

# Śrīmad-Bhāgavatam

## Canto Ten: The Summum Bonum

With the  
Sārārtha-darśinī commentary

by

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# Canto Ten – Chapter Fourteen

## Brahmā's Prayers to Lord Kṛṣṇa

# Section – VIII

Lord Brahma returning to his Abode

(41-43)

|| 10.14.41 ||

śrī-śuka uvāca

ity abhiṣṭūya bhūmānam triḥ parikramya pādayoh  
natvābhīṣṭam jagad-dhātā sva-dhāma pratyapadyata

Having thus  
offered his prayers  
(B) then circumambulated  
(R) & bowed to his lotus feet.

Śukadeva Gosvāmī said: Having thus offered his prayers (iti abhiṣṭūya), 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 (abhīṣṭam sva-dhāma).

What was Brahmā's desire (*abhīstaṁ*)?

Actually he desired to attain Kṛṣṇa in Vṛndāvana.

Kṛṣṇa, however, sent Brahmā back to his own home in brahmaloka, which is very dear to him.

Brahmā 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 adhikārikāṇām, “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 granting  
permission to leave  
to the bank where the  
cows were & where  
trans was revered  
just as before.

tato 'nujñāpya bhagavān sva-bhuvam prāg avasthitān  
vatsān pulinam āninye yathā-pūrva-sakham svakam

After (tataḥ) granting His son Brahmā permission to leave (sva-bhuvam anujñāpya), the Supreme Personality of Godhead (bhagavān) took the calves (vatsān), who were still where they had been a year earlier (prāk avasthitān), and brought them (āninye) 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: *maunaṁ sammata-lakṣaṇam*, “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.

In Śrīmad-Bhāgavatam 10.13.16 it is said:

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

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).

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.

Kṛṣṇa's silence indicates the following thoughts: <sup>①</sup> “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, Kṛṣṇa 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-nāṭyam  
brahmādvayam param anantam agādha-bodham  
vatsān sakhīn iva purā parito vicinvad  
ekam sa-pāṇi-kavalam 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-vaṁśa-śiśutva-nāṭyam**) and standing all alone (**ekam**), just as before (**purā iva**), with a morsel of food in His hand (**sa-pāṇi-kavalam**), searching (**vicinvat**) everywhere (**paritah**) 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 nāṭyam, “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.

mahā-māyā (avīdyā) → covers → <sup>conditioning</sup> Jīva → <sup>suffering</sup> or <sup>saṁsāra</sup>

Yoga-māyā → Nitya-siddhāḥ → <sup>experience the joy of (P's) pastimes</sup>

Preṇā → <sup>Covers</sup> (P) → <sup>experience the joy of exchanges with the V-ḥ</sup>

In that place were the original cowherd boys (yathā-pūrvā-sakham), who were different from the cowherd boy expansions who performed pastimes for one year with Kṛṣṇa.



|| 10.14.43 ||

Everlasting  
The great war  
Gone for a  
yes -> long  
comes by (R)-mēye, → they considered it to be less than half a moment.

ekasminn api yāte 'bde prāṇeśam cāntarātmanah

kṛṣṇa-māyāhatā rājan kṣaṇārdham menire 'rbhakāḥ

O King (rājan), although (api) the boys (arbhakāḥ) had passed (yāte) an entire (ekasmin) year (abde) apart from the Lord of their very lives (prāṇa-īśam antarā), they (ātmanah) had been covered (āhatāḥ) 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 (*prāṇeśam*), one year became like a moment as  
they were covered (*āhatā*) by *yogamāyā*.

Usually in meeting Kṛṣṇa, a long time seems very short,  
but in this case, separation from Kṛṣṇa seemed very short  
due to the influence of *yogamāyā* (*māyā*).

