

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ दशमस्कन्धः पूर्वार्धं ॥

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

॥ त्रिचत्वारिंशोऽध्यायः - ४३ ॥

**THRICHATHVAARIMSATHTHAMOADDHYAAYAH (CHAPTER FORTY-
THREE)**

**Poorvardhddhe – KuvalayaapeedaVaddham
[KuvalayaapeedaVaddham – Krishna Chaanoora Samvaadham]
(Killing of the Elephant Kuvalayaapeeda by Krishna [Krishna Kills
Kuvalayaapeeda Elephant – Krishna’s Dialogue with Chaanoora])**

[In this chapter we can read the story of Killing the elephant called
Kuvalayaapeeda by Sree Krishna Bhagawaan. Kuvalayaapeeda was

standing at the entrance of the main arch gate of the wrestling arena to kill Raama and Krishna when They entered. Though Kuvalayaapeeda was as strong and mighty as a thousand elephants, Krishna killed him easily just like a child's pastime play. Raama and Krishna also killed all the elephant-keepers and other security guards who were trying to prevent Raama and Krishna from entering the arena. When they entered the arena, all Audience were very pleased, and they praised Their glories ceaselessly. We can also read the details of the dialogue that took place between Chaanoora, the leading wrestler, and Krishna. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

अथ कृष्णश्च रामश्च कृतशौचौ परन्तप ।
मल्लदुन्दुभिनिर्घोषं श्रुत्वा द्रष्टुमुपेतुः ॥ १ ॥

1

Attha Krishnascha Raamascha krithasauchau Paranthapa!
Malladhundhubhinirghosham sruthvaa dhreshtumupeyathuh.

Oh, Paranthapa or Chastiser of Enemies, Pareekshith Mahaaraajan! Raama or Sankarshana Bhagawaan Belaraamadheva and Krishna or Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan got up early in the morning and got ready after completing all routine ritual purification ceremonies like ablutionary bath and so on. And proceeded to the wrestling arena where from They heard the huge resoundings of festival splendor like beating kettledrum, drums, etc. as an announcement and declaration of wrestling match arranged by Kamsa and with the intention of watching and enjoying the wrestling competition of renowned Wrestlers.

रङ्गद्वारं समासाद्य तस्मिन् नागमवस्थितम् ।
अपश्यत्कुवलयपीडं कृष्णोऽम्बष्ठप्रचोदितम् ॥ २ ॥

2

Renggadhvvaaram samaasaadhy thasmin naagamavastthitham

Apasyath Kuvalayaapeedam KrishnoAmbashttaprechodhitham.

When Raama or Sankarshana Bhagawaan Belaraamadheva and Krishna or Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan arrived at the main arch gate of the wrestling arena, They noticed the great heroic elephant called Kuvalayaapeeda blocking or stopping Their entrance at the urging of its Keeper. [Meaning, the Keeper of the elephant was instructing it not to permit Raama and Krishna entering the gallery of the arena.]

बद्ध्वा परिकरं शौरिः समुह्य कुटिलालकान् ।
उवाच हस्तिपं वाचा मेघनादगभीरया ॥ ३॥

3

Bedhddhvaa parikaram Saurih samuhya kutilaalakaan
Uvaacha hasthipam vaachaa meghanaadhagebheerayaa.

After securing His clothes firmly and tying His curly locks, Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan addressed the Elephant-Keeper or Guard and spoke to him in thunderous sound:

अम्बष्ठाम्बष्ठ मार्गं नौ देह्यपक्रम मा चिरम् ।
नो चेत्सकुञ्जरं त्वाद्य नयामि यमसादनम् ॥ ४॥

4

“AmbashttaAmbashta, maarggam nau dhehyapakrema, maa chiram
No cheth sakunjjaram thvaadhyaa nayaami yemasaadhanam.”

“Hey, Ambashtta or Mahout! Oh, Mahout! Come on, get away or move aside at once and let Us pass! If you do not, then at this very moment, I will send you along with your elephant to the abode of Yemaraaja, meaning I will kill you and your elephant right at this very moment.”

एवं निर्भर्त्सितोऽम्बष्ठः कुपितः कोपितं गजम् ।
चोदयामास कृष्णाय कालान्तकयमोपमम् ॥ ५॥

5

Evam nirbharthsithoambashttah kupitha kopitham gejam
Chodhayaamaasa Krishnaaya KaalaanthakaYemopamam.

When Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan threatened Ambashtta like that, he became very angry and wild. He goaded the furious elephant, Kuvalayaapeeda, wild and mad, who appeared like Kaalaanthaka or Time-Ende or Yema Ddharmma Raaja and ordered to attack and kill Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan.

करीन्द्रस्तमभिद्रुत्य करेण तरसाग्रहीत् ।
कराद्विगलितः सोऽमुं निहत्याङ्घ्रिष्वलीयत ॥ ६॥

6

Kareendhrasthamabhidhruthya karena tharasaaagreheeth
Karaadhvigelithah soamum nihathyaangghrishvaleeyatha.

Kuvalayaapeeda, the Lord of Elephants, charged at Krishna or Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan and violently seized Him in a moment with his trunk. At that very same moment Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan got released and slipped away from his trunk and struck him a severe blow at its cranium or head and disappeared from its view under its own legs.

सङ्क्रुद्धस्तमचक्षाणो घ्राणदृष्टिः स केशवम् ।
परामृशत्पुष्करेण स प्रसह्य विनिर्गतः ॥ ७॥

7

Samkrudhddhasthamachakshaano ghraanadhrishtih sa Kesavam
Paraamrisath pushkarena sa presahya vinirggethah.

The elephant was wildly angry as it could not find its enemy and with increased rage and anger it caught its enemy Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan with its sense of smell. Thus, once again Kuvalayaapeeda seized Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan but only to have Jagannaattha Sree Krishna Bhagawaan forcefully free Himself and get out of its clutches.

पुच्छे प्रगृह्यातिबलं धनुषः पञ्चविंशतिम् ।
विचकर्ष यथा नागं सुपर्ण इव लीलया ॥ ८॥

8

Puchcche pregrihyaathibelam ddhanushah panjchavimsathim
Vichakarsha yetthaa naagam Suparnna iva leelayaa.

Just like the pastime play of small kid, Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan caught hold of the strong and mighty Kuvalayaapeeda by its tail and dragged it back for about Twenty-Five Bow-Length as easily as how Suparnna, meaning the Golden Winged Geruda, might drag a snake.

स पर्यावर्तमानेन सव्यदक्षिणतोऽच्युतः ।
बभ्राम भ्राम्यमाणेन गोवत्सेनेव बालकः ॥ ९॥

9

Sa paryaavrththamaanena savyadhekshinathoAchyuthah
Bebhraama bhraamyamaanena govathseneva baalakah.

As Achyutha Bhagawaan or Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan held on to the tail of the elephant, the mighty elephant tried to twist away moving to the left and to the right, making Achyutha Bhagawaan swerve him to the opposite direction as a young Gopa Kumaara or shepherd boy would swerve when pulling a calf by its tail. After a while of continuous play like that by Achyutha Sree Krishna Bhagawaan, the Kuvalayaapeeda got tired and restless.

ततोऽभिमुखमभ्येत्य पाणिनाऽऽहत्य वारणम् ।
प्राद्रवन् पातयामास स्पृश्यमानः पदे पदे ॥ १०॥

10

Thathoabhimukhamabhyethya paaninaaaaahathya vaaranam
Praadhrevan paathayaamaasa sprisyamaanah padhe padhe.

When the Elephant was dead tired of the play of swerving by Achyutha Sree Krishna Bhagawaan like that for a while, He released the hold on the tail of the elephant and came in front of Kuvalayaapeeda and slapped it on its face and ran away. Kuvalayaapeeda pursued Achyutha Bhagawaan, managing to touch Him again and again by each step, but Achyutha Sree Krishna Bhagawaan Who is the Yogeswara outpaced and outmaneuvered the elephant and ultimately the elephant tripped and fell down.

स धावन् क्रीडया भूमौ पतित्वा सहसोत्थितः ।
तं मत्वा पतितं क्रुद्धो दन्ताभ्यां सोऽहनत्क्षितिम् ॥ ११ ॥

11

Sa ddhaavan kreedayaa bhoomau pathithvaa sahasoththithah
Tham mathvaa pathitham krudhddho dhenthaabhyaamsoahanath kshithim.

Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan playfully ran around fooling the elephant and showed that he also fell down but got up immediately. But, seeing that Achyutha fell down, the best of the mighty elephants raging with anger tried to gore Him with his tusk but struck the earth instead as Achyutha Sree Krishna Bhagawaan already got up.

