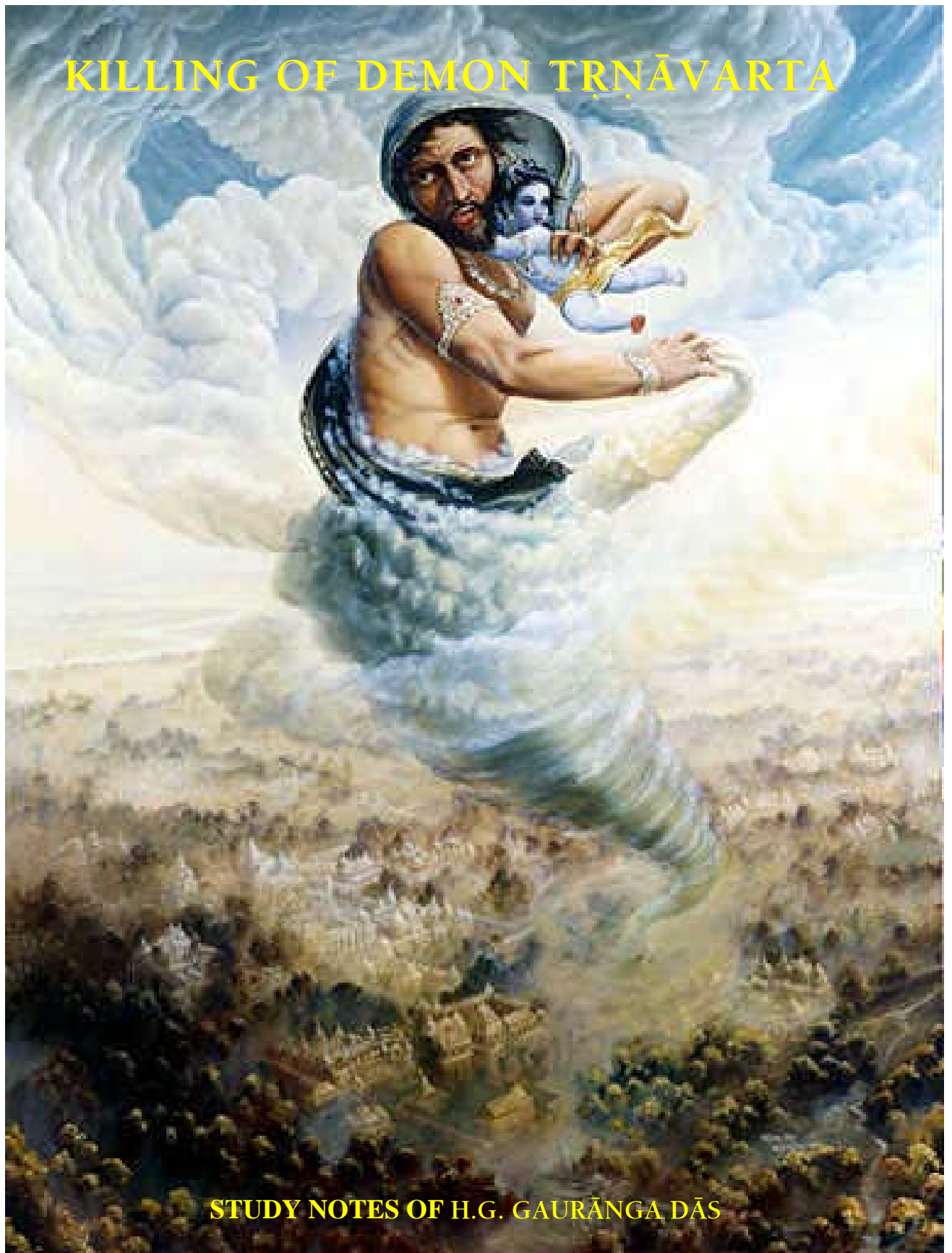


KILLING OF DEMON TRNĀVARTA



STUDY NOTES OF H.G. GAURĀNGA DĀS

*itthaṁ harer bhagavato rucīrāvatāra-
vīryāṇi bāla-caritāni ca śantamāni
anyatra ceḥa ca śrutāni gṛṇan manuṣyo
bhaktiṁ parāṁ paramahaṁsa-gatau labheta*

“The all-auspicious exploits of the all-attractive incarnations of Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, and also the pastimes He performed as a child, are described in this Śrīmad-Bhāgavatam and in other scriptures. Anyone who clearly chants these descriptions of His pastimes will attain transcendental loving service unto Lord Kṛṣṇa, who is the goal of all perfect sages.” (SMB 11.31.28)

