

OM

Om Shree Krishnaaya Param Brahmane Namah!

**Om Namō Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ दशमस्कन्धः पूर्वार्धं ॥

**DESAMASKANDDHAH (CANTO TEN)
(POORVVAARDHDDHAH = THE FIRST HALF)**

॥ द्विचत्वारिंशोऽध्यायः - ४२ ॥

**DHVAACHATHVAARIMSATHTHAMOADDHYAAYAH (CHAPTER
FORTY-TWO)**

**Poorvvardhddhe – MallaRenggOpaVarnnanam
[SairanddhreeVaraDhaanam – MallaRengaVarnnanam] (Description of
Wrestling Arena [Benediction Provided to Thrivikra or Sairanddhri –
Description of the Festivities of Wrestling Arena])**

[In this chapter we can read the details of benediction given by Sree Krishna Bhagawaan to Thrivakra who was a hunchbacked beauty. While Raama, Krishna and Their Gopa friends were walking about Matthuraapuri enjoying the majesty and magnanimity of the city they noticed a beautiful young maidservant who was hunchbacked selling fragrant ointments. By holding her feet with His two toes Krishna Bhagawaan straightened her and removed her hunch in a moment. Though she invited Him to visit her home, Krishna promised her that He will certainly visit her home after accomplishing some of the tasks in His mission. Then they saw the Yaagasaala where the Ddhanush or Bow was kept. Krishna strung the Ddhanush and snapped it despite the Guards and Securities tried to stop Him. Raama and Krishna killed all the Guards and Securities easily with the two broken pieces of Ddhanush. After that they went to Their wagon encampments and slept comfortably. Kamsa was unable to sleep that night because of many terrifying bad omens. Next day morning the Wrestling Arena was ready for the wrestling competition. Kamsa and others occupied their seats in the Arena. Chaanoora and other Wrestlers arrived in festive mood. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

अथ व्रजन् राजपथेन माधवः
स्त्रियं गृहीताङ्गविलेपभाजनाम् ।
विलोक्य कुब्जां युवतीं वराननां
पप्रच्छ यान्तीं प्रहसन् रसप्रदः ॥ १॥

1

Attha Vrajan Raajapatthena Maaddhavah
Sthriyam griheethaanggavilepabhaajanaam
Vilokya Kubjaam yuvatheem varaananaam
Paprechccha yaantheem prehasan Resapedhah.

While walking through the Royal Path or King's Road, The most Effulgent Maaddhava Bhagawaan or Govindha Vaasudheva Sree Krishna Bhagawaan saw a very beautiful looking and attractive young lady carrying a tray of fragrant ointments. He also noticed that the beautiful young lady

was a hunchback, and she was hunching. Govindha Vaasudheva Sree Krishna Bhagawaan smilingly in a very affectionate and loving tone asked her:

का त्वं वरोर्वेतदु हानुलेपनं
कस्याङ्गने वा कथयस्व साधु नः ।
देह्यावयोरङ्गविलेपमुत्तमं
श्रेयस्ततस्ते न चिराद्भविष्यति ॥ २॥

2

“Kaa thvam varorvvethadhuhaanulepanam
Kasyaanggena vaa katthayasva saaddhu nah
Dhehyaavayoranggavilepamuththamam
Sreyasthasthe na chiraadbhavishyathi.”

“Oh, Beautiful Lady! You are Varoru or very beautiful-thighed. Who are you? What is your name? You have fragrant ointments. Who is it for, My dear beautiful Lady? Where are you going? Please tell Us truthfully in detail. Please give Us both some of your finest ointments and you will soon gain some great boon and attain auspiciousness in life.”

सैरन्ध्र्युवाच

SairanddhryUvaacha (Sairanddhri or Kubja or Thrivakra Said):

दास्यस्म्यहं सुन्दर कंससम्मता
त्रिवक्रनामा ह्यनुलेपकर्मणि ।
मद्भ्रावितं भोजपतेरतिप्रियं
विना युवां कोऽन्यतमस्तदर्हति ॥ ३॥

3

“Dhaasysmyaham, Sundhara, Kamsasammathaa
Thrivakranaamaa hyanulepakarmmani
Madhbhaavitham Bhojapatherathipriyam
Vinaa yuvaam koanyathamasthadharhathi.”

