

Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

- ① Vairāgye
- ② Jñāna
- ③ bhajane.
- ④ Vaikunthe.

Part 4

Vaikuntha- The Spiritual Kingdom

TEXT 182

yasyās tv atikramenaiva
muktir bhaktiś ca sidhyati
utpāditaṁ yayā viśvam
aindrajālika-van mṛṣā

Only by transcending
her, one can get
mukti
She has induced the
universe → a creation like
a magician's trick.

Only by transcending her (yasyāh tu atikramena eva) does one attain liberation and devotional service (mukṭih bhaktih ca sidhyati). She has produced the material universe (utpāditaṁ yayā viśvam), a creation no more real than a magician's trick (aindrajālika-van mṛṣā).

As a magician conjures up one illusion after another, Māyā has countless ways to create false appearances.

TEXT 183

śaktyā sampāditaṃ yat tu
sthiraṃ satyaṃ ca dr̥śyate
kardama-prabhṛtīnāṃ tat
tapo-yogādi-jaṃ yathā

Whatever
Material Energy
Creates
Substantial & Real

But whatever that energy creates (yat tu śaktyā sampāditaṃ)
appears substantial and real (sthiraṃ satyaṃ ca dr̥śyate), just like
(yathā) the things that (tat) ascetics like Kardama (kardama-
prabhṛtīnāṃ) create from their austerities, mystic yoga, and other
attainments (tapo-yogādi-jaṃ).

The Lord's energies, both spiritual and material, are His personal creative potencies.

Whatever is produced by the Lord's own śakti is real and substantial in the sense that such a creation lasts for some time.

Even finite souls like Kardama and Saubhari were able to create wonders that were substantial and real, like Kardama's flying palace, which could travel anywhere he desired.

Certain inert objects in the material world, such as potent gems and mantras, also have such creative power.

Magicians are expert in producing illusions.

They know how to bewilder people.

Yet their magical creations are unreal because those creations cannot be used for any practical purpose, cannot act in any real way, and after a moment cease to exist.

In contrast to such useless illusions, adept ascetics and yogīs are able to create things that anyone can see are substantial and real.

The creators of such things enjoy their creations as they like, and the objects created may last for thousands of years.

TEXT 184

niḥśeṣa-sat-karma-phalaika-dātur
yogīśvarair arcya-padāmbujasya
kṛṣṇasya śaktyā janitaṁ tayā yan
nityaṁ ca satyaṁ ca param hi tadvat

Ⓟ alone is
the bestower of
the fruits of
auspicious work.
Whatever His "personal energy"
creates → is eternal, yet
beyond illusion.

Lord Kṛṣṇa alone is the bestower (eka-dātur) of the fruits (phala) of all auspicious work (niḥśeṣa-sat-karma). His lotus feet are worshiped (arcya-padāmbujasya) by the masters of yoga (yogīśvaraih). Whatever His (personal) energy creates (kṛṣṇasya śaktyā yad janitaṁ) is eternal and real (nityaṁ ca satyaṁ) and beyond illusion (ca param), just as He is (tadvat).

Since even jīvas have the power to create substantial realities, whatever the Supreme Lord's ubiquitous energy creates is by definition even more substantial and real.

Performers of austerities and pious works achieve wonderful results from their endeavors, but it is the Supreme Lord Kṛṣṇa alone who provides those results.

② If incarnations
are likewise
different from Him.
↓
Just like Him, they are
also eternal & real

TEXT 185

evam bhagavatā tena
śrī-kṛṣṇenāvatārinā
na bhidyante 'vatārās te
nityāḥ satyāś ca tādrśāḥ

The incarnations of Śrī Kṛṣṇa (śrī-kṛṣṇena avatārās), the original Personality of Godhead (bhagavatā), are likewise (evam) not different from Him (tena na bhidyante), their source (avatārinā). Just as He is eternal and real (nityāḥ satyāś ca), so are They (te tādrśāḥ).

Now Nārada is coming to his main point: Śrī Kṛṣṇadeva is greater than all other forms of the Supreme Lord.

Kṛṣṇas tu bhagavān svayam: “Kṛṣṇa is the original Personality of Godhead.”
(Bhāgavatam 1.3.28)

To prepare Gopa-kumāra for this point, Nārada sums up what he has said thus far by saying that all the avatāras of Godhead are similar to Kṛṣṇa because they all share in His qualities of being nitya (eternal) and satya (real).

Thus all the forms of Godhead, like Lord Badarīnātha and Lord Vaikuṇṭhanātha, are nondifferent from Lord Golokanātha.