

SRIMAD BHAGAVATAM

INTRODUCTION TO CHAPTER 4 OF DASAMA SKANDAM

(VOLUME 10)

DEDICATION

I have already explained in the earlier published “A JOURNEY TOWARDS THE INSIGHT INTO SRIMAD BHAGAVATAM - ENGLISH INTERPRETATION PART 1 AND ALSO PART 2” containing the Mahatmya, Volume 1 and 2, and 19 chapters of Volume 3 as to how I got interested in this subject. This has been repeated in Part 2 as well. I am not repeating them here as one can always refer to that work.

However, it is impossible to proceed further without mentioning Swami Krishnatmananda, of Dayananda Ashram, Palakkad, Kerala about whom a write up is given in the opening pages of the earlier work referred to.

I have tremendously relied upon the Sanskrit to Malayalam word to word translation work done by learned scholar Shri C.G.Narayanan Embranthiri and published by M.N.Ramaswamy Iyer Memorial Edition. The excellent scholarly work done by them in Malayalam language is the very base for my presentation in English. Therefore, while the inspirational thoughts came to me through Swami Krishnatmananda, the actual contents of Srimad Bhagavatam, as far as word to word interpretations from Sanskrit to Malayalam are concerned, they are from this Malayalam publication.

I am not a scholar nor I have basic training in writing articles. Whatever I have attempted is only for my own interest. Since this work is out of devotion to Sri Hari, I am making it available in ebook form to anyone interested in it.

Finally, if there are any mistakes in this work, they are exclusively mine, for which I seek pardon.

September 2015

Om Namo Bhagavate Vasudevaya,

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Hari Om

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DASAMA SKANDAM

CHAPTER 4

**KAMSA GETTING INTO THE FEAR MOULD AFTER LISTENING TO THE
MAYA DEVI, KAMSA'S PLANNING TO KILL THE CHILDREN ON THE
ADVICE OF HIS EVIL MINDED MINISTERS.**

***Note : This has to be read in continuity with Chapter 3 to have
the proper link on the subject.***

Stanza 1

*śrī-śuka uvāca
bahir-antaḥ-pura-dvāraḥ
sarvāḥ pūrvavad āvṛtāḥ
tato bāla-dhvanim śrutvā
gṛha-pālāḥ samutthitāḥ*

(śrī-śuka uvāca) Shri Sukha said to King Pareekshit.

(sarvāḥ) All (bahiḥ-antaḥ-pura-dvāraḥ) the doors, situated both inside and outside of the house in which Devaki and Vasudeva were imprisoned, (āvṛtāḥ) closed themselves (pūrva-vat) in the exact manner in which they existed previously. (tataḥ) Thereafter, (śrutvā) upon hearing (bāla-dhvanim) the noises made by the new born baby, (gṛha-pālāḥ) the watchmen (samutthitāḥ) got up from their slumber.

Stanza 2

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

(te tu) Those watchmen (tūrṇam) very quickly (upavrajya) ran and reached (bhoja-rājāya) to Kamsa. (ācakhyuḥ) They informed him (yat) about (tat garbha-janma) the birth of the eighth child (devakyāḥ) of Devaki, (udvignaḥ pratīkṣate) for the information of which Kamsa was constantly waiting with lot of fear and dreadful anxiety.

Stanza 3

*sa talpāt tūrṇam utthāya
kālo 'yam iti vihvalaḥ
sūtī-gṛham agāt tūrṇam
praskhalan mukta-mūrdhajaḥ*

(saḥ) Kamsa (tūrṇam utthāya) instantly got up (talpāt) from his bed (iti) and determined that (ayam kālaḥ) “this is the right time/this is the child which is going to kill me”. (vihvalaḥ) He became so much overwhelmingly disturbed (tūrṇam agāt) and moved so fast (sūtī-gṛham) to the labour room (praskhalan) stumbling upon whatever came in front of him

(mukta mūrdha-jaḥ) while his locked hair scattered wayward as he moved.

