

**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 – 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-ṣṭtam

O great sage (mune), who know everything about Kṛṣṇa (sarvajña),  
please describe in detail (me vi-ṣṭtam 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 ksun mām  
tyaktodam api bādhate  
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 ksud), cannot hinder me (mām na bādhate).

“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 bhṛgu-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 Kṛk  
of Kali, offering the remedy

Sūta Gosvāmī said: O son of Bhṛgu [Śaunaka Ṛṣi] (bhṛgu-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).

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

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

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-nidheḥ (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)