

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

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Canto Ten – Chapter Thirteen

**Brahmā Stealing the Boys and
Calves**

Section – I

Praise of Maharaja Parikshit

as A Devotee (1-3)

|| 10.13.1 ||

śrī-śuka uvāca

sādhu prṣṭam mahā-bhāga

tvayā bhāgavatottama

yan nūtanayasīśasya

śṛṇvann api kathām muhuḥ

Śukadeva Gosvāmī continued: O best of devotees (bhāgavatottama), most fortunate Parīkṣit (mahā-bhāga), you have inquired very nicely (sādhu prṣṭam), for although constantly hearing the pastimes of the Lord (tvayā īśasya kathām muhuḥ śṛṇvann api), you are perceiving His activities to be newer and newer (yan nūtanayasī).

Wonderful Q!
Although constantly hearing
the pastimes → U & perceiving
the activities to be newer &
newer.

Because

This chapter describes a forest picnic, Brahmā's stealing the calves and
cowherd boys, the bewilderment of Brahmā, and Kṛṣṇa's manifesting
identical boys and calves from His own form.

Kṛṣṇa, whose portion of a portion causes the creation of universes and
the bewilderment of Brahmā, showed Himself as the source of delight
to all Viṣṇu forms, the cause of bewilderment to Baladeva, and the
source of all powers to Brahmā.

When Śukadeva addresses Parīkṣit as the best of the devotees
(*bhāgavatottama*), the king inquires, “How I am the best among Kṛṣṇa’s
devotees?”

Śukadeva answers, “Because you always taste the topics of Kṛṣṇa as
fresh.

Even if you have heard them before, you perceive the pastimes of Lord
Kṛṣṇa to be newer and newer.”

|| 10.13.2 ||

This is natural for the devotees who take topics of Krsna as their goal, the center of their hearing & thoughts.

satām ayam sāra-bhrtām nisargo
yad-artha-vāṇī-śruti-cetasām api
prati-kṣaṇam navya-vad acyutasya yat
striyā viṭānām iva sādhu vārtā

Just as a materialist is attracted to topics of women & sex

↑
& ITC
for nām, rūpa, guṇa

bcos → @ every moment → they have an astonishing thirst

This is natural (ayam nisargah) for the Paramahamsas, devotees who have accepted the essence of life (sāra-bhrtām satām), who take topics of Krsna as their goal, the center of their words, hearing and thoughts (yad-artha-vāṇī-śruti-cetasām api), because they have at ever moment an astonishing thirst for the names form and qualities of Acyuta (yat prati-kṣaṇam navya-vad acyutasya), just as materialists are attached to topics of women and sex (striyā viṭānām iva sādhu vārtā).

Śukadeva continues, “This is natural for those who are *sāra bhṛtām*, who accept the topics of Kṛṣṇa as the essence and goal of their lives.

Kṛṣṇa-katha is the center of their words, hearing and thoughts because at every moment they thirst to taste the astonishing names, form and qualities of Acyuta.

As a lusty man is attached to topics about women and sex, the *sāra bhṛtām* is intensely attracted to topics about Kṛṣṇa.”

Pls hear with
attention. → Although
the subject matter is very
confidential → the SP-master
reveals it to a
disciple. → Submissive

|| 10.13.3 ||

śṛṇuṣvāvahito rājann

api guhyam vadāmi te

brūyuh snigdhasya śisyasya

guravo guhyam apy uta

O King, kindly hear me with great attention (śṛṇuṣva avahito rājann). Although the activities of the Supreme Lord are very confidential, no ordinary man being able to understand them (guhyam api), I shall speak about them to you (vadāmi te), for spiritual masters explain (guravo brūyuh) to a submissive disciple (snigdhasya śisyasya) even subject matters that are very confidential and difficult to understand (guhyam apy).

Section – II

*Cowherd Boys Arriving at
their Sitting place (4-7)*

After saving
the calves & girls from
A, B brought them
to the bank of D &
spoke to them.

|| 10.13.4 ||

tathāgha-vadanān mṛtyo
rakṣitvā vatsa-pālakān
sarit-pulinam āniya
bhagavān idam abravīt

Then (tathā), after saving the boys and calves (rakṣitvā vatsa-pālakān) from the mouth of Aghāsura (agha-vadanān), who was death personified (mṛtyoh), Lord Kṛṣṇa, the Supreme Personality of Godhead (bhagavān), brought them all to the bank of the river (sarit-pulinam āniya) and spoke the following words (idam abravīt).

|| 10.13.5 ||

aho 'tiramyam pulinam vayasyah
sva-keli-sampan mrdulaccha-balukam
sphutat-saro-gandha-hrtali-patrika-
dhvani-pratidhvana-lasad-drumakulam

→ The sands are clean & soft → ∴ this is the best place for our sports.

My dear friends (aho vayasyah), just see how this riverbank is extremely beautiful because of its pleasing atmosphere (atiramyam pulinam). And just see how the blooming lotuses are attracting bees and birds by their aroma (sphutat-saro-gandha-hrtali-patrika). The humming and chirping of the bees and birds is echoing throughout the beautiful trees in the forest (dhvani-pratidhvana-lasad-drumakulam). Also, here the sands are clean and soft (mrdulaccha-balukam). Therefore, this must be considered the best place for our sporting and pastimes (sva-keli-sampad).

O friends!
Just see how beautiful
is this bank → with
blooming lotuses & sounds of
the bees & birds
These lotuses
attracted to

Here Śrī Kṛṣṇa describes a most suitable place for a picnic. The riverbank was wide enough to accommodate hundreds of cowherd boys. It had soft, clean sand, perfect for sitting and eating.

The Yamunā was full of blossoming lotuses, whose sweet fragrance attracted bees and birds, whose humming and chirping echoed in the forest.

The thickly foliated trees provided soothing shade from the scorching sun.

Since it is
late, let us take
lunch here &
let the calves drink
water & graze nearby.

|| 10.13.6 ||

atra bhoktavyam asmābhir
divārūḍham kṣudhārditāḥ
vatsāḥ samīpe 'paḥ pītvā
carantu śanakais tṛṇam

I think we should take our lunch here (atra bhoktavyam
asmābhir), since we are already hungry (kṣudhārditāḥ)
because the time is very late (divārūḍham). Here the calves
may drink water (vatsāḥ samīpe 'paḥ pītvā) and go slowly
here and there and eat the grass (carantu śanakais tṛṇam).

|| 10.13.7 ||

Accepting the proposal
2-6/205ul → the calves
made the calves drink water
& tied them where the grass
was green ↓ where the grass
Then, the opened their baskets
& started eating with
great joy.

tatheti pāyayitvārbhā
vatsān ārudhya śādvale
muktvā śikyāni bubhujuh
samaṁ bhagavatā mudā

Accepting Lord Kṛṣṇa's proposal (tathā iti), the cowherd boys allowed the calves to drink water from the river (ārbhā vatsān pāyayitvā) and then tied them to trees where there was green, tender grass (ārudhya śādvale). Then the boys opened their baskets of food (muktvā śikyāni) and began eating with Kṛṣṇa (bubhujuh bhagavatā samaṁ) in great transcendental pleasure (mudā).

The boys tied the calves to trees in a field full of tender green grass (*śādvale*).

This means the calves were led to the field but because of greed for that grass, they would not go anywhere else.

Section – III

Lord Krishna enjoying lunch with

Cowherd boys (8-11)

|| 10.13.8 ||

kṛṣṇasya viṣvak puru-rāji-maṇḍalair
abhyānanāḥ phulla-dṛśo vrajārbhakāḥ
sahopaviṣṭā vipine virejuś
chadā yathāmbhoruha-karṇikāyāḥ

Like petals
surrounding the
whole of a lotus
→ the boss of a lotus
→ trying to stare
& trying to see Him
In this way they
enjoyed their
lunch

Like the whorl of a lotus flower surrounded by its petals and leaves (yathā chadā ambhoruha-karṇikāyāḥ), Kṛṣṇa sat in the center, encircled by lines of His friends (kṛṣṇasya viṣvak puru-rāji-maṇḍalair), who all looked very beautiful (virejuḥ). Every one of them was trying to look forward toward Kṛṣṇa, thinking that Kṛṣṇa might look toward him (abhyānanāḥ phulla-dṛśo vrajārbhakāḥ). In this way they all enjoyed their lunch in the forest (saha upaviṣṭā vipine virejuḥ).

This verse describes the arrangement for the picnic. Kṛṣṇa sat in the center, encircled by lines of His friends.

All the boys sat looking toward the center (*abhyānanā*) where Kṛṣṇa was sitting.

It was due to love that all the cowherd boys wanted to face Kṛṣṇa.

Kṛṣṇa fulfilled their desire by employing His *sarva saṅkalpatā śakti* to make His face and limbs appear in all directions at once.

Thus each boy thought, "I am sitting in front directly facing Kṛṣṇa.

But the other boys are sitting at a distance with their backs or sides to
Kṛṣṇa."

This pastime illustrates a Bhagavad-gītā verse (13.14): sarvataḥ pāṇi-
pādam tat sarvato 'kṣi-śiro-mukham, sarvataḥ śrutimal loke,
"Everywhere are His hands and legs, His eyes, heads and faces, and He
has ears everywhere.

In this way the Supersoul exists, pervading everything.”

Sahopaviṣṭa means the cowherd boys sat with no spaces
between them.

They sat in rows around Kṛṣṇa like the whorl of a lotus
flower surrounded by its petals.

Some plates
their food on flowers,
some on leaves, some on
rocks etc.

|| 10.13.9 ||

kecit puṣpair dalaiḥ kecit
pallavair aṅkuraiḥ phalaiḥ
śigbhis tvagbhir dr̥ṣadbhiś ca
bubhujuh kṛta-bhājanāḥ

Among the cowherd boys, some placed their lunch on flowers (kecit puṣpair), some on leaves (dalaiḥ kecit), fruits, or bunches of leaves (pallavair aṅkuraiḥ phalaiḥ), some actually in their baskets (śigbhiḥ), some on the bark of trees and some on rocks (tvagbhir dr̥ṣadbhiś ca). This is what the children imagined to be their plates as they ate their lunch (bubhujuh kṛta-bhājanāḥ).

For fun each boy made his lunch plate out of a different material such as flowers or leaves.

|| 10.13.10 ||

sarve mitho darśayantah

sva-sva-bhojya-rucim prthak

hasanto hāsayantaś cā-

bhyavajahruḥ saheśvarāḥ

All the cowherd boys enjoyed their lunch with Kṛṣṇa (sarve bhyavajahruḥ saha īśvarāḥ), showing one another (mitho darśayantah) the different tastes of the different varieties of preparations they had brought from home (sva-sva-bhojya-rucim prthak). Tasting one another's preparations, they began to laugh and make one another laugh (hasanto hāsayantaś ca).

They all enjoyed
the food with
→ showing to another
the food they brought
Tasting each other's food.
In this way, they
laughed & made others
laugh!

The boys would taste a little of the different items brought from their homes and then call out to their friends: “O *sakhā*, *Kṛṣṇa*! *Śrīdāmā*! *Subala*! See how tasty my food is!”

Kṛṣṇa and the boys would then taste one another’s food and laugh. This is the meaning *ruciṁ darśayantah*.

Without being seen by anyone one clever boy stuffed some jasmine flowers inside a *samosā* and said, “O friends, please taste this nice *samosā*!”

Believing his statement, a boy took the *samosā* and ate it.

When he started making faces due to the bitter taste,
the giver laughed and the receiver laughed too.

“Ca” indicates that afterwards the giver would get
playfully beaten and run away.

|| 10.13.11 ||

Beauty of @
He had his flute
buffalo horn, vetre, stuck
blw his cloth, vetre, stuck
He was holding flute in
& prakes in his
left hand

bibhrad veṇuṁ jaṭhara-paṭayoḥ śṛṅga-vetre ca kakṣe
vāme pāṇau masṛṇa-kavalam tat-phalāny aṅgulīṣu
tiṣṭhan madhye sva-parisuhrdo hāsayan narmabhiḥ svaiḥ
svarge loke miṣati bubhuje yajña-bhug bāla-keliḥ anused.

