

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 77



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER SEVENTY-SEVEN

Lord Kṛṣṇa Slays the Demon Śālva

This chapter describes how Lord Śrī Kṛṣṇa disposed of Śālva, the master of deception, and destroyed his airship Saubha.

Having been removed from the battlefield, Pradyumna was extremely ashamed, and He ordered His driver to take His chariot once again into the presence of Dyumān. As Pradyumna fought with Dyumān, other Yadu heroes like Gada, Sātyaki, and Sāmba began to create havoc among Śālva's army. The battle continued in this way for twenty-seven days and nights.

When Lord Kṛṣṇa returned to Dvārakā, He found it under siege. At once He ordered Dārūka to drive Him onto the battlefield. Suddenly Śālva noticed the Lord and threw his spear at Kṛṣṇa's charioteer, but the Lord shattered the weapon into hundreds of pieces and pierced Śālva and his Saubha vehicle with numerous arrows. Śālva responded by shooting an arrow that struck Kṛṣṇa's left arm. Amazingly, the Lord dropped the Śārṅga bow He was holding in His left hand. The demigods watching the battle cried out in alarm upon seeing the bow fall, while Śālva took the opportunity to insult Kṛṣṇa.

Lord Kṛṣṇa then struck Śālva with His club, but the demon, vomiting blood, disappeared. A moment later a man came before Lord Kṛṣṇa and, after offering Him obeisances, introduced himself as a messenger from Mother Devakī. The man informed the Lord that His father, Vasudeva, had been kidnapped by Śālva. Upon hearing this, Lord Kṛṣṇa seemed to lament like an ordinary man. Śālva then led forward someone who looked just like Vasudeva, decapitated him and took the head with him into his Saubha airship. Lord Śrī Kṛṣṇa, however, could understand the magic tricks of Śālva. Thus He pierced Śālva with a shower of arrows and struck the Saubha vehicle with His club, demolishing it. Śālva descended from his airplane and rushed toward Lord Kṛṣṇa to attack Him, but the Lord took up His Sudarśana disc and severed Śālva's head from his body.

With the killing of Śālva, the demigods in the sky played kettledrums in jubilation. The demon Dantavakra then took a vow to avenge his friend Śālva's death.

ŚB 10.77.1

श्रीशुक उवाच
स उपस्पृश्य सलिलं दंशितो धृतकार्मुकः ।
नय मां द्युमतः पार्श्वं वीरस्येत्याह सारथिम् ॥ १ ॥

śrī-śuka uvāca
sa upaspr̥śya salilam̐
daṁśito dhr̥ta-kārmukah̐
naya mām̐ dyumataḥ pārs̥vam̐
vīrasyety āha sārathim̐

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *sah* — He (Pradyumna); *upaspr̥śya* — touching; *salilam* — water; *daṁśitah* — fastening His armor; *dhr̥ta* — taking up; *kārmukah* — His bow; *naya* — take; *mam* — Me; *dyumataḥ* — of Dyumān; *pārs̥vam* — to the side; *vīrasya* — of the hero; *iti* — thus; *āha* — He spoke; *sārathim* — to His driver.

Translation

Śukadeva Gosvāmī said: After refreshing Himself with water, putting on His armor and picking up His bow, Lord Pradyumna told His driver, “Take Me back to where the hero Dyumān is standing.”

Purport

Pradyumna was eager to rectify the discrepancy of His having left the battlefield when His chariot driver carried Him away unconscious.

ŚB 10.77.2

विधमन्तं स्वसैन्यानि द्युमन्तं रुक्मिणीसुतः ।
प्रतिहत्य प्रत्यविध्यान्नाराचैरष्टभिः स्मयन् ॥ २ ॥

vidhamantaṁ sva-sainyāni
dyumantaṁ rukmiṇī-sutaḥ
pratihatya pratyavidhyān
nārācair̥ aṣṭabhiḥ smayan

Synonyms

vidhamantam — smashing; sva — His; sainyāni — soldiers; dyumantam — Dyumān; rukmini-sutah — the son of Rukmiṇī (Pradyumna); pratihatya — counterattacking; pratyavidhyāt — He struck back; nārācaih — with special arrows made of iron; astabhih — eight; smayan — while smiling.

Translation

In Pradyumna’s absence, Dyumān had been devastating His army, but now Pradyumna counterattacked Dyumān and, smiling, pierced him with eight nārāca arrows.

Purport

Śrīla Viśvanātha Cakravartī comments that Pradyumna challenged Dyumān, saying “Now see if you can strike Me!” After saying this and allowing Dyumān to shoot his weapons, Pradyumna released His own deadly arrows.

ŚB 10.77.3

चतुर्भिश्चतुरो वाहान् सूतमेकेन चाहनत् ।
 द्वाभ्यं धनुश्च केतुं च शरेणान्येन वै शिरः ॥ ३ ॥
caturbhiś caturo vāhān
sūtam ekena cāhanat
dvābhyam̐ dhanuś ca ketum̐ ca
śareṇānyena vai śiraḥ

Synonyms

caturbhih — with four (arrows); caturah — four; vāhān — carriers; sūtam — the driver; ekena — with one; ca — and; ahanat — He struck; dvābhyām — with two; dhanuh — the bow; ca — and; ketum — the flag; ca — and; śarena — with an arrow; anyena — another; vai — indeed; śiraḥ — the head.

Translation

With four of these arrows He struck Dyumān’s four horses, with one arrow, his driver, with two more arrows, his bow and chariot flag, and with the last arrow, Dyumān’s head.

ŚB 10.77.4

गदसात्यकिसाम्बाद्या जघ्नुः सौभपतेर्बलम् ।
पेतुः समुद्रे सौभेयाः सर्वे सञ्छिन्नकन्धराः ॥ ४ ॥

gada-sātyaki-sāmbādyā
jaghnuḥ saubha-pater balam
petuḥ samudre saubheyāḥ
sarve sañchinna-kandharāḥ

Synonyms

gada-sātyaki-sāmba-ādyāḥ — Gada, Sātyaki, Sāmba and others; *jaghnuḥ* — they killed; *saubha-pateḥ* — of the master of Saubha (Śālva); *balam* — the army; *petuḥ* — they fell; *samudre* — into the ocean; *saubheyāḥ* — those who were standing inside Saubha; *sarve* — all; *sañchinna* — cut through; *kandharāḥ* — whose necks.

Translation

Gada, Sātyaki, Sāmba and others began killing Śālva's army, and thus all the soldiers inside the airship began falling into the ocean, their necks severed.

ŚB 10.77.5

एवं यदूनां शाल्वानां निघ्नतामितरेतरम् ।
युद्धं त्रिनवरात्रं तदभूत्तुमुलमुल्बणम् ॥ ५ ॥

evam yadūnām śālvānām
nighnatām itaretaram
yuddham tri-nava-rātram tad
abhūt tumulam ulbaṇam

Synonyms

evam — thus; *yadūnām* — of the Yadus; *śālvānām* — and the followers of Śālva; *nighnatām* — striking; *itara-itaram* — one another; *yuddham* — fight; *tri* — three times; *nava* — nine; *rātram* — for nights; *tad* — that; *abhūt* — was; *tumulam* — tumultuous; *ulbanam* — fearsome.

Translation

As the Yadus and Śālva's followers thus went on attacking one another, the tumultuous, fearsome battle continued for twenty-seven days and nights.

ŚB 10.77.6-7

इन्द्रप्रस्थं गतः कृष्ण आहूतो धर्मसूनुना ।
 राजसूयेऽथ निवृत्ते शिशुपाले च संस्थिते ॥ ६ ॥
 कुरुवृद्धाननुज्ञाप्य मुनींश्च ससुतां पृथाम् ।
 निमित्तान्यतिघोराणि पश्यन् द्वारवतीं ययौ ॥ ७ ॥

indraprastham gataḥ kṛṣṇa
āhūto dharma-sūnunā
rājasūye 'tha nivṛtte
śiśupāle ca saṁsthite
kuru-vṛddhān anujñāpya
munīmś ca sa-sutām pṛthām
nimittāny ati-ghorāṇi
paśyan dvāravatīm yayau

Synonyms

indraprastham — to Indraprastha, the capital of the Pāṇḍavas; gataḥ — gone; kṛṣṇaḥ — Lord Kṛṣṇa; āhūtaḥ — called; dharma-sūnunā — by the son of Yamarāja, religion personified (King Yudhiṣṭhira); rājasūye — the Rājasūya sacrifice; atha — then; nivṛtte — when it was complete; śiśupāle — Śiśupāla; ca — and; saṁsthite — when he had been killed; kuru-vṛddhān — of the elders of the Kuru dynasty; anujñāpya — taking leave; munīn — of the sages; ca — and; sa — with; sutām — her sons (the Pāṇḍavas); pṛthām — of Queen Kuntī; nimittāni — bad omens; ati — very; ghorāṇi — terrible; paśyan — seeing; dvāravatīm — to Dvārakā; yayau — He went.

Translation

Invited by Yudhiṣṭhira, the son of Dharma, Lord Kṛṣṇa had gone to Indraprastha. Now that the Rājasūya sacrifice had been completed and Śiśupāla killed, the Lord began to see inauspicious omens. So He took leave of the Kuru elders and the great sages, and also of Pṛthā and her sons, and returned to Dvārakā.

ŚB 10.77.8

आह चाहमिहायात आर्यमिश्राभिसङ्गतः ।
 राजन्याश्चैद्यपक्षीया नूनं हन्युः पुरीं मम ॥ ८ ॥

*āha cāham ihāyāta
 ārya-miśrābhisaṅgataḥ
 rājanyāś caidya-pakṣiyā
 nūnaṁ hanyuḥ purīm mama*

Synonyms

āha — He said; ca — and; aham — I; iha — to this place (Indraprastha); āyātaḥ — having come; ārya — by My elder (brother Balarāma); miśra — the distinguished personality; abhisaṅgataḥ — accompanied; rājanyāḥ — kings; caidya-pakṣiyāḥ — siding with Caidya (Śiśupāla); nūnam — certainly; hanyuḥ — must be attacking; purīm — city; mama — My.

Translation

The Lord said to Himself: Because I have come here with My respected elder brother, kings partial to Śiśupāla may well be attacking My capital city.

ŚB 10.77.9

वीक्ष्य तत् कदनं स्वानां निरूप्य पुररक्षणम् ।
 सौभं च शाल्वराजं च दारुकं प्राह केशवः ॥ ९ ॥

*vīkṣya tat kadanam svānām
 nirūpya pura-rakṣaṇam
 saubham ca śālva-rājam ca
 dārukam prāha keśavaḥ*

Synonyms

vīkṣya — seeing; tat — that; kadanam — destruction; svānām — of His own men; nirūpya — arranging; pura — of the city; raksanam — for protection; saubham — the vehicle Saubha; ca — and; śālva-rājam — the King of the Śālva province; ca — and; dārukam — to Dāruka, His chariot driver; prāha — spoke; keśavaḥ — Lord Kṛṣṇa.

Translation

[Śukadeva Gosvāmī continued:] After He arrived at Dvārakā and saw how His people were threatened with destruction, and also saw Śālva and his Saubha airship, Lord Keśava arranged for the city's defense and then addressed Dāruka as follows.

Purport

Lord Kṛṣṇa placed Śrī Balarāma in a strategic position to guard the city, and He also appointed a special guard for Śrī Rukmiṇī and the other queens inside the palaces. According to Śrīla Viśvanātha Cakravartī, by a secret route special soldiers conveyed the queens to safety inside Dvārakā.

ŚB 10.77.10

रथं प्रापय मे सूत शाल्वस्यान्तिकमाशु वै ।
सम्भ्रमस्ते न कर्तव्यो मायावी सौभराड्यम् ॥ १० ॥

*ratham prāpaya me sūta
śālvasyāntikam āśu vai
sambhramas te na kartavyo
māyāvī saubha-rāḍ ayam*

Synonyms

ratham — chariot; *prāpaya* — bring; *me* — My; *sūta* — O driver; *śālvasya* — of Śālva; *antikam* — into the proximity; *āśu* — quickly; *vai* — indeed; *sambhramah* — bewilderment; *te* — by you; *na kartavyah* — should not be experienced; *māyā-vī* — a great magician; *saubha-rāt* — lord of Saubha; *ayam* — this.

Translation

[Lord Kṛṣṇa said:] O driver, quickly take My chariot near Śālva. This lord of Saubha is a powerful magician; don't let him bewilder you.

