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

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 उत्तरार्धं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

DESAMASKANDDHAH (CANTO TEN)

(UTHTHARAARDHDDHAM = THE LATER HALF)

॥ दशमस्कन्धः उत्तरार्धं ॥

DESAMASKANDDHAH (CANTO TEN)

(UTHTHARAARDHDDHAM = THE LATER HALF)

॥ पञ्चाशत्तमोऽध्यायः - ५० ॥

PANJCHAASATHTHAMOADDHYAAYAH (CHAPTER FIFTY)

Uththaraardhddhe – DhurggaNivesanam [JeraasanddhaYudhddham - DhvaarakaaNirmmaanam] (Establishment of Dhvaaraka Fort as

Kingdom of Yaadhavaas [Krishna and Raama Fight and Defeated Jeraasanddha and His Followers])

[In this chapter we can read the details how Jeraasanddha, who is the father of Asthi and Praapthi - wives of Kamsa, was left free but his whopping Three-Hundred Ninety-One Akshauhinees [Seventeen times Twenty-Three] were destroyed by Raama and Krishna. Jeraasanddha, son of Jera, was raged to learn from his daughters that his son-in-law, Kamsa, and his brothers and associates were killed by Raama and Krishna. First, he went with twenty-three Akshauhinees of military force and sieged Matthuraapuri. Yaadhavaas under the leadership of Krishna and Raama destroyed all Sainyaas or soldiers. Jeraasanddha attacked Matthura like that for a total of seventeen times with the same number Akshauhinees. All the seventeen time his Sainyaas were destroyed. When he was getting ready for the eighteenth time, as prompted by Naaradha, Kaalayevana with his three crores of Mlecha Sainyaas sieged Matthura. Knowing that Jeraasanddha would also attack Yaadhavaas of Matthura at the same time, Krishna constructed the fortress, popularly known as Dhvaaraka, in the sea. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

अस्तिः प्राप्तिश्च कंसस्य महिष्यौ भरतर्षभ ।
मृते भर्तरि दुःखार्ते ईयतुः स्म पितुर्गृहान् ॥ १ ॥

1

Asthih Praapthischa Kamsasya mahishyau Bharatharshabha!
Mrithe bharthhari dhuhkhaarthe eeyathuh sma pithurgrihaan.

Hey, Bharatharshabha or Best and Noblest of Bhaaratha Emperor! Please listen to me: Kamsa had two wives named Asthi and Praapthi who were sisters. It is well-known that after the death of their husband, Kamsa, the grieving wives went and stayed with their father, Jeraasanddha.

पित्रे मगधराजाय जरासन्धाय दुःखिते ।
वेदयाञ्चक्रतुः सर्वमात्मवैधव्यकारणम् ॥ २ ॥

2

Pithre Magaddharaajaaya Jeraasanddhaaya dhuhkhithe
Vedhayaanjchakrathuh sarvvamaathmavaiddhavyakaaranam.

The grieving and sorrowful daughters, Asthi and Praapthi, explained in detail how they were widowed by Krishna, the nephew of Kamsa, to their father Jeraasanddha who was the famous and most valorous king of Magaddha.

स तदप्रियमाकर्ण्य शोकामर्षयुतो नृप ।
अयादवीं महीं कर्तुं चक्रे परममुद्यमम् ॥ ३॥

3

Sa thadhapriyamaakarnya sokaamarshayutho, Nripa,
Ayaadhaveem maheem karththum chakre paramamudhyamam.

Hearing the most audacious news of killing of his son-in-law the sorrow and anger raised to the roof and he began the greatest possible endeavor not only to kill Krishna and Raama but to uproot and remove the entire Yaadhavaas from the face of earth.

अक्षौहिणीभिर्विशत्या तिसृभिश्चापि संवृतः ।
यदुराजधानीं मथुरां न्यरुणत्सर्वतोदिशम् ॥ ४॥

4

Akshauhineeebhirvimsathyaa thisribhischaapi samvrithah
Yedhuraajaddhaaneem Matthuraam nyarunath sarvvathodhisam.

The Angry Jeraasanddha sieged the Yedhu or Yaadhava capital of Matthuraapuri from all four sides with a large army force of twenty-three Akshauhinees.

निरीक्ष्य तद्वलं कृष्ण उद्वेलमिव सागरम् ।
स्वपुरं तेन संरुद्धं स्वजनं च भयाकुलम् ॥ ५॥

5

Nireekshya thadhbelam, Krishna, udhvelamiva saagaram
Svapuram therna samrudhddham svajenam cha bhayaakulam.

चिन्तयामास भगवान् हरिः कारणमानुषः ।
तद्देशकालानुगुणं स्वावतारप्रयोजनम् ॥ ६॥

6

Chinthayaamaasa Bhagawaan Harih Kaaranamaanushah
Thadhdhesakaalaanugunam svaavathaarapreyojanam.

Vaasudheva Sree Krishna Bhagawaan Who is The Supreme Soul Lord
Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is the original cause of
this world. When The Supreme Soul Lord Sree Vaasudheva Sree Mahaa
Vishnu Bhagawaan Incarnated and Descended to this world, He played the
role of a human being as Vaasudheva Sree Krishna Bhagawaan or
Nandhasoonu Gopaalakrishna. Seeing the large army forces sieging
Matthuraapuri like how a tsunami takes away the land or roaring waves of
ocean siege the shore, Vaasudheva Sree Krishna Bhagawaan
contemplated a way to resist the forces of Jeraasanddha and protect the
Yaadhavaas from the probable continuous attack of Jeraasanddha and the
strong military forces of his allies.

हनिष्यामि बलं ह्येतद्भुवि भारं समाहितम् ।
मागधेन समानीतं वश्यानां सर्वभूभुजाम् ॥ ७॥

7

“Hanishyaami belam hyethadhbhuvi bhaaram samaahitham
Maagaddhena samaaneetham vamsyaanaam sarvvabhoobhujaam.”

अक्षौहिणीभिः सङ्ख्यातं भटाश्वरथकुञ्जरैः ।
मागधस्तु न हन्तव्यो भूयः कर्ता बलोद्यमम् ॥ ८॥

8

“Akshauneebhiih sangkhyaaatham bhataasvaretthakunjjaraih

Maagaddhasthu na hanthavyo bhooyah karththaa belodhyamam.”

What Vaasudheva Sree Krishna Bhagawaan contemplated: “Now let Me destroy all the large army forces consisting of elephants, horses, chariots, charioteers and infantries leaving their lord Jeraasanddha free, so that he can accumulate more forces with his friends and followers of Raakshasaas and come back again. Thus, I would be able to destroy almost all Raakshasaas and Asuraas and reduce the burden of the earth.”

एतदर्थोऽवतारोऽयं भूभारहरणाय मे ।
संरक्षणाय साधूनां कृतोऽन्येषां वधाय च ॥ ९॥

9

“Ethadharththoavathaaroyam bhoobhaaraharanaaya Me
Samrekshanaaya saaddhoonaam krithoanyeshaam vaddhaaya cha.”

“The purpose of My Incarnation is to reduce the burden of earth by destroying the Aasuric forces and protecting and providing shelter and support to pious and virtuous people.”

अन्योऽपि धर्मरक्षायै देहः सम्भ्रियते मया ।
विरामायाप्यधर्मस्य काले प्रभवतः क्वचित् ॥ १०॥

10

“Anyoapi ddharmmarekshaayai dhehah sambhriyathe mayaa
Viraamaayapyaddharmmasya kaale prebhavathah kvachith.”

“I have in the past also many times at many different places at many different occasions Incarnated in appropriate forms with the purpose of protecting and providing shelter to pious and virtuous people and to destroy the Aasuric forces to reduce the burden of earth. In the future also I will do the same with the same purpose.”

एवं ध्यायति गोविन्द आकाशात्सूर्यवर्चसौ ।
रथावुपस्थितौ सद्यः ससूतौ सपरिच्छदौ ॥ ११॥

11

Evam ddhyaayathi Govindha aakaasaath Sooryavarchchasau
Retthaavupastthithau sadhyah sasoothau saporichchadhau.

As Vaasudheva Sree Krishna Bhagawaan was contemplating like that, miraculously, two chariots with brilliant effulgence of Sun appeared from the sky with all amenities or artillery including the chariot driver. That was a miraculously amazing scene and mystifying to all.

आयुधानि च दिव्यानि पुराणानि यदृच्छया ।
दृष्ट्वा तानि हृषीकेशः सङ्कर्षणमथाब्रवीत् ॥ १२ ॥

12

Aayuddhaani cha dhivyaani puraanaani yedhrichcchayaa
Dhrishtvaa thaani Hrisheekesah Sankarshanamatthaabreveeth.

Those chariots were fully equipped with innumerable old and original divine weaponry. Seeing those chariots Bhagawaan Hrisheekesa or Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan pleasingly spoke to Sankarshana Belabhadhra Bhagawaan as follows:

पश्यार्य व्यसनं प्राप्तं यदूनां त्वावतां प्रभो ।
एष ते रथ आयातो दयितान्यायुधानि च ॥ १३ ॥

13

“Pasyaaryaa, vyesanam praaptham Yedhoonaam thvaavathaam, Prebho,
Esha The Rettha aayaatho dheyithaanyaayuddhaani cha.”

Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan spoke: “Oh, Lord! You are My most respectful elder brother. You are Aarya, meaning most esteemed and noblest. Oh, Bhagawan! You are the protector and savior of Yedhoos or Yaadhavaas and their Kula or dynasty. See, they are in big trouble now. Please see that divinely special chariot, fully equipped with all types of artillery and innumerable weaponry has approached near you.”

यानमास्थाय जह्येतद्व्यसनात्स्वान् समुद्धर ।

एतदर्थं हि नौ जन्म साधूनामीश शर्मकृत् ॥ १४॥

14

“Yaanamaastthaaya jehyethadhvyesanaath svaan samudhddhara
Ethadharththam hi nau jenma SaaddhoonaamEesa sarmmakrith.”

“Oh, My dear Brother! See, Your personal weapons and chariot have come before you. Please occupy Your chariot and destroy all these Raakshasa Sainyaas or Military Forces and reduce the burden of the earth by which We can also remove the distresses and sorrows of Our Own religious and pious people and lift them up from the ocean of mysteries and mishaps. That is the very purpose of Our Incarnations with these Human Forms. Oh, Lord! Please do not delay it.”

त्रयोविंशत्यनीकाख्यं भूमेभारमपाकुरु ।
एवं सम्मन्त्र्य दाशाह्नौ दंशितौ रथिनौ पुरात् ॥ १५॥

15

“Threyovimsathyaneekaakhyaam bhoomerbhaaramapaakuru”
Evam sammanthrya Dhaasaarhau dhemsithau retthinou puraath.

“Please remove the burden of twenty and three Akshauhinees by killing and destroying all of them. [Here, Krishna requested Raama to kill all the forces of Jeraasandha sieging Matthuraapuri.]” Having requested like that to His elder Brother, Sankarshana Bhagawaan, both the Dhaasaarhaas, Krishna and Raama put on Their armor and displaying Their resplendent weapons drove out of Matthuraapuri or city of Matthura in Their chariots.

निर्जग्मतुः स्वायुधाढ्यौ बलेनाल्पीयसाऽऽवृतौ ।
शङ्खं दध्मौ विनिर्गत्य हरिर्दारुकसारथिः ॥ १६॥

16

Nirjeggmathuh svaayuddhaaddyau Belaanaalpeeyasaaaavrithau
Sangham dheddhmau vinirgethya HarirdhDhaarukasaaratthih.

