

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 69



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER SIXTY-NINE

Nārada Muni Visits Lord Kṛṣṇa's Palaces in Dvārakā

This chapter relates how Nārada Muni was amazed to see the household pastimes of Lord Śrī Kṛṣṇa, and how he offered prayers to the Lord.

After killing the demon Naraka, Lord Kṛṣṇa had simultaneously married sixteen thousand maidens, and sage Nārada wanted to observe the Lord's diverse activities in this unique family situation. Thus he went to Dvārakā. Nārada entered one of the sixteen thousand palaces and saw Goddess Rukmiṇī personally rendering menial service to Śrī Kṛṣṇa, despite her being in the company of thousands of maidservants. As soon as Lord Kṛṣṇa noticed Nārada, He got up from His bed, offered obeisances to the sage and seated him on His own seat. Then the Lord bathed Nārada's feet and sprinkled the water on His own head. Such was the exemplary behavior of the Lord.

After conversing with the Lord for a short while, Nārada went to another of His palaces, where the sage saw Śrī Kṛṣṇa playing at dice with His queen and Uddhava. Going from there to another palace, he found Lord Kṛṣṇa coddling His infant children. In another palace he saw Him preparing to take a bath; in another, performing fire sacrifices, in another, feeding *brāhmaṇas*; and in another, eating the remnants left by *brāhmaṇas*. In one palace the Lord was performing noontime rituals; in another, quietly chanting the Gāyatrī *mantra*; in another, sleeping on His bed; in another, consulting with His ministers; and in yet another, playing in the water with His female companions. Somewhere the Lord was giving charity to *brāhmaṇas*, in another place He was joking and laughing with His consort, in yet another place He was meditating on the Supersoul, somewhere He was serving His spiritual masters, in another place He was arranging for the marriages of His sons and daughters, somewhere else He was going out to hunt animals, and elsewhere He was moving about in disguise to find out what the citizens were thinking.

Having seen all this, Nārada addressed Lord Kṛṣṇa: “Only because I have served Your lotus feet can I understand these varieties of Your Yoga-māyā potency, which ordinary living beings bewildered by illusion cannot begin to perceive. Thus I am

most fortunate, and I simply desire to travel all over the three worlds chanting the glories of Your pastimes, which purify all the worlds.”

Śrī Kṛṣṇa asked Nārada not to be confused by his vision of the Lord’s transcendental opulences, and He described to him the purposes of His appearances in this world. He then honored the sage properly, according to religious principles, and Nārada departed, continuously meditating on the Supreme Personality of Godhead.

ŚB 10.69.1-6

श्रीशुक उवाच

नरकं निहतं श्रुत्वा तथोद्गाहं च योषिताम् ।
 कृष्णेनैकेन बह्वीनां तद् दिदृक्षुः स्म नारदः ॥ १ ॥
 चित्रं बतैतदेकेन वपुषा युगपत्पृथक् ।
 गृहेषु द्वयष्टसाहस्रं स्त्रिय एक उदावहत् ॥ २ ॥
 इत्युत्सुको द्वारवतीं देवर्षिर्द्रुमागमत् ।
 पुष्पितोपवनारामद्विजालिकुलनादिताम् ॥ ३ ॥
 उत्फुल्लेन्दीवराम्भोजकह्वारकुमुदोत्पलैः ।
 छुरितेषु सरःसूचैः कूजितां हंससारसैः ॥ ४ ॥
 प्रासादलक्षैर्नवभिर्जुष्टां स्फाटिकराजतैः ।
 महामरकतप्रख्यैः स्वर्णरत्नपरिच्छदैः ॥ ५ ॥
 विभक्तरथ्यापथचत्वरापणैः शालासभाभी रुचिरां सुरालयैः ।
 संसिक्तमार्गाङ्गनवीथिदेहलीं पतत्पताकध्वजवारितातपाम् ॥ ६ ॥

śrī-śuka uvāca

narakam nihataṁ śrutvā
 tathodvāhaṁ ca yoṣitām
 kṛṣṇenaikena bahvīnām
 tad-didr̥kṣuḥ sma nāradaḥ
 citraṁ bataitad ekena
 vapuṣā yugapat prthak
 grheṣu dvy-aṣṭa-sāhasraṁ
 striya eka udāvahat
 ity utsuko dvārvatīm
 devarṣir draṣṭum āgamat
 puṣpitopavanārāma-
 dvijāli-kula-nāditām

utphullendīvarāmbhoja-
 kahlāra-kumudotpalaiḥ
 churiteṣu saraḥsūccaiḥ
 kūjītām haṁsa-sārasaiḥ
 prāsāda-lakṣair navabhir
 juṣṭām sphāṭika-rājataiḥ
 mahā-marakata-prakhyaiḥ
 svarṇa-ratna-paricchadaiḥ
 vibhakta-rathyā-patha-catvarāṇaiḥ
 śālā-sabhābhī rucirām surālayaiḥ
 saṁsikta-mārgāṅgana-vīthi-dehalīm
 patat-patāka-dhvaja-vāritātapām

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; narakam — the demon Naraka; nihatam — killed; śrutvā — hearing; tathā — also; udvāham — the marriage; ca — and; yositām — with women; krsnena — by Lord Kṛṣṇa; ekena — one; bahvīnām — with many; tat — that; didrksuh — wanting to see; sma — indeed; nāradaḥ — Nārada; citram — wonderful; bata — ah; etat — this; ekena — with a single; vapusā — body; yugapat — simultaneously; prthak — separate; grhesu — in residences; dvi — two times; asta — eight; sāhasram — thousand; striyah — women; ekah — alone; udāvahat — He married; iti — thus; utsukah — eager; dvāravatīm — to Dvārakā; deva — of the demigods; rsih — the sage, Nārada; drastum — to see; āgamat — came; puspita — flowery; upavana — in parks; ārāma — and pleasure gardens; divija — of birds; ali — and bees; kula — with flocks and swarms; nāditām — resounding; utphulla — blooming; indīvara — with blue lotuses; ambhoja — day-blooming lotuses; kahlāra — white esculent lotuses; kumuda — moonlight-blooming lotuses; utpalaiḥ — and water lilies; churitesu — filled; sarāhsu — within lakes; uccaiḥ — loudly; kūjītām — filled with the calling; haṁsa — by swans; sārasaiḥ — and cranes; prāsāda — with palaces; lakṣaiḥ — hundreds of thousands; navabhiḥ — nine; juṣṭām — adorned; sphāṭika — made of crystal glass; rājataiḥ — and silver; mahā-marakata — with great emeralds; prakhyaiḥ — splendid; svarna — of gold; ratna — and jewels; paricchadaiḥ — whose furnishings; vibhakta — systematically divided; rathyā — with main avenues; patha — roads; catvara — intersections; āṇaiḥ — and

marketplaces; śālā-sabhābhiḥ — with assembly houses; rucirām — charming; sura — of the demigods; ālayaiḥ — with temples; samsikta — sprinkled with water; mārga — whose roads; aṅgana — courtyards; vīthi — commercial streets; dehalīm — and patios; patat — flying; patāka — with banners; dhvaja — by the flagpoles; vārīta — warded off; ātapām — the heat of the sun.

Translation

Śukadeva Gosvāmī said: Hearing that Lord Kṛṣṇa had killed Narakāsura and had alone married many brides, Nārada Muni desired to see the Lord in this situation. He thought, “It is quite amazing that in a single body Lord Kṛṣṇa simultaneously married sixteen thousand women, each in a separate palace.” Thus the sage of the demigods eagerly went to Dvārakā.

The city was filled with the sounds of birds and bees flying about the parks and pleasure gardens, while its lakes, crowded with blooming indīvara, ambhoja, kahlāra, kumuda and utpala lotuses, resounded with the calls of swans and cranes. Dvārakā boasted nine hundred thousand royal palaces, all constructed with crystal and silver and splendorously decorated with huge emeralds. Inside these palaces, the furnishings were bedecked with gold and jewels. Traffic moved along a well-laid-out system of boulevards, roads, intersections and marketplaces, and many assembly houses and temples of demigods graced the charming city. The roads, courtyards, commercial streets and residential patios were all sprinkled with water and shaded from the sun’s heat by banners waving from flagpoles.

Purport

In *Kṛṣṇa*, Śrīla Prabhupāda beautifully describes the city of Dvārakā as follows: “Being inquisitive as to how Kṛṣṇa was managing His household affairs with so many wives, Nārada desired to see these pastimes and so set out to visit Kṛṣṇa’s different homes. When Nārada arrived in Dvārakā, he saw that the gardens and parks were full of various flowers of different colors and orchards that were overloaded with a variety of fruits. Beautiful birds were chirping, and peacocks were delightfully crowing. There were tanks and ponds full of blue and red lotus flowers, and some of these sites were filled with varieties of lilies. The lakes were full of nice

swans and cranes, whose voices resounded everywhere. In the city there were as many as 900,000 great palaces built of first-class marble, with gates and doors made of silver. The posts of the houses and palaces were bedecked with jewels such as touchstone, sapphires and emeralds, and the floors gave off a beautiful luster. The highways, lanes, streets, crossings and marketplaces were all beautifully decorated. The whole city was full of residential homes, assembly houses and temples, all of different architectural beauty. All of this made Dvārakā a glowing city. The big avenues, crossings, lanes and streets, and also the thresholds of every residential house, were very clean. On both sides of every path there were bushes, and at regular intervals there were large trees that shaded the avenues so that the sunshine would not bother the passersby.”

ŚB 10.69.7-8

तस्यामन्तःपुरं श्रीमदर्चितं सर्वधिष्ण्यपैः ।
 हरेः स्वकौशलं यत्र त्वष्ट्रा कात्स्नर्येन दर्शितम् ॥ ७ ॥
 तत्र षोडशभिः सद्मसहस्रैः समलङ्कृतम् ।
 विवेशैकतोमं शौरेः पत्नीनां भवनं महत् ॥ ८ ॥

*tasyām antah-puram śrīmat
 arcitam sarva-dhiṣṇya-paiḥ
 hareḥ sva-kauśalam yatra
 tvaṣṭrā kārtsnyena darśitam
 tatra ṣoḍaśabhiḥ sadma-
 sahasraiḥ samalaṅkṛtam
 viveśaikatomam śaureḥ
 patnīnām bhavanam mahat*

Synonyms

tasyām — in that (Dvārakā); *antah-puram* — the private royal precinct; *śrī-mat* — opulent; *arcitam* — worshiped; *sarva* — all; *dhiṣṇya* — of the various planetary systems; *paiḥ* — by the maintainers; *hareḥ* — of Lord Hari; *sva* — his own; *kauśalam* — expertise; *yatra* — where; *tvaṣṭrā* — by Tvaṣṭā (Viśvakarmā, the architect of heaven); *kārtsnyena* — completely; *darśitam* — shown; *tatra* — there; *ṣoḍaśabhiḥ* — with sixteen; *sadma* — of residences; *sahasraiḥ* — thousands; *samalaṅkṛtam* —

beautified; *viveśa* — (Nārada) entered; *ekatamam* — one of them; *śaureh* — Lord Kṛṣṇa's; *patnīnām* — of the wives; *bhavanam* — palace; *mahat* — great.

Translation

In the city of Dvārakā was a beautiful private quarter worshiped by the planetary rulers. This district, where the demigod Viśvakarmā had shown all his divine skill, was the residential area of Lord Hari, and thus it was gorgeously decorated by the sixteen thousand palaces of Lord Kṛṣṇa's queens. Nārada Muni entered one of these immense palaces.

Purport

Śrīla Jīva Gosvāmī points out that Tvaṣṭā, Viśvakarmā, manifested the expertise of the Supreme Lord, and thus he was able to build such exquisite palaces. Śrīla Prabhupāda writes: “The great kings and princes of the world used to visit these palaces just to worship [Lord Kṛṣṇa]. The architectural plans were made personally by Viśvakarmā, the engineer of the demigods, and in the construction of the palaces he exhibited all of his talents and ingenuity.”

ŚB 10.69.9-12

विष्टब्धं विद्रुमस्तम्भैर्वैदूर्यफलकोत्तमैः ।
 इन्द्रनीलमयैः कुड्यैर्जगत्या चाहतत्विषा ॥ ९ ॥
 वितानैर्निर्मितैस्त्वष्ट्रा मुक्तादामविलम्बिभिः ।
 दान्तैरासनपर्यङ्कैर्मण्युत्तमपरिष्कृतैः ॥ १० ॥
 दासीभिर्निष्ककण्ठीभिः सुवासोभिरलङ्कृतम् ।
 पुम्भिः सकञ्चुकोष्णीषसुवस्त्रमणिकुण्डलैः ॥ ११ ॥
 रत्नप्रदीपनिकरद्युतिभिर्निरस्तध्वान्तं विचित्रवलभीषु शिखण्डिनोऽङ्ग ।
 नृत्यन्ति यत्र विहितागुरुधूपमक्षैर्निर्यान्तमीक्ष्य घनबुद्धय उन्नदन्तः ॥ १२ ॥

viṣṭabdham vidruma-stambhair
vaidūrya-phalakottamaiḥ
indranīla-mayaiḥ kuḍyair
jagatyā cāhata-tviṣā
vitānair nirmitais tvaṣṭrā
muktā-dāma-vilambibhiḥ
dāntair āsana-paryaṅkair
many-uttama-pariṣkṛtaiḥ

dāsibhir niṣka-kañṭhībhiḥ
su-vāsobhir alaṅkṛtam
pumbhiḥ sa-kañcukoṣṇiṣa
su-vastra-maṇi-kunḍalaih
ratna-pradīpa-nikara-dyutibhir nirasta-
dhvāntam vicitra-valabhīṣu śikhaṅḍino 'ṅga
nṛtyanti yatra vihitāguru-dhūpam akṣair
niryāntam ikṣya ghana-buddhaya unnadantah

Synonyms

vistabdham — supported; vidruma — of coral; stambhaiḥ — by pillars; vaidūrya — of vaidūrya gems; phalaka — with decorative coverings; uttamaiḥ — excellent; indranīla-mayaiḥ — bedecked with sapphires; kudyaiḥ — with walls; jagatyā — with a floor; ca — and; ahata — constant; tvisā — whose effulgence; vitānaiḥ — with canopies; nirmitaiḥ — constructed; tvastrā — by Viśvakarmā; muktā-dāma — of strands of pearls; vilambibhiḥ — with hangings; dāntaiḥ — of ivory; āsana — with seats; paryānkaiḥ — and beds; maṇi — with jewels; uttama — most excellent; pariskṛtaiḥ — decorated; dāsibhiḥ — with maidservants; niṣka — lockets; kañṭhībhiḥ — upon whose throats; su-vāsobhiḥ — well-dressed; alaṅkṛtam — adorned; pumbhiḥ — with men; sa-kañcuka — wearing armor; usnīsa — turbans; su-vastra — fine clothing; maṇi — jeweled; kunḍalaih — and earrings; ratna — jewel-bedecked; pradīpa — of lamps; nikara — many; dyutibhiḥ — with the light; nirasta — dispelled; dhvāntam — darkness; vicitra — variegated; valabhīṣu — on the ridges of the roof; śikhandinah — peacocks; ṅga — my dear (King Parikṣit); nṛtyanti — dance; yatra — wherein; vihita — placed; aguru — of aguru; dhūpam — incense; akṣaiḥ — through the small holes in the latticed windows; niryāntam — going out; ikṣya — seeing; ghana — a cloud; buddhayaḥ — thinking it to be; unnadantah — crying loudly.

Translation

Supporting the palace were coral pillars decoratively inlaid with vaidūrya gems. Sapphires bedecked the walls, and the floors glowed with perpetual brilliance. In that palace Tvaṣṭā had arranged canopies with hanging strands of pearls; there were also seats and beds fashioned of ivory and precious jewels. In attendance were many well-dressed maidservants bearing lockets on

their necks, and also armor-clad guards with turbans, fine uniforms and jeweled earrings. The glow of numerous jewel-studded lamps dispelled all darkness in the palace. My dear King, on the ornate ridges of the roof danced loudly crying peacocks, who saw the fragrant aguru incense escaping through the holes of the latticed windows and mistook it for a cloud.

Purport

Śrīla Prabhupāda writes: “There was so much incense and fragrant gum burning that the scented fumes were coming out of the windows. The peacocks sitting on the steps became illusioned by the fumes, mistaking them for clouds, and began dancing jubilantly. There were many maidservants, all of whom were decorated with gold necklaces, bangles and beautiful sārīs. There were also many male servants, who were nicely decorated in cloaks and turbans and jeweled earrings. Beautiful as they were, the servants were all engaged in different household duties.”

