

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 43



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER FORTY-THREE

Kṛṣṇa Kills the Elephant Kuvalayāpīḍa

This chapter tells how Lord Kṛṣṇa killed the lordly elephant Kuvalayāpīḍa, how Kṛṣṇa and Balarāma entered the wrestling arena and what Kṛṣṇa said to the wrestler Cāṇūra.

After finishing Their early-morning rituals, Kṛṣṇa and Balarāma heard kettledrums heralding the start of the wrestling match, and They went to see the festivities. At the gate of the wrestling arena They encountered an elephant named Kuvalayāpīḍa, who attacked Kṛṣṇa at the urging of his keeper. The mighty elephant grabbed at Kṛṣṇa with his trunk, but the Lord struck back and then disappeared from the beast's sight among his legs. Enraged at not being able to see Kṛṣṇa, Kuvalayāpīḍa sought Him out with his sense of smell and seized Him. But the Lord pulled loose. In this way Kṛṣṇa teased and tormented Kuvalayāpīḍa, finally yanking out one of his tusks and beating him and his keepers to death.

Sprinkled with the elephant's blood and carrying one of his tusks on His shoulder as a weapon, Lord Kṛṣṇa appeared unprecedentedly beautiful as He entered the wrestling arena. There the various classes of people saw Him in different ways, according to their specific relationship with Him.

When King Kaṁsa heard how Kṛṣṇa and Balarāma had killed Kuvalayāpīḍa, he realized They were invincible and became filled with anxiety. The members of the audience, on the other hand, became joyful as they reminded one another about the Lords' amazing pastimes. The people declared that Kṛṣṇa and Balarāma must be two expansions of the Supreme Lord Nārāyaṇa who had descended into the house of Vasudeva.

Cāṇūra then stepped forward and challenged Kṛṣṇa and Balarāma to wrestle, saying King Kaṁsa wished to see such a match. Kṛṣṇa replied, "Although We are merely nomadic forest folk, We are nonetheless subjects of the King; thus We will not hesitate to please him with an exhibition of wrestling." As soon as Cāṇūra heard this,

he suggested that Kṛṣṇa should wrestle him and that Balarāma should wrestle Muṣṭika.

ŚB 10.43.1

श्रीशुक उवाच

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

śrī-śuka uvāca

*atha kṛṣṇaś ca rāmaś ca
kṛta-śaucāu parantapa
malla-dundubhi-nirghoṣam
śrutvā draṣṭum upeyatuḥ*

Synonyms

śrī-śukah uvāca — Śrī Śukadeva Gosvāmī said; *atha* — next; *kṛsnaḥ* — Kṛṣṇa; *ca* — and; *rāmah* — Balarāma; *ca* — also; *kṛta* — having carried out; *śaucāu* — purification; *param-tapa* — O chastiser of enemies; *malla* — of the wrestling match; *dundubhi* — of the kettledrums; *nirghoṣam* — the resounding vibration; *śrutvā* — hearing; *draṣṭum* — to see; *upeyataḥ* — They approached.

Translation

Śukadeva Gosvāmī said: O chastiser of enemies, Kṛṣṇa and Balarāma, having executed all necessary purification, then heard the kettledrums resounding at the wrestling arena, and They went there to see what was happening.

Purport

Śrīla Śrīdhara Svāmī explains the words *kṛta-śaucāu*, “having executed all necessary purification,” as follows: “Two days previously, Kṛṣṇa and Balarāma had executed Their purification, Their relief from offense [by performing heroic deeds]. The Lords reasoned: ‘Even after We have made Our power known by breaking the bow and by performing other feats, Our parents have still not secured freedom. Kāmsa is again trying to kill them. Therefore, although he is Our maternal uncle, it will not be wrong for Us to kill him.’ They assured Their offenselessness by this reasoning.”

ŚB 10.43.2

रङ्गद्वारं समासाद्य तस्मिन् नागमवस्थितम् ।
अपश्यत्कुवलायापीडं कृष्णोऽम्बष्ठप्रचोदितम् ॥ २ ॥

raṅga-dvāraṁ samāsādyā
tasmin nāgam avasthitam
apaśyat kuvalayāpīḍaṁ
kṛṣṇo ’mbaṣṭha-pracoditam

Synonyms

raṅga — of the arena; *dvāram* — the gate; *samāsādyā* — reaching; *tasmin* — in that place; *nāgam* — an elephant; *avasthitam* — standing; *apaśyat* — He saw; *kuvalayāpīḍam* — named Kuvalayāpīḍa; *kṛṣṇah* — Lord Kṛṣṇa; *ambaṣṭha* — by his keeper; *pracoditam* — urged on.

Translation

When Lord Kṛṣṇa reached the entrance to the arena, He saw the elephant Kuvalayāpīḍa blocking His way at the urging of his keeper.

Purport

The elephant-keeper revealed his malicious intent by blocking Lord Kṛṣṇa’s entrance into the arena.

ŚB 10.43.3

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

baddhvā parikaraṁ śauriḥ
samuhya kuṭilālakān
uvāca hastipaṁ vācā
megha-nāda-gabhirayā

Synonyms

baddhvā — binding; *parikaram* — His clothes; *śaurih* — Lord Kṛṣṇa; *samuhya* — tying together; *kutīla* — curled; *alakān* — the locks of His hair; *uvāca* — He spoke; *hastipam* — to the elephant-keeper; *vācā* — with words; *megha* — of a cloud; *nāda* — like the sound; *gabhirayā* — grave.

Translation

Securely binding up His clothes and tying back His curly locks, Lord Kṛṣṇa addressed the elephant-keeper with words as grave as the rumbling of a cloud.

Purport

Lord Kṛṣṇa was obviously preparing for a fight. According to Śrīla Viśvanātha Cakravartī Ṭhākura, the Lord put aside His jacket, tightened His belt and tied back His hair.

ŚB 10.43.4

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

ambasṭhāmbasṭha mārgam nau
dehy apakrama mā ciram
no cet sa-kuñjaram tvādyā
nayāmi yama-sādanam

Synonyms

ambasṭha ambasṭha — O elephant-keeper, elephant-keeper; *mārgam* — way; *nau* — to Us; *dehi* — give; *apakrama* — move aside; *ma ciram* — without delay; *na u cet* — if not; *sa-kuñjaram* — together with your elephant; *tva* — you; *adya* — today; *nayāmi* — I will send; *yama* — of the lord of death; *sādanam* — to the abode.

Translation

[Lord Kṛṣṇa said:] O driver, driver, move aside at once and let Us pass! If you don't, this very day I will send both you and your elephant to the abode of Yamarāja!

ŚB 10.43.5

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

*evam nirbhartsito 'mbaṣṭhaḥ
kupitaḥ kopitaṁ gajam
codayām āsa kṛṣṇāya
kālāntaka-yamopamam*

Synonyms

evam — thus; *nirbhartsitaḥ* — threatened; *ambaṣṭhaḥ* — the elephant-keeper; *kupitaḥ* — angered; *kopitaṁ* — the enraged; *gajam* — elephant; *codayām āsa* — he goaded; *kṛṣṇāya* — toward Kṛṣṇa; *kāla* — time; *antaka* — death; *yama* — and Yamarāja; *upamam* — comparable to.

Translation

Thus threatened, the elephant-keeper became angry. He goaded his furious elephant, who appeared equal to time, death and Yamarāja, into attacking Lord Kṛṣṇa.

ŚB 10.43.6

करीन्द्रस्तमभिद्रुत्य करेण तरसाग्रहीत् ।
कराद्विगलितः सोऽमुं निहत्याङ्घ्रिष्वलीयत् ॥ ६ ॥

*karīndras tam abhidrutya
kareṇa tarasāgrahīt
karād vīgalitaḥ so 'muṁ
nihatyāṅghriṣv aliyata*

Synonyms

kari — of elephants; *indraḥ* — the lord; *tam* — Him; *abhidrutya* — running toward; *karena* — with his trunk; *tarasā* — violently; *agrahīt* — seized; *karāt* — from the trunk; *vīgalitaḥ* — slipping away; *saḥ* — He, Kṛṣṇa; *amum* — him, Kuvalayāpīḍa; *nihatya* — striking; *āṅghrisu* — among his legs; *aliyata* — He disappeared.

Translation

The lord of the elephants charged Kṛṣṇa and violently seized Him with his trunk. But Kṛṣṇa slipped away, struck him a blow and disappeared from his view among his legs.

Purport

Lord Kṛṣṇa struck the elephant with His fist and then disappeared among his legs.

ŚB 10.43.7

सङ्क्रुद्धस्तमचक्षाणो घ्राणदृष्टिः स केशवम् ।
परामृशत् पुष्करेण स प्रसह्य विनिर्गतः ॥ ७ ॥

saṅkruddhas tam acakṣāṇo
ghrāṇa-drṣṭiḥ sa keśavam
parāmrśat puṣkareṇa
sa prasahya vinirgataḥ

Synonyms

saṅkruddhah — infuriated; *tam* — Him; *acakṣāṇah* — not seeing; *ghrāṇa* — by his sense of smell; *drṣṭiḥ* — whose vision; *sah* — he, the elephant; *keśavam* — Lord Keśava; *parāmrśat* — took hold of; *puṣkarena* — with the end of his trunk; *sah* — He, Kṛṣṇa; *prasahya* — by force; *vinirgataḥ* — came free.

Translation

Infuriated at being unable to see Lord Keśava, the elephant sought Him out with his sense of smell. Once again Kuvalayāpīḍa seized the Lord with the end of his trunk, only to have the Lord forcefully free Himself.

Purport

Lord Kṛṣṇa allowed the elephant to seize Him so that the beast would be encouraged to keep fighting. Once Kuvalayāpīḍa had thus become proud, Lord Kṛṣṇa again thwarted him with His superior potency.

ŚB 10.43.8

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

pucche pragrhyāti-balam
dhanuṣaḥ pañca-vimśatim
vicakarṣa yathā nāgaṁ
suparṇa iva līlayā

Synonyms

pucche — by his tail; *pragrhya* — grabbing him; *ati-balam* — the extremely powerful (elephant); *dhanusah* — bow-lengths; *pañca-vimśatim* — twenty-five; *vicakarsa* — He dragged; *yathā* — as; *nāgam* — a snake; *suparnah* — Garuḍa; *iva* — as; *līlayā* — playfully.

Translation

Lord Kṛṣṇa then grabbed the powerful Kuvalayāpīḍa by the tail and playfully dragged him twenty-five bow-lengths as easily as Garuḍa might drag a snake.

ŚB 10.43.9

स पर्यावर्तमानेन सव्यदक्षिणतोऽच्युतः ।
बभ्राम भ्राम्यमाणेन गोवत्सेनेव बालकः ॥ ९ ॥

sa paryāvartamānena
savya-dakṣiṇato 'cyutaḥ
babhrāma bhrāmyamānena
go-vatseneva bālakaḥ

Synonyms

sah — He; *paryāvartamānena* — with him (the elephant) who was being moved around; *savya-dakṣinataḥ* — to the left and then the right; *acyutaḥ* — Lord Kṛṣṇa; *babhrāma* — moved also; *bhrāmyamānena* — together with him who was being moved; *go-vatsena* — with a calf; *iva* — just as; *bālakah* — a young boy.

Translation

As Lord Acyuta held on to the elephant's tail, the animal tried to twist away to the left and to the right, making the Lord swerve in the opposite direction, as a young boy would swerve when pulling a calf by the tail.

ŚB 10.43.10

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

*tato 'bhimakham abhyetya
pāṇināhatya vāraṇam
prādravan pātayām āsa
spr̥śyamānaḥ pade pade*

Synonyms

tataḥ — then; *abhimukham* — face to face; *abhyetya* — coming; *pāninā* — with His hand; *āhatya* — slapping; *vāraṇam* — the elephant; *prādravan* — running away; *pātayām āsa* — He made him fall; *spr̥śyamānaḥ* — being touched; *pade pade* — with each step.

Translation

Kṛṣṇa then came face to face with the elephant and slapped him and ran away. Kuvalayāpīḍa pursued the Lord, managing to touch Him again and again with each step, but Kṛṣṇa outmaneuvered the elephant and made him trip and fall.

ŚB 10.43.11

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

*sa dhāvan kṛīdayā bhūmau
patitvā sahasotthitaḥ
tam matvā patitaṁ kruddho
dantābhyām so 'hanat kṣitim*

Synonyms

sah — He; *dhāvan* — running; *krīdayā* — playfully; *bhūmau* — on the ground; *patitvā* — falling; *sahasā* — suddenly; *utthitah* — getting up; *tam* — Him; *matvā* — thinking; *patitam* — fallen; *kruddhah* — angry; *dantābhyām* — with his tusks; *sah* — he, Kuvalayāpīḍa; *ahanat* — struck; *ksitim* — the earth.

Translation

As Kṛṣṇa dodged about, He playfully fell on the ground and quickly got up again. The raging elephant, thinking Kṛṣṇa was down, tried to gore Him with his tusks but struck the earth instead.

