

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - दशमस्कन्धः पूर्वार्धं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

॥ दशमस्कन्धः पूर्वार्धं ॥

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

॥ चतुर्थोऽध्यायः - ४ ॥

CHATHURTHTHOADDHYAAYAH (CHAPTER FOUR)

**Poorvardhdhe - [Kamsa DhevakeeSaanthvanam -
SisuVaddhaSremam] ([Pacification or Consolation and Appeasement
of Dhevakeedhevi by Kamsa – Kamsa’s Trying to Kill the Female
Child])**

[In this chapter we can read how Kamsa considered persecuting the small children of Yaadhavaas and Vaishnavaas as a diplomatic way to handle

the situation due to the ill-advice and misguidance of his Ministers and Followers. As advised by the newborn Krishna, Vasudhevar carried him to Gokula and brought the newborn Yoga Maayaadhevi, the daughter of Yesodhaadhevi to Matthura. As soon he reached and put the baby next to Dhevakeedhevi, all the doors got locked and Vasudhevar was bound himself with iron shackles. Thereafter, Yoga Maayaadhevi started crying. Hearing the cry of the newborn baby, the security guards notified Kamsa the news about the delivery of Dhevakeedhevi. As soon as he heard the news, Kamsa came running in the sleeping dress or nightgown itself to kill the newborn baby, as the eighth child, son of Dhevakeedhevi was going to kill him according to the Asareeri. Kamsa was so fearful that his Kaala had just arrived. When Kamsa arrived Dhevakeedhevi pleaded for mercy and compassion stating that this is her last child, and it is a girl. She is his niece and would be daughter-in-law. And moreover that it is a disgrace for any hero, or for that matter any person, to kill a female, especially, a harmless and innocent female child. Without heeding to the pleading cries and prayers of his sister, Kamsa caught hold of the newborn child by her legs and tried to hit her head on the rock on which he used to kill all other children. The child, Yoga Maayaadhevi who was the younger sister of Vishnu Bhagawaan, slipped away from the strong clutches of Kamsa and stood in the middle of the sky and appeared to Kamsa in her divine Form. She addressed Kamsa as a foolish rascal and told him that there is no use for him in killing her. His Kaala or killer has already taken birth in the Yaadhava dynasty and asked him to go and search and find him out. Kamsa understood his folly and released Vasudhevar and Dhevakeedhevi from custody and apologized to them ceaselessly and sent them to their homes. Kamsa also returned to his palace. He summoned his ministers and discussed the instructions of Yoga Maayaadhevi. His friends foolishly pacified and convinced him that he is mightier and more powerful than all the Dhevaas and he has already defeated most of the Dhevaas many times. When Dhevaas hear the words that Kamsa is coming, they all will run away and hide to save their lives. There is nothing to be afraid of or fearful of any of the Dhevaas. But then at the end they told him that Vishnu being the supporter of Dhevaas, with His support they may try to fight with Kamsa and Asuraas. Therefore, they will go around the country in disguised forms and kill all the children, of fifteen days old or even more, of Yaadhavaas and Vaishnavaas and kill them easily. Vishnu, being the protector and savior of all Dhevaas, Rishees, Brahma, Siva, etc. if we can kill Vishnu, that will amount to killing all Dhevaas. With that promise the

followers of Kamsa also returned to their homes. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

बहिरन्तःपुरद्वारः सर्वाः पूर्ववदावृताः ।
ततो बालध्वनिं श्रुत्वा गृहपालाः समुत्थिताः ॥ १ ॥

1

Behiranthah puradhvaarah sarvvaah poorvavadhaavritthaah
Thatho baaladdhvanim sruthvaa grihapaalaah samuththithaah.

After having automatically closed and securely locked all the external or outside and internal or inside doors as early, meaning before Vasudhevar carried Krishna Bhagawaan to Gokulam, the Security Guards and Watchmen heard the crying of the newborn child and awoke abruptly from their sleep and got up in hurry.

ते तु तूर्णमुपव्रज्य देवक्या गर्भजन्म तत् ।
आचख्युर्भोजराजाय यदुद्विग्नः प्रतीक्षते ॥ २ ॥

2

The thu thoornnamupavrajya Dhevakyaa gerbhajenma that
AachakhyurBhojaraajaaya Yedhudhvignah pretheekshathe.

Bhoja Raaja Kamsa was very anxious and fearfull to hear the news of the delivery of Dhevakeedhevi's eighth child as the Asareeri has warned him that her eighth child will kill him. All the Watchmen and Security Guards immediately rushed to the palace of Kamsa and very humbly conveyed the news of the delivery of Dhevakeedhevi's eighth child.

