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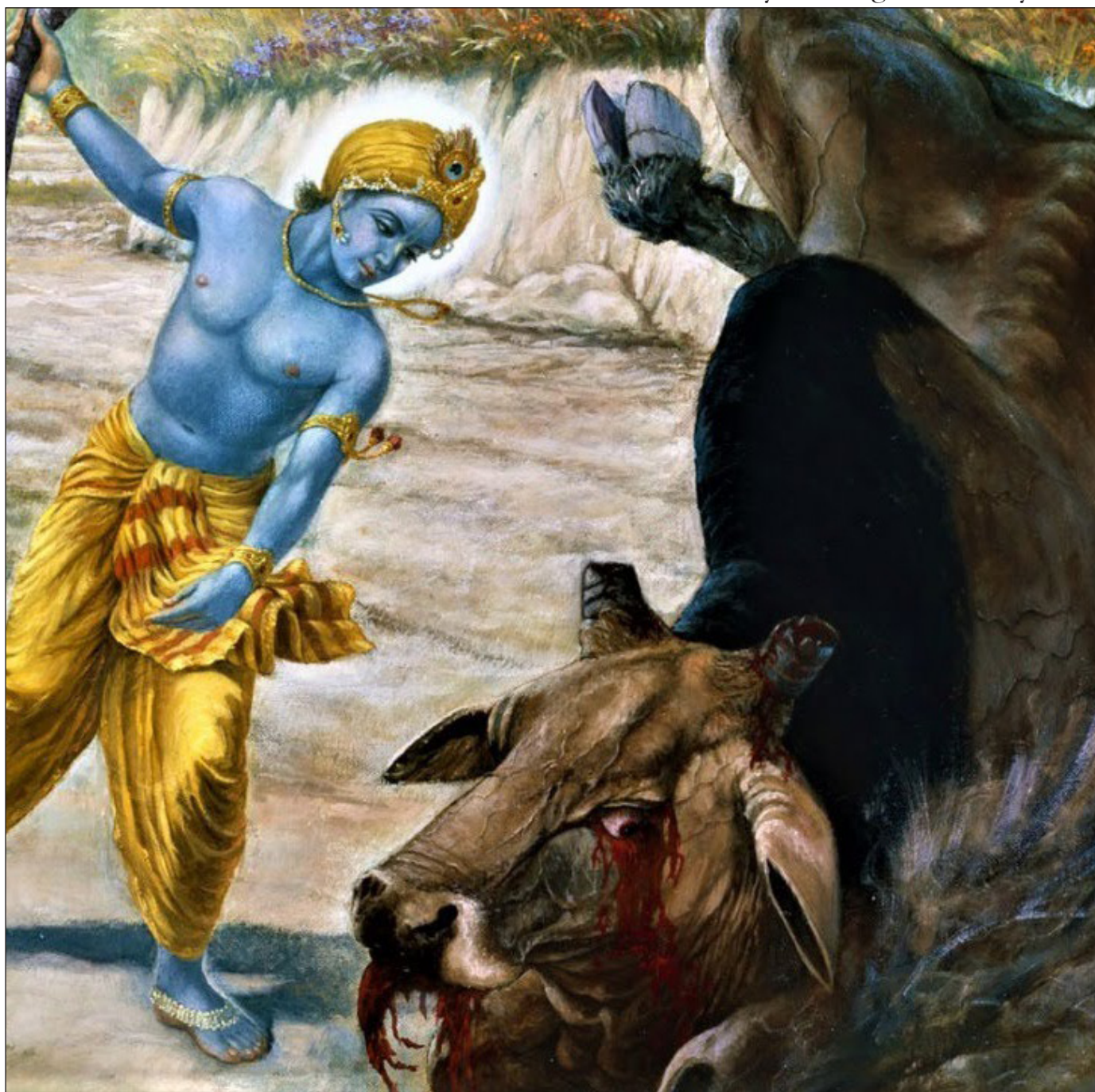
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His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada



