaḥ*

### Synonyms

*nābhiḥ* — the navel; *nabhaḥ* — the sky; *agnih* — fire; *mukham* — the face; *ambu* — water; *retah* — the semen; *dyauḥ* — heaven; *śīrṣam* — the head; *āśāḥ* — the directions; *śrutih* — the sense of hearing; *aṅghriḥ* — the foot; *urvī* — the earth; *candraḥ* — the moon; *manah* — the mind; *yasya* — whose; *ḍṛk* — sight; *arkaḥ* — the sun; *ātmā* — self-awareness; *aḥam* — I (Śiva); *samudraḥ* — the ocean; *jaṭharam* — the abdomen; *bhuja* — the arm; *indraḥ* — Indra; *romāṇi* — the hairs on the body; *yasya* — whose; *ouśadhayah* — herbal plants; *ambu-vāhāḥ* — water-bearing clouds; *keśāḥ* — the hairs on the head; *viriñcaḥ* — Lord Brahmā; *dhiṣaṇā* — the discriminating intelligence; *visargaḥ* — the genitals; *prajā-patih* — the progenitor of mankind; *hṛdayam* — the heart; *yasya* — whose; *dharmah* — religion; *sah* — He; *vai* — indeed; *bhavān* — Your good self; *puruṣah* — the primeval creator; *loka* — the worlds; *kalpah* — produced from whom.

## Translation

The sky is Your navel, fire Your face, water Your semen, and heaven Your head. The cardinal directions are Your sense of hearing, herbal plants the hairs on Your body, and water-bearing clouds the hair on Your head. The earth is Your foot, the moon Your mind, and the sun Your vision, while I am Your ego. The ocean is Your abdomen, Indra Your arm, Lord Brahmā Your intelligence, the progenitor of mankind Your genitals, and religion Your heart. You are indeed the original puruṣa, creator of the worlds.

## Purport

Śrīla Śrīdhara Svāmī explains that just as the tiny bugs living inside a fruit cannot comprehend the fruit, so we tiny living beings cannot understand the Supreme Absolute Truth, in whom we exist. It is difficult to understand the cosmic manifestation of the Lord, what to speak of His transcendental form as Śrī Kṛṣṇa. Therefore we should surrender in Kṛṣṇa consciousness, and the Lord Himself will help us understand.

## ŚB 10.63.37

तवावतारोऽयमकुण्ठधामन् धर्मस्य गुप्त्यै जगतो हिताय ।  
वयं च सर्वे भवतानुभाविता विभावयामो भुवनानि सप्त ॥ ३७ ॥

*tavāvatāro 'yam akunṭha-dhāman  
dharmasya guptyai jagato hitāya  
vayaṁ ca sarve bhavatānubhāvitā  
vibhāvayāmo bhuvanāni sapta*

## Synonyms

*tava* — Your; *avatārah* — descent; *ayam* — this; *akunṭha* — unrestricted; *dhāman* — O You whose power; *dharmasya* — of justice; *guptyai* — for the protection; *jagatah* — of the universe; *hitāya* — for the benefit; *vayam* — we; *ca* — also; *sarve* — all; *bhavatā* — by You; *anubhāvitāh* — enlightened and authorized; *vibhāvayāmah* — we manifest and develop; *bhuvanāni* — the worlds; *sapta* — seven.

## Translation

Your current descent into the material realm, O Lord of unrestricted power, is meant for upholding the principles of justice and benefiting the entire universe. We demigods, each depending on Your grace and authority, develop the seven planetary systems.

## Purport

As Lord Śiva glorifies Lord Kṛṣṇa doubt may arise, since, apparently, Lord Kṛṣṇa is standing before Lord Śiva as a historical personality with a humanlike body. However, it is out of the Lord's causeless mercy that He appears to us in a form visible to our mundane eyes. If we want to understand the Absolute Truth, Śrī Kṛṣṇa, we must hear from recognized authorities in Kṛṣṇa consciousness, such as Lord Kṛṣṇa Himself in the [Bhagavad-gītā](#), or from Lord Śiva, a recognized Vaiṣṇava authority, who here glorifies the Supreme Personality of Godhead.

## ŚB 10.63.38

त्वमेक आद्यः पुरुषोऽद्वितीयस्तुर्यः स्वदृग् धेतुरहेतुरीशः ।  
प्रतीयसेऽथापि यथाविकारं स्वमायया सर्वगुणप्रसिद्ध्यै ॥ ३८ ॥

*tvam eka ādyaḥ puruṣo 'dvitīyas  
turyaḥ sva-dṛg dhetur ahetur īśaḥ  
pratīyase 'thāpi yathā-vikāraṁ  
sva-māyayā sarva-guṇa-prasiddhyai*

## Synonyms

*tvam* — You; *ekah* — one; *ādyaḥ* — original; *puruṣaḥ* — Supreme Person; *advitīyah* — without a second; *turyah* — transcendental; *sva-drk* — self-manifesting; *hetuh* — the cause; *ahetuh* — having no cause; *īśaḥ* — the supreme controller; *pratīyase* — You are perceived; *atha api* — nonetheless; *yathā* — according to; *vikāram* — various transformations; *sva* — by Your own; *māyayā* — illusory potency; *sarva* — of all; *guṇa* — material qualities; *prasiddhyai* — for the complete manifestation.

## Translation

You are the original person, one without a second, transcendental and self-manifesting. Uncaused, you are the cause of all, and You are the ultimate

**controller. You are nonetheless perceived in terms of the transformations of matter effected by Your illusory energy — transformations You sanction so that the various material qualities can fully manifest.**

## Purport

The *ācāryas* comment as follows on this verse: Śrīla Śrīdhara Svāmī explains that the term *ādyah puruṣaḥ*, “the original *puruṣa*,” indicates that Lord Kṛṣṇa expands Himself as Mahā-Viṣṇu, the first of the three *puruṣas* who take charge of cosmic manifestation. The Lord is *eka advitīyah*, “one without a second,” because there is no one equal to the Lord or different from Him. No one is completely equal to the Supreme Godhead, and yet because all the living beings are expansions of the potency of the Godhead, no one is qualitatively different from Him. Śrī Caitanya Mahāprabhu nicely explains this inconceivable situation by stating that the Absolute Truth and the living beings are qualitatively one but quantitatively different. The Absolute possesses infinite spiritual consciousness, whereas the living beings possess infinitesimal consciousness, which is subject to being covered by illusion.

Śrīla Jīva Gosvāmī, commenting on the term *ādyah puruṣaḥ*, quotes from the *Sātvata-tantra: viṣṇos tu trīṇi rūpāṇi*. “There are three forms of Viṣṇu [for cosmic manifestation, etc.]” Śrīla Jīva Gosvāmī also quotes a statement of the Lord’s from *śruti: pūrvam evāham ihāsam*. “In the beginning I alone existed in this world.” This statement describes the form of the Lord called the *puruṣa-avatāra*, who exists before the cosmic manifestation. Śrīla Jīva Gosvāmī also quotes the following *śruti-mantra: tat-puruṣasya puruṣatvam*, which means “Such constitutes the Lord’s status as *puruṣa*.” Actually, Lord Kṛṣṇa is the essence of the *puruṣa* incarnation because He is *turīya*, as described in the present verse. Jīva Gosvāmī explains the term *turīya* (literally “the fourth”) by quoting Śrīdhara Svāmī’s commentary to the [Bhāgavatam](#) verse 11.15.16:

*virāt hiranyagarbhaś ca  
kāraṇam cety upādhayaḥ  
īśasya yat tribhir hīnam  
turīyam tad vidur budhāḥ*

“The Lord’s universal form, His Hiraṇyagarbha form and the primeval causal manifestation of material nature are all relative conceptions, but because the Lord Himself is not covered by these three, intelligent authorities call Him ‘the fourth.’”

According to Śrīla Viśvanātha Cakravartī, the word *turiya* indicates that the Lord is the fourth member of the quadruple expansion of Godhead called the Catur-vyūha. In other words, Lord Kṛṣṇa is Vāsudeva.

Lord Kṛṣṇa is *sva-drk* — that is, He alone can perceive Himself perfectly — because He is infinite spiritual existence, infinitely pure. He is *hetu*, the cause of everything, and yet He is *ahetu*, without cause. Therefore He is *īśa*, the supreme controller.

The last two lines of this verse are of special philosophical significance. Why is the Lord perceived differently by different persons, although He is one? A partial explanation is given here. By the agency of Māyā, the Lord’s external potency, material nature is in a constant state of transformation, *vikāra*. In one sense, then, material nature is “unreal,” *asat*. But because God is the supreme reality, and because He is present within all things and all things are His potency, material objects and energies possess a degree of reality. Therefore some people see one aspect of material energy and think, “This is reality,” while other people see a different aspect of material energy and think, “No, that is reality.” Being conditioned souls, we are covered by different configurations of material nature, and thus we describe the Supreme Truth or the Supreme Lord in terms of our corrupted vision. Yet even the covering qualities of material nature, such as our conditioned intelligence, mind and senses, are real (being the potency of the Supreme Lord), and therefore through all things we can perceive, in a more or less subjective way, the Supreme Personality of Godhead. That is why the present verse states, *pratīyase*: “You are perceived.” Furthermore, without the manifestation of material nature’s covering qualities, the creation could not fulfill its purpose — namely, to allow the conditioned souls to make their best attempt to enjoy without God so that they will finally understand the futility of such an illusory notion.

## ŚB 10.63.39

यथैव सूर्यः पिहितश्छायया स्वया  
 छायां च रूपाणि च सञ्चकास्ति ।  
 एवं गुणेनापिहितो गुणांस्त्व-  
 मात्मप्रदीपो गुणिनश्च भूमन् ॥ ३९ ॥

*yathaiva sūryaḥ pihitaś chāyayā svayā  
 chāyām ca rūpāṇi ca sañcakāsti  
 evaṁ guṇenāpihito guṇāṁs tvam  
 ātma-pradīpo guṇinaś ca bhūman*

## Synonyms

*yathā eva* — just as; *sūryaḥ* — the sun; *pihitaḥ* — covered; *chāyayā* — by the shade; *svayā* — its own; *chāyām* — the shade; *ca* — and; *rūpāṇi* — visible forms; *ca* — also; *sañcakāsti* — illuminates; *evam* — similarly; *gunena* — by the material quality (of false ego); *apihitaḥ* — covered; *gunān* — the qualities of matter; *tvam* — You; *ātma-pradīpaḥ* — self-luminous; *guninaḥ* — the possessors of these qualities (the living entities); *ca* — and; *bhūman* — O almighty one.

