

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

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Canto Ten – Chapter One

The Advent of Lord Kṛṣṇa: Introduction

Section – I

Pariksit Maharaj expresses his
gratitude to Sukadeva Gosvami
& Lord Sri Kṛṣṇa

(1-7)

|| 10.1.1 ||

śrī-rājovāca

kathito vaṁśa-vistāro

bhavatā soma-sūryayoḥ

rājñām cobhaya-vaṁśyānām

caritaṁ paramādbhutam

King Parīkṣit said: My dear lord, you have elaborately described (bhavatā vistāro kathitah) the dynasties of both the moon-god and the sun-god (soma-sūryayoḥ vaṁśah), with the exalted and wonderful character (caritaṁ paramādbhutam) of their kings (ubhaya-vaṁśyānām).

In this verse Pariksit Maharaja praises Sukadeva Gosvami for his previous Bhagavatam descriptions.

He did this to thank Sukadeva Gosvami and to encourage him to continue speaking hari-katha.

Being naturally a devotee of Lord Kṛṣṇa, Pariksit Maharaja especially wanted to hear more about the wonderful glories of Sri Kṛṣṇa.

Though the word surya, the sun-god, would usually come before soma, the moon-god, soma is mentioned first.

This is because the moon god Candra (soma) is the grandson of Brahma; an amsa of Brahma; the deity of the mind, and most importantly Sri Kṛṣṇa appeared in his dynasty, soma-vamsa.

Though the wonderful activities of Svayambhuva and his dynasty were related in the Fourth Canto, they did not culminate in sweetness.

However, sweetness was finally attained with the descriptions of Kṛṣṇa, who appeared in the moon dynasty (soma-vamsa) and Lord Rama of the sun dynasty (surya-vamsa).

Thus, the discussions of these dynasties became very prominent in Srimad Bhagavatam.

|| 10.1.2 ||

yadoś ca dharma-śīlasya
nitarām muni-sattama
tatrāmśenāvatīrṇasya
viṣṇor vīryāṇi śaṁsa naḥ

Implied.

O best of munis (muni-sattama), you have also described the descendants of Yadu, who were very pious and strictly adherent to religious principles (yadoś ca nitarām dharma-śīlasya). Now, if you will, kindly describe (śaṁsa naḥ) the wonderful, glorious activities of Lord Viṣṇu, or Kṛṣṇa (viṣṇor vīryāṇi), who appeared in that Yadu dynasty with Baladeva, His plenary expansion (tatra amśena avatīrṇasya).

yadoś: “You have also previously described the pious nature of Yadu.”

“Though Yadu disobeyed his father’s order, because of his pure devotion, his exalted character is praised in the Ninth and Eleventh Cantos of Srimad Bhagavatam.”

muni-sattama: Pariksit addresses Sukadeva as the king of the munis—muni sattama, because as a sage (muni) Sukadeva Gosvami is completely knowledgeable, and as a devotee (sat) he is the chief since he established the supreme position of bhakti.

viṣṇor vīryāṇi: “Please describe the heroic exploits (viryani) of He who has appeared (avatirnasya) as that person whose amsa is Visnu in Vaikuntha.”

Another meaning: “Please describe the exploits partially (amsena), since it is impossible to completely describe Kṛṣṇa’s pastimes.”

|| 10.1.3 ||

avatīrya yador vaṁśe
bhagavān bhūta-bhāvanah
kṛtavān yāni viśvātmā
tāni no vada vistarāt

The Supersoul, the Supreme Personality of Godhead, Śrī Kṛṣṇa (bhagavān viśvātmā), the cause of the cosmic manifestation (bhūta-bhāvanah), appeared in the dynasty of Yadu (yador vaṁśe avatīrya). Please tell me elaborately (tāni nah vistarāt vada) (about His glorious activities and character, from the beginning to the end of His life) (yāni kṛtavān).

Pariksit Maharaja said, “Sukadeva, previously you briefly told how Kṛṣṇa was taken from Kamsa’s prison to Vraja.

But you did not explain everything in that description. O muni, you described it in only two verses.

Now I pray that you describe this incident in many verses.”

bhagavān bhūta-bhāvanah: Bhagavan Sri Kṛṣṇa descends to immerse the jivas (bhuta) in prema (bhavana) and to fill all living entities with bhāva.

Many verses support this point such as Srimad Bhagavatam (9.24.63-64):

bhoja-vṛṣṇy-andhaka-madhu-śūrasena-daśārhakaiḥ
ślāghaniyehitaḥ śaśvat kuru-sṛñjaya-pāṇḍubhiḥ

snigdha-smitekṣitodārair vākyaair vikrama-līlayā
nṛlokaṁ ramayām āsa mūrtyā sarvāṅga-ramyayā

Kṛṣṇa, whose actions are praised (śaśvat ślāghaniya ihitaḥ) by the descendants of Bhoja, Vṛṣṇi, Andhaka, Madhu, Śūrasena, Daśārha (bhoja-vṛṣṇy-andhaka-madhu-śūrasena-daśārhakaiḥ), Kuru, Sṛñjaya and Pāṇḍu (kuru-sṛñjaya-pāṇḍubhiḥ), pleased his devotees (nṛlokaṁ ramayām āsa) by his pleasing, affectionate glances (snigdha-smitekṣitaḥ), his satisfying instructions (udārair vākyaair) and his heroic actions (vikrama-līlayā), using his body which was pleasing in all aspects (sarvāṅga-ramyayā mūrtyā). →

Srimad Bhagavatam (3.2.11) explains how Kṛṣṇa
gave pleasure to human society (avitrpta-dṛśām nr̥ṇām) by
revealing His beautiful all-attractive form.

Even after tasting Kṛṣṇa's sweetness, however, the people
remained unsatisfied.

Everyone developed a desire to constantly taste the sweetness
of Kṛṣṇa.

|| 11.1.6-7 ||

sva-mūrtyā loka-lāvanya-nirmuktyā locanam nṛṇām
gīrbhis tāḥ smaratām cittam padais tām iksatām kriyāḥ

ācchidya kīrtim su-ślokām vitatya hy añjasā nu kau
tamo 'nayā tariṣyanti agāt svam padam īśvarah

Having stolen (ācchidya) people's eyes (nṛṇām locanam) with my form which makes them reject all other beauty (loka-lāvanya-nirmuktyā sva-mūrtyā), having stolen their voices and ears by my words (gīrbhis tāḥ), having stolen their minds (smaratām cittam) and having stolen their movements of their bodies by the markings on my footprints (padais tām iksatām kriyāḥ), and having distributed my glories (vitatya kīrtim) which are praised by poets (su-ślokām), people of the future will be delivered from samsara by these glories (tamo 'nayā tariṣyanti). Thinking in this way, the Lord made up his mind (ity agāt svam padam īśvarah).

viśvātmā: Kṛṣṇa is called viśvātmā, the Supersoul of the entire universe or Paramatma, because He is the true object of love rather than the body or other jivas.

This is explained in Brahma's prayers in the fourteenth chapter of the Tenth Canto.

vada vistarāt: “Please explain extensively (vistarāt) or elaborately since my intelligence is slow to grasp the subject.”

|| 10.1.4 ||

nivṛtta-tarṣair upagīyamānād
bhavauśadhāc chrotra-mano-'bhirāmāt
ka uttamaśloka-guṇānuvādāt
pumān virajyeta vinā paśughnāt

Glorification of the Supreme Personality of Godhead is performed in the paramparā system; that is, it is conveyed from spiritual master to disciple (uttamaśloka-guṇānuvādāt). Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation (nivṛtta tarṣair upagīyamānād). Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death (bhavauśadhāt śrotra-mano-'bhirāmāt). Therefore, who will cease hearing such glorification of the Lord (ka pumān virajyeta) except a butcher or one who is killing his own self (vinā paśughnāt)?

I am taking whatever remnants Sridhara Swami and Sanatana Gosvami have left.

King Pariksit said to Sukadeva Gosvami, “I am a tiny jiva bound up by the disease of material life.

How can I stop drinking the great medicine of Kṛṣṇa’s pastimes recited by you, who are the best of doctors endowed with the greatest fortune?”

With this intention Pariksit Maharaja speaks this verse.

tarṣair: thirst, tṛṣṇa, or attachment to material enjoyment.

nivṛtta-tarṣair: By taking the medicine of hearing Kṛṣṇa's
pastimes one extinguishes (nivṛtta) the thirst (tṛṣṇa) for
material life.

Nivṛtta tarṣair indicates pure devotees, not jnanis, because of the use of present tense and the prefix upa in upagīyamānād.

پہن

Jnanis meditate but they do not chant Kṛṣṇa's glories.

Liberated pure devotees continually glorify the practice of hearing kṛṣṇa-katha over jnana and other processes.

upagīyamānād: Upa indicates intense or continuous
glorification.

In other words,

“We loudly praise this medicine, as it has cured us of our
disease. What more can be said about tasting it? You
(Sukadeva) are the taster.”

bhavauṣadhāc: Who could stop drinking the sweet topics of Kṛṣṇa which are like a medicine (auṣadhī) to cure the disease of material existence (bhava)?

In other words, those who get the opportunity to hear the pastimes of Kṛṣṇa will not stop listening because it cures them of the disease of material existence.

chrotra: śrotra, listener.

Because such topics please the mind (manobhiramamat) neither the speaker of kṛṣṇa-katha nor the listener tires of hearing about Kṛṣṇa.

mano - 'bhirāmāt: Unlike other medicines, this medicine does not have a bitter taste.

Therefore Parikṣit Maharaja says mano-'bhirāmāt: kṛṣṇa-katha gives great pleasure to the ears and mind.

Therefore drink the nectar of the Bhagavata with both your ears and mind.

paśughnāt → Does not just refer to butchers (or) meat eaters.
↓
Life style
→ Śraddhā → Karṇa-kāṇḍīye animal sacrifice.

Only people involved in killing animals (paśughnāt) in sacrifice with a longing to attain celestial enjoyment on Svargaloka will not listen to these topics.

Srimad Bhagavatam (3.3.18) also confirms, ayājayad dharmasutam that those seeking dharma, artha and kama (religion, wealth and enjoyment) have no taste for the name, qualities and resplendent pastimes of the all-attractive Madhusudana Kṛṣṇa.

Another meaning:

“Who would give up drinking the topics of Kṛṣṇa that are recited by Sri Guru?”

Even liberated souls loudly glorify the Supreme Lord Kṛṣṇa.

Only those desiring wealth and material enjoyment would stop hearing about Kṛṣṇa.”

Thus Pariksit Maharaja says that only a killer of animals
(paśughnāt) would stop hearing kṛṣṇa katha and no one
else.

|| 10.1.5-7 ||

pitāmahā me samare 'marañjayair
devavratādyātirathais timiṅgilaiḥ
duratyayaṁ kaurava-sainya-sāgaram
kṛtvātaran vatsa-padaṁ sma yat-plavāḥ

drauṇy-astra-vipluṣṭam idaṁ mad-aṅgam
santāna-bījaṁ kuru-pāṇḍavānām
jugopa kukṣim gata ātta-cakro
mātuś ca me yaḥ śaraṇam gatāyāḥ

vīryāni tasyākhila-deha-bhājām
antar bahiḥ pūruṣa-kāla-rūpaiḥ
prayacchato mṛtyum utāmṛtam ca
māyā-manuṣyasya vadasva vidvan

Taking the boat of Kṛṣṇa's lotus feet (yat-plavāḥ kṛtvā), my grandfather Arjuna and others (pitāmahā me) crossed the very difficult to cross ocean of the Battlefield of Kuruksetra (ataran duratyayam kaurava-sainya-sāgaram), in which were such commanders as Bhīṣmadeva who resembled great fish that could very easily have swallowed them (devavratādyā atirathaiḥ timiṅgilaiḥ), as easily as one steps over the hoofprint of a calf (vatsa-padam). Because my mother surrendered unto Lord Kṛṣṇa's lotus feet (mātuś ca me yaḥ śaraṇam gatāyāḥ), the Lord, Sudarśana-cakra in hand (ātta-cakro), entered her womb (kuksim gataḥ) and saved my body (idam mad-aṅgam jugopa), the body of the last remaining descendant of the Kurus and the Pāṇḍavas (santāna-bijam kuru-pāṇḍavānām), which was almost destroyed by the fiery weapon of Aśvatthāmā (drauṇy-astra-vipluṣṭam). Lord Śrī Kṛṣṇa, appearing within and outside of all materially embodied living beings (akhila-deha-bhājām antar bahiḥ) by His own potency in the forms of eternal time—that is, as Paramātmā and as virāṭ-rūpa (pūrusa-kāla-rūpaiḥ)—gave liberation to everyone, either as cruel death or as life (prayacchato mṛtyum utāmṛtaṁ ca). Kindly enlighten me by describing His transcendental characteristics (tasya māyā-manuṣyasya vīryāṇi vadasva).

