

**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 – VII

**Krishna Living as different  
personalities**

**(22-24)**

|| 10.13.23 ||

Then @  
In various forms of  
Gopi's & Gopis → 1990s  
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  
sāyam̐ 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 (sāyam̐ 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 cows started giving milk again & again feeding milk & licking the calves.

gāvas tato goṣṭham upetya satvaram  
huṅkāra-ghoṣaiḥ parihūta-saṅgatān  
svakān svakān vatsatarān apāyayan  
muhur lihantyaḥ sravad audhasam payah

→ which was flowing profusely in an unobscured 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~~  
Kṛṣṇa 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

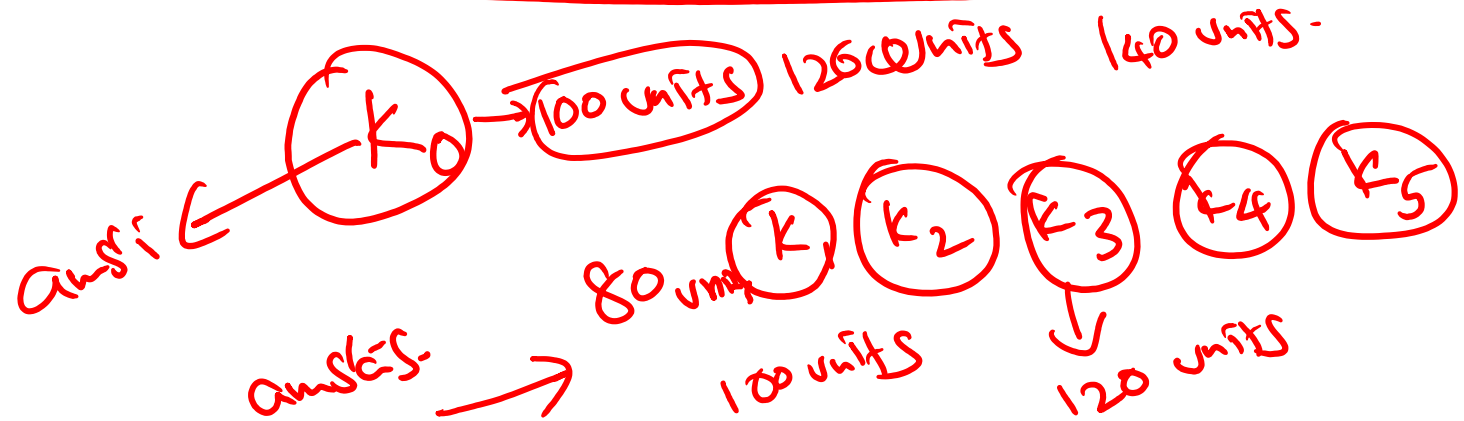
Here, the word Kṛṣṇa should be understood to be repeated again, though it is mentioned only once in the verse.

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.



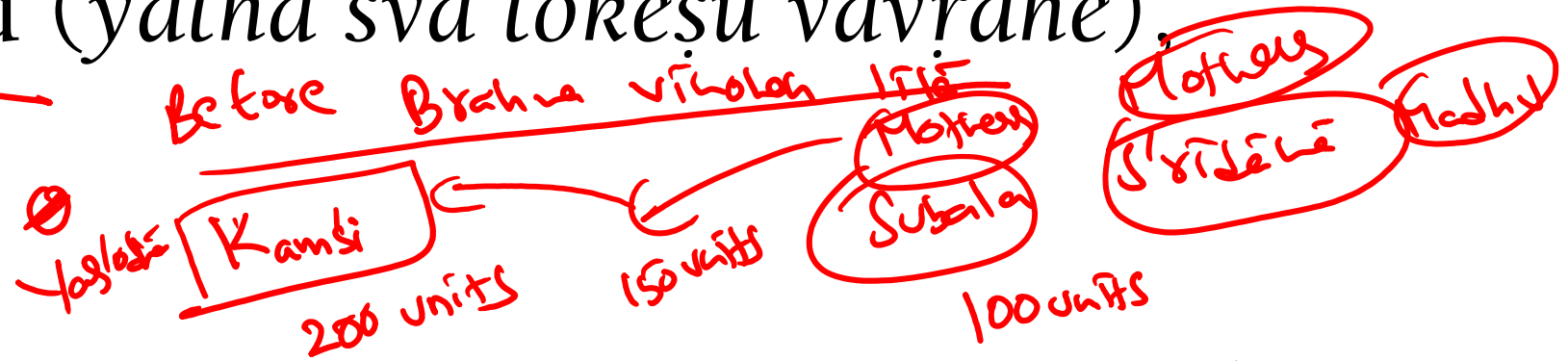
“As much as they had love for Kṛṣṇa previously (yatha Kṛṣṇa vavṛdhe),



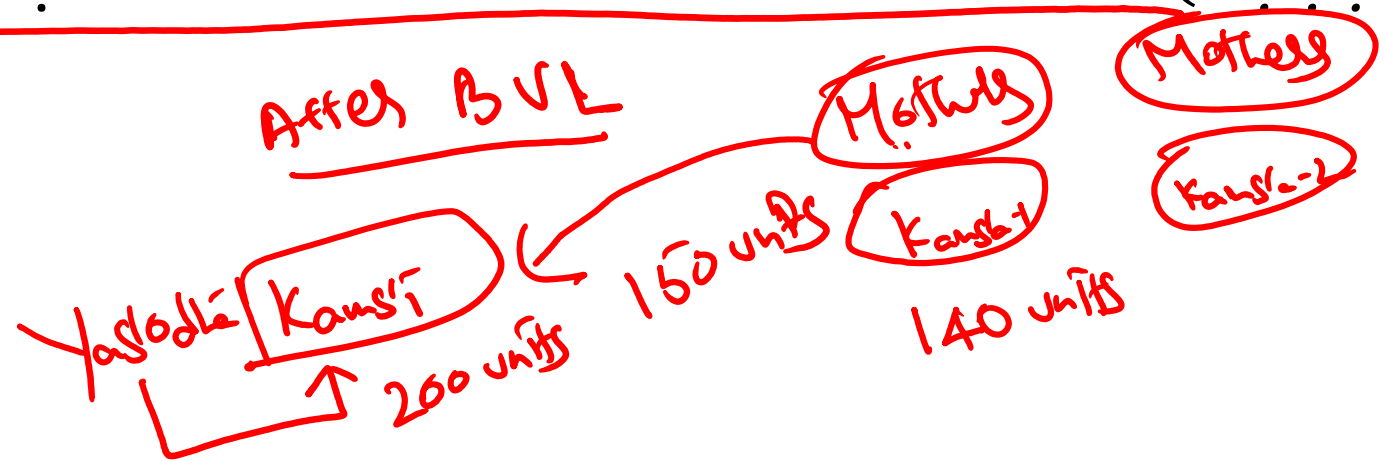
their love for their sons increased to that degree (sva tokeṣu vavṛdhe).

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-miṣeṇa sah  
pālayan vatsapo varṣam  
cikrīḍe vana-goṣṭhayaḥ

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-goṣṭhayaḥ) 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.