

05 - Śakatāsura

I. Past life

- ॐ Was Hiranyaksa's son
- ॐ Went to Lomasa Muni's ashram and broke some trees
- ॐ Lomasa See Utkaca (a giant)
- ॐ Lomasa: "Become body-less, O evil hearted one"
- ॐ Utkaca becomes a ghost
- ॐ Gives up body like snake gives up skin
- ॐ Utkaca: O sage, please be merciful
- ॐ I did not know your power
- ॐ Please give me a body
- ॐ Lomasa: You may have a body made of air
- ॐ When Caksusa-manvata is over & Vaivasvata Manu has come, Hari's foot will give you liberation

II. The pastime

- ॐ When Kṛṣṇa grew up a little more, He began to turn Himself backside up; He did not merely lie down on His back.
- ॐ One day when K's birth star was present (i.e., when in Rohini nakṣatra), Nanda & Yaśodā gathered gopas and gopis (townsfolk) to perform auspicious activities.
- ॐ And another function was observed by Yaśodā and Nanda Maharaja: Kṛṣṇa's first birthday [KB & GS] or first outing [SB]. They arranged for Kṛṣṇa's birthday (one year)/first outing ceremony (3 months),
- ॐ On this occasion, mother Yaśodā arranged to distribute a large quantity of grains, and first-class cows decorated with golden ornaments were made ready to be given in charity to the learned, respectable *brahmanas*.
- ॐ Nanda offered ob to demigods and gave wealth to the brahmanas
- ॐ Yaśodā took her bath and dressed herself nicely, and taking child Kṛṣṇa, duly dressed and bathed, on her lap, she sat down to hear the Vedic hymns chanted by the *brahmanas*.
- ॐ K dressed in red garments and limbs in gold ornaments
- ॐ While listening to the chanting of the Vedic hymns, the child appeared to be falling asleep, and therefore mother Yaśodā very silently laid Him down on the bed/cradle.
- ॐ Being engaged in receiving all the friends, relatives and residents of Vṛndāvana on that holy occasion, she forgot to feed the child milk.
- ॐ Greets gopis

Description is an amalgamation of those found in Srimad Bhagavatam (Krishna Book) and Garga Samhita

Description that K was just learning to roll over would put it at closer to 3 months based upon modern observations (of course, maybe in a previous age since they lived longer, development also took longer. But the astrology seems to indicate, in my uneducated observation, one year.

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- ॐ He was crying, being hungry, but mother Yasoda could not hear Him cry because of the various noises.
- ॐ The child, however, became angry because He was hungry and His mother was not paying attention to Him.
- ॐ So He lifted His legs and began to kick His lotus feet just like an ordinary child.
- ॐ Baby Kṛṣṇa had been placed underneath a hand-driven cart, and while He was kicking His legs, He accidentally touched the wheel of the cart, and it collapsed.
- ॐ At this time Utkaca enters cart and makes fall on K
- ॐ Various kinds of utensils and brass and metal dishes had been piled up in the handcart, and they all fell down with a great noise.
- ॐ The wheel of the cart separated from the axle, and the spokes of the wheel were all broken and scattered hither and thither.
- ॐ Cart breaks into pieces
- ॐ Demon falls
- ॐ Attains spiritual body
- ॐ Bows before K
- ॐ Heads to Goloka in a chariot carried by 100 horses
- ॐ Mother Yasoda and all the *gopīs*, as well as Maharaja Nanda and the cowherd men, were astonished as to how the cart could have collapsed by itself.
- ॐ All the men and women who were assembled for the holy function crowded around and began to suggest how the cart might have collapsed.
- ॐ No one could ascertain the cause
- ॐ Therefore they asked the children who were
- ॐ Kids: K was crying for milk and he started kicking
- ॐ He hit the cart with one foot and it fell.
- ॐ They assured the crowd that they had seen how it happened with their own eyes, and they strongly asserted the point.
- ॐ Some were listening to the statement of the small children,
- ॐ But others said, "How can you believe the statements of these children?"
- ॐ The cowherd men and women could not understand that the all-powerful Personality of Godhead was lying there as a baby, and He could do anything.
- ॐ What can a small child do to this cart?
- ॐ While the discussion was going on, baby Kṛṣṇa cried.
- ॐ Without remonstrance and fearing a ghost, mother Yasoda picked the child up on her lap and called the learned *brahmanas* to chant holy Vedic hymns to counteract the evil spirits.
- ॐ At the same time she allowed the baby to suck her breast.
- ॐ If a child sucks the mother's breast nicely, it is to be understood that he is out of all danger.

