

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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Om Namo Bhagavathe Vaasudhevaayah!

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ दशमस्कन्धः पूर्वार्धं ॥

**DESAMASKANDDHAH (CANTO TEN)
(POORVVAARDHDDHAH = THE FIRST HALF)**

॥ चतुश्चत्वारिंशोऽध्यायः - ४४ ॥

**CHATHUSCHATHVAARIMSATHTHAMOADDHYAAYAH (CHAPTER
FORTY-FOUR)**

**Poorvardhddhe – KamsaVaddham [KamsaVaddham] (The Killing of
Kamsa by Sree Krishna Bhagawaan [Krishna Kills Bhoja Raaja
Kamsa])**

[In this chapter we can read the story of how Vaasudheva Sree Krishna Bhagawaan killed professional wrestlers like Chaanoora, Sala, Thosala, etc. and Belabhadhra Bhagawaan killed Mushtika and other wrestlers.

When Raama and Krishna killed the wrestlers, Kamsa ordered them to capture and kill Krishna and Raama and to put Nandhagopa and other Gopaas in custody after confiscating all their wealth and properties. But Krishna immediately jumped up into the dais where Kamsa was sitting and killed him easily. Belabhadhra killed all the brothers of Kamsa and their followers. After consoling the wives of Kamsa and his brothers Raama and Krishna released their parents, Dhevakeedhevi and Vasudhevar, from the custody of Kamsa and worshiped them. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

एवं चर्चितसङ्कल्पो भगवान्मधुसूदनः ।
आससादाथ चाणूरं मुष्टिकं रोहिणीसुतः ॥ १ ॥

1

Evam charchchithasankalpo Bhagawaan Maddhusoodhanah
Aasasaadhaattha Chaanooram Mushtikam Rohineesuthah.

Having so decided, [in the previous chapter Chaanoora discussed to challenge Krishna and Mushtika to wrestle with Raama], Maddhusoodhana or Nandhasoonu Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan went straight to Chaanoora and Rohineesutha Sankarshana Belabhadhra Bhagawaan to Mushtika, to engage in duel of wrestling. [Chaanoora and Mushtika were expert wrestlers with full coaching and training and Krishna and Raama were ordinary Gopa boys with no experience in professional wrestling.]

हस्ताभ्यां हस्तयोर्बद्ध्वा पद्भ्यामेव च पादयोः ।
विचकर्षतुरन्योन्यं प्रसह्य विजिगीषया ॥ २ ॥

2

Hasthaabhyaam hasthayorbbedhddhvaa padhbhyaameva cha paadhayoh
Vichakarshathuranyonyam presahya vijigeeshayaa.

Seizing hands with hands and locking legs with both pairs, Chaanoora with Krishna and Mushtika with Raama, the opponents struggled and fought very powerfully with their full might, eager for their own victory.

अरत्नी द्वे अरत्निभ्यां जानुभ्यां चैव जानुनी ।
शिरः शीष्णोरसोरस्तावन्योन्यमभिजघ्नतुः ॥ ३॥

3

Arethnee dhve arethneebhyaam jaanubhyaam chaiva jaanunee
Sirah seershnorasorasthaavanyonyamabhijeghnathuh.

They, both the pairs struck with full force and power fists against fists, knees against knees, head against head, and chest against chest with their full might.

परिभ्रामणविक्षेपपरिरम्भावपातनैः ।
उत्सर्पणापसर्पणैश्चान्योन्यं प्रत्यरुन्धताम् ॥ ४॥

4

Paribhraanavikshepaparirembhaavapaathanaih
Uthsarppanaapasarppanaischaanyonyam prethyarunddhathaam.

Each fighter contended and contested with his opponent by dragging him about in circles, picking up and throwing at a far distant place, shoving and crushing with suffocation, felling down, dragging forward and backward, and of course each trying to prevent his opponent from being successful in his attempt. Thus, each of them fought with obstinate rivalry against his opponent.

उत्थापनैरुन्नयनैश्चालनैः स्थापनैरपि ।
परस्परं जिगीषन्तावपचक्रतुरात्मनः ॥ ५॥

5

Uthtthaapanirunnayanaischaalanaih stthaapanairapi
Parasparam jigeeshanthaavupachakrathuraathmanah.

They were forcibly lifting and carrying each other, pushing each other away, holding each other down, the fighters even hurt their own bodies in their eagerness for victory.

तद्वलाबलवद्युद्धं समेताः सर्वयोषितः ।
ऊचुः परस्परं राजन् सानुकम्पा वरूथशः ॥ ६॥

6

Thadha belaabelaavadhyudhddham samethaah sarvvayoshithah
Oochuh parasparam, Raajan, saanukanpaa varootthasah.

