Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the Sārārtha-darśinī commentary

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Canto Ten – Chapter Fourteen

Brahmā's Prayers to Lord Kṛṣṇa

Section – VIII

Lord Brahma returning to his Abode

(41-43)

Hereine Herein

Sukadeva Gosvāmī said: Having thus offered his prayers (iti abhistūya), Brahmā circumambulated (parikramya) his worshipable Lord, the unlimited Personality of Godhead (bhūmānam), three times (triḥ) and then bowed down (natvā) at His lotus feet (pādayoh). The appointed creator (dhātā) of the universe (jagat) then returned (pratyapadyata) to his own residence (abhīstam sva-dhāma). What was Brahmā's desire (*abhīstaṁ*)?

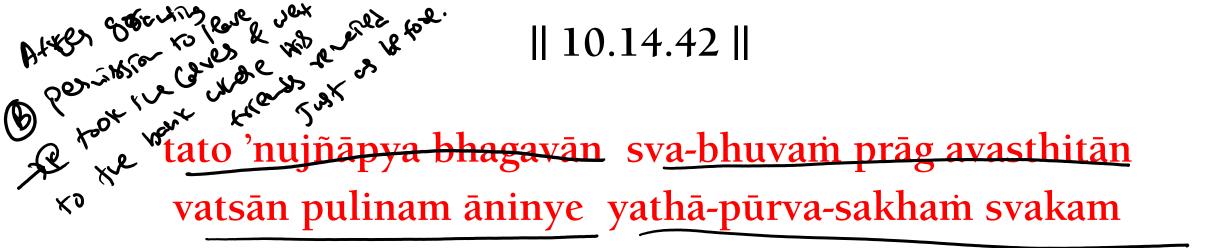
Actually he desired to attain Kṛṣṇa in Vṛndāvana.

K<u>ṛṣṇa, however, sent Brahmā</u> back to his own home in brahmaloka, which is very dear to him.

B<u>rahmā</u> is the creator of the universe, and if he suddenly abandons his post, the universe would not function properly.

In the Vedānta-sūtra (3.3.14.33) it is said: yāvad adhikāram avisthitir adhikārikāņām, "Authorities should fulfill the duties of their posts for as long as they are assigned."

Thus, it is understood that after fulfilling his responsibilities in the post of Brahmā, Brahmā would attain his desired goal of residence in Vṛndāvana.



After (tatah) granting His son Brahmā permission to leave (sva**bhuvam** anujñāpya), the Supreme Personality of Godhead (bhagavān) took the calves (vatsan), who were still where they had been a year earlier (prāk avasthitān), and brought them (<u>aninye</u>) to the riverbank (pulinam), where He had been taking His meal (implied) and where His (svakam) cowherd boyfriends remained (sakham) just as before (yathā-pūrva).

By remaining silent, Kṛṣṇa gave Brahmā permission to leave.

It is said: maunam sammati-laksanam, "Silence means consent."

Brahmā had asked permission to go in verse 39: anujānīhi mām kṛṣṇa. Kṛṣṇa remained silent through the entirety of Brahmā's prayers.

Seeing the Lord's silence, Brahmā took that as His permission to depart

Kṛṣṇa could not break His silence because He was playing exactly like an innocent young cowherd boy, the son of the king of Vraja, in the pastime of bewildering Brahmā.

Thus Kṛṣṇa's silence here was deliberate.

Kṛṣṇa's searching for the calves and boys was like an actor's assuming a certain role from the beginning to the end of a play.

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

Thereafter (tatah), when Kṛṣṇa was unable to find the calves (kṛṣṇo vatsān adṛṣṭvā), He returned to the bank of the river (puline api etya), but there He was also unable to see the cowherd boys (vatsapān ca adṛṣṭvā). 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).

Brahmā began his prayers in verse one with the word naumīdya.

While the four-headed Brahmā was offering his prayers,

Kṛṣṇa maintained His role as a young cowherd boy and

thus remained silent.

Krsna's silence indicates the following thoughts: "Where did

this four-headed Brahmā come from?

What is he doing? What are these words he keeps on speaking?

I am busy looking for My calves. I am just a cowherd boy and do not understand all this."

In this way, by remaining silent throughout Brahmā's prayers, Kṛṣṇa concluded His dramatic performance.

Thus, in the presence of His servant Brahmā, Krsna pretended to be ignorant of His own powers and opulences.