स्वविक्रमे प्रतिहते कुञ्जरेन्द्रोऽत्यमर्षितः ।
चोद्यमानो महामात्रैः कृष्णमभ्यद्रवद्रुषा ॥ १२ ॥

12

Svavikrame prethihathe kunjarendhroathyamarshithah
Chodhyamaano mahaamaathraih Krishnamabhyadhrevadrushaa.

The elephant Kuvalayaapeeda went into a frenzied rage out of frustration as his prowess was foiled. But being compelled and goaded by the elephant-keepers, Kuvalayaapeeda furiously turned around and charged at Bhagawaan Mukundha Vaasudheva Sree Krishna Bhagawaan.

तमापतन्तमासाद्य भगवान्मधुसूदनः ।
निगृह्य पाणिना हस्तं पातयामास भूतले ॥ १३ ॥

13

Thamaapathanthamaasaadhya Bhagawaan Maddhusoodhanah
Nigrehya paaninaa hastham, paathayaamaasa bhoothale.

Mukundha Vaasudheva Sree Krishna Bhagawaan Who is the killer of demon Maddhu jumped and caught the elephant, who was trying to attack Him, by its trunk and dragged it with great force and threw him down to the ground.

पतितस्य पदाऽऽक्रम्य मृगेन्द्र इव लीलया ।
दन्तमुत्पाद्य तेनेभं हस्तिपांश्चाहनद्धरिः ॥ १४॥

14

Pathithasya padhaaaaakremya, mrigendhra iva leelayaa
Dhenthamuthpaaty thenebham hasthipaamschahanadhdharih.

Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan Who is the source of Eternal Energy and Power as a pastime play attacked its legs and then pulled out its own tusks and striking with it, He killed the elephant like a Lion King. After killing the rutted elephant, He also killed all the elephant-keepers very easily.

मृतकं द्विपमुत्सृज्य दन्तपाणिः समाविशत् ।
अंसन्यस्तविषाणोऽसृङ्गदबिन्दुभिरङ्कितः ।
विरूढस्वेदकणिकावदनाम्बुरुहो बभौ ॥ १५॥

15

Mrithakam dhvipamuthsrija dhenthapaanih samaavisath
Asamnyasthavishaano asringmadhabindhubhirankithah
Virooddasvedhakanikaavadhanaamuruho bebhau.

Leaving that dead elephant aside, Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan walked around and entered the wrestling arena by holding the tusks in His hands. Then He kept the tusks on His shoulders. Thus, the tusks resting on His shoulder, drops of blood and sweat of rutted

elephant sprinkled all over Him, and His lotus face was covered with His own perspiration, Bhagawaan Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan shone with supreme effulgence of His own great beauty.

वृत्तौ गोपैः कतिपयैर्बलदेवजनार्दनौ ।
रङ्गं विविशतू राजन् गजदन्तवरायुधौ ॥ १६॥

16

Vrithau Gopaih kathipayairBeladhevaJenaardhdhanau
Renggam vivisathu Raajan gejadhenthavaraayuddhau.

My dear King! Being surrounded by a few Gopa friends and carrying the tusk of the elephant as a chosen weapon in their hands, Bhagawaan Belaraamadheva and Jenaardhdhana Vaasudheva Sree Krishna Bhagawaan entered the wrestling arena very proudly without any interruption.

मल्लानामशनिर्नृणां नरवरः स्त्रीणां स्मरो मूर्तिमान्
गोपानां स्वजनोऽसतां क्षितिभुजां शास्ता स्वपित्रोः शिशुः ।
मृत्युर्भोजपतेर्विराडविदुषां तत्त्वं परं योगिनां
वृष्णीनां परदेवतेति विदितो रङ्गं गतः साग्रजः ॥ १७॥

17

Mallaanaamasani,rnnrinaam Naravahah,
Sthreenaam smaro Moorththimaan,
Gopaanaam svajeno,asathaam kshithibhujaam
Saasthaa, svapithroh sisuh,
MrithyurBhojapathe,rvviraadavidhushaam,
Thaththvam param Yoginaam,
Vrshneenaam paradhevathethi vidhitho
Renggam gethah saagrajah.

