

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 75



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER SEVENTY-FIVE

Duryodhana Humiliated

This chapter describes the glorious conclusion of the Rājasūya sacrifice, and how Prince Duryodhana was humiliated in King Yudhiṣṭhira's palace.

At the time of Mahārāja Yudhiṣṭhira's Rājasūya sacrifice, many of his relatives and well-wishers endeavored to please him by performing necessary services. When the sacrifice was complete, the King adorned the priests, the exalted members of the assembly and his own relatives with fragrant sandalwood paste, flower garlands and fine clothing. Then they all went to the banks of the Ganges to perform the ritual bathing that marks the end of the sponsor's period of initiation for the sacrifice. Before the final bathing, there was much sporting in the river among the male and female participants. Sprinkled with aromatic water and other liquids, Draupadī and the other ladies appeared most beautiful, their faces shining with bashful laughter.

After the priests had executed the final rituals, the King and his queen, Śrīmatī Draupadī, bathed in the Ganges. Then all those present who belonged to the orders of *varṇāśrama* bathed. Yudhiṣṭhira put on new clothes and worshiped the learned *brāhmaṇas*, his family, friends and well-wishers, each in the particular manner suitable for them, and offered them all various gifts. The guests then departed for their homes. But King Yudhiṣṭhira was so anxious about his imminent separation from those who were dear to him that he compelled several of his relatives and closest friends, including Lord Kṛṣṇa, to remain in Indraprastha a bit longer.

King Yudhiṣṭhira's royal palace had been constructed by Maya Dānava, who had endowed it with many wonderful features and opulences. King Duryodhana burned with envy when he saw these riches. One day, Yudhiṣṭhira was seated with Lord Kṛṣṇa in his royal assembly hall. Attended by his subordinates and family members, he was manifesting magnificence equal to that of Lord Indra. At that time Duryodhana entered the hall in a fitful mood. Bewildered by the mystic craft of Maya Dānava, Duryodhana mistook parts of the solid floor for water and thus lifted his garment, while in one place he fell into the water, mistaking it for the solid floor. When Bhīmasena, the ladies of the court and the royal princes present saw this, they

began to laugh. Although Mahārāja Yudhiṣṭhira tried to stop them, Lord Kṛṣṇa encouraged their laughter. Thoroughly embarrassed, Duryodhana left the assembly hall in a fury and immediately departed for Hastināpura.

ŚB 10.75.1-2

श्रीराजोवाच

अजातशत्रोस्तं दृष्ट्वा राजसूयमहोदयम् ।
सर्वे मुमुदिरे ब्रह्मन् नृदेवा ये समागताः ॥ १ ॥
दुर्योधनं वर्जयित्वा राजानः सर्षयः सुराः ।
इति श्रुतं नो भगवंस्तत्र कारणमुच्यताम् ॥ २ ॥

śrī-rājovāca

*ajāta-śatros tam drṣṭvā
rājasūya-mahodayam
sarve mumudire brahman
nr-devā ye samāgatāḥ
duryodhanam varjayitvā
rājānaḥ sarṣayaḥ surāḥ
iti śrutam no bhagavaṁs
tatra kāraṇam ucyatām*

Synonyms

śrī-rājā uvāca — the King (Parīkṣit) said; *ajāta-śatroh* — of Yudhiṣṭhira, whose enemy was never born; *tam* — that; *drṣṭvā* — seeing; *rājasūya* — of the Rājasūya sacrifice; *mahā* — great; *udayam* — the festiveness; *sarve* — all; *mumudire* — were delighted; *brahman* — O brāhmaṇa (Śukadeva); *nr-devāḥ* — the kings; *ye* — who; *samāgatāḥ* — assembled; *duryodhanam* — Duryodhana; *varjayitvā* — excepting; *rājānaḥ* — kings; *sa* — together with; *rsayah* — sages; *surāḥ* — and demigods; *iti* — thus; *śrutam* — heard; *naḥ* — by us; *bhagavan* — my lord; *tatra* — for that; *kāraṇam* — the reason; *ucyatām* — please speak.

Translation

Mahārāja Parīkṣit said: O brāhmaṇa, according to what I have heard from you, all the assembled kings, sages and demigods were delighted to see the

wonderful festivities of King Ajātaśatru's Rājasūya sacrifice, with the sole exception of Duryodhana. Please tell me why this was so, my lord.

ŚB 10.75.3

श्रीबादरायणिरुवाच
पितामहस्य ते यज्ञे राजसूये महात्मनः ।
बान्धवाः परिचर्यायां तस्यासन्प्रेमबन्धनाः ॥ ३ ॥

śrī-bādarāyaṇir uvāca
pitāmahasya te yajñe
rājasūye mahātmanah
bāndhavāḥ paricaryāyām
tasyāsan prema-bandhanāḥ

Synonyms

[śrī-bādarāyaṇih uvāca](#) — Śrī Bādarāyaṇi (Śukadeva Gosvāmī) said; [pitāmahasya](#) — of the grandfather; [te](#) — your; [yajñe](#) — at the sacrifice; [rājasūye](#) — the Rājasūya; [mahā-ātmanah](#) — of the great soul; [bāndhavāḥ](#) — family members; [paricaryāyām](#) — in humble service; [tasya](#) — for him; [āsan](#) — were situated; [prema](#) — by love; [bandhanāḥ](#) — who were bound.

Translation

Śrī Bādarāyaṇi said: At the Rājasūya sacrifice of your saintly grandfather, his family members, bound by their love for him, engaged themselves in humble services on his behalf.

Purport

King Yudhiṣṭhira did not force his relatives to accept different tasks at the sacrifice. Rather, out of their love for him they volunteered for such duties.

ŚB 10.75.4-7

भीमो महानसाध्यक्षो धनाध्यक्षः सुयोधनः ।
सहदेवस्तु पूजायां नकुलो द्रव्यसाधने ॥ ४ ॥
गुरुशुश्रूषणे जिष्णुः कृष्णः पादावनेजने ।
परिवेषणे द्रुपदजा कर्णो दाने महामनाः ॥ ५ ॥
युयुधानो विकर्णश्च हार्दिक्यो विदुरादयः ।

बाह्लीकपुत्रा भूर्याद्या ये च सन्तर्दनादयः ॥ ६ ॥
 निरूपिता महायज्ञे नानाकर्मसु ते तदा ।
 प्रवर्तन्ते स्म राजेन्द्र राज्ञः प्रियचिकीर्षवः ॥ ७ ॥

*bhīmo mahānasādhyakṣo
 dhanādhyakṣaḥ suyodhanaḥ
 sahadēvas tu pūjāyām
 nakulo dravya-sādhane
 guru-śuśrūṣane jīṣṇuḥ
 kṛṣṇaḥ pādāvanejane
 pariveṣaṇe drupada-jā
 karṇo dāne mahā-manāḥ
 yuyudhāno vikarṇaś ca
 hārdikyo vidurādayaḥ
 bāhlika-putrā bhūry-ādyā
 ye ca santardana-dayaḥ
 nirūpitā mahā-yajñe
 nānā-karmasu te tadā
 pravartante sma rājendra
 rājñāḥ priya-cikīṣavaḥ*

Synonyms

bhīmah — Bhīma; *mahānasa* — of the kitchen; *adhyakṣah* — the supervisor; *dhana* — of the treasury; *adhyakṣah* — the supervisor; *suyodhanaḥ* — Suyodhana (Duryodhana); *sahadevah* — Sahadeva; *tu* — and; *pūjāyām* — in worshipping (guests as they arrived); *nakulah* — Nakula; *dravya* — needed items; *sādhane* — in procuring; *guru* — of respectable elders; *śuśrūṣane* — in serving; *jīṣṇuḥ* — Arjuna; *kṛṣṇah* — Kṛṣṇa; *pāda* — feet; *avanejane* — in washing; *parivesane* — in distributing (food); *drupada-jā* — the daughter of Drupada (Draupadī); *karnaḥ* — Karṇa; *dāne* — in giving gifts; *mahāmanāḥ* — magnanimous; *yuyudhānaḥ vikarnaḥ ca* — Yuyudhāna and Vikarṇa; *hārdikyah vidura-ādayaḥ* — Hārdikya (Kṛtavarmā), Vidura and others; *bāhlika-putrāḥ* — the sons of Bāhlika-rāja; *bhūn-ādyāḥ* — headed by Bhūriśravā; *ye* — who; *ca* — and; *santardana-ādayaḥ* — Santardana and so on; *nirūpitāḥ* — engaged; *mahā* — vast; *yajñe* — at the sacrifice; *nānā* — various; *karmasu* — in duties; *te* — they; *tadā* — at that time; *pravartante sma* — carried on; *rāja-indra* — O best of kings

(Parīkṣit); rājñah — of the King (Yudhiṣṭhira); priya — gratification; cikīrṣavaḥ — wishing to do.

Translation

Bhīma supervised the kitchen, Duryodhana looked after the treasury, while Sahadeva respectfully greeted the arriving guests. Nakula procured needed items, Arjuna attended the respectable elders, and Kṛṣṇa washed everyone's feet, while Draupadī served food, and generous Karna gave out the gifts. Many others, such as Yuyudhāna; Vikarna, Hārdikya; Vidura; Bhūriśravā and other sons of Bāhlika; and Santardana, similarly volunteered for various duties during the elaborate sacrifice. They did so because of their eagerness to please Mahārāja Yudhiṣṭhira, O best of kings.

ŚB 10.75.8

ऋत्विक्सदस्यबहुवित्सु सुहृत्तमेषु स्विष्टेषु सूनृतसमर्हणदक्षिणाभिः ।
चैद्ये च सात्वतपतेश्चरणं प्रविष्टे चक्रुस्ततस्त्ववभृथस्नपनं द्युनद्याम् ॥ ८ ॥

*rtvik-sadasya-bahu-vitsu suhṛttameṣu
sv-iṣṭeṣu sūnrta-samarhaṇa-dakṣiṇābhiḥ
caidye ca sātvaṭa-pateś caraṇam pravīṣṭe
cakrus tatas tv avabhr̥tha-snapanam dyu-nadyām*

Synonyms

rtvik — the priests; sadasya — the prominent members of the assembly who helped officiate in the sacrifice; bahu-vitsu — those who were greatly learned; suhrt-tamesu — and the best well-wishers; su — well; istesu — being honored; sūnrta — with pleasing words; samarhana — auspicious offerings; dakṣiṇābhiḥ — and gifts expressing gratitude; caidye — the King of Cedi (Śiśupāla); ca — and; sātvaṭa-pateh — of the Lord of the Sātvatas (Kṛṣṇa); caranam — the feet; praviste — having entered; cakruḥ — they executed; tataḥ — then; tu — and; avabhr̥tha-snapanam — the *avabhr̥tha* bath, which completed the sacrifice; dyu — of heaven; nadyām — in the river (the Yamunā).