→ He sat in the middle & was joking with them. → The Devs watching Him were
Kṛṣṇa is yajña-bhuk—that is, He eats only offerings of yajña (yajña-bhug)—but to
exhibit His childhood pastimes (bubhuje bāla-keliḥ), He now sat (tiṣṭhan) with His
flute tucked between His waist and His tight cloth on His right side (bibhrad veṇuṁ
jaṭhara-paṭayoḥ) and with His horn bugle and cow-driving stick on His left (śṛṅga-
vetre ca vāme kakṣe). Holding in His hand a very nice preparation of yogurt and rice
(pāṇau masṛṇa-kavalam), with pieces of suitable fruit between His fingers (tat-
phalāny aṅgulīṣu), He sat like the whorl of a lotus flower, looking forward toward all
His friends (tiṣṭhan madhye sva-parisuhrdo), personally joking with them and
creating jubilant laughter among them as He ate (hāsayan narmabhiḥ svaiḥ). At that
time, the denizens of heaven were watching (svarge loke miṣati), struck with wonder
at how the Personality of Godhead, who eats only in yajña, was now eating with His
friends in the forest (bubhuje yajña-bhug bāla-keliḥ).

This verse describes the outstanding qualities of Kṛṣṇa eating with His friends.

Kṛṣṇa sat with His flute tucked between His waist and His tight cloth on His right side, and His horn and cow-driving stick on His left.

In His left hand Kṛṣṇa held a big lump of yogurt rice.

In between His fingers Kṛṣṇa held small pieces of lemon and amla pickle to mix with the rice.

Or the words can mean that Kṛṣṇa held a lump of rice in His left hand, and then took small amounts with His right hand in order to eat.

The cowherd boys sat in a circle facing Kṛṣṇa and chattered as they ate.

Kṛṣṇa addressed a buzzing bumblebee, “O bee, why are you flying near My face? Go to Madhumaṅgala who is just before you and get a drink.”

Another boy exclaimed, “Look at that band of wild monkeys!
Though they are hungry and watching us, the boys are eating
peacefully.

Hey monkeys! Approach stealthily so they don’t see you and
then steal their food.”

Kṛṣṇa’s sarva saṅkalpa śakti and līlā-śakti then fulfilled His
wish: “O Lord! If You want some obstacle during this lunch
for some amusement, then we will go and bring Brahmā.”

The celestial residents watched in astonishment at
how Kṛṣṇa, who eats only oblations of ghee purified by
mantra and offered in sacrifice (yajña bhuk), was now
playing like an ordinary child (bāla keli).

Kṛṣṇa was scolding or praising His friends, and giving
and taking half eaten food with them in the forest.

Section – IV

**Dissapearance of cows and Krishna's
reassurance to His friends (12-14)**

White the
were the
→ the calves engaged
due to grass went far away
for green grass.

|| 10.13.12 ||

bhārataivaṃ vatsa-peṣu
bhuñjāneṣv acyutātmasu
vatsās tv antar-vane dūraṃ
viviśus tṛṇa-lobhitāḥ

O Mahārāja Parīkṣit (bhārata), while the cowherd boys (vatsa-peṣu), who knew nothing within the core of their hearts but Kṛṣṇa (acyutātmasu), were thus engaged in eating their lunch in the forest (evam bhuñjāneṣu), the calves went far away, deep into the forest (vatsāḥ tu antar-vane dūraṃ viviśuḥ), being allured by green grass (tṛṇa-lobhitāḥ).

|| 10.13.13 ||

tān dr̥ṣṭvā bhaya-santrastān
ūce kṛṣṇo 'sya bhī-bhayam
mitrāṇy āśān mā viramate-
hāneṣye vatsakān aham

When @ saw
that they became
frightened → He spoke
to purify them.
"Pls do not stop eating
I shall personally bring
the calves back."

When Kṛṣṇa saw that His friends the cowherd boys were frightened (kṛṣṇah tān dr̥ṣṭvā bhaya-santrastān), He, the fierce controller even of fear itself (asya bhī-bhayam), said, just to mitigate their fear (ūce), "My dear friends, do not stop eating (mitrāṇy āśāt mā viramate). I shall bring your calves back to this spot by personally going after them Myself (ihā āneṣye vatsakān aham)."

When Kṛṣṇa saw that the cowherd boys were frightened
over losing sight of their calves, He, who gives fear to
fear personified (*asya bhībhayam*), spoke affectionately,
“O friends, do not stop eating (*asanat*).

I shall go and personally bring your calves back to this
spot.”

Saying this
with the cowrice in His
hand, He went to search
for the calves in the
caves, bushes etc.

|| 10.13.14 ||

ity uktvādri-darī-kuñja-
gahvareṣv ātma-vatsakān
vicinvan bhagavān kṛṣṇaḥ
sapāṇi-kavalō yayau

Saying this (ity uktvā), carrying His yogurt and rice in His hand (sapāṇi-kavalō), the Supreme Personality of Godhead, Kṛṣṇa (bhagavān kṛṣṇaḥ), immediately went out (yayau) to search for the calves of His friends (ātma-vatsakān vicinvan) in all the mountains, mountain caves, bushes and narrow passages (adri-darī-kuñja-gahvareṣu).

Kṛṣṇa went out of the search for the calves while holding a lump of yogurt rice in His hand (sa pāṇi kavala) to eat.

Section – V

Brahma testing Lord Krishna

(15-17)

ⓑ had observed
 ⓐ killing Aghāsura
 Now, he & his own power wanted to show some of it

ambhojanma-janis tad-antara-gato māyārbhakasyeṣitur
draṣṭum mañju mahitvam anyad api tad-vatsān ito vatsapān
nītvānyatra kurūdvahāntaradadhāt khe 'vasthito yaḥ pura
dr̥ṣṭvāghāsura-mokṣaṇam prabhavataḥ prāptaḥ param vismayam

→ in ⓐ's absence, he stole the calves & goats. → with a desire to see further

O Mahārāja Parīkṣit (kurūdvah), Brahmā (ambho-janma-janiḥ), who resides in the higher planetary system in the sky (khe avasthitaḥ), had observed (purā dr̥ṣṭvā) the activities of the most powerful Kṛṣṇa (prabhavataḥ) in killing and delivering Aghāsura (aghāsura-mokṣaṇam), and he was astonished (prāptaḥ param vismayam). Now that same Brahmā wanted to show some of his own power and see the power of Kṛṣṇa, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys (māyārbhakasya). Therefore, in Kṛṣṇa's absence, Brahmā took all the boys and calves to another place (tad-vatsān vatsapān itaḥ anyatra nītvā antaradadhāt). Thus he became entangled (tad-antara-gato), for in the very near future he would see (draṣṭum) how powerful Kṛṣṇa was (īsituh mañju mahitvam anyad api).

Brahmā is addressed as “*ambho janma jani*” one who is
born from the lotus. This indicates that Brahmā,
though a living being, has a material birth.

The hint is here given that Brahmā was so deluded by
the material energy that he wanted to test Kṛṣṇa, who is
the very source of *mahāmāyā*.

One should not claim that Brahmā's power of illusion could actually exert influence over omniscient Kṛṣṇa and His dear cowherd boys, because a later verse says "vatsan pulinam aninya" (as before Kṛṣṇa took the calves to the river bank).

Kṛṣṇa's līlā-śakti allowed Pūtanā to bewilder Yaśodā and Kṛṣṇa in order to produce *vismaya rasa* (astonishment) in the Lord's transcendental pastimes.

Pūtanā could have never caused such bewilderment on her own.

Brahmā's power of illusion put the boys to sleep, but this was allowed
only for the purpose of Kṛṣṇa's pastimes.

In actuality the cowherd boys were put to sleep by Kṛṣṇa's *yogamāyā*
potency.

This can be understood from the later statement: *kṛṣṇa māyā*
hatātmanam, "the cowherd boys were bewildered by Kṛṣṇa's *māyā*."

One should not claim that after being bewildered by Kṛṣṇa the boys were taken somewhere else by Brahma, because Brahmā later said, "These boys are not sleeping by my *maya*. Where did they come from?"

Śukadeva says after this that Brahmā could not understand which boys were produced by Kṛṣṇa and which were created by the external energy.

Śukadeva would not describe the real cowherd boys as being created by the external energy

It is proper to say that Brahmā had stolen some other forms of boys created by the external energy.

After seeing the killing of Aghāsura, Brahmā wanted to see more of Kṛṣṇa's powers, and therefore came to this spot (*tad antargataḥ*).

Brahmā removed the cowherd boys and calves from the bank of the Yamunā, hid them elsewhere (*itah*) and then disappeared.

The boys and calves that Brahmā stole were created by *māyā*.

Since that *māyā* arises from the Lord's *māyā*, one could say that everything was under the Lord's *māyā*.

Bewildered by the Lord's energy, Brahmā stole the calves and boys created by *māyā* in order to see Kṛṣṇa's powers.

Brahmā was thinking, “When I steal the boys and calves
will Kṛṣṇa show some power and another wonderful
pastime?

Will He search and find the cows Himself or come to
me and pray to get them back?

Or will He not be able to understand anything?”

Such thoughts were possible only because Brahmā was bewildered by the Lord's energy.

Thus when Brahmā desired to steal the boys and calves, yogamāyā hid the real boys and calves and mahāmāyā instantly produced exact replicas for Brahmā to steal.

Prabhavata means from Kṛṣṇa. Being astonished upon seeing Kṛṣṇa's deliverance of Aghāsura, Brahmā came there.

|| 10.13.16 ||

tato vatsān adr̥ṣṭvaitya
puline 'pi ca vatsapān
ubhāv api vane kṛṣṇo
vicikāya samantataḥ

Then, when
to the banks → but - He returned
see the boys → but only to
be begin searching for
boys → in the forest.

Thereafter (tataḥ), when Kṛṣṇa was unable to find the calves (kṛṣṇo vatsān adr̥ṣṭvā), He returned to the bank of the river (puline api etya), but there He was also unable to see the cowherd boys (vatsapān ca adr̥ṣṭvā). Thus He began to search for both the calves and the boys, as if He could not understand what had happened (ubhāv api samantataḥ vane vicikāya).

The phrase “not seeing the calves, Kṛṣṇa returned,”
means it was an appearance of not seeing them, for
Kṛṣṇa knew exactly where they were.

Kṛṣṇa did this to make Brahmā believe that he could
bewilder anyone including Bhāgavan.

Then Kṛṣṇa began looking for the boys and calves.

Playing the part of a distressed actor, Kṛṣṇa appeared to be looking for them.

Later in verse sixty-one it says, “Brahmā saw Kṛṣṇa, the actor (*nāṭyam*) in the form of a cowherdboy.”

When both
Understand the work of
could let he find
the way

|| 10.13.17 ||

kvāpy adṛṣṭvāntar-vipine
vatsān pālānś ca viśva-vit
sarvaṁ vidhi-kṛtaṁ kṛṣṇaḥ
sahasāvajagāma ha

When Kṛṣṇa (kṛṣṇaḥ viśva-vit) was unable to find (adṛṣṭvā) the calves and their caretakers, the cowherd boys (vatsān pālānś ca), anywhere in the forest (kvāpy antar-vipine), He could suddenly understand (sahasā avajagāma ha) that this was the work of Lord Brahmā (sarvaṁ vidhi-kṛtaṁ).

This verse shows why Kṛṣṇa began searching further.

Though Kṛṣṇa is omniscient, He did not see the calves in any fields nor
did He see the boys on the banks of the Yamunā, so He began
searching for them.

Did Kṛṣṇa understand the theft ^① at the time of stealing, after the theft ^② or
after looking for some time ^③? Without having to think, Kṛṣṇa
understood immediately (sahasa) at the time of the theft that Brahmā
had done it

Section – VI

Lord Krishna displaying His illusory
potencies (18-21)

Then, to create
pleasure, to create
mothers, to create
Himself, to create
of calves & boys
(B) & the
extended
& 56721.

|| 10.13.18 ||

tataḥ kṛṣṇo mudam kartum
tan-mātr̥ṇām ca kasya ca
ubhayāyitam ātmānam
cakre viśva-kṛd īśvaraḥ

Thereafter (tataḥ), just to create pleasure (mudam kartum)
both for Brahmā and for the mothers of the calves and
cowherd boys (tan-mātr̥ṇām ca kasya ca), Kṛṣṇa, the creator
of the entire cosmic manifestation (kṛṣṇaḥ viśva-kṛd
īśvaraḥ), expanded Himself as calves and boys (ātmānam
ubhayāyitam cakre).