Verse 5:

“I should also hear the topics of Kṛṣṇa because He is the protector of our dynasty.”

Thus Parikṣit Maharaja speaks this verse. “My grandfather crossed the ocean of the Kaurava army, though it was difficult to surmount because of Bhisma and others (devavratādy), who were like timingala fish (tiniṅgilaiḥ) that could easily swallow or defeat the demigods (amarasjayair).

Kṛṣṇa made that ocean as insignificant as the water in a calf's
hoof-print.

“The cause was taking shelter of the boat (yat-plavāḥ) of
Kṛṣṇa's lotus feet. Please speak about that person. Surrender to
Kṛṣṇa's lotus feet enables one to cross the ocean of material
existence.”

Verse 6:

“I must certainly hear about Kṛṣṇa because He is my only protector.”

With this in mind Pariksit Maharaja speaks this verse.

āṭṭa-cakro: The holder of the cakra, Kṛṣṇa, along with His club, (mentioned in the First Canto), entered into my mother, Uttara, who had surrendered to Him.

The Lord easily saved my body from being burned
(vipluṣṭam) by the heat of Asvatthama's weapon (drauṇy
astra).

ca: indicates that Kṛṣṇa also protected the limbs of Parikṣit
Maharaja's mother

Verse 7:

Kṛṣṇa's topics should be heard because He alone bestows the final goal on all those with material bodies (akhila deha bhājam).

With this intention the present verse is spoken.

bahih: outside.

Kṛṣṇa awards death to those envious (bahih) of His devotees.

antar: Kṛṣṇa gives eternal life to those who are His near and dear devotees (antar).

pūruṣa: To devotees like Vasudeva, Kṛṣṇa bestows bliss in His two-handed or four-handed human form.

kāla-rūpaiḥ: To demons like Kamsa, Kṛṣṇa appears in the form of time or death.

According to the statements of Bhagavatam, Kṛṣṇa's appearance resembles the prescription of rock candy to a person afflicted with jaundice.

Though Kṛṣṇa first appears as time to award death to the demons, He later awards them liberation.

prayacchataḥ: (the giver) is used in present tense to indicate that it is being seen before Parikṣit's eyes, or to convey the eternal nature of Kṛṣṇa's pastimes.

māyā manuṣyasya: The Supreme Lord equipped with an eternal energy called maya, rather than a human with material body.

The Madhya Bhasya of the Pramanita Sruti says,

ato māyāmayaṁ viṣṇuṁ pravadanti manīṣiṇaḥ

Thus the sages call him māyāmaya Visnu, visnu who
possesses the energy called mayam."

Section – II

Questions by Pariksit Maharaj

(8-11)

8-11 → Details
7 (K) bits

|| 10.1.8 ||

rohinyās tanayaḥ prokto
rāmaḥ saṅkarṣaṇas tvayā
devakyā garbha-sambandhaḥ
kuto dehāntaram vinā

My dear Śukadeva Gosvāmī, you have already explained (tvayā proktaḥ) that Saṅkarṣaṇa, who belongs to the second quadruple (saṅkarṣaṇaḥ), appeared as the son of Rohinī named Balarāma (rohinyās tanayaḥ rāmaḥ). If Balarāma was not transferred from one body to another (dehāntaram vinā), how is it possible that He was first in the womb of Devakī and then in the womb of Rohinī (kuto devakyā garbha-sambandhaḥ)? Kindly explain this to me.

In the next four verses (8-11) Pariksit Maharaja inquires about the details of Kṛṣṇa's birth.

A general description was given in Srimad Bhagavatam (9.24.54-55) which describes the birth of Devaki's seventh child with the words saṅkarṣaṇam (Saṅkarṣaṇa) and ahi-īśvaram (the supreme controller).

Here Pariksit Maharaja says, “Sukadeva Gosvami, elsewhere
you have said Sankarsana is the son of Rohini, so how could
He come from Devaki’s womb without having to change
bodies?”

|| 10.1.9 ||

Why did
nature & go to
where did he live
with his relatives

kasmān mukundo bhagavān
pitur gehād vrajaṁ gataḥ
kva vāsaṁ jñātibhiḥ sārḍham
kṛtavān sātvatām patiḥ

Why did Kṛṣṇa, the Supreme Personality of Godhead (kasmād mukundo bhagavān), leave the house of His father, Vasudeva, and transfer Himself to the house of Nanda in Vṛndāvana (pitur gehād vrajaṁ gataḥ)? Where did the Lord, the master of the Yadu dynasty (kva sātvatām patiḥ), live (vāsaṁ kṛtavān) with His relatives in Vṛndāvana (jñātibhiḥ sārḍham)?

vraja: Kṛṣṇa went from Vasudeva's home (the prison cell) in Mathura to Vraja.

Here Vraja means Mahavana.

After going to Vraja, Kṛṣṇa left the home of Nanda.

Pariksit Maharaja is asking, "Where did Kṛṣṇa along with the cowherd men go in Vrndavana to establish His home?"

|| 10.1.10 ||

vraje vasan kim akaron

madhupuryām ca keśavaḥ

bhrātaram cāvadhīt kaṁsam

mātur addhātad-arhaṇam

Lord Kṛṣṇa (keśavaḥ) lived both in Vrndāvana and in Mathurā (vraje ca madhupuryām vasan). What did He do there (kim akarod)? Why did He kill Kāṁsa, His mother's brother (mātur bhrātaram kaṁsam ca addhā avadhīt)? Such killing is not at all sanctioned in the śāstras (atad-arhaṇam).

in (K) lived both
(V) & (M)
What did He do there?
& Why did He kill His own uncle?

Madhupuryām: refers to Mathura and Dvaraka, the cities of the descendants of Madhu.

“Why did Kṛṣṇa kill His mother’s (Devaki) brother Kamsa?”

Kṛṣṇa should not have done that, since Kamsa was his mother’s brother.”

did He stay in Dvārakā?
How many years
& how many wives did He marry?

|| 10.1.11 ||

deham mānuṣam āśritya
kati varṣāṇi vṛṣṇibhiḥ
yadu-puryām sahāvātsīt
patnyaḥ katy abhavan prabhoḥ

Kṛṣṇa, the Supreme Personality of Godhead, has no material body, yet
He appears as a human being (deham mānuṣam āśritya). For how
many years (kati varṣāṇi) did He live with the descendants of Vṛṣṇi
(vṛṣṇibhiḥ saha avātsīt) in Dvārakā (yadu-puryām)? How many wives
did He marry (patnyaḥ katy abhavan)?

How many years did Kṛṣṇa live with the Yadus?

dehaṁ mānuṣam āśṛitya: By using this phrase, Parikṣit Maharaja indicates that the years should be in human calculation, not that of the devas.

In other places the Lord is referred to as “paramātmā narakṛti” or “budha parabrahma manusya cihnadhari.”

The Gopāla-tāpanī Upaniṣad says,

narākṛti para-brahma kāraṇa-mānuṣaḥ

“The Supreme Absolute Truth, for His own purpose, appears in a human-like form, although He is the source of everything.”

These sastric statements show that the human-like form of Kṛṣṇa is His svarupa or spiritual form.

Thus the phrase ~~dehaṁ mānuṣam~~ cannot mean that Kṛṣṇa has a material body.

Section – III

Pariksit Maharaj's eagerness
to hear the pastimes of Kṛṣṇa
in detail (12-13)

∴ PLS speak
in detail about all
that I have asked &
eager & faithful → because I am not
a

|| 10.1.12 ||

etad anyac ca sarvaṁ me
mune kṛṣṇa-vi-ceṣṭitam
vaktum arhasi sarvajña
śraddadhānāya vi-ṣṭṛtam

O great sage (mune), who know everything about Kṛṣṇa (sarvajña),
please describe in detail (me vi-ṣṭṛtam vaktum arhasi) all the activities
of which I have inquired and also those of which I have not (etad anyat
ca sarvaṁ kṛṣṇa-vi-ceṣṭitam), for I have full faith and am very eager to
hear of them (śraddadhānāya).

|| 10.1.13 ||

naiṣātiduḥsahā kṣun mām
tyaktodam api bād hate
pibantam tvan-mukhāmbhoja-
cyutam hari-kathāmṛtam

I am feeling
fully nourished by you
the Hari-kathā
∴ I am not feeling the
range of hunger & thirst

Because of my vow on the verge of death, I have given up even
drinking water (tyakta udam), yet because I am drinking the nectar of
topics about Kṛṣṇa (pibantam hari-kathāmṛtam), which is flowing
from the lotus mouth of Your Lordship (tvan-mukhāmbhoja-
cyutam), my hunger and thirst, which are extremely difficult to bear (eṣā
atiduḥsahā kṣud), cannot hinder me (mām na bād hate).

“Pariksit, because you are afflicted by hunger and thirst you should rest a while.”

In response to Sukadeva’s advice, Pariksit speaks this verse:

“It was due to hunger and thirst that I lost my discrimination, and placed the snake around the neck of the muni.”

Now that I am drinking hari-kathāmṛtam, the nectar of the pastimes of Hari, I have completely given up food and water.

Hunger and thirst no longer afflict me.”

Why is the present tense used here?

Because hunger will manifest the moment one stops hearing about Kṛṣṇa.

āmbhoja: lotus;

This word suggests the sweetness and intoxicating effect of the topics of Hari.

For this reason, Pariksit Maharaja has forgotten his intolerable hunger and thirst.

The lotus suggests that the mouth of Sukadeva is fragrant like a lotus.

Amṛtam: nectar;

Indicates that the lotus-mouth (mukhāmbhoja) of Sukadeva Gosvami is like the moon in that it drips nectar, bestows joy, and destroys the darkness in the hearts of the listeners.

It also means that Parikṣit, being thirsty for the pastimes of Hari (harikathāmṛtam), is like a cakora bird longing for the moonlight.

All of this expresses Parikṣit Maharaja's great attachment for hearing the topics of Lord Sri Kṛṣṇa.

