

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Twelve

Birth of Parīkṣit

Birth of Emperor Parīkṣit

Section – I

Inquiries about Maharaj

Parikshit (1-3)

|| 1.12.1 ||

śrī-śaunaka uvāca
aśvatthāmnopasrṣṭena
brahma-śīrsnoru-tejasā
uttarāyā hato garbha
īśenājīvitaḥ punaḥ

Śaunaka said: The embryo killed (uttarāyā hato garbha) by the intense heat (uru-tejasā) of the brahmāstra (brahma-śīrsnā) thrown by Aśvatthāmā (aśvatthāmnā upasrṣṭena) was revived by the Lord (īśena ājīvitaḥ punaḥ).

The twelfth chapter describes how the King celebrated the birth of Parīkṣit, and heard his future life from the brāhmaṇas.

No one had ever heard of such a devotional king, who saw Kṛṣṇa when he was in the womb and punished Kali.

Sūta had promised to tell about Parīkṣit's birth, but was sidetracked in reciting the sweet topics of how Parīkṣit was protected in the womb, the prayers of Kuntī, the passing of Bhīṣma, the journey to and entrance into Dvārakā, and Kṛṣṇa's pastimes with the queens there.

Śaunaka, desiring to hear about Parīkṣit's birth, again asks about this specifically.

Upasṛṣtena means “being thrown.”

|| 1.12.2-3 ||

tasya janma mahā-buddheḥ
karmāṇi ca mahātmanah
nidhanam ca yathāivāsīt
sa pretya gatavān yathā

tad idam śrotum icchāmo
gaditum yadi manyase
brūhi naḥ śraddadhānānām
yasya jñānam adāc chukaḥ

We desire to hear (tad idam śrotum icchāmo) about the birth (janma), activities (karmāṇi), passing away (nidhanam ca yathā eva āsīt) and destination (sa pretya gatavān yathā) of this highly intelligent devotee (tasya mahā-buddheḥ mahātmanah), which Śukadeva narrated to you (yasya jñānam adāt śukaḥ). Please tell us (brūhi naḥ), full of faith (śraddadhānānām), if you desire to tell this (gaditum yadi manyase).

Section – II

**Maharaja Yudhishthira provides a
perfect family background for
Maharaj Parikshit's birth (4-6)**

|| 1.12.4 ||

sūta uvāca

apīpalad dharma-rājah
pitṛvad rañjayan prajāḥ
niḥsprhaḥ sarva-kāmebhyaḥ
kṛṣṇa-pādānusevayā

Sūta said: Yudhiṣṭhira (dharma-rājah), like his father (pitṛvad), freed from personal desires (niḥsprhaḥ sarva-kāmebhyaḥ) by engaging in service to the Lord (kṛṣṇa-pādānusevayā), satisfied (rañjayan) and protected (apīpalad) the citizens (prajāḥ).

Three verses describe Yudhiṣṭhira in order to indicate that the cause of attaining such a grandson was his attachment to Kṛṣṇa.

Apīpalat means “he protected.”

॥ 1.12.5-6 ॥

sampadah kratavo lokā
mahisī bhrātaro mahī
jambūdvīpādhipatyam ca
yaśaś ca tri-divam gatam

kim te kāmāh sura-spārḥā
mukunda-manaso dvijāḥ
adhijahrur mudam rājñāḥ
kṣudhitasya yathetare

O brāhmaṇa (dvijāḥ)! He had all wealth (sampadah), sacrifices (kratavah), planets (lokā), queens (mahisī), brothers (bhrātarah), the earth (mahī), lordship over Jambūdvīpa (jambūdvīpa adhipatyam ca), and fame in Svarga (yaśaś ca tri-divam gatam), desirable even for the devatās (sura-spārḥā). Did these things (kim te kāmāḥ) give joy to the King (adhijahrur mudam rājñāḥ), whose mind was only fixed on Mukunda without deviation and nothing else (mukunda-manasah)?

The wealth and other items were desired by the devatās.

Spārhāḥ means desire, coming from spr̥ha, by adding the internal vowel “a”.

Did these things create happiness for the King?

No. The reason is given: he was thinking of Mukunda.

“Other things” includes sandalwood and garlands offered in honor.

Theme - I

Will a devotee's son always be a devotee?

**Let us see the destination of a Fallen
Yogi**

- Candalam hi manah krsna pramathi
- Asamsayam maha baho..... Abhyasena tu kaunteya vairagyena ca grhyate

What will happen to a faithful yogi who lacks that abhyasa and vairagya???

|| 6.37 ||

arjuna uvāca
ayatiḥ śraddhayopeto
yogāc calita-mānasah
aprāpya yoga-saṁsiddhim
kāṁ gatiṁ kṛṣṇa gacchati

Arjuna said: O Kṛṣṇa (**kṛṣṇa**), what is the destination of one (**kāṁ gatiṁ gacchati**) who, though having faith (**śraddhayā upeto**), does not continue the endeavor (**ayatiḥ**), because of unsteady mind (**yogāt calita-mānasah**), and does not attain the goal of yoga, samādhi (**aprāpya yoga-saṁsiddhim**)?

You have said that yoga can be attained by a person who endeavors through practice and detachment.

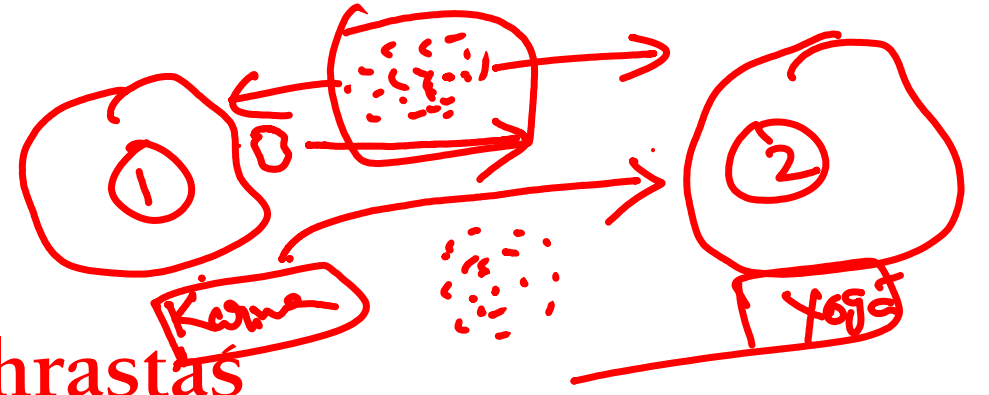
What happens to the person who does not endeavor, who does not practice, and does not have detachment? He puts in only a little effort (ayatih).

He starts the practice of yoga with faith in the yoga scriptures, and is therefore not an imposter.

But, he deviates from yoga, for his mind turns to objects of enjoyment because of lack of practice and detachment.

Thus he does not attain complete perfection (samsiddhim).