ŚB 10.43.12

स्वविक्रमे प्रतिहते कुञ्जरेन्द्रोऽत्यमर्षितः ।
चोद्यमानो महामात्रैः कृष्णमभ्यद्रवद् रुषा ॥ १२ ॥

sva-vikrame pratihate
kuñjarendro 'ty-amarsitah
codyamāno mahāmātraiḥ
kṛṣṇam abhyadravad ruṣā

Synonyms

sva — his; *vikrame* — prowess; *pratihate* — being thwarted; *kuñjara-indrah* — the lord of elephants; *ati* — extreme; *amarsitah* — with frustrated anger; *codyamānah* — urged on; *mahāmātraiḥ* — by the elephant-keepers; *kṛṣṇam* — at Kṛṣṇa; *abhyadravat* — he charged; *ruṣā* — furiously.

Translation

His prowess foiled, the lordly elephant Kuvalayāpīḍa went into a frenzied rage out of frustration. But the elephant-keepers goaded him on, and he furiously charged Kṛṣṇa once again.

ŚB 10.43.13

तमापतन्तमासाद्य भगवान् मधुसूदनः ।

निगृह्य पाणिना हस्तं पातयामास भूतले ॥ १३ ॥

*tam āpatantam āsādya
bhagavān madhusūdanah
nigrhya pāṇinā hastam
pātayām āsa bhū-tale*

Synonyms

tam — him; *āpatantam* — attacking; *āsādya* — confronting; *bhagavān* — the Supreme Lord; *madhu-sūdanah* — the killer of the demon Madhu; *nigrhya* — firmly seizing; *pāṇinā* — with His hand; *hastam* — his trunk; *pātayām āsa* — He made him fall; *bhū-tale* — onto the ground.

Translation

The Supreme Lord, killer of the demon Madhu, confronted the elephant as he attacked. Seizing his trunk with one hand, Kṛṣṇa threw him to the ground.

ŚB 10.43.14

पतितस्य पदाक्रम्य मृगेन्द्र इव लीलया ।
दन्तमुत्पाट्य तेनेभं हस्तिपांश्राहनद्धरिः ॥ १४ ॥

*patitasya padākramya
mṛgendra iva līlayā
dantam utpātya tenebham
hastipāṁś cāhanad dhariḥ*

Synonyms

patitasya — of the fallen (elephant); *padā* — with His foot; *ākramya* — climbing upon him; *mrgendrah* — a lion; *iva* — as if; *līlayā* — with ease; *dantam* — one of his tusks; *utpātya* — pulling out; *tena* — with it; *ibham* — the elephant; *hasti-pān* — the elephant-keepers; *ca* — also; *ahanat* — killed; *hariḥ* — Lord Kṛṣṇa.

Translation

Lord Hari then climbed onto the elephant with the ease of a mighty lion, pulled out a tusk, and with it killed the beast and his keepers.

ŚB 10.43.15

मृतकं द्विपमुत्सृज्य दन्तपाणिः समाविशत् ।
 अंसन्यस्तविषाणोऽसृङ्मदबिन्दुभिरङ्कितः ।
 विरुढस्वेदकणिकावदनाम्बुरुहो बभौ ॥ १५ ॥

mṛtakam dvipam utsrjya
danta-pāṇiḥ samāviśat
aṁsa-nyasta-viṣāṇo 'srī-
mada-bindubhir aṅkitaḥ
virūḍha-sveda-kaṇikā
vadanāmburuho babhau

Synonyms

mṛtakam — dead; *dvipam* — the elephant; *utsrjya* — discarding; *danta* — his tusk; *pāṇiḥ* — in His hand; *samāviśat* — He entered (the arena); *aṁsa* — upon His shoulder; *nyasta* — placing; *viṣāṇaḥ* — the tusk; *asrk* — of blood; *mada* — and the elephant's sweat; *bindubhiḥ* — with drops; *aṅkitaḥ* — sprinkled; *virūḍha* — exuding; *sveda* — of (His own) perspiration; *kaṇikā* — with fine drops; *vadana* — His face; *ambu-ruhah* — lotuslike; *babhau* — shone.

Translation

Leaving the dead elephant aside, Lord Kṛṣṇa held on to the tusk and entered the wrestling arena. With the tusk resting on His shoulder, drops of the elephant's blood and sweat sprinkled all over Him, and His lotus face covered with fine drops of His own perspiration, the Lord shone with great beauty.

ŚB 10.43.16

वृत्तौ गोपैः कतिपयैर्बलदेवजनार्दनौ ।
 रङ्गं विविशत् राजन् गजदन्तवरायुधौ ॥ १६ ॥

vṛtau gopaiḥ katipayair
baladeva-janārdanau
raṅgam vivīśatū rājan
gaja-danta-varāyudhau

Synonyms

vrtau — surrounded; *gopaih* — by cowherd boys; *katipayaih* — several; *baladeva-janārdanau* — Balarāma and Kṛṣṇa; *raṅgam* — the arena; *viviśatuh* — entered; *rājan* — O King (Parīkṣit); *gaja-danta* — the elephant's tusks; *vara* — chosen; *āyudhau* — whose weapons.

Translation

My dear King, Lord Baladeva and Lord Janārdana, each carrying one of the elephant's tusks as His chosen weapon, entered the arena with several cowherd boys.

ŚB 10.43.17

मल्लानामशनिर्नृणां नरवरः स्त्रीणां स्मरो मूर्तिमान्नोपानां
स्वजनोऽसतां क्षितिभुजां शास्ता स्वपित्रोः शिशुः ।
मृत्युर्भोजपतेर्विराडविदुषां तत्त्वं परं योगिनावृष्णीनां
परदेवतेति विदितो रङ्गं गतः साग्रजः ॥ १७ ॥

mallānām aśanir nṛṇām nara-varaḥ strīnām smaro mūrtimān
gopānām sva-jano 'satām kṣiti-bhujām śāstā sva-pitroh śīśuḥ
mṛtyur bhoja-pater virāḍ aviduṣām tattvaṁ paraṁ yoginām
vṛṣṇīnām para-devateti vidito raṅgaṁ gataḥ sāgrajaḥ

Synonyms

mallānām — for the wrestlers; *aśaniḥ* — lightning; *nṛnām* — for the males; *nara-varaḥ* — the best of men; *strīnām* — for the women; *smarah* — Cupid; *mūrti-mān* — incarnate; *gopānām* — for the cowherds; *sva-janaḥ* — their relative; *asatām* — impious; *ksiti-bhujām* — for the kings; *śāstā* — a punisher; *sva-pitroh* — for His parents; *śīśuḥ* — a child; *mṛtyuḥ* — death; *bhoja-pateḥ* — for the King of the Bhojas, Kāmsa; *virāt* — the totality of the material universe; *aviduṣām* — for the unintelligent; *tattvam* — the Truth; *param* — Supreme; *yoginām* — for the yogīs; *vṛṣṇīnām* — for the members of the Vṛṣṇi dynasty; *para-devatā* — their most worshipable Deity; *iti* — in these ways; *viditah* — understood; *raṅgam* — the arena; *gataḥ* — He entered; *sa* — along with; *agra-jah* — His elder brother.

Translation

The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogīs as the Absolute Truth and the Vṛṣṇis as their supreme worshipable Deity.

Purport

Śrīla Śrīdhara Svāmī quotes the following verse, which explains the ten attitudes toward Kṛṣṇa described here:

*raudro 'dbhutaś ca śṛṅgāro
hāsyam̐ viro dayā tathā
bhayānakaś ca bibhatsaḥ
śāntaḥ sa-prema-bhaktikaḥ*

“[There are ten different moods:] fury [perceived by the wrestlers], wonder [by the men], conjugal attraction [the women], laughter [the cowherds], chivalry [the kings], mercy [His parents], terror [Kāmsa], ghastliness [the unintelligent], peaceful neutrality [the yogīs] and loving devotion [the Vṛṣṇis].”

Śrīla Viśvanātha Cakravartī points out that people like the wrestlers, Kāmsa and the impious rulers perceive Kṛṣṇa as dangerous, angry or threatening because they fail to understand the actual position of the Personality of Godhead. Actually, Lord Kṛṣṇa is everyone's friend and well-wisher, but because we rebel against Him, He chastises us, and thus we may perceive Him as threatening. Kṛṣṇa, or God, is actually merciful, and when He punishes us, that is also His mercy.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following Vedic statement: *raso vai saḥ rasam̐ hy evāyam̐ labdhvānandī bhavati*. “He Himself is *rasa*, the taste or mellow of a particular relationship. And certainly one who achieves this *rasa* becomes *ānandī*, filled with bliss.” (*Taittirīya Upaniṣad* 2.7.1)

Śrīla Bhaktisiddhānta Sarasvatī quotes a further verse to explain the word *rasa*:

vyatītya bhāvanā-vartma
 yaś camatkāra-bhāra-bhūḥ
 hṛdi sattvojjvale bādham
 svadate sa raso mataḥ

“That which is beyond imagination, heavy with wonder and relished in the heart shining with goodness — such is known as *rasa*.”

As Śrīla Rūpa Gosvāmī elaborately explains in his *Bhakti-rasāmṛta-sindhu*, there are five main *rasas* — neutrality, servitude, friendship, parental love and conjugal love — and seven secondary *rasas* — amazement, humor, chivalry, compassion, fury, fear and dread. Thus altogether there are twelve *rasas*, and the supreme object of them all is Śrī Kṛṣṇa Himself. In other words, our love and affection are actually meant for Śrī Kṛṣṇa. Unfortunately, out of ignorance we stubbornly try to squeeze happiness and love out of material relationships, which are not directly connected to Kṛṣṇa, and thus life becomes a constant frustration. The solution is simple: surrender to Kṛṣṇa, love Kṛṣṇa, love Kṛṣṇa’s devotees and be happy forever.

ŚB 10.43.18

हतं कुवलापीडं दृष्ट्वा तावपि दुर्जयौ ।
 कंसो मनस्यपि तदा भृशमुद्विजि नृप ॥ १८ ॥

hatam kuvalayāpīdam
 dr̥ṣṭvā tāv api durjayau
 kaṁso manasy api tadā
 bhṛśam udvivije nṛpa

Synonyms

hatam — killed; *kuvalayāpīdam* — the elephant Kuvalayāpīda; *dr̥ṣṭvā* — seeing; *tau* — the two of Them, Kṛṣṇa and Balarāma; *api* — and; *durjayau* — invincible; *kāmsah* — King Kāmsa; *manasi* — in his mind; *api* — indeed; *tadā* — then; *bhṛśam* — exceedingly; *udvivije* — became anxious; *nṛpa* — O King (Parīkṣit).

Translation

When Kaṁsa saw that Kuvalayāpīḍa was dead and the two brothers were invincible, he was overwhelmed with anxiety, O King.

ŚB 10.43.19

तौ रेजतू रङ्गतौ महाभुजौविचित्रवेषाभरणस्रगम्बरौ ।
यथा नटावुत्तमवेषधारिणौमनः क्षिपन्तौ प्रभया निरीक्षताम् ॥ १९ ॥

tau rejatū raṅga-gatau mahā-bhujau
vicitra-veṣābharaṇa-srag-ambarau
yathā naṭāv uttama-veṣa-dhāriṇau
manah kṣipantau prabhayā nirikṣatām

Synonyms

tau — the two of Them; *rejatuh* — shone; *raṅga-gatau* — present in the arena; *mahā-bhujau* — the mighty-armed Lords; *vicitra* — variegated; *vesa* — whose style of dress; *ābharana* — ornaments; *srag* — garlands; *ambarau* — and garments; *yathā* — like; *natau* — two actors; *uttama* — excellent; *vesa* — costumes; *dhāriṇau* — wearing; *manah* — the minds; *kṣipantau* — striking; *prabhayā* — with Their effulgences; *nirikṣatām* — of those who looked on.

Translation

Arrayed with variegated ornaments, garlands and garments, just like a pair of excellently costumed actors, the two mighty-armed Lords shone splendidly in the arena. Indeed, They overpowered the minds of all onlookers with Their effulgences.

ŚB 10.43.20

निरीक्ष्य तावुत्तमपूरुषौ जनामञ्चस्थिता नागरराष्ट्रका नृप ।
प्रहर्षवेगोत्कलितेक्षणाननाःपपुर्न तृप्ता नयनैस्तदाननम् ॥ २० ॥

nirikṣya tāv uttama-pūruṣau janā
mañca-sṭhitā nāgara-rāṣṭrakā nṛpa

praharṣa-vegokalitekṣaṇānanāḥ
papur na tr̥ptā nayanais tad-ānanam

Synonyms

nirīksya — seeing; *tau* — both of Them; *uttama-pūruṣau* — the Supreme Personalities; *janāḥ* — the people; *mañca* — in the viewing galleries; *sthitāḥ* — sitting; *nāgara* — the city-dwellers; *rāstrakāḥ* — and the people from outlying districts; *nrpa* — O King; *praharṣa* — of their joy; *vega* — by the force; *utkalita* — made to expand widely; *īksana* — their eyes; *ānanāḥ* — and faces; *papuh* — they drank; *na* — not; *tr̥ptāḥ* — satiated; *nayanaiḥ* — with their eyes; *tat* — of Them; *ānanam* — the faces.