Oh, Pareekshith Mahaaraajan! The beautiful and attractive women who came in groups and present there, considering the match an unfair fight between strong and weak, felt extreme anxiety due to compassion. Their heart melted and started speaking each other:

महानयं बताधर्म एषां राजसभासदाम् ।
ये बलाबलवद्युद्धं राज्ञोऽन्विच्छन्ति पश्यतः ॥ ७॥

7

“Mahaanayam bethaaddharmma eshaam raajasabhaasadhaam
Ye belaabelaavadhyudhddham raajnjoanvichcchanthi pasyathah.”

The woman said: “Alas! What an irreligious injustice act the members of the royal assembly are committing! Even the King is watching the fight between the strong and weak. Do they also want to see this irreligious act? How can the organizers do that?”

क्व वज्रसारसर्वाङ्गौ मल्लौ शैलेन्द्रसन्निभौ ।
क्व चातिसुकुमाराङ्गौ किशोरौ नाप्तयौवनौ ॥ ८॥

8

“Kva vajrasaarasarvvaanggau mallau sailendhrasannibhau
Kva chaathisukumaaraanggau kisorau naapthayauvanau.”

“Where do these professional wrestlers with huge bodies resembling mighty mountains and the limbs as strong as lightning bolts of diamond stone compare to these two young boys who have not yet reached their youth with exceedingly tender and charming soft bodies? What a shame!”

धर्मव्यतिक्रमो ह्यस्य समाजस्य ध्रुवं भवेत् ।
यत्राधर्मः समुत्तिष्ठेन्न स्थेयं तत्र कर्हिचित् ॥ ९॥

9

“Ddharmmavyethikremohyasya samaajasya ddhruvam bhaveth
Yethraaddharmmah samuththishttena sttheyam thathra karhichith.”

“Religious principles have certainly been violated here in this assembly. Those who are watching this irreligious act in this assembly will also be equally liable and be tainted with sin of irreligious act just like those who have organized it. One should not remain in a place where irreligion is flourishing. It is not appropriate. But if One remains there even after knowing that irreligion is taking place then he also becomes irreligious.”

न सभां प्रविशेत्प्राज्ञः सभ्यदोषाननुस्मरन् ।
अब्रुवन् विब्रुवन्नज्ञो नरः किल्बिषमश्रुते ॥ १०॥

10

“Na sabhaam previseth praajnjah sabhyadhoshaananusmaran
Abruvan vibruvannajnjo Narah kilbisha-
masnuthe.”

“A wise man who is knowledgeable of right and wrong should not enter an assembly if he knows that the participants there are committing acts of irreligion and impropriety. Actually, a wise person should know such injustice happens in such an assembly with the purpose of committing evil and sinful acts. And after having entered such an assembly and: if he fails to speak the truth, or if he speaks falsely, or if he plays ignorance, he will certainly incur sins. Therefore, it is always better not to attend such an assembly or event knowing what would happen there.”

वल्गतः शत्रुमभितः कृष्णस्य वदनाम्बुजम् ।
वीक्ष्यतां श्रमवार्युप्तं पद्मकोशमिवाम्बुभिः ॥ ११ ॥

11

“Valgethah sathrumabhithah Krishnasya vadhanaambujam
Veekshyathaam sremavaryuptham padhmakosamivaambubhih.”

“Just look and see the lotus face of Krishna, the young Gopa boy, as He darts around His foe, Chaanoora. That face is covered with drops of perspiration due to the strenuous fight or wrestle by rapidly moving around His foe. It resembles the lotus covered with drops of dew.”

किं न पश्यत रामस्य मुखमाताम्रलोचनम् ।
मुष्टिकं प्रति सामर्षं हाससंरम्भशोभितम् ॥ १२ ॥

12

“Kim na pasyatha Raamasya mukhamaathamralochanam
Mushtikamprethi saamarsham haasasamrembhasobhitham.”

“Oh, the most beautiful Ladies with honey-sweet words of speech! Don't you see the face of Belaraama? His eyes are copper-red from His increased anger and rage toward Mushtika. His beauty and charm are enhanced by his boisterous laughter and by His full involvement and absorption in the fight.”

पुण्या बत व्रजभुवो यदयं नृलिङ्ग-
गूढःपुराणपुरुषो वनचित्रमाल्यः ।
गाः पालयन् सहबलः क्वणयंश्च वेणुं
विक्रीडयाञ्चति गिरित्ररमार्चिताङ्घ्रिः ॥ १३ ॥

13

“Punyaa betha vrajabhuvo yedhayam nrilingga-
Sooddah Puraanapurusho vanachithramaalyah
Gaah paalayan sahaBelah kvanayamsxha venum
Vikreedayaanjchathi girithraramaarchchithaangghrih.”

