

## DASAMA SKANDAM

### CHAPTER 11 (VOLUME 10)

#### THE ARRIVAL OF THE INHABITANTS OF GOKULA TO VRINDAVAN, SHRI KRISHNA MOVING AROUND AS A SHEPHERD WITH THE COWS AND CALVES, THE KILLING OF VATSASURA, THE KILLING OF BAKASURA.

#### PREFACE

*This chapter deals with the reasons as to why the entire inhabitants of Gokula felt the need to move away from that place to Vrindavana. The elderly men assembled and discussed among themselves as to why so many bad incidents were happening threatening the life of Krishna and Balarama. They felt it was time to move to another place.*

*However, even at the new place of Vrindavana there were two demons, Vatsasura and Bakasura, who wanted to take the life of Krishna. They met their death at the hands of Krishna.*

*This chapter has to be linked to the previous chapter while reading for the sake of continuity whereby Krishna, who was tied to the mortar, crossed in between two Arjuna trees which fell down dramatically and how Kubera's two sons, who were in the form of those trees, got deliverance.*

#### *Stanza 1*

*śrī-śuka uvāca  
gopā nandādayaḥ śrutvā  
drumayoḥ patato ravam  
tatrājagmuḥ kuru-śreṣṭha  
nirghāta-bhaya-śaṅkitāḥ*

*( śrī-śuka uvāca ) Shri Sukha said to King Parikshit :*

*( kuru-śreṣṭha ) Hey the greatest personality of the Kuru dynasty !  
( gopā ) The Gopa men ( nandādayaḥ ) starting with Nandagopa  
etc., ( ravam śrutvā ) upon listening to the noise of ( patato ) the  
falling broken ( drumayoḥ ) trees, ( tatrājagmuḥ ) came rushing to  
that place ( nirghāta-bhaya-śaṅkitāḥ ) doubting that it was the  
thunderbolt which had struck .*

### **Stanza 2**

*bhūmyām nipatitau tatra  
dadṛśur yamalārjunau  
babhramus tad avijñāya  
lakṣyaṁ patana-kāraṇam*

### **Stanza 3**

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

*( dadṛśuḥ ) They saw ( tatra ) at that place ( yamalārjunau ) two fallen  
down Arjuna trees ( bhūmyām ) on the earth ( nipatitau ) uprooted  
from their very base, and also Shri Krishna ( vikarṣantaṁ ) who  
was pulling ( ulūkhalaṁ ) the mortar ( baddhaṁ ) and who was  
also tied ( dāmnā ) with a rope to that mortar. ( tat lakṣyaṁ )  
Because they did not see themselves ( patana-kāraṇam ) as to how  
the trees had fallen down, ( avijñāya ) they could not comprehend  
the reasons for the trees to fall down like this. ( kātarāḥ )  
Therefore, they got terribly afraid ( babhramuḥ ) and wonder  
struck and started thinking : “ ( āścaryam ) this is really a wonder  
!*

*( idaṁ kasya ) Who could have done this work ! ( kuta ) How did  
this happen ! ( utpātaḥ ) Could this be a sign of inauspicious  
event ? ” ( iti ) in this and very many other manner.*

### **Stanza 4**

*bālā ūcur aneneti*

*tiryag-gatam ulūkhalam  
vikarṣatā madhya-gena  
puruṣāv apy acakṣmahi*

**( bālāḥ ) The children standing there ( iti ūcuḥ ) said to them like this : “ ( anena ) These two trees fell down due to the impact of Shri Krishna ( vikarṣatā ) powerfully pulling ( ulūkhalam ) the mortar ( tiryag-gatam ) crossway ( madhya-gena ) in between the trees. ( acakṣmahi ) We saw ( puruṣau ) two persons as well . ”**

### **Stanza 5**

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

**( te ) The Gopa men ( na jagṛhuḥ ) did not take cognizance of ( tad-uktaṁ ) the words of those children as they were sure ( bālasya tasya ) that the little child, as Shri Krishna was, ( utpāṭanaṁ na ghaṭeta ) could not have removed from their roots ( tarvoḥ ) those two trees ( tat ) in this manner ( iti ) and make them fall down. ( kecit ) However, some of those Gopa men ( sandigdha-cetasah ) stood there with some doubts in their minds.**

### **Stanza 6**

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

**( vilokya ) Upon seeing ( svam ātmajam ) his son, ( baddhaṁ ) who was tied to the mortar ( dāmnā ) with rope ( vikarṣantaṁ ) and who was still pulling ( ulūkhalaṁ ) that mortar, ( nandaḥ ) Nandagopa ( vimumoca ) set him free ( prahasad vadaṇaḥ ) while smiling at him very endearingly. ( ha ) Oh what a wonder !**