## Translation

**O almighty one, just as the sun, though hidden by a cloud, illuminates the cloud and all other visible forms as well, so You, although hidden by the material qualities, remain self-luminous and thus reveal all those qualities, along with the living entities who possess them.**

## Purport

Here Lord Śiva further clarifies the idea expressed in the final two lines of the previous verse. The analogy of the clouds and the sun is appropriate. With its energy the sun creates clouds, which cover our vision of the sun. Yet it is the sun that allows us to see the clouds and all other things as well. Similarly, the Lord expands His illusory potency and thus prevents us from directly seeing Him. Yet it is God alone who reveals to us His covering potency — namely, the material world — and thus the Lord is *ātma-pradīpa*, “self-luminous.” It is the reality of His existence that makes all things visible.

**ŚB 10.63.40**

यन्मायामोहितधियः पुत्रदारगृहादिषु ।  
उन्मज्जन्ति निमज्जन्ति प्रसक्ता वृजिनार्णवे ॥ ४० ॥

*yan-māyā-mohita-dhiyaḥ*  
*putra-dāra-grhādiṣu*  
*unmajjanti nimajjanti*  
*prasaktā vṛjinārṇave*

## Synonyms

*yat* — of whom; *māyā* — by the illusory energy; *mohita* — bewildered; *dhiyaḥ* — their intelligence; *putra* — with regard to children; *dāra* — wife; *grha* — home; *ādiṣu* — and so on; *unmajjanti* — they rise to the surface; *nimajjanti* — they become submerged; *prasaktāḥ* — fully entangled; *vṛjina* — of misery; *arṇave* — in the ocean.

## Translation

**Their intelligence bewildered by Your māyā, fully attached to children, wife, home and so on, persons immersed in the ocean of material misery sometimes rise to the surface and sometimes sink down.**

## Purport

Śrīla Śrīdhara Svāmī explains that “rising in the ocean of misery” indicates elevation to higher species, such as demigods, and that “being submerged” refers to degradation to lower species — even to immobile forms of life such as trees. As stated in the *Vāyu Purāṇa*, *viparyayaś ca bhavati brahmatva-sthāvaratvayoḥ*: “The living being rotates between the position of Brahmā and that of an unmoving creature.”

Śrīla Jīva Gosvāmī points out that Śiva, having glorified the Lord, now pursues his original intention of securing the Lord’s grace for Bāṇāsura. Thus in this and the following four verses, Lord Śiva instructs Bāṇa on his actual position in relation to the Lord. Śiva’s appeal to the Lord for compassion toward Bāṇa appears in text 45.

## ŚB 10.63.41

देवदत्तमिमं लब्ध्वा नृलोकमजितेन्द्रियः ।  
यो नाद्रियेत त्वत्पादौ स शोच्यो ह्यात्मवञ्चकः ॥ ४१ ॥

*deva-dattam imam labdhvā  
nr-lokam ajitendriyaḥ  
yo nādrīyeta tvat-pādau  
sa śocyo hy ātma-vañcakah*

## Synonyms

*deva* — by the Supreme Lord; *dattam* — given; *imam* — this; *labdhvā* — attaining; *nr* — of human beings; *lokam* — the world; *ajita* — uncontrolled; *indriyaḥ* — his senses; *yah* — who; *na ādrīyeta* — will not honor; *tvat* — Your; *pādau* — feet; *sah* — he; *śocyah* — pitiable; *hi* — indeed; *ātma* — of himself; *vañcakah* — a cheater.

## Translation

One who has attained this human form of life as a gift from God, yet who fails to control his senses and honor Your feet, is surely to be pitied, for he is only cheating himself.

## Purport

Lord Śiva here condemns those who refuse to engage in the devotional service of the Supreme Lord.

## ŚB 10.63.42

यस्त्वां विसृजते मर्त्य आत्मानं प्रियमीश्वरम् ।  
विपर्ययेन्द्रियार्थार्थं विषमत्यमृतं त्यजन् ॥ ४२ ॥

*yas tvām visrjate martya  
ātmānaṁ priyam īśvaram  
viparyayendriyārthārtham  
viṣam atty amṛtam tyajan*

## Synonyms

*yah* — who; *tvām* — You; *visrjate* — rejects; *martyaḥ* — mortal man; *ātmānam* — his true Self; *priyam* — dearest; *īśvaram* — Lord; *viparyaya* — which are just the opposite; *indriya-artha* — of sense objects; *artham* — for the sake; *viṣam* — poison; *atti* — he eats; *amṛtam* — nectar; *tyajan* — avoiding.



## Translation

That mortal who rejects You — his true Self, dearest friend, and Lord — for the sake of sense objects, whose nature is just the opposite, refuses nectar and instead consumes poison.

## Purport

The person described above is pitiable because he rejects that which is actually dear, the Lord, and accepts that which is not dear and is ungodly: temporary sense gratification, which leads to suffering and bewilderment.

## ŚB 10.63.43

अहं ब्रह्माथ विबुधा मुनयश्चामलाशयाः ।  
सर्वात्मना प्रपन्नास्त्वामात्मानं प्रेष्ठमीश्वरम् ॥ ४३ ॥

*aham brahmātha vibudhā  
munayaś cāmalāśayāḥ  
sarvātmanā prapannās tvām  
ātmānam preṣṭham īśvaram*

## Synonyms

*aham* — I; *brahmā* — Brahmā; *atha* — and also; *vibudhāḥ* — the demigods; *munayah* — the sages; *ca* — and; *amala* — pure; *āśayāḥ* — whose consciousness; *sarva-ātmanā* — wholeheartedly; *prapannāḥ* — surrendered; *tvām* — unto You; *ātmānam* — the Self; *preṣṭham* — the dearest; *īśvaram* — the Lord.

## Translation

I, Lord Brahmā, the other demigods and the pure-minded sages have all surrendered wholeheartedly unto You, our dearest Self and Lord.

## ŚB 10.63.44

तं त्वा जगत्स्थित्युदयान्तहेतुं समं प्रशान्तं सुहृदात्मदैवम् ।  
अनन्यमेकं जगदात्मकेतं भवापवर्गाय भजाम देवम् ॥ ४४ ॥

*taṁ tvā jagat-sthity-udayānta-hetum  
samaṁ prasāntaṁ suhṛd-ātma-daivam  
ananyam ekaṁ jagad-ātma-ketaṁ  
bhavāpavargāya bhajāma devam*

## Synonyms

tam — Him; tvā — You; jagat — of the universe; sthiti — of the maintenance; udaya — the rise; anta — and the demise; hetum — the cause; samam — equipoised; praśāntam — perfectly at peace; suhrt — the friend; ātma — Self; daivam — and worshipable Lord; ananyam — without a second; ekam — unique; jagat — of all the worlds; ātma — and all souls; ketam — the shelter; bhava — of material life; apavargāya — for the cessation; bhajāma — let us worship; devam — the Supreme Lord.

## Translation

Let us worship You, the Supreme Lord, to be freed from material life. You are the maintainer of the universe and the cause of its creation and demise. Equipoised and perfectly at peace, You are the true friend, Self and worshipable Lord. You are one without a second, the shelter of all the worlds and all souls.

## Purport

Śrīla Śrīdhara Svāmī states that the Lord is a true friend because He sets one’s proper intelligence into motion if one desires to know the truth about God and the soul. Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī both emphasize that the term *bhavāpavargāya* indicates the highest liberation of pure love of Godhead, characterized by unalloyed devotional service unto the Lord.

Śrīla Viśvanātha Cakravartī also explains that the Supreme Lord is *samam*, “perfectly objective and balanced,” whereas other living beings, having an incomplete grasp of reality, cannot be perfectly objective. Those who surrender unto the Lord also become fully objective by taking shelter of His supreme consciousness.

## ŚB 10.63.45

अयं ममेष्टो दयितोऽनुवर्ती मयाभयं दत्तमुष्य देव ।  
सम्पाद्यतां तद् भवतः प्रसादो यथा हि ते दैत्यपतौ प्रसादः ॥ ४५ ॥

*ayaṁ mameṣṭo dayito ’nuvartī*  
*mayābhayaṁ dattam aṁṣya deva*

*sampādyatām tad bhavataḥ prasādo  
yathā hi te daitya-patau prasādah*

## Synonyms

*ayam* — this; *mama* — my; *istah* — favored; *dayitah* — very dear; *anuvartī* — follower; *mayā* — by me; *abhayam* — fearlessness; *dattam* — given; *amusya* — his; *deva* — O Lord; *sampādyatām* — please let it be granted; *tat* — therefore; *bhavataḥ* — Your; *prasādah* — grace; *yathā* — as; *hi* — indeed; *te* — Your; *daitya* — of the demons; *patau* — for the chief (Prahāda); *prasādah* — grace.

## Translation

**This Bāṇāsura is my dear and faithful follower, and I have awarded him freedom from fear. Therefore, my Lord, please grant him Your mercy, just as You showed mercy to Prahāda, the lord of the demons.**

## Purport

Lord Śiva feels inclined to help Bāṇāsura because the demon showed great devotion to Lord Śiva when he provided musical accompaniment for Śiva's *tāṇḍava* dance. Another reason Bāṇa is an object of Lord Śiva's favor is that he is a descendant of the great devotees Prahāda and Bali.

## ŚB 10.63.46

श्रीभगवानुवाच

यदात्थ भगवंस्त्वं नः करवाम प्रियं तव ।  
भवतो यद् व्यवसितं तन्मे साध्वनुमोदितम् ॥ ४६ ॥

*śrī-bhagavān uvāca*

*yad āttha bhagavaṁs tvaṁ naḥ*

*karavāma priyaṁ tava*

*bhavato yad vyavasitaṁ*

*tan me sādhv anumoditam*

## Synonyms

*śrī-bhagavān uvāca* — the Supreme Lord said; *yat* — what; *āttha* — have spoken; *bhagavan* — O lord; *tvam* — you; *naḥ* — to Us; *karavāma* — We should do; *priyam* —

the gratifying; *tava* — of you; *bhavatah* — by you; *yat* — what; *vyavasitam* — determined; *tat* — that; *me* — by Me; *sādhū* — well; *anumoditam* — agreed with.

## Translation

**The Supreme Lord said: My dear lord, for your pleasure We must certainly do what you have requested of Us. I fully agree with your conclusion.**

## Purport

We should not think it strange that the Supreme Lord, Kṛṣṇa, here addresses Lord Śiva as *bhagavan*, “lord.” All living beings are part and parcel of the Lord, qualitatively one with Him, and Lord Śiva is an especially powerful, pure entity who possesses many of the Supreme Lord’s qualities. Just as a father is happy to share his riches with a beloved son, so the Supreme Lord happily invests pure living beings with some of His potency and opulence. And just as a father proudly and happily observes the good qualities of his children, the Lord is most happy to glorify the pure living beings who are powerful in Kṛṣṇa consciousness. Thus the Supreme Lord is pleased to glorify Lord Śiva by addressing him as *bhagavān*.