“The land of Vrindhaavana Bhoomi or Gokula is complete and perfect in all respects. It is most opulent and most auspicious. How wonderful and fortunate is Gokulam! Saakshaath Puraana Purusha, meaning The Original Prime and Primary Supreme Personality of God or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan, lives there by covering His Original Body by the body of an ordinary human being or an ordinary Gopa boy, wearing some wildflower garlands along with His elder brother Raama or Belaraama and other Gopa friends by playing His Venu or Murali or Flute and by happily tending cows. He, That Krishna, is being devotionally worshiped and offered obeisance by Brahmadheva and Lakshmeedhevi Who is the Goddess of Fortune and Auspiciousness. By tending cows and playing Venu, He roams around in the valleys of Govardhddhana Giri and on the hills according to His own will and pleasure, daily. Actually, This Krishna is the Puraana Purusha.”

गोप्यस्तपः किमचरन् यदमुष्य रूपं
लावण्यसारमसमोर्ध्वमनन्यसिद्धम् ।
दृग्भिः पिबन्त्यनुसवाभिनवं दुराप-
मेकान्तधाम यशसः श्रीय ऐश्वरस्य ॥ १४॥

14

“Gopyasthahah kimacharan yedhamushya roopam
Laavanyasaaramasamordhddhvamananyasidhddham
Dhrihghih pibanthyanusavaabhinavam dhuraapa-
Mekaanthaddhaama yesasah sriya aisvarasya.”

“Oh, We do not know what type of severe austerity and penance might have been conducted by those charming and beautiful Gopikaas or Gopa Sthrees! This Krishna or Gopaalakrishna is the essence and the reservoir of beauty, charm, attraction, love and affection. There is none or nothing in the world equal to or nearby to His beauty, charm, attraction, love and affection. There is none or nothing which we can compare to His beauty, charm, attraction, love and affection. He is the eternal embodiment and personification of prosperity, auspiciousness, opulence, fame and name. He is the sole base, basis and abode of prosperity, auspiciousness and opulence. Those beautiful Gopikaas are lucky to drink daily the nectar flowing out from The Transcendental Form of This Krishna or

Gopaalakrishna Who is The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.”

या दोहनेऽवहनने मथनोपलेप-
प्रेङ्खेङ्खनार्भरुदितोक्षणमार्जनादौ ।
गायन्ति चैनमनुरक्तधियोऽश्रुकण्ठ्यो
धन्या व्रजस्त्रिय उरुक्रमचित्तयानाः ॥ १५॥

15

“Yaa dhohenaavahanena matthanopalepa-
Prengkhengkhanarbhharudhithokshanamaarjjanaadhau
Gaayanthi chainamanurekthaddhiyoasrukanttyo
Ddhanyaa vrajasthriya urukramachirththayaanaah.”

“Those Gopikaas or the ladies of Vraja are the most fortunate of all women, with their minds fully attached to the Transcendental Form of their most beloved Kanna or Krishna Who is Nandhasoonu Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan and their throats always choked up with tears, they constantly sing the glories and pastime plays of Him, while milking the cows, grinding and winnowing grains, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling with water on the ground, cleaning their houses, cooking meals, taking care of their families and in all their activities. By exalted Krishna consciousness, they automatically acquire all what they wish and desire.”

प्रातर्व्रजाद्व्रजत आविशतश्च सायं
गोभिः समं क्वणयतोऽस्य निशम्य वेणुम् ।
निर्गम्य तूर्णमबलाः पथि भूरिपुण्याः
पश्यन्ति सस्मितमुखं सदयावलोकम् ॥ १६॥

16

“Praatharvrajaadvrajatha aavisathascha saayam
Gobhih samam kvanayathoasya nisamya venum
Nirggemya thoornnamabelaah patthi bhooripunyaah
Pasyanthi sasmithamukham sadhayaavalokam.”

“When the Gopikaas listen to Krishna playing His Venu as He leaves Gokula along with cows and other Gopa friends in the morning to tend cows or return with them in the evening after tending the cows, the Gopikaas would quickly come out of their houses to see Him. They must have performed many pious activities and severe austerity and penance to get such a wonderful opportunity to see Him daily as He walks on the road, His smiling face mercifully glancing upon them. It is unimaginable what a pious activity they might have committed in their previous lives.”

एवं प्रभाषमाणासु स्त्रीषु योगेश्वरो हरिः ।
शत्रुं हन्तुं मनश्चक्रे भगवान् भरतर्षभ ॥ १७॥

17

Evam prebhaashamaanaasu sthreeshu Yogeswaro Harih
Sathrum hanthum manaschakre Bhagawaan Bharatharshabha!

While the ladies of Matthuraapuri were discussing about the glories of Transcendental Form of Krishna and proclaiming His glories while duly and disgracefully organizing such a wrestling match of unequal fighters as well as those who, including them, have assembled there to watch it, Nandhasoonu Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan Decided to kill His enemy.

