

# ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 73



His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda

## CHAPTER SEVENTY-THREE

### Lord Kṛṣṇa Blesses the Liberated Kings

This chapter relates how Lord Śrī Kṛṣṇa, after freeing the kings imprisoned by Jarāsandha, mercifully gave them His audience and bestowed royal gifts upon them.

When Lord Kṛṣṇa freed the 20,800 kings Jarāsandha had imprisoned, they immediately fell to the ground to pay Him obeisances. Then they stood with joined palms and began to pray to Him. Seeing their imprisonment as an act of mercy by the Lord to smash their false pride, the kings prayed only to be granted whatever would facilitate their perpetual remembrance of His lotus feet.

The Lord assured the kings that their prayer would be fulfilled. He instructed them, “Worship Me by performing Vedic sacrifices, and protect your subjects in accordance with the principles of religion. Fixing your minds on Me, beget progeny, and remain always equipoised in happiness and distress. Thus at the end of your lives you will surely attain Me.”

Lord Kṛṣṇa then saw to it that the kings were properly bathed and dressed, and He had Sahadeva offer them flower garlands, sandalwood pulp, fine clothing and other things suitable for kings. After having them adorned with jewels and golden ornaments, He seated them on chariots and sent them off to their respective kingdoms. In accordance with the orders the Lord had given them, they began to carry out their various duties once again.

Lord Kṛṣṇa, Bhīma and Arjuna then departed for Indraprastha, where they met with King Yudhiṣṭhira and related to him everything that had happened.

### ŚB 10.73.1-6

श्रीशुक उवाच

अयुते द्वे शतान्यष्टौ निरुद्धा युधि निर्जिताः ।  
 ते निर्गता गिरिद्रोण्यां मलिना मलवाससः ॥ १ ॥  
 क्षुत्क्षामाः शुष्कवदनाः संरोधपरिकर्षिताः ।  
 ददृशुस्ते घनश्यामं पीतकौशेयवाससम् ॥ २ ॥

श्रीवत्साङ्गं चतुर्बाहुं पद्मगर्भारुणेक्षणम् ।  
 चारुप्रसन्नवदनं स्फुरन्मकरकुण्डलम् ॥ ३ ॥  
 पद्महस्तं गदाशङ्ख रथाङ्गैरुपलक्षितम् ।  
 किरीटहारकटककटिसूत्राङ्गदाञ्चितम् ॥ ४ ॥  
 भ्राजद्वरमणिग्रीवं निवीतं वनमालया ।  
 पिबन्त इव चक्षुर्भ्यां लिहन्त इव जिह्वया ॥ ५ ॥  
 जिघ्रन्त इव नासाभ्यां रम्भन्त इव बाहुभिः ।  
 प्रणेमुर्हतपाप्मानो मूर्धभिः पादयोर्हरेः ॥ ६ ॥

*śrī-śuka uvāca*

*ayute dve śatāny aṣṭau  
 niruddhā yudhi nirjitāḥ  
 te nirgatā giridronyām  
 malinā mala-vāsasaḥ  
 kṣut-kṣāmāḥ śuṣka-vadanāḥ  
 samrodha-parikarśitāḥ  
 dadṛśus te ghana-śyāmam  
 pīta-kausēya-vāsasam  
 śrīvatsāṅkam catur-bāhuṁ  
 padma-garbhāruṇekṣaṇam  
 cāru-prasanna-vadanam  
 sphuran-makara-kuṇḍalam  
 padma-hastam gadā-śaṅkha  
 rathāṅgair upalakṣitam  
 kirīṭa-hāra-kaṭaka-  
 kaṭi-sūtrāṅgadāñcitam  
 bhrājad-vara-maṇi-grīvam  
 nivitam vana-mālayā  
 pibanta iva cakṣurbhyām  
 lihanta iva jihvayā  
 jiḡhranta iva nāsābhyām  
 rambhanta iva bāhubhiḥ  
 praṇemur hata-pāpmāno  
 mūrdhabhiḥ pādayor hareḥ*

## Synonyms

*śrī-śukah uvāca* — Śukadeva Gosvāmī said; *ayute* — ten thousands; *dve* — two; *śatāni* — hundreds; *aṣṭau* — eight; *niruddhāḥ* — imprisoned; *yudhi* — in battle; *nirjitāḥ* —

defeated; *te* — they; *nirgatāh* — coming out; *giridronyām* — in the fortress of Giridronī, Jarāsandha’s capital; *malināh* — dirty; *mala* — dirty; *vāśasah* — whose clothes; *ksut* — by hunger; *ksāmāh* — emaciated; *śuska* — dried up; *vadanāh* — faces; *saṁrodha* — by their bondage; *parikarśitāh* — greatly weakened; *dadrśuh* — saw; *te* — they; *ghana* — like a cloud; *śyāmam* — dark blue; *pīta* — yellow; *kaūśeya* — of silk; *vāśasam* — whose clothing; *śrīvatsa* — by the distinctive sign known as Śrīvatsa; *aṅkam* — marked; *catuh* — four; *bāhum* — having arms; *padma* — of a lotus; *garbha* — like the whorl; *aruna* — pink; *ikṣanam* — eyes; *cāru* — charming; *prasanna* — and pleasant; *vadanam* — face; *sphurat* — gleaming; *makara* — shaped like sea monsters; *kundalam* — with earrings; *padma* — a lotus; *hastam* — in His hand; *gadā* — by His club; *śaṅkha* — conchshell; *ratha-aṅgaih* — and disc weapon; *upalaksitam* — identified; *kirīta* — with a helmet; *hāra* — jeweled necklace; *kataka* — gold bracelets; *kaṭi-sūtra* — belt; *aṅgada* — and armlets; *añcitam* — decorated; *bhrājat* — brilliant; *vara* — excellent; *mani* — a jewel (the Kaustubha); *grīvam* — on His neck; *nivītam* — hanging (from His neck); *vana* — of forest flowers; *mālayā* — with a garland; *pibantah* — drinking; *iva* — as if; *caksurbhyām* — with their eyes; *lihantah* — licking; *iva* — as if; *jihvayā* — with their tongues; *jighrantah* — smelling; *iva* — as if; *nāsābhyām* — with their nostrils; *rambhantah* — embracing; *iva* — as if; *bāhubhih* — with their arms; *pranemuh* — they bowed down; *hata* — destroyed; *pāpmānah* — whose sins; *mūrdhabhih* — with their heads; *pādayoh* — at the feet; *hareh* — of Lord Kṛṣṇa.

## Translation

Śukadeva Gosvāmī said: Jarāsandha had defeated 20,800 kings in combat and thrown them into prison. As these kings emerged from the Giridronī fortress, they appeared dirty and shabbily dressed. They were emaciated by hunger, their faces were dried up, and they were greatly weakened by their long imprisonment.

## Purport

The kings then beheld the Lord before them. His complexion was dark blue like the color of a cloud, and He wore a yellow silk garment. He was distinguished by the Śrīvatsa mark on His chest, His four mighty arms, the



pinkish hue of His eyes, which resembled the whorl of a lotus, His lovely, cheerful face, His gleaming makara earrings and the lotus, club, conchshell and disc in His hands. A helmet, a jeweled necklace, a golden belt, and golden bracelets and armlets decorated His form, and on His neck He wore both the brilliant, precious Kaustubha gem and a garland of forest flowers. The kings seemed to drink His beauty with their eyes, lick Him with their tongues, relish His fragrance with their nostrils and embrace Him with their arms. Their past sins now eradicated, the kings all bowed down to Lord Hari, placing their heads at His feet.

## ŚB 10.73.7

कृष्णसन्दर्शनाह्लादध्वस्तसंरोधनक्लमाः ।  
प्रशंसंसुर्हृषीकेशं गीर्भिः प्राञ्जलयो नृपाः ॥ ७ ॥

*kr̥ṣṇa-sandarśanāhlāda*  
*dhvasta-saṁrodhana-klamāḥ*  
*praśaśaṁsur hr̥ṣīkeśaṁ*  
*gīrbhiḥ prāñjalayo nṛpāḥ*

### Synonyms

*kr̥ṣṇa-sandarśana* — of seeing Lord Kṛṣṇa; *āhlāda* — by the ecstasy; *dhvasta* — eradicated; *saṁrodhana* — of imprisonment; *klamāḥ* — whose weariness; *praśaśaṁsuh* — they praised; *hr̥ṣīkā-īśam* — the supreme master of the senses; *gīrbhiḥ* — with their words; *prāñjalayah* — with joined palms; *nṛpāḥ* — the kings.

### Translation

The ecstasy of beholding Lord Kṛṣṇa having dispelled the weariness of their imprisonment, the kings stood with joined palms and offered words of praise to that supreme master of the senses.

## ŚB 10.73.8

राजान ऊचुः  
नमस्ते देवदेवेश प्रपन्नार्तिहराव्यय ।  
प्रपन्नान् पाहि नः कृष्ण निर्विण्णान्घोरसंसृतेः ॥ ८ ॥

*rājāna ūcuḥ  
 namas te deva-deveśa  
 prapannārti-harāvyaya  
 prapannān pāhi naḥ kṛṣṇa  
 nirviṇṇān ghora-saṁsrteḥ*

## Synonyms

*rājānaḥ ūcuḥ* — the kings said; *namah* — obeisances; *te* — to You; *deva* — of the demigods; *deva* — of the lords; *īśa* — O Supreme Lord; *prapanna* — of those who are surrendered; *ārti* — of the distress; *hara* — O remover; *avyaya* — O inexhaustible one; *prapannān* — surrendered; *pāhi* — please save; *naḥ* — us; *kṛṣṇa* — O Kṛṣṇa; *nirvinnān* — despondent; *ghora* — terrible; *saṁsrteḥ* — from material existence.

## Translation

The kings said: Obeisances to You, O Lord of the ruling demigods, O destroyer of Your surrendered devotees' distress. Since we have surrendered to You, O inexhaustible Kṛṣṇa, please save us from this terrible material life, which has made us so despondent.

## ŚB 10.73.9

नैनं नाथानुसूयामो मागधं मधुसूदन ।  
 अनुग्रहो यद् भवतो राज्ञां राज्यच्युतिर्विभो ॥ ९ ॥

*nainam nāthānusūyāmo  
 māgadham madhusūdana  
 anugraho yad bhavato  
 rājñām rājya-cyutir vibho*

## Synonyms

*na* — not; *enam* — with this; *nātha* — O master; *anusūyāmah* — do we find fault; *māgadham* — the King of Magadha; *madhusūdana* — O Kṛṣṇa; *anugrahaḥ* — mercy; *yad* — since; *bhavataḥ* — Your; *rājñām* — of kings; *rājya* — from their dominion; *cyutih* — the falling; *vibho* — O almighty one.

## Translation

O master, Madhusūdana, we do not blame this King of Magadha, since it is actually by Your mercy that kings fall from their royal position, O almighty Lord.

## Purport

It is significant that upon seeing Lord Kṛṣṇa and thus becoming purified of their sins, the kings did not feel any mundane hatred or bitterness toward Jarāsandha, who had imprisoned them. Simply by seeing Lord Kṛṣṇa, the kings came to the position of Kṛṣṇa consciousness and spoke these verses, which show deep spiritual wisdom.

## ŚB 10.73.10

राज्यैश्वर्यमदोन्नद्धो न श्रेयो विन्दते नृपः ।  
त्वन्मायामोहितोऽनित्या मन्यते सम्पदोऽचलाः ॥ १० ॥

*rājyaiśvarya-madonnaddho  
na śreyo vindate nṛpaḥ  
tvan-māyā-mohito 'nityā  
manyate sampado 'calāḥ*

## Synonyms

*rājya* — with sovereignty; *aiśvarya* — and opulence; *mada* — by the intoxication; *unnaddhaḥ* — becoming unrestrained; *na* — does not; *śreyah* — real benefit; *vindate* — obtain; *nṛpaḥ* — a king; *tvat* — Your; *māyā* — by the potency of illusion; *mohitaḥ* — deluded; *anityāḥ* — temporary; *manyate* — he thinks; *sampadaḥ* — assets; *acalāḥ* — permanent.

## Translation

Infatuated with his opulence and ruling power, a king loses all self-restraint and cannot obtain his true welfare. Thus bewildered by Your illusory energy, he imagines his temporary assets to be permanent.

## Purport

The word *unnaddha* indicates that one who is intoxicated by false pride goes beyond the boundaries of proper behavior. Human life is meant to be governed by *dharma*,

spiritual principles for gradual advancement to the perfection of Kṛṣṇa consciousness. Blinded by wealth and power, however, a foolish person does not hesitate to act whimsically, against the laws of nature and God. Unfortunately, this is now the situation in the prosperous Western countries.

## ŚB 10.73.11

मृगतृष्णां यथा बाला मन्यन्त उदकाशयम् ।  
एवं वैकारिकीं मायामयुक्ता वस्तु चक्षते ॥ ११ ॥

*mṛga-trṣṇām yathā bālā  
manyanta udakāśayam  
evam vaikārikīm māyām  
ayuktā vastu cakṣate*

### Synonyms

*mṛga-trṣṇām* — a mirage; *yathā* — as; *bālāh* — men of childish intelligence; *manyante* — consider; *udaka* — of water; *āśayam* — a reservoir; *evam* — in the same way; *vaikārikīm* — subject to transformations; *māyām* — the material illusion; *ayuktāh* — those who lack discrimination; *vastu* — substance; *cakṣate* — see as.

### Translation

**Just as men of childish intelligence consider a mirage in the desert to be a pond of water, so those who are irrational look upon the illusory transformations of Māyā as substantial.**

## ŚB 10.73.12-13

वयं पुरा श्रीमदनष्टदृष्टयो जिगीषयास्या इतरेतरस्पृधः ।  
घ्नन्तः प्रजाः स्वा अतिनिर्घृणाः प्रभो मृत्युं पुरस्त्वाविगणय्य दुर्मदाः ॥ १२ ॥  
त एव कृष्णाद्य गभीररंहसा दुरन्तेवीर्येण विचालिताः श्रियः ।  
कालेन तन्वा भवतोऽनुकम्पया विनष्टदर्पाश्चरणौ स्मराम ते ॥ १३ ॥

*vayaṁ purā śrī-mada-naṣṭa-dṛṣṭayo  
jigīṣayāsyā itaretara-sprdhah  
ghnantah prajāh svā ati-nirghṛṇāh prabho  
mṛtyuṁ puras tvāvigaṇayya durmadāh  
ta eva kṛṣṇādya gabhira-ramhasā  
durante-vīryeṇa vicālitāh śriyah*



*kālena tanvā bhavato 'nukampayā  
vinaṣṭa-darpāś caraṇau smarāma te*

## Synonyms

*vayam* — we; *purā* — previously; *śrī* — of opulence; *mada* — by the intoxication; *nasta* — lost; *drstayah* — whose sight; *jigīsayā* — with the desire of conquering; *asyāh* — this (earth); *itara-itara* — with one another; *sprdhah* — quarreling; *ghnantah* — attacking; *prajāh* — citizens; *svāh* — our own; *ati* — extremely; *nirghrnāh* — cruel; *prabho* — O Lord; *mrtyum* — death; *purah* — in front; *tvā* — You; *aviganayya* — disregarding; *durmadāh* — arrogant; *te* — they (ourselves); *eva* — indeed; *krsna* — O Kṛṣṇa; *adya* — now; *gabhira* — mysterious; *ramhasā* — whose movement; *duranta* — irresistible; *vīryena* — whose power; *vicālitāh* — forced to depart; *śriyah* — from our opulence; *kālena* — by time; *tanvā* — Your personal form; *bhavatah* — Your; *anukampayā* — by the mercy; *vinasta* — destroyed; *darpāh* — whose pride; *caranau* — the two feet; *smarāma* — may we remember; *te* — Your.

