

# THE CHILDHOOD PASTIMES OF KṚṢṆA



STUDY NOTES OF H.G. GAURĀNGA DĀS

*itīdṛk sva-līlābhir ānanda-kuṇḍe  
 sva-ghoṣaṁ nimajjantam ākhyāpayantam  
 tadyeśita-jñeṣu bhaktair jītatvaṁ  
 punaḥ prematas taṁ śatāvṛtti vande*

“Those superexcellent pastimes of Lord Kṛṣṇa’s babyhood drowned the inhabitants of Gokula in pools of ecstasy. To the devotees who are attracted only to His majestic aspect of Nārāyaṇa in Vaikuṅṭha, the Lord herein reveals: “I am conquered and overwhelmed by pure loving devotion.” To the Supreme Lord Dāmodara, my obeisances hundreds and hundreds of times.” (Śrī Dāmodarāṣṭaka, Verse 3)

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## CANTO 10, CHAPTER 11

## THE CHILDHOOD PASTIMES OF KṚṢṆA

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**COWHERD MEN BEWILDERED ON SEEING THE FALLEN YAMALA-ARJUNA TREES (VERSES 1-6)**

“Śukadeva Gosvāmī continued: O Mahārāja Parīkṣit, when the yamala-arjuna trees fell, all the cowherd men in the neighborhood, hearing the fierce sound and fearing thunderbolts, went to the spot.” (VERSE 1)

*bhūmyāṃ nipatitau tatra  
dadṛṣur yamalārjunau  
babhramus tad avijñāya  
lakṣyaṃ patana-kāraṇam*

“There they saw the fallen yamala-arjuna trees on the ground, but they were bewildered because even though they could directly perceive that the trees had fallen, they could not trace out the cause for their having done so.” (VERSE 2)

✚ Considering all the circumstances, had this been done by Kṛṣṇa? He was standing on the spot, and His playmates described that this had been done by Him. Had Kṛṣṇa actually done this, or were these merely stories? This was a cause of bewilderment.

## NOTES (VERSE 2):

- ✚ Just as by making yamala-arjuna trees fall, two great gandharvas, Nalakūvara and Maṇigrīva were delivered, but the Vrajavāsīs were bewildered and could not ascertain cause of the fall. Incident was observed. Cause was not detected. Similarly, someone may be apparently fallen but we can not judge reasons why and how Kṛṣṇa did that.

*ulūkhalaṁ vikarṣantaṁ  
dāmnā baddhaṁ ca bālakam  
kasyedaṁ kuta āścaryam  
utpāta iti kātarāḥ*

“Kṛṣṇa was bound by the rope to the ulūkhala, the mortar, which He was dragging. But how could He have pulled down the trees? Who had actually done it? Where was the source for this incident? Considering all these astounding things, the cowherd men were doubtful and bewildered.” (VERSE 3)

- ✚ They thought, however, that by chance Kṛṣṇa had been saved by God so that nothing had happened to Him.

## NOTES (VERSE 3):

- ✚ Kṛṣṇa had been standing between the two giant trees. Standing with two hands raised, Vrajavāsīs check the hole created by uprooting and enter with cows etc.
- ✚ Text2 - Effect. – Trees & Text3 – Cause – Kṛṣṇa. The cowherd men could not correlate.
- ✚ Cowherd boys agitated and sitting on buttocks with knees up and hands on chin and cows lick their forehead to cool down their agitation

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

“Then all the cowherd boys said: It is Kṛṣṇa who has done this. When He was in between the two trees, the mortar fell crosswise. Kṛṣṇa dragged the mortar, and the two trees fell down.

After that, two beautiful men came out of the trees. We have seen this with our own eyes.”  
(VERSE 4)

**NOTES (VERSE 4):**

- ✚ Consistent theme of Kṛṣṇa’s wonderful pastimes witnessed by cowherdboys and dismissed by Vrajavāsīs.
- ✚ Innocent child like simplicity can often see and give credit as it is without complications.
- ✚ Kṛṣṇa is sitting on ulūkhala and boys points fingers to Kṛṣṇa while speaking.

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

“Because of intense paternal affection, the cowherd men, headed by Nanda, could not believe that Kṛṣṇa could have uprooted the trees in such a wonderful way. Therefore they could not put their faith in the words of the boys. 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."” (VERSE 5)

**NOTES (VERSE 5):**

- ✚ Lifted the boys and show finger to keep quite. Others checked Kṛṣṇa’s lotus feet to check if He is Nārāyaṇa..

*ulūkhalaṁ vikarṣantaṁ  
dāmnā baddhaṁ svam ātmajam  
vilokya nandaḥ prahasā-  
vadano vimumoca ha*

“When Nanda Mahārāja saw his own son bound with ropes to the wooden mortar and dragging it, he smiled and released Kṛṣṇa from His bonds.” (VERSE 6)

- ✚ Nanda Mahārāja was surprised that Yaśodā, Kṛṣṇa's mother, could have bound her

beloved child in such a way.

- ✚ Nanda Mahārāja understood this exchange of love, and therefore he smiled and released Kṛṣṇa. In other words, as Kṛṣṇa, the Supreme Personality of Godhead, binds a living entity in fruitive activities, He binds mother Yaśodā and Nanda Mahārāja in parental affection. This is His pastime.