Kṛṣṇa did this like an actor playing a part on the stage.

The Śrīmad-Bhāgavatam (10.13.61) says:

tatrodvahat paśupa-vaṁśa-śiśutva-nāṭyaṁ brahmādvayaṁ param anantam agādha-bodham vatsān sakhīn iva purā parito vicinvad ekaṁ sa-pāṇi-kavalaṁ 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-vamśa-śiśutvanāṭyam) and standing all alone (ekam), 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). However, being overwhelmed by the mahā-prema, great sweetness of love, of Yaśodā and other Vrajavāsīs in vātsalya-rāsa and the other rāsas, Kṛṣṇa sees that His own knowledge of His powers and opulences becomes covered.

This ignorance is not a pretense; it is real.

Therefore, it is not described as nātyam, "play-acting."

Kṛṣṇa brought (āninye) the calves, who were absorbed in
eating grass (avasthitān), back to the same place (prāg) on the
bank (pulinam) of the river, where the cowherd boys were
sitting in the exactly their same positions (svakam) taking
lunch. crustiting successing
Yoga-maya - Nity- Stalling - Exterience the Joy
Joga-méyée -> Nity-Sittling -> Enderseure ne jy Greus -> Cureus Prene -> @-> Exterior et 10-94 exclanges with the V-ys In that place were the original cowherd boys (yathā-pūrt)-a-
In that place were the original cowherd boys (yathā-pūrva-
sakham), who were different from the cowherd boy expansions
who performed pastimes for one year with Kṛṣṇa.

[10.14.43]
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ver ' Bruise, Strey coustioned at to be 1898 then half a moment.
O King (r <u>ājan)</u> , although (<u>api)</u> the boys (ar <u>bhakāh</u>) had
passed (yāte) an entire (ekasmin) year (abde) apart from the
Lord of their very lives (prāņa-īśam antarā), they (ātmanah)
had been covered (ahatah) by Lord Kṛṣṇa's (kṛṣṇa) illusory
potency (māyā) and (ca) thus considered (menire) that year
merely half a moment (kṣaṇa-ardham).

Four verses (43-46) show how the inconceivable power of *yogamāyā* allowed the cowherd boys to be unaware of the passage of one year, and thus conclude their lunch pastimes with Kṛṣṇa, who arrived with a morsel of food in His hand as previously.

Without (antarā) Kṛṣṇa (prāņeśam), one year became like a moment as

they were covered (āhatā) by yogamāyā.

U<u>șually in meeting Kṛṣṇa</u>, a <u>long</u> time seems very short, but in this case, separation from Kṛṣṇa seemed very short due to the influence of yogamāyā (māyā).

