

# Śrīmad-Bhāgavatam

## Canto Ten: The Summum Bonum

With the  
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

# Canto Ten – Chapter Fourteen

## Brahmā's Prayers to Lord Kṛṣṇa

# Section – II

## Glories of Devotional Service

(4-8)

Nondevotees  
cannot realize  
personal form of  
us  
However, they can realize  
us better feature by the  
process of S.K.  
by purifying their mind & senses  
of all concepts  
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.

ज्ञानेन च मायि संन्यसेत्.

This however is attained only after giving up jnana.

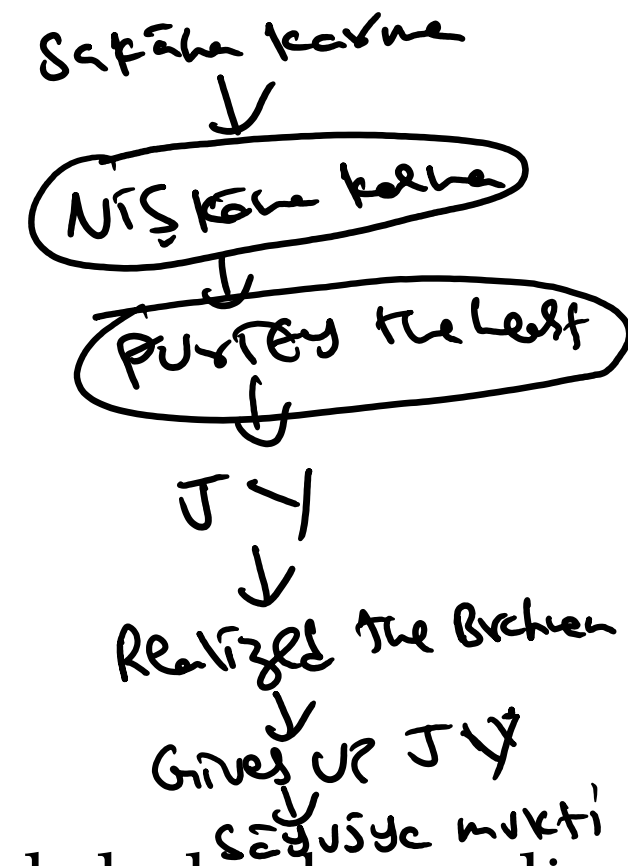
"O one who reveals his sweet form (bhuman), though this form can be attained only by prema bhakti (tathapi), your great form (mahima) without material qualities (agunasya), can be understood (vibudhum arhati)."

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 gunān 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  
forever the  
But the  
the  
eye  
particles of  
light particles of  
snow  
who is  
able of  
of 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 Saṅkarsaṇa, 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 extended  
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 iksitum) 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.”