Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the Sārārtha-darśinī commentary

by Śrīla Viśvanātha Cakravartī Ţhākura

Canto Ten – Chapter Fourteen

Brahmā's Prayers to Lord Kṛṣṇa

Section – VI

Brahma Glorifies the Devotees of

Vrindavana

(30-36)

|| 10.14.33 ||

N J J J S eşām tu bhāgya-mahimācyuta tāvad āstām

ekādaśaiva hi vayam bata bhūri-bhāgāh

etad-dhṛṣīka-caṣakair asakṛt pibāmah

(so for the good fort

"Yet (tu) even though the extent (mahima) of the good fortune (bhagya) of these residents of Vrndāvana (eṣām) is inconceivable (tāvad āstām), we eleven presiding deities of the various senses (vayam ekādaśa eva hi), headed by Lord Śiva (śarva-ādayah), are also most fortunate (bata bhūri-bhāgāh), be<u>cause</u>, the senses of these devotees of Vrndāvana (etat-hrsīka) are the cups (casakaih) through which we repeatedly (asakrt) drink (pibāmah) the nectarean, intoxicating beverage (amrta-āsavam) of the honey (madhu) of Your (te) lotus feet (anghri-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 Siva and I (*sarvādayo*), 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-amṛtāsavaṁ) 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.

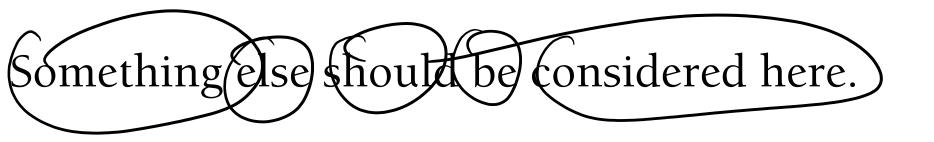
Besides the ten senses, there is mind, intelligence, false ego, consciousness and their presiding deities.

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."



The sun, moon, demigods, men, animals and <u>all the other</u> 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.

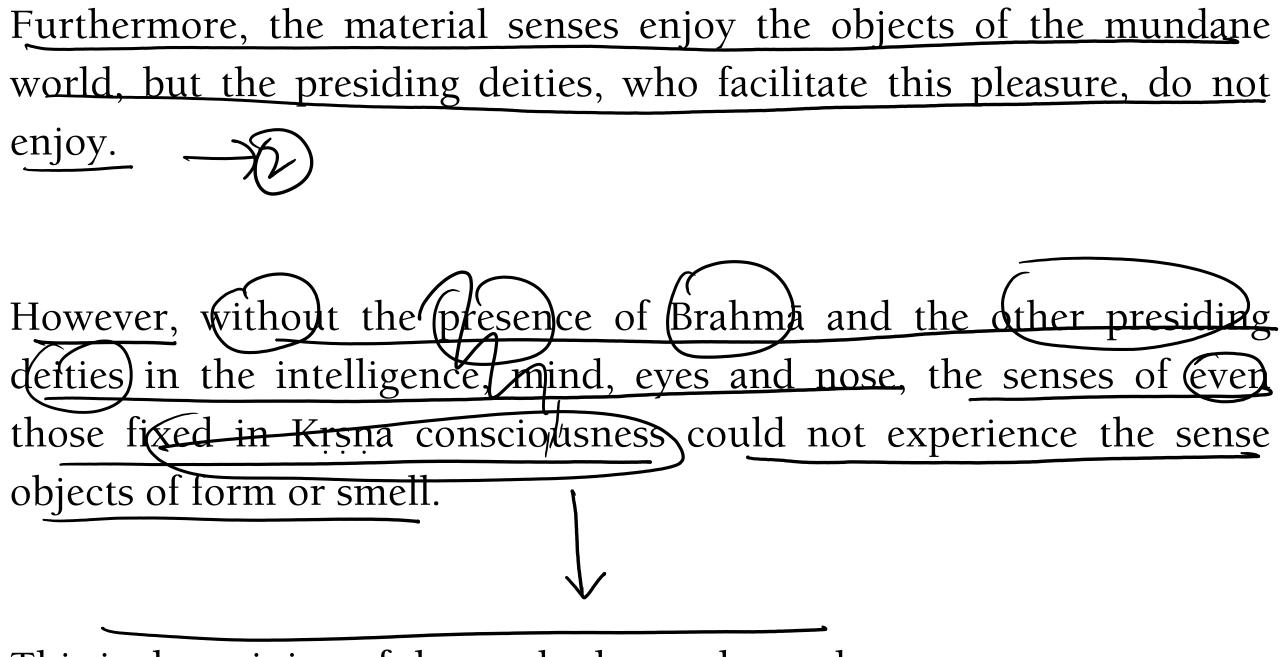
The material senses cannot act independently.

