

**Śrīmad-Bhāgavatam**

**Canto Ten: The Summum Bonum**

**With the  
Sārārtha-darśinī commentary**

**by**

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# Canto Ten – Chapter Two

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

# Section – II

Orders of the Supreme Lord to

Yogamāya and activities of

Yogamāya (6-15)

I shall then  
appear with all my  
6 opulences as the son  
of Devakī & you will appear as  
the daughter of Yaśodā

|| 10.2.9 ||

athāham amśa-bhāgena  
devakyāḥ putratām śubhe  
prāpsyāmi tvaṁ yaśodāyām  
nanda-patnyām bhaviṣyasi

O all-auspicious Yogamāyā (śubhe), I shall then appear (atha aham prāpsyāmi) with My full six opulences (amśa-bhāgena) as the son of Devakī (devakyāḥ putratām), and you will appear as the daughter of mother Yaśodā, the queen of Mahārāja Nanda (tvaṁ nanda-patnyām yaśodāyām bhaviṣyasi).

*→ 2 Qualities*  
*→ 1 Quality*  
aṁśa-bhāgena: means that knowledge, strength and other secondary qualities (amsa) accompany (bhaga means bhajana) the Lord so that He manifests completely.

This is Sridhara Swami's explanation of the words in Bhavartha Dipika.

He is perfect in whom all the parts (aṁśa) enter (bhajana: praveṣa which means entrance).

Another meaning of the words is that aṁśa refers to Brahma and all other servants and bhāga refers to auspiciousness.

The Lord appears for the auspiciousness of Brahma and others.

These are the two meanings of Sanatana Gosvami in Vaisnava Tosani.

- ① aṁśa → 2<sup>o</sup> Qualities } → (P) appears with the  
bhāga → 1<sup>o</sup> Qualities } 1<sup>o</sup> & 2<sup>o</sup> Qualities.
- ② aṁśa → Deprived } → (P) offers for bestowing  
bhāga → auspiciousness } auspiciousness upon the  
DGS.

Or another meaning is as follows.

Bhāga means aṁśa, “I will appear in the mood of the son of Devaki as a plenary portion, partially manifesting Myself but not completely.”

② aṁśa-bhāga  
devakyaḥ pratyakā

→ I will appear as a plenary portion partially manifesting Myself & not completely.

↓  
By in my complete form I will appear as  
son of yashodhā

Devaki will love Me only with aiśvarya bhāva, a loving mood of respect and majesty.

Yasoda, however, will manifest pure parental love (śuddha-vatsalya-prema) for Me, devoid of the restriction of aiśvarya.”

bhaviṣyasi: “But Your Yogamaya will simply appear from Yasoda.”

It is not mentioned that she will become the daughter of Yasoda,  
though it is mentioned that Kṛṣṇa will become the son (putratām) of  
Devaki.

Yasoda will not have affection for you as her daughter.

This means that her presence in Vraja will not be noticed by anyone.



|| 10.2.10 ||

arciṣyanti manuṣyās tvām  
sarva-kāma-vareśvarīm  
dhūpopahāra-balibhiḥ  
sarva-kāma-vara-pradām

Ordinary Jīvas  
will sacrifice animals  
& worship you gorgeously  
→ because you are Supreme in  
fulfilling their material desires.

By sacrifices of animals (balibhiḥ), ordinary human beings will worship you gorgeously (manuṣyās tvām arciṣyanti), with various paraphernalia (dhūpa upahāra), because you are supreme in fulfilling the material desires of everyone (sarva-kāma-vareśvarīm sarva-kāma-vara-pradām).

“Your aṁśa, maha maya, will be taken by Vasudeva to cheat Kamsa.

You will be worshiped in various forms in Vindhyaacala and other places.

All men will worship these forms because you are the supreme (varam) goddess (īśvarīm) of those who have all types of material desires.”

|| 10.2.11-12||

In different  
places people will  
call you by different names

nāmadheyāni kurvanti sthānāni ca narā bhuvi  
durgeti bhadrakālīti vijayā vaiṣṇavīti ca

kumudā caṇḍikā kṛṣṇā mādhavī kanyaketi ca  
māyā nārāyaṇīśānī śāradety ambiketi ca

Lord Kṛṣṇa blessed Māyādevī by saying: In different places on the surface of the earth (bhuvi sthānāni), people will give you different names (narā nāmadheyāni kurvanti), such as Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, Kumudā, Caṇḍikā, Kṛṣṇā, Mādhavī, Kanyakā, Māyā, Nārāyaṇī, Īśānī, Śāradā and Ambikā.

kurvanti: give;

“This word indicates in the future men will call you by various names.”

