

**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 – VI

Kamsa's regretful talks with

Devaki and Vasudeva

(14-24)

|| 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 vyāpāditān api

mānuśoca yataḥ sarvaḥ

sva-kṛtaṁ 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-kṛtaṁ vindate) under the control of providence (avaśaḥ). Therefore (tasmād), although your sons have unfortunately been killed by me (sva-tanayān mayā vyāpāditān 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  
be responsible  
for 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 Sad:  
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 <sup>(پس معذرتوں سے)</sup> 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 vasudevaṁ ca  
darśayann ātma-sauhrdam

Fully believing  
in the words of Durgā  
Kamsa exhibited his  
familial affection  
for Devakī & Vasudeva  
& immediately released  
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 vasudevaṁ 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  
vyasṛjad vasudevaś ca  
prahasya tam uvāca ha

Meaning the  
words of kṛṣṇa  
↓ gave an anger.  
① Smiling spoke to Kṛṣṇa.

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 (vyasṛjad vasudevaś ca). Smiling, he spoke to Kāṁsa 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-dhīḥ  
sva-pareti bhidā yataḥ

by the influence of ignorance  
does one accept material body  
& ego-  
PP1 what I have spoken is correct.  
I have said about this philosophy is correct.  
I have said about this philosophy is correct.  
I have said about this philosophy is correct.

O great personality Kaṁsa (mahā-bhāga), only by the influence of ignorance (ajñāna-prabhavā) does one accept the material body and bodily ego (aham-dhīḥ). 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

سوکا، ہارشا، بھایا، دھیشا  
Such (S) are struck with the  
immediate cause. They counteract 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 pratibhāṣitah  
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 pratibhāṣitah) by Devakī and Vasudeva (devakī-vasudevābhyām), who were very much appeased (prasannābhyām), Kaṁsa felt pleased, and with their permission he entered his home (kaṁsah 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 Kaṁsa  
called all his ministers  
& informed them all about  
the matter.

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

After that night passed (tasyām rātryām vyatītāyām), Kaṁsa summoned his ministers (kaṁsa 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 Kaṁsa had already been born somewhere else].

|| 10.4.30 ||

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

Meaning: Kamsa  
was, the demigods  
in dealings - not expert  
as follows - spoke to Kamsa

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 nirdaśāmś ca  
haniṣyāmo 'dya vai śiśūn

बने एफ तरुड ड  
all children we will kill  
Village, towns etc 6000 in past  
10-12 days

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 nirdaśāmś 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.”