“Oh, The Most Handsome One! My name is Thrivakra. I am a servant of Bhoja Raaja Kamsa. My work is to prepare the fragrant ointments for him. He has a high regard and great likings for all ointments I make. Who else other than You Two deserve my ointments, which the King of Bhoja likes very much? [Thrivakra means that Raama and Krishna are the most deserving Personalities to wear the fragrant ointments she makes.]”

रूपपेशलमाधुर्यहसितालापवीक्षितैः ।
धर्षितात्मा ददौ सान्द्रमुभयोरनुलेपनम् ॥ ४॥

4

Roopapesalamaaddhuryahasithaalaapavekshithaih
Ddharshithaathmaa dhedhau saandhramubhayoranulepanam.

The mind and heart of Thrivakra was overwhelmed by the beauty, charm, sweetness, smiles, glances, enticing words and the overall look of Raama and Krishna. She gave super quality fragrant ointments generously to both Govindha Vaasudheva Sree Krishna Bhagawaan and Sankarshana Belabhadhra Bhagawaan.

ततस्तावङ्गरागेण स्ववर्णैतरशोभिना ।
सम्प्राप्तपरभागेन शुशुभातेऽनुरञ्जितौ ॥ ५॥

5

Thathasthaavanggaraagena svavarnnetharasobhinaa
Sampraapthaparabhaagena susubhaatheanurenjjithau.

Both Sankarshana Bhagawaan and Vaasudheva Sree Krishna Bhagawaan were anointed with most excellent ointments in contrast matching of Their complexions. With such contrast matching ointments Both Sankarshana Bhagawaan and Vaasudheva Sree Krishna Bhagawaan, Who are the enemies and killers of all the Dhaanavaas, Asuraas, Raakshasaas and all demonic natured creations, became very effulgent and luminous.

प्रसन्नो भगवान् कुब्जां त्रिवक्रां रुचिराननाम् ।
ऋज्वीं कर्तुं मनश्चक्रे दर्शयन् दर्शने फलम् ॥ ६॥

6

Presanno Bhagawaan Kubjaam Thrivakraam ruchiraananaam
Rijveem karththum manaschakre dhersayan dhersane phalam.

Mukundha Govindha Vaasudheva Sree Krishna Bhagawaan was very pleased with Thrivakra who was also known and called as Kubja because of her hunch or hunches. And as if He wanted to show the world that anyone who is fortunate to have the opportunity of His Dhersana or appearance or vision would instantaneously be rewarded with beneficial ocular results or results of evidence, He decided to remove her hunches and straighten her body and make her most beautiful and charming.

पद्भ्यामाक्रम्य प्रपदे द्वङ्गुल्युत्तानपाणिना ।
प्रगृह्य चिबुकेऽध्यात्ममुदनीनमदच्युतः ॥ ७॥

7

Padhbhyaamaakremya prepadhe dhvyanggulyuththaanapaaninaa
Pregrihya chibukeaddhyaathmamudhaneenamadhAchyuthah.

Pressing down very gently the toes of Thrivakra with both His Lotus Feet, Achyutha Vaasudheva Sree Krishna Bhagawaan placed one upward-pointing finger of each hand under her left and right chin and very gently straightened her body.

सा तदर्जुसमानाङ्गी बृहच्छ्रोणिपयोधरा ।
मुकुन्दस्पर्शनात्सद्यो बभूव प्रमदोत्तमा ॥ ८॥

8

Saa thadharjjusamaanaanggee brihaschcchronipayoddharaa
Mukundhasparsanaath sadhyo bebhoova premadhoththamaa.

Simply by the touch of Achyutha Mukundha Vaasudheva Sree Krishna Bhagawaan, Thrivakra was suddenly transformed into an exquisitely beautiful and attractive woman with straight and evenly proportioned limbs and expansive hips and large breasts.

ततो रूपगुणौदार्यसम्पन्ना प्राह केशवम् ।
उत्तरीयान्तमाकृष्य स्मयन्ती जातहृच्छया ॥ ९॥

9

Thatho roopagunaudhaaryasampannaa praaha Kesavam
Uththareeyaanthamaakrishya smayanthee jaathahrichcchayaa.

