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## KILLING OF KAMSA

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*Srila Sukadeva Goswami*

KAMSA'S DESTINATION  
*His Divine Grace A. C. Bhaktivedanta Swami Prabhupada*

CHANURA AND KRISHNA  
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**KILLING OF KAMSA**  
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**Shukadeva Goswami said:** Thus addressed, Lord Krishna made up His mind to accept the challenge. He paired off with Chanura, and Lord Balarama with Mushtika. Seizing each other's hands and locking legs with each other, the opponents struggled powerfully, eager for victory. They each struck fists against fists, knees against knees, head against head and chest against chest. Each fighter contended with his opponent by dragging him about in circles, shoving and crushing him, throwing him down and running before and behind him.

Forcefully lifting and carrying each other, pushing each other away and holding each other down, the fighters hurt even their own bodies in

their great eagerness for victory. My dear King, all the women present, considering the match an unfair fight between the strong and the weak, felt extreme anxiety due to compassion. They assembled in groups around the arena and spoke to one another as follows. [The women said:] Alas, what a greatly irreligious act the members of this royal assembly are committing! As the King watches this fight between the strong and the weak, they also want to see it. What comparison can there be between these two professional wrestlers, with limbs as strong as lightning bolts and bodies resembling mighty mountains, and these two young, immature boys with exceedingly tender limbs?

Religious principles have certainly been violated in this assembly. One should not remain for even a moment in a place where irreligion is flourishing. A wise person should not enter an assembly

if he knows the participants there are committing acts of impropriety. And if, having entered such an assembly, he fails to speak the truth, speaks falsely or pleads ignorance, he will certainly incur sin. Just see the lotus face of Krishna as He darts around His foe! That face, covered with drops of perspiration brought on by the strenuous fight, resembles a lotus covered with dew. Don't you see the face of Lord Balarama, with its eyes copper-red from His anger toward Mushtika and its beauty enhanced by His laughter and His absorption in the fight? How pious are the tracts of land in Vraja, for there the primeval Personality of Godhead, disguising Himself with human traits, wanders about, enacting His many pastimes! Adorned with wonderfully variegated forest garlands, He whose feet are worshiped by Lord Shiva and goddess Rama vibrates His flute as He tends the cows in the company of Balarama.

What austerities must the gopis have performed! With their eyes they always drink the nectar of Lord Krishna's form, which is the essence of loveliness and is not to be equaled or surpassed. That form is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare. The ladies of Vraja are the most fortunate of women because, with their minds fully attached to Krishna and their throats always choked up with tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Krishna consciousness they automatically acquire all desirable things. When the gopis hear Krishna playing His flute as He leaves Vraja in the morning with His cows or returns with them at sunset, the young girls quickly come out of their houses to see Him. They must have performed many pious activities to be able to see Him as He walks on the road, His smiling face mercifully glancing upon them.

**Shukadeva Gosvami continued:** As the women spoke thus, O hero of the Bharatas, Lord Krishna, the master of all mystic power, made up His mind to kill His opponent. Out of affection for the two Lords, Their parents [Devaki and Vasudeva] became overwhelmed with sorrow when they heard the women's fearful statements. They grieved, not

knowing their sons' strength. Lord Balarama and Mushtika, expertly displaying numerous wrestling techniques, battled each other in the same way that Lord Krishna and His opponent did. The harsh blows from the Supreme Lord's limbs fell like crushing lightning bolts upon Chanura, breaking every part of his body and causing him more and more pain and fatigue.

Furious, Chanura attacked Lord Vasudeva with the speed of a hawk and struck His chest with both fists. No more shaken by the demon's mighty blows than an elephant struck with a flower garland, Lord Krishna grabbed Chanura by his arms, swung him around several times and hurled him onto the ground with great force. His clothes, hair and garland scattering, the wrestler fell down dead, like a huge festival column collapsing. Similarly, Mushtika struck Lord Balabhadra with his fist and was slain. Receiving a violent blow from the mighty Lord's palm, the demon trembled all over in great pain, vomited blood and then fell lifeless onto the ground, like a tree blown down by the wind.

