

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 – IX

Vasudeva tries to pacify King

Kamsa (36-46)

|| 10.1.43 ||

jyotir yathavodaka-pārthivesv adah
samīra-vegānugataṁ vibhāvyate
evam sva-māyā-raciteṣv asau pumān
guṇeṣu rāgānugato vimuhyati

→ But if you kill Devaki → the future enjoyment of your soul will be compromised.

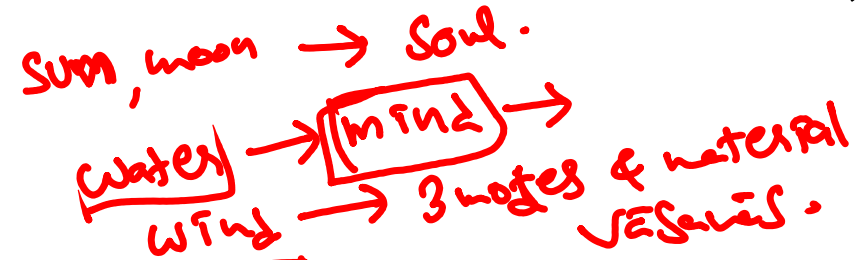
Example to explain how the soul, bas of its close association with the wind, attains the same destination.

When the luminaries in the sky, such as the moon, the sun and the stars (yathā jyotih), are reflected (adah vibhāvyate) in liquids like oil or water (udaka-pārthivesv), they appear to be of different shapes—sometimes round, sometimes long, and so on—because of the movements of the wind (samīra-vegānugataṁ). Similarly, when the living entity, the soul (evam asau pumān), is absorbed in materialistic thoughts (sva-māyā-raciteṣv guṇeṣu rāgānugato), he accepts various manifestations as his own identity because of ignorance (vimuhyati). In other words, one is bewildered by mental concoctions because of agitation from the material modes of nature.

~~It is only the~~
soul which experiences
because of its close association
with wind, the soul also enjoys
such enjoyments. ∴ the soul also wants to
enjoy material facilities.

Now Vasudeva gives an example to show how the soul, due to association with the mind, attains the same destination.

jyotir: sunlight or moonlight; vodaka: (udaka) refers to water, oil or ghee.



The image of the sun is reflected on the surface of water, but it changes shape as the wind blows the surface and produces ripples.

Identifying with the mind

“In the bodies (guṇeṣu) created by the Lord’s maya (svamāyā raciteṣu), or by one’s own ignorance, the living entity (pumān), following the mind which is filled with desires for enjoyment (rāgānugata), becomes bewildered and takes up the same desire for enjoyment.

Vasudeva said, “By killing Devaki you will obstruct the soul’s desire to enjoy.

Even if you die, you will enjoy in the next body because you will attain an auspicious body since your good deeds must bear result.

But killing Devaki will bring you suffering in the future.

Your death by the future son of Devaki, which was announced in the sky, is unavoidable as it is under the laws of karma.

Therefore Kamsa, you should accept that death.

All you can do is have Markandeya Rsi perform some ceremonies as preventative measures.”

|| 10.1.44 ||

bheda

tasmān na kasyacid droham
ācāret sa tathā-vidhāḥ
ātmanāḥ kṣemam anvicchan
drogdhur vai parato bhayam

Therefore, since envious, impious activities cause a body in which one suffers in the next life (tasmād tathā-vidhāḥ), why should one act impiously (kasyacid droham na ācāret)? Considering one's welfare (ātmanāḥ kṣemam anvicchan), one should not envy anyone (kasyacid droham na ācāret), for an envious person must always fear harm from his enemies, either in this life or in the next (drogdhur vai parato bhayam).

∴ One who understands this principle will never cause harm to others. Such an act will lead to fear of karma & fear.

→ one who understands this principle

sa tathā-vidhaḥ: A person covered by ignorance should not
commit violence.

drogdhur: envious;

For one who commits violence to others, there is fear of harm
from Yamaraja and others (parataḥ).

In this verse Vasudeva uses the diplomatic principle of bheda
to instill fear in Kamsa.

This too young
Sister of your is like
your daughter.
↓
She deserves your affection.
↓
Oh dīna-vatsala!

|| 10.1.45 ||

eṣā tavānujā bālā
kr̥paṇā putrikopamā
hantum nārhasi kalyāṇīm
imām tvam dīna-vatsalah

By praising, the feeling
gets toned.

Sēma

As your younger sister (eṣā tavānujā), this poor girl Devakī (kr̥paṇā bālā) is like your own daughter (putrikopamā) and deserves to be affectionately maintained (kalyāṇīm). You are merciful (tvam dīna-vatsalah), and therefore you should not kill her (hantum na arhasi). Indeed, she deserves your affection.

