

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Ten

Kṛṣṇa goes to Dvārakā

Departure of Lord Kṛṣṇa for Dvārakā

|| 1.10.1 ||

śaunaka uvāca

hatvā svariktha-spr̥dha ātatāyino
yudhiṣṭhiro dharma-bhṛtām varīṣṭhaḥ
sahānujaiḥ pratyavaruddha-bhojanaḥ
katham pravṛttaḥ kim akāraṣīt tataḥ

Śaunaka said: After killing (hatvā) the enemy (ātatāyinh) desiring his rightful kingdom (svariktha-spr̥dha), how did Yudhiṣṭhira (katham yudhisthirah), the best of righteous men (dharma-bhṛtām varīṣṭhaḥ), while enjoying what he had won back (pratyavaruddha-bhojanaḥ), take up ruling the kingdom (pravṛttaḥ) along with his younger brothers (saha anujaiḥ)? What did he do (kim akāraṣīt tataḥ)?

Tenth chapter describes how Kṛṣṇa after placing the Pāṇḍavas in the kingdom without obstacles went to Dvārakā and was praised by the Yādavas.

Since it was mentioned in a general way that with the agreement of Kṛṣṇa the Pāṇḍavas ruled the kingdom, the inquisitive sages ask about this.

The enemies desired his wealth (svarikthe).

They obtained it, and then he took it back from them
(pratyavaruddha) and was able to enjoy it.

Section – I

Suta Goswami replies about
the kingdom of Yudhiṣṭhira

Mahārāja (2-6)

|| 1.10.2 ||

sūta uvāca

vaṁśam kuror vaṁśa-davāgni-nirhṛtam
samrohayivā bhava-bhāvano harih
niveśayivā nija-rājya īśvaro
yudhiṣṭhiram prīta-manā babhūva ha

Sūta said: Kṛṣṇa (harih īśvarah), upon whom Śiva meditates (bhava-bhāvanah), became pleased (prīta-manā babhūva ha), having increased the Kuru family (kuror vaṁśam samrohayivā) which was destroyed by the forest fire of anger (vaṁśa-davāgni-nirhṛtam), by protecting Parīkṣit, and by installing Yudhiṣṭhira in his rightful kingdom (niveśayivā nija-rājya).

The answer shows that he took up the ruling of the country only after seeing that Kṛṣṇa was pleased.

Kṛṣṇa increased the Kuru family, which had been destroyed by the fire (of anger) in the bamboo forest, by saving Parīkṣit.

Just as the bamboo burns by the fire ignited by rubbing of the bamboos, the Kuru family was destroyed by a war which arose from mutual anger.

Kṛṣṇa makes even Śiva (**bhava**) meditate on his pastimes (**bhāvanah**).

|| 1.10.3 ||

niśamya bhīṣmuktam athācyutoktam
pravṛtta-vijñāna-vidhūta-vibhramah
śaśāsa gām indra ivājitāśrayah
paridhyupāntām anujānuvartitah

After hearing the words of Bhīṣma (niśamya bhīṣma uktam) and Kṛṣṇa (atha acyuta uktam), and thereby gaining knowledge (pravṛtta-vijñāna) and removing ignorance (vidhūta-vibhramah), Yudhiṣṭhira, having taken shelter of Kṛṣṇa (ajita āśrayah), ruled the earth (śaśāsa gām) extending to the oceans (paridhy upāntām) with the cooperation of his brothers (anuja anuvartitah), just as Indra, having taken shelter of Upendra, rules over heaven extending in all directions with the compliance of Upendra (indra iva).

The knowledge which appeared (**pravṛtta-vijñāna**) was that the world is dependent on the Lord, and is not independent.

He was free of the illusion that “I am the doer (**vidhūta-vibhramah**).”

Gām means earth and heaven.

Ajita refers to Kṛṣṇa and Upendra (Indra takes shelter of Upendra.)

Paridhi means ocean and also all directions upwards as well (in the case of Indra).

Anujānuvartitaḥ means with the compliance of his younger brothers, or with the compliance of his younger brother Upendra (in the case of Indra).

|| 1.10.4 ||

kāmaṁ vavarṣa parjanyaḥ
sarva-kāma-dughā mahī
siṣicuḥ sma vrajān gāvah
payasodhasvatīr mudā

The clouds (parjanyaḥ) rained sufficient water (kāmaṁ vavarṣa), the earth (mahī) yielded all desired products (sarva-kāma-dughā) and the cows (gāvah) with full udders (udhasvatīh) in joy (mudā) sprinkled milk (payasā siṣicuḥ sma) in the cow pens (vrajān).