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.



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:

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*).

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 Krsna-prema.

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

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

T<u>here is another meaning of the verse</u>. So<u>metimes a devotee will prais</u>e 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 Krsna! With our senses we also experience Your beauty and sweetness as You leave Vraja to herd the calves."

|| 10.14.34 ||

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tad bhūri-bhāgyam iha janma kim apy aṭavyām seaches for y yad gokule 'pi katamānghri-rajo-'bhiṣekam fre 4 less. yaj-jīvitam tu nikhilam bhagavān mukundas yr or $\mathbf{\Lambda}$ tv adyāpi yat-pada-rajah śruti-mrgyam eva "My greatest possible good fortune (tad bhūri-bhāgyam) would be to take any birth whatever (kim api janma) in this (iha) forest (atavyām) of Gokula (gokule) and have my head bathed (abhisekam) by the dust (rajah) falling from the lotus feet (anghri) of any of its residents (katama). Their entire life and soul (vaj-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 (mrgyam eya) in the Vedic mantras (śruti).

"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.

Hy bes with the poly to u? Hy bes all used to be the poly of the p || 10.14.35 || give to eṣām ghoṣa-nivāsinām uta bhavān kim deva rāteti naś ceto viśva-phalāt phalam tvad-aparam kutrāpy ayan muhyati vore Subres V Je ok sad-vesād iva pūtanāpi sa-kulā tvām eva devāpitā yad-dhāmārtha-suhrt-priyātma-tanaya-prāņāśayas tvat-krte O Lord (deva)! What can you give (bhavan kim rata) to the people of Vraja (esām ghosa-nivāsinām) whose houses, possessions, friends (yad-dhāmārthasuhrt), dear ones, bodies, sons (priya-ātma-tanaya), life airs and hearts (prāņa āśayāh) are dedicated only to you (tvat-krte), since there is nothing superior to you or Vraja (which you have already given) (tvad-aparam kutrapy)? 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

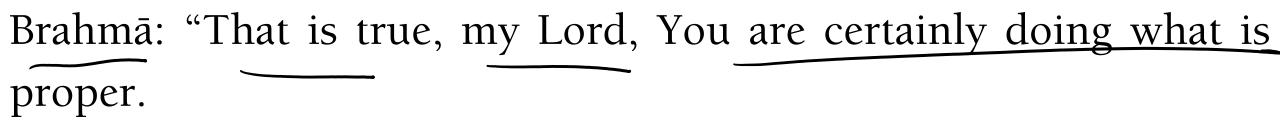
have given it to the people of Vraja.

However, no such thing exists.

That is why our minds are now bewildered."

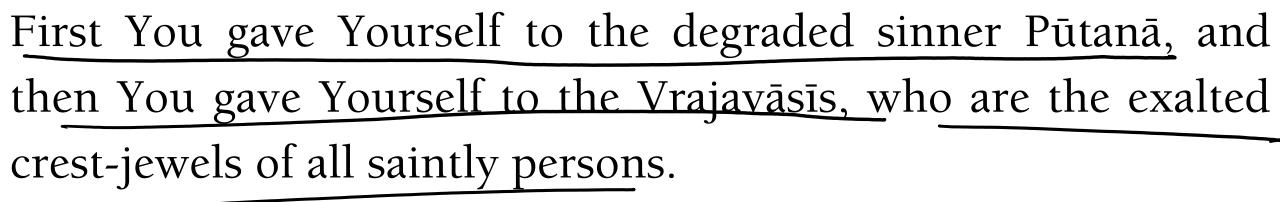
Krsna: "O Brahmā, you are really ignorant of the truth. Knowing that the Vrajavāsīs would manifest such astonishing spontaneous love for Me, I have in advance given Myself to them as their son, friend or lover, and they are satisfied with this.

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."



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.

