



Śrī Kāmika Ekādaśī

Issue no: 263

21st July 2025

THE OBSTACLES TO THE ATTAINMENT OF SRI KRISHNA LILA

THE KILLING OF DANTAVAKRA,
VIDURATHA AND ROMAHARSHANA
Srila Shukadeva Gosvami

THE KILLING OF DANTAVAKRA
Disciples of His Divine Grace
A. C. Bhaktivedanta Svami Prabhupada

THE OBSTACLES TO THE ATTAINMENT OF SRI
KRISHNA LILA
Srila Bhaktivinoda Thakura

THE KILLING OF DANTAVAKRA,
VIDURATHA AND ROMAHARSHANA

Srila Shukadeva Gosvami

Shukadeva Gosvami said: Acting out of friendship for Shishupala, Shalva and Paundraka, who had all passed on to the next world, the wicked Dantavakra appeared on the battlefield in a great rage, O King. All alone, on foot and wielding a club in his hand, the mighty warrior shook the earth with his footsteps. Seeing Dantavakra approach, Lord Krishna quickly picked up His club, jumped down from His chariot and stopped His advancing opponent just as the shore holds back the ocean. Raising his club, the reckless King of Karusha said to Lord Mukunda, “What luck! What luck to have You come before me today!

“You are our maternal cousin, Krishna, but You committed violence against my friends, and now You want to kill me also. Therefore, fool, I will kill You with my thunderbolt club. “Then, O unintelligent one, I who am obliged to my friends will have repaid my debt to them by killing You, my enemy disguised as a relative, who are like a disease within my body.” Thus trying to harass Lord Krishna with harsh words, as one might prick an elephant with sharp goads, Dantavakra struck the Lord on the head with his club and roared like a lion. Although hit by Dantavakra’s club, Lord Krishna, the deliverer of the Yadus, did not budge from His place on the battlefield. Rather, with His massive Kaumodaki club the Lord struck Dantavakra in the middle of his chest. His heart shattered by the club’s blow, Dantavakra vomited blood and fell lifeless to the ground, his hair disheveled and his arms and legs sprawling. A most subtle and wondrous spark of light then [rose from the demon’s body and] entered Lord Krishna while everyone looked on, O King, just as when Shishupala was killed.

But then Dantavakra’s brother Viduratha, immersed in sorrow over his brother’s death, came forward breathing heavily, sword and shield in hand. He wanted to kill the Lord. O best of kings, as Viduratha fell upon Him, Lord Krishna used His razor-edged Sudarshana disc to remove his head, complete with its helmet and earrings. Having thus destroyed Shalva and his Saubha airship, along with Dantavakra and his younger

brother, all of whom were invincible before any other opponent, the Lord was praised by demigods, human beings and great sages, by Siddhas, Gandharvas, Vidyadharas and Mahoragas, and also by Apsaras, Pitas, Yakshas, Kinnaras and Charanas. As they sang His glories and showered Him with flowers, the Supreme Lord entered His festively decorated capital city in the company of the most eminent Vrishnis. Thus Lord Krishna, the Supreme Personality of Godhead, the master all mystic power and Lord of the universe, is ever victorious. Only those of beastly vision think He sometimes suffers defeat.

Lord Balarama then heard that the Kurus were preparing for war with the Pandavas. Being neutral, He departed on the pretext of going to bathe in holy places. After bathing at Prabhasa and honoring the demigods, sages, forefathers and prominent human beings, He went in the company of brahmanas to the portion of the Sarasvati that flows westward into the sea. Lord Balarama visited the broad Bindu-saras Lake, Tritakupa, Sudarshana, Vishala, Brahma-tirtha, Cakra-tirtha and the eastward-flowing Sarasvati. He also went to all the holy places along the Yamuna and the Ganges, O Bharata, and then He came to the Naimisha forest, where great sages were performing an elaborate sacrifice.