ŚB 10.69.13

तस्मिन् समानगुणरूपवयःसुवेषदासीसहस्रयुतयानुसवं गृहिण्या ।
विप्रो ददर्श चमरव्यजनेन रुक्मदण्डेन सात्वतपतिं परिवीजयन्त्या ॥ १३ ॥

*tasmin samāna-guṇa-rūpa-vayaḥ-su-veṣa-
dāsī-sahasra-yutayānusavaṁ grhiṇyā
vipro dadarśa cāmara-vyajanaena rukma-
daṇḍena sātвата-patiṁ parivijayantyā*

Synonyms

tasmin — therein; *samāna* — equal; *guṇa* — whose personal qualities; *rūpa* — beauty; *vayaḥ* — youth; *su-veṣa* — and fine dress; *dāsī* — by maidservants; *sahasra* — a thousand; *yutayā* — joined; *anusavam* — at every moment; *grhiṇyā* — together with His wife; *viprah* — the learned *brāhmaṇa* (Nārada); *dadarśa* — saw; *cāmara* — of yak-tail; *vyajanaena* — with a fan; *rukma* — gold; *daṇḍena* — whose handle; *sātवता-patiṁ* — the Lord of the Sātvatas, Śrī Kṛṣṇa; *parivijayantyā* — fanning.

Translation

In that palace the learned *brāhmaṇa* saw the Lord of the Sātvatas, Śrī Kṛṣṇa, together with His wife, who fanned Him with a gold-handled yak-tail fan. She

personally served Him in this way, even though she was constantly attended by a thousand maidservants equal to her in personal character, beauty, youth and fine dress.

ŚB 10.69.14

तं सन्निरिक्ष्य भगवान् सहस्रोत्थितश्रीपर्यङ्कतः सकलधर्मभृतां वरिष्ठः ।
आनम्य पादयुगलं शिरसा किरीटजुष्टेन साञ्जलिरवीविशदासने स्वे ॥ १४ ॥

*taṁ sannirikṣya bhagavān sahasrotthita-śrī-
paryānkataḥ sakala-dharma-bhṛtām varisthaḥ
ānamya pāda-yugalaṁ śirasā kirīṭa-
juṣṭena sāñjalir aviviśad āsane sve*

Synonyms

taṁ — him (Nārada); *sannirikṣya* — noticing; *bhagavān* — the Supreme Lord; *sahasā* — immediately; *utthita* — rising; *śrī* — of the goddess of fortune, Queen Rukmiṇī; *paryānkataḥ* — from the bed; *sakala* — all; *dharma* — of religion; *bhṛtām* — of the upholders; *varisthaḥ* — the best; *ānamya* — bowing down; *pāda-yugalam* — to his two feet; *śirasā* — with His head; *kirīṭa* — with a crown; *juṣṭena* — fitted; *sa-añjalih* — with joined palms; *aviviśat* — had him sit down; *āsane* — on the seat; *sve* — His own.

Translation

The Supreme Lord is the greatest upholder of religious principles. Thus when He noticed Nārada, He rose at once from Goddess Śrī's bed, bowed His crowned head at Nārada's feet and, joining His palms, had the sage sit in His own seat.

ŚB 10.69.15

तस्यावनिज्य चरणौ तदपः स्वमूर्ध्ना बिभ्रज्जगद्गुरुतमोऽपि सतां पतिर्हि ।
ब्रह्मण्यदेव इति यद्गुणनाम युक्तं तस्यैव यच्चरणशौचमशेषतीर्थम् ॥ १५ ॥

*tasyāvanijya caraṇau tad-apāḥ sva-mūrdhnā
bibhraj jagad-gurutamo 'pi satām patir hi
brahmaṇya-deva iti yad guṇa-nāma yuktaṁ
tasyaiva yac-caraṇa-śaucam aśeṣa-tīrtham*

Synonyms

tasya — his; *avanijya* — washing; *caranau* — the feet; *tat* — that; *apah* — water; *sva* — His own; *mūrdhnā* — on the head; *bibhrat* — carrying; *jagat* — of the entire universe; *guru-tamah* — the supreme spiritual master; *api* — even though; *satām* — of the saintly devotees; *patih* — the master; *hi* — indeed; *brahmanya* — who favors the *brāhmaṇas*; *devah* — the Lord; *iti* — thus called; *yat* — since; *guna* — based on His quality; *nāma* — the name; *yuktam* — fitting; *tasya* — His; *eva* — indeed; *yat* — whose; *carana* — of the feet; *śaucam* — the bathing; *aśesa* — complete; *tīrtham* — holy shrine.

Translation

The Lord bathed Nārada’s feet and then put the water on His own head.

Although Lord Kṛṣṇa is the supreme spiritual authority of the universe and the master of His devotees, it was proper for Him to behave in this way, for His name is Brahmaṇya-deva, “the Lord who favors the *brāhmaṇas*.” Thus Śrī Kṛṣṇa honored the sage Nārada by bathing his feet, even though the water that bathes the Lord’s own feet becomes the Ganges, the ultimate holy shrine.

Purport

Since Lord Kṛṣṇa’s own lotus feet are the source of the most holy Ganges, the Lord did not have to purify Himself by bathing Nārada Muni’s feet. Rather, as Śrīla Prabhupāda explains: “Lord Kṛṣṇa in Dvārakā enjoyed the pastimes of a perfect human being. When, therefore, He washed the feet of the sage Nārada and took the water on His head, Nārada did not object, knowing well that the Lord did so to teach everyone how to respect saintly persons.”

ŚB 10.69.16

सम्पूज्य देवऋषिवर्यमृषिः पुराणो नारायणो नरसखो विधिनोदितेन ।
वाण्याभिभाष्य मितयामृतमिष्टया तं प्राह प्रभो भगवते करवाम हे किम् ॥ १६ ॥

sampūjya deva-ṛṣi-varyam ṛṣiḥ purāṇo
nārāyaṇo nara-sakho vidhinoditena
vāṅyābhibhāṣya mitayāmṛta-miṣṭayā taṁ
prāha prabho bhagavate karavāma he kim

Synonyms

sampūjya — fully worshipping; deva — among the demigods; rsi — the sage; varyam — greatest; rsih — the sage; purānah — primeval; nārāyanah — Lord Nārāyaṇa; nara-sakhah — the friend of Nara; vidhinā — by scripture; uditena — enjoined; vānyā — with speech; abhibhāsya — conversing; mitayā — measured; amrta — with nectar; mistayā — sweet; tam — him, Nārada; prāha — He addressed; prabho — O master; bhagavate — for the lord; karavāma — We may do; he — O; kim — what.

Translation

After fully worshipping the great sage of the demigods according to Vedic injunctions, Lord Kṛṣṇa, who is Himself the original sage — Nārāyaṇa, the friend of Nara — conversed with Nārada, and the Lord’s measured speech was as sweet as nectar. Finally the Lord asked Nārada, “What may We do for you, Our lord and master?”

Purport

In this verse the words *nārāyaṇo nara-sakhah* indicate that Kṛṣṇa is Himself the Supreme Lord, Nārāyaṇa, who appeared as the friend of the sage Nara. In other words, Lord Kṛṣṇa is *ṛṣih purānah*, the original and supreme spiritual master. Nevertheless, following the Vedic injunctions (*vidhinoditena*) that a *kṣatriya* should worship the *brāhmaṇas*, Lord Kṛṣṇa happily worshiped His pure devotee Nārada Muni.

ŚB 10.69.17

श्रीनारद उवाच

नैवाद्भुतं त्वयि विभोऽखिललोकनाथे मैत्री जनेषु सकलेषु दमः खलानाम् ।
निःश्रेयसाय हि जगत्स्थितिरक्षणाभ्यां स्वैरावतार उरुगाय विदाम सुष्ठु ॥ १७ ॥

śrī-nārada uvāca

*naivādbhutaṁ tvayi vibho 'khila-loka-nāthe
maitrī janeṣu sakaleṣu damaḥ khalānām
niḥśreyasāya hi jagat-sthiti-rakṣaṇābhyāṁ
svairāvatāra urugāya vidāma suṣṭhu*

Synonyms

śrī-nāradaḥ uvāca — Śrī Nārada said; *na* — not; *eva* — at all; *adbhutam* — surprising; *tvayi* — for You; *vibho* — O almighty one; *akhila* — of all; *loka* — worlds; *nāthe* — for the ruler; *maitrī* — friendship; *janesu* — toward people; *sakalesu* — all; *damah* — the subduing; *khalānām* — of the envious; *niḥśreyasāya* — for the highest benefit; *hi* — indeed; *jagat* — of the universe; *sthiti* — by maintenance; *raksanābhyām* — and protection; *svaira* — freely chosen; *avatārah* — descent; *uru-gāya* — O You who are praised universally; *vidāma* — we know; *susthu* — well.

Translation

Śrī Nārada said: O almighty Lord, it is no surprise that You, the ruler of all worlds, show friendship for all people and yet subdue the envious. As we well know, You descend by Your sweet will in order to bestow the highest good on this universe by maintaining and protecting it. Thus Your glories are widely sung.

Purport

As pointed out by Śrīla Viśvanātha Cakravartī, all living beings are in fact servants of the Lord. The *ācārya* quotes the following verse from the *Padma Purāṇa* to elucidate:

a-kāreṇocyate viṣṇuḥ
śrīr u-kāreṇa kathyate
ma-kāras tu tayor dāsaḥ
pañca-vimśaḥ prakīrtitaḥ

“[In the *mantra om*] the letter *a* signifies Lord Viṣṇu, the letter *u* signifies the goddess Śrī, and the letter *m* refers to their servant, who is the twenty-fifth element.” The twenty-fifth element is the *jīva*, the living being. Every living being is a servant of the Lord, and the Lord is the true friend of every living being. Thus even when the Lord chastises envious persons like Jarāsandha, such punishment amounts to real friendship, since both the Lord’s chastisement and His blessing are for the benefit of the living being.

ŚB 10.69.18

दृष्टं तवाङ्घ्रियुगलं जनतापवर्गं ब्रह्मादिभिर्हृदि विचिन्त्यमगाधबोधैः ।
संसारकूपपतितोत्तरणावलम्बं ध्यायंश्चराम्यनुगृहाण यथा स्मृतिः स्यात् ॥ १८ ॥

*dr̥ṣṭam̐ tavāṅghri-yugalam̐ janatāpavargam̐
brahmādibhir hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam̐
dhyāyaṁś carāmy anugrhāṇa yathā smṛtiḥ syāt*

Synonyms

dr̥ṣṭam — seen; *tava* — Your; *āṅghri* — of feet; *yugalam* — pair; *janatā* — for Your devotees; *apavargam* — the source of liberation; *brahma-ādibhiḥ* — by persons such as Lord Brahmā; *hṛdi* — within the heart; *vicintyam* — meditated upon; *agādha* — unfathomable; *bodhaiḥ* — whose intelligence; *saṁsāra* — of material life; *kūpa* — in the well; *patita* — of those who are fallen; *uttarana* — for deliverance; *avalambam* — the shelter; *dhyāyan* — constantly thinking; *carāmi* — I may travel; *anugrhāṇa* — please bless me; *yathā* — so that; *smṛtiḥ* — remembrance; *syāt* — may be.

Translation

Now I have seen Your feet, which grant liberation to Your devotees, which even Lord Brahmā and other great personalities of unfathomable intelligence can only meditate upon within their hearts, and which those who have fallen into the well of material existence resort to for deliverance. Please favor me so that I may constantly think of You as I travel about. Please grant Me the power to remember You.

Purport

Lord Kṛṣṇa had asked Nārada Muni, “What can We do for you?” and here Nārada answers. Nārada Muni is a pure devotee of Lord Kṛṣṇa, and thus his request is sublime.

ŚB 10.69.19

ततोऽन्यदाविशद् गेहं कृष्णपत्न्याः स नारदः ।
योगेश्वरेश्वरस्याङ्ग योगमायाविवित्सया ॥ १९ ॥

*tato 'nyad āviśad geham̐
kṛṣṇa-patnyāḥ sa nāradaḥ*

yogeśvareśvarasyāṅga
yoga-māyā-vivitsayā

Synonyms

tataḥ — then; *anyat* — another; *āviśat* — entered; *geham* — residence; *kṛṣṇa-patnyāḥ* — of a wife of Lord Kṛṣṇa; *sah* — he; *nāradaḥ* — Nārada Muni; *yoga-īśvara* — of the masters of mystic power; *īśvarasya* — of the supreme master; *aṅga* — my dear King; *yoga-māyā* — the spiritual power of bewilderment; *vivitsayā* — with the desire of knowing.

Translation

Nārada then entered the palace of another of Lord Kṛṣṇa's wives, my dear King. He was eager to witness the spiritual potency possessed by the master of all masters of mystic power.

ŚB 10.69.20-22

दीव्यन्तमक्षैस्तत्रापि प्रियया चोद्धवेन च ।
पूजितः परया भक्त्या प्रत्युत्थानासनादिभिः ॥ २० ॥
पृष्टश्चाविदुषेवासौ कदायातो भवानिति ।
क्रियते किं नु पूर्णानामपूर्णेस्मदादिभिः ॥ २१ ॥
अथापि ब्रूहि नो ब्रह्मन् जन्मैतच्छोभनं कुरु ।
स तु विस्मित उत्थाय तूष्णीमन्यदगाद् गृहम् ॥ २२ ॥

dīvyantam akṣais tatrāpi
priyayā coddhavana ca
pūjitaḥ parayā bhaktyā
pratyutthānāsanādibhiḥ
ṛṣṭaś cāviduṣevāsau
kadāyāto bhavān iti
kriyate kiṁ nu pūrṇānām
apūrṇair asmad-ādibhiḥ
athāpi brūhi no brahman
janmaitac chobhanam kuru
sa tu vismita utthāya
tūṣṇīm anyad agād grham

Synonyms

divyantam — playing; *aksaih* — with dice; *tatra* — there; *api* — indeed; *priyayā* — with His beloved; *ca* — and; *uddhavana* — with Uddhava; *ca* — also; *pūjītaḥ* — he was worshiped; *parayā* — with transcendental; *bhaktyā* — devotion; *pratyutthāna* — by His standing up from His sitting place; *āsana* — by His offering him a seat; *ādibhiḥ* — and so on; *prstah* — questioned; *ca* — and; *avidusā* — by one who was in ignorance; *iva* — as if; *asau* — he, Nārada; *kadā* — when; *āyātaḥ* — arrived; *bhavān* — your good self; *iti* — thus; *kriyate* — is intended to be done; *kim* — what; *nu* — indeed; *pūrnānām* — by those who are full; *apūrnaiḥ* — with those who are not full; *asmat-ādibhiḥ* — such as Ourselves; *atha api* — nonetheless; *brūhi* — please tell; *nah* — Us; *brahman* — O brāhmaṇa; *janma* — Our birth; *etat* — this; *śobhanam* — auspicious; *kuru* — please make; *sah* — he, Nārada; *tu* — but; *vismitaḥ* — astonished; *utthāya* — standing up; *tūsnīm* — silently; *anyat* — to another; *agāt* — went; *grham* — palace.

Translation

There he saw the Lord playing at dice with His beloved consort and His friend Uddhava. Lord Kṛṣṇa worshiped Nārada by standing up, offering him a seat, and so on, and then, as if He did not know, asked him, “When did you arrive? What can needy persons like Us do for those who are full in themselves? In any case, My dear brāhmaṇa, please make My life auspicious.” Thus addressed, Nārada was astonished. He simply stood up silently and went to another palace.

Purport

In Kṛṣṇa, Śrīla Prabhupāda explains that when Nārada arrived at the second palace, “Lord Kṛṣṇa acted as if He did not know what had happened in the palace of Rukmiṇī.” Nārada understood that Lord Kṛṣṇa was simultaneously present in both palaces, performing different activities, so “he simply left the palace silently, in great astonishment over the Lord’s activities.”

ŚB 10.69.23

तत्राप्यचष्ट गोविन्दं लालयन्तं सुतान् शिशून् ।
ततोऽन्यस्मिन् गृहेऽपश्यन्मज्जनाय कृतोद्यमम् ॥ २३ ॥

*tatrāpy acaṣṭa govindam
lālayantam sutān śiśūn
tato 'nyasmin grhe 'paśyan
majjanāya kṛtodyamam*

Synonyms

tatra — there; *api* — and; *acasta* — he saw; *govindam* — Lord Kṛṣṇa; *lālayantam* — coddling; *sutān* — His children; *śiśūn* — infant; *tatah* — then; *anyasmin* — in another; *grhe* — palace; *apaśyat* — he saw (Him); *majjanāya* — for taking bath; *kṛta-udyamam* — preparing.

Translation

This time Nāradaḥ saw that Lord Kṛṣṇa was engaged as an affectionate father petting His small children. From there he entered another palace and saw Lord Kṛṣṇa preparing to take His bath.

