

**Śrīmad-Bhāgavatam**

**Canto Ten: The Summum Bonum**

**With the  
Sārārtha-darśinī commentary**

**by**

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# Canto Ten – Chapter Three

## The Birth of Lord Kṛṣṇa

# Section – I

Appearance of Lord Sri Kṛṣṇa  
and celebrations in the higher  
planets (1-8)

Mani festation of  
all the auspicious signs  
during P's all else

|| 10.3.1-5 ||

śrī-śuka uvāca

atha sarva-guṇopetaḥ  
kālaḥ parama-śobhanaḥ  
yarhy evājana-janmarkṣam  
śāntarkṣa-graha-tāraḥ  
diśaḥ prasedur gaganam  
nirmaloḍu-gaṇodayam  
mahī maṅgala-bhūyiṣṭha-  
pura-grāma-vrajākarā  
nadyaḥ prasanna-salilā  
hradā jalaruha-śriyaḥ  
dvi-jāli-kula-sannāda-  
stavakā vana-rājayaḥ  
vavau vāyuh sukha-sparśaḥ  
puṇya-gandhavahaḥ śuciḥ  
agnayaś ca dvijātīnām  
śāntās tatra samindhata  
manāmsy āsan prasannāni  
sādhūnām asura-druhām  
jāyamāne 'jane tasmin  
nedur dundubhayaḥ samam

Thereafter (**atha**), at the auspicious time for the appearance of the Lord (**kālah parama-śobhanaḥ**), the entire universe was surcharged with all the qualities of goodness, beauty and peace (**sarva-guṇopetaḥ**). The constellation Rohiṇī appeared, as did stars like Aśvinī (**yarhy eva ajana-janmarkṣam**). The sun, the moon and the other stars and planets were very peaceful (**śāntarkṣa-graha-tārakam**). All directions appeared extremely pleasing (**diśaḥ prasedur**), and the beautiful stars twinkled in the cloudless sky (**gaganam nirmaloḍu-gaṇodayam**). Decorated with towns, villages, mines and pasturing grounds (**pura-grāma-vrajākarā**), the earth seemed all-auspicious (**mahī maṅgala-bhūyiṣṭha**). The rivers flowed with clear water (**nadyaḥ prasanna-salilā**), and the lakes and vast reservoirs, full of lilies and lotuses, were extraordinarily beautiful (**hradā jalaruha-śriyaḥ**). In the trees and green plants, full of flowers and leaves, pleasing to the eyes (**vana-rājayaḥ**), birds like cuckoos and swarms of bees began chanting with sweet voices for the sake of the demigods (**dvijāli-kula-sannāda-stavakā**). A pure breeze began to blow (**vavau śuciḥ vāyuḥ**), pleasing the sense of touch (**sukha-sparśaḥ**) and bearing the aroma of flowers (**punya-gandhavahaḥ**), and when the brāhmaṇas engaging in ritualistic ceremonies ignited their fires according to Vedic principles, the fires burned steadily, undisturbed by the breeze (**dvijātīnām agnayaś ca śāntās tatra samindhata**). Thus when the birthless Lord Viṣṇu, the Supreme Personality of Godhead, was about to appear (**jāyamāne ajane tasmin**), the saints and brāhmaṇas (**sādhūnām**), who had always been disturbed by demons like Kāṁsa and his men (**asura-druhām**), felt peace within the core of their hearts (**manāmsy āsan prasannāni**), and kettledrums simultaneously vibrated from the upper planetary system (**nedur dundubhayaḥ samam**).

In this chapter, there is a description of the time and place becoming jubilant for Kṛṣṇa's appearance, a description of the Lord's advent, and the prayers of Vasudeva and Devaki.

**Verse 1:**

When (yarhi) the birth constellation (janma rkṣam) of the Lord who has no birth (ajanma) arrived, time itself became endowed with all good qualities.

**ājana janma:** can also be taken as the name of the nakshatra, constellation.

Ājana means Visnu.

**Ājana janma** means he who is born from Visnu; that is Prajapati.

Prajapati's nakshatra is Rohini.

The name of the nakshatra is not mentioned directly because the scriptures enjoin that the birth nakshatra of a person should not be named directly.

At this time also the other nakshatras such as Asvini, the planets such as the sun and the stars all assumed a peaceful state.



## Verse 2:

This verse describes how the directions (diśah) assumed all good qualities.

In this verse the qualities of the autumn season are described even though it was rainy season, because all the elements such as the earth, water, fire, air and ether were jubilant.

The joy above is indicated by the phrase “the stars shone  
brilliantly in the sky.”

