

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 – I

Lord Brahma Praising

qualities of Lord Krishna (1-3)

I Offer my
obeisances to you
who are?
1. Paśu-pa-anga-jā
2. Dressed in forest flowers
3. Holding a flute, buffalo horn,
vetra & kavala

|| 10.14.1 ||

śrī-brahmovāca

naumīḍya te 'bhra-vapuṣe taḍid-ambarāya
guñjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mṛdu-pade paśupāṅgajāya

Lord Brahmā said: My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead (īḍya), and therefore I offer my humble obeisances and prayers (naumī) just to please You (te). O son of the king of the cowherds (paśu-pa-aṅga-jāya), Your transcendental body (vapuṣe) is dark blue like a new cloud (abhra), Your garment (ambarāya) is brilliant (lasat) like lightning (taḍit), and the beauty of Your face (mukhāya) is enhanced by Your guñjā earrings (guñjā avataṁsa) and the peacock feather on Your head (pari-piccha). Wearing garlands of various forest flowers and leaves (vanya-sraje), and equipped with a herding stick (vetra), a buffalo horn (viṣāṇa) and a flute (veṇu), You stand beautifully (lakṣma-śriye mṛdu-pade) with a morsel of food in Your hand (kavala).

This chapter relates how Brahmā, though maintaining a mood of reverence, immersed himself in the great ocean of Kṛṣṇa's sweetness.

After praising Śrī Kṛṣṇa with great devotion mixed with knowledge, Brahmā asks some questions.

I am not afraid if the real devotees, who are relishing great bliss by collecting loads of jewels, mock my stance of selling jewels (offering a few jewels).

Meditating with determination solely upon the lotus feet of my guru,
my heart desires to cross of the ocean of Brahmā's prayers.

Now Brahmā has directly realized that Nandanandana is the source of
all forms of eternity, knowledge and bliss.

Having attained firm devotion at the lotus feet of Kṛṣṇa, Brahmā
profusely praises the Lord.

Brahmā said, “My dear Vāsudeva! You are the source of countless forms, and are the only worshipable (īḍya) Lord. You are glorified by everyone in the universe from me down to the grass.”

In order to attain You, I offer these praises unto You.” “Or, simply to please You, I glorify You in verse.”

Your transcendental body, dark blue like a fresh rain cloud, is wrapped in a garment more brilliant than lightning.”

Brahmā's words describing Kṛṣṇa suggest two things: the earth
gets relief from the scorching heat of summer through the
cloud of Kṛṣṇa's rain.

And the *cātaka* bird, like devotees sustain their lives with the
mercy pouring from the rain cloud of Kṛṣṇa..

Brahmā continues, "*Guñjā* berry earrings accent the beauty of
Your face, flowers adorn Your hair, and a peacock feather rests
atop Your head."

Brahmā's description reveals the superiority of the lowly *guñjā* berries of Vraja to the precious jewels of Vaikuṅṭha.

The forest garland of wild flowers and leaves around Kṛṣṇa's neck is superior to those made of the *pārijāta* flowers from Svargaloka.

By mentioning the morsel of yogurt rice in Kṛṣṇa's hand, His stick and horn, Brahmā indicates the superiority of Kṛṣṇa's cowherd boy form over all others.

In mentioning Kṛṣṇa's soft feet (*mṛdu pade*), Brahmā
indicates that those wandering in the forest of Vṛndāvana
become filled with ecstasy upon seeing Kṛṣṇa's foot
prints.

By stating that Kṛṣṇa is the son of a cow herder (*paśupa*
aṅga jāya), Brahmā shows the superior fortune of Nanda
over Vasudeva.

Impossibility of understanding Pk transcendental form

No one can estimate
the potency of U
for -> which has
-> & which
devoes.

transcendental
shown me such
the desires of me

|| 10.14.2 ||

asyāpi deva vapuṣo mad-anugrahasya
svecchā-māyāsyā na tu bhūta-mayasya ko 'pi
neṣe mahi tv avasitum manasāntareṇa
sākṣāt tavaiva kim utātma-sukhānubhūteḥ

Understand U's Personal form
↓
what for speak of understanding
the happiness U experience
within Yourself.
↑

→ Even though my mind is free from material affairs → it still cannot

My dear Lord (deva), neither I nor anyone else can (na api) estimate (avasitum iṣe) the potency (mahi tu) of this (asya) transcendental body of Yours (vapuṣah), which has shown such mercy to me (mat-anugrahasya) and which appears just to fulfill the desires of Your pure devotees (sva-icchā-mayasya). Although (tu) my mind (manasā) is completely withdrawn (āntareṇa) from material affairs (bhūta-mayasya), I (kaḥ api) cannot understand (na iṣe) Your (tava eva) personal form (sākṣāt). How, then, could I possibly understand (kim uta) the happiness (sukha) You experience (anubhūteḥ) within Yourself (ātma)?

Hearing Brahmā's praises, Kṛṣṇa may object: "Listen Lord Brahmā! You
are the master of all powers in this universe, while I am but the son of a
cowherd man in the forest.

You are an ancient and exalted personality, and I am but a small boy.

You are knowledgeable of all the Vedas, and endowed with the most
exemplary conduct.

But I am an ignorant keeper of cows, and so unaware of proper conduct
that I run around with some yogurt rice in My hand.

You are the supreme lord, full of bliss, and the controller of all illusion.

But I am bewildered by your illusion, and wander about the forest
grieving over lost calves. Thus I am not qualified for your praise.”

Fearing such objections from Kṛṣṇa, Brahmā spoke this verse, repenting
for having offended Kṛṣṇa due to His ignorance.

“I cannot estimate (*avasitum*) the greatness of Your transcendental
body, engaging in childish play, what to speak of Your pastimes of
youth (*kaiśora*).

If I cannot understand the potency of Your transcendental body, then
how could I possibly understand the happiness You experience within
Yourself by herding the calves.

I cannot comprehend the happiness Your cowherd friends feel, what to
speak of the happiness You experience by directly playing with them.

If a person with a controlled mind cannot understand that happiness,
what can be said of those with uncontrolled minds?"

In this way Brahmā expressed five levels of ignorance.

Brahmā described Kṛṣṇa's body in this way to prove that
the Supreme Lord cannot be understood by *yoga*,
austerity or *śāstric* study.

Kṛṣṇa is understood only by mercy.

Brahmā continued, “My Lord, although I offended You, due to Your magnanimity You have shown such mercy to me.

That mercy consisted of revealing Your sweet human form after showing Your awesome *viṣṇu-mūrtis*. What is the cause of that mercy?

Your body is *sva icchā-maya*.

It appears in response to the desires of Your pure devotees who want to see and serve You.

You show mercy out of affection for Your devotees.

Though I am an offender, because I have a semblance of devotion I have become qualified to receive a drop of Your mercy.”

Patiently listening to Brahmā, Kṛṣṇa replied, “But to fulfill desires and show mercy are traits of human beings also.”

Brahmā responded, “But my Lord, Your body is not material (*bhūta mayaysya*). Your body is spiritual.”

Brahma Saṁhitā (5.32) says: aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti, “Every part of Kṛṣṇa’s body has
all the potencies of other parts of the body.”

This verse shows not only that the Lord can perform any bodily
function with any of His limbs, but also that He can see through the
eyes of His Viṣṇu expansions, and similarly that He can hear through
the ears of any Viṣṇu expansion.

Although the Lord can perform any function with any one of His
senses, in His transcendental pastimes as Govinda He generally sees
with His eyes, touches with His hands and hears with His ears.

Thus Kṛṣṇa acts like the most beautiful and charming young cowherd boy.

Brahmā continued, “My Lord, You have shown me the form of Vāsudeva (*deva vapu*), who bestowed mercy (*mad anugrahasya*) by teaching me the four verses (*catuḥ-śloki*) of *Bhāgavatam*.

To fulfill Your desires (*icchā-maya*), Your transcendental body is the source of these Vāsudeva forms (*sva*).

Though Your body fulfills Your desires, it is spiritual and not like our
bodies, which are products of matter (*bhūta mayasya*).

I cannot estimate the potency of Your spiritual body, even though I
have revealed the *Vedas* and studied the fruit of the *Vedas*, *Śrīmad*
Bhāgavatam.

I cannot even understand the greatness of Your *Vāsudeva* forms, what
to speak of the greatness of the original source of those transcendental
forms, the two-armed form of Govinda.

In this topmost of transcendental forms as an innocent
cowherd boy, You intensely relish the pastimes of
stealing butter, drinking the gopīs' breast-milk, tending
the calves, playing Your flute, and enjoying Your
childhood pranks, which are extraordinary even in
comparison with the activities of Your Viṣṇu
expansions.”

|| 10.14.3 ||

Those who remain
situated in their VA
positions → white:
① rejecting jñāna
② offer all respects VA
③ live a life dedicated to Us
④ certainly conquer Us
→ reject though conquer to that extent

jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadiya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām

Those who (ye), even while remaining situated (sthitāḥ) in their established social positions (sthāne), throw away (udapāsyā) the process (prayāsam) of speculative knowledge (jñāne) and with their body (tanu), words (vāk) and mind (manobhir) offer all respects (namanta eva) to descriptions of Your personality and activities (śruti-gatām), dedicating their lives (jīvanti) to these narrations (bhavadiya-vārtām), which are vibrated by You personally and by Your pure devotees (san-mukharitām), certainly (prāyaśaḥ) conquer Your Lordship (jitaḥ asi), although You are otherwise unconquerable (ajitaḥ api) by anyone (taiḥ) within the three worlds (tri-lokyām).

The *Śvetāśvatara Upanisad* (3.8) states: *tam eva viditvā*,
“Freedom is possible only by understanding Brahman.”

If that is the case, then how can an ignorant person attain
liberation?

This verse answers the question.

Brahmā said, “Your devotees give up all endeavors for
knowledge (*prayāsam udapāsyā*).

They simply spend their time hearing Your glories (*bhavadīya*
vārtām) spoken by You and Your pure devotees
(*sammukharitām*).

Staying in their social positions (*sthāne sthitāḥ*) they do not
travel around to holy *tirthas*.

Without doing anything else, devotees pass their lives hearing topics (*śrutigatam*) about Your name, qualities and pastimes, and they offer all respects to these narrations with their bodies, minds and words.

They use their intelligence to grasp the meaning of the subjects heard.

In this way, the pure devotees conquer You, although You are otherwise unconquerable by anyone within the three worlds.

“You are not conquered by those who attain liberation through *jñāna*.”

Indeed, to attain liberation from the cycle of repeated birth and death merely by hearing about You is astonishing.

By knowledge of Brahman, which is but one aspect of the Absolute Truth, *jñānīs* cross the ocean of birth and death.

That is the meaning of the *Śruti* statement, ‘Freedom is possible only by understanding Brahman.’”

Section – II

Glories of Devotional Service

(4-8)

One who gives
up bhakti & engages
in kevala jñāna
undergoes a
troublesome
process.
→ This does not
give anything
fruitful.

śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām

My dear Lord (vibho), devotional service unto You (bhaktim) is the best (śreyaḥ) path for self-realization (sṛtiṁ). If someone gives up that path (te udasya) and engages in the cultivation of speculative knowledge (kevala bodha labdhaye), he will simply undergo a troublesome process (ye kliśyanti). and will not achieve his desired result (asau kleśala eva śiṣyate). As (yathā) a person who beats (avaghātinām) an empty husk of wheat (sthūla-tusā) cannot get grain (na anyat), one who (teṣāṁ) simply (eva) speculates cannot achieve self-realization. His only gain is trouble (asau kleśala eva śiṣyate).

One can achieve success by performing any one of the methods of *bhakti* such as hearing and chanting.

The *Nṛsiṃha Purāṇa* confirms this, “Since one can easily attain the original Personality of Godhead by worshiping Him with devotion using leaves, flowers fruits and water, which are freely available, why does one need to endeavor for liberation separately?”

Though this is true, those who reject *bhakti* and pursue the path of speculative knowledge (*jñāna*) only gain trouble and botheration.

This is the intention of the verse.

Śrīdhara Swami says that *jñāna* is a dry path, whereas *bhakti* is a cool stream flowing like a river of honey

The word *śreyah* (supreme benefit) also refers to all the fruits of all other processes such as *karma* and *jñāna*.

The path of *bhakti* gives all these fruits, and is thus called the *śreyah*
sṛtim, the path of supreme benefit.

The *jñānīs* who reject (*udasya*) the path of auspiciousness (*śreyah sṛtim*)
get only suffering (*kleśala*).

It is like beating a huge pile of empty husks of rice. The result of the
effort is pain in the hands and no rice.

|| 10.14.5 ||

In the last many yogis who practices Y+K+B → actually attained knowledge realization & liberation due to the element of Meffi

pureha bhūman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatiṁ parām

Y+K + J + (B)
= Realization
surrender
& achieving the goal
↑ AY

O almighty Lord (bhūman), in the past (purā) many yogis (bahavo 'pi (yoginaḥ)) in this world (iha) achieved (labdhayā) the platform of devotional service by offering all their endeavors unto You (tvad-arpita ihā) and faithfully carrying out their prescribed duties (nija-karma). Through such devotional service (bhaktyā eva), perfected by the processes of hearing and chanting about You (katha-upanītayā), they came to understand You (vibudhya), O infallible one (acyuta), and could easily (añjah) surrender to You and achieve (prapedire) Your (te) supreme (parām) abode (gatiṁ).



In the previous two verses, Brahmā used negative and positive statements to establish that devotional service is the means of attaining the Lord.

The present verse describes the primary activities of bhakti, namely hearing and chanting about Kṛṣṇa.

Brahmā said, “O almighty Lord (*bhūman*), in this world there are many who practice *bhakti* (*yoginaḥ*) and offer their activities to You, engaging all their senses in works of devotion.