## ŚB 10.63.47

अवध्योऽयं ममाप्येष वैरोचनिसुतोऽसुरः ।  
प्रहादाय वरो दत्तो न वध्यो मे तवान्वयः ॥ ४७ ॥

*avadhyo 'yaṁ mamāpy eṣa*  
*vairocani-suto 'suraḥ*  
*prahrādāya varo datto*  
*na vadhyo me tavānvayaḥ*

## Synonyms

*avadhyah* — not to be killed; *ayam* — he; *mama* — by Me; *api* — indeed; *esah* — this; *vairocani-sutah* — son of Vairocani (Bali); *asurah* — demon; *prahrādāya* — to Prahlāda; *varah* — the benediction; *dattah* — given; *na vadhyah* — not to be killed; *me* — by Me; *tava* — your; *anvayah* — descendants.

## Translation

I will not kill this demonic son of Vairocani, for I gave Prahlāda Mahārāja the benediction that I would not kill any of his descendants.

## ŚB 10.63.48

दर्पोपशमनायास्य प्रवृक्णा बाहवो मया ।  
सूदितं च बलं भूरि यच्च भारायितं भुवः ॥ ४८ ॥

*darpopaśamanāyāsyā  
pravṛkṇā bāhavo mayā  
sūditam ca balam bhūri  
yac ca bhārāyitam bhuvah*

### Synonyms

*darpa* — the false pride; *upaśamanāya* — for subduing; *asya* — his; *pravṛkṇāh* — severed; *bāhavah* — arms; *mayā* — by Me; *sūditam* — slain; *ca* — and; *balam* — the military force; *bhūri* — huge; *yac* — which; *ca* — and; *bhārāyitam* — having become a burden; *bhuvah* — for the earth.

### Translation

It was to subdue Bāṇāsura's false pride that I severed his arms. And I slew his mighty army because it had become a burden upon the earth.

## ŚB 10.63.49

चत्वारोऽस्य भुजाः शिष्टा भविष्यत्यजरामरः ।  
पार्षदमुख्यो भवतो न कुतश्चिद्भयोऽसुरः ॥ ४९ ॥

*catvāro 'sya bhujāḥ śiṣṭā  
bhaviṣyaty ajarāmarah  
pārṣada-mukhyo bhavato  
na kutaścid-bhayo 'surah*

### Synonyms

*catvārah* — four; *asya* — his; *bhujāḥ* — arms; *śiṣṭāḥ* — remaining; *bhaviṣyati* — will be; *ajara* — unaging; *amarah* — and immortal; *pārṣada* — an associate; *mukhyah* — principal; *bhavataḥ* — of yourself; *na kutaścit-bhayah* — having no fear on any account; *asurah* — the demon.

## Translation

This demon, who still has four arms, will be immune to old age and death, and he will serve as one of your principal attendants. Thus he will have nothing to fear on any account.

### ŚB 10.63.50

इति लब्ध्वाभयं कृष्णं प्रणम्य शिरसासुरः ।  
प्राद्युम्निं रथमारोप्य सवध्वो समुपानयत् ॥ ५० ॥

*iti labdhvābhayaṁ kṛṣṇaṁ  
praṇamya śirasāsuraḥ  
prādyumninṁ ratham āropya  
sa-vadhvo samupānayat*

## Synonyms

*iti* — thus; *labdhvā* — attaining; *abhayaṁ* — freedom from fear; *kṛṣṇam* — to Lord Kṛṣṇa; *praṇamya* — bowing down; *śirasā* — with his head; *asuraḥ* — the demon; *pradyumninṁ* — Aniruddha, the son of Pradyumna; *ratham* — on His chariot; *āropya* — placing; *sa-vadhvaḥ* — with His wife; *samupānayat* — he brought them forward.

## Translation

Thus attaining freedom from fear, Bāṇāsura offered obeisances to Lord Kṛṣṇa by touching his head to the ground. Bāṇa then seated Aniruddha and His bride on their chariot and brought them before the Lord.

### ŚB 10.63.51

अक्षौहिण्या परिवृतं सुवासःसमलङ्कृतम् ।  
सपत्नीकं पुरस्कृत्य ययौ रुद्रानुमोदितः ॥ ५१ ॥

*akṣauhinyā parivṛtaṁ  
su-vāsaḥ-samalaṅkṛtam  
sa-patṇikam puras-kṛtya  
yayau rudrānumoditaḥ*

## Synonyms

*akṣauhinyā* — by a full military division; *parivṛtam* — surrounded; *su* — fine; *vāsaḥ* — whose clothing; *samalaṅkṛtam* — and adorned with ornaments; *sa-patṇikam* —

Aniruddha with His wife; *purah-kṛtya* — putting in front; *yayau* — He (Lord Kṛṣṇa) went; *rudra* — by Lord Śiva; *anumoditah* — given leave.

## Translation

At the front of the party Lord Kṛṣṇa then placed Aniruddha and His bride, both beautifully adorned with fine clothes and ornaments, and surrounded them with a full military division. Thus Lord Kṛṣṇa took His leave of Lord Śiva and departed.

## ŚB 10.63.52

स्वराजधानीं समलङ्कृतां ध्वजैः सतोरणैरुक्षितमार्गचत्वराम् ।  
विवेश शङ्खानकदुन्दुभिस्वनैरभ्युद्यतः पौरसुहृद्द्विजातिभिः ॥ ५२ ॥

*sva-rājadhānīm samalaṅkṛtām dhvajaiḥ*  
*sa-toraṇair ukṣita-mārga-catvarām*  
*viveśa śaṅkhānaka-duṅḍubhi-svanair*  
*abhyudyataḥ paura-suhṛd-dvijātibhiḥ*

## Synonyms

*sva* — His own; *rājadhānīm* — capital; *samalaṅkṛtām* — fully decorated; *dhvajaiḥ* — with flags; *sa* — and with; *toranaiḥ* — victory arches; *ukṣita* — sprinkled with water; *mārga* — whose avenues; *catvarām* — and crossroads; *viveśa* — He entered; *śaṅkha* — of conchshells; *ānaka* — side drums; *duṅḍubhi* — and kettledrums; *svanaiḥ* — with the resounding; *abhyudyataḥ* — greeted respectfully; *paura* — by the people of the city; *suhṛt* — by His relatives; *dvijātibhiḥ* — and by the *brāhmaṇas*.

## Translation

The Lord then entered His capital. The city was lavishly decorated with flags and victory arches, and its avenues and crossways were all sprinkled with water. As conchshells, ānakas and duṅḍubhi drums resounded, the Lord's relatives, the brāhmaṇas and the general populace all came forward to greet Him respectfully.

## ŚB 10.63.53

य एवं कृष्णविजयं शङ्करेण च संयुगम् ।  
संस्मरेत् प्रातरुत्थाय न तस्य स्यात् पराजयः ॥ ५३ ॥

*ya evaṁ kṛṣṇa-vijayaṁ  
śaṅkareṇa ca saṁyugam  
saṁsmaret prātar utthāya  
na tasya syāt parājayaḥ*

## Synonyms

*yah* — whoever; *evam* — thus; *kṛṣṇa-vijayam* — the victory of Lord Kṛṣṇa; *śaṅkarena* — with Lord Śaṅkara; *ca* — and; *saṁyugam* — battle; *saṁsmaret* — remembers; *prātaḥ* — at dawn; *utthāya* — rising from sleep; *na* — not; *tasya* — for him; *syāt* — there will be; *parājayaḥ* — defeat.

## Translation

**Whoever rises early in the morning and remembers Lord Kṛṣṇa’s victory in His battle with Lord Śiva will never experience defeat.**

## Purport

*Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Sixty-third Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Lord Kṛṣṇa Fights with Bāṇāsura.”*



# ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 64



His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda

## CHAPTER SIXTY-FOUR

### The Deliverance of King Nṛga

This chapter describes how Śrī Kṛṣṇa released King Nṛga from a curse and instructed the royal order on the great danger of taking a *brāhmaṇa*'s property.

One day Sāmba and other young boys of the Yādava dynasty went to the forest to play, and after playing for a long time they became very thirsty and began looking for water. Inside a dry well they found an amazing creature: a huge lizard resembling a hill. The boys felt sorry for it and tried to pull it out. But after several attempts with leather thongs and ropes, they saw that they would not be able to rescue the creature, and thus they went to Lord Kṛṣṇa and told Him what had happened. The Lord accompanied them to the well and, extending His left hand, easily lifted the lizard out. By the touch of Lord Kṛṣṇa's hand the creature transformed at once into a demigod. Then Lord Kṛṣṇa asked, "Who are you, and how did you assume such a lowly form?"

The divine being replied, "My name was King Nṛga, son of Ikṣvāku, and I was famous for giving charity. Indeed, I gave away countless cows to numerous *brāhmaṇas*. But on one occasion a cow belonging to a first-class *brāhmaṇa* wandered into my herd. Unaware of this, I gave this cow in charity to a different *brāhmaṇa*. When the cow's previous owner saw the second *brāhmaṇa* taking this cow away, the first *brāhmaṇa* claimed the cow as his and began arguing with the second *brāhmaṇa*. After quarreling for some time they approached me, and I implored them to each take one hundred thousand cows in exchange for that one cow, and to please forgive me for the offense I had unknowingly committed. But neither *brāhmaṇa* would accept my proposal, and the matter remained unsettled.

"Shortly thereafter I died and was taken by the Yamadūtas to the court of Yamarāja. Yama asked me which I preferred to do first: suffer the results of my sins or enjoy the results of my pious acts. I decided to suffer my sinful reactions first, and thus I assumed the body of a lizard."

After King Nṛga had told his story, he offered prayers to Lord Kṛṣṇa and then mounted a celestial airplane, which transported him to heaven.

Lord Kṛṣṇa then instructed His personal associates, as well as the general mass of people, on the dangers of stealing a *brāhmaṇa*'s property. Finally, the Lord returned to His palace.

## ŚB 10.64.1

श्रीबादरायणिरुवाच  
 एकदोपवनं राजन् जग्मुर्यदुकुमारकाः ।  
 विहर्तुं साम्बप्रद्युम्नचारुभानुगदादयः ॥ १ ॥  
*śrī-bādarāyaṇir uvāca*  
*ekadopavanam rājan*  
*jagmur yadu-kumārakāḥ*  
*vihartum sām̐ba-pradyumna*  
*cāru-bhānu-gadādayaḥ*

### Synonyms

*śrī-bādarāyaṇih* — the son of Badarāyaṇa (Śukadeva Gosvāmī); *uvāca* — said; *ekadā* — one day; *upavanam* — to a small forest; *rājan* — O King (Parīkṣit); *jagmuh* — went; *yadu-kumārakāḥ* — boys of the Yadu dynasty; *vihartum* — to play; *sām̐ba-pradyumna-cāru-bhānu-gada-ādayaḥ* — Sām̐ba, Pradyumna, Cāru, Bhānu, Gada and others.