While Brahmā, believing that he had bewildered Kṛṣṇa,
was being mystified by the Lord's energy, ^{योग-मैत्रे}

Kṛṣṇa along with His calves and boyfriends returned
home and began performing His usual pastimes such as
eating, as if they were never bewildered by Brahmā.

This is not at all astonishing.

In order to show His ability to bewilder everyone including Balarāma;

①

to fulfill the desires of the *gopas* and *gopīs* to have Kṛṣṇa as their own son;

②

to bewilder Brahmā and throw him into the ocean of dismay;

③

to show Brahmā ^④ thousands of forms of Vāsudeva, the object of his devotion, after having taught him the *Bhāgavatam*, Kṛṣṇa took the form of all the calves and boys.

To give bliss to Lord Brahmā (*ka*) and the mothers,
Kṛṣṇa expanded (*ubhayāyitam*) Himself into both the
calves and boys.

Kṛṣṇa could do this because He is the master of the
mahat-tattva and the creator of the entire cosmic
manifestation (*viśvakṛt īśvara*).

|| 10.13.19 ||

yāvad vatsapa-vatsakālpaka-vapur yāvat karānghry-ādikaṁ
yāvad yaṣṭi-viṣāṇa-veṇu-dala-śig yāvad vibhūṣāmbaram
yāvac chīla-guṇābhidhākṛti-vayo yāvad vihārādikaṁ
sarvaṁ viṣṇumayaṁ giro 'ṅga-vad ajaḥ sarva-svarūpo babhau

Ⓢ Expanded
with their part & their
Qualities etc exact for,

→ By expanding in this way, Ⓢ proved that He is all pervading.

By His Vāsudeva feature, Kṛṣṇa simultaneously expanded Himself into the exact number of missing cowherd boys and calves (sarva-svarūpo babhau), with their exact bodily features (yāvad vatsapa-vatsaka-alpaka-vapur), their particular types of hands, legs and other limbs (yāvat karānghry-ādikaṁ), their sticks, bugles and flutes, their lunch bags (yāvad yaṣṭi-viṣāṇa-veṇu-dala-śig), their particular types of dress and ornaments placed in various ways (yāvad vibhūṣāmbaram), their names, ages and forms (yāvac chīla-guṇa-abhidhā-ākṛti-vayo), and their special activities and characteristics (yāvad vihārādikaṁ girah aṅga-vad). By expanding Himself in this way, beautiful Kṛṣṇa proved the statement samagra-jagad viṣṇumayaṁ: "Lord Viṣṇu is all-pervading." (sarvaṁ viṣṇumayaṁ)

This is a more elaborate description of the expanded forms of the calves and boys.

It is in the singular because it is describing the class (*jati*).

~~The expanded cowherd boys had very small bodies just like the original boys (*yavat*).~~

They remembered their previous activities and how they acted
(*vihārādikam*) in relation to their parents.

Kṛṣṇa is addressed as *ajah* unborn, but it also stands for
ajanya, an unfavorable portent to be feared (by Brahmā).

Kṛṣṇa is the original form of all the forms (*sarva svarūpa*), and
He is the embodied form of the statement *sarvaṁ viṣṇumayam*
jagat, the whole universe is Viṣṇu.

The calves brought back
→ by means of the cowherd boys
were himself → & played with
them (who were himself) -
In this way, (K) entered Vraja.

|| 10.13.20 ||

svayam ātmāma-govatsān
prativāryātma-vatsapaiḥ
krīḍann ātma-vihāraiś ca
sarvātmā prāviśad vrajam

Kṛṣṇa, who is personally the Supreme Soul (svayam ātmā), brought back the calves who were himself (ātmā-govatsān prativārya), by means of the cowherd boys who were himself (ātma-vatsapaiḥ) and played with other boys who were himself (krīḍann ātma-vihāraiś ca). In this way, Kṛṣṇa, the soul of all (sarvātmā), entered Vraja (prāviśad vrajam).

Five verses describe how Kṛṣṇa continued His usual program of enjoying pastimes in the morning, noon, and evening in the village exactly as before.

How did Kṛṣṇa, the soul of all (*sarvātma*), enter Vraja?

He entered as *svayam ātmā*, as Himself (the subject), and brought back
the calves (the object),

who were also Himself (*ātma govatsān*), along with the cowherd boys
(the means),

who were Himself (*ātma vatsapaiḥ*),

and played with other boys who were Himself.

The boys would sit on the same bank of the river and eat, the calves would herd in the green meadows, and Kṛṣṇa would wander from forest to forest searching for the calves.

In this way, one moment extended for a whole year with Kṛṣṇa acting as everyone.

Yet it was unnoticed by all.

Kṛṣṇa, the boys and their calves wandered everyday in Vraja enjoying different pastimes untouched by the rain, wind or sun.

By the power of Kṛṣṇa's *acintya-śakti* even Baladeva could not detect the difference.

After his illusion was ended, Brahmā saw that same Kṛṣṇa with a stick and a lump of yogurt rice in His hand. Brahmā then offered prayers in all humility.

Ⓟ
Extender, who had
& goes → the boy
the effect → enters
effect holes, cowsheds &

|| 10.13.21 ||

tat-tad-vatsān prthaṅ nītvā
tat-tad-goṣṭhe niveśya saḥ
tat-tad-ātmābhavad rājan
tat-tat-sadma praviṣṭavān

O Mahārāja Parīkṣit (rājan), Kṛṣṇa, who had divided Himself as different calves and also as different cowherd boys (tat-tad-ātmā abhavad saḥ), entered different cow sheds (tat-tad-goṣṭhe niveśya) as the calves belonging to that particular shed (tat-tad-vatsān prthaṅ nītvā) and then different homes as different boys (tat-tat-sadma praviṣṭavān).

Kṛṣṇa, playing the role of each calf and cowherd boy (*tat tad ātma*), herded each calf into its respective cow shed.

In His expanded forms as Śrīdāmā, Sudāmā, Subala and other boys, Kṛṣṇa entered their respective houses.

Section – VII

**Krishna Living as different
personalities**

(22-24)

tan-mātarō veṇu-rava-tvarotthitā

utthāpya dorbhiḥ parirabhya nirbharam

sneha-snuta-stanya-payah-sudhāsavam

matvā param brahma sutān apāyayan

The mothers, on hearing the sound of flutes & bugles of their sons → immediately lifted their boys to their laps & fed them with breast milk which was flowing profusely

→ due to their love of @ . → & @ also, as the Gopīs, drank joyfully

The mothers of the boys (tad-mātarah), upon hearing the sounds of the flutes and bugles being played by their sons (veṇu-rava), immediately rose from their household tasks (tvarā utthitā), lifted their boys onto their laps (utthāpya), embraced them with both arms (dorbhiḥ parirabhya) and began to feed them with their breast milk, which flowed forth because of extreme love specifically for Kṛṣṇa (nirbharam sneha-snuta-stanya-payah-sudhāsavam). Actually Kṛṣṇa is everything, but at that time, expressing extreme love and affection, they took special pleasure in feeding Kṛṣṇa, the Parabrahman, and Kṛṣṇa drank the milk from His respective mothers as if it were a nectarean beverage (param brahma sutān matvā apāyayan).

“O will we ever be like mother Yaśodā and have Kṛṣṇa as our child?”

This verse describes how Kṛṣṇa fulfilled this desire of the elderly *gopīs* without their knowledge.

Treating the Kṛṣṇa expansions just like their sons, the mothers put them on their laps and fed their breast milk to them.

The word “*uduhya*” is sometimes found in place of *utthāpya*.

The mothers held their children more affectionately
than before, and due to this increased affection more
milk flowed (*nirbharam*: excessively) from their breasts
than before.

Kṛṣṇa, the Parabrahman, drank the milk from His
respective mothers as if it were the sweetest nectar.
because that milk was filled with their intense motherly
affection.

The word *sudhāsavam* indicates that to Kṛṣṇa their breast milk tasted like nectar (*sudha*), and since it was saturated with their *prema* it had the intoxicating effect of wine (*asavam*) so it filled Kṛṣṇa with joy.

The elderly *gopīs*' inner ambition was to have Kṛṣṇa as their son, so the Lord fulfilled it in this pastime of bewildering Brahmā.

Thus for one year Kṛṣṇa enjoyed the special
transcendental pleasure created by *yogamāyā* between
all the mothers and Himself.

That is why Brahmā said, “In great pleasure they drank
the nectar (*payaḥ-sudhāsavam*) from their mothers’
breasts.”

|| 10.13.23 ||

Then @
In various forms of
Gopi's & Gopas → ५१५
to enliven the matter
The mothers took care of
@ (In the form of hair)
→ by bathing them
& other such
acts.

tato nr̥ponmardana-majja-lepanā-
lañkāra-rakṣā-tilakāśanādibhiḥ
samlāliṭaḥ svācaritaiḥ praharsayan
sāyam gato yāma-yamena mādhavah

Thereafter (tataḥ), O Mahārāja Parīkṣit (nr̥pa), as ~~required according to the~~ scheduled round of His pastimes (yāma-yamena), Kṛṣṇa (mādhavaḥ) returned in the evening, entered the house of each of the cowherd boys (sāyam gataḥ), and engaged exactly like the former boys, thus enlivening their mothers with transcendental pleasure (sva-ācaritaiḥ praharsayan). The mothers took care of the boys (samlāliṭaḥ) by massaging them with oil, bathing them, smearing their bodies with sandalwood pulp (unmardana-majja-lepanā), decorating them with ornaments, chanting protective mantras (alañkāra-rakṣā), decorating their bodies with tilaka and giving them food (tilaka aśanādibhiḥ). In this way, the mothers served Kṛṣṇa personally.

According to the scheduled round (yāma yamena) of His pastimes,
Kṛṣṇa returned in the evening, and entered the house of each cowherd
boy.

The word Mādhava refers to Kṛṣṇa and His expansions as cowherd
boys.

The mothers took care of the boys by massaging fragrant oil on their
bodies (unmardana), bathing them (majja), smearing their bodies with
sandalwood pulp, ornamenting them, chanting protective mantras,

|| 10.13.24 ||

Then, when the cows were called for their calves & the calves started licking the cows again & again feeding milk & licking.

gāvas tato goṣṭham upetya satvaram
huṅkāra-ghoṣaiḥ parihūta-saṅgatān
svakān svakān vatsatarān apāyayan
muhur lihantyaḥ sravad audhasam payah
→ which was flowing profusely in an unregulated way.

Thereafter (tatah), all the cows entered their different sheds (gāvah goṣṭham upetya satvaram) and began mooing loudly, calling for their respective calves (huṅkāra-ghoṣaiḥ parihūta-saṅgatān). When the calves arrived, the mothers began licking the calves' bodies again and again (svakān svakān vatsatarān muhur lihantyaḥ) and profusely feeding them with the milk flowing from their milk bags (sravad audhasam payah apāyayan).

The bewilderment of the cows was similar to that of the mothers. First
the cows entered their sheds and began mooing loudly to call for their
respective calves.

When the calves arrived, the mothers began continuously licking their
bodies and feeding them with a constant flow of milk from their milk
bags.

This hints that their affection was more than before.

Section – VIII

Extraordinary change in the

Mood of Brijvasis

(25-27)

|| 10.13.25 ||

go-gopīnām māṛtāsminn
āsīt snehardhikām vinā
purovad āsv api hares
tokatā māyayā vinā

The cows & the
gopīs had always shown
more affection to ~~the~~
① - than their own child.
Now - that distinction
disappears.

Previously, from the very beginning, the gopīs had motherly affection for Kṛṣṇa (go-gopīnām asminn māṛtā āsīt). Indeed, their affection for Kṛṣṇa exceeded even their affection for their own sons (sneha rdhikām vinā). In displaying their affection, they had thus distinguished between Kṛṣṇa and their sons, but now that distinction disappeared (purovad āsv api hareh tokatā māyayā vinā).

