

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 – VII

Vrajavāsis go to Vrindavan

(30-36)

All the gopas
accepts the advice,
Packer their stuff &
immediately starts to (V).

|| 10.11.30 ||

tac chrutvaika-dhiyo gopāḥ
sādhv itī vādinah
vrajān svān svān samāyujya
yayū rūḍha-paricchadāḥ

Upon hearing this advice from Upananda (tac śrutvā), the cowherd men unanimously agreed (eka-dhiyo gopāḥ). "Very nice," they said. "Very nice (sādhv itī vādinah)." Thus they assembled their cows (svān svān vrajān samāyujya), sorted out their household affairs, placed their clothing and other paraphernalia on the carts (rūḍha-paricchadāḥ), and immediately started for Vṛndāvana (yayū).

The Vrajavasis started for Vṛndāvana after collecting (samyujan) all the cows and other animals, and loading their household goods on carts (rudha paricchandah).

|| 10.11.31-32 ||

vrddhān bālān striyo rājan sarvopakaraṇāni ca
anaḥsv āropya gopālā yattā ātta-śarāsanāḥ

godhanāni puraskṛtya śṛṅgāny āpūrya sarvataḥ
tūrya-ghoṣeṇa mahatā yayuḥ saha-purohitāḥ

Keeping on the
Cart
Children
Cows in the front → & women &
they sounded the bugles & began the
Journey.

Keeping on the bullock cart (anaḥsv āropya) all the old men, women, children (vrddhān bālān striyah) and household paraphernalia (sarva upakaraṇāni ca), and keeping all the cows in front (godhanāni puraskṛtya), the cowherd men (gopālā) picked up their bows and arrows (ātta-śarāsanāḥ) with great care (yattā) and sounded bugles made of horn (śṛṅgāny āpūrya). O King Parīkṣit (rājan), in this way, with bugles vibrating all around (sarvataḥ mahatā tūrya-ghoṣeṇa), the cowherd men, accompanied by their priests, began their journey (saha-purohitāḥ yayuḥ).

Yatta means carefully.

The gopīs were
dressed wonderfully
& as they were riding, they
were chanting the pastimes of Kṛ.

|| 10.11.33 ||

gopyo rūḍha-rathā nūtna-
kuca-kuṅkuma-kāntayaḥ
kṛṣṇa-līlā jaguḥ prītyā
niṣka-kaṇṭhyaḥ suvāsasaḥ

The cowherd women (gopyaḥ), riding on the bullock carts (rūḍha-rathā), were dressed very nicely with excellent garments (niṣka-kaṇṭhyaḥ suvāsasaḥ), and their bodies, especially their breasts, were decorated with fresh kuṅkuma powder (nūtna-kuca-kuṅkuma-kāntayaḥ). As they rode, they began to chant with great pleasure the pastimes of Kṛṣṇa (kṛṣṇa-līlā jaguḥ prītyā).

Ⓚ & Ⓛ not
wanting to be separated
from each other → Ⓚ &
Y.M all chose to travel in
the same cart → traveling
the register of Ⓚ.

|| 10.11.34 ||

tathā yaśodā-rohiṇyāv
ekam śakatam āsthite
rejatuh kṛṣṇa-rāmābhyām
tat-kathā-śravaṇotsuke

Thus hearing about the pastimes of Kṛṣṇa and Balarāma with great pleasure (tat-kathā-śravaṇa utsuke), mother Yaśodā and Rohiṇīdevī (tathā yaśodā-rohiṇyāv), so as not to be separated from Kṛṣṇa and Balarāma for even a moment (implied), got up with Them on one bullock cart (kṛṣṇa-rāmābhyām ekam śakatam āsthite). In this situation, they all looked very beautiful (rejatuh).

Yasoda and Rohini held their sons and sat on one cart because Krsna and Balarama could not bear to be separated from each other.

In this way,
they entered Vṛndāvana
by making a temporary place
in the shape of a half-moon.

|| 10.11.35 ||

vṛndāvanam sampraviśya
sarva-kāla-sukhāvaham
tatra cakrur vrajāvāsam
śakāṭair ardha-candravat

In this way they entered Vṛndāvana (vṛndāvanam sampraviśya),
where it is always pleasing to live in all seasons (sarva-kāla-
sukhāvaham). They made a temporary place to inhabit (tatra
cakrur vrajāvāsam) by placing their bullock carts around them in
the shape of a half moon (śakāṭair ardha-candravat).

