

**Śrīmad-Bhāgavatam**

**Canto Ten: The Summum Bonum**

**With the  
Sārārtha-darśinī commentary**

**by**

**Śrīla Viśvanātha Cakravartī Ṭhākura**

# Canto Ten – Chapter Three

## The Birth of Lord Kṛṣṇa

# Section – V

Devaki's anxiety to save Kṛṣṇa  
from Kamsa's attack (29-31)

Oh! My dear  
Kṛṣṇa! because of  
Your appearance I  
am now more and  
more anxious  
in fear of Kamsa.  
Therefore, please  
arrange for that  
sinful Kamsa to be  
unable to understand  
that You have taken  
birth from my womb.

|| 10.3.29 ||

janma te mayy asau pāpo  
mā vidyān madhusūdana  
samudvije bhavad-dhetoh  
kāmsād aham adhīra-dhīḥ

O Madhusūdana (madhusūdana), because of Your appearance (bhavad-dhetoh), I am becoming more and more anxious (aham adhīra-dhīḥ samudvije) in fear of Kamsa (kāmsād). Therefore, please arrange for that sinful Kamsa to be unable to understand (asau pāpo mā vidyād) that You have taken birth from my womb (te mayi janma).

Kṛṣṇa replies, “O mother, if I make this four-armed form disappear, when Kamsa comes he will ask, ‘where is the child?’”

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Thinking you have stolen the child, he will commit violence against you, will he not?”

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To answer this Devaki replies, “I have no fear of that.”

Thus she speaks this verse.

“Do something so Kamsa (pāpo) will not know that You have taken birth from me.”

Kṛṣṇa says, “Having killed the Madhu demon, is it necessary that I kill Kamsa?”

Fearing this question Devaki addresses her son:

“O Madhusudana! At present, Kamsa is thousands of times  
more powerful than Madhu of the past.

Let Kamsa beat me for my offense.

But I only desire Your safety.”

Kṛṣṇa replies, “You have spoken of My powers in the previous verses, but was all that empty words?”

Devaki answers, “Truly, O son, as Your mother I am unsteady of mind (adhīra dhīḥ).

Do not be sad.



This is my fault and I take full responsibility for it.

But out of affection for Your mother, please withdraw Your  
form.”

|| 10.3.30||

upasamhara viśvātmann  
ado rūpam alaukikam  
śaṅkha-cakra-gadā-padma-  
śriyā juṣṭam catur-bhujam

O my Lord, You are the all-pervading Supreme Personality of Godhead (viśvātmann), and Your transcendental four-armed form (adah rūpam), holding conchshell, disc, club and lotus (śaṅkha-cakra-gadā-padma-śriyā juṣṭam catur-bhujam), is unnatural for this world (alaukikam). Please withdraw this form (upasamhara) [and become just like a natural human child so that I may try to hide You somewhere]. .

Devaki continues,

“As You pervade the whole universe and I reside within the universe, You also reside within me.

How then has this weakness of heart arisen in me?

It must be Your fault.”

Thus Devaki addresses the Lord as viśvātma, soul of the universe.

“Withdraw this uncommon four-armed Visnu form and assume a form of a normal human baby, and I will quickly hide You.”

|| 10.3.31 ||

viśvam yad etat sva-tanau niśānte  
yathāvakāśam puruṣaḥ paro bhavān  
bibharti so 'yaṁ mama garbhago 'bhūd  
aho nṛ-lokasya viḍambanam hi tat

① hide → Why should  
of should you not  
being the matter of  
Devaki says: Proud? → ordinary people  
will we be for of

→ "How can the SPG, yigantific in force, come through your small womb?"

At the time of devastation (niśānte), (the entire cosmos, containing all created moving and nonmoving entities) (viśvam yad etat), enters Your transcendental body and is held there without difficulty (sva-tanau yathāvakāśam). But now this transcendental form (sah yaṁ puruṣaḥ paro bhavān) has taken birth from my womb (mama garbhago abhūd). People will not be able to believe this, and I shall become an object of ridicule (aho nṛ-lokasya viḍambanam hi tat).

Kṛṣṇa says, “Why should I withdraw this form?”

↳ You should not become proud to attain the Lord as Your son.?

Fearing such words from the Lord, Devaki speaks, “I do not want fame or position.”

You hold the universe within the temple of Your body (sva  
tanau) comfortably (yathā avakāśam), but You have appeared  
in my womb.

Common people will make fun of me, for how is this  
possible?

The neighbors will joke,

‘O foolish Devaki, the Lord who has a gigantic form of  
thousands of universes is situated as your son in your little  
womb.

Are you not ashamed to make this claim?’

I will not get any fame for this event.”



Here a question arises: .

“How is it that Devaki and Vasudeva who realize the Supreme Lord directly with their senses can be afflicted with fear and lamentation (arising from ignorance)?”

One should not raise such a question.

