

**Śrīmad-Bhāgavatam**

**Canto Ten: The Summum Bonum**

**With the  
Sārārtha-darśinī commentary**

**by**

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# Canto Ten – Chapter Eleven

## The Childhood Pastimes of Kṛṣṇa

# Section – I

**Nanda Mahārāja releases**

**Kṛṣṇa (1-6)**

|| 10.11.1 ||

śrī-śuka uvāca

gopā nandādayaḥ śrutvā

drumayoḥ patato ravam

tatrājagmuḥ kuru-śreṣṭha

nirghāta-bhaya-śaṅkitāḥ

When the trees  
fell, all the gopas  
went to that place  
thunderbolt.

Śukadeva Gosvāmī continued: O Mahārāja Parīkṣit (kuru-śreṣṭha), when the yamala-arjuna trees fell (drumayoḥ patato), all the cowherd men in the neighbourhood (gopā), hearing the fierce sound (ravam śrutvā) and fearing thunderbolts (nirghāta-bhaya-śaṅkitāḥ), went to the spot (tatra ājagmuḥ).

This chapter describes releasing Kṛṣṇa from the mortar, ~~buying fruits, entering Vrndavana, herding the cows in the forest, and killing Vatsasura and Bakasura.~~

|| 10.11.2 ||

There they saw  
the trees fallen down,  
but could not trace  
the cause.

bhūmyām nipatitau tatra

dadṛśur yamalārjunau

babhramus tad avijñāya

lakṣyaṁ patana-kāraṇam

There (tatra) they saw (dadṛśuh) the fallen yamala-arjuna trees on the ground (bhūmyām nipatitau yamalārjunau), but they were bewildered (babhramuh) because even though they could directly perceive that the trees had fallen (lakṣyaṁ), they could not trace out the cause for their having done so (tad patana-kāraṇam avijñāya).

See Fig @  
the mortar → they  
were wandering who could  
have done this? why did it  
etc.

|| 10.11.3 ||

ulūkhalaṁ vikarsantaṁ  
dāmnā baddhaṁ ca bālakam  
kasyedaṁ kuta āścaryam  
utpāta itī kātarāḥ

Kṛṣṇa (bālakam) was bound by the rope (dāmnā baddhaṁ) to the ulūkhala, the mortar (ulūkhalaṁ), which He was dragging (vikarsantaṁ). But how could He have pulled down the trees? Who had actually done it (kasyedaṁ)? ~~Where was the source for this~~ incident (kuta)? Considering all these astounding things (āścaryam), the cowherd men were doubtful and bewildered (utpāta itī kātarāḥ).

The cowherd men of Vraja understood that Kṛṣṇa had caused  
the yamala-arjuna trees to fall, but because of prema they  
could not think that it was so.

They doubted that such a small boy could do such a thing.

They express their doubt in these verses.

“Who has done this?”

Why has this amazing accident happened to this boy?

It is our good fortune that Lord Narayana has protected Him.”

Thinking in this way, the cowherd men were filled with anxiety.



① The boys said:  
did this.  
He dragged the mortar blow  
the trees & pulled them down.  
free then, 2 men came & we saw it  
with our eyes.

|| 10.11.4 ||

bālā ūcur aneneti  
tiryag-gatam ulūkhalam  
vikarṣatā madhya-gena  
puruṣāv apy acakṣmahi

Then all the cowherd boys said (bālā ūcuh): It is Kṛṣṇa who has done this (anena iti). When He was in between the two trees (madhya-gena), the mortar fell crosswise (ulūkhalam tiryag-gatam). Kṛṣṇa dragged the mortar, and the two trees fell down (vikarṣatā). After that, two beautiful men came out of the trees (puruṣāv apy). We have seen this with our own eyes (acakṣmahi).

The cowherd boys said: “Kṛṣṇa went between the trees and the mortar fell crosswise.”

The elders did not believe their story, so the boys repeated, “We saw two men emerge from the trees.”

