

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 – 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 while pasturing
atop the Govardhana Hill the
cows saw their calves
grazing near Vṛndāvana

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 milk
from their milk bags
The cows began licking their bodies
that anxiety.

|| 10.13.31 ||

sametya gāvo 'dho vatsān

vatsavatyo 'py apāyayan

gilantya iva cāngāni

lihantyaḥ svaudhasaṁ 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-odhasaṁ) 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 vatsalya
They lifted their sons & embraced them
& enjoyed their sons' bliss by smelling
their heads.

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, being
for sons, they
with great joy
& went to the forest.
But they reluctantly
→ They opened their eyes
→ They began to roll from their

|| 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 (udaśravaḥ).

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 attachment
ever grown up? Calves for
begin to wonder as follows:

|| 10.13.35 ||

vrajasya rāmaḥ premardher
vīkṣyautkaṅṭhyam anukṣaṇam
mukta-staneṣv apatyēṣv apy
a hetu-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 (a hetu-vid), and thus He began to consider as follows (acintayat).

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

Seeing this inexplicable (*a hetu vit*) 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 & gores for
Presenting day by day it
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.

mystic Who is this
Where has power she
Is she a ↓ demon (or) a Dē? →
She must be the energy of My master
for who else is able
to bewilder me?

|| 10.13.37 ||

keyam vā kuta āyātā

daivī vā nāry utāsuri

prāyo māyāstu me bhartur

nānyā me 'pi vimohinī

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 Kāṁsa, 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,
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 truty-anehasā
purovad ābdam krīḍantaṁ
dadr̥ṣe sa-kalam harim

When Lord Brahmā (ātma-bhūḥ) returned (etya) after a moment of time had passed (truty-anehasā) according to his own measurement (ātma-mānena), he saw (tāvad dadr̥ṣe) 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 (krīḍantaṁ) 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-abdam), 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-bhūh
satyāḥ ke katare neti
jñātuṁ neṣṭe kathañcana

Thus, Lord Brahmā (evam sah ātma-bhūh), 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} ^{his} ^{own} ^{mystic} ^{power}
hence + ^{by} ^{his} ^{own} ^{mystic} ^{power}
bewilderment ^{by} ^{his} ^{own} ^{mystic} ^{power}
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.