

**Śrīmad-Bhāgavatam**

**Canto Ten: The Summum Bonum**

**With the  
Sārārtha-darśinī commentary**

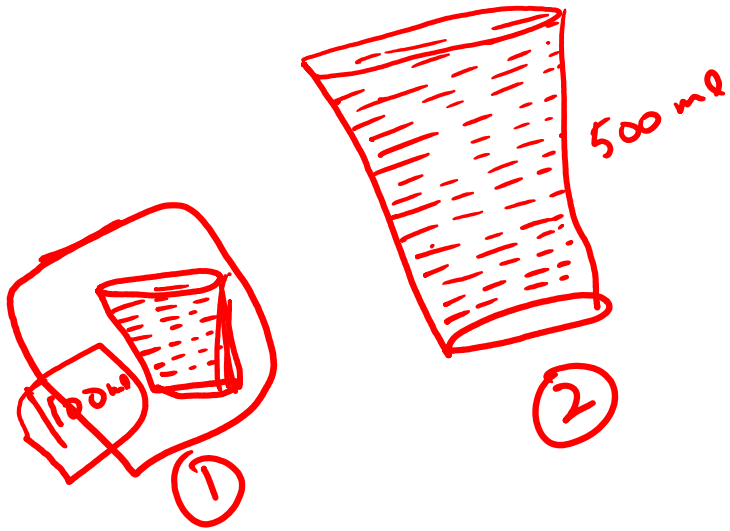
**by**

**Śrīla Viśvanātha Cakravartī Ṭhākura**

**Canto Ten – Chapter Seven**

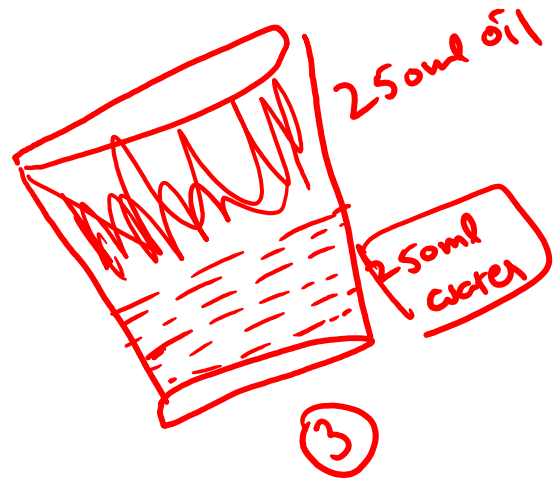
**The Killing of the Demon**

**Tr̥ṇāvarta**



## Section – III

Killing of the demon



Trṇāvarta (18-30)

Being choked w/  
unable to move  
out → he lost his eyes  
& fell down with life

|| 10.7.28 ||

gala-grahaṇa-niśceṣṭo  
daityo nirgata-locanaḥ  
avyakta-rāvo nyapatat  
saha-bālo vyaśur vraje

With Kṛṣṇa grasping him by the throat (gala-grahaṇa-niśceṣṭaḥ), Trṇāvarta choked, unable to make even a sound or even to move his hands and legs (daityo avyakta-rāvo). His eyes popping out (nirgata-locanaḥ), the demon lost his life and fell (vyaśur nyapatat), along with the little boy (saha-bālo), down to the ground of Vraja (vraje).

|| 10.7.29 ||

tam antarikṣāt patitaṁ śilāyām  
viśirṇa-sarvāvayavaṁ karālam  
puram yathā rudra-śareṇa viddham  
striyo rudatyo dadṛśuḥ sametāḥ

The gopīs gathered  
They were crying for  
as the demon fell on  
slab of rock, with dislocated  
joints.

