

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 71



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER SEVENTY-ONE

The Lord Travels to Indraprastha

This chapter relates how Lord Kṛṣṇa followed Uddhava's advice and went to Indraprastha, where the Pāṇḍavas celebrated His arrival with great festivity.

Wise Uddhava, knowing Lord Kṛṣṇa's inner desire, advised the Lord as follows: "By conquering all directions and then performing the Rājasūya sacrifice, King Yudhiṣṭhira will fulfill all his purposes — defeating Jarāsandha, protecting those who have taken shelter of You, and executing the Rājasūya-yajña. Thus the Yādavas' powerful enemy will be destroyed and the imprisoned kings freed, and both deeds will glorify You.

"King Jarāsandha can be killed only by Bhīma, and since Jarāsandha is very devoted to the *brāhmaṇas*, Bhīma should disguise himself as a *brāhmaṇa*, go to Jarāsandha and beg a fight from him. Then, in Your presence, Bhīma will defeat the demon."

Nārada Muni, the Yādava elders and Lord Kṛṣṇa praised Uddhava's plan, and Lord Kṛṣṇa proceeded to mount His chariot and head for Indraprastha, followed by His devoted queens. Soon Lord Kṛṣṇa arrived in that city. Hearing of the Lord's arrival, King Yudhiṣṭhira immediately came out of the city to greet Him. Yudhiṣṭhira repeatedly embraced Lord Kṛṣṇa, losing external consciousness in his ecstasy. Then Bhīmasena, Arjuna, Nakula, Sahadeva and others each embraced or bowed down to Him, as was appropriate.

After Lord Kṛṣṇa had properly greeted everyone, He entered the city as a fanfare of many musical instruments played and reverential hymns were chanted. The women of the city scattered flowers down from the rooftops, remarking on the extreme good fortune of the Lord's queens.

Śrī Kṛṣṇa entered the royal palace and offered respects to Queen Kuntīdevī, who embraced her nephew, and Draupadī and Subhadrā offered obeisances to the Lord. Kuntīdevī then requested Draupadī to worship Lord Kṛṣṇa's wives.

The Supreme Personality of Godhead, Śrī Kṛṣṇa, gratified King Yudhiṣṭhira by remaining there for some months. During this stay He enjoyed strolling here and

there. He would drive on chariots with Arjuna, followed by many warriors and soldiers.

ŚB 10.71.1

श्रीशुक उवाच
इत्युदीरितमाकर्ण्य देवर्षेरुद्धवोऽब्रवीत् ।
सभ्यानां मतमाज्ञाय कृष्णस्य च महामतिः ॥ १ ॥

śrī-śuka uvāca
ity udīritam ākarṇya
devarṣer uddhavo ’bravīt
sabhyānām matam ājñāya
kṛṣṇasya ca mahā-matiḥ

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *iti* — thus; *udīritam* — that which was stated; *ākarṇya* — hearing; *deva-rṣeh* — by Nārada, the sage of the demigods; *uddhavah* — Uddhava; *abravīt* — spoke; *sabhyānām* — of the members of the royal assembly; *matam* — the opinion; *ājñāya* — understanding; *kṛṣṇasya* — of Lord Kṛṣṇa; *ca* — and; *mahā-matiḥ* — great-minded.

Translation

Śukadeva Gosvāmī said: Having thus heard the statements of Devarṣi Nārada, and understanding the opinions of both the assembly and Lord Kṛṣṇa, the great-minded Uddhava began to speak.

ŚB 10.71.2

श्रीउद्धव उवाच
यदुक्तमृषिना देव साचिव्यं यक्ष्यतस्त्वया ।
कार्यं पैतृष्वस्रेयस्य रक्षा च शरणैषिणाम् ॥ २ ॥

śrī-uddhava uvāca
yad uktam ṛṣinā deva
sācivyaṁ yakṣyatas tvayā
kāryaṁ paitṛ-śvasreyasya
rakṣā ca śaraṇaiṣiṇām

Synonyms

śrī-uddhavaḥ uvāca — Śrī Uddhava said; *yat* — what; *uktam* — was stated; *rsinā* — by the sage (Nārada); *deva* — O Lord; *sācivyaṃ* — assistance; *yakṣyataḥ* — to him who intends to perform sacrifice (Yudhiṣṭhira); *tvayā* — by You; *kāryam* — should be rendered; *paitr-svasreyasya* — to Your father's sister's son; *raksā* — protection; *ca* — also; *śarana* — shelter; *esinām* — for those who desire.

Translation

Śrī Uddhava said: O Lord, as the sage advised, You should help Your cousin fulfill his plan for performing the Rājasūya sacrifice, and You should also protect the kings who are begging for Your shelter.

Purport

Devarṣi Nārada wanted Lord Kṛṣṇa to go to Indraprastha and help His cousin Yudhiṣṭhira perform the Rājasūya sacrifice. At the same time, the members of the royal assembly strongly desired that He defeat Jarāsandha and rescue the kings he was holding prisoner. The great-minded Uddhava could understand that Lord Kṛṣṇa desired to do both things, and thus he intelligently advised how both these purposes could be simultaneously accomplished.

ŚB 10.71.3

यष्टव्यं राजसूयेन दिक्चक्रजयिना विभो ।
अतो जरासुतजय उभयार्थो मतो मम ॥ ३ ॥

yaṣṭavyam rājasūyena
dik-cakra-jayinā vibho
ato jarā-suta-jaya
ubhayārtho mato mama

Synonyms

yaṣṭavyam — sacrifice should be performed; *rājasūyena* — with the Rājasūya ritual; *dik* — of directions; *cakra* — the complete circle; *jayinā* — by one who has conquered; *vibho* — O almighty one; *ataḥ* — therefore; *jarā-suta* — of the son of Jarā; *jayah* — the conquest; *ubhaya* — both; *arthah* — having the purposes; *mataḥ* — opinion; *mama* — my.

Translation

Only one who has conquered all opponents in every direction can perform the Rājasūya sacrifice, O almighty one. Thus, in my opinion, conquering Jarāsandha will serve both purposes.

Purport

Śrī Uddhava here explains that only one who has conquered all directions is entitled to perform the Rājasūya sacrifice. Therefore Lord Kṛṣṇa should immediately accept the invitation to participate in the sacrifice, but then He should arrange to kill Jarāsandha as a necessary prerequisite. In this way the kings' request for protection would be fulfilled automatically. If the Lord would thus adhere to a single policy — namely, seeing that the Rājasūya sacrifice was performed properly — all purposes would be fulfilled.

According to Śrīla Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu*, one of Lord Kṛṣṇa's qualities is *catura*, “clever,” which means that He can perform various types of work at the same time. Thus the Lord could certainly have solved the dilemma of how to simultaneously satisfy King Yudhiṣṭhira's desire to perform the Rājasūya sacrifice and the imprisoned kings' desire for freedom. But Kṛṣṇa wanted to give His dear devotee Uddhava the credit for the solution, and thus He pretended to be perplexed.

ŚB 10.71.4

अस्माकं च महानर्थो ह्येतेनैव भविष्यति ।
यशश्च तव गोविन्द राज्ञो बद्धान् विमुञ्चतः ॥ ४ ॥

asmākaṁ ca mahān artho
hy etenaiva bhaviṣyati
yaśaś ca tava govinda
rājño baddhān vimuñcataḥ

Synonyms

asmākaṁ — for us; *ca* — and; *mahān* — great; *arthah* — a gain; *hi* — indeed; *etena* — by this; *eva* — even; *bhaviṣyati* — there will be; *yaśah* — glory; *ca* — and; *tava* — for You; *govinda* — O Govinda; *rājñah* — the kings; *baddhān* — imprisoned; *vimuñcataḥ* — who will release.

Translation

By this decision there will be great gain for us, and You will save the kings.
Thus, Govinda, You will be glorified.

ŚB 10.71.5

स वै दुर्विषहो राजा नागायुतसमो बले ।
बलिनामपि चान्येषां भीमं समबलं विना ॥ ५ ॥

*sa vai durviṣaho rājā
nāgāyuta-samo bale
balinām api cānyeṣāṁ
bhīmaṁ sama-balaṁ vinā*

Synonyms

sah — he, Jarāsandha; *vai* — indeed; *durviṣahah* — invincible; *rājā* — king; *nāga* — elephants; *ayuta* — to ten thousand; *samah* — equal; *bale* — in strength; *balinām* — among powerful men; *api* — indeed; *ca* — and; *anyeṣām* — others; *bhīmam* — Bhīma; *sama-balam* — equal in strength; *vinā* — except for.

Translation

The invincible King Jarāsandha is as strong as ten thousand elephants. Indeed, other powerful warriors cannot defeat him. Only Bhīma is equal to him in strength.

Purport

Śrīdhara Svāmī explains that the Yādavas were extremely eager to kill Jarāsandha, and thus to caution them Śrī Uddhava spoke this verse. Jarāsandha's death could come only at the hand of Bhīma. Śrīla Viśvanātha Cakravartī adds that Uddhava had previously deduced this from the *Jyotir-rāga* and other astrological scriptures he had learned from his teacher Bṛhaspati.

ŚB 10.71.6

द्वैरथे स तु जेतव्यो मा शताक्षौहिणीयुतः ।
ब्राह्मण्योऽभ्यर्थितो विप्रैर्न प्रत्याख्याति कर्हिचित् ॥ ६ ॥

*dvai-rathe sa tu jetavyo
mā śatākṣauhiṇī-yutaḥ
brāhmaṇyo 'bhyarthito viprair
na pratyākhyāti karhicit*

Synonyms

dvai-rathe — in combat involving only two chariots; *sah* — he; *tu* — but; *jetavyah* — is to be defeated; *mā* — not; *śata* — by one hundred; *aksauhiṇī* — military divisions; *yutaḥ* — joined; *brāhmaṇyah* — devoted to brahminical culture; *abhyarthitah* — entreated; *vipraih* — by *brāhmaṇas*; *na pratyākhyāti* — does not refuse; *karhicit* — ever.

Translation

He will be defeated in a match of single chariots, not when he is with his hundred military divisions. Now, Jarāsandha is so devoted to brahminical culture that he never refuses requests from brāhmaṇas.

Purport

It might be argued that since only Bhīma could equal Jarāsandha in personal strength, Jarāsandha would be more powerful when supported by his huge army. Therefore, Uddhava here recommends single combat. But how could Jarāsandha be persuaded to give up the support of his powerful army? Here Uddhava gives the clue: Jarāsandha will never refuse a request from *brāhmaṇas*, since he is devoted to brahminical culture.

ŚB 10.71.7

ब्रह्मवेषधरो गत्वा तं भिक्षेत वृकोदरः ।
हनिष्यति न सन्देहो द्वैरथे तव सन्निधौ ॥ ७ ॥

*brahma-veṣa-dharo gatvā
taṁ bhikṣeta vṛkodaraḥ
haniṣyati na sandeho
dvai-rathe tava sannidhau*

Synonyms

brahma — of a *brāhmaṇa*; vesa — the dress; dharah — wearing; gatvā — going; tam — to him, Jarāsandha; bhikseta — should beg; vrka-udarah — Bhīma; hanisyati — he will kill him; na — no; sandehah — doubt; dvai-rathe — in one-on-one chariot combat; tava — Your; sannidhau — in the presence.

Translation

Bhīma should go to him disguised as a *brāhmaṇa* and beg charity. Thus he will obtain single combat with Jarāsandha, and in Your presence Bhīma will no doubt kill him.

Purport

The idea is that Bhīma should beg as charity a one-to-one fight with Jarāsandha.

ŚB 10.71.8

निमित्तं परमीशस्य विश्वसर्गनिरोधयोः ।
हिरण्यगर्भः शर्वश्च कालस्यारूपिणस्तव ॥ ८ ॥

*nimittam param īśasya
viśva-sarga-nirodhayoḥ
hiraṇyagarbhaḥ śarvaś ca
kālasya rūpiṇas tava*

Synonyms

nimittam — the instrument; param — merely; īśasya — of the Supreme Lord; viśva — of the universe; sarga — in the creation; nirodhayoḥ — and the annihilation; hiraṇyagarbhaḥ — Lord Brahmā; śarvah — Lord Śiva; ca — and; kālasya — of time; arūpinah — formless; tava — Your.

Translation

Even Lord Brahmā and Lord Śiva act only as Your instruments in cosmic creation and annihilation, which are ultimately done by You, the Supreme Lord, in Your invisible aspect of time.

Purport

Uddhava here explains that in fact Lord Kṛṣṇa Himself will cause the death of Jarāsandha, and Bhīma will merely be the instrument. The Supreme Lord, through His invisible potency of time, creates and annihilates the entire cosmic situation, whereas great demigods such as Lord Brahmā and Lord Śiva are merely the instruments of the Lord’s will. Therefore Bhīma will have no difficulty acting as the Lord’s instrument to kill the powerful Jarāsandha. In this way, by the Lord’s arrangement, His devotee Bhīma will be glorified.

ŚB 10.71.9

गायन्ति ते विशदकर्म गृहेषु देव्यो राज्ञां स्वशत्रुवधमात्मविमोक्षणं च ।
गोप्यश्च कुञ्जरपतेर्जनकात्मजायाः पित्रोश्च लब्धशरणा मुनयो वयं च ॥ ९ ॥

*gāyanti te viśada-karma grheṣu devyo
rājñām sva-śatru-vadham ātma-vimokṣaṇam ca
gopyaś ca kuñjara-pater janakātmajāyāḥ
pitroś ca labdha-śaraṇā munayo vayaṁ ca*

Synonyms

gāyanti — they sing; *te* — Your; *viśada* — spotless; *karma* — deeds; *grheṣu* — in their homes; *devyah* — the godly wives; *rājñām* — of the kings; *sva* — of their; *śatru* — enemy; *vadham* — the killing; *ātma* — of themselves; *vimokṣaṇam* — the deliverance; *ca* — and; *gopyah* — the cowherd girls of Vraja; *ca* — and; *kuñjara* — of the elephants; *pateḥ* — of the lord; *janaka* — of King Janaka; *ātma-jāyāḥ* — of the daughter (Sītādevī, the wife of Lord Rāmacandra); *pitroh* — of Your parents; *ca* — and; *labdha* — who have attained; *śaraṇāḥ* — shelter; *munayah* — sages; *vayam* — we; *ca* — also.

Translation

In their homes, the godly wives of the imprisoned kings sing of Your noble deeds — about how You will kill their husbands’ enemy and deliver them. The gopīs also sing Your glories — how You killed the enemy of the elephant king, Gajendra; the enemy of Sīta, daughter of Janaka; and the enemies of Your own parents as well. So also do the sages who have obtained Your shelter glorify You, as do we ourselves.

Purport

Great sages and devotees had informed the grief-stricken wives of the imprisoned kings that Lord Kṛṣṇa would arrange for the killing of Jarāsandha and would thus save them from their crisis. These godly women would thus sing the glories of the Lord at home, and when their children would cry for their fathers, their mothers would tell them, “Child, do not cry. Śrī Kṛṣṇa will save your father.” In fact, the Lord has saved many devotees in the past, as described here.

ŚB 10.71.10

जरासन्धवधः कृष्ण भूर्यथायोपकल्पते ।

प्रायः पाकविपाकेन तव चाभिमतः क्रतुः ॥ १० ॥

jarāsandha-vadhah kṛṣṇa
bhūry-arthāyopakalpate
prāyah pāka-vipākena
tava cābhimataḥ kratuḥ

Synonyms

jarāsandha-vadhah — the killing of Jarāsandha; *kṛṣṇa* — O Kṛṣṇa; *bhūri* — immense; *arthāya* — value; *upakalpate* — will produce; *prāyah* — certainly; *pāka* — of accumulated *karma*; *vipākena* — as the reaction; *tava* — by You; *ca* — and; *abhimataḥ* — favored; *kratuḥ* — the sacrifice.

Translation

O Kṛṣṇa, the killing of Jarāsandha, which is certainly a reaction of his past sins, will bring immense benefit. Indeed, it will make possible the sacrificial ceremony You desire.

Purport

Śrīdhara Svāmī explains that the word *bhūry-artha*, “immense benefit,” signifies that with the death of Jarāsandha it will become easy to kill the demon Śiśupāla and to realize other objectives. The great commentator Śrīdhara Svāmī further explains that the term *pāka* indicates that the kings will be saved as a result of their piety, and that the term *vipākena* indicates that Jarāsandha will die as a result of his wickedness. In either case, the plan Uddhava has proposed is most favorable for the

execution of the great Rājasūya sacrifice, desired by both the Lord and His pure devotees the Pāṇḍavas, headed by King Yudhiṣṭhira.