TABLE OF CONTENTS

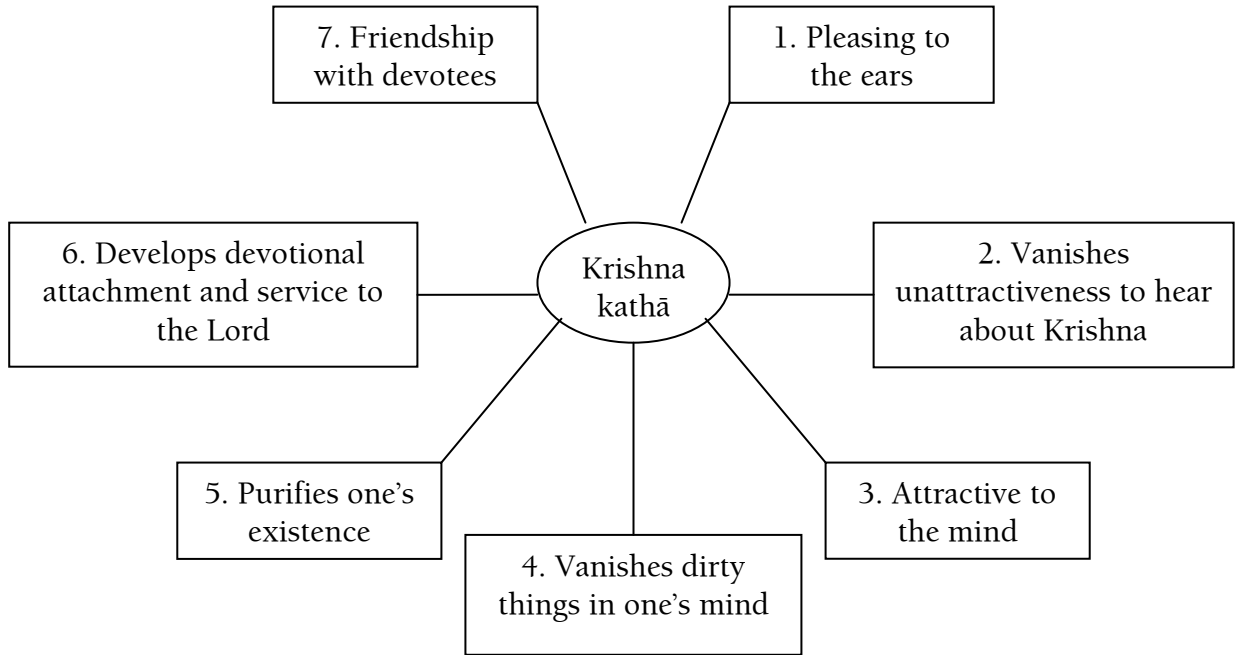
Canto 10, Chapter 7	4
The Killing of the Demon Tṛṇāvarta.....	4
Benefits of hearing Krishna Kathā (verses 1-2)	4
King Parīkṣit requesting Śukadeva Gosvāmī (verse 3)	5
Celebration of Krishna’s utthāna ceremony (verses 4-5).....	6
Krishna killing the Śakaṭāsura demon (verses 6-10).....	7
Mother Yaśodā called for brāhmaṇas to appease the bad planet (verses 11-12)	11
Nanda Mahārāja invited brāhmaṇas to get their blessings on Kṛṣṇa (verses 13-17).....	13
Child Krishna becoming very heavy (verses 18-19)	16
Tṛṇāvarta attacking Krishna (verse 20).....	17
Tṛṇāvarta’s influence on Vraja (verse 21-23)	18
Mother Yaśodā’s pitiable condition (verses 24-25)	18
Krishna strangling Tṛṇāvarta (verses 26- 29).....	19
Vrajavāsis’ conclusions about Krishna’s escape (verses 31-32)	22
Kṛṣṇa showing Virāṭ-rūpa to Mother Yaśodā (verses 34-37)	27

CANTO 10, CHAPTER 7

THE KILLING OF THE DEMON TRṆĀVARTA

SECTIONS	VERSES
Benefits of hearing Krishna Kathā	1-2
King Parīkṣit Requesting Śukadeva Gosvāmī	3
Celebration of Krishna's utthāna ceremony	4-5
Krishna killing the Śakaṭāsura demon	6-10
Mother Yaśodā called for brāhmaṇas to appease the bad planet	11-12
Nanda Mahārāja invited brāhmaṇas to get their blessings on Kṛṣṇa	13-17
Child Krishna becoming very heavy	18-19
Trṇāvarta attacking Krishna	20
Trṇāvarta's influence on Vraja	21-23
Mother Yaśodā's pitiable condition	24-25
Krishna strangling Trṇāvarta	26-29
Vrajavāsis' conclusions about Krishna's escape	31-32
Kṛṣṇa showing Virāṭ-rūpa to Mother Yaśodā	34-37

BENEFITS OF HEARING KRISHNA KATHĀ (VERSES 1-2)



śrī-rājovāca
yena yenāvatāreṇa
bhagavān harir īśvaraḥ
karoti karṇa-ramyāṇi
mano-jñāni ca naḥ prabho

yac-chṛṇvato 'paity aratir vitṛṣṇā
sattvaṁ ca śuddhyaty acireṇa puṁsaḥ

*bhaktir harau tat-puruṣe ca sakhyam
tad eva hāraṁ vada manyase cet*

“King Parīkṣit said: My lord, Śukadeva Gosvāmī, all the various activities exhibited by the incarnations of the Supreme Personality of Godhead are certainly pleasing to the ear and to the mind. Simply by one's hearing of these activities, the dirty things in one's mind immediately vanish. Generally we are reluctant to hear about the activities of the Lord, but Kṛṣṇa's childhood activities are so attractive that they are automatically pleasing to the mind and ear. Thus one's attachment for hearing about material things, which is the root cause of material existence, vanishes, and one gradually develops devotional service to the Supreme Lord, attachment for Him, and friendship with devotees who give us the contribution of Kṛṣṇa consciousness. If you think it fit, kindly speak about those activities of the Lord.”
(VERSES 1-2)

- ✚ Kṛṣṇa has different avatāras, or incarnations, all of which are wonderful and which arouse one's inquisitiveness, but generally such avatāras as Matsya, Kūrma and Varāha are not as attractive as Kṛṣṇa. First of all, however, we have no attraction for hearing about Kṛṣṇa, and this is the root cause of our suffering.
- ✚ If one has developed a little bit of Kṛṣṇa consciousness by hearing from Vaiṣṇavas about the activities of Kṛṣṇa, one becomes attached to Vaiṣṇavas who are interested only in Kṛṣṇa consciousness. Therefore Parīkṣit Mahārāja recommends that one hear about Kṛṣṇa's childhood activities, which are more attractive than the activities of other incarnations, such as Matsya, Kūrma and Varāha.

KING PARĪKṢIT REQUESTING ŚUKADEVA GOSVĀMĪ (VERSE 3)

*athānyad api kṛṣṇasya
tokācaritam adbhutam
mānuṣam lokam āsādyā
taj-jātim anurundhataḥ*

“Please describe other pastimes of Kṛṣṇa, the Supreme Personality, who appeared on this planet earth, imitating a human child and performing wonderful activities like killing Pūtanā.”

- ✚ On other planets the inhabitants are more advanced, and therefore the pastimes the Lord performs there are still more wonderful. Kṛṣṇa's appearance on this planet like a human being makes us more fortunate than the demigods in the higher planets, and therefore

Mahārāja Parīkṣit was very much interested in hearing about Him.

CELEBRATION OF KRISHNA'S UTTHĀNA CEREMONY (VERSES 4-5)

*śrī-śuka uvāca
kadācid autthānika-kautukāplave
janmarkṣa-yoge samaveta-yoṣitām
vāditra-gīta-dvija-mantra-vācakaiś
cakāra sūnor abhiṣecanaṁ satī*

“Śukadeva Gosvāmī said: When mother Yaśodā's baby was slanting His body to attempt to rise and turn around, this attempt was observed by a Vedic ceremony. In such a ceremony, called utthāna, which is performed when a child is due to leave the house for the first time, the child is properly bathed. Just after Kṛṣṇa turned three months old, mother Yaśodā celebrated this ceremony with other women of the neighborhood. On that day, there was a conjunction of the moon with the constellation Rohiṇī. As the brāhmaṇas joined by chanting Vedic hymns and professional musicians also took part, this great ceremony was observed by mother Yaśodā” (VERSE 4)

- ✚ There is no question of overpopulation or of children's being a burden for their parents in a Vedic society. Such a society is so well organized and people are so advanced in spiritual consciousness that childbirth is never regarded as a burden or a botheration. The more a child grows, the more his parents become jubilant, and the child's attempts to turn over are also a source of jubilation.
- ✚ In Vedic civilization, childbirth or pregnancy is never regarded as a burden; rather, it is a cause for jubilation. In contrast, people in modern civilization do not like pregnancy or childbirth, and when there is a child, they sometimes kill it.