**EXHIBITION OF KṚṢṆA'S DESIRE TO BE SUBMISSIVE TO HIS SERVANTS  
(VERSES 7-9)**

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

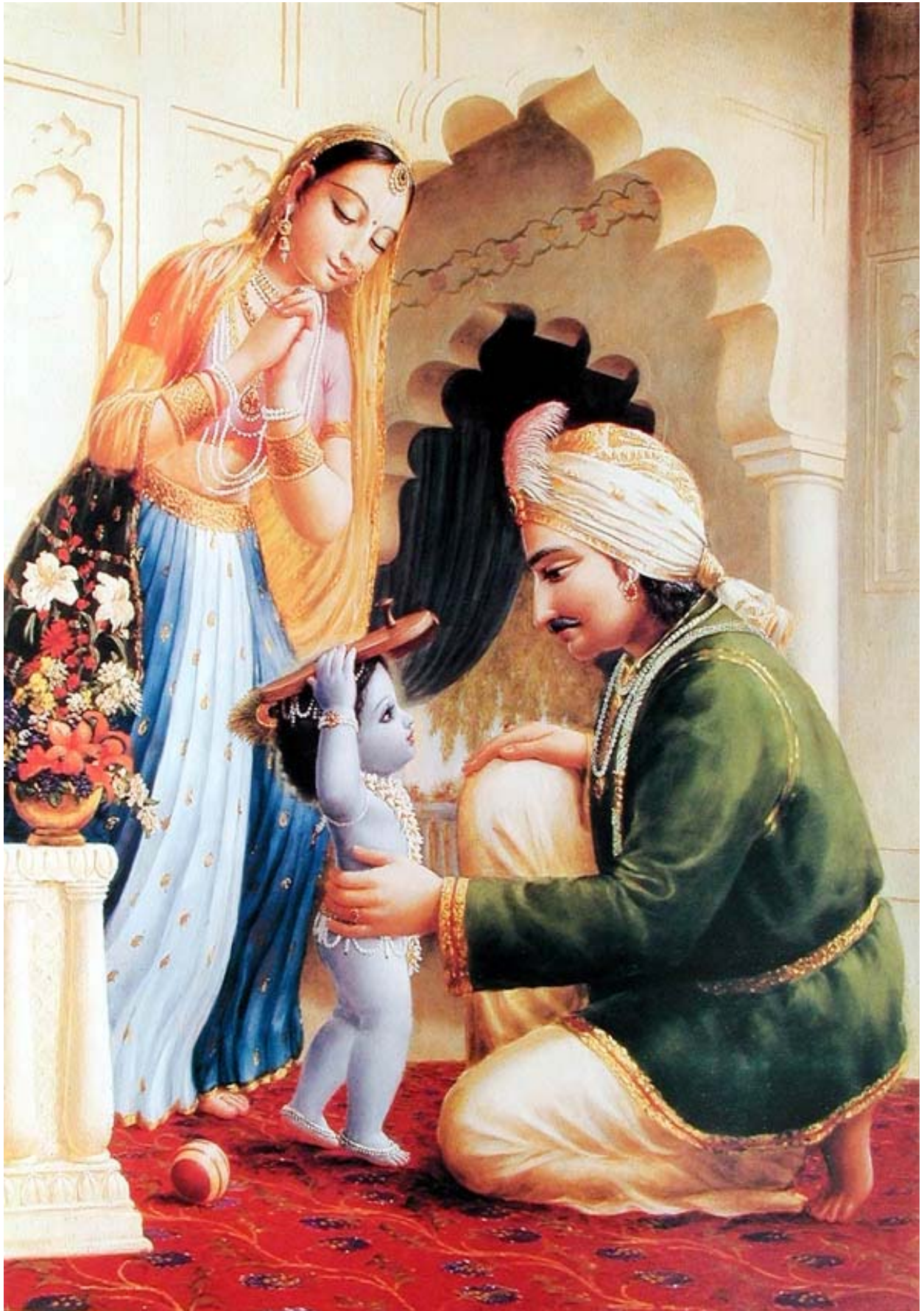
“The gopīs would say, "If You dance, my dear Kṛṣṇa, then I shall give You half a sweetmeat." By saying these words or by clapping their hands, all the gopīs encouraged Kṛṣṇa in different ways. At such times, although He was the supremely powerful Personality of Godhead, He would smile and dance according to their desire, as if He were a wooden doll in their hands. Sometimes He would sing very loudly, at their bidding. In this way, Kṛṣṇa came completely under the control of the gopīs.” (VERSE 7)

**NOTES (VERSE 7):**

- ✚ Kṛṣṇa dancing with arms raised. Gopīs offers Govardhana sweet. (*stobhito*)

*bibharti kvacid ājñaptaḥ  
pīṭhakoṇmāna-pādukam  
bāhu-kṣepaṁ ca kurute  
svānām ca prītim āvahan*

“Sometimes mother Yaśodā and her gopī friends would tell Kṛṣṇa, "Bring this article" or "Bring that article." Sometimes they would order Him to bring a wooden plank, wooden shoes or a wooden measuring pot, and Kṛṣṇa, when thus ordered by the mothers, would try to bring them. Sometimes, however, as if unable to raise these things, He would touch them and stand there. Just to invite the pleasure of His relatives, He would strike His body with



