

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 49



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER FORTY-NINE

Akrūra's Mission in Hastināpura

This chapter describes how Akrūra went to Hastināpura, saw Dhṛtarāṣṭra's unfair behavior toward his nephews, the Pāṇḍavas, and then returned to Mathurā.

On the order of Lord Kṛṣṇa, Akrūra went to Hastināpura, where he met the Kauravas and Pāṇḍavas and then set about to find out how Dhṛtarāṣṭra was treating the latter. This task would keep Akrūra in Hastināpura for several months.

Vidura and Kuntīdevī described to Akrūra in detail how Dhṛtarāṣṭra's sons, envious of the exalted qualities of the Pāṇḍavas, had tried to destroy them by various evil means and were contemplating further atrocities. With tearful eyes, Kuntīdevī asked Akrūra, "Do my parents and other relatives, headed by Kṛṣṇa and Balarāma, ever think of me and my sons, and will Kṛṣṇa ever come to console us in our distress?" Then Kuntīdevī began to chant Lord Kṛṣṇa's names for her protection, and she also chanted *mantras* expressing surrender to Him. Akrūra assured Kuntīdevī, "Since your sons were born from demigods like Dharma and Vāyu, there is no reason to expect that any misfortune will befall them; rather, you should be confident that very soon they will receive the greatest possible good fortune."

Akrūra then delivered to Dhṛtarāṣṭra the message from Kṛṣṇa and Balarāma. Akrūra told the King, "You have assumed the royal throne after the death of Pāṇḍu. Seeing all equally, which is the religious duty of kings, you should protect all your subjects and personal relations. By such fair behavior you will gain all fame and good fortune. But if you act otherwise, you will attain only infamy in this life and condemnation to a hellish existence in the next. A living being takes his birth all alone, and alone he gives up his life. Alone he enjoys the fruits of his piety and sin. If one fails to understand the true identity of the self and instead maintains his progeny by indulging in evil deeds, then surely he will go to hell. One should therefore learn to understand the unsteadiness of material existence, which is like a sleeper's dream, a magician's illusion or a flight of fancy, and should thus control his mind in order to remain peaceful and equipoised."

To this Dhṛtarāṣṭra replied, “I cannot hear enough of your beneficial words, O Akrūra, which are like the sweet nectar of immortality. But because the tight knot of affection for my sons has made me biased toward them, your statements cannot become fixed within my mind. No one can transgress the arrangement of the Supreme Lord; His purpose for descending into the Yadu dynasty will inevitably be fulfilled.”

Knowing now the mentality of Dhṛtarāṣṭra, Akrūra took permission from his dear relatives and friends and returned to Mathurā, where he related everything to Lord Kṛṣṇa and Lord Balarāma.

ŚB 10.49.1-2

श्रीशुक उवाच

स गत्वा हास्तिनपुरं पौरवेन्द्रयशोऽङ्कितम् ।
ददर्श तत्राम्बिकेयं सभीष्मं विदुरं पृथाम् ॥ १ ॥
सहपुत्रं च बाह्लीकं भारद्वाजं सगौतमम् ।
कर्णं सुयोधनं द्रौणिं पाण्डवान् सुहृदोऽपरान् ॥ २ ॥

śrī-śuka uvāca

*sa gatvā hāstinapuram
pauravendra-yaśo-’ñkitam
dadarśa tatrāmbikeyam
sa-bhīṣmam viduram pṛthām
saha-putram ca bāhlikam
bhāradvājam sa-gautamam
karnam suyodhanam draṇim
pāṇḍavān suhṛdo ’parān*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *sah* — he (Akrūra); *gatvā* — going; *hāstina-puram* — to Hastināpura; *paurava-indra* — of the rulers of the dynasty of Pūru; *yaśah* — by the glory; *añkitam* — decorated; *dadarśa* — he saw; *tatra* — there; *āmbikeyam* — the son of Ambikā (Dhṛtarāṣṭra); *sa* — together with; *bhīṣmam* — Bhīṣma; *viduram* — Vidura; *pṛthām* — Pṛthā (Kuntī, the widow of King Pāṇḍu); *saha-putram* — with his son (namely, Somadatta); *ca* — and; *bāhlikam* — Mahārāja

Bāhlika; *bhāradvājam* — Droṇa; *sa* — and; *gautamam* — Kṛpa; *karnam* — Karṇa; *su-yodhanam* — Duryodhana; *draunim* — the son of Droṇa (Aśvatthāmā); *pāṇdavān* — the sons of Pāṇḍu; *suhṛdah* — friends; *aparān* — other.

Translation

Śukadeva Gosvāmī said: Akrūra went to Hastināpura, the city distinguished by the glory of the Paurava rulers. There he saw Dhṛtarāṣṭra, Bhīṣma, Vidura and Kuntī, along with Bāhlika and his son Somadatta. He also saw Droṇācārya, Kṛpācārya, Karṇa, Duryodhana, Aśvatthāmā, the Pāṇḍavas and other close friends.

ŚB 10.49.3

यथावदुपसङ्गम्य बन्धुभिर्गान्दिनीसुतः ।
सम्पृष्टस्तैः सुहृद्वार्ता स्वयं चापृच्छदव्ययम् ॥ ३ ॥

yathāvad upasaṅgamyā
bandhubhir gāndinī-sutaḥ
sampr̥ṣṭas taiḥ suhṛd-vārtām
svayaṁ cāpr̥cchat avyayam

Synonyms

yathā-vat — appropriately; *upasaṅgamyā* — meeting; *bandhubhiḥ* — with his relatives and friends; *gāndinī-sutaḥ* — Akrūra, son of Gāndinī; *sampr̥stah* — inquired from; *taiḥ* — by them; *suhṛt* — of their dear ones; *vārtām* — for news; *svayam* — himself; *ca* — in addition; *aprcchat* — asked; *avyayam* — about their well-being.

Translation

After Akrūra, the son of Gāndinī, had appropriately greeted all his relatives and friends, they asked him for news of their family members, and he in turn asked about their welfare.

ŚB 10.49.4

उवास कतिचिन्मासान् राज्ञो वृत्तविवित्सया ।
दुष्प्रजस्याल्पसारस्य खलच्छन्दानुवर्तिनः ॥ ४ ॥

*uvāsa katicin māsān
rājño vṛtta-vivitsayā
duṣprajasyālpā-sārasya
khala-cchandānuvartinah*

Synonyms

uvāsa — resided; *katicit* — some; *māsān* — months; *rājñah* — of the King (Dhṛtarāṣṭra); *vṛtta* — the activity; *vivitsayā* — with the desire of finding out; *duṣprajasya* — whose sons were wicked; *alpa* — weak; *sārasya* — whose determination; *khala* — of mischievous persons (like Karṇa); *chanda* — the desires; *anuvartinah* — who tended to follow.

Translation

He remained in Hastināpura for several months to scrutinize the conduct of the weak-willed King, who had bad sons and who was inclined to give in to the whims of mischievous advisers.

ŚB 10.49.5-6

तेज ओजो बलं वीर्यं प्रश्रयादींश्च सद्गुणान् ।
प्रजानुरागं पार्थेषु न सहद्विश्विकीर्षितम् ॥ ५ ॥
कृतं च धार्तराष्ट्रैर्यद् गरदानाद्यपेशलम् ।
आचख्यौ सर्वमेवास्मै पृथा विदुर एव च ॥ ६ ॥

*teja ojo balaṁ vīryaṁ
praśrayādīnś ca sad-guṇān
prajānurāgaṁ pārtheṣu
na sahadbhiś cikīṛṣitam
kṛtaṁ ca dhārtarāṣṭrair yad
gara-dānādy apeśalam
ācakhyau sarvam evāsmāi
pṛthā vidura eva ca*

Synonyms

tejah — the influence; *ojah* — skill; *balam* — strength; *vīryam* — bravery; *praśraya* — humility; *ādīn* — and so on; *ca* — and; *sat* — excellent; *gunān* — qualities; *prajā* — of the citizens; *anurāgam* — the great affection; *pārthesu* — for the sons of Pṛthā; *na sahadbhiḥ* — of those who could not tolerate; *cikīrṣitam* — the intentions; *kṛtam* — had been done; *ca* — also; *dhārtarāstraiḥ* — by the sons of Dhṛtarāṣṭra; *yat* — what; *gara* — of poison; *dāna* — the giving; *ādi* — and so on; *apeśalam* — unbecoming; *ācakhyau* — told; *sarvam* — everything; *eva* — indeed; *asmai* — to him (Akrūra); *prthā* — Kuntī; *vidurah* — Vidura; *eva ca* — both.

Translation

Kuntī and Vidura described to Akrūra in detail the evil intentions of Dhṛtarāṣṭra’s sons, who could not tolerate the great qualities of Kuntī’s sons — such as their powerful influence, military skill, physical strength, bravery and humility — or the intense affection the citizens had for them. Kuntī and Vidura also told Akrūra about how the sons of Dhṛtarāṣṭra had tried to poison the Pāṇḍavas and carry out other such plots.

ŚB 10.49.7

पृथा तु भ्रातरं प्राप्तमक्रूरमुपसृत्य तम् ।
उवाच जन्मनिलयं स्मरन्त्यश्रुकलेक्षणा ॥ ७ ॥

prthā tu bhrātaram prāptam
akrūram upasṛtya tam
uvāca janma-nilayam
smaranty aśru-kalekṣaṇā

Synonyms

prthā — Kuntī; *tu* — and; *bhrātaram* — her brother (more exactly, the grandson of Vṛṣṇi, her own and Vasudeva’s tenth-generation ancestor); *prāptam* — obtained; *akrūram* — Akrūra; *upasṛtya* — approaching; *tam* — him; *uvāca* — she said; *janma* — of her birth; *nilayam* — the home (Mathurā); *smarantī* — remembering; *aśru* — of tears; *kalā* — with traces; *īksanā* — whose eyes.

Translation

Kuntidevī, taking advantage of her brother Akrūra's visit, approached him confidentially. While remembering her birthplace, she spoke with tears in her eyes.

ŚB 10.49.8

अपि स्मरन्ति नः सौम्य पितरौ भ्रातरश्च मे ।
 भगिन्यौ भ्रातृपुत्राश्च जामयः सख्य एव च ॥ ८ ॥
api smaranti naḥ saumya
pitarau bhrātaraś ca me
bhaginyau bhrātr-putrāś ca
jāmayah sakhya eva ca

Synonyms

api — whether; *smaranti* — they remember; *naḥ* — us; *saumya* — O gentle one; *pitarau* — parents; *bhrātarah* — brothers; *ca* — and; *me* — my; *bhaginyau* — sisters; *bhrātr-putrāh* — brother's sons; *ca* — and; *jāmayah* — women of the family; *sakhyah* — girlfriends; *eva ca* — also.

Translation

[Queen Kuntī said:] O gentle one, do my parents, brothers, sisters, nephews, family women and girlhood friends still remember us?

ŚB 10.49.9

भ्रात्रेयो भगवान् कृष्णः शरण्यो भक्तवत्सलः ।
 पैतृष्वस्रेयान् स्मरति रामश्चाम्बुरुहेक्षणः ॥ ९ ॥
bhrātreyo bhagavān kṛṣṇaḥ
śaraṇyo bhakta-vatsalaḥ
paitṛ-śvasreyān smarati
rāmaś cāmburuhekṣaṇaḥ

Synonyms

bhrātreyah — brother’s son; bhagavān — the Supreme Lord; kṛsnah — Kṛṣṇa; śaranyah — the giver of shelter; bhakta — to His devotees; vatsalah — compassionate; paitr-svasreyān — the sons of His father’s sister; smarati — remembers; rāmah — Lord Balarāma; ca — and; amburuha — like lotus petals; īksanah — whose eyes.

Translation

Does my nephew Kṛṣṇa, the Supreme Personality and the compassionate shelter of His devotees, still remember His aunt’s sons? And does lotus-eyed Rāma remember them also?

ŚB 10.49.10

सपत्नमध्ये शोचन्तीं वृकानां हरिणीमिव ।
सान्त्वयिष्यति मां वाक्यैः पितृहीनांश्च बालकान् ॥ १० ॥
sapatna-madhye śocantīm
ṛkānām hariṇīm iva
sāntvayisyati mām vākyaiḥ
pitṛ-hinānś ca bālakān

Synonyms

sapatna — of enemies; madhye — in the midst; śocantīm — who is lamenting; ṛkānām — of wolves; hariṇīm — a doe; iva — like; sāntvayisyati — will He console; mām — me; vākyaiḥ — with His words; pitṛ — of their father; hinān — deprived; ca — and; bālakān — young boys.

Translation

Now that I am suffering in the midst of my enemies like a doe in the midst of wolves, will Kṛṣṇa come to console me and my fatherless sons with His words?

ŚB 10.49.11

कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वभावन ।
प्रपन्नां पाहि गोविन्द शिशुभिश्चावसीदतीम् ॥ ११ ॥

kṛṣṇa kṛṣṇa mahā-yogin
viśvātman viśva-bhāvana
prapannāṁ pāhi govinda
śiśubhiś cāvasīdatīm

Synonyms

kṛṣṇa kṛṣṇa — O Kṛṣṇa, Kṛṣṇa; *mahā-yogin* — possessor of the greatest spiritual power; *viśva-ātman* — O Supreme Soul of the universe; *viśva-bhāvana* — O protector of the universe; *prapannām* — a surrendered lady; *pāhi* — please protect; *govinda* — O Govinda; *śiśubhiḥ* — along with my children; *ca* — and; *avasīdatīm* — who am sinking down in distress.

Translation

Kṛṣṇa, Kṛṣṇa! O great yogi! O Supreme Soul and protector of the universe! O Govinda! Please protect me, who have surrendered to You. I and my sons are being overwhelmed by trouble.