### **Stanza 7**

*gopībhiḥ stobhito 'nr̥tyad  
bhagavān bālavat kvacit  
udgāyati kvacin mugdhaḥ  
tad-vaśo dāru-yantravat*

**( kvacit ) At some places, ( stobhitaḥ ) prompted by ( gopībhiḥ ) the Gopa women, ( bhagavān ) Shri Krishna who is the reservoir of all the prosperities of the world, ( anr̥tyad ) used to dance ( bālavat ) as if he was an ordinary child. ( kvacit ) At some other places, ( udgāyati ) he used to sing loudly ( mugdhaḥ ) as if he knew nothing. ( tad-vaśaḥ ) He succumbed to their control in this manner ( dāru-yantravat ) as if he was only a doll made of wood.**

### **Stanza 8**

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

**( kvacit ) At some other places, ( ājñaptaḥ ) having been ordered by the Gopa women, ( bibharti ca ) he used to carry and bring for them ( pīṭhakonmāna-pādukam ) the wooden seats, measuring pots, wooden foot wears etc. ( kurute ) He used to ( bāhu-kṣepaṁ ca ) move his arms up and down in such a way as if he had become very tired by doing such work for them in this manner, ( prītim āvahan ) and thereby endearing himself ( svānām ) to his own people.**

### **Stanza 9**

*darśayaṁs tad-vidām loka  
ātmano bhr̥tya-vaśyatām  
vrajasyovāha vai harṣaṁ  
bhagavān bāla-ceṣṭitaiḥ*

**( loka ) To the people of this world ( tad-vidām ) who knew about the inherent principle about the concept of the Supreme Almighty, ( bhagavān ) Shri Krishna Bhagavan ( darśayan vai ) was showing to them ( ātmanaḥ ) His position ( bhr̥tya-vaśyatām ) that He was subservient to them in all respects (meaning thereby**

**that He belongs to His devotees). ( bāla-ceṣṭitaiḥ) In this manner, through His childhood pastimes ( harṣam uvāha ) He generated utmost happiness ( vrajasya ) in all the inhabitants of Gokulam.**

### **Stanza 10**

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

**( acyutaḥ) When Shri Krishna ( iti śrutvā ) heard the words of a fruit seller ( bhoḥ phalāni krīṇīhi ) “ Hey the residents ! Please buy the fruits from me ” ( sarva-phala-pradaḥ) though He is the one Who provides all the fruits ( all that is required for the elevation of oneself), ( satvaram ) instantly ( yayau ) went out ( ādāya) carrying with Him ( dhānyam ) the grains ( phalārthī ) desiring to buy the fruits.**

### **Stanza 11**

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

**( phala-vikrayiṇī) The fruit seller ( apūrayad ) filled ( kara-dvayam) both the pious hands ( tasya) of the Bhagavan ( phalaiḥ ) with the fruits ( cyuta-dhānyam ) from Whose hands by then all the grains he was holding had scattered down on the floor pouring out through his palms. ( phala-bhāṇḍam ca ) At that time the fruit seller’s basket simultaneously ( apūri ) filled itself ( ratnaiḥ) with precious stones and pearls.**

### **Stanza 12**

*sarit-tīra-gataṁ kṛṣṇam  
bhagnārjunam athāhvayat  
rāmaṁ ca rohiṇī devī  
krīḍantaṁ bālakair bhṛṣam*

**( atha ) Thereafter, one day, ( rohiṇī devī ) Rohini Devi ( sarit-tīra-gataṁ ) went to the banks of the river. Krishna, ( bhagnārjunam ) the One Who was responsible for the uprooting of the Arjuna trees, ( bhr̥śam krīḍantaṁ ) was happily bathing and playing in the river ( bālakaiḥ ) along with very many children. ( āhvayat ) She called for ( kṛṣṇaṁ ) Krishna ( rāmaṁ ca ) and Rama.**

### **Stanza 13**

*nopeyātām yadāhūtau  
krīḍā-saṅgena putrakau  
yaśodām preṣayām āsa  
rohiṇī putra-vatsalām*

**( putrakau ) When both the children ( yadā na upeyātām ) did not come up to her ( āhūtau ) despite repeated calls made to them by her, ( krīḍā-saṅgena ) because of their total engagement with their play in the water, ( rohiṇī ) Rohini Devi went back ( preṣayām āsa ) and sent ( yaśodām ) Yashoda, ( putra-vatsalām ) who was very affectionate to both of them, to make a request to them for coming out of the water.**

### **Stanza 14**

*krīḍantaṁ sā sutam̐ bālair  
ativalam̐ sahāgrajam  
yaśodā'johavīt kṛṣṇam̐  
putra-sneha-snuta-stanī*

