

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

**by
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Canto Ten – Chapter Four

The Atrocities of King Kamsa

Section – I

**Kamsa prepared to kill the
new born child (1-3)**

|| 10.4.1 ||

śrī-śuka uvāca

bahir-antaḥ-pura-dvārah

sarvāḥ pūrvavad āvṛtāḥ

tato bāla-dhvanim śrutvā

gr̥ha-pālāḥ samutthitāḥ

The doors of
the entire city of
before. ↓
The doorkeepers heard the
crying of the newborn of
the awakened.

Śukadeva Gosvāmī continued: My dear King Parīkṣit, the doors inside and outside the house (bahir-antaḥ-pura-dvārah) closed as before (sarvāḥ pūrvavad āvṛtāḥ). Thereafter (tataḥ), the inhabitants of the house, especially the watchmen (gr̥ha-pālāḥ), heard the crying of the newborn child (bāla-dhvanim śrutvā) and thus awakened from their beds (samutthitāḥ).

This chapter relates Kamsa's repentance on hearing Maya's words,
Devaki's forgiving Kamsa, and the evil ministers' advice to Kamsa.

bāla dhvani: crying of a newborn; means the crying of the infant
when he first comes out of the womb.

The watchmen were just like dogs protecting a house.

On hearing the crying baby, they immediately got up.

They then
went + immediately
to news to Kamsa
who was anxiously waiting

|| 10.4.2 ||

te tu tūrṇam upavrajya
devakyā garbha-janma tat
ācakhyur bhoja-rājāya
yad udvignaḥ pratīkṣate

Thereafter, all the watchmen (te tu) very quickly approached King Kamsa, the ruler of the Bhoja dynasty (tūrṇam bhoja-rājāya upavrajya), and submitted the news of the birth of Devakī's child (devakyāh tat garbha-janma ācakhyur). Kamsa, who had awaited this news very anxiously, immediately took action (yad udvignaḥ pratīkṣate).

The guards quickly got up and told Kamsa of the birth of Devakī's eighth child (garbha janma).

Kamsa immediately
got up from the bed
thinking "Here is Kāla
to kill me!" Here is Kāla
Thus overwhelmed → with speed
As if he quickly rushed to
the spot.

॥ 10.4.3 ॥

sa talpāt tūrṇam utthāya
kālo 'yam iti vihvalah
sūtī-gr̥ham agāt tūrṇam
praskhalan mukta-mūrdhajah

Kamsa immediately got up from bed (sah talpāt tūrṇam utthāya), thinking, "Here is Kāla, the supreme time factor, which has taken birth to kill me (kālah ayam iti)!" Thus overwhelmed (vihvalah), Kamsa, his hair scattered on his head (praskhalan mukta-mūrdhajah), at once approached the place where the child had been born (sūtī-gr̥ham agāt tūrṇam).

The time has come (kālo ayam) for killing the child.

Or the sentence can mean, “Out of fear, Kamsa was thinking
that the birth of the child was his own death (kāla).”

Section – II

Devaki pleads Kamsa not to
kill her daughter (4-6)

|| 10.4.4 ||

tam āha bhrātaram devī
krpanā karuṇam satī
snuṣeyam tava kalyāṇa
striyam mā hantum arhasi

Devakī helpless
& wrongly appealed to
Kamsa
Oh auspicious one!
Do not kill her. She will be your
daughter-in-law.
It is not befitting a ruler like
you to kill a girl.

Devakī (devī satī) helplessly, piteously (krpanā karuṇam) appealed to Kamsa (tam bhrātaram āha): O all auspicious one (kalyāṇa). Don't kill this girl (implied). She will be your daughter-in-law (iyam tava snuṣā). Indeed, it is unworthy of you to kill a woman (striyam mā hantum arhasi).

Devaki was shining with satisfaction because she had been able to hide her son.

kr̥paṇā: helplessly; indicates Devaki was suffering because she hoped that the baby girl could be saved.

satī: chaste lady; means Devaki was expert in trying to cheat Kamsa: “This child will be the future bride of your son.”

Seeing that Kamsa was going to take the child by force, Devaki then addressed him as kalayāṇa (most auspicious) to indicate that he should not produce inauspiciousness by committing the sin of killing a female child.

By the will of
Providence, you killed
many babies.
Can you AS spare this one
daughter for me?

|| 10.4.5 ||

bahavo himsitā bhrātaḥ
śiśavaḥ pāvakopamāḥ
tvayā daiva-niṣṛṣṭena
putrikaikā pradīyatām

My dear brother (bhrātaḥ), by the influence of destiny (daiva-niṣṛṣṭena) you have already killed many babies (bahavo śiśavaḥ tvayā himsitā), each of them as bright and beautiful as fire (pāvaka upamāḥ). But kindly spare this daughter. Give her to me as your gift (putrikaikā pradīyatām).

Fearing that Kamsa would become angry after she criticized him for his cruelty in killing her previous sons, Devaki said,

“It is my fate (daiva-nisṛṣṭena). What fault is there in you?”

