

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 – III

Lord Krishna enjoying lunch with

Cowherd boys (8-11)

|| 10.13.11 ||

Beauty of @
He had his flute
buffalo horn, vetre, stuck
blw his cloth, vetre, stuck
He was holding (vetre) in his
& 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
due to green
the grass
engaged
went far away
for green grass.

|| 10.13.12 ||

bhārataivaṁ vatsa-peṣu
bhuñjāneṣv acyutātmasu
vatsās tv antar-vane dūraṁ
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 dūraṁ 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.”

with the cowrice in His hands, he went to search for the calves in the mountains, caves, bushes etc.

|| 10.13.14 ||

ity uktvā-dari-kuñja-
gahvareṣv ātma-vatsakān
vicinvan bhagavān kṛṣṇaḥ
sapāṇi-kavalo yayau

Saying this (ity uktvā), carrying His yogurt and rice in His hand (sapāṇi-kavalo), 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 Kṛṣṇa'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 Aghāsurā, 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 (*itāḥ*) 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 began 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
that way

|| 10.13.17 ||

kvāpy adṛṣṭvāntar-vipine
vatsān pālāṁś 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 pālāṁś 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 state
mothers, to (B) & the
Himself, as calves & boys.

|| 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 (kṛṣṇah 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 ^④thousands 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 karāṅghry-ādikaṃ
yāvad yaṣṭi-viṣāṇa-veṇu-dala-śig yāvad vibhūṣāmbaram
yāvac chīla-guṇābhidhākṛti-vayo yāvad vihārādikaṃ
sarvaṃ viṣṇumayaṃ 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 karāṅghry-ādikaṃ), 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 vihārādikaṃ girah aṅga-vad). By expanding Himself in this way, beautiful Kṛṣṇa proved the statement samagra-jagad viṣṇumayaṃ: "Lord Viṣṇu is all-pervading." (sarvaṃ viṣṇumayaṃ)

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 (ātmā-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 girls, 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.”