Oh, Best of the Kings! Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan was regarded in different ways by various groups of people in the arena. To the wrestlers, He was a sword of ultimate destruction or a thunderbolt. For the men of Matthura, He was the best Lord of Earth who takes care by ensuring all welfare of all His subjects. For beautiful women,

He was the Personification of Love or Kaamadheva or the Lord and god of Love. For the Gopaas, He was the best Friend and closest Relative. For the impious rulers or evil-minded Kings or Asura-Raajaas, He was their Chastiser and Punisher. For His father and mother, He was their most affectionate and loving Child. For Bhojaraaja Kamsa, Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan was his Kaala or Anthaka or Killer or Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan was his death personified. For the unintelligent, He was Viraat or Cosmic Form. For Yogees and scholarly Sages of Vedhaas, He was Param Thatthva or Absolute Truth. For Vrishnees, Yaadhavaas, Saathvathaas and Yedhoos, He was their Kuladhaiwa or Paradhaiwa or most Worshipable Dynastic Deity. And when Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan entered the wrestling arena along with His elder brother, Sankarshana Bhagawaan Belaraamadheva, it shone brilliantly with their infinite effulgence.

हतं कुवल्यापीडं दृष्ट्वा तावपि दुर्जयौ ।
कंसो मनस्व्यपि तदा भृशमुद्विविजे नृप ॥ १८॥

18

Hatham Kuvalayaapeedam dhrishtvaa thaavapi dhurjeyau
Kamso manasvyapi thadhaa dhrisamudhvivije, Nripa!

Oh, Mahaaraajan! Having seen the killing of the mightiest Kuvalayaapeeda by Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan very easily and standing there along with His elder brother, Belaraamadheva, and looking as unconquerable by anyone, Kamsa, though he was very strong and brave, was overwhelmed with anxiety and fear.

तौ रेजतू रङ्गगतौ महाभुजौ
विचित्रवेषाभरणस्रगम्बरौ ।
यथा नटावुत्तमवेषधारिणौ
मनः क्षिपन्तौ प्रभया निरीक्षताम् ॥ १९॥

19

Thau rejathuraggagethau mahaabhujau

Vichithraveshaabharanasragambarau
Yetthaa nataavuththmaveshaddhaarinau
Manah kshipanthau prebhayaa nireekshithaam.

Both Hari or Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan and Hali or Musali or Belabhadhra Bhagawaan, the Two mighty armed with long hands reaching up to Their knee and arrayed with variegated ornaments of diamond and beryl, garlands and garments, just like a pair of excellently costumed actors, shone splendidly in the arena. They both stole the minds and hearts of all the audience in the arena with Their Self-Effulgence.

निरीक्ष्य तावुत्तमपूरुषौ जना
मञ्चस्थिता नागरराष्ट्रका नृप ।
प्रहर्षवेगोत्कलितेक्षणाननाः
पपुर्न तृप्ता नयनैस्तदाननम् ॥ २०॥

20

Nireekshya thaavuththamapoorushau jenea
Manjchastthithaa naagararaashtrakaa, Nripa
Preharshavegothkalithekshanaananaah
Papurnna thripthaa nayanaisthadhaananam.

Oh, Mahaaraajan! The citizens of the city of Matthuraapuri and of its outskirts and the people from outlying districts gazed upon those Two Supreme Personalities from their seats in the galleries and the impact of their happiness caused their eyes to open wide and their faces to blossom. They drank the vision of the Effulgence reflected from the faces of Those Supreme Lords without being satiated a bit and continued to look on Their faces without taking their eyes away not even for a blink of their eyes.

पिबन्त इव चक्षुर्भ्यां लिहन्त इव जिह्वया ।
जिघ्रन्त इव नासाभ्यां श्लिष्यन्त इव बाहुभिः ॥ २१॥

21

Pibantha iva chakshubhyaam lihantha iva jihvayaa
Jighrantha iva naasaabhyaam shlishyantha iva baahubhih.

Those audiences seemed to be drinking the Amrith or nectar from Sankarshana Belabhadhra Bhagawaan and Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan by their eyes, licking Them with their tongues, smelling and enjoying Them with their nostrils, and embracing Them with their arms.

ऊचुः परस्परं ते वै यथादृष्टं यथाश्रुतम् ।
तद्रूपगुणमाधुर्यप्रागल्भ्यस्मारिता इव ॥ २२ ॥

22

Oochuh parasparam the vai yetthaa dhrishtam yetthaa srutham
Thadhroopagunamaaddhuryapraagalbhymasmarithaa iva.

