

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 81



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER EIGHTY-ONE

The Lord Blesses Sudāmā Brāhmaṇa

This chapter describes how Lord Kṛṣṇa ate a morsel of the flat rice brought by His friend Sudāmā and bestowed upon him wealth greater than that of the King of heaven.

In the course of His loving talks with His friend Sudāmā, Lord Kṛṣṇa said, “My dear *brāhmaṇa*, have you brought any gift for Me from home? I regard as very significant even the smallest offering from My loving devotee.” But the poor *brāhmaṇa* was ashamed to present Kṛṣṇa with his meager gift of flat rice. However, since Lord Kṛṣṇa is the Supersoul dwelling in all hearts, He knew why Sudāmā had come to visit Him. So He grabbed the bundle of flat rice Sudāmā was hiding and ate a handful of it with great pleasure. He was about to eat a second morsel when Rukmiṇī devī stopped Him.

Feeling as if he had gone back to Godhead, Sudāmā spent that night comfortably in Lord Kṛṣṇa’s palace, and the next morning he set off for home. As he passed along the highway, he thought of how fortunate he was to have been so honored by Śrī Kṛṣṇa. Absorbed in this meditation, Sudāmā arrived at the place where his home used to be — and he was struck with great wonder. Instead of his broken-down hovel, he saw a series of opulent palaces. While he stood astonished, a group of beautiful men and women came forward to greet him with singing and music. The *brāhmaṇa*’s wife, wonderfully adorned with celestial jewelry, came out of the palace and welcomed him with great love and reverence. Sudāmā entered his home together with her, thinking that this extraordinary transformation must have been due to the Supreme Lord’s mercy on him.

From then on Sudāmā lived his life amidst lavish wealth, yet he maintained his mood of detachment and constantly chanted the glories of Lord Kṛṣṇa. In a short time he broke off all bonds of bodily attachment and attained to the kingdom of God.

ŚB 10.81.1-2

श्रीशुक उवाच

स इत्थं द्विजमुख्येन सह सङ्कथयन् हरिः ।
 सर्वभूतमनोऽभिज्ञः स्मयमान उवाच तम् ॥ १ ॥
 ब्रह्मण्यो ब्राह्मणं कृष्णो भगवान् प्रहसन् प्रियम् ।
 प्रेम्णा निरीक्षणेनैव प्रेक्षन् खलु सतां गतिः ॥ २ ॥

śrī-śuka uvāca

*sa ittham dvija-mukhyena
 saha saṅkathayan hariḥ
 sarva-bhūta-mano-'bhijñāḥ
 smayamāna uvāca tam
 brahmaṇyo brāhmaṇam kṛṣṇo
 bhagavān prahasan priyam
 premṇā nirikṣaṇenaiva
 prekṣan khalu satām gatīḥ*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *sah* — He; *ittham* — in this manner; *dvija* — of *brāhmaṇas*; *mukhyena* — with the best; *saha* — together; *saṅkathayan* — conversing; *hariḥ* — Lord Hari; *sarva* — of all; *bhūta* — living beings; *manah* — the minds; *abhijñāḥ* — who knows perfectly; *smayamānaḥ* — smiling; *uvāca* — said; *tam* — to him; *brahmanyah* — devoted to the *brāhmaṇas*; *brāhmaṇam* — to the *brāhmaṇa*; *kṛṣṇah* — Lord Kṛṣṇa; *bhagavān* — the Supreme Personality of Godhead; *prahasan* — laughing; *priyam* — at His dear friend; *premnā* — lovingly; *nirikṣanena* — with a glance; *eva* — indeed; *prekṣan* — looking; *khalu* — indeed; *satām* — of the saintly devotees; *gatīḥ* — the goal.

Translation

[Śukadeva Gosvāmī said:] Lord Hari, Kṛṣṇa, perfectly knows the hearts of all living beings, and He is especially devoted to the *brāhmaṇas*. While the Supreme Lord, the goal of all saintly persons, conversed in this way with the best of the twice-born, He laughed and spoke the following words to that dear friend of His, the *brāhmaṇa* Sudāmā, all the while smiling and looking upon him with affection.

Purport

According to Śrīla Śrīdhara Svāmī, the words *sarva-bhūta-mano-bhijña* indicate that since Lord Kṛṣṇa knows the minds of everyone, He could tell at once that His friend Sudāmā had brought some flat rice for Him and was ashamed to present it.

According to Śrīla Viśvanātha Cakravartī's further explanation of this verse, Lord Kṛṣṇa smiled at this moment, thinking “Yes, I am going to make you show what you brought for Me.” His smile then turned to laughter as He thought, “How long are you going to keep this precious gift hidden in your cloth?”

Kṛṣṇa glanced toward the bundle hidden inside His friend's garment, telling Sudāmā by His loving glance, “The veins showing through your emaciated skin and your ragged clothes astonish everyone present, but these symptoms of poverty will last only until tomorrow morning.”

Although Lord Kṛṣṇa is Bhagavān, the supreme, independent Lord, He is always pleased to reciprocate with those who are *priya*, His cherished servants. As the indulgent patron of the *brāhmaṇa* class, He especially enjoys favoring *brāhmaṇas* who are additionally qualified by unconditional devotion to Him.

ŚB 10.81.3

श्रीभगवानुवाच

किमुपायनमानीतं ब्रह्मन् मे भवता गृहात् ।
अण्वप्युपाहृतं भक्तैः प्रेम्णा भूर्येव मे भवेत् ।
भूर्यप्यभक्तोपहृतं न मे तोषाय कल्पते ॥ ३ ॥

śrī-bhagavān uvāca

kim upāyanam ānitam

brahman me bhavatā grhāt

aṅv apy upāhṛtam bhaktaiḥ

preṃṇā bhury eva me bhavet

bhūry apy abhaktopahṛtam

na me toṣāya kalpate

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *kim* — what; *upāyanam* — gift; *ānitam* — brought; *brahman* — O *brāhmaṇa*; *me* — for Me; *bhavatā* — by you; *grhāt* — from your home; *anu* — infinitesimal; *api* — even; *upāhṛtam* — thing offered; *bhaktaiḥ* —

by devotees; premnā — in pure love; bhūri — immense; eva — indeed; me — for Me; bhavet — it becomes; bhūri — huge; api — even; abhakta — by nondevotees; upahrtam — presented; na — not; me — My; tosāya — for the satisfaction; kalpate — is competent.

Translation

The Supreme Lord said: O brāhmaṇa, what gift have you brought Me from home? I regard as great even the smallest gift offered by My devotees in pure love, but even great offerings presented by nondevotees do not please Me.

ŚB 10.81.4

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥ ४ ॥

*patraṁ puṣpaṁ phalaṁ toyam
yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahrtam
aśnāmi prayatātmanah*

Synonyms

patram — a leaf; puspam — a flower; phalam — a fruit; toyam — water; yah — whoever; me — unto Me; bhaktyā — with devotion; prayacchati — offers; tat — that; aham — I; bhakti-upahrtam — offered in devotion; aśnāmi — accept; prayata-ātmanah — from one in pure consciousness.

Translation

If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.

Purport

These famous words are also spoken by the Lord in Bhagavad-gītā (9.26); the translation and word meanings here are taken from Śrīla Prabhupāda's Bhagavad-gītā As It Is.

In the context of the current episode of Sudāmā's visit to Dvārakā, Śrīla Viśvanātha Cakravartī has kindly continued his explanation of Lord Kṛṣṇa's statements: This

verse is a reply to Sudāmā's anxiety that his bringing such an unfit offering was ill-considered. The use of the words *bhaktyā prayacchati* and *bhakty-upahṛtam* may seem redundant, since they both mean "offered with devotion," but *bhaktyā* can indicate how the Lord reciprocates the devotional mood of whoever offers Him something with love. In other words, Lord Kṛṣṇa here declares that His reciprocation in a pure loving exchange is not dependent on the external quality of what is offered. Kṛṣṇa says, "Something may or may not be impressive and pleasing in its own right, but when My devotee offers it to Me in devotion, with the expectation that I will enjoy it, it gives Me great pleasure; in this regard I make no discrimination." The verb *aśnāmi*, "I eat," implies that Lord Kṛṣṇa eats even a flower, which is supposed to be smelled, bewildered as He is by the ecstatic love He feels for His devotee.

Someone might then question the Lord, "So, will You refuse an offering made to You by a devotee of some other deity?" The Lord answers, "Yes, I will refuse to eat it." This the Lord states by the phrase *prayatātmanaḥ*, implying "Only by devotional service to Me can one become pure in heart."

ŚB 10.81.5

इत्युक्तोऽपि द्वियस्तस्मै व्रीडितः पतये श्रियः ।
पृथुकप्रसृतिं राजन् न प्रायच्छदवाङ्मुखः ॥ ५ ॥

*ity ukto 'pi dviyas tasmai
vṛīḍitaḥ pataye śriyaḥ
pṛthuka-prasṛtiṁ rājan
na prāyacchad avāṅ-mukhaḥ*

Synonyms

iti — thus; *uktah* — addressed; *api* — although; *dviyah* — the *brāhmaṇa*; *tasmai* — to Him; *vṛīḍitaḥ* — embarrassed; *pataye* — to the husband; *śriyah* — of the goddess of fortune; *pṛthuka* — of flat rice; *prasṛtiṁ* — the palmfuls; *rājan* — O King (Parīkṣit); *na prāyacchat* — did not offer; *avāk* — bowed down; *mukhaḥ* — whose head.

Translation

[Śukadeva Gosvāmī continued:] Even after being addressed in this way, O King, the brāhmaṇa felt too embarrassed to offer his palmfuls of flat rice to the husband of the goddess of fortune. He simply kept his head bowed in shame.

Purport

According to Ācārya Viśvanātha Cakravartī, the description here of Kṛṣṇa as “the husband of the goddess of fortune” implies that Sudāmā questioned himself, “How can the Lord of Śrī eat this hard, stale rice?” By bowing his head, the brāhmaṇa revealed his meditation: “My dear master, please do not make me ashamed. Even if You request it from me repeatedly, I will not give this to You. I have made up my mind.” But the Lord countered with His own thought: “The intention you had fixed in your mind while coming here must not be frustrated, for you are My devotee.”

ŚB 10.81.6-7

सर्वभूतात्मदृक् साक्षात् तस्यागमनकारणम् ।
 विज्ञायाचिन्तयन्नायं श्रीकामो माभजत्पुरा ॥ ६ ॥
 पत्न्याः पतिव्रतायास्तु सखा प्रियचिकीर्षया ।
 प्राप्तो मामस्य दास्यामि सम्पदोऽमर्त्यदुर्लभाः ॥ ७ ॥

sarva-bhūtātma-dṛk sāksāt
tasyāgamana-kāraṇam
viññāyācintayan nāyaṁ
śrī-kāmo mābhajat purā
patnyāḥ pati-vratāyās tu
sakhā priya-cikīrṣayā
prāpto mām asya dāsyaṁi
sampado 'martya-durlabhāḥ

Synonyms

sarva — of all; *bhūta* — living beings; *ātma* — of the hearts; *drk* — the witness; *sāksāt* — direct; *tasya* — his (Sudāmā’s); *āgamana* — for the coming; *kāraṇam* — the reason; *viññāya* — understanding fully; *acintayat* — He thought; *na* — not; *ayam* — he; *śrī* — of opulence; *kāmah* — desirous; *mā* — Me; *abhajat* — worshiped; *purā* — in the past; *patnyāḥ* — of his wife; *pati* — to her husband; *vratāyāḥ* — chastely devoted; *tu* — however; *sakhā* — My friend; *priya* — the satisfaction; *cikīrṣayā* — with the

desire of securing; *prāptah* — now come; *mām* — to Me; *asya* — to him; *dāsyāmi* — I will give; *sampadah* — riches; *amartya* — by the demigods; *durlabhāh* — unobtainable.

Translation

Being the direct witness in the hearts of all living beings, Lord Kṛṣṇa fully understood why Sudāmā had come to see Him. Thus He thought, “In the past My friend has never worshiped Me out of a desire for material opulence, but now he comes to Me to satisfy his chaste and devoted wife. I will give him riches that even the immortal demigods cannot obtain.”

Purport

Śrīla Viśvanātha Cakravartī comments that the Lord momentarily wondered, “How has it come about, despite My omniscience, that this devotee of Mine has fallen into such poverty?” Then, quickly understanding the situation, He spoke to Himself the words related in this verse.

But someone may point out that Sudāmā should not have been so poverty-stricken, since appropriate enjoyment comes as a by-product of service to God even for a devotee who has no ulterior motives. This is confirmed in *Bhagavad-gītā (9.22)*:

*ananyāś cintayanto mām
ye janāḥ paryuṣāte
teṣāṁ nityābhiyuktānām
yoga-kṣemaṁ vahāmy aham*

“But those who always worship Me with exclusive devotion, meditating on My transcendental form — to them I carry what they lack, and I preserve what they have.”

In response to this point, a distinction must be made between two kinds of renounced devotees: one kind is inimical to sense gratification, and the other is indifferent to it. The Supreme Lord does not force sense gratification upon the devotee who is extremely averse to worldly enjoyments. This is seen among such great renouncers as Jaḍa Bharata. On the other hand, the Lord may give limitless wealth and power to a devotee who is neither repelled nor attracted by material

things, such as Prahlāda Mahārāja. Up to this point in his life, Sudāmā Brāhmaṇa was totally averse to sense gratification, but now, out of compassion for his faithful wife — and also because he hankered to have Kṛṣṇa’s audience — he went to beg from the Lord.

ŚB 10.81.8

इत्थं विचिन्त्य वसनाच्चीरबद्धान्द्विजन्मनः ।
स्वयं जहार किमिदमिति पृथुकतण्डुलान् ॥ ८ ॥

*ittham vicintya vasanāc
cīra-baddhān dvi-janmanah
svayaṁ jahāra kim idam
iti prthuka-taṇḍulān*

Synonyms

ittham — in this manner; *vicintya* — thinking; *vasanāt* — from the garment; *cīra* — in a strip of cloth; *baddhān* — tied up; *dvi-janmanah* — of the twice-born brāhmaṇa; *svayam* — Himself; *jahāra* — He took hold of; *kim* — what; *idam* — this; *iti* — so saying; *prthuka-taṇḍulān* — the grains of flat rice.

Translation

Thinking like this, the Lord snatched from the brāhmaṇa’s garment the grains of flat rice tied up in an old piece of cloth and exclaimed, “What is this ?”

ŚB 10.81.9

नन्वेतदुपनीतं मे परमप्रीणनं सखे ।
तर्पयन्त्यङ्ग मां विश्वमेते पृथुकतण्डुलाः ॥ ९ ॥

*nanv etad upanītam me
parama-prīṇanam sakhe
tarpayanty aṅga mām viśvam
ete prthuka-taṇḍulāḥ*

Synonyms

nanu — whether; *etat* — this; *upanītam* — brought; *me* — for Me; *parama* — supreme; *prīṇanam* — giving satisfaction; *sakhe* — O friend; *tarpayanti* — ingratiate;

āṅga — My dear; mām — Me; viśvam — (who am) the whole universe; ete — these; prthuka-tandulāḥ — grains of flat rice.

Translation

“My friend, have You brought this for Me? It gives Me extreme pleasure. Indeed, these few grains of flat rice will satisfy not only Me but also the entire universe.”

Purport

Śrīla Prabhupāda writes in *Kṛṣṇa, the Supreme Personality of Godhead*: “It is understood from this statement that Kṛṣṇa, being the original source of everything, is the root of the entire creation. As watering the root of a tree immediately distributes water to every part of the tree, so an offering made to Kṛṣṇa, or any action done for Kṛṣṇa, is to be considered the highest welfare work for everyone, because the benefit of such an offering is distributed throughout the creation. Love for Kṛṣṇa becomes distributed to all living entities.”