Recognizing the Lord upon His arrival, the sages, who had been engaged in their sacrificial rituals for a long time, greeted Him properly by standing up, bowing down and worshiping Him. After being thus worshiped along with His entourage, the Lord accepted a seat of honor. Then He noticed that Romaharshana, Vyasadeva’s disciple, had remained seated. Lord Balarama became extremely angry upon seeing how this member of the *sūta* caste had failed to stand up, bow down or join his palms, and also how he was sitting above all the learned brahmanas.

[**Lord Balarama said:**] Because this fool born from an improperly mixed marriage sits above all these brahmanas and even above Me, the protector of religion, he deserves to die. Although he is a disciple of the divine sage Vyasa and has thoroughly learned many scriptures from him, including the lawbooks of religious duties and the epic histories and Puranas, all this study has not produced good qualities in him. Rather, his

study of the scriptures is like an actor's studying his part, for he is not self-controlled or humble and vainly presumes himself a scholarly authority, though he has failed to conquer his own mind. The very purpose of My descent into this world is to kill such hypocrites who pretend to be religious. Indeed, they are the most sinful rascals.

Shukadeva Gosvami continued: Although Lord Balarama had stopped killing the impious, Romaharshana's death was inevitable. Thus, having spoken, the Lord killed him by picking up a blade of *kuśa* grass and touching him with its tip. (28) All the sages cried out, "Alas, alas!" in great distress. They told Lord Sankarshana, "O master, You have committed an irreligious act! "O favorite of the Yadus, we gave him the seat of the spiritual master and promised him long life and freedom from physical pain for as long as this sacrifice continues. "You have unknowingly killed a *brāhmaṇa*. Of course, even the injunctions of revealed scripture cannot dictate to You, the Lord of all mystic power. But if by Your own free will You nonetheless carry out the prescribed purification for this slaying of a *brāhmaṇa*, O purifier of the whole world, people in general will greatly benefit by Your example."

[The Personality of Godhead said:] I will certainly perform the atonement for this killing, since I wish to show compassion to the people in general. Please, therefore, prescribe for Me whatever ritual is to be done first. O sages, just say the word, and by My mystic power I shall restore everything you promised him long life, strength and sensory power.

[The sages said:] Please see to it, O Rama, that Your power and that of Your *kuśa* weapon, as well as our promise and Romaharshana's death, all remain intact.

[The Supreme Lord said:] The Vedas instruct us that one's own self takes birth again as one's son. Thus let Romaharshana's son become the speaker of the Puranas, and let him be endowed with long life, strong senses and stamina. Please tell Me your desire, O best of sages, and I shall certainly fulfill it. And, O wise souls, please carefully determine My proper atonement, since I do not know what it might be.

[The sages said:] A fearsome demon named Balvala, the son of Ilvala, comes here every new moon day and contaminates our sacrifice. O descendant of Dasharha, please kill that sinful demon, who

pours down pus, blood, feces, urine, wine and meat upon us. This is the best service You can do for us. Thereafter, for twelve months, You should circumambulate the land of Bharata in a mood of serious meditation, executing austerities and bathing at various holy pilgrimage sites. In this way You will become purified.

—Śrīmad-Bhāgavatam (Bhāgavata Purāna) » Canto 10: The Summum Bonum
» Chapter 78 » Verses 1-40» Translation By the Disciples of His Divine Grace A. C. Bhaktivedanta Svami Prabhupada

THE KILLING OF DANTAVAKRA

Disciples of His Divine Grace

A. C. Bhaktivedanta Svami Prabhupada

Srila Vishvanatha Chakravarti gives the following elaborate commentary on this section of *Śrīmad-Bhāgavatam*: Concerning the killing of Dantavakra, the *Uttara-khaṇḍa* (279) of the *Padma Purāna* contains further details in the following prose passage:

*atha śiṣupalam nihatam śrutvā dantavakraḥ
kṛṣṇena saha yoddhum Mathuram ājagāma.
kṛṣṇas tu tac chrutvā ratham āruhya Mathuram
āyayau*

"Then, hearing that Shishupala had been killed, Dantavakra went to Mathura to fight against Krishna. When Krishna, moreover, heard of this, He mounted His chariot and went to Mathura."