सभयाः स्त्रीगिरः श्रुत्वा पुत्रस्नेहशुचाऽऽतुरौ ।
पितरावन्वतप्येतां पुत्रयोरबुधौ बलम् ॥ १८॥

18

Sabhaayaam sthreegirah sruthvaa puthrasnehasuchaaaathurau
Pitharaavanvathapyethaam puthrayorabuddhau belam.

Listening to such words of the ladies of the assembly in that gallery, Nandhagopar and Yesodhaadhevi, Parents of Krishna or Vaasudheva Sree Krishna Bhagawaan, were overwhelmed with sorrow and sadness under the influence of illusion that their Son is only and ordinary Gopa boy, without knowing the Eternal Power and Energy of their Son Who is actually

the plenary incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan.

तैस्तैर्नियुद्धविधिभिर्विविधैरच्युतेतरौ ।
युयुधाते यथान्योन्यं तथैव बलमुष्टिकौ ॥ १९॥

19

ThaisthairnniyudhddhavidhibhirvividhairAchyuthetharau
Yuyuddhaathe yetthaanyonyam thatthaiva BelaMushtikau.

How Krishna or Achyutha Kesava Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan and His opponent Chaanoora engaged in their fights strictly in accordance with the rules and regulations set out before they started the fight, exactly in the style Bela or Rohineesutha Belabhadhra Bhagawaan engaged in the fight with His opponent Mushtika strictly following the initially set out rules.

भगवद्भ्रात्रनिष्पातैर्वज्रनिष्पेषनिष्ठुरैः ।
चाणूरो भज्यमानाङ्गो मुहुर्ग्लानिमवाप ह ॥ २०॥

20

Bhagawadhgaathranishpaathairvajranishpeshanishtturaih
Chaanooro bhajyamaanaaggo muhurglanimavaapa ha.

The blows and hits of Nandhasoonu Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan felt like lightning thunderbolts on Chaanoora, and his body got crushed and thus the entire parts of his body started breaking, causing him severe pain and fatigue. It was unbelievably amazing as nobody could believe such harm can be done by a young Gopa boy to such a strong, mighty and very well-trained wrestler, Chaanoora, who fell down on the wrestling platform!

स श्येनवेग उत्पत्य मुष्टीकृत्य करावुभौ ।
भगवन्तं वासुदेवं क्रुद्धो वक्षस्यबाधत ॥ २१॥

21

Sa syenavega uthpathya mushteekrithya karaavubhau
Bhagawantham Vaasudhevam krudhddho vakshasyabaaddhatha.

The most powerful and well-trained Chaanoora, who was so furious and angry, jumped and got up and attacked his enemy, Vaasudheva Sree Krishna Bhagawaan, with the speed of a hawk or eagle and struck His chest with both his fists with great force.

नाचलत्तत्प्रहारेण मालाहत इव द्विपः ।
बाह्वोर्निगृह्य चाणूरं बहुशो भ्रामयन् हरिः ॥ २२ ॥

22

Naachalaththath prehaarena maalaahatha iva dhvipah
Baahvornnigrihya Chaanooram behuso bhraamayam Harih.

Nandhasoonu Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan, being unshaken, treated or responded to those mighty blows of forceful fist strikes by Chaanoora, just like how a rutted elephant would respond if it is struck with flower garlands. That means Vaasudheva Sree Krishna Bhagawaan was not at all affected even a bit by the strikes of Chaanoora. Sree Hari Bhagawaan or Nandhasoonu Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan was not even moved a bit by the strikes of Chaanoora. But Sree Hari Bhagawaan caught hold of Chaanoora immediately swung him around several times and made him weak and tired as good for nothing.

भूपृष्ठे पोथयामास तरसा क्षीणजीवितम् ।
विस्रस्ताकल्पकेशस्रगिन्द्रध्वज इवापतत् ॥ २३ ॥

23

Bhooprishtte potthayaamaasa tharasaa ksheenajeevitham
VisrasthaakalpakesasragIndhraddhvaja ivaapathath.

Chaanoora, the great wrestler, who was very weak and tired and unable even to move, was hurled around and thrown on the ground with great

force by Bhagawaan Jenaardhdhana or Nandhasoonu Jagannaattha Govindha Maaddhava Vaasudheva Sree Krishna Bhagawaan. The clothes, hair and garlands scattering, the most mighty and powerful wrestler, Chaanoora, fell down dead, like the huge flag mast of Indhra collapsing.

तथैव मुष्टिकः पूर्वं स्वमुष्ट्याभिहतेन वै ।
बलभद्रेण बलिना तलेनाभिहतो भृशम् ॥ २४॥

24

Thatthaiva Mushtikah poorvvam svamushtyaabhihathena vai
Belabhadhrena Belinaa thalenaabhihatho bhrisam.

