

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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श्रीमद्भागवतं - एकादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

EKAADHESASKANDDHAH (CANTO ELEVEN)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

॥ एकादशस्कन्धः ॥

EKAADHESASKANDDHAH (CANTO ELEVEN)

॥ त्रिंशोऽध्यायः - ३० ॥

THRIMSATHTHAMOADDHYAAYAH (CHAPTER THIRTY)

**[YedhuKulaVinaasaNiroopanam] ([Discussion Of The Destruction Of
Yedhu Dynasty {And Winding Up Of The Pastimes Of Vaasudheva
Sree Krishna Bhagawaan}]])**

[This chapter discusses the destruction of the Yedhu dynasty and the winding up of the pastime plays of Krishna Bhagawaan. When Udhddhava had left for Bedharikaasrama after receiving all Advices and Instructions,

Krishna advised Yaadhavaas to proceed to Prebhaasa Theerththa on the banks Holy River Saraswathi to perform Svasthy-Ayana [is the ritual performed: 1) as means of acquiring prosperity, 2) for averting of evil by recitation of Manthraas or performance of expiatory rites, and 3) for obtaining the benediction of Braahmanaas after presentation of offerings,] and rituals to avert the inauspicious and bad omens noticed in Dhvaarakaapuri. They followed Him to Prebhaasa and engaged in festivity and celebration. With the Illusory Power of Sree Krishna Bhagawaan they became intoxicated by drinking Maireya or liquor. Having lost their discretionary intelligence, they quarreled among themselves and began killing One Another until not even a single Yaadhava was left alive. Afterwards Belabhadhra Bhagawaan also gave up His material body. At the end Krishna Bhagawaan was shot by the hunter called Jara mistaking the reddish Lotus Feet of Him to the face of a deer. When Jara realized that he shot Krishna Bhagawaan, he pleaded to punish him appropriately. But Krishna Bhagawaan consoled him by promising that he had just fulfilled the desire of Krishna Bhagawaan and thus blessed him for attainment of Vaikuntta Padham. When His Charioteer, Dhaaruka, arrived in search of his Master Krishna Bhagawaan and seeing His condition, he began to lament. Krishna pacified and convinced Dhaaruka and sent him back to Dhvaarakaapuri and asked him to notify others about the destruction of Yedhu Dynasty and advise them to leave Dhvaaraka for Indhrapresttha. Please continue to read for more details...]

राजोवाच

RaajOvaacha (Pareekshith Mahaa Raaja Said):

ततो महाभागवते उद्धवे निर्गते वनम् ।
द्वारवत्यां किमकरोद्धगवान् भूतभावनः ॥ १ ॥

1

Thatho Mahaabhaagawatha Udhddhave nirggethe vanam
Dhvaaravathyaam kimakarodh Bhagawaan bhoothabhaavanah.

Oh, Bhagawan Sree Suka Brahmarshe! After Udhddhava, the most excellent and exalted noblest soul and the most ardent devotee of his Master Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree

Vaasudheva Sree Mahaa Vishnu Bhagawaan, thus proceeded to Bedharikaasrama in the deep forest of Himaalaya Mountains, what did Vaasudheva Sree Krishna Bhagawaan Who is the Protector of all Entities and Elements of the Universe do in the city of Dhvaaraka?

ब्रह्मशापोपसंसृष्टे स्वकुले यादवर्षभः ।
प्रेयसीं सर्वनेत्राणां तनुं स कथमत्यजत् ॥ २॥

2

Brahmasaapopasamsrishte svakule Yaadhavarshabhah
Preyaseem sarvvanethraanaam thanum sa katthamathyejeth?

When the entire Yaadhava Kula or Yedhu Dynasty met with total destruction from the curse of Braahmana Munees like that, how did the Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan and Who is Yaadhavarshabha or Best of all Yaadhavaas and Who was most affectionate and devotionally Worshipable to all His devotees abandon or renounce His most attractive and charming Material Form which provided Amrith to eyes of all who were fortunate to see His body?

प्रत्याक्रष्टुं नयनमबला यत्र लग्नं न शेकुः
कर्णाविष्टं न सरति ततो यत्सतामात्मलग्नम् ।
यच्छ्रीर्वाचां जनयति रतिं किं नु मानं कवीनां
दृष्ट्वा जिष्णोर्युधि रथगतं यच्च तत्साम्यमीयुः ॥ ३॥

3

Prethyaakrashtum nayanambelaa yethra legnam na sekah
Karnnaavishtam na sarethi thatho yeth sathaamaathmalegnam
Yechcchreervaachaam jenayithi rethim kim nu maanam kaveenaam
Dhrishtvaa Jishnoryuddhi retthagetham yechcha thathsamyameeyuh.

What is it in which once if the eyes fell then unable to withdraw from as the eyes would be fixed on it? What is that form which entered the ears of Sages and were fixed in their hearts and would never depart from? What is that the great poets who described the beautiful and glorious Form of

Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan would have their words invested with transcendently pleasing attraction of bliss? What is the Form by seeing on Arjjunaa's Chariot, [remember Krishna was the Charioteer of Arjjuna in Kurukshethra Battle] all warriors on the battlefield of Kurukshethra attained liberation from material life and attained Saaroopya Mukthi or attained a Transcendental Body similar to that of Bhagawaan Vaasudheva Sree Krishna? How or why that Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who was the Lord and Controller of senses renounced His material body?

ऋषिरुवाच

RishirUvaacha (Rishi Varya Sree Suka Brahmarshi Said):

दिवि भुव्यन्तरिक्षे च महोत्पातान् समुत्थितान् ।
दृष्ट्वाऽऽसीनान् सुधर्मायां कृष्णः प्राह यदूनिदम् ॥ ४॥

4

Dhivi bhuvyanthareekshe cha mahothpaathan samuththithaan
Dhrishtvaaaseenaan Suddharmaayaam Krishnah praaha
Yedhoonidham.