*tayor dantavakra-vāsudevayor aho-rātram
mathura-dvāri saṅgrāmaḥ samavartata. kṛṣṇas
tu gadayā tam jagāna. sa tu cūrṇita-sarvāṅgo
vajra-nirbhinno mahīdhara iva gatāsur avani-tale
nipapāta. so 'pi hareḥ sārūpyeṇa yogi-gamyam
nityānanda-sukha-dam śāśvatam paramam padam
avāpa*

"Between the two of them—Dantavakra and Lord Vasudeva—there then began a battle at the gate of Mathura that lasted all day and night. Finally Krishna struck Dantavakra with His club, at which point Dantavakra fell lifeless to the ground, all his limbs smashed like a mountain shattered by a lightning bolt. Dantavakra achieved the liberation of gaining a form equal to the Lord's, and thus he also achieved the Lord's eternal, supreme abode,

attainable by perfect yogis, which bestows the happiness of everlasting spiritual bliss."

ittham jaya-vijayau sanakādi-śāpa-vyājena kevalam bhagavato līlārtham saṁśṛtāv avatīrya janma-traye 'pi tenaiva nihatau janma-trayāvasāne muktim avāptau

"So it was that Jaya and Vijaya—apparently because of being cursed by Sanaka and his brothers but actually to facilitate the Supreme Lord's pastimes—descended to this material world and in three consecutive lifetimes were killed by the Lord Himself. Then, at the completion of these three lifetimes, they attained liberation."

In this passage of the *Padma Purāṇa* the words *kṛṣṇas tu tac chrutvā*, "when Krishna heard of this," indicate that the Lord heard from Narada, who travels as swiftly as the mind, that Dantavakra had gone to Mathura. Therefore immediately after killing Shalva, without first entering Dvaraka, the Lord reached the vicinity of Mathura in a single moment on His chariot, which also moves as swiftly as the mind, and there He saw Dantavakra. Thus it is that even today, by the gate of Mathura facing the direction of Dvaraka, there is a village known in the vernacular as Datihā, a name derived from the Sanskrit dantavakra-ha, "killer of Dantavakra." This village was founded by Krishna's great-grandson Vajra.

In the same section of the *Padma Purāṇa*, these statements follow:

kṛṣṇo 'pi tam hatvā yamunām uttīrya nanda-vrajam gatvā sotkanṭhau pitarāv abhivādyāśvāsya tābhyām sāsru-sekam āliṅgitaḥ sakala-gopa-vṛddhān praṇamya bahu-vas-trābharanādibhis tatra-sthān santarpayām āsa

"And after killing him [Viduratha], Krishna crossed the Yamunā and went to the cowherd village of Nanda, where He honored and consoled His aggrieved parents. They drenched Him with tears and embraced Him, and then the Lord offered obeisances to the elder cowherd men and gratified all the residents with abundant gifts of clothing, ornaments and so on."

nityam bhāgavata-sevayā

*kālinyāḥ puline ranye
punya-vṛkṣa-samācite
gopa-nārībhir anīsam
krīdayām āsa keśavaḥ
ramya-keli-sukhenaiva
gopa-veśa-dharaḥ prabhuḥ
bahu-prema-rasenātra
māsa-dvayam uvāsa ha*

"Lord Keshava sported continuously with the cowherd women on the Kalindi's charming bank, which was filled with pious trees. Thus the Supreme Lord, assuming the appearance of a cowherd, resided there for two months, enjoying the pleasure of intimate pastimes in various moods of loving reciprocation."

*atha tatra-sthā nanda-gopādayaḥ sarve janāḥ
putra-dārādi-sahitā vāsudeva-prasādena divya-
rūpa-dharā vimānam ārūḍhāḥ paramam vai-
kunṭha-lokam avāpuḥ. kṛṣṇas tu nanda-gopa-vra-
jaukasām sarveśām nirāmayam svapadam dattvā
divi deva-gaṇaiḥ saṁstūyamāno
dvāravatīm viveśa*

"Then, by Lord Vasudeva's grace, Nanda and all the other residents of that place, together with their children and wives, assumed their eternal, spiritual forms, boarded a celestial airplane and ascended to the supreme Vaikuntha planet [Goloka Vrindavana]. Lord Krishna, however, after bestowing on Nanda Gopa and all the other inhabitants of Vraja His own transcendental abode, which is free of all disease, traveled through the sky and returned to Dvaraka as demigods chanted His praises."