**( sā yaśodā ) That Yashoda, ( putra-sneha-snuta-stanī ) whose breasts were oozing with milk because of her intense love and affection towards her son, ( ajohavīt ) repeatedly called ( sutam̐ kṛṣṇam̐ ) her son Krishna ( krīḍantaṁ ) who was playing ( sahāgrajam ) together with his elder brother ( bālaiḥ ) accompanied by other children ( ativalam̐ ) because it was getting too late.**

### **Stanza 15**

*kṛṣṇa kṛṣṇāravindākṣa*

*tāta ehi stanam piba  
alam vihāraiḥ kṣut-kṣāmaḥ  
krīḍā-srānto 'si putraka*

**“ ( kṛṣṇā ) Krishna ! ( kṛṣṇā ) Krishna ! ( aravindākṣa ) Hey the lotus eyed ! ( tāta ) My child ! ( eha ) Please come. ( stanam piba ) Please drink milk. ( vihāraiḥ alam ) Stop playing. ( putraka ) Oh my son ! ( krīḍā-srāntaḥ asi ) You have become tired of playing; ( kṣut-kṣāmaḥ ) you are very weak because you are hungry.**

### **Stanza 16**

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

**“ ( tāta he rāma ) Hey child ! Rama ! ( āsu āgaccha ) Please come to the shore ( sānujaḥ ) along with your brother. ( kula-nandana ) Hey my dear child who is endearing to the entire family ! ( prātaḥ eva kṛta-āhāraḥ ) Do you know that you had food very early in the morning? ( tat ) Therefore ( bhavān bhoktum arhati ) you need to have your food now.**

### **Stanza 17**

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

**“ ( dāśārha ) Hey Balarama ! ( vrajādhipaḥ ) Nandagopa ( bhokṣyamāṇaḥ ) is preparing himself to have food ( pratīkṣate ) and he is waiting ( tvām ) for you; ( ehi ) so come. ( āvayoḥ ) Please give us ( the parents ) ( priyam dhehi ) the happiness. ( bālakāḥ ) Hey children ! ( yāta ) All of you go back ( sva-grhān ) to your respective homes !**

### **Stanza 18**

*dhūli-dhūsaritāṅgas tvam*

*putra majjanam āvaha  
janmarkṣaṁ te 'dya bhavato  
viprebhyo dehi gāḥ śuciḥ*

**“ (putra tvam) Hey son ! ( dhūli-dhūsaritāṅgaḥ ) Your entire body is full of dust. ( majjanam āvaha ) You have to take proper bath. ( adya bhavataḥ ) Today is your ( janmarkṣaṁ ) birthday. ( gāḥ dehi ) You have to present cows ( viprebhyaḥ ) to the brahmins ( śuciḥ ) after properly cleaning up yourself.**

### **Stanza 19**

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

**“ (paśya) Look ! ( paśya ) Please look at ( te vayasyān ) your friends ( mātr-mṛṣṭān ) who have been given proper bath by their mothers ( svalaṅkṛtān ) and beautifully dressed up. ( tvam ca ) You also, in the same manner, ( snātaḥ ) have to take bath, ( kṛtāhāraḥ ) have food, ( svalaṅkṛtaḥ ) and get yourself dressed up properly ( viharasva ) and then continue playing.”**

### **Stanza 20**

*śrī-śuka uvāca  
itthaṁ yaśodā tam aśeṣa-śekharaṁ  
matvā sutam sneha-nibaddha-dhīr nrpa  
haste grhītvā saha-rāmam acyutam  
nītvā sva-vātaṁ kṛtavaty athodayam*

**( śrī-śuka uvāca ) Shri Sukha continues his discourse to King Parikshit.**

**( nrpa ) Hey King ! ( itthaṁ ) In this manner, ( yaśodā ) Yashoda Devi brought with her ( tam ) Sri Hari, ( aśeṣa-śekharaṁ ) who is worshipped by all the people, ( sutam matvā ) thinking in her mind that He was her son ( sneha-nibaddha-dhīḥ ) and thereby bonding herself to Him from the core of her heart with great love and affection, ( haste grhītvā ) by holding the hand of ( acyutam ) Shri Krishna ( saha-rāmam ) along with Balarama, (**



*nītvā*) and brought them (*sva-vāṭam*) to her home. (*atha*)  
Thereafter, without any further delay, (*udayam kṛtavaty*) gave  
them bath, made them eat food and dressed them up well.

### Stanza 21

*gopa-vṛddhā mahotpātān*  
*anubhūya bṛhadvane*  
*nandādayaḥ samāgamyā*  
*vraja-kāryam amantrayan*

(*nandādayaḥ*) Nandagopa and (*gopa-vṛddhā*) other Gopa elders,  
(*anubhūya*) having experienced (*mahotpātān*) the innumerable  
non auspicious happenings (*bṛhadvane*) in the Gokulam,  
(*samāgamyā*) sat together one day (*amantrayan*) and started  
analysing (*vraja-kāryam*) the pros and cons about these  
happenings taking place in Gokulam.

