

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 85



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER EIGHTY-FIVE

Lord Kṛṣṇa Instructs Vasudeva and Retrieves Devakī's Sons

This chapter relates how Lord Kṛṣṇa imparted divine knowledge to His father and, along with Lord Balarāma, retrieved His mother's dead sons.

Having heard the visiting sages glorify Kṛṣṇa, Vasudeva ceased to regard Him and Balarāma as his sons and began praising Their omnipotence, omnipresence and omniscience as the Supreme Personality of Godhead. After glorifying his sons, Vasudeva fell at Lord Kṛṣṇa's lotus feet and begged Him to drive away the conception that the Lord was his son. Instead, Lord Kṛṣṇa restored that conception by instructing Vasudeva in the science of Godhead, and upon hearing these instructions, Vasudeva became peaceful and free of doubt.

Then Mother Devakī praised Kṛṣṇa and Balarāma, reminding Them how They had retrieved the dead son of Their spiritual master. She said, "Please fulfill my desire in the same way. Please bring back my sons who were killed by Kāmsa so I may see them once again." Entreated in this way by Their mother, the two Lords went to the subterranean planet of Sutala, where They approached Bali Mahārāja. King Bali greeted Them respectfully, offering Them seats of honor, worshiping Them and reciting prayers. Kṛṣṇa and Balarāma then requested Bali to return Devakī's dead sons. The Lords received the boys from Bali and returned them to Devakī who felt such a surge of affection for them that milk began spontaneously flowing from her breasts. Overjoyed, Devakī fed the children her breastmilk, and by drinking the remnants of milk once drunk by Lord Kṛṣṇa Himself, they regained their original forms as demigods and went back to heaven.

ŚB 10.85.1

श्रीबादरायणिरुवाच

अथैकदात्मजौ प्राप्तौ कृतपादाभिवन्दनौ ।

वसुदेवोऽभिनन्द्याह प्रीत्या सङ्कर्षणाच्युतौ ॥ १ ॥

*śrī-bādarāyaṇir uvāca
athaikadātmajau prāptau
kṛta-pādābhivandanau
vasudevo 'bhinandyāha
prītyā saṅkarṣaṇācyutau*

Synonyms

śrī-bādarāyaṇih uvāca — Śrī Bādarāyaṇi (Śukadeva Gosvāmī) said; *atha* — then; *ekadā* — one day; *ātmajau* — his two sons; *prāptau* — came to him; *kṛta* — having done; *pāda* — of his feet; *abhivandanau* — honoring; *vasudevah* — Vasudeva; *abhinandya* — greeting Them; *āha* — said; *prītyā* — affectionately; *saṅkarṣana-acyutau* — to Balarāma and Kṛṣṇa.

Translation

Śrī Bādarāyaṇi said: One day the two sons of Vasudeva — Saṅkarṣaṇa and Acyuta — came to pay him respects, bowing down at his feet. Vasudeva greeted Them with great affection and spoke to Them.

ŚB 10.85.2

मुनीनां स वचः श्रुत्वा पुत्रयोर्धामसूचकम् ।
तद्वीर्यैर्जातविश्रम्भः परिभाष्याभ्यभाषत ॥ २ ॥

*munināṁ sa vacaḥ śrutvā
putrayor dhāma-sūcakam
tad-vīryair jāta-viśrambhaḥ
paribhāṣyābhyabhāṣata*

Synonyms

muninām — of the sages; *sah* — he; *vacaḥ* — the words; *śrutvā* — having heard; *putrayoh* — of his two sons; *dhāma* — the power; *sūcakam* — which referred to; *tat* — Their; *vīryaih* — because of the valorous deeds; *jāta* — having developed; *viśrambhah* — conviction; *paribhāṣya* — addressing Them by name; *abhyabhāṣata* — he told Them.

Translation

Having heard the great sages' words concerning the power of his two sons, and having seen Their valorous deeds, Vasudeva became convinced of Their divinity. Thus, addressing Them by name, he spoke to Them as follows.

ŚB 10.85.3

कृष्ण कृष्ण महायोगिन् सङ्कर्षण सनातन ।
जाने वामस्य यत् साक्षात् प्रधानपुरुषौ परौ ॥ ३ ॥

kṛṣṇa kṛṣṇa mahā-yogin
saṅkarṣaṇa sanātana
jāne vām asya yat sākṣāt
pradhāna-puruṣau parau

Synonyms

kṛṣṇa kṛṣṇa — O Kṛṣṇa, Kṛṣṇa; *mahā-yogin* — O greatest yogī; *saṅkarsana* — O Balarāma; *sanātana* — eternal; *jāne* — I know; *vām* — You two; *asya* — of this (universe); *yat* — which; *sākṣāt* — directly; *pradhāna* — the creative principle of nature; *purusau* — and the creating Personality of Godhead; *parau* — supreme.

Translation

[Vasudeva said:] O Kṛṣṇa, Kṛṣṇa, best of yogīs, O eternal Saṅkarṣaṇa! I know that You two are personally the source of universal creation and the ingredients of creation as well.

Purport

As taught in the Sāṅkhya doctrine of Lord Kapiladeva, *pradhāna* is the creative energy of the *puruṣa*, the Supreme Person. Thus, of these two principles, the *pradhāna* is the predominated energy, female, incapable of independent action, while the *puruṣa* is the absolutely independent, primeval creator and enjoyer. Neither Kṛṣṇa nor His brother Balarāma belong to the category of subordinate energy; rather, both of Them together are the original *puruṣa*, who is always joined by His manifold potencies of pleasure, knowledge and creative emanation.

ŚB 10.85.4

यत्र येन यतो यस्य यस्मै यद् यद् यथा यदा ।
स्यादिदं भगवान् साक्षात् प्रधानपुरुषेश्वरः ॥ ४ ॥

*yatra yena yato yasya
yasmai yad yad yathā yadā
syād idam bhagavān sākṣāt
pradhāna-puruṣeśvaraḥ*

Synonyms

yatra — in which; *yena* — by which; *yataḥ* — from which; *yasya* — of which; *yasmai* — unto which; *yat yat* — whatever; *yathā* — however; *yadā* — whenever; *syāt* — comes into existence; *idam* — this (creation); *bhagavān* — the Supreme Lord; *sākṣāt* — in His personal presence; *pradhāna-puruṣa* — of nature and its creator (Mahā-Viṣṇu); *īśvaraḥ* — the predominator.

Translation

You are the Supreme Personality of Godhead, who manifest as the Lord of both nature and the creator of nature [Mahā-Viṣṇu]. Everything that comes into existence, however and whenever it does so, is created within You, by You, from You, for You and in relation to You.

Purport

To casual observers the known world appears to be produced by many different agents. A good indication of this conception is language itself, which traditional Sanskrit grammarians explain as reflecting the visible diversity of nature. In the standard Sanskrit grammar taught by the sage Pāṇini, the verb, expressing action, is taken to be the essential core of a sentence, and all the other words function in relation to it. Nouns, for example, are put into any of several cases to show their particular relationship to the verb in a sentence. These relationships of noun to verb are called *kāraṅkas*, namely the relations of subject (*kartā*, “who does”), object (*karma*, “what is done”), instrument (*kaṛaṇa*, “by which”), recipient (*sampradāna*, “for or toward which”), source (*apadāna*, “from or because of which”) and location (*adhikaraṇa*, “in which”). Apart from these *kāraṅkas*, nouns may also sometimes point to other nouns in a possessive sense, and there are also various kinds of adverbs of time, place and manner. But although language thus seems to indicate the activity of

many separate agents in the manifest creation, the deeper truth is that all grammatical forms refer first of all to the Supreme Personality of Godhead. In this verse Vasudeva makes this point by glorifying his two exalted sons in terms of the different grammatical forms.

ŚB 10.85.5

एतन्नानाविधं विश्वमात्मसृष्टमधोक्षज ।
आत्मनानुप्रविश्यात्मन् प्राणो जीवो बिभर्ष्यज ॥ ५ ॥

*etan nānā-vidham viśvam
ātma-sṛṣṭam adhokṣaja
ātmanānupraviśyātman
prāṇo jīvo bibharsy aja*

Synonyms

etat — this; *nānā-vidham* — variegated; *viśvam* — universe; *ātma* — from Yourself; *sṛṣṭam* — created; *adhokṣaja* — O transcendental Lord; *ātmanā* — in Your manifestation (as the Paramātmā); *anupraviśya* — entering within; *ātman* — O Supreme Soul; *prāṇah* — the principle of vitality; *jīvah* — and the principle of consciousness; *bibharsi* — You maintain; *aja* — O unborn one.

Translation

O transcendental Lord, from Yourself You created this entire variegated universe, and then You entered within it in Your personal form as the Supersoul. In this way, O unborn Supreme Soul, as the life force and consciousness of everyone, You maintain the creation.

Purport

When creating the material universe, the Lord expands Himself as the Paramātmā, or Supersoul, and accepts the creation as His universal body. No material body has any reason for existing without some *jīva* soul desiring it for his enjoyment, and no *jīva* can independently maintain a body without the Paramātmā accompanying him there for guidance. The Vaiṣṇava *ācāryas*, in their commentaries on the Second Canto of *Śrīmad Bhāgavatam*, explain that even before Brahmā is born from the lotus navel of Garbhodakaśāyī Viṣṇu, he first accepts the whole material energy, the *mahat-tattva*,

as his body. Thus Brahmā is the *jīva* embodied by the universe, and Viṣṇu is the Paramātmā who joins him. Brahmā must organize the specific manifestations of creation, but he cannot begin to do so until Lord Viṣṇu expands Himself again into the subtle energy of action — which is the *sūtra-tattva*, or original vital air — and also into the creative energy of consciousness, *buddhi-tattva*.

ŚB 10.85.6

प्राणादीनां विश्वसृजां शक्तयो याः परस्य ताः ।
पारतन्त्र्याद् वैसादृश्याद् द्वयोश्चेष्टैव चेष्टताम् ॥ ६ ॥

prāṇādīnāṃ viśva-srjāṃ
śaktayo yāḥ parasya tāḥ
pāratantryād vaisādrśyād
dvayoś ceṣṭaiva ceṣṭatām

Synonyms

prāṇa — of the life air; *ādinām* — and so on; *viśva* — of the universe; *srjām* — the creative factors; *śaktayah* — potencies; *yāḥ* — which; *parasya* — belonging to the Supreme; *tāḥ* — they; *pāratantryāt* — because of being dependent; *vaisādrśyāt* — because of being different; *dvayoh* — of both (living and nonliving manifestations in the material world); *ceṣṭā* — the activity; *eva* — merely; *ceṣṭatām* — of those entities (namely, *prāṇa* and so on) that are active.

Translation

Whatever potencies the life air and other elements of universal creation exhibit are actually all personal energies of the Supreme Lord, for both life and matter are subordinate to Him and dependent on Him, and also different from one another. Thus everything active in the material world is set into motion by the Supreme Lord.

Purport

Prāṇa is the vital air of life, a more subtle element than the ordinary air we can touch. And because *prāṇa* is so subtle — finer than the tangible manifestations of creation — it is sometimes considered the ultimate source of everything. But even subtle energies such as *prāṇa* depend for their functional capacity on the supremely

subtle Paramātmā. That is the idea Vasudeva expresses here by the word *pāratantryāt*, “because of dependence.” Just as the velocity of an arrow is derived from the strength of the Bowman who shoots it, so all subordinate energies depend on the power of the Supreme Lord.

Furthermore, even when various subtle causes have been empowered with their capacity to act, they cannot act in concert without the Supersoul’s coordinating direction. As Lord Brahmā states in his description of creation in the Second Canto of [Śrīmad-Bhāgavatam](#):

*yadaite ’saṅgatā bhāvā
bhūtendriya-mano-guṇāḥ
yadāyatana-nirmāṇe
na śekur brahma-vittama
tadā samhatya cānyonyam
bhagavac-chakti-coditāḥ
sad-asattvam upādāya
cobhayam sasṛjur hy adaḥ*

“O Nārada, best of the transcendentalists, the forms of the body cannot manifest as long as these created parts, namely the elements, senses, mind and modes of nature, are not assembled. Thus when all these became assembled by the force of the energy of the Supreme Personality of Godhead, this universe certainly came into being by accepting both the primary and secondary causes of creation.” ([Bhāg. 2.5.32-33](#))

ŚB 10.85.7

कान्तिस्तेजः प्रभा सत्ता चन्द्राग्न्यर्कक्षविद्युताम् ।
यत् स्थैर्यं भूभृतां भूमेवृत्तिर्गन्धोऽर्थतो भवान् ॥ ७ ॥

*kāntis tejaḥ prabhā sattā
candrāgny-arkarkṣa-vidyutām
yat sthairyam bhū-bhṛtām bhūmer
vṛttir gandho ’rthato bhavān*

Synonyms

kāntih — the attractive glow; tejah — brilliance; prabhā — luminosity; sattā — and particular existence; candra — of the moon; agni — fire; arka — the sun; rksa — the stars; vidyutām — and lightning; yat — which; sthairyam — permanence; bhū-bhrtām — of mountains; bhūmeh — of the earth; virtih — the quality of sustaining; gandhah — fragrance; arthatah — in truth; bhavān — Yourself.

Translation

The glow of the moon, the brilliance of fire, the radiance of the sun, the twinkling of the stars, the flash of lightning, the permanence of mountains and the aroma and sustaining power of the earth — all these are actually You.

Purport

Śrī Vasudeva, in telling Kṛṣṇa that He is the essence of the sun, moon, stars, lightning and fire, is only reiterating the opinion of scripture, both *śruti* and *smṛti*. The *Śvetāśvatara Upaniṣad* (6.14), for example, states:

*na tatra sūryo bhāti na candra-tāraṇam
nemā vidyuto bhānti kuto 'yam agniḥ
tam eva bhāntam anu bhāti sarvaṁ
tasya bhāsā sarvaṁ idaṁ vibhāti*

“There [in the spiritual sky] the sun does not shine, nor does the moon, the stars or lightning as we know them, what to speak of ordinary fire. It is by the reflection of the spiritual sky’s effulgence that everything else gives light, and thus through its radiance this entire universe becomes luminous.” And in *Śrīmad Bhagavad-gītā* (15.12), the Supreme Lord says:

*yad āditya-gaṭam tejo
jagad bhāsayate 'khilam
yac candramasi yac cāgnau
tat tejo viddhi māmakam*

“The splendor of the sun, which dissipates the darkness of this whole world, comes from Me. And the splendor of the moon and the splendor of fire also come from Me.”

ŚB 10.85.8

तर्पणं प्राणनमपां देवत्वं ताश्च तद्रसः ।
ओजः सहो बलं चेष्टा गतिर्वायोस्तवेश्वर ॥ ८ ॥

*tarpaṇam prāṇanam apām
deva tvam tās ca tad-rasaḥ
ojaḥ saho balaṁ ceṣṭā
gatir vāyos taveśvara*

Synonyms

tarpanam — the capacity to generate satisfaction; prānanam — the giving of life; apām — of water; deva — O Lord; tvam — You; tāh — (water) itself; ca — and; tat — of it (water); rasah — the taste; ojah — bodily warmth and vitality, due to strength of the vital air; sahah — mental strength; balam — and physical strength; cestā — endeavor; gatih — and movement; vāyoh — of air; tava — Your; īśvara — O supreme controller.

Translation

My Lord, You are water, and also its taste and and its capacities to quench thirst and sustain life. You exhibit Your potencies through the manifestations of the air as bodily warmth, vitality, mental power, physical strength, endeavor and movement.

ŚB 10.85.9

दिशां त्वमवकाशोऽसि दिशः खं स्फोट आश्रयः ।
नादो वर्णस्त्वम् ॐकार आकृतीनां पृथक्कृतिः ॥ ९ ॥

*diśām tvam avakāśo 'si
diśaḥ kham sphoṭa āśrayaḥ
nādo varṇas tvam omkāra
ākṛtīnām pṛthak-kṛtiḥ*

Synonyms

diśām — of the directions; tvam — You; avakāśah — the power to accommodate; asi — are; diśah — the directions; kham — the ether; sphotah — elemental sound; āśrayah — having (ether) as its basis; nādah — sound in its form of unmanifest vibration; varnah — the primeval syllable; tvam — You; omkārah — om; ākṛtīnām —

of particular forms; *prthak-krtih* — the cause of differentiation (namely, manifest language).

Translation

You are the directions and their accommodating capacity, the all-pervading ether and the elemental sound residing within it. You are the primeval, unmanifested form of sound; the first syllable, om; and audible speech, by which sound, as words, acquires particular references.

Purport

In accordance with the general process of creation, speech always becomes audible in stages, which proceed from subtle inner impulse to outward expression. These stages are mentioned in the *mantras* of the *R̥g Veda* (1.164.45):

*catvāri vāk-parimitā padāni
tāni vidur brāhmaṇā ye manīṣiṇaḥ
guhāyām trīṇi nihitāni neṅgayanti
turīyaṁ vāco manuṣyā vadanti*

“Discriminating *brāhmaṇas* know of four progressive stages of language. Three of these remain hidden within the heart as imperceptible vibrations, while the fourth stage is what people ordinarily understand as speech.”

ŚB 10.85.10

इन्द्रियं त्विन्द्रियाणां त्वं देवाश्च तदनुग्रहः ।
अवबोधो भवान् बुद्धेर्जीवस्यानुस्मृतिः सती ॥ १० ॥
*indriyaṁ tv indriyāṇāṁ tvam
devāś ca tad-anugrahaḥ
avabodho bhavān buddher
jīvasyānusmṛtiḥ satī*

Synonyms

indriyam — the power to illuminate their objects; *tu* — and; *indriyānām* — of the senses; *tvam* — You; *devāh* — the demigods (who regulate the various senses); *ca* — and; *tat* — of them (the demigods); *anugrahaḥ* — the mercy (by which one’s senses

can act); [avabodhah](#) — the power of decision; [bhavān](#) — You; [buddheh](#) — of intelligence; [jīvasya](#) — of the living entity; [anusmrtih](#) — the power of recollection; [satī](#) — correct.

Translation

You are the power of the senses to reveal their objects, the senses' presiding demigods, and the sanction these demigods give for sensory activity. You are the capacity of the intelligence for decision-making, and the living being's ability to remember things accurately.

Purport

Śrīla Viśvanātha Cakravartī points out that whenever one of the material senses is involved with its object, the presiding demigod of that particular sense organ must give his sanction. Ācārya Viśvanātha Cakravartī explains the word *anusmṛti* in this verse in its higher sense, as one's recognition of himself as an eternal spirit soul.

ŚB 10.85.11

भूतानामसि भूतादिरिन्द्रियाणां च तैजसः ।
वैकारिको विकल्पानां प्रधानमनुशायिनम् ॥ ११ ॥

*bhūtānām asi bhūtādir
indriyāṅṅāṁ ca taijasaḥ
vaikāriko vikalpānām
pradhānam anuśāyinaṁ*

Synonyms

[bhūtānām](#) — of the physical elements; [asi](#) — You are; [bhūta-ādih](#) — their source, false ego in the mode of ignorance; [indriyānām](#) — of the senses; [ca](#) — and; [taijasaḥ](#) — false ego in the mode of passion; [vaikārikah](#) — false ego in the mode of goodness; [vikalpānām](#) — of the creative demigods; [pradhānam](#) — the unmanifest, total material energy; [anuśāyinaṁ](#) — underlying.

Translation

You are false ego in the mode of ignorance, which is the source of the physical elements; false ego in the mode of passion, which is the source of the bodily

senses; false ego in the mode of goodness, which is the source of the demigods; and the unmanifest, total material energy, which underlies everything.

ŚB 10.85.12

नश्वरेष्विह भावेषु तदसि त्वमनश्वरम् ।
यथा द्रव्यविकारेषु द्रव्यमात्रं निरूपितम् ॥ १२ ॥

*naśvareṣv iha bhāveṣu
tad asi tvam anaśvaram
yathā dravya-vikāreṣu
dravya-mātram nirūpitam*

Synonyms

naśvareṣu — subject to destruction; iha — in this world; bhāveṣu — among entities; tad — that; asi — are; tvam — You; anaśvaram — the indestructible; yathā — just as; dravya — of a substance; vikāreṣu — among the transformations; dravya-mātram — the substance itself; nirūpitam — ascertained.

Translation

You are the one indestructible entity among all the destructible things of this world, like the underlying substance that is seen to remain unchanged while the things made from it undergo transformations.