NOTES (VERSE 4)

✚ Childbirth not burden-Jubilation

ANECDOTES

1. Srilā Prabhupāda and Naughty....
2. Srilā Prabhupāda and Child and “Who is Supreme Personality of Godhead?”...
3. Bathing and IIT....

“After completing the bathing ceremony for the child, mother Yaśodā received the brāhmaṇas by worshipping them with proper respect and giving them ample food grains and other eatables, clothing, desirable cows, and garlands. The brāhmaṇas properly chanted Vedic hymns to observe the auspicious ceremony, and when they finished and mother Yaśodā saw that the child felt sleepy, she lay down on the bed with the child until He was peacefully asleep.” (VERSE 5)

🌈 An affectionate mother takes great care of her child and is always anxious to see that the child is not disturbed even for a moment. As long as the child wants to remain with the mother, the mother stays with the child, and the child feels very comfortable.

NOTES (VERSE 5)

1. Etiquette – in receiving brāhmaṇas
2. Efficiency – in chanting
3. Empathy – for child
4. “Brāhmaṇas, women, children are being taken care perfectly”

ANECDOTES

1. Srilā Prabhupāda and Airport....
2. Tamāla Krishna Goswāmi and rainmakers...
3. Dr. and two mantras...
4. Bhagat Singh...
5. Srilā Prabhupāda and several lifetimes...
6. Srilā Prabhupāda and Jhānsi...

KRISHNA KILLING THE ŚAKAṬĀSURA DEMON (VERSES 6-10)

1. BABY KRISHNA IN ANGER (VERSE 6)

*autthānikautsukya-manā manasvinī
samāgatān pūjayatī vrajaukaṣaḥ
naivāśṛṇod vai ruditaṁ sutasya sā
rudan stanārthī caraṇāv udakṣipat*

“The liberal mother Yaśodā, absorbed in celebrating the utthāna ceremony, was busy

receiving guests, worshipping them with all respect and offering them clothing, cows, garlands and grains. Thus she could not hear the child crying for His mother. At that time, the child Kṛṣṇa, demanding to drink the milk of His mother's breast, angrily threw His legs upward.”

✚ Although Kṛṣṇa's mother was engaged in receiving guests, Lord Kṛṣṇa wanted to draw her attention by killing the Śakaṭāsura, and therefore he kicked that cart-shaped demon. Such are the pastimes of Kṛṣṇa. Kṛṣṇa wanted to draw the attention of His mother, but while doing so He created a great havoc not understandable by ordinary persons.

NOTES (VERSE 6)

1. Absorption in vaisnava sevā may sometimes unknowingly lead us to neglect Kṛṣṇa or other devotees.
2. Yasodā Māi's motive was to please Kṛṣṇa. She did not hear His cry - Circumstantial misunderstanding.
3. Another case: Dāmodara Lila - Circumstantial neglect.
4. Anger due to neglect.
5. Not purposefully neglect.
6. Due to absorption in Kṛṣṇa.

ANECDOTES

1. Srilā Prabhupāda and Banana Dance. Devotees may complain of neglect and may express angry outburst...

2. KRISHNA KILLING THE CART DEMON (VERSE 7)

*adhah-śayānasya śīṣor ano 'lpaka-
pravāla-mṛdv-aṅghri-hataṁ vyavartata
vidhvasta-nānā-rasa-kupya-bhājanam
vyatyasta-cakrākṣa-vibhinna-kūbaram*

“Lord Śrī Kṛṣṇa was lying down underneath the handcart in one corner of the courtyard, and although His little legs were as soft as leaves, when He struck the cart with His legs, it turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered hither and thither.”



KRISHNA KILLING THE DEMON ŚAKAṬĀSURA

It was quite possible for Him to act in this way and yet not exert Himself very much. The Lord in His Vāmana avatāra had to extend His foot to the greatest height to penetrate the covering of the universe, and when the Lord killed the gigantic demon Hiranyakaśipu, He had to assume the special bodily feature of Nṛsimhadeva. But in His Kṛṣṇa avatāra, the Lord did not need to exert such energy. Therefore, *kṛṣṇas tu bhagavān svayam*: [SB 1.3.28] Kṛṣṇa is the Supreme Personality of Godhead Himself. In other incarnations, the Lord had to exert some energy according to the time and circumstances, but in this form He exhibited unlimited potency. The Lord simultaneously pushed the demon to the earth and superficially broke the handcart.

3. VRAJAVĀSIS IN AMAZEMENT (VERSE 8-10)

“When mother Yaśodā and the other ladies who had assembled for the utthāna festival, and all the men, headed by Nanda Mahārāja, saw the wonderful situation, they began to wonder how the handcart had collapsed by itself. They began to wander here and there, trying to find the cause, but were unable to do so.” (VERSE 8)

*ūcur avyavasita-matīn
gopān gopīs ca bālakāḥ
rudatānena pādena
kṣiptam etan na samśayaḥ*

“The assembled cowherd men and ladies began to contemplate how this thing had happened. “Is it the work of some demon or evil planet?” they asked. At that time, the small children present asserted that the cart had been kicked apart by the baby Kṛṣṇa. As soon as the crying baby had kicked the cart's wheel, the cart had collapsed. There was no doubt about it.” (VERSE 9)

The Śakaṭāsura was a ghost who had taken shelter of the handcart and was looking for the opportunity to do mischief to Kṛṣṇa. When Kṛṣṇa kicked the cart with His small and very delicate legs, the ghost was immediately pushed down to the earth and his shelter dismantled, as already described.