ŚB 10.77.11

इत्युक्तश्चोदयामास रथमास्थाय दारुकः ।
विशन्तं ददृशुः सर्वे स्वे परे चारुणानुजम् ॥ ११ ॥

*ity uktaś codayām āsa
ratham āsthāya dārukaḥ
viśantam dadṛśuḥ sarve
sve pare cāruṇānujam*

Synonyms

iti — thus; *uktah* — told; *codayām āsa* — he drove forward; *ratham* — the chariot; *āsthāya* — taking control of it; *dārukah* — Dārūka; *viśantam* — entering; *dadrśuh* —

saw; sarve — everyone; sve — His own men; pare — the opposite party; ca — also; aruna-anujam — the younger brother of Aruṇa (Garuḍa, on Lord Kṛṣṇa's flag).

Translation

Thus ordered, Dāruka took command of the Lord's chariot and drove forth. As the chariot entered the battlefield, everyone there, both friend and foe, caught sight of the emblem of Garuḍa.

ŚB 10.77.12

शाल्वश्च कृष्णमालोक्य हतप्रायबलेश्वरः ।
 प्राहरत् कृष्णसूताय शक्तिं भीमरवां मृधे ॥ १२ ॥
śālvaś ca kṛṣṇam ālokya
hata-prāya-baleśvaraḥ
prāharat kṛṣṇa-sūtaya
śaktim bhīma-ravām mṛdhe

Synonyms

śālvah — Śālva; ca — and; kṛṣṇam — Lord Kṛṣṇa; ālokya — seeing; hata — destroyed; prāya — virtually; bala — of an army; iśvaraḥ — the master; prāharat — he cast; kṛṣṇa-sūtāya — at Kṛṣṇa's chariot driver; śaktim — his spear; bhīma — frightening; ravām — whose roaring sound; mṛdhe — on the battlefield.

Translation

When Śālva, the master of a decimated army, saw Lord Kṛṣṇa approaching, he hurled his spear at the Lord's charioteer. The spear roared frighteningly as it flew across the battlefield.

ŚB 10.77.13

तामापतन्तीं नभसि महोल्कामिव रंहसा ।
 भासयन्तीं दिशः शौरिः सायकैः शतधाच्छिनत् ॥ १३ ॥
tām āpatantīm nabhasi
maholkām iva raṁhasā
bhāsayantīm diśaḥ śauriḥ
sāyakaiḥ śatadhācchinat

Synonyms

tām — that; āpatantīm — flying toward; nabhasi — in the sky; mahā — great; ulkām — a meteor; iva — like; ramhasā — swiftly; bhāsayantīm — illuminating; diśah — the directions; śaurih — Lord Kṛṣṇa; sāyakaih — with His arrows; śatadhā — in hundreds of pieces; acchinat — cut.

Translation

Śālva's hurtling spear lit up the whole sky like a mighty meteor, but Lord Śauri tore the great weapon into hundreds of pieces with His arrows.

ŚB 10.77.14

तं च षोडशभिर्विद्ध्वा बाणैः सौभं च खे भ्रमत् ।
अविध्यच्छरसन्दोहैः खं सूर्य इव रश्मिभिः ॥ १४ ॥

*taṁ ca ṣoḍaśabhir viddhvā
bānaiḥ saubhaṁ ca khe bhramat
avidhyac chara-sandohaiḥ
khaṁ sūrya iva raśmibhiḥ*

Synonyms

taṁ — him, Śālva; ca — and; ṣoḍaśabhiḥ — with sixteen; viddhvā — piercing; bānaiḥ — arrows; saubham — Saubha; ca — also; khe — in the sky; bhramat — wandering; avidhyat — He struck; śara — of arrows; sandohaiḥ — with torrents; kham — the sky; sūryah — the sun; iva — as; raśmibhiḥ — with its rays.

Translation

Lord Kṛṣṇa then pierced Śālva with sixteen arrows and struck the Saubha airship with a deluge of arrows as it darted about the sky. Firing His arrows, the Lord appeared like the sun flooding the heavens with its rays.

ŚB 10.77.15

शाल्वः शौरेस्तु दोः सव्यं सशार्ङ्गं शार्ङ्गधन्वनः ।
बिभेद न्यपतद्धस्ताच्छार्ङ्गमासीत्तदद्भुतम् ॥ १५ ॥

*śālvaḥ śaures tu doḥ savyaṁ
sa-śāṅgam śāṅga-dhanvaṇaḥ*

*bibheda nyapatad dhastāc
chārṅgam āsīt tad adbhutam*

Synonyms

śālvah — Śālva; *śaureh* — of Lord Kṛṣṇa; *tu* — but; *doh* — the arm; *savyam* — left; *sa* — with; *śārṅgam* — the Lord's bow, called Śārṅga; *śārṅga-dhanvanah* — of Him who is called Śārṅga-dhanvā; *bibheda* — struck; *nyapatat* — fell; *hastāt* — from His hand; *śārṅgam* — the Śārṅga bow; *āsīt* — was; *tat* — this; *adbhutam* — amazing.

Translation

Śālva then managed to strike Lord Kṛṣṇa's left arm, which held His bow Śārṅga, and, amazingly, Śārṅga fell from His hand.

ŚB 10.77.16

हाहाकारो महानासीद् भूतानां तत्र पश्यताम् ।
निनद्य सौभराडुच्चैरिदमाह जनार्दनम् ॥ १६ ॥

*hāhā-kāro mahān āsīd
bhūtānām tatra paśyatām
ninadya saubha-rād uccair
idam āha janārdanam*

Synonyms

hāhā-kārah — a cry of dismay; *mahān* — great; *āsīt* — arose; *bhūtānām* — among the living beings; *tatra* — there; *paśyatām* — who were witnessing; *ninadya* — roaring; *saubha-rāt* — the lord of Saubha; *uccaih* — loudly; *idam* — this; *āha* — said; *janārdanam* — to Lord Kṛṣṇa.

Translation

Those who witnessed this all cried out in dismay. Then the master of Saubha roared loudly and addressed Lord Janārdana.

ŚB 10.77.17-18

यत्त्वया मूढ नः सख्युभ्रातुभार्या हतेक्षताम् ।
प्रमत्तः स सभामध्ये त्वया व्यापादितः सखा ॥ १७ ॥

तं त्वाद्य निशितैर्बाणैरपराजितमानिनम् ।
 नयाम्यपुनरावृत्तिं यदि तिष्ठेर्ममाग्रतः ॥ १८ ॥
yat tvayā mūḍha naḥ sakhyur
bhrātur bhāryā hrteḥsatām
pramattaḥ sa sabhā-madhye
tvayā vyāpāditaḥ sakhā
taṁ tvādya niśitair bāṇair
aparājita-māninam
nayāmy apunar-āvṛttim
yadi tiṣṭher mamāgrataḥ

Synonyms

yat — since; *tvayā* — by You; *mūḍha* — O fool; *naḥ* — our; *sakhyuh* — of the friend (Śiśupāla); *bhrātuh* — of (Your) brother (or more exactly, cousin); *bhāryā* — the bride; *hrtā* — taken away; *iksatām* — as (we) looked on; *pramattah* — inattentive; *sah* — he, Śiśupāla; *sabhā* — the assembly (of the Rājasūya sacrifice); *madhye* — within; *tvayā* — by You; *vyāpāditaḥ* — killed; *sakhā* — my friend; *tam tvā* — You Yourself; *adya* — today; *niśitaih* — sharp; *bāṇaih* — with arrows; *aparājita* — invincible; *māninam* — who presume Yourself; *nayāmi* — I will send; *apunah-āvṛttim* — to the realm of no return; *yadi* — if; *tiṣṭheh* — You will stand; *mama* — of me; *agrataḥ* — in front.

Translation

[Śālva said:] You fool! Because in our presence You kidnapped the bride of our friend Śiśupāla, Your own cousin, and because You later murdered him in the sacred assembly while he was inattentive, today with my sharp arrows I will send You to the land of no return! Though You think Yourself invincible, I will kill You now if You dare stand before me.

ŚB 10.77.19

श्रीभगवानुवाच
 वृथा त्वं कत्थसे मन्द न पश्यस्यन्तिकेऽन्तकम् ।
 पौरुषं दर्शयन्ति स्म शूरा न बहुभाषिणः ॥ १९ ॥
śrī-bhagavān uvāca
vṛthā tvam katthase manda

*na paśyasy antike 'ntakam
paurusam darśayanti sma
śūrā na bahu-bhāṣiṇaḥ*

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *vrthā* — in vain; *tvam* — you; *katthase* — boast; *manda* — O dull one; *na paśyasi* — you do not see; *antike* — near; *antakam* — death; *paurusam* — their prowess; *darśayanti* — demonstrate; *sma* — indeed; *śūrāḥ* — heroes; *na* — not; *bahu* — much; *bhāṣiṇaḥ* — speaking.

Translation

The Supreme Lord said: O dullard, you boast in vain, since you fail to see death standing near you. Real heroes do not talk much but rather show their prowess in action.

ŚB 10.77.20

इत्युक्त्वा भगवाञ्छाल्वं गदया भीमवेगया ।
तताड जत्रौ संरब्धः स चकम्पे वमन्नसृक् ॥ २० ॥
*ity uktvā bhagavān chālvaṁ
gadayā bhīma-vegayā
tatāḍa jatrau saṁrabdhaḥ
sa cakampe vamanṁ asṛk*

Synonyms

iti — thus; *uktvā* — speaking; *bhagavān* — the Lord; *śālvam* — Śālva; *gadayā* — with His club; *bhīma* — fearsome; *vegayā* — whose force and speed; *tatāḍa* — struck; *jatrau* — on the collarbone; *saṁrabdhaḥ* — infuriated; *sah* — he; *cakampe* — trembled; *vaman* — vomiting; *asrk* — blood.

Translation

Having said this, the furious Lord swung His club with frightening power and speed and hit Śālva on the collarbone, making him tremble and vomit blood.

ŚB 10.77.21

गदायां सन्निवृत्तायां शाल्वस्त्वन्तरधीयत ।
 ततो मुहूर्त आगत्य पुरुषः शिरसाच्युतम् ।
 देवक्या प्रहितोऽस्मीति नत्वा प्राह वचो रुदन् ॥ २१ ॥

*gadāyām sannivṛttāyām
 śālvas tv antaradhiyata
 tato muhūrta āgatya
 puruṣaḥ śirasācyutam
 devakyā prahito 'smīti
 natvā prāha vaco rudan*

Synonyms

gadāyām — the club; *sannivṛttāyām* — when it was withdrawn; *śālvaḥ* — Śālva; *tu* — but; *antaradhiyata* — disappeared; *tataḥ* — then; *muhūrte* — after a moment; *āgatya* — coming; *puruṣaḥ* — a man; *śirasā* — with his head; *acyutam* — to Lord Kṛṣṇa; *devakyā* — by Mother Devakī; *prahitaḥ* — sent; *asmi* — I am; *iti* — so saying; *natvā* — bowing down; *prāha* — he spoke; *vacah* — these words; *rudan* — crying.

Translation

But as soon as Lord Acyuta withdrew His club, Śālva disappeared from sight, and a moment later a man approached the Lord. Bowing his head down to Him, he announced, “Devakī has sent me,” and, sobbing, spoke the following words.

ŚB 10.77.22

कृष्ण कृष्ण महाबाहो पिता ते पितृवत्सल ।
 बद्ध्वापनीतः शाल्वेन सौनिकेन यथा पशुः ॥ २२ ॥

*kṛṣṇa kṛṣṇa mahā-bāho
 pitā te pitṛ-vatsala
 baddhvāpanītaḥ śālvena
 saunikena yathā paśuḥ*

Synonyms

kṛṣṇa kṛṣṇa — O Kṛṣṇa, Kṛṣṇa; *mahā-bāho* — O mighty-armed one; *pitā* — father; *te* — Your; *pitṛ* — to Your parents; *vatsala* — O You who are so affectionate; *baddhvā*

— being captured; [apanītaḥ](#) — taken away; [śālvena](#) — by Śālva; [saunikena](#) — by a butcher; [yathā](#) — as; [paśuḥ](#) — a domestic animal.

Translation

[The man said:] O Kṛṣṇa, Kṛṣṇa, mighty-armed one, who are so affectionate to Your parents! Śālva has seized Your father and taken him away, as a butcher leads an animal to slaughter.

ŚB 10.77.23

निशम्य विप्रियं कृष्णो मानुषीं प्रकृतिं गतः ।
विमनस्को घृणी स्नेहाद् बभाषे प्राकृतो यथा ॥ २३ ॥

*niśamya vipriyaṁ kṛṣṇo
mānusīm prakṛtiṁ gataḥ
vimanasko ghrṇī snehād
babhāṣe prākṛto yathā*

Synonyms

[niśamya](#) — hearing; [vipriyam](#) — disturbing words; [kṛṣṇaḥ](#) — Lord Kṛṣṇa; [mānusīm](#) — humanlike; [prakṛtim](#) — a nature; [gataḥ](#) — having assumed; [vimanaskah](#) — unhappy; [ghrṇī](#) — compassionate; [snehāt](#) — out of love; [babhāṣe](#) — He spoke; [prākṛtaḥ](#) — an ordinary person; [yathā](#) — like.