ŚB 10.85.13

सत्त्वं रजस्तम इति गुणास्तद्वृत्तयश्च याः ।
त्वय्यद्धा ब्रह्मणि परे कल्पिता योगमायया ॥ १३ ॥

*sattvam rajas tama iti
guṇās tad-vṛttayaś ca yāḥ
tvayy addhā brahmaṇi pare
kalpitā yoga-māyayā*

Synonyms

sattvam rajah tamah iti — known as goodness, passion and ignorance; guṇāḥ — the modes of material nature; tad — their; vṛttayah — functions; ca — and; yāḥ — which; tvayi — within You; addhāḥ — manifestly; brahmaṇi — within the Absolute Truth;

pare — supreme; kalpitāh — arranged; yoga-māyayā — by Yoga-māyā (the internal potency of the Supreme Lord that facilitates His pastimes).

Translation

The modes of material nature — namely goodness, passion and ignorance — together with all their functions, become directly manifest within You, the Supreme Absolute Truth, by the arrangement of Your Yoga-māyā.

Purport

Vasudeva's description of how the Supreme Lord expands Himself into the products of the three material modes may possibly be misunderstood to imply that He is touched by the modes, or even that He is subject to destruction. To negate these misunderstandings, Vasudeva states here that the three modes and their products function by the arrangement of the Lord's creative energy, Yoga-māyā, who is always completely under His control. Thus the Lord is never tainted in the least by any material contact.

ŚB 10.85.14

तस्मान्न सन्त्यमी भावा यर्हि त्वयि विकल्पिताः ।
त्वं चामीषु विकारेषु ह्यन्यदाव्यावहारिकः ॥ १४ ॥

*tasmān na santy amī bhāvā
yarhi tvayi vikalpitāh
tvam cāmīṣu vikāreṣu
hy anyadāvyāvahārikah*

Synonyms

tasmāt — therefore; na — not; santi — exist; amī — these; bhāvāh — entities; yarhi — when; tvayi — within You; vikalpītāh — arranged; tvam — You; ca — also; amīsu — within these; vikāreṣu — products of creation; hi — indeed; anyadā — at any other time; avyāvahārikah — nonmaterial.

Translation

Thus these created entities, transformations of material nature, do not exist except when material nature manifests them within You, at which time You

also manifest within them. But aside from such periods of creation, You stand alone as the transcendental reality.

Purport

When the universe is wound up at the time of its periodic annihilation, all the inert objects and bodies of living beings that hitherto were manifested by the Lord's Māyā become disconnected from His sight. Then, since He maintains no association with them during the period of universal dissolution, they in fact no longer exist. In other words, material manifestations have real, functioning existence only when the Lord turns His attention to the creation and maintenance of the material cosmos. The Lord is never "within" these objects in any material sense, but He does mercifully pervade them all as the impersonal Brahman, and as the Paramātmā He enters within every atom and also accompanies the *jīva* souls in their individual embodiments. As the Lord describes in His own words in the verses of [Bhagavad-gītā](#) (9.4-5):

*mayā tatam idam 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 unmanifest 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 everywhere, I am not part of this cosmic manifestation, for My Self is the very source of creation.”

ŚB 10.85.15

गुणप्रवाह एतस्मिन्नबुधास्त्वखिलात्मनः ।
गतिं सूक्ष्मामबोधेन संसरन्तीह कर्मभिः ॥ १५ ॥

*guṇa-pravāha etasminn
 abudhās tv akhilātmanah
 gatim sūkṣmām abodhena
 saṁsarantīha karmabhiḥ*

Synonyms

guṇa — of the material modes; *pravāhe* — in the flow; *etasminn* — this; *abudhāh* — those who are ignorant; *tu* — but; *akhila* — of everything; *ātmanah* — of the Soul; *gatim* — the destination; *sūkṣmām* — sublime; *abodhena* — because of their lack of understanding; *saṁsaranti* — they move through the cycle of birth and death; *iha* — in this world; *karmabhiḥ* — forced by their material activities.

Translation

They are truly ignorant who, while imprisoned within the ceaseless flow of this world's material qualities, fail to know You, the Supreme Soul of all that be, as their ultimate, sublime destination. Because of their ignorance, the entanglement of material work forces such souls to wander in the cycle of birth and death.

Purport

A soul who forgets his true identity as a servant of God is sent to this world to be imprisoned in a succession of material bodies. Wrongly identifying himself with these bodies, such a conditioned soul suffers the consequent distress of karmic action and reaction. Vasudeva, as a compassionate Vaiṣṇava, laments for the suffering conditioned souls, whose unhappiness, the result of ignorance, can be remedied by knowledge of the principles of devotional service to Lord Kṛṣṇa.

ŚB 10.85.16

यदृच्छया नृतां प्राप्य सुकल्पामिह दुर्लभाम् ।
 स्वार्थे प्रमत्तस्य वयो गतं त्वन्माययेश्वर ॥ १६ ॥

*yadṛcchayā nṛtām prāpya
 su-kalpām iha durlabhām
 svārthe pramattasya vayo
 gataṁ tvan-māyayeśvara*

Synonyms

yadrcchayā — somehow or other; nrtām — human status; prāpya — obtaining; su-kalpām — fit; iha — in this life; durlabhām — difficult to achieve; sva — his own; arthe — about the welfare; pramattasya — of one who is confused; vayah — the span of life; gatam — spent; tvat — Your; māyayā — by the illusory energy; īśvara — O Lord.

Translation

By good fortune a soul may obtain a healthy human life — an opportunity rarely achieved. But if he is nonetheless deluded about what is best for him, O Lord, Your illusory Māyā will cause him to waste his entire life.

ŚB 10.85.17

असावहं ममैवैते देहे चास्यान्वयादिषु ।
स्नेहपाशैर्निबध्नाति भवान् सर्वमिदं जगत् ॥ १७ ॥

*asāv aham mamaivaite
dehe cāsyānvayādiṣu
sneha-pāśair nibadhnāti
bhavān sarvam idaṁ jagat*

Synonyms

asau — this; aham — I; mama — mine; eva — indeed; ete — these; dehe — in connection with one’s body; ca — and; asya — of it; anvaya-ādisu — and in connection with progeny and other related things; sneha — of affection; pāśaih — with the ropes; nibadhnāti — tie up; bhavān — You; sarvam — all; idam — this; jagat — world.

Translation

You keep this whole world bound up by the ropes of affection, and thus when people consider their material bodies, they think, “This is me,” and when they consider their progeny and other relations, they think, “These are mine.”

ŚB 10.85.18

युवां न नः सुतौ साक्षात् प्रधानपुरुषेश्वरौ ।
भूभारक्षत्रक्षपण अवतीर्णो तथात्थ ह ॥ १८ ॥

*yuvāṁ na naḥ sutau sākṣāt
pradhāna-puruṣeśvarau
bhū-bhāra-kṣatra-kṣapaṇa
avatīrṇau tathāttha ha*

Synonyms

yuvām — You two; *na* — not; *naḥ* — our; *sutau* — sons; *sākṣāt* — directly; *pradhāna-purusa* — of nature and its creator (Mahā-Viṣṇu); *īśvarau* — the supreme controllers; *bhū* — of the earth; *bhāra* — the burden; *ksatra* — royalty; *ksapane* — for eradicating; *avatīrṇau* — descended; *tathā* — so; *āttha* — You have said; *ha* — indeed.

Translation

You are not our sons but the very Lords of both material nature and its creator [Mahā-Viṣṇu]. As You Yourself have told us, You have descended to rid the earth of the rulers who are a heavy burden upon her.

Purport

According to Śrīla Viśvanātha Cakravartī, in this verse Vasudeva offers himself and his wife as excellent examples of those who are materially deluded. Although at the time of His birth in Kāṁsa's prison Lord Kṛṣṇa told Vasudeva and Devakī that His mission was to rid the earth of unwanted *kṣatriyas*, still His two parents could not avoid thinking of Him as their helpless son who needed protection from King Kāṁsa. In reality, of course, both Vasudeva and Devakī were participating in the divine pastime of the Lord's birth under the perfect direction of His internal energy; only out of transcendental humility does Vasudeva criticize himself in this way.

ŚB 10.85.19

तत्ते गतोऽस्म्यरणमद्य पदारविन्दमापन्नसंसृतिभयापहमार्तबन्धो ।
एतावतालमलमिन्द्रियलालसेन मर्त्यात्मदृक् त्वयि परे यदपत्यबुद्धिः ॥ १९ ॥

*tat te gato 'smy araṇam adya padāravindam
āpanna-saṁsṛti-bhayāpaham ārta-bandho*

*etāvatālam alam indriya-lālasena
martyātmā-drk tvayi pare yad apatya-buddhiḥ*

Synonyms

tat — therefore; *te* — Your; *gatah* — come; *asmi* — I am; *aranam* — for shelter; *adya* — today; *pāda-aravindam* — to the lotus feet; *āpanna* — for those who have surrendered; *samsrti* — of material entanglement; *bhaya* — the fear; *apaham* — which remove; *ārta* — of the distressed; *bandho* — O friend; *etāvatā* — this much; *alam alam* — enough, enough; *indriya* — for sense enjoyment; *lālasena* — with hankering; *martya* — as mortal (the material body); *ātma* — myself; *drk* — whose seeing; *tvayi* — toward You; *pare* — the Supreme; *yat* — because of which (hankering); *apatya* — (of Your being my) child; *buddhih* — the mentality.

Translation

Therefore, O friend of the distressed, I now approach Your lotus feet for shelter — the same lotus feet that dispel all fear of worldly existence for those who have surrendered to them. Enough! Enough with hankering for sense enjoyment, which makes me identify with this mortal body and think of You, the Supreme, as my child.

Purport

Śrīla Jīva Gosvāmī suggests that Vasudeva condemns himself here for thinking of trying to gain special opulences because he is the father of the Supreme Lord. Thus Vasudeva contrasts himself with Nanda, the King of Vraja, who was satisfied with pure love of God and nothing else.

ŚB 10.85.20

सूतीगृहे ननु जगाद भवानजो नौ सञ्जज्ञ इत्यनुयुगं निजधर्मगुप्त्यै ।
नानातनूर्गानवद् विदधञ्जहासि को वेद भूमन् उरुगाय विभूतिमायाम् ॥ २० ॥

*sūti-grhe nanu jagāda bhavān ajo nau
sañjajña ity anu-yugam nija-dharma-guptyai
nānā-tanūr gagana-vad vidadhaj jahāsi
ko veda bhūmna uru-gāya vibhūti-māyām*

Synonyms

sūti-grhe — in the maternity room; nanu — indeed; jagāda — said; bhavān — You; ajah — the unborn Lord; nau — to us; sañjajñe — You have taken birth; iti — thus; anu-yugam — in one age after another; nija — Your own; dharmā — the principles of religion; guptyai — to protect; nānā — various; tanūh — divine bodies; gagana-vat — like a cloud; vidadhat — assuming; jahāsi — You make unmanifest; kah — who; veda — can understand; bhūmnah — of the all-pervading Supreme Lord; uru-gāya — O You who are greatly glorified; vibhūti — of the opulent expansions; māyām — the mystic, deluding potency.

Translation

Indeed, while still in the maternity room You told us that You, the unborn Lord, had already been born several times as our son in previous ages. After manifesting each of these transcendental bodies to protect Your own principles of religion, You then made them unmanifest, thus appearing and disappearing like a cloud. O supremely glorified, all-pervading Lord, who can understand the mystic, deluding potency of Your opulent expansions?

Purport

Lord Kṛṣṇa was first born to Vasudeva and Devakī in their previous lives as Sutapā and Pṛśni. Later they again became His parents as Kaśyapa and Aditi. This, then, was the third time He had appeared as their son.

ŚB 10.85.21

श्रीशुक उवाच

आकर्ण्येत्थं पितुर्वाक्यं भगवान् सात्वतर्षभः ।

प्रत्याह प्रश्रयानम्रः प्रहसन् श्लक्ष्णया गिरा ॥ २१ ॥

śrī-śuka uvāca

ākarnyettham pitur vākyaṁ

bhagavān sātvarṣabhaḥ

pratyāha praśrayānamraḥ

prahasan ślakṣṇayā girā

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *ākarnya* — hearing; *ittham* — in this manner; *pituh* — of His father; *vākyam* — the statements; *bhagavān* — the Supreme Lord; *sātvata-rsabhaḥ* — best of the Yadus; *pratyāha* — replied; *praśraya* — with humility; *ānamrah* — bowing (His head); *prahasana* — smiling broadly; *ślaksnayā* — gentle; *girā* — with a voice.

Translation

Śukadeva Gosvāmī said: Having heard His father’s words, the Supreme Lord, leader of the Sātvatas, replied in a gentle voice as He bowed His head in humility and smiled.

Purport

Śrīla Jīva Gosvāmī describes what Lord Kṛṣṇa thought after hearing His father glorify Him: “Vasudeva has been honored with the eternal role of My father, something even demigods like Brahma cannot aspire for. Therefore he shouldn’t be absorbed in thinking of My godly aspects. Moreover, his reverence greatly embarrasses Me. It was to avoid this very situation that, after killing Kāmsa, I made a special effort to reinforce their pure parental love for Me and Balarāma. But now, unfortunately, the statements of these sages threaten to revive some of Vasudeva’s and Devakī’s previous awareness of My majesty.”

ŚB 10.85.22

श्रीभगवानुवाच

वचो वः समवेतार्थं तातैतदुपमन्महे ।

यन्नः पुत्रान् समुद्दिश्य तत्त्वग्राम उदाहृतः ॥ २२ ॥

śrī-bhagavān uvāca

vaco vaḥ samavetārthaṁ

tātaṭad upamanmahe

yan naḥ putrān samuddiśya

tattva-grāma udāhṛtaḥ

Synonyms

śrī-bhagavān uvāca — the Personality of Godhead said; *vacah* — words; *vaḥ* — your; *samaveta* — appropriate; *artham* — whose meaning; *tāta* — O Father; *etat* — these;

upamanmahe — I consider; yat — since; nah — Us; putrān — your sons; samuddiśya — by referring to; tattva — of categories of fact; grāmah — the totality; udāhrtah — set forth.

Translation

The Supreme Lord said: My dear Father, I consider your statements appropriate, since you have explained the various categories of existence by referring to Us, your sons.

Purport

Posing as Vasudeva's dependent son, Lord Kṛṣṇa expresses gratitude for His father's edifying instructions.

ŚB 10.85.23

अहं यूयमसावार्य इमे च द्वारकौकसः ।
सर्वेऽप्येवं यदुश्रेष्ठ विमृग्याः सचराचरम् ॥ २३ ॥

*aham yūyam asāv ārya
ime ca dvārakāukasaḥ
sarve 'py evaṁ yadu-śreṣṭha
vimṛgyāḥ sa-carācaram*

Synonyms

aham — I; yūyam — you; asau — He; āryah — My respected brother (Balarāma); ime — these; ca — and; dvārakā-okasaḥ — inhabitants of Dvārakā; sarve — all; api — even; evam — in this same way; yadu-śreṣṭha — O best of the Yadus; vimṛgyāḥ — to be considered; sa — along with; cara — that which moves; acaram — and that which does not move.

Translation

Not only I, but also you, along with My respected brother and these residents of Dvārakā, should all be considered in this same philosophical light, O best of the Yadus. Indeed, we should include all that exists, both moving and nonmoving.

Purport

To protect His parents' intimate relationship with Him, Lord Kṛṣṇa stresses the oneness of all existence in this statement to His father, Vasudeva. Vasudeva had been reminded of his sons' greatness by hearing the sages gathered at Kurukṣetra. But his sense of awe was ruining his intimate parental relationship with Kṛṣṇa, and therefore Kṛṣṇa wanted to dispel it.

We should not misunderstand the “oneness” Lord Kṛṣṇa speaks of here. The subtle words of the *Upaniṣads* often mislead impersonalists into believing that all existence is ineffably one, without any variety in the ultimate issue. Some Upaniṣadic *mantras* emphasize the sameness of God and His creation, while others speak about their difference. *Tat tvam asi śvetaketo* (“You are that, O Śvetaketu”), for example, is an *abheda-vākya*, a *mantra* affirming that all things are one with God, being His dependent expansions. But the *Upaniṣads* also contain many *bheda-vākyas*, statements that affirm the unique, distinguishing qualities of the Supreme, such as this statement: *ka evānyāt kaḥ prāṇyād yady eṣa ākāśa ānando na syāt, eṣa evānandayati*. “Who would there be to activate the creation and give life to all beings if this infinite Supreme were not the original enjoyer? Indeed, He alone is the source of all pleasure.” (*Taittirīya Upaniṣad*. 2.7.1) By the influence of the Supreme Lord's bewildering Māyā, envious impersonalists read the *abheda-vākyas* literally and accept the *bheda-vākyas* only in a figurative way. Authoritative Vaiṣṇava commentators, on the other hand, carefully reconcile the apparent contradictions in accordance with the interpretive principles of Vedic Mīmāṃsā and the logically established conclusions of Vedānta.

ŚB 10.85.24

आत्मा ह्येकः स्वयंज्योतिर्नित्योऽन्यो निर्गुणो गुणैः ।

आत्मसृष्टैस्तत्कृतेषु भूतेषु बहुधेयते ॥ २४ ॥

ātmā hy ekaḥ svayaṁ-jyotir

nityo 'nyo nirguṇo guṇaiḥ

ātma-sṛṣṭais tat-kṛteṣu

bhūteṣu bahudheyate

Synonyms

ātmā — the Supreme Soul; hi — indeed; ekah — one; svayam-jyotiḥ — self-luminous; nityah — eternal; anyah — distinct (from the material energy); nirgunah — free from material qualities; gunaih — by the modes; ātma — from itself; srstaih — created; tat — in their; krtesu — products; bhūtesu — material entities; bahudhā — manifold; iyate — it appears.

Translation

The supreme spirit, Paramātmā, is indeed one. He is self-luminous and eternal, transcendental and devoid of material qualities. But through the agency of the very modes He has created, the one Supreme Truth manifests as many among the expansions of those modes.

ŚB 10.85.25

खं वायुर्ज्योतिरापो भूस्तत्कृतेषु यथाशयम् ।
आविस्तिरोऽल्पभूर्येको नानात्वं यात्यसावपि ॥ २५ ॥

*kham vāyur jyotir āpo bhūs
tat-krtesu yathāśayam
āvis-tiro-’lpa-bhūry eko
nānātvam yāty asāv api*

Synonyms

kham — ether; vāyuh — air; jyotiḥ — fire; āpah — water; bhūh — earth; tat — their; krtesu — in the products; yathā-āśayam — according to the particular locations; āvih — manifest; tirah — unmanifest; alpa — small; bhūri — large; ekah — one; nānātvam — the status of being many; yāti — assumes; asau — it; api — also.

Translation

The elements of ether, air, fire, water and earth become visible, invisible, minute or extensive as they manifest in various objects. Similarly, the Paramātmā, though one, appears to become many.

Purport

Śrīla Viśvanātha Cakravartī explains this and the previous verse as follows: The one Paramātmā appears to be many by the influence of the modes of nature that He

Himself creates. How is that? Because although in truth the Paramātmā is self-illuminating, eternal, aloof from everything, and free of the modes of nature, when He appears as His manifestations He seems to be just the opposite — a multiplicity of temporary objects saturated with the modes of nature. Just as the elements of ether and so on, when manifesting in pots and other things, seem to appear and disappear, so the Paramātmā seems to appear and disappear in His various manifestations.

ŚB 10.85.26

श्रीशुक उवाच
एवं भगवता राजन् वसुदेव उदाहृतः ।
श्रुत्वा विनष्टनानाधीस्तूष्णीं प्रीतमना अभूत् ॥ २६ ॥

śrī-śuka uvāca
evam bhagavatā rājan
vasudeva udāhṛtaḥ
śrutvā vinaṣṭa-nānā-dhī
tūṣṇīm prīta-manā abhūt

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *evam* — thus; *bhagavatā* — by the Supreme Lord; *rājan* — O King (Parīkṣit); *vasudevah* — Vasudeva; *udāhṛtaḥ* — spoken to; *śrutvā* — hearing; *vinasta* — destroyed; *nānā* — dualistic; *dhī* — his mentality; *tūṣṇīm* — silent; *prīta* — satisfied; *manā* — in his heart; *abhūt* — he was.

Translation

Śukadeva Gosvāmī said: O King, hearing these instructions spoken to him by the Supreme Lord, Vasudeva became freed from all ideas of duality. Satisfied at heart, he remained silent.