They formed a half circle with their bullock carts and stored all their household goods behind the carts.

The front area was left open so the cows could easily come and go.

This is described in the Visnu Purana: There was no need to make fences around their temporary residence.

The inhabitants were encircled by bullock carts, animals and thorn trees.

When ⑩ & ⑪
of W Vondler
Govardhan & Yamunā
→ they both very happy.

|| 10.11.36 ||

vṛndāvanam govardhanam

yamunā-pulināni ca

vīkṣyāsīd uttamā prīti

rāma-mādhavayor nrpa

O King Parīksit (nrpa), when Rāma and Kṛṣṇa (rāma-mādhavayor) saw (vīkṣya) Vṛndāvana, Govardhana (vṛndāvanam govardhanam) and the banks of the River Yamunā (yamunā-pulināni ca), They both enjoyed great pleasure (uttamā prīti asīd).

Section – VIII

Kṛṣṇa and Balarāma begin
tending calves and Their
sporting pastimes (37-40)

In this way
small boys → acting like
broken language & speaking in
to all the V.V.s → give pleasure
Include cause of the, they were
old enough to take care of calves.

|| 10.11.37 ||

evam vrajaukasām prītim
yacchantau bāla-ceṣṭitaiḥ
kala-vākyaiḥ sva-kālena
vatsa-pālau babhūvatuh

In this way (evam), Kṛṣṇa and Balarāma, acting like small boys (bāla-ceṣṭitaiḥ) and talking in half-broken language (kala-vākyaiḥ), gave transcendental pleasure to all the inhabitants of Vraja (vrajaukasām prītim yacchantau). In due course of time (sva-kālena), They became old enough to take care of the calves (vatsa-pālau babhūvatuh).

At the suitable time (sva kalena), three years old, Kṛṣṇa and Balarama started taking care of the calves.

(K) & (B)
tend the cows
with the other boys
not very far from their houses.

|| 10.11.38 ||

avidūre vraja-bhuvah
saha gopāla-dārakaiḥ
cārayām āsatur vatsān
nānā-krīḍā-paricchadau

Not far away from Their residential quarters (avidūre vraja-bhuvah), both Kṛṣṇa and Balarāma, equipped with all kinds of playthings (nānā-krīḍā-paricchadau), played with other cowherd boys (saha gopāla-dārakaiḥ) and began to tend the small calves (cārayām āsatur vatsān).

|| 10.11.39-40 ||

Sometimes they would play flute
Sometimes they would throw ropes to get fruits.
Sometimes they would play football
Sometimes they would imitate the animals

kvacid vādayato venum (kṣepañaiḥ kṣipataḥ kvacit)
kvacit pādaiḥ kiṅkiṇībhīḥ kvacit kṛtrima-go-vṛṣaiḥ

vṛṣāyamāṇau nardantau yuyudhāte parasparam
anukṛtya rutair jantūṁś ceratuḥ prākṛtau yathā

→ In this way they sported like ordinary human children

Sometimes Kṛṣṇa and Balarāma would play on Their flutes (kvacid vādayato venum), sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones (kvacid vādayato venum), and sometimes, Their ankle bells tinkling, They would play football with fruits like bael and āmalakī (kvacit pādaiḥ kiṅkiṇībhīḥ). Sometimes They would cover Themselves with blankets and imitate cows and bulls (kvacit kṛtrima-go-vṛṣaiḥ) and fight with one another (yuyudhāte parasparam), roaring loudly (vṛṣāyamāṇau nardantau), and sometimes They would imitate the voices of the animals (anukṛtya rutair jantūn). In this way They enjoyed sporting, exactly like two ordinary human children (ceratuḥ prākṛtau yathā).

Sometimes They would cover Themselves with blankets and imitate cows and bulls and fight with one another, roaring loudly, and sometimes They would imitate the voices of the animals.

In this way They enjoyed sporting, exactly like two ordinary human children.

Sometimes ~~using slings~~ (ksepana yatraih), Kṛṣṇa and Balarama would throw (ksipatam) amalaki and bel fruits far away.

Sometimes they would kick each other with Their bangled feet.

