

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 83



His Divine Grace
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CHAPTER EIGHTY-THREE

Draupadī Meets the Queens of Kṛṣṇa

This chapter relates a conversation between Draupadī and Lord Kṛṣṇa’s foremost queens, in which each of them describes how the Lord married her.

Lord Śrī Kṛṣṇa returned from His meeting with the *gopīs* and asked King Yudhiṣṭhira and His other relatives whether they were well. They replied, “My Lord, anyone who has just once imbibed through his ears the honey of Your pastimes can never know misfortune.”

Then Draupadī inquired from Lord Kṛṣṇa’s wives how the Lord had come to marry them. Queen Rukmiṇī spoke first: “Many kings, headed by Jarāsandha, were intent on giving me in marriage to Śiśupāla. Thus at my wedding they all stood with bows in hand, ready to support Śiśupāla against any opponents. But Śrī Kṛṣṇa came and forcibly took me away, as a lion takes his prey from amidst goats and sheep.”

Queen Satyabhāmā said, “When my uncle Prasena was killed, my father, Satrājīit, falsely accused Lord Kṛṣṇa of murder. To clear His name, Kṛṣṇa defeated Jāmbavān, recovered the Syamantaka jewel and returned it to Satrājīit. Repentant, my father presented the Lord with both the jewel and myself.”

Queen Jāmbavatī said, “When Śrī Kṛṣṇa entered my father’s cave in search of the Syamantaka jewel, at first my father, Jāmbavān, did not understand who He was. So my father fought with Him for twenty-seven days and nights. Finally, Jāmbavān understood that Kṛṣṇa was none other than Lord Rāmacandra, his worshipable Lord. Thus he gave Kṛṣṇa the Syamantaka jewel, along with me.”

Queen Kālindī said, “To obtain Kṛṣṇa as my husband, I performed severe austerities. Then one day Lord Kṛṣṇa came to me in the company of Arjuna, and at that time the Lord agreed to marry me.”

Queen Mitravindā said, “Śrī Kṛṣṇa came to my *svayamvara* ceremony, where He defeated all the opposing kings and took me away to His city of Dvārakā.”

Queen Satyā said, “My father stipulated that to win my hand, a prospective suitor would have to subdue and tie up seven powerful bulls. Accepting this challenge, Lord Kṛṣṇa playfully subdued them, defeated all His rival suitors and married me.”

Queen Bhadrā said, “My father invited his nephew Kṛṣṇa, to whom I had already given my heart, and offered me to Him as His bride. The dowry was an entire military division and a retinue of my female companions.”

Queen Lakṣmaṇā said to Draupadī, “At my *svayamvara*, as at yours, a fish-target was fastened near the ceiling. But in my case the fish was concealed on all sides, and only its reflection could be seen in a pot of water below. Several kings tried to hit the fish with an arrow but failed. Arjuna then made his attempt. He concentrated on the reflection of the fish in the water and took careful aim, but when he released his arrow it only grazed the target. Then Śrī Kṛṣṇa fixed His arrow on the bow and shot it straight through the target, knocking it to the ground. I placed the victory necklace on Śrī Kṛṣṇa’s neck, but the kings who had failed raised a violent protest. Lord Kṛṣṇa valiantly fought them, cutting off the heads, arms and legs of many and sending the rest fleeing for their lives. Then the Lord took me to Dvārakā for our lavish wedding.”

Rohiṇī-devī, representing all the other queens, explained that they were daughters of the kings defeated by Bhaumāsura. The demon had held them captive, but when Lord Kṛṣṇa killed him He had released them and married them all.

ŚB 10.83.1

श्रीशुक उवाच

तथानुगृह्य भगवान् गोपीनां स गुरुर्गतिः ।

युधिष्ठिरमथापृच्छत् सर्वाश्च सुहृदोऽव्ययम् ॥ १ ॥

śrī-śuka uvāca

tathānugrhya bhagavān

gopinām sa gurur gatiḥ

yudhiṣṭhīram athāpṛcchat

sarvāmś ca suhrdo ’vyayam

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *tathā* — in this way; *anugrhya* — showing favor; *bhagavān* — the Supreme Lord; *gopinām* — of the young cowherd women; *sah* — He; *guruh* — their spiritual master; *gatih* — and goal; *yudhisthiram* — from Yudhiṣṭhira; *atha* — then; *aprcchat* — He inquired; *sarvān* — all; *ca* — and; *su-hrdah* — His well-wishing relatives; *avyayam* — welfare.

Translation

Śukadeva Gosvāmī said: Thus Lord Kṛṣṇa, the spiritual master of the gopīs and the very purpose of their life, showed them His mercy. He then met with Yudhiṣṭhira and all His other relatives and inquired from them about their welfare.

Purport

The words *guruh gatih* have been translated here in their usual sense: “spiritual master and goal.” Śrīla Viśvanātha Cakravartī, however, points out an additional meaning: While Lord Kṛṣṇa is the goal for all *sādhus* in general, for the *gopīs* specifically He is that goal which is *guru*, “predominant,” in the sense of completely eclipsing the significance of all other possible goals.

ŚB 10.83.2

त एवं लोकनाथेन परिपृष्टाः सुसत्कृताः ।
प्रत्यूचूर्हेष्टमनसस्तत्पादेक्षाहतांहसः ॥ २ ॥

ta evaṁ loka-nāthena
paripṛṣṭāḥ su-sat-kṛtāḥ
pratyūcur hr̥ṣṭa-manasas
tat-pādekṣā-hatāmhasaḥ

Synonyms

te — they (Yudhiṣṭhira and Lord Kṛṣṇa’s other relatives); *evam* — thus; *loka* — of the universe; *nāthena* — by the Lord; *paripṛṣṭāḥ* — questioned; *su* — very much; *sat-kṛtāḥ* — honored; *pratyūcuḥ* — replied; *hr̥ṣṭa* — joyful; *manasah* — whose minds; *tat* — His; *pāda* — the feet; *īksā* — by seeing; *hata* — destroyed; *amhasah* — whose sins.

Translation

Feeling greatly honored, King Yudhiṣṭhira and the others, freed of all sinful reactions by seeing the feet of the Lord of the universe, gladly answered His inquiries.

ŚB 10.83.3

कुतोऽशिवं त्वच्चरणाम्बुजासवं महन्मनस्तो मुखनिःसृतं क्वचित् ।
पिबन्ति ये कर्णपुटैरलं प्रभो देहंभृतां देहकृदस्मृतिच्छिदम् ॥ ३ ॥

*kuto 'śivam tvac-caraṇāmbujāsavaṁ
mahan-manasto mukha-niḥsṛtaṁ kvacit
pibanti ye karṇa-putair alam prabho
dehaṁ-bhṛtām deha-kṛd-asmṛti-cchidam*

Synonyms

kutah — from where; *aśivam* — inauspiciousness; *tvat* — Your; *carana* — of the feet; *ambuja* — lotuslike; *āsavam* — the intoxicating nectar; *mahat* — of great souls; *manastah* — from the minds; *mukha* — through their mouths; *nihsrtam* — poured out; *kvacit* — at any time; *pibanti* — drink; *ye* — who; *karna* — of their ears; *putaih* — with the drinking cups; *alam* — as much as they wish; *prabho* — O master; *deham* — material bodies; *bhṛtām* — for those who possess; *deha* — of bodies; *kṛt* — about the creator; *asmṛti* — of forgetfulness; *chidam* — the eradicator.

Translation

[Lord Kṛṣṇa's relatives said:] O master, how can misfortune arise for those who have even once freely drunk the nectar coming from Your lotus feet? This intoxicating liquor pours into the drinking cups of their ears, having flowed from the minds of great devotees through their mouths. It destroys the embodied souls' forgetfulness of the creator of their bodily existence.

ŚB 10.83.4

हि त्वात्मधामविधुतात्मकृतत्रयवस्थामानन्दसम्प्लवमखण्डमकुण्ठबोधम् ।
कालोपसृष्टनिगमावन आत्तयोगमायाकृतिं परमहंसगतिं नताः स्म ॥ ४ ॥

*hi tvātma dhāma-vidhutātma-kṛta-try-avasthām
ānanda-samplavam akhaṇḍam akuṇṭha-bodham*

*kālopaśṛṣṭa-nigamāvana ātta-yoga-
māyākṛtiṃ paramahaṁsa-gatiṃ natāḥ sma*

Synonyms

hi — indeed; *tvā* — to You; *ātma* — of Your personal form; *dhāma* — by the illumination; *vidhuta* — dispelled; *ātma* — by material consciousness; *krta* — created; *tri* — three; *avasthām* — the material conditions; *ānanda* — in ecstasy; *samplavam* — (within whom is) the total immersion; *akhandam* — unlimited; *akuntha* — unrestricted; *bodham* — whose knowledge; *kāla* — by time; *upasṛsta* — endangered; *nigama* — of the Vedas; *avane* — for the protection; *ātta* — having assumed; *yoga-māyā* — by Your divine power of illusion; *ākṛtiṃ* — this form; *parama-haṁsa* — of perfect saints; *gatiṃ* — the goal; *natāḥ sma* — (we) have bowed down.

Translation

The radiance of Your personal form dispels the threefold effects of material consciousness, and by Your grace we become immersed in total happiness. Your knowledge is indivisible and unrestricted. By Your Yoga-māyā potency You have assumed this human form for protecting the Vedas, which had been threatened by time. We bow down to You, the final destination of perfect saints.

Purport

Simply by the effulgent light emanating from the beautiful form of Lord Kṛṣṇa, one's intelligence is purified of all material contamination, and thus the soul's various entanglements in the modes of goodness, passion and ignorance are dispelled. "How then," the Lord's relatives imply, "can we ever suffer misfortune? We are always immersed in absolute happiness." This is their answer to His inquiry about their welfare.

ŚB 10.83.5

श्रीऋषिरुवाच

इत्युत्तमःश्लोकशिखामणिं जनेष्वभिष्टुवत्स्वन्धककौरवस्त्रियः ।
समेत्य गोविन्दकथा मिथोऽगृणंस्त्रिलोकगीताः शृणु वर्णयामि ते ॥ ५ ॥

śrī-ṛṣir uvāca
ity uttamah-śloka-śikhā-manim janeṣv
abhiṣṭuvatsv andhaka-kaurava-striyaḥ
sametya govinda-kathā mitho 'grnam
tri-loka-gītāḥ śṛṇu varṇayāmi te

Synonyms

śrī-ṛṣiḥ uvāca — the great sage, Śukadeva, said; *iti* — thus; *uttamah-śloka* — of great personalities who are glorified in choice poetry; *śikhā-manim* — the crest jewel (Lord Kṛṣṇa); *janeṣu* — His devotees; *abhiṣṭuvatsu* — while they were glorifying; *andhaka-kaurava* — of the Andhaka and Kaurava clans; *striyaḥ* — the women; *sametya* — meeting; *govinda-kathāḥ* — topics of Lord Govinda; *mithaḥ* — among one another; *agrnan* — spoke; *tri* — three; *loka* — in the worlds; *gītāḥ* — sung; *śṛṇu* — please hear; *varṇayāmi* — I will describe; *te* — to you (Parīkṣit Mahārāja).

Translation

The great sage Śukadeva Gosvāmī said: As Yudhiṣṭhira and the others were thus praising Lord Kṛṣṇa, the crest jewel of all sublimely glorified personalities, the women of the Andhaka and Kaurava clans met with one another and began discussing topics about Govinda that are sung throughout the three worlds. Please listen as I relate these to you.

ŚB 10.83.6-7

श्रीद्रौपद्युवाच
हे वैदर्भ्यच्युतो भद्रे हे जाम्बवति कौशले ।
हे सत्यभामे कालिन्दि शैब्ये रोहिणि लक्ष्मणे ॥ ६ ॥
हे कृष्णपत्न्य एतन्नो ब्रूते वो भगवान् स्वयम् ।
उपयेमे यथा लोकमनुकुर्वन् स्वमायया ॥ ७ ॥

śrī-draupady uvāca
he vaidarbhy acyuto bhadre
he jāmbavati kauśale
he satyabhāme kālindi
śaibye rohiṇi lakṣmaṇe
he kṛṣṇa-patnya etan no
brūte vo bhagavān svayam

*upayeme yathā lokam
anukurvan sva-māyayā*

Synonyms

śrī-draupadī uvāca — Śrī Draupadī said; *he vaidarbhi* — O daughter of Vaidarbha (Rukmiṇī); *acyutah* — Lord Kṛṣṇa; *bhadre* — O Bhadrā; *he jāmbavati* — O daughter of Jāmbavān; *kauśale* — O Nāgnajitī; *he satyabhāme* — O Satyabhāmā; *kālindī* — O Kālindī; *śaibye* — O Mitravindā; *rohini* — O Rohiṇī (one of the sixteen thousand queens married after the killing of Narakāsura); *laksmāne* — O Lakṣmaṇā; *he kṛṣṇa-patnyah* — O (other) wives of Kṛṣṇa; *etat* — this; *nah* — to us; *brūte* — please speak; *vah* — you; *bhagavān* — the Supreme Lord; *svayam* — Himself; *upayeme* — married; *yathā* — how; *lokam* — ordinary society; *anukurvan* — imitating; *sva-māyayā* — by His own mystic power.

Translation

Śrī Draupadī said: O Vaidarbhi, Bhadrā and Jāmbavati, O Kauśalā, Satyabhāmā and Kālindī, O Śaibyā, Rohiṇī, Lakṣmaṇā and other wives of Lord Kṛṣṇa, please tell me how the Supreme Lord Acyuta, imitating the ways of this world by His mystic power, came to marry each of you.

Purport

The Rohiṇī addressed here by Draupadī is not Lord Balarāma’s mother but another Rohiṇī, the foremost of the sixteen thousand princesses Lord Kṛṣṇa rescued from the prison of Bhaumāsura. Draupadī turns to her as the representative of all sixteen thousand, and as a virtual equal to Śrī Kṛṣṇa’s eight chief queens.

ŚB 10.83.8

श्रीरुक्मिण्युवाच

चैद्याय मार्पयितुमुद्यतकार्मुकेषु राजस्वजेयभटशेखरिताङ्घ्रिरेणुः ।

निन्ये मृगेन्द्र इव भागमजावियूथात् तच्छ्रीनिकेतचरणोऽस्तु ममार्चनाय ॥ ८ ॥

śrī-rukmiṇy uvāca

caidyāya mārpayitum udyata-kārmukeṣu

rājasv ajeya-bhaṭa-śekharityāṅghri-reṇuḥ

*ninye mṛgendra iva bhāgam ajāvi-yūthāt
tac-chrī-niketa-caraṇo 'stu mamārcanāya*

Synonyms

śrī-rukmiṇī uvāca — Śrī Rukmiṇī said; *caidyāya* — to Śiśupāla; *mā* — me; *arpayitum* — in order to offer; *udyata* — holding at the ready; *kārmukesu* — whose bows; *rājasu* — when the kings; *ajeya* — invincible; *bhata* — of soldiers; *śekharita* — placed upon the heads; *aṅghri* — of whose feet; *renuh* — the dust; *ninye* — He took away; *mrgendrah* — a lion; *iva* — as if; *bhāgam* — his share; *aja* — of goats; *avi* — and sheep; *yūthāt* — from a group; *tat* — of Him; *śrī* — of the supreme goddess of fortune; *niketa* — who is the abode; *caranah* — the feet; *astu* — may be; *mama* — my; *arcanāya* — for the worship.

Translation

Śrī Rukmiṇī said: When all the kings held their bows at the ready to assure that I would be presented to Śiśupāla, He who puts the dust of His feet on the heads of invincible warriors took me from their midst, as a lion forcibly takes his prey from the midst of goats and sheep. May I always be allowed to worship those feet of Lord Kṛṣṇa, the abode of Goddess Śrī.

Purport

Lord Kṛṣṇa's pastime of kidnapping Rukmiṇī is narrated in detail in Chapters Fifty-two through Fifty-four of the *Śrīmad-Bhāgavatam*'s Tenth Canto.

ŚB 10.83.9

श्रीसत्यभामोवाच

यो मे सनाभिवधतप्तहृदा ततेन लिप्ताभिशापमपमार्ष्टुमुपाजहार ।
जित्वर्क्षराजमथ रत्नमदात् स तेन भीतः पितादिशत मां प्रभवेऽपि दत्ताम् ॥ ९ ॥

śrī-satyabhāmovāca

*yo me sanābhi-vadha-tapta-hṛdā tatena
liptābhiśāpam apamārṣṭum upājahāra
jītvarkṣa-rājam atha ratnam adāt sa tena
bhītaḥ pitādiśata mām prabhave 'pi dattām*

Synonyms

śrī-satyabhāmā uvāca — Śrī Satyabhāmā said; *yah* — who; *me* — my; *sanābhi* — of my brother; *vadha* — by the killing; *tapta* — distressed; *hrdā* — whose heart; *tatena* — by my father; *lipta* — tainted; *abhiśāpam* — with condemnation; *apamārstum* — to cleanse away; *upājahāra* — He removed; *jītvā* — after defeating; *rksa-rājam* — the king of the bears, Jāmbavān; *atha* — then; *ratnam* — the jewel (Syamantaka); *adāt* — gave; *sah* — He; *tena* — because of this; *bhītah* — afraid; *pitā* — my father; *adiśata* — offered; *mām* — me; *prabhave* — to the Lord; *api* — although; *dattām* — already given.

Translation

Śrī Satyabhāmā said: My father, his heart tormented by his brother's death, accused Kṛṣṇa of killing him. To remove the stain on His reputation, the Lord defeated the king of the bears and took back the Syamantaka jewel, which He then returned to my father. Fearing the consequences of his offense, my father offered me to the Lord, even though I had already been promised to others.

Purport

As described in Chapter Fifty-six of this canto, King Satrājīta had already compromised himself by promising his daughter's hand first to Akrūra and then again to a number of other suitors. But after the return of the Syamantaka jewel, he felt impelled by his shame to offer her to Lord Kṛṣṇa instead. According to Śrīla Śrīdhara Svāmī, the word *prabhave* (“unto the Lord”) answers any doubt as to the propriety of offering Kṛṣṇa a bride who had already been promised to others. It is perfectly proper to offer Him everything one owns, and improper to withhold anything from Him.

ŚB 10.83.10

श्रीजाम्बवत्युवाच

प्राज्ञाय देहकृदमुं निजनाथदैवं सीतापतिं त्रिनवहान्यमुनाभ्ययुध्यत् ।
ज्ञात्वा परीक्षित उपाहरदर्हणं मां पादौ प्रगृह्य मणिनाहममुष्य दासी ॥ १० ॥

śrī-jāmbavatya uvāca

*prājñāya deha-kṛd amuṁ nija-nātha-daivaṁ
sītā-patiṁ tri-navahāny amunābhyayudhyat*

*jñātvā parīkṣita upāharad arhaṇam mām
pādaḥ pragrhya maṇināham amuṣya dāsī*

Synonyms

śrī-jāmbavatī uvāca — Śrī Jāmbavatī said; *prājñāya* — unaware; *deha* — of my body; *kṛt* — the maker (my father); *amum* — of Him; *nija* — his own; *nātha* — as the master; *daivam* — and worshipable Deity; *sītā* — of Goddess Sītā; *patim* — the husband; *tri* — three; *nava* — times nine; *ahāni* — for days; *amunā* — with Him; *abhyayudhyat* — he fought; *jñātvā* — recognizing; *parīkṣitah* — awakened to proper understanding; *upāharat* — he presented; *arhaṇam* — as a respectful offering; *mām* — me; *pādaḥ* — His feet; *pragrhya* — taking hold of; *maṇinā* — with the jewel; *aham* — I; *amuṣya* — His; *dāsī* — maidservant.

Translation

Śrī Jāmbavatī said: Unaware that Lord Kṛṣṇa was none other than his own master and worshipable Deity, the husband of Goddess Sītā, my father fought with Him for twenty-seven days. When my father finally came to his senses and recognized the Lord, he took hold of His feet and presented Him with both me and the Syamantaka jewel as tokens of his reverence. I am simply the Lord’s maidservant.

Purport

Jāmbavān had been Lord Rāmacandra’s servant many thousands of years before. Śrīla Viśvanātha Cakravartī mentions that while hearing Jāmbavatī’s story, the women present recognized her as the girl whom Jāmbavān had once offered to Lord Śrī Rāma to be His wife. Since Lord Rāma had taken a vow to have only one wife, He could not accept her then, but did so when He returned in the Dvāpara-yuga as Kṛṣṇa. The other queens wanted to honor Jāmbavatī for this, but she replied humbly, “I am just the Lord’s maidservant.”

How Jāmbavatī and Satyabhāmā became Lord Kṛṣṇa’s wives is told in Chapter Fifty-six of the Tenth Canto.

