Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the Sārārtha-darśinī commentary

by Śrīla Viśvanātha Cakravartī Ţhākura

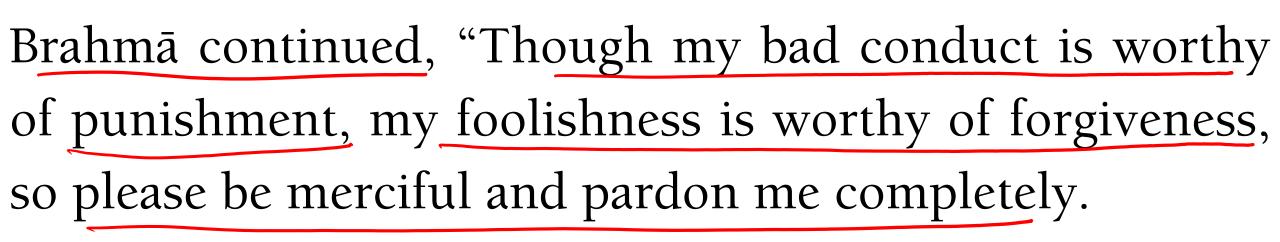
Canto Ten – Chapter Fourteen

Brahmā's Prayers to Lord Kṛṣṇa

Section – III

Lord Brahma being Remorseful (9-11)

V B Grager ve. buch water || 10.14.10|| atah ksamasvācyuta me rajo-bhuvo why ajānatas tvat-pṛthag-īśa-māninaḥ ajāvalepāndha-tamo-'ndha-cakṣuṣa Jos le 5 g eşo 'nukampyo mayi nāthavān iti en vier for thet 5 on the cocros Ipis accert he as us levent f Slow ur construction thet 5 on the cocros Ipis accert he as us levent f Slow ur Therefore (atah), O infallible Lord (acyuta), kindly excuse my offenses (ksamasva me). I have <u>taken birth in the mode of passion (rajo-bhuvah</u>) and am therefore simply foolish (<mark>hi ajānataḥ</mark>), presumi<u>ng my</u>self (<mark>māninaḥ</mark>) a c<u>ontrol</u>ler (īśa) independent o<u>f Your Lords</u>hip (<mark>tvat-prthak</mark>). My eyes (<mark>cakṣuṣaḥ</mark>) are blind<u>e</u>d (avalepa) by the darkness of ignorance (andha-tamah), which causes me to think (iti) of myself (mayi) as the unborn creator of the universe (aja). But please consider that I am Your servant (nathavan iti) and therefore worthy of Your compassion (esah anukampyah).



Do not withhold Your mercy from this fallen one.

Therefore, I address You as Acyuta, the infallible Lord.

You should remember that the most fallen require more mercy, so

kindly pardon my offense."

Brahmā then identifies His low qualities. "I haven taken birth in the mode of passion (*rajobhuva*ḥ), and I foolishly think that I am separate from You."

Brahmā explains His identity as a controller: "With great pride I think I am Your son (arising from Your navel), but I am blind (*andha*) in all eight eyes. But my pride will be destroyed when the moon of Your

mercy shines upon me."

How will forgiveness manifest?

Kṛṣṇa considers: "This Brahmā (*eso*) is worthy of My mercy, because though He shows himself as the master elsewhere, towards Me he is a servant (*nāthavān*)." Or the meaning can be:

"Out of foolishness, Brahmā made a show of independence in front of Me, but in truth Brahmā is controlled (*nāthavān*) because of dependence on My energy.

Therefore I should show him mercy."

|| 10.14.11||

kvāham tamo-mahad-aham-kha-carāgni-vār-bhū-

samveșțitānda-ghața-sapta-vitasti-kāyah

kvedrg-vidhāvigaņitāņda-parāņu-caryā-

vātādhva-roma-vivarasya ca te mahitvam

What am I (kva aham), a small creature measuring seven spans of my own hand (sapta-vitasti)? I am enclosed (samveșțita) in a pot like universe (anda-ghața) composed of material nature (tamah), the total material energy (mahat), false ego (aham), ether (kha), air (cara), fire (agni), water (vāh) and earth (bhū). And what is Your glory (<mark>kva te mahitvam</mark>)? Unlimited (<mark>avigaņita</mark>) universes (īdrg vidhā <mark>aṇḍa</mark>) pass through (<mark>caryā</mark>) the pores of Your body (<mark>vātādhva-roma</mark>) just as particles of dust (para-anu) pass through the openings of a screened window (vivarasya).