### Translation

Śrī Bādarāyaṇi said: O King, one day Sām̐ba, Pradyumna, Cāru, Bhānu, Gada and other young boys of the Yadu dynasty went to a small forest to play.

### Purport

Śrīla Śrīdhara Svāmī states that the story of King Nṛga, narrated in this chapter, is meant to give sober instructions to all proud kings. Through this incident Lord Kṛṣṇa also gave serious lessons to the members of His own family who had become proud of their opulences.

## ŚB 10.64.2

क्रीडित्वा सुचिरं तत्र विचिन्वन्तः पिपासिताः ।  
जलं निरुदके कूपे ददृशुः सत्त्वमद्भुतम् ॥ २ ॥

*krīditvā su-ciraṁ tatra  
vicinvantaḥ pipāsitāḥ  
jalam nirudake kūpe  
dadṛśuḥ sattvam adbhutam*

### Synonyms

*krīditvā* — after playing; *su-ciram* — for a long time; *tatra* — there; *vicinvantaḥ* — looking for; *pipāsitāḥ* — thirsty; *jalam* — water; *nirudake* — waterless; *kūpe* — in a well; *dadṛśuḥ* — they saw; *sattvam* — a creature; *adbhutam* — amazing.

### Translation

After playing for a long time, they became thirsty. As they searched for water, they looked inside a dry well and saw a peculiar creature.

## ŚB 10.64.3

कृकलासं गिरिनिभं वीक्ष्य विस्मितमानसाः ।  
तस्य चोद्धरणे यत्नं चक्रुस्ते कृपयान्विताः ॥ ३ ॥

*kṛkalāsam giri-nibhaṁ  
vīkṣya vismita-mānasāḥ  
tasya coddharaṇe yatnam  
cakrus te kṛpayānvitāḥ*

### Synonyms

*kṛkalāsam* — a lizard; *giri* — a mountain; *nibham* — resembling; *vīkṣya* — looking at; *vismita* — astonished; *mānasāḥ* — whose minds; *tasya* — of it; *ca* — and; *uddharane* — in the lifting up; *yatnam* — effort; *cakruh* — made; *te* — they; *kṛpayānvitāḥ* — feeling compassion.

### Translation

The boys were astonished to behold this creature, a lizard who looked like a hill. They felt sorry for it and tried to lift it out of the well.

## ŚB 10.64.4

चर्मजैस्तान्तवैः पाशैर्बद्ध्वा पतितमर्भकाः ।  
नाशक्नुरन् समुद्धर्तुं कृष्णायचख्युरुत्सुकाः ॥ ४ ॥

*carma-jais tāntavaiḥ pāsair*  
*baddhvā patitam arbhakāḥ*  
*nāśaknuran samuddhartuṁ*  
*kṛṣṇāyācakhyur utsukāḥ*

## Synonyms

*carma-jaiḥ* — made of leather; *tāntavaiḥ* — and made of spun thread; *pāsair* — with ropes; *baddhvā* — attaching; *patitam* — the fallen creature; *arbhakāḥ* — the boys; *nāśaknuran* — they were not able; *samuddhartum* — to lift out; *kṛṣṇāya* — to Lord Kṛṣṇa; *ācakhyuh* — they reported; *utsukāḥ* — excitedly.

## Translation

They caught on to the trapped lizard with leather thongs and then with woven ropes, but still they could not lift it out. So they went to Lord Kṛṣṇa and excitedly told Him about the creature.

## Purport

Śrīla Jīva Gosvāmī explains that because in this chapter the Yadu boys, even Śrī Pradyumna, are described as quite young, this must be an early pastime.

## ŚB 10.64.5

तत्रागत्यारविन्दाक्षो भगवान् विश्वभावनः ।  
वीक्ष्योज्जहार वामेन तं करेण स लीलया ॥ ५ ॥

*tatrāgatyāravindākṣo*  
*bhagavān viśva-bhāvanaḥ*  
*vīkṣyojjahāra vāmena*  
*taṁ kareṇa sa līlayā*

## Synonyms

*tatra* — there; *āgatyā* — going; *aravinda-akṣah* — lotus-eyed; *bhagavān* — the Supreme Lord; *viśva* — of the universe; *bhāvanaḥ* — the maintainer; *vīkṣya* — seeing; *ujjahāra* — picked up; *vāmena* — left; *taṁ* — it; *karena* — with His hand; *sah* — He; *līlayā* — easily.



## Translation

The lotus-eyed Supreme Lord, maintainer of the universe, went to the well and saw the lizard. Then with His left hand He easily lifted it out.

### ŚB 10.64.6

स उत्तमःश्लोककराभिमृष्टो विहाय सद्यः कृकलासरूपम् ।  
सन्तप्तचामीकरचारुवर्णः स्वर्ग्यद्भुतालङ्करणाम्बरस्रक् ॥ ६ ॥

*sa uttamah-śloka-karābhimṛṣṭo  
vihāya sadyaḥ kṛkalāsa-rūpam  
santapta-cāmikara-cāru-varṇaḥ  
svargy adbhutālaṅkaraṇāmbara-srak*

## Synonyms

*sah* — it; *uttamah-śloka* — of the glorious Lord; *kara* — by the hand; *abhimṛstah* — touched; *vihāya* — giving up; *sadyaḥ* — immediately; *kṛkalāsa* — of a lizard; *rūpam* — the form; *santapta* — molten; *cāmikara* — of gold; *caru* — beautiful; *varṇaḥ* — whose complexion; *svargī* — a resident of heaven; *adbhuta* — amazing; *alaṅkarana* — whose ornaments; *ambara* — clothing; *srak* — and garlands.

## Translation

Touched by the hand of the glorious Supreme Lord, the being at once gave up its lizard form and assumed that of a resident of heaven. His complexion was beautifully colored like molten gold, and he was adorned with wonderful ornaments, clothes and garlands.

### ŚB 10.64.7

पप्रच्छ विद्वानपि तन्निदानं जनेषु विख्यापयितुं मुकुन्दः ।  
कस्त्वं महाभाग वरेण्यरूपो देवोत्तमं त्वां गणयामि नूनम् ॥ ७ ॥

*papraccha vidvān api tan-nidānaṁ  
janeṣu vikhyāpayitum mukundaḥ  
kas tvarṁ mahā-bhāga vareṇya-rūpo  
devottamaṁ tvāṁ gaṇayāmi nūnam*

## Synonyms

*papraccha* — He asked; *vidvān* — well aware; *api* — although; *tat* — of this; *nidānam* — the cause; *janeṣu* — among people in general; *vikhyāpayitum* — to make it known; *mukundah* — Lord Kṛṣṇa; *kaḥ* — who; *tvam* — you; *mahā-bhāga* — O fortunate one; *varenya* — excellent; *rūpah* — whose form; *deva-uttamam* — an exalted demigod; *tvām* — You; *ganayāmi* — I should consider; *nūnam* — certainly.

## Translation

Lord Kṛṣṇa understood the situation, but to inform people in general He inquired as follows: “Who are you, O greatly fortunate one? Seeing your excellent form, I think you must surely be an exalted demigod.

## ŚB 10.64.8

सम्प्रापितोऽस्यतदर्हः सुभद्र ।  
 आत्मानमाख्याहि विवित्सतां नो  
 यन्मन्यसे नः क्षममत्र वक्तुम् ॥ ८ ॥  
*daśām imām vā katamena karmaṇā*  
*samprāpito 'sy atad-arhaḥ su-bhadra*  
*ātmānam ākhyāhi vivitsatām no*  
*yan manyase naḥ kṣamam atra vaktum*

## Synonyms

*daśām* — condition; *imām* — to this; *vā* — and; *katamena* — by what; *karmaṇā* — action; *samprāpitah* — brought; *asi* — you are; *atat-arhaḥ* — not deserving it; *su-bhadra* — O good soul; *ātmānam* — yourself; *ākhyāhi* — please explain; *vivitsatām* — who are eager to know; *naḥ* — to us; *yat* — if; *manyase* — you think; *naḥ* — to us; *kṣamam* — proper; *atra* — here; *vaktum* — to speak.

## Translation

“By what past activity were you brought to this condition? It seems you did not deserve such a fate, O good soul. We are eager to know about you, so please inform us about yourself — if, that is, you think this the proper time and place to tell us.”

## ŚB 10.64.9

श्रीशुक उवाच  
इति स्म राजा सम्पृष्टः कृष्णेनानन्तमूर्तिना ।  
माधवं प्रणिपत्याह किरीटेनार्कवर्चसा ॥ ९ ॥

*śrī-śuka uvāca*  
*iti sma rājā samprṣṭaḥ*  
*kṛṣṇenānanta-mūrtinā*  
*mādhavaṁ praṇipatyāha*  
*kirīṭenārka-varcasā*

### Synonyms

*śrī-śukah uvāca* — Śukadeva Gosvāmī said; *iti* — thus; *sma* — indeed; *rājā* — the King; *samprṣṭaḥ* — questioned; *kṛṣṇena* — by Lord Kṛṣṇa; *ananta* — unlimited; *mūrtinā* — whose forms; *mādhavam* — to Him, Lord Mādhava; *praṇipatyā* — bowing down; *āha* — he spoke; *kirīṭena* — with his helmet; *arka* — like the sun; *varcasā* — whose brilliance.

### Translation

Śukadeva Gosvāmī said: Thus questioned by Kṛṣṇa, whose forms are unlimited, the King, his helmet as dazzling as the sun, bowed down to Lord Mādhava and replied as follows.

## ŚB 10.64.10

नृग उवाच  
नृगो नाम नरेन्द्रोऽहमिक्ष्वाकुतनयः प्रभो ।  
दानिष्वाख्यायमानेषु यदि ते कर्णमस्पृशम् ॥ १० ॥

*nṛga uvāca*  
*nṛgo nāma narendro 'ham*  
*ikṣvāku-tanayaḥ prabho*  
*dāniṣv ākhyāyamāneṣu*  
*yadi te karṇam asprśam*

### Synonyms

*nṛgah uvāca* — King Nṛga said; *nṛgah nāma* — named Nṛga; *nara-indrah* — a ruler of men; *aham* — I; *ikṣvāku-tanayah* — a son of Ikṣvāku; *prabho* — O Lord; *dāniṣu* —



among men of charity; [ākhyāyamāneṣu](#) — when being enumerated; [yadi](#) — perhaps; [te](#) — Your; [karnam](#) — ear; [asprśam](#) — I have touched.

## Translation

**King Nṛga said: I am a king known as Nṛga, the son of Ikṣvāku. Perhaps, Lord, You have heard of me when lists of charitable men were recited.**

## Purport

The *ācāryas* point out here that although a tentative expression is used — “perhaps You have heard of me” — the implication is that there is no doubt.

