

**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 – VIII

Conversation between Kamsa  
and his demoniac associates

(29-42)

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 desiring  
to live

|| 10.4.33 ||

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

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 yayuḥ), 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 divaukaṣaḥ  
mukta-kaccha-śikhāḥ kecid  
bhītāḥ sma iti vādinaḥ

Defeated and bereft of all weapons (kecit nyasta-śastrā dīnā), some of the demigods (divaukaṣaḥ) 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 who:  
b) lost their chariots & forgot how to use their weapons  
c) when they were covered by fear etc

na tvam vismṛta-śastrāstrān  
virathān bhaya-samvṛtān  
haṁsy 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 haṁsy).

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) Śiṣve 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-śūrair vibudhair  
asamyuga-vikatthanaiḥ  
raho-juṣā kim hariṇā  
śambhunā vā vanaukaśā  
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-śūrair 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 vanaukaśā). 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 - bec 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 asman), 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 nrbhir  
na śakyate rūḍha-padaś cikitsitum  
yathendriya-grāma upekṣitas tathā  
ripur mahān baddha-balo na cālyate

As a disease (yathā āmāyō aṅge), if initially neglected (nrbhir 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-vādinah  
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 shoe

O King (rājan), we, who are your adherents in all respects (sarvātmanā), shall therefore kill (tasmāt hanmo) the Vedic brāhmaṇas (brāhmaṇān), the persons engaged in offering sacrifices (brahma-vādinah 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 bodily  
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 see  
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-dviṭ (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.”