

06 - Tr̥ṇāvarta

I. *Pastlife*

- ॐ Sahasrākṣa was a powerful king of Pāṇḍu-desa
- ॐ Devotee of Hari
- ॐ Follower of religion
- ॐ Performer of yajnas
- ॐ Giver of charity
- ॐ Would enjoy pastimes on banks of Revā with 1000 beautiful women
- ॐ
- ॐ One day Durvāsa Muni comes by
- ॐ Sahasrākṣa did not bow down
- ॐ Therefore DM cursed: O evil-eyed one, become a demon
- ॐ Sahasrākṣa falls at feet
- ॐ DM: The touch of K will give you liberation
- ॐ Thus Sahasrākṣa became Tr̥ṇ

II. *The pastime*

Tr̥ṇavarta

- ॐ One day, shortly after this ceremony, when mother Yasoda was patting her baby on her lap, K became heavier than a mountain
- ॐ Being unable to carry Him, she unwillingly placed Him on the ground.
- ॐ My was astonished: how has this happened
- ॐ How has my boy become so heavy?
- ॐ After a while, she became engaged in household affairs.
- ॐ At that time, one of the servants of Kamsa, known as Tr̥ṇavarta, as instructed by Kamsa, appeared there in the shape of a whirlwind.
- ॐ He picked the child up on his shoulders and raised a great dust storm all over Vr̥ṇḍavana.
- ॐ There was a blinding darkness and terrible roar
- ॐ Because of this, everyone's eyes became covered within a few moments, and the whole area of Vr̥ṇḍavana became densely dark so that no one could see himself or anyone else.
- ॐ During this great catastrophe, mother Yasoda could not see her baby, who was taken away by the whirlwind, and she began to cry very piteously.
- ॐ Gazed at rooftops looking for K.
- ॐ Not seeing K she fell down unconscious on the ground and cried loudly exactly like a cow who has just lost her calf.

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- ॐ When mother Yasoda was so piteously crying, all the cowherd women immediately came and began to look for the baby, but they were disappointed and could not find Him.
- ॐ Their hearts were filled with love
- ॐ Their faces filled with tears
- ॐ The Trnavarta demon who took baby Kṛṣṇa on his shoulder went 800,000 miles (100,000 yojanas) high in the sky
- ॐ Takes to 9th level of svarga planetary system
- ॐ Above Bhu-mandala and Bhuvar systems
- ॐ Baby Kṛṣṇa made Himself heavy and began to weigh down the demon.
- ॐ Trn panics
- ॐ Felt K to be as heavy as Mt. Sumeru
- ॐ Trn wanted to drop K
- ॐ But K caught hold of his neck.
- ॐ Trnavarta: Let go! Let Go!
- ॐ K strangles and kills
- ॐ Eyes popped out from their sockets. Crying very fiercely
- ॐ Merges into brahmajyoti
- ॐ K falls with body
- ॐ Sound of crash filled all directions
- ॐ He hit the stone ground, and his limbs were smashed. His body became visible to all the inhabitants of Vrṇḍavana.
- ॐ When the *gopis*, crying, saw the demon killed and child Kṛṣṇa very happily playing on his body, they immediately picked Kṛṣṇa up with great affection.
- ॐ The cowherd men and women became very happy to get back their beloved child Kṛṣṇa.
- ॐ Brought K to MY
- ॐ
- ॐ The gopis chastised
- ॐ You have no right to embrace this child
- ॐ You have no kindness
- ॐ You own words show how cruel you are
- ॐ In that darkness you took k from your lap and put him on the ground
- ॐ You are so merciless
- ॐ In terror you abandoned him
- ॐ MY: how did my child become as heavy as the king of mountains:

Interesting points to consider:

ॐ What are the distances to the sun and the moon?

ॐ What about the lack of atmosphere and then the burning upon reentry?