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# Section – VIII

**Lord Krishna returns Home with  
cowherd Boys! (44-48)**

|| 10.14.44 ||

What indeed is  
not forgotten by  
those whose minds  
are bewildered by  
the Lord's illusory  
potency

kim kim na vismarantīha māyā-mohita-cetasah  
yan-mohitam jagat sarvam abhīkṣṇam vismṛtātmakam

→ The whole universe remains in perpetual bewilderment bcs 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 (vismṛta-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.

|| 10.14.45 ||

ūcuś ca suhṛdaḥ kṛṣṇam  
sv-āgataṁ te 'ti-ramhasā  
naiko 'py abhoji kavala  
ehītaḥ sādhu bhujyatām

The cowherd  
said to (Kṛṣṇam)  
How did you (sv-āgataḥ) return so  
quickly (ati-ramhasā)  
Even one morsel (na abhoji) of  
food (kavala) we have not eaten  
Please come (ehī) here (itaḥ) & take  
our food (bhujyatām)

The cowherd boyfriends (suhṛdaḥ) said (ūcuḥ) to Lord Kṛṣṇa (kṛṣṇam): You have returned (sv-āgataṁ te) so quickly (ati-ramhasā)! We have not eaten (na abhoji) even one morsel (ekam kavalaḥ api) in Your absence (implied). Please come (ehī) here (itaḥ) and take Your meal (bhujyatām) without distraction (sādhu).

After congratulating (sv-āgatam te) Kṛṣṇa for having brought  
the calves back so quickly (ati-rāṁhasā) 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 brought them in an instant.

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



|| 10.14.46 ||

tato hasan hr̥ṣīkeśo

'bhyavahr̥tya sahārbhakaiḥ

darśayanś carmājagaram

nyavartata vanād vrajam

Then after  
finishing his lunch  
→ while returning back to  
Vr̥jā  
Kṛṣṇa showed  
the skin of the  
Aghāsura.

Then (tataḥ) Lord Hr̥ṣīkeśa (hr̥ṣīkeśaḥ), smiling (hasan), finished His lunch (abhyavahr̥tya) in the company of His cowherd friends (sahārbhakaiḥ). 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 *abhyavahr̥tya*, “after finishing their lunch,” means that even though a year had passed the food did not show any lack of taste.

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

Yogamāyā had carefully preserved the snake's corpse so that the boys would spread the news of the killing of Aghāsura in the village of Vraja.

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

|| 10.14.47 ||

(A) with - deities  
w/veils - forest  
flute & buffalo horns - sounds  
Vrj - with the Gopis  
His sbrty - festival to  
the eyes - festival to the eyes.

barha-prasūna-vana-dhātu-vicitritāṅgaḥ  
proddāma-veṇu-dala-śṛṅga-ravotsavādhyah  
vatsān gṛṇann anuga-gīta-pavitra-kīrtir  
gopī-dṛg-utsava-dṛśiḥ 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 His bamboo flute (veṇu-dala) and buffalo horn (śṛṅga) loudly (proddāma) and festively resounded (rava-utsava-ādhyah). 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).

Kṛṣṇa affectionately (*gr̥ṇann*) called each of the calves by name.

Beholding Kṛṣṇa created a feast for the eyes (*gopī-dṛg-utsava-dṛsiḥ*) of the elder cowherd ladies such as mother Yaśodā, who loved Kṛṣṇa with parental affection, *vātsalya-rasa*.

the snake  
→ Today  
great serpent  
vs  
G

|| 10.14.48 ||

adyānena mahā-vyālo  
yaśodā-nanda-sūnunā  
hato 'vitā vyaṁ 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 vyaṁ) by killing (hataḥ) a great serpent (asmād mahā-vyālaḥ)!” Some of the boys described Kṛṣṇa as the son of Yaśodā, and others as the son of Nanda Mahārāja (yaśodā-nanda-sūnunā).

The cowherd boys sang, “One snake was killed by this child of  
Yaśodā and Nanda, or by this small boy who gives fame and  
bliss.

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He also saved us from that awesome snake.”

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Here the word *yaśodā-nanda-sūnunā* means, “He who is the  
good fortune (*ānanda* or *yaśah*) of Nanda and Yāsodā.

Because this is a *sāka-pārthiva karmadhāraya-samāsa*, its middle word is elided.

The words *vayam avitāḥ* mean, “We were protected from  
a great serpent.”