By My appearance on earth some men will become Vaisnavas,  
and by your appearance others will become śāktas, worshipers  
of Durga.”

|| 10.2.13 ||

garbha-saṅkarsaṇāt tam vai  
prāhuḥ saṅkarsaṇam bhuvi  
rāmeti loka-ramaṇād  
balabhadram balocchrayāt

The son of Rohiṇī will also be celebrated as Saṅkarsaṇa (tam vai prāhuḥ saṅkarsaṇam bhuvi) because of being sent from the womb of Devakī to the womb of Rohiṇī (garbha-saṅkarsaṇāt). He will be called Rāma (rāmeti) because of His ability to please all the inhabitants of Gokula (loka-ramaṇād), and He will be known as Balabhadra (balabhadram) because of His extensive physical strength (bala ucchrayāt).

The son of  
Rohini will  
be celebrated as  
Saṅkarsaṇa  
to Rohini's womb  
Rama → He will please the  
inhabitants of Gokula.  
Balabhadra → bala of HIS  
physical strength

Being thus  
instructed, YM  
agreed, circumambulated  
& went to earth &  
the way told.

|| 10.2.14||

sandiṣṭaivam bhagavatā  
tathety om iti tad-vacah  
pratigrhya parikramya  
gām gatā tat tathākarot

Thus instructed by the Supreme Personality of Godhead (sandiṣṭa evam bhagavatā), Yogamāyā immediately agreed. With the Vedic mantra om, she confirmed that she would do what He asked (tathety om iti tad-vacah pratigrhya). Thus having accepted the order of the Supreme Personality of Godhead, she circumambulated Him (parikramya) and started for the place on earth known as Nanda-gokula (gām gatā). There she did everything just as she had been told (tat tathākarot).

tathety om: Saying tathā and then om̐, which is repetitive, is a sign of great respect for the Lord.

Having accepted Kṛṣṇa's words, Yogamāyā circumambulated the Lord and then went to the earth (gām).

When the child  
of (D) was transferred  
to (R) - (D) seemed to have  
miscarriage -  
∴ all inhabitants lamented.

|| 10.2.15 ||

garbhe praṇīte devakyā  
rohiṇīm yoga-nidrayā  
aho visramṣito garbha  
iti paurā vicukruśuḥ

When the child of Devakī (devakyā garbhe) was attracted and transferred into the womb of Rohiṇī (rohiṇīm praṇīte) by Yogamāyā (yoga-nidrayā), Devakī seemed to have a miscarriage (implied). Thus all the inhabitants of the palace loudly lamented (paurā vicukruśuḥ), "Alas, Devakī has lost her child! (aho visramṣito garbha iti)"



**visraṁsitaḥ**: lost;

The citizens suspected that Kamsa must have done some black magic to cause the “apparent” miscarriage.

**vicukruśuḥ**: lament;

The citizens of Mathura began to lament out of affection for Devaki.

# Section – III

Effects of Kṛṣṇa's appearance

in Devaki's womb

(16-20)

Then (P) entered  
the mind of (V) in full  
opulence

|| 10.2.16 ||

bhagavān api viśvātmā  
bhaktānām abhayaṅkaraḥ  
āviveśāṁśa-bhāgena  
mana ānakadundubheḥ

Thus the Supreme Personality of Godhead, who is the Supersoul of all living entities (bhagavān api viśvātmā) and who vanquishes all the fear of His devotees (bhaktānām abhayaṅkaraḥ), entered the mind of Vasudeva (ānakadundubheḥ) manah āviveśa in full opulence (amśa-bhāgena).

viśvātmā: Supersoul of all living entities;

Kṛṣṇa is addressed as viśvātmā, the soul of the universe, because He is actually the object of prema for the whole universe.

aṁśa: indicates that all the avataras such as the puruṣavataras are included within Kṛṣṇa.

bhāga: refers to the six opulences or all good qualities.

Kṛṣṇa appeared in the mind of Vasudeva along with all His expansions and opulences.

