### Śrīmad-Bhāgavatam

#### Canto Ten: The Summum Bonum

#### With the Sārārtha-darśinī commentary

#### by Śrīla Viśvanātha Cakravartī Țhākura

#### Canto Ten – Chapter Two

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

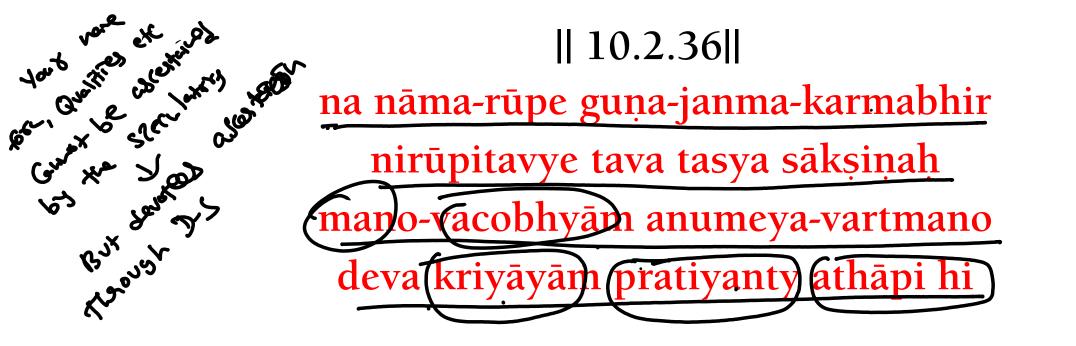
#### Section – I

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

#### Section – V

# Demigods offer prayers to the Lord in the Womb (Garbha

Stuti) (25-42)



O Lord (deva), Your transcendental name and form (tava nāma-rūpe guņa-janma-karmabhir) are not ascertained (na nirūpitavye) by those who merely speculate on the path of imagination (sākṣinah anumeyavartmanah). 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.

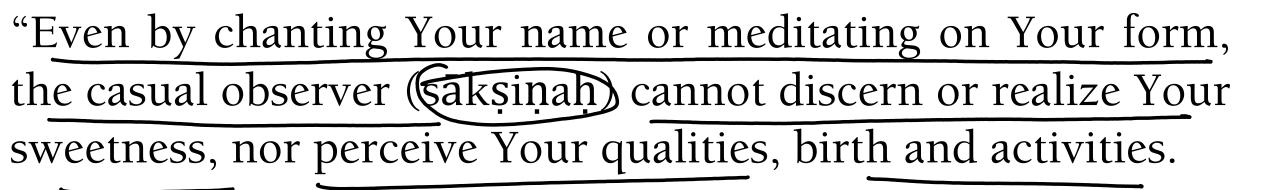
There is no other way."

Thus this verse is spoken.

guna: 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.



If <u>one fails to realize the sweetness of Your name or form, he</u> 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.

Th<u>erefore, Your name and form must also be suddha satt</u>va, 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 pu<u>rsuing the path of speculation</u> (an<u>umeya-vartmano</u>) 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.

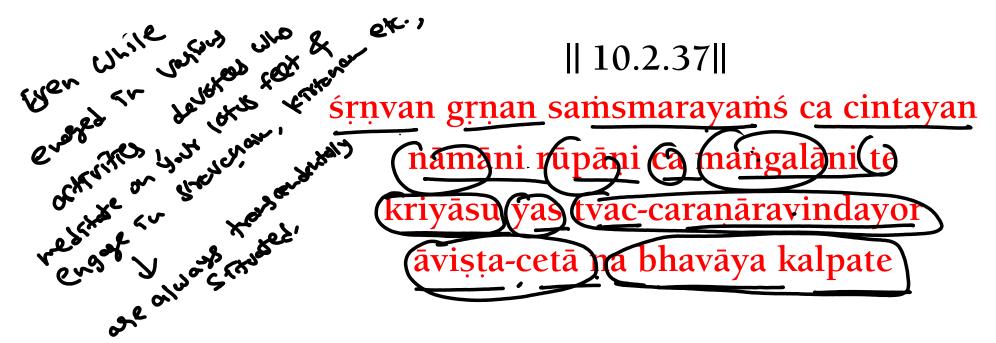
This can be inferred through the mind and words of the devotee."

mano-vacobhyām: mind and words;

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

Th<u>e word (vacobhyām) means utterances steeped in devotion,</u> such as mano'ravindaksa didrksaye tvam.

