

Canto Eleven - Chapter One

The Curse Upon the Yadu Dynasty

Section – I

**Krsna removes the Yadus
from the face of the Earth
(1-7)**

Section-I Krsna removes the Yadus from the face of the Earth (1-7)

|| 11.1.1 ||

śrī-śuka uvāca

kṛtvā daitya-vadham kṛṣṇaḥ
sa-rāmo yadubhir vṛtaḥ
bhuvo 'vatārayad bhāram
javiṣṭham janayan kalim

Śukadeva Gosvāmī said: Lord Kṛṣṇa (**kṛṣṇaḥ**), accompanied by Balarāma (**sa-rāmaḥ**) and surrounded by the Yadu dynasty (**yadubhir vṛtaḥ**), killed many demons (**kṛtvā daitya-vadham**). Then, producing a quarrel (**kalim janayan**), he quickly relieved (**javiṣṭham avatārayad**) the earth of its burden (**bhuvo bhāram**).

- I offer respects to Śrī Kṛṣṇa-caitanya.
- I take shelter of the Lord of Govardhana, the supporter of the earth which nourishes the cows, and to the Govardhana Mountain.
- Offering respects to guru and Kṛṣṇa, the ocean of mercy, I take shelter of Śukadeva, master of the world, eye of the universe.
- I offer myself and everything I possess to Kṛṣṇa who is the life of the gopīs and the controller, for service to his dear devotees.

- One chapter begins to describe Kṛṣṇa's disappearance.
- Four chapters deal with the Navayogendras.
- One chapter describes the curse of the sages and the prayers of the devatās.
- Twenty-three chapters are dedicated to Kṛṣṇa's teachings to Uddhava.
- One chapter describes the destruction of the Yadu dynasty, and one chapter describes Kṛṣṇa's disappearance.

- Thus, in thirty-one chapters of the Eleventh Canto, the subject of liberation, previously mentioned, is described.
- In the First Chapter, thinking of how to destroy the Yadu dynasty the Lord arranged for brāhmaṇas to curse them and the iron ball became reeds.
- In the Tenth Canto Kṛṣṇa, the tenth subject āśraya, Svayam Bhagavān, who satisfies and astonishes his devotees with his variegated, sweet pastimes, was described.
- In the Eleventh Canto, liberation, which takes shelter of his lotus feet, is described, and to relate a little of the remaining pastimes, the previous pastimes are again mentioned in this verse.
- The quarrel refers to the dissension between the Kurus and Pāṇḍavas.

Section-I Kṛṣṇa removes the Yadus from the face of the Earth (1-7)

|| 11.1.2 ||

ye kopitāḥ su-bahu pāṇḍu-sutāḥ sapatnair
durdyūta-helana-kaca-grahaṇādibhis tān
kṛtvā nimittam itaretarataḥ sametān
hatvā nṛpān niraharat kṣiti-bhāram īśaḥ

The Supreme Lord (īśaḥ) made the Pāṇḍavas (tān kṛtvā), enraged (ye su-bahu kopitāḥ) by the numerous offenses of their enemies, such as duplicitous gambling (durdyūta), verbal insults (helana), the seizing of Draupadī's hair (kaca-grahaṇādibhih), the immediate cause (nimittam), and then had all the assembled kings kill each other (sametān nṛpān itara itarataḥ hatvā), thus relieving the earth of its burden (kṣiti-bhāram niraharat).

- This verse described the quarrel.
- The Lord made Arjuna and others, enraged greatly (subahu) by the unfair gambling match and other incidents, the cause, and then had the assembled kings kill each other and thus removed the burden of the earth.

Section-I Krsna removes the Yadus from the face of the Earth (1-7)

|| 11.1.3 ||

**bhū-bhāra-rāja-pṛtanā yadubhir nirasya
guptaiḥ sva-bāhubhir acintayad aprameyaḥ
manye 'vaner nanu gato 'py agataṁ hi bhāraṁ
yad yādavaṁ kulam aho aviśahyam āste**

After using the Yadu dynasty (**yadubhir**), which was protected by his arms (**sva-bāhubhir guptaiḥ**), to eliminate (**nirasya**) the kings who with their armies had been the burden of this earth (**bhū-bhāra-rāja-pṛtanā**), the unfathomable Lord thought (**aprimeyaḥ acintayad**), "Although the earth's burden is now gone (**manye avaner bhāraṁ nanu gataḥ**), in my opinion it is not yet gone (**agataṁ hi**), because there still remains (**yad āste**) the intolerable burden (**aviśahyam**) of Yādu dynasty itself (**yādavaṁ kulam**) remain (**āste**)."