When Raama and Krishna, Whose charioteer was Dhaaruka [Dhaaruka is not just a charioteer of Krishna but, also a very staunch and steadfast devotee of Him], came out, They were accompanied by only a small contingent of Yaadhava soldiers. When Krishna came out of the city, He very loudly blew His Sangkha or Conch shell. [Blowing the Sangkh is to announce the readiness to fight and to challenge the enemies.]

ततोऽभूत्परसैन्यानां हृदि वित्रासवेपथुः ।
तावाह मागधो वीक्ष्य हे कृष्ण पुरुषाधम ॥ १७॥

17

Thathoabhooth parasainyaanaam hridhi vithraasaveatthuh
Thaavaaha Maagaddho veekshya, “Hey Krishna, Purushaaddhama!”

न त्वया योद्धुमिच्छामि बालेनैकेन लज्जया ।
गुप्तेन हि त्वया मन्द न योत्स्ये याहि बन्धुहन् ॥ १८॥

18

“Na Thvayaa yodhddhumichcchaami baalenaaikena lejjayaa
Gupthena hi thvuaa Mandha! Na yothsye yaahi benddhoohan!”

तव राम यदि श्रद्धा युध्यस्व धैर्यमुद्रह ।
हित्वा वा मच्छरैश्छिन्नं देहं स्वर्याहि मां जहि ॥ १९॥

19

“Thava, Raama, yedhi sredhddhaa yudhddhyasva ddhairyamudhvaha
Hithvaa vaa machcharaih cchinnam dheham svaryaahi, maam jehi.”

When Vaasudheva Sree Krishna Bhagawaan, The enemy of Dheithyaas, blew His Conchshell, the hearts of the enemy soldiers began to tremble, and minds bewildered with fear and lack of confidence to face Them in challenge. At that time, Jeraasanddha Dheithya Raaja, King of Magaddha, spoke to Bhagawaan Hari or Maddhuvairi Vaasudheva Sree Krishna Bhagawaan: “Oh, Purushaaddhama or Lowest of Man! Krishna! Mandha or Jedamathe or Retarded Fool! You are a helpless guy! You are too little and an exceedingly small petty boy! You are not an expert in using

weapons and engaging in serious fights. You are not smart and brave. You are a killer of your own relative. [Because He killed His own maternal uncle, Kamsa.] You are hiding away, being scared to face your enemies. I am ashamed to fight with such a scary cat, a cowardly fool. So, you can go. You are free, as I do not want to fight with a petty coward. Hey, Raama [Belaraamadheva]! If you are capable and feel strong enough, then come and fight with me. Come-on! Gain and get some courage. Either you can kill me, or you will be thoroughly mutilated by my weapons and killed and that way you can reach Veera Svarga or heaven of the brave.”

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sree Vaasudheva Sree Krishna Bhagawaan Said):

न वै शूरा विकथन्ते दर्शयन्त्येव पौरुषम् ।
न गृह्णीमो वचो राजन्नातुरस्य मुमूर्षतः ॥ २० ॥

20

Na vai sooraa vikaththanthe, dhersayanthyeva paurusham
Na grihneemo vacho Raajannaathurasya mumurshathah.

Hey, Man! Hey, Jeraasanddha! The real heroes do not boast simply or flatter about them, they will show their prowess in action. That is for sure. No one takes seriously the words of One who is full of anxiety and wants to die or that is to be considered as part of a dying person.

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

जरासुतस्तावभिसृत्य माधवौ
महाबलौघेन बलीयसाऽऽवृणोत् ।
ससैन्ययानध्वजवाजिसारथी
सूर्यानलौ वायुरिवाभ्ररेणुभिः ॥ २१ ॥

21

Jeraasuthasthaavabhisrithya Maaddhavau
Mahaabelaughena beleeyasaaaavrinoth
Sasainyayaanaddhvajavaajisaaratthee
SooryaAnalau VaayurivaAbhrarenubhih.

Jeraasutha or the son of Jera marched towards the Two Descendants of Maddhu or Incarnations of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan with his huge and large assemblage of armies and surrounded Them and Their soldiers. It was just like how the wind covers the sun with clouds and or the fire with dust. [These are meaningful similes as the Sun is not affected by cloud and Fire not by dust. Similarly, Raama and Krishna are not going to be affected by Jeraasutha and his armies.]

सुपर्णतालध्वजचिह्नितौ रथा-
वलक्षयन्त्यो हरिरामयोर्मृधे ।
स्त्रियः पुराट्टालकहर्म्यगोपुरं
समाश्रिताः सम्मुमुहुः शुचार्दिताः ॥ २२॥

22

Suparnnathaaladdhvajachihnithau retthaa-
Valaksheyanthyo HariRaamayormriddhe
Sthriyah puraattaalakaharmmyagopuram
Samaasrithaah sammumuhuh suchaardhdhithaah.

The Divine Chariots of Raama and Krishna are vividly identified by banners marked with the emblems of Thaarkshya or Geruda, the King of Birds and Signatory Vehicle of Vaasudheva Sree Krishna Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, and a Palm Tree. The women were very keenly watching from the watchtowers and high gates of the city towers when their most beloved and darling Raama and Krishna proceeded with few Yaadhava Sainyaas to challenge the large mass of Raakshasa Sainyaas. When they could not see Them, and Their chariots as being completely surrounded and covered by the large siege of armies of Jeraasutha, they were struck with grief and fainted.

हरिः परानीकपयोमुचां मुहुः
शिलीमुखात्युल्बणवर्षपीडितम् ।
स्वसैन्यमालोक्य सुरासुरार्चितं
व्यस्फूर्जयच्छाङ्गशरासनोत्तमम् ॥ २३ ॥

23

Harih paraaneekapayomuchaam muhuh
Sileemukhaathyulbenavarshapeeditham
Svasainyamaalokya Suraasuraarchchitham
Vyesphurjeyachcchaarggasaraasanoththamam.

Having seen that the surge of large and massive enemy, Raakshasa, forces tormenting Yaadhava Sainyaas with relentless rain of arrows like thick black clouds on the sky, Bhagawaan Hari or Saarnggi, meaning the holder of Saarnnga, twanged His famous signatory Bow called Saarnnga, which is reverently being worshipped by both Dhevaas and Asuraas. [Twanging the bow is an indication of readiness to challenge the enemies in battle.]

गृह्णन् निषङ्गादथ सन्दधच्छरान्
विकृष्य मुञ्चन् शितबाणपूगान् ।
निघ्नन् रथान् कुञ्जरवाजिपत्तीन्
निरन्तरं यद्वदलातचक्रम् ॥ २४ ॥

24

Grihnana nishanggaadhattha sandhaddhachccharaan
Vikrishya munjchanjcchithabaanapoogaan
Nighnan retthaan kunjjaravaajipaththeen
Nirantharam yedhvadhalaathachakram.

Saarnggi Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan took arrows from His quiver, fixed them on the bowstring, pulled back, and released endless torrents of sharp arrows and shafts which struck enemy's chariots, elephants, horses, and infantrymen crashing and killing all of

them. Saarnggi Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan shooting His arrows resembled a blazing circle of fire.

निर्भिन्नकुम्भाः करिणो निपेतु-
रनेकशोऽश्वाः शरवृक्णकन्धराः ।
रथा हताश्वध्वजसूतनायकाः
पदातयश्छिन्नभुजोरुकन्धराः ॥ २५॥

25

Nirbhinnakumbhaah karino nipethu-
RAnekasoasvaah saravriknakanddharaah
Retthaa hathaasvaddhvajasoothanaayakaah
Padhaathayascchinnabhujorukanddharaah.

Hit by arrows and shafts shot by Saarnggi Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan, the elephants fell to the ground having split their foreheads, cavalry horses fell with severed necks, chariots collapsed and fell in pieces with their horses, flags, drivers and masters all shattered, and the foot soldiers collapsed with severed arms, thighs and shoulders. Thus, they were killed and destroyed massively one after another, all.

सञ्छिद्यमानद्विपदेभवाजिना-
मङ्ग प्रसूताः शतशोऽसृगापगाः ।
भुजाहयः पूरुषशीर्षकच्छपा
हतद्विपद्वीपहयग्रहाकुलाः ॥ २६॥

26

Samcchidhyamaanadhvipadhebhavaajinaa-
Manggapresoothaah sathasoasrigaapagaah
Bhujaahayah Poorushaseershakachchapaa
Hathadhvipadhveepahayagrehaakulaah.

करोरुमीना नरकेशशैवला
धनुस्तरङ्गायुधगुल्मसङ्कुलाः ।
अच्छूरिकावर्तभयानका महा-
मणिप्रवेकाभरणाश्मशर्कराः ॥ २७॥

Karorumeenaa narakesasaivalaa
 Ddhanustharanggaayuddhagulmasankulaah
 Achchoorikaavarththabhayaanakaa mahaa-
 Maniprevekaabharanaasmasarkkaraah.

प्रवर्तिता भीरुभयावहा मृधे
 मनस्विनां हर्षकरीः परस्परम् ।
 विनिघ्नतारीन् मुसलेन दुर्मदान्
 सङ्कर्षणेनापरिमेयतेजसा ॥ २८॥

Prevarththithaa bheerubhayaavahaa mriddhe
 Manasvinaam harshakareeh parasparam
 Vinighnathaareen musalena dhurmmadhaan
 Sankarshanenaaparimeyathejasaa.

Sankarshana Bhagawaan Who is with unbound and unlimited energy and effulgence destroyed almost all Raakshasa Sainyaas with His signatory weapon, Musala [Sankarshana is also called as Musali, meaning the holder of Musala] or Pestel or Club. Kesava or Vaasudheva Sree Krishna Bhagawaan destroyed the enemies with His Saarngga and arrows. For the brave heroes, the battlefield was a sight of joy and thrill whereas for cowards it was a sight of extreme fear and terror. On the battlefield hundreds of rivers of blood flowed from the limbs of the humans, horses and elephants who had been cut, smashed, crushed, or severed into pieces. In these blood rivers the severed arms resembled snakes; thighs like large fish; human heads like turtles; dead elephants like islands; and the dead horses like crocodiles. Thus, the blood rivers flowed all over the battlefield.

बलं तदङ्गार्णवदुर्गभैरवं
 दुरन्तपारं मगधेन्द्रपालितम् ।
 क्षयं प्रणीतं वसुदेवपुत्रयो-
 विक्रीडितं तज्जगदीशयोः परम् ॥ २९॥

Belam thadhaggaarnnavadhurggabhairavam
 Dhuranthapaaram Magaddhendhrapaalitham
 Ksheyam preneetham Vasudhevaputhayo-
 RvVikreeditham thajJegadheesayoh param.

It was so difficult to overpower and conquer the large siege, which was terror to the whole world, led by the son of Magaddha Raaja Jeraasanddha, like crossing an uncrossable ocean. But those entire twenty-three Akshauhinees were completely destroyed by the Two Incarnations of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is the Supreme God and Controller of the Universe.

स्थित्युद्धवान्तं भुवनत्रयस्य यः
 समीहतेऽनन्तगुणः स्वलीलया ।
 न तस्य चित्रं परपक्षनिग्रह-
 स्तथापि मर्त्यानुविधस्य वर्ण्यते ॥ ३० ॥

Sthithyudhbhavaantham bhuvathreyasya yah
 Sameehatheananthagunah svaleelayaa
 Na thasya chithram parapakshanigreha-
 Sthatthaapi marththyaanuviddhasya varnyathe.

