

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Ten – Chapter Three

The Birth of Lord Kṛṣṇa

Section – III

Prayers offered by Vasudeva

(12-22)

|| 10.3.15-17 ||

yatheme 'vikṛtā bhāvās

tathā te vikṛtaiḥ saha

nānā-vīryāḥ pṛthag-bhūtā

virājam janayanti hi

sannipatya samutpādya

drśyante 'nugatā iva

prāg eva vidyamānatvān

na teṣām iha sambhavaḥ

evam bhavān buddhy-anumeya-lakṣaṇair

grāhyair guṇaiḥ sann api tad-guṇāgrahaḥ

anāvṛtatvād bahir antaram na te

sarvasya sarvātmana ātma-vastunaḥ

Just as
to all the elements seen
to enter
Even though the elements are
already there in
Unmanifest state, MT in an
SF-IT-ly you appear to have entered
Devaki's womb, even though you are
externally all pervading.
Even though you enter (externally first)
in the material world, you are not
touched by matter.

The mahat-tattva, the total material energy, is undivided, but because of the material modes of nature, it appears to separate into earth, water, fire, air and ether. Because of the living energy [jīva-bhūta], these separated energies combine to make the cosmic manifestation visible, but in fact, before the creation of the cosmos, the total energy is already present. Therefore, the total material energy never actually enters the creation. Similarly, although You are perceived by our senses because of Your presence, You cannot be perceived by the senses, nor experienced by the mind or words [avān-mānasa-gocara]. With our senses we can perceive some things, but not everything; for example, we can use our eyes to see, but not to taste. Consequently, You are beyond perception by the senses (**evam bhavān tad-guṇāgrahaḥ**). Although in touch with the modes of material nature, You are unaffected by them. You are the prime factor in everything, the all-pervading, undivided Supersoul. For You, therefore, there is no external or internal. You never entered the womb of Devakī; rather, You existed there already (**bahir antaram na te**).

This verse gives an example.

“You enter into Devaki’s womb just like the undifferentiated mahat-tattva and other elements (ime) enter the universe but do not enter it, or appear to be created but actually are not.

Though You appear to be born, You are not.

The maha-tattva, possessing within it various distinct elements such as earth, joins with consciousness to create the material universe.

Though the elements appear to have entered into the creation (anugata iva), because they remain present outside as well, one cannot say they have entered.

Though the elements appear to arise within the universe, they actually existed before the universe.”

Verse 17:

“The elements are touched by the three modes of nature, but as the supreme cause of everything You are not touched by the modes of nature, though You enter into the universe.

Though You are perceived as full of qualities which can be understood by the intelligence, You, being full of bliss, do not accept the qualities of matter, whose essence is suffering.

“Why?

Because You are not covered by the three modes of material
nature.

Those who are covered by the material modes of nature take
on those qualities.

The modes of nature, however, never contaminate You
internally or externally.

The living entity however, upon contacting the objects of sound and touch externally, internally experiences lamentation and illusion.

“You, who pervade everything as the Paramātmā (sarvātmana), and all the objects related to You in the spiritual world (ātma vastunaḥ), such as the devotee, Your abode and pastimes are forever untouched by matter.”

|| 10.3.18 ||

One who considers that there is scope for enjoyment in this material world is ignorant. But foolish people refuse to give up this conclusion.

ya ātmano dr̥śya-guṇeṣu sann iti
vyavasyate sva-vyatirekato 'budhaḥ
vinānuvādam na ca tad manīṣitam
samyag yatas tyaktam upādadat pumān

One who considers (yaḥ vyavasyate) his visible body, which is a product of the three modes of nature (dr̥śya-guṇeṣu), to be independent of the soul (ātmano sva-vyatirekato) is unaware of the basis of existence, and therefore he is a rascal (abudhaḥ sann). Those who are learned have rejected his conclusion (tad tyaktam) because (yataḥ) one can understand through full discussion that with no basis in soul, the visible body and senses would be insubstantial (vinānuvādam na ca tad manīṣitam). Nonetheless, although his conclusion has been rejected, a foolish person considers it a reality (samyag upādadat pumān).

“But can the three modes of material nature bestow some sort of happiness?”

This verse gives the answer.

“He is foolish and unintelligent who thinks that the objects seen such as a woman, a flower garland and tasty food are enjoyable.

In reality, these objects give misery, lamentation and illusion
since they can only be possessed temporarily.

They keep one trapped in the cycle of repeated birth and
death.

“The karma-mīmāṃsakas conclude that wealth and
possessions are the most valuable things and think
themselves intelligent.

Their arguments are not without rebuttal.

They don't have true wisdom.