Purport

“Since Lord Kṛṣṇa maintains the entire universe,” thought Kuntīdevī, “surely He can protect our family.” The word *avasīdatīm* indicates that Kuntīdevī was overwhelmed by troubles; thus exhausted, she was helplessly taking shelter of Śrī Kṛṣṇa. In her prayers in the First Canto of the *Śrīmad-Bhāgavatam*, Kuntī admits that all these troubles were actually a blessing, for they forced her to always be intensely Kṛṣṇa conscious.

ŚB 10.49.12

नान्यत्तव पदाम्भोजात् पश्यामि शरणं नृणाम् ।
बिभ्यतां मृत्युसंसारादीश्वरस्यापवर्गिकात् ॥ १२ ॥

nānyat tava padāmbhojāt
paśyāmi śaraṇaṁ nṛṇām

bibhyatām mṛtyu-saṁsārād
īśvarasyāpavargikāt

Synonyms

na — no; *anyat* — other; *tava* — Your; *pada-ambhojāt* — than the lotus feet; *paśyāmi* — I see; *śaranam* — shelter; *nrnām* — for men; *bibhyatām* — fearful; *mṛtyu* — of death; *saṁsārāt* — and rebirth; *īśvarasya* — of the Supreme Personality of Godhead; *āpavargikāt* — which give liberation.

Translation

For persons fearful of death and rebirth, I see no shelter other than Your liberating lotus feet, for You are the Supreme Lord.

ŚB 10.49.13

नमः कृष्णाय शुद्धाय ब्रह्मणे परमात्मने ।
योगेश्वराय योगाय त्वामहं शरणं गता ॥ १३ ॥

namaḥ kṛṣṇāya śuddhāya
brahmaṇe paramātmāne
yogeśvarāya yogāya
tvām ahaṁ śaraṇaṁ gatā

Synonyms

namaḥ — obeisances; *kṛṣṇāya* — to Kṛṣṇa; *śuddhāya* — the pure; *brahmaṇe* — the Absolute Truth; *parama-ātmāne* — the Supersoul; *yogāya* — of pure devotional service; *īśvarāya* — the controller; *yogāya* — the source of all knowledge; *tvām* — You; *aham* — I; *śaranam* — for shelter; *gatā* — have approached.

Translation

I offer my obeisances unto You, Kṛṣṇa, the supreme pure, the Absolute Truth and the Supersoul, the Lord of pure devotional service and the source of all knowledge. I have come to You for shelter.

Purport

Śrīla Śrīdhara Svāmī has translated the word *yogāya* as “unto Kṛṣṇa, the source of knowledge.” The word *yoga* indicates connection and also the means to achieve something. As conscious souls, we have a connection with the Supreme Soul through *bhakti*, or devotion. Through that relationship we experience perfect knowledge of the Supreme Soul. Since the Supreme Soul is the Absolute Truth, perfect knowledge of Him means perfect knowledge of everything. As stated in the *Muṇḍaka Upaniṣad* (1.3), *yasmin vijñāte sarvam evam vijñātaṁ bhavati*: When the Absolute is understood, everything is understood. Thus Lord Kṛṣṇa Himself, by His spiritual potency, establishes our connection with Him, and that connection is the source of all spiritual knowledge. Thus Ācārya Śrīdhara, by his thoughtful translation, stimulates us to deeper understanding of Kṛṣṇa conscious philosophy.

ŚB 10.49.14

श्रीशुक उवाच

इत्यनुस्मृत्य स्वजनं कृष्णं च जगदीश्वरम् ।

प्रारुदद् दुःखिता राजन् भवतां प्रपितामही ॥ १४ ॥

śrī-śuka uvāca

ity anusmṛtya sva-janaṁ

kṛṣṇaṁ ca jagad-īśvaram

prārudad duḥkhitā rājan

bhavatāṁ prapitāmahī

Synonyms

śrī-śukah uvāca — Śrī Śukadeva Gosvāmī said; *iti* — as expressed in these words; *anusmṛtya* — remembering; *sva-janam* — her own relatives; *kṛṣṇam* — Kṛṣṇa; *ca* — and; *jagat* — of the universe; *īśvaram* — the Supreme Lord; *prārudat* — she cried loudly; *duḥkhitā* — unhappy; *rājan* — O King (Parīkṣit); *bhavatām* — of your good self; *prapitāmahī* — the great-grandmother.

Translation

Śukadeva Gosvāmī said: Thus meditating on her family members and also on Kṛṣṇa, the Lord of the universe, your great-grandmother Kuntīdevī began to cry out in grief, O King.

ŚB 10.49.15

समदुःखसुखोऽक्रूरो विदुरश्च महायशाः ।
सान्त्वयामासतुः कुन्तीं तत्पुत्रोत्पत्तिहेतुभिः ॥ १५ ॥
sama-duḥkha-sukho 'krūro
viduraś ca mahā-yaśāḥ
sāntvayām āsatuḥ kuntīm
tat-putrotpatti-hetubhiḥ

Synonyms

sama — equal (with her); *duḥkha* — in distress; *sukhaḥ* — and happiness; *akrūrah* — Akrūra; *vidurah* — Vidura; *ca* — and; *mahā-yaśāḥ* — most famous; *sāntvayām āsatuḥ* — the two of them consoled; *kuntīm* — Śrīmatī Kuntīdevī; *tat* — her; *putra* — of the sons; *utpatti* — of the births; *hetubhiḥ* — with explanations about the origins.

Translation

Both Akrūra, who shared Queen Kuntī's distress and happiness, and the illustrious Vidura consoled the Queen by reminding her of the extraordinary way her sons had taken birth.

Purport

Akrūra and Vidura reminded Queen Kuntī that her sons were born of heavenly gods and thus could not be vanquished like ordinary mortals. In fact, an extraordinary victory awaited this most pious family.

ŚB 10.49.16

यास्यन् राजानमभ्येत्य विषमं पुत्रलालसम् ।
अवदत् सुहृदां मध्ये बन्धुभिः सौहृदोदितम् ॥ १६ ॥

*yāsyān rājānam abhyetya
viṣamaṁ putra-lālasam
avadat suhrdām madhye
bandhubhiḥ sauhrdoditam*

Synonyms

yāsyān — when he was about to go; *rājānam* — the King (Dhṛtarāṣṭra); *abhyetya* — going up to; *viṣamam* — biased; *putra* — toward his sons; *lālasam* — ardently affectionate; *avadat* — he spoke; *suhrdām* — relatives; *madhye* — among; *bandhubhiḥ* — by well-wishing relatives (Lord Kṛṣṇa and Lord Balarāma); *sauhrda* — in friendship; *uditam* — what had been said.

Translation

The ardent affection King Dhṛtarāṣṭra felt for his sons had made him act unjustly toward the Pāṇḍavas. Just before leaving, Akrūra approached the King, who was seated among his friends and supporters, and related to him the message that his relatives — Lord Kṛṣṇa and Lord Balarāma — had sent out of friendship.

ŚB 10.49.17

अक्रूर उवाच
भो भो वैचित्रवीर्यं त्वं कुरुणां कीर्तिवर्धन ।
भ्रातर्युपरते पाण्डावधुनासनमास्थितः ॥ १७ ॥

akrūra uvāca
bho bho vaicitravīrya tvam
kurūṇāṁ kīrti-wardhana
bhrātary uparate pāṇḍāv
adhunāsanam āsthitaḥ

Synonyms

akrūrah uvāca — Akrūra said; *bhoh bhoh* — O my dear, my dear; *vaicitravīrya* — son of Vicitravīrya; *tvam* — you; *kurūnām* — of the Kurus; *kīrti* — the glory; *wardhana* — O you who increase; *bhrātari* — your brother; *uparate* — having passed away;

pāndau — Mahārāja Pāṇḍu; *adhunā* — now; *āsanam* — the throne; *āsthitaḥ* — have assumed.

Translation

Akrūra said: O my dear son of Vicitravīrya, O enhancer of the Kurus' glory, your brother Pāṇḍu having passed away, you have now assumed the royal throne.

Purport

Akrūra was speaking ironically, since the young sons of Pāṇḍu should actually have been occupying the throne. Upon the death of Pāṇḍu, they were too young to immediately govern and so were put in Dhṛtarāṣṭra's care, but now sufficient time had passed, and their legitimate rights should have been recognized.

ŚB 10.49.18

धर्मेण पालयन्नुर्वी प्रजाः शीलेन रञ्जयन् ।
वर्तमानः समः स्वेषु श्रेयः कीर्तिमवाप्स्यसि ॥ १८ ॥

dharmena pālayann urvīm
prajāḥ śīlena rañjayan
vartamānaḥ samaḥ sveṣu
śreyaḥ kīrtim avāpsyasi

Synonyms

dharmena — religiously; *pālayan* — protecting; *urvīm* — the earth; *prajāḥ* — the citizens; *śīlena* — by good character; *rañjayan* — delighting; *vartamānaḥ* — remaining; *samaḥ* — equally disposed; *sveṣu* — to your relatives; *śreyaḥ* — perfection; *kīrtim* — glory; *avāpsyasi* — you will achieve.

Translation

By religiously protecting the earth, delighting your subjects with your noble character, and treating all your relatives equally, you will surely achieve success and glory.

Purport

Akrūra told Dhṛtarāṣṭra that even though he had usurped the throne, if he now ruled according to the principles of *dharma* and behaved properly, he could be successful.

ŚB 10.49.19

अन्यथा त्वाचरँल्लोके गर्हितो यास्यसे तमः ।
तस्मात् समत्वे वर्तस्व पाण्डवेष्वात्मजेषु च ॥ १९ ॥

anyathā tv ācaraṅ lōke
garhito yāsyase tamah
tasmāt samatve vartasva
pāṇḍaveṣv ātmajeṣu ca

Synonyms

anyathā — otherwise; *tu* — however; *ācaran* — acting; *loke* — in this world; *garhitah* — condemned; *yāsyase* — you will attain; *tamah* — darkness; *tasmāt* — therefore; *samatve* — in equanimity; *vartasva* — remain situated; *pāṇḍavesu* — toward the Pāṇḍavas; *ātma-jesu* — toward your sons; *ca* — and.

Translation

If you act otherwise, however, people will condemn you in this world, and in the next life you will enter the darkness of hell. Remain equally disposed, therefore, toward Pāṇḍu's sons and your own.

Purport

Dhṛtarāṣṭra's whole problem was his excessive attachment to his nasty sons. That was the fatal flaw that caused his downfall. There was no lack of good advice from all sides, and Dhṛtarāṣṭra even admitted that the advice was sound, but he could not follow it. One can have clear, practical intelligence when the mind and heart are pure.

ŚB 10.49.20

नेह चात्यन्तसंवासः कस्यचित् केनचित् सह ।
राजन् स्वेनापि देहेन किमु जायात्मजादिभिः ॥ २० ॥

neha cātyanta-saṁvāsaḥ
kasyacit kenacit saha
rājan svenāpi dehena
kim u jāyātmajādibhiḥ

Synonyms

na — not; *iha* — in this world; *ca* — and; *atyanta* — perpetual; *saṁvāsaḥ* — association (dwelling together); *kasyacit* — of anyone; *kenacit saha* — with anyone; *rājan* — O King; *svena* — with one's own; *api* — even; *dehena* — body; *kim u* — what to speak then; *jāyā* — with wife; *ātma-ja* — children; *ādibhiḥ* — and so on.

Translation

In this world no one has any permanent relationship with anyone else, O King. We cannot stay forever even with our own body, what to speak of our wife, children and the rest.

ŚB 10.49.21

एकः प्रसूयते जन्तुरेक एव प्रलीयते ।
एकोऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥ २१ ॥

ekaḥ prasūyate jantur
eka eva pralīyate
eko 'nubhūṅkte sukṛtam
eka eva ca duṣkṛtam

Synonyms

ekaḥ — alone; *prasūyate* — is born; *jantuh* — a living creature; *ekaḥ* — alone; *eva* — also; *pralīyate* — meets his demise; *ekaḥ* — alone; *anubhūṅkte* — enjoys as is due him; *sukṛtam* — his good reactions; *ekaḥ* — alone; *eva ca* — and surely; *duṣkṛtam* — bad reactions.

Translation

Every creature is born alone and dies alone, and alone one experiences the just rewards of his good and evil deeds.

Purport

The term *anubhunkte* is significant here. *Bhunkte* means “(the living being) experiences,” and *anu* means “following,” or “in sequence.” In other words, we experience happiness and distress according to the moral and spiritual quality of our activities. We are responsible for what we do. Dhṛtarāṣṭra was falsely and obsessively attached to his evil-minded sons, forgetting that he alone would have to suffer for his imprudent behavior.

ŚB 10.49.22

अधर्मोपचितं वित्तं हरन्त्यन्येऽल्पमेधसः ।
सम्भोजनीयापदेशैर्जलानीव जलौकसः ॥ २२ ॥
adharmopacitaṁ vittaṁ
haranty anye 'lpa-medhasaḥ
sambhojanīyāpadeśair
jalānīva jalaukaśaḥ

Synonyms

adharma — by irreligious means; *upacitam* — gathered; *vittam* — wealth; *haranti* — steal; *anye* — other persons; *alpa-medhasaḥ* — of one who is unintelligent; *sambhojanīya* — as requiring support; *apadeśaiḥ* — by the false designations; *jalāni* — water; *iva* — as; *jala-okasaḥ* — of a resident of the water.

Translation

In the guise of dear dependents, strangers steal the sinfully acquired wealth of a foolish man, just as the offspring of a fish drink up the water that sustains the fish.

Purport

Ordinary people feel they cannot live without their wealth, although their possession of it is circumstantial and temporary. Just as wealth gives life to an ordinary man, water gives life to a fish. One's dear dependents, however, steal one's wealth, just as a fish's offspring drink up the water sustaining the fish. In the words of Śrīla Bhaktivinoda Ṭhākura, this world is “a weird abode.”

