

**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 – XI

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

|| 10.1.59 ||

dr̥ṣṭvā samatvaṃ tac chaureḥ  
satye caiva vyavasthitim  
kaṃsas tuṣṭa-manā rājan  
prahasann idam abravīt

When Parikṣit  
saw Vasudeva with  
the child, completely  
equipoised, he was very  
happy. ∴ he smilingly spoke.

My dear King Parīkṣit (rājan), when Kaṃsa saw (kaṃsaḥ dr̥ṣṭvā) that Vasudeva, being situated in truthfulness (śaureḥ satye caiva vyavasthitim), was completely equipoised in giving him the child (samatvaṃ), he was very happy (tuṣṭa-manā). Therefore, with a smiling face, he spoke as follows (prahasann idam abravīt).

**samatvaṁ**: equipoised;

Vasudeva was completely calm because he had no attachment to  
the son.



④  
took the boy back  
but he did not trust Kamsa  
so he was to him as  
no self-control, low character & led

|| 10.1.61 ||

(tatheti) (sutam ādāya)  
yayāv ānakadundubhiḥ  
(nābhyanandata) (tad-vākyam)  
asato vījitātmanah

Vasudeva agreed and took his child back home, but because  
Kamsa had no character and no self-control, Vasudeva knew  
that he could not rely on Kamsa's word.

# Section – XII

**Nārada Muni visits Kamsa**

**(62-64)**



॥ 10.1.62-63॥

nandādyā ye vraje gopā yās cāmīṣām ca yositāḥ  
vṛṣṇayo vasudevādyā devaky-ādyā yadu-striyaḥ

sarve vai devatā-prāyā ubhayaor api bhārata  
jñātayo bandhu-suhṛdo ye ca kaṁsam anuvratāḥ

NM spoke to  
Kamsa!  
The vṛjaveṣṭīs including  
NM & MY & the Yās  
including ① & ②  
all JGs  
Even some of followers  
are also JGs.

The inhabitants of Vṛndāvana, headed by Nanda Mahārāja (nandādyā ye vraje gopā) and including his associate cowherd men and their wives (yās cāmīṣām ca yositāḥ), were none but denizens of the heavenly planets (sarve vai devatā-prāyā), O Mahārāja Parīkṣit, best of the descendants of Bharata (bhārata), and so too were the descendants of the Vṛṣṇi dynasty, headed by Vasudeva (vṛṣṇayo vasudevādyā), and Devakī and the other women of the dynasty of Yadu (devaky-ādyā yadu-striyaḥ). The friends, relatives and well-wishers of both Nanda Mahārāja and Vasudeva (ubhayaor api jñātayo bandhu-suhṛdo) and even those who externally appeared to be followers of Kamsa (ye ca kaṁsam anuvratāḥ) were all demigods (sarve vai devatā-prāyā).

These verses were spoken by Sukadeva Gosvami, or they can be taken as the words of Narada to Kamsa.

When Kamsa gave the child back to Devaki, Narada could see that the appearance of the Lord would be blocked.

He therefore appeared to Kamsa at this time and spoke these words.

Narada Muni came and spoke confidential words to Kamsa in these two verses for nine reasons:

1) Narada wanted to derive personal joy by seeing his Lord;

2) to give joy to the demigods by provoking Kamsa to violence against the devotees and thereby hasten Lord's advent;

3) to accomplish the slaying of Kamsa for his violence to the devotees;

4) to shower himself in the intense devotion of Vasudeva and Devaki;

5) and get their blessings by delivering to them a confirmation of Kṛṣṇa's appearance;

6) to increase their eagerness to see the Lord;

7) and to drown them in an ocean of bliss by cutting down their doubts of whether the Lord would really appear;

8) to please Devaki and Vasudeva by making them blissful even in those circumstances of suffering;

9) and to make Kamsa favorable to himself by presenting false friendship.

**devatā-prāya** celestial inhabitants;

means that though the demigods were born in the Yadu family, some demons were also born among them.

