

Śrī Brhad-bhāgavatāmṛta

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**Volume - 2**

**Śrī-goloka-māhātmya**

**The Glories of Goloka**

# Part 7

## Jagad-ānanda

**The Bliss of the Worlds**

Text 104

10.14.28

These are  
PM who very clearly  
know U.  
But, I don't  
about this.  
As far as I am concerned.  
Ur opulences are beyond  
the reach of  
mind, body  
& words

jānanta eva jānantu

kiṁ bahūktyā na me prabho

manaso vapuṣo vāco

vaibhavaṁ tava gocaraḥ

“There are people who say, ‘I know everything about Kṛṣṇa.’ (jānantaḥ) Let them think that way (jānantu eva). As for me, I do not wish to speak very much about this matter (kiṁ bahu-uktyā). O my Lord (me prabho), let me say this much: As far as Your opulences are concerned (tava vaibhavaṁ), they are all beyond the reach (na gocaraḥ) of my mind (manasaḥ), body (vapuṣaḥ), and words (vācaḥ).

3 ways of understanding the purpose of this verse

There are three ways to understand the purpose of this statement by Brahmā: First, he is declaring the unimportance of jñāna and the superiority of bhakti.

↓ 1st way

2nd way

Second, he began his prayers by focusing on the supreme object of praise, namely the transcendental form of the Personality of Godhead; as his prayers went on he digressed to deal with various doubts; and now, having solidly justified his aim of glorifying Kṛṣṇa's opulences, he is returning to his original topic.

Or third, after drinking from the vast nectar ocean of the glories of the Supreme Lord and the Vraja-vāsīs, Brahmā cannot help but laugh at those who think they know those glories.

↓ 3<sup>rd</sup> reason

According to the first of these understandings, Brahmā here addresses the seekers of knowledge.

He ironically encourages them to pursue that goal, if that is what they want.

He has no desire to argue with them or spend any more time proving bhakti more important than jñāna.

He wants only to state that the unlimited, inconceivable greatness of pure devotion to Kṛṣṇa lies beyond the scope of his body, mind, and words.

And, he implies, compared to bhakti mere knowledge and whatever is achievable with the help of that knowledge are of limited value.

<sup>2<sup>nd</sup> Understanding</sup>  
In the second understanding, we hear Brahmā call Kṛṣṇa prabhu, a word derived from the verb pra-bhū (“to manifest in an exceptional way”).

The idea is that Kṛṣṇa has appeared as the perfection of all beauty and all other attractive qualities, unequaled by anyone else.

Thus the physical opulence of Kṛṣṇa’s beauty is both incomprehensible to Brahmā’s mind and indescribable by his words.



Or, reading the grammar another way, the opulences of Kṛṣṇa's body, mind, and words are all unexcelled.

And just as the intent of Kṛṣṇa's mind and words are unpredictable, so are His physical activities.

3<sup>rd</sup>  
According to the third understanding, because Brahmā's prayers repeatedly refer to the glories of the Vraja-yāsīs, here his statement can be understood to be a glorification of their opulences: "O prabhu, possessor of unlimited, various energies, the glories of these residents of Vraja are beyond the reach of my body, mind, and words."

*Vraja-yāsīs*

Even while Brahmā physically composes the words of the Vedic literature, he cannot mentally grasp the extent of the greatness of the Vraja-vāsīs.

Brahmā is the Supreme Lord's guṇa-avatāra; as such, he has a transcendental body endowed with all potencies.

One should expect him, then, to be able to comprehend these glories, somehow or other.

But the fact is that he cannot.

For this purpose the powers of his body, mind, and words are  
insufficient.

# Text 105

10-14/39

anujānīhi mām kṛṣṇa

sarvaṁ tvam vetsyi sarva-dṛk

tvam eva jagatām nātho

jagac caitat tavārpitam

“My dear Kṛṣṇa (kṛṣṇa), I (mām) now humbly request permission to leave (anujānīhi). Actually, You (tvam) are the knower (vetsyi) and seer (sarva-dṛk) of all things (sarvaṁ). Indeed, You (tvam eva) are the Lord (nāthaḥ) of all the universes (jagatām)—and (ca) yet I offer (arpitam) this (etat) one universe (jagat) unto You (tava).

My dear Kṛṣṇa  
humbly request  
to leave  
U of the knower & seer of all things  
U of the Lord of all the  
universes  
I offer to U.  
of the things  
to U.

Now that Brahmā's prayers have evoked the Lord's mercy,  
Brahmā's false conception of being lord of the universe has  
been erased, and he has achieved the priceless treasure of utter  
humility.

Thus he considers himself unfit to stay near the Vraja-vāsīs  
very long.

Fearing he might commit more offenses, he requests  
permission to return to his own home.

