Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

With the Sārārtha-darśinī commentary

by Śrīla Viśvanātha Cakravartī Țhākura

Canto Ten – Chapter Eleven

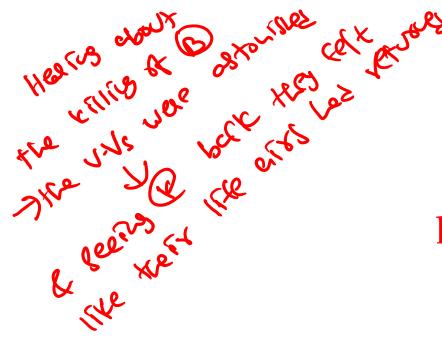
The Childhood Pastimes of Kṛṣṇa

Section – XI

Response of Vrajavāsis upon

hearing Kṛṣṇa's wonderful acts

(54-58)

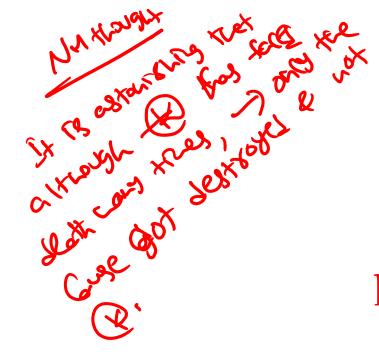


|| 10.11.54|| śrutvā tad vismitā gopā gopyaś cātipriyādṛtāḥ pretyāgatam ivotsukyād aikṣanta tṛṣitekṣaṇāḥ

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 tṛṣitekṣaṇāḥ).

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.

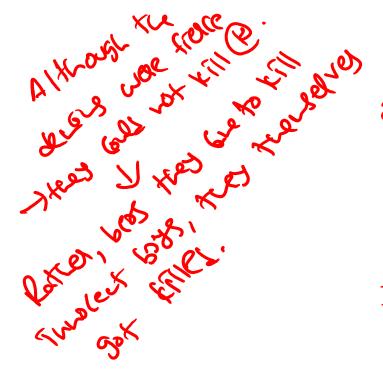


|| 10.11.55|| aho batāsya bālasya bahavo mṛtyavo 'bhavan apy āsīd vipriyaṁ teṣāṁ kṛtaṁ pūrvaṁ yato bhayam

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 jighāṁsayainam āsādya naśyanty agnau pataṅgavat

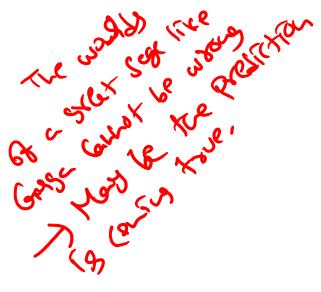
Although the causes of death, the daityas, were very fierce (athāpy te ghora-darśanāḥ), they could not kill this boy Kṛṣṇa (na eva enam abhibhavanty). Rather, because they came to kill innocent boys (jighāmsayā enam āsādya), as soon as they approached they themselves were killed, exactly like flies attacking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

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.

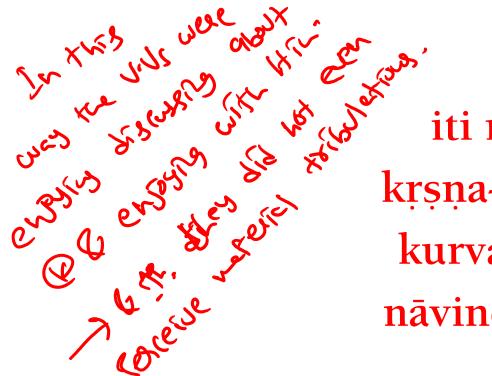
"If that were true, then they would have been able to destroy Kṛṣṇa. But when they tried to kill Kṛṣṇa, they got killed by Him."



|| 10.11.57|| aho brahma-vidāṁ vāco nāsatyāḥ santi karhicit gargo yad āha bhagavān anvabhāvi tathaiva tat

The words of persons in full knowledge of Brahman (aho brahma-vidām vācah) never become untrue (na asatyāḥ santi karhicit). It is very wonderful that whatever Gargamuni predicted (yad āha bhagavān gargah) 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.



(*) || 10.11.58|| iti nandādayo gopāķkṛṣṇa-rāma-kathāṁ mudākurvanto ramamāņāś canāvindan 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-kathāṁ mudā kurvantah) with great transcendental pleasure (ramamāṇāś 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.

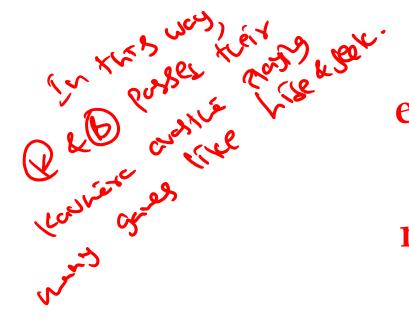
In this way, whatever appears as material tribulations simply nourishes the pastimes and therefore is called lila-maya.

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



|| 10.11.59|| evam vihāraiḥ kaumāraiḥ kaumāram jahatur vraje nilāyanaiḥ setu-bandhair Markațotplavanādibhiḥ

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 (markața utplayanādibhiḥ).