ŚB 10.85.27-28

अथ तत्र कुरुश्रेष्ठ देवकी सर्वदेवता ।
श्रुत्वानीतं गुरोः पुत्रमात्मजाभ्यां सुविस्मिता ॥ २७ ॥
कृष्णरामौ समाश्राव्य पुत्रान् कंसविहिंसितान् ।
स्मरन्ती कृपणं प्राह वैक्लव्यादश्रुलोचना ॥ २८ ॥

atha tatra kuru-śreṣṭha
 devakī sarva-devatā
 śrutvānītaṁ guroḥ putram
 ātmajābhyāṁ su-vismitā
 kṛṣṇa-rāmau samāśrāvya
 putrān kaṁsa-vihimsitān
 smarantī kṛpaṇaṁ prāha
 vaiklavyād aśru-locanā

Synonyms

atha — then; tatra — at that place; kuru-śreṣṭha — O best of the Kurus; devakī — Mother Devakī; sarva — of everyone; devatā — the supremely worshipable goddess; śrutvā — having heard; nītaṁ — brought back; guroḥ — of Their spiritual master; putram — the son; ātmajābhyām — by her two sons; su — very much; vismitā — amazed; kṛṣṇa-rāmau — Kṛṣṇa and Balarāma; samāśrāvya — clearly addressing; putrān — her sons; kaṁsa-vihimsitān — murdered by Kaṁsa; smarantī — remembering; kṛpaṇam — pitifully; prāha — she spoke; vaiklavyāt — due to her distraught condition; aśru — (filled with) tears; locanā — her eyes.

Translation

At that time, O best of the Kurus, the universally worshiped Devakī took the opportunity to address her two sons, Kṛṣṇa and Balarāma. Previously she had heard with astonishment that They had brought Their spiritual master's son back from death. Now, thinking of her own sons who had been murdered by Kaṁsa, she felt great sorrow, and thus with tear-filled eyes she beseeched Kṛṣṇa and Balarāma.

Purport

Vasudeva's love for Kṛṣṇa had been disturbed because his awareness of Kṛṣṇa's opulences conflicted with seeing Him as his son. In a different way, Devakī's love was somewhat distracted by her lamentation for her dead sons. So Kṛṣṇa arranged to relieve her of the mistaken idea that anyone else but Him was actually her son. Since Devakī is known to be worshiped by all great souls, her show of maternal affection must actually have been an effect of the Lord's Yoga-māyā, who increases the

pleasure of His pastimes. Thus in text 54 Devakī will be described as *mohitā māyayā viṣṇoḥ*, “bewildered by the internal energy of Lord Viṣṇu.”

ŚB 10.85.29

श्रीदेवक्युवाच
राम रामाप्रमेयात्मन् कृष्ण योगेश्वरेश्वर ।
वेदाहं वां विश्वसृजामीश्वरावादिपूरुषौ ॥ २९ ॥

śrī-devaky uvāca
rāma rāmāprameyātman
kṛṣṇa yogeśvareśvara
vedāham vāṁ viśva-srjām
iśvarāv ādi-pūruṣau

Synonyms

śrī-devakī uvāca — Śrī Devakī said; *rāma rāma* — O Rāma, Rāma; *aprameya-ātman* — O immeasurable Supersoul; *kṛṣṇa* — O Kṛṣṇa; *yoga-iśvara* — of the masters of mystic yoga; *iśvara* — O master; *veda* — know; *aham* — I; *vām* — You both; *viśva* — of the universe; *srjām* — of the creators; *iśvarau* — the Lords; *ādi* — original; *pūruṣau* — the two Personalities of Godhead.

Translation

Śrī Devakī said: O Rāma, Rāma, immeasurable Supreme Soul! O Kṛṣṇa, Lord of all masters of yoga! I know that You are the ultimate rulers of all universal creators, the primeval Personalities of Godhead.

ŚB 10.85.30

कालविध्वस्तसत्त्वानां राज्ञामुच्छास्त्रवर्तिनाम् ।
भूमेर्भारायमाणानामवतीर्णो किलाद्य मे ॥ ३० ॥

kala-vidhvasta-sattvānām
rājñām ucchāstra-vartinām
bhūmer bhārāyamāṇānām
avatīrṇau kilādy me

Synonyms

kāla — by time; vidhvasta — destroyed; sattvānām — whose good qualities; rājñām — for (killing) the kings; ut-śāstra — outside the scope of scriptural rules; vartinām — who act; bhūmeh — for the earth; bhārāyamānānām — becoming a burden; avatīrnau — (both of You) descended; kila — indeed; adya — now; me — to me.

Translation

Taking birth from me, You have now descended to this world in order to kill those kings whose good qualities have been destroyed by the present age, and who thus defy the authority of revealed scriptures and burden the earth.

ŚB 10.85.31

यस्यांशांशांशभागेन विश्वोत्पत्तिलयोदयाः ।
भवन्ति किल विश्वात्मस्तं त्वाद्याहं गतिं गता ॥ ३१ ॥

*yasyāṁśāṁśāṁśa-bhāgena
viśvotpatti-layodayāḥ
bhavanti kila viśvātmanis
taṁ tvādyāhaṁ gatim gatā*

Synonyms

yasya — whose; amśa — of the expansion; amśa — of the expansion; amśa — of the expansion; bhāgena — by a part; viśva — of the universe; utpatti — the generation; laya — dissolution; udayāḥ — and prosperity; bhavanti — arise; kila — indeed; viśva-ātman — O Soul of all that be; tat — to Him; tvā — Yourself; adya — today; aham — I; gatim — for shelter; gatā — come.

Translation

O Soul of all that be, the creation, maintenance and destruction of the universe are all carried out by a fraction of an expansion of an expansion of Your expansion. Today I have come to take shelter of You, the Supreme Lord.

Purport

Śrīla Śrīdhara Svāmī explains this verse as follows: The Lord of Vaikuṅṭha, Nārāyaṇa, is but one expansion of Śrī Kṛṣṇa. Mahā-Viṣṇu, the first creator, is Lord Nārāyaṇa's expansion. The total material energy emanates from Mahā-Viṣṇu's

glance, and of that total material energy the three modes of nature are divided portions. Thus it is Śrī Kṛṣṇa, acting through His expansions, who generates, sustains and dissolves the universe.

ŚB 10.85.32-33

चिरान्मृतसुतादाने गुरुणा किल चोदितौ ।
 आनिन्यथुः पितृस्थानाद् गुरवे गुरुदक्षिणाम् ॥ ३२ ॥
 तथा मे कुरुतं कामं युवां योगेश्वरेश्वरौ ।
 भोजराजहतान् पुत्रान् कामये द्रष्टुमाहतान् ॥ ३३ ॥

cirān mṛta-sutādāne
gurunā kila coditau
āninyathuḥ pitṛ-sthānād
gurave guru-dakṣiṇām
tathā me kurutaṁ kāmam
yuvāṁ yogeśvareśvarau
bhoja-rāja-hatān putrān
kāmaye draṣṭum āhrtān

Synonyms

cirāt — for a long time; *mṛta* — dead; *suta* — the son; *ādāne* — to return; *gurunā* — by Your spiritual master; *kila* — it has been heard; *coditau* — ordered; *āninyathuḥ* — You brought him; *pitṛ* — of the forefathers; *sthānāt* — from the place; *gurave* — to Your spiritual master; *guru-dakṣiṇām* — as a token of thanksgiving for Your guru’s mercy; *tathā* — in the same way; *me* — my; *kurutam* — please fulfill; *kāmam* — the desire; *yuvām* — You two; *yoga-īśvara* — of the masters of yoga; *īśvarau* — O masters; *bhoja-rāja* — by the King of Bhoja (Kaṁsa); *hatān* — killed; *putrān* — my sons; *kāmaye* — I wish; *draṣṭum* — to see; *āhrtān* — brought back.

Translation

It is said that when Your spiritual master ordered You to retrieve his long-dead son, You brought him back from the forefathers’ abode as a token of remuneration for Your guru’s mercy. Please fulfill my desire in the same way, O supreme masters of all yoga masters. Please bring back my sons who were killed by the King of Bhoja, so that I may see them once again.

ŚB 10.85.34

ऋषिरुवाच

एवं सञ्चोदितौ मात्रा रामः कृष्णश्च भारत ।
सुतलं संविविशतुर्योगमायामुपाश्रितौ ॥ ३४ ॥

ṛṣir uvāca

*evam sañcoditau mātrā
rāmaḥ kṛṣṇaś ca bhārata
sutalam saṁviviśatur
yoga-māyām upāśritau*

Synonyms

ṛṣiḥ uvāca — the sage (Śrī Śukadeva) said; *evam* — thus; *sañcoditau* — urged; *mātrā* — by Their mother; *rāmah* — Balarāma; *kṛṣṇah* — Kṛṣṇa; *ca* — and; *bhārata* — O descendant of Bhārata (Parīkṣit); *sutalam* — the subterranean planet of Sutala, ruled by Bali Mahārāja; *saṁviviśatuh* — They entered; *yoga-māyāyam* — Their mystic pastime potency; *upāśritau* — utilizing.

Translation

The sage Śukadeva said: Thus entreated by Their mother, O Bhārata, Balarāma and Kṛṣṇa employed Their mystic Yoga-māyā potency and entered the region of Sutala.

ŚB 10.85.35

तस्मिन् प्रविष्टावुपलभ्य दैत्यराड् विश्वात्मदैवं सुतरां तथात्मनः ।
तद्दर्शनाह्लादपरिप्लुताशयः सद्यः समुत्थाय ननाम सान्वयः ॥ ३५ ॥

*tasmin praviṣṭāv upalabhya daitya-rāḍ
viśvātma-daivam sutarām tathātmanaḥ
tad-darśanāhlāda-pariplutāśayaḥ
sadyaḥ samutthāya nanāma sānvayaḥ*

Synonyms

tasmin — there; *pravistau* — (the two of Them) entered; *upalabhya* — noticing; *daitya-rāt* — the King of the Daityas (Bali); *viśva* — of the entire universe; *ātma* — the Soul; *daivam* — and supreme Deity; *sutarām* — especially; *tathā* — also; *ātmanaḥ* — of himself; *tat* — Them; *darśana* — due to seeing; *āhlāda* — with the joy; *paripluta*

— overwhelmed; āśayah — his heart; sadyah — immediately; samutthāya — standing up; nanāma — he bowed down; sa — together with; anvayah — his entourage.

Translation

When the King of the Daityas, Bali Mahārāja, noticed the arrival of the two Lords, his heart overflowed with joy, since he knew Them to be the Supreme Soul and worshipable Deity of the entire universe, and especially of himself. He immediately stood up and then bowed down to offer respects, along with his entire entourage.

ŚB 10.85.36

तयोः समानीय वरासनं मुदा निविष्टयोस्तत्र महात्मनोस्तयोः ।
दधार पादावनिज्य तज्जलं सवृन्द आब्रह्म पुनद् यदम्बु ह ॥ ३६ ॥

*tayoḥ samāniya varāsanam mudā
niviṣṭayos tatra mahātmanos tayoh
dadhāra pādāv avaniḥya taj jalam
sa-vṛnda ā-brahma punad yad ambu ha*

Synonyms

tayoh — for Them; samāniya — bringing; vara — elevated; āsanam — seats; mudā — happily; nivistayoh — who took Their seats; tatra — there; mahā-ātmanoh — of the greatest of personalities; tayoh — of Them; dadhāra — he took; pādau — the feet; avaniḥya — washing; tat — that; jalam — water; sa — together with; vṛndah — his followers; ā-brahma — up to Lord Brahmā; punat — purifying; yat — which; ambu — water; ha — indeed.

Translation

Bali took pleasure in offering Them elevated seats. After They sat down, he washed the feet of the two Supreme Personalities. Then he took that water, which purifies the whole world even up to Lord Brahmā, and poured it upon himself and his followers.

ŚB 10.85.37

समर्हयामास स तौ विभूतिभिर्महार्हवस्त्राभरणानुलेपनैः ।
ताम्बूलदीपामृतभक्षणादिभिः स्वगोत्रवित्तात्मसमर्पणेन च ॥ ३७ ॥

*samarhayām āsa sa tau vibhūtibhir
mahārha-vastrābharaṇānulepanaiḥ
tāmbūla-dipāmṛta-bhakṣaṇādibhiḥ
sva-gotra-vittātma-samarpaṇena ca*

Synonyms

samarhayām āsa — worshiped; *sah* — he; *tau* — Them; *vibhūtibhiḥ* — with his riches; *mahā-arha* — greatly valuable; *vastra* — with garments; *ābharana* — ornaments; *anulepanaiḥ* — and fragrant pastes; *tāmbūla* — with betel nut; *dīpa* — lamps; *amṛta* — nectarean; *bhaksana* — food; *ādibhiḥ* — and so on; *sva* — of his; *gotra* — family; *vitta* — of the wealth; *ātma* — and of himself; *samarpanena* — with the offering; *ca* — and.

Translation

He worshiped Them with all the riches at his disposal — priceless clothing, ornaments, fragrant sandalwood paste, betel nut, lamps, sumptuous food and so on. Thus he offered Them all his family’s wealth, and also his own self.

Purport

Bali Mahārāja’s devotional attitude is renowned as the perfect example of complete self-surrender. When Lord Viṣṇu in the guise of a young *brāhmaṇa* student approached him for charity, Bali offered all he possessed, and when he had nothing more to offer, he surrendered himself as the Supreme Lord’s eternal servant.

There are nine standard processes of devotional service, and the last, *ātma-samarpaṇam*, as taught by Bali Daityarāja, is the culmination toward which every endeavor should aim. If one tries to impress the Lord with wealth, power, intelligence and so on but fails to humbly understand oneself to be His servant, one’s so-called devotion is only a presumptuous show.

ŚB 10.85.38

स इन्द्रसेनो भगवत्पदाम्बुजं बिभ्रन्मुहुः प्रेमविभिन्नया धिया ।
उवाच हानन्दजलाकुलेक्षणः प्रहृष्टरोमा नृप गद्गदाक्षरम् ॥ ३८ ॥

*sa indraseno bhagavat-padāmbujam
bibhran muhuḥ prema-vibhinnayā dhiyā
uvāca hānanda-jalākulekṣaṇaḥ
prahr̥ṣṭa-romā nr̥pa gadgadākṣaram*

Synonyms

sah — he; *indra-senah* — Bali, who conquered the army of Indra; *bhagavat* — of the Supreme Lords; *pāda-ambujam* — the lotus feet; *bibhrat* — taking hold of; *muhuh* — repeatedly; *prema* — out of love; *vibhinnayā* — which was melting; *dhiyā* — from his heart; *uvāca ha* — said; *ānanda* — caused by his ecstasy; *jala* — with water (tears); *ākula* — filled; *ikṣanah* — whose eyes; *prahr̥ṣṭa* — standing erect; *romā* — the hair on whose limbs; *nr̥pa* — O King (Parīkṣit); *gadgada* — choking; *akṣaram* — whose syllables.

Translation

Taking hold of the Lords’ lotus feet again and again, Bali, the conqueror of Indra’s army, spoke from his heart, which was melting out of his intense love. O King, as tears of ecstasy filled his eyes and the hair on his limbs stood on end, he began to speak with faltering words.

Purport

Śrīla Prabhupāda describes this scene as follows in *Kṛṣṇa*: “King Bali was feeling such transcendental pleasure that he repeatedly grasped the Lord’s lotus feet and kept them on his chest; and sometimes he put them on the top of his head, and in this way he was feeling transcendental bliss. Tears of love and affection began to flow down from his eyes, and all his bodily hairs stood on end.”

ŚB 10.85.39

बलिरुवाच
नमोऽनन्ताय बृहते नमः कृष्णाय वेधसे ।
साङ्ख्ययोगवितानाय ब्रह्मणे परमात्मने ॥ ३९ ॥

*balir uvāca
namo ’nantāya br̥hate
namaḥ kṛṣṇāya vedhase*

*sāṅkhya-yoga-vitānāya
brahmaṇe paramātmāne*

Synonyms

balih uvāca — Bali said; *namah* — obeisances; *anantāya* — to Ananta, the unlimited Lord; *brhate* — the greatest being; *namah* — obeisances; *kṛsnāya* — to Kṛṣṇa; *vedhase* — the creator; *sāṅkhya* — of *sāṅkhya* analysis; *yoga* — and of mystic yoga; *vitānāya* — the disseminator; *brahmaṇe* — the Absolute Truth; *parama-ātmāne* — the Supersoul.

Translation

King Bali said: Obeisances to the unlimited Lord, Ananta, the greatest of all beings. And obeisances to Lord Kṛṣṇa, the creator of the universe, who appears as the impersonal Absolute and the Supersoul in order to disseminate the principles of *sāṅkhya* and *yoga*.

Purport

Śrīla Viśvanātha Cakravartī identifies the supreme Ananta named here as Lord Balarāma, from whom expands the divine serpent Ananta Śeṣa. Impersonal Brahman is the source of the texts belonging to the *sāṅkhya* philosophers, while the personal representation of the Lord known as Paramātmā disseminates the textbooks of *yoga*.

ŚB 10.85.40

दर्शनं वां हि भूतानां दुष्प्रापं चाप्यदुर्लभम् ।
रजस्तमःस्वभावानां यन्नः प्राप्तौ यदृच्छया ॥ ४० ॥

*darśanam vāṁ hi bhūtānām
duṣprāpaṁ cāpy adurlabham
rajas-tamaḥ-svabhāvānām
yan naḥ prāptau yadṛcchayā*

Synonyms

darśanam — the vision; *vām* — of You two; *hi* — indeed; *bhūtānām* — for living beings in general; *duṣprāpam* — rarely achieved; *ca api* — yet still; *adurlabham* — not difficult to obtain; *rajah* — in passion; *tamah* — and ignorance; *svabhāvānām* — for

those whose natures; *yat* — in that; *nah* — by us; *prāptau* — obtained; *yadrcchayā* — causelessly.

Translation

Seeing You Lords is a rare achievement for most living beings. But even persons like us, situated in the modes of passion and ignorance, can easily see You when You reveal Yourself by Your own sweet will.

Purport

By ascribing to himself the degraded status of a demoniac birth, Bali Mahārāja denied any spiritual qualification for being visited by Kṛṣṇa and Balarāma. What to speak of demons like himself, Bali thought, even advanced renunciants on the paths of *jñāna* and *yoga* fail to please the Lord when they do not give up their pride and envy.

ŚB 10.85.41-43

दैत्यदानवगन्धर्वाः सिद्धविद्याध्रचारणाः ।

यक्षरक्षःपिशाचाश्च भूतप्रमथनायकाः ॥ ४१ ॥

विशुद्धसत्त्वधाम्न्यद्धा त्वयि शास्त्रशरीरिणि ।

नित्यं निबद्धवैरास्ते वयं चान्ये च तादृशाः ॥ ४२ ॥

केचनोद्धवैरेण भक्त्या केचन कामतः ।

न तथा सत्त्वसंरब्धाः सन्निकृष्टाः सुरादयः ॥ ४३ ॥

daitya-dānava-gandharvāḥ

siddha-vidyādhra-cāraṇāḥ

yakṣa-rakṣaḥ-piśācāś ca

bhūta-pramatha-nāyakāḥ

viśuddha-sattva-dhāmny addhā

tvayi śāstra-śarīriṇi

nityam nibaddha-vairās te

vayam cānye ca tādrśāḥ

kecanodbaddha-vaireṇa

bhaktyā kecana kāmataḥ

na tathā sattva-saṁrabdhāḥ

sannikṛṣṭāḥ surādayaḥ

Synonyms

daitya-dānava — the Daitya and Dānava demons; gandharvāh — and the Gandharvas, celestial singers; siddha-vidyādhara-cāraṇāh — the Siddha, Vidyādhara and Cāraṇa demigods; yaksa — the Yakṣas (semipious spirits); raksah — the Rākṣasas (man-eating spirits); piśācāh — the carnivorous Piśāca demons; ca — and; bhūta — the ghosts; pramatha-nāyakāh — and the evil Pramatha and Nāyaka spirits; visuddha — perfectly pure; sattva — of goodness; dhāmnī — toward the embodiment; addhā — direct; tvayi — You; śāstra — which comprises the revealed scriptures; śarīrini — the possessor of such a body; nityam — always; nibaddha — fixed; vairāh — in enmity; te — they; vayam — we; ca — also; anye — others; ca — and; tādrśāh — like them; kecana — some; udbaddha — especially obstinate; vairena — with hatred; bhaktyā — with devotion; kecana — some; kāmatah — rising out of lust; na — not; tathā — so; sattva — by the material mode of goodness; samrabdhāh — those who are predominated; sannikrśāh — attracted; sura — demigods; ādayah — and others.