Kṛṣṇa knows everything, including His own greatness and the fallen condition of persons like Brahmā. Brahmā, therefore, realizing his inability to offer prayers to Kṛṣṇa properly, asks to be allowed to leave.

This verse can also be understood as Brahmā's reply to a potential request from Kṛṣṇa—that Brahmā further describe the glories of Kṛṣṇa's beauty and other qualities, of devotional service to Him, and of His devotees who reside in Vraja.

Anticipating such a request from the Lord, Brahmā asks, in astonishment whether Kṛṣṇa actually knows everything about His own glories or not.

By asking such a question, Brahmā implies that Kṛṣṇa, though supposedly omniscient, doesn't know His own endless glories in full.

Or, understanding this verse another way: Kṛṣṇa might ask Brahmā why he now wants to leave, just after praying for any birth in Vraja?

Why not simply stay here and delight Kṛṣṇa's ears with more descriptions of Vraja's glories?

Brahmā answers that Kṛṣṇa, knowing everything, knows that it will be difficult for Brahmā, in his present four-headed body, to stay in Vraja and very difficult for him to change that body before his destined two-parārdha life is finished.

Thus Kṛṣṇa knows that Brahmā, in his present life, will not get the opportunity to bathe in the dust of the feet of the residents of Vraja.



And Kṛṣṇa knows how embarrassing it would be for Brahmā to try to describe the glories of those great devotees, a task for which Brahmā is altogether unfit.

Moreover, Kṛṣṇa Himself is so much in debt to the Vraja-vāsīs that He is totally under their control.

Their loving devotion alone attracts Him, and He dislikes spending even a moment doing anything else than indulging them with His pleasure pastimes.

Certainly Kṛṣṇa, the only source of happiness for Vraja, knows all this, so why should Brahmā stay just to tell Kṛṣṇa what He already knows?

Or Kṛṣṇa might be asking Brahmā why he submitted prayers without fully considering the complexities of his request.

After all, isn't Brahmā the creator of the universe? Shouldn't he know everything? "No," Brahmā answers.

“Only You are omniscient; the knowledge of lesser persons like me is limited.”

Or, taking the word sarva-dṛk to mean “one who makes everyone see, who gives all living beings their ability to perceive,” Brahmā prayed only as inspired by Kṛṣṇa, the Lord of his heart.

Whatever Brahmā said, therefore, is not to his own credit or blame.

Any credit deserved for these prayers belongs to the Lord, who inspired them, and if there is anything wrong with the prayers their puppetlike speaker should not be blamed.

Kṛṣṇa certainly knows all this very well.

Kṛṣṇa might retort that what Brahmā says is true for a mere servant but Brahmā is much more than a servant—Brahmā is the Lord of the universe.

“No,” Brahmā replies, “You, Kṛṣṇa, are Jagannātha, the real Lord of the universe.”

Neither Brahmā nor any other jīva should be called the Lord of the universe; everyone is Kṛṣṇa’s servant.

Still, Kṛṣṇa might ask, “Am I the Lord of the universe? You are the grandsire of the entire visible cosmos, and its rulers are your sons and grandsons and their descendants. How then are you My servant?”

Brahmā, using the word arpita to mean “placed within,”  
answers this question by saying that since the whole universe  
is within Kṛṣṇa (tava arpitam), all creation is subordinate to  
Him.

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Or, taking tavārpitam to mean “placed by You,” it is only  
because Kṛṣṇa skillfully placed the universe under Brahmā’s  
authority that the universe seems to be Brahmā’s.

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And suppose Kṛṣṇa were to admit that He Himself is the Lord of the universe and that everyone in the universe is therefore His servant.

Why then did Brahmā condemn nondevotees with such gusto?

And why did Brahmā praise devotion to the Lord as something exceptional and beg so enthusiastically to become one of the Lord's servants?

Why, in particular, did he pray for any birth in Vraja?

What difference should all this make to Brahmā if everyone in the universe is already a servant of the Supreme Lord?

Brahmā answers, “Of course, everyone is naturally Your servant, subordinate to Your control. But a servant with pure love for You in one of bhakti’s special forms has a superexcellent status. Such a position, rarely achieved, is something everyone should strive for. And because service to You in pure love cannot be achieved without complete surrender, I surrender everything I have unto You.”



Saying this, Brahmā offers the universe he considers his own  
and the body he considers himself all to Kṛṣṇa.

And he offers his prayers, hoping they will please Kṛṣṇa.

Everything that exists belongs to Lord Jagannātha and is  
known to Him, but that same Lord has directed Brahmā from  
within.

Thus inspired, Brahmā, like an infant bird chewing again what  
its mother has already chewed, offers this universe, together  
with his personal realizations, hoping that Kṛṣṇa will accept  
this offering like a kind parent and excuse him for requesting  
something impossible.