By the prema-bhakti which arises from hearing and chanting (kathopanītayā), they realize (vibudhya) Your form, qualities and pastimes, and thus attain Your eternal association in the spiritual world.”

This verse can also be taken as a rejection of the yoga process after having rejected jñāna in the previous verses.

A.7 “After practicing yoga for a long time one may come to the platform of devotional service and attain firm devotion at the lotus feet of Kṛṣṇa.”

if they are fortunate to
come in touch with
P.D.S.

|| 10.14.6 ||

Nondevotees
cannot realize
personal form of
us
However, they can realize
us through feature
of S.K.
by purifying their
mind & senses
they have to
purify their mind & senses
of all conceptions
of material distinctions & attachment to S.

tathāpi bhūman mahimāguṇasya te
viboddhum arhaty amalāntar-ātmabhiḥ
avikriyāt svānubhavād arūpato
hy ananya-bodhyātmatayā na cānyathā

Nondevotees, however, cannot realize You in Your full personal feature (**implied**).
Nevertheless (**tathā api**), it may be possible for them to realize (**viboddhum arhaty**)
Your expansion as the impersonal Supreme (**te agūṇasya mahimā**) by cultivating direct
perception of the Self within the heart (**svānubhavād**). But they can do this only by
purifying their mind and senses (**amala antar-ātmabhiḥ**) of all conceptions of material
distinctions (**avikriyāt**) and all attachment to material sense objects (**ananya-**
bodhyātmatayā). Only in this way will Your impersonal feature manifest itself to them
(**arūpatah na ca anyathā**).

Though only pure prema bhakti gives directly realization of the sweet form of Krsna, through jnana mixed with bhakti one can attain realization of impersonal Brahman.

Jñāne cā mayi janyasat.

This however is attained only after giving up jnana.

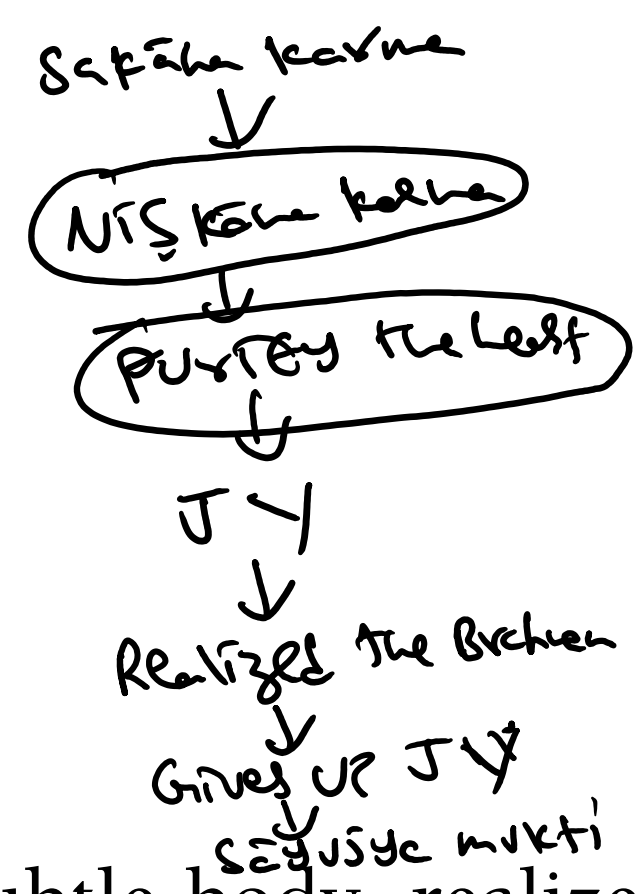
"O one who reveals his sweet form (bhuman), though this form can be attained only by prema bhakti (tathapi), your great form (mahima) without material qualities (agunasya), can be understood (vibudhum arhati)."

Mahima means impersonal Brahman since the lord himself says
madiyam mahimanam ca parabrahmeti sabditam (bhag. 8.24.38) and
dhruva says sa brahmani sva mahimani api natha .

What is the cause?

A pure heart and performing ones prescribed actions.

How can the heart or mind, transformations of the subtle body, realize
the formless para Brahman?



The heart is described as avikirya , without change.

The spiritual or changeless heart (soul) perceives the changeless Brahman. But how can Brahman, without object of perception, be perceived by something else?

Thus the heart is described as arupatah, without form.

The heart or mechanism of perception is the same as Brahman, and therefore perceives it.

Can Brahman be perceived by other means?

It is only perceivable by itself.

It is not perceived like ordinary objects with form through sound and touch.

|| 10.14.7 ||

guṇātmanas te 'pi guṇān vimātum

hitāvatīrnasya ka īsire 'sya

kālena yair vā vimitāḥ su-kalpair

bhū-pāṁśavaḥ khe mihikā dyu-bhāsaḥ

In the
to see my be
to count the
both, the
forever the
But the
the
eye
particles of
light particles of
snow
who is
able of
calling
You.

In time (kālena), learned philosophers or scientists (yair su-kalpair) might be able to count (vimitāḥ) all the atoms of the earth (asya bhū-pāṁśavaḥ), the particles of snow (mihikāḥ), or perhaps even the shining molecules radiating from the sun, the stars and other luminaries (dyu-bhāsaḥ). But among these learned men, who could possibly count (kaḥ vimātum īsire) the unlimited transcendental qualities (guṇān) possessed by You, the Supreme Personality of Godhead (guṇātmanas te), who have descended onto the surface of the earth for the benefit of all living entities (hita-avatīrnasya)?

“You possess unlimited, eternal qualities (*guṇātmanah*) that arise from Your spiritual form.”

This is confirmed in the scripture known as *Brahma-tarka: gunaih svarupa bhutais tu guny asau harir isvarah*, “The Lord possesses qualities which arise from His svarūpa, personal form.”

Brahmā said, “But who can count (*vimātum*) those qualities? No one can.”

The *avatāras* such as Saṅkarsana, who descend on earth to extinguish the suffering of the world, actually have counted the number of atoms on the earth, the snowflakes, and even the particles of sunlight.

Yet even such a personality as Saṅkarsana, who has been continuously chanting Kṛṣṇa's glories since time immemorial, cannot come to an end of enumerating those glories.

There is another meaning of the word *guṇātmanaḥ*.

The Lord is the protector of the world consisting of the three *gunas*,
modes of material nature.

“No one can come to an end of counting the qualities of You who
engage in pastimes of protecting the universe.

What to speak then of being able to describe the most astonishing
qualities that You exhibit during Your sweet childhood pastimes in
Vṛndāvana, wherein You steal yogurt from the Vraja-gopīs.”

Now that Brahmā has rejected other processes and accepted *bhakti* as the means to attain Bhagavān Śrī Kṛṣṇa, the process of *bhakti* is described.

A devotee understands that the happiness and distress He undergoes due to performing *bhakti* and committing *āparādhās* are special mercy from the Lord.

It is like the father who sometimes makes His child drink milk and sometimes makes him drink bitter *neem* juice.

Sometimes the father embraces and kisses His son and other times He beats him.

The devotee accepts whatever happens to him as the arrangement of Lord acting for His benefit.

The devotee thinks, "The Lord certainly knows what is best for me, even if I don't know."

Karma and time have no effect on a devotee, so this is Kṛṣṇa's personal arrangement for me.

Out of His mercy, Kṛṣṇa sometimes gives me happiness and sometimes gives me distress, considering how to engage me in His service."

This point is confirmed in the Śrīmad Bhāgavatam (4.20.31): yathā cared bāla-hitam pitā svayaṁ, tathā tvam evārhasi naḥ samīhitum, "As a father, not waiting for the son's demand, does everything for the benefit of the son, please bestow upon me whatever You think best for

The person who spends His life offering respects with body, mind and words to the lotus feet of Lord Kṛṣṇa like Pṛthu Mahārāja while tolerating the suffering of austerities or other hardships becomes the recipient (*dāyabhāḥ*) of two results: liberation from material bondage and service to the Lord (*muktipada*).

As the inheritance from the father maintains the life of the son, so the attainment of liberation and service to the Lord maintains the life of the devotee.

Thus while living in this world the devotee remains fixed on the path of devotion.

The *Śrīmad Bhāgavatam* (10.87.17) says: *dr̥taya iva śvasanty asu-bhr̥to yadi te 'nuvidhā*: “Only if they become Your faithful followers are those who breathe actually alive, otherwise their breathing is like that of a bellows.”

One's life becomes successful by serving Kṛṣṇa with devotion.
Otherwise the body is just like a bellows inhaling and exhaling air.

Section – III

Lord Brahma being Remorseful

(9-11)

Look @ my
Uncivilized
Impudence!
To test
Your power!
I or I tried to
extend my
illusory
potency to U!

|| 10.14.9 ||

paśyeśa me 'nāryam ananta ādye
parātmani tvayy api māyi-māyini
māyām vitatyekṣitum ātma-vaibhavam
hy aham kiyān aiccham ivārcir agnau

My Lord (īśa), just see (paśya) my (me) uncivilized impudence (anāryam)! To test Your power (ātma-vaibhavam iṅṣitum) I tried to extend my illusory potency (māyām vitatya aiccham) to cover You (tvayy), the unlimited (anante) and primeval (ādye) Supersoul (parātmani), who bewilder even the masters of illusion (māyi-māyini api). What am I compared to You (hy aham kiyān)? I am just like a small spark (arciḥ iva) in the presence of a great fire (agnau).

Brahmā expresses His repentance in this verse.

Rather than performing devotional activities, Brahmā thinks He has
simply committed a great offense to Kṛṣṇa.

The word arya means a wise or worthy person. Brahmā said, “Oh
Lord, see my anaryam, my contemptible behavior and foolishness.”

You may give suitable punishment or forgiveness; otherwise persons
like me will commit further impropriety.”

Brahmā continued, “What was my bad conduct? You are my father
and the source (*ādya*) of everything.

Yet I offended You when You were enjoying lunch with Your friends in
the forest.

What was my foolishness?

You have immeasurable (*ananta*) powers and You are the soul of all
souls (*parātmani*).

Revealing my foolishness, I misused my position to commit an offense
against You.

I have shown the ultimate foolishness in attempting to mystify You
who bewilder even the masters of illusion.

I desired to see Your powers by invoking my powers of illusion.

But beside You, I am as insignificant as a spark emanating from a huge
fire.”

O Lord!
Kindly forgive me.
↓
Due to ignorance I presumed
myself to be a controller, independent
of Your Lordship!
↓
My eyes are blinded by
ignorance which I am
thinking that I am
the creator →

ataḥ kṣamasvācyuta me rajo-bhuvo

hy ajānatas tvat-prthag-īśa-māninaḥ

ajāvalepāndha-tamo-'ndha-cakṣuṣa

eṣo 'nukampyo mayi nāthavān iti

Therefore (ataḥ), O infallible Lord (acyuta), kindly excuse my offenses (kṣamasva me). I have taken birth in the ~~mode of passion~~ (rajo-bhuvah) and am therefore simply foolish (hi ajānataḥ), presuming myself (māninaḥ) a controller (īśa) independent of Your Lordship (tvat-prthag). My eyes (cakṣuṣaḥ) are blinded (avalepa) by the darkness of ignorance (andha-tamah), which causes me to think (iti) of myself (mayi) as the unborn creator of the universe (aja). But please consider that I am Your servant (nāthavān iti) and therefore worthy of Your compassion (eṣaḥ anukampyaḥ).

→ PLS accept me as ur servant & show ur compassion

Brahmā continued, “Though my bad conduct is worthy
of punishment, my foolishness is worthy of forgiveness,
so please be merciful and pardon me completely.”

Do not withhold Your mercy from this fallen one.

Therefore, I address You as Acyuta, the infallible Lord.

You should remember that the most fallen require more mercy, so kindly pardon my offense.”

Brahmā then identifies His low qualities. “I haven't taken birth in the mode of passion (*rajobhuvah*), and I foolishly think that I am separate from You.”

Brahmā explains His identity as a controller: “With great pride I think I am Your son (arising from Your navel), but I am blind (*andha*) in all eight eyes.”

But my pride will be destroyed when the moon of Your mercy shines upon me.”

How will forgiveness manifest?

Kṛṣṇa considers: “This Brahmā (eso) is worthy of My mercy, because though He shows himself as the master elsewhere, towards Me he is a servant (nāthavān).”

Or the meaning can be:

“Out of foolishness, Brahmā made a show of independence in front of Me, but in truth Brahmā is controlled (*nāthavān*) because of dependence on My energy.

Therefore I should show him mercy.”

Brahmā said, “Though You create the universe, You are not proud. In comparison with that, what powers do I have to be proud of?”

Your universal form is surrounded by prakṛti (tamas), mahat tattva, ahaṅkāra (aham), ether (kham), air, fire, water (vāḥ) and earth (bhūḥ).

All the planets from Pātāla to Satyaloka are situated within that form of Yours.

In that expanse, where am I, measuring only seven spans of my own hand?

Countless universes pass through the pores of Your skin just as particles of dust pass through the holes of a window screen.

Who can possibly measure that greatness?”

Here Brahmā equates Mahāvisṇu, the creator of mahat-tattva, with Kṛṣṇa, and shows that in comparison to Kṛṣṇa, He is like a small bird compared to Garuda.

