

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

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Canto Ten – Chapter Seven

The Killing of the Demon

Trṇāvarta

Section – I

Pariksit Maharāja's eagerness
to hear Kṛṣṇa's other
childhood pastimes (1-3)

|| 10.7.1-2 ||

śrī-rājavāca

yena yenāvatāreṇa

bhagavān harir īśvarah

karoti karṇa-ramyāṇi

mano-jñāni ca naḥ prabho

yac-chṛṇvato 'paity aratir vitṛṣṇā

sattvaṁ ca śuddhyaty acireṇa puṁsah

bhaktir harau tat-puruṣe ca sakhyam

tad eva hāraṁ vada manyase cet

I have great attraction to all the activities ->
to B.S., I have special attraction which: childhood feelings, feelings of deity and of Viti's his b) settler, suddhyati
c) active & devotees
d) devotees & devotees
e) follower of devotees

King Parīkṣit said: My lord, Śukadeva Gosvāmī (**prabho**), all the various activities exhibited by the incarnations of the Supreme Personality of Godhead (**yena yena avatārena bhagavān harir īśvaraḥ karoti**) are certainly pleasing to the ear and to the mind (**karna-ramyāni mano-jñāni**). Simply by one's hearing of these activities (**yac-śrīvato**), the dirty things in one's mind immediately vanish (**pumsaḥ aratir acireṇa apaity**). 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 (**sattvaṁ ca śuddhyaty aratir**), and one gradually develops devotional service to the Supreme Lord, attachment for Him (**bhaktir harau**), and friendship with devotees who give us the contribution of Kṛṣṇa consciousness (**tat-puruṣe ca sakhyam**). If you think it fit, kindly speak about those activities of the Lord (**vada manyase cet**).

The seventh chapter shows the aiśvarya (power and majesty) aspect of Kṛṣṇa's childhood pastimes.

Kṛṣṇa broke the cart after taking His bath and going to sleep.

He killed Trnavarta and showed the whole universe to mother Yasoda.

By sucking Putana's breast, Kṛṣṇa showed the power of His lips.

In the pastime of demolishing the cart, Kṛṣṇa showed the power of His feet, and by killing Trnavarta, Kṛṣṇa showed the power of His hands.

He showed His unlimited powers by revealing the universe twice (in this and the next chapter) to His mother.

“My mind is attracted to the pastimes of Kṛṣṇa’s other avataras, but I am especially greedy to hear about Kṛṣṇa’s childhood pastimes.”

With this intent, Pariksit speaks this verse.

“Hearing the pastimes of the different avataras of the Lord
fills me with bliss.”

But, if you agree then please speak about those pastimes
which will destroy one’s apathy and lack of taste for hearing
them.

Hearing Kṛṣṇa's transcendental pastimes creates a hankering to hear more, and it purifies the mind of filthy desires.

At first rock candy tastes bitter to a man suffering from jaundice, but eventually one regains the power to taste its sweetness.

Similarly, a conditioned soul has no attraction to hearing hari-katha, but continual hearing will quickly produce attachment (asakti), rati (bhava) and finally prema.

In the beginning, one will develop friendship with Kṛṣṇa's devotees, and at the stage of prema one will feel love for all living beings."

Hearing anything about Bhagavan Sri Kṛṣṇa gradually rids one of indifference to hearing about the Lord and helps one attain prema.

But hearing the pastimes of Kṛṣṇa's childhood quickly brings about kṛṣṇa-prema.

Pls describe
Other wonderful pastimes
of Kṛṣṇa, who will like
to hear & perform himself.

|| 10.7.3 ||

athānyad api kṛṣṇasya
tokācaritam adbhutam
mānuṣaṁ lokam āsādya
taj-jātim anurundhataḥ

Please describe other wonderful pastimes of Kṛṣṇa, the Supreme Personality (atha anyad api kṛṣṇasya tokācaritam adbhutam), who appeared on this planet earth (mānuṣaṁ lokam āsādya), imitating a human child and performing wonderful activities like killing Pūtanā (taj-jātim anurundhataḥ).

In his enthusiasm, Pariksit repeats his request to clarify his intention.

Being requested by mankind, the Lord appeared on earth (rather than being requested by demigods and appearing on Svarga).

In this way Sri Krsna especially blessed the humans on earth.