~~From the very beginning, the gopīs and cows had more motherly affection for Kṛṣṇa than their own off-spring.~~

~~But now that Kṛṣṇa had become their sons and calves, their love for their sons and calves became equal to what they previously had for Kṛṣṇa.~~

~~Kṛṣṇa's affection as a child toward the mothers was the same as before, but from the commencement of the *brahma-vimohana-līlā*, Kṛṣṇa became their sons in actuality (*māyayā vinā*).~~

It may be objected that Kṛṣṇa in the form of the cowherd boys should have had the same affection for their mothers as their actual sons, since a previous verse stated that Kṛṣṇa took up exactly the character, dress, form and age as each cowherd boy.

Though Kṛṣṇa is the supreme independent controller, and everyone from Brahmā to even His personal expansions is dependent on Him, He is dependent on prema and controlled by *prema*.

Prema is not dependent on Him. Kṛṣṇa cannot control or restrict *prema*.

Śrīdhara Swami says, “This irregularity is difficult to prevent in Kṛṣṇa.” Such uncontrollable *prema* was in the hearts of the mothers towards Kṛṣṇa in the form of their sons.

Thus Kṛṣṇa in the form of their sons forgot His powers as God.

Since He assumed the role of their sons, He remained dependent on them, like a commander next to the king.

One should not say that such dependence on love is a fault;
rather it is Kṛṣṇa's ornament.

As the living entity's dependence on *māyā* is the cause of his
sorrow, so Kṛṣṇa's dependence on *prema* is the cause of ever-
increasing bliss.

This is the realization of the great devotees.

The vivas
love for their
children is greater
day by day → finally
to their love for Kṛṣṇa.

|| 10.13.26 ||

vrajaukasām sva-tokeṣu
sneha-vally ābdam anvaham
śanair niḥsīma vavṛdhe
yathā kṛṣṇe tv apūrvavat

Although the inhabitants of Vrajabhūmi, the cowherd men and cowherd women (vrajaukasām), previously had more affection for Kṛṣṇa than for their own children, now, for one year (ā abdam), their affection for their own sons (sva-tokeṣu sneha-vally) gradually and continuously increased (anvaham śanair vavṛdhe) without limit (niḥsīma), for Kṛṣṇa had now become their sons. Every day they found new inspiration for loving their children as much as they loved Kṛṣṇa (yathā kṛṣṇe tv apūrvavat).

Previously the Vrajavāsīs had more love for Kṛṣṇa than for their own children.

Now for one year the affection of the mothers for their sons, who were actually Kṛṣṇa, grew like a creeper more and more.

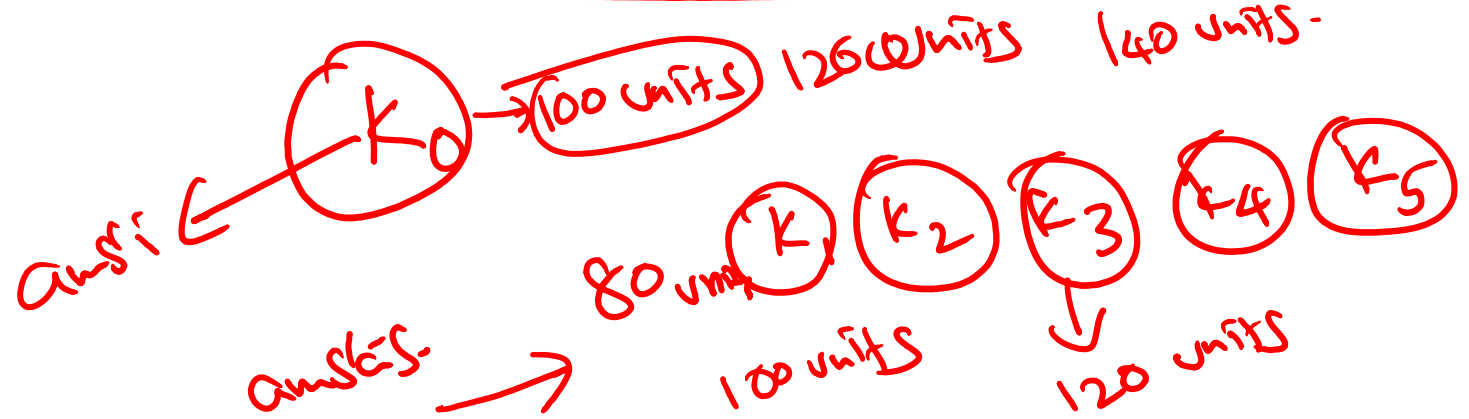
Their affection for Kṛṣṇa became every increasingly

Here, the word Kṛṣṇa should be understood to be repeated again, though it is mentioned only once in the verse.

Why did the mothers' love for Kṛṣṇa increase even more?

Because Kṛṣṇa is the *amśi*, the original possessor of all power and beauty, and His expansions as the cowherd boys are *amśa* in relation to His beauty and other qualities.

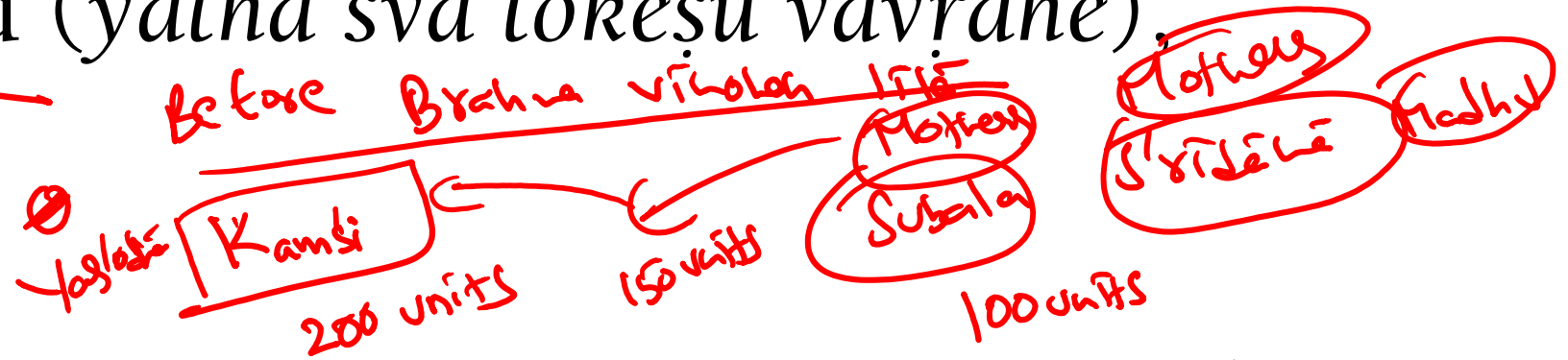
“As much as they had love for Kṛṣṇa previously (yatha Kṛṣṇa vavṛdhe),



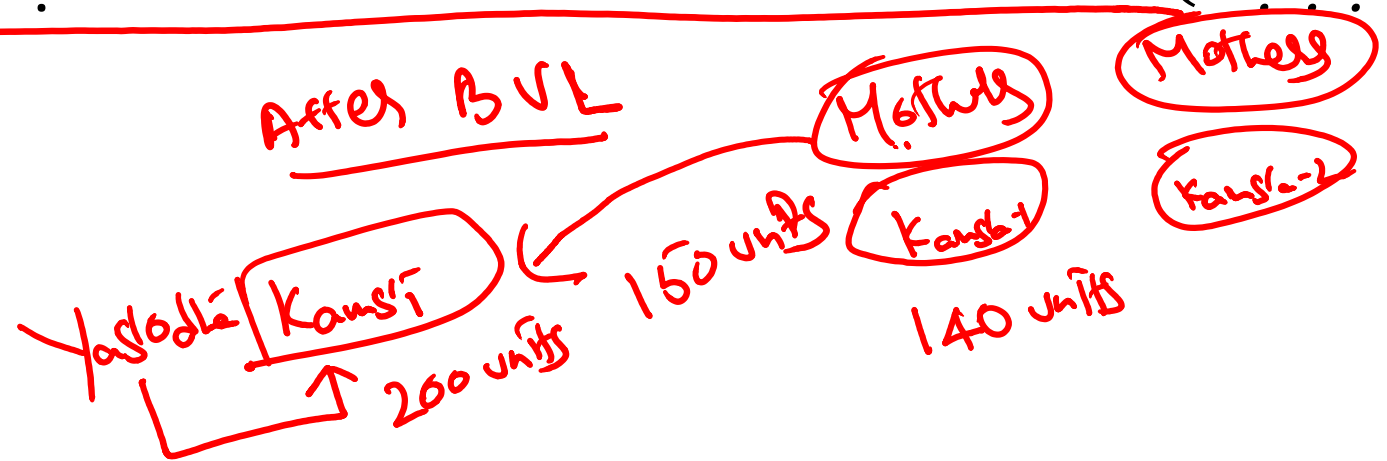
their love for their sons increased to that degree (sva tokeṣu vavṛdhe).

But their love for Kṛṣṇa personally now increased even more (kṛṣṇe tu apūrvavat vavṛdhe).

Or the sentence can read: “As much as their love for their sons increased (*yatha sva tokeṣu vavṛdhe*).



so their love for Kṛṣṇa increased even more (*kṛṣṇa tu apūrvavat vavṛdhe*).



In this interpretation the word Kṛṣṇa does not need repetition.

|| 10.13.27 ||

ittham ātmātmanātmānam
vatsa-pāla-miṣena sah
pālayan vatsapo varṣam
cikrīḍe vana-goṣṭhayoḥ

In this way
the pastimes of
both the Gopas & of the calves
continued for 1 year.

In this way (ittham), Lord Śrī Kṛṣṇa (sah ātmā), having Himself become the cowherd boys and groups (of calves (vatsa-pāla-miṣeṇa), maintained Himself by Himself (ātmānam pālayan). Thus He continued His pastimes (vatsapaḥ cikrīḍe), both in Vṛndāvana (vana-goṣṭhayoḥ) and in the forest, for one year (varṣam).

Thus Kṛṣṇa Himself (*ātma*) became the cowherd boys and calves (*vatsa pāla miṣeṇa*), and sustained Himself by Himself.

Thus Kṛṣṇa continued His pastimes for one year, both in the forest and in the fields.

Section – IX

Unravelling the Act

(28-34)

One day
of 5 to 6
nights before
the completion
of the year
enter the forest
with Balarama

|| 10.13.28 ||

ekadā cārayan vatsān
sa-rāmo vanam āviśat
pañca-ṣāsu tri-yāmāsu
hāyanāpūraṇiṣv ajaḥ

One day (ekadā), five or six nights (pañca-ṣāsu tri-yāmāsu) before the completion of the year (hāyana apūraṇiṣv), Kṛṣṇa (ajaḥ), tending the calves (cārayan vatsān), entered the forest (vanam āviśat) along with Balarāma (sa-rāmah).

This explains how Baladeva entered the forest with
Kṛṣṇa five or six nights before the completion of one
year.

Three *yāmās* equal one night.

|| 10.13.29 ||

After the cows saw their calves
while pasturing atop Govardhana Hill
near Vṛndāvana they give

tato vidūrāc carato
gāvo vatsān upavrajam
govardhanādri-śirasi
carantyo dadṛśus tṛṇam

Thereafter (tataḥ), while pasturing (carataḥ) atop Govardhana Hill (govardhana-adri-śirasi), the cows (gāvaḥ) looked down to find (carantyaḥ) some green grass (tṛṇam) and saw (dadṛśuḥ) their calves (vatsān) pasturing near Vṛndāvana (upavrajam), not very far away (vidūrāt).

~~While grazing atop Govardhana Hill, the cows looked~~
down to find some tender green grass (*trṇam carantaḥ*)
and saw their calves pasturing nearby in Vraja.

When the cows saw the calves, they forgot themselves
& their caretakers & started running with
great speed even though the path was very
rough. || 10.13.30 ||

dr̥ṣṭvātha tat-sneha-vaśo 'smṛtātmā sa go-vrajo 'tyātmapa-durga-mārgaḥ
dvi-pāt kakud-grīva udāsyā-puccho 'gād dhuṅkṛtair āsru-payā javena

When the cows saw their own calves from the top of Govardhana Hill (athā dr̥ṣṭvā), they forgot themselves and their caretakers (asmṛta-ātmā) because of increased affection (tat-sneha-vaśo), and although the path was very rough (ati-ātmā-pa-durga-mārgaḥ), they (sah go-vrajaḥ) ran toward their calves with great anxiety, each running as if with one pair of legs (dvi-pāt). Their milk bags full and flowing with milk (āsru-payā), their heads and tails raised (udāsyā-pucchaḥ), and their humps moving with their necks (kakud-grīva), they ran forcefully until they reached their calves to feed them (javena agād).

