

**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 – IV

Payers offered by Devaki

(23-28)

Having seen  
the symptoms of  
Kṛṣṇa, (D) fearful &  
offer prayers & unusually astonished.

|| 10.3.23 ||

śrī-śuka uvāca

athainam ātmajam vīkṣya

mahā-puruṣa-lakṣaṇam

devakī tam upādhāvat

kaṁsād bhītā suvismitā

Śukadeva Gosvāmī continued: Thereafter (atha), having seen (vīkṣya) that her child (enam ātmajam) had all the symptoms of the Supreme Personality of Godhead (mahā-puruṣa-lakṣaṇam), Devakī (devakī), who was very much afraid of Kāṁsa (kaṁsād bhītā) and unusually astonished (suvismitā), began to offer prayers to the Lord (tam upādhāvat).

Seeing her husband's fear, and seeing that her newly born child did not withdraw His form, but was smiling instead, Devaki became completely wonderstruck and thought:

“What shall I do?”

This child, identifying himself as God, has no fear of Kamsa.

Of course, in front of the Supreme Lord, Kamsa is nothing.

So why should we be afraid?

What nonsense we are.”

24-27 → oh lord! we are  
afflicted by fear.  
But you are not fearful at all.

|| 10.3.24 ||

śrī-devakya uvāca

rūpaṁ yat tat prāhur avyaktam ādyam  
brahma jyotir nirguṇam nirvikāram  
sattā-mātram nirviśeṣam nirīham  
sa tvam sāksād viṣṇur adhyātma-dīpaḥ

Your form is  
a) avyaktam  
b) ādyam.

Your BT is  
a) nirguṇam  
b) nirvikāram.

Anything connected to you is

a) Sattā mātram (suddha  
sattva)

You are  
a) nirviśeṣam  
b) nirīham  
c) viṣṇu  
d) adhyātma dīpaḥ

Śrī Devakī said: My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind (rūpaṁ yat tat prāhur avyaktam). Yet You are the origin of the entire cosmic manifestation (ādyam). You are Brahman, the greatest of everything (brahma), full of effulgence like the sun (jyotih). You have no material cause (nirguṇam), You are free from change and deviation (nirvikāram), and You have no material desires (nirīham). Thus the Vedas say that You are the substance (sattā-mātram). Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramātmā, yet You are not different from them (nirviśeṣam). Everything emanates from You. Indeed, You are the cause of all causes, Lord Viṣṇu (sa tvam sāksād viṣṇur), the light of all transcendental knowledge (adhyātma-dīpaḥ).

Mood of Devaki

“As it is well known that the devotees control the Lord by praising Him, I will make this child submissive by my prayers and then express my desires.”

Thinking in this way, Devaki speaks: “O Lord, we are afflicted by fear at every second, but You are not fearful at all.”

Devaki expresses this in four verses (24-27).



Sri Devaki prays,

“The Vedas describe Your famous form as avyakta, not  
perceivable by the material senses; ādyam, without birth, and  
the one whose bodily effulgence is unchanging and without  
material qualities.”

This statement about Brahman is supported in the scriptures  
in many places.

The Srimad Bhagavatam (10.13.55) says:

yasya bhāsā sarvam idaṁ  
vibhāti sa-carācaram

“Thus Lord Brahmā saw the Supreme Brahman, by whose  
energy this entire universe, with its moving and nonmoving  
living beings, is manifested.”

Srimad Bhagavatam (10.28.15) states:

satyaṁ jñānam anantaṁ yad brahma-jyotiḥ sanātanam

“Lord Kṛṣṇa revealed the indestructible spiritual effulgence,  
which is unlimited, conscious and eternal.”

Lord Kṛṣṇa tells Arjuna in the Hari-vaṁśa:

tat-param̐ paramam̐ brahma  
sarvam̐ vibhajate jagat  
mamaiva tad ghanam̐ tejo  
jnātum arhasi bhārata

“That Supreme Truth (tat-param̐), Parabrahman (paramam̐ brahma), expands itself into all the variegatedness of this universe (sarvam̐ vibhajate jagat). You should know (jnātum arhasi) it (tad) to be My own concentrated effulgence (mamaiva ghanam̐ tejah), O Bhārata (bhārata).”

Brahma-saṁhitā (5.40) states:

yasya prabhā prabhavato jagadaṇḍa-koṭi  
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam  
tad-brahma niṣkalam anantam aśeṣa-bhūtaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

“I worship (ahaṁ bhajāmi) the Supreme Personality of Godhead (tam ādi-puruṣaṁ govindam), by whose personal effulgence (yasya prabhā) the unlimited brahmajyoti (niṣkalam anantam aśeṣa-bhūtaṁ) is manifested (prabhavatah). In that brahmajyoti (tad-brahma) there are innumerable universes (jagadaṇḍa-koṭi koṭiṣv), and each is filled with innumerable planets (aśeṣa-vasudhādi-vibhūti-bhinnam).”