Purport

This translation is from Śrīla Prabhupāda's *Kṛṣṇa, the Supreme Personality of Godhead*. Śrīla Viśvanātha Cakravartī comments that in virtually all the palaces Nārada visited, Lord Kṛṣṇa worshiped and honored him.

ŚB 10.69.24

जुह्वन्तं च वितानाग्नीन् यजन्तं पञ्चभिर्मखैः ।
भोजयन्तं द्विजान् क्वापि भुञ्जानमवशेषितम् ॥ २४ ॥

*juhvantam ca vitānāgnīn
yajantam pañcabhir makhaiḥ
bhojayantam dvijān kvāpi
bhuñjānam avaśeṣitam*

Synonyms

juhvantam — offering oblations; *ca* — and; *vitāna-agnīn* — to the sacrificial fires; *yajantam* — worshipping; *pañcabhir* — five; *makhaiḥ* — with the obligatory rituals; *bhojayantam* — feeding; *dvijān* — *brāhmaṇas*; *kvā api* — somewhere; *bhuñjānam* — eating; *avaśeṣitam* — remnants.

Translation

In one place the Lord was offering oblations into the sacrificial fires; in another, worshiping through the five mahā-yajñas; in another, feeding brāhmaṇas; and in yet another, eating the remnants of food left by brāhmaṇas.

Purport

The five *mahā-yajñas*, or great sacrifices, are defined as follows: *pāṭho homaś cātithinām saparyā tarpaṇam baliḥ* — “reciting the *Vedas*, offering oblations into the sacrificial fire, waiting on guests, making offerings to the forefathers, and offering [a share of one’s food] to living entities in general.”

Śrīla Prabhupāda comments as follows on these sacrifices: “In another palace Kṛṣṇa was found performing the *pañca-yajña* sacrifice, which is compulsory for a householder. This *yajña* is also known as *pañca-sūnā*. Knowingly or unknowingly, everyone, specifically the householder, is committing five kinds of sinful activities. When we receive water from a water pitcher, we kill many germs that are in it. Similarly, when we use a grinding machine or take foodstuffs, we kill many germs. When sweeping the floor or igniting a fire we kill many germs, and when we walk on the street we kill many ants and other insects. Consciously or unconsciously, in all our different activities, we are killing. Therefore, it is incumbent upon every householder to perform the *pañca-sūnā* sacrifice to rid himself of the reactions to such sinful activities.”

Śrīla Viśvanātha Cakravartī, in his commentary on this verse, again points out that all the different times of the day were occurring simultaneously in Lord Kṛṣṇa’s palaces. Thus Nārada saw a fire sacrifice — a morning ritual — and at about the same time he saw Lord Kṛṣṇa feeding the *brāhmaṇas* and accepting their remnants — a noontime activity.

ŚB 10.69.25

क्वापि सन्ध्यामुपासीनं जपन्तं ब्रह्म वाग्यतम् ।
एकत्र चासिचर्माभ्यां चरन्तमसिवर्त्मसु ॥ २५ ॥

kvāpi sandhyām upāsinam
japantaṁ brahma vāg-yatam

*ekatra cāsi-carmābhyām
carantam asi-vartmasu*

Synonyms

kva api — somewhere; *sandhyām* — the rituals of sunset; *upāsīnam* — worshipping; *japantam* — quietly chanting; *brahma* — the Vedic *mantra* (Gāyatrī); *vāk-yatam* — controlling His speech; *ekatra* — in one place; *ca* — and; *asi* — with sword; *carmābhyām* — and shield; *carantam* — moving about; *asi-vartmasu* — in the corridors set aside for sword practice.

Translation

Somewhere Lord Kṛṣṇa was observing the rituals for worship at sunset by refraining from speech and quietly chanting the Gāyatrī mantra, and elsewhere He was moving about with sword and shield in the areas set aside for sword practice.

Purport

According to Śrīla Viśvanātha Cakravartī, the words *sandhyām upāsīnam* indicate sunset rituals, whereas the words *asi-carmābhyām carantam* refer to sword practice, which takes place at dawn.

ŚB 10.69.26

अश्वैर्गजै रथैः क्वापि विचरन्तं गदाग्रजम् ।
क्वचिच्छयानं पर्यङ्गे स्तूयमानं च वन्दिभिः ॥ २६ ॥
*aśvair gajai rathaiḥ kvāpi
vicarantaṁ gadāgrajam
kvacic chayānaṁ paryaṅke
stūyamānaṁ ca vandibhiḥ*

Synonyms

aśvaih — on horses; *gajaih* — on elephants; *rathaih* — on chariots; *kva api* — somewhere; *vicarantam* — riding; *gada-agrajam* — Lord Kṛṣṇa, the elder brother of Gada; *kvacit* — somewhere; *śayānam* — lying; *paryaṅke* — on His bed; *stūyamānam* — being praised; *ca* — and; *vandibhiḥ* — by bards.

Translation

In one place Lord Gadāgraja was riding on horses, elephants and chariots, and in another place He was resting on His bed while bards recited His glories.

Purport

Śrīla Viśvanātha Cakravartī points out that riding on horses and elephants is a noon activity, whereas one lies down during the latter part of night.

ŚB 10.69.27

मन्त्रयन्तं च कस्मिंश्चिन्मन्त्रिभिश्चोद्धवादिभिः ।
जलक्रीडारतं क्वापि वारमुख्याबलावृतम् ॥ २७ ॥

mantrayantaṁ ca kasmimścin
mantribhiś coddhavādibhiḥ
jala-kṛīḍā-rataṁ kvāpi
vāramukhyābalāvṛtam

Synonyms

mantrayantam — consulting; *ca* — and; *kasmimścit* — somewhere; *mantri-bhiḥ* — with advisers; *ca* — and; *uddhava-ādibhiḥ* — Uddhava and others; *jala* — watery; *kṛīḍā* — in sports; *ratam* — engaged; *kva api* — somewhere; *vāra-mukhyā* — by royal dancing girls; *abalā* — and other women; *vṛtam* — accompanied.

Translation

Somewhere He was consulting with royal ministers like Uddhava, and somewhere else He was enjoying in the water, surrounded by many society girls and other young women.

Purport

This translation is based on Śrīla Prabhupāda's *Kṛṣṇa*. According to Śrīla Viśvanātha Cakravartī, Lord Kṛṣṇa met with His counselors around dusk and enjoyed water sports in the afternoon.

ŚB 10.69.28

कुत्रचिद्द्विजमुख्येभ्यो ददतं गाः स्वलङ्कृताः ।
इतिहासपुराणानि शृण्वन्तं मङ्गलानि च ॥ २८ ॥

kutracid dvija-mukhyebhyo
dadataṁ gāḥ sv-alaṅkṛtāḥ
itihāsa-purāṇāni
śṛṇvantam maṅgalāni ca

Synonyms

kutracid — somewhere; *dvija* — to *brāhmaṇas*; *mukhyebhyah* — excellent; *dadatam* — giving; *gāḥ* — cows; *su* — well; *alaṅkṛtāḥ* — ornamented; *itihāsa* — epic histories; *purānāni* — and the *Purāṇas*; *śṛnavantam* — hearing; *maṅgalāni* — auspicious; *ca* — and.

Translation

Somewhere He was giving well-decorated cows to exalted brāhmaṇas, and elsewhere he was listening to the auspicious narration of epic histories and Purāṇas.

Purport

Śrīla Viśvanātha Cakravartī informs us that giving cows in charity occurs in the morning, while hearing the histories takes place in the afternoon.

ŚB 10.69.29

हसन्तं हासकथया कदाचित् प्रियया गृहे ।
क्वापि धर्म सेवमानमर्थकामौ च कुत्रचित् ॥ २९ ॥

hasantam hāsa-kathayā
kadācit priyayā grhe
kvāpi dharmam sevamānam
artha-kāmau ca kutracid

Synonyms

hasantam — laughing; *hāsa-kathayā* — with joking conversation; *kadācit* — at one time; *priyayā* — with His beloved; *grhe* — in the palace; *kvā api* — somewhere; *dharmam* — religiosity; *sevamānam* — practicing; *artha* — economic development; *kāmau* — sense gratification; *ca* — and; *kutracid* — somewhere.

Translation

Somewhere Lord Kṛṣṇa was found enjoying the company of a particular wife by exchanging joking words with her. Somewhere else He was found engaged, along with His wife, in religious ritualistic functions. Somewhere Kṛṣṇa was found engaged in matters of economic development, and somewhere else He was found enjoying family life according to the regulative principles of the śāstras.

Purport

This translation is based on Śrīla Prabhupāda's *Kṛṣṇa*.

Joking conversations take place during the nighttime, whereas religious rituals, economic development and family enjoyment occur during both the day and the night.

ŚB 10.69.30

ध्यायन्तमेकमासीनं पुरुषं प्रकृतेः परम् ।
शुश्रूषन्तं गुरुन् क्वापि कामैर्भोगैः सपर्यया ॥ ३० ॥

dhyāyantam ekam āsīnam
puruṣam prakṛteḥ param
śuśrūṣantam gurūn kvāpi
kāmair bhogaiḥ saparyayā

Synonyms

dhyāyantam — meditating; *ekam* — alone; *āsīnam* — sitting; *puruṣam* — on the Supreme Personality of Godhead; *prakṛteḥ* — to material nature; *param* — transcendental; *śuśrūṣantam* — rendering menial service; *gurūn* — to His elders; *kvāpi* — somewhere; *kāmair* — desirable; *bhogaiḥ* — with objects of enjoyment; *saparyayā* — and with worship.

Translation

Somewhere He was sitting alone, meditating on the Supreme Personality of Godhead, who is transcendental to material nature, and somewhere He was rendering menial service to His elders, offering them desirable things and reverential worship.

Purport

Śrīla Prabhupāda comments: “Meditation, as recommended in authorized scripture, is meant for concentrating one’s mind on the Supreme Personality of Godhead, Viṣṇu. Lord Kṛṣṇa is Himself the original Viṣṇu, but because He played the part of a human being, He taught us definitely by His personal behavior what is meant by meditation.”

This activity of meditation indicates the *brāhma-muhūrta*, the early morning hours before sunrise.

ŚB 10.69.31

कुर्वन्तं विग्रहं कैश्चित् सन्धिं चान्यत्र केशवम् ।
कुत्रापि सह रामेण चिन्तयन्तं सतां शिवम् ॥ ३१ ॥

*kurvantam vighrahaṁ kaiścit
sandhiṁ cānyatra keśavam
kutrāpi saha rāmeṇa
cintayantam satām śivam*

Synonyms

kurvantam — making; *vighrahaṁ* — war; *kaiścit* — with certain persons; *sandhiṁ* — reconciliation; *ca* — and; *anyatra* — elsewhere; *keśavam* — Lord Kṛṣṇa; *kutra api* — somewhere; *saha* — together; *rāmeṇa* — with Lord Balarāma; *cintayantam* — thinking; *satām* — of the saintly; *śivam* — the welfare.

Translation

In one place He was planning battles in consultation with some of His advisers, and in another place He was making peace. Somewhere Lord Keśava and Lord Balarāma were together pondering the welfare of the pious.

ŚB 10.69.32

पुत्राणां दुहितृणां च काले विध्युपयापनम् ।
दारैर्वरैस्तत्सदृशैः कल्पयन्तं विभूतिभिः ॥ ३२ ॥

*putrāṇāṁ duhitṛṇāṁ ca
kāle vidhy-upayāpanam*

*dārair varais tat-sadrśaiḥ
kalpayantam vibhūtibhiḥ*

Synonyms

putrānām — of sons; duhitṛnām — of daughters; ca — and; kāle — at the suitable time; vidhi — according to religious principles; upayāpanam — getting them married; dārāih — with wives; varāih — and with husbands; tat — for them; sadrśaiḥ — compatible; kalpayantam — so arranging; vibhūtibhiḥ — in terms of opulences.

Translation

Nārada saw Lord Kṛṣṇa engaged in getting His sons and daughters married to suitable brides and bridegrooms at the appropriate time, and the marriage ceremonies were being performed with great pomp.

Purport

This translation is based on Śrīla Prabhupāda's *Kṛṣṇa*.

The word *kāle* here means that Kṛṣṇa arranged for His sons and daughters to be married when each of them reached the proper age.

ŚB 10.69.33

प्रस्थापनोपनयनैरपत्यानां महोत्सवान् ।
वीक्ष्य योगेश्वरेशस्य येषां लोका विसिस्मिरे ॥ ३३ ॥

*prasthāpanopanayanair
apatyānām mahotsavān
vīkṣya yogeśvareśasya
yeṣām lokā visismire*

Synonyms

prasthāpana — with sending away; upanayanaiḥ — and bringing home; apatyānām — of the children; mahā — great; utsavān — holiday celebrations; vīkṣya — seeing; yoga-īśvara — of the masters of yoga; īśasya — of the supreme master; yeṣām — whose; lokāh — the people; visismire — were amazed.

Translation

Nārada observed how Śrī Kṛṣṇa, the master of all yoga masters, arranged to send away His daughters and sons-in-law, and also to receive them home again, at the time of great holiday celebrations. All the citizens were astonished to see these celebrations.

ŚB 10.69.34

यजन्तं सकलान् देवान् क्वापि क्रतुभिरुर्जितैः ।
पूर्यन्तं क्वचिद् धर्मं कूर्पाराममठादिभिः ॥ ३४ ॥

*yajantaṁ sakalān devān
kvāpi kratubhir ūrjitaiḥ
pūrtayantaṁ kvacid dharmam
kūrpārāma-maṭhādibhiḥ*

Synonyms

yajantam — worshipping; sakalān — all; devān — the demigods; kva api — somewhere; kratubhiḥ — with sacrifices; ūrjitaiḥ — full-blown; pūrtayantam — fulfilling by civil service; kvacit — somewhere; dharmam — religious obligation; kūrpa — with wells; ārāma — public parks; matha — monasteries; ādibhiḥ — and so on.

Translation

Somewhere He was worshipping all the demigods with elaborate sacrifices, and elsewhere He was fulfilling His religious obligations by doing public welfare work, such as the construction of wells, public parks and monasteries.

ŚB 10.69.35

चरन्तं मृगयां क्वापि हयमारुह्य सैन्धवम् ।
घ्नन्तं तत्र पशून् मेध्यान् परीतं यदुपुङ्गवैः ॥ ३५ ॥

*carantaṁ mṛgayāṁ kvāpi
hayam āruhya saindhavam
ghnantaṁ tatra paśūn medhyān
paritaṁ yadu-puṅgavaiḥ*

Synonyms

carantam — traveling; mrgayām — on a hunting expedition; kva api — somewhere; hayam — His horse; āruhya — mounting; saindhavam — of the Sindh country; ghnantam — killing; tatra — there; paśūn — animals; medhyān — offerable in sacrifice; paritam — surrounded; yadu-puṅgavaih — by the most heroic Yadus.

Translation

In another place He was on a hunting expedition. Mounted on His Sindhi horse and accompanied by the most heroic of the Yadus, He was killing animals meant for offering in sacrifice.

Purport

Śrīla Prabhupāda comments: “According to Vedic regulations, the *kṣatriyas* were allowed to kill prescribed animals on certain occasions, either to maintain peace in the forests or to offer the animals in the sacrificial fire. *Kṣatriyas* are allowed to practice this killing art because they have to kill their enemies mercilessly to maintain peace in society.”

ŚB 10.69.36

अव्यक्तलिङ्गं प्रकृतिष्वन्तःपुरगृहादिषु ।
 क्वचिच्चरन्तं योगेशं तत्तद्भावबुभुत्सया ॥ ३६ ॥
avyakta-liṅgaṁ prakṛtiṣv
antaḥ-pura-grhādiṣu
kvacic carantaṁ yogeśaṁ
tat-tad-bhāva-bubhutsayā

Synonyms

avyakta — hidden; liṅgam — His identity; prakṛtisu — among His ministers; antah-pura — of the royal precincts; grha-ādisu — among the residences, etc.; kvacit — somewhere; carantam — moving about; yoga-īśam — the Lord of mystic power; tat-tat — of each of them; bhāva — the mentalities; bubhutsayā — with the desire to know.

Translation

Somewhere Kṛṣṇa, the Lord of mystic power, was moving about in disguise among the homes of ministers and other citizens in order to understand what each of them was thinking.

Purport

Although Lord Kṛṣṇa is all-knowing, while executing His pastimes as a typical monarch He sometimes traveled about incognito to acquire necessary information about His kingdom.

