

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Ten – Chapter Four

The Atrocities of King Kamsa

Section – VI

Kamsa's regretful talks with

Devaki and Vasudeva

(14-24)

In this world,
Pots, dolls etc → break & disappear with earth.
↓
But earth itself is unchanging & never annihilated.
↓
The same way → soul is eternal

|| 10.4.19 ||

bhuvi bhaumāni bhūtāni
yathā yānti apayānti ca
nāyam ātmā tathaitēṣu
viparyeti yathaiḥ bhūḥ

In this world (bhuvi), we can see that pots, dolls and other products of the earth (bhaumāni bhūtāni) appear, break and then disappear, mixing with the earth (yathā yānti apayānti ca). Similarly, the bodies of all conditioned living entities are annihilated (implied), but the living entities (ayam ātmā), like the earth itself (yathaiḥ bhūḥ), are unchanging and never annihilated [na hanyate hanyamāne śarīre [Bg. 2.20]] (na viparyeti).

Kamsa continues,

“You should not lament after considering the difference between the soul and matter.

Just as clay pots are created and destroyed, the bodies of the individual living entities are created and destroyed.

As the earth itself is not affected by these changes, similarly the living entity is not affected, though the material bodies undergo change.”

|| 10.4.20 ||

yathānevam-vido bhedo

yata ātma-viparyayah

deha-yoga-viyogau ca

samsṛtir na nivartate

One who does not understand the difference b/w body & soul becomes too bodily attached. Till they give up that attachment → Samsāra will continue.

One who does not understand the constitutional position of the body and the soul [ātmā] (yathā an-evam-vidah bhedo) becomes too attached to the bodily concept of life (yata ātma-viparyayah). Consequently, because of attachment to the body and its by products, he feels affected by union with and separation from his family, society and nation (deha-yoga-viyogau ca). As long as this continues, one continues his material life (samsṛtir na nivartate). [Otherwise, one is liberated.]

“Due to ignorance of their spiritual identity, most people think they are the body, and thus perceive differences because of different bodies.

Because of this (yatah) they think that they undergo change with birth and death (ātma-viparyayaḥ).

Thus they feel happy when united with their sons, and
experience suffering when separated from their sons.

This is called saṁsṛti.”