Translation

When He heard this disturbing news, Lord Kṛṣṇa, who was playing the role of a mortal man, showed sorrow and compassion, and out of love for His parents He spoke the following words like an ordinary conditioned soul.

ŚB 10.77.24

कथं राममसम्भ्रान्तं जित्वाजेयं सुरासुरैः ।
शाल्वेनाल्पीयसा नीतः पिता मे बलवान् विधिः ॥ २४ ॥

*katham rāmam asambhrāntaṁ
jītvājeyaṁ surāsuraīḥ
śālvenālpīyasā nītaḥ
pitā me balavān vidhiḥ*

Synonyms

katham — how; rāmam — Lord Balarāma; asambhrāntam — never confused; jītvā — defeating; ajeyam — undefeatable; sura — by demigods; asuraih — and demons; śālvena — by Śālva; alpiyasā — very small; nītah — taken; pitā — father; me — My; bala-vān — powerful; vidhih — fate.

Translation

[Lord Kṛṣṇa said:] Balarāma is ever vigilant, and no demigod or demon can defeat Him. So how could this insignificant Śālva defeat Him and abduct My father? Indeed, fate is all-powerful !

ŚB 10.77.25

इति ब्रुवाणे गोविन्दे सौभराट् प्रत्युपस्थितः ।
वसुदेवमिवानीय कृष्णं चेदमुवाच सः ॥ २५ ॥

*iti bruvāṇe govinde
saubha-rāṭ pratyupasthitaḥ
vasudevam ivānīya
kṛṣṇam cedam uvāca saḥ*

Synonyms

iti — thus; bruvāṇe — saying; govinde — Lord Kṛṣṇa; saubha-rāṭ — the master of Saubha (Śālva); pratyupasthitaḥ — came forward; vasudevam — Vasudeva, Lord Kṛṣṇa's father; iva — as if; ānīya — leading; kṛṣṇam — to Lord Kṛṣṇa; ca — and; idam — this; uvāca — said; saḥ — he.

Translation

After Govinda spoke these words, the master of Saubha again appeared, apparently leading Vasudeva before the Lord. Śālva then spoke as follows.

ŚB 10.77.26

एष ते जनिता तातो यदर्थमिह जीवसि ।
वधिष्ये वीक्षतस्तेऽमुमीशश्चेत् पाहि बालिश ॥ २६ ॥

*eṣa te janitā tāto
yad-artham iha jīvasi*

vadhīsyē vīkṣatas te 'mum
īśaś cet pāhi bālīśa

Synonyms

esah — this; *te* — Your; *janitā* — father who begot You; *tātah* — dear; *yat-artham* — for whose sake; *iha* — in this world; *jīvasi* — You live; *vadhīsyē* — I shall kill; *vīksatah te* — as You witness; *amum* — him; *īśah* — able; *cet* — if; *pāhi* — save him; *bālīśa* — O childish one.

Translation

[Śālva said:] Here is Your dear father, who begot You and for whose sake You are living in this world. I shall now kill him before Your very eyes. Save him if You can, weakling !

ŚB 10.77.27

एवं निर्भर्त्स्य मायावी खड्गेनानकदुन्दुभेः ।
उत्कृत्य शिर आदाय खस्थं सौभं समाविशत् ॥ २७ ॥
evam nirbhartsya māyāvī
khaḍgenānakadundubheḥ
utkrtya śira ādāya
kha-stham saubham samāviśat

Synonyms

evam — thus; *nirbhartsya* — mocking; *māyā-vī* — the magician; *khadgena* — with his sword; *ānakadundubheḥ* — of Śrī Vasudeva; *utkrtya* — cutting off; *śirah* — the head; *ādāya* — taking it; *kha* — in the sky; *stham* — situated; *saubham* — Saubha; *samāviśat* — he entered.

Translation

After he had mocked the Lord in this way, the magician Śālva appeared to cut off Vasudeva's head with his sword. Taking the head with him, he entered the Saubha vehicle, which was hovering in the sky.

ŚB 10.77.28

ततो मुहूर्तं प्रकृतावुपप्लुतः स्वबोध आस्ते स्वजनानुषङ्गतः ।
महानुभावस्तदबुध्यदासुरीं मायां स शाल्वप्रसृतां मयोदिताम् ॥ २८ ॥

*tato muhūrtaṁ prakṛtāv upaplutaḥ
sva-bodha āste sva-janānuṣaṅgataḥ
mahānubhāvas tad abudhyad āsurīm
māyām sa śālva-prasṛtām mayoditām*

Synonyms

tataḥ — then; *muhūrtaṁ* — for a moment; *prakṛtau* — in ordinary (human) nature; *upaplutaḥ* — absorbed; *sva-bodhah* — (although) fully self-cognizant; *āste* — He remained; *sva-jana* — for His dear ones; *anusāṅgataḥ* — due to His affection; *mahā-anubhāvah* — the possessor of great powers of perception; *tat* — that; *abudhyat* — recognized; *āsurīm* — demoniac; *māyām* — the illusory magic; *sah* — He; *śālva* — by Śālva; *prasṛtām* — utilized; *maya* — by Maya Dānava; *uditām* — developed.

Translation

By nature Lord Kṛṣṇa is full in knowledge, and He possesses unlimited powers of perception. Yet for a moment, out of great affection for His loved ones, He remained absorbed in the mood of an ordinary human being. He soon recalled, however, that this was all a demoniac illusion engineered by Maya Dānava and employed by Śālva.

ŚB 10.77.29

न तत्र दूतं न पितुः कलेवरं प्रबुद्ध आजौ समपश्यदच्युतः ।
स्वाप्नं यथा चाम्बरचारिणं रिपुं सौभस्थमालोक्य निहन्तुमुद्यतः ॥ २९ ॥

*na tatra dūtam na pituḥ kalevaram
prabuddha ājau samapaśyad acyutaḥ
svāpnam yathā cāmbara-cāriṇam ripuṁ
saubha-stham ālokya nihantum udyataḥ*

Synonyms

na — not; *tatra* — there; *dūtam* — the messenger; *na* — nor; *pituḥ* — of His father; *kalevaram* — the body; *prabuddhah* — alert; *ājau* — on the battlefield; *samapaśyat* — saw; *acyutaḥ* — Lord Kṛṣṇa; *svāpnam* — in a dream; *yathā* — like; *ca* — and; *ambara* — in the sky; *cāriṇam* — moving; *ripum* — His enemy (Śālva); *saubha-stham* —

sitting in the Saubha plane; [ālokya](#) — seeing; [nihantum](#) — to kill him; [udyatah](#) — He prepared.

Translation

Now alert to the actual situation, Lord Acyuta saw before Him on the battlefield neither the messenger nor His father's body. It was as if He had awakened from a dream. Seeing His enemy flying above Him in his Saubha plane, the Lord then prepared to kill him.

ŚB 10.77.30

एवं वदन्ति राजर्षे ऋषयः के च नान्विताः ।
यत् स्ववाचो विरुध्येत नूनं ते न स्मरन्त्युत ॥ ३० ॥

*evam vadanti rājarṣe
ṛṣayaḥ ke ca nānvitāḥ
yat sva-vāco virudhyeta
nūnam te na smaranty uta*

Synonyms

[evam](#) — so; [vadanti](#) — say; [rāja-rṣe](#) — O sage among kings (Parikṣit); [ṛṣayah](#) — sages; [ke ca](#) — some; [na](#) — not; [anvitāḥ](#) — reasoning correctly; [yat](#) — since; [sva](#) — their own; [vācaḥ](#) — words; [virudhyeta](#) — are contradicted; [nūnam](#) — for certain; [te](#) — they; [na smaranti](#) — do not remember; [uta](#) — indeed.

Translation

Such is the account given by some sages, O wise King, but those who speak in this illogical way are contradicting themselves, having forgotten their own previous statements.

Purport

If someone thinks that Lord Kṛṣṇa was actually bewildered by Śālva's magic and that the Lord was subjected to ordinary mundane lamentation, such an opinion is illogical and contradictory, since it is well known that Lord Kṛṣṇa is the Supreme Personality of Godhead, transcendental and absolute. This will be further explained in the following verses.

ŚB 10.77.31

क्व शोकमोहौ स्नेहो वा भयं वा येऽज्ञसम्भवाः ।
क्व चाखण्डितविज्ञानज्ञानैश्वर्यस्त्वखण्डितः ॥ ३१ ॥

*kva śoka-mohau sneho vā
bhayaṁ vā ye 'jñā-sambhavāḥ
kva cākhaṇḍita-vijñāna-
jñānaiśvaryaś tv akhaṇḍitaḥ*

Synonyms

kva — where; *śoka* — lamentation; *mohau* — and bewilderment; *snehah* — material affection; *vā* — or; *bhayam* — fear; *vā* — or; *ye* — those which; *ajñā* — out of ignorance; *sambhavāḥ* — born; *kva ca* — and where, on the other hand; *akhandita* — infinite; *vijñāna* — whose perception; *jñāna* — knowledge; *aiśvaryaḥ* — and power; *tu* — but; *akhanditaḥ* — the infinite Supreme Lord.

Translation

How can lamentation, bewilderment, material affection or fear, all born out of ignorance, be ascribed to the infinite Supreme Lord, whose perception, knowledge and power are all similarly infinite?

Purport

Śrīla Prabhupāda writes: “Lamentation, aggrievement and bewilderment are characteristics of conditioned souls, but how can such things affect the person of the Supreme, who is full of knowledge, power and all opulence? Actually, it is not at all possible that Lord Kṛṣṇa was misled by the mystic jugglery of Śālva. He was displaying His pastime of playing the role of a human being.”

All the great *Bhāgavatam* commentators conclude that grief, illusion, attachment and fear, which arise out of ignorance of the soul, can never be present in the transcendental dramatic pastimes enacted by the Lord. Śrīla Jīva Gosvāmī gives many examples from Kṛṣṇa’s pastimes to illustrate this point. For instance, when the cowherd boys entered the mouth of Aghāsura, Lord Kṛṣṇa was apparently astonished. Similarly, when Brahmā took away Lord Kṛṣṇa’s cowherd boyfriends and calves, the Lord at first began to look for them as if He did not know where they

were. Thus the Lord plays the part of an ordinary human being so as to relish transcendental pastimes with His devotees. One should never think the Personality of Godhead is an ordinary person, as Śukadeva Gosvāmī explains in this and the following verse.

ŚB 10.77.32

यत्पादसेवोर्जितयात्मविद्यया हिन्वन्त्यनाद्यात्मविपर्ययग्रहम् ।
लभन्त आत्मीयमनन्तमैश्वरं कुतो नु मोहः परमस्य सद्गतेः ॥ ३२ ॥

*yat-pāda-sevorjitayātma-vidyayā
hinvanty anādyātma-viparyaya-graham
labhanta ātmīyam anantam aiśvaraṁ
kuto nu mohah paramasya sad-gateḥ*

Synonyms

yat — whose; *pāda* — of the feet; *sevā* — by service; *ūrjitayā* — made strong; *ātma-vidyayā* — by self-realization; *hinvanti* — they dispel; *anādi* — beginningless; *ātma* — of the self; *viparyaya-graham* — the misidentification; *labhante* — they attain; *ātmīyam* — in a personal relationship with Him; *anantam* — eternal; *aiśvaram* — glory; *kutah* — how; *nu* — indeed; *mohah* — bewilderment; *paramasya* — for the Supreme; *sat* — of saintly devotees; *gateḥ* — the destination.

Translation

By virtue of self-realization fortified by service rendered to His feet, devotees of the Lord dispel the bodily concept of life, which has bewildered the soul since time immemorial. Thus they attain eternal glory in His personal association. How, then, can that Supreme Truth, the destination of all genuine saints, be subject to illusion ?

Purport

As a result of fasting the body becomes weak, and one thinks, “I am emaciated.” Similarly, sometimes a conditioned soul thinks, “I am happy” or “I am unhappy” — ideas based on the bodily concept of life. Simply by serving the lotus feet of Lord Kṛṣṇa, however, devotees become free from this bodily concept of life. So how could such illusion possibly affect the Supreme Personality of Godhead at any time ?