Stanza 4

*tam āha bhrātaraṁ devī
kṛpaṇā karuṇaṁ satī
snuṣeyaṁ tava kalyāṇa
striyaṁ mā hantum arhasi*

(devī) Devaki, (kṛpaṇā) who was so compassionate (satī) and having purity of thoughts, (āha) pleaded (karuṇam) very pitifully (tam bhrātaram) to her brother Kamsa: (kalyāṇa) “Hey, the man of good character and prosperities ! (iyam tava snuṣā) This child is eligible to be your daughter in law. (striyam hantum mā arhasi) It is not appropriate for you to kill a woman and this act does not suit you at all.

Stanza 5

*bhavo hiṁsitā bhrātaḥ
śīśavaḥ pāvakaopamāḥ
tvayā daiva-niṣṭhena
putrikaikā pradīyatām*

“ (bhrātaḥ) Hey brother ! (bhavaḥ śīśavaḥ) Many of our children (pāvaka-upamāḥ) who were equal to that of fire, (hiṁsitāḥ) have already been killed (tvayā) by you, (daiva-niṣṭhena) only because of your getting encouraged by the fall out of our (Devaki and Vasudeva) actions. (pradīyatām) Please atleast spare (ekā putrikā) this small little girl child for me.

Stanza 6

*nanv ahaṁ te hy avarajā
dīnā hata-sutā prabho
dātum arhasi mandāyā
aṅgemāṁ caramāṁ prajāṁ*

(nanu) That is because, (prabho) Hey Lord ! (aham) I am (te) your (avarajā hi) younger sister, as you know, (hata-sutā) whose children have been killed (dīnā) and who is immersed in sadness on account of that. (aṅga) Hey my dear brother ! (arhasi) Please be kind enough (dātum) to give (imām) this (caramām) last (prajāṃ) child at least (mandāyāḥ) to this unfortunate sister.”

Stanza 7

**śrī-śuka uvāca
upaguhyātmajāṃ evaṃ
rudatyā dīna-dīnavat
yācitas tām vinirbhatsya
hastād ācicchide khalah**

(śrī-śuka uvāca) Shri Sukha said to King Pareekshit:

(evam yācitaḥ) As Devaki was begging like this before Kamsa, (ātmajāṃ upaguhya) holding her daughter close on to her chest in in a way to conceal the baby as much as possible, (rudatyā) while repeatedly crying (dīna-dīna-vat) in the most pitiable condition, (khalah) that cruel personality of Kamsa (vinirbhatsya) scolded her angrily (ācicchide) and snatched forcefully (tām) that baby girl child (hastāt) from her arms.

Stanza 8

**tām gṛhītvā caraṇayor
jāta-mātrām svasuḥ sutām
apothayac chilā-prṣṭhe
svārthonmūlita-sauhṛdah**

(sva-ārtha-unmūlita sauḥṛdah) Kamsa, who was devoid of any love and affection because of his own selfishness, (svasuḥ) picked up his sister’s (jāta-mātrām) just born (tām sutām) baby daughter

(gṛh̄tvā) by holding (caraṇayoḥ) both her legs (apothayat) and smashed her with intense force (śilā-pr̄ṣṭhe) against the stone wall.

Stanza 9

*sā tad-dhastāt samutpatya
sadyo devy ambaraṁ gatā
adṛśyatānujā viṣṇoḥ
sāyudhāṣṭa-mahābhujā*

(sā devī) That divine child, Who was none other than (anujā) the younger sister (viṣṇoḥ) of Shri Maha Vishnu, (sadyaḥ) immediately slipped away (tat-hastāt) from Kamsa's hands (sam-utpatya) and rose up (ambaram gatā) high in the sky (adṛśyata) and could be seen there (sa-āyudhā aṣṭa mahā-bhujā) with Her eight pious hands holding in each of them various weapons.