All of them, audiences, have heard many divine great things about these Two Gopa Boys, Sankarshana Belabhadhra Bhagawaan and Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan, from various sources and all of them found that all of what they have heard have come true about their: Look, Charm, Beauty, Strength, Brevity, Power, Might, Youth, Smartness, Expertise in all the fields, Majesty, Magnificence, and many other physical, mental, intelligence features. And all of them were fully convinced that They Two are capable of accomplishing any difficult tasks and do anything They wanted to do. With that conviction they started talking to each other as follows:

एतौ भगवतः साक्षाद्धरेर्नारायणस्य हि ।
अवतीर्णाविहांशेन वसुदेवस्य वेश्मनि ॥ २३ ॥

23

“Ethau Bhagawathah saakshaadddharernNaaraayansy hi
Avatheernnaavihaamsena Vasudhevasya vesmani.”

“There is no doubt that These Two are the Incarnation of Naaraayana Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan Who is the eliminator and remover of all the difficulties and distresses of all entities and elements of the Universe. Bhagawan Naaraayana has Incarnated now as the Sons of Vasudhevar in his dynasty

to maintain Ddharmma or Religious Righteousness on Earth and to protect Virtuous and Religiously Righteous people.”

एष वै किल देवक्यां जातो नीतश्च गोकुलम् ।
कालमेतं वसन् गूढो ववृधे नन्दवेशमनि ॥ २४॥

24

“Esha vai kila Dhevakyam jaatho neethascha Gokulam
Kaalameham vasan gooddo vavriddhe Nandhavesmani.”

“This Krishna or Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan was originally born within the womb of Dhevakeedhevi and was delivered in the cell in Matthuraapuri but was secretly transferred from here to the home of Nandhagopar in Gokula Vraja. Because of that He was able to live there comfortably without much trouble and difficulties. [What they speculate here is that if Krishna was spending His childhood in Matthura, then He could have been identified and killed by Kamsa by this time.]”

पूतनानेन नीतान्तं चक्रवातश्च दानवः ।
अर्जुनौ गुह्यकः केशी धेनुकोऽन्ये च तद्विधाः ॥ २५॥

25

“Poothanaanena neethantham chakravaathascha dhaanavah
Arjjunau Guhyakah Kesee Ddhenukeanye cha thadhviddhaah.”

“As pastime plays of childhood, He killed Raakshasi Poothana who came in the form a beautiful enticing lady, and Thrinaavarththa who came as a whirlwind storm, and ordained to attain Moksha to the brothers, Nalakoobara and Manigreeva, who were standing as two herbal trees by uprooting them, and Sankachooda who came as a snake, Kesi who came as a horse, Ddhenuka in the form of a donkey and many other Asuraas and Raakshasaas.”

गावः सपाला एतेन दावाग्नेः परिमोचिताः ।
कालियो दमितः सर्प इन्द्रश्च विमदः कृतः ॥ २६॥

“Gaavah sapaalaa ethena dhaavaagneh parimochithaah
Kaaliyo dhemithah Sarppa Indhrascha vimadhah krithah.”

“This Krishna Who is Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan has saved all Gopaas and the cattle from most deadly wildfire which gutted the forest area of Vrindhaavana within a blink of an eye. He subdued Kaaliya Sarppa and removed his ego and arrogance. Also, He removed the ego and false pride of Indhra by defeating him.”

सप्ताहमेकहस्तेन धृतोऽद्रिप्रवरोऽमुना ।
वर्षवाताशनिभ्यश्च परित्रातं च गोकुलम् ॥ २७॥

“Sapthaahamekahasthena ddhrithoadhriprevaroamunaa
Varshavaathaasanibhyascha parithraatham cha Gokulam.”

“This Krishna Who is Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan protected all inhabitants of whole Gokulam from torrential rain, huge hailstorm and fearsome wind by holding the huge and majestic Govardhddhana Parvvatha with His pinky finger for seven continuous days without hitting and affecting any areas of Gokulam by flood or storm.”

गोप्योऽस्य नित्यमुदितहसितप्रेक्षणं मुखम् ।
पश्यन्त्यो विविधांस्तापांस्तरन्ति स्माश्रमं मुदा ॥ २८॥

“Gopyoasya nithyamudhithahasithaprekshanam mukham
Pasyantho vividdhaamsthaapaamstharanthi smaasramam mudhaa.”