Section – IV

**Lord Brahma Establishes Lord
Krishna's position as one without a
second
(12-18)**

O Lord! Does
a mother take offense
when the child within her
abdomen kicks?
Practically nothing is outside
or abdomen → INCLUDING itself.

|| 10.14.12 ||

utkṣepaṇam garbha-gatasya pādayoḥ
kim kalpate mātur adhokṣajāgase
kim asti-nāsti-vyapadeśa-bhūṣitam
tavāsti kukṣeḥ kiyad apy anantaḥ

O Lord Adhokṣaja (adhokṣaja), does a mother (kim mātuh) take offense (āgase) when the child within her womb (garbha-gatasya) kicks (utkṣepaṇam kalpate) with his legs (pādayoḥ)? And is there anything in existence (kim kiyad apy asti)—whether designated by various philosophers (vyapadeśa bhūṣitam) as real (asti) or as unreal (na asti)—that is actually outside (api an-antaḥ) Your (tava) abdomen (kukṣeḥ)?

In this verse Brahmā equates Kṛṣṇa with Garbhodakaśāyī
Viṣṇu, saying, “As You are mother to the universe, You are
also mother to me.

Therefore You should forgive my offenses.

When the child in the womb kicks the mother, the mother
does not take offense.

Whether philosophers prove that the universe is true or false, the fact is that it exists within Your belly.

I am also within You, just like Your son. Therefore You should forgive my offense.”

This is similar to the *Bhagavad-gītā* verse (9.17): *pitāham asya jagato mātā dhātā pitāmahaḥ.*

I am the father, mother, grandfather and support of this universe.”

|| 10.14.13 ||

jagat-trayāntodadhi-samplavode
nārāyaṇasyodara-nābhi-nālāt
vinirgato 'jas tv iti vān na vai mṛṣā
kintv īśvara tvan na vinirgato 'smi

When, after
dissolution,
elements from
the lotus
or navel
of that lotus
I call from U?
Am I not born
from U?

My dear Lord (īśvara), it is said that when the three planetary systems (jagat-traya) are merged (samplava) into the water (ude) at the time of dissolution (anta udadhi), Your plenary portion, Nārāyaṇa (nārāyaṇasya), lies down on the water, gradually a lotus flower grows from His navel (nābhi), and Brahmā (ajah) takes birth (vinirgatah) upon that lotus flower (udara-nābhi-nālāt). Certainly (vai), these words (vāk) are not (na) false (mṛṣā). Thus (kintu) am I not born from You (tvat na vinirgato 'smi)?

The son also comes out of the womb eventually. That is explained in this verse.

Brahmā said, “It is stated that at the time of dissolution, the three planetary systems are merged into the water.

Gradually a lotus flower grows from the navel of Garbhodakaśāyī Viṣṇu, and Brahmā appears upon that lotus flower.

Others may or may not come from You, but certainly I am born from You.”

|| 10.14.14 ||

nārāyaṇas tvam na hi sarva-dehinām
ātmāsy adhīśākḥila-loka-sākṣī
nārāyaṇo 'ṅgam nara-bhū-jalāyanāt
tac cāpi satyaṁ na tavaiva māyā

Are U not
the original Nārāyaṇa?
Indeed (N) is U's
expansion.

Are You not (tvam na hi) the original Nārāyaṇa (nārāyaṇaḥ), O supreme controller (adhīśa), since You are the Soul (ātmā asi) of every embodied being (sarva-dehinām) and the eternal witness (sākṣī) of all created realms (akhila-loka)? Indeed, Lord Nārāyaṇa (nārāyaṇaḥ) is Your expansion (aṅgam), and He is called Nārāyaṇa because He is the generating source (ayanāt) of the primeval water of the universe (nara-bhū-jala). He is real (satyaṁ), not a product (na eva) of Your (tava) illusory Māyā (māyā).

Anticipating that Kṛṣṇa might say, “It is true that you are the son of Nārāyaṇa. But then who am I, O Brahmā?”

Brahmā answers in this verse: “Are You not Nārāyaṇa, the supreme controller (*adhīśa*) of everything?”

The *Bhagavad-gītā* states, ‘I pervade everything by one fragment of My energy.’

Brahmā: “As the Supersoul of all living entities You observe all action.
Nārāyaṇa is merely a portion of You.”

Kṛṣṇa: “But I am called Kṛṣṇa because I am dark in color and live in
Vṛndāvana.”

Viṣṇu is called Nārāyaṇa because He lies in the water (nara). How can
I be Nārāyaṇa?”

Brahmā: “The word *nāra* means water but it also means living entity and *ayana* means shelter.”

The Lord who dwells in the water is one of Your expansions.

Therefore I have appeared from Your womb.

Just as the Vāsudeva form and Your youthful form as Kṛṣṇa are
spiritual not material, so this form of Nārāyaṇa is also
spiritual, existing at all times and places in the state of *suddha-*
sattva (pure goodness), beyond the touch of matter.

Your forms such as Matsya are also of the same category.”

|| 10.14.15 ||

Q → But, if I am lying
on the lotus waters of Garbhodaka
then my body must be realized?
B) answer: If that is
the case then when I
was searching for
you, why couldn't
I see U?

tac cej jala-stham tava saj jagad-vapuh
kim me na drṣtam bhagavams tadaiva
kim vā su-drṣtam hr̥di me tadaiva
kim no sapady eva punar vyadarśi

→ & then how did U suddenly reveal Uself?
Sad

My dear Lord (bhagavan), if (cet) Your transcendental body, which shelters the entire universe (tava sad jagad-vapuh), is actually lying upon the water (jala-stham), then why (kim) were You not seen (na drṣtam) by me (me) when I searched for You (tadā eva)? And why (kim vā), though (tadā eva) I could not envision You properly (na su-drṣtam) within my heart (me hr̥di), did You then suddenly (sapady eva) reveal Yourself (punar vyadarśi)?

Brahmā thinks, “Is it possible that this spiritual form arises from material water?”

It is not possible that the unlimited Lord Nārāyana can exist in the limited waters of Garbhodaka.”

Brahmā said, “If Your transcendental body is actually situated upon the water, then why couldn't I see You even after searching for a long time in the lotus stem?”

You may answer that You were there but that I could not see
You.

But then how could I suddenly see You through meditation,
and then lose sight of You again?

~~But then how could I suddenly see You through meditation,~~
~~and then lose sight of You again?~~

Though You are lying on the water and seem to be
localized and therefore limited, You hold all the
universes within You and are therefore unlimited.

You exist at all times in all places, but by the covering of
Your *yogamāyā* potency You are sometimes visible and
sometimes invisible.”

|| 10.14.16 ||

atraiva māyā-dhamanāvatare

hy asya prapañcasya bahiḥ sphuṭasya

kṛtsnasya cāntar jaṭhare jananyā

māyātvam eva prakāṭi-kṛtaṁ te

In this incarnation
U have certainly proved
that U r the supreme
controller of māyā.
Although U r within
this universe → U
showed the
universe within U r abdomen to Y.M.

My dear Lord, in this (atra eva) incarnation (avatāre) You have proved that You are the supreme controller of Māyā (māyā-dhamana). Although You are now within this universe (asya), the whole universal creation (prapañcasya) is within Your transcendental body (bahiḥ sphuṭasya)—a fact You (te) demonstrated by exhibiting (prakāṭi-kṛtaṁ) the universe (kṛtsnasya ca) within (antah) Your abdomen (jaṭhare) before Your mother, Yaśodā (jananyāḥ).

It seems like a contradiction to say that Nārāyaṇa, who lies on the water of the universe, holds the universe within His abdomen.

One may find a pot within a house, but one could hardly expect to find the house within the same pot.

One may argue that the spiritual body of Nārāyaṇa holds an illusory universe within it, and is situated within another real universe.

But if that is so, then Brahmā himself cannot be really situated in the Lord's abdomen.

In order to establish the oneness of the universe within the Lord and that outside the Lord, Brahmā speaks this verse.

“O supreme controller of illusion (*māyā-dhamana*)! In order to show that the external universe also exists within Your abdomen, You produced an illusion for mother Yaśodā.

By the influence of Your *yogamāyā* potency You
appeared within this universe and simultaneously
exhibited all the universes within Your body.

Similarly though I am within Your abdomen, I arose
from Your abdomen and am situated here. Thus You are
still my mother.”

|| 10.14.17 ||

Just as the
entire universe, including
You, was exhibited within
or absorbed.
↓
It is now manifested
How could such things
happen unless arranged by
Your inconceivable
energy?

yasya kuṣāv idam sarvaṁ
sātman bhāti yathā tathā
tat tvayy apiha tat sarvaṁ
kim idam māyayā vinā

Just as (yathā) this entire universe (idam sarvaṁ), including You (sa-ātman), was exhibited (bhāti) within Your abdomen (yasya kuṣāu), so (tathā) it is now manifested (tat api) here (iha) externally in the same exact form (implied). How could such things happen (kim tat sarvaṁ) unless arranged by Your inconceivable energy (tvayy māyayā vinā)?

Brahmā said, “Since the external universe and that within the Lord’s belly are exactly the same, the one within His belly must be one created by the illusion of the Lord.”

Just as the universe within Your belly became visible, the external universe also remained visible when You showed the universal form to Your mother.

Was the universe exhibited within Your belly a reflection of the external universe? How can that be?

“The universe was there along with You.

Can a reflection of a mirror be seen in a mirror?

As the universe visible within Your belly contained You, so the
external universe also contained You.

Because there was not even a trace of difference between the two universes, the universe within Your belly could not exist without the work of *māyā*.

Taking Your mother's realization and mine as proof, I conclude that I exist within You by Your *yogamāyā* potency.

Therefore, I pray that You will please forgive me for my offense, as a mother forgives Her child who kicks Her while residing in the womb."

Have U not shown U today that both U & everything within this creation are manifestations of U's infinite potency!

adyaiva tvad ṛte 'sya kim mama na te māyātvam ādarśitam
eko 'si prathamam tato vraja-suhṛd-vatsāḥ samastā api
tāvanto 'si catur-bhujās tad akhilaiḥ sākam mayopāsītās
tāvanty eva jaganty abhūs tad amitam brahmādvayam śiṣyate

as equal number of 4 handed forms
 & now U have returned to U's original form

→ First U were here → then U appeared as the calves & goats → then U expanded

Have You not shown (kim tvad na ādarśitam) me (mama) today (adya eva) that both You Yourself and everything within this creation are manifestations of Your inconceivable potency (te māyātvam)? First (prathamam) You appeared alone (ekaḥ asi), and then (tataḥ) You manifested Yourself as all (samastāḥ) of Vṛndāvana's calves (vatsāḥ) and cowherd boys, Your friends (vraja-suhṛt). Next You appeared as an equal number of four-handed Viṣṇu forms (tāvantaḥ catuḥ-bhujāḥ asi), who were worshiped (upāsītāḥ) by all living beings (tat akhilaiḥ), including me (sākam mayā), and after that You appeared (abhūḥ) as an equal number (tāvanti eva) of complete universes (jaganti). Finally, You have now returned (śiṣyate) to Your unlimited form (tat amitam) as the Supreme Absolute Truth (brahma), one without a second (advayam).

Brahmā continued, “The universe You displayed within Your belly and the universe displayed outside that You showed to Your mother, and all the unlimited universes passing in and out of the pores of Your Mahā-Viṣṇu form are produced by Your material energy and are therefore designated as māyikā.”

This I have already understood.

~~ॐ ॐ ॐ ॐ~~
But today I have realized the existence of thousands upon thousands of spiritual universes formed through Your inconceivably powerful svarūpa-śakti.

There is not one object that exists independent of You in the thousands of universes that You have shown today?

For everything is emanating from You.

“O Kṛṣṇa! Today You have shown me that both You Yourself and everything within this creation are manifestations of Your inconceivable potency.

First You appeared alone, and then by Your *svarūpa-śakti* You expanded as all the cowherd boys and calves of Vraja.

Next by *yogamāyā* You covered all the cowherd boys and calves and revealed countless four-handed Viṣṇu forms composed of Your *svarūpa-śakti*.

All these viṣṇu-mūrtis were being worshiped by all conscious entities from the blades of grass to all the Brahmās. After that You appeared as an equal number of complete universes.

Then by Your desire yogamāyā covered all this and revealed the one form (advayam) of the pure perfect Brahman with immeasurable incomparable beauty. → (4) in vṛndāvan → step 2 headed for.

For my benefit You remain uncovered before my eyes through the potency of yogamāyā.”

Section – IV

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

|| 10.14.19 ||

ajānatām tvat-padavīm anātmany
ātmātmanā bhāsi vitatya māyām
sṛṣṭāv ivāham jagato vidhāna
iva tvam eṣo 'nta iva trinetraḥ

To persons ignorant (ajānatām) of Your actual transcendental position (tvat-padavīm), You (ātmā) appear (bhāsi) as part of the material world (anātmani), manifesting Yourself (ātmanā) by the expansion (vitatya) of Your inconceivable energy (māyām). Thus for the creation (sṛṣṭau) of the universe (jagataḥ) You appear as me [Brahmā] (aham iva), for its maintenance (vidhāne) You appear as Yourself [Viṣṇu] (tvam eṣaḥ iva), and for its annihilation (ante) You appear as Lord Trinetra [Śiva] (tri-netraḥ iva).

To persons ignorant
of ur transcendental
position → u appear as part
of this material world.
↓
forgetion → u appear as part
for reference as ③.
destruction as ④ & ⑤

Brahmā prayed, “Not understanding anything about Your
transcendental position, the impersonalists think You are simply
material (mahāmāyā).”

Persons who think themselves learned, but are ignorant of the path of
bhakti (tvat padavīm), say that You (ātma) disperse Yourself in the
material energy (anātmani) by Your own will (ātmanā), and though
without form, You appear (bhasi) with a form in the material world.

For creation of the universe You appear as me [Brahmā]
(*aham*), for its maintenance (*vidhāne*) You appear as Yourself
[Viṣṇu] (*tvam*), and for destruction You appear as Śiva (*tri-*
netraḥ).

“Though You are without form, You take a form to appear in
the material world as Viṣṇu, Brahmā and Śiva.”

