Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the Sārārtha-darśinī commentary

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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 bhavauṣadhāc chrotra-mano-'bhirāmāt ka uttamaśloka-guṇānuvādāt pumān virajyeta vinā paśughnāt

Glorification of the Supreme Personality of Godhead is performed in the parampara system; that is, it is conveyed from spiritual master to disciple (uttamaślokagunanyvadat). Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation (nivrtta tarsair) (pagiyamānā). Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death (bhavausadhat śrotra mano bhiramat). Therefore, who will cease hearing such glorification of the Lord (kah pumān virajveta) 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 Krsna's pastimes recited by you, who are the best of doctors endowed with the greatest fortune?"

With this intention Pariksit Maharaja speaks this verse.

tarșair: thirst, tṛṣna, or attachment to material enjoyment.

nivrtta-tarșair: By taking the medicine of hearing Krșna's pastimes one extinguishes (nivrtta) the thirst (trșna) for material life.

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

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

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



In other words,

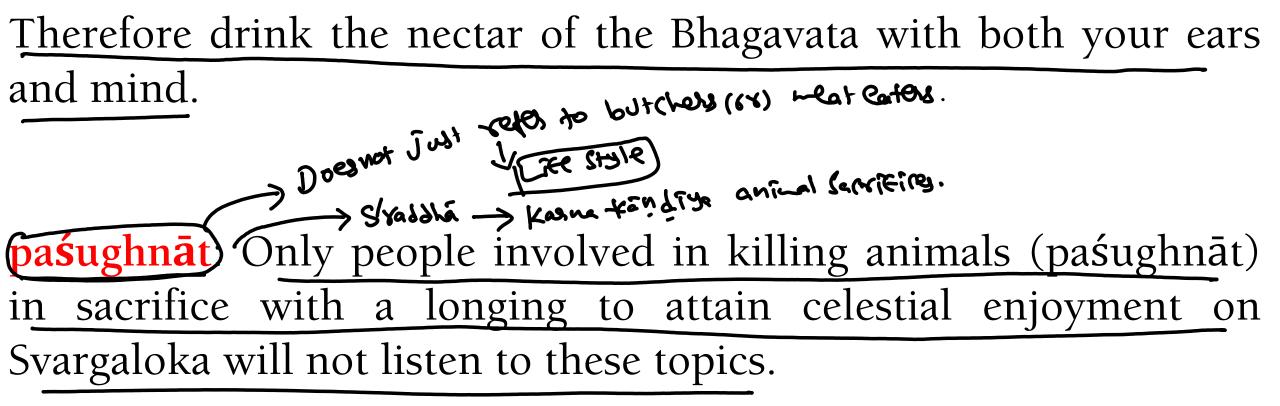
"We loudly praise this medicine, as it has cured us of our disease. What more can be said about tasting it? You (Sukadeva) are the taster." bhavauşadhāc: Who could stop drinking the sweet topics of Kṛṣṇa which are like a medicine (auṣadhī) to cure the disease of material existence (bhava)?

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.

Because such topics please the mind (manobhiramat) 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 Pariksit Maharaja says mano-'bhirāmāt: kṛṣṇakatha gives great pleasure to the ears and mind.



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

Even liberated souls loudly glorify the Supreme Lord Krsna.

Only those desiring wealth and material enjoyment would stop hearing about Krsna."

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

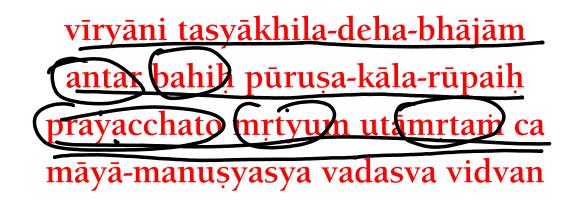
|| 10.1.5-7 ||

pitāmahā me samare 'marañjayair devavratādyātirathais timingilaiḥ

duratyayam kaurava-sainya-sāgaram

krtvātaran vatsa-padam sma yat-plavāķ

d<u>rauņy-astra-viplustam idam mad-angam</u> santāna-bījam kuru-pā<u>n</u>davānām jugopa kuksim gata ātta-cakro mātuś ca me yaḥ śaraṇam gatāyāḥ