Translation

O King, as the citizens of the city and the people from outlying districts gazed upon those two Supreme Personalities from their seats in the galleries, the force of the people's happiness caused their eyes to open wide and their faces to blossom. They drank in the vision of the Lords' faces without becoming satiated.

ŚB 10.43.21-22

पिबन्त इव चक्षुर्भ्यां लिहन्त इव जिह्वया ।
जिघ्रन्त इव नासाभ्यां श्लिष्यन्त इव बाहुभिः ॥ २१ ॥
ऊचुः परस्परं ते वै यथादृष्टं यथाश्रुतम् ।
तद्रूपगुणमाधुर्यप्रागल्भ्यस्मारिता इव ॥ २२ ॥

pibanta iva cakṣurbhyām
lihanta iva jihvayā
jighranta iva nāsābhyām
śliṣyanta iva bāhubhiḥ
ūcuḥ parasparam te vai
yathā-dr̥ṣṭam yathā-śrutam
tad-rūpa-guṇa-mādhurya-
prāgalbhya-smāritā iva

Synonyms

pibantah — drinking; *iva* — as if; *caksurbhyām* — with their eyes; *lihantah* — licking; *iva* — as if; *jihvayā* — with their tongues; *jighrantah* — smelling; *iva* — as if; *nāsābhyām* — with their nostrils; *slisyantah* — embracing; *iva* — as if; *bāhubhih* — with their arms; *ūcuh* — they spoke; *parasparam* — among one another; *te* — they; *vai* — indeed; *yathā* — just as; *drstam* — they had seen; *yathā* — just as; *śrutam* — they had heard; *tat* — Their; *rūpa* — of the beauty; *guna* — qualities; *mādhurya* — charm; *prāgalbhya* — and bravery; *smāritāh* — reminded; *iva* — as if.

Translation

The people seemed to be drinking Kṛṣṇa and Balarāma with their eyes, licking Them with their tongues, smelling Them with their nostrils and embracing Them with their arms. Reminded of the Lords' beauty, character, charm and bravery, the members of the audience began describing these features to one another according to what they had seen and heard.

Purport

Naturally, those who assembled in Mathurā for the wrestling festival had heard the latest news of Kṛṣṇa's and Balarāma's adventures in the city — how the Lords had broken the sacrificial bow, defeated the police and killed the elephant Kuvalayāpīḍa. And now that the people were seeing Kṛṣṇa and Balarāma enter the arena, their greatest expectations were confirmed. Kṛṣṇa is the embodiment of all beauty, fame and opulence, and therefore those assembled in the wrestling arena became fully satisfied by glorifying what they had heard of Him and were now seeing.

ŚB 10.43.23

एतौ भगवतः साक्षाद्धरेनारायणस्य हि ।
अवतीर्णाविहांशेन वसुदेवस्य वेश्मनि ॥ २३ ॥

etau bhagavataḥ sākṣād
dharer nārāyaṇasya hi
avatīrṇāv ihāṁśena
vasudevasya veśmani

Synonyms

etau — these two; *bhagavatah* — of the Supreme Lord; *sāksāt* — directly; *hareh* — of Lord Hari; *nārāyanasya* — Nārāyaṇa; *hi* — certainly; *avatīrnau* — have descended; *iha* — to this world; *amśena* — as expansions; *vasudevasya* — of Vasudeva; *veśmani* — in the home.

Translation

[The people said:] These two boys are certainly expansions of the Supreme Lord Nārāyaṇa who have descended to this world in the home of Vasudeva.

ŚB 10.43.24

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

eṣa vai kila devakyām
jāto nītaś ca gokulam
kālam etam vasan gūḍho
vavrdhe nanda-veśmani

Synonyms

esah — this (Kṛṣṇa); *vai* — certainly; *kila* — indeed; *devakyām* — from the womb of Devaki; *jātah* — born; *nītah* — brought; *ca* — and; *gokulam* — to Gokula; *kālam* — time; *etam* — this much; *vasan* — living; *gūdhah* — hidden; *vavrdhe* — He grew up; *nanda-veśmani* — in the house of Nanda Mahārāja.

Translation

This one [Kṛṣṇa] took birth from mother Devakī and was brought to Gokula, where He has remained concealed all this time, growing up in the house of King Nanda.

ŚB 10.43.25

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

*pūtanānena nītāntam
cakravātaś ca dānavah
arjunau guhyakah keśi
dhenuko 'nye ca tad-vidhāh*

Synonyms

pūtanā — the witch Pūtanā; anena — by Him; nītā — brought; antam — to her end; cakravātah — whirlwind; ca — and; dānavah — the demon; arjunau — the twin Arjuna trees; guhyakah — the demon Śaṅkhacūḍa; keśi — the horse demon, Keśi; dhenukah — the jackass demon, Dhenuka; anye — others; ca — and; tat-vidhāh — like them.

Translation

He made Pūtanā and the whirlwind demon meet with death, pulled down the twin Arjuna trees, and killed Śaṅkhacūḍa, Keśi, Dhenuka and similar demons.

ŚB 10.43.26-27

गावः सपाला एतेन दावाग्नेः परिमोचिताः ।
कालियो दमितः सर्प इन्द्रश्च विमदः कृतः ॥ २६ ॥
सप्ताहमेकहस्तेन धृतोऽद्रिप्रवरोऽमुना ।
वर्षवाताशनिभ्यश्च परित्रातं च गोकुलम् ॥ २७ ॥

*gāvah sa-pālā etena
dāvāgneḥ parimocitāh
kāliyo damitah sarpa
indraś ca vimadaḥ kṛtaḥ
saptāham eka-hastena
dhṛto 'dri-pravaro 'munā
varṣa-vātāśanibhyaś ca
paritrātam ca gokulam*

Synonyms

gāvah — the cows; sa — together with; pālāh — their tenders; etena — by Him; dāvā-
agneh — from the forest fire; parimocitāh — saved; kāliyah — Kāliya; damitah —
subdued; sarpah — the serpent; indrah — Indra; ca — and; vimadah — prideless;

krtah — made; *sapta-aham* — for seven days; *eka-hastena* — with one hand; *dhrtah* — held; *adri* — of mountains; *pravarah* — the most eminent; *amunā* — by Him; *varṣa* — from rain; *vāta* — wind; *aśanibhyah* — and hail; *ca* — also; *paritrātam* — delivered; *ca* — and; *gokulam* — the residents of Gokula.

Translation

He saved the cows and the cowherds from a forest fire and subdued the serpent Kāliya. He removed Lord Indra's false pride by holding up the best of mountains with one hand for an entire week, thus protecting the inhabitants of Gokula from rain, wind and hail.

ŚB 10.43.28

गोप्योऽस्य नित्यमुदितहसितप्रेक्षणं मुखम् ।
पश्यन्त्यो विविधांस्तापांस्तरन्ति स्माश्रमं मुदा ॥ २८ ॥

gopyo 'sya nitya-mudita-
hasita-prekṣaṇam mukham
paśyantyo vividhāṁs tāpāṁs
taranti smāśramam mudā

Synonyms

gopyah — the young *gopīs*; *asya* — His; *nitya* — always; *mudita* — cheerful; *hasita* — smiling; *prekṣanam* — whose glance; *mukham* — the face; *paśyantyah* — seeing; *vividhān* — of various kinds; *tāpān* — distress; *taranti sma* — transcended; *aśramam* — free from fatigue; *mudā* — happily.

Translation

The *gopīs* overcame all kinds of distress and experienced great happiness by seeing His face, which is always cheerful with smiling glances and ever free of fatigue.

ŚB 10.43.29

वदन्त्यनेन वंशोऽयं यदोः सुबहुविश्रुतः ।

श्रियं यशो महत्त्वं च लप्स्यते परिरक्षितः ॥ २९ ॥
vadanty anena vaṁśo 'yam
yadoḥ su-bahu-viśrutah
śriyam yaśo mahatvam ca
lapsyate parirakṣitah

Synonyms

vadanti — they say; *anena* — by Him; *vaṁśah* — the dynasty; *ayam* — this; *yadoḥ* — descending from King Yadu; *su-bahu* — very much; *viśrutah* — famous; *śriyam* — riches; *yaśah* — glory; *mahatvam* — power; *ca* — and; *lapsyate* — it will achieve; *parirakṣitah* — protected on all sides.

Translation

It is said that under His full protection the Yadu dynasty will become extremely famous and attain wealth, glory and power.

ŚB 10.43.30

अयं चास्याग्रजः श्रीमान् रामः कमललोचनः ।
 प्रलम्बो निहतो येन वत्सको ये बकादयः ॥ ३० ॥
ayam cāsyāgrajah śrīmān
rāmah kamala-locanah
pralambo nihato yena
vatsako ye bakādayah

Synonyms

ayam — this; *ca* — and; *asya* — His; *agra-jah* — elder brother; *śrī-man* — the possessor of all opulences; *rāmah* — Lord Balarāma; *kamala-locanah* — the lotus-eyed; *pralambah* — the demon Pralamba; *nihatoh* — killed; *yena* — by whom; *vatsakah* — Vatsāsura; *ye* — who; *baka* — Bakāsura; *ādayah* — and others.

Translation

This lotus-eyed elder brother of His, Lord Balarāma, is the proprietor of all transcendental opulences. He has killed Pralamba, Vatsaka, Baka and other demons.

Purport

In fact two of the demons mentioned here were killed by Kṛṣṇa, not Balarāma. The reason for the mistake is that as news of Kṛṣṇa's exploits spread among ordinary people, the facts became somewhat muddled. The same tendency can be observed in modern newspapers.

ŚB 10.43.31

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

janeṣv evaṁ bruvāṇeṣu
tūryeṣu ninadatsu ca
kṛṣṇa-rāmau samābhāṣya
cāṇūro vākyaṁ abravīt

Synonyms

janesu — as the people; *evam* — thus; *bruvānesu* — were speaking; *tūryesu* — as the musical instruments; *ninadatsu* — were resounding; *ca* — and; *kṛṣṇa-rāmau* — Kṛṣṇa and Balarāma; *samābhāṣya* — addressing; *cāṇūrah* — the demonic wrestler Cāṇūra; *vākyaṁ* — words; *abravīt* — said.

Translation

While the people talked in this way and the musical instruments resounded, the wrestler Cāṇūra addressed Kṛṣṇa and Balarāma with the following words.

Purport

Cāṇūra could not tolerate that the audience was praising Kṛṣṇa so highly. Therefore he had to say something to the two brothers.

ŚB 10.43.32

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

*he nanda-sūno he rāma
bhavantau vīra-sammatau
niyuddha-kuśalau śrutvā
rājñāhūtau didṛkṣuṇā*

Synonyms

he nanda-sūno — O son of Nanda; *he rāma* — O Rāma; *bhavantau* — You two; *vīra* — by heroes; *sammatau* — are well respected; *niyuddha* — in wrestling; *kuśalau* — skillful; *śrutvā* — hearing; *rājñā* — by the King; *āhūtau* — called for; *didṛksunā* — who wanted to see.

Translation

[Cāṇūra said:] O son of Nanda, O Rāma, You two are well respected by courageous men and are both skillful at wrestling. Having heard of Your prowess, the King has called You here, wanting to see for himself.

ŚB 10.43.33

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

*priyam rājñāḥ prakurvatyah
śreyo vindanti vai prajāḥ
manasā karmaṇā vācā
viparītam ato 'nyathā*

Synonyms

priyam — the pleasure; *rājñāḥ* — of the King; *prakurvatyah* — executing; *śreyah* — good fortune; *vindanti* — acquire; *vai* — indeed; *prajāḥ* — citizens; *manasā* — with their minds; *karmaṇā* — with their deeds; *vācā* — with their words; *viparītam* — opposite; *ataḥ* — to this; *anyathā* — otherwise.

Translation

Subjects of the King who try to please him with their thoughts, acts and words are sure to achieve good fortune, but those who fail to do so will suffer the opposite fate.

ŚB 10.43.34

नित्यं प्रमुदिता गोपा वत्सपाला यथास्फुटम् ।
वनेषु मल्लयुद्धेन क्रीडन्तश्चारयन्ति गाः ॥ ३४ ॥

*nityam pramuditā gopā
vatsa-pālā yathā-sphuṭam
vaneṣu malla-yuddhena
krīḍantaś cārayanti gāḥ*

Synonyms

nityam — always; *pramuditāḥ* — very happy; *gopāḥ* — cowherds; *vatsapālāḥ* — tending the calves; *yathā-sphuṭam* — obviously; *vaneṣu* — in the various forests; *malla-yuddhena* — with wrestling; *krīḍantaḥ* — playing; *cārayanti* — they graze; *gāḥ* — the cows.