ŚB 10.81.10

इति मुष्टिं सकृज्जग्ध्वा द्वितीयां जग्धुमाददे ।
तावच्छ्रीर्जगृहे हस्तं तत्परा परमेष्ठिनः ॥ १० ॥

*iti muṣṭim sakṛj jagdhvā
dvitīyām jagdhum ādade
tāvac chrīr jagrhe hastam
tat-parā parameṣṭhinaḥ*

Synonyms

iti — thus speaking; muṣṭim — a handful; sakṛt — one time; jagdhvā — eating; dvitīyam — a second; jagdhum — to eat; ādade — He took; tāvat — thereupon; śrīh — the goddess of fortune (Rukmiṇī-devī); jagrhe — seized; hastam — the hand; tat — to Him; parā — devoted; parame-sthinaḥ — of the Supreme Lord.

Translation

After saying this, the Supreme Lord ate one palmful and was about to eat a second when the devoted goddess Rukmiṇī took hold of His hand.

Purport

Queen Rukmiṇī took hold of Kṛṣṇa’s hand to prevent Him from eating any more of the flat rice. According to Śrīpāda Śrīdhara Svāmī, with this gesture she meant to tell the Lord, “This much of Your grace is sufficient to assure anyone vast riches, which are merely the play of my glance. But please do not force me to surrender myself to this *brāhmaṇa*, as will happen if You eat one more handful.”

Śrīla Viśvanātha Cakravartī explains that by taking hold of the Lord’s hand Rukmiṇī implied, “If You eat all of this wonderful treat Your friend brought from his house, what will I have left for my friends, co-wives, servants and myself? There will not be enough left to distribute even one grain to each of us.” And to her maidservant companions she said by her gesture, “This hard rice will upset my Lord’s tender stomach.”

Śrīla Prabhupāda comments that “when food is offered to Lord Kṛṣṇa with love and devotion and He is pleased and accepts it from the devotee, Rukmiṇīdevī, the goddess of fortune, becomes so greatly obliged to the devotee that she has to go personally to the devotee’s home to turn it into the most opulent home in the world. If one feeds Nārāyaṇa sumptuously, the goddess of fortune, Lakṣmī, automatically becomes a guest in one’s house, which means that one’s home becomes opulent.”

ŚB 10.81.11

एतावतालं विश्वात्मन् सर्वसम्पत्समृद्धये ।
अस्मिन्लोकेऽथवामुष्मिन् पुंसस्त्वत्तोषकारणम् ॥ ११ ॥

etāvatālaṁ viśvātman
sarva-sampat-samṛddhaye
asmin loke ’tha vāmuṣmin
puṁsas tvat-toṣa-kāraṇam

Synonyms

etāvatā — this much; *alam* — enough; *viśva* — of the universe; *ātman* — O Soul; *sarva* — of all; *sampat* — opulent assets; *samṛddhaye* — for the prospering; *asmin* — in this; *loke* — world; *atha vā* — or else; *amusmin* — in the next; *puṁsah* — for a person; *tvat* — Your; *tosa* — satisfaction; *kāraṇam* — having as its cause.

Translation

[Queen Rukmiṇī said:] This is more than enough, O Soul of the universe, to secure him an abundance of all kinds of wealth in this world and the next. After all, one's prosperity depends simply on Your satisfaction.

ŚB 10.81.12

ब्राह्मणस्तां तु रजनीमुषित्वाच्युतमन्दिरे ।
भुक्त्वा पीत्वा सुखं मेने आत्मानं स्वर्गतं यथा ॥ १२ ॥

brāhmaṇas tāṁ tu rajanīm
uṣitvācyuta-mandire
bhuktvā pītvā sukhaṁ mene
ātmānaṁ svar-gataṁ yathā

Synonyms

brāhmaṇah — the *brāhmaṇa*; *tām* — that; *tu* — and; *rajanīm* — night; *uṣitvā* — residing; *acyuta* — of Lord Kṛṣṇa; *mandire* — in the palace; *bhuktvā* — eating; *pītvā* — drinking; *sukham* — to his satisfaction; *mene* — he thought; *ātmānam* — himself; *svah* — the spiritual world; *gatam* — having attained; *yathā* — as if.

Translation

[Śukadeva Gosvāmī continued:] The *brāhmaṇa* spent that night in Lord Acyuta's palace after eating and drinking to his full satisfaction. He felt as if he had gone to the spiritual world.

ŚB 10.81.13

श्वोभूते विश्वभावेन स्वसुखेनाभिवन्दितः ।
जगाम स्वालयं तात पथ्यनुव्रज्य नन्दितः ॥ १३ ॥

śvo-bhūte viśva-bhāvena
sva-sukhenābhivanditaḥ
jagāma svālayaṁ tāta
pathy anavrajya nanditaḥ

Synonyms

śvah-bhūte — on the following day; *viśva* — of the universe; *bhāvena* — by the maintainer; *sva* — within Himself; *sukhena* — who experiences happiness;

abhivanditah — honored; jagāma — he went; sva — to his own; ālayam — residence; tāta — my dear (King Parīkṣit); pathi — along the path; anuvrajya — walking; nanditah — delighted.

Translation

The next day, Sudāmā set off for home while being honored by Lord Kṛṣṇa, the self-satisfied maintainer of the universe. The brāhmaṇa felt greatly delighted, my dear King, as he walked along the road.

Purport

We are here reminded that Lord Kṛṣṇa maintains the supply of desirable objects for the whole universe. Therefore it is to be understood that He was about to manifest for Sudāmā opulence greater than Indra's. Being *sva-sukha*, perfectly complete in His own bliss, the Lord has an unlimited capacity for bestowing gifts.

According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the word *abhivanditah* indicates that Śrī Kṛṣṇa accompanied Sudāmā on the road for a short distance and finally parted with the *brāhmaṇa* after bowing down to him and speaking some respectful words.

ŚB 10.81.14

स चालब्ध्वा धनं कृष्णान्न तु याचितवान्स्वयम् ।
स्वगृहान् व्रीडितोऽगच्छन्महद्दर्शननिर्वृतः ॥ १४ ॥

*sa cālabdhvā dhanam kṛṣṇān
na tu yācitavān svayam
sva-grhān vṛīḍito 'gacchan
mahad-darśana-nirvṛtaḥ*

Synonyms

saḥ — he; ca — and; alabdhvā — not having obtained; dhanam — wealth; kṛṣṇāt — from Lord Kṛṣṇa; na — not; tu — however; yācitavān — did beg; svayam — on his own initiative; sva — to his; grhān — home; vṛīḍitah — embarrassed; agacchat — he went; mahat — of the Supreme Lord; darśana — by the audience; nirvṛtaḥ — made joyful.

Translation

Although he had apparently received no wealth from Lord Kṛṣṇa, Sudāmā was too shy to beg for it on his own. He simply returned home, feeling perfectly satisfied to have had the Supreme Lord's audience.

ŚB 10.81.15

अहो ब्रह्मण्यदेवस्य दृष्टा ब्रह्मण्यता मया ।
यद् दरिद्रतमो लक्ष्मीमाश्लिष्टो विभ्रतोरसि ॥ १५ ॥

*aho brahmaṇya-devasya
dṛṣṭā brahmaṇyatā mayā
yad daridratamo lakṣmīm
āśliṣṭo bibhratorasi*

Synonyms

aho — ah; *brahmaṇya* — who is dedicated to *brāhmaṇas*; *devasya* — of the Supreme Lord; *drsta* — seen; *brahmaṇyatā* — the devotion to *brāhmaṇas*; *mayā* — by me; *yat* — inasmuch; *daridra-tamah* — the poorest person; *laksmīm* — the goddess of fortune; *āślistah* — embraced; *bibhratā* — by Him who carries; *urasi* — on His chest.

Translation

[Sudāmā thought:] Lord Kṛṣṇa is known to be devoted to the *brāhmaṇas*, and now I have personally seen this devotion. Indeed, He who carries the goddess of fortune on His chest has embraced the poorest beggar.

ŚB 10.81.16

क्वाहं दरिद्रः पापीयान् क्व कृष्णः श्रीनिकेतनः ।
ब्रह्मबन्धुरिति स्माहं बाहुभ्यां परिरम्भितः ॥ १६ ॥

*kvāhaṁ daridraḥ pāpīyān
kva kṛṣṇaḥ śrī-niketanaḥ
brahma-bandhur iti smāhaṁ
bāhubhyāṁ parirambhitaḥ*

Synonyms

kva — who am; *aham* — I; *daridraḥ* — poor; *pāpīyān* — sinful; *kva* — who is; *kṛṣṇaḥ* — Kṛṣṇa, the Supreme Personality of Godhead; *śrī-niketanaḥ* — the transcendental

form of all opulence; [brahma-bandhuḥ](#) — the friend of a *brāhmaṇa*, not fit even to be called a *brāhmaṇa*; [iti](#) — thus; [sma](#) — certainly; [aham](#) — I; [bāhubhyām](#) — by the arms; [parirambhitah](#) — embraced.

Translation

Who am I? A sinful, poor friend of a *brāhmaṇa*. And who is Kṛṣṇa? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms.

Purport

This translation is from Śrīla Prabhupāda’s English rendering of *Caitanya-caritāmṛta* (*Madhya* 7.143).

Sudāmā was so humble that he considered his poverty to be his own fault, a result of sin. Such a mentality is in accord with the saying, *dāridrya-doṣo guṇa-rāśi-nāśī*: “The discrepancy of being poor ruins heaps of good qualities.”

ŚB 10.81.17

निवासितः प्रियाजुष्टे पर्यङ्के भ्रातरो यथा ।
महिष्या वीजितः श्रान्तो बालव्यजनहस्तया ॥ १७ ॥

nivāsitaḥ priyā-juṣṭe
paryāṅke bhrātaro yathā
mahiṣyā vījitaḥ śrānto
bāla-vyajana-hastayā

Synonyms

[nivāsitaḥ](#) — seated; [priyā](#) — by His beloved; [juṣṭe](#) — used; [paryāṅke](#) — on the bed; [bhrātarah](#) — brothers; [yathā](#) — just as; [mahiṣyā](#) — by His queen; [vījitaḥ](#) — fanned; [śrāntah](#) — tired; [bāla](#) — of (yak-tail) hair; [vyajana](#) — a fan; [hastayā](#) — in whose hand.

Translation

He treated me just like one of His brothers, making me sit on the bed of His beloved consort. And because I was fatigued, His queen personally fanned me with a yak-tail *cāmara*.

ŚB 10.81.18

शुश्रूषया परमया पादसंवाहनादिभिः ।
पूजितो देवदेवेन विप्रदेवेन देववत् ॥ १८ ॥

*śuśrūṣayā paramayā
pāda-saṁvāhanādibhiḥ
pūjito deva-devena
vipra-devena deva-vat*

Synonyms

śuśrūṣayā — with service; paramayā — sincere; pāda — of the feet; saṁvāhana — massaging; ādibhiḥ — and so on; pūjitaḥ — worshiped; deva-devena — by the Lord of all the demigods; vipra-devena — by the Lord of the *brāhmaṇas*; deva — a demigod; vat — like.

Translation

Although He is the Lord of all demigods and the object of worship for all *brāhmaṇas*, He worshiped me as if I were a demigod myself, massaging my feet and rendering other humble services.

ŚB 10.81.19

स्वर्गापवर्गयोः पुंसां रसायां भुवि सम्पदाम् ।
सर्वासामपि सिद्धीनां मूलं तच्चरणार्चनम् ॥ १९ ॥

*svargāpavargayoḥ puṁsām
rasāyām bhuvi sampadām
sarvāsām api siddhīnām
mūlam tac-caraṇārcanam*

Synonyms

svarga — of heaven; apavargayoḥ — and of ultimate liberation; puṁsām — for all men; rasāyām — in the subterranean regions; bhuvī — and on the earth; sampadām — of opulences; sarvāsām — all; api — also; siddhīnām — of mystic perfections; mūlam — the root cause; tac — His; caraṇa — of the feet; arcanam — the worship.

Translation

Devotional service to His lotus feet is the root cause of all the perfections a person can find in heaven, in liberation, in the subterranean regions and on earth.

ŚB 10.81.20

अधनोऽयं धनं प्राप्य माद्यन्नुच्चैर्न मां स्मरेत् ।
इति कारुणिको नूनं धनं मेऽभूरि नाददात् ॥ २० ॥

*adhano 'yaṁ dhanam prāpya
mādyann uccair na mām smaret
iti kāruṇiko nūnam
dhanam me 'bhūri nādadāt*

Synonyms

adhanah — poor person; ayam — this; dhanam — riches; prāpya — obtaining; mādyan — delighting; uccaih — excessively; na — not; mām — Me; smaret — will remember; iti — thus thinking; kārunikah — compassionate; nūnam — indeed; dhanam — wealth; me — to me; abhūri — slight; na ādadāt — He did not give.

Translation

Thinking “If this poor wretch suddenly becomes rich, he will forget Me in his intoxicating happiness,” the compassionate Lord did not grant me even a little wealth.

Purport

Sudāmā’s statement that Lord Kṛṣṇa bestowed on him “not even a little wealth” may also be taken to mean that instead of giving him wealth that was *abhuri*, “slight,” the Lord in fact gave him the immense treasure of His association. This alternate meaning has been suggested by Śrīla Viśvanātha Cakravartī.

ŚB 10.81.21-23

इति तच्चिन्तयन्नन्तः प्राप्तो निजगृहान्तिकम् ।
सूर्यान्लेन्दुसङ्काशैर्विमानैः सर्वतो वृतम् ॥ २१ ॥
विचित्रोपवनोद्यानैः कूजद्विजकुलाकुलैः ।
प्रोत्फुल्लकमुदाम्भोजकह्वारोत्पलवारिभिः ॥ २२ ॥

जुष्टं स्वलङ्कृतैः पुम्भिः स्त्रीभिश्च हरिणाक्षिभिः ।
किमिदं कस्य वा स्थानं कथं तदिदमित्यभूत् ॥ २३ ॥

*iti tac cintayann antah
prāpto niya-grhāntikam
sūryānalendu-saṅkāśair
vimānaiḥ sarvato vṛtam
vicitropavanodyānaiḥ
kūjad-dvija-kulākulaiḥ
protphulla-kamudāmbhoja-
kahlārotpala-vāribhiḥ
juṣṭam sv-alaṅkṛtaiḥ pumbhiḥ
strībhiś ca hariṇākṣibhiḥ
kim idam kasya vā sthānam
katham tad idam ity abhūt*

Synonyms

iti — thus; *tac* — this; *cintayan* — thinking; *antah* — inwardly; *prāptah* — arrived; *nija* — his; *grha* — of the home; *antikam* — at the vicinity; *sūrya* — the sun; *anala* — fire; *indu* — and the moon; *saṅkāśaiḥ* — rivaling; *vimānaiḥ* — with celestial palaces; *sarvataḥ* — on all sides; *vṛtam* — surrounded; *vicitra* — wonderful; *upavana* — with courtyards; *udyānaiḥ* — and gardens; *kūjat* — cooing; *dvija* — of birds; *kula* — with hordes; *ākulaiḥ* — swarming; *protphulla* — fully bloomed; *kumuda* — having night-blooming lotuses; *ambhoja* — day-blooming lotuses; *kahlāra* — white lotuses; *utpala* — and water lilies; *vāribhiḥ* — with reservoirs of water; *juṣṭam* — adorned; *su* — well; *alaṅkṛtaiḥ* — ornamented; *pumbhiḥ* — with men; *strībhiḥ* — with women; *ca* — and; *harinā* — like those of she-deer; *aksibhiḥ* — whose eyes; *kim* — what; *idam* — this; *kasya* — whose; *vā* — or; *sthānam* — place; *katham* — how; *tac* — it; *idam* — this; *iti* — so; *abhūt* — has become.

Translation

[Śukadeva Gosvāmī continued:] Thinking thus to himself, Sudāmā finally came to the place where his home stood. But that place was now crowded on all sides with towering, celestial palaces rivaling the combined brilliance of the sun, fire and the moon. There were splendid courtyards and gardens, each filled with flocks of cooing birds and beautified by ponds in which

kumuda, ambhoja, kahlāra and utpala lotuses grew. Finely attired men and doe-eyed women stood in attendance. Sudāmā wondered, “What is all this? Whose property is it? How has this all come about?”

Purport

Śrīla Śrīdhara Svāmī gives the sequence of the *brāhmaṇa*’s thoughts: First, seeing a great, unfamiliar effulgence, he thought, “What is this?” Then, noting the palaces, he asked himself, “Whose place is this?” And recognizing it as his own, he wondered, “How has it become so transformed?”