While the gopīs who had gathered were crying for Kṛṣṇa (sametāḥ striyah dadṛśuḥ rudatyah), the demon fell from the sky onto a big slab of stone (tam antarikṣāt patitaṁ śilāyām), his limbs dislocated (viśirṇa-sarva avayavaṁ karālam), as if he had been pierced by the arrow of Lord Śiva like Tripurāsura (puram yathā rudra-śareṇa viddham).

|| 10.7.30 ||

prādāya mātṛe pratihr̥tya vismitāḥ  
kṛṣṇam ca tasyorasi lambamānam  
taṁ svastimantaṁ puruṣāda-nītaṁ  
vihāyasā mṛtyu-mukhāt pramuktam  
gopyaś ca gopāḥ kila nanda-mukhyā  
labdhvā punaḥ prāpur atīva modam

The gopīs tried  
to pick up & gave him to  
Y.M. (K) & gave him to  
Bos (K) ↓ was alive & unhurt  
all the way before extremely  
happy.

The gopīs immediately picked Kṛṣṇa up (kṛṣṇam prādāya) from the chest of the demon (tasya urasi lambamānam) and delivered Him (pratihr̥tya), free from all inauspiciousness (svastimantaṁ), to mother Yaśodā (mātṛe). Because the child (taṁ), although taken into the sky by the demon (vihāyasā puruṣāda-nītaṁ), was unhurt and now free from all danger and misfortune (mṛtyu-mukhāt pramuktam), the gopīs and cowherd men, headed by Nanda Mahārāja (gopyaś ca gopāḥ kila nanda-mukhyā), were extremely happy (punaḥ labdhvā atīva modam prāpuḥ).

The gopas and gopis picked up Kṛṣṇa, who was clinging to (lambamānam) the chest of the demon, and gave Him to Yasoda.

They were astonished to see how the demon had fallen on his back on a stone slab and that Kṛṣṇa was unharmed playing on his chest.

Though Kṛṣṇa was taken by the demon (puruṣāda, eater of humans) high into the sky (vihāyasā), He was miraculously saved from the mouth of death.

# Section – IV

Response of Nanda Mahārāja

and other Vrajavāsis

(31-33)



|| 10.7.31 ||

aho batāty-adbhutam eṣa rakṣasā

bālo nivṛttim gamito 'bhyagāt punaḥ

himsraḥ sva-pāpena vihimṣitaḥ khalah

sādhuh samatvena bhayād vimucyate

We thought  
if it is most  
astonishing  
The demon who  
has returned  
& an innocent devotee  
is always protected.

It is most astonishing (aho bata aty-adbhutam) that although this innocent child (bālah) was taken away by the Rākṣasa to be eaten (eṣa rakṣasā nivṛttim gamitaḥ), He has returned without having been killed or even injured (punaḥ abhyagāt). Because this demon was envious, cruel and sinful (himsraḥ khalah), he has been killed for his own sinful activities (sva-pāpena vihimṣitaḥ). This is the law of nature (implied). An innocent devotee is always protected by the ~~Supreme Personality of Godhead~~, and a sinful person is always vanquished for his sinful life (sādhuh samatvena bhayād vimucyate).

Kṛṣṇa was only a small, delicate child, yet He clearly manifested enormous power to kill such a great demon.

This however, did not decrease the affection of Nanda Maharaja and others; rather it increased it.

This idea is expressed in three verses.

āty-adbhutam eṣa: Kṛṣṇa's feat was the most astonishing of all possible astonishing things.

This was so because baby Kṛṣṇa almost became annihilated (nivṛttiṁ).

The word marana, which means death, is not used because of its inauspicious connotations.

Though Kṛṣṇa neared death, He again returned (’bhyagāt) to His friends.

One of Kṛṣṇa's friends remarked, "But what is so astonishing?"

The cruel demon was destroyed because of his sin (sva papena) of stealing an innocent child.

