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By the Disciples of His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

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Sukadeva Goswami said: O chastiser of enemies, Krishna and Balarama, having executed all necessary purification, then heard the kettle-drums resounding at the wrestling arena, and They went there to see what was happening. When Lord Krishna reached the entrance to the arena, He saw the elephant Kuvalayapida blocking His way at the urging of his keeper. Securely binding up His clothes and tying back His curly locks, Lord Krishna addressed the elephant-keeper with words as grave as the rumbling of a cloud.

[Lord Krishna said:] O driver, driver, move aside at once and let Us pass! If you don't, this very day I will send both you and your elephant to the abode of Yamaraja! Thus threatened, the

elephant-keeper became angry. He goaded his furious elephant, who appeared equal to time, death and Yamaraja, into attacking Lord Krishna.

The lord of the elephants charged Krishna and violently seized Him with his trunk. But Krishna slipped away, struck him a blow and disappeared from his view among his legs. Infuriated at being unable to see Lord Keshava, the elephant sought Him out with his sense of smell. Once again Kuvalayapida seized the Lord with the end of his trunk, only to have the Lord forcefully free Himself. Lord Krishna then grabbed the powerful Kuvalayapida by the tail and playfully dragged him twenty-five bow-lengths as easily as Garuda might drag a snake.

As Lord Acyuta held on to the elephant's tail, the animal tried to twist away to the left and to the right, making the Lord swerve in the opposite direction, as a young boy would swerve when

pulling a calf by the tail. Krishna then came face to face with the elephant and slapped him and ran away. Kuvalayapida pursued the Lord, managing to touch Him again and again with each step, but Krishna outmaneuvered the elephant and made him trip and fall. As Krishna dodged about, He playfully fell on the ground and quickly got up again. The raging elephant, thinking Krishna was down, tried to gore Him with his tusks but struck the earth instead. His prowess foiled, the lordly elephant Kuvalayapida went into a frenzied rage out of frustration. But the elephant-keepers goaded him on, and he furiously charged Krishna once again. The Supreme Lord, killer of the demon Madhu, confronted the elephant as he attacked. Seizing his trunk with one hand, Krishna threw him to the ground. Lord Hari then climbed onto the elephant with the ease of a mighty lion, pulled out a tusk, and with it killed the beast and his keepers.

Leaving the dead elephant aside, Lord Krishna held on to the tusk and entered the wrestling arena. With the tusk resting on His shoulder, drops of the elephant's blood and sweat sprinkled all over Him, and His lotus face covered with fine drops of His own perspiration, the Lord shone with great beauty.

My dear King, Lord Baladeva and Lord Janardana, each carrying one of the elephant's tusks as His chosen weapon, entered the arena with several cowherd boys. The various groups of people in the arena regarded Krishna in different ways when He entered it with His elder brother. The wrestlers saw Krishna as a lightning bolt, the men of Mathura as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogis as the Absolute Truth and the Vrishnis as their supreme worshipable Deity. When Kamsa saw that Kuvalayapida was dead and the two brothers were invincible, he was overwhelmed with anxiety, O King.

Arrayed with variegated ornaments, garlands and garments, just like a pair of excellently costumed actors, the two mighty-armed Lords shone splendidly in the arena. Indeed, They overpowered the minds of all onlookers with Their effulgences. O

King, as the citizens of the city and the people from outlying districts gazed upon those two Supreme Personalities from their seats in the galleries, the force of the people's happiness caused their eyes to open wide and their faces to blossom. They drank in the vision of the Lords' faces without becoming satiated. The people seemed to be drinking Krishna and Balarama with their eyes, licking Them with their tongues, smelling Them with their nostrils and embracing Them with their arms. Reminded of the Lords' beauty, character, charm and bravery, the members of the audience began describing these features to one another according to what they had seen and heard.

