

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 79



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER SEVENTY-NINE

Lord Balarāma Goes on Pilgrimage

This chapter describes how Lord Baladeva satisfied the *brāhmaṇas* by killing Balvala, bathed at various holy pilgrimage sites and attempted to dissuade Bhīmasena and Duryodhana from fighting.

At the sacrificial arena of the sages at Naimiṣāranya forest, a harsh wind began to blow on the new-moon day, spreading the obnoxious smell of pus and obscuring everything with dust. The demon Balvala then appeared there with a trident in his hand, his massive body pitch black and his face very frightening. Lord Baladeva caught the demon with His plow and then struck him a ferocious blow on the head with His club, killing him. The sages chanted Lord Baladeva's glories and presented Him with lavish gifts.

Lord Balarāma then began His pilgrimage, during which He visited many holy *tīrthas*. When He heard news of the battle between the Kurus and Pāṇḍavas, the Lord went to Kurukṣetra to try to stop the duel between Bhīma and Duryodhana. But He could not dissuade them from fighting, so deep was their enmity. Understanding that the fight was the arrangement of fate, Lord Baladeva left the battlefield and returned to Dvārakā.

Some time later, Balarāma again went to the Naimiṣāranya forest, where the sages performed a number of fire sacrifices on His behalf. Lord Baladeva reciprocated by granting the sages transcendental knowledge and revealing to them His eternal identity.

ŚB 10.79.1

श्रीशुक उवाच

ततः पर्वण्युपावृत्ते प्रचण्डः पांशुवर्षणः ।
भीमो वायुरभूद् राजन्पूयगन्धस्तु सर्वशः ॥ १ ॥

śrī-śuka uvāca

tataḥ parvaṇy upāvṛtte

*pracaṇḍaḥ pāṁśu-varṣaṇaḥ
bhīmo vāyur abhūd rājan
pūya-gandhas tu sarvaśaḥ*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *tatah* — then; *parvāni* — the new-moon day; *upāvṛtte* — when it came; *pracaṇḍaḥ* — fierce; *pāṁśu* — dust; *varṣaṇaḥ* — raining; *bhīmaḥ* — frightening; *vāyuh* — a wind; *abhūt* — arose; *rājan* — O King (Parikṣit); *pūya* — of pus; *gandhaḥ* — the smell; *tu* — and; *sarvaśaḥ* — all over.

Translation

Śukadeva Gosvāmī said: Then, on the new-moon day, O King, a fierce and frightening wind arose, scattering dust all about and spreading the smell of pus everywhere.

ŚB 10.79.2

ततोऽमेध्यमयं वर्षं बल्वलेन विनिर्मितम् ।
अभवद् यज्ञशालायां सोऽन्वदृश्यत शूलधृक् ॥ २ ॥

*tato 'medhya-mayaṁ varṣaṁ
balvalena vinirmitam
abhavad yajña-śālāyāṁ
so 'nvadrśyata śūla-dhṛk*

Synonyms

tatah — then; *amedhya* — abominable things; *mayam* — full of; *varṣam* — a rain; *balvalena* — by Balvala; *vinirmitam* — produced; *abhavat* — occurred; *yajña* — of the sacrifice; *śālāyām* — upon the arena; *śaḥ* — he, Balvala; *anvadrśyata* — appeared after this; *śūla* — a trident; *dhṛk* — carrying.

Translation

Next, onto the sacrificial arena came a downpour of abominable things sent by Balvala, after which the demon himself appeared, trident in hand.

ŚB 10.79.3-4

तं विलोक्य बृहत्कायं भिन्नाञ्जनचयोपमम् ।
 तप्तताम्रशिखाश्मश्रुं दंष्ट्रोग्रभ्रुकुटीमुखम् ॥ ३ ॥
 सस्मार मूषलं रामः परसैन्यविदारणम् ।
 हलं च दैत्यदमनं ते तूर्णमुपतस्थतुः ॥ ४ ॥

*tam vilokya bṛhat-kāyaṁ
 bhinnāñjana-cayopamam
 tapta-tāmra-śikhā-śmaśrum
 daṁṣtrogra-bhru-kutī-mukham
 sasmāra mūśalaṁ rāmaḥ
 para-sainya-vidāraṇam
 halaṁ ca daitya-damaṇaṁ
 te tūrṇam upatasthatuḥ*

Synonyms

tam — him; *vilokya* — seeing; *bṛhat* — immense; *kāyam* — whose body; *bhinna* — broken; *añjana* — of black eye-makeup; *caya* — a pile; *upamam* — resembling; *tapta* — burning; *tāmra* — (colored like) copper; *śikhā* — whose topknot; *śmaśrum* — and beard; *daṁstrā* — with its teeth; *ugra* — fearsome; *bhru* — of eyebrows; *kutī* — with furrows; *mukham* — whose face; *sasmāra* — remembered; *mūśalam* — His club; *rāmaḥ* — Lord Balarāma; *para* — opposing; *sainya* — armies; *vidāraṇam* — which tears asunder; *halaṁ* — His plow; *ca* — and; *daitya* — demons; *damaṇam* — which subdues; *te* — they; *tūrṇam* — at once; *upatasthatuḥ* — presented themselves.

Translation

The immense demon resembled a mass of black carbon. His topknot and beard were like molten copper, and his face had horrible fangs and furrowed eyebrows. Upon seeing him, Lord Balarāma thought of His club, which tears to pieces His enemies' armies, and His plow weapon, which punishes the demons. Thus summoned, His two weapons appeared before Him at once.

ŚB 10.79.5

तमाकृष्य हलाग्रेण बल्वलं गगनेचरम् ।
 मूषलेनाहनत्क्रुद्धो मूर्ध्नि ब्रह्मद्रुहं बलः ॥ ५ ॥
*tam ākṛṣya halāgreṇa
 balvalaṁ gagane-caram*

*mūṣalenāhanat kruddho
mūrdhni brahma-druhaṁ balaḥ*

Synonyms

tam — him; *ākrsya* — pulling toward Him; *hala* — of His plow; *agrena* — with the front end; *balvalam* — Balvala; *gagane* — in the sky; *caram* — who was moving; *mūṣalena* — with His club; *ahanat* — struck; *kruddhah* — angry; *mūrdhni* — on the head; *brahma* — of *brāhmaṇas*; *druham* — the harasser; *balaḥ* — Lord Balarāma.

Translation

With the tip of His plow Lord Balarāma caught hold of the demon Balvala as he flew through the sky, and with His club the Lord angrily struck that harasser of *brāhmaṇas* on the head.

ŚB 10.79.6

सोऽपतद्भुवि निर्भिन्नललाटोऽसृक् समुत्सृजन् ।
मुञ्चन्नार्तस्वरं शैलो यथा वज्रहतोऽरुणः ॥ ६ ॥
*so 'patad bhuvi nirbhinna-
lalāṭo 'sṛk samutsṛjan
muñcann ārta-svaram śailo
yathā vajra-hato 'ruṇaḥ*

Synonyms

sah — he, Balvala; *apatat* — fell; *bhuvi* — to the ground; *nirbhinna* — cracked open; *lalāṭah* — his forehead; *asṛk* — blood; *samutsṛjan* — gushing; *muñcan* — releasing; *ārta* — of agony; *svaram* — a sound; *śailah* — a mountain; *yathā* — like; *vajra* — by a lightning bolt; *hataḥ* — struck; *arunah* — reddish.

Translation

Balvala cried out in agony and fell to the ground, his forehead cracked open and gushing blood. He resembled a red mountain struck by a lightning bolt.

Purport

According to the *ācāryas*, the demon appeared reddish with blood, like a mountain red with oxide.

ŚB 10.79.7

संस्तुत्य मुनयो रामं प्रयुज्यावितथाशिषः ।
अभ्यषिञ्चन् महाभागा वृत्रघ्नं विबुधा यथा ॥ ७ ॥

*saṁstutya munayo rāmam
prayujyāvitathāśiṣaḥ
abhyaṣiñcan mahā-bhāgā
vr̥tra-ghnam vibudhā yathā*

Synonyms

saṁstutya — sincerely praising; *munayah* — the sages; *rāmam* — Lord Balarāma; *prayujya* — awarding; *avitatha* — infallible; *āśiṣaḥ* — benedictions; *abhyaṣiñcan* — ceremoniously bathed; *mahā-bhāgāḥ* — the great personalities; *vr̥tra* — of Vṛtrāsura; *ghnam* — the killer (Lord Indra); *vibudhāḥ* — the demigods; *yathā* — as.

Translation

The exalted sages honored Lord Rāma with sincere prayers and awarded Him infallible blessings. Then they performed His ritual bath, just as the demigods had formally bathed Indra when he killed Vṛtra.

ŚB 10.79.8

वैजयन्तीं ददुर्मालां श्रीधामाम्लानपङ्कजाम् ।
रामाय वाससी दिव्ये दिव्यान्याभरणानि च ॥ ८ ॥

*vaijayantīm dadur mālām
śrī-dhāmāmlāna-pankajām
rāmāya vāsasī divye
divyāny ābharanāni ca*

Synonyms

vaijayantīm — named Vaijayantī; *daduh* — they gave; *mālām* — the flower garland; *śrī* — of the goddess of fortune; *dhāma* — the abode; *amlāna* — unfading; *pankajām* — made of lotus flowers; *rāmāya* — to Lord Balarāma; *vāsasī* — a pair of (upper and lower) garments; *divye* — divine; *divyāni* — divine; *ābharanāni* — jewelry; *ca* — and.

Translation

They gave Lord Balarāma a Vaijayantī garland of unfading lotuses in which resided the goddess of fortune, and they also gave Him a set of divine garments and jewelry.

ŚB 10.79.9

अथ तैरभ्यनुज्ञातः कौशिकीमेत्य ब्राह्मणैः ।
स्नात्वा सरोवरमगाद् यतः सरयूरास्रवत् ॥ ९ ॥

*atha tair abhyanujñātaḥ
kauśikīm etya brāhmaṇaiḥ
snātvā sarovaram agād
yataḥ sarayūr āsravat*

Synonyms

atha — then; *tair* — by them; *abhyanujñātaḥ* — given leave; *kauśikīm* — to the Kauśikī River; *etya* — coming; *brāhmaṇaiḥ* — with *brāhmaṇas*; *snātvā* — bathing; *sarovaram* — to the lake; *agāt* — went; *yataḥ* — from which; *sarayūḥ* — the Sarayū River; *āsravat* — flows out.

Translation

Then, given leave by the sages, the Lord went with a contingent of *brāhmaṇas* to the Kauśikī River, where He bathed. From there He went to the lake from which flows the river Sarayū.

ŚB 10.79.10

अनुस्रोतेन सरयूं प्रयागमुपगम्य सः ।
स्नात्वा सन्तर्प्य देवादीन्जगाम पुलहाश्रमम् ॥ १० ॥

*anu-srotena sarayūm
prayāgam upagamya saḥ
snātvā santarpya devādīn
jagāma pulahāśramam*

Synonyms

anu — following; *srotena* — its current; *sarayūm* — along the Sarayū; *prayāgam* — to Prayāga; *upagamya* — coming; *saḥ* — He; *snātvā* — bathing; *santarpya* —

propitiating; *deva-ādin* — the demigods and so on; *jagāma* — He went; *pulaha-āśramam* — to the hermitage of Pulaha Ṛṣi.

Translation

The Lord followed the course of the Sarayū until He came to Prayāga, where He bathed and then performed rituals to propitiate the demigods and other living beings. Next He went to the āśrama of Pulaha Ṛṣi.

Purport

Pulahāśrama is also known as Hari-kṣetra.