She then expressed her pitiful condition, praying that Kamsa should not make her arms devoid of the child.

|| 10.4.6 ||

nanv aham te hy avarajā

dīnā hata-sutā prabho

dātum arhasi mandāyā

aṅgemām caramām prajām

I am your 2nd
& unfortunate younger
sister. I
Gut you see this one
last child for me?

My lord, my brother (prabho aṅga), I am very poor, being bereft of all my children (dīnā mandāyā hata-sutā), but still I am your younger sister (nanv aham te hy avarajā), and therefore it would be worthy of you to give me this last child as a gift (imām caramām prajām dātum arhasi).

aṅga: here means “O brother.”

Section – III

**Kamsa mercilessly tries to kill
the baby (7-8)**

|| 10.4.7 ||

śrī-śuka uvāca

upaguhya ātmajām evam

rudatyā (dīna-dīnavat)

yācitas tām vinirbhartsya

hastād ācicchide khalah

Piteously embracing
her child, she begged
Kamsa → but cruel for her
snatched the child from her
hands after chastising her.

Śukadeva Gosvāmī continued: Piteously embracing her daughter (evam upaguhya ātmajām dīna-dīnavat) and crying (rudatyā), Devakī begged Kamsa for the child (tām yācitas), but he was so cruel (khalah) that he chastised her (vinirbhartsya) and forcibly snatched the child from her hands (hastād ācicchide).

ātmajām evaṁ: means “as if the child were her own daughter,” since Devaki was aware that it was not her daughter.

dīna dīnavat: poor woman;

Devaki is described as being “like” the most miserable person (dīna dīnavat) instead of being the most miserable, because the child was not actually hers.

Threatening Devaki, Kamsa grabbed the child from her hands.

|| 10.4.8 ||

tām grhītvā carañayor

jāta-mātrām svasuḥ sutām

apothayac chilā-prṣṭhe

svārthonmūlita-sauhrdaḥ

Giving up all
affection due to
selfishness - Kamsa
held the child &
tried to dash her
against
a stone.

Having uprooted all relationships with his sister because of intense selfishness (svārtha unmūlita-sauhrdaḥ), Kamsa, who was sitting on his knees, grasped the newborn child by the legs (tām jāta-mātrām svasuḥ sutām carañayor grhītvā) and tried to dash her against the surface of a stone (apothayat śilā-prṣṭhe).

apothayet: smashed; Kamsa threw the child down with great force

Section – IV

Appearance of Durgā-devi and
the description of her form

(9-11)

Māyā devī, sītā
For Kamsa's hand &
Slower herself in the
sky with 8 hands holding
weapons

|| 10.4.9 ||

sā tad-dhastāt samutpatya
sadyo devy ambaram gatā
adrśyatānujā viṣṇoḥ
sāyudhāṣṭa-mahābhujā

The child, Yogamāyā-devī (sā devy), the younger sister of Lord Viṣṇu (viṣṇoḥ anujā), slipped upward from Kamsa's hands (sadyo tad-dhastāt samutpatya) and appeared (adrśyat) in the sky (ambaram gatā) as Devī, the goddess Durgā, with eight arms, completely equipped with weapons (sa āyudha aṣṭa-mahābhujā).

As Yogamaya was falling to the ground, she forcefully leaped into the sky.

The Bhaviṣya-uttara Purāṇa says that Yogamaya (Durga) put her foot on Kamsa's head as she went up into the sky.

She is described here as the younger sister (anujā) of Kṛṣṇa, indicating that Kṛṣṇa as well as Yogamaya were born from Yasoda.

She held weapons in her eight arms to frighten Kamsa.

The Durga holding
& weapons & glorified by
garlands, ornaments etc
to praise as follows spoke

॥ 10.4.10-11 ॥

divya-srag-ambarālepa-
ratnābharāṇa-bhūsitā
dhanuḥ-śūleṣu-carmāsi-
śaṅkha-cakra-gadā-dharā
siddha-cāraṇa-gandharvair
apsaraḥ-kinnaroragaiḥ
upāhṛtoru-balibhiḥ
stūyamānedam abravīt

The goddess Durgā was decorated (bhūsitā) with flower garlands (divya-srag), smeared with sandalwood pulp and dressed with excellent garments (ambara ālepa) and ornaments made of valuable jewels (ratnābharāṇa-bhūsitā). Holding in her hands a bow, a trident, arrows, a shield, a sword, a conchshell, a disc and a club (dhanuḥ-śūleṣu-carma-asi-śaṅkha-cakra-gadā-dharā), and being praised (stūyamāna) by celestial beings like Apsarās, Kinnaras, Uragas, Siddhas, Cāraṇas and Gandharvas (siddha-cāraṇa-gandharvair-apsaraḥ-kinnara-uragaiḥ), who worshiped her with all kinds of presentations (upāhṛta uru-balibhiḥ), she spoke as follows (idam abravīt).

Section – V

Durgā-devi speaks to Kamsa

and disappears

(12-13)

|| 10.4.12 ||

kim mayā hatayā manda
jātaḥ khalu tavānta-kṛt
yatra kva vā pūrva-śatrur
mā himsīḥ kṛpaṇān vṛthā

Oh fool!
What is the use of
killing me?
Your killer has
already taken
his birth somewhere
else. Do not
unnecessarily
kill other children.