But he has attained some results, since he has begun the first stage of progressing in yoga, after the stage of aspiring for yoga.



|| 6.38 ||

kaccin nobhaya-vibhraṣṭaś
chinnābhram iva naśyati
apraṭiṣṭho mahā-bāho
vimūḍho brahmaṇaḥ pathi

Does he who is bewildered about the method of achieving Brahman (**kaccid vimūḍho brahmaṇaḥ pathi**), who fails in both ways (**ubhaya-vibhrastah**), not having achieved the goal (**apraṭiṣṭhah**), not disappear like a fragmented cloud (**na chinnābhram iva naśyati**)?

Having failed on both sides, having given up the path of karma and taken completely to the path of yoga, and having given that up also, does he not disappear like a cloud which separates from the original cloud and does not become another cloud, but instead disappears in the middle of the sky?

Abhīkāṣā

↓
Give up "enjoyment"

Anaesthetics

→ Pull him towards enjoyment

The difficulty is that from having entered the path of yoga, one develops a desire of give up enjoyment of material objects, and because of lack of real detachment also, has a desire to enjoy those objects.

Because of not doing activities leading to Svargaloka and also not completing the practice of yoga leading to liberation, he attains neither Svarga nor liberation.

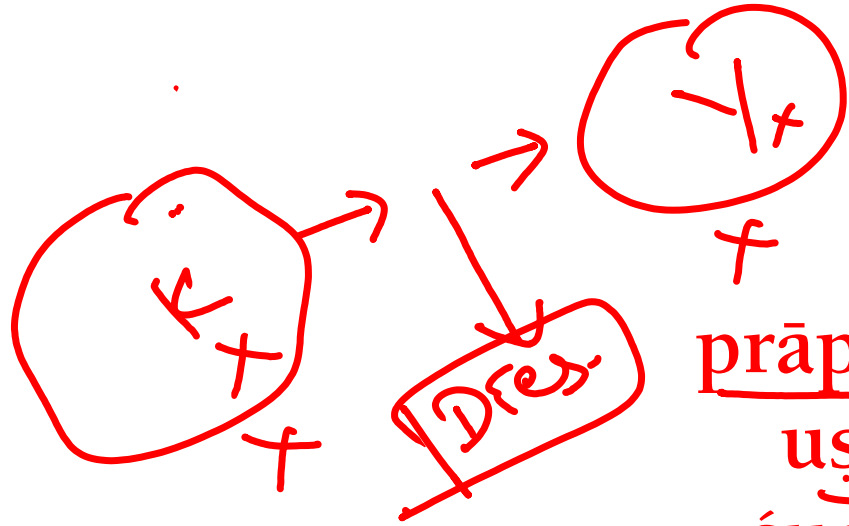
Thus, becoming bewildered in the method of attaining Brahman, not having achieved the goal (apratisthaḥ), does he get destroyed or not?

This I ask You.

|| 6.40 ||

śrī-bhagavān uvāca
pārtha naiveha nāmutra
vināśas tasya vidyate
na hi kalyāna-kṛt kaścid
durgatiṃ tāta gacchati

The Lord said: O son of Pṛthā (pārtha), he does not fail to attain material or spiritual goals (nā eva iha nā amutra vināśas tasya vidyate). One who has done the auspicious work of yoga (kalyāna-kṛt) is not deprived of the benefits (na hi kaścid durgatiṃ gacchati), O My son (tāta).



|| 6.41 ||

prāpya punya-kṛtām lokān
uṣitvā śāśvatīḥ samāḥ
śucīnām śrīmatām gehe
yoga-bhraṣṭo 'bhijāyate

After attaining the worlds of the pious (prāpya punya-kṛtām lokān) and living there for long years (uṣitvā śāśvatīḥ samāḥ), the fallen yogī (yoga-bhraṣṭah) is born in the house of the religious and wealthy (śucīnām śrīmatām gehe abhijāyate).

Then what destination does he attain?

He attains the planet where those who perform aśvamedha sacrifices go (puṇya-kṛtān lokān).

The result of yoga is both liberation and material enjoyment.

In this case, the imperfect yogī, having desire for enjoyment, having fallen from yoga, attains material enjoyment.

The perfected yogī however, because of not having desires for material enjoyment, attains liberation.

Some yogīs, even though perfected, by fate have a desire to enjoy, and then accept such enjoyment.

Examples are Kardama Muni and Saubhari.

Such fallen yogīs (after enjoying materially) are born in the houses of those performing proper religious acts (śucīnām) and who are wealthy merchants or kings (śrīmatām).

|| 6.42 ||

atha vā yoginām eva
kule bhavati dhīmatām
etad dhi durlabhataram
loke janma yad īdrśam

Or, if he has practiced a long time (atha vā), he is born in the family of intelligent yogīs (dhīmatām yoginām kule bhavati). Such a birth (yad īdrśam janma) is more difficult to obtain (durlabhataram) in this world (etad hi loke).

The destination of yogīs who fell after doing a little practice has been described in the previous verse.

This verse describes the ~~different destination~~ of yogīs who fell after practicing for a long time.

They are born in the families of yogīs such as Nimi.

॥ 6.43 ॥

tatra tam buddhi-samyogam
labhate paurva-dehikam
yatate ca tato bhūyah
samsiddhau kuru-nandana

In those two situations (tatra tam), he attains the state of his previous birth and a relation with ātmā and paramātmā (labhate paurva-dehikam) using his intelligence (buddhi-samyogam), and strives again for complete perfection (tato bhūyah samsiddhau yatate), O son of the Kurus (kuru-nandana).

|| 6.44 ||

pūrvābhyāsena tenaiva
hriyate hy avaśo 'pi saḥ
jijñāsur api yogasya
śabda-brahmātivartate

Definitely, he is attracted to that previous practice (tenaiva hy pūrvābhyāsena saḥ hriyate) even without effort (avaśah api). Inquisitive about yoga (jijñāsur api yogasya), he surpasses the materialistic path of the Vedas (śabda-brahma ativartate).

Attracted by previous practice, he becomes inquisitive about yoga and
surpasses the path of karma mentioned in the Vedas (śabda-brahma),
but this time remains fixed on the path of yoga.

|| 6.45 ||

prayatnād yatamānas tu
yogī saṁśuddha-kilbiṣaḥ
aneka-janma-saṁsiddhas
tato yāti parām gatim

That yogī (**yogī**), more than in previous life striving with full effort (**prayatnād yatamānas tu**), becoming purified of his faults (**saṁśuddha-kilbiṣaḥ**), and reaching full perfection after many births (**aneka-janma-saṁsiddhas**), finally attains the supreme goal (**tato yāti parām gatim**).

The cause of falling from the path is lack of effort.

That has been mentioned before: though he has faith, he puts forth little effort (ayatih).

It has been mentioned that the fallen yogī with lax practice attains the practice of yoga again in the next life.

However, he does not attain perfection.

That will only be attained after many births when his practice becomes mature.

But he does not become lax in the yoga practice, and cannot be called a fallen yogī.

The perfection takes place only after many births of practice.

Thus it is mentioned in this verse that he does not attain perfection in one birth.