When the cows saw their own calves from the top of Govardhana Hill, they forgot themselves and ran off.

Ignoring their caretakers and the rough pathway, the cows stretched their necks out in longing and ran as if with one pair of legs.

Their heads and tails were raised, and their tears and milk flowed in streams.

Even though
the cows had younger
calves they allowed the
older calves to drink the
milk from their
bags.

|| 10.13.31 ||

sametya gāvo 'dho vatsān

vatsavatyo 'py apāyayan

gilantya iva cāngāni

lihantyaḥ svaudhasam payaḥ

The cows had given birth to new calves (vatsa-vatyah api), but while coming down from Govardhana Hill (adhaḥ sametya), the cows (gāvah), because of increased affection for the older calves (vatsān), allowed the older calves to drink milk (payah apāyayan) from their milk bags (sva-odhasam) and (ca) then began licking the calves' bodies in anxiety (aṅgāni lihantyaḥ), as if wanting to swallow them (gilantyaḥ iva).

Although the cows had given birth to new calves, they had more affection for the older calves.

Thus they came down from Govardhana Hill to feed the older calves the milk pouring from their udders (*svaudhasam payah*).

In great anxiety they repeatedly licked the calves' bodies as if wanting to swallow them.

The gopās, unable to check the cows, became ashamed & angry. → With great difficulty, they came down but when they saw their own boys → they were overwhelmed with affection. || 10.13.32 ||

gopās tad-rodhanāyāsa-maughya-lajjoru-manyunā
durgādhva-kṛcchrato 'bhyetya go-vatsair dadṛśuḥ sutān

The cowherd men (gopāḥ), having been unable to check the cows from going to their calves (tad-rodhana-āyāsa-maughya), felt simultaneously ashamed (lajjā) and angry (uru-manyunā). They crossed the rough road with great difficulty (durga-adhva-kṛcchrataḥ), but when they came down (abhyetya go-vatsair) and saw (dadṛśuḥ) their own sons (sutān), they were overwhelmed by great affection.

The cowherd men tried to stop the cows with sticks, but
failing to check the cows, they felt simultaneously
ashamed and angry.

With great difficulty they ran down the rough path, but
when they saw their sons with the calves they too were
overwhelmed with affection.

|| 10.13.33 ||

@ that the
in the anger disappeared
in an ocean of love
They lifted their sons
& enjoyed soft bliss by smelling
their heads. - embraces them
by smelling

tad-ikṣaṇotprema-rasāplutāśayā
jātānurāgā gata-manyavo 'rbhakān
uduhya dorbhiḥ parirabhya mūrdhani
ghrāṇair avāpuḥ paramām mudam te

At that time, all the thoughts of the cowherd men merged in the mellow of paternal love (utprema-rasa-āpluta-āśayāḥ), which was aroused by the sight of their sons (tad-ikṣana). Experiencing a great attraction (jāta-anurāgāḥ), their anger completely disappearing (gata-manyavaḥ), they lifted (uduhya) their sons (arbhakān), embraced them (parirabhya) in their arms (dorbhiḥ) and enjoyed (avāpuḥ) the highest (paramām) pleasure (mudam) by smelling (ghrāṇaiḥ) their sons' heads (mūrdhani).

Oh ignorant men! Why were the cows drawn towards their calves?

The elders wanted to scold the cows, but by glancing at their children,
they became filled with parental love, *vātsalya-prema*.

Experiencing the fifth stage of *prema* (*anurāgāḥ*) the cowherd men
relished intense attraction and pleasure, and thus completely forgot
their anger.

Obtained - having
for - long
song - they
& with - embracing their
went - gradually
But they - reluctant
to the forest -
eyes -
tears

|| 10.13.34 ||

tataḥ pravayaso gopās

tokāśleṣa-sunirvṛtāḥ

kṛcchrāc chanair apagatās

tad-anusmṛty-udaśravaḥ

Thereafter (tataḥ) the elderly (pravayasah) cowherd men (gopāḥ), having obtained great feeling (sunirvṛtāḥ) from embracing their sons (toka-āśleṣa-), gradually (śanaiḥ) and with great difficulty and reluctance (kṛcchrāt) ceased embracing them and returned to the forest (apagatāḥ). But as the men remembered their sons (tad-anusmṛti), tears began to roll down from their eyes (uda-śravaḥ).

With great difficulty (*kṛcchrāc*) the elderly cowherd men
(*pravayaso*) stopped embracing (*apagatā*) their children
and returned to the forest.

As the men remembered their sons, tears flowed from
their eyes (*uda śrava*).

Section – X

Lord Baladeva coming out of
the illusion of Yoga Maya

(35-39)

When ② saw
this kind of
ever grown up
began to wonder
if the cows had
stopped sucking
milk from their
mothers → He
follows:

|| 10.13.35 ||

vrajasya rāmaḥ premardher
vīkṣyautkaṅṭhyam anukṣaṇam
mukta-staneṣv apatyēṣv apy
ahetu-vid acintayat

Because of an increase of affection (prema-rdheḥ), the cows (vrajasya) had constant attachment (anukṣaṇam autkaṅṭhyam) even to those calves that were grown up and had stopped sucking milk from their mothers (mukta-staneṣu apatyēṣu api). When Baladeva (rāmaḥ) saw this attachment (vīkṣya), He was unable to understand the reason for it (ahetu-vid), and thus He began to consider as follows (acintayat).

Because of an increase of *prema* the cows had great attachment (*utkaṇṭhyam*) even to those calves that were grown up and had stopped sucking milk from their mothers.

Seeing this inexplicable (*ahetuvit*) situation, Baladeva began to think.

From the day after the bewilderment of Brahmā, all the cows would ignore their newly born calves at the time of milking and feed their calves, which had stopped taking milk from their udders

Why did Balarāma realize this now, after seeing it for so many days, and why didn't the other cowherd men even notice this?

It was because they were all covered by *yogamāyā* from the day of the *brahma-vimohana-līlā*.

Therefore, even though they saw the strange behavior of the cows, Baladeva, the *gopīs* and the *gopas* did not think to investigate it.

Baladeva is the elder brother of the cause of the universe, and His dear friend, so Kṛṣṇa should not have deceived Him.

Though Kṛṣṇa should have revealed everything to Baladeva before this, He did not because He did not want Balarāma to suffer any separation from Śrīdāmā and His other friends for the period of a year.

Kṛṣṇa Himself did not suffer from any separation because He was close to them in an expanded form that searched for their calves.

Balarāma did not appear in any expanded form during this
pastime.

Then, after a year passed, when the Lord desired, *yogamāyā*
gradually withdrew her cover from Balarāma.

It was done gradually so that Baladeva could take the viewpoint of
the devotee, and also to immerse Him in the ocean of the Lord's
power.

How is it that
the v.v.s affect the
the calves & govt for
Presenting day by day
our affection for (K) → just like

|| 10.13.36 ||

kim etad adbhutam iva
vāsudeve 'khilātmani
vrajasya sātmanas tokeṣv
apūrvam prema vardhate

What is this (kim etat) wonderful phenomenon (adbhutam)? The affection (prema) of all the inhabitants of Vraja (vrajasya), including Me (sa-ātmanah), toward these boys and calves (tokeṣu) is increasing (vardhate) as never before (apūrvam), just like (iva) our affection for Lord Kṛṣṇa (vāsudeve), the Supersoul of all living entities (akhilā-ātmani).

As yogamāyā relaxed the first part of her influence, Balarāma thought about the wonders He was seeing:

“It astonishes Me how the mothers have the same love for their sons as they previously had for Kṛṣṇa?”

It was also amazing how Balarāma himself was experiencing the same love He feels for Kṛṣṇa upon seeing those boys.

|| 10.13.37 ||

keyam vā kuta āyātā

daivī vā nāry utāsuri

prāyo māyāstu me bhartur

nānyā me 'pi vimohinī

mystic Who is this
Where has power she
Is she a ↓ demon (or) a Dēvī?
She must be the energy of my master
→ for who else if I can be
of bewildering me?

Who is this mystic power (kā iyaṁ nāri), and where has she come from (vā kutaḥ āyātā)? Is she a demigod (daivī) or (vā uta) a demoness (āsuri)? She must be the illusory energy (prāyah astu māyā) of My master, Lord Kṛṣṇa (me bhartuh), for who else (na anyā) can bewilder (vimohinī) Me (me)?

As yogamāyā removed the second part of her influence, Balarāma
thought for a moment about this, and invoked His power of
omniscience to understand the cause of His surprise.

Balarāma considered: “It is definitely a display of mystic power or
māyā. But what kind of māyā and who caused it?”

Is it the daivī-māyā of the demigods like Brahmā appearing as boys
and calves to test their ability to attract us to them?

Are these boys not really Śrīdāmā and others?

Is it *nāri-māyā* created by the some sages, who are testing their knowledge by assuming the forms of the boys and calves?

Is it some *rākṣasī-māyā* employed by the demons like Kaṁsa, who failing to kill us by their strength, have resorted to some trick to kill us by disguising themselves as the boys and calves?"

As the third portion of *yogamāyā* dissolved, Balarāma again considered: “The mystical change must have been caused by the *yogamāyā* potency of my master Kṛṣṇa.”

Though other potencies cannot bewilder Me, even I cannot check the power of Kṛṣṇa’s *yogamāyā*, which is filled with pure knowledge.

On the other hand, the *mahāmāyā* of My expansion Mahā-Viṣṇu, who creates the *mahat-tattva*, easily bewilders Brahmā and all others.”

|| 10.13.38 ||

Thinking in
this way, (B) was
able to see too the
eye of knowledge the
all the cows & friends that
actually expansions of (K).

iti sañcintya dāśārha
vatsān sa-vayasān api
sarvān ācaṣṭa vaikunṭham
cakṣuṣā vayunena saḥ

Thinking in this way (iti sañcintya), Lord Balarāma (saḥ dāśārhaḥ) was able to see (ācaṣṭa), with the eye of transcendental knowledge (vayunena cakṣuṣā), that all (sarvān) these calves (vatsān) and Kṛṣṇa's friends (sa-vayasān api) were expansions of the form of Śrī Kṛṣṇa (vaikunṭham).

Thinking thus, Balarāma tried to understand it by the eye of transcendental knowledge (vayunena cakṣusā).

Part-1 → How come we have the same love for the calves & goats?

Part-2 → Is this illusion caused by divine (or) demonic force?

Part-3 → Oh, it must be the work of YM

Part-4 → Oh, these calves & Friends must be expansions of P.

By Kṛṣṇa's will the fourth portion of yogamāyā departed,
and Balarāma was able to see that all the boys and calves
were expansions of Kṛṣṇa's transcendental form.

③ said:
O boys! These boys
& gives me not boys
sage. I see that U alone have
I can see that U alone have
pls explain this to me.
Having thus requested,
④ explained f
⑤ understood

naite sureśā ṛṣayo na caite
tvam eva bhāsīśa bhid-āśraye 'pi
sarvaṁ pṛthak tvam nigamāt katham vadety
uktena vṛttam prabhuṇā balo 'vait

Lord Baladeva said, “O supreme controller (īśa)! These boys (ete) are not (na) great demigods, as I previously thought (sura-īśāḥ). Nor (na ca) are these calves (ete) great sages like Nārada (ṛṣayaḥ). Now I can see that You alone (tvam eva) are manifesting Yourself (bhāsi) in all varieties of difference (bhid-āśraye api). Although one, You are existing in the different forms of the calves and boys (sarvaṁ pṛthak tvam). Please briefly (nigamāt) explain this to Me (katham vada).” Having thus (iti) been requested by Lord Baladeva (uktena), Kṛṣṇa explained (prabhuṇā) the whole situation (vṛttam), and Baladeva (balah) understood it (avait).

Balarāma continued His thoughts: “Now, why did Kṛṣṇa
become the calves and boys?”

Where has He hidden the real boys and calves?

