

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 – X

Krishna – The Soul of souls

(55-61)

|| 10.14.58 ||

For those who have taken shelter of the boat of the lotus feet of the Lord of Samsara, the size of water held in the hoof-print of a calf.

samāśritā ye pada-pallava-plavam

māhat-padam punya-yaśo murāreḥ

bhavambudhir vatsa-padam param padam

padam padam yad vipadām na teṣām

→ Such devotees have the SP-world as their goal & not this material 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 (māhat-padam) and is famous (punya-yaśah) as Murāri, the enemy of the Mura demon (mura-areḥ), the ocean of the material world (bhava-ambudhiḥ) is like the water contained in a calf's hoof-print (vatsa-padam). Their (teṣām) goal is param padam, Vaikuṅṭha, 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 Kṛṣṇa is the final object of pure 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.

Devotees take shelter (*āśritaḥ*) only of the boat (*plavam*) of the lotus feet (*pada-pallava*) of Kṛṣṇa (*murāreḥ*), whose fame (*yaśaḥ*) is charming, beautiful, and pleasing to the heart (*punya*).

Someone may ask, “What is that boat like?”

The boat of Kṛṣṇa’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 (*param padam*) of Vaikuṅṭha or Śrī Vṛndāvana.

Great devotees never fall into difficulty (*vipadam*) because their minds are not attached to anything except the lotus feet of Kṛṣṇa.

|| 10.14.59 ||

etat te sarvam ākhyātam
yat prṣṭo 'ham iha tvayā
tat kaumāre hari-kṛtam
paugandē parikīrtitam

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

Since u inquired
from me → I have
fully described His activities
→ that was prṣṭo iha
5th year but not celebrated
untill His 6th year

|| 10.14.60 ||

Phak stuff
Those who are
(b) and these
of killing Aghāsura & the
Brahma murder if he
prey → are sure to
all his spiritual achieve

etat suhrdbhiś caritaṁ murārer
aghārdanaṁ śādvala-jemaṇaṁ ca
vyaktetarad rūpaṁ ajorv-abhiṣṭavaṁ
śṛṇvan gṛṇann eti naro 'khilārthān

Any person (narah) who hears (śṛṇvan) or chants (gṛṇan) these (etat) pastimes (caritaṁ) Lord Murāri (murāreh) performed with His cowherd friends (suhrdbhiḥ)—the killing of Aghāsura (agha-ardanaṁ), the taking of lunch (jemaṇaṁ) on the forest grass (śādvala), the Lord's manifestation (vyakta-itarad) of transcendental forms (rūpaṁ), and (ca) the wonderful prayers offered (uru abhiṣṭavaṁ) by Lord Brahmā (aja)—is sure to achieve (eti) all his spiritual desires (akhila-arthān).

The words *suhṛdbhiḥ-caritaṁ* (pastimes with His intimate friends) refers to pastimes like this one described in *Śrīmad-Bhāgavatam* (10.12.5):

muṣṇanto 'nyonya-śikyādīn jñātān ārāc ca cikṣipuh
tatratyāś ca punar dūrād dhasantaś ca punar daduh

All the cowherd boys used to steal one another's lunch bags (*muṣṇanto anyonya-śikyādīn*). 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 cikṣipuh*), and those standing there would throw it still farther (*tatratyāś ca punar dūrād punar daduh*). 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-abhiṣṭavam* can be broken down as *aja*, Lord
Brahmā; *uru*, elaborate; and *abhiṣṭavam*, 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.

|| 10.14.61 ||

In this way the boys spent their childhood playing childish games.

evam vihāraiḥ kaumāraiḥ kaumāram jahatur vraje
nilāyanaiḥ setu-bandhair markaṭotplavanādibhiḥ

In this way (evam) the boys (kaumāraiḥ) spent (jahatur) their childhood (kaumāram) in the land of Vṛndāvana (vraje) playing (vihāraiḥ) hide-and-go-see (nilāyanaiḥ), building play bridges (setu-bandhair), jumping about like monkeys (markaṭa-utplavana) and engaging in many other such games (ādibhiḥ).

King Parīkṣit had asked the question, brahman kalantara-krtam, tat-
kalinam katham bhavet, “O great sage, how could things done in the
past have been described as being done in the present?” (SB 10.12.41)

Kṛṣṇa performed the pastime of killing Aghāsura during His *kaumāra*
age.

How then, during His *pauganda* 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.”

iti sarartha-darsinyam, harsinyam bhakta-cetasam
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 caturdaso ayam dasame), named Sārārtha-darśinī (sārārtha-darśinyām), which pleases Kṛṣṇa’s devotees (harsinyām bhakta-cetasām).

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*.