स तल्पात्तूर्णमुत्थाय कालोज्यमिति विह्वलः ।
सूतीगृहमगात्तूर्णं प्रस्खलन् मुक्तमूर्धजः ॥ ३ ॥

3

Sa thalpaath thoornnamuththaaya Kaaloayamithi vihvalah
Sootheegrihamagaath thoornnam preskhalan mukthamoordhddhajah.

As soon as he heard the news of delivery of Dhevakeedhevi, Kamsa Raakshasa jumped up from his bed fearing that his Kaala or Time of Death had just arrived. He was very terrified and completely upset. He was totally overwhelmed and stumbled and fell down due to terrible mental agitation. His hair was scattered. He at once approached the jail where the child took birth or at the delivery room of Dhevakeedhevi.

तमाह भ्रातरं देवी कृपणा करुणं सती ।
सुषेयं तव कल्याण स्त्रियं मा हन्तुमर्हसि ॥ ४॥

4

Thamaaha bhraatharam Dhevee kripanaa karunam sathee
“Snusheyam thava, kalyaana, sthriyam maa hanthumarhasi.”

The grief stricken and helpless Dhevakeedhevi piteously cried and pleaded to her brother, Kamsa Raakshasa, in a very mild, soft, and painful voice: “Oh, the most merciful and auspicious brother! May all good fortune be showered unto you. This newborn child is your niece who has to become your daughter-in-law. Is it fair on your part to kill a woman, that too a newborn girl? This will spoil your name.”

बहवो हिंसिता भ्रातः शिशवः पावकोपमाः ।
त्वया दैवनिसृष्टेन पुत्रिकैका प्रदीयताम् ॥ ५॥

5

“Behavo himsithaa bhraathah sisavah paavakopamaah
Thvayaa Dhaiwanisrishtena puthrikaikaa predheeyathaam.”

“Oh, My dear Brother! By my ill-fate or by the influence of destiny, how many of my babies, sons, who were as pure, effulgent and beautiful like the blazing fire, were mercilessly killed by you, in the past? At least please spare the life of this innocent, poor and helpless baby girl.”

नन्वहं ते ह्यवरजा दीना हतसुता प्रभो ।
दातुमर्हसि मन्दाया अङ्गेमां चरमां प्रजाम् ॥ ६॥

6

“Nanvaham the hyavarajaa dheenaa hathasuthaa, Prebho,
Dhaathumarhasi mandhaayaa anggemaam charamaam prejaam.”

“Oh, Lord! My dear brother, I am very poor and ill-fated having bereft of all my children. I am still your younger sister. This is my daughter's last child. Please, do not give at least this child to Kaala or Fate or please do not kill her. Please spare the life of my daughter and give her back to me without killing.”

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

उपगुह्यात्मजामेवं रुदत्या दीनदीनवत् ।
याचितस्तां विनिर्भर्त्स्य हस्तादाचिच्छिदे खलः ॥ ७॥

7

Upaguhyaathmajaamevam rudhathyaa dheenadheenavath
Yaachithasthaam vinirbharthsya hasthaadhaachichcchidhe khalah.

Dhevakeedhevi was piteously holding the child and crying and pleading for mercy and compassion from Kamsa to spare the life of the child. The cruel Kamsa abused and threatened Dhevakeedhevi and snatched away the child from her without any mercy.

तां गृहीत्वा चरणयोजितमात्रां स्वसुः सुताम् ।
अपोथयच्छिलापृष्ठे स्वार्थोन्मूलितसौहृदः ॥ ८॥

8

Thaam griheethvaa charanayorjjathamaathreaam svasuh suthaam
Apothayachcchilaaprishtte svaarthtthonmoolithasauhridhah.

Thinking of his own safety, the Asareeri was the eighth child [irrespective of the fact whether that is a male or female] will kill him, the cruel Kamsa Raakshasa held child on her legs and hanging her head upside down and tried to hit her on the rock, where and how he has killed all other children.

सा तद्धस्तात्समुत्पत्य सद्यो देव्यम्बरं गता ।
अदृश्यतानुजा विष्णोः सायुधाष्टमहाभुजा ॥ ९॥

9

Saa thadhddhasthaath samuthpathya sadhyo Dhevyambaram gethaa
Adhrisyathaanujaa Vishnoh saayuddhaashtamahaabhujaa.

The child who was Yoga Maayaadhevi, the younger sister of Vishnu Bhagawaan or The Supreme Soul Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan, slipped away from the strong clutches of Kamsa's hands and jumped up and stood in the middle of sky.