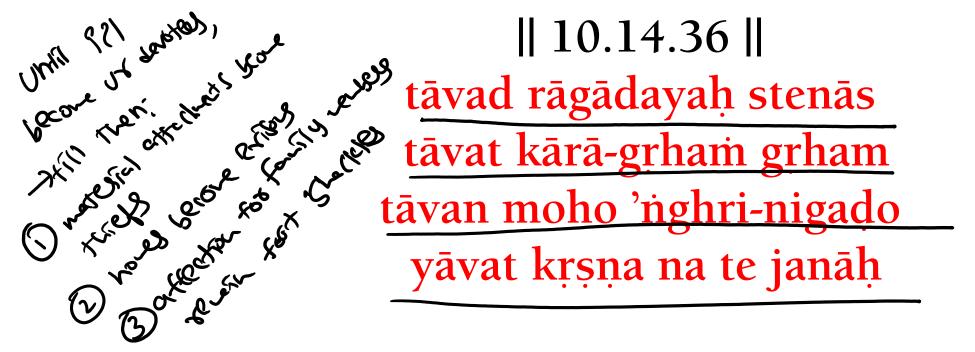


Since You have already given Yourself to Pūtanā, You cannot rightly give Yourself again as a gift to someone else.

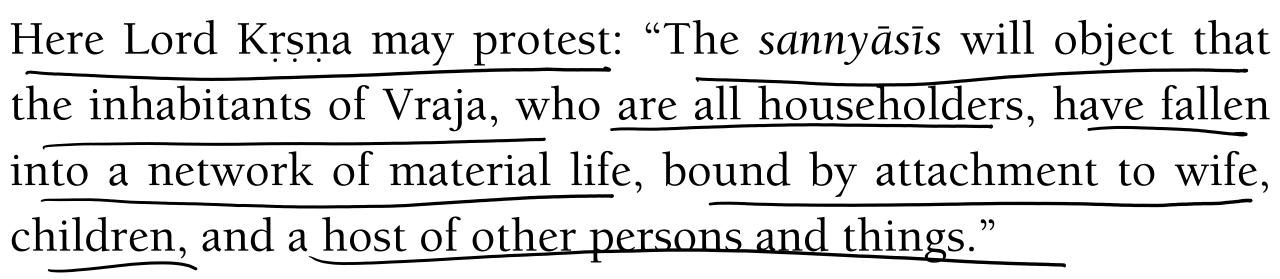
In essence this is highly improper.

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.



"My dear Lord Kṛṣṇa (kṛṣṇa), until (na yāvat) people become Your devotees (te janāḥ), their material attachments and desires (tāvat raga-ādayah) remain plunderers (stenāḥ), their homes (tāvat gṛhaṁ) remain prisons (kārā-gṛhaṁ), and their affectionate feelings for their family members (tāvat mohaḥ) remain foot-shackles (aṅghri-nigaḍaḥ).



B<u>rahmā replies</u>, "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.

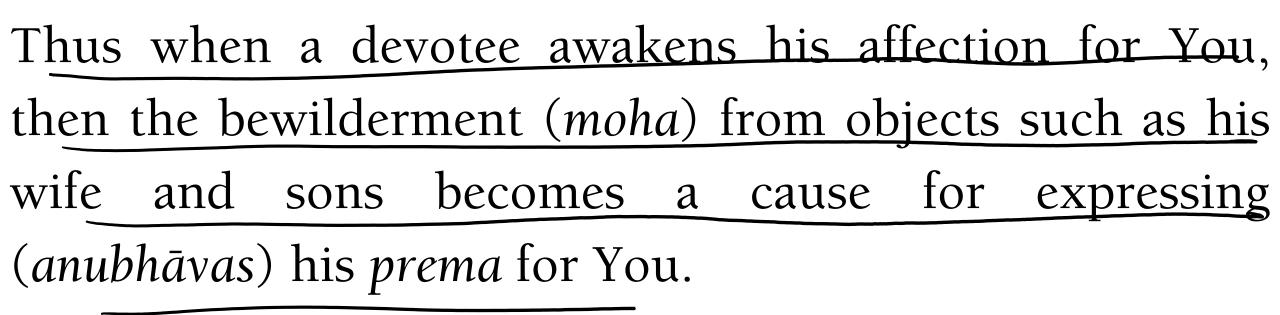
However, when they become Your devotees, they develop attachment for *bhakti* and aversion to things obstructing *bhakti*, and then they repose all their love in You.