KṚṢṆA BRINGING WOODEN SHOES FOR NANDA MAHĀRĀJA



His arms to show that He had sufficient strength.” (VERSE 8)

NOTES (VERSE 8):

- ✚ Kṛṣṇa touching | | | -> ...
- ✚ Kṛṣṇa strikes and shows off muscles

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

“To pure devotees throughout the world who could understand His activities, the Supreme Personality of Godhead, Kṛṣṇa, exhibited how much He can be subdued by His devotees, His servants. In this way He increased the pleasure of the Vrajavāsīs by His childhood activities.” (VERSE 9)

- ✚ That Kṛṣṇa performed childhood activities to increase the pleasure of His devotees was another transcendental humor. He exhibited these activities not only to the inhabitants of Vrajabhūmi, but also to others, who were captivated by His external potency and opulence. Both the internal devotees, who were simply absorbed in love of Kṛṣṇa, and the external devotees, who were captivated by His unlimited potency, were informed of Kṛṣṇa's desire to be submissive to His servants.

NOTES (VERSE 9):

- ✚ Vrajavāsīs sit and watch TV and Kṛṣṇa Lila on that with remote bāla līlās on screen.

**KṚṢṆA'S RECIPROCATATION WITH THE FRUIT VENDOR (VERSES 10-11)**

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

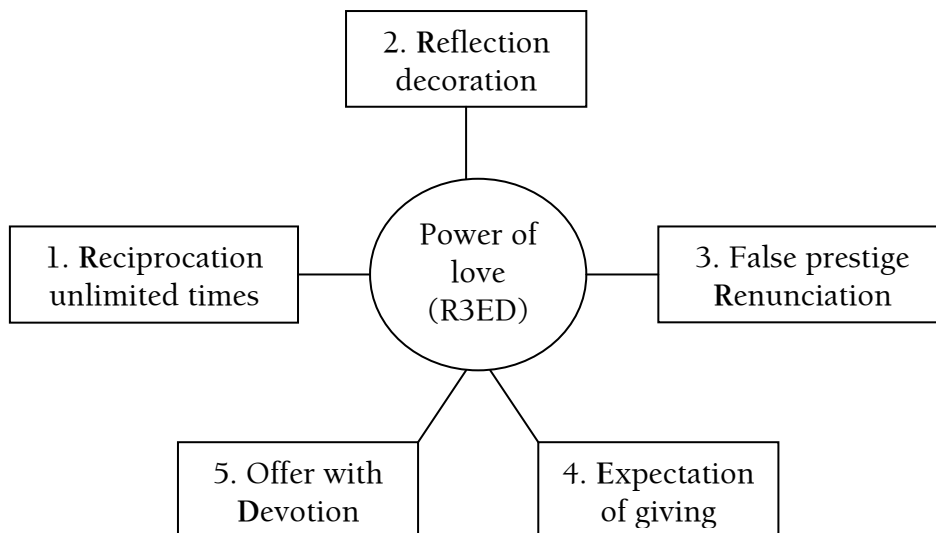
“Once a woman selling fruit was calling, "O inhabitants of Vrajabhūmi, if you want to

purchase some fruits, come here!" Upon hearing this, Kṛṣṇa immediately took some grains and went to barter as if He needed some fruits." (VERSE 10)

*phala-vikrayiṇī tasya  
cyuta-dhānya-kara-dvayam  
phalair apūrayad ratnaiḥ  
phala-bhāṇḍam apūri ca*

“While Kṛṣṇa was going to the fruit vendor very hastily, most of the grains He was holding fell. Nonetheless, the fruit vendor filled Kṛṣṇa's hands with fruits, and her fruit basket was immediately filled with jewels and gold.” (VERSE 11)

NOTES (VERSE 11):



✚ POWER OF LOVE (R3ED):

1. **Devotion:** patraṁ puṣpaṁ ...
2. **Renunciation:** Kṛṣṇa rejects offering if one is puffed up with false prestige “I have so much opulence, I am giving so much to Kṛṣṇa”
3. **Expectation:** “All the grains have fallen, You may still take what You like”. She filled Kṛṣṇa’s palms with fruits.

**NOTES (VERSE 11):****4. Reciprocation:**

- i. Millions of times – materially and spiritually
- ii. Basic principle is exchange of love... yat karoṣi yad aśnāsi...

**5. Reflection: Face, reflection.**

- i. With love and affection, try to give something to Kṛṣṇa from source of income.
- ii. Life is successful.../ Kṛṣṇa is ātmārāma ...