Stanza 10

*divya-srag-ambarālepa-
ratnābharāṇa-bhūṣitā
dhanuḥ-śūleṣu-carmāsi-
śaṅkha-cakra-gadā-dharā*

Stanza 11

*siddha-cāraṇa-gandharvair
apsaraḥ-kinnaroragaiḥ
upāhṛtoru-balibhiḥ
stūyamānedam abravīt*

That divine personality, who thus visibly appeared there (divya-srak-ambara-ālepa ratna-ābharāṇa-bhūṣitā) decorated with the garlands showering in divinity, and also wearing silk garments, having applied the specific Kumkum marks at certain parts of her body, adorning various precious jewels of pearls and gems;

(dhanuḥ-śūla-iṣu-carma-asi śaṅkha-cakra-gadā-dharā) holding in her hands bow, tri spoke (Sulam), arrow, sword, metal protective sheet, conch shell, club, disc etc.;

(stūyamānā) and being worshipped (siddha-cāraṇa-gandharvaiḥ) by Sidha Charanas, Gandharvas, (apsaraḥ-kinnara-uragaiḥ) Heavenly angels, Kinnaras, and divine serpents who were standing around Her (upāhṛta-uru-balibhiḥ) holding with them lots and lots of flowers and other precious divine materials;

(idam abravīt) said to Kamsa as follows:

Stanza 12

*kiṁ mayā hatayā manda
jātaḥ khalu tavaṅta-kṛt
yatra kva vā pūrva-śatruḥ
mā hiṁsītḥ kṛpaṇān vṛthā*

“ (manda) Hey fool ! (hatayā mayā kim) What is the use of killing me ? (khalu) Because, (tava ṅta-kṛt) Your killer, (pūrva-śatruḥ) and your enemy from your previous birth, (jātaḥ) has already been born (yatra kva vā) somewhere. (mā hiṁsītḥ) Do not kill (kṛpaṇān) the innocent children (vṛthā) unnecessarily.”

Stanza 13

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

(prabhāṣya) After telling (taṁ) Kamsa (iti) in this manner, (bhagavatī māyā) that Maya Devi Bhagavati (babhūva ha) positioned herself (bhuvi) in this world (bahu-nāma niketeṣu) in different temples (bahu-nāmā) carrying different names (devī) as the Devi personified in the form of Durga.

Stanza 14

*tayābhihitam ākarṇya
kaṁsaḥ parama-vismitaḥ
devakīm vasudevaṁ ca
vimucya praśrito 'bravīt*

(kaṁsaḥ) Kamsa, (ākarṇya) upon listening (abhihitam) to the words (tayā) of that Maya Devi, (parama-vismitaḥ) became wonder struck. (vimucya) He liberated from the arrest (devakīm) both Devaki (vasudevam ca) and Vasudeva (praśritaḥ) and humbly (abravīt) said to them in this manner.

Stanza 15

*aho bhaginy aho bhāma
mayā vām bata pāpmanā
puruṣāda ivāpatyaṁ
bahavo hīṁsitāḥ sutāḥ*

(aho bhagini) “ Hery my sister ! (aho bhāma) Hey the husband of my sister Vasudeva ! (pāpmanā) The sinner that I am, (puruṣa-adaḥ) like a demon (apatyam iva) torturing its own children, (bahavaḥ sutāḥ) so many children (vām) of yours (hīṁsitāḥ) have been killed (mayā) by me. (bata) Alas !”

Stanza 16

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

(saḥ aham) “ That me (Kamsa), (tyakta-kāruṇyaḥ) who has no sympathy towards anyone (tyakta-jñāti-suhṛt) and who has discarded his own relatives and friends, (khalah) and who is the most cruel, (śvasan tu) though breathing, (mṛtaḥ vai) is

equal to that of the one who is dead. (kān lokān) I do not know to which all the worlds (gamiṣyāmi) I shall reach (brahma-hā iva) as I have done crimes equal to that of killing a brahmin, cow etc.”

Stanza 17

*daivam apy anṛtaṁ vakti
na martyā eva kevalam
yad-viśrambhād ahaṁ pāpaḥ
svasur nihataṁ chisūn*

(na martyāḥ eva) “Not only the humans, (daivam api) even the Gods (vakti) tell (kevalam anṛtam) only blunt lies. (yat-viśrambhāt) Believing those words from the sky to be true, (pāpaḥ) the sinner (aham) that I am, (nihataṁ) have killed (svasuḥ) my own sister’s (śiśūn) children.”

