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SRIMAD BHAGAVATAM

Volume 11, Chapter 1

AFTER COMPLETION OF THE PURPOSE OF HIS MANIFESTATION SRI KRISHNA BHAGAVAN PREPARING FOR RETURN TO HIS OWN ABODE

Introduction

Ekadasa Skandam, which is the eleventh volume in Srimad Bhagavatam, is one of the very important presentations in which the essence of Upanishads have been highlighted by Sri Krishna in the form of His advice to Udhava, his closest associate. It requires immense understanding and patience to grasp the message conveyed in this volume as the topics dealt with are from a very high realm of knowledge of self realization and remaining in that state throughout while still carrying on with the activities in this world.

The Dasama Skandam, the preceding tenth volume, is known as ‘Nirodha’. This means the development of withdrawal symptoms altogether from material hankering in this world of illusions by the persons who are devoted in real sense to Sri Krishna (That Supreme Consciousness). Proper understanding of the tenth volume ensures this quality in a devotee.

The eleventh volume is ‘Mukthi” or liberation. It ensures liberation from this material world right at the time when the person is carrying on with his daily activities provided he has elevated himself to that position of devotion and self realization. This is followed by the next volume which is volume twelve. This volume is for ‘Ashrayam’ meaning total dependence on Sri Krishna to ensure that the devotee does not fall from his established position of realization in which he is already in.

Sri Krishna though is The Supreme Being, assumed the human form on His Own volition in order to establish righteousness and lighten the burden of mother earth from the atrocities and heinous activities of persons deviated from the path of righteousness. Sri Krishna carried out all these activities as That Supreme Being Himself by being in the midst of human beings in the society, though appearing to be in the human form. His manifestation as Sri Krishna and how he carried out all His activities have been sufficiently explained and established in the previous tenth volume.

Some of the persons, who were supposed to be annihilated, were finished off through His elder brother Balarama, while some others through the Yadavas. The war of Mahabharata also is in instance which has been used to reduce the burden of the earth by annihilating the persons who were pursuing non righteous methods.

To carry out all these stupendous tasks as a human being, it was necessary to have some associates as relatives, friends, supporters etc. Such associates must have the necessary compatibility in thinking and to carry out the execution work. Keeping this in mind The Supreme Being ensured that all the divine beings were made to manifest on the earth at the time when He took the form of Sri Krishna so that whenever occasion arose these persons (in the form of Yadavas) could be available to Him to execute action.

After achieving the purpose for which He took the human form on this earth, Sri Krishna felt that His own relatives in huge numbers in the form of Yadava dynasty had become so powerful that they could be a greater danger to the earth because of their unlimited and unstoppable power. He started planning as to how to send them back to their own abodes before He Himself departs from this world. There was no power on earth who could confront Yadavas and, therefore, anything to happen by which they are to be destroyed must have the origin from within them and not outside. Chapter 1 deals with this aspect of Sri Krishna’s planning and how the entire episode develops into an irresistible situation leading to the destruction of the entire Yadu dynasty.

Among all the persons in the Yadu dynasty there was only one person who realized this peculiar situation and he was Udhava, the closest associate of Sri Krishna. He came to Sri Krishna and requested Him to take him as well to Sri Krishna’s abode. The following chapters in eleventh volume will elaborately discuss the conversation between Udhava and Sri Krishna. Udhava was perplexed with the thought that Sri Krishna also was departing from this world. At this point Sri Krishna explains to Udhava that while His material body might disappear from this world, He Himself will be available in Srimad Bhagavatam to all those human beings who seek for Him in letter and spirit. Thus Sri Krishna advises Udhava the principles of higher realization in this volume eleven and requests him to go to Badri ashram to propagate these higher thoughts for the benefit of the worldly beings.

*Stanza 1*

*śrī-śuka uvāca*

*kṛtvā daitya-vadhaṁ kṛṣṇaḥ  
sa-rāmo yadubhir vṛtaḥ   
bhuvo ’vatārayad bhāraṁ  
javiṣṭhaṁ janayan kalim*

*śrī-śuka uvāca (Sri Sukha said)*

*( kṛṣṇaḥ ) The Supreme Being, Sri Krishna, ( vṛtaḥ ) who was surrounded by ( yadubhiḥ ) the persons of Yadava dynasty ( sa-rāmaḥ ) and accompanied by Balarama,*

*( daitya-vadhaṁ kṛtvā ) annihilated very many persons of demonic nature and their kings ( janayan ) by generating ( javiṣṭhaṁ ) the fastest processes of ( kalim  ) internal quarrels ending up into instant wars*

*( avatārayat ) thereby bringing down ( bhāraṁ ) the burden ( bhuvaḥ ) of the earth.*

The following stanza elaborates once again with more clarity about what has been mentioned in stanza 1.