Covering themselves with blankets, They pretended to be bulls and roared while fighting each other.

They would also imitate the voices of swans and peacocks.

Section – IX

Kṛṣṇa kills Vatsasura (41-45)

One day
they were tending the
calves on the bank of
→ a demon came to kill them.

|| 10.11.41 ||

kadācid yamunā-tīre
vatsāṁś cārayatoḥ svakaiḥ
vayasyaiḥ kṛṣṇa-balayor
jighāmsur daitya āgamat

One day (kadācid) while Rāma and Kṛṣṇa (kṛṣṇa-balayor), along with Their playmates (svakaiḥ vayasyaiḥ), were tending the calves (vatsāṁś cārayatoḥ) on the bank of the River Yamunā (yamunā-tīre), another demon arrived there (daitya āgamat), desiring to kill Them (jighāmsur).

|| 10.11.42 ||

When (B) saw that the demon had taken the form of a calf & entered the group of calves → He pointed out to Baladeva & slowly approached the demon.

taṁ vatsa-rūpiṇaṁ vīkṣya
vatsa-yūtha-gataṁ hariḥ
darśayan baladevāya
śanair mugdha ivāsadat

When the Supreme Personality of Godhead (hariḥ) saw that the demon had assumed the form of a calf (taṁ vatsa-rūpiṇaṁ vīkṣya) and entered among the groups of other calves (vatsa-yūtha-gataṁ), He pointed out to Baladeva, "Here is another demon." (darśayan baladevāya) Then He very slowly approached the demon (śanair āsadat), as if He did not understand the demon's intentions (mugdha iva).

With a side-long glance Kṛṣṇa informed Balarama, and then pretending that He did not know (mugdha iva), Kṛṣṇa approached (asadat) the demon.

Ⓟ
hold of the hind legs
& tail of the hind legs
He threw & he twirled the
kapittha tree & he died. the
he assumed a huge body
the tree & it fell down after

|| 10.11.43 ||

grhītvāpara-pādābhyām
saha-lāṅgūlam acyutaḥ
bhrāmayitvā kapitthāgre
prāhiṇod gata-jīvitam
sa kapitthair mahā-kāyaḥ
pātyamānaiḥ papāta ha

Thereafter, Śrī Kṛṣṇa caught the demon (acyutaḥ grhītvā) by the hind legs and tail (apara-pādābhyām) (saha-lāṅgūlam), twirled the demon's whole body very strongly (bhrāmayitvā) until the demon was dead (gata-jīvitam), and threw him into the top of a kapittha tree (prāhiṇod kapitthāgre), which then fell down, along with the body of the demon (sa kapitthair pātyamānaiḥ papāta ha), who had assumed a great form (mahā-kāyaḥ).

Acyutah, the Lord who never falls, grasped the hind legs and tail of Vatsasura, and threw the demon into the top of a kapittha tree to arrange for his fall (cyuta) or death from the material world.

By throwing the demon in the tree Kṛṣṇa caused the kapittha fruits to fall for the satisfaction of His friends.

Kṛṣṇa whirled the demon around very severely until he was dead (gata jivitam), and then threw him in the tree (prahinot).

The Gopīs
appreciated → "śedhu!
śedhu! → & the dāsī
flowers -

|| 10.11.44 ||

taṁ vīkṣya viśmitā bālāḥ
śaśaṁsuḥ sādhu sādhu iti
devāś ca parisantuṣṭā
babhūvuḥ puṣpa-varṣiṇaḥ

Upon seeing the dead body of the demon (taṁ vīkṣya), all the cowherd boys exclaimed (viśmitā bālāḥ śaśaṁsuḥ), "Well done, Kṛṣṇa! Very good, very good! Thank You." (sādhu sādhu iti) In the upper planetary system, all the demigods were pleased (devāś ca parisantuṣṭā babhūvuḥ), and therefore they showered flowers on the Supreme Personality of Godhead (puṣpa-varṣiṇaḥ).

|| 10.11.45 ||

tau vatsa-pālakau bhūtvā
sarva-lokaika-pālakau
saprātar-āśau go-vatsāṁś
cārayantau viceratuḥ

After the killing of the demon, Kṛṣṇa and Balarāma finished Their breakfast in the morning (saprātar-āśau), and while continuing to take care of the calves (go-vatsāṁś cārayantau), They wandered here and there (viceratuḥ). Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead, who maintain the entire creation (tau sarva-loka eka-pālakau), now took charge of the calves as if cowherd boys (vatsa-pālakau bhūtvā).