THE SLAYING OF ARISHTA, THE BULL DEMON

Srila Sukadeva Goswami

Sukadeva Goswami said: The demon Arishta then came to the cowherd village. Appearing in the form of a bull with a large hump, he made the earth tremble as he tore it apart with his hooves. Arishtasura bellowed very harshly and pawed the ground. With his tail raised and his eyes glaring, he began to tear up the embankments with the tips of his horns, every now and then passing a little stool and urine. My dear King,

Bhāgavata Mahāvidyālaya

clouds hovered about sharp-horned Arishtasura's hump, mistaking it for a mountain, and when the cowherd men and ladies caught sight of the demon, they were struck with terror. Indeed, the strident reverberation of his roar so frightened the pregnant cows and women that they lost their fetuses in miscarriages. The domestic animals fled the pasture in fear, O King, and all the inhabitants rushed to Lord Govinda for shelter, crying, "Krishna, Krishna!" When the Supreme Lord saw the cowherd community distraught and fleeing in fear, He calmed them, saying, "Don't be afraid." Then He called out to the bull demon

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as follows. You fool! What do you think you're doing, you wicked rascal, frightening the cowherd community and their animals when I am here just to punish corrupt miscreants like you! Having spoken these words, the infallible Lord Hari slapped His arms with His palms, further angering Arishta with the loud sound. The Lord then casually threw His mighty, serpentine arm over the shoulder of a friend and stood facing the demon.

Thus provoked, Arishta pawed the ground with one of his hooves and then, with the clouds hovering around his upraised tail, furiously charged Krishna. Pointing the tips of his horns straight ahead and glaring menacingly at Lord Krishna from the corners of his bloodshot eyes, Arishta rushed toward Him at full speed, like a thunderbolt hurled by Indra. The Supreme Lord Krishna seized Arishtasura by the horns and threw him back eighteen steps, just as an elephant might do when fighting a rival elephant. Thus repulsed by the Supreme Lord, the bull demon got up and, breathing hard and sweating all over his body, again charged Him in a mindless rage. As Arishta attacked, Lord Krishna seized him by the horns and knocked him to the ground with His foot. The Lord then thrashed him as if he were a wet cloth, and finally He yanked out one of the demon's horns and struck him with it until he lay prostrate. Vomiting blood and profusely excreting stool and urine, kicking his legs and rolling his eyes about,

Arishtasura thus went painfully to the abode of Death. The demigods honored Lord Krishna by scattering flowers upon Him. Having thus killed the bull demon Arishta, He who is a festival for the gopis' eyes entered the cowherd village with Balarama.