Similarly, Mushtika also with increased anger and rage struck Belabhadhra Bhagawaan with his fists. Belabhadhra Bhagawaan Who was the mightiest also struck back Mushtika instantly with strong palms with great force and power without having any hesitation of reservation.

प्रवेपितः स रुधिरमुद्धमन् मुखतोऽर्दितः ।
व्यसुः पपातोर्व्युपस्थे वाताहत इवाङ्घ्रिपः ॥ २५॥

25

Prevepithah sa ruddhiramudhvaman mukhathoardhdhithah
Vyesuh papaathorvyupastthe, vaathaahatha ivaangghripah.

Having received severe and violent blows from the mighty palms of Musali or Belabhadhra Bhagawaan, the demon Mushtika trembled all over in great pain. Mushtikaasura vomited blood and fell lifeless onto the ground, like how a tree blown down by storm.

ततः कूटमनुप्राप्तं रामः प्रहरतां वरः ।
अवधील्लीलया राजन् सावज्जं वाममुष्टिना ॥ २६॥

26

Thathah kootamanupraaptham Raamah preharathaam varah
Avaddheelleelayaa, Raajan, saavajjam vaamamushtinaa.

Hey, Pareekshith Mahaaraajan! Seeing that Mushtika was killed, another demon wrestler called Koota challenged Belaraama to attack him. But just like a child's play Belaraamadheva struck him with left palm and killed him nonchalantly or casually.

तर्ह्येव हि शलः कृष्णपदापहतशीर्षकः ।
द्विधा विशीर्णस्तोशलक उभावपि निपेततुः ॥ २७॥

27

THarhyeva hi Salah Krishnapadhaapahathaseershakah
Dhviddhaa vidheernnasThosalaka ubhaavapi nipethathuh.

Two other Asuraas called Sala and Thosala ran and came together to kill Krishna or Nandhasoonu Jagannaattha Maddhusoodhana Govindha Mukundha Maaddhava Vaasudheva Sree Krishna Bhagawaan Who killed their friend Chaanoora. Of them, Sala was killed by just one kick on his head with Krishna's leg and Thosala was killed by tearing him into two pieces by holding both legs.

चाणूरे मुष्टिके कूटे शले तोशलके हते ।
शेषाः प्रदुद्रुवुर्मल्लाः सर्वे प्राणपरीप्सवः ॥ २८॥

28

Chaanoore Mushtike Koote Sale Thosalake hathe
Seshaah predhudhruvarmmallaah sarvve praanapareepsavah.

When the strong Mallaas or wrestlers like Mushtika, Chaanoora, Koota, Sala and Thosala were killed all other Mallaas or Asura wrestlers assembled there ran away to save their lives as they were sure that they will be killed by Raama and Krishna if stayed there and tried to attack Them as ordered by Kamsa.

गोपान् वयस्यानाकृष्य तैः संसृज्य विजह्तुः ।
वाद्यमानेषु तूर्येषु वल्गन्तौ रुतनूपुरौ ॥ २९॥

Gopaan vayasyaanaakrishya thaih samsriya vijahrathuh
Vaadhyaamaaneshu thooryeshu valgenthau ruthanoopurau.

Having no Mallaas or Asura enemies to wrestle and fight with but as the plays of drum and kettledrum beatings and other musical instruments were going on in a festival mood, Krishna and Raama along with Their Gopa friends started dancing and playing around jovially to entertain the audience. They danced, played, jumped around, engaged in playful friendly wrestles and displayed other playful tricks and entertained the audience.

जनाः प्रजहृषुः सर्वे कर्मणा रामकृष्णयोः ।
ऋते कंसं विप्रमुख्याः साधवः साधु साध्विति ॥ ३० ॥

Jenaah prejahrishuh sarvve karmmanaa RaamaKrishnayoh
Rithe Kamsam vipramukhyaah saaddhavah saaddhu saaddhvithi.

Everyone except Kamsa in that arena rejoiced the wonderful and incomparable feat of Raama and Krishna and they all cheered: “this is great, They are great, Their deeds are wonderfully powerful and distinguished.” And all of them there except Kamsa thoroughly enjoyed all the deeds of Raama and Krishna.

हतेषु मल्लवर्येषु विद्रुतेषु च भोजराट् ।
न्यवारयत्स्वतूर्याणि वाक्यं चेदमुवाच ह ॥ ३१ ॥

Hatheshu mallavaryeshu vidhrutheshu cha bhojaraat
Nyevaarayath svathooryaani, vaakyam chedhamuvaach ha.