**bhārata**: Kamsa is addressed as bhārata because bhā means  
desire in the mode of ignorance and rata means absorption.

Kamsa was engrossed in enjoying in ignorance.

(If it is Sukadeva speaking, bhārata refers to Pariksit.)

|| 10.1.64 ||

etat kaṁsāya bhagavāñ  
chaśaṁsābhyetya nāradaḥ  
bhūmer bhārāyamāṇānām  
daityānām ca vadhodyamam

Once VM  
approached Kamsa  
& informed him  
the demoniac persons  
going to be killed.

Once the great saint Nārada (bhagavāñ nāradaḥ) approached Kaṁsa (kaṁsāya abhyetya) and informed him (śaśaṁsa) of how the demoniac persons (daityānām) who were a great burden on the earth (bhūmer bhārāyamāṇānām) were going to be killed (vadhodyamam). Thus Kaṁsa was placed into great fear and doubt.



śaśaṁsa: inform;

Narada informed Kamsa how the demigods were appearing in various families.

# Section – XIII

**Kamsa's atrocities**

**(65-69)**

After my left  
Kamsa, fearing that  
Yakus were Das  
fearing that any child  
would kill him,  
Kamsa  
Chained them.

rser vinirgame kamsa yadūn matvā surān iti  
devakyā garbha-sambhūtam viṣṇum ca sva-vadham prati

devakīm vasudevaṁ ca nigrhya nigadair grhe  
jātam jātam ahan putraṁ tayor ajana-śaṅkayā

After the departure of the great saint Nārada (rser vinirgame), Kamsa thought that (kamsah matvā) all the members of the Yadu dynasty were demigods (yadūn surān iti) and that any of the children born from the womb of Devakī might be Viṣṇu (devakyā garbha-sambhūtam viṣṇum ca). (Fearing his death) Kamsa arrested Vasudeva and Devakī and chained them with iron shackles (devakīm vasudevaṁ ca nigrhya nigadair grhe). Suspecting each of the children to be Viṣṇu (tayor ajana-śaṅkayā), Kamsa killed them one after another (jātam jātam ahan putraṁ) because of the prophecy that Viṣṇu would kill him (viṣṇum ca sva-vadham prati).

Kamsa heard that Visnu, who had been his enemy in a previous life, would now be born in the womb of Devaki and would kill him.

Hearing from the mouth of Narada, Kamsa believed this.

ajana: one who has no birth, Visnu;

Out of fear of Visnu, Kamsa killed the children as soon as they were born.

SS Kings greedy for  
even their mothers, fathers,  
brothers etc.

|| 10.1.67 ||

mātaram pitaram bhrātṛn  
sarvāṃś ca suhr̥das tathā  
ghnanti hy asutr̥po lubdhā  
rājānaḥ prāyaśo bhuvī

Kings greedy for sense gratification on this earth (bhuvī)  
asutr̥po lubdhā (rājānaḥ) almost always kill (prāyaśo ghnanti)  
even their mothers, fathers, brothers or friends (mātaram  
pitaram bhrātṛn sarvāṃś ca suhr̥das tathā) to satisfy their  
own whims (implied).

This was not a surprising action for evil men like Kamsa.

That is the intention of this verse.

What to speak of killing father, brothers and friends, they will  
kill even their own mothers.

The order of seriousness is from first (mother) to last (friend).

|| 10.1.68 ||

ātmānam iha sañjātam  
jānan prāg viṣṇunā hatam  
mahāsuraṁ kālanemiṁ  
yadubhiḥ sa vyarudhyata

Upon learning from Narada (jānan) that in his previous birth, Kāmsa had been a great demon named Kālanemi (ātmānam iha prāg mahāsuraṁ kālanemiṁ sañjātam) and been killed by Viṣṇu (viṣṇunā hatam), Kāmsa became envious of everyone connected with the Yadu dynasty (sah yadubhiḥ vyarudhyata).

