Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the Sārārtha-darśinī commentary

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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)

Just as The Released within Just Just and the provide the strend of the strend strend of the strend $\| 10.14.17 \|$ yasya kukṣāv idam sarvam sātmam bhāti yathā tathā it is vow <u>tat tvayy apīha tat sarvam</u> "And ale of the kim idam māyayā vinā Just as (yathā) this entire universe (idam sarvam), including You (saātmam), was exhibited (bhāti) within Your abdomen (yasya kukṣāu), so (tathā) it is now manifested (tat api) here (iha) externally in the same exact form (implied). How could such things happen (kim tat sarvam) 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*.

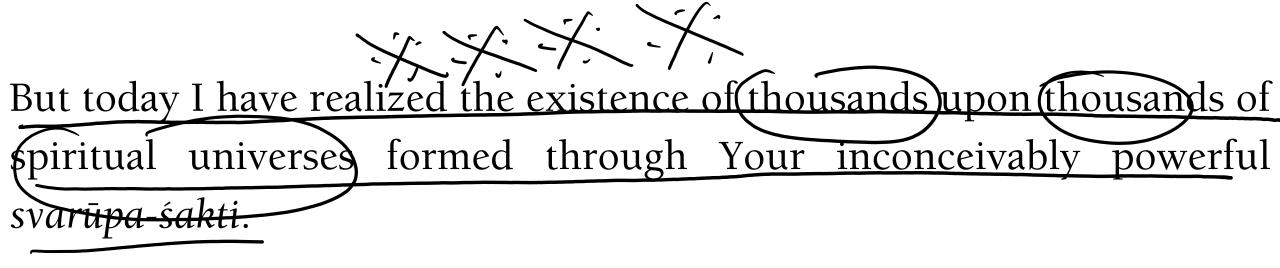
Taking Your mother's realization and mine as proof, I conclude that I exist within You by Your *yogamāyā* potency.

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."

|| 10.14.18|| as the ind with adyaiva tvad rte 'sya kim mama na te māyātvam ādarśitam a 4 verki forus eko 'si prathamam tato vraja-suhrd-vatsāh samastā api tāvanto 'si catur bhuize tatur bhuize & now I have reporces to us tāvanto 'si catur-bhujās tad akhilaih sākam mayopāsitās Ger ISILal form tāvanty eva jaganty abhūs tad amitam brahmādvayam śiṣyate 9 > First U were frere then URARansed of the Gives & Gotas then U executed 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 (ekah asi), and then (tatah) You manifested Yourself as all (samastāh) of Vrndāvana's calves (vatsāh) and cowherd boys, Your friends (vraja-suhrt). Next You appeared as an equal number of four-handed Vișnu forms (tāvantah catuh-bhujāh asi), who were worshiped (upāsitāh) by all living beings (tat akhilaih), including me (sākam mayā), and after that You appeared (abhūh) as an equal number (tāvanti eva) of complete universes (jaganti). Finally, You have now returned (sisyate) 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*.





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 vișnu-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.

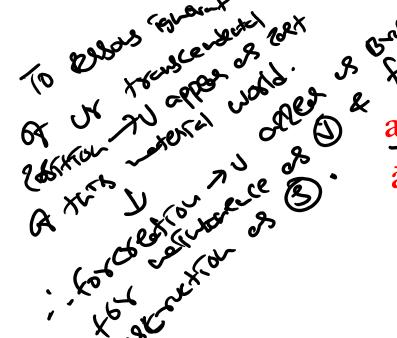
Then by Your desire yogamaya covered all this and revealed the one form (advayam) of the pure perfect Brahman with immeasurable incomparable beauty. $(x) = (x)^{-1} + (x)^{-$

For my benefit You remain uncovered before my eyes through the potency of yogamayā."

Section – IV

Lord Brahma presents the Highest

Absolute Truth (19-23)