Udhasvatī means full udders.

|| 1.10.5 ||

nadyah samudrā girayah
savanaspati-vīrudhah
phalanty ośadhayah sarvāh
kāmam anvṛtu tasya vai

The rivers, oceans, mountains (nadyah samudrā girayah), trees, shrubs, and herbs (sa vanaspati-vīrudhah) of that kingdom (tasya vai) yielded (phalanty) their products (kāmam ośadhayah sarvāh) in every season (anu ṛtu).

|| 1.10.6 ||

nādhayo vyādhayah kleśā
daiva-bhūtātma-hetavaḥ
ajāta-śatrāv abhavan
jantūnām rājñi karhicit

While Yudhisthira ruled (rājñi ajāta-śatrāu), the living beings (jantūnām) never suffered (na karhicit abhavan) any anxieties (ādhayah), sickness (vyādhayah) or inconveniences (kleśā) caused by nature, by other living beings or by themselves (daiva-bhūta-ātma-hetavaḥ).

Section – II

Kṛṣṇa gets ready to depart

(7-8)

|| 1.10.7-8 ||

usitvā hāstinapure
māsān katipayān hariḥ
suhṛdām ca viśokāya
svasuś ca priya-kāmyayā

āmantrya cābhyanujñātaḥ
pariṣvajyābhivādya tam
āruroha ratham kaiścit
pariṣvaktō 'bhivāditaḥ

Staying (usitvā) for several months (māsān katipayān) in Hastināpura (hāstinapure) to console his friends (suhṛdām ca viśokāya) and please Subhadrā (svasuś ca priya-kāmyayā), Kṛṣṇa (hariḥ), after taking permission to leave (āmantrya ca abhyanujñātaḥ), addressing and embracing Yudhiṣṭhira (tam pariṣvajya bhivādya), bid farewell and mounted his chariot (āruroha ratham), while being addressed and embraced (pariṣvaktō bhivāditaḥ) by others (kaiścit).

Section – III

**Intensity of Lord's attractive
influence seen (9-14)**

|| 1.10.9-10||

subhadrā draupadī kuntī
virāṭa-tanayā tathā
gāndhārī dhṛtarāṣṭraś ca
yuyutsur gautamo yamau
vrkodaraś ca dhaumyaś ca
striyo matsya-sutādayaḥ
na sehire vimuhyanto
virahaṁ śārṅga-dhanvanah

Subhadrā, Draupadī, Kuntī (subhadrā draupadī kuntī), Uttarā (virāṭa-tanayā tathā), Gāndhārī, Dhṛtarāṣṭra (gāndhārī dhṛtarāṣṭraś ca), Yuyutsu, Kṛpācārya, Nakula, Sahadeva (yuyutsur gautamo yamau), Bhīma, Dhaumya (vrkodaraś ca dhaumyaś ca), Satyavatī and other women (striyo matsya-sutādayaḥ), falling into confusion (vimuhyanto), could not bear (na sehire) separation (virahaṁ) from Kṛṣṇa (śārṅga-dhanvanah).

Yuyutsu was Dhṛtarāṣṭra's son by a vaiśya wife.

Gautama is Kṛpa.

Matsya-sutā refers to Uttarā.
Sat satvati

Her name is repeated because of the confusion arising on thinking of
how her embryo was saved by Kṛṣṇa.

Or it can refer to Satyavati.

|| 1.10.11-12||

sat-saṅgān mukta-duḥsaṅgo
hātum notsahate budhaḥ
kīrtiyamānaṁ yaśo yasya
sakṛd ākarṇya rocanam

tasmin nyasta-dhiyaḥ pārthāḥ
saheṛan virahaṁ katham
darśana-sparśa-samlāpa-
śayanāsana-bhojanaih

Devotional intelligence
Pure devotional faith.

The intelligent person (budhaḥ), freed of bad association (mukta-duḥsaṅgo) by good association (sat-saṅgān), cannot give up (hātum na utsahate) the pleasing qualities of Kṛṣṇa (yasya rocanam yaśaḥ) which have been recited (kīrtiyamānaṁ), even if he hears them once (sakṛd ākarṇya). How could the Pāṇḍavas (katham pārthāḥ), who were absorbed in him (tasmin nyasta-dhiyaḥ) while eating, sitting, sleeping (śayana āsana-bhojanaih), talking, touching and seeing (darśana-sparśa-samlāpa), tolerate separation from him (saheṛan virahaṁ)?

The two verses are connected.

How could the Pāṇḍavas tolerate separation from the Lord, whose glories the intelligent person cannot give up, even if he hears them only once?

Rocanam means pleasing.

The intelligent person is described as he who has given up bad association by taking good association.

Without the association of devotees, bad association which causes attachment, hatred and other bad qualities will not disappear.