Thrivakra was now endowed with beauty, charm, character and generosity. She began to feel distressed with lusty desires under the influence of Kaama Dheva or god of love for Kesava Govindha Vaasudheva Sree Krishna Bhagawaan. Without any hesitation or reservation, she caught hold of the upper cloth of Kesava Govindha Vaasudheva Sree Krishna Bhagawaan and smilingly addressed Him and spoke to Him as follows:

एहि वीर गृहं यामो न त्वां त्यक्तुमिहोत्सहे ।
त्वयोन्मथितचित्तायाः प्रसीद पुरुषर्षभ ॥ १०॥

10

“Ehi, Veera, graham yaamo na thvaam thyekthumihotsahe
Thvayonmatthithachiththaayaah preseedha Purusharshabha!”

“Oh, The Best and Noblest of all Purushaas or Manhood! Oh, Hero! Please come to my home. I cannot leave You. I want You. I do not have the capacity and power to be separated from You. My heart and mind are being churned by Kaama Dheva. Please have compassion and mercy on this poor woman and come home with me. Please provide me with Your grace and benediction for that.”

एवं स्त्रिया याच्यमानः कृष्णो रामस्य पश्यतः ।
मुखं वीक्ष्यानुगानां च प्रहसंस्तामुवाच ह ॥ ११॥

11

Evam sthriyaa yaachyamaanah Krishno Raamasya pasyathah

Mukham veekshyaanugaanaam cha prehasamsthaamuvaacha ha.

When Thrivakra pleadingly requested to Govindha Vaasudheva Sree Krishna Bhagawaan with lusty desire, Sree Krishna Bhagawaan first looked at the face of Belaraamadheva, who was watching all what were going on there, and the Gopaas with a smile. Then with a laugh He spoke to that most charming and beautiful lady as follows:

एष्यामि ते गृहं सुभूः पुंसामाधिविकर्शनम् ।
साधितार्थोऽगृहाणां नः पान्थानां त्वं परायणम् ॥ १२॥

12

“Eshyaami the graham subhrooh pumsaamaaddhivikarsanam
Saaddhitharththoagrihaanaam nah paantthaanaam the paraayanam.”

“Hey, Most charming Lady with beautiful eyebrows! After fulfilling some urgent purposes of My visit, I shall certainly visit your home. Your house is a place where men can relieve their anxiety. Your house is the best refuge for men travelers to take rest and relieve themselves. Therefore, it is most appropriate for Me to visit your home after My work is done.”

विसृज्य माध्व्या वाण्या तां व्रजन् मार्गे वणिकपथैः ।
नानोपायनताम्बूलस्रग्गन्धैः साग्रजोऽर्चितः ॥ १३॥

13

Visrija maaddhvyaa vaanyaa thaam vrajan maargge vanikpatthaih
Naanopaayanathaamboolasraggenddhaih saAgrajoarchchithah.

Thus, after consoling Thrivakra or Kubja with sweet and consoling words, Maaddhava Vaasudheva Sree Krishna Bhagawaan left that place and walked further down the city of Matthura along with His elder brother, Sankarshana Belabhadhra Bhagawaan, and Their Gopa friends. The merchants on the way worshiped Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan and Sankarshana Belabhadhra Bhagawaan by presenting Them with various respectful offerings, including Pan or Betel-nut, garlands and fragrant substances.

तद्दर्शनस्मरक्षोभादात्मानं नाविदन् स्त्रियः ।
विस्रस्तवासःकबरवलयालेख्यमूर्तयः ॥ १४॥

14

THadhdhersanasmarekshobhaadhaathmaanam naavidhan sthriyah
Visrasthavaasahkabaravalayaalekhyamoorththayah.

Just at the very Sight of the most enchanting and charming Form of Govindha Vaasudheva Sree Krishna Bhagawaan, the heat waves of lust aroused in the hearts of city women. As their minds were agitated with heat of lusty desire, they forgot about themselves. They did not know their clothes, braids, bangles, ornaments became disheveled, but they stood as still as figures in painting.