Following the saying, “By praise the ferocious becomes tamed”, Vasudeva again began praising Kamsa.

putrikā upamā: daughter;

“Devaki deserves your mercy because she is just like your daughter.”

The sentence can also mean “Devaki is petrified like a doll out of fear.”

dīna vatsalah: “You should not kill her because you are
compassionate to the suffering.”

→ extreme view.

The real meaning of dīna vatsalah however is “one who
accepts even a calf from a most poor person as a tax.”

Reaction of Kamsa to Vasudeva's plea (46)

|| 10.1.46 ||

śrī-śuka uvāca

evam sa sāmabhir bhedair

bodhyamāno 'pi dāruṇaḥ

na nyavartata kauravya

puruṣādān anuvrataḥ

Even though
I tried to verify
the text
→ Page was not pacified.

Śukadeva Gosvāmī continued: O best of the Kuru dynasty (kauravya), Kaṁsa was fiercely cruel (dāruṇaḥ) and was actually a follower of the Rākṣasas (puruṣādān anuvrataḥ). Therefore he could be neither pacified nor terrified (na nyavartata) by the good instructions given by Vasudeva (evam sāmabhir bhedair bodhyamānaḥ api). He did not care about the results of sinful activities, either in this life or in the next (implied).

bodhyamāno api: pacified;

Though Kamsa was instructed by Vasudeva with pacifying
and fear- instilling words, because he kept company with
rākṣasas (puruṣa-adān, man-eaters) he did not give up his
intent to kill her.

Section – X

Thoughts of Vasudeva to save

Devaki (47-52)

|| 10.1.47 ||

nirbandham tasya taṁ jñātvā
vicintyānakadundubhiḥ
prāptam kālam prativyodhum
idaṁ tatrānvapadyata

That is, understanding
of the danger
of death, he thought
to himself very deeply
of another plan.

When Vasudeva (ānakadundubhiḥ) saw that Kāṁsa was determined to kill his sister Devakī (tasya taṁ nirbandham jñātvā), he thought to himself very deeply (vicintya). Considering the imminent danger of death (prāptam prativyodhum kālam), he thought of another plan to stop Kāṁsa (idaṁ tatra anvapadyata).

dundubhih: “At my birth the demigods sounded drums
(dundubhi).

Therefore nothing unfortunate can happen to me.”

With this certainty Vasudeva, whose second name is
Anakadundubhi, thought of a way to avoid the imminent
danger to Devaki.

|| 10.1.48 ||

mṛtyur buddhimatāpohyo
yāvad buddhi-balodayam
yady asau na nivarteta
nāparādho 'sti dehinaḥ

As long as he has intelligence and bodily strength (yāvad buddhi-balodayam), an intelligent person (buddhimataḥ) must try to avoid death (mṛtyuḥ apohyaḥ). This is the duty of every embodied person (implied). But if death cannot be avoided in spite of one's endeavors (yady asau na nivarteta), a person facing death commits no offense (dehinaḥ nā aparādho asti).

As long as one has intelligence & body one should try to avoid death.
But if death cannot be avoided the person commits no offense.

yāvad buddhi: “As long as a person has power and intelligence
he will try to avoid death.”

I cannot use strength to avoid Devaki’s death at Kamsa’s hands
but I can use my intelligence.”

asau: death

|| 10.1.49-50 ||

pradāya mṛtyave putrān mocaye kṛpanām imām
sutā me yadi jāyeran mṛtyur vā na mriyeta cet

viparyayo vā kim na syād gatih dhātur duratyayā
upasthito nivarteta nivṛttaḥ punar āpatet

→ let me take care of the immediate threat → mṛtyave →

Vasudeva considered: By delivering all my sons to Kāmsa, who is death personified (pradāya mṛtyave putrān), I shall save the life of Devakī (mocaye kṛpanām imām). Perhaps Kāmsa will die before my sons take birth, or, since he is already destined to die at the hands of my son, one of my sons may kill him (sutā me yadi jāyeran mṛtyur vā na mriyeta cet). For the time being, let me promise to hand over my sons so that Kāmsa will give up this immediate threat, and if in due course of time Kāmsa dies, I shall have nothing to fear.

Vasudeva thought:
By delivering my sons
to Kāmsa, I am availing for
Devakī's life.
I meditate that Kāmsa will live
& who knows if Kāmsa
will my child be
or may be of death
one of my sons
may kill Kāmsa

Vasudeva silently speaks this verse: “This is what I will do.

I will give my sons to this personification of death (pradāya
mṛtyave), Kamsa.”

But then Vasudeva thinks, “That is not proper.”