ŚB 10.71.11

श्रीशुक उवाच
इत्युद्धववचो राजन् सर्वतोभद्रमच्युतम् ।
देवर्षिर्यदुवृद्धाश्च कृष्णश्च प्रत्यपूजयन् ॥ ११ ॥

śrī-śuka uvāca
ity uddhava-vaco rājan
sarvato-bhadram acyutam
devarṣir yadu-vṛddhāś ca
kṛṣṇaś ca pratyapūjayan

Synonyms

[śrī-śukah uvāca](#) — Śukadeva Gosvāmī said; [iti](#) — thus stated; [uddhava-vacah](#) — the words of Uddhava; [rājan](#) — O King (Parikṣit); [sarvatah](#) — in all ways; [bhadram](#) — auspicious; [acyutam](#) — infallible; [deva-rṣih](#) — the sage of the demigods, Nārada; [yadu-vṛddhāh](#) — the Yadu elders; [ca](#) — and; [kṛṣṇah](#) — Lord Kṛṣṇa; [ca](#) — and also; [pratyapūjayan](#) — praised it in response.

Translation

Śukadeva Gosvāmī said: O King, Devarṣi Nārada, the Yadu elders and Lord Kṛṣṇa all welcomed Uddhava’s proposal, which was entirely auspicious and infallible.

Purport

Śrīla Śrīdhara Svāmī explains that the term *acyutam* indicates that Uddhava’s proposal was “fortified by logical reasoning.” Furthermore, Śukadeva Gosvāmī specifically indicates by the term *yadu-vṛddhāh* that it was the senior members, not the junior ones, who welcomed the proposal. Young princes such as Aniruddha did not like Uddhava’s proposal, since they were eager to fight Jarāsandha’s army immediately.

ŚB 10.71.12

अथादिशत् प्रयाणाय भगवान् देवकीसुतः ।
भृत्यान् दारुकजैत्रादीननुज्ञाप्य गुरुन् विभुः ॥ १२ ॥

*athādiśat prayāṇāya
bhagavān devakī-sutaḥ
bhṛtyān dāruka-jaitrādīn
anujñāpya gurūn vibhuḥ*

Synonyms

atha — then; *ādiśat* — ordered; *prayāṇāya* — in preparation for leaving; *bhagavān* — the Supreme Lord; *devakī-sutaḥ* — the son of Devakī; *bhṛtyān* — His servants; *dāruka-jaitra-ādīn* — headed by Dāruka and Jaitra; *anujñāpya* — taking permission; *gurūn* — from His superiors; *vibhuḥ* — the almighty one.

Translation

The almighty Personality of Godhead, the son of Devakī, begged His superiors for permission to leave. Then He ordered His servants, headed by Dāruka and Jaitra, to prepare for departure.

Purport

The superiors mentioned here are personalities such as Vasudeva, Lord Kṛṣṇa's father.

ŚB 10.71.13

निर्गमय्यावरोधान्स्वान् ससुतान्सपरिच्छदान् ।
सङ्कर्षणमनुज्ञाप्य यदुराजं च शत्रुहन् ।
सूतोपनीतं स्वरथमारुहद् गरुडध्वजम् ॥ १३ ॥

*nirgamayyāvarodhān svān
sa-sutān sa-paricchadān
saṅkarṣaṇam anujñāpya
yadu-rājaṁ ca śatru-han
sūtopanītaṁ sva-ratham
āruhad garuḍa-dhvajam*

Synonyms

nirgamayya — making go; *avarodhān* — wives; *svān* — His; *sa* — with; *sutān* — their sons; *sa* — with; *paricchadān* — their baggage; *saṅkarṣanam* — Lord Balarāma;

anujñāpya — taking leave of; *yadu-rājam* — the King of the Yadus (Ugrasena); *ca* — and; *śatru-han* — O killer of enemies (Parīkṣit); *sūta* — by His driver; *upanītam* — brought; *sva* — His; *ratham* — chariot; *āruhat* — He mounted; *garuda* — of Garuḍa; *dhvajam* — whose flag.

Translation

O slayer of enemies, after He had arranged for the departure of His wives, children and baggage and taken leave of Lord Saṅkarṣaṇa and King Ugrasena, Lord Kṛṣṇa mounted His chariot, which had been brought by His driver. It flew a flag marked with the emblem of Garuḍa.

Purport

Having accepted Uddhava's proposal, Lord Kṛṣṇa first proceeded with His wives, family and entourage to the royal city of Indraprastha, the capital of the Pāṇḍavas. The rest of this chapter describes Lord Kṛṣṇa's journey to that city and how He was received there by His loving devotees. In Indraprastha Lord Kṛṣṇa explained to the Pāṇḍavas His plan to first kill Jarāsandha and then perform the Rājasūya sacrifice, and with their full agreement He proceeded, with Bhīmasena, to settle accounts with the wicked king.

Viśvanātha Cakravartī Ṭhākura explains that Lord Kṛṣṇa's wives had also been invited to the Rājasūya sacrifice and were eager to go. The description of the colorful royal procession begins with the following verse.

ŚB 10.71.14

ततो रथद्विपभटसादिनायकैः करालया परिवृत आत्मसेनया ।
मृदङ्गभेर्यानकशङ्खगोमुखैः प्रघोषघोषितककुभो निरक्रमत् ॥ १४ ॥

tato ratha-dvipa-bhaṭa-sādi-nāyakaiḥ
karālayā parivṛta ātma-senayā
mṛdaṅga-bhery-ānaka-śaṅkha-gomukhaiḥ
praghoṣa-ghoṣita-kakubho nirakramat

Synonyms

tataḥ — then; *ratha* — of His chariots; *dvipa* — elephants; *bhaṭa* — infantry; *sādi* — and cavalry; *nāyakaiḥ* — with leaders; *karālayā* — fearsome; *parivṛtaḥ* —

surrounded; ātma — personal; senayā — by His army; mṛdaṅga — by *mṛdaṅga* drums; bherī — *bherī* horns; ānaka — kettledrums; śaṅkha — conchshells; go-mukhaiḥ — and *go-mukha* horns; praghosa — by the resounding; ghosita — filled with vibrations; kakubhaḥ — all directions; nirakramat — He went out.

Translation

As the vibrations resounding from *mṛdaṅgas*, *bherīs*, kettledrums, conchshells and *gomukhas* filled the sky in all directions, Lord Kṛṣṇa set out on His journey. He was accompanied by the chief officers of His corps of chariots, elephants, infantry and cavalry and surrounded on all sides by His fierce personal guard.

ŚB 10.71.15

नृवाजिकाञ्चनशिबिकाभिरच्युतं सहात्मजाः पतिमनु सुव्रता ययुः ।
वराम्बराभरणविलेपनस्रजः सुसंवृता नृभिरसिचर्मपाणिभिः ॥ १५ ॥

nṛ-vāji-kāñcana-śibikābhir acyutam
sahātmajāḥ patim anu su-vratā yayuḥ
varāmbarābharana-vilepana-srajaḥ
su-saṁvrtā nṛbhir asi-carma-pāṇibhiḥ

Synonyms

nṛ — human; vāji — with powerful carriers; kāñcana — golden; śibikābhiḥ — with palanquins; acyutam — Lord Kṛṣṇa; saha-ātmajāḥ — along with their children; patim — their husband; anu — following; su-vratāḥ — His faithful wives; yayuh — went; vara — fine; ambara — whose clothes; ābharana — ornaments; vilepana — fragrant oils and ointments; srajaḥ — and garlands; su — well; saṁvrtāḥ — encompassed; nṛbhiḥ — by soldiers; asi — swords; carma — and shields; pāṇibhiḥ — in whose hands.

Translation

Lord Acyuta's faithful wives, along with their children, followed the Lord on golden palanquins carried by powerful men. The queens were adorned with fine clothing, ornaments, fragrant oils and flower garlands, and they were surrounded on all sides by soldiers carrying swords and shields in their hands.

Purport

According to Śrīdhara Svāmī, the word *vāji* indicates that some of Lord Kṛṣṇa's queens were transported by horse-drawn conveyances.

ŚB 10.71.16

नरोष्ट्रगोमहिषखराश्वतर्यनः करेणुभिः परिजनवारयोषितः ।
 स्वलङ्कृताः कटकुकुटिकम्बलाम्बराद्युपस्करा ययुरधियुज्य सर्वतः ॥ १६ ॥
naroṣṭra-go-mahiṣa-kharāśvatary-anaḥ
kareṇubhiḥ parijana-vāra-yoṣitaḥ
sv-alaṅkṛtāḥ kaṭa-kuṭi-kambalāmbarādy-
upaskarā yayur adhiyujya sarvataḥ

Synonyms

nara — by human carriers; *uṣtra* — camels; *go* — bulls; *mahiṣa* — buffalo; *khara* — donkeys; *aśvatari* — mules; *anaḥ* — bullock carts; *kareṇubhiḥ* — and female elephants; *parijana* — of the household; *vāra* — and of public use; *yoṣitaḥ* — the women; *su-alaṅkṛtāḥ* — well decorated; *kaṭa* — made of grass; *kuṭi* — huts; *kambala* — blankets; *ambara* — clothing; *ādi* — and so on; *upaskarāḥ* — whose paraphernalia; *yayuh* — they went; *adhiyujya* — having loaded; *sarvataḥ* — on all sides.

Translation

On all sides proceeded finely adorned women-attendants of the royal household, as well as courtesans. They rode on palanquins and camels, bulls and buffalo, donkeys, mules, bullock carts and elephants. Their conveyances were fully loaded with grass tents, blankets, clothes and other items for the trip.

Purport

Śrīla Viśvanātha Cakravartī explains that the household attendants mentioned here included washerwomen and other helpers.

ŚB 10.71.17

बलं बृहद्ध्वजपटछत्रचामरैर्वरायुधाभरणकिरीटवर्मभिः ।
 दिवांशुभिस्तुमुलरवं बभौ रवेर्यथार्णवः क्षुभिततिमिङ्गिलोर्मिभिः ॥ १७ ॥

*balam brhad-dhvaja-pata-chatra-camarair
varāyudhābharāṇa-kirīṭa-varmabhiḥ
divāṁśubhis tumula-ravam babhau raver
yathārṇavaḥ kṣubhita-timīṅgilormibhiḥ*

Synonyms

balam — the army; *brhat* — huge; *dhvaja* — with flagpoles; *pata* — banners; *chatra* — umbrellas; *camaraiḥ* — and yak-tail fans; *vara* — excellent; *āyudha* — with weapons; *ābharana* — jewelry; *kirīṭa* — helmets; *varmabhiḥ* — and armor; *divā* — during the day; *amśubhiḥ* — by the rays; *tumula* — tumultuous; *ravam* — whose sound; *babhau* — shone brilliantly; *raveḥ* — of the sun; *yathā* — like; *arnavaḥ* — an ocean; *kṣubhita* — agitated; *timīṅgila* — whose *timīṅgila* fish; *ūrmibhiḥ* — and waves.

Translation

The Lord's army boasted royal umbrellas, cāmara fans and huge flagpoles with waving banners. During the day the sun's rays reflected brightly from the soldiers' fine weapons, jewelry, helmets and armor. Thus Lord Kṛṣṇa's army, noisy with shouts and clatter, appeared like an ocean stirring with agitated waves and timīṅgila fish.

ŚB 10.71.18

अथो मुनिर्यदुपतिना सभाजितः प्रणम्य तं हृदि विदधद् विहायसा ।
निशम्य तद्व्यवसितमाहृतार्हणो मुकुन्दसन्दरशननिर्वृतेन्द्रियः ॥ १८ ॥

*atho munir yadu-patinā sabhājitaḥ
praṇamya taṁ hṛdi vidadhad vihāyasā
niśamya tad-vyavasitam āhṛtārhaṇo
mukunda-sandaraśana-nirvṛtendriyaḥ*

Synonyms

atha u — and then; *munih* — the sage (Nārada); *yadu-patinā* — by Kṛṣṇa, the Lord of the Yadus; *sabhājitaḥ* — honored; *praṇamya* — bowing down; *taṁ* — to Him; *hṛdi* — in his heart; *vidadhat* — placing Him; *vihāyasā* — through the sky; *niśamya* — having heard; *tat* — His; *vyavasitam* — affirmed intention; *āhṛta* — having accepted; *arhanah* — worship; *mukunda* — of Lord Kṛṣṇa; *sandaraśana* — by the meeting; *nirvṛta* — peaceful; *indriyah* — whose senses.

Translation

Honored by Śrī Kṛṣṇa, the chief of the Yadus, Nārada Muni bowed down to the Lord. All of Nārada's senses were satisfied by his meeting with Lord Kṛṣṇa. Thus, having heard the decision of the Lord and having been worshiped by Him, Nārada placed Him firmly within his heart and departed through the sky.

ŚB 10.71.19

राजदूतमुवाचेदं भगवान् प्रीणयन् गिरा ।
मा भैष्ट दूत भद्रं वो घातयिष्यामि मागधम् ॥ १९ ॥

*rāja-dūtam uvācedaṁ
bhagavān prīṇayan girā
mā bhaiṣṭa dūta bhadrāṁ vo
ghātayiṣyāmi māgadham*

Synonyms

rāja — of the kings; *dūtam* — to the messenger; *uvāca* — He said; *idam* — this; *bhagavān* — the Supreme Lord; *prīṇayan* — pleasing him; *girā* — with His word s; *mā bhaiṣṭa* — do not fear; *dūta* — O messenger; *bhadrām* — may there be all good; *vaḥ* — for you; *ghātayiṣyāmi* — I shall arrange for the killing; *māgadham* — of the King of Magadha (Jarāsandha).

Translation

With pleasing words the Lord addressed the messenger sent by the kings: “My dear messenger, I wish all good fortune to you. I shall arrange for the killing of King Magadha. Do not fear.”

Purport

The statement *ma bhaiṣṭa*, “do not fear,” is in the plural, being intended for both the messenger and the kings. Similarly, the expression *bhadrām vaḥ*, “blessings unto you,” is also in the plural, expressing a similar intent.

ŚB 10.71.20

इत्युक्तः प्रस्थितो दूतो यथावदवदन्नृपान् ।
तेऽपि सन्दर्शनं शौरेः प्रत्यैक्षन् यन्मुमुक्षवः ॥ २० ॥

*ity uktaḥ prasthito dūto
yathā-vad avadan nṛpān
te 'pi sandarśanam śaureḥ
pratyaiḥsan yan mumukṣavaḥ*

Synonyms

iti — thus; *uktaḥ* — addressed; *prasthitaḥ* — departed; *dūtaḥ* — the messenger; *yathā-vat* — accurately; *avadat* — he told; *nṛpān* — the kings; *te* — they; *api* — and; *sandarśanam* — the audience; *śaureḥ* — of Lord Kṛṣṇa; *pratyaiḥsan* — awaited; *yat* — because; *mumukṣavaḥ* — being eager for liberation.

Translation

Thus addressed, the messenger departed and accurately relayed the Lord's message to the kings. Eager for freedom, they then waited expectantly for their meeting with Lord Kṛṣṇa.

Purport

The great Vaiṣṇava scholar Śrīla Jīva Gosvāmī comments here that by force of circumstances the kings began focusing their attention on Lord Kṛṣṇa alone.

ŚB 10.71.21

आनर्तसौवीरमरुंस्तीर्त्वा विनशनं हरिः ।
गिरीन् नदीरतीयाय पुरग्रामव्रजाकरान् ॥ २१ ॥
*ānarta-sauvīra-marūms
tīrtvā vinaśanam hariḥ
girīn nadīr atīyāya
pura-grāma-vrajākarān*

Synonyms

ānarta-sauvīra-marūn — Ānarta (the province of Dvārakā), Sauvīra (eastern Gujarat) and the desert (of Rajasthan); *tīrtvā* — crossing through; *vinaśanam* — Vinaśana, the district of Kurukṣetra; *hariḥ* — Lord Kṛṣṇa; *girīn* — hills; *nadīh* — and rivers; *atīyāya* — passing; *pura* — cities; *grāma* — villages; *vraja* — cow pastures; *ākarān* — and quarries.

Translation

As He traveled through the provinces of Ānarta, Sauvīra, Marudeśa and Vinaśana, Lord Hari crossed rivers and passed mountains, cities, villages, cow pastures and quarries.