O Kamsa, you fool (manda), what will be the use of killing me (kim mayā hatayā)? The Supreme Personality of Godhead, who has been your enemy from the very beginning and who will certainly kill you (tava anta-kṛt pūrva-śatruḥ), has already taken His birth (jātaḥ khalu) somewhere else (yatra kva vā). Therefore, do not unnecessarily kill other children (mā himsīḥ kṛpaṇān vṛthā).

The goddess Durga said, “Kamsa, what can you gain from killing me?”

If you kill me, you still cannot prevent your own death.

He who will kill you has already been born somewhere else (yatra kva vā), which cannot be revealed to you.”

kr̥paṇam: refers to Devaki who is suffering.

Another reading is kr̥paṇān, which refers to many poor babies.

The sentence would then read, “You should not kill poor innocent children,” instead of “You should not kill poor Devaki.”

After this saying,
devī appeared in
different places in
with different names.

|| 10.4.13 ||

iti prabhāṣya taṁ devī
māyā bhagavatī bhuvi
bahu-nāma-niketeṣu
bahu-nāmā babhūva ha

After speaking to Kāṁsa in this way (iti taṁ prabhāṣya), the goddess Durgā,
Yogamāyā (devī māyā bhagavatī), appeared in different places, such as Vārāṇasī
(bhuvi bahu-nāma-niketeṣu), and became celebrated by different names, such as
Annapūrṇā, Durgā, Kālī and Bhadrā (bahu-nāmā babhūva ha).

niketeṣu: different places; Mayadevi or goddess Durga became famous by many
names in different places such as Varāṇasī.

Section – VI

Kamsa's regretful talks with

Devaki and Vasudeva

(14-24)

After hearing
those words Kamsa was
understruck & he
① & ② & humbly spoke.

|| 10.4.14||

tayābhihitam ākarṇya
kamśaḥ parama-vismitaḥ
devakīm vasudevam ca
vimucya praśrito 'bravīt

After hearing the words of the goddess Durgā (tayā abhihitam ākarṇya), Kamsa was struck with wonder (kamśaḥ parama-vismitaḥ). Thus he approached his sister Devakī and brother-in-law Vasudeva, released them immediately from their shackles (devakīm vasudevam ca vimucya), and very humbly spoke as follows (praśrito 'bravīt).

parama vismitah: wonderstruck;

In great astonishment, Kamsa thought,

“How could a mere mortal like Devaki give birth to Durga-
devi?

But then how could Durga’s words be false?”

|| 10.4.15 ||

Oh my sister
& SIL! I sure ceter
very sinfully & killed
so many of your sons

aho bhaginy aho bhāma
mayā vām bata pāpmanā
puruṣāda ivāpatyaṁ
bahavo himsitāḥ sutāḥ

Alas, my sister (aho bhaginy)! Alas, my brother-in-law (aho bhāma)! I am indeed so sinful (mayā vām bata pāpmanā) that exactly like a man-eater [Rākṣasa] who eats his own child (puruṣāda iva), I have killed so many sons born of you (bahavo himsitāḥ sutāḥ).

Kamsa tries to pacify Devaki and Vasudeva in the following
verses.

bhāma: brother-in-law;

puruṣāda: rākṣasa, man-eater;

“Just as a rākṣasa kills his own children, I have killed many
of your sons.”

|| 10.4.16 ||

sa tv aham tyakta-kāruṇyas
tyakta-jñāti-suhṛt khalah
kān lokān vai gamiṣyāmi
brahma-heva mṛtaḥ śvasan

Be Cruel & bang
So cruel & merciless,
I love relatives & friends,
I have forsaken all my
relatives & friends.
∴ Like a brāhmaṇa-he → I will suffer now
& after death.

Being merciless and cruel (tyakta-kāruṇyah khalah), I have forsaken all my relatives and friends (aham tyakta-jñāti-suhṛt). Therefore, like a person who has killed a brāhmaṇa (brahma-hā iva), I do not know to which planet I shall go (kān lokān vai gamiṣyāmi), either after death or while breathing (mṛtaḥ śvasan).

|| 10.4.17 ||

daivam apy anṛtaṁ vakti
na martyā eva kevalam
yad-viśrambhād ahaṁ pāpaḥ
svasur nihatavañ chiśūn

Alas! Not only
human, but even
Providence lies!
I am so sinful.

Alas, not only human beings (na martyā eva kevalam) but sometimes even providence lies (daivam apy anṛtaṁ vakti). And I am so sinful (ahaṁ pāpaḥ) that I believed the omen of providence (yad-viśrambhād) and killed so many of my sister's children (nihatavañ svasur śiśūn).

|| 10.4.18 ||

mā śocatam mahā-bhāgāv
ātmajān sva-kṛtam bhujah
jāntavo na sadaikatra
daivādhīnās tadāsate

O great souls (mahā-bhāgāv), your children have suffered their own misfortune (ātmajān sva-kṛtam bhujah). Therefore, please do not lament for them (mā śocatam). All living entities are under the control of the Supreme (jāntavo daivādhīnāh), and they cannot always live together (tadā na sadā ekatra āsate).