ॐ Did they orbit the

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- ॐ That is why during the terrible whirlwind I placed him to the ground
- ॐ Gopis: O beautiful one, don't lie
- ॐ This infant is as light as a flower
- ॐ MY takes K
- ॐ K drinks from her breast again and again
- ॐ MY dresses K in nice clothes
- ॐ
- ॐ MY to Rohini: fate has given me only one son
- ॐ I don't have many sons
- ॐ But to that one son danger comes at any moment
- ॐ Today he just escaped death
- ॐ What would have happened if he died?
- ॐ Where would I go
- ॐ Where would I live
- ॐ Many demons who are as strong as thunderbolts and terrible to see hate my son
- ॐ How will they be happy?
- ॐ My wealth, body, palace, and many jewels are only so my son will be happy
- ॐ I will worship Hari
- ॐ Give charity
- ॐ Do great public works
- ॐ Build 100 temples
- ॐ Then my boy will be victorious over all danger
- ॐ My son will make me happy
- ॐ I will become like a blind stick; immobile with bliss
- ॐ O Rohini, I will take my son to the kingdom of fearlessness
- ॐ
- ॐ At that time the gopis began to talk about how wonderful it was that the demon took away the child to devour Him but could not do so; instead he fell down dead.
- ॐ Some of them supported the situation: "This is proper because those who are too sinful die from their sinful reactions, and child Kṛṣṇa is pious; therefore He is saved from all kinds of fearful situations.
- ॐ And we too must have performed great sacrifices in our previous lives, worshiping the Supreme Personality of Godhead, giving great wealth in charity and acting philanthropically for the general welfare of men.
- ॐ Because of such pious activities, the child is saved from all danger."

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- ॐ The *gopīs* assembled there spoke among themselves: "What sort of austerities and penances we must have undergone in our previous lives!
- ॐ We must have worshiped the Supreme Personality of Godhead, offered different kinds of sacrifices, made charities and performed many welfare activities for the public such as growing banyan trees and excavating wells.
- ॐ As a result of these pious activities, we have got back our child, even though He was supposed to be dead.
- ॐ Now He has come back to enliven His relatives."
- ॐ
- ॐ After observing such wonderful happenings, Nanda Maharaja began to think of the words of Vasudeva again and again.
- ॐ At that time many learned brahmanas came to NM's home
- ॐ NM & MY worship and give seats
- ॐ Brahmanas: NM, MY don't lament
- ॐ We will protect your son
- ॐ He will live for a long time
- ॐ Brahmanas then performed yajna & worshipped the sacrificial fire (with new twigs, kusa grass, pure sacred water pots & Vedic prayers)
- ॐ Thus established the protection of K
- ॐ The brāhmaṇas said: May Lord Dāmodara protect Your feet.
- ॐ May Lord Vistarasravā protect Your knees.
- ॐ May Lord Hari protect Your thighs.
- ॐ May the Supreme Personality of Godhead protect Your navel.
- ॐ May the Lord of Rādhā protect Your hips.
- ॐ May the Lord who wears yellow garments protect Your abdomen.
- ॐ May the Lord whose navel is a lotus flower protect Your chest.
- ॐ May the Lord who lifted Govardhana Hill protect Your arms.
- ॐ May the Lord of Mathurā protect Your face.
- ॐ May the Lord of Dvārakā protect Your head.
- ॐ May the Lord who kills the demons protect Your back.
- ॐ May the Supreme Personality of Godhead give You all protection.

III. *The ānārtha part one*

A. *Kṛṣṇa Samhita*

- ॐ False arguments: from Buddhists, logicians and philosophers.
The second obstacle is false arguments. It is difficult for one's ecstatic emotion to be awakened until Tṛṇāvarta, in the form of a whirlwind, is

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killed in Vraja. In the form of Tṛṇāvarta, the arguments of philosophers, Buddhists, and logicians are all obstacles to the ecstatic emotion of Vraja

B. Caitanya Sikṣāmṛta

- ॐ False learning and it's consequent arguments:
The whirlwind demon, Tṛṇāvarta, represents the vanity of false learning, the consequent use of faulty arguments and dry logic,...
- ॐ The search for liberation:
...the quest for mukti, and association with such falsely proud people.
- ॐ Atheism
This includes all types of atheists believing in material causality. Being merciful on seeing the affection of the devotee for Him, baby Kṛṣṇa kills Tṛṇāvarta and removes these obstacles to the devotee's worship.

1. Vanity defined

a) American Heritage Dictionary

1. The quality or condition of being vain. 2. Excessive pride in one's appearance or accomplishments; conceit. See Synonyms at conceit. 3. Lack of usefulness, worth, or effect; worthlessness. 4. Something that is vain, futile, or worthless. 5. Something about which one is vain or conceited.