BCos of Intense  
of ↓ Vātsalya → they  
words of the boys.  
But others felt little doubtful  
tombing Gregory words.

|| 10.11.5 ||

na te tad-uktaṁ jagṛhur  
na ghaṭeteti tasya tat  
bālasyaotpāṭanam tarvoḥ  
kecit sandigdha-cetasah

Because of intense paternal affection, the cowherd men, headed by Nanda (te), could not believe (na ghaṭeta iti) that Kṛṣṇa could have uprooted the trees in such a wonderful way (tasya tat bālasya tarvoḥ utpāṭanam). Therefore they could not put their faith in the words of the boys (na te tad-uktaṁ jagṛhur). Some of the men, however, were in doubt. "Since Kṛṣṇa was predicted to equal Nārāyaṇa," they thought, "it might be that He could have done it." (kecit sandigdha-cetasah)

Nanda and the cowherd men did not believe the children  
because their feelings for Kṛṣṇa would not allow them to think  
that Kṛṣṇa was omnipotent.

Some of the men however remembered Gargamuni's  
prediction about Kṛṣṇa being equal to Narayana.

Though full of affection for Kṛṣṇa, they became uncertain and  
thought, "Maybe He did it."

NM, Singly,  
or less  
words.

|| 10.11.6 ||

ulūkhalam vikarṣantam  
dāmnā baddham svam ātmajam  
vilokya nandaḥ prahasad-  
vadano vimumoca ha

When Nanda Mahārāja saw (nandaḥ vilokya) his own son (svam ātmajam) bound with ropes to the wooden mortar (dāmnā ulūkhalam baddham) and dragging it (vikarṣantam), he smiled (prahasad-vadano) and released Kṛṣṇa from His bonds (vimumoca ha).

Glancing repeatedly over all of Kṛṣṇa's limbs, Nanda Maharaja smiled as he thought,

“Your mother, whose lap You prefer to mine, has bound You up because of some small offense.

Therefore, how can I release You?

As You bind the living entities with illusion, You bind your mother and father with prema.”

## Section – II

**Kṛṣṇa's submissiveness to His  
servants (7-9)**

|| 10.11.7 ||

Sometimes He would  
dance like a wooden doll  
@ the bidding of the gopīs

Sometimes He would sing  
in this way  
completely under their  
control.

gopībhiḥ stobhito 'nṛtyad  
bhagavān bālavat kvacit  
udgāyati kvacin mugdhas  
tad-vaśo dāru-yantravat

The gopīs would say, "If You dance, my dear Kṛṣṇa, then I shall give You half a sweetmeat." By saying these words or by clapping their hands, all the gopīs encouraged Kṛṣṇa in different ways (kvacit gopībhiḥ stobhito). At such times, although He was the supremely powerful Personality of Godhead (bhagavān), He would smile and dance according to their desire (bālavat anṛtyad), as if He were a wooden doll in their hands (dāru-yantravat). Sometimes He would sing very loudly, at their bidding (udgāyati kvacin mugdhas). In this way, Kṛṣṇa came completely under the control of the gopīs (tad-vaśaḥ).



Who can describe the good fortune of Kṛṣṇa's father and mother?

Though Kṛṣṇa is the controller of Brahma, Siva and millions of demigods, He is controlled at every step by the inhabitants of Vraja.

This is described in three and a half verses.

The gopis would say, “If You dance, my dear Kṛṣṇa, I will give  
you a sweet!”

Induced (stobhitah) by the gopis, Kṛṣṇa sometimes danced  
just like a human child (balavat).

Overwhelmed (mugdhas) by the gopis' sweet love, Kṛṣṇa  
would conceal His omnipotence and smile and dance just like  
a wooden doll in their hands.

|| 10.11.8 ||

bibharti kvacid ājñaptah  
pīṭhakonmāna-pādukam  
bāhu-kṣepaṁ ca kurute  
svānāṁ ca prītim āvahan

Sometimes, He, being  
ordered, He would  
bring the wooden shoes,  
measuring pot etc.  
Sometimes He would  
be unable to lift →  
He would just stand next to it.  
↓  
He would strike His  
body to show that He had  
sufficient strength

→ In this way He pleased His relatives.