ŚB 10.69.37

अथोवाच हृषीकेशं नारदः प्रहसन्निव ।
योगमायोदयं वीक्ष्य मानुषीमीयुषो गतिम् ॥ ३७ ॥

*athovāca hr̥ṣīkeśam
nāradaḥ prahasann iva
yoga-māyodayam vīkṣya
mānuṣīm īyusō gatim*

Synonyms

atha — thereupon; *uvāca* — said; *hr̥ṣīkeśam* — to Lord Kṛṣṇa; *nāradaḥ* — Nārada; *prahasan* — laughing; *iva* — mildly; *yoga-māyā* — of His spiritual bewildering potencies; *udayam* — the unfolding; *vīkṣya* — having seen; *mānuṣīm* — human; *īyusah* — who was assuming; *gatim* — ways.

Translation

Having thus seen this display of the Lord’s Yoga-māyā, Nārada mildly laughed and then addressed Lord Hṛṣīkeśa, who was adopting the behavior of a human being.

Purport

According to Śrīla Viśvanātha Cakravartī, Nārada fully understood the Lord’s omniscience, and thus when he saw the Lord trying to find out the mood of His ministers, moving about in disguise, Nārada could not help laughing. But remembering the Lord’s supreme position, he somewhat constrained his laughter.

ŚB 10.69.38

विदाम योगमायास्ते दुर्दर्शा अपि मायिनाम् ।
योगेश्वरात्मन् निर्भाता भवत्पादनिषेवया ॥ ३८ ॥

*vidāma yoga-māyās te
durdarśā api māyinām
yogeśvarātman nirbhātā
bhavat-pāda-niṣevayā*

Synonyms

vidāma — we know; yoga-māyāh — the mystic potencies; te — Your; durdarśāh — impossible to see; api — even; māyinām — for great mystics; yoga-īśvara — O Lord of all mystic power; ātman — O Supreme Soul; nirbhātāh — perceived; bhavat — Your; pāda — to the feet; niṣevayā — by service.

Translation

[Nārada said:] Now we understand Your mystic potencies, which are difficult to comprehend, even for great mystics, O Supreme Soul, master of all mystic power. Only by serving Your feet have I been able to perceive Your powers.

Purport

According to the *ācāryas*, this verse indicates that even great mystics like Lord Brahmā and Lord Śiva cannot fully comprehend the mystic power of the Supreme Lord.

ŚB 10.69.39

अनुजानीहि मां देव लोकांस्ते यशसाप्लुतान् ।
पर्यटामि तवोद्गायन् लीला भुवनपावनीः ॥ ३९ ॥

*anujānihi mām deva
lokāṁs te yaśasāplutān
paryatāmi tavodgāyan
līlā bhuvana-pāvanīḥ*

Synonyms

anujānihi — please give leave; mām — to me; deva — O Lord; lokān — the worlds; te — Your; yaśasā — with the fame; āplutān — flooded; paryatāmi — I will wander;

tava — Your; *udgāyan* — loudly singing; *līlāh* — the pastimes; *bhuvana* — all the planetary systems; *pāvanīh* — which purify.

Translation

O Lord, please give me Your leave. I will wander about the worlds, which are flooded with Your fame, loudly singing about Your pastimes, which purify the universe.

Purport

Even Nārada Muni was bewildered to see Lord Kṛṣṇa's amazing pastimes as a human being. Therefore, with the words *anujānihi mām deva* he requests permission to return to his normal service of traveling and preaching. Inspired by what he has seen, he wants to preach widely the glories of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

ŚB 10.69.40

श्रीभगवानुवाच

ब्रह्मन् धर्मस्य वक्ताहं कर्ता तदनुमोदिता ।

तच्छिक्षयन् लोकमिममास्थितः पुत्र मा खिदः ॥ ४० ॥

śrī-bhagavān uvāca

brahman dhannasya vaktāham

kartā tad-anumoditā

tac chikṣayan lokam imam

āsthitaḥ putra mā khidaḥ

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *brahman* — O brāhmaṇa; *dharmasya* — of religion; *vaktā* — the speaker; *aham* — I; *kartā* — the executor; *tat* — of it; *anumoditā* — the sanctioner; *tat* — it; *śikṣayan* — teaching; *lokam* — to the world; *imam* — in this; *āsthitaḥ* — situated; *putra* — O son; *mā khidaḥ* — do not be disturbed.

Translation

The Supreme Personality of Godhead said: O brāhmaṇa, I am the speaker of religion, its performer and sanctioner. I observe religious principles to teach them to the world, My child, so do not be disturbed.

Purport

Śrīla Jīva Gosvāmī explains that Lord Kṛṣṇa wanted to dispel Nārada’s distress, which the sage felt because he saw Lord Kṛṣṇa worshiping the demigods and even Nārada himself. Śrīla Viśvanātha Cakravartī explains Lord Kṛṣṇa’s feelings as follows: “As I state in the [Bhagavad-gītā](#), *yad yad ācarati śreṣṭhas tat tad evetaro janaḥ*: [‘Whatever a great person does, ordinary people follow.’] Thus I bathed your feet today in order to help propagate the principles of religion. In the past, before I began My pastimes of directly teaching religious principles, you came and offered prayers to Me after I had killed the Keśī demon, but I simply listened to your elaborate prayers and glorification and did nothing to honor you. Just remember this and consider.

“Do not think that you have committed an offense by allowing Me to bathe your feet today and accept the water as holy remnants. Just as a son does not offend his father by touching him with his foot while sitting on the father’s lap, so you should understand that in the same way, My son, you have not offended Me.”

ŚB 10.69.41

श्रीशुक उवाच

इत्याचरन्तं सद्धर्मान् पावनान् गृहमेधिनाम् ।

तमेव सर्वगेहेषु सन्तमेकं ददर्श ह ॥ ४१ ॥

śrī-śuka uvāca

ity ācarantam sad-dharmān

pāvanān grha-medhinām

tam eva sarva-geheṣu

santam ekam dadarśa ha

Synonyms

[śrī-śukah uvāca](#) — Śukadeva Gosvāmī said; [iti](#) — thus; [ācarantam](#) — performing; [sat](#) — spiritual; [dharmān](#) — the principles of religion; [pāvanān](#) — purifying; [grha-](#)

medhinām — for householders; *tam* — Him; *eva* — indeed; *sarva* — in all; *gehesu* — the palaces; *santam* — present; *ekam* — in one form; *dadarśa ha* — he saw.

Translation

Śukadeva Gosvāmī said: Thus in every palace Nārada saw the Lord in His same personal form, executing the transcendental principles of religion that purify those engaged in household affairs.

Purport

In this verse Śukadeva Gosvāmī repeats what the Lord has Himself explained. As Śrīla Prabhupāda writes in *Kṛṣṇa*: “The Supreme Personality of Godhead was engaged in His so-called household affairs in order to teach people how one can sanctify one’s household life although one may be attached to the imprisonment of material existence. Actually, one is obliged to continue the term of material existence because of household life. But the Lord, being very kind upon householders, demonstrated the path of sanctifying ordinary household life. Because Kṛṣṇa is the center of all activities, a Kṛṣṇa conscious householder’s life is transcendental to Vedic injunctions and is automatically sanctified.”

As stated in text 2 of this chapter, all the Lord’s activities in the many palaces were performed by the Lord’s single spiritual form (*ekena vapuṣā*), which manifested in many places at once. This vision was revealed to Nārada because of his desire to see it and the Lord’s desire to show it to him. Śrīla Viśvanātha Cakravartī points out that the other residents of Dvārakā could see Kṛṣṇa only in the particular part of the city they themselves occupied, and not anywhere else, even if they would sometimes go to another precinct on some business. Thus the Lord gave a special view of His pastimes to His beloved devotee Nārada Muni.

ŚB 10.69.42

कृष्णस्यानन्तवीर्यस्य योगमायामहोदयम् ।
मुहुर्दृष्ट्वा ऋषिरभूद् विस्मितो जातकौतुकः ॥ ४२ ॥

kṛṣṇasyānanta-vīryasya
yoga-māyā-mahodayam

*muhur dr̥ṣṭvā ṛṣir abhūd
vismīto jāta-kautukaḥ*

Synonyms

kr̥snasya — of Lord Kṛṣṇa; *ananta* — unlimited; *vīryasya* — whose prowess; *yoga-māyā* — of the mystic, deluding energy; *mahā* — elaborate; *udayam* — the manifestation; *muhuh* — repeatedly; *dr̥ṣṭvā* — having witnessed; *ṛṣiḥ* — the sage, Nārada; *abhūt* — became; *vismītaḥ* — amazed; *jātakautukaḥ* — filled with wonder.

Translation

Having repeatedly seen the vast mystic display of Lord Kṛṣṇa, whose power is unlimited, the sage was amazed and filled with wonder.

ŚB 10.69.43

इत्यर्थकामधर्मेषु कृष्णेन श्रद्धितात्मना ।
सम्यक् सभाजितः प्रीतस्तमेवानुस्मरन् ययौ ॥ ४३ ॥

*ity artha-kāma-dharmeṣu
kṛṣṇena śraddhitātmanā
samyak sabhājitaḥ prītaḥ
tam evānusmaran yayau*

Synonyms

iti — thus; *artha* — with items of utility for economic development; *kāma* — of sense gratification; *dharmesu* — and of religiosity; *kr̥ṣṇena* — by Lord Kṛṣṇa; *śraddhita* — faithful; *ātmanā* — whose heart; *samyak* — thoroughly; *sabhājitaḥ* — honored; *prītaḥ* — pleased; *tam* — Him; *eva* — indeed; *anusmaran* — always remembering; *yayau* — he went.

Translation

Lord Kṛṣṇa greatly honored Nārada, faithfully presenting him with gifts related to economic prosperity, sense gratification and religious duties. Thus fully satisfied, the sage departed, constantly remembering the Lord.

Purport

As Śrīla Prabhupāda points out in *Kṛṣṇa*, the phrase *artha-kāma-dharmeṣu* indicates that Lord Kṛṣṇa was behaving like an ordinary householder deeply concerned with economic development, sense gratification and religious duties. Nārada could understand the Lord's purpose, and he was most pleased by Śrī Kṛṣṇa's exemplary behavior. Thus fully enlivened in his pure Kṛṣṇa consciousness, he departed.

ŚB 10.69.44

एवं मनुष्यपदवीमनुवर्तमानो नारायणोऽखिलभवाय गृहीतशक्तिः ।
रेमेऽङ्ग षोडशसहस्रवराङ्गनानां सत्रीडसौहृदनिरीक्षणहासजुष्टः ॥ ४४ ॥

evam manuṣya-padavīm anuvartamāno
nārāyaṇo 'khila-bhavāya grhīta-śaktiḥ
reme 'ṅga ṣoḍaśa-sahasra-varāṅganānām
sa-vrīḍa-sauhrda-nirikṣaṇa-hāsa-juṣṭaḥ

Synonyms

evam — thus; *manuṣya* — of human beings; *padavīm* — the path; *anuvartamānah* — following; *nārāyaṇah* — the Supreme Lord, Nārāyaṇa; *akhila* — of everyone; *bhavāya* — for the welfare; *grhīta* — having manifested; *śaktiḥ* — His potencies; *reme* — He enjoyed; *aṅga* — my dear (King Parikṣit); *sodaśa* — sixteen; *sahasra* — thousand; *vara* — most excellent; *aṅganānām* — of women; *sa-vrīḍa* — shy; *sauhrda* — and affectionate; *nirikṣana* — by the glances; *hāsa* — and laughter; *juṣṭah* — satisfied.

Translation

In this way Lord Nārāyaṇa imitated the ways of ordinary humans, manifesting His divine potencies for the benefit of all beings. Thus He enjoyed, dear King, in the company of His sixteen thousand exalted consorts, who served the Lord with their shy, affectionate glances and laughter.

ŚB 10.69.45

यानीह विश्वविलयोद्भववृत्तिहेतुः कर्माण्यनन्यविषयाणि हरिश्चकार ।
यस्त्वङ्ग गायति शृणोत्यनुमोदते वा भक्तिर्भवेद् भगवति ह्यपवर्गमार्गे ॥ ४५ ॥
यस्यात्मबुद्धिः कुणपे त्रिधातुके स्वधीः कलत्रादिषु भौम इज्यधीः ।
यत्तीर्थबुद्धिः सलिले न कर्हिचिज् जनेष्वभिज्ञेषु स एव गोखरः ॥

*yāniha viśva-vilayodbhava-vṛtti-hetuḥ
karmāṅy ananya-viśayāṇi hariś cakāra
yas tv aṅga gāyati śṛṇoty anumodate vā
bhaktir bhaved bhagavati hy apavarga-mārge*

Synonyms

yāni — which; iha — in this world; viśva — of the universe; vilaya — of the destruction; udbhava — creation; vṛtti — and maintenance; hetuḥ — He who is the cause; karmāṇi — activities; ananya — of no one else; viśayāṇi — the engagements; hariḥ — Lord Kṛṣṇa; cakāra — performed; yah — whoever; tu — indeed; aṅga — my dear King; gāyati — chants; śṛṇoti — hears; anumodate — approves; vā — or; bhaktiḥ — devotion; bhaved — arises; bhagavati — for the Supreme Lord; hi — indeed; apavarga — liberation; mārge — the path toward whom.

Translation

Lord Hari is the ultimate cause of universal creation, maintenance and destruction. My dear King, anyone who chants about, hears about or simply appreciates the extraordinary activities He performed in this world, which are impossible to imitate, will surely develop devotion for the Supreme Lord, the bestower of liberation.

Purport

Śrīla Viśvanātha Cakravartī has given various meanings for the word *ananya-viśayāṇi*. This term may indicate that the Lord performed activities in Dvārakā that were unusual even for His plenary expansions, to say nothing of others. Or the term can be understood to indicate that the Lord performed these activities for the sake of His pure, exclusive devotees. In any case, one who recites or hears accounts of these pastimes will certainly be engaged in Kṛṣṇa consciousness and, as Śrīla Prabhupāda writes: “certainly find it very easy to traverse the path of liberation and taste the nectar of the lotus feet of Lord Kṛṣṇa.” Śrīla Prabhupāda further points out that the word *anumodate* here indicates that one who “supports a preacher of the Kṛṣṇa consciousness movement” will also receive the benefits mentioned here.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Sixty-ninth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Nārada Muni Visits Lord Kṛṣṇa’s Palaces in Dvārakā.”

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 70



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER SEVENTY

Lord Kṛṣṇa's Daily Activities

This chapter describes Lord Śrī Kṛṣṇa's daily activities and two proposals placed before Him — one by a messenger from Dvārakā and another by the sage Nārada.

In the early hours of the morning, Lord Kṛṣṇa would rise from bed and bathe Himself in clear water. After executing the dawn rituals and other religious duties, He would offer oblations into the sacred fire, chant the Gāyatrī *mantra*, worship and pay tribute to the demigods, sages and forefathers, and offer respects to learned *brāhmaṇas*. Then He would touch auspicious substances, decorate Himself with celestial ornaments and gratify His subjects by giving them whatever they desired.

The Lord's chariot driver, Dārūka, would bring His chariot, and the Lord would mount it and drive to the royal assembly hall. When He would take His seat in the assembly, surrounded by the Yādavas, He would appear like the moon surrounded by the circle of stars called *nakṣatras*. Bards would recite His praises to the accompaniment of drums, cymbals, *vīṇās* and other instruments.

On one occasion, the doorkeepers escorted a messenger into the assembly hall. The messenger offered prostrated obeisances to the Lord and then, standing with joined palms, addressed Him: “O Lord, Jarāsandha has captured twenty thousand kings and is holding them prisoner. Please do something, for these kings are all Your surrendered devotees.”

Just at that moment Nārada Muni appeared. Lord Śrī Kṛṣṇa and all the members of the assembly stood up and offered obeisances to Nārada by bowing their heads. The sage accepted a seat, and then Lord Kṛṣṇa gently questioned him: “Since you travel all over the universe, please inform Us what the Pāṇḍava brothers are planning to do.” Nārada then praised the Supreme Lord and replied, “King Yudhiṣṭhira desires to perform the Rājasūya sacrifice. For this he requests Your sanction and presence. Many demigods and illustrious kings will come just to see You.”

Understanding that the Yādavas wanted Him to defeat Jarāsandha, Lord Kṛṣṇa asked His wise minister Uddhava to determine which of the two matters at hand — the defeat of Jarāsandha or the Rājasūya sacrifice — should be attended to first.

ŚB 10.70.1

श्रीशुक उवाच

अथोषस्युपवृत्तायां कुक्कुटान् कूजतोऽशपन् ।
गृहीतकण्ठ्यः पतिभिर्माधव्यो विरहातुराः ॥ १ ॥

śrī-śuka uvāca

*athośasy upavṛttāyām
kukkuṭān kūjato 'śapan
grhīta-kaṇṭhyah patibhir
mādhavyo virahāturāḥ*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *atha* — then; *usasi* — the dawn; *upavṛttāyām* — as it was approaching; *kukkuṭān* — the roosters; *kūjatah* — who were crowing; *aśapan* — cursed; *grhīta* — being held; *kanthyah* — whose necks; *patibhih* — by their husbands (Lord Kṛṣṇa in His multiple manifestations); *mādhavyah* — the wives of Lord Kṛṣṇa; *viraha* — over separation; *aturāḥ* — agitated.