ŚB 10.81.24

एवं मीमांसमानं तं नरा नार्योऽमरप्रभाः ।
प्रत्यगृह्णन् महाभागं गीतवाद्येन भूयसा ॥ २४ ॥

*evam mīmāṃsamānaṃ taṃ
narā nāryo 'mara-prabhāḥ
pratyagrḥṇan mahā-bhāgam
gīta-vādyena bhūyasā*

Synonyms

evam — thus; *mīmāṃsamānam* — who was deeply pondering; *taṃ* — him; *narāḥ* — the men; *nāryaḥ* — and women; *amara* — like the demigods’; *prabhāḥ* — whose effulgent complexions; *pratyagrḥṇan* — greeted; *mahā-bhāgam* — most fortunate; *gīta* — with singing; *vādyena* — and instrumental accompaniment; *bhūyasā* — loud.

Translation

As he continued to ponder in this way, the beautiful men — and maidservants, as effulgent as demigods, came forward to greet their greatly fortunate master with loud song and instrumental music.

Purport

As explained by Ācārya Viśvanātha Cakravartī, the word *pratyagrḥṇan* (“they acknowledged in turn”) indicates that first Sudāmā accepted the servants within his mind, deciding “My Lord must want me to have them,” and in response to the visible change in his attitude, they approached him as their master.

ŚB 10.81.25

पतिमागतमाकर्ण्य पत्न्युद्धर्षातिसम्भ्रमा ।
निश्चक्राम गृहात्तूर्णं रूपिणी श्रीरिवालयात् ॥ २५ ॥

patim āgatam ākarṇya
patny uddharṣāti-sambhramā
niścakrāma grhāt tūrṇam
rūpiṇī śrīr ivālayāt

Synonyms

patim — her husband; *āgatam* — come; *ākarṇya* — hearing; *patnī* — his wife;
uddharṣā — jubilant; *ati* — extremely; *sambhramā* — excited; *niścakrāma* — she came
out; *grhāt* — from the house; *tūrnam* — quickly; *rūpiṇī* — manifesting her personal
form; *śrīh* — the goddess of fortune; *iva* — as if; *ālayāt* — from her abode.

Translation

When she heard that her husband had arrived, the brāhmaṇa’s wife quickly came out of the house in a jubilant flurry. She resembled the goddess of fortune herself emerging from her divine abode.

Purport

Śrīla Śrīdhara Svāmī points out that since Lord Kṛṣṇa had turned Sudāmā’s home into a heavenly abode, everyone living there now possessed beautiful bodies and attire appropriate to the residents of heaven. Śrīla Viśvanātha Cakravartī adds this insight: The night before, Sudāmā’s poor, emaciated wife had been sleeping in rags under a crumbling roof, but when she woke in the morning she found herself and her house wonderfully changed. Only for a moment was she confused; she then realized that this opulence was the Lord’s gift to her husband, who must be on his way home. Thus she prepared to greet him.

ŚB 10.81.26

पतिव्रता पतिं दृष्ट्वा प्रेमोत्कण्ठाश्रुलोचना ।
मीलिताक्ष्यनमद्बुद्ध्या मनसा परिष्वजे ॥ २६ ॥

pati-vratā patim drṣṭvā
premotkaṅthāśru-locanā

*mīlitākṣy anamad buddhyā
manasā pariṣasvaje*

Synonyms

pati-vratā — devoted to her husband; *patim* — her husband; *drstvā* — seeing; *prema* — of love; *utkantha* — with the eagerness; *aśru* — tearful; *locanā* — whose eyes; *mīlita* — holding closed; *akṣi* — her eyes; *anamat* — she bowed down; *buddhyā* — with thoughtful reflection; *manasā* — with her heart; *pariṣasvaje* — she embraced.

Translation

When the chaste lady saw her husband, her eyes filled with tears of love and eagerness. As she held her eyes closed, she solemnly bowed down to him, and in her heart she embraced him.

ŚB 10.81.27

पत्नीं वीक्ष्य विस्फुरन्तीं देवीं वैमानिकीमिव ।
दासीनां निष्ककण्ठीनां मध्ये भान्तीं स विस्मितः ॥ २७ ॥

*patnīm vīkṣya visphurantīm
devīm vaimānikīm iva
dāsinām niṣka-kaṅṭhīnām
madhye bhāntīm sa vismitaḥ*

Synonyms

patnīm — his wife; *vīkṣya* — seeing; *visphurantīm* — appearing effulgent; *devīm* — a demigoddess; *vaimānikīm* — come in a heavenly airplane; *iva* — as if; *dāsinām* — of maidservants; *niṣka* — lockets; *kaṅṭhīnām* — on whose necks; *madhye* — in the midst; *bhāntīm* — shining; *sah* — he; *vismitaḥ* — amazed.

Translation

Sudāmā was amazed to see his wife. Shining forth in the midst of maidservants adorned with jeweled lockets, she looked as effulgent as a demigoddess in her celestial airplane.

Purport

Śrīla Viśvanātha Cakravartī explains that up to now the Supreme Lord had kept the *brāhmaṇa* in his wretched state so that his wife could recognize him.

ŚB 10.81.28

प्रीतः स्वयं तया युक्तः प्रविष्टो निजमन्दिरम् ।
मणिस्तम्भशतोपेतं महेन्द्रभवनं यथा ॥ २८ ॥

prītaḥ svayaṁ tayā yuktaḥ
praviṣṭo nija-mandiram
maṇi-stambha-śatopetaṁ
mahendra-bhavanaṁ yathā

Synonyms

prītaḥ — pleased; *svayam* — himself; *tayā* — by her; *yuktaḥ* — joined; *pravistah* — having entered; *nija* — his; *mandiram* — home; *mani* — with gems; *stambha* — columns; *śata* — hundreds; *upetam* — having; *mahā-indra* — of great Indra, the King of heaven; *bhavanam* — the palace; *yathā* — like.

Translation

With pleasure he took his wife with him and entered his house, where there were hundreds of gem-studded pillars, just as in the palace of Lord Mahendra.

Purport

Śrīla Viśvanātha Cakravartī comments that Sudāmā was simply astonished at the sight of his wife. As he wondered, “Who is this demigod’s wife who has approached such a fallen soul as me?” the maidservants informed him, “This is indeed your wife.” At that very moment Sudāmā’s body became young and beautiful, bedecked in fine clothing and jewelry. The word *prītaḥ* here indicates that these changes gave him considerable pleasure.

The famous “Thousand Names of Viṣṇu” hymn of the *Mahābhārata* immortalizes Sudāmā’s sudden opulence in the following phrase: *śrīdāmā-raṅka-bhaktārtha-bhūmy-ānītendra-vaibhavaḥ*. “Lord Viṣṇu is also known as He who brought Indra’s opulence to this earth for the benefit of His pitiful devotee Śrīdāmā [Sudāmā].”

ŚB 10.81.29-32

पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः ।
 पर्यङ्गा हेमदण्डानि चामरव्यजनानि च ॥ २९ ॥
 आसनानि च हैमानि मृदूपस्तरणानि च ।
 मुक्तादामविलम्बीनि वितानानि द्युमन्ति च ॥ ३० ॥
 स्वच्छस्फटिककुड्येषु महामारकतेषु च ।
 रत्नदीपान् भ्राजमानान् ललनारत्नसंयुताः ॥ ३१ ॥
 विलोक्य ब्राह्मणस्तत्र समृद्धीः सर्वसम्पदाम् ।
 तर्कयामास निर्व्यग्रः स्वसमृद्धिमहैतुकीम् ॥ ३२ ॥

payah-phena-nibhāḥ śayyā
dāntā rukma-paricchadāḥ
paryāṅkā hema-daṇḍāni
cāmara-vyajanāni ca
āsanāni ca haimāni
mṛdūpastaraṇāni ca
muktādāma-vilambīni
vitānāni dyumanti ca
svaccha-sphaṭika-kuḍyeṣu
mahā-mārakateṣu ca
ratna-dīpān bhrājamānān
lalanā ratna-saṁyutāḥ
vilokya brāhmaṇas tatra
samṛddhīḥ sarva-sampadām
tarkayām āsa nirvyagraḥ
sva-samṛddhim ahaitukīm

Synonyms

payah — of milk; *phena* — the foam; *nibhāḥ* — resembling; *śayyāḥ* — beds; *dāntāḥ* — made of elephant tusks; *rukma* — golden; *paricchadāḥ* — whose ornamentation; *paryāṅkāḥ* — couches; *hema* — of gold; *daṇḍāni* — whose legs; *cāmara-vyajanāni* — yak-tail fans; *ca* — and; *āsanāni* — chairs; *ca* — and; *haimāni* — golden; *mṛdu* — soft; *upastaraṇāni* — cushions; *ca* — and; *muktā-dāma* — with strings of pearls; *vilambīni* — hanging; *vitānāni* — canopies; *dyumanti* — gleaming; *ca* — and; *svaccha* — clear; *sphaṭika* — of crystal glass; *kuḍyesu* — upon the walls; *mahā-mārakatesu* — with precious emeralds; *ca* — also; *ratna* — jeweled; *dīpān* — lamps; *bhrājamānān* — shining; *lalanāḥ* — women; *ratna* — with jewels; *saṁyutāḥ* — decorated; *vilokya* — seeing; *brāhmaṇah* — the *brāhmaṇa*; *tatra* — there; *samṛddhīḥ* — the flourishing;

sarva — all; *sampadām* — of opulences; *tarkayām āsa* — he conjectured; *nirvyagrah* — free from agitation; *sva* — his own; *samrddhim* — about the prosperity; *ahaitukim* — unexpected.

Translation

In Sudāmā's home were beds as soft and white as the foam of milk, with bedsteads made of ivory and ornamented with gold. There were also couches with golden legs, as well as royal cāmara fans, golden thrones, soft cushions and gleaming canopies hung with strings of pearls. Upon the walls of sparkling crystal glass, inlaid with precious emeralds, shone jeweled lamps, and the women in the palace were all adorned with precious gems. As he viewed this luxurious opulence of all varieties, the brāhmaṇa calmly reasoned to himself about his unexpected prosperity.

ŚB 10.81.33

नूनं बतैतन्मम दुर्भगस्य शश्वद्वरिद्रस्य समृद्धिहेतुः ।
महाविभूतेखलोकतोऽन्यो नैवोपपद्येत यदूत्तमस्य ॥ ३३ ॥

nūnaṁ bataitan mama durbhagasya
śaśvad daridrasya samrddhi-hetuḥ
mahā-vibhūter avalokato 'nyo
naivopapadyeta yadūttamasya

Synonyms

nūnam bata — certainly; *etat* — of this same person; *mama* — myself; *durbhagasya* — who am unfortunate; *śaśvat* — always; *daridrasya* — poverty-stricken; *samrddhi* — of the prosperity; *hetuḥ* — cause; *mahā-vibhūteh* — of Him who possesses the greatest opulences; *avalokataḥ* — than the glance; *anyah* — other; *na* — not; *eva* — indeed; *upapadyeta* — is to be found; *yadu-uttamasya* — of the best of the Yadus.

Translation

[Sudāmā thought:] I have always been poor. Certainly the only possible way that such an unfortunate person as myself could become suddenly rich is that Lord Kṛṣṇa, the supremely opulent chief of the Yadu dynasty, has glanced upon Me.

ŚB 10.81.34

नन्वब्रुवाणो दिशते समक्षं याचिष्णवे भूर्यपि भूरिभोजः ।
पर्जन्यवत्तत् स्वयमीक्षमाणो दाशार्हकाणामृषभः सखा मे ॥ ३४ ॥

*nanv abruvāṇo diśate samakṣam
yāciṣṇave bhūry api bhūri-bhojaḥ
parjanya-vat tat svayam īkṣamāṇo
dāśārhakāṇām ṛṣabhah sakhā me*

Synonyms

nanu — after all; *abruvānah* — not speaking; *diśate* — He has given; *samakṣam* — in His presence; *yāciṣṇave* — to him who was intending to beg; *bhūri* — plentiful (wealth); *api* — even; *bhūri* — of plentiful (wealth); *bhojah* — the enjoyer; *parjanya-vat* — like a cloud; *tat* — that; *svayam* — Himself; *īkṣamānah* — seeing; *dāśārhakāṇām* — of the descendants of King Daśārha; *ṛṣabhah* — the most exalted; *sakhā* — friend; *me* — my.

Translation

After all, my friend Kṛṣṇa, the most exalted of the Dāśārhas and the enjoyer of unlimited wealth, noticed that I secretly intended to beg from Him. Thus even though He said nothing about it when I stood before Him, He actually bestowed upon me the most abundant riches. In this way He acted just like a merciful rain cloud.

Purport

Śrī Kṛṣṇa is *bhūri-bhoja*, the unlimited enjoyer. He did not tell Sudāmā how He was going to fulfill his unspoken request because, according to Śrīla Viśvanātha Cakravartī, He was thinking at the time, “My dear friend has given Me these grains of rice, which are greater than all the treasures I own. Even though in his own house he had no such gift to bring Me, he took the trouble of begging it from a neighbor. Therefore it is only proper that I give him something more valuable than all My possessions. But nothing is equal to or greater than what I possess, so all I can do is give him such meager things as the treasures of Indra, Brahmā and other demigods.” Embarrassed at being unable to properly reciprocate His devotee’s offering, Lord Kṛṣṇa bestowed His favor on the *brāhmaṇa* silently. The Lord acted just like a

magnanimous rain cloud which provides the necessities of life for everyone near and far but feels ashamed that its rain is too insignificant a gift to give in return for the abundant offerings that farmers make to it. Out of shame the cloud may wait until nighttime, when the farmers are asleep, before watering their fields.

The chiefs of the Dāśārha clan, with whom Lord Kṛṣṇa is identified in this verse, were especially renowned for their generosity.

ŚB 10.81.35

किञ्चित्करोत्युर्वपि यत् स्वदत्तं सुहृत्कृतं फल्ग्वपि भूरिकारी ।
मयोपनीतं पृथुकैकमुष्टिं प्रत्यग्रहीत् प्रीतियुतो महात्मा ॥ ३५ ॥

*kiñcit karoty urv api yat sva-dattam
suhṛt-kṛtam phalgv api bhūri-kāri
mayopaṇitam pṛthukaika-muṣṭim
pratyagrahit prīti-yuto mahātmā*

Synonyms

kiñcit — insignificant; *karoti* — He makes; *uru* — great; *api* — even; *yat* — which; *sva* — by Himself; *dattam* — given; *suhṛt* — by a well-wishing friend; *kṛtam* — done; *phalgu* — meager; *api* — even; *bhūri* — great; *kāri* — making; *mayā* — by me; *upanitam* — brought; *pṛthuka* — of flat rice; *eka* — one; *muṣṭim* — palmful; *pratyagrahit* — He accepted; *prīti-yutah* — with pleasure; *mahā-ātmā* — the Supreme Soul.

Translation

The Lord considers even His greatest benedictions to be insignificant, while He magnifies even a small service rendered to Him by His well-wishing devotee. Thus with pleasure the Supreme Soul accepted a single palmful of the flat rice I brought Him.

ŚB 10.81.36

तस्यैव मे सौहृदसख्यमैत्री दास्यं पुनर्जन्मनि जन्मनि स्यात् ।
महानुभावेन गुणालयेन विषज्जतस्तत्पुरुषप्रसङ्गः ॥ ३६ ॥

*tasyaiva me sauhṛda-sakhya-maitri-
dāsyam punar janmani janmani syāt*

*mahānubhāvena guṇālayena
viṣajjatas tat-puruṣa-prasaṅgaḥ*

Synonyms

tasya — for Him; *eva* — indeed; *me* — my; *sauhrda* — love; *sakhya* — friendship; *maitrī* — sympathy; *dāsyam* — and servitude; *punah* — repeatedly; *janmani janmani* — life after life; *syāt* — may be; *mahā-anubhāvena* — with the supremely compassionate Lord; *guna* — of transcendental qualities; *ālayena* — the reservoir; *visajjatah* — who becomes thoroughly attached; *tat* — His; *purusa* — of the devotees; *prasaṅgaḥ* — the valuable association.