ततः पौरान् पृच्छमानो धनुषः स्थानमच्युतः ।
तस्मिन् प्रविष्टो ददृशे धनुरैन्द्रमिवाद्भुतम् ॥ १५॥

15

Thathah pauraan prichcchamaano ddhanushah stthaanamAchyuthah
Thasmin previshto dhedhrise ddhanuraindhramivaathbhutham.

Thereafter, Achyutha Kesava Vaasudheva Sree Krishna Bhagawaan inquired with citizens about the place or the arena where the Ddhanuryaaga or Bow Sacrifice would be conducted. And He went there, He was amazed to see the Ddhanush or Bow which resembled the magnificent Bow of Lord Indhra, the King of Heaven.

पुरुषैर्बहुभिर्गुप्तमर्चितं परमर्द्धिमत् ।
वार्यमाणो नृभिः कृष्णः प्रसह्य धनुराददे ॥ १६॥

16

Purushairbbehubhiringupthamarchchitham paramardhddhitham
Vaaryamaano Nribhih Krishnah presahya Ddhanuraadhadhe.

That Ddhanush or Bow was being guarded and protected by many strong and brave soldiers. A large number of heroic warriors offer Pooja,

respectful worship and obeisance to the Ddhanush daily. It was glittering beautifully as being adorned and well decorated with gems, diamonds and jewels. Achyutha Kesava Vaasudheva Sree Krishna Bhagawaan pushed His way forward and picked up the Ddhanush despite the guards trying to stop Him.

करेण वामेन सलीलमुद्धृतं
सज्यं च कृत्वा निमिषेण पश्यताम् ।
नृणां विकृष्य प्रबभञ्ज मध्यतो
यथेक्षुदण्डं मदकर्युरुक्रमः ॥ १७॥

17

Karena vaamena saleelamudhddhritham
Sajyam cha krithvaa nimishena pasyathaam
Nrinaam vikrishya prebabbhanjja maddhyatho
Yetthekshudhendam madhakaryurukremah.

Very easily lifting up the huge and magnificent Ddhanush or Bow with His left hand, Achyutha Kesava Vaasudheva Sree Krishna Bhagawaan strung it in a fraction of a second as the King's guards and other onlookers looked on. Achyutha Kesava Vaasudheva Sree Krishna Bhagawaan Who is Urukrema, meaning One Who is with abundance of power and strength, pulled the string and snapped the Bow in half, just as an excited elephant might break a stalk of sugarcane.

धनुषो भज्यमानस्य शब्दः खं रोदसी दिशः ।
पूरयामास यं श्रुत्वा कंसस्त्रासमुपागमत् ॥ १८॥

18

Ddhanusho bhajyamaanasya sabdhah kham rodhasee dhisah
Poorayaamaasa yem sruthvaa Kamsasraasamupaagemath.

When Achyutha Kesava Vaasudheva Sree Krishna Bhagawaan broke the Ddhanush, its thunderous sound resounded the whole Earth, Sky and all the Ten Directions of the Atmosphere. When Bhojaraaja Kamsa heard that terrifying sound, his heart was struck with terror and fear.

तद्रक्षिणः सानुचराः कुपिता आततायिनः ।
ग्रहीतुकामा आववृर्गृह्यतां वध्यतामिति ॥ १९॥

19

Thadhrekshinah saanucharaah kupithaa aathathaayinah
Greheethukaamaa aavavrur”grihyathaam, beddhyathaa”mithi.

All the guards and security of the Arena of Yaaga were enraged with fear and terror and with weapons charged forward wanting to seize Raama, Krishna and their companions and surrounded them and shouted: “Get Him, Grab Him, Tie Him up and Kill Him now.”

अथ तान् दुरभिप्रायान् विलोक्य बलकेशवौ ।
क्रुद्धौ धन्वन आदाय शकले तांश्च जघ्नतुः ॥ २०॥

20

Attha than dhurabhipraayaan vilokya BelaKesavau
Krudhddhau ddhanvana aadhaaya sakale thaamscha jeghnathuh.

Seeing the enraged Guards coming upon Them with evil and cruel intent, Belaraamadheva and Kesava Bhagawaan took the two halves of the Bow and began striking them down and killed them very easily.

बलं च कंसप्रहितं हत्वा शालामुखात्ततः ।
निष्क्रम्य चेरतुर्हृष्टौ निरीक्ष्य पुरसम्पदः ॥ २१॥

21

Belam cha Kamsaprehitham hathvaa saalaamukhaaththathah
Nishkremya cherathurhrishtau nireekshya purasampadhah.