Translation

After the priests, the prominent delegates, the greatly learned saints and the King's most intimate well-wishers had all been properly honored with pleasing words, auspicious offerings and various gifts as remuneration, and after the King of Cedi had entered the lotus feet of the Lord of the Sātvatas, the avabhṛtha bath was performed in the divine river Yamunā.

Purport

The gifts offered to the distinguished guests included valuable jewelry.

ŚB 10.75.9

मृदङ्गशङ्खपणवधुन्धुर्यानकगोमुखाः ।
वादित्राणि विचित्राणि नेदुरावभृथोत्सवे ॥ ९ ॥
*mṛdaṅga-śaṅkha-panava-
dhundhury-ānaka-gomukhāḥ
vāditrāṇi vicitrāṇi
nedur āvabhṛthotsave*

Synonyms

mṛdaṅga — *mṛdaṅga* drums; *śaṅkha* — conchshells; *panava* — smaller drums; *dhundhuri* — a kind of large military drum; *ānaka* — kettledrums; *go-mukhāḥ* — a wind instrument; *vāditrāṇi* — music; *vicitrāṇi* — variegated; *neduh* — sounded; *āvabhṛtha* — of the *āvabhṛtha* bath; *utsave* — during the celebration.

Translation

During the avabhṛtha celebration, the music of many kinds of instruments resounded, including mṛdaṅgas, conchshells, panavas, dhundhuris, kettledrums and gomukha horns.

ŚB 10.75.10

नार्तक्यो ननृतुर्हृष्टा गायका यूथशो जगुः ।
वीणावेणुतलोन्नादस्तेषां स दिवमस्पृशत् ॥ १० ॥
*nārtakyo nanṛtur hr̥ṣṭā
gāyakā yūthaśo jaguḥ
vīṇā-veṇu-talonnādas
teṣāṁ sa divam aspṛśat*

Synonyms

nārtakyah — female dancers; nanrtuh — danced; hrstāh — joyful; gāyakāh — singers; yūthaśah — in groups; jaguh — sang; vīnā — of vīnās; venu — flutes; tala — and hand cymbals; unnādah — the loud sound; tesām — their; sah — it; divam — the heavens; asprśat — touched.

Translation

Female dancers danced with great joy, and choruses sang, while the loud vibrations of vīnās, flutes and hand cymbals reached all the way to the heavenly regions.

ŚB 10.75.11

चित्रध्वजपताकाग्रैरिभेन्द्रस्यन्दनार्वभिः ।
स्वलङ्कृतैर्भटैर्भूपा निर्ययू रुक्ममालिनः ॥ ११ ॥
citra-dhvaja-patākāgrair
ibhendra-syandanārvabhiḥ
sv-alaṅkṛtair bhṭair bhūpā
niryayū rukma-mālinaḥ

Synonyms

citra — of various colors; dhvaja — with flags; patāka — and banners; agrāih — excellent; ibha — with elephants; indra — lordly; syandana — chariots; arvabhiḥ — and horses; su-alaṅkṛtaiḥ — well ornamented; bhataih — with foot soldiers; bhū-pāh — the kings; niryayuh — departed; rukma — gold; mālinaḥ — wearing necklaces.

Translation

All the kings, wearing gold necklaces, then set off for the Yamunā. They had flags and banners of various colors and were accompanied by infantrymen and well-adorned soldiers riding lordly elephants, chariots and horses.

ŚB 10.75.12

यदुसृञ्जयकाम्बोजकुरुकेकयकोशलाः ।
कम्पयन्तो भुवं सैन्यैर्यजमानपुरःसराः ॥ १२ ॥

*yadu-srñjaya-kāamboja-
kuru-kekaya-kośalāḥ
kampayanto bhuvan̄ sainyair
yayamāna-purah-sarāḥ*

Synonyms

[yadu-srñjaya-kāamboja](#) — the Yadus, Srñjayas and Kāambojas; [kuru-kekaya-kośalāḥ](#) — the Kurus, Kekayas and Kośalas; [kampayantah](#) — making tremble; [bhuvam](#) — the earth; [sainyair](#) — with their armies; [yajamāna](#) — the performer of the sacrifice (Mahārāja Yudhiṣṭhira); [purah-sarāḥ](#) — placing in their front.

Translation

The massed armies of the Yadus, Srñjayas, Kāambojas, Kurus, Kekayas and Kośalas made the earth tremble as they followed Yudhiṣṭhira Mahārāja, the performer of the sacrifice, in procession.

ŚB 10.75.13

सदस्यत्विग्दिजश्रेष्ठा ब्रह्मघोषेणभूयसा ।
देवर्षिपितृगन्धर्वास्तुष्टुवुः पुष्पवर्षिणः ॥ १३ ॥
*sadasyartvig-dvija-śreṣṭhā
brahma-ghoṣeṇa bhūyasā
devarṣi-pitr-gandharvās
tuṣṭuvuḥ puṣpa-varṣiṇaḥ*

Synonyms

[sadasya](#) — the officiating witnesses; [rtvik](#) — the priests; [dvija](#) — and *brāhmaṇas*; [śreṣṭhāḥ](#) — most excellent; [brahma](#) — of the Vedas; [ghosena](#) — with sounding; [bhūyasā](#) — abundant; [deva](#) — the demigods; [rsi](#) — divine sages; [pitr](#) — forefathers; [gandharvāḥ](#) — and singers of heaven; [tustuvuḥ](#) — recited praises; [puspa](#) — flowers; [varsinaḥ](#) — raining down.

Translation

The assembly officials, the priests and other excellent brāhmaṇas resoundingly vibrated Vedic mantras, while the demigods, divine sages, Pitās and Gandharvas sang praises and rained down flowers.

ŚB 10.75.14

स्वलङ्कृता नरा नार्यो गन्धस्रग्भूषणाम्बरैः ।
विलिम्पन्त्योऽभिसिञ्चन्त्यो विजह्रुर्विविधै रसैः ॥ १४ ॥

sv-alankṛtā narā nāryo
gandha-srag-bhūṣaṇāmbaraīḥ
vilimpantyo 'bhisiñcantyo
vijahrur vividhai rasaiḥ

Synonyms

su-alankṛtāḥ — well decorated; narāḥ — men; nāryaḥ — and women; gandha — with sandalwood paste; srag — flower garlands; bhūṣana — jewelry; ambaraiḥ — and clothing; vilimpantyaḥ — smearing; abhisiñcantyaḥ — and sprinkling; vijahruḥ — they played; vividhaiḥ — various; rasaiḥ — with liquids.

Translation

Men and women, all adorned with sandalwood paste, flower garlands, jewelry and fine clothing, sported by smearing and sprinkling one another with various liquids.

ŚB 10.75.15

तैलगोरसगन्धोदहरिद्रासान्द्रकुङ्कुमैः ।
पुम्भिर्लिप्ताः प्रलिम्पन्त्यो विजह्रुर्वार्योषिताः ॥ १५ ॥

taila-gorasa-gandhoda-
haridrā-sāndra-kuṅkumaiḥ
pumbhir liptāḥ pralimpantyo
vijahrur vāra-yoṣitaḥ

Synonyms

taila — with vegetable oil; go-rasa — yogurt; gandha-uda — perfumed water; haridrā — turmeric; sāndra — plentiful; kuṅkumaiḥ — and with vermilion powder; pumbhiḥ — by the men; liptāḥ — smeared; pralimpantyaḥ — smearing them in turn; vijahruḥ — played; vāra-yoṣitaḥ — the courtesans.

Translation

The men smeared the courtesans with plentiful oil, yogurt, perfumed water, turmeric and kuṅkuma powder, and the courtesans playfully smeared the men with the same substances.

Purport

Śrīla Prabhupāda describes this scene as follows: “The men and women of Indraprastha, their bodies smeared with scents and floral oils, were nicely dressed in colorful garments and decorated with garlands, jewels and ornaments. They were all enjoying the ceremony, and they threw on each other liquid substances like water, oil, milk, butter and yogurt. Some even smeared these on each other’s bodies. In this way, they were enjoying the occasion. The professional prostitutes were also engaged by jubilantly smearing these liquid substances on the bodies of the men, and the men reciprocated in the same way. All the liquid substances had been mixed with turmeric and saffron, and their color was a lustrous yellow.”

ŚB 10.75.16

गुप्ता नृभिर्निरगमन्नुपलब्धुमेतद् देव्यो यथा दिवि विमानवरैर्नृदेव्यो ।
ता मातुलेयसखिभिः परिषिच्यमानाः सत्रीडहासविकसद्भदना विरेजुः ॥ १६ ॥

*guptā nṛbhir niragamann upalabdhum etad
devyo yathā divi vimāna-varair nṛ-devyo
tā mātuleya-sakhibhiḥ pariṣicyamānāḥ
sa-vrīḍa-hāsa-vikasad-vadanā virejuḥ*

Synonyms

guptāḥ — guarded; nrbhiḥ — by soldiers; niragaman — they went out; upalabdhum — to see first-hand; etat — this; devyah — the wives of the demigods; yathā — as; divi — in the sky; vimāna — on their airplanes; varaiḥ — excellent; nr-devyah — the queens (of King Yudhiṣṭhira); tāḥ — they; mātuleya — by their maternal cousins (Lord Kṛṣṇa and His brothers, such as Gada and Sāraṇa); sakhibhiḥ — and by their friends (such as Bhīma and Arjuna); parisicyamānāḥ — being sprinkled; sa-vrīḍa — shy; hāsa — with smiles; vikasat — blossoming; vadanāḥ — whose faces; virejuḥ — they appeared splendid.

Translation

Surrounded by guards, King Yudhiṣṭhira's queens came out on their chariots to see the fun, just as the demigods' wives appeared in the sky in celestial airplanes. As maternal cousins and intimate friends sprinkled the queens with liquids, the ladies' faces bloomed with shy smiles, enhancing the queens' splendid beauty.

Purport

The maternal cousins referred to here are Lord Kṛṣṇa and such brothers of His as Gada and Sāraṇa, and the friends mentioned are such persons as Bhīma and Arjuna.

ŚB 10.75.17

ता देवरानुत सखीन् सिषिचुर्दृतीभिः क्लिन्नाम्बरा विवृतगात्रकुचोरुमध्याः ।
औत्सुक्यमुक्तकवराच्च्यवमानमाल्याः क्षोभं दधुर्मलधियां रुचिरैर्विहारैः ॥ १७ ॥

*tā devarān uta sakhīn siṣicur dṛtibhiḥ
klinnāmbarā vivṛta-gātra-kucoru-madhyāḥ
autsukya-mukta-kavarāc cyavamāna-mālyāḥ
kṣobham dadhur mala-dhiyām rucirair vihāraiḥ*

Synonyms

tāh — they, the queens; *devarān* — their husband's brothers; *uta* — and also; *sakhīn* — their friends; *siṣicuh* — they squirted; *dṛtibhiḥ* — with syringes; *klinna* — drenched; *ambarāh* — whose dresses; *vivṛta* — visible; *gātra* — whose arms; *kuca* — breasts; *ūru* — thighs; *madhyāh* — and waists; *autsukya* — due to their excitement; *mukta* — loosened; *kavarāt* — from the braids of their hair; *cyavamāna* — slipping; *mālyāh* — whose small flower garlands; *kṣobham* — agitation; *dadhuh* — they created; *mala* — dirty; *dhiyam* — for those whose consciousness; *ruciraiḥ* — charming; *vihāraiḥ* — with their play.