Sometimes mother Yaśodā and her gopī friends would tell Kṛṣṇa, "Bring this article" or "Bring that article." Sometimes they would order Him (kvacid ājñaptah) to bring a wooden plank, wooden shoes or a wooden measuring pot (pīṭhaka-unmāna-pādukam), and Kṛṣṇa, when thus ordered by the mothers, would try to bring them (bibharti). Sometimes, however, as if unable to raise these things, He would touch them and stand there. Just to invite the pleasure of His relatives (svānāṁ ca prītim āvahan), He would strike His body with His arms to show that He had sufficient strength (bāhu-kṣepaṁ ca kurute).

In order to test Kṛṣṇa's strength, the gopis would ask Him to bring wooden shoes, and then progressively heavier objects.

Ordered (ajñapta) by the gopis, Kṛṣṇa would stand up holding the objects over His soft belly.

To invite the pleasure of His relatives (svānām), Kṛṣṇa would sometimes slap His arms to show that He had sufficient strength.

|| 10.11.9 ||

darśayaṁs tad-vidāṁ loka  
ātmano bhṛtya-vaśyatām  
vrajasyovāha vai harṣaṁ  
bhagavān bāla-ceṣṭitaiḥ

Qualities  
Devotees could understand these activities  
& they could see how much He is subdued by His devotees  
He increased the pleasure of His devotees through His childhood activities.

To pure devotees throughout the world who could understand His activities (tad-vidāṁ loka), the Supreme Personality of Godhead, Kṛṣṇa (bhagavān), exhibited (darśaya) how much He can be subdued by His devotees, His servants (ātmano bhṛtya-vaśyatām). In this way He increased the pleasure of the Vrajavāsīs (vrajasya harṣaṁ uvāha) by His childhood activities (bāla-ceṣṭitaiḥ).

Not only Kṛṣṇa's relatives, but all the Vrajavasis enjoyed unlimited bliss from His childhood pastimes, wherein He allowed Himself to come under their control.

Kṛṣṇa showed this aspect of Himself being controlled by His devotees' love directly to those external devotees like Brahma and Siva who were captivated by Kṛṣṇa's potency of majestic opulence because it cannot be understood merely by explanations.

# Section – III

Fruit vendor pastime (10-11)

Once a fruit selling  
woman came  
↓  
who is selling phala-prada  
→ before phala-arthi & bought  
some grains to barter.

|| 10.11.10 ||

krīṇīhi bhoh phalānīti  
śrutvā satvaram acyutaḥ  
phalārthī dhānyam ādāya  
yayau sarva-phala-pradaḥ

Once a woman selling fruit was calling, "O inhabitants of Vrajabhūmi (bhoh), if you want to purchase some fruits, come here (krīṇīhi phalāni iti)!" Upon hearing this (śrutvā), Kṛṣṇa (sarva-phala-pradaḥ acyutaḥ) immediately took some grains and went to barter (satvaram dhānyam ādāya) as if He needed some fruits (phalārthī).



Kṛṣṇa bestowed bliss upon all the residents of Vrndavana,  
including the Pulindas who were aborigines or the lowest class  
among the Vrajavasis.

Acyuta is full in every respect and He Himself provides fruits  
for everyone.

Yet desiring some fruits, He quickly went out with a handful  
of grains, as only that was available at the moment.

|| 10.11.11 ||

phala-vikrayiṇī tasya

cyuta-dhānya-kara-dvayam

phalair apūrayad ratnaiḥ

phala-bhāṇḍam apūri ca

When almost all grains went for his hands. filled his hands with fruit vendor filled his hands with fruits. & they got Jewels & gold.

While Kṛṣṇa was going to the fruit vendor very hastily, most of the grains He was holding fell (tasya cyuta-dhānya-kara-dvayam). Nonetheless, the fruit vendor (phala-vikrayiṇī) filled Kṛṣṇa's hands with fruits (phalair apūrayad), and her fruit basket (phala-bhāṇḍam) was immediately filled with jewels and gold (ratnaiḥ apūri ca).