दिव्यस्रगम्बरालेपरत्नाभरणभूषिता ।
धनुःशूलेषुचर्मासिशङ्खचक्रगदाधरा ॥ १०॥

10

Dhivyasregambaraaleparethnaabharanabhooshithaa
DdhanuSooleshuCharmmaAsiSangkhaChakraGeddhaaddharaa.

सिद्धचारणगन्धर्वैरप्सरःकिन्नरोरगैः ।
उपाहतोरुबलिभिः स्तूयमानेदमब्रवीत् ॥ ११॥

11

SidhddhaChaaranaGenddharvvairApsarahKinnarOragaih
Upaahridhorubelibhih sthooyamaanedhamabreveeth:

The Yoga Maayaadhevi or The Goddess Dhurggaadhevi was decorated with variety of divine flower garlands, smeared with sandalwood pulp, dressed in beautiful and flower-like soft garments and ornamented beautifully with innumerable ornaments made of valuable precious stone

and jewels. She appeared with eight long hands holding: Sankh or Conch-Shell, Chakra or Disk, Gedha or Club, Soola or Spear or Trident, Chaapa or Bow, Sara or Arrow, Asi or Sword and Charmma or Shield. She was surrounded by Kinnaraas, Sidhddhaas, Chaaranaas, Apsarases, Genddharvvaas and Celestials worshipping her with glorious Keerththans. She called out Bhoja Raaja Kamsa and spoke:

किं मया हतया मन्द जातः खलु तवान्तकृत् ।
यत्र क्व वा पूर्वशत्रुर्मा हिंसीः कृपणान् वृथा ॥ १२॥

12

“Kim Mayaa hathayaa mandha, jaathah khalu thavaanthakrith
Yethra kva vaa poorvasathrurmmaa himseeh kripanan vritthaa.”

“Hey, Mandha or Retarded Fool! What is the use of killing me? What are you going to gain out of that? Your Kaala or Killer, The Supreme Personality of God or Vishnu Bhagawaan, who has been your enemy from the very beginning will certainly kill you. He has already taken His birth somewhere else. Therefore, do not kill other innocent and helpless children and torture others unnecessarily. You will fall into hell if you do such heinous and cruel and oppressive violence to innocent and helpless people.”

इति प्रभाष्य तं देवी माया भगवती भुवि ।
बहुनामनिकेतेषु बहुनामा बभूव ह ॥ १३॥

13

Ithi prebhaashya tham Dhevee MaayaaBhagawathee bhuvi
Behunaamaniketheshu behunaamaa bebhoova ha.

After speaking to Kamsa Raakshasa, this way Goddess Yoga Maayaa Bhagawathi disappeared from there. She has been divinely installed with many different names and forms as a popular divine Deity and people worship, offer prayers, obeisance and divine services regularly.

तयाभिहितमाकर्ण्य कंसः परमविस्मितः ।
देवकीं वसुदेवं च विमुच्य प्रश्रितोऽब्रवीत् ॥ १४॥

Thayaabhihithamaakarnya Kamsah paramavismithah
Dhevakeem Vasudhevam cha vimuchya presrithoabreveeth.

After hearing the words of advice from Dhurggaadhevi, Kamsa was struck with wonder. He unlocked the chains of shackles and released Vasudhevar and Dhevakeedhevi from custody and then very humbly and respectfully spoke as follows:

अहो भगिन्यहो भाम मया वां बत पाप्मना ।
पुरुषाद इवापत्यं बहवो हिंसिताः सुताः ॥ १५॥

“Aho bhaginyaho, Bhaana, mayaa vaam betha paapmanaa
Purushaadha ivaapathyam behave himsithaah suthaah.”

“Alas, My dear sister! Alas, my dear brother-in-law! My dear brother-in-law, you are the most exalted and noblest personality. You are the provider of life to my sister. I am a Raakshasa or a man-eater or the lowest of the lowest devilish demons. How many of your children have been mercilessly and cruelly and sinfully killed by this Raakshasa, I am just like the One who eats his own children?”

स त्वहं त्यक्तकारुण्यस्त्यक्तज्ञातिसुहृत्खलः ।
कान् लोकान् वै गमिष्यामि ब्रह्महेव मृतः श्वसन् ॥ १६॥

“Sa thvaham thyekthakaarunyasthyekthajnjaathisuhrith khalah
Kaamllokaan vai gemishyaami Brahmameva mrithah svasan.”

“I have renounced and killed my own close relatives mercilessly and cruelly without any compassion and humanitarian consideration. Thus, I have forsaken my friends and relatives. Therefore, like a Brahmahantha or a person who killed a Braahmana or Braahmanaas, I do not know to which

hellish planet I will fall, either after my death or while breathing, meaning while I am living on this planet?”