With this anxiety he continues to think. “If I don’t have any
sons there is no need to worry.

If I have sons and Kamsa has not died by then, it is certainly
improper.

But I must save Devaki now.

If Kamsa dies before that time, then there is no need to worry.

Or the opposite may happen.

If I give my sons to Kamsa, they may become strong and kill Kamsa. But how can infant sons kill strong Kamsa?

“The ways of the Lord are hard to understand but Providence (dhātuḥ) has proclaimed, ‘The eighth child will kill Kamsa.’”

Therefore it is better to save Devaki from Kamsa’s hands by promising to give the children to him, for Kamsa will also die.”

|| 10.1.51 ||

agner yathā dāru-viyoga-yogayor

adr̥ṣṭato 'nyan na nimittam asti

evam hi jantor api durvibhāvyaḥ

śarīra-samyoga-viyoga-hetuḥ

my children (or) is killed by them → then I can't do anything.

Let me at least
try to protect
Devaki.

Just as in a
forest fire some trees
may get burnt & some trees
may get saved, → & some already
is destiny. ↓
∴ If it is destined
that either
Kause kills

When a fire (yathā agner), for some unseen reason (adr̥ṣṭato), leaps over one piece of wood and sets fire to the next (dāru-viyoga-yogayor), the reason is destiny (**implied**). Similarly, when a living being (evam hi jantor) accepts one kind of body and leaves aside another (śarīra-samyoga-viyoga-hetuḥ), there is no other reason than unseen destiny ('nyan na nimittam asti).

Vasudeva deliberates further: “What I have decided to do is not improbable, for no living entity can escape its fate (even Kamsa).”

To illustrate this Vasudeva gives an example: “When there is a forest fire what causes the fire to burn one tree and not another?”

There is no other cause than fate.

Just as the cause of the trees' suffering is fate, so the cause of a
person accepting and losing his body is fate alone.

We cannot determine it with our intelligence.”

After considering
in this way, Vasudeva
presented the proposal
to Kamsa.

|| 10.1.52 ||

evam vimrśya tam pāpam
yāvad-ātmani-darśanam
pūjayām āsa vai śaurir
bahu-māna-puraḥsaram

After thus considering the matter (evam vimrśya) as far as his knowledge would allow (yāvad-ātmani-darśanam), Vasudeva (śaurih) submitted his proposal to the sinful Kamsa (pūjayām āsa tam pāpam) with great respect (bahu-māna-puraḥsaram).

vimṛśya: contemplating;

After carefully considering the options by using his intelligence to its full capacity to determine the correct path, Vasudeva began to praise the most sinful (pāpaṁ) Kamsa.

Section – XI

Vasudeva's proposal to Kamsa
and Kamsa's response (53-55)

|| 10.1.53 ||

Eye n thought
anxious for his
wife's life, ⊕ to
please Kamsa, spoke to
Sudhama

prasanna-vadanāmbhojo
nṛśaṁsam nirapatrapam
manasā dūyamānena
vihasann idam abravīt

Vasudeva's mind was full of anxiety because his wife was
facing danger (dūyamānena manasā), but in order to please
the cruel, shameless and sinful Kamsa (nṛśaṁsam
nirapatrapam), he externally smiled and spoke to him as
follows (prasanna-vadanāmbhojo vihasann idam abravīt).

vihasann: smiling externally;

Vasudeva smiled externally to show Kamsa that he was internally satisfied, but factually he was suffering internally.

|| 10.1.54||

śrī-vasudeva uvāca

na hy asyās te bhayaṁ saumya

yad vai sāhāśarīra-vāk

putrān samarpayisyē^ṅsyā

yātas te bhayaṁ utthitam

Do not fear
them for I shall
present to you all
her sons.

Vasudeva said: O best of the sober (saumya), you have nothing to fear from your sister Devakī (na hy asyās te bhayaṁ) because of what you have heard from the unseen omen (yad vai sā āha aśarīra-vāk). The cause of death will be her sons. Therefore I promise that when she gives birth to the sons from whom your fear has arisen (yātas te bhayaṁ utthitam), I shall deliver them all unto your hands (samarpayisyē asyā putrān).

āśarīra-vāk: unembodied voice;

“According to the message heard in the sky, you need not fear
Devaki, but her eighth child.”

Don't worry; I will give you all eight children.

Then you can kill the eighth child, whom you fear, or if you
wish you can kill all eight.”

|| 10.1.55 ||

śrī-śuka uvāca

svasur vadhān nivavrte

kāmsas tad-vākya-sāra-vit

vasudevo 'pi taṁ prītaḥ

praśasya prāviśad gṛham

to Kamsa agreed
& the words of
& refrained from killing
father pacified Kamsa &
entered his own house.