C. Prof. Sanyal

- ॐ Controversy
The second obstacle on the path of loving devotion, in the order of appearance, is wrong speculative controversy. In Braja, i.e., on the path of spontaneous love, it is difficult for the proper spiritual state to appear until the demon Trinavarta, embodiment of disloyal controversy, has been killed outright.
- ॐ Philosophical speculation
All philosophical speculation, all skeptical arguments of the pseudo Buddhists and empiric rationalists, are obstructive of the growth of the disposition of Braja, in the manner of the demon Trinavarta.

IV. The anartha part two

A. From Brahmā-saṁhita

*panthās tu koti-sata-vatsara-sampragamyō
vāyor athāpi manaso muni-pungavānām
so 'py asti yat-prapada-sīmny avicintya-tattve
govindam ādi-puruṣam tam aham bhajāmi*

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I worship Govinda, the primeval Lord, only the tip of the toe of whose lotus feet is approached by the yogīs who aspire alter the transcendental and betake themselves to prāṇāyāma by drilling the respiration; or by the jñānīs who try to find out the nondifferentiated Brahman by the process of elimination of the mundane, extending over thousands of millions of years.

*advaitam acyutam anādim ananta-rupam
ādyam purāṇa-puruṣam nava-yauvanam ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-puruṣam tam aham bhajāmi*

I worship Govinda, the primeval Lord, who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, who is without a second, who is not subject to decay, is without a beginning, whose form is endless, who is the beginning, and the eternal puruṣa; yet He is a person possessing the beauty of blooming youth.

B. Bhagavad-Gita

*bhaktyā mām abhijānāti
yāvān yas cāsmi tattvatah
tato mām tattvato jñātvā
vīsate tad-anantaram*

One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.

V. How it all fits together

- ॐ Lust in the beginning even though had faith in the Lord.
- ॐ Pride
- ॐ Vain pedantry (in the sense of *niyamāgraha* or in the sense of learning a lot but maintaining a shallow understanding scriptural teachings)
- ॐ Become involved in disloyal controversy and mental speculation or useless argumentation and Kṛṣṇa is very far away.
- ॐ Reading too many books and becoming bewildered
- ॐ Tṛṇāvarta is very powerful, the dust gets blown around so much that we can't even see our hands. (In other words, can only faults [dirt] of others and we lose sight of Kṛṣṇa.)
- ॐ These are themes that repeat themselves in the development of bhakti. Lust continuously seems to enter as a main impediment. Here Saharakṣa had great faith, but still he became cursed to be a demon.
- ॐ Bhaktivinoda Thākura considers useless argument and debate as aspects of *prajāpa*, therefore this anartha is directly a cause of fall down.

VI. Misc Notes

A. Disloyal controversy

- ॐ Trying to understand the Absolute Truth with one's own intelligence and preaching a false *siddhanta*

B. Useless argumentation

- ॐ Gossip
ॐ Politics
ॐ Rumors
ॐ Dry speculation
ॐ Controversy for the sake of one's personal ambition

C. Dust can take many forms

- ॐ Doubts
ॐ Seeing the faults of others (a product of envy which leads to anger, etc. and obscures the sight of Kṛṣṇa)
ॐ When one can only see this dust, suspicion fills his mind

D. This does not mean controversy of all sorts is to be avoided

*siddhānta baliyā citte nā kara alasa
ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa*

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Srī Kṛṣṇa. [Adī 2.117]

- ॐ Thus a critical understanding of the philosophy is needed
ॐ It becomes damaging when it turns into vain pedantry (showing off)...
ॐ Or fault finding, etc...

E. Other

- ॐ Kṛṣṇa wanted to take Tṛṇāvarta for a ride
ॐ Tṛṇāvarta had a lot of pride
ॐ Kṛṣṇa was taken 800,000 miles high, do we want to let our false ego get that high.
ॐ This is another attempt the chief empiric philosopher, by engaging souls in useless speculation and argumentation.
ॐ On or near Kṛṣṇa's 1st birthday
ॐ K knew Trn was coming
ॐ Didn't want Y to be afraid b/c K would just disappear

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ॐ Therefore became heavier than heaviest