|| 10.14.19||

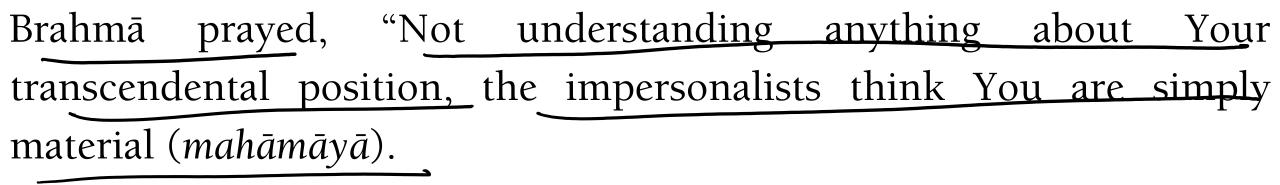
ajānatām tvat-padavīm anātmany

ātmātmanā bhāsi vitatya māyām

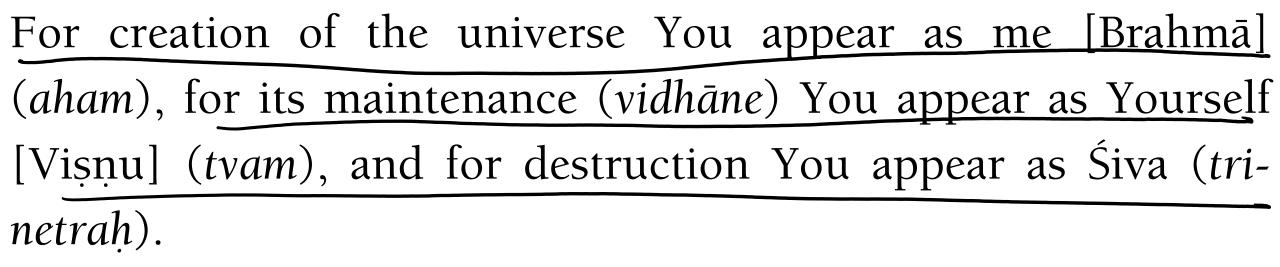
sṛṣṭāv ivāham jagato vidhāna

iva tvam eșo 'nta iva trinetrah

To persons ignorant (ajānatām) of Your actual transcendental position (<u>tva</u>tpadavīm), 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 [Viṣnu] (tvam eṣaḥ iva), and for its annihilation (ante) You appear as Lord Trinetra [Śiva] (tri-netraḥ iva).



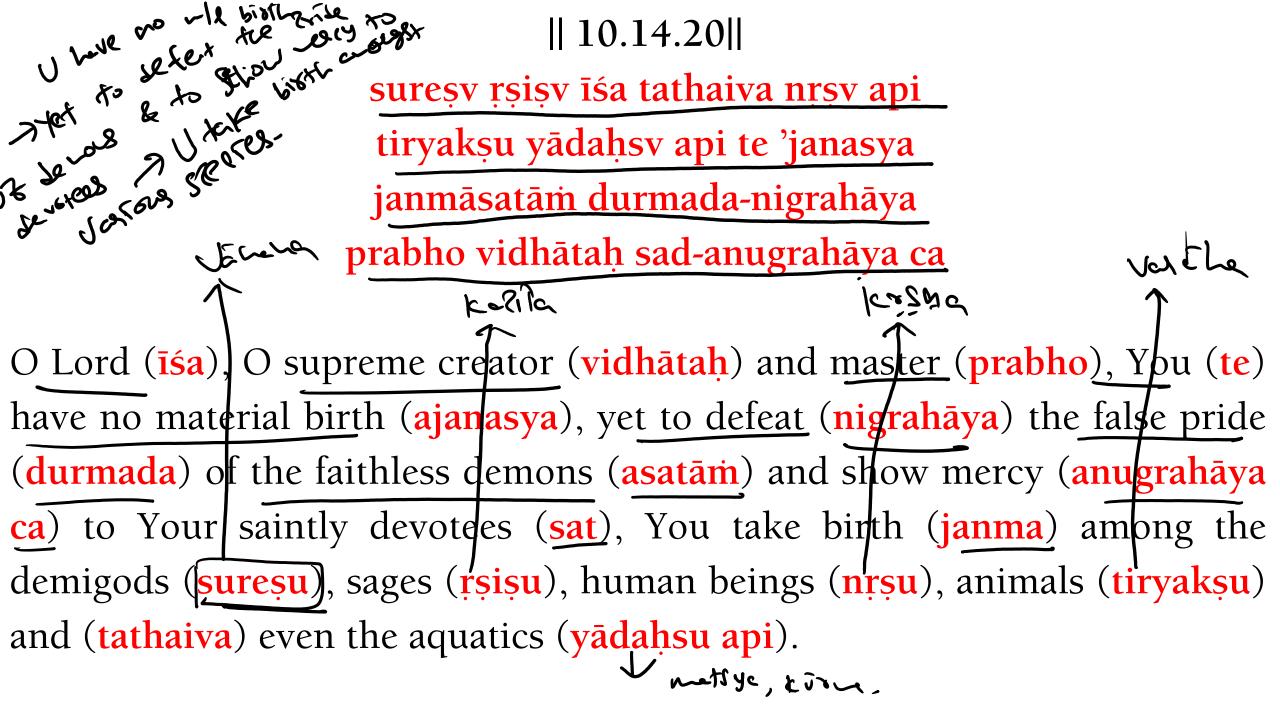
Persons who think themselves learned, but are ignorant of the path of *bhakti (tvat padavīm)*, say that You (*ātma*) disperse Yourself in the material energy (*anātmani*) by Your own will (*ātmanā*), and though without form, You appear (*bhasi*) with a form in the material world.