ŚB 10.83.11

श्रीकालिन्द्युवाच
 तपश्चरन्तीमाज्ञाय स्वपादस्पर्शनाशया ।
 सख्योपेत्याग्रहीत् पाणिं योऽहं तद्ग्रहमार्जनी ॥ ११ ॥
śrī-kālindy uvāca
tapaś carantīm ājñāya
sva-pāda-sparśanāśayā
sakhyopetyāgrahīt paṇim
yo 'haṁ tad-grha-mārjanī

Synonyms

śrī-kālindī uvāca — Śrī Kālindī said; *tapah* — penances; *carantīm* — executing; *ājñāya* — knowing; *sva* — His; *pāda* — of the feet; *sparśana* — for the touch; *āśayā* — with the desire; *sakhyā* — together with His friend (Arjuna); *upetya* — coming; *agrahīt* — took; *pānim* — my hand; *yah* — who; *aham* — I; *tat* — His; *grha* — of the residence; *mārjanī* — the cleaner.

Translation

Śrī Kālindī said: The Lord knew I was performing severe austerities and penances with the hope of one day touching His lotus feet. So He came to me in the company of His friend and took my hand in marriage. Now I am engaged as a sweeper in His palace.

ŚB 10.83.12

श्रीमित्रविन्दोवाच
 यो मां स्वयंवर उपेत्य विजित्य भूपान् निन्ये श्वयूथगमिवात्मबलिं द्विपारिः ।
 भ्रातृंश्च मेऽपकुरुतः स्वपुरं श्रियौकस्तस्यास्तु मेऽनुभवमङ्घ्रयवनेजनत्वम् ॥ १२ ॥
śrī-mitravindovāca
yo mām svayaṁvara upetya vijitya bhū-pān
ninye śva-yūtha-gaṁ ivātma-baliṁ dvipāriḥ
bhrātṛmś ca me 'pakurutaḥ sva-puraṁ śriyaukas
tasyāstu me 'nu-bhavam aṅghry-avanejanatvam

Synonyms

śrī-mitravindā uvāca — Śrī Mitravindā said; *yah* — who; *mām* — me; *svayaṁ-vare* — during my *svayaṁvara* (the ceremony in which a princess chooses a husband from a

number of eligible suitors); *upetya* — coming forward; *vijitya* — after defeating; *bhū-pān* — kings; *ninye* — took; *śva* — of dogs; *yūtha* — into a group; *gam* — gone; *iva* — as if; *ātma* — own; *balim* — share; *dvipa-arih* — a lion (“enemy of elephants”); *bhrātṛn* — brothers; *ca* — and; *me* — my; *apakurutah* — who were insulting Him; *sva* — to His; *puram* — capital city; *śrī* — of the goddess of fortune; *okah* — the residence; *tasya* — His; *astu* — may be; *me* — for me; *anu-bhavam* — life after life; *aṅghri* — the feet; *avanejanatvam* — the status of washing.

Translation

Śrī Mitravindā said: At my svayaṁvara ceremony He came forward, defeated all the kings present — including my brothers, who dared insult Him — and took me away just as a lion removes his prey from amidst a pack of dogs. Thus Lord Kṛṣṇa, the shelter of the goddess of fortune, brought me to His capital city. May I be allowed to serve Him by washing His feet, life after life.

ŚB 10.83.13-14

श्रीसत्योवाच

सप्तोक्षणोऽतिबलवीर्यसुतीक्ष्णशृङ्गान् पित्रा कृतान् क्षितिपवीर्यपरीक्षणाय ।
तान् वीरदुर्मदहनस्तरसा निगृह्य क्रीडन् बबन्ध ह यथा शिशवोऽजतोकान् ॥ १३ ॥

य इत्थं वीर्यशुल्कां मां दासीभिश्चतुरङ्गिणीम् ।
पथि निर्जित्य राजन्यान् निन्ये तद्दास्यमस्तु मे ॥ १४ ॥

śrī-satyovāca

saptokṣaṇo 'ti-bala-vīrya-su-tīkṣṇa-śṛṅgān
pitṛā kṛtān kṣitipa-vīrya-parīkṣaṇāya
tān vīra-durmada-hanas tarasā nigrhya
kṛḍan babandha ha yathā śīśavo 'ja-tokān
ya itthaṁ vīrya-śulkāṁ mām
dāsibhiś catur-aṅgiṇīm
pathi nirjitya rājanyān
ninye tad-dāsyam astu me

Synonyms

śrī-satyā uvāca — Śrī Satyā said; *sapta* — seven; *uksanah* — bulls; *ati* — great; *bala* — whose strength; *vīrya* — and vitality; *su* — very; *tīksna* — sharp; *śṛṅgān* — whose horns; *pitṛā* — by my father; *kṛtān* — made; *kṣitipa* — of the kings; *vīrya* — the

prohess; pariksanāya — for testing; tān — them (the bulls); vīra — of heroes; durmada — the false pride; hanah — who destroyed; tarasā — quickly; nigrhya — subduing; krīdan — playing; babandha ha — He tied up; yathā — as; śīsavah — children; aja — of goats; tokān — the infants; yah — who; ittham — in this manner; vīrya — heroism; śulkām — whose price; mām — me; dāsibhih — with maidservants; catuh-aṅginīm — protected by an army of four divisions (chariots, horses, elephants and infantry); pathi — along the road; nirītya — defeating; rājanyān — the kings; ninye — He took me away; tat — to Him; dāsyam — servitude; astu — may there be; me — my.

Translation

Śrī Satyā said: My father arranged for seven extremely powerful and vigorous bulls with deadly sharp horns to test the prowess of the kings who desired my hand in marriage. Although these bulls destroyed the false pride of many heroes, Lord Kṛṣṇa subdued them effortlessly, tying them up in the same way that children playfully tie up a goat's kids. He thus purchased me with His valor. Then He took me away with my maidservants and a full army of four divisions, defeating all the kings who opposed Him along the road. May I be granted the privilege of serving that Lord.

ŚB 10.83.15-16

श्रीभद्रोवाच

पिता मे मातुलेयाय स्वयमाहूय दत्तवान् ।
 कृष्णे कृष्णाय तच्चित्तामक्षौहिण्या सखीजनैः ॥ १५ ॥
 अस्य मे पादसंस्पर्शो भवेज्जन्मनि जन्मनि ।
 कर्मभिर्भ्राम्यमाणाया येन तच्छ्रेय आत्मनः ॥ १६ ॥

śrī-bhadrovāca

*pitā me mātuleyāya
 svayam āhūya dattavān
 kṛṣṇe kṛṣṇāya tac-cittām
 akṣauhīnyā sakhī-janaiḥ
 asya me pāda-saṁsparśo
 bhavej janmani janmani*

*karmabhir bhrāmyamānāyā
yena tac chreya ātmanah*

Synonyms

śrī-bhadrā uvāca — Śrī Bhadrā said; *pitā* — father; *me* — my; *mātuleyāya* — to my maternal cousin; *svayam* — of his own accord; *āhūya* — inviting; *dattavān* — gave; *krsne* — O Kṛṣṇā (Draupadī); *krsnāya* — to Lord Kṛṣṇa; *tat* — absorbed in whom; *cittām* — whose heart; *akṣauhinyā* — with an *akṣauhiṇī* military guard; *sakhī-janaiḥ* — and with my female companions; *asya* — His; *me* — for me; *pāda* — of the feet; *saṁsparśah* — the touch; *bhavet* — may it be; *janmani janmani* — in one life after another; *karmabhiḥ* — due to the reactions of material activities; *bhrāmyamānāyāḥ* — who will be wandering; *yena* — by which; *tat* — that; *śreyah* — ultimate perfection; *ātmanah* — of myself.

Translation

Śrī Bhadrā said: My dear Draupadī, of his own free will my father invited his nephew Kṛṣṇa, to whom I had already dedicated my heart, and offered me to Him as His bride. My father presented me to the Lord with an akṣauhiṇī military guard and a retinue of my female companions. My ultimate perfection is this: to always be allowed to touch Lord Kṛṣṇa’s lotus feet as I wander from life to life, bound by my karma.

Purport

With the word *ātmanah*, Queen Bhadrā speaks not only for herself but for all living entities as well. The soul’s perfection (*śreya ātmanah*) is devotional service to Lord Kṛṣṇa, both in this world and beyond, in liberation.

Śrīla Jīva Gosvāmī comments that although in civilized society it is normally considered disrespectful to publicly speak the name of one’s *guru* or husband, Lord Kṛṣṇa’s name is unique: the mere utterance of the name Kṛṣṇa is commendable as the highest expression of reverence for God. As the *Śvetāśvatara Upaniṣad* (4.19) states, *yasya nāma mahad yaśaḥ*: “The holy name of the Lord is supremely glorious.”

ŚB 10.83.17

श्रीलक्ष्मणोवाच

ममापि राज्ञ्यच्युतजन्मकर्म श्रुत्वा मुहुर्नारदगीतमास ह ।
चित्तं मुकुन्दे किल पद्महस्तया वृतः सुसम्मृश्य विहाय लोकपान् ॥ १७ ॥

śrī-lakṣmaṇovāca

*mamāpi rājñy acyuta-janma-karma
śrutvā muhur nārada-gītam āsa ha
cittaṁ mukunde kila padma-hastayā
vṛtaḥ su-sammṛśya vihāya loka-pān*

Synonyms

śrī-lakṣmanā uvāca — Śrī Lakṣmaṇā said; *mama* — my; *api* — also; *rājñi* — O Queen; *acyuta* — of Lord Kṛṣṇa; *janma* — about the births; *karma* — and activities; *śrutvā* — hearing; *muhuh* — repeatedly; *nārada* — by Nārada Muni; *gītam* — chanted; *āsa ha* — became; *cittam* — my heart; *mukunde* — (fixed) upon Mukunda; *kila* — indeed; *padma-hastayā* — by the supreme goddess of fortune, who holds a lotus in her hand; *vṛtaḥ* — chosen; *su* — carefully; *sammṛśya* — considering; *vihāya* — rejecting; *loka* — of planets; *pān* — the rulers.

Translation

Śrī Lakṣmaṇā said: O Queen, I repeatedly heard Nārada Muni glorify the appearances and activities of Acyuta, and thus my heart also became attached to that Lord, Mukunda. Indeed, even Goddess Padmahastā chose Him as her husband after careful consideration, rejecting the great demigods who rule various planets.

ŚB 10.83.18

ज्ञात्वा मम मतं साध्वि पिता दुहितृवत्सलः ।
बृहत्सेन इति ख्यातस्तत्रोपायमचीकरत् ॥ १८ ॥

jñātvā mama mataṁ sādhvi

*pitā duhitṛ-vatsalah
bṛhatsena iti khyātas
tatropāyam acīkarat*

Synonyms

jñātvā — knowing; *mama* — my; *matam* — mentality; *sādhvi* — O saintly lady; *pitā* — my father; *duhitr* — to his daughter; *vatsalah* — affectionate; *brhatsenah iti khyātah* — known as Bṛhatsena; *tatra* — toward this end; *upāyam* — a means; *acikarat* — arranged.

Translation

My father, Bṛhatsena, was by nature compassionate to his daughter, and knowing how I felt, O saintly lady, he arranged to fulfill my desire.

ŚB 10.83.19

यथा स्वयंवरे राज्ञि मत्स्यः पार्थेप्सया कृतः ।
अयं तु बहिराच्छन्नो दृश्यते स जले परम् ॥ १९ ॥

yathā svayaṁ-vare rājñi
matsyaḥ pārtheṣayā kṛtaḥ
ayaṁ tu bahir ācchanno
drśyate sa jale param

Synonyms

yathā — just as; *svayam-vare* — in (your) *svayamvara* ceremony; *rājñi* — O Queen; *matsyah* — a fish; *pārtha* — Arjuna; *ipsayā* — with the desire of obtaining; *kṛtaḥ* — made (into a target); *ayam* — this (fish); *tu* — however; *bahih* — outwardly; *ācchannah* — covered; *drśyate* — was seen; *sah* — it; *jale* — in water; *param* — only.

Translation

Just as a fish was used as a target in your *svayamvara* ceremony, O Queen, to assure that you would obtain Arjuna as your husband, so a fish was also used in my ceremony. In my case, however, it was concealed on all sides, and only its reflection could be seen in a pot of water below.

Purport

Arjuna is famous as the most expert Bowman. Why, then, could he not hit the fish target at Śrīmatī Lakṣmaṇā's *svayamvara* ceremony just as he had done once before to win Draupadī? Śrīla Śrīdhara Svāmī explains: The target at Draupadī's *svayamvara* had been covered only partially, so that a marksman could see it if he looked

straight up the pillar on which it was placed. To shoot Lakṣmaṇā's target, however, it was necessary to aim by looking up and down at the same time, an impossible feat for any mortal. Therefore only Kṛṣṇa could strike the target.

ŚB 10.83.20

श्रुत्वैतत् सर्वतो भूपा आययुर्मत्पितुः पुरम् ।
सर्वास्त्रशस्त्रतत्त्वज्ञाः सोपाध्यायाः सहस्रशः ॥ २० ॥

*śrutvaitat sarvato bhū-pā
āyayur mat-pituḥ puram
sarvāstra-śastra-tattva-jñāḥ
sopādhyāyāḥ sahasraśaḥ*

Synonyms

śrutvā — hearing; *etat* — of this; *sarvataḥ* — from everywhere; *bhū-pāḥ* — kings; *āyayuh* — came; *mat* — my; *pituḥ* — of the father; *puram* — to the city; *sarva* — all; *astra* — concerning weapons shot as arrows; *śastra* — and other weapons; *tattva* — of the science; *jñāḥ* — expert knowers; *sa* — along with; *upādhyāyāḥ* — their teachers; *sahasraśaḥ* — by the thousands.

Translation

Hearing of this, thousands of kings expert in shooting arrows and in wielding other weapons converged from all directions on my father's city, accompanied by their military teachers.

ŚB 10.83.21

पित्रा सम्पूजिताः सर्वे यथावीर्यं यथावयः ।
आददुः सशरं चापं वेद्दुं पर्षदि मद्दियः ॥ २१ ॥

*pitrā sampūjitāḥ sarve
yathā-vīryam yathā-vayaḥ
ādaduḥ sa-śaram cāpaṁ
veddhum parṣadi mad-dhiyaḥ*

Synonyms

pitrā — by my father; *sampūjitāḥ* — fully honored; *sarve* — all of them; *yathā* — according to; *vīryam* — strength; *yathā* — according to; *vayaḥ* — age; *ādaduh* — they

took up; *sa* — with; *śaram* — arrows; *cāpam* — the bow; *veddhum* — to pierce (the target); *parsadi* — in the assembly; *mat* — (fixed) upon me; *dhiyah* — whose minds.

Translation

My father properly honored each king according to his strength and seniority. Then those whose minds were fixed on me took up the bow and arrow and one by one tried to pierce the target in the midst of the assembly.

Purport

According to the *ācāryas*, only those kings who were extremely intent on winning the hand of the princess even dared try to shoot the target.

ŚB 10.83.22

आदाय व्यसृजन् केचित् सज्यं कर्तुमनीश्वराः ।
आकोष्ठं ज्यां समुत्कृष्य पेतुरेकेऽमुना हताः ॥ २२ ॥

ādāya vyasrjan kecit
sajyam kartum anīśvarāḥ
ā-koṣṭham jyām samutkr̥ṣya
petur eke 'munāhatāḥ

Synonyms

ādāya — after picking up; *vyasrjan* — let go; *kecit* — some of them; *sajyam* — strung; *kartum* — to make it; *anīśvarāḥ* — unable; *ā-kostham* — up to the tip (of the bow); *jyām* — the bowstring; *samutkr̥ṣya* — having pulled; *petuh* — fell down; *eke* — some; *amunā* — by it (the bow); *hatāḥ* — hit.

Translation

Some of them picked up the bow but could not string it, and so they threw it aside in frustration. Some managed to pull the bowstring toward the tip of the bow, only to have the bow spring back and knock them to the ground.

ŚB 10.83.23

सज्यं कृत्वापरे वीरा मागधाम्बष्ठचेदिपाः ।
भीमो दुर्योधनः कर्णो नाविदंस्तदवस्थितिम् ॥ २३ ॥

*sajyam kṛtvāpare vīrā
māgadhāmbaṣṭha-cedipāḥ
bhīmo duryodhanaḥ karṇo
nāvidams tad-avasthitim*

Synonyms

sajyam — strung; *kṛtvā* — making (the bow); *apare* — other; *vīrāḥ* — heroes; *māgadha* — the King of Magadha (Jarāsandha); *ambastha* — the King of Ambaṣṭha; *cedi-pāḥ* — the ruler of Cedi (Śiśupāla); *bhīmah duryodhanaḥ karṇah* — Bhīma, Duryodhana and Karṇa; *na avidan* — they could not find; *tad* — of it (the target); *avasthitim* — the location.

Translation

A few heroes — namely Jarāsandha, Śiśupāla, Bhīma, Duryodhana, Karṇa and the King of Ambaṣṭha — succeeded in stringing the bow, but none of them could find the target.

Purport

These kings were very strong physically, but they were not skillful enough to find the target.

ŚB 10.83.24

मत्स्याभासं जले वीक्ष्य ज्ञात्वा च तदवस्थितिम् ।
पार्थो यत्तोऽसृजद् बाणं नाच्छिनत् पस्पृशे परम् ॥ २४ ॥

*matsyābhāsam jale vīkṣya
jñātvā ca tad-avasthitim
pārtho yatto 'sṛjad bāṇam
nācchinat pasprśe param*

Synonyms

matsya — of the fish; *abhāsam* — the reflection; *jale* — in the water; *vīkṣya* — looking at; *jñātvā* — knowing; *ca* — and; *tat* — its; *avasthitim* — location; *pārthah* — Arjuna; *yattah* — taking careful aim; *asṛjat* — shot; *bāṇam* — the arrow; *na acchinat* — he did not pierce it; *pasprśe* — he touched it; *param* — only.

Translation

Then Arjuna looked at the reflection of the fish in the water and determined its position. When he carefully shot his arrow at it, however, he did not pierce the target but merely grazed it.

Purport

According to the explanation of Śrīla Śrīdhara Svāmī, Arjuna was more expert a marksman than the other kings, but his physical strength was not adequate to the task of shooting it with perfect accuracy.

ŚB 10.83.25-26

राजन्येषु निवृत्तेषु भग्नमानेषु मानिषु ।
 भगवान् धनुरादाय सज्यं कृत्वाथ लीलया ॥ २५ ॥
 तस्मिन् सन्धाय विशिखं मत्स्यं वीक्ष्य सकृज्जले ।
 छित्त्वेषुणापातयत्तं सूर्ये चाभिजिति स्थिते ॥ २६ ॥

rājanyeṣu nivṛtteṣu
bhagna-māneṣu māniṣu
bhagavān dhanur ādāya
sajyam kṛtvātha līlayā
tasmin sandhāya viśikham
matsyam vīkṣya sakṛj jale
chittveṣuṇāpātayat taṁ
sūrye cābhijiti sthite

Synonyms

rājanyeṣu — when the kings; *nivṛtteṣu* — had given up; *bhagna* — defeated; *māneṣu* — whose pride; *māniṣu* — proud; *bhagavān* — the Supreme Lord; *dhanuh* — the bow; *ādāya* — taking up; *sajyam kṛtvā* — stringing it; *atha* — then; *līlayā* — as play; *tasmin* — onto it; *sandhāya* — fixing; *viśikham* — the arrow; *matsyam* — the fish; *vīkṣya* — looking at; *sakṛt* — only once; *jale* — in the water; *chittvā* — piercing; *isunā* — with the arrow; *apātayat* — He made fall; *taṁ* — it; *sūrye* — when the sun; *ca* — and; *abhijite* — in the constellation Abhijit; *sthite* — situated.

Translation

After all the arrogant kings had given up, their pride broken, the Supreme Personality of Godhead picked up the bow, easily strung it and then fixed His arrow upon it. As the sun stood in the constellation Abhijit, He looked at the fish in the water only once and then pierced it with the arrow, knocking it to the ground.

Purport

Each day the sun passes once through the lunar constellation Abhijit, marking the period most auspicious for victory. As pointed out by Śrīla Viśvanātha Cakravartī, on this particular day the *muhūrta* of Abhijit coincided with high noon, further emphasizing Lord Kṛṣṇa's greatness by making the target all the more difficult to see.