Confronted next by the wrestler Kuta, Lord Balarama, the best of fighters, playfully and nonchalantly killed him with His left fist, O King. Then Krishna kicked Shala's head and tore Toshala in half, and both wrestlers fell down dead. Chanura, Mushtika, Kuta, Shala and Toshala having been killed, the remaining wrestlers all fled for their lives. Krishna and Balarama then called Their young cowherd boyfriends to join Them, and in their company the Lords danced about and sported, Their ankle bells resounding as musical instruments played. Everyone except Kamsa rejoiced at the wonderful feat Krishna and Balarama had performed. The exalted brahmanas and great saints exclaimed, "Excellent! Excellent!" The Bhoja king, seeing that his best wrestlers had all been killed or had fled, stopped the musical performance originally meant for his pleasure and spoke the following words.

[**Kamsa said:**] Drive the two wicked sons of Vasudeva out of the city! Confiscate the cowherds' property and arrest that fool Nanda! Kill that most evil fool Vasudeva! And also kill my father, Ugrasena, along with his followers, who have all sided with our enemies! As Kamsa thus raved so audaciously, the infallible Lord Krishna, intensely

angry, quickly and easily jumped up onto the high royal dais. Seeing Lord Krishna approaching like death personified, the quick-witted Kamsa instantly rose from his seat and took up his sword and shield. Sword in hand, Kamsa moved quickly from side to side like a hawk in the sky. But Lord Krishna, whose fearsome strength is irresistible, powerfully seized the demon just as the son of Tarksya might capture a snake.

Grabbing Kamsa by the hair and knocking off his crown, the lotus-naved Lord threw him off the elevated dais onto the wrestling mat. Then the independent Lord, the support of the entire universe, threw Himself upon the King. As a lion drags a dead elephant, the Lord then dragged Kamsa's dead body along the ground in full view of everyone present. O King, all the people in the arena tumultuously cried out, "Oh! Oh!" Kamsa had always been disturbed by the thought that the Supreme Lord was to kill him. Therefore, when drinking, eating, moving about, sleeping or simply breathing, the King had always seen the Lord before him with the disc weapon in His hand. Thus Kamsa achieved the rare boon of attaining a form like the Lord's.

Kamsa's eight younger brothers, led by Kanka and Nyagrodhaka, then attacked the Lords in a rage, seeking to avenge their brother's death. As they ran swiftly toward the two Lords, ready to strike, the son of Rohini slew them with His club just as a lion easily kills other animals. Kettle-drums resounded in the sky as Brahma, Shiva and other demigods, the Lord's expansions, rained down flowers upon Him with pleasure. They chanted His praises, and their wives danced. My dear King, the wives of Kamsa and his brothers, aggrieved by the death of their well-wishing husbands, came forward with tearful eyes, beating their heads. Embracing their husbands, who lay on a hero's final bed, the sorrowful women loudly lamented while shedding constant tears.

[The women cried out:] Alas, O master, O dear one, O knower of religious principles! O kind and compassionate protector of the shelterless! By your being slain we have also been slain, together with your household and offspring. O great hero among men, bereft of you, its master, this city has lost its beauty, just as we have, and all festivity

and good fortune within it have come to an end. O dear one, you have been brought to this state because of the terrible violence you committed against innocent creatures. How can one who harms others attain happiness? Lord Krishna causes the appearance and disappearance of all beings in this world, and He is their maintainer as well. One who disrespects Him can never prosper happily.

**Shukadeva Gosvami said:** After consoling the royal ladies, Lord Krishna, sustainer of all the worlds, arranged for the prescribed funeral rites to be performed. Then Krishna and Balarama released Their mother and father from bondage and offered obeisances to them, touching their feet with Their heads. Devaki and Vasudeva, now knowing Krishna and Balarama to be the Lords of the universe, simply stood with joined palms. Being apprehensive, they did not embrace their sons.

— Srimad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » Chapter 44 » Verses 1–51 » Translations by Disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.

### KAMSA'S DESTINATION

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

According to the opinion of authorities, Kamsa attained *sārūpya-mukti* after death; that is to say, he attained the same form as Narayana (Vishnu). On the Vaikuntha planets all the inhabitants have the same bodily features as Narayana. After his death, Kamsa attained liberation and was promoted to Vaikunthaloka. From this instance we can understand that even a person who thinks of the Supreme Personality of Godhead as an enemy gets liberation or a place in a Vaikuntha planet, so what to speak of the pure devotees, who are always absorbed in favorable thoughts of Krishna? Even an enemy killed by Krishna gets liberation and is placed in the impersonal *brahma-jyoti*.