The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is The One Who orchestrates the Creation, the Maintenance, and the Destruction of all the Three Worlds of the Universe. He does it just like a child's pastime play. He is with unlimited and infinite spiritual and material qualities. So, it is absolutely not amazing or a big feat for Him to defeat the huge Raakshasa Sainyaas within no time. But it is utterly amazing and mesmerizing that such a feat was shown by Two Ordinary Human Beings, Raama and Krishna – Yaadhava Boys. We cannot blame the common men when they glorify up to the sky These Two Yaadhavaas for such majestic and magnanimous performance.

जग्राह विरथं रामो जरासन्धं महाबलम् ।

हतानीकावशिष्टासुं सिंहः सिंहमिवौजसा ॥ ३१ ॥

31

Jegraaha virettham Raamo Jeraasanddham mahaabelam
Hathaaneekaavasishtaasum simhah simhamivaujasaa.

Having destroyed his chariot, large military forces, and left just his life alone, the Lord of Magaddha, Jeraasanddha, was forcibly seized by Sankarshana Belabhadhra Bhagawaan just like how a very majestic lion takes hold of another.

बध्यमानं हतारातिं पाशैर्वारुणमानुषैः ।
वारयामास गोविन्दस्तेन कार्यचिकीर्षया ॥ ३२ ॥

32

Beddhyamaanam hathaaraathim paasairvaarunamaanushaih
Vaarayaamaasa Govindhasthena kaaryachikeershayaa.

With the divine noose of Varuna Paasa or Rope and other Maanushyapaasa or Manusha Paasa or mortal-rope Belabhadhra Bhagawaan began to tie up Jeraasanddha Raakshasa Raaja, who has killed innumerable enemy kings and their followers, and kill him. But Govindha Vaasudheva Sree Krishna Bhagawaan, had to fulfill many other purposes through Jeraasanddha, thus asked His brother Belaraamadheva to stop and not to kill Jeraasanddha.

स मुक्तो लोकनाथाभ्यां व्रीडितो वीरसम्मतः ।
तपसे कृतसङ्कल्पो वारितः पथि राजभिः ॥ ३३ ॥

33

Sa muktho lokannaatthaabyaam vreeditho veerasammatah
Thapase krithasankalpo vaarithah patthi raajabhih.

Thus, Jeraasanddha was released by Sankarshana Bhagawaan at the suggestion and request of Govindha Sree Krishna Bhagawaan.

Jeraasanddha, whom all heroic fighters had highly honored, was ashamed after being released by those Two Supreme Lords of the Universe, considered as ordinary Gopa boys by him. He went straight to perform severe austerity and penance to acquire strength and power to defeat Raama and Krishna. But other Raakshasa Raajaas who are his friends, associates and subordinates prevented him on the way.

वाक्यैः पवित्रार्थपदैर्नयनैः प्राकृतैरपि ।
स्वकर्मबन्धप्राप्तोऽयं यदुभिस्ते पराभवः ॥ ३४॥

34

Vaakyaih pavithraarththapadhairnnayanaih praakrithairapi
Svakarmmabenddhapraapthoayam Yedhubhisthe paraabhavahh.

They convinced him that: “This defeat and failure from Yaadhavaas to you is only because of an unfavorable reaction of your own past Karmma or deeds or actions. Thus, he was convinced by many such spiritual and mundane arguments and logics and his friends convinced him not to undertake any penance.

हतेषु सर्वानीकेषु नृपो बार्हद्रथस्तदा ।
उपेक्षितो भगवता मगधान् दुर्मना ययौ ॥ ३५॥

35

Hatheshu sarvvaaneekeshu nripo Baarhadhretthasthadhaa
Upekshitho Bhagawathaa Magaddhaan dhurmmanaa yeyau.

Having killed all his Twenty-three Akshauhinees and himself being released by Vaasudheva Sree Krishna Bhagawaan as a negligent and powerless enemy, Jeraasanddha, the son of Brihadhrettha, returned sadly and gloomily to his kingdom of Magaddha.

मुकुन्दोऽप्यक्षतबलो निस्तीर्णारिबलार्णवः ।
विकीर्यमाणः कुसुमैस्त्रिदशैरनुमोदितः ॥ ३६॥

36

Mukundhoapyakshathabelo nistheernnaaribelaarnnavah
Vikeeryamaanah kusumaisthridhesairanumodhithah.

माथुरैरुपसङ्गम्य विज्वरैर्मुदितात्मभिः ।
उपगीयमानविजयः सूतमागधवन्दिभिः ॥ ३७॥

37

Maatthurairupasanggama vijvarairimmudhithaathmabhih
Upageeyamaanavijayah SoothaMaagaddhaVandhibhih.

Vaasudheva Sree Krishna Bhagawaan and Sankarshana Belabhadhra Bhagawaan are with unlimited and indestructible power, energy, and strength. Seeing that They have very easily destroyed the entire force of Jeraasandha, the Dhevaas showered flowers on Them from heaven. The inhabitants of Matthura became relieved of stress and extremely pleased as their enemies were defeated and destroyed and the Two Lords, Raama and Krishna came back victoriously.

शङ्खदुन्दुभयो नेदुर्भेरीतूर्याण्यनेकशः ।
वीणावेणुमृदङ्गानि पुरं प्रविशति प्रभौ ॥ ३८॥

38

Sangkhadhundhubhayo nedhurbhereethuryaanyanekasah
Veenaavenumridhanggaani puram previsathi Prebhau.

When Nandhaathmaja or Nandhasoonu Vaasudheva Sree Krishna Bhagawaan Who is Mukundha and Muraanthaka and Sankarshana Belabhadhra Bhagawaan entered the city of Matthura victoriously, the inhabitants of the city greeted Them by beating kettle drums and drums and blowing Conchshells, and by playing horns, Veenaas, flutes, Mridhanggaas in concert, echoing the sound in the sky as a very jovial celebration in a happy festival mood.

सिक्तमार्गां हृष्टजनां पताकाभिरलङ्कृताम् ।
निर्घृष्टां ब्रह्मघोषेण कौतुकाबद्धतोरणाम् ॥ ३९॥

Sikthamaarggaam hrishtajenaam pathaakaabhiralamkrithaam
Nirghushtaam Brahmaghoshena kauthukaabedhddhathoranaam.

The boulevards were sprinkled with water, all citizens were very jovial and highly elated, the flags were flying in rows all over on both sides of the path, banners were hanging everywhere, and all the gateways were decorated for their victory celebration. The entire city resounded with the sound of chanting of Vedha Manthraas or Hymns by learned Braahmanaas.

निचीयमानो नारीभिर्माल्यदध्यक्षताङ्कुरैः ।
निरीक्ष्यमाणः सस्नेहं प्रीत्युत्कलितलोचनैः ॥ ४० ॥

Nicheeyamaano naareebhirmmaalyadheddhyakshathaankuraih
Nireekshyamaanah sasneham preethyuthkalithalochanaih.

As women of Matthuraapuri affectionately looked at their most beloved Nandhasoonu Vaasudheva Sree Krishna Bhagawaan, their eyes were wide opened with love, they scattered flowers, garlands, yogurt, parched or popped rice, and newly grown sprouts upon His head.

आयोधनगतं वित्तमनन्तं वीरभूषणम् ।
यदुराजाय तत्सर्वमाहृतं प्रादिशत्प्रभुः ॥ ४१ ॥

Aayodhanagetham viththamanantham veerabhooshanam
Yedhuraajaaya thath sarvvamaahritham praadhisath Prebhu

Nandhasoonu Vaasudheva Sree Krishna Bhagawaan presented all the wealth and properties collected from the battlefield, viz. the ornaments of the dead warriors and their properties they carried to Yaadhava King, Ugrasena, as offerings of rewards to him.

एवं सप्तदशकृत्वस्तावत्यक्षौहिणीबलः ।
युयुधे मागधो राजा यदुभिः कृष्णपालितैः ॥ ४२ ॥

42

Evam saphthadhesakrithvasthaavathyakshauhineebeulah
Yuyuddhe Maagaddho Raajaa Yedhubhih Krishnapaalithaih.

Like that Jeraasanddha met with increased obstinate rivalry for seventeen times and accepted defeat in fighting against Yaadhava soldiers led and protected by Bhagawaan Kesava or Maddhuvairi Nandhasoonu Vaasudheva Sree Krishna Bhagawaan. Each of those seventeen times he had accumulated twenty-three Akshauhinees. Thus, Bhagawaan Kesava or Maddhuvairi Nandhasoonu Vaasudheva Sree Krishna Bhagawaan destroyed a whopping Three-Hundred Ninety-One Akshauhinees [Seventeen times Twenty-Three] of Raakshasa army force. [Remember in Kurukshethra war there were only a total of Eighteen Akshauhinees.]

अक्षिण्वंस्तद्वलं सर्वं वृष्णयः कृष्णतेजसा ।
हतेषु स्वेष्वनीकेषु त्यक्तोऽयादरिभिर्नृपः ॥ ४३ ॥

43

Akshinvamsthadhbelam sarvvam Vrishnayah Krishnathejasaa
Hatheshu sveshvaneekeshu thyekthoagaadharibhirnripah.

With the lustrous effulgence and eternal unlimited power of Maddhuvairi Nandhasoonu Vaasudheva Sree Krishna Bhagawaan all the seventeen time the Vrishni or Yaadhava soldiers were able to invariably annihilate and come out victorious against the Raakshasa Sainyaas of Jeraasanddha and his allies. Each time when the Raakshasa Sainyaas were annihilated by the enemies, Jeraasanddha used to abandon the battlefield or ran away from the battlefield to save his life.

अष्टादशमसङ्ग्रामे आगामिनि तदन्तरा ।
नारदप्रेषितो वीरो यवनः प्रत्यदृश्यत ॥ ४४ ॥

44

Ashtaadhesamasamgraama aagamaani thadhantharaa
Naaradhapreshitho veero Yevanah prethyadhrisyatha.

When Maagaddha or Magaddha Raaja Jeraasanddha was accumulating Akshauhinees and equipping to fight again at the eighteenth time, another Raakshasa called Kaalayevana or Yevana who is a Mlecha or Mlehccha or a barbarian, as instigated and prompted by Naaradha, appeared in the battlefield of Matthuraapuri.

रुरोध मथुरामेत्य तिसृभिर्म्लेच्छकोटिभिः ।
नृलोके चाप्रतिद्वन्द्वो वृष्णीन् श्रुत्वाऽऽत्मसम्मितान् ॥ ४५ ॥

45

Ruroddha Matthuraamethya thisribhirmlehcchakotibhih
Nriloke chaaprethidhvanddhvo Vrishneen sruthvaaathmasa-
mmithaan.

Arriving at Matthuraapuri, that Mlehccha Yevana, who was so proud and egoistic with the self-pride that there is no one in the world to challenge him, laid a siege to the city with three crores or thirty million Mlecha or barbarian soldiers. He thought that probably the Vrishnees may be equal to him and be able to give him challenge and face him and his soldiers as they have defeated Jeraasanddha for seventeen times.

तं दृष्ट्वाचिन्तयत्कृष्णः सङ्कर्षणसहायवान् ।
अहो यदूनां वृजिनं प्राप्तं ह्युभयतो महत् ॥ ४६ ॥

46

Tham dhrishtvaachinthayath Krishnah Sankarshanasahaayavaaan:
“Aho Yedhoonaam Vrijinam praaptham hyubhayatho mahath.”

