

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

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Canto Ten – Chapter One

The Advent of Lord Kṛṣṇa: Introduction

Section – VI

Lord Brahma conveys the order
of the Supreme Lord to
Demigods (21-26)

Before even
we submitted the
petition, the Lord
knew about Bhūṁṣah
... as long as He moves on earth
to diminish her burden
of you. Dh S should appear in
the family of
Yadus.

puraiva pūṁsāvadhṛto dharā-jvaro
bhavadbhir amśair yadusūpajanyatām
sa yāvad uryā bharam īsvareśvarah
sva-kāla-śaktyā kṣapayamś cared bhuvi

Lord Brahmā informed the demigods: Lord Brahmā informed the demigods:
Before we submitted our petition to the Lord (purā eva), He was already aware of
the distress on earth (pūṁsah īsvareśvarah avadhṛto dharā-jvaro).
Consequently, for as long as the Lord moves on earth (sa yāvad bhuvi cared) to
diminish its burden (uryāh bharam kṣapayan) by His own potency in the form
of time (sva-kāla-śaktyā), all of you demigods (bhavadbhir) should appear
through plenary portions (amśair upajanyatām) as sons and grandsons in the
family of the Yadus (yaduṣu).

Brahma repeats the words of Lord Visnu in four verses (22-25).

puṁsā: means Bhagavan Sri Kṛṣṇa, because Srimad Bhagavatam describes Kṛṣṇa as the person who will appear to relieve the problems of the earth:

kṛṣṇaḥ svayaṁ samabhavat paramaḥ puṁān yo

Kṛṣṇa Himself who is the supreme being, puṁān, appeared.
(Brahma samhita 5.39)

avadhṛtaḥ: known; Kṛṣṇa already knew the sufferings of the earth.

aṁśair yadu: The demigods should appear along with the Lord's associates such as Uddhava and Satyaki, who are expansions of the Lord (aṁśaih) in the family of Yadu, the Kurus or more specifically the Pandavas.

īśvareśvaraḥ: Kṛṣṇa is the Lord of all lords (īśvaras) including Visnu.

④ Will personally
appear as
son of Vasudeva
of the spiritual world
and a śāstrī also
appear to satisfy Him.

॥ 10.1.23 ॥

vasudeva-gr̥he sākṣād
bhagavān puruṣaḥ paraḥ
janīṣyate tat-priyārtham
sambhavantu sura-striyaḥ

The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency
(bhagavān puruṣaḥ paraḥ), will personally appear (sākṣād janīṣyate)
as the son of Vasudeva (vasudeva-gr̥he). Therefore all the wives of the
demigods should also appear (sambhavantu sura-striyaḥ) in order to
satisfy Him (tat-priyārtham).

sura-striyah: wives of the demigods; refers to expansions of Kṛṣṇa's eternal female companions, who were present in the heavenly planets.

Examples are the wives of the Manvantara Avatars and Lord Vamana.

→ Siddha Siddhi

They performed worship to attain friendship and intimacy with Kṛṣṇa's most dear lovers (Vraja gopis).

Because of this worship they took birth (sambhavantu) in the Yadu dynasty as different priya sakhis of Kṛṣṇa in Bhauma Vrndavana to enrich the Lord's transcendental pastimes.

janiṣyate tat-priyārtham: Ujjvala-nilamani says,

nitya priyanam amsas tu

When Kṛṣṇa appears in the family of the demigods in partial form, His beloveds also appear in the forms of demigoddesses to please Him.

When Kṛṣṇa appeared on earth, (these devīs) (appeared as
young unmarried gopīs) (priya sakhīs) of the (nitya-priya
sakhīs.)

|| 10.1.24 ||

vāsudeva-kalānantaḥ
(sahasra-vadanah) svarāt
agrato bhavitā devo
hareḥ priya-cikīrṣayā

Balarāṁjī whose extension
is Ananta

The extension
of ॐ, Balakṛtī
appears prior to
Kṛs appearance to assist
Kṛs activities.

Sahasra vadanah

The foremost manifestation of Kṛṣṇa is Saṅkaraṣaṇa, who is known as Ananta (vāsudeva-kalā anantaḥ). He is the origin of all incarnations within this material world (implied). Previous to the appearance of Lord Kṛṣṇa (agrataḥ), this original Saṅkaraṣaṇa (svarāt) will appear as Baladeva (bhavitā), just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes (devaḥ hareḥ priya-cikīrṣayā).

vāsudeva-kalānantaḥ: Ananta is an amsa or kala (portion) of Baladeva.

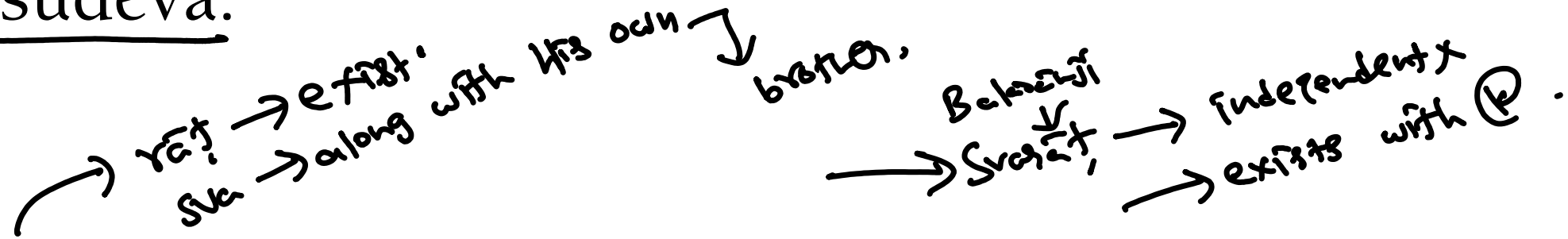
This is supported with verses like:

evamsena sahasra vadano'nantah (whose portion is the thousand mouthed Ananta), and

yasyaikāṁśena vidhṛtā jagatī jagataḥ pate

“O mighty-armed Balarama, with a single portion of Yourself You hold up the universe.” (Srimad Bhagavatam 10.65.28)