दैवमप्यनृतं वक्ति न मर्त्या एव केवलम् ।
यद्विश्रम्भादहं पापः स्वसुर्निहतवाञ्छिशून् ॥ १७॥

17

“Dhaiwammapyanritham vakthi na marththyya eva kevalam
Yedhvisrembhaadhaham paapah svasurnnihathavaanjcchisoon”

“Alas! It is not only human beings, but even Providence lies. [Here, what Kamsa is referring to is the Asareeri which says that Dhevakeedhevi's eighth son will kill him. But her eighth child turned out to be a daughter.] I am so sinful that I simply believed the words of Asareeri. I am a sinner. Out of anger, hatred, envy and enmity, I unnecessarily but cruelly and sinfully killed all the sons of my own sister.”

मा शोचतं महाभागावात्मजान् स्वकृतम्भुजः ।
जन्तवो न सदैकत्र दैवाधीनास्तदासते ॥ १८॥

18

“Maa sochatham mahaabhaagaavaathmajaan svakrithambhujah
Jenthavo na sadhaikathra Dhaiwaaddheenaasthadhaasathe.”

“Oh, great souls with transcendental knowledge! Please do not be worried and unhappy about what happened. Please be pacified and consoled by thinking that it was the fate of children as they just had the result of their fruitive actions in their previous life or lives. There is no eternity for any living being and all living entities are perishable. All the entities are under the control of Fate or Time or Providence. The existence of the whole universe is dependent upon Time or Fate or Destiny or Providence.”

भुवि भौमानि भूतानि यथा यान्त्यपयान्ति च ।
नायमात्मा तथैतेषु विपर्येति यथैव भूः ॥ १९॥

19

“Bhuvi bhaumaani bhoothaani yetthaa yaanthyapaayaanthi cha
Naayamaathmaa thatthaitheshu viparyethi yetthaiva bhooH.”

“We can see on this Earth that all the entities and elements appear and disappear in course of time. We can see the pots and dolls made of earth appear, break or perish or destroy and disappear, merging back into earth. Similarly, the bodies of all conditioned living entities are annihilated but the souls of the living entities are never annihilated. The soul merges back into the Supreme Soul just like the pot merges back into earth. That means our soul is imperishable and eternal. [Mortality is only for material body made of five basic elements.]”

यथानेवंविदो भेदो यत् आत्मविपर्ययः ।
देहयोगवियोगौ च संसृतिर्न निवर्तते ॥ २० ॥

20

“Yetthaa naivamvidho bhedho yetha aathmaviparyayah
Dhehayogaviyogau cha samsrithirinna nivarththathe.”

“One who does not understand the principle of this constitutional position of the conditioned material body and the soul becomes too attached to the bodily concept of life. [That means such people think that this physical body is life and not the soul.] Consequently, because of the attachment to the body and its by-products, he feels affected by the union with and separation from family, friends, relatives, society and nation. As long as this continues the material life also continues. [Otherwise, when One understands that body is not life, but the soul is then One will be liberated from material life.]”

तस्माद्भूद्रे स्वतनयान् मया व्यापादितानपि ।
मानुशोच यतः सर्वः स्वकृतं विन्दतेऽवशः ॥ २१ ॥

21

“Thasmaadh, Bhadhre, svathanayaan mayaa vyaapaadhithaanapi
Maanusocha yethah sarvvah svakritham vindhatheavasah”

“Please do not think under confusion that I killed your sons. Nobody can kill anybody because the soul or life is immortal and imperishable. Therefore, please do not be sorrowful and distressed that your sons are killed. Every entity has to suffer or enjoy the result of its own fruitive activities. They ate the fruit of their own Karmma or fruitive actions. There is no doubt about it. [I have to accept the result of my Karmma, if not today or tomorrow or even in my future life or lives.] Therefore, my dear sister, you please be peaceful without any worries and concerns.”

यावद्धतोऽस्मि हन्तास्मीत्यात्मानं मन्यते स्वदृक् ।
तावत्तदभिमान्यज्ञो बाध्यबाधकतामियात् ॥ २२॥

22

“Yaavadhddhathoasmi hanthaasmeethyaathmaanam manyatheasvadhrik
Thaavaththadhabhimaanyajno baadhdhdyabaaddhakathaamiyaath.”

“As long as you have the thinking that: “I am being killed” or “I have killed my enemies” you will be groping in the darkness of ignorance of self-realization or soul-realization. One who has no soul-realization, that the life is the soul and not the material body, will always be involved in material fruitive activities and will always be entrapped in the miseries and distresses of the material ocean never be liberated. Therefore, please do not be under the impression that my brother has killed my sons.”