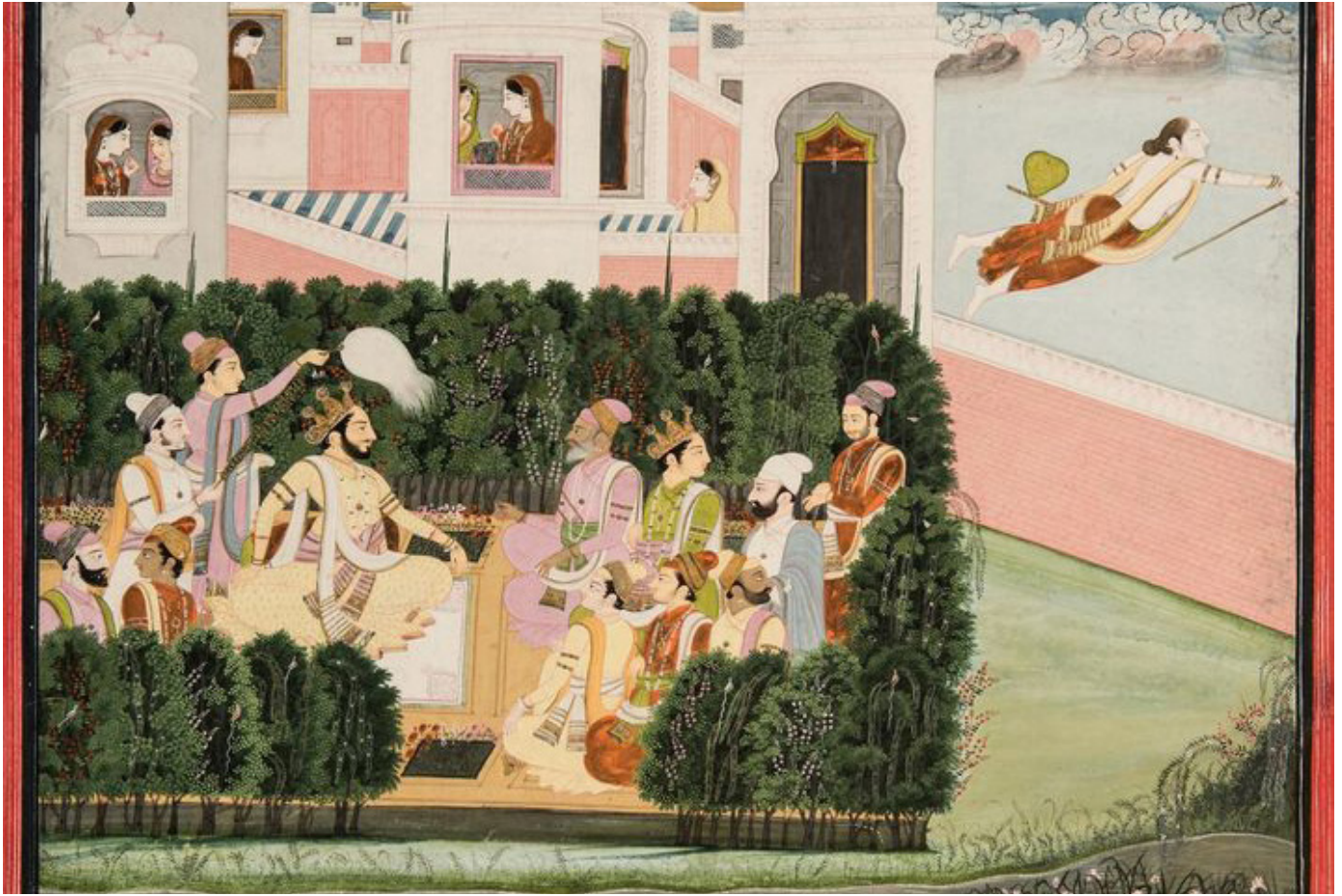
After Arishtasura had been killed by Krishna, who acts wonderfully, Narada Muni went to speak to King Kamsa. That powerful sage of godly vision addressed the King as follows.

[Narada told Kamsa:] Yashoda's child was actually a daughter, and Krishna is the son of Devaki. Also, Rama is the son of Rohini. Out of fear, Vasudeva entrusted Krishna and Balarama to his friend Nanda Maharaja, and it is these two boys who have killed your men. Upon hearing this, the master of the Bhojas became furious and lost control of his senses. He picked up a sharp sword to kill Vasudeva. But Narada restrained Kamsa by reminding him that it was the two sons of Vasudeva

who would cause his death. Kamsa then had Vasudeva and his wife shackled in iron chains. After Narada left, King Kamsa summoned Keshi and ordered him, "Go kill Rama and Krishna." The King of the Bhojas next called for his ministers, headed by Mushtika, Chanura, Shala and Toshala, and also for his elephant-keepers. The King addressed them as follows. My dear heroic Chanura and Mushtika, please hear this. Rama and Krishna, the sons of Anakadundubhi [Vasudeva], are living in Nanda's cowherd village. It has been predicted that these two boys will be the cause of my death. When They are brought here, kill Them on the pretext of engaging Them in a wrestling match. Erect a wrestling ring with many surrounding viewing stands, and bring all the residents of the city and the outlying districts to see the open competition. You, elephant-keeper, my good man, should position the elephant Kuvalayapida at the entrance to the wrestling arena and have him kill my two enemies. Commence the bow sacrifice on the *Caturdaśī* day in accordance with the relevant Vedic injunctions. In ritual slaughter offer the appropriate kinds of animals to the magnanimous Lord Shiva.