*Stanza 2*

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

*( ye pāṇḍu-sutāḥ ) The Pandavas ( kopitāḥ ) were angered ( su-bahu ) many a times repeatedly ( sapatnaiḥ ) by the enemies, namely the Kauravas,*

*( durdyūta-helana-kaca-grahaṇādibhiḥ ) through their various kinds of heinous indulgence like the game of gambling, by deceit and dishonor, by pulling the hair of Draupadi etc.*

*( kṛtvā ) Keeping ( tān ) these two groups ( nimittam ) as the instrument, ( īśaḥ ) Bhagavan Sri Krishna ( hatvā ) killed ( nṛpān ) very many kings ( sametān ) owing allegiance to ( itaretarataḥ ) both of them ( niraharat ) thereby destroying ( kṣiti-bhāram ) the burden of the earth.*

*Stanza 3*

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

*( nirasya ) After destroying ( bhū-bhāra-rāja-pṛtanā ) the kings and their armies, who were considered as huge burden for the mother earth, ( yadubhiḥ ) for which Sri Krishna made the Yadavas as the instrument ( guptaiḥ ) who, in fact, were being fully protected ( sva-bāhubhiḥ ) by His own four arms,*

*( aprameyaḥ ) Sri Krishna, Whose potencies could not be gauged by anyone (or Who is beyond the understanding of the body, mind and intelligence), ( acintayat ) pondered over in this manner:*

*( manye) “I am definitely convinced that ( bhāraṁ agataṁ hi ) the burden of the earth has not been fully relieved ( nanu ) though it might be looked upon that ( avaneḥ ) the burden of the earth ( gataḥ api ) has been eliminated.*

*( yat ) That is because ( aviṣahyam ) the all powerful and intolerable ( yādavaṁ kulam ) Yadava dynasty ( āste ) is still remaining on this earth. ( aho ) Oh! What a wonder! ”*

Note: Sri Krishna has highlighted specifically about “Yadava dynasty” which is His own dynasty. Question arises as to why He should take the responsibility upon Himself for destroying his own dynasty. He could have easily got this job done by making some others as an instrument. To clarify this point the following stanza is presented.

*Stanza 4*

*naivānyataḥ paribhavo ’sya bhavet kathañcin  
mat-saṁśrayasya vibhavonnahanasya nityam   
antaḥ kaliṁ yadu-kulasya vidhāya veṇu-  
stambasya vahnim iva śāntim upaimi dhāma*

*(mat-saṁśrayasya ) “This Yadu dynasty is dependent on Me ( nityam ) and for all times ( vibhavonnahanasya ) their valor and prosperities are unparalleled and very much in abundance.*

*( asya ) Therefore, this Yadu dynasty (na bhavet ) will never have ( paribhavaḥ ) any anxiety or fear ( anyataḥ ) from anyone ( kathañcit  
 ) in any manner.*

*( vidhāya ) It is thus necessary to create ( antaḥ kaliṁ ) a war within themselves ( vahnim iva ) just like putting a small fire ( veṇu-stambasya ) into the forest of bamboo trees. ( upaimi ) I can have ( śāntim ) total peace thereafter. ( dhāma ) Once that happens I can go back to My own abode.”*

*Stanza 5*

*evaṁ vyavasito rājan  
satya-saṅkalpa īśvaraḥ   
śāpa-vyājena viprāṇāṁ  
sañjahre sva-kulaṁ vibhuḥ*

*( rājan ) Hey King Pareekshit! ( vyavasitaḥ ) After taking a definite determination ( evaṁ ) in this manner, ( īśvaraḥ  ) Sri Krishna Bhagavan, ( vibhuḥ ) Who is omnipresent and omnipotent, ( satya-saṅkalpaḥ ) and Who is the Truth personified, ( sañjahre ) destroyed ( sva-kulaṁ ) His own dynasty ( śāpa-vyājena ) by the indirect method of inflicting the curse ( viprāṇāṁ ) through the Brahmins.*

Note: Through the following two stanzas it is being explained in brief that after fulfilling the purpose for which He had taken the manifestation on this earth in this manner, Sri Krishna Bhagavan returned to His Own abode.