Such fear and lamentation is ~~actually~~ an expression of prema arising from cit-sakti, Kṛṣṇa's internal spiritual energy, which is the basis of the external energy, material knowledge and ignorance.

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The fear shown by Vasudeva and Devaki is one of the vyabhicārī-bhāvas (thirty-three transitory bodily symptoms manifest in ecstatic love).

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Their fear did not arise from ignorance.

Such an idea would attribute a fault to prema.

What is the proof that prema is beyond maya?

If prema is maya then the Supreme Lord would be controlled by maya.

By studying the scriptures one will conclude that Lord Sri Kṛṣṇa is only controlled by prema not by maya.

This point is explained in the Bhagavad-gītā 18.55:

**bhaktyā mām abhijānāti**  
**yāvān yaś cāsmi tattvataḥ**

and confirmed in Śrīmad Bhāgavatam 11.14.21:

**bhaktyāham ekayā grāhyaḥ**

without bhakti one cannot understand the spiritual  
situation of the Lord.

Thus the Lord Himself emphatically declares that He is known only by pure devotion or prema.

Bhakti may be considered in three <sup>types</sup> stages, called guṇī-bhūta, pradhānī-bhūta and kevala and the results are also different.

From guṇī-bhūta bhakti comes jñāna (simple knowledge); from pradhānī-bhūta bhakti comes jñānamayī rati (knowledge mixed with love); and from kevala bhakti (pure love) comes prema.

*Handwritten notes:*  
- An arrow points from "guṇī-bhūta" to "jñāna" with the note "ज्ञान-रति".  
- An arrow points from "pradhānī-bhūta" to "jñānamayī rati" with the note "ज्ञानमय रति".  
- An arrow points from "kevala" to "prema" with the note "प्रेम".

Through jñāna one realizes the Brahman, transcendental bliss without variety (cit sukha mayam); through jñānamayī rati one realizes the Lord in majesty and opulence (cid (aiśvarya) mayam); and through prema one realizes the sweet aspect of Kṛṣṇa, Rama and others (madhurya maya).

Although all the (forms) of (God) are (one) (viṣṇu-tattva), (due) to varieties of (taste) or (rasa) there are different (appearances) of (God).

There are seven types of sweetness pertaining to the transcendental form of the Lord: sweetness of form, touch, smell, sound and taste, the sweetness of the Lord's affection for the devotee (bhakta-vatsalya), and the sweetness of His pastimes (lila-madhuri).

The sweetness of Vraja has two additional types of sweetness: Kṛṣṇa's flute (venu-madhuri) and His loving exchanges with His associates (prema-madhuri).

In total there are nine types of sweetness.

It is said in the scriptures: “In Vraja, Kṛṣṇa displays four  
unique types of sweetness: rupa-madhurya, lila-madhurya,  
prema- madhurya and venu-madhurya.”

There are four types of prema: dasya, sakhya, vatsalya and  
ujjvala or madhurya.



The glory of vatsalya-prema is that it makes Kṛṣṇa the object of pity and extreme attachment.

Although Kṛṣṇa's majesty (aiśvarya) is present, the mood of vatsalya (affection) covers it in such a way that Kṛṣṇa becomes subservient and bound by the ropes of attachment.

In return, Kṛṣṇa gives those devotees a taste of sweetness unavailable to others.

The taste (rasa) arising from such intense attachment is millions of times more than that experienced through jñāna or jñānamayī rati. —→ Pradhīhī bhūta bhakti

↓  
गुण-भक्ति  
- भक्ति

Because of great attachment a mother derives more pleasure from her son, though he is full of faults and lacking all good qualities, than from seeing the full moon which extinguishes all suffering and bestows all bliss.

If that is so, then just imagine the bliss produced from having a son who is the Supreme Lord?

This is the difference between jnana and prema.

Just as ignorance binds the living entity with attachment that gives suffering, similarly prema binds Kṛṣṇa, who is the personification of bliss, with attachment that gives rise to great joy.

Though a criminal is bound with ropes and chains, a respectable man is honored by binding him with a costly, soft and fragrant turban and coat.

One type of bondage gives suffering and the other bondage gives pleasure.

The living entity bound by ignorance experiences suffering, whereas Kṛṣṇa experiences great joy being bound by prema.

As there are degrees of the (five types of suffering) experienced by the living entity due to the covering of ignorance, so there are different levels of happiness in prema due to the different degrees of covering of jñāna and aiśvarya.

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The prema of mother Yasoda and other pure devotees of her caliber mutually binds them to Kṛṣṇa with the ropes of intense attachment and completely covers jñāna and aiśvarya.

This in turn creates a type of happiness not available to devotees like mother Devaki, whose prema has less strength due to the mixture of jñāna and aiśvarya (appreciation of Kṛṣṇa's power and opulence).

Why do Yasoda and Devaki have different types of prema? }

Although they are both nitya-siddha devotees (eternal associates of Kṛṣṇa), their difference in prema is also nitya-siddha. }

There can be no further discussion on this. }