

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the

Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Ten – Chapter Fourteen

Brahmā's Prayers to Lord Kṛṣṇa

Section – IV

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

|| 10.14.23 ||

ekas tvam ātmā puruṣaḥ purāṇaḥ
satyaḥ svayaṁ-jyotir ananta ādyaḥ
nityo 'kṣaro 'jasra-sukho nirañjanaḥ
pūrṇādvayo mukta upādhito 'mṛtaḥ

You are one
Supreme Soul
Satyaḥ, Svayaṁ-jyotir, Purāṇaḥ
ādyaḥ, nityaḥ, akṣaraḥ, amṛtaḥ
etc. Pūrṇa

You (**tvam**) are the one (**ekas**) Supreme Soul (**ātmā**), the primeval Supreme Personality (**purāṇaḥ puruṣaḥ**), the Absolute Truth (**satyaḥ**)—self-manifested (**svayaṁ-jyotiḥ**), endless (**anantaḥ**) and beginningless (**ādyaḥ**). You are eternal (**nityaḥ**) and infallible (**akṣaraḥ**), perfect and complete (**pūrṇa**), without any rival (**advayaḥ**) and free from all material designations (**upādhitaḥ mukta**). Your happiness can never be obstructed (**ajasra-sukhaḥ**), nor have You any connection with material contamination (**nirañjanaḥ**). Indeed, You are the indestructible nectar of immortality (**amṛtaḥ**).

Brahmā prayed, “Although You do have infinite forms, You are also present in one transcendental form by Your inconceivable energy.

You are the one Supreme Soul (*eka ātmā*), and at the same [time] You expand Yourself as the Supersoul to enter every living being.”

Here Kṛṣṇa may protest: “But the Supersoul has no form. He is not a person. After all, the word ‘person’ generally refers to a being that has a form. You say I am a person. Am I a young person?”

Brahmā replies: “No, You are the oldest.”

Again Kṛṣṇa protests: “I am the son of Nanda Baba and I am a young boy of Vraja. It is not right to say that I am the oldest.”

Brahmā: “It is true that You are the son of Nanda, but it is also true that You exist eternally (*satyaḥ*) in all three phases of time. Therefore You are the oldest person (*puruṣa*).”

Kṛṣṇa: The supreme person (*puruṣa*) you describe is the creator of time, karma and everything else. How is it possible that I am He?”

Brahmā: “Please do not argue. You are self-effulgent (*svayam-jyotiḥ*).

Kṛṣṇa: “Am I like the sun, limited within a certain area of space?”

Brahmā: “No, You are limitless (*ananta*), not restricted by time and space. Your other avatāras are also the same.”

Kṛṣṇa: “The Supreme has many incarnations, so am I just one of them?”

Brahmā: “You are the source (*ādyah*) of all avatāras; the root of all incarnations.”

Kṛṣṇa: “In the next lifetime of Brahmā will I again incarnate in this form?”

Brahmā: “No, You are *nitya*, eternal. Although the universe is ancient, real and eternal, at the end of my lifetime it is no longer manifested in the same form. Because it will disappear, therefore it is *anitya*, temporary. On the other hand, You will remain eternally in this form as the son of Nanda.

Therefore Your form is eternal and unchanging because You are the original Supreme Personality of Godhead.

“The Vedic literatures confirm this by saying: *yo 'sau saurye tiṣṭhati*,

“Lord Kṛṣṇa is the same Supreme Personality of Godhead who formerly appeared in the Sūrya-vaṁśa [as Lord Rāma].”

The *Gopāla-tāpanī Upaniṣad* states:

**yaḥ sākṣāt para-brahmeti govindam sac-cid-ānanda-
vigraham vṛndāvana-sura-bhūruha-talāsīnam**

“Lord Kṛṣṇa (**govindam**), whose form is eternal and full of knowledge and bliss (**sac-cid-ānanda-vigraham**), and who sits (**āsīnam**) under a *kalpa-vṛkṣa* tree in Vṛndāvana forest (**vṛndāvana-sura-bhūruha-tala**), is the original Supreme Personality of Godhead (**yaḥ sākṣāt para-brahma iti**).”

You Yourself affirm in the *Bhagavad-gītā* (14.27):

brahmaṇo hi pratiṣṭhāham, ‘I am the basis of the impersonal Brahman.’”

Kṛṣṇa: “But those who have bodies are subject to the six transformations, and are therefore disintegrating at every moment. How is it possible that I am like that?”

Brahmā: “No, You are not like that. You are unchanging and indestructible (*akṣaraḥ*).”

Kṛṣṇa: “Those who have bodies also are subject to happiness and distress.”

Brahmā: “You are always full of bliss (*ajasra-sukhaḥ*).”

Kṛṣṇa: “But as a child I was greedy to drink My mother’s breast milk and steal the *gopīs*’ butter and yogurt. As a boy I showed anger toward Kāliya and a host of others. In My teenage years I was lusty to enjoy with the *gopīs*. Therefore I am impure, and contaminated by lust and a host of other vices.”

Brahmā: “That is not true. You are spotless (*nirañjanah*). Your so-called lust and other qualities are all pure and spiritual.”

Kṛṣṇa: “Still, I am dependent on the *gopīs* and many others. Because I need them, therefore I am not perfect and complete.”