ŚB 10.77.33

तं शस्त्रपूगैः प्रहरन्तमोजसा शाल्वं शरैः शौरिरमोघविक्रमः ।
विद्ध्वाच्छिनद् वर्म धनुः शिरोमणिं सौभं च शत्रोर्गदया रुरोज ह ॥ ३३ ॥

*taṁ śastra-pūgaiḥ praharantam ojasā
śālvaṁ śaraiḥ śaurir amogha-vikramaḥ
viddhvācchinad varma dhanuḥ śiro-maṇim
saubhaṁ ca śatror gadayā ruroja ha*

Synonyms

taṁ — Him; *śastra* — of weapons; *pūgaiḥ* — with torrents; *praharantam* — attacking; *ojasā* — with great force; *śālvam* — Śālva; *śaraiḥ* — with His arrows; *śauriḥ* — Lord Kṛṣṇa; *amogha* — never exhibited in vain; *vikramah* — whose prowess; *viddhvā* — piercing; *acchinat* — He broke; *varma* — the armor; *dhanuḥ* — the bow; *śirah* — on the head; *manim* — the jewel; *saubham* — the Saubha vehicle; *ca* — and; *śatroh* — of His enemy; *gadayā* — with His club; *ruroja* — He broke; *ha* — indeed.

Translation

While Śālva continued to hurl torrents of weapons at Him with great force, Lord Kṛṣṇa, whose prowess never fails, shot His arrows at Śālva, wounding him and shattering his armor, bow and crest jewel. Then with His club the Lord smashed His enemy’s Saubha airship.

Purport

Śrīla Prabhupāda writes: “Then Śālva thought that Kṛṣṇa had been bewildered by his mystic representations, he became encouraged and began to attack the Lord with greater strength and energy by showering volumes of arrows upon Him. But the enthusiasm of Śālva can be compared to the speedy march of flies into a fire. Lord Kṛṣṇa, by hurling His arrows with unfathomable strength, injured Śālva, whose armor, bow and jeweled helmet all scattered into pieces. With a crashing blow from Kṛṣṇa’s club, Śālva’s wonderful airplane burst into pieces and fell into the sea.”

The fact that Śālva’s insignificant mystic power could not bewilder Lord Kṛṣṇa is here emphatically demonstrated.

ŚB 10.77.34

तत् कृष्णहस्तेरितया विचूर्णितं पपात तोये गदया सहस्रधा ।
विसृज्य तद् भूतलमास्थितो गदामुद्यम्य शाल्वोऽच्युतमभ्यगाद्द्रुतम् ॥ ३४ ॥

*tat kṛṣṇa-hasteritayā vicūrṇitam
papāta toyē gadayā sahasradhā
visṛjya tad bhū-talam āsthito gadām
udyamya śālvo 'cyutam abhyagād drutam*

Synonyms

tat — that (Saubha); *kṛṣṇa-hasta* — by Lord Kṛṣṇa's hand; *iritayā* — wielded; *vicūrṇitam* — shattered; *papāta* — it fell; *toye* — into the water; *gadayā* — by the club; *sahasradhā* — into thousands of pieces; *visṛjya* — abandoning; *tat* — it; *bhū-talam* — on the ground; *āsthitah* — standing; *gadām* — his club; *udyamya* — taking up; *śālvah* — Śālva; *acyutam* — Lord Kṛṣṇa; *abhyagāt* — attacked; *drutam* — swiftly.

Translation

Shattered into thousands of pieces by Lord Kṛṣṇa's club, the Saubha airship plummeted into the water. Śālva abandoned it, stationed himself on the ground, took up his club and rushed toward Lord Acyuta.

ŚB 10.77.35

आधावतः सगदं तस्य बाहुंभलेन छित्त्वाथ रथाङ्गमद्भुतम् ।
वधाय शाल्वस्य लयार्कसन्निभं बिभ्रद् बभौ सार्क इवोदयाचलः ॥ ३५ ॥

*ādhāvataḥ sa-gadam̐ tasya bāhum̐
bhallena chittvātha rathāṅgam adbhutam
vadhāya śālvasya layārka-sannibham̐
bibhrad babhau sārka ivodayācalaḥ*

Synonyms

ādhāvataḥ — running toward Him; *sa-gadam̐* — carrying his club; *tasya* — his; *bāhum̐* — arm; *bhallena* — with a special kind of arrow; *chittvā* — severing; *atha* — then; *ratha-āṅgam̐* — His disc weapon; *adbhutam̐* — wonderful; *vadhāya* — for the killing; *śālvasya* — of Śālva; *laya* — at the time of universal annihilation; *arka* — the sun; *sannibham̐* — exactly resembling; *bibhrat* — holding; *babhau* — He shone; *sa-*

arkah — together with the sun; iva — as if; udaya — of the sunrise; acalah — the mountain.

Translation

As Śālva rushed at Him, the Lord shot a bhalla dart and cut off his arm that held the club. Having finally decided to kill Śālva, Kṛṣṇa then raised His Sudarśana disc weapon, which resembled the sun at the time of universal annihilation. The brilliantly shining Lord appeared like the easternmost mountain bearing the rising sun.

ŚB 10.77.36

जहार तेनैव शिरः सकुण्डलं किरीटयुक्तं पुरुमायिनो हरिः ।
वज्रेण वृत्रस्य यथा पुरन्दरो बभूव हाहेति वचस्तदा नृणाम् ॥ ३६ ॥

*jahāra tenaiva śiraḥ sa-kuṇḍalaṁ
kirīṭa-yuktaṁ puru-māyino hariḥ
vajreṇa vṛtrasya yathā purandaro
babhūva hāheti vacas tadā nṛṇām*

Synonyms

jahāra — He removed; tena — with it; eva — indeed; śiraḥ — the head; sa — with; kundalam — earrings; kirīṭa — crown; yuktam — wearing; puru — vast; māyinaḥ — of the possessor of magical powers; hariḥ — Lord Kṛṣṇa; vajrena — with his thunderbolt weapon; vṛtrasya — of Vṛtrāsura; yathā — as; purandaraha — Lord Indra; babhūva — there arose; hā-hā iti — “alas, alas”; vacas — voices; tadā — then; nṛṇām — of (Śālva’s) men.

Translation

Employing His disc, Lord Hari removed that great magician’s head with its earrings and crown, just as Purandara had used his thunderbolt to cut off Vṛtra’s head. Seeing this, all of Śālva’s followers cried out, “Alas, alas!”

ŚB 10.77.37

तस्मिन् निपतिते पापे सौभे च गदया हते ।
 नेदुर्दुन्दुभयो राजन् दिवि देवगणेरिताः ।
 सखीनामपचितिं कुर्वन्दन्तवक्रो रुषाभ्यगात् ॥ ३७ ॥

*tasmin nipatite pāpe
 saubhe ca gadayā hate
 nedur dundubhayo rājan
 divi deva-gaṇeritāḥ
 sakhinām apacitiṁ kurvan
 dantavakro ruṣābhyagāt*

Synonyms

tasmin — he; *nipatite* — having fallen; *pāpe* — sinful; *saubhe* — the Saubha vehicle; *ca* — and; *gadayā* — by the club; *hate* — being destroyed; *neduh* — there resounded; *dundubhayah* — kettledrums; *rājan* — O King (Parīkṣit); *divi* — in the sky; *deva-gana* — by groups of demigods; *iritāḥ* — played; *sakhinām* — for his friends; *apacitiṁ* — revenge; *kurvan* — intending to carry out; *dantavakraḥ* — Dantavakra; *rūsā* — angrily; *abhyagāt* — ran forward.

Translation

With the sinful Śālva now dead and his Saubha airship destroyed, the heavens resounded with kettledrums played by groups of demigods. Then Dantavakra, wanting to avenge the death of his friends, furiously attacked the Lord.

Purport

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventy-seventh Chapter, of the Śrīmad-Bhāgavatam, entitled “Lord Kṛṣṇa Slays the Demon Śālva.”

ŚRĪMAD BHĀGAVATAM

Tenth Canto - Chapter 78



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda

CHAPTER SEVENTY-EIGHT

The Killing of Dantavakra, Vidūratha and Romaharṣaṇa

This chapter relates how Lord Kṛṣṇa killed Dantavakra and Vidūratha, visited Vṛndāvana, and then returned to Dvārakā. It also describes how Lord Baladeva killed the offensive Romaharṣaṇa Sūta.

Intent upon avenging the death of his friend Śālva, Dantavakra appeared on the battlefield with club in hand. Lord Kṛṣṇa took up His own club and came before him. Dantavakra then insulted the Lord with harsh words and struck Him a terrific blow on the head. Without budging in the slightest, Lord Kṛṣṇa bludgeoned Dantavakra's chest, shattering his heart. Dantavakra had a brother named Vidūratha, and he became distraught at Dantavakra's death. Taking up his sword, Vidūratha confronted Śrī Kṛṣṇa, but the Lord cut off Vidūratha's head with His Sudarśana disc. Lord Kṛṣṇa then visited Vṛndāvana for two months, and finally He returned to Dvārakā.

When Lord Baladeva heard that the Pāṇḍavas and Kauravas were about to go to war, in order to remain neutral He left Dvārakā on the pretext of going on pilgrimage. The Lord bathed in sacred places such as Prabhāsa, Tritakūpa and Viśāla, and eventually He came to the holy Naimiṣāraṇya forest, where great sages were performing an extended fire sacrifice. While being worshiped by the assembled sages and offered a seat of honor, the Lord noticed that Romaharṣaṇa Sūta, sitting on the speaker's seat, had failed to stand in deference to Him. Greatly angered by this offense, Lord Balarāma killed Romaharṣaṇa by touching him with the tip of a blade of *kuśa* grass.

The assembled sages were disturbed by what Lord Baladeva had done, and they said to Him, "You have unknowingly killed a *brāhmaṇa*. Therefore, even though You are above the Vedic injunctions, we request You to set a perfect example for the general populace by atoning for this sin." Then Śrī Baladeva, following the Vedic maxim that "one's son takes birth as one's own self," granted to Romaharṣaṇa's son Ugraśravā the position of speaker of the *Purāṇas*, and in accordance with the sages' desires He promised Ugraśravā a long life with unfailing sensory capacity.

Wanting to do something more for the sages, Lord Baladeva promised to kill a demon named Balvala, who had been polluting their sacrificial arena. Finally, on the sages' advice, He agreed to go on a year-long pilgrimage of all the holy places in India.

ŚB 10.78.1-2

श्रीशुक उवाच

शिशुपालस्य शाल्वस्य पौण्ड्रकस्यापि दुर्मतिः ।
परलोकगतानां च कुर्वन् पारोक्ष्यसौहृदम् ॥ १ ॥
एकः पदातिः सङ्क्रुद्धो गदापाणिः प्रकम्पयन् ।
पद्भ्यामिमां महाराज महासत्त्वो व्यदृश्यत ॥ २ ॥

śrī-śuka uvāca

*śiśupālasya śālvasya
paunḍrakasyāpi durmatih
para-loka-gatānām ca
kurvan pārōksya-sauhrdam
ekah padātiḥ saṅkrudhah
gadā-pāṇiḥ prakampayan
padbhyām imām mahā-rāja
mahā-sattvo vyadrśyata*

Synonyms

śrī-śukah uvāca — Śukadeva Gosvāmī said; *śiśupālasya* — for Śiśupāla; *śālvasya* — Śālva; *paunḍrakasya* — Paunḍraka; *api* — also; *durmatih* — evil-hearted (Dantavakra); *para-loka* — to the next world; *gatānām* — who had gone; *ca* — and; *kurvan* — doing; *pārōksya* — for those who have passed away; *sauhrdam* — act of friendship; *ekah* — alone; *padātiḥ* — on foot; *saṅkrudhah* — infuriated; *gadā* — a club; *pāṇiḥ* — in his hand; *prakampayan* — making tremble; *padbhyām* — with his feet; *imām* — this (earth); *mahā-rāja* — O great King (Parīkṣit); *mahā* — great; *sattvah* — whose physical power; *vyadrśyata* — was seen.

Translation

Śukadeva Gosvāmī said: Acting out of friendship for Śiśupāla, Śālva and Paunḍraka, who had all passed on to the next world, the wicked Dantavakra

appeared on the battlefield in a great rage, O King. All alone, on foot and wielding a club in his hand, the mighty warrior shook the earth with his footsteps.

ŚB 10.78.3

तं तथायान्तमालोक्य गदामादाय सत्वरः ।
अवप्लुत्य रथात् कृष्णः सिन्धुं वेलेव प्रत्यधात् ॥ ३ ॥

*taṁ tathāyāntam ālokya
gadām ādāya satvarah
avaplutya rathāt kṛṣṇah
sindhum veleva pratyadhāt*

Synonyms

taṁ — him; *tathā* — in this way; *āyāntam* — approaching; *ālokya* — seeing; *gadām* — His club; *ādāya* — taking; *satvarah* — quickly; *avaplutya* — leaping down; *rathāt* — from His chariot; *kṛṣṇah* — Lord Kṛṣṇa; *sindhum* — the sea; *velā* — the shore; *iva* — as; *pratyadhāt* — checked.

Translation

Seeing Dantavakra approach, Lord Kṛṣṇa quickly picked up His club, jumped down from His chariot and stopped His advancing opponent just as the shore holds back the ocean.

