



# ŚRĪMAD BHĀGAVATAM

First Canto-Part Three



His Divine Grace  
A.C. Bhaktivedanta Swami Prabhupāda

Founder-Acarya of the International Society for Krishna Consciousness

# ŚRĪMAD BHĀGAVATAM

First Canto  
“Creation”

(Part Three—Chapters 13–19)

*With the Original Sanskrit Text,  
Its Roman Transliteration, Synonyms,  
Translation and Elaborate Purports*

by

His Divine Grace  
A.C.Bhaktivedānta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness



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ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

# ŚRĪMAD BHĀGAVATAM

of

KṚṢṆA-DVAIPĀYANA VYĀSA

यस्य राष्ट्रे प्रजाः सर्वास्त्रस्यन्ते साध्व्यसाधुभिः ।  
तस्य मत्तस्य नश्यन्ति कीर्तिरायुर्भगो गतिः ॥  
एष राज्ञां परो धर्मो ह्यार्तानामार्तिनिग्रहः ।  
अत एनं वधिष्यामि भूतद्रुहमसत्तमम् ॥

*yasya rāṣṭre prajāḥ sarvāś  
trasyante sādhvī asādhubhiḥ  
tasya mattasya naśyanti  
kīrtir āyur bhago gatiḥ*

*eṣa rājñām paro dharmo  
hy ārtānām ārti-nigrahaḥ  
ata enaṁ vadhiṣyāmi  
bhūta-druham asattamam (p. 246)*

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Endpapers: On the bank of the Ganges, Śukadeva Gosvāmī speaks *Śrīmad-Bhāgavatam* for the first time. Mahārāja Parikṣit and other exalted saints and sages listen with rapt attention.





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## PLATE ONE

When Vidura returned to Hastināpura from his long pilgrimage, he first ate sumptuously and then took sufficient rest. Afterward, when he had arisen, bathed, and was comfortably seated, King Yudhiṣṭhira began to speak to him, and all who were present listened: “O Uncle Vidura, do you remember how you always protected us, along with our mother, from all sorts of calamities? Your partiality, like the wings of a bird, saved us from poisoning and arson. While traveling on the surface of the earth, how did you maintain your livelihood? At which holy places of pilgrimage did you render service? My lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.” Thus questioned by King Yudhiṣṭhira, Mahātmā Vidura gradually described everything that he had personally experienced, except the unbearable news of the annihilation of the Yadu dynasty. (*pp. 10–17*)







## PLATE TWO

In a thatched hut on the bank of the Ganges, King Dhṛtarāṣṭra first controlled the yogic sitting postures and the breathing process, and then he turned his senses toward the Absolute Personality of Godhead. He suspended all the actions of the senses, even from the outside, and became impervious to the interactions of the senses and mind. At that time he became immovably established, beyond all sources of hindrances on the path. Then Dhṛtarāṣṭra amalgamated his pure identity with his intelligence and merged into the Supreme Being with knowledge of his qualitative oneness with Him. Being freed from the blocked sky, he rose to the spiritual sky. Finally, he burned his own body to ashes by self-made mystic fire. After observing her husband burn in the fire along with his thatched cottage, his chaste wife, Gāndhārī, entered the fire with rapt attention. (*pp.* 69–75)



### PLATE THREE

When a few months had passed, and Arjuna had not returned from Dvārakā, Mahārāja Yudhiṣṭhira began to observe some inauspicious omens. The King then spoke to his younger brother Bhīmasena: “Just see, O man with a tiger’s strength, how the she-jackal cries at the rising sun, vomiting fire, and how the dog barks at me fearlessly! O Bhīmasena, my horses appear to weep upon seeing me. Just see the bolts from the blue and the smoke encircling the sky, and just hear the cloudless thunder! It appears that the earth and mountains are throbbing. The wind blows violently, blasting dust and creating darkness everywhere. And everywhere, clouds are raining bloody disasters. The rays of the sun are declining, and the stars seem to be fighting among themselves. The calves do not suck the teats of the cows, nor do the cows give milk. They are standing with tears in their eyes, and the bulls take no pleasure in the pasturing grounds. The Deities in the temple look like they are crying and perspiring. They seem about to leave. And all the cities, villages, towns, gardens, mines and hermitages are now devoid of beauty and bereft of all happiness. I think that all these earthly disturbances prelude some greater loss to the good fortune of the world. The world was fortunate indeed to have been marked with the footprints of Lord Kṛṣṇa’s lotus feet, but these signs indicate that this will no longer be.”  
(pp. 80–96)







