

ŚRĪMAD BHĀGAVATAM

Tenth Canto-Part Three



His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Founder-Acarya of the International Society for Krishna Consciousness

Srimadbhagavatam Tenth Canto

Nirmala Sharma



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Srimad-Bhagavatam, Tenth Canto His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, Disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, 1977-12-31 Srimad Bhagavatam an epic philosophical and literary classic holds a prominent position in India's voluminous written wisdom. The timeless wisdom of India is expressed in the Vedas, ancient Sanskrit texts that touch upon all fields of human knowledge. Originally preserved through oral tradition, the Vedas were first put into writing by Srila Vyasadeva, the literary incarnation of God. After compiling the Vedas, Srila Vyasadeva was inspired by his spiritual master to present their profound essence in the form of Srimad Bhagavatam. Known as the ripened fruit of the tree of Vedic literature, Srimad Bhagavatam is the most complete and authoritative exposition of Vedic knowledge. After writing the Bhagavatam, Vyasa taught it to his son Shukadeva Goswami, who later spoke the Bhagavatam to Maharaja Parikshit in an assembly of sages on the bank of the sacred Ganges River. Although Maharaja Parikshit was a great rajarshi, saintly king and the emperor of the world, when he received notice of his death seven days in advance, he renounced his entire kingdom and retired to the bank of the Ganges to seek spiritual enlightenment. The questions of King Parikshit and Shukadeva Goswami's illuminating answers concerning everything from the nature of the self to the origin of the universe are the basis of Srimad Bhagavatam. This edition of Bhagavatam is the only complete English translation with an elaborate and scholarly commentary, and it is the first edition widely available to the English reading public. This work is the product of the scholarly and devotional effort of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, the world's most distinguished teacher of Indian religious and philosophical thought. His Sanskrit scholarship and intimate familiarity with Vedic culture combine to reveal to the West a magnificent exposition of this important classic. **Srimad-Bhagavatam** A. C.

Bhaktivedanta Prabhupada, 1977-11 **Śrīmad Bhagavatam** A. C. Bhaktivedanta Swami Prabhupāda, 1980-12 **Srimad Bhagavatam Tenth Canto Symphony of Commentaries** Srila Vyasadeva, 2017-04 Srimad Bhagavatam is the nectar churned from the ocean of all revealed scriptures, the ripened fruit of the Vedas, and its syllables rain pure love for the Almighty. This unalloyed, spotless, transcendental knowledge flows endlessly from Lord Krishna to the exalted and pure souls whose life and soul is Lord Krishna, and such pure souls become a transparent medium for us to understand the intricate dynamics of the nectar of devotion and the nectarean Almighty Lord Sri Krishna. The treasured nectar of Bhagavatam has been impeccably churned by the scholarly stalwarts of Gaudiya Vaisnava lineage in the Symphony of Commentaries of the Tenth Canto of Srimad Bhagavatam. Among the Twelve Cantos of Srimad Bhagavatam, the tenth Canto is the casket of precious jewels, as it is the treasure trove of the pastimes of Lord Sri Krishna Himself. The Symphony of Commentaries of the Tenth Canto elucidates the track which leads the reader to expunge every tinge of doubt about the appearance of the Supreme Personality of Godhead, Sri Krishna. The rich commentaries of the Crème de la Crème of Gaudiya Vaisnava lineage ensemble hit the paradigm of understanding the intricacies of Srimad Bhagavatam. Not only does each stalwart belong to a