He makes great effort (prayatnād yatamānaḥ) in this life, in contrast to his previous life (tu), and burns up all faults, but even then he does not attain perfection in one life.

Finally, he attains liberation (parām gatim).

**What about a devotee who is not able to
perfect his devotional service in this
life?**

|| 1.5.17 ||

tyaktvā sva-dharmam caranāmbujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vābhadram abhūd amuṣya kim
ko vārtha āpto 'bhajatām sva-dharmataḥ

If a person having given up his duties in varṇāśrama (tyaktvā sva-dharmam), begins the worship of the Lord's lotus feet (hareh caranāmbujam bhajann), and happens to deviate or not reach perfection (apakvo vā atha patet tato yadi), there is no misfortune for him at all in the future (amuṣya kim kva abhadram abhūd). But what does (kaḥ vā arthah) the person who follows all duties of varṇāśrama (sva-dharmataḥ) but does not worship the Lord (abhajatām) gain (āptah)?

• Having given up ones dharma (tyaktvā svadharmān) even at the beginning stages of bhakti, a person who worships the lotus feet of the Lord will incur no sin by giving up that dharma.

• This is understood also from - **devarṣi-bhūtāpta-nṛnām**

→ without preṣ (anasthe nṛṇāṃ)

• And if the person dies without being qualified to attain the Lord, or (vā), if while alive falls down because of sinful acts, being attached to material pleasures, even then, there is no misfortune incurred by having given up karmas, because the impressions created by bhakti are indestructible, and remain in subtle form.

|| 1.5.19 ||

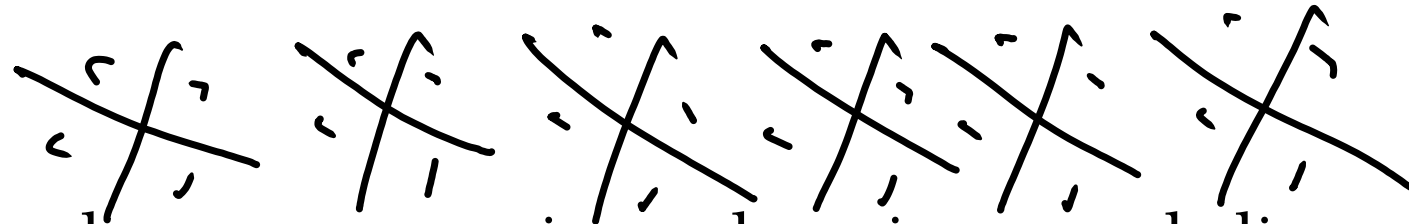
na vai jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsrtim
smaran mukundāṅghry-upagūhanam punar
vihātum icchen na rasa-graho janah

He does not return to material world being forced by the law of karma.

Oh (aṅga)! The person who serves Mukunda (mukunda-sevy janah) will never (na vai jātu) under any condition (kathañcana) return to the material world (saṁsrtim āvrajet), unlike practitioners of other processes (anyavad). Remembering the embrace of the Lord's lotus feet (smaran mukunda aṅghry-upagūhanam), eager for that taste he has experienced (rasa-grahah), he will not desire to give up those feet again (punar na vihātum icchet).

This verse elaborates the point that there is no misfortune for the devotee.

Even if overcome because of poor determination, the person who serves Mukunda never (na jātu), returns to saṁsāra, the place for enjoying the results of karma, whereas those practicing karma (anyavat) return.



That is because he does not experience happiness and distress from karmas, since he experiences only the fruit of happiness and distress directly given by the Lord.

tvad avagamī na vetti bhavad-uttha-śubhāśubhayor

When a person realizes You, he no longer cares about his good and bad fortune arising from past pious and sinful acts, since it is You alone who control this good and bad fortune. SB 10.87.40

na karma-bandhanam janma vaiṣṇavānām ca vidyate

The Vaiṣṇavas do not have rebirth caused by karma. Padma Purāna

Remembering from previous practice alone the mental embrace (upagūhanam) of the Lord's lotus feet, he has no desire to give that up.

The verse does not say "remembering his lotus feet" but rather "remembering the embrace of his lotus feet." And the word "again" is used.

The implication of these two words is that even though he may give up by his own choice the worship, once, twice or three times because of poor determination, after some time, by remembering his previous state of bliss from remembering the Lord and also remembering his present state of distress from not remembering the Lord, he repents. "Oh! Oh! What have I foolishly done? Let that be. I will not again abandon worship of Lord."

He again begins worshipping the Lord.

The verse also uses the phrase “does not desire to give up” instead of “does not give up.”

→
This implies that he desires that he be devoid of pride in his practice.

The accomplishment is in the hands of the Lord.

So many other places Krsna gives
assurance to devotees..... Any
assurance through Birth???

|| 9.22 ||

ananyāś cintayanto mām
ye janāḥ paryupāsate
teṣām nityābhiyuktānām
yoga-kṣemaṁ vahāmy aham

But I carry the burden of supply and maintenance (**yoga-kṣemaṁ vahāmy aham**) of those who desire constant association with Me (**teṣām nitya abhiyuktānām**), and who (**ye janāḥ**), thinking only of Me (**ananyāś cintayanto mām**), worship only Me (**paryupāsate**).

On the other hand, the happiness of My ananya-bhaktas is given by Me. It is not obtained by pious acts.

For such persons, I take care of their attainment of wealth (yoga) and their maintenance (kṣemam), though they do not expect such things.

It would be unsuitable for the Lord simply to say that he performs these acts.

Thus the word vahāmi meaning “carry,” is used.

The use of the word vahāmi indicates that the Lord bears the burden of maintaining their bodies, in the manner that the householder takes the responsibility for maintaining his own wife and children.

Thus, one should not say that, like others, their attainment or preservation of bodily needs is due to karma.

|| 10.10 ||

tesām satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te

I appear within the heart (**dadāmi buddhi-yogaṁ**) of those who constantly desire to be with Me (**tesām satata-yuktānām**) and worship Me with great love (**bhajatām prīti-pūrvakam**). By this appearance in their heart, they attain My direct association (**yena mām upayānti te**).

|| 10.11 ||

teṣām evānukampārtham
aham ajñāna-jaṁ tamaḥ
nāśayāmy ātma-bhāva-stho
jñāna-dīpena bhāsvatā

To show favor to them (**teṣām eva anukampā artham**), I (**aham**), by Myself, situated within them (**ātma-bhāva-stho**), extinguish (**nāśayāmy**) the darkness born of ignorance (**ajñāna-jaṁ tamaḥ**) with the shining lamp of knowledge (**bhāsvatā jñāna-dīpena**).

|| 12.6-7 ||

ye tu sarvāṇi karmāṇi
mayi sannyasya mat-parāḥ
ananyenaiva yogena
mām dhyāyanta upāsate

~~tesām aham samuddhartā~~
~~mṛtyu-saṁsāra-sāgarāt~~
~~bhavāmi na cirāt pārtha~~
~~mayy āveśita-cetasām~~

O son of Pṛthā (**pārtha**), I quickly deliver (**aham na cirāt samuddhartā bhavāmi**) from the ocean of repeated birth and death (**mṛtyu-saṁsāra-sāgarāt**) those who meditate on Me (**tesām mayy āveśita-cetasām**) and worship Me with ananyā bhakti (**ananyenaiva yogena mām dhyāyanta upāsate**), having surrendered to Me (**mat-parāḥ**) and given up all other processes for attaining Me (**sarvāṇi karmāṇi mayi sannyasya**).