ŚB 10.71.22

ततो दृषद्वतीं तीर्त्वा मुकुन्दोऽथ सरस्वतीम् ।
पञ्चालानथ मत्स्यांश्च शक्रप्रस्थमथागमत् ॥ २२ ॥

tato dṛṣadvatīm tīrtvā
mukundo 'tha sarasvatīm
pañcālān atha matsyāṁś ca
śakra-prastham athāgamat

Synonyms

tatah — then; *dṛṣadvatīm* — the river Dṛṣadvatī; *tīrtvā* — crossing; *mukundah* — Lord Kṛṣṇa; *atha* — then; *sarasvatīm* — the river Sarasvatī; *pañcālān* — the Pañcāla province; *atha* — then; *matsyān* — the Matsya province; *ca* — also; *śakra-prastham* — to Indraprastha; *atha* — and; *āgamat* — He came.

Translation

After crossing the rivers Dṛṣadvatī and Sarasvatī, He passed through Pañcāla and Matsya and finally came to Indraprastha.

ŚB 10.71.23

तमुपागतमाकर्ण्य प्रीतो दुर्दर्शनं नृणाम् ।
अजातशत्रुर्निरगात् सोपध्यायः सुहृद्वृतः ॥ २३ ॥

tam upāgatam ākarṇya
prīto durdarśanam nṛṇām
ajāta-śatrur niragāt
sopadhyāyaḥ suhṛd-vṛtaḥ

Synonyms

tam — Him; *upāgatam* — arrived; *ākarṇya* — hearing; *prītaḥ* — pleased; *durdarśanam* — rarely seen; *nṛṇām* — by humans; *ajāta-śatruḥ* — King Yudhiṣṭhira, whose enemy

was never born; *niragāt* — came out; *sa* — with; *upadhyāyah* — his priests; *suhrt* — by relatives; *vrtah* — surrounded.

Translation

King Yudhiṣṭhira was delighted to hear that the Lord, whom human beings rarely see, had now arrived. Accompanied by his priests and dear associates, the King came out to meet Lord Kṛṣṇa.

ŚB 10.71.24

गीतवादित्रघोषेण ब्रह्मघोषेण भूयसा ।

अभ्ययात्स हृषीकेशं प्राणाः प्राणमिवादृतः ॥ २४ ॥

gīta-vāditra-ghoṣeṇa

brahma-ghoṣeṇa bhūyasā

abhyayāt sa hr̥ṣīkeśam

prāṇāḥ prāṇam ivādrtaḥ

Synonyms

gīta — of song; *vāditra* — and instrumental music; *ghoṣeṇa* — with the sound; *brahma* — of the Vedas; *ghoṣeṇa* — with the sound; *bhūyasā* — abundant; *abhyayāt* — went forth; *saḥ* — he; *hr̥ṣīkeśam* — to Lord Kṛṣṇa; *prāṇāḥ* — the senses; *prāṇam* — consciousness, or the air of life; *iva* — as; *ādrtaḥ* — reverential.

Translation

As songs and musical instruments resounded along with the loud vibration of Vedic hymns, the King went forth with great reverence to meet Lord Hṛṣīkeśa, just as the senses go forth to meet the consciousness of life.

Purport

Lord Kṛṣṇa is here described as Hṛṣīkeśa, the Lord of the senses, and King Yudhiṣṭhira's rushing to the Lord is compared to the senses eagerly joining the consciousness of life. Without consciousness, the senses are useless; indeed, the senses function through consciousness. Similarly, when the individual souls are bereft of Kṛṣṇa consciousness, love of God, they enter into a useless and illusory struggle called material existence. Pure devotees like King Yudhiṣṭhira are never

bereft of the Lord's association, for they keep Him always within their heart, and yet they feel special ecstasy when they see the Lord after long separation, as described here.

ŚB 10.71.25

दृष्ट्वा विक्लिन्नहृदयः कृष्णं स्नेहेन पाण्डवः ।
चिराद् दृष्टं प्रियतमं सस्वजेऽथ पुनः पुनः ॥ २५ ॥

dr̥ṣṭvā viklinna-hṛdayaḥ
kṛṣṇam snehena pāṇḍavaḥ
cirād dr̥ṣṭam priyatamaṁ
sasvaje 'tha punaḥ punaḥ

Synonyms

dr̥ṣṭvā — seeing; *viklinna* — melted; *hṛdayaḥ* — his heart; *kṛṣṇam* — Lord Kṛṣṇa;
snehena — with affection; *pāṇḍavaḥ* — the son of Pāṇḍu; *cirāt* — after a long time;
dr̥ṣṭam — seen; *priya-tamaṁ* — his dearest friend; *sasvaje* — he embraced Him;
atha — thereupon; *punaḥ punaḥ* — again and again.

Translation

The heart of King Yudhiṣṭhira melted with affection when he saw his dearest friend, Lord Kṛṣṇa, after such a long separation, and he embraced the Lord again and again.

ŚB 10.71.26

दोर्भ्यां परिष्वज्य रमामलालयं मुकुन्दगात्रं नृपतिर्हताशुभः ।
लेभे परां निर्वृतिमश्रुलोचनो हृष्यत्तनुर्विस्मृतलोकविभ्रमः ॥ २६ ॥

dorbhyām pariṣvajya ramāmalālayam
mukunda-gātram nṛ-patir hatāśubhaḥ
lebhe parām nirvṛtim aśru-locano
hṛṣyat-tanur vismṛta-loka-vibhramaḥ

Synonyms

dorbhyām — with his arms; *pariṣvajya* — embracing; *ramā* — of the goddess of fortune; *amala* — faultless; *alayam* — the abode; *mukunda* — of Lord Kṛṣṇa; *gātram* — the body; *nṛ-patih* — the king; *hata* — destroyed; *aśubhaḥ* — all of whose bad

fortune; *lebhe* — achieved; *parām* — the highest; *nirvṛtim* — joy; *aśru* — tears; *locanaḥ* — in whose eyes; *hr̥syat* — exhilarated; *tanuḥ* — whose body; *vismṛta* — forgetting; *loka* — of the mundane realm; *vibhramah* — the illusory affairs.

Translation

The eternal form of Lord Kṛṣṇa is the everlasting residence of the goddess of fortune. As soon as King Yudhiṣṭhira embraced Him, the King became free of all the contamination of material existence. He immediately felt transcendental bliss and merged in an ocean of happiness. There were tears in his eyes, and his body shook due to ecstasy. He completely forgot that he was living in this material world.

Purport

The above translation is taken from Śrīla Prabhupāda's *Kṛṣṇa*.

ŚB 10.71.27

तं मातुलेयं परिरभ्य निर्वृतो भीमः स्मयन् प्रेमजलाकुलेन्द्रियः ।
यमौ किरीटी च सुहृत्तमं मुदा प्रवृद्धबाष्पाः परिरेभिरेऽच्युतम् ॥ २७ ॥

taṁ mātuleyaṁ parirabhya nirvṛto
bhīmaḥ smayan prema-jalākulendriyaḥ
yamau kirīṭi ca suhṛttamaṁ mudā
pravṛddha-bāṣpāḥ parirebhire 'cyutam

Synonyms

taṁ — Him; *mātuleyam* — his mother's brother's son; *parirabhya* — embracing; *nirvṛtaḥ* — filled with joy; *bhīmah* — Bhīmasena; *smayan* — laughing; *prema* — due to love; *jala* — with the water (tears); *ākula* — filled; *indriyah* — whose eyes; *yamau* — the twins (Nakula and Sahadeva); *kirīṭi* — Arjuna; *ca* — and; *suhṛt-tamam* — their dearest friend; *mudā* — with pleasure; *pravṛddha* — profuse; *bāṣpāḥ* — whose tears; *parirebhire* — they embraced; *acyutam* — the infallible Lord.

Translation

Then Bhīma, his eyes brimming with tears, laughed with joy as he embraced his maternal cousin, Kṛṣṇa. Arjuna and the twins — Nakula and Sahadeva —

also joyfully embraced their dearest friend, the infallible Lord, and they cried profusely.

ŚB 10.71.28

अर्जुनेन परिष्वक्तो यमाभ्यामभिवादितः ।
 ब्राह्मणेभ्यो नमस्कृत्य वृद्धेभ्यश्च यथार्हतः ।
 मानिनो मानयामास कुरुसृञ्जयकैकयान् ॥ २८ ॥

arjunena pariṣvaktō
yamābhyām abhivāditaḥ
brāhmaṇebhyo namaskṛtya
vṛddhebhyaś ca yathārhataḥ
mānino mānayām āsa
kuru-sṛñjaya-kaikayān

Synonyms

arjunena — by Arjuna; *pariṣvaktah* — embraced; *yamābhyām* — by the twins; *abhivāditaḥ* — offered obeisances; *brāhmaṇebhyah* — to the *brāhmaṇas*; *namaskṛtya* — bowing down; *vṛddhebhyah* — to the elders; *ca* — and; *yathā-arhataḥ* — according to etiquette; *māninaḥ* — the honorable ones; *mānayām āsa* — He honored; *kuru-sṛñjaya-kaikayān* — the Kurus, Sṛñjayas and Kaikayas.

Translation

After Arjuna had embraced Him once more and Nakula and Sahadeva had offered Him their obeisances, Lord Kṛṣṇa bowed down to the *brāhmaṇas* and elders present, thus properly honoring the respectable members of the Kuru, Sṛñjaya and Kaikaya clans.

Purport

Śrīla Śrīdhara Svāmī mentions that since Arjuna was considered Lord Kṛṣṇa's social equal, when Arjuna tried to bow down to Him, Lord Kṛṣṇa held Arjuna by his arms so that he could only embrace Him. The twins, however, being junior cousins, bowed down and grasped Lord Kṛṣṇa's feet.

ŚB 10.71.29

सूतमागधगन्धर्वा वन्दिनश्चोपमन्त्रिणः ।
 मृदङ्गशङ्खपटहवीणापणवगोमुखैः ।
 ब्राह्मणाश्चारविन्दाक्षं तुष्टुवुर्नृतुर्जगुः ॥ २९ ॥
sūta-māgadha-gandharvā
vandinaś copamantriṇaḥ
mṛdaṅga-śaṅkha-paṭaha
vīṇā-pañava-gomukhaiḥ
brāhmaṇāś cāravindākṣam
tuṣṭuvur nanrtur jaguḥ

Synonyms

sūta — bards; *māgadha* — chroniclers; *gandharvāḥ* — demigods known for their singing; *vandinah* — eulogists; *ca* — and; *upamantrinah* — jesters; *mṛdaṅga* — with *mṛdaṅga* drums; *śaṅkha* — conchshells; *paṭaha* — kettledrums; *vīṇā* — *vīṇās*; *pañava* — a smaller drum; *gomukhaiḥ* — and *gomukha* horns; *brāhmanāḥ* — *brāhmaṇas*; *ca* — as well; *aravinda-aksam* — the lotus-eyed Lord; *tuṣṭuvuḥ* — glorified with hymns; *nanrtuḥ* — danced; *jaguḥ* — sang.

Translation

Sūtas, Māgadhas, Gandharvas, Vandīs, jesters and brāhmaṇas all glorified the lotus-eyed Lord — some reciting prayers, some dancing and singing — as mṛdaṅgas, conchshells, kettledrums, vīṇās, paṇavas and gomukhas resounded.

ŚB 10.71.30

एवं सुहृद्भिः पर्यस्तः पुण्यश्लोकशिखामणिः ।
 संस्तूयमानो भगवान् विवेशालङ्कृतं पुरम् ॥ ३० ॥
evam suhr̥dbhiḥ paryastah
puṇya-śloka-śikhāmaṇiḥ
saṁstūyamāno bhagavān
viveśālaṅkṛtam puram

Synonyms

evam — thus; *su-hr̥dbhiḥ* — by His well-wishing relatives; *paryastah* — surrounded; *puṇya-śloka* — of persons of pious renown; *śikhā-maṇiḥ* — the crest jewel;

[samstūyamānah](#) — being glorified; [bhagavān](#) — the Supreme Lord; [viveśa](#) — entered; [alaṅkṛtam](#) — decorated; [puram](#) — the city.

Translation

Thus surrounded by His well-wishing relatives and praised on all sides, Lord Kṛṣṇa, the crest jewel of the justly renowned, entered the decorated city.

Purport

Śrīla Prabhupāda writes: “While Lord Kṛṣṇa was entering the city, all the people were talking amongst themselves about the glories of the Lord, praising His transcendental name, quality, form, etc.”

ŚB 10.71.31-32

संसिक्तवर्त्म करिणां मदगन्धतोयैश्चित्रध्वजैः कनकतोरणपूर्णकुम्भैः ।
मृष्टात्मभिर्नवदुकूलविभूषणस्रग्गन्धैर्नृभिर्युवतिभिश्च विराजमानम् ॥ ३१ ॥
उद्धीप्तदीपबलिभिः प्रतिसद्मजालनिर्यातधूपरुचिरं विलसत्पताकम् ।
मूर्धन्यहेमकलशै रजतोरुशृङ्गैर्जुष्टं ददर्श भवनैः कुरुराजधाम ॥ ३२ ॥

*samsikta-vartma kariṇām mada-gandha-toyaiś
citra-dhvajaiḥ kanaka-toraṇa-pūrṇa-kumbhaiḥ
mṛṣṭātmabhir nava-dukūla-vibhūṣaṇa-srag-
gandhair nṛbhir yuvatibhiś ca virājamānam
uddīpta-dīpa-balibhiḥ prati-sadma jāla
niryāta-dhūpa-ruciraṁ vilasat-patākam
mūrdhanya-hema-kalaśai rajatoru-śṛṅgair
juṣṭam dadarśa bhavanaiḥ kuru-rāja-dhāma*

Synonyms

[samsikta](#) — sprinkled with water; [vartma](#) — whose roads; [karinām](#) — of elephants; [mada](#) — of the liquid exuding from their foreheads; [gandha](#) — fragrant; [toyaiḥ](#) — with the water; [citra](#) — colorful; [dhvajaiḥ](#) — with flags; [kanaka](#) — golden; [torana](#) — with gateways; [pūrṇa-kumbhaiḥ](#) — and full waterpots; [mṛṣṭa](#) — decorated; [ātmabhiḥ](#) — whose bodies; [nava](#) — new; [dukūla](#) — with fine garments; [vibhūṣana](#) — ornaments; [srag](#) — flower garlands; [gandhaiḥ](#) — and aromatic sandalwood paste; [nṛbhiḥ](#) — with men; [yuvatibhiḥ](#) — with young women; [ca](#) — also; [virājamānam](#) — resplendent; [uddīpta](#) — lit; [dīpa](#) — with lamps; [balibhiḥ](#) — and offerings of tribute;

prati — each; *sadma* — home; *jāla* — from the holes of latticed windows; *niryāta* — drifting; *dhūpa* — with incense smoke; *ruciram* — attractive; *vilasat* — waving; *patākam* — with banners; *mūrdhanya* — on the roofs; *hema* — gold; *kalaśaiḥ* — with domes; *rajata* — of silver; *uru* — large; *śṛṅgaiḥ* — with platforms; *justam* — adorned; *dadarśa* — He saw; *bhavanaiḥ* — with homes; *kuru-rāja* — of the King of the Kurus; *dhāma* — the domain.

Translation

The roads of Indraprastha were sprinkled with water perfumed by the liquid from elephants' foreheads, and colorful flags, golden gateways and full waterpots enhanced the city's splendor. Men and young girls were beautifully arrayed in fine, new garments, adorned with flower garlands and ornaments, and anointed with aromatic sandalwood paste. Every home displayed glowing lamps and respectful offerings, and from the holes of the latticed windows drifted incense, further beautifying the city. Banners waved, and the roofs were decorated with golden domes on broad silver bases. Thus Lord Kṛṣṇa saw the royal city of the King of the Kurus.

Purport

Śrīla Prabhupāda adds in this connection: “Lord Kṛṣṇa thus entered the city of the Pāṇḍavas, enjoyed the beautiful atmosphere and slowly proceeded ahead.”

ŚB 10.71.33

प्राप्तं निशम्य नरलोचनपानपात्रमौत्सुक्यविश्रथितकेशदुकूलबन्धाः ।
सद्यो विसृज्य गृहकर्म पतींश्च तल्पे द्रष्टुं ययुर्युवतयः स्म नरेन्द्रमार्गे ॥ ३३ ॥

prāptam niśamya nara-locana-pāna-pātram
autsukya-viślathita-keśa-dukūla-bandhāḥ
sadyo visṛjya grha-karma patīṁś ca talpe
draṣṭuṁ yayur yuvatayaḥ sma narendra-mārge

Synonyms

prāptam — arrived; *niśamya* — hearing; *nara* — of men; *locana* — of the eyes; *pāna* — of drinking; *pātram* — the object, or reservoir; *autsukya* — out of their eagerness; *viślathita* — loosened; *keśa* — their hair; *dukūla* — of their dresses; *bandhāḥ* — and

the knots; *sadyah* — immediately; *visrjya* — abandoning; *grha* — of the household; *karma* — their work; *patin* — their husbands; *ca* — and; *talpe* — in bed; *drastum* — to see; *yayuh* — went; *yuvatayah* — the young girls; *sma* — indeed; *nara-indra* — of the king; *marge* — onto the road.