Seeing that Matthuraapuri is being sieged from both sides, one by Yevana and his soldiers and the other one by Jeraasanddha and his soldiers, Maddhuvairi Nandhasoonu Vaasudheva Sree Krishna Bhagawaan, with His brother Sankarshana Bhagawaan, contemplated: “Vrishnees are being attacked from both sides and how to save Vrishnees or Yaadhavaas from this great calamity of war destruction.”

यवनोऽयं निरुन्देऽस्मानद्य तावन्महाबलः ।
मागधोऽप्यद्य वा श्वो वा परश्वो वाऽऽगमिष्यति ॥ ४७॥

47

“Yevanoayam nirunddheasmaanadhy thaavanamahaabelah
Maagaddhoapyadhya vaa svo vaa parasvo vaaaagemishyathi.”

“Now, We, the Yaadhavaas, are being besieged and challenged or attacked by Yevana and his Sainyaas. Either today itself or by tomorrow or day-after-tomorrow, Jeraasanddha and his Sainyaas would certainly attack us. There is no question about it.”

आवयोर्युध्यतोरस्य यद्वागन्ता जरासुतः ।
बन्धून् वधिष्यत्यथ वा नेष्यते स्वपुरं बली ॥ ४८॥

48

“Aavayoryuddhyathorasya yedhyaagentthaa Jeraasuthah
Benddhoon vaddhishyathyatthavaa neshyathe svapuram belee.”

“After proper assessment of the situation, Maddhuvairi Nandhasoonu Vaasudheva Sree Krishna Bhagawaan spoke to Sankarshana Belabhadhra Bhagawaan that if we two are going to be engaged at the same time in dealing with Yevana and his soldiers, Jeraasanddha may come and attack Yaadhavaas. He could either kill them all, in our absence, or take them under custody as prisoners of war and take them to Magaddha and put them in jail.”

तस्मादद्य विधास्यामो दुर्गं द्विपददुर्गमम् ।
तत्र ज्ञातीन् समाधाय यवनं घातयामहे ॥ ४९॥

49

“Thasmaadhadya viddhaasyaamo dhurggam dhvipadhadhurggemam
Thathra jnjaatheen samaaddhaaya Yevanam ghaathayaamahe.”

“Therefore, let us immediately, as a war time requirement, construct a fortress that no human and or Raakshasa force can penetrate. [This fortress is Dhvaaraka.] We will settle the entire Yaadhava community, our own family dynasty, safely and then we will kill these barbarians.”

इति सम्मन्त्र्य भगवान् दुर्गं द्वादशयोजनम् ।
अन्तःसमुद्रे नगरं कृत्स्नाद्भुतमचीकरत् ॥ ५० ॥

50

Ithi sammanthya Bhagawaan dhurggam dhvaadhesayojanam
Anthahsamudhre nagaram krithsnaadbhuthamacheekarath.

After discussing it like that Nandhasoonu Vaasudheva Sree Krishna Bhagawaan had a fortress of twelve Yojanaas [One Yojana equals about eight miles] in circumference built within the sea. Inside that Fort He had built a city containing all things with wonderful facilities unimaginable for any human being to build such a fabulous city with all the amenities and facilities.

दृश्यते यत्र हि त्वाष्ट्रं विज्ञानं शिल्पनैपुणम् ।
रथ्याचत्वरवीथीभिर्यथावास्तु विनिर्मितम् ॥ ५१ ॥

51

Dhrisyathe yethra hi thvaashtam vijnjaanam silpanaipunam
Retthyaachathvaraveetthibhiryethaavaasthu vinirmitham.

In the construction of that city we could clearly see the scientific knowledge and architectural skill of Visvakarma or Visvakarma, the Dheva Silpi or Architect of Heaven. There were wide avenues, commercial roads, courtyards put on ample plots of land, four-corners, streets, and boulevards.

सुरद्रुमलतोद्यानविचित्रोपवनान्वितम् ।
हेमशृङ्गैर्दिविस्पृग्भिः स्फटिकाट्टालगोपुरैः ॥ ५२ ॥

52

Suradhrumalethodhyaanavichithropavanaanvitham
Hemasriggaidhdhivisprigbhih sphaatikaattalagopuraih

There were splendid parks and many gardens full of heavenly plants, trees, and creepers. The gateway towers were with golden turrets touching the sky of heaven and their upper levels were fashioned of crystal or sun-stone quartz.

राजतारकुटैः कोष्ठैर्हेमकुम्भैरलङ्कृतैः ।
रत्नकूटैर्गृहैर्हेमैर्महामारकतस्थलैः ॥ ५३ ॥

53

Raajatharakutaih koshttairhemakumbhairalamkrithaih
Rethnakootairgrihairhaimairmmahaamarakathastthalaih.

The palaces, bungalows and houses were covered with gold plating and were adorned with golden pots in the front and the top of them were roofed with jewels. Their floors were inlaid with precious emeralds.

वास्तोष्पतीनां च गृहैर्वलभीभिश्च निर्मितम् ।
चातुर्वर्ण्यजनाकीर्णं यदुदेवगृहोल्लसत् ॥ ५४ ॥

54

Vaasthoshpatheenaam cha grihairvalabheebhischa nirmmitham
Chaathurvarnyajenaakeernnam Yedhudhevagrihollasath.

Beside the Houses stood Treasury buildings, Warehouses, and Stables for fine horses, all of which were built in silver and brass. Each of those Residences had a Watchtower and a Kutumbakshethra or Temple for its Household Deity. The city was filled with people of Chaathurvarna or citizens of all Four Social-Class. The residence of Maddhuvairi Nandhasoonu Vaasudheva Sree Krishna Bhagawaan, The Naattha or The Lord of Yaadhavaas or Vrishnees or Dhaasaarhaas, was especially beautified with all ornaments and decorations.

सुधर्मा पारिजातं च महेन्द्रः प्राहिणोद्धरेः ।

यत्र चावस्थितो मर्त्यो मर्त्यधर्मेन युज्यते ॥ ५५ ॥

55

Suddharmmaam Paarijaatham cha Mahendhrah praahinodhddhareh
Yethra chaavastthitho marththyo marththyaddharmmairna yujyathe.

Indhra, the Lord of all Dhevaas, brought Suddharmma Assembly Hall, Suddharmma is the Assembly Hall of Dhevaloka where Immortal Religious Righteousness Prevails, but which may fit into or fit for the mortal human being, Maddhuvairi Nandhasoonu Vaasudheva Sree Krishna Bhagawaan to His Palace of that Fortress, Dhvaaraka. Dhevendhra also gave the Paarijaatha Tree of Dhevaloka to Maddhuvairi Nandhasoonu Vaasudheva Sree Krishna Bhagawaan.

श्यामैककर्णान् वरुणो ह्यान् शुक्लान् मनोजवान् ।
अष्टौ निधिपतिः कोशान् लोकपालो निजोदयान् ॥ ५६ ॥

56

Syaamikakarnnaan Varuno Hayaan suklaan manojavaan
Ashtau niddhipathihkosaamlLolapaalo nijodhayaan

Varuna Bhagawaan, god of the Sea, offered Maddhuvairi Nandhasoonu Vaasudheva Sree Krishna Bhagawaan, pure white, but for one of the ears blue-black in color, horses which are as swift as mind. Kubera, the god of wealth and treasures, offered Him eight most valuable treasures, and the Ashtadhikpaalaas or Rulers of various Planets and Directions presented Him with their entire opulence.

यद्यद्भृगवता दत्तमाधिपत्यं स्वसिद्धये ।
सर्वं प्रत्यर्पयामासुर्हरौ भूमिगते नृप ॥ ५७ ॥

57

YedhyadhBhagawathaa dheththamaaddhipathyam svasidhddhaye
Sarvvam prethyarppayaamaasurHarau bhoomigethe Nripa!

Hey, Pareekshith Mahaaraajan! Whatever Powers, Opulence and Control were delegated to them for the exercise of their particular authority by Bhagawaan Hari or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan to various Dhevaas, all those Dhevaas have now offered it to The Same Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who descended to the Earth in the human form as Krishna or Maddhuvairi Nandhasoonu Vaasudheva Sree Krishna Bhagawaan.

तत्र योगप्रभावेण नीत्वा सर्वजनं हरिः ।
प्रजापालेन रामेण कृष्णः समनुमन्त्रितः ।
निर्जगाम पुरद्वारात्पद्ममाली निरायुधः ॥ ५८॥

58

Thathra Yogaprebhaavena neethvaa sarvvajenam Harih
Prejaapaalena Raamena Krishnah samanumanthrithah
Nirjjegaama puradhvaaraath padhmamaalee niraayuddhah.

Bhagawaan Krishna or Maddhuvairi Nandhasoonu Vaasudheva Sree Krishna Bhagawaan transported all the Yaadhavaas to the new fort city of Dhvaaraka with His Yoga Prebhaava or Mystic Power and then consulted with His brother Raama or Sankarshana Moorththy or Belabhadhra Bhagawaan, who remained in Matthura city to protect it. Then, wearing a Garland of Lotus Flowers but bearing no weapons, Maddhuvairi Nandhasoonu Vaasudheva Sree Krishna Bhagawaan went out of the city of Matthuraapuri by its main gate.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे उत्तरार्धे दुर्गनिवेशनं नाम पञ्चाशत्तमोऽध्यायः ॥ ५०॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Uththaraardhddhe – DhurggaNivesanam
[JeraasanddhaYudhddham – DhvaarakaaNirmmaanam] Naama
PanjchaasaththamoAddhyaayah

Thus, we conclude the Fiftieth Chapter - In the Latter Half – Named as Establishment of Dhvaaraka Fort as Kingdom of Yaadhavaas [Krishna and

Raama Fight and Defeats Jeraasanddha and His Followers - Establishment of Dhvaaraka Fort] 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 Namō Bhagavathe Vaasudhevaayah!
Om Namō Bhagavathe Vaasudhevaayah!
Om Namō Bhagavathe Vaasudhevaayah!

OM

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

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - दशमस्कन्धः उत्तरार्धं

SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)

DESAMASKANDDHAH (CANTO TEN)
(UTHTHARAARDHDDHAM = THE LATER HALF)

॥ दशमस्कन्धः उत्तरार्धं ॥

DESAMASKANDDHAH (CANTO TEN)
(UTHTHARAARDHDDHAM = THE LATER HALF)

॥ एकपञ्चाशत्तमोऽध्यायः - ५१ ॥

EKAPANJCHAASATHTHAMOADDHYAAYAH (CHAPTER FIFTY-ONE)

Uththaraardhddhe – MuchukundhaSthuthi [KaalaYevanaaNaasa - MuchukundhaSthuthi] (Muchukundha's Worship of Sree Krishna Bhagawaan [Kaalayevana Destroyed by Muchukundha - Worship of Muchukundha])

[In this chapter we can read the details, how Sree Krishna Bhagawaan caused Muchukundha to kill Kaalayevana. As well-decorated and fully adorned Krishna was walking out of Matthuraapuri, Kaalayevana saw him and convinced that is Krishna. As Kaalayevana followed Krishna for a long while to catch Him, He entered the cave in a mountain hill. When Kaalayevana also entered the same cave, he saw a person lying down and sleeping comfortably. Kaalayevana got annoyed and kicked that person strongly with his leg. The man got up and glanced Kaalayevana and instantaneously he was burned to ashes. Sree Krishna Bhagawaan appeared to that person, Muchukundha, who was sleeping in the cave. Muchukundha described his story to Krishna and realizing that it was Sree Krishna Bhagawaan Who is the incarnation of Vishnu Bhagawaan, he worshipped him ceaselessly. Muchukundha was granted Kaivalya in the next birth and Krishna disappeared. Please continue to read for more details...]