The joy on earth is expressed next in the description of the  
towns, cities and mines.

### Verse 3:

The joy between earth and sky is expressed in two verses beginning with a description of the water (prasanna salilā).

The lotus usually blooms during the day and closes at night, but now the lotus bloomed in the night (jalaruha śriyaḥ).

Night assumed the qualities of the day.

The forest resounded with the cries of cuckoos and humming of bees (**dvijāli kula sannāda**), and was resplendent with leaves and flowers.

## Verse 4:

Though it was monsoon season, spring's qualities are  
described next.

The wind (vavau vāyuh), which had the coolness of spring's  
breezes (sukha sparśah), was dust-free (śuciḥ) and laden with  
the fragrance of spring flowers (punya gandha).

Though the fires had almost all been extinguished (śāntās),  
they now blazed (samindhata), turning to the right.

**Verse 5:**

Though it was Dvapara-yuga, the quality of Treta-yuga now  
manifested.

Manāmsi (minds) indicates that the mind, intelligence, senses, sense objects, and five gross elements all become joyful.

Though previously afflicted by the harassment of the demons, the devotees' minds, intellects, senses and bodies now became joyful.

The devotees rejoiced over the upcoming appearance (jāyamāne) of Visnu, the unborn.

॥ 10.3.6 ॥

jaguḥ kinnara-gandharvās  
tuṣṭuvuḥ siddha-cāraṇāḥ  
vidyādharyaś ca nanṛtur  
apsarobhiḥ samaṁ mudā

The Uralvictas  
The Great Joy  
Prayer & dance

The Kinnaras and Gandharvas began to sing auspicious songs (jaguḥ kinnara-gandharvās), the Siddhas and Cāraṇas offered auspicious prayers (tuṣṭuvuḥ siddha-cāraṇāḥ), and the Vidyādhariḥ, along with the Apsarās (vidyādharyaś ca apsarobhiḥ samaṁ), began to dance in jubilation (nanṛtur mudā).



|| 10.3.7-8 ||

With the D's  
Showing flaws  
& other austicious signs  
Ⓚ manifests from the  
Womb of Ⓚ

mumucur munayo devāḥ  
sumanāmsi mudānvitāḥ  
mandam mandam jaladharā  
jagarjur anusāgaram  
niśīthe tama-udbhūte  
jāyamāne janārdane  
devakyām deva-rūpiṇyām  
viṣṇuh sarva-guhā-śayah  
āvirāsīd yathā prācyām  
diśindur iva puṣkalah

The demigods and great saintly persons (munayo devāḥ) showered flowers (sumanāmsi mumucur) in a joyous mood (mudānvitāḥ), and clouds gathered in the sky and very mildly thundered (jaladharaṁ mandam mandam jagarjur), making sounds like those of the ocean's waves (anusāgaram). Then the Supreme Personality of Godhead, Viṣṇu, who is situated in the core of everyone's heart (janārdane viṣṇuḥ sarva-guhā-śayaḥ), appeared from the heart of Devakī (devakyām jāyamāne) in the dense darkness of night (niśithe tama-udbhūte), like the full moon rising on the eastern horizon (yathā prācyām diśi puṣkalaḥ induḥ iva āvirāsīd), because Devakī was of the same category as Srī Kṛṣṇa (deva-rūpiṇyām).

The clouds are described as anusāgaram ( following the ocean).

This means the clouds imitated the roaring of the ocean.

But previously it was stated that all directions were overjoyed, and the sky was cloud-free and filled with stars.

How could there be rumbling of clouds?

**tama udbhute:** densely dark;

Therefore, it is described that deep in the night, everything became covered in darkness (tama udbhute).

There was thunder at that time because thick clouds covered the sky after two praharas (six hours) of night.

**janārdane:** The Lord is addressed as Janārdana because He is being requested (ardana) by the devotees, munis and demigods (jana):

“O Lord, now is the time for Your birth.”

Then the time came for Kṛṣṇa's birth from the womb of Devaki, whose eternal body was full of knowledge and bliss (deva rupinyam) like Lord Visnu, who sleeps in the hearts of all souls (sarva guhā śayah), and who eternally resides in Mathura and Vaikuntha, invisible to the common man, like an inaccessible cave in a mountain.

Kṛṣṇa's birth was not painful like a normal child.

**induh iva:** full moon;

Kṛṣṇa appeared like the full moon rising in the eastern sky.

The subject of the simile (moon) began to act out the role at that time.

Though it was the eighth day of waning at the time, the moon thought in bliss, “The Lord is ornamenting our dynasty with His birth in this world.”