Translation

Śukadeva Gosvāmī said: As dawn approached, the wives of Lord Mādhava, each embraced around the neck by her husband, cursed the crowing roosters. The ladies were disturbed that now they would be separated from Him.

Purport

This description of Lord Kṛṣṇa’s daily activities starts with the crowing of the rooster. Lord Kṛṣṇa’s wives knew that the Lord would dutifully get up and perform His prescribed morning rituals, and thus they were agitated at their coming separation from Him and cursed the roosters.

ŚB 10.70.2

वयांस्यरोरुवन्कृष्णं बोधयन्तीव वन्दिनः ।
गायत्स्वलिष्वनिद्राणि मन्दारवनवायुभिः ॥ २ ॥

vayāmsy aroruvan kṛṣṇam
bodhayantīva vandinaḥ
gāyatsv aliṣv anidrāṇi
mandāra-vana-vāyubhiḥ

Synonyms

[vayāmsi](#) — birds; [aroruvan](#) — sounded loudly; [kṛṣṇam](#) — Lord Kṛṣṇa; [bodhayanti](#) — waking; [iva](#) — as if; [vandinaḥ](#) — bards; [gāyatsu](#) — as they sang; [alisu](#) — bees; [anidrāṇi](#) — aroused from sleep; [mandāra](#) — of *pārijāta* trees; [vana](#) — from the garden; [vāyubhiḥ](#) — by the breeze.

Translation

The bees' buzzing, caused by the fragrant breeze from the *pārijāta* garden, roused the birds from sleep. And when the birds began to sing loudly, they woke Lord Kṛṣṇa like court poets reciting His glories.

ŚB 10.70.3

मुहूर्तं तं तु वैदर्भी नामृष्यदतिशोभनम् ।
परिरम्भणविश्लेषात् प्रियबाह्वन्तरं गता ॥ ३ ॥

muhūrtam taṁ tu vaidarbhī
nāmṛṣyad ati-śobhanam
parirambhaṇa-viśleṣāt
priya-bāhv-antaram gatā

Synonyms

[muhūrtam](#) — time of the day; [taṁ](#) — that; [tu](#) — but; [vaidarbhī](#) — Queen Rukmiṇī; [na](#) [amṛsyat](#) — did not like; [ati](#) — very; [śobhanam](#) — auspicious; [parirambhana](#) — of His embrace; [viśleṣāt](#) — because of the loss; [priya](#) — of her beloved; [bāhu](#) — the arms; [antaram](#) — between; [gatā](#) — situated.

Translation

Lying in her beloved's arms, Queen Vaidarbhī did not like this most auspicious hour, for it meant she would lose His embrace.

Purport

Śrīla Śrīdhara Svāmī explains that the reaction of Queen Vaidarbhī, Rukmiṇī-devī, shows the attitude of all the queens.

ŚB 10.70.4-5

ब्राह्मे मुहूर्त उत्थाय वार्युपस्पृश्य माधवः ।
 दध्यौ प्रसन्नकरण आत्मानं तमसः परम् ॥ ४ ॥
 एकं स्वयंज्योतिरनन्यमव्ययंस्वसंस्थया नित्यनिरस्तकल्मषम् ।
 ब्रह्माख्यमस्योद्भवनाशहेतुभिःस्वशक्तिभिर्लक्षितभावनिर्वृतिम् ॥ ५ ॥

brāhme muhūrta utthāya
vāry upasprśya mādhavah
dadhyau prasanna-karaṇa
ātmānaṁ tamaśaḥ param
ekam svayaṁ-jyotir ananyam avyayaṁ
sva-saṁsthayā nitya-nirasta-kalmaṣam
brahmākhyam asyodbhava-nāśa-hetubhiḥ
sva-śaktibhir lakṣita-bhāva-nirvṛtim

Synonyms

brāhme muhūrte — during the most suitable period of the day for spiritual activity, before sunrise; *utthāya* — rising; *vāri* — water; *upasprśya* — touching; *mādhavah* — Lord Kṛṣṇa; *dadhyau* — meditated; *prasanna* — clear; *karaṇah* — His mind; *ātmānam* — upon Himself; *tamaśah* — ignorance; *param* — beyond; *ekam* — exclusive; *svayam-jyotiḥ* — self-luminous; *ananyam* — without another; *avyayam* — infallible; *sva-saṁsthayā* — by His own nature; *nitya* — perpetually; *nirasta* — dispelling; *kalmasam* — contamination; *brahma-ākhyam* — known as Brahman, the Absolute Truth; *asya* — of this (universe); *udbhava* — of creation; *nāśa* — and destruction; *hetubhiḥ* — by the causes; *sva* — His own; *śaktibhiḥ* — energies; *lakṣita* — manifest; *bhāva* — existence; *nirvṛtim* — joy.

Translation

Lord Mādhava would rise during the brāhma-muhūrta period and touch water. With a clear mind He would then meditate upon Himself, the single, self-luminous, unequalled and infallible Supreme Truth, known as Brahman, who

by His very nature ever dispels all contamination, and who through His personal energies, which cause the creation and destruction of this universe, manifests His own pure and blissful existence.

Purport

Viśvanātha Cakravartī Ṭhākura points out that the word *bhāva* in this verse indicates the created beings. Thus the compound word *lakṣita-bhāva-nirvṛtim* means that Lord Kṛṣṇa gives pleasure to the created beings through His various energies. Of course, the soul is never created, but our material, conditioned existence is created by the interaction of the Lord's energies.

One who is favored by the Lord's internal potency can understand the nature of the Absolute Truth; this understanding is called Kṛṣṇa consciousness. In [Bhagavad-gītā](#) Lord Kṛṣṇa explains that His energies are divided into inferior and superior, or material and spiritual, potencies. The *Brahma-saṁhitā* further explains that the material potency acts like a shadow, following the movements of the spiritual reality, which is the Lord Himself and His spiritual potency. When one is favored by Lord Kṛṣṇa, He reveals Himself to the surrendered soul, and thus the same creation that formerly covered the soul becomes an impetus for spiritual enlightenment.

ŚB 10.70.6

अथाप्लुतोऽम्भस्यमले यथाविधि क्रियाकलापं परिधाय वाससी ।
चकार सन्ध्योपगमादि सत्तमो हुतानलो ब्रह्म जजाप वाग्यतः ॥ ६ ॥

athāpluto 'mbhasy amale yathā-vidhi
kriyā-kalāpaṁ paridhāya vāsasī
cakāra sandhyopagamādi sattamo
hutānalo brahma jajāpa vāg-yataḥ

Synonyms

atha — then; *āplutah* — having bathed; *ambhasi* — in water; *amale* — pure; *yathā-vidhi* — according to Vedic rules; *kriyā* — of rituals; *kalāpam* — the entire sequence; *paridhāya* — after dressing; *vāsasī* — in lower and upper garments; *cakāra* — He executed; *sandhyā-upagama* — worship at dawn; *ādi* — and so on; *sat-tamah* — the most saintly of personalities; *huta* — having offered oblations; *analah* — to the

sacred fire; *brahma* — the *mantra* of the *Vedas* (namely *Gāyatrī*); *jajāpa* — He chanted quietly; *vāk* — speech; *yatah* — controlling.

Translation

That most saintly of personalities would then bathe in sanctified water, dress Himself in lower and upper garments and perform the entire sequence of prescribed rituals, beginning with worship at dawn. After offering oblations into the sacred fire, Lord Kṛṣṇa would silently chant the *Gāyatrī mantra*.

Purport

Śrīdhara Svāmī points out that since Lord Kṛṣṇa was in the disciplic succession from Kaṇva Muni, He offered oblations to the fire before sunrise. Then He chanted the *Gāyatrī mantra*.

ŚB 10.70.7-9

उपस्थायार्कमुद्यन्तं तर्पयित्वात्मनः कलाः ।
 देवानृषीन् पितृन्वृद्धान्विप्रानभ्यर्च्य चात्मवान् ॥ ७ ॥
 धेनूनां रुक्मशृङ्गीनां साध्वीनां मौक्तिकस्रजाम् ।
 पयस्विनीनां गृष्टीनां सवत्सानां सुवाससाम् ॥ ८ ॥
 ददौ रूप्यखुराग्राणां क्षौमाजिनतिलैः सह ।
 अलङ्कृतेभ्यो विप्रेभ्यो बद्धं बद्धं दिने दिने ॥ ९ ॥

upasthāyārkam udyantam
tarpayitvātmanaḥ kalāḥ
devān ṛṣīn pitṛn vṛddhān
viprān abhyarcya cātmavān
dhenūnām rukma-śṛṅgīnām
sādhvinām mauktika-srajām
payasvinīnām grṣṭīnām
sa-vatsānām su-vāsasām
dadau rūpya-khurāgrāṇām
kṣaumājina-tilaiḥ saha
alaṅkṛtebhyo viprebhyo
badvam badvam dine dine

Synonyms

upasthāya — worshipping; *arkam* — the sun; *udyantam* — rising; *tarpayitvā* — propitiating; *ātmanah* — His own; *kalāh* — expansions; *devān* — the demigods; *rsīn* — sages; *pitṛn* — and forefathers; *vrddhān* — His elders; *viprān* — and *brāhmaṇas*; *abhyarcya* — worshipping; *ca* — and; *ātma-vān* — self-possessed; *dhenūnām* — of cows; *rukma* — (covered with) gold; *śṛṅgīnām* — whose horns; *sādhvinām* — good-natured; *mauktika* — of pearls; *srajām* — with necklaces; *payasvinīnām* — giving milk; *grstīnām* — having given birth only once; *sa-vatsānām* — together with their calves; *su-vāsasām* — nicely dressed; *dadau* — He gave; *rūpya* — (covered with) silver; *khura* — of their hooves; *agrānām* — the fronts; *kṣauma* — linen; *ajina* — deerskins; *tilaiḥ* — and sesame seeds; *saha* — together with; *alaṅkṛtebhyah* — who were given ornaments; *viprebhyah* — to learned *brāhmaṇas*; *badvam badvam* — (one hundred and seven) groups of 13,084 (thus totaling 1,400,000); *dine dine* — each day.

Translation

Each day the Lord worshiped the rising sun and propitiated the demigods, sages and forefathers, who are all His expansions. The self-possessed Lord would then carefully worship His elders and the *brāhmaṇas*. To those well-attired *brāhmaṇas* He would offer herds of tame and peaceful cows with gold-plated horns and pearl necklaces. These cows were also dressed in fine cloth, and the fronts of their hooves were plated with silver. Providers of abundant milk, they had each given birth only once and were accompanied by their calves. Daily the Lord gave many groups of 13,084 cows to the learned *brāhmaṇas*, together with linen, deerskins and sesame seeds.

Purport

Śrīdhara Svāmī quotes several Vedic scriptures to show that in the context of Vedic ritual, a *badva* here refers to 13,084 cows. The words *badvam badvam dine dine* indicate that Lord Kṛṣṇa would give the learned *brāhmaṇas* many such groups of cows on a daily basis. Śrīdhara Svāmī further gives evidence that the usual practice for great saintly kings in previous ages was to give 107 such *badva*, or groups of 13,084 cows. Thus the total number of cows given in this sacrifice, known as *Mañcāra*, is 14 lakhs, or 1,400,000.

The words *alañkṛtebhyo viprebhyaḥ* indicate that in Lord Kṛṣṇa's kingdom the *brāhmaṇas* were given nice clothes and ornaments and were thus well attired.

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda writes with striking and profound insight on these pastimes of Lord Kṛṣṇa. The reader is strongly urged to study this book, which contains an invaluable wealth of information and commentary on the pastimes described in the Tenth Canto of *Śrīmad-Bhāgavatam*. Our humble attempt here can never equal the consummate purity and skill of our great master. Still, as a service offered at his lotus feet, we are simply presenting the original Sanskrit text of the Tenth Canto, word-for-word meanings, a clear translation and essential commentary, for the most part based on the statements of the great spiritual masters in our line.

ŚB 10.70.10

गोविप्रदेवतावृद्धगुरुन् भूतानि सर्वशः ।
नमस्कृत्यात्मसम्भूतीर्मङ्गलानि समस्पृशत् ॥ १० ॥

*go-vipra-devatā-vṛddha-
gurūn bhūtāni sarvaśaḥ
namaskṛtyātma-sambhūtīr
maṅgalāni samasprśat*

Synonyms

go — to the cows; *vipra* — *brāhmaṇas*; *devatā* — demigods; *vṛddha* — elders; *gurūn* — and spiritual masters; *bhūtāni* — to living beings; *sarvaśaḥ* — all; *namaskṛtya* — offering obeisances; *ātma* — to His own; *sambhūtīh* — expanded manifestations; *maṅgalāni* — auspicious things (such as a brown cow); *samasprśat* — He touched.

Translation

Lord Kṛṣṇa would offer obeisances to the cows, *brāhmaṇas* and demigods, His elders and spiritual masters, and all living beings — all of whom are expansions of His supreme personality. Then He would touch auspicious things.

ŚB 10.70.11

आत्मानं भूषयामास नरलोकविभूषणम् ।
वासोभिर्भूषणैः स्वीयैर्दिव्यस्रगनुलेपनैः ॥ ११ ॥

ātmānaṁ bhūṣayām āsa
nara-loka-vibhūṣaṇam
vāsobhir bhūṣaṇaiḥ svīyair
divya-srag-anulepanaiḥ

Synonyms

ātmānam — Himself; bhūṣayām āsa — He decorated; nara-loka — of human society; vibhūsanam — the very ornament; vāsobhiḥ — with clothes; bhūsanaiḥ — and jewelry; svīyaiḥ — belonging to Himself; divya — divine; srag — with flower garlands; anulepanaiḥ — and ointments.

Translation

He would decorate His body, the very ornament of human society, with His own special clothes and jewelry and with divine flower garlands and ointments.

Purport

Śrīdhara Svāmī points out that the Lord’s “own garments and ornaments” include the Lord’s well-known yellow garments, the Kaustubha gem and so on.

ŚB 10.70.12

अवेक्ष्याज्यं तथादर्शं गोवृषद्विजदेवताः ।
कामांश्च सर्ववर्णानां पौरान्तःपुरचारिणाम् ।
प्रदाप्य प्रकृतीः कामैः प्रतोष्य प्रत्यनन्दत ॥ १२ ॥

avekṣyājyaṁ tathādarśaṁ
go-vṛṣa-dvija-devatāḥ
kāmāṁś ca sarva-varṇānām
paurāntaḥ-pura-cāriṇām
pradāpya prakṛtiḥ kāmaiḥ
pratoṣya pratyanandata

Synonyms

aveksya — looking; ājyam — at purified butter; tathā — and also; ādarśam — at a mirror; go — cows; vṛsa — bulls; dvija — *brāhmaṇas*; devatāḥ — and demigods;

kāmān — desired objects; ca — and; sarva — all; varnānām — to the members of the social classes; paura — in the city; antah-pura — and in the palace; cārinām — living; pradāpya — arranging to give; prakṛtīh — His ministers; kāmaih — with fulfillment of their desires; pratosya — fully satisfying; pratyanandata — He greeted them.

Translation

He would then look at ghee, a mirror, the cows and bulls, the brāhmaṇas and the demigods and see to it that the members of all the social classes living in the palace and throughout the city were satisfied with gifts. After this He would greet His ministers, gratifying them by fulfilling all their desires.

ŚB 10.70.13

संविभज्याग्रतो विप्रान् स्रक्ताम्बूलानुलेपनैः ।
सुहृदः प्रकृतीर्दारानुपायुङ्क्त ततः स्वयम् ॥ १३ ॥

*saṁvibhajyāgrato viprān
srak-tāmbūlānulepanaiḥ
suhṛdah prakṛtīr dārān
upāyuṅkta tataḥ svayam*

Synonyms

saṁvibhajya — distributing; agrataḥ — first; viprān — to the brāhmaṇas; srak — garlands; tāmbūla — betel nut; anulepanaiḥ — and sandalwood paste; suhṛdah — to His friends; prakṛtīh — to His ministers; dārān — to His wives; upāyuṅkta — He partook; tataḥ — then; svayam — Himself.

Translation

After first distributing flower garlands, pān and sandalwood paste to the brāhmaṇas, He would give these gifts to His friends, ministers and wives, and finally He would partake of them Himself.