Because even after prolonged meditation one cannot
perceive this matter, it should be understood that the
cause is not *mahāmāyā*, but rather *yogamāyā*, Kṛṣṇa’s
transcendental spiritual power.

Kṛṣṇa's *yogamāyā* has such great power that even His personal expansions such as Nārāyaṇa, though omniscient and omnipresent, do not have any inherent understanding of this power.”

Mahāviṣṇu's stealing the sons of the Dvārakā *brāhmaṇa* is the proof given in the *Śrīmad Bhāgavatam*, Tenth Canto, chapter eighty-nine.

Thus Balarāma could understand all of this only after looking at Kṛṣṇa.

With this intent the verse is spoken. Balarāma said, “It is not possible that the demigods, sages or the demons became the boys.”

Actually I see that all these boys and calves are You.

Although one, please tell me why You are existing in the different forms of the calves and boys?” Upon inquiring from Kṛṣṇa, Balarāma understood everything about the *brahma-vimohana-līlā*.

Section – XI

Return Of Lord Brahma

(40-42)

When ③ returned
After a moment, according
to his own measurement, he
saw that ④ was engaged
just as before in playing with
the boys & calves, who were
His expansions.

|| 10.13.40 ||

tāvad etyātmabhūr ātma-
mānena truṭy-anehasā
purovad ābdam krīḍantam
dadrśe sa-kalam harim

When Lord Brahmā (ātma-bhūh) returned (etya) after a moment of time had passed (truṭi-anehasā) according to his own measurement (ātma-mānena), he saw (tāvad dadrśe) that although by human measurement a complete year had passed (ā-abdam), Lord Kṛṣṇa (harim), after all that time, was engaged just as before (purah-vat) in playing (krīḍantam) with the boys and calves, who were His expansions (sa-kalam).

After describing the bewilderment of the Vraja gopas
and gopīs, the bewilderment of Brahmā is described.

Due to fear, Brahmā, who is called ātma bhū (born
directly from Hari), returned after one moment, even
though one year of human time had elapsed.

After all that time, Brahmā saw that Kṛṣṇa was playing with the boys and calves, who were actually His expansions.

Baladeva, however, as in the previous year, was absent due to being kept home by his mother to perform auspicious rites on His birthday.

All the cows
& goats, I have
kept them sleeping & to
this day, they have not risen

|| 10.13.41 ||

yāvanto gokule bālāḥ
sa-vatsāḥ sarva eva hi
māyāśaye śayānā me
nādyāpi punar utthitāḥ

Lord Brahmā thought: Whatever (yāvantaḥ) boys (bālāḥ) and calves (sa-vatsāḥ) there were in Gokula (gokule), I have kept them (sarva eva hi) sleeping (śayānā) on the bed of my mystic potency (me māyā-āśaye), and to this very day (adya api) they have not (na) yet risen (utthitāḥ) again (punaḥ).

A similar number
of boys & calves
been playing & giving love
a year → different
different → for the ones that I spoke of.
Who are they? & where
they come from?

|| 10.13.42 ||

ita ete 'tra kutratyā
man-māyā-mohitetare
tāvanta eva tatrābdaṁ
krīḍanto viṣṇunā samam

A similar number of boys and calves (tāvanta eva) have been playing (tatra krīḍantaḥ) with Kṛṣṇa (viṣṇunā samam) for one whole year (ā-abdaṁ), yet they are different from the ones illusioned by my mystic potency (mat-māyā-mohite-itare). Who are they (itah ete)? Where did they come from (atra kutratyāḥ)?

The doubts that arose in Brahmā after seeing this are described
in two verses (41-42).

Lord Brahmā thought: “Where have all these boys and calves
come from?”

Are these the ones bewildered by my māyā? Or are they
different boys and calves brought by Kṛṣṇa?”

Brahmā pointed with his forefinger as he thought, “Just a short distance from here the boys and calves are playing with Kṛṣṇa in the forest of Gokula.

They are different from the ones I put to sleep by my mystic power.

Where did these come from and who are they?”

Section – XII

Bewilderment of Lord Brahma

(43-45)

③ Was thinking
the figure → & was trying to
who was not who was real &
But - he could not understand @

|| 10.13.43 ||

evam eteṣu bhedeṣu

ciraṁ dhyātvā sa ātma-bhūḥ

satyāḥ ke katare neti

jñātuṁ neṣṭe kathañcana

Thus, Lord Brahmā (evam sah ātma-bhūḥ), thinking and thinking (dhyātvā) for a long time (ciraṁ), tried to distinguish between those two sets of boys, who were each separately existing (eteṣu bhedeṣu). He tried to understand (jñātuṁ) who (ke) was real (satyāḥ) and who (katare) was not real (na iti), but he couldn't understand at all (na iṣṭe kathañcana).

In this way Brahmā was thinking and investigating for a long time.

“Of the two groups, those bewildered by me and those playing here with Kṛṣṇa, which group is real and which is false?”

Are the sleeping ones bewildered by me the real ones or are they something created by Kṛṣṇa?

Or are the ones playing in the distance the real ones or something created by Kṛṣṇa?

Or are both merely creations of Kṛṣṇa?

After I go to the cave and see that the boys and calves are still there, does Kṛṣṇa remove them and bring them here so that I come here and see them, and does Kṛṣṇa then take them from here and put them back in the cave?

Whatever the case may be, I see two different groups in two different places at the same time. Thus I am confused.”

After meditating for some time, Brahmā thought, “I will use my power of omniscience to understand this.”

But even then, after a long time in *samādhi*, Brahmā was still doubtful:
“Of the two groups situated in two places, which is the real (*satyāḥ*)
group created by the Lord, and which is the false one created by
Māyādevī?

I cannot understand at all.”

|| 10.13.44 ||

evam sammohayan viṣṇum
vimohaṁ viśva-mohanam
svayaiva māyayājo 'pi
svayam eva vimohitaḥ

Thus ^{has} to mystify ^{with} ^{by} ^{HP} ^{into} ^{water}
hṛd + [ⓑ] [ⓐ]
bewilderment
power.

Thus (evam), because Lord Brahmā (ajaḥ) wanted to mystify (sammohayan) the all-pervading Lord Kṛṣṇa (viṣṇum), who can never be mystified (vimohaṁ), but who, on the contrary, mystifies the entire universe (viśva-mohanam), he himself (svayā eva) was put into bewilderment (vimohitaḥ) by his own (svayam eva) mystic power (māyayā).

This verse describes how Brahmā fell into the whirlpool of bewilderment.

Though Brahmā tried to mystify (*sammohayan*) Kṛṣṇa by stealing the boys and calves, he, though unborn (*ajāḥ*), was bewildered by using his energy (*svayā māyayā*) against the Lord.

Brahmā was not bewildered by his own energy, which is the external meaning of the words *svayā māyayā*.

Vimohitaḥ here indicates that Brahmā was bewildered in a special way (*vi:visesena mohitaḥ*).



The reason for this extreme bewilderment was Brahmā's great offense in attempting to use his powers to mystify the Lord.

One should not think that Brahmā was bewildered by his own *māyā*, because *māyā* does not have the power to bewilder its shelter. A later verse gives an example to illustrate this.

|| 10.13.45 ||

AS the darkness
of snow the darkness
during the night on a dark night
→ like the light of a glowworm
or inferior → the have no value.
Use it against a person who tries to
reason → is futile & futile to
diminish.

tamyām tamovan naihāram

khadyotārcir ivāhani

mahatī tara-māyaiśyam

nihanty ātmani yuñjataḥ

As the darkness (tamaḥ-vat) of snow (naihāram) on a dark night (tamyām) and the light of a glowworm (khadyota-arcir) in the light of day have no value (ahani iva), the mystic power of an inferior person (itara-māyā aiśyam) who tries to use it against (yuñjataḥ) a person of great power (mahatī) is unable to accomplish anything; instead, the power of that inferior person is diminished (ātmani nihanti).

No type of mystic power can cover Kṛṣṇa, who is the controller of *mahāmāyā*.

Rather, such an attempt shows the insignificance of the person displaying his mystic power before the Lord.

This verse cites two examples to show this.

In the dense darkness of night, the darkness produced by snow has no meaning.

Similarly, Brahmā's *māyā* could not cover the Lord, but rather Brahmā became insignificant in the presence of Kṛṣṇa's mystic power.

As the example of snow only attributes a little causality to Brahmā, another more satisfying example is given.

A firefly appears very important at night, but in the daytime its glow has no value.

Similarly, Brahmā can show his power in some places, but his power became condemned when he tried to spread it over the Lord.

When one tries to defeat a superior power, one's own inferior power becomes destroyed.

Section – XIV

Lord Brahma Envisions

Divinity

(46-55)

|| 10.13.46 ||

while (B) looked
the calves & boys,
they transformed into
Cefurbhūṣṭe
वसुधैव कुटुम्बकम्

tāvāt sarve vatsa-pālāḥ paśyato 'jasya tat-kṣaṇāt
vyadrśyanta ghana-śyāmāḥ pīta-kaūśeya-vāsasaḥ

Then, while Lord Brahmā (ajasya) looked on (paśyataḥ), all the calves and the boys tending them (tāvāt sarve vatsa-pālāḥ) immediately (tat-kṣaṇāt) appeared (vyadrśyanta) to have complexions the color of bluish rainclouds (ghana-śyāmāḥ) and to be dressed in yellow silken garments (pīta-kaūśeya-vāsasaḥ).

(Verses 46-48) While Brahmā was contemplating these matters, he saw all the calves and cowherd boys (*vatsa pālāḥ*), but they gave no heed to him.

They said, “O Brahmā, the unborn (*aja*) one, resident of Satyaloka. Verily (*satya*), you are a goat! [The word *aja* also means goat.]

You create the universe by your intelligence. Now you want to bewilder us with your *māyā*.

You have no idea at all who we are.

Now we will show you! Look!

Though we are all the calves grazing on Vṛndāvana's
grass, and all the cowherd boys herding those calves, our
real form is only one form.”

Being endowed with spiritual vision, Brahmā was able to see (*vyadr̥śyantah*) that all the calves and cowherd boys had immediately transformed into *viṣṇu-mūrtis* with four arms, having bluish complexions and wearing yellow garments.

All the boys' chests were marked with the line of Laksmī (*śrīvatsa*).

They had armbands (*angada*) on their upper arms, and Kaustubha jewels (*ratna*) on their necks. Their hands were ornamented with golden bracelets and their feet with bangles.

with 4 arms
holding śaṅkha, gadā,
gada, mace & lotus
divine ornaments

catur-bhujāḥ śaṅkha-cakra-gadā-rājīva-pāṇayah
kirīṭinaḥ kuṇḍalino hāriṇo vana-mālinaḥ
śrīvatsāṅgada-do-ratna-kambu-kaṅkana-pāṇayah
nūpuraiḥ kaṭakair bhātāḥ kaṭi-sūtrāṅgulīyakaiḥ

All those personalities had four arms (catur-bhujāḥ), holding conchshell, disc, mace and lotus flower in Their hands (śaṅkha-cakra-gadā-rājīva-pāṇayah). They wore helmets on Their heads (kirīṭinaḥ), earrings on Their ears (kuṇḍalinaḥ) and garlands of forest flowers around Their necks (hāriṇaḥ vana-mālinaḥ). On the upper portion of the right side of Their chests was the emblem of the goddess of fortune (śrīvatsa). Furthermore, They wore armlets on Their arms (āṅgada-dah), the Kaustubha gem around Their necks (ratna-kambu), which were marked with three lines like a conchshell, and bracelets on Their wrists (kaṅkana-pāṇayah). With bangles on Their ankles (kaṭakaiḥ), ornaments on Their feet (nūpuraiḥ), and sacred belts around Their waists (kaṭi-sutra-āṅgulī-yakaiḥ), They all appeared very beautiful (bhātāḥ).

|| 10.13.49 ||

Every part of
Their bodies were
fully decorated with
fresh garlands of
Tulasi

ānghri-mastakam āpūrṇās tulasī-nava-dāmabhiḥ
komalaiḥ sarva-gātreṣu bhūri-puṇyavad-arpitaiḥ

Every part of Their bodies (sarva-gātreṣu), from Their feet to the top of Their heads (ā-ānghri-mastakam), was fully decorated (āpūrṇāḥ) with fresh (nava), tender (komalaiḥ) garlands of tulasī leaves (tulasī dāmabhiḥ) offered by devotees engaged in worshiping the Lord by the greatest pious activities, namely hearing and chanting (bhūri-puṇyavad-arpitaiḥ).