Translation

As the queens squirted water from syringes at their brothers-in-law and other male companions, their own garments became drenched, revealing their arms, breasts, thighs and waists. In their excitement, the flowers fell from their loosened braids. By these charming pastimes they agitated those with contaminated consciousness.

Purport

Śrīla Prabhupāda writes: “Such behavior between pure males and females is enjoyable, but persons who are materially contaminated become lustful.”

ŚB 10.75.18

स सम्राड् रथमारुढः सदश्वं रुक्ममालिनम् ।
व्यरोचत स्वपत्नीभिः क्रियाभिः क्रतुराडिव ॥ १८ ॥

sa samrād ratham āruḍhaḥ
sad-aśvaṁ rukma-mālinam
vyarocata sva-patnibhiḥ
kriyābhiḥ kratu-rād iva

Synonyms

sah — he; *samrāt* — the emperor, Yudhiṣṭhira; *ratham* — his chariot; *āruḍhaḥ* — mounted; *sat* — excellent; *aśvam* — whose horses; *rukma* — golden; *mālinam* — with hangings; *vyarocata* — he shone forth; *sva-patnibhiḥ* — with his wives; *kriyābhiḥ* — with its rituals; *kratu* — of sacrifices; *rāt* — the king (Rājasūya); *iva* — as if.

Translation

The emperor, mounted upon his chariot drawn by excellent horses wearing golden collars, appeared splendid in the company of his wives, just like the brilliant Rājasūya sacrifice surrounded by its various rituals.

Purport

King Yudhiṣṭhira with his queens appeared like the personified Rājasūya sacrifice surrounded by its beautiful rituals.

ŚB 10.75.19

पत्नीसंयाजावभृथ्यैश्चरित्वा ते तमृत्विजः ।
आचान्तं स्नापयां चक्रुर्गङ्गायां सह कृष्णया ॥ १९ ॥

patnī-samyājāvabhr̥thyaiś
caritvā te tam ṛtvijaḥ
ācāntaṁ snāpayāṁ cakrur
gaṅgāyāṁ saha kṛṣṇayā

Synonyms

patnī-samyāja — the ritual performed by the sponsor of the sacrifice and his wife consisting of oblations to Soma, Tvaṣṭā, the wives of certain demigods, and Agni; avabhr̥thyaīh — and the rituals which solemnize the completion of the sacrifice; caritvā — having executed; te — they; tam — him; rtvijah — the priests; ācāntam — having sipped water for purification; snāpayām cakruh — they had him bathe; gaṅgāyām — in the Ganges; saha — along with; krsnayā — Draupadī.

Translation

The priests led the King through the execution of the final rituals of patnī-samyāja and avabhr̥thya. Then they had him and Queen Draupadī sip water for purification and bathe in the Ganges.

ŚB 10.75.20

देवदुन्दुभयो नेदुर्नरदुन्दुभिभिः समम् ।
मुमुचुः पुष्पवर्षाणि देवर्षिपितृमानवाः ॥ २० ॥
deva- Dundubhayo nedur
nara- Dundubhibhiḥ samam
mumucuḥ puṣpa-varṣāṇi
devarṣi-pitr-mānavāḥ

Synonyms

deva — of demigods; dundubhayah — kettledrums; neduh — resounded; nara — of human beings; dundubhibhiḥ — kettledrums; samam — together with; mumucuḥ — released; puspa — of flowers; varṣāṇi — downpours; deva — demigods; rsi — sages; pitr — forefathers; mānavāḥ — and humans.

Translation

The kettledrums of the gods resounded, along with those of human beings. Demigods, sages, forefathers and humans all poured down showers of flowers.

ŚB 10.75.21

सस्नुस्तत्र ततः सर्वे वर्णाश्रमयुता नराः ।
महापातक्यपि यतः सद्यो मुच्येत किल्बिषात् ॥ २१ ॥

*sasnuḥ tatra tataḥ sarve
varṇāśrama-yutā narāḥ
mahā-pātaky api yataḥ
sadyo mucyeta kilbiṣāt*

Synonyms

sasnuḥ — bathed; tatra — there; tataḥ — after this; sarve — all; varṇa-āśrama — the social system of sanctified occupational and spiritual orders; yutāḥ — who belonged to; narāḥ — humans; mahā — greatly; pātaky — one who is sinful; api — even; yataḥ — by which; sadyah — immediately; mucyeta — can be freed; kilbiṣāt — from contamination.

Translation

All the citizens belonging to the various orders of varṇa and āśrama then bathed in that place, where even the most grievous sinner can immediately be freed from all sinful reactions.

ŚB 10.75.22

अथ राजाहते क्षौमे परिधाय स्वलङ्कृतः ।
ऋत्विक्सदस्यविप्रादीनानर्चाभरणाम्बरैः ॥ २२ ॥

*atha rājāhate kṣaume
paridhāya sv-alāṅkṛtaḥ
ṛtvik-sadasya-viprādīn
ānarcābharaṇāmbaraḥ*

Synonyms

atha — next; rājā — the King; ahate — unused; kṣaume — a pair of silken garments; paridhāya — putting on; su-alāṅkṛtaḥ — nicely ornamented; ṛtvik — the priests; sadasya — the officiating members of the assembly; vipra — the brāhmaṇas; ādīn — and others; ānarca — he worshiped; ābharana — with ornaments; ambaraiḥ — and clothing.

Translation

Next the King put on new silken garments and adorned himself with fine jewelry. He then honored the priests, assembly officials, learned brāhmaṇas and other guests by presenting them with ornaments and clothing.

Purport

Śrīla Prabhupāda writes: “The King not only dressed himself and decorated himself, but he also gave clothing and ornaments to all the priests and to the others who had participated in the *yajñas*. In this way he worshiped them all.”

ŚB 10.75.23

बन्धूञ्जातीन् नृपान् मित्रसुहृदोऽन्यांश्च सर्वशः ।
अभीक्षणं पूजयामास नारायणपरो नृपः ॥ २३ ॥

*bandhūñ jñātīn nṛpān mitra-
suhṛdo 'nyāś ca sarvaśaḥ
abhikṣnam pūjayām āsa
nārāyaṇa-paro nṛpaḥ*

Synonyms

bandhūn — his more distant relatives; *jñātīn* — his immediate family members; *nṛpān* — the kings; *mitra* — his friends; *suhṛdah* — and well-wishers; *anyān* — others; *ca* — also; *sarvaśaḥ* — in all sorts of ways; *abhikṣnam* — constantly; *pūjayām āsa* — worshiped; *nārāyaṇa-parah* — devoted to Lord Nārāyaṇa; *nṛpah* — the King.

Translation

In various ways King Yudhiṣṭhira, who had totally dedicated his life to Lord Nārāyaṇa, continuously honored his relatives, his immediate family, the other kings, his friends and well-wishers, and all others present as well.

ŚB 10.75.24

सर्वे जनाः सुररुचो मणिकुण्डलस्रगुष्णीषकञ्चुकदुकूलमहाघर्घ्यहाराः ।
नार्यश्च कुण्डलयुगालकवृन्दजुष्टवक्त्रश्रियः कनकमेखलया विरेजुः ॥ २४ ॥

*sarve janāḥ sura-ruco maṇi-kuṇḍala-srag-
uṣṇīṣa-kañcuka-dukūla-mahārghya-hārāḥ
nāryaś ca kuṇḍala-yugālaka-vṛnda-juṣṭa-
vaktra-śriyaḥ kanaka-mekhalayā virejuḥ*

Synonyms

sarve — all; janāh — the men; sura — like the demigods; rucah — whose effulgent complexions; mani — jeweled; kundala — with earrings; srak — flower garlands; usnisa — turbans; kañcuka — jackets; dukūla — silk garments; mahā-arghya — very precious; hārāh — and pearl necklaces; nāryah — the women; ca — and; kundala — of earrings; yuga — with pairs; alaka-vrnda — and locks of hair; justa — adorned; vaktra — of whose faces; śriyah — the beauty; kanaka — gold; mekhalayā — with belts; virejuh — shone brilliantly.

Translation

All the men there shone like demigods. They were adorned with jeweled earrings, flower garlands, turbans, waistcoats, silk dhotis and valuable pearl necklaces. The lovely faces of the women were beautified by their matched earrings and locks of hair, and they all wore golden belts.

ŚB 10.75.25-26

अथर्त्विजो महाशीलाः सदस्या ब्रह्मवादिनः ।
 ब्रह्मक्षत्रियविट्शूद्रा राजानो ये समागताः ॥ २५ ॥
 देवर्षिपितृभूतानि लोकपालाः सहानुगाः ।
 पूजितास्तमनुज्ञाप्य स्वधामानि ययुर्नृप ॥ २६ ॥

athartvijo mahā-śilāḥ
sadasyā brahma-vādināḥ
brahma-kṣatriya-ṅiṭ-śudrā-
rājāno ye samāgatāḥ
devarṣi-pitṛ-bhūtāni
loka-pālāḥ sahānugāḥ
pūjitās tam anujñāpya
sva-dhāmāni yayur nṛpa

Synonyms

atha — then; rtvijah — the priests; mahā-śilāh — of exalted character; sadasyāh — the officials of the sacrifice; brahma — of the Vedas; vādinah — expert authorities; brahma — the brāhmaṇas; ksatriya — kṣatriyas; ṅiṭ — vaiśyas; śudrāh — and śūdras; ājānah — the kings; ye — who; samāgatāh — had come; deva — the demigods; ṅi —

sages; *pitr* — forefathers; *bhūtāni* — and ghostly spirits; *loka* — of the planets; *pālāh* — the rulers; *saha* — with; *anugāh* — their followers; *pūjitāh* — worshiped; *tam* — from him; *anujñāpya* — taking permission; *sva* — their own; *dhāmāni* — to the abodes; *yayuh* — they went; *nrpa* — O King (Parīkṣit).

Translation

Then the highly cultured priests, the great Vedic authorities who had served as sacrificial witnesses, the specially invited kings, the brāhmaṇas, kṣatriyas, vaiśyas, śūdras, demigods, sages, forefathers and mystic spirits, and the chief planetary rulers and their followers — all of them, having been worshiped by King Yudhiṣṭhira, took his permission and departed, O King, each for his own abode.