Translation

When the young women of the city heard that Lord Kṛṣṇa, the reservoir of pleasure for human eyes, had arrived, they hurriedly went onto the royal road to see Him. They abandoned their household duties and even left their husbands in bed, and in their eagerness the knots of their hair and garments came loose.

ŚB 10.71.34

तस्मिन् सुसङ्कुल इभाश्वरथद्विपद्भिः कृष्णं सभार्यमुपलभ्य गृहाधिरूढाः ।
नार्यो विकीर्य कुसुमैर्मनसोपगुह्य सुस्वागतं विदधुरुत्स्मयवीक्षितेन ॥ ३४ ॥

tasmin su-saṅkula ibhāśva-ratha-dvipadbhiḥ
kṛṣṇam sa-bhāryam upalabhya grhādhirūdhāḥ
nāryo vikīrya kusumair manasopaguhya
su-svāgatam vidadhur utsmaya-vikṣitena

Synonyms

tasmin — on that (road); *su* — very; *saṅkule* — crowded; *ibha* — with elephants; *aśva* — horses; *ratha* — chariots; *dvi-padbhiḥ* — and foot soldiers; *kṛṣṇam* — Lord Kṛṣṇa; *sa-bhāryam* — with His wives; *upalabhya* — catching sight of; *grha* — of the homes; *adhirūdhāḥ* — having climbed to the tops; *nāryaḥ* — the women; *vikīrya* — scattering; *kusumaiḥ* — flowers; *manasā* — in their minds; *upaguhya* — embracing Him; *su-svāgatam* — heartfelt welcome; *vidadhuh* — they gave Him; *utsmaya* — broadly smiling; *vikṣitena* — with their glances.

Translation

The royal road being quite crowded with elephants, horses, chariots and foot soldiers, the women climbed to the top of their houses, where they caught sight of Lord Kṛṣṇa and His queens. The city ladies scattered flowers upon the

Lord, embraced Him in their minds and expressed their heartfelt welcome with broadly smiling glances.

Purport

Śrīla Śrīdhara Svāmī comments that the ladies communicated through their affectionate glances their eager inquiries as to the comfort of Lord Kṛṣṇa’s trip, and so on. In other words, in their ecstasy they intensely desired to serve the Lord.

ŚB 10.71.35

ऊचुः स्त्रियः पथि निरीक्ष्य मुकुन्दपत्नीस्तारा यथोदुपसहाः किमकार्यमूभिः ।

यच्चक्षुषां पुरुषमौलिरुदारहासलीलावलोककलयोत्सवमातनोति ॥ ३५ ॥

ūcuḥ striyaḥ pathi nirikṣya mukunda-patnīs

tārā yathoḍupa-sahāḥ kim akāry amūbhiḥ

yac cakṣuṣām puruṣa-maulir udāra-hāsa

līlāvaloka-kalayotsavam ātanoti

Synonyms

ūcuḥ — said; *striyaḥ* — the women; *pathi* — upon the road; *nirikṣya* — seeing; *mukunda* — of Lord Kṛṣṇa; *patnīḥ* — the wives; *tārāḥ* — stars; *yathā* — like; *udu-pa* — the moon; *sahāḥ* — accompanying; *kim* — what; *akāri* — was done; *amūbhiḥ* — by them; *yac* — since; *cakṣuṣām* — for their eyes; *puruṣa* — of men; *mauliḥ* — the diadem; *udāra* — wide; *hāsa* — with smiles; *līlā* — playful; *avaloka* — of His glances; *kalayā* — with a small portion; *utsavam* — a festival; *ātanoti* — He bestows.

Translation

Observing Lord Mukunda’s wives passing on the road like stars accompanying the moon, the women exclaimed, “What have these ladies done so that the best of men bestows upon their eyes the joy of His generous smiles and playful sidelong glances ?”

ŚB 10.71.36

तत्र तत्रोपसङ्गम्य पौरा मङ्गलपाणयः ।

चक्रुः सपर्या कृष्णाय श्रेणीमुख्या हतैनसः ॥ ३६ ॥

*tatra tatropasaṅgamyā
paurā maṅgala-pāṇayah
cakruḥ saparyām kṛṣṇāya
śreṇī-mukhyā hatainasah*

Synonyms

tatra tatra — in various places; *upasaṅgamyā* — approaching; *paurāḥ* — citizens of the city; *maṅgala* — auspicious offerings; *pāṇayah* — in their hands; *cakruḥ* — performed; *saparyām* — worship; *kṛṣṇāya* — for Lord Kṛṣṇa; *śreṇī* — of occupational guilds; *mukhyāḥ* — the leaders; *hata* — eradicated; *enasah* — whose sins.

Translation

In various places citizens of the city came forward holding auspicious offerings for Lord Kṛṣṇa, and sinless leaders of occupational guilds came forward to worship the Lord.

Purport

Śrīla Prabhupāda writes: “While Lord Kṛṣṇa was thus passing on the road, at intervals some of the citizens, who were all rich, respectable and freed from sinful activities, presented auspicious articles to the Lord, just to offer Him a reception to the city. Thus they worshiped Him as humble servitors.”

ŚB 10.71.37

अन्तःपुरजनैः प्रीत्या मुकुन्दः फुल्ललोचनैः ।
ससम्भ्रमैरभ्युपेतः प्राविशद् राजमन्दिरम् ॥ ३७ ॥

*antaḥ-pura-janaiḥ prītyā
mukundaḥ phulla-locanaiḥ
sa-sambhramair abhyupetaḥ
prāviśad rāja-mandiram*

Synonyms

antaḥ-pura — of the imperial precinct; *janaiḥ* — by the people; *prītyā* — lovingly; *mukundaḥ* — Lord Kṛṣṇa; *phulla* — blossoming; *locanaiḥ* — whose eyes; *sa-sambhramaiḥ* — in a flurry; *abhyupetaḥ* — approached with greetings; *prāviśat* — He entered; *rāja* — royal; *mandiram* — the palace.

Translation

With wide-open eyes, the members of the royal household came forward in a flurry to lovingly greet Lord Mukunda, and thus the Lord entered the royal palace.

ŚB 10.71.38

पृथा विलोक्य भ्रात्रेयं कृष्णं त्रिभुवनेश्वरम् ।
प्रीतात्मोत्थाय पर्यङ्कात् सस्नुषा परिषस्वजे ॥ ३८ ॥

*prthā vilokya bhrātreyam
kṛṣṇam tri-bhuvaneśvaram
prītātmothāya paryañkāṭ
sa-snuṣā pariśasvaje*

Synonyms

prthā — Queen Kuntī; *vilokya* — seeing; *bhrātreyam* — her brother’s son; *kṛṣṇam* — Lord Kṛṣṇa; *tri-bhuvana* — of the three worlds; *śvaram* — the master; *prīta* — full of love; *ātmā* — whose heart; *utthāya* — rising; *paryañkāṭ* — from her couch; *sa-snuṣā* — together with her daughter-in-law (Draupadī); *pariśasvaje* — embraced.

Translation

When Queen Pṛthā saw her nephew Kṛṣṇa, the master of the three worlds, her heart became filled with love. Rising from her couch with her daughter-in-law, she embraced the Lord.

Purport

Queen Kuntī’s daughter-in-law is the famous Draupadī.

ŚB 10.71.39

गोविन्दं गृहमानीय देवदेवेशमादृतः ।
पूजायां नाविदत्कृत्यं प्रमोदोपहतो नृपः ॥ ३९ ॥

*govindam grham āniya
deva-deveśam ādṛtaḥ
pūjāyām nāvidat kṛtyam
pramodopahato nṛpaḥ*

Synonyms

govindam — Lord Kṛṣṇa; grham — to His quarters; ānīya — bringing; deva — of all gods; deva-īśam — the Supreme God and controller; ādrtaḥ — reverential; pūjāyām — in the ritual worship; na avidat — did not know; krtyam — the details of performance; pramoda — by his great joy; upahataḥ — overwhelmed; nṛpaḥ — the King.

Translation

King Yudhiṣṭhira respectfully brought Lord Govinda, the Supreme God of gods, to his personal quarters. The King was so overcome with joy that he could not remember all the rituals of worship.

Purport

Śrīla Prabhupāda writes: “As he brought Kṛṣṇa within the palace, King Yudhiṣṭhira became so confused in his jubilation that he practically forgot what he was to do at that time in order to receive Kṛṣṇa and worship Him properly.”

ŚB 10.71.40

पितृष्वसुर्गुरुस्त्रीणां कृष्णश्चक्रेऽभिवादनम् ।
स्वयं च कृष्णया राजन्भगिन्या चाभिवन्दितः ॥ ४० ॥

*pitṛ-svasur guru-strīṇāṃ
kṛṣṇaś cakre 'bhivādanam
svayaṃ ca kṛṣṇayā rājan
bhaginyā cābhivanditaḥ*

Synonyms

pitṛ — His father's; svasuh — of the sister (Kuntī); guru — of His elders; strīṇām — and of the wives; kṛṣṇaḥ — Lord Kṛṣṇa; cakre — performed; abhivādanam — offering of obeisances; svayam — Himself; ca — and; kṛṣṇayā — by Kṛṣṇā (Draupadī); rājan — O King (Parīkṣit); bhaginyā — by His sister (Subhadrā); ca — also; abhivanditaḥ — bowed down to.

Translation

Lord Kṛṣṇa bowed down to His aunt and the wives of His elders, O King, and then Draupadī and the Lord's sister bowed down to Him.

Purport

Śrīla Prabhupāda writes: “Lord Kṛṣṇa delightfully offered His respects and obeisances to Kuntī and other elderly ladies of the palace. His younger sister, Subhadrā, was also standing there with Draupadī, and both offered their respectful obeisances unto the lotus feet of the Lord.”

ŚB 10.71.41-42

शश्र्वा सञ्चोदिता कृष्णा कृष्णपत्नीश्च सर्वशः ।
 आनर्च रुक्मिणीं सत्यां भद्रां जाम्बवतीं तथा ॥ ४१ ॥
 कालिन्दीं मित्रविन्दां च शैब्यां नाग्रजितीं सतीम् ।
 अन्याश्चाभ्यागता यास्तु वासःस्रङ्मण्डनादिभिः ॥ ४२ ॥

*śvaśrvā sañcoditā kṛṣṇā
 kṛṣṇa-patnīs ca sarvaśaḥ
 ānarca rukmiṇīm satyām
 bhadrām jāmbavatīm tathā
 kālindīm mitravindām ca
 śaibyām nāgnajitīm satīm
 anyāś cābhyāgatā yās tu
 vāsaḥ-sraṅ-maṇḍanādibhiḥ*

Synonyms

śvaśrvā — by her mother-in-law (Kuntī); *sañcoditā* — encouraged; *kṛṣṇā* — Draupadī; *kṛṣṇa-patnīḥ* — Kṛṣṇa's wives; *ca* — and; *sarvaśaḥ* — all of them; *ānarca* — she worshiped; *rukmiṇīm* — Rukmiṇī; *satyām* — Satyabhāmā; *bhadrām jāmbavatīm* — Bhadrā and Jāmbavatī; *tathā* — also; *kālindīm mitravindām ca* — Kālindī and Mitravindā; *śaibyām* — the descendant of King Śibi; *nāgnajitīm* — Nāgnajitī; *satīm* — chaste; *anyāḥ* — others; *ca* — as well; *abhyāgatāḥ* — those who had come there; *yāḥ* — who; *tu* — and; *vāsaḥ* — with clothing; *sraṅ* — flower garlands; *maṇḍana* — jewelry; *ādibhiḥ* — and so on.

Translation

Encouraged by her mother-in-law, Draupadī worshiped all of Lord Kṛṣṇa's wives, including Rukmiṇī; Satyabhāmā; Bhadrā; Jāmbavatī; Kālindī; Mitravindā, the descendant of Śibi; the chaste Nāgnajitī; and the other queens of the Lord who were present. Draupadī honored them all with such gifts as clothing, flower garlands and jewelry.

ŚB 10.71.43

सुखं निवासयामास धर्मराजो जनार्दनम् ।
 ससैन्यं सानुगामत्यं सभार्यं च नवं नवम् ॥ ४३ ॥
sukhaṁ nivāsayām āsa
dharma-rājo janārdanam
sa-sainyam sānugāmatyam
sa-bhāryam ca navam navam

Synonyms

sukham — comfortably; *nivāsayām āsa* — accommodated; *dharma-rājah* — the king of religiosity, Yudhiṣṭhira; *janārdanam* — Lord Kṛṣṇa; *sa-sainyam* — with His army; *sa-anuga* — with His servants; *amatyam* — and ministers; *sa-bhāryam* — with His wives; *ca* — and; *navam navam* — newer and newer.

Translation

King Yudhiṣṭhira arranged for Kṛṣṇa's rest and saw to it that all who came along with Him — namely His queens, soldiers, ministers and secretaries — were comfortably situated. He arranged that they would experience a new feature of reception every day while staying as guests of the Pāṇḍavas.

Purport

This translation is taken from Śrīla Prabhupāda's *Kṛṣṇa*.

ŚB 10.71.44-45

तर्पयित्वा खाण्डवेन वह्निं फाल्गुनसंयुतः ।
 मोचयित्वा मयं येन राज्ञे दिव्या सभा कृता ॥ ४४ ॥
 उवास कतिचिन्मासान् राज्ञः प्रियचिकीर्षया ।
 विहरन् रथमारुह्य फाल्गुनेन भटैर्वृतः ॥ ४५ ॥

tarpayitvā khāṇḍavena
vahniṁ phālguna-saṁyutaḥ
mocayitvā mayam yena
rājñe divyā sabhā kṛtā
uvāsa katicin māsān
rājñah priya-cikīṣayā
viharan ratham āruhya
phālgunena bhatair vṛtaḥ

Synonyms

tarpayitvā — satisfying; *khāṇḍavena* — with the Khāṇḍava forest; *vahniṁ* — the fire-god; *phālguna* — by Arjuna; *saṁyutaḥ* — accompanied; *mocayitvā* — saving; *mayam* — the demon Maya; *yena* — by whom; *rājñe* — for the King (Yudhiṣṭhira); *divyā* — celestial; *sabhā* — assembly hall; *kṛtā* — made; *uvāsa* — He resided; *katicin* — several; *māsān* — months; *rājñah* — to the King; *priya* — pleasure; *cikīṣayā* — with a desire to give; *viharan* — sporting; *ratham* — His chariot; *āruhya* — riding; *phālgunena* — with Arjuna; *bhataih* — by guards; *vṛtaḥ* — surrounded.

Translation

Desiring to please King Yudhiṣṭhira, the Lord resided at Indraprastha for several months. During His stay, He and Arjuna satisfied the fire-god by offering him the Khāṇḍava forest, and they saved Maya Dānava, who then built King Yudhiṣṭhira a celestial assembly hall. The Lord also took the opportunity to go riding in His chariot in the company of Arjuna, surrounded by a retinue of soldiers.

Purport

Śrīla Prabhupāda writes in *Kṛṣṇa*: “It was during this time that Lord Śrī Kṛṣṇa, with the help of Arjuna, for the satisfaction of the fire-god, Agni, allowed Agni to devour the Khāṇḍava forest. During the forest fire, Kṛṣṇa saved the demon Mayāsura, who was hiding in the forest. Upon being saved, Mayāsura felt obliged to the Pāṇḍavas and Lord Kṛṣṇa, and he constructed a wonderful assembly house within the city of Hastināpura. In this way, Lord Kṛṣṇa, in order to please King Yudhiṣṭhira, remained in the city of Hastināpura for several months. During His stay, He enjoyed strolling

here and there. He used to drive on chariots along with Arjuna, and many warriors and soldiers used to follow them.”

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

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 72



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER SEVENTY-TWO

The Slaying of the Demon Jarāsandha

This chapter describes how Lord Kṛṣṇa heard King Yudhiṣṭhira’s request and then arranged for Bhīmasena to defeat Jarāsandha.

One day King Yudhiṣṭhira addressed Lord Kṛṣṇa as He sat in the royal assembly: “My Lord, I wish to perform the Rājasūya sacrifice. In this sacrifice people uninterested in Your devotional service will be able to see firsthand the superiority of Your devotees and the inferiority of nondevotees. They will also be able to see Your lotus feet.”

