

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Ten – Chapter Sixteen

Kṛṣṇa Chastises the Serpent
Kāliya

Section – III

Naga-Patnis offer Prayers to
Krsna (33-53)

Those who have attained the dust of Your lotus feet do not hanker for anything for liberation.
↓
∴ attains that dust should not be considered as insignificant

|| 10.16.37 ||

na nāka-prṣṭham na ca sārva-bhaumam
na pārameṣṭhyam na rasādhipatyam
na yoga-siddhīr apunar-bhavam vā
vāñchanti yat-pāda-rajah-prapannāḥ

Those who have attained (prapannāḥ) the dust of Your lotus feet (yat-pāda-rajah) never hanker (na) for the kingship of heaven (nāka-prṣṭham), limitless sovereignty (sārva-bhaumam), the position of Brahmā (pārameṣṭhyam) or (vā) rulership over the earth (rasa-adhipatyam). They are not interested (na vāñchanti) even in the perfections of yoga (yoga-siddhīḥ) or in liberation itself (apunaḥ-bhavam).

Hearing the Nāga-patnīs, Kṛṣṇa may have replied, “But what great result will a person get by attaining the dust of My feet?”

The Nāga-patnīs answer Kṛṣṇa’s question by saying, “No, You cannot say this.”

The result is greater than anything else.

Those who surrender to You do not hanker for residence
on Svargaloka.

What then to speak of those who have attained the dust
from Your feet?”

Eye through this
& controlled by
has fill achieved that which
is difficult for others. → he
↓
Embodied souls for love all
benedictions → simply by
the touch of the
dust.

|| 10.16.38 ||

tad eṣa nāthāpa durāpam anyais
tamo-janiḥ krodha-vaśo 'py ahīśaḥ
samsāra-cakre bhramataḥ śarīriṇo
yad-icchataḥ syād vibhavaḥ samakṣaḥ

O Lord (nātha), although (api) this Kāliya (eṣaḥ), the king of the serpents (ahi-īśaḥ), has taken birth in the mode of ignorance (tamaḥ-janiḥ) and is controlled by anger (krodha-vaśaḥ), he has achieved (āpa) that (tat) which is difficult for others to achieve (durāpam anyaiḥ). Embodied souls (śarīriṇaḥ), who are full of desires (icchataḥ) and are thus wandering (bhramataḥ) in the cycle of birth and death (samsāra-cakre), can have all benedictions (vibhavaḥ) manifested (syāt) before their eyes (samakṣaḥ) simply by receiving the dust of Your lotus feet (yat).

The Nāga-patnīs prayed, “The dust from Your feet gives the highest result.”

Simply by receiving that dust conditioned souls can attain all material enjoyments.

Somehow Kāliya, the king of the snakes, who is full of ignorance and showed anger towards You, attained Your lotus feet, which even Laksmī and others find difficult to achieve.”

|| 10.16.39 ||

namas tubhyaṁ bhagavata

puruṣāya mahātmāne

bhūtāvāsāya bhūtāya

parāya paramātmāne

We offer our obeisances (namah) unto You (tubhyaṁ), the Supreme Personality of Godhead (bhagavate). Although present in the hearts of all living beings as the Supersoul (puruṣāya), You are all-pervasive (mahā-ātmane). Although the original shelter of all created material elements (bhūta-āvāsāya), You exist prior to their creation (bhūtāya). And although the cause of everything (parāya), You are transcendental to all material cause and effect, being the Supreme Soul (parama-ātmane).

We offer our obeisances to
U. ↓
Although locally present in the hearts of everyone least, →
U. ↓ all pervasive.
Although shelter of all elements → U
exist prior to creation,
↓
Although the cause of everything, → U & transcendental to all material cause & effect.

After glorifying the mercy of the Lord in six verses [33-38], the Nāga-patnīs bow down to Śrī Kṛṣṇa eleven times in the next ten verses [39-48] by devotedly saying *namaḥ* eleven times.

The Nāga-patnīs prayed, “We offer obeisances unto You, the supreme object of worship for the devotees.

You are the Supreme Person with six transcendental qualities (*bhagavān*), yet You manifest a sweet humanlike form (*puruṣa*).

Although You are all-pervasive (*mahā-ātmane*), in Your humanlike form You are the object of worship of the *yogīs* (*mahātma*).

You dwell in all living entities (*bhūtāvāsāya*) as the Supersoul (*paramātmā*).