Translation

The Lord is the supremely compassionate reservoir of all transcendental qualities. Life after life may I serve Him with love, friendship and sympathy, and may I cultivate such firm attachment for Him by the precious association of His devotees.

Purport

As explained by Śrīla Viśvanātha Cakravartī, *sauhrdam* here signifies affection toward Him who is so compassionate to His devotees, *sakhyam* is affinity manifested in the desire to live in His company, *maitrī* is the attitude of intimate comradeship, and *dāsyam* is the urge to do service.

ŚB 10.81.37

भक्ताय चित्रा भगवान् हि सम्पदो राज्यं विभूतीर्न समर्थयत्यजः ।
अदीर्घबोधाय विचक्षणः स्वयं पश्यन् निपातं धनिनां मदोद्भवम् ॥ ३७ ॥

*bhaktāya citrā bhagavān hi sampado
rājyaṁ vibhūtīr na samarthayaty ajaḥ
adīrgha-bodhāya vicakṣaṇaḥ svayaṁ
paśyan nipātaṁ dhanināṁ madodbhavam*

Synonyms

bhaktāya — to His devotee; *citrāḥ* — wonderful; *bhagavān* — the Supreme Lord; *hi* — indeed; *sampadah* — opulences; *rājyam* — kingdom; *vibhūtīḥ* — material assets; *na samarthayati* — does not bestow; *ajah* — unborn; *adīrgha* — short; *bodhāya* — whose

understanding; [vicaksanah](#) — wise; [svayam](#) — Himself; [paśyan](#) — seeing; [nipātam](#) — the downfall; [dhaninām](#) — of the wealthy; [mada](#) — of the intoxication of pride; [udbhavam](#) — the rise.

Translation

To a devotee who lacks spiritual insight, the Supreme Lord will not grant the wonderful opulences of this world — kingly power and material assets. Indeed, in His infinite wisdom the unborn Lord well knows how the intoxication of pride can cause the downfall of the wealthy.

Purport

As explained by Śrīla Viśvanātha Cakravartī, the humble *brāhmaṇa* Sudāmā considered himself unworthy of the Supreme Lord’s most rare and valuable benediction, pure devotional service. He reasoned that if he had any true devotion, the Lord would have granted him perfect, unflinching devotion rather than the material riches and servants he had received. Lord Kṛṣṇa would have protected a more serious devotee by denying him such distractions. The Lord will give a sincere but less intelligent devotee not as much material wealth as he desires, but only what will promote his devotional progress. Sudāmā thought, “A great saint like Prahlāda Mahārāja can avoid becoming contaminated by immeasurable wealth, power and fame, but I must always be wary of temptation in my new situation.”

We may understand that this humble attitude assured Sudāmā Vipra final success in his execution of *bhakti-yoga* by the standard process of hearing and repeating the glories of Lord Kṛṣṇa.

ŚB 10.81.38

इत्थं व्यवसितो बुद्ध्या भक्तोऽतीव जनार्दने ।
विषयान् जायया त्यक्ष्यन्बुभुजे नातिलम्पटः ॥ ३८ ॥

itthaṁ vyavasito buddhyā
bhakto ’tīva janārdane
viṣayān jāyayā tyakṣyan
bubhujē nāti-lampṭaḥ

Synonyms

ittham — in this way; *vyavasitah* — fixing his determination; *buddhyā* — with intelligence; *bhaktah* — devoted; *atīva* — absolutely; *janārdane* — to Lord Kṛṣṇa, the shelter of all living beings; *visayān* — the objects of sense gratification; *jāyayā* — with his wife; *tyaksyan* — wanting to renounce; *bubhuje* — he enjoyed; *na* — not; *atī-lampatah* — very avaricious.

Translation

[Śukadeva Gosvāmī continued:] Thus firmly fixing his determination by means of his spiritual intelligence, Sudāmā remained absolutely devoted to Lord Kṛṣṇa, the shelter of all living beings. Free from avarice, he enjoyed, together with his wife, the sense pleasures that had been bestowed upon him, always with the idea of eventually renouncing all sense gratification.

ŚB 10.81.39

तस्य वै देवदेवस्य हरेर्यज्ञपतेः प्रभोः ।

ब्राह्मणाः प्रभवो दैवं न तेभ्यो विद्यते परम् ॥ ३९ ॥

tasya vai deva-devasya

harer yajña-pateḥ prabhoh

brāhmaṇāḥ prabhavo daivam

na tebhyo vidyate param

Synonyms

tasya — of Him; *vai* — even; *deva-devasya* — of the Lord of lords; *hareh* — Kṛṣṇa; *yajña* — of Vedic sacrifice; *pateh* — the controller; *prabhoh* — the supreme master; *brāhmaṇāḥ* — the *brāhmaṇas*; *prabhavaḥ* — masters; *daivam* — deity; *na* — not; *tebhyah* — than them; *vidyate* — exists; *param* — greater.

Translation

Lord Hari is the God of all gods, the master of all sacrifices, and the supreme ruler. But He accepts the saintly *brāhmaṇas* as His masters, and so there exists no deity higher than them.

Purport

Śrīla Viśvanātha Cakravartī points out that even though Śrī Kṛṣṇa is the supreme ruler of creation, He accepts the *brāhmaṇas* as His masters; even though He is the God of all gods, the *brāhmaṇas* are His deities; and even though He is the Lord of all sacrifices, He performs sacrifices to worship them.

ŚB 10.81.40

एवं स विप्रो भगवत्सुहृत्तदा दृष्ट्वा स्वभृत्यैरजितं पराजितम् ।
तद्दधानवेगोद्ग्रथितात्मबन्धनस्तद्धाम लेभेऽचिरतः सतां गतिम् ॥ ४० ॥

*evam sa vipro bhagavat-suhr̥t tadā
dr̥ṣṭvā sva-bhr̥tyair ajitam parājitam
tad-dhyāna-vegodgrathitātma-bandhanas
tad-dhāma lebhe 'cirataḥ satām gatim*

Synonyms

evam — thus; *sah* — he; *viprah* — the *brāhmaṇa*; *bhagavat* — of the Supreme Lord; *suhr̥t* — the friend; *tadā* — then; *dr̥ṣṭvā* — seeing; *sva* — His own; *bhr̥tyaih* — by the servants; *ajitam* — unconquerable; *parājitam* — conquered; *tat* — upon Him; *dhyāna* — of his meditation; *vega* — by the momentum; *udgrathita* — untied; *ātma* — of the self; *bandhanah* — his bondage; *tat* — His; *dhāma* — abode; *lebhe* — he attained; *acirataḥ* — in a short time; *satām* — of great saints; *gatim* — the destination.

Translation

Thus seeing how the unconquerable Supreme Lord is nonetheless conquered by His own servants, the Lord's dear *brāhmaṇa* friend felt the remaining knots of material attachment within his heart being cut by the force of his constant meditation on the Lord. In a short time he attained Lord Kṛṣṇa's supreme abode, the destination of great saints.

Purport

Sudāmā's earthly fortune has been described, and now Śukadeva Gosvāmī describes the treasure the *brāhmaṇa* enjoyed in the next world. Śrī Jīva Gosvāmī mentions that Sudāmā's last trace of illusion lay in the subtle pride of being a renounced *brāhmaṇa*. This trace was also destroyed by his contemplating the Supreme Lord's submission to His devotees.

ŚB 10.81.41

एतद् ब्रह्मण्यदेवस्य श्रुत्वा ब्रह्मण्यतां नरः ।
लब्धभावो भगवति कर्मबन्धाद् विमुच्यते ॥ ४१ ॥

*etat brahmaṇya-devasya
śrutvā brahmaṇyatām naraḥ
labdha-bhāvo bhagavati
karma-bandhād vimucyate*

Synonyms

etat — this; *brahmaṇya-devasya* — of the Supreme Lord, who especially favors the *brāhmaṇas*; *śrutvā* — hearing; *brahmaṇyatām* — of the kindness toward *brāhmaṇas*; *naraḥ* — a man; *labdha* — obtaining; *bhāvah* — love; *bhagavati* — for the Lord; *karma* — of material work; *bandhāt* — from the bondage; *vimucyate* — becomes freed.

Translation

The Lord always shows *brāhmaṇas* special favor. Anyone who hears this account of the Supreme Lord’s kindness to *brāhmaṇas* will come to develop love for the Lord and thus become freed from the bondage of material work.

Purport

In the introduction to the chapter of *Kṛṣṇa, the Supreme Personality of Godhead* that describes this pastime, His Divine Grace Śrīla Prabhupāda comments: “Lord Kṛṣṇa, the Supreme Personality of Godhead, the Supersoul of all living entities, knows everyone’s heart very well. He is especially inclined to the *brāhmaṇa* devotees. Lord Kṛṣṇa is also called *brahmaṇya-deva*, which means that He is worshiped by the *brāhmaṇas*. Therefore it is understood that a devotee who is fully surrendered unto the Supreme Personality of Godhead has already acquired the position of a *brāhmaṇa*. Without becoming a *brāhmaṇa*, one cannot approach the Supreme Brahman, Lord Kṛṣṇa. Kṛṣṇa is especially concerned with vanquishing the distress of His devotees, and He is the only shelter of pure devotees.”

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

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 82



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER EIGHTY-TWO

Kṛṣṇa and Balarāma Meet the Inhabitants of Vṛndāvana

This chapter describes how the Yādavas and many other kings met at Kurukṣetra during a solar eclipse and discussed topics concerning Lord Kṛṣṇa. It also relates how Kṛṣṇa met Nanda Mahārāja and the other residents of Vṛndāvana at Kurukṣetra and gave them great joy.

Hearing that a total eclipse of the sun was soon to occur, people from all over Bhārata-varṣa, including the Yādavas, converged at Kurukṣetra to earn special pious credit. After the Yadus had bathed and performed other obligatory rituals, they noticed that kings of Matsya, Uśīnara and other places had also come, as well as Nanda Mahārāja and the cowherd community of Vraja, who were always feeling the intense anxiety of separation from Kṛṣṇa. The Yādavas, overjoyed to see all these old friends, embraced them one by one as they shed tears of happiness. Their wives also embraced one another with great pleasure.

When Queen Kuntī saw her brother Vasudeva and other members of her family, she put aside her sorrow. Yet still she said to Vasudeva, “O brother, I am so unfortunate, because all of you forgot me during my tribulations. Alas, even one’s relatives forget a person whom Providence no longer favors.”

Vasudeva replied, “My dear sister, everyone is merely a plaything of fate. We Yādavas were so harassed by Kāṁsa that we were forced to scatter and take shelter in foreign lands. So there was no way for us to keep in touch with you.”

The kings present were struck with wonder upon beholding Lord Śrī Kṛṣṇa and His wives, and they began to glorify the Yādavas for having gotten the Lord’s personal association. Seeing Nanda Mahārāja, the Yādavas were delighted, and each of them embraced him tightly. Vasudeva also embraced Nanda with great joy and remembered how, when Vasudeva was tormented by Kāṁsa, Nanda had taken his sons, Kṛṣṇa and Balarāma, under his protection. Balarāma and Kṛṣṇa embraced and bowed down to mother Yaśodā, but Their throats choked up with emotion and they could say nothing to her. Nanda and Yaśodā lifted their two sons onto their laps and

embraced Them, and in this way they relieved the distress of separation. Rohiṇī and Devakī both embraced Yaśodā and, remembering the great friendship she had shown them, told her that the kindness she had done by raising and supporting Kṛṣṇa and Balarāma could not be repaid even with the wealth of Indra.

Then the Supreme Lord approached the young cowherd girls in a secluded place. He consoled them by pointing out that He is all-pervasive, being the source of all energies, and thus He implied that they could never be separated from Him. Having been at long last reunited with Kṛṣṇa, the *gopīs* prayed simply to have His lotus feet manifested in their hearts.

ŚB 10.82.1

श्रीशुक उवाच

अथैकदा द्वारवत्यां वसतो रामकृष्णयोः ।

सूर्योपरागः सुमहानासीत् कल्पक्षये यथा ॥ १ ॥

śrī-śuka uvāca

athaikadā dvāravatyām

vasato rāma-kṛṣṇayoḥ

sūryoparāgaḥ su-mahān

āsīt kalpa-kṣaye yathā

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *atha* — then; *ekadā* — on one occasion; *dvāravatyām* — in Dvārakā; *vasatoḥ* — while They were living; *rāma-kṛṣṇayoḥ* — Balarāma and Kṛṣṇa; *sūrya* — of the sun; *uparāgaḥ* — an eclipse; *su-mahān* — very great; *āsīt* — there was; *kalpa* — of Lord Brahmā's day; *ksaye* — at the end; *yathā* — as if.

Translation

Śukadeva Gosvāmī said: Once, while Balarāma and Kṛṣṇa were living in Dvārakā, there occurred a great eclipse of the sun, just as if the end of Lord Brahmā's day had come.

Purport

As Śrīla Viśvanātha Cakravartī Ṭhākura points out, the words *atha* and *ekadā* are commonly used in Sanskrit literature to introduce a new topic. Here they especially indicate that the reunion of the Yadus and Vṛṣṇis at Kurukṣetra is being narrated out of chronological sequence.

Śrīla Sanātana Gosvāmī explains in his *Vaiṣṇava-toṣaṇī* commentary that the events of this Eighty-second Chapter occur after Lord Baladeva's visit to Vraja (Chapter 65) and before Mahārāja Yudhiṣṭhira's Rājasūya sacrifice (Chapter 74). This must be so, the *ācārya* reasons, since during the eclipse at Kurukṣetra all the Kurus, including Dhṛtarāṣṭra, Yudhiṣṭhira, Bhīṣma and Droṇa, met in friendship and happily shared the company of Śrī Kṛṣṇa. At the Rājasūya-yajña, on the other hand, Duryodhana's jealousy against the Pāṇḍavas became irrevocably inflamed. Soon after this, Duryodhana challenged Yudhiṣṭhira and his brothers to the gambling match, in which he cheated them of their kingdom and exiled them to the forest. Right after the Pāṇḍavas' return from exile, the great Battle of Kurukṣetra took place, during which Bhīṣma and Droṇa were killed. So it is not logically possible for the solar eclipse at Kurukṣetra to have happened after the Rājasūya sacrifice.

ŚB 10.82.2

तं ज्ञात्वा मनुजा राजन् पुरस्तादेव सर्वतः ।
समन्तपञ्चकं क्षेत्रं ययुः श्रेयोविधित्सया ॥ २ ॥

taṁ jñātvā manujā rājan
purastād eva sarvataḥ
samanta-pañcakam kṣetram
yayuh śreyo-vidhitsayā

Synonyms

taṁ — that; *jñātvā* — knowing; *manujāḥ* — people; *rājan* — O King (Parīkṣit); *purastāt* — beforehand; *eva* — even; *sarvataḥ* — from everywhere; *samanta-pañcakam* — named Samanta-pañcaka (within the sacred district of Kurukṣetra); *kṣetram* — to the field; *yayuh* — went; *śreyah* — benefit; *vidhitsayā* — wishing to create.

Translation

Knowing of this eclipse in advance, O King, many people went to the holy place known as Samanta-pañcaka in order to earn pious credit.

Purport

Vedic astronomers of five thousand years ago could predict eclipses of the sun and moon just as well as our modern astronomers can. The knowledge of the ancient astronomers went much further, however, since they understood the karmic influences of such events. Solar and lunar eclipses are generally very inauspicious, with certain rare exceptions. But just as the otherwise inauspicious Ekādaśī day becomes beneficial when used for the glorification of Lord Hari, so the time of an eclipse is also advantageous for fasting and worship.

The holy pilgrimage site known as Samanta-pañcaka is located at Kurukṣetra, the “sacred ground of the Kurus,” where the Kuru kings’ predecessors performed many Vedic sacrifices. The Kurus were thus advised by learned *brāhmaṇas* that this would be the best place for them to observe vows during the eclipse. Long before their time, Lord Paraśurāma had done penance at Kurukṣetra to atone for his killings. Samanta-pañcaka, the five ponds he dug there, were still present at the end of Dvāpara-yuga, as they are even today.

