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KILLING OF THE DEMONS SHAKATASURA AND TRNAVARTA

Conversation Between

Sukadeva Goswami and Maharaja Parikshit

King Parikshit said: My lord Sukadeva Goswami, 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 Krishna'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 Krishna consciousness. If you think it fit, kindly speak about those activities of the Lord. Please describe other pastimes of Krishna, the Supreme Personality, who appeared on this planet earth, imitating a human child and performing wonderful activities like killing Putana.

Sukadeva Goswami said: When mother Yashoda'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 Krishna turned three months old, mother Yashoda celebrated this ceremony with other women of the neighborhood. On that day, there was a conjunction of the moon with the constellation Rohini. As the *brāhmaṇas* joined by chanting Vedic hymns and professional musicians also took part, this great ceremony was observed by mother Yashoda. After completing the bathing ceremony for the child, mother Yashoda received the *brāhmaṇas* by worshiping 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 Yashoda saw that the child felt sleepy, she lay down on the bed with the child until He was peacefully asleep. The liberal mother Yashoda, absorbed in celebrating the *utthāna* ceremony, was busy receiving guests, worshiping 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 Krishna, demanding to drink the milk of His mother's breast, angrily threw His legs upward. Lord Sri Krishna 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. When mother Yashoda and the other ladies who had assembled for the *utthāna* festival, and all the men, headed by Nanda Maharaja, 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. 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 Krishna. As soon as the crying baby had kicked the cart's wheel, the cart had collapsed. There was no doubt about it. The assembled gopis and gopas, unaware that Krishna is always unlimited, could not believe that baby Krishna had such inconceivable power. They could not believe the statements of the children, and therefore they neglected these statements as being childish talk.

Thinking that some bad planet had attacked Krishna, mother Yashoda 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. 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, *kusa*, water and curd, they worshiped

the Supreme Lord. 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 Maharaja soberly took Krishna on his lap and invited such truthful *brāhmaṇas* to perform a ritualistic ceremony according to the holy hymns of the *Sāma Veda*, *Rg 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. Nanda Maharaja, for the sake of the affluence of his own son Krishna, 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 Krishna. 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.

One day, a year after Krishna's appearance, mother Yashoda 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. 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 Yashoda put the child down on the ground and began to think of Narayana. 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 Narayana, for she could not understand that Krishna was the original source of everything.

While the child was sitting on the ground, a demon named Trnavarta, who was a servant of Kamsa's, came there as a whirlwind, at Kamsa's instigation, and very easily carried the child away into the air. 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. For a moment, the whole pasturing ground was overcast with dense darkness from the dust storm, and mother Yashoda was unable to find her son where she had placed Him. Because of the bits of sand thrown about by Trnavarta, people could not see themselves or anyone else, and thus they were illusioned and disturbed. Because of the dust storm stirred up by the strong whirlwind, mother Yashoda 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.



Artist: Muralidhara Dasa

When the force of the dust storm and the winds subsided, Yashoda's friends, the other gopis, approached mother Yashoda, hearing her pitiful crying. Not seeing Krishna present, they too felt very much aggrieved and joined mother Yashoda in crying, their eyes full of tears.

Having assumed the form of a forceful whirlwind, the demon Trnavarta took Krishna very high in the sky, but when Krishna became heavier than the demon, the demon had to stop his force and could go no further.

Because of Krishna's weight, Trnavarta considered Him to be like a great mountain or a hunk of iron. But because Krishna 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. With Krishna grasping him by the throat, Trnavarta 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. While the gopis who had gathered were crying for Krishna, 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 Shiva like Tripurasura. The gopis immediately picked Krishna up from the chest of the demon and delivered Him, free from all inauspiciousness, to mother Yashoda. Because the child, although taken into the sky by the demon, was unhurt and now free from all danger and misfortune, the gopis and cowherd men, headed by Nanda Maharaja, were extremely happy. It is most astonishing that although this innocent child was taken away by the *rāksasa* 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.

Nanda Maharaja 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. Having seen all these incidents in Brhadvana, Nanda Maharaja became more and more astonished, and he remembered the words spoken to him by Vasudeva in Mathura.