Section – IV

Sukadeva Gosvami glorifies

Pariksit Maharaj (14-16)

|| 10.1.14 ||

sūta uvāca

evam niśamya bhr̥gu-nandana sādhu-vādam
vaiyāsakiḥ sa bhagavān atha viṣṇu-rātam
pratyarcya kṛṣṇa-caritam kali-kalmaṣa-ghnam
vyāhartum ārabhata bhāgavata-pradhānah

Heeding the
Sūta's Questions
& thanked Pṛ
which begins speaking K.K.
of Kali, offering the remedy

Sūta Gosvāmī said: O son of Bhr̥gu [Śaunaka Ṛṣi] (bhr̥gu-nandana), after Śukadeva Gosvāmī, the most respectable devotee, the son of Vyāsadeva (vaiyāsakiḥ sa bhagavān bhāgavata-pradhānah), heard the pious questions of Mahārāja Parīkṣit (evam niśamya viṣṇu-rātam sādhu-vādam), he thanked the King with great respect (pratyarcya). Then he began to discourse (atha vyāhartum ārabhata) on topics concerning Kṛṣṇa (kṛṣṇa-caritam), which are the remedy for all sufferings in this age of Kali (kali-kalmaṣa-ghnam).

bhṛgu-nandana: Suta Gosvami speaks, “O son of Bhrgu
[Saunaka Rsi].”

kali kalmaṣa ghaṇṁ: Sukadeva began describing the
pastimes of Kṛṣṇa which dispel the sorrows of the jivas of
kali-yuga and destroy the worst of sins.

viṣṇu rātam: always protected by Visnu; Sukadeva began
describing Kṛṣṇa’s pastimes to Pariksit (visnu ratam).

bhāgavata pradhānaḥ: chief devotee;

describes Sukadeva as the chief among devotees, who shows
great regard for the book bhāgavata and the devotee
bhāgavata.

BCS you have
deep attachment for k.k.
if is (attain that k.k.
intelligence is fixed in sp. understanding)

|| 10.1.15 ||

śrī-śuka uvāca

samyag vyavasitā buddhis

tava rājarṣi-sattama

vāsudeva-kathāyām te

yaj jātā naiṣṭhikī ratiḥ

Śrīla Śukadeva Gosvāmī said: O Your Majesty, best of all saintly kings (rājarṣi-sattama), because you are greatly attracted to topics of Vāsudeva (vāsudeva-kathāyām te yaj jātā naiṣṭhikī ratiḥ) it is certain that your intelligence is firmly fixed in spiritual understanding (samyag vyavasitā buddhiḥ), which is the only true goal for humanity (implied). Because that attraction is unceasing, it is certainly sublime (implied).

samyag vyavasitā buddhis:

Sukadeva Gosvami said, “You have developed firm attachment to the Lord because (yat) your intelligence (buddhi) is fixed (samyag vyavasitā).

rājarṣi sattama: You previously addressed me as muni sattama, the best among the munis and devotees.

This is my response.

O king, you are the best among saintly kings (rajarsi sattama) and devotees because of your superior devotion to the Lord.

By Kṛṣṇa's mercy you defeated the power of brahma teja (Asvattama's astra) at the time of birth and death.

3 Categories of
people get purified
by k.k. gā
a) Vaktā
b) Pracchaka
c) Śrotī

|| 10.1.16 ||

vāsudeva-kathā-praśnah
puruṣāms trīn punāti hi
vaktāram pracchakam śrotīms
tat-pāda-salilam yathā

Just as the Ganges, emanating from the toe of Lord Viṣṇu, purifies the three worlds—the upper, middle and lower planetary systems (**tat-pāda-salilam yathā**), when one asks questions about the pastimes and characteristics of Lord Vāsudeva, Kṛṣṇa (**vāsudeva-kathā-praśnah**), three varieties of men are purified (**puruṣāms trīn punāti hi**): the speaker or preacher, he who inquires, and the people in general who listen (**vaktāram pracchakam śrotīms**).

pāda salilam yathā: Hari-katha purifies three types of persons, just like the caranamrta of salagrama or a deity, which purifies three types of persons: those who put it on their head, those who drink it and those who do both.

It also means that the topics of Hari are just like the Ganga, which purifies those in the upper, middle and lower worlds.

The topics of Hari purify the speaker, the inquirer and the listener in descending order.

Hari-katha is most purifying for the speaker, then the inquirer and then the listener.

Section – V

Demigods approach Supreme

Lord (17-20)

|| 10.1.17 ||

Bhūmī devī
Overburdened by
demons kings & their
troops → approached

bhūmir drpta-nrpa-vyāja-
daityānīka-śatāyutaiḥ
ākṛāntā bhūri-bhāreṇa
brahmāṇam śaraṇam yayau

Once when mother earth was overburdened (bhūmih bhūri-
bhāreṇa ākṛāntā) by hundreds of thousands of military
phalanxes of various conceited demons (drpta- daityānīka-
śatāyutaiḥ) dressed like kings (nrpa-vyāja), she approached
Lord Brahmā for relief (brahmāṇam śaraṇam yayau).

“Now hear the famous reason for Kṛṣṇa’s appearance.”

Sukadeva Gosvami speaks with this intention.

daityānīka: Due to being afflicted by the burden of the sins of countless soldiers of the daityās, demons, who though not born of Diti’s lineage, attained their demoniac status by their actions, the earth personified approached Brahma situated on the peak of Mount Meru.

brahmāṇaṁ śaraṇaṁ yayau: This was not the Brahma who usually stays on Satyaloka.

In the Satya-yuga before the appearance of Kṛṣṇa, King Raivata went to Brahma on Satyaloka along with his daughter Revati to ask about his daughter's marriage.

In Brahma's assembly the Gandharvas Haha and Huhu were singing.

During the length of their one song on Satyaloka(Brahmaloka),
Satya and Treta yugas on earth finished, and Dvapara-yuga
also passed.

Kṛṣṇa and Balarama were about to appear.

Brahma said, "Please give your daughter in marriage to
Balarama, who has now appeared on the earth planet. He is a
suitable groom."

Thus, situated on Satyaloka, Hiranyagarbha Brahma was listening to the song while Satya, Treta and Dvapara yugas passed by on the earth planet until Kṛṣṇa and Balarama's appearance.

bhūmiḥ: The deity of the earth could not have approached that Brahma on Satyaloka to make her request.

Bhūmi, earth personified, went instead to Vairaja Brahma living on Mount Meru.

The great sage Parasara Muni confirms this:

jagama dharini meroh samaje tridivaukasam

“The goddess of the earth went along with the demigods to
Mount Meru.”

|| 10.1.18 ||

gaur bhūtvāśru-mukhī khinnā
krandantī karuṇam vibhoḥ
upasthitāntike tasmai
vyasanam samavocata

Accepting the
form of a cow
she came before
& with tearful eyes
she spoke about her
misfortune.

Mother earth assumed the form of a cow (gaur bhūtvā). Very much distressed (khinnā), with tears in her eyes (aśru-mukhī krandantī karuṇam), she appeared before Lord Brahmā (vibhoḥ antike upasthitā) and told him about her misfortune (tasmai vyasanam samavocata).

|| 10.1.19 ||

brahmā tad-upadhāryātha
saha devais tayā saha
jagāma sa-tri-nayanas
tīraṁ kṣīra-payo-nidheh

After hearing
her (B) along with
Shukri (S) & devas went
to shore of milk ocean.

Thereafter (**atha**), having heard of the distress of mother earth
(**tad-upadhārya**), Lord Brahmā (**brahmā**), with mother earth
(**tayā saha**), Lord Śiva (**sa-tri-nayanah**) and all the other
demigods (**saha devaih**), approached the shore of the ocean of
milk (**kṣīra-payo-nidheh** **tīraṁ** **jagāma**).

tad-upadhāryā: After hearing from the earth personified and understanding everything rightly, Brahma went to the milk ocean.

atha: The word atha is excessive usage if it means “then or thereafter.”

It can be explained as follows:

Brahma thought: “My work is creation and Visnu’s work is maintenance.”

For this work of maintenance it is better that we go to Visnu, resting on the milk ocean. We should go and request His help.”

After considering in this way, Brahma left for the milk ocean.

sa-tri-nayanas: Lord Siva, who has three eyes.

There were two tasks here: protection of the earth and
destruction of the demons.

Thinking that he could engage Indra in protecting the earth
and Siva in destroying the demons, Brahma went to the milk
ocean with Siva and the demigods.

Those they
worshiped the Lord
by Puruṣa Sūkta verses.

|| 10.1.20 ||

tatra gatvā jagannātham
deva-devam vṛṣākapim
puruṣam puruṣa-sūktena
upatasthe samāhitah

After reaching the shore of the ocean of milk (tatra gatvā), the demigods worshiped (upatasthe) the Supreme Personality of Godhead, Lord Viṣṇu, the master of the whole universe (jagannātham), the supreme God of all gods (deva-devam), who provides for everyone and diminishes everyone's suffering (vṛṣākapim). With great attention, they worshiped (upatasthe samāhitah) Lord Viṣṇu, who lies on the ocean of milk (puruṣam), by reciting the Vedic mantras known as the Puruṣa-sūkta (puruṣa-sūktena).

Why should Brahma go to Visnu?

This verse answers the question.

jagannāthaṁ, deva-devaṁ, vṛṣākapim: Visnu is Jagannatha,
Lord of the universe;

Devadeva, the worshipable deity of all the demigods;

and also Vrsakapi, He who fulfills all desires and removes all suffering.

By visiting Visnu, Brahma and the demigods proclaim their subordination to Visnu's authority in protecting the earth.

Section – VI

Lord Brahma conveys the order
of the Supreme Lord to
Demigods (21-26)

|| 10.1.21 ||

giram samādhau gagane samīritām
niśamya vedhās tridaśān uvāca ha
gām pauruṣīm me śṛṇutāmarāḥ punar
vidhīyatām āśu tathaiva mā ciram

While in
Trance -
The words of
Conveys to the
He told. ↓
of Kṛṇu PLS
& execute the
affectionately.
order
of
gaurily

While in trance (samādhau), Lord Brahmā heard the words of Lord
Viṣṇu (niśamya vedhāḥ) vibrating in the sky (gagane samīritām). Thus
he told the demigods (tridaśān uvāca ha): O demigods (amarāḥ), hear
from me the order of Kṣīrodakaśāyī Viṣṇu, the Supreme Person
(pauruṣīm gām me śṛṇuta), and execute it attentively without delay
(āśu tathaiva vidhīyatām mā ciram).

gagane: sky;

Brahma did not directly see or meet Visnu.

In a trance of meditation (samādhau) Brahma heard a voice in
the sky.

From this one can understand that to see Visnu directly is
difficult even for Brahma.

Thus when Kṛṣṇa, the origin of Viṣṇu, shows Himself directly
to all men when He appears on earth, it is a display of
extraordinary mercy, not available at any other time.

gāṁ pauruṣīm: means the words of Kṣīrodakasayi Viṣṇu, the
supreme puruṣa (person)

Before even
we submitted the
petition, the Lord
knew about Bhūktī
... as long as He moves on earth
to diminish her burden
of you. Dh S should appear in
the family of
Yadus.

puraiva pūmsāvadhṛto dharā-jvaro
bhavadbhir amśair yadusūpajanyatām
sa yāvad uryā bharam īsvareśvarah
sva-kāla-śaktyā kṣapayanś cared bhuvi

Lord Brahmā informed the demigods: Lord Brahmā informed the demigods:
Before we submitted our petition to the Lord (purā eva), He was already aware of
the distress on earth (pūmsah īsvareśvarah avadhṛto dharā-jvaro).
Consequently, for as long as the Lord moves on earth (sah yāvad bhuvi cared) to
diminish its burden (uryāh bharam kṣapayan) by His own potency in the form
of time (sva-kāla-śaktyā), all of you demigods (bhavadbhir) should appear
through plenary portions (amśair upajanyatām) as sons and grandsons in the
family of the Yadus (yaduṣu).

Brahma repeats the words of Lord Visnu in four verses (22-25).

puṁsā: means Bhagavan Sri Kṛṣṇa, because Srimad Bhagavatam describes Kṛṣṇa as the person who will appear to relieve the problems of the earth:

kṛṣṇaḥ svayaṁ samabhavat paramaḥ puṁān yo

Kṛṣṇa Himself who is the supreme being, puṁān, appeared.
(Brahma samhita 5.39)

avadhṛtaḥ: known; Kṛṣṇa already knew the sufferings of the earth.

aṁśair yadu: The demigods should appear along with the Lord's associates such as Uddhava and Satyaki, who are expansions of the Lord (aṁśaih) in the family of Yadu, the Kurus or more specifically the Pandavas.