Without the disappearance of bad qualities, a person will not become strongly attached to the pleasing qualities of the Lord.
This is implied in the sentence.

The Pāṇḍavas were absorbed in Kṛṣṇa while seeing, touching etc.

Connection between Sādhu Sanga & another niyatti

BVT → 4 types of anasthas

a) aset tyānā → thirst for material pleasures
↳ NOI-2

b) tattva vibhāna → improve understanding of the conclusions of Śāstras.

c) aparādhas → offenses
↳ NOI-1

d) hṛdaya darobalyam → weakness of heart
↳ weak & malnourished. NOI-4

a) Envy

b) Fault finding

c) mind too much focussing on objects not connected to (P)

d) Name, fame, adoration, facilities.

Manah śikṣā

6 highway robbers → Lust, anger, envy, greed, pride, illusion
↓
4th verse

6th verse

↳ pratiśṭhā āś'ā

|| 1.10.13||

sarve te 'nimishair aksais
tam anu druta-cetasah
vīkṣantah sneha-sambaddhā
vicelus tatra tatra ha

Looking upon him (tam vīkṣantah) with unblinking eyes (animishaih aksaih), their hearts melted (anu druta-cetasah), they became filled with affection (sarve te sneha-sambaddhā), and moved (viceluh) wherever he moved (tatra tatra ha).

They looked at him with unblinking eyes.

After looking, their hearts melted.

Then they became filled with affection.

Then they followed him wherever he went.

|| 1.10.14||

nyarundhann udgalad bāṣpam
autkaṅṭhyād devakī-sute
niryāty agārān no 'bhadram
iti syād bāndhava-striyaḥ

When Kṛṣṇa (devakī-sute) left the house (agārāt niryāty) all the wives of his friends (bāndhava-striyaḥ) blocked (nyarundhann) the tears flowing from their eyes (udgalad bāṣpam) because of their attachment to him (autkaṅṭhyād), thinking “There should be no inauspiciousness for him (na abhadram syād iti).”

When he left the house, because of attachment to him they stopped
their flowing tears, because they thought there should be nothing
inauspicious for him.

Udgalad is a present participle with the prefix ud.

With great effort they stopped the tears, but the tears still flowed.

They hid those tears with the edges of their garments in order to
prevent any inauspiciousness from being seen.

Section – IV

Lord was appropriately
honored (15-19)

|| 1.10.15||

mṛdaṅga-śaṅkha-bheryaś ca
vīṇā-pañava-gomukhāḥ
dhundhury-ānaka-ghaṅṭādyā
nedur dundubhayas tathā

Mṛdaṅgas, conches, bheris (mṛdaṅga-śaṅkha-bheryaś ca), vīṇas, paṇavas, gomukhas (vīṇā-pañava-gomukhāḥ), dhundhuris, ānakas, bells (dhundhury-ānaka-ghaṅṭādyā) and dundubhis (dundubhayah tathā) began to sound (neduh).

These are various instruments.

|| 1.10.16||

prāsāda-śikharārūdhāḥ
kuru-nāryo didṛkṣayā
vavṛṣuḥ kusumaiḥ kṛṣṇam
prema-vrīḍā-smitekṣanāḥ

The Kuru women (kuru-nāryaḥ), climbing on the roofs of the palace (prāsāda-śikhara ārūdhāḥ) to see (didṛkṣayā), glancing at him (īkṣanāḥ) to convey smiles, shyness and love (prema-vrīḍā-smita), showered Kṛṣṇa with flowers (vavṛṣuḥ kusumaiḥ kṛṣṇam).

Kusumaiḥ should actually be in the accusative case kusumāni.

They conveyed through their glances smiles, shyness and love.

|| 1.10.17||

sitātapatram jagrāha
muktādāma-vibhūṣitam
ratna-daṇḍam guḍākeśah
priyaḥ priyatamasya ha

Arjuna, conqueror of sleep (guḍākeśah) and dear to the Lord (priyaḥ), held (jagrāha) a white umbrella (sitātapatram) decorated with pearls (muktādāma-vibhūṣitam) and a jewel-studded handle (ratna-daṇḍam) for his dearest friend (priyatamasya).

Gudākeśah means Arjuna, who had conquered sleep.

|| 1.10.18||

uddhavaḥ sātyakiś caiva
vyajane paramādbhute
vikīryamāṇaḥ kusumai
reje madhu-patiḥ pathi

~~Uddhava and Sātyaki~~ (uddhavaḥ sātyakiś caiva) held astonishing fans (vyajane paramādbhute). The lord of the ~~Madhus~~ (madhu-patiḥ) appeared splendid (reje) on the road (pathi) when sprinkled with flowers (vikīryamāṇaḥ kusumaiḥ).

|| 1.10.19 ||

aśrūyantāśiṣaḥ satyās
tatra tatra dvijeritāh
nānurūpānurūpās ca
nirguṇasya guṇātmanah

On the road (tatra tatra), he heard (aśrūyantah) the factual blessings (satyāh āśiṣah) uttered by brāhmaṇas (dvija iritāh), which were not appropriate for the Lord (na anurūpāh) who is beyond all qualities of this world (nirguṇasya), but which were appropriate for the Lord (anurūpāh ca) who has spiritual qualities relished by his devotees (guṇātmanah).

