

Śrīmad-Bhāgavatam: Canto 10
Chapters 56-57

LESSONS FROM THE PASTIME OF SYAMANTAKA JEWEL



Study notes of H.G.Gaurāṅga dāsa

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Lessons from the pastime of Syamantaka Jewel (SB 10.56-57)

1

Lesson 1: Offence cannot be counteracted by any mundane object

2

Lesson 2: Rewards of demigods cannot counteract offence to the Supreme Personality of Godhead

SB 10.56. THE SYAMANTAKA JEWEL

Texts 1-2: Result of Offence: Śukadeva Gosvāmī inaugurates

TEXT 1

*śrī-śuka uvāca
satrājitaḥ sva-tanayām
kṛṣṇāya kṛta-kilbiṣaḥ
syamantakena maṇinā
svayam udyamya dattavān*

Śukadeva Gosvāmī said: Having offended Lord Kṛṣṇa, Satrājīt tried as best he could to atone by presenting Him with his daughter and the Syamantaka jewel.

Texts 3-5: Satrājīt enters Dvārakā

- ❖ Sūrya – best friend – Syamantaka maṇi – neck – effulgence – blind – mistook for Sūrya – to tell Kṛṣṇa – Sun god has come (TEXTS 3-5)

Texts 7-8: Dvārakā-vāsīs inform Kṛṣṇa

- ❖ Sun god has come to see you. (TEXT 7)

- ❖ Blinding everyone's eyes with effulgent rays. (TEXT 7)
- ❖ Exalted demi-gods in 3 worlds anxious to seek You. Hidden among Yadu dynasty. Thus the unborn sun-god has come to see You here. (TEXT 8)

Texts 9: Kṛṣṇa laughs

- ❖ Not sun-god, but Satrājī, Syamantaka maṇi (TEXT 9).

Texts 10-11: Power of Syamantaka maṇi

- ❖ Satrājī enters opulent home – executes auspicious rituals – installs Syamantaka jewel (TEXT 10)

TEXT 11

*dine dine svarṇa-bhārān
aṣṭau sa sṛjati prabho
durbhikṣa-māry-ariṣṭāni
sarpādhi-vyādhayo 'śubhāḥ
na santi māyinas tatra
yatrāste 'bhyarcito maṇiḥ*

Each day the gem would produce eight bhāras of gold, my dear Prabhu, and the place in which it was kept and properly worshiped would be free of calamities such as famine (*durbhikṣa*) or untimely death (*māry*), and also of evils (*ariṣṭāni*) like snake bites, mental and physical disorders (*sarpādhi-vyādhayo*) and the presence of deceitful persons.

- ❖ 170 pounds (~80 kg) of Gold/day.

Text 12: Power of offence > Syamantaka maṇi

TEXT 12

*sa yācito maṇim kvāpi
yadu-rājāya śauriṇā
naivārtha-kāmukaḥ prādād
yācñā-bhaṅgam atarkayan*

On one occasion Lord Kṛṣṇa requested Satrājīto to give the jewel to the Yadu king, Ugrasena, but Satrājīto was so greedy that he refused. He gave no thought to the seriousness of the offense he committed by denying the Lord's request.

- ❖ Kṛṣṇa requests Satrājīto to give Syamantaka maṇi to Ugrasena – refuse – serious offence (TEXT 12)

- ✓ Satrājīto refused without considering the results of ignoring Lord's request.
- ✓ By not offering the jewel to Kṛṣṇa, but enjoying it himself, that object which has the power to remove all misfortune becomes the cause of misfortune.

Texts 13-15: Result of refusal of Kṛṣṇa's request

- ❖ Prasena – jewel – neck – hunting – lion – Jāmbavān – Satrājīto troubled (TEXTS 13-15).

Text 16-25: Power of Rumor/ Fault finding

TEXT 16

*prāyaḥ kṛṣṇena nihato
maṇi-grīvo vanam gataḥ
bhrātā mameti tac chrutvā
karṇe karṇe 'japan janāḥ*

He said, "Kṛṣṇa probably killed my brother, who went to the forest wearing the jewel on his neck." The general populace heard this accusation and began whispering it in one another's ears.