*Stanza 6*

*sva-mūrtyā loka-lāvaṇya-  
nirmuktyā locanaṁ nṛṇām   
gīrbhis tāḥ smaratāṁ cittaṁ  
padais tān īkṣatāṁ kriyāḥ*

*Stanza 7*

*ācchidya kīrtiṁ su-ślokāṁ  
vitatya hy añjasā nu kau   
tamo ’nayā tariṣyantīty  
agāt svaṁ padam īśvaraḥ*

( *ācchidya* ) By attracting unto Himself ( *locanaṁ )*  the eyes ( *nṛṇām*) of the human beings ( *sva-mūrtyā )* through His divine human body, ( *loka-lāvaṇya-nirmuktyā )* which was capable of radiating its beauty to all the worlds in this universe;

( *ācchidya* ) By attracting unto Himself ( *cittaṁ*  ) the hearts of the human beings (*tāḥ smaratāṁ )* who always remember such of His ( *gīrbhiḥ* ) words of wisdom coming through His divine mouth;

( *ācchidya* ) By attracting unto Himself the entire activities of His devotees ( *kriyāḥ* ) who only look for ( *īkṣatāṁ* ) and examine continuously ( *tān )*  the auspicious marks ( *padaiḥ* ) of His feet made by Him over the surface of the earth all around;

( *vitatya* ) By spreading ( *kau )* all over the world ( *kīrtiṁ )*  His fame and pastimes ( *su-ślokāṁ* ) which became the essence in the hymns of the sages, ( *īti )* by which He became fully convinced that ( *anayā hi* ) “because of this itself ( *tariṣyantīti nu*  ) the ordinary people of this world shall definitely cross over the miseries of this worldly life ( *tamaḥ )*  being experienced by them due to their ignorance or Avidya”;

( *īśvaraḥ*) Sri Krishna Bhagavan ( *agāt* ) returned to (*svaṁ padam )*  His own permanent abode of Sri Vaikuntam.

Note: Sri Krishna Bhagavan attracted unto Himself the eyes, the hearts, and the activities of the human beings who lived in those days and focused them exclusively on Him while blessing all of them throughout. He spread through His pastimes and deeds His message of the words of wisdom through the sages which became the decoration for their poetical work. He made the way for the future generation to tide over the miseries of the worldly life and remove their ignorance through His fame and wisdom. After doing all these He disappeared from this earth and returned to His own abode.

At this stage king Pareekshit is asking Sri Sukha Brahmarishi through the following stanza a pertinent question. How come the Yadavas, who are otherwise very devoted to the Brahmins, who are very considerate to others, who always show due respect to elders became the victims of the curse of the Brahmins? The point here is that the Yadavas knew how to conduct themselves and show respects to Brahmins. They also knew the Sastras and there is no question of Yadavas inviting the wrath of the Brahmins. That being so king Pareekshit became curious to know as to how the whole thing developed and happened.

*Stanza 8*

*śrī-rājovāca*

*brahmaṇyānāṁ vadānyānāṁ  
nityaṁ vṛddhopasevinām   
vipra-śāpaḥ katham abhūd  
vṛṣṇīnāṁ kṛṣṇa-cetasām*

( *śrī-rājovāca*  ) King Pareekshit put forward a question to Sri Sukha Brahmarishi:

( *katham* ) How come ( *vṛṣṇīnāṁ* ) the Yadavas, ( *brahmaṇyānāṁ* ) who are known for their great devotion towards the Brahmins,

( *vadānyānāṁ nityaṁ )* who are consistently very compassionate to others,

( *vṛddhopasevinām )* who always come forward voluntarily for the service of the devotees of the Lord,

( *kṛṣṇa-cetasām* ) and whose hearts are deeply tied to Sri Krishna Bhagavan,

( *abhūt*  ) got ( *vipra-śāpaḥ )* the curse of the Brahmins?