Your children
have suffered their
own karma.
∴ do not lament for
them.
∴ All Jīvas are under the control
of Kṛmā & ∴ cannot always live
together.

mahā bhāgau: fortunate;

Kamsa said, “Devaki, you are very fortunate because Durga-
devi has come as your daughter.”

You should not lament for your sons who have reaped the
results of their actions.

Even considering that they lived, living entities cannot remain
together for very long.”

In this world,
pots, dolls etc → break & disappear
with earth.
↓
But earth itself is unchanging
& never annihilated.
The same way → soul is eternal

|| 10.4.19 ||

bhuvi bhaumāni bhūtāni
yathā yānti apayānti ca
nāyam ātmā tathaitēṣu
viparyeti yathaiḥ bhūḥ

In this world (bhuvi), we can see that pots, dolls and other products of the earth (bhaumāni bhūtāni) appear, break and then disappear, mixing with the earth (yathā yānti apayānti ca). Similarly, the bodies of all conditioned living entities are annihilated (implied), but the living entities (ayam ātmā), like the earth itself (yathaiḥ bhūḥ), are unchanging and never annihilated [na hanyate hanyamāne śarīre [Bg. 2.20]] (na viparyeti).

Kamsa continues,

“You should not lament after considering the difference between the soul and matter.

Just as clay pots are created and destroyed, the bodies of the individual living entities are created and destroyed.

As the earth itself is not affected by these changes, similarly the living entity is not affected, though the material bodies undergo change.”

|| 10.4.20 ||

yathānevam-vido bhedo

yata ātma-viparyayah

deha-yoga-viyogau ca

samsṛtir na nivartate

One who does not understand the difference b/w body & soul becomes too bodily attached. Till they give up that attachment → Samsāra will continue.

One who does not understand the constitutional position of the body and the soul [ātmā] (yathā an-evam-vidah bhedo) becomes too attached to the bodily concept of life (yata ātma-viparyayah). Consequently, because of attachment to the body and its by products, he feels affected by union with and separation from his family, society and nation (deha-yoga-viyogau ca). As long as this continues, one continues his material life (samsṛtir na nivartate). [Otherwise, one is liberated.]

“Due to ignorance of their spiritual identity, most people think they are the body, and thus perceive differences because of different bodies.

Because of this (yatah) they think that they undergo change with birth and death (ātma-viparyayaḥ).

Thus they feel happy when united with their sons, and
experience suffering when separated from their sons.

This is called saṁsṛti.”

|| 10.4.21 ||

Everyone suffers but
enjoys their own karma
↓
Even though your children
have been killed by me, pls
do not lament for them.

tasmād bhadre sva-tanayān
mayā vyāpādītān api
mānuśoca yataḥ sarvaḥ
sva-kṛtām vindate 'vaśaḥ

My dear sister Devakī, all good fortune unto you (bhadre). Everyone suffers and enjoys the results of his own work (yataḥ sarvaḥ sva-kṛtām vindate) under the control of providence (avaśaḥ). Therefore (tasmād), although your sons have unfortunately been killed by me (sva-tanayān mayā vyāpādītān api), please do not lament for them (mānuśoca).

Kamsa continues,

“The sons killed by me are sons from the external point of view due to bodily identification.

Therefore do not grieve.

I have only killed the bodies of your sons, so I should not be blamed.

If you say, 'I do not have such knowledge of the soul,' then still
you should not grieve.

According to the view of the karma-vādīs (fruitive workers)
taking shelter of ignorance, all souls are forced to experience
the results of their actions, even though they do not desire it.

|| 10.4.22 ||

yāvad dhato 'smi hantāsmi-
ty ātmānam manyate 'sva-drk
tāvat tad-abhimāny ajño
bādhya-bādhakatām iyāt

AS long as one
is in the bodily realm
of life → one remains in
darkness, without SR thinking
I am killed OR I have killed.
AS long as he thinks
in this way → he continues to
have material obligations

In the bodily conception of life, one remains in darkness, without self-realization (yāvad tad-abhimāny ajño 'sva-drk), thinking (ātmānam manyate), "I am being killed" or "I have killed my enemies (hato 'smi hantāsmi ity)."
As long as a foolish person (yāvad asva-drk) thus considers the self (ātmānam manyate) to be the killer of the killed (hato 'smi hantāsmi ity), he continues to be responsible for material obligations, and consequently he suffers the reactions of happiness and distress (tāvat bādhya-bādhakatām iyāt).

From the viewpoint of a jñāni, Kamsa tries to show that he is not the killer of her sons.

“The ignorant see only the body and they do not see the soul (a sva dr̥k).

Since I do not identify with the body, I incur no sin nor get any bondage of karma for killing the children.

|| 10.4.23 ||

Ka-se Sāt:
Pls forgive my
atrocities & pls be merciful
to this fallen soul.
He then fell @ their feet.

kṣamadhvaṃ mama daurātmyaṃ
sādhavo dīna-vatsalāḥ
ity uktvāśru-mukhaḥ pādau
śyālāḥ svasror athāgrahīt

Kaṃsa begged, "My dear sister and brother-in-law, please be merciful to such a poor-hearted person as me (dīna-vatsalāḥ), since both of you are saintly persons (sādhavo). Please excuse ^(مغفرتي) my atrocities (mama daurātmyaṃ)."
Having said this (ity uktvā), Kaṃsa fell at the feet of Vasudeva and Devakī (atha śyālāḥ svasror pādau agrahīt), his eyes full of tears of regret (aśru-mukhaḥ).