Purport

Śrīla Prabhupāda writes: “When Kṛṣṇa appeared before Dantavakra, his heroic march was immediately stopped, just as the great furious waves of the ocean are stopped by the beach.”

ŚB 10.78.4

गदामुद्यम्य कारुषो मुकुन्दं प्राह दुर्मदः ।
दिष्ट्या दिष्ट्या भवानद्य मम दृष्टिपथं गतः ॥ ४ ॥

*gadām udyamya kārūṣo
mukundaṁ prāha durmadaḥ
diṣṭyā diṣṭyā bhavān adya
mama drṣṭi-pathaṁ gataḥ*

Synonyms

gadām — his club; udyamya — wielding; kārūśah — the King of Karūśa (Dantavakra); mukundam — to Lord Kṛṣṇa; prāha — said; durmadaḥ — intoxicated by foolish pride; distyā — by good fortune; distyā — by good fortune; bhavān — You; adya — today; mama — my; drsti — of the sight; patham — into the path; gataḥ — come.

Translation

Raising his club, the reckless King of Karūśa said to Lord Mukunda, “What luck! What luck — to have You come before me today!”

Purport

Śrīla Śrīdhara Svāmī explains that after having waited for three lifetimes, Dantavakra, formerly a gatekeeper in Vaikuṅṭha, could now return to the spiritual world. Therefore the transcendental meaning of his statement is: “How fortunate! How fortunate I am that today I can return to my constitutional position in the spiritual world!”

In the next verse, Dantavakra will refer to Kṛṣṇa as *mātuleya*, a maternal cousin. Dantavakra’s mother, Śrutaśravā, was the sister of Kṛṣṇa’s father, Vasudeva.

ŚB 10.78.5

त्वं मातुलेयो नः कृष्ण मित्रध्रुज्मां जिघांससि ।
अतस्त्वां गदया मन्द हनिष्ये वज्रकल्पया ॥ ५ ॥

tvam mātuleyo naḥ kṛṣṇa
mitra-dhruṃ mām jighāṃsasi
atas tvām gadayā manda
hanisye vajra-kalpayā

Synonyms

tvam — You; mātuleyah — maternal cousin; naḥ — our; kṛṣṇa — O Kṛṣṇa; mitra — to my friends; dhruk — who have committed violence; mām — me; jighāṃsasi — You wish to kill; ataḥ — therefore; tvām — You; gadayā — with my club; manda — O fool; hanisye — I will kill; vajra-kalpayā — like a thunderbolt.

Translation

“You are our maternal cousin, Kṛṣṇa, but You committed violence against my friends, and now You want to kill me also. Therefore, fool, I will kill You with my thunderbolt club.

Purport

The *ācāryas* have given the following alternate grammatical division of the third line of this verse: *atas tvām gadayā amanda*, in which case Dantavakra says, “My dear Lord Kṛṣṇa, You are *amanda* [not foolish], and therefore with Your powerful club You will now send me back home, back to Godhead.” This is the inner meaning of this verse.

ŚB 10.78.6

तर्ह्यानृण्यमुपैम्यज्ञ मित्राणां मित्रवत्सलः ।
बन्धुरूपमरिं हत्वा व्याधिं देहचरं यथा ॥ ६ ॥

tarhy ānṛṇyam upaimy ajña
mitrāṇām mitra-vatsalah
bandhu-rūpam arim hatvā
vyādhim deha-caram yathā

Synonyms

tarhi — then; *ānṛnyam* — payment of my debt; *upaimi* — I will achieve; *ajña* — O unintelligent one; *mitrānām* — to my friends; *mitra-vatsalah* — who am affectionate to my friends; *bandhu* — of a family member; *rūpam* — in the form; *arim* — the enemy; *hatvā* — having killed; *vyādhim* — a disease; *deha-caram* — in one’s body; *yathā* — like.

Translation

“Then, O unintelligent one, I who am obliged to my friends will have repaid my debt to them by killing You, my enemy disguised as a relative, who are like a disease within my body.”

Purport

According to the *ācāryas*, the word *ajña* indicates that in comparison to Lord Kṛṣṇa, no one is more intelligent. Further, the word *bandhu-rūpam* indicates that Lord Kṛṣṇa is actually everyone's true friend, and *vyādhim* indicates that Lord Kṛṣṇa is the Supersoul, the object of meditation within the heart, who takes away our mental distress. Furthermore, the *ācāryas* translate the word *hatvā* as *jñātvā*; in other words, by knowing Kṛṣṇa properly one can actually liberate all of one's friends.

ŚB 10.78.7

एवं रुक्षैस्तुदन् वाक्यैः कृष्णं तोत्रैरिव द्विपम् ।
गदया ताडयन्मूर्ध्नि सिंहवद् व्यनदच्च सः ॥ ७ ॥

evam rūkṣais tudan vākyaiḥ
kṛṣṇam totirair iva dvipam
gadayātāḍayan mūrdhni
siṁha-vad vyanadac ca saḥ

Synonyms

evam — thus; *rūkṣaiḥ* — harsh; *tudan* — harassing; *vākyaiḥ* — with words; *kṛṣṇam* — Lord Kṛṣṇa; *totirair* — with goads; *iva* — as if; *dvipam* — an elephant; *gadayā* — with his club; *atāḍayat* — he struck Him; *mūrdhni* — on the head; *siṁha-vat* — like a lion; *vyanadat* — roared; *ca* — and; *saḥ* — he.

Translation

Thus trying to harass Lord Kṛṣṇa with harsh words, as one might prick an elephant with sharp goads, Dantavakra struck the Lord on the head with his club and roared like a lion.

ŚB 10.78.8

गदयाभिहतोऽप्याजौ न चचाल यदूद्वहः ।
कृष्णोऽपि तमहन् गुर्व्या कौमोदक्या स्तनान्तरे ॥ ८ ॥

gadayābhihato 'py ājau
na cacāla yadūdvaḥ
kṛṣṇo 'pi tam ahan gurvyā
kaumodakyā stanāntare

Synonyms

gadayā — by the club; *abhihatah* — hit; *api* — although; *ājau* — on the battlefield; *na cacāla* — did not move; *yadu-udvahah* — the deliverer of the Yadus; *krsnah* — Lord Kṛṣṇa; *api* — and; *tam* — him, Dantavakra; *ahan* — struck; *gurvyā* — heavy; *kaumodakyā* — with His club, named Kaumodakī; *stana-antare* — in the middle of his chest.

Translation

Although hit by Dantavakra's club, Lord Kṛṣṇa, the deliverer of the Yadus, did not budge from His place on the battlefield. Rather, with His massive Kaumodakī club the Lord struck Dantavakra in the middle of his chest.

ŚB 10.78.9

गदानिर्भिन्नहृदय उद्वमन् रुधिरं मुखात् ।
प्रसार्य केशबाह्वङ्घ्रीन् धरण्यां न्यपतद् व्यसुः ॥ ९ ॥

gadā-nirbhinna-hṛdaya
udvaman rudhiram mukhāt
prasārya keśa-bāhv-aṅghrīn
dharanyām nyapatad vyasuḥ

Synonyms

gadā — by the club; *nirbhinna* — broken to pieces; *hrdayah* — his heart; *udvaman* — vomiting; *rudhiram* — blood; *mukhāt* — from his mouth; *prasārya* — thrusting outward; *keśa* — his hair; *bāhu* — arms; *aṅghrīn* — and legs; *dharanyām* — on the ground; *nyapatat* — he fell; *vyasuḥ* — lifeless.

Translation

His heart shattered by the club's blow, Dantavakra vomited blood and fell lifeless to the ground, his hair disheveled and his arms and legs sprawling.

ŚB 10.78.10

ततः सूक्ष्मतरं ज्योतिः कृष्णमाविशदद्भुतम् ।
पश्यतां सर्वभूतानां यथा चैद्यवधे नृप ॥ १० ॥

tataḥ sūkṣmataram jyotiḥ
kṛṣṇam āviśad adbhutam

*paśyatām sarva-bhūtānām
yathā caidyā-vadhe nṛpa*

Synonyms

tatah — then; *sūksma-taram* — very subtle; *iyotih* — a light; *kṛsnam* — Lord Kṛṣṇa; *āviśat* — entered; *adbhutam* — amazing; *paśyatām* — as they watched; *sarva* — all; *bhūtānām* — living beings; *yathā* — just as; *caidyā-vadhe* — when Śiśupāla was killed; *nṛpa* — O King (Parikṣit).

Translation

A most subtle and wondrous spark of light then [rose from the demon's body and] entered Lord Kṛṣṇa while everyone looked on, O King, just as when Śiśupāla was killed.

ŚB 10.78.11

विदूरथस्तु तद्भ्राता भ्रातृशोकपरिप्लुतः ।
आगच्छदसिचर्माभ्यामुच्छ्वसंस्तज्जिघांसया ॥ ११ ॥
*vidūrathas tu tad-bhrātā
bhrāṭṛ-śoka-pariplutaḥ
āgacchad asi-carmābhyām
ucchvasaṁs taj-jighāṁsayā*

Synonyms

vidūrathah — Vidūratha; *tu* — but; *tat* — his, Dantavakra's; *bhrātā* — brother; *bhrāṭṛ* — for his brother; *śoka* — in sorrow; *pariplutaḥ* — submerged; *āgacchat* — came forward; *asi* — with sword; *carmābhyām* — and shield; *ucchvasan* — breathing heavily; *tat* — Him, Lord Kṛṣṇa; *jighāṁsayā* — wanting to kill.

Translation

But then Dantavakra's brother Vidūratha, immersed in sorrow over his brother's death, came forward breathing heavily, sword and shield in hand. He wanted to kill the Lord.

ŚB 10.78.12

तस्य चापततः कृष्णश्चक्रेण क्षुरनेमिना ।
शिरो जहार राजेन्द्र सकिरीटं सकुण्डलम् ॥ १२ ॥

*tasya cāpatataḥ kṛṣṇaś
cakreṇa kṣura-neminā
śiro jahāra rājendra
sa-kirīṭam sa-kuṇḍalam*

Synonyms

tasya — of him; *ca* — and; *āpatataḥ* — who was attacking; *kṛṣṇaḥ* — Lord Kṛṣṇa;
cakreṇa — with His Sudarśana disc; *kṣura* — like a razor; *neminā* — whose edge;
śiraḥ — the head; *jahāra* — removed; *rāja-indra* — O best of kings; *sa* — with;
kirīṭam — helmet; *sa* — with; *kuṇḍalam* — earrings.

Translation

O best of kings, as Vidūratha fell upon Him, Lord Kṛṣṇa used His razor-edged Sudarśana disc to remove his head, complete with its helmet and earrings.

ŚB 10.78.13-15

एवं सौभं च शाल्वं च दन्तवक्रं सहानुजम् ।
हत्वा दुर्विषहानन्यैरीडितः सुरमानवैः ॥ १३ ॥
मुनिभिः सिद्धगन्धर्वैर्विद्याधरमहोरगैः ।
अप्सरोभिः पितृगणैर्यक्षैः किन्नरचारणैः ॥ १४ ॥
उपगीयमानविजयः कुसुमैरभिवर्षितः ।
वृत्तश्च वृष्णिप्रवरैर्विवेशालङ्कृतां पुरीम् ॥ १५ ॥

*evam saubham ca śālvam ca
dantavakram sahānujam
hatvā durviṣahān anyair
īḍitaḥ sura-mānavaiḥ
munibhiḥ siddha-gandharvair
vidyādhara-mahoragaiḥ
apsarobhiḥ pitṛ-gaṇair
yakṣaiḥ kinnara-cāraṇaiḥ
upagīyamāna-vijayaḥ
kusumair abhivarṣitaḥ
vṛtaś ca vṛṣṇi-pravarair
viveśālaṅkṛtām purīm*

Synonyms

evam — thus; *saubham* — the vehicle Saubha; *ca* — and; *śālvam* — Śālva; *ca* — and; *dantavakram* — Dantavakra; *saha* — together with; *anujam* — his younger brother, Vidūratha; *hatvā* — having killed; *durvisahān* — insurmountable; *anyaiḥ* — by others; *īditah* — praised; *sura* — by demigods; *mānavaiḥ* — and men; *munibhiḥ* — by sages; *siddha* — by perfected mystics; *gandharvaiḥ* — and by heavenly singers; *vidyādhara* — by residents of the Vidyādhara planet; *mahā-uragaiḥ* — and celestial serpents; *apsarobhiḥ* — by dancing girls of heaven; *pitr-ganaiḥ* — by elevated forefathers; *yaksaiḥ* — Yakṣas; *kinnara-cāranaiḥ* — and by Kinnaras and Cāraṇas; *upagīyamāna* — being chanted; *vijayah* — whose victory; *kusumaiḥ* — with flowers; *abhivarsitah* — rained upon; *vrtah* — surrounded; *ca* — and; *vrsni-pravaraiḥ* — by the most eminent of the Vṛṣṇis; *viveśa* — He entered; *alankrtām* — decorated; *purim* — His capital, Dvārakā.