**MOTHER ROHIṆĪ CALLING RĀMA AND KṚṢṆA BACK FOR LUNCH (VERSES 12-13)**

“Once, after the uprooting of the yamala-arjuna trees, Rohiṇīdevī went to call Rāma and Kṛṣṇa, who had both gone to the riverside and were playing with the other boys with deep attention.” (VERSE 12)

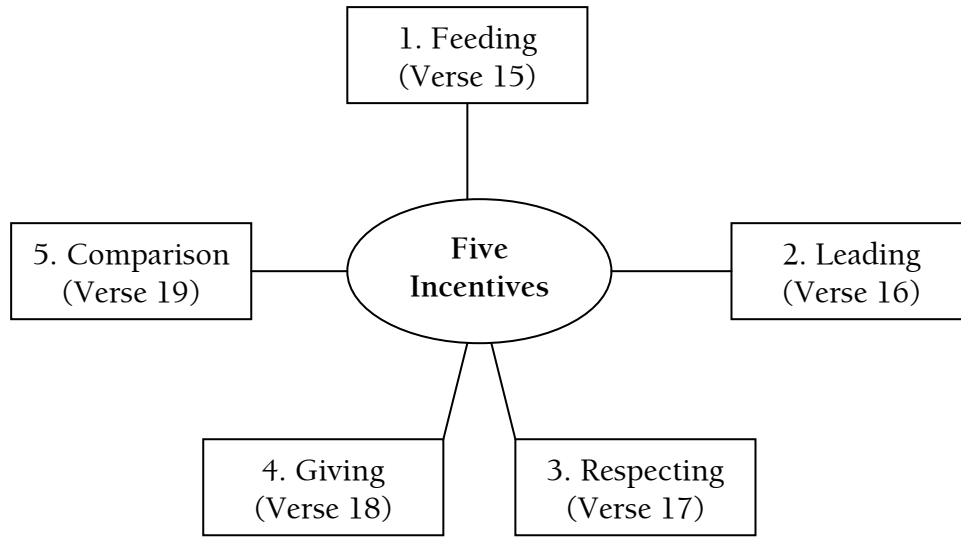
“Because of being too attached to playing with the other boys, Kṛṣṇa and Balarāma did not return upon being called by Rohiṇī. Therefore Rohiṇī sent mother Yaśodā to call Them back, because mother Yaśodā was more affectionate to Kṛṣṇa and Balarāma.” (VERSE 13)

**MOTHER YAŚODĀ CALLING RĀMA AND KṚṢṆA BACK FOR LUNCH – FIVE INCENTIVES (VERSES 14-20)**

“Kṛṣṇa and Balarāma, being attached to Their play, were playing with the other boys although it was very late. Therefore mother Yaśodā called Them back for lunch. Because of her ecstatic love and affection for Kṛṣṇa and Balarāma, milk flowed from her breasts.” (VERSE 14)

## NOTES (VERSE 14):

✚ 5 Incentives given by mother Yaśodā to call Kṛṣṇa and Balarāma back for lunch:



## 1. FEEDING (VERSE 15)

*kṛṣṇa kṛṣṇāravindākṣa  
tāta ehi stanam piba  
alam viharaiḥ kṣut-kṣāntaḥ  
krīḍā-srānto 'si putraka*

“Mother Yaśodā said: My dear son Kṛṣṇa, lotus-eyed Kṛṣṇa, come here and drink the milk of my breast. My dear darling, You must be very tired because of hunger and the fatigue of playing so long. There is no need to play any more.” (VERSE 15)

## 2. LEADING, FOLLOWING, SUBMITTING (VERSE 16)

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

“My dear Baladeva, best of our family, please come immediately with Your younger brother, Kṛṣṇa. You both ate in the morning, and now You ought to eat something more.” (VERSE 16)

16)

## 3. RESPECTING (VERSE 17)

*pratīkṣate tvām dāsārha  
bhokṣyamāṇo vrajādhipaḥ  
ehy āvayoḥ priyam dhehi  
sva-grhān yāta bālakāḥ*

“Nanda Mahārāja, the King of Vraja, is now waiting to eat. O my dear son Balarāma, he is waiting for You. Therefore, come back to please us. All the boys playing with You and Kṛṣṇa should now go to their homes.” (VERSE 17)

## 4. GIVING (VERSE 18)

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

“Mother Yaśodā further told Kṛṣṇa: My dear son, because of playing all day, Your body has become covered with dust and sand. Therefore, come back, take Your bath and cleanse Yourself. Today the moon is conjoined with the auspicious star of Your birth. Therefore, be pure and give cows in charity to the brāhmaṇas.” (VERSE 18)

## NOTES (VERSE 18):



*yajña-dāna-tapaḥ-karma  
na tyājyaṁ kāryam eva tat  
yajño dānaṁ tapaś caiva  
pāvanāni manīṣiṇām*

“Acts of sacrifice, charity and penance are not to be given up; they must be performed. Indeed, sacrifice, charity and penance purify even the great souls.”  
(BG18.5)



To observe one's birthday ceremony, one should do something in terms of one of these three items (yajña, dāna or tapaḥ), or all of them together



MOTHER YAŚODĀ DRESSING KṚṢṆA

## 5. COMPARING (VERSE 19)

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

“Just see how all Your playmates of Your own age have been cleansed and decorated with beautiful ornaments by their mothers. You should come here, and after You have taken Your bath, eaten Your lunch and been decorated with ornaments, You may play with Your friends again.” (VERSE 19)