“Still, what is the method by which they cross saṁsāra?”

“There is no question about the method by which they cross saṁsāra, because without even having a method, I take them over it.

I quickly become their deliverer from the ocean of saṁsāra.” Implied here is that the Lord has affection for His devotees, but not for the jñānīs

|| 9.31 ||

kṣipram bhavati dharmātmā
śāśvac-chāntim nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati

Very quickly he becomes a righteous person (**kṣipram bhavati dharmātmā**), and becomes completely devoid of contamination (**śāśvat-śāntim nigacchati**). O son of Kuntī (**kaunteya**), you declare (**pratijānīhi**) that My devotee never perishes (**na me bhaktaḥ praṇaśyati**).

- “If he eventually becomes righteous there would be no argument. However, if a devotee is sinful right up till his death, what is his position?”
- The Lord, affectionate to His devotees, then speaks loudly with a little anger. “O son of Kuntī, My devotee is not destroyed.
- At the time of death, he does not fall.”
- “But arguers with harsh tongues will not respect this.”

- Kṛṣṇa then encourages the worried, lamenting Arjuna. “O Kaunteya, going to the squabbling assembly, with a tumultuous sound of drums, throwing your hands in the air, you should fearless declare this.”
- “Declare what?”
- “Declare that My devotee, the devotee of the Supreme Lord, though committing sin, does not perish, but rather reaches success.
- Arguments defeated, pride deflated, they should undoubtedly respect you as a guru.” This is Śrīdhara Svāmī’s explanation.

|| 18.66 ||

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

Giving up all dharmas (**sarva-dharmān parityajya**), just surrender unto Me alone (**mām ekaṁ śaraṇaṁ vraja**). I will deliver you from all sins (**ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi**). Do not worry (**mā śucaḥ**).

- Then starting today, if I surrender to You, I should then do whatever You say whether it is good or bad.
- If You make me perform dharma, then I will not worry at all.
- But if You engage me in adharma, since You are the Supreme Lord and can do what You want, then what will happen to me? Please tell me.”
- “I will free you from all sinful reactions—from whatever reactions exist from the far past and recent past, and from whatever reactions arise from acts I will make you perform in the future.

- This is not impossible for Me to do, though it cannot be done by anyone else to whom you surrender.
- Taking you as the means, I am giving instructions to the whole world.
- Do not feel grief for your own welfare or that of others. May you and all other people, giving up all dharmas—your own and everyone else’s—absorbing your thoughts and actions in Me, surrendering to Me, remain in contentment.
- I Myself have accepted the burden of freeing you from sin, and freeing you from saṁsāra.

So, Krsna's reciprocation is
guaranteed... No doubt about it....

But, is there a fixed way of Krsna's
reciprocation with the Devotees???

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.12 ||

aho kaṣṭam aho 'nyāyyam
yad yūyam dharma-nandanāḥ |
jīvitum nārhatha kliṣṭam
vipra-dharmācyutāśrayāḥ ||

O Yudhistir (**dharma-nandanāḥ**)! Having the shelter of brāhmaṇas, dharma and Kṛṣṇa (**vipra-dharma acyuta āśrayāḥ**), you should not live your life in suffering (**yad yūyam na arhatha jīvitum kliṣṭam**) since that is dangerous and improper (**aho kaṣṭam aho anyāyyam**).

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.14||

sarvaṃ kāla-kṛtaṃ manye
bhavatāṃ ca yad apriyam |
sa-pālo yad-vaśe loko
vāyor iva ghanāvaliḥ ||

I consider (**manye**) that this, which is unwelcome (**yad apriyam**), has all been done to you by time (**bhavatāṃ sarvaṃ kāla-kṛtaṃ**), which controls the world (**yad-vaśe lokah**) and its protectors (**sa-pālah**) just as the wind controls the clouds (**vāyor iva ghanāvaliḥ**).

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.15||

yatra dharma-suto rājā
gadā-pāṇir vṛkodarah |
kṛṣṇo 'strī gāṇḍivam cāpaṁ
suhṛt kṛṣṇas tato vipat ||

You are lamenting (**vipat**) where there is Yudhiṣṭhira, the son of Dharma (**yatra dharma-suto rājā**), Bhīma, holder of the club (**gadā-pāṇir vṛkodarah**), Arjuna holder of the bow Gāṇḍiva (**kṛṣṇo 'strī gāṇḍivam cāpaṁ**), and your friend Kṛṣṇa (**suhṛt kṛṣṇah**).

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.17 ||

tasmād idam daiva-tantram
vyavasya bharatarṣabha |
tasyānuvihito 'nāthā
nātha pāhi prajāḥ prabho ||

O master (**nātha**)! O controller (**prabho**)! Of best of the Bharata lineage (**bharata rṣabha**)! Therefore (**tasmād**), discerning (**vyavasya**) that the suffering and happiness is dependent only on Kṛṣṇa (**idam daiva-tantram**), follow him (**tasya anuvihito**) and protect the helpless citizens (**anāthā prajāḥ pāhi**).

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.16||

na hy asya karhicid rājan
pumān veda vidhitsitam |
yad vijijñāsayā yuktā
muhyanti kavayo 'pi hi ||

O King (**rājan**)! No one can understand (**pumān na hy karhicid veda**) the plan of Kṛṣṇa (**asya vidhitsitam**) because (**yad**) even those engaged in reasoning and scripture (**vijijñāsayā yuktā kavayah api**) are bewildered by that inquiry (**muhyanti hi**).

- “So what should I conclude?”
- Here is the general conclusion.
- Everyone agrees that no one can interfere with the plans of the Kṛṣṇa and no one can even understand what his plans are, even today.
- No person, starting with Brahmā and Śiva, knows the plan of the Lord, what to speak of me!

- Maybe no one knows. But inquiry is necessary.
- Does he want to give us suffering?
- Does he want to give us joy?
- Does he want to give us suffering and happiness?

- It cannot be the first, because then his quality of being affectionate to his devotee would be cancelled.
- It cannot be the second option, because we have not seen any happiness.
- It cannot be the third option because that would be a contradiction to his kind nature.

- It is finally decided that one cannot solve the problem by inquiry.
- Thus the verse says that even those who use their intelligence to discriminate and those use knowledge of scripture are bewildered by inquiry.