ŚB 10.83.27

दिवि दुन्दुभयो नेदुर्जयशब्दयुता भुवि ।
 देवाश्च कुसुमासारान् मुमुचुर्हर्षविह्वलाः ॥ २७ ॥
divi dundubhayo nedur
jaya-śabda-yutā bhuvi
devāś ca kusumāsārān
mumucur harṣa-vihvalāḥ

Synonyms

divi — in the sky; *dundubhayah* — kettledrums; *neduh* — resounded; *jaya* — “victory”; *śabda* — the sound; *yutāḥ* — together with; *bhuvī* — on the earth; *devāḥ* — demigods; *ca* — and; *kusuma* — of flowers; *āsārān* — torrents; *mumucuh* — released; *harṣa* — with joy; *vihvalāḥ* — overwhelmed.

Translation

Kettledrums resounded in the sky, and on the earth people shouted “Jaya! Jaya!” Overjoyed, demigods showered flowers.

ŚB 10.83.28

तद् रङ्गमाविशमहं कलनूपुराभ्यां पद्भ्यां प्रगृह्य कनकोञ्चलरत्नमालाम् ।
 नूत्ने निवीय परिधाय च कौशिकाग्रये सत्रीडहासवदना कवरीधृतस्रक् ॥ २८ ॥

*tad raṅgam āviśam ahaṁ kala-nūpurābhyām
padbhyām pragrhya kanakoijvala-ratna-mālām
nūtnē nivīya paridhāya ca kauśikāgrye
sa-vrīḍa-hāsa-vadanā kavari-dhṛta-srak*

Synonyms

tat — then; *raṅgam* — the arena; *āviśam* — entered; *ahaṁ* — I; *kala* — gently sounding; *nūpurābhyām* — having ankle bells; *padbhyām* — with feet; *pragrhya* — holding; *kanaka* — of gold; *ujjala* — brilliant; *ratna* — with jewels; *mālām* — a necklace; *nūtnē* — new; *nivīya* — having tied with a belt; *paridhāya* — wearing; *ca* — and; *kauśika* — a pair of silk garments; *agrye* — excellent; *sa-vrīḍa* — shy; *hāsa* — with a smile; *vadanā* — my face; *kavari* — on the locks of my hair; *dhṛta* — carrying; *srak* — a wreath of flowers.

Translation

Just then I walked onto the ceremonial ground, the ankle bells on my feet gently tinkling. I was wearing new garments of the finest silk, tied with a belt, and I carried a brilliant necklace fashioned of gold and jewels. There was a shy smile on my face and a wreath of flowers in my hair.

Purport

Śrīla Śrīdhara Svāmī states that Śrī Lakṣmaṇā was so excited by remembering how she obtained the Supreme Lord that she forgot her natural shyness and went on to describe her own triumph.

ŚB 10.83.29

उन्नीय वक्त्रमुरुकुन्तलकुण्डलत्विड् गण्डस्थलं शिशिरहासकटाक्षमोक्षैः ।
राज्ञो निरीक्ष्य परितः शनकैर्मुरारेरसेऽनुक्तहृदया निदधे स्वमालाम् ॥ २९ ॥

*unniya vaktram uru-kuntala-kunḍala-tviḍ-
gaṇḍa-sthalaṁ śīśira-hāsa-kaṭākṣa-mokṣaiḥ
rājño nirīkṣya paritaḥ śanakair murārer
amse 'nurakta-hṛdayā nidadhe sva-mālām*

Synonyms

unnīya — lifting; vaktram — my face; uru — abundant; kuntala — with locks of hair; kundala — of earrings; tvit — and with the effulgence; ganda-sthalam — whose cheeks; śīsira — cooling; hāsa — with a smile; kata-aksa — of sidelong glances; moksaih — and with the casting; rājñah — the kings; nirīksya — looking at; paritah — all around; śanakaih — slowly; murāreh — of Kṛṣṇa; amse — upon the shoulder; anurakta — attracted; hrdayā — whose heart; nidadhe — I placed; sva — my; mālām — necklace.

Translation

I lifted my face, which was encircled by my abundant locks and effulgent from the glow of my earrings reflected from my cheeks. Smiling coolly, I glanced about. Then, looking around at all the kings, I slowly placed the necklace on the shoulder of Murāri, who had captured my heart.

ŚB 10.83.30

तावन्मृदङ्गपटहाः शङ्खभेर्यानाकादयः ।
निनेदुर्नटनर्तक्यो ननृतुर्गायिका जगुः ॥ ३० ॥

tāvan mṛdaṅga-paṭahāḥ
śaṅkha-bhery-ānakādayaḥ
ninedur naṭa-nartakyo
nanṛtur gāyakā jaguḥ

Synonyms

tāvat — just then; mṛdaṅga-paṭahāḥ — *mṛdaṅga* and *paṭaha* drums; śaṅkha — conchshells; bherī — kettledrums; ānaka — large military drums; ādayaḥ — and so on; nineduh — resounded; nata — male dancers; nartakyah — and female dancers; nanrtuh — danced; gāyakāḥ — singers; jaguh — sang.

Translation

Just then there were loud sounds of conchshells and *mṛdaṅga*, *paṭaha*, *bherī* and *ānaka* drums, as well as other instruments. Men and women began to dance, and singers began to sing.

ŚB 10.83.31

एवं वृते भगवति मयेशे नृपयूथपाः ।
न सेहिरे याज्ञसेनि स्पर्धन्तो हृच्छयातुराः ॥ ३१ ॥

*evam vṛte bhagavati
mayeśe nṛpa-yūthapāḥ
na sehire yājñaseni
spardhanto hṛc-chayāturāḥ*

Synonyms

evam — thus; *vṛte* — being chosen; *bhagavati* — the Personality of Godhead; *mayā* — by me; *iśe* — the Lord; *nṛpa* — of kings; *yūtha-pāḥ* — the leaders; *na sehire* — could not tolerate it; *yājñaseni* — O Draupadī; *spardhantah* — becoming quarrelsome; *hṛc-śaya* — by lust; *āturāḥ* — distressed.

Translation

The leading kings there could not tolerate my having chosen the Supreme Personality of Godhead, O Draupadī. Burning with lust, they became quarrelsome.

Purport

Śrīla Śrīdhara Svāmī comments that the contamination of lust led the kings to quarrel foolishly with the Lord even after seeing His supreme power.

ŚB 10.83.32

मां तावद् रथमारोप्य हयरत्नचतुष्टयम् ।
शार्ङ्गमुद्यम्य सन्नद्धस्तस्थावाजौ चतुर्भुजः ॥ ३२ ॥

*mām tāvad ratham āropya
haya-ratna-catuṣṭayam
śāṅgam udyamya sannaddhas
tasthāv ājau catur-bhujah*

Synonyms

mām — me; *tāvat* — at that point; *ratham* — on the chariot; *āropya* — lifting; *haya* — of horses; *ratna* — gems; *catuṣṭayam* — having four; *śāṅgam* — His bow, named Śāṅga; *udyamya* — readying; *sannaddhas* — putting on His armor; *tasthau* — He stood; *ājau* — on the battleground; *catuh* — four; *bhujah* — with arms.

Translation

The Lord then placed me on His chariot, drawn by four most excellent horses. Donning His armor and readying His bow Śārṅga, He stood on the chariot, and there on the battleground He manifested His four arms.

Purport

With two of His four arms, according to Śrīla Viśvanātha Cakravartī, Lord Kṛṣṇa embraced His bride, and with the other two He held His bow and arrows.

ŚB 10.83.33

दारुकश्चोदयामास काञ्चनोपस्करं रथम् ।
मिषतां भूभुजां राज्ञि मृगाणां मृगराडिव ॥ ३३ ॥
dārukaś codayām āsa
kāñcanopaskaram ratham
miṣatām bhū-bhujām rājñi
mṛgānām mṛga-rāḍ iva

Synonyms

dārukah — Dāruka (Lord Kṛṣṇa's chariot driver); *codayām āsa* — drove; *kāñcana* — golden; *upaskaram* — whose trimmings; *ratham* — the chariot; *miṣatām* — as they watched; *bhū-bhujām* — the kings; *rājñi* — O Queen; *mṛgānām* — animals; *mṛga-rāt* — the king of animals, the lion; *iva* — as if.

Translation

Dāruka drove the Lord's gold-trimmed chariot as the kings looked on, O Queen, like small animals helplessly watching a lion.

ŚB 10.83.34

तेऽन्वसज्जन्त राजन्या निषेद्धुं पथि केचन ।
संयत्ता उद्धृतेष्वासा ग्रामसिंहा यथा हरिम् ॥ ३४ ॥
te 'nvasajjanta rājanyā
niṣeddhum pathi kecana
saṁyattā uddhrteṣv-āsā
grāma-simhā yathā harim

Synonyms

te — they; *anvasajjanta* — followed from behind; *rājanyāh* — the kings; *niseddhum* — to check Him; *pathi* — on the path; *kecana* — some of them; *saṁyattāh* — ready; *uddhrta* — raised; *isu-āsāh* — whose bows; *grāma-simhā* — “lions of the village” (dogs); *yathā* — as; *harim* — a lion.

Translation

The kings pursued the Lord like village dogs chasing a lion. Some kings, raising their bows, stationed themselves on the road to stop Him as He passed by.

ŚB 10.83.35

ते शार्ङ्गच्युतबाणौघैः कृत्तबाह्वङ्घ्रिकन्धराः ।
निपेतुः प्रधने केचिदेके सन्त्यज्य दुद्रुवुः ॥ ३५ ॥

te śārṅga-cyuta-bāṇaughaiḥ
kṛtta-bāhv-aṅghri-kandharāḥ
nīpetuḥ pradhane kecid
eke santyajya dudruvuḥ

Synonyms

te — they; *śārṅga* — from Lord Kṛṣṇa’s bow; *cyuta* — shot; *bāṇa* — of arrows; *oghaiḥ* — by the floods; *kṛtta* — severed; *bāhu* — whose arms; *aṅghri* — legs; *kandharāḥ* — and necks; *nīpetuḥ* — fell; *pradhane* — on the battlefield; *kecit* — some; *eke* — some; *santyajya* — giving up; *dudruvuḥ* — fled.

Translation

These warriors were deluged by arrows shot from the Lord’s bow, Śārṅga. Some of the kings fell on the battlefield with severed arms, legs and necks; the rest gave up the fight and fled.

ŚB 10.83.36

ततः पुरीं यदुपतिरत्यलङ्कृतां रविच्छदध्वजपटचित्रतोरणाम् ।
कुशस्थलीं दिवि भुवि चाभिसंस्तुतां समाविशत्तरणिव स्वकेतनम् ॥ ३६ ॥

*tataḥ purīm yadu-patir aty-alankṛtām
ravi-cchada-dhvaja-paṭa-citra-toraṇām
kuśasthalīm divi bhuvi cābhisamstutām
samāviśat taraṇir iva sva-ketanam*

Synonyms

tataḥ — then; *purīm* — His city; *yadu-patih* — the Lord of the Yadus; *ati* — profusely; *alankṛtām* — decorated; *ravi* — the sun; *chada* — blocking; *dhvaja* — upon flagpoles; *paṭa* — with banners; *citra* — wonderful; *toraṇām* — and with archways; *kuśasthalīm* — Dvārakā; *divi* — in heaven; *bhuvi* — on the earth; *ca* — and; *abhisamstutām* — glorified; *samāviśat* — He entered; *taraṇih* — the sun; *iva* — as if; *sva* — his own; *ketanam* — abode.

Translation

The Lord of the Yadus then entered His capital city, Kuśasthalī [Dvārakā], which is glorified in heaven and on earth. The city was elaborately decorated with flagpoles carrying banners that blocked the sun, and also with splendid archways. As Lord Kṛṣṇa entered, He appeared like the sun-god entering his abode.

Purport

The abode of the sun is in the western mountains, where he sets each evening.

ŚB 10.83.37

पिता मे पूजयामास सुहृत्सम्बन्धिबान्धवान् ।
महार्हवासोऽलङ्कारैः शय्यासनपरिच्छदैः ॥ ३७ ॥

*pitā me pūjayām āsa
suhrt-sambandhi-bāndhavān
mahārha-vāso-'lankāraiḥ
śayyāsana-paricchadaiḥ*

Synonyms

pitā — father; *me* — my; *pūjayām āsa* — worshiped; *suhrt* — his friends; *sambandhi* — immediate relations; *bāndhavān* — and other family members; *mahā* — very; *arha*

— valuable; vāśah — with clothing; alāṅkāraiḥ — and jewelry; śayyā — with beds; āsana — thrones; paricchadaiḥ — and other furniture.

Translation

My father honored his friends, family and in-laws with priceless clothing and jewelry and with royal beds, thrones and other furnishings.

ŚB 10.83.38

दासीभिः सर्वसम्पद्भिर्भटेभरथवाजिभिः ।

आयुधानि महार्हाणि ददौ पूर्णस्य भक्तिः ॥ ३८ ॥

dāsibhiḥ sarva-sampadbhir

bhaṭebha-ratha-vājibhiḥ

āyudhāni mahārḥāṇi

dadau pūrṇasya bhaktitaḥ

Synonyms

dāsibhiḥ — along with maidservants; sarva — all; sampadbhiḥ — endowed with riches; bhata — with infantry soldiers; ibha — soldiers riding elephants; ratha — soldiers riding chariots; vājibhiḥ — and soldiers riding horses; āyudhāni — weapons; mahā-arḥāṇi — extremely valuable; dadau — he gave; pūrṇasya — to the perfectly complete Lord; bhaktitaḥ — out of devotion.

Translation

With devotion he presented the perfectly complete Lord with a number of maidservants bedecked with precious ornaments. Accompanying these maidservants were guards walking on foot and others riding elephants, chariots and horses. He also gave the Lord extremely valuable weapons.

Purport

The Supreme Lord is *pūrṇa*, perfect and complete in Himself. He requires nothing for His satisfaction. Knowing this, a pure devotee makes offerings to the Lord only out of love, *bhaktitaḥ*, with no expectation of material profit. And on His part, the Lord happily accepts even a small gift of flowers, *tulasī* leaves and water when it has been offered in love.

ŚB 10.83.39

आत्मारामस्य तस्येमा वयं वै गृहदासिकाः ।
सर्वसङ्गनिवृत्त्याद्धा तपसा च बभूविम ॥ ३९ ॥

*ātmārāmasya tasyemā
vayaṁ vai grha-dāsikāḥ
sarva-saṅga-nivṛttyāddhā
tapasā ca babhūvima*

Synonyms

ātma-ārāmasya — of the self-satisfied; *tasya* — Him; *imāḥ* — these; *vayam* — we; *vai* — indeed; *grha* — in the home; *dāsikāḥ* — maidservants; *sarva* — all; *saṅga* — of material association; *nivṛttyā* — by the cessation; *addhā* — directly; *tapasā* — by austerity; *ca* — and; *babhūvima* — have become.

Translation

Thus, by renouncing all material association and practicing austere penances, we queens have all become personal maidservants of the self-satisfied Supreme Lord.

Purport

In the opinion of Śrīla Viśvanātha Cakravartī, Śrīmatī Lakṣmaṇā became embarrassed when she realized that she had been talking about herself, and so she spoke this verse praising her co-wives. In her humility Lakṣmaṇā claimed that Kṛṣṇa's queens, unlike ordinary wives, could not bring their husband under control, and thus they could relate to Him only as servile housekeepers. In fact, however, since the Lord's queens are direct expansions of His internal pleasure potency (*hlādinī-śakti*), they fully controlled Him with their love.

ŚB 10.83.40

महिष्य ऊचुः
भौमं निहत्य सगणं युधि तेन रुद्धा ज्ञात्वाथ नः क्षितिजये जितराजकन्याः ।
निर्मुच्य संसृतिविमोक्षमनुस्मरन्तीः पादाम्बुजं परिणिनाय य आप्तकामः ॥ ४० ॥

*mahiṣya ūcuḥ
bhaumaṁ nihatyā sa-gaṇaṁ yudhi tena ruddhā*

*jñātvātha naḥ kṣiti-jaye jita-rāja-kanyāḥ
nirmucya saṁsṛti-vimokṣam anusmarantīḥ
pādāmbujam parinīnāya ya āpta-kāmaḥ*

Synonyms

mahisyah ūcuh — the (other) queens said; *bhaumam* — the demon Bhauma; *nihatya* — killing; *sa* — along with; *ganam* — his followers; *yudhi* — in battle; *tena* — by him (Bhauma); *ruddhāḥ* — imprisoned; *jñātvā* — knowing; *atha* — then; *naḥ* — us; *kṣiti-jaye* — during (Bhauma’s) conquest of the earth; *jita* — defeated; *rāja* — of kings; *kanyāḥ* — the daughters; *nirmucya* — releasing; *saṁsṛti* — from material existence; *vimokṣam* — (the source of) liberation; *anusmarantīḥ* — constantly remembering; *pāda-ambujam* — His lotus feet; *parinīnāya* — married; *yah* — who; *āpta-kāmaḥ* — already fulfilled in all desires.

Translation

Rohiṇī-devī, speaking for the other queens, said: After killing Bhaumāśura and his followers, the Lord found us in the demon’s prison and could understand that we were the daughters of the kings whom Bhauma had defeated during his conquest of the earth. The Lord set us free, and because we had been constantly meditating upon His lotus feet, the source of liberation from material entanglement, He agreed to marry us, though His every desire is already fulfilled.

Purport

Rohiṇī-devī was one of the nine queens questioned by Draupadī in texts 6 and 7, and thus it is assumed that she speaks here, representing the 16,099 other queens. Śrīla Prabhupāda confirms this in *Kṛṣṇa, the Supreme Personality of Godhead*.

ŚB 10.83.41-42

न वयं साध्वि साम्राज्यं स्वाराज्यं भौज्यमप्युत ।
वैराज्यं पारमेष्ठ्यं च आनन्त्यं वा हरेः पदम् ॥ ४१ ॥
कामयामह एतस्य श्रीमत्पादरजः श्रियः ।
कुचकुङ्कुमगन्धाढ्यं मूर्ध्ना वोढुं गदाभृतः ॥ ४२ ॥

*na vyaṃ sād̥hvi sām̥rājyaṃ
 svārājyaṃ bhaujyaṃ aṃy uta
 vairājyaṃ pārameṣṭhyaṃ ca
 ānanyaṃ vā hareḥ paḁam
 kāmayāmaḁa etasya
 śrīmat-pāḁa-rajah śrīyah
 kuca-kuṅkuma-gandhāḁhyaṃ
 mūrdhnā voḁhum gaḁā-bhṛtaḁ*

Synonyms

na — not; *vayam* — we; *sādhvi* — O saintly lady (Draupadī); *sām̥rājyam* — rulership over the entire earth; *sva-rājyam* — the position of Lord Indra, King of heaven; *bhaujyam* — unlimited powers of enjoyment; *api uta* — even; *vairājyam* — mystic power; *pārameṣṭhyam* — the position of Lord Brahmā, creator of the universe; *ca* — and; *ānanyam* — immortality; *vā* — or; *hareḥ* — of the Supreme Lord; *paḁam* — the abode; *kāmayāmaḁe* — we desire; *etasya* — His; *śrī-mat* — divine; *pāḁa* — of the feet; *rajah* — the dust; *śrīyah* — of the goddess of fortune; *kuca* — from the breast; *kuṅkuma* — of the cosmetic powder; *gandha* — by the fragrance; *āḁhyam* — enriched; *mūrdhnā* — on our heads; *voḁhum* — to carry; *gaḁābhṛtaḁ* — of Lord Kṛṣṇa, the wielder of the club.

Translation

O saintly lady, we do not desire dominion over the earth, the sovereignty of the King of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahmā, immortality or even attainment of the kingdom of God. We simply desire to carry on our heads the glorious dust of Lord Kṛṣṇa’s feet, enriched by the fragrance of kuṅkuma from His consort’s bosom.

Purport

The verb *rāj* means “to rule,” and from it are derived the words *sām̥rājyam*, meaning “rulership over the entire earth,” and *svārājyam*, meaning “rulership over heaven.” *Bhaujyam* comes from the verb *bhuj*, “to enjoy,” and thus refers to the capacity of enjoying whatever one desires. *Virāṭ* is explained by Śrīla Viśvanātha Cakravartī as

representing the phrase *vividham virājate* (“one enjoys many kinds of opulence”) and specifically indicating the eight mystic perfections of *aṇimā* and so on.

An alternative explanation of these terms is given by Śrīla Śrīdhara Svāmī, who says that according to the *Bahv-ṛca Brāhmaṇa*, these four terms designate the power of sovereignty over each of the four cardinal directions: *sāmrājya* for the East, *bhaujya* for the South, *svārājya* for the West, and *vairājya* for the North.