Upon learning from  
NM that he was  
killed in his previous  
birth & was killed by  
Kṛṣṇa became envious of  
everyone connected to the  
Yadu dynasty.

Kamsa learned from Narada that in his previous birth as Kalanemi he had been killed by Visnu and was now reborn as Kamsa in Mathura.

Thus Kamsa made the Yadus his enemies.



Kaṁsa, imprisoned even  
his own father & personally  
took over the kingdom  
of Sūrasena.

|| 10.1.69 ||

ugrasenam ca pitaram  
yadu-bhojāndhakādhipam  
svayam nigṛhya bubhuje  
śūrasenān mahā-balaḥ

Kaṁsa, the most powerful son of Ugrasena (mahā-balaḥ), even  
imprisoned his own father (nigṛhya pitaram), the King of the  
Yadu, Bhoja and Andhaka dynasties (yadu-bhoja andhaka  
adhipam), and personally ruled the states known as Śūrasena  
(svayam śūrasenān bubhuje).

śurasena: indicates Mathura, which is within Śurasena.

bubhuje: enjoyed;

Thus the statement “He enjoyed Śurasena” or that “Kamsa  
enjoyed ruling Mathura and the surrounding lands.”

# Canto Ten – Chapter Two

## Prayers by the Demigods for Lord Kṛṣṇa in the Womb

# Section – I

## *Atrocities of Kamsa (1-5)*

śrī-śuka uvāca

pralamba-baka-cānūra-

trṇāvarta-mahāśanaih

muṣṭikāriṣṭa-dvividā-

pūtanā-keśī-dhenukaiḥ

anyaiś cāsura-bhūpālair

bāṇa-bhaumādibhir yutah

yadūnām kadanam cakre

balī māgadha-saṁśrayaḥ

With help of  
Jarāsandha, asle, baka,  
अग्नि, Baka, Mahāśanaiḥ  
& other demoniac kings, Kṛṣṇa  
started to persecute the Yadus

Śukadeva Gosvāmī said: Under the protection of Magadharāja, Jarāsandha (māgadha-saṁśrayaḥ), the powerful Kamsa (balī) began persecuting the kings of the Yadu dynasty (yadūnām kadanam cakre). In this he had the cooperation (yutah) of demons like Pralamba, Baka, Cānūra, Trṇāvarta, Aghāsura, Muṣṭika, Ariṣṭa, Dvividā, Pūtanā, Keśī, Dhenuka, Bāṇāsura, Narakāsura and many other demoniac kings on the surface of the earth (anyaiś cāsura-bhūpālair).

Persecuted by these  
demoniac kings, the  
Yādavas left their own kingdom  
& entered the kingdom of  
Kurus, Kekayas etc.

|| 10.2.3 ||

te pīditā niviviśuh

kuru-pañcāla-kekayān

śālvān vidarbhān niśadhān

videhān kośalān api

Persecuted by the demoniac kings (pīditā), the Yādavas left their  
own kingdom (te niviviśuh) and entered various others, like those of  
the Kurus, Pañcālas, Kekayas, Śālvās, Vidarbhas, Niśadhas, Videhas  
and Kośalas.

In the second chapter, Devaki's child is transferred to Rohini  
by yogamaya.

Kṛṣṇa appears in Devaki's womb and the demigods praise the  
Lord.

Kamsa's persecution of the Yadus, which was mentioned in the  
first chapter, is now described in detail.

mahāśanaiḥ: big eater; means Aghasura.

|| 10.2.4-5 ||

eke tam anurundhānā jñātayaḥ paryupāsate

hateṣu ṣaṭsu bāleṣu devakyā augraseninā

saptamo vaiṣnavam dhāma yam anantaṁ pracakṣate

garbho babhūva devakyā harṣa-śoka-vivardhanaḥ

→ His birth would be a cause of Joy & lamentation.