The fruit seller did not even get a full handful of grains  
because the grains fell on the path as Kṛṣṇa hastily approached  
her.

Kṛṣṇa exchanged the few grains remaining in His hand for  
some fruits while saying, "Give Me some fruit."

The Pulinda woman selling fruits became overcome with  
affection, and filled Kṛṣṇa's hands with pilu and other fruits.

Being greedy for the fruits, Kṛṣṇa somehow managed to hold them all in His small hands by the influence of His aisvarya-sakti.

In return, the Pulinda woman received all types of wealth including the treasure of kṛṣṇa-prema from Sri Kṛṣṇa, who possesses the power to bestow all fruits.

## Section – IV

**Mother Rohini calls Kṛṣṇa and  
Balarāma for lunch (12-13)**

Once Rohini  
Gone to the  
Who were playing in  
Yamala's shore.

|| 10.11.12 ||

sarit-tīra-gataṁ kṛṣṇaṁ

bhagnārjunam athāhvayat

rāmaṁ ca rohiṇī devī

krīḍantaṁ bālakair bhṛśam

Once, after the uprooting of the yamala-arjuna trees (atha bhagna arjunam), Rohiṇīdevī (rohiṇī devī) went to call Rāma and Kṛṣṇa (kṛṣṇaṁ rāmaṁ ca āhvayat), who had both gone to the riverside (sarit-tīra-gataṁ) and were playing with the other boys with deep attention (krīḍantaṁ bālakair bhṛśam).

To show how Kṛṣṇa and Balarama were controlled more by Yasoda's affection than by Rohini's, Sukadeva tells another pastime which occurred on the same day after the breaking of the yamala-arjuna trees.

Rohini called Kṛṣṇa and Balarama, who had both gone to play on the bank of the Yamuna.

Yasoda sent Rohini to call the boys because she wanted Them to take lunch.

But, boys they were very much attached to playing, they did not return. So Rohini sent for Y.M. as she had more love.

|| 10.11.13 ||

nopeyātām yadāhūtau  
krīdā-saṅgena putrakau  
yaśodām preṣayām āsa  
rohiṇī putra-vatsalām

Because of being too attached to playing with the other boys (krīdā-saṅgena), Kṛṣṇa and Balarāma did not return (na upeyātām) upon being called by Rohiṇī (yadā āhūtau). Therefore Rohiṇī sent mother Yaśodā to call Them back (rohiṇī yaśodām preṣayām āsa), because mother Yaśodā was more affectionate to Kṛṣṇa and Balarāma (putra-vatsalām).

When Kṛṣṇa and Balarama did not respond to her call, Rohini sent Yasoda because she knew that Yasoda had more affection for the two boys and therefore could attract Them.



# Section – V

**Mother Yasodā calls Kṛṣṇa  
and Balarāma for lunch**

**(14-20)**

|| 10.11.14 ||

krīḍantaṁ sā sutam bālair  
ativelam saḥāgrajam  
yaśodājohavīt kṛṣṇam  
putra-sneha-snuta-stanī

(K) & (B)  
too attached to play  
love.  
... 14 calls her wife  
for breasts flowing with milk  
& affection.

Kṛṣṇa and Balarāma (sutam saḥāgrajam), being attached to Their play, were playing with the other boys (bālair krīḍantaṁ) although it was very late (ativelam). Therefore mother Yaśodā called Them back for lunch (yaśodā kṛṣṇam ajohavīt). Because of her ecstatic love and affection for Kṛṣṇa and Balarāma, milk flowed from her breasts (putra-sneha-snuta-stanī).

Yasoda called Kṛṣṇa and Balarama again and again (ajohavit).

She called the boys from a distance because she feared that  
They would run away if she came close.