Though Kṛṣṇa is only a child, He is saintly because He regards enemies and friends equally (samatvena), and thus He was saved from danger."

|| 10.7.32 ||

kim nas tapaś cīrṇam adhokṣajārcanam  
pūrteṣṭa-dattam uta bhūta-sauhrdam  
yat samparetaḥ punar eva bālako  
diṣṭyā sva-bandhūn praṇayann upasthitah

We might have  
performed some  
pious acts (bh)  
for a long time (bb)  
the boy is back of worshipping  
pressure to the U.S. of which  
to give

Nanda Mahārāja and the others said: We must previously have performed austerities for a very long time (kim nah tapaś cīrṇam), worshiped the Supreme Personality of Godhead (adhokṣaja arcanam), performed pious activities for public life (bhūta-sauhrdam), constructing public roads and wells (pūrta iṣṭa), and also given charity (dattam), as a result of which this boy (yat bālakah), although faced with death (samparetaḥ), has returned (punar diṣṭyā upasthitah) to give happiness to His relatives (sva-bandhūn praṇayann).

Nanda Maharaja and others began to speak:

“If anything inauspicious had happened to Kṛṣṇa, we all would have died.

That Kṛṣṇa is unharmed is a result of heaps of pious activities.”

Thus they spoke this verse.

How much austerities they must have done (cīrṇam); how much worship of the Lord; how much help to other living entities; how many auspicious works such as sacrifices (istam) and constructing a well or canal (purta)?

Because of these good deeds Kṛṣṇa has returned from death to bring life (pranayan) to His friends by showing His affection.

|| 10.7.33 ||

dr̥ṣṭvādbhutāni bahuśo  
nanda-gopo br̥hadvane  
vasudeva-vaco bhūyo  
mānayām āsa vismitaḥ

Seen all  
these incidents  
N.M became astonished  
& remembered the words  
spoken by (V)

Having seen all these incidents (dr̥ṣṭvā adbhutāni bahuśo) in Br̥hadvana (br̥hadvane), Nanda Mahārāja became more and more astonished (nanda-gopo vismitaḥ), and he remembered the words spoken to him by Vasudeva in Mathurā (vasudeva-vaco bhūyo mānayām āsa).



# Section – V

Mother Yasoda saw the  
universe in the mouth of Baby

Kṛṣṇa (34-37)

One day Yaśodā  
Put Kṛṣṇa on her lap &  
was feeding Him milk.

|| 10.7.34 ||

ekadārbhakam ādāya  
svāṅkam āropya bhāmini  
prasnutam pāyayām āsa  
stanam sneha-pariplutā

One day (ekadā) mother Yaśodā (bhāmini), having taken Kṛṣṇa up (arbhakam ādāya) and placed Him on her lap (svāṅkam āropya), was feeding Him milk from her breast (stanam pāyayām āsa) with maternal affection (sneha-pariplutā). The milk was flowing from her breast, and the child was drinking it (prasnutam).

॥ 10.7.35-36॥

pīta-prāyasya janani  
sutasya rucira-smitam  
mukham lālayatī rājañ  
jṛmbhato dadrśe idam

kham rodasī jyotir-anīkam āśāh  
sūryendu-vahni-śvasanāmbudhīmś ca  
dvīpān nagāms tad-duhitṛ vanāni  
bhūtāni yāni sthira-jaṅgamāni

When (X) had  
Almost finished drinking  
& when he yawned, JM  
Saw the whole universe  
with the sky, luminaries, seas  
etc in His mouth.

O King Parīksit (rājañ), when the child Kṛṣṇa was almost finished drinking His mother's milk (pīta-prāyasya) and mother Yaśodā (janani) was touching Him and looking at His beautiful, brilliantly smiling face (sutasya mukham lālayatī), the baby yawned (jṛmbhato), and mother Yaśodā saw in His mouth (dadrśe) the whole sky, the higher planetary system and the earth, the luminaries in all directions (kham rodasī jyotir-anīkam āśāh), the sun, the moon, fire, air, the seas (sūrya-indu-vahni-śvasana-ambudhīmś ca), islands, mountains, rivers, forests (dvīpān nagāms tad-duhitṛ vanāni), and all kinds of living entities, moving and nonmoving (bhūtāni yāni sthira-jaṅgamāni).

