

अथ द्विसप्ततितमोऽध्यायः

Chapter - 72

**Killing of Kaṃsa and release of Vasudeva
and Devakī**

नारायण उवाच

अथ कृष्णो गुरुं नत्वा निर्गम्य शिबिरान्मुने।
आरुह्य स्वर्गयानं च शुभां म्पुरीं ययौ॥१॥
विवेश मथुरां रम्यां सहाक्रूरगणैः समम्।
निर्जित्य शक्रनगरीं शोभायुक्तां मनोहराम्॥२॥
रत्नश्रेष्ठेन खचितान् रचितान् विश्वकर्मणा।
अमूल्यरत्नकलशो राजितैश्च विराजताम्॥३॥
राजमार्गशतैरिष्टैर्वेष्टितान् रुचिरैर्वरैः।
चन्द्राकारैश्चन्द्रसारैर्मणिभिः परिसंस्कृतैः॥४॥
विचित्रैर्मणिसारैश्च वीथीशतविनिर्मितैः।
शोभितैर्वणिजैः श्रेष्ठैः पुण्यवस्तुसमन्वितैः॥५॥
सरोवरसहस्रैश्च परितः परिशोभितम्।
शुद्धस्फटिसकाशैः पद्मरागविराजितैः॥६॥
रत्नालंकारभूषाद्दयैः शोभितान् पद्मिनीगणैः।
स्विरयौवनसंयुक्तैर्निमेषरहितैः परैः॥७॥
साक्षतैरूर्ध्ववदनैः कृष्णादर्शनलालसैः।
भ्रूभङ्गलीलालोलैश्च शश्वच्चञ्चललोचनैः॥८॥
शश्वत्कामसमायुक्तैः पीनश्रोणिपयोधरैः।
कोमलाङ्गैर्मध्यकूपै रतिरासविशारदैः॥९॥

Nārāyaṇa said- O sage, lord Kṛṣṇa bowing in reverence to his teacher moved out of the camp and mounted the chariot that had arrived from heaven and moved towards the city of Mathurā. He entered in the beautiful city of Mathurā together with Akrūra and other attendants. The city of Mathurā was more beautiful than Amarāvati, was quite charming, shining and studded with gems. It was constructed by Viśvakarmā and was invaluable, extremely

beautiful, decorated with gem-studded pitchers, having hundreds of royal roads which were decorated with the best of gems and diamonds like the moon on all sides. It had many lanes which were numberless and was filled with many auspicious things, the best of the business people and thousands of lakes so abundantly found in the city. The damsels of the city were adorned with the best of the costumes and the ornaments studded with gems. The beautiful damsels were quite youthful and were raising their heads with the desire of having a look at the lotus-like face of lord Kṛṣṇa. They were looking at him with unstable eyes, their eye-brows were moving and roving. They were always feeling passionate, with the stiff pelvic region and the breasts, soft limbs, beautiful slender-waist and were well-versed in the love-sport.

रत्ननिर्माणयानानां कोटिभिः परिशोभिताम्।
भूषणैर्भूषिताभिश्च चित्रिताभिश्च चित्रकैः॥१०॥
नानाप्रकारश्रीयुक्तां पुष्पोद्यानत्रिकोटिभिः।
नानापुष्पैः पुष्पिताभिर्युक्ताभिर्मधुसूदनैः॥११॥
माधुर्यमधुसंयुक्तैर्मधुलुब्धैर्मुदाऽन्वितैः।
माध्वीकमधुमत्तैश्च युक्तैर्मधुकरीचयैः॥१२॥
नानाप्रकारदुर्गोश्च दुर्गम्यां वैरिणां गणैः।
रणितां रणकैः शश्चद्रक्षाशास्त्रविशारदैः॥१३॥
त्रिकोट्युद्वालिकाभिश्च संयुक्तां सुमनोहराम्।
रचितां किल सद्गणैर्विचित्रैर्विश्वकर्मणा॥१४॥

The city of Amarāvati had crores of vehicles studded with gems which were decorated with various types of ornaments and painted with paintings, variously decorated and were lodged in three crores of gardens. There were different types of fragrant flowers, in which the black wasps, greedy for the honey, were roaming about over the Bassia Latifolia trees attracting a large number of bees as well. The city had several types of forts which were invincible for the enemies and were filled by those well-versed in the scriptures on the military. Having a large number of valorous soldiers lodged in three crores of mansions, the city was quite pleasant and was built by Viśvakarmā with the best of gems.