### Stanza 22

*tatropananda-nāmā'ha*  
*gopo jñāna-vayo-'dhikaḥ*  
*deśa-kālārtha-tattva-jñāḥ*  
*priya-kṛd rāma-kṛṣṇayoḥ*

(*tatra*) In that assembly of men, (*tatropananda-nāmā*) there was  
one person named Upananda, (*jñāna-vayo-'dhikaḥ*) who was very  
elderly and wise, (*deśa-kālārtha-tattva-jñāḥ*) who had the natural  
instinct and brilliance to execute actions according to the  
situation of time and place, (*priya-kṛd*) and who used to be very  
fond of (*rāma-kṛṣṇayoḥ*) both Balarama and Sri Krishna.  
(*gopaḥ*) He (*āha*) said in this manner.

### Stanza 23

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

**“( asmābhiḥ ) It is better for we people, ( hitaiṣibhiḥ ) who think of the welfare ( gokulasya ) of the people of Gokulam, ( itaḥ ) to move away from this place ( utthātavyam ) and live somewhere else.**

**( mahā-utpātāḥ ) There have been very many dangerous happenings ( āyānty ) taking place ( atra ) here ( nāśa-hetavaḥ ) which are cause of direct threat ( bālānām ) to the children.**

#### **Stanza 24**

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

**“( asau bālakaḥ ) This child ( muktaḥ ) got himself escaped ( kathañcid hi ) somehow due to the divine blessings from the clutches ( bāla-ghnyāḥ ) of the child killer ( rākṣasyāḥ ) demoness Putana. ( nūnam ) Again it was only because ( anugrahāt ) of the blessings ( hareḥ ) of Shri Hari that ( anaḥ ca ) the cart also ( na apatat ) did not fall ( upari ) over him.**

#### **Stanza 25**

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

**“( daityena ) The demon, ( cakra-vātena ) who came in the form of a whirlwind, ( ayam nītaḥ ) picked this child and went up ( viyat ) in the sky, ( vipadam ) at which place only the birds could fly, ( to a place where there was no support from anywhere ) ( patitaḥ ) and fell down from there ( śilāyām ) on a slab of stone. ( tatra ) Even on that occasion ( paritrātaḥ ) the child was safe because of the blessings ( sura-īśvaraiḥ ) of the Supreme God.**

#### **Stanza 26**

*yan na mriyeta drumayor  
antaram prāpya bālakaḥ*

*asāv anyatamo vāpi  
tad apy acyuta-rakṣaṇam*

**“ ( antaram prāpya ) After getting trapped in between ( drumayoḥ )  
two trees, ( asau bālakaḥ ) if this child ( anyatamaḥ vā api ) or any  
other child for that matter, ( na mriyeta yat ) had not died, ( tat api )  
it was also ( acyuta-rakṣaṇam) because of the protection by the  
Supreme Almighty.**

### **Stanza 27**

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

**“ ( yāsyāmaḥ ) It is better to move ( itaḥ) from this place  
( bālān ādāya ) along with the children ( sānugāḥ) and all family  
members ( anyatra ) to some other location ( autpātikaḥ ariṣṭaḥ )  
before any danger strikes this place ( yāvata na abhibhavet tāvat ) on  
account of some other bad incidents and thereby affect ( vrajaṁ )  
the entire Gokulam.**

### **Stanza 28**

*vanaṁ vṛndāvanaṁ nāma  
paśavyaṁ nava-kānanam  
gopa-gopī-gavāṁ sevyāṁ  
puṇyādri-trṇa-vīrudham*

**“ ( vanaṁ nāma) There is a forest known as ( vṛndāvanaṁ )  
Vrindavana ( paśavyaṁ ) which has good grazing grounds  
suitable for the cows, ( nava-kānanam) which is endowed with  
new forests, ( puṇyādri-trṇa-vīrudham )  
which also has the most auspicious mountains, various types of  
plants and creepers ( gopa-gopī-gavāṁ sevyāṁ ) all of which can be  
very enriching to the lives of the Gopa men and women and the  
cattle population.**

### **Stanza 29**

*tat tatrādyaiṅ yāsyāmaḥ  
śakāṭān yuñkta mā ciraṃ  
godhanāny agrato yāntu  
bhavatām̐ yadi rocate*

**“(tat) Therefore, (bhavatām̐) if all of you (rocate yadi) are happy with this, (tatra yāsyāmaḥ) we can move over there (adya eva) even today. (śakāṭān yuñkta) Keep all the carts ready. (mā ciraṃ) Let us not delay. (godhanāny) Let the group of cows (agrataḥ yāntu) move in the front.”**