Having thus commanded his ministers, Kamsa next called for Akrura, the most eminent of the Yadus. Kamsa knew the art of securing personal advantage, and thus he took Akrura's hand in his own and spoke to him as follows. My dear Akrura, most charitable one, please do me a friendly favor out of respect. Among the Bhojas and Vrishnis, there is no one else as kind to us as you. Gentle Akrura, you always carry out your duties soberly, and therefore I am depending on you, just as powerful Indra took shelter of Lord Vishnu to achieve his goals.

Please go to Nanda's village, where the two sons of Anakadundubhi are living, and without delay bring Them here on this chariot. The demigods, who are under the protection of Vishnu, have sent these two boys as my death. Bring Them here, and also have Nanda and the other cowherd men come with gifts of tribute. After you bring Krishna and Balarama, I will have Them killed by my elephant, who is as powerful as death itself. And if by chance They escape from him, I will have Them killed by my wrestlers, who are as strong as lightning. When these two have been killed, I will kill Vasudeva and all Their lamenting relatives the Vrishnis, Bhojas



and Dasharhas. I will also kill my old father, Ugrasena, who is greedy for my kingdom, and I will kill his brother Devaka and all my other enemies as well. Then, my friend, this earth will be free of thorns. My elder relative Jarasandha and my dear friend Dvidida are solid well-wishers of mine, as are Sambara, Naraka and Bana. I will use them all to kill off those kings who are allied with the demigods, and then I will rule the earth. Now that you understand my intentions, please go at once and bring Krishna and Balarama to watch the bow sacrifice and see the opulence of the Yadus' capital.

[Sri Akrura said:] O King, you have expertly devised a process to free yourself of misfortune. Still, one should be equal in success and failure, since it is certainly destiny that produces the results of one's work. An ordinary person is determined to act on his desires even when fate prevents their fulfillment. Therefore, he encounters both happiness and distress. Yet even though such is the case, I will execute your order.

Sukadeva Gosvami said: Having thus instructed Akrura, King Kamsa dismissed his ministers

and retired to his quarters, and Akrura returned home.

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » Chapter 36 » Verses 1–40 » Translations by Disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.

JOKING CONVERSATION BETWEEN RADHA AND KRISHNA Sri Vishvanataha Chakravarti Thakura

*ariṣṭe nihate daitye
kṛṣṇenādbhuta-karmaṇā
kaṁsāyāthāha bhagavān
nārado deva-darśanaḥ*

The term *deva-darśana* can be understood in many ways, all of which are consistent with the context and purport of this narration. *Deva* means "God," and *darśanaḥ* means "seeing" or "an audience with a great personality." Thus *deva-darśana*, a name for Narada Muni, indicates that Narada has attained the perfection of seeing God, that getting Narada's audience is as good as getting God's (since Narada is a pure representative of the Lord), and also that Narada's audience is as good as that of the demigods, who are also

known as devas. That there are all these meanings of the term *deva-darśanaḥ* reveals something of the richness of the *Śrīmad-Bhāgavatam*'s language. From the Purāṇas, Srila Vishvanatha Cakravarti Thakura has quoted twenty verses describing a joking conversation between Radha and Krishna that took place after Krishna had killed the demon Arishta. This conversation, so kindly quoted by the *ācārya*, describes the origin of Radha-kunda and Shyama-kunda, Radha's and Krishna's bathing ponds.