“You may choose to continue grieving while blaming me for the death of your sons.”

But in reality I did not commit this sinful act consciously even though I am a wicked person.

My atonement is only by your mercy.”

Thus Kamsa says to Vasudeva and Devaki, “Please forgive me.”

śyālah: brother-in-law; the word indicates Kamsa.

svasro: sister; is a dual form of the word which indicates the
sister and her husband, Devaki and Vasudeva.

Kamsa touched both of their feet.

|| 10.4.24 ||

mocayām āsa nigadād
viśrabdhaḥ kanyakā-girā
devakīm vasudevam ca
darśayann ātma-sauhrdam

Fully believing
in the words of Durgā
Kamsa exhibited his
familial affection
for Devakī & Vasudeva
by immediately releasing
them.

Fully believing in the words of the goddess Durgā (viśrabdhaḥ
kanyakā-girā), Kamsa exhibited his familial affection (darśayann
ātma-sauhrdam) for Devakī and Vasudeva (devakīm vasudevam ca)
by immediately releasing them from their iron shackles (mocayām āsa
nigadād).

Fully believing in Durga's words, Kamsa showed his friendship by immediately releasing Vasudeva and Devaki from their iron shackles (nigada).

Section – VII

Devaki and Vasudeva forgave

Kamsa

(25-28)

॥ 10.4.25॥

bhrātuḥ samanutaptasya
kṣānta-roṣā ca devakī
vyasrjad vasudevaś ca
prahasya tam uvāca ha

Meaning the
words of Kamsa, the
↓
1) Smiling spoke to Kamsa.

When Devakī saw her brother actually repentant while explaining ordained events (devakī bhrātuḥ samanutaptasya), she was relieved of all anger (kṣānta-roṣā). Similarly, Vasudeva was also free from anger (vyasrjad vasudevaś ca). Smiling, he spoke to Kamsa as follows (prahasya tam uvāca ha).

roṣā ca: anger; indicates lamentation as well as anger.

Devaki forgave Kamsa for his offenses and gave up her
anger.

|| 10.4.26 ||

evam etan mahā-bhāga
yathā vadasi dehinām
ajñāna-prabhavāham-dhīh
sva-pareti bhidā yataḥ

by O King! Only
does one accept ignorance
& ego-
PP1 what is said by correct.
تجسس في تفسیر و اجناسه
تجسس في تفسیر و اجناسه

O great personality Kaṁsa (mahā-bhāga), only by the influence of ignorance (ajñāna-prabhavā) does one accept the material body and bodily ego (aham-dhīh). What you have said about this philosophy is correct (evam etad vadasi). Persons in the bodily concept of life (dehinām), lacking self-realization, differentiate in terms of "This is mine" and "This belongs to another." (sva-pareti bhidā yataḥ)

~~Because of (yataḥ) the spell of false identity, one thinks of~~
objects as mine (sva para iti bhida).

In this way one thinks in terms of duality.

|| 10.4.27 ||

śoka-harṣa-bhaya-dveṣa-
lobha-moha-madānvitāḥ
mitho ghnantam na paśyanti
bhāvair bhāvaṁ prthag-dṛśaḥ

سوكا حارسا بھيا دھسا
شوكا، حارسا، بھيا، دھسا
Such (ei) are staff sighted
→ They get stuck up with the
immediate cause.
They count up the
ultimate cause → SPG.

Persons with the vision of differentiation (prthag-dṛśaḥ) are imbued with the material qualities lamentation, jubilation, fear, envy, greed, illusion and madness (śoka-harṣa-bhaya-dveṣa-lobha-moha-madānvitāḥ). They are influenced by the immediate cause, which they are busy counteracting (bhāvair bhāvaṁ), because they have no knowledge of the remote, supreme cause, the Personality of Godhead (mitho ghnantam na paśyanti).

Those with external material vision cannot see that the
Supreme Lord arranges that some entities and forces, such as
kings, tigers and disease are killing others such as men and
COWS.

|| 10.4.28 ||

śrī-śuka uvāca

kaṁsa evaṁ prasannābhyām
viśuddham pratibhāṣitaḥ
devakī-vasudevābhyām
anujñāto 'viśad gṛham

Thus having been
addressed in purity by
Devakī & Vasudeva
Kaṁsa felt pleased & he took their
permission & went home.

Śukadeva Gosvāmī continued: Thus having been addressed in purity (evaṁ viśuddham pratibhāṣitaḥ) by Devakī and Vasudeva (devakī-vasudevābhyām), who were very much appeased (prasannābhyām), Kaṁsa felt pleased, and with their permission he entered his home (kaṁsaḥ anujñāto aviśad gṛham).

viśuddham: purity;

Vasudeva and Devaki spoke very sincerely to Kamsa with
pleasing words (viśuddham).

Another reading of the word is visraddham.