## PLATE FOUR

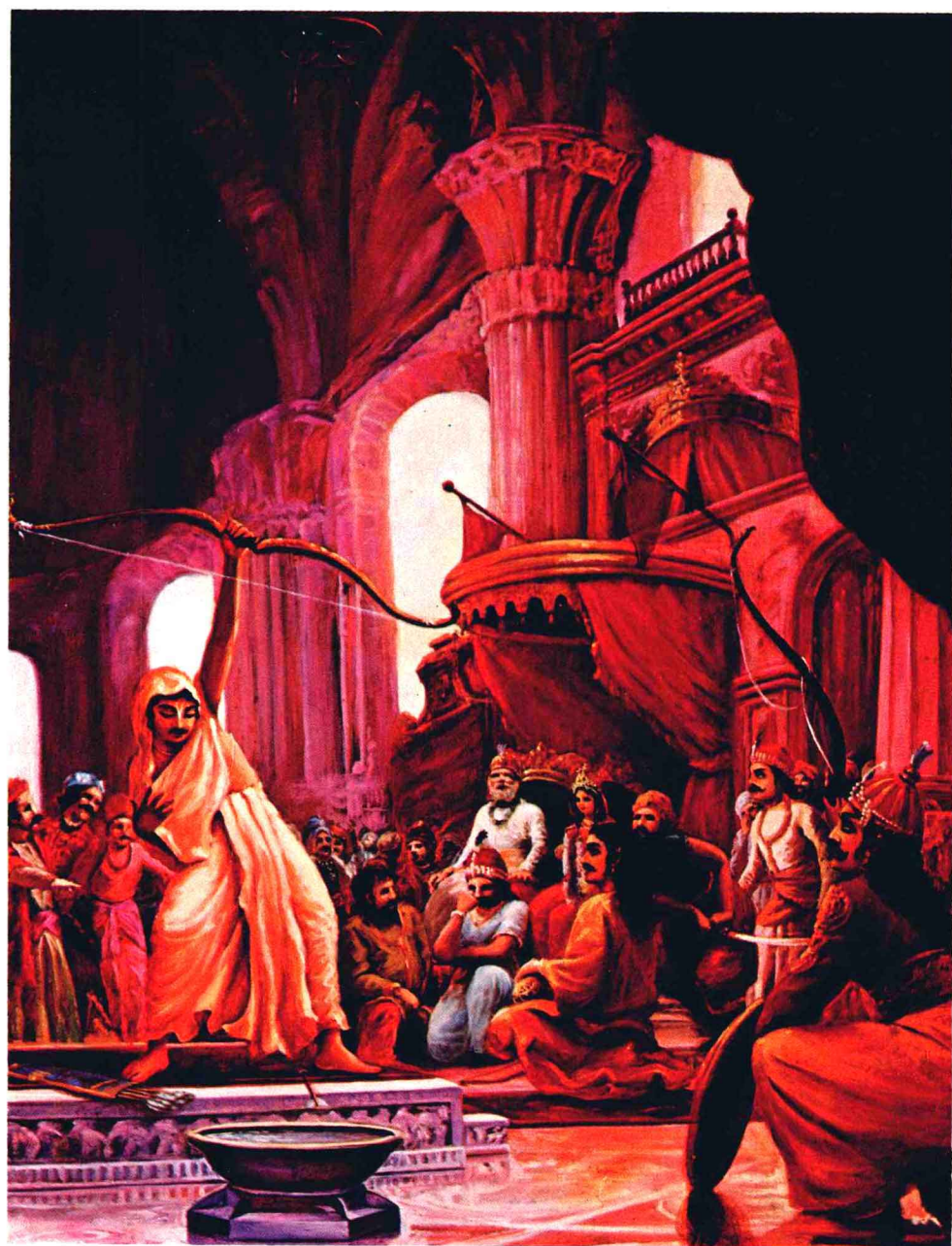
Arjuna, the celebrated friend of Lord Kṛṣṇa, was griefstricken when the Lord closed His earthly pastimes. Remembering Lord Kṛṣṇa and His well wishes, benefactions, intimate familial relations and His chariot driving, Arjuna, overwhelmed and breathing heavily, began to speak: “O King! The Supreme Personality of Godhead, Hari, who treated me exactly like an intimate friend, has left me alone. Thus my astounding power, which astonished even the demigods, is no longer with me. I have just lost Him whose separation for a moment renders all the universes unfavorable and void, like bodies without life. Because He was near me, it was possible for me to conquer with great dexterity the powerful King of heaven, Indradeva, along with his demigod associates, and thus enable the fire-god to devastate the Khāṇḍava forest. By making them widows, Lord Kṛṣṇa loosened the hair of all the wives of the miscreants who dared open the cluster of your Queen’s hair, which had been nicely dressed and sanctified for the great Rājasūya sacrifice. And it was by His influence only that in a fight I was able to astonish the personality of god Lord Śiva, who thus became pleased with me and awarded me his own weapon. O Emperor, now I am separated from my friend and dearest well-wisher, the Supreme Personality of Godhead, and therefore my heart appears to be void of everything.” (pp. 119–146)