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- ॐ After this, all the stronger cowherd men put the broken cart in order, and all the scattered things were set up nicely as before.
- ॐ The *brahmanas* thereafter began to offer oblations to the sacrificial fire with yogurt, butter, *kusa* grass, and water.
- ॐ They worshiped the Supreme Personality of Godhead for the good fortune of the child.
- ॐ As the *brahmanas* chanted the Vedic hymns and performed the ritualistic ceremonies for the second time, Nanda Maharaja again gave huge quantities of grains and many cows to them.
- ॐ All the cows which were given in charity were covered with nice gold-embroidered garments, and their horns were bedecked with golden rings; their hooves were covered with silver plate, and they wore garlands of flowers.
- ॐ He gave so many cows just for the welfare of his wonderful child, and the *brahmanas* in return bestowed their heartfelt blessing. And the blessings offered by the able *brahmanas* were never to be baffled.

III. The anartha

A. From Kṛṣṇa Samhita

- ॐ Following the regulative principles without understanding their purpose is an impediment
Those who do not understand the purpose of the regulative principles but simply carry the burden of following them out of formality are unable to develop attachment. When one destroys Sakata, who personifies carrying the burden of the regulative principles, the third obstacle is overcome.
- ॐ Following bad instructions will also cause falldown
Bogus gurus who did not consider the disciple's qualification for the path of attachment and thus instructed many Sakata-like people to accept service in the mood of mañjarīs and sakhīs committed offenses in the form of disrespecting subject matters and fell down. Those who worship according to such instructions also gradually fall away from spiritual life, because they do not attain the symptoms of deep attachment for those topics.
- ॐ The cure is in following good instructions and the association of devotees
Yet they may still be delivered by the association of devotees and proper instructions. This is called breaking Sakata.

B. From Caitanya Sikṣamṛta

- ॐ Pride, laxity, old and new bad habits, and bad philosophy are Sakata like
The cart-demon, Sakatāsura, represents the load-bearing produced by old and recently acquired bad habits and philosophy, and by laxity and pride.

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ॐ Krishna smarana is the cure
The mood created by contemplating baby Kṛṣṇa as He breaks the cart removes this evil.

C. Notes from Srī Kṛṣṇa Caitanya by Professor Sanyal:

ॐ Letter of the law vs. spirit of the law
The third obstacle is represented by the laden cart. The injunctions of the Scriptures are apt to be followed in their literal sense without due regard to their meaning. This carrying of the lumber of Scriptural learning tends to smother the infant Krishna...

ॐ Must be dealt with early in spiritual life
... and requires to be smashed with His help at the very outset, if the object of the novice be to realize the state of natural love for Krishna.

ॐ Sadhana vs bhavana
The mechanical pedant has no access to Braja.

ॐ Follows closely behind Putana
The victims of the pseudo-Guru are liable to fall into this plight by being prematurely initiated into the process of the state of a female confidante engaged in service as of the manjari. Such victims do not realize their misfortune by reason of their mechanical aptitude which is exploited by, the pseudo-Guru to their utter ruin. Those who follow the advice of such a Guru in their worship, quickly fall away from the path of devotion.

ॐ Another warning against premature siddha pranali
The amorous mood in such cases can never attain to the depth of the truly spiritual process. But this is never realisable by the parties themselves.

IV. Notes on the pastime

ॐ Kamsa saw that Putana had taken a gross body and was unsuccessful, so therefore he sent Sakatāsura who had a subtle body thinking he would better be able to get Kṛṣṇa. Therefore we must watch out because Māyā can take any form.

ॐ Kṛṣṇa had not yet begun to crawl.

ॐ Sakatāsura took shelter of something sturdy, the handcart, because ghosts can get blown away in windy places.

ॐ This took place about 3 months after Krishna's birth or on his first birthday.

