

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

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Canto Ten – Chapter Ten

Deliverance of the Yamala - Arjuna Trees

Section – III

Response of Nārada Muni

(7-23)

|| 10.10.9 ||

hanyante paśavo yatra
nirdayair ajitātmabhiḥ
manyamānair imam deham
ajarāmṛtyu naśvaram

Unable to control
their senses, these
rich men cruelly try to
maintain their bodies by
killing other animals.

Unable to control their senses (ajitātmabhiḥ), rascals who are falsely proud of their riches or their birth in aristocratic families (implied) are so cruel (nirdayair) that to maintain their perishable bodies (naśvaram imam deham), which they think will never grow old or die (ajarāmṛtyu manyamānair), they kill poor animals without mercy (hanyante paśavo yatra). Sometimes they kill animals merely to enjoy an excursion.

Although one sees old age and death before his eyes, he continues to think he will never die.

However great-
One may be after
death his body is fit
to become kṛmi-vid - bhasma.
Still, to suffer this body they
kill animals not knowing that
they have to suffer in hell

deva-samjñitam apy ante
kṛmi-vid-bhasma-samjñitam
bhūta-dhruk tat-kṛte svārtham
kim veda nirayo yataḥ

While living one may be proud of one's body, thinking oneself a very big man, minister, president or even demigod (deva-samjñitam apy), but whatever one may be, after death (ante) this body will turn either into worms, into stool or into ashes (kṛmi-vid-bhasma-samjñitam). If one kills poor animals (bhūta-dhruk) to satisfy the temporary whims of this body (svārtham), one does not know (kim veda) that he will suffer in his next birth, for such a sinful miscreant must go to hell and suffer the results of his actions (tat-kṛte nirayo yataḥ).

A man may be a king (deva-samjñitam), but after death he is eaten by dogs and other creatures.

If his sons do not burn him, he is eaten by worms and transformed into worm stool.

If he is burned he becomes ashes.

One who whimsically kills poor animals does not know he will be punished for that killing and sent to hell.

While alive
Whom does this
body belong to?
a) employer (or) self of father
b) mother (or) self of father
Not ascertaining this, just to
maintain the body by
sinful means is not
good.

|| 10.10.11 ||

dehaḥ kim anna-dātuḥ svam
niṣektur mātur eva ca
mātuḥ pitur vā balinah
kretur agneḥ śuno 'pi vā

While alive, does this body belong to its employer (dehaḥ kim anna-dātuḥ), to the self (svam), to the father, the mother (niṣektur mātur eva ca), or the mother's father (mātuḥ pitur vā)? Does it belong to the person who takes it away by force (balinah), to the slave master who purchases it (kretur), or to the sons who burn it in the fire (agneḥ)? Or, if the body is not burned, does it belong to the dogs that eat it (śuno 'pi vā)? Among the many possible claimants, who is the rightful claimant? Not to ascertain this but instead to maintain the body by sinful activities is not good.

This verse shows that many contradictions arise from not understanding the rightful owner of the body.

Niṣekṭur refers to the father, who discharges semen to create the child.

Is this body the wealth (svam) of the father, the mother, or father of the mother?

The body is produced from nature & merges into it later. ∴ it is the common property of everyone. ∴ only a rascal could claim it to be one's own & cause violence.

|| 10.10.12 ||

evam sādharmaṇam deham
avyakta-prabhavāpyayam
ko vidvān ātmasāt kṛtvā
hanti jantūn ṛte 'sataḥ

Pradhāna

This body, after all (deham), is produced by the unmanifested nature (avyakta-prabhavā) and again annihilated and merged in the natural elements (apyayam). Therefore, it is the common property of everyone (evam sādharmaṇam). Under the circumstances, who but a rascal (kaḥ vidvān ṛte asataḥ) claims this property as his own (ātmasāt kṛtvā) and while maintaining it commits such sinful activities as killing animals just to satisfy his whims (hanti jantūn)? Unless one is a rascal, one cannot commit such sinful activities.