ŚB 10.49.23

पुष्णाति यानधर्मेण स्वबुद्ध्या तमपण्डितम् ।
तेऽकृतार्थं प्रहिण्वन्ति प्राणा रायः सुतादयः ॥ २३ ॥

*puṣṇāti yān adharmena
sva-buddhyā tam apaṇḍitam
te 'kṛtārthaṁ prahinvanti
prāṇā rāyaḥ sutādayaḥ*

Synonyms

puṣnāti — nourishes; *yān* — which things; *adharmena* — by sinful activity; *sva-buddhyā* — thinking them to be his own; *tam* — him; *apaṇḍitam* — uneducated; *te* — they; *akṛta-artham* — his purposes frustrated; *prahinvanti* — abandon; *prāṇāḥ* — life air; *rāyaḥ* — wealth; *suta-ādayaḥ* — children and others.

Translation

A fool indulges in sin to maintain his life, wealth and children and other relatives, for he thinks, “These things are mine.” In the end, however, these very things all abandon him, leaving him frustrated.

Purport

In these verses, Akrūra is giving rather frank advice to Dhṛtarāṣṭra. Those who know the story of the *Mahābhārata* will realize how relevant and prophetic these instructions are, and how much Dhṛtarāṣṭra suffered for not accepting them. Although one tenaciously clings to his property, in the end all is lost, and the blundering soul is swept away by the wheel of birth and death.

ŚB 10.49.24

स्वयं किल्बिषमादाय तैस्त्यक्तो नार्थकोविदः ।
असिद्धार्थो विशत्यन्धं स्वधर्मविमुखस्तमः ॥ २४ ॥

svayaṁ kilbiṣam ādāya
tais tyakto nārtha-kovidah
asiddhārtho viśaty andham
sva-dharma-vimukhas tamah

Synonyms

svayam — for himself; *kilbiṣam* — sinful reaction; *ādāya* — taking on; *taih* — by them; *tyaktah* — abandoned; *na* — not; *ārtha* — the purpose of his life; *kovidah* — knowing properly; *asiddha* — unfulfilled; *arthah* — whose goals; *viśati* — he enters; *andham* — blind; *sva* — his own; *dharma* — to the religious duty; *vimukhah* — indifferent; *tamah* — darkness (of hell).

Translation

Abandoned by his so-called dependents, ignorant of the actual goal of life, indifferent to his real duty, and having failed to fulfill his purposes, the foolish soul enters the blindness of hell, taking his sinful reactions with him.

Purport

It is sadly ironic that materialistic persons, who labor so assiduously to accumulate insurance, security, property and family, enter the darkness of hell equipped with nothing but the painful reactions of their sins. On the other hand, those who cultivate Kṛṣṇa consciousness, spiritual life, while apparently neglecting to accumulate property, a large family and so on, enter the next life enriched with many spiritual assets and thus enjoy the deep pleasures of the soul.

ŚB 10.49.25

तस्माल्लोकमिमं राजन् स्वप्नमायामनोरथम् ।
वीक्ष्यायम्यात्मनात्मानं समः शान्तो भव प्रभो ॥ २५ ॥

*tasmāl lokam imaṁ rājan
svapna-māyā-manoratham
vīkṣyāmyātmanātmānaṁ
samaḥ śānto bhava prabho*

Synonyms

tasmāt — therefore; *lokam* — world; *imam* — this; *rājan* — O King; *svapna* — as a dream; *māyā* — a magic trick; *manah-ratham* — or a fantasy in the mind; *vīkṣya* — seeing; *āyamyā* — bringing under control; *ātmanā* — by intelligence; *ātmānam* — the mind; *samaḥ* — equal; *śāntah* — peaceful; *bhava* — become; *prabho* — my dear master.

Translation

Therefore, O King, looking upon this world as a dream, a magician's illusion or a flight of fancy, please control your mind with intelligence and become equipoised and peaceful, my lord.

ŚB 10.49.26

धृतराष्ट्र उवाच
यथा वदति कल्याणीं वाचं दानपते भवान् ।
तथानया न तृप्यामि मर्त्यः प्राप्य यथामृतम् ॥ २६ ॥

*dhṛtarāṣṭra uvāca
yathā vadati kalyāṇīm
vācam dāna-pate bhavān
tathānayā na tṛpyāmi
martyaḥ prāpya yathāmṛtam*

Synonyms

dhṛtarāṣṭrah uvāca — Dhṛtarāṣṭra said; *yathā* — as; *vadati* — speak; *kalyāṇīm* — auspicious; *vācam* — words; *dāna* — of charity; *pate* — O master; *bhavān* — you; *tathā* — so; *anayā* — by this; *na tṛpyāmi* — I am not satiated; *martyah* — a mortal; *prāpya* — attaining; *yathā* — as if; *amṛtam* — the nectar of immortality.

Translation

Dhṛtarāṣṭra said: O master of charity, I can never be satiated while hearing your auspicious words. Indeed, I am like a mortal who has obtained the nectar of the gods.

Purport

In the opinion of Śrīla Viśvanātha Cakravartī, Dhṛtarāṣṭra was in fact proud and felt he already knew everything Akrūra was speaking, but to maintain diplomatic gravity he spoke as a saintly gentleman.

ŚB 10.49.27

तथापि सूनुता सौम्य हृदि न स्थीयते चले ।
पुत्रानुरागविषमे विद्युत् सौदामनी यथा ॥ २७ ॥

*tathāpi sūnṛtā saumya
hṛdi na sthīyate cale
putrānurāga-viṣame
vidyut saudāmanī yathā*

Synonyms

tathā api — nevertheless; *sūnṛtā* — pleasing words; *saumya* — O gentle one; *hṛdi* — in my heart; *na sthīyate* — do not remain steady; *cale* — which is unsteady; *putra* — for my sons; *anurāga* — by affection; *viṣame* — prejudiced; *vidyut* — lightning; *saudāmanī* — in a cloud; *yathā* — as.

Translation

Even so, gentle Akrūra, because my unsteady heart is prejudiced by affection for my sons, these pleasing words of yours cannot remain fixed there, just as lightning cannot remain fixed in a cloud.

ŚB 10.49.28

ईश्वरस्य विधिं को नु विधुनोत्यन्यथा पुमान् ।
भूमेभरिावताराय योऽवतीर्णो यदोः कुले ॥ २८ ॥

*īśvarasya vidhiṁ ko nu
vidhunoty anyathā pumān
bhūmer bhārāvatārāya
yo 'vatīrṇo yadoḥ kule*

Synonyms

īśvarasya — of the Supreme Lord; *vidhiṁ* — the law; *kaḥ* — what; *nu* — at all; *vidhunoti* — can shake off; *anyathā* — otherwise; *pumān* — person; *bhūmeh* — of the earth; *bhāra* — the burden; *avatārāya* — in order to diminish; *yah* — who; *avatīrṇah* — has descended; *yadoḥ* — of Yadu; *kule* — in the family.

Translation

Who can defy the injunctions of the Supreme Lord, who has now descended in the Yadu dynasty to diminish the earth's burden?

Purport

Naturally, we would like to ask Dhṛtarāṣṭra, “If you know all this, why don't you behave properly?” Of course, this is exactly Dhṛtarāṣṭra's point: he feels that since events have already been set in motion, he is helpless to change them. In fact, events have been set in motion by his attachment and sinful propensities, and therefore he should have taken responsibility for his own acts. Lord Kṛṣṇa clearly states in the [Bhagavad-gītā \(5.15\)](#), *nādatte kasyacit pāpam*: “The Supreme Lord does not accept responsibility for anyone's sinful activities.” It is a dangerous policy to claim that we are acting improperly because of “destiny” or “fate.” We should take up Kṛṣṇa consciousness seriously and create an auspicious future for ourselves and our associates.

Finally, one may argue that, after all, Dhṛtarāṣṭra is involved in the Lord's pastimes and is actually His eternal associate. In answer to this we may say that the Lord's pastimes are not only entertaining but also didactic, and the lesson here is that Dhṛtarāṣṭra should have acted properly. This is what the Lord wanted to teach. Dhṛtarāṣṭra claims that Kṛṣṇa came to relieve the burden of the earth, but the earth's burden is precisely the improper behavior of its inhabitants. So, let us take the lesson the Lord wants to teach here and be instructed for our benefit.

ŚB 10.49.29

यो दुर्विमर्शपथया निजमाययेदं
सृष्ट्वा गुणान् विभजते तदनुप्रविष्टः ।
तस्मै नमो दुखबोधविहारतन्त्र-
संसारचक्रगतये परमेश्वराय ॥ २९ ॥

*yo durvimarśa-pathayā nija-māyayedam
srṣṭvā guṇān vibhajate tad-anupraviṣṭaḥ
tasmai namo duravabodha-vihāra-tantra-
saṁsāra-cakra-gataye parameśvarāya*

Synonyms

yah — who; *durvimarśa* — inconceivable; *pathayā* — whose path; *nija* — by His own; *māyayā* — creative energy; *idam* — this universe; *srṣtvā* — creating; *guṇān* — its modes; *vibhajate* — He distributes; *tat* — within it; *anupravistah* — entering; *tasmai* — to Him; *namah* — obeisances; *duravabodha* — unfathomable; *vihāra* — of whose pastimes; *tantra* — the purport; *saṁsāra* — of birth and death; *cakra* — the cycle; *gataye* — and liberation (coming from whom); *parama-īśvarāya* — to the supreme controller.

Translation

I offer my obeisances to Him, the Supreme Personality of Godhead, who creates this universe by the inconceivable activity of His material energy and then distributes the various modes of nature by entering within the creation. From Him, the meaning of whose pastimes is unfathomable, come both the entangling cycle of birth and death and the process of deliverance from it.

Purport

When all is said and done, Dhṛtarāṣṭra was not an ordinary person but an associate of the Supreme Lord, Kṛṣṇa. Certainly an ordinary person could not offer such a learned hymn to the Lord.

ŚB 10.49.30

श्रीशुक उवाच
इत्यभिप्रेत्य नृपतेरभिप्रायं स यादवः ।
सुहृद्भिः समनुज्ञातः पुनर्यदुपुरीमगात् ॥ ३० ॥

śrī-śuka uvāca
ity abhipretya nṛpater
abhiprāyaṁ sa yādavaḥ
suhṛdbhiḥ samanujñātaḥ
punar yadu-purīm agāt

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *iti* — thus; *abhipretya* — ascertaining; *nṛpateḥ* — of the King; *abhiprāyam* — the mentality; *sah* — he; *yādavaḥ* — Akrūra, the descendant of King Yadu; *suhṛdbhiḥ* — by his well-wishers; *samanujñātaḥ* — given permission to leave; *punah* — again; *yadu-purīm* — to the city of the Yadu dynasty; *agāt* — went.

Translation

Śukadeva Gosvāmī said: Having thus apprised himself of the King's attitude, Akrūra, the descendant of Yadu, took permission from his well-wishing relatives and friends and returned to the capital of the Yādavas.

ŚB 10.49.31

शशंस रामकृष्णाभ्यां धृतराष्ट्रविचेष्टितम् ।
पाण्डवान् प्रति कौरव्य यदर्थं प्रेषितः स्वयम् ॥ ३१ ॥

śaśaṁsa rāma-kṛṣṇābhyāṁ
dhṛtarāṣṭra-vicēṣṭitam
pāṇḍavān prati kauravya
yad-arthaṁ preṣitaḥ svayam

Synonyms

śaśaṁsa — he reported; *rāma-kṛṣṇābhyām* — to Lord Balarāma and Lord Kṛṣṇa; *dhṛtarāṣṭra-vicēṣṭitam* — the behavior of King Dhṛtarāṣṭra; *pāṇḍavān prati* — toward

the sons of Pāṇḍu; [kauravya](#) — O descendant of the Kurus (Parikṣit); [yat](#) — for which; [artham](#) — purpose; [presitah](#) — sent; [svayam](#) — himself.

Translation

Akrūra reported to Lord Balarāma and Lord Kṛṣṇa how Dhṛtarāṣṭra was behaving toward the Pāṇḍavas. Thus, O descendant of the Kurus, he fulfilled the purpose for which he had been sent.

Purport

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Forty-ninth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Akrūra’s Mission in Hastināpura.”

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 50



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER FIFTY

Kṛṣṇa Establishes the City of Dvārakā

This chapter relates how Lord Kṛṣṇa defeated Jarāsandha seventeen times in battle and then constructed the city of Dvārakā.

After Kamsa was killed, his two queens, Asti and Prāpti, went to the home of their father, Jarāsandha, and sorrowfully described to him how Kṛṣṇa had made them widows. Upon hearing this account, King Jarāsandha became angry. He vowed to rid the earth of all the Yādavas, and he gathered an immense army to lay siege to Mathurā. When Śrī Kṛṣṇa saw Jarāsandha attacking, the Lord considered the reasons for His descent to this world and then decided to destroy Jarāsandha’s army, which was a burden to the earth.

Two effulgent chariots suddenly appeared, equipped with drivers and furnishings, together with all the Lord’s personal weapons. Seeing this, Lord Kṛṣṇa addressed Lord Baladeva, “My dear brother, Jarāsandha is now attacking Mathurā-purī, so please mount Your chariot and let Us go destroy the enemy’s army.” The two Lords took up Their weapons, mounted Their chariots and went forth from the city.

When Lord Kṛṣṇa came before His opponent’s army, He sounded His conchshell, striking fear into His enemies’ hearts. King Jarāsandha surrounded Kṛṣṇa and Balarāma with his soldiers, chariots and so on, and the women of the city, having climbed up to the roofs of the palaces, became extremely unhappy because they could not see the Lords. Then Kṛṣṇa twanged His bow and started to rain down a torrent of arrows upon the enemy soldiers. Soon Jarāsandha’s unfathomable army had been annihilated.