Time's Dual Portfolio – Karma Saciva and Daiva Saciva

|| 1.9.18 ||

eṣa vai bhagavān sāksād
ādyo nārāyaṇaḥ pumān |
mohayan māyayā lokam
gūḍhaś carati vṛṣṇiṣu ||

Bhagavān Kṛṣṇa (**eṣa vai bhagavān**), the original Nārāyaṇa (**sāksād ādyo nārāyaṇaḥ**), the puruṣa (**pumān**), who bewilders the world with his energy (**mohayan māyayā lokam**), secretly moves in the Yādava family (**gūḍhaś carati vṛṣṇiṣu**).

- “But how can you say that it is all dependent on the Lord and that no one knows the plan of the Lord, when the Lord is at this moment right in front of you?”

- How can you not know his plan when you can ask him?”

- In reply, Bhīṣma speaks this verse.

- “He bewilders us with his energy.”

- Even if asked by Bhīṣma, the Lord will not speak, but instead will evade him by answering, “Am I so intelligent?”
- Even if he says something, he still bewilders everyone.
- Therefore his plan is to be followed, but is not subject to inquiry.

Why he puts into suffering the
explanation is there.....

But whether he will put into suffering
or Happiness.... No explanation

The Third Shower of Nectar

Devotee's suffering is not due to his Prarabdha Karma

- The Lord Himself has said:

**yasyāham anugṛhṇāmi
hariṣye tad-dhanam śanaiḥ
tato 'dhanam tyajanty asya
svajanā duḥkha-duḥkhitam**

If I especially favor someone (**yasya aham anugṛhṇāmi**), I gradually deprive him of his wealth (**hariṣye tad-dhanam śanaiḥ**). Then the relatives and friends of such a poverty-stricken man abandon him (**tato adhanam tyajanty asya svajanā**). In this way he suffers one distress after another (**duḥkha-duḥkhitam**).

SVCT

- A man suffers misery because of loss of wealth.
- He suffers further because of rejection by his relatives because he is poor.
- This suffering, being given by the Lord, is not the result of karma.
- Even the happiness given to the Lord's devotees is not the result of karma, but rather an unrequested result of bhakti.

SVCT

- The happiness and distress which appear to be prarabdha karma are given by the Lord himself.
- The srutis say, "bhavad uttha subhasubhayoh"
- (When a person realizes You, he no longer cares about his good and bad fortune arising from pious and sinful acts, since it is You alone who control this good and bad fortune.) b 10. 87.40

How can the Lord so affectionate to his
devotee, make him suffer?

SVCT

"How can the Lord so affectionate to his devotee, make him suffer?"

- The father, though affectionate to his sons gives, them the austerity of studying by taking away their sources of enjoyment.
- The father knows that the action is a sign of his affection, though the son does not appreciate it at that time.

As the experience of happiness or suffering coming either from karma or directly from the Lord is similar, what distinguishes them?

SVCT

As the experience of happiness or suffering coming either from karma or directly from the Lord is similar, what distinguishes them?

- Even though experiencing happiness or suffering arising from karma (therefore finishing with the effects), a person still maintains the seed or desire (the cause, which will produce further happiness and suffering).
- The cause is desire for enjoyment.

SVCT

- That seed continues (and produces more suffering).
- According to the degree of karma or sin, the person experiences a certain degree of happiness or suffering, even to the extent of falling to hell.
- Thus there are three qualities of karmic suffering.

SVCT

The Three Qualities of Karmic Suffering

1. Even though experience of happiness and distress destroys the Karma, the desire is not gone.
2. That desire leads to more actions which lead to further happiness and distress.
3. The distress many times can even be extreme hellish suffering.

SVCT

- The suffering induced by the Lord himself however is by his desire alone (not by jiva's desires).
- That is the seed, and the seed lasts only as long as necessary for the lord's purpose and no longer.

|| 6.3.29 ||

jihvā na vakti bhagavad-guṇa-nāmadheyam
cetaś ca na smarati tac-caraṇāravindam
kṛṣṇāya no namati yac-chira ekadāpi
tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān

Bring to me the non-devotees (**tān asato ānayadhvam**) who have never served Viṣṇu (**akṛta-viṣṇu-kṛtyān**), whose heads (**yad-śirah**) have never once bowed (**ekadā api no namati**) to Kṛṣṇa (**kṛṣṇāya**), whose tongues have never pronounced (**jihvā na vakti**) the name and qualities of the Lord (**bhagavad-guṇa-nāmadheyam**), whose minds have never remembered (**cetaś na smarati**) his lotus feet (**tat-caraṇāravindam**).

SVCT

- From this it is understood that for the devotee suffering because of the Lord, there is no fall to hell.
- Because of the affection of the Lord for his devotee, the Lord does not give them extreme suffering.

SVCT

The Three Qualities of Suffering given by the Lord

1. The suffering induced by the Lord himself is by his desire alone (not by jiva's desires).
2. That suffering lasts only as long as necessary for the Lord's purpose and no longer.
3. Because of the affection of the Lord for his devotee, the Lord does not give them extreme suffering.

SVCT

- The suffering arising from karma and the Lord are like the suffering arising from receiving a beating from an enemy and one's mother.
- One is like poison and the other is like nectar.

But, can't the Lord fulfill His purpose
without giving suffering to his
devotees?

SVCT

"For the Lord who solves all problems, will his purpose not be fulfilled without giving suffering to his devotees?"

- "It will not be fulfilled.
- He gives suffering to his dearest, which ultimately results in happiness, like applying stinging ointment to the eye.

SVCT

Three Purposes for the Lord to give Suffering to His Devotees

1. In order to preserve the secret of bhakti
2. To avoid uprooting the opinions of the speculators and Smarthas
3. To increase the longing of his devotees.

SVCT

- Moreover if I make the devotees always happy, then there would be no avatars such as Krsna and Rama since they come to protect the devotees and destroy the demons.
- And if the avatars did not come, how could there be playing of the devotees in the sweet ocean of pastimes such as rasa lila?"

But is it a fault if the Lord comes without having to deliver the devotee from suffering?

Can't He come without the devotee suffering
at all

SVCT

- "O brother you are indeed not familiar with rasa.
- Just listen.
- The sunrise appears splendid because of the darkness.
- In the summer, coolness is pleasant, and in the cold season, warmth is pleasant.

SVCT

- In the darkness, a lamp appears splendid rather than in the light.
- Food tastes delicious when there is suffering from hunger. There is no need to elaborate more."

Why he puts into suffering the
explanation is there.....

But whether he will put into suffering
or Happiness.... No explanation

1. Bhavad utha Subha Ashubhayoh
2. Subhada
3. Yasyaham Anugrhnami
4. But Dhruva Maharaj

Birth may be one way, but is not **THE**
WAY

Favourable Examples

1. Srila Prabhupada and Father
2. BSST

Opposite Examples

1. Advaita Acarya – Asara Children
2. Srila Prabhupada and Children
3. BVT himself
4. Yamuna Mataji – “Duruha adbhuta.... Explanataion”
5. BBST Disciple Question
6. BSST against Caste Goswami
7. Vena vs Pariksit Maharaj

Section – III

**Lord protects child Parikshit in
the womb (7-11)**

|| 1.12.7 ||

mātur garbha-gato vīrah
sa tadā bhṛgu-nandana
dadarśa puruṣam kañcid
dahyamāno 'stra-tejasā

O son of Bhṛgu (bhṛgu-nandana)! The courageous hero Parīkṣit (sah vīrah) in the womb of his mother (mātur garbha-gatah), burned by the heat of the weapon (dahyamāno astra-tejasā), saw (tadā dadarśa) the form of the Lord (kañcid puruṣam).