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

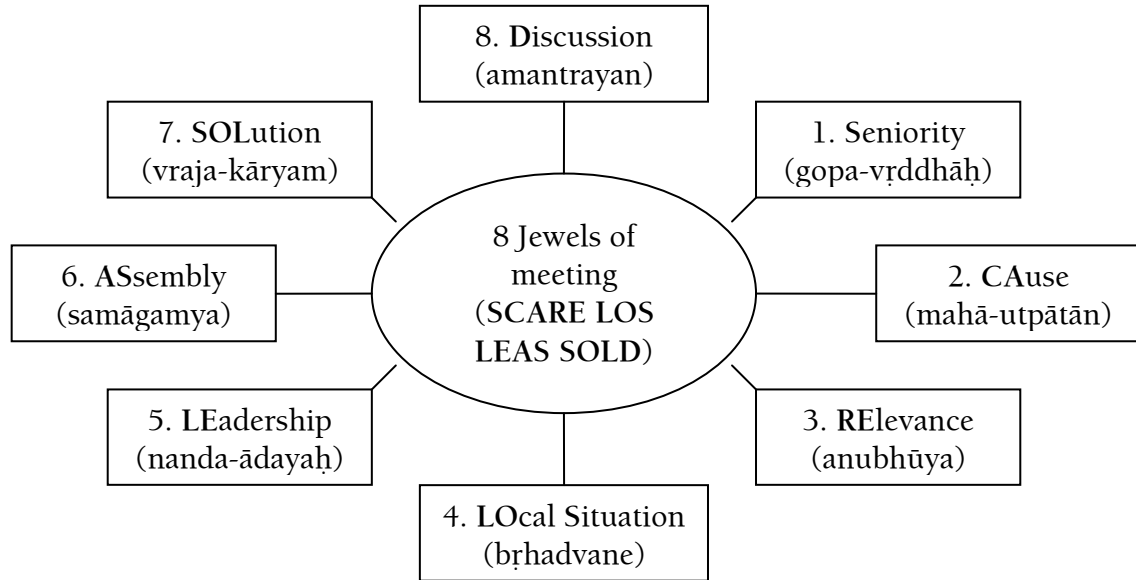
“My dear Mahārāja Parīkṣit, because of intense love and affection, mother Yaśodā, Kṛṣṇa's mother, considered Kṛṣṇa, who was at the peak of all opulences, to be her own son. Thus she took Kṛṣṇa by the hand, along with Balarāma, and brought Them home, where she performed her duties by fully bathing Them, dressing Them and feeding Them.” (VERSE 20)

**MEETING OF ALL THE INHABITANTS OF GOKULA (VERSES 21-29)**

*śrī-śuka uvāca  
gopa-vṛddhā mahotpātān  
anubhūya bṛhadvane  
nandādayaḥ samāgamya  
vraja-kāryam amantrayan*

“Śrī Śukadeva Gosvāmī continued: Then one time, having seen the great disturbances in Bṛhadvana, all the elderly persons among the cowherd men, headed by Nanda Mahārāja, assembled and began to consider what to do to stop the continuous disturbing situations in Vraja.” (VERSE 21)

NOTES (VERSE 21):

ART OF CONDUCTING MEETINGS TO SOLVE PROBLEMS

✚ 8 Jewels of successful meeting:

1. Mahotpātān: Be proactive, not inactive in face of disturbances.
2. Gopa-vṛddhā: Meeting must be amongst seniors only.
3. Samāgamya: Seniors must assemble for the meeting. All must be present.
4. Amantrayan: Consider/ Think/ Look at situation thoroughly before taking decision.
5. Anubhūya: All the members if they have experienced problem and have been affected. Then discussion will be more serious.
6. Nandādayaḥ: Meeting must have chairman, or leader. Leader must be concerned with problems affecting all.
7. Vraja-kāryam: The purpose of meeting must be to solve /stop problem, not just inform, discuss problem.
8. Bṛhadvane: One can only discuss local situations, problems which are directly perceived and experienced. Leaders in one place can't really understand problems being faced in other locations

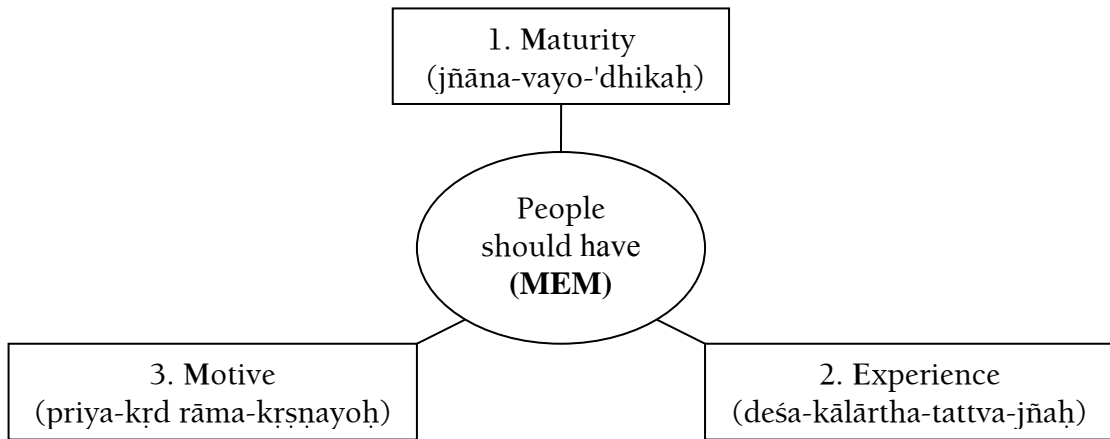


*tatropānanda-nāmāha  
gopo jñāna-vayo-'dhikaḥ  
deśa-kālārtha-tattva-jñāḥ  
priya-kṛd rāma-kṛṣṇayoḥ*