Section – VIII

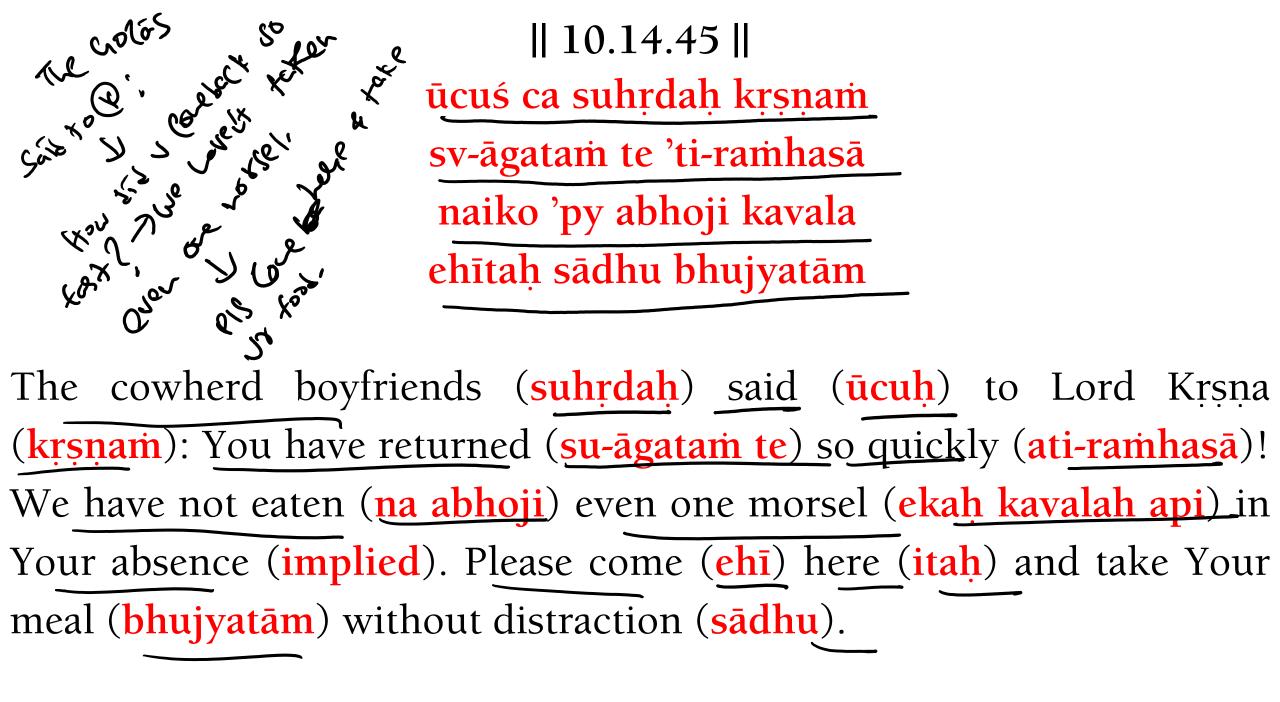
Lord Krishna returns Home with

cowherd Boys! (44-48)

(Net Weez 109 Herline) || 10.14.44 || Not forson in the kim na vismarantīha māyā-mohita-cetasaķ (Not view yan-mohitam jagat sarvam abhīkṣṇam vismṛtātmakam The whole Universe relates in performed benildenent box of M.M. What indeed (kim kim) is not forgotten by those (na vismarantīha) whose minds (cetasah) are bewildered by the Lord's illusory potency (māyā-mohita)? By that power of Māyā (yat), this entire (sarvam) universe (jagat) remains in perpetual (abhīkṣṇam) bewilderment (mohitam), and in this atmosphere of forgetfulness (iha) no one can understand his own identity (vismrta-ātmakam).

Because it also bewilders the living entity, Kṛṣṇa's external potency Mahāmāyā is given as an example to indicate the power of Kṛṣṇa's spiritual Yogamāyā potency.

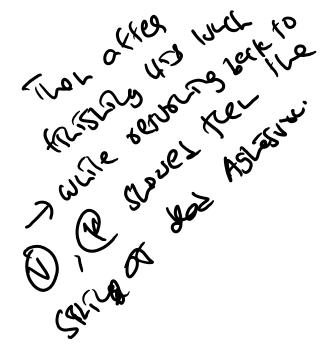
Here Brahmā says, "As a conditioned soul forgets his spiritual identity (vismṛta-ātmakam) due to being bewildered by Kṛṣṇa's external illusory potency, Mahāmāyā, the cowherd boys and calves for one year forgot the suffering of being separated from the Lord because they were bewildered by Kṛṣṇa's internal illusory potency, Yogamāyā.



After congratulating (*sv-āgatam te*) Krsna for having brought the calves back so quickly (*ati-ramhasā*) from the forest, the cowherd boys said (*ūcuh*), "We thought You would take at least a half an hour to bring back the calves, who had wandered far away, but You have bought them in an instant.

Without You we have not eaten a morsel, so please come

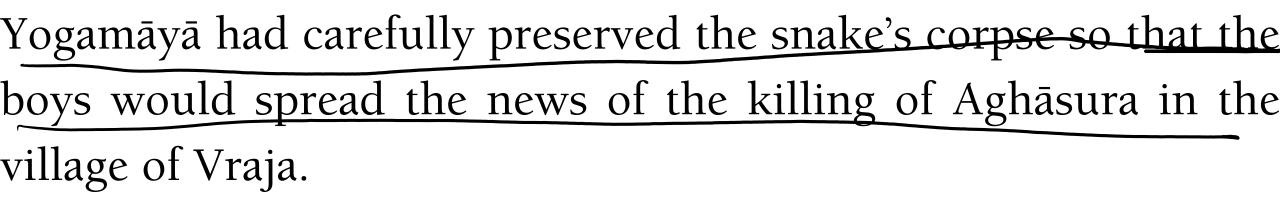
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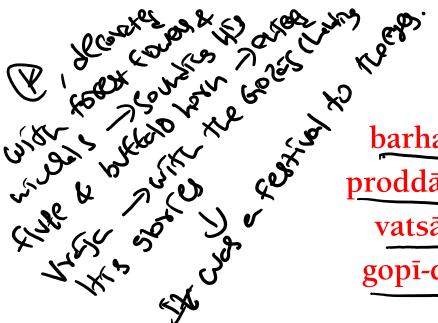
|| 10.14.46|| tato hasan hṛṣīkeśo 'bhyavahṛtya sahārbhakaiḥ darśayaṁś carmājagaraṁ nyavartata vanād vrajam