The phrase bhūri puṇyavad arpitaiḥ means “worshiping the Supreme Lord by hearing, chanting and remembering.”

|| 10.13.50 ||

By their
pure smiling & sidelong
glance → they create
& protect their
own the desires of
devotees → as if by passion & goodness

candrikā-viśada-smeraiḥ sārunāpāṅga-vikṣitaiḥ
svakārthānām iva rajaḥ-sattvābhyām sraṣṭr-pālakāḥ

Those Viṣṇu forms, by Their pure smiling, which resembled the increasing light of the moon (candrikā-viśada-smeraiḥ), and by the sidelong glances of Their reddish eyes (sā-aruna-apāṅga-vikṣitaiḥ), created and protected (sraṣṭr-pālakāḥ) the desires of Their own devotees (svaka-arthānām), as if by the modes of passion and goodness (rajaḥ-sattvābhyām ivā).

The brightness of the smiles of those Viṣṇu forms made the moon light
lament.

With the sidelong glances of Their reddish eyes they created and
maintained the desires of their devotees.

The phrase (*raja-sattvābhyām*) means the Viṣṇu forms distributed
mercy with the reddish (*rajas*) tint of their lotus eyes and the white
(*sattva*) of their smiles.

② Saw that
All beings including himself
had taken forms & were
differently worshipping those viṣṇu-
mūrtis with various means like
singing & dancing.

|| 10.13.51 ||

ātmādi-stamba-paryantair mūrtimadbhiś carācaraiḥ
nṛtya-gītādy-anekārhaiḥ pr̥thak pr̥thag upāsitāḥ

All beings, both moving and nonmoving (cara-acaraiḥ), from the four-headed Lord Brahmā down to the most insignificant living entity (ātmādi-stamba-paryantaiḥ), had taken forms (mūrti-madbhiḥ) and were differently (pr̥thak pr̥thak) worshipping those viṣṇu-mūrtis (upāsitāḥ), according to their respective capacities, with various means of worship (aneka-arhaiḥ), such as dancing and singing (nṛtya-gīta-ādi).

Brahmā saw that all beings from the four-headed Brahmā
down to the grass were worshiping those *visnu-mūrtis*
with various means of worship, such as singing and
dancing.

|| 10.13.52 ||

All the ① mūrtis
were surrounded by
8 siddhis other way
& the 24 elements.

aṇimādyair mahimabhir ajādyābhir vibhūtibhiḥ
catur-vimśatibhis tattvaiḥ parītāḥ mahad-ādibhiḥ

All the viṣṇu-mūrtis were surrounded (parītā) by the opulences (mahimabhiḥ), headed by aṇimā-siddhi (aṇimādyaiḥ); by the mystic potencies (vibhūtibhiḥ), headed by Ajā (ajā-ādyābhiḥ); and by the twenty-four (catur-vimśatibhiḥ) elements for the creation of the material world (tattvaiḥ), headed by the mahat-tattva (māhat-ādibhiḥ).

All the *viṣṇu-mūrtis* were surrounded by opulences, headed by the eight mystic *siddhis*, and by the twenty four elements of creation starting with the *mahat-tattva*.

In this enumeration of the twenty four elements, a distinction is made between *mahat-tattva*, which is the twenty-third element, and *sutra-tattva* (a state where the three modes are slightly manifested), which becomes the twenty third element instead of *mahat-tattva*.

Tattvaiḥ means causes for creation of the material world.

Further ⑤ saw that:
kāla, svabhāva, saṃskāra, kāma
karmā etc → had all taken forms
& were also worshipping those ⑤ -mūrtis

|| 10.13.53 ||

kāla-svabhāva-saṃskāra-kāma-karma-guṇādibhiḥ
sva-mahi-dhvasta-mahibhir mūrtimadbhir upāsītāḥ

Then Lord Brahmā saw that kāla (the time factor) (**kāla**), svabhāva (one's own nature by association) (**svabhāva**), saṃskāra (reformation) (**saṃskāra**), kāma (desire) (**kāma**), karma (fruitive activity) (**karma**) and the gunas (the three modes of material nature) (**guṇa-ādibhiḥ**), their own independence being completely subordinate to the potency of the Lord (**sva-mahi-dhvasta-mahibhiḥ**), had all taken forms (**mūrtimadbhiḥ**) and were also worshipping those viṣṇu-mūrtis (**upāsītāḥ**).

The viṣṇu-mūrtis were being worshiped by time (kāla) and its assistants: one's own nature (svabhāva), reformation (saṁskāra), desire (kāma), fruitive activity (karma) and the three modes of material nature (guṇas).

Their own independence, however, was completely subordinate to the potency of the Lord (sva mahi dhvasta mahibhiḥ).

Time sets the three modes of nature in motion.

Svabhāva is one's natural state formed by associating with the three modes of material nature.

Saṁskāra is that which brings remembrance or revelation.

|| 10.13.54 ||

The ①-mūrtis
had eternal / infinite
forms & bliss. ↓ full of knowledge,
their glory was untouched even
by the jñānīs.

satya-jñānānantānanda-mātraika-rāsa-mūrtayah
aspr̥ṣṭa-bhūri-māhātmyā api hy upaniṣad-dr̥śām

The viṣṇu-mūrtis all had eternal (satya), unlimited (ananta) forms (mūrtayah), full of knowledge (jñāna) and bliss (ānanda-mātra) and existing (eka-rāsa) beyond the influence of time. Their great glory was not even to be touched (aspr̥ṣṭa-bhūri-māhātmyā) by the jñānīs engaged in studying the Upaniṣads (upaniṣat-dr̥śām api hy).

One should not think that all these forms were just a creation of the Lord's illusory energy.

The boys and calves were all transformed into viṣṇu-mūrtis or Viṣṇu forms made of infinite truth, infinite knowledge and infinite bliss. Or the meaning can be: the calves and boys were the personification of the Vedic statement: *satyaṁ jñānam ānandaṁ brahmeti, ānandaṁ brahmano rūpam,* “Brahman is the Absolute Truth and complete bliss. Brahman is the form of bliss.” (*Taittiriya Upaniṣad* 2.1.3)

One may object that Vedāntists never say that Brahman has many forms and variations.

But this verse states that the followers of the *Upaniṣads* (*upaniṣad dṛṣām*), however, cannot understand the varieties manifested by Brahman due to their lack of devotion, nor can they even touch the glory of these *viṣṇu-mūrtis*.

This proves that Brahman and Paramātmā can actually be understood only through devotion as confirmed by Kṛṣṇa in Śrīmad Bhāgavatam (11.14.21):

bhaktyāham ekayā grāhyaḥ, “I am obtainable only by devotion.”

Śrī Kṛṣṇa says in the *Bhagavad-gītā* (18.55): *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*, “I am known as I am only

The Muṇḍaka Upaniṣad (3.2.3) says:

na caksusa pasyati rupam asya yam evaiṣa vṛṇute
tena labhyas tasyaiṣa ātmā vivṛṇute tanuṁ svām

“The Lord’s form (asya rupam) cannot be seen by material eyes (na caksusa pasyati). The Lord is attainable (labhyas) by one (tena) whom the Lord favors (yam evaiṣa vṛṇute). To such a person (tasyaiṣa ātmā) He manifests His own form (vivṛṇute tanuṁ svām).”

In the *Śvetāsvatara Upaniṣad* (3.8), the Supreme is described as *āditya-varnam tamasah parastāt*, “He whose self-manifest form is luminous like the sun and transcendental to the darkness of ignorance.”

Ananda-mātram ajaram purānam ekam santam bahudhā dṛṣyamānam:
“The Supreme is blissful, with no tinge of un-happiness.”

Although He is the oldest, He never ages, and although one, He is experienced in different forms.”

(Brhad-āraṇyaka Upaniṣad 4.4.19) The Śrīmad
Bhāgavatam (10.40.7) states: bahu-mūrty-eka-mūrtikam,
“You are the one Supreme Lord manifesting in multiple
forms.”

Sarve nityāḥ śāśvatāś ca dehās tasya parātmanah: “All the
forms of that Supreme Person are eternal.” (Mahā-
varāha Purāṇa)

Thus there are many statements in the *Śruti* and *Smṛti* revealing that Brahman definitely has transcendental form and qualities, which are visible to the eye of devotion by the mercy of Lord Śrī Kṛṣṇa.

|| 10.13.55 ||

evam sakṛd dadarśajah para-brahmātmano 'khilān
yasya bhāsā sarvam idam vibhāti sa-carācaram

Thus ⑤ saw
the Supreme Brahman
by whose energy
universe is manifested, the whole

He also saw the calves & boys as the Lord's expansions.

Thus (evam) Lord Brahmā (ajah) saw the Supreme Brahman (dadarśa para-brahma), by whose energy (yasya bhāsā) this entire universe (sarvam idam), with its moving and nonmoving living beings (sa-cara-acaram), is manifested (vibhāti). He also saw (dadarśa) at the same time (sakṛt) all the calves and boys (akhilān) as the Lord's expansions (ātmanah).

Yasya refers to the Supreme Brahman.

Section – XV

**Lord Brahma coming back to
his Senses**

(56-61)

|| 10.13.56 ||

Then
to effulgence by
the power of
those 11 - murtis
11 senses become stunned &
he became silent.

tato 'tikutukodvṛtya-stimitaikādaśendriyaḥ
tad-dhāmnābhūd ajas tūṣṇīm pūr-devy-antīva putrikā

Then (tataḥ), by the power of the effulgence of those visnu-mūrtis (tad-dhāmnā), Lord Brahmā (ajāḥ), his eleven senses (ekādaśa-indriyaḥ) jolted (udvṛtya) by astonishment (atikutuka) and stunned by transcendental bliss (stimita), became (abhūt) silent (tūṣṇīm), just like a child's clay doll (putrikā iva) in the presence of the village deity (pūḥ-devi-anti).

By the influence of those viṣṇu-mūrtis, Brahmā's eleven senses
became jolted by astonishment and stunned by transcendental
bliss.

The word uddhṛta is sometimes substituted for udvṛtya.

Overwhelmed by the effulgence of those viṣṇu-mūrtis, Brahmā
fell silent and could not do or say anything, just like a child's
clay doll in the presence of the village deity.

~~The~~ Supreme Brahman
whose relation
is self-referential & he thought.
↓
"What is this?"
→ & then, he was not even able to see → then (P) removed His

itīreṣe 'tarkye nija-mahimani sva-pramitike

paratrājāto 'tan-nirāsana-mukha-brahmaka-mitau

anīṣe 'pi draṣṭum kim idam iti vā muhyati sati

cacchādājo jñātvā sapadi paramo 'jā-javanikām

Y.M. curtain
removes His

The Supreme Brahman is beyond mental speculation (atarkye), He is self-manifest, existing in His own bliss (sva-pramitike), and He is beyond (paratra) the material energy (ajātaḥ). He is known by the crest jewels of the Vedas (brahmaka) by refutation of irrelevant knowledge (atan-nirāsana-mukha-mitau). Thus (iti) in relation to that Supreme Brahman, the Personality of Godhead, whose glory had been shown by the manifestation of all the four-armed forms of Viṣṇu (nija-mahimani), Lord Brahmā, the lord of Sarasvatī (irā-īṣe), was mystified (muhyati sati). "What (kim) is this (idam)?" he thought (iti), and then he was not even able (anīṣe api) to see (draṣṭum). Lord Kṛṣṇa (ajāḥ), understanding Brahmā's position (jñātvā paramo), then at once (sapadi) removed (cacchāda) the curtain of His yogamāyā (ajā-javanikām).

Seeing that Brahmā could not realize whatever sweet glory He had shown him, and that Brahmā was not qualified to view any more of His endless unprecedented glories, Kṛṣṇa didn't show any more of His opulences.

Even though Brahmā was highly learned and also the husband of the goddess of learning Sarasvatī, he said, “Oh, what an amazing thing I have seen.”

Then being mystified, he could no longer see those forms.