The blessings are described as **satya** or true because Kṛṣṇa never deviates from those descriptions, but the blessings were both inappropriate (**nānurūpāḥ**) and appropriate (**anurūpāḥ**).

The sandhi is poetic license.

From the point of view of the Lord's powers, blessings such as "Be happy!" are inappropriate for one who is without material qualities (**nirguṇasya**) and full of spiritual bliss..

From the point of view of sweetness, the same blessings are
appropriate for the Lord who has spiritual qualities such as
being controlled by the devotee's prema and being devoted to
brāhmaṇas (guṇātmaṇah).

The words are appropriate because the Lord's words in reply
"I am always happy with your blessings" which describe his
qualities should not be false.

As well since Kṛṣṇa is both the viṣaya and āśraya of dāsya,
sakhya, vātsalya and mādhyura rasas, he is actually filled with
spiritual qualities of happiness and distress arising from
meeting and separation from his devotees.

Section – V

Ladies on the rooftops of
Hastināpura talk about the
Lord's Glories (20-30)

|| 1.10.20||

anyonyam āsīt sañjalpa
uttama-śloka-cetasām
kauravendra-pura-strīṇām
sarva-śruti-mano-haraḥ

The Kuru women (kauravendra-pura-strīṇām), fully absorbed in Kṛṣṇa (uttama-śloka-cetasām), conversed about him (anyonyam sañjalpa āsīt) with words attractive to all ears and minds (sarva-śruti-mano-haraḥ).

Their conversation was attractive to all ears and minds (sarva-
śruti-mano-harah).

Another meaning is “their conversation was attractive to all
the śruti scriptures.”

Since their words were the embodiment of the Upaniṣads, the
śrutis were happy with the conversation.

|| 1.10.21 ||

sa vai kilāyaṁ puruṣaḥ purātano
ya eka āsīd aviśeṣa ātmani
agre guṇebhyo jagad-ātmaniśvare
nimīlitātman niśi supta-śaktiṣu

Kṛṣṇa is certainly (sah vai kila) that ancient puruṣa (ayaṁ purātanaḥ puruṣaḥ) who alone existed (ya eka āsīd) without expansions (aviśeṣa ātmani) before the agitation of the guṇas (agre guṇebhyo) and during devastation (niśi supta-śaktiṣu), when all the jīvas along with their identities were merged within him (nimīlita ātman), the soul of prakṛti (iśvare).

First they spoke with reverence in śānta-rati He is the ancient puruṣa, without expansions (aviśeṣaḥ).

Or aviśeṣaḥ can mean that he is without any comparison, since he only existed in the beginning.

This we have heard from Vyāsa.

Certainly (vai) Kṛṣṇa is that puruṣa.

They point at him with their forefinger when they say this.

He is the one who existed before all else, before the disturbance of the guṇas, during the devastation (**niśi**), when all the jīvas (**jagad-ātmani**) were merged (**nimīlitātman**) in the Lord (**īśvare**), who is the soul of prakṛti (**ātmani**).

Jagad-ātmani is in singular form because it represents a class.

|| 1.10.22 ||

sa eva bhūyo nija-vīrya-coditām
sva-jīva-māyām prakṛtiṁ sisṛkṣatīm
anāma-rūpātmani rūpa-nāmani
vidhitsamāno 'nusasāra śāstra-kṛt

The Lord (sah eva), after manifesting the scriptures (śāstra-kṛt), and desiring to make (vidhitsamānah) names and forms (rūpa-nāmani) for the jīvas (anāma-rūpa ātmani), then followed (anusasāra) prakṛti (prakṛtiṁ), who desired to create the universe (sisṛkṣatīm), but who moves only by his power (nija-vīrya-coditām), and by his will alone bewilders the jīvas (sva-jīva-māyām).

Having spoken of the Lord's situation during the devastation and before the creation, with his unfailing form, qualities and pastimes, they describe another pastime involving his expansion at the beginning of creation, in order to describe the Lord's eternal condition even at that time.

Mahā-viṣṇu, manifesting the Vedas at the first moment of his breathing (śāstra-kṛt), followed prakṛti.

“But if he follows prakṛti, that is a fault, because that shows he is dependent on prakṛti.”