Texts 17-25: When accused, a Leader may defend

TEXT 17

*bhagavāṁs tad upaśrutya
duryaśo liptam ātmani
mārṣṭum prasena-padavīm
anvapadyata nāgaraiḥ*

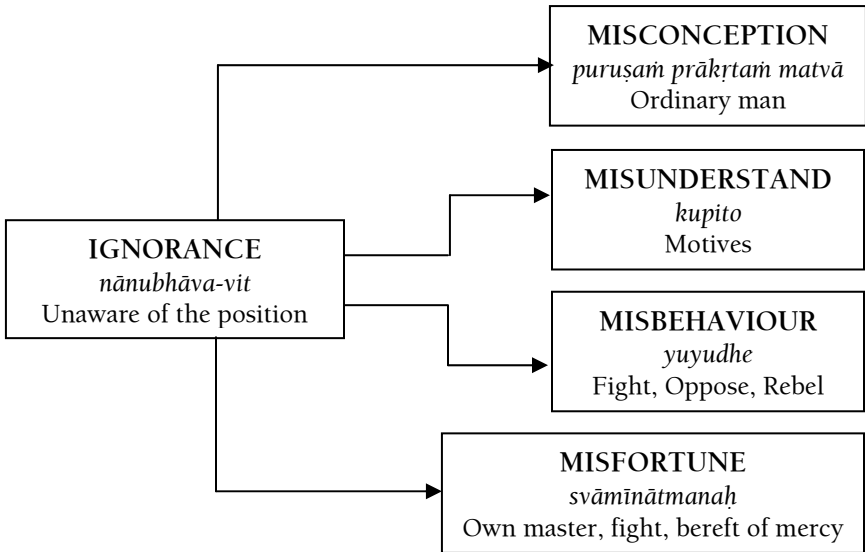
When Lord Kṛṣṇa heard this rumor, He wanted to remove the stain on His reputation. So He took some of Dvārakā's citizens with Him and set out to retrace Prasena's path.

- ❖ Prasena – horse killed – lion also on mountainside – cave – subjects outside – Lord inside – child with Syamantaka mani – Nurse cry – Jāmbavān & Kṛṣṇa fight – 28 days – finally realised & glorified (TEXTS 17-25).
- ❖ IGNORANCE → ANGER + OPPOSITION

TEXT 22

*sa vai bhagavatā tena
yuyudhe svāmīnātmanaḥ
puruṣam prākṛtaṁ matvā
kupīto nānubhāva-vit*

Unaware of His true position and thinking Him an ordinary man, Jāmbavān angrily began fighting with the Supreme Lord, his master.



- ❖ *prākṛtaṁ matvā*: Materialistic conception – Anti-God when you think ordinary.

Happiness of Battle:

1. Never experienced satisfaction of a good fight with Canura, Kamsa, Jarasandha etc.
2. To please Jāmbavān
 - Never experienced full taste of Virya rasa fighting armies of Rāvaṇa (beroism)
 - Kṛṣṇa ordered Yoga maya to use lila sakti to cover.

Texts 26-28: Jāmbavān glorifies Kṛṣṇa

TEXT 26

*jāne tvāṁ sarva-bhūtānāṁ
prāṇa ojaḥ saho balam
viṣṇuṁ purāṇa-puruṣaṁ
prabhaviṣṇuṁ adhīśvaram*

[Jāmbavān said:] I know now that You are the life air and the sensory, mental and bodily strength of all living beings. You are Lord Viṣṇu, the original person, the supreme, all-powerful controller.

- ❖ Life air, sensory, mental & bodily strength of all jivas
- ❖ Viṣṇu – supreme controller. (TEXT 26)
- ❖ Creator of all creators, Subduer of all subduers (TEXT 27)
- ❖ Ocean – bridge – Laṅkā dahan – Rāvaṇa – (TEXT 28)

