

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 – X

Krishna – The Soul of souls

(55-61)

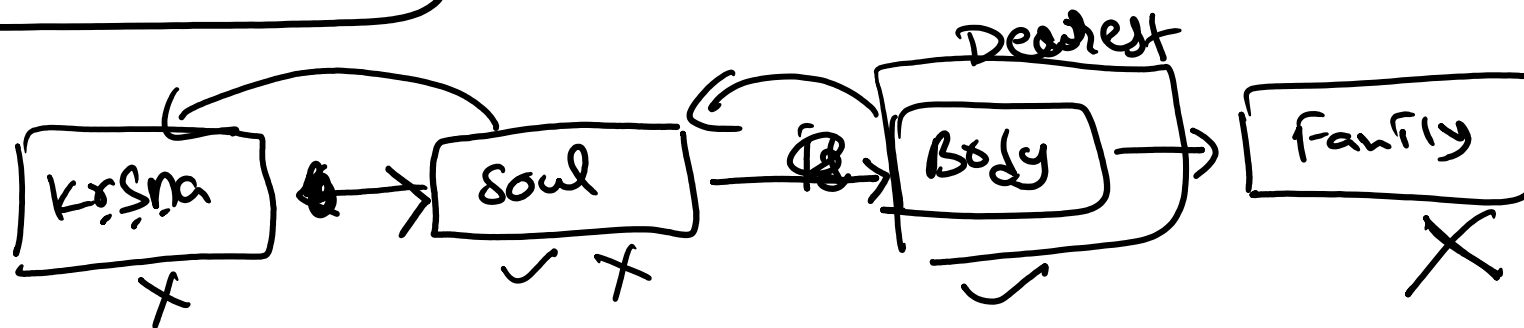
|| 10.14.55 ||

kṛṣṇam enam avehi tvam
ātmānam akhilātmanām
jagad-dhitāya so 'py atra
dehivābhāti māyayā

You (tvam) should know (avehi) Kṛṣṇa (enam kṛṣṇam) to be the original Soul (ātmānam) of all living entities (akhila-ātmanām). For the benefit of the whole universe (jagat-hitāya), He has (saḥ api), out of His causeless mercy, appeared (atra ābhāti) as an ordinary human being (dehī). He has done this by the strength of His internal potency (māyayā).

Ⓟ Soul is the original
For the benefit of all JIVES
our eye - He has appeared just
like an ordinary being → by
His internal energy.

This verse establishes the conclusion of the discussion: "When one sees the truth he realizes that the individual spirit soul is only an intermediate object of love. The final, highest object of love is Śrī Kṛṣṇa alone."



Brahmā said, "Kṛṣṇa is the soul of the universe and the Supersoul present in the hearts of all conditioned souls."

A person loves children and other persons because they bring pleasure to his own material body.

In the same way a person loves his own material body because it brings pleasure to himself, (the spirit soul).

Also in the same way a person loves his (true self), (his spiritual identity), because he brings pleasure to the Supersoul.

The Supersoul is Śrī Kṛṣṇa, whose spiritual form is perfect and complete.

In Bhagavad-gītā (10.42) Kṛṣṇa declares: viṣṭabhyāham idam
kṛtsnam, ekāṁṣena sthito jagat, “With a single fragment of
Myself I pervade and support this entire creation.”

The conclusion is that because Kṛṣṇa is the highest object of
love, the greatest love is felt for Him.

Thus the Vraja-gopīs loved Kṛṣṇa even more than they loved
their own sons.

Furthermore, how can the conditioned souls, who have no love and devotion for Kṛṣṇa, and whose knowledge is covered by *māyā*, directly perceive Lord Kṛṣṇa, who is revealed only by *bhakti*?

They cannot directly perceive Kṛṣṇa because such persons have given all their love to their children and others.

However, because Vrajavāsīs were beyond the touch of *māyā* and full of love for Kṛṣṇa they could directly perceive the Lord.

Thus it was natural that they showed more love for Kṛṣṇa than their own sons.

When Kṛṣṇa appears in the world to benefit the conditioned souls (*jagad-dhitāya*), the ignorant think He has a material body (*dehīvā*) like their own; a body created by *māyā*.

But, that is only an appearance, not the fact.

Śrī Madhusūdana Sarasvatī explains: sac-cit-sukaika-
vapuṣaḥ puruṣottamasya, nārāyanasya mahimā na hi
mānam eti

“No one can count all the glories of Lord Nārāyaṇa, the
Supreme Personality of Godhead, whose form is eternal
and full of knowledge and bliss.”