What the devotee rejects with scorn, they accept with eagerness."

|| 10.3.19 ||

tvatto 'sya janma-sthiti-samyamān vibho
vadanty anīhād aguṇād avikriyāt
tvayīśvare brahmaṇi no virudhyate
tvad-āśrayatvād upacaryate guṇaiḥ

O Lord! You perform creation, maintenance & destruction of this universe even though u & matter are guna of avikriya.
There are no contradictions in You. or modes are under ur control!

O my Lord (**vibho**), learned Vedic scholars (**conclude**) (**vadanty**) that the creation, maintenance and annihilation of the entire cosmic manifestation are performed by You (**tvattah asya janma-sthiti-samyamān**), who are free from endeavor (**anīhād**), unaffected by the modes of material nature (**aguṇād**), and changeless in Your spiritual situation (**avikriyāt**). There are no contradictions in You (**tvayi no virudhyate**), who are the Supreme Personality of Godhead, Parabrahman (**īśvare brahmaṇi**). Because the three modes of material nature—sattva, rajas and tamas—are under Your control (**guṇaiḥ tvad-āśrayatvād**), everything takes place automatically (**upacaryate**).

“From Your statements that You are the creator through prakrti, it is understood that prakrti is Your energy and non-different from You.

Although You are the cause of the universe, You never contact the material gunas either internally or externally. How is that possible?”

This verse answers the question.

“O Lord, the Sruti says that creation, maintenance and destruction of the universe arise from You, who are without action, quality and change.

But how can the creator be inactive?

Though You are Brahma and Siva, the creator and destroyer, at the same time You are without action (anīhā).

“Indeed, You are the reservoir of contradictory qualities.

How?

Because You are the shelter of the material modes of nature,
the actions of creation and destruction are ascribed to You.

Though prakrti is Your energy, it is Your external energy.

It is not Your svarupa or svabhava, personal form.

Thus You are not in contact with the gunas internally or externally.”

This conclusion is established here.

Or a second meaning is,

“How can my [Vasudeva] son be Brahma and Siva?”

Actually You are not Brahma or Siva, but You are the shelter
of both.

You say this Yourself in the Bhagavad-gita 14.27.

brahmaṇo hi pratiṣṭhāham

‘I am the basis of the impersonal Brahman.’

“Lord Brahma says in Srimad Bhagavatam (2.6.42):

ādyo ’vatāraḥ puruṣaḥ parasya...

‘Kāraṇārṇavaśāyī Viṣṇu is the first incarnation of the Supreme Lord, and He is the master of eternal time and space.’

“Since You are the shelter of Brahma and Siva (tvad āśrayatvāt), You are indirectly called the creator and destroyer.

The qualities of a person being sheltered are often ascribed to the giver of shelter.

Just as when the country is fortunate, the king is called fortunate.

In this way You are Brahma and Siva.

“This is also in accordance with the concept of rasa.

The form of Kṛṣṇa is distinct in terms of rasa, though He is one with other forms of the Lord (visnu-tattva).

In the ultimate sense, Brahma, Siva and Kṛṣṇa are but one form.

Diagram illustrating the relationship between Brahma, Siva, and Kṛṣṇa in the ultimate sense. The words Brahma, Siva, and Kṛṣṇa are circled and underlined. Above Brahma is the handwritten label "vishnuṅga." and "anśaḥ". Above Siva is the handwritten label "Sivaḥ". Above Kṛṣṇa is the handwritten label "anś'ī". A bracket under all three names is labeled "Bṛ-antavaḥ".

siddhāntatas tv abhede 'pi
śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛsyate kṛṣṇa
rūpam eṣā rasa-sthitiḥ

Though the forms of Viṣṇu and Kṛṣṇa are non-different according to
the statements of scripture (siddhāntatas tu abhede api śrīśa-kṛṣṇa-
svarūpayoḥ), Kṛṣṇa's form is shown to be superior because of His
rasas (rasena utkṛsyate kṛṣṇa-rūpam), which are endowed with the
highest type of prema (implied). The very nature of His rasas shows
Kṛṣṇa's form to be superior (eṣā rasa-sthitiḥ). (Bhakti-rasāmṛta-
sindhu 1.2.59)

|| 10.3.20 ||

sa tvam tri-loka-sthitaye sva-māyayā
bibharṣi śuklam khalu varṇam ātmanah
sargāya raktam rajasopabṛmhitam
kṛṣṇam ca varṇam tamasā janātyaye

3 modes, U r beyond the
white, red & black colors
→ which are controlled by
goodness, passion &
ignorance

My Lord, Your form is transcendental to the three material modes (**implied**), yet for the maintenance of the three worlds (**tri-loka-sthitaye**), You assume the white color of Viṣṇu in goodness (**tvam ātmanah bibharṣi śuklam varṇam**); for creation (**sargāya**), which is surrounded by the quality of passion (**rajasopabṛmhitam**), You appear reddish (**raktam**); and at the end, when there is a need for annihilation (**janātyaye**), which is surrounded by ignorance (**tamasā**), You appear blackish (**kṛṣṇam ca varṇam**).