Seeing that the leading Mallaas have been killed and the remaining Mallaas fled away out of fear, Bhojaraaja Kamsa immediately ordered to

stop playing all musical instruments and feeling very depressed and dejected Kamsa spoke as follows:

निःसारयत दुर्वृत्तौ वसुदेवात्मजौ पुरात् ।
धनं हरत गोपानां नन्दं बध्नीत दुर्मतिम् ॥ ३२॥

32

“Nihsaarayatha dhurvritthau Vasudhevaathmajau puraath,
Ddhanam haratha Gopaanaam, Nandham beddhneetha dhurmmathim.”

Kamsa ordered: “Drive away these two wicked and nasty sons of Vasudhevar out of the town. Capture and confiscate all the properties and wealth of that fool Nandha and of all the Gopaas or Cowherds.”

वसुदेवस्तु दुर्मेधा हन्यतामाश्वसत्तमः ।
उग्रसेनः पिता चापि सानुगः परपक्षगः ॥ ३३॥

33

“Vasudhevasthu dhurmmeddhaa hanyathaamaasvasaththamah
Ugrasenaah pithaa chaapi saanugah parapakshagah.”

“Come on! Be quick! Go and kill that wicked and cunning Vasudhevar, Ugrasena, although he is my father but is inclined in doing favors to our enemies, and all his relatives, friends and followers as they are on the side of our enemies.”

एवं विकथमाने वै कंसे प्रकुपितोऽव्ययः ।
लघिमनोत्पत्य तरसा मञ्चमुत्तुङ्गमारुहत् ॥ ३४॥

34

Evam vikaththamaane vai Kamse prekupithoavyeyah
Leghimnothpathya tharasaa manjchcmuththunggamaaruhath.

When Kamsa angrily retorted and ordered so audaciously to his servant soldiers like that, Vaasudheva or Nandhasoonu Jagannaattha Govindha

Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan, with intense anger, quickly and easily jumped up onto the royal dais where Kamsa was sitting.

तमाविशन्तमालोक्य मृत्युमात्मन आसनात् ।
मनस्वी सहसोत्थाय जगृहे सोऽसिचर्मणी ॥ ३५॥

35

Thamaavisanthamaalokya mrithyumaathmana aasanaath
Manasvee sahasoththaaya jegrihe soasi charmmanee.

When Vaasudheva Sree Krishna Bhagawaan approached Kamsa like his Kaala or Anthaka who was ready to take his life, the bravest Kamsa quickly jumped up from his throne and took up his sword and shield.

तं खड्गपाणिं विचरन्तमाशु
श्येनं यथा दक्षिणसव्यमम्बरे ।
समग्रहीद्दुर्विषहोग्रतेजा
यथोरगं तार्क्ष्यसुतः प्रसह्य ॥ ३६॥

36

Tham khadgapaanim vicharanthamaasu
Syenam yetthaa dhekshinasavyamambare
Samagreheedhdhuvvishahograthejaa
Yetthoragam thaarshyasuthah presahya.

Like a hawk in the sky, Kamsa moved from side to side with sword in his hand. Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan Who is the consort of Rema or Sree Mahaalakshmi with unbearable courage and Eternal Power and Energy caught Kamsa like how easily Pakshi Raaja or Bird King Geruda captures or catches a snake.

प्रगृह्य केशेषु चलत्किरीटं
निपात्य रङ्गोपरि तुङ्गमञ्चात् ।
तस्योपरिष्ठात्स्वयमब्जनाभः

37

Pregrihya keseshu chalath kireetam
Nipaathya renggopari thunggamanjchaath
Thasyoparishtaath svayamajanaabhah
Papaatha visvaasraya aathmathanthrah.

The Lotus-Naveled Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan knocked down the crown of Kamsa and grabbed him by the lock of his hair and threw him off his elevated throne or dais and felled him onto the wrestling ground. And instantly Vaasudheva Sree Krishna Bhagawaan Who is the refuge and protector to the whole universe threw Himself upon the Asura Raaja Kamsa.

तं सम्परेतं विचकर्ष भूमौ
हरिर्यथेभं जगतो विपश्यतः ।
हा हेति शब्दः सुमहांस्तदाभू-
दुदीरितः सर्वजनैर्नरेन्द्र ॥ ३८॥

38

Tham samparetham vichakarsha bhoomau
Hariryetthebham jegatho vipasyathah
Haahethi sabdhah sumahaamsthadhaabhoo-
Dhudheerithah sarvvajenairnNarendhra!

Oh, best of all Kings! While all the audience were looking on, Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan Who is the beloved consort of Sree Mahaalakshmi dragged here and there the dead body of Kamsa on the wrestling ground just like a lion king drags a dead elephant. Seeing that all the people in that arena tumultuously cried out: "Oh! Oh! Alas! Alas!"