Brahmā: “You are perfect and complete (*pūrṇa*). Your being controlled by the *prema* of Your devotees does not negate Your perfection and completeness.”

Kṛṣṇa: “Is there someone else like Me?”

Brahmā: No one else is like You; You are beyond compare (*advayaḥ*).”

Kṛṣṇa: “Very well then, because there is no one else like Me, I am therefore the original Supreme Personality of Godhead. Still, many people think I am simply a transformation of transcendental knowledge.”

Brahmā: “You are not a transformation of transcendental knowledge (*mukta upādhitaḥ*). The *Gopāla-tāpanī Upaniṣad* (2.24) states: *vidyāvidyābhyām bhinnah*,

‘The Supreme Personality of Godhead is beyond both knowledge and ignorance.’

This is so because You are beyond all limiting designations.

In the *Śruti-sāstra* it is said: *amṛtaṁ śāsvatam brahma*, ‘The Supreme Personality of Godhead is eternal. He is far beyond any limiting designation.’” In this passage the word *amṛta* may also be interpreted to mean “He who never dies.”

Section – V

Understanding the Supreme Brahman (24-29)

|| 10.14.24 ||

Those who have
received the clear
vision of the spiritual
the Guru → can see
the very soul of all souls
& can cross over
the ocean
of illusion

evam-vidham tvām sakalātmanām api
svātmānam ātmāmatayā vicakṣate
gurv-arka-labdhopaniṣat-sucakṣuṣā
ye te tarantīva bhavānṛtāmbudhim

Those who (**ye**) have received (**labdha**) the clear vision (**sucakṣuṣā**) of knowledge (**upaniṣat**) from the sunlike spiritual master (**guru-arka**) can see (**vicakṣate**) You in this way (**tvām**), as the very Soul (**sva-ātmānam**) of all souls (**sakala ātmanām api**), the Supersoul of everyone's own self (**ātma-ātmāmatayā**). Thus understanding Your original personality (**evam-vidham**), they (**te**) are able to cross over (**taranti iva**) the ocean (**ambudhim**) of illusory (**anṛta**) material existence (**bhava**).

The gist of this verse is: “Even the worshipers of Your feature as the impersonal Brahman can, if they get the good fortune of devotion to Your personal form as Paramātmā (*ātmātmatayā*), develop faith in You and attain the status of *śānta-bhaktas*, devotees in the *rasa* of neutrality or passive adoration.”

Brahmā prayed, “With devotion they see Kṛṣṇa as the Supersoul, who has a charming handsome personal form that delights the eyes, mind and heart.

They realize that Kṛṣṇa has all the qualities (*evam-vidham*) described in the previous verses, and that He is the Supersoul present in all living entities (*sakalātmānam*).”

This is also described in *Bhakti-rasāmṛta-sindhu*:
paramātmataḥ kṛṣṇe, jātā śāntī ratir matā, “By
understanding that Śrī Kṛṣṇa is the Supersoul, one
attains the neutral stage of devotional service (*śānta-*
rati).”

The question may be asked: “How does this take place?”

Brahmā answers, “The spiritual master is like the sun.”

By studying the *Upaniṣads* under him and obtaining his mercy, one attains the proper vision to see Kṛṣṇa as Paramātmā, and the knowledge to cross over the ocean of illusions known as material existence.”

|| 10.14.25 ||

Just like
lack of illumination
creates the fear of snake
losing @ a rope & snake
destroys that fear & illumination
highly lack of knowledge of @ → makes
one consider this material world to
be very valuable & @ by knowledge
of @, that value & @ subsides

ātmānam evātmatayāvijānatām
tenaiva jātam nikhilam prapañcitam
jñānena bhūyo 'pi ca tat praliyate
rajjvām aher bhoga-bhavābhavau yathā

A person who mistakes a rope for a snake (rajjvām aher yathā) becomes fearful (bhoga-bhaya), but he then gives up his fear upon realizing that the so-called snake does not exist (abhavau). Similarly, for those who fail to recognize You (ātmānam avijānatām eva) as the Supreme Soul of all souls (ātmatayā), the expansive (nikhilam) illusory material existence arises (prapañcitam jātam), but knowledge of You (tena eva jñānena ca) at once (bhūyaḥ api) causes it to subside (tat praliyate).

“Do they cross the ocean of māyā or not?”

Why do you say “as if” (iva) they transcend it?

Why did the previous verse say that the material world is false or unreal (anṛta)?”

Verses 24-25 describe the *vivarta-vāda* theory of the impersonalists,
who claim that the material world is unreal and the act of transcending
the material world is also unreal or false.

That is why the word “as if” is sarcastically used here in describing the
act of transcending the material world.

Those who are unaware (*ātmatayā avijānatām*) that the individual
spirit soul (*ātmānam*) is full of knowledge and bliss must enter the
material realm.

It is because of ignorance that no one can understand the true nature of the soul, and because of ignorance the material world of five elements was created.

The word *pralīyate* (disappears) implies that by Sāṅkhya, *yoga*, renunciation, austerity, and devotion (*bhakti*) one attains transcendental wisdom, realizes that the body is different from the soul, and destroys the ocean of material existence.

Such a person no longer mistakes a rope for a snake, and
with this understanding he is liberated from fear.

By ignorance the material world continues, and by
knowing Kṛṣṇa the material world ceases.