Lord Kṛṣṇa extolled Yudhiṣṭhira’s proposition: “Your scheme is so excellent that it will spread your fame throughout the universe. Indeed, all living beings should desire that this sacrifice be performed. To make this sacrifice possible, however, you must first defeat all the kings of the earth and collect all the necessary paraphernalia.”

Satisfied with Lord Kṛṣṇa’s words, King Yudhiṣṭhira sent his brothers to conquer the various directions. After they had conquered or won the fealty of the kings in their assigned directions, they brought back abundant wealth to Yudhiṣṭhira. They informed him, however, that Jarāsandha could not be defeated. As King Yudhiṣṭhira pondered how he could subdue Jarāsandha, Śrī Kṛṣṇa revealed to him the means for doing so, following the previous advice of Uddhava.

Bhīma, Arjuna and Śrī Kṛṣṇa then disguised themselves as *brāhmaṇas* and went to the palace of Jarāsandha, who was very devoted to the brahminical class. They introduced themselves as *brāhmaṇas* to King Jarāsandha, flattering him by praising his reputation for hospitality, and requested him to grant their desire. Seeing the marks of bowstrings on their limbs, Jarāsandha concluded that they were warriors and not *brāhmaṇas*, but still, even though fearful, he promised to fulfill whatever desire they might have. At that point Lord Kṛṣṇa discarded His disguise and asked Jarāsandha to fight Him in one-to-one combat. But Jarāsandha refused, claiming that Kṛṣṇa was a coward because He had once fled the battlefield. Jarāsandha also declined to fight Arjuna on the plea that he was inferior in age and size. But Bhīma he considered a worthy opponent.

Thus Jarāsandha handed Bhīma a club and took up another himself, and they all went outside the city to begin the fight.

After the fight had gone on for some time, it became clear that the two opponents were too equally matched for either to gain victory. Lord Kṛṣṇa then split a small tree branch in half, thus showing Bhīma how to kill Jarāsandha. Bhīma threw Jarāsandha to the ground, stepped on one of his legs, seized the other with his arms and proceeded to tear him apart from his genitals to his head.

Seeing Jarāsandha dead, his relatives and subjects cried out in lamentation. Lord Kṛṣṇa then appointed Jarāsandha's son ruler of Magadha and released the kings Jarāsandha had imprisoned.

ŚB 10.72.1-2

श्रीशुक उवाच

एकदा तु सभामध्य आस्थितो मुनिभिर्वृतः ।
ब्राह्मणैः क्षत्रियैर्वैश्यैर्भ्रातृभिश्च युधिष्ठिरः ॥ १ ॥
आचार्यैः कुलवृद्धैश्च ज्ञातिसम्बन्धिबान्धवैः ।
शृण्वतामेव चैतेषामाभाष्येदमुवाच ह ॥ २ ॥

śrī-śuka uvāca

ekadā tu sabhā-madhya

āsthito munibhir vṛtaḥ

brāhmaṇaiḥ kṣatriyair vaiśyair

bhrātr̥bhiś ca yudhiṣṭhiraḥ

ācāryaiḥ kula-vṛddhaiś ca

jñāti-sambandhi-bāndhavaiḥ

śṛṇvatām eva caiteṣām

ābhāṣyedaṁ uvāca ha

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *ekadā* — once; *tu* — and; *sabhā* — of the royal assembly; *madhye* — in the midst; *āsthitaḥ* — seated; *munibhiḥ* — by sages; *vṛtaḥ* — surrounded; *brāhmaṇaiḥ ksatriyaiḥ vaiśyaiḥ* — by brāhmaṇas, kṣatriyas and vaiśyas; *bhrātr̥bhiḥ* — by his brothers; *ca* — and; *yudhiṣṭhiraḥ* — King Yudhiṣṭhira; *ācāryaiḥ* — by his spiritual masters; *kula* — of the family; *vṛddhaiḥ* — by the elders;

ca — also; *jñāti* — by blood relatives; *sambandhi* — in-laws; *bāndhavaiḥ* — and friends; *śṛṇvatām* — as they listened; *eva* — indeed; *ca* — and; *eteṣām* — all of them; *ābhāsya* — addressing (Lord Kṛṣṇa); *idam* — this; *uvāca ha* — he said.

Translation

Śukadeva Gosvāmī said: One day, as King Yudhiṣṭhira sat in the royal assembly surrounded by eminent sages, brāhmaṇas, kṣatriyas and vaiśyas, and also by his brothers, spiritual masters, family elders, blood relations, in-laws and friends, he addressed Lord Kṛṣṇa as everyone listened.

ŚB 10.72.3

श्रीयुधिष्ठिर उवाच
 क्रतुराजेन गोविन्द राजसूयेन पावनीः ।
 यक्ष्ये विभूतीर्भवतस्तत् सम्पादय नः प्रभो ॥ ३ ॥

śrī-yudhiṣṭhira uvāca
kratu-rājena govinda
rājasūyena pāvanīḥ
yakṣye vibhūtīr bhavatas
tat sampādaya naḥ prabho

Synonyms

śrī-yudhiṣṭhirah uvāca — Śrī Yudhiṣṭhira said; *kratu* — of major fire sacrifices; *rājena* — with the king; *govinda* — O Kṛṣṇa; *rājasūyena* — named Rājasūya; *pāvanīḥ* — purifying; *yakṣye* — I wish to worship; *vibhūtīḥ* — the opulent expansions; *bhavataḥ* — of Yourself; *tat* — that; *sampādaya* — please allow to happen; *naḥ* — for us; *prabho* — O master.

Translation

Śrī Yudhiṣṭhira said: O Govinda, I desire to worship Your auspicious, opulent expansions by the Rājasūya sacrifice, the king of Vedic ceremonies. Please make our endeavor a success, my Lord.

Purport

Śrīla Śrīdhara Svāmī states that the word *vibhūtīḥ* refers to Lord Kṛṣṇa's expansions (*aṁśān*), and Śrīla Viśvanātha Cakravartī Ṭhākura further explains that here the

word *vibhūtiḥ* refers to Lord Kṛṣṇa’s opulent expansions within this world, such as the demigods and other empowered beings. Thus Śrīla Prabhupāda treats this verse as follows in *Kṛṣṇa, the Supreme Personality of Godhead*: “My dear Lord Kṛṣṇa, the sacrifice known as the Rājasūya-yajña is to be performed by the emperor, and it is considered to be the king of all sacrifices. By performing this sacrifice, I wish to satisfy all the demigods, who are Your empowered representatives within this material world, and I wish that You will kindly help me in this great adventure so that it may be successfully executed. As far as the Pāṇḍavas are concerned, we have nothing to ask from the demigods. We are personally fully satisfied by being Your devotees. As you say in the *Bhagavad-gītā*, ‘Persons who are bewildered by material desires worship the demigods,’ but our purpose is different. I want to perform this Rājasūya sacrifice and invite the demigods to show them that they have no power independent of You. They are all Your servants and You are the Supreme Personality of Godhead. Foolish persons with a poor fund of knowledge consider Your Lordship an ordinary human being. Sometimes they try to find fault in You, and sometimes they defame You. Therefore I wish to perform the Rājasūya-yajña. I wish to invite all the demigods, beginning from Lord Brahmā, Lord Śiva and other exalted chiefs of the heavenly planets, and in that great assembly of the demigods from all parts of the universe, I want to substantiate that You are the Supreme Personality of Godhead and that everyone is Your servant.”

ŚB 10.72.4

त्वत्पादुके अविरतं परि ये चरन्ति ध्यायन्त्यभद्रनशने शुचयो गृणन्ति ।
विन्दन्ति ते कमलनाभ भवापवर्गमाशासते यदि त आशिष ईश नान्ये ॥ ४ ॥

tvat-pāduke aviratam pari ye caranti
dhyāyanty abhadra-naśane śucayo grṇanti
vindanti te kamala-nābha bhavāpavargam
āśāsate yadi ta āśiṣa īśa nānye

Synonyms

tvat — Your; *pāduke* — slippers; *aviratam* — constantly; *pari* — fully; *ye* — who; *caranti* — serve; *dhyāyanti* — meditate upon; *abhadra* — of inauspicious things; *naśane* — which (cause) the destruction; *śucayah* — purified; *grṇanti* — and describe

in their words; vindanti — obtain; te — they; kamala — (like a) lotus; nābha — O You whose navel; bhava — of material life; apavargam — the cessation; āśāsate — harbor desires; yadi — if; te — they; āśisah — (attain) the desired objects; īśa — O Lord; na — not; anye — other persons.

Translation

Purified persons who constantly serve, meditate upon and glorify Your shoes, which destroy everything inauspicious, are sure to obtain freedom from material existence, O lotus-naveled one. Even if they desire something in this world, they obtain it, whereas others — those who do not take shelter of You — are never satisfied, O Lord.

Purport

Śrīla Prabhupāda writes in this connection that liberated, Kṛṣṇa conscious persons “do not even desire to become freed from this material existence or to enjoy material opulences; their desires are fulfilled by Kṛṣṇa conscious activities. As far as we [King Yudhiṣṭhira] are concerned, we are fully surrendered unto Your lotus feet, and by Your grace we are so fortunate to see You personally. Therefore, naturally we have no desire for material opulences. The verdict of the Vedic wisdom is that You are the Supreme Personality of Godhead. I want to establish this fact, and I also want to show the world the difference between accepting You as the Supreme Personality of Godhead and accepting You as an ordinary powerful historical person. I wish to show the world that one can attain the highest perfection of life simply by taking shelter at Your lotus feet, exactly as one can satisfy the branches, twigs, leaves and flowers of an entire tree simply by watering the root. Thus, if one takes to Kṛṣṇa consciousness, his life becomes fulfilled both materially and spiritually.”

Śrīla Viśvanātha Cakravartī similarly explains King Yudhiṣṭhira’s statement: “We feel no great urgency to perform the Rājasūya sacrifice, nor do we have any personal interest, since we are already seeing Your lotus feet and by Your boundless mercy have been taken into Your personal association. But in this world there are some whose hearts are contaminated and who thus think You are not the Supreme Personality of Godhead but an ordinary man. Or else they find fault with You and even criticize You. This is an arrow piercing our hearts.

“Therefore, to extract this arrow from our heart, we must call to this place — on the pretext of the Rājasūya — Brahmā, Rudra and other wise *brahmacārīs* and demigods who reside in each of the fourteen planetary systems. When such an exalted congregation has assembled, it will be incumbent upon them to first arrange for the *agra-pūjā*, or the first worship for the most worthy person present. And when they are directly shown that You, Lord Kṛṣṇa, are the Supreme Personality of Godhead, the arrow piercing our heart will be removed.”

ŚB 10.72.5

तद् देवदेव भवतश्चरणारविन्दसेवानुभावमिह पश्यतु लोक एषः ।
ये त्वां भजन्ति न भजन्त्युत वोभयेषां निष्ठां प्रदर्शय विभो कुरुसृञ्जयानाम् ॥ ५ ॥

*tad deva-deva bhavataś caraṇāravinda-
sevānubhāvam iha paśyatu loka eṣaḥ
ye tvāṁ bhajanti na bhajanty uta vobhayeṣāṁ
niṣṭhāṁ pradarśaya vibho kuru-sṛñjayānām*

Synonyms

tat — therefore; *deva-deva* — O Lord of lords; *bhavataḥ* — Your; *carana-aravinda* — to the lotus feet; *sevā* — of service; *anubhāvam* — the power; *iha* — in this world; *paśyatu* — may they see; *lokaḥ* — the populace; *eṣaḥ* — this; *ye* — who; *tvām* — You; *bhajanti* — worship; *na bhajanti* — do not worship; *uta vā* — or else; *vobhayeṣāṁ* — of both; *niṣṭhām* — the status; *pradarśaya* — please show; *vibho* — O all-powerful one; *kuru-sṛñjayānām* — of the Kurus and Sṛñjayas.

Translation

Therefore, O Lord of lords, let the people of this world see the power of devotional service rendered to Your lotus feet. Please show them, O almighty one, the position of those Kurus and Sṛñjayas who worship You, and the position of those who do not.

Purport

Here we clearly see the heart of a preacher. The great devotee Yudhiṣṭhira Mahārāja implores Lord Kṛṣṇa to demonstrate plainly the result of worshiping Him and the result of not worshiping Him. If the people of the world could understand this, they

could begin to recognize that Kṛṣṇa is the Supreme Personality of Godhead and that everyone's ultimate self-interest lies in surrendering to Him. As confirmed by great authorities, Yudhiṣṭhira Mahārāja is a pure devotee of the Lord, and thus his actual motivation in discharging his duties as a king was to establish the supremacy of Lord Kṛṣṇa as the Supreme Personality of Godhead. This is the real purport of the activities of the Pāṇḍavas, which are described in both the *Śrīmad-Bhāgavatam* and the *Mahābhārata*.

ŚB 10.72.6

न ब्रह्मणः स्वपरभेदमतिस्तव स्यात् सर्वात्मनः समदृशः स्वसुखानुभूतेः ।
संसेवतां सुरतरोरिव ते प्रसादः सेवानुरूपमुदयो न विपर्ययोऽत्र ॥ ६ ॥

na brahmaṇaḥ sva-para-bheda-matis tava syāt
sarvātmanaḥ sama-dṛśaḥ sva-sukhānubhūteḥ
saṁsevatām sura-taror iva te prasādaḥ
sevānurūpam udayo na viparyayo 'tra

Synonyms

na — not; *brahmaṇaḥ* — of the Absolute Truth; *sva* — of own; *para* — and other's; *bheda* — differential; *matih* — mentality; *tava* — of You; *syāt* — there can be; *sarva* — of all beings; *ātmanaḥ* — of the Soul; *sama* — equal; *dṛśaḥ* — whose vision; *sva* — within Himself; *sukha* — of happiness; *anubhūteḥ* — whose experience; *saṁsevatām* — for those who properly worship; *sura-taror* — of the heavenly desire tree; *iva* — as if; *te* — Your; *prasādaḥ* — grace; *sevā* — with the service; *anurūpam* — in accordance; *udayah* — desirable results; *na* — not; *viparyayah* — contradiction; *atra* — in this.

Translation

Within Your mind there can be no such differentiation as “This one is mine, and that is another's,” because You are the Supreme Absolute Truth, the Soul of all beings, always equipoised and enjoying transcendental happiness within Yourself. Just like the heavenly desire tree, You bless all who properly worship You, granting their desired fruits in proportion to the service they render You. There is nothing wrong in this.

Purport

Śrīla Śrīdhara Svāmī explains that a desire tree has no material attachments or partiality but simply bestows its fruits upon those who deserve them, and not upon others. Jīva Gosvāmī Prabhupāda adds that a desire tree does not think, “This person is fit to worship me, but that other person is not.” Rather, a desire tree is satisfied with all who properly serve it. And the Lord acts in the same way, as explained here by King Yudhiṣṭhira.

Śrīla Viśvanātha Cakravartī adds that no one should accuse Lord Kṛṣṇa of being envious of one person and showing favoritism toward another. Since the Lord is *sva-sukhānubhūti*, experiencing His own happiness within Himself, He has nothing to gain or lose in relation to conditioned souls. Rather, He reciprocates according to how they approach Him. Śrīla Prabhupāda very nicely sums up this point as follows in his rendering of King Yudhiṣṭhira’s statement: “If one takes to Kṛṣṇa consciousness, his life becomes fulfilled both materially and spiritually. This does not mean that You are partial to the Kṛṣṇa conscious person and indifferent to the non-Kṛṣṇa conscious person. You are equal to everyone; that is Your declaration. You cannot be partial to one and not interested in others, because You are sitting in everyone’s heart as the Supersoul and giving everyone the respective results of his fruitive activities. You give every living entity the chance to enjoy this material world as he desires. As the Supersoul, You are sitting in the body along with the living entity, giving him the results of his own actions as well as opportunities to turn toward Your devotional service by developing Kṛṣṇa consciousness. You openly declare that one should surrender unto You, giving up all other engagements, and that You will take charge of him, giving him relief from the reactions of all sins. You are like the desire tree in the heavenly planets, which awards benediction according to one’s desires. Everyone is free to achieve the highest perfection, but if one does not so desire, then Your awarding of lesser benedictions is not due to partiality.”

ŚB 10.72.7

श्रीभगवानुवाच

सम्यग् व्यवसितं राजन् भवता शत्रुकर्शन ।
कल्याणी येन ते कीर्तिर्लोकाननु भविष्यति ॥ ७ ॥

*śrī-bhagavān uvāca
samyag vyavasitaṁ rājan
bhavatā śatru-karśana
kalyāṇī yena te kīrtir
lokān anubhaviṣyati*

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *samyak* — perfectly; *vyavasitam* — determined; *rājan* — O King; *bhavatā* — by you; *śatru* — of enemies; *karśana* — O tormentor; *kalyāṇī* — auspicious; *yena* — by which; *te* — your; *kīrtih* — fame; *lokān* — all the worlds; *anubhaviṣyati* — it will see.

