

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 – V

## Understanding the Supreme Brahman (24-29)

|| 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 bhave '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 bhave) 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?”

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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  
stanyāmṛtam pītam atīva te mudā  
yāsām 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 (yāsām 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 heads  
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?

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.