Then Lord Baladeva arrested Jarāsandha and was about to bind him up with ropes when Śrī Kṛṣṇa had Baladeva release the King. Lord Kṛṣṇa reasoned that Jarāsandha would assemble another army and return again to fight; this would facilitate Kṛṣṇa’s goal of removing the earth’s burden. Released, Jarāsandha returned to Magadha and vowed to perform austerities with the aim of avenging his defeat. The other kings advised him that his defeat was only a reaction of his *karma*. Thus informed, King Jarāsandha withdrew to his kingdom with a heavy heart.

Śrī Kṛṣṇa rejoined the citizens of Mathurā, who began rejoicing, singing songs of triumph and arranging victory celebrations. The Lord brought all the warriors' jewelry and ornaments that had been picked up from the battlefield and presented them to Mahārāja Ugrasena.

Jarāsandha attacked the Yādavas in Mathurā seventeen times, and each time his armies were totally destroyed. Then, as Jarāsandha prepared to attack for the eighteenth time, a warrior named Kālayavana, who had been searching for a worthy opponent, was sent by Nārada Muni to fight the Yādavas. With thirty million soldiers Kālayavana laid siege to the Yādava capital. Lord Kṛṣṇa looked upon this attack with concern, for He knew that with Jarāsandha's arrival imminent, there was a serious danger that the simultaneous attack of these two enemies might endanger the Yādavas. Therefore the Lord constructed a wonderful city within the sea as a safe haven for the Yādavas; then He brought them all there by His mystic power. This city was fully populated with members of all four social orders, and within it no one felt the pangs of thirst and hunger. The various demigods, headed by Indra, each offered as tribute to Lord Kṛṣṇa the same opulences they had originally obtained from Him to establish their positions of authority.

Once He saw His subjects safely settled, Lord Śrī Kṛṣṇa took permission from Lord Baladeva and went out of Mathurā unarmed.

ŚB 10.50.1

श्रीशुक उवाच

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

śrī-śuka uvāca

*astiḥ prāptiś ca kaṁsasya
mahiṣyau bharatarṣabha
mṛte bhartari duḥkhārte
īyatuh sma pitur grhān*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *astih prāptih ca* — Asti and Prāpti; *kaṁsasya* — of Kāṁsa; *mahisyau* — the queens; *bharata-rsabha* — O hero of the Bhāratas (Parikṣit); *mrte* — having been killed; *bhartari* — their husband; *duhkha* — with unhappiness; *ārte* — distressed; *iyatuḥ sma* — they went; *pituh* — of their father; *grhān* — to the house.

Translation

Śukadeva Gosvāmī said: When Kāṁsa was killed, O heroic descendant of Bharata, his two queens, Asti and Prāpti, went to their father's house in great distress.

ŚB 10.50.2

पित्रे मगधराजाय जरासन्धाय दुःखिते ।
वेदयां चक्रतुः सर्वमात्मवैधव्यकारणम् ॥ २ ॥
pitre magadha-rājāya
jarāsandhāya duḥkhite
vedayām cakratuḥ sarvam
ātma-vaidhavya-kāraṇam

Synonyms

pitre — to their father; *magadha-rājāya* — the King of Magadha; *jarāsandhāya* — named Jarāsandha; *duḥkhite* — unhappy; *vedayām cakratuḥ* — they related; *sarvam* — all; *ātma* — their own; *vaidhavya* — of widowhood; *kāraṇam* — the cause.

Translation

The sorrowful queens told their father, King Jarāsandha of Magadha, all about how they had become widows.

ŚB 10.50.3

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

*sa tad apriyam ākarṇya
śokāmarṣa-yuto nṛpa
ayādavīm mahim kartum
cakre paramam udyamam*

Synonyms

sah — he, Jarāsandha; *tat* — that; *apriyam* — unpleasant news; *ākarnya* — hearing; *śoka* — sorrow; *amarṣa* — and intolerant anger; *yutah* — experiencing; *nṛpa* — O King; *ayādavīm* — devoid of Yādavas; *mahim* — the earth; *kartum* — to make; *cakre* — he made; *paramam* — extreme; *udyamam* — endeavor.

Translation

Hearing this odious news, O King, Jarāsandha was filled with sorrow and anger, and he began the greatest possible endeavor to rid the earth of the Yādavas.

ŚB 10.50.4

अक्षौहिणीभिर्विशत्या तिसृभिश्चापि संवृतः ।
यदुराजधानीं मथुरां न्यरुधत् सर्वतोदिशम् ॥ ४ ॥

*akṣauhiṇībhir vimśatyā
tisṛbhiś cāpi samvṛtaḥ
yadu-rājadhānīm mathurām
nyarudhat sarvato diśam*

Synonyms

akṣauhinībhiḥ — by *akṣauhiṇī* divisions (each consisting of 21,870 soldiers on elephants, 21,870 charioteers, 65,610 cavalymen and 109,350 infantry soldiers); *vimśatyā* — twenty; *tisṛbhiḥ ca api* — plus three; *samvṛtaḥ* — surrounded; *yadu* — of the dynasty of Yadu; *rājadhānīm* — the royal capital; *mathurām* — Mathurā; *nyarudhat* — he besieged; *sarvataḥ diśam* — on all sides.

Translation

With a force of twenty-three *akṣauhiṇī* divisions, he laid siege to the Yadu capital, Mathurā, on all sides.

Purport

The numbers involved in an *akṣauhīṇī* division are given in the word meanings. An *akṣauhīṇī* was a standard fighting force in ancient times.

ŚB 10.50.5-6

निरीक्ष्य तद्वलं कृष्ण उद्वेलमिव सागरम् ।
स्वपुरं तेन संरुद्धं स्वजनं च भयाकुलम् ॥ ५ ॥
चिन्तयामास भगवान् हरिः कारणमानुषः ।
तद्देशकालानुगुणं स्वावतारप्रयोजनम् ॥ ६ ॥

nirīksya tad-balam kṛṣṇa
udvelam iva sāgaram
sva-puram tena samruddham
sva-janam ca bhayākulam
cintayām āsa bhagavān
hariḥ kāraṇa-mānuṣaḥ
tad-deśa-kālānugunam
svāvatāra-prayojanam

Synonyms

nirīksya — observing; *tat* — of him (Jarāsandha); *balam* — the military force; *kṛṣṇa* — Lord Kṛṣṇa; *udvelam* — having overflowed its boundaries; *iva* — like; *sāgaram* — an ocean; *sva* — His own; *puram* — city, Mathurā; *tena* — by it; *samruddham* — besieged; *sva-janam* — His subjects; *ca* — and; *bhaya* — by fear; *ākulam* — disturbed; *cintayām āsa* — He thought; *bhagavān* — the Supreme Personality of Godhead; *hariḥ* — Lord Hari; *kāraṇa* — the cause of everything; *mānuṣaḥ* — appearing as a human being; *tat* — for that; *deśa* — place; *kāla* — and time; *anugunam* — suitable; *sva-avatāra* — of His descent to this world; *prayojanam* — the purpose.

Translation

Although Lord Kṛṣṇa, the Supreme Personality of Godhead, is the original cause of this world, when He descended to the earth He played the role of a human being. Thus when He saw Jarāsandha's assembled army surrounding

His city like a great ocean overflowing its shores, and when He saw how this army was striking fear into His subjects, the Lord considered what His suitable response should be according to the time, place and specific purpose of His current incarnation.

Purport

The *ācāryas* point out that the Supreme Godhead did not have to worry about a mortal attack from Jarāsandha and his soldiers. But, as stated here, Śrī Kṛṣṇa was playing the part of a human being (*kāraṇa-mānuṣaḥ*), and He played the part well. This play is called *līlā*, the Lord’s enactment of spiritual pastimes for the pleasure of His devotees. Although ordinary persons may be dumbfounded by the Lord’s pastimes, the devotees derive tremendous pleasure from His inimitable style of behavior. Thus Śrīla Śrīdhara Svāmī points out that Śrī Kṛṣṇa thought as follows: “How should I defeat Jarāsandha? Should I kill the army but not Jarāsandha, or should I kill Jarāsandha and take the army for Myself? Or perhaps I should just kill both of them.” Lord Kṛṣṇa’s conclusion is described in the following verses.

ŚB 10.50.7-8

हनिष्यामि बलं ह्येतद्भुवि भारं समाहितम् ।
 मागधेन समानीतं वश्यानां सर्वभूभुजाम् ॥ ७ ॥
 अक्षौहिणीभिः सङ्ख्यातं भटाश्वरथकुञ्जरैः ।
 मागधस्तु न हन्तव्यो भूयः कर्ता बलोद्यमम् ॥ ८ ॥

*haniṣyāmi balaṁ hy etad
 bhuvi bhāraṁ samāhitam
 māgadhenā samānītaṁ
 vaśyānāṁ sarva-bhūbhujām
 akṣauhiṇībhiḥ saṅkhyātāṁ
 bhaṭāśva-ratha-kuñjaraiḥ
 māgadhas tu na hantavyo
 bhūyaḥ kartā balodyamam*

Synonyms

hanisyāmi — I will kill; balam — army; hi — certainly; etat — this; bhuvi — upon the earth; bhāram — a burden; samāhitam — collected; māgadhenā — by the King of Magadha, Jarāsandha; samānitam — brought together; vaśyānām — subservient; sarva — all; bhū-bhujām — of the kings; akṣauhiṇībhiḥ — in *akṣauhiṇīs*; saṅkhyātam — counted; bhata — (consisting) of foot soldiers; aśva — horses; ratha — chariots; kuñjaraiḥ — and elephants; māgadhaḥ — Jarāsandha; tu — however; na hantavyaḥ — should not be killed; bhūyah — again; kartā — he will make; bala — (to collect) an army; udyamam — the endeavor.

Translation

[The Supreme Lord thought:] Since it is such a burden on the earth, I will destroy Jarāsandha’s army, consisting of *akṣauhiṇīs* of foot soldiers, horses, chariots and elephants, which the King of Magadha has assembled from all subservient kings and brought together here. But Jarāsandha himself should not be killed, since in the future he will certainly assemble another army.

Purport

After due consideration, Lord Kṛṣṇa decided that since He had descended to the earth to destroy the demons, and since Jarāsandha was so enthusiastic to bring all the demons to the Lord’s front door, it was definitely more efficient to keep Jarāsandha alive and busy.

ŚB 10.50.9

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

*etad-artho 'vatāro 'yam
bhū-bhāra-haraṇāya me
saṁrakṣaṇāya sādḥūnām
kṛto 'nyeṣām vadhāya ca*

Synonyms

etat — for this; *arthah* — purpose; *avatārah* — descent; *ayam* — this; *bhū* — of the earth; *bhāra* — the burden; *haranāya* — for removing; *me* — by Me; *saṁraksanāya* — for the complete protection; *sādhūnām* — of the saintly; *krtah* — done; *anyeṣām* — of others (the nonsaintly); *vadhāya* — for killing; *ca* — and.

Translation

This is the purpose of My present incarnation — to relieve the earth of its burden, protect the pious and kill the impious.

ŚB 10.50.10

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

anyo 'pi dharma-rakṣāyai
dehaḥ saṁbhriyate mayā
virāmāyāpy adharmasya
kāle prabhavataḥ kvacit

Synonyms

anyah — another; *api* — as well; *dharma* — of religion; *rakṣāyai* — for the protection; *dehaḥ* — body; *saṁbhriyate* — is assumed; *mayā* — by Me; *virāmāya* — for the stopping; *api* — also; *adharmasya* — of irreligion; *kāle* — in the course of time; *prabhavataḥ* — becoming prominent; *kvacit* — whenever.

Translation

I also assume other bodies to protect religion and to end irreligion whenever it flourishes in the course of time.

ŚB 10.50.11

एवं ध्यायति गोविन्द आकाशात् सूर्यवर्चसौ ।
रथावुपस्थितौ सद्यः ससूतौ सपरिच्छदौ ॥ ११ ॥

*evam̐ dhyāyati govinda
ākāśāt sūrya-varcasau
rathāv upasthitau sadyah̐
sa-sūtau sa-paricchadau*

Synonyms

evam — in this manner; *dhyāyati* — while He was meditating; *govinde* — Lord Kṛṣṇa; *ākāśāt* — from the sky; *sūrya* — like the sun; *varcasau* — having effulgence; *rathau* — two chariots; *upasthitau* — appeared; *sadyah* — suddenly; *sa* — with; *sūtau* — drivers; *sa* — with; *paricchadau* — equipment.

Translation

[Śukadeva Gosvāmī continued:] As Lord Govinda was thinking in this way, two chariots as effulgent as the sun suddenly descended from the sky. They were complete with drivers and equipment.

Purport

Śrīla Jīva Gosvāmī and Śrīla Viśvanātha Cakravartī agree that the chariots came down from the Lord’s own abode, Vaikuṅṭha-loka, the kingdom of God. The faithful devotees of the Lord derive tremendous pleasure by observing the Lord’s incomparable technology.

ŚB 10.50.12

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

*āyudhāni ca divyāni
purāṇāni yadṛcchayā
dṛṣṭvā tāni hṛṣīkeśah̐
saṅkarṣaṇam athābravīt*

Synonyms

āyudhāni — weapons; *ca* — and; *divyāni* — divine; *purāṇāni* — ancient; *yadṛcchayā* — automatically; *dṛṣṭvā* — seeing; *tāni* — them; *hṛṣīkeśah* — Lord Kṛṣṇa; *saṅkarṣaṇam* — to Lord Balarāma; *atha* — then; *abravīt* — He spoke.

Translation

The Lord's eternal divine weapons also appeared before Him spontaneously. Seeing these, Śrī Kṛṣṇa, Lord of the senses, addressed Lord Sankarṣaṇa.