different era but the very expression of each individual becomes an unfathomable ocean of reverential love and the resplendent knowledge of Godhead Be it Srila Sridhar Svami Srila Visvanatha Chakrabarti Thakur Srila Sanatana Gosvami Srila Jiva Gosvami Baladeva Vidyabhusana Srinatha Pandit Srila Bhaktisiddhanta Sarasvati Thakur or Srila Vallabhacarya they simply nailed it The commentators are Sridhara Swami Sanatana Goswami Vallabhacarya Visvanatha Chakravarti Thakur Jiva Goswami Baladeva Vidyabhusana Srinatha Pandita Vijayadhvaja Tirtha Vira Raghava on occasion Madhavacarya and finally Srila Bhaktisiddhanta This first volume covers Chapters 1-3 of the 90 Chapters of the Tenth Canto *Srimad Bhagavatam: Tenth Canto "the Summum Bonum"*. A. C. Bhaktivedanta Swami Prabhupāda, 1980 **Srimad Bhagavatam A. C. Bhaktivedanta Swami, 1980** *Srimad-Bhagavatam* A. C. Bhaktivedanta Prabhupada, 1977-09 SRIMAD-BHAGAVATAM A.C. Bhaktivedanta Swami Prabhupada, 2017-01-30 **Srimad Bhagavatam**, 1980 **Srimad-Bhagavatam. Tenth Canto: the Summum Bonum ... Chapter 13. With the Original Sanskrit Text, Its Roman Transliteration, Synonyms, Translation and Elaborate Purports**, 1980 **Srimad Bhagavatam**, 1980 *Srimad Bhagavatam*, 1986 *Śrīmad Bhāgavatam*, 1993 **The Srimad-bhagavatam** K.r.s.nānand, 2010 The Srimad-bhagavatam K.r.s.nānand, 2010 Sārārtha Darśini Viśvanātha Cakravartī, 2004 Includes Sanskrit text of Bhagavatapurāṇa with translation of commentary Gentle Power Satsvarūpa Dāsa Gosvāmī, 1996 **Srimad-Bhagavatam, Eighth Canto** His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, 1976-12-31 Srimad Bhagavatam an epic philosophical and literary classic holds a prominent position in India's voluminous written wisdom The timeless wisdom of India is expressed in the Vedas ancient Sanskrit texts that touches upon all fields of human knowledge Originally preserved through oral tradition the Vedas were first put into writing by Srila Vyasadeva the literary incarnation of God After compiling the Vedas Srila Vyasadeva was inspired by his spiritual master to present their profound essence in the form of Srimad Bhagavatam Known as the ripened fruit of the tree of Vedic literature Srimad Bhagavatam is the most complete and authoritative exposition of Vedic knowledge After writing the Bhagavatam Vyasa taught it to his son Shukadeva Goswami who later spoke the Bhagavatam to Maharaja Parikshit in an assembly of sages on the bank of the sacred Ganges River Although Maharaja Parikshit was a great rajarshi saintly king and the emperor of the world when he received notice of his death seven days in advance he renounced his entire kingdom and retired to the bank of the Ganges to seek spiritual enlightenment The questions of King Parikshit and Shukadeva Goswami's illuminating answers concerning everything from the nature of the self to the origin of the universe are the basis of Srimad Bhagavatam This edition of Bhagavatam is the only complete English translation with an elaborate and scholarly commentary and it is the first edition widely available to the English reading public This work is the product of the scholarly and devotional effort of His Divine Grace A C Bhaktivedanta Swami Prabhupada the world's most distinguished teacher of Indian religious and philosophical thought His Sanskrit scholarship and intimate familiarity with Vedic culture combine to reveal to the West a magnificent exposition of this important classic **NBS-11** Brajsunder Das, 2015-04-29

Nityam Bhagavata sevaya A Fortnightly e mag to serve Srimad Bhagavatam Unraveling Misconceptions Nirmala Sharma, 2016-03-21 Both India and E M Forster have recently been discovered so to speak by the Columbuses of Western popular culture the makers of British films and television serials Mrs Sharmas interest in both these subjects is of much longer standing and is less interested in scenic details than in hard intellectual essences She has written a thoughtful and a thought provoking book about the author of A Passage to India one which gives Forster full credit for his large minded tolerance but is uncompromising in pointing out where that tolerance fails and what are the shortcomings of the background which caused the failure Mrs Sharmas book might well be subtitled The Limits of Liberalism and she is especially illuminating when she traces the sources of this movement of nineteenth century thought and demonstrates how E M Forster both through his education and his family background was liberalism's disciple and inheritor She shows moreover how the rational bias of the nineteenth century political and intellectual mind set kept Forster free of the usual English middle class prejudices regarding the so called inferior races and different cultures and how it armed him to oppose the emotionalism of the barely disguised race hatred displayed by most of the English who were ruling in India Mrs Sharma agrees that Forster deserves much of his reputation as the man who exposed British hypocrisy regarding India and the Indians especially Muslim Indians At the same time she demonstrates how Forster's total allegiance to the liberal creed of rationalism blinds him to the whole world of emotionalism and thus renders almost the whole of Hindu India a muddle to him Forster is himself not entirely unaware of this limitation He is after all the man who was capable of mustering only Two Cheers for Democracy But he leaves the impression that the failure to understand India and to make a unity of things Indian is due to the gross size and complexity of the object to be studied and the narrow capabilities of the general Western mind No Westerner Forster implies could ever hope to comprehend all the facets contradictions paradoxes and mysteries of the Sub Continent Mrs Sharma will have none of this She is well read in English and American literature and can show how what was closed to Forster was perfectly open to such Westerners as John Donne and Walt Whitman The fault one begins to understand is not with the West but with Western liberalism and its obsessive fear of the irrational Such a fear may indeed be shown to characterize Forster not only as a social critic but also as an artist For instance one of the chapters of his own though provoking book Aspects of the Novel deals with what Forster calls a conflict between plot and character Characters he recognizes when fully conceived sometimes have a way of taking on a life of their own so to speak and insist on behaving otherwise than the author had intended in his rationally coherent preconceived plot Since the plot carries the intellectual substance of a Forster novel he advises novice writers the readers of Aspects of the Novel to put down these irrational rebellions of his characters with a firm repressive hand to make them do what they were intended to do A different sort of writer one who trusted the irrational which Forster so feared might have decided that the rebellious character might be leading the author to a new truth one which the emotionalism of art as opposed to the rationalism of logic was capable of discovering But not Forster and thus when

returning to A Passage to India his Mrs Moore begins to understand what Forster with his liberal background has pre decided it is beyond her capacity as a Westerner to understand he packs her off to England and kills her The Forster whom Mrs Sharma has discovered for us is almost as great a paradox as he perceives India to be He is a consummate artist who does not trust his art His is a good mind severely limited a courageous mind when backed by rational thought but a timid soul when faced by the irrational in others or even by the emotional in himself

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