Section – II

Utthāna ceremony and killing
of Sakatāsura (4-17)

One day, the
gods were celebrating
PS utthāna ceremony on
the day when Rohiṇī was
a conjunction of moon & Rohiṇī

|| 10.7.4 ||

śrī-śuka uvāca

kadācid autthānika-kautukāplave
janmarkṣa-yoge samaveta-yoṣitām
vāditra-gīta-dvija-mantra-vācakaiś
cakāra sūnor abhiṣecanam sate

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 (kadācid autthānika-kautukāplave). (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 (samaveta-yoṣitām). On that day, there was a conjunction of the moon with the constellation Rohiṇī (janma rkṣa-yoge). As the brāhmaṇas joined by chanting Vedic hymns (dvija-mantra-vācakaih) and professional musicians also took part (vāditra-gīta), this great ceremony was observed by mother Yaśodā (cakāra sūnor abhiṣecanam sate).

kadācit: some time;

means this incident took place within three months of the child's birth.

In the Bhagavatam (2.7.27) it is mentioned that the breaking of the cart occurred when Kṛṣṇa was three months old:

trai-māsikasya ca padā śakaṭo 'pavṛttaḥ

The village ladies swelled with joy when baby Kṛṣṇa first rolled over (autthanika).

When the moon entered Kṛṣṇa's birth star (Rohini), Yasoda and her circle of gopi friends celebrated the event by bathing the child to the accompaniment of music, singing and chanting by the brahmanas.

|| 10.7.5 ||

nandasya patnī kṛta-majjanādikaṁ
vipraiḥ kṛta-svastyayanam supūjitaiḥ
annādyā-vāsaḥ-srag-abhīṣṭa-dhenubhiḥ
sañjāta-nidrākṣam aśīśayac chanaiḥ

After completing
the ceremonies & worshipping
them & giving to charity
→ Y.M. felt sleepy
so she lay down with Him on a cot
under a cot.

After completing the bathing ceremony for the child (kṛta-majjanādikaṁ), mother Yaśodā (nandasya patnī) received the brāhmaṇas by worshipping them with proper respect (vipraiḥ kṛta-svastyayanam supūjitaiḥ) and giving them ample food grains and other eatables (annādyā), clothing (vāsaḥ), desirable cows, and garlands (srag-abhīṣṭa-dhenubhiḥ). The brāhmaṇas properly chanted Vedic hymns to observe the auspicious ceremony (kṛta-svastyayanam), and when they finished and mother Yaśodā saw that the child felt sleepy (sañjāta-nidrākṣam), she lay down on the bed with the child until He was peacefully asleep (aśīśayac śanaiḥ).

After being honored (supūjitaiḥ) by gifts of rice, cloth and money the brahmanas performed the auspicious birth rites.

Because Kṛṣṇa had sleepy eyes (saṅjāta-nidrākṣam), He was put to rest (aśīśayac).

For fear that Kṛṣṇa might wake up, Yasoda held Him in her lap without moving.

Then she lay down with her beloved son on a cot under a cart
situated in a spacious courtyard.

Upon understanding that Kṛṣṇa was fast asleep, Yasoda got
up very slowly and carefully.

॥ 10.7.6 ॥

(autthānika)(utsukya)-(manā) (manasvini)
(samāgatān pūjayati) (vrajaukasah)
naivāśṛṇod vai ruditaṁ sutasya sā
rudan stanārthī caraṇāv udakṣipat

Y.M. busy in
activity - busy in
die not hear of guests
His legs upward.
→ (K) angrily kicked

The liberal mother Yaśodā (manasvini), absorbed in celebrating the utthāna ceremony (autthānika utsukya-manā), was busy receiving guests, worshiping them with all respect and offering them clothing, cows, garlands and grains (samāgatān vrajaukasah pūjayati). Thus she could not hear the child crying for His mother (sā na eva sutasya ruditaṁ aśṛṇod). At that time, the child Kṛṣṇa, demanding to drink the milk of His mother's breast, angrily threw His legs upward (rudan stanārthī caraṇāv udakṣipat).

Because Yasoda was busy exchanging pleasantries and giving ornaments, garlands, candana, oil and sindura to the village ladies who had assembled for the festival, she did not hear Kṛṣṇa crying from hunger (stanārthī) upon His waking.