Texts 29-31: Kṛṣṇa explains

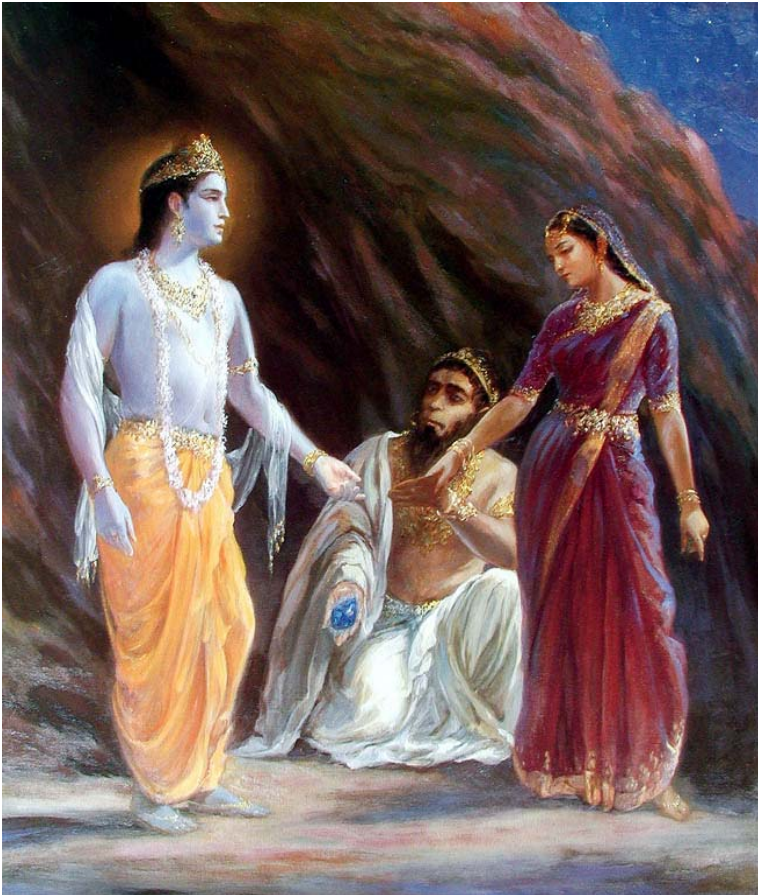
TEXT 31

*maṇi-hetor iha prāptā
vayam ṛkṣa-pate bilam
mithyābhiśāpaṁ pramṛjann
ātmano maṇināmunā*

[Lord Kṛṣṇa said:] It is for this jewel, O lord of the bears, that we have come to your cave. I intend to use the jewel to disprove the false accusations against Me.

- ✓ Supreme Personality uses material objects to counteract material propaganda.

Texts 32-34: Kṛṣṇa gets Jāmbavatī & the jewel



- ❖ Dvārakā-vāsis – 12 days – back – Devakī, Rukmiṇī-devī, Vasudeva lamented. (TEXTS 33-34)

Text 35: Bonafide Demigod worship – Vaisnavas' curse has ill effect

TEXT 35

*satrājitaṁ śapantas te
duḥkhitā dvāraukasaḥ
upatasthuś candrabhāgām
durgām kṛṣṇopalabdhaye*

Cursing Satrājit, the sorrowful residents of Dvārakā approached the Durgā deity named Candrabhāgā and prayed to her for Kṛṣṇa's return.

Texts 36-44: Kṛṣṇa returns with new wife

- ❖ Presented Syamantaka maṇi to Satrājit. (TEXT 38)
- ❖ Satrājit shameful – presents Satyabhāmā + Syamantaka jewel (TEXTS 39-44)

Text 45: Kṛṣṇa accepts only Satyabhāmā

TEXT 45

*bhagavān āha na maṇim
pratīcchāmo vyaṁ nṛpa
tavāstām deva-bhaktasya
vyaṁ ca phala-bhāginah*

The Supreme Personality of Godhead told Satrājit: We do not care to take this jewel back, O King. You are the sun-god's devotee, so let it stay in your possession. Thus We will also enjoy its benefits.

PURPORT: TEXT 45

- ✓ Irony: *deva-bhaktasya*.



- ✓ Even if demigods act as
 - (a) Greatest friend – *paramasatha*
 - (b) Feel affection – *prītaḥ*
 - (c) Are fully satisfied with devotee’s worship – *tustāḥ* only misfortune.
- ✓ Highest award of demigods < lowest award of Kṛṣṇa.

SB 10.57. SATRĀJIT MURDERED, THE JEWEL RETURNED

Texts 1-2: Kṛṣṇa goes to Hastināpur

- ❖ Kṛṣṇa was fully aware of what had actually happened. (TEXT 1)
- ❖ Meets Bhīṣma, Kṛpa, Vidura, Gāndhārī and Droṇa. "How painful this is!" (TEXT 2)
- ❖ Jewel was the cause of Satrājīt's death.

3

Lesson 3: Object which protects one can also kill him if one offends Kṛṣṇa.