[The people said:] These two boys are certainly expansions of the Supreme Lord Narayana who have descended to this world in the home of Vasudeva. This one [Krishna] took birth from mother Devaki and was brought to Gokula, where He has remained concealed all this time, growing up in the house of King Nanda. He made Putanna and the whirlwind demon meet with death, pulled down the twin Arjuna trees, and killed Shankhacuda, Keshi, Dhenuka and similar demons. He saved the cows and the cowherds from a forest fire and subdued the serpent Kaliya. He removed Lord Indra's false pride by holding up the best of mountains with one hand for an entire week, thus protecting the inhabitants of Gokula from rain, wind and hail. The gopis overcame all kinds of distress and experienced great happiness by seeing His face, which is always cheerful with smiling glances and ever free of fatigue. It is said that under His full protection the Yadu dynasty will become extremely famous and attain wealth, glory and power. This lotus-eyed elder brother of His, Lord Balarama, is the proprietor of all transcendental opulences. He has killed Pralamba, Vatsaka, Baka and other demons.

While the people talked in this way and the musical instruments resounded, the wrestler Chanura addressed Krishna and Balarama with the following words.

[Chanura said:] O son of Nanda, O Rama, You two are well respected by courageous men and are both skillful at wrestling. Having heard of Your prowess, the King has called You here, wanting to see for himself. Subjects of the King who try to

please him with their thoughts, acts and words are sure to achieve good fortune, but those who fail to do so will suffer the opposite fate. It is well known that cowherd boys are always joyful as they tend their calves, and that the boys playfully wrestle with each other while grazing their animals in the various forests. Therefore, let's do what the King wants. Everyone will be pleased with us, for the king embodies all living beings.

Hearing this, Lord Krishna, who liked to wrestle and welcomed the challenge, replied with words appropriate to the time and place.

[Lord Krishna said:] Although forest-dwellers, We are also subjects of the Bhoja king. We must gratify his desires, for such behavior will confer upon Us the greatest benefit. We are just young boys and should play with those of equal strength. The wrestling match must go on properly so that irreligion does not taint the respectable members of the audience.

[Chanura said:] You aren't really a child or even a young man, and neither is Balarama, the strongest of the strong. After all, You playfully killed an elephant who had the strength of a thousand other elephants. Therefore, You two should fight powerful wrestlers. There's certainly nothing unfair about that. You, O descendant of Vrishni, can show Your prowess against me, and Balarama can fight with Mushtika.

— Srimad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » Chapter 43 » Verses 1–40 » Translations by Disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.

THE TEN ATTITUDES TOWARD KRISHNA

By the Disciples of His Divine Grace

A. C. Bhaktivedanta Swami Prabhupada

Srila Sridhara Svami quotes the following verse, which explains the ten attitudes toward Krishna described here:

*raudro 'dbhutaś ca śṛṅgāro
hāsyam vīro dayā tathā
bhayānakaś ca bībhatsaḥ
śāntaḥ sa-prema-bhaktikaḥ*

"[There are ten different moods:] fury [perceived by the wrestlers], wonder [by the men],

conjugal attraction [the women], laughter [the cowherds], chivalry [the kings], mercy [His parents], terror [Kamsa], ghastliness [the unintelligent], peaceful neutrality [the yogis] and loving devotion [the Vrishnis]."

Srila Vishvanatha Chakravarti points out that people like the wrestlers, Kamsa and the impious rulers perceive Krishna as dangerous, angry or threatening because they fail to understand the actual position of the Personality of Godhead. Actually, Lord Krishna is everyone's friend and well-wisher, but because we rebel against Him, He chastises us, and thus we may perceive Him as threatening. Krishna, or God, is actually merciful, and when He punishes us, that is also His mercy.

Srila Bhaktisiddhanta Sarasvati Thakura quotes the following Vedic statement: *raso vai saḥ rasam hy evāyam labdhvānandī bhavati*. "He Himself is *rasa*, the taste or mellow of a particular relationship. And certainly one who achieves this *rasa* becomes *ānandī*, filled with bliss." (Taittirīya Upaniṣad 2.7.1)

Srila Bhaktisiddhanta Sarasvati quotes a further verse to explain the word *rasa*:

*vyatītya bhāvanā-vartma
yaś camatkāra-bhāra-bhūḥ
hṛdi sattvojjvale bādham
svadate sa raso mataḥ*

"That which is beyond imagination, heavy with wonder and relished in the heart shining with goodness—such is known as *rasa*."