### **Stanza 30**

*tac chrutvaika-dhiyo gopāḥ  
sādhu sādhu iti vādinah  
vrajān svān svān samāyujya  
yayū rūḍha-paricchadāḥ*

**(tat śrutvā) Upon listening to these words of Upananda, (gopāḥ) all the Gopa people (eka-dhiyaḥ) agreed with him single mindedly (iti vādinah) and as they conveyed to him in this manner (sādhu sādhu) “Yes, it is alright”, (samāyujya) they prepared (svān svān) their respective (vrajān) carts, (rūḍha-paricchadāḥ yayū) loaded their belongings and started off to the new destination.**

### **Stanza 31**

*vṛddhān bālān striyo rājan  
sarvopakaraṇāni ca  
anaḥsv āropya gopālā  
yattā āṭṭa-śarāsanāḥ*

### **Stanza 32**

*godhanāni puraskṛtya  
śṛṅgāny āpūrya sarvataḥ  
tūrya-ghoṣeṇa mahatā  
yayuh saha-purohitāḥ*

**(rājan) Hey King ! (yattā) After starting off in this manner,**

*( gopālā ) the Gopa men ( ātta-śarāsanāḥ ) took up their bows in their hands, ( āropyā ) and embarked ( vṛddhān ) the elderly, ( bālān ) the children ( striyaḥ ) and the women ( sarvopakaraṇāni ca ) along with all the required materials and instruments ( anahsu ) into the carts. ( godhanāni puraskṛtya ) They made their herds of cows move forward in front of their caravan.*

*( sarvataḥ ) All through their way ( śṛṅgāṇy āpūrya ) they played loudly the bugles and horns, ( mahatā tūrya-ghoṣeṇa ) sounded the drum beats to the highest levels, ( saha-purohitāḥ yayuḥ ) and started traveling along with their priests.*

### Stanza 33

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

*( gopyaḥ ) The Gopa women ( rūḍha-rathā ) riding on their decorated carts, ( nūtna- kuca-kuṅkuma-kāntayaḥ ) who were radiating shine from the kumkuma applied on their breasts, ( niṣka-kaṅṭhyaḥ ) who were wearing the gold chains on their necks, ( suvāsasaḥ ) and who were dressed up well suiting the occasion, ( prītāḥ ) were happily singing ( kṛṣṇa-līlā jaguḥ ) the pastimes of Shri Krishna.*

### Stanza 34

*tathā yaśodā-rohinyāv-  
ekam śakaṭam āsthite  
rejataḥ kṛṣṇa-rāmābhyām  
tat-kathā-śravaṇotsuke*

*( tathā ) In this manner, ( rohinyau ) Yashoda and Rohini ( kṛṣṇa-rāmābhyām ) together with Krishna and Rama, ( rejataḥ ) were looking very good ( ekam śakaṭam āsthite ) as they were riding in a single cart ( tat-kathā-śravaṇotsuke ) and enjoying the songs of those pastimes sung by other Gopa women.*

### Stanza 35

*vṛndāvanam sampraviśya  
sarva-kāla-sukhāvaham  
tatra cakrur vrajāvāsam  
śakatair ardha-candravat*

**( sampraviśya ) Upon reaching ( vṛndāvanam ) Vrindavana,  
( sarva-kāla-sukhāvaham ) the place which provides happiness in  
all the seasons, ( śakataiḥ ) they placed all their carts  
( ardha-candravat ) in semi circle as is the form of the half moon  
( cakruḥ ) and ensured ( vrajāvāsam) that all the inhabitants of the  
Gokulam can stay ( tatra ) at that place.**

### **Stanza 36**

*vṛndāvanam govardhanam  
yamunā-pulināni ca  
vīkṣyāsīt uttamā prītī  
rāma-mādhavayor nrpa*

**( nrpa ) Hey King ! ( vīkṣya ) Upon seeing ( vṛndāvanam )  
Vrindavana, ( govardhanam) the mountain Govardhana,  
( yamunā-pulināni ca ) the bed of sand at the banks and the river  
Kalindi, ( rāma-mādhavayoḥ ) both Balarama and Sri Krishna (   
āsīt ) were enthused ( uttamā prītīḥ ) with extreme happiness.**

### **Stanza 37**

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

**( evam ) In this manner, ( yacchantau ) they (Shri Krishna and  
Balarama) were making ( vrajaukasām ) all the inhabitants there  
( prītim) very happy ( bāla-ceṣṭitaiḥ) through their childhood plays  
( kala-vākyaiḥ ) and sweet conversations. ( sva-kālena) At the  
appropriate time, ( babhūvatuḥ) both of them started ( vatsa-pālau )  
taking out the cattle for grazing.**