ŚB 10.50.13-14

पश्यार्य व्यसनं प्राप्तं यदूनां त्वावतां प्रभो ।
 एष ते रथ आयातो दयितान्यायुधानि च ॥ १३ ॥
 एतदर्थं हि नौ जन्म साधूनामीश शर्मकृत् ।
 त्रयोविंशत्यनीकाख्यं भूमेभरिमपाकुरु ॥ १४ ॥

*paśyārya vyasanam prāptam
 yadūnām tvāvatām prabho
 eṣa te ratha āyāto
 dayitāny āyudhāni ca
 etad-artham hi nau janma
 sādḥūnām īśa śarma-kṛt
 trayo-vimśaty-anikākhyam
 bhūmer bhāram apākuru*

Synonyms

paśya — please see; *ārya* — respected one; *vyasanam* — the danger; *prāptam* — now present; *yadūnām* — for the Yadus; *tvā* — by You; *avatām* — who are protected; *prabho* — My dear master; *eṣa* — this; *te* — Your; *rathah* — chariot; *āyātah* — has come; *dayitāni* — favorite; *āyudhāni* — weapons; *ca* — and; *etat-artham* — for this purpose; *hi* — indeed; *nau* — Our; *janma* — birth; *sādḥūnām* — of the saintly devotees; *īśa* — O Lord; *śarma* — the benefit; *kṛt* — doing; *trayah-vimśati* — twenty-three; *anika* — armies; *ākhyam* — in terms of; *bhūmeh* — of the earth; *bhāram* — burden; *apākuru* — please remove.

Translation

[The Supreme Lord said:] My respected elder brother, see this danger which has beset Your dependents, the Yadus! And see, dear master, how Your personal chariot and favorite weapons have come before You. The purpose for

which We have taken birth, My Lord, is to secure the welfare of Our devotees.
Please now remove from the earth the burden of these twenty-three armies.

ŚB 10.50.15

एवं सम्मन्त्र्य दाशार्हो दंशितौ रथिनौ पुरात् ।
निर्जग्मतुः स्वायुधाढ्यौ बलेनाल्पीयसा वृत्तौ ॥ १५ ॥

*evam sammantrya dāśārhaū
damśitau rathinau purāt
nirjagmatuḥ svāyudhāḍhyau
balenālpīyasā vṛtau*

Synonyms

evam — thus; *sammantrya* — inviting Him; *dāśārhaū* — the two descendants of Daśārha (Kṛṣṇa and Balarāma); *damśitau* — wearing armor; *rathinau* — riding Their chariots; *purāt* — from the city; *nirjagmatuḥ* — went out; *sva* — Their own; *āyudha* — with weapons; *āḍhyau* — resplendent; *balena* — by a force; *alpīyasā* — very small; *vṛtau* — accompanied.

Translation

After Lord Kṛṣṇa had thus invited His brother, the two Dāśārhas, Kṛṣṇa and Balarāma, wearing armor and displaying Their resplendent weapons, drove out of the city in Their chariots. Only a very small contingent of soldiers accompanied Them.

ŚB 10.50.16

शङ्खं दध्मौ विनिर्गत्य हरिर्दारुकसारथिः ।
ततोऽभूत् परसैन्यानां हृदि वित्रासवेपथुः ॥ १६ ॥

*śaṅkham dadhmau vinirgatya
harir dāruka-sārathiḥ
tato 'bhūt para-sainyānām
hr̥di vitrāsa-vepathuḥ*

Synonyms

śaṅkham — His conchshell; dadhmau — blew; vinirgatya — upon going out; harih — Lord Kṛṣṇa; dāruka-sārathih — whose chariot driver was Dāruka; tatah — thereupon; abhūt — arose; para — of the enemy; sainyānām — among the soldiers; hrdi — in their hearts; vitṛāsa — in terror; vepathuh — trembling.

Translation

As Lord Kṛṣṇa came out of the city with Dāruka at the reins of His chariot, He blew His conchshell, and the enemy soldiers' hearts began to tremble with fear.

ŚB 10.50.17

तावाह मागधो वीक्ष्य हे कृष्ण पुरुषाधम ।
न त्वया योद्धुमिच्छामि बालेनैकेन लज्जया ।
गुप्तेन हि त्वया मन्द न योत्स्ये याहि बन्धुहन् ॥ १७ ॥

*tāv āha māgadho vīksya
he kṛṣṇa puruṣādhama
na tvayā yoddhum icchāmi
bālenaikena lajjayā
guptena hi tvayā manda
na yotsye yāhi bandhu-han*

Synonyms

tau — to the two of Them; āha — said; māgadhaḥ — Jarāsandha; vīksya — watching; he kṛṣṇa — O Kṛṣṇa; puruṣa-adhama — lowest of men; na — not; tvayā — with You; yoddhum — to fight; icchāmi — do I want; bālena — with a boy; ekena — alone; lajjayā — shamefully; guptena — hidden; hi — indeed; tvayā — with You; manda — O fool; na yotsye — I will not fight; yāhi — go away; bandhu — of relatives; han — O killer.

Translation

Jarāsandha looked at the two of Them and said: O Kṛṣṇa, lowest of men! I do not wish to fight alone with You, since it would be a shame to fight with a

mere boy. You fool who keep Yourself hidden, O murderer of Your relatives, go away! I will not fight with You.

Purport

Śrīla Śrīdhara Svāmī has interpreted Jarāsandha’s words as follows. *Puruṣādhama* can be understood as *puruṣā adhamā yasmāt*, meaning “Kṛṣṇa, to whom all men are inferior.” In other words, here Lord Kṛṣṇa is being addressed as “O Puruṣottama, best of living beings.” Similarly, the word *guptena*, “hidden,” indicates Lord Kṛṣṇa’s aspect of being in everyone’s heart and invisible to material vision. The words *tvayā manda* can also be divided, according to Sanskrit grammar, as *tvayā amanda*. In this case Jarāsandha is indicating that Kṛṣṇa is not foolish but rather most alert. The word *bandhu* was used by Jarāsandha in the sense of “relative,” since Lord Kṛṣṇa killed His maternal uncle, Kaṁsa. However, *bandhu* comes from the verb *bandh*, “to bind,” and therefore *bandhu-han* can be understood as “one who destroys the bondage of ignorance.” Similarly, the word *yāhi*, “please go,” indicates that Lord Kṛṣṇa should approach the living beings and bless them to become Kṛṣṇa conscious.

ŚB 10.50.18

तव राम यदि श्रद्धा युध्यस्व धैर्यमुद्रह ।
हित्वा वा मच्छरैश्छिन्नं देहं स्वर्याहि मां जहि ॥ १८ ॥

tava rāma yadi śraddhā
yudhyasva dhairyam udvaha
hitvā vā mac-charaiś chinnam
deham svar yāhi mām jahi

Synonyms

tava — Your; *rāma* — O Balarāma; *yadi* — if; *śraddhā* — confidence; *yudhyasva* — fight; *dhairyam* — courage; *udvaha* — take up; *hitvā* — leaving aside; *vā* — either; *mat* — my; *śaraiḥ* — by the arrows; *chinnam* — cut to pieces; *deham* — Your body; *svah* — to heaven; *yāhi* — go; *mām* — (or else) me; *jahi* — kill.

Translation

You, Rāma, should gather Your courage and fight with me, if You think You can do it. You may either give up Your body when it is cut to pieces by my arrows, and thus attain to heaven, or else kill me.

Purport

According to *ācārya Śrīdhara Svāmī*, Jarāsandha suspected that Lord Balarāma's body was indestructible, and thus he offered what might be a more practical alternative, that Balarāma kill Jarāsandha.

ŚB 10.50.19

श्रीभगवानुवाच

न वै शूरा विकत्थन्ते दर्शयन्त्येव पौरुषम् ।
न गृह्णीमो वचो राजन्नातुरस्य मुमूर्षतः ॥ १९ ॥

śrī-bhagavān uvāca
na vai śūrā vikatthante
darśayanty eva pauruṣam
na grhṇīmo vaco rājann
āturasya mumūrṣataḥ

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *na* — do not; *vai* — indeed; *śūrāḥ* — heroes; *vikatthante* — boast vainly; *darśayanti* — they show; *eva* — simply; *pauruṣam* — their prowess; *na grhṇīmah* — We do not accept; *vacah* — the words; *rājan* — O King; *āturasya* — of one who is mentally agitated; *mumūrṣataḥ* — who is about to die.

Translation

The Supreme Lord said: Real heroes do not simply boast but rather show their prowess in action. We cannot take seriously the words of one who is full of anxiety and who wants to die.

ŚB 10.50.20

श्रीशुक उवाच

जरासुतस्तावभिसृत्य माधवौ महाबलौघेन बलीयसावृणोत् ।
ससैन्ययानध्वजवाजिसारथी सूर्यानलौ वायुरिवाभ्ररेणुभिः ॥ २० ॥

śrī-śuka uvāca

*jarā-sutas tāv abhisṛtya mādhavau
mahā-balaughena baliyasāvṛnot
sa-sainya-yāna-dhvaja-vāji-sārathī
sūryānalau vāyur ivābhra-reṇubhiḥ*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *jarā-sutah* — the son of Jarā; *tau* — the two of Them; *abhisṛtya* — going up to; *mādhavau* — the descendants of Madhu; *mahā* — great; *bala* — of military prowess; *oghena* — with a flood; *baliyasā* — powerful; *āvṛnot* — surrounded; *sa* — with; *sainya* — soldiers; *yāna* — chariots; *dhvaja* — flags; *vāji* — horses; *sārathī* — and charioteers; *sūrya* — the sun; *analau* — and a fire; *vāyuh* — the wind; *iva* — as; *abhra* — by clouds; *reṇubhiḥ* — and by particles of dust.

Translation

Śukadeva Gosvāmī said: Just as the wind covers the sun with clouds or a fire with dust, the son of Jarā marched toward the two descendants of Madhu and with his huge assemblage of armies surrounded Them and Their soldiers, chariots, flags, horses and charioteers.

Purport

Ācārya Śrīdhara points out that clouds only seem to cover the sun: the sun remains shining in the vast sky. Nor is the potency of fire affected by a thin covering of dust. Similarly, the “covering” of Jarāsandha’s military strength was only apparent.

ŚB 10.50.21

सुपर्णतालध्वजचिह्नितौ रथा-
वलक्षयन्त्यो हरिरामयोर्मृधे ।

स्त्रियः पुराट्टालकहर्म्यगोपुरं
 समाश्रिताः सम्मुमुहुः शुचार्दिताः ॥ २१ ॥
suparṇa-tāla-dhvaja-cihitnau rathāv
alakṣayantyo hari-rāmayor mrdhe
striyaḥ purāṭṭālaka-harmya-gopuraṁ
samāśritāḥ sammumuhuḥ śucārditaḥ

Synonyms

suparna — with (the symbol of) Garuḍa (the bird who carries Lord Viṣṇu); *tāla* — and the palm tree; *dhvaja* — by the banners; *cihnitau* — marked; *rathau* — the two chariots; *alakṣayantyah* — not identifying; *hari-rāmayoh* — of Kṛṣṇa and Balarāma; *mrdhe* — in the battle; *striyah* — women; *pura* — of the city; *attālaka* — in the watchtowers; *harmya* — palaces; *gopuram* — and in the gateways; *samāśritāḥ* — having taken positions; *sammumuhuh* — fainted; *śucā* — by grief; *arditāḥ* — tormented.

Translation

The women stood in the watchtowers, palaces and high gates of the city. When they could no longer see Kṛṣṇa's and Balarāma's chariots, identified by banners marked with the emblems of Garuḍa and a palm tree, they were struck with grief and fainted.

Purport

The women are especially mentioned here because of their extraordinary attachment to Lord Kṛṣṇa and Lord Balarāma.

ŚB 10.50.22

हरिः परानीकपयोमुचां मुहुः
 शिलीमुखात्युल्बणवर्षपीडितम् ।
 स्वसैन्यमालोक्य सुरासुरार्चितं
 व्यस्फूर्जयच्छार्ङ्गशरासनोत्तमम् ॥ २२ ॥
hariḥ parānika-payomucāṁ muhuḥ
śilimukhāty-ulbaṇa-varṣa-pīḍitam

*sva-sainyam ālokya surāsurārcitam
vyasphūrjayac chārṅga-śarāsanottamam*

Synonyms

harih — Lord Kṛṣṇa; *para* — of the enemy; *anika* — of the armies; *payah-mucām* — (which were like) clouds; *muhuh* — repeatedly; *śīlimukha* — of their arrows; *ati* — extremely; *ulbana* — fearsome; *varsa* — by the rain; *pīditam* — pained; *sva* — His own; *sainyam* — army; *ālokya* — seeing; *sura* — by demigods; *asura* — and demons; *arcitam* — worshiped; *vyasphūrjayat* — He twanged; *śārṅga* — known as Śārṅga; *śara-asana* — His bow; *uttamam* — most excellent.

Translation

Seeing His army tormented by the relentless and savage rain of arrows from the massive opposing forces gathered like clouds about Him, Lord Hari twanged His excellent bow, Śārṅga, which both gods and demons worship.

ŚB 10.50.23

गृह्णन् निशङ्गादथ सन्दधच्छरान्
विकृष्य मुञ्चन् शितबाणपूगान् ।
निघ्नन् रथान् कुञ्जरवाजिपत्तीन्
निरन्तरं यद्वदलातचक्रम् ॥ २३ ॥

*grhṇan niśaṅgād atha sandadhac charān
vikṛṣya muñcan śita-bāṇa-pūgān
nighnan rathān kuñjara-vāji-pattin
nirantaram yadvad alāta-cakram*

Synonyms

grhnan — taking; *niśaṅgāt* — from His quiver; *atha* — then; *sandadhac* — fixing; *śarān* — arrows; *vikṛṣya* — pulling back; *muñcan* — releasing; *śita* — sharp; *bāṇa* — of arrows; *pūgān* — floods; *nighnan* — striking; *rathān* — chariots; *kuñjara* — elephants; *vāji* — horses; *pattin* — and infantrymen; *nirantaram* — relentlessly; *yadvat* — just like; *alāta-cakram* — a burning torch whirled around to make a circle of fire.

Translation

Lord Kṛṣṇa took arrows from His quiver, fixed them on the bowstring, pulled back, and released endless torrents of sharp shafts, which struck the enemy's chariots, elephants, horses and infantrymen. The Lord shooting His arrows resembled a blazing circle of fire.