Thus the form of Nārāyaṇa situated in the Garbhodaka Ocean
and all the *avatāra* forms are all composed of *māyā*.

Your expansions as the calves, boys and the four handed forms
of Viṣṇu are all *māyā*.

This is the conception of the ignorant.”

|| 10.14.20 ||

U have no mtl birth
→ yet to defeat the pride
of devotes & to show mercy to
devotes → U take birth
U take birth amongst

suresv r̥ṣiṣv īśa tathaiva nr̥sv api
tiryakṣu yādaḥsv api te 'janasya
janmāsatām durmada-nigrahāya
prabho vidhātaḥ sad-anugrahāya ca

O Lord (īśa), O supreme creator (vidhātaḥ) and master (prabho), You (te)
have no material birth (ajanasya), yet to defeat (nigrahāya) the false pride
(durmada) of the faithless demons (asatām) and show mercy (anugrahāya
ca) to Your saintly devotees (sat), You take birth (janma) among the
demigods (suresu), sages (r̥ṣiṣu), human beings (nr̥ṣu), animals (tiryakṣu)
and (tathaiva) even the aquatics (yādaḥsu api).

īśa

kalita

īśa

īśa

↓
matsya, kūrma.

Brahmā continued, “You thus appear in various places in
different *avatāra* forms and also show Your original form to
prevent Your devotees from being defeated by these mental
speculators.”

You appear in different *avatāra* forms for the purpose of
subduing the false pride of the nondevotees (*asatām*), and to
show mercy to Your faithful devotees (*satām*), so they can
remember Your blissful transcendental forms, qualities and
pastimes.”

In the Śrīmad Bhāgavatam (10.2.35), the demigods prayed to Kṛṣṇa
within the womb of Devakī, “O Lord, cause of all causes, if Your
transcendental body were not beyond the modes of material nature,
one could not understand the difference between matter and
transcendence.

Only by Your presence can one understand the transcendental nature
of Your Lordship, who are the controller of material nature.

Your transcendental nature is very difficult to understand unless one is
influenced by the presence of Your transcendental form.”

|| 10.14.21 ||

O Lord!
Continuously taking place
in the 3 worlds → but who
are estimating where, how, & when
& performing these innumerable
pastimes.

ko vetti bhūman bhagavān parātman
yogeśvarotīr bhavataḥ tri-lokyām
kva vā katham vā kati vā kadeti
vistārayan krīḍasi yoga-māyām

O supreme great one (bhūman)! O Supreme Personality of Godhead (bhagavān)! O Supersoul (para-ātman), master of all mystic power (yoga-īśvara)! Your pastimes (bhavataḥ ūtīḥ) are taking place continuously in these three worlds (tri-lokyām), but who (kaḥ) can estimate (vetti) where (kva), how (vā katham) and when (vā kadā) You are employing Your spiritual energy (yoga-māyām) and performing these innumerable (vistārayan) pastimes (krīḍasi)? No one can understand the mystery of how Your spiritual energy acts.

Brahmā prayed, “You come as Rāma to kill Rāvaṇa, and as Kṛṣṇa to relieve the burden of the universe.

Your white, red, black and śyāma avatāras appear to institute religion, not to defeat the philosophical wranglers.

Actually no one can fully understand where, when, why and how You will appear.

“O Unlimited Lord, cause of all causes! If Your transcendental body were not beyond the modes of material nature, no one could understand the difference between matter and transcendence.

Only by Your presence can one understand the transcendental qualities of Your Lordship, the controller of material nature.

O supreme great one! O Personality of Godhead! Although You expand throughout the material universe, You are still full with six opulences

Although You enjoy all opulence, You witness everything in Your expansion as Paramātmā.

“O master of all mystic power! You display inconceivable powers by the agency of *yogamāyā*.

Who can understand when, where, why and how Your spiritual energy acts to display Your transcendental pastimes (*uti*) within the three worlds (*trailokyām*)?

Your unlimited spiritual form is full of all opulences, and though it is not material it exists everywhere in the material universe.

“But how is it possible to satisfy simultaneously all Your devotees at all times with Your transcendental pastimes?”

By Your inconceivable energy, *yogamāyā* perfectly carries out the work of presenting different pastimes to Your various devotees at the suitable time.”

even though unreal, nevertheless appears real & thus it covers one's consciousness. It appears real b/c of māyā

tasmād idam jagad aśeṣam asat-svarūpam
svapnābham asta-dhiṣaṇam puru-duḥkha-duḥkham
tvayy eva nitya-sukha-bodha-tanāv anante
māyāta udyad api yat sad ivāvabhāti

Therefore (tasmāt) this (idam) entire (aśeṣam) universe (jagat), which like a dream (svapnābham) is by nature unreal (asat-svarūpam), nevertheless appears real, and thus it covers one's consciousness (asta-dhiṣaṇam) and assails one with repeated miseries (puru-duḥkha-duḥkham). This universe (yat) appears real (sat iva avabhāti) because it is manifested by the potency of illusion (māyātaḥ) emanating (udyat) from You (tvayi eva), whose unlimited (anante) transcendental forms (tanau) are full of eternal (nitya) happiness (sukha) and knowledge (bodha).

Temporary

Substantial

Brahmā prayed, “In summary, the universe is material and the
medium-sized form of Kṛṣṇa is *suddha-sattva*, completely
spiritual.”

The very essence of the material world is that its existence is
temporary (*asat*).

It is unreal like a dream, but nevertheless it appears real and
covers one's consciousness (*asta dhīṣaṇam*).

The universe appears real because it is manifested by the
illusory energy (māyāta) of You, whose unlimited
transcendental forms are full of sandhinī-śakti (nitya),
hlādinī-śakti (sukha) and samvit-śakti (bodha).”

Another meaning: “O Lord, Your form is full of mercy,
whereas this universe is full of inauspiciousness.”

What is the necessity of considering this universe at all if it is false?

But the world is not false (*svapna* *a bham*).

From the point of view of material pleasure the ignorant think
it is wonderful (*sad iva*), but in reality it is full of misery.”

|| 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 sāksāt 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 sāksāt 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 taranti 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.

|| 10.14.26 ||

ajñāna-samjñau bhava-bandha-mokṣau

dvau nāma nānyau sta ṛta-jñā-bhāvāt

ajasra-city ātmani kevale pare

vicāryamāṇe taraṇāv ivāhanī

The concept of bondage & liberation are illusory. → This concept is false. One who understands the soul to be distinct from body.

The conception of material bondage (bhava-bandha) and the conception of liberation (mokṣau) are both (dvau nāma) manifestations of ignorance (ajñāna-samjñau). Being outside the scope of true knowledge (nānyau sta ṛta-jñā-bhāvāt), they cease to exist when one correctly understands that the pure (pare) spirit soul (ātmani) is distinct from matter (kevale) and always fully conscious (ajasra-city). At that time bondage and liberation no longer have any significance, just as day and night have no significance from the perspective of the sun (vicāryamāṇe taraṇāv iva ahanī).

This verse states that the ideas of material bondage and liberation are both illusions.

When one is situated in transcendental knowledge one knows that they are not different from each other.

When one understands that he is a pure spirit soul, different from the external material body, then he is no longer bewildered by the illusion of material bondage and liberation.

As day and night do not exist on the sun, material bondage and liberation do not exist when one understands the spiritual truth.

|| 10.14.27 ||

Just see the foolishness & ignorant (using those words) who considers to be some manifestation of illusion

the self is to be searched for somewhere outside of personality

tvām ātmānam param matvā param ātmānam eva ca

ātmā punar bahir mṛgya aho 'jña-janatājñatā

→ & the self to be the material body - → such ?? say that ↑

Just see the foolishness (aho ajñatā) of those ignorant persons (ajña-janatā) who consider (matvā) You (tvām) to be some separated manifestation of illusion (param) and who consider the self (ātmānam), which is actually You (ātmānam), to be something else, the material body (param eva ca). Such fools conclude that the supreme soul (ātmā) is to be searched (punar mṛgyah) for somewhere outside Your supreme personality (bahih).

Brahmā prayed, “Those who think they are knowledgeable of spiritual things (but are actually not), do not respect Your transcendental form in Vraja. As previously mentioned, such persons are simply beating empty husks.

They think Your supreme spiritual body is material, another manifestation of illusion.

They consider the self, which is actually You, to be something material

Thus they search for that supreme soul elsewhere.

Just see the ignorance of these foolish people!”

The *Vivarta-vādīs* (evolutionists) and *Pariṇāma-vādīs* (transformationists) debate about the material world instead of the Perfect Lord.

The form of this cit Brahman is described in several verses of the Śrīmad Bhāgavatam:

śabda-brahmātmanas tasya

“Brahmā is the personal representation of the Supreme Personality of Godhead as the source of transcendental sound and is therefore above the conception of manifested and unmanifested.” (SB 3.12.48)

yat tad vapur bhāti vibhūṣaṇāyudhair
avyakta-cid-vyaktam adhārayad dhariḥ
babhūva tenaiva sa vāmano vaṭuḥ
sampaśyator divya-gatir yathā naṭaḥ

The Lord, whose body is eternally endowed with ornaments and weapons (yat tad vapur bhāti vibhūṣaṇāyudhair) and is invisible to the world and who has a spiritual form, became visible (avyakta-cid-vyaktam). Then, in the presence of his parents, to please them (tenaiva sampaśyatoḥ), the Lord (sah hariḥ), like an actor whose actions are hard to understand (divya-gatir naṭaḥ yathā), became Vāmana, a brāhmaṇa-dwarf, a brahmacārī (vāmano vaṭuḥ babhūva). SB 8.18.12)

satya-jñānānantānanda-mātraika-rasa-mūrtayah

The viṣṇu-mūrtis all had eternal (**satya**), unlimited (**ananta**) forms (**mūrtayah**), full of knowledge (**jñāna**) and bliss (**ānanda-mātra**) and existing (**eka-rāsa**) ~~beyond the influence~~ of time. (SB 10.13.54)

Gopāla-tāpanī Upaniṣad says:

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

“The Absolute Truth Himself is Govinda (**yaḥ sākṣāt para-brahmeti govindam**), who has an eternal form of bliss and knowledge (**sac-cid-ānanda-vigraham**) and who is sitting beneath (**tala āsīnam**) the shady desire trees (**sura-bhūruha**) of Vṛndāvana (**vṛndāvana**).”

The Gopāla-tāpanī Upaniṣad (2.36) states:

tāsām madhye sāksād brahma gopāla-purī

“Among all these [abodes] (tāsām madhye), the residence of Lord Gopāla (gopāla-purī) is directly the Absolute Truth (sāksād brahma).”

Brahmā prayed, “Ignoring these scriptural statements that show Brahman has a body and exists in a spiritual abode [*dhāma*], people remain in darkness.

They are so fallen that they accept a blind guru *parampara* and discuss *vivartavāda*.

They are in the most lamentable of all lamentable conditions in my creation.”

Another reading of *ajña janata* (ignorant people) is *ña janata*.

In this case it could be translated “what foolishness of so called learned men.”

|| 10.14.28 ||

antar-bhave 'nanta bhavantam eva hy

atat tyajanto mṛgayanti santah

asantam apy anty ahim antareṇa

santam guṇam tam kim u yanti santah

O unlimited Lord (ananta), the saintly devotees (santah) seek You out (bhavantam eva hy mṛgayanti) within their own bodies (antah-bhave) by rejecting (tyajantah) everything separate from You (atat). Indeed, how can discriminating persons (kim u santah) appreciate (yanti) the real nature of a rope (tam santam guṇam) lying before them (anti) until they refute the illusion (asantam apy antareṇa) that it is a snake (ahim).

The devotees seek U out by rejecting everything separate from U.
How can ↓ intelligent or appreciate the real nature of a rope until they refute the illusion that it is a snake?

Brahmā prayed, “The *jñānīs* think that Your form is an attribute of *māyā*.”

Your saintly devotees (*santaḥ*), however, seek out the pure form of the living entity (*jīva*) free from the covering of *māyā*.

By rejecting that which is material, not spiritual (*atat*), they seek out the *jīva* which takes birth among countless species (*anantā bhavam*) in various bodies (*antarbhava*).

To reject everything material, one must first reject the false conception
that 'I am the material body.'

Next, the procedure is mentioned

Brahmā continued, "How can one appreciate the real nature of a rope
lying before him until He refutes the illusion that it is a snake?"

To reject everything material, one must first reject the false
conception that ‘I am the material body.’” Next, the procedure is
mentioned.

Brahmā continued, “How can one appreciate the real nature of a rope lying before him until He refutes the illusion that it is a snake?”

In the *Vedas* it is said *asaṅgo ’yaṁ puruṣaḥ*, “The soul has nothing

Thus the *jīva* has no bodily suffering. But due to ignorance the *jīva* identifies with its body and thus experiences various miseries.

Without rejecting everything related to the body, can one realize His spiritual identity just by cultivating transcendental knowledge?

No, one cannot know the soul without rejecting all attachments to the material body.”

|| 10.14.29 ||

If one is favored by even a slight trace of mercy → can understand → U .

athāpi te deva padāmbuja-dvaya- prasāda-leśānugrhīta eva hi
jānāti tattvam bhagavān-mahimno na cānya eko 'pi ciraṁ vicinvan

My Lord (athāpi deva), if one is favored (anugrhītaḥ) by even a slight trace (leśa) of the mercy (prasāda) of Your (te) lotus feet (padambuja-dvaya), he can understand (jānāti tattvam) the greatness of Your personality (mahimnaḥ). But those who speculate (ca anyah ekah) to understand the Supreme Personality of Godhead (bhagavān) are unable to know You (na), even though they continue to study the Vedas for many years (ciraṁ vicinvan api).

