

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Ten – Chapter Eleven

The Childhood Pastimes of Kṛṣṇa

Section – XI

Response of Vrajavāsis upon
hearing Kṛṣṇa's wonderful acts

(54-58)

Hearing about
the killing of
→ the v-Is were
& seeing ⊕
like they life
back they felt
astounded
like they life
felt
returned

|| 10.11.54 ||

śrutvā tad vismitā gopā
gopyaś cātipriyādr̥tāḥ
pretyāgatam ivotsukyād
aikṣanta tr̥sitekṣaṇāḥ

When the cowherd men and women (**gopā gopyaś ca**) heard about the killing of Bakāsura in the forest (**tad śrutvā**), they were very much astonished (**vismitā**). Upon seeing Kṛṣṇa and hearing the story, they received Kṛṣṇa very eagerly, thinking that Kṛṣṇa and the other boys had returned from the mouth of death (**pretya āgatam iva utsukyād**). Thus they looked upon Kṛṣṇa and the boys with silent eyes, not wanting to turn their eyes aside now that the boys were safe (**aikṣanta tr̥sitekṣaṇāḥ**).

The gopas and gopis were very pleased (adrtah) to see their most beloved (ati priya) Kṛṣṇa.

With eyes thirsting to drink the nectar of Kṛṣṇa's beauty (trsita iksana), they glanced at Him (aiksantah), looking over His whole body for fear that He was wounded.

Nil thought
It is astonishing that
although ~~the~~ boy
faced many times, ~~the~~ boy
cases got destroyed & not
only the
not

|| 10.11.55 ||

aho batāsyā bālasya
bahavo mṛtyavo 'bhavan
apy āsīd vipriyaṁ teṣāṁ
kṛtaṁ pūrvam yato bhayam

The cowherd men, headed by Nanda Mahārāja, began to contemplate: It is very astonishing (**aho bata**) that although this boy Kṛṣṇa has many times faced many varied causes of death (**asya bālasya bahavo mṛtyavo abhavan**), by the grace of the Supreme Personality of Godhead it was these causes of fear that were killed, instead of Him.

Three verses (55-58) describe the amazement of the cowherd men in discussing Kṛṣṇa's exploits:

“This boy Kṛṣṇa has faced many causes of death (mrtyavah).

But these causes of fear were killed and not our innocent boy.”

|| 10.11.56 ||

athāpy abhibhavanty enam
naiva te ghora-darśanāḥ
jighāmsayainam āsādya
naśyanty agnau pataṅgavat

Although the causes of death, the daityas, were very fierce (**athāpy te ghora-darśanāḥ**), they could not kill this boy Kṛṣṇa (**na eva enam abhibhavanty**). Rather, because they came to kill innocent boys (**jighāmsayā enam āsādya**), as soon as they approached they themselves were killed, exactly like flies attacking a fire (**naśyanty agnau pataṅgavat**).

Although the
daityas were fierce
→ they could not kill @.
Rather, boy they came to kill
innocent boys, they themselves
got killed.

Nanda Maharaja innocently thought,

“Perhaps this boy Kṛṣṇa formerly killed all these demons, and therefore in this life they are troubling Him?”

This verse answers the question.

“If that were true, then they would have been able to destroy Kṛṣṇa. But when they tried to kill Kṛṣṇa, they got killed by Him.”

The words
of a sinner
Gargamuni cannot be wrong
→ May be the prediction
(9) (and) true.

|| 10.11.57 ||

aho brahma-vidām vāco
nāsatyāḥ santi karhicit
gargo yad āha bhagavān
anvabhāvi tathaiva tat

The words of persons in full knowledge of Brahman (**aho brahma-vidām vācaḥ**) never become untrue (**na asatyāḥ santi karhicit**). It is very wonderful that whatever Gargamuni predicted (**yad āha bhagavān gargaḥ**) we are now actually experiencing in all detail (**anvabhāvi tathaiva tat**).

The reason for the condition mentioned above is now given. Nanda Maharaja continued, “Gargamuni said that Kṛṣṇa’s qualities would be exactly like those of Narayana.

In this way the vrs were
enjoying discussing about
K & R. they did not even
perceive material tribulations.

|| 10.11.58 ||

iti nandādayo gopāḥ
kṛṣṇa-rāma-kathām mudā
kurvanto ramamāṇās ca
nāvindan bhava-vedanām

In this way all the cowherd men, headed by Nanda Mahārāja (**iti nandādayo gopāḥ**), enjoyed topics about the pastimes of Kṛṣṇa and Balarāma (**kṛṣṇa-rāma-kathām mudā kurvantah**) with great transcendental pleasure (**ramamāṇās ca**), and they could not even perceive material tribulations (**nāvindan bhava-vedanām**).

Nanda Maharaja and the cowherd men sat in the meeting room, and repeatedly discussed the naughtiness of the boy and His killing of Vatsasura and Bakasura.

They also composed songs which they sang again and again (katham kurvantah), and thus they did not perceive the tribulations of material existence (bhavasya vedanam).

Other elderly cowherd men coming from distant places informed Nanda about the need to become liberated from the material world:

“Half your life is gone.

Why do you remain immersed in discussing about child, family and wife?

Why don't you concentrate on knowledge, detachment, austerity and remembrance of Narayana so that you get deliverance from the material world?”

Though requested in this way, Nanda Maharaja and the other cowherd men did not pay any attention to that (na avindan bhavasya vedanam).

To say that this phrase means that “they did not suffer the pains of material life” is not acceptable.

The Srimad Bhagavatam (10.6.40) describes the exalted nature of the cowherd men and women, who were not touched by the material world born of ignorance.

There is no question that they could be affected by the pains of the material world.

In this way, whatever appears as material tribulations simply nourishes the pastimes and therefore is called lila-maya.

Not only did the cowherd men speak about Kṛṣṇa and His past and future pastimes, but they also enjoyed playing with Kṛṣṇa (ramamanah).

Thus they did not know the sufferings of materialistic persons (bhava vedanam), though they were living in the material world.

When the Vrajavasis say “I am suffering from hunger,” that hunger is not related to the material world.

Childhood acts of Kṛṣṇa and Balarāma (59)

ⓐ In this way,
& ⓑ Passes their
childhood age like playing
hide & seek.

|| 10.11.59 ||

evam vihāraiḥ kaumāraiḥ
kaumāram jahatur vraje
nilāyanaiḥ setu-bandhair
Markaṭotplavanādibhiḥ

In this way (**evam**) Kṛṣṇa and Balarāma passed Their childhood age (**kaumāram jahatuh**) in Vrajabhūmi (**vraje**) by engaging in activities of childish play (**kaumāraiḥ vihāraiḥ**), such as playing hide-and-seek (**nilāyanaiḥ**), constructing a make-believe bridge on the ocean (**setu-bandhair**), and jumping here and there like monkeys (**markaṭa utplavanādibhiḥ**).