Brahmā said, "Though You create the universe, You are not proud. In comparison with that, what powers do I have to be proud of?

Your universal form is surrounded by prakrti (tamas), mahat tattva, ahankāra (aham), ether (kham), air, fire, water (vāh) and earth (bhūh).

All the planets from Pātāla to Satyaloka are situated within that form of Yours.

In that expanse, where am I, measuring only seven spans of my own hand?

Countless universes pass through the pores of Your skin just as particles of dust pass through the holes of a window screen.

Who can possibly measure that greatness?"

Here Brahmā equates Mahāviṣṇu, the creator of *mahat-tattva*, with Kṛṣṇa, and shows that in comparison to Kṛṣṇa, He is like a small bird compared to Garuda.

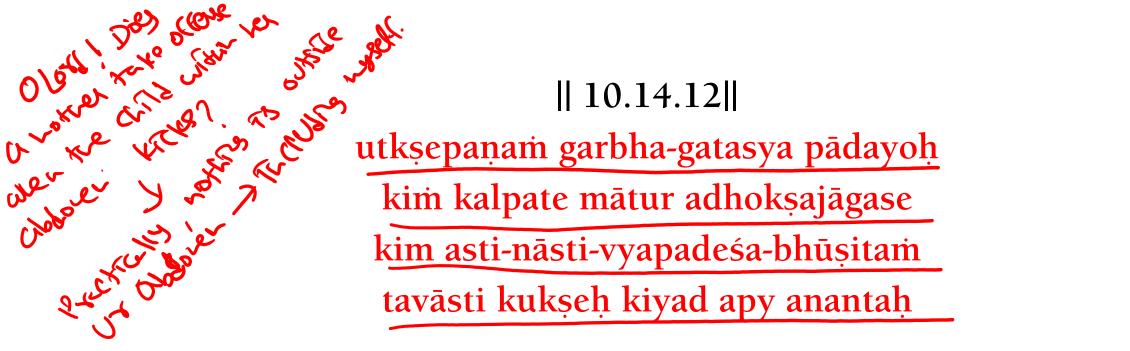
Section – IV

Lord Brahma Establishes Lord

Krishna's position as one without a

second

(12-18)



O Lord Adhokṣaja (adhokṣaja), does a mother (kim mātuḥ) take offense (āgase) when the child within her womb (garbha-gatasya) kicks (utkṣepaṇam kalpate) with his legs (pādayoḥ)? And is there anything in existence (kim kiyad apy asti)—whether designated by various philosophers (vyapadeśa bhūṣitam) as real (asti) or as unreal (na asti)—that is actually outside (api an-antaḥ) Your (tava) abdomen (kukṣeḥ)? In this verse Brahmā equates Kṛṣṇa with Garbhodakaśāyī Viṣṇu, saying, "As You are mother to the universe, You are also mother to me.

Therefore You should forgive my offenses.

When the child in the womb kicks the mother, the mother does not take offense.

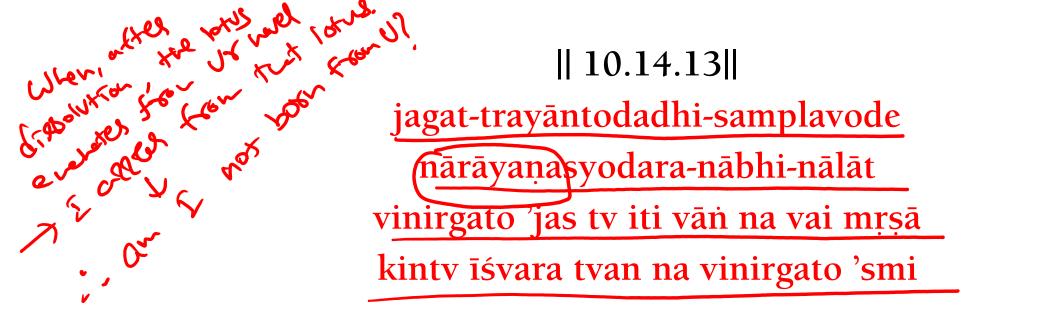
Whether philosophers prove that the universe is true or false, the fact is that it exists within Your belly.