Brahmā prayed, “Only by Kṛṣṇa bhakti is it possible for the living entity, who has discarded His material coverings, to realize the bliss of Brahman.”

Being blessed with a particle of mercy from Your lotus feet,
He can understand the greatness (mahimno) of Your personality.

Matsya avatāra says:

madīyam mahimānam ca, param brahmeti sabditam

By my mercy (**me anugṛhītam**), you will realize (**vetsyasy**) my power (**madīyam mahimānam**) known as the impersonal Brahman (**param brahmeti śabditam**), which will be disclosed in your heart (**hr̥di vivṛtam**) through questions and answers (**sampraśnair**). (SB 8.24.38)

Śrīdhara Swami explains this verse as follows: “By Kṛṣṇa’s
mercy one can know the Supreme Brahman.”

To obtain a particle of the Lord’s mercy means that the *jñāni*
performed mixed devotional service previously.

→ @ the stage of *Jñāne Saṁyāsa*

The Lord bestows the mercy of *bhakti-yoga* to that *jñāni* who,
giving up *avidyā* and *vidyā*, accepts pure *bhakti*.

However, one who gives up *bhakti* in preference to *jñāna*
and enthusiastically pursues Brahman,

though He is a *guru* for thousands of *jñānīs*, studies
scripture and practices *yoga* for a long time, will never
know the true nature of the Lord.”

Section – VI

Brahma Glorifies the Devotees of

Vrindavana

(30-36)

O Lord!
I pray to be
fortunate that in any life I may
become a devotee → in
any species || 10.14.30 ||

tad astu me nātha sa bhūri-bhāgo bhava 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj-janānām bhūtvā niṣeve tava pāda-pallavam

My dear Lord (me nātha), I therefore (tat) pray to be so fortunate that (saḥ bhūri-bhāgaḥ astu) in this life as Lord Brahmā (atra bhava) or in another life (vā anyatra), wherever I take my birth (yena), I (aham) may be counted as one (ekaḥ) of Your devotees (bhavat-janānām). I pray that wherever I may be (bhūtvā), even among the animal species (tiraścām api), I can engage in devotional service (niṣeve) to Your (tava) lotus feet (pāda-pallavam).

Kṛṣṇa said, “O Brahmā, crest jewel of all knowers of *sādhana*
and *sādhya* (practice and goal)! What is your desire after
describing *jñāna* and *bhakti* in your prayers?”

Consider carefully Brahmā and pray for the most valuable
thing!”

Indicating himself as a servant, Brahmā replies to Śrī Kṛṣṇa,
“Oh master (*nātha*)! Yes, I have discerned the most auspicious
thing of all (*bhūri bhāga*).”

Whether I get a high birth as Lord Brahmā (*bhava atra*),
or a low birth as a deer (*tiraścām*) for many births with
no chance for liberation since I will lose the opportunity
to attain *bhakti*, I pray to take birth as one of Your
devotees, either advanced or neophyte.”

The following is an outline of Brahmā's prayers: In the first verse
of this chapter Brahmā expressed the excellence of the Lord's
sweetness.

In the second and thirtieth verses praising the Lord's power,
Brahmā exhibited a mixture of *bhakti* and *jñāna*.

In the third verse (*jñāne prayasam*) he concludes that *bhakti* is
superior.

In the eighth verse he shows the supremacy of pure (*kevala*) *bhakti* to Kṛṣṇa.

In the nineteenth and twenty-seventh verses he derides *kevala-jñāna*.

In the fourth and fifth verses Brahmā shows the uselessness of *kevala-jnana* and the success of *kevala-bhakti*.

In the twenty-eighth and twenty-ninth verses he discusses *jñāna* mixed with *bhakti*.

In the twenty-fourth verse he discusses *śānta-bhakti* and in the thirtieth verse he discusses *dāsya-bhakti*.

From the thirty-first verse, Brahmā, having submerged in the ocean of Kṛṣṇa's sweetness, praises the devotees immersed in *vātsalya-rāga*, parental love, and other intimate relationships with the Lord.

How fortunate
are the cows & elderly girls?
I have never felt so satisfied
for any of those sacrifices as much
as I have in drinking that milk.

|| 10.14.31 ||

aho 'ti-dhanyā vraja-go-ramaṇyaḥ
stanyāmṛtaṁ pītam atīva te mudā
yāsāṁ vibho vatsatarātmajātmanā
yat-tr̥ptaye 'dyāpi na cālam adhvarāḥ

“O (aho) almighty Lord (vibho), how greatly fortunate (ati-dhanyāḥ) are the cows (go) and ladies (ramaṇyaḥ) of Vṛndāvana (vraja)! Taking the form of their calves and children (vatsatara-ātmaja-ātmanā), You have happily drunk (pītam) to Your (te) full (atīva) satisfaction (mudā) the nectar (amṛtam) of their breast milk (yāsāṁ stanya). All the Vedic sacrifices (yad adhvarāḥ) performed from time immemorial up to the present day (adya-api) have not given You as much satisfaction (na alam tr̥ptaye).

Brahmā prayed, “Though totally unqualified, I have prayed to become
Your devotee.”

If You wish, You may fulfill it.

Certainly it is not proper for me to pray to attain the elevated stage of
Your devotees engaged in the spontaneous attraction of *vātsalya-bhāva*
and other moods. I can only praise them.”

This is expressed in two verses. Brahmā prayed, “The cows and gopīs of Vraja are supremely fortunate.” The word aho expresses extreme surprise.

“You, with Your transcendental body full of eternal bliss and knowledge, have taken the form of the cowherd boys and the calves to drink the nectarean milk from their mothers’ breasts with extreme bliss.”

With each mouthful You experienced ever-increasing bliss (atīva

In Your form as calves You could not even tolerate the time it
took to milk the cows.

Without taking the form of the cowherd boys it would not
have been possible to drink the milk of so many different
mothers.

O powerful one (vibho)! You took many forms out of extreme
greed to drink

You could not even miss the nectar from one breast.

Since they gave You such bliss, there is no doubt that the bodies of the cows and mothers were transcendental, full of eternal knowledge and bliss.

All the Vedic sacrifices performed by myself, Śiva and others from time immemorial up to the present day with perfect actions and mantra chanting have not given You as much satisfaction.”

How fortunate
eye the V.Vs headed
by NM. ↓
There is no end to their kiss
of the SPG has become their
friend.

|| 10.14.32 ||

aho bhāgyam aho bhāgyam

nanda-gopa-vrajaukasām

yan-mitraṁ paramānandaṁ

pūrṇaṁ brahma sanātanam

“How greatly fortunate (aho bhāgyam aho bhāgyam) are Nanda Mahārāja (nanda), the cowherd men (gopa), and all the other inhabitants of Vraja-bhūmi (vraja-okasām)! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss (parama-ānandaṁ), the eternal (sanātanam) Supreme Brahman (pūrṇam brahma), has become their (yāt) friend (mitraṁ).

After praising the rāgātmikā vātsalya-prema (deep spontaneous parental affection) of the Vrajavāsīs, Brahmā glorified those with rāgātmikā sakhya-prema (mitram), and all those relishing intimate relationships with the Lord.

The neuter case is used instead of the masculine case as a matter of traditional usage.

The word *anandaṁ* indicates Brahman as described in the *Brhad-āraṇyaka Upaniṣad* (3.9.34):

satyam vijñānam ānandaṁ brahma:

“The supreme reality is divine knowledge and bliss.”

The word *parama* is used with it to indicate that Kṛṣṇa is the basis of Brahman.

The word *pūrṇam* indicates that Śrī Kṛṣṇa is distinct from the *avatāra* forms who are also *brahma svarūpa*.

Kṛṣṇa is the friend (*mitra*), but not a temporary friend. Kṛṣṇa is the eternal friend (*sanātana*) of Śrīdāmā and others (*yat*).

From this eternal friendship it is also understood that Śrīdāmā and others are also eternal.

If I make a statement “He is an excellent *brāhmaṇa* because His *brahminical* qualities are excellent,” then the person’s excellence is also understood.

Similarly in speaking of the eternality of Kṛṣṇa’s friendship, the friends are also understood to be eternal.

This must be explained since the word *mitra* connotes simply an ordinary friend.

All the inhabitants of Vṛndāvana ruled by Nanda Mahārāja (*nanda gopa vrajaukasām*) down to the birds and beasts were fortunate.

What then to speak of Nanda himself and His cowherd men?

This must be explained since the word *mitra* connotes simply an ordinary friend.

All the inhabitants of Vṛndāvana ruled by Nanda Mahārāja (*nanda gopa vrajaukasām*) down to the birds and beasts were fortunate.

What then to speak of Nanda himself and His cowherd men?

Who can describe the fortune of those who became the friend of *paramānandaṁ brahma sanātanam*? It is indescribable.

The *gopas* themselves say, “O *Nanda!* Everyone in Vraja has uncontrollable attraction to your son, and He has natural affection for us. What is the cause?” (SB 10.26.13)

The cause is that *Kṛṣṇa* is *pūrṇaṁ brahma*, the complete Absolute Truth.

Therefore, the inhabitants of Vraja give the topmost bliss to Kṛṣṇa, and receive the topmost bliss in return.

Witnessing this exchange of love, Lord Brahmā repeats the phrase *aho bhāgyam* twice to indicate His extreme bliss and astonishment.

Even though the
V-V good fortune
is inconceivable
Sense devotes of we
of to they though all
nectar of lotus V-V → we also
feet of lotus

eṣām tu bhāgya-mahimācyuta tāvad āstām

ekādaśaiva hi vyaṁ bata bhūri-bhāgāḥ

etat-dhr̥ṣika-caṣakair asakṛt pibāmaḥ

śarvādayo 'nghry-udaja-madhv-amṛtāsavaṁ te

“Yet (**tu**) even though the extent (**mahimā**) of the good fortune (**bhāgya**) of these residents of Vṛndāvana (**eṣām**) is inconceivable (**tāvad āstām**), we eleven presiding deities of the various senses (**vyaṁ ekādaśa eva hi**), headed by Lord Śiva (**śarva-ādayaḥ**), are also most fortunate (**bata bhūri-bhāgāḥ**), because the senses of these devotees of Vṛndāvana (**etat-dhr̥ṣika**) are the cups (**caṣakaiḥ**) through which we repeatedly (**asakṛt**) drink (**pibāmaḥ**) the nectarean, intoxicating beverage (**amṛta-āsavaṁ**) of the honey (**madhu**) of Your (**te**) lotus feet (**an̄ghri-udaja**).

“The inhabitants of Vraja have also made us [the demigods]
most fortunate.” That is the intention of this verse.

Brahmā prayed, “What to speak of the fortune of the
Vrajavāsīs, we have also become fortunate.”

Who can describe it? The demigods like Śiva and I
(śarvādayo), who are the eleven deities in charge of the senses,
have become most fortunate.

Through the senses of the Vrajavāsīs we have tasted the
extremely intoxicating nectar (*madhv-amṛtāsavam*) of the
sweet sound of Kṛṣṇa's ankle bells.”

In this way Brahmā expresses His determination to see, hear,
touch, taste, smell, sing about and massage the Lord.

Besides the ten senses, there is mind, intelligence, false ego,
consciousness and their presiding deities.

Of these fourteen, the genital and anus are rejected as lowly.

Vāsudeva (Kṛṣṇa) is the presiding Lord of consciousness.

Excluding these three, leaves the eleven senses and their presiding deities

Therefore, Brahmā prays, “We, the eleven presiding deities of the senses are experiencing Kṛṣṇa’s sweetness through the eleven senses of the inhabitants of Vraja.”

Something else should be considered here.

The sun, moon, demigods, men, animals and all the other entities of the spiritual world are sac-cid-ānanda, eternal, full of bliss and knowledge.

The material sun, moon and demigods are all expansions of the spiritual prototypes.

The demigods of the material realm are specifically empowered ~~agents of the demigods of the spiritual world.~~

The material senses cannot act independently.

Only by the sanction and power of the demigods can the material senses experience material objects.

But Śrī Kṛṣṇa's eternal associates independently experience the Lord's form and sound by their own spiritual senses, without any influence of the mundane demigods.

In his enthusiasm, however, Brahmā identified his power to control material intelligence with the senses of the inhabitants of Vraja.

Furthermore, the material senses enjoy the objects of the mundane world, but the presiding deities, who facilitate this pleasure, do not enjoy.



However, without the presence of Brahma and the other presiding deities in the intelligence, mind, eyes and nose, the senses of even those fixed in Kṛṣṇa consciousness could not experience the sense objects of form or smell.



This is the opinion of those who know the soul.

Because of their eagerness to taste the sweetness Kṛṣṇa, Brahmā and others were able to experience bliss despite two faults:

①

Though Brahmā and the other presiding deities of the senses are mere instigators (*karta*) of the action of the senses, they took on the role of being enjoyers (*bhokta*).

②

Although they are the demigods of the material senses, they took on the role of being demigods of the spiritual senses.

These are the contrary actions seen in *Kṛṣṇa-prema*.

In *Padyāvalī* it says that one reaches perfection by lying and criticizing.

Factually, the senses of the Kṛṣṇa's eternal associates are spiritual like the Lord, so how could material demigods enter their spiritual senses?

There is another meaning of the verse. Sometimes a devotee will praise
His own fortune out of greediness to taste Kṛṣṇa's sweetness.

“The good fortune of the inhabitants of Vraja is incomparable. But we
ten demigods (*dikpalas*) are very fortunate. Why?”

Then touching his finger to his senses, Brahmā continued, “Hey Kṛṣṇa!
With our senses we also experience Your beauty and sweetness as You
leave Vraja to herd the calves.”

|| 10.14.34 ||

tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamānghri-rajo-'bhiṣekam
yaj-jīvitam tu nikhilam bhagavān mukundas
tv adyāpi yat-pada-rajah śruti-mṛgyam eva

searched for by
the 4 Vedas.