एवंभूतां च मथुरां दृष्ट्वा कमललोचनः।
ददर्श पथि कुब्जां तां वृद्धामतिजरातुराम्॥१५॥
यान्ती दण्डसहायेन चातिनम्रां नमद्वलीम्।
रूक्षितां विकृताकारां बिभ्रती चन्दनद्रवम्॥१६॥
कस्तूरीकुङ्कुमावत्तं च स्पर्शमात्रेण नारद।
सुगन्धिमकरन्देन गन्धाढ्यं सुमनोहरम्॥१७॥

Looking at such a type of the city of Mathurā, the lotus-eyed lord was moving ahead. In the meantime he met with Kubjā (hunch back) who was quite old and was moving with the help of a staff, bending forward considerably. She was quite dry and was deformed and was carrying *kastūrī* and saffron in her hands. O Nārada, with her touch the sandal-paste and the flowers had become more fragrant.

सा दृष्ट्वा सस्मिता वृद्धा श्रीकान्तं शान्तमीश्वरम्।
श्रीयुक्तं श्रीनिवासं तं श्रीबीजं श्रीनिकेतनम्॥१८॥
प्रणम्य सहसा मूर्ध्ना भक्तिं प्रा पुटाञ्जलिः।
प्रददौ चन्दनं तस्य गात्रे श्यामलसुन्दरे॥१९॥
गात्रेषु तद्गणानां च स्वर्णपात्रकरा वरा।
कृत्वा प्रदक्षिणं कृष्णं प्रणनाम पुनः पुनः॥२०॥

The old women looked at lord Kṛṣṇa with a delightful mind, who was peaceful, full of lustre, abode of Lakṣmī, lord of Śrī and the abode of Śrī. The hunch-back suddenly folded her hands bowing in devotion. Bowing in devotion, lowering her head, she applied sandal-paste over the body of the lord and also on the attendants surrounding him. Holding the golden vase filled with sandal-paste, the old woman circumambulated lord Kṛṣṇa and offered her salutation to him again and again.

श्रीकृष्णदृष्टिमात्रेण श्रीयुक्ता सा बभूव ह।
सहसा श्रीसमा रम्या रूपेण यौवनेन च॥२१॥
वहिशुद्धांशुवसना रत्नभूषणभूषिता।
यथा द्वादशवर्षीया कन्या धन्या मनोहरा॥२२॥
बिम्बोष्ठी सस्मिता श्यामा तप्तकाञ्चनसंनिभा।
सुश्रोणी सुदती बिल्वफलतुल्यपयोधरा॥२३॥
अमूल्यरत्ननिर्माणहारसारविराजिता।
गजेन्द्रराजगमना रत्नमञ्जीररञ्जिता॥२४॥

बिभ्रती कबरीभारं मालतीमाल्यवेष्टितम्।
 रक्षितं वामभागेन रुचिरं वर्तुलाकृतिम्॥२५॥
 सिन्दूरबिन्दुं दधती दाडिमीकुसुमाकृतिम्।
 कस्तूरीबिन्दुमुपरि सार्धं चन्दनबिन्दुभिः॥२६॥
 रत्नदर्पणहस्ता च प्रशस्ता रतिकर्मसु।
 श्रीकृष्णं वरयामास लोललोचनकोणतः॥२७॥
 श्रीवासस्तां समाश्वस्य ययौ स्थानान्तरं परम्।
 कृतार्थरूपा सा प्रीत्या ययौ पद्मा यथाऽऽलयम्॥२८॥
 सा ददर्श स्वभवनं यथा पद्यालयालयम्।
 रत्नशय्याविरचितं सद्गन्धसारनिर्मितम्॥२९॥
 रत्नप्रदीपराजीभी राजिताभिश्च राजितम्।
 रत्नदर्पणराजैश्च राजितं परितस्ततः॥३०॥
 सिन्दूरवस्त्रताम्बूलं श्चेतचामरमाल्यकम्।
 बिभ्रतीभिश्च दासीभिर्वेष्टितं दाससंघकैः॥३१॥
 तत्र गत्वा च भुक्त्वा च मिष्टान्नं परमं मुदा।
 सुष्वाप रत्नपर्यङ्के सा दासीभिश्च सेविता॥३२॥