ŚB 10.79.11-15

गोमतीं गण्डकीं स्नात्वा विपाशां शोण आप्लुतः ।
 गयां गत्वा पितृनिष्ठ्वा गङ्गासागरसङ्गमे ॥ ११ ॥
 उपस्पृश्य महेन्द्राद्रौ रामं दृष्ट्वाभिवाद्य च ।
 सप्तगोदावरीं वेणां पम्पां भीमरथीं ततः ॥ १२ ॥
 स्कन्दं दृष्ट्वा ययौ रामः श्रीशैलं गिरिशालयम् ।
 द्रविडेषु महापुण्यं दृष्ट्वाद्रिं वेङ्कटं प्रभुः ॥ १३ ॥
 कामकोष्णीं पुरीं काञ्चीं कावेरीं च सरिद्धराम् ।
 श्रीरङ्गाख्यं महापुण्यं यत्र सन्निहितो हरिः ॥ १४ ॥
 ऋषभाद्रिं हरेः क्षेत्रं दक्षिणां मथुरां तथा ।
 सामुद्रं सेतुमगमत्महापातकनाशनम् ॥ १५ ॥

gomatīm gaṇḍakīm snātvā
vipāśāṁ śoṇa āplutaḥ
gayām gatvā pitṛṅ iṣṭvā
gaṅgā-sāgara-saṅgame
upaspr̥śya mahendrādrau
rāmam dṛṣṭvābhivādya ca
sapta-godāvarīm veṇām
pampām bhīmarathīm tataḥ
skandam dṛṣṭvā yayau rāmaḥ
śrī-śailam giriśālayam
draviḍeṣu mahā-puṇyam
dṛṣṭvādrim veṅkaṭam prabhuḥ
kāma-koṣṇīm purīm kāñcīm
kāverīm ca sarid-varām

*śrī-rangākhyam mahā-puṇyam
yatra sannihito hariḥ
ṛṣabhādrim hareḥ kṣetram
dakṣiṇām mathurām tathā
sāmudram setum agamat
mahā-pātaka-nāśanam*

Synonyms

[gomatīm](#) — at the Gomatī River; [gaṇḍakīm](#) — the Gaṇḍakī River; [snātvā](#) — bathing; [vipāśām](#) — at the Vipāśā River; [śone](#) — in the Śoṇa River; [āplutah](#) — having immersed Himself; [gayām](#) — to Gayā; [gatvā](#) — going; [pitṛn](#) — His forefathers; [istvā](#) — worshiping; [gaṅgā](#) — of the Ganges; [sāgara](#) — and the ocean; [saṅgame](#) — at the confluence; [upasprśya](#) — touching water (bathing); [mahā-indra-adrau](#) — at the Mahendra Mountain; [rāmam](#) — Lord Paraśurāma; [drstvā](#) — seeing; [abhivādya](#) — honoring; [ca](#) — and; [sapta-godāvarīm](#) — (going) to the convergence of the seven Godāvarīs; [venām](#) — the Veṇā River; [pampām](#) — the Pampā River; [bhīmarathīm](#) — and the Bhīmarathī River; [tatah](#) — then; [skandam](#) — Lord Skanda (Kārttikeya); [drstvā](#) — seeing; [yayau](#) — went; [rāmah](#) — Lord Balarāma; [śrī-śailam](#) — to Śrī-śaila; [giri-śa](#) — of Lord Śiva; [ālayam](#) — the residence; [dravidesu](#) — in the southern provinces; [mahā](#) — most; [puṇyam](#) — pious; [drstvā](#) — seeing; [adrim](#) — the hill; [veṅkatam](#) — known as Veṅkaṭa (the abode of Lord Bālajī); [prabhuh](#) — the Supreme Lord; [kāma-koṣṇīm](#) — to Kāmakoṣṇī; [purim kāñcīm](#) — to Kāñcīpuram; [kāverīm](#) — to the Kāverī; [ca](#) — and; [sarit](#) — of rivers; [varām](#) — the greatest; [śrī-raṅga-ākhyam](#) — known as Śrī-raṅga; [mahā-puṇyam](#) — most pious place; [yatra](#) — where; [sannihitah](#) — manifested; [hariḥ](#) — Lord Kṛṣṇa (in the form of Raṅganātha); [ṛṣabha-adrim](#) — the Ṛṣabha Mountain; [hareḥ](#) — of Lord Viṣṇu; [ksetram](#) — the place; [dakṣiṇām mathurām](#) — the southern Mathurā (Madurai, the abode of Goddess Mīnākṣī); [tathā](#) — also; [sāmudram](#) — on the ocean; [setum](#) — to the bridge (Setubandha); [agamat](#) — He went; [mahā](#) — the greatest; [pātaka](#) — sins; [nāśanam](#) — which destroys.

Translation

Lord Balarāma bathed in the Gomatī, Gaṇḍakī and Vipāśā rivers, and also immersed Himself in the Śoṇa. He went to Gayā, where He worshiped His forefathers, and to the mouth of the Ganges, where He performed purifying

ablutions. At Mount Mahendra He saw Lord Paraśurāma and offered Him prayers, and then He bathed in the seven branches of the Godāvārī River, and also in the rivers Veṅā, Pampā and Bhīmarathī. Then Lord Balarāma met Lord Skanda and visited Śrī-śaila, the abode of Lord Giriśa. In the southern provinces known as Draviḍa-deśa the Supreme Lord saw the sacred Veṅkaṭa Hill, as well as the cities of Kāmakoṣṇī and Kāñcī, the exalted Kāverī River and the most holy Śrī-raṅga, where Lord Kṛṣṇa has manifested Himself. From there He went to Ṛṣabha Mountain, where Lord Kṛṣṇa also lives, and to the southern Mathurā. Then He came to Setubandha, where the most grievous sins are destroyed.

Purport

Usually one goes to Gayā to worship deceased forefathers. But as Śrīla Viśvanātha Cakravartī explains, although Lord Balarāma's father and grandfather were still alive, it was on His father's order that He carefully worshiped His forefathers at Gayā. Drawing insight from the *Vaiṣṇava-toṣaṇī*, the *ācārya* further explains that although Lord Balarāma was in the immediate proximity of Jagannātha Purī, He did not go there, since He wanted to avoid the embarrassment of having to worship Himself among the forms of Śrī Kṛṣṇa, Balabhadra and Subhadrā.

ŚB 10.79.16-17

तत्रायुतमदाद् धेनूर्ब्राह्मणेभ्यो हलायुधः ।
 कृतमालां ताम्रपर्णीं मलयं च कुलाचलम् ॥ १६ ॥
 तत्रागस्त्यं समासीनं नमस्कृत्याभिवाद्य च ।
 योजितस्तेन चाशीर्भिरनुज्ञातो गतोऽर्णवम् ।
 दक्षिणं तत्र कन्याख्यां दुर्गां देवीं ददर्श सः ॥ १७ ॥

*tatrāyutam adād dhenūr
 brāhmaṇebhyo halāyudhaḥ
 kṛtamālām tāmraparṇīm
 malayaṁ ca kulācalam
 tatrāgastyam samāsīnam
 namaskṛtyābhivādya ca
 yojitas tena cāśīrbhir
 anujñāto gato 'ṛṇavam*

*dakṣiṇam tatra kanyākhyām
durgām devīm dadarśa saḥ*

Synonyms

tatra — there (at Setubandha, known also as Rāmeśvaram); *ayutam* — ten thousand; *adāt* — He gave away; *dhenūh* — cows; *brahmanebhyah* — to brāhmaṇas; *halā-āyudhah* — Lord Balarāma, whose weapon is the plow; *krtamālām* — to the Kṛtamālā River; *tāmraparṇīm* — the Tāmraparṇī River; *malayam* — Malaya; *ca* — and; *kula-acalam* — the principal mountain range; *tatra* — there; *agastyam* — to Agastya Ṛṣi; *samāsīnam* — sitting (in meditation); *namaskrtya* — bowing down; *abhivādya* — glorifying; *ca* — and; *yojitah* — granted; *tena* — by him; *ca* — and; *āsīrbhih* — blessings; *anujñātah* — given permission to leave; *gatah* — He went; *arnavam* — to the ocean; *dakṣiṇam* — southern; *tatra* — there; *kanyā-ākhyām* — known as Kanyā-kumārī; *durgām devīm* — Goddess Durgā; *dadarśa* — saw; *saḥ* — He.

Translation

There at Setubandha [Rāmeśvaram] Lord Halāyudha gave brāhmaṇas ten thousand cows in charity. He then visited the Kṛtamālā and Tāmraparṇī rivers and the great Malaya Mountains. In the Malaya range Lord Balarāma found Agastya Ṛṣi sitting in meditation. After bowing down to the sage, the Lord offered him prayers and then received blessings from him. Taking leave from Agastya, He proceeded to the shore of the southern ocean, where He saw Goddess Durgā in her form of Kanyā-kumārī.

ŚB 10.79.18

ततः फाल्गुनमासाद्य पञ्चाप्सरसमुत्तमम् ।
विष्णुः सन्निहितो यत्र स्नात्वास्पर्शद् गवायुतम् ॥ १८ ॥

*tataḥ phālgunam āsādya
pañcāpsarasam uttamam
viṣṇuḥ sannihito yatra
snātvāsparśad gavāyutam*

Synonyms

tatah — then; *phālgunam* — Phālguna; *āsādyā* — reaching; *pañca-apsarasam* — the lake of the five Apsarās; *uttamam* — exalted; *viṣnuh* — the Supreme Lord, Viṣṇu; *sannihitah* — manifested; *yatra* — wherein; *snātvā* — bathing; *asparśat* — He touched (as part of the ritual in giving as charity); *gava* — cows; *ayutam* — ten thousand.

Translation

Next He went to Phālguna-tīrtha and bathed in the sacred Pañcāpsarā Lake, where Lord Viṣṇu had directly manifested Himself. At this place He gave away another ten thousand cows.

ŚB 10.79.19-21

ततोऽभिव्रज्य भगवान् केरलांस्तु त्रिगर्तकान् ।
 गोकर्णाख्यं शिवक्षेत्रं सान्निध्यं यत्र धूर्जटेः ॥ १९ ॥
 आर्या द्वैपायनीं दृष्ट्वा शूर्पारकमगाद् बलः ।
 तार्पीं पयोष्णीं निर्विन्ध्यामुपस्पृश्याथ दण्डकम् ॥ २० ॥
 प्रविश्य रेवामगमद् यत्र माहिष्मती पुरी ।
 मनुतीर्थमुपस्पृश्य प्रभासं पुनरागमत् ॥ २१ ॥

tato 'bhivrajya bhagavān
keralāns tu trigartakān
gokarṇākhyam śiva-kṣetram
sānnidhyam yatra dhūrjateḥ
āryām dvaipāyanīm drṣtvā
śūrpārakam agād balaḥ
tāpīm payoṣṇīm nirvindhyaṁ
upasprśyātha daṇḍakam
praviśya revām agamad
yatra māhiṣmatī purī
manu-tīrtham upasprśya
prabhāsam punar āgamat

Synonyms

tatah — then; *abhivrajya* — traveling; *bhagavān* — the Supreme Lord; *keralān* — through the kingdom of Kerala; *tu* — and; *trigartakān* — Trigarta; *gokarna-ākhyam* — named Gokarṇa (on the coast of the Arabian Sea in northern Karnataka); *śiva-kṣetram* — the place sacred to Lord Śiva; *sānnidhyam* — manifestation; *yatra* —

where; *dhūrjateh* — of Lord Śiva; *āryām* — the honored goddess (Pārvatī, wife of Lord Śiva); *dvaipa* — on an island (off the coast near Gokarṇa); *ayanīm* — who resides; *drstvā* — seeing; *śūrpāarakam* — to the holy district of Śūrpāraka; *agāt* — went; *balah* — Lord Balarāma; *tāpīm payoṣṇīm nirvindhyām* — to the Tāpī, Payoṣṇī and Nirvindhyā rivers; *upasprśya* — touching water; *atha* — next; *dandakam* — the Daṇḍaka forest; *praviśya* — entering; *revām* — to the Revā River; *agamat* — He went; *yatra* — where; *māhiṣmatī purī* — the city of Māhiṣmatī; *manu-tīrtham* — to Manu-tīrtha; *upasprśya* — touching water; *prabhāsam* — to Prabhāsa; *punah* — again; *āgamat* — He came.

Translation

The Supreme Lord then traveled through the kingdoms of Kerala and Trigarta, visiting Lord Śiva's sacred city of Gokarṇa, where Lord Dhūrjaṭi [Śiva] directly manifests himself. After also visiting Goddess Pārvatī, who dwells on an island, Lord Balarāma went to the holy district of Śūrpāraka and bathed in the Tāpī, Payoṣṇī and Nirvindhyā rivers. He next entered the Daṇḍaka forest and went to the river Revā, along which the city of Māhiṣmatī is found. Then He bathed at Manu-tīrtha and finally returned to Prabhāsa.