ŚB 10.75.27

हरिदासस्य राजर्षे राजसूयमहोदयम् ।

नैवातृप्यन्प्रशंसन्तः पिबन्मर्त्योऽमृतं यथा ॥ २७ ॥

hari-dāsasya rājarṣe

rājasūya-mahodayam

naivātrpyan praśaṁsantaḥ

pīban martyo 'mṛtaṁ yathā

Synonyms

hari — of Lord Kṛṣṇa; *dāsasya* — of the servant; *rāja-rṣeḥ* — of the saintly King; *rājasūya* — of the Rājasūya sacrifice; *mahā-udayam* — the great celebration; *na* — not; *eva* — indeed; *atryan* — they became satiated; *praśaṁsantaḥ* — glorifying; *pīban* — drinking; *martyaḥ* — a mortal man; *amṛtam* — immortal nectar; *yathā* — as.

Translation

As they all glorified the wonderful Rājasūya-yajña performed by that great saintly King and servant of Lord Hari, they were not satiated, just as an ordinary man is never satiated when drinking nectar.

ŚB 10.75.28

ततो युधिष्ठिरो राजा सुहृत्सम्बन्धिबान्धवान् ।
प्रेम्णा निवारयामास कृष्णं च त्यागकातरः ॥ २८ ॥

tato yudhiṣṭhiro rājā
suhrt-sambandhi-bāndhavān
preṃṇā nivārayām āsa
kṛṣṇaṃ ca tyāga-kātarah

Synonyms

tatah — then; *yudhiṣṭhirah rājā* — King Yudhiṣṭhira; *suhrt* — his friends; *sambandhi* — family members; *bāndhavān* — and relatives; *preṃṇā* — out of love; *nivārayām āsa* — stopped them; *kṛṣṇam* — Lord Kṛṣṇa; *ca* — and; *tyāga* — by separation; *kātarah* — distressed.

Translation

At that time Rājā Yudhiṣṭhira stopped a number of his friends, immediate family members and other relatives from departing, among them Lord Kṛṣṇa. Out of love Yudhiṣṭhira could not let them go, for he felt the pain of imminent separation.

ŚB 10.75.29

भगवानपि तत्राङ्ग न्यावात्सीत्तत्प्रियंकरः ।
प्रस्थाप्य यदुवीरांश्च साम्बादींश्च कुशस्थलीम् ॥ २९ ॥

bhagavān api tatrāṅga
nyāvātsīt tat-priyaṃ-karah
prasthāpya yadu-vīrāṃś ca
sāmbādīṃś ca kuśasthalīm

Synonyms

bhagavān — the Supreme Lord; *api* — and; *tatra* — there; *aṅga* — my dear (King Parīkṣit); *nyāvātsīt* — remained; *tat* — for his (Yudhiṣṭhira's); *priyam* — pleasure; *karah* — acting; *prasthāpya* — sending; *yadu-vīrān* — the heroes of the Yadu dynasty; *ca* — and; *sāmba-ādīn* — headed by Sāmba; *ca* — and; *kuśasthalīm* — to Dvārakā.

Translation

My dear Parikṣit, the Supreme Lord remained there for some time to please the King, after first sending Sāmba and the other Yadu heroes back to Dvārakā.

ŚB 10.75.30

इत्थं राजा धर्मसुतो मनोरथमहार्णवम् ।
सुदुस्तरं समुत्तीर्य कृष्णेनासीद् गतज्वरः ॥ ३० ॥

*ittham rājā dharma-suto
manoratha-mahārṇavam
su-dustaram samuttīrya
kṛṣṇenāsīd gata-jvaraḥ*

Synonyms

ittham — in this manner; *rājā* — the King; *dharma* — of the lord of religion (Yamarāja); *sutah* — the son; *manah-ratha* — of his desires; *mahā* — huge; *arnavam* — the ocean; *su* — very; *dustaram* — difficult to cross; *samuttīrya* — successfully crossing; *kṛsṇena* — through the agency of Lord Kṛṣṇa; *āsīt* — he became; *gata-jvaraḥ* — freed of his feverish condition.

Translation

Thus King Yudhiṣṭhira, the son of Dharma, was at last relieved of his burning ambition, having by the grace of Lord Kṛṣṇa successfully crossed the vast and formidable ocean of his desires.

Purport

The previous chapters of *Śrīmad-Bhāgavatam* clearly explain that King Yudhiṣṭhira intensely desired to demonstrate to the world the supremacy of Kṛṣṇa, the Supreme Personality of Godhead, and the blessings received by those who surrender to Him. To do this, King Yudhiṣṭhira performed the Rājasūya sacrifice, a very difficult task.

Śrīla Prabhupāda writes in this connection: “In the material world, everyone has a particular type of desire to be fulfilled, but one is never able to fulfill his desires to his full satisfaction. But King Yudhiṣṭhira, because of his unflinching devotion to Kṛṣṇa, could fulfill all his desires successfully by the performance of the Rājasūya sacrifice. From the description of the Rājasūya yajña, it appears that such a function is a great ocean of opulent desires. It is not possible for an ordinary man to cross

over such an ocean; nevertheless, by the grace of Lord Kṛṣṇa, King Yudhiṣṭhira was able to cross over it very easily, and thus he became freed from all anxieties.”

ŚB 10.75.31

एकदान्तःपुरे तस्य वीक्ष्य दुर्योधनः श्रियम् ।
अतप्यद् राजसूयस्य महित्वं चाच्युतात्मनः ॥ ३१ ॥

*ekadāntaḥ-pure tasya
vīkṣya duryodhanaḥ śriyam
atapyad rājasūyasya
mahitvaṁ cācyutātmanaḥ*

Synonyms

ekadā — one day; *antaḥ-pure* — within the palace; *tasya* — his (Mahārāja Yudhiṣṭhira’s); *vīkṣya* — observing; *duryodhanaḥ* — Duryodhana; *śriyam* — opulence; *atapyat* — he was pained; *rājasūyasya* — of the Rājasūya sacrifice; *mahitvam* — the greatness; *ca* — and; *acyuta-ātmanaḥ* — of him (King Yudhiṣṭhira) whose very soul was Lord Acyuta.

Translation

One day Duryodhana, while observing the riches of King Yudhiṣṭhira’s palace, felt greatly disturbed by the magnificence of both the Rājasūya sacrifice and its performer, the King, whose life and soul was Lord Acyuta.

ŚB 10.75.32

यस्मिन् नरेन्द्रदितिजेन्द्रसुरेन्द्रलक्ष्मीर्नाना विभान्ति किल विश्वसृजोपकृप्ताः ।
ताभिः पतीन् द्रुपदराजसुतोपतस्थे यस्यां विषक्तहृदयः कुरुराडतप्यत् ॥ ३२ ॥

*yasmims narendra-ditijendra-surendra-lakṣmīr
nānā vibhānti kila viśva-srjopakṛptāḥ
tābhiḥ patīn drupada-rāja-sutopatasthe
yasyām viśakta-hṛdayaḥ kuru-rāḍ atapyat*

Synonyms

yasmin — in which (palace); *nara-indra* — of the kings among men; *ditija-indra* — of the kings of the demons; *sura-indra* — and of the kings of the demigods; *lakṣmīh* — the opulences; *nānā* — variegated; *vibhānti* — were manifest; *kila* — indeed; *viśva-*

srjā — by the cosmic manufacturer (Maya Dānava); *upakṣptāh* — provided; *tābhih* — with them; *patīn* — her husbands, the Pāṇḍavas; *drupada-rāja* — of King Drupada; *sutā* — the daughter, Draupadī; *upatasthe* — served; *yasyām* — to whom; *visakta* — attached; *hrdayah* — whose heart; *kuru-rāt* — the Kuru prince, Duryodhana; *atapyat* — lamented.

Translation

In that palace all the collected opulences of the kings of men, demons and gods were brilliantly manifest, having been brought there by the cosmic inventor, Maya Dānava. With those riches Draupadī served her husbands, and Duryodhana, the prince of the Kurus, lamented because he was very much attracted to her.

ŚB 10.75.33

यस्मिन् तदा मधुपतेर्महिषीसहस्रं श्रोणीभरेण शनकैः क्वणदङ्घ्रिशोभम् ।
मध्ये सुचारु कुचकुङ्कुमशोणहारं श्रीमन्मुखं प्रचलकुण्डलकुन्तलाढ्यम् ॥ ३३ ॥

yasmin tadā madhu-pater mahiṣī-sahasraṁ
śronī-bhareṇa śanakaiḥ kvaṇad-aṅghri-śobham
madhye su-cāru kuca-kuṅkuma-śoṇa-hāraṁ
śrīman-mukhaṁ pracala-kuṇḍala-kuntalāḍhyam

Synonyms

yasmin — in which; *tadā* — at that time; *madhu* — of Mathurā; *pateh* — of the Lord; *mahiṣī* — the queens; *sahasram* — thousands; *śronī* — of their hips; *bhareṇa* — with the weight; *śanakaiḥ* — slowly; *kvaṇat* — tinkling; *aṅghri* — of whose feet; *śobham* — the charm; *madhye* — at the middle (the waist); *su-cāru* — very attractive; *kuca* — from their breasts; *kuṅkuma* — with the *kuṅkuma* powder; *śoṇa* — reddened; *hāram* — whose pearl necklaces; *śrī-mat* — beautiful; *mukham* — whose faces; *pracala* — moving; *kundala* — with earrings; *kuntala* — and locks of hair; *āḍhyam* — richly endowed.

Translation

Lord Madhupati's thousands of queens were also staying in the palace. Their feet moved slowly, weighed down by their hips, and the bells on their feet

tinkled charmingly. Their waists were very slender, the kuṅkuma from their breasts reddened their pearl necklaces, and their swaying earrings and flowing locks of hair enhanced the exquisite beauty of their faces.

Purport

Śrīla Prabhupāda writes: “After looking at such beauties in the palace of King Yudhiṣṭhira, Duryodhana became envious. He became especially envious and lustful upon seeing the beauty of Draupadī because he had cherished a special attraction for her from the very beginning of her marriage with the Pāṇḍavas. In the marriage selection assembly of Draupadī, Duryodhana had also been present, and with other princes he had been very much captivated by the beauty of Draupadī, but he had failed to achieve her.”