- Who were the Yadus?
- They were protected by the strength of Lord's own arms.
- He then began to think, but because it is not possible to understand his thoughts at that time, he is described as aprameyaḥ: unfathomable.
- Nanu indicates a conjecture.
- I think that though, from the commoner's perception, the burden is gone, the burden is not gone.
- Why? Though the Yādavas have the highest dharma, they are also a form of burden. This is explained in the First Canto (Chapter Fifteen).

Section-I Krsna removes the Yadus from the face of the Earth (1-7)

|| 11.1.4 ||

naivānyataḥ paribhavo 'sya bhavet kathañcin
mat-saṁśrayasya vibhavonnanahanasya nityam
antaḥ kalim yadu-kulasya vidhāya veṇu-
stambasya vahnim iva śāntim upaimi dhāma

They cannot at all (**asya na eva kathañcit**) be censured (**paribhavo bhavet**) by anyone else (**anyataḥ**) since they have unrestricted power (**vibhava unnahanasya**), having taken constant shelter of me (**nityam mat-saṁśrayasya**). Making a quarrel (**kalim vidhāya**) within the Yadu family (**antaḥ yadu-kulasya**) like a fire in a bamboo grove (**veṇu-stambasya vahnim iva**), and thus destroying them (**śāntim**), I will then attain my abode (**upaimi dhāma**).

- Should relieving the earth of this burden be undertaken by someone else? The answer is given.
- They cannot even be censured (paribhavaḥ) by anyone else, what to speak of being killed.
- They have taken shelter of me and have unrestricted power.
- Arranging from them to go to Prabhāsa and having them quarrel, I will arrange for their destruction (śāntim), and then attain Vaikuṅṭha.

- I will go to Vaikuṅṭha in my portion-- as my form of Nārāyaṇa (which merged into Kṛṣṇa when he appeared on earth).
- Just as a wind causes fire by friction of bamboos, destroys them, and then disappears, I will arrange for friction among the Yadus, destroy them, and then disappear.

Section-I Krsna removes the Yadus from the face of the Earth (1-7)

|| 11.1.5 ||

evam vyavasito rājan
satya-saṅkalpa īśvaraḥ
śāpa-vyājena viprāṇām
sañjahre sva-kulam vibhuḥ

O King (**rājan**)! When the powerful Lord (**vibhuḥ īśvaraḥ**), whose desire always come true (**satya-saṅkalpa**), had thus decided (**evam vyavasitah**), he withdrew his family from the earth (**sañjahre sva-kulam**) on the pretext of a curse spoken by an assembly of brāhmaṇas (**viprāṇām śāpa-vyājena**).

- Making up his mind in this way, on the pretext of a brāhmaṇa's curse he withdrew his family.
- One purpose of this arrangement was to show the great powers of brāhmaṇas.

Section-I Krsna removes the Yadus from the face of the Earth (1-7)

|| 11.1.6-7 ||

**sva-mūrtyā loka-lāvaṇya-nirmuktyā locanam nṛṇām
gīrbhis tāḥ smaratām cittam padais tām īkṣatām kriyāḥ**

**ācchidya kīrtim su-ślokām vitatya hy añjasā nu kau
tamo 'nayā tariṣyantīty agāt svam padam īśvaraḥ**

Having stolen people's eyes (**nṛṇām locanam ācchidya**) with my form which makes them reject all other beauty (**loka-lāvaṇya-nirmuktyā sva-mūrtyā**), having stolen their voices and ears by my words, having stolen their minds and having stolen their movements of their bodies by the markings on my footprints, and having distributed my glories which are praised by poets, people of the future will be delivered from samsara by these glories. Thinking in this way, the Lord made up his mind (**ity agāt svam padam īśvaraḥ**).

Section – II

Pariksit Maharaj Questions
about the Mystery of the
Yadu's Disappearance (8-9)

Section-II Parikṣit Maharaj Questions about the Mystery of the Yadu's Disappearance (8-9)

|| 11.1.8 ||

śrī-rājavāca

brahmaṇyānām vadānyānām
nityam vṛddhopasevinām
vipra-śāpaḥ katham abhūd
vṛṣṇīnām kṛṣṇa-cetasām

King Parīkṣit said: How could the brāhmaṇas curse the Vṛṣṇis (**vipra-śāpaḥ vṛṣṇīnām katham abhūd**), who were always respectful to the brāhmaṇas (**brahmaṇyānām**), who were charitable (**vadānyānām**), who were inclined to serve seniors (**vṛddhopasevinām**) and whose minds were always absorbed in Kṛṣṇa (**nityam kṛṣṇa-cetasām**)?

