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 – X

Krishna – The Soul of souls

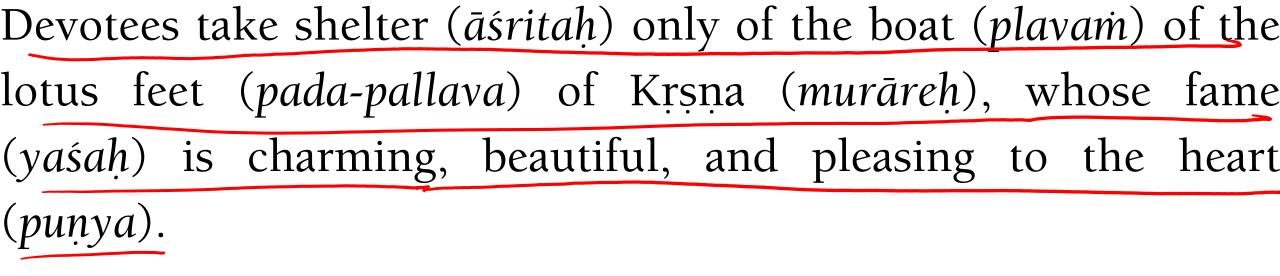
(55-61)

(or these of the the to samāśritā ve pada-pallava-plavam toter es low strict mahat-padam punya-yaśo murāreh toter es low strict bhavambulltir vatsa-padam param padam
(or the feat is (samāśritā) pada-pallava-plavam
mahat-padam/punya-yaso murāreh
bhavambudhir vatsa-padam param padam
padam padam yad vipadām na teşām
(" () Such devotes have the SP-world as their goal & not this naterial world.
For those who have accepted (samāśritā ye) the boat of the lotus feet of the Lord
(pada-pallava plavam) who is the shelter of the cosmic manifestation (mahat
padam) and is famous (punya-yaśah) as Murāri, the enemy of the Mura demon
(mura-areh), the ocean of the material world (bhava-ambudhih) is like the water
contained in a calf's hoof-print (vatsa-padam). Their (tesām) goal is param
padam, Vaikuntha, the place where there are no material miseries (param
padam), not the place where (na yat) there is danger at every step (vipadām
padam padam).

In this way it is proved that Śrī K<u>rṣṇa is the final object of pu</u>re spiritual love.

Only by taking shelter of Kṛṣṇa's lotus feet does one get liberated and finally realize Him.

The outstanding position of Kṛṣṇa's devotee is now made clear.



Someone may ask, "What is that boat like?"

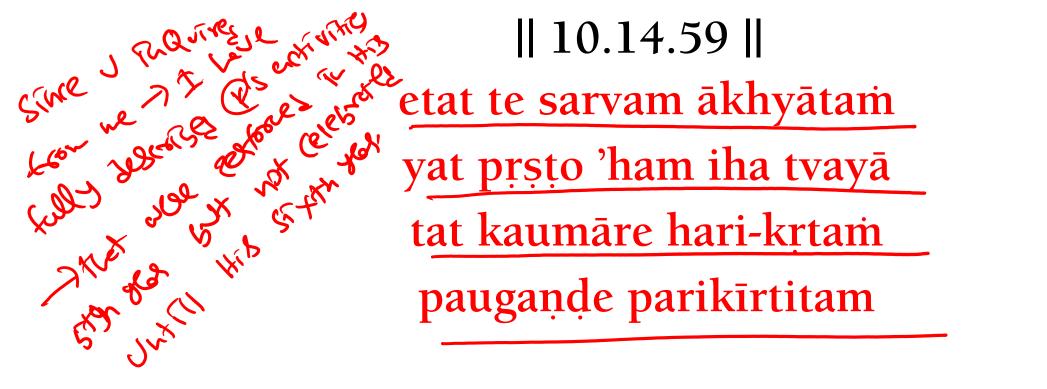
The boat of Krsna's lotus feet gives shelter to the great devotees (mahat-padam) who have taken complete shelter (sam:samyak:samāśritā).

For these devotees the ocean of the material world (*bhavambudhih*) becomes like the water in a calf's hoof-print (*vatsa-padam*) that can be crossed without any great effort.

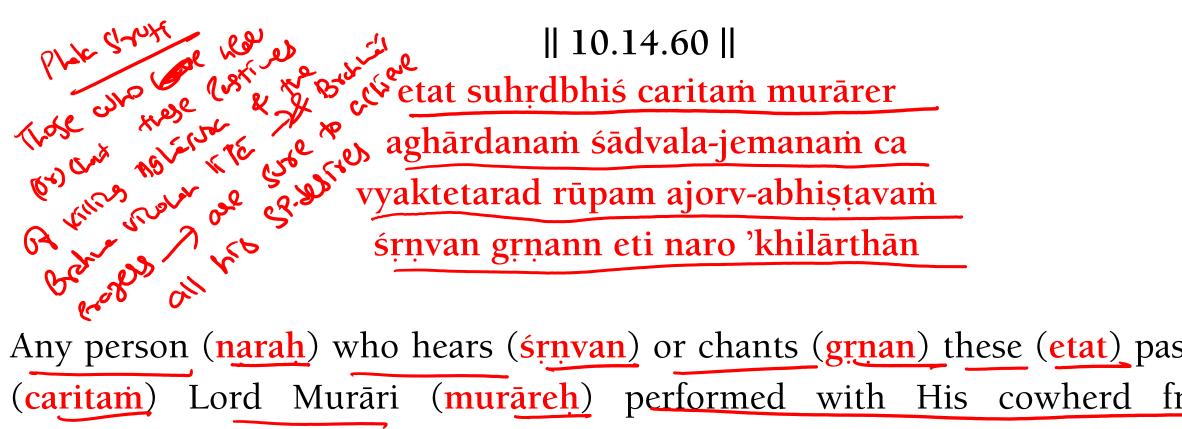
Their goal is the supreme transcendental abode (*paraṁ padaṁ*) of Vaikuṇṭha or Śr<u>ī Vṛndāvana.</u>

Great devotees never fall into difficulty (vipadam) because their minds

are not attached to anything except the lotus feet of Kṛṣṇa.