“The Gopees and Gopikaas of Gokulam of Vrindhaavana overcame all kinds of distresses and difficulties faced by them easily and experienced great divine blissful happiness by seeing the face, which is always very cheerful and with smiling glances and ever fresh without any fatigue, of

their most beloved and darling Krishna Who is Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan.”

वदन्त्यनेन वंशोऽयं यदोः सुबहुविश्रुतः ।
श्रियं यशो महत्वं च लप्स्यते परिरक्षितः ॥ २९॥

29

“Vadhanthyanena vamsoayam yedhoh subehuvistruthah
Sriyam yeso mahaththvam cha lepsyathe parirekshithah.”

“It is said and established that under His, Krishna’s or Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan’s, protection the Yedhu or Yaadhava dynasty would become extremely popular and famous and attain wealth, glory, fame, prosperity, power and Supreme dominance.”

अयं चास्याग्रजः श्रीमान् रामः कमललोचनः ।
प्रलम्बो निहतो येन वत्सको ये बकादयः ॥ ३०॥

30

“Ayam chaasyaagrajah Sreemaan Raamah kamalalochanah
Prelambo nihatho yena Vathsako ye Bekaadhayah.”

“The lotus-eyed Raama or Sankarshana Bhagawaan or Belaraamadheva Who is His, Krishna’s, elder brother Who has killed Prelamba, Vathsaka, Beka and other Asuraas or demons is also very charming and attractive. [In the story we have read that Beka was killed by Krishna and Ddhenuka was killed by Raama. We can consider it as a tell-tale by citizens. There is no need to worry about the accuracy here.]”

जनेष्वेवं ब्रुवाणेषु तूर्येषु निनदत्सु च ।
कृष्णरामौ समाभाष्य चाणूरो वाक्यमब्रवीत् ॥ ३१॥

31

Jeneshvavam bruvaaneshu thuryeshu ninadhathsu cha
KrishnaRaamau samaabhaashya Chaanooro vaakyamabreveeth.

When the people in the galleries were enjoying such talks about Raama and Krishna in this way and the most fabulous plays of musical instruments resounded, the leader of the wrestlers, Chaanoora, addressed Krishna and Belaraama with following words:

हे नन्दसूनो हे राम भवन्तौ वीरसम्मतौ ।
नियुद्धकुशलौ श्रुत्वा राज्ञाऽऽहूतौ दिदृक्षुणा ॥ ३२ ॥

32

“Hey Nandhasoono, Hey Raama, Bhawanthau veerasammathau Niyudhddhakusalau sruthvaa Raajnjaaaahoothau dhidhrikshunaa.”

“Oh, Son of Nandha, Oh, Raama! You Two are well respected and duly considered by courageous heroic people that You both are very skillful and talented at wrestling. Having heard of Your prowess and popularity, the King Kamsa called You here wanting to see for himself Your skills and talents in wrestling.”

प्रियं राज्ञः प्रकुर्वन्त्यः श्रेयो विन्दन्ति वै प्रजाः ।
मनसा कर्मणा वाचा विपरीतमतोऽन्यथा ॥ ३३ ॥

33

“Priyam Raajnjah prekurvvanthyah sreyo vindhanthi vai prejaah Manasaa karmmanaa vaachaa vipareethamathoanyatthaa.”

“Subjects of the King who try to please the King by thoughts, actions and words are sure to attain good fortune and prosperity, but those who fail to do so will be punished appropriately and suffer the consequences.”

नित्यं प्रमुदिता गोपा वत्सपाला यथा स्फुटम् ।
वनेषु मल्लयुद्धेन क्रीडन्तश्चारयन्ति गाः ॥ ३४ ॥

34

“Nithyam premudhithaa Gopaa vathsapaalaa yetthaasphutam Vaneshu mallayudhdhena kreedanthaschaarayanthi gaah.”

“It is very popular and well-known that all the Gopaas take their cattle to the forest for grazing and tending them well and then smartly spend most of the time engaging in practice the game of wrestling. And all the Gopaas are thus well-practiced expert wrestlers knowing all the tricks of the game.”