Śrīla Śukadeva Gosvāmī continued: Kāmsa agreed to the logical arguments of Vasudeva, and, having full faith in Vasudeva's words (kāmsaḥ tad-vākya-sāra-vit), he refrained from killing his sister (svasur vadhān nivavrte). Vasudeva, being pleased with Kāmsa (vasudevah api taṁ prītaḥ), pacified him further and entered his own house (praśasya prāviśad gṛham).

sāra-vit: essence of truth;

Kamsa understood that Vasudeva was not lying.

praśasya: pacify;

Vasudeva praised Kamsa by saying that his good character would spread throughout the universe.

|| 10.1.56||

atha kāla upāvr̥tte
devakī sarva-devatā
putrān prasusuve cāṣṭau
kanyām caivānuvatsaram

Each year thereafter, in due course of time (atha kāla upāvr̥tte
anuvatsaram), Devakī, the mother of God and all the
demigods (devakī sarva-devatā), gave birth to a child. Thus
she bore eight sons, one after another (aṣṭau putrān
prasusuve), and a daughter named Subhadrā (kanyām ca).

sarva devatā: all demigods;

Devaki is described as sarva-devata, the mother of all the demigods, because she is worshipable as the mother of the Lord.

kanyām: daughter;

Subhadra is the daughter.

Every year for eight years a son was born.

The reason is given in verse fifty-eight.

Ⓢ did not
want to break his
promise.
... with great pain - he
suffered his first-born
Kīrtimān to be given.

kīrtimantam prathamajam
kamsāyanakadundubhiḥ
arpayām āsa kṛcchreṇa
so 'nṛtād ativihvalaḥ

Vasudeva was very much disturbed by fear of becoming a liar by breaking his promise (ānakadundubhiḥ anṛtād ativihvalaḥ). Thus with great pain (kṛcchreṇa) he delivered his first-born son, named Kīrtimān (kīrtimantam prathamajam arpayām āsa), into the hands of Kamsa (kamsāya).

prathamajam: first-born baby;

It was the custom to name the child on the day of his birth.

Thus on that day the first child was named Kirtiman.

|| 10.1.58 ||

① How can vaṅśeva toleste
murder of his sons?
↓
Kim duḥsaham nu sādhanam.

② It is but natural to have
affection for ones own
children for a householder.

③ May be Kṛṣṇa may
spare the children.
↓
Kim akāryam kadaryāṇam

④ May be vaṅśeva could
decide not to have
children?
↳ dustyajam kim dhṛtātmanam

kim duḥsaham nu sādhanam →

vidusām kim apeksitam →

kim akāryam kadaryāṇam

dustyajam kim dhṛtātmanam

↳ vidusām kim apeksitam. (Indifference is not possible for a viduṣa)

What is painful for saintly persons who strictly adhere to the truth (kim duḥsaham nu sādhanam)? How could there not be independence for pure devotees who know the Supreme Lord as the substance (vidusām kim apeksitam)? What deeds are forbidden for persons of the lowest character (kim akāryam kadaryāṇam)? And what cannot be given up for the sake of Lord Kṛṣṇa by those who have fully surrendered at His lotus feet (dustyajam kim dhṛtātmanam)?

sādhūnām: saint;

PURNA PARVA QUESTION

A question arises, “How can I, who am afraid to tell a lie (sadhū), tolerate the murder of my own son before my eyes?”

Answer

→ Kim duh Saham nu SEBHUNAM.

Vasudeva gives the answer in this verse.

Is it not intolerable for the sādhū?

Next Question.

How could Vasudeva offer all the children, even without Kamsa ordering, instead of offering just the eighth child to Kamsa?

It is not reasonable that a householder be indifferent to his children.

The next phrase therefore replies.

Vasudeva is not ignorant like the normal person in the material world.

→ वदुःखं किं अपेक्षितम्.
↓ indifference is possible for intelligent people.

For a person with knowledge, devotion and detachment like Vasudeva, is this to be expected?

3rd Question -

On the other hand, can Kamsa kill his child when he brings that child to him?

Is there no mercy in his heart?

In answer to this Vasudeva said what can a wicked person not do? → कर्म अकार्यं कदाचन

Next Question.

In order to avoid fault, should Vasudeva give up householder dharma and not produce any children?

dustyaian krm dhṛta ātmanām

Vasudeva answers: “He, who desires to see the Lord in the form of his son, holds the Lord in his heart (dhṛta-ātmanām), and remains in household life to bear a son.”

He should have affection for no other son.

Let the eighth child be born quickly.

Let me willingly offer the other children year after year, and
take responsibility for their death, out of eagerness to see the
Lord.”