

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 – IV

**Lord Brahma Establishes Lord
Krishna's position as one without a
second
(12-18)**

|| 10.14.17 ||

Just as the
entire universe, including
You, was exhibited within
or absorbed.
↓
It is now manifested
How could such things
happen unless arranged by
Your inconceivable
energy?

yasya kuṣāṁ idaṁ sarvaṁ
sātmāṁ bhāti yathā tathā
tat tvayy apīha tat sarvaṁ
kim idaṁ māyayā vinā

Just as (yathā) this entire universe (idaṁ sarvaṁ), including You (sa-ātmāṁ), was exhibited (bhāti) within Your abdomen (yasya kuṣāu), so (tathā) it is now manifested (tat api) here (iha) externally in the same exact form (implied). How could such things happen (kim tat sarvaṁ) unless arranged by Your inconceivable energy (tvayy māyayā vinā)?

Brahmā said, “Since the external universe and that within the Lord’s belly are exactly the same, the one within His belly must be one created by the illusion of the Lord.”

Just as the universe within Your belly became visible, the external universe also remained visible when You showed the universal form to Your mother.

Was the universe exhibited within Your belly a reflection of the external universe? How can that be?

“The universe was there along with You.

Can a reflection of a mirror be seen in a mirror?

As the universe visible within Your belly contained You, so the
external universe also contained You.

Because there was not even a trace of difference between the two universes, the universe within Your belly could not exist without the work of *māyā*.

Taking Your mother's realization and mine as proof, I conclude that I exist within You by Your *yogamāyā* potency.

Therefore, I pray that You will please forgive me for my offense, as a mother forgives Her child who kicks Her while residing in the womb.”

Have U not shown U today that both U & everything within this creation are manifestations of U's infinite potency!

adyaiva tvad ṛte 'sya kim mama na te māyātvam ādarśitam
eko 'si prathamam tato vraja-suhṛd-vatsāḥ samastā api
tāvanto 'si catur-bhujās tad akhilaiḥ sākam mayopāsītās
tāvanty eva jaganty abhūs tad amitam brahmādvayam śiṣyate

as equal number of 4 handed forms
 & now U have returned to U's original form

→ First U were here → then U expanded as the calves & goats → then U expanded

Have You not shown (kim tvad na ādarśitam) me (mama) today (adya eva) that both You Yourself and everything within this creation are manifestations of Your inconceivable potency (te māyātvam)? First (prathamam) You appeared alone (ekaḥ asi), and then (tataḥ) You manifested Yourself as all (samastāḥ) of Vṛndāvana's calves (vatsāḥ) and cowherd boys, Your friends (vraja-suhṛt). Next You appeared as an equal number of four-handed Viṣṇu forms (tāvantaḥ catuḥ-bhujāḥ asi), who were worshiped (upāsītāḥ) by all living beings (tat akhilaiḥ), including me (sākam mayā), and after that You appeared (abhūḥ) as an equal number (tāvanti eva) of complete universes (jaganti). Finally, You have now returned (śiṣyate) to Your unlimited form (tat amitam) as the Supreme Absolute Truth (brahma), one without a second (advayam).

Brahmā continued, “The universe You displayed within Your belly and the universe displayed outside that You showed to Your mother, and all the unlimited universes passing in and out of the pores of Your Mahā-Viṣṇu form are produced by Your material energy and are therefore designated as *māyikā*.”

This I have already understood.

~~ॐ ॐ ॐ ॐ~~
But today I have realized the existence of thousands upon thousands of spiritual universes formed through Your inconceivably powerful svarūpa-śakti.

There is not one object that exists independent of You in the thousands of universes that You have shown today?

For everything is emanating from You.

“O Kṛṣṇa! Today You have shown me that both You Yourself and everything within this creation are manifestations of Your inconceivable potency.

First You appeared alone, and then by Your *svarūpa-śakti* You expanded as all the cowherd boys and calves of Vraja.

Next by *yogamāyā* You covered all the cowherd boys and calves and revealed countless four-handed Viṣṇu forms composed of Your *svarūpa-śakti*.