He also declares:

cid-ānandākāram jalada-ruci-sāram,
stitti-girām vraja-strīṇām haram

“Kṛṣṇa charms all the women of Vraja (vraja-strīṇām haram).
The Vedas declare (stitti-girām) that Kṛṣṇa’s form (ākāram),
dark like a monsoon cloud (jalada-ruci-sāram), is eternal and
full of bliss (cid-ānanda).”

Someone may object: “The Supersoul cannot be seen by the senses, but Kṛṣṇa was easily seen by everyone.”

Therefore Kṛṣṇa cannot be the Supersoul.”

This verse answers: “To benefit the living entities in the material world, Kṛṣṇa appears, by His causeless and inconceivable mercy, to be an ordinary conditioned soul.”

Thus Kṛṣṇa is directly perceived by the senses of the conditioned souls, although in ordinary circumstances Kṛṣṇa is never perceived by the material senses.

Lord Nārāyaṇa says in the *Bṛhad-bhāgavatāmṛta* that though Kṛṣṇa is eternally unmanifest, He becomes visible by His own desire.

Otherwise who can see Him?

Sanātana Gosvāmī says that Kṛṣṇa becomes manifest by His own power, but He is not revealed to the eye as an object of sense perception.

Outside of Vṛndāvana, Kṛṣṇa bestows His sweetness through His mercy to favorable persons.

To inimical persons Kṛṣṇa shows His form, but devoid of sweetness for perfecting their meditation involving their material senses.

As a result of their meditation, Kṛṣṇa bestows liberation to
extinguish their offenses.

This is how Kṛṣṇa gives auspiciousness to them.

Although Kṛṣṇa covers His supreme majesty to appear like an
ordinary mortal before the inhabitants of Vraja and before
inimical persons, it is improper to call Kṛṣṇa a *jīva* with a
material body (*dehi*).

Therefore this verse describes Kṛṣṇa as dehīvābhāti,
appearing to be a soul with a human body.

Madhvācārya quotes the *Varāha Purāṇa*: “For the Lord
there is no difference between the body and soul (*deha*
and *dehi*).”

|| 10.14.56 ||

vastuto jānatām atra

kṛṣṇam sthāṣnu carīṣṇu ca

bhagavad-rūpam akhilaṁ

nānyad vastu iha kiñcana

Those who
have realized
see all things
as they are
Such ppl do not
any religy do not
worship
God. manifest
of Krishna
for P.

Those in this world (atra) who understand (jānatām) Lord Kṛṣṇa (kṛṣṇam) as He is (vastutaḥ) see all things, whether stationary or moving (sthāṣnu carīṣṇu ca), as manifest forms of the Supreme Personality of Godhead (bhagavat-rūpam akhilaṁ). Such enlightened persons recognize no reality apart from the Supreme Lord Kṛṣṇa (nānyad vastu iha kiñcana).

This verse states that after considering all the objects of love such as sons, body and soul, the wise conclude that Kṛṣṇa is the ultimate object of love.

In this verse the word vāstutaḥ (in truth) has the sense of "but finally."

Therefore, those who know Kṛṣṇa see Him as the cause
of all moving and non-moving entities.

Because Kṛṣṇa is the creator of all, in one sense.

He is the same as His creation.

॥ 10.14.57 ॥

The Source of
All the objects in
this world is Brahmi
& the source of Prakṛti is
∴ Nothing is separate from
HRL.

sarveṣām api vastūnām
bhāvārtho bhavati sthitaḥ
tasyāpi bhagavān kṛṣṇaḥ
kim atad vastu rūpyatām

The original, unmanifested form of material nature (bhāva arthah) is the source (sthitaḥ bhavati) of all material things (sarveṣām api vastūnām), and the source of even that subtle material nature (tasya api) is the Supreme Personality of Godhead, Kṛṣṇa (bhagavān kṛṣṇaḥ). What, then, could one ascertain to be (kim rūpyatām) separate from Him (atat vastu)?

Someone may ask, “Why is this so?” This verse answers.

Bhāva means the unmanifested material nature (*pradhāna*),
which is the cause (*ārtho*) of the material world.

Thus *bhāvārtho* means Kṛṣṇa, who is the creator of *pradhāna*,
which is itself the cause of the material world.

Therefore the verse says, *kim atad vastu rūpyatām*, “Who
is greater than Kṛṣṇa?”

The word *vastūnām* means the senses and intelligence,
and *bhāvārtho* means the *ātmā*, the soul who is the cause
of the senses.

The cause of the soul is Kṛṣṇa.

What can be said to be different from Kṛṣṇa (*kim atad vastu rūpyatām*)?

Therefore, because He is the complete whole, Kṛṣṇa is the final
object of all service.