Oh lotus eye!  
Pls come & drink milk  
U must be very tired & hungry  
E-cousin & playing

|| 10.11.15 ||

kṛṣṇa kṛṣṇāravindākṣa  
tāta ehi stanam piba  
alam vihāraiḥ kṣut-kṣāntaḥ  
krīdā-śrānto 'si putraka

Mother Yaśodā said: : My dear son Kṛṣṇa, lotus-eyed Kṛṣṇa (kṛṣṇa kṛṣṇa aravindākṣa), come here and drink the milk of my breast (ehi stanam piba). My dear darling (tāta putraka), You must be very tired because of hunger and the fatigue of playing so long (kṣut-kṣāntaḥ krīdā-śrāntaḥ asi). There is no need to play any more (alam vihāraiḥ).

Yasoda repeated Kṛṣṇa's name several times from far off so that He would hear.

kr (B) → pls  
Come immediately with  
of brother.  
U both ate in the morning →  
U should come to eat now.

|| 10.11.16 ||

he rāmāgaccha tātāśu  
sānujaḥ kula-nandana  
prātar eva kṛtāhāras  
tad bhavān bhoktum arhati

My dear Baladeva (he tāta rāma), best of our family (kula-nandana), please come immediately (āśu āgaccha) with Your younger brother, Kṛṣṇa (sānujaḥ). You both ate in the morning (prātar eva kṛtāhārah), and now You ought to eat something more (tad bhavān bhoktum arhati).

skfing for u  
SA, PLS come!  
& of boys!  
love, U 911 PLS go

|| 10.11.17 ||

pratīkṣate tvām dāśārha  
bhokṣyamāṇo vrajādhipaḥ  
ehy āvayoḥ priyaṁ dhehi  
sva-grhān yāta bālakāḥ

Nanda Mahārāja, the King of Vraja, is now waiting to eat (vrajādhipaḥ bhokṣyamāṇaḥ). O my dear son Balarāma (dāśārha), he is waiting for You (tvām pratīkṣate). Therefore, come back to please us (ehy āvayoḥ priyaṁ dhehi). All the boys playing with You and Kṛṣṇa should now go to their homes (sva-grhān yāta bālakāḥ).

“Your father is sitting but he will not eat (bhoksyaman) without You.

Why are You giving hunger pangs to Your father?

All the boys playing with You should now go to their homes.

Your parents are also in difficulty like us, so please go and satisfy them.”

Yasoda said these things to stop the boys from playing.

Today is vs  
birthday. → PLU  
love here - take betis  
& give puri in charity  
to the VIPERS.  
to the VIPERS.

|| 10.11.18 ||

dhūli-dhūsaritāngas tvam  
putra majjanam āvaha  
janmarkṣam te 'dya bhavati  
viprebhyo dehi gāḥ śuciḥ

Mother Yaśodā further told Kṛṣṇa: My dear son (putra), because of playing all day (implied), Your body has become covered with dust and sand (dhūli-dhūsarita-aṅgaḥ tvam). Therefore, come back, take Your bath and cleanse Yourself (majjanam āvaha). Today the moon is conjoined with the auspicious star of Your birth (te janmarkṣam adya bhavati). Therefore, be pure (śuciḥ) and give cows in charity to the brāhmaṇas (viprebhyo gāḥ dehi).



But Kṛṣṇa still did not come.

Then Yasoda tried to kindle His interest in giving charity.

|| 10.11.19 ||

paśya paśya vayasyāms te  
mātr-mrṣṭān svalaṅkṛtān  
tvam ca snātaḥ kṛtāhāro  
viharasva svalaṅkṛtaḥ

Just see how all Your playmates of Your own age (paśya paśya  
vayasyāms te) have been cleansed and decorated with beautiful  
ornaments by their mothers (mātr-mrṣṭān svalaṅkṛtān). You should  
come here, and after You have taken Your bath (tvam ca snātaḥ),  
eaten Your lunch (kṛta āhāro) and been decorated with ornaments  
(svalaṅkṛtaḥ), You may play with Your friends again (viharasva).

Just see how  
other boys are  
dressed nicely -  
also  
next to  
→ play with them go out

When Kṛṣṇa still refused to come, Yasoda tried to awaken His competitive spirit.