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.

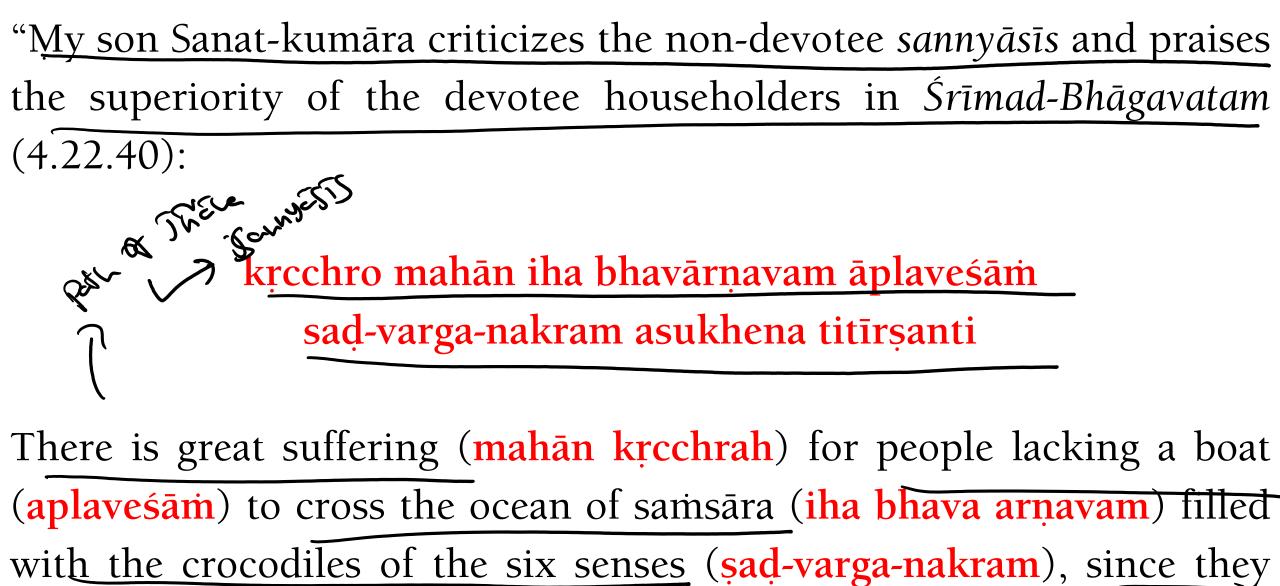
"In that way the same home, which was formerly a prison cell created by favorable and unfavorable *karmic* reactions,

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.



How can householders like this be compared to ordinary sannyāsīs?



desire to cross but cannot (titīrṣanti), using a difficult process

(asukhena).

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

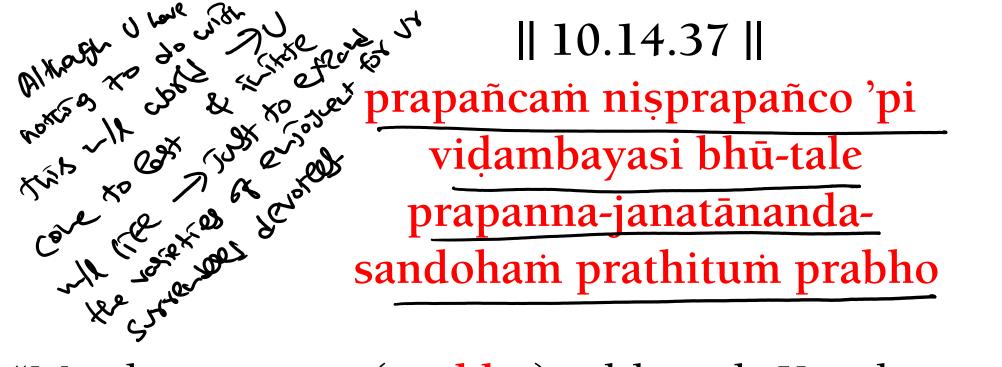
Though You are the *pūrna brahma*. You show Yourself as dependent upon these *premika-bhaktas* by taking the form of their son, friend or lover to become their submissive servant."

Section – VII

Brahma Gratifying Lord Krishna

with sweet words

(37-40)



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

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 Vaikuntha as they do in the material world.