I am also within You, just like Your son. Therefore You should forgive my offense."

This is similar to the Bhagavad-gītā verse (9.17): pitāham asya jagato

mātā dhātā pitāmahaķ.

I am the father, mother, grandfather and support of this universe."



My dear Lord (īśvara), it is said that when the three planetary systems (jagattraya) are merged (samplava) into the water (ude) at the time of dissolution (anta udadhi), Your plenary portion, Nārāyaṇa (nārāyaṇasya), lies down on the water, gradually a lotus flower grows from His navel (nābhi), and Brahmā (ajaḥ) takes birth (vinirgatah) upon that lotus flower (udara-nābhi-nālāt). Certainly (vai), these words (vāk) are not (na) false (mṛṣā). Thus (kintu) am I not born from You (tvat na vinirgato 'smi)? The son also comes out of the womb eventually. That is explained in this verse.

Brahmā said, "It is stated that at the time of dissolution, the three planetary systems are merged into the water.

Gradually a lotus flower grows from the navel of Garbhodakaśāyī. Viṣṇu, and Brahmā appears upon that lotus flower.

Others may or may not come from You, but certainly I am born from You."

|| 10.14.14||

Interiored the start of the sta nārāyaņas tvam na hi sarva-dehinām ātmāsy adhīśākhila-loka-sāksī nārāyaņo 'ngam nara-bhū-jalāyanāt tac cāpi satyam na tavaiva māyā

Are You not (tvam na hi) the original Nārāyaņa (nārāyaņah), O supreme controller (adhīśa), since You are the Soul (ātmā asi) of every embodied being (sarva-dehinām) and the eternal witness (sākṣī) of all created realms (akhilaloka)? Indeed, Lord Nārāyaņa (nārāyaņah) is Your expansion (angam), and He is called Nārāyana because He is the generating source (ayanāt) of the primeval water of the universe (nara-bhū-jala). He is real (satyam), not a product (na eva) of Your (tava) illusory Māyā (māyā).

Anticipating that Kṛṣṇa might say, "It is true that you are the son of Nārāyana. But then who am I, O Brahmā?"

Brahmā answers in this verse: "Are You not Nārāyaņa, the supreme controller (*adh*īśa) of everything?"

The Bhagavad-gītā states, 'I pervade everything by one fragment of My energy.'

Brahmā: "As the Supersoul of all living entities You observe all action. Nārāyaņa is merely a portion of You."

Kṛṣṇa: "But I am called Kṛṣṇa because I am dark in color and live in

Vṛndāvana.

Vișnu is called Nārāyaņa because He lies in the water (*nara*). How can I be Nārāyaņa?" Brahmā: "The word *nāra* means water but it also means living entity and *ayana* means shelter.

The Lord who dwells in the water is one of Your expansions.

Therefore I have appeared from Your womb.

Just as the Vāsudeva form and Your youthful form as Kṛṣṇa are spiritual not material, so <u>this form of Nārāyaṇa is also</u> spiritual, existing at all times and places in the state of *suddhasattva* (pure goodness), beyond the touch of matter.

Your forms such as Matsya are also of the same category."

|| 10.14.15||

(J-) 1201, 14, 10- 1913 Gerstadetec ov the witter weters & be told is self and wy body weter be told is self atren on the is body in the tac cej jala-stham tava saj jagad-vapuh the is tac cej jala-stham tava saj jagad-vapuh is tac cej jala-stham tava saj jagad-vapuh kim me na drṣṭam bhagavams tadaiva kim vā su-dṛṣṭam hṛdi me tadaiva kim no sapady eva punar vyadarśi the is th My dear Lord (bhagavan), if (cet) Your transcendental body, which shelters the entire universe (tava sad jagad vapuh), is actually lying upon the water (jalastham), then why (kim) were You not seen (na drstam) by me (me) when I searched for You (tadā eva)? And why (kim vā), though (tadā eva) I could not envision You properly (na su-dṛṣṭam) within my heart (me hṛdi), did You then suddenly (sapadi eva) reveal Yourself (punar vyadarśi)?