ŚB 10.79.22

श्रुत्वा द्विजैः कथ्यमानं कुरुपाण्डवसंयुगे ।
सर्वराजन्यनिधनं भारं मेने हृतं भुवः ॥ २२ ॥

śrutvā dvijaiḥ kathyamānam
kuru-pāṇḍava-saṁyuge
sarva-rājanya-nidhanam
bhāram mene hṛtam bhuvah

Synonyms

śrutvā — hearing; *dvijaiḥ* — by *brāhmaṇas*; *kathyamānam* — being related; *kuru-pāṇḍava* — between the Kurus and the Pāṇḍavas; *saṁyuge* — in the battle; *sarva* — of all; *rājanya* — kings; *nidhanam* — the annihilation; *bhāram* — the burden; *mene* — He thought; *hṛtam* — removed; *bhuvah* — of the earth.

Translation

The Lord heard from some brāhmaṇas how all the kings involved in the battle between the Kurus and Pāṇḍavas had been killed. From this He concluded that the earth was now relieved of her burden.

ŚB 10.79.23

स भीमदुर्योधनयोर्गदाभ्यां युध्यतोर्मृधे ।
वारयिष्यन् विनशनं जगाम यदुनन्दनः ॥ २३ ॥

*sa bhīma-duryodhanayor
gadābhyāṁ yudhyator mṛdhe
vārayiṣyan vinaśanam
jagāma yadu-nandanah*

Synonyms

sah — He, Lord Balarāma; *bhīma-duryodhanayoh* — Bhīma and Duryodhana; *gadābhyām* — with clubs; *yudhyatoh* — who were fighting; *mrdhe* — on the battlefield; *vārayiṣyan* — intending to stop; *vinaśanam* — to the battlefield; *jagāma* — went; *yadu* — of the Yadus; *nandanah* — the beloved son (Lord Balarāma).

Translation

Wanting to stop the club fight then raging between Bhīma and Duryodhana on the battlefield, Lord Balarāma went to Kurukṣetra.

ŚB 10.79.24

युधिष्ठिरस्तु तं दृष्ट्वा यमौ कृष्णार्जुनावपि ।
अभिवाद्याभवंस्तुष्णीं किं विवक्षुरिहागतः ॥ २४ ॥

*yudhiṣṭhiras tu taṁ drṣṭvā
yamau kṛṣṇārjunāv api
abhivādyābhavaṁs tuṣṇīm
kiṁ vivakṣur ihāgataḥ*

Synonyms

yudhiṣṭhirah — King Yudhiṣṭhira; *tu* — but; *taṁ* — Him, Lord Balarāma; *drṣṭvā* — seeing; *yamau* — the twin brothers, Nakula and Sahadeva; *kṛṣṇa-arjunau* — Lord Kṛṣṇa and Arjuna; *api* — also; *abhivādyā* — offering obeisances; *abhavan* — they

were; *tusnīm* — silent; *kim* — what; *vivaksuh* — intending to say; *iha* — here; *āgatah* — has come.

Translation

When Yudhiṣṭhira, Lord Kṛṣṇa, Arjuna and the twin brothers Nakula and Sahadeva saw Lord Balarāma, they offered Him respectful obeisances but said nothing, thinking “What has He come here to tell us?”

Purport

Śrīla Prabhupāda writes: “The reason they were silent was that Lord Balarāma was somewhat affectionate toward Duryodhana, who had learned from Balarāmajī the art of fighting with a club. Thus, when the fighting was going on, King Yudhiṣṭhira and the others thought that Balarāma might have come there to say something in favor of Duryodhana, and therefore they remained silent.”

ŚB 10.79.25

गदापाणी उभौ दृष्ट्वा संरब्धौ विजयैषिणौ ।
मण्डलानि विचित्राणि चरन्ताविदमब्रवीत् ॥ २५ ॥

gadā-pāṇi ubhau dr̥ṣṭvā
samrabdhau vijayaiṣiṇau
maṇḍalāni vicitrāṇi
carantāv idam abravīt

Synonyms

gadā — with clubs; *pāṇi* — in their hands; *ubhau* — both of them, Duryodhana and Bhīma; *dr̥ṣṭvā* — seeing; *samrabdhau* — furious; *vijaya* — victory; *eṣinau* — striving for; *maṇḍalāni* — circles; *vicitrāṇi* — artistic; *carantau* — moving in; *idam* — this; *abravīt* — He said.

Translation

Lord Balarāma found Duryodhana and Bhīma with clubs in their hands, each furiously striving for victory over the other as they circled about skillfully. The Lord addressed them as follows.

ŚB 10.79.26

युवां तुल्यबलौ वीरौ हे राजन् हे वृकोदर ।
एकं प्राणाधिकं मन्ये उतैकं शिक्षयाधिकम् ॥ २६ ॥

yuvām tulya-balau vīrau
he rājan he vṛkodara
ekam prāṇādhikam manye
utaikam śikṣayādhikam

Synonyms

yuvām — you two; *tulya* — equal; *balau* — in prowess; *vīrau* — warriors; *he rājan* — O King (Duryodhana); *he vṛkodara* — O Bhīma; *ekam* — one; *prāṇa* — in terms of vital force; *adhikam* — greater; *manye* — I consider; *uta* — on the other hand; *ekam* — one; *śikṣayā* — in terms of training; *adhikam* — greater.

Translation

[Lord Balarāma said:] King Duryodhana! And Bhīma! Listen! You two warriors are equal in fighting prowess. I know that one of you has greater physical power, while the other is better trained in technique.

Purport

Bhīma was physically more powerful, but Duryodhana was more advanced in terms of technique.

ŚB 10.79.27

तस्मादेकतरस्येह युवयोः समवीर्ययोः ।
न लक्ष्यते जयोऽन्यो वा विरमत्वफलो रणः ॥ २७ ॥

tasmād ekatarasyeha
yuvayoh sama-vīryayoh
na lakṣyate jayo 'nyo vā
vīramatv aphalo raṇaḥ

Synonyms

tasmāt — therefore; *ekatarasya* — of either of the two; *iha* — here; *yuvayoh* — of you; *sama* — equal; *vīryayoh* — whose prowess; *na lakṣyate* — cannot be seen; *jayah*

— victory; [anyah](#) — the opposite (defeat); [vā](#) — or; [viramatu](#) — it should stop; [aphalah](#) — fruitless; [ranah](#) — the battle.

Translation

Since you are so evenly matched in fighting prowess, I do not see how either of you can win or lose this duel. Therefore please stop this useless battle.

ŚB 10.79.28

न तद्वाक्यं जगृहर्तुर्बद्धवैरौ नृपार्थवत् ।
 अनुस्मरन्तावन्योन्यं दुरुक्तं दुष्कृतानि च ॥ २८ ॥
na tad-vākyam jagrhatu
baddha-vairau nrpārthavat
anusmarantāv anyonyam
duruktam duṣkṛtāni ca

Synonyms

[na](#) — not; [tat](#) — His; [vākyam](#) — words; [jagrhatuh](#) — the two of them accepted; [baddha](#) — fixed; [vairau](#) — whose enmity; [nrpa](#) — O King (Parikṣit); [artha-vat](#) — sensible; [anusmarantau](#) — continuing to remember; [anyonyam](#) — about each other; [duruktam](#) — the harsh words; [duṣkṛtāni](#) — the misdeeds; [ca](#) — also.

Translation

[Śukadeva Gosvāmī continued:] They did not accept Lord Balarāma’s request, O King, although it was logical, for their mutual enmity was irrevocable. Each of them constantly remembered the insults and injuries he had suffered from the other.

ŚB 10.79.29

दिष्टं तदनुमन्वानो रामो द्वारवर्ती ययौ ।
 उग्रसेनादिभिः प्रीतैर्जातिभिः समुपागतः ॥ २९ ॥
diṣṭam tad anumānvāno
rāmo dvāravatīm yayau
ugrasenādibhiḥ prītaiḥ
jñātibhiḥ samupāgataḥ

Synonyms

distam — fate; tat — that; anumanvānah — deciding; rāmah — Lord Balarāma; dvāravatīm — to Dvārakā; yayau — went; ugrasena-ādibhih — headed by Ugrasena; prītaih — delighted; jñātibhih — by His family members; samupāgatah — greeted.

Translation

Concluding that the battle was the arrangement of fate, Lord Balarāma went back to Dvārakā. There He was greeted by Ugrasena and His other relatives, who were all delighted to see Him.

Purport

Śrīla Viśvanātha Cakravartī explains that the word *diṣtam*, “fate,” indicates that the battle between Bhīma and Duryodhana had been enjoined by Lord Kṛṣṇa and set into motion by Him.

ŚB 10.79.30

तं पुनर्नैमिषं प्राप्तमृषयोऽयाजयन् मुदा ।
 क्रत्वङ्गं क्रतुभिः सर्वैर्निवृत्ताखिलविग्रहम् ॥ ३० ॥
taṁ punar naimiṣaṁ prāptam
rṣayo 'yājayan mudā
kratv-aṅgaṁ kratubhiḥ sarvair
nivṛttākhila-vigrahaṁ

Synonyms

tam — Him, Lord Balarāma; punah — again; naimiṣam — at Naimiṣāraṇya; prāptam — arrived; rṣayah — the sages; ayājayan — engaged in performing Vedic sacrifices; mudā — with pleasure; kratu — of all sacrifices; aṅgam — the embodiment; kratubhih — with ritualistic performances; sarvaiḥ — all varieties; nivṛtta — who had renounced; akhila — all; vigrahaṁ — warfare.

Translation

Later Lord Balarāma returned to Naimiṣāraṇya, where the sages joyfully engaged Him, the embodiment of all sacrifice, in performing various kinds of Vedic sacrifice. Lord Balarāma was now retired from warfare.

Purport

Śrīla Prabhupāda writes: “[When Lord Balarāma] went to the holy place of pilgrimage at Naimiṣāraṇya,... the sages, saintly persons and *brāhmaṇas* all stood up to receive Him. They understood that Lord Balarāma, although a *kṣatriya*, was now retired from the fighting business. The *brāhmaṇas* and the sages, who were always for peace and tranquillity, were very pleased at this. All of them embraced Balarāma with great affection and induced Him to perform various kinds of sacrifices in that sacred spot of Naimiṣāraṇya. Actually Lord Balarāma had no business performing the sacrifices recommended for ordinary human beings; He is the Supreme Personality of Godhead, and therefore He Himself is the enjoyer of all such sacrifices. As such, His exemplary action in performing sacrifices was only to give a lesson to the common man to show how one should abide by the injunctions of the *Vedas*.”

ŚB 10.79.31

तेभ्यो विशुद्धं विज्ञानं भगवान् व्यतरद् विभुः ।
येनैवात्मन्यदो विश्वमात्मानं विश्वं विदुः ॥ ३१ ॥

tebhyo viśuddham vijñānam
bhagavān vyatarad vibhuḥ
yenaivātmanyado viśvam
ātmānam viśva-gaṁ viduḥ

Synonyms

tebhyah — upon them; *viśuddham* — perfectly pure; *vijñānam* — divine knowledge; *bhagavān* — the Supreme Lord; *vyatarat* — bestowed; *vibhuḥ* — the Almighty; *yena* — by which; *eva* — indeed; *ātmani* — within Himself, the Supreme Lord; *adah* — this; *viśvam* — universe; *ātmānam* — Himself; *viśva-gaṁ* — pervading the universe; *viduḥ* — they could perceive.

Translation

The all-powerful Lord Balarāma bestowed upon the sages pure spiritual knowledge, by which they could see the whole universe within Him and also see Him pervading everything.