Translation

The Supreme Personality of Godhead said: Your decision is perfect, O King, and thus your noble fame will spread to all the worlds, O tormentor of your enemies.

Purport

Lord Kṛṣṇa here concurs with King Yudhiṣṭhira’s decision that the Rājasūya sacrifice should be performed. The Lord further agrees that there is nothing unfair in the fact that one result is achieved by those who worship Him, and another by those who do not. The great *Bhāgavatam* commentators point out that by addressing King Yudhiṣṭhira as *śatru-karśana*, “tormentor of enemies,” Lord Kṛṣṇa is imparting to him the potency to conquer all the enemy kings. Thus Kṛṣṇa predicted that King Yudhiṣṭhira’s noble fame would spread to all the worlds, and in fact it has.

ŚB 10.72.8

ऋषीणां पितृदेवानां सुहृदामपि नः प्रभो ।
सर्वेषामपि भूतानामीप्सितः क्रतुराडयम् ॥ ८ ॥

*ṛṣīnām pitṛ-devānām
suhṛdām api naḥ prabho
sarveṣām api bhūtānām
īpsitaḥ kratu-rāḍ ayam*

Synonyms

rsinām — for the sages; pitṛ — departed forefathers; devānām — and demigods; suhṛdām — for the friends; api — also; nah — our; prabhoh — master; sarveṣām — for all; api — as well; bhūtānām — living beings; īpsitah — desirable; kratu — of major Vedic sacrifices; rāt — king; ayam — this.

Translation

Indeed, My lord, for the great sages, the forefathers and the demigods, for Our well-wishing friends and, indeed, for all living beings, the performance of this king of Vedic sacrifices is desirable.

ŚB 10.72.9

विजित्य नृपतीन्सर्वान् कृत्वा च जगतीं वशे ।
सम्भृत्य सर्वसम्भारानाहरस्व महाक्रतुम् ॥ ९ ॥

*vijitya nṛpatīn sarvān
kṛtvā ca jagatīm vaśe
sambhṛtya sarva-sambhārān
āharasva mahā-kratum*

Synonyms

vijitya — conquering; nṛ-patīn — the kings; sarvān — all; kṛtvā — making; ca — and; jagatīm — the earth; vaśe — under your control; sambhṛtya — collecting; sarva — all; sambhārān — the paraphernalia; āharasva — execute; mahā — great; kratum — the sacrifice.

Translation

First conquer all kings, bring the earth under your control and collect all the required paraphernalia; then execute this great sacrifice.

ŚB 10.72.10

एते ते भ्रातरो राजल्लोकपालांशसम्भवाः ।
जितोऽस्म्यात्मवता तेऽहं दुर्जयो योऽकृतात्मभिः ॥ १० ॥

*ete te bhrātaro rājal
loka-pālāṁśa-sambhavāḥ*

*jito 'smy ātmavatā te 'ham
durjayo yo 'kṛtātmabhiḥ*

Synonyms

ete — these; *te* — your; *bhrātarah* — brothers; *rājan* — O King; *loka* — of the planets; *pāla* — from the ruling demigods; *aṁśa* — as partial expansions; *sambhavāh* — born; *jitah* — conquered; *asmi* — am; *ātma-vatā* — self-controlled; *te* — by you; *aham* — I; *durjayah* — unconquerable; *yah* — who; *akṛta-ātmabhiḥ* — by those who have not conquered their senses.

Translation

These brothers of yours, O King, have taken birth as partial expansions of the demigods ruling various planets. And you are so self-controlled that you have conquered even Me, who am unconquerable for those who cannot control their senses.

Purport

Śrīla Prabhupāda writes in *Kṛṣṇa*, “It is said that Bhīma was born of the demigod Vāyu and that Arjuna was born of the demigod Indra, whereas King Yudhiṣṭhira himself was born of the demigod Yamarāja.” Śrīla Prabhupāda goes on to state, “Lord Kṛṣṇa told King Yudhiṣṭhira that He becomes conquered by the love of one who has conquered his senses. One who has not conquered his senses cannot conquer the Supreme Personality of Godhead. This is the secret of devotional service. To conquer the senses means to engage them constantly in the service of the Lord. The specific qualification of all the Pāṇḍava brothers was that they always engaged their senses in the service of the Lord. One who thus engages his senses becomes purified, and with purified senses one can actually render service to the Lord. The Lord can thus be conquered by the devotee through loving transcendental service.”

ŚB 10.72.11

न कश्चिन्मत्परं लोके तेजसा यशसा श्रिया ।
विभूतिभिर्वाभिभवेद् देवोऽपि किमु पार्थिवः ॥ ११ ॥

na kaścīn mat-param loke
 tejasā yaśasā śriyā
 vibhūtībhīr vābhibhaved
 devo 'pi kim u pāṛthivaḥ

Synonyms

na — not; *kaścīn* — any person; *mat* — to Me; *param* — one who is dedicated; *loke* — in this world; *tejasā* — by his strength; *yaśasā* — fame; *śriyā* — beauty; *vibhūtībhīr* — opulences; *vā* — or; *abhibhaved* — can overcome; *devah* — a demigod; *api* — even; *kim u* — what to speak of; *pāṛthivaḥ* — a ruler of the earth.

Translation

No one in this world, even a demigod — what to speak of an earthly king — can defeat My devotee with his strength, beauty, fame or riches.

Purport

Here Lord Kṛṣṇa assures King Yudhiṣṭhira that he will have no problem conquering the worldly kings, since the King is a pure devotee and the Lord's pure devotees can never be conquered, even by the demigods, what to speak of earthly kings. Although materialists are proud of their power, fame, beauty and opulence, they can never surpass the pure devotees of the Lord in any of these categories.

ŚB 10.72.12

श्रीशुक उवाच
 निशम्य भगवद्गीतं प्रीतः फुल्लमुखाम्बुजः ।
 भ्रातृन् दिग्विजयेऽयुङ्क्त विष्णुतेजोपबृंहितान् ॥ १२ ॥

śrī-śuka uvāca
niśamya bhagavad-gītaṁ
prītaḥ phulla-mukhāmbujah
bhrātṛn dig-vijaye 'yukta
viṣṇu-tejopabṛmhitān

Synonyms

śrī-śukah uvāca — Śrī Śuka said; *niśamya* — hearing; *bhagavat* — of the Supreme Lord; *gītam* — the song; *prītaḥ* — pleased; *phulla* — blossoming; *mukha* — his face;

ambujah — lotuslike; *bhrātṛn* — his brothers; *dik* — of all the directions; *vijaye* — in the conquest; *ayurikta* — engaged; *viṣṇu* — of Lord Viṣṇu; *tejah* — with the potency; *upabrmhitān* — fortified.

Translation

Śukadeva Gosvāmī said: Upon hearing these words sung by the Supreme Lord, King Yudhiṣṭhira became joyful, and his face blossomed like a lotus. Thus he sent forth his brothers, who were empowered with Lord Viṣṇu’s potency, to conquer all directions.

ŚB 10.72.13

सहदेवं दक्षिणस्यामादिशत् सह सृञ्जयैः ।
दिशि प्रतीच्यां नकुलमुदीच्यां सव्यसाचिनम् ।
प्राच्यां वृकोदरं मत्स्यैः केकयैः सह मद्रकैः ॥ १३ ॥

sahadevaṁ dakṣiṇasyām
ādiśat saha sṛñjayaiḥ
diśi pratīcyām nakulam
udīcyām savyasācinam
prācyām vṛkodaram matsyaiḥ
kekayaiḥ saha madrakaiḥ

Synonyms

sahadevam — Sahadeva; *dakṣiṇasyām* — to the south; *ādiśat* — he ordered; *saha* — with; *sṛñjayaiḥ* — the warriors of the Sṛñjaya clan; *diśi* — to the direction; *pratīcyām* — western; *nakulam* — Nakula; *udīcyām* — to the north; *savyasācinam* — Arjuna; *prācyām* — to the east; *vṛkodaram* — Bhīma; *matsyaiḥ* — the Matsyas; *kekayaiḥ* — the Kekayas; *saha* — together with; *madrakaiḥ* — and the Madrakas.

Translation

He sent Sahadeva to the south with the Sṛñjayas, Nakula to the west with the Matsyas, Arjuna to the north with the Kekayas, and Bhīma to the east with the Madrakas.

ŚB 10.72.14

ते विजित्य नृपान्वीरा आजहृदिभ्य ओजसा ।
अजातशत्रवे भूरि द्रविणं नृप यक्ष्यते ॥ १४ ॥

te vijitya nṛpān vīrā
ājahrur digbhya ojasā
ajāta-śatrave bhūri
draviṇam nṛpa yakṣyate

Synonyms

te — they; *vijitya* — defeating; *nṛpān* — kings; *vīrāh* — the heroes; *ājahrur* — brought; *digbhya* — from the different directions; *ojasā* — by their personal strength; *ajāta-śatrave* — to Yudhiṣṭhira Mahārāja, whose enemy was never born; *bhūri* — abundant; *draviṇam* — wealth; *nṛpa* — O King (Parīkṣit); *yakṣyate* — who was intending to perform sacrifice.

Translation

After defeating many kings with their prowess, these heroic brothers brought back abundant wealth for Yudhiṣṭhira Mahārāja, who was intent on performing the sacrifice, O King.

Purport

Śrīla Prabhupāda writes: “It may be noted that by dispatching his younger brothers to conquer in different directions, King Yudhiṣṭhira did not actually intend that they declare war with the kings. Actually, the brothers started for different directions to inform the respective kings about King Yudhiṣṭhira’s intention to perform the Rājasūya sacrifice. The kings were thus informed that they were required to pay taxes for the execution of the sacrifice. This payment of taxes to Emperor Yudhiṣṭhira meant that the king accepted subjugation before him. In case of a king’s refusal to act accordingly, there was certainly a fight. Thus by their influence and strength, the brothers conquered all the kings in different directions, and they were able to bring in sufficient taxes and presentations. These were brought before King Yudhiṣṭhira by his brothers.”

ŚB 10.72.15

श्रुत्वाजितं जरासन्धं नृपतेर्ध्यायतो हरिः ।
आहोपायं तमेवाद्य उद्धवो यमुवाच ह ॥ १५ ॥

*śrutvājitaṁ jarāsandhaṁ
nṛpater dhyāyato hariḥ
āhopāyaṁ tam evādya
uddhavo yam uvāca ha*

Synonyms

śrutvā — hearing; *ajitam* — unconquered; *jarāsandham* — Jarāsandha; *nṛpateḥ* — the King; *dhyāyataḥ* — as he pondered; *hariḥ* — Lord Kṛṣṇa; *āha* — told; *upāyam* — the means; *tam* — to him; *eva* — indeed; *ādyah* — the original person; *uddhavaḥ* — Uddhava; *yam* — which; *uvāca ha* — had spoken.

Translation

When King Yudhiṣṭhira heard that Jarāsandha remained undefeated, he set to pondering, and then the primeval Lord, Hari, told him the means Uddhava had described for defeating Jarāsandha.

ŚB 10.72.16

भीमसेनोऽर्जुनः कृष्णो ब्रह्मलिङ्गधरास्त्रयः ।
जग्मुर्गिरिव्रजं तात बृहद्रथसुतो यतः ॥ १६ ॥

*bhīmaseno 'rjunaḥ kṛṣṇo
brahma-linga-dharās trayah
jagmur girivrajaṁ tāta
brhadratha-suto yataḥ*

Synonyms

bhīmasenaḥ arjunaḥ kṛṣṇaḥ — Bhīmasena, Arjuna and Kṛṣṇa; *brahma* — of *brāhmaṇas*; *liṅga* — the guises; *dharāḥ* — wearing; *trayah* — the three; *jagmuḥ* — went; *girivrajam* — to the fortress city Girivraja; *tāta* — my dear (Parikṣit); *brhadratha-sutaḥ* — the son of Bṛhadratha (Jarāsandha); *yataḥ* — where.

Translation

Thus Bhīmasena, Arjuna and Kṛṣṇa disguised themselves as *brāhmaṇas* and went to Girivraja, my dear King, where the son of Bṛhadratha was to be found.

ŚB 10.72.17

ते गत्वातिथ्यवेलायां गृहेषु गृहमेधिनम् ।
ब्रह्मण्यं समयाचेरन् राजन्या ब्रह्मलिङ्गिनः ॥ १७ ॥

te gatvātithya-velāyām
grheṣu grha-medhinam
brahmaṇyaṁ samayāceran
rājanyā brahma-liṅginah

Synonyms

te — they; *gatvā* — going; *ātithya* — for receiving uninvited guests; *velāyām* — at the appointed hour; *grheṣu* — in his residence; *grha-medhinam* — from the religious householder; *brahmaṇyam* — respectful to *brāhmaṇas*; *samayāceran* — begged; *rājanyāh* — the kings; *brahma-liṅginah* — appearing with the signs of *brāhmaṇas*.

Translation

Disguised as *brāhmaṇas*, the royal warriors approached Jarāsandha at home during the appointed hour for receiving guests. They submitted their entreaty to that dutiful householder, who was especially respectful to the brahminical class.

Purport

Śrīla Prabhupāda writes: “King Jarāsandha was a very dutiful householder, and he had great respect for the *brāhmaṇas*. He was a great fighter, a *kṣatriya* king, but he was never neglectful of the Vedic injunctions. According to Vedic injunctions, the *brāhmaṇas* are considered to be the spiritual masters of all other castes. Lord Kṛṣṇa, Arjuna and Bhīmasena were actually *kṣatriyas*, but they dressed themselves as *brāhmaṇas*, and at the time when King Jarāsandha was to give charity to the *brāhmaṇas* and receive them as guests, they approached him.”

ŚB 10.72.18

राजन् विद्ध्यतिथीन् प्राप्तानर्थिनो दूरमागतान् ।
तन्नः प्रयच्छ भद्रं ते यद्वयं कामयामहे ॥ १८ ॥

rājan viddhy atithīn prāptān
arthino dūram āgatān

*tan naḥ prayaccha bhadrām te
yad vyaṁ kāmāyāmahe*

Synonyms

rājan — O King; *viddhi* — please know; *atithīn* — guests; *prāptān* — arrived; *arthinah* — desirous of gain; *dūram* — from far away; *āgatān* — come; *tat* — that; *naḥ* — to us; *prayaccha* — please grant; *bhadrām* — all good; *te* — unto you; *yat* — whatever; *vayam* — we; *kāmāyāmahe* — are desiring.

Translation

[Kṛṣṇa, Arjuna and Bhīma said:] O King, know us to be needy guests who have come to you from afar. We wish all good unto you. Please grant us whatever we desire.

ŚB 10.72.19

किं दुर्मर्षं तितिक्षूणां किमकार्यमसाधुभिः ।
किं न देयं वदान्यानां कः परः समदर्शिनाम् ॥ १९ ॥
kiṁ durmarṣaṁ titikṣūṇāṁ
kiṁ akāryam asādhubhiḥ
kiṁ na deyaṁ vadānyānām
kaḥ paraḥ sama-darśinām

Synonyms

kiṁ — what; *durmarṣam* — intolerable; *titikṣūṇām* — for the patient; *kiṁ* — what; *akāryam* — impossible to do; *asādhubhiḥ* — for the impious; *kiṁ* — what; *na deyam* — impossible to give away; *vadānyānām* — for the generous; *kaḥ* — who; *paraḥ* — separate; *sama* — equal; *darśinām* — for those whose vision.

Translation

What can the tolerant not bear? What will the wicked not do? What will the generous not give in charity? And who will those of equal vision see as an outsider ?

Purport

In the previous verse, Lord Kṛṣṇa and the two Pāṇḍava brothers, Bhīma and Arjuna, requested Jarāsandha to grant them whatever they asked of him. Here they explain why there is no need for them to specify their desire.

The *ācāryas* comment on this verse as follows: Jarāsandha might be thinking, “What if you request my son, from whom separation would be intolerable?”

To this possible objection Kṛṣṇa and the Pāṇḍavas reply, “For a tolerant person, nothing is intolerable.”

Similarly, Jarāsandha could object, “What if you ask me to give my body or my precious jewels and other ornaments, which are meant to be given to my sons, not to ordinary beggars?”

To this they reply, “For the generous, what is not to be donated in charity?” In other words, everything is to be given.

Jarāsandha might also object that he could be giving charity to his enemies. To this his guests counter with the statement *kaḥ paraḥ sama-darśinām*: “For those with equal vision, who is a stranger?”