Seeing this and knowing Brahmā's qualification to understand
His powers, Kṛṣṇa immediately withdrew the curtain of
yogamāyā (ajā javanikām) to make them disappear.

In other words, by the agency of yogamāyā, Kṛṣṇa covered the
cowherd boys, the calves grazing on grass and Himself looking
for the calves.

Then Kṛṣṇa showed new forms of the same produced from
Himself, each having four arms.

Then He made that yogamāyā disappear. Yogamāyā is the potency by which Kṛṣṇa is sometimes manifest and sometimes not manifest.

Mahāmāyā, on the other hand, is the potency which covers the actual reality and displays something unreal.

Therefore, in this verse the word *ajā* refers to *yogamāyā*.

What was the source of Brahmā's bewilderment?

Brahmā was mystified by seeing Kṛṣṇa's opulence (*nija mahimani*).

How is Lord Kṛṣṇa described in this verse?

Kṛṣṇa is beyond logic (atarkye), self-manifest and blissful (*sva-pramitike*).

If Kṛṣṇa does not personally reveal Himself, there is absolutely no means, not even by scriptural knowledge, to realize Him.

Therefore Kṛṣṇa is beyond logic or argument.

He is also beyond the material energy (*paratra ajātaḥ*).

Kṛṣṇa is known (*mitau*) by the crest jewels of the Vedas, who define Brahman in terms of negation.

The phrase *atan-nirāsana* means rejecting that which is irrelevant.

The word *atat* means “that which is not a fact.”

In the *Brhad-āranyaka Upaniṣad* (5.8.8), Brahman is described as *asthūlam anany ahrasvam adīrgham*, “that which is not large and not small, not short and not long.”

In other words, Brahman is defined in terms of negation
by saying *neti neti*, “It is not this, it is not that.”

By that form Brahmā was bewildered.

|| 10.13.58 ||

Then ⑤'s external
consciousness was revived &
he stood up → opened his eye
with great difficulty & saw the
universe along with himself.

tato 'rvāk pratilabdhaḥ kaḥ paretavad utthitaḥ
kṛcchrād unmīlya vai dr̥ṣṭīr ācaṣṭedaṁ sahaātmanā

Lord Brahmā's (kaḥ) external consciousness (arvāk akṣaḥ) then (tataḥ) revived (pratilabdha), and he stood up (utthitaḥ), just like a dead man coming back to life (pareta-vat). Opening (unmīlya vai) his eyes (dr̥ṣṭīh) with great difficulty (kṛcchrāt), he saw (ācaṣṭa) the universe (idam), along with himself (saha-ātmanā).

Brahmā returned to external consciousness and stood up, just like a dead man coming back to life.

Opening his eyes, Brahmā saw this universe (*idam*) as the object of his possessiveness along with himself.

Or Brahmā saw the object of his false identity as the creator of the universe.

Then looking in
all directions, (B) saw Vṛndāvan in its full strength

|| 10.13.59 ||

sapady evābhitaḥ paśyan diśo 'paśyat puraḥ-sthitam
vṛndāvanam janājīvyā-drumākīrṇam samā-priyam

Then, looking (paśyan) in all directions (ābhitaḥ diśaḥ), Lord Brahmā immediately (sapadi eva) saw (apaśyat) Vṛndāvana (vṛndāvanam) before him (puraḥ-sthitam), filled with trees, which were the means of livelihood for the inhabitants (ājīvyā-druma-ākīrṇam) and which were equally pleasing in all seasons (samā-priyam).

Then Kṛṣṇa showed Brahmā the wealth of His sweetness.

Brahmā immediately saw Vṛndāvana before him.

It was filled with trees, which were nourishing all the
living entities, and equally pleasing in all seasons.

|| 10.13.60 ||

① is the abode
of ② where there is
no hunger, thirst etc
↓
Even though naturally
→ both human & wild animals
live there in transcendental
friendship.

yatra naisarga-durvairāḥ
sahāsan nṛ-mṛgādayaḥ
mitrāṇivājitāvāsa-
druta-ruṭ-tarṣakādikam

Vṛndāvana is the transcendental abode (āvāsa) of the Lord (ajita), where (yatra) there is no (druta) hunger (ruṭ), anger or thirst (tarṣaka-ādikam). Though naturally (naisarga) inimical (durvairāḥ), both human beings (nṛ) and fierce animals (mṛga-ādayaḥ) live there together (saha āsan) in transcendental friendship (mitrāṇi iva).

This verse further describes the sweetness of Vr̥ndāvana,
wherein tigers and men, though naturally inimical
(*naisarga durvairāḥ*), live together as friends.

Because Vr̥ndāvana is Kṛṣṇa's residence (*ajita āvāsa*)
anger, greed and other undesirable things (*anarthas*)
have gone from there (*drutaḥ*).

|| 10.13.61 ||

Then ③
The son of A.T. → saw
with cow wife & the
the calves & his friends for gold.

tatrodvahat paśupa-vaṁśa-śiśutva-nāṭyam
brahmādvayam param anantam agādha-bodham
vatsān sakhīn iva purā parito vicinvad
ekaṁ sa-pāṇi-kavalam parameṣṭhy acaṣṭa

Then Lord Brahmā (parameṣṭhi) saw (tatra acaṣṭa) the Absolute Truth (param brahma)—who is one without a second (advayam), who possesses full knowledge (agādha-bodham) and who is unlimited (anantam)—assuming (udvahat) the role of a child in a family of cowherd men (paśupa-vaṁśa-śiśutva-nāṭyam) and standing all alone (ekaṁ), just as before (purā iva), with a morsel of food in His hand (sa-pāṇi-kavalam), searching (vicinvat) everywhere (paritaḥ) for the calves (vatsān) and His cowherd friends (sakhīn).

Covering up the four handed *visnu-mūrti* forms generated from His own form by *yogamāyā*, Kṛṣṇa showed Brahmā His original form described in the Śrutis as *akhaṇḍa advitīya brahmā*.

There (*tatra*) in Vṛndāvana, Brahmā (*paramesthi*) saw (*acaṣṭa*) Kṛṣṇa. What did Kṛṣṇa look like?

Concealing His majesty, Kṛṣṇa played as a cowherd boy standing with some food in His hand while loitering with His calves and boyfriends.

Brahmā did not see Kṛṣṇa as *catur-bhuja* Nārāyana; he simply saw an innocent boy.

Yet he understood that Kṛṣṇa was the master of the whole creation.

Brahmā thought, “Here is the Lord of the universe.

I am simply His insignificant servant.”

Kṛṣṇa is addressed as *advaya* (without a second) because all the forms that Brahmā had seen until he became stunned had now been covered up by *yogamāyā*.

Because Kṛṣṇa is the root cause of all the other forms, He is called Supreme (*param*).

Kṛṣṇa is called *ananta*, unlimited, because He possesses powers thousands of times greater than what He showed to Brahmā.

Kṛṣṇa is called *agādha bodham*, possessing unlimited knowledge, because not only Brahmā but even Baladeva and other expansions find it difficult to understand Him.

Because Kṛṣṇa was performing like an actor (*nāṭyam*), He was searching here and there for the calves and boys.

One year before, Brahmā, under illusion, took that to be the actual fact.

But now after seeing the calves grazing on the grass in the pasture and the boys taking lunch on the river bank, and no longer seeing the illusory boys created by *māyā* that he had stolen, Brahmā became free from his illusion.

He understood that Kṛṣṇa's looking for the calves and boys again was some act of Kṛṣṇa for bewildering him.

Thus in the first verse of the next chapter containing Brahmā's prayers, there is no mention of Kṛṣṇa searching for the calves and boys.

Because of *yogamāyā*'s covering the four handed forms coming from Himself, Kṛṣṇa is described in this verse as (*ekam*) alone, all by Himself.

Kṛṣṇa performs unlimited pastimes to please His pure devotees; therefore here He appeared sweetly with a lump of yogurt rice in His hand.

For less qualified persons kṛṣṇa shows His formless aspect.

Then *yogamāyā* covers the sweetness of Kṛṣṇa's transcendental form, qualities, pastimes, abode and associates, and leaves only the revelation of Kṛṣṇa's formless feature.

Though there is an extreme difference in the realization of Brahman and Bhagavān, there is no contradiction in the scriptures describing these features of the one Absolute Truth.

Some will claim that the phrase śiśutva-nāṭyam, means “putting on the dress of a cowherd boy,” therefore, the cowherd boy form is not the eternal form (svarūpa) of Brahman, but simply a temporary form that illustrates the Lord’s power to bewilder a living entity such as Brahmā.

Furthermore, the Lord only accepted the form of a cowherd boy as a convenient object of praise for Brahmā to offer his prayers as described in Chapter Fourteen verse one: naumīdya te ’bhra-vapuse, “I praise the most worshipable one, who has a body the color of a dark rain cloud.”

But this is not in agreement with Śrīdhara Swāmi's
opinion, because the subject of prayers should never be
an unreal thing.

Indeed, the transcendental form of Kṛṣṇa holding a
lump of yogurt rice in His hand exists eternally.

Section – XVI

Lord Brahma gives up his

Divinity for Lord

(62-64)

When Lord Brahmā understood that the Absolute Truth, Parabrahman, the root cause of everything, was standing before him in His human form as a cowherd boy of Vraja, he quickly jumped off the back of his swan carrier (*nija dhorantah*) and fell to the earth.

There is a famous saying that demigods never touch the earth.

Brahmā's breaking this rule indicates that he gave up his prestige as a demigod.

Because Brahmā's four heads were facing in four directions, to touch the Lord's feet, he had to fall on the ground and raise himself again and again.

He bathed Kṛṣṇa's lotus feet (*akṛta abhiṣekam*) with a profuse outpouring of tears.

The prefix “su” in the word *sujalah*, which means water,
indicates that Brahmā’s tears were purified.

Therefore, Brahmā’s crying was a form of *bhakti-*
anubhāva, a transformation of transcendental ecstatic
love.

Rising & falling again
& again → ② remember
the Lord's greatness again & again

|| 10.13.63 ||

utthāyotthāya kṛṣṇasya cirasya pādayoḥ patan
āste mahitvaṁ prāg-dr̥ṣṭam smṛtvā smṛtvā punaḥ punaḥ

Rising (utthāya utthāya) and falling (patan) again and again at
the lotus feet (pādayoḥ) of Lord Kṛṣṇa (kṛṣṇasya) for a long
time (cirasya), Lord Brahmā remembered (smṛtvā smṛtvā āste)
over and over (punaḥ punaḥ) the Lord's greatness (mahitvaṁ)
he had just seen (prāk-dr̥ṣṭam).

After paying obeisances many times, Brahmā remained on the ground at Kṛṣṇa's feet for a long time due to being overwhelmed by intense bliss.

This verse is in the present tense because Śukadeva was directly experiencing the pastime.

|| 10.13.64 ||

Then with great
humility & ecstatic
offerings, (B) began to
offer praises -

śanair athothāya vimṛjya locane
mukundam udvīkṣya vinamra-kandharah
kṛtāñjaliḥ praśrayavān samāhitah
sa-vepathur gadgadayaailatelayā

Then (atha), rising (utthāya) very gradually (śanaiḥ) and wiping (vimṛjya) his two eyes (locane), Lord Brahmā looked up (udvīkṣya) at Mukunda (mukundam). Lord Brahmā, his head bent low (vinamra-kandharah), his mind concentrated (samāhitah) and his body trembling (sa-vepathuh), very humbly, with folded hands (kṛtāñjaliḥ praśraya-vān), with faltering (gadgadaya) words (īlayā), began to offer praises to Lord Kṛṣṇa (ailata).

This verse mentions that Brahmā saw the Lord with only two eyes, because all eight of his eyes were brimming with tears.

The word *locane* indicates that with his two hands Brahmā wiped the two eyes on each of his four faces.

Brahmā praised Lord Kṛṣṇa with a choked up voice.

The word *ailata* in the phrase *gadgadayailatelaya* comes from *aitta* which means to praise.

“La” has been added to the word aitta to imitate the sound of Brahmā’s choked voice.

The word gadgadaya means faltering voice.

Thus ends the commentary on the Thirteenth Chapter of the Tenth Canto of the Bhāgavatam for the pleasure of the devotees, in accordance with the previous ācāryas.