Kṛṣṇa Himself says in Bhagavad-gita 14.27:

brahmaṇo hi pratiṣṭhāham

“I am the basis of the impersonal Brahman.”

In relation to Lord Kṛṣṇa’s vibhuti or powers, Sridhara Swami  
in his commentary on Gita mentions that the impersonal  
feature of the Lord is called Brahman, indicated by the use of  
the word para.

In Srimad Bhagavatam (8.24.38), Lord Matsya assures King Satyavrata that the Absolute Truth can be known from the words of the Vedas:

maḍīyaṁ mahimānaṁ ca  
paraṁ brahmeti śabditam  
vetsyasy anugrahītaṁ me  
sampraśnair vivṛtaṁ hr̥di

By my mercy (me anugrahītaṁ), you will realize (vetsyasy) my power (maḍīyaṁ mahimānaṁ) known as the impersonal Brahman (paraṁ brahmeti śabditam), which will be disclosed in your heart (hr̥di vivṛtaṁ) through questions and answers (sampraśnair).

In one stotra, Yamunacarya says:

paratparam brahma ca te vibhutayah

“The Supreme Brahman is Your vibhuti” (exceptional  
opulence or specific powers).



The Bhakti-rasāmṛta-sindhu states:

yad-arīṇām priyāṇām ca  
prāpyam ekam ivoditam |  
tad brahma-kṛṣṇayor aikyāt  
kiraṇārka-upamā-juṣoḥ ||

When it is said that the enemies and the dear friends of the Lord attained the same end (yad-arīṇām priyāṇām ca ekam prāpyam iva uditam), it means the same end only in the sense that brahman and the personal form of Kṛṣṇa are one entity (tad brahma-kṛṣṇayor aikyāt), in the manner that the rays of the sun and the sun are one (kiraṇa-arka-upamā-juṣoḥ). (BRS)

→ Suddha Sattva

sattā mātram: the original substance;

Devaki continues, “Kṛṣṇa! Your associates, devotees, holy  
abode and forms all arise from suddha sattva.”

nirviśeṣam: “You are beyond the particulars of the material  
world.”

nirīham: without material desires;

“You are without material thirst because You are full and perfect.”

Or it can mean,

“You are the person who takes away material desire from the devotee’s heart, and gives that devotee the desire to attain the Lord.”

The Amara-kośa Sanskrit dictionary says the word īha means desire, endeavor or thirst.

adhyātma dīpāḥ: the light of all transcendental knowledge;

“You are Visnu because You reveal all truths.

Though I am ignorant, I have spoken as You have revealed  
Yourself to me.”

At the time  
of universal annihilation  
after everything is destroyed,  
You only remain.

|| 10.3.25 ||

naṣṭe loke dvi-parārdhāvasāne  
mahā-bhūteṣv ādi-bhūtaṃ gateṣu  
vyakte 'vyaktaṃ kāla-vegena yāte  
bhavān ekaḥ śiṣyate 'śeṣa-samjñah

For one who is  
not destroyed by  
Pralaya, what is the  
question of fear.

After millions of years (dvi-parārdhāvasāne), at the time of cosmic annihilation (naṣṭe loke), when everything, manifested and unmanifested (vyakte avyaktam), is annihilated by the force of time (kāla-vegena yāte), the five gross elements enter into the subtle conception, and the manifested categories enter into the unmanifested substance (mahā-bhūteṣv ādi-bhūtaṃ gatesu). At that time, You alone remain (bhavān ekaḥ śiṣyate), and You are known as Ananta Śeṣa-nāga (śeṣa-samjñah).

“For one who is not destroyed during the maha-pralaya  
(annihilation of Brahma and whole universe), what is the  
question of fear?”

The five primary elements (mahabhutam, earth, water, fire,  
air, ether) merge into adibhutam (subtle elements of sense  
perception) or ahankara.

Ahankara merges into vyaktam or mahat tattva.

The mahat tattva merges into avyakta or prakrti.

Then only You remain.”

“Those things mentioned in the previous verse such as the forms of Narayana and others, the brahmajyoti and the dhama also remain.

The Lord's associates, place and cloth are all eternal.

You are called Śeṣa because You remain (avaśeṣa).

This is a way of deriving the name Śeṣa.”



|| 10.3.26 ||

yo 'yaṁ kālah tasya te 'vyakta-bandho  
ceṣṭām āhuś ceṣṭate yena viśvam  
nimeśādir vatsarānto mahīyāms  
taṁ tveśānaṁ kṣema-dhāma prapadye

Because you are  
fearless, being the  
source of time, you can  
make me fearless.

In the material world  
time is the cause of  
fear.  
↓  
So, who is the question  
of your fear as you  
are the controller of  
time.