Translation

It is well known that cowherd boys are always joyful as they tend their calves, and that the boys playfully wrestle with each other while grazing their animals in the various forests.

Purport

Here Cāṇūra explains how the two brothers came to be expert at wrestling.

ŚB 10.43.35

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

*tasmād rājñāḥ priyam yūyam
vayam ca karavāma he
bhūtāni naḥ prasīdanti
sarva-bhūta-mayo nṛpaḥ*

Synonyms

tasmāt — therefore; *rājñah* — the King's; *priyam* — pleasure; *yūyam* — You two; *vayam* — we; *ca* — also; *karavāma he* — let us do; *bhūtāni* — all living beings; *nah* — with us; *prasīdanti* — will be satisfied; *sarva-bhūta* — all beings; *mayah* — comprising; *nrapah* — the king.

Translation

Therefore let's do what the King wants. Everyone will be pleased with us, for the king embodies all living beings.

ŚB 10.43.36

तन्निशम्याब्रवीत्कृष्णो देशकालोचितं वचः ।
नियुद्धमात्मनोऽभीष्टं मन्यमानोऽभिनन्द्य च ॥ ३६ ॥

tan niśamyābravīt kṛṣṇo
deśa-kālocitaṁ vacaḥ
niyuddham ātmano 'bhiṣṭam
manyamāno 'bhinandya ca

Synonyms

tat — that; *niśamya* — hearing; *abravīt* — spoke; *kṛṣṇah* — Lord Kṛṣṇa; *deśa* — for the place; *kāla* — and time; *ucitam* — appropriate; *vacaḥ* — words; *niyuddham* — wrestling; *ātmanah* — to Himself; *abhiṣṭam* — desirable; *manyamānah* — considering; *abhinandya* — welcoming; *ca* — and.

Translation

Hearing this, Lord Kṛṣṇa, who liked to wrestle and welcomed the challenge, replied with words appropriate to the time and place.

ŚB 10.43.37

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

*prajā bhoja-pater asya
vayaṁ cāpi vane-carāḥ
karavāma priyaṁ nityaṁ
tan naḥ param anugrahaḥ*

Synonyms

prajāḥ — subjects; *bhoja-pateḥ* — of the King of the Bhojas; *asya* — of him; *vayam* — We; *ca* — also; *api* — even though; *vane-carāḥ* — wandering in the forest; *karavāma* — We must execute; *priyam* — his pleasure; *nityam* — always; *tat* — that; *naḥ* — for Us; *param* — the greatest; *anugrahaḥ* — benefit.

Translation

[Lord Kṛṣṇa said:] Although forest-dwellers, We are also subjects of the Bhoja king. We must gratify his desires, for such behavior will confer upon Us the greatest benefit.

ŚB 10.43.38

बाला वयं तुल्यबलैः क्रीडिष्यामो यथोचितम् ।
भवेन्नियुद्धं माधर्मः स्पृशेन्मल्ल सभासदः ॥ ३८ ॥

*bālā vayaṁ tulya-balaiḥ
krīḍiṣyāmo yathocitam
bhaven niyuddham mādharmah
sprśen malla-sabhā-sadaḥ*

Synonyms

bālāḥ — young boys; *vayam* — We; *tulya* — equal; *balaiḥ* — with those whose strength; *krīḍiṣyāmah* — We will play; *yathā ucitam* — in a fitting manner; *bhavet* — should occur; *niyuddham* — the wrestling match; *mā* — not; *adharmah* — irreligion; *sprśet* — should touch; *malla-sabhā* — of the assembly in the wrestling arena; *sadah* — the members.

Translation

We are just young boys and should play with those of equal strength. The wrestling match must go on properly so that irreligion does not taint the respectable members of the audience.

ŚB 10.43.39

चाणूर उवाच

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

cāṇūra uvāca

*na bālo na kiśoras tvam
balaś ca balinām varah
līlayebho hato yena
sahasra-dvipa-sattva-bhṛt*

Synonyms

cānūrah uvāca — Cāṇūra said; *na* — not; *bālah* — a boy; *na* — not; *kiśorah* — a youth; *tvam* — You; *balah* — Balarāma; *ca* — and; *balinām* — of the strong; *varah* — the best; *līlayā* — as play; *ibhah* — the elephant; *hatah* — killed; *yena* — by whom; *sahasra* — of one thousand; *dvipa* — elephants; *sattva* — of the strength; *bhṛt* — the bearer.

Translation

Cāṇūra said: You aren't really a child or even a young man, and neither is Balarāma, the strongest of the strong. After all, You playfully killed an elephant who had the strength of a thousand other elephants.

ŚB 10.43.40

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

*tasmād bhavadbhyām balibhir
yoddhavyam nānayo 'tra vai*

*mayi vikrama vārṣṇeya
balena saha muṣṭikah*

Synonyms

tasmāt — therefore; *bhavadbhyām* — You two; *balibhih* — with those who are strong; *yoddhavyam* — should fight; *na* — there is not; *anayah* — injustice; *atra* — in this; *vai* — certainly; *mayi* — to me; *vikrama* — (show) Your prowess; *vārṣṇeya* — O descendant of Vṛṣṇi; *balena saha* — with Balarāma; *muṣṭikah* — Muṣṭika (should fight).

Translation

Therefore You two should fight powerful wrestlers. There’s certainly nothing unfair about that. You, O descendant of Vṛṣṇi, can show Your prowess against me, and Balarāma can fight with Muṣṭika.

Purport

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-third Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Kṛṣṇa Kills the Elephant Kūvalayāpīḍa.”

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 44



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER FORTY-FOUR

The Killing of Kaṁsa

This chapter tells how Kṛṣṇa and Balarāma killed the wrestlers, how Kṛṣṇa killed Kaṁsa and consoled Kaṁsa's wives, and how the two Lords were reunited with Their mother and father.

Deciding to wrestle, Lord Kṛṣṇa faced off against Cāṇūra, and Lord Baladeva took on Muṣṭika. Battling arm to arm, head to head, knee to knee and chest to chest, the opponents attacked each other so fiercely that they appeared to be harming even their own bodies. The ladies in the arena, seeing the violent battle, began to condemn the King and all the members of the assembly: "A respectable audience should never have allowed a wrestling match between such huge wrestlers, whose limbs are as tough as lightning bolts, and such tender young boys, who are just entering youth. An intelligent person should never enter an assembly if he sees injustice being done there." Because Vasudeva and Devakī did not fully understand the power of Kṛṣṇa and Balarāma, they became extremely unhappy when they heard the women of the audience speak these words.

Śrī Kṛṣṇa then grabbed Cāṇūra's arms, whirled him around several times and threw him to the ground, killing him. Muṣṭika met a similar fate: after being struck powerfully by Lord Baladeva's palm, he began vomiting blood and then fell down dead. Thereupon the wrestlers named Kūṭa, Śāla and Tośāla came forward, but Kṛṣṇa and Balarāma easily killed them with the blows of Their fists and feet. The remaining wrestlers, fearing for their lives, all fled.

Except for Kaṁsa, everyone present cheered Kṛṣṇa and Balarāma. The King, in a rage, stopped the festive music and ordered that Vasudeva, Nanda, Ugrasena and all the cowherds be severely punished and that Kṛṣṇa and Balarāma be driven from the assembly. Kṛṣṇa became furious when He heard Kaṁsa speak this way, and He instantly leapt onto the lofty royal dais. He grabbed Kaṁsa by the hair, hurled him down onto the floor of the wrestling ring and threw Himself on top of him. In this way, Kaṁsa met his death. Because out of fear Kaṁsa had always thought of Kṛṣṇa, after his death he gained the liberation of having a form like the Lord's.

Kamsa's eight brothers then attacked Kṛṣṇa, but Balarāma easily killed each of them with His club, just as a lion kills defenseless animals. Kettledrums resounded in the sky as the joyful demigods rained down flowers and chanted the glories of Lord Kṛṣṇa and Lord Balarāma.

The wives of Kamsa, grieving for their husband, lamented that he had died because of his violence toward other living beings and his lack of respect for Kṛṣṇa, the Supreme Soul, who creates, maintains and destroys the entire universe. The Lord consoled the widows, had the funeral rites performed for Kamsa and his brothers and then released His mother and father from bondage. Kṛṣṇa offered obeisances at His parents' feet, but they, now understanding Him to be the Supreme Personality of Godhead, did not embrace Him.

ŚB 10.44.1

श्रीशुक उवाच

एवं चर्चितसङ्कल्पो भगवान् मधुसूदनः ।
आससादाथ चाणूरं मुष्टिकं रोहिणीसुतः ॥ १ ॥

śrī-śuka uvāca

*evam carcita-saṅkalpo
bhagavān madhusūdanaḥ
āśasādātha caṇūram
muṣṭikam rohiṇī-sutaḥ*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *evam* — thus; *carcita* — fixing; *saṅkalpah* — His determination; *bhagavān* — the Supreme Lord; *madhusūdanaḥ* — Kṛṣṇa; *āśasāda* — confronted; *atha* — then; *caṇūram* — Cāṇūra; *muṣṭikam* — Muṣṭika; *rohiṇī-sutaḥ* — the son of Rohiṇī, Lord Balarāma.

Translation

Śukadeva Gosvāmī said: Thus addressed, Lord Kṛṣṇa made up His mind to accept the challenge. He paired off with Cāṇūra, and Lord Balarāma with Muṣṭika.

ŚB 10.44.2

हस्ताभ्यां हस्तयोर्बद्ध्वा पद्भ्यामेव च पादयोः ।

विचकर्षतुरन्योन्यं प्रसह्य विजिगीषया ॥ २ ॥

hastābhyām hastayor baddhvā

padbhyām eva ca pādayoḥ

vicakarṣatur anyonyam

prasahya vijigīṣayā

Synonyms

hastābhyām — with their hands; *hastayoh* — by the hands; *baddhvā* — seizing;

padbhyām — with their legs; *eva ca* — also; *pādayoh* — by the legs; *vicakarsatuh* —

they (Kṛṣṇa paired with Cāṇūra, and Balarāma with Muṣṭika) dragged; *anyonyam* —

each other; *prasahya* — with force; *vijigīṣayā* — with desire for victory.

Translation

Seizing each other's hands and locking legs with each other, the opponents struggled powerfully, eager for victory.

ŚB 10.44.3

अरत्नी द्वे अरत्निभ्यां जानुभ्यां चैव जानुनी ।

शिरः शीर्ष्णोरसोरस्तावन्योन्यमभिजघ्नतुः ॥ ३ ॥

aratnī dve aratnibhyām

jānubhyām caiva jānuni

śiraḥ śirṣṇorasoras tāv

anyonyam abhijaghnatuh

Synonyms

aratnī — against the opponent's fists; *dve* — two; *aratnibhyām* — their fists;

jānubhyām — their knees; *ca eva* — also; *jānuni* — against the opponent's knees;

śiraḥ — head; *śirsnā* — with head; *urasā* — with chest; *urah* — chest; *tau* — they in

pairs; *anyonyam* — each other; *abhijaghnatuh* — struck.

Translation

They each struck fists against fists, knees against knees, head against head and chest against chest.

Purport

The word *aratni* in this verse may indicate the elbow as well as the fist. Thus blows were perhaps also struck with the elbow, a technique seen today in various martial arts.

ŚB 10.44.4

परिभ्रामणविक्षेपपरिस्म्भावपातनैः ।

उत्सर्पणापसर्पणैश्चान्योन्यं प्रत्यरुन्धताम् ॥ ४ ॥

paribhrāmaṇa-vikṣepa-

parirambhāvapātanaīḥ

utsarpaṇāpasarpaṇaiś

cānyonyam̐ pratyarundhatām

Synonyms

paribhrāmaṇa — with wheeling the other about; *viksepa* — shoving; *parirambha* — crushing; *avapātanaīḥ* — and throwing down; *utsarpana* — releasing and running in front; *apasarpaṇaiḥ* — going behind; *ca* — and; *anyonyam* — each other; *pratyarundhatām* — they resisted.

Translation

Each fighter contended with his opponent by dragging him about in circles, shoving and crushing him, throwing him down and running before and behind him.

Purport

Śrīla Śrīdhara Svāmī explains that the word *parirambha* indicates crushing one's opponent with one's arms.

ŚB 10.44.5

उत्थापनैरुन्नयनैश्चालनैः स्थापनैरपि ।
परस्परं जिगीषन्तावपचक्रतुरात्मनः ॥ ५ ॥

*utthāpanair unnayanaiś
cālanaiḥ sthāpanair api
parasparam jigīśantāv
apacakratur ātmanah*

Synonyms

[utthāpanaiḥ](#) — with lifting up; [unnayanaiḥ](#) — carrying; [cālanaiḥ](#) — pushing away; [sthāpanaiḥ](#) — holding stationary; [api](#) — also; [parasparam](#) — each other; [jigīśantau](#) — wanting victory; [apacakratuh](#) — they harmed; [ātmanah](#) — (even) themselves.

Translation

Forcefully lifting and carrying each other, pushing each other away and holding each other down, the fighters hurt even their own bodies in their great eagerness for victory.