She pointed out how His playmates were beautifully decorated by their mothers.

|| 10.11.20 ||

ittham yaśodā tam aśeṣa-śekharam  
matvā sutam sneha-nibaddha-dhīr nrpa  
haste grhītvā saha-rāmam acyutam  
nītvā sva-vāṭam kṛtavaty athodayam

In this way  
considered affectionately  
son → & took her own  
home to herself & fed them.

My dear Mahārāja Parīkṣit (nrpa), because of intense love and affection (ittham sneha-nibaddha-dhīh), mother Yaśodā, Kṛṣṇa's mother (yaśodā), considered Kṛṣṇa (matvā), who was at the peak of all opulences (tam aśeṣa-śekharam), to be her own son (sutam). Thus she took Kṛṣṇa by the hand, along with Balarāma (haste grhītvā saha-rāmam acyutam), and brought Them home (sva-vāṭam nītvā), where she performed her duties by fully bathing Them, dressing Them and feeding Them (kṛtavaty atha udayam).

Yasoda thought that Ananta, the crest jewel and source of all avataras, was her son.

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Another meaning: Yasoda considered that Kṛṣṇa was not Bhagavan (a-sesasekharam).

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Actually Kṛṣṇa was both.

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Another meaning could be: Yasoda thought of her son as the crest jewel of her entire (asesa) family.

Yasoda took Kṛṣṇa home (sva batam) and bathed, dressed and fed Him sumptuously.

# Section – VI

Meeting of elderly cowherd men –

Decide to go to Vrindavan for the

welfare of Kṛṣṇa and Balarāma

(21-29)

One time → all the elderly sages assembled & considered how to stop the disturbing situations in Vraja.

|| 10.11.21 ||

śrī-śuka uvāca

gopa-vṛddhā mahotpātān

anubhūya bṛhadvane

nandādayaḥ samāgamyā

vraja-kāryam amantrayan

Śrī Śukadeva Gosvāmī continued: Then one time, having seen the great disturbances in Bṛhadvana (bṛhadvane mahotpātān anubhūya), all the elderly persons among the cowherd men (gopa-vṛddhā), headed by Nanda Mahārāja (nandādayaḥ), assembled (samāgamyā) and began to consider what to do to stop the continuous disturbing situations in Vraja (vraja-kāryam amantrayan).

After playing in Mahavana, when Kṛṣṇa desired to play in Vṛndavana, Upananda suggested that they all move to Vṛndavana.



① that way  
→ experience  
suggested this for the  
benefit of ② & ③

|| 10.11.22 ||

tatropānanda-nāmāha  
gopo jñāna-vayo-'dhikah  
deśa-kālārtha-tattva-jñah  
priya-kṛd rāma-kṛṣṇayoḥ

At this meeting (tatra) of all the inhabitants of Gokula (gopoi), a cowherd man named Upananda (upānanda-nāma), who was the most mature in age and knowledge (jñāna-vayo-adhikah) and was ~~very experienced according to time, circumstances and country~~ (deśa-kāla-artha-tattva-jñah), made this suggestion for the benefit of Rāma and Kṛṣṇa (rāma-kṛṣṇayoḥ priya-kṛd).

Upananda was not only Nanda Maharaja's elder brother, but he was also a most learned and experienced counselor.

He said →  
we should leave this  
place as soon as possible  
of cows here → for disturbing  
Q & A.

|| 10.11.23 ||

utthātavyam ito 'smābhir  
gokulasya hitaiṣibhiḥ  
āyānty atra mahotpātā  
bālānām nāśa-hetavaḥ

He said: My dear friends the cowherd men, in order to do good to this place, Gokula (gokulasya hitaiṣibhiḥ), we should leave it (asmābhir itah utthātavyam), because so many disturbances are always occurring here (atra mahotpātā āyānty), just for the purpose of killing Rāma and Kṛṣṇa (bālānām nāśa-hetavaḥ).