Belaraamadheva and Kesava Bhagawaan also killed all the soldiers sent by Kamsa to help the guards and security. Thereafter, They Both along with their Friends and Followers left the Yaaga Saala or Sacrificial Arena and continued Their walk in the city of Matthuraapuri looking happily and enjoying the beauty and opulence of the capital city.

तयोस्तद्द्भुतं वीर्यं निशाम्य पुरवासिनः ।
तेजः प्रागल्भ्यं रूपं च मेनिरे विबुधोत्तमौ ॥ २२॥

22

Thayosthadhadhbhutham veeryam nisaamy puravaasinah
Thejaj praagelbhya roopam cha menire Vibuddhoththamau.

Having witnessed the amazing deeds of Both Raama and Krishna, and seeing Their strength, power, boldness, beauty, charm and extraordinary capacity, the people of city of Matthura thought and confirmed in their minds and hearts that these are certainly not ordinary Gopaas but surely some Leading Dhevaas with divine Powers.

तयोर्विचरतोः स्वैरमादित्योऽस्तमुपेयिवान् ।
कृष्णरामौ वृत्तौ गोपैः पुराच्छकटमीयतुः ॥ २३॥

23

Thayorvicharathoh svairamAadhithyoasthamupeyivaan
KrishnaRaamau vrithau Gopaih puraachcchakatameeyathuh.

As Both Raama and Krishna were strolling about in the City at Their Own will and choice, the Sun reached the West Mountain, [meaning the Sun began to set,] so They left the City with Their Gopa Friends and returned to Their wagon's encampments very joyously in a procession of festival celebration.

गोप्यो मुकुन्दविगमे विरहातुरा याः
आशासताशिष ऋता मधुपुर्यभूवन् ।
सम्पश्यतां पुरुषभूषणगात्रलक्ष्मीं
हित्वेतरान् नु भजतश्चकमेऽयनं श्रीः ॥ २४॥

24

Gopyo Mukundhavigeme virhaathuraa yaa
Aasaasathaasisha rithaa Maddhupryabhoovan
Sampasyathaam Purushabhooshanagaathralekshmeem

Hithvetharaan nu bhajathaschakameayanam Sreeh.

At the time of departure of Mukundha or Achyutha Kesava Vaasudheva Sree Krishna Bhagawaan, the Gopees or Gopikaas, who were suffering from the pain and distress of separation from their most beloved lover Mukundha, of Vrindhaavan had foretold that the residents of Matthuraapuri would have many benedictions and now their predictions came true for those residents who were gazing upon The Charm, Beauty and Enchantment of Mukundha Bhagawaan, the crest jewel of men. Bhagawathi Lakshmeedhevi or Goddess Fortune, Auspiciousness and Opulence desired the shelter of that Charm, Beauty and Enchantment so much that She abandoned many other Dhevaas, although they worshipped her with devotion and sincerity.

अवनिक्ताङ्घ्रियुगलौ भुक्त्वा क्षीरोपसेचनम् ।
ऊषतुस्तां सुखं रात्रिं ज्ञात्वा कंसचिकीर्षितम् ॥ २५ ॥

25

Avanikthaangghriyugalau bhukthvaa ksheeropasechanam
Ooshathusthaam sukham raathrim jnjaathvaa Kamsachikeersshitham.

After washing Their Feet, Legs, Hands, Faces, etc. Both Sankarshana Bhagawaan Belaraamadheva and Kesava Vaasudheva Sree Krishna Bhagawaan took Their meals consisting of Rice and Milk. Although, They were well aware of Kamsa's intention, [kill Them and the Yaadhavaas], Both Raama and Krishna slept very comfortably in the night. [Because They were sure what They were going to do and how easily They could execute Their task of killing Kamsa and his followers.]

कंसस्तु धनुषो भङ्गं रक्षिणां स्वबलस्य च ।
वधं निशम्य गोविन्दरामविक्रीडितं परम् ॥ २६ ॥

26

Kamsasthu Ddhanusho bhanggam rekshinaam svabelasya cha
Vaddham nisamya GovindhaRaamavikreeditham param.