Section-II Pariksit Maharaj Questions about the Mystery of the Yadu's Disappearance (8-9)

|| 11.1.9 ||

yan-nimittaḥ sa vai śāpo
yādrśo dvija-sattama
katham ekātmanām bheda
etat sarvaṁ vadasva me

O purest of the twice-born (**dvija-sattama**)! What was the curse (**yādrśah sah vai śāpah**) and what was the motive for this curse (**yad-nimittaḥ**)? And how could such a disagreement have arisen among the Yadus, who were all devotees of Kṛṣṇa (**katham ekātmanām bheda**)? Please tell me all these things (**etat sarvaṁ vadasva me**).

Section – III

Sages curse the Yadus (10-16)

Section-III Sages curse the Yadus (10-16)

|| 11.1.10 ||

śrī-bādarāyaṇir uvāca

bibhrad vapuḥ sakala-sundara-sanniveśam
karmācaran bhuvī su-maṅgalam āpta-kāmaḥ
āsthāya dhāma ramamāṇa udāra-kīrtiḥ
samhartum aicchata kulam sthita-kṛtya-śeṣaḥ

Śukadeva Gosvāmī said: The Lord, who bore His body (**bibhrad vapuḥ**) as the amalgamation of everything beautiful (**sakala-sundara-sanniveśam**), dutifully executed the most auspicious activities while on the earth (**su-maṅgalam karma ācaran bhuvī**), although He was, in fact, without any endeavor already satisfied in all desires (**āpta-kāmaḥ**). Residing in His abode (**āsthāya dhāma**) and enjoying life (**ramamāṇa**), the Lord, whose glorification is in itself magnanimous (**udāra-kīrtiḥ**), now wanted to annihilate His dynasty (**kulam samhartum aicchata**), as there still remained some small part of His duty to be carried out (**sthita-kṛtya-śeṣaḥ**).

- The Lord produced the curse through the brāhmaṇas by his will, since he desired to disappear with the Vṛṣṇis after completing his intended work-- making all men successful by showing his most attractive form, pastimes, and pleasures.
- His form is described.
- He had a body in which resided the beauty of all things.
- His actions are described.
- He performed most auspicious activities.
- Situated in his abodes such as Dvārakā, he was enjoying, with his dear wives.

- This describes his astonishing pleasure.
- All that he wanted to do was completed (āpta-kāmaḥ).
- He had the magnanimous fame (udāra-kīrtiḥ) of giving prema to the people born in the future, since he was known for his form, pastimes and pleasures.
- He then desired to destroy his family through the curse of brāhmaṇas, since he had three remaining activities to perform: the devatās among the Yadus should be reestablished in Svarga; his portions should be reestablished in Vaikuṅṭha, Śvetadvīpa, Badarikāśrama and other places; and he would disappear with his eternal associates from the eyes of materialistic people.

Section-III Sages curse the Yadus (10-16)

|| 11.1.11-12 ||

karmāni puṇya-nivahāni su-maṅgalāni
gāyaj-jagat-kali-malāpaharāṇi kṛtvā
kālātmanā nivasatā yadu-deva-gehe
piṇḍārakaṁ samagaman munayo nisṛṣṭāḥ

viśvāmitro 'sitaḥ kaṇvo
durvāsā bhṛgur aṅgirāḥ
kaśyapo vāmadevo 'trir
vasiṣṭho nāradādayaḥ

In the home of the chief of the Yadus, Vasudeva, the father of Kṛṣṇa (**yadu-deva-gehe**), the sages Viśvāmitra, Asita, Kaṇva (**viśvāmitro asitaḥ kaṇvaḥ**), Durvāsā, Bhṛgu, Aṅgirā (**durvāsā bhṛgur aṅgirāḥ**), Kaśyapa, Vāmadeva, Atri (**kaśyapo vāmadevo atriḥ**) and Vasiṣṭha, along with Nārada and others (**vasiṣṭho nāradādayaḥ**), once performed rituals (**kṛtvā karmāni**) that award abundant pious results (**puṇya-nivahāni**), bring great happiness (**su-maṅgalāni**) and take away the sins of Kali-yuga for the whole world just by being recounted (**gāyaj-jagat-kali-malāpaharāṇi**). After Lord Kṛṣṇa, who was staying in Vasudeva's house as time personified (**kālātmanā nivasatā yadu-deva-gehe**), respectfully sent the sages off at the conclusion of the ceremonies (**munayo nisṛṣṭāḥ**), the sages went to the holy place called Piṇḍāraka (**piṇḍārakaṁ samagaman**).