Thus Śrī Kṛṣṇa and the Pāṇḍavas encouraged Jarāsandha to simply agree to grant their request without further discussion.

ŚB 10.72.20

योऽनित्येन शरीरेण सतां गेयं यशो ध्रुवम् ।

नाचिनोति स्वयं कल्पः स वाच्यः शोच्य एव सः ॥ २० ॥

yo 'nityena śarīreṇa

satām geyam yaśo dhruvam

nācinoti svayam kalpaḥ

sa vācyaḥ śocya eva saḥ

Synonyms

yah — who; *anityena* — temporary; *śarīreṇa* — with the material body; *satām* — by saints; *geyam* — to be glorified; *yaśaḥ* — fame; *dhruvam* — permanent; *na ācinoti* — does not acquire; *svayam* — himself; *kalpaḥ* — capable; *saḥ* — he; *vācyaḥ* — contemptible; *śocyaḥ* — pitiable; *eva* — indeed; *saḥ* — he.

Translation

He indeed is to be censured and pitied who, though able to do so, fails to achieve with his temporary body the lasting fame glorified by great saints.

ŚB 10.72.21

हरिश्चन्द्रो रन्तिदेव उञ्छवृत्तिः शिबिर्बलिः ।
व्याधः कपोतो बहवो ह्यध्रुवेण ध्रुवं गताः ॥ २१ ॥

hariścandro rantideva
uñchavṛttiḥ śibir baliḥ
vyādhah kapoto bahavo
hy adhruveṇa dhruvaṁ gatāḥ

Synonyms

[hariścandrah rantidevah](#) — Hariścandra and Rantideva; [uñcha-vṛttiḥ](#) — Mudgala, who lived by gathering grains left behind in the fields after the harvest; [śibih baliḥ](#) — Śibi and Bali; [vyādhah](#) — the hunter; [kapotah](#) — the pigeon; [bahavah](#) — many; [hi](#) — indeed; [adhruveṇa](#) — by the temporary; [dhruvam](#) — to the permanent; [gatāḥ](#) — went.

Translation

Hariścandra, Rantideva, Uñchavṛtti Mudgala, Śibi, Bali, the legendary hunter and pigeon, and many others have attained the permanent by means of the impermanent.

Purport

Here Lord Kṛṣṇa and the two Pāṇḍavas are pointing out to Jarāsandha that one can use the temporary material body to achieve a permanent situation in life. Because Jarāsandha was a materialist, they appealed to his natural interest in the heavenly planets, where life lasts so long that it appears permanent to people on earth.

Śrīla Śrīdhara Svāmī briefly summarizes the history of the personalities mentioned in this verse: “To pay off his debts to Viśvāmītra, Hariścandra sold everything he had, including his wife and children. Yet even after attaining the status of a *caṇḍāla*, he did not become discouraged; thus he went to heaven, together with all the inhabitants of Ayodhyā. Rantideva, after going without even water for forty-eight days, somehow obtained some food and water, but then some beggars came and he

gave it all away to them. In this way he attained Brahmaloaka. Mudgala followed the practice of gathering grains left behind in the fields after the harvest. Yet still he was hospitable toward uninvited guests, even after his family had been suffering in poverty for six months. Thus he also went to Brahmaloaka.

“To protect a pigeon who had taken shelter of him, King Śibi gave his own flesh to a hawk and attained heaven. Bali Mahārāja gave all his property to Lord Hari when the Lord disguised Himself as a dwarf *brāhmaṇa* (Vāmanadeva), and so Bali gained the Lord’s personal association. The pigeon and his mate gave their own flesh to a hunter as a show of hospitality, and thus they were taken to heaven in a celestial airplane. When the hunter understood their situation in the mode of goodness, he also became renounced, and thus he gave up hunting and went off to perform severe austerities. Because he was freed of all sins, after his body burned to death in a forest fire he was elevated to heaven. Thus many personalities have attained enduring life on higher planets by means of the temporary material body.”

ŚB 10.72.22

श्रीशुक उवाच

स्वरैराकृतिभिस्तांस्तु प्रकोष्ठैर्ज्याहतैरपि ।

राजन्यबन्धून् विज्ञाय दृष्टपूर्वानचिन्तयत् ॥ २२ ॥

śrī-śuka uvāca

svarair ākṛtibhis tāms tu

prakoṣṭhair jyā-hatair api

rājanya-bandhūn vijñāya

dr̥ṣṭa-pūrvān acintayat

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *svaraih* — by their voices; *ākṛtibhih* — their bodily statures; *tān* — them; *tu* — however; *prakoṣṭhaih* — by (seeing) their forearms; *jyā* — by bowstrings; *hataih* — imprinted; *api* — even; *rājanya* — of royalty; *bandhūn* — as family members; *vijñāya* — recognizing; *dr̥ṣṭa* — seen; *pūrvān* — previously; *acintayat* — he considered.

Translation

Śukadeva Gosvāmī said: From the sound of their voices, their physical stature and the marks of bowstrings on their forearms, Jarāsandha could tell that his guests were of the royal order. He began to think he had seen them somewhere before.

Purport

The *ācāryas* point out that Jarāsandha had seen Lord Kṛṣṇa, Bhīmasena and Arjuna at Draupadī's *svayamvara* ceremony. Since they had come begging in the guise of *brāhmaṇas*, Jarāsandha thought they must be low-class *kṣatriyas*, as indicated here by the word *rājanya-bandhūn*.

ŚB 10.72.23

राजन्यबन्धवो ह्येते ब्रह्मलिङ्गानि बिभ्रति ।
ददानि भिक्षितं तेभ्य आत्मानमपि दुस्त्यजम् ॥ २३ ॥

rājanya-bandhavo hy ete
brahma-liṅgāni bibhrati
dadāni bhikṣitam tebhya
ātmānam api dustyajam

Synonyms

rājanya-bandhavah — relatives of *kṣatriyas*; *hi* — indeed; *ete* — these; *brahma* — of *brāhmaṇas*; *liṅgāni* — the signs; *bibhrati* — they are wearing; *dadāni* — I should give; *bhikṣitam* — what is begged; *tebhyah* — to them; *ātmānam* — my own body; *api* — even; *dustyajam* — impossible to give up.

Translation

[Jarāsandha thought:] These are surely members of the royal order dressed as *brāhmaṇas*, but still I must grant their request for charity, even if they beg me for my own body.

Purport

Here Jarāsandha reveals his strong commitment to charity, especially when begged by *brāhmaṇas*.

ŚB 10.72.24-25

बलेर्नु श्रूयते कीर्तिर्वितता दिक्ष्वकल्मषा ।
 ऐश्वर्याद् भ्रंशितस्यापि विप्रव्याजेन विष्णुना ॥ २४ ॥
 श्रियं जिहीर्षतेन्द्रस्य विष्णवे द्विजरूपिणे ।
 जानन्नपि महीं प्रादाद् वार्यमाणोऽपि दैत्यराट् ॥ २५ ॥

*baler nu śrūyate kīrtir
 vitatā dikṣv akalmaṣā
 aiśvaryād bhraṁśitasyāpi
 vipra-vyājena viṣṇunā
 śriyaṁ jihīrṣatendrasya
 viṣṇave dvija-rūpiṇe
 jānann api mahim prādād
 vāryamāṇo 'pi daitya-rāt*

Synonyms

baleh — of Bali; *nu* — is it not so; *śrūyate* — are heard; *kīrtih* — the glories; *vitatā* — widespread; *diksu* — in all directions; *akalmaṣā* — spotless; *aiśvaryāt* — from his powerful position; *bhraṁśitasya* — who was made to fall; *api* — even though; *vipra* — of a *brāhmaṇa*; *vyājena* — in the guise; *viṣṇunā* — by Lord Viṣṇu; *śriyam* — the opulence; *jihīrṣatā* — who wanted to take away; *indrasya* — of Indra; *viṣṇave* — to Viṣṇu; *dvija-rūpiṇe* — appearing as a *brāhmaṇa*; *jānan* — aware; *api* — although; *mahim* — the whole earth; *prādāt* — he gave; *vāryamāṇah* — being forbidden; *api* — even; *daitya* — of the demons; *rāt* — the king.

Translation

Indeed, the spotless glories of Bali Mahārāja are heard throughout the world. Lord Viṣṇu, wishing to recover Indra's opulence from Bali, appeared before him in the guise of a *brāhmaṇa* and made him fall from his powerful position. Though aware of the ruse and forbidden by his guru, Bali, king of the demons, still gave Viṣṇu the whole earth in charity.

ŚB 10.72.26

जीवता ब्राह्मणार्थाय को न्वर्थः क्षत्रबन्धुना ।
 देहेन पतमानेन नेहता विपुलं यशः ॥ २६ ॥

*jīvatā brāhmaṇārthāya
ko nv arthaḥ kṣatra-bandhunā
dehena patamānena
nehatā vipulam yaśaḥ*

Synonyms

jīvatā — who is alive; *brāhmaṇa-arthāya* — for the benefit of *brāhmaṇas*; *kaḥ* — what; *nu* — at all; *arthaḥ* — use; *kṣatra-bandhunā* — with a fallen *kṣatriya*; *dehena* — by his body; *patamānena* — about to fall; *na ihatā* — who is not endeavoring; *vipulam* — for extensive; *yaśaḥ* — glory.

Translation

What is the use of an unqualified *kṣatriya* who goes on living but fails to gain everlasting glory by working with his perishable body for the benefit of *brāhmaṇas* ?

ŚB 10.72.27

इत्युदारमतिः प्राह कृष्णार्जुनवृकोदरान् ।
हे विप्रा व्रियतां कामो ददाम्यात्मशिरोऽपि वः ॥ २७ ॥

*ity udāra-matiḥ prāha
kṛṣṇārjuna-vṛkodarān
he viprā vriyatām kāmo
dadāmy ātma-śiro 'pi vaḥ*

Synonyms

iti — thus; *udāra* — generous; *matih* — whose mentality; *prāha* — said; *kṛṣṇa-arjuna-vṛkodarān* — to Kṛṣṇa, Arjuna and Bhīma; *he viprah* — O learned *brāhmaṇas*; *vriyatām* — let it be chosen; *kāmah* — what you desire; *dadāmi* — I will give; *ātma* — my own; *śirah* — head; *api* — even; *vaḥ* — to you.

Translation

[Śukadeva Gosvāmī continued:] Thus making up his mind, the generous Jarāsandha addressed Kṛṣṇa, Arjuna and Bhīma: “O learned *brāhmaṇas*, choose whatever you wish. I will give it to you, even if it is my own head.”

ŚB 10.72.28

श्रीभगवानुवाच

युद्धं नो देहि राजेन्द्र द्वन्द्वशो यदि मन्यसे ।
युद्धार्थिनो वयं प्राप्ता राजन्या नान्यकाङ्क्षिणः ॥ २८ ॥

śrī-bhagavān uvāca

yuddham no dehi rājendra

dvandvaśo yadi manyase

yuddhārthino vyaṁ prāptā

rājanyā nānya-kāṅkṣiṇaḥ

Synonyms

śrī-bhagavān uvāca — the Supreme Lord (Kṛṣṇa) said; *yuddham* — battle; *nah* — to us; *dehi* — please give; *rāja-indra* — O exalted King; *dvandvaśah* — as a one-on-one duel; *yadi* — if; *manyase* — you think it proper; *yuddha* — for a fight; *arthinah* — desirous; *vayam* — we; *prāptāḥ* — have come here; *rājanyāḥ* — members of the royal order; *na* — not; *anya* — anything else; *kāṅkṣiṇaḥ* — wanting.

Translation

The Supreme Lord said: O exalted King, give us battle in the form of a duel, if you think it fitting. We are princes and have come to beg a fight. We have no other request to make of you.

ŚB 10.72.29

असौ वृकोदरः पार्थस्तस्य भ्रातारुनो ह्ययम् ।
अनयोर्मातुलेयं मां कृष्णं जानीहि ते रिपुम् ॥ २९ ॥

asau vṛkodaraḥ pārthas

tasya bhrātāṛjuno hy ayam

anayor mātuleyaṁ mām

kṛṣṇaṁ jānihi te ripum

Synonyms

asau — that one; *vṛkodaraḥ* — Bhīma; *pārthah* — the son of Pṛthā; *tasya* — his; *bhrātā* — brother; *arjunah* — Arjuna; *hi* — indeed; *ayam* — this other; *anayoh* — of the two of them; *mātuleyam* — the maternal cousin; *mām* — Me; *kṛṣṇam* — Kṛṣṇa; *jānihi* — please know; *te* — your; *ripum* — enemy.

Translation

Over there is Bhīma, son of Pṛthā, and this is his brother Arjuna. Know Me to be their maternal cousin, Kṛṣṇa, your enemy.

ŚB 10.72.30

एवमावेदितो राजा जहासोच्चैः स्म मागधः ।
आह चामर्षितो मन्दा युद्धं तर्हि ददामि वः ॥ ३० ॥

*evam āvedito rājā
jahāsoccaiḥ sma māgadhaḥ
āha cāmarṣito mandā
yuddham tarhi dadāmi vaḥ*

Synonyms

evam — thus; *āveditah* — invited; *rāja* — the King; *jahāsa* — laughed; *uccaiḥ* — out loud; *sma* — indeed; *māgadhaḥ* — Jarāsandha; *āha* — he said; *ca* — and; *amarṣitah* — intolerant; *mandāḥ* — O fools; *yuddham* — battle; *tarhi* — then; *dadāmi* — I will give; *vaḥ* — to you.

Translation

[Śukadeva Gosvāmī continued:] Thus challenged, Magadharāja laughed out loud and contemptuously said, “All right, you fools, I’ll give you a fight!

Purport

Śrīla Viśvanātha Cakravartī comments that Jarāsandha felt inner satisfaction because he thought that his enemies had been humiliated by having to dress like *brāhmaṇas* to approach him. Thus the *ācārya* understands Jarāsandha’s mind as follows: “O weak ones, forget the botheration of fighting. Why not just accept my head? By dressing yourselves as *brāhmaṇas* begging charity, you have made your heroism set like the sun, but if somehow you have not lost your courage, I will give you battle.”

The *ācārya* finally points out that the goddess of learning intends the phrase *amarṣito mandāḥ* to read *amarṣito ’mandāḥ*. In other words, Lord Kṛṣṇa and the Pāṇḍavas are *amandāḥ*, “never foolish.” And that is why they chose the best tactic for doing away once and for all with the cruel Jarāsandha.

ŚB 10.72.31

न त्वया भीरुणा योत्स्ये युधि विक्रवतेजसा ।
मथुरां स्वपुरीं त्यक्त्वा समुद्रं शरणं गतः ॥ ३१ ॥

*na tvayā bhīruṇā yotsye
yudhi viklava-tejasā
mathurām sva-purīm tyaktvā
samudram śaraṇam gataḥ*

Synonyms

na — not; *tvayā* — with You; *bhīruṇā* — cowardly; *yotsye* — I will fight; *yudhi* — in battle; *viklava* — impaired; *tejasā* — whose strength; *mathurām* — Mathurā; *sva* — Your own; *purīm* — city; *tyaktvā* — leaving; *samudram* — to the ocean; *śaraṇam* — for shelter; *gataḥ* — gone.

Translation

“But I will not fight with You, Kṛṣṇa, for You are a coward. Your strength abandoned You in the midst of battle, and You fled Your own capital of Mathurā to take shelter in the sea.

ŚB 10.72.32

अयं तु वयसातुल्यो नातिसत्त्वो न मे समः ।
अर्जुनो न भवेद् योद्धा भीमस्तुल्यबलो मम ॥ ३२ ॥

*ayam tu vayasātulyo
nāti-sattvo na me samah
arjuno na bhaved yoddhā
bhīmas tulya-balo mama*

Synonyms

ayam — this; *tu* — on the other hand; *vayasā* — in age; *atulyah* — unequal; *na* — not; *ati* — much; *sattvah* — having strength; *na* — not; *me* — to me; *samah* — evenly matched; *arjunah* — Arjuna; *na bhavet* — should not be; *yoddhā* — the contender; *bhīmah* — Bhīma; *tulya* — equal; *balah* — in strength; *mama* — with me.

Translation

“As for this one, Arjuna, he is not as old as I, nor is he very strong. Since he is no match for me, he should not be the contender. Bhīma, however, is as strong as I am.”