### Stanza 38

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

**(avidūre) Not very far away (vraja-bhuvah) from the Vraja (Vrindavana) (gopāla-dārakaiḥ saha) they used to assemble along with other Gopa boys (nānā-krīḍā-paricchadau) and play with different kinds of toys. (cārayām āsatuḥ) While doing so they used to simultaneously take care of (vatsān) the calves as well.**

### Stanza 39

*kvacid vādayato veṇum  
kṣepaṇaiḥ kṣipataḥ kvacit  
kvacit pādaiḥ kiṅkiṇībhiḥ  
kvacit kṛtrima-go-vṛṣaiḥ*

### Stanza 40

*vṛṣāyamāṇau nardantau  
yuyudhāte parasparam  
anukṛtya rutair jantūnś  
ceratuḥ prākṛtau yathā*

**(kvacit) Some times (vādayataḥ) they used to play (veṇum) the flute; (kvacit) at some other times (kṣipataḥ) they used to throw stones (kṣepaṇaiḥ) through the “y” shaped wood (sling shots); (kvacit) on some other occasions they used to dance beautifully (pādaiḥ) with their feet (kiṅkiṇībhiḥ) decorated with ankle bells. (kvacit) Occasionally, (vṛṣāyamāṇau) they used to act and play like bulls (kṛtrima-go-vṛṣaiḥ) with other boys duly decorated as bulls (yuyudhāte) and hit (parasparam) against one another (nardantau) exhaling very heavily as the bulls do. (anukṛtya) They used to imitate (rutaiḥ) the cries (jantūn) of different kinds of animals (ceratuḥ) and both of them (though not ordinary human beings) used to roam around (prākṛtau yathā) as if they were ordinary children.**

### Stanza 41

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

**( kadācit ) Once, ( kṛṣṇa-balayoḥ ) when Shri Krishna and Balarama ( svakaiḥ vayasyaiḥ ) together with their friends of equal age ( cārayatoḥ ) were grazing ( vatsān ) the calves ( yamunā-tīre ) on the banks of the river Yamuna, ( āgamat ) there came ( jighāṁsuḥ daitya ) a demon with the intention of killing them.**

### Stanza 42

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

**( hariḥ ) Sri Krishna, ( taṁ vīkṣya ) upon seeing that demon ( vatsa-rūpiṇaṁ ) who had assumed the form of a calf ( vatsa-yūtha-gataṁ ) and got himself positioned in the midst of all other calves, ( darśayan ) pointed this fact ( baladevāya ) to Balarama ( śanaiḥ ) and very slowly ( āśadat ) approached near that demon calf ( mugdha iva ) as if He did not know anything about this.**

### Stanza 43

*gr̥hītvā'para-pādābhyām  
saha-lāṅgūlam acyutaḥ  
bhrāmayitvā kapitthāgre  
prāhiṇod gata-jīvitam  
sa kapitthair mahā-kāyah  
pātyamānaiḥ papāta ha*

**( acyutaḥ ) Bhagavan Shri Krishna ( gr̥hītvā ) caught hold of ( lāṅgūlam ) the demon's tail ( apara-pādābhyām saha ) together with both his hind legs ( bhrāmayitvā ) and thereafter swirled him**



around ( *prāhiṇod* ) and threw him ( *kapitthāgre* ) on top of a wood apple tree - *Feronia Elephantum* - bot. - ( *gata-jīvitam* ) by which time he had lost his life. ( *mahā-kāyah saha* ) The gigantic demon as he was, ( *papāta ha* ) he fell down with his huge body ( *kapitthaiḥ* ) along with very many wood apples ( *pātyamānaiḥ* ) which also fell down due to the force.

#### Stanza 44

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

( *bālāḥ* ) The children ( *vismitāḥ* ) were wonder struck ( *taṁ vīkṣya* ) at seeing this demon's body lying flat on the ground and ( *sādhu sādhu iti* ) said "very good ! very good !" ( *śaśaṁsuḥ* ) They praised Krishna. ( *devāḥ ca* ) All the demiGods also ( *parisantuṣṭāḥ* ) became happy ( *puṣpa-varṣiṇaḥ babhūvuḥ* ) and showered the flower petals.

#### Stanza 45

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

( *tau* ) Both of them ( Krishna and Balarama ) ( *sarva-lokaika-pālakau* ) Who are the Controllers of all the worlds, ( *bhūtvā* ) were pretending to be ( *vatsa-pālakau* ) the caretakers of the calves. ( *viceratuḥ* ) They were moving around the entire forest ( *cārayantau* ) grazing ( *go-vatsān* ) the calves ( *saprātar-āśau* ) while holding in their hands their own eatables meant for their breakfast.