Thereafter at the sight of lord Kṛṣṇa, the old woman was filled with grace achieving youthfulness, beauty and a well-built body. Suddenly she appeared like beautiful and charming like Lakṣmī who was clad gem-studded in beautiful garments. Sanctified by fire and was adorned with several types of gem-studded ornaments having a youthful age of twelve years. She was quite pleasant and her lips appeared like ripe wood-apples. She was wearing a serene smile on her face, having a complexion like that of molten gold, beautiful pelvic region and teeth, the breasts like the fruit of wood-apple, wearing a garland of beautiful gems, walking slowly like an elephant adorned with the anklets of gems and the hair was well arranged in a knot which was adorned with a garland of jasmine flowers. The knot was filled towards the left in a roundish manner. The hunch-back had applied a spot of *kastūrī* on the forehead and above that there appeared a spot of sandal-paste. She was also adorned with a spot of vermilion like the flower of a pomegranate fruit. She was holding a mirror of gems in her hand. She was well-versed in the love-sport. She, looking with side-glances accepted lord Kṛṣṇa as her husband.

The lord, on his part, also assured her and left for another place, getting gratified, Kubjā also delightfully went back to her abode like Lakṣmī. She looked at her palace which had been turned like that of Lakṣmī having the bed of gems and studded with the best of diamonds. A line of gems was inlaid in the same, the mirrors of gems were displayed on all sides which added to the grandeur. The red garments, betel, white fly-whisks and garland were held by the attendants appearing in large numbers in her abode. Reaching there delightfully, she consumed the sweet food and rested herself on the beautiful bed served by a number of female attendants. Then she went to sleep.

सकर्पूरं च ताम्बूलं कस्तूरीकुङ्कुमान्वितम्।
 चन्दनं स्थापयामास स्वतल्पे हरये सती॥३३॥
 मालतीमाल्ययुगलं कर्पूरादिसुवासितम्।
 शीतलं सलिलं स्वादु मिष्टान्नं स्वसमीपतः॥३४॥
 कर्मणा मनसा वाचा चिन्तयन्ती हरेः पदम्।
 हरेरागमनं चापि मुखचन्द्रं मनोहरम्॥३५॥
 जगत्कृष्णामयं शश्वत्पश्यन्ती कामुकी मुने।
 कोटिकन्दर्पलीलाभं कामसक्तं च कामुकम्॥३६॥

Thereafter the chaste lady placed on her bed the betel, camphor, *kastūrī* saffron and sandal-paste and nearby she placed the garland of jasmine flowers. She also arranged the cool drinking water, scented with camphor and also arranged for delicious sweets. Thereafter she physically, mentally and by actions devoted her mind at the feet of the lord. O sage, visualising about the arrival of lord Kṛṣṇa and devoting her mind to his lotus-like face, the passionate women looked at the universe in the form of Kṛṣṇa who was all passionate and filled with passion, moving a delightful mind.

ततो तदर्श श्रीकृष्णो मालाकारं मनोहरम्।
 मालासमूहं बिभ्रन्तं गच्छन्तं राजमन्दिरम्॥३७॥
 सोऽपि दृष्ट्वा च श्रीकान्तं प्रणम्य शिरशा भुवि।
 ददौ माल्यसमूहं च कृष्णाय परमात्मने॥३८॥

Thereafter lord Kṛṣṇa looked at the gardener who was carrying the flower garlands in the royal palace. The gardener looking at the lord

bowed in reverence over the ground and offered all the garlands to lord Kṛṣṇa.

कृष्णस्तस्मै वरं दत्त्वा स्वदास्यमतिदुर्लभम्।
माल्यं गृहीत्वा प्रययौ राजमार्गे वरं वरः॥३९॥
ततो ददर्श रजकं बिभ्रतं वस्त्रपुञ्जकम्।
अहंकृतिबलिष्ठं च सततं यौवनोद्धतम्॥४०॥

The lord on his part bestowed his inaccessible slavehood on the gardener and moved forward along the royal road. He then found a washerman carrying a heap of clothes who was quite strong, youthful and proud .

वस्त्रं ययाचे तं कृष्णो विनयेन महामुने।
स तस्मै च ददौ वस्त्रं तमुवाच च निष्ठुरम्॥४१॥

O sage, the lord humbly begged from him some clothes. The washerman, however, did not part with the clothes and on the other hand spoke some very harsh words.

गोरक्षकाणां त्वद्योग्यं वस्त्रमेतत्सुदुर्लभम्।
राजयोग्यं च हे मूढ हे गोपजनवल्लभा॥४२॥

The washerman said- O foolish one, O lord of the cowherds, the costumes are not meant for cowherds like you because they are meant for the king.