Those who enjoy the activities of Kṛṣṇa are also on the platform of ānanda-cinmaya-rasa; they are liberated from the material platform. When one develops the practice of hearing *kṛṣṇa-kathā*, he is certainly transcendental to material existence, as confirmed in *Bhagavad-gītā* (*sa guṇān samatītyaitān brahma-bhūyāya kalpate* [BG 14.26]). Unless one

is on the spiritual platform, one cannot enjoy the transcendental activities of Kṛṣṇa; or in other words, whoever engages in hearing the transcendental activities of Kṛṣṇa is not on the material platform, but on the transcendental, spiritual platform.

NOTES (VERSE 9)

- ✚ Two points why Krishna is the Supreme Personality of Godhead through this pastime
 1. Legs = Hands or any other part = Kick = Punch, Angāni yasya...
 2. No injury to Krishna.
- ✚ Relevance of hearing – one is elevated to spiritual platform

*na te śraddadhire gopā
bāla-bhāṣitam ity uta
aprameyaṁ balaṁ tasya
bālakasya na te viduḥ*

“The assembled gopīs and gopas, unaware that Kṛṣṇa is always unlimited, could not believe that baby Kṛṣṇa had such inconceivable power. They could not believe the statements of the children, and therefore they neglected these statements as being childish talk.” (VERSE 10)

NOTES (VERSE 10)

1. Do not blame others.
2. Do not fight.
3. Do the needful and create auspiciousness.
4. Take feedback even from young devotees, they may be right.

MOTHER YAŚODĀ CALLED FOR BRĀHMAṆAS TO APPEASE THE BAD PLANET THAT ATTACKED KṚṢṆA (VERSES 11-12)

“Thinking that some bad planet had attacked Kṛṣṇa, mother Yaśodā picked up the crying child and allowed Him to suck her breast. Then she called for experienced brāhmaṇas to chant Vedic hymns and perform an auspicious ritualistic ceremony.” (VERSE 11)

- ✚ Whenever there is some danger or some inauspicious occurrence, it is the custom of

Vedic civilization to have qualified brāhmaṇas immediately chant Vedic hymns to counteract it.

NOTES (VERSE 11)

One should learn the following lessons.

1. Strange demoniac subtle ghostly influence may sometimes disturb the community.
2. In spite of good intention of all parties, it may be difficult to ascertain the cause of the problem.
3. Versions of eye witnesses may be discarded as impossible or fantastic.

*pūrvavat sthāpitaṁ gopair
balibhiḥ sa-paricchadam
viprā hutvārcayāṁ cakrur
dadhy-akṣata-kuśāmbubhiḥ*

“After the strong, stout cowherd men assembled the pots and paraphernalia on the handcart and set it up as before, the brāhmaṇas performed a ritualistic ceremony with a fire sacrifice to appease the bad planet, and then, with rice grains, kuśa, water and curd, they worshiped the Supreme Lord.” (VERSE 12)

✚ The handcart was loaded with heavy utensils and other paraphernalia. To set the cart back in its original position required much strength, but this was easily done by the cowherd men. Then, according to the system of the gopa jāti, various Vedic ceremonies were performed to appease the calamitous situation.

NOTES (VERSE 12)

1. Gopas - Physically strong - use hands - lifted and kept pots back.
- Corrected physical disturbance.
2. Brāhmaṇas - Strength of intelligence & tongue - Chanted auspicious mantrās.
- Corrected subtle ethereal disturbances.
3. Vedic Society- Each would do his service according to propensity and area of expertise.

NANDA MAHĀRĀJA INVITED BRĀHMAṆAS TO GET THEIR BLESSINGS ON
KṚṢṆA (VERSES 13-17)

*ye 'sūyānrta-dambherṣā-
himsā-māna-vivarjitāḥ
na teṣāṃ satya-śīlānām
āśiṣo viphalāḥ kṛtāḥ*

*iti bālakam ādāya
sāmarg-yajur-upākṛtaiḥ
jalaiḥ pavitrauṣadhibhir
abhiṣicya dvijottamaiḥ*

*vācayitvā svastyayanam
nanda-gopaḥ samāhitāḥ
hutvā cāgnim dvijātibhyaḥ
prādād annam mahā-guṇam*

“When brāhmaṇas are free from envy, untruthfulness, unnecessary pride, grudges, disturbance by the opulence of others, and false prestige, their blessings never go in vain. Considering this, Nanda Mahārāja soberly took Kṛṣṇa on his lap and invited such truthful brāhmaṇas to perform a ritualistic ceremony according to the holy hymns of the Sāma Veda, Ṛg Veda and Yajur Veda. Then, while the hymns were being chanted, he bathed the child with water mixed with pure herbs, and after performing a fire ceremony, he sumptuously fed all the brāhmaṇas with first-class grains and other food.” (VERSES 13-15)

- ✚ Nanda Mahārāja was very confident about the qualifications of the brāhmaṇas and their blessings. He was fully confident that simply if the good brāhmaṇas showered their blessings, the child Kṛṣṇa would be happy.
- ✚ The blessings of qualified brāhmaṇas can bring happiness not only to Kṛṣṇa, the Supreme Personality of Godhead, but to everyone. Because Kṛṣṇa is self-sufficient, He does not require anyone's blessings, yet Nanda Mahārāja thought that Kṛṣṇa required the blessings of the brāhmaṇas. What then is to be said of others?
- ✚ Nanda Mahārāja invites qualified brāhmaṇas. There may be caste brāhmaṇas, and we have all respect for them, but their birth in brāhmaṇa families does not mean that they are qualified to bestow blessings upon the other members of human society.
- ✚ In Kali-yuga, simply by putting on a thread worth two paise, one becomes a brāhmaṇa. Such brāhmaṇas were not called for by Nanda Mahārāja. As stated by Nārada Muni (SMB 7.11.35), *yasya yal lakṣaṇam proktam*.