This body arises from and merges into the pradhana, the material cause of the universe.

Who but an ignorant person (asataḥ) will accept such a body as one's own (ātmasāt kṛtva) and commit violence to animals?

|| 10.10.13 ||

asataḥ śrī-madāndhasya
dāridryaṁ param añjanam
ātmaupamyena bhūtāni
daridraḥ param iksate

For materialistic
people whose eye blinded
by pride of wealth, poverty
is the best eye ointment.
By poverty, they can at least see that
even in others.

Atheistic fools and rascals (asataḥ) who are very much proud of wealth (śrī-madāndhasya) fail to see things as they are. Therefore, returning them to poverty is the proper ointment for their eyes so they may see things as they are (dāridryaṁ param añjanam). At least a poverty-stricken man can realize how painful poverty is (daridraḥ param iksate), and therefore he will not want others to be in a painful condition like his own (ātmaupamyena bhūtāni).

This verse gives the remedy for the sickness of pride in wealth.

Param here means only.

Poverty is the only medicine (param aṣṭjanam) to relieve a person from the blindness arising from pride in wealth.

Atheistic fools and rascals who are very much proud of wealth
fail to see things as they are.

Therefore, returning them to poverty is the proper ointment
for their eyes so they may see things as they are.

At least a poverty-stricken man can realize how painful
poverty is, and therefore he will not want others to be in a
painful condition like his own.

|| 10.10.14 ||

yathā kaṇṭaka-viddhāngo

jantor necchati tām vyathām

jīva-sāmyam gato liṅgair

na tathāviddha-kaṇṭakah

By seeing their faces (liṅgaih), one whose body has been pricked by pins can understand the pain of others who are pinpricked (yathā kaṇṭaka-viddha aṅgah). Realizing that this pain is the same for everyone (jīva-sāmyam gatah), he does not want others to suffer in this way (jantor tām vyathām na icchati). But one who has never been pricked by pins cannot understand this pain (na tathā aviddha-kaṇṭakah).

One who has
been pricked by
a pin can relate by
feeling & not want others
to undergo it.

By seeing the symptoms (lingaiḥ) of one in pain, such as withering of the face, or by having experienced it oneself, one understands the nature of pain and thereby sympathizes with anyone experiencing pain.

One who has not experienced being pierced by a thorn (āviddha kaṇṭakaḥ) cannot understand the pain of others who are pinpricked.

The poor man
is devoid of arrogance
& when he experiences the
pain of poverty → his pride
gets destroyed.

|| 10.10.15 ||

daridro niraham-stambho
muktaḥ sarva-madair iha
kṛcchram yadrcchayāpnoti
tad dhi tasya param tapah

The poor man (daridrah) is devoid of arrogance arising from pride in wealth (niraham-stambhah). He is freed from agitation of the heart arising from all things related to wealth (muktaḥ sarva-madair iha). He experiences suffering such as lack of food (kṛcchram āpnoti) by the nature of poverty (yadrcchayā). That suffering (tad dhi) is the best austerity because it destroys his pride (tasya param tapah).

Hell → violence → Pride → ~~Riches~~ Wealth → ∴. Solution is poverty.

A poor man automatically practices detachment which is necessary to attain liberation from material existence.

This is expressed in three verses.

The poor person is devoid of the false prestige that comes from possessing wealth (nir-aham-stambha), and free from pride in family and education.