ॐ The pastime took place on an auspicious occasion. There was celebration for Kṛṣṇa. Yet still the cart-like anartha manifest.

ॐ Kṛṣṇa was wanting milk (religiosity) at this occasion

ॐ Prof Sanyal also supports this idea of chronological importance (" *The victims of the pseudo-Guru are liable to fall into this plight by being prematurely initiated*

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into the process of the state of a female confidante engaged in service as of the manjari.")

- ॐ Therefore, first the pseudo guru must be killed in order to get rid of our attachments
- ॐ Baggage may also mean cultural baggage
- ॐ Devotees want to be *saragrahis* (essence seekers)
- ॐ But don't want to throw the baby out with the bath water
- ॐ We must allow Krishna to help
- ॐ Necessity of fear as a negative impetus for advancement and in K's lila
- ॐ These loads (attachments, habits, pride, etc.) all appear very sturdy and something that we can take shelter of; but – aha! – a demon lurks inside.

V. Loads

- ॐ Story of people carrying loads on other side of river. Devotees told them to come and join them by swimming over the river, but they said that they would drown because the loads were so heavy. So devotees told them to throw away the loads, but they said they could not, because that was all they had.
- ॐ In SB 2nd canto it is said that a head that does not bow down before the Lord is like a heavy load. It will simply push one down to a hellish condition of life.
- ॐ Story of the wedding party that rowed all night
- ॐ Story of Arjunacarya
- ॐ There is another story, about an old woman who was carrying a bundle of dry wood through the forest. Somehow or other the bundle, which was very heavy, fell to the ground. The old woman became very disturbed, and thought, "Who will help put this bundle back on my head?" She then began to call on God, saying, "God help me." Suddenly God appeared and said, "What do you want?" She said, "please help me put this bundle back on my head." So this is our foolishness. When God comes to give us some benediction, we simply ask Him to load us down again with all these material bundles. We ask Him for more material things, for a happy family, for a large amount of money, for a new car or whatever. (TLK Vs 32)
- ॐ **Brahmānanda:** The donkey was carrying that big heavy load.

Dr. Judah: Oh yes, yes.

Prabhupāda: So they are heavily loaded, and they agree. So these rascals are asses. They are simply heavily loaded, but they do not know why he should agree to bear so much load. That is ass. (laughter) They take great responsibility. You see? So they are asses. The ass does not know, "Why I am taking so much load? And the master will give me little grass. So grass I can get anywhere. Why I agree to take his load?" Therefore this example, ass, is given. He does not know his

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real interest. Mudha. If you bear some load, you must have some interest in it, but he has no interest, and he is carrying the load. Therefore ass.

Dharmādhyaḥṣa: So, Srīla Prabhupāda, all these social problems, then, in society are basically caused by them denying God. That is the ultimate...

Prabhupāda: No, because they are asses. Why don't you say like that? (laughter) Because they are big asses and people are following them. That is the misfortune. They are simply bluffing that "We are very great." Just like these scientists, they simply bluffing that "We went to the moon planet. We are doing this, doing that," and taking large salaries, but they are asses. And people are also asses. Therefore they accept, "Oh, he is a big man, cheating us very nicely." (Morning Walk -- June 25, 1975, Los Angeles)

ॐ **Prabhupāda:** Right. Some tons of things. The ass does not know why he is carrying so much load. Therefore mudha. What for he is carrying? What is his profit? He does not know. But he's carrying so much. "I am big industrialist. I have got so much business." What for you are doing industry? That he does not know. Ass. Karmīs are described as asses. They do not know what is the interest. (Evening Darsana -- August 14, 1976, Bombay)

ॐ hat is nature's law. Extreme heat—everyone is cooking. Nobody says, "Oh, today is extreme heat. I cannot cook." No. Everybody is cooking, although there is suffering. Similarly, there is extreme cold, but everyone is taking bath in the Ganges. Nobody says, "Oh, I'll not take bath. So duty has to be done. There may be some suffering, temporary. Even though... Kṛṣṇa never says, "Oh, my dear Arjuna, you are My friend. All right, you are feeling so much sorry. All right, I shall do it for you. You sit down, silent." No. Kṛṣṇa never says that. "You have to do it." Although He says that "This battle is arranged by Me. They're already killed. Nobody is going back. Still, you have to do it."