Brahmā thinks, "Is it possible that this spiritual form arises from material water?

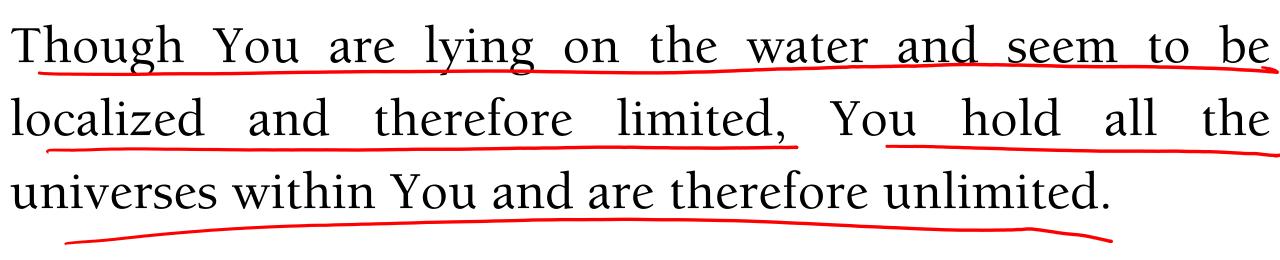
It is not possible that the unlimited Lord Nārāyana can exist in the limited waters of Garbhodaka."

Brahmā said, "If Your transcendental body is actually situated upon the water, then why couldn't I see You even after searching for a long time in the lotus stem? You may answer that You were there but that I could not see

You.

But then how could I suddenly see You through meditation, and then lose sight of You again?

But then how could I suddenly see You through meditation, and then lose sight of You again?



You exist at all times in all places, but by the covering of

Your yogamāyā potency You are sometimes visible and

sometimes invisible."

In this maximum ed In this maximum developed U love the the -|| 10.14.16|| atraiva māyā-dhamanāvatāre the one of the the My dear Lord, in this (atra eva) incarnation (avatāre) You have proved that You are the supreme controller of Māyā (māyā-dhamana). Although You are now within this universe (asya), the whole universal creation (prapañcasya) is within Your transcendental body (bahih sphutasya)—a fact You (te) demonstrated by exhibiting (prakatī-krtam) the universe (krtsnasya ca) within (antah) Your abdomen (jathare) before Your mother, Yaśodā (jananyāh).

It seems like a contradiction to say that Nārāyana, who lies on the water of the universe, holds the universe within His abdomen.

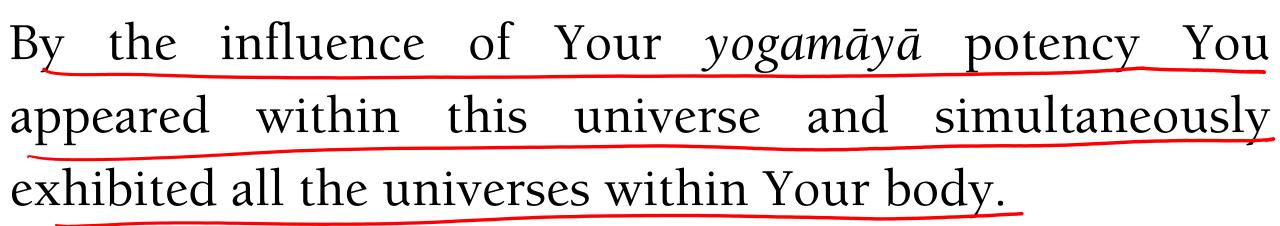
One may find a pot within a house, but one could hardly expect to find the house within the same pot.

One may argue that the spiritual body of Nārāyaṇa holds an illusory universe within it, and is situated within another real universe.

But if that is so, then <u>Brahmā himself cannot be really situated in the</u> Lord's abdomen.

In order to establish the oneness of the universe within the Lord and that outside the Lord, Brahmā speaks this verse.

"O supreme controller of illusion (*māyā-dhamana*)! In order to show that the external universe also exists within Your abdomen, You produced an illusion for mother Yaśodā.



- Similarly though I am within Your abdomen, I arose
- from Your abdomen and am situated here. Thus You are

still my mother."