Always hungry,
the 2000 man becomes
weaker & automatically
the senses become calm.
∴ Such a person will not waste
any labor.

|| 10.10.16 ||

nityam kṣut-kṣāma-dehasya
daridrasyānna-kāṅkṣiṇaḥ
indriyāṅy anuśuṣyanti
himsāpi vinivartate

Always hungry (nityam kṣut), longing for sufficient food (anna-kāṅkṣiṇaḥ), a poverty-stricken man (daridrasya) gradually becomes weaker and weaker (kṣut-kṣāma-dehasya). Having no extra potency, his senses are automatically pacified (indriyāṅy anuśuṣyanti). A poverty-stricken man, therefore, is unable to perform harmful, envious activities (himsāpi vinivartate). In other words, such a man automatically gains the results of the austerities and penances adopted voluntarily by saintly persons.

|| 10.10.17 ||

daridrasyaiva yujyante

sādhavaḥ sama-darśinaḥ

sadbhiḥ kṣiṇoti taṁ tarṣaṁ

tata ārād viśuddhyati

Saintly persons (sādhavaḥ sama-darśinaḥ) may freely associate (yujyante) with those who are poverty-stricken, but not with those who are rich (daridrasya eva). Saintly persons, through their association (sadbhiḥ), destroys their material desires (kṣiṇoti taṁ tarṣaṁ), and the dirty things within the core of his heart are cleansed away (tata ārād viśuddhyati).

Saintly people
or freely associate
with poor & not rich.
& by such association
the material desires are easily
cleansed.

One should not think that if the poor man has only one desire, that is enough to cause his downfall.

He has some relief.

Being merciful by nature, Kṛṣṇa's devotees are equal to the rich and poor, and therefore visit both.

By associating with the devotee, the poor man gets the opportunity to hear about and worship the Supreme Lord.

Thus he becomes fortunate and advances in Kṛṣṇa consciousness.

However, a man intoxicated with his wealth derives no benefit from associating with the Lord's devotees.

By the power of the devotee's association (sadbhik), the poor man tastes the nectar of devotion and thus loses his desire for material enjoyment.

Verse fifteen said that the poor man suffers due to fate (yadrcchaya).

But the devotee does not get suffering or bhakti by karma, for the devotee has no karma.

|| 10.10.18 ||

sādhūnām sama-cittānām

mukunda-carāṇaiṣiṇām

upekṣyaiḥ kiṁ dhana-stambhair

asadbhir asad-āśrayaiḥ

Saintly persons
think of Kṛ 24 hrs/day.
Why should I neglect
→ such association & try to
associate with ~~the~~ asetics who
Proud & rich?

Saintly persons [sādhus] (sādhūnām), who are equal to everyone (sama-cittānām), think of Kṛṣṇa twenty-four hours a day, and have no other interest (mukunda-carāṇa eṣiṇām). Why should people neglect the association of such exalted spiritual personalities (kiṁ upekṣyaiḥ) and try to associate with materialists, taking shelter of nondevotees (asadbhir asad-āśrayaiḥ), most of whom are proud and rich (dhana-stambhair)?

The devotee never develops a relationship with the wealthy man attached to his riches.

Devotees give up (upekṣyaiḥ) the association of nondevotees (asadbhīḥ), who are afflicted by pride due to wealth (dhana stambhaiḥ), and who associate with and serve other nondevotees (asad asrayaiḥ).

However, the devotees do associate with wealthy persons who are devoid of pride and serve the Vaisnavas.

Those four, I
shall relieve these
two men, intoxicated both of
with liquor & wealth,
their pride.

|| 10.10.19 ||

tad aham mattayor mādhyā
vāruṇyā śrī-madāndhayoḥ
tamo-madam hariṣyāmi
straiṇayor ajitātmanoḥ

Therefore (tad), since these two persons, drunk with the liquor named Vāruṇī, or Mādhvī (mādhyā vāruṇyā mattayor), and unable to control their senses (ajitātmanoḥ), have been blinded by the pride of celestial opulence (śrī-mada andhayoḥ) and have become attached to women (straiṇayor), I shall relieve them (aham hariṣyāmi) of their false prestige (tamo-madam).

What then is the cure for their disease of pride?

After considering, Narada decided on the cure and presented it in four verses.

Madhvyā means sweet. Tamo means ignorance.

Narada thought, “I will remove the ignorance of these two demigods intoxicated with sweet wine, blinded by pride in wealth and overly attached to women.”