Texts 3-4: Akrūra and Kṛtavarmā plot with Śatadhanvā

- ❖ "Why not take the Syamantaka jewel?" – "Satrājīt promised his jewellike daughter to us but then gave her to Kṛṣṇa instead, Why not Satrājīt die?" (TEXTS 3-4)

PURPORT: TEXT 4

- ✓ 2 great devotees Akrūra and Kṛtavarmā were furious with Satrājīt because he had insulted Lord Kṛṣṇa and spread false rumors about Him in Dvārakā.

Texts 5-6: Śatadhanvā murders Satrājīt in sleep out of greed

- ❖ Shortened his life span (TEXT 5)
- ❖ Women cry & scream, Śatadhanvā runs away with jewel like a butcher after killing animals. (TEXT 6)

Texts 7-10: Satyabhāmā in grief

- ❖ Satyabhāmā in grief "My father, my father! Oh, I am killed!" - fell unconscious. (TEXT 7)

- ❖ Satyabhāmā – father's corpse in oil – Hastināpura – informs Kṛṣṇa – Kṛṣṇa & Balarāma heard news – Alas! Greatest tragedy – Eyes with tears – return to Dvārakā – ready to kill Śatadhanvā (TEXTS 8-10)

Texts 11-13: Śatadhanvā goes to Kṛtavarmā

- ❖ Śatadhanvā heard – Kṛṣṇa prepared to kill – fear – Kṛtavarmā – beg – replied... (TEXT 11)
- ❖ I dare not offend Supreme Lords, Kṛṣṇa & Balarāma. How can one who troubles Them expect any good fortune?
 - Kāmsa & followers – lost wealth & lives because of enmity
 - Jarāsandha after 17 times. (TEXTS 12-13)

Texts 14-17: Śatadhanvā goes to Akrūra

TEXT 16

*yaḥ sapta-hāyanaḥ śailam
utpātyaikena pāṇinā
dadhāra līlayā bāla
ucchilindhram ivārbhakaḥ*

"As a child of seven, Kṛṣṇa uprooted an entire mountain and held it aloft as easily as a young boy picks up a mushroom.

TEXT 17

*namas tasmai bhagavate
kṛṣṇāyādbhuta-karmaṇe
anantāyādi-bhūtāya
kūṭa-sthāyātmane namaḥ*

"I offer my obeisances to that Supreme Personality of Godhead, Kṛṣṇa, whose every deed is amazing. He is the Supreme Soul, the unlimited source and fixed center of all existence."

Text 18: Rejected by Akrūra, Śatadhanvā flees

- ❖ Horse - high speed – 800 miles/hr.

Texts 19-23: Śatadhanvā killed

- ❖ Kṛṣṇa & Balarāma – chariot – perused Śatadhanvā – horse collapsed – garden on outskirts of Mithilā (TEXTS 19-20)
- ❖ Śatadhanvā fled on foot, Kṛṣṇa also on foot – cut off head with disc – searched Śatadhanvā's upper & lower garments – no jewel; Kṛṣṇa to Balarāma, “killed uselessly. No jewel.” (TEXTS 21-22)
- ❖ Balarāma, "Must have placed jewel in the care of someone. Return to city & find that person.” (TEXT 23)

Texts 24-26: Balarāma in Mithilā

- ❖ Balarāma "I wish to visit King Videha, who is most dear to Me." Balarāma to Mithilā. (TEXT 24)
- ❖ Balarāma in Mithilā for several years – Janaka Mahārāja - Balarāma teaches Duryodhana fighting with club. (TEXT 26)

Texts 27-29: Kṛṣṇa in Dvārakā

- ❖ Kṛṣṇa in Dvārakā & described
 - The demise of Śatadhanvā
 - Failure to find the Syamantaka jewel. (TEXT 27)
- ❖ Funeral rites (TEXT 28)
- ❖ Akrūra & Kṛtavarmā heard of Śatadhanvā's death – fled Dvārakā (TEXT 29)

Texts 30-31: Familiarity breeds Contempt: Cause of troubles – Akrūra's absence

TEXT 30

*akrūre proṣite 'riṣṭāny
āsan vai dvārakaukasām
śārīrā mānasās tāpā
muhur daivika-bhautikāḥ*

In Akrūra's absence ill omens arose in Dvārakā, and the citizens began to suffer continually from physical and mental distresses, as well as from

disturbances caused by higher powers and by creatures of the earth.