After killing
Vatsarvan → the took
breakfast → & Wandered
here & there.
↓
The sarva-loka-palaks
Vatsa-palaks.

On that day, Kṛṣṇa and Balarama, who maintain all living beings throughout the whole universe (eka palikau), became the protectors of the calves (vatsa-palakau).

After taking Their morning breakfast (pratar asau), Kṛṣṇa and Balarama played while tending the calves.

Section – X

Kṛṣṇa kills Bakasurā (46-53)

One day all the
boys brought their
calves to a reservoir of water
& they also drank.

|| 10.11.46 ||

svam svam vatsa-kulam sarve

pāyayiṣyanta ekadā

gatvā jalāśayābhyāśam

pāyayitvā papur jalam

One day (ekadā) all the boys, including Kṛṣṇa and Balarāma, each boy taking his own group of calves (svam svam vatsa-kulam sarve), brought the calves to a reservoir of water (gatvā jalāśayābhyāśam), desiring to allow them to drink (pāyayiṣyanta). After the animals drank water, the boys drank water there also (pāyayitvā papur jalam).

They saw a huge mountain peak. They were afraid even to see that being.

|| 10.11.47 ||

te tatra dadṛśur bālā
mahā-sattvam avasthitam
tatrasur vajra-nirbhinnam
gireḥ śṛṅgam iva cyutam

Right by the reservoir (tatra), the boys saw (te bālā dadṛśuh) a gigantic body (mahā-sattvam avasthitam) resembling a mountain peak broken and struck down by a thunderbolt (vajra-nirbhinnam cyutam gireḥ śṛṅgam iva). They were afraid even to see such a huge living being (tatrasuh).

The demon looked like a mountain peak cut off by a thunderbolt.

The demon was
Assumed the form of a duck
He immediately swallowed.

|| 10.11.48 ||

sa vai bako nāma mahān
asuro baka-rūpa-dhṛk
āgatya sahasā kṛṣṇam
tīkṣṇa-tuṇḍo 'grasad bale

That great-bodied demon was named Bakāsura (sa vai bako nāma mahān asurah). He had assumed the body of a duck (baka-rūpa-dhṛk) with a very sharp beak (tīkṣṇa-tuṇḍah). Having come there (āgatya), he immediately swallowed Kṛṣṇa (sahasā kṛṣṇam agrasad).

When ③ &
others saw this →
they became unconscious.

|| 10.11.49 ||

kṛṣṇam mahā-baka-grastam
dr̥ṣṭvā rāmādayo 'rbhakāḥ
babhūvur indriyāṇīva
vinā prāṇam vicetasah

When Balarāma and the other boys (rāmādayo arbhakāḥ) saw that Kṛṣṇa (dr̥ṣṭvā kṛṣṇam) had been devoured by the gigantic duck (mahā-baka-grastam), they became almost unconscious (vicetasah babhūvuh), like senses without life (vinā prāṇam indriyāṇi iva).

Seeing that the gigantic duck had swallowed Kṛṣṇa, Balarama and the other cowherd boys became unconscious.

Though Balarama could have easily killed the demon, He responded by fainting due to the intensity of brotherly affection.

A similar thing happened during the rukmini-harana lila, the kidnapping of Rukmini, wherein Balarama displayed His brotherly affection by protecting Kṛṣṇa from the attack of Jarasandha and other soldiers.

|| 10.11.50 ||

tam tālu-mūlam pradahantam agnivad
gopāla-sūnum pitaram jagad-guroḥ
caccharda sadyo 'turuṣākṣatam bakas
tundena hantum punar abhyapadyata

Ⓟ like fire hot
Baka → fire → &
The he started attacking
Ⓟ with his beak.

Kṛṣṇa, who was the father of Lord Brahmā (jagad-guroḥ pitaram) but who
was acting as the son of a cowherd man (gopāla-sūnum), became like fire,
burning the root of the demon's throat (agnivad tam tālu-mūlam
pradahantam), and the demon Bakāsura immediately disgorged Him
(bakas sadyah caccharda). When the demon saw that Kṛṣṇa, although
having been swallowed, was unharmed (implied), he immediately attacked
Kṛṣṇa again with his sharp beak (tundena hantum punar abhyapadyata).