Since the Supreme Personality of Godhead is all-good, anyone thinking of Him, either as an enemy or as a friend, gets liberation. But the liberation of the devotee and the liberation of the enemy are not the same. The enemy generally gets the liberation of *sāyu-*

*jya*, and sometimes he gets *sārūpya* liberation. Kamsa had eight brothers, headed by Kanka, all of them younger than he, and when they learned that their elder brother had been killed, they combined together and rushed toward Krishna in great anger to kill Him. Kamsa and his brothers were all Krishna's maternal uncles, brothers of Krishna's mother, Devaki. When Krishna killed Kamsa He killed His maternal uncle, which is against the regulations of Vedic injunctions.

Although Krishna is independent of all Vedic injunctions, He violates the Vedic injunctions only in inevitable cases. Kamsa could not be killed by anyone but Krishna; therefore Krishna was obliged to kill him. But as far as Kamsa's eight brothers were concerned, Balarama took charge of killing them. Balarama's mother, Rohini, although the wife of Vasudeva, was not the sister of Kamsa; therefore Balarama took charge of killing all of Kamsa's eight brothers. He immediately took up an available weapon (most probably the elephant's tusk which He carried) and killed the eight brothers one after another, just as a lion kills a flock of deer. Krishna and Balarama thus verified the statement that the Supreme Personality of Godhead appears in order to give protection to the pious and to kill the impious demons, who are always enemies of the demigods.

— *Srimad-Bhāgavatam (Bhāgavata Purāna) » Canto 10: The Summum Bonum » Chapter 44 » From Krishna, The Supreme Personality of Godhead by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.*

### CHANURA AND KRISHNA Sri Jiva Goswami

Not having seen the great ability in wrestling that Krishna and Balarama showed when they playfully killed Chanura and Mushtika, some other wrestlers, spewing insults at Krishna and Balarama, then entered the arena. Their names were Kuta, Shala, and Toshala. After killing these three with punches and kicks, Krishna and Balarama began to dance. Then Krishna and Balarama happily fought with a great host of other wrestlers. When many of these wrestlers were killed, the remaining wrestlers fled. When They saw this, Krishna and Balarama and many of the spectators laughed.

Then Krishna said to Kamsa: “O Kamsa, in the past you sent many great warrior-generals to kill Me, but I sent them all to Svargaloka. In the past few moments I have sent many of your wrestlers to Svargaloka also. Now I will happily send you to Svargaloka.” After speaking these words to Kamsa in the assembly, Lord Krishna began to play with His friends. In the course of playing with Their friends, the two brothers Krishna and Balarama were again and again defeated in wrestling contests. Seeing this, Kamsa thought in his heart: “Look! Krishna killed so many powerful wrestlers, and now He is defeated by small boys!”

With the playful wrestling-contests They enjoyed with Their friends, Krishna and Balarama filled everyone with wonder. They glanced at the fortunate members of the four varṇas present in that assembly. They gave all honor to their contemporary gopa-friends. In the worlds of the demigods, and on the Earth also, glorious instrumental music was sounded. There was divine dancing in the malla-rhythm. Demigods flying in airplanes showered charming jasmine flowers on Krishna and Balarama.

Unable to tolerate all the praise of Krishna and Balarama, King Kamsa, wishing to declare that because King Nanda's property was originally King Kamsa's property it should be taken from Nanda and given to Kamsa, clapped his hands two or three times and commanded that the musicians stop playing their instruments. When the music stopped, Krishna continued to dance and play and jump with His gopa-friends. Then, when He heard Kamsa's harsh words directed to Vasudeva and Ugrasena, Sri Krishna, with a great leap, was suddenly seen on Kamsa's royal platform. Sri Krishna's very unbearable effulgence at once attacked Kamsa. Kamsa, whose death was now imminent, picked up a sword and shield to defeat his attacker. Then supremely powerful and joyful Krishna, who is the shelter of the people of Vraja, suddenly grabbed Kamsa by the hair. As a rabbit grabbed by a hawk has no power to know what in truth has just happened to him, so Kamsa did not know the truth of what was about to happen to him.

The people there then spoke the following stanza: “As a hawk grabs a pigeon, as a lion grabs

a royal elephant, as a thunderbolt grabs a mountain, and as Garuda grabs a snake filled with bitter poison, so Krishna has grabbed and overpowered Kamsa. Krishna now playfully drags Kamsa here and there on the royal platform.