## Translation

Previously, blinded by the intoxication of riches, we wanted to conquer this earth, and thus we fought one another to achieve victory, mercilessly harassing our own subjects. We arrogantly disregarded You, O Lord, who stood before us as death. But now, O Kṛṣṇa, that powerful form of Yours called time, moving mysteriously and irresistibly, has deprived us of our opulences. Now that You have mercifully destroyed our pride, we beg simply to remember Your lotus feet.

## ŚB 10.73.14

अथो न राज्यं मृगतृष्णिरूपितं देहेन शश्वत् पतता रुजां भुवा ।  
उपासितव्यं स्पृहयामहे विभो क्रियाफलं प्रेत्य च कर्णरोचनम् ॥ १४ ॥

*atho na rājyam mṛga-trṣṇi-rūpitaṁ  
dehena śaśvat patatā rujāṁ bhuvā  
upāsitavyaṁ sprhayāmahe vibho  
kriyā-phalaṁ pretya ca karṇa-rocanam*

## Synonyms

*atha u* — henceforward; *na* — not; *rājyam* — kingdom; *mrga-trsni* — like a mirage; *rūpitam* — which appears; *dehena* — by the material body; *śāśvat* — perpetually; *patatā* — subject to demise; *rujām* — of diseases; *bhuvā* — the birthplace; *upāsitavyam* — to be served; *sprhayāmahe* — do we hanker for; *vibho* — O almighty Lord; *kriyā* — of pious work; *phalam* — the fruit; *pretya* — having passed to the next life; *ca* — and; *karna* — for the ears; *rocanam* — enticement.

## Translation

Never again will we hanker for a miragelike kingdom — a kingdom that must be slavishly served by this mortal body, which is simply a source of disease and suffering and which is declining at every moment. Nor, O almighty Lord, will we hanker to enjoy the heavenly fruits of pious work in the next life, since the promise of such rewards is simply an empty enticement for the ears.

## Purport

One must work very hard to maintain a kingdom or political sovereignty. And yet the body, which works so hard to maintain one's political power, is itself doomed. At every moment the mortal body moves toward death, and all along the way the body is subject to many painful diseases. The whole affair of mundane power is thus a waste of time for the pure soul, who needs to revive his dormant Kṛṣṇa consciousness.

The Vedic scriptures and other religious scriptures contain many promises of prosperity and heavenly enjoyment in the next life for one who acts piously in this life. Such promises are pleasing to the ears, but they are nothing more than that. Material enjoyment, whether in heaven or in hell, is a type of illusion for the pure soul. By the personal association of Lord Kṛṣṇa, the fortunate kings have now realized the higher spiritual reality beyond the phantasmagoria of the material creation.

## ŚB 10.73.15

तं नः समादिशोपायं येन ते चरणाब्जयोः ।  
स्मृतिर्यथा न विरमेदपि संसरतामिह ॥ १५ ॥

*taṁ naḥ samādiśopāyaṁ  
yena te caraṇābjayoḥ  
smṛtīr yathā na viramed  
api saṁsaratām iha*

## Synonyms

*taṁ* — that; *naḥ* — to us; *samādiśa* — please instruct; *upāyam* — the means; *yena* — by which; *te* — Your; *carana* — of the feet; *abjayoh* — lotuslike; *smṛtiḥ* — remembrance; *yathā* — as; *na viramet* — may not cease; *api* — even; *saṁsaratām* — for those traveling through the cycle of birth and death; *iha* — in this world.

## Translation

**Please tell us how we may constantly remember Your lotus feet, though we continue in the cycle of birth and death in this world.**

## Purport

One can constantly remember the Lord only by His mercy. Such remembrance is the easy method to obtain supreme liberation, as explained in [Bhagavad-gītā \(8.14\)](#):

*ananya-cetāḥ satataṁ  
yo mām smarati nityaśaḥ  
tasyāham sulabhaḥ pārtha  
nitya-yuktasya yoginaḥ*

“For one who always remembers Me without deviation, I am easy to obtain, O son of Pṛthā, because of his constant engagement in devotional service.”

The words *api saṁsaratām iha* indicate that the kings were approaching Lord Kṛṣṇa not merely for liberation but rather for the boon of always being able to remember His lotus feet. Such constant remembrance is a symptom of love, and love of Godhead is the actual goal of life.

## ŚB 10.73.16

कृष्णाय वासुदेवाय हरये परमात्मने ।  
प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥ १६ ॥

*kṛṣṇāya vāsudevāya  
haraye paramātmāne  
praṇata-kleśa-nāśāya  
govindāya namo namaḥ*

## Synonyms

*kṛsnāya* — to Kṛṣṇa; *vāsudevāya* — the son of Vasudeva; *haraye* — the Supreme Lord, Hari; *parama-ātmāne* — the Supersoul; *praṇata* — of those who have surrendered; *kleśa* — of the distress; *nāśāya* — to the destroyer; *govindāya* — to Govinda; *namaḥ* — repeated obeisances.

## Translation

Again and again we offer our obeisances unto Lord Kṛṣṇa, Hari, the son of Vasudeva. That Supreme Soul, Govinda, vanquishes the suffering of all who surrender to Him.

## ŚB 10.73.17

श्रीशुक उवाच  
संस्तूयमानो भगवान् राजभिर्मुक्तबन्धनैः ।  
तानाह करुणस्तात शरण्यः श्लक्ष्णया गिरा ॥ १७ ॥

*śrī-śuka uvāca  
saṁstūyamāno bhagavān  
rājabhir mukta-bandhanaiḥ  
tān āha karuṇas tāta  
śaranyāḥ ślakṣṇayā girā*

## Synonyms

*śrī-śukah uvāca* — Śukadeva Gosvāmī said; *saṁstūyamānah* — being nicely praised; *bhagavān* — the Supreme Lord; *rājabhiḥ* — by the kings; *mukta* — freed; *bandhanaiḥ* — from their bondage; *tān* — to them; *āha* — He spoke; *karuṇah* — merciful; *tāta* — my dear (King Parīkṣit); *śaranyāḥ* — the giver of shelter; *ślakṣṇayā* — with gentle; *girā* — words.

## Translation

Śukadeva Gosvāmī said: Thus the kings, now freed from bondage, glorified the Supreme Lord. Then, my dear Parīkṣit, that merciful bestower of shelter spoke to them in a gentle voice.

## ŚB 10.73.18

श्रीभगवानुवाच

अद्यप्रभृति वो भूपा मय्यात्मन्यखिलेश्वरे ।

सुदृढा जायते भक्तिर्बाढमाशंसितं तथा ॥ १८ ॥

*śrī-bhagavān uvāca*

*adya prabhṛti vo bhūpā*

*mayy ātmany akhileśvare*

*su-dṛḍhā jāyate bhaktir*

*bāḍham āśamsitam tathā*

### Synonyms

*śrī-bhagavān uvāca* — the Supreme Lord said; *adya prabhṛti* — beginning from now; *vah* — your; *bhū-pāh* — O kings; *mayi* — for Me; *ātmani* — the Self; *akhila* — of all; *īsvare* — the controller; *su* — very; *dṛḍhā* — firm; *jāyate* — will arise; *bhaktih* — devotion; *bāḍham* — assuredly; *āśamsitam* — what is desired; *tathā* — so.

### Translation

The Supreme Personality of Godhead said: From now on, my dear kings, you will have firm devotion to Me, the Supreme Self and the Lord of all that be. I assure you this will come to pass, just as you desire.

## ŚB 10.73.19

दिष्ट्या व्यवसितं भूपा भवन्त ऋतभाषिणः ।

श्रीयैश्वर्यमदोन्नाहं पश्य उन्मादकं नृणाम् ॥ १९ ॥

*diṣṭyā vyavasitam bhūpā*

*bhavanta ṛta-bhāṣiṇaḥ*

*śrīy-aiśvarya-madonnāham*

*paśya unmādakam nṛṇām*

### Synonyms

*distyā* — fortunate; *vyavasitam* — your resolve; *bhūpāh* — O kings; *bhavantah* — you; *ṛta* — truthfully; *bhāṣinah* — speaking; *śrī* — of opulence; *aiśvarya* — and power; *mada* — due to the intoxication; *unnāham* — lack of restraint; *paśye* — I see; *unmādakam* — maddening; *nṛnām* — for human beings.

## Translation

Fortunately you have come to the proper conclusion, my dear kings, and what you have spoken is true. I can see that human beings' lack of self-restraint, which arises from their intoxication with opulence and power, simply leads to madness.

## ŚB 10.73.20

हैहयो नहुषो वेणो रावणो नरकोऽपरे ।  
श्रीमदाद् भ्रंशिताः स्थानाद् देवदैत्यनरेश्वराः ॥ २० ॥

*haihayo nahuṣo veṇo*  
*rāvaṇo narako 'pare*  
*śrī-madād bhraṁśitāḥ sthānād*  
*deva-daitya-nareśvarāḥ*

## Synonyms

*haihayah nahuṣah venah* — Haihaya (Kārtavīrya), Nahuṣa and Veṇa; *rāvanah narakah* — Rāvaṇa and Naraka; *apare* — others also; *śrī* — due to opulence; *madāt* — because of their intoxication; *bhraṁśitāḥ* — made to fall; *sthānāt* — from their positions; *deva* — of demigods; *daitya* — demons; *nara* — and men; *iśvarāḥ* — rulers.

## Translation

Haihaya, Nahuṣa, Veṇa, Rāvaṇa, Naraka and many other rulers of demigods, men and demons fell from their elevated positions because of infatuation with material opulence.

## Purport

As described by Śrīdhara Svāmī, because Haihaya stole the desire cow of Lord Paraśurāma's father, Jamadagni, Paraśurāma killed him and his impudent sons. Nahuṣa became puffed up when he temporarily assumed the post of Indra. When out



of pride Nahuṣa ordered some *brāhmaṇas* to carry him in a palanquin to an illicit meeting with Lord Indra's chaste wife, Śacī, the *brāhmaṇas* made him fall down from his position and become an old man. King Vena was similarly mad, and when he insulted the *brāhmaṇas* they killed him by loud incantations of the syllable *hum*. Rāvaṇa was a famous ruler of the Rākṣasas, but out of lust he kidnapped Mother Sītā, and thus her husband, Lord Rāmacandra, killed him. Naraka was a ruler of the Daityas who dared to steal Mother Aditi's earrings, and for his offense he was also killed. Thus throughout history powerful leaders have fallen from their positions because they became intoxicated with their so-called opulence.

## ŚB 10.73.21

भवन्त एतद् विज्ञाय देहाद्युत्पाद्यमन्तवत् ।  
मां यजन्तोऽध्वरैर्युक्ताः प्रजा धर्मेण रक्षयथ ॥ २१ ॥

*bhavanta etad vijñāya*  
*dehādy utpādyam anta-vat*  
*mām yajanto 'dhvarair yuktāḥ*  
*prajā dharmena rakṣayatha*

### Synonyms

*bhavantah* — you; *etat* — this; *vijñāya* — understanding; *deha-ādi* — the material body and so forth; *utpādyam* — subject to birth; *anta-vat* — having an end; *mām* — Me; *yajantah* — worshiping; *adhvaraiḥ* — with Vedic sacrifices; *yuktāḥ* — having clear intelligence; *prajāḥ* — your citizens; *dharmena* — according to religious principles; *rakṣayatha* — you should protect.

### Translation

Understanding that this material body and everything connected with it have a beginning and an end, worship Me by Vedic sacrifices, and with clear intelligence protect your subjects in accordance with the principles of religion.

## ŚB 10.73.22

सन्तन्वन्तः प्रजातन्तून् सुखं दुःखं भवाभवौ ।  
प्राप्तं प्राप्तं च सेवन्तो मच्चित्ता विचरिष्यथ ॥ २२ ॥

*santanvantah prajā-tantūn  
sukham duḥkham bhavābhavau  
prāptam prāptam ca sevanto  
mac-cittā vicariṣyatha*

## Synonyms

*santanvantah* — generating; *prajā* — of progeny; *tantūn* — lines; *sukham* — happiness; *duḥkham* — distress; *bhava* — birth; *abhavau* — and death; *prāptam prāptam* — as they are encountered; *ca* — and; *sevantah* — accepting; *mat-cittāh* — with minds fixed on Me; *vicariṣyatha* — you should go about.

## Translation

As you live your lives, begetting generations of progeny and encountering happiness and distress, birth and death, always keep your minds fixed on Me.

## ŚB 10.73.23

उदासीनाश्च देहादावात्मारामा धृत्वताः ।  
मय्यावेश्य मनः सम्यङ्मामन्ते ब्रह्म यास्यथ ॥ २३ ॥

*udāsīnāś ca dehādāv  
ātmārāmā dhṛta-vratāḥ  
mayy āveśya manaḥ samyañ  
mām ante brahma yāsyatha*

## Synonyms

*udāsīnāh* — indifferent; *ca* — and; *deha-ādau* — to the body and so on; *ātma-ārāmāh* — self-satisfied; *dhṛta* — holding firmly; *vrataḥ* — to your vows; *mayi* — upon Me; *āveśya* — concentrating; *manaḥ* — the mind; *samyak* — completely; *mām* — to Me; *ante* — in the end; *brahma* — the Absolute Truth; *yāsyatha* — you will go.

## Translation

Be detached from the body and everything connected to it. Remaining self-satisfied, steadfastly keep your vows while concentrating your minds fully on Me. In this way you will ultimately attain Me, the Supreme Absolute Truth.