As Srila Rupa Gosvami elaborately explains in his *Bhakti-rasāmṛta-sindhu*, there are five main rasas—neutrality, servitude, friendship, parental love and conjugal love—and seven secondary rasas—amazement, humor, chivalry, compassion, fury, fear and dread. Thus altogether there are twelve rasas, and the supreme object of them all is Sri Krishna Himself. In other words, our love and affection are actually meant for Sri Krishna. Unfortunately, out of ignorance we stubbornly try to squeeze happiness and love out of material relationships, which are not directly connected to Krishna, and thus

life becomes a constant frustration. The solution is simple: surrender to Krishna, love Krishna, love Krishna's devotees and be happy forever.

— Srimad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » Chapter 43 » Verse: 17 » Translations by Disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.

CHANURA AND KRISHNA

Srila Jiva Goswami

The wrestler named Chanura, who was the abode of great cruelty, then said in that assembly: “O son of Nanda! O Rama!” By addressing Krishna only by His father’s name and not by His own name and by addressing Balarama only by His own name and not by His father’s name, Chanura intended to insult Krishna and Balarama. However, Goddess Sarasvati then began to dance on Chanura’s tongue, for by the words “O son of Nanda” and “O Rama”, Chanura addressed by Krishna and Balarama and also praised Their glories.

By employing the word “Rama” (O Supreme Enjoyer), it was as if Chanura had said: “O You who are like the Supreme Personality of Godhead Himself descended to the Earth as two young boys!” Then Chanura said to Krishna and Balarama: “Hear my words!” Smiling, Lord Krishna said: “Please command Me as you wish.” Chanura said: “How can I know in my heart Your true glory?” Sri Krishna said: “What kind of glory?” Chanura said: “The great King Kamsa eagerly casts his merciful glance upon You.” Sri Krishna said: “That is true. Please tell Me what I can do to serve you.” Chanura said: “You stand now before me. It does not please me that You are now turning away from a fight.” Sri Krishna said: “We live in the forest, and you are great members of the royal court. We should give you all appropriate honor. Please command Us. Following your words, We will serve you.” Chanura said: “You should obey whatever the great King Kamsa commands.” Sri Krishna humbly said: “O best of the wrestlers, please command Me as you wish.” Chanura said: “You two should both happily play with us in this wrestling-sport.” Sri Krishna said: “The king will be pleased to see how We boys enjoy this sport amongst Ourselves. Somehow that fills you with

sorrow. Therefore I think you are only mocking Us. It is not right for you exalted members of the royal assembly to mock Us in this way.” Chanura said: “I vow by the king’s feet that King Kamsa has personally commanded in this way, that You two wrestle with us.” Sri Krishna said: “How is that?” Chanura said: “When You were a small child did You not kill Putana and a host of demons? When You were a little older, in the *pauganda* age, did You not lift Govardhana Hill and enjoy many other wonderful pastimes? Did You not just now slay the mighty Kuvalayapida elephant? King Kamsa is very eager to see Your great and heroic powers. “Your elder brother slew Pralambasura and a host of other demons also. He is also very powerful.”

Sri Krishna said: “Those demons all died because of the sinful reaction of hating Me. I had nothing to do directly with their deaths. Govardhana Hill was worshiped in a great *yajña*. Then, to break Indra’s false pride, Govardhana Hill lifted itself up from the Earth. I just happened to have wandered onto that place at that moment. The bow of Lord Shiva was old and termite-ridden. The carriers tossed it back and forth. I merely touched it and it suddenly fell into pieces. When he charged Me, Kuvalayapida elephant accidentally plunged both his tusks into the ground. Try as he might, he could not pull them out from the ground. In the course of his struggle the tusks broke and he died. Everything happened very fast, and the people watching somehow thought I had killed Kuvalayapida. The caretakers of the elephant were crushed under the elephant’s body when he died. Please do not think these statements of Mine are not accurate descriptions of all that happened.”