Then it became round like the full moon.

puṣkalaḥ complete in every respect;

In this way also Visnu appeared in His full form as svayam bhagavan Sri Kṛṣṇa, along with all His aṁśās.

According to Hari-vaṁśa, the birth took place in the eighth month of pregnancy, before the expected time, in order to bewilder Kamsa.



In the Kha Manikya, an astrological work, Kṛṣṇa's birth is described:

The Moon, Mars, Mercury and Saturn were exalted and Taurus was ascendant.

Jupiter was in Pisces, Sun was in Leo, Venus in Libra and Rahu in Scorpio.

At midnight, on Wednesday with the moon in the Rohini nakshatra, Lord Sri Kṛṣṇa appeared.

# Section – II

Beauty of Lord Kṛṣṇa and  
Vasudeva's response (9-11)

|| 10.3.9-10 ||

tam adbhutam bālakam ambujekṣaṇam

catur-bhujam śaṅkha-gadādy-udāyudham

śrīvatsa-lakṣmaṁ gala-śobhi-kaustubham

pītāmbaram sāndra-payoda-saubhagam

mahārha-vaidūrya-kirīṭa-kunḍala-

tviṣā pariṣvaktā-sahasra-kuntalam

uddāma-kāñcy-aṅgada-kaṅkaṇādibhir

virocamānam vasudeva aikṣata

Vasudevas USION  
of (P) 6  
Lotus eye

4 arms holding  
Śaṅkha, Gaḍgā,  
śrīvatsa - Lakṣmaṇa

kaustubha  
Devi

Vasudeva then saw the newborn child (vasudeva tam adbhutam bālakam aikṣata), who had very wonderful lotuslike eyes (ambujekṣanam) and who bore in His four hands the four weapons śaṅkha, cakra, gadā and Padma (catur- bhujam śaṅkha-gadādy-udāyudham). On His chest was the mark of Śrīvatsa (śrīvatsa-lakṣmam) and on His neck the brilliant Kaustubha gem (gala-śobhi- kaustubham). Dressed in yellow (pītāmbaram), His body blackish like a dense cloud (sāndrapayodasaubhagam), His scattered hair fully grown (pariṣvaktā- sahasra-kuntalam), and His helmet and earrings sparkling uncommonly with the valuable gem Vaidūrya (mahārha- vaidūrya kirita kundala tviṣā), the child, decorated with a brilliant belt, armlets, bangles and other ornaments, appeared very wonderful (uddāma-kāñcy-aṅgada- kāṅkaṇādibhir virocamaṇam).

Verses nine and ten describe the astonishing child that Vasudeva saw; listing the features of astonishment.

Baby Kṛṣṇa appeared with lotus eyes, four arms holding conch and club.

**vaidurya:** refers to a jewel which shines blue, yellow and red.

The Lord wore a triangular-shaped crown studded with vaidurya gems.

|| 10.3.11 ||

sa vismayotphulla-vilocano harim  
sutam vilokyānakadundubhis tadā  
kṛṣṇāvatārotsava-sambhramo 'sprśan  
mudā dvijebhyo 'yutam āpluto gavām

When Vasudeva saw his extraordinary son (harim sutam vilokya  
ānakadundubhis tadā), his eyes were struck with wonder (sah  
vismaya utphulla-vilocanah). In transcendental jubilation (mudā  
āplutah), he mentally collected ten thousand cows and distributed  
them among the brāhmaṇas (dvijebhyo ayutam gavām asprśan) as a  
transcendental festival (kṛṣṇa avatāra utsava-sambhramo).

① 10.3.11  
वसुदेवः पश्यन्  
अपुत्रं सुतं  
विश्वामित्रो  
विलोक्य  
अनकदुन्दुबुधिसुतं  
तदा  
सह  
विस्मया  
उत्फुल्ल-विलोचनः  
मूढः  
द्विजैर्भ्यो  
अयुतं  
गवाम्  
अप्लुतः  
गवाम्

What was Vasudeva's wonder?

↓ Natural humility

①. “With my material eyes I am seeing that form, the Supreme Personality of Godhead, who is rarely seen by liberated souls.”

Besides being bound by ignorance as a soul, I am also bound externally in the prison of Kamsa.”

2. “Although He is the supreme transcendence, the Lord has  
appeared from the womb of Devaki.”

3. “When the child came out of the womb, all of His limbs  
were nicely ornamented with weapons, cloth, belt, earrings  
and crown.”

4. “The Supreme Lord, whom fear itself fears, has taken me  
as a father out of fear.”