दीर्घप्रजागरो भीतो दुर्निमित्तानि दुर्मतिः ।

बहून्यचष्टोभयथा मृत्योर्दौत्यकराणि च ॥ २७॥

27

Dheerghaprejaagaro bheetho dhurnnimiththaani dhurmmathih
Behoonyapashtobhayatthaa mrithyordhdhuthyakaraani cha.

Having heard how easily Vaasudheva Sree Krishna Bhagawaan snapped the huge Bow and with the company of Sankarshana Bhagawaan Belaraamadheva killed the guards, securities and other soldiers sent by him just like a pastime play or just like plucking some blades of grass, Kamsa, the Leader of the devilish demonic forces could not and did not sleep at all that night. Kamsa was so fearful and terrified of seeing all bad and negative omens that his end or death was very near and inevitable and his fear and terror continued both in his dream and while he was awake. As he could not sleep, Kamsa felt the night as very long and never ending as his mind being haunted by terror feelings.

अदर्शनं स्वशिरसः प्रतिरूपे च सत्यपि ।
असत्यपि द्वितीये च द्वैरूप्यं ज्योतिषां तथा ॥ २८॥

28

Adhersanam svasirasah prethiroope cha sathyapi
Asathyapi dhvitheeye cha dhvairoopyam jyothishaam thatthaa.

When looking at the mirror and in water, Kamsa used to see his reflections without a head, [due to mental delusion out of fear], or he used to see his images as headless. Not only that but also, he used to see Moon, Stars, Light of Lamps as double always.

छिद्रप्रतीतिश्छायायां प्राणघोषानुपश्रुतिः ।
स्वर्णप्रतीतिर्वृक्षेषु स्वपदानामदर्शनम् ॥ २९॥

29

Cchidhrapretheethih cchaayaayaam praanaghoshaanupasruthih
Svarnapretheethirviksheshu svapadhaanaamadhersanam.

Kamsa saw holes in his shadows and reflections. He could not hear the sound of his life-air, meaning he felt that he was not inhaling and exhaling. He used to see the effulgence of gold on trees and started feeling that all trees and plants are covered with golden hue. He could not see his footprints on the ground, meaning when he walks on the ground his footprints will fade and go away as soon as he lifts up his foot.

स्वप्ने प्रेतपरिष्वङ्गः खरयानं विषादनम् ।
यायान्नलदमाल्येकस्तैलाभ्यक्तो दिगम्बरः ॥ ३० ॥

30

Svapne prethaparishvangah kharayaanam vishaadhanam
Yaayaannaladhamaalyekasthailaabhyaktho dhigambarah.

He dreamt that he was being embraced by ghosts, he was always riding a donkey, drinking Kaakola Visha or deadly poison, wearing Nalandha or Raamachcha Maala or garland of Caucus grass [Nalandha Maala used to be put only on dead-body], walking naked being smeared with oil on the body, and other such signs of death approaching him immediately or that he was under the clutches of death.

अन्यानि चेत्यं भूतानि स्वप्नजागरितानि च ।
पश्यन् मरणसन्त्रस्तो निद्रां लेभे न चिन्तया ॥ ३१ ॥

31

Anyaani chththambhoothaani svapnajaagarithaani cha
Pasyan maranasanthrastho nidhraam lebhe na chinthayaa.

Both under dream and awoken stages Kamsa was undergoing such innumerable scenes of horrifying and fearful omens. Because of such horror scenes, Kamsa was fearful of his imminent death very nearby. He was bewildered, deluded and horrified because he was always thinking and worrying how and when he would fall into a death trap and because of such thoughts of horror he could not sleep at all in the night.

व्युष्टायां निशि कौरव्य सूर्ये चाद्भ्यः समुत्थिते ।
कारयामास वै कंसो मल्लक्रीडामहोत्सवम् ॥ ३२ ॥

Vyushtaayaam nisi Kaurvya! Soorye chaadhbhyah samuththithe
Kaarayaamaasa vai Kamso mallakreedaamahothsavam.

Oh, Best and Noblest of Kauravaas, Pareekshith Mahaaraajan! When the night had finally passed and the Sun rose from the Ocean, meaning when the night passed and day came, Kamsa sent about arranging the great and magnificent Wrestling Festival.