ŚB 10.79.32

स्वपत्यावभृथस्नातो ज्ञातिबन्धुसुहृद् वृतः ।
रेजे स्वज्योत्स्नयेवेन्दुः सुवासाः सुष्ठ्वलङ्कृतः ॥ ३२ ॥

sva-patyāvabhṛtha-snāto
jñāti-bandhu-suhṛd-vṛtaḥ
reje sva-jyotsnayevenduḥ
su-vāsāḥ suṣṭhv alaṅkṛtaḥ

Synonyms

sva — together with His; *patyā* — wife; *avabhṛtha* — with the *avabhṛtha* ritual, which marks the end of sacrificial initiation; *snātaḥ* — having bathed; *jñāti* — by His immediate family members; *bandhu* — other relatives; *suhṛt* — and friends; *vṛtaḥ* — surrounded; *reje* — He appeared splendid; *sva-jyotsnayā* — with its own rays; *iva* — as; *induh* — the moon; *su* — well; *vāsāḥ* — dressed; *susthu* — nicely; *alaṅkṛtaḥ* — adorned.

Translation

After executing with His wife the *avabhṛtha* ablutions, the beautifully dressed and ornamented Lord Balarāma, encircled by His immediate family and other relatives and friends, looked as splendid as the moon surrounded by its effulgent rays.

Purport

Śrīla Prabhupāda beautifully describes this scene as follows: “Lord Balarāma then took the *avabhṛtha* bath, which is taken after finishing sacrificial performances. After taking His bath, He dressed Himself in new silken garments and decorated Himself with beautiful jewelry. Amidst His relatives and friends, He appeared to be a shining full moon amidst the luminaries in the sky.”

ŚB 10.79.33

ईदृग्विधान्यसङ्ख्यानि बलस्य बलशालिनः ।
अनन्तस्याप्रमेयस्य मायामर्त्यस्य सन्ति हि ॥ ३३ ॥

īdṛg-vidhāny asaṅkhyāni
balasya bala-śālinaḥ

*anantasyāprameyasya
māyā-martyasya santi hi*

Synonyms

īdrk-vidhāni — of this sort; *asaṅkhyāni* — uncountable; *balasya* — of Lord Balarāma; *bala-śālinah* — mighty; *anantasya* — unlimited; *aprameyasya* — immeasurable; *māyā* — by His illusory energy; *martyasya* — who appears as if a mortal; *santi* — there are; *hi* — indeed.

Translation

Countless other such pastimes were performed by mighty Balarāma, the unlimited and immeasurable Supreme Lord, whose mystic Yoga-māyā power makes Him appear to be a human being.

ŚB 10.79.34

योऽनुस्मरेत रामस्य कर्माण्यद्भुतकर्मणः ।
सायं प्रातरनन्तस्य विष्णोः स दयितो भवेत् ॥ ३४ ॥
*yo 'nusmareta rāmasya
karmāṅy adbhuta-karmaṇaḥ
sāyaṁ prātar anantasya
viṣṇoḥ sa dayito bhavet*

Synonyms

yah — whoever; *anusmareta* — regularly remembers; *rāmasya* — of Lord Balarāma; *karmāṇi* — the activities; *adbhuta* — amazing; *karmanah* — all of whose activities; *sāyam* — at dusk; *prātaḥ* — at dawn; *anantasya* — who is unlimited; *viṣṇoḥ* — to the Supreme Lord, Viṣṇu; *sah* — he; *dayitaḥ* — dear; *bhavet* — becomes.

Translation

All the activities of the unlimited Lord Balarāma are amazing. Anyone who regularly remembers them at dawn and dusk will become very dear to the Supreme Personality of Godhead, Śrī Viṣṇu.

Purport

Śrīla Prabhupāda writes: “Lord Balarāma is the original Viṣṇu; therefore anyone remembering these pastimes of Lord Balarāma in the morning and evening will certainly become a great devotee of the Supreme Personality of Godhead, and thus his life will become successful in all respects.”

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventy-ninth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Lord Balarāma Goes on Pilgrimage.”

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 80



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER EIGHTY

The Brāhmaṇa Sudāmā Visits Lord Kṛṣṇa in Dvārakā

This chapter relates how Lord Kṛṣṇa worshiped His *brāhmaṇa* friend Sudāmā, who came to His palace seeking charity, and how the two of them discussed the pastimes they had shared while living at the home of their spiritual master, Sāṅdīpani Muni.

The *brāhmaṇa* Sudāmā, a personal friend of Lord Kṛṣṇa's, was completely free of material desires. He maintained himself and his wife with whatever came of its own accord, and thus they were poverty-stricken. One day Sudāmā's wife, unable to find any food to prepare for her husband, went to him and asked that he visit his friend Kṛṣṇa in Dvārakā and beg some charity. Sudāmā was reluctant, but when she persisted he agreed to go, reflecting that an opportunity to see the Lord was extremely auspicious. His wife begged a few handfuls of flattened rice as a gift for Śrī Kṛṣṇa, and Sudāmā set off for Dvārakā.

As Sudāmā approached the palace of Lord Kṛṣṇa's principal wife, Rukmiṇī-devī, the Lord saw him from a distance. Kṛṣṇa immediately rose from His seat on Rukmiṇī's bed and embraced His friend with great joy. Then He sat Sudāmā down on the bed, washed his feet with His own hands and sprinkled the wash water on His head. After this He presented him with various gifts and worshiped him with incense, lamps and so on. Meanwhile, Rukmiṇī fanned the shabbily dressed *brāhmaṇa* with a yaktail whisk. All of this astonished the residents of the palace.

Lord Śrī Kṛṣṇa then took the hand of His friend, and the two of them reminisced about the things they had done together long ago, while living in the school of their spiritual master. Sudāmā pointed out that Kṛṣṇa engages in the pastime of acquiring an education only to set an example for human society.

ŚB 10.80.1

श्रीराजोवाच
 भगवन् यानि चान्यानि मुकुन्दस्य महात्मनः ।
 वीर्याण्यनन्तवीर्यस्य श्रोतुमिच्छामि हे प्रभो ॥ १ ॥

śrī-rājovāca
bhagavan yāni cānyāni
mukundasya mahātmanah
vīryāṅy ananta-vīryasya
śrotum icchāmi he prabho

Synonyms

śrī-rājā uvāca — the King (Parīkṣit) said; *bhagavan* — my lord (Śukadeva Gosvāmī); *yāni* — which; *ca* — and; *anyāni* — others; *mukundasya* — of Lord Kṛṣṇa; *mahā-ātmanah* — the Supreme Soul; *vīryāni* — valorous deeds; *ananta* — unlimited; *vīryasya* — whose valor; *śrotum* — to hear; *icchāmi* — I wish; *he prabho* — O master.

Translation

King Parīkṣit said: My lord, O master, I wish to hear about other valorous deeds performed by the Supreme Personality of Godhead, Mukunda, whose valor is unlimited.

ŚB 10.80.2

को नु श्रुत्वासकृद् ब्रह्मन्नुत्तमःश्लोकसत्कथाः ।
 विरमेत विशेषज्ञो विषण्णः काममार्गणैः ॥ २ ॥

ko nu śrutvāsakṛd brahmann
uttamaḥśloka-sat-kathāḥ
vīrameta viśeṣa-jñō
viṣaṅṅaḥ kāma-mārgaṅaiḥ

Synonyms

kah — who; *nu* — indeed; *śrutvā* — having heard; *asakṛt* — repeatedly; *brahman* — O brāhmaṇa; *uttamaḥ-śloka* — of Lord Kṛṣṇa; *sat* — transcendental; *kathāḥ* — topics; *vīrameta* — can desist; *viśeṣa* — the essence (of life); *jñāḥ* — who knows; *viṣannaḥ* — disgusted; *kāma* — for material desire; *mārgaṅaiḥ* — with seeking.

Translation

O brāhmaṇa, how could anyone who knows the essence of life and is disgusted with endeavoring for sense gratification give up the transcendental topics of Lord Uttamaḥśloka after hearing them repeatedly?

Purport

Śrīla Viśvanātha Cakravartī comments herein that we see many persons who, even after hearing the topics of the Lord repeatedly, give up their spiritual dedication. The *ācārya* replies that the word *viśeṣa-jñā* is therefore significant here. Those who have actually understood the essence of life do not give up Kṛṣṇa consciousness. A further qualification is to be *viṣaṇṇaḥ kāma-mārgaṇaiḥ*, disgusted with material sense gratification. These two qualities are complementary. One who has experienced the real taste of Kṛṣṇa consciousness automatically becomes disgusted with the inferior taste of material pleasure. Such a genuine hearer of the topics of Kṛṣṇa cannot give up hearing about the Lord's fascinating pastimes.

ŚB 10.80.3

सा वाग् यया तस्य गुणान् गृणीते करौ च तत्कर्मकरौ मनश्च ।
स्मरेद् वसन्तं स्थिरजङ्गमेषु शृणोति तत्पुण्यकथाः स कर्णः ॥ ३ ॥

sā vāg yayā tasya guṇān grṇīte
karau ca tat-karma-karau manaś ca
smared vasantaṁ sthira-jāṅgameṣu
śṛṇoti tat-puṇya-kathāḥ sa karnaḥ

Synonyms

sā — that (is); *vāk* — power of speech; *yayā* — by which; *tasya* — His; *guṇān* — qualities; *grṇīte* — one describes; *karau* — pair of hands; *ca* — and; *tat* — His; *karma* — work; *karau* — doing; *manaḥ* — mind; *ca* — and; *smaret* — remembers; *vasantam* — dwelling; *sthira* — within the unmoving; *jaṅgameṣu* — and moving; *śṛṇoti* — hears; *tat* — His; *puṇya* — sanctifying; *kathāḥ* — topics; *sah* — that (is); *karnaḥ* — an ear.

Translation

Actual speech is that which describes the qualities of the Lord, real hands are those that work for Him, a true mind is that which always remembers Him

dwelling within everything moving and nonmoving, and actual ears are those that listen to sanctifying topics about Him.

Purport

While continuing from the previous verse to glorify the sense of hearing dedicated to the Lord, King Parīkṣit mentions the other senses also, so that we gain a complete picture of Kṛṣṇa consciousness. Here he declares that without any connection to Kṛṣṇa, the Supreme Lord, all the organs of the body become useless. A similar statement is made by Śaunaka Ṛṣi in the Second Canto, Third Chapter, verses 20 to 24.

Śrīla Viśvanātha Cakravartī mentions that the senses should work together in Kṛṣṇa consciousness. In other words, whatever the eyes or the ears experience, the mind should simply remember Kṛṣṇa, who is within all things.

ŚB 10.80.4

शिरस्तु तस्योभयलिङ्गमानमेतदेव यत् पश्यति तद्धि चक्षुः ।
अङ्गानि विष्णोरथ तज्जनानां पादोदकं यानि भजन्ति नित्यम् ॥ ४ ॥

*śiras tu tasyobhaya-liṅgam ānamet
tad eva yat paśyati tad dhi cakṣuḥ
aṅgāni viṣṇor atha taj-janānām
pādodakam yāni bhajanti nityam*

Synonyms

śirah — head; *tu* — and; *tasya* — of Him; *ubhaya* — both; *liṅgam* — to the manifestations; *ānamet* — bows down; *tat* — that; *eva* — only; *yat* — which; *paśyati* — sees; *tat* — that; *hi* — indeed; *cakṣuḥ* — eye; *aṅgāni* — limbs; *viṣṇoh* — of Lord Viṣṇu; *atha* — or; *tat* — His; *janānām* — of the devotees; *pāda-udakam* — the water which has washed the feet; *yāni* — which; *bhajanti* — honor; *nityam* — regularly.

Translation

An actual head is one that bows down to the Lord in His manifestations among the moving and nonmoving creatures, real eyes are those that see only the Lord, and actual limbs are those which regularly honor the water that has bathed the Lord's feet or those of His devotees.

ŚB 10.80.5

सूत उवाच
विष्णुरातेन सम्पृष्टो भगवान् बादरायणिः ।
वासुदेवे भगवति निमग्नहृदयोऽब्रवीत् ॥ ५ ॥

sūta uvāca
viṣṇu-rātena samprṣṭo
bhagavān bādarāyaṇiḥ
vāsudeve bhagavati
nimagna-hṛdayo ’bravīt

Synonyms

[sūtaḥ uvāca](#) — Sūta Gosvāmī said; [viṣṇu-rātena](#) — by Viṣṇurāta (Mahārāja Parikṣit); [samprstah](#) — well questioned; [bhagavān](#) — the powerful sage; [bādarāyaṇiḥ](#) — Śukadeva; [vāsudeve](#) — in Lord Vāsudeva; [bhagavati](#) — the Supreme Personality of Godhead; [nimagna](#) — fully absorbed; [hṛdayaḥ](#) — his heart; [abravīt](#) — he spoke.