ŚB 10.50.24

निर्भिन्नकुम्भाः करिणो निपेतु-

रनेकशोऽश्वाः शरवृक्णकन्धराः ।

रथा हताश्वध्वजसूतनायकाः

पदायतश्छिन्नभुजोरुकन्धराः ॥ २४ ॥

*nirbhinna-kumbhāḥ kariṇo nipetur
anekaśo 'śvāḥ śara-vṛkṇa-kandharāḥ
rathā hatāśva-dhvaja-sūta-nāyakāḥ
padāyataś chinna-bhujoru-kandharāḥ*

Synonyms

nirbhinna — split; *kumbhāḥ* — the protuberances of their foreheads; *kariṇaḥ* — elephants; *nipetuh* — fell; *anekaśah* — many at a time; *aśvāḥ* — horses; *śara* — by the arrows; *vṛkṇa* — severed; *kandharāḥ* — whose necks; *rathāḥ* — chariots; *hata* — struck; *aśva* — whose horses; *dhvaja* — flags; *sūta* — drivers; *nāyakāḥ* — and masters; *padāyataḥ* — foot soldiers; *chinna* — cut; *bhuja* — whose arms; *ūru* — thighs; *kandharāḥ* — and shoulders.

Translation

Elephants fell to the ground, their foreheads split open, cavalry horses fell with severed necks, chariots fell with their horses, flags, drivers and masters all shattered, and foot soldiers collapsed with severed arms, thighs and shoulders.

ŚB 10.50.25-28

सञ्छिद्यमानद्विपदेभवाजिना-मङ्गप्रसूताः शतशोऽसृगापगाः ।
 भुजाहयः पूरुषशीर्षकच्छपा हतद्विपद्वीपहयग्रहाकुलाः ॥ २५ ॥
 करोरुमीना नरकेशशैवला धनुस्तरङ्गायुधगुल्मसङ्कुलाः ।
 अचछूरिकावर्तभयानका महा-मणिप्रवेकाभरणाश्मशर्कराः ॥ २६ ॥
 प्रवर्तिता भीरुभयावहा मृधे मनस्विनां हर्षकरीः परस्परम् ।
 विनिघ्नतारीन् मुषलेन दुर्मदान् सङ्कर्षणेनापरिमेयतेजसा ॥ २७ ॥
 बलं तदङ्गार्णवदुर्गभैरवं दुरन्तपारं मगधेन्द्रपालितम् ।
 क्षयं प्रणीतं वसुदेवपुत्रयो-र्विक्रीडितं तज्जगदीशयोः परम् ॥ २८ ॥

sañchidyamāna-dvipadebha-vājinām
aṅga-prasūtāḥ śataśo 'srg-āpagāḥ
bhujāhayaḥ pūruṣa-śīrṣa-kacchapā
hata-dvipa-dvipa-haya grahākulāḥ
karoru-mīnā nara-keśa-śaivalā
dhanus-taraṅgāyudha-gulma-saṅkulāḥ
acchūrikāvarta-bhayānakā mahā-
maṇi-pravekābharaṇāśma-śarkarāḥ
pravartitā bhīru-bhayāvahā mṛdhe
manasvinām harṣa-karīḥ parasparam
vinighnatārīn muṣalena durmadān
saṅkarṣaṇenāparimeya-tejasā
balam tad aṅgārṇava-durga-bhairavam
duranta-pāram magadhendra-pālitam
kṣayam praṇītam vasudeva-putrayor
vikrīḍitam taj jagad-īśayoḥ param

Synonyms

sañchidyamāna — being cut to pieces; *dvi-pada* — of the two-legged (humans); *ibha* — elephants; *vājinām* — and horses; *aṅga* — from the limbs; *prasūtāḥ* — flowing; *śataśah* — by the hundreds; *asrk* — of blood; *āpa-gah* — rivers; *bhujā* — arms; *ahayah* — as the snakes; *pūrusa* — of men; *śīrṣa* — heads; *kacchapāḥ* — as the turtles; *hata* — dead; *dvipa* — with elephants; *dvipa* — as islands; *haya* — and with horses; *graha* — as crocodiles; *ākulāḥ* — filled; *kara* — hands; *ūru* — and thighs; *mīnah* — as the fish; *nara* — human; *keśa* — hair; *śaivalāḥ* — as the aquatic weeds; *dhanuh* — with bows; *taraṅga* — as the waves; *āyudha* — and with weapons; *gulma* — as the

clumps of bushes; *saṅkulāh* — crowded; *acchūrikā* — chariot wheels; *āvarta* — as the whirlpools; *bhayānakāh* — fearful; *mahā-maṇi* — precious gems; *praveka* — excellent; *ābharana* — and ornaments; *aśma* — as the stones; *śarkarāh* — and gravel; *pravartitāh* — issuing forth; *bhīru* — for the timid; *bhaya-āvahāh* — terrifying; *mr̥dhe* — on the battlefield; *manasvinām* — for the intelligent; *harsa-karīh* — inspiring joy; *parasparam* — from one to another; *vinighnatā* — who was striking down; *arīn* — His enemies; *musalena* — with His plow weapon; *durmadān* — who were furious; *saṅkarsanena* — by Lord Balarāma; *aparimeya* — immeasurable; *tejasā* — whose potency; *balam* — military force; *tat* — that; *aṅga* — my dear (King Parīkṣit); *arnava* — like the ocean; *durga* — unfathomable; *bhairavam* — and frightening; *duranta* — impossible to cross over; *pāram* — whose limit; *magadha-indra* — by the King of Magadha, Jarāsandha; *pālitam* — overseen; *ksayam* — to destruction; *pranītam* — led; *vasudeva-putrayoh* — for the sons of Vasudeva; *vikrīditam* — play; *tat* — that; *jagat* — of the universe; *īśayoh* — for the Lords; *param* — at most.

Translation

On the battlefield, hundreds of rivers of blood flowed from the limbs of the humans, elephants and horses who had been cut to pieces. In these rivers arms resembled snakes; human heads, turtles; dead elephants, islands; and dead horses, crocodiles. Hands and thighs appeared like fish, human hair like waterweeds, bows like waves, and various weapons like clumps of bushes. The rivers of blood teemed with all of these.

Purport

Chariot wheels looked like terrifying whirlpools, and precious gems and ornaments resembled stones and gravel in the rushing red rivers, which aroused fear in the timid, joy in the wise. With the blows of His plow weapon the immeasurably powerful Lord Balarāma destroyed Magadhendra's military force. And though this force was as unfathomable and fearsome as an impassable ocean, for the two sons of Vasudeva, the Lords of the universe, the battle was hardly more than play.

ŚB 10.50.29

स्थित्युद्भवान्तं भुवनत्रयस्य यः
समीहितेऽनन्तगुणः स्वलीलया ।

न तस्य चित्रं परपक्षनिग्रह-
स्तथापि मर्त्यानुविधस्य वर्ण्यते ॥ २९ ॥

*sthity-udbhavāntaṁ bhuvana-trayasya yaḥ
samīhite 'nanta-guṇaḥ sva-līlayā
na tasya citraṁ para-pakṣa-nigrahas
tathāpi martyānuvidhasya varṇyate*

Synonyms

sthiti — the maintenance; *udbhava* — creation; *antam* — and annihilation; *bhuvana-trayasya* — of the three worlds; *yaḥ* — who; *samīhite* — effects; *ananta* — unlimited; *guṇaḥ* — whose transcendental qualities; *sva-līlayā* — as His own pastime; *na* — not; *tasya* — for Him; *citram* — wonderful; *para* — opposing; *pakṣa* — of the party; *nigrahaḥ* — the subduing; *tathā api* — nevertheless; *martya* — human beings; *anuvīdhasya* — who is imitating; *varṇyate* — it is described.

Translation

For Him who orchestrates the creation, maintenance and destruction of the three worlds and who possesses unlimited spiritual qualities, it is hardly amazing that He subdues an opposing party. Still, when the Lord does so, imitating human behavior, sages glorify His acts.

Purport

The philosopher Aristotle once argued that the Supreme God would hardly take part in human activities, since all ordinary activities are unworthy of such a divine being. Similarly, Śrīla Viśvanātha Cakravartī, who almost certainly never read the works of Aristotle, raises a similar point. Since Śrī Kṛṣṇa creates, maintains and annihilates the entire universe, isn't it an uninteresting mismatch when He fights against Jarāsandha?

The answer is as follows: The Lord plays the part of a human being and, expanding His pleasure potency, creates thrilling transcendental pastimes full of suspense and dynamic action. By the Lord's Yogamāyā potency, He appears exactly like a human

being, and thus we may enjoy the spectacle of the Supreme Person acting on the earthly stage. Undoubtedly, stubborn agnostics will argue that since Kṛṣṇa is God, there is no real suspense involved. Such skeptics simply do not understand Kṛṣṇa's attractive potency. Beauty and drama, even on the material stage, possess their own fascinating logic, and similarly we love Kṛṣṇa for His own sake, we appreciate His beauty for its own sake, and we enjoy Kṛṣṇa's pastimes because they are in fact wonderful in and of themselves. In fact, Kṛṣṇa executes His pastimes not for a mundane egotistical purpose but for our pleasure. Thus the presentation of spiritual pastimes is itself an act of love that Kṛṣṇa performs for the infinite spiritual happiness of pure-hearted souls who have transcended material envy of the Godhead.

In this regard, Śrīla Viśvanātha Cakravartī quotes an important verse from the *Gopāla-tāpanī Upaniṣad: narākṛti para-brahma kāraṇa-mānuṣaḥ*. “The Supreme Absolute Truth, for His own purpose, appears in a humanlike form, although He is the source of everything.” Similarly, in the [Śrīmad-Bhāgavatam \(10.14.32\)](#) we find, *yan-mitraṁ paramānandaṁ pūrṇaṁ brahma sanātanaṁ*: “The source of transcendental bliss, the eternal Supreme Brahman, has become their friend.”

ŚB 10.50.30

जग्राह विरथं रामो जरासन्धं महाबलम् ।
हतानीकावशिष्टासुं सिंहः सिंहमिवौजसा ॥ ३० ॥

jagrāha virathaṁ rāmo
jarāsandhaṁ mahā-balam
hatānikāvaśiṣṭāsum
siṁhaḥ siṁham ivaujasā

Synonyms

[jagrāha](#) — He seized; [viratham](#) — who was deprived of his chariot; [rāmah](#) — Lord Balarāma; [jarāsandham](#) — Jarāsandha; [mahā](#) — very; [balam](#) — strong; [hata](#) — killed; [anika](#) — whose army; [avaśiṣṭa](#) — remaining; [asum](#) — whose breath; [siṁhaḥ](#) — a lion; [siṁham](#) — another lion; [iva](#) — as; [ojasā](#) — forcibly.

Translation

Jarāsandha, with his chariot lost and all his soldiers dead, was left with only his breath. At that point Lord Balarāma forcibly seized the powerful warrior, just as one lion takes hold of another.

ŚB 10.50.31

बध्यमानं हतारतिं पाशैर्वारुणमानुषैः ।
वारयामास गोविन्दस्तेन कार्यचिकीर्षया ॥ ३१ ॥

badhyamānaṁ hatāratiṁ
pāśair vāruṇa-mānuṣaiḥ
vārayām āsa govindas
tena kārya-cikīrṣayā

Synonyms

badhyamānam — in the process of being tied up; *hata* — who had killed; *arātim* — his enemies; *pāśaiḥ* — with ropes; *vāruṇa* — those of the demigod Varuna; *mānuṣaiḥ* — and those of ordinary humans; *vārayām āsa* — checked Him; *govindah* — Lord Kṛṣṇa; *tena* — by him (Jarāsandha); *kārya* — some need; *cikīrṣayā* — desiring to fulfill.

Translation

With the divine noose of Varuṇa and other, mortal ropes, Balarāma began tying up Jarāsandha, who had killed so many foes. But Lord Govinda still had a purpose to fulfill through Jarāsandha, and thus He asked Balarāma to stop.

Purport

The word *hatāratiṁ* means “who has killed his enemies,” or “through whom his enemies would be killed.” Śrīla Viśvanātha Cakravartī has provided this thoughtful note.

ŚB 10.50.32-33

स मुक्तो लोकनाथाभ्यां व्रीडितो वीरसम्मतः ।
 तपसे कृतसङ्कल्पो वारितः पथि राजभिः ॥ ३२ ॥
 वाक्यैः पवित्रार्थपदैर्नयनैः प्राकृतैरपि ।
 स्वकर्मबन्धप्राप्तोऽयं यदुभिस्ते पराभवः ॥ ३३ ॥

*sā mukto loka-nāthābhyām
 vṛīḍito vīra-sammataḥ
 tapase kṛta-saṅkalpo
 vāritaḥ pathi rājabhiḥ
 vākyaīḥ pavitrārtha-padair
 nayanaīḥ prākṛtair api
 sva-karma-bandha-prāpto 'yam
 yadubhis te parābhavaḥ*

Synonyms

sah — he, Jarāsandha; *muktaḥ* — freed; *loka-nāthābhyām* — by the two Lords of the universe; *vṛīḍitaḥ* — ashamed; *vīra* — by heroes; *sammataḥ* — honored; *tapase* — to perform austerities; *kṛta-saṅkalpaḥ* — having made up his mind; *vāritaḥ* — was stopped; *pathi* — on the road; *rājabhiḥ* — by kings; *vākyaīḥ* — with statements; *pavitra* — purifying; *artha* — having meanings; *padair* — with words; *nayanaīḥ* — with reasoning; *prākṛtaiḥ* — mundane; *api* — also; *sva* — own; *karma-bandha* — due to the unavoidable reactions of past work; *prāptaḥ* — obtained; *ayam* — this; *yadubhiḥ* — by the Yadus; *te* — your; *parābhavaḥ* — defeat.