ŚB 10.82.3-6

निःक्षत्रियां महीं कुर्वन् रामः शस्त्रभृतां वरः ।
 नृपाणां रुधिरौघेण यत्र चक्रे महाहृदान् ॥ ३ ॥
 ईजे च भगवान् रामो यत्रास्पृष्टोऽपि कर्मणा ।
 लोकं सङ्ग्राहयन्नीशो यथान्योऽघापनुत्तये ॥ ४ ॥
 महत्यां तीर्थयात्रायां तत्रागन् भारतीः प्रजाः ।
 वृष्णयश्च तथाक्रूरवसुदेवाहुकादयः ॥ ५ ॥
 ययुर्भारत तत् क्षेत्रं स्वमघं क्षपयिष्णवः ।
 गदप्रद्युम्नसाम्बाद्याः सुचन्द्रशुकसारणैः ।
 आस्तेऽनिरुद्धो रक्षायां कृतवर्मा च यूथपः ॥ ६ ॥

*niḥkṣatriyām mahīm kurvan
 rāmaḥ śastra-bhṛtām varaḥ
 nṛpāṇām rudhiraugheṇa
 yatra cakre mahā-hradān*

ije ca bhagavān rāmo
 yatrāsprṣto 'pi karmanā
 lokam saṅgrāhayann īśo
 yathānyo 'ghāpanuttaye
 mahatyām tīrtha-yātrāyām
 tatrāgan bhāratīḥ prajāḥ
 vṛṣṇayaś ca tathākrūra-
 vasudevāhukādayaḥ
 yayur bhārata tat kṣetram
 svam agham kṣapayisnavah
 gada-pradyumna-sāmbādyāḥ
 sucandra-śuka-sāraṇaiḥ
 āste 'niruddho rakṣāyām
 kṛtavarmā ca yūtha-paḥ

Synonyms

nihksatriyām — rid of kings; mahīm — the earth; kurvan — having made; rāmah — Lord Paraśurāma; śastra — of weapons; bhrtām — of the holders; varah — the greatest; nṛpānām — of kings; rudhira — of the blood; oghena — with the floods; yatra — where; cakre — he made; mahā — great; hradān — lakes; ije — worshiped; ca — and; bhagavān — the Supreme Lord; rāmah — Paraśurāma; yatra — where; asprstah — untouched; api — even though; karmanā — by material work and its reactions; lokam — the world in general; saṅgrāhayan — instructing; īśah — the Lord; yathā — as if; anyah — another person; agha — sins; apanuttaye — in order to dispel; mahatyām — mighty; tīrtha-yātrāyām — on the occasion of the holy pilgrimage; tatra — there; āgan — came; bhāratīḥ — of Bhārata-varṣa; prajāḥ — people; vṛṣṇayah — members of the Vṛṣṇi clan; ca — and; tathā — also; akrūra-vasudeva-āhuka-ādayah — Akrūra, Vasudeva, Āhuka (Ugrasena) and others; yayuh — went; bhārata — O descendant of Bharata (Parīkṣit); tat — that; ksetram — to the holy place; svam — their own; agham — sins; kṣapayisnavah — desirous of eradicating; gada-pradyumna-sāmba-ādayah — Gada, Pradyumna, Sāmba and others; sucandra-śuka-sāraṇaiḥ — with Sucandra, Śuka and Sāraṇa; āste — remained; aniruddhah — Aniruddha; rakṣāyām — for guarding; kṛtavarmā — Kṛtavarmā; ca — and; yūtha-paḥ — leader of the army.

Translation

After ridding the earth of kings, Lord Paraśurāma, the foremost of warriors, created huge lakes from the kings' blood at Samantaka-pañcaka. Although he is never tainted by karmic reactions, Lord Paraśurāma performed sacrifices there to instruct people in general; thus he acted like an ordinary person trying to free himself of sins. From all parts of Bhārata-varṣa a great number of people now came to that Samanta-pañcaka on pilgrimage. O descendant of Bharata, among those arriving at the holy place were many Vṛṣṇis, such as Gada, Pradyumna and Sāmba, hoping to be relieved of their sins; Akrūra, Vasudeva, Āhuka and other kings also went there. Aniruddha remained in Dvārakā with Sucandra, Śuka and Sāraṇa to guard the city, together with Kṛtavarmā, the commander of their armed forces.

Purport

According to Śrīla Viśvanātha Cakravartī, Śrī Kṛṣṇa's grandson Aniruddha remained in Dvārakā to protect the city because He is originally Lord Viṣṇu's manifestation as the guardian of the spiritual planet Śvetadvīpa.

ŚB 10.82.7-8

ते रथैर्देवधिष्ययाभैर्हयैश्च तरलप्लवैः ।
 गजैर्नदद्भिरभ्राभैर्नृभिर्विद्याधरद्युभिः ॥ ७ ॥
 व्यरोचन्त महातेजाः पथि काञ्चनमालिनः ।
 दिव्यस्रग्वस्त्रसन्नाहाः कलत्रैः खेचरा इव ॥ ८ ॥

*te rathair deva-dhiṣṇyābhair
 hayaiś ca tarala-plavaiḥ
 gajair nadadbhir abhrābhair
 nṛbhir vidyādhara-dyubhiḥ
 vyarocanta mahā-tejāḥ
 pathi kāñcana-mālināḥ
 divya-srag-vastra-sannāhāḥ
 kalatraiḥ khe-carā iva*

Synonyms

te — they; *rathaih* — with (soldiers riding) chariots; *deva* — of demigods; *dhisnya* — the airplanes; *ābhaih* — resembling; *hayaih* — horses; *ca* — and; *tarala* — (like) waves; *plavaih* — whose movement; *gajaih* — elephants; *nadadbhih* — bellowing; *abhra* — clouds; *ābhaih* — resembling; *nrbhih* — and foot soldiers; *vidyādhara* — (like) Vidyādhara demigods; *dyubhih* — effulgent; *vyarocanta* — (the Yādava princes) appeared resplendent; *mahā* — very; *tejāh* — powerful; *pathi* — on the road; *kāñcana* — gold; *mālinah* — having necklaces; *divya* — divine; *srak* — having flower garlands; *vastra* — dress; *sannāhāh* — and armor; *kalatraih* — with their wives; *khe-carāh* — demigods who fly in the sky; *iva* — as if.

Translation

The mighty Yādavas passed with great majesty along the road. They were attended by their soldiers, who rode on chariots rivaling the airplanes of heaven, on horses moving with a rhythmic gait, and on bellowing elephants as huge as clouds. Also with them were many infantrymen as effulgent as celestial Vidyādharas. The Yādavas were so divinely dressed — being adorned with gold necklaces and flower garlands and wearing fine armor — that as they proceeded along the road with their wives they seemed to be demigods flying through the sky.

ŚB 10.82.9

तत्र स्नात्वा महाभागा उपोष्य सुसमाहिताः ।
ब्राह्मणेभ्यो ददुर्धेनूर्वासःस्रगुक्ममालिनीः ॥ ९ ॥

tatra snātvā mahā-bhāgā
upoṣya su-samāhitāḥ
brāhmaṇebhyo dadur dhenūr
vāsaḥ-srag-rukma-mālinīḥ

Synonyms

tatra — there; *snātvā* — bathing; *mahā-bhāgāḥ* — the greatly pious (Yādavas); *upoṣya* — fasting; *su-samāhitāḥ* — with careful attention; *brāhmaṇebhyah* — to *brāhmaṇas*; *daduḥ* — they gave; *dhenūh* — cows; *vāsaḥ* — with garments; *srak* — flower garlands; *rukma* — gold; *mālinīḥ* — and necklaces.

Translation

At Samanta-pañcaka, the saintly Yādavas bathed and then observed a fast with careful attention. Afterward they presented brāhmaṇas with cows bedecked with garments, flower garlands and gold necklaces.

ŚB 10.82.10

रामहृदेषु विधिवत् पुनराप्लुत्य वृष्णयः ।
ददुः स्वन्नं द्विजाग्रयेभ्यः कृष्णे नो भक्तिरस्त्विति ॥ १० ॥

rāma-hradeṣu vidhi-vat
punar āplutya vṛṣṇayah
dadaḥ sv-annam dvijāgryebhyaḥ
kṛṣṇe no bhaktir astv iti

Synonyms

rāma — of Lord Paraśurāma; *hradesu* — in the lakes; *vidhi-vat* — in accordance with scriptural injunctions; *punah* — again; *āplutya* — taking a bath; *vṛṣṇayah* — the Vṛṣṇis; *daduh* — gave; *su* — fine; *annam* — food; *dvija* — to brāhmaṇas; *agryebhyaḥ* — excellent; *kṛṣṇe* — to Kṛṣṇa; *nah* — our; *bhaktih* — devotion; *astu* — may there be; *iti* — thus.

Translation

In accordance with scriptural injunctions, the descendants of Vṛṣṇi then bathed once more in Lord Paraśurāma’s lakes and fed first-class brāhmaṇas with sumptuous food. All the while they prayed, “May we be granted devotion to Lord Kṛṣṇa.”

Purport

This second bath marked the end of their fasting, on the following day.

ŚB 10.82.11

स्वयं च तदनुज्ञाता वृष्णयः कृष्णदेवताः ।
भुक्त्वोपविविशुः कामं स्निग्धच्छायाङ्घ्रिपाङ्घ्रिषु ॥ ११ ॥

svayaṁ ca tad-anujñātā
vṛṣṇayah kṛṣṇa-devatāḥ

*bhuktvopaviviśuḥ kāmam
snigdha-cchāyāṅghripāṅghriṣu*

Synonyms

svayam — themselves; *ca* — and; *tat* — by Him (Lord Kṛṣṇa); *anujñātāḥ* — given permission; *vṛsnayah* — the Vṛṣṇis; *kṛsna* — Lord Kṛṣṇa; *devatāḥ* — whose exclusive Deity; *bhuktvā* — eating; *upaviviśuḥ* — sat down; *kāmam* — at will; *snigdha* — cool; *chāyā* — whose shade; *aṅghripa* — of trees; *aṅghriṣu* — at the feet.

Translation

Then, with the permission of Lord Kṛṣṇa, their sole object of worship, the Vṛṣṇis ate breakfast and sat down at their leisure beneath trees that gave cooling shade.

ŚB 10.82.12-13

तत्रागतांस्ते ददृशुः सुहृत्सम्बन्धिनो नृपान् ।
मत्स्योशीनरकौशल्यविदर्भकुरुसृञ्जयान् ।
काम्बोजकैकयान् मद्रान् कुन्तीनानर्तकेरलान् ॥ १२ ॥
अन्यांश्चैवात्मपक्षीयान् परांश्च शतशो नृप ।
नन्दादीन्सुहृदो गोपान्गोपीश्चोत्कण्ठिताश्चिरम् ॥ १३ ॥

*tatrāgatāṁs te dadṛśuḥ
suhṛt-sambandhino nṛpān
matsyośīnara-kausālya-
vidarbha-kuru-sṛñjayān
kāmboja-kaikayān madrān
kuntīn ānarta-keralān
anyāṁś caivātma-pakṣīyān
parāṁś ca śataśo nṛpa
nandādīn suhṛdo gopān
gopīś cotkaṅṭhitāś ciram*

Synonyms

tatra — there; *āgatān* — arrived; *te* — they (the Yādavas); *dadrśuḥ* — saw; *suhṛt* — friends; *sambandhinah* — and relatives; *nṛpān* — kings; *matsya-uśīnara-kausālya-vidarbha-kuru-sṛñjayān* — the Matsyas, Uśīnaras, Kauśalyas, Vidarbhas, Kurus and Sṛñjayas; *kāmboja-kaikayān* — the Kāmbojas and Kaikayas; *madrān* — the Madras;

kuntīn — the Kuntīs; *ānarta-keṛalān* — the Ānartas and Keralas; *anyān* — others; *ca* — and; *eva* — also; *ātma-pakṣīyān* — of their own party; *parān* — adversaries; *ca* — and; *śataśah* — by the hundreds; *nrpa* — O King (Parikṣit); *nanda-ādīn* — headed by Nanda Mahārāja; *suhṛdah* — their dear friends; *gopān* — the cowherd men; *gopīh* — the cowherd women; *ca* — and; *utkanthitāh* — in anxiety; *ciram* — for a long time.

Translation

The Yādavas saw that many of the kings who had arrived were old friends and relatives — the Matsyas, Uśīnaras, Kauśalyas, Vidarbhas, Kurus, Sṛñjayas, Kāmbojas, Kaikayas, Madras, Kuntīs and the kings of Ānarta and Kerala. They also saw many hundreds of other kings, both allies and adversaries. In addition, my dear King Parikṣit, they saw their dear friends Nanda Mahārāja and the cowherd men and women, who had been suffering in anxiety for so long.

ŚB 10.82.14

अन्योन्यसन्दर्शनहर्षरंहसा प्रोत्फुल्लहृद्वक्त्रसरोरुहश्रियः ।
आश्लिष्य गाढं नयनैः स्रवज्जला हृष्यत्वचो रुद्धगिरो ययुर्मुदम् ॥ १४ ॥

anyonya-sandarśana-harṣa-ramhasā
protphulla-hṛd-vaktra-saroruha-śriyaḥ
āśliṣya gāḍham nayanaiḥ sravaj-jalā
hṛṣyat-tvaco ruddha-giro yayur mudam

Synonyms

anyonya — of each other; *sandarśana* — from the seeing; *harṣa* — of the joy; *ramhasā* — by the impulse; *protphulla* — blooming; *hṛt* — of their hearts; *vaktra* — and faces; *saroruha* — of the lotuses; *śriyaḥ* — whose beauty; *āśliṣya* — embracing; *gāḍham* — tightly; *nayanaiḥ* — from their eyes; *sravat* — pouring; *jalāh* — water (tears); *hṛsyat* — erupting with hair standing on end; *tvacah* — whose skin; *ruddha* — choked; *giraḥ* — whose speech; *yayuh* — they experienced; *mudam* — delight.

Translation

As the great joy of seeing one another made the lotuses of their hearts and faces bloom with fresh beauty, the men embraced one another

enthusiastically. With tears pouring from their eyes, the hair on their bodies standing on end and their voices choked up, they all felt intense bliss.

ŚB 10.82.15

स्त्रियश्च संवीक्ष्य मिथोऽतिसौहृदस्मितामलापाङ्गदृशोऽभिरेभिरे ।
स्तनैः स्तनान् कुङ्कुमपङ्कुरुषितान् निहत्य दोर्भिः प्रणयाश्रुलोचनाः ॥ १५ ॥

*striyaś ca saṁvikṣya mitho 'ti-sauhrda-
smitāmalāpāṅga-dṛśo 'bhirebhire
stanaiḥ stanān kuṅkuma-paṅka-rūṣitān
nihatya dorbhiḥ praṇayāśru-locanāḥ*

Synonyms

striyah — the women; *ca* — and; *saṁvikṣya* — seeing; *mithah* — one another; *ati* — extreme; *sauhrda* — with friendly affection; *smita* — smiling; *amala* — pure; *apāṅga* — exhibiting glances; *dṛśah* — whose eyes; *abhirebhire* — they embraced; *stanaiḥ* — with breasts; *stanān* — breasts; *kuṅkuma* — of saffron; *paṅka* — with paste; *rūṣitān* — smeared; *nihatya* — pressing; *dorbhiḥ* — with their arms; *praṇaya* — of love; *āśru* — tears; *locanāḥ* — in whose eyes.

Translation

The women glanced at one another with pure smiles of loving friendship. And when they embraced, their breasts, smeared with saffron paste, pressed against one another as their eyes filled with tears of affection.

ŚB 10.82.16

ततोऽभिवाद्य ते वृद्धान् यविष्ठैरभिवादिताः ।
स्वागतं कुशलं पृष्ट्वा चक्रुः कृष्णकथा मिथः ॥ १६ ॥

*tato 'bhivādya te vṛddhān
yaviṣṭhair abhivādītāḥ
sv-āgataṁ kuśalaṁ pṛṣṭvā
cakruḥ kṛṣṇa-kathā mithaḥ*

Synonyms

tataḥ — then; *abhivādya* — offering obeisances; *te* — they; *vṛddhān* — to their elders; *yaviṣṭhaiḥ* — by their younger relatives; *abhivādītāḥ* — offered obeisances; *su-āgatam*

— comfortable arrival; *kuśalam* — and well-being; *prstvā* — inquiring about; *cakruh* — they made; *krsna* — about Kṛṣṇa; *kathāh* — conversation; *mithah* — among one another.