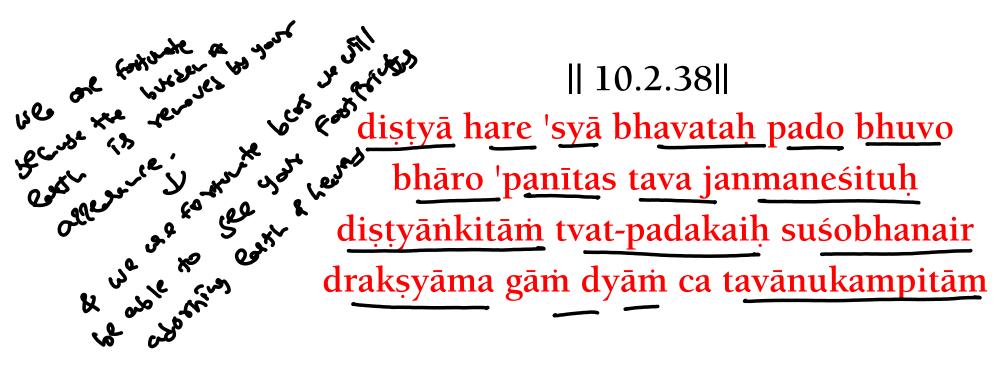
vartmanah: path; means of the person who has attained prema-bhakti.



Even while engaged in various activities (kriyāsu), devotees whose minds are completely absorbed at Your lotus feet (val) (vac-caraṇāravindayor (āviṣta-cetāb), and who constantly hear, chant, contemplate and cause others to remember (śṛṇvan gṛṇan saṁsmarayaṁś ca cintayan) Your transcendental names and forms (te maṅgalāni nāmāni rūpāṇi), 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.



O Lord (hare), we are fortunate (distyā) because the heavy burden of the demons upon this earth (asyāh bhavataḥ pado bhuvo bhāraḥ) is immediately removed (apanītah) by Your appearance (tava janmanā īśituḥ). Indeed, we are certainly fortunate (distyā), 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 (ankitām) that adorn Your lotus feet (tvat-padakaih 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.

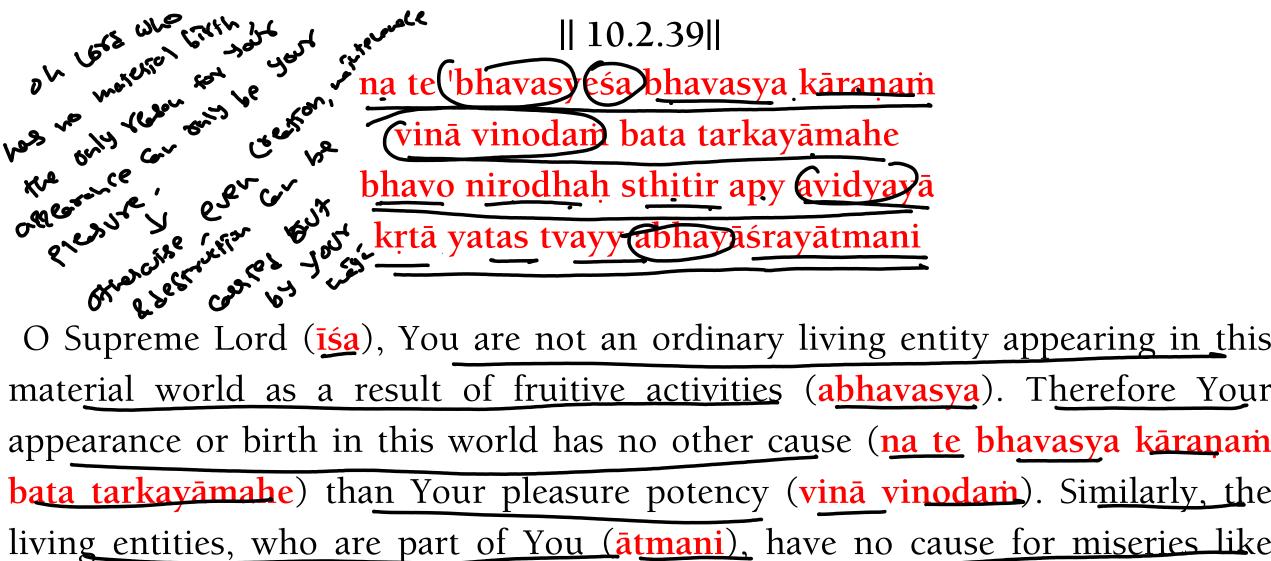
We have understood that Kamsa, Jarasandha and others have

been killed just by Your appearance."

padakaih: lotus feet; means very tender feet, and susobhanaih 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."