īśvareśvaraḥ: Kṛṣṇa is the Lord of all lords (īśvaras) including Visnu.

④ Will personally
appear as
son of Vasudeva
of the spiritual world
and a state of
appear to satisfy Him.

|| 10.1.23 ||

vasudeva-gr̥he sākṣād
bhagavān puruṣaḥ paraḥ
janīṣyate tat-priyārtham
sambhavantu sura-striyaḥ

The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency
(bhagavān puruṣaḥ paraḥ), will personally appear (sākṣād janīṣyate)
as the son of Vasudeva (vasudeva-gr̥he). Therefore all the wives of the
demigods should also appear (sambhavantu sura-striyaḥ) in order to
satisfy Him (tat-priyārtham).

sura-striyah: wives of the demigods; refers to expansions of Kṛṣṇa's eternal female companions, who were present in the heavenly planets.

Examples are the wives of the Manvantara Avatars and Lord Vamana.

→ Siddha Siddhi

They performed worship to attain friendship and intimacy with Kṛṣṇa's most dear lovers (Vraja gopis).

Because of this worship they took birth (sambhavantu) in the Yadu dynasty as different priya sakhis of Kṛṣṇa in Bhauma Vrndavana to enrich the Lord's transcendental pastimes.

janiṣyate tat-priyārthaṁ: Ujjvala-nilamani says,

nitya priyanam amsas tu

When Kṛṣṇa appears in the family of the demigods in partial form, His beloveds also appear in the forms of demigoddesses to please Him.

When Kṛṣṇa appeared on earth, (these devīs) (appeared as
young unmarried gopīs) (priya sakhīs) of the (nitya-priya
sakhīs.)

|| 10.1.24 ||

vāsudeva-kalānantaḥ
(sahasra-vadanah) svarāt
agrato bhavitā devo
hareḥ priya-cikīrṣayā

Balarāṅgī whose extension
is Ananta

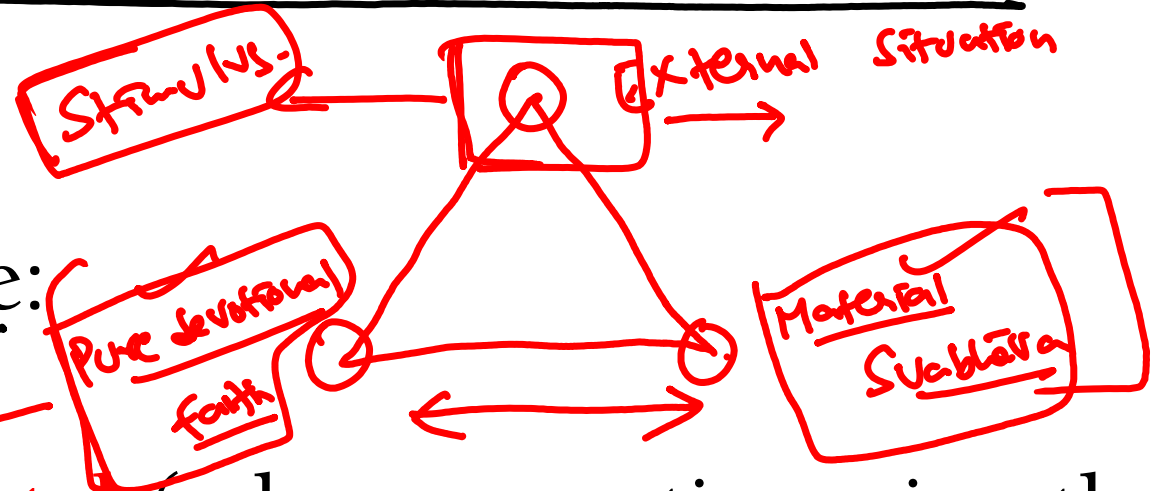
The extension
of ॐ, Balakṛpā
→ ॐ, Balakṛpā
Kṛpā appears prior to
Kṛpā appears to assist

Sahasra vadanah

The foremost manifestation of Kṛṣṇa is Saṅkarṣaṇa, who is known as Ananta (vāsudeva-kalā anantaḥ). He is the origin of all incarnations within this material world (implied). Previous to the appearance of Lord Kṛṣṇa (agrataḥ), this original Saṅkarṣaṇa (svarāt) will appear as Baladeva (bhavitā), just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes (devaḥ hareḥ priya-cikīrṣayā).

vāsudeva-kalānantaḥ: Ananta is an amsa or kala (portion) of Baladeva.

This is supported with verses like:

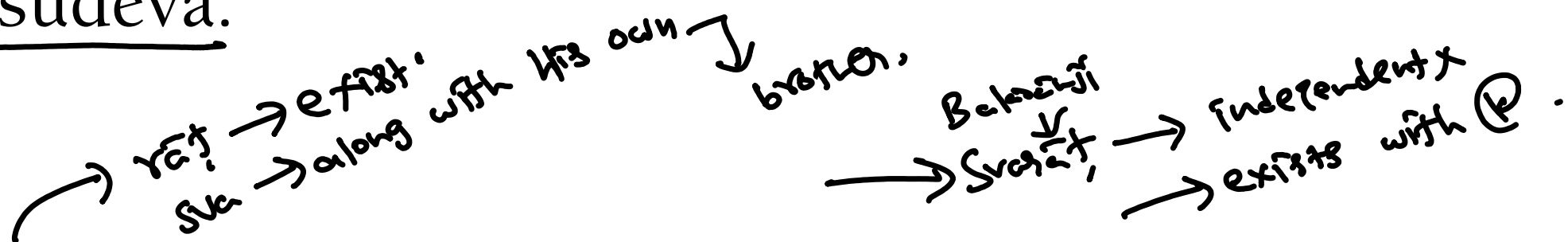


evamsena sahasra vadano'nantaḥ (whose portion is the thousand mouthed Ananta), and

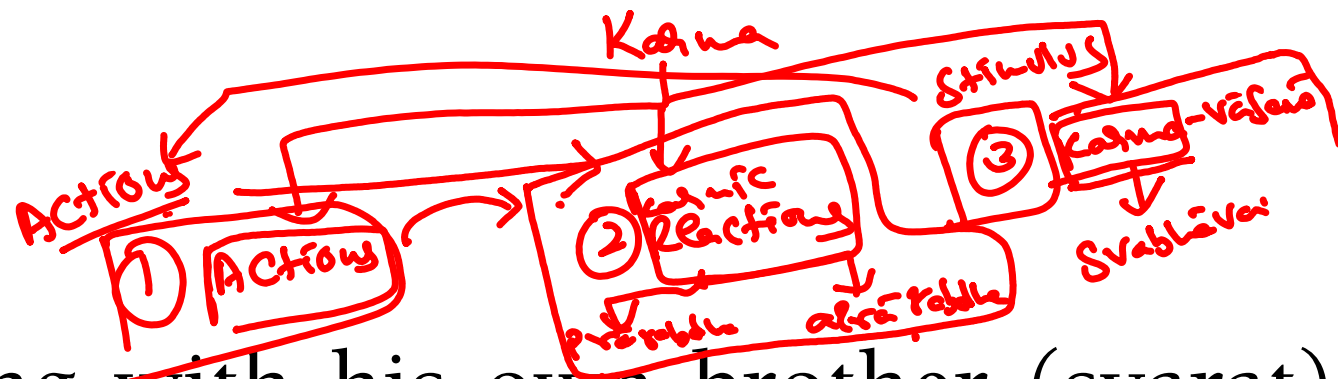
yasyaikāṁśena vidhṛtā jagatī jagataḥ pate

“O mighty-armed Balarama, with a single portion of Yourself You hold up the universe.” (Srimad Bhagavatam 10.65.28)

Here Baladeva is described as Ananta who is a portion of Vāsudeva.



svarāt: usually means independent; he who exists (rāj or rat) by himself (sva), but here it means He who exists with His own brother Kṛṣṇa (sva).



deva: Baladeva, who is existing with his own brother (svarat) will appear first (agrataḥ bhavitā)

To execute the
work of (K) → योगदात्री,
along with her → योगदात्री,
माया कर्मादि → will also
अपेक्षित.

॥ 10.1.25 ॥

viṣṇor māyā bhagavatī
yayā sammohitam jagat
ādīṣṭā prabhunā śena
kāryārthe sambhaviṣyati

The potency of the Lord, known as viṣṇu-māyā (viṣṇor māyā), who is as good as the Supreme Personality of Godhead (bhagavatī), will also appear with Lord Kṛṣṇa (sambhaviṣyati). This potency, acting in different capacities, captivates all the worlds, both material and spiritual (yayā sammohitam jagat). At the request of her master (prabhunā ādiṣṭā), she will appear with her different potencies (amśena sambhaviṣyati) in order to execute the work of the Lord (kāryārthe).

In order to (charm the eternal devotees) and (bewilder the enemies like Kamsa), Kṛṣṇa gave orders to yogamaya and mahamaya.

viṣṇor māyā: refers to both energies of the Lord, but elsewhere in Bhagavatam it is stated that Kṛṣṇa gave orders to yogamaya.

Being ordered by the Lord, yogamaya and (her expansion as the external energy mahamaya, which bewilders the world, will appear.

The Sruti Vidya of Narada Pancaratra states that mahamaya is an expansion of yogamaya:

“Yogamaya is the svarupa sakti of Lord Visnu.”

She is completely surrendered and unswerving in devotion to the Lord.

Her nature is prema and she rules over Gokula like a queen.

↑ Vrndavana

One immediately attains the Lord by her mercy.

Her āvaraṇikā-śakti is mahamaya the controller of the material realm.

By her influence all jivas identify with their bodies and become bewildered.

Mahamaya is also called Durga, Eka or Ekanamsa.”

kāryārthe: executing activities;

There are two types of activities: those of yogamaya and those of maya.^②

Yogamaya came to the prison when Kṛṣṇa was born,
transferred the (seventh child from Devaki's womb), and (put
Yasoda into deep sleep to exchange the two children).

These are activities of yogamaya, not Mahamaya.

Mahamaya does not have the power to transfer her master Balarama to another womb.

Yasoda's sleep is not the work of Mahamaya because the scriptures say that beyond the fourth state of consciousness is the fifth state of prema.

The dreaming of Krsna's eternal associates occurs in the state of prema. Their sleep and dreaming are not caused by the modes of nature.

Mahamaya cannot exert any influence over the eternal associates of the Lord.

The form of Devaki's daughter that Kamsa tried to kill was Mahamaya not Yogamaya.

Yogamaya does not involve herself with such sinful people.

Mahamaya slipped from Kamsa's hands, rose up in the sky,
and then settled in many places with different names after
saying,

"I will be born from the womb of Yasoda in Nanda's house in
the twenty eighth yuga cycle at the end of Vaivasvata
Manvantara.

As a resident of Vindhya Mountain, I will kill your evil
companions."

The bewilderment of the husbands and mothers-in-law of the married gopis joining the rasa-lila was an action of Yogamaya not Mahamaya because the husbands were not atheistic or unfavorable towards the Lord.

If they were under the influence of Mahamaya, then one would certainly observe in them hostility towards the Lord.

The Bhagavatam's first verse describing Kṛṣṇa's rasa-lila says yogamāyām upāśritah: "taking shelter of the internal spiritual energy."

On the other hand, (demons) like Duryodhana and Salva never gave respect to the Lord, even though they saw Kṛṣṇa's Visvarupa and Garuda carrier.

They thought Kṛṣṇa was one of the wicked Yadavas.

This is the action of Mahamaya not Yogamaya, because their actions
show hostility toward the Lord.



The bewilderment of the demons is the action of Mahamaya, and the
bewilderment of the (devotees) is the action of Yogamaya.

