

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 – VI

Lord Kṛṣṇa speaks to

Vasudeva and Devaki (32-45)

In Svāyambhuva
Millennium, U were Prṣni
& Vasudeva was Prajāpati Sutapa.

|| 10.3.32 ||

śrī-bhagavān uvāca

tvam eva pūrva-sarge 'bhūh

prṣniḥ svāyambhuve sati

tadāyaṁ sutapā nāma

prajāpatir akalmaṣaḥ

The Supreme Personality of Godhead replied: My dear mother, best of the chaste (sati), in your previous birth (pūrva-sarge), in the Svāyambhuva millennium (svāyambhuve), you were known as Prṣni (~~tvam eva prṣniḥ~~ abhūh), and Vasudeva (tadā ayam), who was the most pious Prajāpati, was named Sutapā (sutapā nāma prajāpatir akalmaṣaḥ).

The Lord said,

“O mother, not only in this birth, but in previous births I have appeared in your womb.

Why are you thinking yourself so fallen?

You are not an ordinary human.

During the reign of Svayambhuva Manu you became (abhūḥ)
Prsni.

O Sati (Devaki) and Vasudeva (āyam) was your husband
Sutapa.”

When Brahmā
ordered you to
create progeny, you observed
severe austerities.

॥ 10.3.33 ॥

yuvām vai brahmaṇādiṣṭau
prajā-sarge yadā tataḥ
sanniyamyendriya-grāmam
tepāthe paramam tapaḥ

When both of you were ordered by Lord Brahmā (yadā yuvām vai brahmaṇā ādiṣṭau) to create progeny (prajā-sarge), you first underwent severe austerities (tataḥ tepāthe paramam tapaḥ) by controlling your senses (sanniyamyendriya-grāmam).

|| 10.3.34-35||

You performed
severe austerities &
cleansed your mind.
↓
You worshiped Me, benefiting from Me.

varṣa-vātātapa-hima-gharma-kāla-guṇān anu
sahamānau śvāsa-rodha-vinirdhūta-mano-malau

śirṇa-parṇānilāhārāv upaśāntena cetasā
mattaḥ kāmān abhīpsantau mad-ārādhanam ihatuḥ

My dear father and mother, you endured (sahamānau) rain, wind, strong sun, scorching heat and severe cold (varṣa-vātātapa-hima-gharma), suffering all sorts of inconvenience according to different seasons (kāla-guṇān anu). By practicing prāṇāyāma to control the air within the body through yoga (śvāsa-rodha), and by eating only air and dry leaves fallen from the trees (śirṇa-parṇa anila āhārāv), you cleansed from your minds all dirty things (vinirdhūta-mano-malau). In this way, desiring a benediction from Me (mattaḥ kāmān abhīpsantau), you worshiped Me (mad-ārādhanam ihatuḥ) with peaceful minds (upaśāntena cetasā).

ātapah: means intense burning due to the sun's rays and
gharma means heat.

This you realize
difficult activities
for 12000 celestial years
in KC

|| 10.3.36 ||

evam vām tapyatos tīvram
tapah parama-duṣkaram
divya-varṣa-sahasrāṇi
dvādaśeyur mad-ātmanoh

Thus you (evam vām) spent (īyuh) twelve thousand celestial years (dvādaśa sahasrāṇi divya-varṣa) performing difficult activities of tapasya (tapyatos tīvram parama-duṣkaram tapah) in consciousness of Me [Kṛṣṇa consciousness] (mad-ātmanoh).

mad ātmanoh: means “absorbing your minds in Me.”

|| 10.3.37-38||

tadā vām parituṣṭo 'ham amunā vapuṣānaghe
tapasā śraddhayā nityam bhaktyā ca hr̥di bhāvitaḥ

prādurāsam varada-rād yuvayoḥ kāma-ditsayā
vriyatām vara ity ukte mādr̥so vām vṛtaḥ sutah

Bring very pleased
with you devotion &
austerities I appeared
in this same form & asked
you to ask for a benediction.
You asked for a son
just like me.

O sinless mother Devakī (anaghe), after the expiry of twelve thousand celestial years (tadā), in which you constantly contemplated Me within the core of your heart (vām nityam hr̥di bhāvitaḥ) with great faith, devotion and austerity (tapasā śraddhayā bhaktyā ca), I was very much satisfied with you (parituṣṭo aham). Since I am the best of all bestowers of benediction (varada-rād), I appeared in this same form as Kṛṣṇa (prādurāsam amunā vapuṣā) to ask you to take from Me the benediction you desired (vriyatām vara ity ukte yuvayoḥ kāma-ditsayā). You then expressed your desire to have a son exactly like Me (vām mādr̥so sutah vṛtaḥ).

“Because of your austerities and meditation on Me, I became very pleased to appear in that form (four-handed).”

The austerity performed was constant meditation on the Lord with devotion and faith.

The use of the three words, ~~śraddhayā~~, ~~nityaṁ~~ and ~~bhaktyā~~ indicates that the devotion of Prsni and Sutapa was not merely a form of yoga practice.

Rather their devotion shows total absorption in the Lord, which by itself leads to perfection and prema.

^{↑?}
However, the bhakti, devotion, of Prsni and Sutapa was mixed with jñāna and aiśvarya because they practiced yoga and severe austerities.

↑ *sādhan siddhies*

↓ *nitya siddha amsas of Vasudeva & Devaki*

Another reasoning

Some also reason that since the nitya siddha parikaras (eternal associates of the Lord) Vasudeva and Devaki had nitya siddha aiśvarya-jnana mixed bhakti, their amsas Prsni and Sutapa also had mixed bhakti.

