

**OM**

This humble project was started on Friday, August 15, 2014

**OM**

**Om Shree Krishnaya Param Brahmane Namah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

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॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namō Bhagavathe Vaasudhevaayah!**

श्रीमद्भागवतम्

**SREEMADH BHAAGAWATHAM  
MOOLAM (ORIGINAL)**

॥ तृतीयस्कन्धः ॥

**THRITHEEYASKANDHAH (CANTO THREE)**

॥ प्रथमोऽध्यायः - १ ॥

**PRATHAMOADHYAYAH (CHAPTER ONE)**

**VidhurOdhdhava Samvaadham (Conversation between Vidhura and  
Udhddhava)**

[This chapter starts with the question of Pareekshith Mahaaraaja to Sri Suka Brahmarshi that when, where and how Vidhura met with Maithreya

Maha Muni and the questions he asked him. During the pilgrimage Vidhura happened to visit Prebhaasa Theerththa and there he met with Udhddhava, the scholarly divinest associate and closest servant of Lord Sri Krishna Bhagawaan. In due course of regardful questions about his friends and relatives and about the Kurukshethra battle, Vidhura specifically requested to explain about the wellbeing of Lord Sri Krishna Bhagawaan. Udhddhava was choked with emotions to respond as his Master Lord Sri Krishna Bhagawaan had departed from this world and went to His abode of Vaikunta. Udhddhava sent Vidhura to Maithreya Maamuni telling, that he would explain everything that Vidhura needs to know. But in this chapter mainly we will read details of the questions by Vidhura to Udhddhava.]

श्रीशुक उवाच

**Sri Suka Uvaacha (Sri Suka Brahmarshi Said):**

एवमेतत्पुरा पृष्टो मैत्रेयो भगवान् किल ।  
क्षत्रा वनं प्रविष्टेन त्यक्त्वा स्वगृहमृद्धिमत् ॥ १ ॥

1

Evamethath puraa prishto Maithreyo Bhagawan kila  
Kshethraa vanam previshtena thyekthvaa svagrihamridhddhimath.

Hey Pareekshith Mahaaraaja! Vidhura, who renounced or abandoned the most prosperous home with firm determination went for pilgrimage to many temples and other sacred places and then proceeded to the forest, had asked the same question or questions to the noblest of the Rishees, Maithreya Maha Muni, in the past.

यद्वा अयं मन्त्रकृद्वो भगवानखिलेश्वरः ।  
पौरवेन्द्रगृहं हित्वा प्रविवेशात्मसात्कृतम् ॥ २ ॥

2

Yedhvaa ayam manthrakridhvo BhagawaanakhilEswarah  
Pauravendhragriham hithvaa previvesaathmasaathkritham.

When Lord Sri Maha Vishnu or Lord Sri Krishna Bhagawaan was at Hasthinapuram carrying the message from your grandfather, Yuddhishtira, stayed in the home of Vidhura after rejecting the offer of Dhuryodhana to stay in the royal palace as their guest.

राजोवाच

**Raajovaacha (King – Pareekshith – Said/Asked):**

कुत्र क्षत्तुर्भगवता मैत्रेयेणास सङ्गमः ।  
कदा वा सह संवाद एतद्वर्णय नः प्रभो ॥ ३॥

3

Kuthra KsheththurBhagawathaa Maithreyenaasa samgemah?  
Kadhaa vaa saha samvaadha? Ethadhvarnnaya nah prebho.

न ह्यल्पार्थोदयस्तस्य विदुरस्यामलात्मनः ।  
तस्मिन् वरीयसि प्रश्नः साधुवादोपबृंहितः ॥ ४॥

4

Na hyalpaarththodhayasthasya Vidhurasyaamalaathmanah  
Thasmin vareeyasi presnassaaddhivaadhopabrimhithah.

[Pareekshith was asking Suka Brahmarshi about Vidhura.] Where did they meet? When did they meet? How and what type of conversation took place between them? Oh, the most divine Suka Brahmarshi! The questions from the most pious and divine and scholarly Vidhura should necessarily be very deep in meaning. His questions would be very appropriate and would definitely increase the happiness of any sacred and noble persons listening to them. Naturally, his questions must incorporate the divinest of the stories. [It is understood that the divinest stories of glorifying deeds of Lord Sri Krishna Bhagawaan.]

सूत उवाच

**Sootha Uvaacha (Sootha Said):**

स एवमृषिवर्योऽयं पृष्टो राज्ञा परीक्षिता ।  
प्रत्याह तं सुबहुवित्प्रीतात्मा श्रूयतामिति ॥ ५॥

5

Sa evamrishivaryoyam prishto raajnjaa Pareekshithaa  
Prethyaaha tham subhuvith preethaathmaa srooyathaamithi.

When Pareekshith Mahaaraaja asked questions like that the noblest Suka Brahmarshi who had thorough knowledge of everything in the world including clear answers to those questions was very pleased and told him “okay if so, please listen very carefully”.

श्रीशुक उवाच

**Sri Suka Uvaacha (Sri Suka Brahmarshi Said):**

यदा तु राजा स्वसुतानसाधून्  
पुष्पन्नधर्मेण विनष्टदृष्टिः ।  
भ्रातुर्यविष्ठस्य सुतान् विबन्धून्  
प्रवेश्य लाक्षाभवने ददाह ॥ ६॥

6

Yedhaa thu raajaa svasuthaanasaaddhoon  
Pushnannaddharmmena vinashtadhrishtih  
Bhraathuruyavishttasya suthaan vibanddhoon  
Prevesya laakshaabhavane dhedhaaha.