Having observed many disastrous and disturbing signs or inauspicious omens like falling of meteors, tremors, etc. indicating the immediately forthcoming calamitous situations, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan announced to the audience of the royal court of Suddharma in Dhvaarakaapuri as follows:

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Said):

एते घोरा महोत्पाता द्वार्वत्यां यमकेतवः ।

मुहूर्तमपि न स्थेयमत्र नो यदुपुङ्गवाः ॥ ५॥

5

Ethe ghoraa mahothpaathaa Dhvaarvathyaam YemaKethavah
Muhoorththamapi na sttheyamathra no Yedhupunggavaah.

Oh, the most excellent and noblest Yaadhavaas please note all these terrible and inauspicious bad omens of falling meteors in the city of Dhvaaraka. As we are directly seeing and experiencing these, we should not stay here in Dhvaarakaapuri even for a moment longer. We should leave this place immediately.

स्त्रियो बालाश्च वृद्धाश्च शङ्खोद्धारं व्रजन्त्वितः ।
वयं प्रभासं यास्यामो यत्र प्रत्यक्सरस्वती ॥ ६॥

6

Sthriyo baalaascha vridhddhaascha sangkhodhddhaaram vrajanthvithah
Vayam prebhaasam yaasyaamo yethra prethyak Saraswathee.

Let all the women, children, and old aged people leave this city and go to the holy place of Sankhodhddhaara. And we all will go to Prebhaasa Theerththa were the holy river Saraswathi flows to the west. [The course of River Saraswathi is towards east as it joins with ocean in Bay of Bengal whereas in Prebhaasa Theerththa it changes its course and flows towards west.]

तत्राभिषिच्य शुचय उपोष्य सुसमाहिताः ।
देवताः पूजयिष्यामः स्नपनालेपनार्हणैः ॥ ७॥

7

Thathraabhishichya suchaya uposhya susamaahithaah
Dhevathaah poojayishyaamah snapanaalepanaarhanaih.

There we should take holy bath in the river Saraswathi and get cleansed and purified. And then worship the Dhevaas devotionally by bathing the idol images of the Deities and anointing them with sandalwood pulp and

offering flowers and other paraphernalia and presenting them with various offerings and observe fasting to appease the Dhevaas or Deities and stay under meditation.

ब्राह्मणांस्तु महाभागान् कृतस्वस्त्ययना वयम् ।
गोभूहिरण्यवासोभिर्गजाश्वरथवेश्मभिः ॥ ८॥

8

Braahmanaamsthu Mahaabhaagaan krithasvasthyayanaa vayam
Gobhoohiranyavaasobhirggejaasvaretthavesmabhih.

After performing expiatory rituals for all our sinful actions in our lives we should pray for world peace with the help of Mahaabhaaga or greatly fortunate Braahmanaas. And we should also worship those Mahaabhaaga Braahmanaas by offering them as Dhekshina or Reward for priestly performance by offering them cloths, cows, land, gold, horses, chariots, elephants, and dwelling places.

विधिरेष ह्यरिष्टघ्नो मङ्गलायनमुत्तमम् ।
देवद्विजगवां पूजा भूतेषु परमो भवः ॥ ९॥

9

Viddhiresha hyarishtaghno manggalaayanamuththamam
Dhevadhvijagebaam poojaa bhootheshu paramo bhavah.

Such pious and virtuous worshiping processes are capable of encountering all sinful actions as well to bring auspiciousness and prosperity in our lives. These are noble and devotional deeds. Such virtuous actions of worshiping Dhevaas, Braahmanaas, and Cows would certainly bring good fortune and auspiciousness to all entities and elements of the world and hence they are good for the whole world.

इति सर्वे समाकर्ण्य यदुवृद्धा मधुद्विषः ।
तथेति नौभिरुत्तीर्य प्रभासं प्रययू रथैः ॥ १०॥

10

Ithi sarvve samaakarnya Yedhuvridhddhaa Maddhudhvisah
Thatthethi naubhiruththeerya Prebhaasam preyayoo retthaih.

Hey, Mahaaraajan! Listening to those clever and thoughtful words of Maddhudhvisha or Enemy of the Demon Maddhu Who is Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan all the Yaadhavaas immediately preceded in their chariots and boarded the rafts or ferry and crossed the ocean and reached Prebhaasa Theerththa without any lapse of time.

तस्मिन् भगवताऽऽदिष्टं यदुदेवेन यादवाः ।
चक्रुः परमया भक्त्या सर्वश्रेयोपबृंहितम् ॥ ११ ॥

11

Thasmin Bhagawaathaaaadhishtam Yedhudhevena Yaadhavaah
Chakruh paramayaa bhakthyya sarvasreyopabrimhitham.

As advised or instructed by Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, all Yaadhavaas performed all expiatory rituals and worshipped Dhevaas, Dhvijaas, and Gos or Cows for auspiciousness and prosperity of the world and rewarded the Braahmanaas appropriately and lavishly.

ततस्तस्मिन् महापानं पपुमैरियकं मधु ।
दिष्टविभ्रंशितधियो यद्ववैर्भश्यते मतिः ॥ १२ ॥

12

Thathasthasmin mahaapaanam papoormmaireyakam Maddhu
Dhishtavibhremisithaddhiyo yedhdhrevairbhresyathe mathih.

As destined by the will of God or as their intelligence covered by Providence, there they liberally drank intoxicating sweet Mayireka Madhya or sweet hard liquor which kicks off the mind and intelligence beyond anyone's control and they all got totally intoxicated.

महापानाभिमत्तानां वीराणां दृप्तचेतसाम् ।
कृष्णमायाविमूढानां सङ्घर्षः सुमहानभूत् ॥ १३॥

13

Mahaapaanaabhimaththaanaam veeraanaam dhripthachethasaam
Krishnamaayaavimooddaanaam sangharshah sumahaanabhooth.

By the power of Maaddhavaa's Maaya or with the Illusory Power of Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan the Yaadhavaas had already lost their power of intelligence and their thought process were in the wrong path and they all became arrogant and wild as they were all now fully intoxicated also. They began to quarrel and fight each other with strong and mutually accusing and abusive arguments. [In Mahaabhaaratha Mausala Parva we can read the details of the arguments: Plot summary[[edit](#)]

Yadavas killing themselves

The chapter begins with the announcement at the court of Pandavas that many Yadavas men were killed^{[5][7]} in an internecine war fought with clubs made of *eraká* grass. Yudhishthira asks for details. Mausala Parva then recites the details.