Taking the boat of Krsna's lotus feet (yat-plavāh krtvā), my grandfather Arjuna and others (pitāmahā me) crossed the very difficult to cross ocean of the Battlefield of Kuruksetra (ataran duratyayam kaurava-sainya-sagaram), in which were such commanders as Bhismadeva who resembled great fish that could very easily have swallowed them (devavratādya atirathaih timingilaih), as easily as one steps over the hoofprint of a calf (vatsa-padam). Because my mother surrendered unto Lord Krsna's lotus feet (mātuś ca me yah śaranam gatāyāh), the Lord, Sudarśana-cakra in hand (atta-cakro), entered her womb (kuksim gatah) and saved my body (idam madangam jugopa), the body of the last remaining descendant of the Kurus and the Pāņdavas (santāna-bījam kuru-pāņdavānām), which was almost destroyed by the fiery weapon of Asvatthāmā (drauny-astra-viplustam). Lord Śrī Krsna, appearing within and outside of all materially embodied living beings (akhila-deha-bhājām antar bahih) by His own potency in the forms of eternal time—that is, as Paramātmā and as virāt-rūpa (pūrusa-kāla-rūpaih)—gave liberation to everyone, either as cruel death or as life (prayacchato mrtyum utāmrtam ca). Kindly enlighten me by describing His transcendental characteristics (tasya māyā-manusyasya vīryāņi vadasva).

Verse 5:

"I should also hear the topics of Krsna because He is the protector of our dynasty."

Thus Pariksit 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 (timingilaih) that could easily swallow or defeat the demigods (amaraṣjayair).

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.

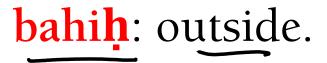
atta-cakro: The holder of the cakra, Kṛṣṇa, along with His club, (mentioned in the First Canto), entered into my mother, Uttara, who had surrendered to Him.

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

<u>ca</u>: indicates that Kṛṣṇa also protected the limbs of Pariksit 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.

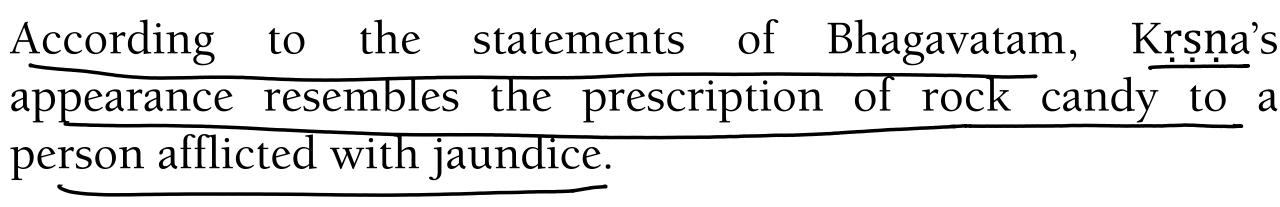


Kṛṣṇa awards death to those envious (bahiḥ) of His devotees.

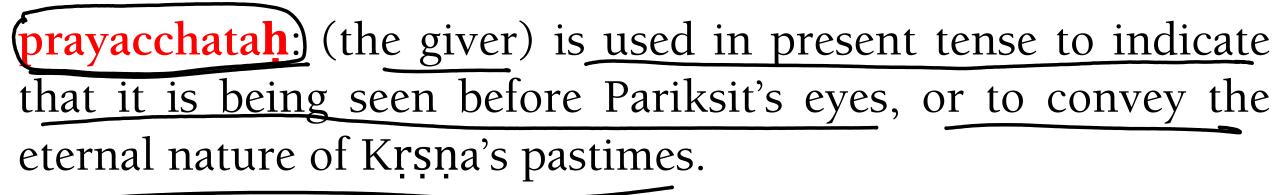
antar: Kṛṣṇa gives eternal life to those who are His near and dear devotees (antar).

The devotees like Vasudeva, Krsna bestows bliss in His two-handed or four-handed human form.

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



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



māyā manuşyasya: 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,

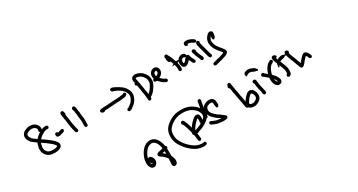
ato māyāmayam viṣṇum pravadanti manīṣiṇaḥ

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

Section – II

Questions by Pariksit Maharaj

(8-11)

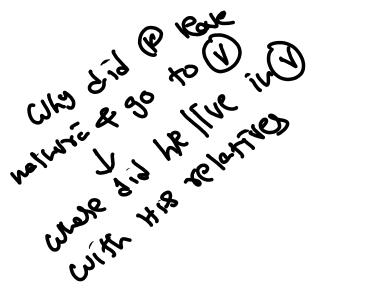


|| 10.1.8 || rohiņyās tanayaḥ prokto rāmaḥ saṅkarṣaṇas tvayā devakyā garbha-sambandhaḥ kuto dehāntaraṁ vinā

My dear Śuk<u>adeva Gosvāmī, you have already explained</u> (tvayā proktah) that Sankarsana, who belongs to the second quadruple (sankarsanah), appeared as the son of Rohini named Balarama (rohinyas tanayah ramah). If Balarāma was not transferred from one body to another (dehāntarami vinā), how is it possible that He was first in the womb of Devakī and then in the womb of <u>Rohini</u> (kuto devakyā garbha-sambandhah)? Kindly explain this to me.