- ❖ Akrūra's absence
 - Ill omens
 - Physical & mental distresses
 - disturbances by higher powers & by creatures of earth

TEXT 31

*ity aṅgopadiśanty eke
vismṛtya prāg udāhṛtam
muni-vāsa-nivāse kiṁ
ghaṭetāriṣṭa-darśanam*

Some men proposed [that the troubles were due to Akrūra's absence], but they had forgotten the glories of the Supreme Lord, which they themselves had so often described. Indeed, how can calamities occur in a place where the Personality of Godhead, the residence of all the sages, resides?

- ❖ Akrūra's absence
 - Forgotten glories of Supreme Lord
 - Themselves described
 - How can calamities occur where Supreme Lord resides?

- ✓ **Offence of taking Kṛṣṇa away from Vraja Gopis:** Akrūra was forced to live in Kāśī among Kṛṣṇa's enemies and suffer separation from the Lord.
- ✓ Balarāma in Mithilā & Akrūra in Kāśī

PURPORT: TEXT 31

- ✓ Hearing how Akrūra was giving charity to many brāhmaṇas & doing sacrifices on golden altar, some Dvārakāvasīs gossiped that Kṛṣṇa, considering Akrūra a rival, had sent him into exile.
- ✓ Balarāma, Rukmini & others did not believe this rumours. To dispel this new and incredible stain on His reputation, Lord Kṛṣṇa created various calamities in Dvārakā, thus inducing the citizens to call for Akrūra's return, which He then ordered.

- ✓ Even if one sage living in town – by his influence, no calamities.
- ✓ What calamity can possibly arise in abode of Kṛṣṇa, the shelter of all sages, *munivāsa* is personally residing?

Texts 32-33: Akrūra – Rain man

- ❖ When Indra made Kāśī rainless, king gave his daughter Gāndinī to Śvaphalka – rained in Kāśī. (TEXT 32)
- ❖ Akrūra to Kāśī: maternal grandfather.

TEXT 33

*tat-sutas tat-prabhāvo 'sāv
akrūro yatra yatra ha
devo 'bhivarṣate tatra
nopatāpā na mārīkāḥ*

Wherever his equally powerful son Akrūra stays, Lord Indra will provide sufficient rain. Indeed, that place will be free of miseries and untimely deaths.

- ✓ People want quick solutions: worship ordinary person > Kṛṣṇa

Texts 34-41: Akrūra called to Dvārakā

- ❖ Kṛṣṇa, “You have Syamantaka jewel with you.” (TEXTS 35-36)
- ❖ Satrājīt had no sons – daughter's sons receive inheritance (TEXT 37)
- ❖ Keep jewel in your care – no one else keep safely – just show to me once – since My elder brother does not fully believe what I told Him about it – you will pacify My relatives – Everyone knows you have jewel – continually performing sacrifices in Kasi (TEXTS 38-39)
- ❖ Akrūra showed jewel to Kṛṣṇa – shone like sun – returned it to Akrūra (TEXTS 40-41)

TEXT 41

*syamantakaṁ darśayitvā jñātibhyo raja ātmanah
vimṛjya maṇinā bhūyas tasmāi pratyarpayat prabhuh*

After the almighty Lord had shown the Syamantaka jewel to His relatives, thus dispelling the false accusations against Him, He returned it to Akrūra.

TEXT 42

*yas tv etad bhagavata īśvarasya viṣṇor
vīryādhyam vṛjina-haram su-maṅgalaṁ ca
ākhyānam paṭhati śṛṇoty anusmared vā
duṣkīrtim duritam apohya yāti śāntim*

This narration, rich with descriptions of the prowess of Lord Śrī Viṣṇu, the Supreme Personality of Godhead, removes sinful reactions and bestows all auspiciousness. Anyone who recites, hears or remembers it will drive away his own infamy and sins and attain peace.

PURPORT: TEXT 41

- ✓ For second time, doubts about Lord's reputation occasioned by Syamantaka Jewel are dispelled by the jewel itself.
- ✓ For the second time, the Lord brought the jewel to Dvārakā to establish His integrity there.

4

Lesson 4: This amazing series of incidents demonstrates that even when Lord Kṛṣṇa descends to this world there is a tendency for His "peers" to criticize Him.

5

Lesson 5: The whole material world is infected by the faultfinding propensity, and in this chapter the Supreme Lord demonstrates the nature of this undesirable quality.