“At this meeting of all the inhabitants of Gokula, a cowherd man named Upananda, who was the most mature in age and knowledge and was very experienced according to time, circumstances and country, made this suggestion for the benefit of Rāma and Kṛṣṇa.”  
(VERSE 22)

NOTES (VERSE 22):

- ✚ Who can speak in meetings? Or, what makes meetings productive and tangible?
- ✚ People involved in the meeting should have (MEM):



“He said: My dear friends the cowherd men, in order to do good to this place, Gokula, we should leave it, because so many disturbances are always occurring here, just for the purpose of killing Rāma and Kṛṣṇa.” (VERSE 23)

“The child Kṛṣṇa, simply by the mercy of the Supreme Personality of Godhead, was somehow or other rescued from the hands of the Rākṣasī Pūtanā, who was determined to kill Him. Then, again by the mercy of the Supreme Godhead, the handcart missed falling upon the child.” (VERSE 24)

“Then again, the demon Tṛṇāvarta, in the form of a whirlwind, took the child away into the

dangerous sky to kill Him, but the demon fell down onto a slab of stone. In that case also, by the mercy of Lord Viṣṇu or His associates, the child was saved.” (VERSE 25)

“Even the other day, neither Kṛṣṇa nor any of His playmates died from the falling of the two trees, although the children were near the trees or even between them. This also is to be considered the mercy of the Supreme Personality of Godhead.” (VERSE 26)

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

“All these incidents are being caused by some unknown demon. Before he comes here to create another disturbance, it is our duty to go somewhere else with the boys until there are no more disturbances.” (VERSE 27)

**NOTES (VERSE 26):**

Life has Encouragements + Disturbances ...

1. **Desire** – Undisturbed worship
2. **Reality** – forever disturbances
3. **Hope** – Kṛṣṇa victorious
4. **Lessons** – I. Stay undisturbed.  
II. Move forward  
III. Preach enthusiastically  
IV. Double energy

*vanam vṛndāvanam nāma  
paśavyam nava-kānanam  
gopa-gopī-gavām sevyaṁ  
punyādri-tṛṇa-vīrudham*

“Between Nandeśvara and Mahāvana is a place named Vṛndāvana. This place is very suitable because it is lush with grass, plants and creepers for the cows and other animals. It has nice gardens and tall mountains and is full of facilities for the happiness of all the gopas and gopīs

and our animals.” (VERSE 28)

*tat tatrādyaiṅva yāsyāmaḥ  
śakaṭān yuṅkta mā ciraṁ  
godhanāny agrato yāntu  
bhavatām yadi rocate*

“Therefore, let us immediately go today. There is no need to wait any further. If you agree to my proposal, let us prepare all the bullock carts and put the cows in front of us, and let us go there.” (VERSE 29)

**NOTES (VERSE 29):**

 **APE Formula:**

1. Agree (bhavatām yadi rocate): Execution should only be after decisions agreed upon by all – unanimously
2. Plan (śakaṭān yuṅkta, godhanāny): There must be concrete plans, suggestions, steps for execution
3. Execution (adya eva, mā ciraṁ): Once decisions taken, execution should be immediate.

**VRAJAVĀSĪS LEAVING GOKULA & ENTERING VṚNDĀVANA (VERSES 30-36)**

“Upon hearing this advice from Upananda, the cowherd men unanimously agreed. "Very nice," they said. "Very nice." Thus they sorted out their household affairs, placed their clothing and other paraphernalia on the carts, and immediately started for Vṛndāvana.” (VERSE 30)

## NOTES (VERSE 30):

✚ Attitude of others when good proposal is made:

1. Unanimous agreement
2. Not shoot down since he has made suggestion
3. Not say 'Very nice' and then shoot down execution part...

“Keeping all the old men, women, children and household paraphernalia on the bullock carts and keeping all the cows in front, the cowherd men picked up their bows and arrows with great care and sounded bugles made of horn. O King Parikṣit, in this way, with bugles vibrating all around, the cowherd men, accompanied by their priests, began their journey.”  
(VERSES 31-32)

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

“The cowherd women, riding on the bullock carts, were dressed very nicely with excellent garments, and their bodies, especially their breasts, were decorated with fresh kuṅkuma powder. As they rode, they began to chant with great pleasure the pastimes of Kṛṣṇa.”  
(VERSE 33)

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

“Thus hearing about the pastimes of Kṛṣṇa and Balarāma with great pleasure, mother Yaśodā and Rohiṇīdevī, so as not to be separated from Kṛṣṇa and Balarāma for even a moment, got up with Them on one bullock cart. In this situation, they all looked very beautiful.” (VERSE 34)

*vṛndāvanam sampraviśya  
sarva-kāla-sukhāvaham  
tatra cakrur vrajāvāsam*



VRAJAVĀSĪS LEAVING GOKULA & ENTERING VṚNDĀVANA

*śakaṭair ardha-candravat*

“In this way they entered Vṛndāvana, where it is always pleasing to live in all seasons. They made a temporary place to inhabit by placing their bullock carts around them in the shape of a half moon.” (VERSE 35)