गृहीत्वा गोपकन्याश्च कन्यालोलुप लम्पट।
यद्विहारः कृतस्तत्र वृन्दारण्येऽप्यराजके॥४३॥
न चात्र तादृशं कर्म राज्ञः कंसस्य वर्त्मनि।
विद्यमानोऽत्र राजेन्द्रः शास्ता दुष्टस्य तत्क्षणम्॥४४॥

You are greedy for girls and you are extremely wicked, the way in which you have behaved with the cowherd girl in Vṛndāvana, you cannot behave like that in the region of Kāmsa, because the king who punishes the wicked is available here.

रजकस्य वचः श्रुत्वा जहास मधूसूदनः।
जहास बलदेवश्च साकूरो गोपवर्गकः॥४५॥
तं निहत्य चपेटेन जग्राह वस्त्रपुञ्जकम्।
वस्त्रं संधारयामास श्रीकृष्णः सगणस्तथा॥४६॥

On hearing the words of the washerman, Madhusūdana laughed with Baladeva and together with all the cowherds. Thereafter lord

Kṛṣṇa, administered a slap on the face of the washerman and snatched away all the costumes and wore them all with all the cowherds.

रत्नयानेन गोलोकं पार्षदैर्वेष्टितेन च।
ययौ रजकराजश्च धृत्वा दिव्यकलेवरम्॥४७॥
शश्वद्यौवनयुक्तं च जरामृत्युहरं वरम्।
पीतवस्त्रसमायुक्तं सस्मितं श्यामसुन्दरम्॥४८॥

The chief of the washerman surrounded by his courtiers mounted a plane and turning to a divine form left for *Goloka*, having everlasting youthfulness, devoid of death and old age and the best. They were clad in yellow garments, wearing a serene smile on the faces and looked like Kṛṣṇa.

बभूव सोऽपि गोलोके पार्षदेषु च पार्षदः।
कृष्णस्याऽऽगमनं तत्र सस्मार सततं वशी॥४९॥
अस्तं गतो दिनकरोऽप्यक्रूरः स्वगृहं ययौ।
कृष्णस्यानुमतिं प्राप्य कृष्णोऽपि कस्यचिद्गृहम्॥५०॥
वैष्णवस्य कुविन्दस्य तस्मिन्नस्तधनस्य च।
सानन्दो नन्दसहितो बलदेवादिभिर्युतः॥५१॥
स भक्तः पूजयामास प्रणम्य श्रीनिकेतनम्।
तस्मै ददौ स्वदास्यं च वरं ब्रह्मादिदुर्लभम्॥५२॥

The self-disciplined washerman reached *Goloka* and was turned into an attendant of the lord and started waiting there for the return of Kṛṣṇa. At sun-set Akrūra also went to his abode with the permission of lord Kṛṣṇa and Nanda. Baladeva, accompanied by Kṛṣṇa, went to a Vaiṣṇava Kuvinda who was very poor. The devoted Kuvinda bowed at the feet of the lord and adored him. The lord felt delighted and bestowed on him his slavehood which is beyond the reach of the gods like Brahmā and others.

पर्यङ्के सुषुपुः सर्वे भुक्त्वा मिष्टान्नमुत्तमम्।
निद्रां च लेभे सा कुब्जा निद्रेशोऽपि ययौ मुदा॥५३॥
गत्वा ददर्श कुब्जां तां रत्नतल्पे च निद्रिताम्।
दासीगणैः परिवृतां सुन्दरीं कमलामिवा॥५४॥

After consuming the best of the sweets, all the people slept on the beds. At that point of time the lord left for the abode of Kubjā who was sleeping on the bed. Reaching there he looked at

Kubjā who lying on the gem-studded bed and appeared like Lakṣmī, served by the female attendants on all sides.