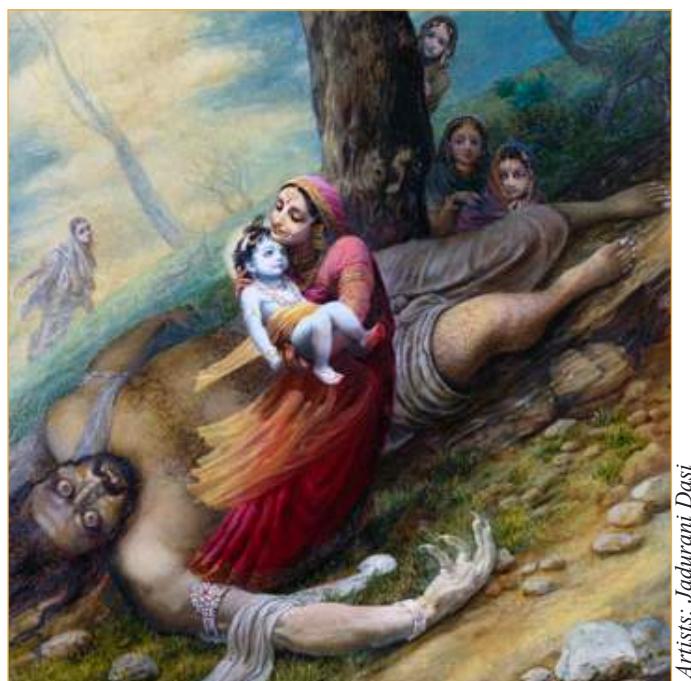
One day, mother Yashoda, having taken Krishna up and placed Him on her lap, was feeding Him milk from her breast with maternal affection. The milk was flowing from her breast, and the child was drinking it. O King Parikshit, when the child Krishna was almost finished drinking His mother's milk and mother Yashoda was touching Him and looking at His beautiful, brilliantly smiling face, the baby yawned, and mother Yashoda 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. When mother Yashoda 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.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » SB 10.7: The Killing of the Demon Trnavarta verse: 1-37.॥

DESTROYING SHAKATASURA AND TRNAVARTA WITHIN

Srila Bhaktivinoda Thakur

ādau duṣṭa-guru-prāptih pūtanā stanya-dāyini
vātyā-rūpa-kutarkas tu ṭṛṇavarta itīritah



nityam bhāgavata-sevayā

Persons who are on the path of attachment should avoid the first obstacle, accepting a bogus guru, by discussing Putana's arrival in Vraja in the guise of a nurse. The second obstacle is false arguments. It is difficult for one's ecstatic emotion to be awakened until Trnavarta, in the form of a whirlwind, is killed in Vraja. In the form of Trnavarta, the arguments of philosophers, Buddhists, and logicians are all obstacles to the ecstatic emotion of Vraja.

त्रिये भारा-वाहित्वम् शकातम् बुद्धि मर्दकम्
कतुर्थे बाला-दोषानां स्वरूपो वत्स-रूपा-धर्क

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 to Krishnachandra. When one destroys śakata, who personifies carrying the burden of the regulative principles, the third obstacle is overcome. Bogus gurus who did not consider their disciples' qualification for the path of attachment and thus instructed many śakata-like people to accept service in the mood of mañjarīs and sakhiś committed offenses in the form of disrespecting confidential 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. Yet they may still be delivered by the association of devotees and proper instructions. This is called breaking śakata.

— Taken from Sri Krishna Samhita by Srila Bhaktivinoda Thakur, Chapter Eight Direct and Indirect Considerations on the Moods of Vraja. ॥

RECOMMENDATION BY MAHARAJA PARIKSHIT

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

As stated in the Prema-vivarta:

krṣṇa-bahirmukha haiyā bhoga-vāśchā kare
nikāta-stha māyā tāre jāpatiyā dhare

Our material existence is māyā, or illusion, in which we desire different varieties of material enjoyment and therefore change to different varieties of bodies (*bhrāmayan sarva-bhūtāni yantrārūḍhāni māyaya* [Bg. 18.61]). Asann api kleśada asa dehah: [SB 5.5.4] as long as we have these temporary bodies, they give us many varieties of tribulation—ādhyātmika, ādhībhautika and ādhidaivika. This is the root cause of all suffering. This root cause can be eradicated by revival of our Krishna consciousness. All the Vedic literatures presented by Vyasa Deva and other great sages are therefore intended to revive our Krishna consciousness, which begins to revive with śravana-



kīrtanam. Śrīvatām sva-kathāḥ kṛṣṇah (SB 1.2.17). *Śrīmad-Bhāgavatam* and other Vedic literatures exist simply to give us a chance to hear about Krishna. Krishna has different *avatāras*, or incarnations, all of which are wonderful and which arouse one's inquisitiveness. Generally, the *avatāras* such as Matsya, Kurma and Varaha are not as attractive as Krishna. However, in the initial stage, we have no attraction even for hearing about Krishna. This is the root cause of our suffering.