Srīla Rupa Gosvami comments as follows on this passage in his *Laghu-bhāgavatāmṛta* (1.488-89):

*vrajeśāder amśa-bhūtā
ye droṇādyā avātaran
kṛṣṇas tām eva vaikunṭhe
prāhiṇod iti sāmpratam
preṣṭhebhyo 'pi priyatamair
janair gokula-vāsibhiḥ
vṛndāranye sadaivāsau
vihāram kurute hariḥ*

"Since Drona and other demigods had previously descended to earth to merge as partial expansions into the king of Vraja and other devotees of Vrindavana, at this time it was these demigod expansions whom Lord Krishna sent off to Vaikuntha. Lord Hari is perpetually enjoying pastimes in Vrindavana with His intimate devotees, the residents of Gokula, who are dearer to Him than even His most dear other devotees."

In the passage of the *Padma Purāna*, the word *putra* in the phrase *nanda-gopādayaḥ sarve janāḥ putra-dārādi-sahitāḥ* ("Nanda Gopa and the others, together with their children and wives") refers to such sons as Krishna, Sridama and Subala, while the word *dāra* refers to such wives as Sri Yashoda and Kirtida, the mother of Radharani. The phrase *sarve janāḥ* ("all the people") refers to everyone living in the district of Vraja. Thus they all went to the topmost Vaikuntha planet, Goloka. The phrase *divya-rūpa-dharāḥ* indicates that in Goloka they engage in pastimes appropriate to demigods, not those suited to humans, as in Gokula. Just as during Lord Ramacandra's incarnation the residents of Ayodhya were transported to Vaikuntha in their selfsame bodies, so in this incarnation of Krishna the residents of Vraja attained to Goloka in theirs. Lord Krishna's journey from Dvaraka to Vraja is confirmed by the following passage of *Śrīmad-Bhāgavatam* (1.11.9):

*yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhr̥d-didr̥kṣayā/ tatrāb-
da-koṭi-pratimaḥ kṣaṇo bhavet.*

"O lotus-eyed Lord, whenever You go away to Mathura, Vrindavana or Hastinapura to meet Your friends and relatives, every moment of Your absence seems like a million years." Lord Krishna had been harboring a desire to go see His friends and relatives in Vraja ever since Lord Baladeva had gone there, but His mother, father and other elders in Dvaraka had refused to give Him permission. Now, however, after the killing of Shalva, when Krishna heard from Narada that Dantavakra had gone to Mathura, no one could object to the Lord's going there immediately without first entering Dvaraka. And after killing Dantavakra, He would have the opportunity to meet with His friends and relatives living in Vraja.

Thinking like this, and also remembering Uddhava's allusion to the gopis in the words *gāyanti te viśada-karma* (SB 10.71.9), He went to Vraja, dispelling the feelings of separation of the inhabitants. For two months Lord Krishna enjoyed in Vrindavana just as before, previous to His leaving there to kill Kamsa in Mathura. Then, at the end of two months, He withdrew His Vraja pastimes from mundane eyes by taking the demigod portions of His parents and other relatives and friends to Vaikuntha. Thus, in one complete plenary manifestation He went to Goloka in the spiritual world, in another He remained perpetually enjoying in Vraja while invisible to material eyes, and in yet another He mounted His chariot and returned alone to Dvaraka.

The people of Shaurasena province thought that after killing Dantavakra Krishna had paid a visit to His parents and other dear ones and now was returning to Dvaraka. The people of Vraja, on the other hand, could not understand where He had suddenly disappeared to, and so they were totally astonished. Furthermore, Shukadeva considered that Parikshit Maharaja might think, "How is it that the same Krishna who caused the cowherds to attain Vaikuntha in their selfsame bodies also caused the residents of Dvaraka to attain such an inauspicious condition in the course of His *mauṣala-līlā*?" Thus the king might consider the arrangement unfair because of his own affinity for the Yādus. That is why Shukadeva Gosvami did not allow him to hear this pastime, which, as mentioned above, is related in the *Uttara-khaṇḍa* of *Śrī Padma Purāna*.