In anger, Kṛṣṇa kicked His legs upward while thinking, “Since you cannot hear My crying, maybe the sound of the cart breaking will catch your attention.”

|| 10.7.7 ||

His legs, small & soft
kicked the cart & it
turned over & the wheels
separated from the axle &
all the metal vessels fell down

adhah-śayānasya śiśor ano 'lpaka-
pravāla-mrdv-aṅghri-hataṁ vyavartata
vidhvasta-nānā-rasa-kupya-bhājanam
vyatyasta-cakrākṣa-vibhinna-kūbaram

Lord Śrī Kṛṣṇa (śiśoh) was lying down underneath the handcart in one corner of the courtyard (anoh adhah-śayānasya), and although His little legs were as soft as leaves (alpaka-pravāla-mrdv-aṅghri), when He struck the cart with His legs (hataṁ), it turned over violently and collapsed (vyavartata). The wheels separated from the axle, the hubs and spokes fell apart (vyatyasta-cakra akṣa), and the pole of the handcart broke (vibhinna-kūbaram). On the cart there were many little utensils made of various metals (nānā-rasa-kupya-bhājanam), and all of them scattered hither and thither (vidhvasta).

The cart was struck by the soft lotus feet of Kṛṣṇa as if with very little force.

To break the cart Kṛṣṇa did not extend His foot high upward like Vamana in breaking the shell of the universe, nor did Kṛṣṇa's feet become hard like Nṛsimha's nails to tear apart the hard body of Hiranyakasipu.

This rare display of power by Kṛṣṇa, which does not contradict the sweetness of His childhood pastimes, shows the completeness of Sri Kṛṣṇa in Vrndavana.

The cart turned upside down and the utensils of gold and silver scattered everywhere.

The wheels and axle fell apart and the steering pole broke.

The Brahmanda Purana states that because a heavy demon entered the cart, the wheels sank in the earth and the cart's height decreased.

Thus Kṛṣṇa's short baby legs could touch the cart.

|| 10.7.8 ||

dr̥ṣṭvā yaśodā-pramukhā vraja-striya
autthānike karmaṇi yāḥ samāgatāḥ
nandādayaś cādbhuta-darśanākulāḥ
katham svayaṁ vai śakataṁ viparyagāt

Y.M. / N.M. &
the other v.l.s. see
this wonderful situation
& were wondering how
it got collapsed by itself
but they could not find
the cause.

When mother Yaśodā and the other ladies (yaśodā-pramukhā vraja-striya) who had assembled for the utthāna festival (autthānike karmaṇi yāḥ samāgatāḥ), and all the men, headed by Nanda Mahārāja (nandādayaś ca), saw the wonderful situation (dr̥ṣṭvā adbhuta-darśana ākulāḥ), they began to wonder how the handcart had collapsed by itself (katham svayaṁ vai śakataṁ viparyagāt). They began to wander here and there, trying to find the cause, but were unable to do so (**implied**).

Nanda, Yasoda and the other assembled women and guests
became dismayed upon seeing that astonishing event.

They asked, “How could the cart fall apart on its own?”

While they
are wondering
how it happened
to see children
crying & told
→ there is no doubt about it.

|| 10.7.9 ||

ūcuy avyavasita-matīn
gopān gopīś ca bālakāh
rudatānena pādena
kṣiptam etan na saṁśayah

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 (implied). At that time, the small children present asserted (avyavasita-matīn bālakāh) to the assembled gopas and gopis (gopān gopīś ca) that the cart had been kicked apart by the baby Kṛṣṇa. As soon as the crying baby (rudatānena) had kicked the cart's wheel (pādena kṣiptam), the cart had collapsed (implied). There was no doubt about it (etan na saṁśayah).

The children who had witnessed the event described it to the gopis, who could not discern what had happened.

The gopis asked, “Is this the work of some demon or evil planets?”

The v. vs
unaware of K's power
just neglected these
statements of childish
talk.

|| 10.7.10 ||

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

The assembled gopīs and gopas (te gopā), unaware that Kṛṣṇa is always unlimited (na te viduḥ aprameyaṁ), could not believe (na śraddadhire) that baby Kṛṣṇa had such inconceivable power (tasya balaṁ). They could not believe the statements of the children, and therefore they neglected these statements as being childish talk (bāla-bhāṣitam ity uta).

The cowherd men did not believe the statements of the children.

|| 10.7.11 ||

rudantaṁ sutam ādāya

yaśodā graha-śaṅkitā

kr̥ta-svastyayanam vipraiḥ

sūktaiḥ stanam apāyayat

*Suspecting a
demon attack, Y.M.
picked up & fed
had the Brahmanas &
mantras for His safety.*

Thinking that some bad planet had attacked Kṛṣṇa (graha-śaṅkitā), mother Yaśodā (yaśodā) picked up the crying child (rudantaṁ sutam ādāya) and allowed Him to suck her breast (stanam apāyayat). Then she called for experienced brāhmaṇas to chant Vedic hymns (vipraiḥ sūktaiḥ) and perform an auspicious ritualistic ceremony (kr̥ta-svastyayanam).