No. Prakṛti is instigated by his power (**nija-vīrya-coditām**).

Engaged in activity under his control, prakṛti is the controller or bewilderer of the jīva (**jīva-māyām**) who are also his energies (**sva**).

Why does he follow prakṛti?

He follows her because he desires to make names and forms such as devatās, humans and animals, for the jīvas with no names and forms, by creating gross and subtle bodies and imposing them on the jīvas.

In order to accomplish performance of karma, jñāna, yoga and bhakti, the Lord created the scriptures before following prakṛti.

|| 1.10.23 ||

sa vā ayam yat padam atra sūrayo
jitendriyā nirjita-mātariśvanah
paśyanti bhakty-utkalitāmalātmanā
nanv eṣa sattvaṁ parimārṣṭum arhati

He is that person (sah vai ayam) whose form (yat padam atra) the sages (sūrayah) who have controlled their senses (jitendriyā) by controlling their life air (nirjita-mātariśvanah) see (paśyanti) with intelligence purified (amala ātmanā) by intense bhakti (bhakty-utkalita). Certainly he (nanv eṣah) can purify the intelligence completely (sattvaṁ parimārṣṭum arhati).

“The purusāvātāras present at the beginning of creation have been described, but Kṛṣṇa is not of that type. He is perceivable now, during Dvāpara-yuga in the twenty-eighth cycle of Vaivasvata-manvantara.”

That is true.

But though his eternal pastimes and eternal form, perceived by bhakti, have appeared in Dvāpara-yuga, his pastimes can always be perceived by those having devotion.

That is expressed in this verse.

Those who control the life air (nirjita-mātariśvaṇah), or those who control the senses because of controlling the life air, by intelligence (ātmanā) purified and enlivened by bhakti, see the lotus feet or the form (padam) of the Lord.

Mātariśvāṇah becomes mātariśvanah by poetic license.

Because the senses are dependent on the life air, if one controls the life air, one controls the senses.

Śruti says **drśyate tv agryayā buddhyā**: the Lord is seen by eager intelligence. (Katha Upaniṣad 3.12)

Next they explain that he is the cause of the purity of their intelligence.

Certainly (**nanu**) he, and not yoga or other processes, can purify completely (**parimārṣṭum**) the intelligence (**sattvam**).

The implication is that being a sage and conquering the senses and the life air is accomplished by their bhakti alone, not by prāṇāyama or other processes.

The sages, being eager with bhakti, see the Lord.

This is in the present tense to indicate that his pastimes are visible at all times.

Brahmā says **ataḥ parārdhyante so 'budhyata gopa-veśo me pūruṣaḥ purastād āvirbabhūva**: after a half of my life time, I perceived him; he appeared before me with the dress of a cowherd. (Gopāla-tāpanī Upaniṣad)

Also in Brahma-saṁhitā, Kṛṣṇa appeared at the beginning of creation to Brahmā and Brahmā praised him.

|| 1.10.24||

sa vā ayam sakhy anugīta-sat-kathō
vedeṣu guhyeṣu ca guhya-vādibhiḥ
ya eka īśo jagad-ātma-līlayā
srjaty avaty atti na tatra sajjate

O friend (sakhy)! He is Kṛṣṇa with human form, friend of Arjuna (sa vā ayam), who is the subject of pure topics (sat-kathah) sung (anugīta) by some who discern the secrets (guhya-vādibhiḥ) in the confidential scriptures (vedeṣu guhyeṣu), who (yah), though the one Lord (ekah īśah), creates, maintains and destroys (srjaty avaty atti) without being attached (na tatra sajjate), as the soul of the universe (jagad-ātma-līlayā).

His secret pastimes are known by confidential persons.

He, the friend of Arjuna, with human form, is the subject of pure discussion sung by some people who can discern the secrets (**guhya-vādibhiḥ**) in the secret scriptures.

He is indeed the one Lord, who creates, maintains and destroys without being attached, but he does not do this directly with that form.

|| 1.10.25 ||

yadā hy adharmena tamo-dhiyo nrpā
jīvanti tatraiṣa hi sattvataḥ kila
dhatte bhagam satyam ṛtaṁ dayāṁ yaśo
bhavāya rūpāṇi dadhad yuge yuge

When kings (yadā nrpā) whose minds are affected by ignorance (tamo-dhiyah) live by irreligion (adharmena jīvanti), then Kṛṣṇa (esah), accepting forms (dadhad rūpāṇi) for the welfare of the world (bhavāya) in Vraja, Mathurā and Dvārakā (tatra), in every day of Brahmā (yuge yuge), displays his six powers (dhatte bhagam), truth, pleasing words, mercy and good qualities (satyam ṛtaṁ dayāṁ yaśo) endowed with pure sattva (sattvataḥ kila).

