

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 – VI

**Brahma Glorifies the Devotees of**

**Vrindavana**

**(30-36)**

|| 10.14.33 ||

eṣām tu bhāgya-mahimācyuta tāvad āstām

ekādaśaiva hi vyaṁ bata bhūri-bhāgāḥ

etad-dhr̥ṣika-caṣakair asakṛt pibāmaḥ

śarvādayo 'nghry-udaja-madhv-amṛtāsavaṁ te

Even though the  
V-V good fortune  
is inconceivable  
Sense of taste of  
of to drink V-V  
nectar of lotus  
feet of us here  
→ we also

“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 (**etad-dhr̥ṣika**) are the cups (**caṣakair**) through which we repeatedly (**asakṛt**) drink (**pibāmaḥ**) the nectarean, intoxicating beverage (**amṛta-āsavaṁ**) of the honey (**madhu**) of Your (**te**) lotus feet (**anḡhri-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.

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

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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  
Gokula → Forest which is  
for people the dust of the  
lotus feet of the  
why?

↳ Gos 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 grhaṁ) 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

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

There is great suffering (mahān ḥṛcchrah) 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.

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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 (niṣprapañcaḥ 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 & imitate  
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.