आनर्चुः पुरुषा रङ्गं तूर्यभेर्यश्च जघ्निरे ।
मञ्चाश्चालङ्कृताः स्रग्भिः पताकाचैलतोरणैः ॥ ३३ ॥

Aanarchchuh purushaa renggam thooryabheryascha jeghnire
Manjchaaschaalamkrithaah sragbhih pathaakaachailathoranaih.

Kamsa's appointed people performed the ritual worship of the Wrestling Arena, sounded their drums, conches and other instruments and decorated the viewing galleries with garlands, flags, ribbons, festoons, arches, etc. and made it very attractive for the audience.

तेषु पौरा जानपदा ब्रह्मक्षत्रपुरोगमाः ।
यथोपजोषं विविशू राजानश्च कृतासनाः ॥ ३४ ॥

Theshu paura jaanapadhaa BrahmaKshethraPurogemaah
Yetthopajosham vivisu Rajaanascha krithaasanaah.

Braahmanaas, Kshethriyaas, Citizens of Matthuraapuri as well as outside towns and villages all came down very early and occupied seats in the galleries. The Royal Guests received Special Balcony Seats.

कंसः परिवृतोऽमात्यै राजमञ्च उपाविशत् ।
मण्डलेश्वरमध्यस्थो हृदयेन विदूयता ॥ ३५ ॥

Kamsah parivrihoamaathyaih Raajamanjcha upaavisath
Mandalesvaramaddhyasttho hridhayena vidhooyathaa.

Surrounded by his Ministers Bhojaraaja Kamsa occupied his imperial throne. Hey, Lord of the Kuru Dynasty! But even though Kamsa sat in the middle of his Provincial Rulers with full security, his heart was trembling with terrifying fear consciousness.

वाद्यमानेषु तूर्येषु मल्लतालोत्तरेषु च ।
मल्लाः स्वलङ्कृता दृप्ताः सोपाध्यायाः समाविशन् ॥ ३६॥

Vaadhyamaaneshu thuryeshu mallathaaloththareshu cha
Mallah svalamkrithaa dhripthaah sopaaddhyaayaah samaavisan.

While the musical instruments loudly played in a very rhythmic meter appropriate to the wrestling matches, the proud and powerful looking Wrestlers who were lavishly ornamented, entered the Arena along with their Coaches followed by many cheerleaders and team.

चाणूरो मुष्टिकः कूटः शलस्तोशल एव च ।
त आसेदुरुपस्थानं वल्गुवाद्यप्रहर्षिताः ॥ ३७॥

Chaanoro Mushtikah Kootah SalasThosala eva cha
Tha aasedhurupastthaanam valguvaadhyapreharshithaah.

Enthused by the pleasing and rhythmic musical festivity, the incomparable and very strong and powerful Wrestlers like Chaanoora, Mushtika, Sala, Thosala and other main Raakshasa Wrestlers of Kamsa entered the Arena very happily and proudly and sat on the mat.

नन्दगोपादयो गोपा भोजराजसमाहुताः ।
निवेदितोपायनास्त एकस्मिन् मञ्च आविशन् ॥ ३८॥

Nandhagopaadhayo Gopaa Bhojaraajasamaahuthaah
Nivedhithopaayanaasthe ekasmin manjcha aavisan.

Nandhagopa Mahaaraaja, father of Maaddhava Kesava Vaasudheva Sree Krishna Bhagawaan, and other Gopaas summoned by Bhojaraaja Kamsa, presented him with their offerings of gifts and occupied their seats in one of the galleries.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वार्धे मल्लरङ्गोपवर्णनं नाम द्विचत्वारिंशोऽध्यायः ॥ ४२ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Poorvvaardhdhe – MallaRenggOpaVarnnanam
[SairanddhreeVaraDhaanam – MallaRengaVarnnanam] Naama
DhviChathvaarimsaththamoAddhyaayah

Thus, we conclude the Forty-Second Chapter - In the First Half – Named as Description of Wrestling Arena [Benediction Provided to Thrivikra or Sairanddhri – Description of the Festivities of Wrestling Arena] Of the Tenth Canto of the Most Divine and the Supreme Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!