For those asking about the time, place and persons for the avatāras' appearances, they first speak of the time.

Kings (nrpāḥ) refers to person like Kāmsa.

When these kings appear, the Lord assumes his six powers (bhagam), truth (satyam), pleasant words (rtam), mercy and good qualities, endowed with the highest sattva (sattvataḥ).

He accepts beautiful forms in Vraja, Mathurā and Dvārakā in every day of Brahmā (yuge yuge), or in every Dvāpara-yuga of the twenty-eighth cycle in Vaivasvata-manvantara in each day of Brahmā.

|| 1.10.26 ||

aho alam ślāghyatamaṁ yadoḥ kulam
aho alam puṇyatamaṁ madhor vanam
yad eṣa puṁsām rsabhah śriyaḥ patih
sva-janmanā caṅkramaṇena cāñcati

Oh (aho alam)! Most praiseworthy is the family of Yadu (ślāghyatamaṁ yadoḥ kulam)! Most purifying (aho alam puṇyatamaṁ) is Mathurā-maṇḍala (madhor vanam), which (yad) Kṛṣṇa, the best of men (eṣa puṁsām rsabhah), the Lord of auspiciousness (śriyaḥ patih), respects (añcati) by taking birth there (sva-janmanā), moving about (caṅkramaṇena) and performing pastimes (cā).

Now they speak about the recipients and place of the Lord's appearance.

Though the excellence of both the recipients and place is accomplished by saying that both are praiseworthy (**ślāghyatamam**), a separate statement is made about the purity of the area around Mathurā in the second line, since the place is well known for its purifying powers.

The extreme nature of this purity is expressed by alam (can this be so?) which expresses disbelief.

Furthermore the word aho expresses the greatest astonishment.

By his birth, by his walking about the place, and by other various astonishing activities (ca), Kṛṣṇa respected the area of Mathurā.

By the use of the present tense without saying **alam** (no disbelief), they indicate that the birth and activities of Kṛṣṇa are eternal.

Their intention can be understood by comparing their first statement describing the pastime of creation in the past tense **ya eka āsīt** (SB 1.10.21) and the vision of the sages in the present tense (SB 1.10.23).

पुत्र-पुत्र, a argument

“How can the birth and activities be eternal? Those are actions, and any action or its part has a beginning and an end. Without beginning and end there will be a deficiency in the very nature of action.”

No, this is not a fault.

Since the Lord has unlimited forms at all times, he has unlimited manifestations.

Because of that he has unlimited pastimes of birth and activities.

And thus he has unlimited manifestations of places and associates in this world and the spiritual world for those pastimes.

Thus though there are beginning and endings of his birth and activities for each of these manifested forms in each of these places, the moment a portion of the birth or activities ends or even before it ends, the birth and activities begin in other places.

Because there is no lack of continuity in the Lord, his birth and activities are eternal.

Sometimes the birth and activities take place in a slightly different manner and sometimes in exactly the same manner, because of difference or oneness of different conditions.

And as well one form becomes many for performing different actions at once.

This will be explained in relation to Kṛṣṇa's expansions in Dvārakā. (SB 10.69.3)

At that time it should be understood that Kṛṣṇa has different identities in each of these different active forms because they perform different actions.

And there is a particular appearance of rasa caused by the particular pastime in the particular place.

POURNA-RATNA

“Why did you speak of the birth and activities as one item?
Because they begin separately, they should be considered
separately.”

No, there is oneness of similar forms of actions even though
they appear at different times.

Śaṅkara-śārīrika says:

dvirgo-śabdo 'yam uccarito na tu dvau go-śabdāv iti pratīti-
nirṇītam śabdaikatvam tathaiva dviḥ pākaḥ kṛto'nena na tu
dvau pākāv

When one says the word dvirgo one does not perceive two
different words but one. Similarly we do conceive of dviḥ
pākaḥ as one, not two words.

Therefore it is correct to say that the birth and pastimes together are eternal.

Thus in various scriptures it is recommended to perform meditation on the pastimes which took place previously (since they are eternal).

This is also stated in Madhva's commentary relating to Paramātmā.

Thus, because they are eternal, forms such as Trivikrama can disappear with no contradiction.

Śruti agrees with this.

Yad bhūtaṁ bhavaḥ ca bhaviṣyati ca: the Lord was present in the past, is present now and will be present in the future.
(Bṛhad-āraṇyaka Upaniṣad 3.8.3)

This means that though the Lord disappears, he is still recommended as the best object of worship.

It should be understood that the Lord's birth is different from our material birth.

The Lord makes an appearance in the likeness of a material birth or somewhat similar.