Kṛṣṇa had almost completely finished drinking Yasoda's milk.

When Kṛṣṇa yawned, Yasoda saw the entire (idam) universe within His mouth (mukhe).

In another version of Srimad Bhagavatam it states that while Yasoda was kissing Kṛṣṇa, she saw the universe in His stomach.

Lord Brahma makes the same point in the Srimad Bhagavatam (10.14.16):

kṛtsnasya cāntar jaṭhare jananyā

“O Lord, You exhibited the universe within Your abdomen before Your mother, Yaśodā.”

Though Kṛṣṇa was lying in His mother’s lap, by His inconceivable energy He is also the foundation of the whole universe.

At the moment Kṛṣṇa yawned, He displayed the universe with all its details by His inconceivable energy.

Yasoda saw the antariksa (outer space or the area between Bhūrloka and Bhuvvarloka) Bhuvvarloka, Svargaloka, Martyaloka and Patalaloka, the three worlds (rodasi), the constellations, the directions, the sun, moon, fire, air, Jambudvipa and the other islands (dvipan), the trees, forest, the daughters (duhitr) of the mountains (nagan) the rivers, and all moving and non-moving entities.

|| 10.7.37 ||

sā vīkṣya viśvam sahasā  
rājan sañjāta-vepathuḥ  
sammīlya mṛgaśāvākṣī  
netre āsīt suvismitā

When mother Yaśodā saw the whole universe within the mouth of her child (sā vīkṣya viśvam), her heart began to throb (sahasā sañjāta-vepathuḥ), and in astonishment (suvismitā) she wanted to close her restless eyes (mṛgaśāvākṣī netre sammīlya āsīt).

قاله لا سى  
this - her heart began  
to throb + she wanted  
to close her restless eyes.

Suddenly or at the same time (sahasa) Yasoda began trembling out of fear.

She closed her eyes in order to meditate on Visnu.

“O Lord, please protect my child from this disturbance.”



Yasoda is described as having deer-like eyes, because she glanced around like a frightened deer.

In this way, Kṛṣṇa's display of power in killing the demons did not diminish the prema of His intimate devotees like mother Yasoda.

Rather, due to the appearance of anxiety, their ocean of prema increased.

The Vrajavasis believed that Kṛṣṇa was saved because of the abundant pious activities of Nanda and the gopas.

In this case, however, Kṛṣṇa simply displayed his power, aiśvarya-śakti, without cause (not because of demons).

Thoroughly surprised, Yasoda thought only this: “What has happened to my child.”

Yasoda's affection did not decrease by thinking of Kṛṣṇa as the Supreme Lord.

Yasoda did not need to find a cause for what happened.

The cause of her disturbance was deep prema alone.

This fixed quality of prema is continuously glorified.

Thus it is described as follows:

The energy of the Lord occasionally appeared to test Yasoda,  
but she made that energy a servant of her prema:

prema devya parik<sub>1</sub>sartham agacchanty antarantara saktir esa  
hareh kintu taya sa dasi krt bhavet.

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# Canto Ten – Chapter Eight

## Lord Kṛṣṇa Shows the Universal Form Within His Mouth

# Section – I

Nanda Mahārāja receives  
Gargamuni and requests him  
to name his sons (1-6)

The Priest of  
the Yadus of  
Garga,  
inspired by  
see NY. (V) Go to

|| 10.8.1 ||

śrī-śuka uvāca

gargaḥ purohito rājan

yadūnām sumahā-tapāḥ

vrajaṁ jagāma nandasya

vasudeva-pracoditaḥ

Śukadeva Gosvāmī said: O Mahārāja Parīkṣit (rājan), the priest of the Yadu dynasty (yadūnām purohitaḥ), namely Gargamuni (gargaḥ), who was highly elevated in austerity and penance (sumahā-tapāḥ), was then inspired by Vasudeva (vasudeva-pracoditaḥ) to go see Nanda Mahārāja at his home (nandasya vrajaṁ jagāma).