Translation

Many who had been constantly absorbed in enmity toward You ultimately became attracted to You, who are the direct embodiment of transcendental goodness and whose divine form comprises the revealed scriptures. These reformed enemies include Daityas, Dānavas, Gandharvas, Siddhas, Vidyādharas, Cāraṇas, Yakṣas, Rākṣasas, Piśācas, Bhūtas, Pramathas and Nāyakas, and also ourselves and many others like us. Some of us have become attracted to You because of exceptional hatred, while others have become attracted because of their mood of devotion based on lust. But the demigods and others infatuated by material goodness feel no such attraction for You.

Purport

Śrīla Jīva Gosvāmī explains this passage as follows: The Gandharvas, Siddhas, Vidyādharas and Cāraṇas are adversaries of the Supreme Lord when they follow the lead of the Daitya and Dānava demons. The Yakṣas, Rākṣasas, Piśācas and so on tend to be inimical because they are generally covered by ignorance. There are some rascals in the pure mode of ignorance, like Śiśupāla and Pauṇḍraka, who are totally absorbed in meditation on the Lord as their enemy, and this fixed consciousness earns them liberation. Others, in a mixed condition of passion and ignorance,

associate with the Lord with a desire for position and prestige; Mahārāja Bali sees himself as belonging to this category. Yet Lord Viṣṇu favored Bali by becoming his doorkeeper in the subterranean region of Sutala, just as He favored the demons by killing and liberating them, and the Gandharvas by engaging them in singing His glories. On the other hand, the Lord awards sense gratification to those demigods who are proud of their being situated in the mode of goodness; thus they become deluded and forget Him.

ŚB 10.85.44

इदमित्थमिति प्रायस्तव योगेश्वरेश्वर ।
न विदन्त्यपि योगेशा योगमायां कुतो वयम् ॥ ४४ ॥

*idam ittham iti prāyas
tava yogeśvareśvara
na vidanty api yogeśā
yoga-māyām kuto vayam*

Synonyms

idam — this; *ittham* — characterized like this; *iti* — in such terms; *prāyah* — for the most part; *tava* — Your; *yoga-īśvara* — of the masters of yoga; *īśvara* — O supreme master; *na vidanti* — they do not know; *api* — even; *yoga-īśāh* — the masters of yoga; *yoga-māyām* — Your spiritual power of delusion; *kutah* — what then of; *vayam* — us.

Translation

What to speak of ourselves, O Lord of all perfect yogis, even the greatest mystics do not know what Your spiritual power of delusion is or how it acts.

Purport

Systematic understanding of something should include knowledge of both its *svarūpa*, or essential identity, and also its *viśeṣas*, the attributes that make it different from other things. Māyā, the energy underlying all material existence, is more subtle than ordinary phenomena. Only God and His liberated devotees, therefore, can know its *svarūpa* and *viśeṣa*.

ŚB 10.85.45

तन्नः प्रसीद निरपेक्षविमृग्ययुष्मत्पादारविन्दधिषणान्यगृहान्धकूपात् ।
निष्क्रम्य विश्वशरणाङ्घ्रयुपलब्धवृत्तिः शान्तो यथैक उत सर्वसखैश्वरामि ॥ ४५ ॥

tan naḥ prasīda nirapekṣa-vimṛgya-yuṣmat
pādāravinda-dhiṣaṅānya-grhāndha-kūpāt
niṣkrāmya viśva-śaraṅāṅghry-upalabdha-vṛttiḥ
sānto yathaika uta sarva-sakhaiś carāmi

Synonyms

tat — in such a way; *naḥ* — to us; *prasīda* — please be merciful; *nirapekṣa* — by those who have no material motives; *vimṛgya* — searched for; *yusmat* — Your; *pāda* — than the feet; *aravinda* — lotus; *dhiṣana* — shelter; *anya* — other; *grha* — from the home; *andha* — blind; *kūpāt* — which is a well; *niṣkrāmya* — going out; *viśva* — to the whole world; *śarana* — of those who are helpful (the trees); *aṅghri* — at the feet; *upalabdha* — obtained; *vṛttiḥ* — whose livelihood; *sāntah* — peaceful; *yathā* — as; *ekah* — alone; *uta* — or else; *sarva* — of everyone; *sakhaiḥ* — with the friends; *carāmi* — I may wander.

Translation

Please be merciful to me so I may get out of the blind well of family life — my false home — and find the true shelter of Your lotus feet, which selfless sages always seek. Then, either alone or in the company of great saints, who are the friends of everyone, I may wander freely, finding life’s necessities at the feet of the universally charitable trees.

Purport

Śrīla Viśvanātha Cakravartī states that in response to Bali’s prayers, Śrī Kṛṣṇa invited him to choose some benediction, and in this verse Bali submits his request. Bali begs to be relieved of the entanglement of material life so he will be free to leave home and wander in the wilderness, with only the Lord’s lotus feet as his shelter. For his subsistence, Bali proposes, he will take help from the forest trees, at whose feet are fruits to eat and leaves to sleep on, for all to use as needed. And if the Lord is especially merciful to him, Bali hopes, he will not have to wander alone but will be allowed to travel in the company of Lord Kṛṣṇa’s devotees.

ŚB 10.85.46

शाध्यस्मानीशितव्येश निष्पापान् कुरु नः प्रभो ।
पुमान् यच्छ्रद्धयातिष्ठश्चोदनाया विमुच्यते ॥ ४६ ॥

*śādhy asmān īsitavyeśa
niṣpāpān kuru naḥ prabho
pumān yac chraddhayātiṣṭhaṁś
codanāyā vimucyate*

Synonyms

śādhi — please order; asmān — us; īsitavya — of those who are subject to being controlled; īśa — O controller; niṣpāpān — sinless; kuru — please make; naḥ — us; prabho — O master; pumān — a person; yac — which; śraddhayā — with faith; ātisthan — executing; codanāyā — of scriptural regulation; vimucyate — becomes free.

Translation

O Lord of all subordinate creatures, please tell us what to do and thus free us of all sin. One who faithfully executes Your command, O master, is no longer obliged to follow the ordinary Vedic rites.

Purport

The *ācāryas* explain Bali's thoughts as follows. Reflecting on the possibility that his request for immediate deliverance may have been too bold, Bali Mahārāja considers that first he will need to become sufficiently purified. In any case, he thinks, Lord Kṛṣṇa and Lord Balarāma must have come to him for some specific purpose; if he can receive the Lords' order and carry it out, that will be his best opportunity for purification. Indeed, as Bali states, a devotee acting under the Personality of Godhead's instruction need no longer follow the sacrificial injunctions and prohibitions of the *Vedas*.

ŚB 10.85.47

श्रीभगवानुवाच
आसन्मरीचेः षट् पुत्रा ऊर्णायां प्रथमेऽन्तरे ।
देवाः कं जहसुर्वीक्ष्य सुतं यभित्तुमुद्यतम् ॥ ४७ ॥

*śrī-bhagavān uvāca
 āsan marīceḥ ṣaṭ putrā
 ūrṇāyām̐ prathame 'ntare
 devāḥ kaṁ jahasur vikṣya
 sutam̐ yabhitum udyatam*

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *āsan* — there were; *marīceḥ* — of Marīci; *ṣaṭ* — six; *putrāḥ* — sons; *ūrṇāyām̐* — born of Ūrṇā (his wife); *prathame* — in the first; *antare* — rule of Manu; *devāḥ* — demigods; *kaṁ* — at Lord Brahmā; *jahasuh* — they laughed; *vikṣya* — seeing; *sutam̐* — with his daughter (Sarasvatī); *yabhitum* — to copulate; *udyatam* — prepared.

Translation

The Supreme Lord said: During the age of the first Manu, the sage Marīci had six sons by his wife Ūrṇā. They were all exalted demigods, but once they laughed at Lord Brahmā when they saw him preparing to have sex with his own daughter.

ŚB 10.85.48-49

तेनासुरीमगन् योनिमधुनावद्यकर्मणा ।
 हिरण्यकशिपोर्जाता नीतास्ते योगमायया ॥ ४८ ॥
 देवक्या उदरे जाता राजन् कंसविहिंसिताः ।
 सा तान् शोचत्यात्मजान् स्वांस्त इमेऽध्यासतेऽन्तिके ॥ ४९ ॥

*tenāsurīm agan yonim
 adhunāvadya-karmaṇā
 hiranyakaśīpor jātā
 nītās te yoga-māyayā
 devakyā udare jātā
 rājan kaṁsa-vihimsitāḥ
 sā tān śocaty ātmajān svām̐s
 ta ime 'dhyāsate 'ntike*

Synonyms

tena — by that; *āsurīm* — demoniac; *agan* — they entered; *yonim* — a womb; *adhunā* — immediately; *avadya* — improper; *karmanā* — by the act; *hiranyakaśīpoh* — to

Hiraṇyakaśipu; jātāh — born; nītāh — brought; te — they; yoga-māyayā — by the Lord's divine power of illusion; devakyāh — of Devakī; udare — from the womb; jātāh — born; rājan — O King (Bali); kamsa — by Kamsa; vihimsitāh — murdered; sā — she; tān — for them; śocati — laments; ātma-jān — sons; svān — her own; te — they; ime — these same; adhyāsate — are living; antike — nearby.

Translation

Because of that improper act, they immediately entered a demoniac form of life, and thus they took birth as sons of Hiraṇyakaśipu. The goddess Yoga-māyā then took them away from Hiraṇyakaśipu, and they were born again from Devakī's womb. After this, O King, Kamsa murdered them. Devakī still laments for them, thinking of them as her sons. These same sons of Marīci are now living here with you.

Purport

Ācāryas Śrīdhara Svāmī and Viśvanātha Cakravartī explain that after taking Marīci's six sons from Hiraṇyakaśipu, Lord Kṛṣṇa's Yoga-māyā first made them pass through one more life as children of another great demon, Kālanemi, and then she finally transferred them to the womb of Devakī.

ŚB 10.85.50

इत एतान् प्रणेष्यामो मातृशोकापनुत्तये ।
ततः शापाद् विनिर्मुक्ता लोकं यास्यन्ति विज्वराः ॥ ५० ॥

*ita etān praṇeṣyāmo
mātr-śokāpanuttaye
tataḥ śāpād vinirmaktā
lokaṁ yāsyanti vijvarāḥ*

Synonyms

itah — from here; etān — them; pranesyāmah — We wish to take; mātr — of their mother; śoka — the lamentation; apanuttaye — in order to dispel; tatah — then; śāpāt — from their curse; vinirmuktāh — freed; lokam — to their own planet (of the demigods); yāsyanti — they will go; vijvarāh — relieved of their feverish condition.

Translation

We wish to take them from this place to dispel their mother's sorrow. Then, released from their curse and free from all suffering, they will return to their home in heaven.

Purport

As pointed out by Śrīla Prabhupāda in his purports to Chapter Two, texts 5 and 8, of this canto, Marīci's sons were condemned for their offense against Lord Brahmā, and in addition Hiranyakaśipu once cursed them to be killed by their own father in a future life. This curse was fulfilled by Vasudeva's letting Kāṁsa murder them one by one.

ŚB 10.85.51

स्मरोद्गीथः परिष्वङ्गः पतङ्गः क्षुद्रभृद् घृणी ।
षडिमे मत्प्रसादेन पुनर्यास्यन्ति सद्गतिम् ॥ ५१ ॥

*smarodgīthah pariṣvaṅgaḥ
pataṅgaḥ kṣudrabhṛd ghrṇī
ṣaḍ ime mat-prasādena
punar yāsyanti sad-gatim*

Synonyms

smara-udgīthah pariṣvaṅgaḥ — Smara, Udgītha and Pariṣvaṅga; *pataṅgaḥ kṣudrabhṛt ghrṇī* — Pataṅga, Kṣudrabhṛt and Ghrṇī; *ṣaḍ* — six; *ime* — these; *mat* — My; *prasādena* — by the grace; *punah* — again; *yāsyanti* — will go; *sat* — of saintly persons; *gatim* — to the destination.

Translation

By My grace these six — Smara, Udgītha, Pariṣvaṅga, Pataṅga, Kṣudrabhṛt and Ghrṇī — will return to the abode of pure saints.

Purport

These are the names the six children first had when they were sons of Marīci. The oldest, Smara, was called Kīrtimān when born again to Vasudeva, as recorded in the [Śrīmad-Bhāgavatam \(10.1.57\)](#):

*kīrtimantam prathama-jam
kaṁsāyānakadundubhiḥ
arpayām āsa kṛcchreṇa
so 'ṅṛtad ati-vihvalaḥ*

“Vasudeva was very much disturbed by the fear of becoming a liar by breaking his promise. Thus with great pain he delivered his firstborn son, named Kīrtimān, into the hands of Kaṁsa.”

ŚB 10.85.52

इत्युक्त्वा तान् समादाय इन्द्रसेनेन पूजितौ ।
पुनर्द्वारिवतीमेत्य मातुः पुत्रानयच्छताम् ॥ ५२ ॥

*ity uktvā tān samādāya
indrasenena pūjitaḥ
punar dvāratīm etya
mātuḥ putrān ayacchatām*

Synonyms

iti — thus; *uktvā* — speaking; *tān* — them; *samādāya* — taking; *indrasenena* — by Bali Mahārāja; *pūjitaḥ* — both honored; *punah* — once more; *dvāratīm* — to Dvārakā; *etya* — going; *mātuḥ* — of Their mother; *putrān* — the sons; *ayacchatām* — They presented.

Translation

[Śukadeva Gosvāmī continued:] After saying this, Lord Kṛṣṇa and Lord Balarāma, having been duly worshiped by Bali Mahārāja, took the six sons and returned to Dvārakā, where They presented them to Their mother.

ŚB 10.85.53

तान् दृष्ट्वा बालकान् देवी पुत्रस्नेहस्तनुतस्तनी ।
परिष्वज्याङ्गमारोप्य मूर्ध्न्यजिघ्रदभीक्षणशः ॥ ५३ ॥

*tān dṛṣṭvā bālakān devī
putra-sneha-snuta-stanī
pariṣvajyāṅkam āropya
mūrdhny ajighrad abhikṣṇaśaḥ*

Synonyms

tān — them; drstvā — seeing; bālakān — the boys; devī — the goddess (Devakī); putra — for her sons; sneha — due to her affection; snuta — flowing; stani — whose breasts; parisvajya — embracing; anikam — on her lap; āropya — placing; mūrdhni — their heads; ajighrat — she smelled; abhīksnaśah — repeatedly.

Translation

When she saw her lost children, Goddess Devakī felt such affection for them that milk flowed from her breasts. She embraced them and took them onto her lap, smelling their heads again and again.

ŚB 10.85.54

अपाययत् स्तनं प्रीता सुतस्पर्शपरिस्नुतम् ।
मोहिता मायया विष्णोर्यया सृष्टिः प्रवर्तते ॥ ५४ ॥

*apāyayat stanam prītā
suta-sparśa-parisnutam
mohitā māyayā viṣṇor
yayā sṛṣṭiḥ pravartate*

Synonyms

apāyayat — she let them drink; stanam — from her breast; prītā — lovingly; suta — of her sons; sparśa — because of the touch; parisnutam — drenched; mohitā — bewildered; māyayā — by the illusory energy; viṣṇoh — of Lord Viṣṇu; yayā — by which; sṛṣṭiḥ — creation; pravartate — comes into being.

Translation

Lovingly she let her sons drink from her breast, which became wet with milk just by their touch. She was entranced by the same illusory energy of Lord Viṣṇu that initiates the creation of the universe.

Purport

In the opinion of Śrīla Jīva Gosvāmī, the word *sṛṣṭi* can here also refer to the creative process by which Lord Viṣṇu's Yoga-māyā arranges the settings and situations of His

pastimes. There is indeed no question of Mother Devakī being affected by the material aspect of Māyā.

ŚB 10.85.55-56

पीत्वामृतं पयस्तस्याः पीतशेषं गदाभृतः ।
 नारायणाङ्गसंस्पर्शप्रतिलब्धात्मदर्शनाः ॥ ५५ ॥
 ते नमस्कृत्य गोविन्दं देवकीं पितरं बलम् ।
 मिषतां सर्वभूतानां ययुर्धाम दिवोकसाम् ॥ ५६ ॥

*pītvāmṛtaṁ payas tasyāḥ
 pīta-śeṣaṁ gadā-bhṛtaḥ
 nārāyaṅga-saṁsparśa-
 pratilabdhātma-darśanāḥ
 te namaskṛtya govindam
 devakīm pitaram balam
 miṣatām sarva-bhūtānām
 yayur dhāma divaukasām*

Synonyms

pītvā — having drunk; *amṛtam* — nectarean; *payah* — milk; *tasyāḥ* — her; *pīta* — of what had been drunk; *śeṣam* — the remnants; *gadā-bhṛtaḥ* — of Kṛṣṇa, the wielder of the club; *nārāyaṅga* — of the Supreme Lord, Nārāyaṅga (Kṛṣṇa); *aṅga* — of the body; *saṁsparśa* — by the touch; *pratilabdha* — regained; *ātma* — of their original selves (as demigods); *darśanāḥ* — the perception; *te* — they; *namaskṛtya* — bowing down; *govindam* — to Lord Kṛṣṇa; *devakīm* — to Devakī; *pitaram* — to their father; *balam* — and to Lord Balarāma; *miṣatām* — as they looked on; *sarva* — all; *bhūtānām* — the people; *yayuh* — they went; *dhāma* — to the abode; *diva-okasām* — of the demigods.

Translation

By drinking her nectarean milk, the remnants of what Kṛṣṇa Himself had previously drunk, the six sons touched the transcendental body of the Lord, Nārāyaṅga, and this contact awakened them to their original identities. They bowed down to Govinda, Devakī, their father and Balarāma, and then, as everyone looked on, they left for the abode of the demigods.

Purport

Lord Kṛṣṇa remained as an infant with Devakī and Vasudeva for only a very short time. First the Lord appeared before them in His four-armed Viṣṇu form, and after hearing their prayers He changed Himself into an apparently ordinary infant for their pleasure. But to save Kṛṣṇa from suffering His brothers' fate, Vasudeva at once removed Him from Kāmsa's prison. Just before Vasudeva took Him away, Mother Devakī suckled Kṛṣṇa once so that He would not feel thirsty during the long trip to Nanda-vraja. This we learn from the commentary of Śrīla Viśvanātha Cakravartī Ṭhākura.

ŚB 10.85.57

तं दृष्ट्वा देवकी देवी मृतागमननिर्गमम् ।
मेने सुविस्मिता मायां कृष्णस्य रचितां नृप ॥ ५७ ॥

*taṁ dr̥ṣṭvā devakī devī
mṛtāgamana-nirgamam
mene su-vismitā māyāṁ
kṛṣṇasya racitāṁ nr̥pa*

Synonyms

taṁ — this; *dr̥ṣṭvā* — seeing; *devakī* — Devakī; *devī* — divine; *mṛta* — of the dead (sons); *āgamana* — the return; *nirgamam* — and departure; *mene* — she thought; *su* — very much; *vismitā* — amazed; *māyām* — magic; *kṛṣṇasya* — by Kṛṣṇa; *racitām* — produced; *nr̥pa* — O King (Parīkṣit).

Translation

Seeing her sons return from death and then depart again, saintly Devakī was struck with wonder, O King. She concluded that this was all simply an illusion created by Kṛṣṇa.

ŚB 10.85.58

एवंविधान्यद्भुतानि कृष्णस्य परमात्मनः ।
वीर्याप्यनन्तवीर्यस्य सन्त्यनन्तानि भारत ॥ ५८ ॥

*evaṁ-vidhāny adbhutāni
kṛṣṇasya paramātmanaḥ*

*vīryāṅy ananta-vīryasya
santy anantāni bhārata*

Synonyms

evam-vidhāni — like this; *adbhutāni* — amazing; *kṛsnasya* — of Kṛṣṇa; *parama-ātmanah* — the Supreme Soul; *vīryāni* — feats; *ananta* — unlimited; *vīryasya* — whose valor; *santi* — there are; *anantāni* — unlimited; *bhārata* — O descendant of Bharata.

Translation

Śrī Kṛṣṇa, the Supreme Soul, the Lord of unlimited valor, performed countless pastimes just as amazing as this one, O descendant of Bharata.