श्रीशुकौवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

तं विलोक्य विनिष्क्रान्तमुज्जिहानमिवोडुपम् ।
दर्शनीयतमं श्यामं पीतकौशेयवाससम् ॥ १ ॥

1

Tham vilokya vinishkraanthamujjihaanamivodupam
Dhersaneeyathamam syaamam peethakauseyavaasasam.

श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुक्तकन्धरम् ।
पृथुदीर्घचतुर्बाहुं नवकञ्जारुणेषणम् ॥ २ ॥

2

Sreevathsavakshasam bhraajathKausthubhaamukthakanddharam
Pritthudheerghachathurbhaahum navakanjjaarunekshanam.

नित्यप्रमुदितं श्रीमत्सुकपोलं शुचिस्मितम् ।
मुखारविन्दं बिभ्राणं स्फुरन्मकरकुण्डलम् ॥ ३॥

3

Nithyapremudhitham Sreemathsukapolam suchismitham
Mukhaaravindham bibhraanam sphuranmakarakundalam.

Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan came out of Matthuraapuri as effulgent as a rising moon on a full-moon day. He looked most beautiful, beholding our eyes with enchanting happiness. He was extremely charming and supremely attractive. He was in dark-blue-black complexion. Upon His comely chest, where Sree Mahaalakshmi resides, He bore the mark of auspicious Sreevathsa. His neck was adorned with Kausthubha Rethna or Precious-Stone Jewel. His four arms were long and sturdy. He displayed His ever-joyful lotus-like face, with eyes pink like lotuses, His cheeks beautiful and effulgent. He was with pristine smile with glittering shark-shaped earrings. The barbarian Kaalayeavanaasura or Asura Kaalayeavana saw Sree Krishna Bhagawaan or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan as described above. Kaalayeavana thought:

वासुदेवो ह्ययमिति पुमान् श्रीवत्सलाञ्छनः ।
चतुर्भुजोऽरविन्दाक्षो वनमाल्यतिसुन्दरः ॥ ४॥

4

“Vaasudhevo hyayamithi pumaan Sreevathsalaanjcchanah
Chathurbhujoaravindaakshovanamaalyaathisundhara.”

Seeing Nandhasoonu Jagannaattha Govindha Maaddhava
Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan coming out of the

main gateway of Matthuraapuri the Mlecha Kaalayeavanaasura thought: “This person must indeed be Krishna or Vaasudheva Sree Krishna Bhagawaan. He has the mark of Sreevathsa. His eyes are long and beautiful like lotus flower petals. He was wearing the garland of Thulsi and wildflowers. He was so beautiful, charming, and attractive that there was none other than Him to compare.”

लक्षणैर्नारदप्रोक्तैर्नान्यो भवितुमर्हति ।
निरायुधश्चलन् पद्भ्यां योत्स्येऽनेन निरायुधः ॥ ५ ॥

5

“LekshanairnNaaradhaprokthairnnaanyo bhavithumarhathi
Niraayuddhaschalan padhbhyaam yothsyeaneena niraayuddhah.”

“He looks exactly like how Dheva Muni Naaradha narrated to me, with all the signs and marks. Therefore, He is indeed Vaasudheva Sree Krishna Bhagawaan. He is not holding any weapons. He is walking alone by foot. As He is weaponless, by rule of law mandating, I should fight with him without of any weapons.”

इति निश्चित्य यवनःप्राद्वन्तं पराङ्मुखम् ।
अन्वधावज्जिघृक्षुस्तं दुरापमपि योगिनाम् ॥ ६ ॥

6

Ithi nischithya Yevanah praadhrevantham paraanggmukham
Anvaddhaavajjighrikshustham dhuraapamapi yoginaam.

Having determined like that, the Yevana ran after Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan, Who turned His back and ran away, as he did not know someone was following. Kaalayeavana thought that Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan can be caught easily, though even the great mystic Yogees cannot attain or catch Him by any means.

हस्तप्राप्तमिवात्मानं हरिणा स पदे पदे ।

नीतो दर्शयता दूरं यवनेशोऽद्रिकन्दरम् ॥ ७॥

7

Hasthpraapthamivaathmaanam harinaa sa padhe padhe
Neetho dthersayathaa dhooram Yevanesoadhrikandharam.

Appearing virtually within the reach of Kaalayeavana, as if he is almost touch and catch, Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan ran far away to a hilly mountain cave.

पलायनं यदुकुले जातस्य तव नोचितम् ।
इति क्षिपन्ननुगतो नैनं प्रापाहताशुभः ॥ ८॥

8

“Palaayanam Yedhukule jaathasya Thava nochitham.”
Ithi kshipannanugetho nainam praapaahathaasubhah.

Kaalayeavana despised Vaasudheva Sree Krishna Bhagawaan: “You are born in the dynasty of Yaadhava. It is not proper and does not befit You to run away like this, as a coward.” But Kaalayeavana could not touch him.

एवं क्षिप्तोऽपि भगवान् प्राविशद्विरिकन्दरम् ।
सोऽपि प्रविष्टस्तत्रान्यं शयानं ददृशे नरम् ॥ ९॥

9

Evam kshipthoapi Bhagawaan praavisadhgirikandharam
Soapi previshtasthathaanyam sayaanam dhedhrise naram.

Although being thoroughly insulted and despised by Kaalayeavana like that, Bhagawaan Hari or Maddhuvairi Nandhasoonu Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan entered the mountain cave. Kaalayeavana also entered the cave after Bhagawaan Hari. When he entered the cave, he saw a man very calmly lying asleep there.

नन्वसौ दूरमानीय शेते मामिह साधुवत् ।
इति मत्वाच्युतं मूढस्तं पदा समताडयत् ॥ १०॥

10

“Nanvasau dhooramaaneeya seethe maamiha saaddhuvath.”
Ithi mathvaAchyutham mooddastham padhaa samathaadayath.

Kaalayevana thought in his mind: “You made me run after You for such a long distance and now You are lying and sleeping here like some Saaddhu or Saint.” Thus, thinking that the sleeping man must be Achyutha Bhagawaan or Maddhuvairi Nandhasoonu Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan, the deluded fool, Yevana, kicked the sleeping man with all his strength.

स उत्थाय चिरं सुप्तः शनैरुन्मील्य लोचने ।
दिशो विलोकयन् पार्श्वे तमद्राक्षीदवस्थितम् ॥ ११॥

11

Sa uthtthaaya chiram supthah sanairunmeelya lochane
Dhiso vilokayan paarsve thamadhraaksheedhavastthitham.

The man who was sleeping there for an exceedingly long time, slowly opened his eyes and looked around. At that time, he saw Kaalayevana standing there.

स तावत्तस्य रुष्टस्य दृष्टिपातेन भारत ।
देहजेनाग्निना दग्धो भस्मसादभवत्क्षणात् ॥ १२॥

12

Sa thaavaththasya rushtasya dhrishtipaathena, Bhaaratha,
Dhehajenaagninaa dhegdhddho bhasmasaadhabhavath kshenaath.

Being disturbed his sleep the man became angry and cast his glance at Kaalayevana who kicked and awakened him. As soon as he cast his

glances, the body of Kaalayeavana burst into flames. Oh, The Emperor of Bhaaratha Varsha, Pareekshith Mahaaraajan! Thus, the Mlecha or barbarian Kaalayeavana was burnt to ashes.

राजोवाच

RaajOvaacha (Pareekshith Mahaaraaja Said):

को नाम स पुमान् ब्रह्मन् कस्य किंवीर्य एव च ।
कस्माद्गुहां गतः शिश्ये किन्तेजो यवनार्दनः ॥ १३ ॥

13

Ko naama sa pumaan Brahman! Kasya? Kim veerya eva cha
Kasmaadhguhaam gethah sisye? Kinthejo Yevanaardhdhanah?

Oh, Sree Suka Brahmarshi! You are Brahman, meaning One who knows Brahma or a Brahmajnjaani. Please tell us, who was the destructor or killer of Kaalayeavana? What was his name? Whose son was he and which family or dynasty he belonged to? What were his greatness and what were his powers? Why did he come to that cave and slept there? Please explain all the details.

श्रीशुकौवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

स इक्ष्वाकुकुले जातो मान्धातृतनयो महान् ।
मुचुकुन्द इति ख्यातो ब्रह्मण्यः सत्यसङ्गरः ॥ १४ ॥

14

Sa Ikshvaakukule jaatho Maanddhaathrithanayo mahaan
Muchukundha ithi khyaatho Brahmanyah sathyasanggarah.

Hey, Pareekshith Mahaaraaja! Please know that his name was Muchukundha. He belonged to the dynasty of Ikshvaaku. He was the son of King Maanddhaathaa. He was an ardent devotee of Braahmanaas and

Braahmanical culture. He was very truthful and maintained his vows strictly. He was very well-known all over the three worlds.

स याचितः सुरगणैरिन्द्राद्यैरात्मरक्षणे ।
असुरेभ्यः परित्रस्तैस्तद्रक्षां सोऽकरोच्चिरम् ॥ १५ ॥

15

Sa yaachithah suragenairIndhraadhyairaathmarekshane
Asurebhyah parithresthaisthadhrekshaam soakarochchiram.

Being begged by Dhevendhra and other Dhevaas to protect them from the attacks of Asuraas, Muchukundha went to heaven and defeated the Asuraas and Dheithyaas who were attacking Dhevaas for a long time and stayed there to protect them from any possible future attack or attacks of Asuraas and Dheithyaas.

लब्ध्वा गुहं ते स्वःपालं मुचुकुन्दमथाब्रुवन् ।
राजन् विरमतां कृच्छ्राद्भवान्नः परिपालनात् ॥ १६ ॥

16

Lebdddhvaa guham the svahpaalam Muchukundhamatthaabruvan
“Raajan viramathaam krichcchraadh Bhavaan nah paripaalanaath.”

When Kaarththikeya or Velaayuddha or Subramanya, son of Lord Siva and Paarvatheedhevi, took up the responsibility of protecting Dhevaas as their Commander-in-Chief and they, the Dhevaas, were confident, Dhevaas told Muchukundha: “You may now give up your troublesome [you are now relieved] duty of guarding us.”

नरलोके परित्यज्य राज्यं निहतकण्टकम् ।
अस्मान् पालयतो वीर कामास्ते सर्व उज्झिताः ॥ १७ ॥

17

“Naraloke parithyejya raajyam nihathakandakam
Asmaan paalayatho, veera, kaamaasthe sarvva

Ujthsithaah.”

“Oh, the most Heroic and Valiant Personality! The kingdom of the men of world which you used to rule without any enemies as unopposed has been abandoned by you for many generations ago. You have neglected all your personal desires to protect us.”

सुता महिष्यो भवतो ज्ञातयोऽमात्यमन्त्रिणः ।
प्रजाश्च तुल्यकालीया नाधुना सन्ति कालिताः ॥ १८॥

18

“Suthaa mahishyo Bhavatho jnjaathayoamaathyamanthrinah
Prejaascha thulyakaaleeyaa naaddhunaa santhi kaalithaah.”

“Hey, Raajan! Your wives, your children, your family and dynasty members, your relatives and friends, your most efficient Ministers and Officials, your subjects, etc. are no more alive. They all have been swept away by time or they had disappeared behind the curtain of time.”