- ✚ Brāhmaṇas must ultimately be Vaiṣṇavas, and if one is a Vaiṣṇava, he has already acquired the qualifications of a brāhmaṇa. Brahma-bhūtaḥ prasannātmā (Bg. 18.54).
- ✚ The word brahma-bhūta (SMB 4.30.20) refers to becoming a brāhmaṇa, or understanding what Brahman (brahma jānātīti brāhmaṇaḥ) is. One who is brahma-bhūta is always happy (prasannātmā). Na śocati na kāṅkṣati: he is never disturbed about material necessities. Samaḥ sarveṣu bhūteṣu: he is ready to bestow blessings upon everyone equally. Mad-bhaktim labhate parām: (BG 18.54) then he becomes a Vaiṣṇava.
- ✚ In this age, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced the sacred thread ceremony for his Vaiṣṇava disciples, with the idea that people should understand that when one becomes a Vaiṣṇava he has already acquired the qualifications of a brāhmaṇa.
- ✚ Therefore in the International Society for Krishna Consciousness, those who are twice initiated so as to become brāhmaṇas must bear in mind their great responsibility to be truthful, control the mind and senses, be tolerant, and so on. Then their life will be successful. It was such brāhmaṇas that Nanda Mahārāja invited to chant the Vedic hymns, not ordinary brāhmaṇas. Verse thirteen distinctly mentions hiṁsā-māna. The word māna refers to false prestige or false pride. Those who were falsely proud, thinking that they were brāhmaṇas because they were born in brāhmaṇa families, were never invited by Nanda Mahārāja on such occasions.
- ✚ Simply by expert cooking, hundreds and thousands of palatable dishes can be prepared from agricultural produce and milk products. This is indicated here by the words annam mahā-guṇam.
- ✚ Cooked by first-class brāhmaṇas with expert knowledge and then distributed to the public, this prasāda is also a blessing from the brāhmaṇas or Vaiṣṇavas.

“Nanda Mahārāja, for the sake of the affluence of his own son Kṛṣṇa, gave the brāhmaṇas cows fully decorated with garments, flower garlands and gold necklaces. These cows, fully qualified to give ample milk, were given to the brāhmaṇas in charity, and the brāhmaṇas accepted them and bestowed blessings upon the whole family, and especially upon Kṛṣṇa.”
(VERSE 16)

NOTES (VERSES 13-15)

1. Power of blessings. Why bless?
 - Happiness to everyone.
2. Who is qualified Brāhmaṇa?
3. Vaiṣṇava is post graduate Brāhmaṇa
 - ✚ Brahman realized
 - ✚ Happy
 - ✚ Undisturbed
 - ✚ Ready to bless all.
 - ✚ Vaiṣṇava Thread
4. Responsibility of ISKCON brāhmaṇas as
 - a. Truthful
 - b. Sense control
 - c. Tolerance
5. Vaiśyas were educated
6. Another blessing from Brāhmaṇa – Vaiṣṇavas ...
prasādam...

NOTES (VERSE 16)

Brāhmaṇas were offered:

1. 1st class prasādam
2. Fully decorated cows.

*viprā mantra-vido yuktās
tair yāḥ proktās tathāśiṣaḥ
tā niṣphalā bhaviṣyanti
na kadācid api sphuṭam*

“The brāhmaṇas, who were completely expert in chanting the Vedic hymns, were all yogīs fully equipped with mystic powers. Whatever blessings they spoke were certainly never fruitless.” (VERSE 17)

- ✚ Brāhmaṇas fully equipped with the brahminical qualifications are always yogīs fully powerful in mystic yoga. Their words never fail. In every transaction with other members of society, brāhmaṇas are certainly dependable.
- ✚ In this age, however, one must take into account that the brāhmaṇas are uncertain in their qualifications. Because there are no yajñic brāhmaṇas, all yajñas are forbidden. The only yajña recommended in this age is saṅkīrtana-yajña.

NOTES (VERSE 17)

Brāhmaṇa's qualifications:

1. Character
2. Competence in mantras
3. Comrades

CHILD KRISHNA BECOMING VERY HEAVY (VERSES 18-19)

*ekadāroham ārūḍham
lālayantī sutam satī
garimāṇam śīṣor voḍhum
na sehe giri-kūṭavat*

“One day, a year after Kṛṣṇa's appearance, mother Yaśodā was patting her son on her lap. But suddenly she felt the child to be heavier than a mountain peak, and she could no longer bear His weight.” (VERSE 18)

- ✚ He did not want His mother to suffer any difficulty from the demon. Therefore, because He is the source of everything (janmādy asya yataḥ [SB 1.1.1]), He assumed the heaviness of the entire universe.

NOTES (VERSE 18)

- ✚ Sometimes we are enjoying, playing blissfully with our projects which is like Krishna, throwing up and down.
- ✚ Then suddenly the projects become heavy and we are forced it to place them down. There may be plan to protect.

*bhūmau nidhāya taṁ gopī
vismitā bhāra-pīḍitā
mahā-puruṣam ādadhyau
jagatām āsa karmasu*

“Feeling the child to be as heavy as the entire universe and therefore being anxious, thinking that perhaps the child was being attacked by some other ghost or demon, the astonished mother Yaśodā put the child down on the ground and began to think of Nārāyaṇa. Foreseeing disturbances, she called for the brāhmaṇas to counteract this heaviness, and then she engaged in her other household affairs. She had no alternative than to remember the lotus feet of Nārāyaṇa, for she could not understand that Kṛṣṇa was the original source of everything.” (VERSE 19)

✚ Mother Yaśodā was unable to understand this philosophy because she was dealing with Kṛṣṇa as His real mother by the arrangement of yogamāyā.

NOTES (VERSE 19)

✚ Also systems cause failing

✚ Repeated mantra chanting by brāhmaṇas was trying to create atmosphere pure trouble free environment in Vraja.

✚ Immediately after Śakaṭāsura, Tṛṇāvarta manifested. The Vrajvāsīs did not dump the brāhmaṇas but continued to do their duty with full Krishna Consciousness

TRṆĀVARTA ATTACKING KRISHNA (VERSE 20)

“While the child was sitting on the ground, a demon named Tṛṇāvarta, who was a servant of Kāmsa's, came there as a whirlwind, at Kāmsa's instigation, and very easily carried the child away into the air.” (VERSE 20)

✚ Kṛṣṇa's heaviness was unbearable for the child's mother, but when Tṛṇāvartāsura came, he immediately carried the child away. This was another demonstration of Kṛṣṇa's inconceivable energy. When the Tṛṇāvarta demon came, Kṛṣṇa became lighter than the grass so that the demon could carry Him away. This was ānanda-cinmaya-rasa, Kṛṣṇa's blissful, transcendental pleasure.

TRṆĀVARTA'S INFLUENCE ON VRAJA (VERSE 21-23)

*gokulam sarvam āvṛṇvan
muṣṇamś cakṣūmṣi reṇubhiḥ
īrayan sumahā-ghora-
śabdena pradīṣo diśaḥ*

“Covering the whole land of Gokula with particles of dust, that demon, acting as a strong whirlwind, covered everyone's vision and began vibrating everywhere with a greatly fearful sound.” (VERSE 21)

*muhūrtam abhavad goṣṭham
rajasā tamasāvṛtam
sutaṁ yaśodā nāpaśyat
tasmin nyastavatī yataḥ*

“For a moment, the whole pasturing ground was overcast with dense darkness from the dust storm, and mother Yaśodā was unable to find her son where she had placed Him.” (VERSE 22)

NOTES (VERSE 22)

✚ Hut from which effulgent light coming, Kṛṣṇa playing outside, lifted by Tṛṇāvarta and when mother Yaśodā comes out, can't see Kṛṣṇa ...only hand and foot prints.