“A question arises concerning this.

It is well known that the creation takes place through Brahma.

Then, how are You also the creator?

Brahma and others are Your forms alone.”

That is the intention of this verse.

śuklaṁ: white;

“You, by Your personal energy (svamāyayā), manifest Yourself in the form of Visnu.”

Here śuklaṁ cannot mean white because Visnu is black.

At the time of destruction of all people You are black in color, and for creation in the mode of passion You are red.

We cannot say that Visnu is nourished or influenced by sattva
guna and therefore described as white.

Unlike Brahma and Siva who have connection with the other
gunas, Visnu has no contact whatsoever with sattva guna, the
mode of goodness.

Visnu is close to sattva but does not touch it.

Srimad Bhagavatam (10.88.5) confirms this:

harir hi nirguṇaḥ sākṣāt puruṣaḥ prakṛteḥ paraḥ...

‘Lord Hari, however, has no connection with the material modes.

He is the Supreme Personality of Godhead, the all-seeing eternal witness, who is transcendental to material nature.’

“Also the Viṣṇu Purāṇa says:

sattvādayo na santīṣe yatra na prākṛtā gunāḥ
sa śuddhaḥ sarva-śuddhebhyaḥ pumān ādyaḥ prasīdatu

‘The Supreme Personality of Godhead, Viṣṇu, is beyond the
three qualities of goodness, passion and ignorance. No
material qualities exist in Him.’

“The Śvetāśvatara Upaniṣad (6.11) says:

sākṣī cetāḥ kevalo nirguṇaś ca

‘Though the Supreme Lord has no material qualities Himself,
He is the unique witness and giver of consciousness.’”

॥ 10.3.21 ॥

tvam asya lokasya vibho rirakṣiṣur
gṛhe 'vatīrṇo 'si mamākhileśvara
rājanya-samjñāsura-koṭi-yūthapair
nirvyūhyamānā nihaniṣyase camūḥ

O Lord, You
have now
appeared
in my house
to protect this world.
I am sure U will kill all the
armies of demons
dressed as kṣatriya

O my Lord (**vibho**), proprietor of all creation (**akhileśvara**), You have now appeared in my house (**tvam mama gṛhe avatīrṇo 'si**), desiring to protect this world (**lokasya rirakṣiṣur**). I am sure that You will ~~kill all the armies~~ (**nihaniṣyase camūḥ**) that are moving all over the world (**nirvyūhyamānā**) under the leadership of politicians who are dressed as kṣatriya rulers but who are factually demons (**rājanya-samjñāsura-koṭi-yūthapair**). They must be killed by You for the protection of the innocent public (**implied**).

“O father, in truth you know about Me.

But if you know, then say why I have appeared in your
house?”

This verse answers:

“Taking the name of a king, You will kill all the troops
directed by the demons in order to protect the devotees and
the citizens in general.”

|| 10.3.22 ||

ayam tv asabhyas tava janma nau grhe
śrutvāgrajāms te nyavadhīt sureśvara
sa te 'vatāram puruṣaiḥ samarpitam
śrutvādhunaivābhisaraty udāyudhaḥ

O Lord, after
hearing the prophecy
→ uncivilized Kamsa killed
many of your elder brothers.
∴ As soon as he hears about
your birth, he will immediately
come to kill you.

O my Lord, Lord of the demigods (sureśvara), after hearing (śrutvā) the prophecy that You would take birth in our home and kill him (tava janma nau grhe), this uncivilized Kamsa (ayam tv asabhyah) killed (nyavadhīt) so many of Your elder brothers (te agrajān). As soon as he hears from his lieutenants (sah śrutvāpuruṣaiḥ samarpitam) that You have appeared (te avatāram), he will immediately come with weapons to kill You (adhunā eva abhisaraty udayudhaḥ).

“Though I know all Your glories, I cannot cross the ocean of uncertainty.”

Now I will inform You all about evil Kamsa.”

Anticipating that his son will say, “No father, he will not kill Me because he will be overcome with the sweetness of My form,”

Vasudeva answers, “But Kamsa is uncivilized, and has no taste for
rasa.”

His servants will inform him of Your birth and he will come here.

I can see him coming now, so hide Your form.

I am afraid of what will happen when he comes desiring to kill
You.”