Just as sugar candy tastes bitter to the tongue of the diseased person, the demon Bakasura felt that his throat was on fire though Kṛṣṇa is as soft as a tender blue lotus.

This indicates that Kṛṣṇa's body became as hard as a thunderbolt.

It was the fault of the demon's throat not Kṛṣṇa.

When Bakasura spit out Kṛṣṇa he saw that Kṛṣṇa was unharmed (aksata).

|| 10.11.51 ||

tam āpatantaṁ sa nigrhya tuṅḍayor

dorbhyāṁ bakam kamsa-sakham satām patih

paśyatsu bāleṣu dadāra līlayā

mudāvaho vīraṇavad divaukasām

When
saw that
trying to attack
the enemy split the beak
the two
& the sh. were very easy.

When Kṛṣṇa, the leader of the Vaiṣṇavas (satām patih), saw that the demon Bakāsura, the friend of Kamsa (bakam kamsa-sakham), was endeavoring to attack Him (tam āpatantaṁ), with His arms He captured the demon by the two halves of the beak (sa nigrhya tuṅḍayor dorbhyāṁ), and in the presence of all the cowherd boys (bāleṣu paśyatsu) Kṛṣṇa very easily bifurcated him (dadāra līlayā), as a child splits a blade of vīraṇa grass (vīraṇavad). By thus killing the demon, Kṛṣṇa very much pleased the denizens of heaven (divaukasām mudāvahah).

In the presence of all the cowherd boys, Kṛṣṇa firmly grasped (nigrhya) Bakasura's beak and bifurcated it like a blade of virana grass.

This action greatly pleased all the demigods (mudavahah).

The Dgs
showered flowers → with
musical instruments.
Seeing this, the Gōpas were
astonished.

|| 10.11.52 ||

tadā bakāriṁ sura-loka-vāsinah
samākiran nandana-mallikādibhiḥ
samīdire cānaka-śaṅkha-saṁstavais
tad vīkṣya gopāla-sutā visismire

At that time (tadā), the celestial denizens of the higher planetary system (sura-loka-vāsinah) showered mallikā-puṣpa, flowers grown in Nandana-kānana (samākiran nandana-mallikādibhiḥ), upon Kṛṣṇa, the enemy of Bakāsura (bakāriṁ). They also congratulated Him (samīdire) by sounding celestial kettledrums and conchshells and by offering prayers (ānaka-śaṅkha-saṁstavaiḥ). Seeing this, the cowherd boys were struck with wonder (tad vīkṣya gopāla-sutā visismire).

The demigods showered flowers (samakiran) everywhere, and praised Kṛṣṇa with selected prayers (samstavaiḥ).

|| 10.11.53 ||

ⓑ of the senses
were completely
out of control
↓
They then
gives the
Baker's
& collected
the calves
+ he returned
to the
incident.

muktaṁ bakāsyād upalabhya bālakā
rāmādayaḥ prāṇam ivendriyo gaṇaḥ
sthānāgataṁ taṁ parirabhya nirvṛtāḥ
praṇīya vatsān vrajam etya taj jaguḥ

Just as the senses are pacified when consciousness and life return (prāṇam iva indriyo gaṇaḥ), so when Kṛṣṇa was freed from this danger (muktaṁ baka āsyād upalabhya), all the boys, including Balarāma (rāmādayaḥ bālakā), thought that their life had been restored (implied). They embraced Kṛṣṇa in good consciousness (taṁ parirabhya nirvṛtāḥ), and then they collected their own calves (praṇīya vatsān) and returned to Vrajabhūmi (vrajam etya sthānāgataṁ), where they declared the incident loudly (taj jaguḥ).

Just like enlivened senses, the boys regained their lives (pranam iva)
when Kṛṣṇa returned from the clutches of the demon.

Balarama and the boys embraced Kṛṣṇa, and then collected (praniya)
their calves to return home (sthanam).

They loudly proclaimed (jaguh) the killing of Vatsasura and Bakasura.

A second meaning: The cowherd boys set the descriptions of these
pastimes to poetic melody and rhythm so they could sing them on
other days.