When that blind king Ddhritharaashtra, who was also blinded inside in his mind and heart with ignorance of impious intention to satisfy his dishonest and atrocious sons who wanted to burn alive the Paandavaas inside the wax house, supported them.

यदा सभायां कुरुदेवदेव्याः  
केशाभिमर्शं सुतकर्म गर्हाम् ।  
न वारयामास नृपः स्तुषायाः  
स्वास्त्रैर्हरन्त्याः कुचकुङ्कुमानि ॥ ७॥

Yedhaa sabhaayaam kurudhevadhevyaaah  
 Kesaabhimarsam suthakarmmagerhyam  
 Na vaarayaamaasa nripah snushaayaah  
 Svaasrairharanthaayaah kuchakumkumaani.

द्यूते त्वधर्मेण जितस्य साधोः  
 सत्यावलम्बस्य वनागतस्य ।  
 न याचतोऽदात्समयेन दायं  
 तमो जुषाणो यदजातशत्रोः ॥ ८॥

Dhyoother thvaddharmmena jithasya saaddho-  
 Ssathyaavalembasya vanaagethasya  
 Na yaachathoadhaath samayena dhaayam  
 Thamo jushaano yedhajaathasathroh.

The blind Ddhritaraashtra did not prevent or stop the despicable action and actions of his sons from pulling his brother's daughter-in-law, Paanchaali, who washed off saffron dust worn on her nipples with her tears and who was chaste wife of Ddharmmaputhra, by holding her hair into the hall where his son, Dhuryodhana, was gambling dice game with Ddharmmaputhra. [For Dhuryodhana his uncle Sakuni was playing the dice game as his assigned representative. At the orders of Dhuryodhana his younger brother Dhussasana pulled Paanchaali into the royal court hall where dice game was arranged.] This was a very contemptuous incident for Paandavaas and especially for Paanchaali. Dhuryodhana and his supporters deceitfully and unfairly defeated their opponents and snatched away all the wealth, properties and power and sent them away on exile into the forest for twelve years and then one year of exile in incognito. Ddharmmaputhra or Yuddhishtira who was the most pious, virtuous, sagely, honest, pure and very straightforward personality begged and requested to give back the rightfully deserving half of the kingdom which was agreed upon according to the terms of betting. The king Ddhritaraashtra who was blinded with ignorance and deceit did not return the kingdom.

यदा च पार्थप्रहितः सभायां  
जगद्गुरुर्यानि जगाद कृष्णः ।  
न तानि पुंसाममृतायनानि  
राजोरु मेने क्षतपुण्यलेशः ॥ ९॥

9

Yedhaa cha Paarththaprehithassabhaayaam  
Jegadhgururyaani jegaadha Krishnah  
Na thaani pumsaamamrithaayanaani  
Rajoru mene kshethapunyalesah.

The universal preceptor, Lord Sri Krishna Bhagawaan, had gone as a messenger of Paandavaas to Hasthinapura and delivered the message as effective as that of ambrosia. [Lord Sri Krishna Bhagawaan's words are ambrosia. If Kauravaas would have listened to Him the Kurukshethra battle would not have taken place and they would have turned out to be immortal.] But the blind king, Ddhritaraashtra, who was left with not even a bit of virtue did not pay any respect or concede to the request of Lord Sri Krishna Bhagawaan with multiple options.

यदोपहूतो भवनं प्रविष्टो  
मन्त्राय पृष्टः किल पूर्वजेन ।  
अथाह तन्मन्त्रदृशां वरीयान्  
यन्मन्त्रिणो वैदुरिकं वदन्ति ॥ १०॥

10

Yedhopahootho bhavanam prethishto  
Manthraaya prishtah kila poorvajena  
Atthaaha thanmanthradhrisaam vareeyaan  
Yenmanthrino vaidhoorikam vadhanthi.

A number of scholarly political advisors and highly qualified and well renowned ministers had been invited and assembled in the assembly hall of the royal court of Ddhritaraashtra for mediation talk and final agreement acceptable to both parties. [The interested parties were Kauravaas and

Paandavaas.] Vidhura Mahaasaya was the chief among all of them and the Political, Logical and Philosophical advice given by Vidhura in that assembly are extremely popular and extremely useful as the best solution for any political and administrative issues for any time period and under any difficult situations. These Advice are known as Vidhurokthi or the Speech of Vidhura.

अजातशत्रोः प्रतियच्छ दायं  
तितिक्षतो दुर्विषहं तवागः ।  
सहानुजो यत्र वृकोदराहिः  
श्वसन् रुषा यत्त्वमलं विभेषि ॥ ११ ॥

11

“Ajaathasathroh prethiyachccha dhayam  
Thithikshatho dhurvvisaham thavaagah  
Sahaanujo yethra Vrikodharaahih  
Svasan rushaa yeththvamalam bibheshi.”

**[Lord Sri Krishna Bhagawaan’s messages to king Ddhritharaashtra and the advice of Vidhura to Ddhritharaashtra how to respond are given in quotes here.]** “Hey, Ddhritharaashtra Mahaaraaja! Yuddhishtira is tolerating the most intolerable criminal and evil atrocities of your son Dhuryodhana. Bheemasena, the younger brother of Yuddhishtira, is holding up all his anger along with long breaths just like a serpent holding up all the poisons to hiss out at appropriate time. Therefore, you must give back whatever is their due share which politically and legally and hereditarily belongs to them (Paandavaas).”

पार्थास्तु देवो भगवान्मुकुन्दो  
गृहीतवान् सक्षितिदेवदेवः ।  
आस्ते स्वपुर्या यदुदेवदेवो  
विनिर्जिताशेषनृदेवदेवः ॥ १२ ॥

12

“Paarthththaamsthu dhevo Bhagawaan Mukundho

Griheethavaan sakshithidhevadhevah  
Aasthe svapuryaam Yedhudhevadhevo  
Vinirjjithaaseshanridhevadhevah.”