Translation

Jarāsandha, whom fighters had highly honored, was ashamed after being released by the two Lords of the universe, and thus he decided to undergo penances. On the road, however, several kings convinced him with both spiritual wisdom and mundane arguments that he should give up his idea of self-abnegation. They told him, “Your defeat by the Yadus was simply the unavoidable reaction of your past karma.”

ŚB 10.50.34

हतेषु सर्वानीकेषु नृपो बार्हद्रथस्तदा ।
उपेक्षितो भगवता मगधान् दुर्मना ययौ ॥ ३४ ॥

hateṣu sarvānikeṣu
nṛpo bārhadhrathas tadā
upekṣito bhagavatā
magadhān durmanā yayau

Synonyms

hatesu — having been killed; *sarva* — all; *anikesu* — the soldiers of his armies; *nṛpah* — the king; *bārhadhrathah* — Jarāsandha, the son of Bṛhadhratha; *tadā* — then; *upekṣitah* — neglected; *bhagavatā* — by the Supreme Lord; *magadhān* — to the Magadha kingdom; *durmanāh* — depressed; *yayau* — he went.

Translation

All of his armies having been killed, and himself neglected by the Personality of Godhead, King Jarāsandha, son of Bṛhadhratha, then sadly returned to the kingdom of the Magadhas.

ŚB 10.50.35-36

मुकुन्दोऽप्यक्षतबलो निस्तीर्णारिबलार्णवः ।
विकीर्यमाणः कुसुमैस्त्रीदशैरनुमोदितः ॥ ३५ ॥
माथुरैरुपसङ्गम्य विज्वरैर्मुदितात्मभिः ।
उपगीयमानविजयः सूतमागधवन्दिभिः ॥ ३६ ॥

mukundo 'py akṣata-balo
nistīrṇāri-balārṇavaḥ
vikīryamaṇaḥ kusumais
trīdaśair anumoditaḥ
māthurair upasaṅgamyā
vijvarair muditātmabhiḥ
upagīyamāna-vijayaḥ
sūta-māgadha-vandibhiḥ

Synonyms

mukundah — Lord Kṛṣṇa; *api* — and; *aksata* — unbroken; *balah* — His military force; *nistīrna* — having crossed over; *ari* — of His enemy; *bala* — of the armies; *arnavah* — the ocean; *vikīryamānah* — having scattered upon Him; *kusumaih* — flowers; *tridaśaih* — by the demigods; *anumoditah* — congratulated; *māthuraih* — by the people of Mathurā; *upasaṅgamyā* — being met; *vijvaraih* — who were relieved of their fever; *mudita-ātmabhih* — who felt great joy; *upagīyamāna* — being sung about; *vijayah* — His victory; *sūta* — by Purāṇic bards; *māgadha* — panegyrists; *vandibhih* — and heralds.

Translation

Lord Mukunda had crossed the ocean of His enemy's armies with His own military force completely intact. He received congratulations from the denizens of heaven, who showered Him with flowers. The people of Mathurā, relieved of their feverish anxiety and filled with joy, came out to meet Him as professional bards, heralds and panegyrists sang in praise of His victory.

ŚB 10.50.37-38

शङ्खदुन्दुभयो नेदुर्भेरीतूर्याण्यनेकशः ।
 वीणावेणुमृदङ्गानि पुरं प्रविशति प्रभौ ॥ ३७ ॥
 सिक्तमार्गा हृष्टजनां पताकाभिरभ्यलङ्कृताम् ।
 निर्घुष्टां ब्रह्मघोषेण कौतुकाबद्धतोरणाम् ॥ ३८ ॥

śaṅkha-dundubhayo nedur
bherī-tūryāṅy anekāśaḥ
vinā-veṇu-mṛdaṅgāni
puram praviśati prabhau
sikta-mārgām hr̥ṣṭa-janām
patākābhir abhyalaṅkṛtām
nirghuṣṭām brahma-ghoṣeṇa
kautukābaddha-toraṅām

Synonyms

śaṅkha — conchshells; duṇḍubhayah — and kettledrums; neduh — sounded; bherī — drums; tūryāni — and horns; anekaśah — many at once; vinā-venu-mrdaṅgāni — vinās, flutes and mrdaṅga drums; puram — the city (Mathurā); praviśati — as He entered; prabhau — the Lord; sikta — sprinkled with water; mārgām — its boulevards; hrsta — joyful; janām — its citizens; patākābhih — with banners; abhyalankrtām — abundantly decorated; nirghustām — resounding; brahma — of the Vedas; ghoṣena — with chanting; kautuka — festive; ābaddha — ornaments; toranām — on its gateways.

Translation

As the Lord entered His city, conchshells and kettledrums sounded, and many drums, horns, vinās, flutes and mrdaṅgas played in concert. The boulevards were sprinkled with water, there were banners everywhere, and the gateways were decorated for the celebration. The citizens were elated, and the city resounded with the chanting of Vedic hymns.

ŚB 10.50.39

निचीयमानो नारीभिर्माल्यदध्यक्षताङ्कुरैः ।
निरीक्ष्यमाणः सस्नेहं प्रीत्युत्कलितलोचनैः ॥ ३९ ॥

nicīyamāno nārībhir
mālya-dadhy-akṣatāṅkuraiḥ
nirīkṣyamāṇaḥ sa-snehaṁ
prīty-utkalita-locanaiḥ

Synonyms

nicīyamānah — having scattered upon Him; nārībhih — by the women; mālya — flower garlands; dadhi — yogurt; akṣata — parched rice; āṅkuraiḥ — and sprouts; nirīkṣyamānah — being looked on; sa-sneham — affectionately; prīti — out of love; utkalita — opened wide; locanaiḥ — with eyes.

Translation

As the women of the city affectionately looked at the Lord, their eyes wide open with love, they scattered flower garlands, yogurt, parched rice and newly grown sprouts upon Him.

Purport

All this is taking place as Lord Kṛṣṇa enters the city of Mathurā.

ŚB 10.50.40

आयोधनगतं वित्तमनन्तं वीरभूषणम् ।

यदुराजाय तत् सर्वमाहृतं प्रादिशत्प्रभुः ॥ ४० ॥

āyodhana-gatam vittam

anantaṁ vīra-bhūṣaṇam

yadu-rājāya tat sarvam

āhṛtam prādiśat prabhuḥ

Synonyms

āyodhana-gatam — fallen on the battlefield; *vittam* — the valuables; *anantam* — countless; *vīra* — of the heroes; *bhūṣanam* — the ornaments; *yadu-rājāya* — to the King of the Yadus, Ugrasena; *tat* — that; *sarvam* — all; *āhṛtam* — which was brought; *prādiśat* — presented; *prabhuḥ* — the Lord.

Translation

Lord Kṛṣṇa then presented to the Yadu king all the wealth that had fallen on the battlefield — namely, the countless ornaments of the dead warriors.

Purport

Śrīla Viśvanātha Cakravartī adds that jeweled ornaments had also been collected from the horses and other animals. What might be added here, for the sake of the squeamish, is that Jarāsandha came to Mathurā with the clear intention of slaughtering every last man in the city, including Kṛṣṇa and Balarāma. It is out of the causeless mercy of the Lord that He gives the conditioned souls a taste of their own medicine and thus helps them become more sensitive to the laws of nature and

the existence of a Supreme Godhead. Ultimately, Kṛṣṇa awarded Jarāsandha and others killed on the battlefield spiritual liberation. The Lord is strict, but He is not malicious. In fact, He is an ocean of mercy.

ŚB 10.50.41

एवं सप्तदशकृत्वस्तावत्यक्षौहिणीबलः ।
युयुधे मागधो राजा यदुभिः कृष्णपालितैः ॥ ४१ ॥

*evam saptadaśa-kṛtvas
tāvaty akṣauhiṇī-balaḥ
yuyudhe māgadho rājā
yadubhiḥ kṛṣṇa-pālitaiḥ*

Synonyms

evam — in this way; *sapta-daśa* — seventeen; *kṛtvah* — times; *tāvati* — even thus (being defeated); *akṣauhiṇī* — consisting of entire divisions; *balah* — his military strength; *yuyudhe* — fought; *māgadhaḥ rājā* — the King of Magadha; *yadubhiḥ* — with the Yadus; *kṛṣṇa-pālitaiḥ* — protected by Kṛṣṇa.

Translation

Seventeen times the King of Magadha met defeat in this very way. And yet throughout these defeats he fought on with his akṣauhiṇī divisions against the forces of the Yadu dynasty who were protected by Śrī Kṛṣṇa.

ŚB 10.50.42

अक्षिण्वंस्तद्वलं सर्वं वृष्णयः कृष्णतेजसा ।
हतेषु स्वेष्वनीकेषु त्यक्तोऽगादरिभिर्नृपः ॥ ४२ ॥

*akṣiṇvaṁs tad-balaṁ sarvaṁ
vṛṣṇayaḥ kṛṣṇa-tejasā
hateṣu sveṣv anīkeṣu
tyakto 'gād aribhir nṛpaḥ*

Synonyms

aksinvan — they destroyed; tat — his; balam — force; sarvam — entire; vrsnayah — the Vṛṣṇis; krsna-tejasā — by the power of Lord Kṛṣṇa; hatesu — when they were dead; svesu — his; anikeṣu — soldiers; tyaktah — abandoned; agāt — went away; aribhih — by his enemies; nṛpah — the King, Jarāsandha.

Translation

By the power of Lord Kṛṣṇa, the Vṛṣṇis would invariably annihilate all of Jarāsandha's forces, and when all his soldiers had been killed, the King, released by his enemies, would again go away.

ŚB 10.50.43

अष्टादशमसङ्ग्राम आगामिनि तदन्तरा ।
नारदप्रेषितो वीरो यवनः प्रत्यदृश्यत ॥ ४३ ॥

aṣṭādaśama saṅgrāma
āgāmini tad-antarā
nārada-preṣito vīro
yavanaḥ pratyadrśyata

Synonyms

astā-daśama — the eighteenth; saṅgrāme — battle; āgāmini — being about to happen; tat-antarā — at that instant; nārada — by the sage Nārada; preṣitah — sent; vīrah — a fighter; yavanaḥ — a barbarian (named Kālayavana); pratyadrśyata — appeared.

Translation

Just as the eighteenth battle was about to take place, a barbarian warrior named Kālayavana, sent by Nārada, appeared on the battlefield.

ŚB 10.50.44

रुरोध मथुरामेत्य तिसृभिर्म्लेच्छकोटिभिः ।
नृलोके चाप्रतिद्वन्द्वो वृष्णीन्श्रुत्वात्मसम्मितान् ॥ ४४ ॥

*rurodha mathurām etya
tisrbhir mleccha-koṭibhiḥ
nr-loke cāpratidvandvo
vṛṣṇīn śrutvātma-sammitān*

Synonyms

rurodha — he besieged; *mathurām* — Mathurā; *etya* — arriving there; *tisrbhiḥ* — times three; *mleccha* — with barbarians; *koṭibhiḥ* — ten million; *nr-loke* — among mankind; *ca* — and; *apratidvandvah* — having no suitable rival; *vṛṣṇīn* — the Vṛṣṇis; *śrutvā* — hearing; *ātma* — to himself; *sammitān* — comparable.

Translation

Arriving at Mathurā, this Yavana laid siege to the city with thirty million barbarian soldiers. He had never found a human rival worth fighting, but he had heard that the Vṛṣṇis were his equals.

Purport

Śrīla Viśvanātha Cakravartī quotes from the *Viṣṇu Purāṇa* concerning the history of Kālayavana: “Once, Gārgya was ridiculed by his brother-in-law as a eunuch, and when the Yādavas heard this they laughed heartily. Infuriated by their laughter, Gārgya set out for the south, thinking, ‘May I have a son who will bring terror to the Yādavas.’ He worshiped Lord Mahādeva, eating powdered iron, and after twelve years obtained his desired benediction. Elated, he returned home.

“Later, when the childless King of the Yavanas requested a son from him, Gārgya begot in the Yavana’s wife a son, Kālayavana. Kālayavana possessed the fury of Lord Śiva in his aspect as Mahākāla. Once, Kālayavana asked Nārada, ‘Who are now the strongest kings on earth?’ Nārada replied that the Yadus were. Thus sent by Nārada, Kālayavana appeared at Mathurā.”

ŚB 10.50.45

तं दृष्ट्वाचिन्तयत् कृष्णः सङ्कर्षणसहायवान् ।
अहो यदूनां वृजिनं प्राप्तं ह्युभयतो महत् ॥ ४५ ॥

*taṁ dr̥ṣṭvācintayat kṛṣṇaḥ
 saṅkarṣaṇa saḥāyavān
 aho yadūnām vṛjinam
 prāptam hy ubhayato mahat*

Synonyms

taṁ — him; *dr̥ṣṭvā* — seeing; *acintayat* — thought; *kṛṣṇaḥ* — Lord Kṛṣṇa; *saṅkarsana* — by Lord Balarāma; *saḥāya-van* — assisted; *aho* — ah; *yadūnām* — for the Yadus; *vṛjinam* — a problem; *prāptam* — arrived; *hi* — indeed; *ubhayataḥ* — from both sides (from Kālayavana and also from Jarāsandha); *mahat* — great.

Translation

When Lord Kṛṣṇa and Lord Saṅkarṣaṇa saw Kālayavana, Kṛṣṇa thought about the situation and said, “Ah, a great danger now threatens the Yadus from two sides.

Purport

We may note here that although Śrī Kṛṣṇa had defeated Jarāsandha seventeen times against tremendous odds, He did not immediately annihilate the army of Kālayavana, thus keeping intact the benediction granted to Gārgya by Lord Śiva, as explained in the previous purport.