#### Stanza 46

*svaṁ svaṁ vatsa-kulaṁ sarve*  
*pāyayiṣyanta ekadā*

*gatvā jalāśayābhyāśam  
pāyayitvā papur jalam*

**( ekadā ) Once, ( sarve ) all of them together ( jalāśayābhyāśam ) took towards a lake ( svam svam ) their individual ( vatsa-kulam ) calves ( pāyayisyanta ) with the intention of quenching their thirst ( gatvā ) and guided each of the calves to approach the lake. ( pāyayitvā ) They made their calves drink water from that lake ( papuḥ ) and they also drank ( jalam ) water.**

### **Stanza 47**

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

**( tatra ) At that place ( te bālā ) those children ( dadṛśuḥ ) observed ( mahā-sattvam ) a giant size animal like being ( avasthitam ) stationed ( śṛṅgam iva ) in such a way as if a huge cliff ( gireḥ ) of a mountain ( vajra-nirbhinnam ) had dismantled itself due to the effect of a thunder bolt ( cyutam ) and had fallen down. ( tatrasuḥ ) They became terribly afraid.**

### **Stanza 48**

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

**( saḥ ) That being ( mahān asuraḥ vai ) was none other than the giant demon ( bakaḥ nāma ) named Baka ( baka-rūpa-dhṛk ) who had assumed the form of the bill bird. ( balī ) The most powerful demon that he was ( tīkṣṇa-tuṇḍaḥ ) with very sharp beak, ( sahasā ) he instantly ( āgatya ) came to ( kṛṣṇam ) Shri Krishna ( agrasat ) and swallowed Him.**

### **Stanza 49**

*kṛṣṇam mahā-baka-grastam*

*dr̥ṣṭvā rāmādayo 'rbhakāḥ  
babhūvur indriyāṇīva  
vinā prāṇam vicetasah*

**( rāma-ādayah ) Balarama and ( arbhakāḥ ) other children, ( dr̥ṣṭvā ) having seen ( mahā-baka-grastam ) as to how that huge bill bird had swallowed ( kṛṣṇam ) Shri Krishna, ( babhūvuh ) became stunned ( vicetasah ) and almost unconscious ( vinā prāṇam indriyāṇi iva ) as if the life of air had departed from their sense organs.**

### Stanza 50

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

**( bakaḥ ) Bakasura (the bill bird) ( sadyah ) instantly ( caccharda ) vomited out ( tam ) Bhagavan Shri Krishna, ( pitaram ) Who is the father ( jagad-guroḥ ) of Lord Brahma, ( gopāla-sūnum ) and the son of Nandagopa, ( pradahantam ) as He burnt ( tālu-mūlam ) the inner part of the bird's throat ( agni-vat ) while being there just like a ball of fire. ( akṣatam ) As the demon saw that the child did not have any injuries at all, ( punah ) he once again ( abhyapadyata ) confronted Him directly ( ati-ruṣā ) very angrily ( hantum ) with the intention to kill Him ( tuṇḍena ) with his powerful beak.**

### Stanza 51

*tam āpatantam sa nigrhya tuṇḍayor  
dorbhyām bakam kaṁsa-sakham satām patih  
paśyatsu bāleṣu dadāra līlayā  
mudāvaho vīraṇavad divaukasām*

**( sah ) That Bhagavan, ( satām patih ) the protector of the saintly persons ( divaukasām ) and the provider of happiness to those living in the heaven, ( nigrhya ) caught hold of ( tuṇḍayor ) the beak ( tam bakam ) of Bakasura, ( kaṁsa-sakham ) the friend of Kamsa, ( āpatantam ) who was confronting Him in this manner,**

( *dadāra* )

and tore off his beak into pieces ( *dorbhyām* ) holding them by both His hands ( *līlayā* ) without any difficulty ( *vīraṇavat* ) just like the grass of Virana ( *bāleṣu paśyatsu* ) as the children were just watching.

### Stanza 52

*tadā bakāriṁ sura-loka-vāsinah  
samākiran nandana-mallikādibhiḥ  
samīḍire cānaka-śaṅkha-saṁstavais  
tat vīkṣya gopāla-sutā visismire*

( *tadā* ) At that time, ( *sura-loka-vāsinah* ) those who live in the heavenly abodes ( *nandana-mallikādibhiḥ* ) showered different types of flowers and the jasmine flowers of Vrindavana and ( *samākiran* ) worshipped Him ( *bakāriṁ* ) who terminated the life of Bakasura. ( *samīḍire ca* ) They also praised Him ( *anaka-śaṅkha-saṁstavaiḥ* ) through various hymns accompanied by sounding of the drums and the conch shells. ( *gopāla-sutāḥ* ) All the Gopa children ( *visismire* ) were surprised ( *tat vīkṣya* ) looking at this scene.