↓
perfect devotees
perfect devotees

When Yasoda saw the universal form (visvarupa) in Kṛṣṇa's mouth,
and when Nanda Maharaja saw Kṛṣṇa in Varunaloka, they were
completely unaffected by it because of their intense vatsalya-bhava
(parental affection), even though they saw such majestic aspects of the
Lord.

This is neither the action of Yogamaya nor Mahamaya.

↘ + +

It is the nature of prema itself.

Prema covers one's knowledge of the Lord's power and majesty (aisvarya maya-jnana), and binds up Kṛṣṇa in the hearts of His premi bhaktas more and more with the ropes of spiritual possessiveness.

As affection for Kṛṣṇa increases, prema completely submerges the devotees in the great ocean of relishing Kṛṣṇa's sweetness.

To convey this unique quality of prema, the Tantra says:

“Kṛṣṇa spread his vaiṣṇavi-maya in the form of parental affection.”

Extreme affection for a son is the unique quality of vatsalya-prema.

In this verse Yogamaya is referred to as “maya” since it shares the quality of spreading illusion with Mahamaya.

After thus
advising the demigods
& after pacifying earth
& returned to his abode

|| 10.1.26 ||

śrī-śuka uvāca
ity ādiśyāmara-gaṇān
prajāpati-patir vibhuḥ
āśvāsya ca mahīm gīrbhiḥ
sva-dhāma paramam yayau

Śukadeva Gosvāmī continued: After ~~thus advising the demigods~~ (ity ādiśyāmara-gaṇān) and pacifying mother earth (mahīm ca. gīrbhiḥ āśvāsya), the very powerful Lord Brahmā, who is the master of all other Prajāpatis and is therefore known as Prajāpati-pati (prajāpati-patir vibhuḥ), returned to his own abode, Brahmaloaka (sva-dhāma paramam yayau).

Iti: thus; indicates that here the message of Visnu as related by
Brahma to the demigods ends.

Section – VII

Marriage of Devaki and

Vasudeva (27-33)

|| 10.1.27 ||

śūraseno yadupatir
mathurām āvasan purīm
māthurāñ chūrasenāmś ca
viṣayān bubhuje purā

Formerly (purā), Śūrasena, the chief of the Yadu dynasty (yadupatih śūrasenah), had gone to live in the city of Mathurā (mathurām purīm āvasan). There he enjoyed the places known as Māthura and Śūrasena (māthurāñ śūrasenāmś ca viṣayān bubhuje).

Formerly, Śūrasena
had gone to live in
Mathurā
There he enjoyed places known
as Māthura & Śūrasena

mathurām: Now begins the description of Kṛṣṇa's appearance in Vasudeva's house in Mathura.

First the suitable place of His birth is described.

|| 10.1.28 ||

Since that
time, Mathurā has
been the capital of the
Yadus
ever though eternally residing
there.

rājadhānī tataḥ sābhūt
sarva-yādava-bhūbhujām
mathurā bhagavān yatra
nityam sannihito hariḥ

Since that time (tataḥ), the city of Mathurā (sā mathurā) had been the capital of all the kings of the Yadu dynasty (sarva-yādava-bhūbhujām rājadhānī abhūt). The city and district of Mathurā are very intimately connected with Kṛṣṇa (implied), for Lord Kṛṣṇa lives there eternally (yatra bhagavān hariḥ nityam sannihitaḥ).

nityaṁ sannihito: All-perfect Kṛṣṇa is eternally present in His
spiritual form in Mathura in the material world.

It is there that Kṛṣṇa appears and becomes visible to the
people of the world.

Kṛṣṇa does not descend from Vaikuntha.

But when Kṛṣṇa appears, His expansions from Vaikuntha and Svetadvīpa unite with Him.

After the pastimes are over, they return to their respective abodes.

That they descend from Vaikuntha and later return there is mentioned in the Srimad Bhagavatam (3.2.15):

parāvareṣo mahad-aṁśa-yukto

① Some time ago
Vasudeva married
& mounted the
chariot to return home with
his.

|| 10.1.29 ||

tasyām tu karhicic chaurir
vasudevaḥ kṛtodvahaḥ
devakyā sūryayā sārdham
prayāṇe ratham āruhat

Some time ago (**karhicit**), Vasudeva, who belonged to the demigod family [or to the Śūra dynasty] (**śaurih vasudevaḥ**), married Devakī (**vasudevaḥ kṛtodvahaḥ**). After the marriage, he mounted his chariot (**ratham āruhat**) to return home (**prayāṇe**) with his newly married wife (**devakyā sūryayā sārdham**).

Vasudeva mounted the chariot with his newly married wife (sūryayā) Devaki to go to his house (prayāṇe) the day after the marriage.

Kaṁsa, to please
his sister became
the chariot driver

|| 10.1.30 ||

ugrasena-sutaḥ kaṁsaḥ
svasuḥ priya-cikīrṣayā
raśmīn hayānām jagrāha
raukmai ratha-śatair vṛtaḥ

Kaṁsa, the son of King Ugrasena (**ugrasena-sutaḥ kaṁsaḥ**), in order to please his sister Devakī on the occasion of her marriage (**svasuḥ priya-cikīrṣayā**), took charge of the reins of the horses and became the chariot driver (**raśmīn hayānām jagrāha**). He was surrounded by hundreds of golden chariots (**raukmai ratha-śatair vṛtaḥ**).

svasuḥ: In some editions, the word svasuḥ is replaced by bhagnya.

Kamsa took the reins (raśmīn) of the horses in order to please his sister (svasu or bhagnya)

King Devaka,
out of affection,
for his daughter, gave
her lot of dowry

|| 10.1.31-32||

catuḥ-śataṃ pāribarhaṃ
gajānāṃ hema-mālināṃ
aśvānāṃ ayutaṃ sārdhaṃ
rathānāṃ ca tri-ṣaṭ-śatam

dāsīnāṃ sukumārīṇāṃ
dve śate samalaṅkṛte
duhitre devakaḥ prādād
yāne duhitṛ-vatsalaḥ

Devakī's father, King Devaka, was very much affectionate to his daughter (**devakaḥ duhitṛ-vatsalaḥ**). Therefore, while she and her husband were leaving home (**yāne**), he gave her (**duhitre prādād**) a dowry (**pāribarhaṃ**) of four hundred elephants (**catuḥ-śataṃ gajānāṃ**) nicely decorated with golden garlands (**hema-mālināṃ**). He also gave ten thousand horses (**aśvānāṃ ayutaṃ sārdhaṃ**), eighteen hundred chariots (**rathānāṃ ca tri-ṣaṭ-śatam**), and two hundred very beautiful young maidservants (**dve śate sukumārīṇāṃ dāsīnāṃ**), fully decorated with ornaments (**samalaṅkṛte**).

Pāriverham̐: dowry

Yāne: at the time of the journey

All the
auspicious instruments
sounded during their
departure

|| 10.1.33||

śaṅkha-tūrya-mṛdaṅgāś ca
nedur dundubhayaḥ samam
prayāṇa-prakrame tāta
vara-vadhvoḥ sumāṅgalam

O beloved son, Mahārāja Parīkṣit (**tāta**), when the bride and bridegroom were ready to start (**vara-vadhvoḥ prayāṇa-prakrame**), conchshells, bugles, drums and kettledrums (**śaṅkha-tūrya-mṛdaṅgāś ca dundubhayaḥ**) all vibrated in concert (**samam neduh**) for their auspicious departure (**sumāṅgalam**).

Section – VIII

Unembodied voice speaks and
Kamsa's response (34-35)

Just @ that
true, in aśarīrī
addressed leśa →
"oh fool! the 8th child
of Devakī will kill you!"

|| 10.1.34 ||

pathi pragrahiṇam kaṁsam
ābhāṣyāhāśarīra-vāk
asyās tvām aṣṭamo garbho
hantā yām vahase 'budha

While Kāmsa, controlling the reins of the horses, was driving the chariot along the way (**pathi pragrahiṇam kaṁsam**), an unembodied voice addressed him (**ābhāṣya āha aśarīra-vāk**), "You foolish rascal (**abudha**), the eighth child of the woman (**asyāh aṣṭamo garbhah**) you are carrying (**yām tvām vahase**) will kill you (**tvām vahase**)!"

āśarīra-vāk: While Kamsa held the reins of the horses in his hand, an unseen voice announced, “The eighth offspring of the woman you are carrying will kill you.”

Out of fear that Kṛṣṇa might not kill Kamsa because of his extreme affection for Devaki, the demigods delivered this message from the sky in order to arouse Kamsa’s anger toward Devaki.

Vasudeva had heard from his mother that when he was born, there were sounds of drums announcing the future birth of an incarnation of the Lord.

Vasudeva told this to Devaki.

Thus hearing the voice from the sky, Devaki became blissful, for she understood that the Lord would appear in her womb.

Also through the message it was understood that the six sons of Marici would be delivered from their curse after being killed by Kamsa.

garbho: pregnancy; is used instead of putra (son), so that when Kamsa saw the eighth child to be a daughter he would not be suspicious.

इन्द्रियस्थ
रिक्त कंसे
सुख व 1hp
to kill ①, 50+ ४६५

|| 10.1.35 ||

ity uktaḥ sa khalah pāpo
bhojānām kula-pāmsanaḥ
bhaginīm hantum ārabdham
khaḍga-pāṇiḥ kace 'grahīt

Kaṁsa was a condemned personality in the Bhoja dynasty (**sah bhojānām kula-pāmsanaḥ**) because he was envious and sinful (**khalah pāpah**). Therefore, upon hearing this omen from the sky (**ity uktaḥ**), he caught hold of his sister's hair with his left hand (**bhaginīm kace agrahīt**) and took up his sword with his right hand (**khaḍga-pāṇiḥ**) to sever her head from her body (**hantum ārabdham**).

kula-pāṁsanaḥ: Kamsa, who contaminated his family with sin, prepared to kill Devaki.

Out of affection for his sister, Kamsa held the reins of the horse with his left hand.

Suddenly he grabbed Devaki's hair in order to kill her.

Throwing away the whip from his right hand, he took up his sword.

The affection of materialistic people is flickering and easily transforms into hate.

They have no regard for religious principles.

They are so shameless that even in the eyes of the common man they can commit murder.

Section – IX

Vasudeva tries to pacify King

Kamsa (36-46)

⑦ Entowed, who way
Jogor Qualities
Spoke to Kamsa + Kṛṣṇa
to Pacify him.

|| 10.1.36 ||

**taṁ jugupsita-karmāṇaṁ
nṛśaṁsaṁ nirapatrapam
vasudevo mahā-bhāga
uvāca parisāntvayan**

Wanting to pacify Kamsa (**taṁ parisāntvayan**), who was so cruel and envious (**nṛśaṁsaṁ**) that he was shamelessly ready to kill his sister (**nirapatrapam jugupsita-karmāṇaṁ**), the great soul Vasudeva, who was to be the father of Kṛṣṇa (**vasudevo mahā-bhāga**), spoke to him in the following words (**uvāca**).

mahābhāga: greatly fortunate;

Upon seeing that Kamsa was ready to kill his wife, Vasudeva did not show anger because he was an ocean of good qualities such as patience, gravity, forgiveness and cleverness.

The question may arise, “How could a cruel person such as Kamsa listen to Vasudeva’s advice?”

Therefore he is described as mahābhāga.

Even tigers and snakes do not create obstacles when they encounter those possessed of good qualities.

|| 10.1.37 ||

śrī-vasudeva uvāca
ślāghaniya-guṇaḥ śūrain
bhavān bhoja-yaśaskaraḥ
sa katham bhaginīm hanyāt
striyam udvāha-parvaṇi

→ sama
dāna
bheda.