ॐ So our duty, persons who are Kṛṣṇa consciousness, engaged in Kṛṣṇa consciousness, they should always know that everything is to be done by Kṛṣṇa. We cannot do anything without Kṛṣṇa's sanction. But still, we have to do our own duty. Not that, "Oh, Kṛṣṇa will do everything. Therefore we shall not try for a storefront or we shall not go to see this man or... Kṛṣṇa..." No! That is lethargy. You have to do your own duty. But result, depend on Kṛṣṇa. This is Kṛṣṇa conscious. You don't be sorry if there is failure, you don't be unhappy if there is success, uh, you don't be too much, I mean to say, jubilant if there is success. Everything is done by Kṛṣṇa. This is the attitude of Kṛṣṇa consciousness. They have to do their own duty. Never mind whether it is suffering or happiness. It doesn't matter. (Bhagavad-gītā 2.13-17 -- Los Angeles, November 29, 1968)

A. Lethargy

1. Random House Webster's

leth-ar-gy (leth'uhr jee) n. pl. <-gies> 1. the quality or state of being drowsy and dull or listless and unenergetic; apathetic or sluggish inactivity.

2. American Heritage

leth·ar·gy (lɛθ" ...r-jŋ) *n., pl. leth·ar·gies*. **1.** A state of sluggishness, inactivity, and apathy. **2.** A state of unconsciousness resembling deep sleep.

3. From Srīla Prabhupāda

ॐ Therefore, O Arjuna, surrendering all your works unto Me, with full knowledge of Me, without desires for profit, with no claims to proprietorship, and free from lethargy, fight.

Purport: This verse clearly indicates the purpose of the Bhagavad-gītā. The Lord instructs that one has to become fully Kṛṣṇa conscious to discharge duties, as if in military discipline. Such an injunction may make things a little difficult; nevertheless duties must be carried out, with dependence on Kṛṣṇa, because that is the constitutional position of the living entity. The living entity cannot be happy independent of the cooperation of the Supreme Lord, because the eternal constitutional position of the living entity is to become subordinate to the desires of the Lord. Arjuna was therefore ordered by Srī Kṛṣṇa to fight as if the Lord were his military commander. One has to sacrifice everything for the good will of the Supreme Lord, and at the same time discharge prescribed duties without claiming proprietorship. Arjuna did not have to consider the order of the Lord; he had only to execute His order. The Supreme Lord is the soul of all souls; therefore, one who depends solely and wholly on the Supreme Soul without personal consideration, or in other words, one who is fully Kṛṣṇa conscious, is called adhyātma-cetas. Nirāsīh means that one has to act on the order of the master but should not expect fruitive results. The cashier may count millions of dollars for his employer, but he does not claim a cent for himself. Similarly, one has to realize that nothing in the world belongs to any individual person, but that everything belongs to the Supreme Lord. That is the real purport of mayi, or "unto Me." And when one acts in such Kṛṣṇa consciousness, certainly he does not claim proprietorship over anything. This consciousness is called nirmama, or "nothing is mine." And if there is any reluctance to execute such a stern order, which is without consideration of so-called kinsmen in the bodily relationship, that reluctance should be thrown off; in this way one may become vigata-jvara, or without feverish mentality or lethargy. Everyone, according to his quality and position, has a particular type of work to discharge, and all such duties may be discharged in Kṛṣṇa consciousness, as described above. That will lead one to the path of liberation. (Bg 3.30)

B. Dull(ness)

1. Random House Webster's

ॐ dull (dul) adj. <dull-er, dull-est> v. <dulled, dull-ing> adj. **1.** not sharp; blunt: a dull knife; **2.** causing boredom; tedious; uninteresting: a dull sermon. **3.** not lively or spirited; listless. **4.** not bright, intense, or clear; dim: a dull day; a dull sound. **5.** having very little depth of color; lacking in richness or intensity of color.

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6. slow in motion or action; not brisk; sluggish: a dull day in the stock market. 7. *mentally slow; somewhat stupid; obtuse*. 8. *lacking keenness in the senses or feelings; insensible; unfeeling*. 9. not intense or acute: a dull pain. v.t., v.i. 10. to make or become dull.