ŚB 10.70.14

तावत् सूत उपानीय स्यन्दनं परमाद्भुतम् ।
सुग्रीवाद्यैर्हयैर्युक्तं प्रणम्यावस्थितोऽग्रतः ॥ १४ ॥

*tāvat sūta upānīya
syandanam paramādbhutam
sugrīvādyair hayair yuktaṁ
praṇamyāvasthito 'grataḥ*

Synonyms

tāvat — by then; *sūtaḥ* — His chariot driver; *upānīya* — having brought; *syandanam* — His chariot; *parama* — supremely; *adbhutam* — wonderful; *sugrīva-ādyaih* — named Sugrīva and so on; *hayaih* — with His horses; *yuktaṁ* — yoked; *praṇamya* — bowing down; *avasthitaḥ* — standing; *agrataḥ* — before Him.

Translation

By then the Lord's driver would have brought His supremely wonderful chariot, yoked with Sugrīva and His other horses. His charioteer would bow down to the Lord and then stand before Him.

ŚB 10.70.15

गृहीत्वा पाणिना पाणी सारथेस्तमथारुहत् ।
सात्यक्युद्धवसंयुक्तः पूर्वाद्रिमिव भास्करः ॥ १५ ॥

*grhītvā pāṇinā pāṇī
sārathes tam athāruhat
sātyaky-uddhava-samyuktaḥ
pūrvādrim iva bhāskaraḥ*

Synonyms

grhītvā — taking; *pāṇinā* — with His hand; *pāṇī* — the hands; *sāratheḥ* — of His chariot driver; *tam* — it; *atha* — then; *āruhat* — He mounted; *sātyaki-uddhava* — by Sātyaki and Uddhava; *samyuktaḥ* — joined; *pūrva* — of the east; *adrim* — the mountain; *iva* — as if; *bhāskaraḥ* — the sun.

Translation

Holding on to His charioteer's hands, Lord Kṛṣṇa would mount the chariot, together with Sātyaki and Uddhava, just like the sun rising over the easternmost mountain.

Purport

The *ācāryas* point out that the Lord's chariot driver would stand with joined palms and that the Lord, holding on to his joined hands with His right hand, would mount the chariot.

ŚB 10.70.16

ईक्षितोऽन्तःपुरस्त्रीणां सव्रीडप्रेमवीक्षितैः ।
कृच्छ्राद् विसृष्टो निरगाज्जातहासो हरन् मनः ॥ १६ ॥

*īkṣito 'ntaḥ-pura-strīṇāṃ
sa-vrīḍa-prema-vīkṣitaiḥ
kṛcchrād visṛṣṭo niragāj
jāta-hāso haran manaḥ*

Synonyms

īkṣitah — looked upon; *antaḥ-pura* — of the palace; *strīṇām* — of the women; *sa-vrīḍa* — shy; *prema* — and loving; *vīkṣitaiḥ* — by glances; *kṛcchrāt* — with difficulty; *visṛstah* — getting free; *niragāt* — He went out; *jāta* — appeared; *hāsah* — a smile; *haran* — removing; *manah* — their minds.

Translation

The palace women would look upon Lord Kṛṣṇa with shy, loving glances, and thus He would get free from them only with difficulty. He would then set off, His smiling face captivating their minds.

Purport

Śrīla Viśvanātha Cakravartī describes this scene as follows: “The shy, loving glances of the palace women, hinting at their agitation, implied, ‘How can we tolerate this torment of being separated from You?’ The idea here is that because the Lord was captured by their affection, He smiled, indicating ‘My dear restless ladies, you are so overwhelmed by this little bit of separation. I am coming back later today to enjoy with you.’ And then, with His smile captivating their minds, He got away only with difficulty, freeing Himself from the bondage of their loving glances.”

ŚB 10.70.17

सुधर्माख्यां सभां सर्वैर्वृष्णिभिः परिवारितः ।
प्राविशद् यन्निविष्टानां न सन्त्यङ्ग षडूर्मयः ॥ १७ ॥

*sudharmākhyām sabhām sarvair
vṛṣṇibhiḥ parivāritah
prāviśad yan-niviṣṭānām
na santy aṅga ṣaḍ ūrmayah*

Synonyms

sudharmā-ākhyām — known as Sudharmā; sabhām — the royal assembly hall; sarvair — by all; vṛṣṇibhiḥ — the Vṛṣṇis; parivāritah — attended; prāviśat — He entered; yat — which; nivistānām — for those who have entered; na santi — do not occur; aṅga — my dear King (Parīkṣit); sat — the six; ūrmayah — waves.

Translation

The Lord, attended by all the Vṛṣṇis, would enter the Sudharmā assembly hall, which protects those who enter it from the six waves of material life, dear King.

Purport

Śrīla Prabhupāda writes: “It may be remembered that the Sudharmā assembly house was taken away from the heavenly planet and was reestablished in the city of Dvārakā. The specific significance of the assembly house was that anyone who entered it would be free from the six kinds of material pangs, namely hunger, thirst, lamentation, illusion, old age and death. These are the waves of material existence, and as long as one remained in that assembly house of Sudharmā, he would not be affected by these six material waves.”

In this regard, Śrīdhara Svāmī and Viśvanātha Cakravartī explain that when Lord Kṛṣṇa would exit separately from each of His many palaces, each individual form would be visible to the persons present on those particular palace grounds and to the neighboring residents, but not to others. Then, at the gateway path of the Sudharmā assembly hall, all the forms of the Lord would merge into a single form, and thus He would enter the hall.

ŚB 10.70.18

तत्रोपविष्टः परमासने विभुर्बभौ स्वभासा ककुभोऽवभासयन् ।
वृतो नृसिंहैर्यदुभिर्यदूत्तमो यथोडुराजो दिवि तारकागणैः ॥ १८ ॥

tatropavistah paramāsane vibhur
babhau sva-bhāsā kakubho 'vabhāsayan
vrto nṛ-simhair yadubhir yadūttamo
yathoḍu-rājo divi tārakā-gaṇaiḥ

Synonyms

tatra — there; *upavistah* — seated; *parama-āsane* — on His exalted throne; *vibhuh* — the almighty Supreme Lord; *babhau* — shone; *sva* — with His own; *bhāsā* — effulgence; *kakubhah* — all the quarters of the sky; *avabhāsayan* — making glow; *vrtaḥ* — surrounded; *nṛ* — among men; *simhaiḥ* — by lions; *yadubhiḥ* — by the Yadus; *yadu-uttamah* — the most excellent of the Yadus; *yathā* — like; *udu-rājah* — the moon; *divi* — in the sky; *tārakā-gaṇaiḥ* — (surrounded) by the stars.

Translation

As the almighty Supreme Lord would seat Himself upon His exalted throne there in the assembly hall, He shone with His unique effulgence, illuminating all the quarters of space. Surrounded by the Yadus, lions among men, that best of the Yadus appeared like the moon amidst many stars.

ŚB 10.70.19

तत्रोपमन्त्रिणो राजन् नानाहास्यरसैर्विभुम् ।
उपतस्थुर्नटाचार्या नर्तक्यस्ताण्डवैः पृथक् ॥ १९ ॥

tatropamantriṇo rājan
nānā-hāsya-rasair vibhum
upatasthur naṭācāryā
nartakyas tāṇḍavaiḥ pṛthak

Synonyms

tatra — there; *upamantrinah* — the jesters; *rājan* — O King; *nānā* — with various; *hāsya* — joking; *rasaiḥ* — moods; *vibhum* — the Supreme Lord; *upatasthuh* — they served; *naṭa-ācāryāḥ* — expert entertainers; *nartakyah* — female dancers; *tāṇḍavaiḥ* — with energetic dances; *pṛthak* — separately.

Translation

And there, O King, jesters would entertain the Lord by displaying various comic moods, expert entertainers would perform for Him, and female dancers would dance energetically.

Purport

Śrīla Viśvanātha Cakravartī points out that the word *naṭācāryāḥ* refers, among other things, to expert magicians. All of these different entertainers, one after the other, would perform for the Lord in the assembly of great kings.

ŚB 10.70.20

मृदङ्गवीणामुरजवेणुतालदरस्वनेः ।
ननृतुर्जगुस्तुष्टुवुश्च सूतमागधवन्दिनः ॥ २० ॥

*mṛdaṅga-vīṇā-muraja-
veṇu-tāla-dara-svanaiḥ
nanṛtur jagus tuṣṭuvuś ca
sūta-māgadha-vandinah*

Synonyms

mṛdaṅga — of *mṛdaṅga* drums; *vīṇā* — *vīṇās*; *muraja* — and of *murajas*, another kind of drum; *veṇu* — of flutes; *tāla* — cymbals; *dara* — and conchshells; *svanaiḥ* — with the sounds; *nanṛtuh* — they danced; *jaguh* — sang; *tustuvuh* — offered praise; *ca* — and; *sūta* — bards; *māgadha* — reciters of history; *vandinah* — and panegyrists.

Translation

These performers would dance and sing to the sounds of *mṛdaṅgas*, *vīṇās*, *murajas*, flutes, cymbals and conchshells, while professional poets, chroniclers and panegyrists would recite the Lord's glories.

ŚB 10.70.21

तत्राहुरब्राह्मणाः केचिदासीना ब्रह्मवादिनः ।
पूर्वेषां पुण्ययशसां राज्ञां चाकथयन् कथाः ॥ २१ ॥

*tatrāhur brāhmaṇāḥ kecid
āsīnā brahma-vādinah*

*pūrveṣām puṇya-yaśasām
rājñām cākathayan kathāḥ*

Synonyms

tatra — there; *āhuh* — spoke; *brāhmaṇāḥ* — brāhmaṇas; *kecit* — some; *āsināḥ* — seated; *brahma* — in the Vedas; *vādinah* — fluent; *pūrvesām* — of those of the past; *puṇya* — pious; *yaśasām* — whose fame; *rājñām* — of kings; *ca* — and; *ākathayan* — they recounted; *kathāḥ* — stories.

Translation

Some brāhmaṇas sitting in that assembly hall would fluently chant Vedic mantras, while others recounted stories of past kings of pious renown.

ŚB 10.70.22

तत्रैकः पुरुषो राजन्नागतोऽपूर्वदर्शनः ।
विज्ञापितो भगवते प्रतीहारैः प्रवेशितः ॥ २२ ॥

*tatraikaḥ puruṣo rājann
āgato 'pūrva-darśanaḥ
vijñāpito bhagavate
pratīhāraiḥ praveśitaḥ*

Synonyms

tatra — there; *ekah* — one; *purusah* — person; *rājan* — O King (Parikṣit); *āgataḥ* — did come; *apūrva* — never before; *darśanaḥ* — whose appearance; *vijñāpitaḥ* — announced; *bhagavate* — to the Supreme Lord; *pratīhāraiḥ* — by the doorkeepers; *praveśitaḥ* — made to enter.

Translation

Once a certain person arrived in the assembly, O King, who had never been seen there before. The doorkeepers announced him to the Lord and then escorted him inside.

ŚB 10.70.23

स नमस्कृत्य कृष्णाय परेशाय कृताञ्जलिः ।
राज्ञामावेदयद् दुःखं जरासन्धनिरोधजम् ॥ २३ ॥

*sa namaskṛtya kṛṣṇāya
pareśāya kṛtāñjaliḥ
rājñām āvedayat duḥkham
jarāsandha-nirodha-jam*

Synonyms

sah — he; *namaskṛtya* — after bowing down; *kṛṣṇāya* — to Lord Kṛṣṇa; *para-īśāya* — the Supreme Personality of Godhead; *kṛta-añjaliḥ* — with joined palms; *rājñām* — of the kings; *āvedayat* — he submitted; *duḥkham* — the suffering; *jarāsandha* — by Jarāsandha; *nirodha-jam* — due to imprisonment.

Translation

That person bowed down to Kṛṣṇa, the Supreme Personality of Godhead, and with joined palms he described to the Lord how a number of kings were suffering because Jarāsandha had imprisoned them.

ŚB 10.70.24

ये च दिग्विजये तस्य सन्नतिं न ययुर्नृपाः ।
प्रसह्य रुद्धास्तेनासन्नयुते द्वे गिरिव्रजे ॥ २४ ॥

*ye ca dig-vijaye tasya
sannatiṁ na yayur nṛpāḥ
prasahya ruddhās tenāsann
ayute dve girivraje*

Synonyms

ye — those who; *ca* — and; *dik-vijaye* — during the conquest of all directions; *tasya* — by him (Jarāsandha); *sannatiṁ* — complete subservience; *na yayuh* — did not accept; *nṛpāḥ* — kings; *prasahya* — by force; *ruddhāḥ* — made captive; *tena* — by him; *āsan* — they were; *ayute* — ten thousands; *dve* — two; *giri-vraje* — in the fortress known as Girivraja.

Translation

Twenty thousand kings who had refused to submit absolutely to Jarāsandha during his world conquest had been forcibly imprisoned by him in the fortress named Girivraja.

Purport

Śrīla Viśvanātha Cakravartī points out that these kings refused the payment of tribute and other forms of submission to Jarāsandha. Also, there is a well-known account in the *Mahābhārata* and other literatures that Jarāsandha desired to worship Mahā-bhairava by offering him the lives of one hundred thousand kings in sacrifice.

ŚB 10.70.25

राजान ऊचुः

कृष्ण कृष्णाप्रमेयात्मन् प्रपन्नभयभञ्जन ।

वयं त्वां शरणं यामो भवभीताः पृथग्धियः ॥ २५ ॥

rājāna ūcuḥ

kṛṣṇa kṛṣṇāprameyātman

prapanna-bhaya-bhañjana

vayaṁ tvāṁ śaraṇaṁ yāmo

bhava-bhītāḥ pṛthag-dhiyaḥ

Synonyms

rājānaḥ — the kings; *ūcuḥ* — said; *kṛṣṇa kṛṣṇa* — O Kṛṣṇa, Kṛṣṇa; *aprameya-ātman* — O immeasurable Soul; *prapanna* — of those who are surrendered; *bhaya* — the fear; *bhañjana* — O You who destroy; *vayaṁ* — we; *tvāṁ* — to You; *śaraṇam* — for shelter; *yāmaḥ* — have come; *bhava* — of material existence; *bhītāḥ* — afraid; *pṛthag* — separate; *dhiyaḥ* — whose mentality.

Translation

The kings said [as related through their messenger]: O Kṛṣṇa, Kṛṣṇa, O immeasurable Soul, destroyer of fear for those surrendered to You! Despite our separatist attitude, we have come to You for shelter out of fear of material existence.

Purport

Śrīdhara Svāmī explains that the kings present their entreaty in this and the following five verses. In this verse they take shelter of the Lord, in the next three verses they describe their fear, and in the last two verses they make their prayerful request.

ŚB 10.70.26

लोको विकर्मनिरतः कुशले प्रमत्तः कर्मण्ययं त्वदुदिते भवदर्चने स्वे ।
यस्तावदस्य बलवानिह जीविताशां सद्यश्छिनत्त्यनिमिषाय नमोऽस्तु तस्मै ॥ २६ ॥

*loko vikarma-nirataḥ kuśale pramattaḥ
karmaṇy ayam tvad-udite bhavad-arcane sve
yas tāvad asya balavān iha jīvitāśāṁ
sadyaś chinatty animiṣāya namo 'stu tasmai*

Synonyms

lokaḥ — the whole world; vikarma — to sinful activities; nirataḥ — always attached; kuśale — which are for their benefit; pramattaḥ — bewildered; karmani — about duties; ayam — this (world); tvat — by You; udite — spoken; bhavat — of You; arcane — the worship; sve — their own (beneficial engagement); yah — who; tāvat — inasmuch; asya — of this (world); bala-vān — powerful; iha — in this life; jīvita — for longevity; āśāṁ — hope; sadyaḥ — suddenly; chinatti — cuts off; animiṣāya — to “unblinking” time; namah — obeisances; astu — may there be; tasmai — to Him.

Translation

People in this world are always engaged in sinful activities and are thus bewildered about their real duty, which is to worship You according to Your commandments. This activity would truly bring them good fortune. Let us offer our obeisances unto the all-powerful Lord, who appears as time and suddenly cuts down one’s stubborn hope for a long life in this world.

Purport

Lord Kṛṣṇa states in the Bhagavad-gītā (9.27):

*yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam*

“Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform — do that, O son of Kuntī, as an offering to Me.”

This is the Supreme Lord's commandment, but people in general are bewildered and neglect this auspicious activity, preferring instead to perform sinful activities that lead them to terrible suffering. The Kṛṣṇa consciousness movement is working to enlighten the world about this most essential activity of loving service to the Lord.

