

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). → ④

Srimad Bhagavatam (3.2.11) explains how Kṛṣṇa
gave pleasure to human society (avitrpta-drśām 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 iḥṣatām kriyāḥ

ācchidya kīrtim su-ślokām vitatya hy añjasā nu kau
tamo 'nayā tariṣyantīty 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 iḥṣatām 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.

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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.