- First the Lord made arrangements for the curse to be made.
- After performing horse sacrifices etc., sages who had been called for the sacrifice, after being given donations, arrived at a holy place near Piṅḍaraka.
- They were permitted to leave by Kṛṣṇa, who was the personification of time: as time he had a desire to destroy the dynasty.

Section-III Sages curse the Yadus (10-16)

|| 11.1.13-15 ||

krīḍantas tān upavrajya kumārā yadu-nandanāḥ
upasaṅgrhya papracchur avinītā vinīta-vat

te veṣayitvā strī-veṣaiḥ sām̐baṁ jāmbavatī-sutam
eṣā pṛcchati vo viprā antarvatny asitekṣaṇā

praṣṭuṁ vilajjati sāksāt prabrūtāmogha-darśanāḥ
prasoṣyanti putra-kāmā kim svit sañjanayiṣyati

To that holy place, the young boys of the Yadu dynasty (**kumārā yadu-nandanāḥ**) had brought Sām̐ba, son of Jāmbavatī (**sām̐baṁ jāmbavatī-sutam**), dressed in woman's garb (**strī-veṣaiḥ veṣayitvā**). Playfully approaching the great sages gathered there (**krīḍantas tān upavrajya**), the boys grabbed hold of the sages' feet (**upasaṅgrhya**) and impudently asked them (**te papracchur avinītā**) with feigned humility (**vinīta-vat**), "O learned brāhmaṇas (**viprā**), this black-eyed pregnant woman (**eṣā antarvatny asitekṣaṇā**) has something to ask you (**vaḥ pṛcchati**). She is too embarrassed to inquire for herself (**sāksāt praṣṭuṁ vilajjati**). She is just about to give birth and is very desirous of having a son (**prasoṣyanti putra-kāmā**). Since all of you are great sages with infallible vision (**amogha-darśanāḥ**), please tell us (**prabrūta**) whether her child will be a boy or a girl (**kim svit sañjanayiṣyati**)."

- Upasaṅgrhya means “they touched the sages’ feet.”
- Kim svit means “Will she bear a son or not?”

Section-III Sages curse the Yadus (10-16)

|| 11.1.16 ||

evam pralabdhā munayas
tān ūcuḥ kupitā nr̥pa
janayiṣyati vo mandā
muṣalam kula-nāśanam

O King (**nr̥pa**)! Thus put to a test (**evam pralabdhā**), the sages became angry (**munayah kupitā**), and told the boys (**tān ūcuḥ**), "Fools (**mandā**)! She will bear you an iron club (**vaḥ muṣalam janayiṣyati**) that will destroy your dynasty (**kula-nāśanam**).“

- Pralabdhāḥ here means “having their knowledge being put to a test.”

Section – IV

The Club becomes the tip
of the arrow and sharp
canes (17-24)

Section-IV The Club becomes the tip of the arrow and sharp canes (17-24)

|| 11.1.17 ||

tac chrutvā te 'ti-santrastā
vimucya sahasodaram
sāmbasya dadṛśus tasmin
muṣalam̐ khalv ayasmayam

Upon hearing the curse of the sages (**tac śrutvā**), the terrified boys (**te ati-santrastā**) quickly uncovered the belly of Sāmba (**sahasā sāmbasya udaram vimucya**) and they observed there (**tasmin khalu dadṛśuh**) an iron club (**ayasmayam muṣalam̐**).

Section-IV The Club becomes the tip of the arrow and sharp canes (17-24)

|| 11.1.18 ||

kim kṛtaṁ manda-bhāgyair naḥ
kim vadiṣyanti no janāḥ
iti vihvalitā gehān
ādāya muṣalaṁ yayuḥ

The young men of the Yadu dynasty said, "Oh, what have we done (**kim kṛtaṁ**)? We are so unfortunate (**manda-bhāgyair naḥ**)! What will our family members say to us (**kim vadiṣyanti nah janāḥ**)?" Speaking thus and being very disturbed (**iti vihvalitā**), they returned to their homes (**gehān yayuḥ**), taking the club with them (**muṣalaṁ ādāya**).