Stanza 18

*mā śocataṁ mahā-bhāgāv-
ātmajān sva-kṛtaṁ bhujāḥ
jāntavo na sadaikatra
daivādhīnās samāsate*

(mahā-bhāgau) “Hey the fortunate ones ! (mā śocatam) You should stop worrying (ātmajān) about your children (sva-kṛtam bhujāḥ) who are bound by the consequences as a result of their own actions. (jāntavaḥ) All the life forms (daiva-adhīnāḥ) are subjected to the experience of the consequences as a result of their own deeds. (na samāsate) They never stay put together (ekatra) at one place alone (sadā) at all times and for ever.”

Stanza 19

*bhuvi bhaumāni bhūtāni
yathā yānti apayānti ca*

*nāyam ātmā tathaitēṣu
viparyeti yathaiva bhūḥ*

(bhūtāni) “The life forms (yathā) are like (bhaumāni) the earthen pots (āyānti) which take forms and shapes (bhuvi) from the earth itself (apayānti ca) and get assimilated into the earth itself as they get destroyed. (The life form generates in the Soul and thereafter get merged into it).

(yathā) Just like (eteṣu) when the earthen pots get destroyed (bhūḥ) the earth in them does not get destroyed (without undergoing any changes), (tathā eva) in the same manner, no (na viparyeti) changes take place (ayam ātmā) to the Atma (Soul) as well.”

Stanza 20

*yathānevaṁ-vido bhedo
yata ātma-viparyayaḥ
deha-yoga-viyogau ca
saṁsṭir na nivartate*

(yathā an-evam vidadḥ) “Those who do not understand properly this basic principle within their intellect, (ātma-viparyayaḥ) think contrary to the matters connected with the soul, and assume that the bodies are the soul. (yataḥ) Because of this, (bhedaḥ) the thoughts like ‘me’ and ‘others’ etc. crop up in them. (deha-yoga-viyogau ca) It is because of this flaw in their thinking that people feel they are with their own children (bodies) and they are separated from them (bodies) etc. (saṁsṭiḥ) Therefore, the pleasures and miseries of this worldly life (na nivartate) do not end at all.”

Stanza 21

*tasmād bhadre sva-tanayān
mayā vyāpāditān api
mānuśoca yataḥ sarvaḥ*

sva-kṛtām vindate 'vaśaḥ

(bhadre) “Hey the most beautiful sister ! You should, (tasmāt) therefore, (mā anuśoca) not feel saddened (mayā) because of my (vyāpāditān) killing (sva-tanayān api) your own children. (yataḥ) That is because (sarvaḥ) each one of us (vindate) is facing (sva-kṛtam) the consequences of our own actions (avaśaḥ) without any other way to go.”

Stanza 22

*yāvad dhato 'smi hantāsmī-
ty ātmānam manyate 'sva-dṛk
tāvat tad-abhimāny ajño
bādhya-bādhakatām iyāt*

“ (yāvat manyate tāvat) Till such time a person thinks (ātmānam) about himself (hataḥ asmi) ‘I have been killed’ (hantā asmi) and ‘I have killed’ (iti) in this manner,

(ajñaḥ) he is the most ignorant one (tat-abhimānī) who considers his body as the real soul,

(a-sva-dṛk) without having the perception of what the real soul is,

(iyāt) he shall always get into the perception within him (bādhya-bādhakatām) as the one who is the subject matter of such and such action and is the subject of such and such action (the killed and the killer).”

Stanza 23

*kṣamadhvaṁ mama daurātmyaṁ
sādhavo dīna-vatsalāḥ
ity uktvāśru-mukhaḥ pādau
śyālaḥ svasror athāgrahīt*

“(kṣamadhvam) Please condone (mama daurātmyam) my cruel deeds. (sādhaḥ) Good human beings (dīna-vatsalāḥ) always show mercy towards others.”