The events start near the city of [Dvārakā](#) 36 years after the end of the Kurukshetra war. The empire is peaceful and prosperous, the youth of Yadavas have become frivolous and hedonistic. Krishna's son [Samba](#) dresses up as a woman and his friends meet Rishi [Vishwamitra](#), [Durvasa](#), [Vashista](#), [Narada](#) and other [rishis](#), who were visiting Dwaraka for an audience with Krishna. The young man playfully pretending to be a woman claims he is pregnant and asks the rishis to predict the gender of the baby.^[2]

One *rishi* sees through the prank. In a fit of rage, he curses Samba will give birth to an iron bolt that will destroy his entire race. The frightened youth inform Krishna what has happened, Krishna was aware of the impending destruction of Yadav as a race and didn't wish to ordain or prevent it, he summoned and reported to Krishna and Ugrasena and it was asked to

pulverize the iron bolt into a powder and cast it into the Prabhas sea and to prevent the distribution of intoxicating spirits in the kingdom.^{[12][13]}

The town then witnesses several dark omens, including the disappearance of the [Sudarshana Chakra](#), the [Panchajanya](#) (Krishna's conch), Krishna's chariot and the plough weapon of [Balarama](#). Pests multiply. Sinful acts multiply, yet no one feels any shame. Wives deceive their husbands, and husbands deceive their wives. Everyone has the same terrifying dreams. People insult and humiliate their seniors and teachers. Krishna asks everyone to go on a pilgrimage to the sacred waters of the Prabhas sea. They do. When they arrive, the Yadavas revel in merrymaking, dance and drink much alcohol.^{[14][15]}

After Arjuna fails to protect women and children, he is depressed. He meets sage Vyasa (shown). Vyasa advises Arjuna and his brothers that they have served their purpose in life, that it is time for them to retire.

[Satyaki](#), inebriated with wine, goes over to [Kritavarma](#), criticizes him for scheming with [Ashwatthama](#) and killing the remaining Pandavas' army while they were sleeping (see [Sauptika Parva](#)). Pradyumna applauds Satyaki's words and disregards Kritavarma. Kritavarma in return reminds him how he cruelly slayed the unarmed [Bhurishravas](#) who, on the field of battle, sat in prayer. Krishna glances angrily at Kritavarma. They begin to argue about who did more wrong during the Kurukshetra war. In the ensuing fracas, Satyaki decapitates Kritavarma with his sword, then begins striking down others present there. Krishna runs over to prevent him from doing further mischief. However, others are impelled by fate in the face of Krishna to slay Satyaki and Pradyumna, who tries to save Satyaki. Krishna beholding his own slain son Pradyumna as well as Satyaki, takes up, in wrath, *erakā* grass in his hand, which miraculously becomes a bolt of iron^[16] - it is with this iron rod that he begins to slay the violent. Others try to imitate him by plucking the grass, which transforms into iron bolts in their hands due to the curse. Everyone, inebriated with alcohol, attacks everyone else. Soon everyone who is battling is dead, except for Vabhru, Daruka (Krishna's charioteer) and Krishna. Balarama survives because he withdrew from that spot before the fight. Krishna asks Daruka to go to the Pandavas, tell them what had happened and to ask Arjuna to come with help. While Daruka was gone, Krishna sends Vabhru to protect the ladies of his kingdom from robbers tempted by wealth. However, as soon as he proceeds to a distance, an iron bolt flies and impales Vabhru, killing him. Krishna goes to Dvaraka and consoles his father Vasudeva, before

returning to his brother Balarama in the forest. He sees him departing from this world, giving up his life through yoga. Krishna who had the foresight of everything that had happened, concludes that the hour of his departure from this world has come. Restraining his senses, he sits in high yoga. Some of the powder cast into the Prabhas sea had been swallowed by a fish. Inside the fish, the powder had become a metal piece. Jara, a hunter, catches that fish and finds the metal. He sharpens it to make an arrow and goes for hunting, during which, seeing red marks on Krishna's foot, and mistaking it for a deer's eye, shoots the arrow at it. On approaching the supposed prey to capture it, he beheld a Krishna in yellow robes, rapt in Yoga and endued with many arms, and touches his feet for being an offender. Krishna comforts him and then ascends upwards to the heavens, filling the entire welkin with splendour. ^{[17][18]}

Daruka reaches to Pandavas and tells them the whole incident. Arjuna set out for seeing them. He met there Vasudeva and 500,000 people who killed each other lying there. He tells them to prepare for their leave within a week. [Vasudeva](#) dies the next day while he is meditating, while his wives join him in a funeral pyre. Then Arjuna made rites who died there, according to their order of seniority. With Yadavas old men, women and children who are the only survivors, including the 16,000 wives of Krishna, together set off for Indraprastha. As they are leaving, waters rise, Dwaraka sinks into the sea. Arjuna proceeded by slow marches, causing the Vrishni women to rest in pleasant forests, mountains and by the sides of delightful streams. Arrived at the country of five waters, they made an encampment there. Robbers overwhelmed by cupidity and temptation attacks them, seeing them being protected by only one bowman. The son of Kunti, ceasing turned, with his followers, towards the place where robbers attacked. Smiling the while, Arjuna addresses them but they disregarded his words, fell upon him. With great difficulty, he succeeded in activating his bow. When the battle had become furious, he tries to invoke his celestial weapons, which did not appear at his bidding. The concourse was very large, the robbers assailed it at different points, Arjuna tries his best to protect it, but fails. In his very sight, ladies were dragged away, while some went away with robbers of their own accord, when they found none to save them. Supported by servants, Arjuna struck the robbers with his shafts sped from Gandiva, but soon however his inexhaustible quivers were out of shafts. Then afflicted with grief, he tries to fight with his bow, but until that time those robbers had retreated, taking ladies away with them. Dhananjaya regarded it all as the work of destiny, while thinking of his non-

appearance of celestial weapons, refusal of his bow to obey him; and exhaustion of his shafts. Taking with him the remnant of the Vrishni women, and the wealth that was still with them, reached Kurukshetra. He installs warriors at different positions at different locations. Rukmini, Saivaya, Haimavatu, Jamvabati, ascended the funeral pyre. Satyabhama with others entered the woods to practice penances. Arjuna becomes depressed and full of doubts about his warrior abilities. He approaches Vyasa and explains how he feels for failing those that depended on him for their safety and security. Sage [Vyasa](#) explains that it was the destiny of those warriors, Krishna suffered it too, although he was competent to baffle the curses, Arjuna and his brothers have served the purpose of their lives, those weapons with which he achieved success no longer needs him, and had gone to the place from where they came from. So, it is time for them to retire and renounce their kingdom. Arjuna takes leave of Vyasa, meets with Yudhishtira and tells them what had happened.]