This chapter describes Kṛṣṇa's name-giving ceremony, His crawling and stealing butter, His eating dirt and displaying the universal form.

After telling how Kṛṣṇa killed a series of demons up to Trnavarta, Sukadeva remembered Kṛṣṇa's name-giving ceremony, which took place before the killing of Trnavarta, and then narrated the story.

॥ 10.8.2 ॥

tam dr̥ṣṭvā parama-prītaḥ  
pratyutthāya kṛtāñjaliḥ  
ānarcādhokṣaja-dhiyā  
praṇipāta-puraḥsaram

After NM saw (G)  
he stood up, revering him  
with great reverence → considering  
him as a great person who  
cannot be seen by material vision.  
He the offered obseques.

When Nanda Mahārāja saw Gargamuni present at his home (tam dr̥ṣṭvā), Nanda was so pleased (parama-prītaḥ) that he stood up to receive him with folded hands (pratyutthāya kṛtāñjaliḥ). Although seeing Gargamuni with his eyes, Nanda Mahārāja could appreciate that Gargamuni was adhokṣaja (adhokṣaja-dhiyā); that is, he was not an ordinary person seen by material senses (adhokṣaja-dhiyā). He worshipped him (ānarca) and fell down before him and offered obeisances (praṇipāta-puraḥsaram).

|| 10.8.3 ||

sūpaviṣṭam kṛtātithyam

girā sūnṛtayā munim

nandayitvābravīd brahman

pūrṇasya karavāma kim

after receiving  
hr. Gargamuni, NM  
spoke the words  
.. oh self-satisfied person,  
ما شاء الله  
Or we do to these U?

When Gargamuni (munim) had been properly received as a guest (kṛta atithyam) and was very comfortably seated (su-upaviṣṭam), Nanda Mahārāja submitted with gentle and submissive words (sūnṛtayā girā nandayitvā): Dear sir (brahman), because you are a devotee, you are full in everything (pūrṇasya). Yet my duty is to serve you. Kindly order me. What can I do for you (karavāma kim)?

Nanda Maharaja said,

“Since you are complete and fully satisfied within yourself, what service can we possibly render to you? We can do nothing.”

Or taking the word kim as a question, the sentence can mean,

“Do you want something, though you are perfect within yourself? Please tell us and we will try to do that.”

If we take the first meaning, then Gargamuni would answer,  
“Coming to your house is pointless.”

If we take the second sentence, then Gargamuni would reply,  
“Since I am perfect, what can you do for me.”

But one should not think in this way.

In both cases coming to Nanda's house is not pointless, for  
welcoming a saintly person in a house is very valuable.

One can see in the scriptures how Sanat-kumara came to  
Prthu's house, and Vamana came to Bali's house to bestow  
their mercy.

In this mood Nanda speaks verse three.

|| 10.8.4 ||

mahad-vicalanam nṛṇām  
gr̥hiṇām dīna-cetasām  
niḥśreyasāya bhagavan  
kalpate nānyathā kvacit

Great devotee  
like us self → travel  
to the houses of poor-hearted  
householders like us → R.D.  
for our welfare.

O my lord, O great devotee (bhagavan), persons like you move from one place to another (mahad-vicalanam) not for their own interests but for the sake of poor-hearted gr̥hasthas [householders] (dīna-cetasām gr̥hiṇām nṛṇām niḥśreyasāya). Otherwise they have no interest in going from one place to another (na anyathā kalpate kvacit).

When great saints leave their asramas and travel outside they bring the highest fortune to the householders.

Such mercy is beneficial and necessary for the grhasthas on earth but not for the brahmacaris or the demigods.

Grhasthas who are humble and think themselves lower than the grass (dīna-cetasām) can receive mercy from the wandering mendicants.

But proud, hard-hearted grhasthas with crooked mentalities can never receive mercy from the saints.



|| 10.8.5 ||

You have compiled the astrological knowledge by which one can understand the past & future using the past & present.