All these viṣṇu-mūrtis were being worshiped by all conscious entities from the blades of grass to all the Brahmās. After that You appeared as an equal number of complete universes.

Then by Your desire yogamāyā covered all this and revealed the one form (advayam) of the pure perfect Brahman with immeasurable incomparable beauty. → (4) in vṛndāvan → step 2 headed for.

For my benefit You remain uncovered before my eyes through the potency of yogamāyā.”

Section – IV

**Lord Brahma presents the Highest
Absolute Truth (19-23)**

|| 10.14.19 ||

ajānatām tvat-padavīm anātmany
ātmātmanā bhāsi vitatya māyām
sṛṣṭāv ivāham jagato vidhāna
iva tvam eṣo 'nta iva trinetraḥ

To persons ignorant (ajānatām) of Your actual transcendental position (tvat-padavīm), You (ātmā) appear (bhāsi) as part of the material world (anātmani), manifesting Yourself (ātmanā) by the expansion (vitatya) of Your inconceivable energy (māyām). Thus for the creation (sṛṣṭau) of the universe (jagataḥ) You appear as me [Brahmā] (aham iva), for its maintenance (vidhāne) You appear as Yourself [Viṣṇu] (tvam eṣaḥ iva), and for its annihilation (ante) You appear as Lord Trinetra [Śiva] (tri-netraḥ iva).

To persons ignorant
of ur transcendental
position → u appear as part
of this material world.
↓
forgetion → u appear as part
for reference as ③.
destruction as ④ & ⑤

Brahmā prayed, “Not understanding anything about Your
transcendental position, the impersonalists think You are simply
material (mahāmāyā).”

Persons who think themselves learned, but are ignorant of the path of
bhakti (tvat padavīm), say that You (ātma) disperse Yourself in the
material energy (anātmani) by Your own will (ātmanā), and though
without form, You appear (bhasi) with a form in the material world.

For creation of the universe You appear as me [Brahmā]
(*aham*), for its maintenance (*vidhāne*) You appear as Yourself
[Viṣṇu] (*tvam*), and for destruction You appear as Śiva (*tri-*
netraḥ).

“Though You are without form, You take a form to appear in
the material world as Viṣṇu, Brahmā and Śiva.

Thus the form of Nārāyaṇa situated in the Garbhodaka Ocean
and all the *avatāra* forms are all composed of *māyā*.

Your expansions as the calves, boys and the four handed forms
of Viṣṇu are all *māyā*.

This is the conception of the ignorant.”

|| 10.14.20 ||

U have no mtl birth
→ yet to defeat the pride
of devotes & to show mercy to
devotes → U take birth
U take birth amongst

suresv rshsv isa tathaiva nrsv api
tiryakṣu yādaḥsv api te 'janasya
janmāsatām durmada-nigrahāya
prabho vidhātaḥ sad-anugrahāya ca

O Lord (iśa), O supreme creator (vidhātaḥ) and master (prabho), You (te)
have no material birth (ajanasya), yet to defeat (nigrahāya) the false pride
(durmada) of the faithless demons (asatām) and show mercy (anugrahāya
ca) to Your saintly devotees (sat), You take birth (janma) among the
demigods (suresu), sages (rshisu), human beings (nrṣu), animals (tiryakṣu)
and (tathaiva) even the aquatics (yādaḥsu api).

U have no mtl birth

kalita

krshna

U have

↓
matsya, kura.

Brahmā continued, “You thus appear in various places in
different *avatāra* forms and also show Your original form to
prevent Your devotees from being defeated by these mental
speculators.”

You appear in different *avatāra* forms for the purpose of
subduing the false pride of the nondevotees (*asatām*), and to
show mercy to Your faithful devotees (*satām*), so they can
remember Your blissful transcendental forms, qualities and
pastimes.”

In the Śrīmad Bhāgavatam (10.2.35), the demigods prayed to Kṛṣṇa
within the womb of Devakī, “O Lord, cause of all causes, if Your
transcendental body were not beyond the modes of material nature,
one could not understand the difference between matter and
transcendence.

Only by Your presence can one understand the transcendental nature
of Your Lordship, who are the controller of material nature.