ŚB 10.70.27

लोके भवाञ्जगदिनः कलयावतीर्णः सद्रक्षणाय खलनिग्रहणाय चान्यः ।
कश्चित् त्वदीयमतियाति निदेशमीश किं वा जनः स्वकृतमृच्छति तन्न विद्मः ॥ २७ ॥

*loke bhavāñ jagad-inaḥ kalayāvatiṛṇaḥ
sad-rakṣaṇāya khala-nigrahaṇāya cānyaḥ
kaścit tvadiyam atiyāti nideśam īśa
kiṁ vā janaḥ sva-kṛtam ṛcchati tan na vidmaḥ*

Synonyms

loke — into this world; bhavān — You; jagat — of the universe; inaḥ — the predominator; kalayā — with Your expansion Baladeva, or with Your time potency; avatiṛṇaḥ — having descended; sat — the saintly; rakṣanāya — to protect; khala — the wicked; nigrahanāya — to subdue; ca — and; anyaḥ — other; kaścit — someone; tvadiyam — Your; atiyāti — transgresses; nideśam — the law; īśa — O Lord; kiṁ vā — or else; janaḥ — a person; sva — by himself; kṛtam — created; ṛcchati — obtains; tat — that; na vidmaḥ — we do not understand.

Translation

You are the predominating Lord of the universe and have descended into this world with Your personal power to protect the saintly and suppress the wicked. We cannot understand, O Lord, how anyone can transgress Your law and still continue to enjoy the fruits of his work.

Purport

Śrīdhara Svāmī explains that the kings were bewildered by the suffering that had come upon them. They state here that since the Lord has descended to this world to protect the pious and punish the wicked, how is it that Jarāsandha, who brazenly transgressed the order of the Lord, continued to perform his wicked activities, whereas the kings were put into a miserable condition? Viśvanātha Cakravartī

Ṭhākura similarly states that the kings could not understand how Jarāsandha, who harassed the saintly devotees and nourished the envious, could continue to prosper, whereas the kings were being tormented by the wicked Jarāsandha. Similarly Śrīla Prabhupāda quotes the kings as follows in *Kṛṣṇa, the Supreme Personality of Godhead*: “My dear Lord, You are the proprietor of all the worlds, and You have incarnated Yourself along with Your plenary expansion Lord Balarāma. It is said that Your appearance in this incarnation is for the purpose of protecting the faithful and destroying the miscreants. Under the circumstances, how is it possible that miscreants like Jarāsandha can put us into such deplorable conditions of life against Your authority? We are puzzled at the situation and cannot understand how it is possible. It may be that Jarāsandha has been deputed to give us such trouble because of our past misdeeds, but we have heard from revealed scriptures that anyone who surrenders unto Your lotus feet immediately becomes immune to the reactions of sinful life... [We] therefore... wholeheartedly offer ourselves unto Your shelter, and we hope that Your Lordship will now give us full protection.”

ŚB 10.70.28

स्वप्नायितं नृपसुखं परतन्त्रमीश शश्वद्भयेन मृतकेन धुरं वहामः ।
हित्वा तदात्मनि सुखं त्वदनीहलभ्यं क्लिश्यामहेऽतिकृपणास्तव माययेह ॥ २८ ॥

*svapnāyitaṁ nṛpa-sukhaṁ para-tantram īśa
śaśvad-bhayena mṛtakena dhuraṁ vahāmaḥ
hitvā tad ātmani sukhaṁ tvad-anīha-labhyaṁ
kliśyāmahe 'ti-kṛpaṇās tava māyayeha*

Synonyms

svapnāyitam — like a dream; *nṛpa* — of kings; *sukham* — the happiness; *para-tantram* — conditional; *īśa* — O Lord; *śaśvat* — perpetually; *bhayena* — full of fear; *mṛtakena* — with this corpse; *dhuram* — burden; *vahāmah* — we carry; *hitvā* — rejecting; *tat* — that; *ātmani* — within the self; *sukham* — happiness; *tvat* — done for You; *anīha* — by selfless works; *labhyam* — to be obtained; *kliśyāmahe* — we suffer; *ati* — extremely; *kṛpaṇāh* — wretched; *tava* — Your; *māyayā* — with the illusory energy; *iha* — in this world.

Translation

O Lord, with this corpselike body, always full of fear, we bear the burden of the relative happiness of kings, which is just like a dream. Thus we have rejected the real happiness of the soul, which comes by rendering selfless service to You. Being so very wretched, we simply suffer in this life under the spell of Your illusory energy.

Purport

After expressing their doubts in the previous verse, the kings herein admit that actually they are suffering because of their own foolishness, having given up the eternal happiness of the soul in exchange for the temporary, conditional happiness of a so-called kingly position. Most people make a similar mistake, desiring wealth, power, prestige, aristocratic family and so on, in exchange for their own soul. The kings admit that they have fallen under the spell of the Lord's illusory energy and have mistaken the tremendous anxiety of political leadership for happiness.

ŚB 10.70.29

तन्नो भवान् प्रणतशोकहराङ्घ्रियुग्मो बद्धान् वियुङ्क्त्व मगधाह्वयकर्मपाशात् ।

यो भूभुजोऽयुतमतङ्गजवीर्यमेको बिभ्रद् रुरोध भवने मृगराडिवावीः ॥ २९ ॥

*tan no bhavān praṇata-śoka-harāṅghri-yugmo
baddhān viyuṅkṣva magadhāhvaya-karma-pāśāt
yo bhū-bhujo 'yuta-mataṅgaja-vīryam eko
bibhrad rurodha bhavane mṛga-rāḍ ivāvīḥ*

Synonyms

tat — therefore; *nah* — us; *bhavān* — Your good self; *praṇata* — of those who have surrendered; *śoka* — the sorrow; *hara* — which remove; *āṅghri* — of feet; *yugmah* — whose pair; *baddhān* — bound; *viyuṅkṣva* — please release; *magadha-āhvaya* — going by the name Magadha (Jarāsandha); *karma* — of fruitive work; *pāśāt* — from the fetters; *yah* — who; *bhū-bhujah* — kings; *ayuta* — ten thousand; *matam* — maddened; *gaja* — of elephants; *vīryam* — the prowess; *ekah* — alone; *bibhrat* — wielding; *rurodha* — imprisoned; *bhavane* — in His residence; *mṛga-rāt* — the lion, king of the animals; *iva* — just as; *avīḥ* — sheep.

Translation

Therefore, since Your feet relieve the sorrow of those who surrender to them, please release us prisoners from the shackles of karma, manifest as the King of Magadha. Wielding alone the prowess of ten thousand maddened elephants, he has locked us up in his house just as a lion captures sheep.

Purport

The kings here pray for the Lord to release them from the bondage of *karma* created by the Lord's material potency. The kings make it clear that Jarāsandha is so powerful that there is no hope for them to escape by their own power.

ŚB 10.70.30

यो वै त्वया द्विनवकृत्व उदात्तचक्र भग्नो मृधे खलु भवन्तमनन्तवीर्यम् ।
जित्वा नृलोकनिरतं सकृदूढदर्पो युष्मत्प्रजा रुजति नोऽजित तद् विधेहि ॥ ३० ॥

yo vai tvayā dvi-nava-kṛtva udātta-cakra
bhagno mrdhe khalu bhavantam ananta-vīryam
jitvā nṛ-loka-niratam sakṛd ūḍha-darpo
yusmat-prajā rujati no 'jita tad vidhehi

Synonyms

yah — who; *vai* — indeed; *tvayā* — by You; *dvi* — twice; *nava* — nine; *kṛtvah* — times; *udātta* — upraised; *cakra* — O You whose disc weapon; *bhagnah* — crushed; *mrdhe* — in battle; *khalu* — surely; *bhavantam* — You; *ananta* — unlimited; *vīryam* — whose power; *jitvā* — defeating; *nṛ-loka* — in human affairs; *niratam* — absorbed; *sakṛt* — only once; *ūḍha* — inflated; *darpah* — whose pride; *yusmat* — Your; *prajāh* — subjects; *rujati* — torments; *nah* — us; *ajita* — O unconquerable one; *tad* — that; *vidhehi* — please rectify.

Translation

O wielder of the disc! Your strength is unlimited, and thus seventeen times You crushed Jarāsandha in battle. But then, absorbed in human affairs, You allowed him to defeat You once. Now he is so filled with pride that he dares to torment us, Your subjects. O unconquerable one, please rectify this situation.

Purport

The word *nṛ-loka-niratam* indicates that the Lord was absorbed in playing within the world of human beings. Thus, while acting like a human king He allowed Jarāsandha to be victorious in a single battle after the Lord had crushed him seventeen times. The kings here imply that Jarāsandha is especially harassing them because they are souls surrendered to Lord Kṛṣṇa. Therefore they beg the Lord, “O You who hold the *cakra* weapon high, please make the proper arrangement.”

Śrīla Prabhupāda expresses the kings’ feelings as follows: “My dear Lord, You have already fought with Jarāsandha eighteen times consecutively, out of which You have defeated him seventeen times by surpassing his extraordinary powerful position. But in Your eighteenth fight You exhibited Your human behavior, and thus it appeared that You were defeated. My dear Lord, we know very well that Jarāsandha cannot defeat You at any time, because Your power, strength, resources and authority are all unlimited. No one can equal You or surpass You. The appearance of defeat by Jarāsandha in the eighteenth engagement is nothing but an exhibition of human behavior. Unfortunately, foolish Jarāsandha could not understand Your tricks, and he has since then become puffed up over his material power and prestige. Specifically, he has arrested us and imprisoned us, knowing fully that as Your devotees, we are subordinate to Your sovereignty.”

ŚB 10.70.31

दूत उवाच

इति मागधसंरुद्धा भवद्वर्शनकाङ्क्षिणः ।

प्रपन्नाः पादमूलं ते दीनानां शं विधीयताम् ॥ ३१ ॥

dūta uvāca

iti māgadha-saṁruddhā

bhavad-darśana-kaṅkṣiṇaḥ

prapannāḥ pāda-mūlaṁ te

dīnānāṁ śaṁ vidhīyatām

Synonyms

dūtaḥ uvāca — the messenger said; *iti* — thus; *māgadha* — by Jarāsandha; *saṁruddhāḥ* — imprisoned; *bhavad* — of You; *darśana* — for the sight; *kaṅkṣiṇaḥ* — anxiously awaiting; *prapannāḥ* — surrendered; *pāda* — of the feet; *mūlam* — to the

base; *te* — Your; *dinānām* — to the pitiable; *śam* — benefit; *vidhīyatām* — please bestow.

Translation

The messenger continued: This is the message of the kings imprisoned by Jarāsandha, who all hanker for Your audience, having surrendered to Your feet. Please bestow good fortune on these poor souls.

ŚB 10.70.32

श्रीशुक उवाच
राजदूते ब्रुवत्येवं देवर्षिः परमद्युतिः ।
बिभ्रत्पिङ्गजटाभारं प्रादुरासीद् यथा रविः ॥ ३२ ॥

śrī-śuka uvāca
rāja-dūte bruvaty evaṁ
devarṣiḥ parama-dyutiḥ
bibhrat piṅga-jatā-bhāraṁ
prādurāsīd yathā raviḥ

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *rāja* — of the kings; *dūte* — the messenger; *bruvati* — having spoken; *evaṁ* — in this manner; *deva* — of the demigods; *rsiḥ* — the sage (Nārada Muni); *parama* — supreme; *dyutiḥ* — whose effulgence; *bibhrat* — wearing; *piṅga* — yellowish; *jatā* — of matted locks; *bhāraṁ* — a mass; *prādurāsīt* — appeared; *yathā* — like; *raviḥ* — the sun.

Translation

Śukadeva Gosvāmī said: When the kings' messenger had thus spoken, the sage of the demigods, Nārada, suddenly appeared. Bearing a mass of golden matted locks on his head, the supremely effulgent sage entered like the brilliant sun.

ŚB 10.70.33

तं दृष्ट्वा भगवान् कृष्णः सर्वलोकेश्वरेश्वरः ।
ववन्द उत्थितः शीर्ष्णा ससभ्यः सानुगो मुदा ॥ ३३ ॥

taṁ dr̥ṣṭvā bhagavān kṛṣṇaḥ
sarva-lokeśvareśvaraḥ

*vavanda utthitaḥ śīrṣṇā
sa-sabhyaḥ sānugo mudā*

Synonyms

tam — him; *drstvā* — seeing; *bhagavan* — the Supreme Lord; *kṛsnah* — Kṛṣṇa; *sarva* — of all; *loka* — worlds; *īśvara* — of the controllers; *īśvarah* — the supreme controller; *vavanda* — offered His respects; *utthitah* — standing up; *śīrṣṇā* — with His head; *sa* — along with; *sabhyah* — the members of the assembly; *sa* — along with; *anugah* — His followers; *mudā* — joyfully.

Translation

Lord Kṛṣṇa is the worshipable master of even planetary rulers like Lord Brahmā and Lord Śīva, yet as soon as He saw that Nārada Muni had arrived, He joyfully stood up along with His ministers and secretaries to receive the great sage and offer His respectful obeisances by bowing His head.

Purport

This translation is based on Śrīla Prabhupāda's *Kṛṣṇa, the Supreme Personality of Godhead*. The word *mudā* indicates that Lord Kṛṣṇa was delighted to see that Nārada had arrived.

ŚB 10.70.34

सभाजयित्वा विधिवत् कृतासनपरिग्रहम् ।
बभाषे सुनृतैर्वाक्यैः श्रद्धया तर्पयन् मुनिम् ॥ ३४ ॥

*sabhājayitvā vidhi-vat
kṛtāsana-parigraham
babhāṣe sunṛtair vākyaiḥ
śraddhayā tarpayan munim*

Synonyms

sabhājayitvā — worshipping; *vidhi-vat* — according to scriptural injunctions; *kṛta* — to him (Nārada) who had done; *āsana* — of a seat; *parigraham* — acceptance; *babhāṣe* — He (Lord Kṛṣṇa) spoke; *su-nṛtaiḥ* — truthful and pleasing; *vākyaiḥ* — with words; *śraddhayā* — with reverence; *tarpayan* — gratifying; *munim* — the sage.

Translation

After Nārada had accepted the seat offered to him, Lord Kṛṣṇa honored the sage according to scriptural injunctions and, gratifying him with His reverence, spoke the following truthful and pleasing words.

ŚB 10.70.35

अपि स्विदद्य लोकानां त्रयाणामकुतोभयम् ।
ननु भूयान् भगवतो लोकान् पर्यटतो गुणः ॥ ३५ ॥

*api svid adya lokānām
trayāṇām akuto-bhayam
nanu bhūyān bhagavato
lokān paryatato guṇaḥ*

Synonyms

api svid — certainly; *adya* — today; *lokānām* — of the worlds; *trayānām* — three; *akutah-bhayam* — complete freedom from fear; *nanu* — indeed; *bhūyān* — great; *bhagavatah* — of the powerful personality; *lokān* — throughout all the planetary systems; *paryatatah* — who travels; *guṇaḥ* — the quality.

Translation

[Lord Kṛṣṇa said:] It is certain that today the three worlds have attained freedom from all fear, for that is the influence of such a great personality as you, who travel at will throughout all the worlds.

ŚB 10.70.36

न हि तेऽविदितं किञ्चिल्लोकेष्वीश्वरकर्तृषु ।
अथ पृच्छामहे युष्मान्पाण्डवानां चिकीर्षितम् ॥ ३६ ॥

*na hi te 'viditam kiñcil
lokeṣv īśvara-karṭṛṣu
atha pṛcchāmahe yuṣmān
pāṇḍavānām cikīrṣitam*

Synonyms

na — not; *hi* — indeed; *te* — to you; *aviditam* — unknown; *kiñcit* — anything; *lokesu* — within the worlds; *īśvara* — the Supreme Lord; *karṭṛsu* — whose maker; *atha* —

thus; prcchāmahe — let Us inquire; yusmān — from you; pāṇḍavānām — of the sons of Pāṇḍu; cikīrsitam — about the intentions.

Translation

There is nothing unknown to you within God's creation. Therefore please tell Us what the Pāṇḍavas intend to do.

ŚB 10.70.37

श्रीनारद उवाच

दृष्टा मया ते बहुशो दुरत्यया माया विभो विश्वसृजश्च मायिनः ।
भूतेषु भूमंश्चरतः स्वशक्तिभिर्वह्नेरिवच्छन्नरुचो न मेऽद्भुतम् ॥ ३७ ॥

śrī-nārada uvāca

*ḍṛṣṭā māyā te bahuśo duratyayā
māyā vibho viśva-srjaś ca māyinaḥ
bhūteṣu bhūmaṁś carataḥ sva-śaktibhir
vahner iva cchanna-ruco na me 'dbhutam*

Synonyms

śrī-nāradaḥ uvāca — Śrī Nārada said; ḍṛṣṭā — seen; māyā — by me; te — Your; bahuśaḥ — many times; duratyayā — insurmountable; māyā — power of illusion; vibho — O almighty one; viśva — of the universe; srjaḥ — of the creator (Lord Brahmā); ca — and; māyinaḥ — of the bewilderer (You); bhūtesu — among the created beings; bhūman — O all-encompassing one; carataḥ — (of You) who move; sva — Your own; śaktibhiḥ — by energies; vahneh — of fire; iva — as; channa — covered; rucaḥ — whose light; na — not; me — for me; adbhutam — amazing.