2. American Heritage

ॐ **dull** (dʒəl) *adj.* **dull·er, dull·est**. 1. *Intellectually weak or obtuse**; *stupid*. 2. *Lacking responsiveness or alertness; insensitive*. 3. *Dispirited; depressed*. 4. *Not brisk or rapid; sluggish*. 5. Not having a sharp edge or point; *blunt*. 6. *Not intensely or keenly felt*. 7. *Arousing no interest or curiosity; boring*. 8. Not bright or vivid. Used of a color. 9. Cloudy or overcast. 10. Not clear or resonant. --**dull** *tr. & intr.v.* **dulled, dull·ing, dulls**. To make or become dull. --**dull**"ish *adj.* --**dull**"ness or **dul**"ness *n.* --**dul**"ly *adv.*

3. *Obtuse

ॐ ***ob·tuse** (1/4b-tʌs", -tʌs", ...b-) *adj.* **ob·tus·er, ob·tus·est**. 1. Lacking quickness of perception or intellect. 2.a. Not sharp, pointed, or acute in form; *blunt*. b. *Botany*. Having a blunt or rounded tip. --**ob·tuse**"ly *adv.* --**ob·tuse**"ness *n.*

4. From Śrīla Prabhupāda

ॐ **Prabhupāda**: Dull matter. Dull matter. It has no necessity. It is dull matter. And as soon as you have got life, there is necessity. Without feeling necessity means dullness. Just like these Hawaiians, very nice. They did not think the necessity of the skyscraper, motorcar.... But when it was inhabited by the Americans, (indistinct) That is the difference between advanced and not advanced. (Morning Walk -- May 28, 1976, Honolulu)

ॐ **Mike Barron**: What is the biggest obstacle for people to overcome?

Prabhupāda: Their dullness. They are not being educated, but they are putting into the darkness of ignorance more and more. That is going on in the name of education.

Mike Barron: But some people are confused by the number of false gurus.

Prabhupāda: So why you bring guru? You try to understand yourself. If you are fool, then what guru will do?

Mike Barron: But there are people...

Prabhupāda: You should be intelligent. You should know that what is the subject matter of knowledge. Why do you accept so many fools and rascals as guru? First of all you know what is the subject matter of knowledge. Just like if you want to become a carpenter, you should go to an expert carpenter. If you want to be a medical man, here, if you want to become medical man, you must approach the medical college. So first of all, what do you want? You do not know what you want. Therefore you get so many cheaters. You do not know what you want.

Mike Barron: You do agree that there are many people who do try and cheat?

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Prabhupāda: No, first of all you agree that there is someone who cheats. First of all you agree that you do not know what is the aim of your life. Do you agree or not?

Mike Barron: I think I know.

Prabhupāda: Eh?

Mike Barron: I think I know.

Prabhupāda: You know? What is the aim? Tell me. What is the aim of human life? Tell me. We shall accept you as guru. Tell me. What is the aim of life?

Mike Barron: To be happy in myself.

Prabhupāda: That, how dog is happy? Therefore I have said "dog mentality." You do not know what is happiness. You know simply by barking you'll be happy. That's all. (Room Conversation -- April 20, 1976, Melbourne)

ॐ 2. This brings to mind Nectar of Instruction. Utsahān...

5. Some prayers to overcome dullness:

Sinful or pious, infamous or famous, wealthy or so poor a morsel of food is hard to get, incomparably dull or a great treasury of knowledge, friend, don't count these things. Somehow see Vrndavana, and with the help of the words of guru and sastra, cut, cut the ropes of material illusion.

Srila Sanatana Gosvami begins his Digdarsini Tika commentary with the following prayers:

○ Lord dressed in yellow silk, I who am full of love for You, have tied You with the ropes of hearing about You, the ropes of meditating on You, and the chains of chanting Your names. Now I hold You tightly. You will never escape.

Obeisances to Lord Sri Gopinatha. Obeisances to Lord Sri Caitanyadeva. By taking shelter of the jewel of His form, even this dull and foolish person dances wonderfully.

