

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 – I

Atrocities of Kamsa (1-5)

Section – V

Demigods offer prayers to the
Lord in the Womb (Garbha
Stuti) (25-42)

|| 10.2.36 ||

na nāma-rūpe guṇa-janma-karmabhir
nirūpitavye tava tasya sākṣiṇaḥ
mano-vacobhyām anumeya-vartmano
deva kriyāyām pratiyanty athāpi hi

You & name
for, Qualifying etc
Guṇa, by the
But devotional
Through IS

O Lord (deva), Your transcendental name and form (tava nāma-rūpe
guṇa-janma-karmabhir) are not ascertained (na nirūpitavye) by those
who merely speculate on the path of imagination (sākṣiṇaḥ anumeya-
vartmanah). Your name, form and attributes can be ascertained only
through devotional service (mano-vacobhyām kriyāyām pratiyanty
athāpi hi).

“Not only Your form is suddha sattva but also Your name.

Your transcendental name and form can be realized only by
devotion.

There is no other way.”

Thus this verse is spoken.

guṇa: attributes; refers to Kṛṣṇa's beautiful form and merciful glance.

karma: pastimes; refers to lifting Govardhana Hill, and artistically standing in a three-fold bending pose.

janma: appearance; refers to Kṛṣṇa's role as the son of Nanda and Vasudeva.

“Even by chanting Your name or meditating on Your form,
the casual observer (sākṣiṇah) cannot discern or realize Your
sweetness, nor perceive Your qualities, birth and activities.”

If one fails to realize the sweetness of Your name or form, he
has not attained any realization at all.

It is like those afflicted with jaundice: though chewing sugar candy, they cannot taste the sweetness.

Similarly, those devoid of devotion cannot realize the sweetness of Your name and form.

Therefore, Your name and form must also be suddha sattva, purely spiritual.”

sākṣiṇaḥ: can also refer to the Supreme Lord, the supreme witness.

“Because Your name and form are part of Your spiritual nature, those pursuing the path of speculation (anumeya-vartmano) cannot know Your true form.”

However, if one serves You by hearing and chanting Your names with devotion (kriyāyām), he will directly realize Your spiritual name and form.

This can be inferred through the mind and words of the devotee.”

mano-vacobhyām: mind and words;

“By mind (mano) the pure qualities of tolerance and humility are inferred.

The word (vacobhyām) means utterances steeped in devotion, such as mano'ravindaksa didrksaye tvam.

vartmanah: path; means of the person who has attained prema-bhakti.

|| 10.2.37 ||

śṛṇvan gr̥ṇan saṁsmarayaṁś ca cintayan

nāmāni rūpāni ca maṅgalāni (te

kriyāsu) yaḥ tvac-caraṇāravindayoḥ

āviṣṭa-cetā na bhavāya kalpate

Even while engaged in various activities devotees who meditate on Your lotus feet of engage in śṛṇvan, gr̥ṇan, kīrtan, etc., are always transcendently situated.

Even while engaged in various activities (kriyāsu), devotees whose minds are completely absorbed at Your lotus feet (yaḥ tvac-caraṇāravindayoḥ āviṣṭa-cetāh), and who constantly hear, chant, contemplate and cause others to remember (śṛṇvan gr̥ṇan saṁsmarayaṁś ca cintayan) Your transcendental names and forms (te maṅgalāni nāmāni rūpāni), are always on the transcendental platform, and thus they can understand the Supreme Personality of Godhead (na bhavāya kalpate).

This verse points out that practice of hearing, glorifying and remembering the name and form of the Lord is the means for realization of the Lord.

kriyāsu: engaged in devotional service;

This word indicates that even in the midst of matters relating to one's material body, the devotee is not affected by the material world, but remains deeply absorbed in the happiness of his realization of the Lord.

|| 10.2.38 ||

diṣṭyā hare 'syā bhavataḥ pado bhuvo
bhāro 'panītas tava janmaneśituḥ
diṣṭyāṅkitām tvat-padakaiḥ suśobhanair
drakṣyāma gām dyām ca tavānukampitām

we are fortunate
bcuz the burden of
earth is removed by your
appearance.
& we are fortunate bcuz we will
be able to see your footprints
adorning earth & heavenly

O Lord (hare), we are fortunate (diṣṭyā) because the heavy burden of the demons upon this earth (asyāḥ bhavataḥ pado bhuvo bhārah) is immediately removed (apanītaḥ) by Your appearance (tava janmanā īśituḥ). Indeed, we are certainly fortunate (diṣṭyā), for we shall be able to see (drakṣyāma) upon this earth and in the heavenly planets (gām dyām ca) the marks of lotus, conchshell, club and disc (aṅkitām) that adorn Your lotus feet (tvat-padakaiḥ suśobhanair).

In this verse the demigods hint at the Lord's purpose of relieving the earth's burden.

pada: place;

means coming from the feet as the Sruti says, padbhyam bhumi, "The earth arose from the Lord's feet."

"The burden of the earth, which arose from Your feet, has been removed.

We have understood that Kamsa, Jarasandha and others have been killed just by Your appearance.”

padakaiḥ: lotus feet; means very tender feet, and **suśobhanaiḥ** means marked with the flag and thunderbolt.

Gām means earth and **dyām** means Svarga, heaven.