And although You are the original shelter of all material elements (*bhūta-āvāsāya*), You exist even prior to their creation (*bhūtāya*)”

We of the
 refers to U
 ① who is the AT
 reservoir of transcendental
 consciousness & potency
 ② ananta
 ③ although U & agunaya & avikara
 ④ still U & the prime mover of
 prakrti

|| 10.16.40 ||

jñāna-vijñāna-nidhaye
brahmaṇe 'nanta-śaktaye
aguṇāyāvikārāya
namas te prākṛtāya ca
 | prakṛtāya ca

Obeisances (namah) unto You (te), the Absolute Truth (brahmaṇe), who are the reservoir (nidhaye) of all transcendental consciousness (jñāna) and potency (vijñāna) and the possessor of unlimited energies (ananta-śaktaye). Although completely free of material qualities (aguṇāya) and transformations (avikārāya), You are the prime mover of material nature (prākṛtāya ca).

In the mood of jñānis, the Nāga-patnīs prayed, “We offer respects to the Absolute Truth, who is the reservoir of all knowledge and cit-śakti, spiritual potency (jñāna-vijñāna), just as the ocean (nidhaye) is the reservoir of all gems.”

~~In the mood of devotion, the Nāga-patnīs continued, “We offer respects to You as the ocean of infinite inconceivable powers (ananta śakti).~~

~~We offer respects to You whose transcendental qualities never transform into material qualities (*agunāya avikārāya*).~~

~~We offer respects to You who have a variety of non-material, spiritual qualities (*aprākṛtāya*).~~”

~~The idea put forth by foolish persons that the Supreme Lord has material qualities is rejected by the devotees who adore Śrī Kṛṣṇa in His irresistibly attractive humanlike form.~~

- U.S.
- a) time
- b) shelter of time
- c) witness of time
- d) universe
- e) its observer

- f) its creator
- g) the totality of all its causes.

|| 10.16.41 ||

kālāya kāla-nābhāya kālāvayava-sākṣiṇe
viśvāya tad-upadraṣṭre tat-kartre viśva-hetave

Obeisances unto You, who are time itself (kālāya), the shelter of time (kāla-nābhāya) and the witness of time in all its phases (kāla-avayava-sākṣiṇe). You are the universe (viśvāya), and also its separate observer (tad-upadraṣṭre). You are its creator (tat-kartre), and also the totality of all its causes (viśva-hetave).

Though the Lord appears in time and space, He is not affected by the qualities of material time and space.

The Nāga-patnīs prayed, “We pay respects to You who are time itself (*kālāya*), the shelter of time (*kāla nābhāya*), the witness of time in all its phases (*kāla avayava sākṣi*).

You witness time but are unaffected by it.

We pay respects to You. Although You are the universe
(viśva), You remain untouched by it as the separate
observer.

You are its creator and the cause of all causes. What
more can be said? We offer respects to You.”

|| 10.16.42-43 ||

① Soul of elements, materials, Prāṇa etc.
② Modes of the agency of the perception of the self is clouded.

bhūta-mātrendriya-prāṇa-mano-buddhy-āśayātmane

tri-guṇenābhimānena gūḍha-svātmānubhūṭaye

namo (nantāya) (sūkṣmāya) (kūṭa-sthāya) (vipaścite)

(nānā-vādānurodhāya) (vācya-vācaka-śaktaye)

③ True self is clouded
④ Express ideas through words
⑤ Different philosophies

③ ananta ④ sūkṣma ⑤ kūṭa-stha ⑥ vipaścita ⑦ who sanctions the opposing views of

Obeisances unto You, who are the ultimate soul (ātmane) of the physical elements (bhūta), of the subtle basis of perception (mātra), of the senses (indriya), of the vital air of life (prāṇa), and of the mind (manah), intelligence (buddhi) and consciousness (āśaya). By Your arrangement the infinitesimal spirit souls falsely identify (abhimānena) with the three modes of material nature (tri-guṇena), and their perception (anubhūṭaye) of their own true self (sva-ātma) thus becomes clouded (gūḍha). We offer our obeisances unto You (namah), the unlimited Supreme Lord (anantāya), the supremely subtle one (sūkṣmāya), the omniscient Personality of Godhead (vipaścite), who are always fixed in unchanging transcendence (kūṭa-sthāya), who sanction the opposing views (anurodhāya) of different (nānā) philosophies (vāda), and who are the power upholding (śaktaye) expressed ideas (vācya) and the words that express them (vācaka).