*vṛndāvanam govardhanam  
yamunā-pulināni ca  
vīkṣyāsīd uttamā prīti  
rāma-mādhavayor nṛpa*

“O King Parīkṣit, when Rāma and Kṛṣṇa saw Vṛndāvana, Govardhana and the banks of the River Yamunā, They both enjoyed great pleasure.” (VERSE 36)

**KṚṢṆA & BALARĀMA BEGAN TO TEND THE SMALL CALVES (VERSE 37)**

*evam vrajaukasām prītim  
yacchantau bāla-ceṣṭitaiḥ  
kala-vākyaiḥ sva-kālēna  
vatsa-pālau babhūvatuḥ*

“In this way, Kṛṣṇa and Balarāma, acting like small boys and talking in half-broken language, gave transcendental pleasure to all the inhabitants of Vraja. In due course of time, They became old enough to take care of the calves.” (VERSE 37)

- ✚ As soon as Kṛṣṇa and Balarāma were a little grown up, They were meant for taking care of the calves. Although born of a very well-to-do family, They still had to take care of the calves. This was the system of education.
- ✚ Those who were not born in brāhmaṇa families were not meant for academic education. The brāhmaṇas were trained in a literary, academic education, the kṣatriyas were trained to take care of the state, and the vaiśyas learned how to cultivate the land and take care of the cows and calves. There was no need to waste time going to school to be falsely educated and later increase the numbers of the unemployed. Kṛṣṇa and Balarāma taught us by Their personal behavior. Kṛṣṇa took care of the cows and played His flute, and Balarāma took care of agricultural activities with a plow in His hand.



KṚṢṆA AND BALARĀMA PLAYING WITH COWHERD BOYS AND TENDING THE SMALL CALVES

**SPORT PASTIMES OF KṚṢṆA & BALARĀMA (VERSES 38-40)**

“Not far away from Their residential quarters, both Kṛṣṇa and Balarāma, equipped with all kinds of playthings, played with other cowherd boys and began to tend the small calves.” (VERSE 38)

“Sometimes Kṛṣṇa and Balarāma would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They would play football with fruits like bael and āmalakī. 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.” (VERSES 39-40)

**KILLING OF DEMON VATSĀSURA (VERSES 41-45)**

“One day while Rāma and Kṛṣṇa, along with Their playmates, were tending the calves on the bank of the River Yamunā, another demon arrived there, desiring to kill Them.” (VERSE 41)

“When the Supreme Personality of Godhead saw that the demon had assumed the form of a calf and entered among the groups of other calves, He pointed out to Baladeva, "Here is another demon." Then He very slowly approached the demon, as if He did not understand the demon's intentions.” (VERSE 42)

“Thereafter, Śrī Kṛṣṇa caught the demon by the hind legs and tail, twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a kapittha tree, which then fell down, along with the body of the demon, who had assumed a great form.” (VERSE 43)

“Upon seeing the dead body of the demon, all the cowherd boys exclaimed, "Well done, Kṛṣṇa! Very good, very good! Thank You." In the upper planetary system, all the demigods were pleased, and therefore they showered flowers on the Supreme Personality of Godhead.”



(VERSE 44)

“After the killing of the demon, Kṛṣṇa and Balarāma finished Their breakfast in the morning, and while continuing to take care of the calves, They wandered here and there. Kṛṣṇa and Balarāma, the Supreme Personalities of Godhead, who maintain the entire creation, now took charge of the calves as if cowherd boys.” (VERSE 45)

### KILLING OF DEMON BAKĀSURA (VERSES 46 -53)

“One day all the boys, including Kṛṣṇa and Balarāma, each boy taking his own group of calves, brought the calves to a reservoir of water, desiring to allow them to drink. After the animals drank water, the boys drank water there also.” (VERSE 46)

“Right by the reservoir, the boys saw a gigantic body resembling a mountain peak broken and struck down by a thunderbolt. They were afraid even to see such a huge living being.” (VERSE 47)

“That great-bodied demon was named Bakāsura. He had assumed the body of a duck with a very sharp beak. Having come there, he immediately swallowed Kṛṣṇa.” (VERSE 48)

“When Balarāma and the other boys saw that Kṛṣṇa had been devoured by the gigantic duck, they became almost unconscious, like senses without life.” (VERSE 49)

*taṁ tālu-mūlaṁ pradahantam agnivad  
gopāla-sūnuṁ pitaraṁ jagad-guroḥ  
caccharda sadyo 'tiraṣākṣataṁ bakas  
tuṅdena hantuṁ punar abhyapadyata*

“Kṛṣṇa, who was the father of Lord Brahmā but who was acting as the son of a cowherd man, became like fire, burning the root of the demon's throat, and the demon Bakāsura immediately disgorged Him. When the demon saw that Kṛṣṇa, although having been swallowed, was unharmed, he immediately attacked Kṛṣṇa again with his sharp beak.” (VERSE 50)

✚ Although Kṛṣṇa is always as soft as a lotus, within the throat of Bakāsura He created a



KRISHNA KILLING BAKĀSURA

burning sensation of being hotter than fire. Although Kṛṣṇa's whole body is sweeter than sugar candy, Bakāsura tasted bitterness and therefore immediately vomited Kṛṣṇa up.