ŚB 10.85.59

श्रीसूत उवाच

य इदमनुशृणोति श्रावयेद् वा मुरारेश्वरितममृतकीर्तेर्वर्णितं व्यासपुत्रैः ।
जगदघभिदलं तद्भक्तसत्कर्णपूरं भगवति कृतचित्तो याति तत्क्षेमधाम ॥ ५९ ॥

śrī-sūta uvāca

*ya idam anuśṛṇoti śrāvayed vā murāreś
caritam amṛta-kīrter varṇitam vyāsa-putraih
jagad-gha-bhid alam tad-bhakta-sat-karṇa-pūram
bhagavati kṛta-citto yāti tat-kṣema-dhāma*

Synonyms

śrī-sūtah uvāca — Śrī Sūta said (to the sages assembled at Naimiṣāranya, to whom he was repeating the conversation between Śukadeva Gosvāmī and Parikṣit Mahārāja); *yah* — whoever; *idam* — this; *anuśṛṇoti* — properly hears; *śrāvayet* — causes others to hear; *vā* — or; *murāreh* — of Lord Kṛṣṇa, killer of the demon Mura; *caritam* — pastime; *amṛta* — deathless; *kīrteh* — whose glories; *varṇitam* — described; *vyāsa-putraih* — by the respected son of Vyāsadeva; *jagat* — of the universe; *gha* — the sins; *bhid* — which (pastime) destroys; *alam* — totally; *tat* — His; *bhakta* — for the devotees; *sat* — transcendental; *karna-pūram* — ornament for the ears; *bhagavati* — on the Supreme Lord; *kṛta* — fixing; *cittah* — his mind; *yāti* — he goes; *tat* — His; *ksema* — auspicious; *dhāma* — to the personal abode.

Translation

Śrī Sūta Gosvāmī said: This pastime enacted by Lord Murāri, whose fame is eternal, totally destroys the sins of the universe and serves as the transcendental ornament for His devotees' ears. Anyone who carefully hears or narrates this pastime, as recounted by the venerable son of Vyāsa, will be able to fix his mind in meditation on the Supreme Lord and attain to the all-auspicious kingdom of God.

Purport

According to Śrīla Śrīdhara Svāmī, hearing the wonderful events of Lord Kṛṣṇa's life destroys sins in a manner that is perfect (*alam*) because it is easy. Anyone can easily participate in this hearing, and those who become devoted to Kṛṣṇa always enjoy wearing on their ears the ornaments of topics concerning Him. Not only those who were present at the time of their occurrence, but also Śukadeva Gosvāmī, Sūta Gosvāmī, all who have heard since and everyone in the universe who will hear in the future — all are blessed by the continuous recital of Lord Kṛṣṇa's transcendental glories.

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighty-fifth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled "Lord Kṛṣṇa Instructs Vasudeva and Retrieves Devakī's Sons."

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 86



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER EIGHTY-SIX

Arjuna Kidnaps Subhadrā, and Kṛṣṇa Blesses His Devotees

This chapter describes how Arjuna kidnapped Subhadrā and how Lord Kṛṣṇa went to Mithilā to bless His devotees Bahulāśva and Śrutadeva.

When King Parīkṣit desired to learn about the marriage of his grandmother, Subhadrā-devī, Śrī Śukadeva Gosvāmī said, “While touring on pilgrimage, Arjuna heard that Lord Baladeva intended to give the hand of His sister Subhadrā to Duryodhana in marriage. Wanting to kidnap Subhadrā and marry her himself, Arjuna disguised himself as a renunciant and went to Dvārakā. So effective was the disguise that neither Balarāma nor any other resident of Dvārakā recognized him; rather, they all showed him the respect due a Vaiṣṇava mendicant. In this way the four months of the rainy season passed. One day Arjuna received an invitation to dine at Lord Balarāma’s home. There he caught sight of Subhadrā and was immediately overwhelmed with desire for her. Subhadrā also desired to have Arjuna as her husband, and thus she glanced back at him shyly. A few days later, Subhadrā left the palace to participate in a chariot festival. Taking this opportunity, Arjuna abducted Subhadrā and defeated the Yādavas who tried to stop him. Lord Balarāma was at first greatly angered to hear of this, but when Lord Śrī Kṛṣṇa and other family members pacified Him, He became joyful and sent the bride and groom off with elaborate wedding gifts.”

There was a *brāhmaṇa* devotee of Śrī Kṛṣṇa’s named Śrutadeva, who lived in the city of Mithilā. By the will of Providence, he could earn only barely enough to keep himself and his family alive. Still, he was always satisfied and spent all his time executing his religious duties. King Bahulāśva was another great devotee of the Lord residing in Mithilā. A member of the dynasty in which King Janaka had appeared, Bahulāśva ruled over the whole province of Videha, yet he remained as detached from material wealth as Śrutadeva. Pleased with the devotional attitude of both these great souls, Lord Kṛṣṇa went on His chariot to Mithilā to visit them, taking along Nārada and several other learned sages. The people of Mithilā greeted the

Lord and His saintly entourage with great delight. Bearing various gifts for Kṛṣṇa, they bowed down and offered obeisances to both Him and the sages.

Bahulāśva and Śrutadeva both stepped forward and respectfully requested Śrī Kṛṣṇa to visit their homes. To satisfy both of them, the Lord expanded Himself and went to each of their homes simultaneously. They each worshiped Him suitably, offered prayers, washed His feet and then sprinkled themselves and all their family members with the wash water. Lord Kṛṣṇa then praised the sages who were with Him and glorified *brāhmaṇas* in general. He also imparted instructions to His hosts concerning devotional service. Understanding these instructions, both Śrutadeva and Bahulāśva honored the sages and Lord Śrī Kṛṣṇa with single-minded devotion. Lord Kṛṣṇa then returned to Dvārakā.

ŚB 10.86.1

श्रीराजोवाच

ब्रह्मन् वेदितुमिच्छामः स्वसारां रामकृष्णयोः ।
यथोपयेमे विजयो या ममासीत् पितामही ॥ १ ॥

śrī-rājovāca

brahman veditum icchāmaḥ

svasārāṁ rāma-kṛṣṇayoh

yathopayeme vijayo

yā mamāsīt pitāmahī

Synonyms

śrī-rājā uvāca — the great King (Parīkṣit) said; *brahman* — O *brāhmaṇa* (Śukadeva); *veditum* — to know; *icchāmah* — we wish; *svasāram* — the sister; *rāma-kṛṣṇayoh* — of Balarāma and Kṛṣṇa; *yathā* — how; *upayeme* — married; *vijayah* — Arjuna; *yā* — she who; *mama* — my; *āsīt* — was; *pitāmahī* — the grandmother.

Translation

King Parīkṣit said: O *brāhmaṇa*, we would like to learn how Arjuna married Lord Balarāma's and Lord Kṛṣṇa's sister, who was my grandmother.

Purport

Parīkṣit Mahārāja turns now to the topic of the marriage of Lord Kṛṣṇa's sister, Subhadrā. In the opinion of Śrīla Śrīdhara Svāmī, King Parīkṣit's question here follows from the previous narration because Arjuna's winning the hand of Subhadrā was just as difficult a feat as Lord Kṛṣṇa's retrieving the sons of Devakī from the realm of the dead, since Lord Balarāma Himself opposed Subhadrā's marriage to Arjuna.

ŚB 10.86.2-3

श्रीशुक उवाच

अर्जुनस्तीर्थयात्रायां पर्यटन्नवर्नीं प्रभुः ।

गतः प्रभासमशृणोन्मातुलेयीं स आत्मनः ॥ २ ॥

दुर्योधनाय रामस्तां दास्यतीति न चापरे ।

तल्लिप्सुः स यतिर्भूत्वा त्रिदण्डी द्वारकामगात् ॥ ३ ॥

śrī-śuka uvāca

*arjunas tīrtha-yātrāyām
paryatann avanīm prabhuh
gataḥ prabhāsam aśṛṇon
mātuleyīm sa ātmanah
duryodhanāya rāmas tām
dāsyatīti na cāpare
tal-lipsuh sa yatir bhūtvā
tri-daṇḍī dvārakām agāt*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *arjunah* — Arjuna; *tīrtha* — to holy places; *yātrāyām* — while on pilgrimage; *paryatan* — wandering; *avanīm* — the earth; *prabhuh* — the great lord; *gataḥ* — having gone; *prabhāsam* — to Prabhāsa; *aśṛnot* — heard; *mātuleyīm* — uncle's daughter; *sah* — he; *ātmanah* — his; *duryodhanāya* — to Duryodhana; *rāmah* — Lord Balarāma; *tām* — her; *dāsyati* — intends to give; *iti* — thus; *na* — not; *ca* — and; *apare* — anyone else; *tat* — her; *lipsuh* — desirous of obtaining; *sah* — he, Arjuna; *yatih* — a *sannyāsī*; *bhūtvā* — becoming; *tri-dandī* — carrying a triple staff; *dvārakām* — to Dvārakā; *agāt* — went.

Translation

Śukadeva Gosvāmī said: While traveling far and wide visiting various holy places of pilgrimage, Arjuna came to Prabhāsa. There he heard that Lord Balarāma intended to give his maternal cousin Subhadrā to Duryodhana in marriage, and that no one else approved of this plan. Arjuna wanted to marry her himself, so he disguised himself as a renunciant, complete with triple staff, and went to Dvārakā.

Purport

Arjuna's plan for obtaining Subhadrā as his wife may have seemed unconventional, but he was not acting without encouragement; in fact, Lord Kṛṣṇa was his prime co-conspirator. And in Dvārakā, most of the members of the royal family, especially Vasudeva, were unhappy about giving their favorite daughter to Duryodhana.

ŚB 10.86.4

तत्र वै वार्षितान् मासानवात्सीत् स्वार्थसाधकः ।
 पौरैः सभाजितोऽभीक्षणं रामेणाजानता च सः ॥ ४ ॥

*tatra vai vārṣitān māsān
 avātsīt svārtha-sādhakaḥ
 pauraiḥ sabhājito 'bhikṣṇam
 rāmeṇājānatā ca saḥ*

Synonyms

tatra — there; *vai* — indeed; *vārṣikān* — of the rainy season; *māsān* — for the months; *avātsīt* — he resided; *sva* — his own; *artha* — purpose; *sādhakah* — trying to achieve; *pauraiḥ* — by the people of the city; *sabhājitah* — honored; *abhikṣnam* — constantly; *rāmena* — by Lord Balarāma; *ajānatā* — who was unaware; *ca* — and; *saḥ* — he.

Translation

He stayed there during the monsoon months to fulfill his purpose. Lord Balarāma and the other residents of the city, not recognizing him, offered him all honor and hospitality.

ŚB 10.86.5

एकदा गृहमानीय आतिथ्येन निमन्त्र्य तम् ।
श्रद्धयोपहतं भैक्ष्यं बलेन बुभुजे किल ॥ ५ ॥

ekadā grham āñiya
ātithyena nimantrya tam
śraddhayopahṛtam bhaikṣyam
balena bubhujē kila

Synonyms

ekadā — once; grham — to His (Balarāma's) home; āñiya — bringing; ātithyena — as a guest; nimantrya — inviting; tam — him (Arjuna); śraddhayā — with faith; upahṛtam — presented; bhaikṣyam — food; balena — by Lord Balarāma; bubhujē — he ate; kila — indeed.

Translation

One day Lord Balarāma brought him to His home as His invited dinner guest, and Arjuna ate the food the Lord respectfully offered him.

Purport

From the explanation of Śrīla Viśvanātha Cakravartī, it is understood that Arjuna in his *sannyāsī* role had just finished the four-month vows of the rainy season and could now again accept general invitations from householders. Thus no one would have suspected any unusual motive in his visiting Lord Balarāma at this time.

ŚB 10.86.6

सोऽपश्यत्तत्र महतीं कन्यां वीरमनोहराम् ।
प्रीत्युत्फुल्लेक्षणस्तस्यां भावक्षुब्धं मनो दधे ॥ ६ ॥

so 'paśyat tatra mahatīm
kanyām vīra-mano-harām
prīty-utphullekṣaṇas tasyām
bhāva-kṣubdham mano dadhe

Synonyms

sah — he; apaśyat — saw; tatra — there; mahatīm — wonderful; kanyām — the girl; vīra — to heroes; manah-harām — enchanting; prīti — with happiness; utphulla —

blossoming; iksanah — his eyes; tasyām — upon her; bhāva — with emotion; ksubdham — agitated; manah — his mind; dadhe — he put.

Translation

There he saw the wonderful maiden Subhadrā, who was enchanting to heroes. His eyes opened wide with delight, and his mind became agitated and absorbed in thoughts of her.

ŚB 10.86.7

सापि तं चकमे वीक्ष्य नारीणां हृदयंगमम् ।
हसन्ती व्रीडितापाङ्गी तन्न्यस्तहृदयेक्षणा ॥ ७ ॥

*sāpi taṁ cakame vikṣya
nārīṇāṁ hṛdayaṁ-gamaṁ
hasantī vṛḍitāpaṅgī
tan-nyasta-hṛdayekṣaṇā*

Synonyms

sā — she; api — also; taṁ — him; cakame — desired; vikṣya — seeing; nārīṇām — of women; hṛdayaṁ-gamaṁ — the capturer of the hearts; hasantī — smiling; vṛḍitā — bashful; apāṅgī — casting sidelong glances; taṁ — upon him; nyasta — fixed; hṛdaya — her heart; iksanā — and eyes.

Translation

Arjuna was very attractive to women, and as soon as Subhadrā saw him, she wanted to have him as her husband. Smiling bashfully with sidelong glances, she fixed her heart and eyes upon him.

Purport

As soon as she saw him, Subhadrā knew that Arjuna was no *sannyāsī* but rather her destined consort. In *Kṛṣṇa, the Supreme Personality of Godhead*, His Divine Grace Śrīla Prabhupāda elaborates: “Arjuna, the grandfather of Mahārāja Parīkṣit, was himself extraordinarily beautiful and his bodily structure was very attractive to Subhadrā. Subhadrā also decided within her mind that she would accept only Arjuna as her husband. As a simple girl, she was smiling with great pleasure, looking at Arjuna.”

ŚB 10.86.8

तां परं समनुध्यायन्नन्तरं प्रेप्सुरर्जुनः ।
न लेभे शं भ्रमच्चित्तः कामेनातिबलीयसा ॥ ८ ॥

*tām param samanudhyāyann
antaram prepsur arjunaḥ
na lebhe śaṁ bhramac-cittaḥ
kāmenāti-baliyasā*

Synonyms

tām — on her; *param* — only; *samanudhyāyan* — meditating; *antaram* — the right opportunity; *prepsuh* — waiting to obtain; *arjunah* — Arjuna; *na lebhe* — could not experience; *śam* — peace; *bhramat* — wavering; *cittah* — his heart; *kāmena* — due to lust; *ati-baliyasā* — most strong.

Translation

Meditating only on her and waiting for the opportunity to take her away, Arjuna had no peace. His heart trembled with passionate desire.

Purport

Even while being honored by Lord Balarāma, Arjuna was too distracted to appreciate the Lord's gracious hospitality. Arjuna's distraction and Lord Balarāma's failure to recognize Arjuna in his disguise were both arrangements of the Supreme Lord to enjoy His transcendental pastimes.

ŚB 10.86.9

महत्यां देवयात्रायां रथस्थां दुर्गनिर्गताम् ।
जहारानुमतः पित्रोः कृष्णस्य च महारथः ॥ ९ ॥

*mahatyām deva-yātrāyām
ratha-sthām durga-nirgatām
jahārānumataḥ pitroḥ
kṛṣṇasya ca mahā-rathaḥ*

Synonyms

mahatyām — important; *deva* — for the Supreme Lord; *yātrāyām* — during a festival; *ratha* — on a chariot; *sthām* — riding; *durga* — from the fortress; *nirgatām* — having

exited; [jahāra](#) — he seized her; [anumatah](#) — sanctioned; [pitroh](#) — by her parents; [krsnasya](#) — by Kṛṣṇa; [ca](#) — and; [mahā-rathah](#) — the mighty chariot warrior.

Translation

Once, on the occasion of a great temple festival in honor of the Supreme Lord, Subhadrā rode out of the fortresslike palace on a chariot, and at that time the mighty chariot warrior Arjuna took the opportunity to kidnap her. Subhadrā's parents and Kṛṣṇa had sanctioned this.

Purport

Śrīla Viśvanātha Cakravartī identifies this festival as the annual Ratha-yātrā for Lord Viṣṇu on the occasion of His rising from mystic sleep at the end of Cāturmāsya. Subhadrā's parents are Vasudeva and Devakī.

ŚB 10.86.10

रथस्थो धनुरादाय शूरांश्चारुन्धतो भटान् ।
विद्राव्य क्रोशतां स्वानां स्वभागं मृगराडिव ॥ १० ॥

*ratha-stho dhanur ādāya
śūrāṁś cārundhato bhaṭān
vidrāvya krośatām svānām
sva-bhāgam mṛga-rād iva*

Synonyms

[ratha](#) — on his chariot; [sthaḥ](#) — standing; [dhanuḥ](#) — his bow; [ādāya](#) — taking up; [śūrān](#) — the heroes; [ca](#) — and; [arundhatah](#) — trying to block him; [bhaṭān](#) — and the guards; [vidrāvya](#) — driving off; [krośatām](#) — as they shouted in anger; [svānām](#) — her relatives; [sva](#) — his own; [bhāgam](#) — rightful portion; [mrga-rāt](#) — the king of animals, the lion; [iva](#) — just as.

Translation

Standing on his chariot, Arjuna took up his bow and drove off the valiant fighters and palace guards who tried to block his way. As her relatives shouted in anger, he took Subhadrā away just as a lion takes his prey from the midst of lesser animals.

ŚB 10.86.11

तच्छ्रुत्वा क्षुभितो रामः पर्वणीव महार्णवः ।
गृहीतपादः कृष्णेन सुहृद्भिश्चानुसान्त्वितः ॥ ११ ॥

*tac chrutvā kṣubhito rāmaḥ
parvaṇīva mahārṇavaḥ
grhīta-pādaḥ kṛṣṇena
suhṛdbhiś cānusāntvitaḥ*

Synonyms

tac — this; *śrutvā* — hearing; *kṣubhitaḥ* — disturbed; *rāmaḥ* — Lord Balarāma;
parvaṇi — at the juncture of the month; *iva* — as if; *mahā-arnavaḥ* — the ocean;
grhīta — grasped; *pādaḥ* — His feet; *kṛṣṇena* — by Lord Kṛṣṇa; *suhṛdbhiḥ* — by His
family members; *ca* — and; *anusāntvitaḥ* — carefully pacified.

Translation

When He heard of Subhadrā's kidnapping, Lord Balarāma became as disturbed as the ocean during the full moon, but Lord Kṛṣṇa respectfully took hold of His feet and, together with other family members, pacified Him by explaining the matter.

ŚB 10.86.12

प्राहिणोत् पारिबर्हाणि वरवध्वोर्मुदा बलः ।
महाधनोपस्करेभरथाश्चनरयोषितः ॥ १२ ॥

*prāhiṇot pāribarhāṇi
vara-vadhvor mudā balaḥ
mahā-dhanopaskarebha-
rathāśva-nara-yoṣitaḥ*

Synonyms

prāhiṇot — He sent; *pāribarhāṇi* — as wedding gifts; *vara-vadhvoḥ* — for the groom and the bride; *mudā* — with pleasure; *balaḥ* — Lord Balarāma; *mahā-dhana* — greatly valuable; *upaskara* — presents; *ibha* — elephants; *ratha* — chariots; *śva* — horses; *nara* — men; *yoṣitaḥ* — and women.

Translation

Lord Balarāma then happily sent the bride and groom very valuable wedding gifts consisting of elephants, chariots, horses and male and female servants.

ŚB 10.86.13

श्रीशुक उवाच
कृष्णस्यासीद् द्विजश्रेष्ठः श्रुतदेव इति श्रुतः ।
कृष्णैकभक्त्या पूर्णार्थः शान्तः कविरलम्पटः ॥ १३ ॥

śrī-śuka uvāca
kṛṣṇasyāsīd dvija-śreṣṭhaḥ
śrutadeva iti śrutah
kṛṣṇaika-bhaktyā pūrṇārthaḥ
śāntaḥ kavir alampataḥ

Synonyms

śrī-śukah uvāca — Śrī Śukadeva said; *kṛṣṇasya* — of Lord Kṛṣṇa; *āsīt* — there was; *dvija* — of *brāhmaṇas*; *śreṣṭhaḥ* — one of the best; *śrutadevaḥ* — Śrutadeva; *iti* — thus; *śrutah* — known; *kṛṣṇa* — to Lord Kṛṣṇa; *eka* — exclusive; *bhaktyā* — by his devotion; *pūrṇa* — full; *arthaḥ* — in all goals of desire; *śāntaḥ* — peaceful; *kaviḥ* — learned and discriminating; *alampataḥ* — not desirous of sense gratification.