ŚB 10.75.34-35

सभायां मयकृतायां क्वापि धर्मसुतोऽधिराट् ।
 वृतोऽनुगैर्बन्धुभिश्च कृष्णेनापि स्वचक्षुषा ॥ ३४ ॥
 आसीनः काञ्चने साक्षादासने मघवानिव ।
 पारमेष्ठ्यश्रिया जुष्टः स्तूयमानश्च वन्दिभिः ॥ ३५ ॥

sabhāyām maya-klptāyām
kvāpi dharma-suto ’dhirāt
vṛto ’nugair bandhubhiś ca
kṛṣṇenāpi sva-cakṣuṣā
āsinaḥ kāñcane sākṣād
āsane maghavān iva
pārameṣṭhya-śrīyā juṣṭaḥ
stūyamānaś ca vandibhiḥ

Synonyms

sabhāyām — in the assembly hall; *maya* — by Maya Dānava; *klptāyām* — constructed; *kva api* — on one occasion; *dharma-sutah* — the son of Yamarāja (Yudhiṣṭhira); *adhirāt* — the emperor; *vṛtah* — accompanied; *anugaiḥ* — by his attendants; *bandhubhiḥ* — by his family members; *ca* — and; *kṛsṇena* — by Lord Kṛṣṇa; *api* — also; *sva* — his own; *cakṣuṣā* — eye; *āsinaḥ* — seated; *kāñcane* — made of gold; *sākṣāt* — in person; *āsane* — on a throne; *maghavān* — Lord Indra; *iva* — as

if; pāramesthya — of Brahmā, or of supreme rulership; śriyā — with the opulences; justah — joined; stūyamānah — being praised; ca — and; vandibhih — by the court poets.

Translation

It so happened that Emperor Yudhiṣṭhira, the son of Dharma, was sitting just like Indra on a golden throne in the assembly hall built by Maya Dānava. Present with him were his attendants and family members, and also Lord Kṛṣṇa, his special eye. Displaying the opulences of Brahma himself, King Yudhiṣṭhira was being praised by the court poets.

Purport

Śrīla Śrīdhara Svāmī explains that Lord Kṛṣṇa is described here as Yudhiṣṭhira's special eye since He advised the King on what was beneficial and what was not.

ŚB 10.75.36

तत्र दुर्योधनो मानी परीतो भ्रातृभिर्नृप ।
किरीटमाली न्यविशदसिहस्तः क्षिपन् रुषा ॥ ३६ ॥

*tatra duryodhano mānī
parīto bhrātrbhir nṛpa
kirīṭa-mālī nyaviśad
asi-hastaḥ kṣipan ruṣā*

Synonyms

tatra — there; duryodhanah — Duryodhana; mānī — proud; parītah — surrounded; bhrātrbhih — by his brothers; nṛpa — O King; kirīṭa — wearing a crown; mālī — and a necklace; nyaviśat — entered; asi — a sword; hastah — in his hand; ksipan — insulting (the doorkeepers); rusā — angrily.

Translation

Proud Duryodhana, holding a sword in his hand and wearing a crown and necklace, angrily went into the palace in the company of his brothers, O King, insulting the doorkeepers as he entered.

Purport

Śrīla Prabhupāda writes that Duryodhana “was always in an envious and angry mood, and therefore, on a slight provocation, he spoke sharply with the doorkeepers and became angry.”

ŚB 10.75.37

स्थलेऽभ्यगृह्णाद् वस्त्रान्तं जलं मत्वा स्थलेऽपतत् ।
जले च स्थलवद् भ्रान्त्या मयमायाविमोहितः ॥ ३७ ॥

sthale 'bhyagrṛhṇād vastrāntam
jalam matvā sthale 'patat
jale ca sthala-vad bhrāntyā
maya-māyā-vimohitaḥ

Synonyms

sthale — on solid ground; abhyagrṛhṇāt — he picked up; vastra — of his garment; antam — the end; jalam — water; matvā — thinking; sthale — and in another place; apatat — he fell; jale — into water; ca — and; sthala — solid ground; vat — as if; bhrāntyā — by the illusion; maya — of Maya Dānava; māyā — by the magic; vimohitaḥ — bewildered.

Translation

Bewildered by the illusions created through Maya Dānava’s magic, Duryodhana mistook the solid floor for water and lifted the end of his garment. And elsewhere he fell into the water, mistaking it for the solid floor.

ŚB 10.75.38

जहास भीमस्तं दृष्ट्वा स्त्रियो नृपतयोऽपरे ।
निवार्यमाणा अप्यङ्ग राज्ञा कृष्णानुमोदिताः ॥ ३८ ॥

jahāsa bhīmas tam dr̥ṣṭvā
striyo nṛpatayo pare
nivāryamāṇā apy aṅga
rājñā kṛṣṇānumoditāḥ

Synonyms

jahāsa — laughed; bhīmah — Bhīma; tam — him; dr̥ṣṭvā — seeing; striyah — the women; nr-patayah — kings; apare — and others; nivāryamānāḥ — being checked;

api — even though; aṅga — my dear (Parikṣit); rājñā — by the King (Yudhiṣṭhira); kṛsna — by Lord Kṛṣṇa; anumoditāh — approved.

Translation

My dear Parikṣit, Bhīma laughed to see this, and so did the women, kings and others. King Yudhiṣṭhira tried to stop them, but Lord Kṛṣṇa showed His approval.

Purport

Śrīla Viśvanātha Cakravartī mentions that King Yudhiṣṭhira tried to check the laughter by glancing at the women and Bhīma. Lord Kṛṣṇa, however, gave approval with a gesture of His eyebrows. The Lord had come to the earth to remove the burden of wicked kings, and this incident was not unrelated to the Lord's purpose.

ŚB 10.75.39

स व्रीडितोऽवाग्वदनो रुषा ज्वलन् निष्क्रम्य तूष्णीं प्रययौ गजाह्वयम् ।
हाहेति शब्दः सुमहानभूत् सतामजातशत्रुर्विमना इवाभवत् ।
बभूव तूष्णीं भगवान् भुवो भरं समुज्जिहीर्षुर्भ्रमति स्म यद् दृशा ॥ ३९ ॥

*sa vṛiḍito 'vag-vadano ruṣā jvalan
niṣkranya tūṣṇīm prayayau gajāhvayam
hā-heti śabdah su-mahān abhūt satām
ajāta-śatrur vimanā ivābhavat
babhūva tūṣṇīm bhagavān bhuvo bharam
samujjihīṣur bhramati sma yad-dṛśā*

Synonyms

sah — he, Duryodhana; vṛiditah — embarrassed; avāk — held down; vadanah — whose face; rusā — with anger; jvalan — burning; niskramya — exiting; tūṣṇīm — silently; prayayau — he went off; gaja-āhvayam — to Hastināpura; hā-hā iti — “alas, alas”; śabdah — the sound; su-mahān — very great; abhūt — arose; satām — from the saintly persons; ajāta-śatruh — King Yudhiṣṭhira; vimanāh — depressed; iva — somewhat; abhavat — became; babhūva — was; tūṣṇīm — silent; bhagavān — the Supreme Lord; bhuvah — of the earth; bharam — the burden; samujjihīrsuh —

wanting to remove; *bhramati sma* — (Duryodhana) became deluded; *yat* — whose; *drśā* — by the glance.

Translation

Humiliated and burning with anger, Duryodhana turned his face down, left without uttering a word and went back to Hastināpura. The saintly persons present loudly cried out, “Alas, alas!” and King Yudhiṣṭhira was somewhat saddened. But the Supreme Lord, whose mere glance had bewildered Duryodhana, remained silent, for His intention was to remove the burden of the earth.

Purport

Śrīla Prabhupāda writes: “When Duryodhana left in such an angry mood, everyone regretted the incident, and King Yudhiṣṭhira also became very sorry. But despite all occurrences, Kṛṣṇa was silent. He did not say anything against or in favor of the incident. It appeared that Duryodhana had been put into illusion by the supreme will of Lord Kṛṣṇa, and this was the beginning of the enmity between the two sects of the Kuru dynasty. This appeared to be a part of Kṛṣṇa’s plan in His mission to decrease the burden of the world.”

ŚB 10.75.40

एतत्तेऽभिहितं राजन् यत्पृष्टोऽहमिह त्वया ।
सुयोधनस्य दौरात्म्यं राजसूये महाक्रतौ ॥ ४० ॥

etat te 'bhihitam rājan
yat pṛṣṭo 'ham iha tvayā
suyodhanasya daurātmyam
rājasūye mahā-kratau

Synonyms

etat — this; *te* — to you; *abhihitam* — spoken; *rājan* — O King; *yat* — what; *pṛstah* — asked; *aham* — I; *iha* — in this regard; *tvayā* — by you; *suyodhanasya* — of Suyodhana (Duryodhana); *daurātmyam* — the dissatisfaction; *rājasūye* — during the Rājasūya; *mahā-kratau* — the great sacrifice.

Translation

I have now replied to your question, O King, concerning why Duryodhana was dissatisfied on the occasion of the great Rājasūya sacrifice.

Purport

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

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 76



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER SEVENTY-SIX

The Battle Between Śālva and the Vṛṣṇis

This chapter relates how the demon Śālva acquired a huge and terrifying airship, how he used it to attack the Vṛṣṇis in Dvārakā, and how Lord Pradyumna was taken from the battlefield during the fighting that ensued.

Śālva was one of the kings who had been defeated at the time of Rukmiṇī-devī's marriage. Having vowed then that he would rid the earth of all the Yādavas, he began worshiping Lord Śiva each day by eating only a palmful of dust. After a year had passed, Śiva appeared before Śālva and asked him to choose a benediction. Śālva begged for a flying machine that could go anywhere and that would strike terror into the hearts of demigods, demons and humans alike. Lord Śiva granted this request and had Maya Dānava construct for Śālva a flying iron city named Saubha. Śālva took this vehicle to Dvārakā, where he and his huge army laid siege to the city. From his airplane Śālva bombarded Dvārakā with tree trunks, boulders and other missiles, and he produced a mighty whirlwind that obscured everything with dust.

When Pradyumna, Sātyaki and the other Yadu heroes saw the plight of Dvārakā and her residents, they went out to do battle with Śālva's forces. Pradyumna, the best of warriors, destroyed with His divine weapons all of Śālva's illusory magic, and He also bewildered Śālva himself. Thus Śālva's airplane began wandering aimlessly on the earth, in the sky and on the tops of mountains. But then a follower of Śālva's named Dyumān struck Pradyumna on the chest with his club, whereupon Pradyumna's chariot driver, thinking his master seriously injured, carried Him from the battlefield. But Pradyumna quickly regained consciousness and sharply criticized His driver for doing this.

ŚB 10.76.1

श्रीशुक उवाच
 अथान्यदपि कृष्णस्य शृणु कर्माद्भुतं नृप ।
 क्रीडानरशरीरस्य यथा सौभपतिर्हतः ॥ १ ॥

śrī-śuka uvāca
athānyad api kṛṣṇasya
śṛṇu karmādbhutaṁ nṛpa
kṛīḍā-nara-śarīrasya
yathā saubha-patir hataḥ

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *atha* — now; *anyat* — another; *api* — yet; *kṛsnasya* — of Lord Kṛṣṇa; *śṛnu* — please hear; *karma* — deed; *adbhutam* — wonderful; *nṛpa* — O King; *kṛīḍā* — for playing; *nara* — humanlike; *śarīrasya* — whose body; *yathā* — how; *saubha-patih* — the lord of Saubha (Śālva); *hataḥ* — killed.

Translation

Śukadeva Gosvāmī said: Now please hear, O King, another wondrous deed performed by Lord Kṛṣṇa, who appeared in His humanlike body to enjoy transcendental pastimes. Hear how He killed the master of Saubha.