स नित्यदोद्विग्नधिया तमीश्वरं
पिबन् वदन् वा विचरन् स्वपन् श्वसन् ।

ददर्श चक्रायुधमग्रतो यत-
स्तदेव रूपं दुरवापमाप ॥ ३९॥

39

Sa nithyadhodhvignaddhiyaa thamEeswaram
Piban vadhan vaa vicharan svapanjcchvsan
Dhedhersa Chakraayuddhamagratho yetha-
SThadheva roopam dhuravaapamaapa.

Bhojaraaja Kamsa was always, when he was sitting and or standing and or lying down and or eating and or walking and or moving around and or speaking and or dreaming and or breathing in and or outing, thinking and or visualizing and or seeing the Form of Krishna or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan as his enemy. Therefore, he merged within that Supreme Form of Krishna or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan when he died. [Shree Krishna gave saaroopyamukthi to Kamsa when he was 12 years old on the Sivaratri day in the month of Kumbhamaasa.]

तस्यानुजा भ्रातरोऽष्टौ कङ्कन्यग्रोधकादयः ।
अभ्यधावन्नतिक्रुद्धा भ्रातुर्निर्वेशकारिणः ॥ ४०॥

40

Thasyaanujaa bhraatharoashtau Kankanyagroddhakaadhayah
Abhyaddhaavannathikrudhddhaa bhraathurnnivesakaarinah.

तथातिरभसांस्तांस्तु संयत्तान् रोहिणीसुतः ।
अहन् परिघमुद्यम्य पशूनिव मृगाधिपः ॥ ४१॥

41

Thatthaathirebhasaamsthaamsthu samyeththaan Rohineesuthah
Ahan parighamudhyamya pasooniva mrigaaddhipah.

When Kamsa was thus killed by Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan, his eight younger brothers led by Kanka and Nyegroddhaka attacked Vaasudheva Sree Krishna Bhagawaan in rage and anger to revenge the death of their elder brother. They all tried to attack Him instantaneously with high speed. As they swiftly ran towards Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan, Rohineesutha Belabhadhra Bhagawaan slew them all with His iron pestle or club just like how easily a lion kills all other animals.

नेदुर्दुन्दुभयो व्योम्नि ब्रह्मेशाद्या विभूतयः ।
पुष्पैः किरन्तस्तं प्रीताः शशंसुर्नृतुः स्त्रियः ॥ ४२ ॥

42

Nedhurdhdhundhubhaya vyomni Brahmesaadhyaa vibhoothayah
Pushpaih kiranthasampreethaah sasamsurnnanrithuh sthriyah.

Drums and kettledrums resounded in the sky at that time. Brahmadheva, Mahaadheva, all other Dhevaas like Indhra, Varuna, etc. who are all partial expansion of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan were extremely pleased and happy and showered flowers upon Rohineesutha Raama and Dhevakeesoonu Krishna and worshiped and offered obeisance to Them by singing Their glorifying Keerththans. And the Apsarasas or celestial beauties of heaven danced to rejoice the occasion by praising Their glories.

तेषां स्त्रियो महाराज सुहृन्मरणदुःखिताः ।
तत्राभियुर्विनिघ्नन्त्यः शीर्षाण्यश्रुविलोचनाः ॥ ४३ ॥

43

Theshaam sthriyo, Mahaaraaja, suhrinmaranadhuhkhithaah
Thathraabheeyurvinighnyanthyah seershaanyasruvilochanaah.

Oh, Pareekshith Mahaaraajan! The wives of Kamsa and his brothers grieved the death of their well-wishing husbands, who were their life

partners and friends, by coming forward near to the dead bodies of their husbands and beating their heads and crying aloud with tearful eyes.

शयानान् वीरशय्यायां पतीनालिङ्ग्य शोचतीः ।
विलेपुः सुस्वरं नार्यो विसृजन्त्यो मुहुः शुचः ॥ ४४॥

44

Sayaanaan veerasayyaayaam patheenaalinggya sochatheeh
Vilepuh susvaram naaryaa visrijanthyo muhuh suchah.

Embracing their husbands, who lay on the hero's final bed [a soldier who dies in a fight against enemy is considered to attain a hero's death], the sorrowful wives lamented by describing their heroic deeds and magnanimous qualities of love and affection while shedding constant flow of tears.

हा नाथ प्रिय धर्मज्ञ करुणानाथवत्सल ।
त्वया हतेन निहता वयं ते सगृहप्रजाः ॥ ४५॥

45

“Haa Naattha, Priya, Ddharmmajnja, Karunaanaattha, Vathsala,
Thvayaa hathena nihathaa vayam the sagrehaprejaah.”

The women, wives of Kamsa and his brothers, cried out: “Oh, Lord! Oh, Master! Oh, the kind and compassionate One! Oh, the knower of religious principles! Oh, most affectionate lover! Oh, Lord and protector of life! You're being slain, we – your wives – have also been slain along with our children and your subjects.”