### Stanza 53

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

( *bālakāḥ* ) All the children ( *rāmādayaḥ* ) including Balarama, ( *parirabhya* ) embraced Shri Bhagavan ( *taṁ upalabhya* ) upon seeing Him ( *muktaṁ* ) coming out thus unhurt ( *bakāsyāt* ) from the mouth of that giant bird ( *sthānāgataṁ* ) and Who reached to his own place to be with them, ( *nirvṛtāḥ* ) and thereby got relieved to such an extent ( *prāṇam iva* ) as if they got their air of life back ( *indriyaḥ gaṇaḥ* ) together with the sense organs. ( *vatsān* ) Thereafter, all of them, ( *praṇīya* ) guiding the way to their calves, ( *vrajam etya* ) returned to their habitation in Vrindavana ( *jaguḥ* ) after which they explained ( *tat* ) this incidence in detail to others.

### Stanza 54

*śrutvā tad vismitā gopā  
gopyaś cātipriyādr̥tāḥ  
pretyāgatam ivotsukyād  
aikṣanta tr̥ṣitekṣaṇāḥ*

**( tat śrutvā ) After hearing all these, ( gopāḥ ) the Gopa men ( gopyaḥ ca ) and women ( vismitāḥ ) became wonder struck ( atipriyādr̥tāḥ ) and came under the influence of both extreme love as well as utmost respect ( tr̥ṣitekṣaṇāḥ ) as they looked upon Krishna and all other children. They were still not satisfied in repeatedly looking at them ( āgatam iva ) as if the children had come back alive ( pretya ) from some other world ( aikṣanta ) and stood still looking at them ( autsukyāt ) with extreme anxiety.**

### Stanza 55

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

**“ ( aho bata ) What a surprise ! Very unfortunate ! ( bahavaḥ ) There are many ( abhavan ) who have become ( mṛtyavaḥ ) the cause factor to bring death ( asya bālasya ) to this boy. ( api ) However, ( teṣāṁ ) they themselves ( āsīd ) are getting ( vipriyaṁ ) trapped into death. ( yataḥ ) That is because ( pūrvaṁ ) firstly ( bhayam kṛtaṁ ) such persons have created the fear of death in others.**

### Stanza 56

*athāpy abhibhavanty enaṁ  
naiva te ghora-darśanāḥ  
jighāṁsayainam āsādyā  
naśyanty agnau pataṅgavat*

**“ ( te ghora-darśanāḥ ) These people present very terribly fierce look. ( atha api ) Despite that ( na abhibhavanty eva ) they are not at**

**all able to do any harm ( *enam* ) to this boy. ( *enam āsādyā* ) They approach Him ( *jighāmsayā* ) with the intention to kill him, ( *naśyanty* ) but get themselves destroyed ( *pataṅgavat* ) just like the flies ( *agnau* ) falling into the fire.**

### **Stanza 57**

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

**“ ( *aho* ) Yes, it is really wonderful ! ( *vācaḥ* ) The words of ( *brahma-vidāṁ* ) those who have true knowledge about the Ultimate Being, ( *asatyāḥ* ) shall never be untrue ( *na santi* ) and shall never go in vain ( *karhicit* ) at any time. ( *yat āha* ) Whatever have been said ( *bhagavān gargaḥ* ) by the saintly and knowledgeable Garga ( *anvabhāvi* ) have been experienced ( *tat tata eva* ) exactly in the very same manner. ”**

### **Stanza 58**

*iti nandādayo gopāḥ  
kṛṣṇa-rāma-kathāṁ mudā  
kurvanto ramamāṇāś ca  
nāvindan bhava-vedanām*

**( *iti* ) In this manner, ( *nanda-ādayaḥ* ) Nandagopa and all other ( *gopāḥ* ) inhabitants ( *mudā* ) were very happily ( *kurvantaḥ* ) discussing among themselves the pastimes of Krishna and Balarama ( *ramamāṇāḥ ca* ) and enjoying themselves because of which ( *na avindan* ) did not experience ( *bhava-vedanām* ) the miseries of the worldly life.**

### **Stanza 59**

*evaṁ vihāraiḥ kaumāraiḥ  
kaumāraṁ jahatur vraje  
nilāyanaiḥ setu-bandhair  
markaṭotplavanādibhiḥ*

**( evam ) In this manner, both Krishna and Balarama ( jahatuh ) spent ( kaumāram ) their childhood period ( vraje) in Gokulam ( Vrindavana) ( vihāraiḥ ) by playing ( kaumāraiḥ ) the games of children ( nilāyanaiḥ ) like hide and seek, ( setu-bandhaiḥ ) making dams, ( markāṭotplavanādibhiḥ ) jumping from trees to trees just like the monkeys, etc. etc.**

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**This concludes the eleventh chapter of Dasama Skandam  
(Volume 10)**

**Hari Om**