Translation

Śukadeva Gosvāmī continued: There was a devotee of Kṛṣṇa's known as Śrutadeva, who was a first-class brāhmaṇa. Perfectly satisfied by rendering unalloyed devotional service to Lord Kṛṣṇa, he was peaceful, learned and free from sense gratification.

ŚB 10.86.14

स उवास विदेहेषु मिथिलायां गृहाश्रमी ।
अनीहयागताहार्यनिर्वर्तितनिजक्रियः ॥ १४ ॥

sa uvāsa videheṣu
mithilāyām grhāśramī
anīhayāgatāhārya-
nirvartita-nija-kriyaḥ

Synonyms

sah — he; uvāsa — dwelled; videhesu — in the kingdom of Videha; mithilāyām — in the city of Mithilā; grha-āśramī — as a member of the regulated order of family life; anīhayā — without endeavor; āgata — came to him; āhārya — by food and other means of sustenance; nirvartita — carried out; nija — his; kriyah — obligations.

Translation

Living as a religious householder in the city of Mithilā, within the kingdom of Videha, he managed to fulfill his obligations while maintaining himself with whatever sustenance easily came his way.

ŚB 10.86.15

यात्रामात्रं त्वहरहर्देवादुपनमत्युत ।
नाधिकं तावता तुष्टः क्रिया चक्रे यथोचिताः ॥ १५ ॥

*yātrā-mātram tv ahar ahar
daivād upanamaty uta
nādhikam tāvatā tuṣṭaḥ
kriyā cakre yathocitāḥ*

Synonyms

yātrā-mātram — bare maintenance; tu — and; ahah ahah — day after day; daivāt — due to his fate; upanamati — came to him; uta — indeed; na adhikam — no more; tāvatā — with that much; tustah — satisfied; kriyāḥ — duties; cakre — he did; yathā — as; ucitāḥ — appropriate.

Translation

By the will of Providence he obtained each day just what he needed for his maintenance, and no more. Satisfied with this much, he properly executed his religious duties.

Purport

An ideal Vaiṣṇava *brāhmaṇa*, even if encumbered by the ties of family life, should work only as hard as required to meet his obligations. Without being unnecessarily agitated for material advancement, he should devote the best part of his time and assets to his higher duties in the Supreme Lord's service. If a householder can

succeed in this program despite the unavoidable difficulties of this degraded age, he can expect Lord Kṛṣṇa's personal attention, as will be seen in the case of Śrutadeva, the perfect *brāhmaṇa* of Mithilā.

ŚB 10.86.16

तथा तद्राष्ट्रपालोऽङ्ग बहुलाश्च इति श्रुतः ।
मैथिलो निरहम्मान उभावप्यच्युतप्रियौ ॥ १६ ॥

tathā tad-rāṣṭra-pālo 'ṅga
bahulāśva iti śrutah
maithilo niraham-māna
ubhāv apy acyuta-priyau

Synonyms

tathā — also (an advanced devotee of Kṛṣṇa); *tat* — of that; *rāṣṭra* — kingdom; *pālah* — the ruler; *ṅga* — my dear (Parīkṣit); *bahulāśvah iti śrutah* — known as Bahulāśva; *maithilah* — of the royal dynasty descending from King Mithila (Janaka); *niraham-mānah* — free from false ego; *ubhau* — both of them; *api* — indeed; *acyuta-priyau* — dear to Lord Acyuta.

Translation

Similarly free from false ego was the ruler of that kingdom, my dear Parīkṣit, a descendant of the Mithila dynasty named Bahulāśva. Both these devotees were very dear to Lord Acyuta.

ŚB 10.86.17

तयोः प्रसन्नो भगवान् दारुकेणाहृतं रथम् ।
आरुह्य साकं मुनिभिर्विदेहान् प्रययौ प्रभुः ॥ १७ ॥

tayoḥ prasanno bhagavān
dārukeṇāhṛtam ratham
āruhya sākam munibhir
videhān prayayau prabhuḥ

Synonyms

tayoḥ — with both of them; *prasannah* — pleased; *bhagavān* — the Personality of Godhead; *dārukena* — by Dārūka; *āhṛtam* — brought forth; *ratham* — His chariot;

āruhya — mounting; sākam — together with; munibhiḥ — sages; videhān — to the Videha kingdom; prayayau — went; prabhuh — the Lord.

Translation

Pleased with both of them, the Supreme Personality of Godhead mounted His chariot, which Dārūka had brought, and traveled to Videha with a group of sages.

Purport

In his commentary on this verse, Śrīla Viśvanātha Cakravartī states that Śrutadeva and Bahulāśva were unable to travel to Dvārakā to see Lord Kṛṣṇa because both of them had vowed to regularly worship their personal Deity at home. Śrī Kṛṣṇa was very glad to go out of His way to give them both His audience, and while leaving Dvārakā He insisted that the sages who wanted to come with Him should join Him on His chariot, because otherwise they would exhaust themselves following on foot. Renowned sages would ordinarily never even consider traveling in such an opulent conveyance, but on the Lord's order they put aside their natural aversion and joined Him on His chariot.

ŚB 10.86.18

नारदो वामदेवोऽत्रिः कृष्णो रामोऽसितोऽरुणिः ।
अहं बृहस्पतिः कण्वो मैत्रेयश्च्यवनादयः ॥ १८ ॥

nārado vāmadevo 'triḥ
kṛṣṇo rāmo 'sito 'ruṇiḥ
aḥam bṛhaspatiḥ kaṇvo
maitreyaś cyavanādayaḥ

Synonyms

nāradaḥ vāmadevaḥ atriḥ — the sages Nārada, Vāmadeva and Atri; kṛṣṇaḥ — Kṛṣṇa-dvaipāyana Vyāsa; rāmaḥ — Lord Paraśurāma; asitaḥ aruṇiḥ — Asita and Aruṇi; aḥam — I (Śukadeva); bṛhaspatiḥ kaṇvaḥ — Bṛhaspati and Kaṇva; maitreyaḥ — Maitreya; cyavana — Cyavana; ādayaḥ — and others.

Translation

Among these sages were Nārada, Vāmadeva, Atri, Kṛṣṇa-dvaipāyana Vyāsa, Paraśurāma, Asita, Aruṇi, myself, Bṛhaspati, Kaṇva, Maitreya and Cyavana.

ŚB 10.86.19

तत्र तत्र तमायान्तं पौरा जानपदा नृप ।
उपतस्थुः सार्घ्यहस्ता ग्रहैः सूर्यमिवोदितम् ॥ १९ ॥

*tatra tatra tam āyāntaṁ
paurā jānapadā nṛpa
upatasthuh sārghya-hastā
grahaiḥ sūryam ivoditam*

Synonyms

tatra tatra — in each place; *tam* — Him; *āyāntam* — as He was coming; *paurāh* — city residents; *jānapadāh* — and village residents; *nṛpa* — O King (Parīkṣit); *upatasthuh* — came forward to greet Him; *sa* — with; *arghya* — water to offer as a token of respect; *hastāh* — in their hands; *grahaiḥ* — by the planets; *sūryam* — the sun; *iva* — as; *uditam* — risen.

Translation

In every city and town the Lord passed along the way, O King, the people came forward to worship Him with offerings of arghya water in their hands, as if to worship the risen sun surrounded by planets.

Purport

Here the sages traveling with Kṛṣṇa on His chariot are likened to planets around the sun.

ŚB 10.86.20

आनर्तधन्वकुरुजाङ्गलकङ्कमत्स्यपाञ्चालकुन्तिमधुकेकयकोशलार्णाः ।
अन्ये च तन्मुखसरोजमुदारहासस्निग्धेक्षणं नृप पपुर्दृशिभिर्नृनार्यः ॥ २० ॥

*ānarta-dhanva-kuru-jāṅgala-kaṅka-matsya-
pañcāla-kunti-madhu-kekaya-kośalārṇāḥ
anye ca tan-mukha-sarojam udāra-hāsa-
snigdhekṣaṇaṁ nṛpa papur dṛśibhir nr-nāryaḥ*

Synonyms

ānarta — the people of Ānarta (the region in which Dvārakā is situated); dhanva — the desert (of Gujarat and Rajasthan); kuru-jāṅgala — the region of the Kuru forests (the districts of Thaneswar and Kurukṣetra); kaṅka — Kaṅka; matsya — Matsya (the kingdoms of Jaipur and Aloyar); pāñcāla — the districts surrounding both banks of the Ganges; kunti — Mālava; madhu — Mathurā; kekaya — in northeast Punjab, the region between the Śatadru and Vipāśā rivers; kośala — the ancient kingdom of Lord Rāmacandra, stretching from the northern border of Kāśī to the Himālayas; arnāh — and the kingdom bordering Mithilā on the east; anye — others; ca — also; tat — His; mukha — face; sarojam — lotus; udāra — generous; hāsa — with its smiles; snigdha — and affectionate; iksanam — glances; nrpa — O King; papuh — drank; drśibhih — with their eyes; nr-nāryah — the men and women.

Translation

The men and women of Ānarta, Dhanva, Kuru-jāṅgala, Kaṅka, Matsya, Pañcāla, Kunti, Madhu, Kekaya, Kośala, Arṇa and many other kingdoms drank with their eyes the nectarean beauty of Lord Kṛṣṇa's lotuslike face, which was graced with generous smiles and affectionate glances.

ŚB 10.86.21

तेभ्यः स्ववीक्षणविनष्टतमिस्रदृग्भ्यः क्षेमं त्रिलोकगुरुरर्थदृशं च यच्छन् ।
शृण्वन् दिगन्तधवलं स्वयशोऽशुभघ्नं गीतं सुरैर्नृभिरगाच्छनकैर्विदेहान् ॥ २१ ॥

tebhyah sva-vikṣaṇa-vinaṣṭa-tamisra-dṛgbhyah
kṣemam tri-loka-gurur artha-dṛśam ca yacchan
śṛṇvan dig-anta-dhavalam sva-yaśo 'śubha-ghnam
gītam surair nṛbhir agāc chanakair videhān

Synonyms

tebhyah — to them; sva — His; viksana — by the glance; vinasta — destroyed; tamisra — the darkness; dṛgbhyah — of whose eyes; ksemam — fearlessness; tri — three; loka — of the worlds; guruh — the spiritual master; artha-dṛśam — spiritual vision; ca — and; yacchan — bestowing; śṛnvan — hearing; dik — of the directions; anta — the ends; dhavalam — which purify; sva — His; yaśah — glories; aśubha — inauspiciousness; ghnam — which eradicate; gītam — sung; suraih — by demigods;

nrbhih — and by men; agāt — He came; śanakaiḥ — gradually; videhān — to the kingdom of Videha.

Translation

Simply by glancing at those who came to see Him, Lord Kṛṣṇa, the spiritual master of the three worlds, delivered them from the blindness of materialism. As He thus endowed them with fearlessness and divine vision, He heard demigods and men singing His glories, which purify the entire universe and destroy all misfortune. Gradually, He reached Videha.

Purport

Śrīla Jīva Gosvāmī raises the logical question of how the ordinary people along the path could even see the Lord, since not only were their eyes covered by ignorance, but the Lord’s chariot was traveling faster than the wind. Supplying the answer, Śrīla Jīva indicates that Lord Kṛṣṇa’s special glance of mercy empowered every one of them with the devotional purity required for entering into His association. Otherwise, He would have remained outside the scope of their power to see, as He Himself states in His instructions to Uddhava: *bhaktyāham ekayā grāhyaḥ*. “I can be perceived only by devotion.” (*Bhāg. 11.14.21*) By the grammatical rule of compound formation known as *eka-śeṣa*, the term *sta-vikṣaṇa-vinaṣṭa-tamisra-dṛgbhyaḥ*, although in its primary sense inflected as a masculine noun, may be understood in this context as referring to both men and women.

ŚB 10.86.22

तेऽच्युतं प्राप्तमाकर्ण्य पौरा जानपदा नृप ।
अभियुर्मुदितास्तस्मै गृहीतार्हणपाणयः ॥ २२ ॥

te 'cyutam prāptam ākarṇya
paurā jānapadā nṛpa
abhīyur muditās tasmai
grhītārhaṇa-pāṇayaḥ

Synonyms

te — they; acyutam — Lord Kṛṣṇa; prāptam — arrived; ākarṇya — hearing; paurāḥ — the people of the city; jānapadāḥ — and of the villages; nṛpa — O King; abhīyuh —

came forward; *muditāh* — joyful; *tasmai* — to Him; *grhīta* — holding; *arhana* — offerings to present to Him; *pānayah* — in their hands.

Translation

Hearing that Lord Acyuta had arrived, O King, the residents of the cities and villages of Videha joyfully came forth to receive Him with offerings in their hands.

ŚB 10.86.23

दृष्ट्वा त उत्तमःश्लोकं प्रीत्युत्फुलाननाशयाः ।
कैर्धृताञ्जलिभिर्नेमुः श्रुतपूर्वास्तथा मुनीन् ॥ २३ ॥

dr̥ṣṭvā ta uttamah-ślokaṁ
prīty-utphulānanāśayāḥ
kair dhṛtāñjalibhir nemuḥ
śruta-pūrvāṁs tathā munīn

Synonyms

dr̥ṣṭvā — seeing; *te* — they; *uttamah-ślokaṁ* — Lord Kṛṣṇa, who is praised in sublime poetry; *prīti* — with love; *utphulla* — broadly blossoming; *ānana* — their faces; *āśayāḥ* — and hearts; *kaiḥ* — on their heads; *dhṛta* — held; *añjalibhiḥ* — with joined palms; *nemuḥ* — they bowed down; *śruta* — heard of; *pūrvān* — before; *tathā* — also; *munīn* — to the sages.

Translation

As soon as the people saw Lord Uttamaḥśloka, their faces and hearts blossomed with affection. Joining their palms above their heads, they bowed down to the Lord and to the sages accompanying Him, whom they had previously only heard about.

ŚB 10.86.24

स्वानुग्रहाय सम्प्राप्तं मन्वानौ तं जगद्गुरुम् ।
मैथिलः श्रुतदेवश्च पादयोः पेततुः प्रभोः ॥ २४ ॥

svānugrahāya samprāptaṁ
manvānau taṁ jagad-gurum

*maithilaḥ śrutadevaś ca
pādayoḥ petatuḥ prabhoḥ*

Synonyms

sta — to himself; *anugrahāya* — for showing mercy; *samprāptam* — now; *manvānau* — both thinking; *tam* — Him; *jagat* — of the universe; *gurum* — the spiritual master; *maithilah* — the King of Mithilā; *śrutadevah* — Śrutadeva; *ca* — and; *pādayoḥ* — at the feet; *petatuh* — fell; *prabhoḥ* — of the Lord.

Translation

Both the King of Mithilā and Śrutadeva fell at the Lord’s feet, each thinking that the spiritual master of the universe had come there just to show him mercy.

ŚB 10.86.25

न्यमन्त्रयेतां दाशार्हमातिथ्येन सह द्विजैः ।
मैथिलः श्रुतदेवश्च युगपत् संहताञ्जली ॥ २५ ॥
*nyamantrayetām dāśārham
ātithyena saha dvijaiḥ
maithilaḥ śrutadevaś ca
yugapat saṁhatāñjali*

Synonyms

nyamantrayetām — they both invited; *dāśārham* — Kṛṣṇa, the descendant of Daśārha; *ātithyena* — to be their guest; *saha* — along with; *dvijaiḥ* — the *brāhmaṇas*; *maithilah* — Bahulāśva; *śrutadevah* — Śrutadeva; *ca* — and; *yugapat* — simultaneously; *saṁhata* — held firmly together; *añjali* — whose palms.

Translation

At exactly the same time, King Maithila and Śrutadeva each went forward with joined palms and invited the Lord of the Daśārhas to be his guest, along with the *brāhmaṇa* sages.

ŚB 10.86.26

भगवांस्तदभिप्रेत्य द्वयोः प्रियचिकीर्षया ।
उभयोराविशद् गेहमुभाभ्यां तदलक्षितः ॥ २६ ॥

bhagavāṁs tad abhipretya
dvayoh priya-cikīṛṣayā
ubhayor āviśad geham
ubhābhyām tad-alakṣitaḥ

Synonyms

bhagavān — the Supreme Lord; *tat* — this; *abhipretya* — accepting; *dvayoh* — of the two of them; *priya* — the pleasing; *cikīṛṣayā* — wishing to do; *ubhayoh* — of both; *āviśat* — He entered; *geham* — the houses; *ubhābhyām* — to both; *tat* — in that (entering of the other’s house); *alakṣitaḥ* — unseen.

Translation

Wanting to please them both, the Lord accepted both their invitations. Thus He simultaneously went to both homes, and neither could see Him entering the other’s house.

Purport

According to Śrīla Viśvanātha Cakravartī, Kṛṣṇa visited Śrutadeva and Bahulāśva at the same time by manifesting Himself in duplicate forms, along with the sages. Thus King Bahulāśva thought that Lord Kṛṣṇa had come only to his house, leaving Śrutadeva to return home disappointed, while Śrutadeva believed that just the reverse was the case.

In Kṛṣṇa, Śrīla Prabhupāda remarks: “That [Lord Kṛṣṇa] and His companions were present in both houses, although both the *brāhmaṇa* and the King thought He was present in his house only, is another opulence of the Supreme Personality of Godhead. This opulence is described in the revealed scriptures as *vaibhava-prakāśa*. Similarly, when Lord Kṛṣṇa married sixteen thousand wives, He also expanded Himself into sixteen thousand forms, each one of them as powerful as He Himself. Similarly, in Vṛndāvana, when Brahmā stole away Kṛṣṇa’s cows, calves and cowherd boys, Kṛṣṇa expanded Himself into many new cows, calves and cowherd boys.”

ŚB 10.86.27-29

श्रान्तानप्यथ तान् दूराञ्जनकः स्वगृहागतान् ।
 आनीतेष्वासनाग्र्येषु सुखासीनान् महामनाः ॥ २७ ॥
 प्रवृद्धभक्त्या उद्धर्षहृदयास्राविलेक्षणः ।
 नत्वा तदङ्घ्रीन् प्रक्षाल्य तदपो लोकपावनीः ॥ २८ ॥
 सकुटुम्बो वहन् मूर्ध्ना पूजयां चक्र ईश्वरान् ।
 गन्धमाल्याम्बराकल्पधूपदीपार्घ्यगोवृषैः ॥ २९ ॥

śrāntān apy atha tān dūrāj
janakah sva-grhāgatān
ānīteṣv āsanāgryeṣu
sukhāsīnān mahā-manāḥ
pravṛddha-bhaktyā uddharṣa-
hṛdayāsrāvilekṣaṇaḥ
natvā tad-aṅghrīn prakṣālya
tad-āpo loka-pāvanīḥ
sa-kuṭumbo vahan mūrdhnā
pūjayāṁ cakra īśvarān
gandha-mālyāambarākālpa-
dhūpa-dīpārghya-go-vṛṣaiḥ

Synonyms

śrāntān — fatigued; *apy* — indeed; *atha* — then; *tān* — them; *dūrāt* — from a distance; *janakah* — King Bahulāśva, a descendant of Janaka; *sva* — to his; *grha* — home; *āgatān* — come; *ānītesu* — which were brought out; *āsana* — on seats; *agryesu* — excellent; *sukha* — comfortably; *āsīnān* — seated; *mahā-manāḥ* — very intelligent; *pravṛddha* — intense; *bhaktyā* — with devotion; *ut-dharṣa* — overjoyed; *hṛdaya* — whose heart; *asra* — with tears; *āvila* — clouded; *īksanaḥ* — whose eyes; *natvā* — bowing down; *tat* — their; *aṅghrīn* — feet; *prakṣālya* — washing; *tat* — from that; *apah* — the water; *loka* — the whole world; *pāvanīḥ* — able to purify; *sa* — together with; *kutumbah* — his family; *vahan* — carrying; *mūrdhnā* — on his head; *pūjayām cakre* — he worshiped; *īśvarān* — the lords; *gandha* — with fragrant (sandalwood) paste; *mālya* — flower garlands; *ambara* — clothing; *ākalpa* — jewelry; *dhūpa* — incense; *dīpa* — lamps; *arghya* — *arghya* water; *go* — cows; *vṛṣaiḥ* — and bulls.