By this one can understand what he has done in past & how it affects his present.

jyotiṣām ayanam sāksād  
 yat taj jñānam atīndriyam  
 praṇītam bhavatā yena  
 pumān veda parāvaram

O great saintly person, you have compiled (bhavatā praṇītam) the astrological knowledge (jyotiṣām ayanam) by which one can understand past and present unseen things (yat taj jñānam atīndriyam). By the strength of this knowledge (yena), any human being can understand (pumān veda) what he has done in his past life and how it affects his present life (parāvaram). This is known to you.

In this verse Nanda Maharaja begins to intimate his desire to Gargamuni about the nama karana (name-giving ceremony) of his son.

Nanda Maharaja said,

“Not only do you know the treatise (ayanam) about the planets (jyotisam) from which (yat) one can get knowledge beyond gross sense perception, but you have compiled (pranita) it as well.

By astrology one can know the past (avara) and future (para) of any human being.

By examining the charts of this son born to me in my old age, and seeing the lines on His hands and feet please tell all the auspicious and inauspicious events of the child's future."

॥ 10.8.6 ॥

tvam hi brahma-vidām śreṣṭhaḥ  
saṃskārān kartum arhasi  
bālayor anayor nṛṇām  
janmanā brāhmaṇo guru

You are  
the best of  
the Brahmanas  
the astrological  
science  
You are ↓ our guru  
pls do the kṛtyas  
for my 2 sons.

My lord, you are the best of the brāhmaṇas, especially because you are fully aware of the jyotiḥ-śāstra, the astrological science (tvam hi brahma-vidām śreṣṭhaḥ). Therefore you are naturally the spiritual master of every human being (nṛṇām janmanā brāhmaṇo guru). This being so, since you have kindly come to my house, kindly execute the reformatory activities for my two sons (anayor bālayor saṃskārān kartum arhasi).

Nanda Maharaja continued,

“Such a great personality coming to my house is just for my benefit.

The benefit is twofold: for the present life and the future life.

Of the two, I am now requesting you to deliver the auspiciousness of this present life.”

Thus Nanda Maharaja begins to speak:

“You are not only the best among astrologers, but you are  
also the best among those who know God.

You are most qualified to perform the necessary samskaras  
(purificatory rites) because you are expert in telling the  
future and in chanting mantras.”

Gargamuni says, “But these functions should be done by the guru.”

Nanda Maharaja replies, “Just by their birth the brahmanas are the spiritual masters for all human beings.”

# Section – II

Garga muni's concern and  
Nanda Mahārāja's acceptance  
(7-10)



|| 10.8.7 ||

śrī-garga uvāca

yadūnām aham ācāryaḥ

khyātaś ca bhuvī sarvadā

sutaṁ mayā saṁskṛtaṁ te

manyate devakī-sutaṁ

Gargamuni said: My dear Nanda Mahārāja, I am the priestly guide of the Yadu dynasty (yadūnām aham ācāryaḥ). This is known everywhere (khyātaś ca bhuvī sarvadā). Therefore, if I perform the purificatory process for your sons (mayā te sutaṁ saṁskṛtaṁ), Kamsa will consider ~~Them the sons of Devakī~~ (manyate devakī-sutaṁ).

↑ on the  
Prest of Yudh.  
is well known. This  
∴ if I perform the  
for yr sons = ~~the~~ sons will think  
that they are Devakī's sons.

Garga speaks to advise that the samskara must be done secretly  
because of danger to himself and Nanda from Kamsa:

“Nanda Maharaja, you are actually a member of the Yadu dynasty,  
but you are not known as a Yadu because you are not a ksatriya.”

However, I am well known as the priest of the Yadus.

Therefore, if I don't do this ceremony secretly there will be a lot of  
doubts.”

