

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the

Sārārtha-darśinī commentary

by

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Canto Ten – Chapter Fourteen

Brahmā's Prayers to Lord Kṛṣṇa

Section – III

Lord Brahma being Remorseful

(9-11)

O Lord!
Kindly forgive me.
↓
Due to ignorance I presumed
myself to be a controller, independent
of Your Lordship!
↓
My eyes are blinded by
ignorance which I am
thinking that I am
the creator →

ataḥ kṣamasvācyuta me rajo-bhuvo

hy ajānatas tvat-prthag-īśa-māninaḥ

ajāvalepāndha-tamo-'ndha-cakṣuṣa

eṣo 'nukampyo mayi nāthavān iti

Therefore (ataḥ), O infallible Lord (acyuta), kindly excuse my offenses (kṣamasva me). I have taken birth in the ~~mode of passion~~ (rajo-bhuvah) and am therefore simply foolish (hi ajānataḥ), presuming myself (māninaḥ) a controller (īśa) independent of Your Lordship (tvat-prthag). My eyes (cakṣuṣaḥ) are blinded (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 (nāthavān iti) and therefore worthy of Your compassion (eṣaḥ anukampyaḥ).

→ PIS accept me as ur servant & show ur compassion

Brahmā continued, “Though my bad conduct is worthy
of punishment, my foolishness is worthy of forgiveness,
so please be merciful and pardon me completely.”

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't taken birth in the mode of passion (*rajobhuvah*), 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.”

من هذا؟
→ Enclosed in this
من هو؟
→ Who are you?
ملايين من الكونيات
→ millions of universes
عصاة من الغبار
→ particles like dust particles

kvāham tamo-mahad-aham-kha-carāgni-vār-bhū-
samveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyah
kvedṛg-vidhāvigaṇitāṇḍa-parāṇu-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 (samveṣṭita) in a pot like universe (aṇḍa-ghaṭa) composed of material nature (tamaḥ), the total material energy (mahat), false ego (aham), ether (kha), air (cara), fire (agni), water (vāh) and earth (bhū). And what is Your glory (kva te mahitvam)? Unlimited (avigaṇita) universes (īdṛg vidhā aṇḍa) pass through (caryā) the pores of Your body (vātādhva-roma) just as particles of dust (para-aṇu) 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 prakṛti (tamas), mahat tattva, ahaṅkāra (aham), ether (kham), air, fire, water (vāḥ) and earth (bhūḥ).

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! Does
a mother take offense
when the child within her
abdomen kicks?
Practically nothing is outside
or abdomen → INCLUDING itself.

|| 10.14.12 ||

utkṣepaṇam garbha-gatasya pādayoḥ
kim kalpate mātur adhokṣajāgase
kim asti-nāsti-vyapadeśa-bhūṣitam
tavāsti kukṣeḥ kiyad apy anantaḥ

O Lord Adhokṣaja (adhokṣaja), does a mother (kim mātuh) 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 pitāmahaḥ.*

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

|| 10.14.13 ||

jagat-trayāntodadhi-samplavode
nārāyaṇasyodara-nābhi-nālāt
vinirgato 'jas tv iti vāñ na vai mṛṣā
kintv īśvara tvan na vinirgato 'smi

When, after
dissolution, the lotus
evaporates from uravel
→ I call it from that lotus.
∴ am I not born from U?

My dear Lord (īśvara), it is said that when the three planetary systems (jagat-traya) 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 (ajah) 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 ||

nārāyaṇas tvam na hi sarva-dehinām
ātmāsy adhīśākṣhila-loka-sākṣī
nārāyaṇo 'ṅgam nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā

Are U not
the original Nārāyaṇa?
Indeed (N) is U's
expansion.

Are You not (tvam na hi) the original Nārāyaṇa (nārāyaṇaḥ), 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 (akhila-loka)? Indeed, Lord Nārāyaṇa (nārāyaṇaḥ) is Your expansion (aṅgam), and He is called Nārāyaṇa because He is the generating source (ayanāt) of the primeval water of the universe (nara-bhū-jala). He is real (satyaṁ), 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 Nārāyaṇa. But then who am I, O Brahmā?”

Brahmā answers in this verse: “Are You not Nārāyaṇa, the supreme controller (*adhīśa*) 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.
Nārāyaṇa is merely a portion of You.”

Kṛṣṇa: “But I am called Kṛṣṇa because I am dark in color and live in
Vṛndāvana.”

Viṣṇu is called Nārāyaṇa because He lies in the water (nara). How can
I be Nārāyaṇa?”

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 this form of Nārāyaṇa is also
spiritual, existing at all times and places in the state of *suddha-*
sattva (pure goodness), beyond the touch of matter.

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

|| 10.14.15 ||

Q → But, if I am lying
on the lotus waters of Garbhodaka
then my body must be realized?

B) answer: If that is
the case then when
was searching for
you, why couldn't
I see U?

tac cej jala-stham tava saj jagad-vapuh

kim me na drṣtam bhagavams tadaiva

kim vā su-drṣtam hr̥di me tadaiva

kim no sapady eva punar vyadarṣi

→ & then how did U suddenly reveal Uself?
Sad

My dear Lord (bhagavan), if (cet) Your transcendental body, which shelters the entire universe (tava sad jagad-vapuh), is actually lying upon the water (jala-stham), then why (kim) were You not seen (na drṣtam) 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-drṣtam) within my heart (me hr̥di), did You then suddenly (sapady eva) reveal Yourself (punar vyadarṣi)?

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?~~

Though You are lying on the water and seem to be
localized and therefore limited, You hold all the
universes within You and are therefore unlimited.

You exist at all times in all places, but by the covering of
Your *yogamāyā* potency You are sometimes visible and
sometimes invisible.”

|| 10.14.16 ||

atraiva māyā-dhamanāvatare

hy asya prapañcasya bahiḥ sphuṭasya

kṛtsnasya cāntar jaṭhare jananyā

māyātvam eva prakāṭi-kṛtaṁ te

In this incarnation
U have certainly proved
that U r the supreme
controller of māyā.
Although U r within
this universe → U
showed the
universe within U r abdomen to Y.M.

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 (bahiḥ sphuṭasya)—a fact You (te) demonstrated by exhibiting (prakāṭi-kṛtaṁ) the universe (kṛtsnasya ca) within (antah) Your abdomen (jaṭhare) before Your mother, Yaśodā (jananyāḥ).

It seems like a contradiction to say that Nārāyaṇa, 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 Brahmā himself cannot be really situated in the 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.

By the influence of Your *yogamāyā* potency You
appeared within this universe and simultaneously
exhibited all the universes within Your body.

Similarly though I am within Your abdomen, I arose
from Your abdomen and am situated here. Thus You are
still my mother.”