

# 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 the transcendental form

No one can estimate the potency of it for → which has → & which de votes.

transcendental body. Show me such mercy. 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 or Personal form  
↓  
what for speak of understanding the happiness u experience within yourself.  
↑

→ Even though my mind is free from material affairs → it still can't

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 (vapuṣaḥ), 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.”

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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.

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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  
③ live a life devoted to Us  
④ certainly conquer Us  
→ devotees offer U & ajitah to that karta

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 (prāyaśah) conquer Your Lordship (jitaḥ asi), although You are otherwise unconquerable (ajitah api) by anyone (taih) 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*  
*sṛtiṁ*, the path of supreme benefit.

The *jñānīs* who reject (*udasya*) the path of auspiciousness (*śreyah sṛtiṁ*)  
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  
→ actually attained knowledge due to the element of śuddhi

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.