“Lord Sri Krishna Bhagawaan who is always worshipped and prayed and accompanied as associates at his service by Dhevaas or gods of heaven as well as Bhoodhevaas or the gods of earth or Brahmins and also who is the noblest of the Yaadhava dynasty and also who is always being worshiped as the supreme most Primeval and Transcendental Primary Personality by all the kings and emperors of the world and who is popularly called as Sauri or Lord Sri Maha Vishnu has affectionately taken the sons of Paandu to Dhwaaraka and keeping them there with all protection and guidance.”

स एष दोषः पुरुषद्विडास्ते  
गृहान् प्रविष्टो यमपत्यमत्या ।  
पुष्णासि कृष्णाद्विमुखो गतश्रीः  
त्यजाश्वशैवं कुलकौशलाय ॥ १३॥

13

“Sa esha dhoshah purushadhvidaasthe  
Grihaan previshtoayamapathyamathyaa  
Pushnaasi Krishnaadhvimukho gethasree-  
Sthyejaasvasaivam kulakausalaaya.”

“The one who is being taken care of in your palace as your son, Dhuryodhana, is the enemy of that Lord Sri Krishna Bhagawaan who is the destroyer of evil Raakshasaas. In order to protect and save the entire mankind of your kingdom as well as that of the universe you please abandon immediately and send your son, Dhuryodhana, and his followers away from this palace. Otherwise, due to the enmity of Lord Sri Krishna Bhagawaan your entire prosperity, wealth, material possessions, relatives, friends, followers, supporters, etc. would completely be destroyed. There is absolutely no doubt for that.”

इत्यूचिवांस्तत्र सुयोधनेन  
प्रवृद्धकोपस्फुरिताधरेण ।  
असत्कृतः सत्स्पृहणीयशीलः



क्षत्ता सकर्णानुजसौबलेन ॥ १४॥

14

Ithyoochivaamsthathra Suyoddhanena  
Prevridhddhakopaspurithaaddharena  
Asathkrithassathsprihaneeyaseelah  
Ksheththaa sakarnnanujasaubelena.

Vidhura was providing such divine and scholarly advice to Ddhrritharaashtra. The evil minded Dhuryoddhana was sitting there with Dhussaasana, Karnna, Sakuni and other such Aasuric forces. With the covetous allurements of his associates Dhuryoddhana became extremely angry and was unable to bear with such divine advice hence he subjected Vidhura with unlimited abuse and threat with shivering lips and red eyes out of anger.

क एनमत्रोपजुहाव जिह्मं  
दास्याः सुतं यद्वलिनैव पुष्टः ।  
तस्मिन् प्रतीपः परकृत्य आस्ते  
निर्वास्यतामाशु पुराच्छवसानः ॥ १५॥

15

“Ka enamathropajuhaava jihmam  
Dhaasyaassutham yedhbelinaiva pushtah  
Thasmin pretheepah parakrithya aasthe  
Nirvvaasyathaamaasu puraachcchvasaanah”.

Dhuryoddhana bawled out in anger: “Who invited this unwise fool here? He is the insincere son of a maid servant. He is an asura or evil-minded person. He is heinous and useless. He is trying to support the enemies of those who take care of him and feed him daily. He is ungrateful and despicable. Push him out of here and ensure that he cannot move around. But do not kill him just leave him alive but fully mutilated and handicapped.”

स इत्थमत्युल्बणकर्णबाणैः  
भ्रातुः पुरो मर्मसु ताडितोऽपि ।

स्वयं धनुर्द्वारि निधाय मायां  
गतव्यथोज्यादुरुमानयानः ॥ १६॥

16

Sa iththamathyulbenakarnnabaanair-  
Bhraathuh puro marmmasu thaadithoapi  
Svayam ddhanur dhvaari niddhaaya maayaam  
Gethavyatthoayaadhurumaanayaanah.

Vidhura's heart was broken by these cruel words by his nephew, Dhuryodhana, especially in front of his elder brother, Ddhritharaashtra, who is the father of Dhuryodhana. These words pierced his heart and mind like sharp arrows dipped in deadly poison. It was very painful and distressing. But the noblest of the scholar Vidhura Mahaasaya tolerated and contained all those pains in respect of the illusory power of Lord Sri Krishna Bhagawaan and without saying a word he surrendered his bow and arrow at the doorsteps and bowed down at the feet of his brother and left royal court hall where the conference was progressing. [What Vidhura meant here is that he was sure all these are due to illusory power of Lord Sri Krishna Bhagawaan that Ddhritharaashtra was not able to see the political and legal justice or even the simple humanitarian factor. He was so ignorant with blind love towards his son and could not see the atrocities he caused to the family and to the society.]

स निर्गतः कौरवपुण्यलब्धो  
गजाह्वयात्तीर्थपदः पदानि ।  
अन्वाक्रमत्पुण्यचिकीर्षयोर्व्यां  
स्वधिष्ठितो यानि सहस्रमूर्तिः ॥ १७॥

17

Sa nirggetha Kauravapunyalebddho  
Gejaahvayaaththeerththapadhah padhaani  
Anvaakramth punyachikeershayorvyaam  
Svaddhishtitho yaani sahasramoorththih.

Vidhura, the noble and divine scholar, was born to the dynasty of Kaurava only because of the divinity and virtue of its forefathers or ancestors.