The verses are as follows:

*māsmān sprṣādya vṛṣabhārdana hanta mugdhā
ghoro 'suro 'yam ayi Kṛṣṇa tad apy ayaṁ gauḥ
vṛtro yathā dvija ihāsty ayi niṣkṛtiḥ kim
śudhyed bhavāṁs tri-bhuvana-sthita-tīrtha-kṛc-
chrāt*

"The innocent young gopis said, 'Ah, Krishna, don't touch us now, O killer of a bull! Alas, even though Arishta was a terrible demon, still he was a male cow, so You will have to undergo atonement, just as Lord Indra did after killing Vritrasura. But how can You purify Yourself without going to the trouble of visiting every single holy place in the three worlds?' "

*kim paryatāmi bhuvanāny adhunaiva sarvā
ānīya tīrtha-vitatīḥ karavāṇi tāsū
snānam vilokayata tāvad idam mukundaḥ
procyāiva tatra kṛtavān bata pārṣṇi-ghātam*

"[Krishna replied,] 'Why should I have to wander throughout the entire universe? I will at once bring all the countless pilgrimage places here and take My bath in them. Just watch!' With this, Lord Mukunda struck His heel on the ground."

*pātālato jalam idam kila bhogavatya
āyātam atra nikhilā api tīrtha-saṅghāḥ
āgacchateti bhagavad-vacasā ta etya
tatraiva rejur atha Kṛṣṇa uvāca gopīḥ*

"[Then He said,] 'This is the water of the Bhogavati River, coming from the Patala region. And now, O holy places, all of you please come here!' When the Supreme Lord had spoken these words, all the holy places went there and appeared before

Him. Krishna then addressed the gopis as follows."

*tīrthāni paśyata harer vacasā tavaivam
naiva pratīma iti tā atha tīrtha-varyāḥ
procuḥ kṛtāñjali-putā lavaṇābdhir asmi
kṣīrābdhir asmi śṛṇutāmara-dīrghikāsmi*

" 'See all the holy places!' "But the gopis replied, 'We don't see them as You describe.' "Then those best of holy places, joining their palms in supplication, spoke up: " 'I am the salt ocean.' " 'I am the ocean of milk.' " 'I am the Amara-dīrghika.' "

*śoṇo 'pi sindhur aham asmi bhavāmi tāmra-
parṇi ca puṣkaram aham ca sarasvatī ca
godāvarī ravi-sutā sarayuh prayāgo
revāsmi paśyata jalam kuruta pratītim*

" 'I am the river Shona.' " 'I am the Sindhu.' " 'I am the Tamraparni.' " 'I am the holy place Pushkara.' " 'I am the river Sarasvati.' " 'And we are the Godavari, Yamuna and Reva rivers and the confluence of rivers at Prayaga. Just see our waters!' "

*snātvā tato harir ati-prajagalbha eva
śuddhaḥ saro 'py akaravaṁ sthita-sarva-tīrtham
yuṣmābhir ātma-januṣiḥa kṛto na dharmāḥ
ko 'pi kṣitāv atha saḥkīr nijagāda rādhā*

"After purifying Himself by bathing, Lord Hari became quite arrogant and said, 'I have produced a pond containing all the various holy places, whereas you gopis must never have executed any religious duties on this earth for the pleasure of Lord Brahma.' Then Srimati Radharani addressed Her girlfriends as follows."

*kāryam mayāpy ati-manohara-kuṇḍam ekaṁ
tasmād yataḥhvam iti tad-vacanena tābhiḥ
śrī-Kṛṣṇa-kuṇḍa-tāta-pāścima-diśya-mando
gartaḥ kṛto vṛṣabha-daitya-khurair vyaloki*

" 'I must create an even more beautiful pond. So go to work!' Having heard these words, the gopis saw that Arishtasura's hooves had dug a shallow ditch just west of Sri Krishna's pond."

*tatrārdrā-mṛn-mṛdula-gola-tatīḥ prati-sva-
hastoddhṛtā anati-dūra-gatā vidhāya*



*divyaṁ saraḥ prakṛtitaṁ ghaṭikā-dvayena
tābhir vilokya sarasaṁ smarate sma kṛṣṇaḥ*

"At that nearby spot, all the gopis began digging up lumps of soft mud with their hands, and in this way a divine pond manifested in the short span of an hour. Krishna was astonished to see the lake they produced."