Translation

Sūta Gosvāmī said: Thus questioned by King Viṣṇurāta, the powerful sage Bādarāyaṇi replied, his heart fully absorbed in meditation on the Supreme Personality of Godhead, Vāsudeva.

ŚB 10.80.6

श्रीशुक उवाच
कृष्णस्यासीत् सखा कश्चिद् ब्राह्मणो ब्रह्मवित्तमः ।
विरक्त इन्द्रियार्थेषु प्रशान्तात्मा जितेन्द्रियः ॥ ६ ॥

śrī-śuka uvāca
kṛṣṇasyāsīt sakhā kaścīd
brāhmaṇo brahma-vittamaḥ
virakta indriyārtheṣu
praśāntātmā jitendriyaḥ

Synonyms

[śrī-śukah uvāca](#) — Śukadeva Gosvāmī said; [kṛṣṇasya](#) — of Lord Kṛṣṇa; [āsīt](#) — there was; [sakhā](#) — friend (named Sudāmā); [kaścīt](#) — a certain; [brāhmaṇaḥ](#) — brāhmaṇa; [brahma](#) — in the Vedas; [vit-tamaḥ](#) — most learned; [viraktah](#) — detached; [indriya-](#)

[artheṣu](#) — from the objects of sense enjoyment; [praśānta](#) — peaceful; [ātmā](#) — whose mind; [jita](#) — conquered; [indriyah](#) — whose senses.

Translation

Śukadeva Gosvāmī said: Lord Kṛṣṇa had a certain brāhmaṇa friend [named Sudāmā] who was most learned in Vedic knowledge and detached from all sense enjoyment. Furthermore, his mind was peaceful and his senses subdued.

ŚB 10.80.7

यदृच्छयोपपन्नेन वर्तमानो गृहाश्रमी ।
तस्य भार्या कुचैलस्य क्षुत्क्षामा च तथाविधा ॥ ७ ॥
yadṛcchayopapannena
vartamāno gṛhāśramī
tasya bhāryā ku-cailasya
kṣut-kṣāmā ca tathā-vidhā

Synonyms

[yadṛcchayā](#) — of its own accord; [upapannena](#) — by what was obtained; [vartamānah](#) — existing; [gṛha-āśramī](#) — in the household order of life; [tasya](#) — of him; [bhāryā](#) — the wife; [ku-cailasya](#) — who was poorly dressed; [kṣut](#) — from hunger; [kṣāmā](#) — emaciated; [ca](#) — and; [tathā-vidhā](#) — similarly.

Translation

Living as a householder, he maintained himself with whatever came of its own accord. The wife of that poorly dressed brāhmaṇa suffered along with him and was emaciated from hunger.

Purport

Sudāmā's chaste wife was also poorly dressed, and whatever food she obtained she gave to her husband. Thus she remained fatigued from hunger.

ŚB 10.80.8

पतिव्रता पतिं प्राह म्लायता वदनेन सा ।
दरिद्रं सीदमाना वै वेपमानाभिगम्य च ॥ ८ ॥

*pati-vratā patim prāha
mlāyatā vadanena sā
daridram sīdamānā vai
vepamānābhigamya ca*

Synonyms

pati-vratā — faithful to her husband; *patim* — to her husband; *prāha* — she said; *mlāyatā* — drying up; *vadanena* — with her face; *sā* — she; *daridram* — poor; *sīdamānā* — distressed; *vai* — indeed; *vepamānā* — trembling; *abhigamya* — approaching; *ca* — and.

Translation

The chaste wife of the poverty-stricken brāhmaṇa once approached him, her face dried up because of her distress. Trembling with fear, she spoke as follows.

Purport

According to Śrīdhara Svāmī, the chaste lady was especially unhappy because she could not obtain food to feed her husband. Further, she was fearful to approach her husband because she knew that he did not want to beg for anything other than devotion to the Supreme Lord.

ŚB 10.80.9

ननु ब्रह्मन् भगवतः सखा साक्षाच्छ्रियः पतिः ।
ब्रह्मण्यश्च शरण्यश्च भगवान् सात्वतर्षभः ॥ ९ ॥

*nanu brahman bhagavataḥ
sakhā sākṣāc chriyaḥ patiḥ
brahmanyaś ca śaraṇyaś ca
bhagavān sātvarṣabhaḥ*

Synonyms

nanu — indeed; *brahman* — O brāhmaṇa; *bhagavataḥ* — of your exalted self; *sakhā* — the friend; *sākṣāt* — directly; *śriyaḥ* — of the supreme goddess of fortune; *patiḥ* — the husband; *brahmanyah* — compassionate to brāhmaṇas; *ca* — and; *śaranyah* —

willing to give shelter; *ca* — and; *bhagavān* — the Supreme Lord; *sātvata* — of the Yādavas; *ṛsabhaḥ* — the best.

Translation

[Sudāmā's wife said:] O brāhmaṇa, isn't it true that the husband of the goddess of fortune is the personal friend of your exalted self? That greatest of Yādavas, the Supreme Lord Kṛṣṇa, is compassionate to brāhmaṇas and very willing to grant them His shelter.

Purport

Śrīla Viśvanātha Cakravartī explains in his commentary how the *brāhmaṇa*'s wife anticipated every possible objection her husband might make to her request that he go to Lord Kṛṣṇa to beg charity. If the *brāhmaṇa* might say, “How could the husband of the goddess of fortune befriend a fallen soul like myself?” she replies by saying that Lord Kṛṣṇa is *brahmaṇya*, very favorably disposed toward the *brāhmaṇas*. If Sudāmā might claim to have no real devotion for the Lord, she replies by saying that he is a great and wise personality who would surely obtain the shelter and mercy of the Lord. If the *brāhmaṇa* might object that Lord Kṛṣṇa is equally disposed to all the countless unhappy conditioned souls suffering the fruits of their own *karma*, she replies that Lord Kṛṣṇa is especially the Lord of the devotees, and thus even if He Himself did not grant Sudāmā His mercy, certainly the devotees engaged in serving the Lord would mercifully give him some charity. Since the Lord protects the Sātvatas, the members of the Yadu dynasty, what difficulty would there be for Him to protect a humble *brāhmaṇa* like Sudāmā, and what fault would there be in His doing so ?

ŚB 10.80.10

तमुपैहि महाभाग साधूनां च परायणम् ।
दास्यति द्रविणं भूरि सीदते ते कुटुम्बिने ॥ १० ॥

tam upaihi mahā-bhāga
sādhūnām ca parāyaṇam
dāsyati draviṇam bhūri
sīdate te kuṭumbine

Synonyms

tam — Him; upaihi — approach; mahā-bhaga — O fortunate one; sādhūnām — of saintly devotees; ca — and; para-ayanam — the ultimate shelter; dāsyati — He will give; dravinam — wealth; bhūri — plentiful; sīdate — suffering; te — to you; kutumbine — who are maintaining a family.

Translation

O fortunate one, please approach Him, the real shelter of all saints. He will certainly give abundant wealth to such a suffering householder as you.

ŚB 10.80.11

आस्तेऽधुना द्वारवत्यां भोजवृष्यन्धकेश्वरः ।
स्मरतः पादकमलमात्मानमपि यच्छति ।
किं न्वर्थकामान् भजतो नात्यभीष्टान् जगद्गुरुः ॥ ११ ॥

āste 'dhunā dvāravatyām
bhoja-vṛṣṇy-andhakeśvaraḥ
smarataḥ pāda-kamalam
ātmānam api yacchati
kiṁ nv artha-kāmān bhajato
nāty-abhiṣṭān jagad-guruḥ

Synonyms

āste — is present; adhunā — now; dvāravatyām — at Dvārakā; bhoja-vṛṣṇi-andhaka — of the Bhojas, Vṛṣṇis and Andhakas; iśvaraḥ — the Lord; smarataḥ — to one who remembers; pāda-kamalam — His lotus feet; ātmānam — Himself; api — even; yacchati — He gives; kim nu — what then to speak of; artha — economic success; kāmān — and sense gratification; bhajataḥ — to one who worships Him; na — not; ati — very much; abhiṣṭān — desirable; jagat — of the whole universe; guruḥ — the spiritual master.

Translation

Lord Kṛṣṇa is now the ruler of the Bhojas, Vṛṣṇis and Andhakas and is staying at Dvārakā. Since He gives even His own self to anyone who simply remembers His lotus feet, what doubt is there that He, the spiritual master of the universe,

will bestow upon His sincere worshiper prosperity and material enjoyment, which are not even very desirable?

Purport

The *brāhmaṇa*'s wife here implies that since Lord Kṛṣṇa is the ruler of the Bhojas, Vṛṣṇis and Andhakas, if these opulent rulers merely acknowledge Sudāmā as a personal friend of Kṛṣṇa's, they could give him everything he required.

In this connection Śrīla Viśvanātha Cakravartī comments that since Lord Kṛṣṇa had at this point put aside His weapons, He no longer traveled outside His own capital of Dvārakā. Thus Śrīla Prabhupāda writes in *Kṛṣṇa, the Supreme Personality of Godhead*: “[The *brāhmaṇa*'s wife said:] ‘I have heard that He never leaves His capital city, Dvārakā. He is living there without outside engagements.’”

As mentioned here, material wealth and sense gratification are not very desirable. The reason for this is that in the long run they give no real satisfaction. Still, Sudāmā's wife thought, even if Sudāmā went to Dvārakā and simply remained silent before the Lord, He would certainly give him abundant wealth, as well as shelter at His lotus feet, which was Sudāmā's real objective.

ŚB 10.80.12-13

स एवं भार्यया विप्रो बहुशः प्रार्थितो मुहुः ।
 अयं हि परमो लाभ उत्तमःश्लोकदर्शनम् ॥ १२ ॥
 इति सञ्चिन्त्य मनसा गमनाय मतिं दधे ।
 अप्यस्त्युपायनं किञ्चिद् गृहे कल्याणि दीयताम् ॥ १३ ॥

*sa evaṁ bhāryayā vipro
 bahuśaḥ prārthito muhuḥ
 ayaṁ hi paramo lābha
 uttamaḥśloka-darśanam
 iti sañcintya manasā
 gamanāya matim dadhe
 apy asty upāyanam kiñcid
 grhe kalyāṇi diyatām*

Synonyms

sah — he; *evam* — in this way; *bhāryayā* — by his wife; *viprah* — the *brāhmaṇa*; *bahuśah* — profusely; *prārthitah* — entreated; *muhuh* — over and over; *ayam* — this; *hi* — indeed; *paramah* — the supreme; *lābhah* — gain; *uttamah-śloka* — of Lord Kṛṣṇa; *darśanam* — the sight; *iti* — so; *sañcintya* — thinking; *manasā* — within his mind; *gamanāya* — to go; *matim dadhe* — he made his decision; *api* — whether; *asti* — there is; *upāyanam* — gift; *kiñcit* — some; *grhe* — in the house; *kalyāni* — my good woman; *diyatām* — please give.

Translation

[Śukadeva Gosvāmī continued:] When his wife thus repeatedly implored him in various ways, the *brāhmaṇa* thought to himself, “To see Lord Kṛṣṇa is indeed the greatest achievement in life.” Thus he decided to go, but first he told her, “My good wife, if there is anything in the house I can bring as a gift, please give it to me.”

Purport

Sudāmā was naturally humble, and thus although at first he was dissatisfied with his wife’s proposal, finally he settled his mind and decided to go. Now the last detail was that he had to take a gift for his friend.