Purport

Śrīla Jīva Gosvāmī explains that although Kṛṣṇa and Balarāma did not, of course, harm Themselves, it appeared that way to Cāṇūra, Muṣṭika and others of mundane vision. In other words, the Lords were fully absorbed in the pastime of being wrestlers.

ŚB 10.44.6

तद् बलाबलवद्युद्धं समेताः सर्वयोषितः ।
ऊचुः परस्परं राजन् सानुकम्पा वरूथशः ॥ ६ ॥

*tad balābalavad yuddham
sametāḥ sarva-yoṣitah
ūcuḥ parasparam rājan
sānukampā varūthaśah*

Synonyms

tat — that; *bala-abala* — the strong and the weak; *vat* — involving; *yuddham* — fight; *sametāh* — assembled; *sarva* — all; *yositah* — the women; *ūcuh* — said; *parasparam* — to one another; *rājan* — O King (Parīkṣit); *sa-anukampāh* — feeling compassion; *varūthaśah* — in groups.

Translation

My dear King, all the women present, considering the match an unfair fight between the strong and the weak, felt extreme anxiety due to compassion. They assembled in groups around the arena and spoke to one another as follows.

ŚB 10.44.7

महानयं बताधर्म एषां राजसभासदाम् ।

ये बलाबलवद्युद्धं राज्ञोऽन्विच्छन्ति पश्यतः ॥ ७ ॥

mahān ayam batādharma

eṣām rāja-sabhā-sadām

ye balābalavad yuddham

rājño 'nviçchanti paśyataḥ

Synonyms

mahān — great; *ayam* — this; *bata* — alas; *adharmah* — act of irreligion; *eṣām* — on the part of these; *rāja-sabhā* — in the King's assembly; *sadām* — persons present; *ye* — who; *bala-abala-vat* — between strong and weak; *yuddham* — a fight; *rājñah* — while the King; *anvicchanti* — they also desire; *paśyataḥ* — is watching.

Translation

[The women said:] Alas, what a greatly irreligious act the members of this royal assembly are committing! As the King watches this fight between the strong and the weak, they also want to see it.

Purport

The idea the ladies are expressing is that even if the King somehow wanted to see such an unfair match, why should the respectable members of the assembly also desire to see it? These feelings are natural. Even nowadays, if in a public place we find a violent fight going on between a very strong, large person and a weaker, smaller person, we are aroused to indignation. Compassionate women are especially offended and enraged by such unfair violence.

ŚB 10.44.8

क्व वज्रसारसर्वाङ्गौ मल्लौ शैलेन्द्रसन्निभौ ।
क्व चातिसुकुमाराङ्गौ किशोरौ नाप्तयौवनौ ॥ ८ ॥

kva vajra-sāra-sarvāṅgau
mallau śailendra-sannibhau
kva cāti-sukumārāṅgau
kiśorau nāpta-yauvanau

Synonyms

kva — where, on the one hand; *vajra* — of lightning; *sāra* — with the strength; *sarva* — all; *aṅgau* — whose limbs; *mallau* — two wrestlers; *śaila* — mountains; *indra* — like the chief; *sannibhau* — whose appearance; *kva* — where; *ca* — and, on the other hand; *ati* — very; *su-kumāra* — tender; *aṅgau* — whose limbs; *kiśorau* — two youths; *na āpta* — not having yet attained; *yauvanau* — Their maturity.

Translation

What comparison can there be between these two professional wrestlers, with limbs as strong as lightning bolts and bodies resembling mighty mountains, and these two young, immature boys with exceedingly tender limbs?

ŚB 10.44.9

धर्मव्यतिक्रमो ह्यस्य समाजस्य ध्रुवं भवेत् ।
यत्राधर्मः समुत्तिष्ठेन्न स्थेयं तत्र कर्हिचित् ॥ ९ ॥

*dharmavyatikramo hy asya
samājasya dhruvaṁ bhavet
yatrādharmah samuttiṣṭhen
na stheyam tatra karhicit*

Synonyms

dharma — of religious principles; *vyatikramah* — transgression; *hi* — indeed; *asya* — by this; *samājasya* — company; *dhruvam* — certainly; *bhavet* — must be; *yatra* — wherein; *adharmah* — irreligion; *samuttisthet* — has fully arisen; *na stheyam* — one should not remain; *tatra* — there; *karhicit* — for any duration of time at all.

Translation

Religious principles have certainly been violated in this assembly. One should not remain for even a moment in a place where irreligion is flourishing.

ŚB 10.44.10

न सभां प्रविशेत् प्राज्ञः सभ्यदोषाननुस्मरन् ।
अब्रुवन् विब्रुवन्नज्ञो नरः किल्बिषमश्रुते ॥ १० ॥
*na sabhām praviṣet prājñah
sabhya-doṣān anusmaran
abruvan vibruvann ajño
narah kilbiṣam aśnute*

Synonyms

na — not; *sabhām* — an assembly; *praviṣet* — should enter; *prājñah* — the wise person; *sabhya* — of the assembly members; *doṣān* — sinful discrepancies; *anusmaran* — keeping in mind; *abruvan* — not speaking; *vibruvan* — speaking wrongly; *ajñah* — ignorant (or pretending to be so); *narah* — a man; *kilbiṣam* — sin; *aśnute* — incurs.

Translation

A wise person should not enter an assembly if he knows the participants there are committing acts of impropriety. And if, having entered such an assembly,

he fails to speak the truth, speaks falsely or pleads ignorance, he will certainly incur sin.

ŚB 10.44.11

वल्गातः शत्रुमभितः कृष्णस्य वदनाम्बुजम् ।
वीक्ष्यतां श्रमवार्युप्तं पद्मकोशमिवाम्बुभिः ॥ ११ ॥

valgataḥ śatrum abhitaḥ
kṛṣṇasya vadanāmbujam
vīkṣyatām śrama-vāry-uptam
padma-kośam ivāmbubhiḥ

Synonyms

valgataḥ — leaping; *śatrum* — of His enemy; *abhitaḥ* — on all sides; *kṛṣṇasya* — of Kṛṣṇa; *vadana* — the face; *ambujam* — lotuslike; *vīkṣyatām* — you should see; *śrama* — of fatigue; *vāri* — with the moisture; *uptam* — covered; *padma* — of a lotus flower; *kośam* — the whorl; *iva* — like; *ambubhiḥ* — with droplets of water.

Translation

Just see the lotus face of Kṛṣṇa as He darts around His foe! That face, covered with drops of perspiration brought on by the strenuous fight, resembles a lotus covered with dew.

ŚB 10.44.12

किं न पश्यत रामस्य मुखमाताम्रलोचनम् ।
मुष्टिकं प्रति सामर्षं हाससंरम्भशोभितम् ॥ १२ ॥

kiṁ na paśyata rāmasya
mukham ātāmra-locanam
muṣṭikam prati sāmārṣam
hāsa-saṁrambha-śobhitam

Synonyms

kim — why; *na paśyata* — do you not see; *rāmasya* — of Lord Balarāma; *mukham* — the face; *ātāmra* — like copper; *locanam* — with eyes; *mustikam* — Muṣṭika; *prati* — toward; *sa-amarsam* — with anger; *hāsa* — by His laughter; *samrambha* — and His absorption; *śobhitam* — beautified.

Translation

Don't you see the face of Lord Balarāma, with its eyes copper-red from His anger toward Muṣṭika and its beauty enhanced by His laughter and His absorption in the fight?

ŚB 10.44.13

पुण्या बत ब्रजभुवो यदयं नृलिङ्ग-गूढः पुराणपुरुषो वनचित्रमाल्यः ।
गाः पालयन् सहबलः क्वणयंश्च वेणुविक्रीडयाञ्चति गिरित्ररमार्चिताङ्घ्रिः ॥ १३ ॥

puṇyā bata vraja-bhuvo yad ayam nṛ-liṅga
gūḍhaḥ purāṇa-puruṣo vana-citra-mālyah
gāḥ pālayan saha-balaḥ kvaṇayanś ca veṇum
vikrīdayāñcati giritra-ramārcitāṅghriḥ

Synonyms

puṇyāḥ — pious; *bata* — indeed; *vraja-bhuvah* — the various regions of the land of Vraja; *yat* — in which; *ayam* — this; *nṛ* — human; *liṅga* — by characteristics; *gūḍhaḥ* — disguised; *purāṇa-purusah* — the primeval Personality of Godhead; *vana* — composed of flowers and other items of the forest; *citra* — of wonderful variety; *mālyah* — whose garlands; *gāḥ* — the cows; *pālayan* — herding; *saha* — together with; *balah* — Lord Balarāma; *kvaṇayan* — vibrating; *ca* — and; *venum* — His flute; *vikrīdayā* — with various pastimes; *añcati* — He moves about; *giritra* — by Lord Śiva; *ramā* — and the goddess of fortune; *arcita* — worshiped; *āṅghriḥ* — His feet.

Translation

How pious are the tracts of land in Vraja, for there the primeval Personality of Godhead, disguising Himself with human traits, wanders about, enacting His many pastimes! Adorned with wonderfully variegated forest garlands, He

whose feet are worshiped by Lord Śiva and goddess Ramā vibrates His flute as He tends the cows in the company of Balarāma.

Purport

In this verse the devoted ladies in the audience point out the difference between Mathurā and Vṛndāvana. They want to indicate that in Vṛndāvana Kṛṣṇa simply enjoys with His girlfriends and boyfriends, whereas here in Mathurā the Lord is subjected to harassment by the bullying tactics of professional wrestlers. Thus the ladies are condemning the city of Mathurā because of their pain at seeing Kṛṣṇa in what they consider an unfair wrestling match. Of course, Mathurā is also one of the Lord's eternal abodes, but here the women in the assembly express their love in a critical mood.

ŚB 10.44.14

गोप्यस्तपः किमचरन् यदमुष्य रूपंलावण्यसारमसमोर्ध्वमनन्यसिद्धम् ।
 दृग्भिः पिबन्त्यनुसवाभिनवं दुराप-मेकान्तधाम यशसः श्रिय ऐश्वरस्य ॥ १४ ॥
gopyas tapaḥ kim acarān yad amuṣya rūpaṁ
lāvanya-sāram asamordhvam ananya-siddham
ḍṛgbhiḥ pibanty anusavābhinavaṁ durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya

Synonyms

gopyaḥ — the *gopīs*; *tapaḥ* — austerities; *kim* — what; *acarān* — performed; *yat* — from which; *amuṣya* — of such a one (Lord Kṛṣṇa); *rūpam* — the form; *lāvanya-sāram* — the essence of loveliness; *asama-ūrdhvam* — not paralleled or surpassed; *ananya-siddham* — not perfected by any other ornament (self-perfect); *ḍṛgbhiḥ* — by the eyes; *pibanti* — they drink; *anusava-abhinavam* — constantly new; *durāpam* — difficult to obtain; *ekānta-dhāma* — the only abode; *yaśasaḥ* — of fame; *śriyaḥ* — of beauty; *aiśvarasya* — of opulence.

Translation

What austerities must the *gopīs* have performed! With their eyes they always drink the nectar of Lord Kṛṣṇa's form, which is the essence of loveliness and is

not to be equaled or surpassed. That form is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare.

Purport

The word meanings and translation for this verse are from Śrīla Prabhupāda's *Caitanya-caritāmṛta* (Ādi 4.156).

ŚB 10.44.15

या दोहनेऽवहनने मथनोपलेप-प्रेङ्खेङ्खनार्भरुदितोक्षणमार्जनादौ ।
गायन्ति चैनमनुरक्तधियोऽश्रुकण्ठयोधन्या व्रजस्त्रिय उरुक्रमचित्तयानाः ॥ १५ ॥

*yā dohane 'vahanane mathanopalepa
preṅkheṅkhanārbha-ruditokṣaṇa-mārjanādau
gāyanti cainam anurakta-dhiyo 'śru-kaṅṭhyo
dhanyā vraja-striya urukrama-citta-yānāḥ*

Synonyms

yah — who (the *gopīs*); *dohane* — while milking; *avahanane* — threshing; *mathana* — churning; *upalepa* — smearing; *preṅkha* — on swings; *inkhana* — swinging; *arbha-rudita* — (taking care of) crying babies; *uksana* — sprinkling; *mārjana* — cleaning; *ādau* — and so on; *gāyanti* — they sing; *ca* — and; *enam* — about Him; *anurakta* — very much attached; *dhiyah* — whose minds; *aśru* — with tears; *kanthyah* — whose throats; *dhanyāḥ* — fortunate; *vraja-striyah* — the ladies of Vraja; *urukrama* — of Lord Kṛṣṇa; *citta* — by consciousness; *yānāḥ* — whose acquisition of all desired objects.

Translation

The ladies of Vraja are the most fortunate of women because, with their minds fully attached to Kṛṣṇa and their throats always choked up with tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Kṛṣṇa consciousness they automatically acquire all desirable things.