The topic of discussion now begins.

Because of his natural courage (**vīrah**), he was not afraid of the fire of the weapon.

His first perception of objects by his mental eyes was the form of the Lord.

|| 1.12.8 ||

aṅguṣṭha-mātram amalam
sphurat-purāṭa-maulinam
apīvya-darśanam śyāmam
taḍid vāsasam acyutam

That pure (amalam), indestructible (acyutam), beautiful form (apīvya-darśanam) was the size of a thumb (aṅguṣṭha-mātram), dark in complexion (śyāmam), wearing cloth flashing like lightning (taḍid vāsasam), with a shining gold crown (sphurat-purāṭa-maulinam).

Though the Lord extends in all directions, he arranged to become the size of the thumb simply because he became situated in the womb.

Actually he saw the Lord of that size in that particular place only by the inconceivable power of the Lord.

There is no other reason for this.

Later on it is said:

sa eṣa loke vikhyātaḥ parīksid iti yat prabhuh |
pūrvam drṣtam anudhyāyan parīkṣeta naresv iha ||

Because he constantly remembered (yat anudhyāyan) the Lord (prabhuh) whom he had seen in the womb (pūrvam drṣtam) and searched for him among all men (parīkṣeta naresv iha), he was famous (sah eṣa vikhyātaḥ) as Parīksit (parīksid iti) in this world (loke). SB 1.12.30

He would not look among men to find that form if it had actually only been the size of a thumb.

The form he saw was most beautiful (**apīvyā-darśanam**).

He wore a gold crown.

Maulin is formed from mauli (crown) in the class of words like vrīhī.

He was dark in complexion and wearing cloth shining like lightning.

This indicates that his form, like a rain cloud ornamented with lightning, had suddenly appeared in the sky of Uttarā's womb to save the young elephant Parīksit who was being burned by the forest fire of the brahmāstra.

|| 1.12.9 ||

śrīmad-dīrgha-catur-bāhum
tapta-kāñcana-kunḍalam
kṣatajākṣam gadā-pāṇim
ātmanaḥ sarvato diśam
paribhramantam ulkābhām
bhrāmayantam gadām muhuḥ

He had four long arms (śrīmad-dīrgha-catur-bāhum), bright gold earrings (tapta-kāñcana-kunḍalam). His eyes were red from anger (kṣataja akṣam) and in his hands he was clutching a club (gadā-pāṇim). He wandered everywhere (paribhramantam sarvato diśam), swinging (muḥ bhrāmayantam) the club (ātmanaḥ gadām), which shone like a meteor (ulkābhām).

Kṣatajākṣam (blood eyes) means that his eyes became very red because of anger at the brahmastra.

|| 1.12.10 ||

astra-tejah sva-gadayā
nīhāram iva gopatiḥ
vidhamantaṁ sannikarṣe
paryaiṣata ka ity asau

Seeing that form nearby (sannikarṣe) annihilate (vidhamantaṁ) the brahmāstra (astra-tejah) with his club (sva-gadayā), just as the sun dissipates frost (nīhāram iva gopatiḥ), Parīkṣit considered in his mind (paryaiṣata), “Who is that (ka ity asau)?”

Like the sun (**gopatiḥ**) destroys frost (**nīhāram**) he destroyed the brahmāstra.

He considered (**paryaiḥṣata**) “Who has saved me by those martial stances, even though he is not related to me?”

|| 1.12.11 ||

vidhūya tad ameyātmā
bhagavān dharmā-gub vibhuḥ
miṣato daśamāsasya
tatraivāntardadhe hariḥ

The Lord (bhagavān), maintaining his reputation of being affectionate to his devotees (dharmā-gub), inconceivable in form (ameyātmā), and also a thief (hariḥ), having destroyed the brahmāstra (tad vidhūya), disappeared at that spot (tatra eva antardadhe) from the sight (miṣatah) of the child ten months in the womb (daśa māsasya).

Dharmagup means “the Lord who maintains his quality of being affectionate to his devotee.”

He was seen by Parīksit who was just about to be born, being ten months in the womb (daśamāsasya).

The Lord disappeared there, where he was situated, without going elsewhere, because he is all powerful (vibhuḥ).

He entered the womb and, attracting Parīkṣit's mind (hariḥ, attractor), he then disappeared.

This is the quality of the thief: he enters in and then disappears.

Like a deceitful night prowler, he had entered into the womb to steal Parīkṣit's mind.

This metaphor is implied.

Section – IV

Ceremonies during Maharaj

Parikshit's Birth

(12-17)

|| 1.12.12 ||

tataḥ sarva-guṇodarke
sānukūla-grahodaye
jajñe vaṁśa-dharaḥ pāṇḍor
bhūyaḥ pāṇḍur ivaujasā

Then (tataḥ), with the ascendant filled with favorable planets (sānukūla-graha udaye), which would later manifest all good qualities (sarva-guṇa udarke), the maintainer of Pāṇḍu's lineage (pāṇḍor vaṁśa-dharaḥ), similar to Pāṇḍu in strength (bhūyaḥ pāṇḍur iva ojasā), was born (jajñe).

Sarva-guṇā udarakah means in the future all good qualities would manifest.

When he was born there was a conjunction of favorable planets in the ascendant.

|| 1.12.13 ||

tasya prīta-manā rājā
viprair dhaumya-kṛpādibhiḥ
jātakam kārayām āsa
vācayitvā ca maṅgalam

Yudhiṣṭhira (tasya prīta-manā rājā) had the brāhmaṇas such as Dhaumya and Kṛpācārya (viprair dhaumya-kṛpādibhiḥ) chant auspicious verses such as puṇyāham (vācayitvā ca maṅgalam) and perform the birth rites (jātakam kārayām āsa).

Jātakam means the birth rites.

|| 1.12.14 ||

hiranyaṃ gāṃ mahīm grāmān
hasty-~~aśvān~~ nr̥patir varān
prādāt svannaṃ ca viprebhyaḥ
prajā-tīrthe sa tīrthavit

On the auspicious occasion of the birth (prajā-tīrthe), the best of kings (sah nr̥patir varān), knowing the proper time to give charity (tīrthavit), gave the brāhmaṇas (viprebhyaḥ prādāt) gold (hiranyaṃ), cows (gāṃ), land (mahīm), villages (grāmān), elephants (hasty), horses (hasty), and the best food (su annaṃ).

अश्वान्

Prajā-tīrthe means “at the auspicious time of a son’s birth.”