Vasudeva said: My dear brother-in-law Kāmsa, you are the pride of your family, the Bhoja dynasty (**bhavān bhoja-yaśaskaraḥ**), and great heroes praise your qualities (**ślāghaniya-guṇaḥ śūrain**). How could such a qualified person as you kill a woman, your own sister (**sah katham striyam bhaginīm hanyāt**), especially on the occasion of her marriage (**udvāha-parvaṇi**)?

Oh Kamsa!
You are the
pride of the
dynasty of the Bhoja
many good qualities.
How could you
kill a woman
your sister
on the occasion of her marriage

Vasudeva used the diplomatic principles of

sāma, pacification with kind words invoking relationship and glorification of qualities;

dāna, personal gain and helping others;

and bheda, creating dissension.

ślāghaniya guṇaḥ: one with praiseworthy qualities; glorifies
Kamsa's qualities (sāma)

bhoja yaśaḥ-karaḥ: a brilliant star in the Bhoja dynasty;
invokes family relationship (sāma).

bhaginīm: sister; by mentioning this word to invoke fear and
doubt, Vasudeva employs dissension or (bheda)

hanyāt striyam: “How can you kill?” indicates gain and helping others (dāna).

“Though Devaki bears your killer, you will gain fame by not killing her since she is a woman.

Sparing her life, therefore, is helping others.”

udvāha-parvaṇi: “After all, Devaki is a defenseless woman, your sister, and it will happen during her wedding.

Presently you are a famous person, but killing her now will bring infamy in this life and hell in the next life.”

Thus Vasudeva indicates two types of bheda, problems in this life and next.

The real intent of Vasudeva's words can be understood by taking opposite meanings.



Saying Kamsa has praiseworthy qualities, actually indicates that Kamsa does not have those qualities.

In the Bhoja dynasty Kamsa is famous for causing problems.

By killing his sister Kamsa will destroy his dynasty.

जे.ताड्या ह्य
ध्रुवो मृत्युः

॥ 10.1.38॥

mṛtyur janmavatām vīra
dehena saha jāyate
adya vābda-śatānte vā
mṛtyur vai prāṇinām dhruvaḥ

O great hero (**vīra**), one who takes birth is sure to die (**mṛtyur janmavatām dhruvaḥ**), for death is born with the body (**dehena saha jāyate**). One may die today or after hundreds of years (**adya vā abda-śatānte vā**), but death is sure for every living entity (**mṛtyur vai prāṇinām dhruvaḥ**).

Seeing no change in Kamsa's heart, Vasudeva tries logic to advise Kamsa.

“O king! Out of fear of death, you are about to commit murder. Now listen to me. Death is unavoidable.”

With this intention, Vasudeva speaks this verse.

janmavatām: one who has taken birth;

Factually there is no birth or death for the soul.

Only those who take birth by accepting a material body have death.

saha: “Sa” means it is well known.

“Ha” indicates that the fact is definite. When will death take place?

vā: either, or; Two “vas’ are used to indicate the inability to predict the time of death.

Death could come anytime between now and a hundred years.

mṛtyur vai prāṇinām dhruvaḥ: death is certain for all;

Vasudeva presents proof by saying this, which resembles a verse in Gita 2.27:

**jātasya hi dhruvo mṛtyur
dhruvaṁ janma mṛtasya ca**

“For one who has taken his birth, death is certain; and for one who is dead, birth is certain.”

“Therefore, O brave one, a courageous warrior like you should not be afraid of death.”

When this body
of dust is destroyed, the
soul automatically
receives the next body
according to his karma.

|| 10.1.39 ||

dehe pañcatvam āpanne
dehī karmānugo 'vaśaḥ
dehāntaram anuprāpya
prāktanam tyajate vapuḥ

When the present body turns to dust and is again reduced to five elements—earth, water, fire, air and ether (**dehe pañcatvam āpanne**)—the proprietor of the body, the living being (**dehī**), automatically receives (**avaśaḥ anuprāpya**) another body of material elements according to his fruitive activities (**karmānugo dehāntaram**). When the next body is obtained, he gives up the present body (**prāktanam vapuḥ tyajate**).

Birth means accepting a body and death means giving up a body.

Both are inevitable.

With that intention Vasudeva speaks this verse.

When the body is about to die, one receives another body, and then gives up the old body.

But one should not lament for the loss of enjoyment along with loss of the body.

Therefore Vasudeva says karmanugaḥ... avaśaḥ, the new body is decided by one's actions in this life.

“If you have karma to enjoy in the future, then certainly you will get that enjoyment.

Therefore you should give up killing a woman, which will produce suffering in the next body.”

2 Examples are given
to explain this śloka

- a) A person walking
b) A caterpillar moving from
one leaf to another.
The jīva attains the
next body in a subtle
form before he leaves
the previous body

|| 10.1.40 ||

vrajams tiṣṭhan padaikena
yathaiivaikena gacchati
yathā trṇa-jalaukaivam
dehī karma-gatiṃ gataḥ

Just as a person traveling on the road (**yathaiva vrajan**) rests one foot on the ground (**tiṣṭhan pada ekena**) and then lifts the other (**ekena gacchati**), or as a worm on a vegetable transfers itself to one leaf and then gives up the previous one (**yathā trṇa-jalauka**), the conditioned soul takes shelter of another body and then gives up the one he had before (**evam dehī karma-gatiṃ gataḥ**).

In this verse, Vasudeva gives examples to show how one gives up the present body after attaining the new body (in a subtle form via karma).

A man puts his foot forward on the ground firmly and then withdraws his back leg from the ground and puts it forward.

He does not put both feet forward at the same time.

However, in this example the feet are fixing themselves and withdrawing themselves from the same ground.

As this may be unsatisfying to the mind, Vasudeva cites the example of the caterpillar, who after taking support of one blade of grass in front of him, gives up the previous blade of grass.

Once you
forget your
body you will
forget your
old body → just
forget
you are a
different body.

|| 10.1.41 ||

svapne yathā paśyati deham īdrśam
manorathenābhiniṣṭa-cetanaḥ
drṣṭa-śrutābhyām manasānucintayan
prapadyate tat kim api hy apasmṛtiḥ

Having experienced a situation by seeing or hearing about it (**drṣṭa-śrutābhyām**), one contemplates and speculates about that situation (**manasā anucintayan**), and thus one surrenders to it (**tat prapadyate**), not considering his present body (**kim api hy apasmṛtiḥ**). Similarly, by mental adjustments one dreams at night of living under different circumstances (**yathā svapne paśyati manorathena abhiniviṣṭa-cetanaḥ**), in different bodies, and forgets his actual position (**deham īdrśam**). Under this same process, one gives up his present body and accepts another (**implied**) [**tathā dehāntara-prāptiḥ** [Bg. 2.13]].

Vasudeva now shows an example from everyday life.

In a dream one sees a body similar to the one seen in the waking state (īdrśam).

Similarly, a person, whose consciousness is deeply absorbed in someone through seeing a king for example, or through hearing about Lord Indra for example, will see oneself as the king or Indra in his dream, and attempt to enjoy like the king or Indra as he forgets his original body.

Whatever objects
the mind is attracted to
if the mind is attached to
flows. ↓
if the mind is attached to
flows. ↓
if the mind is attached to
flows. ↓
if the mind is attached to
flows. ↓

|| 10.1.42 ||

yato yato dhāvati daiva-coditam
mano vikārātmakam āpa pañcasu
guṇeṣu māyā-raciteṣu dehy asau
prapadyamānaḥ saha tena jāyate

Whatever objects among the five elements (earth, water, etc) (**yato yato pañcasu guṇeṣu māyā-raciteṣu**) the mind (**manah**), always subject to so many impressions (**vikārātmakam**), becomes attracted to (**dhāvati daiva-coditam**), those objects it attains (**āpah**). Because of its close association with the mind, the soul (**asau dehi**) also enjoys those objects (**prapadyamana jāyate**) along with the absorbed mind (**saha tena**).

A question now arises.

The mind can only enjoy because of the influence of the demigods over the mind.

The demigods enable one to become absorbed in the image of a king or Indra.

How is it possible for the mind to get enjoyment meant for someone else?

This verse answers the question.

vikārātmakam: changing mentality;

Whatever objects produced from the five elements (earth, water, air etc.) that the impressionable mind becomes attracted to, those objects it attains.

dehy asau: Because of its close association with the mind, the soul also enjoys those objects (prapadyamānaḥ jāyate) along with the absorbed mind.

|| 10.1.43 ||

jyotir yathavodaka-pārthivesv adah
samīra-vegānugataṁ vibhāvyate
evam sva-māyā-raciteṣv asau pumān
guṇeṣu rāgānugato vimuhyati

→ But if you kill Devaki → the future enjoyment of your soul will be compromised.

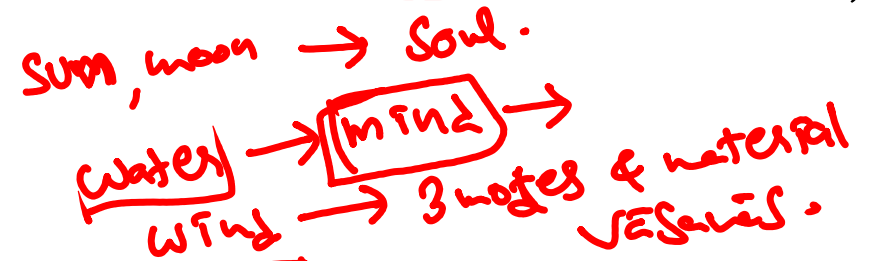
Example to explain how the soul, bas of its close association with the wind, attains the same destination.

When the luminaries in the sky, such as the moon, the sun and the stars (yathā jyotih), are reflected (adah vibhāvyate) in liquids like oil or water (udaka-pārthivesv), they appear to be of different shapes—sometimes round, sometimes long, and so on—because of the movements of the wind (samīra-vegānugataṁ). Similarly, when the living entity, the soul (evam asau pumān), is absorbed in materialistic thoughts (sva-māyā-raciteṣv guṇeṣu rāgānugato), he accepts various manifestations as his own identity because of ignorance (vimuhyati). In other words, one is bewildered by mental concoctions because of agitation from the material modes of nature.

~~It is only the~~
wind which experiences
because of its close association
with wind, the soul also experiences
such emotions - the soul also wants to
enjoy material facilities.

Now Vasudeva gives an example to show how the soul, due to association with the mind, attains the same destination.

jyotir: sunlight or moonlight; vodaka: (udaka) refers to water, oil or ghee.



The image of the sun is reflected on the surface of water, but it changes shape as the wind blows the surface and produces ripples.

Identifying with the mind

“In the bodies (guṇeṣu) created by the Lord’s maya (svamāyā raciteṣu), or by one’s own ignorance, the living entity (pumān), following the mind which is filled with desires for enjoyment (rāgānugata), becomes bewildered and takes up the same desire for enjoyment.

Vasudeva said, “By killing Devaki you will obstruct the soul’s desire to enjoy.

Even if you die, you will enjoy in the next body because you will attain an auspicious body since your good deeds must bear result.

But killing Devaki will bring you suffering in the future.

Your death by the future son of Devaki, which was announced in the sky, is unavoidable as it is under the laws of karma.

Therefore Kamsa, you should accept that death.

All you can do is have Markandeya Rsi perform some ceremonies as preventative measures.”

|| 10.1.44 ||

bheda

tasmān na kasyacid droham
ācāret sa tathā-vidhāḥ
ātmanāḥ kṣemam anvicchan
drogdhur vai parato bhayam

Therefore, since envious, impious activities cause a body in which one suffers in the next life (tasmād tathā-vidhāḥ), why should one act impiously (kasyacid droham na ācāret)? Considering one's welfare (ātmanāḥ kṣemam anvicchan), one should not envy anyone (kasyacid droham na ācāret), for an envious person must always fear harm from his enemies, either in this life or in the next (drogdhur vai parato bhayam).