क्षमध्वं मम दौरात्म्यं साधवो दीनवत्सलाः ।
इत्युक्त्वाश्रुमुखः पादौ श्यालः स्वस्त्रोरथाग्रहीत् ॥ २३॥

23

“Kshemaddhvam mama dhauraathmyam saaddhavo dheenavathsalaah”
Ithyukthvaasrumukhah paadhau syaalah svasroratthaagraheeth.

Kamsa begged: “My dear sister and brother-in-law, you both are spiritually elevated and kind-hearted people. I am a heinous, cruel and low-hearted Raakshasa. Please have mercy and compassion on me and excuse and pardon all my atrocities.” Begging like that and dripping tears from his eyes profusely, Kamsa touched the feet of Dhevakeedhevi and Vasudhevar and begged to be compassionate and merciful to him.

मोचयामास निगडाद्विश्रब्धः कन्यकागिरा ।
देवकीं वसुदेवं च दर्शयन्नात्मसौहृदम् ॥ २४॥

24

Mochayaamaasa nigadaadhvisrebddhah kanyakaagiraa
Dhevakeem Vasudhevam cha dhersayannaathmasauhridham.

Thus, believing the words of Dhurggaadhevi, Kamsa showing and exchanging soulful love and affection, released both Dhevakeedhevi and Vasudhevar from custody.

भ्रातुः समनुत्सस्य क्षान्त्वा रोषं च देवकी ।
व्यसृजद्वसुदेवश्च प्रहस्य तमुवाच ह ॥ २५॥

25

Bhraathuh samanuthapthasya kshaanthvaa rosham cha Dhevakee
VyesrijadhVasudhevascha prehasya thamuvaacha ha.

Seeing the repentance and apologetic nature of Kamsa, both Dhevakeedhevi and Vasudhevar tolerated and pardoned all the heinous and cruel atrocities committed by Kamsa in their mind and heart and abandoned all hatred, enmity and anger against him. They, pleasantly with smile on their faces, spoke to him softly:

एवमेतन्महाभाग यथा वदसि देहिनाम् ।
अज्ञानप्रभवाहन्धीः स्वपरेति भिदा यतः ॥ २६॥

26

“Evamethanmahaabhaaga! Yetthaa vadhasi dhehinaam
Ajnjaanaprebhavaahamddheeh svaparethibhidhaa yethah.”

“Oh, the great personality, Kamsa Mahaaraajan! What you told is absolutely true and correct. On this Earth the Ahambhaavam or the ego of “I-ness” is due to ignorance. [i.e. The feeling of “I am so and so, or I can do such and such, or these are all my possessions, etc.” is due to ignorance

that the material body is life, and the soul is a part of the material body.] That Ahambhaavam is the creator of the feeling that: "This is mine" and "That is yours" and that sort. The Dhehi or the Soul of the entire universe is the same. For the soul there is no distinction like 'mine' or 'yours' or 'his' or 'her' 'ours' or 'theirs', etc..`

शोकहर्षभयद्वेषलोभमोहमदान्विताः ।
मिथो घ्नन्तं न पश्यन्ति भावैर्भावं पृथग्दृशः ॥ २७॥

27

"Sokaharshabhayadhveshalobhamohamadhaanvithaah
Mittho ghnantham na pasyanthi bhaavairbhaavam prithagdhrisah."

"Persons with the vision of differentiations in dualities of qualities like lamentation and jubilation, happiness and sorrow, fear, envy, greed, illusion, madness, etc. are imbued and influenced by the material ego within them. They are influenced by the immediate apparent causes, which they are busy in counteracting, because they have no knowledge of The Supreme Cause or the cause of everything is The Paramaathma or The Supreme Soul or Lord Sree Vaasudheva Sree Maha Vishnu Bhagawaan. They do not have Soul-Realization."

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

कंस एवं प्रसन्नाभ्यां विशुद्धं प्रतिभाषितः ।
देवकीवसुदेवाभ्यामनुज्ञातोऽविशद्गृहम् ॥ २८॥

28

Kamasa evam presannaabhyaam visudhddham prethibhaashithah
DhevakeeVasudhevaabhyaamanujjaathoavisadhgriham.

Bhoja Maheepaala Kamsa listened to the most meaningful and Vedhic and Ddhaarmmic words spoken with purity, sincerity and respectful devotion by the couple, Dhevakeedhevi and Vasudhevar, and returned to his palace after bidding farewell and obtaining permission from them.