Here Baladeva is described as Ananta who is a portion of Vāsudeva.



svarāt: usually means independent; he who exists (rāj or rat) by himself (sva), but here it means He who exists with His own brother Kṛṣṇa (sva).

deva: Baladeva, who is existing with his own brother (svarat) will appear first (agrataḥ bhavitā)

To execute the
work of (K) → योगदात्री,
along with her → योगदात्री,
माता मया → will also
अपश्यत्.

॥ 10.1.25 ॥

viṣṇor māyā bhagavatī
yayā sammohitam jagat
ādīṣṭā prabhunā śena
kāryārthe sambhaviṣyati

The potency of the Lord, known as viṣṇu-māyā (viṣṇor māyā), who is as good as the Supreme Personality of Godhead (bhagavatī), will also appear with Lord Kṛṣṇa (sambhaviṣyati). This potency, acting in different capacities, captivates all the worlds, both material and spiritual (yayā sammohitam jagat). At the request of her master (prabhunā ādiṣṭā), she will appear with her different potencies (amśena sambhaviṣyati) in order to execute the work of the Lord (kāryārthe).

In order to (charm the eternal devotees) and (bewilder the enemies like Kamsa), Kṛṣṇa gave orders to yogamaya and mahamaya.

viṣṇor māyā: refers to both energies of the Lord, but elsewhere in Bhagavatam it is stated that Kṛṣṇa gave orders to yogamaya.

Being ordered by the Lord, yogamaya and (her expansion as the external energy mahamaya, which bewilders the world, will appear.

The Sruti Vidya of Narada Pancaratra states that mahamaya is an expansion of yogamaya:

“Yogamaya is the svarupa sakti of Lord Visnu.”

She is completely surrendered and unswerving in devotion to the Lord.

Her nature is prema and she rules over Gokula like a queen.

↑ Vrndavana

One immediately attains the Lord by her mercy.

Her āvaraṇikā-śakti is mahamaya the controller of the
material realm.

भावना शक्ति
By her influence all jivas identify with their bodies and
become bewildered.

Mahamaya is also called Durga, Eka or Ekanamsa.”

kāryārthe: executing activities;

There are two types of activities: those of yogamaya and those of maya.^②

Yogamaya came to the prison when Kṛṣṇa was born,
transferred the (seventh child from Devaki's womb), and (put
Yasoda into deep sleep to exchange the two children).

These are activities of yogamaya, not Mahamaya.

Mahamaya does not have the power to transfer her master Balarama to another womb.

Yasoda's sleep is not the work of Mahamaya because the scriptures say that beyond the fourth state of consciousness is the fifth state of prema.

The dreaming of Krsna's eternal associates occurs in the state of prema. Their sleep and dreaming are not caused by the modes of nature.

Mahamaya cannot exert any influence over the eternal associates of the Lord.

The form of Devaki's daughter that Kamsa tried to kill was Mahamaya not Yogamaya.

Yogamaya does not involve herself with such sinful people.

Mahamaya slipped from Kamsa's hands, rose up in the sky,
and then settled in many places with different names after
saying,

"I will be born from the womb of Yasoda in Nanda's house in
the twenty eighth yuga cycle at the end of Vaivasvata
Manvantara.

As a resident of Vindhya Mountain, I will kill your evil
companions."

The bewilderment of the husbands and mothers-in-law of the married gopis joining the rasa-lila was an action of Yogamaya not Mahamaya because the husbands were not atheistic or unfavorable towards the Lord.

If they were under the influence of Mahamaya, then one would certainly observe in them hostility towards the Lord.

The Bhagavatam's first verse describing Kṛṣṇa's rasa-lila says yogamāyām upāśritah: "taking shelter of the internal spiritual energy."

On the other hand, (demons) like Duryodhana and Salva never gave respect to the Lord, even though they saw Kṛṣṇa's Visvarupa and Garuda carrier.

They thought Kṛṣṇa was one of the wicked Yadavas.

This is the action of Mahamaya not Yogamaya, because their actions show hostility toward the Lord.



The bewilderment of the demons is the action of Mahamaya, and the bewilderment of the (devotees) is the action of Yogamaya.

↓
perfect devotees
perfect devotees

When Yasoda saw the universal form (visvarupa) in Kṛṣṇa's mouth, and when Nanda Maharaja saw Kṛṣṇa in Varunaloka, they were completely unaffected by it because of their intense vatsalya-bhava (parental affection), even though they saw such majestic aspects of the Lord.

This is neither the action of Yogamaya nor Mahamaya.

↘ + +

It is the nature of prema itself.

Prema covers one's knowledge of the Lord's power and majesty (aisvarya maya-jnana), and binds up Kṛṣṇa in the hearts of His premi bhaktas more and more with the ropes of spiritual possessiveness.

As affection for Kṛṣṇa increases, prema completely submerges the devotees in the great ocean of relishing Kṛṣṇa's sweetness.

To convey this unique quality of prema, the Tantra says:

“Kṛṣṇa spread his vaiṣṇavi-maya in the form of parental affection.”

Extreme affection for a son is the unique quality of vatsalya-prema.

In this verse Yogamaya is referred to as “maya” since it shares the quality of spreading illusion with Mahamaya.