∴ One who understands this principle will never cause harm to others. Such an act will lead to fear of kṣemāḥ kṣemāḥ.

→ one who understands this principle

sa tathā-vidhaḥ: A person covered by ignorance should not
commit violence.

drogdhur: envious;

For one who commits violence to others, there is fear of harm
from Yamaraja and others (parataḥ).

In this verse Vasudeva uses the diplomatic principle of bheda
to instill fear in Kamsa.

This too young
Sister of your is like
your daughter.
↓
She deserves your affection.
↓
Oh dīna-vatsala!

|| 10.1.45 ||

eṣā tavānujā bālā
kr̥paṇā putrikopamā
hantum nārhasi kalyāṇīm
imām tvam dīna-vatsalah

By praising, the feeling
gets toned.

Sēma

As your younger sister (eṣā tavānujā), this poor girl Devakī (kr̥paṇā bālā) is like your own daughter (putrikopamā) and deserves to be affectionately maintained (kalyāṇīm). You are merciful (tvam dīna-vatsalah), and therefore you should not kill her (hantum na arhasi). Indeed, she deserves your affection.

Following the saying, “By praise the ferocious becomes tamed”, Vasudeva again began praising Kamsa.

putrikā upamā: daughter;

“Devaki deserves your mercy because she is just like your daughter.”

The sentence can also mean “Devaki is petrified like a doll out of fear.”

dīna vatsalah: “You should not kill her because you are
compassionate to the suffering.”

→ extreme case.

The real meaning of dīna vatsalah however is “one who
accepts even a calf from a most poor person as a tax.”

Reaction of Kamsa to Vasudeva's plea (46)

|| 10.1.46 ||

śrī-śuka uvāca

evam sa sāmabhir bhedair

bodhyamāno 'pi dāruṇaḥ

na nyavartata kauravya

puruṣādān anuvrataḥ

Even though
I tried to verify
the text
→ I was not
satisfied,
I was not
pacified,

Śukadeva Gosvāmī continued: O best of the Kuru dynasty (kauravya), Kaṁsa was fiercely cruel (dāruṇaḥ) and was actually a follower of the Rākṣasas (puruṣādān anuvrataḥ). Therefore he could be neither pacified nor terrified (na nyavartata) by the good instructions given by Vasudeva (evam sāmabhir bhedair bodhyamānaḥ api). He did not care about the results of sinful activities, either in this life or in the next (implied).

bodhyamāno api: pacified;

Though Kamsa was instructed by Vasudeva with pacifying
and fear- instilling words, because he kept company with
rākṣasas (puruṣa-adān, man-eaters) he did not give up his
intent to kill her.

Section – X

Thoughts of Vasudeva to save

Devaki (47-52)

|| 10.1.47 ||

nirbandham tasya tam jñātvā
vicintyānakadundubhiḥ
prāptam kālam prativyodhum
idam tatrānvapadyata

That @ Vasudeva was
of course thought
of another plan.

When Vasudeva (ānakadundubhiḥ) saw that Kamsa was determined to kill his sister Devakī (tasya tam nirbandham jñātvā), he thought to himself very deeply (vicintya). Considering the imminent danger of death (prāptam prativyodhum kālam), he thought of another plan to stop Kamsa (idam tatra anvapadyata).

dundubhih: “At my birth the demigods sounded drums
(dundubhi).

Therefore nothing unfortunate can happen to me.”

With this certainty Vasudeva, whose second name is
Anakadundubhi, thought of a way to avoid the imminent
danger to Devaki.

|| 10.1.48 ||

mṛtyur buddhimatāpohyo
yāvad buddhi-balodayam
yady asau na nivarteta
nāparādho 'sti dehinaḥ

As long as he has intelligence and bodily strength (yāvad buddhi-balodayam), an intelligent person (buddhimataḥ) must try to avoid death (mṛtyuḥ apohyaḥ). This is the duty of every embodied person (implied). But if death cannot be avoided in spite of one's endeavors (yady asau na nivarteta), a person facing death commits no offense (dehinaḥ nā aparādho asti).

As long as one has intelligence & body one should try to avoid death.
But if death cannot be avoided the person commits no offense.

yāvad buddhi: “As long as a person has power and intelligence
he will try to avoid death.”

I cannot use strength to avoid Devaki’s death at Kamsa’s hands
but I can use my intelligence.”

asau: death

|| 10.1.49-50 ||

pradāya mṛtyave putrān mocaye kṛpanām imām
sutā me yadi jāyeran mṛtyur vā na mriyeta cet

viparyayo vā kim na syād gatih dhātur duratyayā
upasthito nivarteta nivṛttaḥ punar āpatet

→ let me take care of the immediate threat → mṛtyave →

Vasudeva considered: By delivering all my sons to Kāmsa, who is death personified (pradāya mṛtyave putrān), I shall save the life of Devakī (mocaye kṛpanām imām). Perhaps Kāmsa will die before my sons take birth, or, since he is already destined to die at the hands of my son, one of my sons may kill him (sutā me yadi jāyeran mṛtyur vā na mriyeta cet). For the time being, let me promise to hand over my sons so that Kāmsa will give up this immediate threat, and if in due course of time Kāmsa dies, I shall have nothing to fear.

Vasudeva thought:
By delivering my sons
to Kāmsa, I can abort the
immediate threat of Devakī's life.
I'll know if Kāmsa will live
& who knows if Kāmsa
will my child birth.
I may be a danger
one of my sons
may kill Kāmsa

Vasudeva silently speaks this verse: “This is what I will do.

I will give my sons to this personification of death (pradāya
mṛtyave), Kamsa.”

But then Vasudeva thinks, “That is not proper.”

With this anxiety he continues to think. “If I don’t have any
sons there is no need to worry.

If I have sons and Kamsa has not died by then, it is certainly
improper.

But I must save Devaki now.

If Kamsa dies before that time, then there is no need to worry.

Or the opposite may happen.

If I give my sons to Kamsa, they may become strong and kill Kamsa. But how can infant sons kill strong Kamsa?

“The ways of the Lord are hard to understand but Providence (dhātuḥ) has proclaimed, ‘The eighth child will kill Kamsa.’”

Therefore it is better to save Devaki from Kamsa’s hands by promising to give the children to him, for Kamsa will also die.”

|| 10.1.51 ||

agner yathā dāru-viyoga-yogayor

adr̥ṣtato 'nyan na nimittam asti

evam hi jantor api durvibhāvyaḥ

śarīra-samyoga-viyoga-hetuḥ

my children (or) is killed by them → then I can't do anything.

Let me at least
try to protect
Devaki.

Just as in a
forest fire some trees
may get burnt & some trees
may get saved, → & the reason
is destiny.
∴ It is destined
that either
Kause kills

When a fire (yathā agner), for some unseen reason (adr̥ṣtato), leaps over one piece of wood and sets fire to the next (dāru-viyoga-yogayor), the reason is destiny (implied). Similarly, when a living being (evam hi jantor) accepts one kind of body and leaves aside another (śarīra-samyoga-viyoga-hetuḥ), there is no other reason than unseen destiny (anyan na nimittam asti).

Vasudeva deliberates further: “What I have decided to do is not improbable, for no living entity can escape its fate (even Kamsa).”

To illustrate this Vasudeva gives an example: “When there is a forest fire what causes the fire to burn one tree and not another?”

There is no other cause than fate.

Just as the cause of the trees' suffering is fate, so the cause of a person accepting and losing his body is fate alone.

We cannot determine it with our intelligence.”

After considering
in this way, Vasudeva
presented the proposal
to Kamsa.

|| 10.1.52 ||

evam vimrśya tam pāpam
yāvad-ātmani-darśanam
pūjayām āsa vai śaurir
bahu-māna-puraḥsaram

After thus considering the matter (evam vimrśya) as far as his knowledge would allow (yāvad-ātmani-darśanam), Vasudeva (śaurih) submitted his proposal to the sinful Kamsa (pūjayām āsa tam pāpam) with great respect (bahu-māna-puraḥsaram).

vimṛśya: contemplating;

After carefully considering the options by using his intelligence to its full capacity to determine the correct path, Vasudeva began to praise the most sinful (pāpaṁ) Kamsa.

Section – XI

Vasudeva's proposal to Kamsa
and Kamsa's response (53-55)

|| 10.1.53 ||

Eye n thought
anxious for his
wife's life, Ⓣ to
please Kamsa, spoke to
Sudhama

prasanna-vadanāmbhojo
nṛśaṁsam nirapatrapam
manasā dūyamānena
vihasann idam abravīt

Vasudeva's mind was full of anxiety because his wife was facing danger (dūyamānena manasā), but in order to please the cruel, shameless and sinful Kamsa (nṛśaṁsam nirapatrapam), he externally smiled and spoke to him as follows (prasanna-vadanāmbhojo vihasann idam abravīt).

vihasann: smiling externally;

Vasudeva smiled externally to show Kamsa that he was internally satisfied, but factually he was suffering internally.

|| 10.1.54||

śrī-vasudeva uvāca

na hy asyās te bhayaṁ saumya

yad vai sāhāśarīra-vāk

putrān samarpayisyē^ṅsyā

yātas te bhayaṁ utthitam

Do not fear
Kṛṣṇa for I shall
present to you all
her sons.

Vasudeva said: O best of the sober (saumya), you have nothing to fear from your sister Devakī (na hy asyās te bhayaṁ) because of what you have heard from the unseen omen (yad vai sā āha aśarīra-vāk). The cause of death will be her sons. Therefore I promise that when she gives birth to the sons from whom your fear has arisen (yātas te bhayaṁ utthitam), I shall deliver them all unto your hands (samarpayisyē asyā putrān).

āśarīra-vāk: unembodied voice;

“According to the message heard in the sky, you need not fear
Devaki, but her eighth child.”

Don't worry; I will give you all eight children.

Then you can kill the eighth child, whom you fear, or if you
wish you can kill all eight.”

|| 10.1.55 ||

śrī-śuka uvāca

svasur vadhān nivavrte

kāmsas tad-vākya-sāra-vit

vasudevo 'pi tam prītaḥ

praśasya prāviśad gr̥ham

to Kamsa agreed
& the words of
& refrained from killing
father
entered his own house.

Śrīla Śukadeva Gosvāmī continued: Kāmsa agreed to the logical arguments of Vasudeva, and, having full faith in Vasudeva's words (kāmsaḥ tad-vākya-sāra-vit), he refrained from killing his sister (svasur vadhān nivavrte). Vasudeva, being pleased with Kāmsa (vasudevah api tam prītaḥ), pacified him further and entered his own house (praśasya prāviśad gr̥ham).

sāra-vit: essence of truth;

Kamsa understood that Vasudeva was not lying.

praśasya: pacify;

Vasudeva praised Kamsa by saying that his good character would spread throughout the universe.

|| 10.1.56 ||

atha kāla upāvṛtte
devakī sarva-devatā

putrān prasusuve cāṣṭau
kanyām caivānuvatsaram

Each year
Devaki bore a child.
↓
This she bore 8 sons &
a daughter named Subhadrā

Each year thereafter, in due course of time (atha kāla upāvṛtte anuvatsaram), Devakī, the mother of God and all the demigods (devakī sarva-devatā), gave birth to a child. Thus she bore eight sons, one after another (aṣṭau putrān prasusuve), and a daughter named Subhadrā (kanyām ca).

sarva devatā: all demigods;

Devaki is described as sarva-devata, the mother of all the demigods, because she is worshipable as the mother of the Lord.

kanyām: daughter;

Subhadra is the daughter.

Every year for eight years a son was born.

The reason is given in verse fifty-eight.