C. (False) Pride

1. Random House Webster's

ॐ **pride** (pried) n., v. <prid-ed, prid-ing> n. 1. the state or quality of being proud; self-respect; self-esteem. 2. a feeling of gratification arising from association with something good or laudable: civic pride. 3. *a high or inordinate opinion of one's own dignity, importance, merit, or superiority; conceit; arrogance.* 4. conduct, bearing, etc., displaying such an opinion. 5. something that causes one to be proud: Her paintings were the pride of the family. 6. the best of a group, class, etc.: This bull is the pride of the herd. 7. a group of lions. 8. the most flourishing state or period; prime. 9. mettle in a horse. 10. splendor, magnificence, or pomp. v.t. 11. to indulge (oneself) in a feeling of pride

2. American Heritage

ॐ **pride** (pr^od) *n.* **1.** *A sense of one's own proper dignity or value; self-respect.* **2.** Pleasure or satisfaction taken in an achievement, a possession, or an association. **3.** Arrogant or disdainful conduct or treatment; haughtiness. **4.a.** A cause or source of pleasure or satisfaction; the best of a group or class. **b.** The most successful or thriving condition; prime. **5.** An excessively high opinion of oneself; conceit. **6.** Mettle or spirit in horses. **7.** A company of lions. **8.** A flamboyant or impressive group. --**pride** *tr.v.* **prid·ed, prid·ing, prides.** To indulge (oneself) in a feeling of pleasure or satisfaction.

VI. So how does all this fit into the pastime

- ॐ Auspiciousness has begun.
- ॐ The young devotee is now on the path towards Vraja bhakti.
- ॐ The pseudo-guru has been killed.
- ॐ In fact, times are very auspicious; there is a celebration (either first outing or birthday).
- ॐ Yet bad habits remain.
- ॐ The young devotee is apt to some immaturity.
- ॐ Therefore he/she carries the loads of attachment, lethargy, dullness, false pride, and mechanical application of the scriptures.
- ॐ Material attachments are a big load. The aspiring spiritualist needs to let them go.
- ॐ Whatever we lack, Kṛṣṇa has expressed a willingness to carry (*ananyas-cintayānto mām*).
- ॐ In the same vein, one must not be lethargic. Quite the opposite: one must be very diligent in the war on maya.
- ॐ The individual devotee must scrutinize his/her heart for attachments and let them go.
- ॐ This requires that dullness be overcome.
- ॐ A sharp intellect must be developed in order to understand the finer aspects of spiritual life.
- ॐ A sharp intellect is acquired by the mercy of Kṛṣṇa (*mattah smṛtir jñānam apohanam ca...*).
- ॐ Therefore by thorough and regular study of Srīla Prabhupāda's writing we can expect to gain spiritual intelligence.
- ॐ False pride is conquered by simply remembering that our factual position is that of servant (*naham vipro na ca nāra patir...*).
- ॐ Just as well our following of the rules and regulations must not be mechanical. There has to be some feeling.
- ॐ We are following these rules not just for sake of following them.

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- ॐ Rather we *want* to follow them because we know that by so doing our heart will become cleansed of all dirt.
- ॐ Additionally, these are the rules the residents of Vrndavan follow and we want to follow in their footsteps. We want to become like them.
- ॐ We want to associate with them, so we voluntarily live by the rules they do. But they also don't always follow the rules, so to a degree we need to learn the spirit of the rules.

- ॐ When there is a problem Kṛṣṇa causes a commotion.
- ॐ Even though we may be engaged in auspicious activity we need to be alerted to the presence of anarthas.
- ॐ Kṛṣṇa then comes and makes life turbulent.
- ॐ Time for us to work harder and overcome our difficulties.

- ॐ Sakatāsura took a more subtle form.
- ॐ So we see that the anāṛthas being presented here are a bit more subtle: lethargy, carrying loads, dullness, mechanical application of the scriptures.
- ॐ So we see that these are things we need to give up.
- ॐ We can't be lethargic, but rather we must be enthusiastic.
- ॐ We must give up our material attachments, even to *sattva-guṇa* and be prepared to continue on.
- ॐ We can't be lethargic in our service.
- ॐ And what happens if we do.
- ॐ Kṛṣṇa comes by and creates some disturbance. He kicks Sakatāsura and kills him.
- ॐ Let us not resurrect this demon and create more difficulty.
- ॐ Need to be flexible with time
- ॐ Early pastimes applicable to beginning of KC practices