Vidhura abandoned the palace like this with the abuse and ill treatment of Dhuryodhana. With the intention of performing virtuous actions Vidhura visited many temples and holy places as a pilgrim. He visited many temples of Lord Sri Maha Vishnu. He was in the ecstasy of blissful happiness by worshiping and singing the glorifying deeds of Lord Sri Maha Vishnu. With that blissful happiness he visited many divine places.

पुरेषु पुण्योपवनाद्रिकुञ्जे-  
ष्वपङ्कतोयेषु सरित्सरःसु ।  
अनन्तलिङ्गैः समलङ्कृतेषु  
चचार तीर्थायतनेष्वनन्यः ॥ १८॥

18

Pureshu punyopavanaadhrikunje-  
Shvapankathoyeshu sarithsarassu  
Ananthalinggaissamalamkritheshu  
Chachaara theerththayathaneshvananya.

Vidhura travelled alone to many different cities, towns, holy mountains, forests, gardens, parks, holy rivers like Ganga, Yamuna, etc., beautiful streams, lakes and also many temples of Lord Sri Krishna Bhagawaan where any devotee can feel the presence of Him and obtain His blessings with sincere and devotional worship. Vidhura was travelling thinking of and praying to Lord Sri Krishna Bhagawaan always with full concentration and steadfast devotion in his mind and heart.

गां पर्यटन्मेध्यविविक्तवृत्तिः  
सदाऽऽप्लुतोऽधःशयनोऽवधूतः ।  
अलक्षितः स्वैरवधूतवेषो  
व्रतानि चरे हरितोषणानि ॥ १९॥

19

Gaam paryatan meddhyavivikthavriththi-  
Ssadhaaaapluthoaddhassayanoavaddhoothah  
Alekhithah svairavaddhoothavesho  
Vrathaani chere Harithoshanaani.

Vidhura abandoned all material activities and entered into Sanyaasam or Asceticism. [Sanyaasam is the fourth stage of life abandoning all material activities and entering into spirituality for self or soul realization.] He used to perform many ablutions daily in order to ensure physical purity. He used to lie down on bare ground without any bedding or mat. He used to move around like an Avaddhootha or Mendicant who had no material interest. His form and appearance changed so that even his closest associates and relatives were unable to recognize him. He moved around in the world with the sole purpose of worshipping Lord Hari or Lord Sri Maha Vishnu or Lord Sri Krishna Bhagawaan for His appeasement and blessing.

इत्थं व्रजन्भारतमेव वर्ष  
कालेन यावद्गतवान्प्रभासम् ।  
तावच्छशास क्षितिमेकचक्रा-  
मेकातपत्रामजितेन पार्थः ॥ २० ॥

20

Iththam vrajan Bhaarithameva varsham  
Kaalena yaavadh gethavaan Prebhaasam  
Thaavachchasaasa kshithimekachakraa-  
MEkaapathraamajithena Paarththah.

Vidhura traveling over the land of Bhaaritha reached at Prebhaasa Theerththa or Prebhaasa Kshethra or the holy or pilgrimage place called Prebhaasa. At that time Yuddhishtira became the one and only emperor of the world or he brought the country within single military strength under a single flag.

तत्राथ शुश्राव सुहृद्विनष्टिं  
वनं यथा वेणुजवह्निसंश्रयम् ।  
संस्पर्धया दग्द्धमथानुशोचन्  
सरस्वतीं प्रत्यगियाय तूष्णीम् ॥ २१ ॥

21

Thathraattha susraava suhridhvinashtim

Vanam yetthaa venujavahnisamsreyam  
Samspardhddhayaa dhegdhddhamatthaanusochan  
Saraswatheem prethyagiyaaya thushneem.

When he was at Prebhaasa, heard the story of the destruction of Yaadhava dynasty by casual rivalry, just like how the entire forest being burned to ashes with the friction of two bamboo trees. [Yaadhavaas went on jolly and merriment pilgrimage trip to Prebhaasa. With the indirect consent of Lord Sri Krishna Bhagawaan they started drinking and ended up in serious brawl leading to the destruction of all of them. The story will be detailed in Canto twelve. It is a natural phenomenon for bamboo trees to strike during summer and cause forest fire.] Hearing this sad and heartbreaking news Vidhura became silent and sorrowfully walked to western direction towards the holy place known as Saraswathy River.

तस्यां त्रितस्योशनसो मनोश्च  
पृथोरथाग्नेरसितस्य वायोः ।  
तीर्थं सुदासस्य गवां गुहस्य  
यच्छ्राद्धदेवस्य स आसिषेवे ॥ २२॥

22

Thasyaam thrithasyosanaso manoscha  
PritthorathhaagnerAsithasya Vayoh  
Theerththam Sudhasasya gevaam Guhasya  
Yechcchraadhdhadhevasya sa Aasisheve.

After reaching at the banks of Saraswathy River, Vidhura performed ablutionary baths on all the eleven Theerthththas or Pilgrimages named 1) Thritha, 2) Usana, 3) Manu, 4) Pritthu, 5) Agni, 6) Asitha, 7) Vaayu, 8) Sudhaasa, 9) Gevaam or Go, 10) Guha and 11) Sraadhddhadheva on the same river at nearby area.

अन्यानि चेह द्विजदेवदेवैः  
कृतानि नानाऽऽयतनानि विष्णोः ।  
प्रत्यङ्गमुख्याङ्कितमन्दिराणि  
यद्दर्शनात्कृष्णमनुस्मरन्ति ॥ २३॥

Anyaani cheha dhvijadhevadhevaih  
 Krithaani naanaayathanaani Vishnoh  
 Prethyanggamukhyaankithamandhiraani  
 Yedhdhersanaath Krishnamanusmaranthi.

