

**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 to  
to news to  
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 (devakyāḥ 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 he?"  
to kill me!  
Thus overwhelmed  
as if he quickly rushed to  
the lotus.

|| 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  
& pitifully 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 hiṃsitā bhrātaḥ  
śiśavaḥ pāvakaopamāḥ  
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 hiṃsitā), 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  
Gave you 2nd  
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 ātmajam 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 & chastised her.

Śukadeva Gosvāmī continued: Piteously embracing her daughter (evam upaguhya ātmajam 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 by the  
feet & 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 - Kāmā'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 Kāmā'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  
of weapons & glorified by  
Garlandes, apsaras etc  
to praise as follows spoke

॥ 10.4.10-11 ॥

divya-srag-ambarālepa-  
ratnābharana-bhūsitā  
dhanuḥ-śūleṣu-carmāsi-  
śaṅkha-cakra-gadā-dharā  
siddha-cāraṇa-gandharvair  
apsarah-kinnaroragaih  
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 (ratnābharana-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-apsarah-kinnara-uragaih), 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 Kṛt of Log  
is already taken  
I do not have  
necessity to  
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 (bhuvī 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 Durgā became famous by many names in different places such as Varanasi.

# 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  
kamṣaḥ parama-vismitaḥ  
devakīm vasudevam ca  
vimucya praśrito 'bravīt

After hearing the words of the goddess Durgā (tayā abhihitam ākarṇya), Kamsa was struck with wonder (kamṣaḥ 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 am  
very sinful & 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 & long  
So cruel & merciless,  
I love relatives & friends,  
I have forsaken all my  
relatives & friends.  
∴ Like a brahma-hē → 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 nihata vāñ chiśūn

Alas! Not only  
human, but even  
Providence lies!  
I acted so  
carelessly.

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 (nihata vāñ chiśūn).

|| 10.4.18 ||

mā śocatam mahā-bhāgāv  
ātmajān sva-kṛtam bhujah  
jāntavo na sadaikatra  
daivādhinās 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 daivādhināh), and they cannot always live together (tadā na sadā ekatra āsate).

Your children  
have suffered their  
own karma.  
∴ do not lament for  
them.  
∴ All Jīves are under the control  
of Kṛpā & ∴ 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.”