Upananda said, “Thinking of the welfare of all the inhabitants of Vraja (gokulasya hitaiṣibhiḥ), we should move to safer place.”

By the mercy of  
SPG → P  
text ver from Pūtanā  
& Sakti.

|| 10.11.24 ||

muktaḥ kathañcid rākṣasyā  
bāla-ghnyā bālako hy asau  
harer anugrahān nūnam  
anaś copari nāpatat

The child Kṛṣṇa (bālako hy asau), simply by the mercy of the Supreme Personality of Godhead (harer anugrahān nūnam), was somehow or other rescued (muktaḥ kathañcid) from the hands of the Rākṣasī Pūtanā, who was determined to kill Him (bāla-ghnyā rākṣasyā). Then, again by the mercy of the Supreme Godhead, the handcart missed falling upon the child (anaś copari nāpatat).

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by Lord Venkatesa.

|| 10.11.25 ||

cakra-vātena nīto 'yam  
daityena vipadam viyat  
śilāyām patitas tatra  
paritrātaḥ sureśvaraiḥ

Then again, the demon Tṛṇāvarta, in the form of a whirlwind (cakra-vātena daityena), took the child away (ayam nītaḥ) into the dangerous sky to kill Him (vipadam viyat), but the demon fell down onto a slab of stone (śilāyām patitas tatra). In that case also, by the mercy of Lord Viṣṇu or His associates, the child was saved (paritrātaḥ sūra īśvaraiḥ).

“Kṛṣṇa was once taken in the sky (viyat) by Trnavarta (cakravatena) and nearly killed (vipadam).

Fortunately He was saved by Visnu (suresvaraih).”

The word suresvaraih is spoken in the plural form to show respect.

The word api mentioned in the following verse should be understood in this verse also.

“Though (api) Kṛṣṇa was taken in the sky and dropped on a rock, He was saved by Viṣṇu.”

The die not  
die due to the  
falling of the trees  
& protection of  
Asau

|| 10.11.26 ||

yan na mriyeta drumayor  
antaram prāpya bālakah  
asāv anyatamo vāpi  
tad apy acyuta-rakṣaṇam

Even the other day, neither Kṛṣṇa nor any of His playmates died from the falling of the two trees (yan na mriyeta drumayor), although the children were near the trees or even between them (asāv anyatamo bālakah vāpi antaram prāpya). This also is to be considered the mercy of the Supreme Personality of Godhead (tad apy acyuta-rakṣaṇam).

Asau refers to Kṛṣṇa.

Since the disturbing demon  
leaving Vraja we should go elsewhere.

|| 10.11.27 ||

yāvad autpātiko 'riṣṭo  
vrajaṁ nābhibhaved itaḥ  
tāvad bālān upādāya  
yāsyāmo 'nyatra sānugāḥ

Since the disturbing demon (yāvad autpātiko ariṣṭah) is not leaving Vraja (vrajaṁ nābhibhaved itaḥ), we should, for the benefit of the boys (tāvad bālān upādāya), go somewhere else (anyatra yāsyāmo) with our followers (sānugāḥ).



Upananda continued, “Previously there was so much kirtana,  
worship and darsana of Visnu in this village.

Everywhere and at every moment since the birth of Nanda-nandan  
there has only been kirtana and darsana of Visnu.

Now let us go somewhere where we can worship Visnu, who has  
always protected us, without being disturbed.

We should follow the Niti-sastra given by Visnu.”

Blw Nandēśvara  
& Mahāvana → a place  
↓ called Vṛndāvana  
It is suitable for the  
cows, goats & goats.