Parikshit Maharaja specifically mentions that the wonderful activities of baby Krishna, which amazed Mother Yashoda and the other inhabitants of Vraja, are especially attractive. From the very beginning of His childhood, Krishna performed many wonderful pastimes like killing Putana, Trnavarta and Shakatasura. He also showed His mother the entire universe within His mouth. Thus the pastimes of Krishna, one after another, kept Mother Yashoda and all the inhabitants of Vraja in great astonishment.

The process to revive one's Krishna consciousness is *ādau śraddhā tataḥ sādhū-saṅgah* (*Bhakti-rasāmṛta-sindhu* 1.4.15). The pastimes of Krishna can be properly received from devotees. If one has developed a little bit of Krishna consciousness by hearing about the activities of Krishna from *vaiṣṇavas*, one will gradually become attached to *vaiṣṇavas* who are interested only in Krishna consciousness. Therefore, Parikshit Maharaja recommends that one hear about Krishna's childhood activities, which are more

attractive than the activities of other incarnations, such as Matsya, Kurma and Varaha.

—Śrīmad-Bhāgavatam (*Bhāgavata Purāṇa*) » Canto 10: The Summum Bonum » SB 10.7: The Killing of the Demon Trīṇavarta » Verse: 2, Purport. ☸

PRAKATA-LILĀ AND APRAKATA-LILĀ

Lord Krishna's three *dhāma* — Dwarka, Mathura, and Vrindavana differ from each other only according to how much the Lord manifests His *nara-līlā*—His earthly, human pastimes—and to what degree of intensity *mādhurya* is manifest. Lord Krishna's *nara-līlā* is of two varieties: *prakata* (manifest) and *aprakata* (unmanifest). Performing endless pastimes with His intimate associates, Lord Krishna reveals all the varied moods of different human ages—*balya-līlā* (childhood), *pauganda* (boyhood), *kaisora* (puberty), and *vilasa* (mature amorous love). When these eternal pastimes become unmanifest in the material world they are known as *aprakata-līlā*, but when these same pastimes of the Lord and His associates are manifest in the mundane plane they are described as *prakata-līlā*.

Lord Krishna travels between His different dhamas such as Mathura, Vrindavana, and Dwarka only in His *prakata-līlā*. When the Lord travels we can therefore understand His activities are *prakta-līlā*. Krishna's arrivals and departures from the dhamas do not occur



in His *aprakata-līlā*. The entire *prakata-līlā* such as His *janma-līlā* (birth) and *mausala-līlā* (the internecine conflict that destroyed Yadu dynasty.) are seen in the innumerable universes in an arranged sequence. In each of these universes exist a Vrindavana, Mathura, and Dwarka visible to the residents of those planets. The Lord's pastimes may be compared to the sun: The sun is seen during the day in a specific place and time every year, while it yet remains invisible in other areas. Similarly, the Supreme Lord, Krishna, while remaining in His own abode, Vrindavana, reveals His original form in His complete pastimes in one particular universe, yet out of His sweet will He shrouds it in other universes.

In *prakata-līlā*, the Lord's boyhood pastimes, for example, are continuous and transcendental, enacted in His original form. But the *mausala-līlā* and the (the pastime of kidnapping the captured queens) are like illusions conjured by magic. We must understand that the reason for exhibiting these two *kṛttim-līlā*, or make believe pastimes, is to hide the truth that His pastimes are eternal. In Krishna's *prakata-līlā* some of His associates, by His own will, do see gem studded Vrindavana dharma in all its sublime splendour, but others, also by His own will, are not given that vision.

It is worth noting that some very advanced devotees are able to directly view the Lord's pastimes even after He has concluded His *prakata-līlā*. This is because of their profound devotional involvement, their intense spiritual eagerness, and the divine favour of the Lord.

In this way, it is established that of all the forms and manifestations of the Supreme Personality of Godhead, that of Lord Sri Krishna, son of Nanda

Maharaja, is paramount. Similarly, amongst His many dharmas Gokula Vrindavana, is the topmost. Lord Krishna's superlative excellences of *prema-mādhurya* (divine conjugal love), *līlā-mādhurya* (transcendental pastimes), *venu-mādhurya* (expertise in playing the flute), and *śrī vigraha-mādhurya* (matchless beauty) solely existing in Vrindavana dhāma.