Lord Kṛṣṇa’s queens clearly state that they do not desire any of these powers, or even the position of Brahmā, liberation or entrance into the kingdom of God. They simply want the dust from Śrī Kṛṣṇa’s feet, which Goddess Śrī herself worships. Śrīla Viśvanātha Cakravartī tells us that the goddess of fortune mentioned here is not Lakṣmī, the consort of Nārāyaṇa. After all, the *ācārya* explains, Goddess Lakṣmī could not attain the direct association of Kṛṣṇa even after performing extended austerities, as Uddhava states: *nāyaṁ śrīyo ’nga u nitānta-rateḥ prasādaḥ* ([Bhāg. 10.47.60](#)). Rather, the Śrī referred to here is the supreme goddess of fortune identified by the *Bṛhad-gautamīya-tantra*:

*devī kṛṣṇa-mayī proktā
rādhikā para-devatā
sarva-lakṣmī-mayī sarva
kāntiḥ sammohinī parā*

“The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.”

ŚB 10.83.43

व्रजस्त्रियो यद् वाञ्छन्ति पुलिन्द्यस्तृणवीरुधः ।
गावश्चारयतो गोपाः पदस्पर्श महात्मनः ॥ ४३ ॥

*vraja-striyo yad vāñchanti
pulindyas tṛṇa-vīrudhaḥ
gāvaś cārayato gopāḥ
pada-sparśaṁ mahātmanaḥ*

Synonyms

vraja — of Vraja; striyah — the women; yat — as; vāñchanti — they desire; pulindyah — the women of the aborigine Pulinda tribe in Vraja; trna — from the grass; virudhah — and plants; gāvah — the cows; cārayatah — who is grazing; gopāh — the cowherd boys; pāda — of the feet; sparśam — the touch; mahā-ātmanah — of the Supreme Soul.

Translation

We desire the same contact with the Supreme Lord’s feet that the young women of Vraja, the cowherd boys and even the aborigine Pulinda women desire — the touch of the dust He leaves on the plants and grass as He tends His cows.

Purport

Śrīla Viśvanātha Cakravartī reminds us of the jealous rivalry that always existed between the queens of Dvārakā and the *gopīs* of Vraja. The *gopīs* considered the sophisticated women of Dvārakā the most serious threat to their hold on Śrī Kṛṣṇa, confessing their anxiety to Uddhava: *kasmāt kṛṣṇa ihāyāti prāpta-rājyo hatāhitah/narendra-kanyā udvāhya*.

“Why should Kṛṣṇa come back here after winning a kingdom, killing His enemies and marrying the daughters of kings?” ([Bhāg. 10.47.45](#))

Rukmiṇī and her seven chief co-wives considered themselves so fortunate in their relationship with Kṛṣṇa as He appeared in Dvārakā that they did not especially desire to see Him as He is in Vṛndāvana. But the sixteen thousand lesser queens, after hearing Uddhava describe Śrī Rādhā’s superexcellent qualities, became attracted to touch the dust that falls from Kṛṣṇa’s feet onto the grass and plants of Vṛndāvana. Śrīla Viśvanātha Cakravartī indicates that some commentators give this as the reason why, after the *mauṣala-līlā*, these sixteen thousand queens were stolen from Arjuna on the road by Lord Kṛṣṇa Himself in the disguise of sixteen thousand cowherds, who then took them away to Gokula.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighty-third Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Draupadī Meets the Queens of Kṛṣṇa.”

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 84



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER EIGHTY-FOUR

The Sages' Teachings at Kurukṣetra

This chapter describes the arrival of great sages at Kurukṣetra to observe the auspicious occasion of a solar eclipse, the sages' glorification of Lord Kṛṣṇa, and Vasudeva's enthusiastic performance of sacrifices.

On the occasion of a solar eclipse at Kurukṣetra, exalted ladies like Kuntī, Draupadī and Subhadrā got the chance to associate with Lord Kṛṣṇa's queens. Seeing how much the Lord's consorts loved their husband, the ladies were struck with wonder. As the women talked among themselves, and the men did likewise, great sages headed by Nārada and Vyāsadeva arrived there, desiring to see Lord Kṛṣṇa. The various kings and other leading personalities who were sitting at their leisure, including the Pāṇḍavas, Kṛṣṇa and Balarāma, stood up as soon as they saw the sages. The leaders all bowed down to the great souls, inquired about their well-being and worshiped them by offering them sitting places, water and so on. Lord Kṛṣṇa then said, "Now our lives are successful, for we have obtained the goal of life: the audience of great sages and *yoga* masters, which even demigods only rarely obtain. The water at a holy place of pilgrimage and the deity forms of the gods can purify one only after a long time, but saintly sages purify just by being seen. Those who identify themselves with their bodies and neglect to honor transcendental sages like you are no better than asses."

After hearing Lord Kṛṣṇa speak these words in the mood of a mere mortal, the sages remained silent for some time, bewildered. Then they said, "How amazing our Lord is! He covers His true identity with humanlike activities and pretends to be subject to superior control. Surely He has spoken in this way only to enlighten the general populace. Such behavior of His is indeed inconceivable." The sages continued to glorify the Lord as the Supreme Personality of Godhead, the Supersoul, and the friend and worshiper of the *brāhmaṇas*.

After the sages had praised Him, Lord Kṛṣṇa offered them His obeisances, and they begged His permission to return to their hermitages. But just then Vasudeva came forward, bowed to the sages and asked, "What activities can one perform to be freed

from the bondage of fruitive work?” The sages replied, “By worshiping the Supreme Lord, Hari, through the performance of Vedic sacrifices, you will become free from the bondage of fruitive work.” Vasudeva then requested the sages to act as his priests, and he arranged for Vedic sacrifices to be performed with superexcellent paraphernalia. Afterward, Vasudeva presented the priests with valuable gifts of cows and jewelry, and also with marriageable *brāhmaṇa* girls. He then performed the ritual bath marking the end of the sacrifice and fed everyone sumptuously, even the village dogs. Next he gave ample gifts to his relatives, the various kings and others, who all took Śrī Kṛṣṇa’s leave and returned to their own homes.

Unable to depart because of his intense affection for his relatives, Nanda Mahārāja remained at Kurukṣetra for three months, served with reverence by the Yādavas. On one occasion, Vasudeva began to describe the deep friendship Nanda had shown him, shedding tears openly. At the end of three months, Nanda left for Mathurā with the fond farewells of all the Yādavas. When the Yādavas finally saw that the rainy season was about to begin, they returned to Dvārakā, where they related all that had happened at Kurukṣetra to the residents of their capital.

ŚB 10.84.1

श्रीशुक उवाच

श्रुत्वा पृथा सुबलपुत्र्यथ याज्ञसेनी माधव्यथ क्षितिपत्न्य उत स्वगोप्यः ।
कृष्णेऽखिलात्मनि हरौ प्रणयानुबन्धं सर्वा विसिस्म्युरलमश्रुकलाकुलाक्ष्यः ॥ १ ॥

śrī-śuka uvāca

*śrutvā pṛthā subala-putry atha yājñaseni
mādhavy atha kṣitipa-patnya uta sva-gopyaḥ
kṛṣṇe ’khlātmani harau praṇayānubandham
sarvā visismyur alam aśru-kalākulākṣyaḥ*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *śrutvā* — hearing; *pṛthā* — Kuntī; *subala-putrī* — Gāndhārī, the daughter of King Subala; *atha* — and; *yājñaseni* — Draupadī; *mādhavi* — Subhadrā; *atha* — and; *kṣiti-pa* — of the kings; *patnyah* — the wives; *uta* — also; *sva* — (Lord Kṛṣṇa’s) own; *gopyah* — *gopīs*; *kṛsne* — to Kṛṣṇa; *akhila* — of all;

ātmani — the Soul; harau — the Supreme Lord Hari; pranaya — loving; anubandham — attachment; sarvāh — all of them; visismyuh — became amazed; alam — greatly; aśru-kala — with tears; ākula — filling; aksyah — whose eyes.

Translation

Śukadeva Gosvāmī said: Pṛthā, Gāndhārī, Draupadī, Subhadrā, the wives of other kings and the Lord’s cowherd girlfriends were all amazed to hear of the queens’ deep love for Lord Kṛṣṇa, the Supreme Personality of Godhead and Soul of all beings, and their eyes filled with tears.

Purport

Draupadī is the chief hearer in this assembly of exalted women, since, as explained by Śrīla Śrīdhara Svāmī, she had asked the question that Lord Kṛṣṇa’s queens answered by relating their respective stories. Since Gāndhārī and the other ladies named here were not even mentioned in the previous chapter as having been present, Ācārya Śrīdhara concludes that they must have heard the queens’ narrations only secondhand. Indeed, Draupadī would never have spoken so freely in the presence of Pṛthā and Gāndhārī, her elders, or before the *gopīs*, whose attitude toward the queens of Dvārakā was not particularly sympathetic. Even though the *gopīs* joined in shedding tears, it was more because of their being reminded of Śrī Kṛṣṇa’s pastimes than because of any loving affinity between them and the queens.

We should remember, of course, that there is always perfect harmony on the spiritual platform. Apparent conflict between pure devotees is nothing like mundane envy and strife. The jealousy of the *gopīs* was more show than substance, being exhibited by them as an ecstatic symptom of their overflowing love for Kṛṣṇa. Śrīla Śrīdhara Svāmipāda further analyzes the phrase *sva-gopyaḥ* as implying that these *gopīs* were the queens’ *sva-svarūpa*, the original prototypes of whom the queens were specific expansions.

ŚB 10.84.2-5

इति सम्भाषमाणासु स्त्रीभिः स्त्रीषु नृभिर्नृषु ।
 आययुर्मुनयस्तत्र कृष्णरामदिदृक्षया ॥ २ ॥
 द्वैपायनो नारदश्च च्यवनो देवलोऽसितः ।

विश्वामित्रः शतानन्दो भरद्वाजोऽथ गौतमः ॥ ३ ॥
 रामः सशिष्यो भगवान् वसिष्ठो गालवो भृगुः ।
 पुलस्त्यः कश्यपोऽत्रिश्च मार्कण्डेयो बृहस्पतिः ॥ ४ ॥
 द्वितस्त्रितश्चैकतश्च ब्रह्मपुत्रास्तथाङ्गिराः ।
 अगस्त्यो याज्ञवल्क्यश्च वामदेवादयोऽपरे ॥ ५ ॥

*iti sambhāsamānāsu
 strībhiḥ strīṣu nṛbhir nṛṣu
 āyayur munayas tatra
 kṛṣṇa-rāma-didrksayā
 dvaipāyano nāradaś ca
 cyavano devalo 'sitaḥ
 viśvāmitraḥ śatānando
 bharadvājo 'tha gautamaḥ
 rāmaḥ sa-śiṣyo bhagavān
 vasiṣṭho gālavo bhṛguḥ
 pulastyaḥ kaśyapo 'triś ca
 mārkaṇḍeyo bṛhaspatiḥ
 dvitas tritaś caikataś ca
 brahma-putrās tathāṅgirāḥ
 agastyo yājñavalkyaś ca
 vāmadevādayo 'pare*

Synonyms

iti — thus; *sambhāsamānāsu* — as they were conversing; *strībhiḥ* — with women; *strīṣu* — women; *nṛbhiḥ* — with men; *nṛṣu* — men; *āyayuh* — arrived; *munayah* — great sages; *tatra* — at that place; *kṛṣṇa-rāma* — Lord Kṛṣṇa and Lord Balarāma; *didrksayā* — with the desire to see; *dvaipāyanah* — Dvaipāyana Vedavyāsa; *nāradah* — Nārada; *ca* — and; *cyavanah devalah asitaḥ* — Cyavana, Devala and Asita; *viśvāmitraḥ śatānandah* — Viśvāmitra and Śatānanda; *bharadvājah atha gautamah* — Bharadvāja and Gautama; *rāmah* — Paraśurāma; *sa* — with; *śiṣyah* — his disciples; *bhagavān* — the incarnation of the Supreme Lord; *vasisthah gālavah bhṛguḥ* — Vasiṣṭha, Gālava and Bhṛgu; *pulastyah kaśyapah atriḥ ca* — Pulastya, Kaśyapa and Atri; *mārkaṇḍeyah bṛhaspatiḥ* — Mārkaṇḍeya and Bṛhaspati; *dvitah tritah ca ekataḥ ca* — Dvita, Trita and Ekata; *brahma-putrāḥ* — sons of Lord Brahmā (Sanaka, Sanat, Sananda and Sanātana); *tathā* — and also; *āṅgirāḥ* — Aṅgirā; *agastyah yājñavalkyah*

ca — Agastya and Yājñavalkya; vāmadeva-ādayah — led by Vāmadeva; apare — others.

Translation

As the women thus talked among themselves and the men among themselves, a number of great sages arrived there, all of them eager to see Lord Kṛṣṇa and Lord Balarāma. They included Dvaipāyana, Nārada, Cyavana, Devala and Asita, Viśvāmitra, Śātānanda, Bharadvāja and Gautama, Lord Paraśurāma and his disciples, Vasiṣṭha, Gālava, Bhṛgu, Pulastya and Kaśyapa, Atri, Mārkaṇḍeya and Bṛhaspati, Dvita, Trita, Ekata and the four Kumāras, and Aṅgirā, Agastya, Yājñavalkya and Vāmadeva.

ŚB 10.84.6

तान् दृष्ट्वा सहसोत्थाय प्रागासीना नृपादयः ।
पाण्डवाः कृष्णरामौ च प्रणेमुर्विश्ववन्दितान् ॥ ६ ॥

*tān dṛṣṭvā sahasotthāya
prāg āsinā nṛpādayaḥ
pāṇḍavāḥ kṛṣṇa-rāmau ca
praṇemur viśva-vanditān*

Synonyms

tān — them; dṛstvā — seeing; sahasā — immediately; utthāya — standing up; prāk — until now; āsināḥ — seated; nṛpa-ādayah — the kings and others; pāṇḍavāḥ — the Pāṇḍavas; kṛsna-rāmau — Kṛṣṇa and Balarāma; ca — also; pranemuh — bowed down; viśva — by the whole universe; vanditān — to them who are honored.

Translation

As soon as they saw the sages approaching, the kings and other gentlemen who had been seated immediately stood up, including the Pāṇḍava brothers and Kṛṣṇa and Balarāma. They all then bowed down to the sages, who are honored throughout the universe.

ŚB 10.84.7

तानानर्चुर्यथा सर्वे सहरामोऽच्युतोऽर्चयत् ।
स्वागतासनपाद्यार्घ्यमाल्यधूपानुलेपनैः ॥ ७ ॥

*tān ānarcur yathā sarve
saha-rāmo 'cyuto 'rcayat
svāgatāsana-pādyārghya-
mālya-dhūpānulepanaiḥ*

Synonyms

tān — them; *ānarcur* — they worshiped; *yathā* — properly; *sarve* — all of them; *saha-rāma* — including Lord Balarāma; *acyutah* — and Lord Kṛṣṇa; *arcayat* — worshiped them; *sv-āgata* — with greetings; *āsana* — sitting places; *pādya* — water to wash the feet; *arghya* — water to drink; *mālya* — flower garlands; *dhūpa* — incense; *anulepanaiḥ* — and sandalwood paste.

Translation

Lord Kṛṣṇa, Lord Balarāma and the other kings and leaders properly worshiped the sages by offering them words of greeting, sitting places, water for washing their feet, drinking water, flower garlands, incense and sandalwood paste.

ŚB 10.84.8

उवाच सुखमासीनान् भगवान् धर्मगुप्तनुः ।
सदसस्तस्य महतो यतवाचोऽनुशृण्वतः ॥ ८ ॥

*uvāca sukham āsīnān
bhagavān dharmā-gup-tanuḥ
sadasas tasya mahato
yata-vāco 'nuśṛṇvataḥ*

Synonyms

uvāca — said; *sukham* — comfortably; *āsīnān* — to them who were seated; *bhagavān* — the Supreme Lord; *dharmā* — of religion; *gup* — the means of protection; *tanuḥ* — whose body; *sadasah* — in the assembly; *tasya* — that; *mahataḥ* — to the great souls; *yata* — subdued; *vācaḥ* — whose speech; *anuśṛvataḥ* — as they listened carefully.

Translation

After the sages were comfortably seated, the Supreme Lord Kṛṣṇa, whose transcendental body protects religious principles, addressed them in the midst of that great assembly. Everyone listened silently with rapt attention.

ŚB 10.84.9

श्रीभगवानुवाच

अहो वयं जन्मभृतो लब्धं कात्स्न्येन तत्फलम् ।

देवानामपि दुष्प्रापं यद् योगेश्वरदर्शनम् ॥ ९ ॥

śrī-bhagavān uvāca

aho vyaṁ janma-bhrto

labdham kārtsnyena tat-phalam

devānām api duṣprāpaṁ

yad yogeśvara-darśanam

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *aho* — ah; *vayam* — we; *janma-bhrtah* — having taken birth successfully; *labdham* — obtained; *kārtsnyena* — altogether; *tat* — of it (one’s birth); *phalam* — the fruit; *devānām* — for demigods; *api* — even; *duṣprāpam* — rarely obtained; *yad* — which; *yoga-īśvara* — of masters of yoga; *darśanam* — the sight.

Translation

The Supreme Lord said: Now our lives are indeed successful, for we have obtained life’s ultimate goal: the audience of great yoga masters, which even demigods only rarely obtain.

Purport

Despite the great privileges the demigods enjoy as administrators of the universe, they rarely see such sages as Nārada and Vyāsadeva. How much rarer, then, must it be for earthly kings and mere cowherds to see them. Here Lord Kṛṣṇa, identifying Himself with all the kings and others who had assembled at Samanta-pañcaka, speaks on their behalf.

ŚB 10.84.10

किं स्वल्पतपसां नृणामर्चायां देवचक्षुषाम् ।
दर्शनस्पर्शनप्रश्नप्रह्वपादारचनादिकम् ॥ १० ॥

kiṁ svalpa-tapasām nṛṇām
arcāyām deva-cakṣuṣām
darśana-sparśana-praśna-
prahva-pādārcanādikam

Synonyms

kim — whether; *su-alpa* — very meager; *tapasām* — whose austerities; *nṛṇām* — for human beings; *arcāyām* — in the Deity in the temple; *deva* — God; *cakṣuṣām* — whose perception; *darśana* — seeing; *sparśana* — touching; *praśna* — asking questions; *prahva* — bowing down; *pāda-arcana* — worshiping the feet; *ādikam* — and so on.

Translation

How is it that people who are not very austere and who recognize God only in His Deity form in the temple can now see you, touch you, inquire from you, bow down to you, worship your feet and serve you in other ways ?

ŚB 10.84.11

न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः ।
ते पुनन्त्युरुकालेन दर्शनादेव साधवः ॥ ११ ॥

na hy am-mayāni tīrthāni
na devā mṛc-chilā-mayāḥ
te punanty uru-kālena
darśanād eva sādavaḥ

Synonyms

na — not; *hi* — indeed; *ap* — of water; *mayāni* — composed; *tīrthāni* — holy places; *na* — not; *devāḥ* — deities; *mṛt* — of earth; *śilā* — and stone; *mayāḥ* — composed; *te* — they; *punanti* — purify; *uru-kālena* — after a long time; *darśanāt* — by being seen; *eva* — only; *sādhavaḥ* — saints.

Translation

Mere bodies of water are not the real sacred places of pilgrimage, nor are mere images of earth and stone the true worshipable deities. These purify one only after a long time, but saintly sages purify one immediately upon being seen.

Purport

Because the Personality of Godhead is absolute — the Supreme Spirit — any representation of Him, whether manifested in stone, paint, sound or any other authorized medium, is nondifferent from His original form in the topmost spiritual planet, Goloka Vṛndāvana. But ordinary demigods are not absolute, being infinitesimal spirit souls, and thus representations of the demigods are not identical with them. Worship of demigods or ritual bathing in a sanctified place gives only limited benefit to those who lack transcendental faith in the Supreme Lord.

On the other hand, great Vaiṣṇava saints like Vyāsadeva, Nārada and the four Kumāras are always absorbed in Kṛṣṇa consciousness, and thus they are veritable moving *tīrthas*, places of pilgrimage. Even a moment's association with them, especially by hearing their glorification of the Lord, can deliver one from all material entanglement. As King Yudhiṣṭhira said to Vidura,

*bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadābhṛtā*

“My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.” ([Bhāg. 1.13.10](#))

ŚB 10.84.12

नाग्निर्न सूर्यो न च चन्द्रतारका न भूर्जलं खं श्वसनोऽथ वाङ्मनः ।
उपासिता भेदकृतो हरन्त्यघं विपश्चितो घ्नन्ति मुहूर्तसेवया ॥ १२ ॥
*nāgnir na sūryo na ca candra-tārakā
na bhūr jalaṁ khaṁ śvasano 'tha vāṅ manaḥ
upāsītā bheda-kṛto haranty aghaṁ
vipāścito ghnanti muhūrta-sevayā*

Synonyms

na — not; agnih — fire; na — not; sūryah — the sun; na — not; ca — and; candra — the moon; tāarakāh — and stars; na — not; bhūh — earth; jalām — water; kham — ether; śvasanaḥ — breath; atha — or; vāk — speech; manah — and the mind; upāsītāh — worshiped; bheda — differences (between himself and other living beings); krtah — of one who creates; haranti — they take away; agham — the sins; vipāścītaḥ — wise men; ghnanti — destroy; muhūrta — for a span of minutes; sevayā — by service.