Translation

They all then offered obeisances to their elders and received respect in turn from their younger relatives. After inquiring from one another about the comfort of their trip and their well-being, they proceeded to talk about Kṛṣṇa.

Purport

These are the special dealings of Vaiṣṇavas. Even the family entanglements that delude ordinary conditioned souls are no encumbrance for those whose family members are all pure devotees of the Lord. Impersonalists have no capacity for appreciating these intimate dealings, since their philosophy condemns as illusory any kind of personal, emotional existence. When followers of impersonalism pretend to understand the loving relationships of Kṛṣṇa and His devotees, they only create havoc for themselves and whoever listens to them.

ŚB 10.82.17

पृथा भ्रातृन् स्वसृर्वीक्ष्य तत्पुत्रान् पितरावपि ।
भ्रातृपत्नीर्मुकुन्दं च जहौ सङ्कथया शुचः ॥ १७ ॥

prthā bhrāṭṛn svasṛṛ vīkṣya
tat-putrān pitarāv api
bhrāṭṛ-patnīr mukundaṁ ca
jahau saṅkathayā śucaḥ

Synonyms

prthā — Kuntī; *bhrāṭṛn* — her brothers; *svasṛḥ* — and sisters; *vīkṣya* — seeing; *tat* — their; *putrān* — children; *pitarau* — her parents; *api* — also; *bhrāṭṛ* — of her brothers; *patnīh* — the wives; *mukundam* — Lord Kṛṣṇa; *ca* — also; *jahau* — she gave up; *saṅkathayā* — while talking; *śucaḥ* — her sorrow.

Translation

Queen Kuntī met with her brothers and sisters and their children, and also with her parents, her brothers' wives and Lord Mukunda. While talking with them she forgot her sorrow.

Purport

Even the constant anxiety of a pure devotee, apparently just the opposite of the impersonalists' *sānti*, can be an exalted manifestation of love of God, as exemplified by Śrīmatī Kuntīdevī, the aunt of Lord Kṛṣṇa and mother of the Pāṇḍavas.

ŚB 10.82.18

कुन्त्युवाच
आर्य भ्रातरहं मन्ये आत्मानमकृताशिषम् ।
यद् वा आपत्सु मद्भारता नानुस्मरथ सत्तमाः ॥ १८ ॥

kunty uvāca
ārya bhrātar ahaṁ manye
ātmānam akṛtāśiṣam
yad vā āpatsu mad-vārtām
nānusmaratha sattamāḥ

Synonyms

kuntī uvāca — Queen Kuntī said; *ārya* — O respectable one; *bhrātaḥ* — O brother; *ahaṁ* — I; *manye* — think; *ātmānam* — myself; *akṛta* — having failed to achieve; *āśiṣam* — my desires; *yad* — since; *vai* — indeed; *āpatsu* — in times of danger; *mat* — to me; *vārtām* — what occurred; *na anusmaratha* — all of you do not remember; *sattamāḥ* — most saintly.

Translation

Queen Kuntī said: My dear, respectable brother, I feel that my desires have been frustrated, because although all of you are most saintly, you forgot me during my calamities.

Purport

Here Queen Kuntī addresses her brother Vasudeva.

ŚB 10.82.19

सुहृदो ज्ञातयः पुत्रा भ्रातरः पितरावपि ।
नानुस्मरन्ति स्वजनं यस्य दैवमदक्षिणम् ॥ १९ ॥

*suhṛdo jñātayaḥ putrā
bhrātarāḥ pitarāv api
nānusmaranti sva-janaṁ
yasya daivam adakṣiṇam*

Synonyms

[suhṛdah](#) — friends; [jñātayah](#) — and relatives; [putrāḥ](#) — sons; [bhrātarah](#) — brothers; [pitarau](#) — parents; [api](#) — even; [na anusmaranti](#) — do not remember; [sva-janam](#) — a dear one; [yasya](#) — whose; [daivam](#) — Providence; [adaksinam](#) — unfavorable.

Translation

Friends and family members — even children, brothers and parents — forget a dear one whom Providence no longer favors.

Purport

Śrīla Śrīdhara Svāmī and Viśvanātha Cakravartī Ṭhākura both comment that Kuntī does not blame her relatives for her suffering. Thus she calls them “most saintly persons” and alludes here to her own bad fortune as the cause of her unhappiness.

ŚB 10.82.20

श्रीवसुदेव उवाच
अम्ब मास्मानसूयेथा दैवक्रीडनकान् नरान् ।
ईशस्य हि वशे लोकः कुरुते कार्यतेऽथ वा ॥ २० ॥

*śrī-vasudeva uvāca
amba māsmān asūyethā
daiva-kriḍanakān narān
īśasya hi vaśe lokaḥ
kurute kāryate 'tha vā*

Synonyms

[śrī-vasudevah uvāca](#) — Śrī Vasudeva said; [amba](#) — my dear sister; [mā](#) — please do not; [asmān](#) — with us; [asūyethāḥ](#) — be angry; [daiva](#) — of fate; [kriḍanakān](#) — the playthings; [narān](#) — men; [īśasya](#) — of the Supreme Lord; [hi](#) — indeed; [vaśe](#) — under

the control; lokah — a person; kurute — acts on his own; kāryate — is made to act by others; atha vā — or else.

Translation

Śrī Vasudeva said: Dear sister, please do not be angry with us. We are only ordinary men, playthings of fate. Indeed, whether a person acts on his own or is forced by others, he is always under the Supreme Lord's control.

ŚB 10.82.21

कंसप्रतापिताः सर्वे वयं याता दिशं दिशम् ।
एतर्होव पुनः स्थानं दैवेनासादिताः स्वसः ॥ २१ ॥

*kaṁsa-pratāpitāḥ sarve
vayam yātā diśam diśam
etarhy eva punaḥ sthānam
daivenāsāditāḥ svasaḥ*

Synonyms

kaṁsa — by Kāmsa; pratāpitāḥ — severely troubled; sarve — all; vayam — we; yātāḥ — went away; diśam diśam — in various directions; etarhi eva — just now; punaḥ — again; sthānam — to our proper places; daivena — by Providence; āsāditāḥ — brought; svasaḥ — O sister.

Translation

Harassed by Kāmsa, we all fled in various directions, but by the grace of Providence we have now finally been able to return to our homes, my dear sister.

ŚB 10.82.22

श्रीशुक उवाच
वसुदेवोग्रसेनाद्यैर्यदुभिस्तेऽर्चिता नृपाः ।
आसन्नच्युतसन्दर्शपरमानन्दनिर्वृताः ॥ २२ ॥

*śrī-śuka uvāca
vasudevograsenādyair
yadubhis te 'rcitā nṛpāḥ*

*āsann acyuta-sandarśa-
paramānanda-nirvṛtāḥ*

Synonyms

śrī-śukah uvāca — Śrī Śukadeva Gosvāmī said; *vasudeva-ugrasena-ādyaih* — headed by Vasudeva and Ugrasena; *yadubhiḥ* — by the Yādavas; *te* — they; *arcitāḥ* — honored; *nṛpāḥ* — the kings; *āsan* — became; *acyuta* — of Lord Kṛṣṇa; *sandarśa* — by the seeing; *parama* — supreme; *ānanda* — in ecstasy; *nirvṛtāḥ* — pacified.

Translation

Śukadeva Gosvāmī said: Vasudeva, Ugrasena and the other Yadus honored the various kings, who became supremely blissful and content upon seeing Lord Acyuta.

ŚB 10.82.23-26

भीष्मो द्रोणोऽम्बिकापुत्रो गान्धारी ससुता तथा ।
सदाराः पाण्डवाः कुन्ती सञ्जयो विदुरः कृपः ॥ २३ ॥
कुन्तीभोजो विराटश्च भीष्मको नग्नजिन्महान् ।
पुरुजिद्द्रुपदः शल्यो धृष्टकेतुः सकाशिराट् ॥ २४ ॥
दमघोषो विशालाक्षो मैथिलो मद्रकेकयौ ।
युधामन्युः सुशर्मा च ससुता बाह्लिकादयः ॥ २५ ॥
राजानो ये च राजेन्द्र युधिष्ठिरमनुव्रताः ।
श्रीनिकेतं वपुः शौरेः सस्त्रीकं वीक्ष्य विस्मिताः ॥ २६ ॥

*bhīṣmo droṇo 'mbikā-putro
gāndhārī sa-sutā tathā
sa-dārāḥ pāṇḍavāḥ kuntī
sañjayo viduraḥ kṛpāḥ
kuntībhojo virāṭaś ca
bhīṣmako nagnajin mahān
puruḥjīd drupadaḥ śalyo
dhṛṣṭaketuḥ sa kāśī-rāṭ
damaghoṣo viśālākṣo
maithilo madra-kekayau
yudhāmanyuḥ suśarmā ca
sa-sutā bāhlikādayaḥ*

*rājāno ye ca rājendra
yudhiṣṭhīram anuvratāḥ
śrī-nīketam vapuḥ śaureḥ
sa-strīkam vikṣya vismitāḥ*

Synonyms

[bhīsmah](#) [dronah](#) [ambikā-putrah](#) — Bhīsmā, Droṇa and the son of Ambikā (Dhṛtarāṣṭra); [gāndhārī](#) — Gāndhārī; [sa](#) — together with; [sutāh](#) — her sons; [tathā](#) — also; [sa-dārāh](#) — with their wives; [pāṇḍavāh](#) — the sons of Pāṇḍu; [kuntī](#) — Kuntī; [sañjayah](#) [vidurah](#) [krpah](#) — Sañjaya, Vidura and Kṛpa; [kuntībhojah](#) [virātah](#) [ca](#) — Kuntībhoja and Virāṭa; [bhīsmakah](#) — Bhīsmaka; [nagnajit](#) — Nagnajit; [mahān](#) — the great; [purujit](#) [drupadah](#) [śalyah](#) — Purujit, Drupada and Śalya; [dhrṣṭaketuh](#) — Dhṛṣṭaketu; [sah](#) — he; [kāśī-rāt](#) — the King of Kāśī; [damaghoṣah](#) [viśālākṣah](#) — Damaghoṣa and Viśālākṣa; [maithilah](#) — the King of Mithilā; [madra-kekayau](#) — the kings of Madra and Kekaya; [yudhāmanyuh](#) [suśarmā](#) [ca](#) — Yudhāmanyu and Suśarmā; [sa-sutāh](#) — with their sons; [bāhlika-ādayah](#) — Bāhlika and others; [rājānah](#) — kings; [ye](#) — who; [ca](#) — and; [rāja-indra](#) — O best of kings (Parīkṣit); [yudhiṣṭhīram](#) — Mahārāja Yudhiṣṭhira; [anuvratāh](#) — following; [śrī](#) — of opulence and beauty; [nīketam](#) — the abode; [vapuh](#) — the personal form; [śaureh](#) — of Lord Kṛṣṇa; [sa-strīkam](#) — along with His wives; [vikṣya](#) — seeing; [vismitāh](#) — amazed.

Translation

All the royalty present, including Bhīsmā, Droṇa, Dhṛtarāṣṭra, Gāndhārī and her sons, the Pāṇḍavas and their wives, Kuntī, Sañjaya, Vidura, Kṛpācārya, Kuntībhoja, Virāṭa, Bhīsmaka, the great Nagnajit, Purujit, Drupada, Śalya, Dhṛṣṭaketu, Kāśīrāja, Damaghoṣa, Viśālākṣa, Maithila, Madra, Kekaya, Yudhāmanyu, Suśarmā, Bāhlika with his associates and their sons, and the many other kings subservient to Mahārāja Yudhiṣṭhira — all of them, O best of kings, were simply amazed to see the transcendental form of Lord Kṛṣṇa, the abode of all opulence and beauty, standing before them with His consorts.

Purport

According to Śrīla Śrīdhara Svāmī, all these kings were now followers of Yudhiṣṭhira because he had subjugated each of them to earn the privilege of performing the

Rājasūya sacrifice. The Vedic injunctions state that a *kṣatriya* who wants to execute the Rājasūya for elevation to heaven must first send out a “victory horse” to roam freely; any other king whose territory this horse enters must either voluntarily submit or face the *kṣatriya* or his representatives in battle.

ŚB 10.82.27

अथ ते रामकृष्णाभ्यां सम्यक् प्राप्तसमर्हणाः ।
 प्रशशंसुर्मुदा युक्ता वृष्णीन् कृष्णपरिग्रहान् ॥ २७ ॥
atha te rāma-kṛṣṇābhyām
samyak prāpta-samarhanāḥ
praśaśamsur mudā yuktā
vṛṣṇīn kṛṣṇa-parigrahān

Synonyms

atha — then; *te* — they; *rāma-kṛṣṇābhyām* — by Balarāma and Kṛṣṇa; *samyak* — properly; *prāpta* — having received; *samarhanāḥ* — appropriate tokens of honor; *praśaśamsuh* — enthusiastically praised; *mudā* — with joy; *yuktāḥ* — filled; *vṛṣṇīn* — the Vṛṣṇis; *kṛṣṇa* — of Lord Kṛṣṇa; *parigrahān* — the personal associates.

Translation

After Lord Balarāma and Lord Kṛṣṇa had liberally honored them, with great joy and enthusiasm these kings began to praise the members of the Vṛṣṇi clan, Śrī Kṛṣṇa’s personal associates.

ŚB 10.82.28

अहो भोजपते यूयं जन्मभाजो नृणामिह ।
 यत् पश्यथासकृत् कृष्णं दुर्दर्शमपि योगिनाम् ॥ २८ ॥
aho bhoja-pate yūyam
janma-bhājo nṛṇām iha
yat paśyathāsakṛt kṛṣṇam
durdarśam api yoginām

Synonyms

aho — ah; *bhoja-pate* — O master of the Bhojas, Ugrasena; *yūyam* — you; *janma-bhājah* — having taken a worthwhile birth; *nṛṇām* — among men; *iha* — in this

world; *yat* — because; *paśyatha* — you see; *asakrt* — repeatedly; *kṛsnam* — Lord Kṛṣṇa; *durdarśam* — rarely seen; *api* — even; *yoginām* — by great mystics.

Translation

[The kings said:] O King of the Bhojas, you alone among men have achieved a truly exalted birth, for you continually behold Lord Kṛṣṇa, who is rarely visible even to great yogīs.

ŚB 10.82.29-30

यद्विश्रुतिः श्रुतिनुतेदमलं पुनाति पादावनेजनपयश्च वचश्च शास्त्रम् ।
 भूः कालभर्जितभगापि यदङ्घ्रिपद्मस्पर्शोत्थशक्तिरभिवर्षति नोऽखिलार्थान् ॥ २९ ॥
 तद्दर्शनस्पर्शनानुपथप्रजल्पशय्यासनाशनसयौनसपिण्डबन्धः ।
 येषां गृहे निरयवर्त्मनि वर्ततां वः स्वर्गापवर्गविरमः स्वयमास विष्णुः ॥ ३० ॥

yad-viśrutih śruti-nutedam alam punāti
pādāvanejana-payaś ca vacaś ca śāstram
bhūh kāla-bharjita-bhagāpi yad-aṅghri-padma-
sparśottha-śaktir abhivarṣati no 'khilārthān
tad-darśana-sparśanānupatha-prajalpa-
śayyāsanāśana-sayauna-sapiṇḍa-bandhaḥ
yeṣāṃ grhe niraya-vartmani vartatām vaḥ
svargāpavarga-viramaḥ svayam āsa viṣṇuḥ

Synonyms

yat — whose; *viśrutih* — fame; *śruti* — by the Vedas; *nutā* — vibrated; *idam* — this (universe); *alam* — thoroughly; *punāti* — purifies; *pāda* — whose feet; *avanejana* — washing; *payah* — the water; *ca* — and; *vacah* — words; *ca* — and; *śāstram* — the revealed scriptures; *bhūh* — the earth; *kāla* — by time; *bharjita* — ravaged; *bhagā* — whose good fortune; *api* — even; *yat* — whose; *aṅghri* — of the feet; *padma* — lotuslike; *sparśa* — by the touch; *uttha* — wakened; *śaktih* — whose energy; *abhivarṣati* — abundantly rains; *naḥ* — upon us; *akhila* — all; *arthān* — objects of desire; *tat* — Him; *darśana* — with seeing; *sparśana* — touching; *anupatha* — walking alongside; *prajalpa* — conversing with; *śayyā* — lying down to take rest; *āsana* — sitting; *aśana* — eating; *sa-yauna* — in relationships through marriage; *sa-pinda* — and in blood relationships; *bandhah* — connections; *yeṣām* — in whose; *grhe* —

family life; [niraya](#) — of hell; [vartmani](#) — upon the path; [vartatām](#) — who travel; [vah](#) — your; [svarga](#) — of (desire for attaining) heaven; [apavarga](#) — and liberation; [viramah](#) — the (cause of) cessation; [svayam](#) — in person; [āsa](#) — has been present; [visnuh](#) — the Supreme Lord Viṣṇu.