(śyālaḥ) Kamsa, the brother in law of Vasudeva, (uktvā atha) after saying this much (iti) in this manner, (aśru-mukhaḥ) with tears flowing over his face, (agrahīt) caught hold of (pādau) the feet (svasroḥ) of his sister Devaki and her husband Vasudeva.

Stanza 24

*mocayām āsa nigaḍād
viśrabdhaḥ kanyakā-girā
devakīm vasudevaṁ ca
darśayann ātma-sauhṛdam*

(viśrabdhaḥ) After getting the necessary confidence that both of them are innocent, (kanyakā-girā) because of the words of the Maya Devi, (darśayan) exhibiting (ātma-sauhṛdam) his love and affection towards them in this manner (mocayām āsa) Kamsa set free (devakīm vasudevaṁ ca) both Devaki and Vasudeva (nigaḍāt) from the shackles of iron chains.

Stanza 25

*bhrātuḥ samanutaptasya
kṣāntvā roṣam ca devakī
vyasṛjad vasudevaś ca
prahasya tam uvāca ha*

(devakī ca) Devaki also (kṣāntvā) pardoned (bhrātuḥ) her brother, (samanutaptasya) who had repented thus, (vyasṛjat) and discarded (roṣam) her anger towards him. (vasudevaḥ ca) Vasudeva also, (prahasya) smilingly, (tam uvāca ca) told him like this.

Stanza 26

evam etan mahā-bhāga

*yathā vadasi dehinām
ajñāna-prabhavāharṁ-dhīḥ
sva-pareti bhidā yataḥ*

Vasudeva said to Kamsa:

**“ (mahā-bhāga) Hey the most fortunate and the prosperous one!
(yathā vadasi) Whatever manner you had expressed about these
matters, (etat evam) they are like that only. (aham-dhīḥ) The ‘me’
and ‘I’ perception within their bodies (dehinām) for the humans
(ajñāna-prabhavā) arise because of their ignorance. (yataḥ) It is
because of this (the perception of ‘me’ and ‘I’ within the bodies)
(bhidā) the distinction arises in them as to the concept
(sva-parā iti) such as ‘me’ and ‘others’.”**

Stanza 27

*śoka-harṣa-bhaya-dveṣa-
lobha-moha-madānvitāḥ
mitho ghnantaṁ na paśyanti
bhāvair bhāvam pṛthag-dṛśaḥ*

**“ (pṛthak-dṛśaḥ) Those ignorant people who have dual perception
(śoka harṣa bhaya dveṣa lobha moha mada anvitāḥ) shall always have
sadness, happiness, greed, ignorance, pride etc. within them.
(na paśyanti) They are not able to see (ghnantam) the embodied
Divine personality known as the flow of time factor (known as
the Kaala Swarupa) which destroys (bhāvam) the material
elements (mithaḥ) among themselves (bhāvaiḥ) with the very
same material elements.”**

Stanza 28

*śrī-śuka uvāca
kaṁsa evaṁ prasannābhyāṁ
viśuddhaṁ pratibhāṣitaḥ
devakī-vasudevābhyām
anujñāto ’viśad gṛham*

(śrī-śuka uvāca) Shri Sukha said to King Pareekshit:

Having conveyed (evam) in this manner (viśuddham) their plain hearted (pratibhāṣitaḥ) replies to Kamsa, (devakī-vasudevābhyām) both Devaki and Vasudeva (prasannābhyām) who became thus very happy, (kāmśaḥ) allowed Kamsa (anujñātaḥ) to take leave of them (aviśat) and thus Kamsa returned (gṛham) to his home.

Stanza 29

*tasyām rātryām vyatītāyām
kāmśa āhūya mantriṇaḥ
tebhya ācaṣṭa tat sarvaṁ
yad uktaṁ yoga-nidrayā*

(tasyām) After that (rātryām) night (vyatītāyām) passed by, (kāmśaḥ) Kamsa (āhūya) called for (mantriṇaḥ) his ministers (ācaṣṭa) and explained in detail (tebhyaḥ) to them (yat) each and every thing (tat sarvaṁ) in the same manner as (uktaṁ) had been told to him (yoga-nidrayā) by the Yoga Maya Devi.

