

**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 – VII

Marriage of Devaki and

Vasudeva (27-33)

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-śataṃ

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-śataṃ**), 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 him →  
"oh fool! the 8th child  
of Devaki 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)

Ⓟ  
Endowed, who way  
Jogor Qualities  
Spoke to Kamsa  
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 śūrair  
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 śūrair**). 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.ता.या. 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-gatiṁ 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-gatiṁ 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.