As the people spoke this stanza, Krishna grabbed Kamsa's hair. At once Kamsa lost half of his vital force. The mere scent of Krishna made Kamsa fall down from the royal platform. Lord Krishna, who was eager to fight, had no power to understand why Kamsa was in such haste to leave his body. Krishna pulled Kamsa's hair. Because of the blows of Krishna's fist, Kamsa's life-breath perished. This is not very surprising. Please remember how in His infancy Lord Krishna sucked the life from Putana's breast. Kamsa's sword and shield fell from his hands. His jeweled armor became broken and fell from him. His hair became disheveled. His crown fell. In front of all the spectators, defeated Kamsa fell from the royal platform. Lord Krishna then stepped on the fallen Kamsa.

Dead Kamsa's eyelids remained open, stuck in that position by great fear. That is why no one was willing to say: "Kamsa is now dead." To prove to the people that Kamsa was indeed dead, Krishna dragged the dead Kamsa here and there in that assembly, dragged him as a great lion drags a dead elephant. At the moment the Earth and the worlds of the demigods became filled with tumultuous sounds of "Jaya! Jaya!", and with tumultuous instrumental music, and with showers of flowers. Lord Krishna, who had just given liberation to Kamsa, and who had delighted the people in that assembly, and who was then for a long time worshiped by His kinsmen and friends and well-wishers, concealed His supreme intelligence and pretended to be unaware of all that had happened.

The demigods in Devaloka spoke many prayers praising Krishna, the killer of Kamsa. They worshiped Krishna with a great shower of fragrant flowers. Charming and blissful Krishna had filled the Earth with a great festival of happiness. When Kamsa and the other brothers of Kamsa tried to avenge their brother's death, Balarama, to assist His brother, killed them all with His club. Now I will give the following description of the following events, a description taken mainly from

*Srimad-Bhāgavatam*, but also mixed with some details from *Hari-vaṁśa* and other scriptures. Joyful Krishna offered respectful obeisances to King Nanda and King Vasudeva. Then Krishna released Vasudeva from his bondage. In this way He delighted everyone. Accompanied by many ladies, He went to Devaki's house and found her there with many other ladies. He reciprocated with His various kinsmen in appropriate ways and He delighted them all. Then He freed Kamsa's father, Ugrasena, who had been imprisoned by Kamsa and whose wealth Kamsa had taken away. A great host of elephants had no power to move the dead body of Kamsa. With His left hand Krishna easily dragged Kamsa's body, which made a trench as it was pulled along the ground. After delighting His two fathers and all the people there, Krishna took rest at the holy place named Vishrama-tirtha.

Lord Balarama and some others dragged the dead bodies of Kamsa's brothers. In this way They delighted everyone. They dragged the dead bodies of all the enemies of Krishna. The saintly and pious people saw that these slain people had been demons in their previous birth. Slain in a battle (with the demigods), they had fallen from Bhūvarloka and taken birth on the Earth. In this way the pious people became peaceful and happy at heart. Glorious King Nanda at once sent to Vraja a messenger with the news of Kamsa's death. It was not only instrumental music that greeted the messenger when he arrived. He was greeted by great crowds of the people of Vraja also.

The wives of Kamsa and his brothers were overcome with grief. They embraced the bodies of their dead husbands. Lamenting, they hated their own life's-breath. They wept. Their mothers wept also. They were all filled with sorrow. At first the widows of Kamsa and his brothers showed no sign that they understood their husbands were dead. But now, in Krishna's presence, they loudly lamented. In their lamentation they washed away any shyness they may have felt then. Hearing their weeping, Krishna Himself wept. Filled with remorse for what He had done, He tried to console them. Even though Krishna tried to console them, those ladies were not consoled. Krishna asked other persons to try to console them. Then the Yadavas took Krishna to the palace.

When the Yadavas were worried that a calamity might fall on Mathura City, Akrura decided to visit Krishna and Balarama. Then King Nanda, who is the best of all who know the rules of polite etiquette, forbade Akrura to do so. Instead Nanda brought Krishna and Balarama to the home of their uncle Akrura. In the center were Krishna and Balarama. At Their two sides were Nanda and Vasudeva. Before Them was a great multitude of eager Yadavas.