## ŚB 10.64.11

किं नु तेऽविदितं नाथ सर्वभूतात्मसाक्षिणः ।  
कालेनाव्याहतदृशो वक्ष्येऽथापि तवाज्ञया ॥ ११ ॥

*kiṁ nu te 'aviditam nātha  
sarva-bhūtātma-sākṣiṇaḥ  
kālenāvyāhata-dṛśo  
vakṣye 'thāpi tavājñayā*

## Synonyms

[kim](#) — what; [nu](#) — indeed; [te](#) — to You; [aviditam](#) — unknown; [nātha](#) — O master; [sarva](#) — of all; [bhūta](#) — beings; [ātma](#) — of the intelligence; [sākṣiṇaḥ](#) — to the witness; [kālena](#) — by time; [avyāhata](#) — undisturbed; [dṛśaḥ](#) — whose vision; [vakṣye](#) — I will speak; [atha api](#) — nevertheless; [tava](#) — Your; [ājñayā](#) — by the order.

## Translation

**What could possibly be unknown to You, O master? With vision undisturbed by time, You witness the minds of all living beings. Nevertheless, on Your order I will speak.**

## Purport

Since the Lord knows everything, there is no need to inform Him about anything. Still, to fulfill the Lord’s purpose King Nṛga will speak.

## ŚB 10.64.12

यावत्यः सिकता भूमेर्यावत्यो दिवि तारकाः ।  
यावत्यो वर्षधाराश्च तावतीरददं स्म गाः ॥ १२ ॥

*yāvatyah sikatā bhūmer  
yāvatyo divi tārakāḥ  
yāvatyo varṣa-dhārās ca  
tāvatīr adadam sma gāḥ*

### Synonyms

*yāvatyah* — as many; *sikatāḥ* — grains of sand; *bhūmeh* — belonging to the earth;  
*yāvatyah* — as many; *divi* — in the sky; *tārakāḥ* — stars; *yāvatyah* — as many; *varṣa*  
— of a rainfall; *dhārāḥ* — drops; *ca* — and; *tāvatīḥ* — that many; *adadam* — I gave;  
*sma* — indeed; *gāḥ* — cows.

### Translation

I gave in charity as many cows as there are grains of sand on the earth, stars in the heavens, or drops in a rain shower.

### Purport

The idea here is that the King gave innumerable cows in charity.

## ŚB 10.64.13

पयस्विनीस्तरुणीः शीलरूपगुणोपपन्नाः कपिला हेमशृङ्गीः ।  
न्यायार्जिता रूप्यखुराः सवत्सा दुकूलमालाभरणा ददावहम् ॥ १३ ॥

*payasvinīs taruṇīḥ śīla-rūpa-  
guṇopapannāḥ kapilā hema-śṛṅgīḥ  
nyāyārjitā rūpya-khurāḥ sa-vatsā  
dukūla-mālābharaṇā dadāv aham*

### Synonyms

*payah-viṇīḥ* — having milk; *taruṇīḥ* — young; *śīla* — with good behavior; *rūpa* —  
beauty; *guna* — and other qualities; *upapannāḥ* — endowed; *kapilāḥ* — brown; *hema*  
— gold; *śṛṅgīḥ* — with horns; *nyāya* — fairly; *arjitāḥ* — earned; *rūpya* — silver;  
*khurāḥ* — with hooves; *sa-vatsāḥ* — together with their calves; *dukūla* — fine cloth;  
*mālā* — with garlands; *ābharanāḥ* — adorned; *dadau* — gave; *aham* — I.

## Translation

Young, brown, milk-laden cows, who were well-behaved, beautiful and endowed with good qualities, who were all acquired honestly, and who had gilded horns, silver-plated hooves and decorations of fine ornamental cloths and garlands — such were the cows, along with their calves, that I gave in charity.

## ŚB 10.64.14-15

स्वलङ्कृतेभ्यो गुणशीलवद्भ्यः सीदत्कुटुम्बेभ्य ऋतव्रतेभ्यः ।  
 तपःश्रुतब्रह्मवदान्यसद्भ्यः प्रादां युवभ्यो द्विजपुङ्गवेभ्यः ॥ १४ ॥  
 गोभूहिरण्यायतनाश्वहस्तिनः कन्याः सदासीस्तिलरूप्यशय्याः ।  
 वासांसि रत्नानि परिच्छदान् रथानिष्ठं च यज्ञैश्चरितं च पूर्तम् ॥ १५ ॥

*sv-alankṛtebhyo guṇa-śilavadbhyaḥ  
 sīdat-kuṭumbebhya ṛta-vratebhyaḥ  
 tapaḥ-śruta-brahma-vadānya-sadbhyaḥ  
 prādām yuvabhyo dvija-puṅgavebhyaḥ  
 go-bhū-hiraṇyāyatanāśva-hastinaḥ  
 kanyāḥ sa-dāsīs tīla-rūpya-śayyāḥ  
 vāsāmsi ratnāni paricchadān rathān  
 iṣṭam ca yajñaiś caritam ca pūrtam*

## Synonyms

*su* — well; *alankṛtebhyah* — who were ornamented; *guṇa* — good qualities; *śīla* — and character; *vadbhyaḥ* — who possessed; *sīdat* — distressed; *kuṭumbebhyaḥ* — whose families; *ṛta* — to truth; *vratebhyaḥ* — dedicated; *tapaḥ* — for austerity; *śruta* — well known; *brahma* — in the Vedas; *vadānya* — vastly learned; *sadbhyaḥ* — saintly; *prādām* — I gave; *yuvabhyaḥ* — who were young; *dvija* — to brāhmaṇas; *pum-gavebhyaḥ* — most exceptional; *go* — cows; *bhū* — land; *hiranya* — gold; *āyatana* — houses; *śva* — horses; *hastinaḥ* — and elephants; *kanyāḥ* — marriageable daughters; *sa* — with; *dāsīḥ* — maidservants; *tīla* — sesame; *rūpya* — silver; *śayyāḥ* — and beds; *vāsāmsi* — clothing; *ratnāni* — jewels; *paricchadān* — furniture; *rathān* — chariots; *iṣṭam* — worship executed; *ca* — and; *yajñaiḥ* — by Vedic fire sacrifices; *caritam* — done; *ca* — and; *pūrtam* — pious works.

## Translation

I first honored the brāhmaṇas who were recipients of my charity by decorating them with fine ornaments. Those most exalted brāhmaṇas, whose families were in need, were young and possessed of excellent character and qualities. They were dedicated to truth, famous for their austerity, vastly learned in the Vedic scriptures and saintly in their behavior. I gave them cows, land, gold and houses, along with horses, elephants and marriageable girls with maidservants, as well as sesame, silver, fine beds, clothing, jewels, furniture and chariots. In addition, I performed Vedic sacrifices and executed various pious welfare activities.

## ŚB 10.64.16

कस्यचिद् द्विजमुख्यस्य भ्रष्टा गौर्मम गोधने ।  
सम्पृक्ताविदुषा सा च मया दत्ता द्विजातये ॥ १६ ॥

*kasyacid dvija-mukhyasya*  
*bhraṣṭā gaur mama go-dhane*  
*samprktāviduṣā sā ca*  
*mayā dattā dvijātaye*

## Synonyms

*kasyacid* — of a certain; *dvija* — brāhmaṇa; *mukhyasya* — first class; *bhraṣṭā* — lost; *gauh* — a cow; *mama* — my; *go-dhane* — in the herd; *samprktā* — becoming mixed; *aviduṣā* — who was unaware; *sā* — she; *ca* — and; *mayā* — by me; *dattā* — given; *dvi-jātaye* — to (another) brāhmaṇa.

## Translation

Once a cow belonging to a certain first-class brāhmaṇa wandered away and entered my herd. Unaware of this, I gave that cow in charity to a different brāhmaṇa.

## Purport

Śrīla Śrīdhara Svāmī explains that the term *dvija-mukhya*, “first-class brāhmaṇa,” here indicates a brāhmaṇa who has stopped accepting charity and would thus refuse

to accept even one hundred thousand cows in exchange for the cow that had been improperly given away.

## ŚB 10.64.17

तां नीयमानां तत्स्वामी दृष्ट्वा वाच ममेति तम् ।  
ममेति परिग्राह्याह नृगो मे दत्तवानिति ॥ १७ ॥

*tāṁ nīyamānāṁ tat-svāmī  
dṛṣṭvāca mameti tam  
mameti parigrāhy āha  
nṛgo me dattavān iti*

### Synonyms

*tām* — her, the cow; *nīyamānām* — being led away; *tat* — her; *svāmī* — master; *dṛstvā* — seeing; *uvāca* — said; *mama* — mine; *iti* — thus; *tam* — to him; *mama* — mine; *iti* — thus; *parigrāhī* — he who had accepted the gift; *āha* — said; *nṛgah* — King Nṛga; *me* — to me; *dattavān* — gave; *iti* — thus.

### Translation

When the cow's first owner saw her being led away, he said, "She is mine!" The second brāhmaṇa, who had accepted her as a gift, replied, "No, she's mine! Nṛga gave her to me."

## ŚB 10.64.18

विप्रौ विवदमानौ मामूचतुः स्वार्थसाधकौ ।  
भवान् दातापहर्तेति तच्छ्रुत्वा मेऽभवद् भ्रमः ॥ १८ ॥

*viprau vivadamānau mām  
ūcatuḥ svārtha-sādhakau  
bhavān dātāpaharteti  
tac chrutvā me 'bhavad bhramah*

### Synonyms

*viprau* — the two brāhmaṇas; *vivadamānau* — arguing; *mām* — to me; *ūcatuḥ* — said; *sva* — their own; *artha* — interest; *sādhakau* — fulfilling; *bhavān* — you, sir; *dātā* — giver; *apahartā* — taker; *iti* — thus; *tat* — this; *śrutvā* — hearing; *me* — my; *abhavat* — there arose; *bhramah* — consternation.

## Translation

As the two brāhmaṇas argued, each trying to fulfill his own purpose, they came to me. One of them said, “You gave me this cow,” and the other said, “But you stole her from me.” Hearing this, I was bewildered.