In that case, it means that they spoke in such a way to gain
Kamsa's trust.

Section – VIII

Conversation between Kamsa
and his demoniac associates

(29-42)

|| 10.4.29 ||

Next day Kamsa
called all his ministers
& informed them all about
the matter.

tasyām rātryām vyatītāyām
kāmsa āhūya mantriṇaḥ
tebhya ācaṣṭa tat sarvaṁ
yad uktam yoga-nidrayā

After that night passed (tasyām rātryām vyatītāyām), Kāmsa summoned his ministers (kāmsa āhūya mantriṇaḥ) and informed them (tebhya ācaṣṭa) of all that had been spoken by Yogamāyā (tat sarvaṁ yad uktam yoga-nidrayā) [who had revealed that He who was to slay Kāmsa had already been born somewhere else].

|| 10.4.30 ||

ākarnya bhartur gaditam
tam ūcur deva-śatravaḥ
devān prati kṛtāmarṣā
daiteyā nāti-kovidāḥ

Meaning: Kungs
words, the devas
in dealing - not expert
as follows - spoke to kungs

After hearing their master's statement (ākarnya bhartur gaditam), the envious asuras (daiteyā devān prati kṛtāmarṣā), who were enemies of the demigods (deva-śatravaḥ) and were not very expert in their dealings (nāti-kovidāḥ), advised Kamsa as follows (tam ūcuh).

nati kovidah: means ignorant.

ati: refers to qualification.

The demons, devoid of the qualification of knowledge, heard Kamsa's words, became angry with the demigods, and then began to speak.

|| 10.4.31 ||

evam cet tarhi bhojendra
pura-grāma-vrajādiṣu
anirdaśān nirdaśāms' ca
haniṣyāmo 'dya vai śiśūn

बच्चे
वillage, towns etc
10-12 days
If this is so
all children
we will kill
born in
the past

If this is so (evam cet tarhi), O King of the Bhoja dynasty (bhojendra), beginning today (adya vai) we shall kill (haniṣyāmo) all the children (śiśūn) born in all the villages, towns and pasturing grounds (pura-grāma-vrajādiṣu) within the past ten days or slightly more (anirdaśān nirdaśāms' ca).

anirdaśān: means children less than ten days old.

nirdaśān: refers to children more than ten days old.

The demons proclaimed,

“Today, we will kill all children, over and under ten days old.”

The DGs are so fearful
of you. What can they
do to harm you?

|| 10.4.32 ||

kim udyamaiḥ kariṣyanti
devāḥ samara-bhīravah
nityam udvigna-manaso
jyā-ghoṣair dhanuṣas tava

The demigods (devāḥ) always fear (nityam udvigna-manaso)
the sound of your bowstring (tava dhanuṣas jyā-ghoṣair).
They are constantly in anxiety, afraid of fighting (samara-
bhīravah). Therefore, what can they do by their endeavors to
harm you (kim udyamaiḥ kariṣyanti)?

Pierced by your
arrows, they ran away
from the battlefield
to live

|| 10.4.33 ||

asyatas te śara-vrātaiḥ
hanyamānāḥ samantataḥ
jijīviṣava utsrjya
palāyana-parā yayuh

While being pierced by your arrows (asyatas te śara-vrātaiḥ), which you discharged on all sides (samantataḥ), some of them, who were injured by the multitude of arrows (hanyamānāḥ) but who desired to live (jijīviṣava), fled the battlefield (utsrjya yayuh), intent on escaping (palāyana-parā).

“Being pierced by your arrows (asyataḥ), the demigods fled (utsrjya) the battlefield.”

Defeated & bereft of
weapons
folded their hands & praised you
& others
express their
fear

|| 10.4.34 ||

kecit prāñjalayo dīnā
nyasta-śastrā divaukaśaḥ
mukta-kaccha-śikhāḥ kecid
bhītāḥ sma iti vādinaḥ

Defeated and bereft of all weapons (kecit nyasta-śastrā dīnā), some of the demigods (divaukaśaḥ) gave up fighting and praised you with folded hands (prāñjalayah), and some of them, appearing before you with loosened garments and hair (mukta-kaccha-śikhāḥ kecid), said (iti vādinaḥ), "O lord, we are very much afraid of you (bhītāḥ sma)."

|| 10.4.35 ||

a) You don't kill the Dasyu:
b) ~~lose~~ their chariots & weapons
c) forget how to use their weapons
or
d) when they were covered by fear

na tvam vismṛta-śastrāstrān
virathān bhaya-samvṛtān
hamsy anyāsakta-vimukhān
bhagna-cāpān ayudhyataḥ

When the demigods are bereft of their chariots (virathān), when they forget how to use weapons (vismṛta-śastrāstrān), when they are fearful (bhaya-samvṛtān) or attached to something other than fighting (anyāsakta-vimukhān), or when their bows are broken (bhagna-cāpān) and they have thus lost the ability to fight (ayudhyataḥ), Your Majesty does not kill them (na tvam hamsy).

The demons continue speaking to Kamsa:

“Your sense of righteousness increases the strength of the demigods.”

Give up this sense of righteousness, for this is not the time for dharma.”