The Lord is addressed as Hari (God) and suta (son) because simultaneously Vasudeva knew Him to be the Lord and his son.

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“On the birth of an ordinary child, a father will celebrate with charity and meditation. What should I do in this condition, when the Lord is born as my son?”

Thinking like this respectfully and filled with joy (muda),  
Vasudeva submerged (apluta) in an ocean of bliss, and gave  
cows in charity to brahmanas in his mind (asprśat, without  
touching).

# Section – III

Prayers offered by Vasudeva

(12-22)

|| 10.3.12 ||

athainam astaud avadhārya pūruṣam  
param natāṅgaḥ kṛta-dhīḥ kṛtāñjaliḥ  
sva-rociṣā bhārata sūtikā-grham  
virocayantam gata-bhīḥ prabhāva-vit

① could understand  
the ↓ the SPG was his child.  
Thus he became fearless & offering  
obediences, he began to offer  
prayers.

O Mahārāja Parīkṣit, descendant of King Bharata (bhārata), Vasudeva could understand that this child was the Supreme Personality of Godhead, Nārāyana (atha avadhārya enam pūruṣam param). Having concluded this without a doubt (prabhāva-vit), he became fearless (gata-bhīḥ). Bowing down with folded hands (natāṅgaḥ kṛtāñjaliḥ) and concentrating his attention (kṛta-dhīḥ), he began to offer prayers to the child (astaud), who illuminated His birthplace by His natural influence (sva-rociṣā sūtikā-grham virocayantam).

Fixing his mind on the Lord (kr̥ta-dhīḥ), Vasudeva thought of Lord Kṛṣṇa with reverence as God and affection as his son.

Though out of parental love he was afraid his tender child might be harmed by Kamsa's weapons, that fear vanished when he realized that his child was the Supreme Lord (gata-bhīḥ prabhāva-vit).

|| 10.3.13 ||

śrī-vasudeva uvāca

vidito 'si bhavān sākṣāt

puruṣaḥ prakṛteḥ parah

kevalānubhavananda-

svarūpaḥ sarva-buddhi-drk

Oh K! I have  
understood you to  
be the SPG - beyond  
& a form full of  
bliss → & perceivable only by  
transcendental senses.  
∴ I have become fearless

Vasudeva said: My Lord, You are the Supreme Person (bhavān sākṣāt puruṣaḥ), beyond material existence, and You are the Supersoul (prakṛteḥ parah). Your form can be perceived by transcendental knowledge (sarva-buddhi-drk), by which You can be understood as the Supreme Personality of Godhead (kevalānubhava ānanda-svarūpaḥ). I now understand Your position perfectly (viditah asi).

“Your intention in showing this form is as follows:

‘My father is worried about Me because of Kamsa, therefore I will make him fearless by showing him that I am God.’

“Accordingly, I have become fearless on understanding that You are God.”

With this understanding Vasudeva speaks this verse.

“I can understand that You are the Supreme Person, Kāraṇodakśāyī  
Viṣṇu, who activates the material nature by His glance.”

You are the soul of Brahman realization.

You are the all-pervading Supersoul (sarva buddhi drk).

You are all these things because You are directly svayam bhagavan.”



|| 10.3.14 ||

sa eva svaprakṛtyedaṁ  
sr̥ṣṭvāgre tri-guṇātmakam  
tad anu tvam hy apraviṣṭaḥ  
praviṣṭa iva bhāvyase

~~You are~~  
You are the same  
person who created this  
world & after creation  
U appear to have entered it,  
although U have not.

My Lord, You are the same person (sah eva) who in the beginning (agre) created this material world (idaṁ sr̥ṣṭvā) of three guṇas [sattva, rajas and tamas] (tri-guṇātmakam) by His personal external energy (sva prakṛtyā). After the creation of this world (tad anu), You appear to have entered it (tvam praviṣṭa iva bhāvyase), although in fact You have not (apraviṣṭaḥ).

“O father, you know that I have been born with limitation in your house. But do you know the truth about Me?””

To destroy this doubt, Vasudeva expresses his realization.

sa eva: means “That form of Yours about which I previously spoke, that is You.””

“You create this universe by Your material energy and seem to enter and not enter it simultaneously.”

Because You are seen inside the universe, we cannot say that You do not enter.

Because You are seen outside the universe, we cannot say You do not enter there.

You seemed to have entered my house, as You are also present everywhere.

You appear to have been born, but we cannot say that either because You are always existing.

Thus I know that Kamsa cannot do anything to You, who are all-pervading.