ŚB 10.72.33

इत्युक्त्वा भीमसेनाय प्रादाय महतीं गदाम् ।
द्वितीयां स्वयमादाय निर्जगाम पुराद् बहिः ॥ ३३ ॥

*ity uktvā bhīmasenāya
prādāya mahatīm gadām
dvitīyām svayam ādāya
nirjagāma purād bahiḥ*

Synonyms

iti — thus; *uktvā* — saying; *bhīmasenāya* — to Bhīmasena; *prādāya* — giving; *mahatīm* — a large; *gadām* — club; *dvitīyām* — another; *svayam* — himself; *ādāya* — taking; *nirjagāma* — he went out; *purāt* — from the city; *bahiḥ* — to the outside.

Translation

Having said this, Jarāsandha offered Bhīmasena a huge club, took up another himself and went outside the city.

ŚB 10.72.34

ततः समेखले वीरौ संयुक्तावितरेतरम् ।
जघ्नतुर्वज्रकल्पाभ्यां गदाभ्यां रणदुर्मदौ ॥ ३४ ॥

*tataḥ samekhale vīrau
saṁyuktāv itaretaram
jaghnatur vajra-kalpābhyām
gadābhyām raṇa-durmadau*

Synonyms

tataḥ — then; *samekhale* — on the level fighting grounds; *vīrau* — the two heroes; *saṁyuktau* — engaged; *itara-itaram* — each other; *jaghnatuh* — struck; *vajra-kalpābhyām* — like lightning bolts; *gadābhyām* — with their clubs; *raṇa* — by the fight; *durmadau* — driven to a mad fury.

Translation

The two heroes thus began battling each other on the level fighting grounds outside the city. Maddened with the fury of combat, they struck each other with their lightning-bolt-like clubs.

ŚB 10.72.35

मण्डलानि विचित्राणि सव्यं दक्षिणमेव च ।
चरतोः शुशुभे युद्धं नटयोरिव रङ्गिणोः ॥ ३५ ॥

maṇḍalāni vicitrāṇi
savyam dakṣiṇam eva ca
caratoḥ śuśubhe yuddham
naṭayor iva raṅgiṇoḥ

Synonyms

mandalāni — arcs; *vicitrāṇi* — skillful; *savyam* — to the left; *dakṣiṇam* — to the right; *eva ca* — also; *caratoḥ* — of them who were moving; *śuśubhe* — appeared splendid; *yuddham* — the fight; *naṭayoh* — of actors; *iva* — like; *raṅgiṇoḥ* — on a stage.

Translation

As they skillfully circled left and right, like actors dancing on a stage, the fight presented a magnificent spectacle.

Purport

Jarāsandha and Bhīma here demonstrate their expertise in the use of clubs. Thus it can be understood that both fighters were fearless and steady even in the rage of battle.

ŚB 10.72.36

ततश्चटचटाशब्दो वज्रनिष्पेससन्निभः ।
गदयोः क्षिप्तयो राजन्दन्तयोरिव दन्तिनोः ॥ ३६ ॥

tataś caṭa-caṭā-śabdo
vajra-niṣpesa-sannibhaḥ
gadayoḥ kṣiptayo rājan
dantayor iva dantinoḥ

Synonyms

tatah — then; *cata-catā-śabdah* — the clattering sound; *vajra* — of lightning; *niśpeṣa* — the crash; *sannibhah* — resembling; *gaḍayoh* — of their clubs; *ksiptayoh* — being swung; *rājan* — O King (Parikṣit); *dantayoh* — of the tusks; *iva* — as if; *dantinoḥ* — of elephants.

Translation

When Jarāsandha’s and Bhīmasena’s clubs loudly collided, O King, the sound was like the impact of the big tusks of two fighting elephants, or the crash of a thunderbolt in a flashing electrical storm.

Purport

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

ŚB 10.72.37

ते वै गदे भुजजवेन निपात्यमाने अन्योन्यतोऽसकटिपादकरोरुजत्रुम् ।
चूर्णीबभूवतुरुपेत्य यथार्कशाखे संयुध्यतोर्द्विरदयोरिव दीप्तमन्व्योः ॥ ३७ ॥

te vai gade bhuja-javena nipātyamāne
anyonyato ’msa-kaṭi-pāda-karoru-jatrum
cūrṇi-babhūvatur upetya yathārka-śākhe
saṁyudhyator dviradayor iva dīpta-manvyoḥ

Synonyms

te — they; *vai* — indeed; *gade* — the two clubs; *bhuja* — of their arms; *javena* — by the rapid force; *nipātyamāne* — being powerfully swung; *anyonyatah* — against one another; *aṁsa* — their shoulders; *kaṭi* — hips; *pāda* — feet; *kara* — hands; *ūru* — thighs; *jatrum* — and collarbones; *cūrṇi* — crushed; *babhūvatuh* — became; *upetya* — contacting; *yathā* — as; *arka-śākhe* — two branches of *arka* trees; *saṁyudhyatoḥ* — fighting vigorously; *dviradayoh* — of a pair of elephants; *iva* — as; *dīpta* — inflamed; *manvyoḥ* — whose anger.

Translation

They swung their clubs at each other with such speed and force that as the clubs struck their shoulders, hips, feet, hands, thighs and collarbones, the

weapons were crushed and broken like branches of arka trees with which two enraged elephants furiously attack each other.

ŚB 10.72.38

इत्थं तयोः प्रहतयोर्गदयोर्नृवीरौ क्रुद्धौ स्वमुष्टिभिरयःस्परशैरपिष्टाम् ।
शब्दस्तयोः प्रहरतोरिभयोरिवासीन्निर्घातवज्रपरुषस्तलताडनोत्थः ॥ ३८ ॥

ittham tayoh prahatayor gadayor nṛ-vīrau
kruddhau sva-muṣṭibhir ayah-sparaśair apiṣṭām
śabdas tayoh praharator ibhayor ivāsīn
nirghāta-vajra-paruṣas tala-tāḍanotthaḥ

Synonyms

ittham — in this manner; *tayoh* — their; *prahatayoh* — being ruined; *gadayoh* — the clubs; *nṛ* — among human beings; *vīrau* — the two great heroes; *kruddhau* — angry; *sva* — their own; *muṣṭibhiḥ* — with the fists; *ayah* — like iron; *sparaśaih* — whose touch; *apiṣṭām* — they battered; *śabdah* — the sound; *tayoh* — of them; *praharatoḥ* — striking; *ibhayoh* — of two elephants; *iva* — as; *āsīt* — became; *nirghāta* — crashing; *vajra* — like thunder; *paruṣah* — harsh; *tala* — of their palms; *tāḍana* — by the hitting; *utthaḥ* — raised.

Translation

Their clubs thus ruined, those great heroes among men angrily pummeled each other with their iron-hard fists. As they slapped each other, the sound resembled the crash of elephants colliding or harsh thunderclaps.

ŚB 10.72.39

तयोरेवं प्रहरतोः समशिक्षाबलौजसोः ।
निर्विशेषमभूद् युद्धमक्षीणजवयोर्नृप ॥ ३९ ॥

tayor evam praharatoḥ
sama-śikṣā-balaujasoḥ
nirviśeṣam abhūd yuddham
akṣīṇa-javayor nṛpa

Synonyms

tayoh — of the two; *evam* — thus; *praharatoḥ* — striking; *sama* — equal; *śīksā* — whose training; *bala* — strength; *ojasoh* — and stamina; *nirviśeṣam* — indecisive; *abhūt* — was; *yuddham* — the fight; *akṣīna* — undiminished; *javayoh* — whose exertion; *nrpa* — O King.

Translation

As they thus fought, this contest between opponents of equal training, strength and stamina reached no conclusion. And so they kept on fighting, O King, without any letup.

Purport

Some *ācāryas* include the following two verses in the text of this chapter, and Śrīla Prabhupāda has also translated them in *Kṛṣṇa*:

*evam tayor mahā-rāja
yudhyatoḥ sapta-vimśatiḥ
dināni niragaṃs tatra
suhṛd-van niśi tiṣṭhatoḥ
ekadā mātuleyaṃ vai
prāha rājan vṛkodaraḥ
na śakto 'haṃ jarāsandham
nirjetuṃ yudhi mādharma*

“At the end of each day’s fighting, they lived at night as friends in Jarāsandha’s palace, and the next day they fought again. In this way they passed twenty-seven days in fighting. On the twenty-eighth day, Bhīmasena told Kṛṣṇa, ‘My dear Kṛṣṇa, must frankly admit that I cannot conquer Jarāsandha.’”

ŚB 10.72.40

शत्रोर्जन्ममृती विद्वाञ्जीवितं च जराकृतम् ।
पार्थमाप्याययन् स्वेन तेजसाचिन्तयद्धरिः ॥ ४० ॥

*śatror janma-mṛtī vidvāñ
jīvitam ca jarā-kṛtam*

*pārtham āpyāyayan svena
tejasācintayad dhariḥ*

Synonyms

śatroh — of the enemy; *janma* — the birth; *mrti* — and death; *vidvān* — knowing; *jīvitam* — the bringing to life; *ca* — and; *jarā* — by the demoness Jarā; *krtam* — done; *pārtham* — Bhīma, the son of Pṛthā; *āpyāyayan* — empowering; *svena* — with His own; *tejasā* — potency; *acintayat* — thought; *hariḥ* — Lord Kṛṣṇa.

Translation

Lord Kṛṣṇa knew the secret of His enemy Jarāsandha’s birth and death, and also how he had been given life by the demoness Jarā. Considering all this, Lord Kṛṣṇa imparted His special power to Bhīma.

Purport

Śrīla Prabhupāda writes that Lord Kṛṣṇa “knew the mystery of the birth of Jarāsandha. Jarāsandha was born in two different parts from two different mothers. When his father saw that the baby was useless, he threw the two parts in the forest, where they were later found by a black-hearted witch named Jarā. She managed to join the two parts of the baby from top to bottom. Knowing this, Lord Kṛṣṇa therefore also knew how to kill him.”

ŚB 10.72.41

सञ्चिन्त्यारिवधोपायं भीमस्यामोघदर्शनः ।
दर्शयामास विटपं पाटयन्निव संज्ञया ॥ ४१ ॥

*sañcintyāri-vadhopāyaṁ
bhīmasyāmogha-darśanaḥ
darśayām āsa viṭapaṁ
pāṭayann iva sañjñayā*

Synonyms

sañcintya — having thought; *ari* — their enemy; *vadha* — for killing; *upāyam* — about the means; *bhīmasya* — to Bhīma; *amogha-darśanaḥ* — the Supreme Lord, whose vision is infallible; *darśayām āsa* — showed; *viṭapam* — a tree branch; *pāṭayan* — tearing apart; *iva* — as if; *sañjñayā* — as a sign.

Translation

Having determined how to kill the enemy, that Lord of infallible vision made a sign to Bhīma by tearing in half a small branch of a tree.

ŚB 10.72.42

तद् विज्ञाय महासत्त्वो भीमः प्रहरतां वरः ।
गृहीत्वा पादयोः शत्रुं पातयामास भूतले ॥ ४२ ॥

tad vijñāya mahā-sattvo
bhīmaḥ praharatām varaḥ
grhītvā pādayoḥ śatrum
pātayām āsa bhū-tale

Synonyms

tat — that; *vijñāya* — understanding; *mahā* — great; *sattvah* — whose strength; *bhīmah* — Bhīma; *praharatām* — of fighters; *varaḥ* — the best; *grhītvā* — seizing; *pādayoḥ* — by the feet; *śatrum* — his enemy; *pātayām asa* — he made him fall; *bhū-tale* — to the ground.

Translation

Understanding this sign, mighty Bhīma, the best of fighters, seized his opponent by the feet and threw him to the ground.

ŚB 10.72.43

एकं पादं पदाक्रम्य दोर्भ्यमिन्यं प्रगृह्य सः ।
गुदतः पाटयामास शाखमिव महागजः ॥ ४३ ॥

ekam pādāṁ padākramya
dorbhyām anyam pragrhya saḥ
gudataḥ pātayām āsa
śākhāṁ iva mahā-gajaḥ

Synonyms

ekam — one; *pādām* — leg; *padā* — with his foot; *ākramya* — standing on top of; *dorbhyām* — with his two hands; *anyam* — the other; *pragrhya* — taking hold of; *saḥ* — he; *gudataḥ* — beginning from the anus; *pātayām āsa* — tore him asunder; *śākhām* — a tree branch; *iva* — as; *mahā* — great; *gajāḥ* — an elephant.

Translation

Bhīma pressed down on one leg with his foot while grabbing Jarāsandha's other leg in his hands, and just as a great elephant might break the branch of a tree, Bhīma tore Jarāsandha apart from the anus upward.

ŚB 10.72.44

एकपादोरुवृषणकटिपृष्ठस्तनांसके ।
 एकबाह्वक्षिभ्रूकर्णे शकले ददृशुः प्रजाः ॥ ४४ ॥
eka-pādorū-vṛṣaṇa-
kaṭi-prṣṭha-stanāṁsake
eka-bāhv-akṣi-bhrū-karṇe
śakale dadṛśuḥ prajāḥ

Synonyms

eka — with one; *pāda* — leg; *ūru* — thigh; *vṛṣana* — testicle; *kaṭi* — hip; *prṣṭha* — side of the back; *stana* — chest; *āṁsake* — and shoulder; *eka* — with one; *bāhu* — arm; *akṣi* — eye; *bhrū* — eyebrow; *karṇe* — and ear; *śakale* — two pieces; *dadṛśuḥ* — saw; *prajāḥ* — the citizens.

Translation

The King's subjects then saw him lying in two separate pieces, each with a single leg, thigh, testicle, hip, shoulder, arm, eye, eyebrow and ear, and with half a back and chest.

ŚB 10.72.45

हाहाकारो महानासीन्निहते मगधेश्वरे ।
 पूजयामासतुर्भीमं परिरभ्य जयाच्युतौ ॥ ४५ ॥
hāhā-kāro mahān āsīn
nihate magadheśvare
pūjayām āsatur bhīmaṁ
parirabhya jayācyatau

Synonyms

hāhā-kārah — a cry of lamentation; *mahān* — great; *āsīt* — arose; *nihate* — having been killed; *magadha-īsvare* — the lord of the Magadha province; *pūjayām āsatuh* —

the two of them honored; *bhīmam* — Bhīma; *parirabhya* — embracing; *jaya* — Arjuna; *acyutau* — and Kṛṣṇa.

Translation

With the death of the lord of Magadha, a great cry of lamentation arose, while Arjuna and Kṛṣṇa congratulated Bhīma by embracing him.

ŚB 10.72.46

सहदेवं तत्तनयं भगवान् भूतभावनः ।
अभ्यषिञ्चदमेयात्मा मगधानां पतिं प्रभुः ।
मोचयामास राजन्यान्संरुद्धा मागधेन ये ॥ ४६ ॥

sahadevaṁ tat-tanayaṁ
bhagavān bhūta-bhāvanaḥ
abhyaṣiñcad ameyātmā
magadhānām patiṁ prabhuḥ
mocayām āsa rājanyān
saṁruddhā māgadhena ye

Synonyms

sahadevam — named Sahadeva; *tat* — his (Jarāsandha’s); *tanayam* — son; *bhagavān* — the Personality of Godhead; *bhūta* — of all living beings; *bhāvanah* — the sustainer; *abhyaṣiñcat* — coronated; *ameya-ātmā* — the immeasurable one; *magadhānām* — of the Magadhas; *patiṁ* — as the master; *prabhuḥ* — the Lord; *mocayām āsa* — He released; *rājanyān* — the kings; *saṁruddhāh* — imprisoned; *māgadhena* — by Jarāsandha; *ye* — who.

Translation

The immeasurable Supreme Personality of Godhead, the sustainer and benefactor of all living beings, coronated Jarāsandha’s son, Sahadeva, as the new ruler of the Magadhas. The Lord then freed all the kings Jarāsandha had imprisoned.

Purport

Śrīla Prabhupāda writes: “Although Jarāsandha was killed, neither Kṛṣṇa nor the two Pāṇḍava brothers made a claim to the throne. Their purpose in killing Jarāsandha

was to stop him from creating a disturbance to the proper discharge of world peace. A demon always creates disturbances, whereas a demigod always tries to keep peace in the world. The mission of Lord Kṛṣṇa is to give protection to the righteous persons and to kill the demons who disturb a peaceful situation. Therefore Lord Kṛṣṇa immediately called for the son of Jarāsandha, whose name was Sahadeva, and with due ritualistic ceremonies the Lord asked him to occupy the seat of his father and reign over the kingdom peacefully. Lord Kṛṣṇa is the master of the whole cosmic creation, and He wants everyone to live peacefully and execute Kṛṣṇa consciousness. After installing Sahadeva on the throne, He released all the kings and princes who had been imprisoned unnecessarily by Jarāsandha.”

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventy-second Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “The Slaying of the Demon Jarāsandha.”