## PLATE FIVE

Draupadī was the most beautiful daughter of King Drupada, and when she was a young girl almost all the princes desired her hand. But King Drupada decided to hand over his daughter to Arjuna only and therefore contrived a peculiar way. A fish protected by a wheel was hung from the inner roof of the house. The condition was that out of the princely order, one must be able to pierce the fish's eyes through the wheel of protection, and no one would be allowed to look up at the target. On the ground there was a waterpot in which the target and wheel were reflected, and one had to fix his aim towards the target by looking at the trembling water in the pot. Only Arjuna and Karṇa were capable of successfully piercing the target, but Draupadī tactfully avoided Karṇa by making it known that she was unable to accept as her husband anyone who was less than a *kṣatriya*. Karṇa, being the son of a carpenter, was a *śūdra*, so Draupadī avoided Karṇa by her plea. Thereafter, Arjuna, in the dress of a poor *brāhmaṇa*, pierced the difficult target and thus gained the valuable hand of Draupadī. (p. 125)







## PLATE SIX

Jarāsandha was a very powerful king of Magadha, but he possessed one weakness due to the peculiar circumstances of his birth: he was born in two parts and later joined together by a she-demon named Jarā. Because he was a relative of Kāṁsa, King Jarāsandha became a great enemy of Kṛṣṇa after He had killed Kāṁsa, and there were many fights between Jarāsandha and Kṛṣṇa. Lord Kṛṣṇa wanted to kill him, but He also wanted that those who served as military men for Jarāsandha might not be killed. Therefore a plan was adopted whereby Kṛṣṇa, Bhīma and Arjuna together went to Jarāsandha in the dress of poor *brāhmaṇas* and begged charity from him. Jarāsandha never refused charity to any *brāhmaṇa*, and thus he readily agreed to fight with Bhīma alone. After Bhīma and Jarāsandha had fought to a draw every day for several days, Bhīma became disappointed. Then Kṛṣṇa gave Bhīma hints about Jarāsandha's being joined together as an infant, and thus Bhīma dissected him and so killed him. (pp. 128–129)