## ŚB 10.73.24

श्रीशुक उवाच

इत्यादिश्य नृपान् कृष्णो भगवान् भुवनेश्वरः ।  
तेषां न्ययुङ्क्त पुरुषान् स्त्रियो मज्जनकर्मणि ॥ २४ ॥

*śrī-śuka uvāca*

*ity ādiśya nṛpān kṛṣṇo  
bhagavān bhuvaneśvaraḥ  
teṣāṃ nyayuṅkta puruṣān  
striyo majjana-karmaṇi*

### Synonyms

*śrī-śukah uvāca* — Śukadeva Gosvāmī said; *iti* — thus; *ādiśya* — ordering; *nṛpān* — the kings; *kṛṣṇah* — Kṛṣṇa; *bhagavān* — the Supreme Lord; *bhuvana* — of all the worlds; *iśvaraḥ* — the master; *teṣām* — of them; *nyayuṅkta* — engaged; *puruṣān* — menservants; *striyah* — and women; *majjana* — of cleansing; *karmaṇi* — in the work.

### Translation

Śukadeva Gosvāmī said: Having thus instructed the kings, Lord Kṛṣṇa, the supreme master of all the worlds, engaged male and female servants in bathing and grooming them.

## ŚB 10.73.25

सपर्या कारयामास सहदेवेन भारत ।  
नरदेवोचितैर्वस्त्रैर्भूषणैः स्रग्विलेपनैः ॥ २५ ॥

*saparyām kārayām āsa*

*sahadevena bhārata*

*naradevositair vastrair*

*bhūṣaṇaiḥ srag-vilepanaiḥ*

### Synonyms

*saparyām* — service; *kārayām āsa* — He had done; *sahadevena* — by Sahadeva, the son of Jarāsandha; *bhārata* — O descendant of Bharata; *nara-deva* — kings; *ucitaiḥ* — befitting; *vastraiḥ* — with clothing; *bhūṣaṇaiḥ* — ornaments; *srag* — flower garlands; *vilepanaiḥ* — and sandalwood paste.

## Translation

O descendant of Bharata, the Lord then had King Sahadeva honor them with offerings of clothing, jewelry, garlands and sandalwood paste, all suitable for royalty.

### ŚB 10.73.26

भोजयित्वा वरान्नेन सुस्नातान्समलङ्कृतान् ।  
भोगैश्च विविधैर्युक्तांस्ताम्बूलाद्यैर्नृपोचितैः ॥ २६ ॥

*bhojayitvā varānnena*  
*su-snātān samalaṅkṛtān*  
*bhogaiś ca vividhair yuktāms*  
*tāmbūlādyair nṛpocitaiḥ*

## Synonyms

*bhojayitvā* — feeding; *vara* — excellent; *annena* — with food; *su* — properly; *snātān* — bathed; *samalaṅkṛtān* — well decorated; *bhogaiḥ* — with objects of enjoyment; *ca* — and; *vividhaiḥ* — various; *yuktān* — bestowed; *tāmbūla* — betel nut; *ādyaiḥ* — and so on; *nṛpa* — kings; *ucitaiḥ* — befitting.

## Translation

After they had been properly bathed and adorned, Lord Kṛṣṇa saw to it that they dined on excellent food. He also presented them with various items befitting the pleasure of kings, such as betel nut.

### ŚB 10.73.27

ते पूजिता मुकुन्देन राजानो मृष्टकुण्डलाः ।  
विरेजुर्मोचिताः क्लेशात् प्रावृडन्ते यथा ग्रहाः ॥ २७ ॥

*te pūjitā mukundena*  
*rājāno mṛṣṭa-kuṇḍalāḥ*  
*virejur mocitāḥ kleśāt*  
*prāvṛḍ-ante yathā grahāḥ*

## Synonyms

*te* — they; *pūjitāḥ* — honored; *mukundena* — by Lord Kṛṣṇa; *rājānah* — the kings; *mṛsta* — gleaming; *kuṇḍalāḥ* — whose earrings; *virejuh* — appeared splendid;

*mocitāh* — released; *kleśāt* — from their distress; *prāvṛt* — of the rainy season; *ante* — at the end; *yathā* — as; *grahāh* — the planets (such as the moon).

## Translation

Honored by Lord Mukunda and freed from tribulation, the kings shone splendidly, their earrings gleaming, just as the moon and other celestial bodies shine brilliantly in the sky at the end of the rainy season.

## ŚB 10.73.28

रथान्सदश्वानारोप्य मणिकान्चनभूषितान् ।  
प्रीणय्य सुनृतैर्वाक्यैः स्वदेशान् प्रत्ययापयत् ॥ २८ ॥

*rathān sad-aśvān āropya*  
*maṇi-kāñcana-bhūṣitān*  
*prīṇayya sunṛtair vākyaiḥ*  
*sva-deśān pratyayāpayat*

## Synonyms

*rathān* — chariots; *sat* — fine; *aśvān* — with horses; *āropya* — having them mount; *maṇi* — with jewels; *kāñcana* — and gold; *bhūṣitān* — decorated; *prīṇayya* — gratifying; *sunṛtaiḥ* — with pleasant; *vākyaiḥ* — words; *sva* — to their own; *deśān* — kingdoms; *pratyayāpayat* — He sent off.

## Translation

Then the Lord arranged for the kings to be seated on chariots drawn by fine horses and adorned with jewels and gold, and pleasing them with gracious words, He sent them off to their own kingdoms.

## ŚB 10.73.29

त एवं मोचिताः कृच्छ्रात् कृष्णेन सुमहात्मना ।  
ययुस्तमेव ध्यायन्तः कृतानि च जगत्पतेः ॥ २९ ॥

*ta evaṁ mocitāḥ kṛcchrāt*  
*kṛṣṇena su-mahātmanā*  
*yayus tam eva dhyāyantaḥ*  
*kṛtāni ca jagat-pateḥ*

## Synonyms

*te* — they; *evam* — thus; *mocitāh* — freed; *krcchrāt* — from difficulty; *kr̥ṣṇena* — by Kṛṣṇa; *su-mahā-ātmanā* — the greatest of personalities; *yayuh* — they went; *tam* — on Him; *eva* — alone; *dhyāyantah* — meditating; *krtāni* — the deeds; *ca* — and; *jagat-pateh* — of the Lord of the universe.

## Translation

Thus liberated from all difficulty by Kṛṣṇa, the greatest of personalities, the kings departed, and as they went they thought only of Him, the Lord of the universe, and of His wonderful deeds.

## ŚB 10.73.30

जगदुः प्रकृतिभ्यस्ते महापुरुषचेष्टितम् ।  
यथान्वशासद् भगवांस्तथा चक्रुरतन्द्रिताः ॥ ३० ॥

*jagaduh prakṛtibhyas te*  
*mahā-puruṣa-ceṣṭitam*  
*yathānvaśāsad bhagavāms*  
*tathā cakrur atandritāḥ*

## Synonyms

*jagaduh* — told; *prakṛtibhyah* — to their ministers and other associates; *te* — they (the kings); *mahā-puruṣa* — of the Supreme Person; *ceṣṭitam* — the activities; *yathā* — as; *anvaśāsat* — He instructed; *bhagavān* — the Lord; *tathā* — so; *cakruh* — they did; *atandritāḥ* — without becoming lax.

## Translation

The kings told their ministers and other associates what the Personality of Godhead had done, and then they diligently carried out the orders He had imparted to them.

## ŚB 10.73.31

जरासन्धं घातयित्वा भीमसेनेन केशवः ।  
पार्थाभ्यां संयुतः प्रायात् सहदेवेन पूजितः ॥ ३१ ॥



*jarāsandham ghātayivā  
bhīmasenena keśavaḥ  
pārthābhyāṁ saṁyutaḥ prāyāt  
sahadevena pūjitaḥ*

## Synonyms

*jarāsandham* — Jarāsandha; *ghātayivā* — having had killed; *bhīmasenena* — by Bhīmasena; *keśavaḥ* — Lord Kṛṣṇa; *pārthābhyam* — by the two sons of Pṛthā (Bhīma and Arjuna); *saṁyutaḥ* — accompanied; *prāyāt* — He departed; *sahadevena* — by Sahadeva; *pūjitaḥ* — worshiped.

## Translation

Having arranged for Bhīmasena to kill Jarāsandha, Lord Keśava accepted worship from King Sahadeva and then departed with the two sons of Pṛthā.

## ŚB 10.73.32

गत्वा ते खाण्डवप्रस्थं शङ्खान् दध्मुर्जितारयः ।  
हर्षयन्तः स्वसुहृदो दुर्हृदां चासुखावहाः ॥ ३२ ॥

*gatvā te khāṇḍava-prastham  
śaṅkhān dadhmur jitārayaḥ  
harṣayantaḥ sva-suhṛdo  
durhṛdām cāsukhāvahāḥ*

## Synonyms

*gatvā* — arriving; *te* — they; *khāṇḍava-prastham* — at Indraprastha; *śaṅkhān* — their conchshells; *dadhmuh* — blew; *jita* — having defeated; *arayah* — their enemy; *harṣayantaḥ* — delighting; *sva* — their; *suhṛdah* — well-wishers; *durhṛdām* — to their enemies; *ca* — and; *asukha* — displeasure; *āvahāḥ* — bringing.

## Translation

When they arrived at Indraprastha, the victorious heroes blew their conchshells, bringing joy to their well-wishing friends and sorrow to their enemies.

## ŚB 10.73.33

तच्छ्रुत्वा प्रीतमनस इन्द्रप्रस्थनिवासिनः ।  
मेनिरे मागधं शान्तं राजा चासमनोरथः ॥ ३३ ॥

*tac chrutvā prīta-manasa*  
*indraprastha-nivāsinaḥ*  
*menire māgadham śāntam*  
*rājā cāpta-manorathaḥ*

## Synonyms

*tac* — that; *śrutvā* — hearing; *prīta* — pleased; *manasaḥ* — in their hearts;  
*indraprastha-nivāsinaḥ* — the residents of Indraprastha; *menire* — understood;  
*māgadham* — Jarāsandha; *śāntam* — put to rest; *rājā* — the King (Yudhiṣṭhira); *ca* —  
and; *āpta* — achieved; *manah-rathaḥ* — whose desires.

## Translation

The residents of Indraprastha were very pleased to hear that sound, for they understood that now the King of Magadha had been put to rest. King Yudhiṣṭhira felt that his desires were now fulfilled.

## ŚB 10.73.34

अभिवन्द्याथ राजानं भीमार्जुनजनार्दनाः ।  
सर्वमाश्रावयां चक्रुरात्मना यदनुष्ठितम् ॥ ३४ ॥

*abhivandyātha rājānam*  
*bhīmārjuna-janārdanāḥ*  
*sarvam āśrāvayāṁ cakrur*  
*ātmanā yad anuṣṭhitam*

## Synonyms

*abhivandya* — offering their respects; *atha* — then; *rājānam* — the King; *bhīma-arjuna-janārdanāḥ* — Bhīma, Arjuna and Kṛṣṇa; *sarvam* — everything; *āśrāvayām* *ca* — they told; *ātmanā* — by themselves; *yad* — what; *anuṣṭhitam* — executed.

## Translation

Bhīma, Arjuna and Janārdana offered their respects to the King and informed him fully about what they had done.

## ŚB 10.73.35

निशम्य धर्मराजस्तत् केशवेनानुकम्पितम् ।  
आनन्दाश्रुकलां मुञ्चन् प्रेम्णा नोवाच किञ्चन ॥ ३५ ॥

*niśamya dharma-rājas tat  
keśavenānukampitam  
ānandāśru-kalām muñcan  
preṃṇā novāca kiñcana*

### Synonyms

*niśamya* — hearing; *dharma-rājah* — the king of religion, Yudhiṣṭhira; *tat* — that; *keśavena* — by Lord Kṛṣṇa; *anukampitam* — the mercy; *ānanda* — of ecstasy; *aśru-kalām* — tears; *muñcan* — shedding; *preṃṇā* — out of love; *na uvāca* — he did not say; *kiñcana* — anything.

### Translation

Upon hearing their account of the great favor Lord Keśava had mercifully shown him, King Dharmarāja shed tears of ecstasy. He felt such love that he could not say anything.

### Purport

*Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventy-third Chapter, of the Śrīmad-Bhāgavatam, entitled “Lord Kṛṣṇa Blesses the Liberated Kings.”*

# ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 74



His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda

## CHAPTER SEVENTY-FOUR

### The Deliverance of Śiśupāla at the Rājasūya Sacrifice

This chapter describes how Lord Kṛṣṇa received the honor of first worship during the Rājasūya sacrifice, and how He killed Śiśupāla.

After glorifying Lord Kṛṣṇa, King Yudhiṣṭhira selected qualified *brāhmaṇas* such as Bharadvāja, Gautama and Vasiṣṭha to serve as the priests of the Rājasūya sacrifice. Then many exalted guests of all the four social orders arrived to see the sacrificial performance.

As the sacrifice proceeded, the ritual of “first worship” had to be performed, and the members of the assembly were called upon to decide who would receive this honor. Sahadeva spoke up: “Śrī Kṛṣṇa, the Supreme Lord, is indeed the most exalted person, for He Himself comprises all the deities worshiped by Vedic sacrifice. In His role as the Supersoul in the heart, He arranges for everyone in the universe to engage in his particular kind of work, and by His mercy alone human beings can perform various kinds of pious activities and receive the resultant benefits. One who worships Him worships all living entities. Surely Lord Kṛṣṇa should be worshiped first.”

Nearly everyone in the assembly agreed with Sahadeva’s proposal and loudly congratulated him. Thus King Yudhiṣṭhira happily worshiped Lord Kṛṣṇa. After bathing His feet, the King took the wash water and sprinkled it on his head, and his wives, younger brothers, ministers and relatives also sprinkled that water on their heads. Then everyone shouted, “All victory, all victory!” and bowed down to Lord Kṛṣṇa as flowers rained down from above.

Śiśupāla, however, could not tolerate this worship and glorification of Śrī Kṛṣṇa. He stood up from his seat and harshly rebuked the wise elders for choosing Kṛṣṇa to be worshiped first. “After all” he said, “this Kṛṣṇa is outside the system of Vedic social and spiritual orders and the society of respectable families. He follows no principles of religion and has no good qualities.”



Even as Śiśupāla continued to blaspheme Him in this way, Lord Kṛṣṇa remained silent. But many members of the assembly covered their ears and quickly left the hall, while the Pāṇḍava brothers raised their weapons and prepared to kill Śiśupāla. Lord Kṛṣṇa stopped them from attacking, however, and instead used His Sudarśana disc to decapitate the offender. At that moment an effulgent spark of light rose out of Śiśupāla's dead body and entered the transcendental body of Lord Kṛṣṇa. Having lived through three births as the enemy of the Lord, Śiśupāla now attained the liberation of *sāyujya*, merging into Him, by dint of his constant meditation on Him.