Vidhura also visited many other temples of Lord Sri Maha Vishnu established by the Brahmins, Dhevaas, Rishees, Maharshees, etc. which were capable of bringing divinely blissful happiness sublimated with beauty of nature.

ततस्त्वतिव्रज्य सुराष्ट्रमृद्धं  
 सौवीरमत्स्यान् कुरुजाङ्गलांश्च ।  
 कालेन तावद्यमुनामुपेत्य  
 तत्रोद्धवं भागवतं ददर्श ॥ २४॥

Thathasthvathivrajya suraashtramrigdham  
 SauveeraMathsyaan KurujaAmgalaamscha  
 Kaalena thaavadhyamunaamupethya  
 Thathrodhddhavam Bhaagawatham dhedharsa.

Then he visited very prosperous and divine places like Sauraashtra, Mathsya, Sauveera, and Kurujaamgala and in the course of his trip he reached at most divine pilgrimage called Kaalindhi and met Udhdhdhava the divinest associate of Lord Sri Krishna Bhagawaan.

स वासुदेवानुचरं प्रशान्तं  
 बृहस्पतेः प्राक्तनयं प्रतीतम् ।  
 आलिङ्ग्य गाढं प्रणयेन भद्रं  
 स्वानामपृच्छद्भृगवत्प्रजानाम् ॥ २५॥

Sa Vaasudhevaanucharam presaantham  
 Brihaspatheh praakthanayam pretheetham

Aalimgya gaaddam prenayena bhadhram  
Svanaamaprichcchadh Bhagawathprejaanaam.

At Kaalindhi he met with Udhddhava, who was in his previous life, one of the most prominent students of Brihaspathi who the preceptor of gods of heaven is. And now Udhddhava is an associate and constant companion and the humblest servant of Lord Sri Krishna Bhagawaan. As soon as Vidhura met Udhddhava they embraced each other, and Vidhura asked about the wellbeing of all Yaadhavaas who the subjects of Lord Sri Krishna Bhagawaan and known to him well are.

कच्चित्पुराणौ पुरुषौ स्वनाभ्य-  
पाद्मानुवृत्त्येह किलावतीर्णौ ।  
आसात उर्व्याः कुशलं विधाय  
कृतक्षणौ कुशलं शूरगेहे ॥ २६॥

26

“Kachchith puraanaau purushau svanaabhya-  
Paathmaanuvrithyeha kilaavatheernnau  
Aasaatha urvyaah kusalam viddhaaya  
Krithakshanau kusalam Sooragehe.”

“At the request of Brahma Dheva, who was born on the lotus flower sprout from naval portion of Lord Sri Maha Vishnu, Lord Sri Maha Vishnu incarnated as Raama or Balaraama and Krishna who are primeval supreme primary personalities in order to develop and progressively increase prosperities by destroying and eliminating excessive evil forces prevailed on earth and in the universe. Are they both, after long active life, now living restfully at the house of Vasudhevar, their father, comfortably and happily?”

कच्चित्कुरूणां परमः सुहृन्नो  
भामः स आस्ते सुखमङ्ग शौरिः ।  
यो वै स्वसृणां पितृवद्ददाति  
वरान् वदान्यो वरतर्पणेन ॥ २७॥

27

“Kachchith Kuroonaam paramassuhrinno  
Bhaamassa aasthe sukhamanga Saurih  
Yo vai svasthranaam pithrivadhdhedhaathi  
Varaan vadhaanyo varatharppanena.”

“Is Vasudhevar, father of Lord Sri Krishna Bhagawaan who is the noblest and worship-able supreme God, also is the closest associate and the best and the dearest friend of Paandavaas or Kuroos, doing well? Vasudhevar is the most generous personality. Is He not satisfying and fulfilling all the wishes and needs of Paandavaas just like how a father meets with all the needs and wishes of his children? I am certainly confident that should be continuing smoothly without any hindrance.”

कच्चिद्वरूथाधिपतिर्यदूनां  
प्रद्युम्न आस्ते सुखमङ्ग वीरः ।  
यं रुक्मिणी भगवतोऽभिलेभे  
आराध्य विप्रान् स्मरमादिसर्गे ॥ २८॥

28

“KachchidhvarootthaaddhipathirYedhoonaam  
Predhyumna aasthe sukhamangga veerah  
Yem Rukminee Bhagawathoabhilebhe  
Aaraadhddhya vipraan smaramaadhisargge.”

“Has Predhyumna, who was Kamadheva or Cupid or god of love and romance in the previous birth and who was being born as the son of Rukmini Dhevi and Lord Sri Krishna Bhagawaan with grace and blessings of Brahmins due to constant worship of Rukmini Dhevi and who was the leader and Commander-in-Chief of Yaadhava warriors, also keeping well and providing happiness to entire Yaadhava community?”

कच्चित्सुखं सात्वतवृष्णिभोज-  
दाशार्हकाणामधिपः स आस्ते ।  
यमभ्यषिञ्चच्छतपत्रनेत्रो  
नृपासनाशां परिहृत्य दूरात् ॥ २९॥



“Kachchith sukham SaathvathaVrishniBhoja-  
Dhaasaarhakaanaamaddhipah sa aasthe  
Yemabhyashinjchachcchathapathranethro  
Nripaasanaasaam parihrithya dhooraath.”

“How about Ugrasena, hope he is doing well? Ugrasena has been installed as the king of Dhaasaarhaas, Vrishnees, Saaththvathaas, Bhojaas, etc. by Lord Sri Krishna Bhagawaan. Though Lord Sri Krishna Bhagawaan was duly entitled and deserved to be enthroned as the king, he abandoned the interest on the throne and generously performed coronation ceremony for Ugrasena in that position. [This story will be detailed in Dhesama Skanddha.]”