युयुधुः क्रोधसंरब्धा वेलायामाततायिनः ।
धनुर्भिरसिभिर्भल्लैर्गदाभिस्तोमरर्ष्टिभिः ॥ १४॥

14

Yuyuddhuh krodhasamrebbdhaa velaayaamaathathaayinah
Ddhanurbhirasibhirllairggedhaabhisthomararshtibhih.

Infuriated and agitated with raging anger, the Yaadhavaas who were fully and extravagantly drunk and intoxicated and conscious-less, they seized their bows and arrows, swords, spears, daggers, clubs, disks, lances, and other deadly weapons and attacked One Another on the shore of the Ocean.

पतत्पताकै रथकुञ्जरादिभिः
खरोष्ट्रगोभिर्महिषैर्नरैरपि ।
मिथः समेत्याश्वतरैः सुदुर्मदा
न्यहन् शरैर्दद्विरिव द्विपा वने ॥ १५॥

15

Pathath pathaakai retthakunnjjaraadhibih
Kharoshtagobhirmmahishairnnarairapi
Mitthah samethyaasvatharaih sudhurmmadhaa
Nihannjcchhariardhdhedhbbhiriva dhvipaa vane.

Riding on elephants, chariots with flags flying, donkeys, camels, bulls, buffaloes, mules, and even on human beings, the extremely enraged and unimaginably arrogant with pride and ego the Yaadhava warriors came together and violently attacked One Another with arrows, just like the wild elephants in the forest attack One Another with their tusks.

प्रद्युम्नसाम्बौ युधि रूढमत्सरा-
वक्रूरभोजावनिरुद्धसात्यकी ।
सुभद्रसङ्ग्रामजितौ सुदारुणौ
गदौ सुमित्रासुरथौ समीयतुः ॥ १६॥

16

PredhyumnaSaambau yuddhi rooddamathsaraa-
VAkrooraBhojaavAnirudhddha Saathyakee
Subhadhrasanggraamajithau sudhaaruanau
Gedhau SumithraaSuretthau sameeyathuh.

With aroused mutual enmity, Predhyumna fought fiercely against Saamba, Akroora against Kunthibhoja, Anirudhddha against Saathyaki, Subhadhra against Samgraamajith, Sumithra against Surettha, and two Gedhaas against each other or One Gedha against another Gedha.

अन्ये च ये वै निशठोल्मुकादयः
सहस्रजिच्छतजिद्भानुमुख्याः ।
अन्योन्यमासाद्य मदान्धकारिता
जघ्नुर्मुकुन्देन विमोहिता भृशम् ॥ १७॥

17

Anye cha ye vai nisattolmukaadhayah
SahasrajichCchthajidh Bhaanumukhyaa

Anyonyamaasaadhy madhaanddhakaarithaa
JeghnurMukundhena vimohithaa bhrisam.

Many other Yaadhava Leaders and Chiefs like Nisatta, Ulmukha, etc. Sahasrajith, Bhaanu, Sathajith, and other mighty great Yaadhava warriors confronted One Another in duel and killed each other as being blinded with intoxication and also already being bewildered by Maayaa Sakthi or Illusory Power of Mukundha Bhagawaan, Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan.

दाशार्हवृष्ण्यन्धकभोजसात्वता
मध्वर्बुदा माथुरशूरसेनाः ।
विसर्जनाः कुरुराः कुन्तयश्च
मिथस्ततस्तेऽथ विसृज्य सौहृदम् ॥ १८॥

18

DhaasaarhaVrishnyAnddhakaBhojaSaathvathaa
MaddhvArbbudhaa MaatthuraSoorasenaah
Visarjjenaah Kukuraah Kunthayascha
Mitthasthathastheattha visrija sauhridham.

Saathvathaas, Vrishnees, Anddhakaas, Dhaasaarhaas, Bhojaas, Maddhoos, Arbbudhaas, Soorasenaas, Maatthuraas, Kunthees, Visarjjenaas, Kukuraas, and all those closely and intimately related communities forgot and abandoned their relationships and fought fiercely and horribly.

पुत्रा अयुध्यन् पितृभिर्भ्रातृभिश्च
स्वस्त्रीयदौहित्रपितृव्यमातुलैः ।
मित्राणि मित्रैः सुहृदः सुहृद्भि-
र्जातींस्त्वहन् ज्ञातय एव मूढाः ॥ १९॥

19

Puthraa ayuddhyan pithribhirbhraathribhischa
Svasreeyadhauhithrapithrivyamaathulaih

Mithraani mithraih suhridhah suhridhbhir-
Jnjaatheemsthvahan jnjaathaya eva mooddaah.

Being totally bewildered by the Power of Maaya of Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, the sons fought with their own fathers, younger brothers with elder brothers, maternal nephews with own maternal uncles, and similarly paternal nephews with paternal uncles, and grandsons with grandfathers. Friends fought with friends, and well-wishers with well-wishers. In this way intimate friends and relatives all killed One Another.

शरेषु हीयमानेषु भज्यमानेषु धन्वसु ।
शस्त्रेषु क्षीयमाणेषु मुष्टिभिर्जहुरे रकाः ॥ २० ॥

20

Sareshu ksheeyamaaneshu bhajyamaaneshu ddhanvasu
Sasthreshu ksheeyamaaneshu mushtibhirjehrureraaka.

When all their bows and arrows were broken and all other missiles and weapons spent and broken, they caught hold of large stalks of cane sticks from the Eraka Grass (a thorny plant or grass and remember the story of the curse of Braahmanaas to Saamba and the Musala delivered by him, etc.) which has been grown there as a forest and started using them as weapon their bear hands.