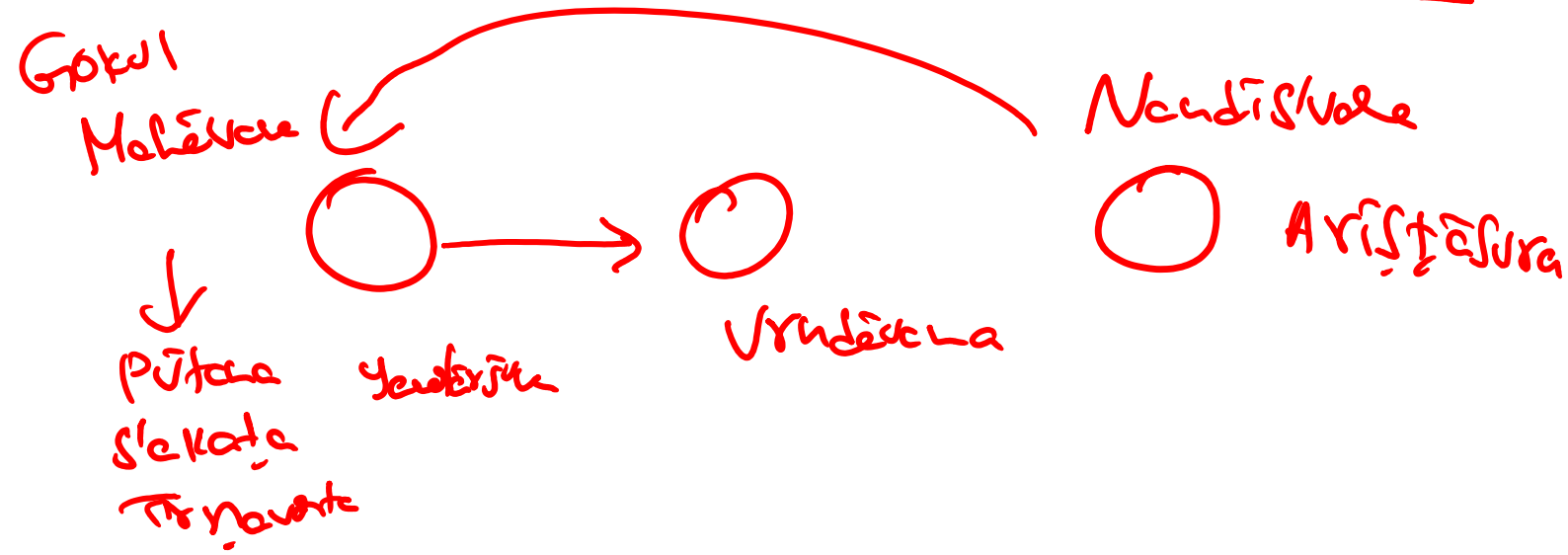
|| 10.11.28 ||

vanam vṛndāvanam nāma  
paśavyam nava-kānanam  
gopa-gopī-gavām sevyam  
punṅyādri-trṇa-vīrudham

Between Nandēśvara and Mahāvana is a place named Vṛndāvana (vanam vṛndāvanam nāma), which is very suitable for the maintenance of the cows (paśavyam) because it is lush with grass, plants and creepers (trṇa-vīrudham). It has nice gardens (nava-kānanam) and tall mountains (punṅyādri) and is full of facilities for the happiness of all the gopas and gopīs and our animals (gopa-gopī-gavām sevyam).

“We cannot return to our old capital in Nandisvara because we left there out of fear of Aristasura and came to Mahavana.”

Aristasura is still there.



Between Mahavana and Nandisvara is a forest named Vrndavana.

This place is very suitable for living and beneficial for the cows (pasavyam) because it is filled with lush foliage and fresh gardens.”

Considering like this, Upananda spoke this verse.

If this is acceptable to you, let us lead the bullocks today. → just

|| 10.11.29 ||

tat tatrādyaiiva yāsyāmaḥ  
śakatān yuñkta mā ciram  
godhanāny agrato yāntu  
bhavatām yadi rocate

Therefore (tat), let us immediately go there today (tatra adyaiva yāsyāmaḥ). There is no need to wait any further (mā ciram). If you agree to my proposal (bhavatām yadi rocate), let us prepare all the bullock carts (śakatān yuñkta) and put the cows in front of us (godhanāny agratah), and let us go there (yāntu).

“Therefore (tat), if it pleases all of you (bhavatam), we should immediately go to Vrndavana (tatra).”