कच्चिद्धरेः सौम्य सुतः सदृक्ष  
आस्तेऽग्रणी रथिनां साधु साम्बः ।  
असूत यं जाम्बवती व्रताढ्या  
देवं गुहं योऽंबिकया धृतोऽग्रे ॥ ३०॥

“Kachchidhddharessaumya! Suthassadhriksha  
Aastheaganee retthinaam saaddhu Saambah  
Asootha yem Jaambavathee vrathaaddyaa  
Dhevam Guham yomAmbikayaa ddhrithoagre.”

“Hope Saamba, the son of Jaambavathy and Lord Sri Krishna Bhagawaan, is keeping fine. In the previous birth he was Subramanian, the son of Paarvathy Dhevi and Parama Siva. Jaambavathy was constantly worshipping with severe austerity to Paarvathy Dhevi and was blessed to have a son like Subramanian and that is how Saamba was born. He is as handsome as Lord Sri Krishna Bhagawaan and resembles exactly like him. He is one of the bravest warriors and fastest chariot drivers.”

क्षेमं स कच्चिद्युयुधान आस्ते  
यः फाल्गुनाल्लब्धधनूरहस्यः ।  
लेभेऽञ्जसाधोक्षजसेवयैव

“Kshemam sa kachchidhYuyuddhaana aasthe  
Yah Phaalgunaallebdddhaddhanoorehasyah  
LebheanjjasAddhokshajasevayaiva  
Gethim thadheeyaam yethibhirdhdhuraapaam.”

“How is Saathyaki doing? Hope he is also doing well. Saathyaki is the one who learned and mastered all about archery from Phaalguna or Arjjuna. He is as good as Arjjuna in archery and chariot driving. Saathyaki is an associate of Lord Sri Krishna Bhagawaan and always at his service. He had the luck which even the most devoted Rishies had not been able to attain as to have the Saameepya or Proximity of Lord Sri Krishna Bhagawaan always. [He was the only Yaadhava fought at the side of Paandavaas along with Lord Sri Krishna Bhagawaan as the primary disciple of Arjjuna. We will read this story also in detail in Dhesama Skanddha.]

कच्चिद्बुधः स्वस्त्यनमीव आस्ते  
श्वफल्कपुत्रो भगवत्प्रपन्नः ।  
यः कृष्णपादाङ्कितमार्गपांसु-  
ष्वचेष्टत प्रेमविभिन्नधैर्यः ॥ ३२ ॥

“Kachchith Buddhah svasthyanameeva aasthe  
Svaphalkaputhro Bhagawathprepannah  
Yeh Krishnapaadhaankithamaarggapaamsu-  
Shvacheshtatha premavibhinnaddhairyah.”

“Oh! Please let me know whether our Akrura, the son of Svaphalka, is keeping fine. He is one of the staunchest devotees of Lord Sri Krishna Bhagawaan. He is a master of Vedhaas, and a self realized soul. He is a great scholar. He was the one who was rolling down on the ground of Aampaati to get pasted with the dust which has been sanctified by the foot marks of Lord Sri Krishna Bhagawaan while he was a little boy. His devotion to Lord Sri Krishna is matchless. I am sure with the grace and

blessing of Lord Sri Krishna Bhagawaan he must be enjoying the blissful ecstasy of divinity. [We will have a few episodes about Akrura in Dhesama Skanddha.]”

कच्चिच्छिवं देवकभोजपुत्र्या  
विष्णुप्रजाया इव देवमातुः ।  
या वै स्वर्गर्भेण दधार देवं  
त्रयी यथा यज्ञवितानमर्थम् ॥ ३३॥

33

“KachchichcChivam DhevakaBhojaputhryaa  
Vishnuprejaayaa iva dhevamaathuh  
Yaa vai svagerbhena dheddhaara dhevam  
Theyee yetthaa yejnjavithaanamarththam.”

“How is Dhevaki Dhevi doing? Hope she is doing well. Dhevaki Dhevi is the divinest of the divinest lady on earth as she conceived Lord Sri Krishna Bhagawaan who is the embodiment of Vedhaas and reservoir of Yaagaas who the Primeval First Personality of Supreme God is and held Him in her womb for ten months and delivered. Who in the world can be as fortunate as Dhevaki Dhevi? [No one can be.] She is like the mother of all Dhevaas or gods of heaven. [In her previous birth Dhevaki Dhevi was Adhithi who is the mother of all Dhevaas. We will read the story of Dhevaki Dhevi also in Dhesama Skanddha.]”

अपिस्विदास्ते भगवान्सुखं वो  
यः सात्वतां कामदुघोऽनिरुद्धः ।  
यमामनन्ति स्म ह शब्दयोनिं  
मनोमयं सत्त्वतुरीयतत्त्वम् ॥ ३४॥

34

“Api svidhaasthe Bhagawaan sukham vo  
Yessaathvathaam kaamadhughoAnirudhddhah  
Yemaamananthi sma ha sabdhayonim  
Manomayam saththvathureeyathaththvam.”

“Oh! Please let me know whether Anirudhddha is doing well. He is known to be the cause and the source of Rig Vedha, or he is one fourth of Lord Sri Maha Vishnu and as all the four Vedhaas represent Him fully. He is the provider and fulfiller of all the wishes of his devotees. He is the conscientiousness of all the species including Dhevaas, Asuraas and Mankind. He is the most handsome of all the Yaadhavaas.”