ता वज्रकल्पा ह्यभवन् परिघा मुष्टिना भृताः ।
जघ्नुर्द्विषस्तैः कृष्णेन वार्यमाणास्तु तं च ते ॥ २१ ॥

21

Thaa vajrakalpaa hyabhavan parighaa mushtinaa bhrithaah
Jeghnurdhvishasthaih Krishnena vaaryamaanaasthu tham cha the.

As soon as they took these cane stalks in their mighty hands, the stalks turned into strong iron rods as hard as thunderbolts. With those new weapons they fiercely fought again and again and when Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the

Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan tried to stop them they attacked Him as well as they were not sure what they were doing and with whom they are attacking.

प्रत्यनीकं मन्यमाना बलभद्रं च मोहिताः ।
हन्तुं कृतधियो राजन्नापन्ना आततायिनः ॥ २२ ॥

22

Prethyaneekam manyamaanaa Belabhadhram cha mohithaah
Hanthum krithaddhiyo raajannaapannaa aathathaayinah.

Devoid of any intelligence and sense, they even considered Belabhadhra Bhagawaan as their enemy, as they all lost their consciousness due to extravagant drinking, they jumped towards Him and attacked him fiercely and senselessly.

अथ तावपि सङ्क्रुद्धावुद्यम्य कुरुनन्दन ।
एरकामुष्टिपरिघौ चरन्तौ जघ्नतुर्युधि ॥ २३ ॥

23

Attha thaavapi samkrudhddhaavudhyamya Kurunandhana!
Erakaamushtiparighau charanthau jeghnathuryuddhi.

Hey, Kurunandhana or Pareekshith Mahaaraajan! Both Raama or Belabhadhra Bhagawaan and Krishna or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan also then became extremely angry. They also picked up the Eraka Cane and moved about in the battlefield, the Prebhaasa Theerththa became a horrible battlefield by this time, and attacked with their clubs [Eraka Cane] and killed others.

ब्रह्मशापोपसृष्टानां कृष्णमायाऽऽवृतात्मनाम् ।
स्पर्धा क्रोधः क्षयं निन्ये वैणवोऽग्निर्यथा वनम् ॥ २४ ॥

24

Brahmasaapopasrishtaanaam Krishnaamaavrithaathmanaam

Spardhddhaakroddhah ksheyam ninye vainavoagniriyetthaa vanam.

As cursed by the Braahmanaas, the Yaadhava Dynasty got destroyed. Thus, being overcome by the curse of the Braahmanaas and being bewildered by the Illusory Power of Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, the Yaadhava warriors became extremely violent and angry and led them to their own annihilation [there is also a boon that they cannot be killed by their enemies in the battlefield but can only be killed by themselves in the battle] just as the fire that starts in the bamboo grove destroys the entire forest.

एवं नष्टेषु सर्वेषु कुलेषु स्वेषु केशवः ।
अवतारितो भुवो भार इति मेनेऽवशेषितः ॥ २५ ॥

25

Evam nashteshu sarvveshu kuleshu sveshu Kesavah
Avathaaritho bhuvo Bhaara ithi meneavaseshithah.

Mallari Bhagawaan Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan thought within His mind: Thus, when all Yaadhava were killed and the dynasty has been destroyed the little bit of remaining burdens, by Kurukshethra Battle most of the burdens of earth has already been removed as He has already killed all the Raakshasaas and Asuraas, of earth were also has been released.

रामः समुद्रवेलायां योगमास्थाय पौरुषम् ।
तत्याज लोकं मानुष्यं संयोज्यात्मानमात्मनि ॥ २६ ॥

26

Raamah samudhravelaayaam yogamaastthaaya paurusham
Thathyaaja lokam maanushyam samyojyaathmaanamaathmani.

At the shore of the ocean, Musali Belabhadhra Bhagawaan took His Aathma-Ddhyaana-Roopa or Meditative Transcendental Form and merged

His Jeevaathma or Materially conditioned soul with the Form of Manushya or as Yaadhava Raama or Belaraama in Paramaathma or Supreme Soul. Thus, Belabhadhra Bhagawaan renounced His material body and attained Aathma Swaroopam.

रामनिर्याणमालोक्य भगवान् देवकीसुतः ।
निषसाद धरोपस्थे तूष्णीमासाद्य पिप्पलम् ॥ २७॥

27

Raamaniryaaanamaalokya Bhagawaan Dhevakeesuthah
Nishasaadha ddharopastthe thushneemaasaadhya Pippalam.

Seeing that Raama or Belabhadhra Bhagawaan attained Aathma Nirvrithi after renouncing His material life, Dhevakeenandhana Krishna or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan sat silently in meditation under the Banyan Tree.

बिभ्रच्चतुर्भुजं रूपं भ्राजिष्णु प्रभया स्वया ।
दिशो वितिमिराः कुर्वन् विधूम इव पावकः ॥ २८॥

28

Bibhrachchathurbhujam roopam bhraajushnu prebhayaa svayaa
Dhiso vithimiraah kurvvan viddhooma iva paavakah.

Dhevakeenandhana Krishna or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan exhibiting His eternally and brilliantly effulgent Chathushpaani Roopa or Four-Armed Form, the radiance of which is just like smokeless Fire, dissipated and removed the darkness in all directions.

श्रीवत्साङ्कं घनश्यामं तप्तहाटकवर्चसम् ।
कौशेयाम्बरयुग्मेन परिवीतं सुमङ्गलम् ॥ २९॥

29

Sreevathsaankam ghanasyaamam thapthahaatakavarchchasam
Kauseyaambarayugmena pariveetham sumanggalam.

The complexion of Dhevakeenandhana Krishna or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan was the color of dense dark blue cloud, and His effulgence was the color of pure molten gold. His All-Auspicious Form bore the mark of Sreevathsa. He was decoratively wrapped in two beautiful yellow silk clothes which were more attractive and charming than pure gold.