तस्यां रात्र्यां व्यतीतायां कंस आहूय मन्त्रिणः ।
तेभ्य आचष्ट तत्सर्वं यदुक्तं योगनिद्रया ॥ २९॥

29

Thasyaam raathryaam vyetheethaayaam Kamsa aahooya manthrinah
Thebhya aachashta thatsarvva yedhuktham yoganidhrayaa.

The next day, Kamsa summoned all his Ministers and explained to them in detail what Yoga Maayaadhevi or Dhurrgaabhagawathi spoke and instructed him on the previous day.

आकर्ण्य भर्तुर्गदितं तमूचुर्देवशत्रवः ।
देवान् प्रति कृतामर्षा दैतेया नातिकोविदाः ॥ ३०॥

30

Aakarnya bharththurgedhitham thamoochurDhevasathravah
Dhevaanprethi krithaamarshaa dheitheyaa naathikovidhaah.

They responded: that all the Dhevaas envy your prowess and power. They are always fearful of you. They are cowards and have no courage to fight with you. They are not smart and brave. They cannot do anything to harm or hurt you.

एवं चेत्तर्हि भोजेन्द्र पुरग्रामब्रजादिषु ।
अनिर्दशान् निर्दशांश्च हनिष्यामोऽद्य वै शिशून् ॥ ३१॥

31

“Evam cheththarhi Bhojendhra puragraamavrajaadhishu
Anirdhdhesaannirdhdhesaamscha hanishyaamoadhy vai sisoon.”

किमुद्यमैः करिष्यन्ति देवाः समरभीरवः ।
नित्यमुद्विग्नमनसो ज्याघोषैर्धनुषस्तव ॥ ३२॥

32

“Klmudhyamaih karishyanthi Dhevaah samarabheeravah
Nithyamudhvignimanaso jyaaghoshairdhdhanushasthava.”

Kamsa’s Ministers and Followers continued: “Oh, Bhoja Mahaaraajan or the King of Bhoja Dynasty! If Yoga Maayaadhevi spoke to you like that, we will go to each and every house in the cities and villages and in the Vraja, the pasturing ground where the Gopaas are living, and kill all the children born there within the last ten days or even slightly more also. What is the use of the cowardice Dhevaas challenging us? They are always fearful of the sound of your bowstrings. They are constantly anxious and afraid of fighting. Therefore, what can they do by their endeavors to harm you?”

अस्यतस्ते शरव्रातैर्हन्यमानाः समन्ततः ।
जिजीविषव उत्सृज्य पलायनपरा ययुः ॥ ३३॥

33

“Asyathasthe saravraathairhanyamaanaah samanthathah
Jljeevishava uthsrija palaayanaparaa yeyuh.”

“The Dhevaas are fearful and wish to save their lives and when they will be surrounded by arrows and weapons of you, they will run away and hide from you to save their lives.”

केचित्प्राञ्जलयो दीना न्यस्तशस्त्रा दिवौकसः ।
मुक्तकच्छशिखाः केचिद्धृताः स्म इति वादिनः ॥ ३४॥

34

“Kechith praanjjalayo dheenaa nyesthasasthraa dhivaukasah
Mukthakachcchasikhaah kechidh bheethaah sma ithi vaadhinah.”

न त्वं विस्मृतशस्त्रास्त्रान् विरथान् भयसंवृतान् ।
हंस्यन्यासक्तविमुखान् भग्नचापानयुध्यतः ॥ ३५॥

35

“Na thvam vismrithasasthraasthaan viretthaan bhayasamvrithaan
Hamsyanyaasakthavimukhaan bhagnachaapaanayuddhyathah.”

“Some of the Dhevaas approach you with folded hands after throwing away all their weapons, and some others very much afraid of you and with untied and scattered hair locks touch your feet. Some others with destructed chariots, yet others with broken bows and arrows, and some others forgetting and discarding their weapons, some together in groups, some as alone, one by one and some ran away from you to hide in safety. Oh, the crest jewel of all bravest warriors! You have never and will never attack anyone who has not come to fight with you. That’s your great heroism and warriorship.”

किं क्षेमशूरैर्विबुधैरसंयुगविकल्थनैः ।
रहोजुषा किं हरिणा शम्भुना वा वनौकसा ।
किमिन्द्रेणाल्पवीर्येण ब्रह्मणा वा तपस्यता ॥ ३६॥

36

“Kim kshemasoorairvibuddhairasamyugavikaththanaih
Rehojushaa kim harinaa Sambhunaa vaa vanaukasaa
KimIndhrenaalpaveeryena Brahmanaa vaa thapasyathaa.”