ŚB 10.50.46

यवनोऽयं निरुन्धेऽस्मानद्य तावन्महाबलः ।
 मागधोऽप्यद्य वा श्वो वा परश्वो वागमिष्यति ॥ ४६ ॥

*yavano 'yaṁ nirundhe 'smān
 adya tāvan mahā-balaḥ
 māgadho 'py adya vā śvo vā
 paraśvo vāgamiṣyati*

Synonyms

yavanah — foreign barbarian; *ayam* — this; *nirundhe* — is opposing; *asmān* — us; *adya* — today; *tāvat* — as much; *mahā-balah* — greatly powerful; *māgadhaḥ* —

Jarāsandha; *api* — also; *adya* — today; *vā* — or; *śvah* — tomorrow; *vā* — or; *para-śvah* — the day after tomorrow; *vā* — or; *āgamisyati* — will come.

Translation

“This Yavana is besieging us already, and the mighty King of Magadha will soon arrive here, if not today then tomorrow or the next day.

ŚB 10.50.47

आवयोः युध्यतोरस्य यद्यागन्ता जरासुतः ।
बन्धून् हनिष्यत्यथवा नेष्यते स्वपुरं बली ॥ ४७ ॥

*āvayoh yudhyator asya
yady āgantā jarā-sutaḥ
bandhūn haniṣyaty atha vā
neṣyate sva-puraṁ balī*

Synonyms

āvayoh — the two of Us; *yudhyatoḥ* — while fighting; *asya* — with him (Kālayavana); *yadi* — if; *āgantā* — comes; *jarā-sutaḥ* — the son of Jarā; *bandhūn* — Our relatives; *haniṣyati* — he will kill; *atha vā* — or else; *neṣyate* — he will take; *sva* — to his own; *puram* — city; *balī* — strong.

Translation

“If powerful Jarāsandha comes while We two are busy fighting Kālayavana, Jarāsandha may kill Our relatives or else take them away to his capital.

ŚB 10.50.48

तस्मादद्य विधास्यामो दुर्गं द्विपददुर्गम् ।
तत्र ज्ञातीन् समाधाय यवनं घातयामहे ॥ ४८ ॥

*tasmād adya vidhāsyāmo
durgam dvipada-durgamam
tatra jñātīn samādhāya
yavanam ghātayāmahe*

Synonyms

tasmāt — therefore; *adya* — today; *vidhāsyāmah* — We will construct; *durgam* — a fortress; *dvipada* — to humans; *durgamam* — insurmountable; *tatra* — there; *jñātīn* — Our family members; *samādhāya* — settling; *yavanam* — the barbarian; *ghātayāmahe* — We will kill.

Translation

“Therefore We will immediately construct a fortress that no human force can penetrate. Let Us settle our family members there and then kill the barbarian king.”

ŚB 10.50.49

इति सम्मन्त्र्य भगवान् दुर्गं द्वादशयोजनम् ।
अन्तःसमुद्रे नगरं कृत्स्नाद्भुतमचीकरत् ॥ ४९ ॥

iti sammantrya bhagavān
durgam dvādaśa-yojanam
antaḥ-samudre nagaram
kṛtsnādbhutam acīkarat

Synonyms

iti — thus; *sammantrya* — consulting; *bhagavān* — the Supreme Personality of Godhead; *durgam* — a fortress; *dvādaśa-yojanam* — twelve *yojanas* (about one hundred miles); *antaḥ* — within; *samudre* — the sea; *nagaram* — a city; *kṛtsna* — with everything; *adbhutam* — wonderful; *acīkarat* — He had made.

Translation

After thus discussing the matter with Balarāma, the Supreme Personality of Godhead had a fortress twelve *yojanas* in circumference built within the sea. Inside that fort He had a city built containing all kinds of wonderful things.

ŚB 10.50.50-53

दृश्यते यत्र हि त्वाष्ट्रं विज्ञानं शिल्पनैपुणम् ।
 रथ्याचत्वरवीथीभिर्यथावास्तु विनिर्मितम् ॥ ५० ॥
 सुरद्रुमलतोद्यानविचित्रोपवनान्वितम् ।
 हेमशृङ्गैर्दिविस्पृग्भिः स्फटिकाट्टालगोपुरैः ॥ ५१ ॥
 राजतारकुटैः कोष्ठैर्हेमकुम्भैरलङ्कृतैः ।
 रत्नकूतैर्गृहैर्हेमैर्महामारकत स्थलैः ॥ ५२ ॥
 वास्तोष्पतीनां च गृहैर्वल्लभीभिश्च निर्मितम् ।
 चातुर्वर्ण्यजनाकीर्णं यदुदेवगृहोल्लसत् ॥ ५३ ॥

*drśyate yatra hi tvāṣṭram
 vijñānam śilpa-naipuṇam
 rathyā-catvara-vīthībhir
 yathā-vāstu vinirmitam
 sura-druma-latodyāna-
 vicitropavanānvitam
 hema-śṛṅgair divi-sprgbhiḥ
 sphaṭikāṭṭāla-gopuraiḥ
 rājatāraḥṭaiḥ koṣṭhair
 hema-kumbhair alaṅkṛtaiḥ
 ratna-kūtair grhair hemair
 mahā-mārakata-sthalaiḥ
 vāstoṣpatīnām ca grhair
 vallabhībhiś ca nirmitam
 cātur-varṇya-janākīrṇam
 yadu-deva-grhollasat*

Synonyms

drśyate — was seen; *yatra* — wherein; *hi* — indeed; *tvāṣṭram* — of Tvaṣṭā (Viśvakarmā), the architect of the demigods; *vijñānam* — the scientific knowledge; *śilpa* — in architecture; *naipunam* — the expertise; *rathyā* — with main avenues; *catvara* — courtyards; *vīthībhiḥ* — and commercial roads; *yathā-vāstu* — on ample plots of land; *vinirmitam* — constructed; *sura* — of the demigods; *druma* — having trees; *latā* — and creepers; *udyāna* — gardens; *vicitra* — splendid; *upavana* — and parks; *anvitam* — containing; *hema* — gold; *śṛṅgaiḥ* — having peaks; *divi* — the sky; *sprgbhiḥ* — touching; *sphaṭikā* — of crystal quartz; *attāla* — having upper levels;

gopuraih — with gateways; *rājata* — of silver; *ārakutaih* — and brass; *kosthaih* — with treasury buildings, warehouses and stables; *hema* — gold; *kumbhahih* — by pots; *alañkrtaih* — decorated; *ratna* — jeweled; *kūtaih* — having peaks; *grhahih* — with houses; *hemaih* — of gold; *mahā-mārakata* — with precious emeralds; *sthalaih* — having floors; *vāstoh* — of the households; *patinām* — belonging to the presiding deities; *ca* — and; *grhahih* — with temples; *vallabhībhih* — with watchtowers; *ca* — and; *nirmitam* — constructed; *cātuh-varnya* — of the four occupational orders; *jana* — with people; *ākīrnam* — filled; *yadu-deva* — of the Lord of the Yadus, Śrī Kṛṣṇa; *grha* — by the residences; *ullasat* — beautified.

Translation

In the construction of that city could be seen the full scientific knowledge and architectural skill of Viśvakarmā. There were wide avenues, commercial roads and courtyards laid out on ample plots of land; there were splendid parks, and also gardens stocked with trees and creepers from the heavenly planets. The gateway towers were topped with golden turrets touching the sky, and their upper levels were fashioned of crystal quartz. The gold-covered houses were adorned in front with golden pots and on top with jeweled roofs, and their floors were inlaid with precious emeralds. Beside the houses stood treasury buildings, warehouses, and stables for fine horses, all built of silver and brass. Each residence had a watchtower, and also a temple for its household deity. Filled with citizens of all four social orders, the city was especially beautified by the palaces of Śrī Kṛṣṇa, the Lord of the Yadus.

Purport

Śrīla Śrīdhara Svāmī explains that the state highways (*rathyāḥ*) were in front and the secondary roads (*vīthyāḥ*) behind, and between them were courtyards (*catvarāṇi*). Within these courtyards were surrounding walls, and within the walls stood golden residences, atop which shone crystal watchtowers crowned with golden pots. Thus the buildings were multistoried. The word *vāstu* indicates that the houses and buildings were constructed on ample plots of land, with plenty of room for green areas.

ŚB 10.50.54

सुधर्मा पारिजातं च महेन्द्रः प्राहिणोद्धरेः ।
यत्र चावस्थितो मर्त्यो मर्त्यधर्मेन युज्यते ॥ ५४ ॥

*sudharmām pārijātam ca
mahendraḥ prāhiṇod dhareḥ
yatra cāvasthito martyo
martya-dharmair na yujyate*

Synonyms

sudharmām — the Sudharmā assembly hall; *pārijātam* — the *pārijāta* tree; *ca* — and; *mahā-indrah* — Lord Indra, King of heaven; *prāhiṇot* — delivered; *hareḥ* — to Lord Kṛṣṇa; *yatra* — in which (Sudharmā); *ca* — and; *avasthitah* — situated; *martyah* — a mortal; *martya-dharmaih* — by the laws of mortality; *na yujyate* — is not affected.

Translation

Lord Indra brought Śrī Kṛṣṇa the Sudharmā assembly hall, standing within which a mortal man is not subject to the laws of mortality. Indra also gave the *pārijāta* tree.

ŚB 10.50.55

श्यामैकवर्णान् वरुणो हयान् शुक्लान्मनोजवान् ।
अष्टौ निधिपतिः कोशान् लोकपालो निजोदयान् ॥ ५५ ॥

*śyāmaika-varṇān varuṇo
hayān śuklān mano-javān
aṣṭau nidhi-patiḥ kośān
loka-pālo nijodayān*

Synonyms

śyāma — dark blue; *eka* — exclusively; *varṇān* — colored; *varuṇah* — Varuṇa, ruler of the oceans; *hayān* — horses; *śuklān* — white; *manah* — (as the) mind; *javān* — swift; *aṣṭau* — eight; *nidhi-patiḥ* — the treasurer of the demigods, Kuvera; *kośān* — treasures; *loka-pālah* — the rulers of various planets; *nija* — their own; *udayān* — opulences.

Translation

Lord Varuṇa offered horses as swift as the mind, some of which were pure dark-blue, others white. The treasurer of the demigods, Kuvera, gave his eight mystic treasures, and the rulers of various planets each presented their own opulences.

Purport

Śrīla Śrīdhara Svāmī comments as follows on this verse: “The master of the treasury is Kuvera, and the eight treasures are his *nidhis*. These are described as follows:

*padmaś caiva mahāpadmo
matsya-kūrmau tathaudakaḥ
nīlo mukundaḥ śaṅkhaś ca
nidhayo ’ṣṭau prakīrtitāḥ*

“The eight mystic treasures are called Padma, Mahāpadma, Matsya, Kūrma, Audaka, Nīla, Mukunda and Śaṅkha.”

ŚB 10.50.56

यद् यद् भगवता दत्तमाधिपत्यं स्वसिद्धये ।
सर्वं प्रत्यर्पयामासुर्हरौ भूमिगते नृप ॥ ५६ ॥
*yad yad bhagavatā dattam
ādhipatyam sva-siddhaye
sarvaṁ pratyarpayām āsur
harau bhūmi-gate nṛpa*

Synonyms

yat yat — whatever; *bhagavatā* — by the Supreme Lord; *dattam* — given; *ādhipatyam* — delegated power of control; *sva* — their own; *siddhaye* — for facilitating the exercise of authority; *sarvam* — all; *pratyarpayām āsuh* — they offered back; *harau* — to Kṛṣṇa; *bhūmi* — to the earth; *gate* — come; *nṛpa* — O King (Parikṣit).

Translation

The Supreme Lord having come to the earth, O King, these demigods now offered Him whatever powers of control He had previously delegated to them for the exercise of their particular authority.

ŚB 10.50.57

तत्र योगप्रभावेन नीत्वा सर्वजनं हरिः ।
 प्रजापालेन रामेण कृष्णः समनुमन्त्रितः ।
 निर्जगाम पुरद्वारात् पद्ममाली निरायुधः ॥ ५७ ॥

*tatra yoga-prabhāvena
 nītvā sarva-janaṁ hariḥ
 prajā-pālena rāmeṇa
 kṛṣṇaḥ samanumantritaḥ
 nirjagāma pura-dvārāt
 padma-mālī nirāyudhaḥ*

Synonyms

tatra — there; *yoga* — of His mystic potency; *prabhāvena* — by the power; *nītvā* — bringing; *sarva* — all; *janam* — His subjects; *hariḥ* — Lord Kṛṣṇa; *prajā* — of the citizens; *pālena* — by the protector; *rāmeṇa* — Lord Balarāma; *kṛṣṇaḥ* — Lord Kṛṣṇa; *samanumantritaḥ* — advised; *nirjagāma* — went out; *pura* — of the city; *dvārāt* — by the gate; *padma* — of lotus flowers; *mālī* — wearing a garland; *nirāyudhaḥ* — without weapons.

Translation

After transporting all His subjects to the new city by the power of His mystic Yoga-māyā, Lord Kṛṣṇa consulted with Lord Balarāma, who had remained in Mathurā to protect it. Then, wearing a garland of lotuses but bearing no weapons, Lord Kṛṣṇa went out of Mathurā by its main gate.

Purport

Śrīla Viśvanātha Cakravartī quotes the following verses from *Śrī Padma Purāṇa*, *Uttara-khaṇḍa*, to describe how Lord Kṛṣṇa transferred the citizens from Mathurā to Dvārakā:

*susuptān mathurāyān tu
paurāṁs tatra janārdanaḥ
uddhṛtya sahasā rātrau
dvārakāyām nyaveśayat
prabuddhās te janāḥ sarve
putra-dāra-samanvitāḥ
haima-harmya-tale viṣṭā
vismayaṁ paramaṁ yayuḥ*

“In the middle of the night, as the citizens of Mathurā slept, Lord Janārdana suddenly removed them from that city and placed them in Dvārakā. When the men awoke, they were all amazed to find themselves, their children and their wives sitting inside palaces made of gold.”

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Fiftieth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “Kṛṣṇa Establishes the City of Dvārakā.”