सुन्दरस्मितवक्त्राब्जं नीलकुन्तलमण्डितम् ।
पुण्डरीकाभिरामाक्षं स्फुरन्मकरकुण्डलम् ॥ ३० ॥

30

Sundharasmithavakthraabjam neelakunthalamanditham
Pundareekaabhiraamaaksham sphuranmakarakundalam.

The charming and attractive lotus face of Dhevakeenandhana Krishna or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan was graced with divinely attractive smile. His head was decoratively adorned with locks of dark blue hair. His lotus petal like eyes were so charming and attractive and His ears were beautifully ornamented with glittering shark-shaped earrings.

कटिसूत्रब्रह्मसूत्रकिरीटकटकाङ्गदैः ।
हारनूपुरमुद्राभिः कौस्तुभेन विराजितम् ॥ ३१ ॥

31

Katisoothrabrahmasoothrakireetakatakaangedhaih
Haaranooouramudhraabhih kausthubhena viraajitham.

वनमालापरीताङ्गं मूर्तिमद्भिर्निजायुधैः ।
कृत्वोरौ दक्षिणे पादमासीनं पङ्कजारुणम् ॥ ३२ ॥

Vanamaalaapareethaanggam Moorththimadhahirnnijaayuddhah
Krithvorau dhekshine paadhamaaseenam pankajaarunam.

Dhevakeenandhana Krishna or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan was so effulgent with His Eternal Brilliance and now He appeared so magnificent with decorations of ornamental belt or girdle, sacred thread, glittering crown or helmet, bracelets, anklets, toe-rings, necklaces, chains, arm and shoulder ornaments, and the Kausthubha Jewel. His body was encircled with Thulsi and many other wildflower garlands. All His Personal weapons like Sudhersana Chakra, Gedha, etc. were with Him in their embodied Forms. He sat under the Pippala or Banyan Tree in the pose by holding His left foot with the lotus red sole upon His right thigh.

मुसलावशेषायःखण्डकृतेषुर्लुब्धको जरा ।
मृगास्याकारं तच्चरणं विव्याध मृगशङ्कया ॥ ३३ ॥

Musalaavaseshaayahkhandakritheshurlubddhako jeraa
Mrigaasyaakaaram thachcharanam vivyaaddha mrigasankayaa.

A hunter called Jera or Jara who approached that place mistook the foot of Mallari Bhagawaan Dhevakeenandhana Krishna or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan for the face of a deer. Thinking that he found his prey, the hunter Jera pierced the foot of Vaasudheva Krishna Bhagawaan with his arrow, which was welded and sharpened with the fragment of the iron club delivered by Saamba. [Remember the story when Samba acted like a pregnant girl to fool the Braahmana Sages that they predicted that she was going to deliver an iron club which would become the cause of destruction of the whole Yaadhavaas. According to the instruction of Krishna Bhagawaan they filed the club and threw it in the ocean including the last fragment which they could not file. The Eraka grass was produced from the powder sediment on the shore and the left-out fragment swallowed by a

fish and that fish was caught by this hunter and he used that fragment as fashionably welded to the edge of the arrow. And that is the story referred to here.]

चतुर्भुजं तं पुरुषं दृष्ट्वा स कृतकिल्बिषः ।
भीतः पपात शिरसा पादयोरसुरद्विषः ॥ ३४॥

34

Chathurbhujam Tham Purusham dhrishtvaa sa krithakilbishah
Bheethah papaatha sirasaa paadhayorasuradhvishah.

Seeing the Four-Handed Mallari Bhagawaan Dhevakeenandhana Krishna or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan with His Brilliant Eternal Effulgence, the hunter Jera immediately realized of the most unpardonable sinful crime he has committed and became extremely fearful. He fell down, placing his head upon the Lotus Feet of Asuradhvisha or Enemy of the Asuraas or Demons so that the dust of the Lotus Feet of Vaasudheva Sree Krishna Bhagawaan will be pasted on his head.

अजानता कृतमिदं पापेन मधुसूदन ।
क्षन्तुमर्हसि पापस्य उत्तमश्लोक मेऽनघ ॥ ३५॥

35

“Ajaanathaa krithamidham paapena, Maddhusoodhana,
Kshenthumarhasi paapasya Uththamasloka meanagha.”

Jara, the hunter, worshiped with folded hands: “Oh, Bhagawan Maddhusoodhana! I am the most sinful person. I have committed this sinful action out of my ignorance. Oh, Bhagawan! You are the purest Soul. You are Paramaathma. You are Uththamasloka or The most exaltedly Glorious. Your glorious Keerththans would purify and remove all the sins of the world. Please forgive this sinner.”

यस्यानुस्मरणं नृणामज्ञानध्वान्तनाशनम् ।
वदन्ति तस्य ते विष्णो मयासाधु कृतं प्रभो ॥ ३६॥

“Yesyaanusmaranam nrinaamajnjaanaddhvaanthanaasanam
Vadhanthi thasya The, Vishno, mayaaasaaddhu kritham, Prebho!”

“Oh, Mahaa Prebho or Supreme Lord! You are The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. The learned Scholarly Sages say that for any man, with constant meditative remembrance of You will destroy all darkness of ignorance. I have utterly wronged You. What I did to You is unpardonable and inexcusable and inauspicious and displeasing for You out of my ignorance.”

तन्माऽऽशु जहि वैकुण्ठ पाप्मानं मृगलुब्धकम् ।
यथा पुनरहं त्वेवं न कुर्यां सदतिक्रमम् ॥ ३७॥

“Thanmaasu jehi Vaikunta paapmanam mrigalubddhakam
Yetthaa punaraham thvevam na kuryaam sadhathikremam.”

“Oh, Mahaa Prebho or The Supreme Lord! I am a sinner and a killer of innocent animals. I am an ignorant fool. I have committed such cruel and sinful violent actions against virtuous and good sagely people. Please punish me most appropriately so that I will never dare to commit such sinful actions ever in my life. Please punish me instantaneously, [without giving me any time to plead for mercy.]”

यस्यात्मयोगरचितं न विदुर्विरिञ्चो
रुद्रादयोऽस्य तनयाः पतयो गिरां ये ।
त्वन्मायया पिहितदृष्टय एतदञ्जः
किं तस्य ते वयमसद्गतयो गृणीमः ॥ ३८॥

“Yesyaathmayogacharitham na vidhurVirinjcho
Rudhraadhayoasya thanayaah pathayo giraam ye
Thvanmaayayaa pihithadhrishtya ethadhajnjah
Kim thasya The vayamasadhgethaya grineemah.”