Translation

Having thus destroyed Śālva and his Saubha airship, along with Dantavakra and his younger brother, all of whom were invincible before any other opponent, the Lord was praised by demigods, human beings and great sages, by Siddhas, Gandharvas, Vidyādharas and Mahoragas, and also by Apsarās, Pitās, Yakṣas, Kinnaras and Cāraṇas. As they sang His glories and showered Him with flowers, the Supreme Lord entered His festively decorated capital city in the company of the most eminent Vṛṣṇis.

ŚB 10.78.16

एवं योगेश्वरः कृष्णो भगवान् जगदीश्वरः ।
ईयते पशुदृष्टीनां निर्जितो जयतीति सः ॥ १६ ॥

evam yogeśvaraḥ kṛṣṇo
bhagavān jagad-īśvaraḥ
iyate paśu-drṣṭīnām
nirjīto jayatīti saḥ

Synonyms

evam — in this fashion; *yoga* — of mystic yoga; *īśvaraḥ* — the Lord; *kṛṣṇaḥ* — Kṛṣṇa; *bhagavān* — the Personality of Godhead; *jagat* — of the universe; *īśvaraḥ* — the Lord;

īyate — seems; *paśu* — like animals; *drstīnām* — to those whose sight; *nirjītaḥ* — defeated; *jayati* — is victorious; *iti* — as if; *sah* — He.

Translation

Thus Lord Kṛṣṇa, the Supreme Personality of Godhead, the master all mystic power and Lord of the universe, is ever victorious. Only those of beastly vision think He sometimes suffers defeat.

Purport

Śrīla Viśvanātha Cakravartī gives the following elaborate commentary on this section of [Śrīmad-Bhāgavatam](#):

Concerning the killing of Dantavakra, the *Uttara-khaṇḍa* (279) of the *Padma Purāna* contains further details in the following prose passage: *atha śīśupālaṁ nihataṁ śrutvā dantavakraḥ kṛṣṇena saha yoddhum mathurām ājagāma. kṛṣṇas tu tac chrutvā ratham āruhya mathurām āyayau.* “Then, hearing that Śīśupāla had been killed, Dantavakra went to Mathurā to fight against Kṛṣṇa. When Kṛṣṇa, moreover, heard of this, He mounted His chariot and went to Mathurā.”

Tayor dantavakra-vāsudevayor aho-rātraṁ mathurā-dvāri saṅgrāmaḥ samavartata; kṛṣṇas tu gadayā taṁ jaghāna; sa tu cūrṇita-sarvāṅgo vajra-nirbhinno mahīdhara iva gatāsur avani-tale nīpapāta; so 'pi hareḥ sārūpyeṇa yogi-gamyāṁ nityānanda-sukha-daṁ śāśvataṁ paramaṁ padam avāpa: “Between the two of them — Dantavakra and Lord Vāsudeva — there then began a battle at the gate of Mathurā that lasted all day and night. Finally Kṛṣṇa struck Dantavakra with His club, at which point Dantavakra fell lifeless to the ground, all his limbs smashed like a mountain shattered by a lightning bolt. Dantavakra achieved the liberation of gaining a form equal to the Lord’s, and thus he also achieved the Lord’s eternal, supreme abode, attainable by perfect yogīs, which bestows the happiness of everlasting spiritual bliss.”

Itthaṁ jaya-vijayau sanakādi-śāpa-vyājena kevalaṁ bhagavato līlārthaṁ saṁsṛtāv avatīrya janma-traye 'pi tenaiva nihatau janma-trayāvasāne muktim avāptaau: “So it was that Jaya and Vijaya — apparently because of being cursed by Sanaka and his brothers but actually to facilitate the Supreme Lord’s pastimes — descended to this

material world and in three consecutive lifetimes were killed by the Lord Himself. Then, at the completion of these three lifetimes, they attained liberation.”

In this passage of the *Padma Purāṇa* the words *kṛṣṇas tu tac chrutvā*, “when Kṛṣṇa heard of this,” indicate that the Lord heard from Nārada, who travels as swiftly as the mind, that Dantavakra had gone to Mathurā. Therefore immediately after killing Śālva, without first entering Dvārakā, the Lord reached the vicinity of Mathurā in a single moment on His chariot, which also moves as swiftly as the mind, and there He saw Dantavakra. Thus it is that even today, by the gate of Mathurā facing the direction of Dvārakā, there is a village known in the vernacular as Datihā, a name derived from the Sanskrit *dantavakra-ha*, “killer of Dantavakra.” This village was founded by Kṛṣṇa’s great-grandson Vajra.

In the same section of the *Padma Purāṇa*, these statements follow: *kṛṣṇo ’pi tam hatvā yamunām uttīrya nanda-vrajaṃ gatvā sotkaṅṭhau pitarāv abhivādyāśvāsya tābhyām sāsru-sekam āliṅgitaḥ sakala-gopa-vṛddhān praṇamya bahu-vastrābharaṇādibhis tatra-sthān santarpayām āsa*. “And after killing him [Vidūratha], Kṛṣṇa crossed the Yamunā and went to the cowherd village of Nanda, where He honored and consoled His aggrieved parents. They drenched Him with tears and embraced Him, and then the Lord offered obeisances to the elder cowherd men and gratified all the residents with abundant gifts of clothing, ornaments and so on.”

*kālindyāḥ puline ramye
 puṇya-vṛkṣa-samācite
 gopa-nārībhir anīsam
 krīḍayām āsa keśavaḥ
 ramya-keli-sukhenaiva
 gopa-veśa-dharaḥ prabhuḥ
 bahu-prema-rasenātra
 māsa-dvayam uvāsa ha*

“Lord Keśava sported continuously with the cowherd women on the Kālindī’s charming bank, which was filled with pious trees. Thus the Supreme Lord, assuming the appearance of a cowherd, resided there for two months, enjoying the pleasure of intimate pastimes in various moods of loving reciprocation.”

Atha tatra-sthā nanda-gopādayaḥ sarve janāḥ putra-dārādi-sahitā vāsudeva-prasādena divya-rūpa-dharā vimānam ārūḍhāḥ paramam vaikuṅṭha-lokam avāpuḥ; kṛṣṇas tu nanda-gopa-vrajaukasām sarveṣām nirāmayam sva-padam dattvā divi deva-gaṇaiḥ samstūyamāno dvāravatīm viveśa: “Then, by Lord Vāsudeva’s grace, Nanda and all the other residents of that place, together with their children and wives, assumed their eternal, spiritual forms, boarded a celestial airplane and ascended to the supreme Vaikuṅṭha planet [Goloka Vṛndāvana]. Lord Kṛṣṇa, however, after bestowing on Nanda Gopa and all the other inhabitants of Vraja His own transcendental abode, which is free of all disease, traveled through the sky and returned to Dvārakā as demigods chanted His praises.”

Śrīla Rūpa Gosvāmī comments as follows on this passage in his *Laghu-bhāgavatāmṛta* (1.488-89):

*vrajeśāder amśa-bhūtā
ye droṇādyā avātaran
kṛṣṇas tām eva vaikuṅṭhe
prāhiṇod iti sāmpratam
preṣṭhebhyo ’pi priyatamair
janair gokula-vāsibhiḥ
vṛndārāṇye sadaivāsau
vihāram kurute hariḥ*

“Since Droṇa and other demigods had previously descended to earth to merge as partial expansions into the King of Vraja and other devotees of Vṛndāvana, at this time it was these demigod expansions whom Lord Kṛṣṇa sent off to Vaikuṅṭha. Lord Hari is perpetually enjoying pastimes in Vṛndāvana with His intimate devotees, the residents of Gokula, who are dearer to Him than even His most dear other devotees.”

In the passage of the *Padma Purāṇa*, the word *putra* in the phrase *nanda-gopādayaḥ sarve janāḥ putra-dārādi-sahitāḥ* (“Nanda Gopa and the others, together with their children and wives”) refers to such sons as Kṛṣṇa, Śrīdāmā and Subala, while the word *dāra* refers to such wives as Śrī Yaśodā and Kīrtidā, the mother of Rādhārāṇī. The phrase *sarve janāḥ* (“all the people”) refers to everyone living in the district of Vraja. Thus they all went to the topmost Vaikuṅṭha planet, Goloka. The phrase

divya-rūpa-dharāḥ indicates that in Goloka they engage in pastimes appropriate to demigods, not those suited to humans, as in Gokula. Just as during Lord Rāmacandra's incarnation the residents of Ayodhyā were transported to Vaikuṅṭha in their selfsame bodies, so in this incarnation of Kṛṣṇa the residents of Vraja attained to Goloka in theirs.

Lord Kṛṣṇa's journey from Dvārakā to Vraja is confirmed by the following passage of [*Śrīmad-Bhāgavatam* \(1.11.9\)](#): *yarhy ambujākṣāpasasāra bho bhavān kurūn madhūn vātha suhr̥d-didr̥kṣayā/ tatrābda-koṭi-pratīmaḥ kṣaṇo bhavet*. "O lotus-eyed Lord, whenever You go away to Mathurā, Vṛndāvana or Hastināpura to meet Your friends and relatives, every moment of Your absence seems like a million years." Lord Kṛṣṇa had been harboring a desire to go see His friends and relatives in Vraja ever since Lord Baladeva had gone there, but His mother, father and other elders in Dvārakā had refused to give Him permission. Now, however, after the killing of Śālva, when Kṛṣṇa heard from Nārada that Dantavakra had gone to Mathurā, no one could object to the Lord's going there immediately without first entering Dvārakā. And after killing Dantavakra, He would have the opportunity to meet with His friends and relatives living in Vraja.

Thinking like this, and also remembering Uddhava's allusion to the *gopīs* in the words *gāyanti te viśada-karma* ([*Bhāg.* 10.71.9](#)), He went to Vraja, dispelling the feelings of separation of the inhabitants. For two months Lord Kṛṣṇa enjoyed in Vṛndāvana just as before, previous to His leaving there to kill Kaṁsa in Mathurā. Then, at the end of two months, He withdrew His Vraja pastimes from mundane eyes by taking the demigod portions of His parents and other relatives and friends to Vaikuṅṭha. Thus, in one complete plenary manifestation He went to Goloka in the spiritual world, in another He remained perpetually enjoying in Vraja while invisible to material eyes, and in yet another He mounted His chariot and returned alone to Dvārakā. The people of Śaurasena province thought that after killing Dantavakra Kṛṣṇa had paid a visit to His parents and other dear ones and now was returning to Dvārakā. The people of Vraja, on the other hand, could not understand where He had suddenly disappeared to, and so they were totally astonished.

Furthermore, Śukadeva considered that Parikṣit Mahārāja might think, “How is it that the same Kṛṣṇa who caused the cowherds to attain Vaikuṅṭha in their selfsame bodies also caused the residents of Dvārakā to attain such an inauspicious condition in the course of His *mauṣala-līlā*?” Thus the King might consider the arrangement unfair because of his own affinity for the Yadus. That is why Śukadeva Gosvāmī did not allow him to hear this pastime, which, as mentioned above, is related in the *Uttara-khaṇḍa* of *Śrī Padma Purāṇa*.

In *Śrī Vaiṣṇava-toṣaṇī*, Sanātana Gosvāmī’s commentary on the Tenth Canto, we find the following sequential list of pastimes: First was the journey on the occasion of the solar eclipse, then the Rājasūya assembly, then the gambling match and attempted disrobing of Draupadī, then the Pāṇḍavas’ exile to the forest, then the killing of Śālva and Dantavakra, then Kṛṣṇa’s visit to Vṛndāvana, and finally the winding up of the Vṛndāvana pastimes.

ŚB 10.78.17

श्रुत्वा युद्धोद्यमं रामः कुरुणां सह पाण्डवैः ।
तीर्थाभिषेकव्याजेन मध्यस्थः प्रययौ किल ॥ १७ ॥

śrutvā yuddhodyamaṁ rāmaḥ
kurūṇāṁ saha pāṇḍavaiḥ
tīrthābhiṣeka-vyājena
madhya-sthaḥ prayayau kila

Synonyms

śrutvā — hearing; *yuddha* — for battle; *udyamam* — the preparations; *rāmah* — Lord Balarāma; *kurūṇām* — of the Kurus; *saha* — with; *pāṇḍavaiḥ* — the Pāṇḍavas; *tīrtha* — in holy places; *abhiṣeka* — of bathing; *vyājena* — on the pretext; *madhya-sthaḥ* — neutral; *prayayau* — He departed; *kila* — indeed.

Translation

Lord Balarāma then heard that the Kurus were preparing for war with the Pāṇḍavas. Being neutral, He departed on the pretext of going to bathe in holy places.