Translation

Neither the demigods controlling fire, the sun, the moon and the stars nor those in charge of earth, water, ether, air, speech and mind actually remove the sins of their worshipers, who continue to see in terms of dualities. But wise sages destroy one's sins when respectfully served for even a few moments.

Purport

An immature devotee of the Supreme Lord may accept only the Deity of the Lord as divine and see everything else as material — even the Lord's confidential servants. Nonetheless, because he recognizes Lord Viṣṇu's supreme position, such a devotee is better situated than materialistic worshipers of the demigods, and he thus deserves a degree of respect.

Association with advanced sages, either directly or by hearing their instructions, is recommended in this verse for one who wishes to advance beyond the lowest stages of devotional life. A neophyte devotee may be free from the more obvious sins of violence against innocent creatures and against his own body and mind, but until he becomes very advanced on the devotional path, he must always contend with the subtler contaminations of false pride, disrespect toward respectable Vaiṣṇavas and lack of compassion for suffering creatures. The best remedy for these symptoms of immaturity is to hear from and honor pure Vaiṣṇavas and to assist them in working to deliver the fallen, conditioned souls.

यस्यात्मबुद्धिः कुणपे त्रिधातुके स्वधीः कलत्रादिषु भौम इज्यधीः ।
यत्तीर्थबुद्धिः सलिले न कर्हिचिज्जनेष्वभिज्ञेषु स एव गोखरः ॥ १३ ॥

yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharah

Synonyms

yasya — whose; *ātma* — as his self; *buddhiḥ* — idea; *kuṇape* — in a corpse-like body; *tri-dhātuke* — made of three basic elements; *sva* — as his own; *dhīḥ* — idea; *kalatra-ādisu* — in wife and so on; *bhaume* — in earth; *ijya* — as worshipable; *dhīḥ* — idea; *yat* — whose; *tīrtha* — as a place of pilgrimage; *buddhiḥ* — idea; *salile* — in water; *na karhicit* — never; *janesu* — in men; *abhijñesu* — wise; *sah* — he; *eva* — indeed; *gah* — a cow; *kharah* — or an ass.

Translation

One who identifies his self as the inert body composed of mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land of his birth is worshipable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth — such a person is no better than a cow or an ass.

Purport

True intelligence is shown by one's freedom from false identification of the self. As stated in the *Bṛhaspati-saṁhitā*:

ajñāta-bhagavad-dharmā
mantra-vijñāna-saṁvidah
narās te go-khara jñeyā
api bhū-pāla-vanditāḥ

“Men who do not know the principles of devotional service to the Supreme Lord should be known as cows and asses, even if they are expert in technically analyzing Vedic *mantras* and are adored by world leaders.”

An imperfect Vaiṣṇava advancing toward the second-class platform identifies himself with the sages who have established the true spiritual path, even while he still may have some inferior material attachments to body, family and so on. Such a devotee of the Lord is not a foolish cow or stubborn ass like the majority of materialists. But most excellent is the Vaiṣṇava who has gained the special mercy of the Lord and broken free from the bondage of illusory attachments altogether.

According to Śrīla Viśvanātha Cakravartī, the words *bhauma iḥya-dhīḥ*, “who thinks an image made of earth is worshipable,” refer not to the Deity form of the Supreme Lord in His temple but to deities of demigods, and the words *yat-tīrtha-buddhiḥ salile*, “who sees a place of pilgrimage as merely the water there,” refer not to sacred rivers like the Ganges or Yamunā but to lesser rivers.

ŚB 10.84.14

श्रीशुक उवाच

निशम्येत्थं भगवतः कृष्णस्याकुण्ठमेधसः ।

वचो दुरन्वयं विप्रास्तूष्णीमासन् भ्रमद्वियः ॥ १४ ॥

śrī-śuka uvāca

niśamyetthaṁ bhagavataḥ

kṛṣṇasyākunṭha-medhasaḥ

vaco duranvayaṁ viprās

tūṣṇīm āsan bhramad-dhiyaḥ

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *niśamya* — hearing; *itthaṁ* — such; *bhagavataḥ* — of the Supreme Lord; *kṛṣṇasya* — Kṛṣṇa; *akunṭha* — unrestricted; *medhasaḥ* — whose wisdom; *vacaḥ* — the words; *duranvayam* — difficult to comprehend; *viprāḥ* — the learned *brāhmaṇas*; *tūṣṇīm* — silent; *āsan* — were; *bhramat* — unsteady; *dhiyaḥ* — their minds.

Translation

Śukadeva Gosvāmī said: Hearing such unfathomable words from the unlimitedly wise Lord Kṛṣṇa, the learned brāhmaṇas remained silent, their minds bewildered.

ŚB 10.84.15

चिरं विमृश्य मुनय ईश्वरस्येशितव्यताम् ।
जनसङ्ग्रह इत्यूचुः स्मयन्तस्तं जगद्गुरुम् ॥ १५ ॥

ciram vimṛśya munaya
īśvarasyeśitavyatām
jana-saṅgraha ity ūcuḥ
smayantas taṁ jagad-gurum

Synonyms

ciram — for some time; vimṛśya — thinking; munayah — the sages; īśvarasya — of the supreme controller; īśitavyatām — the status of being controlled; jana-saṅgrahah — the enlightenment of the people in general; iti — thus (concluding); ūcuḥ — they said; smayantah — smiling; taṁ — to Him; jagat — of the universe; gurum — the spiritual master.

Translation

For some time the sages pondered the Supreme Lord’s behavior, which resembled that of a subordinate living being. They concluded that He was acting this way to instruct the people in general. Thus they smiled and spoke to Him, the spiritual master of the universe.

Purport

Śrīla Śrīdhara Svāmī explains the word *īśitavyatā* as referring to one’s not being a controller, or in other words, to being under the law of *karma*, obliged to work and experience the results of one’s work. While addressing the sages, Lord Kṛṣṇa accepted the role of a subordinate living being to emphasize the importance of hearing and serving saintly Vaiṣṇavas. The Personality of Godhead is also the supreme teacher of spiritual surrender.

ŚB 10.84.16

श्रीमुनय ऊचुः
यन्मायया तत्त्वविदुत्तमा वयं विमोहिता विश्वसृजामधीश्वराः ।
यदीशितव्यायति गूढ ईहया अहो विचित्रं भगवद्विचेष्टितम् ॥ १६ ॥

*śrī-munaya ūcuḥ
yan-māyayā tattva-vid-uttamā vyaṃ
vimohitā viśva-srjām adhiśvarāḥ
yad īsitavyāyati gūḍha ihayā
aho vicitram bhagavad-viceṣṭitam*

Synonyms

śrī-munayah ūcuḥ — the great sages said; *yat* — whose; *māyayā* — by the power of illusion; *tattva* — of the truth; *vit* — knowers; *uttamāḥ* — best; *vyaṃ* — we; *vimohitāḥ* — confused; *viśva* — of the universe; *srjām* — of creators; *adhiśvarah* — chief; *yat* — the fact that; *īsitavyāyati* — (the Supreme Lord) pretends to be subject to higher control; *gūḍhah* — hidden; *ihayā* — by His activities; *aho* — ah; *vicitram* — amazing; *bhagavat* — of the Supreme Lord; *viceṣṭitam* — the activity.

Translation

The great sages said: Your power of illusion has totally bewildered us, the most exalted knowers of the truth and leaders among the universal creators. Ah, how amazing is the behavior of the Supreme Lord! He covers Himself with His humanlike activities and pretends to be subject to superior control.

Purport

The sages have characterized the Lord's statements as inscrutable (*duranvayam*). How this is so is stated here: His words and activities bewilder even the most learned when He plays at subordinating Himself to His own servants.

ŚB 10.84.17

अनीह एतद् बहुधैक आत्मना सृजत्यवत्यत्ति न बध्यते यथा ।
भौमैर्हि भूमिर्बहुनामरूपिणी अहो विभूमन्श्चरितं विडम्बनम् ॥ १७ ॥

*aniha etad bahudhaika ātmanā
sṛjaty avaty atti na badhyate yathā
bhaumair hi bhūmir bahu-nāma-rūpiṇī
aho vibhūmnaś caritaṃ viḍambanam*

Synonyms

anīhah — exerting no endeavor; etat — this (universe); bahudhā — manifold; ekah — alone; ātmanā — by Himself; srjati — He creates; avati — maintains; atti — annihilates; na badhyate — is not bound up; yathā — as; bhaumaih — by the transformations of earth; hi — indeed; bhūmih — earth; bahu — many; nāma-rūpinī — having names and forms; aho — ah; vibhūmnaḥ — of the almighty Lord; caritam — the activities; vidambanam — a pretense.

Translation

Indeed, the humanlike pastimes of the Almighty are simply a pretense! Effortlessly, He alone sends forth from His Self this variegated creation, maintains it and then swallows it up again, all without becoming entangled, just as the element earth takes on many names and forms in its various transformations.

Purport

The one Supreme expands Himself as many without diminishing His completeness. He does this effortlessly, without depending on anyone or anything else. This mystic process of the Lord’s self-expansion is incomprehensible to all but Himself, but the example of the substance earth and its manifold products bears enough resemblance to provide some idea. The same example is also presented in an often-cited passage of the *Chāndogya Upaniṣad* (6.1), *vācārambhaṇam vikāro nāmadheyam mṛttikety eva satyam*: “Earth’s transformations are merely verbal creations of the process of naming; the substance earth itself is alone real.”

Śrīla Śrīdhara Svāmī suggests that this verse of Śrīmad-Bhāgavatam answers a possible objection on the part of Lord Kṛṣṇa: “How can I create, maintain and destroy the universe if I am Vasudeva’s son?” The answer is given by the words *aho vibhūmnaś caritam viḍambanam*: “You are the perfectly complete whole, and Your birth and pastimes are only an imitation of ordinary persons’ activities in the material world. You simply pretend to be under higher control.”

ŚB 10.84.18

अथापि काले स्वजनाभिगुप्तये बिभर्षि सत्त्वं खलनिग्रहाय च ।
स्वलीलया वेदपथं सनातनं वर्णाश्रमात्मा पुरुषः परो भवान् ॥ १८ ॥

*athāpi kāle sva-janābhiguptaye
bibharṣi sattvaṁ khala-nigrahāya ca
sva-līlayā veda-pathaṁ sanātanam
varṇāśramātmā puruṣaḥ paro bhavān*

Synonyms

atha api — nonetheless; *kāle* — at the correct time; *sva-jana* — of Your devotees; *abhiguptaye* — for the protection; *bibharṣi* — You assume; *sattvam* — the mode of goodness; *khala* — of the wicked; *nigrahāya* — for the punishment; *ca* — and; *sva* — Your; *līlayā* — by the pastimes; *veda-patham* — the path of the Vedas; *sanātanam* — eternal; *varna-āśrama* — of the divine system of occupational and spiritual divisions of society; *ātmā* — the Soul; *puruṣaḥ* — the Personality of Godhead; *paraḥ* — Supreme; *bhavān* — Your good self.

Translation

Nonetheless, at suitable times You assume the pure mode of goodness to protect Your devotees and punish the wicked. Thus You, the Soul of the varṇāśrama social order, the Supreme Personality of Godhead, maintain the eternal path of the Vedas by enjoying Your pleasure pastimes.

Purport

This verse describes the Lord's enlightening people in general (*jana-saṅgraha*) and His imitation of worldly behavior. Because the Personality of Godhead remains always perfect, the body He manifests when He comes to this world is not touched by material goodness; rather, it is a manifestation of the pure goodness known as *viśuddha-sattva*, the same spiritual substance that constitutes His original form.

ŚB 10.84.19

ब्रह्म ते हृदयं शुक्लं तपःस्वाध्यायसंयमैः ।
यत्रोपलब्धं सद् व्यक्तमव्यक्तं च ततः परम् ॥ १९ ॥

*brahma te hṛdayam śuklam
tapaḥ-svādhyāya-saṁyamaiḥ
yatropalabdham sad vyaktam
avyaktam ca tataḥ param*

Synonyms

brahma — the Vedas; te — Your; hrdayam — heart; śuklam — pure; tapah — by austerities; svādhyāya — study; samyamaih — and self-control; yatra — in which; upalabdham — perceived; sat — pure spiritual existence; vyaktam — the manifest (products of material creation); avyaktam — the unmanifest (subtle causes of creation); ca — and; tatah — to that; param — transcendental.

Translation

The Vedas are Your spotless heart, and through them one can perceive — by means of austerity, study and self-control — the manifest, the unmanifest and the pure existence transcendental to both.

Purport

Vyakta, “the manifest,” consists of the visible things of this world, and *avyakta* consists of the subtle, underlying causes of cosmic creation. The *Vedas* point toward the transcendental realm of Brahman, which lies beyond all material cause and effect.

ŚB 10.84.20

तस्माद् ब्रह्मकुलं ब्रह्मन् शास्त्रयोनेस्त्वमात्मनः ।
सभाजयसि सद्धाम तद् ब्रह्मण्याग्रणीर्भवान् ॥ २० ॥

tasmād brahma-kulaṁ brahman
śāstra-yoneḥ tvam ātmanah
sabhājayasi sad dhāma
tad brahmanyāgraṇīr bhavān

Synonyms

tasmāt — therefore; brahma — of *brāhmaṇas*; kulam — to the community; brahman — O Absolute Truth; śāstra — the revealed scriptures; yoneḥ — whose means of realization; tvam — You; ātmanah — of Yourself; sabhājayasi — show honor; sat — perfect; dhāma — the abode; tad — consequently; brahmanya — of those who respect brahminical culture; agraṇīh — the leader; bhavān — You.

Translation

Therefore, O Supreme Brahman, You honor the members of the brahminical community, for they are the perfect agents by which one can realize You through the evidence of the Vedas. For that very reason You are the foremost worshiper of the brāhmaṇas.

ŚB 10.84.21

अद्य नो जन्मसाफल्यं विद्यायास्तपसो दृशः ।
त्वया सङ्गम्य सद्गत्या यदन्तः श्रेयसां परः ॥ २१ ॥

*adya no janma-sāphalyam
vidyāyās tapaso drśah
tvayā saṅgamyā sad-gatyā
yad antaḥ śreyasām paraḥ*

Synonyms

adya — today; *nah* — our; *janma* — of the birth; *sāphalyam* — fruition; *vidyāyāh* — of the education; *tapasah* — of the austerities; *drśah* — of the power of sight; *tvayā* — with You; *saṅgamyā* — obtaining association; *sat* — of saintly persons; *gatyā* — who are the goal; *yat* — because; *antah* — the limit; *śreyasām* — of benefits; *parah* — ultimate.

Translation

Today our birth, education, austerity and vision have all become perfect because we have been able to associate with You, the goal of all saintly persons. Indeed, You Yourself are the ultimate, supreme blessing.

Purport

The sages here contrast their respect for the Lord with His reciprocal worship of them. Lord Kṛṣṇa honors *brāhmaṇas* as a means of instructing less intelligent men, whereas He is in fact absolutely independent. The *brāhmaṇas* who worship Him, on the other hand, benefit themselves more than they can imagine.

ŚB 10.84.22

नमस्तस्मै भगवते कृष्णायकुण्ठमेधसे ।
स्वयोगमाययाच्छन्नमहिम्ने परमात्मने ॥ २२ ॥

*namas tasmai bhagavate
kṛṣṇāyākuṅṭha-medhase
sva-yogamāyayācchanna-
mahimne paramātmāne*

Synonyms

namah — obeisances; *tasmai* — to Him; *bhagavate* — the Supreme Lord; *kṛsnāya* — Kṛṣṇa; *akuntha* — unrestricted; *medhase* — whose wisdom; *sva* — His own; *yoga-māyayā* — by the internal illusory potency; *ācchanna* — covered; *mahimne* — whose glories; *parama-ātmāne* — the Supersoul.

Translation

Let us offer obeisances unto that Supreme Personality of Godhead, Lord Kṛṣṇa, the infinitely intelligent Supersoul, who has disguised His greatness through His mystic Yoga-māyā.

Purport

Apart from any future profit to be obtained from worshiping the Supreme Lord, it is every person's most essential obligation to bow down to Him as an acknowledgement of one's dependence and servitude. Lord Kṛṣṇa recommends,

*man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi yuktvaivam
ātmānaṁ mat-parāyaṇaḥ*

“Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me.” ([Bg. 9.34](#))

ŚB 10.84.23

न यं विदन्त्यमी भूपा एकारामाश्च वृष्णयः ।
मायाजवनिकाच्छन्नमात्मानं कालमीश्वरम् ॥ २३ ॥

*na yaṁ vidanty amī bhū-pā
ekārāmāś ca vṛṣṇayaḥ*

*māyā-javanikācchannam
ātmānam kālam īśvaram*

Synonyms

na — not; *yam* — whom; *vidanti* — know; *amī* — these; *bhū-pāh* — kings; *eka* — together; *ārāmāh* — who enjoy; *ca* — and; *vr̥snayah* — the Vṛṣṇis; *māyā* — of the divine power of illusion; *javanikā* — by the curtain; *ācchannam* — covered; *ātmānam* — the Supreme Soul; *kālam* — time; *īśvaram* — the supreme controller.

Translation

Neither these kings nor even the Vṛṣṇis, who enjoy Your intimate association, know You as the Soul of all existence, the force of time and the supreme controller. For them You are covered by the curtain of Māyā.

Purport

Śrīla Viśvanātha Cakravartī explains that Lord Kṛṣṇa’s family, the Vṛṣṇis, were too familiar with Him to realize that He is the Supersoul residing in the heart of every created being. And those kings at Kurukṣetra who were not devotees of Kṛṣṇa could not recognize Him as time, the annihilator of everything. Devotees and nondevotees are both covered by Māyā, but in different ways. For the materialists Māyā is illusion, but for the Vaiṣṇavas she acts as Yoga-māyā, the internal potency who covers their awareness of the Supreme Lord’s majesty and engages them in His eternal pleasure pastimes.

ŚB 10.84.24-25

यथा शयानः पुरुष आत्मानं गुणतत्त्वदृक् ।
नाममात्रेन्द्रियाभातं न वेद रहितं परम् ॥ २४ ॥
एवं त्वा नाममात्रेषु विषयेष्विन्द्रियेहया ।
मायया विभ्रमच्चित्तो न वेद स्मृत्युपप्लवात् ॥ २५ ॥

*yathā śayānaḥ puruṣa
ātmānam guṇa-tattva-dṛk
nāma-mātrendriyābhātaṁ
na veda rahitaṁ param
evaṁ tvā nāma-mātreṣu
viṣayeṣv indriyehayā*

*māyayā vibhramac-citto
na veda smṛty-upaplavāt*

Synonyms

yathā — as; *śayānah* — sleeping; *purusah* — a person; *ātmānam* — himself; *guna* — secondary; *tattva* — of reality; *drk* — whose vision; *nāma* — with names; *mātra* — and forms; *indriya* — through his mind; *ābhātam* — manifest; *na veda* — he does not know; *rahitam* — separate; *param* — rather; *evam* — similarly; *tvā* — You; *nāma-mātresu* — having names and forms; *visayesu* — in objects of material perception; *indriya* — of the senses; *ihayā* — by the activity; *māyayā* — because of the influence of Your illusory energy; *vibhramat* — becoming bewildered; *cittah* — whose consciousness; *na veda* — one does not know; *smṛti* — of his memory; *upaplavāt* — due to the disruption.

Translation

A sleeping person imagines an alternative reality for himself and, seeing himself as having various names and forms, forgets his waking identity, which is distinct from the dream. Similarly, the senses of one whose consciousness is bewildered by illusion perceive only the names and forms of material objects. Thus such a person loses his memory and cannot know You.