"Though You are without form, You take a form to appear in the material world as Viṣṇu, Brahmā and Śiva. Thus the form of Nārāyaņa 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 Vișnu are all *māyā*.

This is the conception of the ignorant."



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||

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ko vetti bhūman bhagavān parātman yogeśvarotīr bhavatas tri-lokyām

kva vā katham vā kati vā kadeti

vistārayan krīdasi yoga-māyām

O supreme great one (<u>bhūman</u>)! O Supreme Personality of Godhead (<u>bhagavān</u>)! O Supersoul (<u>para-ātman</u>), master of all mystic power (<u>yoga-</u> <u>iśvara</u>)! Your pastimes (<u>bhavatah ūtīḥ</u>) are taking place continuously in these three worlds (<u>tri-lokyām</u>), but who (<u>kaḥ</u>) can estimate (<u>vetti</u>) where (<u>kva</u>), how (<u>vā katham</u>) and when (<u>vā kadā</u>) You are employing Your spiritual energy (<u>yoga-</u> <u>māyām</u>) and performing these innumerable (<u>vistārayan</u>) pastimes (<u>krīḍasi</u>)? No one can understand the mystery of how Your spiritual energy acts. Brahmā prayed, "You come as Rāma to kill Rāvaņa, and as Kṛṣṇa to relieve the burden of the universe.

Your white, red, black and *syāma 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 <u>supreme great one</u>! O <u>Personality of Godhead</u>! 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*.

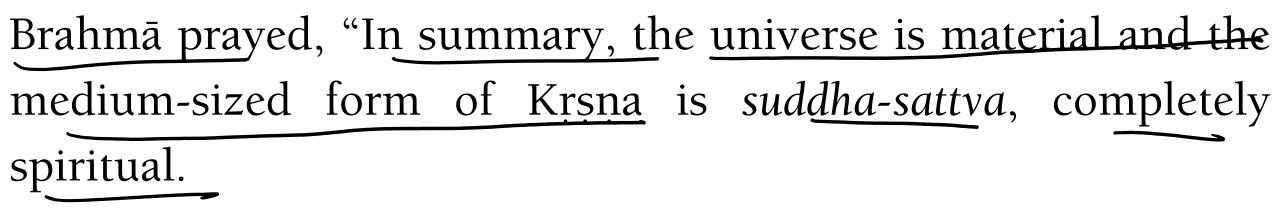
Who can understand when, where, why and how Your spiritual energy acts to display Your transcendental pastimes (*uti*) within the three worlds (*trailokyām*)?

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?

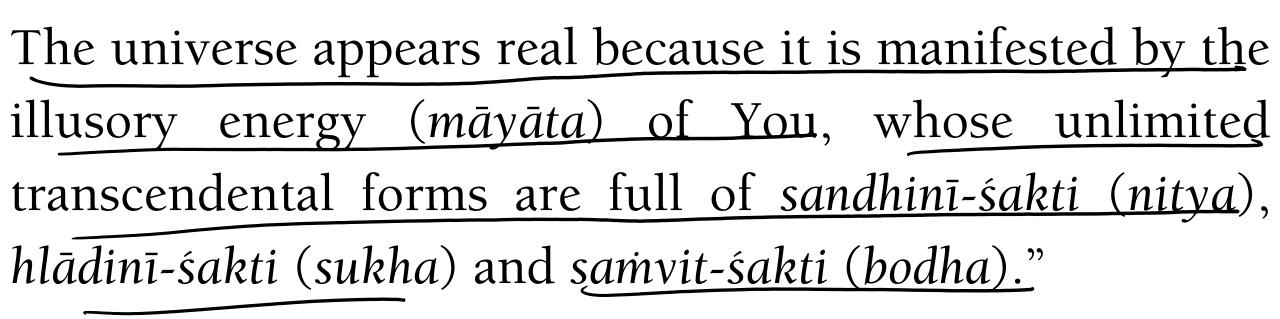
By Your inconcei-vable energy, *yogamāyā* perfectly carries out the work of presenting different pastimes to Your various devotees at the suitable time."

$\ 10.14.22 \ $
III 10.14.22 III 10
St Ale Mayata udyad api yat sad ivavabilati St Ale
Therefore (tasmāt) this (idam) entire (aśeṣam) universe (jagat), which like a dream (svapna-
ābham) is by nature unreal (asat-svarūpam), nevertheless appears real, and thus it covers
one's consciousness (asta-dhiṣaṇam) and assails one with repeated miseries (puru-duḥkha-
duhkham). This universe (yat) appears real (sat iva avabhāti) because it is manifested by the
potency of illusion (māyātah) emanating (udyat) from You (tvayi eva), whose unlimited
(anante) transcendental forms (tanau) are full of eternal (nitya) happiness (sukha) and
knowledge (bodha).



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 dhisanam).



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."