*Stanza 9*

*yan-nimittaḥ sa vai śāpo  
yādṛśo dvija-sattama   
katham ekātmanāṁ bheda  
etat sarvaṁ vadasva me*

( *dvija-sattama* ) Hey the purest of the pure Brahmin! (*yan-nimittaḥ )* What was the cause responsible (*saḥ śāpaḥ*  ) for the curse of the Brahmins?

(*yādṛśaḥ vai )* What kind of curse was it?

( *katham* *bhedaḥ* ) How come that among the Yadavas differential approach took place ( *ekātmanāṁ )*  when all of them equally think only the right type of action and work together as a unified and cohesive team?

( *etat sarvaṁ me vadasva* ) Please explain to me in detail about all these.

*Stanza 10*

*śrī-bādarāyaṇir uvāca*

*bibhrad vapuḥ sakala-sundara-sanniveśaṁ  
karmācaran bhuvi su-maṅgalam āpta-kāmaḥ   
āsthāya dhāma ramamāṇa udāra-kīṛtiḥ  
saṁhartum aicchata kulaṁ sthita-kṛtya-śeṣaḥ*

Note: Shri Sukha Brahmarishi continues his discourse by implying that “the cause factor for the curse is the desire of the Lord” towards achieving the ultimate goal which shall always be auspicious.

( *śrī-bādarāyaṇir uvāca*  ) Sri Sukha Brahmarishi said:

( *udāra-kīṛtiḥ* ) Sri Krishna Bhagavan, Whose glories and valor have no bounds, ( *āpta-kāmaḥ )* and Who is totally desire less as such,

( *sthita-kṛtya-śeṣaḥ* ) had still to carry out a small part of His act and thereby complete the purpose of relieving the burden of the earth for which He had manifested on this earth.

Sri Krishna Bhagavan, ( *bibhrad vapuḥ )* Who had such a beautiful body ( *sakala-sundara-sanniveśaṁ*  ) wherein each and every aspect of His body outsmarted each other and simultaneously wholesomely enchanting;

( *ācaran )* Who was carrying out ( *su-maṅgalam )* the most pious ( *karma )* activities (*bhuviḥ )*  on this earth;

( *dhāma* ) and Who stayed ( *ramamāṇaḥ* ) very happily ( *āsthāya* ) in His own place in Dwaraka;

( *aicchata )* desired within Himself ( *saṁhartum* ) to annihilate ( *kulaṁ* ) His own Yadu dynasty.

*Stanza 11*

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

( *nivasatā )* Sri Krishna Bhagavan, Who was seated,

( *kālātmanā* ) as the embodiment of time assuming unto Himself all the powers of destruction,

( *deva-gehe* ) in the home of the most pious personality of Yadu dynasty Sri Vasudeva,

( *nisṛṣṭāḥ* ) saw off ( *munayaḥ* ) the great sages ( *puṇya-nivahāni )* who were called by Him for the performance of certain Vedic rituals capable of bestowing the most pious worlds,

(*su-maṅgalāni* ) generating the most auspicious thoughts within oneself,

( *gāyaj-jagat-kali-malāpaharāṇi )* and ensuring the total cleaning of ignorance from within for those who sing the glories of the Supreme Being.

( *munayaḥ* ) Those sages ( *karmāni* *kṛtvā* ) after performing the rituals ( *samagaman* ) reached ( *piṇḍārakaṁ* ) the holy place known as “Pindarakam”.

Note: Sri Krishna Bhagavan called great sages to the most pious home of Sri Vasudeva and made them perform Vedic rituals for the benefit of the entire human population. He honoured them well as per the prescribed protocol and saw them off by showing due respect and reverence. It was Sri Krishna Bhagavan’s desire to make these sages as an instrument for achieving the left over work completed which was the annihilation of His own dynasty. Therefore, these sages reached the holy place known as “Pindarakam” which is on the north eastern side of Dwaraka.

The important point here is that the rituals were organized by Sri Krishna Bhagavan Himself by calling the sages. Neither Sri Krishna Bhagavan nor the sages have any self interest in all of these activities except that they are the well wishers of the entire living beings. Sri Krishna Bhagavan is proving here that all such Vedic rituals have to be conducted for the auspicious benefit of the entire world.