ŚB 10.76.2

शिशुपालसखः शाल्वो रुक्मिण्युद्वाह आगतः ।
 यदुभिर्निर्जितः सङ्ख्ये जरासन्धादयस्तथा ॥ २ ॥

śiśupāla-sakhaḥ śālvo
rukmiṇy-udvāha āgataḥ
yadubhir nirjitaḥ saṅkhye
jarāsandhādayas tathā

Synonyms

śiśupāla-sakhaḥ — a friend of Śiśupāla's; *śālvaḥ* — named Śālva; *rukmiṇi-udvāhe* — to Rukmiṇī's wedding; *āgataḥ* — having come; *yadubhiḥ* — by the Yadus; *nirjitaḥ* — defeated; *saṅkhye* — in battle; *jarāsandha-ādayaḥ* — Jarāsandha and others; *tathā* — as well.

Translation

Śālva was a friend of Śiśupāla's. When he attended the wedding of Rukmiṇī, the Yadu warriors defeated him in battle, along with Jarāsandha and the other kings.

ŚB 10.76.3

शाल्वः प्रतिज्ञामकरोच्छृण्वतां सर्वभूजाम् ।
अयादवां क्ष्मां करिष्ये पौरुषं मम पश्यत ॥ ३ ॥

śālvah pratijñām akaroc
chṛṇvatām sarva-bhūbhujām
ayādavām kṣmām kariṣye
pauruṣam mama paśyata

Synonyms

śālvah — Śālva; *pratijñām* — a promise; *akarot* — made; *śṛṇvatām* — as they listened; *sarva* — all; *bhū-bhujām* — the kings; *ayādavām* — devoid of Yādavas; *kṣmām* — the earth; *kariṣye* — I will make; *pauruṣam* — prowess; *mama* — my; *paśyata* — just see.

Translation

Śālva swore in the presence of all the kings: “I will rid the earth of Yādavas. Just see my prowess!”

ŚB 10.76.4

इति मूढः प्रतिज्ञाय देवं पशुपतिं प्रभुम् ।
आराधयामास नृपः पांशुमुष्टिं सकृद्ग्रसन् ॥ ४ ॥

iti mūdhaḥ pratijñāya
devam paśu-patiṁ prabhum
ārādhayām āsa nṛpaḥ
pāṁśu-muṣṭiṁ sakṛd grasan

Synonyms

iti — with these words; *mūdhaḥ* — the fool; *pratijñāya* — having vowed; *devam* — the lord; *paśu-patiṁ* — Śiva, the protector of animallike men; *prabhum* — his master; *ārādhayām āsa* — worshiped; *nṛpaḥ* — the King; *pāṁśu* — of dust; *muṣṭiṁ* — a handful; *sakṛt* — once (daily); *grasan* — eating.

Translation

Having thus made his vow, the foolish King proceeded to worship Lord Paśupati [Śiva] as his deity by eating a handful of dust each day, and nothing more.

ŚB 10.76.5

संवत्सरान्ते भगवानाशुतोष उमापतिः ।
वरेणच्छन्दयामास शाल्वं शरणमागतम् ॥ ५ ॥

sarivatsarānte bhagavān
āśu-toṣa umā-patiḥ
vareṇa cchandayām āsa
śālvaṁ śaraṇam āgatam

Synonyms

sarivatsara — of a year; *ante* — at the end; *bhagavān* — the great lord; *āśu-toṣaḥ* — he who is quickly pleased; *umā-patiḥ* — the master of Umā; *vareṇa* — with a benediction; *cchandayām āsa* — had him choose; *śālvaṁ* — Śālva; *śaraṇam* — for shelter; *āgatam* — approached.

Translation

The great Lord Umāpati is known as “he who is quickly pleased,” yet only at the end of a year did he gratify Śālva, who had approached him for shelter, by offering him a choice of benedictions.

Purport

Śālva worshiped Lord Śiva, who is famous as Āśutoṣa, “one who is quickly satisfied.” And yet Lord Śiva did not come to Śālva for an entire year because, being *bhagavān*, a great, all-knowing personality, he understood that any benediction given to Lord Kṛṣṇa’s enemy would be fruitless. Still, as stated by the words *śaraṇam āgatam*, Śālva had come to Lord Śiva for shelter, and thus to maintain the standard principle that a worshiper receives a benediction, Lord Śiva offered one to Śālva.

ŚB 10.76.6

देवासुरमनुष्याणां गन्धर्वोरगरक्षसाम् ।
अभेद्यं कामगं वव्रे स यानं वृष्णिभीषणम् ॥ ६ ॥

devāsura-manuṣyāṇām
gandharvoraga-rakṣasām
abhedyam kāma-gam vavre
sa yānam vṛṣṇi-bhīṣaṇam

Synonyms

deva — by demigods; *asura* — demons; *manuṣyāṇām* — and humans; *gandharva* — by Gandharvas; *uraga* — celestial serpents; *rakṣasām* — and Rākṣasa spirits; *abhedyam* — indestructible; *kāma* — at will; *gam* — traveling; *vavre* — chose; *sah* — he; *yānam* — a vehicle; *vṛṣṇi* — for the Vṛṣṇis; *bhīṣaṇam* — terrifying.

Translation

Śālva chose a vehicle that could be destroyed by neither demigods, demons, humans, Gandharvas, Uragas nor Rākṣasas, that could travel anywhere he wished to go, and that would terrify the Vṛṣṇis.

ŚB 10.76.7

तथेति गिरिशादिष्टो मयः परपुरंजयः ।
पुरं निर्माय शाल्वाय प्रादात्सौभमयस्मयम् ॥ ७ ॥

tatheti giriśādiṣṭo
mayah para-puraṁ-jayah
puraṁ nirmāya śālvāya
prādāt saubham ayas-mayam

Synonyms

tathā — so be it; *iti* — having thus said; *giri-śa* — by Lord Śiva; *ādistah* — ordered; *mayah* — Maya Dānava; *para* — of the enemy; *puram* — the cities; *jayah* — who conquers; *puram* — a city; *nirmāya* — constructing; *śālvāya* — to Śālva; *prādāt* — he gave; *saubham* — named Saubha; *ayah* — of iron; *mayam* — made.

Translation

Lord Śiva said, “So be it.” On his order, Maya Dānava, who conquers his enemies’ cities, constructed a flying iron city named Saubha and presented it to Śālva.

ŚB 10.76.8

स लब्ध्वा कामगं यानं तमोधाम दुरासदम् ।
ययौ द्वारवतीं शाल्वो वैरं वृष्णिकृतं स्मरन् ॥ ८ ॥

*sa labdhvā kāma-gaṁ yānaṁ
tamo-dhāma durāsadam
yayau dvāravatīm śālvo
vairam vṛṣṇi-kṛtaṁ smaran*

Synonyms

sah — he; labdhvā — obtaining; kāma-gam — moving at his will; yānam — the vehicle; tamah — of darkness; dhāma — abode; durāsadam — unapproachable; yayau — went; dvāravatīm — to Dvārakā; śālvah — Śālva; vairam — the enmity; vṛṣṇi-kṛtam — shown by the Vṛṣṇis; smaran — remembering.

Translation

This unassailable vehicle was filled with darkness and could go anywhere. Upon obtaining it, Śālva went to Dvārakā, remembering the Vṛṣṇis’ enmity toward him.

ŚB 10.76.9-11

निरुध्य सेनया शाल्वो महत्या भरतर्षभ ।
पुरीं बभञ्जोपवनानुद्यानानि च सर्वशः ॥ ९ ॥
सगोपुराणि द्वाराणि प्रासादाद्दालतोलिकाः ।
विहारान् स विमानाग्र्यान्निपेतुः शस्त्रवृष्टयः ॥ १० ॥
शिला द्रुमाश्चाशनयः सर्पा आसारशर्कराः ।
प्रचण्डश्चक्रवातोऽभूद् रजसाच्छादिता दिशः ॥ ११ ॥

*nirudhya senayā śālvo
mahatyā bharatarṣabha
purīm babhañjopavanān
udyānāni ca sarvaśaḥ*

sa-gopurāṇi dvārāṇi
 prāsādāṭṭāla-tolikāḥ
 vihārān sa vimānāgryān
 nipetuḥ śastra-vrṣṭayah
 śilā-drumās cāsanayah
 sarpā āsāra-śarkarāḥ
 pracandaś cakravāto 'bhūd
 rajasācchādītā diśaḥ

Synonyms

nirudhya — besieging; *senayā* — with an army; *śālvah* — Śālva; *mahatyā* — large; *bharata-rsabha* — O best of the Bharatas; *purīm* — the city; *babhañja* — he broke up; *upavanān* — the parks; *udyanāni* — gardens; *ca* — and; *sarvaśah* — all around; *sa-gopurāṇi* — with towers; *dvārāṇi* — and gateways; *prāsāda* — mansions; *attāla* — observatories; *tolikāḥ* — and surrounding walls; *vihārān* — recreational areas; *sah* — he, Śālva; *vimāna* — of airships; *agryāt* — from the best; *nipetuḥ* — there fell; *śastra* — of weapons; *vrṣṭayah* — torrents; *śilā* — stones; *drumāḥ* — and trees; *ca* — also; *aśanayah* — thunderbolts; *sarpāḥ* — snakes; *āsāra-śarkarāḥ* — and hailstones; *pracandah* — fierce; *cakravātaḥ* — a whirlwind; *abhūt* — arose; *rajasā* — with dust; *ācchāditāḥ* — covered; *diśaḥ* — all the directions.

Translation

Śālva besieged the city with a large army, O best of the Bharatas, decimating the outlying parks and gardens, the mansions along with their observatories, towering gateways and surrounding walls, and also the public recreational areas. From his excellent airship he threw down a torrent of weapons, including stones, tree trunks, thunderbolts, snakes and hailstones. A fierce whirlwind arose and blanketed all directions with dust.

ŚB 10.76.12

इत्यर्द्यमाना सौभेन कृष्णस्य नगरी भृशम् ।
 नाभ्यपद्यत शं राजंस्त्रिपुरेण यथा मही ॥ १२ ॥

ity ardyamānā saubhena
kṛṣṇasya nagarī bhrśam

*nābhyapadyata śam rājanis
tri-pureṇa yathā mahī*

Synonyms

iti — thus; *ardyamānā* — tormented; *saubhena* — by the airplane Saubha; *krsnasya* — of Lord Kṛṣṇa; *nagarī* — the city; *bhrśam* — terribly; *na abhyapadyata* — could not have; *śam* — peace; *rājan* — O King; *tri-pureṇa* — by the three aerial cities of the demons; *yathā* — as; *mahī* — the earth.

Translation

Thus terribly tormented by the airship Saubha, Lord Kṛṣṇa’s city had no peace, O King, just like the earth when it was attacked by the three aerial cities of the demons.