ŚB 10.80.14

याचित्वा चतुरो मुष्ठीन् विप्रान् पृथुकतण्डुलान् ।
चैलखण्डेन तान् बद्ध्वा भर्त्रे प्रादादुपायनम् ॥ १४ ॥

yācitvā caturo muṣṭīn
viprān pṛthuka-taṇḍulān
caila-khaṇḍena tān baddhvā
bhartre prādād upāyanam

Synonyms

yācitvā — begging; *caturah* — four; *muṣṭīn* — fistfuls; *viprān* — from the (neighboring) *brāhmaṇas*; *pṛthuka-taṇḍulān* — flat rice; *caila* — of cloth; *khaṇḍena* — with a ripped piece; *tān* — them; *baddhvā* — tying up; *bhartre* — to her husband; *prādāt* — she gave; *upāyanam* — gift.

Translation

Sudāmā's wife begged four handfuls of flat rice from neighboring brāhmaṇas, tied up the rice in a torn piece of cloth and gave it to her husband as a present for Lord Kṛṣṇa.

ŚB 10.80.15

स तानादाय विप्राग्र्यः प्रययौ द्वारकां किल ।
कृष्णसन्दर्शनं मह्यं कथं स्यादिति चिन्तयन् ॥ १५ ॥

*sa tān ādāya viprāgryaḥ
prayayau dvārakām kila
kṛṣṇa-sandarśanam mahyam
katham syād iti cintayan*

Synonyms

sah — he; *tān* — them; *ādāya* — taking; *vipra-agryah* — the best of brāhmaṇas; *prayayau* — went; *dvārakām* — to Dvārakā; *kila* — indeed; *kṛṣṇa-sandarśanam* — the audience of Lord Kṛṣṇa; *mahyam* — for me; *katham* — how; *syāt* — will it happen; *iti* — thus; *cintayan* — thinking.

Translation

Taking the flat rice, the saintly brāhmaṇa set off for Dvārakā, all the while wondering “How will I be able to have Kṛṣṇa’s audience?”

Purport

Among other things, Sudāmā assumed that the gatekeepers would stop him.

ŚB 10.80.16-17

त्रीणि गुल्मान्यतीयाय तिस्रः कक्षाश्च सद्विजः ।
विप्रोऽगम्यान्धकवृष्णीनां गृहेष्वच्युतधर्मिणाम् ॥ १६ ॥

गृहं द्वयष्टसहस्राणां महिषीणां हरेर्द्विजः ।
विवेशैकतमं श्रीमद् ब्रह्मानन्दं गतो यथा ॥ १७ ॥

*trīṇi gulmāny atiyāya
tisraḥ kakṣāś ca sa-dvijah
vipro 'gamyāndhaka-vṛṣṇīnām
grheṣv acyuta-dharminām*

*grham̐ dvy-aṣṭa-sahasrāṇām
 mahiṣīṇām harer dvijaḥ
 viveśaikatamaṁ śrīmad
 brahmānandaṁ gato yathā*

Synonyms

trīni — three; *gulmāni* — contingents of guards; *atīyāya* — passing; *tisrah* — three; *kakṣāh* — gateways; *ca* — and; *sa-dvijah* — accompanied by *brāhmaṇas*; *viprah* — the learned *brāhmaṇa*; *agamyā* — impassable; *andhaka-vrṣṇinām* — of the Andhakas and Vṛṣṇis; *grhesu* — between the houses; *acyuta* — Lord Kṛṣṇa; *dharminām* — who follow faithfully; *grham* — residence; *dvi* — two; *aṣṭa* — times eight; *sahasrāṇām* — thousands; *mahiṣīṇām* — of the queens; *hareḥ* — of Lord Kṛṣṇa; *dvijah* — the *brāhmaṇa*; *viveśa* — entered; *ekatamam* — one of them; *śrī-mat* — opulent; *brahma-ānandam* — the bliss of impersonal liberation; *gataḥ* — attaining; *yathā* — as if.

Translation

The learned *brāhmaṇa*, joined by some local *brāhmaṇas*, passed three guard stations and went through three gateways, and then he walked by the homes of Lord Kṛṣṇa’s faithful devotees, the Andhakas and Vṛṣṇis, which ordinarily no one could do. He then entered one of the opulent palaces belonging to Lord Hari’s sixteen thousand queens, and when he did so he felt as if he were attaining the bliss of liberation.

Purport

When the saintly *brāhmaṇa* entered the precincts of Lord Kṛṣṇa’s palaces and then actually entered one of the palaces, he completely forgot everything else, and thus his state of mind is compared to that of one who has just achieved the bliss of spiritual liberation. Śrīla Viśvanātha Cakravartī quotes from the *Padma Purāṇa*, *Uttara-khaṇḍa*, wherein we learn that the *brāhmaṇa* actually entered the palace of Rukmiṇī: *sa tu rukmiṇy-antaḥ-pura-dvāri kṣaṇam̐ tūṣṇīm̐ sthitaḥ*. “He stood for a moment in silence at the doorway of Queen Rukmiṇī’s palace.”

ŚB 10.80.18

तं विलोक्याच्युतो दूरात् प्रियापर्यङ्गमास्थितः ।
सहसोत्थाय चाभ्येत्य दोर्भ्यां पर्यग्रहीन्मुदा ॥ १८ ॥

taṁ vilokyācyuto dūrāt
priyā-paryaṅkam āsthitaḥ
sahasotthāya cābhyetya
dorbhyāṁ paryagrahīn mudā

Synonyms

taṁ — him; *vilokya* — seeing; *acyutaḥ* — Lord Kṛṣṇa; *dūrāt* — at a distance; *priyā* — of His beloved consort; *paryaṅkam* — on the bed; *āsthitaḥ* — seated; *sahasā* — immediately; *utthāya* — rising; *ca* — and; *abhyetya* — coming forward; *dorbhyām* — in His arms; *paryagrahit* — embraced; *mudā* — with pleasure.

Translation

At that time Lord Acyuta was seated on His consort's bed. Spotting the brāhmaṇa at some distance, the Lord immediately stood up, went forward to meet him and with great pleasure embraced him.

ŚB 10.80.19

सख्युः प्रियस्य विप्रर्षेरङ्गसङ्गातिनिर्वृतः ।
प्रीतो व्यमुञ्चदब्बिन्दून् नेत्राभ्यां पुष्करेक्षणः ॥ १९ ॥

sakhyuḥ priyasya vipraṣer
aṅga-saṅgāti-nirvṛtaḥ
prīto vyamuñcad ab-bindūn
netrābhyāṁ puṣkarekṣaṇaḥ

Synonyms

sakhyuḥ — of His friend; *priyasya* — dear; *vipra-rseh* — the sagacious brāhmaṇa; *aṅga* — of the body; *saṅga* — by the contact; *ati* — extremely; *nirvṛtaḥ* — ecstatic; *prītaḥ* — affectionate; *vyamuñcat* — He released; *ap* — of water; *bindūn* — drops; *netrābhyām* — from His eyes; *puṣkara-ikṣanaḥ* — the lotus-eyed Personality of Godhead.

Translation

The lotus-eyed Supreme Lord felt intense ecstasy upon touching the body of His dear friend, the wise brāhmaṇa, and thus He shed tears of love.

ŚB 10.80.20-22

अथोपवेश्य पर्यङ्के स्वयं सख्युः समर्हणम् ।
 उपहृत्यावनिज्यास्य पादौ पादावनेजनीः ॥ २० ॥
 अग्रहीच्छिरसा राजन् भगवाँल्लोकपावनः ।
 व्यलिम्पद् दिव्यगन्धेन चन्दनागुरुकुङ्कुमैः ॥ २१ ॥
 धूपैः सुरभिभिर्मित्रं प्रदीपावलिभिर्मुदा ।
 अर्चित्वावेद्य ताम्बूलं गां च स्वागतमब्रवीत् ॥ २२ ॥

athopaveśya paryāṅke
svayam sakhyuḥ samarhaṇam
upahr̥tyāvanijyāśya
pādau pādāvanejanīḥ
agrahīc chirasā rājan
bhagavāḷ loka-pāvanah
vyalimpad divya-gandhena
candanāguru-kuṅkumaiḥ
dhūpaiḥ surabhibhir mitram
pradīpāvalibhir mudā
arcitvāvedya tāmbūlam
gām ca svāgatam abravīt

Synonyms

atha — then; *upaveśya* — having him sit; *paryāṅke* — on the bed; *svayam* — Himself; *sakhyuḥ* — for His friend; *samarhaṇam* — items of worship; *upahr̥tya* — bringing forward; *avanijya* — washing; *asya* — his; *pādau* — feet; *pāda-avanejanīḥ* — the water which had washed his feet; *agrahīt* — He took; *śirasā* — on His head; *rājan* — O King (Parīkṣit); *bhagavān* — the Supreme Lord; *loka* — of all worlds; *pāvanah* — the purifier; *vyalimpat* — He anointed him; *divya* — divine; *gandhena* — whose fragrance; *candana* — with sandalwood paste; *aguru* — aloe-wood paste; *kuṅkumaiḥ* — and vermilion; *dhūpaiḥ* — with incense; *surabhibhiḥ* — aromatic; *mitram* — His friend; *pradīpa* — of lamps; *avalibhiḥ* — with rows; *mudā* — gladly; *arcitvā* — worshiping; *āvedya* — offering as refreshment; *tāmbūlam* — betel nut; *gām* — a cow; *ca* — and; *su-āgatam* — welcome; *abravīt* — He spoke.

Translation

Lord Kṛṣṇa seated His friend Sudāmā upon the bed. Then the Lord, who purifies the whole world, personally offered him various tokens of respect and washed his feet, O King, after which He sprinkled the water on His own head. He anointed him with divinely fragrant sandalwood, aguru and kuṅkuma pastes and happily worshiped him with aromatic incense and arrays of lamps. After finally offering him betel nut and the gift of a cow, He welcomed him with pleasing words.

ŚB 10.80.23

कुचैलं मलिनं क्षामं द्विजं धमनिसन्ततम् ।
देवी पर्यचरत् साक्षाच्चावरव्यजनेन वै ॥ २३ ॥

*ku-caiḷam malinaṁ kṣāmaṁ
dvijaṁ dhamani-santatam
devī paryacarat sākṣāc
cāmara-vyajanaena vai*

Synonyms

ku — poor; *caiḷam* — whose dress; *malinaṁ* — dirty; *kṣāmaṁ* — emaciated; *dvijaṁ* — the *brāhmaṇa*; *dhamani-santatam* — his veins visible; *devī* — the goddess of fortune; *paryacarat* — served; *sākṣāt* — personally; *cāmara* — with a yak-tail fan; *vyajanaena* — by fanning; *vai* — indeed.

Translation

By fanning him with her *cāmara*, the divine goddess of fortune personally served that poor *brāhmaṇa*, whose clothing was torn and dirty and who was so thin that veins were visible all over his body.

ŚB 10.80.24

अन्तःपुरजनो दृष्ट्वा कृष्णेनामलकीर्तिना ।
विस्मितोऽभूदतिप्रीत्या अवधूतं सभाजितम् ॥ २४ ॥

*antaḥ-pura-jano dr̥ṣṭvā
kṛṣṇenāmala-kīrtinā*

*vismīto 'bhūd ati-prītyā
avadhūtaṁ sabhājitam*

Synonyms

[antah-pura](#) — of the royal palace; [janah](#) — the people; [drstvā](#) — seeing; [kṛsnena](#) — by Lord Kṛṣṇa; [amala](#) — spotless; [kīrtinā](#) — whose fame; [vismītah](#) — amazed; [abhūt](#) — they became; [ati](#) — intense; [prītyā](#) — with loving affection; [avadhūtam](#) — the unkempt *brāhmaṇa*; [sabhājitam](#) — honored.

Translation

The people in the royal palace were astonished to see Kṛṣṇa, the Lord of spotless glory, so lovingly honor this shabbily dressed *brāhmaṇa*.