O inaugurator of the material energy (avyakta-bandho), this wonderful creation (ayaṁ viśvam) works (ceṣṭate) under the control of powerful time (mahīyān kālah), which is divided into seconds, minutes, hours and years (nimeśādir vatsarāntah). This element of time, which extends for many millions of years, is but another form of Lord Viṣṇu (yo ayaṁ kālah). For Your pastimes, You act as the controller of time (taṁ tveśānaṁ), but You are the reservoir of all good fortune (kṣema-dhāma). Let me offer my full surrender unto Your Lordship (taṁ prapadye).

In the previous verse it appears that time is independent.

Thus this verse speaks of time's origin.

It speaks of the cause of time as Devaki prays, “Who does not  
fear fearful time?”

That time is Your kriya sakti or ceta (pastime).”

Therefore Lord Kṛṣṇa is addressed as the inaugurator of prakṛti (avyakta bandho). → glance → kāla, karma & svabhāva.

“The universe runs by the influence of time.

But what is time?

Time is nimeṣa or moments amounting to years, which again  
multiply into a day of Brahma (dvi prarardha).

Because You are fearless You can make me fearless.

Therefore, I surrender to You (tva).”

|| 10.3.27 ||

martyo mṛtyu-vyāla-bhītaḥ palāyan

lokān sarvān nirbhayaṁ nādhyagacchat

tvat pādābjaṁ prāpya yadr̥cchayādya

susthaḥ śete mṛtyur asmād apaiti

There is no one in this world who is not fearful of death. But, death is fleeing in fear of You. ... those JIVES who have taken shelter of Your lotus feet are sleeping peacefully.

No one in this material world has become free from the four principles birth, death, old age and disease (mṛtyu-vyāla-bhītaḥ martyaḥ nirbhayaṁ nādhyagacchat), even by fleeing to various planets (lokān sarvān palāyan). But now that You have appeared, My Lord, death is fleeing in fear of You (mṛtyur asmād apaiti), and the living entities, having obtained shelter at Your lotus feet by Your mercy (tvat pādābjaṁ prāpya adya yadr̥cchayā), are sleeping in full mental peace (susthaḥ śete).

Devaki prays, “Since those who take shelter of Your lotus feet  
become fearless, what to speak of those who meet You face to  
face.”

Wandering throughout the universe, one cannot become free  
from fear.

By great mercy (yadrcchaya) one receives devotion to You  
and thereby attains Your lotus feet (tvat pādābjaṁ), which  
act like Dhanvantari, the Lord of medicine.

By this medicine a person becomes healthy.”

According to the Medinī dictionary, the word abjam (tvat pādābjaṃ)  
means lotus flower, conch, moon, and Lord Dhanvantari.

Devaki continues,

“O Lord, origin of all!

Although I am Your devotee and have been accepted by You as Your  
mother, I am still afflicted by fear of Kamsa.”

|| 10.3.28 ||

sa tvam ghorād ugrasenātmajān nas  
trāhi trastān bhṛtya-vitrāsa-hāsi

rūpaṁ cedam pauruṣaṁ dhyāna-dhiṣṇyaṁ  
mā pratyakṣaṁ māṁsa-drśāṁ kṛṣiṣṭhāḥ

to material eyes-

My Lord, because You dispel all the fear of Your devotees (bhṛtya-vitrāsa-hāsi), I request You to save us (tvam naḥ trāhi) and give us protection from the terrible fear of Kāṁsa (sa ghorād ugrasena ātmajān trastān). Your form as Viṣṇu, the Supreme Personality of Godhead (idam pauruṣaṁ rūpaṁ), is appreciated by yogīs in meditation (dhyāna-dhiṣṇyaṁ). Please make this form invisible (mā pratyakṣaṁ kṛṣiṣṭhāḥ) to those who see with material eyes (māṁsa-drśāṁ).

My Lord!  
You dispel the  
fear of your devotees  
I request you to  
save us  
Please make this  
form of yours  
invisible  
to material eyes.



Devaki prays, “You are fearless and Your devotees are fearless.

Then why, O Lord, do You keep Your mother and father in fear?”

This is the intention of this verse.

**ghorād**: terribly fierce; means great fear.

Out of fear Devaki does not mention the name of Kamsa directly but  
~~uses the word ugrasenātmajān, son of Ugrasena.~~

“You destroy the fears of Your devotees, but why do You not remove our fear?”

Kṛṣṇa replies to Devaki,

“O mother, I have appeared to kill Kamsa.

Bring Kamsa here and I will kill him right before your eyes.”

Hearing such talk from Kṛṣṇa simply increases Devaki's fear.

Due to motherly affection (vatsalya-bhava), Devaki thinks  
that her small child cannot kill Kamsa.

Therefore, she worries about harm coming to Him from  
Kamsa and becomes more fearful.

“It is not suitable to follow the strategy of showing fear before my child who is showing himself as God.”

It is a better policy to use words.”

Thinking thus, Devaki began to reason in another way in order to get her child to conceal His four-armed Visnu form.

“O master, this splendid form, which is the object of meditation, should not be seen by material eyes.”