

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 – IX

Enquiry by Maharaja Parikshit

(49-54)

How could the
Gopis develop so
much love for P → ever
more than their own children!

|| 10.14.49 ||

śrī-rājovāca

brahman parodbhave kṛṣṇe

iyān premā katham bhavet

yo 'bhūta-pūrvas tokeṣu

svodbhaveṣv api kathyatām

King Parīkṣit said: O brāhmaṇa (brahman), how could (katham) the cowherd women have developed (bhavet) for Kṛṣṇa (kṛṣṇe), someone else's son (para-udbhave), such (iyān) unprecedented (abhūta-pūrvah) pure love (premā)-love they never felt even for their own children (yaḥ sva-udbhaveṣu tokeṣu api)? Please explain this (kathyatām).

In the previous chapter (13) it was said:

vrajaukasām sva-tokeṣu sneha-vally ābdam anvaham
śanair niḥsīma vavṛdhe yathā kṛṣṇe tv apūrvavat

Although the inhabitants of Vrajabhūmi, the cowherd men and cowherd women (**vrajaukasām**), previously had more affection for Kṛṣṇa than for their own children, now, for one year (**ā abdam**), their affection for their own sons (**sva-tokeṣu sneha-vally**) gradually and continuously increased (**anvaham śanair vavṛdhe**) without limit (**niḥsīma**), for Kṛṣṇa had now become their sons. Every day they found new inspiration for loving their children as much as they loved Kṛṣṇa (**yathā kṛṣṇe tv apūrvavat**).

In this way the parents of Vraja had more love for Kṛṣṇa, who was the son of another, than for their own sons.

Here King Parīkṣit asks about this, “How is it that this love for Kṛṣṇa appearing as their own sons was not manifested before the pastime of bewildering Brahmā?”

Usually parents have more love for their own children, even if others’ children have better qualities. What was the cause of this contradiction to normal experience?”

For every
Created being, the
self is only the dearest.
↓
The dearness of everything else is
due to their connection to the self

|| 10.14.50 ||

śrī-śuka uvāca

sarveṣām api bhūtānām

nrpa svātmaiva vallabhah

itare 'patya-vittādyās

tad-vallabhatayaiva hi

Śrī Śukadeva Gosvāmī said: O King (nrpa), for every created being (sarveṣām api bhūtānām) the dearest thing (vallabhah) is certainly his own self (sva-ātmā eva). The dearness of everything else (itare)—children (apatya), wealth (vitta) and so on (ādyāḥ)—is due only to the dearness (vallabhatayā eva hi) of the self (tat).

In five verses (50-54) Śukadeva Gosvāmī explains: “O king, in this material world it is seen that the natural tendency is to love oneself more than one’s children or other persons one may claim as one’s own.

By understanding this one will come to understand the final truth.”

The word *vallabhah* (dear-most) means “according to material vision, the object of great love.”

That love is different for each different body, as is affirmed here by the word *itare* (others).

Attachment to SELF & body
is more than any attachment
to the possessions like
children, wealth etc.

|| 10.14.51 ||

tad rājendra yathā snehaḥ
sva-svakātmani dehinām
na tathā mamatālambi-
putra-vitta-grhādiṣu

For this reason (tad), O best of kings (rājendra), the embodied soul is self-
centered (dehinām): he is more attached (yathā snehaḥ) to his own body and self-
(sva-svaka ātmani) than to his so-called possessions (na tathā mamatā-ālambi)
like children (putra), wealth (vitta) and home (grha-ādiṣu).

The preference for one's own self over attachment to sons, wealth or house is
natural.

Who are identifying with their body, for those nothing is as dear as the body, as dear as their body,

|| 10.14.52 ||

dehātma-vādinām puṁsām

api rājanya-sattama

yathā dehaḥ priyatamas

tathā na hy anu ye ca tam

Indeed (api), for persons (puṁsām) who think the body is the self (deha-ātma-vādinām), O best of kings (rājanya-sat-tama), those things (ye) whose importance lies only in their relationship to the body (anu ye ca tam) are never as dear (na tathā hy priya-tamaḥ) as the body itself (yathā dehaḥ).

Fools consider the self to be the material body (*deha-*
ātma-vādinām).

To describe the nature of such persons Śukadeva
Gosvāmī here declares that the attachment of such
persons for their own body (self) is more than for their
sons, wealth and house.

If a person comes to
the stage of considering
the body mine → instead of me
→ he will not consider the body
to be so dear.

|| 10.14.53 ||

deho 'pi mamatā-bhāk cet
tarhy asau nātma-vat priyah
yaj jīryaty api dehe 'smin
'smin jīvitāśā baliyasī

If a person comes to the stage of considering the body “mine” instead of “me,” (dehah api mamatā-bhāk cet) he will certainly not consider the body as dear as his own self (tarhy asau na ātma-vat priyah). After all, even as the body (yad asmin dehe api) is growing old and useless (jīryati), one’s desire to continue living remains (jīvita-āśā) strong (baliyasī).

This verse explains how the materialists, who affirm that the
material body is the self, eventually become wise.

Then they also understand that self is the soul, not the material
body, and the soul is to be loved, not the material body.

The body is dear only because of the soul.

When a person who thinks “I am this body” becomes a little
wise, he begins to understand, “I am not this body. Rather, this
body is mine.”

At that time the soul becomes dear to him.

Then the material body is not as dear as the soul to him.

This means the body is only dear because it has a relationship
with the soul.

The second half of this verse gives the direct experience of
ordinary persons as evidence to prove this.

A person may see that the death of the material body is
naturally very painful.

Thus he will pray, "Let my death not be painful."

Although such a person may intelligently understand that
he is actually a spirit soul and not the material body, still
his yearning to remain alive in the material body may be
even stronger than that knowledge.

|| 10.14.54 ||

tasmāt priyatamaḥ svātmā
sarveṣām api dehinām
tad-artham eva sakalam
jagad etac carācaram

Therefore (tasmāt) it is his own self (sva-ātmā) that is most dear (priya-
tamaḥ) to every embodied living being (sarveṣām api dehinām), and it
is simply for the satisfaction of (tad-artham eva) this self (etat) that the
whole (sakalam) material creation (jagat) of moving and nonmoving
entities exists (carā-acaram).

∴ If it is his own self
which is most dear to him
& if it is only for the
satisfaction of the self
material creation exists whole

Thus it is proved by ordinary vision that everyone loves his own self more than he loves his children or other persons.

In the word *carācaram* (moving and nonmoving entities) *cara* refers to wife, children and other persons, and *acara* refers to nonmoving possessions such as one's clothing, home and household paraphernalia.