## ŚB 10.64.19-20

अनुनीतावुभौ विप्रौ धर्मकृच्छ्रगतेन वै ।  
 गवां लक्षं प्रकृष्टानां दास्याम्येषा प्रदीयताम् ॥ १९ ॥  
 भवन्तावनुगृहीतां किङ्करस्याविजानतः ।  
 समुद्धरतं मां कृच्छ्रात् पतन्तं निरयेऽशुचौ ॥ २० ॥

*anunītāv ubhau viprau*  
*dharma-kṛcchra-gatena vai*  
*gavāṃ lakṣaṃ prakṛṣṭānām*  
*dāsyāmy eṣā pradiyatām*  
*bhavantāv anugrḥñītām*  
*kiṅkarasyāvijānataḥ*  
*samuddharataṃ mām kṛcchrāt*  
*patantaṃ niraye 'śucau*

## Synonyms

*anunītau* — humbly requested; *ubhau* — both; *viprau* — the two brāhmaṇas; *dharma* — of religious duty; *kṛcchra* — a difficult situation; *gatena* — by (me) who was in; *vai* — indeed; *gavām* — of cows; *lakṣam* — a lakh (one hundred thousand); *prakṛṣṭānām* — best quality; *dāsyāmi* — I will give; *eṣā* — this one; *pradiyatām* — please give; *bhavantau* — the two of you; *anugrḥñītām* — should please show mercy; *kiṅkarasya* — to your servant; *avijānataḥ* — who was unaware; *samuddharatam* — please save; *mām* — me; *kṛcchrāt* — from danger; *patantam* — falling; *niraye* — into hell; *aśucau* — unclean.

## Translation

Finding myself in a terrible dilemma concerning my duty in the situation, I humbly entreated both the brāhmaṇas: “I will give one hundred thousand of the best cows in exchange for this one. Please give her back to me. Your good selves should be merciful to me, your servant. I did not know what I was

doing. Please save me from this difficult situation, or I'll surely fall into a filthy hell.”

## ŚB 10.64.21

नाहं प्रतीच्छे वै राजन्नित्युक्त्वा स्वाम्यपाक्रमत् ।  
नान्यद् गवामप्ययुतमिच्छामीत्यपरो ययौ ॥ २१ ॥

*nāhaṁ pratīcche vai rājann  
ity uktvā svāmy apākramat  
nānyad gavām apy ayutam  
icchāmīty aparo yayau*

### Synonyms

*na* — not; *aham* — I; *pratīcche* — want; *vai* — indeed; *rājan* — O King; *iti* — thus; *uktvā* — saying; *svāmī* — the owner; *apākramat* — went away; *na* — not; *anyat* — in addition; *gavām* — of cows; *api* — even; *ayutam* — ten thousand; *icchāmi* — I want; *iti* — thus saying; *aparāh* — the other (*brāhmaṇa*); *yayau* — left.

### Translation

The present owner of the cow said, “I don’t want anything in exchange for this cow, O King,” and went away. The other *brāhmaṇa* declared, “I don’t want even ten thousand more cows [than you are offering],” and he too went away.

### Purport

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda comments: “Thus disagreeing with the King’s proposal, both *brāhmaṇas* left the palace in anger, thinking that their lawful possession had been usurped.”

## ŚB 10.64.22

एतस्मिन्नन्तरे यामैर्दूतैर्नीतो यमक्षयम् ।  
यमेन पृष्टस्तत्राहं देवदेव जगत्पते ॥ २२ ॥

*etasminn antare yāmair  
dūtair nīto yama-kṣayam  
yamena pṛṣṭas tatrāhaṁ  
deva-deva jagat-pate*

## Synonyms

*etasmin* — at this; *antare* — opportunity; *yāmaih* — of Yamarāja, the lord of death; *dūtaih* — by the messengers; *nītah* — taken; *yama-kṣayam* — to the abode of Yamarāja; *yamena* — by Yamarāja; *prstah* — questioned; *tatra* — there; *aham* — I; *deva-deva* — O Lord of lords; *jagat* — of the universe; *pate* — O master.

## Translation

O Lord of lords, O master of the universe, the agents of Yamarāja, taking advantage of the opportunity thus created, later carried me to his abode. There Yamarāja himself questioned me.

## Purport

According to the *ācāryas*, the King's performance of fruitive activities had previously been flawless. But now an inadvertent discrepancy had arisen, and so when the King died the Yamadūtas took him to the abode of Yamarāja, called Saṁyamānī.

## ŚB 10.64.23

पूर्व त्वमशुभं भुङ्क्ष उताहो नृपते शुभम् ।  
नान्तं दानस्य धर्मस्य पश्ये लोकस्य भास्वतः ॥ २३ ॥

*pūrvam tvam aśubham bhun̄kṣa*  
*utāho n̄rpate śubham*  
*nāntam dānasya dharmasya*  
*paśye lokasya bhāsvataḥ*

## Synonyms

*pūrvam* — first; *tvam* — you; *aśubham* — impious reactions; *bhun̄kse* — wish to experience; *uta āha u* — or else; *n̄r-pate* — O King; *śubham* — pious reactions; *na* — not; *antam* — the end; *dānasya* — of charity; *dharmasya* — religious; *paśye* — I see; *lokasya* — of the world; *bhāsvataḥ* — shining.

## Translation

[Yamarāja said:] My dear King, do you wish to experience the results of your sins first, or those of your piety? Indeed, I see no end to the dutiful charity you



have performed, or to your consequent enjoyment in the radiant heavenly planets.

## ŚB 10.64.24

पूर्व देवाशुभं भुञ्ज इति प्राह पतेति सः ।  
तावदद्राक्षमात्मानं कृकलासं पतन् प्रभो ॥ २४ ॥

*pūrvam devāśubham̐ bhuñja  
iti prāha pateti saḥ  
tāvad adrākṣam ātmānam̐  
kṛkalāsam̐ patan prabho*

### Synonyms

*pūrvam* — first; *deva* — O lord; *aśubham* — the sinful reactions; *bhuñje* — I will experience; *iti* — thus saying; *prāha* — said; *pata* — fall; *iti* — thus; *saḥ* — he; *tāvat* — just then; *adrākṣam* — I saw; *ātmānam* — myself; *kṛkalāsam* — a lizard; *patan* — falling; *prabho* — O master.

### Translation

I replied, “First, my lord, let me suffer my sinful reactions,” and Yamarāja said, “Then fall!” At once I fell, and while falling I saw myself becoming a lizard, O master.

## ŚB 10.64.25

ब्रह्मण्यस्य वदान्यस्य तव दासस्य केशव ।  
स्मृतिर्नाद्यापि विध्वस्ता भवत्सन्दर्शनार्थिनः ॥ २५ ॥

*brahmaṇyasya vadānyasya  
tava dāsasya keśava  
smṛtir nādyāpi vidhvastā  
bhavat-sandarśanārthinaḥ*

### Synonyms

*brahmaṇyasya* — who was devoted to the *brāhmaṇas*; *vadānyasya* — who was generous; *tava* — Your; *dāsasya* — of the servant; *keśava* — O Kṛṣṇa; *smṛtiḥ* — the memory; *na* — not; *adya* — today; *api* — even; *vidhvastā* — lost; *bhavat* — Your; *sandarśana* — audience; *arthinaḥ* — who hankered for.

## Translation

O Keśava, as Your servant I was devoted to the brāhmaṇas and generous to them, and I always hankered for Your audience. Therefore even till now I have never forgotten [my past life].

## Purport

Śrīla Jīva Gosvāmī comments on this verse as follows: “Since King Nṛga openly declared that he had two outstanding qualities — namely devotion to the *brāhmaṇas*, and generosity — it is clear that he possessed these qualities only partially, since someone who is truly pure would not boast about them. It is also clear that King Nṛga considered such piety to be a separate goal, desirable for its own sake. Thus he did not fully appreciate pure devotional service to Lord Kṛṣṇa. Kṛṣṇa had not been the only goal of Nṛga’s life, as He was for Ambarīṣa Mahārāja, even in the stage of regulative practice. Nor do we find that King Nṛga overcame obstacles like those Ambarīṣa did when Durvāsā Muni became angry at him. Still, we can conclude that since Nṛga was able to see the Lord for some reason or another, he must have had the good quality of sincerely desiring the Lord’s association.”

Śrīla Prabhupāda confirms the above analysis in *Kṛṣṇa, the Supreme Personality of Godhead*: “On the whole, [Nṛga] had not developed Kṛṣṇa consciousness. The Kṛṣṇa conscious person develops love of God, Kṛṣṇa, not love for pious or impious activities; therefore he is not subjected to the results of such action. As stated in the *Brahma-saṁhitā*, a devotee, by the grace of the Lord, does not become subjected to the resultant reactions of fruitive activities.”

Śrīla Viśvanātha Cakravartī offers the following commentary: “When Nṛga mentioned ‘one who hankered to have Your audience,’ he was referring to an incident concerning a certain great devotee King Nṛga had once met. This devotee was very eager to acquire a temple for a most beautiful Deity of the Supreme Lord, and he also wanted copies of such scriptures as the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Being very generous, Nṛga arranged for these things, and the devotee was so satisfied that he blessed the King: ‘My dear King, may you have the audience of the Supreme Lord.’ From that time on, Nṛga desired to see the Lord.”

## ŚB 10.64.26

स त्वं कथं मम विभोऽक्षिपथः परात्मा  
योगेश्वरैः श्रुतिदृशामलहृद्विभाव्यः ।  
साक्षादधोक्षज उरुव्यसनान्धबुद्धेः

स्यान्मेऽनुदृश्य इह यस्य भवापवर्गः ॥ २६ ॥

*sa tvam̐ katham̐ mama vibho 'kṣi-pathaḥ parātmā*  
*yogేశvaraḥ śruti-drśāmala-hṛd-vibhāvyaḥ*  
*sākṣād adhokṣaja uru-vyasanāndha-buddheḥ*  
*syān me 'nudrśya iha yasya bhavāpavargaḥ*

### Synonyms

*sah* — He; *tvam* — Yourself; *katham* — how; *mama* — to me; *vibho* — O almighty one; *aksi-pathah* — visible; *para-ātmā* — the Supreme Soul; *yoga* — of mystic yoga; *īśvaraih* — by masters; *śruti* — of the scriptures; *drśā* — by the eye; *amala* — spotless; *hṛt* — within their hearts; *vibhāvyaḥ* — to be meditated upon; *sākṣāt* — directly visible; *adhokṣaja* — O transcendental Lord, who cannot be seen by material senses; *uru* — severe; *vyasana* — by troubles; *andha* — blinded; *buddheḥ* — whose intelligence; *syāt* — it may be; *me* — for me; *anudrśyah* — to be perceived; *iha* — in this world; *yasya* — whose; *bhava* — of material life; *apavargah* — cessation.

### Translation

O almighty one, how is it that my eyes see You here before me? You are the Supreme Soul, whom the greatest masters of mystic yoga can meditate upon within their pure hearts only by employing the spiritual eye of the Vedas. Then how, O transcendental Lord, are You directly visible to me, since my intelligence has been blinded by the severe tribulations of material life? Only one who has finished his material entanglement in this world should be able to see You.

### Purport

Even in the body of a lizard, King Nṛga could remember his previous life. And now that he had the opportunity to see the Lord, he could understand that he had received special mercy from the Personality of Godhead.