In the Srimad Bhagavatam (3.2.15), it says:

parāvareśo mahad-aṁśa-yukto  
hy ajo 'pi jāto bhagavān yathāgniḥ

“Although the Lord is unlimited and unborn, He took birth along with his aṁśas.”

|| 10.2.17 ||

sa bibhrat pauruṣam dhāma  
bhrājamāno yathā raviḥ  
durāsado 'tidurdharṣo  
bhūtānām sambabhūva ha

Ⓟ While carrying  
Ⓟ within his heart  
Ⓟ became effulgent like  
Ⓟ the sun. ↓  
Ⓟ He could not be seen by  
Ⓟ anyone & was unapproachable  
Ⓟ by anyone.

While carrying the form of the Supreme Personality of Godhead within the core of his heart (sah bibhrat pauruṣam dhāma), Vasudeva bore the Lord's transcendently illuminating effulgence, and thus he became as bright as the sun (bhrājamāno yathā raviḥ). He was therefore very difficult to see or approach through sensory perception (durāsado). Indeed, he was unapproachable and unperceivable even for such formidable men as Kāmsa, and not only for Kāmsa but for all living entities (bhūtānām atidurdharṣo sambabhūva ha).

bibhrat: carried;

pauruṣam dhāma: spiritual effulgence of the Supreme Person;

means that Vasudeva was holding the power (dhāma) of the Lord (pauruṣam).

Or it can mean Vasudeva became effulgent on seeing the appearance of the Lord within himself.

According to the Viśvakośa dictionary, dhāma means body, house, ray, place, birth and influence.

durāsadaḥ: difficult to look at; means that other living entities could not approach him.

ati durdharṣaḥ: difficult to approach; means that Kamsa and others could not possibly defeat Vasudeva.



|| 10.2.18 ||

tato jagan-maṅgalam acyutāṁśam  
samāhitam śūra-sutena devī  
dadhāra sarvātmakam ātma-bhūtam  
kāṣṭhā yathānanda-karam manastah

Thereafter,  
Gulams + anles fuce  
wife of Devaki  
This being initiated by  
became beautiful by  
Just as the east  
becomes

→ beautiful by carrying the rising moon.

Thereafter (tatah), accompanied by plenary expansions, the fully opulent Supreme Personality of Godhead (acyutāṁśam), who is all-auspicious for the entire universe (jagan-maṅgalam), was transferred from the mind of Vasudeva to the mind of Devakī (śūra-sutena devī samāhitam). Devakī, having thus been initiated by Vasudeva, became beautiful by carrying Lord Kṛṣṇa, the original consciousness for everyone, the cause of all causes, within the core of her heart (manastah dadhāra sarvātmakam ātma-bhūtam), just as the east becomes beautiful by carrying the rising moon (yathā kāṣṭhā ānanda-karam).

Lord Kṛṣṇa entered Devaki from Vasudeva.

This is described in this verse.

jagan maṅgalam acyutaṁśam: who is the very form of  
auspiciousness for the whole universe; who does not deviate;  
and who includes all expansions such as Narayana and  
Narasimha.

sarvātmakam ātma bhū taṁ: Sarva refers to all the devotees or to Lord Siva.

Ātma refers to mind and ka means happiness.

Thus the Lord is described as He who gives happiness to the minds of all the devotees or to Lord Siva.

Ātma bhūtaṁ means He appears (bhūta) on His own,  
independently (ātma).

The Lord appeared in Devaki's mind without the effort that  
yogis exert to envision the Lord.

**dadhāra manastah**: means Devaki held Kṛṣṇa within the mind.

This phrase rules out material conception and birth.

**kāṣṭhā**: east;

A suitable example is given to support this.

It was just like the eastern direction (kāṣṭhā) holding the full moon (ānandakara).