- ✚ Ye yathā mām prapadyante tāms tathaiva bhajāmy aham. When Kṛṣṇa is accepted as an enemy, He becomes the most intolerable object for the nondevotee, who cannot tolerate Kṛṣṇa within or without. Here this is shown by the example of Bakāsura.

NOTES (VERSE 50):

- a. Contradiction
- b. Benediction

“When Kṛṣṇa, the leader of the Vaiṣṇavas, saw that the demon Bakāsura, the friend of Kāmsa, was endeavoring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Kṛṣṇa very easily bifurcated him, as a child splits a blade of vīraṇa grass. By thus killing the demon, Kṛṣṇa very much pleased the denizens of heaven.” (VERSE 51)

“At that time, the celestial denizens of the higher planetary system showered mallikā-puṣpa, flowers grown in Nandana-kānana, upon Kṛṣṇa, the enemy of Bakāsura. They also congratulated Him by sounding celestial kettledrums and conchshells and by offering prayers. Seeing this, the cowherd boys were struck with wonder.” (VERSE 52)

“Just as the senses are pacified when consciousness and life return, so when Kṛṣṇa was freed from this danger, all the boys, including Balarāma, thought that their life had been restored. They embraced Kṛṣṇa in good consciousness, and then they collected their own calves and returned to Vrajabhūmi, where they declared the incident loudly.” (VERSE 53)

**RESPONSE OF VRAJAVĀSĪS ON HEARING THE INCIDENT OF KILLING BAKĀSURA (VERSE 54)**

*śrutvā tad vismitā gopā  
gopyaś cātipriyādr̥tāḥ  
pretyāgatam ivotsukyād*

*aikṣanta tṛṣitekṣaṇāḥ*

“When the cowherd men and women heard about the killing of Bakāsura in the forest, they were very much astonished. 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. Thus they looked upon Kṛṣṇa and the boys with silent eyes, not wanting to turn their eyes aside now that the boys were safe.” (VERSE 54)

**COWHERD MEN’S ANALYSIS – WHY KṚṢṆA WAS SAVED? (VERSES 55-57)**

**1. INNOCENCE – CHILD... (VERSE 55)**

*aho batāsya 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 that although this boy Kṛṣṇa has many times faced many varied causes of death, by the grace of the Supreme Personality of Godhead it was these causes of fear that were killed, instead of Him.” (VERSE 55)

**2. ENVY – PROTECTION OF LORD (VERSE 56)**

“Although the causes of death, the daityas, were very fierce, they could not kill this boy Kṛṣṇa. Rather, because they came to kill innocent boys, as soon as they approached they themselves were killed, exactly like flies attacking a fire.” (VERSE 56)

- ✚ Anyone who is against the control of the Supreme Personality of Godhead must be killed, life after life.
- ✚ Ordinary living beings are subject to karma, but the Supreme Personality of Godhead is always victorious over the demons.

**3. PREDICTION, BLESSINGS OF SADHU (VERSE 57)**

*aho brahma-vidāṁ vāco*

*nāsatyāḥ santi karhicit  
gargo yad āha bhagavān  
anvabhāvi tathaiva tat*

“The words of persons in full knowledge of Brahman never become untrue. It is very wonderful that whatever Gargamuni predicted we are now actually experiencing in all detail.” (VERSE 57)

✚ Gargamuni was able to know everything, past, present and future, by studying the Vedas, but Nanda Mahārāja could not understand Kṛṣṇa directly. Because of his intense love for Kṛṣṇa, he forgot who Kṛṣṇa was and could not understand Kṛṣṇa's potency.

**GLORY OF KṚṢṆA-LĪLĀS THAT APPEAR IN ŚRĪMAD-BHĀGAVATAM  
(VERSE 58)**

“In this way all the cowherd men, headed by Nanda Mahārāja, enjoyed topics about the pastimes of Kṛṣṇa and Balarāma with great transcendental pleasure, and they could not even perceive material tribulations.” (VERSE 58)

✚ Here is an instruction about the result of studying or discussing the kṛṣṇa-līlās that appear in Śrīmad-Bhāgavatam. Sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt (SB 1.1.2). Nanda Mahārāja and Yaśodā in Vṛndāvana appeared like ordinary persons of this material world, but they never felt the tribulations of this world, although they sometimes met many dangerous situations created by the demons. This is a practical example. If we follow in the footsteps of Nanda Mahārāja and the gopas, we can all be happy simply by discussing the activities of Kṛṣṇa.

**NOTES (VERSE 58):**

- ✚ Result of studying / discussing kṛṣṇa-līlās:
1. Never feel the tribulations of this world
  2. Happy.

## NOTES (VERSE 58):

Who is trying?

- a. Vyāsadeva – anarthopaśamaṁ sākṣād...
- b. Śrī Caitanya Mahāprabhu – sarvātma-snapanam param vijayate ...
- c. ISKCON - Distributing Śrīmad-Bhāgavatam

**A FEW MORE SPORT PASTIMES OF KṚṢṆA & BALARĀMA (VERSE 59)**

“In this way Kṛṣṇa and Balarāma passed Their childhood age in Vrajabhūmi by engaging in activities of childish play, such as playing hide-and-seek, constructing a make-believe bridge on the ocean, and jumping here and there like monkeys.” (VERSE 59)

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