“These Dhevaas boast uselessly while away from battlefield. They very proudly show their prowess in front of innocent women and bluff that they can fight and defeat anyone. Form such Dhevaas, what is there for us to be fearful and cautious? They are insignificant and we do not even count them as enemies. And that Vishnu, he stays somewhere in seclusion in the core of the hearts of Yogees and Sanyaasees. What is there for us to worry about him? As far as Siva is concerned, he stays in the forest in austerity and penance along with his associates of Bhoothaas and Prethaas. As far as Brahma, he is always engaged in austerity and meditation at all the times when he is not involved in creation. And the other Dhevaas headed by Indhra are devoid of prowess. Thus, all the Dhevaas in total are useless and powerless. We do not have to worry anything about and from them.”

तथापि देवाः सापत्न्यान्नोपेक्ष्या इति मन्महे ।
ततस्तन्मूलखनने नियुङ्क्वास्माननुव्रतान् ॥ ३७॥

“Thatthaapi Dhevaah saapathnyaannopekshyaa ithi manmahe
Thathasthanmoolakhanane niyungkshvaasmaananuvrathan.”

“Though, the facts are like that, these Dhevaas are our enemies.
Therefore, we should not simply discard them as negligible or insignificant.
We are your servants. If you give us your order and permission, then we
can and will uproot and eliminate them altogether.”

यथाऽऽमयोऽङ्गे समुपेक्षितो नृभि-
र्नशक्यते रूढपदश्चिकित्सितुम् ।
यथेन्द्रियग्राम उपेक्षितस्तथा
रिपुर्महान् बद्धबलो न चाल्यते ॥ ३८॥

“Yetthaaaamayoangge samupekshitho Nribhi-
Rnna sakyathe rooddapadhaschikithsithum
Yetthendhriyagraama upekshithasthattha
Ripurmmahaan bedhddhabelo na chaalyathe.”

“As a disease, if neglected in the beginning thinking that it is harmless and
affects only an unimportant part of the body, it could become difficult to be
cured even with treatment or even it could become contagious to all parts
of the body and turn out to be deadly. Even our senses are also like that if
we do control our senses from the very beginning it could become
uncontrollable. Similarly, an enemy, if neglected at the beginning, later he
could become insurmountable. Therefore, One should always be
cautious.”

मूलं हि विष्णुर्देवानां यत्र धर्मः सनातनः ।
तस्य च ब्रह्मगोविप्रास्तपो यज्ञाः सदक्षिणाः ॥ ३९॥

“Moolam hi VishnurdhDhevaanaam yethra ddharmmah sanaathanah
Thasya cha BrahmaGoVipraasthapoyejnjaah sadhekshinaah”

“When we think, the root of the strength of all the Dhevaas are that Vishnu or Dhevaas are supported by Vishnu always. For everything like the Sanaathana Ddharmma or Eternal Religious Righteousness, the Go or Cows, the Vipraas or Brahmans, Austerities and Penance, Yaagaas and Yejnjaas, Vedhaas and all Virtues and Virtuous matters, that Vishnu is the Cause and the Base. Or Vishnu is the One Who takes care of all these things.”

तस्मात्सर्वात्मना राजन् ब्राह्मणान् ब्रह्मवादिनः ।
तपस्विनो यज्ञशीलान् गाश्च हन्मो हविर्दुघाः ॥ ४० ॥

40

“Thasmaath sarvvaathmanaa, Raajan, Braahmanaan Brahmavaadhinah
Thapasvino Yejnjaseelaan Gaascha hanmo Havirdhdhughaah.”

“Oh, Great Master and Lord! Therefore, somehow, we will crush down and destroy all those Braahmanaa Tribes who learn and teach Vedhaas, those who conduct and perform Yaagaas and Yejnjaas, the Cows which provide milk for offerings in the sacrifices, the Sanyaasees and Rishees who perform austerities and penance.”

विप्रा गावश्च वेदाश्च तपः सत्यं दमः शमः ।
श्रद्धा दया तितिक्षा च क्रतवश्च हरेस्तनूः ॥ ४१ ॥

41

“Vipraa Gaavascha Vedhascha Thapah Sathyam Dhemah Samah
Sredhddhaa Dheyaa Thithikshaa cha Krathavascha Haresthanoo”

“The Braahmanaas, the Vedhaas and Vedhic knowledge, the Cows, Austerity, Truthfulness, Honesty, Endurance or Patience or Tolerance, Tranquility or Quietness, Controlling of mind and senses, Subduing or Taming, Faith, Observance of Religious Righteousness, Compassion, Mercy and all other Positive Qualities are the different parts of the body of Vishnu. There is no doubt about it.”