बोधयामास तां कृष्णो न दासीस्वपि निद्रिताः।
तामुवाच जगन्नाथो जगन्नाथप्रियां सतीम्॥५५॥

श्रीभगवानुवाच

त्यज निद्रां महाभागे शृङ्गारं देहि सुन्दरि।
पुरा शूर्पणखा त्वं च भगिनी रावणस्य च॥५६॥
रामजन्मनि मद्धेतोस्त्वया कान्ते तपः कृतम्।
तपःप्रभावान्मां कान्तं भज श्रीकृष्णजन्मनि॥५७॥
अधुना सुखसंयोगं कृत्वा गच्छ ममाऽऽलयम्।
सुदुर्लभं च गोलोकं जरामृत्युहरं परम्॥५८॥

Instead of waking all the attendants of Kubjā, lord woke her up alone and spoke to the chaste lady. Lord Kṛṣṇa said, "O virtuous one, O beautiful one, wake up and let me enjoy the love-sport with you because in earlier birth you happened to be Śūrpaṅkhā, the sister of Rāvaṇa. O damsel, during my incarnation as Rāma you had performed the *tapas* for me. Influenced by those *tapas* I have taken to this form and have come to you as your beloved. Therefore, you serve me. Presently you enjoy all the pleasures with me and then proceed on to *Goloka* which destroys birth and death.

इत्युक्त्वा श्रीनिवासश्च कृत्वा तामेव वक्षसि।
नगनां चकार शृङ्गारं चुम्बनं चापि कामुकीम्॥५९॥
सा सस्मिता च श्रीकृष्णं नवसंगमलज्जिता।
चुचुम्ब गण्डे ऋडे तं चकार कमला यथा॥६०॥

Thus speaking lord Kṛṣṇa embraced her and unrobing her, enjoyed her passionate advances. With a serene smile on her face, the passionate damsel felt shy at the first union but implanted a kiss on the lord. The lord took her in his lap like Lakṣmī.

सुरतेर्विरतिर्नास्ति दंपती रतिपण्डितौ।
नानाप्रकारसुरतं बभूव तत्र नारद॥६१॥
स्तनश्रोणियुगं तस्या विक्षतं च चकार ह।
भगवान्नखरैस्तीक्ष्णैर्दशनैरधरं वरम्॥६२॥

O Nārada, the lord was well-versed in the art of making love and both of them did not rest

during the physical union and they enjoyed the love-sport in various ways. Lord Kṛṣṇa scratched her breasts and the pelvic region with the nails and also sucked her nectar-like lips.

निशावसानसमये वीर्याधानं चकार सः।
सुखसंभोगभोगेन मूर्छामाप च सुन्दरी॥६३॥
तत्राऽऽजगाम तां तन्द्रा कृष्णवक्षःस्थलस्थिताम्।
बुबुधे न दिवारात्रं स्वर्गं मर्त्यं जलं स्थलम्॥६४॥

At the end of the night the lord implanted the semen in her womb after which the beautiful damsel fainted. In the lap of lord Kṛṣṇa she lost the consciousness about day and night, heaven or earth, water or earth.

सुप्रभाता च रजनी बभूव रजनीपतिः।
पत्युर्व्यतिक्रमेणैव लज्जयेव मलीमसः॥६५॥
अथाजगाम गोलोकाद्भयो रत्नविनिर्मितः।
जगाम तेन तं लोकं धृत्वा दिव्यकलेवरम्॥६६॥
वह्निशुद्धांशुकाधानं रत्नभूषणभूषितम्।
प्रतसकाञ्चनाभासं नित्यं जन्मादिवर्जितम्॥६७॥
सा बभूव च तत्रैव गोपी चन्द्रमुखी मुने।
गोप्यः कतिविधास्तस्या बभूवुः परिचारिकाः॥६८॥

Thus the time of day-break arrived and it appeared that moon had become dirty getting enraged with the husband. Thereafter the plane from *Goloka* arrived and she attaining the divine form went to *Goloka*. She was clad in the divine garments sanctified by Agni and adorned with the gem-studded ornament. She was having the complexion of molten gold becoming eternal and devoid of birth and death. O sage, she was known in the *Goloka* as the cowherdess Candramukhī and several types of cowherdresses became her attendants.

भगवानपि तत्रैव क्षणं स्थित्वा स्वमन्दिरम्।
जगाम यत्र नन्दश्च सानन्दो नन्दनन्दनः॥६९॥
अथ कंसो निशायां च निद्रायां भयविह्वलः।
ददर्श दुःखदुःस्वप्नमात्मनो मृत्यूसूचकम्॥७०॥
ददर्श सूर्यं भूमिस्थं चतुःखण्डं नभश्च्युतम्।
दशखण्डं चन्द्रबिम्बं भूमिस्थं खाच्च्युतं मुने॥७१॥
पुरुषान्विकृताकारान्ज्जुहस्तान्दिगम्बरान्।