You don't have anything to fear. Why?
a) Viṣṇu is in seclusion in the hearts of the yogīs
b) Śiṣṭe is in the forest
c) Brahmā is busy with austerities
d) other demigods are so weak in front of you.

|| 10.4.36 ||

kim kṣema-śūrain vibudhair
asamyuga-vikatthanaiḥ
raho-juṣā kim hariṇā
śambhunā vā vanaukasā
kim indreṇāpa-vīryeṇa
brahmaṇā vā tapasyatā

The demigods boast uselessly while away from the battlefield (asamyuga-vikatthanaiḥ). Only where there is no fighting can they show their prowess. Therefore, from such demigods we have nothing to fear (kim kṣema-śūrain vibudhair). As for Lord Viṣṇu, He is in seclusion in the core of the hearts of the yogīs (kim hariṇā raho-juṣā). As for Lord Śiva, he has gone to the forest (śambhunā vā vanaukasā). And as for Lord Brahmā, he is always engaged in austerities and meditation (brahmaṇā vā tapasyatā). The other demigods, headed by Indra, are devoid of prowess (kim indreṇa alpa-vīryeṇa). Therefore you have nothing to fear.

~~This verse is spoken to show that the demons have no fear of the demigods.~~

“The demigods display courage where there is no danger (ksema), and show pride outside the battlefield by boasting and talking uselessly (asamyuga vikatthanaih).”

Because you are stronger, you should have no fear of even Hari or Siva.

Even if the demigods have strength, why do they not come out and fight?

Why does Hari hide within the hearts of the people?

Why does Siva stay in the forest in Ilavrta Varsa without mixing with people?"

Still - bcs of
their enmity, we think
that the Dhs should not be
neglected.
∴ PLS engage us in fighting them.

|| 10.4.37 ||

tathāpi devāḥ sāpatnyān
nopekṣyā iti manmahe
tatas tan-mūla-khanane
niyuṅkṣvāsmān anuvratān

Nonetheless (tathāpi), because of their enmity (sāpatnyān), our opinion (manmahe) is that the demigods should not be neglected (devāḥ na upekṣyā iti). Therefore, to uproot them completely (tatas tan-mūla-khanane), engage us in fighting with them (niyuṅkṣva asmān), for we are ready to follow you (anuvratān).

The demons said to Kamsa, “Though the demigods are weak,
the enemy cannot be neglected.”

This is according to Nīti-śāstra (civic laws)

Just as a benign
disease becomes acute
if neglected.
Just as senses become uncontrollable,
if neglected.
Like an enemy, even though
weak, if neglected → can
become insurmountable.

yathā mayo 'ṅge samupekṣito nṛbhir
na śakyate rūḍha-padaś cikitsitum
yathendriya-grāma upekṣitas tathā
ripur mahān baddha-balo na cālyate

As a disease (yathā āmayo aṅge), if initially neglected (nṛbhir samupekṣito), becomes acute (rūḍha-padaś) and impossible to cure (na cikitsitum śakyate), or as the senses, if not controlled at first, are impossible to control later (yathā indriya-grāma upekṣitah), an enemy (tathā ripuh mahān), if neglected in the beginning (baddha-balo), later becomes insurmountable (na cālyate).

“As a disease in the body becomes acute (rūḍha pada) when neglected, and as senses not brought under control in the beginning become uncontrollable, similarly, a neglected enemy can become strong and defeat us.”

① is the root of all DGS
↓
He lives where there is:
a) Vedic culture
b) cows
c) brahmanas
d) austerities
e) sacrifices etc.

|| 10.4.39 ||

mūlam hi viṣṇur devānām
yatra dharmah sanātanaḥ
tasya ca brahma-go-viprās
tapo yajñāḥ sa-dakṣiṇāḥ

The foundation of all the demigods is Lord Viṣṇu (viṣṇur hi mūlam devānām), who lives and is worshiped wherever there are religious principles, traditional culture (yatra dharmah sanātanaḥ), the Vedas, cows, brāhmaṇas (brahma-go-viprās), austerities, and sacrifices with proper remuneration (tapo yajñāḥ sa-dakṣiṇāḥ).

mūlam: root, foundation; ~~that which gives life is the root.~~

“The root of the demigods is Lord Visnu.

The root of Visnu is dharma, which is founded upon the Vedas.”

|| 10.4.40 ||

tasmāt sarvātmanā rājan
brāhmaṇān brahma-vādinaḥ
tapasvino yajña-śilān
gās ca hanmo havir-dughāḥ

∴ We, your followers,
shall kill the brahmins,
sacrificers, & the cows,
from which you get
for the sacrifice. The sheep

O King (rājan), we, who are your adherents in all respects (sarvātmanā), shall therefore kill (tasmāt hanmo) the Vedic brahmanas (brāhmaṇān), the persons engaged in offering sacrifices (brahma-vādinaḥ yajña-śilān) and austerities (tapasvino), and the cows that supply milk, from which clarified butter is obtained for the ingredients of sacrifice (gās ca havir-dughāḥ).

Among these, killing the brahmana will bring about the end of
religious culture

Therefore the demon speaks this verse:

“Ghee, which is necessary for sacrifice (yajna), comes from
the cows, so we should kill the cows.”