स हि सर्वसुराध्यक्षो ह्यसुरद्विङ्गुहाशयः ।
तन्मूला देवताः सर्वाः सेश्वराः सचतुर्मुखाः ।
अयं वै तद्वधोपायो यदृषीणां विहिंसनम् ॥ ४२ ॥

42

“Sa hi sarvasuraaddhyaksho hyasuradhvidguhaasayah
Thanmoolaa Dhevathaah sarvvaah sEswaraah saChathurmmukhaah
Ayam vai thadvaddhopaayo yedhRisheenaam vihimsanam.”

“Hari or Vishnu is the Lord, Master and Protector of Brahmadheva and all other Dhevaas. He is also the enemy of all Asuraas, Dheithyaas, Raakshasaas and Dheitheyaas. It is certain that Vishnu is the Advisor, Guide and Director and the Primary Root of the Power of all the Dhevaas and Rishees and He lives within the heart of Them and All and Everyone. Oh, The King of Bhoja Dynasty! If we kill Vishnu, then that alone will be sufficient as that will amount or equal to killing all the Dhevaas and Rishees. All the Great Rishees proclaim the glories of Vedhaas which is a part of the body of Vishnu. Therefore, Killing of Vishnu would be same as killing of Rishees and Sanyaasees who are exponents of Vedhaas.”

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarsi Said):

एवं दुर्मन्त्रिभिः कंसः सह सम्मन्त्र्य दुर्मतिः ।
ब्रह्महिंसां हितं मेने कालपाशावृतोऽसुरः ॥ ४३ ॥

43

Evam dhurmmanthribhih Kamsah saha sammanthya dhurmmathih
Brahmahimsaam hitham mene kaalapaasaavrithoAsurah.

Thus, having considered the ill-advice and harmful instructions of his bad Ministers, Kamsa who was bound by Kaala Paasa or tied strongly by the Fate or Time and who was devoid of good intelligence being an Asura, decided to persecute the Saintly persons, the Braahmanaas, as the only way to achieve his own good fortune.

सन्दिश्य साधुलोकस्य कदने कदनप्रियान् ।
कामरूपधरान् दिक्षु दानवान् गृहमाविशत् ॥ ४४॥

44

Sandhisya saaddhulokasya kadhane kadhanapriyaan
Kaamaroopaddharaan dhikshu dhaanavaan grihamaavisath.

The followers of Kamsa who were of Raakshasa Svabhaava were very much interested and happy to persecute virtuous and saintly personalities. They were also capable to assume any form they desired. Bhoja Raaja Kamsa ordered his followers to go around the country assuming disguised forms and persecute good virtuous Vaishnavaas or Yaadhavaas. After giving such orders to his followers, Kamsa returned to his palace.

ते वै रजःप्रकृतयस्तमसा मूढचेतसः ।
सतां विद्वेषमाचेरुरारादागतमृत्यवः ॥ ४५॥

45

The vai RejahprekrithayasThamasaa mooddachethasah
Sathaam vidhveshamaacheruraaraadhaagathamrithyavah

These foolish rascals, Raakshasa followers of Kamsa, were with inborn Rejoguna or Passion with increased dominance of Thamoguana or Ignorance or Negativity started persecuting continuously the virtuous Yaadhavaas and Vaishnavaas assuming various falsified forms without any hindrance and obstacles as they were under the orders of their King.

आयुः श्रियं यशो धर्मं लोकानाशिष एव च ।
हन्ति श्रेयांसि सर्वाणि पुंसो महदतिक्रमः ॥ ४६॥

46

Aayuh Sriyam Yeso Ddharmmam lokaanaasisha eva cha
Hanthi sreyaamsi sarvvaani pumso mahadhathikremah.

My dear Pareekshith Mahaaraajan, when a person persecutes exalted and noble great Souls all his Benedictions of Longevity, Fame, Beauty,

Religion, Blessings and Promotions to higher Planets will be destroyed.
There is absolutely no doubt in that matter.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
दशमस्कन्धे पूर्वर्धे चतुर्थोऽध्यायः ॥ ४॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
DesamaSkanddhe Poorvvaardhddhe [KamsaSisuVaddhaSrema] [Naama]
[Kamsa DhevakeeSaanthvanam - SisuVaddhaSremam]
ChathurththoAddhyaayah

Thus, we conclude the Fourth Chapter In the First Half – [Named as] [The
Atrocities of Kamsa] [Pacification or Appeasement of Dhevakeedhevi by
Kamsa – Kamsa’s Trying to Kill the Female Child] 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 Namu Bhagavathe Vaasudhevaayah!
Om Namu Bhagavathe Vaasudhevaayah!
Om Namu Bhagavathe Vaasudhevaayah!