Purport

Just as a person's dream is a secondary reality created from the stock of his memories and desires, so this universe exists as the inferior creation of the Supreme Lord, in no real way separate from Him. And just as the person who awakens from sleep experiences the higher reality of his waking life, so the Supreme Lord also has His distinct, higher reality beyond everything we know of this world. In His own words,

*mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ*

*na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram
bhūta-bhṛn na ca bhūta-stho
mamātmā bhūta-bhāvanaḥ*

“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me. Behold My mystic opulence! Although I am the maintainer of all living entities and although I am everything, I am not part of this cosmic manifestation, for My Self is the very source of creation.” (Bg. 9.4-5)

ŚB 10.84.26

तस्याद्य ते ददृशिमाङ्घ्रिमघौघमर्षतीर्थास्पदं हृदि कृतं सुविपक्वयोगैः ।
उत्सिक्तभक्त्युपहताशयजीवकोशा आपुर्भवद्गतिमथानुगृहाण भक्तान् ॥ २६ ॥

*tasyādyā te dadṛśimāṅghrim aghaugha-marṣa-
tīrthāspadam hṛdi kṛtam su-vipakva-yogaiḥ
utsikta-bhakty-upahatāśaya jīva-kośā
āpur bhavad-gatim athānugrhāna bhaktān*

Synonyms

tasya — His; *adya* — today; *te* — Your; *dadṛśima* — we have seen; *aṅghrim* — the feet; *agha* — of sins; *ogha* — floods; *marṣa* — which undo; *tīrtha* — of the holy pilgrimage site (the Ganges); *āspadam* — the source; *hṛdi* — in the heart; *kṛtam* — placed; *su* — well; *vipakva* — matured; *yogaiḥ* — by those whose practice of yoga; *utsikta* — fully developed; *bhakti* — by devotional service; *upahata* — destroyed; *āśaya* — the material mentality; *jīva* — of the individual soul; *kośāḥ* — whose external covering; *āpuh* — they attained; *bhavad* — Your; *gatim* — destination; *atha* — therefore; *anugrhāna* — please show mercy; *bhaktān* — to Your devotees.

Translation

Today we have directly seen Your feet, the source of the holy Ganges, which washes away volumes of sins. Perfected yogis can at best meditate upon Your feet within their hearts. But only those who render You wholehearted devotional service and in this way vanquish the soul’s covering — the material

mind — attain You as their final destination. Therefore kindly show mercy to us, Your devotees.

Purport

The holy river Ganges has the power to destroy all sorts of sinful reactions because she originates at the Lord’s lotus feet and thus contains the dust of His feet.

Explaining this verse, Śrīla Śrīdhara Svāmī says, “If the Lord might advise the sages that they need not concern themselves with devotional practices because they are already far advanced in spiritual knowledge and austerity, they hereby respectfully decline such a suggestion, pointing out that only those *yogīs* who have destroyed their material mind and ego by surrendering to Kṛṣṇa in pure devotional service can attain full perfection. They conclude by praying to the Lord that He favor them in the most merciful way by making them His devotees.”

ŚB 10.84.27

श्रीशुक उवाच

इत्यनुज्ञाप्य दाशार्हं धृतराष्ट्रं युधिष्ठिरम् ।

राजर्षे स्वाश्रमान् गन्तुं मुनयो दधिरे मनः ॥ २७ ॥

śrī-śuka uvāca

ity anujñāpya dāśārham

dhṛtarāṣṭraṁ yudhiṣṭhiram

rājarṣe svāśramān gantum

munayo dadhire manaḥ

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *iti* — thus speaking; *anujñāpya* — taking permission to leave; *dāśārham* — of Lord Kṛṣṇa, the descendant of Mahārāja Daśārha; *dhṛtarāṣṭram* — of Dhṛtarāṣṭra; *yudhiṣṭhiram* — of Yudhiṣṭhira; *rāja* — among kings; *rse* — O sage; *sva* — their own; *āśramān* — to the hermitages; *gantum* — to going; *munayah* — the sages; *dadhire* — turned; *manah* — their minds.

Translation

Śukadeva Gosvāmī said: Having thus spoken, O wise king, the sages then took leave of Lord Dāsārha, Dhṛtarāṣṭra and Yudhiṣṭhira and prepared to depart for their āśramas.

ŚB 10.84.28

तद् वीक्ष्य तानुपव्रज्य वसुदेवो महायशाः ।
प्रणम्य चोपसङ्गृह्य बभाषेदं सुयन्त्रितः ॥ २८ ॥

*tad vīkṣya tān upavrajya
vasudevo mahā-yaśāḥ
praṇamya copasaṅgrhya
babhāṣedaṁ su-yantritaḥ*

Synonyms

tat — this; *vīkṣya* — seeing; *tān* — them; *upavrajya* — approaching; *vasudevah* — Vasudeva; *mahā* — great; *yaśāḥ* — whose fame; *praṇamya* — bowing down; *ca* — and; *upasaṅgrhya* — taking hold of their feet; *babhāsa* — he said; *idam* — this; *su* — very; *yantritaḥ* — carefully composed.

Translation

Seeing that they were about to leave, the renowned Vasudeva approached the sages. After bowing down to them and touching their feet, he spoke to them with carefully chosen words.

ŚB 10.84.29

श्रीवसुदेव उवाच
नमो वः सर्वदेवेभ्य ऋषयः श्रोतुमर्हथ ।
कर्मणा कर्मनिर्हारी यथा स्यान्नस्तदुच्यताम् ॥ २९ ॥

*śrī-vasudeva uvāca
namo vaḥ sarva-devebhya
ṛṣayaḥ śrotum arhatha
karmaṇā karma-nirhāro
yathā syān nas tad ucyatām*

Synonyms

śrī-vasudevah uvāca — Śrī Vasudeva said; *namah* — obeisances; *vah* — to you; *sarva* — all; *devebhyah* — (who comprise) the demigods; *ṛsayah* — O sages; *śrotum arhatha* — please listen; *karmanā* — by material work; *karma* — of (previous) work; *nirhārah* — the purging; *yathā* — how; *syāt* — there may be; *nah* — to us; *tat* — that; *ucyatām* — please say.

Translation

Śrī Vasudeva said: Obeisances to you, the residence of all the demigods. Please hear me, O sages. Kindly tell us how the reactions of one’s work can be counteracted by further work.

Purport

Here Vasudeva addresses the sages as “the residence of all the demigods.” His statement is confirmed in the authoritative *śruti-mantras*, which declare, *yāvatīr vai devatās tāḥ sarvā veda-vidi brāhmaṇe vasanti*: “Whatever demigods exist, all reside in a *brāhmaṇa* who knows the *Veda*.”

ŚB 10.84.30

श्रीनारद उवाच
नातिचित्रमिदं विप्रा वसुदेवो बुभुत्सया ।
कृष्णं मत्वार्भकं यन्नः पृच्छति श्रेय आत्मनः ॥ ३० ॥

śrī-nārada uvāca
nāti-citram idaṁ viprā
vasudevo bubhutsayā
kṛṣṇam matvārbhakam yan naḥ
prcchati śreya ātmanah

Synonyms

śrī-nāradah uvāca — Śrī Nārada said; *na* — not; *ati* — very; *citram* — wonderful; *idam* — this; *viprāḥ* — O *brāhmaṇas*; *vasudevah* — Vasudeva; *bubhutsayā* — with the desire of learning; *kṛṣṇam* — Lord Kṛṣṇa; *matvā* — thinking; *arbhakam* — a boy; *yat* — the fact that; *nah* — from us; *prcchati* — he asks; *śreyah* — about the highest good; *ātmanah* — for himself.

Translation

Śrī Nārada Muni said: O brāhmaṇas, it is not so amazing that in his eagerness to know, Vasudeva has asked us about his ultimate benefit, for he considers Kṛṣṇa a mere boy.

Purport

Śrīla Jīva Gosvāmī relates Nārada's thoughts: Śrī Nārada understood how Vasudeva, in line with his mood of pretending to be an ordinary householder, asked the sages about *karma-yoga*, although he had already attained spiritual goals even great *yogīs* and *ṛṣīs* cannot achieve. But Nārada was still concerned that Vasudeva might create an awkward mood by treating Lord Kṛṣṇa as a mere child in the presence of all the sages. Nārada and the other sages felt obliged to maintain their attitude of reverence toward Lord Kṛṣṇa, so how could they ignore Him and presume to answer Vasudeva themselves? To avoid this embarrassment, Nārada took this opportunity to remind everyone present of Śrī Kṛṣṇa's absolute supremacy.

ŚB 10.84.31

सन्निकर्षोऽत्र मर्त्यानामनादरणकारणम् ।
गाङ्गं हित्वा यथान्याम्भस्तत्रत्यो याति शुद्धये ॥ ३१ ॥
sannikarṣo 'tra martyānām
anādarāṇa-kāraṇam
gāṅgam hitvā yathānyāmbhas
tatratyo yāti śuddhaye

Synonyms

sannikarsah — proximity; *atra* — here (in this world); *martyānām* — for mortals; *anādarana* — of disregard; *kāranam* — a cause; *gāṅgam* — (the water) of the Ganges; *hitvā* — leaving; *yathā* — as; *anya* — other; *ambhah* — to water; *tatratyah* — one who lives near it; *yāti* — goes; *śuddhaye* — for purification.

Translation

In this world familiarity breeds contempt. For example, one who lives on the banks of the Ganges might travel to some other body of water to be purified.

ŚB 10.84.32-33

यस्यानुभूतिः कालेन लयोत्पत्त्यादिनास्य वै ।
 स्वतोऽन्यस्माच्च गुणतो न कुतश्चन रिष्यति ॥ ३२ ॥
 तं क्लेशकर्मपरिपाकगुणप्रवाहैरव्याहतानुभवमीश्वरमद्वितीयम् ।
 प्राणादिभिः स्वविभवैरुपगूढमन्यो मन्येत सूर्यमिव मेघहिमोपरागैः ॥ ३३ ॥

*yasyānubhūtiḥ kālena
 layotpatty-ādināsyā vai
 svato 'nyasmāc ca guṇato
 na kutaścana riṣyati
 tam kleśa-karma-paripāka-guṇa-pravāhair
 avyāhatānubhavam īśvaram advitīyam
 prāṇādibhiḥ sva-vibhavair upagūḍham anyo
 manyeta sūryam iva megha-himoparāgaiḥ*

Synonyms

yasya — whose; *anubhūtiḥ* — awareness; *kālena* — caused by time; *laya* — by the destruction; *utpatti* — creation; *ādinā* — and so on; *asya* — of this (universe); *vai* — indeed; *svataḥ* — on its own; *anyasmāt* — due to some other agency; *ca* — or; *gunataḥ* — in terms of its qualities; *na* — not; *kutaścana* — for any reason; *riṣyati* — becomes disrupted; *tam* — Him; *kleśa* — by material distresses; *karma* — material activities; *paripāka* — their consequences; *guṇa* — of the modes of nature; *pravāhaiḥ* — and by the constant flow; *avyāhata* — unaffected; *anubhavam* — whose consciousness; *īśvaram* — the supreme controller; *advitīyam* — who has no second; *prāṇa* — by the vital air; *ādibhiḥ* — and other (elements of the material body); *sva* — His own; *vibhavaiḥ* — expansions; *upagūḍham* — disguised; *anyah* — someone else; *manyeta* — considers; *sūryam iva* — like the sun; *megha* — by clouds; *hima* — snow; *uparāgaiḥ* — and eclipses.

Translation

The Supreme Lord's awareness is never disturbed by time, by the creation and destruction of the universe, by changes in its own qualities, or by anything else, whether self-caused or external. But although the consciousness of the Personality of Godhead, who is the supreme one without a second, is never affected by material distress, by the reactions of material work or by the constant flow of nature's modes, ordinary persons nonetheless think that the

Lord is covered by His own creations of *prāṇa* and other material elements, just as one may think that the sun is covered by clouds, snow or an eclipse.

Purport

Things of this world are inevitably destroyed by one means or another. Time itself causes the eventual decay of every created being — a fruit, for instance, which may grow ripe but then must either rot or be eaten. Some things, like lightning, destroy themselves as soon as they are manifested, while others are destroyed suddenly by external agents, as a clay pot is by a hammer. Even in living bodies and other things whose existence continues for some time, there is a constant flux of various qualities that are destroyed and replaced by others.

In contrast to all of this, the Supreme Personality of Godhead's awareness is never disrupted by anything. Only out of ignorance could one imagine Him to be an ordinary human being subject to material conditions. Mortal beings are covered by their entanglement in fruitive activities and their consequent happiness and distress, but the Supreme Lord cannot be covered by what are in fact His own expansions. Analogously, the immense sun is the source of the relatively insignificant phenomena of clouds, snow and eclipses, and so it cannot be covered by them, though the ordinary observer may think that it is.

ŚB 10.84.34

अथोचुर्मुनयो राजन्नाभाष्यानकदुन्दुभिम् ।
सर्वेषां शृण्वतां राज्ञां तथैवाच्युतरामयोः ॥ ३४ ॥

*athocur munayo rājann
ābhāṣyānalsadundabhim
sarveṣāṃ śṛṇvatām rājñām
tathāivācyuta-rāmayoḥ*

Synonyms

atha — then; *ūcuh* — said; *munayah* — the sages; *rājan* — O King (Parīkṣit); *ābhāṣya* — speaking; *ānaka-dundubhim* — to Vasudeva; *sarveṣām* — all; *śṛṇvatām* — as they listened; *rājñām* — the kings; *tathā eva* — also; *acyuta-rāmayoḥ* — Kṛṣṇa and Balarāma.

Translation

[Śukadeva Gosvāmī continued:] The sages then spoke again, O King, addressing Vasudeva while all the kings, along with Lord Acyuta and Lord Rāma, listened.

ŚB 10.84.35

कर्मणा कर्मनिर्हार एष साधु निरूपितः ।
यच्छ्रद्धया यजेद् विष्णुं सर्वयज्ञेश्वरं मखैः ॥ ३५ ॥

karmanā karma-nirhāra
eṣa sādhu-nirūpitaḥ
yac chraddhayā yajed viṣṇum
sarva-yajñeśvaram makhaiḥ

Synonyms

karmanā — by activity; *karma* — of the reactions of past actions; *nirhārah* — the counteraction; *eṣah* — this; *sādhu* — correctly; *nirūpitaḥ* — ascertained; *yac* — that; *śraddhayā* — with faith; *yajet* — one should worship; *viṣṇum* — Viṣṇu; *sarva* — of all; *yajña* — sacrifices; *īśvaram* — the Lord; *makhaiḥ* — by Vedic fire rituals.

Translation

[The sages said:] It has been definitely concluded that work is counteracted by further work when one executes Vedic sacrifices as a means of worshiping Viṣṇu, the Lord of all sacrifices, with sincere faith.

ŚB 10.84.36

चित्तस्योपशमोऽयं वै कविभिः शास्त्रचक्षुषा ।
दर्शितः सुगमो योगो धर्मश्चात्ममुदावहः ॥ ३६ ॥

cittasyopaśamo 'yaṁ vai
kavibhiḥ śāstra-cakṣusā
darśitaḥ su-gamo yogo
dharmaś cātma-mud-āvahaḥ

Synonyms

cittasya — of the mind; *upaśamah* — the pacification; *ayam* — this; *vai* — indeed; *kavibhiḥ* — by learned scholars; *śāstra* — of scripture; *cakṣusā* — with the eye;

darśitah — shown; su-gamah — easily performed; yogah — means of attaining liberation; dharmah — religious duty; ca — and; ātma — to the heart; mut — pleasure; āvahah — which brings.

Translation

Learned authorities who see through the eye of scripture have demonstrated that this is the easiest method of subduing the agitated mind and attaining liberation, and that it is a sacred duty which brings joy to the heart.

ŚB 10.84.37

अयं स्वस्त्ययनः पन्था द्विजातेर्गृहमेधिनः ।
यच्छ्रद्धयाप्तवित्तेन शुक्लेनेज्येत पूरुषः ॥ ३७ ॥
ayam svasty-ayanaḥ panthā
dvi-jāter grha-medhinaḥ
yac chraddhayāpta-vittena
śuklenejyeta pūruṣaḥ

Synonyms

ayam — this; svasti — auspiciousness; ayanaḥ — bringing; panthā — the path; dvi-jāteh — for one who is twice-born (being a member of one of the three higher social orders); grha — at home; medhinaḥ — who performs sacrifices; yac — that; śraddhayā — selflessly; āpta — obtained by just means; vittena — with his possessions; śuklena — untainted; ijyeta — should be worshiped; pūruṣaḥ — the Personality of Godhead.

Translation

This is the most auspicious path for a religious householder of the twice-born orders — to selflessly worship the Personality of Godhead with wealth honestly obtained.

Purport

Both Śrīdhara Svāmī and Śrī Jīva Gosvāmī here agree that the ritual *karma* of Vedic sacrifices is particularly meant for attached householders. Those who are already renounced in Kṛṣṇa consciousness, like Vasudeva himself, need only cultivate their

faith in the Lord's devotees, His Deity form, His name, the remnants of His food and His teachings, as given in [Bhagavad-gītā](#) and [Śrīmad-Bhāgavatam](#).

ŚB 10.84.38

वित्तैषणां यज्ञदानैर्गृहैर्दारसुतैषणाम् ।
आत्मलोकैषणां देव कालेन विसृजेद्बुधः ।
ग्रामे त्यक्तैषणाः सर्वे ययुर्धीरास्तपोवनम् ॥ ३८ ॥

*vittaiṣaṅāṁ yajña-dānair
grhair dāra-sutaiṣaṅām
ātma-lokaiṣaṅām deva
kālena visrjed budhah
grāme tyaktaiṣaṅāḥ sarve
yayur dhirās tapo-vanam*

Synonyms

[vitta](#) — for wealth; [esanām](#) — the desire; [yajña](#) — by sacrifices; [dānaih](#) — and by charity; [grhah](#) — by engagement in household affairs; [dāra](#) — for wife; [suta](#) — and children; [esanām](#) — the desire; [ātma](#) — for oneself; [loka](#) — for an exalted planet (in the next life); [esanām](#) — the desire; [deva](#) — O saintly Vasudeva; [kālena](#) — because of time; [visrjet](#) — one should renounce; [budhah](#) — who is intelligent; [grāme](#) — for household life; [tyakta](#) — who renounced; [esanāḥ](#) — their desires; [sarve](#) — all; [yayuh](#) — they went; [dhirāḥ](#) — sober sages; [tapah](#) — of austerities; [vanam](#) — to the forest.

Translation

An intelligent person should learn to renounce his desire for wealth by performing sacrifices and acts of charity. He should learn to renounce his desire for wife and children by experiencing family life. And he should learn to renounce his desire for promotion to a higher planet in his next life, O saintly Vasudeva, by studying the effects of time. Self-controlled sages who have thus renounced their attachment to household life go to the forest to perform austerities.

ŚB 10.84.39

ऋगैस्त्रिभिर्द्विजो जातो देवर्षिपितृणां प्रभो ।
यज्ञाध्ययनपुत्रैस्तान्यनिस्तीर्य त्यजन् पतेत् ॥ ३९ ॥

ṛṅais tribhir dvijo jāto
devarṣi-pitrṅām prabho
yajñādhyayana-putrais tāny
anistīrya tyajan patet

Synonyms

ṛṅaih — with debts; *tribhiḥ* — three; *dvi-jah* — a member of the twice-born classes; *jātah* — is born; *deva* — to the demigods; *ṛsi* — sages; *pitṅām* — and forefathers; *prabho* — O master (Vasudeva); *yajña* — by sacrifice; *ādhyayana* — study of scripture; *putraih* — and (begetting) children; *tāni* — these (debts); *anistīrya* — not liquidating; *tyajan* — leaving (his body); *patet* — he falls down.

Translation

Dear Prabhu, a member of the twice-born classes is born with three kinds of debts — those owed to the demigods, to the sages and to his forefathers. If he leaves his body without first liquidating these debts by performing sacrifice, studying the scriptures and begetting children, he will fall down into a hellish condition.

Purport

Concerning the special obligations of a *brāhmaṇa*, the *śruti* states, *jāyamāno vai brāhmaṇas tribhir ṛṅavāñ jāyate brahmacaryeṇa ṛṣibhyo yajñena devebhyaḥ prajayā pitṅbhyaḥ*: “Whenever a *brāhmaṇa* takes birth, three debts are born along with him. He can pay his debt to the sages by celibacy, his debt to the demigods by sacrifice, and his debt to his forefathers by begetting children.”

ŚB 10.84.40

त्वं त्वद्य मुक्तो द्वाभ्यां वै ऋषिपित्रोर्महामते ।
यज्ञैर्देवर्णमुन्मुच्य निर्ऋणोऽशरणो भव ॥ ४० ॥
tvaṁ tv adya mukto dvābhyām vai
ṛṣi-pitror mahā-mate
yajñair devarṅam unmucya
nirṅṇo 'śaraṇo bhava

Synonyms

tvam — you; tu — but; adya — now; muktah — freed; dvābhyām — from two (of the debts); vai — certainly; rsi — to the sages; pitroh — and to the forefathers; mahā-mate — O generous one; yajñaih — by Vedic sacrifices; deva — to the demigods; nam — from the debt; unmucya — relieving yourself; nirnah — without debt; aśaranah — without material shelter; bhava — become.