ŚB 10.44.16

प्रातर्ब्रजाद् ब्रजत आविशतश्च सायंगोभिः समं क्वणयतोऽस्य निशम्य वेणुम् ।
निर्गम्य तूर्णमबलाः पथि भूरिपुण्याःपश्यन्ति सस्मितमुखं सदयावलोकम् ॥ १६ ॥

*prātar vrajād vrajata āviśataś ca sāyaṁ
gobhiḥ samam kvaṇayato 'sya niśamya veṇum
nirgamya tūrṇam abalāḥ pathi bhūri-puṇyāḥ
paśyanti sa-smita-mukhaṁ sa-dayāvalokam*

Synonyms

prātaḥ — in the early morning; *vrajāt* — from Vraja; *vrajataḥ* — of Him who is going; *āviśataḥ* — entering; *ca* — and; *sāyam* — in the evening; *gobhiḥ samam* — together with the cows; *kvaṇayataḥ* — who is playing; *asya* — His; *niśamya* — hearing; *veṇum* — the flute; *nirgamya* — coming out; *tūrṇam* — quickly; *abalāḥ* — the women; *pathi* — on the road; *bhūri* — extremely; *puṇyāḥ* — pious; *paśyanti* — they see; *sa* — with; *smita* — smiling; *mukham* — face; *sa-daya* — merciful; *avalokam* — with glances.

Translation

When the gopīs hear Kṛṣṇa playing His flute as He leaves Vraja in the morning with His cows or returns with them at sunset, the young girls quickly come out of their houses to see Him. They must have performed many pious activities to be able to see Him as He walks on the road, His smiling face mercifully glancing upon them.

ŚB 10.44.17

एवं प्रभाषमाणासु स्त्रीषु योगेश्वरो हरिः ।
शत्रुं हन्तुं मनश्चक्रे भगवान् भरतर्षभ ॥ १७ ॥

*evaṁ prabhāsamāṇāsu
strīṣu yogeśvaro hariḥ
śatruṁ hantum manaś cakre
bhagavān bharatarṣabha*

Synonyms

evam — in this manner; *prabhāsamānāsu* — while they were speaking; *strīsu* — the women; *yoga-īśvarah* — the master of all mystic power; *hariḥ* — Lord Kṛṣṇa; *śatrum* — His enemy; *hantum* — to kill; *manah cakre* — made up His mind; *bhagavān* — the Supreme Lord; *bharata-rṣabha* — O hero of the Bhāratas.

Translation

[Śukadeva Gosvāmī continued:] As the women spoke thus, O hero of the Bhāratas, Lord Kṛṣṇa, the master of all mystic power, made up His mind to kill His opponent.

ŚB 10.44.18

सभयाः स्त्रीगिरः श्रुत्वा पुत्रस्नेहशुचातुरौ ।
पितरावन्वतप्येतां पुत्रयोरबुधौ बलम् ॥ १८ ॥

sa-bhayāḥ strī-giraḥ śrutvā
putra-sneha-śucāturau
pitarāv anvatapyetām
putrayor abudhau balam

Synonyms

sa-bhayāḥ — fearful; *strī* — of the women; *giraḥ* — the words; *śrutvā* — hearing; *putra* — for their sons; *sneha* — by their affection; *śuca* — with sorrow; *āturau* — overwhelmed; *pitarau* — Their parents (Devakī and Vasudeva); *anvatapyetām* — felt remorse; *putrayoh* — of their two sons; *abudhau* — not knowing; *balam* — the strength.

Translation

Out of affection for the two Lords, Their parents [Devakī and Vasudeva] became overwhelmed with sorrow when they heard the women's fearful statements. They grieved, not knowing their sons' strength.

Purport

Naturally, Kṛṣṇa’s parents would lament in this situation, thinking “Why didn’t we keep our sons at home? Why did we allow Them to participate in this corrupt exhibition?”

ŚB 10.44.19

तैस्तैर्नियुद्धविधिभिर्विविधैरच्युतेतरौ ।
 युयुधाते यथान्योन्यं तथैव बलमुष्टिकौ ॥ १९ ॥
tais tair niyuddha-vidhibhir
vividhair acyutetarau
yuyudhāte yathānyonyam
tathaiva bala-muṣṭikau

Synonyms

taiḥ taiḥ — with all these; *niyuddha* — of wrestling; *vidhibhiḥ* — techniques; *vividhaiḥ* — various; *acyuta-itarau* — Lord Acyuta and His opponent; *yuyudhāte* — fought; *yathā* — as; *anyonyam* — with each other; *tathā eva* — just so; *bala-muṣṭikau* — Lord Balarāma and Muṣṭika.

Translation

Lord Balarāma and Muṣṭika, expertly displaying numerous wrestling techniques, battled each other in the same way that Lord Kṛṣṇa and His opponent did.

ŚB 10.44.20

भगवद्भ्रात्रनिष्पातैर्वज्रनीषेषनिष्ठुरैः ।
 चाणूरो भज्यमानाङ्गो मुहुर्ग्लानिमवाप ह ॥ २० ॥
bhagavad-gātra-niṣpātair
vajra-niṣpeṣa-niṣṭhuraiḥ
cāṇūro bhajyamānāṅgo
muhur glānim avāpa ha

Synonyms

bhagavat — of the Supreme Lord; gātra — by the limbs; nispātaiḥ — due to the blows; vajra — of lightning; nispesa — like a crushing stroke; nisthuraiḥ — hard; cānūrah — Cāṇūra; bhajyamāna — being broken; aṅgah — his entire body; muhuh — more and more; glānim — pain and fatigue; avāpa ha — felt.

Translation

The harsh blows from the Supreme Lord's limbs fell like crushing lightning bolts upon Cāṇūra, breaking every part of his body and causing him more and more pain and fatigue.

Purport

Cāṇūra's elbows, arms, knees and other limbs were all weakening.

ŚB 10.44.21

स श्येनवेग उत्पत्य मुष्टीकृत्य करावुभौ ।
 भगवन्तं वासुदेवं क्रुद्धो वक्षस्यबाधत ॥ २१ ॥
sa śyena-vega utpatya
muṣṭī-kṛtya karāv ubhau
bhagavantam vāsudevam
kruddho vakṣasy abādhata

Synonyms

sah — he, Cāṇūra; śyena — of a hawk; vegah — with the speed; utpatya — falling upon Him; muṣṭī — into fists; kṛtya — making; karau — his hands; ubhau — both; bhagavantam — the Supreme Lord; vāsudevam — Kṛṣṇa; kruddhah — angry; vakṣasi — upon His chest; abādhata — struck.

Translation

Furious, Cāṇūra attacked Lord Vāsudeva with the speed of a hawk and struck His chest with both fists.

Purport

It appears that Cāṇūra, realizing he was being defeated, became furious and made a final attempt to defeat Lord Kṛṣṇa. The demon certainly had the spirit of a good fighter, but if he hoped for victory, he was certainly in the wrong place at the wrong time with the wrong person.

ŚB 10.44.22-23

नाचलत्तत्प्रहारेण मालाहत इव द्विपः ।
 बाहोर्निगृह्य चाणूरं बहुशो भ्रामयन् हरिः ॥ २२ ॥
 भूपृष्ठे पोथयामास तरसा क्षीणजीवितम् ।
 विस्रस्ताकल्पकेशस्रग्निन्द्रध्वज इवापतत् ॥ २३ ॥

nācalat tat-prahāreṇa
mālāhata iva dvīpaḥ
bāhvor nigrhya cānūram
bahuśo bhrāmayan hariḥ
bhū-prṣṭhe pothayām āsa
tarasā kṣīṇa jīvitam
visrastākālpa-keśa-srag
indra-dhvaja ivāpatat

Synonyms

na acalat — He (Lord Kṛṣṇa) did not move; *tat-prahāreṇa* — because of his blows; *mālā* — with a garland; *āhata* — struck; *iva* — as; *dvīpaḥ* — an elephant; *bāhvoh* — by the two arms; *nigrhya* — seizing; *cānūram* — Cāṇūra; *bahuśah* — several times; *bhrāmayan* — whirling him around; *hariḥ* — Lord Kṛṣṇa; *bhū* — of the earth; *prṣṭhe* — onto the surface; *pothayām āsa* — hurled; *tarasā* — forcefully; *kṣīṇa* — becoming lost; *jīvitam* — his life; *visrasta* — scattered; *ākālpa* — his clothing; *keśa* — hair; *srag* — and flower garland; *indra-dhvajah* — a tall festival column; *iva* — as if; *apatat* — he fell.

Translation

No more shaken by the demon's mighty blows than an elephant struck with a flower garland, Lord Kṛṣṇa grabbed Cāṇūra by his arms, swung him around

several times and hurled him onto the ground with great force. His clothes, hair and garland scattering, the wrestler fell down dead, like a huge festival column collapsing.

Purport

Śrīla Śrīdhara Svāmī explains the words *indra-dhvaja* as follows: “In Bengal, on the occasion of a certain festival, people erect a tall column in the form of a man and decorate it with flags, banners, etc. He [Cāṇūra] fell just as such a pole might fall.”

ŚB 10.44.24-25

तथैव मुष्टिकः पूर्वं स्वमुष्ट्याभिहतेन वै ।
 बलभद्रेण बलिना तलेनाभिहतो भृशम् ॥ २४ ॥
 प्रवेपितः स रुधिरमुद्गमन् मुखतोऽर्दितः ।
 व्यसुः पपातोर्व्युपस्थे वाताहत इवाङ्घ्रिपः ॥ २५ ॥

tathaiva muṣṭikaḥ pūrvam
sva-muṣṭyābhihatena vai
balabhadreṇa balinā
talenābhihato bhrśam
pravepitaḥ sa rudhiram
udvaman mukhato 'rditaḥ
vyasuḥ papātorvy-upasthe
vātāhata ivāṅghripaḥ

Synonyms

tathā — also; *eva* — similarly; *muṣṭikaḥ* — Muṣṭika; *pūrvam* — previously; *sva-muṣṭyā* — with his fist; *abhihatena* — who had been struck; *vai* — indeed; *balabhadrena* — by Lord Balarāma; *balinā* — the powerful; *talena* — with His palm; *abhihataḥ* — struck; *bhrśam* — violently; *pravepitaḥ* — trembling; *sah* — he, Muṣṭika; *rudhiram* — blood; *udvaman* — vomiting; *mukhataḥ* — from his mouth; *arditaḥ* — tormented; *vyasuḥ* — lifeless; *papāta* — he fell; *urvi* — of the earth; *upasthe* — onto the lap; *vāta* — by the wind; *āhataḥ* — struck down; *iva* — like; *aṅghripaḥ* — a tree.

Translation

Similarly, Muṣṭika struck Lord Balabhadra with his fist and was slain.

Receiving a violent blow from the mighty Lord's palm, the demon trembled all over in great pain, vomited blood and then fell lifeless onto the ground, like a tree blown down by the wind.

ŚB 10.44.26

ततः कूटमनुप्राप्तं रामः प्रहरतां वरः ।
 अवधील्लीलया राजन्सावज्ञं वाममुष्टिना ॥ २६ ॥
tataḥ kūṭam anuprāptam
rāmaḥ praharatām varaḥ
avadhīl līlayā rājan
sāvajñam vāma-muṣṭinā

Synonyms

tataḥ — then; *kūṭam* — the demonic wrestler Kūṭa; *anuprāptam* — appearing on the scene; *rāmah* — Lord Balarāma; *praharatām* — of fighters; *varah* — the best; *avadhit* — killed; *līlayā* — playfully; *rājan* — O King, Parikṣit; *sa-avajñam* — neglectfully; *vāma* — left; *muṣṭinā* — with His fist.

Translation

Confronted next by the wrestler Kūṭa, Lord Balarāma, the best of fighters, playfully and nonchalantly killed him with His left fist, O King.

ŚB 10.44.27

तर्ह्येव हि शलः कृष्णप्रपदाहतशीर्षकः ।
 द्विधा विदीर्णस्तोशलक उभावपि निपेततुः ॥ २७ ॥
tarhy eva hi śalaḥ kṛṣṇa-
prapadāhata-śīrṣakaḥ
dvidhā vidīrṇas tośalaka
ubhāv api nipetatuh

Synonyms

tarhi eva — and then; *hi* — indeed; *śalah* — the wrestler Śala; *krsna* — of Lord Kṛṣṇa; *prapada* — by the toes; *āhata* — struck; *śirsakah* — his head; *dvidhā* — in two; *vidīnah* — torn; *tośalaka* — Tośala; *ubhau api* — both of them; *nipetatuh* — fell down.

Translation

Then Kṛṣṇa kicked in Śala's head and tore Tośala in half, and both wrestlers fell down dead.