Purport

Both Duryodhana and Yudhiṣṭhira were dear to Lord Balarāma, and so to avoid an awkward situation He departed. Furthermore, after killing the demon Vidūratha, Lord Kṛṣṇa put aside His weapons, but Lord Balarāma still had to kill Romaharṣaṇa and Balvala to finish relieving the earth of her burden of demons.

ŚB 10.78.18

स्नात्वा प्रभासे सन्तर्प्य देवर्षिपितृमानवान् ।
सरस्वतीं प्रतिस्रोतं ययौ ब्राह्मणसंवृतः ॥ १८ ॥

*snātvā prabhāse santarpya
devarṣi-pitr-mānavān
sarasvatīm prati-srotam
yayau brāhmaṇa-saṁvṛtaḥ*

Synonyms

snātvā — having bathed; prabhāse — at Prabhāsa; santarpya — and having honored; deva — the demigods; rsi — sages; pitṛ — forefathers; mānavān — and human beings; sarasvatīm — to the river Sarasvatī; prati-srotam — which flows toward the sea; yayau — He went; brāhmaṇa-saṁvṛtaḥ — surrounded by brāhmaṇas.

Translation

After bathing at Prabhāsa and honoring the demigods, sages, forefathers and prominent human beings, He went in the company of brāhmaṇas to the portion of the Sarasvatī that flows westward into the sea.

ŚB 10.78.19-20

पृथूदकं बिन्दुसरस्त्रितकूपं सुदर्शनम् ।
विशालं ब्रह्मतीर्थं च चक्रं प्राचीं सरस्वतीम् ॥ १९ ॥
यमुनामनु यान्येव गङ्गामनु च भारत ।
जगाम नैमिषं यत्र ऋषयः सत्रमासते ॥ २० ॥

*pṛthūdakaṁ bindu-saras
tritakūpaṁ sudarśanam
viśālaṁ brahma-tīrthaṁ ca
cakraṁ prācīm sarasvatīm
yamunām anu yāny eva
gaṅgām anu ca bhārata*

*jagāma naimiṣam yatra
ṛṣayaḥ satram āsate*

Synonyms

prthu — broad; *udakam* — whose water; *bindu-sarah* — the lake Bindu-sarovara; *trita-kūpam sudarśanam* — the pilgrimage places known as Tritakūpa and Sudarśana; *viśālam brahma-tīrtham ca* — Viśāla and Brahma-tīrtha; *cakram* — Cakra-tīrtha; *prācīm* — flowing east; *sarasvatīm* — the Sarasvatī River; *yamunām* — the Yamunā River; *anu* — along; *yāni* — which; *eva* — all; *gaṅgām* — the Ganges; *anu* — along; *ca* — also; *bhārata* — O descendant of Bharata (Parīkṣit Mahārāja); *jagāma* — He visited; *naimiṣam* — the Naimiṣa forest; *yatra* — where; *ṛṣayah* — great sages; *satram* — an elaborate sacrifice; *āsate* — were performing.

Translation

Lord Balarāma visited the broad Bindu-saras Lake, Tritakūpa, Sudarśana, Viśāla, Brahma-tīrtha, Cakra-tīrtha and the eastward-flowing Sarasvatī. He also went to all the holy places along the Yamunā and the Ganges, O Bhārata, and then He came to the Naimiṣa forest, where great sages were performing an elaborate sacrifice.

ŚB 10.78.21

तमागतमभिप्रेत्य मुनयो दीर्घसत्रिणः ।
अभिनन्द्य यथान्यायं प्रणम्योत्थाय चार्चयन् ॥ २१ ॥

*tam āgatam abhipretya
munayo dīrgha-satrinah
abhinandya yathā-nyāyam
praṇamyotthāya cārcayan*

Synonyms

tam — Him; *āgatam* — arrived; *abhipretya* — recognizing; *munayah* — the sages; *dīrgha* — for a long time; *satrinah* — who had been engaged in the sacrificial performance; *abhinandya* — greeting; *yathā* — as; *nyāyam* — correct; *pranamyā* — bowing down; *utthāya* — having stood up; *ca* — and; *ārcayan* — they worshiped.

Translation

Recognizing the Lord upon His arrival, the sages, who had been engaged in their sacrificial rituals for a long time, greeted Him properly by standing up, bowing down and worshipping Him.

ŚB 10.78.22

सोऽर्चितः सपरीवारः कृतासनपरिग्रहः ।
रोमहर्षणमासीनं महर्षेः शिष्यमैक्षत ॥ २२ ॥

*so 'rcitaḥ sa-parivāraḥ
kṛtāsana-parigrahaḥ
romaharṣaṇam āsīnaṁ
maharṣeḥ śiṣyam aikṣata*

Synonyms

sah — He; arcitaḥ — worshiped; sa — together with; parivārah — His entourage; kṛta — having done; āsana — of a seat; parigrahaḥ — acceptance; romaharṣaṇam — Romaharṣaṇa Sūta; āsīnam — seated; mahā-rseḥ — of the greatest of sages, Vyāsadeva; śiṣyam — the disciple; aikṣata — saw.

Translation

After being thus worshiped along with His entourage, the Lord accepted a seat of honor. Then He noticed that Romaharṣaṇa, Vyāsadeva's disciple, had remained seated.

ŚB 10.78.23

अप्रत्युत्थायिनं सूतमकृतप्रह्वणाञ्जलिम् ।
अध्यासीनं च तान् विप्रांश्चुकोपोद्भीक्ष्य माधवः ॥ २३ ॥

*apratyutthāyinaṁ sūtam
akṛta-prahvaṇāñjalim
adhyāsīnaṁ ca tān viprāṁś
cukopodvikṣya mādhabaḥ*

Synonyms

apratyutthāyinaṁ — who had failed to stand up; sūtam — the son of a mixed marriage between a *kṣatriya* father and *brāhmaṇa* mother; akṛta — who had not done; prahvana — bowing down; añjalim — and joining of palms; adhyāsīnam —

sitting higher; ca — and; tān — than those; viprān — learned *brāhmaṇas*; cukopa — became angry; udviksya — seeing; mādhavaḥ — Lord Balarāma.

Translation

Lord Balarāma became extremely angry upon seeing how this member of the *sūta* caste had failed to stand up, bow down or join his palms, and also how he was sitting above all the learned *brāhmaṇas*.

Purport

Romahaṛṣaṇa had failed to greet Lord Balarāma in any of the standard ways for welcoming a superior personality. Also, despite being of a lower caste, he sat in a seat above the assembly of exalted *brāhmaṇas*.

ŚB 10.78.24

यस्मादसाविमान् विप्रानध्यास्ते प्रतिलोमजः ।
धर्मपालांस्तथैवास्मान् वधमर्हति दुर्मतिः ॥ २४ ॥

*yasmād asāv imān viprān
adhyāste pratiloma-jah
dharma-pālāṅs tathaiivāsmān
vadham arhati durmatih*

Synonyms

yasmāt — because; asau — he; imān — than these; viprān — *brāhmaṇas*; adhyāste — is sitting higher; pratiloma-jah — born from an improperly mixed marriage; dharma — of the principles of religion; pālān — the protector; tathā eva — also; asmān — Myself; vadham — death; arhati — he deserves; durmatih — foolish.

Translation

[Lord Balarāma said:] Because this fool born from an improperly mixed marriage sits above all these *brāhmaṇas* and even above Me, the protector of religion, he deserves to die.

ŚB 10.78.25-26

ऋषेर्भगवतो भूत्वा शिष्योऽधीत्य बहूनि च ।
सेतिहासपुराणानि धर्मशास्त्राणि सर्वशः ॥ २५ ॥

अदान्तस्याविनीतस्य वृथा पण्डितमानिनः ।
न गुणाय भवन्ति स्म नटस्येवाजितात्मनः ॥ २६ ॥

*ṛṣer bhagavato bhūtvā
śiṣyo 'dhīya bahūni ca
setihāsa-purāṇāni
dharma-śāstrāṇi sarvaśaḥ
adāntasyāvinitasya
vrthā paṇḍita-māninaḥ
na guṇāya bhavanti sma
naṭasyevājītātmanaḥ*

Synonyms

rseh — of the sage (Vyāsadeva); *bhagavataḥ* — the incarnation of Godhead; *bhūtvā* — becoming; *śiṣyaḥ* — a disciple; *adhīya* — studying; *bahūni* — many; *ca* — and; *sa* — together with; *itihāsa* — epic histories; *purāṇāni* — and *Purāṇas*; *dharma-śāstrāṇi* — the scriptures describing the religious duties of man; *sarvaśaḥ* — fully; *adāntasya* — for him who is not self-controlled; *avinītasya* — not humble; *vrthā* — vainly; *paṇḍita* — a scholarly authority; *māninaḥ* — thinking himself; *na guṇāya* — not leading to good qualities; *bhavanti sma* — they have become; *naṭasya* — of a stage performer; *iva* — like; *ajita* — unconquered; *ātmanaḥ* — whose mind.

Translation

Although he is a disciple of the divine sage Vyāsa and has thoroughly learned many scriptures from him, including the lawbooks of religious duties and the epic histories and *Purāṇas*, all this study has not produced good qualities in him. Rather, his study of the scriptures is like an actor's studying his part, for he is not self-controlled or humble and vainly presumes himself a scholarly authority, though he has failed to conquer his own mind.

Purport

One might argue that Romaharṣaṇa committed an innocent mistake when he failed to recognize Lord Balarāma, but such an argument is refuted here by Lord Balarāma's strong criticism.

एतदर्थो हि लोकेऽस्मिन्नवतारो मया कृतः ।
वध्या मे धर्मध्वजिनस्ते हि पातकिनोऽधिकाः ॥ २७ ॥

*etat-artho hi loke 'sminn
avatāro mayā kṛtaḥ
vadhya me dharma-dhvajinas
te hi pātakino 'dhikāḥ*

Synonyms

etat — for this; *arthah* — purpose; *hi* — indeed; *loke* — into the world; *asmin* — this; *avatārah* — descent; *mayā* — by Me; *kṛtaḥ* — done; *vadhyāḥ* — to be killed; *me* — by Me; *dharma-dhvajinah* — those who pose as religious; *te* — they; *hi* — indeed; *pātakinah* — sinful; *adhikāḥ* — most.

Translation

The very purpose of My descent into this world is to kill such hypocrites who pretend to be religious. Indeed, they are the most sinful rascals.

Purport

Lord Balarāma was not prepared to overlook Romaharṣaṇa's offense. The Lord had descended specifically to eliminate those who claim to be great religious leaders but do not even respect the Supreme Personality of Godhead.

ŚB 10.78.28

एतावदुक्त्वा भगवान् निवृत्तोऽसद्वधादपि ।
भावित्वात् तं कुशाग्रेण करस्थेनाहनत् प्रभुः ॥ २८ ॥

*etāvad uktvā bhagavān
nivr̥tto 'sad-vadhād api
bhāvitvāt taṁ kuśāgreṇa
kara-sthenāhanat prabhuḥ*

Synonyms

etāvat — this much; *uktvā* — saying; *bhagavān* — the Personality of Godhead; *nivr̥ttah* — stopped; *asat* — the impious; *vadhāt* — from killing; *api* — although; *bhāvitvāt* — because it was inevitable; *taṁ* — him, Romaharṣaṇa; *kuśa* — of *kuśa*

grass; [agrena](#) — with the tip of a blade; [kara](#) — in His hand; [sthena](#) — held; [ahanat](#) — killed; [prabhuh](#) — the Lord.

Translation

[Śukadeva Gosvāmī continued:] Although Lord Balarāma had stopped killing the impious, Romaharṣaṇa’s death was inevitable. Thus, having spoken, the Lord killed him by picking up a blade of kuśa grass and touching him with its tip.

Purport

Śrīla Prabhupāda writes: “Lord Balarāma had avoided taking part in the Battle of Kurukṣetra, and yet because of His position as an incarnation, the reestablishment of religious principles was His prime duty. Considering these points, He killed Romaharṣaṇa Sūta simply by striking him with a *kuśa* straw, which was nothing but a blade of grass. If someone questions how Lord Balarāma could kill Romaharṣaṇa Sūta simply by striking him with a blade of *kuśa* grass, the answer is given in the [Śrīmad-Bhāgavatam](#) by the use of the word *prabhu*, ‘master.’ The Lord’s position is always transcendental, and because He is omnipotent He can act as He likes without being obliged to follow the material laws and principles. Thus it was possible for Him to kill Romaharṣaṇa Sūta simply by striking him with a blade of *kuśa* grass.”