The Yadavas had come to meet Krishna and Balarama. The gopa-king Nanda introduced the elder Yadavas to Krishna and Balarama, and Akrura introduced the younger Yadavas. Saddened by hearing the weeping of the wives of Kamsa and his brothers, and His face pale like the moon swallowed by Rahu during an eclipse, pale because of his son Kamsa's many offenses, Ugrasena, with his royal golden-handled parasol and other royal insignias placed before him and his head humbly bowed down, then arrived in that assembly.

When Ugrasena arrived, Nanda and Vasudeva both stood up. Observing this, Krishna and Balarama stood up also. Understanding, "It is he," Krishna and Balarama offered respectful obeisances to the trembling Ugrasena and made him sit at the head of the assembly. Sorrowful because of the offenses committed by his son Kamsa, King Ugrasena said: "An offender has no right to speak before righteous people. Still, if he has no other option, the offender may say something." Sri Krishna said: "You may command Us in any way you wish." Ugrasena said: "Who but the sun-god rules the Earth, destroys darkness, ends the night, and is the king of the daytime? A wise man follows the path prescribed by the wise elders. Who has the power to cross to the farther shore of the shoreless ocean of time? "Therefore I now offer this royal parasol and the other royal paraphernalia to You."

Sri Krishna said: "O king, everyone has already seen how I have killed your son Kamsa. How can I change that fact? However, My killing of Kamsa has a certain unique feature. Time, which has already brought many troubles to you, is the true cause of Kamsa's death. Although I am so powerful that I am not under the control of time, and although I knew very well that

Kamsa ferociously hated Me, still I did not pay very much attention to fighting with Kamsa and defeating him. When I was a small child I did not understand, even though he had sent Putana and a host of demons to attack Me, how much Kamsa hated Me. It was only after some time that I came to understand how much Kamsa hated Me.

"Putana, who attacked Me with her breast-milk, Trinavarta, who tried to drag Me away, Vatsasura, who tried to kill Me with a clever trick, Bakasura, who tried to swallow Me, Vyomasura, who tried to separate Me from My friends, Aghasura, who tried to swallow Me and My companions, Pralambasura, who tried to abduct Balarama, and Keshi, who tried to devour Me, were all the cause of their own deaths. How can I be blamed for causing their deaths? Your son Kamsa sent Akrura to bring Me here, and when I came Kamsa sent first Kuvalayapida elephant and then some wrestlers to kill Me. When I heard Kamsa hurl insults at you, I became afraid for Kamsa's sake. To help him atone for the sin of insulting you, I grabbed him by the hair. As I held him, he died accidentally.

"My uncle Kamsa, who is like a snake that eats its own children, died because of his own sins. He did not die because of some effort on My part. How will accepting a kingdom make Me happy? Speaking words that are the truth, I will now tell you My true desire, My unchanging eternal desire, My desire kalpa after kalpa. Accompanied by My cows and cowherd friends, I will wander in the forest, happily wander like a wild elephant that acts as he pleases. I say the truth. I say it a hundred times. I will not become king. You are a worthy and noble person. You are already the king. You are the ruler and the ancestor of Me and of the other Yadavas also."

For some moments the saintly members of that assembly gazed at Sri Krishna. With tears in their eyes they drank the nectar of gazing at His face. Lord Krishna's refusal to accept the kingship of Mathura made Vasudeva and the Yadavas worry. Nanda and the gopas of Vraja were, however, filled with joy. Seeing that the Yadavas were worried, Lord Krishna said to them: "At present no king rules over the Yādava dynasty. O Ugrasena, if you accept the kingship of the Yadavas, and by that the kingship over the entire Earth, then, for some days I will give help to you. If it were not My duty to



help you now, I would immediately return to Gokula and there I would enjoy the most sublime bliss.” As Krishna spoke, Ugrasena retained a worried silence. Then Sri Krishna, who thirsted to enjoy the bliss of His loving pastimes with the residents of Gokula, placed, with unwavering determination, the crown upon Ugrasena’s head.

Lord Krishna humbly bowed His head before King Ugrasena, and all the Yadavas there bowed their heads also. Then Lord Krishna said: “O king, We will all follow behind you as you celebrate the funeral festival of Kamsa, who attained a glorious future destination worthy of a heroic *kṣatriya*. My two fathers (Nanda and Vasudeva), who by now must be very fatigued, should return to their homes.”