*nāpaśyat kaścanātmānam
param cāpi vimohitaḥ
tṛṇāvarta-nisṛṣṭābhiḥ
śarkarābhir upadrutaḥ*

“Because of the bits of sand thrown about by Tṛṇāvarta, people could not see themselves or anyone else, and thus they were illusioned and disturbed.” (VERSE 23)

NOTES (VERSE 23)

✚ Taking cup of post ārati water throwing, instead filled with sand...

MOTHER YAŚODĀ'S PITIABLE CONDITION (VERSES 24-25)

“Because of the dust storm stirred up by the strong whirlwind, mother Yaśodā could find no trace of her son, nor could she understand why. Thus she fell down on the ground like a cow who has lost her calf and began to lament very pitifully.” (VERSE 24)

“When the force of the dust storm and the winds subsided, Yaśodā's friends, the other gopīs, approached mother Yaśodā, hearing her pitiful crying. Not seeing Kṛṣṇa present, they too felt very much aggrieved and joined mother Yaśodā in crying, their eyes full of tears.” (VERSE 25)

- ✚ This attachment of the gopīs to Kṛṣṇa is wonderful and transcendental. The center of all the activities of the gopīs was Kṛṣṇa. When Kṛṣṇa was there they were happy, and when Kṛṣṇa was not there, they were unhappy. Thus when mother Yaśodā was lamenting Kṛṣṇa's absence, the other ladies also began to cry.

KRISHNA STRANGLING TRṆĀVARTA (VERSES 26- 29)

*tṛṇāvartaḥ śānta-rayo
vātyā-rūpa-dharo haran
kṛṣṇam nabho-gato gantum
nāśaknod bhūri-bhāra-bhṛt*

“Having assumed the form of a forceful whirlwind, the demon Tṛṇāvarta took Kṛṣṇa very high in the sky, but when Kṛṣṇa became heavier than the demon, the demon had to stop his force and could go no further.” (VERSE 26)

- ✚ Although a demon may acquire such powers to a very limited extent, he cannot compete with the mystic power of Kṛṣṇa, for Kṛṣṇa is Yogeśvara, the source of all mystic power (yatra yogeśvaro hariḥ (BG 18.78)). No one can compete with Kṛṣṇa.
- ✚ One should not, therefore, compete with Kṛṣṇa's mystic power.
- ✚ Devotees automatically have all mystic power, but they do not like to compete with Kṛṣṇa. Instead, they fully surrender to Kṛṣṇa, and their yogic power is demonstrated by Kṛṣṇa's mercy. Devotees can show mystic yoga so powerful that a demon could not even dream of it, but they never try to demonstrate it for their personal sense gratification.
- ✚ At the present moment there are many so-called bābās who present themselves as incarnations of God by showing some insignificant mystic wonder, and foolish people regard them as God because of lacking knowledge of Kṛṣṇa.

NOTES (VERSE 26)

Mystic powers of:

- ✚ God – Source of all mystic power
- ✚ Demons
 1. Practice yoga
 2. Limited
 3. Assert to be God
- ✚ Devotees
 - a. No Sense gratification – only service
 - b. No competition
 - c. Have powers
 - d. Surrender to God

“Because of Kṛṣṇa's weight, Tṛṇāvarta considered Him to be like a great mountain or a hunk of iron. But because Kṛṣṇa had caught the demon's neck, the demon was unable to throw Him off. He therefore thought of the child as wonderful, since he could neither bear the child nor cast aside the burden.” (VERSE 27)

✚ Thus Tṛṇāvarta's attempt to kill Kṛṣṇa failed, while Kṛṣṇa, ānanda-cinmaya-rasa-vigraha, enjoyed this pastime. Now, since Tṛṇāvarta was falling because of Kṛṣṇa's heaviness, he wanted to save himself by throwing Kṛṣṇa off from his neck, but was unable to do so because Kṛṣṇa held him very tightly. Consequently, this would be the last time for Tṛṇāvarta's yogic power. Now he was going to die by the arrangement of Kṛṣṇa.

“With Kṛṣṇa grasping him by the throat, Tṛṇāvarta choked, unable to make even a sound or even to move his hands and legs. His eyes popping out, the demon lost his life and fell, along with the little boy, down to the ground of Vraja.” (VERSE 28)

“While the gopīs who had gathered were crying for Kṛṣṇa, the demon fell from the sky onto a big slab of stone, his limbs dislocated, as if he had been pierced by the arrow of Lord Śiva like Tripurāsura.” (VERSE 29)

✚ Actually such devotees are always in transcendental bliss, and such apparent calamities provide a further impetus for that bliss.



MOTHER YAŚODĀ CARRYING KRISHNA AFTER THE DEATH OF TRṆĀVARTA

“The gopīs immediately picked Kṛṣṇa up from the chest of the demon and delivered Him, free from all inauspiciousness, to mother Yaśodā. Because the child, although taken into the sky by the demon, was unhurt and now free from all danger and misfortune, the gopīs and cowherd men, headed by Nanda Mahārāja, were extremely happy.” (VERSE 30)

✚ Not at all disturbed because of being taken high in the sky by the demon, Kṛṣṇa was playing and enjoying. This is ānanda-cinmaya-rasa-vigraha. In any condition, Kṛṣṇa is sac-cid-ānanda-vigraha (BS 5.1). He has no unhappiness. Others might have thought that He was in difficulty, but because the demon's chest was sufficiently broad to play on, the baby was happy in all respects.