ŚB 10.44.28

चाणूरे मुष्टिके कूटे शले तोशलके हते ।
शेषाः प्रदुद्रुवुर्मल्लाः सर्वे प्राणपरीप्सवः ॥ २८ ॥

cānūre muṣṭike kūṭe
śale tośalake hate
śeṣāḥ pradudruvur mallāḥ
sarve prāṇa-parīpsavaḥ

Synonyms

cānūre muṣṭike kūṭe — Cānūra, Muṣṭika and Kūṭa; *śale tośalake* — Śala and Tośala; *hate* — being killed; *śeṣāḥ* — those remaining; *pradudruvuh* — ran away; *mallāḥ* — wrestlers; *sarve* — all; *prāṇa* — their lives; *parīpsavaḥ* — hoping to save.

Translation

Cānūra, Muṣṭika, Kūṭa, Śala and Tośala having been killed, the remaining wrestlers all fled for their lives.

ŚB 10.44.29

गोपान्वयस्यानाकृष्य तैः संसृज्य विजहतुः ।
वाद्यमानेषु तूर्येषु वल्गन्तौ रुतनूपुरौ ॥ २९ ॥

gopān vayasyān ākṛṣya
taiḥ saṁsṛjya vijahratuḥ

vādyamāneṣu tūryeṣu
valgantau ruta-nūpurau

Synonyms

gopān — the cowherd boys; *vayasyān* — Their young friends; *ākrsya* — gathering together; *taiḥ* — with them; *samsrjya* — joining up; *vijahratuḥ* — They sported; *vādyamānesu* — while they played; *tūryesu* — the musical instruments; *valgantau* — the two of Them dancing about; *ruta* — resounding; *nūpurau* — Their ankle bells.

Translation

Kṛṣṇa and Balarāma then called Their young cowherd boyfriends to join Them, and in their company the Lords danced about and sported, Their ankle bells resounding as musical instruments played.

Purport

Nowadays we see that in championship boxing matches, as soon as there is a victory, all the friends and relatives of the victorious boxer rush into the ring to congratulate him, and often the champion will dance about in great happiness. Exactly in this mood, Kṛṣṇa and Balarāma danced about, celebrating Their victory with Their friends and relatives.

ŚB 10.44.30

जनाः प्रजहृषुः सर्वे कर्मणा रामकृष्णयोः ।
ऋते कंसं विप्रमुख्याः साधवः साधु साध्विति ॥ ३० ॥

janāḥ prajahṛṣuḥ sarve
karmanā rāma-kṛṣṇayoḥ
ṛte kaṁsam vipra-mukhyāḥ
sādhavaḥ sādhu sādhu iti

Synonyms

janāḥ — the people; *prajahṛṣuḥ* — rejoiced; *sarve* — all; *karmanā* — at the deed; *rāma-kṛṣṇayoḥ* — of Balarāma and Kṛṣṇa; *ṛte* — except; *kaṁsam* — Kāṁsa; *vipra* — of the brāhmaṇas; *mukhyāḥ* — the best; *sādhavaḥ* — the saintly persons; *sādhu sādhu iti* — (exclaimed) “Excellent! Excellent!”

Translation

Everyone except Kaṁsa rejoiced at the wonderful feat Kṛṣṇa and Balarāma had performed. The exalted brāhmaṇas and great saints exclaimed, “Excellent! Excellent!”

Purport

It is understood that as the best of the *brāhmaṇas* and saints were exclaiming “Excellent! Excellent!” the worst of the *brāhmaṇas*, namely Kaṁsa’s priests, were seriously grieving.

ŚB 10.44.31

हतेषु मल्लवर्येषु विद्रुतेषु च भोजराट् ।
न्यवारयत् स्वतूर्याणि वाक्यं चेदमुवाच ह ॥ ३१ ॥

hateṣu malla-varyeṣu
vidruteṣu ca bhoja-rāt
nyavārayat sva-tūryāṇi
vākyaṁ cedam uvāca ha

Synonyms

hateṣu — being killed; *malla-varyeṣu* — the best wrestlers; *vidruteṣu* — having run away; *ca* — and; *bhoja-rāt* — the Bhoja king, Kaṁsa; *nyavārayat* — stopped; *sva* — his own; *tūryāṇi* — musical instruments; *vākyaṁ* — words; *ca* — and; *idam* — these; *uvāca ha* — spoke.

Translation

The Bhoja king, seeing that his best wrestlers had all been killed or had fled, stopped the musical performance originally meant for his pleasure and spoke the following words.

ŚB 10.44.32

निःसारयत दुर्वृत्तौ वसुदेवात्मजौ पुरात् ।
धनं हरत गोपानां नन्दं बध्नीत दुर्मतिम् ॥ ३२ ॥

*nihsārayata durvṛttau
vasudevātmajau purāt
dhanam harata gopānām
nandam badhnīta durmatim*

Synonyms

nihsārayata — expel; *durvṛttau* — who behave wickedly; *vasudeva-ātmajau* — the two sons of Vasudeva; *purāt* — from the city; *dhanam* — the wealth; *harata* — take away; *gopānām* — of the cowherds; *nandam* — Nanda Mahārāja; *badhnīta* — tie up; *durmatim* — the fool, whose heart is crooked.

Translation

[Kāṁsa said:] Drive the two wicked sons of Vasudeva out of the city!
Confiscate the cowherds' property and arrest that fool Nanda!

ŚB 10.44.33

वसुदेवस्तु दुर्मेधा हन्यतामाश्वसत्तमः ।
उग्रसेनः पिता चापि सानुगः परपक्षगः ॥ ३३ ॥
*vasudevas tu durmedhā
hanyatām āśv asattamaḥ
ugrasenaḥ pitā cāpi
sānugaḥ para-pakṣa-gaḥ*

Synonyms

vasudevaḥ — Vasudeva; *tu* — and furthermore; *durmedhā* — the foolish-minded; *hanyatām* — should be killed; *āśv* — immediately; *asat-tamaḥ* — the worst of the impure; *ugrasenaḥ* — Ugrasena; *pitā* — my father; *ca api* — also; *sa* — together with; *anugaḥ* — his followers; *para* — of the enemy; *pakṣa-gaḥ* — taking the side.

Translation

Kill that most evil fool Vasudeva! And also kill my father, Ugrasena, along with his followers, who have all sided with our enemies!

ŚB 10.44.34

एवं विकत्थमाने वै कंसे प्रकुपितोऽव्ययः ।
लघिमनोत्पत्य तरसा मञ्चमुत्तुङ्गमारुहत् ॥ ३४ ॥

*evam vikatthamāne vai
kaṁse prakupito 'vyayah
laghimnotpatya tarasā
mañcam uttuṅgam āruhat*

Synonyms

evam — thus; *vikatthamāne* — exclaiming with audacity; *vai* — indeed; *kaṁse* — Kamsa; *prakupitah* — becoming extremely angry; *avyayah* — the infallible Lord; *laghimnā* — with ease; *utpatya* — jumping up; *tarasā* — swiftly; *mañcam* — the royal platform; *uttuṅgam* — tall; *āruhat* — climbed onto.

Translation

As Kamsa thus raved so audaciously, the infallible Lord Kṛṣṇa, intensely angry, quickly and easily jumped up onto the high royal dais.

ŚB 10.44.35

तमाविशन्तमालोक्य मृत्युमात्मन आसनात् ।
मनस्वी सहसोत्थाय जगृहे सोऽसिचर्मणी ॥ ३५ ॥

*tam āviśantam ālokya
mrtyum ātmana āsanāt
manasvī sahasotthāya
jagrhe so 'si-carmaṇī*

Synonyms

tam — Him, Kṛṣṇa; *āviśantam* — entering (into his private sitting area); *ālokya* — seeing; *mrtyum* — death; *ātmanah* — his own; *āsanāt* — from his seat; *manasvī* — the intelligent; *sahasā* — immediately; *utthāya* — standing up; *jagrhe* — took up; *sah* — he; *asi* — his sword; *carmaṇī* — and his shield.

Translation

Seeing Lord Kṛṣṇa approaching like death personified, the quick-witted Kāṁsa instantly rose from his seat and took up his sword and shield.

ŚB 10.44.36

तं खड्गपाणिं विचरन्तमाशुश्येनं यथा दक्षिणसव्यमम्बरे ।
समग्रहीद् दुर्विषहोग्रतेजायथोरगं तार्क्ष्यसुतः प्रसह्य ॥ ३६ ॥

*taṁ khaḍga-pāṇim vicarantam āśu
śyenam yathā dakṣiṇa-savyam ambare
samagrahīd durviśahogra-tejā
yathoragam tārksya-sutaḥ prasahya*

Synonyms

taṁ — him, Kāṁsa; *khaḍga* — with sword; *pāṇim* — in his hand; *vicarantam* — moving about; *āśu* — quickly; *śyenam* — a hawk; *yathā* — like; *dakṣiṇa-savyam* — right and left; *ambare* — in the sky; *samagrahīt* — seized; *durviśaha* — irresistible; *ugra* — and fearsome; *tejāh* — whose strength; *yathā* — as; *uragam* — a snake; *tārksya-sutah* — the son of Tārksya, Garuḍa; *prasahya* — by force.

Translation

Sword in hand, Kāṁsa moved quickly from side to side like a hawk in the sky. But Lord Kṛṣṇa, whose fearsome strength is irresistible, powerfully seized the demon just as the son of Tārksya might capture a snake.

ŚB 10.44.37

प्रगृह्य केशेषु चलत्किरीटनिपात्य रङ्गोपरि तुङ्गमञ्चात् ।
तस्योपरिष्ठात् स्वयमब्जनाभःपपात विश्वाश्रय आत्मतन्त्रः ॥ ३७ ॥

*pragrhya keśeṣu calat-kirīṭam
nīpātya raṅgopari tuṅga-mañcāt
tasyopariṣṭāt svayam abja-nābhaḥ
papāta viśvāśraya ātma-tantraḥ*

Synonyms

pragrhya — grabbing; *keśesu* — by the hair; *calat* — knocking off; *kirītam* — whose crown; *nipātya* — throwing down; *raṅga-upari* — onto the surface of the wrestling ring; *tuṅga* — high; *mañcāt* — from the platform; *tasya* — of him; *upariṣṭāt* — on top; *svayam* — Himself; *abja-nābhah* — the lotus-naveled Supreme Lord; *papāta* — threw; *viśva* — of the entire universe; *āśrayah* — the support; *ātma-tantrah* — independent.

Translation

Grabbing Kāmsa by the hair and knocking off his crown, the lotus-naveled Lord threw him off the elevated dais onto the wrestling mat. Then the independent Lord, the support of the entire universe, threw Himself upon the King.

Purport

In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda describes the death of Kāmsa as follows: “Kṛṣṇa at once straddled his chest and began to strike him over and over again. Simply from the strokes of His fist, Kāmsa lost his vital force.”

ŚB 10.44.38

तं सम्परेतं विचकर्ष भूमौहरिर्यथेभं जगतो विपश्यतः ।
हाहेति शब्दः सुमहांस्तदाभू-दुदीरितः सर्वजनैर्नरेन्द्र ॥ ३८ ॥
taṁ samparetam vicakarṣa bhūmau
harir yathebham jagato vipaśyataḥ
hā heti śabdah su-mahāns tadābhūd
udīritaḥ sarva-janair narendra

Synonyms

taṁ — him; *samparetam* — dead; *vicakarṣa* — dragged; *bhūmau* — along the ground; *harih* — a lion; *yathā* — as; *ibham* — an elephant; *jagataḥ* — all the people; *vipaśyataḥ* — as they looked on; *hā hā iti* — “Oh, oh!”; *śabdah* — the sound; *su-mahān* — mighty; *tadā* — then; *abhūt* — arose; *udīritaḥ* — spoken; *sarva-janaih* — by all the people; *nara-indra* — O ruler of men (King Parikṣit).

Translation

As a lion drags a dead elephant, the Lord then dragged Kāṁsa's dead body along the ground in full view of everyone present. O King, all the people in the arena tumultuously cried out, "Oh! Oh!"

Purport

Śrīla Viśvanātha Cakravartī explains that many people in the audience thought Kāṁsa had simply been knocked unconscious when thrown from the lofty dais. Therefore Lord Kṛṣṇa dragged his corpse so everyone would realize that the evil King was indeed dead. Thus the exclamation *hā hā* indicates how surprised the people were that the King was suddenly dead and gone.

The audience's astonishment is also mentioned in the *Viṣṇu Purāṇa*:

*tato hāhā-kṛtaṁ sarvām
āsit tad-raṅga-maṇḍalam
avajñayā hatam dṛṣṭvā
kṛṣṇena mathureśvaram*

“Then the entire arena became filled with cries of astonishment as the people saw that the master of Mathurā had been contemptuously killed by Kṛṣṇa.”

ŚB 10.44.39

स नित्यदोद्विग्रधिया तमीश्वरंपिबन्नदन्वा विचरन् स्वपन् श्वसन् ।

ददर्श चक्रायुधमग्रतो यत-स्तदेव रूपं दुरवापमाप ॥ ३९ ॥

*sa nityadodvigna-dhiyā tam īśvaram
pibann adan vā vicaran svapan śvasan
dadarśa cakrāyudham agrato yatas
tad eva rūpaṁ duravāpam āpa*

Synonyms

sah — he, Kāṁsa; *nityadā* — constantly; *udvigna* — anxious; *dhiyā* — with mind; *tam* — Him; *īśvaram* — the Supreme Lord; *piban* — while drinking; *adan* — eating; *vā* — or; *vicaran* — walking; *svapan* — sleeping; *śvasan* — breathing; *dadarśa* — saw;

cakra — the disc weapon; *āyudham* — in His hand; *agratah* — before himself; *yatah* — because; *tat* — that; *eva* — same; *rūpam* — personal form; *duravāpam* — very difficult to achieve; *āpa* — he achieved.