Sinful Kamsa  
 having heard from  
 Y.M. that his killer  
 has been born else where  
 & having understood  
 your friendship with  
 Vasudeva  
 → it he sees that  
 he's fooled the  
 scriptures both  
 → he will conclude that @ is the son of (D) & (V) → & this will be  
 transitory

kāmsaḥ pāpa-matih sakhyam tava cānakadundubheh

devakyā aṣṭamo garbho na strī bhavitum arhati

iti sañcintayañ chrutvā devakyā dārikā-vacaḥ

api hantā gatāśaṅkas tarhi tan no 'nayo bhavet

Kāmsa is both a great diplomat and a very sinful man (kāmsaḥ pāpa-matih). Therefore, having heard from Yogamāyā, the daughter of Devakī (śrutvā devakyā dārikā-vacaḥ), that the child who will kill him has already been born somewhere else, having heard that the eighth pregnancy of Devakī (devakyā aṣṭamo garbho) could not bring forth a female child (na strī bhavitum arhati), and having understood your friendship with Vasudeva (tava ca ānakadundubheh sakhyam), Kāmsa, upon hearing that the purificatory process has been performed by me, the priest of the Yadu dynasty, may certainly consider all these points (iti sañcintayañ) and suspect that Kṛṣṇa is the son of Devakī and Vasudeva (hantā gatāśaṅkas). Then he might take steps to kill Kṛṣṇa. That would be a catastrophe (tad na anayo bhavet).

Gargamuni continued, “Everyone everywhere will think this. Especially Kamsa will pursue this matter.”

Nanda Maharaja replied, “But will Kamsa, being a brahmavadi, actually kill you?”

Garga: “Yes, because Kamsa is a sinful person (papamatih) he will kill people like us.”

He will certainly do it.

Because he has already committed violence against your  
friend (sakhyam) Vasudeva, he will do the same to you.

His demoniac intelligence will begin to act.

“When Kamsa heard the words of Devaki’s daughter, he thought:

‘It is not possible that the eighth child of Devaki is a girl.

My enemy Visnu has certainly been born to Devaki, but by the arrangement of Vasudeva, He was taken to the house of his friend Nanda.

My worshipable deity Durga, who has taken the role of Devaki's daughter, said that He who will kill me has already taken birth somewhere.

Having ambiguously stated that Visnu was not born to Devaki, but somewhere else, Durga has hinted to me that I should search everywhere and quickly kill Him.'

“While thinking in this way and engrossed in looking for his enemy, Kamsa, upon hearing about my performance of the nama karana, may conclude that Vasudeva’s son is in Nanda’s house, and he will come here to kill the child.”

This will then be a great fault on my part.”



श्रीमन् नन्दिः  
Then secretly do  
the service in my house.  
Even my relatives shall not know.

॥ 10.8.10 ॥

śrī-nanda uvāca

alakṣito 'smin rahasi

māmakair api go-vraje

kuru dvijāti-saṁskāram

svasti-vācana-pūrvakam

Nanda Mahārāja said: My dear great sage, if you think that your performing this process of purification will make Kāṁsa suspicious (implied), then secretly chant the Vedic hymns (rahasi svasti-vācana-pūrvakam) and perform the purifying process of second birth (kuru dvijāti-saṁskāram) here in the cow shed of my house (asmin go-vraje), without the knowledge of anyone else, even my relatives (māmakair api alakṣito), for this process of purification is essential (implied).

“By good fortune you have come to my house.

When will I again receive such an acarya as you?

Today we will do only what is minimally required by the  
sastras, and have all the other festivities with music done on  
another day.”

Thinking in this way, Nanda speaks this verse.

māmakair: indicates that not even Nanda's brothers should know.

go vraja: the cow pen is a pure place, and therefore it does not need cleaning.

rahasi: means that they will not allow entrance for the workers who usually come into the sheds to take the cows for pasturing.

dvijāti: indicates that Balarama was a ksatriya and Kṛṣṇa a vaisya, so both were eligible for the nama karana samskaras.

svasti vacana: means that the punyayaha, svasti and riddhi mantras should be recited three times.

They must be recited before all auspicious rituals.