Translation

His fame, as broadcast by the Vedas, the water that has washed His feet, and the words He speaks in the form of the revealed scriptures — these thoroughly purify this universe. Although the earth’s good fortune was ravaged by time, the touch of His lotus feet has revitalized her, and thus she is raining down on us the fulfillment of all our desires. The same Lord Viṣṇu who makes one forget the goals of heaven and liberation has now entered into marital and blood relationships with you, who otherwise travel on the hellish path of family life. Indeed, in these relationships you see and touch Him directly, walk beside Him, converse with Him, and together with Him lie down to rest, sit at ease and take your meals.

Purport

All Vedic *mantras* glorify Lord Viṣṇu; this truth is supported with elaborate evidence by learned *ācāryas* like Rāmānuja, in his *Vedārtha-saṅgraha*, and Madhva, in his *Ṛg-veda-bhāṣya*. The words Viṣṇu Himself speaks, such as the [Bhagavad-gītā](#), are the confidential essence of all scripture. In His manifestation as Vyāsadeva, the Supreme Lord composed both the *Vedānta-sūtras* and *Mahābhārata*, and this *Mahābhārata* includes Śrī Kṛṣṇa’s personal statement: *vedaiś ca sarvair aham eva vedyo/ vedānta-kṛd veda-vid eva cāham*. “By all the Vedas, I am to be known. Indeed, I am the compiler of *Vedānta*, and I am the knower of the Vedas.” ([Bhagavad-gītā 15.15](#))

When Lord Viṣṇu appeared before Bali Mahārāja to beg three steps of land, the Lord’s second step pierced the shells of the universe. The water of the transcendental river Virajā, lying just outside the universal egg, thus seeped inside, washing Lord Vāmana’s foot and flowing down to become the Ganges River. Because of the sanctity of its origin, the Ganges is generally considered the most holy of rivers. But even more potent is the water of the Yamunā, where Lord Viṣṇu in His original form of Govinda played with His intimate companions.

In these two verses the assembled kings praise the special merit of Lord Kṛṣṇa's Yadu clan. Not only do they see Kṛṣṇa, but they are also directly connected with Him by dual bonds of marital and blood relationships. Śrīla Viśvanātha Cakravartī suggests that the word *bandha*, beside its more obvious meaning of "relation," can also be understood in the sense of "capture," expressing that the love the Yadus feel for the Lord obliges Him always to stay with them.

ŚB 10.82.31

श्रीशुक उवाच

नन्दस्तत्र यदून् प्राप्तान् ज्ञात्वा कृष्णपुरोगमान् ।
तत्रागमद् वृत्तो गोपैरनःस्थार्थैर्दिदृक्षया ॥ ३१ ॥

śrī-śuka uvāca

nandas tatra yadūn prāptān

jñātvā kṛṣṇa-purogamān

tatrāgamad vṛto gopair

anaḥ-sthāthair didṛkṣayā

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *nandah* — Nanda Mahārāja; *tatra* — there; *yadūn* — the Yadus; *prāptān* — arrived; *jñātvā* — finding out; *kṛṣṇa* — Lord Kṛṣṇa; *purah-gamān* — keeping in front; *tatra* — there; *agamat* — he went; *vṛtah* — accompanied; *gopaih* — by the cowherds; *anaḥ* — on their wagons; *stha* — placed; *arthaih* — whose possessions; *didṛkṣayā* — wanting to see.

Translation

Śukadeva Gosvāmī said: When Nanda Mahārāja learned that the Yadus had arrived, led by Kṛṣṇa, he immediately went to see them. The cowherds accompanied him, their various possessions loaded on their wagons.

Purport

The cowherds of Vraja were planning to stay at Kurukṣetra for some days, so they came equipped with adequate provisions, especially milk products and other foods for the pleasure of Kṛṣṇa and Balarāma.

ŚB 10.82.32

तं दृष्ट्वा वृष्णयो हृष्टास्तन्वः प्राणमिवोत्थिताः ।
परिष्वजिरे गाढं चिरदर्शनकातराः ॥ ३२ ॥

taṁ dr̥ṣṭvā vṛṣṇayo hr̥ṣṭās
tanvaḥ prāṇam ivotthitāḥ
pariśvasvajire gāḍham
cira-darśana-kātarāḥ

Synonyms

taṁ — him, Nanda; *dr̥ṣṭvā* — seeing; *vṛṣṇayah* — the Vṛṣṇis; *hr̥ṣṭāḥ* — delighted; *tanvaḥ* — living bodies; *prāṇam* — their vital air; *iva* — as if; *utthitāḥ* — rising; *pariśvasvajire* — they embraced him; *gāḍham* — firmly; *cira* — after a long time; *darśana* — in seeing; *kātarāḥ* — agitated.

Translation

Seeing Nanda, the Vṛṣṇis were delighted and stood up like dead bodies coming back to life. Having felt much distress at not seeing him for so long, they held him in a tight embrace.

ŚB 10.82.33

वसुदेवः परिष्वज्य सम्प्रीतः प्रेमविह्वलः ।
स्मरन् कंसकृतान् क्लेशान् पुत्रन्यासं च गोकुले ॥ ३३ ॥

vasudevaḥ pariśvajya
samprītaḥ prema-vihvalaḥ
smaran kaṁsa-kṛtān kleśān
putra-nyāsaṁ ca gokule

Synonyms

vasudevaḥ — Vasudeva; *pariśvajya* — embracing (Nanda Mahārāja); *samprītaḥ* — overjoyed; *prema* — due to love; *vihvalaḥ* — beside himself; *smaran* — remembering; *kaṁsa-kṛtān* — created by Kaṁsa; *kleśān* — the troubles; *putra* — of his sons; *nyāsam* — the leaving; *ca* — and; *gokule* — in Gokula.

Translation

Vasudeva embraced Nanda Mahārāja with great joy. Beside himself with ecstatic love, Vasudeva remembered the troubles Kāmsa had caused him, forcing him to leave his sons in Gokula for Their safety.

ŚB 10.82.34

कृष्णरामौ परिष्वज्य पितरावभिवाद्य च ।
न किञ्चनोचतुः प्रेम्णा साश्रुकण्ठौ कुरुद्वह ॥ ३४ ॥

kṛṣṇa-rāmau pariṣvajya
pitarāv abhivādya ca
na kiñcanocatuh preṃṇā
sāśru-kaṅṭhau kurūdvaha

Synonyms

kṛṣṇa-rāmau — Kṛṣṇa and Balarāma; pariṣvajya — embracing; pitarau — Their parents; abhivādya — offering respects; ca — and; na kiñcana — nothing; ūcatuh — said; preṃṇā — with love; sa-āśru — full of tears; kaṅṭhau — whose throats; kurūdvaha — O most heroic of the Kurus.

Translation

O hero of the Kurus, Kṛṣṇa and Balarāma embraced Their foster parents and bowed down to them, but Their throats were so choked up with tears of love that the two Lords could say nothing.

Purport

After a long separation, a respectful child should first offer obeisances to his parents. Nanda and Yaśodā gave their sons no opportunity for this, however, for as soon as they saw Them they embraced Them. Only then could Kṛṣṇa and Balarāma offer Their proper respects.

ŚB 10.82.35

तावात्मासनमारोप्य बाहुभ्यां परिरभ्य च ।
यशोदा च महाभागा सुतौ विजहतुः शुचः ॥ ३५ ॥

tāv ātmāsanam āropya
bāhubhyāṃ parirabhya ca

*yaśodā ca mahā-bhāgā
satau vijahatuḥ śucaḥ*

Synonyms

tau — the two of Them; *ātma-āsanam* — onto their laps; *āropya* — raising; *bāhubhyām* — with their arms; *parirabhya* — embracing; *ca* — and; *yaśodā* — mother Yaśodā; *ca* — also; *mahā-bhāgā* — saintly; *satau* — their sons; *vijahatuḥ* — they gave up; *śucaḥ* — their sorrow.

Translation

Raising their two sons onto their laps and holding Them in their arms, Nanda and saintly mother Yaśodā forgot their sorrow.

Purport

Śrīla Viśvanātha Cakravartī explains that after the initial embraces and obeisances, Vasudeva led Nanda and Yaśodā into his tent as they held the hands of Kṛṣṇa and Balarāma. Following them inside were Rohiṇī, other women and men of Vraja, and a number of attendants. Inside, Nanda and Yaśodā took the two boys on their laps. Despite having heard the glories of the two Lords of Dvārakā, and despite seeing these opulences now before their eyes, Nanda and Yaśodā looked upon Them as if They were still their eight-year-old children.

ŚB 10.82.36

रोहिणी देवकी चाथ परिष्वज्य व्रजेश्वरीम् ।
स्मरन्त्यौ तत्कृतां मैत्रीं बाष्पकण्ठ्यौ समूचतुः ॥ ३६ ॥

*rohiṇī devakī cātha
pariṣvajya vrajeśvarīm
smarantyaу tat-kṛtām maitrīm
bāṣpa-kaṇṭhyaу samūcatuḥ*

Synonyms

rohiṇī — Rohiṇī; *devakī* — Devakī; *ca* — and; *atha* — next; *pariṣvajya* — embracing; *vraja-iśvarīm* — the Queen of Vraja (Yaśodā); *smarantyaу* — remembering; *tat* — by her; *kṛtam* — done; *maitrīm* — friendship; *bāṣpa* — tears; *kaṇṭhyaу* — in whose throats; *samūcatuḥ* — they addressed her.

Translation

Then Rohiṇī and Devakī both embraced the Queen of Vraja, remembering the faithful friendship she had shown them. Their throats choking with tears, they addressed her as follows.

Purport

At this time, according to Śrīla Viśvanātha Cakravartī, Śrī Vasudeva invited Nanda outside to meet Ugrasena and the other elder Yadus. Taking this opportunity, Rohiṇī and Devakī talked with Queen Yaśodā.

ŚB 10.82.37

का विस्मरेत वां मैत्रीमनिवृत्तां व्रजेश्वरि ।
अवाप्याप्यैन्द्रमैश्वर्यं यस्या नेह प्रतिक्रिया ॥ ३७ ॥

*kā vismareta vāṁ maitrīm
anivṛttāṁ vrajeśvari
avāpyāpy aindram aiśvaryaṁ
yasyā neha pratikriyā*

Synonyms

kā — what woman; *vismareta* — can forget; *vām* — of you two (Yaśodā and Nanda); *maitrīm* — the friendship; *anivṛttām* — unceasing; *vraja-īśvari* — O Queen of Vraja; *avāpya* — obtaining; *api* — even; *aindram* — of Indra; *aiśvaryaṁ* — opulence; *yasyāḥ* — for which; *na* — not; *iha* — in this world; *prati-kriyā* — repayment.

Translation

[Rohiṇī and Devakī said:] What woman could forget the unceasing friendship you and Nanda have shown us, dear Queen of Vraja? There is no way to repay you in this world, even with the wealth of Indra.

ŚB 10.82.38

एतावदृष्टपितरौ युवयोः स्म पित्रोः सम्प्रीणनाभ्युदयपोषणपालनानि ।
प्राप्योषतुर्भवति पक्ष्म ह यद्बद्धक्षणोर्न्यस्तावकुत्रचभयौ न सतां परः स्वः ॥ ३८ ॥

*etāv adr̥ṣṭa-pitarau yuvayoḥ sma pitroḥ
samprīṇanābhyudaya-poṣaṇa-pālanāni*

*prāpyoṣatur bhavati pakṣma ha yadvad akṣnor
nyastāv akutra ca bhayau na satām paraḥ svah*

Synonyms

etau — these two; *adrsta* — not having seen; *pitarau* — Their parents; *yuvayoh* — of you two; *sma* — indeed; *pitroh* — the parents; *samprīnana* — coddling; *abhyudaya* — bringing up; *posana* — nourishment; *pālanāni* — and protection; *prāpya* — receiving; *ūsatuh* — They resided; *bhavati* — my good lady; *pakṣma* — eyelids; *ha* — indeed; *yadvat* — just as; *akṣnoh* — of the eyes; *nyastau* — place in custody; *akutra* — nowhere; *ca* — and; *bhayau* — whose fear; *na* — not; *satām* — for saintly persons; *paraḥ* — other; *svah* — own.

Translation

Before these two boys had ever seen Their real parents, you acted as Their parents and gave Them all affectionate care, training, nourishment and protection. They were never afraid, good lady, because you protected Them just as eyelids protect the eyes. Indeed, saintly persons like you never discriminate between outsiders and their own kin.

Purport

As Śrīla Viśvanātha Cakravartī explains, Kṛṣṇa and Balarāma had not seen Their parents for two reasons: because of Their exile in Vraja, and also because They are never actually born and therefore have no parents.

Śrīla Viśvanātha Cakravartī also describes what Devakī thought before speaking this verse: “Alas, because for so long these two sons of mine had you, Yaśodā, as Their guardian and mother, and because They were immersed in such a vast ocean of ecstatic loving dealings with you, now that you are once more before Them They are too distracted to even notice me. Also, you are behaving as if insane and blind with love for Them, showing millions of times more maternal affection than I possess. Thus you simply keep staring at us, your friends, without recognizing us. So let me bring you back to reality on the pretext of some affectionate words.”

Then, when Devakī failed to get any response from Yaśodā even after addressing her, Rohiṇī said, “My dear Devakī, it’s impossible just now to rouse her out of this

ecstatic trance. We are crying in the wilderness, and her two sons are no less bound up in the ropes of affection for her than she is for Them. So let us now go outside to meet with Pṛthā, Draupadī and the others.”

ŚB 10.82.39

श्रीशुक उवाच

गोप्यश्च कृष्णमुपलभ्य चिरादभीष्टं यत्प्रेक्षणे दृशिषु पक्ष्मकृतं शपन्ति ।
दृग्भिर्हृदीकृतमलं परिरभ्य सर्वास्तद्भावमापुरपि नित्ययुजां दुरापम् ॥ ३९ ॥

śrī-śuka uvāca

*gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭam
yat-prekṣaṇe dṛśiṣu pakṣma-kṛtam śapanti
dṛgbhir hṛdī-kṛtam alam parirabhya sarvās
tad-bhāvam āpur api nitya-yujām durāpam*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *gopyah* — the young cowherd women; *ca* — and; *kṛṣṇam* — Kṛṣṇa; *upalabhya* — sighting; *cirāt* — after a long time; *abhīṣṭam* — their object of desire; *yat* — whom; *prekṣane* — while seeing; *dṛśiṣu* — on their eyes; *pakṣma* — of lids; *kṛtam* — the maker; *śapanti* — they would curse; *dṛgbhih* — with their eyes; *hṛdī-kṛtam* — taken into their hearts; *alam* — to their satisfaction; *parirabhya* — embracing; *sarvāh* — all of them; *tat* — in Him; *bhāvam* — ecstatic absorption; *āpuh* — attained; *api* — even though; *nitya* — constantly; *yujām* — for those who engage in yogic discipline; *durāpam* — difficult to attain.

Translation

Śukadeva Gosvāmī said: While gazing at their beloved Kṛṣṇa, the young gopīs used to condemn the creator of their eyelids, [which would momentarily block their vision of Him]. Now, seeing Kṛṣṇa again after such a long separation, with their eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic yoga find such absorption difficult to achieve.