*proce ca tīrtha-salilaiḥ paripūrayaitan
mat-kunḍataḥ sarasijākṣi sahālibhis tvam
Radha tadā na na na neti jagāda yasmāt
tvat-kunḍa-nīram uru-go-vadha-pātakāktam*

"He said, 'Go ahead, lotus-eyed one. You and Your companions should fill this pond with water from Mine.' "But Radha replied, 'No, no, no, no! This is impossible, since the water of Your pond is contaminated by Your terrible sin of killing a cow.'"

*āhṛtya puṇya-salilaraṁ śata-koṭi-kumbhaiḥ
sakhy-arbudena saha mānasa-jāhnavītaḥ
etat saraḥ sva-madhunā paripūrayāmi
tenaiva kīrtim atulāṁ tanavāni loke*

" 'I will have My countless gopi companions bring the pure water of the Manasa-ganga

here in billions of pots. In this way I will fill this lake with My own water and thus make its renown unequalled in the entire world.' "

*kṛṣṇeṅgitenā sahasaitya samasta-tīrtha-
sakhyas tadīya-saraso dhṛta-divya-mūrtiḥ
tuṣṭāva tatra vṛṣabhānu-sutāṁ praṇamya
bhaktyā kṛtāñjali-putaḥ sravad-asra-dhāraḥ*

"Lord Krishna then gestured to a heavenly personality who was an intimate associate of all the holy places. Suddenly that person rose up out of Krishna's pond and bowed down to the daughter of Sri Vṛṣabhānu [Radharani]. Then, with palms joined and tears pouring from his eyes, he began praying to Her in devotion."

*devi tvadīya-mahimānam avaiti sarva-
śāstrārtha-vin na ca vidhir na haro na lakṣmīḥ
kintv eka eva puruṣārtha-śiromaṇis tvat-
prasveda-mārjana-parāḥ svayam eva kṛṣṇaḥ*

" 'O goddess, even Lord Brahma himself, the knower of all scriptures, cannot understand Your glories, nor can Lord Shiva or Lakshmi. Only Krishna, the supreme goal of all human endeavor, can understand them, and thus He is eager to



personally wash away Your perspiration when You are fatigued.' "

*yaś cāru-yāvaka-rasena bhavat-padābham
ārajya nūpuram aho nidadhāti nityam
prāpya tvadīya-nayanābja-tāta-prasādam
svam manyate parama-dhanyatamaṁ prahr̥ṣyaṁ
tasyājñayaiva sahasā vayam ājagāma
tat-pārṣṇi-ghāta-kṛta-kunḍa-vare vasāmaḥ
tvam cet prasīdasi karoṣi kṛpā-kaṭākṣam
tarhy eva tarṣa-viṭapī phalito bhaven naḥ*

"He is always anointing Your lotus feet with nectarean cāru and yāvaka and decorating them with ankle bells, and He rejoices and feels most fortunate simply by satisfying the tips of the toes of Your lotus feet. On His order we have immediately come here to live in this most excellent pond, which He created by one stroke of His heel. But only if You now feel satisfied with us and bestow upon us Your merciful glance will the tree of our desire bear fruit.' "

*śrutvā stutiṁ nikhila-tīrtha-gaṇasya tuṣṭā
prāha sma tarṣam aya vedayateti Radhā
yāma tvadīya-sarasīm sa-phalā bhavāma
ity eva no vara iti prakṛtaṁ tadocuḥ*

"Hearing this prayer spoken by the representative of the full assembly of holy places, Sri Radha was pleased and said, 'So, kindly tell Me your desire.' "They then told Her plainly, 'Our lives would be successful if we could come to Your pond. That is the benediction we desire.' "

*āgacchateti vṛṣabhānu-sutā smitāsyā
provāca kānta-vadanābja-dhṛtākṣi-koṇā
sakhyo 'pi tatra kṛta-sammatayaḥ sukhābhdhau
magnā virejur akhilā sthira-jaṅgamāś ca*

"Glancing at Her beloved from the corners of Her eyes, the daughter of Vrishabhanu replied with a smile, 'Please come.' Her gopi companions all agreed with Her decision and became immersed in the ocean of happiness. Indeed, the beauty of all creatures, both mobile and stationary, was enhanced."