तस्माद्राज्ञः प्रियं यूयं वयं च करवाम हे ।
भूतानि नः प्रसीदन्ति सर्वभूतमयो नृपः ॥ ३५ ॥

35

“Thasmaadhraajjah priyam Yooyam vayam cha karavaamahe
Bhoothaani nah preseedhanthi sarvvabhoothamayo Nripa.”

“Therefore, let us do what the King wants and please him. By doing so not only the King but everyone will be pleased with us as the King is the true representative of all beings and he embodies all beings.”

तन्निशम्याब्रवीत्कृष्णो देशकालोचितं वचः ।
नियुद्धमात्मनोऽभीष्टं मन्यमानोऽभिनन्द्य च ॥ ३६ ॥

36

Thannisamyabreveeth Krishno dhesakaalochitham vachah
Niyudhddhamaathmaanoabheeshtam manyamaanoabhinandhya cha.

Vaasudheva Sree Krishna Bhagawaan, son Nandhagopar, Who was very fond of dual wrestling praised and welcomed the challenge and flattered and responded to Chaanoora with words most appropriate for the time and place:

प्रजा भोजपतेरस्य वयं चापि वनेचराः ।
करवाम प्रियं नित्यं तन्नः परमनुग्रहः ॥ ३७ ॥

37

“Prejaa Bhojapatherasya vayam chaapi vanecharaah
Karavaama priyam nithyam thannah paramanugrehah.”

“Though, We are forest-dwellers, We are also his or Bhoja Raaja or King Kamsa’s subjects and are bound to obey and gratify his desires. Therefore, we will comply with his orders by which he is going to confer Us with due benefits.”

बाला वयं तुल्यबलैः क्रीडिष्यामो यथोचितम् ।
भवेन्नियुद्धं माधर्मः स्पृशेन्मल्लसभासदः ॥ ३८॥

38

“Baalaa vayam thulyabelaih kreedishyaamo yetthochitham
Bhavenniyudhddham maa ddharmmah sprisenmallasabhaasadhah.”

“But We are young boys, just in Our adolescence and not even reaching Our youth. We can engage in the game of wrestling with young boys of equal strength and ages. We are fully willing and have no hesitation for that. The wrestling match must go on properly and religiously and by no means it should taint the respectable members of the audience. If unequal, in age, strength, skill and training engage in wrestling that would not be appreciated by the audience.”

चाणूर उवाच

Chaanora Uvaacha (Chaanora Said):

न बालो न किशोरस्त्वं बलश्च बलिनां वरः ।
लीलयेभो हतो येन सहस्रद्विपसत्त्वभृत् ॥ ३९॥

39

Na baalo na kisorasthvam Belascha belinaam varah
Leelayebho hatho yena sahasradhvipasaththvabhriith.

Chaanora asked: Are You, Who killed the Kuvalayaapeeda elephant with the strength of a thousand elephants so easily just like a child’s pastime play, claiming to be a child or a young man? You are the strongest of the strongest. Neither Belaraama who is the strongest of strongest men in the world is to be counted as a young boy. You Two are amazingly and

magnificently strong and stronger than the strongest wrestlers. You Two are amazing personalities. There is no doubt about it.

तस्माद्भवद्भ्यां बलिभिर्योद्धव्यं नानयोऽत्र वै ।
मयि विक्रम वाष्णेय बलेन सह मुष्टिकः ॥ ४० ॥

40

Thasmaadhbhawadhbhyaam Belibhiryodhddhavyam naanyoathra vai
Mayi vikrama, Vaarshneya, Belena saha Mushtikahh.

You Two are very mighty and strong. You Two are capable of challenging any strong wrestlers here. Therefore, let You, Vaarshneya, or One who is born in the dynasty of Vrishni, Krishna, challenge me and the mighty Belaraama challenge Mushtika. Let the audience see our talents, skills, might and strengths and get entertained with the game of wrestling.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वार्धे कुवलयापीडवधो नाम त्रिचत्वारिंशोऽध्यायः ॥ ४३ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Poorvvaardhddhe – KuvalayaapeedaVaddho
[KuvalayaapeedaVaddham – Krishna Chaanoora Samvaadham] Naama
ThriChathvaarimsaththamoAddhyaayah

Thus, we conclude the Forty-Third Chapter - In the First Half – Named as Killing of the Elephant Kuvalayaapeeda by Krishna [Krishna Kills Kuvalayaapeeda Elephant – Krishna's Dialogue with Chaanoora] 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!