ŚB 10.80.25-26

किमनेन कृतं पुण्यमवधूतेन भिक्षुणा ।
श्रिया हीनेन लोकेऽस्मिन् गर्हितेनाधमेन च ॥ २५ ॥
योऽसौ त्रिलोकगुरुणा श्रीनिवासेन सम्भृतः ।
पर्यङ्कस्थां श्रियं हित्वा परिष्वक्तोऽग्रजो यथा ॥ २६ ॥

*kim anena kṛtaṁ puṇyam
avadhūtena bhikṣuṇā
śriyā hīnena loke 'smin
garhitenādhamena ca
yo 'sau tri-loka-guruṇā
śrī-nivāseṇa sambhṛtaḥ
paryaṅka-sthāṁ śriyaṁ hitvā
pariṣvaktō 'gra-jo yathā*

Synonyms

[kim](#) — what; [anena](#) — by him; [kṛtam](#) — was done; [puṇyam](#) — pious activity; [avadhūtena](#) — unwashed; [bhikṣuṇā](#) — by the mendicant; [śriyā](#) — of prosperity; [hīnena](#) — who is deprived; [loke](#) — in the world; [asmin](#) — this; [garhitena](#) — condemned; [adhamena](#) — lowly; [ca](#) — and; [yah](#) — who; [asau](#) — himself; [tri](#) — three; [loka](#) — of the planetary systems of the universe; [guruṇā](#) — by the spiritual master; [śrī](#) — of Lakṣmī, the supreme goddess of fortune; [nivāseṇa](#) — the abode; [sambhṛtaḥ](#) — served reverentially; [paryaṅka](#) — on her bed; [sthām](#) — seated; [śriyam](#) — the goddess

of fortune; [hitvā](#) — leaving aside; [pariṣvaktah](#) — embraced; [agra-jah](#) — an elder brother; [yathā](#) — as.

Translation

[The residents of the palace said:] What pious acts has this unkempt, impoverished brāhmaṇa performed? People regard him as lowly and contemptible, yet the spiritual master of the three worlds, the abode of Goddess Śrī, is serving him reverently. Leaving the goddess of fortune sitting on her bed, the Lord has embraced this brāhmaṇa as if he were an older brother.

ŚB 10.80.27

कथयां चक्रतुर्गाथाः पूर्वा गुरुकुले सतोः ।
आत्मनोर्ललिता राजन् करौ गृह्य परस्परम् ॥ २७ ॥

kathayām cakratur gāthāḥ
pūrvā gurukule satoḥ
ātmanor lalitā rājan
karau grhya parasparam

Synonyms

[kathayām cakratuḥ](#) — they discussed; [gāthāḥ](#) — topics; [pūrvāḥ](#) — of the past; [gurukule](#) — in the school of their spiritual master; [satoḥ](#) — who used to reside; [ātmanoh](#) — of themselves; [lalitāḥ](#) — charming; [rājan](#) — O King (Parīkṣit); [karau](#) — hands; [grhya](#) — taking hold of; [parasparam](#) — each other's.

Translation

[Śukadeva Gosvāmī continued:] Taking each other's hands, O King, Kṛṣṇa and Sudāmā talked pleasantly about how they once lived together in the school of their guru.

ŚB 10.80.28

श्रीभगवानुवाच
अपि ब्रह्मन् गुरुकुलाद् भवता लब्धदक्षिणात् ।
समावृत्तेन धर्मज्ञ भार्योढा सदृशी न वा ॥ २८ ॥

*śrī-bhagavān uvāca
 api brahman gurukulād
 bhavatā labdha-dakṣiṇāt
 samāvṛttena dharma-jña
 bhāryoḍhā sadṛśī na vā*

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *api* — whether; *brahman* — O *brāhmaṇa*; *gurukulāt* — from the spiritual master’s school; *bhavatā* — by your good self; *labdha* — having received; *dakṣiṇāt* — remuneration; *samāvṛttena* — returned; *dharma* — of religious principles; *jña* — O knower; *bhāryā* — a wife; *ūdhā* — married; *sadrśī* — suitable; *na* — not; *vā* — or.

Translation

The Supreme Lord said: My dear brāhmaṇa, you know well the ways of dharma. After you offered the gift of remuneration to our guru and returned home from his school, did you marry a compatible wife or not?

Purport

Among civilized human beings, the question of *āśrama*, or spiritual order, is significant. In other words, every human being must execute prescribed duties as a celibate student, a married man or woman, a retired person or a renunciant. Since Lord Kṛṣṇa could see that the *brāhmaṇa* was poorly dressed, He inquired if His friend had been properly married and was executing the duties of household life. Since he was not dressed as a renunciant, he would be without a suitable *āśrama* unless he were properly married.

ŚB 10.80.29

प्रायो गृहेषु ते चित्तमकामविहितं तथा ।
 नैवातिप्रीयसे विद्वन् धनेषु विदितं हि मे ॥ २९ ॥

*prāyo grheṣu te cittam
 akāma-vihitaṁ tathā
 naivāti-priyase vidvan
 dhaneṣu viditaṁ hi me*

Synonyms

prāyah — for the most part; *grhesu* — in household affairs; *te* — your; *cittam* — mind; *akāma-vihitam* — uninfluenced by material desires; *tathā* — also; *na* — not; *eva* — indeed; *ati* — very much; *priyase* — you take pleasure; *vidvan* — O wise one; *dhanesu* — in the pursuit of material wealth; *viditam* — it is known; *hi* — indeed; *me* — by Me.

Translation

Even though you are mostly involved in household affairs, your mind is not affected by material desires. Nor, O learned one, do you take much pleasure in the pursuit of material wealth. This I am well aware of.

Purport

Lord Kṛṣṇa here reveals that in fact He was well aware of His friend's situation. Sudāmā was actually learned and spiritually advanced, and therefore he was not interested in ordinary sense gratification, as is the common man.

ŚB 10.80.30

केचित् कुर्वन्ति कर्माणि कामैरहतचेतसः ।
 त्यजन्तः प्रकृतीर्देवीर्यथाहं लोकसङ्ग्रहम् ॥ ३० ॥
kecit kurvanti karmāṇi
kāmair ahata-cetasah
tyajantaḥ prakṛtīr daivīr
yathāhaṁ loka-saṅgraham

Synonyms

kecit — some people; *kurvanti* — execute; *karmāṇi* — worldly duties; *kāmair* — by desires; *ahata* — undisturbed; *cetasah* — whose minds; *tyajantah* — giving up; *prakṛtīh* — propensities; *daivīh* — created by the Supreme Lord's material energy; *yathā* — as; *aham* — I; *loka-saṅgraham* — to instruct the people in general.

Translation

Having renounced all material propensities, which spring from the Lord's illusory energy, some people execute worldly duties with their minds

undisturbed by mundane desires. They act as I do, to instruct the general populace.

ŚB 10.80.31

कच्चिद् गुरुकुले वासं ब्रह्मन् स्मरसि नौ यतः ।
द्विजो विज्ञाय विज्ञेयं तमसः पारमश्रुते ॥ ३१ ॥

*kaccid gurukule vāsam
brahman smarasi nau yataḥ
dviḥ vijñāya vijñeyam
tamaśaḥ pāram aśnute*

Synonyms

kaccit — whether; *gurukule* — in the spiritual master’s school; *vāsam* — residence; *brahman* — O *brāhmaṇa*; *smarasi* — you remember; *nau* — our; *yataḥ* — from which (spiritual master); *dviḥ* — a twice-born person; *vijñāya* — understanding; *vijñeyam* — what needs to be known; *tamaśaḥ* — of ignorance; *pāram* — the transcending; *aśnute* — experiences.

Translation

My dear *brāhmaṇa*, do you remember how we lived together in our spiritual master’s school? When a twice-born student has learned from his guru all that is to be learned, he can enjoy spiritual life, which lies beyond all ignorance.

ŚB 10.80.32

स वै सत्कर्मणां साक्षाद् द्विजातेरिह सम्भवः ।
आद्योऽङ्ग यत्राश्रमिणां यथाहं ज्ञानदो गुरुः ॥ ३२ ॥

*sa vai sat-karmaṇām sākṣād
dvi-jāter iha sambhavaḥ
ādyo ’ṅga yatrāśramaṇām
yathāham jñāna-do guruḥ*

Synonyms

sah — he; *vai* — indeed; *sat* — sanctified; *karmanām* — of duties; *sākṣāt* — directly; *dvi-jāteh* — of one who has been twice born; *iha* — in this material life; *sambhavaḥ* — birth; *ādyah* — first; *aṅga* — My dear friend; *yatra* — through whom; *āśramaṇām*

— for the members of all the spiritual orders of society; *yathā* — as; *aham* — Myself; *jñāna* — of divine knowledge; *dah* — the bestower; *guruh* — spiritual master.

Translation

My dear friend, he who gives a person his physical birth is his first spiritual master, and he who initiates him as a twice-born brāhmaṇa and engages him in religious duties is indeed more directly his spiritual master. But the person who bestows transcendental knowledge upon the members of all the spiritual orders of society is one's ultimate spiritual master. Indeed, he is as good as My own self.

ŚB 10.80.33

नन्वर्थकोविदा ब्रह्मन् वर्णाश्रमवतामिह ।
ये मया गुरुणा वाचा तरन्त्यञ्जो भवार्णवम् ॥ ३३ ॥

nanv artha-kovidā brahman
varṇāśrama-vatām iha
ye mayā guruṇā vācā
taranty añjo bhavārṇavam

Synonyms

nanu — certainly; *artha* — of their true welfare; *kovidāḥ* — expert knowers; *brahman* — O brāhmaṇa; *varṇāśrama-vatām* — among those engaged in the *varṇāśrama* system; *iha* — in this world; *ye* — who; *mayā* — by Me; *guruṇā* — as the spiritual master; *vācā* — through his words; *taranti* — cross beyond; *añjah* — easily; *bhava* — of material life; *arṇavam* — the ocean.

Translation

Certainly, O brāhmaṇa, of all the followers of the *varṇāśrama* system, those who take advantage of the words I speak in My form as the spiritual master and thus easily cross over the ocean of material existence best understand their own true welfare.

Purport

One's father is a natural object of reverence, as is a religious leader who initiates one into sacred ceremonies and instructs one in general wisdom. But ultimately the bona fide spiritual master, learned in the transcendental science and thus able to take one across the ocean of birth and death to the spiritual world — such a *guru* is most deserving of worship and respect, for he is the direct representative of the Supreme Personality of Godhead, as stated here.

ŚB 10.80.34

नाहमिज्याप्रजातिभ्यां तपसोपशमेन वा ।
 तुष्येयं सर्वभूतात्मा गुरुशुश्रूषया यथा ॥ ३४ ॥
nāham ijjā-prajātibhyām
tapasopāśamena vā
tusyeyam sarva-bhūtātma
guru-śuśrūṣayā yathā

Synonyms

na — not; *aham* — I; *ijjā* — by ritual worship; *prajātibhyām* — the higher birth of *brāhmaṇa* initiation; *tapasā* — by austerity; *upāśamena* — by self-control; *vā* — or; *tusyeyam* — can be satisfied; *sarva* — of all; *bhūta* — beings; *ātmā* — the Soul; *guru* — to one's spiritual master; *śuśrūṣayā* — by faithful service; *yathā* — as.

Translation

I, the Soul of all beings, am not as satisfied by ritual worship, brahminical initiation, penances or self-discipline as I am by faithful service rendered to one's spiritual master.

Purport

The word *prajāti* here indicates either begetting good children or the second birth obtained by ritual initiation into Vedic culture. Although both of these are praiseworthy, Lord Kṛṣṇa here states that faithful service rendered to a bona fide spiritual master is still higher.

ŚB 10.80.35-36

अपि नः स्मर्यते ब्रह्मन् वृत्तं निवसतां गुरौ ।
 गुरुदारैश्चोदितानामिन्धनानयने क्वचित् ॥ ३५ ॥
 प्रविष्टानां महारण्यमपतो सुमहद् द्विज ।
 वातवर्षमभूत्तीव्रं निष्ठुराः स्तनयित्स्वः ॥ ३६ ॥

*api naḥ smaryate brahman
 vṛttam nivasatām gurau
 guru-dāraiś coditānām
 indhanānayanane kvacit
 praviṣṭānām mahāraṇyam
 apartau su-mahad dvija
 vāta-varṣam abhūt tīvram
 niṣṭhurāḥ stanayitnavah*

Synonyms

[api](#) — whether; [nah](#) — of us; [smaryate](#) — are remembered; [brahman](#) — O brāhmaṇa; [vṛttam](#) — what we did; [nivasatām](#) — who were living; [gurau](#) — with our spiritual master; [guru](#) — of our guru; [dāraiḥ](#) — by the wife; [coditānām](#) — who were sent; [indhana](#) — firewood; [anayane](#) — for fetching; [kvacit](#) — once; [praviṣṭānām](#) — having entered; [mahā-aranyam](#) — the large forest; [apa-rtau](#) — unseasonal; [su-mahat](#) — very great; [dvija](#) — O twice-born one; [vāta](#) — wind; [varṣam](#) — and rain; [abhūt](#) — arose; [tīvram](#) — fierce; [niṣṭhurāḥ](#) — harsh; [stanayitnavah](#) — thundering.