कालो बलीयान् बलिनां भगवानीश्वरोऽव्ययः ।
प्रजाः कालयते क्रीडन् पशुपालो यथा पशून् ॥ १९॥

19

“Kaalo beleeyaan belinaam BhagawaanEeswaroavyeyah
Prejaah kaalayathe kreedan pasupaalo yetthaa pason.”

“Kaala or Time is the strongest of the strong and most powerful of the powerful. Time is the one which controls everything. Time is inexhaustible. Just like how a herdsman moves his animals along; Time which is the Supreme God Who is Gopaalakrishna, The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, moves all the mortal creatures of the universe as His pastime plays.”

वरं वृणीष्व भद्रं ते ऋते कैवल्यमद्य नः ।
एक एवेश्वरस्तस्य भगवान् विष्णुरव्ययः ॥ २०॥

20

“Varam vrineeshva bhadhram The rithe kaivalyamadha nah
Eka evEswarasthasya Bhagawaan Vishnuravyeyah.”

“May you have all fortune. We can provide you any Vara or benediction other than Kaivalya or Moksha or Liberation. Therefore, you can accept any Vara other than Kaivalya from us. The Vara or Kaivalya can be provided by None other than The Supreme Authority Who is Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan Who is The Original Prime Personality or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.”

एवमुक्तः स वै देवानभिवन्द्य महायशः ।
अशयिष्ट गुहाविष्टो निद्रया देवदत्तया ॥ २१ ॥
[The third line is missing in this version.]

21

Evamukthvah sa vai Dhevaanabhivandhya Mahaayesaah
Asayishta guhaavishto nidhrayaa Dhevadheththayaa
Nidhraameva thatho vavre sa Raajaa sremakarsithah.

Being addressed like that by the Dhevaas, King Muchukundha took his respectful leave after speaking to them that I, Muchukundha, became very lean and tired due to long exertion. Therefore, I am going to take a long sleep and spoke the following words:

स्वापं यातं यस्तु मध्ये बोधयेत्त्वात्मचेतनः ।
स त्वया दृष्टमात्रस्तु भस्मीभवतु तत्क्षणात् ॥ २२ ॥

22

“Svaapam yaatham yesthu maddhye boddhayeththvaamachethanah
Sa thvayaa dhrishtamaathrasthu bhasmeebhavathu thathkshenaath.”

“Yah kaschinmama nidhraayaa bhanggam kuryaath Suroththamaah
Sa hi bhasmeebhavedhaasu”, thatthokthascha Suraisthadhaa.
[The above two lines are additions and not in the Sanskrit Version.]

Muchukundha thus spoke to Dhevendhra and other Leaders of Dheva: “Please provide me a Vara or benediction to enjoy a long sleep and if anyone obstructs or interrupts or disturbs me while I am enjoying my sleep let that guy be burned to ashes instantaneously.” And the Dhevaas granted him that Vara:

Dhevaas granted the Vara to King Muchukundha: “Any pestering guy who disturbs and interrupts you while sleeping, just by the glance of your eye he will be burned to ashes.” With such a Vara from Dhevaas, King Muchukundha entered the cave of the mountain and went on sleeping.

यवने भस्मसानीते भगवान् सात्वतर्षभः ।
आत्मानं दर्शयामास मुचुकुन्दाय धीमते ॥ २३ ॥

23

Yevane bhasmaaneethe Bhagawaan Saathvatharshabhah
Aathmaanam dhersayaamaasa Muchukundhaaya Ddheemathe.

As soon as Kaalayevana was burned to ashes, Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan Who is the provider of shelter and protection to His devotees appeared in front of the intelligent Muchukundha.

तमालोक्य घनश्यामं पीतकौशेयवाससम् ।
श्रीवत्सवक्षसं भ्राजत्कौस्तुभेन विराजितम् ॥ २४ ॥

24

Thamaalokya ghanasyaamam Peethakauseyavaasasam
Sreevathsavakshasam bhraajath Kausthubhena virajitham.

चतुर्भुजं रोचमानं वैजयन्त्या च मालया ।
चारुप्रसन्नवदनं स्फुरन्मकरकुण्डलम् ॥ २५ ॥

25

Chathurbhujam rochamaanam Vaiajeyanthyya cha maalayaa
Chaarupresannavadhanam sphuranmakarakundalam.

प्रेक्षणीयं नृलोकस्य सानुरागस्मितेक्षणम् ।
अपीच्यवयसं मत्तमृगेन्द्रोदारविक्रमम् ॥ २६॥

26

Preshaneeyam nrilokasya saanuraagasmithekshanam
Apeechyavayasam maththamrigendhrodhaaravikramam.

पर्यपृच्छन्महाबुद्धिस्तेजसा तस्य धर्षितः ।
शङ्कितः शनकै राजा दुर्धर्षमिव तेजसा ॥ २७॥

27

Paryaprichcchanmahaabudhddhisthejasaa thasya ddharshithah
Sankithah sanakai raajaa dhurdhddharshamiva thejasaa.

As King Muchukundha gazed at Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan Who appeared in the cave, Muchukundha saw, that He was dark blue like a cloud, wearing yellow silk garments, with four long and sturdy arms. On His chest He bore the mark of Sreevathsa, His neck, brilliantly glowing with Kausthubha gem. He was very charmingly adorned with Vaijeyanthi or Vaijayanthi Maala or garland. The Supreme God displayed His beautiful, charming, and serenely peaceful face. It was a sight to feast and an attraction to the eyes of all mankind with His shark-shaped earring and affectionately smiling glance. The beauty of His youthful Form was unexcelled, and He moved with the nobility and majesty of an angry lion. Muchukundha, the highly intelligent king was overwhelmed by His magnanimous effulgence, which showed Him to be invincible. Expressing his uncertainty, Muchukundha hesitantly questioned Vaasudheva Sree Krishna Bhagawaan as follows:

मुचुकुन्दौवाच

Muchukundha Uvaacha (King Muchukundha Said):

को भवानिह सम्प्राप्तो विपिने गिरिगह्वरे ।
पद्भ्यां पद्मपलाशाभ्यां विचरस्युरुकण्टके ॥ २८॥

28

“Ko Bhawaaniha sampraaptho vipine girigehvare
Padhbhyaam padhmapalaasaabhyaam vicharasyurukandake?”

“Oh, Bhagawan! Who are You? Why did You come to this mountain cave walking the forest of thorny ground with feet as soft as the lotus petals?”

किंस्वित्तेजस्विनां तेजो भगवान् वा विभावसुः ।
सूर्यः सोमो महेन्द्रो वा लोकपालोऽपरोऽपि वा ॥ २९॥

29

“Kimsviththejasvinaama thejo Bhagawaan va Vibhaavasuh
Sooryah Somo Mahendhro vaa LokapaaloAparoopivaa.”

“Are You the personification or reservoir of Supreme Brilliance or Effulgence or Splendor which provide brilliance or effulgence or splendor to all those who are brilliant or effulgent or splendorous? Are You Soorya or Sun-god? Are You Soma or Moon-god? Are You Dhevendhra or Lord and King of Dhevaas? Are You any other Loka Paalaas or the Lords and Controllers of Directions and Planets? Oh, Supreme Lord! Who are You?”

मन्ये त्वां देवदेवानां त्रयाणां पुरुषर्षभम् ।
यद्बाधसे गुहाध्वान्तं प्रदीपः प्रभया यथा ॥ ३०॥

30

“Manye Thvaam DhevaDhevaanaam threyaanaam Purusharshabham
Yedh baaddhase guhaaddhvaantham Predheepah prebhayaa yetthaa.”

“I think and consider You as the Supreme Most Personality or Vishnu Bhagawaan among the Three Moorththees or Thrimoorththees or The Three Chief Gods, Viz. Brahma, Vishnu and Sankara. You have driven away the darkness of this cave with Your Supreme Effulgence just like how the lighted lamp dispels darkness with its lights.”

शुश्रूषतामव्यलीकमस्माकं नरपुङ्गव ।

स्वजन्म कर्म गोत्रं वा कथ्यतां यदि रोचते ॥ ३१ ॥

31

“Susrooshathaamavyeleekamasmaakam Narapunggavah!
Swajenmakarmmagothram vaa katthyathaam yedhi rochathe.”

“Oh, The Best and Supreme Most of all Purushaas or Men! If You like and willing please truly describe Your birth, Your lineage, and Your activities to me, who is so happily and anxiously waiting to hear and know.”

वयं तु पुरुषव्याघ्र ऐक्ष्वाकाः क्षत्रबन्धवः ।
मुचुकुन्द इति प्रोक्तो यौवनाश्चात्मजः प्रभो ॥ ३२ ॥

32

“Vayam Thu, Purushavyaaghra, Aikshvaakaah kshethrabenddhavah
Muchukundha ithi proktho Yauvanaasvaathmajah Prebho.”

“Oh, Supreme Lord! We are born in the dynasty of Ikshvaaku, and we belong to the Varna of Kshethriya and follow Kshethriya Ddharmmaas. I am Muchukundha, son of King Maanddhaathaa who is the son of Yevanasva.”

चिरप्रजागरश्चान्तो निद्रयोपहतेन्द्रियः ।
शयेऽस्मिन् विजने कामं केनाप्युत्थापितोऽधुना ॥ ३३ ॥

33

“Chiraprejaagarasraantho nidhrayaapathendhriyah
Sayesmin vijene kaamam kenaapyuththapithoaddhunaa.”

“I was very fatigued as I was continuously awake for a long time and became very weak and lean. All my five sense organs very inactive due to fatigue. Therefore, I was sleeping in isolation in this cave and some person came and interrupted my sleep and awoke me just now.”

सोऽपि भस्मीकृतो नूनमात्मीयेनैव पाप्मना ।
अनन्तरं भवान् श्रीमाल्लक्षितोऽमित्रशातनः ॥ ३४ ॥

“Soapi bhasmeekritho noonamaathmeeyenaiva paapmanaah
Anantharam Bhawaan Sreemaan lekshithoamithrasaathanah.”

“However strong and powerful that guy was, he was burned as a result of his own sinful and evil actions as determined by Fate or God. Just after that I saw You possessing this Glorious and Auspicious appearance and the power to chastise Your enemies.”

तेजसा तेऽविषह्येण भूरि द्रष्टुं न शक्नुमः ।
हतौजसो महाभाग माननीयोऽसि देहिनाम् ॥ ३५॥

“Thejasaa theavishahyena bhoori dhreshtum na saknumah
Hathaujaso Mahaabhaaga! Maananeeyoasi dhehinaam.”

“Oh, Mahaabhaaga! Oh, Mahaathma, Great and Noble Supreme Soul! Your Brilliant Effulgence is unbearable, and it overwhelms my strength, and thus I am not able to fix my gaze upon You. Oh, Bhagawan! You are most exalted and noble Supreme Personality. You are to be honored and worshipped by all embodied beings.”

एवं सम्भाषितो राज्ञा भगवान् भूतभावनः ।
प्रत्याह प्रहसन् वाण्या मेघनादगभीरया ॥ ३६॥

Evam sa bhaashitho Raajnjaa Bhagawaan Bhoothabhaavanah
Prethyaaha prehasan vaanyaa meghanaadhagebheerayaa.