This is explained in Bhagavat-sandarbha.

Some say that the pastimes as well as the devotees and dhāmas
are called eternal simply because there are many
manifestations of his birth and activities in infinite, eternal
dhāmas in the material world.

|| 1.10.27 ||

aho bata svar-yaśasas tiraskarī
kuśasthalī puṇya-yaśaskarī bhuvah
paśyanti nityam yad anugrahesitam
smitāvalokaṁ sva-patiṁ sma yat-prajāḥ

Oh (aho bata)! Dvārakā (kuśasthalī) derides (tiraskarī) the fame of Svarga (svar-yaśasah). It gives fame to purity on this earth (puṇya-yaśaskarī bhuvah), because the inhabitants (yat-prajāḥ) constantly see (nityam paśyanti) Kṛṣṇa with smiling face (smitāvalokaṁ sva-patiṁ), who was sent here by mercy (yad anugraha iṣitam)!

Having glorified Mathurā-maṇḍala, they now remember
Dvārakā.

Oh! Dvārakā (kuśasthalī) surpasses the fame of Svarga.

This is a statement in deference to common attitudes, not
scriptural truth (since there is no comparison to Svarga at all).

If it is sva-yaśasaḥ it means that Dvārakā surpasses Vaikunṭha.

This is because (yat) the residents there (yat-prajāḥ) see Kṛṣṇa (sva-patim) who by mercy was dispatched (iṣitam) from Hastināpura or from his inner palace in order to give happiness to the citizens.

Or the phrase can mean “they see Kṛṣṇa who is sought in order to attain his mercy.”

Anugrahoṣitam is also seen in some versions.

This mean “they see Kṛṣṇa who resided there to give mercy.”

This situation does not occur in Svarga.

|| 1.10.28||

nūnam vrata-snāna-hutādineśvaraḥ
samarcito hy asya gr̥hīta-pāṇibhiḥ
pibanti yāḥ sakhy adharāmṛtaṁ muhur
vraja-striyaḥ sammumuhur yad-āśayāḥ

O friend (sakhy)! The wives of Kṛṣṇa (asya gr̥hīta-pāṇibhiḥ) who drink (pibanti yāḥ) the nectar of his lips (adharāmṛtaṁ) constantly (muhuh) ~~must have certainly worshipped him~~ (samarcito nūnam īśvaraḥ) by austerities, bathing in sacred places (vrata-snāna) and sacrifices in previous lives (huta-ādinā) to attain their present status (implied). But the women of Vraja (vraja-striyaḥ) whose ~~minds were~~ completely absorbed in that nectar (yad-āśayāḥ) fainted in bliss simply because of remembering it (sammumuhuh).

Certainly Kṛṣṇa was worshipped by vows, bathing and sacrifices by his wives who drink the nectar of his lips constantly.

Let us also, not having performed vows or bathing, drink the nectar of his beauty right now.

Those wives are much superior to us, even with our millions of good qualities.

But they are much inferior to the women of Vraja!

Those whose minds were absorbed (āśayāḥ) in the sweetness of those lips fainted in bliss (sammumuhḥ) by remembering that sweetness in the morning.

What kind of condition they attained on actually drinking that nectar at night we do not know!

In this way the gopīs' extreme bliss arising from their extreme prema is indicated.

|| 1.10.29-30||

yā vīrya-śulkena hrtāh svayamvare
pramathya caidya-pramukhān hi śusmiṇaḥ
pradyumna-sāmbāmba-sutādayo 'parā
yāś cāhrtā bhauma-vadhe sahasraśaḥ

etāḥ param strītvam apāstapeśalam
nirasta-śaucam bata sādhu kurvate
yāsām grhāt puškara-locanaḥ patir
na jātv apaity āhrtibhir hr̥di spr̥śan

Rukminī, Jāmbavatī, Nāgnajitī and others (pradyumna-sāmbāmba-sutā ādayaḥ), who were taken away (yā svayamvare hrtāh) at the price of valor (vīrya-śulkena) after Kṛṣṇa defeated strong kings headed by Śiśupāla (śusmiṇaḥ caidya-pramukhān) and others in the thousands (aparā sahasraśaḥ), who were accepted by him (yāś ca āhrtā) on killing Narakāśura (bhauma-vadhe), and who had been impure (etāḥ nirasta-śaucam) and had lost all auspiciousness (apāsta peśalam), then became the best of women (param strītvam bata sādhu kurvate), because lotus-eyed Kṛṣṇa (puškara-locanaḥ patir), increasing the bliss in their hearts (hr̥di spr̥śan) by bringing things to them (āhrtibhir), never left (na jātv apaity) their houses (yāsām grhāt).

Two verses elaborate on what has been said.