King Yudhiṣṭhira then distributed profuse gifts to the respected guests of the assembly and to the priests, and finally he executed the purificatory oblations known as the *prāyaścitta-homa*, which counteract errors made during the sacrifice.

Yudhiṣṭhira's Rājasūya sacrifice having now been completed, Lord Kṛṣṇa took His leave from the King and set off for Dvārakā in the company of His wives and ministers.

Duryodhana could not bear to see this abundant manifestation of King Yudhiṣṭhira's prosperity, but apart from him, everyone happily praised the glories of the Rājasūya sacrifice and of the Lord of all sacrifices, Śrī Kṛṣṇa.

## ŚB 10.74.1

श्रीशुक उवाच

एवं युधिष्ठिरो राजा जरासन्धवधं विभोः ।

कृष्णस्य चानुभावं तं श्रुत्वा प्रीतस्तमब्रवीत् ॥ १ ॥

*śrī-śuka uvāca*

*evam yudhiṣṭhiro rājā*

*jarāsandha-vadham vibhoḥ*

*kṛṣṇasya cānubhāvaṁ taṁ*

*śrutvā prītas tam abravīt*

### Synonyms

*śrī-śukah uvāca* — Śukadeva Gosvāmī said; *evam* — thus; *yudhiṣṭhirah* — Yudhiṣṭhira; *rājā* — the King; *jarāsandha-vadham* — the killing of Jarāsandha; *vibhoḥ* — of the almighty; *kṛṣṇasya* — Lord Kṛṣṇa; *ca* — and; *anubhāvam* — the (display of) power;



*tam* — that; *śrutvā* — hearing of; *prītaḥ* — pleased; *tam* — Him; *abravīt* — he addressed.

## Translation

Śukadeva Gosvāmī said: Having thus heard of the killing of Jarāsandha, and also of almighty Kṛṣṇa’s wonderful power, King Yudhiṣṭhira addressed the Lord as follows with great pleasure.

## ŚB 10.74.2

श्रीयुधिष्ठिर उवाच  
ये स्युस्त्रैलोक्यगुरवः सर्वे लोकामहेश्वराः ।  
वहन्ति दुर्लभं लब्ध्वा शिरसैवानुशासनम् ॥ २ ॥

*śrī-yudhiṣṭhira uvāca*  
*ye syus trai-lokya-guravaḥ*  
*sarve lokā maheśvarāḥ*  
*vahanti durlabham labdvā*  
*śirasaivānuśāsanam*

## Synonyms

*śrī-yudhiṣṭhirah uvāca* — Śrī Yudhiṣṭhira said; *ye* — who; *syuh* — there are; *trai-lokya* — of the three worlds; *guravaḥ* — spiritual masters; *sarve* — all; *lokāḥ* — (the inhabitants of) the planets; *mahā-iśvarāḥ* — and the great controlling demigods; *vahanti* — they carry; *durlabham* — rarely obtained; *labdhvā* — having obtained; *śirasā* — on their heads; *eva* — indeed; *anuśāsanam* — (Your) command.

## Translation

Śrī Yudhiṣṭhira said: All the exalted spiritual masters of the three worlds, together with the inhabitants and rulers of the various planets, carry on their heads Your command, which is rarely obtained.

## Purport

Śrīla Prabhupāda renders Mahārāja Yudhiṣṭhira’s statement as follows: “My dear Kṛṣṇa, O eternal form of bliss and knowledge, all the exalted directors of the affairs of this material world, including Lord Brahmā, Lord Śiva and King Indra, are always anxious to receive and carry out orders from You, and whenever they are fortunate

enough to receive such orders, they immediately take them and keep them in their hearts.”

## ŚB 10.74.3

स भवानरविन्दाक्षो दीनानामीशमानिनाम् ।  
धत्तेऽनुशासनं भूमस्तदत्यन्तविडम्बनम् ॥ ३ ॥

*sa bhavān aravindākṣo*

*dīnānām īśa-māninām*

*dhatte ’nuśāsanam bhūmanis*

*tad atyanta-vidambanam*

### Synonyms

*sah* — He; *bhavān* — Yourself; *aravinda-akṣah* — the lotus-eyed Lord; *dīnānām* — of those who are wretched; *īśa* — rulers; *māninām* — who presume themselves; *dhatte* — takes upon Himself; *anuśāsanam* — the order; *bhūman* — O all-pervading one; *tad* — that; *atyanta* — extreme; *vidambanam* — pretense.

### Translation

**That You, the lotus-eyed Supreme Lord, accept the orders of wretched fools who presume themselves rulers is a great pretense on Your part, O all-pervading one.**

### Purport

Śrīla Prabhupāda writes: “[Yudhiṣṭhira said,] ‘O Kṛṣṇa, You are unlimited, and although we sometimes think of ourselves as royal kings and rulers of the world and become puffed up over our paltry positions, we are very poor in heart. Actually, we are fit to be punished by You, but the wonder is that instead of punishing us, You so kindly and mercifully accept our orders and carry them out properly. Others are very surprised that Your Lordship can play the part of an ordinary human, but we can understand that You are performing these activities just like a dramatic artist.’”

## ŚB 10.74.4

न ह्येकस्याद्वितीयस्य ब्रह्मणः परमात्मनः ।  
कर्मभिर्वर्धते तेजो हसते च यथा रवेः ॥ ४ ॥

*na hy ekasyādvitīyasya  
brahmaṇaḥ paramātmanaḥ  
karmabhir vardhate tejo  
hrasate ca yathā raveḥ*

## Synonyms

*na* — not; *hi* — indeed; *ekasya* — of the one; *advitīyasya* — without a second; *brahmanaḥ* — the Absolute Truth; *parama-ātmanaḥ* — the Supreme Soul; *karmabhiḥ* — by activities; *vardhate* — increases; *tejah* — the power; *hrasate* — diminishes; *ca* — and; *yathā* — as; *raveḥ* — of the sun.

## Translation

**But of course the power of the Absolute Truth, the Supreme Soul, the primeval one without a second, is neither increased nor diminished by His activities, any more than the sun’s power is by its movements.**

## Purport

Śrīla Prabhupāda writes in *Kṛṣṇa*: “[King Yudhiṣṭhira said,] ‘Your real position is always exalted, exactly like that of the sun, which always remains at the same temperature, both during the time of its rising and the time of its setting. Although we feel the difference in temperature between the rising and the setting sun, the temperature of the sun never changes. You are always transcendently equipoised, and thus You are neither pleased nor disturbed by any condition of material affairs. You are the Supreme Brahman, the Personality of Godhead, and for You there are no relativities.’”

Śrīla Śrīdhara Svāmī quotes a similar statement from the Vedic *mantras*: *na karmaṇā vardhate no kaniyān* (*Śatapatha Brāhmaṇa* 14.7.2.28, *Taittirīya Brāhmaṇa* 3.12.9.7 and *Bṛhad-āranyaka Upaniṣad* 4.4.23). “He is not increased by His activities, nor does He become lesser.” As explained here by King Yudhiṣṭhira, the Lord is one without a second. There is no other entity in His supreme category, and thus it is simply by His causeless mercy that He agrees to carry out the orders of His pure devotees, like Mahārāja Yudhiṣṭhira. There is certainly no loss of status for the Supreme Personality of Godhead when He thus extends His causeless mercy to His surrendered devotees.

## ŚB 10.74.5

न वै तेऽजित भक्तानां ममाहमिति माधव ।  
त्वं तवेति च नानाधीः पशूनामिव वैकृती ॥ ५ ॥

*na vai te 'jita bhaktānām  
mamāham iti mādharma  
tvam taveti ca nānā-dhīḥ  
paśūnām iva vaikṛtī*

### Synonyms

*na* — not; *vai* — indeed; *te* — Your; *ajita* — O unconquerable one; *bhaktānām* — of the devotees; *mama aham iti* — “mine” and “I”; *mādhava* — O Kṛṣṇa; *tvam tava iti* — “you” and “yours”; *ca* — and; *nānā* — of differences; *dhīḥ* — mentality; *paśūnām* — of animals; *iva* — as if; *vaikṛtī* — perverted.

### Translation

**O unconquerable Mādhava, even Your devotees make no distinctions of “I” and “mine,” “you” and “yours,” for this is the perverted mentality of animals.**

### Purport

An ordinary person thinks, “I am so attractive, intelligent and wealthy that people should simply serve me and do what I want. Why should I obey anyone else?” This proud, separatist mentality is also found in animals who battle one another for supremacy. Such a mentality is conspicuously absent in the mind of an advanced devotee, and it is certainly absent in the sublime, omniscient mind of the Supreme Personality of Godhead.

## ŚB 10.74.6

श्रीशुक उवाच  
इत्युक्त्वा यज्ञिये काले वव्रे युक्तान् स ऋत्विजः ।  
कृष्णानुमोदितः पार्थो ब्राह्मणान् ब्रह्मवादिनः ॥ ६ ॥

*śrī-śuka uvāca  
ity uktvā yajñīye kāle  
vavre yuktān sa ṛtvijaḥ  
kṛṣṇānumoditaḥ pārtho  
brāhmaṇān brahma-vādinaḥ*

## Synonyms

*śrī-śukah uvāca* — Śukadeva Gosvāmī said; *iti* — thus; *uktvā* — speaking; *yajñiye* — appropriate for the sacrifice; *kāle* — at the time; *yavre* — chose; *yuktān* — suitable; *sah* — he; *rtvijah* — sacrificial priests; *krsna* — by Lord Kṛṣṇa; *anumoditah* — sanctioned; *pārthah* — the son of Pṛthā (Yudhiṣṭhira); *brāhmanān* — *brāhmaṇas*; *brahma* — of the Vedas; *vādinah* — expert authorities.

## Translation

Śukadeva Gosvāmī said: Having said this, King Yudhiṣṭhira waited until the proper time for the sacrifice was at hand. Then with Lord Kṛṣṇa’s permission he selected suitable priests, all expert authorities on the Vedas, to execute the sacrifice.

## Purport

The great *Bhāgavatam* commentator Śrīdhara Svāmī explains that the proper time for the sacrifice mentioned here was the spring.

## ŚB 10.74.7-9

द्वैपायनो भरद्वाजः सुमन्तुर्गोतमोऽसितः ।  
 वसिष्ठश्च्यवनः कण्वो मैत्रेयः कवषस्त्रितः ॥ ७ ॥  
 विश्वामित्रो वामदेवः सुमतिर्जेमिनिः क्रतुः ।  
 पैलः पराशरो गर्गो वैशम्पायन एव च ॥ ८ ॥  
 अथर्वा कश्यपो धौम्यो रामो भार्गव आसुरिः ।  
 वीतिहोत्रो मधुच्छन्दा वीरसेनोऽकृतव्रणः ॥ ९ ॥

*dvaipāyano bharadvājaḥ*  
*sumantur gotamo 'sitaḥ*  
*vasiṣṭhaś cyavanaḥ kaṇvo*  
*maitreyaḥ kavaṣas tritaḥ*  
*viśvāmitro vāmadevaḥ*  
*sumatir jaiminiḥ kratuḥ*  
*pailaḥ parāśaro gargo*  
*vaiśampāyana eva ca*  
*atharvā kaśyapo dhaumyo*  
*rāmo bhārgava āsurīḥ*

*vītihotro madhucchandā*  
*vīraseno 'kṛtavraṇaḥ*

## Synonyms

[dvaipāyanaḥ bharadvājaḥ](#) — Dvaipāyana (Vedavyāsa) and Bharadvāja; [sumantuḥ gotamaḥ asitaḥ](#) — Sumantu, Gotama and Asita; [vasisthaḥ cyavanaḥ kaṇvaḥ](#) — Vasiṣṭha, Cyavana and Kaṇva; [maitreyaḥ kavaśaḥ tritaḥ](#) — Maitreya, Kavasa and Trita; [viśvāmitraḥ vāmadevaḥ](#) — Viśvāmitra and Vāmadeva; [sumatiḥ jaiminiḥ kratuḥ](#) — Sumati, Jaimini and Kratu; [pailaḥ parāśaraḥ gargaḥ](#) — Paila, Parāśara and Garga; [vaiśampāyanaḥ](#) — Vaiśampāyana; [eva ca](#) — also; [atharvā kaśyapaḥ dhaumyaḥ](#) — Atharvā, Kaśyapa and Dhaumya; [rāmaḥ bhārgavaḥ](#) — Pāraśurāma, the descendant of Bhṛgu; [āsuriḥ](#) — Āsuri; [vītihotraḥ madhucchandāḥ](#) — Vītihotra and Madhucchandā; [vīrasenaḥ akṛtavraṇaḥ](#) — Vīrasena and Akṛtavraṇa.

## Translation

He selected Kṛṣṇa-dvaipāyana, Bharadvāja, Sumantu, Gotama and Asita, along with Vasiṣṭha, Cyavana, Kaṇva, Maitreya, Kavaśa and Trita. He also selected Viśvāmitra, Vāmadeva, Sumati, Jaimini, Kratu, Paila and Parāśara, as well as Garga, Vaiśampāyana, Atharvā, Kaśyapa, Dhaumya, Rāma of the Bhārgavas, Āsuri, Vītihotra, Madhucchandā, Vīrasena and Akṛtavraṇa.

## Purport

King Yudhiṣṭhira invited all these exalted *brāhmaṇas* to act in different capacities as priests, advisers and so on.

## ŚB 10.74.10-11

उपहूतास्तथा चान्ये द्रोणभीष्मकृपादयः ।  
धृतराष्ट्रः सहसुतो विदुरश्च महामतिः ॥ १० ॥  
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा यज्ञदिदृक्षवः ।  
तत्रेयुः सर्वराजानो राज्ञां प्रकृतयो नृप ॥ ११ ॥

*upahūtās tathā cānye*  
*drona-bhīṣma-kṛpādayaḥ*  
*dhṛtarāṣṭraḥ saha-suto*  
*viduraś ca mahā-matiḥ*



*brāhmaṇāḥ kṣatriyā vaiśyāḥ  
śūdrā yajña-didr̥kṣavaḥ  
tatreyuḥ sarva-rājāno  
rājñām prakṛtayo nṛpa*

## Synonyms

*upahūtāḥ* — invited; *tathā* — also; *ca* — and; *anye* — others; *drona-bhīṣma-kṛpa-ādayaḥ* — headed by Droṇa, Bhīṣma and Kṛpa; *dhṛtarāṣṭraḥ* — Dhṛtarāṣṭra; *sahasutaḥ* — together with his sons; *vidurāḥ* — Vidura; *ca* — and; *mahā-matih* — greatly intelligent; *brāhmaṇāḥ kṣatriyāḥ vaiśyāḥ śūdrāḥ* — *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*; *yajña* — the sacrifice; *didr̥kṣavaḥ* — eager to see; *tatra* — there; *iyuḥ* — came; *sarva* — all; *rājānaḥ* — kings; *rājñām* — of the kings; *prakṛtayaḥ* — the entourages; *nṛpa* — O King.

