

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 – VII

Brahma Gratifying Lord Krishna

with sweet words

(37-40)

|| 10.14.38 ||

Let people
say "I know
everything about
Kṛṣṇa."
But, as far as I am concerned,
I can only say that
Your opulences are beyond the reach
of mind, body & words.

jānanta eva jānantu
kiṁ bahūktyā na me prabho
manaso vapuṣo vāco
vaibhavam tava gocarah

“There are people who say, ‘I know everything about Kṛṣṇa.’ (jānantaḥ) Let them think that way (jānantu eva). As for me, I do not wish to speak very much about this matter (kiṁ bahu-uktyā). O my Lord (me prabho), let me say this much: As far as Your opulences are concerned (tava vaibhavam), they are all beyond the reach (na gocaraḥ) of my mind (manasaḥ), body (vapuṣaḥ), and words (vācaḥ).

Here Śrī Kṛṣṇa might say: “O Brahmā, if this is all true, then please tell me how many wise philosophers are there like You who can so brilliantly explain everything about My transcendental form, My Vraja devotees, My pastimes and My devotional service?”

Fearing that Śrī Kṛṣṇa might say this, Brahmā then speaks this verse
with shame, fear and repentance.

Brahmā says, “I am of that category; I am the greatest fool!”

Kṛṣṇa protests, “If that is so, then why have you spoken all these
words?”

Brahmā replies, “Kim bahūktyā, what is the use of all my
words?”

Speaking too much in Your presence is simply a sign of my
foolishness.”

Kṛṣṇa: “My dear Brahmā, you are trying to cheat Me with your
words.”

Brahmā: “Although I have meditated on them, my mind has no power (na me prabho manaso) to understand Your opulences.”

My eyes (vapuṣā) cannot grasp Your transcendental form and my words (vāco) cannot describe You.

As I said previously in verse seven, guṇātmanas te ’pi guṇān vimātuṁ, “who can possibly count Your unlimited transcendental qualities?”

Another meaning is: “I cannot grasp the powers of Your mind with my senses.

How, then, could I possibly understand the happiness You experience within Yourself (sākṣāt tavaiva kim utātma-sukhānubhūteh 10.14.2)?

I cannot understand anything about Your body or any of Your words which are the *Vedas*.

Indeed, when You are standing before me silently, I cannot speak even a word.

In Your presence persons like me are totally insignificant.”

|| 10.14.39 ||

anujānīhi mām kṛṣṇa

sarvaṁ tvam vetsyi sarva-dr̥k

tvam eva jagatām nātho

jagac caitat tavārpitam

My dear Krishna
pls give me permission
to leave.
U & omniscient & the lord of
all the universes.
yet I offer this
unto U.
one universe

“My dear Kṛṣṇa (kṛṣṇa), I (mām) now humbly request permission to leave (anujānīhi). Actually, You (tvam) are the knower (vetsyi) and seer (sarva-dr̥k) of all things (sarvaṁ). Indeed, You (tvam eva) are the Lord (nāthaḥ) of all the universes (jagatām)—and (ca) yet I offer (arpitam) this (etat) one universe (jagat) unto You (tava).

Śrī Kṛṣṇa replied, “Very well, perhaps you do not know the full extent
of My power and opulence.”

Still, I do not know the full extent of your power and opulence either.”

Embarrassed, distraught and incapable of answering anymore, Brahmā
speaks this verse: “Please give me permission to leave (*anujānīhi*)!”

I am not worthy to stay here even for a moment.

As I am most fallen I should go to a suitably fallen place like
Brahmaloka, my dear *kṛṣṇa*.”

Here the word *Kṛṣṇa* means “O Lord, please attract my mind
and heart to Vṛndāvana.”

Brahmā continued, “I have prayed that You make me a blade of grass in Gokula (10.14.34), yet You have not responded, even by so much as a glance.

Therefore, what more shall I do standing here?

It is better that I quickly go away.

For I have become an offender by interrupting Your
lunch-pastimes on the bank of the Yamunā.

Therefore, I could not taste the nectar of even one word
from Your lips.

Therefore I will quickly depart and go far away.

Now please reclaim Your calves, and finish Your pastimes with
Your dear friends, joking and laughing with them on the
riverbank.

Why should I recklessly repeat my request again and again?”

With this intention Brahmā says in this verse, “Indeed, You
(*tvam*) know (*vetsi*) everything (*sarvam*) about my mind, body,
and senses.

Just because I created this universe does not mean that I am its master.

You are the master, not only of this one universe but of all universes
(*jagatām nātho*).

Therefore, I now offer to You this very small universe, which is Your
property to begin with.

Please do with this universe whatever You wish.”

|| 10.14.40 ||

O Kṛṣṇa!
a) Vṛṣṇi-kula
Puskara
b) Kṣmā-nirjara-jōṣa-dāyin
- Udalhi - Udalhi-kārin
c) Uddharma
d) Kṣiti - Paśu
e) I will eternally offer my respects to U.