The Nāga-patnīs continued, “You are not just the cause, You are the very soul of the material elements.

It is most astonishing that by (Your arrangement) the (minute souls), though full of dynamic spiritual potential, appear lifeless like dull matter.

You cover the perception (*anubhūṭaye*) of the living entities (~~*svātmā*~~) by the three modes of material nature (*tri-guṇena*).”

(Text 43) The Nāga-patnīs prayed, “What is the conclusion in all of this?”

We cannot find the end to You (*ananta*), because You are difficult to understand (*sūkṣma*).”

Kṛṣṇa replies, “But intelligent men say that the living entity is different from Me and that I cover the living entities.”

Therefore how can you say I am non-different from them?”

The Nāga-patnī answer, “You are *kūṭastha*.

The dictionary says *kūṭastha* means He who pervades all three phases of time.

Thus You remain in one form for all time, whereas the living entities (*jīvas*) take various forms for short periods of time.

These forms are not their *svarūpa*, eternal spiritual form.

Therefore You cannot be the same as the *jīva*.

“You know everything (*vipaścit*) but the *jīvas* know very little.

We pay respects to He who, for His own purposes, sanctions all types of philosophies such as the *jīva* is nondifferent from God; the *jīva* is material; God is consciousness; God is one alone, and the *jīvas* are many.

All of these opposing views take shelter of scripture.

We pay respects to You, by whose desire arises the power of many meanings for many words (*vācya vācaka śakti*).”

|| 10.16.44 ||

- ① Pramāṇa-mūlāya
- ② Kavaye
- ③ ~~Yonaye~~ Śāstra-yonaye
- ④ Pravṛttāya nivṛttāya nigamāya

namaḥ pramāṇa-mūlāya kavaye śāstra-yonaye
pravṛttāya nivṛttāya nigamāya namo namaḥ

We offer our obeisances (namaḥ) again and again to You (namo namaḥ), who are the basis (mūlāya) of all authoritative evidence (pramāṇa), who are the author (kavaye) and ultimate source (yonaye) of the revealed scriptures (śāstra), and who have manifested Yourself in those Vedic literatures (nigamāya) encouraging sense gratification (pravṛttāya) as well as in those encouraging renunciation of the material world (nivṛttāya).

The Nāga-patnīs prayed, “We pay respects to the Śrīmad Bhāgavatam, the basis of all authoritative evidence and the topmost scriptural proof (mūla pramāna), and to Vedavyāsa its compiler (kavaye).

|
You are personally present in the revealed scriptures.
We pay respects to You who are the source (yoni) of the revealed the scriptures (śāstra).

The same phrase (*śāstrayonitvat*) is seen in the *Vedānta-sūtra*.

We offer obeisances unto the scriptures, which although propounding *dharma*, *artha*, *kāma* and *mokṣa*, can be grouped in two categories; *pravṛtti* (sense gratification) and *nivṛtti* (renunciation).

We offer respects unto You who are the origin (*nigama*) of both.”

We offer
respect to
a) (K) & (R)
b) Pradyumna & Aniruddha
c) to Sātvataṁ Reti

|| 10.16.45 ||

namaḥ kṛṣṇāya rāmāya vasudeva-sutāya ca
pradyumnāyāniruddhāya sātvatām pataye namaḥ

We offer our obeisances (namaḥ) to Lord Kṛṣṇa (kṛṣṇāya) and Lord Rāma (rāmāya), the sons of Vasudeva (vasudeva-sutāya), and (ca) to Lord Pradyumna (pradyumnāya) and Lord Aniruddha (aniruddhāya). We offer our respectful obeisances (namaḥ) unto the master of all the saintly devotees of Viṣṇu (sātvatām pataye).

In this verse the Nāga-patnīs glorify all the forms
mentioned in the scriptures, especially Kṛṣṇa's eternal
four-fold plenary expansions, the *catur-vyūha*
(Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha).

The words *kṛṣṇaya* and *rāmāya* indicate Vāsudeva and Saṅkarṣaṇa. The word *ca* indicates the son of Nanda.

The Nāga-patnīs prayed, “We offer respects to all these forms, including the son of Vasudeva (*vasudeva suta*) and Nanda’s son as well (*ca*).

We offer respects to Kṛṣṇa, the protector of Vāsudeva and others in the Sātvata dynasty (*sātvatām pati*).”