Some of their relatives (eke jñātayaḥ), however, began to follow Kāṁsa's principles (tam anurundhānā) and act in his service (paryupāsate). After Kāṁsa, the son of Ugrasena, killed the six sons of Devakī (devakyā ṣaṭsu bāleṣu augraseninā hateṣu), a plenary portion of Kṛṣṇa entered her womb as her seventh child (saptamo vaiṣnavam dhāma devakyā garbho babhūva), arousing her pleasure and her lamentation (harṣa-śoka-vivardhanaḥ). That plenary portion is celebrated by great sages as Ananta, who belongs to Kṛṣṇa's second quadruple expansion (yam anantaṁ pracakṣate).

Some of the relatives started serving Kāṁsa. After Kāṁsa killed the first 6 children, Balakrishṇa entered her womb as the 7th child. He killed the first 6 children.



paryupāsate: agree;

Being eager to see the Lord, some of the Yadus such as Akrura became cooperative with Kamsa and lived with him in Mathura.

vaiṣṇavaṁ dhama: plenary expansion of Visnu;

After Kamsa killed the first six children, the seventh appeared in Devaki's womb.

He is famous as Ananta.

What is His description?

Ananta is described as vaiṣṇavaṁ dhama, which means He is an amsa, part of Kṛṣṇa.

harṣa-śoka: joy and lamentation;

Ananta's appearance in Devaki's womb was a cause of jubilation, but that He would be killed by Kamsa was a cause of lamentation.

# Section – II

Orders of the Supreme Lord to

Yogamāya and activities of

Yogamāya (6-15)

Understanding the  
text of the text  
from these 10  
Yogamāyā as follows

|| 10.2.6 ||

bhagavān api viśvātmā  
viditvā kaṁsajam bhayam  
yadūnām nija-nāthānām  
yogamāyām samādiśat

To protect the Yadus, His personal devotees, from Kamsa's attack (viditvā yadūnām nija-nāthānām kaṁsajam bhayam), the Personality of Godhead, Viśvātmā, the Supreme Soul of everyone (bhagavān api viśvātmā), ordered Yogamāyā as follows (yogamāyām samādiśat).

**bhagavān**: Kṛṣṇa, svayam bhagavan, gave orders to yogamaya, who is the fifth of His nine spiritual energies headed by vimala.

[The nine śaktis, potencies, of the Lord are vimalā, utkarṣiṇī, jāna, kriyā, yogamaya, prahvī, satyā, īśānā and anugrahā.]

॥ 10.2.7 ॥

gaccha devi vrajaṃ bhadre  
gopa-gobhir alaṅkṛtam  
rohinī vasudevasya  
bhāryāste nanda-gokule  
anyāś ca kaṁsa-saṁvignā  
vivareṣu vasanti hi

The Lord told  
Yogamāyā:  
O devi! → pls go to Vraja  
& gotts. → is ornamented by gotts  
Vraja is the home of NM - Rohini  
Other wives of Vasudeva  
are living there in fear of  
Kaṁsa.

The Lord ordered Yogamāyā: O My potency, who are worshipable for the entire world and whose nature is to bestow good fortune upon all living entities (devi bhadre), go to Vraja (gaccha vrajaṃ), where there live many cowherd men and their wives (gopa-gobhir alaṅkṛtam). In that very beautiful land, where many cows reside, Rohinī, the wife of Vasudeva, is living at the home of Nanda Mahārāja (rohinī vasudevasya bhāryā nanda-gokule āste). Other wives of Vasudeva (anyāś ca) are also living there incognito (vivareṣu vasanti hi) because of fear of Kaṁsa (kaṁsa-saṁvignā). Please go there.

After Devaki's six children were killed, Vasudeva, seeing Rohini pregnant, sent her secretly to Nanda Gokula.

Out of fear of Kamsa (kaṁsa saṁvignāh) others lived in secret places (vivareṣu)—literally caves.

|| 10.2.8 ||

devakyā jathare garbham  
śeṣākhyam dhāma māmakam  
tat sannikṛṣya rohinyā  
udare sanniveśaya

within the  
womb of Devaki  
Expansion of My  
Transfer Him to Rohini's womb.