!! Sri Sri Nitai Gaurchandra Jayati !!

Nityam Bhāgavata-sevayā E-magazine

is a part of

In Service of Srimad Bhagavatam™

Quotations from the books, letters, and lectures of
His Divine Grace
A.C. Bhaktivedanta Svami Prabhupada

©Bhaktivedanta Book Trust International.

©All the paintings are copyrights of their respective
artists.

In *Śrī Vaiṣṇava-toṣaṇī*, Sanatana Gosvami's commentary on the Tenth Canto, we find the following sequential list of pastimes: First was the journey on the occasion of the solar eclipse, then the *Rājasūya* assembly, then the gambling match and attempted disrobing of Draupadi, then the Pandavas' exile to the forest, then the killing of Shalva and Dantavakra, then Krishna's visit to Vrindavana, and finally the winding up of the Vrindavana pastimes.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 10: The Summum Bonum » Chapter 78 » Verses 16 » Purport By the Disciples of His Divine Grace A. C. Bhaktivedanta Svami Prabhupada*

THE OBSTACLES TO THE ATTAINMENT OF SRI KRISHNA LILA *Srila Bhaktivinoda Thakura*

Who is Bhagavan, the Supreme Personality of Godhead?

Bhagavan is the one supreme being Who expands all souls and all matter by His inconceivable energy (*acintya-śakti*), and then enters into these emanations as the Supreme Lord (*īśvara-svarūpa*). He also transcends all souls and matter as the impersonal brahman effulgence (*brahma-svarūpa*), which is far beyond all imagination. He manifests His divine potency (*para-śakti*) to reveal His form of eternity, knowledge and bliss (*sac-cid-ananda-svarūpa*), thereby becoming the object of devotion for all souls.

What are the various types of shaktis (potencies) of the Lord?

We are unable to fully describe the Lord's potencies. The reason for this is that while His *sakti* has no boundaries, we have boundaries. Therefore His energies are called *para* (above), because His *śakti* is completely imperceptible to us. Above the veil of matter, in the divine realm of His *para-śakti*, all things are accomplished effortlessly. The opposing affairs of spirit and matter are conducted by the *para-śakti* automatically.

Then is Bhagavan subordinate to the śakti?

It's not that Bhagavan is one thing and the *sakti* is another thing; just as the burning power of fire is inseparable from the fire, so Bhagavan's

sakti is similarly inseparable from Bhagavan.

If Bhagavan, God, is the one and only Supreme Truth, then why did Sri Chaitanya Mahaprabhu instruct His followers about devotional service to Sri Krishna (Kṛṣṇa-bhakti)? Isn't Krishna just one aspect of Bhagavan?

Bhagavan has six eternal qualities that make Him all-attractive. He possesses unlimited and ever-expanding wealth, strength, fame, beauty, knowledge and renunciation. Different forms of the Lord (*bhagavat-svarūpa*) manifest according to whether these qualities are expressed to greater or lesser degrees. For example, when His wealth feature is foremost, He manifests as Narayana, the Lord of Vaikuntha. When His beauty or sweetness predominates, then Bhagavan manifests as Sri Krishna. The name Krishna means "all-attractive"; therefore Krishna is the topmost supreme manifestation of Bhagavan.

How many types of forms does the Lord have?

All of His forms are fully conscious, supremely beautiful, overflowing with divine bliss, all-attractive, vibrantly active, and perceivable by pure love. According to the different natures of different souls, the Lord's eternal form manifests in an infinite number of ways. Thus, according to these differences in the Lord's manifestation, different-natured souls are eternally attached to Him in their own original forms. The form of Sri Krishna is the original form of Bhagavan that includes all other forms of God.

What is Sri Krishna's lila?