Your transcendental nature is very difficult to understand unless one is
influenced by the presence of Your transcendental form.”

|| 10.14.21 ||

O Lord!
You pastimes are
continuously taking place
in the 3 worlds → but who
can estimate where, how, & when
you are employing Your spiritual
& performing innumerable
pastimes.

ko vetti bhūman bhagavān parātman
yogeśvarotīr bhavatas tri-lokyām
kva vā katham vā kati vā kadeti
vistārayan krīḍasi yoga-māyām

O supreme great one (bhūman)! O Supreme Personality of Godhead (bhagavān)! O Supersoul (para-ātman), master of all mystic power (yoga-īśvara)! Your pastimes (bhavatah ūtīh) are taking place continuously in these three worlds (tri-lokyām), but who (kaḥ) can estimate (vetti) where (kva), how (vā katham) and when (vā kadā) You are employing Your spiritual energy (yoga-māyām) and performing these innumerable (vistārayan) pastimes (krīḍasi)? No one can understand the mystery of how Your spiritual energy acts.

Brahmā prayed, “You come as Rāma to kill Rāvaṇa, and as Kṛṣṇa to relieve the burden of the universe.

Your white, red, black and śyāma avatāras appear to institute religion, not to defeat the philosophical wranglers.

Actually no one can fully understand where, when, why and how You will appear.

“O Unlimited Lord, cause of all causes! If Your transcendental body were not beyond the modes of material nature, no one could understand the difference between matter and transcendence.

Only by Your presence can one understand the transcendental qualities of Your Lordship, the controller of material nature.

O supreme great one! O Personality of Godhead! Although You expand throughout the material universe, You are still full with six opulences

Although You enjoy all opulence, You witness everything in Your expansion as Paramātmā.

“O master of all mystic power! You display inconceivable powers by the agency of *yogamāyā*.

Who can understand when, where, why and how Your spiritual energy acts to display Your transcendental pastimes (*uti*) within the three worlds (*trailokyām*)?

Your unlimited spiritual form is full of all opulences, and though it is not material it exists everywhere in the material universe.

“But how is it possible to satisfy simultaneously all Your devotees at all times with Your transcendental pastimes?”

By Your inconceivable energy, *yogamāyā* perfectly carries out the work of presenting different pastimes to Your various devotees at the suitable time.”

even though unreal, nevertheless appears real & thus it covers one's consciousness. It appears real b/c of māyā

tasmād idam jagad aśeṣam asat-svarūpam
svapnābham asta-dhīṣaṇam puru-duḥkha-duḥkham
tvayy eva nitya-sukha-bodha-tanāv anante
māyāta udyad api yat sad ivāvabhāti

Therefore (tasmāt) this (idam) entire (aśeṣam) universe (jagat), which like a dream (svapnābham) is by nature unreal (asat-svarūpam), nevertheless appears real, and thus it covers one's consciousness (asta-dhīṣaṇam) and assails one with repeated miseries (puru-duḥkha-duḥkham). This universe (yat) appears real (sat iva avabhāti) because it is manifested by the potency of illusion (māyātaḥ) emanating (udyat) from You (tvayi eva), whose unlimited (anante) transcendental forms (tanau) are full of eternal (nitya) happiness (sukha) and knowledge (bodha).

Temporary

Substantial

Brahmā prayed, “In summary, the universe is material and the
medium-sized form of Kṛṣṇa is *suddha-sattva*, completely
spiritual.”

The very essence of the material world is that its existence is
temporary (*asat*).

It is unreal like a dream, but nevertheless it appears real and
covers one’s consciousness (*asta dhīṣaṇam*).

The universe appears real because it is manifested by the
illusory energy (māyāta) of You, whose unlimited
transcendental forms are full of sandhinī-śakti (nitya),
hlādinī-śakti (sukha) and samvit-śakti (bodha)."

Another meaning: "O Lord, Your form is full of mercy,
whereas this universe is full of inauspiciousness.

What is the necessity of considering this universe at all if it is false?

But the world is not false (svapna a bham).

From the point of view of material pleasure the ignorant think it is wonderful (sad iva), but in reality it is full of misery.”