Since you inquired from me (yat prstah iha tvayā), I (aham) have fully (sarvam) described (ākhyātam) to you (te) those activities (tat) of Lord Hari that were performed (hari-krtam) in His fifth year (kaumāre) but not celebrated (parikīrtitam) until His sixth (paugaņde).



Any person (narah) who hears (śrnvan) or chants (grnan) these (etat) pastimes (caritam) Lord Murāri (murāreh) performed with His cowherd friends (suhrdbhih)—the killing of Aghāsura (agha-ardanam), the taking of lunch (jemanam) on the forest grass (śādvala), the Lord's manifestation (vyaktaitarad) of transcendental forms (rūpam), and (ca) the wonderful prayers offered (uru abhiṣṭavam) by Lord Brahmā (aja)—is sure to achieve (eti) all his spiritual desires (akhila-arthān). T<u>he</u> words suhrdbhih-caritam (pastimes with His intimate friends) refers to pastimes like this one described in *Śrīmad-Bhāgavatam* (10.12.5):

muṣṇanto 'nyonya-śikyādīn jñātān ārāc ca cikṣipuḥ tatratyāś ca punar dūrād dhasantaś ca punar daduḥ

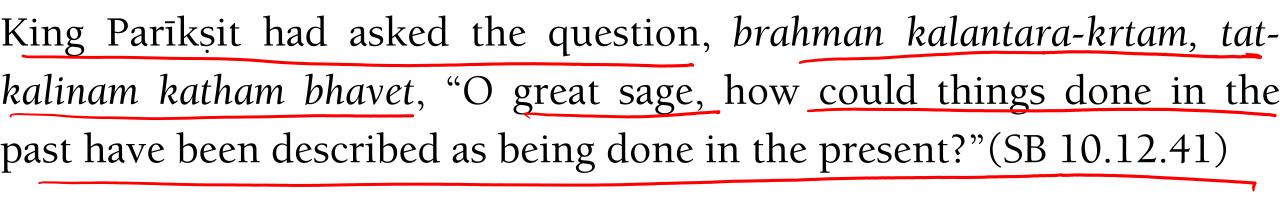
All the cowherd boys used to steal one another's lunch bags (muṣṇanto anyonyaśikyādīn). When a boy came to understand that his bag had been taken away (jñātān), the other boys would throw it farther away, to a more distant place (ārāt ca cikṣipuḥ), and those standing there would throw it still farther (tatratyāś ca punar dūrād punar daduḥ). When the proprietor of the bag became disappointed, the other boys would laugh, the proprietor would cry, and then the bag would be returned (hasantaś ca). The word vyaktetarad means supramundane or transcendental. The phrase ajorv-abhistavam can be broken down as aja, Lord Brahmā; uru, elaborate; and abhistavam, the offering of prayers.

Anyone who hears or chants Brahmā's comprehensive prayers about Kṛṣṇa's transcendental form, His playing with the cowherd boys, killing of Aghāsura, and eating with His friends in the forest covered with lush grass will have all his desires fulfilled.

were well and the second د المراجع ا nilāyanaih setu-bandhair markatotplavanādibhih

|| 10.14.61 ||

In this way (evam) the boys (kaumāraih) spent (jahatuh) their childhood (kaumāram) in the land of Vrndāvana (vraje) playing (vihāraih) hide-and-go-seek (nilāyanaih), building play bridges (setu-bandhaih), jumping about like monkeys (markata-utplavana) and engaging in many other such games (adibhih).



Kṛṣṇa performed the pastime of killing Aghāsura during His kaumāra

age.

How then, during His *paugaṇḍa* age (beginning from the 5th year), could the boys have described this incident as having happened recently?

In these chapters that question has been answered.

Now Śukadeva Gosvāmī continues his service of narrating Kṛṣṇa's pastimes.

"Kṛṣṇa and Balarāma spent Their childhood secretly (*jahatuḥ*) in Vraja playing hide and seek (*nilāyanaiḥ*), and enacting the pastimes (vihāraiḥ) of other incarnations such as building the bridge to travel, journeying to Lanka, and churning the milk ocean." i<u>ti sarartha-darsinyam, harsinyam bhakta-cetasam</u> caturdaso 'yam dasame, sangatah sangatah satam

"As I [Visvanātha Cakravartī Thākura] stay among Kṛṣṇa's devotees (sangatah sangatah satām), I have thus concluded this commentary on the fourteenth chapter of the Tenth Canto of Śrīmad-Bhāgavatam (iti caturdas'o ayam das'ame), named Sārārtha-darśinī (sārārthadarsinyām), which pleases Kṛṣṇa's devotees (harṣinyām bhaktacetasām). Thus ends the commentary on the Fourteenth Chapter of the Tenth Canto of the *Bhāgavatam* for the pleasure of the devotees, in accordance with the previous *ācāryas*.