Translation

Śrī Nārada said: I have seen many times the insurmountable power of Your Māyā, O almighty one, by which You bewilder even the creator of the universe, Brahmā. O all-encompassing Lord, it does not surprise me that You disguise Yourself by Your own energies while moving among the created beings, as a fire covers its own light with smoke.

Purport

When Lord Kṛṣṇa questioned Nārada Muni about the intentions of the Pāṇḍavas, the sage replied that the Lord is Himself all-powerful and all-knowing, even to the extent that He can bewilder the creator of the universe, Brahmā. Nārada understood that Lord Kṛṣṇa desired to kill Jarāsandha and was thus beginning to arrange for this pastime by inquiring from Nārada about the Pāṇḍavas' intentions. Understanding the Lord's own intention, Nārada was not astonished when Lord Kṛṣṇa humbly requested information from him.

ŚB 10.70.38

तवेहितं कोऽर्हति साधु वेदितुं स्वमाययेदं सृजतो नियच्छतः ।
यद् विद्यमानात्मतयावभासते तस्मै नमस्ते स्वविलक्षणात्मने ॥ ३८ ॥

*tavehitam ko 'rhati sadhu veditum
sva-māyayedaṁ sṛjato niyacchataḥ
yad vidyamānātmatayāvabhāsate
tasmai namas te sva-vilakṣaṇātmane*

Synonyms

tava — Your; *iḥitam* — purpose; *kaḥ* — who; *arhati* — is able; *sādhu* — properly; *veditum* — to understand; *sva* — by Your own; *māyayā* — material energy; *idam* — this (universe); *sṛjataḥ* — who creates; *niyacchataḥ* — and withdraws; *yat* — which; *vidyamāna* — to exist; *ātmatayā* — by relation to You, the Supersoul; *avabhāsate* — appears; *tasmai* — to Him; *namah* — obeisances; *te* — to You; *sva* — by Your own nature; *vilaksana-ātmane* — inconceivable.

Translation

Who can properly understand Your purpose? With Your material energy You expand and also withdraw this creation, which thus appears to have substantial existence. Obeisances to You, whose transcendental position is inconceivable.

Purport

Śrīla Prabhupāda explains Nārada's realization as follows: "My dear Lord, by Your inconceivable potencies You create this cosmic manifestation, maintain it and again dissolve it. It is by dint of Your inconceivable potency only that this material world,

although a shadow representation of the spiritual world, appears to be factual. No one can understand what You plan to do in the future. Your transcendental position is always inconceivable to everyone. As far as I am concerned, I can simply offer my respectful obeisances unto You again and again.”

The word *sva-vilakṣaṇātmāne* also indicates that Lord Kṛṣṇa has His own unique nature and characteristics. No one is equal to God or greater than God.

ŚB 10.70.39

जीवस्य यः संसरतो विमोक्षणं न जानतोऽनर्थवहाच्छरीरतः ।
लीलावतारैः स्वयशःप्रदीपकं प्राज्वालयत्त्वा तमहं प्रपद्ये ॥ ३९ ॥

*jīvasya yaḥ saṁsarato vimokṣaṇam
na jānato 'nārtha-vahāc charīrataḥ
līlāvatāraiḥ sva-yaśaḥ pradīpakam
prājvālayat tvā tam aham prapadye*

Synonyms

jīvasya — for the conditioned living being; *yaḥ* — He (the Supreme Lord) who; *saṁsarataḥ* — (the conditioned soul) caught in the cycle of birth and death; *vimokṣanam* — liberation; *na jānataḥ* — not knowing; *anārtha* — unwanted things; *vahāt* — which brings; *śarīrataḥ* — from the material body; *līlā* — for pastimes; *avatāraiḥ* — by His appearances in this world; *sva* — His own; *yaśaḥ* — fame; *pradīpakam* — the torch; *prājvālayat* — made to blaze; *tvā* — You; *tam* — that Lord; *aham* — I; *prapadye* — approach for shelter.

Translation

The living being caught in the cycle of birth and death does not know how he can be delivered from the material body, which brings him so much trouble. But You, the Supreme Lord, descend to this world in various personal forms, and by performing Your pastimes You illumine the soul’s path with the blazing torch of Your fame. Therefore I surrender unto You.

Purport

Śrīla Prabhupāda writes: “[Nārada said,] In the bodily concept of existence, everyone is driven by material desires, and thus everyone develops new material

bodies one after another in the cycle of birth and death. Being absorbed in such a concept of existence, one does not know how to get out of the engagement of the material body. Out of Your causeless mercy, my Lord, You descend to exhibit Your different transcendental pastimes, which are illuminating and full of glory. Therefore I have no alternative but to offer my respectful obeisances unto You. My dear Lord, You are the Supreme, Parabrahman, and Your pastimes as an ordinary human are another tactical resource, exactly like a play on the stage in which the actor plays parts different from his own identity.”

ŚB 10.70.40

अथाप्याश्रावये ब्रह्म नरलोकविडम्बनम् ।

राज्ञः पैतृष्वस्रेयस्य भक्तस्य च चिकीर्षितम् ॥ ४० ॥

*athāpy āśrāvaye brahma
nara-loka-vidambanam
rājñah pitṛ-śvasreyasya
bhaktasya ca cikīrṣitam*

Synonyms

atha api — nonetheless; *āśrāvaye* — I shall tell; *brahma* — O Supreme Truth; *nara-loka* — of human society; *vidambanam* — (to You) who imitate; *rājñah* — of the King (Yudhiṣṭhira); *pitṛ* — of Your father; *śvasreyasya* — of the sister’s son; *bhaktasya* — Your devotee; *ca* — and; *cikīrṣitam* — the intentions.

Translation

Nonetheless, O Supreme Truth playing the part of a human being, I shall tell You what Your devotee Yudhiṣṭhira Mahārāja, the son of Your father’s sister, intends to do.

ŚB 10.70.41

यक्ष्यति त्वां मखेन्द्रेण राजसूयेन पाण्डवः ।

पारमेष्ठ्यकामो नृपतिस्तद् भवाननुमोदताम् ॥ ४१ ॥

*yakṣyati tvāṁ makhendreṇa
rājasūyena pāṇḍavaḥ*

*pārameṣṭhya-kāmo nṛpatis
tad bhavān anumodatām*

Synonyms

yaksyati — he will perform sacrifice; *tvām* — unto You; *makha* — of fire sacrifices; *indrena* — with the greatest; *rājasūyena* — known as Rājasūya; *pāndavah* — the son of Pāṇḍu; *pārameṣṭhya* — uncontested dominion; *kāmah* — desiring; *nr-patih* — the King; *tat* — that; *bhavān* — You; *anumodatām* — please sanction.

Translation

Desiring unrivaled sovereignty, King Yudhiṣṭhira intends to worship You with the greatest fire sacrifice, the Rājasūya. Please bless his endeavor.

Purport

King Yudhiṣṭhira is described here as *pārameṣṭhya-kāma*, or “desiring *pārameṣṭhya*.” The word *pārameṣṭhya* means “unrivaled supremacy” and also indicates “the Supreme Personality of Godhead, who stands at the very height of all existence.” Therefore, Śrīla Prabhupāda translates Nārada’s message as follows: “You have inquired about Your cousins the Pāṇḍavas in the role of their well-wisher, and therefore I shall let You know about their intentions. Now please hear me. First of all, may I inform You that King Yudhiṣṭhira has all material opulences that are possible to achieve in the highest planetary system, Brahmāloka. He has no material opulence for which to aspire, and yet he wants to perform the Rājasūya sacrifice only to get Your association and to please You.... He wants to worship You in order to achieve Your causeless mercy, and I beg to request You to fulfill his desires.”

Since the word *pārameṣṭhya* may also indicate the position of Lord Brahmā, the term *pārameṣṭhya-kāma* is taken here by Śrīla Prabhupāda to indicate not only that King Yudhiṣṭhira desired Lord Kṛṣṇa’s association and mercy but also that King Yudhiṣṭhira himself possessed *pārameṣṭhya*, all the opulences of Lord Brahmā.

ŚB 10.70.42

तस्मिन् देव क्रतुवरे भवन्तं वै सुरादयः ।
दिदक्षवः समेष्यन्ति राजानश्च यशस्विनः ॥ ४२ ॥

*tasmin deva kratu-vare
bhavantam vai surādayaḥ
didrksavaḥ sameṣyanti
rājānaś ca yaśasvinaḥ*

Synonyms

tasmin — in that; *deva* — O Lord; *kratu* — of sacrifices; *vare* — best; *bhavantam* — You; *vai* — indeed; *sura* — demigods; *ādayaḥ* — and other exalted personalities; *didrksavaḥ* — eager to see; *sameṣyanti* — will all come; *rājānaḥ* — kings; *ca* — also; *yaśasvinaḥ* — glorious.

Translation

O Lord, exalted demigods and glorious kings, eager to see You, will all come to that best of sacrifices.

Purport

The *ācāryas* explain that Nārada here means to say that since all the great personalities will come especially to see Lord Kṛṣṇa, He should also come to that sacrifice.

ŚB 10.70.43

श्रवणत्कीर्तनाद् ध्यानात्पूयन्तेऽन्तेवसायिनः ।
तव ब्रह्ममयस्येश किमुतेक्षाभिमर्शिनः ॥ ४३ ॥

*śravaṇāt kīrtanād dhyānāt
pūyante 'nte-vasāyinaḥ
tava brahma-mayasyeśa
kim utekṣābhimarśinaḥ*

Synonyms

śravaṇāt — from hearing; *kīrtanāt* — chanting; *dhyānāt* — and meditating; *pūyante* — become purified; *ante-vasāyinaḥ* — outcastes; *tava* — about You; *brahma-mayasa* — the full manifestation of the Absolute Truth; *īśa* — O Lord; *kim uta* — what then to speak of; *īksā* — those who see; *abhimarśinaḥ* — and touch.

Translation

O Lord, even outcastes are purified by hearing and chanting Your glories and meditating upon You, the Absolute Truth. What then to speak of those who see and touch You?

Purport

Śrīla Śrīdhara Svāmī interprets the word *brahma-mayasya* to mean *brahma-ghana-mūrteḥ*, “of the concentrated form of the Absolute Truth.”

ŚB 10.70.44

यस्यामलं दिवि यशः प्रथितं रसायां भूमौ च ते भुवनमङ्गल दिग्वितानम् ।
मन्दाकिनीति दिवि भोगवतीति चाधो गङ्गेति चेह चरणाम्बु पुनाति विश्वम् ॥ ४४ ॥

yasyāmalam divi yaśaḥ prathitam rasāyām
bhūmau ca te bhuvana-maṅgala dig-vitānam
mandākinīti divi bhogavatīti cādho
gaṅgeti ceha caraṇāmbu punāti viśvam

Synonyms

yasya — whose; *amalam* — spotless; *divi* — in heaven; *yaśaḥ* — fame; *prathitam* — disseminated; *rasāyām* — in the subterranean region; *bhūmau* — on the earth; *ca* — and; *te* — Your; *bhuvana* — for all the worlds; *maṅgala* — O creator of good fortune; *dik* — in or of the universal directions; *vitānam* — the expansion, or decorative canopy; *mandākinī iti* — called Mandākinī; *divi* — in heaven; *bhogavatī iti* — called Bhogavatī; *ca* — and; *adhah* — below; *gaṅgā iti* — called Gaṅgā; *ca* — and; *iha* — here, on the earth; *carana* — from Your feet; *ambu* — the water; *punāti* — purifies; *viśvam* — the whole universe.

Translation

My dear Lord, You are the symbol of everything auspicious. Your transcendental name and fame is spread like a canopy all over the universe, including the higher, middle and lower planetary systems. The transcendental water that washes Your lotus feet is known in the higher planetary systems as the Mandākinī River, in the lower planetary systems as the Bhogavatī and in this earthly planetary system as the Ganges. This sacred, transcendental water flows throughout the entire universe, purifying wherever it goes.

Purport

This translation is based on Śrīla Prabhupāda's *Kṛṣṇa*. Śrīdhara Svāmī mentions that the word *dig-vitānam* indicates that Lord Kṛṣṇa's transcendental glories spread throughout the universe like a cooling canopy over the universal directions. In other words, the whole world can find shelter under the cooling shade of the Lord's lotus feet. Thus the Lord is *bhuvana-maṅgala*, the symbol of everything auspicious for this world.

ŚB 10.70.45

श्रीशुक उवाच
तत्र तेष्व्वात्मपक्षेष्वगृणत्सु विजिगीषया ।
वाचः पेशैः स्मयन् भृत्यमुद्धवं प्राह केशवः ॥ ४५ ॥

śrī-śuka uvāca
tatra teṣv ātma-pakṣeṣv a-
grṇatsu vijigīṣayā
vācaḥ peśaiḥ smayan bhṛtyam
uddhavaṁ prāha keśavaḥ

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *tatra* — there; *tesu* — they (the Yādavas); *ātma* — His own; *paksesu* — supporters; *agrṇatsu* — not agreeing; *vijigīṣayā* — because of their desire to conquer (Jarāsandha); *vācaḥ* — of speech; *peśaiḥ* — with charming usage; *smayan* — smiling; *bhṛtyam* — to His servant; *uddhavam* — Śrī Uddhava; *prāha* — spoke; *keśavaḥ* — Lord Kṛṣṇa.

Translation

Śukadeva Gosvāmī said: When His supporters, the Yādavas, objected to this proposal out of eagerness to defeat Jarāsandha, Lord Keśava turned to His servant Uddhava and, smiling, addressed him with fine words.

Purport

Śrīla Prabhupāda explains, “Just before the great sage Nārada arrived in the Sudharmā assembly house of Dvārakā, Lord Kṛṣṇa and His ministers and secretaries had been considering how to attack the kingdom of Jarāsandha. Because they were

seriously considering this subject, Nārada’s proposal that Lord Kṛṣṇa go to Hastināpura for Mahārāja Yudhiṣṭhira’s great Rājasūya sacrifice did not much appeal to them. Lord Kṛṣṇa could understand the intentions of His associates because He is the ruler of even Lord Brahmā. Therefore, in order to pacify them, He smilingly [spoke] to Uddhava.”

Śrīla Viśvanātha Cakravartī points out that the Lord smiled because He was about to demonstrate Uddhava’s brilliant ability to give counsel in difficult situations.

ŚB 10.70.46

श्रीभगवानुवाच

त्वं हि नः परमं चक्षुः सुहृन्मन्त्रार्थतत्त्ववित् ।
अथात्र ब्रूह्यनुष्ठेयं श्रद्धध्मः करवाम तत् ॥ ४६ ॥

śrī-bhagavān uvāca
tvam hi naḥ paramam cakṣuḥ
suhṛn mantrārtha-tattva-vit
athātra brūhy anuṣṭheyam
śraddadhmaḥ karavāma tat

Synonyms

śrī-bhagavān uvāca — the Personality of Godhead said; *tvam* — you; *hi* — indeed; *naḥ* — Our; *paramam* — supreme; *cakṣuḥ* — eye; *suhṛt* — well-wishing friend; *mantra* — of counsel; *artha* — the value; *tattva-vit* — who knows perfectly; *atha* — thus; *atra* — in this regard; *brūhi* — please say; *anuṣṭheyam* — what is to be done; *śraddadhmah* — We have trust; *karavāma* — We will carry out; *tat* — that.

Translation

The Personality of Godhead said: You are indeed Our best eye and closest friend, for you know perfectly the relative value of various kinds of counsel. Therefore please tell Us what should be done in this situation. We trust your judgment and shall do as you say.

ŚB 10.70.47

इत्युपामन्त्रितो भर्त्रा सर्वज्ञेनापि मुग्धवत् ।
निदेशं शिरसाधाय उद्धवः प्रत्यभाषत ॥ ४७ ॥

*ity upāmantrito bhartrā
sarva-jñenāpi mugdha-vat
nideśam śirasādhāya
uddhavaḥ pratyabhāṣata*

Synonyms

iti — thus; *upāmantritah* — requested; *bhartrā* — by his master; *sarva-jñena* — all-knowing; *api* — even though; *mugdha* — perplexed; *vat* — as if; *nideśam* — the order; *śirasa* — on his head; *ādhāya* — taking; *uddhavaḥ* — Uddhava; *pratyabhāṣata* — replied.

Translation

[Śukadeva Gosvāmī continued:] Thus requested by his master, who, though omniscient, acted as if perplexed, Uddhava took this order upon his head and replied as follows.

Purport

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