Stanza 30

*ākarṇya bhartur gaditaṁ
tam ūcur deva-śatravaḥ
devān prati kṛtāmarṣā
daiteyā nāti-kovidāḥ*

(daiteyāḥ) Those ministers, who were demons, (na ati-kovidāḥ) did not have the required far reaching vision/foresight;

(deva-śatravaḥ) and moreover they were basically against the Gods;

(gaditam ākarṇya) Therefore, upon listening to the words (bhartuḥ) of the King Kamsa (devān prati) about the divine personality, (kṛta-amarṣāḥ) all of them got angry (tam ūcuḥ) and replied to him thus.

Stanza 31

*evaṁ cet tarhi bhojendra
pura-grāma-vrajādiṣu
anirdaśān nirdaśāṁś ca
haniṣyāmo 'dya vai śiśūn*

“(bhoja-indra) Hey Bhoja Raja (Kamsa) ! (evam cet tarhi) If that is so, (haniṣyāmaḥ) we are going to kill (śiśūn) all those children (anirdaśān) who were born within these ten days, and who are yet to complete ten days (nirdaśān ca) and others who have completed ten days of their birth, (adya vai) right now (pura-grāma-vraja-ādiṣu) in the towns, villages, and the streets in which the cowherds live, and at all other places.”

Stanza 32

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

“(devāḥ) Such demiGods as they are, (samara-bhīravaḥ) who are scared of fighting wars, (udvigna-manasaḥ) and getting the greatest shocks in their hearts (nityam) always whenever they hear (jyā-ghoṣaiḥ) the sound of the string (tava) of your (dhanuṣaḥ) bow, (kim kariṣyanti) are going to do what (udyamaiḥ) even if they become happy?”

Stanza 33

*asyatas te śara-vrātair
hanyamānāḥ samantataḥ
jijīviṣava utsṛjya
palāyana-parā yayuḥ*

“(hanyamānāḥ) The demiGods, who have been severely hurt (samantataḥ) on all their four sides (śara-vrātaiḥ) due to the rows and rows of arrows (asyataḥ) showered at them (te) by you,

(jīṭviṣavaḥ) with their anxiety to retain their lives, (utsṛjya) have abandoned the battlefield (yayaḥ) and fled from there determining firmly in this manner; (palāyana-parāḥ) ‘there is only one way, that is to run from here’.”

Stanza 34

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

“ (kecit divaukasaḥ) Some of the demiGods (dīnāḥ) so pitiably (nyasta-śastrāḥ) laid down their arms (prāñjalayaḥ) and stood there with folded hands. (kecit) Some other demiGods (mukta-kaccha-śikhāḥ) removed their war robes and head gears (iti vādinaḥ) and said ‘(bhītāḥ sma) we are terribly afraid’.”

Stanza 35

**na tvam̐ viśmṛta-śastrāstrān
virathān bhaya-sam̐vṛtān
ham̐sy anyāsakta-vimukhān
bhagna-cāpān ayudhyataḥ**

“(tvam na ham̐si) You do not kill (viśmṛta-śastra-astrān) those who have forgotten the methods of warfare, (virathān) those who have got into trouble because of their losing the chariots while fighting, (bhaya-sam̐vṛtān) those who have surrendered to you because of the fear about you, (anya-āsakta-vimukhān) those who are fighting with some other person or those who return from the battle field showing their back, (bhagna-cāpān) those whose bows have broken, (ayudhyataḥ) and those who do not wish to participate in the battle.”