## Translation

O King, others who were invited included Droṇa, Bhīṣma, Kṛpa, Dhṛtarāṣṭra with his sons, the wise Vidura, and many other *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras*, all eager to witness the sacrifice. Indeed, all the kings came there with their entourages.

## ŚB 10.74.12

ततस्ते देवयजनं ब्राह्मणाः स्वर्णलाङ्गलैः ।  
कृष्ट्वा तत्र यथाम्नायं दीक्षयां चक्रिरे नृपम् ॥ १२ ॥

*tatas te deva-yajanaṁ  
brāhmaṇāḥ svarṇa-lāṅgalaiḥ  
kṛṣṭvā tatra yathāmnāyaṁ  
dikṣayāṁ cakrire nṛpam*

## Synonyms

*tataḥ* — then; *te* — they; *deva-yajanam* — the place for worshipping the demigods; *brāhmaṇāḥ* — the *brāhmaṇas*; *svarna* — gold; *lāṅgalaiḥ* — with plows; *kṛstvā* — furrowing; *tatra* — there; *yathā-āmnāyam* — according to the standard authorities; *dikṣayāṁ cakrire* — they initiated; *nṛpam* — the King.

## Translation

The brāhmaṇa priests then plowed the sacrificial ground with golden plowshares and initiated King Yudhiṣṭhira for the sacrifice in accordance with the traditions set down by standard authorities.

## ŚB 10.74.13-15

हैमाः किलोपकरणा वरुणस्य यथा पुरा ।  
 इन्द्रादयो लोकपाला विरिञ्चिभवसंयुताः ॥ १३ ॥  
 सगणाः सिद्धगन्धर्वा विद्याधरमहोरगाः ।  
 मुनयो यक्षरक्षांसि खगकिन्नरचारणाः ॥ १४ ॥  
 राजानश्च समाहूता राजपत्न्यश्च सर्वशः ।  
 राजसूयं समीयुः स्म राज्ञः पाण्डुसुतस्य वै ।  
 मेनिरे कृष्णभक्तस्य सूपपन्नमविस्मिताः ॥ १५ ॥

*haimāḥ kilopakaraṇā  
 varuṇasya yathā purā  
 indrādayo loka-pālā  
 viriñci-bhava-saṃyutāḥ  
 sa-gaṇāḥ siddha-gandharvā  
 vidyādhara-mahoragāḥ  
 munayo yakṣa-rakṣāṃsi  
 khaga-kinnara-cāraṇāḥ  
 rājānaś ca samāhūtā  
 rāja-patnyaś ca sarvaśaḥ  
 rājasūyaṃ samīyuh sma  
 rājñāḥ pāṇḍu-sutasya vai  
 menire kṛṣṇa-bhaktasya  
 sūpapannam avismitāḥ*

### Synonyms

*haimāḥ* — fashioned out of gold; *kila* — indeed; *upakaranāḥ* — utensils; *varuṇasya* — of Varuṇa; *yathā* — as; *purā* — in the past; *indra-ādayaḥ* — headed by Lord Indra; *loka-pālāḥ* — the rulers of planets; *viriñci-bhava-saṃyutāḥ* — including Lord Brahmā and Lord Śiva; *sa-gaṇāḥ* — with their attendants; *siddha-gandharvāḥ* — the Siddhas and Gandharvas; *vidyādhara* — the Vidyādharas; *mahā-uragāḥ* — and great serpents; *munayaḥ* — the exalted sages; *yakṣa-rakṣāṃsi* — the Yakṣa and Rākṣasa demons; *khaga-kinnara-cāraṇāḥ* — the celestial birds, the Kinnaras and the Cāraṇas; *rājānaḥ*

— kings; *ca* — and; *samāhūtāh* — invited; *rāja* — of the kings; *patnyah* — the wives; *ca* — also; *sarvaśah* — from everywhere; *rājasūyam* — to the Rājasūya sacrifice; *samīyuh sma* — they came; *rājñah* — of the King; *pāṇdu-sutasya* — the son of Pāṇḍu; *vai* — indeed; *menire* — they considered; *kṛṣṇa-bhaktasya* — for the devotee of Lord Kṛṣṇa; *su-upapannam* — quite appropriate; *avismitāh* — not surprised.

## Translation

The utensils used in the sacrifice were made of gold, just as in the ancient Rājasūya performed by Lord Varuṇa. Indra, Brahmā, Śiva and many other planetary rulers; the Siddhas and Gandharvas with their entourage; the Vidyādharas; great serpents; sages; Yakṣas; Rākṣasas; celestial birds; Kinnaras; Cāraṇas; and earthly kings — all were invited, and indeed they all came from every direction to the Rājasūya sacrifice of King Yudhiṣṭhira, the son of Pāṇḍu. They were not in the least astonished to see the opulence of the sacrifice, since it was quite appropriate for a devotee of Lord Kṛṣṇa.

## Purport

Mahārāja Yudhiṣṭhira was universally famous as a great devotee of Lord Kṛṣṇa, and thus nothing was impossible for him.

## ŚB 10.74.16

अयाजयन् महाराजं याजका देववर्चसः ।  
राजसूयेन विधिवत् प्रचेतसमिवामराः ॥ १६ ॥

*ayājayan mahā-rājam*  
*yājakā deva-varcasah*  
*rājasūyena vidhi-vat*  
*pracetasam ivāmarāḥ*

## Synonyms

*ayājayan* — they performed the sacrifice; *mahā-rājam* — for the great King; *yājakāh* — the sacrificial priests; *deva* — of demigods; *varcasah* — possessing the power; *rājasūyena* — the Rājasūya; *vidhi-vat* — according to the prescriptions of the Vedas; *pracetasam* — Varuṇa; *iva* — as; *amarāḥ* — the demigods.

## Translation

The priests, as powerful as gods, performed the Rājasūya sacrifice for King Yudhiṣṭhira in accordance with the Vedic injunctions, just as the demigods had previously performed it for Varuṇa.

## ŚB 10.74.17

सूत्येऽहन्यवनीपालो याजकान् सदसस्पतीन् ।  
अपूजयन् महाभागान् यथावत् सुसमाहितः ॥ १७ ॥

*sūtye ’hany avanī-pālo  
yājakān sadasas-patīn  
apūjayan mahā-bhāgān  
yathā-vat su-samāhitaḥ*

### Synonyms

*sūtye* — of extracting the *soma* juice; *ahani* — on the day; *avanī-pālah* — the King; *yājakān* — the sacrificers; *sadasah* — of the assembly; *patīn* — the leaders; *apūjayat* — worshiped; *mahā-bhāgān* — greatly exalted; *yathāvat* — correctly; *su-samāhitaḥ* — with careful attention.

### Translation

On the day of extracting the *soma* juice, King Yudhiṣṭhira properly and very attentively worshiped the priests and the most exalted personalities of the assembly.

### Purport

Śrīla Prabhupāda writes in *Kṛṣṇa*: “According to the Vedic system, whenever there is an arrangement for sacrifice, the members participating in the sacrifice are offered the juice of the *soma* plant, which is a kind of life-giving beverage. On the day of extracting the *soma* juice, King Yudhiṣṭhira very respectfully received the special priest who had been engaged to detect any mistake in the formalities of sacrificial procedures. The idea is that the Vedic *mantras* must be enunciated perfectly and chanted with the proper accent; if the priests who are engaged in this business commit any mistake, the checker, or referee priest, immediately corrects the procedure, and thus the ritualistic performances are perfectly executed. Unless it is perfectly executed, a sacrifice cannot yield the desired result. In this Age of Kali

there is no such learned *brāhmaṇa* or priest available; therefore, all such sacrifices are forbidden. The only sacrifice recommended in the *śāstras* is the chanting of the Hare Kṛṣṇa *mantra*.”

## ŚB 10.74.18

सदस्याग्र्यार्हणार्हं वै विमृशन्तः सभासदः ।  
नाध्यगच्छन्नैकान्त्यात् सहदेवस्तदाब्रवीत् ॥ १८ ॥

*sadasyāgryārhaṇārham vai*  
*vimṛśantaḥ sabhā-sadaḥ*  
*nādhyaḡacchann anaikāntyāt*  
*sahadevas tadābravīt*

### Synonyms

*sadasya* — of the members of the assembly; *agrya* — first; *arhana* — worship; *arham* — him who deserves; *vai* — indeed; *vimṛśantaḥ* — pondering over; *sabhā* — in the assembly; *sadaḥ* — those seated; *na adhyaḡacchan* — they could not come to a conclusion; *anaika-antyāt* — because of the great number (of qualified candidates); *sahadevah* — Sahadeva, the younger brother of Mahārāja Yudhiṣṭhira; *tadā* — then; *abravīt* — spoke.

### Translation

The members of the assembly then pondered over who among them should be worshiped first, but since there were many personalities qualified for this honor, they were unable to decide. Finally Sahadeva spoke up.

### Purport

Śrīla Prabhupāda writes: “Another important procedure is that the most exalted personality in the assembly of such a sacrificial ceremony is first offered worship.... This particular ceremony is called *agra-pūjā*. *Agra* means ‘first,’ and *pūjā* means ‘worship.’ This *agra-pūjā* is similar to the election of a president. In the sacrificial assembly, all the members were very exalted. Some proposed to elect one person as the perfect candidate for accepting *agra-pūjā*, and others proposed someone else.

As the great *ācārya* Jīva Gosvāmī points out, text 15 of this chapter states that the members of the assembly were not astonished at the opulence of the sacrifice, since

they knew that King Yudhiṣṭhira was a devotee of Lord Kṛṣṇa. Still, text 18 now states that the assembly could not select the most deserving candidate for being worshiped first. This indicates that many of the *brāhmaṇas* present were not fully realized transcendentalists but rather conventional *brāhmaṇas* uncertain of the supreme conclusion of Vedic wisdom.

Similarly, Ācārya Viśvanātha comments that the undecided members of the assembly were the less intelligent ones, and not such exalted personalities as Brahmā, Śiva and Dvaipāyana Vyāsadeva, who thought, “Since today no one is asking our opinion, why should we say anything? Furthermore, here is Sahadeva, who is renowned for his sharp skill in analyzing all sorts of circumstances. He can help appoint the person who is to be worshiped first. Only if he somehow fails to speak or cannot understand the situation will we speak up, despite no one’s having inquired from us.” Having made up their minds in this way, the greatest personalities remained silent. This is how Viśvanātha Cakravartī advises us to understand what occurred in the assembly.

## ŚB 10.74.19

अर्हति ह्यच्युतः श्रेष्ठ्यं भगवान् सात्वतां पतिः ।

एष वै देवताः सर्वा देशकालधनादयः ॥ १९ ॥

*arhati hy acyutaḥ śraiṣṭhyam*

*bhagavān sātvatām patih*

*eṣa vai devatāḥ sarvā*

*deśa-kāla-dhanādayaḥ*

### Synonyms

*arhati* — deserves; *hi* — indeed; *acyutaḥ* — infallible Kṛṣṇa; *śraiṣṭhyam* — the supreme position; *bhagavān* — the Supreme Lord; *sātvatām* — of the Yādavas; *patih* — the chief; *eṣaḥ* — He; *vai* — certainly; *devatāḥ* — demigods; *sarvāḥ* — all; *deśa* — the place (for the sacrifice); *kāla* — the time; *dhanā* — the material paraphernalia; *ādayaḥ* — and so on.

### Translation

[Sahadeva said:] Certainly it is Acyuta, the Supreme Personality of Godhead and chief of the Yādavas, who deserves the highest position. In truth, He

Himself comprises all the demigods worshiped in sacrifice, along with such aspects of the worship as the sacred place, the time and the paraphernalia.

## ŚB 10.74.20-21

यदात्मकमिदं विश्वं क्रतवश्च यदात्मकाः ।  
अग्निराहुतयो मन्त्रा साङ्ख्यं योगश्च यत्परः ॥ २० ॥  
एक एवाद्वितीयोऽसावैतदात्म्यमिदं जगत् ।  
आत्मनात्माश्रयः सभ्याः सृजत्यवति हन्त्यजः ॥ २१ ॥

*yad-ātmakam idam viśvam  
kratavaś ca yad-ātmakāḥ  
agnir āhutayo mantrā  
sāṅkhyam yogas ca yat-parah  
eka evādvitīyo 'sāv  
aitad-ātmyam idam jagat  
ātmanātmāśrayaḥ sabhyāḥ  
sṛjaty avati hanty ajah*

### Synonyms

*yad-ātmakam* — founded upon whom; *idam* — this; *viśvam* — universe; *kratavah* — great sacrificial performances; *ca* — and; *yad-ātmakāḥ* — founded upon whom; *agnih* — the sacred fire; *āhutayah* — the oblations; *mantrāḥ* — the incantations; *sāṅkhyam* — the doctrine of philosophic investigation; *yogah* — the art of meditation; *ca* — and; *yat* — at whom; *parah* — aimed; *ekah* — one; *eva* — alone; *advitīyah* — without a second; *asau* — He; *aitad-ātmyam* — founded upon Him; *idam* — this; *jagat* — universe; *ātmanā* — through Himself (i.e., His energies); *ātma* — Himself alone; *āśrayah* — having as His shelter; *sabhyāḥ* — O members of the assembly; *sṛjati* — He creates; *avati* — maintains; *hanti* — and destroys; *ajah* — the unborn.

### Translation

This entire universe is founded upon Him, as are the great sacrificial performances, with their sacred fires, oblations and mantras. Sāṅkhya and yoga both aim toward Him, the one without a second. O assembly members, that unborn Lord, relying solely on Himself, creates, maintains and destroys



this cosmos by His personal energies, and thus the existence of this universe depends on Him alone.

## ŚB 10.74.22

विविधानीह कर्माणि जनयन् यदवेक्षया ।  
ईहते यदयं सर्वः श्रेयो धर्मादिलक्षणम् ॥ २२ ॥

*vividhāṇīha karmāṇi*  
*janayan yad-avekṣayā*  
*īhate yad ayam sarvaḥ*  
*śreyo dharmādi-lakṣaṇam*

### Synonyms

*vividhāṇi* — various; *iha* — in this world; *karmāṇi* — material activities; *janayan* — generating; *yat* — by whose; *avekṣayā* — grace; *īhate* — endeavors; *yat* — inasmuch; *ayam* — this world; *sarvaḥ* — entire; *śreyah* — for the ideals; *dharmā-ādi* — religiosity and so on; *lakṣaṇam* — characterized as.