Vīrya-śulkena means “by the price of valor.”

Śuṣminah means “strong.”

Those who had Pradyumna, Sāmba and Āmba as sons refers to Rukmiṇī, Jāmbavatī and Nāgnajitī.

“Others” includes Satyabhāmā.

Apāsta-peśalam means “having lost auspiciousness or independence.”

Nirasta-śaucam means “having lost purity.”

Kṛṣṇa never left their houses.

He touched their hearts, or increased their bliss by bringing various beautiful gifts like the Pārijāta tree.

Section – VII

Lord departs and proceeds
towards Dwarka (31-36)

|| 1.10.31 ||

evamvidhā gadantīnām
sa girah pura-yoṣitām
nirīkṣaṇenābhinandan
sasmitena yayau hariḥ

Sūta said: Acknowledging (abhinandan) the words (sa girah) of the women of Hastināpura (pura-yoṣitām) who had spoken in this way (evam vidhā gadantīnām), with smiles and glances (nirīkṣaṇena sasmitena), Kṛṣṇa departed (yayau hariḥ).

By his glances he pleased the women who had śānta-rati, and by his smiles he pleased those with mādhurya-bhāva.

|| 1.10.32 ||

ajāta-śatruḥ pṛtanām
gopīthāya madhu-dviṣaḥ
parebhyaḥ śaṅkitāḥ snehāt
prāyunkta catur-aṅgiṇīm

Yudhisthira (ajāta-śatruḥ), worried about enemies (parebhyaḥ śaṅkitāḥ), out of affection (snehāt) engaged (prāyunkta) an army of four parts (catur-aṅgiṇīm pṛtanām) for the protection of Kṛṣṇa (gopīthāya madhu-dviṣaḥ).

[Note: According to Śrīdhara Svāmī the four parts are elephants, horses, chariots and foot soldiers.]. Gopīthāya means “for protection.”

|| 1.10.33||

atha dūrāgatān śauriḥ
kauravān virahāturān
sannivartya dṛḍham snigdhan
prāyāt sva-nagarīm priyaiḥ

Leaving (atha sannivartya) the Pāṇḍavas (kauravān) who were most affectionate (dṛḍham snigdhan), who were afflicted by separation (viraha āturān), and who had accompanied him for a long way (dūrāgatān), Kṛṣṇa (śauriḥ) went to Dvārakā (sva-nagarīm prāyāt).

Kauravān means the Pāṇḍavas.

|| 1.10.34-35||

kuru-jāṅgala-pāñcālān śūrasenān sayāmunān
brahmāvartam kurukṣetram matsyān sārasvatān atha

maru-dhanvam atikramya sauvirābhīrayoḥ parān
ānartān bhārgavopāgāc chrāntavāho manāg vibhuḥ

O son of Bhṛgu (**bhārgava**)! Passing through (**atikramya**) the provinces of Kuru-jāṅgala, Pāñcāla (**kuru-jāṅgala-pāñcālān**), and Śūrasena on the banks of the Yamunā River (**śūrasenān sa yāmunān**), Brahmāvarta, Kurukṣetra (**brahmāvartam kurukṣetram**), Matsya, Sārasvata (**matsyān sārasvatān**), and the deserts and arid regions (**atha maru-dhanvam**), and then Sauvīra and Abhīra (**sauvīra ābhīrayoḥ**), the Lord (**vibhuḥ**) arrived at Ānarta (**ānartān parān**) with slightly tired horses (**manāg śrānta upāgāt vāhah**).

The places are not listed in proper sequence.

Maru is a place without water and dhanva is a place with little water.

He arrived at Ānarta, the area of Dvārakā with slightly tired horses (manāk śrānta vāhaḥ).

|| 1.10.36||

tatra tatra ha tatratyair
hariḥ pratyudyatārhaṇaḥ
sāyam bheje diśam paścād
gaviṣṭho gām gatas tadā

At all the places along the way (tatra tatra) devotees (tatratyaih) offered gifts (pratyudyata arhaṇaḥ) to the Lord (hariḥ). He arrived (bheje) at Dvārakā (paścād diśam) in the afternoon (sāyam). Then (tadā) the sun (gaviṣṭhah) entered (gatah) the western ocean (gām).

The states situated on the road from Hastināpura to Dvārakā
also worshipped him.

The Lord was offered gifts by the devotees living in all those
places (**tatratyaih**) as he proceeded on the road, in order to
bring him to their place.

To fulfill their desires he went to all these places one after the
other and after staying a few days in each place continued on
the road.

He arrived at Dvāarakā (**paścād diśam**) in the afternoon (**sāyam**).

At that time the sun (**gaviṣṭhaḥ**) had entered the water (**gām**) of the western ocean.