Their austerities and yoga practice were therefore incidental.

↓
Incidental

bhāvitah: fixed in determination;
This word is used instead of cintata.

The meditation of Prsni and Sutapa was filled with bhāva,
transcendental love.

In other words, they had genuine pure devotion for the Lord.

|| 10.3.39 ||

(a)juṣṭa-grāmya-viṣayāv

anapatyau ca dam-patī

na vavrāthe 'pavargam me

mohitau deva-māyayā

Being husband
& son, u were always
sonless & u were mutually
attracted & u were
& you wanted to have me as your
son. ∴ You never desire
to be liberated from the
material world.

Being husband and wife but always sonless (anapatyau ca dam-patī),
you were attracted by sexual desires (ajuṣṭa-grāmya-viṣayāv), for by
the influence of devamāyā, transcendental love (mohitau deva-
māyayā), you wanted to have Me as your son (me). Therefore you
never desired to be liberated from this material world (na vavrāthe
apavargam).

māyayā: refers to Devaki and Vasudeva's affection for their son.

Srimad Bhagavatam (10.8.43) says:

ittham vidita-tattvāyām
gopikāyām sa īśvarah
vaiṣṇavīm vyatanon māyām
putra-snehamayīm vibhuh

Mother Yaśodā, by the grace of the Lord, could understand the real truth (ittham vidita-tattvāyām). But then again, the supreme master (sah īśvarah vibhuh), by the influence of the internal potency, yogamāyā (vyatanot vaiṣṇavīm māyām), inspired her to become absorbed in intense maternal affection for her son (gopikāyām putra-snehamayīm).

mohitau: means that ~~Devaki and Vasudeva were overcome~~
with bliss.

अनुत्पन्ना गन्धर्वा उत्सायिन

“Being childless and (detached from material enjoyment), but
overcome with bliss by parental affection, you did not pray
for liberation.”

|| 10.3.40 ||

After you received
that benediction & I
disappeared
to have a son like Me
& I fulfilled your desire.

gate mayi yuvām labdhvā
varam mat-sadrśam sutam
grāmyān bhogān abhuñjāthām
yuvām prāpta-manorathau

After you received that benediction (labdhvā varam) and I disappeared (gate mayi), you engaged yourselves in sex (yuvām grāmyān bhogān abhuñjāthām) to have a son like Me (mat-sadrśam sutam), and I fulfilled your desire (yuvām prāpta-manorathau).

“Desiring in this way for a son, you then engaged in sexual intercourse.”

According to the Sanskrit dictionary Amara-kośa, grāmyān bhogān means sex life.

Since I did not
find anyone
of your level, I appeared in
this world as Prṣni's son.

|| 10.3.41 ||

adr̥ṣṭvānyatamaṃ loke
śīlaudārya-guṇaiḥ samam
aham suto vām abhavam
pr̥śnigarbha iti śrutah

Since I found no one else (adr̥ṣṭvā anyatamaṃ loke) as highly
elevated as you in simplicity and other qualities of good character (śīla
audārya-guṇaiḥ samam), I appeared in this world as Prṣnigarbha
(aham vām sutaḥ abhavam), or one who is celebrated as having taken
birth from Prṣni (pr̥śnigarbha iti śrutah).

“In My first birth I appeared as Prsnigarbha.”

This refers to the Treta-yuga avatara mentioned in the Srimad Bhagavatam (11.5.26):

viṣṇur yajñaḥ pṛśnigarbhaḥ
sarvadeva urukramaḥ
vṛṣākapiḥ jayantaś ca
urugāya itīryate

In Tretā-yuga the Lord is glorified by the names Viṣṇu, Yajña, Pṛśnigarbha, Sarvadeva, Urukrama, Vṛṣākapi, Jayanta and Urugāya.

*In the next millennium,
I appeared to the two of
you (Kaśyapa & Aditi) as I have.*

|| 10.3.42||

tayor vām punar evāham
adityām āsa kaśyapāt
upendra iti vikhyāto
vāmanatvāc ca vāmanaḥ

In the next millennium, I again appeared from the two of you, who appeared as
My mother, Aditi, and My father, Kaśyapa (tayor vām punar eva aham kaśyapāt
adityām āsa). I was known as Upendra (upendra iti vikhyāto), and because of
being a dwarf, I was also known as Vāmana (vāmanatvāt ca vāmanaḥ).

“He who appeared as Vamana to Aditi and Kasyapa has now appeared as your
son, Myself.”

I, the same personality,
have now appeared of
your son for the 3rd time.
Take my words as truth.

|| 10.3.43||

tr̥tiye 'smin bhava 'ham vai
tenaiva vapuṣātha vām
jāto bhūyas tayor eva
satyaṁ me vyāhṛtaṁ sati

O supremely chaste mother (sati), I (aham vai), the same personality (tena eva vapuṣā), have now appeared of you both (asmin bhava tayor eva jāto bhūyah) as your son for the third time (tr̥tiye). Take My words as the truth (satyaṁ me vyāhṛtaṁ).

“In the present birth I have been born with four arms.

I was born in the first birth as Prsnigarbha, in the second birth as Vamana, and now in the third birth I am born.”

This indicates that the birth as Kṛṣṇa is the full, complete form and the previous two are His amsas, partial expansions.

In verse 31 of this chapter, Kṛṣṇa told Devaki, “You were
previously Prsni” but He did not say “Prsni is you.”

In verse 45 Kṛṣṇa says, “By knowing I am the Supreme
Personality of Godhead, and by constantly thinking of Me
with love as your son, you will go to My spiritual abode.”

By these evidences it is shown that Prsni and Sutapa are
expansions of Devaki and Vasudeva.