Putre jāte vyatīpāte dattam bhavati cākṣayam: what is given
at the birth of a son or during calamity has indestructible
results.

|| 1.12.15-17 ||

taṃ ūcur brāhmaṇās tuṣṭā
rājānaṃ praśrayānvitam
eṣa hy asmin prajā-tantau
purūṇāṃ pauravaṛṣabha

daivenāpratighātena
śukle saṁsthāṃ upeyūṣi
rāto vo 'nugrahārthāya
viṣṇunā prabhaviṣṇunā

tasmān nāmnā viṣṇu-rāta
iti loke bhaviṣyati
na sandeho mahā-bhāga
mahā-bhāgavato mahān

The satisfied brāhmaṇas (brāhmaṇās tuṣṭā) said (ūcuh) to the humble king (taṃ praśrayānvitam rājānaṃ): O best of men (paurava ṛṣabha)! Though the pure dynasty of Puru (śukle purūṇāṃ) was destroyed (saṁsthāṃ upeyūṣi) by unavoidable destiny (apratighātena daivena), this son (eṣa hy asmin prajā-tantau) has been given as mercy (anugraha arthāya rātaḥ) to you (vah) by the powerful Viṣṇu (viṣṇunā prabhaviṣṇunā). Therefore (tasmād) he will be known as Visnu-rāta, “Gift of Viṣṇu,” (viṣṇu-rāta iti nāmnā bhaviṣyati) and without doubt (na sandehah), in this world (loke) will be the best, the greatest devotee (mahān mahā-bhāgavato), O fortunate King (mahā-bhāga)!

Though the pure (śukle) dynasty of the Purus was destroyed (upeyuṣi), this son was given (rātaḥ).

The brāhmaṇas say “without doubt” to the King who did not believe that his son had such qualities.

Section – V

Brahmanas predict child

Parikshit's future qualities

(18-29)

|| 1.12.18 ||

śrī-rājovāca

apy eṣa vaṁśyān rājarṣin
pun̄ya-ślokān mahātmanah
anuvartitā svid yaśasā
sādhu-vādena sattamāh

The King said: O great souls (sattamāh)! Will this son (apy svid eṣah) follow (anuvartitā) our lineage of reputed saintly kings (pun̄ya-ślokān rājarṣin vaṁśyān) with fame (yaśasā) and good praise (sādhu-vādena)?

Having heard that Parīkṣit would be a great devotee, the
astonished king inquired with reverence.

Api svit indicates a question.

Anuvartitā means “follow the qualities of.”

Will he be like them or not?

|| 1.12.19 ||

brāhmaṇā ūcuḥ
pārtha prajāvitā sākṣād
ikṣvākur iva mānavah
brahmaṇyaḥ satya-sandhaś ca
rāmo dāśarathir yathā

The brāhmaṇas said: O son of Pṛthā (pārtha)! He is the protector of the citizens (prajā avitā sākṣād). He is exactly like Ikṣvāku (ikṣvākur iva), the son of Manu (mānavah) and Rāma, the son of Daśaratha (rāmo dāśarathir yathā). He is charitable to the brāhmaṇas (brahmaṇyaḥ) and true to his promise (satya-sandhaś ca).

You asked if he would have fame like the previous great kings.

All their qualities by which they became famous exist in this
boy now, and as the occasion arises, they will manifest.

Therefore they were not equal to him (since he has the
qualities of all of them.)

This is what we have observed.

With this intention they speak.

Prajā avitā means protector of the people.

Satya-sandhah means “true to one’s promise.”

|| 1.12.20 ||

eṣa dātā śaraṇyaś ca
yathā hy auśīnaraḥ śibiḥ
yaśo vitanitā svānām
daṣyantir iva yajvanām

He is a donor (eṣah dātā) and protector of those who surrender to him (śaraṇyaś ca) like Śibi, from Uśīnara (yathā hy auśīnaraḥ śibiḥ), and will spread (vitanitā) the fame (yaśah) of sacrificers (yajvanām) and family members (svānām) like Bharata, the son of Duṣyanta (daṣyantir iva).

Śibi was the ruler of the province of Uśīnara.

He protected a pigeon who had surrendered to him by offering his own flesh to a hawk.

Bharata was the son of Duṣyanta (or Duṣmanta).

|| 1.12.21 ||

dhanvinām agrāṇīr eṣa
tulyaś cārjunayor dvayoḥ
hutāśa iva durdharṣaḥ
samudra iva dustaraḥ

He is the best of archers (eṣaḥ dhanvinām agrāṇīh) like Arjuna and Kārtavīrya (tulyaś cārjunayor dvayoḥ), is intolerable as fire (hutāśa iva durdharṣaḥ) and is insurmountable as the ocean (samudra iva dustaraḥ).

The two Arjunas are the son of Pṛthā and Kārtavīrya-arjuna.

|| 1.12.22 ||

mṛgendra iva vikrānto
niṣevyo himavān iva
titikṣur vasudhevāsau
sahiṣṇuḥ pitarāv iva

He is as courageous as a lion (asau mṛgendra iva vikrāntah), honored like the Himālayas (niṣevyah himavān iva), tolerant like the earth (titikṣuh vasudhā iva) and patient like a mother and father (sahisnuh pitarāu iva).

The earth, though all-enduring, does not experience the pain of others' sharp words.

But he, even though sometimes experiencing that pain, will still not react.

The example for that is the patience or tolerance of the parents.

|| 1.12.23 ||

pitāmaha-samah sāmye
prasāde giriśopamaḥ
āśrayaḥ sarva-bhūtānām
yathā devo ramāśrayaḥ

He is impartial to all (sāmye) beings like Yudhiṣṭhira (pitāmaha-samah), easily satisfied like Śiva (prasāde giriśah upamaḥ), and the shelter of all living beings (āśrayaḥ sarva-bhūtānām) like Nārāyaṇa (yathā devo ramā āśrayaḥ).

Pitāmaha is Yudhiṣṭhira.

Sāmye means that he has hatred for no one.

Ramāśrayaḥ (shelter of Lakṣmī) means Nārāyaṇa.

|| 1.12.24 ||

sarva-sad-guṇa-māhātmye
eṣa kṛṣṇam anuvrataḥ
rantideva ivodāro
yayātir iva dhārmikaḥ

He is (eṣaḥ) famous for all good qualities (sarva-sad-guṇa-māhātmye) like Kṛṣṇa (kṛṣṇam anuvrataḥ), generous like Rantideva (rantideva iva udāraḥ), and a follower of dharma like Yayāti (yayātir iva dhārmikaḥ).

In this verse they make one object of comparison with all the
qualities.

He is equal to Kṛṣṇa in being glorious with all good qualities.

|| 1.12.25-26 ||

dhṛtyā bali-samaḥ kṛṣṇe
prahrāda iva sad-grahaḥ
āhartaiṣo 'śvamedhānām
vṛddhānām paryupāsakaḥ

rājarsīnām janayitā
śāstā cotpatha-gāminām
nigrahītā kaler eṣa
bhuvo dharmasya kāraṇāt

He is as determined as Bali (dhṛtyā bali-samaḥ), is absorbed in the most excellent Kṛṣṇa (kṛṣṇe sad-grahaḥ), like Prahlāda (prahrāda iva). He will perform horse sacrifices (āhartā eṣaśvamedhānām) and respect elders (vṛddhānām paryupāsakaḥ). He will have wise kings for descendents (rājarsīnām janayitā), will punish those who deviate from the law (śāstā ca utpatha-gāminām), and will punish Kali (kaleḥ nigrahītā) in order to produce dharma on the earth (bhuvo dharmasya kāraṇāt).