*prāpya prasādam atha te vṛṣabhānujāyāḥ
śrī-Kṛṣṇa-kunḍa-gata-tīrtha-varāḥ prasahya
bhittveva bhittim ati-vegata eva Radha-
kunḍam vyadhuḥ sva-salilaiḥ paripūrṇam eva*

"Thus gaining the grace of Srimati Radharani, the holy rivers and lakes in Sri Krishna-kunda

forcibly broke through its boundary walls and swiftly filled Radha-kunda with their waters."

*proce hariḥ priyatame tava kuṇḍam etan
mat-kuṇḍato 'pi mahimādhikam astu loke
atraiva me salila-kelir ihaiva nityam
snānam yathā tvam asi tad vad idam saro me*

"Lord Hari then said, 'My dear Radha, may this pond of Yours become even more world-renowned than Mine. I will always come here to bathe and to enjoy My water pastimes. Indeed, this lake is as dear to Me as You are.' "

*rādhābravīd aham api sva-sakhībhir etya
snāsyāmy ariṣṭa-śata-mardanam astu tasya
yo 'riṣṭa-mardana-sarasy uru-bhaktir atra
snāyād vasen mama sa eva mahā-priyo 'stu*

"Radha replied, 'I will come to bathe in Your pond as well, even though You may kill hundreds of Arishta demons here. In the future, anyone who has intense devotion for this lake, which is on the spot where You chastised Arishtasura, and who bathes or resides here is sure to become very dear to Me.' "

*rāsotsavam prakurute sma ca tatra rātrau
kṣṇāmbudaḥ kṛta-mahā-rasa-harṣa-varṣaḥ
śrī-rādhikā-pravara-vidyud alankṛta-śrīs
trailokya-madhya-vitātī-kṛta-divya-kīrtiḥ*

"That night Lord Krishna initiated a rāsa dance at Radha-kunda, generating a torrent of the greatest mood of splendidous pleasure. Sri Krishna resembled a cloud, and Srimati Radharani a brilliant flash of lightning filling the sky with abundant beauty. In this way Their divine glories permeated the expanses of the three worlds." As a final note, it should be mentioned that Narada Muni, being a great sage, understood that the killing of Arishta more or less concluded the pastimes of Krishna in Vrindavana. Therefore Narada, anxious to facilitate the transferal of Krishna's pastimes to Mathura, approached Kamsa and addressed him as follows."

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10:
The Summum Bonum » Chapter 36 » Verses 17 » Translations by Dis-
ciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.

DISCOVERY OF RADHA-KUNDA AND SHYAMA-KUNDA His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Arit-grama is also called Arishta-grama. Sri Chaitanya Mahaprabhu understood that in that village Arishtasura had been killed by Sri Krishna. While there, He inquired about Radha-kunda, but no one could tell Him where it was. The brāhmaṇa accompanying Him could also not ascertain its whereabouts. Sri Chaitanya Mahaprabhu could then understand that the holy places known as Radha-kunda and Shyama-kunda were at that time lost to everyone's vision. He therefore discovered Radha-kunda and Shyama-kunda, which were two reservoirs of water in two paddy fields. Although there was very little water, Sri Chaitanya Mahaprabhu was omniscient and could understand that formerly these two ponds were called Sri Radha-kunda and Shyama-kunda. In this way Radha-kunda and Shyama-kunda were discovered.

— Śrī Caitanya-caritāmṛta » Madhya-līlā » CHAPTER EIGHTEEN » Verse:
3 » Translations by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.



!! Sri Sri Nitai Gaurchandra Jayati !!

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