The brāhmaṇas, cows,
vedas, austerity, setya etc
are the different body
parts of Viṣṇu.

|| 10.4.41 ||

viprā gāvaś ca vedāś ca
tapah satyaṁ damaḥ śamaḥ
śraddhā dayā titikṣā ca
kratavaś ca hareḥ tanūḥ

The brāhmaṇas, the cows, Vedic knowledge (viprā gāvaś ca vedāś ca), austerity, truthfulness, control of the mind and senses (tapah satyaṁ damaḥ śamaḥ), faith, mercy, tolerance (śraddhā dayā titikṣā ca) and sacrifice (kratavaś ca) are the different parts of the body of Lord Viṣṇu, and they are the paraphernalia for a godly civilization (hareḥ tanūḥ).

|| 10.4.42 ||

Lord (V) is the
S/S of everyone & the
ultimate enemy of the
asura
All the D's including (B) & (S)
are under His
protection
To persecute the Vaisnavas (W) to (S)
is the only way to kill
(V).

sa hi sarva-surādhyakṣo
hy asura-dvid guhā-śayaḥ
tan-mūlā devatāḥ sarvāḥ
seśvarāḥ sa-catur-mukhāḥ
ayaṁ vai tad-vadhopāyo
yad ṛṣiṇām vihiṁsanam

Lord Viṣṇu (sa hi), the Supersoul within the core of everyone's heart (guhā-śayaḥ), is the ultimate enemy of the asuras and is therefore known as asura-dvīṭ (hy asura-dvid). He is the leader of all the demigods (sarva-sura adhyakṣaḥ) because all the demigods (devatāḥ sarvāḥ), including Lord Śiva and Lord Brahmā (seśvarāḥ sa-catur-mukhāḥ), exist under His protection (tad-mūlā). The great saintly persons, sages and Vaiṣṇavas also depend upon Him. To persecute the Vaiṣṇavas (yad ṛṣiṇām vihiṁsanam), therefore, is the only way to kill Viṣṇu (tad-vadha upāyah).

“We can kill Visnu by killing the brahmanas, because the saintly people are the root of Visnu who is the root of all things.”

Section – IX

Kamsa's response –

Prosecution of sadhus by his

followers (43-46)

|| 10.4.43 ||

śrī-śuka uvāca

evam durmantribhiḥ kaṁsaḥ

saha sammantrya durmatih

brahma-himsām hitam mene

kāla-pāśāvṛto 'surah

Foolish king,
thus instructed by
his foolish ministers,
considered this favorable.

Śukadeva Gosvāmī continued: Thus (evam), having considered the instructions of his bad ministers (durmantribhiḥ saha sammantrya), Kamsa, who was ~~bound by the laws of Yamarāja~~ (kaṁsaḥ kāla-pāśa āvṛtaḥ) and devoid of good intelligence (durmatih) because he was a demon (asurah), decided to persecute the saintly persons, the brāhmaṇas, as the only way to achieve his own good fortune (brahma-himsām hitam mene).

After instructing
he dems, who love
to persecute others & ~~to~~ go
assume any form, to go everywhere
& persecute the saintly, Kamsa went
back to his palace.

|| 10.4.44 ||

sandiśya sādhu-lokasya
kadane kadana-priyān
kāma-rūpa-dharān dikṣu
dānavān gṛham āviśat

These demons, the followers of Kamsa (dānavān), were expert at persecuting others, especially the Vaiṣṇavas (kadana-priyān), and could assume any form they desired (kāma-rūpa-dharān). After giving these demons permission (sandiśya) to go everywhere and persecute the saintly persons (dikṣu sādhu-lokasya kadane), Kamsa entered his palace (gṛham āviśat).

Surcharged with rajas
& overruled by tamas →
they started rejecting the sabbity

|| 10.4.45 ||

te vai rajah-prakṛtayas
tamasā mūdha-cetasah
satām vidveṣam ācerur
ārād āgata-mṛtyavaḥ

Surcharged with passion (tamasā rajah-prakṛtayas) and out of ignorance not knowing what was good or bad for them (tamasā mūdha-cetasah), the asuras (te vai), for whom impending death was waiting (ārād āgata-mṛtyavaḥ), began the persecution of the saintly persons (satām vidveṣam ācerur).

ārād āgata-mṛtyavaḥ: soon overtaken by death;

By these words Sukadeva pacifies the fearful Maharaja Pariksit.

“The passionate followers of Kamsa, whose minds were bewildered by ignorance and whose death was fast approaching, began to torment the brahmanas.”

|| 10.4.46 ||

When someone persecutes great souls, the loss of śrīyaḥ, yaśah, dharma, etc. etc.

āyuh śrīyaḥ yaśo dharmam
lokān āśiṣa eva ca
hanti śreyāṃsi sarvāṇi
pumso mahad-atikramah

My dear King, when a man persecutes great souls (pumso mahad-atikramah), all his benedictions (śreyāṃsi sarvāṇi) of longevity, beauty, fame, religion (āyuh śrīyaḥ yaśo dharmam), blessings and promotion to higher planets (lokān āśiṣa eva ca) will be destroyed (hanti).