↑

“My greatest possible good fortune (tad bhūri-bhāgyam) would be to take any birth whatever (kim api janma) in this (iha) forest (aṭavyām) of Gokula (gokule) and have my head bathed (abhiṣekam) by the dust (rajah) falling from the lotus feet (anghri) of any of its residents (katama). Their entire life and soul (yaj-jīvitam tu nikhilam) is the Supreme Personality of Godhead, Mukunda (bhagavān mukundah), the dust of whose lotus feet (yat-pada-rajah) is still (adya api) being searched for (mṛgyam eva) in the Vedic mantras (śruti).

My greatest
fortune is to
take any birth in
this forest
where the dust of the
lotus feet of the
Govindas
is still
being searched for
by the 4 Vedas.

Gov. their whole life & soul is ⊙ → the dust from whose lotus feet is still

“I have given up my control of the universe and the quest for future liberation.”

But now, how can I get the dust of the feet of the inhabitants of Vraja?”

Thinking thus, Brahmā speaks with certainty.

My dear lord
What love u got to
give to the v-ns who
have surrendered everything to u?
As u have
given self
to pūtānā & family → just bcoz she dresses herself as a nurse.

eṣām ghoṣa-nivāsinām uta bhavān kim deva rātetī naś
ceto viśva-phalāt phalaṁ tvad-aparaṁ kutrāpy ayan muhyati
sad-veṣād iva pūtanāpi sa-kulā tvām eva devāpitā
yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayas tvat-kṛte

O Lord (deva)! What can you give (bhavān kim rāta) to the people of Vraja (eṣām ghoṣa-nivāsinām) whose houses, possessions, friends (yad-dhāmārtha-suhṛt), dear ones, bodies, sons (priya-ātma-tanaya), life airs and hearts (prāṇa āśayāh) are dedicated only to you (tvat-kṛte), since there is nothing superior to you or Vraja (which you have already given) (tvad-aparaṁ kutrāpy)? Thinking of this, my mind becomes bewildered (iti nah cetah muhyati). You awarded yourself (tvām eva āpitā) even to Pūtanā (pūtanāpi) and her family members (sa-kulā) because she wore the disguise of a nurse (sad-veṣād).

Here Brahmā may ask: “O Lord, perhaps You do not want to
clearly say if I may attain the dust of the feet of inhabitants of
Vraja or not.

Well then, please answer one other question (*uta*) that is on
my mind?

What reward will You give the residents of Vraja?”

Kṛṣṇa replied, “Brahmā, though you know all the truths of the Vedas, can’t you understand the answer?”

Brahmā said, “Our minds (*nas cetah*) are bewildered about this.”

By using the plural form of *nas* (our) Brahmā means “Not only my heart, but also the hearts of Śiva, the four Kumāras, Nārada, and all the wise philosophers are bewildered.”

Kṛṣṇa: “Exactly what is the state of your minds?”

Brahmā: “Although with great intelligence we searched in all times and places, our minds have become bewildered trying to think (*ayat*) of what type of reward You could give them.

There is no reward (*viśvaphala*) superior to You, and You have already given Yourself eternally to the Vrajavāsīs as their son and other intimate loving relationships.

If something better than You existed, then You would
have given it to the people of Vraja.

However, no such thing exists.

That is why our minds are now bewildered.”

Kṛṣṇa: “O Brahmā, you are really ignorant of the truth.
Knowing that the Vrajavāsīs would manifest such astonishing
spontaneous love for Me, I have in advance given Myself to
them as their son, friend or lover, and they are satisfied with
this.

→

Others may be grateful for gifts that have already been given,
but I am grateful for gifts that will be given in the future, and I
reciprocate with these gifts even before they are given.”

Brahmā: “That is true, my Lord, You are certainly doing what is proper.”

But though Pūtanā was sinful, just by imitating a devotee she and all her family attained You personally.

But the inhabitants of Vraja, who, out of great affection, gave up all attachments such as house, wealth, friends, pleasurable objects, body and mind for You, also attained You.

First You gave Yourself to the degraded sinner Pūtanā, and
then You gave Yourself to the Vrajavāsīs, who are the exalted
crest-jewels of all saintly persons.

Since You have already given Yourself to Pūtanā, You cannot
rightly give Yourself again as a gift to someone else.

In essence this is highly improper.

Therefore You are now in debt to the residents of Vraja.”

Brahmā communicated this message by the movements
of his nose, eyes, eyebrows and neck.

|| 10.14.36 ||

tāvad rāgādayaḥ stenās
tāvat kārā-grhaṁ grham
tāvan moho 'nghi-nigaḍo
yāvat kṛṣṇa na te janāḥ

Uttar 121
become or destroy,
→ till then:
① material attachments
② how become prisons
③ affection for family members
te janāḥ for family members
for shackles

“My dear Lord Kṛṣṇa (kṛṣṇa), until (na yāvat) people become Your devotees (te janāḥ), their material attachments and desires (tāvat rāga-ādayaḥ) remain plunderers (stenāḥ), their homes (tāvat grham) remain prisons (kārā-grhaṁ), and their affectionate feelings for their family members (tāvat mohaḥ) remain foot-shackles (aṅghi-nigaḍaḥ).

Here Lord Kṛṣṇa may protest: “The *sannyāsīs* will object that
the inhabitants of Vraja, who are all householders, have fallen
into a network of material life, bound by attachment to wife,
children, and a host of other persons and things.”

Brahmā replies, “Yes. That is true for most materialistic
grhastas (*grham*).”

However, what to speak of the householders of Vraja, even Your
ordinary devotees in other places are superior to these *sannyāsī* critics.

Attachment, hatred and other material emotions are great thieves
because they steal the great treasure of pure bliss from the soul.

The rebellious souls are bound by their karma, placed in the prison
cell of household life, and tied with foot-shackles to a host of illusions,
so that they cannot criticize the Supreme Lord after having lost their
wealth.

“O Kṛṣṇa, as long as people do not get the mercy of Your devotees and become Your followers, they remain in this position.

However, when they become Your devotees, they develop attachment for *bhakti* and aversion to things obstructing *bhakti*, and then they repose all their love in You.

In this way, the thieves of material attraction, hatred and love become sanctified by becoming fixed in You, and then help the devotee by giving him spiritual bliss, knowledge and a host of advantages.

“In that way the same home, which was formerly a prison cell
created by favorable and unfavorable *karmic* reactions,

becomes for Your devotee a place filled with service to You by
hearing and chanting Your glories, and a host of other
activities meant to please You.

These activities carry one to Your eternal abode.

Thus when a devotee awakens his affection for You,
then the bewilderment (*moha*) from objects such as his
wife and sons becomes a cause for expressing
(*anubhāvas*) his *prema* for You.

How can householders like this be compared to ordinary
sannyāsīs?

“My son Sanat-kumāra criticizes the non-devotee sannyāsīs and praises the superiority of the devotee householders in Śrīmad-Bhāgavatam (4.22.40):

Part of these sannyāsīs

kṛcchro mahān iha bhavārṇavam āplaveśām
ṣaḍ-varga-nakram asukhena titīṣanti

There is great suffering (mahān kṛcchrah) for people lacking a boat (āplaveśām) to cross the ocean of saṁsāra (iha bhava arṇavam) filled with the crocodiles of the six senses (ṣaḍ-varga-nakram), since they desire to cross but cannot (titīṣanti), using a difficult process (asukhena).

“The residents of Vraja have thousands of times more love for You than householders who live in other places.

Though You are the *pūrṇa brahma*, You show Yourself as dependent upon these *premika-bhaktas* by taking the form of their son, friend or lover to become their submissive servant.”

Section – VII

Brahma Gratifying Lord Krishna

with sweet words

(37-40)

|| 10.14.37 ||

prapañcam niṣprapañco 'pi
viḍambayasi bhū-tale
prapanna-janatānanda-
sandoham prathitum prabho

“My dear master (prabho), although You have nothing to do with material existence (niṣprapañcah api), You come to this earth (bhū-tale) and imitate (viḍambayasi) material life (prapañcam) just to expand (prathitum) the varieties of ecstatic enjoyment (ānanda- sandoham) for Your surrendered devotees (janatā).

Although u have
nothing to do with
This w/l come to earth
w/l life → just to expand
the varieties of enjoyment for u
surrendered devotees

Some think that the *pūrṇa-brahma* becoming the son of Nanda Mahārāja in Vraja cannot be real or absolute, and that the devotees who accept this are in illusion.

In reply to this Brahmā recites this verse: “Though You are always beyond the influence of material nature, You are ~~ever~~ situated within the material world.”

You assume forms and relationships similar to those found in the material world, but Your relationships are not false and temporary like those of material fathers and sons.

Your forms and relationships are completely transcendental and eternally existing.

Though Your pastimes are eternal and transcendental, they appear similar to material activities.

Why do You need to imitate material activities?

You appear in the material world to further increase the bliss that Your devotees taste from relishing Your pastimes.”

Just as a lamp does not shine as brightly in sunlight as it does in the shade, or as a diamond does not look as brilliant on a silver platter as it does on a plate of blue glass, Govinda’s pastimes do not appear as astonishing in Vaikuṅṭha as they do in the material world.

|| 10.14.38 ||

Let people
say "I know
everything about
Kṛṣṇa."
But, as far as I am concerned,
I can only say that
Your opulences are beyond the reach
of mind, body & words.

jānanta eva jānantu
kiṁ bahūktyā na me prabho
manaso vapuṣo vāco
vaibhavam tava gocarah

“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 vaibhavam), they are all beyond the reach (na gocaraḥ) of my mind (manasaḥ), body (vapuṣaḥ), and words (vācaḥ).

Here Śrī Kṛṣṇa might say: “O Brahmā, if this is all true, then please tell me how many wise philosophers are there like You who can so brilliantly explain everything about My transcendental form, My Vraja devotees, My pastimes and My devotional service?”

Fearing that Śrī Kṛṣṇa might say this, Brahmā then speaks this verse
with shame, fear and repentance.

Brahmā says, “I am of that category; I am the greatest fool!”

Kṛṣṇa protests, “If that is so, then why have you spoken all these
words?”

Brahmā replies, “Kim bahūktyā, what is the use of all my
words?”

Speaking too much in Your presence is simply a sign of my
foolishness.”

Kṛṣṇa: “My dear Brahmā, you are trying to cheat Me with your
words.”

Brahmā: “Although I have meditated on them, my mind has no power (na me prabho manaso) to understand Your opulences.”

My eyes (vapuṣā) cannot grasp Your transcendental form and my words (vāco) cannot describe You.

As I said previously in verse seven, guṇātmanas te 'pi guṇān vimātuṁ, “who can possibly count Your unlimited transcendental qualities?”

Another meaning is: “I cannot grasp the powers of Your mind with my senses.

How, then, could I possibly understand the happiness You experience within Yourself (sākṣāt tavaiva kim utātma-sukhānubhūteh 10.14.2)?

I cannot understand anything about Your body or any of Your words which are the *Vedas*.

Indeed, when You are standing before me silently, I cannot speak even a word.

In Your presence persons like me are totally insignificant.”

|| 10.14.39 ||

anujānīhi mām kṛṣṇa

sarvaṁ tvam vetsyi sarva-dr̥k

tvam eva jagatām nātho

jagac caitat tavārpitam

My dear Krishna
pls give me permission
to leave.
U & omniscient & the lord of
all the universes.
yet I offer this
unto U.
one universe

“My dear Kṛṣṇa (kṛṣṇa), I (mām) now humbly request permission to leave (anujānīhi). Actually, You (tvam) are the knower (vetsyi) and seer (sarva-dr̥k) 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).

Śrī Kṛṣṇa ~~replied~~, “Very well, perhaps you do not know the full extent of My power and opulence.”

Still, I do not know the full extent of your power and opulence either.”

Embarrassed, distraught and incapable of answering anymore, Brahmā speaks this verse: “Please give me permission to leave (*anujānīhi*)!”

I am not worthy to stay here even for a moment.

As I am most fallen I should go to a suitably fallen place like
Brahmaloka, my dear *kṛṣṇa*.”

Here the word *Kṛṣṇa* means “O Lord, please attract my mind
and heart to Vṛndāvana.”

Brahmā continued, “I have prayed that You make me a blade of grass in Gokula (10.14.34), yet You have not responded, even by so much as a glance.

Therefore, what more shall I do standing here?

It is better that I quickly go away.

For I have become an offender by interrupting Your
lunch-pastimes on the bank of the Yamunā.

Therefore, I could not taste the nectar of even one word
from Your lips.

Therefore I will quickly depart and go far away.

Now please reclaim Your calves, and finish Your pastimes with
Your dear friends, joking and laughing with them on the
riverbank.

Why should I recklessly repeat my request again and again?”

With this intention Brahmā says in this verse, “Indeed, You
(*tvam*) know (*vetsi*) everything (*sarvam*) about my mind, body,
and senses.

Just because I created this universe does not mean that I am its master.

You are the master, not only of this one universe but of all universes
(*jagatām nātho*).

Therefore, I now offer to You this very small universe, which is Your
property to begin with.

Please do with this universe whatever You wish.”

|| 10.14.40 ||

O Kṛṣṇa!
a) Vṛṣṇi-kula
Puskara
b) Kṣmā-nirjara-jōṣa-dāyin
- Udalhi - Vṛddhi-kārin
c) Uddharma
d) Kṣiti-rāksasa-dhruk
e) I will eternally offer my respects to U.