त्वया विरहिता पत्या पुरीयं पुरुषर्षभ ।
न शोभते वयमिव निवृत्तोत्सवमङ्गला ॥ ४६॥

46

“Thvayaa virehithaa pathyaa pureeyam purusharshabha!
Na sobhathe vayamiva nivritthothsavamanggalaa.”

“Oh, the best of all Men! You were and are our most beloved husband. Bereft of you, the Master, this Matthuraapuri has lost its beauty, charm and prosperity, just as we have, and all its festivities, celebrations, good fortune and auspiciousness of it also have come to an end just like you.”

अनागसां त्वं भूतानां कृतवान् द्रोहमुल्बणम् ।
तेनेमां भो दशां नीतो भूतध्रुकु को लभेत शम् ॥ ४७॥

47

“Anaagesaam thvam bhoothaanaam krithavaan dhrohamulbenam
Thenemaam bho dhesaam neetho, bhoothaddhrik ko lebhetha sam?”

“Oh, dear Lord! You have come to this state because of the terrible violence you have committed against innocent creatures all over the world. How can anyone who commits such violence and harms other creatures attain peace and happiness in his life?”

सर्वेषामिह भूतानामेष हि प्रभवाप्ययः ।
गोप्ता च तदवध्यायी न क्वचित्सुखमेधते ॥ ४८॥

48

“Sarvveshaamiha bhoothaanaamesha hi prebhaavapyayah
Gopthaa cha thadhavaddhyaayee na kvachith sukhameddhathe.”

“This Krishna or Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana Vaasudheva Sree Krishna Bhagawaan is the cause of creation, sustenance and dissolution of all the creatures and or all entities and elements of this universe. He is the Supreme Personality. He is the Prime Personality. He is the Original and Primary Personality. How can one who despises and insults Him can attain progress, comfort, peace and happiness in life?

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

राजयोषित आश्वास्य भगवांल्लोकभावनः ।

यामाहुलौकिकीं संस्थां हतानां समकारयत् ॥ ४९॥

49

Raajayoshitha aasvaasya Bhagawaamllokabhaavanah
Yaamaahurlaikikeem samstthaam hathaanaam samakaarayath.

Nandhasoonu Jagannaattha Govindha Maaddhava Maddhusoodhana
Vaasudheva Sree Krishna Bhagawaan Who is the Protector of the whole
universe, pacified and consoled the wives of Bhojaraaja Kamsa and his
brothers with appropriate advices and then arranged to perform proper last
rites in accordance to Vedhic Rites for all those were killed or dead for
them to attain peace in their next lives.

मातरं पितरं चैव मोचयित्वाथ बन्धनात् ।
कृष्णरामौ ववन्दाते शिरसाऽऽस्पृश्य पादयोः ॥ ५०॥

50

Maatharam pitharam chaiva mochayithvaattha benddhanaath
KrishnaRaamau vavandhaathe sirasaaaasprisya paadhayo.

Thereafter, Raama and Krishna immediately went and released their
Mother, Dhevakeedhevi, and Father, Vasudhevar, from the custody
bondage of Kamsa and offered very humble and respectful obeisance to
them and then prostrated them by falling flat at their feet and worshiped
them.

देवकी वसुदेवश्च विज्ञाय जगदीश्वरौ ।
कृतसंवन्दनौ पुत्रौ सस्वजाते न शङ्कितौ ॥ ५१॥

51

DhevakeeVasudhevascha vijnjaaya Jegadheeswarau
Krithasamvandhanau puthrau sasvjaathe na sankithau.

Dhevakeedhevi and Vasudhevar realized that Raama and Krishna are not
merely their Sons but also that They are the Plenary Incarnation of The
Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan and

that They Both are Lords and Protectors of the Entire Universe. With that realization they both worshiped Them inside their heart and mind by simply standing there still with joined palms. Being apprehensive, they did not go and embrace Them as their own Sons. [What devotional apprehension! Being their Sons, they wanted to hug and embrace their Sons with love and devotion but realizing that They are the Incarnations of Supreme Soul Sree Mahaa Vishnu Bhagawaan, they are apprehensive of doing so!]

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वार्धे कंसवधो नाम चतुश्चत्वारिंशोऽध्यायः ॥ ४४॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Poorvvaardhdhe – KamsaVaddho [KamsaVaddham]
Naama ChathusChathvaarimsaththamoAddhyaayah

Thus, we conclude the Forty-Fourth Chapter - In the First Half – Named as
The Killing of Kamsa by Sree Krishna Bhagawaan [Krishna Kills Bhoja
Raaja Kamsa] Of the Tenth Canto of the Most Divine and the Supreme
Most and the Greatest Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!