VRAJAVĀSIS' CONCLUSIONS ABOUT KRISHNA'S ESCAPE (VERSES 31-32)

1. KRṢṆA IS INNOCENT CHILD, HENCE SAVED BY THE SUPREME LORD (VERSE 31)

*aho batāty-adbhutam eṣa rakṣasā
bālo nivṛttim gamito 'bhyagāt punaḥ
himsraḥ sva-pāpena vihimsitaḥ khalah
sādhuḥ samatvena bhayād vimucyate*

“It is most astonishing that although this innocent child was taken away by the Rākṣasa to be eaten, He has returned without having been killed or even injured. Because this demon was envious, cruel and sinful, he has been killed for his own sinful activities. This is the law of nature. An innocent devotee is always protected by the Supreme Personality of Godhead, and a sinful person is always vanquished for his sinful life.” (VERSE 31)

✚ Kṛṣṇa conscious life means innocent devotional life, and a sādhu is one who is fully devoted to Kṛṣṇa. As confirmed by Kṛṣṇa in Bhagavad-gītā (9.30), bhajate mām ananya-bhāk sādhuḥ eva sa mantavyaḥ: anyone fully attached to Kṛṣṇa is a sādhu.

✚ Because of their intense parental love for Kṛṣṇa, they thought that Kṛṣṇa was an innocent child and had been saved by the Supreme Lord.

✚ In the material world, because of intense lust and desire for enjoyment, one becomes implicated in sinful life more and more (kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ). Therefore the quality of fear is one of the aspects of material life (āhāra-nidrā-bhaya-maithunaṁ ca). But if one becomes Kṛṣṇa conscious, the process of devotional service, śravaṇam kīrtanam (SMB 7.5.23), diminishes one's polluted life of material existence, and one is purified and protected by the Supreme Personality of Godhead.

- ✚ One of the processes of surrender is that one should simply depend on Kṛṣṇa, convinced that He will give one all protection.
- ✚ Our only business is to be Kṛṣṇa conscious and depend fully on Him for all protection.

NOTES (VERSE 31)

✚ Law of Protection - our only business is to become Kṛṣṇa conscious and depend fully on Kṛṣṇa for all protection.

✚ How to develop Devotion and Dependence like Vrajavāsis?

1. Devotion:

✚ Sādhu

✚ bhajate mām ananya-bhāk sādhuḥ eva sa mantavyaḥ

✚ ANYONE FULLY ATTACHED TO KṚṢṆA IS A SĀDHU

✚ Vrajavāsis – Kṛṣṇa saved by Supreme Personality of Godhead

2. Dependence:

✚ Lust (kama esa kāma eṣa krodha eṣa rajo-guṇa-samudbhavaḥ...)

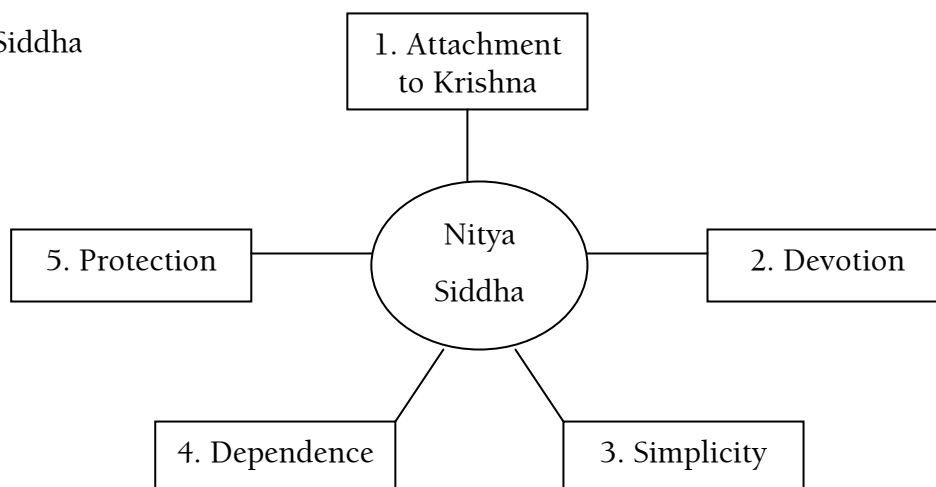
✚ Fear (āhāra-nidrā-bhaya-maithunaṁ ca)

✚ Practice Kṛṣṇa Consciousness - Hearing & Chanting (śravaṇam kīrtanam...)

✚ Purification (Śṛṅvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ...)

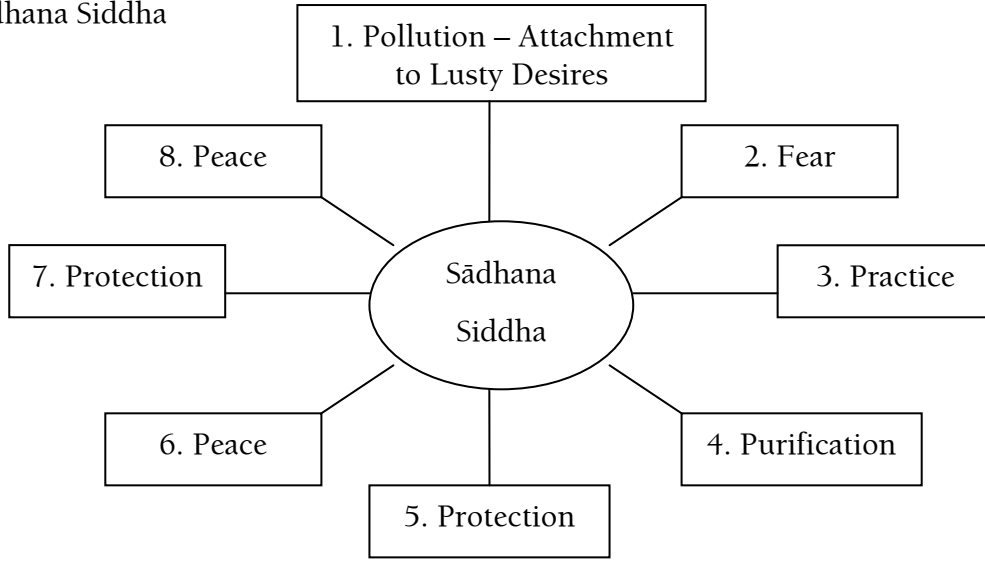
✚ Faith in Kṛṣṇa's protection (Rakṣiṣyatīti viśvāsaḥ...)