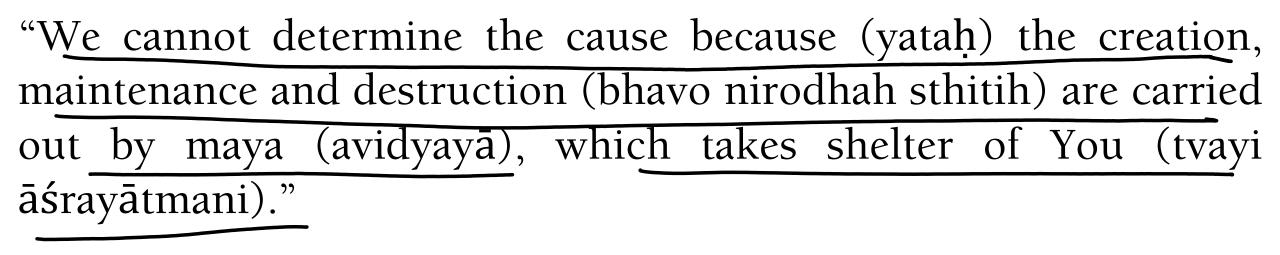


krtā).

birth, death and old age (bhavo nirodhah sthitir apy abhayāśrayā), except when these living entities are conducted by Your external energy (yatas tvayy avidyayā "We have said that You have appeared for protecting us, but that is only a pretense.

Y<u>ou perform Your birth and activities independently for Your</u> own purpose.

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



## 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.

|| 10.2.40|| matsyāśva-kacchapa-nṛsimha-varāha-hamsa-Cherror Cherry rājanya-vipra-vibudhesu krtāvatāraķ AND . tvam pāsi nas tri-bhuvanam ca yathādhuneśa اللهمان bhāram bhuvo hara yadūttama vandanam te we offer our oversences to you. O supreme controller (*iśa*), Your Lordship previously accepted incarnations (tvam krta avatārah) as a fish, a horse, a tortoise (matsya-aśva-kacchapa), Narasimhadeva, a boar, a swan (nṛsimha-varāha-hamsa), (Lord Rāmacandra, Paraśurāma and, among the demigods, Vāmanadeva (rājanya-vipra-vibudheşu), 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 Krsna, 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.

distyāmba te kuksi-gatah parah pumān ve amsena sākeād LL || 10.2.41|| O mother Devaki, by your good fortune and ours (distya amba nah bhavāya), the Supreme Personality of Godhead Himself (sākṣād bhagavān parah pumān), with all His plenary portions, such as Baladeva (amsena), is now within your womb (te kuksi-gatah). Therefore you need not fear Kamsa (mabhud bhoja-pater bhayam), who has decided to be killed by the Lord (mumūrsoh). Your eternal son, Krsna (tavātmajah), will be the protector of the entire Yadu dynasty (yadūnām goptā bhavitā).

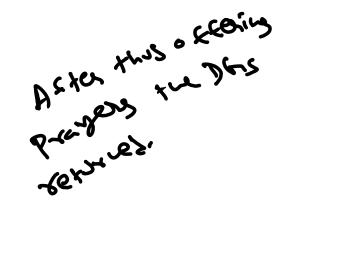
To console Devaki, the demigods now praise her.

"Lord Sri Krsna has appeared in your womb along with Baladeva (amséena)."



"The Lord (sākṣāt bhagavān), whose amśa is the parah 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."



|| 10.2.42|| śrī-śuka uvāca ity abhiṣṭūya puruṣaṁ yad-rūpam anidaṁ yathā brahmeśānau purodhāya devāḥ pratiyayur divam

After thus offering prayers to the Supreme Personality of Godhead (ity abhisțūya purușam), Lord Visnu, the Transcendence (yad-rūpam anidam), al<u>l the demigods</u> (devāḥ), with Lord Brahmā and Lord Śiva before them (brahma īśānau purodhāya), returned to their homes in the heavenly planets (pratiyayur divam). anidam: 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.