Chanura said: “These words You speak are only lies. In Your heart You are trying to conceal what actually happened. The great King Kamsa is not displeased with You. On the contrary. Because You defeated so many useless hangers-on in his court, people who were only a waster of effort to maintain, King Kamsa wishes that You two boys alone shall be his representatives, representatives bearing his own royal power.”

Sri Krishna said: “We are wonderfully fortunate to be chosen by King Kamsa as his representatives. We are also embarrassed to hear all these words of praise. We will certainly serve King Kamsa. We

will help him attain the post of the demigod Indra. Still, We do not know anything about the art of wrestling. That is why My heart is shy to wrestle with you.”

Chanura said: “Don’t try to uselessly hide by telling all these lies. It is well known that while they are taking care of the cows, cowherd boys again and again practice our art, the art of wrestling. Therefore, without speaking all these tricky words You should wrestle with us. You should obey the king’s command. You should not disobey him.” Sri Krishna said: We forest-dwellers are not expert in the art of wrestling. Still, We will accept your request. We will obey King Kamsa’s command.

After speaking these words, Krishna and Balarama pushed the two elephant tusks into the ground as Kamsa watched. It was as if They were pushing daggers into Kamsa’s chest. Then Balarama, who with the blows of His fist had killed Pralambāsura, began to wrestle with Mushtika, and Krishna, who flies on the great eagle Garuda, began to wrestle with Chanura. Krishna was like a glittering divine lion battling with a powerful elephant. Krishna and Chanura fought, pressing hand against hand, arm against arm, foot against foot, knee against knee, and hip against hip. They were very angry. Fist against fist and palm against palm, They fought. How wonderful was that battle between Krishna and the wrestler Chanura! Then Krishna grabbed Chanura and Balarama grabbed Mushtika. Watching, Kamsa was breathless. Then a great wonder was manifest, a wonder most observes could not understand. The mentality of the wrestler Chanura was suddenly changed. Now he became attracted to the glorious and handsome form of Sri Krishna. To the spectators watching from a distance, however, it looked like Chanura was on the verge of death.

The two wrestlers charged Krishna and Balarama., but Krishna and Balarama were too quick. They evaded the attack. Persons who did and did not know the great power of Krishna and Balarama all criticized Kamsa. Even the wrestlers criticized Kamsa. The wrestlers thought: “These two boys may be very strong, but They do not know the art of wrestling. Why, then, does King Kamsa engage us, who have all traveled to the farther shore of the

great sea of the art of wrestling, in fighting with these boys?”

However, as the fighting was coming to its end, the wrestlers thought: “Alas! Fully aware that these two boys are the most expert of all wrestlers, the coward Kamsa has foolishly engaged us in fighting with Them.” A great multitude of kind-hearted women then criticized Kamsa in the following words: “How can these two delicate boys fight against this multitude of wrestlers with bodies like thunderbolts? Shame on the kings that have sponsored this fight! Why should we people not also be rebuked? We are excitedly watching this fight, a fight the saintly and pious will cringe to see.

“Wretched are our pious deeds, for although they have somehow enabled us to see Sri Krishna for a single moment, that moment is the moment of a great calamity about to pounce like a *rākṣasa* upon the devotees that dearly love Sri Krishna. Far more glorious are the pious deeds of the women of Vraja, The women of Vraja are filled with bliss, for they see Krishna every morning when He departs for the forest and every evening when He returns to the village of Vraja.

“We are all wretched. Afraid of Kamsa, we have no power even to speak Krishna’s name. How many times should we praise the beautiful-eyed ladies of Vraja! As they perform their household duties they always sing songs praising Krishna’s glories. With every step they take they enjoy pastimes of thinking of Krishna in their hearts.