śrī-kṛṣṇa vṛṣṇi-kula-puskara-jōṣa-dāyin
kṣmā-nirjara-dvija-paśūdadhi-vṛddhi-kārin
uddharma-śārvara-hara kṣiti-rāksasa-dhruk
ā-kalpam ārkam arhan bhagavan namas te

→ SUN
→ MOON

“My dear Śrī Kṛṣṇa (śrī-kṛṣṇa), You bestow (dāyin) happiness (jōṣa) upon the lotuslike (puskara) Vṛṣṇi dynasty (vṛṣṇi-kula) and expand (vṛddhi-kārin) the great oceans (udadhi) consisting of the earth (kṣmā), the demigods (nirjara), the brāhmanas (dvija), and the cows (paśu). You dispel (hara) the dense darkness (śārvara) of irreligion (uddharma) and oppose (dhruk) the demons (rāksasa) who have appeared on this earth (kṣiti). O Supreme Personality of Godhead (arhan bhagavan), as long as this universe exists (ā-kalpam) and as long as the sun shines (ā-arkam), I will offer my obeisances unto You (namas te).”

Brahmā said, “O Lord, if You don't want to speak to me because I am an offender, then at least show me some mercy by giving the nectar of Your glance.”

By drinking this nectar I will be able to maintain my life for the rest of the *kalpa*.”

After expressing this feeling, Brahmā offered his respectful obeisances to Kṛṣṇa.

Referring to Kṛṣṇa's right eye, which is the original form of the sun, Brahmā says, *vṛṣṇi-kula-puṣkara-joṣa-dāyin*, “As the sun You make the lotus flower of the Vṛṣṇi dynasty bloom and fill them with joy.”

Then, referring to Kṛṣṇa's left eye, which is the original form of the moon, Brahmā says, *kṣmā-nirjara-dvija-paśūdadhi-vṛddhi-kārin*, “O moon, who expands the ocean to nourish all the inhabitants of earth, the demigods (*nirjara*) in Svargaloka, and the birds and cows (*dvija-paśūdadhi*) in Vṛndāvana, please mercifully expand the good fortune of me, the lowest of the demigods.”

“With Your two eyes as the sun and moon please dispel the
blinding darkness of ignorance (śārvara-hara) and mercifully
destroy my impiety (uddharma), which was seen in my attempt
to bewilder even You with my mystic potency.”

“Please remove it so that I will never make such a mistake
again.”

The Amara-kośa dictionary says, śārvaras tv andha-tamasah, “Śārvara means blinding darkness.”

“Brahmā said, “O Lord, even though You have killed many demons on the earth (kṣiti-rākṣasa-dhruk) such as Aghāsura, nevertheless You gave them residence in Your own spiritual abode.”

I am also a demon like them.

I am a *brahma-rākṣasa* from Satyaloka, who has come to the earth to disturb You and Your intimate friends and calves.

Therefore, as You punished the other demons, You should also purify me with punishment.

If he sees that his master is either merciful or cruel, the servant is encouraged to continue living.

But if he sees that his master is indifferent and does not care at all,
then a servant no longer desires to maintain his life.”

Then Brahmā thought within his heart, “Alas! Alas! Thinking that it
was not proper for my master Kṛṣṇa, who is the most exalted Lord of
all lords, to hold a stick, be decorated with guñjā, mineral dyes,
peacock feathers, and other simple ornaments, and enjoy pastimes
with cowherd boys, I foolishly committed an offense to Him and to His
friends. Let me beg forgiveness from them.”

In the phrase ā-kalpam ārkam arhanā- kalpam ārkam arhan bhagavān
namas te,

“O Supreme Personality of Godhead, as long as this universe exists
and as long as the sun shines, I will offer my obeisances unto You,” the
word ā-kalpam means “including Your guñjā necklace and other
ornaments;”

ārkam means “even the lowly ārka tree, which bears flowers that
cannot be offered to the Lord.”

Here Brahmā says, “Everything in Vraja, including even Your ornaments and even the lowly *ārka* tree are objects of my worship (*arhan*).

O Lord who can be merciful or merciless, who can grant me auspiciousness or trouble, I offer my respectful obeisances (*namas te*) to You.”

[Concluding Brahmā's prayers, Viśvanātha Cakravarti Thakura offers the following prayer]

sarva-saṁśaya-hṛt sarva-bhakti-siddhānta-santatiḥ
astu brahma-stutiś citta-bhittau me cāru-citritā

“May these prayers of Lord Brahmā (brahma-stutiḥ), which remove all doubts (sarva-saṁśaya-hṛt) and teach all the definitive conclusions of devotion (sarva-bhakti-siddhānta-santatiḥ), remain forever impressed (cāru-citritā astu) upon my heart (me citta-bhittau).”

Section – VIII

Lord Brahma returning to his Abode

(41-43)

|| 10.14.41 ||

śrī-śuka uvāca

ity abhiṣṭūya bhūmānam triḥ parikramya pādayoh
natvābhīṣṭam jagad-dhātā sva-dhāma pratyapadyata

Having thus
offered his prayers
(B) then circumambulated
(P) & bowed to his lotus feet.

Śukadeva Gosvāmī said: Having thus offered his prayers (iti abhiṣṭūya), Brahmā circumambulated (parikramya) his worshipable Lord, the unlimited Personality of Godhead (bhūmānam), three times (triḥ) and then bowed down (natvā) at His lotus feet (pādayoh). The appointed creator (dhātā) of the universe (jagat) then returned (pratyapadyata) to his own residence (abhīṣṭam sva-dhāma).

What was Brahmā's desire (*abhīstaṁ*)?

Actually he desired to attain Kṛṣṇa in Vṛndāvana.

Kṛṣṇa, however, sent Brahmā back to his own home in brahmaloka, which is very dear to him.

Brahmā is the creator of the universe, and if he suddenly abandons his post, the universe would not function properly.

In the *Vedānta-sūtra* (3.3.14.33) it is said: yāvad adhikāram
avisthitir adhikārikāṇām, “Authorities should fulfill the duties
of their posts for as long as they are assigned.”

Thus, it is understood that after fulfilling his responsibilities in
the post of Brahmā, Brahmā would attain his desired goal of
residence in Vṛndāvana.

After granting
permission to leave
to the bank where the
cows were & where
trans. remained
just as before.

tato 'nujñāpya bhagavān sva-bhuvam prāg avasthitān
vatsān pulinam āninye yathā-pūrva-sakham svakam

After (tataḥ) granting His son Brahmā permission to leave (sva-bhuvam anujñāpya), the Supreme Personality of Godhead (bhagavān) took the calves (vatsān), who were still where they had been a year earlier (prāg avasthitān), and brought them (āninye) to the riverbank (pulinam), where He had been taking His meal (implied) and where His (svakam) cowherd boyfriends remained (sakham) just as before (yathā-pūrva).

By remaining silent, Kṛṣṇa gave Brahmā permission to leave.

It is said: *maunaṁ sammati-lakṣaṇam*, “Silence means consent.”

Brahmā had asked permission to go in verse 39: *anujānīhi mām kṛṣṇa*.

Kṛṣṇa remained silent through the entirety of Brahmā’s prayers.

Seeing the Lord’s silence, Brahmā took that as His permission to depart

Kṛṣṇa could not break His silence because He was playing exactly like an innocent young cowherd boy, the son of the king of Vraja, in the pastime of bewildering Brahmā.

Thus Kṛṣṇa's silence here was deliberate.

Kṛṣṇa's searching for the calves and boys was like an actor's assuming a certain role from the beginning to the end of a play.

In Śrīmad-Bhāgavatam 10.13.16 it is said:

tato vatsān adr̥ṣṭvaitya puline 'pi ca vatsapān
ubhāv api vane kṛṣṇo vicikāya samantataḥ

Thereafter (tataḥ), when Kṛṣṇa was unable to find the calves (kṛṣṇo vatsān adr̥ṣṭvā), He returned to the bank of the river (puline api etya), but there He was also unable to see the cowherd boys (vatsapān ca adr̥ṣṭvā). Thus He began to search for both the calves and the boys, as if He could not understand what had happened (ubhāv api samantataḥ vane vicikāya).

Brahmā began his prayers in verse one with the word
naumīdya.

While the four-headed Brahmā was offering his prayers,
Kṛṣṇa maintained His role as a young cowherd boy and
thus remained silent.

Kṛṣṇa's silence indicates the following thoughts: ^① “Where did this four-headed Brahmā come from?”

What is he doing? What are these words he keeps on speaking?

I am busy looking for My calves. I am just a cowherd boy and do not understand all this.”

In this way, by remaining silent throughout Brahmā's prayers,
Kṛṣṇa concluded His dramatic performance.

Thus, in the presence of His servant Brahmā, Kṛṣṇa pretended
to be ignorant of His own powers and opulences.

Kṛṣṇa did this like an actor playing a part on the stage.

The Śrīmad-Bhāgavatam (10.13.61) says:

tatrodvaḥat paśupa-vaṁśa-śiśutva-nāṭyam
brahmādvayam param anantam agādha-bodham
vatsān sakhīn iva purā parito vicinvad
ekam sa-pāṇi-kavalam parameṣṭhy acaṣṭa

Then Lord Brahmā (**parameṣṭhi**) saw (**tatra acaṣṭa**) the Absolute Truth (**param brahma**)—who is one without a second (**advayam**), who possesses full knowledge (**agādha-bodham**) and who is unlimited (**anantam**)—assuming (**udvaḥat**) the role of a child in a family of cowherd men (**paśupa-vaṁśa-śiśutva-nāṭyam**) and standing all alone (**ekam**), just as before (**purā iva**), with a morsel of food in His hand (**sa-pāṇi-kavalam**), searching (**vicinvat**) everywhere (**paritah**) for the calves (**vatsān**) and His cowherd friends (**sakhīn**).

However, being overwhelmed by the mahā-prema, great sweetness of love, of Yaśodā and other Vrajavāsīs in vātsalya-rāsa and the other rāsas, Kṛṣṇa sees that His own knowledge of His powers and opulences becomes covered.

This ignorance is not a pretense; it is real.

Therefore, it is not described as nāṭyam, “play-acting.”

Kṛṣṇa brought (āninye) the calves, who were absorbed in eating grass (avasthitān), back to the same place (prāg) on the bank (pulinam) of the river, where the cowherd boys were sitting in the exactly their same positions (svakam) taking lunch.

mahā-māyā (avīdyā) → covers → ^{conditioning} Jīva → ^{suffering} or ^{saṁsāra}

Yoga-māyā → Nitya-siddhāḥ → ^{experience the joy} of ^{(P's) pastimes}

Preṇā → ^{Covers} (P) → ^{experience the joy of} exchanges with the V-ḥ

In that place were the original cowherd boys (yathā-pūrvā-sakham), who were different from the cowherd boy expansions who performed pastimes for one year with Kṛṣṇa.

|| 10.14.43 ||

ekasminn api yāte 'bde prāṇeśam cāntarātmanah

kṛṣṇa-māyāhatā rājan kṣaṇārdham menire 'rbhakāḥ

covered by (K)-māyā, → they considered it to be less than half a moment.

O King (rājan), although (api) the boys (arbhakāḥ) had passed (yāte) an entire (ekasmin) year (abde) apart from the Lord of their very lives (prāṇa-īśam antarā), they (ātmanah) had been covered (āhatāḥ) by Lord Kṛṣṇa's (kṛṣṇa) illusory potency (māyā) and (ca) thus considered (menire) that year merely half a moment (kṣaṇa-ardham).

Everlasting
The great war
Gone for a
yes -> long

Four verses (43-46) show how the inconceivable power of *yogamāyā*
allowed the cowherd boys to be unaware of the passage of one year, and
thus conclude their lunch pastimes with Kṛṣṇa, who arrived with a
morsel of food in His hand as previously.

Without (*antarā*) Kṛṣṇa (*prāṇeśam*), one year became like a moment as
they were covered (*āhatā*) by *yogamāyā*.

Usually in meeting Kṛṣṇa, a long time seems very short,
but in this case, separation from Kṛṣṇa seemed very short
due to the influence of *yogamāyā* (*māyā*).

Section – VIII

**Lord Krishna returns Home with
cowherd Boys! (44-48)**

|| 10.14.44 ||

What indeed is
not forgotten by
those whose minds
are bewildered by
the Lord's illusory
potency

kim kim na vismarantīha māyā-mohita-cetasah
yan-mohitam jagat sarvam abhīkṣṇam vismṛtātmakam

→ The whole universe remains in perpetual bewilderment bcs of M.M.

What indeed (kim kim) is not forgotten by those (na vismarantīha) whose minds (cetasah) are bewildered by the Lord's illusory potency (māyā-mohita)? By that power of Māyā (yat), this entire (sarvam) universe (jagat) remains in perpetual (abhīkṣṇam) bewilderment (mohitam), and in this atmosphere of forgetfulness (iha) no one can understand his own identity (vismṛta-ātmakam).

Because it also bewilders the living entity, Kṛṣṇa's external potency Mahāmāyā is given as an example to indicate the power of Kṛṣṇa's spiritual Yogamāyā potency.

Here Brahmā says, "As a conditioned soul forgets his spiritual identity (*vismṛta-ātmakam*) due to being bewildered by Kṛṣṇa's external illusory potency, Mahāmāyā, the cowherd boys and calves for one year forgot the suffering of being separated from the Lord because they were bewildered by Kṛṣṇa's internal illusory potency, Yogamāyā.

|| 10.14.45 ||

ūcuś ca suhṛdaḥ kṛṣṇam
sv-āgataṁ te 'ti-ramhasā
naiko 'py abhoji kavala
ehītaḥ sādhu bhujyatām

The cowherd
said to Kṛṣṇa
How did you
return so
quickly?
Even we haven't
eaten
Please come
here & take
your meal.