ŚB 10.76.13

प्रद्युम्नो भगवान् वीक्ष्य बाध्यमाना निजाः प्रजाः ।
मा भैष्टेत्यभ्यधाद् वीरो रथारूढो महायशाः ॥ १३ ॥
*pradyumno bhagavān vīkṣya
bādhyamānā nijāḥ prajāḥ
ma bhaiṣṭety abhyadhād viro
rathārūḍho mahā-yaśāḥ*

Synonyms

pradyumnaḥ — Pradyumna; *bhagavān* — the Lord; *vīkṣya* — seeing; *bādhyamānāḥ* — being harassed; *nijāḥ* — His own; *prajāḥ* — subjects; *mā bhaista* — do not fear; *iti* — thus; *abhyadhāt* — addressed; *vīrah* — the great hero; *ratha* — on His chariot; *ārūdhah* — mounted; *mahā* — immense; *yaśāḥ* — whose glory.

Translation

Seeing His subjects so harassed, the glorious and heroic Lord Pradyumna told them, “Do not fear,” and mounted His chariot.

ŚB 10.76.14-15

सात्यकिश्चारुदेषणश्च साम्बोऽक्रूरः सहानुजः ।
हार्दिकयो भानुविन्दश्च गदश्च शुकसारणौ ॥ १४ ॥

अपरे च महेष्वासा रथयूथपयूथपाः ।
निर्ययुर्दशिता गुप्ता रथेभाश्चपदातिभिः ॥ १५ ॥

sātyakiś cārudeṣṇaś ca
sāmbho 'krūraḥ sahānujaḥ
hārdikyo bhānuvindaś ca
gadaś ca śuka-sāraṇau
apare ca maheṣv-āsā
ratha-yūthapa-yūthapāḥ
niryayur daṁśitā guptā
rathabhāśva-padātibhiḥ

Synonyms

sātyakih cārudeṣnah ca — Sātyaki and Cārudeṣṇa; *sāmbah* — Sāmba; *akrūrah* — and Akrūra; *saha* — with; *anujah* — younger brothers; *hārdikyah* — Hārdikya; *bhānuvindah* — Bhānuvinda; *ca* — and; *gadah* — Gada; *ca* — and; *śuka-sāranau* — Śuka and Sāraṇa; *apare* — others; *ca* — also; *mahā* — eminent; *isv-āsāh* — archers; *ratha* — of chariot (warriors); *yūtha-pa* — of the leaders; *yūtha-pāḥ* — the leaders; *niryayuh* — they went out; *daṁśitāh* — wearing armor; *guptāh* — protected; *ratha* — by (soldiers on) chariots; *ibha* — elephants; *aśva* — and horses; *padātibhiḥ* — and by foot soldiers.

Translation

The chief commanders of the chariot warriors — Sātyaki, Cārudeṣṇa, Sāmba, Akrūra and his younger brothers, along with Hārdikya, Bhānuvinda, Gada, Śuka and Sāraṇa — went out of the city with many other eminent bowmen, all girded in armor and protected by contingents of soldiers riding on chariots, elephants and horses, and also by companies of infantry.

ŚB 10.76.16

ततः प्रवृते युद्धं शाल्वानां यदुभिः सह ।
यथासुराणां विबुधैस्तुमुलं लोमहर्षणम् ॥ १६ ॥

tataḥ pravavṛte yuddham
śālvānām yadubhiḥ saha
yathāsuraṇām vibudhais
tumulaṁ loma-harṣaṇam

Synonyms

tatah — then; pravavrte — began; yuddham — a battle; śālvānām — of the followers of Śālva; yadubhih saha — with the Yadus; yathā — just like; asurānām — of the demons; vibudhaih — with the demigods; tumulam — tumultuous; loma-harsanam — making bodily hair stand on end.

Translation

A tumultuous, hair-raising battle then commenced between Śālva's forces and the Yadus. It equaled the great battles between the demons and demigods.

ŚB 10.76.17

ताश्च सौभपतेर्माया दिव्यास्त्रै रुक्मिणीसुतः ।
क्षणेन नाशयामास नैशं तम इवोष्णगुः ॥ १७ ॥

*tāś ca saubha-pater māyā
divyāstrai rukmiṇī-sutaḥ
kṣaṇena nāśayām āsa
naiśam tama ivoṣṇa-guḥ*

Synonyms

tāh — those; ca — and; saubha-pateh — of the master of Saubha; māyāh — the magic illusions; divya — divine; astraih — with weapons; rukmiṇī-sutaḥ — the son of Rukmiṇī (Pradyumna); kṣanena — in an instant; nāśayām āsa — destroyed; naiśam — of the night; tamah — the darkness; iva — as; usna — warm; guh — whose rays (the sun).

Translation

With His divine weapons Pradyumna instantly destroyed all of Śālva's magic illusions, in the same way that the warm rays of the sun dissipate the darkness of night.

ŚB 10.76.18-19

विव्याध पञ्चविंशत्या स्वर्णपुङ्खैरयोमुखैः ।
शाल्वस्य ध्वजिनीपालं शरैः सन्नतपर्वभिः ॥ १८ ॥

शतेनाताडयच्छाल्वमेकैकेनास्य सैनिकान् ।
दशभिर्दशभिर्नेतृन् वाहनानि त्रिभिस्त्रिभिः ॥ १९ ॥

*vivyādha pañca-vimśatyā
svaṇa-puṅkhair ayo-mukhaiḥ
śālvasya dhvajinī-pālam
śaraiḥ sannata-parvabhiḥ
śatenātādayac chālvam
ekaikenāsya sainikān
daśabhir daśabhir netṛn
vāhanāni tribhis tribhiḥ*

Synonyms

vivyādha — He shot; pañca — five; vimśatyā — plus twenty; svaṇa — gold; puṅkhaiḥ — whose shafts; ayah — iron; mukhaiḥ — whose heads; śālvasya — of Śālva; dhvajinī-pālam — the commander-in-chief; śaraiḥ — with arrows; sannata — level; parvabhiḥ — whose joints; śatena — with one hundred; atādayat — He struck; śālvam — Śālva; eka-ekena — with one each; asya — his; sainikān — officers; daśabhiḥ — with ten each; netṛn — the chariot drivers; vāhanāni — the carriers; tribhiḥ tribhiḥ — with three each.

Translation

Lord Pradyumna's arrows all had gold shafts, iron heads and perfectly smooth joints. With twenty-five of them He struck down Śālva's commander-in-chief [Dyumān], and with one hundred He struck Śālva himself. Then He pierced Śālva's officers with one arrow each, his chariot drivers with ten arrows each, and his horses and other carriers with three arrows each.

ŚB 10.76.20

तदद्भुतं महत् कर्म प्रद्युम्नस्य महात्मनः ।
दृष्ट्वा तं पूजयामासुः सर्वे स्वपरसैनिकाः ॥ २० ॥

*tad adbhutaṁ mahat karma
pradyumnasya mahātmanaḥ
dṛṣṭvā taṁ pūjayām āsuḥ
sarve sva-para-sainikāḥ*

Synonyms

tat — that; *adbhutam* — amazing; *mahat* — mighty; *karma* — feat; *pradyumnasya* — of Pradyumna; *mahā-ātmanah* — the great personality; *drstvā* — seeing; *tam* — Him; *pūjayām āsuh* — honored; *sarve* — all; *sva* — of His own side; *para* — and of the enemy side; *sainikāh* — the soldiers.

Translation

When they saw the glorious Pradyumna perform that amazing and mighty feat, all the soldiers on both sides praised Him.

ŚB 10.76.21

बहुरुपैकरूपं तद् दृश्यते न च दृश्यते ।
 मायामयं मयकृतं दुर्विभाव्यं परैरभूत् ॥ २१ ॥
bahu-rūpaika-rūpaṁ tad
drśyate na ca drśyate
māyā-mayaṁ maya-kṛtaṁ
durvibhāvyam parair abhūt

Synonyms

bahu — with many; *rūpa* — forms; *eka* — with one; *rūpam* — form; *tat* — that (Saubha airship); *drśyate* — is seen; *na* — not; *ca* — and; *drśyate* — is seen; *māyā-mayam* — magical; *maya* — by Maya Dānava; *krtam* — made; *durvibhāvyam* — impossible to find; *paraih* — by the enemy (the Yādavas); *abhūt* — it became.

Translation

At one moment the magic airship built by Maya Dānava appeared in many identical forms, and the next moment it was again only one. Sometimes it was visible, and sometimes not. Thus Śālva's opponents could never be sure where it was.

ŚB 10.76.22

क्वचिद्भूमौ क्वचिद् व्योम्नि गिरिमूर्ध्नि जले क्वचित् ।
 अलातचक्रवद् भ्राम्यत् सौभं तद् दुस्वस्थितम् ॥ २२ ॥
kvacid bhūmau kvacid vyomni
giri-mūrdhni jale kvacit

*alāta-cakra-vad bhrāmyat
saubhaṁ tad duravasthitam*

Synonyms

kvacit — at one moment; *bhūmau* — on the earth; *kvacit* — at one moment; *vyomni* — in the sky; *giri* — of a mountain; *mūrdhni* — on the top; *jale* — in the water; *kvacit* — at one moment; *alāta-cakra* — a whirling firebrand; *vat* — like; *bhrāmyat* — wandering; *saubham* — Saubha; *tat* — that; *duravasthitam* — never remaining in one place.

Translation

From one moment to the next the Saubha airship appeared on the earth, in the sky, on a mountain peak or in the water. Like a whirling, flaming baton, it never remained in any one place.

ŚB 10.76.23

यत्र यत्रोपलक्ष्येत ससौभः सहसैनिकः ।
शाल्वस्ततस्ततोऽमुञ्चन् छरान् सात्वतयूथपाः ॥ २३ ॥

*yatra yatropalaksyeta
sa-saubhaḥ saha-sainikaḥ
śālvas tatas tato 'muñcañ
charān sātвата-yūthapāḥ*

Synonyms

yatra yatra — wherever; *upalaksyeta* — would appear; *sa-saubhaḥ* — with Saubha; *saha-sainikaḥ* — with his soldiers; *śālvaḥ* — Śālva; *tataḥ tataḥ* — in each of those locations; *amuñcan* — they released; *śarān* — their arrows; *sātवता* — of the Yadus; *yūtha-pāḥ* — the chiefs of the army.

Translation

Wherever Śālva would appear with his Saubha ship and his army, there the Yadu commanders would shoot their arrows.

ŚB 10.76.24

शरैरग्न्यर्कसंस्पर्शैराशीविषदुरासदैः ।
पीड्यमानपुरानीकः शाल्वोऽमुह्यत्परैरितैः ॥ २४ ॥

śarair agny-arka-saṁsparśair
āśī-viṣa-durāsadaiḥ
pīḍyamāna-purānikah
śālvo 'muhyat pareritaiḥ

Synonyms

śaraiḥ — by the arrows; *agni* — like fire; *arka* — and like the sun; *saṁsparśaiḥ* — whose contact; *āśī* — of a snake; *viṣa* — like the poison; *durāsadaiḥ* — intolerable; *pīḍyamāna* — distressed; *pura* — whose aerial city; *anikah* — and whose army; *śālvah* — Śālva; *amuhyat* — became bewildered; *para* — by the enemy; *iritaiḥ* — shot.