“What austerities must the gopis have performed! With their eyes they always drink the nectar of Lord Krishna’s form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, every-fresh, and extremely rare.”

“Who has the power to describe the supreme glories of the gopis’ love? Look! We try to follow in the gopis’ footsteps. With His glorious handsomeness Sri Krishna attracts every heart. Sri Krishna’s companion, Sri Balarama, attracts every heart also.” As He attacked His enraged opponent, Lord Krishna remained peaceful and gentle. Perspiration glistened on His body. Smiles filled His lotus face. However Balarama’s face and eyes were red

with anger. Krishna manifests the blazing fire of His anger through Balarama.

Sri Nanda, Sri Vasudeva, Sri Devaki, Sri Krishna's kinsmen, and the hosts of saintly people there felt their hearts burn with anger directed to Kamsa. They cursed him with their words. They gazed at him with sharpened eyes. They trembled with anger. Because of their anger Kamsa would soon die. The people that knew the great power of Krishna and Balarama then criticized Kamsa by speaking these words: "As a hunter hides himself while he sends a pack of hunting-dogs to confront a lion, so the frightened-at-heart fool Kamsa sends a pack of wrestlers to confront Krishna.

"King Kamsa wishes to defeat a person who destroyed the power of Putana and a host of demons, a person who cut Indra's pride into a small size, a person who bewildered creator-of-the-material-planets Brahma.

"What is Krishna's nature? He is like brilliant light personified. What is the nature of these wrestlers? They are all like darkness personified. Look! The battle between Krishna and these wrestlers is like a battle between light and darkness.

"In that ferocious battle Krishna and the wrestler Chanura are never seen to actually touch. By Krishna's power, material darkness can never touch spiritual light. Not the slightest wound, nor even the slightest swelling can be seen on the body of Sri Krishna. Look! With His poisonous power Sri Krishna has crushed into pieces all the delicate life-giving organs within Chanura's body. As a spark burns a pile of twigs to ashes, as Indra's thunderbolt breaks mountains into pieces, as Agastya Muni swallowed up the ocean, as the brilliant sun chases away the darkness of night, and as Lord Krishna's holy name destroys all sins, so Lord Krishna is now victorious over the powerful wrestler Chanura. Look! You can see Lord Krishna's victory with your own eyes.

"Look at the great wonder Lord Krishna now manifests in this fight! It is Chanura who is suffering from Krishna's blows, but it is Kamsa, untouched by Krishna, whose heart is breaking into pieces. With his thunderbolt-like fists the fool Chanura now pounds Sri Krishna's chest. Still, the blows have no effect on Krishna. The

hairs of Krishna's body now stand upright in extreme delight."

As the people sadly watched, Krishna grabbed Chanura and whirled him about in the air. Saying, "Alas! Now he is dead," Sri Krishna threw Chanura to the ground as King Kamsa watched. Balarama was happily punching Mushtika. Then, slapped by Balarama, Mushtika suddenly died. Mushtika suffered greatly. He trembled. He rolled his eyes. He who shattered by Time Personified, who bears the names Krishna and Balarama. Showing the path that Kamsa himself was soon to tread, Mushtika departed for the other world as everyone watched with filled-with-wonder eyes.

Not having seen the great ability in wrestling that Krishna and Balarama showed when they playfully killed Chanura and Mushtika, some other wrestlers, spewing insults at Krishna and Balarama, then entered the arena. Their names were Kuta, Shala, and Toshala. After killing these three with punches and kicks, Krishna and Balarama began to dance.

Then Krishna and Balarama happily fought with a great host of other wrestlers. When many of these wrestlers were killed, the remaining wrestlers fled. When They saw this, Krishna and Balarama and many of the spectators laughed.

— Sri Gopāla-Campū of Srīla Jīva Gosvāmī » Translation by Kushakrathā Das.



!! Sri Sri Nitai Gaurchandra Jayati !!

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