## ŚB 10.64.27-28

देवदेव जगन्नाथ गोविन्द पुरुषोत्तम ।  
 नारायण हृषीकेश पुण्यश्लोकाच्युताव्यय ॥ २७ ॥  
 अनुजानीहि मां कृष्ण यान्तं देवगतिं प्रभो ।  
 यत्र क्वापि सतश्चेतो भूयान्मे त्वत्पदास्पदम् ॥ २८ ॥

*deva-deva jagan-nātha  
 govinda puruṣottama  
 nārāyaṇa hṛṣīkeśa  
 puṇya-ślokācyutāvyaya  
 anujānihi mām kṛṣṇa  
 yāntam deva-gatim prabho  
 yatra kvāpi sataś ceto  
 bhūyān me tvat-padāspadam*

### Synonyms

*deva-deva* — O Lord of lords; *jagat* — of the universe; *nātha* — O master; *go-vinda* — O Lord of the cows; *puruṣa-uttama* — O Supreme Personality; *nārāyaṇa* — O foundation of all living beings; *hṛṣīkeśa* — O master of the senses; *puṇya-śloka* — O You who are glorified in transcendental poetry; *acyuta* — O infallible one; *avyaya* — O undiminishing one; *anujānihi* — please give leave; *mām* — to me; *kṛṣṇa* — O Kṛṣṇa; *yāntam* — who am going; *deva-gatim* — to the world of the demigods; *prabho* — O master; *yatra kva api* — wherever; *sataḥ* — residing; *cetaḥ* — the mind; *bhūyāt* — may it be; *me* — my; *tvat* — Your; *pada* — of the feet; *āspadam* — whose shelter.

### Translation

**O Devadeva, Jagannātha, Govinda, Puruṣottama, Nārāyaṇa, Hṛṣīkeśa, Puṇyaśloka, Acyuta, Avyaya! O Kṛṣṇa, please permit me to depart for the world of the demigods. Wherever I live, O master, may my mind always take shelter of Your feet.**

### Purport

Śrīla Viśvanātha Cakravartī comments as follows on this verse: His faith emboldened upon receiving the Lord’s mercy and thus attaining the status of servitude, King Nṛga properly glorifies the Lord by chanting His names and then asks the Lord’s

permission to take his leave. The spirit of his prayer is as follows: “You are Devadeva, God even of the gods, and Jagannātha, the master of the universe, so please be my master. O Govinda, please make me Your property with the same merciful glance You use to enchant the cows. You can do this because You are Puruṣottama, the supreme form of Godhead. O Nārāyaṇa, since You are the foundation of the living entities, please be my support, even though I am a bad living entity. O Hṛṣīkeśa, please make my senses Your own. O Puṇyaśloka, now You have become famous as the deliverer of Nṛga. O Acyuta, please never be lost to my mind. O Avyaya, You will never diminish in my mind.” Thus the great [Bhāgavatam](#) commentator Śrīla Viśvanātha Cakravartī explains the purport of these verses.

## ŚB 10.64.29

नमस्ते सर्वभावाय ब्रह्मणेऽनन्तशक्तये ।  
कृष्णाय वासुदेवाय योगानां पतये नमः ॥ २९ ॥

*namas te sarva-bhāvāya  
brahmaṇe ’nanta-śaktaye  
kṛṣṇāya vāsudevāya  
yogānām pataye namaḥ*

### Synonyms

[namaḥ](#) — obeisances; [te](#) — to You; [sarva-bhāvāya](#) — the source of all beings; [brahmaṇe](#) — the Supreme Absolute Truth; [ananta](#) — unlimited; [śaktaye](#) — the possessor of potencies; [kṛṣṇāya](#) — to Kṛṣṇa; [vāsudevāya](#) — the son of Vasudeva; [yogānām](#) — of all processes of yoga; [pataye](#) — to the Lord; [namaḥ](#) — obeisances.

### Translation

I offer my repeated obeisances unto You, Kṛṣṇa, the son of Vasudeva. You are the source of all beings, the Supreme Absolute Truth, the possessor of unlimited potencies, the master of all spiritual disciplines.

### Purport

Śrīla Śrīdhara Svāmī comments that King Nṛga here offers his obeisances to Brahman — that is, the Absolute Truth — who is unchanged in spite of performing activities. Since ancient times, Western philosophers have puzzled over the question of how

God can be unchanging and yet perform activities. Śrīdhara Svāmī states that this doubt is answered here by the term *ananta-śaktaye*, which describes the Lord as “the possessor of unlimited potency.” Thus through the Lord’s infinite potencies He can perform innumerable activities without changing His essential nature.

The King further offers his obeisances to Śrī Kṛṣṇa, the possessor of the form of eternal bliss and the supreme goal of life. The holy name of Kṛṣṇa is analyzed in a verse from the *Mahābhārata* (*Udyoga-parva* 71.4), which is quoted in the *Caitanya-caritāmṛta* (*Madhya* 9.30):

*kṛṣir bhū-vācakaḥ śabdo  
naś ca nirvṛti-vācakaḥ  
tayo aikyaṁ paraṁ brahma  
kṛṣṇa ity abhidhiyate*

“The word *kṛṣ* is the attractive feature of the Lord’s existence, and *na* means ‘spiritual pleasure.’ When the verb *kṛṣ* is added to *na*, it becomes *kṛṣṇa*, which indicates the Absolute Truth.”

King Nṛga offers the above prayers as he is about to leave the personal association of the Supreme Lord.

## ŚB 10.64.30

इत्युक्त्वा तं परिक्रम्य पादौ स्पृष्ट्वा स्वमौलिना ।  
अनुज्ञातो विमानाग्र्यमारुहत् पश्यतां नृणाम् ॥ ३० ॥

*ity uktvā taṁ parikramya  
pādau sprṣtvā sva-maulinā  
anujñāto vimānāgryam  
āruhat paśyatām nṛṇām*

### Synonyms

*iti* — thus; *uktvā* — having spoken; *taṁ* — Him; *parikramya* — circumambulating; *pādau* — His feet; *sprṣtvā* — touching; *sva* — with his; *maulinā* — crown; *anujñātaḥ* — given leave; *vimāna* — a celestial airplane; *agryam* — excellent; *āruhat* — he boarded; *paśyatām* — as they watched; *nṛṇām* — humans.

## Translation

Having spoken thus, Mahārāja Nṛga circumambulated Lord Kṛṣṇa and touched his crown to the Lord's feet. Granted permission to depart, King Nṛga then boarded a wonderful celestial airplane as all the people present looked on.

### ŚB 10.64.31

कृष्णः परिजनं प्राह भगवान् देवकीसुतः ।  
ब्रह्मण्यदेवो धर्मात्मा राजन्याननुशिक्षयन् ॥ ३१ ॥

*kṛṣṇaḥ parijanaṁ prāha*  
*bhagavān devakī-sutaḥ*  
*brahmaṇya-devo dharmātmā*  
*rājanyān anuśikṣayan*

## Synonyms

*kṛṣṇaḥ* — Lord Kṛṣṇa; *parijanaṁ* — His personal associates; *prāha* — addressed; *bhagavān* — the Supreme Personality; *devakī-sutaḥ* — son of Devakī; *brahmaṇya* — devoted to the *brāhmaṇas*; *devaḥ* — God; *dharmā* — of religion; *ātmā* — the soul; *rājanyān* — the royal class; *anuśikṣayan* — in effect instructing.

## Translation

The Supreme Personality of Godhead — Lord Kṛṣṇa, the son of Devakī — who is especially devoted to the *brāhmaṇas* and who embodies the essence of religion, then spoke to His personal associates and thus instructed the royal class in general.

### ŚB 10.64.32

दुर्जरं बत ब्रह्मस्वं भुक्तमग्नेर्मनागपि ।  
तेजीयसोऽपि किमुत राज्ञां ईश्वरमानिनाम् ॥ ३२ ॥

*durjaraṁ bata brahma-svaṁ*  
*bhuktam agner manāg api*  
*tejīyaso 'pi kim uta*  
*rājñāṁ īśvara-māninām*

## Synonyms

durjaram — indigestible; bata — indeed; brahma — of a *brāhmaṇa*; svam — the property; bhuktam — consumed; agneh — than fire; manāk — a little; api — even; tejīyasah — for one who is more intensely potent; api — even; kim uta — what then to speak of; rājñām — for kings; īśvara — controllers; māninām — who presume themselves.

## Translation

[Lord Kṛṣṇa said:] How indigestible is the property of a *brāhmaṇa*, even when enjoyed just slightly and by one more potent than fire! What then to speak of kings who try to enjoy it, presuming themselves lords.

## Purport

Even those made powerful by austerity, mystic *yoga* and so on cannot enjoy property stolen from a *brāhmaṇa*, and what to speak of others.

## ŚB 10.64.33

नाहं हालाहलं मन्ये विषं यस्य प्रतिक्रिया ।  
ब्रह्मस्वं हि विषं प्रोक्तं नास्य प्रतिविधिर्भुवि ॥ ३३ ॥

*nāham hālāhalaṁ manye*  
*viṣaṁ yasya pratikriyā*  
*brahma-svaṁ hi viṣaṁ proktaṁ*  
*nāsyā pratividhir bhuvi*

## Synonyms

na — not; aham — I; hālāhalaṁ — the poison named *hālāhala*, which Lord Śiva is famous for having drunk without toxic effects; manye — I consider; viṣam — poison; yasya — of which; pratikriyā — counteraction; brahma-svam — a *brāhmaṇa*'s property; hi — indeed; viṣam — poison; proktaṁ — called; na — not; asya — for it; pratividhiḥ — antidote; bhuvi — in the world.

## Translation



I do not consider hālāhala to be real poison, because it has an antidote. But a brāhmaṇa's property, when stolen, can truly be called poison, for it has no antidote in this world.

## Purport

One who takes a brāhmaṇa's property, thinking to enjoy it, has actually taken the most deadly poison.

## ŚB 10.64.34

हिनस्ति विषमत्तारं वह्निरद्भिः प्रशाम्यति ।  
कुलं समूलं दहति ब्रह्मस्वारणिपावकः ॥ ३४ ॥

*hinasti viṣam attāram*  
*vahnir adbhiḥ praśāmyati*  
*kulaṁ sa-mūlaṁ dahati*  
*brahma-svāraṇi-pāvakaḥ*

## Synonyms

*hinasti* — destroys; *viṣam* — poison; *attāram* — the one who ingests; *vahnih* — fire; *adbhiḥ* — with water; *praśāmyati* — is extinguished; *kulam* — one's family; *sa-mūlam* — to the root; *dahati* — burns; *brahma-sva* — a brāhmaṇa's property; *araṇi* — whose kindling wood; *pāvakaḥ* — the fire.

## Translation

Poison kills only the person who ingests it, and an ordinary fire may be extinguished with water. But the fire generated from the kindling wood of a brāhmaṇa's property burns the thief's entire family down to the root.