### Translation

He creates the many activities of this world, and thus by His grace the whole world endeavors for the ideals of religiosity, economic development, sense gratification and liberation.

## ŚB 10.74.23

तस्मात् कृष्णाय महते दीयतां परमार्हणम् ।  
एवं चेत् सर्वभूतानामात्मनश्चार्हणं भवेत् ॥ २३ ॥

*tasmāt kṛṣṇāya mahate*  
*dīyatām paramārhaṇam*  
*evam cet sarva-bhūtānām*  
*ātmanaś cārhaṇam bhavet*

### Synonyms

*tasmāt* — therefore; *kṛṣṇāya* — to Lord Kṛṣṇa; *mahate* — the Supreme; *dīyatām* — should be given; *parama* — the greatest; *arhaṇam* — honor; *evam* — in this manner; *cet* — if; *sarva* — of all; *bhūtānām* — living beings; *ātmanah* — of oneself; *ca* — and; *arhaṇam* — honoring; *bhavet* — will be.

## Translation

Therefore we should give the highest honor to Kṛṣṇa, the Supreme Lord. If we do so, we will be honoring all living beings and also our own selves.

## ŚB 10.74.24

सर्वभूतात्मभूताय कृष्णायानन्यदर्शिने ।

देयं शान्ताय पूर्णाय दत्तस्यानन्त्यमिच्छता ॥ २४ ॥

*sarva-bhūtātma-bhūtāya*

*kṛṣṇāyānanya-darśine*

*deyaṁ śāntāya pūrṇāya*

*dattasyānantyam icchatā*

## Synonyms

*sarva* — of all; *bhūta* — beings; *ātma* — the Soul; *bhūtāya* — who comprises; *kṛṣṇāya* — to Lord Kṛṣṇa; *ananya* — never as separate; *darśine* — who sees; *deyam* — (honor) should be given; *śāntāya* — to the peaceful; *pūrṇāya* — perfectly complete; *dattasya* — of what is given; *anantyam* — unlimited increase; *icchatā* — by him who desires.

## Translation

Anyone who wishes the honor he gives to be reciprocated infinitely should honor Kṛṣṇa, the perfectly peaceful and perfectly complete Soul of all beings, the Supreme Lord, who views nothing as separate from Himself.

## Purport

Śrīla Prabhupāda writes as follows: “[Sahadeva said:] ‘Ladies and gentlemen, it is superfluous to speak about Kṛṣṇa, because every one of you exalted personalities knows the Supreme Brahman, Lord Kṛṣṇa, for whom there are no material differences between body and soul, between energy and the energetic, or between one part of the body and another. Since everyone is part and parcel of Kṛṣṇa, there is no qualitative difference between Kṛṣṇa and all living entities. Everything is an emanation of Kṛṣṇa’s energies, the material and spiritual. Kṛṣṇa’s energies are like the heat and light of the fire; there is no difference between the qualities of heat and light and the fire itself.... He should therefore be offered the first worship of this great sacrifice, and no one should disagree.... Kṛṣṇa is present as the Supersoul in

every living being, and if we can satisfy Him, then automatically every living being becomes satisfied.”

## ŚB 10.74.25

इत्युक्त्वा सहदेवोऽभूत् तूष्णीं कृष्णानुभाववित् ।  
तच्छ्रुत्वा तुष्टुवुः सर्वे साधु साध्विति सत्तमाः ॥ २५ ॥

*ity uktvā sahadevo ’bhūt  
tūṣṇīm kṛṣṇānubhāva-vit  
tac chrutvā tuṣṭuvuḥ sarve  
sādhu sādhu iti sattamāḥ*

### Synonyms

*iti* — thus; *uktvā* — speaking; *sahadevah* — Sahadeva; *abhūt* — became; *tūṣṇīm* — silent; *kṛṣṇa* — of Lord Kṛṣṇa; *anubhāva* — the influence; *vit* — who knew well; *tat* — this; *śrutvā* — hearing; *tuṣṭuvuḥ* — praised; *sarve* — all; *sādhu sādhu iti* — “excellent, excellent!”; *sat* — of saintly persons; *tamāḥ* — the best.

### Translation

[Śukadeva Gosvāmī continued:] Having said this, Sahadeva, who understood Lord Kṛṣṇa’s powers, fell silent. And having heard his words, all the saintly persons present congratulated him, exclaiming “Excellent! Excellent!”

## ŚB 10.74.26

श्रुत्वा द्विजेरितं राजा ज्ञात्वा हार्दं सभासदाम् ।  
समर्हयद्धृषीकेशं प्रीतः प्रणयविह्वलः ॥ २६ ॥

*śrutvā dvijeritam rājā  
jñātvā hārdam sabhā-sadām  
samarhayad dhṛṣīkeśam  
prītaḥ praṇaya-vihvalaḥ*

### Synonyms

*śrutvā* — hearing; *dvija* — by the *brāhmaṇas*; *īritam* — what was pronounced; *rājā* — the King, Yudhiṣṭhira; *jñātvā* — understanding; *hārdam* — the inner thoughts; *sabhā-sadām* — of the members of the assembly; *samarhayat* — fully worshiped; *hrṣīkeśam* — Lord Kṛṣṇa; *prītaḥ* — pleased; *praṇaya* — by love; *vihvalaḥ* — overwhelmed.

## Translation

The King was delighted to hear this pronouncement of the brāhmaṇas, from which he understood the mood of the entire assembly. Overwhelmed with love, he fully worshiped Lord Kṛṣṇa, the master of the senses.

## ŚB 10.74.27-28

तत्पादाववनिज्यापः शिरसा लोकपावनीः ।  
 सभार्यः सानुजामात्यः सकुटुम्बो वहन्मुदा ॥ २७ ॥  
 वासोभिः पीतकौषेयैर्भूषणैश्च महाधनैः ।  
 अर्हयित्वाश्रुपूर्णाक्षो नाशकत् समवेक्षितुम् ॥ २८ ॥

*tat-pādāv avanijyāpaḥ*  
*śirasā loka-pāvaniḥ*  
*sa-bhāryaḥ sānujāmātyaḥ*  
*sa-kuṭumbo vahan mudā*  
*vāsobhiḥ pīta-kauseyair*  
*bhūṣaṇaiś ca mahā-dhanaiḥ*  
*arhayitvāśru-pūrṇākṣo*  
*nāśakat samavekṣitum*

## Synonyms

*tat* — His; *pādau* — feet; *avanijya* — washing; *āpaḥ* — the water; *śirasā* — on his head; *loka* — the world; *pāvaniḥ* — which purifies; *sa* — with; *bhāryaḥ* — his wife; *sa* — with; *anuja* — his brothers; *amātyaḥ* — and his ministers; *sa* — with; *kutumbah* — his family; *vahan* — carrying; *mudā* — with pleasure; *vāsobhiḥ* — with garments; *pīta* — yellow; *kauseyaiḥ* — silk; *bhūṣanaiḥ* — with jewelry; *ca* — and; *mahā-dhanaiḥ* — precious; *arhayitvā* — honoring; *aśru* — with tears; *pūrṇa* — filled; *aksah* — whose eyes; *na aśakat* — he was unable; *samavekṣitum* — to look upon Him directly.

## Translation

After bathing Lord Kṛṣṇa's feet, Mahārāja Yudhiṣṭhira joyfully sprinkled the water upon his own head, and then upon the heads of his wife, brothers, other family members and ministers. That water purifies the whole world. As he honored the Lord with presentations of yellow silken garments and precious

jeweled ornaments, the King's tear-filled eyes prevented him from looking directly at the Lord.

## ŚB 10.74.29

इत्थं सभाजितं वीक्ष्य सर्वे प्राञ्जलयो जनाः ।  
नमो जयेति नेमुस्तं निपेतुः पुष्पवृष्टयः ॥ २९ ॥

*ittham sabhājitaṁ vīkṣya  
sarve prāñjalayo janāḥ  
namo jayeti nemus taṁ  
nipetuḥ puṣpa-vṛṣṭayah*

### Synonyms

*ittham* — in this manner; *sabhājitam* — honored; *vīkṣya* — seeing; *sarve* — all; *prāñjalayah* — with palms joined in supplication; *janāḥ* — the people; *namah* — “obeisances to You”; *jaya* — “all victory to You”; *iti* — so saying; *nemuh* — they bowed down; *tam* — to Him; *nipetuh* — fell; *puspa* — of flowers; *vṛṣṭayah* — showers.

### Translation

When they saw Lord Kṛṣṇa thus honored, nearly all who were present joined their palms reverentially, exclaiming “Obeisances to You! All victory to You!” and then bowed down to Him. Flowers rained down from above.

## ŚB 10.74.30

इत्थं निशम्य दमघोषसुतः स्वपीठादुत्थाय कृष्णगुणवर्णनजातमन्युः ।  
उत्क्षिप्य बाहुमिदमाह सदस्यमर्षी संश्रावयन् भगवते परुषाण्यभीतः ॥ ३० ॥

*ittham niśamya damaghoṣa-sutaḥ sva-pīṭhād  
utthāya kṛṣṇa-guṇa-varṇana-jāta-manyuh  
utkṣipya bāhum idam āha sadasy amarṣī  
saṁśrāvayan bhagavate paruṣāṅy abhītaḥ*

### Synonyms

*ittham* — thus; *niśamya* — hearing; *damaghoṣa-sutaḥ* — the son of Damaghoṣa (Śiśupāla); *sva* — his; *pīṭhāt* — from the seat; *utthāya* — rising; *kṛṣṇa-guṇa* — of the great qualities of Lord Kṛṣṇa; *varṇana* — by the descriptions; *jāta* — aroused; *manyuh* — whose anger; *utkṣipya* — waving; *bāhum* — his arms; *idam* — this; *āha* —

he said; *sadasi* — in the midst of the assembly; *amarsi* — intolerant; *samśrāvayan* — addressing; *bhagavate* — at the Supreme Lord; *paruṣāni* — harsh words; *abhītaḥ* — having no fear.

## Translation

The intolerant son of Damaghoṣa became infuriated upon hearing the glorification of Lord Kṛṣṇa’s transcendental qualities. He stood up from his seat and, angrily waving his arms, fearlessly spoke to the entire assembly the following harsh words against the Supreme Lord.

## Purport

Śrīla Prabhupāda writes: “In that meeting, King Śīsupāla was also present. He was an avowed enemy of Kṛṣṇa for many reasons, especially because of Kṛṣṇa’s having stolen Rukmiṇī from the marriage ceremony; therefore, he could not tolerate such honor to Kṛṣṇa and glorification of His qualities. Instead of being happy to hear the glories of the Lord, he became very angry.”

Śrīla Viśvanātha Cakravartī mentions that the reason Śīsupāla did not object when Sahadeva proposed Kṛṣṇa for the *agra-pūjā* is that Śīsupāla wanted to ruin King Yudhiṣṭhira’s sacrifice. If Śīsupāla had argued earlier against Lord Kṛṣṇa’s receiving the first worship and another person had been selected, the sacrifice would have then proceeded normally. Therefore Śīsupāla allowed Kṛṣṇa to be selected, waited until the worship was over, and then spoke up, hoping in this way to demonstrate that the sacrifice was now spoiled. Thus he would ruin the endeavor of Mahārāja Yudhiṣṭhira. In this regard the *ācārya* quotes the following *smṛti* reference: *apūjyā yatra pūjyante pūjyānām ca vyatikramah*. “In the place where those who are not to be worshiped are worshiped, there is offense to those who are actually worshipable.” There is also the following statement: *pratibadhnāti hi śreyaḥ pūjyapūjya-vyatikramah*. “Improperly understanding who is to be worshiped and who is not to be worshiped will impede one’s progress in life.”

## ŚB 10.74.31

ईशो दुरत्ययः काल इति सत्यवती श्रुतिः ।  
वृद्धानामपि यद् बुद्धिर्बालवाक्यैर्विभिद्यते ॥ ३१ ॥

*īśo duratyayaḥ kāla  
iti satyavati srutiḥ  
vṛddhānām api yad buddhir  
bāla-vākyair vibhidiate*

## Synonyms

*īśah* — the supreme controller; *duratyayah* — unavoidable; *kālah* — time; *iti* — thus; *satya-vati* — truthful; *srutiḥ* — the revealed statement of the Vedas; *vṛddhānām* — of elder authorities; *api* — even; *yat* — since; *buddhiḥ* — the intelligence; *bāla* — of a boy; *vākyaih* — by the words; *vibhidiate* — is diverted.

## Translation

[Śiśupāla said:] The statement of the Vedas that time is the unavoidable controller of all has indeed been proven true, since the intelligence of wise elders has now become diverted by the words of a mere boy.

## ŚB 10.74.32

यूयं पात्रविदां श्रेष्ठा मा मन्ध्वं बालभाषितम् ।  
सदसस्पतयः सर्वे कृष्णो यत् सम्मतोऽर्हणे ॥ ३२ ॥

*yūyaṁ pātra-vidāṁ śreṣṭhā  
mā mandhvaṁ bāla-bhāṣitam  
sadasas-patayaḥ sarve  
kṛṣṇo yat sammato 'rhaṇe*

## Synonyms

*yūyam* — all of you; *pātra* — of worthy candidates; *vidām* — of knowers; *śreṣṭhāḥ* — the best; *mā mandhvam* — please do not heed; *bāla* — of a boy; *bhāṣitam* — the statements; *sadasah-patayah* — O leaders of the assembly; *sarve* — all; *kṛṣṇah* — Kṛṣṇa; *yat* — the fact that; *sammataḥ* — chosen; *arhane* — for being honored.

## Translation

O leaders of the assembly, you know best who is a fit candidate for being honored. Therefore you should not heed the words of a child when he claims that Kṛṣṇa deserves to be worshiped.