Translation

Kaṁsa had always been disturbed by the thought that the Supreme Lord was to kill him. Therefore when drinking, eating, moving about, sleeping or simply breathing, the King had always seen the Lord before him with the disc weapon in His hand. Thus Kaṁsa achieved the rare boon of attaining a form like the Lord's.

Purport

Although born out of fear, Kaṁsa's constant meditation on the Supreme Lord eradicated all his offenses, and therefore the demon was liberated upon his death at the Lord's hands.

ŚB 10.44.40

तस्यानुजा भ्रातरोऽष्टौ कङ्कन्यग्रोधकादयः ।
अभ्यधावन्नतिक्रुद्धा भ्रातुर्निर्वेशकारिणः ॥ ४० ॥

tasyānujā bhrātaro 'ṣṭau
kaṅka-nyagrodhakādayaḥ
abhyadhāvann ati-kruddhā
bhrātur nirveśa-kāriṇaḥ

Synonyms

tasya — of him, Kaṁsa; *anujāh* — younger; *bhrātarah* — the brothers; *astau* — eight; *kaṅka-nyagrodhaka-ādayah* — Kaṅka, Nyagrodhaka and the others; *abhyadhāvan* — ran forward to attack; *ati-kruddhāh* — infuriated; *bhrātuh* — to their brother; *nirveśa* — repayment of the debt; *kāriṇah* — doing.

Translation

Kaṁsa's eight younger brothers, led by Kaṅka and Nyagrodhaka, then attacked the Lords in a rage, seeking to avenge their brother's death.

ŚB 10.44.41

तथातिरभसांस्तांस्तु संयत्तान्रोहिणीसुतः ।
अहन् परिघमुद्यम्य पशूनिव मृगाधिपः ॥ ४१ ॥

*tathāti-rabhasāms tāms tu
saṁyattān rohiṇī-sutaḥ
ahan pariḡham udyamya
paśūn iva mṛgādhipaḥ*

Synonyms

tathā — in this manner; *ati-rabhasān* — running very swiftly; *tān* — they; *tu* — and; *saṁyattān* — ready to strike; *rohiṇī-sutaḥ* — the son of Rohiṇī, Lord Balarāma; *ahan* — beat down; *pariḡham* — His club; *udyamya* — wielding; *paśūn* — animals; *iva* — as; *mṛga-adhipaḥ* — the lion, king of animals.

Translation

As they ran swiftly toward the two Lords, ready to strike, the son of Rohiṇī slew them with His club just as a lion easily kills other animals.

ŚB 10.44.42

नेदुर्दुन्दुभयो व्योम्नि ब्रह्मेशाद्या विभूतयः ।
पुष्पैः किरन्तस्तं प्रीताः शशंसुर्नृतुः स्त्रियः ॥ ४२ ॥

*nedur dundubhayo vyomni
brahmeśādyā vibhūtayaḥ
puṣpaiḥ kirantas taṁ prītāḥ
śaśaṁsur nanṛtuḥ striyaḥ*

Synonyms

neduh — resounded; *dundubhayaḥ* — kettledrums; *vyomni* — in the sky; *brahma-īśa-ādyāḥ* — Brahmā, Śiva and other demigods; *vibhūtayaḥ* — His expansions; *puṣpaiḥ* — flowers; *kirantaḥ* — scattering down; *taṁ* — upon Him; *prītāḥ* — pleased; *śaśaṁsuḥ* — they chanted His praises; *nanṛtuḥ* — danced; *striyaḥ* — their wives.

Translation

Kettledrums resounded in the sky as Brahmā, Śiva and other demigods, the Lord's expansions, rained down flowers upon Him with pleasure. They chanted His praises, and their wives danced.

ŚB 10.44.43

तेषां स्त्रियो महाराज सुहृन्मरणदुःखिताः ।
तत्राभियुर्विनिघ्नन्त्यः शीर्षाण्यश्रुविलोचनाः ॥ ४३ ॥

*teṣām striyo mahā-rāja
suhṛn-maraṇa-duḥkhitāḥ
tatrābhīyur vinighnantiyaḥ
śīrṣāṅy aśru-vilocanāḥ*

Synonyms

teṣām — of them (Kaṁsa and his brothers); *striyah* — the wives; *mahārāja* — O King (Parikṣit); *suhṛt* — of their well-wishers (their husbands); *marana* — because of the death; *duḥkhitāḥ* — sorrowful; *tatra* — that place; *abhīyuh* — approached; *vinighnantiyaḥ* — beating; *śīrṣāni* — their heads; *aśru* — with tears; *vilocanāḥ* — their eyes.

Translation

My dear King, the wives of Kaṁsa and his brothers, aggrieved by the death of their well-wishing husbands, came forward with tearful eyes, beating their heads.

ŚB 10.44.44

शयानान्वीरशयायां पतीनालिङ्ग्य शोचतीः ।
विलेपुः सुस्वरं नार्यो विसृजन्त्यो मुहुः शुचः ॥ ४४ ॥

*śayānān vīra-śayāyām
patīn āliṅgya śocatīḥ
vilepuḥ su-svaraṁ nāryo
visṛjantyo muhuḥ śucaḥ*

Synonyms

śayānān — lying; vīra — of a hero; śayāyām — upon the bed (the ground); patīn — their husbands; ālingya — embracing; śocatīh — feeling sorrow; vilepuh — lamented; su-svaram — loudly; nāryah — the women; visrjantyah — shedding; muhuh — repeatedly; śucah — tears.

Translation

Embracing their husbands, who lay on a hero's final bed, the sorrowful women loudly lamented while shedding constant tears.

ŚB 10.44.45

हा नाथ प्रिय धर्मज्ञ करुणानाथवत्सल ।
त्वया हतेन निहता वयं ते सगृहप्रजाः ॥ ४५ ॥

hā nātha priya dharma-jñā
karuṇānātha-vatsala
tvayā hatena nihatā
vayaṁ te sa-grha-prajāḥ

Synonyms

ha — alas; nātha — O master; priya — O dear one; dharma-jñā — O knower of religious principles; karuna — O kind one; anātha — to those who have no protector; vatsala — O you who are compassionate; tvayā — by you; hatena — being killed; nihatāḥ — are killed; vayam — we; te — your; sa — together with; grha — the home; prajāḥ — and offspring.

Translation

[The women cried out:] Alas, O master, O dear one, O knower of religious principles! O kind and compassionate protector of the shelterless! By your being slain we have also been slain, together with your household and offspring.

ŚB 10.44.46

त्वया विरहिता पत्या पुरीयं पुरुषर्षभ ।
न शोभते वयमिव निवृत्तोत्सवमङ्गला ॥ ४६ ॥

*tvayā virahitā patyā
purīyaṁ puruṣarṣabha
na śobhate vayam iva
nivṛttotsava-maṅgalā*

Synonyms

tvayā — of you; *virahitā* — bereft; *patyā* — the master; *purī* — the city; *iyam* — this; *puruṣa* — of men; *rṣabha* — O most heroic one; *na śobhate* — does not appear beautiful; *vayam* — us; *iva* — just like; *nivṛtta* — ceased; *utsava* — festivity; *maṅgalā* — and auspiciousness.

Translation

O great hero among men, bereft of you, its master, this city has lost its beauty, just as we have, and all festivity and good fortune within it have come to an end.

ŚB 10.44.47

अनागसां त्वं भूतानां कृतवान्द्रोहमुल्बणम् ।
तेनेमां भो दशां नीतो भूतध्रुक्को लभेत शम् ॥ ४७ ॥

*anāgasām tvam bhūtānām
kṛtavān droham ulbaṇam
tenemām bho daśām nīto
bhūta-dhruk ko labheta śam*

Synonyms

anāgasām — sinless; *tvam* — you; *bhūtānām* — against creatures; *kṛtavān* — have committed; *droham* — violence; *ulbanam* — terrible; *tena* — by that; *imām* — to this; *bho* — O dear one; *daśām* — condition; *nītaḥ* — brought; *bhūta* — to living beings; *dhruk* — causing harm; *kah* — who; *labheta* — can achieve; *śam* — happiness.

Translation

O dear one, you have been brought to this state because of the terrible violence you committed against innocent creatures. How can one who harms others attain happiness?

Purport

Having expressed their sentimental grief, the ladies now speak practical wisdom. They are beginning to see things realistically because their minds were purified by the agony of the recent events and by the association of Lord Kṛṣṇa.

ŚB 10.44.48

सर्वेषामिह भूतानामेष हि प्रभवाप्ययः ।
गोप्ता च तदवध्यायी न क्वचित्सुखमेधते ॥ ४८ ॥

*sarveṣām iha bhūtānām
eṣa hi prabhavāpyayah
goptā ca tad-avadhyāyī
na kvacit sukham edhate*

Synonyms

sarveṣām — of all; *iha* — in this world; *bhūtānām* — living beings; *eṣa* — this (Śrī Kṛṣṇa); *hi* — certainly; *prabhava* — the origin; *apyayah* — and disappearance; *goptā* — the maintainer; *ca* — and; *tat* — of Him; *avadhyāyī* — one who is neglectful; *na kvacit* — never; *sukham* — happily; *edhate* — prospers.

Translation

Lord Kṛṣṇa causes the appearance and disappearance of all beings in this world, and He is their maintainer as well. One who disrespects Him can never prosper happily.

ŚB 10.44.49

श्रीशुक उवाच
राजयोषित आश्वास्य भगवाँल्लोकभावनः ।

यामाहुर्लौकिकीं संस्थां हतानां समकारयत् ॥ ४९ ॥

śrī-śuka uvāca

rāja-yoṣita āśvāsya

bhagavāl loka-bhāvanah

yām āhur laukikīm samsthām

hatānām samakārayat

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *rāja* — of the King (and his brothers); *yositah* — the wives; *āśvāsya* — consoling; *bhagavān* — the Supreme Lord; *loka* — of all the worlds; *bhāvanah* — the sustainer; *yām* — which; *āhuh* — they (Vedic authorities) enjoin; *laukikīm samsthām* — funeral rites; *hatānām* — for the deceased; *samakārayat* — He arranged to be performed.

Translation

Śukadeva Gosvāmī said: After consoling the royal ladies, Lord Kṛṣṇa, sustainer of all the worlds, arranged for the prescribed funeral rites to be performed.

ŚB 10.44.50

मातरं पितरं चैव मोचयित्वाथ बन्धनात् ।

कृष्णरामौ ववन्दाते शिरसा स्पृश्य पादयोः ॥ ५० ॥

mātaram pitaram caiva

mocayitvātha bandhanāt

kṛṣṇa-rāmau vavandāte

śirasā sprśya pādayoḥ

Synonyms

mātaram — Their mother; *pitaram* — father; *ca* — and; *eva* — also; *mocayitvā* — releasing; *atha* — then; *bandhanāt* — from their fetters; *kṛṣṇa-rāmau* — Kṛṣṇa and Balarāma; *vavandāte* — paid obeisances; *śirasā* — with Their heads; *sprśya* — touching; *pādayoḥ* — their feet.

Translation

Then Kṛṣṇa and Balarāma released Their mother and father from bondage and offered obeisances to them, touching their feet with Their heads.

ŚB 10.44.51

देवकी वसुदेवश्च विज्ञाय जगदीश्वरौ ।
 कृतसंवन्दनौ पुत्रौ सस्वजाते न शङ्कितौ ॥ ५१ ॥
 नायं श्रियोऽङ्ग उ नितान्तरतेः प्रसादः
 स्वयोषितां नलिनगन्धरुचां कुतोऽन्याः ।
 रासोत्सवेऽस्य भुजदण्डगृहीतकण्ठ-
 लब्धाशिषां य उदगाद्ब्रजवल्लभीनाम् ॥

*devakī vasudevaś ca
 vijñāya jagad-īśvarau
 kṛta-saṁvandanau putrau
 sasvajāte na śaṅkitau*

Synonyms

devakī — Devakī; *vasudevah* — Vasudeva; *ca* — and; *vijñāya* — recognizing; *jagat* — of the universe; *īśvarau* — as the two Lords; *kṛta* — paying; *saṁvandanau* — full respects (by standing with joined palms); *putrau* — their two sons; *sasvajāte na* — they did not embrace; *śaṅkitau* — apprehensive.

Translation

Devakī and Vasudeva, now knowing Kṛṣṇa and Balarāma to be the Lords of the universe, simply stood with joined palms. Being apprehensive, they did not embrace their sons.

Purport

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Killing of Kaṁsa.”