*Stanza 12*

*viśvāmitro ’sitaḥ kaṇvo  
durvāsā bhṛgur aṅgirāḥ   
kaśyapo vāmadevo ’trir  
vasiṣṭho nāradādayaḥ*

Those sages were Viswamitra, Asitha, Kanwa, Dhurvasa, Bhrigu, Angiras, Kashyap, Vamadeva, Attri, Vasishta, Narada etc.

*Stanza 13, 14 and 15*

*krīḍantas tān upavrajya  
kumārā yadu-nandanāḥ   
upasaṅgṛhya papracchur  
avinītā vinīta-vat*

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

*praṣṭuṁ vilajjatī sākṣāt  
prabrūtāmogha-darśanāḥ   
prasoṣyantī putra-kāmā  
kiṁ svit sañjanayiṣyati*

( *yadu-nandanāḥ  )* At that holy place, among those progenies of the Yadu dynasty ( *krīḍantaḥ* ) playing around there, ( *kumārāḥ* ) were a few children ( *te* ) who ( *veṣayitvā* ) ) dressed up ( *jāmbavatī-sutam* *sāmbaṁ* ) the son of Jambhavati, Samba, ( *strī-veṣaiḥ )*as a woman using some woman’s attire.

( *avinītā* ) They, who were not at all humble ( *vinīta-vat*  ) but pretended to be very much so, ( *tān upavrajya* ) approached those sages ( *papracchuḥ* ) and asked them ( *upasaṅgṛhya* ) after paying their obeisance to them by touching their feet.

( *viprāḥ* ) “Oh! The great knowledgeable sages! ( a*mogha-darśanāḥ* ) Oh the ones whose vision see no illusions! ( *asitekṣaṇā* *eṣā* ) This beautiful ( *antarvatnī* ) pregnant woman ( *prasoṣyantī* *)*  is about to give birth and expecting a son to be delivered.

( *vilajjatī* ) She is too shy ( *praṣṭuṁ* ) to ask this question ( *sākṣāt* ) directly to you ( *pṛcchati* ) and so she is asking this through us.

( *sañjanayiṣyati*  ) Which child is she going to give birth, ( *kiṁ svit )* a boy or a girl?”

*Stanza 16*

*evaṁ pralabdhā munayas  
tān ūcuḥ kupitā nṛpa   
janayiṣyati vo mandā  
muṣalaṁ kula-nāśanam*

( *nṛpa* ) Hey King! ( *munayaḥ* ) The sages ( *kupitā* ) got very much upset and angry ( *pralabdhāḥ* ) as they were ridiculed by the question put to them ( *evaṁ* ) in this manner.

( *tān ūcuḥ )* They replied to them: ( *mandāḥ* *vaḥ )*

“ Hey Fools! ( *janayiṣyati* ) She will give birth to ( *muṣalaṁ* ) an iron club ( *kula-nāśanam* ) which will be the cause for the destruction of your dynasty.”

Note: The sages could make out through their vision that these Yadu children are engaging in frivolous time pass event and they are all pretending to be innocent just to have a fun at the sages. The members of the Yadu dynasty including the children know very well how to show respect to the sages. They know how to be respectful to elders and they are always compassionate to others. However, it was the desire of Sri Krishna Bhagavan which turns the situation in this manner so that the seed of destruction of his dynasty gets sowed through the words of the sages.

*Stanza 17*

*tac chrutvā te ’ti-santrastā  
vimucya sahasodaram   
sāmbasya dadṛśus tasmin  
muṣalaṁ khalv ayasmayam*

( *tat śrutvā )* Upon listening to these words of the sages ( *te* ) the Yadavas ( a*ti-santrastā )*  got terribly frightened.

( *sahasā )*  As they hurriedly ( *vimucya )* uncovered ( u*daram )* the belly ( *sāmbasya* ) of Samba ( *dadṛśuḥ* ) they saw ( *tasmin* ) in it ( *muṣalaṁ khalu )* certainly a club ( *ayasmayam* ) made of iron.

*Stanza 18*

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

( *naḥ* *kṛtaṁ* *kiṁ* ) “What situation have we brought about now! ( *manda-bhāgyaiḥ )* We are so unfortunate. ( *kiṁ* ) What ( *janāḥ* ) people ( *vadiṣyanti* ) will talk about us and our action?