—Śrī Bhāgavatamṛta-Kāna, Śrīla Viśvanātha Cakravartī Ṭhākura, Translated by Sarvabhbāvana dāsa. ☩

ŚRĪ VRAJA-RĀJA-SUTĀSTAKAM Eight Prayers Glorifying the Son of the King of Vraja

*nava-nīrada-nindita-kānti-dharam
rasa-sāgara-nāgara-bhūpa-varam
śubha-varṇikima-cāru-śikhanda-śikhām
bhaja kṛṣṇa -nidhim vraja-rāja-sutam*

Just worship Sri Krishna, the son of the king of Vraja, who is a treasure-house of priceless jewels! His complexion is more effulgent than a fresh rain cloud; He is the king of paramours, the ocean of *rasa*; His crown is adorned with a lovely peacock feather auspiciously tilted to the left (bowing towards Sri Radha's feet).

*bhru-viśāṅkita-varṇikama-śakru-dhanum
mukha-candra-vinindita-koti-vidhum
mrdu-manda-suhāsy-a-subhāsy-yutam
bhaja kṛṣṇa -nidhim vraja-rāja-sutam*

Just worship Sri Krishna, the son of the king of Vraja,



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who is a treasure-house of priceless jewels! His arched eyebrows belittle the rainbow (the bow of Indra); His pure moonlike face, which dwarfs millions of moons, is adorned with an enchanting soft smile and fine speech.

*suvikampad-anāṅga-sad-āṅga-dharam
vraja-vāśī-manohara-veśa-karam
bhṛśa-lāśchita-nīla-saroja-drśam
bhaja kṛṣṇa -nidhim vraja-rāja-sutam*

Just worship Krishna, the dark Jewel, the son of the King of Vraja, whose divine bodily limbs tremble profusely with the transcendental Cupid's agitations, who dresses enchantingly just to fascinate the *vraja-vāśīs* and who is decorated with extraordinary eyes like blue lotus blossoms.

*alakāvali-mandita-bhāla-taṭam
śruti-dolita-mākara-kuṇḍalakam
kaṭi-veṣṭita-pūta-patam sudhaṭam
bhaja kṛṣṇa -nidhim vraja-rāja-sutam*

Just worship Sri Krishna, the son of the king of Vraja, who is a treasure-house of priceless jewels! His forehead is surrounded by curling locks of hair; swaying dolphin (*makara*) - shaped earrings dangle from His ears; His waist is adorned with meticulously arranged yellow silk which embraces His charming hips.

*kala-nīpura-rājita-cāru-padam
mani-rasjita-gasjita-bhṛīga-madam
dhvaja-vajra-jhaṣāṅkita-pāda-yugam
bhaja kṛṣṇa -nidhim vraja-rāja-sutam*

Just worship Sri Krishna, the son of the king of Vraja, who is a treasure-house of priceless jewels! Tinkling anklebells resound on His beautiful feet; He glows with jeweled ornaments; His spirited behavior mocks the intoxication of honey bees; the soles of His feet are marked with a flag, thunderbolt, fish and other charming symbols.

*bhṛśa-candana-carcita-cāru-tanum
mani-kaustubha-garhita-bhānu-tanum
vrāja-bāla-śiromāni-rūpa-dhṛtam
bhaja kṛṣṇa -nidhim vraja-rāja-sutam*

Just worship Sri Krishna, the son of the king of Vraja, who is a treasure-house of priceless jewels! His graceful body is generously smeared with sandalwood paste; His glowing Kaustubha gem overshadows the sun; He has appeared as the crown jewel among the young boys of Vraja.

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*sura-vṛnda-suvaṇḍya-mukunda-harim
sura-nātha-śiromāni-sarva-gurum
giridhāri-murāri-purāri-param
bhaja kṛṣṇa -nidhim vraja-rāja-sutam*

Just worship Sri Krishna, the son of the king of Vraja, who is a treasure-house of priceless jewels! He is worshiped by all the demigods and sages as the giver of *mukti* and the Supreme Lord Hari; He is the crest-jewel of all controllers and the guru of all beings; He is the lifter of Giri-Govardhana, the killer of the Mura demon and the master of Lord Shiva.

*vṛṣabhānu-sutā-vara-keli param
rasa-rāja-śiromāni-veśa-dharam
jagadīśvaram-īśvaram-īḍhya-varam
bhaja kṛṣṇa -nidhim vraja-rāja-sutam*

Just worship Sri Krishna, the son of the king of Vraja, who is a treasure-house of priceless jewels! He is dedicated to amorous escapades with the daughter of Vrishabhanu Maharaja; impeccably dressed as the king of the enjoyers of *rasa*; He is the supreme monarch and the most worshipable Lord of the entire creation.

—An Anonymous Poem in Sanskrit, Translated by Dasharati Suta Das, Edited by Isha Prakash Das. ☸



!! Sri Sri Nitai Gaurchandra Jayati !!

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Bhāgavata Vidyālaya

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A Fortnightly E-Magazine for serving Śrīmad-Bhāgavatam

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