It is understood that several days later Devaki could perceive Kṛṣṇa in her womb, because later in this chapter it is said,

diṣṭyāmba te kukṣi-gataḥ paraḥ pumān

“O fortunate lady, the Supreme Lord has entered your womb.”  
(v. 41)

|| 10.2.19 ||

That ①  
The shelter of ②  
→ who is the shelter  
of this universe  
But, she was like  
a flame covered by a pot  
unwilling to  
share that  
knowledge

sā devakī sarva-jagan-nivāsa-  
nivāsa-bhūtā nitarām na reje  
bhojendra-gehe 'gni-śikheva ruddhā  
sarasvatī jñāna-khale yathā sate

Devakī (sā devakī) became the shelter (nivāsa-bhūtā) of the Supreme Personality of Godhead, the cause of all causes, the foundation of the entire cosmos (sarva-jagan-nivāsa), but because she was under arrest in the house of Kamsa (bhojendra-gehe ruddhā), she was like the flames of a fire covered by the walls of a pot (agni-śikhā iva), or like a person who has knowledge but cannot distribute it to the world for the benefit of human society (yathā sarasvatī jñāna-khale sati).

Devaki became the shelter of the shelter of all material and non-material worlds, but all people could not take advantage of that bliss-giving form.

Only a few close persons could appreciate her condition.

agni-śikheva ruddhā: covered fire;

In the prison house of Kamsa (bhojendra) Devaki was like a covered fire.



When a fire is burning in a house, it does not illuminate the town, but only the objects or persons near it in the house.

However when the fire becomes strong it can burn down the restricting house.

In this way, Devaki would in due time destroy Kamsa.

sarasvatī jñāna khale: knowledge not distributed;

Knowledge trapped in the hearts of men who do not distribute  
it (literally cheaters of knowledge), does not flourish and  
benefit others.

That knowledge will eventually destroy its restrictor, who is  
very sinful.

In the same way, Devaki would destroy the offensive Kamsa.

# Section – IV

## Thoughts of Kamsa

(20-24)

|| 10.2.20 ||

tām vīkṣya kaṁsaḥ prabhayājītarām

virocayantīm bhavanam śuci-smitām

āhaṣa me prāṇa-haro harir guhām

dhruvam śrito yan na pureyam īdrśī

Because the Supreme Personality of Godhead was within her womb (ajītarām), Devakī illuminated the entire atmosphere in the place where she was confined (virocayantīm bhavanam). Seeing her jubilant, pure and smiling (tām virocayantīm śuci-smitām prabhayā vīkṣya), Kamsa thought (kaṁsaḥ āha), "The Supreme Personality of Godhead, Viṣṇu, who is now within her, will kill me (eṣaḥ me prāṇa-haro harir guhām dhruvam śritah). Devakī has never before looked so brilliant and jubilant (yad na pureyam īdrśī)."   
 *Handwritten notes in red:*  
 - "Holding (P) within here (D) illuminate the whole place." with arrows pointing to "tām" and "prabhayā".  
 - "Seeing her (P) pure & joyful" with arrows pointing to "virocayantīm" and "śuci-smitām".  
 - "My killer (V) must have surely taken matter of her" with arrows pointing to "vīkṣya" and "guhām".  
 - "She was never seen so beautiful." with arrows pointing to "dhruvam śrito yan na pureyam īdrśī".

Devaki, who was holding Visnu within her womb  
(ājitāntarām), filled the room with light.

She smiled out of genuine bliss (śuci smitām), not in order to  
deceive Kamsa as previously.

Seeing her, Kamsa then addressed her.

harir: Visnu; Hari can mean lion.

Seeing Devaki, Kamsa thought, “Like the lion who kills  
(prāṇahari) the elephant, Hari, who will take my life, has  
taken shelter in the womb of Devaki.”

Certainly this is so, because (yat) Devaki did not appear  
effulgent previously (pureyam).”

|| 10.2.21 ||

kim adya tasmin karaṇīyam āśu me  
yad artha-tantro na vihanti vikramam  
striyāḥ svasur gurumatyā vadho 'yaṁ  
yaśaḥ śriyaṁ hantya anukālam āyuh

→ my reputation, opulence & lifespan will be destroyed.

Kaṁsa thought: What is my duty now (kim adya tasmin karaṇīyam āśu me)?  
The Supreme Lord, who knows His purpose [paritrāṇāya sādḥūnām vināśāya ca  
duṣkṛtām Bg. 4.8], will not give up His prowess (yad artha-tantro na vihanti  
vikramam). Devakī is a woman, she is my sister, and moreover she is now  
pregnant (striyāḥ svasur gurumatyā). If I kill her (ayaṁ vadhaḥ), my  
reputation, opulence and duration of life will certainly be vanquished (yaśaḥ  
śriyaṁ hantya anukālam āyuh).