( *iti* ) They thought like this within themselves ( *vihvalitā ḥ* ) and regretting for what has happened ( *yayuḥ  )* they returned ( *gehān* ) to their respective homes ( *ādāya* ) carrying with them ( *muṣalaṁ* ) the iron club.

*Stanza 19*

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

( *parimlāna-mukha-śriyaḥ )* With their faces down with energy and enthusiasm, ( *upanīya* ) they brought ( *tat ca )* that iron club ( *sadasi )*  to the assembly of the King ( *sarva-yādava-sannidhau* ) and in the presence of all the Yadavas ( *āvedayāṁ cakruḥ* ) they presented the entire developments as they happened before (  *rājñe* ) King Ugrasena

*Stanza 20*

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

( *nṛpa* ) Hey King! ( *śrutvā )* Upon hearing ( *vipra-śāpaṁ* ) the curse of the Brahmins, ( *amoghaṁ )* which in no way possible to go in vain, ( *dvārakaukasaḥ* ) the inhabitants of Dwaraka ( *dṛṣṭvā ca )* happened to see ( *muṣalaṁ* ) the iron club. ( *babhūvuḥ* ) They got ( *vismitāḥ* ) bewildered ( *bhaya-santrastāḥ* ) and trembled out of fear.

*Stanza 21*

*tac cūrṇayitvā muṣalaṁ  
yadu-rājaḥ sa āhukaḥ   
samudra-salile prāsyal  
lohaṁ cāsyāvaśeṣitam*

( *saḥ āhukaḥ* ) That Ugrasena, ( *yadu-rājaḥ )*  the King of the Yadu dynasty, made ( *muṣalaṁ*  ) the iron club ( *cūrṇayitvā )* into powdered dust ( *prāsyat* ) and threw ( *tat* ) them ( *samudra-salile )* into the waters of the ocean.

( *prāsyat* ) He also threw ( *avaśeṣitam )*  the remaining small last piece ( *asya )* of the same ( *lohaṁ ca )* metal content into the ocean water.

*Stanza 22*

*kaścin matsyo ’grasīl lohaṁ  
cūrṇāni taralais tataḥ   
uhyamānāni velāyāṁ  
lagnāny āsan kilairakāḥ*

( *tataḥ  )* In the ocean ( *kaścit* ) one ( *matsyaḥ* ) fish ( *agrasīt )*  swallowed ( *lohaṁ* ) the small piece of metal.

( *cūrṇāni )* The powdered dust particles of the metal ( *uhyamānāni* ) were carried ( *taralaiḥ* ) by the waves of the ocean ( *lagnāni*  ) and they got deposited ( *velāyāṁ*  ) on the ocean shore. These metal dusts ( *āsan kila* ) grew into a ( *erakāḥ* ) particular type of grass with long and sharp edged blades.

*Stanza 23*

*matsyo gṛhīto matsya-ghnair  
jālenānyaiḥ sahārṇave   
tasyodara-gataṁ lohaṁ  
sa śalye lubdhako ’karot*

( *saḥ matsyaḥ* ) This particular fish which swallowed the metal piece ( *gṛhītaḥ* ) got trapped ( *jālenā )* in the net ( *matsya-ghnaiḥ* ) of a fisherman ( *ārṇave )*  in the ocean ( *anyaiḥ saha* ) along with other group of fish.

( *lubdhakaḥ* ) One hunter, in whose hands this particular fish came into possession, ( *akarot  )* set right ( *lohaṁ* ) the iron piece ( *tasya udara-gataṁ )* remaining in its abdomen ( *śalye* ) to fix it on to the edge of his arrow.

*Stanza 24*

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

( *bhagavān* ) Sri Krishna Bhagavan, Who is the repository of all knowledge and prosperities, ( *jñāta-sarvārthaḥ*  ) Who was very much aware of all these developments, ( *īśvaraḥ api )* though was capable of reversing ( *tat* ) the course of events ( *anyathā* *kartuṁ* ) to take place in some other way, ( *na aicchad* ) did not wish to do so. ( *kāla-rūpi )* Sri Krishna Bhagavan, Who is the embodiment of time, ( *anvamodata* ) in fact welcomed ( *vipra-śāpaṁ* ) the curse of the Brahmins.

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This concludes chapter 1, volume 11 of Srimad Bhagavatam

Hari Om