Then (tataḥ) Lord Hṛṣīkeśa (hṛṣīkeśaḥ), smiling (hasan), finished His lunch (abhyavahṛtya) in th<u>e company of His cowherd frie</u>nds (saha arbhakaiḥ). While they were returning (nyavartata) from the forest (vanāt) to their homes in Vraja (vrajam), Lord Kṛṣṇa showed (darśayan) the cowherd boys the skin (carma) of the dead serpent Aghāsura (ājagaram). Smiling (*hasan*) to show His joy, Kṛṣṇa ate with the boys. The word *abhyavahṛtya*, "af<u>ter finishing their lunch," means tha</u>t even though a year had passed the food did not show any lack of taste.

The word *darśayams*, "showing," means that Kṛṣṇa told His friends: "Look! Here is the dead snake covered with blood."



Leaving their forest pastimes (*nyavartata vanād vrajam*), Kṛṣṇa and the boys returned home.



|| 10.14.47||

barha-prasūna-vana-dhātu-vicitritāngaķ

proddāma-veņu-dala-śŗṅga-ravotsavāḍhyaḥ

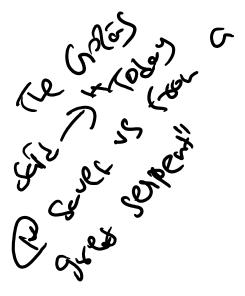
vatsān grņann anuga-gīta-pavitra-kīrtir gopī-drg-utsava-drśih praviveśa goṣṭham

Lord Kṛṣṇa's transcendental body (aṅgaḥ) was decorated (vicitrita) with peacock feathers (barha) and flowers (prasūna) and painted with forest minerals (vana-dhātu), and <u>His bamb</u>oo flute (veṇu-dala) and buffalo horn (śrṅga) loudly (proddāma) and festively resounded (ravautsava-ādhyaḥ). As He called out (gṛṇan) to His calves by name (vatsān), His cowherd boyfriends (anuga) purified (pavitra) the whole world by chanting (gīta) His glories (kīrtiḥ). Thus Lord Kṛṣṇa entered (praviveśa) the cow pasture of His father, Nanda Mahārāja (goṣṭham), and the sight of His beauty (dṛśiḥ) at once produced a great festival (utsava) for the eyes (dṛk) of all the cowherd women (gopī).

Krsna affectionately (grnann) called each of the calves by

name.

Be<u>holding Krsna created a</u> feast for the eyes (gopī-dṛgutsava-dṛsiḥ) <u>of the elder cowherd ladies such as mother</u> Ya<u>śodā, who loved Kṛṣṇa with parental affection,</u> vātsalya-rasa.



|| 10.14.48|| adyānena mahā-vyālo yaśodā-nanda-sūnunā hato 'vitā vayaṁ cāsmād iti bālā vraje jaguḥ

As the cowherd boys (iti bālāḥ) reached the village of Vraja (vraje), they sang (jaguḥ), "Today (adya) Kṛṣṇa (anena) saved us (avitāḥ vayaṁ) by killing (hataḥ) a great serpent (asmād mahā-vyālaḥ)!" Some of <u>the boys described Kṛṣṇa as the son of Yaśodā</u>, and others as the son of Nanda Mahārāja (yaśodā-nanda-sūnunā). Th<u>e cowherd boys sang,</u> "One snake was killed by this child of Yaśodā and Nanda, or by this small boy who gives fame and bliss.

He also saved us from that awesome snake."

H<u>ere</u> the word *yaśodā-nanda-sūnunā* means, "He who is the good fortune (ananda or yaśah) of Nanda and Yāsodā.

Because this is a sāka-pārthiva karmadhāraya-samāsa, its

middle word is elided.

T<u>he words vayam avitāh mean</u>, "We were protected from a great serpent."