## ŚB 10.74.33-34

तपोविद्याव्रतधरान् ज्ञानविध्वस्तकल्मषान् ।  
 परमऋषीन्ब्रह्मनिष्ठाल्लोकपालैश्च पूजितान् ॥ ३३ ॥  
 सदस्पतीनतिक्रम्य गोपालः कुलपांसनः ।  
 यथा काकः पुरोडाशं सपर्या कथमर्हति ॥ ३४ ॥

*tapo-vidyā-vrata-dharān*  
*jñāna-vidhvasta-kalmaṣān*  
*paramaṛṣīn brahma-niṣṭhāl*  
*loka-pālais ca pūjitān*  
*sadas-patīn atikramya*  
*gopālah kula-pānsanaḥ*  
*yathā kākaḥ puroḍāśam*  
*saparyām katham arhati*

### Synonyms

*tapah* — austerity; *vidyā* — Vedic knowledge; *vrata* — severe vows; *dharān* — who maintain; *jñāna* — by spiritual understanding; *vidhvasta* — eradicated; *kalmaṣān* — whose impurities; *parama* — topmost; *ṛṣīn* — sages; *brahma* — to the Absolute Truth; *niṣṭhān* — dedicated; *loka-pālaiḥ* — by the rulers of the planetary systems; *ca* — and; *pūjitān* — worshiped; *sadaḥ-patīn* — leaders of the assembly; *atikramya* — passing over; *gopālah* — a cowherd; *kula* — of His family; *pānsanaḥ* — the disgrace; *yathā* — as; *kākaḥ* — a crow; *puroḍāśam* — the sacred rice cake (offered to the demigods); *saparyām* — worship; *katham* — how; *arhati* — deserves.

### Translation

How can you pass over the most exalted members of this assembly — topmost sages dedicated to the Absolute Truth endowed with powers of austerity, divine insight and strict adherence to severe vows, sanctified by knowledge and worshiped even by the rulers of the universe? How does this cowherd boy, the disgrace of His family, deserve your worship, any more than a crow deserves to eat the sacred puroḍāśa rice cake ?

### Purport

The great commentator Śrīdhara Svāmī has analyzed Śiśupāla’s words as follows. The term *go-pāla* means not only “cowherd” but also “protector of the *Vedas* and the earth.” Similarly, *kula-pāmsana* has a double meaning. Śiśupāla intended it to mean “the disgrace of His family,” which is its meaning when divided as above. But the word may also be analyzed as *ku-lapām amsana*, giving a totally different meaning. *Kulapām* indicates those who prattle with crooked words contrary to the *Vedas*, and *amsana*, derived from the verb *amsayati*, means “destroyer.” In other words, he was praising Lord Kṛṣṇa as “He who vanquishes all misguided and frivolous speculations about the nature of truth.” Similarly, although Śiśupāla wanted to compare Lord Kṛṣṇa to a crow with the words *yathā kākaḥ*, these words may also be divided *yathā a-kākaḥ*. In that case, according to Śrīla Śrīdhara Svāmī, the word *kāka* is a combination of *ka* and *āka*, which indicate material happiness and misery. Thus Lord Kṛṣṇa is *akāka* in the sense that He is beyond all material misery and happiness, being on the pure, transcendental platform. Finally, Śiśupāla was right in saying the Lord Kṛṣṇa does not deserve merely the *puroḍāśa* rice cake, offered to the lesser demigods as a substitute for the heavenly beverage *soma*. In fact, Lord Kṛṣṇa deserves to receive everything that we possess, since He is the ultimate proprietor of everything, including ourselves. Thus we should give Lord Kṛṣṇa our life and soul, not merely a ritualistic offering of rice cakes.

## ŚB 10.74.35

वर्णाश्रमकुलापेतः सर्वधर्मबहिष्कृतः ।  
स्वैरवर्ती गुणैर्हीनः सपर्या कथमर्हति ॥ ३५ ॥

*varṇāśrama-kulāpetah*  
*sarva-dharma-bahiṣ-kṛtah*  
*svaira-vartī guṇair hīnaḥ*  
*saparyām katham arhati*

### Synonyms

*varna* — of the principles of the four occupational orders of society; *āśrama* — of the four spiritual orders; *kula* — and of proper family upbringing; *apetah* — devoid; *sarva* — from all; *dharma* — codes of religious duty; *bahih-kṛtah* — excluded; *svaira*

— independently; *vartī* — behaving; *gunaiḥ* — qualities; *hīnah* — lacking; *saparyām* — worship; *katham* — how; *arhati* — deserves.

## Translation

**How does one who follows no principles of the social and spiritual orders or of family ethics, who has been excluded from all religious duties, who behaves whimsically, and who has no good qualities — how does such a person deserve to be worshiped?**

## Purport

Śrīla Prabhupāda comments: “Actually, Kṛṣṇa does not belong to any caste, nor does He have to perform any occupational duty. It is stated in the *Vedas* that the Supreme Lord has nothing to do as His prescribed duty. Whatever has to be done on His behalf is executed by His different energies.... Śīsupāla indirectly praised Kṛṣṇa by saying that He is not within the jurisdiction of Vedic injunction. This is true because He is the Supreme Personality of Godhead. That He has no qualities means that Kṛṣṇa has no material qualities, and because He is the Supreme Personality of Godhead, He acts independently, not caring for conventions or social or religious principles.”

## ŚB 10.74.36

ययातिनैषां हि कुलं शप्तं सद्भिर्बहिष्कृतम् ।  
वृथापानरतं शश्वत् सपर्या कथमर्हति ॥ ३६ ॥

*yayātinaiṣāṃ hi kulam*  
*śaptam sadbhir bahiṣ-kṛtam*  
*vṛthā-pāna-ratam śaśvat*  
*saparyām katham arhati*

## Synonyms

*yayātinā* — by Yayāti; *esām* — their; *hi* — indeed; *kulam* — dynasty; *śaptam* — was cursed; *sadbhiḥ* — by well-behaved persons; *bahiḥ-kṛtam* — ostracized; *vṛthā* — wantonly; *pāna* — to drinking; *ratam* — addicted; *śaśvat* — always; *saparyām* — worship; *katham* — how; *arhati* — does He deserve.

## Translation

Yayāti cursed the dynasty of these Yādavas, and ever since then they have been ostracized by honest men and addicted to liquor. How, then, does Kṛṣṇa deserve to be worshiped?

## Purport

Śrīla Viśvanātha Cakravartī gives the inner meaning of the words of Śiśupāla to show how he continued unintentionally glorifying Lord Kṛṣṇa and His Yadu dynasty: “Even though the Yadus were cursed by Yayāti, they have been relieved [*bahis-kṛtam*] of this curse by great saints, and consequently they have been raised to a position of royal sovereignty by such persons as Kārtavīrya. Thus they have become absorbed in *pāna*, protecting the earth. Considering all this, how does Kṛṣṇa, the chief of the Yadus, deserve useless [*vrthā*] worship? Rather, He deserves opulent worship.”

## ŚB 10.74.37

ब्रह्मर्षिसेवितान् देशान् हित्वैतेऽब्रह्मवर्चसम् ।  
समुद्रं दुर्गमाश्रित्य बाधन्ते दस्यवः प्रजाः ॥ ३७ ॥

*brahmarṣi-sevitān deśān*  
*hitvaite 'brahma-varcasam*  
*samudraṁ durgam āśritya*  
*bādhante dasyavaḥ prajāḥ*

## Synonyms

*brahma-rṣi* — by great *brāhmaṇa* sages; *sevitān* — graced; *deśān* — lands (like Mathurā); *hitvā* — abandoning; *ete* — these (Yādavas); *abrahma-varcasam* — where brahminical principles are not observed; *samudram* — the ocean; *durgam* — a fortress; *āśritya* — taking shelter of; *bādhante* — they cause trouble; *dasyavaḥ* — thieves; *prajāḥ* — to their subjects.

## Translation

These Yādavas have abandoned the holy lands inhabited by saintly sages and have instead taken shelter of a fortress in the sea, a place where no brahminical principles are observed. There, just like thieves, they harass their subjects.

## Purport

The words *brahmarṣi-sevitān deśān* (“holy lands inhabited by saintly sages”) allude to the district of Mathurā. Śrīla Prabhupāda writes: “Śiśupāla went crazy because of Kṛṣṇa’s being elected the supreme, first worshiped person in that meeting, and he spoke so irresponsibly that it appeared that he had lost all his good fortune.”

## ŚB 10.74.38

एवमादीन्यभद्राणि बभाषे नष्टमङ्गलः ।  
नोवाच किञ्चिद्भगवान्यथा सिंहः शिवारुतम् ॥ ३८ ॥

*evam-ādīny abhadrāṇi*  
*babhāṣe naṣṭa-maṅgalaḥ*  
*novāca kiñcid bhagavān*  
*yathā siṁhaḥ śivā-rutam*

## Synonyms

*evam* — such; *ādīni* — and more; *abhadrāṇi* — harsh words; *babhāṣe* — he spoke; *naṣṭa* — ruined; *maṅgalaḥ* — whose good fortune; *na uvāca* — He did not say; *kiñcid* — anything; *bhagavān* — the Supreme Lord; *yathā* — just as; *siṁhaḥ* — a lion; *śivā* — of a jackal; *rutam* — the cry.

## Translation

[Śukadeva Gosvāmī continued:] Bereft of all good fortune, Śiśupāla spoke these and other insults. But the Supreme Lord said nothing, just as a lion ignores a jackal’s cry.

## ŚB 10.74.39

भगवन्निन्दनं श्रुत्वा दुःसहं तत् सभासदः ।  
कर्णो पिधाय निर्जग्मुः शपन्तश्चेदिपं रुषा ॥ ३९ ॥

*bhagavan-nindanaṁ śrutvā*  
*duḥsahaṁ tat sabhā-sadaḥ*  
*karṇau pidhāya nirjagmuḥ*  
*śapantaś cedi-paṁ ruṣā*

## Synonyms

bhagavat — of the Supreme Lord; nindanam — criticism; śrutvā — hearing; duhsaham — intolerable; tat — that; sabhā-sadah — the members of the assembly; karnau — their ears; pidhāya — covering; nirjagmuh — went away; śapantah — cursing; cedi-pam — the King of Cedi (Śiśupāla); rusā — angrily.

## Translation

Upon hearing such intolerable blasphemy of the Lord, several members of the assembly covered their ears and walked out, angrily cursing the King of Cedi.

## ŚB 10.74.40

निन्दां भगवतः शृण्वंस्तत्परस्य जनस्य वा ।  
ततो नापैति यः सोऽपि यात्यधः सुकृताच्च्युतः ॥ ४० ॥

*nindām bhagavataḥ śṛṇvaṁs*  
*tat-parasya janasya vā*  
*tato nāpaiti yaḥ so 'pi*  
*yāty adhaḥ sukṛtāc cyutaḥ*

## Synonyms

nindām — criticism; bhagavataḥ — of the Supreme Lord; śṛnvan — hearing; tat — to Him; parasya — who is dedicated; janasya — of a person; vā — or; tataḥ — from that place; na apaiti — does not go away; yaḥ — who; sah — he; api — indeed; yāti — goes; adhah — down; su-kṛtāt — from the good results of his pious works; cyutah — fallen.

## Translation

Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down, bereft of his pious credit.

## ŚB 10.74.41

ततः पाण्डुसुताः क्रुद्धा मत्स्यकैकयसृञ्जयाः ।  
उदायुधाः समुत्तस्थुः शिशुपालजिघांसवः ॥ ४१ ॥

*tataḥ pāṇḍu-sutāḥ kruddhā  
matsya-kaikaya-sṛñjayāḥ  
udāyudhāḥ samuttasthuh  
śiśupāla-jighāṁsavaḥ*

## Synonyms

*tataḥ* — then; *pāṇḍu-sutāḥ* — the sons of Pāṇḍu; *kruddhāḥ* — angered; *matsya-kaikaya-sṛñjayāḥ* — the Matsyas, Kaikayas and Sṛñjayas; *ut-āyudhāḥ* — holding up their weapons; *samuttasthuh* — stood; *śiśupāla-jighāṁsavaḥ* — desiring to kill Śiśupāla.

## Translation

Then the sons of Pāṇḍu became furious, and together with the warriors of the Matsya, Kaikaya and Sṛñjaya clans, they rose up from their seats with weapons poised, ready to kill Śiśupāla.

## ŚB 10.74.42

ततश्चैद्यस्त्वसम्भ्रान्तो जगृहे खड्गचर्मणी ।  
भर्त्सयन् कृष्णपक्षीयान् राज्ञः सदसि भारत ॥ ४२ ॥

*tataś caidyas tv asambhrānto  
jagrhe khadga-carmanī  
bhartsayan kṛṣṇa-pakṣīyān  
rājñāḥ sadasi bhārata*

## Synonyms

*tataḥ* — then; *caidyah* — Śiśupāla; *tu* — but; *asambhrāntah* — unshaken; *jagrhe* — took up; *khadga* — his sword; *carmanī* — and shield; *bhartsayan* — insulting; *kṛṣṇa* — of Kṛṣṇa; *pakṣīyān* — the proponents; *rājñāḥ* — the kings; *sadasi* — in the assembly; *bhārata* — O descendant of Bharata.

## Translation

Undaunted, Śiśupāla then took up his sword and shield in the midst of all the assembled kings, O Bhārata, and hurled insults at those who sided with Lord Kṛṣṇa.

## ŚB 10.74.43

तावदुत्थाय भगवान् स्वान् निवार्य स्वयं रुषा ।  
शिरः क्षुरान्तचक्रेण जहारपततो रिपोः ॥ ४३ ॥

*tāvad utthāya bhagavān  
svān nivārya svayaṁ ruṣā  
śiraḥ kṣurānta-cakreṇa  
jahāra patato ripoh*

### Synonyms

*tāvat* — at that point; *utthāya* — rising; *bhagavān* — the Supreme Lord; *svān* — His own (devotees); *nivārya* — stopping; *svayam* — Himself; *ruṣā* — angrily; *śiraḥ* — the head; *kṣura* — sharp; *anta* — whose edge; *cakreṇa* — with His disc weapon; *jahāra* — severed; *patatah* — attacking; *ripoh* — of His enemy.

### Translation

**At that point the Supreme Lord stood up and checked His devotees. He then angrily sent forth His razor-sharp disc and severed the head of His enemy as he was attacking.**

### Purport

Śrīla Viśvanātha Cakravartī Ṭhākura explains the Lord’s action as follows: If Lord Kṛṣṇa had done nothing, there probably would have been a savage fight on the sacrificial grounds, and thus the whole ceremony would have been drenched in blood, spoiling the sanctified atmosphere. Therefore, in order to protect the Rājasūya sacrifice of Kṛṣṇa’s beloved devotee Yudhiṣṭhira, the Lord immediately severed Śiśupāla’s head with His razor-sharp disc in such a way that not a drop of blood fell within the sacrificial grounds.