Then Sri Krishna said to Sridama and the other cowherds: “Balarama and I will perform

the unpleasant duty of attending Kamsa’s funeral. You all should follow My father to the carts and pass the night on the carts.” Krishna and Balarama went to Vishrama-ghata, crossed the Yamuna on boats, performed Kamsa’s funeral on the Yamuna’s northern bank, and then returned to Vasudeva’s palace. Entering the closed-to-all-outsiders inner-apartments of the palace, Krishna and Balarama respectfully offered obeisances to Their mother and father (Devaki and Vasudeva). Because they had directly seen the great power of Krishna and Balarama, Devaki and Vasudeva could not think of themselves as the parents of Krishna and Balarama. Seeing this, Krishna and Balarama became unhappy. Then Devaki and Vasudeva became filled at heart with parental love for Krishna and Balarama, love like the love Yashoda and Nanda felt. Stunned with bliss, Devaki and Vasudeva hugged Krishna and Balarama for a long time.

As long as he does not taste the sweetness of Krishna, a devotee will feel in his heart great awe and reverence to Lord Krishna. How could Srila Shukadeva Gosvami not praise Lord Krishna’s sweetness? Again and again Srila Shukadeva praised the land of Vraja, where Lord Krishna manifested His divine sweetness. Accompanied by Vasudeva, Krishna then departed from the palace. Then Lord Krishna, who dearly loves His servants and who bears the mark of *Srivatsa*, and whose eyelids do not blink, and whose fame and glory delight everyone and fill all the worlds with auspiciousness, remembered His servant Uddhava. Yearning to see Uddhava, Krishna has a servant fetch Uddhava from his home.

When Krishna and Uddhava first met, They were both overcome. They both thought: “Who am I? Where am I? What is the occasion? Who is this person that has now come before Me?” The people around Them had no understanding of what Krishna and Uddhava then felt. Who has the power to understand the truth of what Krishna and Uddhava felt then? Only the Deity of Pure Spiritual Love knows what They felt.



On some pretext Krishna and Balarama departed from Vasudeva's company and approached Uddhava. Their hearts frozen after long separation, Krishna and Uddhava met again. Again and again They gazed at each other's face. They celebrated a great festival of hugging each other. It was as if They were anointing each other with an *abhiṣeka* made of the floods of tears from Their eyes.

“In that ferocious battle Krishna and the wrestler Chanura are never seen to actually touch. By Krishna's power, material darkness can never touch spiritual light. Not the slightest wound, nor even the slightest swelling can be seen on the body of Sri Krishna. Look! With His poisonous power Sri Krishna has crushed into pieces all the delicate life-giving organs within Chanura's body. As a spark burns a pile of twigs to ashes, as Indra's thunderbolt breaks mountains into pieces, as Agastya Muni swallowed up the ocean, as the brilliant sun chases away the darkness of night, and as Lord Krishna's holy name destroys all sins, so Lord Krishna is now victorious over the powerful wrestler Chanura. Look! You can see Lord Krishna's victory with your own eyes.

“Look at the great wonder Lord Krishna now manifests in this fight! It is Chanura who is suffering from Krishna's blows, but it is Kamsa, untouched by Krishna, whose heart is breaking into pieces. With his thunderbolt-like fists the fool Chanura now pounds Sri Krishna's chest. Still, the blows have no effect on Krishna. The hairs of Krishna's body now stand upright in extreme delight.”

As the people sadly watched, Krishna grabbed Chanura and whirled him about in the air. Saying, “Alas! Now he is dead,” Sri Krishna threw Chanura to the ground as King Kamsa watched. Balarama was happily punching Mushtika. Then, slapped by Balarama, Mushtika suddenly died. Mushtika suffered greatly. He trembled. He rolled his eyes. He who shattered by Time Personified, who bears the names Krishna and Balarama. Showing the path that Kamsa himself was soon to tread, Mushtika depart-

ed for the other world as everyone watched with filled-with-wonder eyes.

Not having seen the great ability in wrestling that Krishna and Balarama showed when they playfully killed Chanura and Mushtika, some other wrestlers, spewing insults at Krishna and Balarama, then entered the arena. Their names were Kuta, Shala, and Toshala. After killing these three with punches and kicks, Krishna and Balarama began to dance.

Then Krishna and Balarama happily fought with a great host of other wrestlers. When many of these wrestlers were killed, the remaining wrestlers fled. When They saw this, Krishna and Balarama and many of the spectators laughed.

— Sri Gopāla-Campū of Srīla Jīva Gosvāmī » Translation by Kushakratha Das.



!! Sri Sri Nitai Gaurchandra Jayati !!

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