Translation

But you, O magnanimous soul, are already free from two of your debts — those to the sages and the forefathers. Now absolve yourself of your debt to the demigods by executing Vedic sacrifices, and in this way free yourself completely of debt and renounce all material shelter.

ŚB 10.84.41

वसुदेव भवान् नूनं भक्त्या परमया हरिम् ।
जगतामीश्वरं प्रार्चः स यद् वां पुत्रतां गतः ॥ ४१ ॥
vasudeva bhavān nūnaṁ
bhaktyā paramayā harim
jagatām īśvaram prārcaḥ
sa yad vām putratām gataḥ

Synonyms

vasudeva — O Vasudeva; bhavān — your good self; nūnam — doubtlessly; bhaktyā — with devotion; paramayā — supreme; harim — Lord Kṛṣṇa; jagatām — of all the worlds; īśvaram — the supreme controller; prārcaḥ — have worshiped thoroughly; sah — He; yat — inasmuch; vām — of both of you (Vasudeva and Devakī); putratām — the role of son; gataḥ — has taken on.

Translation

O Vasudeva, without doubt you must have previously worshiped Lord Hari, the master of all worlds. Both you and your wife must have perfectly worshiped Him with supreme devotion, since He has accepted the role of your son.

Purport

Śrīla Viśvanātha Cakravartī paraphrases the sages' mood as follows: “We have answered you, who questioned us in the manner of ordinary discourse, in the same ordinary way. In truth, however, since you are the eternally liberated father of the Supreme Lord, neither worldly customs nor the injunctions of scripture have any authority over you.”

According to Śrīla Viśvanātha Cakravartī, the very name *Vasudeva* indicates that Vasudeva manifests brilliantly (*dīvyati*) the superexcellent wealth (*vasu*) of pure devotional service. In the Eleventh Canto Nārada will again meet with Vasudeva and at that time remind him,

*devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam ṛṇi ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam
gato mukundaṁ parihṛtya kartam*

“O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even his forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately.” ([Bhāg. 11.5.41](#))

ŚB 10.84.42

श्रीशुक उवाच
इति तद्वचनं श्रुत्वा वसुदेवो महामनाः ।
तानृषीनृत्विजो वव्रे मूर्धनान्मय प्रसाद्य च ॥ ४२ ॥

*śrī-śuka uvāca
iti tad-vacanaṁ śrutvā
vasudevo mahā-manāḥ
tān ṛṣīn ṛtvijo vavre
mūrdhnānamya prasādyā ca*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *iti* — thus spoken; *tat* — their; *vacanam* — words; *śrutvā* — having heard; *vasudevah* — Vasudeva; *mahā-manāh* — generous; *tān* — them; *rsin* — the sages; *rtvijah* — as priests; *yavre* — chose; *mūrdhnā* — with his head; *ānamya* — bowing down; *prasādya* — gratifying them; *ca* — also.

Translation

Śukadeva Gosvāmī said: After hearing these statements of the sages, generous Vasudeva bowed his head to the ground and, praising them, requested them to become his priests.

ŚB 10.84.43

त एनमृषयो राजन् वृता धर्मेण धार्मिकम् ।
तस्मिन्नयाजयन् क्षेत्रे मखैरुत्तमकल्पकैः ॥ ४३ ॥

ta enam ṛṣayo rājan
vṛtā dharmeṇa dhārmikam
tasminn ayājayan kṣetre
makhair uttama-kalpakaiḥ

Synonyms

te — they; *enam* — him; *ṛsayah* — the sages; *rājan* — O King (Parīkṣit); *vṛtāh* — chosen; *dharmena* — according to religious principles; *dhārmikam* — who was religious; *tasmin* — in that; *ayājayan* — they engaged in executing sacrifices; *ksetre* — holy field (of Kurukṣetra); *makhaih* — with fire rituals; *uttama* — superexcellent; *kalpakaih* — whose arrangements.

Translation

Thus requested by him, O King, the sages engaged the pious Vasudeva in performing fire sacrifices at that holy place of Kurukṣetra according to strict religious principles and with most excellent ritual arrangements.

ŚB 10.84.44-45

तद्दीक्षायां प्रवृत्तायां वृष्णयः पुष्करस्रजः ।
स्नाताः सुवाससो राजन् राजानः सुष्ट्वलङ्कृताः ॥ ४४ ॥

तन्महिष्यश्च मुदिता निष्ककण्ठयः सुवाससः ।
दीक्षाशालामुपाजग्मुरालिता वस्तुपाणयः ॥ ४५ ॥

tad-dīkṣāyām pravṛttāyām
vṛṣṇayah puṣkara-srajah
snātāḥ su-vāsaso rājan
rājānaḥ suṣṭhv-alāṅkṛtāḥ
tan-mahiṣyaś ca muditā
niṣka-kaṅṭhyah su-vāsasah
dīkṣā-śālām upājagmur
āliptā vastu-pāṇayah

Synonyms

tat — of him (Vasudeva); *dīkṣāyām* — the initiation for the sacrifice; *pravṛttāyām* — when it was about to begin; *vṛṣṇayah* — the Vṛṣṇis; *puṣkara* — of lotuses; *srajah* — wearing garlands; *snātāḥ* — bathed; *suvāsasah* — well dressed; *rājan* — O King; *rājānaḥ* — (other) kings; *suṣṭhu* — elaborately; *alāṅkṛtāḥ* — ornamented; *tat* — their; *mahiṣyah* — queens; *ca* — and; *muditāḥ* — joyful; *niṣka* — jeweled lockets; *kaṅṭhyah* — on whose necks; *su-vāsasah* — well dressed; *dīkṣā* — of initiation; *śālām* — the pavilion; *upājagmur* — they approached; *āliptāḥ* — anointed; *vastu* — with auspicious items; *pāṇayah* — in whose hands.

Translation

When Mahārāja Vasudeva was about to be initiated for the sacrifice, O King, the Vṛṣṇis came to the initiation pavilion after bathing and putting on fine clothes and garlands of lotuses. The other kings also came, elaborately ornamented, as well as all their joyful queens, who wore jeweled lockets around their necks and were also clad in fine garments. The royal wives were anointed with sandalwood paste and carried auspicious items for the worship.

ŚB 10.84.46

नेदुर्मृदङ्गपटहशङ्खभेर्यानकादयः ।
ननृतुर्नटनर्तक्यस्तुष्टुवुः सूतमागधाः ।
जगुः सुकण्ठयो गन्धर्व्यः सङ्गीतं सहभर्तृकाः ॥ ४६ ॥
nedur mṛdaṅga-paṭaha-
śaṅkha-bhery-ānakādayah

*nanṛtur naṭa-nartakyas
tuṣṭuvuḥ sūta-māgadhāḥ
jaguḥ su-kanṭhyo gandharvyah
saṅgītaṁ saha-bharṭṛkāḥ*

Synonyms

neduh — sounded; mṛdaṅga-pataha — mṛdaṅga and paṭaha drums; śaṅkha — conchshells; bherī-ānaka — bherī and ānaka drums; ādayah — and other instruments; nanrtuh — danced; nata-nartakyah — male and female dancers; tustuvuh — recited praise; sūta-māgadhāḥ — sūta and māgadha bards; jaguḥ — sang; su-kanthyah — sweet-voiced; gandharvyah — female Gandharvas; saṅgītam — songs; saha — along with; bharṭṛkāḥ — their husbands.

Translation

Mṛdaṅgas, paṭahas, conchshells, bherīs, ānakas and other instruments resounded, male and female dancers danced, and sūtas and māgadhas recited glorifications. Sweet-voiced Gandharvīs sang, accompanied by their husbands.

ŚB 10.84.47

तमभ्यषिञ्चन् विधिवदक्तमभ्यक्तमृत्विजः ।
पत्नीभिरष्टादशभिः सोमराजमिवोडुभिः ॥ ४७ ॥
*tam abhyaṣiñcan vidhi-vad
aktam abhyaktam ṛtvijah
patnībhir aṣṭā-daśabhiḥ
soma-rājam ivoḍubhiḥ*

Synonyms

tam — him; abhyaṣiñcan — they sprinkled with sacred water; vidhivat — according to scriptural rules; aktam — his eyes decorated with mascara; abhyaktam — his body smeared with newly churned butter; ṛtvijah — the priests; patnībhiḥ — along with his wives; aṣṭā-daśabhiḥ — eighteen; soma-rājam — the king; iva — as if; udubhiḥ — with stars.

Translation

After Vasudeva’s eyes had been decorated with black cosmetic and his body smeared with fresh butter, the priests initiated him according to scriptural rules by sprinkling him and his eighteen wives with sacred water. Encircled by his wives, he resembled the regal moon encircled by stars.

Purport

Devakī was Vasudeva’s principal wife, but she had several co-wives, including her six sisters. This fact is recorded in the Ninth Canto of [Śrīmad-Bhāgavatam](#):

*devakaś cograsenaś ca
catvāro devakātmajāḥ
devavān upadevaś ca
sudevo devavardhanaḥ
teṣāṃ svasāraḥ saptāsan
dhṛtadevādayo nṛpa
śāntidevopadevā ca
śrīdevā devarakṣitā
sahadevā devakī ca
vasudeva uvāha tāḥ*

“Āhuka had two sons, named Devaka and Ugrasena. Devaka had four sons, named Devavān, Upadeva, Sudeva and Devavardhana, and he also had seven daughters, named Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā, Devakī and Dhṛtadevā. Dhṛtadevā was the eldest. Vasudeva, the father of Kṛṣṇa, married all these sisters.” ([Bhāg.](#) 9.24.21-23)

Some of Vasudeva’s other wives are mentioned a few verses later:

*pauravī rohiṇī bhadrā
madirā rocanā ilā
devakī-pramukhāś cāsan
patnya ānakadundubheḥ*

“Devakī, Pauravī, Rohiṇī, Bhadrā, Madirā, Rocanā, Ilā and others were all wives of Ānakadundubhi [Vasudeva]. Among them all, Devakī was the chief.” ([Bhāg.](#) 9.24.45)

ŚB 10.84.48

ताभिर्दुकूलवलयेहरिनूपुरकुण्डलैः ।
स्वलङ्कृताभिर्विबभौ दीक्षितोऽजिनसंवृतः ॥ ४८ ॥

*tābhir dukūla-valayair
hāra-nūpura-kuṇḍalaiḥ
sv-alaṅkṛtābhir vibabhau
dīkṣito 'jina-saṁvṛtaḥ*

Synonyms

tābhiḥ — with them; *dukūla* — with silk saris; *valayaiḥ* — and bangles; *hāra* — wearing necklaces; *nūpura* — ankle bells; *kundalaiḥ* — and earrings; *su* — finely; *alaṅkṛtābhiḥ* — decorated; *vibabhau* — he shone brilliantly; *dīkṣitaḥ* — having been initiated; *ajina* — by a deerskin; *saṁvṛtaḥ* — enwrapped.

Translation

Vasudeva received initiation along with his wives, who wore silk saris and were adorned with bangles, necklaces, ankle bells and earrings. With his body wrapped in a deerskin, Vasudeva shone splendidly.

ŚB 10.84.49

तस्यत्विजो महाराज रत्नकौशेयवाससः ।
ससदस्या विरेजुस्ते यथा वृत्रहणोऽध्वरे ॥ ४९ ॥

*tasyartvijo mahā-rāja
ratna-kaūśeya-vāsasaḥ
sa-sadasyā virejus te
yathā vṛtra-ḥaṇo 'dhvare*

Synonyms

tasya — his; *rtvijah* — priests; *mahā-rāja* — O great king (Parīkṣit); *ratna* — with jewels; *kaūśeya* — silk; *vāsasaḥ* — and garments; *sa* — along with; *sadasyāḥ* — the officiating members of the assembly; *virejuh* — appeared effulgent; *te* — they; *yathā* — as if; *vṛtra-ḥanaḥ* — of Lord Indra, the killer of Vṛtra; *adhvare* — in the sacrifice.

Translation

My dear Mahārāja Parīkṣit, Vasudeva's priests and the officiating members of the assembly, dressed in silk dhotis and jeweled ornaments, looked so effulgent that they seemed to be standing in the sacrificial arena of Indra, the killer of Vṛtra.

ŚB 10.84.50

तदा रामश्च कृष्णश्च स्वैः स्वैर्बन्धुभिरन्वितौ ।
रेजतुः स्वसुतैर्दरिर्जीवेशौ स्वविभूतिभिः ॥ ५० ॥

tadā rāmaś ca kṛṣṇaś ca
svaiḥ svair bandhubhir anvitau
rejatuh sva-sutair dārain
jīveśau sva-vibhūtibhiḥ

Synonyms

tadā — at that time; *rāmah* — Lord Balarāma; *ca* — and; *kṛṣṇah* — Lord Kṛṣṇa; *ca* — also; *svaiḥ svaiḥ* — each by His own; *bandhubhiḥ* — relatives; *anvitau* — accompanied; *rejatuh* — appeared brilliant; *sva* — with His own; *sutaiḥ* — sons; *dārain* — and wives; *jīva* — of all living entities; *iśau* — the two Lords; *sva-vibhūtibhiḥ* — with the expansions of Their own opulences.

Translation

At that time Balarāma and Kṛṣṇa, the Lords of all living entities, shone forth with great majesty in the company of Their respective sons, wives and other family members, who were expansions of Their opulences.

ŚB 10.84.51

ईजेऽनुयज्ञं विधिना अग्निहोत्रादिलक्षणैः ।
प्राकृतैर्वैकृतैर्यज्ञैर्द्रव्यज्ञानक्रियेश्वरम् ॥ ५१ ॥

īje 'nu-yajñam vidhinā
agni-hotrādi-lakṣṇaiḥ
prākṛtair vaikṛtair yajñair
dravya-jñāna-kriyeśvaram

Synonyms

īje — he worshiped; *anu-yajñam* — with each kind of sacrifice; *vidhinā* — by the proper regulations; *agni-hotra* — by offering oblations into the sacred fire; *ādi* — and so on; *laksanaih* — characterized; *prākṛtaiḥ* — unmodified, completely specified by *śruti* injunctions; *vaikṛtaiḥ* — modified, adjusted according to the indications of other sources; *yajñaih* — with sacrifices; *dravya* — of the sacrificial paraphernalia; *jñāna* — of the knowledge of *mantras*; *kriyā* — and of the rituals; *īsvaram* — the Lord.

Translation

Performing various kinds of Vedic sacrifice according to the proper regulations, Vasudeva worshiped the Lord of all sacrificial paraphernalia, mantras and rituals. He executed both primary and secondary sacrifices, offering oblations to the sacred fire and carrying out other aspects of sacrificial worship.

Purport

There are numerous kinds of Vedic fire sacrifice, each of which involves several elaborate rituals. The *Brāhmaṇa* portion of the Vedic *śruti* specifies the complete step-by-step procedure of only a few prototype sacrifices, such as the Jyotiṣṭoma and Darśa-pūrṇamāsa. These are called the *prākṛta*, or original, *yajñas*; the details of other *yajñas* must be extrapolated from the patterns of these *prākṛta* injunctions according to the strict rules of the *Mīmāṃsā-sāstra*. Since other *yajñas* are thus known by derivation from the prototype sacrifices, they are called *vaikṛta*, or “changed.”

ŚB 10.84.52

अथर्विग्भ्योऽददात् काले यथाम्नातं स दक्षिणाः ।
स्वलङ्कृतेभ्योऽलङ्कृत्य गोभूकन्या महाधनाः ॥ ५२ ॥

athartvigbhyo 'dadāt kāle
yathāmnātam sa dakṣiṇāḥ
sv-alankṛtebhyo 'lankṛtya
go-bhū-kanyā mahā-dhanāḥ

Synonyms

atha — then; *rtvigbhyah* — to the priests; *adadāt* — gave; *kāle* — at the appropriate time; *yathā-āmnātam* — as stipulated in the scriptures; *sah* — he; *daksināh* — gifts of thanks; *su-alaṅkrtebhyah* — who were richly adorned; *alaṅkrtya* — decorating them even more elaborately; *go* — cows; *bhū* — land; *kanyāh* — and marriageable girls; *mahā* — greatly; *dhanāh* — valuable.

Translation

Then, at the appropriate time and according to scripture, Vasudeva remunerated the priests by decorating them with precious ornaments, though they were already richly adorned, and offering them valuable gifts of cows, land and marriageable girls.

ŚB 10.84.53

पत्नीसंयाजावभृथ्यैश्चरित्वा ते महर्षयः ।
सस्नू रामहृदे विप्रा यजमानपुरःसराः ॥ ५३ ॥

patnī-saṁyājāvabhr̥thyaiś
caritvā te maharṣayah
sasnū rāma-hrade viprā
yajamāna-puraḥ-sarāḥ

Synonyms

patnī-saṁyāja — the ritual in which the sponsor of the sacrifice offers oblations together with his wife; *avabhr̥thyaiḥ* — and the final rituals, known as *avabhr̥thya*; *caritvā* — having executed; *te* — they; *mahārṣayah* — the great sages; *sasnuh* — bathed; *rāma* — of Lord Paraśurāma; *hrade* — in the lake; *viprāḥ* — *brāhmaṇas*; *yajamāna* — the sponsor of the sacrifice (Vasudeva); *purah-sarāḥ* — placing in front.

Translation

After supervising the *patnī-saṁyāja* and *avabhr̥thya* rituals, the great *brāhmaṇa* sages bathed in Lord Paraśurāma's lake with the sponsor of the sacrifice, Vasudeva, who led them.

ŚB 10.84.54

स्नातोऽलङ्कारवासांसि वन्दिभ्योऽदात्तथा स्त्रियः ।
 ततः स्वलङ्कृतो वर्णानाश्चभ्योऽन्नेन पूजयत् ॥ ५४ ॥
snāto 'laṅkāra-vāsāṁsi
vandibhyo 'dāt tathā striyaḥ
tataḥ sv-alaṅkrto varṇān
ā-śvabhyo 'nna pūjayat

Synonyms

snātah — bathed; *alaṅkāra* — jewelry; *vāsāṁsi* — and clothing; *vandibhyah* — to the bards; *adāt* — gave; *tathā* — also; *striyah* — the women; *tatah* — then; *su-alaṅkrtaḥ* — well ornamented; *varṇān* — all classes of people; *ā* — extending; *śvabhyah* — to the dogs; *annena* — with food; *pūjayat* — he honored.

Translation

His sacred bath complete, Vasudeva joined with his wives in giving the jewelry and clothes they had been wearing to the professional reciters. Vasudeva then put on new garments, after which he honored all classes of people by feeding everyone, even the dogs.

ŚB 10.84.55-56

बन्धून् सदारान् ससुतान् पारिबर्हेण भूयसा ।
 विदर्भकोशलकुरुन् काशिकेकयसृञ्जयान् ॥ ५५ ॥
 सदस्यत्त्विक्सुरगणान् नृभूतपितृचारणान् ।
 श्रीनिकेतमनुज्ञाप्य शंसन्तः प्रययुः क्रतुम् ॥ ५६ ॥
bandhūn sa-dārān sa-sutān
pāribarheṇa bhūyasā
vidarbha-kośala-kurūn
kāśi-kekaya-sṛñjayān
sadasyartvik-sura-gaṇān
nṛ-bhūta-pitr-cāraṇān
śrī-niketam anujñāpya
śāmsantaḥ prayayuh kratum

Synonyms

bandhūn — his relatives; *sa-dārān* — with their wives; *sa-sutān* — with their children; *pāribarhena* — with gifts; *bhūyasā* — opulent; *vidarbha-kośala-kurūn* — the

leaders of the Vidarbha, Kośala and Kuru clans; [kāśi-kekaya-srñjayān](#) — also the Kāśīs, Kekayas and Sṛñjayas; [sadasya](#) — the officials of the sacrificial assembly; [rtvik](#) — the priests; [sura-gaṇān](#) — the various classes of demigods; [nr](#) — the humans; [bhūta](#) — ghostly spirits; [pitr](#) — forefathers; [cāraṇān](#) — and Cāraṇas, members of a class of minor demigods; [śrī-niketam](#) — from Lord Kṛṣṇa, the abode of the goddess of fortune; [anujñāpya](#) — taking leave; [śarīsantah](#) — praising; [prayayuh](#) — they departed; [kratum](#) — the sacrificial performance.

Translation

With opulent gifts he honored his relatives, including all their wives and children; the royalty of the Vidarbha, Kosala, Kuru, Kāśi, Kekaya and Sṛñjaya kingdoms; the officiating members of the assembly; and also the priests, witnessing demigods, humans, spirits, forefathers and Cāraṇas. Then, taking permission from Lord Kṛṣṇa, the shelter of the goddess of fortune, the various guests departed as they all chanted the glories of Vasudeva's sacrifice.