## Purport

Śrīla Viśvanātha Cakravartī compares the fire ignited by stealing a brāhmaṇa's property to the fire that blazes within the cavity of an old tree. Such a fire cannot be put out even with the water of numerous rainfalls. Rather, it burns the whole tree from within, all the way down to the roots in the ground. Similarly, the fire ignited by stealing a brāhmaṇa's property is the most deadly and should be avoided at all costs.

## ŚB 10.64.35

ब्रह्मस्वं दुरनुज्ञातं भुक्तं हन्ति त्रिपुरुषम् ।  
प्रसह्य तु बलाद् भुक्तं दश पूर्वान् दशापरान् ॥ ३५ ॥

*brahma-svaṁ duranujñātaṁ  
bhuktaṁ hanti tri-pūruṣam  
prasahya tu balād bhuktaṁ  
daśa pūrvān daśāparān*

### Synonyms

*brahma-svam* — a *brāhmaṇa*'s property; *duranujñātam* — not given proper permission; *bhuktaṁ* — enjoyed; *hanti* — destroys; *tri* — three; *pūruṣam* — persons; *prasahya* — by force; *tu* — but; *balāt* — resorting to external power (of the government, etc.); *bhuktaṁ* — enjoyed; *daśa* — ten; *pūrvān* — previous; *daśa* — ten; *aparān* — subsequent.

### Translation

If a person enjoys a *brāhmaṇa*'s property without receiving due permission, that property destroys three generations of his family. But if he takes it by force or gets the government or other outsiders to help him usurp it, then ten generations of his ancestors and ten generations of his descendants are all destroyed.

### Purport

According to Śrīla Śrīdhara Svāmī, *tri-pūruṣa* refers to oneself, one's sons and one's grandsons.

## ŚB 10.64.36

राजानो राजलक्ष्म्यान्धा नात्मपातं विचक्षते ।  
निरयं येऽभिमन्यन्ते ब्रह्मस्वं साधु बालिशाः ॥ ३६ ॥

*rājāno rāja-lakṣmyāndhā  
nātma-pātaṁ vicakṣate  
nirayaṁ ye 'bhimanyante  
brahma-svaṁ sādhu bālīśāḥ*

## Synonyms

rājānah — members of the kingly class; rāja — royal; lakṣmyā — by opulence; andhāh — blinded; na — do not; ātma — their own; pātam — fall; vicaksate — foresee; nirayam — hell; ye — who; abhimanyante — hanker for; brahma-svam — a *brāhmaṇa*'s property; sādhu — as appropriate; bālīśah — childish.

## Translation

Members of the royal order, blinded by royal opulence, fail to foresee their own downfall. Childishly hankering to enjoy a *brāhmaṇa*'s property, they are actually hankering to go to hell.

## ŚB 10.64.37-38

गृह्णन्ति यावतः पांशून् क्रन्दतामश्रुबिन्दवः ।  
 विप्राणां हतवृत्तीनां वदान्यानां कुटुम्बिनाम् ॥ ३७ ॥  
 राजानो राजकुल्याश्च तावतोऽब्दान्निरङ्कुशाः ।  
 कुम्भीपाकेषु पच्यन्ते ब्रह्मदायापहारिणः ॥ ३८ ॥

*grhṇanti yāvataḥ pāṁśūn*  
*krandatām aśru-bindavaḥ*  
*viprāṇāṁ hṛta-vṛttinām*  
*vadānyānām kuṭumbinām*  
*rājāno rāja-kulyāś ca*  
*tāvato 'bdān niraṅkuśāḥ*  
*kumbhī-pākeṣu pacyante*  
*brahma-dāyāpahāriṇaḥ*

## Synonyms

grhṇanti — touch; yāvataḥ — as many; pāṁśūn — particles of dust; krandatām — who are crying; aśru-bindavaḥ — teardrops; viprānām — of *brāhmaṇas*; hṛta — taken away; vṛttinām — whose means of support; vadānyānām — generous; kuṭumbinām — family men; rājānah — the kings; rāja-kulyāḥ — other members of the royal families; ca — also; tāvataḥ — that many; abdān — years; niraṅkuśāḥ — uncontrolled; kumbhī-pākeṣu — in the hell known as Kumbhīpāka; pacyante — they are cooked; brahma-dāya — of the *brāhmaṇa*'s share; apahāriṇaḥ — the usurpers.

## Translation

For as many years as there are particles of dust touched by the tears of generous brāhmaṇas who have dependent families and whose property is stolen, uncontrolled kings who usurp a brāhmaṇa's property are cooked, along with their royal families, in the hell known as Kumbhipāka.

## ŚB 10.64.39

स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेच्च यः ।  
षष्टिवर्षसहस्राणि विष्टायां जायते कृमिः ॥ ३९ ॥  
*sva-dattām para-dattām vā*  
*brahma-vṛttim harec ca yaḥ*  
*ṣaṣṭi-varṣa-sahasrāṇi*  
*viṣṭhāyām jāyate kṛmiḥ*

### Synonyms

*sva* — by himself; *dattām* — given; *para* — by another; *dattām* — given; *vā* — or; *brahma-vṛttim* — a brāhmaṇa's property; *haret* — steals; *ca* — and; *yaḥ* — who; *ṣaṣṭi* — sixty; *varṣa* — of years; *sahasrāṇi* — thousands; *viṣṭhāyām* — in feces; *jāyate* — is born; *kṛmiḥ* — a worm.

### Translation

Whether it be his own gift or someone else's, a person who steals a brāhmaṇa's property will take birth as a worm in feces for sixty thousand years.

## ŚB 10.64.40

न मे ब्रह्मधनं भूयाद् यद् गृध्वाल्पायुषो नराः ।  
पराजिताश्च्युता राज्याद् भवन्त्युद्वेजिनोऽहयः ॥ ४० ॥  
*na me brahma-dhanam bhūyād*  
*yad grdhvālpāyūṣo narāḥ*  
*parājitāś cyutā rājyād*  
*bhavanty udvejino 'hayaḥ*

### Synonyms

*na* — not; *me* — to Me; *brahma* — of brāhmaṇas; *dhanam* — the wealth; *bhūyāt* — may it come; *yad* — which; *grdhvā* — desiring; *alpa-āyusah* — short-lived; *narāḥ* —

men; [parājītāh](#) — defeated; [cyutāh](#) — deprived; [rājyāt](#) — of kingdom; [bhavanti](#) — become; [udvejinah](#) — creators of distress; [ahayah](#) — snakes.

## Translation

I do not desire brāhmaṇas' wealth. Those who lust after it become short-lived and are defeated. They lose their kingdoms and become snakes, who trouble others.

## ŚB 10.64.41

विप्रं कृतागसमपि नैव द्रुह्यत मामकाः ।

घ्नन्तं बहु शपन्तं वा नमस्कुरुत नित्यशः ॥ ४१ ॥

*vipraṁ kṛtāgasam api  
naiva druhyata māmakāḥ  
ghnantam̐ bahu śapantam̐ vā  
namas-kuruta nityaśaḥ*

## Synonyms

[vipram](#) — a learned brāhmaṇa; [krta](#) — having committed; [āgasam](#) — sin; [api](#) — even; [na](#) — not; [eva](#) — indeed; [druhyata](#) — do not treat inimically; [māmakāḥ](#) — O My followers; [ghnantam](#) — striking physically; [bahu](#) — repeatedly; [śapantam](#) — cursing; [vā](#) — or; [namah-kuruta](#) — you should offer obeisances; [nityaśaḥ](#) — always.

## Translation

My dear followers, never treat a learned brāhmaṇa harshly, even if he has sinned. Even if he attacks you physically or repeatedly curses you, always continue to offer him obeisances.

## Purport

Lord Kṛṣṇa offers this instruction not only to His personal associates but to all those who claim to be followers of the Supreme Personality of Godhead.

## ŚB 10.64.42

यथाहं प्रणमे विप्राननुकालं समाहितः ।

तथा नमत यूयं च योऽन्यथा मे स दण्डभाक् ॥ ४२ ॥

*yathāham praṇame viprān  
anukālam samāhitaḥ  
tathā namata yūyam ca  
yo 'nyathā me sa daṇḍa-bhāk*

## Synonyms

*yathā* — as; *aham* — I; *praṇame* — bow down; *viprān* — to *brāhmaṇas*; *anu-kālam* — all the time; *samāhitaḥ* — carefully; *tathā* — so; *namata* — should bow down; *yūyam* — all of you; *ca* — also; *yah* — one who; *anyathā* — (does) otherwise; *me* — by Me; *sah* — he; *daṇḍa* — for punishment; *bhāk* — a candidate.

## Translation

Just as I always carefully bow down to *brāhmaṇas*, so all of you should likewise bow down to them. I will punish anyone who acts otherwise.

## ŚB 10.64.43

ब्राह्मणार्थो ह्यपहृतो हतारं पातयत्यधः ।  
अजानन्तमपि ह्येनं नृगं ब्राह्मणगौरिव ॥ ४३ ॥

*brāhmaṇārtho hy apahrto  
hartāram pātayaty adhaḥ  
ajānantam api hy enam  
nṛgam brāhmaṇa-gaur iva*

## Synonyms

*brāhmaṇa* — of a *brāhmaṇa*; *arthah* — the property; *hi* — indeed; *apahrtaḥ* — taken away; *hartāram* — the taker; *pātayati* — causes to fall; *adhah* — down; *ajānantam* — unaware; *api* — even; *hi* — indeed; *enam* — this person; *nṛgam* — King Nṛga; *brāhmaṇa* — of the *brāhmaṇa*; *gauh* — the cow; *iva* — as.

## Translation

When a *brāhmaṇa*'s property is stolen, even unknowingly, it certainly causes the person who takes it to fall down, just as the *brāhmaṇa*'s cow did to Nṛga.

## Purport

The Lord here demonstrates that His instructions are not theoretical but practical, as seen concretely in the case of Nṛga Mahārāja.

## ŚB 10.64.44

एवं विश्राव्य भगवान् मुकुन्दो द्वारकौकसः ।  
पावनः सर्वलोकानां विवेश निजमन्दिरम् ॥ ४४ ॥

*evam viśrāvya bhagavān  
mukundo dvārakaukaṣaḥ  
pāvanaḥ sarva-lokānām  
viveśa nija-mandiram*

### Synonyms

*evam* — thus; *viśrāvya* — making hear; *bhagavān* — the Supreme Lord; *mukundaḥ* — Kṛṣṇa; *dvārakā-okasaḥ* — the residents of Dvārakā; *pāvanaḥ* — the purifier; *sarva* — of all; *lokānām* — the worlds; *viveśa* — He entered; *nija* — His; *mandiram* — palace.

### Translation

Having thus instructed the residents of Dvārakā, Lord Mukunda, purifier of all the worlds, entered His palace.

### Purport

*Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Sixty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Deliverance of King Nṛga.”*