As Muchukundha addressed like that The Supreme Personality of God Who is the Origin and Originator of all Creations Who is Bhagawaan Jenaardhdhana smiled pleasingly and then replied to him in a deep and clear voice like that of rumbling of clouds:

श्रीभगवानुवाच

SreeBhagawaanUvaach (Sree Bhagawaan – Vaasudheva Sree Krishna Bhagawaan Said):

जन्मकर्माभिधानानि सन्ति मेऽङ्ग सहस्रशः ।
न शक्यन्तेऽनुसङ्ख्यातुमनन्तत्वान्मयापि हि ॥ ३७॥

37

“Jenmakarmmaabhiddhaanaani santhi meangga, sahasrasah
Na sakyantheanusamkhyathumanthathvaanmayaapi hi.”

Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana
Vaasudheva Sree Krishna Bhagawaan said: “Hey, Mahaabhaaga or Most
Fortunate One! I have thousands of names and thousands of births and
thousands of thousands of activities. As they are infinite and innumerable, it
is exceedingly difficult or rather impossible to spell them out clearly.”

क्वचिद्रजांसि विममे पार्थिवान्युरुजन्मभिः ।
गुणकर्माभिधानानि न मे जन्मानि कर्हिचित् ॥ ३८॥

38

“Kvachidhrejaamsi vimame paarththivaanyurujenmabhih
Gunakarmmaabhiddhaanaani na me jenmaani karhichith.”

“It might sometimes be possible to count and determine the total dust
particles of the universe by innumerable births, deaths and rebirths of One,
but it is simply impossible to finish counting My qualities, births and names
by any, even, infinite number of births.”

कालत्रयोपपन्नानि जन्मकर्माणि मे नृप ।
अनुक्रमन्तो नैवान्तं गच्छन्ति परमर्षयः ॥ ३९॥

39

“Kaalathreyopapannaani jenmakarmmaani me Nripa!
Anukremantho naivaantham gechcchanthi paramarshayah.”

“Hey, Raajan, Muchukundha! The great Munees and Rishees enumerate My births and activities which took place, take place, and will take place throughout the three phases of time, like past, present, and future, but they can never find the beginning and they do never reach the end of them. Finding that they are infinitely innumerable, they withdraw from their efforts.”

तथाप्यद्यतनान्यङ्ग शृणुष्व गदतो मम ।
विज्ञापितो विरिञ्चेन पुराहं धर्मगुप्तये ।
भूमेर्भारयमाणानामसुराणां क्षयायच ॥ ४० ॥

40

“Thatthaapyadhyathanaanyangga srinvashva gedhatho mama
Vijnjaapitho Virinjchena puraaham ddharmmagupthaye
BhoomerbhaaraayamaanaanaamAsuraanaam ksheyaaya cha.”

“Oh, Honorable Raajan! In spite of all those, Let Me now explain to you My present position, like My current birth, name, and activities, please listen. Virinjcha or Brahmadheva approached in the past and worshipped and requested Me to take birth on this earth and destroy all Asura or Dhushta Raajaas who have become unbearable burden to this earth and thus to protect and provide shelter to virtuous and pious beings.”

अवतीर्णो यदुकुले गृह आनकदुन्दुभेः ।
वदन्ति वासुदेवेति वसुदेवसुतं हि माम् ॥ ४१ ॥

41

“Avatheernno Yedhukule griha Aanakadhundhubheh
Vadhanthi Vaasudhevethi Vasudhevasutham hi Maam.”

“Therefore, as requested by Brahmadheva and Dhevaas, I Incarnated on this earth in the dynasty of Yaadhava or Yedhu in the home of Aanakadhundhubhi or Vasudhevar. Because of that people call me as Vaasudheva, meaning son of Vasudhevar.”

कालनेमिर्हतः कंसः प्रलम्बाद्याश्च सद्विषः ।
अयं च यवनो दग्धो राजंस्ते तिग्मचक्षुषा ॥ ४२ ॥

“Kaalaniemirhathah Kamsah Prelembaadhyaascha sadhdhvisah
Ayam cha Yevano dhegdhddho Raajamsthe thigmachakshushaa.”

“I have already killed or eliminated our enemy Raakshasaas or Asuraas like Kaalanemi who was born as Kamsa, who was Kaalanemi in his birth, Prelamba, and other Raakshasaas and Asuraas who are enemies of pious and virtuous. Oh, King Muchukundha, and now I have killed this barbarian Raakshasa called Yevana by burning to ashes by your piercing glance.”

सोऽहं तवानुग्रहार्थं गुहामेतामुपागतः ।
प्रार्थितः प्रचुरं पूर्वं त्वयाहं भक्तवत्सलः ॥ ४३॥

“Soaham thavaanugrehaarththam guhaamethaamupaagethah
Praarththithah prechuram poorvam thvayaAham Bhakthavathsalah.”

“And now I entered this cave to bless and provide benediction to you. I am the protector and provider of shelter and liberation to my devotees, and you are a staunch devotee of Me and previously, in the past, you used to constantly and devotionally meditate upon Me.”

वरान् वृणीष्व राजर्षे सर्वान् कामान् ददामि ते ।
मां प्रसन्नो जनः कश्चिन्न भूयोऽर्हति शोचितुम् ॥ ४४॥

“Varaan vrineeshva Raajarshe sarvvaan kaamaan dhedhaami the
Maam prepanno jenah kaschinna bhooyoarhathi sochithum.”

“Now you may choose any benediction from Me, Oh, Saintly King. I will fulfill all your desires. My devotees who have satisfied Me need to lament never again or never be unfulfilled of any of their needs.”

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

इत्युक्तस्तं प्रणम्याह मुचुकुन्दो मुदान्वितः ।
ज्ञात्वा नारायणं देवं गर्गवाक्यमनुस्मरन् ॥ ४५ ॥

45

Ithyukthastham prenamyaaha Muchukundho mudhaanvithah
Jnjaathvaa Naaraayanam Dhevam Gerggavaakyamanusmaran.

Listening to the words like those from the most Effulgent Supreme Most Personality, Muchukundha remembered the words of his Guru, Gergga, and realized that This is Real Naaraayana Bhagawaan or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan Who is the Perfect Plenary Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan and was very pleased and delighted. Muchukundha straight away prostrated Vaasudheva Sree Krishna Bhagawaan and spoke:

मुचुकुन्द उवाच

Muchukundha Uvaacha (King Muchukundha Said):

विमोहितोज्यं जन ईशमायया
त्वदीयया त्वां न भजत्यनर्थदृक् ।
सुखाय दुःखप्रभवेषु सज्जते
गृहेषु योषित्पुरुषश्च वञ्चितः ॥ ४६ ॥

46

Vimohithoayam jena Eesamaayayaa
Thvadheeyaa Thvaam na bhajathyanarthttadhrik
Sukhaaya dhuhkhaprebhaveshu sajjathe
Griheshu yoshith purushascha vanjchithah.

Oh, Eeswara! Oh, Bhagawaan! You are The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. People of this world, both men and women, are bewildered by Your Illusory Power and Energy. They

do not know Your Real Principle. Because of their ignorance as they are being entrapped under Your Maaya or Illusion, they do not have interest and do not engage in offering devotional services at Your lotus feet. Being cheated due to ignorance of Your True Principle, they are always interested and engaged in worldly activities with the impression of attaining sensual and material pleasures and satisfaction from that. But this world is an ocean of sorrows and distresses and hence they can never derive any pleasure or satisfaction from any of their material activities.

लब्ध्वा जनो दुर्लभमत्र मानुषं
कथञ्चिदव्यङ्गमयत्नतोऽनघ ।
पादारविन्दं न भजत्यसन्मति-
र्गृहान्धकूपे पतितो यथा पशुः ॥ ४७॥

47

Lebdddhvaa jeno dhurlebbhamatha maanusham
Kattanhchidhavyenggemayethnathoanagha
Paadhaaravindham na bhajathyasanmathir-
Grihaanddhakoope pathitho yetthaa pasuh.

Not only that, when we think, we will come to know that even the pigs, animals, birds, and other species also have and enjoy sensual pleasures. It is extremely difficult and most rare to get the opportunity to be born as a human being. Oh, the Purest of Pure Soul, Nandhasoonu Vaasudheva Sree Krishna Bhagawaan! Even after getting that rarest chance to be born as a human being, they are wasting their life in the well of ignorance, trying to attain sensual and material pleasures without worshipping at Your Lotus Feet. These material persons have fallen into the darkness of material home and family.

ममैष कालोऽजित निष्फलो गतो
राज्यश्रियोन्नद्धमदस्य भूपतेः ।
मर्त्यात्मबुद्धेः सुतदारकोशभू-
ष्वासज्जमानस्य दुरन्तचिन्तया ॥ ४८॥

48

Mamisha kaaloajitha nishphalo getho
Raajyasriyonnadhdhamadhasya bhoopatheh
Marthhyaathmabudhddeh suthadhaarakosabhoo-
Shvaasajjamaanasya dhuranthachinthayaa.

Oh, Nandhasoonu Vaasudheva Sree Krishna Bhagawaan! Oh, Pure Supreme Soul! Oh, The Unconquerable One! I have wasted all this time, becoming more and more intoxicated by my own domain as an earthly King. I misidentified this mortal material body as the Self – I, becoming attached to my wives, my children, my wealth, my treasury, my opulence, my land, and I suffered endless anxiety. Being under the strong clutches of anxiety to possess and maintain ‘my material possessions’ I did not get any time to realize and worship You, the Real Pure Soul.

कलेवरेऽस्मिन् घटकुड्यसन्निभे
निरूढमानो नरदेव इत्यहम् ।
वृतो रथेभाश्वपदात्यनीकपै-
र्गा पर्यटंस्त्वागणयन् सुदुर्मदः ॥ ४९॥

49

Kalebareasmin ghatakadyasannibhe
Nirooddamaano naradheva ithyaham
Vritho retthebhaasvapadhaathyaneeekapai-
RgGaam paryatamsthvaagenayan sudhurmmadhah.

With deep arrogance of ignorance, I took myself to be the body, which is a perishable material object like a mud pot or a mud wall. With self-pride and egoistic arrogance that I am the Raaja or King and Nara-Dheva the god of men or god among men, I proudly travelled the earth surrounded by my charioteers, elephants, horses, cavalry, foot-soldiers, generals, commandants, etc., disregarding You, The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, in my deluding pride.

प्रमत्तमुच्चैरितिकृत्यचिन्तया
प्रवृद्धलोभं विषयेषु लालसम् ।
त्वमप्रमत्तः सहसाभिपद्यसे
क्षुल्लेलिहानोऽहिरिवाखुमन्तकः ॥ ५०॥

Premaththamuchchairithikrithyachinthayaa
 Prevriddhalobham vishayeshu lalasangam
 Thvamaremaththah sahasaabhipadyase
 Kshullelihaanoahirivaakhumanthakah.

A man of covetousness with the thoughts what he thinks needs to be done, intensely greedy, and delighting in sense enjoyment, are suddenly controlled by You, Who are ever alert of each and every movement, however minute it is, and thoughts of each and every element and entity. Oh, The Supreme Soul and The Supreme and Ultimate Controller of anything and everything, You appear before him as Death, just like how a hungry snake licking its fangs before a mouse.

पुरा रथैर्हेमपरिष्कृतैश्चरन्
 मतङ्गजैर्वा नरदेवसंज्ञितः ।
 स एव कालेन दुरत्ययेन ते
 कलेवरो विट्कृमिभस्मसंज्ञितः ॥ ५१ ॥

Puraa retthairhemaparishkrithaischaran
 Mathanggajairvaa naradhevasamjnjithah
 Sa eva kaalena dhurathyeyena The
 Kalebaro vitkrimibhasmasamjnjithah.