ŚB 10.84.57-58

धृतराष्ट्रोऽनुजः पार्था भीष्मो द्रोणः पृथा यमौ ।
 नारदो भगवान् व्यासः सुहृत्सम्बन्धिबान्धवाः ॥ ५७ ॥
 बन्धून् परिष्वज्य यदून् सौहृदाक्लिन्नचेतसः ।
 ययुर्विरहकृच्छ्रेण स्वदेशांश्चापरे जनाः ॥ ५८ ॥

*dhṛtarāṣṭro 'nujaḥ pārthā
 bhīṣmo droṇaḥ pṛthā yamau
 nārado bhagavān vyāsaḥ
 suhṛt-sambandhi-bāndhavāḥ
 bandhūn pariṣvajya yadūn
 sauhṛdāklinna-cetasah
 yayur viraha-kṛcchreṇa
 sva-deśāṁś cāpare janāḥ*

Synonyms

[dhṛtarāstrah](#) — Dhṛtarāṣṭra; [anujah](#) — (Dhṛtarāṣṭra's) younger brother (Vidura); [pārthāh](#) — the sons of Pṛthā (Yudhiṣṭhira, Bhīma and Arjuna); [bhīsmah](#) — Bhīṣma; [dronah](#) — Droṇa; [pṛthā](#) — Kuntī; [yamau](#) — the twins (Nakula and Sahadeva);

nāradaḥ — Nārada; bhagavān vyāsah — the Personality of Godhead Vyāsadeva; suhrt — friends; sambandhi — immediate family members; bāndhavāḥ — and other relatives; bandhūn — their relatives and friends; parisvajya — embracing; yadūn — the Yadus; sauhrda — out of feelings of friendship; āklinna — melting; cetasah — their hearts; yayuh — they went; viraha — because of becoming separated; krcchrena — with difficulty; sva — to their respective; deśān — kingdoms; ca — also; apare — the other; janāḥ — people.

Translation

The Yadus were all embraced by their friends, close family members and other relatives, including Dhṛtarāṣṭra and his younger brother, Vidura; Pṛthā and her sons; Bhīṣma; Droṇa; the twins Nakula and Sahadeva; Nārada; and Vedavyāsa, the Personality of Godhead. Their hearts melting with affection, these and the other guests left for their kingdoms, their progress slowed by the pain of separation.

ŚB 10.84.59

नन्दस्तु सह गोपालैर्बृहत्या पूजयार्चितः ।
कृष्णरामोग्रसेनाद्यैर्न्यवात्सीद् बन्धुवत्सलः ॥ ५९ ॥

*nandas tu saha gopālair
brhatyā pūjayārcitaḥ
kṛṣṇa-rāmograsenādyair
nyavātsīd bandhu-vatsalaḥ*

Synonyms

nandah — Nanda Mahārāja; tu — and; saha — together with; gopālah — the cowherds; brhatyā — especially opulent; pūjayā — with worship; arcitaḥ — honored; kṛṣṇa-rāma-ugrasena-ādyaih — by Kṛṣṇa, Balarāma, Ugrasena and the others; nyavātsīt — stayed; bandhu — to his relatives; vatsalah — affectionate.

Translation

Nanda Mahārāja showed his affection for his relatives, the Yadus, by remaining with them a little longer, together with his cowherds. During his

stay, Kṛṣṇa, Balarāma, Ugrasena and the others honored him with especially opulent worship.

ŚB 10.84.60

वसुदेवोऽञ्जसोत्तीर्य मनोरथमहार्णवम् ।
सुहृद् वृतः प्रीतमना नन्दमाह करे स्पृशन् ॥ ६० ॥

*vasudevo 'ñjasottīrya
manoratha-mahārṇavam
suhṛd-vṛtaḥ prīta-manā
nandam āha kare sprśan*

Synonyms

vasudevah — Vasudeva; añjasā — easily; uttīrya — having crossed over; manah-ratha — of his desires (to perform Vedic sacrifices); mahā — great; arnavam — the ocean; suhṛt — by his well-wishers; vṛtaḥ — surrounded; prīta — pleased; manāḥ — in his mind; nandam — to Nanda; āha — he spoke; kare — his hand; sprśan — touching.

Translation

Having so easily crossed over the vast ocean of his ambition, Vasudeva felt fully satisfied. In the company of his many well-wishers, he took Nanda by the hand and addressed him as follows.

ŚB 10.84.61

श्रीवसुदेव उवाच
भ्रातरीशकृतः पाशो नृणां यः स्नेहसंज्ञितः ।
तं दुस्त्यजमहं मन्ये शूराणामपि योगिनाम् ॥ ६१ ॥

*śrī-vasudeva uvāca
bhrātar īśa-kṛtaḥ pāśo
nṛnām yaḥ sneha-samjñitaḥ
taṁ dustyajam ahaṁ manye
śūrānām api yoginām*

Synonyms

śrī-vasudevah uvāca — Śrī Vasudeva said; bhrātaḥ — O brother; īśa — by the Supreme Lord; kṛtaḥ — made; pāśaḥ — the noose; nṛnām — of men; yaḥ — which;

sneha — affection; *saṁjñītaḥ* — named; *tam* — it; *dustyajam* — difficult to free oneself from; *aham* — I; *manye* — think; *śūrānām* — for heroes; *api* — even; *yoginām* — and for yogīs.

Translation

Śrī Vasudeva said: My dear brother, God Himself has tied the knot called affection, which tightly binds human beings together. It seems to me that even great heroes and mystics find it very difficult to free themselves from it.

Purport

Heroic leaders of men try to transcend their petty attachments by force of will, while introspective yogīs pursue knowledge for the same purpose. But the Lord's illusory energy, Māyā, is much stronger than any conditioned soul. Only by taking shelter of Kṛṣṇa, the Lord of Māyā, can one become immune to her influence.

ŚB 10.84.62

अस्मास्वप्रतिकल्पेयं यत् कृताज्ञेषु सत्तमैः ।
मैत्र्यर्पिताफला चापि न निवर्तेत कर्हिचित् ॥ ६२ ॥

asmāsv apratikalpeyaṁ
yat kṛtājñeṣu sattamaiḥ
maitry arpitāphalā cāpi
na nivarteta karhicit

Synonyms

asmāsu — to us; *apratikalpā* — incomparable; *iyam* — this; *yat* — since; *kṛta-ajñesu* — who are oblivious of the mercy that has been shown them; *sat-tamaiḥ* — by those who are most saintly; *maitrī* — friendship; *arpitā* — offered; *aphalā* — unreciprocated; *ca api* — even though; *na nivarteta* — it does not cease; *karhicit* — ever.

Translation

Indeed, the Supreme Lord must have created the bonds of affection, for such exalted saints as you have never stopped showing matchless friendship toward us ingrates, although it has never been properly reciprocated.

ŚB 10.84.63

प्रागकल्पाच्च कुशलं भ्रातर्वो नाचराम हि ।
अधुना श्रीमदान्धाक्षा न पश्यामः पुरः सतः ॥ ६३ ॥

*prāg akalpāc ca kuśalam
bhrātar vo nācarāma hi
adhunā śrī-madāndhākṣā
na paśyāmaḥ purah sataḥ*

Synonyms

prāk — previously; *akalpāt* — because of incapacity; *ca* — and; *kuśalam* — welfare; *bhrātaḥ* — O brother; *yaḥ* — your; *na ācarāma* — we did not carry out; *hi* — indeed; *adhunā* — now; *śrī* — with opulence; *mada* — due to the intoxication; *andha* — blinded; *aksāh* — whose eyes; *na paśyāmaḥ* — we fail to see; *purah* — in front; *sataḥ* — present.

Translation

Previously, dear brother, we did nothing to benefit you because we were unable to, yet even now that you are present before us, our eyes are so blinded by the intoxication of material good fortune that we continue to ignore you.

Purport

While living under the tyranny of Kaṁsa, Vasudeva was unable to do anything to help Nanda and his subjects defend themselves against the many demons sent from Mathurā to kill Kṛṣṇa and Balarāma.

ŚB 10.84.64

मा राज्यश्रीरभूत् पुंसः श्रेयस्कामस्य मानद ।
स्वजनानुत् बन्धून् वा न पश्यति ययान्धदृक् ॥ ६४ ॥

*mā rājya-śrīr abhūt puṁsaḥ
śreyas-kāmasya māna-da
sva-janān uta bandhūn vā
na paśyati yayāndha-dṛk*

Synonyms

mā — may not; *rājya* — royal; *śrīh* — fortune; *abhūt* — arise; *puṁsah* — for a person; *śreyah* — the real benefit of life; *kāmasya* — who desires; *māna-da* — O giver of respect; *sva-janān* — his kinsmen; *uta* — even; *bandhūn* — his friends; *vā* — or; *na paśyati* — he does not see; *yayā* — by which (opulence); *andha* — blinded; *drk* — whose vision.

Translation

O most respectful one, may a person who wants the highest benefit in life never gain kingly opulence, for it leaves him blind to the needs of his own family and friends.

Purport

It is, of course, out of his deep humility that Vasudeva is berating himself, but his condemnation of opulence is in general valid. Earlier in this canto Nārada Muni delivered a stinging criticism of Nalakūvara and Maṇigrīva, two wealthy sons of Kuvera, the treasurer of heaven. Intoxicated by both pride and liquor, the two had failed to offer proper respects to Nārada when he happened upon them as they sported naked in the Mandākinī River with some young women. Seeing them in their shameful condition, Nārada said,

*na hy anyo juṣato joṣyān
buddhi-bhraṁśo rajo-guṇaḥ
śrī-madād ābhijātyādir
yatra strī dyūtam āsavaḥ*

“Among all the attractions of material enjoyment, the attraction of riches bewilders one’s intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned. When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling.” ([Bhāg. 10.10.8](#))

ŚB 10.84.65

श्रीशुक उवाच

एवं सौहृदशैथिल्यचित्त आनकदुन्दुभिः ।

रुरोद तत्कृतां मैत्रीं स्मरन्नश्रुविलोचनः ॥ ६५ ॥

śrī-śuka uvāca
evam sauhṛda-śaithilya-
citta ānakadundubhiḥ
ruroda tat-kṛtām maitrīm
smarann aśru-vilocanaḥ

Synonyms

śrī-śukah uvāca — Śrī Śukadeva Gosvāmī said; *evam* — thus; *sauhrda* — by intimate sympathy; *śaithilya* — made soft; *cittah* — whose heart; *ānakadundubhiḥ* — Vasudeva; *ruroda* — cried; *tat* — by him (Nanda); *kṛtām* — done; *maitrīm* — the acts of friendship; *smaran* — remembering; *aśru* — tears; *vilocanaḥ* — in whose eyes.

Translation

Śrī Śukadeva Gosvāmī said: His heart softened by feelings of intimate sympathy, Vasudeva wept. His eyes brimmed with tears as he remembered the friendship Nanda had shown him.

ŚB 10.84.66

नन्दस्तु सख्युः प्रियकृत् प्रेम्णा गोविन्दरामयोः ।
 अद्य श्व इति मासांस्त्रीन् यदुभिर्मानितोऽवसत् ॥ ६६ ॥

nandas tu sakhyuḥ priya-kṛt
preṃṇā govinda-rāmayoḥ
adya śva iti māsāṃs trīn
yadubhir mānito 'vasat

Synonyms

nandah — Nanda; *tu* — and; *sakhyuh* — to his friend; *priya* — affection; *kṛt* — who showed; *preṃṇā* — out of his love; *govinda-rāmayoḥ* — for Kṛṣṇa and Balarāma; *adya* — (I will go later) today; *śvah* — (I will go) tomorrow; *iti* — thus saying; *māsān* — months; *trīn* — three; *yadubhiḥ* — by the Yadus; *mānitah* — honored; *avasat* — he remained.

Translation

And on his part, Nanda was also full of affection for his friend Vasudeva. Thus during the following days Nanda would repeatedly announce, “I will be

leaving later today” and “I will be leaving tomorrow.” But out of love for Kṛṣṇa and Balarāma he remained there for three more months, honored by all the Yadus.

Purport

After settling that he would leave first thing in the morning, Nanda would then decide, “I’ll go later today,” and then, when the afternoon came, he would say, “I’ll just stay until tomorrow.” Śrīla Viśvanātha Cakravartī suggests one possible reason for his procrastination: Nanda secretly intended to bring Kṛṣṇa back with him to Vraja but did not want to break Vasudeva’s heart. Thus his indecision continued for three months.

ŚB 10.84.67-68

ततः कामैः पूर्यमाणः सव्रजः सहबान्धवः ।
 परार्ध्याभरणक्षौमनानानर्घ्यपरिच्छदैः ॥ ६७ ॥
 वसुदेवोग्रसेनाभ्यां कृष्णोद्धवबलादिभिः ।
 दत्तमादाय पारिबर्ह यापितो यदुभिर्ययौ ॥ ६८ ॥

*tataḥ kāmāiḥ pūryamāṇaḥ
 sa-vrajaḥ saha-bāndhavaḥ
 parārdhyābharaṇa-kṣauma-
 nānānarghya-paricchadaiḥ
 vasudevograsenābhyām
 kṛṣṇoddhava-balādibhiḥ
 dattam ādāya pāribarham
 yāpito yadubhir yayau*

Synonyms

tataḥ — then; *kāmāiḥ* — with desirable objects; *pūryamāṇaḥ* — satiated; *sa-vrajaḥ* — with the people of Vraja; *saha-bāndhavaḥ* — with his family members; *para* — extremely; *ardhya* — valuable; *ābharaṇa* — with ornaments; *kṣauma* — fine linen; *nānā* — various; *anarghya* — priceless; *paricchadaiḥ* — and household furnishings; *vasudeva-ugrasenābhyām* — by Vasudeva and Ugrasena; *kṛṣṇa-uddhava-bala-ādibhiḥ* — and by Kṛṣṇa, Uddhava, Balarāma and others; *dattam* — given; *ādāya* — taking;

pāribarham — the gifts; yāpitah — seen off; yadubhih — by the Yadus; yayau — he departed.

Translation

Then, after Vasudeva, Ugrasena, Kṛṣṇa, Uddhava, Balarāma and others had fulfilled his desires and presented him with precious ornaments, fine linen and varieties of priceless household furnishings, Nanda Mahārāja accepted all these gifts and took his leave. Seen off by all the Yadus, he departed with his family members and the residents of Vraja.

Purport

According to Śrīla Viśvanātha Cakravartī, at the end of the three months Mahārāja Nanda approached Kṛṣṇa and told Him, “My dear son, for one drop of perspiration from Your divine face I am ready to give up countless lives. Let us leave now for Vraja; I cannot spend any more time here.” Then he went to Vasudeva and told him, “My dear friend, please send Kṛṣṇa to Vraja,” and of King Ugrasena he requested, “Please order my friend to do this. If you refuse, I will have to drown myself here in Lord Paraśurāma’s lake. Just watch, if you do not believe me! We people of Vraja came to this holy place not to gain some piety on the occasion of the solar eclipse, but to get Kṛṣṇa back or die.” Hearing these desperate words from Nanda, Vasudeva and the others tried to pacify him with valuable gifts.

Well-versed in the arts of diplomacy, Vasudeva consulted with his most trustworthy advisors and then satisfied Śrī Nanda by telling him, “My dearest friend, O King of Vraja, it is of course true that none of you can live without Kṛṣṇa. And how can we allow you to kill yourselves? Therefore, by all means I must send Kṛṣṇa back to Vraja. I will do so right after we accompany Him and His relatives and friends — among them many helpless women — back to Dvārakā. Then, the very next day, without trying to obstruct Him in any way, I will let Him leave for Vraja at an auspicious time of the day. This I swear to you a thousand times over. After all, how can we who came here with Kṛṣṇa go home without Him? What will people say about us? You are a great scholar in all matters, so please forgive me for making this request of you.”

Next Ugrasena addressed Nanda Mahārāja: “My dear master of Vraja, I bear witness to Vasudeva’s statement and take this solemn vow: I will send Kṛṣṇa back to Vraja even if I have to do it by force.”

Then Lord Kṛṣṇa, joined by Uddhava and Balarāma, spoke to Nanda in private. He said, “Dear father, if I go directly to Vraja today, leaving aside all these Vṛṣṇis, they will die from the pain of separation from Me. Then many thousands of enemies more powerful than even Keśi and Ariṣṭa will come to annihilate all these kings.

“Since I am omniscient, I know what is inevitably going to happen to Me. Listen and I will describe it to you. After returning to Dvārakā, I will receive an invitation from Yudhiṣṭhira and will go to Indraprastha to participate in his Rājasūya sacrifice. There I will kill Śiśupāla, after which I will again return to Dvārakā and kill Śālva. Next I will travel to a place just south of Mathurā to save you by killing Dantavakra. I will then go back to Vraja, see all My old friends and again sit in your lap with great pleasure. Indeed, with great happiness I will spend the rest of My life with you. God has written this fate on My forehead, and it has been written on your foreheads that until the day I return you must tolerate separation from Me. Neither of our destinies can possibly be changed, so please find the courage to leave Me here for now and go home to Vraja.

“And if, in the meantime, you, My dear parents, and you, My beloved friends, are distressed by the unavoidable fate written on our foreheads, then whenever you wish to feed Me some delicacy or play some game with Me or simply see Me, just close your eyes and I will appear before you to turn your torment into sky-flowers and fulfill all your desires. I promise you this, and the young friends of Mine whose lives I saved in a forest fire can vouch for it.”

Convinced by all these arguments that his son’s happiness was of prime importance, Nanda accepted the gifts offered him and took his leave, accompanied by the Yadus’ large army.

ŚB 10.84.69

नन्दो गोपाश्च गोप्यश्च गोविन्दचरणाम्बुजे ।
मनः क्षिप्तं पुनर्हर्तुमनीशा मथुरां ययुः ॥ ६९ ॥

*nando gopās' ca gopyaś ca
govinda-caraṇāmbuje
manaḥ kṣiptaṁ punar hartum
aniśā mathurām yayuḥ*

Synonyms

nandah — Nanda; *gopāh* — the cowherd men; *ca* — and; *gopyah* — the cowherd women; *ca* — also; *govinda* — of Kṛṣṇa; *carana-ambuje* — at the lotus feet; *manah* — their minds; *kṣiptam* — cast; *punah* — again; *hartum* — to remove; *aniśāh* — incapable; *mathurām* — to Mathurā; *yayuh* — they went.

Translation

Unable to withdraw their minds from Lord Govinda's lotus feet, where they had surrendered them, Nanda and the cowherd men and women returned to Mathurā.

ŚB 10.84.70

बन्धुषु प्रतियातेषु वृष्णयः कृष्णदेवताः ।
वीक्ष्य प्रावृषमासन्नाद् ययुर्द्वारवतीं पुनः ॥ ७० ॥

*bandhusu pratiyāteṣu
vṛṣṇayah kṛṣṇa-devatāḥ
vīkṣya prāvṛṣam āsannād
yayur dvāravatīm punaḥ*

Synonyms

bandhusu — their relatives; *pratiyātesu* — having departed; *vṛṣṇayah* — the Vṛṣṇis; *kṛṣṇa-devatāḥ* — whose worshipable Deity was Kṛṣṇa; *vīkṣya* — seeing; *prāvṛṣam* — the rainy season; *āsannāt* — imminent; *yayuh* — went; *dvāravatīm* — to Dvārakā; *punaḥ* — again.

Translation

Their relatives having thus departed, and seeing that the rainy season was approaching, the Vṛṣṇis, whose only Lord was Kṛṣṇa, went back to Dvārakā.

ŚB 10.84.71

जनेभ्यः कथयां चक्रुर्यदुदेवमहोत्सवम् ।
यदासीत्तीर्थयात्रायां सुहृत्सन्दर्शनादिकम् ॥ ७१ ॥

janebhyaḥ kathayāṁ cakrur
yadu-deva-mahotsavam
yad āsit tīrtha-yātrāyām
suhṛt-sandarśanādikam

Synonyms

[janebhyaḥ](#) — to the people; [kathayāṁ cakruh](#) — they related; [yadu-deva](#) — of the lord of the Yadus, Vasudeva; [mahā-utsavam](#) — the great festivity; [yat](#) — what; [āsit](#) — occurred; [tīrtha-yātrāyām](#) — during their pilgrimage; [suhṛt](#) — of their well-wishing friends; [sandarśana](#) — the seeing; [ādikam](#) — and so on.

Translation

They told the people of the city about the festive sacrifices performed by Vasudeva, lord of the Yadus, and about everything else that had happened during their pilgrimage, especially how they had met with all their loved ones.

Purport

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighty-fourth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “The Sages’ Teachings at Kurukṣetra.”