“We are fortunate to see the earth and heaven mercifully marked with Your tender lotus feet.”

|| 10.2.39 ||

na te 'bhavasyeśa bhavya kāraṇam
vinā vinodam bata tarkayāmahe
bhavo nirodhaḥ sthitiḥ apy avidyayā
kṛtā yatas tvayy abhayāśrayātmani

oh Lord who
has no material birth
the only reason for your
appearance can only be your
pleasure -
otherwise even creation, maintenance
& destruction can be
caused by your
will.

O Supreme Lord (īśa), You are not an ordinary living entity appearing in this material world as a result of fruitive activities (abhavya). Therefore Your appearance or birth in this world has no other cause (na te bhavya kāraṇam bata tarkayāmahe) than Your pleasure potency (vinā vinodam). Similarly, the living entities, who are part of You (ātmani), have no cause for miseries like birth, death and old age (bhavo nirodhaḥ sthitiḥ apy abhayāśrayā), except when these living entities are conducted by Your external energy (yatas tvayy avidyayā kṛtā).

“We have said that You have appeared for protecting us, but that is only a pretense.

You perform Your birth and activities independently for Your own purpose.

Though You are unborn (abhavasya), You appear in the world.

“We cannot determine the cause because (yataḥ) the creation, maintenance and destruction (bhavo nirodhah sthitih) are carried out by maya (avidyayā), which takes shelter of You (tvayi āśrayātmani).”

Sri Kṛṣṇa is called abhaya or instilling fearlessness, because by remembering Him the fear of the demons like Kamsa disappears.

Therefore there is no necessity of the Lord personally appearing to kill Kamsa.

O Lord, U protect us
 by diminishing the
 disturbances in this
 world. Now, U protect us
 by diminishing the
 disturbances in this
 world.

matsyāśva-kacchapa-nṛsimha-varāha-haṁsa-
rājanya-vipra-vibudheṣu kṛtāvatārah
tvam pāsi nas tri-bhuvanam ca yathādhuneśa
bhāram bhuvo hara yadūttama vandanam te

→ we offer our obeisances to You.

O supreme controller (īśa), Your Lordship previously accepted incarnations (tvam kṛta avatārah) as a fish, a horse, a tortoise (matsya-aśva-kacchapa), Narasimhadeva, a boar, a swan (nṛsimha-varāha-haṁsa), Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva (rājanya-vipra-vibudheṣu), to protect the entire world by Your mercy (tri-bhuvanam). Now please protect us (tvam nah pāsi) again by Your mercy by diminishing the disturbances in this world (yathā adhunā bhuvo bhāram hara). O Kṛṣṇa, best of the Yadus (yadūttama), we respectfully offer our obeisances unto You (vandanam te).

“Please put aside all our talks of suffering caused by our fickle minds.”

Previously You protected us by taking various forms, so now do the same to remove the burden of the earth.

That will be the same as protecting us.”

Speaking thus, the demigods then touched their heads to the earth in respect.

By O Mother!
 SR has good fortune
 your womb along with all His
 and SR.
 ↓ do not fear
 your son will be
 the protector
 of the
 Yadu-kl̥ta.

diṣṭyāmba te kukṣi-gataḥ paraḥ pumān
amśena sākṣād bhagavān bhavāya naḥ
mābhūd bhayaṁ bhoja-pater mumūrṣor
goptā yadūnām bhavitā tavātmajah

O mother Devakī, by your good fortune and ours (diṣṭyā amba naḥ bhavāya), the Supreme Personality of Godhead Himself (sākṣād bhagavān paraḥ pumān), with all His plenary portions, such as Baladeva (amśena), is now within your womb (te kukṣi-gataḥ). Therefore you need not fear Kamśa (mābhūd bhoja-pater bhayaṁ), who has decided to be killed by the Lord (mumūrṣor). Your eternal son, Kṛṣṇa (tavātmajah), will be the protector of the entire Yadu dynasty (yadūnām goptā bhavitā).

To console Devaki, the demigods now praise her.

“Lord Sri Kṛṣṇa has appeared in your womb along with Baladeva (aṁśena).”

Or it can mean,

“The Lord (sākṣāt bhagavān), whose aṁśa is the paraḥ pumān, and who glances over prakṛti has appeared now in your womb.”

bhavāya: means for auspiciousness.

“The Lord, whose part is Maha-visnu, has appeared in your
womb to bestow auspiciousness on us.”

After thus offering
Prayers to the Dhrs
devoted.

|| 10.2.42 ||

śrī-śuka uvāca

ity abhiṣṭūya puruṣam

yad-rūpam anidam yathā

brahmeśānau purodhāya

devāḥ pratiyayur divam

After thus offering prayers to the Supreme Personality of Godhead (ity abhiṣṭūya puruṣam), Lord Visnu, the Transcendence (yad-rūpam anidam), all the demigods (devāḥ), with Lord Brahmā and Lord Śiva before them (brahma īśānau purodhāya), returned to their homes in the heavenly planets (pratiyayur divam).

anidaṁ: means non-material, transcendental;

purodhāya: keep in front;

After praising the Lord whose form is transcendental, the demigods, thinking that Brahma and Siva would see some wonderful pastimes that they would miss, kept Brahma and Siva in front and then departed for the heavenly abodes.