अपिस्विदन्ये च निजात्मदैव-  
मनन्यवृत्त्या समनुव्रता ये ।  
हृदीकसत्यात्मजचारुदेष्ण-  
गदादयः स्वस्ति चरन्ति सौम्य ॥ ३५॥

35

“Api svidhanye cha nijaathmadheiva-  
Mananyavriththya samanuvrathaa ye  
HridheekaSathyaathmajaChaarudheshna-  
Gedhaadhayah svasthi charanthi saumya!”

“Hey, Udhddhava please also let me know whether the sons of Sathyambhaama or Bhaama named as Gedha and Chaarudheshna, those who are true representation of Lord Sri Krishna Bhagawaan assuming different physical forms and those who are also the staunchest devotees of Lord Sri Krishna Bhagawaan, are all doing well and living comfortably and happily.”

अपि स्वदोभ्यां विजयाच्युताभ्यां  
धर्मेण धर्मः परिपाति सेतुम् ।  
दुर्योधनोऽतप्यत यत्सभायां  
साम्राज्यलक्ष्म्या विजयानुवृत्त्या ॥ ३६॥

36

“Api svadhorbhyaam VijayaAchyuthaabhyaam  
Ddharmmena ddharmmah paripaathi sethum  
Dhuryoddhanoathapyatha yethsabhaayaam  
Saamraajyalekshmyaa vijayaanuvriththya?”

“Let me also know that whether now Yuddhishtira, son of Yema Ddharmma Raaja, is doing well and ruling the kingdom according to righteous principles and taking care of his subjects with prosperity and progress in all respects as he is always being supported and protected by Lord Sri Krishna Bhagawaan and Paarthththa as his two strong hands. And in the past when Dhuryodhdhana entered into the royal palace of Indhrapresttha while Yuddhishtira was ruling, he raged with enviousness by seeing the prosperity and abundance of wealth and treasures.”

किं वा कृताघेष्वघमत्यमर्षी  
भीमोऽहिवद्दीर्घतमं व्यमुञ्चत् ।  
यस्याङ्घ्रिपातं रणभूर्न सेहे  
मार्गं गदायाश्चरतो विचित्रम् ॥ ३७॥

37

“Kim vaa krithaagheshvaghathamathyamarshee  
Bheemoahivaddheerghathamam vyemunchan  
Yesyangghripaatham renabhoornna sehe  
Maarggam gedhaayaascharatho vichithram.”

“Most divine Udhddhava! Please let me know if Bheemasena who was like a hissing cobra was able to release out all his anger and wrath against Kauravaas, the evil-minded sinners, in the battlefield of Kurukshethra by crushing them down to death? That was his long-cherished wish. He was the expert on club fighting, and no one could challenge him in that. Also, he is the strongest and mightiest of the Paandavaas.”

कच्चिद्वशोधा रथयूथपानां  
गाण्डीवधन्वोपरतारिरास्ते ।  
अलक्षितो यच्छरकूटगूढो  
मायाकिरातो गिरिशस्तुतोष ॥ ३८॥

38

“Kachchidhyesodhdhaa retthayoothhapaanaam  
Gaandeevaddhanvoparethaariraasthe  
Aleksitho yechcharakootagooddo

Maayaakiraatho Girisasthuthathosha?”

“I also hope Arjjuna is doing well. Lord Sri Maha Dheva along with his consort Paarvathy Dhevi appeared in front of him as a hunter and a lady hunter to witness the unmatched skill of Arjjuna on archery and has admired him as a staunch devotee of Lord Sri Maha Deva and blessed him with the renowned arrow called Paasupatha. Also, he has gained Gaandeeva from Fire-god or Agni Dheva by fulfilling the wish of burning out Khaandava forest. Arjjuna is the son of Dhevendhra, the god of heaven. Has he uprooted and destroyed the entire enemy forces arrayed under Dhuryodhana?”

यमावुतस्वित्तनयौ पृथायाः  
पार्थैर्वृतौ पक्ष्मभिरक्षिणीव ।  
रेमात उद्दाय मृधे स्वरिक्थं  
परात्सुपर्णाविव वज्रिवक्त्रात् ॥ ३९॥

39

“Yemaavuthasviththanayau pritthaayaah  
Paarththairvrithau pashmabhirakshineeva  
Remaatha udhdhaayamriddhe svarikttham  
Paraath Suparnnaaviva vajrivakthraath.”

“Hey Udhddhava, have Nakula and Sahadheva, the twin sons of Prittha on Aswanidhevaas, doing well and living happily and comfortably as they are being protected by the sons of Kunthi Dhevi just like how the eyes are protected by eyelids? Have they been able to retrieve their kingdom from Dhuryodhana who was holding it illegitimately just like how Garuda snatched away the ambrosia or nectar from Dhevendhra? [This story of Garuda and Ambrosia would be detailed later on in Dhesama Skandhddha.]”

अहो पृथापि ध्रियतेऽर्भकार्थे  
राजर्षिवर्येण विनापि तेन ।  
यस्त्वेकवीरोऽधिरथो विजिग्ये  
धनुर्द्वितीयः ककुभश्चतस्रः ॥ ४०॥

“Aho pritthaapi ddhriyathearbhakaartthe  
Raajarshivaryena vinaapi thena  
YesthvekaveeroAddhorettho vijigye  
Ddhanurdhvitheeyah kakubhaschathasrah”

“It is amazing and extremely daring on the part of Kunthi Dhevi still living for the sake of her children even after the death of her beloved husband Paandu who conquered the whole world by his might and power and especially by the skill of archery and conquered the world fighting with his bow and arrow.”