ŚB 10.78.29

हाहेति वादिनः सर्वे मुनयः खिन्नमानसाः ।
उचुः सङ्कर्षणं देवमधर्मस्ते कृतः प्रभो ॥ २९ ॥

hāheti-vādinah sarve
munayah khinna-mānasāḥ
ūcuḥ saṅkarṣaṇam devam
adharmas te kṛtaḥ prabho

Synonyms

[hā-hā](#) — “alas, alas”; [iti](#) — thus; [vādinah](#) — saying; [sarve](#) — all; [munayah](#) — the sages; [khinna](#) — disturbed; [mānasāḥ](#) — whose minds; [ūcuḥ](#) — they told; [saṅkarsanam](#) — Balarāma; [devam](#) — the Supreme Lord; [adharmah](#) — an irreligious act; [te](#) — by You; [kṛtah](#) — done; [prabho](#) — O master.

Translation

All the sages cried out, “Alas, alas!” in great distress. They told Lord Saṅkarṣaṇa, “O master, You have committed an irreligious act !

ŚB 10.78.30

अस्य ब्रह्मासनं दत्तमस्माभिर्यदुनन्दन ।
आयुश्चात्माक्लमं तावद् यावत् सत्रं समाप्यते ॥ ३० ॥

*asya brahmāsanam dattam
asmābhir yadu-nandana
āyus cātmāklamam tāvad
yāvat satram samāpyate*

Synonyms

asya — his; *brahma-āsanam* — the spiritual master’s seat; *dattam* — given; *asmābhih* — by us; *yadu-nandana* — O darling of the Yadus; *āyuh* — long life; *ca* — and; *ātma* — bodily; *aklamam* — freedom from trouble; *tāvat* — for that long; *yāvat* — until; *satram* — the sacrifice; *samāpyate* — is completed.

Translation

“O favorite of the Yadus, we gave him the seat of the spiritual master and promised him long life and freedom from physical pain for as long as this sacrifice continues.

Purport

Although Romaharṣaṇa was not a *brāhmaṇa*, having been born of a mixed marriage, he was invested with that status by the assembled sages and thus given the *brahmāsana*, the seat of the chief officiating priest.

ŚB 10.78.31-32

अजानतैवाचरितस्त्वया ब्रह्मवधो यथा ।
योगेश्वरस्य भवतो नाम्नायोऽपि नियामकः ॥ ३१ ॥
यद्येतद् ब्रह्महत्यायाः पावनं लोकपावन ।
चरिष्यति भवाँल्लोकसङ्ग्रहोऽनन्यचोदितः ॥ ३२ ॥

*ajānataivācaritas
tvayā brahma-vadho yathā*

yogeśvarasya bhavato
 nāmnāyo 'pi niyāmakaḥ
 yady etad-brahma-hatyāyāḥ
 pāvanam loka-pāvana
 carisyati bhavāḥ loka-
 saṅgraho 'nanya-coditaḥ

Synonyms

ajānatā — not knowing; eva — only; ācaritaḥ — done; tvayā — by You; brahma — of a brāhmaṇa; vadhaḥ — the killing; yathā — actually; yoga — of mystic power; īśvarasya — for the Lord; bhavataḥ — Yourself; na — not; āmnāyah — scriptural injunction; api — even; niyāmakaḥ — regulator; yadi — if; etat — for this; brahma — of a brāhmaṇa; hatyāyāḥ — killing; pāvanam — purifying atonement; loka — of the world; pāvana — O purifier; carisyati — executes; bhavān — Your good self; loka-saṅgrahaḥ — benefit for the people in general; ananya — by no one else; coditaḥ — impelled.

Translation

“You have unknowingly killed a brāhmaṇa. Of course, even the injunctions of revealed scripture cannot dictate to You, the Lord of all mystic power. But if by Your own free will You nonetheless carry out the prescribed purification for this slaying of a brāhmaṇa, O purifier of the whole world, people in general will greatly benefit by Your example.”

ŚB 10.78.33

श्रीभगवानुवाच
 चरिष्ये वधनिर्वेशं लोकानुग्रहकाम्यया ।
 नियमः प्रथमे कल्पे यावान् स तु विधीयताम् ॥ ३३ ॥

śrī-bhagavān uvāca
 carisyē vadha-nirveśaṁ
 lokānugraha-kāmyayā
 niyamaḥ prathame kalpe
 yāvān sa tu vidhīyatām

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *carisyē* — I will execute; *yadha* — for the killing; *nirveśam* — atonement; *loka* — for the people in general; *anugraha* — compassion; *kāmyayā* — desiring to show; *niyamah* — the regulative injunction; *prathame* — in the primary; *kalpe* — ritual; *yāvān* — as much; *sah* — that; *tu* — indeed; *vidhiyatām* — please prescribe.

Translation

The Personality of Godhead said: I will certainly perform the atonement for this killing, since I wish to show compassion to the people in general. Please, therefore, prescribe for Me whatever ritual is to be done first.

ŚB 10.78.34

दीर्घमायुर्बतैतस्य सत्त्वमिन्द्रियमेव च ।
आशासितं यत्तद्ब्रूते साधये योगमायया ॥ ३४ ॥

dīrgham āyur bataitasya
sattvam indriyam eva ca
āśāsitaṁ yat tad brūte
sādhaye yoga-māyayā

Synonyms

dīrgham — long; *āyuh* — life span; *bata* — oh; *etasya* — for him; *sattvam* — strength; *indriyam* — sensory power; *eva ca* — also; *āśāsitam* — promised; *yat* — which; *tat* — that; *brūte* — please say; *sādhaye* — I shall make happen; *yoga-māyayā* — by My mystic power.

Translation

O sages, just say the word, and by My mystic power I shall restore everything you promised him — long life, strength and sensory power.

ŚB 10.78.35

ऋषय ऊचुः
अस्त्रस्य तव वीर्यस्य मृत्योरस्माकमेव च ।
यथा भवेद्वचः सत्यं तथा राम विधीयताम् ॥ ३५ ॥

ṛṣaya ūcuḥ
astrasya tava vīryasya

*mṛtyor asmākam eva ca
yathā bhaved vacaḥ satyaṁ
tathā rāma vidhīyatām*

Synonyms

rsayah ūcuh — the sages said; *astrasya* — of the weapon (the blade of *kuśa* grass); *tava* — Your; *vīryasya* — potency; *mṛtyoh* — of the death; *asmākam* — our; *eva ca* — also; *yathā* — so that; *bhaved* — may remain; *vacaḥ* — the words; *satyam* — true; *tathā* — thus; *rāma* — O Rāma; *vidhīyatām* — please arrange.

Translation

The sages said: Please see to it, O Rāma, that Your power and that of Your *kuśa* weapon, as well as our promise and Romaharṣaṇa’s death, all remain intact.

ŚB 10.78.36

श्रीभगवानुवाच
आत्मा वै पुत्र उत्पन्न इति वेदानुशासनम् ।
तस्मादस्य भवेद्वक्ता आयुरिन्द्रियसत्त्ववान् ॥ ३६ ॥
śrī-bhagavān uvāca
ātmā vai putra utpanna
iti vedānuśāsanam
tasmād asya bhaved vaktā
āyur-indriya-sattva-vān

Synonyms

śrī-bhagavān uvāca — the Supreme Lord said; *ātmā* — one’s self; *vai* — indeed; *putrah* — the son; *utpannah* — born; *iti* — thus; *veda-anuśāsanam* — the instruction of the *Vedas*; *tasmāt* — therefore; *asya* — his (son); *bhaved* — should be; *vaktā* — the speaker; *āyuh* — long life; *indriya* — strong senses; *sattva* — and physical power; *vān* — possessing.

Translation

The Supreme Lord said: The Vedas instruct us that one's own self takes birth again as one's son. Thus let Romaharṣaṇa's son become the speaker of the Purāṇas, and let him be endowed with long life, strong senses and stamina.

Purport

Śrīla Śrīdhara Svāmī quotes the following Vedic verse to illustrate the principle enunciated here by Lord Balarāma:

*aṅgād aṅgāt sambhavasi
hṛdayād abhijāyase
ātmā vai putra-nāmāsi
sañjīva śaradaḥ śatam*

“You have taken birth from my various limbs and have arisen from my very heart. You are my own self in the form of my son. May you live through a hundred autumns.” This verse appears in the *Śatapatha Brāhmaṇa* (14.9.8.4) and the *Bṛhad-āranyaka Upaniṣad* (6.4.8).

ŚB 10.78.37

किं वः कामो मुनिश्रेष्ठा ब्रूताहं करवाण्यथ ।
अजानतस्त्वपचितिं यथा मे चिन्त्यतां बुधाः ॥ ३७ ॥

*kiṁ vaḥ kāmo muni-śreṣṭhā
brūtāhaṁ karavāṇy atha
ajānatas tv apacitiṁ
yathā me cintyatām budhāḥ*

Synonyms

kiṁ — what; *vaḥ* — your; *kāmah* — desire; *muni* — of sages; *śreṣṭhāh* — O best; *brūta* — please say; *aham* — I; *karavāṇi* — shall do it; *atha* — and then; *ajānataḥ* — who does not know; *tu* — indeed; *apacitiṁ* — the atonement; *yathā* — properly; *me* — for Me; *cintyatām* — please think of; *budhāḥ* — O intelligent ones.

Translation

Please tell Me your desire, O best of sages, and I shall certainly fulfill it. And, O wise souls, please carefully determine My proper atonement, since I do not know what it might be.

Purport

Lord Balarāma here sets a perfect example for people in general by humbly submitting Himself before the qualified *brāhmaṇas*.

ŚB 10.78.38

ऋषय ऊचुः

इल्वलस्य सुतो घोरो बल्वलो नाम दानवः ।
स दूषयति नः सत्रमेत्य पर्वणि पर्वणि ॥ ३८ ॥

ṛṣaya ūcuḥ

ilvalasya suto ghorō

balvalo nāma dānavah

sa dūṣayati naḥ satram

etya parvaṇi parvaṇi

Synonyms

ṛsayah ūcuḥ — the sages said; *ilvalasya* — of Ilvala; *sutah* — the son; *ghorah* — fearsome; *balvalah nāma* — named Balvala; *dānavah* — demon; *sah* — he; *dūsayati* — contaminates; *nah* — our; *satram* — sacrifice; *etya* — coming; *parvani parvani* — on each new-moon day.

Translation

The sages said: A fearsome demon named Balvala, the son of Ilvala, comes here every new-moon day and contaminates our sacrifice.

Purport

First the sages tell Lord Balarāma the favor they would like Him to do for them.

ŚB 10.78.39

तं पापं जहि दाशार्हं तन्नः शुश्रूषणं परम् ।
पूयशोणितविन् मूत्रसुरामांसाभिवर्षिणम् ॥ ३९ ॥

*tam pāpaṁ jahi dāśārha
tan naḥ śuśrūṣaṇaṁ param
pūya-śonita-vin-mūtra-
surā-māṁsābhivarṣiṇam*

Synonyms

tam — that; *pāpaṁ* — sinful person; *jahi* — please kill; *dāśārha* — O descendant of Daśārha; *tat* — that; *naḥ* — to us; *śuśrūṣaṇam* — service; *param* — best; *pūya* — pus; *śonita* — blood; *vit* — feces; *mūtra* — urine; *surā* — wine; *māṁsa* — and meat; *abhivarsinam* — who pours down.

Translation

O descendant of Daśārha, please kill that sinful demon, who pours down pus, blood, feces, urine, wine and meat upon us. This is the best service You can do for us.

ŚB 10.78.40

ततश्च भारतं वर्षं परीत्य सुसमाहितः ।
चरित्वा द्वादश मासांस्तीर्थस्नायी विशुध्यसि ॥ ४० ॥

*tataś ca bhāratam varṣam
parītya su-samāhitaḥ
caritvā dvādaśa-māsāṁs
tīrtha-snāyī viśudhyasi*

Synonyms

tataḥ — then; *ca* — and; *bhāratam varṣam* — the land of Bhārata (India); *parītya* — circumambulating; *su-samāhitaḥ* — in a serious mood; *caritvā* — performing penances; *dvādaśa* — twelve; *māsān* — months; *tīrtha* — at holy places of pilgrimage; *snāyī* — bathing; *viśudhyasi* — You will be purified.

Translation

Thereafter, for twelve months, You should circumambulate the land of Bhārata in a mood of serious meditation, executing austerities and bathing at various holy pilgrimage sites. In this way You will become purified.

Purport

Śrīla Jīva Gosvāmī points out that the word *viśudhyasi* means that Lord Balarāma would achieve spotless fame by setting such a perfect example for the people in general.

Śrīla Prabhupāda writes: “The *brāhmaṇas* could understand the purpose of the Lord, and thus they suggested that He atone in a manner which would be beneficial to them.”

Thus end the purports of the humble servants of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda to the Tenth Canto, Seventy-eighth Chapter, of the [Śrīmad-Bhāgavatam](#), entitled “The Killing of Dantavakra, Vidūratha and Romaharṣaṇa.”