

**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)

|| 10.1.4 ||

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 (kaḥ 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)?

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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-padam sma yat-plavāḥ

drauṇy-astra-vipluṣṭam idaṁ mad-aṅgam  
santāna-bījam 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 māyāmayaṃ viṣṇuṃ 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 patih

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 patih), 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 Kaṁsa, 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.

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“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.