↓ did not
 want to break his
 promise. ↓
 with great pain he
 suffered his first son
 Kīrtimān to be
 delivered to Kamsa.

kīrtimantam prathamajam
kamsāyānakadundubhiḥ
arpayām āsa kṛcchreṇa
so 'nṛtād ativihvalaḥ

Vasudeva was very much disturbed by fear of becoming a liar by breaking his promise (ānakadundubhiḥ anṛtād ativihvalaḥ). Thus with great pain (kṛcchreṇa) he delivered his first-born son, named Kīrtimān (kīrtimantam prathamajam arpayām āsa), into the hands of Kamsa (kamsāya).

prathamajam: first-born baby;

It was the custom to name the child on the day of his birth.

Thus on that day the first child was named Kirtiman.

|| 10.1.58 ||

① How can *vaṅśeva toleste* murder of his sons?
 ↓
 Kim duḥsaham nu sādhanam.
 ↓
 It is but natural to have affection for ones own children for a householder.

③ May be Kṛṣṇa may spare the children.
 ↓
 Kim akāryam kadaryāṇam

kim duḥsaham nu sādhanam →
viduṣām kim apekṣitam →
kim akāryam kadaryāṇam
dustyajam kim dhṛtātmanām

④ May be *vaṅśeva* could spare not to have children?
 ↳ *dustyajam* can differ here

↳ *viduṣām kim apekṣitam*. (Indifference is not possible for a *viduṣa*)

What is painful for saintly persons who strictly adhere to the truth (kim duḥsaham nu sādhanam)? How could there not be independence for pure devotees who know the Supreme Lord as the substance (viduṣām kim apekṣitam)? What deeds are forbidden for persons of the lowest character (kim akāryam kadaryāṇam)? And what cannot be given up for the sake of Lord Kṛṣṇa by those who have fully surrendered at His lotus feet (dustyajam kim dhṛtātmanām)?

sādhūnām: saint;

PURNA PARVA QUESTION

A question arises, “How can I, who am afraid to tell a lie (sadhū), tolerate the murder of my own son before my eyes?”

ANSWER

→ KIM DUHSAHA NU SEBHUNAM.

Vasudeva gives the answer in this verse.

Is it not intolerable for the sādhū?

Next Question.

How could Vasudeva offer all the children, even without Kamsa ordering, instead of offering just the eighth child to Kamsa?

It is not reasonable that a householder be indifferent to his children.

The next phrase therefore replies.

Vasudeva is not ignorant like the normal person in the material world.

→ वदुःखं किं अपेक्षितम्.
↓ indifference is possible for intelligent people.

For a person with knowledge, devotion and detachment like Vasudeva, is this to be expected?

3rd Question -

On the other hand, can Kamsa kill his child when he brings that child to him?

Is there no mercy in his heart?

In answer to this Vasudeva said what can a wicked person not do? → कर्म अकार्यं कदाचन

Next Question.

In order to avoid fault, should Vasudeva give up householder dharma and not produce any children?

dustyaian krm dhṛta ātmanām

Vasudeva answers: “He, who desires to see the Lord in the form of his son, holds the Lord in his heart (dhṛta-ātmanām), and remains in household life to bear a son.”

He should have affection for no other son.

Let the eighth child be born quickly.

Let me willingly offer the other children year after year, and
take responsibility for their death, out of eagerness to see the
Lord.”

|| 10.1.59 ||

dr̥ṣṭvā samatvaṃ tac chaureḥ
satye caiva vyavasthitim
kaṃsas tuṣṭa-manā rājan
prahasann idam abravīt

When Parikṣit
saw Vasudeva with
the child, completely
equipoised, he was very
happy. ∴ he smilingly spoke.

My dear King Parīkṣit (rājan), when Kamsa saw (kaṃsah dr̥ṣṭvā) that Vasudeva, being situated in truthfulness (śaureḥ satye caiva vyavasthitim), was completely equipoised in giving him the child (samatvaṃ), he was very happy (tuṣṭa-manā). Therefore, with a smiling face, he spoke as follows (prahasann idam abravīt).

samatvaṁ: equipoised;

Vasudeva was completely calm because he had no attachment to
the son.

④
took the boy back
but he did not trust Kamsa
so he was to him as
no self-control, low character & led

|| 10.1.61 ||

(tatheti) (sutam ādāya)
yayāv ānakadundubhiḥ
(nābhyanandata) (tad-vākyaṃ)
asato vijitātmanaḥ

Vasudeva agreed and took his child back home, but because
Kamsa had no character and no self-control, Vasudeva knew
that he could not rely on Kamsa's word.

Section – XII

Nārada Muni visits Kamsa

(62-64)

|| 10.1.62-63 ||

nandādyā ye vraje gopā yās cāmīṣām ca yositāḥ
vṛṣṇayo vasudevādyā devaky-ādyā yadu-striyaḥ

sarve vai devatā-prāyā ubhayaor api bhārata
jñātayo bandhu-suhṛdo ye ca kaṁsam anuvratāḥ

MM spoke to
Kamsa!
The vṛjaveṣṭīs including
MM & MY & the Yās
including ① & ②
all JGs
Even some of followers
are also JGs.

The inhabitants of Vṛndāvana, headed by Nanda Mahārāja (nandādyā ye vraje gopā) and including his associate cowherd men and their wives (yās cāmīṣām ca yositāḥ), were none but denizens of the heavenly planets (sarve vai devatā-prāyā), O Mahārāja Parīkṣit, best of the descendants of Bharata (bhārata), and so too were the descendants of the Vṛṣṇi dynasty, headed by Vasudeva (vṛṣṇayo vasudevādyā), and Devakī and the other women of the dynasty of Yadu (devaky-ādyā yadu-striyaḥ). The friends, relatives and well-wishers of both Nanda Mahārāja and Vasudeva (ubhayaor api jñātayo bandhu-suhṛdo) and even those who externally appeared to be followers of Kamsa (ye ca kaṁsam anuvratāḥ) were all demigods (sarve vai devatā-prāyā).

These verses were spoken by Sukadeva Gosvami, or they can be taken as the words of Narada to Kamsa.

When Kamsa gave the child back to Devaki, Narada could see that the appearance of the Lord would be blocked.

He therefore appeared to Kamsa at this time and spoke these words.

Narada Muni came and spoke confidential words to Kamsa in these two verses for nine reasons:

1) Narada wanted to derive personal joy by seeing his Lord;

2) to give joy to the demigods by provoking Kamsa to violence against the devotees and thereby hasten Lord's advent;

3) to accomplish the slaying of Kamsa for his violence to the devotees;

4) to shower himself in the intense devotion of Vasudeva and Devaki;

5) and get their blessings by delivering to them a confirmation of Kṛṣṇa's appearance;

6) to increase their eagerness to see the Lord;

7) and to drown them in an ocean of bliss by cutting down their doubts of whether the Lord would really appear;

8) to please Devaki and Vasudeva by making them blissful even in those circumstances of suffering;

9) and to make Kamsa favorable to himself by presenting false friendship.

devatā-prāya celestial inhabitants;

means that though the demigods were born in the Yadu family, some demons were also born among them.

bhārata: Kamsa is addressed as bhārata because bhā means
desire in the mode of ignorance and rata means absorption.

Kamsa was engrossed in enjoying in ignorance.

(If it is Sukadeva speaking, bhārata refers to Pariksit.)

|| 10.1.64 ||

etat kaṁsāya bhagavāñ
chaśaṁsābhyetya nāradaḥ
bhūmer bhārāyamāṇānām
daityānām ca vadhodyamam

Once UM
approached Kamsa
& informed him
the demoniac persons
going to be killed. war

Once the great saint Nārada (bhagavāñ nāradaḥ) approached Kaṁsa (kaṁsāya abhyetya) and informed him (śaśaṁsa) of how the demoniac persons (daityānām) who were a great burden on the earth (bhūmer bhārāyamāṇānām) were going to be killed (vadhodyamam). Thus Kaṁsa was placed into great fear and doubt.

śaśaṁsa: inform;

Narada informed Kamsa how the demigods were appearing in various families.

Section – XIII

Kamsa's atrocities

(65-69)

After my left
Kamsa, fearing that
Yakus were Das
fearing that any child
would kill him,
Kamsa
Chained them.

rser vinirgame kamsa yadūn matvā surān iti
devakyā garbha-sambhūtam viṣṇum ca sva-vadham prati

devakīm vasudevaṁ ca nigrhya nigadair grhe
jātam jātam ahan putraṁ tayor ajana-śaṅkayā

After the departure of the great saint Nārada (rser vinirgame), Kamsa thought that (kamsah matvā) all the members of the Yadu dynasty were demigods (yadūn surān iti) and that any of the children born from the womb of Devakī might be Viṣṇu (devakyā garbha-sambhūtam viṣṇum ca). (Fearing his death) Kamsa arrested Vasudeva and Devakī and chained them with iron shackles (devakīm vasudevaṁ ca nigrhya nigadair grhe). Suspecting each of the children to be Viṣṇu (tayor ajana-śaṅkayā), Kamsa killed them one after another (jātam jātam ahan putraṁ) because of the prophecy that Viṣṇu would kill him (viṣṇum ca sva-vadham prati).

Kamsa heard that Visnu, who had been his enemy in a previous life, would now be born in the womb of Devaki and would kill him.

Hearing from the mouth of Narada, Kamsa believed this.

ajana: one who has no birth, Visnu;

Out of fear of Visnu, Kamsa killed the children as soon as they were born.

SS Kings greedy for
even their mothers, fathers,
brothers etc.

|| 10.1.67 ||

mātaram pitaram bhrātṛn
sarvāṃś ca suhr̥das tathā
ghnanti hy asutr̥po lubdhā
rājānaḥ prāyaśo bhuvī

Kings greedy for sense gratification on this earth (bhuvī)
asutr̥po lubdhā (rājānaḥ) almost always kill (prāyaśo ghnanti)
even their mothers, fathers, brothers or friends (mātaram
pitaram bhrātṛn sarvāṃś ca suhr̥das tathā) to satisfy their
own whims (implied).

This was not a surprising action for evil men like Kamsa.

That is the intention of this verse.

What to speak of killing father, brothers and friends, they will
kill even their own mothers.

The order of seriousness is from first (mother) to last (friend).

|| 10.1.68 ||

ātmanam iha sañjātam
jānan prāg viṣṇunā hatam
mahāsuraṁ kālanemiṁ
yadubhiḥ sa vyarudhyata

Upon learning from Narada (jānan) that in his previous birth, Kāmsa had been a great demon named Kālanemi (ātmanam iha prāg mahāsuraṁ kālanemiṁ sañjātam) and been killed by Viṣṇu (viṣṇunā hatam), Kāmsa became envious of everyone connected with the Yadu dynasty (sah yadubhiḥ vyarudhyata).

Upon learning from
NM that he was
killed in his previous
birth & was killed by
Kṛṣṇa became envious of
everyone connected to the
Yadu dynasty.

Kamsa learned from Narada that in his previous birth as Kalanemi he had been killed by Visnu and was now reborn as Kamsa in Mathura.

Thus Kamsa made the Yadus his enemies.

Kaṁsa, imprisoned even
his own father & personally
took over the kingdom
of Sūrasena.

|| 10.1.69 ||

ugrasenam ca pitaram
yadu-bhojāndhakādhipam
svayam nigṛhya bubhuje
śūrasenān mahā-balaḥ

Kaṁsa, the most powerful son of Ugrasena (mahā-balaḥ), even
imprisoned his own father (nigṛhya pitaram), the King of the
Yadu, Bhoja and Andhaka dynasties (yadu-bhoja andhaka
adhipam), and personally ruled the states known as Śūrasena
(svayam śūrasenān bubhuje).

śurasena: indicates Mathura, which is within Śurasena.

bubhuje: enjoyed;

Thus the statement “He enjoyed Śurasena” or that “Kamsa
enjoyed ruling Mathura and the surrounding lands.”