śrī-kṛṣṇa vṛṣṇi-kula-puskara-jōṣa-dāyin
kṣmā-nirjara-dvija-paśu-udadhi-vṛddhi-kārin
uddharma-śārvara-hara kṣiti-rāksasa-dhruk
ā-kalpam ārkam arhan bhagavan namas te

→ SUN
→ MOON

“My dear Śrī Kṛṣṇa (śrī-kṛṣṇa), You bestow (dāyin) happiness (jōṣa) upon the lotuslike (puṣkara) Vṛṣṇi dynasty (vṛṣṇi-kula) and expand (vṛddhi-kārin) the great oceans (udadhi) consisting of the earth (kṣmā), the demigods (nirjara), the brāhmanas (dvija), and the cows (paśu). You dispel (hara) the dense darkness (śārvara) of irreligion (uddharma) and oppose (dhruk) the demons (rāksasa) who have appeared on this earth (kṣiti). O Supreme Personality of Godhead (arhan bhagavan), as long as this universe exists (ā-kalpam) and as long as the sun shines (ā-arkam), I will offer my obeisances unto You (namas te).”

Brahmā said, “O Lord, if You don't want to speak to me because I am an offender, then at least show me some mercy by giving the nectar of Your glance.”

By drinking this nectar I will be able to maintain my life for the rest of the *kalpa*.”

After expressing this feeling, Brahmā offered his respectful obeisances to Kṛṣṇa.

Referring to Kṛṣṇa's right eye, which is the original form of the sun, Brahmā says, vṛṣṇi-kula-puṣkara-joṣa-dāyin, “As the sun You make the lotus flower of the Vṛṣṇi dynasty bloom and fill them with joy.”

Then, referring to Kṛṣṇa's left eye, which is the original form of the moon, Brahmā says, kṣmā-nirjara-dvija-paśūdadhi-vṛddhi-kārin, “O moon, who expands the ocean to nourish all the inhabitants of earth, the demigods (nirjara) in Svargaloka, and the birds and cows (dvija-paśūdadhi) in Vṛndāvana, please mercifully expand the good fortune of me, the lowest of the demigods.”

“With Your two eyes as the sun and moon please dispel the
blinding darkness of ignorance (śārvara-hara) and mercifully
destroy my impiety (uddharma), which was seen in my attempt
to bewilder even You with my mystic potency.”

“Please remove it so that I will never make such a mistake
again.”

The Amara-kośa dictionary says, śārvaras tv andha-tamasah, “Śārvara means blinding darkness.”

“Brahmā said, “O Lord, even though You have killed many demons on the earth (kṣiti-rākṣasa-dhruk) such as Aghāsura, nevertheless You gave them residence in Your own spiritual abode.”

I am also a demon like them.

I am a *brahma-rākṣasa* from Satyaloka, who has come to the earth to disturb You and Your intimate friends and calves.

Therefore, as You punished the other demons, You should also purify me with punishment.

If he sees that his master is either merciful or cruel, the servant is encouraged to continue living.

But if he sees that his master is indifferent and does not care at all,
then a servant no longer desires to maintain his life.”

Then Brahmā thought within his heart, “Alas! Alas! Thinking that it
was not proper for my master Kṛṣṇa, who is the most exalted Lord of
all lords, to hold a stick, be decorated with guñjā, mineral dyes,
peacock feathers, and other simple ornaments, and enjoy pastimes
with cowherd boys, I foolishly committed an offense to Him and to His
friends. Let me beg forgiveness from them.”

In the phrase ā-kalpam ārkam arhanā- kalpam ārkam arhan bhagavān
namas te,

“O Supreme Personality of Godhead, as long as this universe exists
and as long as the sun shines, I will offer my obeisances unto You,” the
word ā-kalpam means “including Your guñjā necklace and other
ornaments;”

ārkam means “even the lowly ārka tree, which bears flowers that
cannot be offered to the Lord.”

Here Brahmā says, “Everything in Vraja, including even Your ornaments and even the lowly ārka tree are objects of my worship (arhan).”

O Lord who can be merciful or merciless, who can grant me auspiciousness or trouble, I offer my respectful obeisances (namas te) to You.”

[Concluding Brahmā's prayers, Viśvanātha Cakravarti Thakura offers the following prayer]

sarva-saṁśaya-hṛt sarva-bhakti-siddhānta-santatiḥ
astu brahma-stutiś citta-bhittau me cāru-citritā

“May these prayers of Lord Brahmā (brahma-stutiḥ), which remove all doubts (sarva-saṁśaya-hṛt) and teach all the definitive conclusions of devotion (sarva-bhakti-siddhānta-santatiḥ), remain forever impressed (cāru-citritā astu) upon my heart (me citta-bhittau).”