## ŚB 10.74.44

शब्दः कोलाहलोऽथासीच्छिशुपाले हते महान् ।  
तस्यानुयायिनो भूपा दुद्रुवुर्जीवितैषिणः ॥ ४४ ॥

*śabdaḥ kolāhalo ’thāsic  
chiśupāle hate mahān*



*tasyānuyāyino bhūpā  
dudruvur jīvitaiṣiṇaḥ*

## Synonyms

*śabdah* — a sound; *kolāhalah* — uproar; *atha* — thereupon; *āsīt* — there was; *śīśupāle* — Śīśupāla; *hate* — being killed; *mahān* — huge; *tasya* — his; *anuyāyinaḥ* — followers; *bhūpāh* — kings; *dudruvuh* — fled; *jīvita* — their lives; *esiṇaḥ* — hoping to save.

## Translation

When Śīśupāla was thus killed, a great roar and howl went up from the crowd. Taking advantage of that disturbance, the few kings who were supporters of Śīśupāla quickly left the assembly out of fear for their lives.

## Purport

The above translation is taken from Śrīla Prabhupāda's *Kṛṣṇa, the Supreme Personality of Godhead*.

## ŚB 10.74.45

चैद्यदेहोत्थितं ज्योतिर्वासुदेवमुपाविशत् ।  
पश्यतां सर्वभूतानामुल्केव भुवि खाच्च्युता ॥ ४५ ॥

*caidyā-dehotthitaṁ jyotir*

*vāsudevam upāviśat*

*paśyatām sarva-bhūtānām*

*ulkeva bhuvi khāc cyutā*

## Synonyms

*caidyā* — of Śīśupāla; *deha* — from the body; *utthitam* — risen; *jyotiḥ* — a light; *vāsudevam* — Lord Kṛṣṇa; *upāviśat* — entered; *paśyatām* — as they watched; *sarva* — all; *bhūtānām* — living beings; *ulkā* — a meteor; *iva* — as if; *bhuvi* — on the earth; *khāt* — from the sky; *cyutā* — fallen.

## Translation

An effulgent light rose from Śīśupāla's body and, as everyone watched, entered Lord Kṛṣṇa just like a meteor falling from the sky to the earth.

## Purport

In this connection, the *ācāryas* remind us that Śiśupāla is actually one of the Lord's eternal associates playing the part of a belligerent demon. Thus to most observers it appeared that Śiśupāla achieved the impersonal liberation of merging into Lord Kṛṣṇa's bodily effulgence. In fact, after being liberated from his mortal frame, Śiśupāla returned to the side of his master, the Supreme Lord of the spiritual world. The following verse further explains this.

## ŚB 10.74.46

जन्मत्रयानुगुणितवैरसंरब्धया धिया ।  
ध्यायंस्तन्मयतां यातो भावो हि भवकारणम् ॥ ४६ ॥

*janma-trayānugūṇita-  
vaira-saṁrabdhayā dhiyā  
dhyāyaṁs tan-mayatām yāto  
bhāvo hi bhava-kāraṇam*

## Synonyms

*janma* — births; *traya* — three; *anugūṇita* — extending through; *vaira* — by enmity; *saṁrabdhayā* — obsessed; *dhiyā* — with a mentality; *dhyāyan* — meditating; *tat-mayatām* — oneness with Him; *yātaḥ* — attained; *bhāvah* — one's attitude; *hi* — indeed; *bhava* — of rebirth; *kāraṇam* — the cause.

## Translation

Obsessed with hatred of Lord Kṛṣṇa throughout three lifetimes, Śiśupāla attained the Lord's transcendental nature. Indeed, one's consciousness determines one's future birth.

## Purport

Śiśupāla and his friend Dantavakra, who will be killed by Kṛṣṇa in Chapter Seventy-eight, were previously Jaya and Vijaya, two gatekeepers in Vaikuṅṭha. Because of an offense, the four Kumāras cursed them to take three births in the material world as demons. The first birth was as Hiraṇyākṣa and Hiraṇyakaśipu, the second as Rāvaṇa and Kumbhakarna, and the third as Śiśupāla and Dantavakra. In each birth they were completely absorbed in enmity toward the Lord and were slain by Him.

Śrīla Prabhupāda explains the position of Śīsupāla as follows: “Although Śīsupāla acted as the enemy of Kṛṣṇa, he was not for a single moment out of Kṛṣṇa consciousness. He was always absorbed in thought of Kṛṣṇa, and thus he got the salvation of *sāyujya-mukti*, merging into the existence of the Supreme, and finally became reinstated in his original position of personal service. The *Bhagavad-gītā* corroborates the fact that one who is absorbed in the thought of the Supreme Lord at the time of death immediately enters the kingdom of God after quitting his material body.”

The Third and Seventh cantos of the *Śrīmad-Bhāgavatam* elaborately describe the incident wherein the Lord’s personal associates were cursed to come to the material world as His enemies. In this connection, Śrīla Viśvanātha Cakravartī quotes the following verse (*Bhāg. 7.1.47*):

*vairānubandha-tīvrena  
dhyānenācyuta-sātmatām  
nītau punar hareḥ pārśvaṁ  
jagmatur viṣṇu-pārśadau*

“These two associates of Lord Viṣṇu — Jaya and Vijaya — maintained a feeling of enmity for a very long time. Because of always thinking of Kṛṣṇa in this way, they regained the shelter of the Lord, having returned home, back to Godhead.”

## ŚB 10.74.47

ऋत्विभ्यः ससदस्येभ्यो दक्षिणां विपुलामदात् ।  
सर्वान् सम्पूज्य विधिवच्चक्रेऽवभृथमेकराट् ॥ ४७ ॥

*ṛtvigbhyah sa-sadasyebhyo  
dakṣinām vipulām adāt  
sarvān sampūjya vidhi-vac  
cakre ’vabhṛtham eka-rāt*

### Synonyms

*ṛtvigbhyah* — to the priests; *sa-sadasyebhyah* — along with the members of the assembly; *dakṣinām* — gifts in gratitude; *vipulām* — abundant; *adāt* — he gave; *sarvān* — all of them; *sampūjya* — properly worshipping; *vidhi-vac* — according to

scriptural injunctions; [cakre](#) — executed; [avabhr̥tham](#) — the purificatory bathing of the sponsor of the sacrifice and the washing of the sacrificial utensils that mark the end of a major sacrifice; [eka-rāt](#) — the emperor, Yudhiṣṭhira.

## Translation

Emperor Yudhiṣṭhira gave generous gifts to the sacrificial priests and the members of the assembly, properly honoring them all in the manner prescribed by the Vedas. He then took the avabhr̥tha bath.

## ŚB 10.74.48

साधयित्वा क्रतुः राज्ञः कृष्णो योगेश्वरेश्वरः ।  
उवास कतिचिन्मासान् सुहृद्भिरभियाचितः ॥ ४८ ॥

*sādhayitvā kratuḥ rājñāḥ*  
*kṛṣṇo yogeśvareśvaraḥ*  
*uvāsa katicin māsān*  
*suhṛdbhir abhiyācitaḥ*

## Synonyms

[sādhayitvā](#) — accomplishing; [kratuḥ](#) — the *soma* sacrifice; [rājñāḥ](#) — of the King; [kṛṣṇaḥ](#) — Lord Kṛṣṇa; [yoga-īśvara](#) — of the masters of mystic power; [īśvaraḥ](#) — the supreme master; [uvāsa](#) — resided; [katicit](#) — some; [māsān](#) — months; [su-hṛdbhiḥ](#) — by His well-wishers; [abhiyācitaḥ](#) — begged.

## Translation

Thus Śrī Kṛṣṇa, the Lord of all masters of mystic yoga, saw to the successful execution of this great sacrifice on behalf of King Yudhiṣṭhira. Afterwards, the Lord stayed with His intimate friends for a few months at their earnest request.

## Purport

Although Lord Kṛṣṇa is the master of all masters of *yoga*, such as Lord Śiva, still He was controlled by King Yudhiṣṭhira's pure love. Thus the Lord personally saw to the successful completion of the King's sacrificial performance. And after that He agreed to stay with His dear friends in Indraprastha for a few more months.

## ŚB 10.74.49

ततोऽनुज्ञाप्य राजानमनिच्छन्तमपीश्वरः ।  
ययौ सभार्यः सामात्यः स्वपुरं देवकीसुतः ॥ ४९ ॥

*tato 'nujñāpya rājānam  
anicchantam apīśvaraḥ  
yayau sa-bhāryaḥ sāmātyaḥ  
sva-puraṁ devakī-sutaḥ*

### Synonyms

*tataḥ* — then; *anujñāpya* — requesting leave; *rājānam* — of the King; *anicchantam* — who did not want it; *api* — although; *īśvaraḥ* — the Supreme Lord; *yayau* — went; *sa-bhāryaḥ* — with His wives; *sa-amātyaḥ* — and with His ministers; *sva* — to His own; *puram* — city; *devakī-sutaḥ* — the son of Devakī.

### Translation

Then the Lord, the son of Devakī, took the reluctant permission of the King and returned to His capital with His wives and ministers.

## ŚB 10.74.50

वर्णितं तदुपाख्यानं मया ते बहुविस्तरम् ।  
वैकुण्ठवासिनोर्जन्म विप्रशापात् पुनः पुनः ॥ ५० ॥

*varṇitam tad upākhyānam  
mayā te bahu-vistaram  
vaikuṇṭha-vāsinor janma  
vipra-śāpāt punaḥ punaḥ*

### Synonyms

*varṇitam* — related; *tat* — that; *upākhyānam* — account; *mayā* — by me; *te* — to you; *bahu* — much; *vistaram* — in detail; *vaikuṇṭha-vāsinoh* — of the two residents of the eternal kingdom of God (namely, the doorkeepers Jaya and Vijaya); *janma* — the material birth; *vipra* — of *brāhmaṇas* (the four Kumāras); *śāpāt* — due to the curse; *punaḥ punaḥ* — again and again.

### Translation

I have already described to you in detail the history of the two residents of Vaikuṅṭha who had to undergo repeated births in the material world because of being cursed by brāhmaṇas.

## ŚB 10.74.51

राजसूयावभृथ्येन स्नातो राजा युधिष्ठिरः ।  
ब्रह्मक्षत्रसभामध्ये शुशुभे सुरराडिव ॥ ५१ ॥

*rājasūyāvabhṛthyena*  
*snāto rājā yudhiṣṭhiraḥ*  
*brahma-kṣatra-sabhā-madhya*  
*śuśubhe sura-rāḍ iva*

### Synonyms

*rājasūya* — of the Rājasūya sacrifice; *avabhṛthyena* — by the final, *avabhṛtya* ritual; *snātaḥ* — bathed; *rājā yudhiṣṭhiraḥ* — King Yudhiṣṭhira; *brahma-kṣatra* — of brāhmaṇas and kṣatriyas; *sabhā* — of the assembly; *madhya* — in the midst; *śuśubhe* — he appeared brilliant; *sura* — of the demigods; *rāt* — the King (Lord Indra); *iva* — like.

### Translation

Purified in the final, avabhṛtya ritual, which marked the successful completion of the Rājasūya sacrifice, King Yudhiṣṭhira shone among the assembled brāhmaṇas and kṣatriyas like the King of the demigods himself.

## ŚB 10.74.52

राजा सभाजिताः सर्वे सुरमानवखेचराः ।  
कृष्णं क्रतुं च शंसन्तः स्वधामानि ययुर्मुदा ॥ ५२ ॥

*rājñā sabhājitāḥ sarve*  
*sura-mānava-khecarāḥ*  
*kṛṣṇaṁ kratuṁ ca śamsantaḥ*  
*sva-dhāmāni yayur mudā*

### Synonyms

*rājñā* — by the King; *sabhājitāḥ* — honored; *sarve* — all; *sura* — the demigods; *mānava* — humans; *khe-carāḥ* — and travelers of the sky (minor demigods and

demons); *kṛṣṇam* — Lord Kṛṣṇa; *kratum* — the sacrifice; *ca* — and; *śāmsantah* — praising; *sva* — to their own; *dhāmāni* — domains; *yayuh* — went; *mudā* — happily.

## Translation

The demigods, humans and residents of intermediate heavens, all properly honored by the King, happily set off for their respective domains while singing the praises of Lord Kṛṣṇa and the great sacrifice.

## Purport

According to Śrīdhara Svāmī, the term *khecarāḥ* here refers to the *pramathas*, mystic yogīs who accompany Lord Śiva.

## ŚB 10.74.53

दुर्योधनमृते पापं कलिं कुरुकुलामयम् ।  
यो न सेहे श्रियं स्फीतां दृष्ट्वा पाण्डुसुतस्य ताम् ॥ ५३ ॥

*duryodhanam rte pāpaṁ*

*kalim kuru-kulāmayam*

*yo na sehe śriyam sphītām*

*dr̥ṣṭvā pāṇḍu-sutasya tām*

## Synonyms

*duryodhanam* — Duryodhana; *rte* — except; *pāpam* — sinful; *kalim* — the empowered expansion of the personality of Kali; *kuru-kula* — of the Kuru dynasty; *āmayam* — the disease; *yah* — who; *na sehe* — could not tolerate; *śriyam* — the opulences; *sphītām* — flourishing; *dr̥ṣṭvā* — seeing; *pāṇḍu-sutasya* — of the son of Pāṇḍu; *tām* — that.

## Translation

[All were satisfied] except sinful Duryodhana, the personification of the age of quarrel and the disease of the Kuru dynasty. He could not bear to see the flourishing opulence of the son of Pāṇḍu.

## Purport

Śrīla Prabhupāda writes: “Duryodhana by nature was very envious because of his sinful life, and he appeared in the dynasty of the Kurus as a chronic disease

personified in order to destroy the whole family.” Śrīla Śrīdhara Svāmī mentions that Duryodhana hated pure religious principles.

## ŚB 10.74.54

य इदं कीर्तयेद् विष्णोः कर्म चैद्यवधादिकम् ।  
राजमोक्षं वितानं च सर्वपापैः प्रमुच्यते ॥ ५४ ॥

*ya idam kīrtayed viṣṇoḥ  
karma caidyā-vadhādikam  
rāja-mokṣam vitānam ca  
sarva-pāpaiḥ pramucyate*

### Synonyms

*yah* — who; *idam* — these; *kīrtayet* — chants; *viṣṇoḥ* — of Lord Viṣṇu; *karma* — activities; *caidyā-vadha* — the killing of Śiśupāla; *ādikam* — and so on; *rāja* — of the kings (who were imprisoned by Jarāsandha); *mokṣam* — the deliverance; *vitānam* — the sacrifice; *ca* — and; *sarva* — from all; *pāpaiḥ* — sinful reactions; *pramucyate* — he is freed.

### Translation

**One who recites these activities of Lord Viṣṇu, including the killing of Śiśupāla, the deliverance of the kings and the performance of the Rājasūya sacrifice, is freed from all sins.**

### Purport

*Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventy-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Deliverance of Śiśupāla at the Rājasūya Sacrifice.”*