Lila means "pastime" or "play". God is the origin of everything, including the playful spirit. In the limitless realm of the spiritual world, the most supremely charming portion is called Sri Vrindavana. There, Sri Krishna displays His conjugal lila with His divine feminine counterpart Sri Radha. When souls attain their own forms of divine bliss, they become qualified to participate in Radha and Krishna's eternal loving pastimes.

What are the obstacles to the attainment of Sri Krishna lila?

There are two types of obstacles: 1) material consciousness (*jada-buddhi*) and 2) impersonal consciousness (*nirviśeṣa buddhi*), which is beyond the conception of material consciousness.

What is material consciousness?

Material consciousness is an awareness that is confined to material place, time, objects, aspirations, thoughts and activities. According to material consciousness, one thinks of Vrindavana as a material place. Material consciousness divides eternal time into three parts: past, present and future. The objects of material consciousness are the perishable forms of matter. Material aspiration refers to the hopes for impermanent happiness, such as attaining higher and higher material pleasures. In this condition, the soul can think only material thoughts. Such a soul imagines the following temporary activities to be worthwhile: the culture of civilization, moral ethics, scientific learning, industrial development, and the increase of domestic prosperity.

What is impersonal consciousness?

The principle that separates one material object from another is called *viśeṣa* (distinction based upon material quality). When one renounces material objects, one only gives up the conception of *viśeṣa* or material distinction. Consciousness then enters into *nirviśeṣa* (non-distinction). In this condition, one is not able to perceive the differences between material objects, since the self is situated in *nirvana*, the impersonal state of negation. This state is not a happy one at all. Bereft of the natural bliss of fully awakened consciousness, the soul's prema or ecstatic love for Krishna remains concealed. The eternal pastimes of Sri Krishna are beyond matter. They are endowed with *cin-maya-viśeṣa*, or divine distinction which is transcendental to distinction based upon material quality.

If Sri Krishna's pastimes are beyond matter, then exactly how does He enact His lila in the material world as He did 5000 years ago?

Sri Krishna-lila is certainly transcendental to matter, but by the power of His inconceivable potency (*acintya-śakti*) He manifests His

pastimes within the material sphere. Even so, Sri Krishna's pastimes never blend with matter or become subject to the laws of matter. The pastimes of Sri Krishna have two phases: 1) *prakat* (visible in the material world) and 2) *aprakat* (visible only in the spiritual world beyond matter)—and both are *visuddha-cinmaya* or pervaded with the purest divine consciousness. His pastimes are performed only in the most purely sacred realm of the splendid spiritual forest of Sri Vrindavana. Their manifestation in the material world and in the hearts of purified souls is only due to Krishna's causeless mercy. Even when Krishna's lila is performed in the world of matter, the conditioned souls who are absorbed in material consciousness (*jada-buddhi*) are unfortunately cheated; their contact with matter makes them see the lila with faulty vision. Only souls free from *jada-buddhi* are able to understand the truth. When one becomes relieved of faulty material vision, he is then attracted to the Lord's pastimes. As long as the souls cannot understand *Sri kṛṣṇa-tattva* (the truth about the Lord), they cannot taste *rasa* or the pure sweetness of loving exchanges with God.

The teachings of Sri kṛṣṇa-tattva are the religious principles of the Vaiṣṇava-dharma. What about people who follow other types of religion?

ANSWER: Different religions have different instructions for the worship of either *īśvara* (the personal God), *paramatma* (the localized Supersoul in the heart) or *brahma* (His all-pervading impersonal feature) - but all three of these types of religions are ultimately pointing in the direction of *kṛṣṇa-tattva* (the truth of Krishna). After the souls evolve upward through their various paths of development, they eventually will attain *kṛṣṇa-bhakti* (devotion to Krishna) in the end. Even though they aspire for the incomplete goals of various religious paths, *kṛṣṇa-bhakti* is always available to them, because the perception of *Sri kṛṣṇa-tattva* is the ultimate knowledge inherent within each and every living entity.

—*Vaiṣṇava-siddhānta-mala* (A Garland of Vaiṣṇava Truths) by Srila Thakura Bhaktivinoda printed in 1892 and distributed as a preaching pamphlet for spreading the Nama Hatta Program (the Marketplace of the Holy Name)