Purport

According to Śrīla Viśvanātha Cakravartī, just then Lord Balarāma saw the *gopīs* standing a short distance away. Seeing them trembling with eagerness to meet Kṛṣṇa, and apparently ready to give up their lives if they could not, He tactfully decided to get up and involve Himself elsewhere. Then the *gopīs* attained the state described in the current verse. In referring to the *gopīs*' intolerant disrespect of Lord Brahmā, “the creator of eyelids,” Śukadeva Gosvāmī is giving vent to his own subtle jealousy of the *gopīs*' favored position.

Śrīla Jīva Gosvāmī offers an alternate understanding of the phrase *nitya-yujām*, which may mean “even of the Lord's principal queens, who tend to be proud of their constant association with Him.”

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda writes: “Because they had been separated from Kṛṣṇa for so many years, the *gopīs*, having come along with Nanda Mahārāja and mother Yaśodā, felt intense ecstasy in seeing Kṛṣṇa. No one can even imagine how anxious the *gopīs* were to see Kṛṣṇa again. As soon as Kṛṣṇa became visible to them, they took Him inside their hearts through their eyes and embraced Him to their full satisfaction. Even though they were embracing Kṛṣṇa only mentally, they became so ecstatic and overwhelmed with joy that for the time being they completely forgot themselves. The ecstatic trance which they achieved simply by mentally embracing Kṛṣṇa is impossible to achieve even for great *yogīs* constantly engaged in meditation on the Supreme Personality of Godhead. Kṛṣṇa could understand that the *gopīs* were rapt in ecstasy by embracing Him in their minds, and therefore, since He is present in everyone's heart, He also reciprocated the embracing from within.”

ŚB 10.82.40

भगवांस्तास्तथाभूता विविक्त उपसङ्गतः ।
आश्लिष्यानामयं पृष्ट्वा प्रहसन्निदमब्रवीत् ॥ ४० ॥

bhagavāṁs tās tathā-bhūtā
vivikta upasaṅgataḥ
āśliṣyānāmayam pṛṣṭvā
prahasann idam abravīt

Synonyms

bhagavān — the Supreme Lord; tāh — them; tathā-bhūtāh — being in such a state; vivikte — in a secluded place; upasaṅgatah — going up to; āślisya — embracing; anāmayam — health; prstvā — asking about; prahasana — laughed; idam — this; abravit — said.

Translation

The Supreme Lord approached the gopīs in a secluded place as they stood in their ecstatic trance. After embracing each of them and inquiring about their well-being, He laughed and spoke as follows.

Purport

Śrīla Viśvanātha Cakravartī comments that Kṛṣṇa expanded Himself by His *vibhūti-śakti* to embrace each of the gopīs individually, thus waking each of them from her trance. He inquired, “Are you now relieved of your pain of separation?” and laughed to help lighten their spirits.

ŚB 10.82.41

अपि स्मरथ नः सख्यः स्वानामर्थचिकीर्षया ।

गतांश्चिरायिताञ्छत्रुपक्षक्षपणचेतसः ॥ ४१ ॥

api smaratha naḥ sakhyah

svānām artha-cikīrṣayā

gatāṁś cirāyitāñ chatru-

pakṣa-kṣapaṇa-cetasah

Synonyms

api — whether; smaratha — you remember; naḥ — Us; sakhyah — girlfriends; svānām — of dear ones; artha — the purposes; cikīrṣayā — with the desire of executing; gatān — gone away; cirāyitān — having remained long; śatru — of Our enemies; pakṣa — the party; kṣapaṇa — to destroy; cetasah — whose intent.

Translation

[Lord Kṛṣṇa said:] My dear girlfriends, do you still remember Me? It was for My relatives’ sake that I stayed away so long, intent on destroying My enemies.

ŚB 10.82.42

अप्यवध्यायथास्मान् स्विदकृतज्ञाविशङ्कया ।
नूनं भूतानि भगवान् युनक्ति वियुनक्ति च ॥ ४२ ॥

*apy avadhyāyathāsmān svīd
akṛta-jñāviśaṅkayā
nūnaṁ bhūtāni bhagavān
yunakti viyunakti ca*

Synonyms

api — also; *avadhyāyatha* — you hold in contempt; *asmān* — Us; *svit* — perhaps; *akṛta-jña* — as being ungrateful; *āviśaṅkayā* — with the suspicion; *nūnam* — indeed; *bhūtāni* — living beings; *bhagavān* — the Supreme Lord; *yunakti* — joins; *viyunakti* — separates; *ca* — and.

Translation

Do you perhaps think I'm ungrateful and thus hold Me in contempt? After all, it is the Supreme Lord who brings living beings together and then separates them.

Purport

Śrīla Viśvanātha Cakravartī reveals the *gopīs*' thoughts: "We are not like You, who, with Your heart shattered by remembering us day and night, gave up all sense enjoyment in Your distress of separation. Rather, we have not remembered You at all; in fact, we have been quite happy without You." In response, Kṛṣṇa here asks whether they resent His ingratitude.

ŚB 10.82.43

वायुर्यथा घनानीकं तृणं तूलं रजांसि च ।
संयोज्याक्षिपते भूयस्तथा भूतानि भूतकृत् ॥ ४३ ॥

*vāyur yathā ghanānīkaṁ
tṛṇaṁ tūlaṁ rajānsi ca
saṁyojyākṣipate bhūyas
tathā bhūtāni bhūta-kṛt*

Synonyms

vāyuh — the wind; yathā — as; ghana — of clouds; anikam — groups; trnam — grass; tūlam — cotton; rajāṁsi — dust; ca — and; samyojya — bringing together; āksipate — throws apart; bhūyah — once again; tathā — so; bhūtāni — living beings; bhūta — of living beings; krt — the creator.

Translation

Just as the wind brings together masses of clouds, blades of grass, wisps of cotton and particles of dust, only to scatter them all again, so the creator deals with His created beings in the same way.

ŚB 10.82.44

मयि भक्तिर्हि भूतानाममृतत्वाय कल्पते ।
दिष्ट्या यदासीन्मत्स्नेहो भवतीनां मदापनः ॥ ४४ ॥

*mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnām mad-āpanaḥ*

Synonyms

mayi — to Me; bhaktih — devotional service; hi — indeed; bhūtānām — for living beings; amṛtatvāya — to immortality; kalpate — leads; diṣṭyā — by good fortune; yat — which; āsīt — has developed; mat — for Me; snehah — the love; bhavatīnām — on the part of your good selves; mat — Me; āpanah — which is the cause of obtaining.

Translation

Rendering devotional service to Me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me, by which you have obtained Me.

Purport

According to Śrīla Viśvanātha Cakravartī, the *gopīs* then replied, “But that Supreme Lord You are blaming is none other than Yourself, O most clever of speakers. Everyone in the world knows this! Why should we be ignorant of this fact?” “All

right,” Lord Kṛṣṇa then told them, “if this is true, I must be God, but still I am conquered by your loving affection.”

ŚB 10.82.45

अहं हि सर्वभूतानामादिरन्तोऽन्तरं बहिः ।
भौतिकानां यथा खं वाभूर्वायुर्ज्योतिरङ्गनाः ॥ ४५ ॥

*aham hi sarva-bhūtānām
ādir anto 'ntaram bahiḥ
bhautikānām yathā kham vār
bhūr vāyur jyotir aṅganāḥ*

Synonyms

aham — I; *hi* — indeed; *sarva* — all; *bhūtānām* — of created beings; *ādih* — the beginning; *antah* — the end; *antaram* — inside; *bahih* — outside; *bhautikānām* — of material things; *yathā* — as; *kham* — ether; *vāh* — water; *bhūh* — earth; *vāyuh* — air; *jyotih* — and fire; *aṅganāḥ* — O ladies.

Translation

Dear ladies, I am the beginning and end of all created beings and exist both within and without them, just as the elements ether, water, earth, air and fire are the beginning and end of all material objects and exist both within and without them.

Purport

According to Śrīla Śrīdhara Svāmī and Śrīla Viśvanātha Cakravartī, Lord Kṛṣṇa implies the following idea in this verse: “If you know that I am the Supreme Lord, there should be no question of your suffering any separation from Me, since I pervade all existence. Your unhappiness must be due to a lack of discrimination. Therefore please take this instruction from Me, which will remove your ignorance.

“But the truth of the matter is that you *gopīs* were in your previous lives great masters of *yoga*, and thus you must already know this science of *jñāna-yoga*. Furthermore, whether I try to teach this to you in person or through My representative, such as Uddhava, it will not produce the desired result. *Jñāna-yoga* simply causes suffering for those who are fully immersed in pure love of Godhead.”

ŚB 10.82.46

एवं ह्येतानि भूतानि भूतेष्वात्मात्मना ततः ।
उभयं मय्यथ परे पश्यताभातमक्षरे ॥ ४६ ॥

*evam hy etāni bhūtāni
bhūteṣv ātmātmanā tataḥ
ubhayam mayy atha pare
paśyatābhātam akṣare*

Synonyms

evam — in this manner; *hi* — indeed; *etāni* — these; *bhūtāni* — material entities; *bhūtesu* — within the elements of creation; *ātmā* — the self; *ātmanā* — in its own true identity; *tataḥ* — pervasive; *ubhayam* — both; *mayi* — within Me; *atha* — that is to say; *pare* — within the Supreme Truth; *paśyata* — you should see; *ābhātam* — manifested; *akṣare* — within the imperishable.

Translation

In this way all created things reside within the basic elements of creation, while the spirit souls pervade the creation, remaining in their own true identity. You should see both of these — the material creation and the self — as manifest within Me, the imperishable Supreme Truth.

Purport

One should properly understand the relationships among the material objects of this world, the elements comprising their basic substance, the individual spirit souls and the one Supreme Soul. The various objects of material enjoyment, such as pots, rivers and mountains, are manufactured from the basic material elements — earth, water, fire and so on. These elements pervade material things as their cause, while the spirit souls pervade them in their special role as their enjoyer (*svātmanā*). And ultimately, the material elements, their products and the living entities are all manifested within and pervaded by the imperishable, perfectly complete Supreme Soul, Kṛṣṇa.

A *jñānī* with realization of these facts should feel no separation from the Lord in any situation, but the *gopīs* of Vraja are much more elevated in their Kṛṣṇa consciousness

than ordinary *jñānīs*. Because of their intense love for Kṛṣṇa in His most humanlike, all-attractive aspect as a young cowherd boy, Kṛṣṇa's internal potency, Yoga-māyā, covered their knowledge of His majestic aspects, such as His all-pervasiveness. Thus the *gopīs* were able to relish the intense ecstasy caused by their love in separation from Him. Only in jest is Śrī Kṛṣṇa ascribing to them a lack of spiritual discrimination.

ŚB 10.82.47

श्रीशुक उवाच
अध्यात्मशिक्षया गोप्य एवं कृष्णेन शिक्षिताः ।
तदनुस्मरणध्वस्तजीवकोशास्तमध्यगन् ॥ ४७ ॥

śrī-śuka uvāca
adhyātma-śikṣayā gopya
evam kṛṣṇena śikṣitāḥ
tad-anusmaraṇa-dhvasta-
jīva-kośās tam adhyagan

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *adhyātma* — about the soul; *śikṣayā* — with instruction; *gopyah* — the *gopīs*; *evam* — thus; *kṛṣṇena* — by Kṛṣṇa; *śikṣitāḥ* — taught; *tat* — on Him; *anusmarana* — by constant meditation; *dhvasta* — eradicated; *jīva-kośāḥ* — the subtle covering of the soul (false ego); *tam* — Him; *adhyagan* — they came to understand.

Translation

Śukadeva Gosvāmī said: Having thus been instructed by Kṛṣṇa in spiritual matters, the *gopīs* were freed of all tinges of false ego because of their incessant meditation upon Him. And with their deepening absorption in Him, they came to understand Him fully.

Purport

Śrīla Prabhupāda renders this passage as follows in *Kṛṣṇa*: “The *gopīs*, having been instructed by Kṛṣṇa in this philosophy of simultaneous oneness and difference, remained always in Kṛṣṇa consciousness and thus became liberated from all material

contamination. The consciousness of the living entity who falsely presents himself as the enjoyer of the material world is called *jīva-kośa*, which means imprisonment by the false ego. Not only the *gopīs* but anyone who follows these instructions of Kṛṣṇa becomes immediately freed from the *jīva-kośa* imprisonment. A person in full Kṛṣṇa consciousness is always liberated from false egoism; he utilizes everything for Kṛṣṇa's service and is not at any time separated from Kṛṣṇa.”

ŚB 10.82.48

आहुश्च ते नलिनाभ पदारविन्दं योगेश्वरैर्हृदि विचिन्त्यमगाधबोधैः ।
संसारकूपपतितोत्तरणावलम्बं गेहं जुषामपि मनस्युदियात् सदा नः ॥ ४८ ॥

āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā nah

Synonyms

āhuh — the *gopīs* said; *ca* — and; *te* — Your; *nalina-nabha* — O Lord, whose navel is just like a lotus flower; *pada-aravindam* — lotus feet; *yoga-īśvaraiḥ* — by the great mystic *yogīs*; *hṛdi* — within the heart; *vicintyam* — to be meditated upon; *agādha-bodhaiḥ* — who were highly learned philosophers; *saṁsāra-kūpa* — the dark well of material existence; *patita* — of those fallen; *uttarana* — of deliverers; *avalambam* — the only shelter; *geham* — family affairs; *juṣām* — of those engaged; *api* — though; *manasi* — in the minds; *udiyāt* — let be awakened; *sadā* — always; *nah* — our.

Translation

The *gopīs* spoke thus: Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.

Purport

The translation and word meanings for this verse are taken from Śrīla Prabhupāda's English rendering of *Śrī Caitanya-caritāmṛta* (*Madhya* 1.81), where this verse is quoted.

Revealing the jealous mood in which the *gopīs* spoke these deceptively reverential words, Śrīla Viśvanātha Cakravartī gives their statements as follows: “O Supreme Lord, O directly manifest Supersoul, O crest jewel of instructors in definitive knowledge, You were aware of our excessive attachment to home, property and family. Therefore You previously had Uddhava instruct us in the knowledge that dispels ignorance, and now You have done so Yourself. In this way You have purified our hearts of contamination, and as a result we understand Your pure love for us, free from any motivation other than assuring our liberation. But we are only unintelligent cowherd women; how can this knowledge remain fixed in our hearts? We cannot even meditate steadily on Your feet, the focus of realization for great souls like Lord Brahmā. Please be merciful to us and somehow make it possible for us to concentrate on You, even a little. We are still suffering the reactions of our own fruitive work, so how can we meditate on You, the goal of great *yogīs*? Such *yogīs* are immeasurably wise, but we are mere feeble-minded women. Please do something to get us out of this deep well of material life.”

Pure devotees are never motivated by a desire for material elevation or spiritual liberation. And even if the Lord offers them such benedictions, the devotees often refuse to accept them. As stated by Lord Kṛṣṇa in the Eleventh Canto of [Śrīmad-Bhāgavatam \(11.20.34\)](#):

*na kiñcit sādhaso dhīrā
bhaktā hy ekāntino mama
vāñchanty api mayā dattaṁ
kaivalyam apunar-bhavam*

“Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.” It is quite appropriate, therefore, that the *gopīs* respond with a trace of jealous anger to Lord Kṛṣṇa's attempt at teaching them *jñāna-yoga*.

Thus, according to Śrīla Viśvanātha Cakravartī Ṭhākura, the words the *gopīs* speak in this verse may be interpreted as follows: “O sun who directly destroys the darkness of ignorance, we are scorched by the sun-rays of this philosophical knowledge. We are *cakora* birds who can subsist only on the moonlight radiating from Your beautiful face. Please come back to Vṛndāvana with us, and in this way bring us back to life.”

And if He says, “Then come to Dvārakā; there we will enjoy together,” they reply that Śrī Vṛndāvana is their home, and they are too attached to it for them to take up residence anywhere else. Only there, the *gopīs* imply, can Kṛṣṇa attract them by wearing peacock feathers in His turban and playing enchanting music with His flute. Only by His appearing again in Vṛndāvana can the *gopīs* be saved, not by any other kind of meditation on Him or theoretical knowledge of the self.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighty-second Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Kṛṣṇa and Balarāma Meet the Inhabitants of Vṛndāvana.”