Stanza 36

*kiṁ kṣema-sūrain vibudhair
asaṁyuga-vikatthanaiḥ
raho-juṣā kiṁ hariṇā
śambhunā vā vanaukasā
kim indreṇālpā-vīryeṇa
brahmaṇā vā tapasyatā*

**“ (kim vibudhaiḥ) What the demiGods are capable of doing
(kṣema sūraiḥ) when they only show their valour at places
where there is absolutely no fear, (asaṁyuga-vikatthanaiḥ) or
getting into fighting arguments when there are no wars?**

**(kim) What can be possibly done (hariṇā) by that Maha Vishnu
(rahaḥ-juṣā) who is hiding around somewhere ?**

**(kim) What action is possible (śambhunā vā) by Lord Shiva
(vana-okasā) when He is staying in the forest,**

**(kim) what action is possible (indreṇa) by Indra (alpa-vīryeṇa)
when he has lost all his valour,**

**(kim) and what action is possible (brahmaṇā vā) by Lord
Brahma (tapasyatā) when he is always indulging in the
penance?”**

Stanza 37

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

**“ (tathā api) Despite all these, (itimanmahe) we are of the firm
opinion that since (devāḥ) all the demiGods (sapatnyāt) are our
enemies (upekṣyāḥ na) they are not to be ignored by us. (tataḥ)
Therefore, (niyuṅkṣva) please appoint (asmān) us (anuvratān)
being your servants and give us the authority (tat-mūla-khanane)
to eliminate them from their roots.”**

Stanza 38

*yathāmayo ’ṅge samupekṣīto nṛbhir
na śakyate rūḍha-padaś cikitsitum
yathendriya-grāma upekṣītas tathā
ripur mahān baddha-balo na cālyate*

“ (*yathā*) **Just like the manner in which (*nṛbhiḥ*) when one person (*samupekṣītaḥ*) ignores the initial stages of (*āmayah*) a disease (*aṅge*) occurring in the body (*rūḍha-padaḥ*) giving an opportunity to the disease to firmly root itself in the body, (*na śakyate*) which becomes impossible thereafter to get it cured (*cikitsitum*) despite undertaking various treatments;**

(*yathā*) **and just like the manner in which (*indriya-grāmaḥ*) when the sense organs go out of control of the person concerned, if they go unchecked in the initial stages of their attraction, look for more and more of various modes of pleasures;**

(*tathā*) **in the same manner, (*upekṣītaḥ ripuḥ*) the enemies who have been ignored and not recognized thinking that they and their powers are insignificant, (*baddha-balaḥ*) in due course of time, assume the powers of strength (*mahān*) and grow big (*na cālyate*) to such an extent that they cannot be removed from their place.”**

Stanza 39

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

“ (*viṣṇuḥ hi*) **It is none other than Vishnu (*mūlam*) who is the very root of (*devānām*) all the demiGods. (*sanātanaḥ*) As declared in the ever permanent Vedas, (*yatra*) wherever (*dharmah*) the righteousness exist, there also exists Vishnu. (*tasya ca*) The roots of that righteousness (*brahma go viprāḥ*) is the Vedas, cows,**

brahmīns, (tapaḥ) penance (yajñāḥ) and all the sacrificial fires (sa-dakṣiṇāḥ) in which the offers of prayers are made as prescribed.”

Stanza 40

*tasmāt sarvātmanā rājan
brāhmaṇān brahma-vādināḥ
tapasvino yajña-śīlān
gāś ca hanmo havir-dughāḥ*

“ (tasmāt) Therefore, (rājan) Hey the great king Kamsa! (hanmaḥ) We shall kill and finish, (sarva-ātmanā) with all the powers that we have, (brāhmaṇān) each and every brahmin (brahma-vādināḥ) advocating the Vedic principles, (tapasvinaḥ) the persons who are indulging in the activity of penance, (yajña-śīlān) those others who are observing the prayers through the sacrificial fires, (gāḥ ca) and all the milch cows (haviḥ-dughāḥ) providing milk for the sacrifice.”