Section-IV The Club becomes the tip of the arrow and sharp canes (17-24)

|| 11.1.19 ||

tac copanīya sadasi
parimlāna-mukha-śriyaḥ
rājña āvedayām cakruḥ
sarva-yādava-sannidhau

The Yadu boys, the luster of their faces completely faded (**parimlāna-mukha-śriyaḥ**), brought the club into the royal assembly (**tac ca upanīya sadasi**) and in the presence of all the Yādavas (**sarva-yādava-sannidhau**) they told King Ugrasena what had happened (**rājña āvedayām cakruḥ**).

- They told Ugrasena, not Kṛṣṇa.

Section-IV The Club becomes the tip of the arrow and sharp canes (17-24)

|| 11.1.20 ||

śrutvāmoghaṁ vipra-śāpaṁ
dṛṣṭvā ca muṣalaṁ nṛpa
vismitā bhaya-santrastā
babhūvur dvārakaukaṣaḥ

O King Parīkṣit (**nṛpa**), when the inhabitants of Dvārakā (**dvārakā okasaḥ**) heard of the infallible curse of the brāhmaṇas (**śrutvā amoghaṁ vipra-śāpaṁ**) and saw the club (**dṛṣṭvā ca muṣalaṁ**), they were astonished and distraught with fear (**vismitā bhaya-santrastā babhūvuh**).

Section-IV The Club becomes the tip of the arrow and sharp canes (17-24)

|| 11.1.21 ||

**tac cūrṇayitvā muṣalam
yadu-rājah sa āhukaḥ
samudra-salile prāsyat
loham cāsyāvaśeṣitam**

After having the club ground to bits (**tad muṣalam cūrṇayitvā**), King Āhuka [Ugrasena] of the Yadus (**yadu-rājah sa āhukaḥ**) personally threw the pieces (**prāsyat**), along with the remaining lump of iron (**ca asya avaśeṣitam loham**), into the water of the ocean (**samudra-salile**).

- Ugrasena told everyone, “Do not have fear or shame.”
- Without asking Kṛṣṇa, he ground up the club.
- A small piece remained which he thought was insignificant.
- He threw it all in the water.

Section-IV The Club becomes the tip of the arrow and sharp canes (17-24)

|| 11.1.22 ||

kaścin matsyo 'grasīl loham
cūrṇāni taralais tataḥ
uhyamānāni velāyām
lagnāny āsan kilairakāḥ

A fish swallowed the iron lump (**kaścin matsyah loham agrasīd**). The powdered iron (**cūrṇāni**), carried back to the shore by the waves (**tataḥ taralah velāyām uhyamānāni**), stuck there (**lagnāny**) and grew into sharp canes (**erakāḥ āsan**).

Section-IV The Club becomes the tip of the arrow and sharp canes (17-24)

|| 11.1.23 ||

matsyo gr̥hīto matsya-ghnair
jālenānyaiḥ sahārṇave
tasyodara-gatam loham
sa śalye lubdhako 'karot

The fish was caught (**matsyo gr̥hītaḥ**) in the ocean (**arṇave**) along with other fish (**anyaiḥ saha**) in a fisherman's net (**matsya-ghnair jālena**). The iron lump in the fish's stomach (**tasya udara-gatam loham**) was taken by the hunter Jarā (**sah lubdhakah**), who fixed it at the tip of his arrow (**śalye akarot**).

Section-IV The Club becomes the tip of the arrow and sharp canes (17-24)

|| 11.1.24 ||

**bhagavān jñāta-sarvārtha
īśvaro 'pi tad-anyathā
kartuṁ naicchad vipra-śāpaṁ
kāla-rūpy anvamodata**

Knowing fully the significance of all these events (**jñāta-sarvārtha**), the Supreme Lord (**bhagavān**), though capable of reversing the brāhmaṇas' curse (**vipra-śāpaṁ tad-anyathā kartuṁ īśvarah api**), did not wish to do so (**naicchad**). Rather, in his form of time (**kāla-rūpy**), he sanctioned the events (**anvamodata**).

- Thus ends the commentary on First Chapter of the Eleventh Canto of the Bhāgavatam for the pleasure of the devotees, in accordance with the previous ācāryas.