“Oh, Mahaa Prebho or The Supreme Lord! Oh, Mallari Bhagawaan Dhevakeenandhana Krishna or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawan! Neither Brahmadheva nor his Sons, headed by Rudhra Bhagawaan – meaning all Dhevaas including Rudhra Dheva -, nor any of the great Sages who are scholarly Masters of Vedhic Manthraas, can understand the functions of Your Mystic Power. Because Your Maayaa Sakthi or Illusory Potency has covered the sight, they remain ignorant of how Your Mystic Power works. Therefore, what can I, a low-born person of hunting animals and birds, possibly say? My eyes are blinded even to look the magnificence of Your Eternal Effulgence.”

श्रीभगवानुवाच

SreeBhagawaanUvaacha (Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Said):

मा भैरि त्वमुत्तिष्ठ काम एष कृतो हि मे ।
याहि त्वं मदनुज्ञातः स्वर्गं सुकृतिनां पदम् ॥ ३९॥

39

“Maa bhairjJera, thvamuththishtta, kaama esha kritho hi Me
Yaahi thvam Madhanujjaathah svarggam sukraithinaam Padham.”

“Hey, Hunter Jara! You please get up. Do not be fearful and do not worry at all. What you did is what I want you to do. Actually, I prompted you to do so, or I prompted you to shoot Me. You have fulfilled My wish and desire. Therefore, do not be fearful at all. As what you did was to fulfill My wish, your action is most virtuous and auspicious, pure, pious, and blissful. Therefore, you are elevated to Naaka Loka or the Planet of Heaven and so you can go to heaven now.”

इत्यादिष्टो भगवता कृष्णेनेच्छाशरीरिणा ।
त्रिः परिक्रम्य तं नत्वा विमानेन दिवं ययौ ॥ ४०॥

Ithyaadhishto Bhagawathaa Krishnenechcchaasareerinaa
Thrih parikremya tham nathvaa vimaanena dhivam yeyau.

When thus being instructed or commanded by Mallari Bhagawaan Dhevakeenandhana Krishna or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawan Who appeared in His playful Form of Krishna, the Vyaaddha Jara circumambulated three times the Playful Form Krishna appeared to him and prostrated Him again at His Lotus Feet. After that with bowed down head he boarded the air chariot and went to Heaven.

दारुकः कृष्णपदवीमन्विच्छन्नधिगम्य ताम् ।
वायुं तुलसिकामोदमाघ्रायाभिमुखं ययौ ॥ ४१ ॥

Dhaarukah Krishnapadhaveemanvichcchannaddhigemya thaam
Vaayum Thulasi kaamodhamaaghraayaabhimukham yeyau.

At that time Dhaaruka, the charioteer and constant associate and servant of Mallari Bhagawaan Dhevakeenandhana Krishna or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawan, was searching for His Master Krishna Bhagawaan and following the same directions as His Master has travelled or followed His footprints. As Dhaaruka neared the place where his Master Vaasudheva Sree Krishna Bhagawaan was sitting, he perceived and blissfully enjoyed the aroma of Thulsi Flowers in the breeze and went in that direction.

तं तत्र तिग्मद्युभिरायुधैर्वृतं
ह्यश्वत्थमूले कृतकेतनं पतिम् ।
स्नेहप्लुतात्मा निपपात पादयो
रथादवप्लुत्य सबाष्पलोचनः ॥ ४२ ॥

Tham thathra thigmadhyubhiraayuddhairvritham
Hyasvaththamoole krithakethanam pathim
Snehapluthaathmaa nipapaatha paadhayo
Retthaadhavapluthya sabaashpalochanah.

Upon seeing His Master Mallari Bhagawaan Dhevakeenandhana Krishna or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawan resting at the foot of the Asvaththha Vriksha or Banyan Tree, surrounded by all His signatory weapons and with magnificent Eternal Effulgence, Dhaaruka could not control his love, affection, devotion, and respect he felt in his heart. His eyes filled with tears, he jumped down from the chariot and fell at the Lotus Feet of his Master Vaasudheva Sree Krishna Bhagawaan.

अपश्यतस्त्वच्चरणाम्बुजं प्रभो
दृष्टिः प्रणष्टा तमसि प्रविष्टा ।
दिशो न जाने न लभे च शान्तिं
यथा निशायामुदुपे प्रणष्टे ॥ ४३ ॥

43

“Apasyathasthvachccharanaambujam Prebho
Dhrishtih prenashtaa thamasi previshtaa
Dhiso na jaane na lebhe cha saanthim
Yetthaa nisaayaamudupe prenashte.”

Dhaaruka Pleaded: “Oh, Mahaa Prebho or The Supreme Lord and Master! I have lost sight of Your Lotus Feet, or I am unable to see Your Lotus Feet, it is just like how people are unable to see and make out the directions in a moonless dark night. [Just like Lekshmana has seen only the feet of Seethaadhevi and not her face, Dhaaruka has seen only the Lotus Feet of his Master and Lord Vaasudheva Sree Krishna Bhagawaan because he was always looking at the Feet and worshipping and listening to His orders and executing them dutifully. He has never, in his lifetime, ever asked any question to Krishna Bhagawaan. Dhaaruka was always able to see the Lotus Feet of his Master not only in his sight but also in his mind. Now, somehow, he was unable to see His Lotus Feet.] Oh, Lord I have lost my

vision. I am wandering blindly in darkness. I cannot tell and know my direction, nor can I find any peace. How can I get any peace when I am not able to make out where am I and groping in utter darkness?”

इति ब्रुवति सूते वै रथो गरुडलाञ्छनः ।
खमुत्पपात राजेन्द्र साश्वध्वज उदीक्षतः ॥ ४४॥

44

Ithi bruvathi soothe vai rettho Gerudalaanjcchanah
Khamuthpapaatha, Raajendhra, saasvaddhvaja udheekshathe.