सौम्यानुशोचे तमधःपतन्तं  
भ्रात्रे परेताय विदुद्गुहे यः ।  
निर्यापितो येन सुहृत्स्वपुर्या  
अहं स्वपुत्रान्समनुव्रतेन ॥ ४१ ॥

“Saumyaanusochē thamaddhahpathantham  
Bhraathre parethaaya vidhudhruhe yah  
Niryaapitho yena suhrithsvapuryaa  
Aham svaputhraan samanuvrathena.”

“I am weeping and praying for Ddhritharaashtra who was forced to take side of his cruel and evilminded son, Dhuryoddhana and his followers, due to selfish and blind affinity towards him and thereby subjected the sons of his younger brother, Paandu who honestly entrusted the responsibility of looking after his children and ruling his kingdom righteously, with unbearable hardships. Also, I am weeping for his helplessness in abandoning and exiling me from the palace.”

सोऽहं हरेर्मर्त्यविडम्बनेन  
दृशो नृणां चालयतो विधातुः ।  
नान्योपलक्ष्यः पदवीं प्रसादा-  
च्चरामि पश्यन् गतविस्मयोऽत्र ॥ ४२ ॥

“Soaham Harermmarththyavidambanena  
Dhriso nrinaam chaalayatho viddhaathuh  
Naanyopalekshyah padhaveem presaadhaa-  
Chcharaami pasyan gethavismayoathra.”

“Activities of Lord Sri Krishna Bhagawaan are astonishing and amazing especially when He is performing these wonderful deeds as if he is like a mortal human being. I am sure that with such deeds He is creating illusory enticement and amazing charm to the universe. He is the one who creates, maintains, and destroys the universe promptly with his mercy. It is too difficult to identify and recognize His greatness and nobility. Within my limitations I have tried and still continue my effort to recognize him. Therefore, I have traveled and am continuing my journey throughout the world thinking of His greatness and nobility and not being recognized or identified by anyone else that who I am. [What Vidhura means here is that as he has changed completely in appearance, and nobody can recognize him now.]”

नूनं नृपाणां त्रिमदोत्पथानां  
महीं मुहुश्चालयतां चमूभिः ।  
वधात्प्रपन्नार्तिजिहीर्षयेशो-  
ऽप्युपैक्षताघं भगवान्कुरूणाम् ॥ ४३ ॥

“Noonam nripaanaam thrimadhothpatthaanaam  
Maheem muhuschaalayathaam chamubhih  
Vaddhaath prepannarththijiheershayeso-  
Pyupaikshathaagham Bhagawaan kuroonaam.”

“The Kauravaas were very egotistically proud and arrogant due to unlawful and wrongful possession and control of wealth, dynastic nobility, educational qualifications and such negativities. They were intoxicated with power and control and wealth and therefore they opt to choose evil and sinful path in the course of their life. With the muscle power of their army force they threatened the world. Despite all these Lord Sri Krishna



Bhagawaan, who was always ready and interested and positively prepared to protect the virtuous side, was a little bit lax on his part to take immediate action and destroy and uproot them altogether or bring them down to justice. Why we say the Lord Sri Krishna Bhagawaan was a little bit lax because he closed his eyes against all the evil and sinful deeds of Kauravaas instead of punishing them there and then.”

अजस्य जन्मोत्पथनाशनाय  
कर्माण्यकर्तुर्ग्रहणाय पुंसाम् ।  
नन्वन्यथा कोऽर्हति देहयोगं  
परो गुणानामुत कर्मतन्त्रम् ॥ ४४॥

44

“Ajasya jenmothpathanasanaaya  
Karmmaanyakarththurgrehanaaya pumsaam  
Nanvanyatthaa koarhathi dhehayogam  
Paro gunaanaamutha karmmathanthram.”

“Though Lord Sri Krishna Bhagawaan is deathless and eternal He has assumed many births to destroy the entire Asura Kulaas or Demonic Dynasties or those who are with demonic or evil thoughts and or deeds. Though inactive He has performed many different actions like advising Paandavaas to destroy Kauravaas and providing Geethopadhesa to Arjjuna, Bhaagawathopadhesa to Udhddhava and so on. Lord Sri Krishna Bhagawaan is the Primordial and Primary First Personality and is the Supreme God. Otherwise, He, being a Nirrguna or independent of Qualities how can He be involved in any actions concerning the mankind?”

तस्य प्रपन्नाखिललोकपाना-  
मवस्थितानामनुशासने स्वे ।  
अर्थाय जातस्य यदुष्वजस्य  
वार्ता सखे कीर्तय तीर्थकीर्तेः ॥ ४५॥

45

“Thasya prepannaakhilalokapaanaam  
Avastthithaanaamanusaasane sve

Arththaaya jaathasya Yedhushvajasya  
Vaarththaam sakhe! Keerththaya theerththakeerththeh”

“In order to protect the emperors and kings those who are his true devotees and votaries also Rishees or Sages those who strictly follow the norms stipulated in the Vedhaas and other Treaties Lord Sri Krishna Bhagawaan who took birth in the Yaadhava Dynasty has assumed many other births also in human form. Vidhura asked Maithreya to explain the sacred and sanctifying stories describing the glories and wonderful deeds of Lord Sri Krishna Bhagawaan, the Perfect and the Supreme most Incarnation of Lord Sri Maha Vishnu.”

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां  
तृतीयस्कन्धे विदुरोद्धवसंवादे प्रथमोऽध्यायः ॥ १ ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam  
Thritheeyaskanddhe Vidhuroddhavasamvaadhe  
Pratthamoaddhyaayah

Thus, we conclude the First Chapter named the Conversation between Vidhura and Udhddhava of the Third Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

**Om Shree Krishnaya Param Brahmane Namah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**