This body that at first rides on elephants, horses and chariots adorned with gold with the pride of a King known by name as “Nara-Dheva Muchukundha”, later, by Your Invincible Power of Time, will be called as “feces”, “worms”, or “ashes.”

निर्जित्य दिक्चक्रमभूतविग्रहो
 वरासनस्थः समराजवन्दितः ।
 गृहेषु मैथुन्यसुखेषु योषितां
 क्रीडामृगः पूरुष ईश नीयते ॥ ५२ ॥

Nirjjithya dhikchakramabhoothavigreho
 Varaasanastthah samaraajavandhithah
 Griheshu maitthunyasukheshu yoshithaam
 Kreedamrigah Poorusha Eesa neeyathe.

Having defeated and conquered the entire kingdoms of the world with heroic power and valor and occupying the most honorable throne as Saarvvabhauma or Universal Emperor and receiving praises and honors from leaders and kings who were once equals. But when he enters the chambers of women, where he found pleasure of sex and sensual enjoyments, he is led about like a pet animal. Oh, Bhagawan! What is the power of Your Maaya! It is unimaginable.

करोति कर्माणि तपःसुनिष्ठितो
 निवृत्तभोगस्तदपेक्षया ददत् ।
 पुनश्च भूयेयमहं स्वराडिति
 प्रवृद्धतर्षो न सुखाय कल्पते ॥ ५३ ॥

Karothi karmmaani thapassunishttitho
 Nivritthabhogasthadhapekshayaa dhedhath
 Punascha bhooyeyamaham svaraadithi
 Previdhddhatharsho na sukhaaya kalpathe.

When One has attained all the sensual pleasures from women and the emperorship of the world and all other material opulence and fortune, his desire would be to attain the position of Indhra as the king of Dhevaas of heaven. For that he will perform sacrifices, give charities, and observe severe penances and austerities. But he never thinks that all this material opulence would bring only distress, sorrows, mental tensions, and stresses and would never bring blissful peace and happiness.

भवापवर्गो भ्रमतो यदा भवे-
 ज्ञनस्य तर्ह्यच्युत सत्समागमः ।
 सत्सङ्गमो यर्हि तदैव सद्गतौ

परावरेषे त्वयि जायतेमतिः ॥ ५४॥

54

Bhavaapavarggo bhrematho yedhaa bhave-
Jjenasya tharhyAchyutha sathsamaagemah
Sathsaggamo yerhi thadhaiva sadhgethau
Paraavarese thvayi jaayathe mathih.

The human beings prompted by unending desires are bewildered without having any peace of mind are wandering in the ocean of material distresses. Oh, Achyutha Bhagawaan! Only when the wandering of soul has ceased, he may attain the association of Your devotees. When he gets association with Your devotees, from that moment onwards he will also get the opportunity to become a devotee of You, The Supreme Soul and The Lord and Controller of the Universe.

मन्ये ममानुग्रह ईश ते कृतो
राज्यानुबन्धापगमो यदृच्छया ।
यः प्रार्थ्यते साधुभिरेकचर्यया
वनं विविक्षद्विरखण्डभूमिपैः ॥ ५५॥

55

Manye mamaanugreha Eesa The kritho
Raajyaanubenddhaapagemo yedhrichcchayaa
Yah praarthththyathe saaddhubhirekacharyayaa
Vanam vivikshadhbhirakhandabhoomipaih.

Oh, Nandhasoonu Vaasudheva Sree Krishna Bhagawaan! All saintly knowledgeable kings of vast empires ultimately desire to go to forest for a life of solitude, seeking to meditatively worship and pray for Your mercy to get liberated from the miseries of this material ocean of ignorance. I think, You have already shown that mercy to me as I already ceased to have any more interest to live in this material world. Please provide me benediction for transcendental realization.

न कामयेऽन्यं तव पादसेवना-

दकिञ्चनप्रार्थ्यतमाद्वरं विभो ।
आराध्य कस्त्वां ह्यपवर्गदं हरे
वृणीत आर्यो वरमात्मबन्धनम् ॥ ५६॥

56

Na kaamayeenyam Thava paadhasevanaa-
Dhakinjchanapraarthththyathamaadhvaram Vibho!
Aaraaddhya kathvaam hyapavarggadham, Hare,
Vrineetha Aaryo varamaathmabenddhanam.

Oh, Nandhasoonu Vaasudheva Sree Krishna Bhagawaan! You are the most Powerful to provide any benediction to Your devotees. I desire no boon other than having the opportunity to offer services at Your Lotus Feet always, the boon which is most eagerly sought by those who are free of material desires. Oh, Bhagawan Hari! You are the provider of Liberation. What an enlightened person who worship You, would choose a boon that causes his own bondage? [Any fulfillment of material desires would be additional bondage to material world. That is why Muchukundha is asking Nandhasoonu Vaasudheva Sree Krishna Bhagawaan Who is Vishnu Bhagawaan, why should he opt for bondage while seeking for liberation.]

तस्माद्विसृज्याशिष ईश सर्वतो
रजस्तमःसत्त्वगुणानुबन्धनाः ।
निरञ्जनं निर्गुणमद्वयं परं
त्वां ज्ञप्तिमात्रं पुरुषं ब्रजाम्यहम् ॥ ५७॥

57

Thasmaadhvisriijaasisha Eesa sarvvatho
Rejasthamhsaththvagunaanubenddhanaah
Niranjjanam nirrgunamadvayam param
Thvaam jnjepthimaathram Purusham Vrajaamyaham.

Oh, Eeswara, The Ultimate Controller of the Whole! You are independent and beyond all the qualities attached to Saththva, Rejas and Thamas – the three modes of nature. You have no material attachments. You have no attachment with anything. You are an outside and uninvolved witness of everything. You are the Reservoir of Pure Transcendental Knowledge.

You are unattached to anything and unassociated with anything.
Therefore, I seek shelter at Your lotus feet with the request to liberate me
from this material distresses.

चिरमिह वृजिनार्तस्तप्यमानोऽनुतापै-
रवितृषडमित्रोऽलब्धशान्तिः कथञ्चित् ।
शरणद समुपेतस्त्वत्पदाब्जं परात्मन्
अभयमृतमशोकं पाहि माऽऽपन्नमीश ॥ ५८॥

58

Chiramiha vrijinaarththasthapyamaanoanuthaapai-
Ravithrishashadamithroalebddhasaanthih katthanjchith
Saranadha! Samupethasthvathpadhaabjam paraathma-
Nnabhayamrithamasokam paahimaaaapannamEesa.

Oh, Paramaathma Swaroopaa, meaning the Personification or Form of The Ultimate Supreme Soul! Hey, Saranadha, meaning Provider of Shelter and Support! For a long time, I have been pained by the troubles in this material world and have been burning with lamentations. My six enemies; Arishadvarggaas (Six types of enemies) – 1) Kaama or Lust, 2) Kroddha or Anger, 3) Lobha or Greed, 4) Madha or Pride, 5) Moha or Attachments and 6) Maathsarya or Jealousy --; and I can find no peace. Therefore, Oh Provider of Shelter, please provide me shelter and protect me. Oh, Bhagawan! I was in the midst of danger, it is my good fortune that I approached Your lotus feet, which are truth, and which make One fearless and free of sorrow.

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Sree Vaasudheva Sree Krishna Bhagawaan Said):

सार्वभौम महाराज मतिस्ते विमलोजिता ।
वरैः प्रलोभितस्यापि न कामैर्विहता यतः ॥ ५९॥

59

Saarvabhauma, Mahaaraaja, mathisthe vimalorjjithaa
Varaih prelobhithasyaapi na kaamairvihathaa yethah.

Hey, Saaruabhauma! Hey, Mahaaraajan! Your mind and intelligence are clear, pure, potent, and strong. Although you had the option and choice to fulfill the desire of lust and opulence or anything else, you did not choose any of them. You were not deluded and overpowered by lusty desires as you were able to control your mind and intelligence.

प्रलोभितो वरैर्यत्त्वमप्रमादाय विद्धि तत् ।
न धीरेकान्तभक्तानामाशीर्भिर्भिद्यते क्वचित् ॥ ६० ॥

60

Prelobhitho varairyeththvamapremaadhaaya vidhddhi that
Na ddheermMayyekabhakthaanaamaasibhirbhidhyathe kvachith.

Oh, Emperor of the World! I enticingly encouraged you with benedictions and boons just to prove that you would not be deceived of your Self. Those who were able to concentrate their mind and intelligence strictly and solely on Me cannot and would not slip into any sort of material desires.

युञ्जानानामभक्तानां प्राणायामादिभिर्मनः ।
अक्षीणवासनं राजन् दृश्यते पुनरुत्थितम् ॥ ६१ ॥

61

Yunjjaanaanaamabhakthaanaam praanaayaamaadhibhirmmanah
Aksheenavaasanam, Raajan, dhryathe punaruththitham.

The minds of non-devotees who engage in such practices like Praanaayaama or controlling the breath and Ddhyaana or meditation are fully cleansed of material desires. Thus, oh, King, material desires are again seen to arise in their minds.

विचरस्व महीं कामं मय्यावेशितमानसः ।
अस्त्वेव नित्यदा तुभ्यं भक्तिर्मय्यनपायिनी ॥ ६२ ॥

62

Vicharasva maheem kaamam mayyaavesithamaanasah
Asthveva nithyadhaa thubhyam bhakthirmmayyanapaayinee.

Your mind is fixed in Me. With My blessings you can wander all over the world, but your mind always fixed in Me. You have steadfast, staunch, and unflinching devotion for Me always.

क्षात्रधर्मस्थितो जन्तून् न्यवधीर्मृगयादिभिः ।
समाहितस्तत्तपसा जह्यघं मदुपाश्रितः ॥ ६३ ॥

63

Kshaathraddharmasthitho jenthoon nyevaddheermrigayaadhibhih
Samaahithasthaththapasaa jehyagham Madhupaasrithah.

Being born in Kshethriya Kula and following Kshaathra Ddharmmaas or Principles and Lifestyles of Royal Kings, you have killed many living beings while hunting for sporty entertainments and performing other royal duties. You must vanquish all the sins thus incurred by carefully executing penances and austerities while remaining surrendered to Me.

जन्मन्यनन्तरे राजन् सर्वभूतसुहृत्तमः ।
भूत्वा द्विजवरस्त्वं वै मामुपैष्यसि केवलम् ॥ ६४ ॥

64

Jenmanyananthare, Raajan, sarvvabhoothasuhriththamah
Bhoothvaa dhvijavarasthvam vai Maamupaishyasi kevalam.

Oh, best of the Emperors, Bhoopathe or Lord and Controller of the World! In the next birth you will be born as an excellent and noble Braahmana, the greatest well-wisher of all creatures and then you would certainly come to Me and merge within Me.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां दशमस्कन्धे उत्तरार्धे मुचुकुन्द-
स्तुतिर्नामैकपञ्चाशत्तमोऽध्यायः ॥ ५१ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam DesamaSkanddhe Uththaraardhddhe – Muchukundha-
Sthuthir [KaalaYevanaaNaasa - MuchukundhaSthuthi] Naama
EkaPanjchaasaththamoAddhyaayah

Thus, we conclude the Fifty-First Chapter - In the Latter Half – Named as
Muchukundha's Worship of Sree Krishna Bhagawaan [Kaalayevana
Destroyed by Muchukundha - Worship of Muchukundha] 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!