Oh, Mannava Maule or The Most Exalted and Noblest Emperor Pareekshith Mahaaraajan! When the Charioteer, Dhaaruka, was pleading like that he noticed the wonderful and unbelievable sight of the Chariot with sign of Geruda on its flag mast along with all its Four horses [The four horses are: Saibya, Sugreeva, Meghapushpa, and Valaahaka or Belaahaka] moving upwards in the sky by itself or he saw the amazing sight of the Chariot flying upwards in the sky on an auto-pilot basis. He could not understand how was it possible? He was driving that chariot throughout his career! Now it is moving upwards in the sky by itself without any driver or piolet or charioteer!

तमन्वगच्छन् दिव्यानि विष्णुप्रहरणानि च ।
तेनातिविस्मितात्मानं सूतमाह जनार्दनः ॥ ४५॥

45

Thamanvagechcchan dhivyaani Vishnupreharanaani cha
Thenaathivismithaathaamaanam soothamaaha Jenaardhdhanah.

He was stunningly amazed at the sight that all the divine weapons of his Master and Lord Mallari Bhagawaan Dhevakeenandhana Krishna or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawan, was also gone following the chariot. Seeing the stunning and overwhelming amazement of His Charioteer, Dhaaruka, his Master Bhagawan Jenaardhdhana or Vaasudheva Sree Krishna Bhagawaan spoke to him as follows:

गच्छ द्वारवतीं सूत ज्ञातीनां निधनं मिथः ।
सङ्कर्षणस्य निर्याणं बन्धुभ्यो ब्रूहि मद्दशाम् ॥ ४६॥

46

“Gechccha Dhvaaraavatheem, Sootha, jnjaatheenaam niddhanam mitthah
Sankarshanasya niryaanam benddhubhyo broohi Madhdhesaam.”

“Hey, Sootha or Charioteer or Driver - Dhaaruka! Please go back to
Dhvaarakaapuri immediately. Please announce and let all our relatives in
Dhvaaraka know about the abandonment of material life of Sankarshana or
Belabhadhra Bhagawaan, and Me or let our relatives know that
Sankarshana Bhagawaan and I have attained Our Own abode of Vaikuntta
Padham. And that all other Yaadhavaas fought each other in duel combat
and got killed and thus the Yaadhava community has been destroyed and
uprooted or ended up in self-destruction. Please tell them directly without
any hesitation and delay. You do not have to have, or you should not have
any reservation about it.”

द्वारकायां च न स्थेयं भवद्भिश्च स्वबन्धुभिः ।
मया त्यक्तां यदुपुरीं समुद्रः प्लावयिष्यति ॥ ४७॥

47

“Dhvaarakaayaam cha na sttheyam Bhavadhbhischa svabenddhubhih
Mayaa thyekthaam Yedhupureem samudhrah plaavayishyathi.”

“You should leave the city of Dhvaaraka, the capital city of Yedhoos, along
with all relatives immediately as it is not safe to live there any longer after
My departure from that city and this world. As I have abandoned
Dhvaarakaapuri it will immediately be inundated by the Ocean, or the city
will be submerged under water soon.”

स्वं स्वं परिग्रहं सर्वे आदाय पितरौ च नः ।
अर्जुनेनाविताः सर्वे इन्द्रप्रस्थं गमिष्यथ ॥ ४८॥

“Svam svam parigreham sarvve aadhaaya pitharau cha nah
Arjjunenaavithaah sarvva Indhrapresttha gemishyattha.”

“Let All of them take their own families and also My parents and all their household materials, whatever essential and can be carried, and leave the city and go to Indhrapresttha under the protection of Arjjuna who will be reaching there soon. Make sure that you all reach Indhrapresttha in the soonest possible time.”

त्वं तु मद्धर्ममास्थाय ज्ञाननिष्ठ उपेक्षकः ।
मन्मायारचनामेतां विज्ञायोपशमं ब्रज ॥ ४९॥

“Thvam thu Madhddharmmamaastthaaya jnjaananishtta upekshakah
Manmaayaarechanaamethaam vijnjaayopasamam Vraja.”

“You, My most affectionate and loving Dhaaruka, firmly and steadfastly situated in devotion to Me, Mallari Jenaardhdhana Bhagawaan Dhevakeenandhana Krishna or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawan, remaining fixed in transcendental knowledge and realization and unattached to material considerations. [See the work which has been assigned to him should be executed as an offering to his Master Vaasudheva Sree Krishna Bhagawaan.] Understanding that the universe and all its entities and elements and all what you see, and experience are all only My Illusory Potency, you should always remain peaceful without any mental agitations. [This also instructs him that he should not be worried or sorrowful of the departure of his Master Krishna Bhagawaan.]”

इत्युक्तस्तं परिक्रम्य नमस्कृत्य पुनः पुनः ।
तत्पादौ शीष्ण्युपाधाय दुर्मनाः प्रययौ पुरीम् ॥ ५०॥

Ithyukthastham parikremya namaskrithya punah punah

Thathpaadhau seershnyupaaddhaaya dhurmmaah preyayau pureem.

Thus ordered, by his Master and Lord Sauri Mallari Jenaardhdhana Bhagawaan Dhevakeenandhana Krishna or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawan, Dhaaruka circumambulated and offered obeisance to Him again and again. He placed Vaasudheva Sree Krishna Bhagawaan's Lotus Feet upon his head and then with a sad and throbbing heart went back to Dhvaarakaapuri. [Dhaaruka and Udhdhdhava have never disobeyed or even questioned the orders of their Master Sauri Vaasudheva Sree Krishna Bhagawaan. They have simply obeyed and executed all His orders.]

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायामेकादशस्कन्धे त्रिंशोऽध्यायः ॥ ३० ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam EkaaDhesaSkanddhe ([YedhuKulaVinaasaNiroopanam]
[Naama] ThrimsathThamoAddhyaayah

Thus, we conclude the Thirtieth Chapter – [Named As] ([Discussion Of The
Destruction Of Yedhu Dynasty {And Winding Up Of The Pastimes Of
Vaasudheva Sree Krishna Bhagawaan}]) Of the Eleventh Canto of the
Most Divine and the Supreme Most and the Greatest Mythology Known as
Sreemadh Bhaagawatham.

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