

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

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

Because

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).

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 & ITI for nām, rūpa, guṇa

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).

bcos → @ every moment → they have an astonishing thirst for nām, rūpa, guṇa

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 C &
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 boys set long
& trying to stare
at Hrī's face
In this way they
enjoyed
fore

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 on flowers,
their food on leaves,
some on rocks etc. - some on

|| 10.13.9 ||

kecit puṣpair dalaiḥ kecit
pallavair aṅkuraiḥ phalaiḥ
śigbhis tvagbhir dṛṣadbhiś 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 dṛṣadbhiś 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
→ & 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.