What should I do now?  
The Lord who knows His purpose of defeat will not give up His prowess  
① It's a woman, sister & pregnant.  
... if I kill her how

In this verse Kamsa speaks more clearly his intentions:

“What should I do about Hari in this situation (tasmin)?”

Is it proper to kill Him while He is still an embryo?

No, because those interested in their own welfare (artha tantra) do not destroy their own good name.



If I kill Him now, my reputation of prowess will be destroyed.

But if He is born and grows, and then I fight with Him, whether I am victorious or defeated my glory will remain intact.

Killing a child in the womb is not an act of bravery.

Therefore, such a deed will not only destroy my fame, but dharma will also get destroyed.”

Thus Kamsa rightly thinks that by killing a woman, a sister and a fetus he will vanquish his fame, power and lifespan.

This temporary restriction to Kamsa's evil nature was due to fear.

Thus Kamsa reflected upon his reputation through careful discrimination.

|| 10.2.22 ||

sa eṣa jīvan khalu sampareto  
varteta yo 'tyanta-nṛśamsitena  
dehe mr̥te taṁ manujāḥ śapanti  
gantā tamo 'ndham tanu-mānino dhruvam

A person who is very cruel is regarded as dead even while living.  
Why? ↓  
Bcoz, while living by offering death, he is condemned by people.

→ after offering death, he is transferred to hell.

A person who is very cruel (sa eṣa atyanta-nṛśamsitena) is regarded as dead even while living (khalu jīvan samparetaḥ), for while he is living or after his death (varteta yo dehe mr̥te), everyone condemns him (taṁ manujāḥ śapanti). And after the death of a person in the bodily concept of life (tanu-māninaḥ), he is undoubtedly transferred to the hell known as Andhatama (dhruvam gantā tamo andham).

Kamsa continues his deliberation:

“If I kill the child to save my life, I will spend the rest of my life in misfortune.

Those who perform cruel acts are dead even while existing within the body.

If I commit cruel acts and die, people will curse me, and even while living they will curse me.

I will fear even while alive.

They will shout in taunting voices, 'You should go to hell for this.'

Those who are absorbed in the bodily conception of life (tanu māninah), and maintain their bodies by committing violence on others will surely go to hell."

|| 10.2.23 ||

iti ghoratamād bhāvāt  
sannivṛttaḥ svayaṁ prabhuḥ  
āste pratīkṣaṁs taj-janma  
harer vairānubandha-kṛt

Thinking in this way  
Kamsa, although determined to  
continue his enmity toward  
& refrained from killing  
child birth.

Śukadeva Gosvāmī said: Deliberating in this way (iti svayaṁ), Kamsa (prabhuḥ), although determined to continue in enmity toward the Supreme Personality of Godhead (harer vairānubandha-kṛt), refrained from the vicious killing of his sister (ghoratamād bhāvāt sannivṛttaḥ). He decided to wait until the Lord was born and then do what was needed (āste taj-janma pratīkṣan).

~~While~~  
In this way  
Kaṁsa became absorbed  
unfavorably towards  
while engaged in various  
activities.

|| 10.2.24 ||

āsīnaḥ saṁviśams tiṣṭhan  
bhuñjanaḥ paryaṭan mahīm  
cintayāno hr̥ṣīkeśam  
apaśyat tanmayam jagat

While sitting on his throne or in his sitting room, while lying on his bed, or, indeed, while situated anywhere (āsīnaḥ saṁviśams tiṣṭhan), and while eating, sleeping or walking (bhuñjanaḥ paryaṭan mahīm), Kaṁsa saw only his enemy, the Supreme Lord, Hṛṣīkeśa (hr̥ṣīkeśam apaśyat). In other words, by thinking of his all-pervading enemy, Kaṁsa became unfavorably Kṛṣṇa conscious (cintayāno tanmayam jagat).

The absorption of Kamsa's mind in the Lord out of fear born of hatred is described in this verse.

saṁviśaṁs: lying on a bed; means while sleeping.

hr̥ṣīkeśam: The Lord is called Hr̥ṣīkeśa, one who controls all the senses.



cintayāno: always thinking badly; implies that Kamsa was continuously thinking of Hari, so that he saw Hari wherever he looked.

Such a vision gives bliss in prema, but in fear it yields extreme distress.

This is the difference between a devotee and an enemy seeing the Lord.