Sad-grahah means “he accepts most excellent.”

Having spoken of Parīkṣit’s qualities, they then describe his activities.

|| 1.12.27 ||

takṣakād ātmano mṛtyum
dvija-putropasarjitāt
prapatsyata upaśrutya
mukta-saṅgaḥ padam hareḥ

Hearing that (upaśrutya) he will be killed by Takṣaka (takṣakād ātmano mṛtyum) who was dispatched by a brāhmaṇa's son (dvija-putra upasarjitāt), detached from all things (mukta-saṅgaḥ), he will worship (prapatsyata) the feet of the Lord (hareḥ padam).

Upasarjitāt means “being dispatched.”

|| 1.12.28 ||

jijñāsītātma-yāthārthyo
muner vyāsa-sutād asau
hitvedam nrpa gaṅgāyām
yāsyaty addhākutobhayam

O King (nrpa)! Having discerned (jijñāsīta) the truth about the Lord (ātma-yāthārthyah) from the son of Vyāsa (muner vyāsa-sutād), giving up his body (hitvā idam) on the bank of the Gaṅgā (gaṅgāyām), he will certainly attain (yāsyaty addhā) the Lord (akuto bhayam).

Jijñāsitātma-yāthārthyah means “he who had discerned the
truth about the Lord.”

Idam refers to the body.

|| 1.12.29 ||

iti rājña upādiśya
viprā jātaka-kovidāḥ
labdhāpacitayaḥ sarve
pratijagmuḥ svakān gṛhān

Informing the king in this manner (iti rājña upādiśya), all the brāhmaṇas (sarve viprāḥ), expert in astrology (jātaka-kovidāḥ), after being worshipped (labdha apacitayaḥ), returned (pratijagmuḥ) to their houses (svakān gṛhān).

Labdhā apacitayaḥ means “those who were worshipped.”

Section – VI

Parikshit Maharaj grows &

Performance of Yajna by

Yudhishthir Maharaja (30-36)

|| 1.12.30 ||

sa eṣa loke vikhyātaḥ
parīkṣid iti yat prabhuh
pūrvam dr̥ṣtam anudhyāyan
parīkṣeta naresv iha

Because he constantly remembered (yat anudhyāyan) the Lord (prabhuh) whom he had seen in the womb (pūrvam dr̥ṣtam) and searched for him among all men (parīkṣeta naresv iha), he was famous (sah eṣa vikhyātaḥ) as Parīkṣit (parīkṣid iti) in this world (loke).

The name Parīkṣit is explained.

Remembering the person he had seen in the womb, he
pondered “Is this the person or not?” in all the people he saw
(naresu iha).

Pūrva-dṛṣṭam instead of pūrvam dṛṣṭam is also seen.

|| 1.12.31 ||

sa rāja-putro vavṛdhe
āśu śukla ivodupah
āpūryamāṇah pitrbhiḥ
kāṣṭhābhir iva so 'nvaham

As the moon (udupah iva), in its waxing fortnight (śukla),
develops (vavṛdhe) day after day (anvaham), so the royal
prince [Parīkṣit] (sah rāja-putrah) very soon (āśu) developed
luxuriantly (kāṣṭhābhir āpūryamāṇah) nourished by his
parents (pitrbhiḥ).

Just as the moon increases during the waxing phase and becomes full by the succeeding digits, being surrounded by the directions (**kāsthābhiḥ**), Parīkṣit grew by the care and affection, being surrounded by his parents.

|| 1.12.32 ||

yakṣyamāṇo 'śvamedhena
jñāti-droha-jihāsayā
rājā labdha-dhano dadhyau
nānyatra kara-daṇḍayoḥ

Yudhisthira (**rājā**), desiring to rid himself (**jihāsayā**) of sin incurred by killing relatives (**jñāti-droha**) by performing a horse sacrifice (**aśvamedhena**), began to consider (**dadhyau**) whether there was an alternative to force or tax (**na anyatra kara-daṇḍayoḥ**) to attain wealth for the sacrifice (**labdha-dhanah**).

He considered that there was no alternative to taxes or force,
because it was necessary to have abundant wealth for the
sacrifice.

|| 1.12.33 ||

tad abhipretam ālakṣya
bhrātaro 'cyuta-coditāḥ
dhanam prahīṇam ājhrur
udīcyām diśi bhūriśaḥ

Understanding his intention (tad abhipretam ālakṣya), his brothers (bhrātaraḥ), inspired by Kṛṣṇa (acyuta-coditāḥ), brought (ājhrur) abundant wealth (bhūriśaḥ dhanam) cast off from the sacrifice of King Marutta (prahīṇam) in the northern direction (udīcyām diśi).

They brought gold vessels cast off (prahīṇam) from Marutta's performance of sacrifice.

|| 1.12.34 ||

tena sambhr̥ta-sambhāro
dharma-putro yudhiṣṭhiraḥ
vājimedhais tribhir bhīto
yajñaiḥ samyajad dharim

Yudhiṣṭhira, the son of Dharma (dharma-putro yudhiṣṭhiraḥ),
collecting the ingredients for sacrifice (sambhr̥ta-sambhāro) by that
wealth (tena), worshipped the Lord (samyajad dharim) by three horse
sacrifices (tribhir vājimedhais yajñaiḥ) since he feared the sin of
killing relatives (bhītaḥ).

Sambhr̥ta-sambhārah means “having collected the ingredients of sacrifice.”

Bhītaḥ means “fearing the killing of relatives.”

॥ 1.12.35-36 ॥

āhūto bhagavān rājñā
yājayitvā dvijair nrpam
uvāsa katicin māsān
suhṛdām priya-kāmyayā

tato rājñābhyanujñātaḥ
kṛṣṇayā saha-bandhubhiḥ
yayau dvāravatīm brahman
sārjuno yadubhir vṛtaḥ

Kṛṣṇa (**bhagavān**), called there by Yudhiṣṭhira (**rājñā āhūtaḥ**), had the King perform the sacrifice (**nrpam yājayitvā**) with brāhmaṇas (**dvijaiḥ**), and stayed there (**uvāsa**) for some months (**katicin māsān**) to satisfy his friends (**suhṛdām priya-kāmyayā**). Taking the permission of the king (**tato rājñā abhyanujñātaḥ**), Draupadī (**kṛṣṇayā**) and other friends (**saha-bandhubhiḥ**), he then departed for Dvārakā (**yayau dvāravatīm**) with Arjuna (**sa-arjunah**), surrounded by the Yadus (**yadubhir vṛtaḥ**).