The cowherd boyfriends (suhṛdaḥ) said (ūcuḥ) to Lord Kṛṣṇa (kṛṣṇam): You have returned (sv-āgataṁ te) so quickly (ati-ramhasā)! We have not eaten (na abhoji) even one morsel (ekahaḥ kavalaḥ api) in Your absence (implied). Please come (ehī) here (itaḥ) and take Your meal (bhujyatām) without distraction (sādhu).

After congratulating (sv-āgatam te) Kṛṣṇa for having brought
the calves back so quickly (ati-rāṁhasā) from the forest, the
cowherd boys said (ūcuh), “We thought You would take at
least a half an hour to bring back the calves, who had
wandered far away, but You have brought them in an instant.

Without You we have not eaten a morsel, so please come
here.”

|| 10.14.46 ||

tato hasan hr̥ṣīkeśo

'bhyavahr̥tya sahārbhakaiḥ

darśayanś carmājagaram

nyavartata vanād vrajam

Then after
finishing 4D lunch
→ write something back to
SRK
① - ②
slave
of
the
Aśvini.

Then (tataḥ) Lord Hr̥ṣīkeśa (hr̥ṣīkeśaḥ), smiling (hasan), finished His lunch (abhyavahr̥tya) in the company of His cowherd friends (sahārbhakaiḥ). While they were returning (nyavartata) from the forest (vanāt) to their homes in Vraja (vrajam), Lord Kṛṣṇa showed (darśayan) the cowherd boys the skin (carma) of the dead serpent Aghāśura (ājagaram).

Smiling (*hasan*) ~~to show His joy, Kṛṣṇa ate with the boys.~~ The word *abhyavahr̥tya*, “after finishing their lunch,” means that even though a year had passed the food did not show any lack of taste.

The word *darśayāms*, “showing,” means that Kṛṣṇa told His friends: “Look! Here is the dead snake covered with blood.”

Yogamāyā had carefully preserved the snake's corpse so that the boys would spread the news of the killing of Aghāsura in the village of Vraja.

Leaving their forest pastimes (*nyavartata vanād vrajam*), Kṛṣṇa and the boys returned home.

|| 10.14.47 ||

barha-prasūna-vana-dhātu-vicitritāṅgaḥ
proddāma-veṇu-dala-śṛṅga-ravotsavādhyah
vatsān gṛṇann anuga-gīta-pavitra-kīrtir
gopī-dṛg-utsava-dṛśiḥ praviveśa goṣṭham

(A) with - decorated
w/ peacocks → forest
flute & buffalo horns → sound his
Vrjñ → with the govt (Lungs)
His sbrty → festival to Nity.

Lord Kṛṣṇa's transcendental body (aṅgaḥ) was decorated (vicitrita) with peacock feathers (barha) and flowers (prasūna) and painted with forest minerals (vana-dhātu), and His bamboo flute (veṇu-dala) and buffalo horn (śṛṅga) loudly (proddāma) and festively resounded (ravotsava-ādhyah). As He called out (gṛṇan) to His calves by name (vatsān), His cowherd boyfriends (anuga) purified (pavitra) the whole world by chanting (gīta) His glories (kīrtiḥ). Thus Lord Kṛṣṇa entered (praviveśa) the cow pasture of His father, Nanda Mahārāja (goṣṭham), and the sight of His beauty (dṛśiḥ) at once produced a great festival (utsava) for the eyes (dṛk) of all the cowherd women (gopī).

Kṛṣṇa affectionately (gr̥ṇann) called each of the calves by name.

Beholding Kṛṣṇa created a feast for the eyes (gopī-dṛg-utsava-dṛsiḥ) of the elder cowherd ladies such as mother Yaśodā, who loved Kṛṣṇa with parental affection, vātsalya-rasa.

the snake
→ Today
great serpent
vs
G

|| 10.14.48 ||

adyānena mahā-vyālo
yaśodā-nanda-sūnunā
hato 'vitā vyaṁ cāsmād
iti bālā vraje jaguḥ

As the cowherd boys (iti bālāḥ) reached the village of Vraja (vraje), they sang (jaguḥ), “Today (adya) Kṛṣṇa (anena) saved us (avitāḥ vyaṁ) by killing (hataḥ) a great serpent (asmād mahā-vyālaḥ)!” Some of the boys described Kṛṣṇa as the son of Yaśodā, and others as the son of Nanda Mahārāja (yaśodā-nanda-sūnunā).

The cowherd boys sang, “One snake was killed by this child of
Yāśodā and Nanda, or by this small boy who gives fame and
bliss.

He also saved us from that awesome snake.”

Here the word *yāśodā-nanda-sūnunā* means, “He who is the
good fortune (*ānanda* or *yāśah*) of Nanda and Yāśodā.

Because this is a *sāka-pārthiva karmadhāraya-samāsa*, its middle word is elided.

The words *vayam avitāḥ* mean, “We were protected from
a great serpent.”

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 (yah 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 body
→ 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
that the 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.

Section – X

Krishna – The Soul of souls

(55-61)

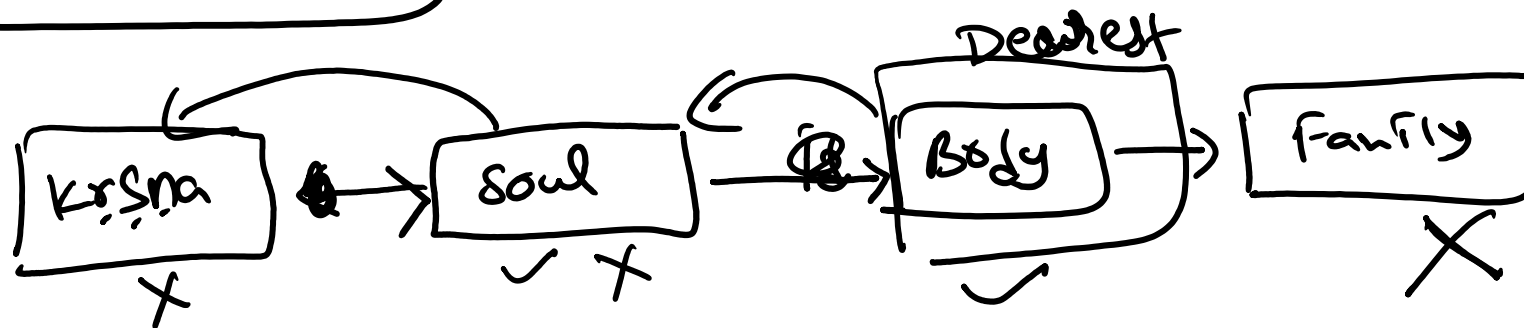
|| 10.14.55 ||

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 JIVAS
Our eye - He by appearing thru
like an ordinary being
His internal energy → by

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 *Brhad-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 dehivābhāti,
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
of the
Such ppl do not
any reality
apart from
God. realize
of Krishna

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
H.L.

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.

|| 10.14.58 ||

For those who have taken shelter of the boat of the lotus feet of the Lord of Samsara, the size of water held in the hoof-print of a calf.

samāśritā ye pada-pallava-plavam

māhat-padam punya-yaśo murāreḥ

bhavambudhir vatsa-padam param padam

padam padam yad vipadām na teṣām

→ Such devotees have the SP-world as their goal & not this material world.

For those who have accepted (samāśritā ye) the boat of the lotus feet of the Lord (pada-pallava-plavam), who is the shelter of the cosmic manifestation (māhat-padam) and is famous (punya-yaśah) as Murāri, the enemy of the Mura demon (mura-areḥ), the ocean of the material world (bhava-ambudhiḥ) is like the water contained in a calf's hoof-print (vatsa-padam). Their (teṣām) goal is param padam, Vaikuṅṭha, the place where there are no material miseries (param padam), not the place where (na yat) there is danger at every step (vipadām padam padam).

In this way it is proved that Śrī Kṛṣṇa is the final object of pure spiritual love.

Only by taking shelter of Kṛṣṇa's lotus feet does one get liberated and finally realize Him.

The outstanding position of Kṛṣṇa's devotee is now made clear.

Devotees take shelter (*āśritaḥ*) only of the boat (*plavam*) of the lotus feet (*pada-pallava*) of Kṛṣṇa (*murāreḥ*), whose fame (*yaśaḥ*) is charming, beautiful, and pleasing to the heart (*punya*).

Someone may ask, “What is that boat like?”

The boat of Kṛṣṇa’s lotus feet gives shelter to the great devotees (*mahat-padam*) who have taken complete shelter (*sam:samyak:samāśritā*).

For these devotees the ocean of the material world (*bhavambudhih*) becomes like the water in a calf's hoof-print (*vatsa-padam*) that can be crossed without any great effort.

Their goal is the supreme transcendental abode (*param padam*) of Vaikuṅṭha or Śrī Vṛndāvana.

Great devotees never fall into difficulty (*vipadam*) because their minds are not attached to anything except the lotus feet of Kṛṣṇa.

|| 10.14.59 ||

etat te sarvam ākhyātam
yat prṣṭo 'ham iha tvayā
tat kaumāre hari-kṛtam
paugaṇḍe parikīrtitam

Since you inquired from me (yat prṣṭah iha tvayā), I (aham) have fully (sarvam) described (ākhyātam) to you (te) those activities (tat) of Lord Hari that were performed (hari-kṛtam) in His fifth year (kaumāre) but not celebrated (parikīrtitam) until His sixth (paugaṇḍe).

Since u inquired
from me → I have
fully describe His activities
→ that was referred in His
5th year but not celebrated
until His 6th year

|| 10.14.60 ||

Phak stuff
Those who ~~are~~ here
(b) and these pastimes
of killing Aghāsura & the
Brahma murder if he is sure to
achieve
→ all his spiritual desires

etat suhr̥dbhiś caritaṁ murārer
aghārdanaṁ śādvala-jemaṇaṁ ca
vyaktetarad rūpaṁ ajorv-abhiṣṭavaṁ
śṛṇvan gṛṇann eti naro 'khilārthān

Any person (narah) who hears (śṛṇvan) or chants (gṛṇan) these (etat) pastimes (caritaṁ) Lord Murāri (murāreḥ) performed with His cowherd friends (suhr̥dbhiḥ)—the killing of Aghāsura (agha-ardanaṁ), the taking of lunch (jemaṇaṁ) on the forest grass (śādvala), the Lord's manifestation (vyakta-itarad) of transcendental forms (rūpaṁ), and (ca) the wonderful prayers offered (uru abhiṣṭavaṁ) by Lord Brahmā (aja)—is sure to achieve (eti) all his spiritual desires (akhila-arthān).

The words suhṛdbhiḥ-caritaṁ (pastimes with His intimate friends) refers to pastimes like this one described in Śrīmad-Bhāgavatam (10.12.5):

muṣṇanto 'nyonya-śikyādīn jñātān ārāc ca cikṣipuh
tatratyāś ca punar dūrād dhasantaś ca punar daduh

All the cowherd boys used to steal one another's lunch bags (muṣṇanto anyonya-śikyādīn). When a boy came to understand that his bag had been taken away (jñātān), the other boys would throw it farther away, to a more distant place (ārāt ca cikṣipuh), and those standing there would throw it still farther (tatratyāś ca punar dūrād punar daduh). When the proprietor of the bag became disappointed, the other boys would laugh, the proprietor would cry, and then the bag would be returned (hasantaś ca).

The word *vyaktetarad* means supramundane or transcendental.
The phrase *ajorv-abhiṣṭavam* can be broken down as *aja*, Lord
Brahmā; *uru*, elaborate; and *abhiṣṭavam*, the offering of prayers.

Anyone who hears or chants Brahmā's comprehensive prayers
about Kṛṣṇa's transcendental form, His playing with the
cowherd boys, killing of Aghāsura, and eating with His friends
in the forest covered with lush grass will have all his desires
fulfilled.

|| 10.14.61 ||

In this way the boys spent their childhood playing childish games.

evam vihāraiḥ kaumāraiḥ kaumāram jahatur vraje
nilāyanaiḥ setu-bandhair markaṭotplavanādibhiḥ

In this way (evam) the boys (kaumāraiḥ) spent (jahatur) their childhood (kaumāram) in the land of Vṛndāvana (vraje) playing (vihāraiḥ) hide-and-go-see (nilāyanaiḥ), building play bridges (setu-bandhair), jumping about like monkeys (markaṭa-utplavana) and engaging in many other such games (ādibhiḥ).

King Parīkṣit had asked the question, brahman kalantara-krtam, tat-
kalinam katham bhavet, “O great sage, how could things done in the
past have been described as being done in the present?” (SB 10.12.41)

Kṛṣṇa performed the pastime of killing Aghāsura during His *kaumāra*
age.

How then, during His *pauganḍa* age (beginning from the 5th year),
could the boys have described this incident as having happened
recently?

In these chapters that question has been answered.

Now Śukadeva Gosvāmī continues his service of narrating Kṛṣṇa's
pastimes.

“Kṛṣṇa and Balarāma spent Their childhood secretly (*jahatuḥ*) in Vraja
playing hide and seek (*nilāyanaiḥ*), and enacting the pastimes (*vihāraiḥ*)
of other incarnations such as building the bridge to travel, journeying to
Lanka, and churning the milk ocean.”

iti sarartha-darsinyam, harsinyam bhakta-cetasam
caturdaso 'yam dasame, sangatah sangatah satam

“As I [Visvanātha Cakravartī Thākura] stay among Kṛṣṇa’s devotees (sangatah sangatah satām), I have thus concluded this commentary on the fourteenth chapter of the Tenth Canto of Śrīmad-Bhāgavatam (iti caturdaso ayam dasame), named Sārārtha-darśinī (sārārtha-darśinyām), which pleases Kṛṣṇa’s devotees (harsinyām bhakta-cetasām).

Thus ends the commentary on the Fourteenth Chapter of
the Tenth Canto of the *Bhāgavatam* for the pleasure of
the devotees, in accordance with the previous *ācāryas*.