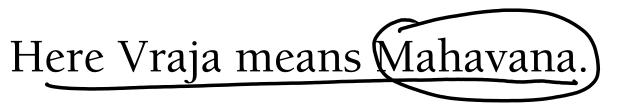
I<u>n the next four verses (8-11) Pariksit Maharaja inquires about</u> the details of Kṛṣṇa's birth.

A general description was given in Srimad Bhagavatam (9.24.54-55) which describes the birth of Devaki's seventh child with the words sankarṣaṇam (Sankarṣaṇa) and ahiīśvaram (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?"



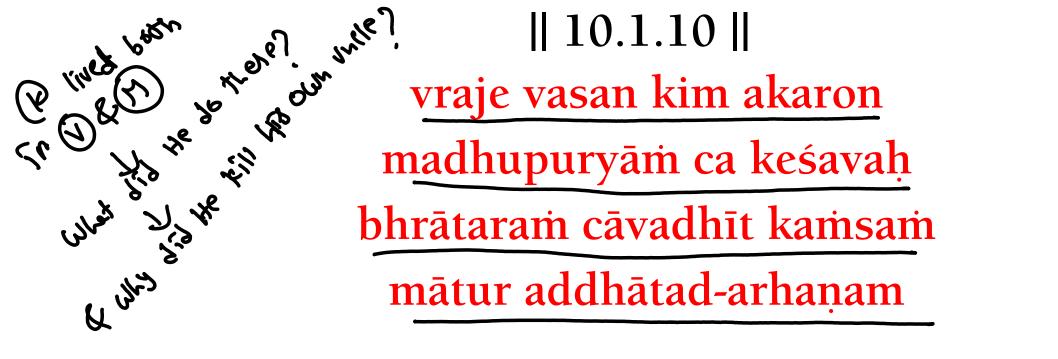
|| 10.1.9 || kasmān mukundo bhagavān pitur gehād vrajam gatah kva vāsam jñātibhih sārdham kṛtavān sātvatām patiḥ

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 Vrndāvana (pitur gehād vrajan gataḥ)? Where did the Lord, the master of the Yadu dynasty (kva sātvatām patiḥ), live (vāsam kṛtavān) with His relatives in Vṛndāvana (jñātibhiḥ sārdham)? vraja: Krsna went from Vasudeva's home (the prison cell) in Mathura to Vraja.



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

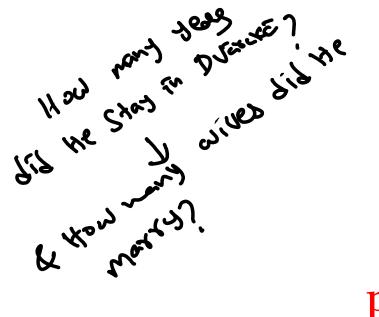
Pariksit Maharaja is asking, "Where did Krsna along with the cowherd men go in Vrndavana to establish His home?



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 Kamsa, His mother's brother (mātur bhrātaram kamsam ca addhā avadhīt)? Such killing is not at all sanctioned in the śāstras (atad-arhaṇam). Madhupuryām: refers to Mathura and Dvaraka, the cities of the descendants of Madhu.

"Why did Kṛṣṇa kill His mother's (Devaki) brother Kamsa?

Krsna should not have done that, since Kamsa was his mother's brother."



|| 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?

deham mānuşam āśritya: By using this phrase, Pariksit Maharaja indicates that the years should be in human calculation, not that of the devas.

In other places the Lord is referred to as "paramātma narakrti" or "budha parabrahma manusya cihnadhari." The Gopāla-tāpanī Upanisad says,

narāk**ŗ**ti para-brahma kāraņa-mānu**ș**ah

"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 Krsna is His svarupa or spiritual form.

Th<u>us the phrase deham mānuṣam cannot mean that Kṛṣṇa has a</u> material body.