Within the womb of Devakī (devakyā jathare) is My partial plenary expansion known as Saṅkarsaṇa or Śeṣa (śeṣākhyam garbham dhāma māmakam). Without difficulty, transfer Him into the womb of Rohiṇī (tat sannikṛṣya rohinyā udare sanniveśaya).



dhāma māmakaṁ: means that Baladeva is My aṁsa, plenary portion,  
and Sesa is His portion.

This is shown in verses such as SB 10.65.28:

rāma rāma mahā-bāho  
na jāne tava vikramam  
yasyaikāṁśena vidhṛtā  
jagatī jagataḥ pate

“Yamunā- devi said, ‘Rāma, Rāma, O mighty-armed one! I know  
nothing of Your prowess. With a single portion of Yourself You hold  
up the earth, O Lord of the universe.’ ”

“Though Rohini is the eternal mother of Balarama, because of My (Kṛṣṇa) request, He appeared in Devaki’s womb first.

After establishing Sesa, His amsa, there as My bed and seat, He desired to go to the womb of His own mother.”

How is it possible that six material children could appear first in the womb of Devaki, who is the internal spiritual energy of the transcendent Lord?

Just as the material universes exist within the Supreme Lord but do not contaminate the Lord, the six children could exist within Devaki without contaminating her.

This is proven in the Gita 9.2:

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**mat-sthāni sarva-bhūtāni  
na cāhaṁ teṣv avasthitaḥ**

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“All beings are in Me, but I am not in them.”

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The conjunction of material and spiritual in Kṛṣṇa's pastimes is there to illustrate the methodical nature of bhakti.

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The conjunction of material and spiritual in Kṛṣṇa's pastimes is there to illustrate the methodical nature of bhakti.

While devotees perform sadhana bhakti in the form of hearing and chanting about Kṛṣṇa, they also enjoy the six material sense objects, which is a secondary effect of bhakti.

At that time, the devotee cries out pitifully, "Oh Kṛṣṇa! Because of this enjoyment I will fall into the dark well of material existence."

When a devotee shows fear of material enjoyment, gradually  
the tendency to enjoy matter subsides.

Then bhakti in the form of hearing and chanting Kṛṣṇa's  
names, glorifying His transcendental forms, qualities and  
pastimes, and serving the Lord in various ways becomes  
prominent.

Finally Kṛṣṇa Himself, the ocean of all wonderful forms and  
qualities, appears within the devotee.

Bhakti is śuddha-sattva, pure goodness, by nature and it  
directly manifests the Lord.

The Sruti says:

**bhaktir evainaṁ darśayati**

“Devotion makes the Lord reveal Himself.”

As it is said that Marici appeared from the mind, he can be considered the incarnation of the mind.

Marici → Mind  
Six children → Six sense objects  
→ Devaki → Incarnation of Bhakti  
→ Ransa → Incarnation of the

Marici's six children are the six objects of the senses: sound, touch, form, taste, smell, and thought.

↓  
Balaramji → Personification of prema.  
↓  
Keshava

Since Devaki possesses the power to make the Lord appear, she can be considered the incarnation of bhakti.



Kamsa can be considered the incarnation of fear, as it is often said “out of fear of Kamsa.”

Just as fear of the material world removes the six sense objects from the womb of bhakti, so Kamsa destroyed the six children of Devaki.

Kṛṣṇa-prema, which is characterized by intense service to the Lord, necessarily appears in the womb of bhakti after the desire for sense objects is extinguished.

Similarly, Ananta, the personified form of service to the Lord,  
appeared as the seventh child of Devaki.

As Sri Kṛṣṇa Himself appears after prema-bhakti appears, so  
Bhagavan Himself appeared as the eighth child of Devaki after  
Sesa appeared.