Stanza 41

*viprā gāvaś ca vedāś ca
tapaḥ satyaṁ damaḥ śamaḥ
śraddhā dayā titikṣā ca
kratavaś ca hares tanūḥ*

“ (viprāḥ) The brahmīns, (gāvaḥ ca) and the cows, (vedāḥ tapaḥ satyam damaḥ śamaḥ ca) the sacred Vedas, penance, the Truth, dissuading the sense organs from getting attracted to worldly comforts and pleasures, controlling of minds etc;

(śraddhā dayā titikṣā ca) and also the trust, compassion, the bearing capacity etc.,

(kratavaḥ ca) apart from the conducting of worship through the sacrificial fires;

(hareḥ tanūḥ) are all the bodies of Shri Mahavishnu.”

Stanza 42

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

**“(hi) It is because (saḥ hi) that He (Vishnu) Himself (asura-dviḥ)
is very much angered with all the demons;**

**(guhā-śayaḥ) it is because that He (Vishnu) Himself is
intrinsically hiding within the caves of the hearts of all the
people;**

**(sarva-sura-adhyakṣaḥ) it is because that He (Vishnu) is the
incharge and controller of all the demiGods;**

**(tat-mūlāḥ) it is because that He (Vishnu) is the root cause factor
(sa-īśvarāḥ sa-catuḥ-mukhāḥ) for Lord Shiva, Lord Brahma (sarvāḥ
devatāḥ) and also all other demiGods;**

**(vihiṁsanam) our plans of killing (ṛṣīṇāṁ) the saints and sages
(yat) are enough as equalling to (ayam vai) a one single action
(tat-vadha-upāyaḥ) of killing Him.”**

Stanza 43

*śrī-śuka uvāca
evaṁ durmantribhiḥ kaṁsaḥ
saha sammantrya durmatīḥ
brahma-hiṁsāṁ hitaṁ mene
kāla-pāśāvṛto 'suraḥ*

(śrī-śuka uvāca) Shri Sukha said to King Pareekshit:

(kāmśaḥ) Kamsa, (sammantrya) after having had discussions (evam) in this manner, (durmantribhiḥ saha) with his deputies, who were cruel in nature, (kāla-pāśa-āvṛtaḥ) as he himself was tied up with the rope known as the flow of the time factor, (asuraḥ) and more over as he was dead against the demiGods (durmatih) and also because of the fact that he himself did not have the analytical thinking, (hitam mene) came to the conclusion that it would be beneficial (brahma-hirṁsām) to torture the brahmins.

Stanza 44

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

(gṛham āviśat) Accordingly, Kamsa returned to his home (sandiśya) after having instructed (dānavān) all his demon deputies, (kadana-priyān) who were already inclined very much in torturing others, (kāma-rūpa-dharān) who were capable of camouflaging their own form and shape as they wish and assume different types of forms, (dikṣu) to go in all the directions (kadane) to create and inject such actions in order to give troubles (sādhu-lokasya) to good people.

Stanza 45

*te vai rajaḥ-prakṛtayas
tamasā mūḍha-cetasah
satām vidveṣam ācerur
ārād āgata-mṛtyavaḥ*

(te vai) As far as the demon deputies of Kamsa are concerned, (rajaḥ-prakṛtayaḥ) who were overwhelmed with the qualities of Rajas, (mūḍha-cetasah) and who were weak in their thinking (tamasā) because of they being overwhelmed with the qualities of Tamas, (āceruḥ) started doing (satām vidveṣam) the torture of

all the good people (āgata-mṛtya-vaḥ) as if they were face to face with the death (ārāt) which had confronted them.

Stanza 46

*āyuh śriyam yaśo dharmam
lokān āśiṣa eva ca
hanti śreyāṁsi sarvāṇi
puṁso mahad-atikramah*

(mahat-atikramah) The high handedness meted out to good people (hanti) definitely destroys (puṁsah) the person's (āyuh) age factor, (śriyam) all his prosperities, (yaśah) all his fame (dharmam) and good deeds, (āśiṣah eva) apart from all his wishes, (lokān) his standing in this and the other worlds, (sarvāṇi śreyāṁsi ca) and each and every achievement.

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This concludes the fourth chapter of Dasama Skandam (Volume 10).

Hari Om