Translation

When King Bahulāśva, a descendant of Janaka, saw Lord Kṛṣṇa approaching his house from a distance with the sages, who were somewhat fatigued from the journey, he immediately arranged to have seats of honor brought out for them. After they were all comfortably seated, the wise King, his heart overflowing with joy and his eyes clouded by tears, bowed down to them and washed their feet with intense devotion. Taking the wash water, which could purify the entire world, he sprinkled it on his head and the heads of his family members. Then he worshiped all those great lords by offering them fragrant sandalwood paste, flower garlands, fine clothing and ornaments, incense, lamps, arghya and cows and bulls.

Purport

Śrīla Prabhupāda comments: “Bahulāśva, the King of Videha, was very intelligent and was a perfect gentleman. He was astonished that so many great sages, along with the Supreme Personality of Godhead, were personally present in his home. He knew perfectly well that conditioned souls engaged in worldly affairs cannot be one-hundred-percent pure whereas the Supreme Personality of Godhead and His pure devotees are always transcendental to worldly contamination. Therefore, when he found that the Supreme Personality of Godhead, Kṛṣṇa, and all the great sages were at his home, he was astonished, and he began to thank Lord Kṛṣṇa for His causeless mercy.”

The word *īśvara* in this verse refers not only to the Supreme Lord but also to the exalted sages in His company; this is confirmed by Ācāryas Śrīdhara Svāmī and Viśvanātha Cakravartī.

ŚB 10.86.30

वाचा मधुरया प्रीणन्निदमाहान्नतर्पितान् ।
पादावङ्गतौ विष्णोः संस्पृशञ्चनकैर्मुदा ॥ ३० ॥

*vācā madhurayā prīṇann
idam āhānna-tarpitān
pādāv aṅka-gatau viṣṇoḥ
saṁspṛśāñ chanakair mudā*

Synonyms

vācā — in a voice; *madhurayā* — gentle; *prīnan* — trying to please them; *idam* — this; *āha* — he said; *anna* — with food; *tarpitān* — who had been gratified; *pādau* — the feet; *aṅka* — on his lap; *gatau* — situated; *visnoh* — of Lord Kṛṣṇa; *samsprśan* — massaging; *śanakaih* — slowly; *mudā* — happily.

Translation

When they had eaten to their full satisfaction, for their further pleasure the King began to speak slowly and in a gentle voice as he held Lord Viṣṇu's feet in his lap and happily massaged them.

ŚB 10.86.31

श्रीबहुलाश्व उवाच
भवान् हि सर्वभूतानामात्मा साक्षी स्वदृग् विभो ।
अथ नस्त्वत्पदाम्भोजं स्मरतां दर्शनं गतः ॥ ३१ ॥

śrī-bahulāśva uvāca
bhavān hi sarva-bhūtānām
ātmā sākṣī sva-dṛg vibho
atha na tvat-padāmbhojaṁ
smaratām darśanaṁ gataḥ

Synonyms

śrī-bahulāśva uvāca — Śrī Bahulāśva said; *bhavān* — You; *hi* — indeed; *sarva* — of all; *bhūtānām* — created beings; *ātmā* — the Supreme Soul; *sākṣī* — the witness; *sva-dṛk* — self-illuminated; *vibho* — O almighty one; *atha* — thus; *naḥ* — to us; *tvat* — Your; *pada-ambhojam* — lotus feet; *smaratām* — who are remembering; *darśanam gataḥ* — have become visible.

Translation

Śrī Bahulāśva said: O almighty Lord, You are the Soul of all created beings, their self-illuminated witness, and now You are giving Your audience to us, who constantly meditate on Your lotus feet.

Purport

Śrīla Viśvanātha Cakravartī explains Bahulāśva's inner thoughts as follows:
Bahulāśva glorifies Lord Kṛṣṇa as the inspiring Soul of all life and consciousness,

thinking that even an inert dullard like himself could be awakened to devotional awareness by His mercy. He glorifies the Lord as the witness of all pious and impious actions, confident that the Lord remembers whatever little devotional service he has ever done. And he glorifies Him as self-illuminated, never needing to be enlightened or informed by any external source, with the knowledge that the Lord has always been aware of Bahulāśva's long-cherished secret desire to see Him.

ŚB 10.86.32

स्ववचस्तदृतं कर्तुमस्मद्दृगोचरो भवान् ।
यदात्थैकान्तभक्तान् मे नानन्तः श्रीरजः प्रियः ॥ ३२ ॥

*sva-vacas tad ṛtaṁ kartum
asmad-dṛg-gocarō bhavān
yad ātthaikānta-bhaktān me
nānantah śrīr ajaḥ priyaḥ*

Synonyms

sva — Your own; *vacah* — statement; *tat* — that; *rtam* — true; *kartum* — to make; *asmat* — our; *drk* — to the eyes; *gocarāh* — accessible; *bhavān* — You; *yat* — which; *āttha* — spoke; *eka-anta* — with a single aim; *bhaktāt* — than the devotee; *me* — my; *na* — not; *anantah* — Lord Ananta; *śrīh* — Goddess Śrī; *ajah* — unborn Brahmā; *priyah* — more dear.

Translation

You have said, “Neither Ananta, Goddess Śrī nor unborn Brahmā is dearer to Me than My unalloyed devotee.” To prove Your own words true, You have now revealed Yourself to our eyes.

ŚB 10.86.33

को नु त्वच्चरणाम्भोजमेवंविद् विसृजेत् पुमान् ।
निष्किञ्चनानां शान्तानां मुनीनां यस्त्वमात्मदः ॥ ३३ ॥

*ko nu tvac-caraṇāmbhojam
evaṁ-vid visṛjet pumān
niṣkiñcanānām śāntānām
munīnām yas tvam ātma-daḥ*

Synonyms

kah — who; nu — at all; tvat — Your; carana-ambhojam — lotus feet; evam — like this; vit — being in knowledge; visrjet — would abandon; pumān — person; niskiñcanānām — for those who have no material possessions; śāntānām — who are peaceful; muninām — sages; yah — who; tvam — You; ātma — Yourself; dah — giving.

Translation

What person who knows this truth would ever abandon Your lotus feet, when You are ready to give Your very self to peaceful sages who call nothing their own ?

ŚB 10.86.34

योऽवतीर्य यदोर्वशे नृणां संसरतामिह ।
यशो वितेने तच्छान्त्यै त्रैलोक्यवृजिनापहम् ॥ ३४ ॥

*yo 'vatīrya yador vañśe
nṛṇāṃ saṁsaratām iha
yaśo vitene tac-chāntyai
trai-lokya-vrjināpaham*

Synonyms

yah — who; avatīrya — descending; yadoh — of Yadu; vañśe — into the dynasty; nrnām — for people; saṁsaratām — who are caught up in the cycle of birth and death; iha — in this world; yaśah — Your fame; vitene — has disseminated; tat — of that (material existence); śāntyai — for the stopping; trai-lokya — of the three worlds; vrjina — the sins; apaham — which removes.

Translation

Appearing in the Yadu dynasty, You have spread Your glories, which can remove all the sins of the three worlds, just to deliver those entrapped in the cycle of birth and death.

ŚB 10.86.35

नमस्तुभ्यं भगवते कृष्णायाकुण्ठमेधसे ।
नारायणाय ऋषये सुशान्तं तप ईयुषे ॥ ३५ ॥

namas tubhyaṁ bhagavate
kṛṣṇāyākuṅṭha-medhase
nārāyaṇāya ṛṣaye
su-śāntaṁ tapa īyuse

Synonyms

[namah](#) — obeisances; [tubhyam](#) — to You; [bhagavate](#) — the Supreme Lord; [kṛṣṇāya](#) — Kṛṣṇa; [akuntha](#) — unconstricted; [medhase](#) — whose intelligence; [nārāyaṇāya ṛsaye](#) — to the sage Nara-Nārāyaṇa; [su-śāntam](#) — perfectly peaceful; [tapah](#) — austerities; [īyuse](#) — undergoing.

Translation

Obeisances to You, the Supreme Personality of Godhead, Lord Kṛṣṇa, whose intelligence is ever unrestricted. Obeisances to the sage Nara-Nārāyaṇa, who always undergoes austerities in perfect peace.

Purport

Śrīla Viśvanātha Cakravartī comments that the King offered these prayers to encourage Lord Kṛṣṇa to remain at his home for some days. The King thought, “Since contact with the Supreme Lord can free anyone from misconceptions and doubts, Kṛṣṇa’s presence in my home will fortify my intelligence so that I can withstand the onslaughts of material desires. In His expansion as Nara-Nārāyaṇa Ṛṣi, the Lord always resides in Badarikāśrama for the good of the whole land of Bharata, and so He may also create good fortune for the land of Mithilā by remaining here for at least a few days. Since Lord Kṛṣṇa’s propensity is toward peace and simplicity, He will certainly prefer my simple home to the excessive opulence of Dvārakā.”

ŚB 10.86.36

दिनानि कतिचिद् भूमन् गृहान् नो निवस द्विजैः ।
समेतः पादरजसा पुनीहीदं निमेः कुलम् ॥ ३६ ॥

dināni katicid bhūman
grhān no nivasa dvijaiḥ

*sametaḥ pāda-rajāsā
punihīdaṁ nimeḥ kulam*

Synonyms

dināni — days; *katicit* — a few; *bhūman* — O omnipresent one; *grhān* — in the home; *nah* — our; *nivasa* — please dwell; *dvijaiḥ* — by the *brāhmaṇas*; *sametaḥ* — joined; *pāda* — of Your feet; *rajāsā* — with the dust; *punihī* — please sanctify; *idam* — this; *nimeḥ* — of King Nimi; *kulam* — the dynasty.

Translation

Please stay a few days in our house, along with these *brāhmaṇas*, O all-pervading one, and with the dust of Your feet sanctify this dynasty of Nimi.

ŚB 10.86.37

इत्युपामन्त्रितो राज्ञा भगवाँ लोकाभावनः ।
उवास कुर्वन् कल्याणं मिथिलानरयोषिताम् ॥ ३७ ॥

*ity upāmantrito rājñā
bhagavāḥ loka-bhāvanaḥ
uvāsa kurvan kalyāṇam
mithilā-nara-yoṣitām*

Synonyms

iti — thus; *upāmantritah* — invited; *rājñā* — by the King; *bhagavān* — the Supreme Lord; *loka* — of the entire world; *bhāvanaḥ* — the maintainer; *uvāsa* — resided; *kurvan* — creating; *kalyāṇam* — good fortune; *mithilā* — of the city of Mithilā; *nara* — for the men; *yoṣitām* — and women.

Translation

[Śukadeva Gosvāmī continued:] Thus invited by the King, the Supreme Lord, sustainer of the world, consented to stay for some time to bestow good fortune on the men and women of Mithilā.

ŚB 10.86.38

श्रुतदेवोऽच्युतं प्राप्तं स्वगृहाञ्जनको यथा ।
नत्वा मुनीन् सुसंहृष्टो धुन्वन् वासो ननर्त ह ॥ ३८ ॥

*śrutadevo 'cyutaṁ prāptaṁ
sva-grhāñ janako yathā
natvā munīn su-saṁhr̥ṣṭo
dhunvan vāso nanarta ha*

Synonyms

śrutadevah — Śrutadeva; *acyutam* — Lord Kṛṣṇa; *prāptam* — obtained; *sva-grhān* — at his house; *janakah* — Bahulāśva; *yathā* — just as; *natvā* — bowing down; *munīn* — to the sages; *su* — very much; *saṁhr̥stah* — delighted; *dhunvan* — waving; *vāsah* — his cloth; *nanarta ha* — he danced.

Translation

Śrutadeva received Lord Acyuta into his home with as much enthusiasm as that shown by King Bahulāśva. After bowing down to the Lord and the sages, Śrutadeva began to dance with great joy, waving his shawl.

ŚB 10.86.39

तृणपीठबृषीष्वेतानानीतेषूपवेश्य सः ।
स्वागतेनाभिनन्द्याङ्घ्रीन् सभार्योऽवनिजे मुदा ॥ ३९ ॥

*ṭṛṇa-pīṭha-br̥ṣiṣv etān
ānīteṣūpaveśya saḥ
svāgatenābhinandyāṅhr̥īn
sa-bhāryo 'vaniḥ mudā*

Synonyms

ṭṛṇa — of grass; *pīṭha* — on seats; *br̥ṣisu* — and on mats of *darbha*; *etān* — them; *ānītesu* — which were brought; *upaveśya* — making sit; *saḥ* — he; *sva-āgatena* — with words of welcome; *abhinandya* — greeting them; *aṅhr̥īn* — their feet; *sa-bhāryah* — together with his wife; *avaniḥ* — washed; *mudā* — with pleasure.

Translation

After bringing mats of grass and darbha straw and seating his guests upon them, he greeted them with words of welcome. Then he and his wife washed their feet with great pleasure.

Purport

To provide even this simple welcome, Śrutadeva had to go next door to his neighbors and borrow extra mats. This insight is provided by Śrīla Viśvanātha Cakravartī.

ŚB 10.86.40

तदम्भसा महाभाग आत्मानं सगृहान्वयम् ।
स्नापयां चक्र उद्धर्षो लब्धसर्वमनोरथः ॥ ४० ॥

*tad-ambhasā mahā-bhāga
ātmānam sa-grhānvayam
snāpayām cakre uddharṣo
labdha-sarva-manorathaḥ*

Synonyms

tat — with that; *ambhasā* — water; *mahā-bhāgaḥ* — very pious; *ātmānam* — himself; *sa* — along with; *grha* — his house; *anvayam* — and his family; *snāpayām cakre* — he bathed; *uddharsah* — overjoyed; *labdha* — having attained; *sarva* — all; *manah-rathah* — desires.

Translation

With the wash water, the virtuous Śrutadeva copiously sprinkled himself, his house and his family. Overjoyed, he felt that all his desires had now been fulfilled.

ŚB 10.86.41

फलार्हणोशीरशिवामृताम्बुभिर्मृदा सुरभ्या तुलसीकुशाम्बुजैः ।
आराधयामास यथोपपन्नया सपर्यया सत्त्वविवर्धनान्धसा ॥ ४१ ॥

*phalārhaṇośīra-śivāmṛtāmbubhir
mṛdā surabhyā tulasī-kuśāmbuyaiḥ
ārādhayām āsa yathopapannayā
saparyayā sattva-vivardhanāndhasā*

Synonyms

phala — of fruits; *arhana* — with offerings; *uśīra* — with a kind of aromatic root; *śiva* — pure; *amṛta* — nectar-sweet; *ambubhiḥ* — and with water; *mṛdā* — with clay;

surabhyā — fragrant; tulasī — *tulasī* leaves; kuśa — *kuśa* grass; ambujaiḥ — and lotus flowers; ārādhayām āsa — he worshiped them; yathā — as; upapannayā — could be obtained; saparyayā — with items of worship; sattva — the mode of goodness; vivardhana — which increases; andhasā — with food.

Translation

He worshiped them with offerings of auspicious items easily available to him, such as fruits, uśīra root, pure, nectarean water, fragrant clay, *tulasī* leaves, *kuśa* grass and lotus flowers. Then he offered them food that increases the mode of goodness.

ŚB 10.86.42

स तर्कयामास कुतो ममान्वभूत् गृहान्धकूपे पतितस्य सङ्गमः ।
यः सर्वतीर्थास्पदपादरेणुभिः कृष्णेन चास्यात्मनिकेतभूसुरैः ॥ ४२ ॥

*sa tarkayām āsa kuto mamānv abhūt
grhāndha-kūpe patitasya saṅgamaḥ
yaḥ sarva-tīrthāspada-pāda-reṇubhiḥ
kṛṣṇena cāsyātma-niketa-bhūsuraiḥ*

Synonyms

sah — he; tarkayām āsa — tried to understand; kutah — for what reason; mama — for me; anu — indeed; abhūt — has happened; grha — of home; andha — blind; kūpe — in the well; patitasya — fallen; saṅgamaḥ — association; yaḥ — which; sarva — of all; tīrtha — holy places; āspada — which is the shelter; pāda — of whose feet; renubhiḥ — the dust; kṛsṇena — with Lord Kṛṣṇa; ca — also; asya — this; ātma — of Himself; niketa — who are the place of residence; bhū-suraiḥ — with the *brāhmaṇas*.

Translation

He wondered: How is it that I, fallen into the blind well of family life, have been able to meet Lord Kṛṣṇa? And how have I also been allowed to meet these great *brāhmaṇas*, who always carry the Lord within their hearts? Indeed, the dust of their feet is the shelter of all holy places.

ŚB 10.86.43

सूपविष्टान् कृतातिथ्यान् श्रुतदेव उपस्थितः ।
सभार्यस्वजनापत्य उवाचाङ्घ्र्यभिमर्शनः ॥ ४३ ॥

sūpaviṣṭān kṛtātithyān
śrutadeva upasthitah
sa-bhārya-svajanāpatya
uvācāṅghry-abhimarśanaḥ

Synonyms

[su-upavistān](#) — comfortably seated; [kṛta](#) — having been shown; [ātithyān](#) — hospitality; [śrutadevah](#) — Śrutadeva; [upasthitah](#) — sitting near them; [sa-bhārya](#) — along with his wife; [sva-jana](#) — relatives; [apatyah](#) — and children; [uvāca](#) — he spoke; [aṅghri](#) — (Lord Kṛṣṇa's) feet; [abhimarśanaḥ](#) — massaging.

Translation

When his guests were seated comfortably, having each received a proper welcome, Śrutadeva approached them and sat down nearby with his wife, children and other dependents. Then, while massaging the Lord's feet, he addressed Kṛṣṇa and the sages.

ŚB 10.86.44

श्रुतदेव उवाच
नाद्य नो दर्शनं प्राप्तः परं परमपुरुषः ।
यहीदं शक्तिभिः सृष्ट्वा प्रविष्टो ह्यात्मसत्तया ॥ ४४ ॥

śrutadeva uvāca
nādyā no darśanaṁ prāptaḥ
param parama-pūruṣaḥ
yarhīdam śaktibhiḥ sṛṣṭvā
praviṣṭo hy ātma-sattayā

Synonyms

[śrutadevah uvāca](#) — Śrutadeva said; [na](#) — not; [adya](#) — today; [nah](#) — by us; [darśanam](#) — vision; [prāptah](#) — obtained; [param](#) — only; [parama](#) — the supreme; [pūrusah](#) — person; [yarhi](#) — when; [idam](#) — this (universe); [śaktibhiḥ](#) — with His energies; [srstvā](#) — creating; [pravistah](#) — entered; [hi](#) — indeed; [ātma](#) — His own; [sattayā](#) — in the state of existence.

Translation

Śrutadeva said: It is not that we have attained the audience of the Supreme Person only today, for we have in fact been associating with Him ever since He created this universe with His energies and then entered it in His transcendental form.

ŚB 10.86.45

यथा शयानः पुरुषो मनसैवात्ममायया ।
सृष्ट्वा लोकं परं स्वाप्नमनुविश्यावभासते ॥ ४५ ॥

*yathā śayānaḥ puruṣo
manasaivātma-māyayā
sṛṣṭvā lokam param svāpnam
anuvīśyāvabhāsate*

Synonyms

yathā — as; *śayānah* — sleeping; *puruṣah* — a person; *manasā* — with his mind; *eva* — alone; *ātma* — own; *māyayā* — by his imagination; *sṛstvā* — creating; *lokam* — a world; *param* — separate; *svāpnam* — dream; *anuvīśya* — entering; *avabhāsate* — he appears.

Translation

The Lord is like a sleeping person who creates a separate world in his imagination and then enters his own dream and sees himself within it.

Purport

In the illusion of his dream, a sleeping person creates an apparent world, complete with cities populated by the fictional products of his imagination. In somewhat the same way, the Lord manifests the cosmos. Of course, the creation is not illusory for the Lord, but it is for those souls who are put under the control of His Māyā potency. As her service to the Lord, Māyā deludes the conditioned souls into accepting as real her temporary, insubstantial manifestations.