✚ Nitya Siddha



NOTES (VERSE 31):

✚ Sādhana Siddha



2. OUR GOOD ACTIVITIES SAVED KRISHNA (VERSE 32)

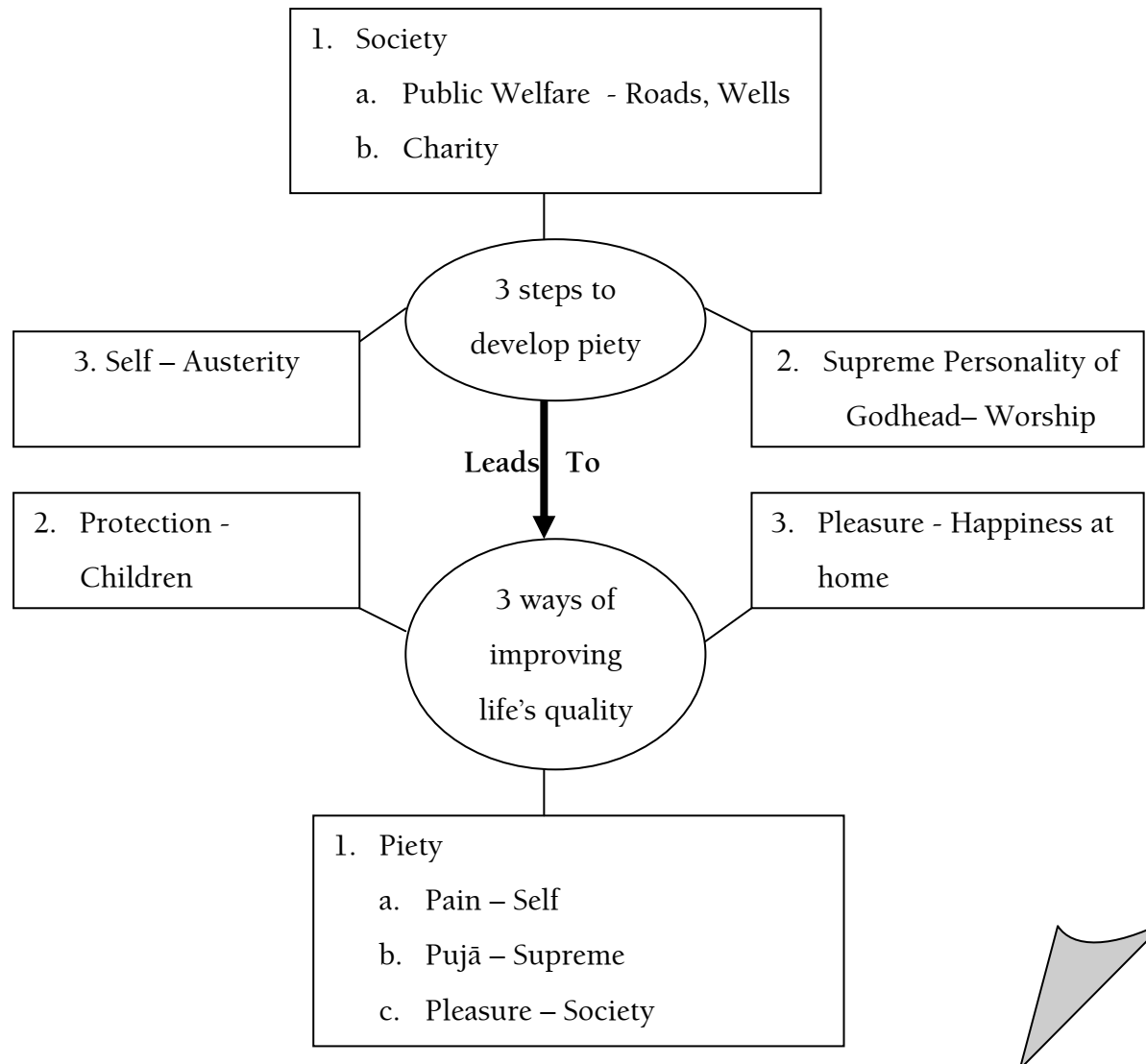
*kiṁ nas tapaś cīrṇam adhokṣajārcanam
pūrteṣṭa-dattam uta bhūta-sauhṛdam
yat samparetaḥ punar eva bālako
diṣṭyā sva-bandhūn praṇayann upasthitāḥ*

“Nanda Mahārāja and the others said: We must previously have performed austerities for a very long time, worshiped the Supreme Personality of Godhead, performed pious activities for public life, constructing public roads and wells, and also given charity, as a result of which this boy, although faced with death, has returned to give happiness to His relatives.” (VERSE 32)

“Having seen all these incidents in Bṛhadvana, Nanda Mahārāja became more and more astonished, and he remembered the words spoken to him by Vasudeva in Mathurā.” (VERSE 33)

NOTES (VERSE 32)

✚ Nanda Mahārāja's recommendation on how to become a Sādhu?



NOTES (VERSE 33)

✚ Whenever there are CALAMITIES,
Which give rise to CONFUSION,
It is the duty of the leader to try to give some CLARIFICATION,
Which puts the dependants in CHEERFULNESS.

✚ Nanda Mahārāja is trying to analyze the recent calamity and inspire the Vrajavāsis and express gratitude to Supreme Personality of Godhead.



MOTHER YAŚODĀ SERVING KRISHNA

KṚṢṆA SHOWING VIRĀṬ-RŪPA TO MOTHER YAŚODĀ (VERSES 34-37)

“One day mother Yaśodā, having taken Kṛṣṇa up and placed Him on her lap, was feeding Him milk from her breast with maternal affection. The milk was flowing from her breast, and the child was drinking it.” (VERSE 34)

“O King Parīkṣit, when the child Kṛṣṇa was almost finished drinking His mother's milk and mother Yaśodā was touching Him and looking at His beautiful, brilliantly smiling face, the baby yawned, and mother Yaśodā saw in His mouth the whole sky, the higher planetary system and the earth, the luminaries in all directions, the sun, the moon, fire, air, the seas, islands, mountains, rivers, forests, and all kinds of living entities, moving and nonmoving.” (VERSES 35-36)

✚ In His small form, Kṛṣṇa was kind enough to show His mother the virāṭ-rūpa, the universal form, so that she could enjoy seeing what kind of child she had on her lap. The rivers have been mentioned here as the daughters of the mountains (nagāṁś tad-duhitṛḥ).

“When mother Yaśodā saw the whole universe within the mouth of her child, her heart began to throb, and in astonishment she wanted to close her restless eyes.” (VERSE 37)

✚ Because of her pure maternal love, mother Yaśodā thought that this wonderful child playing so many tricks must have had some disease. She did not appreciate the wonders shown by her child; rather, she wanted to close her eyes. She was expecting another danger, and therefore her eyes became restless like those of a deer cub. This was all the arrangement of yogamāyā. The relationship between mother Yaśodā and Kṛṣṇa is one of pure maternal love. In that love, mother Yaśodā did not very much appreciate the display of the Supreme Personality of Godhead's opulences.