Translation

O brāhmaṇa, do you remember what happened to us while we were living with our spiritual master? Once our guru's wife sent us to fetch firewood, and after we entered the vast forest, O twice-born one, an unseasonal storm arose, with fierce wind and rain and harsh thunder.

Purport

Śrīla Viśvanātha Cakravartī explains that this storm arose during winter and was therefore unseasonal.

ŚB 10.80.37

सूर्यश्चास्तं गतस्तावत् तमसा चावृता दिशः ।
 निम्नं कूलं जलमयं न प्राज्ञायत किञ्चन ॥ ३७ ॥

*sūryaś cāstaṁ gatas tāvat
tamasā cāvṛtā diśaḥ
nimnaṁ kūlaṁ jala-mayaṁ
na prājñāyata kiñcana*

Synonyms

sūryah — the sun; *ca* — and; *astam gatah* — having set; *tāvat* — thereupon; *tamasā* — by darkness; *ca* — and; *āvṛtāh* — covered; *diśaḥ* — all the directions; *nimnam* — low; *kūlam* — high land; *jala-mayam* — with water all around; *na prājñāyata* — could not be recognized; *kiñcana* — any.

Translation

Then, as the sun set, the forest was covered by darkness in every direction, and with all the flooding we could not distinguish high land from low.

ŚB 10.80.38

वयं भृशं तत्र महानिलाम्बुभिर्निहन्यमाना महुरम्बुसम्प्लवे ।
दिशोऽविदन्तोऽथ परस्परं वने गृहीतहस्ताः परिबभ्रिमातुराः ॥ ३८ ॥

*vayaṁ bhrśam tatra mahānilāmbubhir
nihanyamānā mahur ambu-samplave
diśo 'vidanto 'tha parasparaṁ vane
grhīta-hastāḥ paribabhrimāturāḥ*

Synonyms

vayam — we; *bhrśam* — thoroughly; *tatra* — there; *mahā* — great; *anila* — by the wind; *ambubhih* — and water; *nihanyamānāh* — beset; *muhuh* — continuously; *ambu-samplave* — in the flooding; *diśaḥ* — the directions; *avidantah* — unable to discern; *atha* — then; *parasparam* — each other's; *vane* — in the forest; *grhīta* — holding; *hastāḥ* — hands; *paribabhrima* — we wandered; *āturāḥ* — distressed.

Translation

Constantly besieged by the powerful wind and rain, we lost our way amidst the flooding waters. We simply held each other's hands and, in great distress, wandered aimlessly about the forest.

Purport

Śrīla Śrīdhara Svāmī points out that the verb *paribabhrima* may be understood to be the prefix *pari* with either the verb *bhṛ* or *bhram*. In the case of *bhram*, it indicates that Kṛṣṇa and Sudāmā wandered all about, and in the case of *bhṛ*, which means “to carry,” it indicates that as the two young boys wandered about, they continued to carry the firewood they had secured for their spiritual master.

ŚB 10.80.39

एतद् विदित्वा उदिते रवौ सान्दीपनिर्गुरुः ।
अन्वेषमाणो नः शिष्यानाचार्योऽपश्यदातुरान् ॥ ३९ ॥

etat viditvā udite
ravau sāndīpanir guruḥ
anveṣamāṇo naḥ śiṣyān
ācāryo ’paśyad āturān

Synonyms

etat — this; *viditvā* — knowing; *udite* — when it rose; *ravau* — the sun; *sāndīpaniḥ* — Sāndīpani; *guruḥ* — our spiritual master; *anveṣamāṇaḥ* — searching; *naḥ* — for us; *śiṣyān* — his disciples; *ācāryaḥ* — our teacher; *apaśyat* — saw; *āturān* — who were distressed.

Translation

Our guru, Sāndīpani, understanding our predicament, set out after sunrise to search for us, his disciples, and found us in distress.

ŚB 10.80.40

अहो हे पुत्रका यूयमस्मदर्थेऽतिदुःखिताः ।
आत्मा वै प्राणिनां प्रेष्ठस्तमनादृत्य मत्पराः ॥ ४० ॥

aho he putrakā yūyam
asmad-arthe ’ti-duḥkhitāḥ
ātmā vai prāṇinām preṣṭhas
tam anādṛtya mat-parāḥ

Synonyms

aho — ah; *he putrakah* — O children; *yūyam* — you; *asmat* — our; *arthe* — for the sake; *ati* — extremely; *duhkhitāh* — have suffered; *ātmā* — the body; *vai* — indeed; *prāninām* — for all living beings; *presthah* — the most dear; *tam* — that; *anādrtya* — disregarding; *mat* — to me; *parāh* — dedicated.

Translation

[Sāndīpani said:] O my children, you have suffered so much for my sake! The body is most dear to every living creature, but you are so dedicated to me that you completely disregarded your own comfort.

ŚB 10.80.41

एतदेव हि सच्छिष्यैः कर्तव्यं गुरुनिष्कृतम् ।
यद् वै विशुद्धभावेन सर्वार्थात्मार्पणं गुरौ ॥ ४१ ॥

etat eva hi sac-chiṣyaiḥ
kartavyam guru-niṣkṛtam
yad vai viśuddha-bhāvena
sarvārthātmārpaṇam gurau

Synonyms

etat — this; *eva* — alone; *hi* — certainly; *sat* — true; *śiṣyaiḥ* — by disciples; *kartavyam* — to be done; *guru* — to the spiritual master; *niskṛtam* — repayment of one's debt; *yat* — which; *vai* — indeed; *viśuddha* — completely pure; *bhāvena* — with an attitude; *sarva* — of all; *artha* — assets; *ātmā* — and one's body; *arpanam* — the offering; *gurau* — to one's spiritual master.

Translation

This indeed is the duty of all true disciples: to repay the debt to their spiritual master by offering him, with pure hearts, their wealth and even their very lives.

Purport

One engages one's body to realize one's purposes. The body is also the basis of the material conception of "I," while one's fortune is the basis of the conception of "mine." Thus by offering everything to the spiritual master, one realizes one's self to

be an eternal servant of the Lord. The spiritual master does not exploit the disciple but rather engages him fully in Kṛṣṇa consciousness for the disciple's eternal benefit.

ŚB 10.80.42

तुष्टोऽहं भो द्विजश्रेष्ठाः सत्याः सन्तु मनोरथाः ।
छन्दांस्ययातयामानि भवन्त्विह परत्र च ॥ ४२ ॥

*tuṣṭo 'ham bho dvija-śreṣṭhāḥ
satyāḥ santu manorathāḥ
chandāmsy ayāta-yāmāni
bhavantv iha paratra ca*

Synonyms

tuṣṭah — satisfied; *aham* — I am; *bho* — my dear ones; *dvija* — of *brāhmaṇas*; *śreṣṭhāḥ* — O best; *satyāḥ* — fulfilled; *santu* — may they be; *manah-rathāḥ* — your desires; *chandāmsi* — Vedic *mantras*; *ayāta-yāmāni* — never growing old; *bhavantu* — may they be; *iha* — in this world; *paratra* — in the next world; *ca* — and.

Translation

You boys are first-class brāhmaṇas, and I am satisfied with you. May all your desires be fulfilled, and may the Vedic mantras you have learned never lose their meaning for you, in this world or the next.

Purport

Cooked food left sitting for three hours is called *yāta-yāma*, indicating that it has lost its taste, and similarly if a devotee does not remain fixed in Kṛṣṇa consciousness, the transcendental knowledge that once inspired him on the spiritual path will lose its “taste,” or meaning, for him. Thus Sāṅdīpani Muni blesses his disciples that the Vedic *mantras*, which reveal the Absolute Truth, will never lose their meaning for them but will remain ever fresh in their minds.

ŚB 10.80.43

इत्थंविधान्यनेकानि वसतां गुरुवेश्मनि ।
गुरोस्नुग्रहेणैव पुमान् पूर्णः प्रशान्तये ॥ ४३ ॥

*ittham-vidhāny anekāni
 vasatām guru-veśmani
 guror anugraheṇaiva
 pumān pūrṇaḥ praśāntaye*

Synonyms

ittham-vidhāni — like this; *anekāni* — many things; *vasatām* — by us who were living; *guru* — of our spiritual master; *veśmani* — in the home; *guroh* — of the spiritual master; *anugraheṇa* — by the mercy; *eva* — simply; *pumān* — a person; *pūrṇaḥ* — fulfilled; *praśāntaye* — for attaining total peace.

Translation

[Lord Kṛṣṇa continued:] We had many similar experiences while living in our spiritual master's home. Simply by the grace of the spiritual master a person can fulfill life's purpose and attain eternal peace.

ŚB 10.80.44

श्रीब्राह्मण उवाच
 किमस्माभिरनिर्वृत्तं देवदेव जगद्गुरो ।
 भवता सत्यकामेन येषां वासो गुरोरभूत् ॥ ४४ ॥

*śrī-brāhmaṇa uvāca
 kim asmābhir anirvṛttaṁ
 deva-deva jagad-guro
 bhavatā satya-kāmena
 yeṣāṁ vāso guror abhūt*

Synonyms

śrī-brāhmaṇaḥ uvāca — the *brāhmaṇa* said; *kim* — what; *asmābhiḥ* — by us; *anirvṛttam* — not achieved; *deva-deva* — O Lord of lords; *jagat* — of the universe; *guro* — O spiritual master; *bhavatā* — with You; *satya* — fulfilled; *kāmena* — all whose desires; *yeṣāṁ* — whose; *vāsah* — residence; *guroh* — at the home of the spiritual master; *abhūt* — was.

Translation

The brāhmaṇa said: What could I possibly have failed to achieve, O Lord of lords, O universal teacher, since I was able to personally live with You, whose every desire is fulfilled, at the home of our spiritual master?

Purport

Sudāmā Brāhmaṇa wisely understands his extraordinary good fortune of having lived with Śrī Kṛṣṇa at the residence of their spiritual master. Thus whatever external difficulties they experienced were actually an expression of the Lord's mercy, to teach the importance of service to the spiritual master.

Śrīla Prabhupāda renders the learned brāhmaṇa's feelings as follows: “[Sudāmā said:] ‘My dear Kṛṣṇa, You are the Supreme Lord and the supreme spiritual master of everyone, and since I was fortunate enough to live with You in the house of our *guru*, I think I have nothing more to do in the matter of prescribed Vedic duties.’”

ŚB 10.80.45

यस्यच्छन्दोमयं ब्रह्म देह आवपनं विभो ।
श्रेयसां तस्य गुरुषु वासोऽत्यन्तविडम्बनम् ॥ ४५ ॥

yasya cchando-mayaṁ brahma
deha āvapanam vibho
śreyasām tasya guruṣu
vāso 'tyanta-vidambanam

Synonyms

yasya — whose; *chandah* — the Vedas; *mayam* — consisting of; *brahma* — the Absolute Truth; *dehe* — within the body; *āvapanam* — the sowing field; *vibho* — O almighty Lord; *śreyasām* — of auspicious goals; *tasya* — His; *gurusu* — with spiritual masters; *vāsah* — residence; *atyanta* — extreme; *vidambanam* — pretense.

Translation

O almighty Lord, Your body comprises the Absolute Truth in the form of the Vedas and is thus the source of all auspicious goals of life. That You took up residence at the school of a spiritual master is simply one of Your pastimes in which You play the role of a human being.

Purport

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eightieth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “The Brāhmaṇa Sudāmā Visits Lord Kṛṣṇa in Dvārakā.”