Translation

Śālva became bewildered upon seeing his army and aerial city thus harassed by his enemy's arrows, which struck like fire and the sun and were as intolerable as snake venom.

Purport

Śrīla Śrīdhara Svāmī explains that the arrows of the Yadu commanders burned like fire, struck simultaneously from all sides like the sun's rays, and, like snake venom, were lethal by a single touch.

ŚB 10.76.25

शाल्वानीकपशस्त्रौघैर्वृष्णिवीरा भृशार्दिताः ।
न तत्यजू रणं स्वं स्वं लोकद्वयजिगीषवः ॥ २५ ॥

śālvānikapa-śastraughair
vṛṣṇi-vīrā bhṛśārditāḥ
na tatyajū raṇam svaṁ svaṁ
loka-dvaya-jigīṣavaḥ

Synonyms

śālva — of Śālva; *anika-pa* — of the leaders of the army; *śastra* — of weapons; *oghaiḥ* — by floods; *vṛṣṇi-vīrāḥ* — the heroes of the Vṛṣṇi clan; *bhrśa* — extremely; *arditāḥ*

— pained; na tatyajuh — they did not abandon; ranam — the places on the battlefield; svam svam — each their own; loka — the worlds; dvaya — two; jigīsavah — wishing to conquer.

Translation

Because the heroes of the Vṛṣṇi clan were eager for victory in this world and the next, they did not abandon their assigned posts on the battlefield, even though the downpour of weapons hurled by Śālva’s commanders tormented them.

Purport

Śrīla Prabhupāda writes: “The heroes of the Yadu dynasty were determined to either die on the battlefield or gain victory. They were confident of the fact that if they would die in the fighting they would attain a heavenly planet, and if they would come out victorious they would enjoy the world.”

ŚB 10.76.26

शाल्वामात्यो द्युमान्नाम प्रद्युम्नं प्राक्प्रपीडितः ।
आसाद्य गदया मौर्व्या व्याहत्य व्यनदद् बली ॥ २६ ॥

*śālvāmātyo dyumān nāma
pradyumnaṁ prak prapīḍitaḥ
āsādyā gadayā maurvyā
vyāhatya vyanadad balī*

Synonyms

śālva-amātyah — Śālva’s minister; dyumān nāma — named Dyumān; pradyumnam — Pradyumna; prāk — previously; prapīḍitaḥ — hurt; āsādyā — confronting; gadayā — with his club; maurvyā — made of carbonized iron; vyāhatya — striking; vyanadat — roared; balī — powerful.

Translation

Śālva’s minister Dyumān, previously wounded by Śrī Pradyumna, now ran up to Him and, roaring loudly, struck Him with his club of black steel.

ŚB 10.76.27

प्रद्युम्नं गदया शीर्णवक्षःस्थलमरिंदमम् ।
अपोवाह रणात्सूतो धर्मविद् दारुकात्मजः ॥ २७ ॥

*pradyumnaṁ gadayā śirṇa-
vakṣaḥ-sthalaṁ arim-damam
apovāha raṇāt sūto
dharma-vid dārukātmajaḥ*

Synonyms

[pradyumnam](#) — Pradyumna; [gadayā](#) — by the club; [śirṇa](#) — shattered; [vakṣaḥ-sthalaṁ](#) — whose chest; [arim](#) — of enemies; [damam](#) — the subduer; [apovāha](#) — removed; [raṇāt](#) — from the battlefield; [sūtaḥ](#) — His chariot driver; [dharma](#) — of his religious duty; [vit](#) — the expert knower; [dāruka-ātmajaḥ](#) — the son of Dāruka (Lord Kṛṣṇa’s driver).

Translation

Pradyumna’s driver, the son of Dāruka, thought that his valiant master’s chest had been shattered by the club. Knowing well his religious duty, he removed Pradyumna from the battlefield.

Purport

Śrīla Viśvanātha Cakravartī explains that actually Lord Pradyumna has a *sac-cid-ānanda* body, an eternal, spiritual form that can never be wounded by mundane weapons. Dāruka’s son, however, was a great devotee of the Lord, and out of intense love he feared for the safety of his master and thus removed Him from the battlefield.

Śrīla Prabhupāda writes: “The name of Śālva’s commander-in-chief was Dyumān. He was very powerful, and although bitten by twenty-five of Pradyumna’s arrows, he suddenly attacked Pradyumna with his fierce club and struck Him so strongly that Pradyumna became unconscious. Immediately there was a roaring, ‘Now He is dead! Now He is dead!’ The force of the club on Pradyumna’s chest was very severe, enough to tear asunder the chest of an ordinary man.”

ŚB 10.76.28

लब्धसंज्ञो मुहूर्तेन कार्ष्णिः सारथिमब्रवीत् ।
अहो असाध्विदं सूत यद् रणान्मेऽपसर्पणम् ॥ २८ ॥

*labdha-samjño muhūrtena
kāṛṣṇiḥ sārathim abravīt
aho asādhv idam sūta
yad raṇān me 'pasarpaṇam*

Synonyms

labdha — attaining; *samjñah* — consciousness; *muhūrtena* — in a moment; *kāṛṣṇiḥ* — the son of Lord Kṛṣṇa; *sārathim* — to His chariot driver; *abravīt* — said; *aho* — ah; *asādhv* — improper; *idam* — this; *sūta* — O driver; *yad* — which; *raṇāt* — from the battlefield; *me* — My; *apasarpanam* — being taken away.

Translation

Quickly regaining consciousness, Lord Kṛṣṇa's son Pradyumna said to His charioteer, "O driver, this is abominable — for Me to have been removed from the battlefield !

ŚB 10.76.29

न यदूनां कुले जातः श्रूयते रणविच्युतः ।
विना मत्क्लीबचित्तेन सूतेन प्राप्तकिल्बिषात् ॥ २९ ॥

*na yadūnām kule jātaḥ
śrūyate raṇa-vicyutaḥ
vinā mat klība-cittena
sūtena prāpta-kilbiṣāt*

Synonyms

na — not; *yadūnām* — of the Yadus; *kule* — in the family; *jātaḥ* — one who was born; *śrūyate* — is heard of; *raṇa* — the battlefield; *vicyutaḥ* — who abandoned; *vinā* — except for; *mat* — Me; *klība* — like that of a eunuch; *cittena* — whose mentality; *sūtena* — because of the driver; *prāpta* — gotten; *kilbiṣāt* — stain.

Translation

“Except for Me, no one born in the Yadu dynasty has ever been known to abandon the battlefield. My reputation has now been stained by a driver who thinks like a eunuch.

ŚB 10.76.30

किं नु वक्ष्येऽभिसङ्गम्य पितरौ रामकेशवौ ।
युद्धात्सम्यगपक्रान्तः पृष्ठस्तत्रात्मनः क्षमम् ॥ ३० ॥

*kiṁ nu vakṣye ’bhisāṅgamyā
pitarau rāma-keśavau
yuddhāt samyag apakrāntaḥ
pṛṣṭas tatrātmanaḥ kṣamam*

Synonyms

kiṁ — what; nu — then; vakṣye — will I say; abhisāṅgamyā — meeting; pitarau — with My fathers; rāma-keśavau — Balarāma and Kṛṣṇa; yuddhāt — from the battle; samyak — altogether; apakrāntaḥ — fled; prstah — questioned; tatra — in that case; ātmanah — for My self; kṣamam — fitting.

Translation

“What will I say to My fathers, Rāma and Keśava, when I return to Them after having simply fled the battle? What can I tell Them that will benefit My honor?”

Purport

Śrī Pradyumna here uses the word *pitarau*, “fathers,” loosely. Lord Balarāma was of course His uncle.

ŚB 10.76.31

व्यक्तं मे कथयिष्यन्ति हसन्त्यो भ्रातृजामयः ।
क्वैब्यं कथं कथं वीर तवान्यैः कथ्यतां मृधे ॥ ३१ ॥

*vyaktam me kathayiṣyanti
hasantyo bhrāṭṛ-jāmayāḥ
klaibyaṁ katham katham vīra
tavānyaiḥ kathyatām mṛdhe*

Synonyms

vyaktam — certainly; me — My; kathayisyanti — will speak of; hasantyah — laughing; bhrātr-jāmayah — My brothers' wives; klaibyam — unmanliness; katham — how; katham — how; vīra — O hero; tava — Your; anyaih — by Your enemies; kathyatām — tell us; mrdhe — in battle.

Translation

“Certainly My sisters-in-law will laugh at Me and say, ‘O hero, tell us how in the world Your enemies turned You into such a coward in battle.’”

ŚB 10.76.32

सारथिरुवाच

धर्म विजानतायुष्मन् कृतमेतन्मया विभो ।
सूतः कृच्छ्रगतं रक्षेद् रथिनं सारथिं रथी ॥ ३२ ॥

sārathir uvāca

dharmam vijānatāyusman

kṛtam etan mayā vibho

sūtaḥ kṛcchra-gatam rakṣed

rathinam sārathim rathī

Synonyms

sārathih uvāca — the driver said; dharmam — prescribed duty; vijānatā — by one who properly understood; āyuh-man — O long-lived one; kṛtam — done; etat — this; mayā — by me; vibho — O my Lord; sūtaḥ — a driver; kṛcchra — into difficulty; gatam — gone; rakset — should protect; rathinam — the master of the chariot; sārathim — his charioteer; rathī — the chariot owner.

Translation

The driver replied: O long-lived one, I have done this knowing full well my prescribed duty. O my Lord, the chariot driver must protect the master of the chariot when he is in danger, and the master must also protect his driver.

ŚB 10.76.33

एतद्विदित्वा तु भवान्मयापोवाहितो रणात् ।
उपसृष्टः परेणेति मूर्च्छितो गदया हतः ॥ ३३ ॥

*etad viditvā tu bhavān
 mayāpovāhito raṇāt
 upasṛṣṭaḥ pareneti
 mūrccchito gadayā hataḥ*

Synonyms

etad — this; *viditvā* — knowing; *tu* — indeed; *bhavān* — You; *mayā* — by me; *apovāhitah* — removed; *raṇāt* — from the battlefield; *upasṛṣṭah* — hurt; *parena* — by the enemy; *iti* — thus thinking; *mūrccchitah* — unconscious; *gadayā* — by his club; *hataḥ* — struck.

Translation

With this rule in mind, I removed You from the battlefield, since You had been struck unconscious by Your enemy’s club and I thought You were seriously injured.

Purport

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventy-sixth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “The Battle Between Śālva and the Vṛṣṇis.”