ŚB 10.86.46

शृण्वतां गदतां शश्वदर्चतां त्वाभिवन्दताम् ।
नृणां संवदतामन्तर्हृदि भास्यमलात्मनाम् ॥ ४६ ॥

*śṛṇvatām gadatām śaśvad
arcatām tvābhivandatām
nṛṇām saṁvadatām antar
hṛdi bhāsy amalātmanām*

Synonyms

śṛṇvatām — for those who are hearing; *gadatām* — speaking; *śaśvat* — constantly; *arcatām* — worshipping; *tvā* — You; *abhivandatām* — offering praise; *nṛnām* — for men; *saṁvadatām* — conversing; *antah* — within; *hṛdi* — the heart; *bhāsi* — You appear; *amala* — spotless; *ātmanām* — whose minds.

Translation

You reveal Yourself within the hearts of those persons of pure consciousness who constantly hear about You, chant about You, worship You, glorify You and converse with one another about You.

ŚB 10.86.47

हृदिस्थोऽप्यतिदूरस्थः कर्मविक्षिप्तचेतसाम् ।
आत्मशक्तिभिरग्राह्योऽप्यन्त्युपेतगुणात्मनाम् ॥ ४७ ॥

*hṛdi-stho 'py ati-dūra-sthaḥ
karma-vikṣipta-cetasām
ātma-śaktibhir agrāhyo
'py anty upeta-guṇātmanām*

Synonyms

hṛdi — in the heart; *sthaḥ* — situated; *api* — although; *ati* — very; *dūra-sthaḥ* — far away; *karma* — by material activities; *vikṣipta* — disturbed; *cetasām* — for those whose minds; *ātma* — by one's own; *śaktibhiḥ* — powers; *agrāhyah* — not to be taken hold of; *api* — although; *anti* — near; *upeta* — realized; *guna* — Your qualities; *ātmanām* — by whose hearts.

Translation

But although You reside within the heart, You are very far away from those whose minds are disturbed by their entanglement in material work. Indeed, no one can grasp You by his material powers, for You reveal Yourself only in the hearts of those who have learned to appreciate Your transcendental qualities.

Purport

The all-merciful Lord is in everyone’s heart. Seeing Him there, however, is possible only when one’s heart is completely purified. Materialists may demand that God prove His existence by coming into view as a result of their empirical investigations, but God has no need to respond to such impudence. As Lord Kṛṣṇa states in [Bhagavad-gītā \(7.25\)](#):

*nāhaṁ prakāśaḥ sarvasya
yoga-māyā-samāvṛtaḥ
mūḍho ’yaṁ nābhijānāti
loko mām ajam avyayam*

“I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency, and therefore they do not know that I am unborn and infallible.”

ŚB 10.86.48

नमोऽस्तु तेऽध्यात्मविदां परात्मने अनात्मने स्वात्मविभक्तमृत्यवे ।
सकारणाकारणलिङ्गमीयुषे स्वमाययासंवृतरुद्धदृष्टये ॥ ४८ ॥

*namo ’stu te ’dhyātma-vidāṁ parātmane
anātmane svātma-vibhakta-mṛtyave
sa-kāraṇākāraṇa-liṅgam īyuṣe
sva-māyayāsaṁvṛta-ruddha-dr̥ṣṭaye*

Synonyms

[namah](#) — obeisances; [astu](#) — may there be; [te](#) — unto You; [adhyātma](#) — the Absolute Truth; [vidām](#) — for those who know; [para-ātmane](#) — the Supreme Soul; [anātmane](#) — to the conditioned *jīva* soul; [sva-ātma](#) — from Yourself (in the form of time); [vibhakta](#) — who gives; [mṛtyave](#) — death; [sa-kāraṇa](#) — having a cause; [akāraṇa](#) — having no cause; [liṅgam](#) — the forms (respectively, the material form of the universe and also

Your original spiritual form); iyuse — who assume; sva-māyayā — by Your own mystic potency; asamvṛta — uncovered; ruddha — and blocked; drstaye — vision.

Translation

Let me offer my obeisances unto You. You are realized as the Supreme Soul by those who know the Absolute Truth, whereas in Your form of time You impose death upon the forgetful souls. You appear both in Your causeless spiritual form and in the created form of this universe, thus simultaneously uncovering the eyes of Your devotees and obstructing the vision of the nondevotees.

Purport

When the Lord appears before His devotees in His eternal, spiritual form, their eyes become “uncovered” in the sense that all vestiges of illusion are dispelled and they drink in the beautiful vision of the Absolute Truth, the Personality of Godhead. For the nondevotees, on the other hand, the Lord “appears” as material nature, His universal form, and in this way He covers their vision so that His spiritual, personal form remains invisible to them.

Śrīla Viśvanātha Cakravartī gives another interpretation of this verse, based on an alternative understanding of *anātmāne*, a form of the word *anātmā*: Various classes of men know the Absolute Truth in different ways. The devotees of the Lord who are in the reciprocal mood of neutral admiration (*śānta-rasa*) meditate on the Supreme as possessing a divine, personal form (*ātmā* or *śrī-vigraha*) transcending all aspects of material illusion. The impersonal philosophers (*jñānīs*) conceive of Him as formless (*anātmā*). And the envious demons see Him in the form of death.

ŚB 10.86.49

स त्वं शाधि स्वभृत्यान् नः किं देव करवाम हे ।
एतदन्तो नृणां क्लेशो यद् भवानक्षिगोचरः ॥ ४९ ॥

sa tvaṁ śādhi sva-bhṛtyān naḥ

kiṁ deva karavāma he

etad-anto nṛṇāṁ kleśo

yad bhavān akṣi-gocaraḥ

Synonyms

sah — He; tvam — You; śādhi — please order; sva — Your; bhrtyān — servants; nah — us; kim — what; deva — O Lord; karavāma — we should do; he — oh; etat — having this; antah — as its end; nrnām — of humans; kleśah — the troubles; yat — that; bhavān — Your good self; aksi — to the eyes; go-carah — visible.

Translation

O Lord, You are that Supreme Soul, and we are Your servants. How shall we serve You? My Lord, simply seeing You puts an end to all the troubles of human life.

ŚB 10.86.50

श्रीशुक उवाच
तदुक्तमित्युपाकर्ण्य भगवान् प्रणतार्तिहा ।
गृहीत्वा पाणिना पाणिं प्रहसंस्तमुवाच ह ॥ ५० ॥

śrī-śuka uvāca
tad-uktam ity upākarnya
bhagavān praṇatārti-hā
grhītvā pāṇinā pāṇim
prahasans tam uvāca ha

Synonyms

śrī-śukah uvāca — Śrī Śukadeva Gosvāmī said; tat — by him (Śrutadeva); uktam — what was spoken; iti — thus; upākarnya — hearing; bhagavān — the Supreme Lord; pranata — of the surrendered; ārti — of distress; hā — the destroyer; grhītvā — taking; pāninā — with His hand; pānim — his hand; prahasan — smiling broadly; tam — to him; uvāca ha — said.

Translation

Śrī Śukadeva Gosvāmī said: After hearing Śrutadeva speak these words, the Supreme Personality of Godhead, who relieves His surrendered devotees' distress, took Śrutadeva's hand in His own and, smiling, spoke to him as follows.

Purport

Ācārya Viśvanātha comments that Lord Kṛṣṇa took Śrutadeva's hand and smiled as a gesture of friendship, to tell Him, "Yes, you know the truth about Me, and I also know all about you. So now I will tell you something special."

ŚB 10.86.51

श्रीभगवानुवाच

ब्रह्मंस्तेऽनुग्रहार्थाय सम्प्राप्तान् विद्ध्यमून् मुनीन् ।
सञ्चरन्ति मया लोकान् पुनन्तः पादरेणुभिः ॥ ५१ ॥

śrī-bhagavān uvāca

*brahmaṅs te 'nugrahārthāya
samprāptān viddhy amūn munīn
sañcaranti mayā lokān
punantaḥ pāda-reṇubhiḥ*

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *brahman* — O brāhmaṇa; *te* — your; *anugraha* — of bestowing benedictions; *arthāya* — for the purpose; *samprāptān* — come; *viddhi* — you should know; *amūn* — these; *munīn* — sages; *sañcaranti* — they wander; *mayā* — together with Me; *lokān* — all the worlds; *punantah* — purifying; *pāda* — of their feet; *reṇubhiḥ* — with the dust.

Translation

The Supreme Lord said: My dear brāhmaṇa, you should know that these great sages have come here just to bless you. They travel throughout the worlds with Me, purifying them with the dust of their feet.

Purport

Śrīla Śrīdhara Svāmī explains that Lord Kṛṣṇa thought Śrutadeva had shown too much reverence to Him and not enough to the sages, and thus He turned the brāhmaṇa's attention to them.

ŚB 10.86.52

देवाः क्षेत्राणि तीर्थानि दर्शनस्पर्शनार्चनैः ।
शनैः पुनन्ति कालेन तदप्यर्हत्तमेक्षया ॥ ५२ ॥

*devāḥ kṣetrāṇi tīrthāni
darśana-sparśanārcanaiḥ
śanaiḥ punanti kālena
tad apy arhattamekṣayā*

Synonyms

[devāḥ](#) — temple deities; [kṣetrāṇi](#) — pilgrimage sites; [tīrthāni](#) — and sacred rivers; [darśana](#) — by being seen; [sparśana](#) — being touched; [arcanaiḥ](#) — and being worshiped; [śanaiḥ](#) — gradually; [punanti](#) — purify; [kālena](#) — with time; [tat api](#) — the same; [arhat-tama](#) — of those (*brāhmaṇas*) who are most worshipable; [īksayā](#) — by the glance.

Translation

One can gradually become purified by seeing, touching and worshiping temple deities, places of pilgrimage and holy rivers. But one can attain the same result immediately simply by receiving the glance of exalted sages.

Purport

Rather than remaining in seclusion and concentrating on their own perfection, Vaiṣṇava *brāhmaṇas* of the highest order dedicate their lives to sharing the benediction of the Lord’s devotional service. In the words of the sons of King Prācīnabarhi:

*teṣāṃ vicaratām padbhyām
tīrthānām pāvanecchayā
bhītasya kiṃ na roceta
tāvakānām samāgamah*

“Dear Lord, Your personal associates, Your devotees, wander all over the world to purify even the holy places of pilgrimage. Is not such activity pleasing to those who are actually afraid of material existence?” ([Bhāg. 4.30.37](#)) And Prahlāda Mahārāja says:

*prāyeṇa deva munayaḥ sva-vimukti-kāmā
maunaṃ caranti vijane na parārtha-niṣṭhāḥ*

*naitān vihāya kṛpaṇān vimumukṣa eko
nānyam tvad asya śaraṇam bhramato 'nupaśye*

“My dear Lord Nṛsiṃhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himālayas or the forest to meditate with vows of silence [*mauna-vrata*]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Kṛṣṇa consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet.”
([Bhāg. 7.9.44](#))

ŚB 10.86.53

ब्राह्मणो जन्मना श्रेयान् सर्वेषां प्राणिनामिह ।
तपसा विद्यया तुष्ट्या किमु मत्कलया युतः ॥ ५३ ॥
*brāhmaṇo janmanā śreyān
sarveṣām prāṇinām iha
tapasā vidyayā tuṣṭyā
kim u mat-kalayā yutaḥ*

Synonyms

[brāhmaṇaḥ](#) — a *brāhmaṇa*; [janmanā](#) — by his birth; [śreyān](#) — the best; [sarveṣām](#) — of all; [prāṇinām](#) — living beings; [iha](#) — in this world; [tapasā](#) — by his austerity; [vidyayā](#) — by his learning; [tuṣṭyā](#) — by his satisfaction; [kim u](#) — what more, then; [mat](#) — upon Me; [kalayā](#) — with loving meditation; [yutaḥ](#) — endowed.

Translation

By his very birth, a *brāhmaṇa* is the best of all living beings in this world, and he becomes even more exalted when he is endowed with austerity, learning and self-satisfaction, what to speak of devotion to Me.

ŚB 10.86.54

न ब्राह्मणान्मे दयितं रूपमेतच्चतुर्भुजम् ।
सर्ववेदमयो विप्रः सर्वदेवमयो ह्यहम् ॥ ५४ ॥

*na brāhmaṇān me dayitaṁ
rūpam etac catur-bhujam
sarva-veda-mayo vipraḥ
sarva-deva-mayo hy aham*

Synonyms

na — not; *brāhmaṇāt* — than a *brāhmaṇa*; *me* — to Me; *dayitam* — more dear; *rūpam* — personal form; *etat* — this; *catur-bhujam* — four-armed; *sarva* — all; *veda* — the Vedas; *mayah* — comprising; *viprah* — a learned *brāhmaṇa*; *sarva* — all; *deva* — the demigods; *mayah* — comprising; *hi* — indeed; *aham* — I.

Translation

Even My own four-armed form is no dearer to Me than a *brāhmaṇa*. Within himself a learned *brāhmaṇa* comprises all the Vedas, just as within Myself I comprise all the demigods.

Purport

It is understood from the Vedic science of epistemology, the *Nyāya-śāstra*, that knowledge of an object (*prameya*) depends on a valid means of knowing (*pramāṇa*). The Supreme Personality of Godhead can be known only by means of the *Vedas*, and thus He relies on the *brāhmaṇa* sages, who are the *Vedas* personified, to reveal Him in this world. Even though Lord Kṛṣṇa embodies all the demigods and *viṣṇu-tattva* expansions of Nārāyaṇa, He considers Himself obliged to the *brāhmaṇas*.

ŚB 10.86.55

दुष्प्रज्ञा अविदित्वैवमवजानन्त्यसूयवः ।
गुरुं मां विप्रमात्मानमर्चादाविज्यदृष्टयः ॥ ५५ ॥
*duṣprajñā aviditvaivam
avajānanti asūyavaḥ
guruṁ mām vipram ātmānam
arcādāv ijya-drṣṭayaḥ*

Synonyms

duṣprajñāh — those of corrupted intelligence; *avidityā* — failing to understand; *evam* — in this way; *avajānanti* — neglect; *asūyavaḥ* — and behave enviously toward;

gurum — their spiritual master; mām — Me; vipram — the learned *brāhmaṇa*;
ātmānam — their own self; arcā-ādaū — in the visibly manifest Deity of the Lord;
ijya — as being worshipable; drstayah — whose vision.

Translation

Ignorant of this truth, foolish people neglect and enviously offend a learned *brāhmaṇa*, who, being nondifferent from Me, is their spiritual master and very self. They consider worshipable only such obvious manifestations of divinity as My Deity form.

ŚB 10.86.56

चराचरमिदं विश्वं भावा ये चास्य हेतवः ।
मद्रूपाणीति चेतस्याधत्ते विप्रो मदीक्षया ॥ ५६ ॥

carācaram idam viśvam
bhāvā ye cāsyā hetavaḥ
mad-rūpāṇīti cetasy
ādhatte vipro mad-īkṣayā

Synonyms

cara — moving; acaram — and nonmoving; idam — this; viśvam — universe; bhāvāh — elemental categories; ye — which; ca — and; asya — its; hetavaḥ — sources; mat — My; rūpāni — forms; iti — such a thought; cetasi — within his mind; ādhatte — maintains; viprah — a *brāhmaṇa*; mat — of Me; īksayā — by his perception.

Translation

Because he has realized Me, a *brāhmaṇa* is firmly fixed in the knowledge that everything moving and nonmoving in the universe, and also the primary elements of its creation, are all manifest forms expanded from Me.

ŚB 10.86.57

तस्माद् ब्रह्मऋषीनेतान् ब्रह्मन् मच्छ्रद्धयार्चय ।
एवं चेदचित्तोऽस्म्यद्धा नान्यथा भूरिभूतिभिः ॥ ५७ ॥

tasmād brahma-ṛṣīn etān
brahman mac-chraddhayārcaya

*evam ced arcito 'smy addhā
nānyathā bhūri-bhūtibhiḥ*

Synonyms

tasmāt — therefore; *brahma-rsīn* — brāhmaṇa sages; *etān* — these; *brahman* — O brāhmaṇa (Śrutadeva); *mat* — (as you have) for Me; *śraddhayā* — with faith; *arcaya* — just worship; *evam* — thus; *cet* — if (you do); *arcitah* — worshiped; *asmi* — I will be; *addhā* — directly; *na* — not; *anyathā* — otherwise; *bhūri* — vast; *bhūtibhiḥ* — with riches.

Translation

Therefore you should worship these brāhmaṇa sages, O brāhmaṇa, with the same faith you have in Me. If you do so, you will worship Me directly, which you cannot do otherwise, even with offerings of vast riches.

ŚB 10.86.58

श्रीशुक उवाच

स इत्थं प्रभुनादिष्टः सहकृष्णान् द्विजोत्तमान् ।
आराध्यैकात्मभावेन मैथिलश्राप सद्गतिम् ॥ ५८ ॥

śrī-śuka uvāca

*sa ittham prabhunādiṣṭaḥ
saha-kṛṣṇān dvijottamān
ārādhyaikātma-bhāvena
maithilāś cāpa sad-gatim*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *sah* — he (Śrutadeva); *ittham* — in this manner; *prabhunā* — by his Lord; *ādiṣṭaḥ* — instructed; *saha* — accompanying; *kṛṣṇān* — Lord Kṛṣṇa; *dvija* — the brāhmaṇas; *uttamān* — most exalted; *ārādhyā* — by worshiping; *eka-ātma* — single-minded; *bhāvena* — with devotion; *maithilah* — the King of Mithilā; *ca* — also; *āpa* — attained; *sat* — transcendental; *gatim* — the ultimate destination.

Translation

Śrī Śuka said: So instructed by his Lord, with single-minded devotion Śrutadeva worshiped Śrī Kṛṣṇa and the topmost brāhmaṇas accompanying Him, and King Bahulāśva did the same. Thus both Śrutadeva and the King attained the ultimate transcendental destination.

ŚB 10.86.59

एवं स्वभक्तयो राजन् भगवान् भक्तभक्तिमान् ।
उषित्वादिश्य सन्मार्गं पुनर्द्वारवतीमगात् ॥ ५९ ॥

*evam sva-bhaktayo rājan
bhagavān bhakta-bhaktimān
uṣitvādiśya san-mārgam
punar dvāratīm agāt*

Synonyms

evam — thus; *sva* — His; *bhaktayoh* — with the two devotees; *rājan* — O King (Parikṣit); *bhagavān* — the Supreme Lord; *bhakta* — to His devotees; *bhakti-man* — who is devoted; *uṣitvā* — staying; *ādiśya* — teaching; *sat* — of pure saints; *mārgam* — the path; *punah* — again; *dvāratīm* — to Dvārakā; *agāt* — He went.

Translation

O King, thus the Personality of Godhead, who is devoted to His own devotees, stayed for some time with His two great devotees Śrutadeva and Bahulāśva, teaching them the behavior of perfect saints. Then the Lord returned to Dvārakā.

Purport

In his narration of this pastime in *Kṛṣṇa, the Supreme Personality of Godhead*, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda concludes: “The instruction we receive from this incident is that King Bahulāśva and Śrutadeva the *brāhmaṇa* were accepted by the Lord on the same level because both were pure devotees. This is the real qualification for being recognized by the Supreme Personality of Godhead. Because it has become the fashion of this age to become falsely proud of having taken birth in the family of a *kṣatriya* or a *brāhmaṇa*, we see persons without any qualification claiming to be *brāhmaṇa* or *kṣatriya* or *vaiśya*. But as it is stated in the

scriptures, *kalau śūdra-sambhava*: ‘In this Age of Kali, everyone is born a *śūdra*.’ This is because there is no performance of the purificatory process known as *saṁskāras*, which begin from the time of the mother’s pregnancy and continue up to the point of the individual’s death. No one can be classified as a member of a particular caste, especially of a higher caste — *brāhmaṇa*, *kṣatriya* or *vaiśya* — simply by birthright. If one is not purified by the process of the seed-giving ceremony, or *garbhādhāna-saṁskāra*, he is immediately classified among the *śūdras* because only the *śūdras* do not undergo this purificatory process. Sex life without the purificatory process of Kṛṣṇa consciousness is merely the seed-giving process of the *śūdras* or the animals. But Kṛṣṇa consciousness is the highest perfection, by which everyone can come to the platform of a Vaiṣṇava. This includes having all the qualifications of a *brāhmaṇa*. The Vaiṣṇavas are trained to become freed from the four kinds of sinful activities — illicit sex, indulgence in intoxicants, gambling and eating animal foodstuffs. No one can be on the brahminical platform without having these preliminary qualifications, and without becoming a qualified *brāhmaṇa*, one cannot become a pure devotee.”

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Eighty-sixth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Arjuna Kidnaps Subhadṛā, and Kṛṣṇa Blesses His Devotees.”