Yasoda had the brahmanas perform svastyana, chanting mantras to ward off the demons.

|| 10.7.12 ||

pūrvavat sthāpitam gopair
balibhiḥ sa-paricchadam
viprā hutvārcayām cakrur
dadhy-akṣata-kuśāmbubhiḥ

Strong & stout
gopais picked up the
vessels & set it up
as before.
The brāhmanas performed the
ceremony to appease the
bad planet / देवता.

After the strong, stout cowherd men (balibhiḥ gopaiḥ) assembled (sthāpitam) the pots and paraphernalia (sa-paricchadam) on the handcart and set it up as before (pūrvavat), the brāhmaṇas performed a ritualistic ceremony with a fire sacrifice to appease the bad planet (viprā hūtvā), and then, with rice grains, kuśa, water and curd (dadhy-akṣata-kuśāmbubhiḥ), they worshiped the Supreme Lord (arcayām cakruh).

The cart was repaired and placed in its original position by
some strong cowherd men.

This proves that the cart was very large.

The cowherd men worshiped the cart because the cart was
one of their main possessions, being the abode of Laksmi, and
the storehouse of their accumulated wealth.

N.M. considers
that qualifies Brahmanas
blessings are true,
engaged such Brahmanas
to effort the five sacrifices
& then he fed them sincerely.

|| 10.7.13-15 ||

ye 'sūyānrta-dambherṣā-
himsā-māna-vivarjitāḥ
na teṣāṃ satya-śīlānām
āśiṣo viphalāḥ kṛtāḥ
iti bālakam ādāya
sāmarg-yajur-upākṛtaiḥ
jalaiḥ pavitrauṣadhibhir
abhiśicya dvijottamaih
vācayitvā svastyayanam
nanda-gopaḥ samāhitāḥ
huvā cāgnim dvijātibhyaḥ
prādād annam mahā-guṇam

When brāhmaṇas are free (**ye vivarjitāḥ**) from envy, untruthfulness, unnecessary pride, grudges (**asūya-anṛta-dambha-irṣā**), disturbance by the opulence of others, and false prestige (**himsā-māna**), their blessings never go in vain (**na teṣām satya-śilānām āśiṣo viphalāḥ kṛtāḥ**). Considering this (**iti**), Nanda Mahārāja soberly took Kṛṣṇa on his lap (**nanda-gopaḥ samāhitāḥ bālakam ādāya**) and invited such truthful brāhmaṇas to perform a ritualistic ceremony according to the holy hymns of the Sāma Veda, Rg Veda and Yajur Veda (**dvijottamaih sāma-rg-yajur-upākṛtaiḥ**). Then, while the hymns were being chanted (**vācayitvā svastyayanam**), he bathed the child with water mixed with pure herbs (**pavitrauṣadhibhir jalaiḥ abhiṣicya**), and after performing a fire ceremony (**hutvā ca agnim**), he sumptuously fed all the brāhmaṇas with first-class grains and other food (**dvijātibhyaḥ prādād annam mahā-guṇam**).

~~Knowing that the blessings of brahmanas were good for his~~
child's welfare, Nanda spoke this verse.

Māna means pride.

The blessings of qualified brahmanas must bear fruit.

Kṛṣṇa was sprinkled with water mixed with sarvausadhi and mahausadhi, and purified by mantras from the Sāma, Rg and Yajur Veda.

Nanda Maharaja performed a sacrifice, and then fed the brahmanas tasty aromatic food (mahā-guṇam).

|| 10.7.16 ||

gāvaḥ sarva-guṇopetā
vāsaḥ-srag-rukma-mālinīḥ
ātmajābhyudayārthāya
prādāt te cānvayauñjata

My guru
Qualified cows in
charity & in return
to Brahmanas
(R)

Nanda Mahārāja, for the sake of the affluence of his own son Kṛṣṇa
(ātmaja) (abhyudaya) (arthāya), gave the brāhmaṇas (prādāt) cows (gāvaḥ)
fully decorated with garments, flower garlands and gold necklaces (vāsaḥ-
srag-rukma-mālinīḥ). These cows, fully qualified to give ample milk
(sarva-guṇopetā), were given to the brāhmaṇas in charity, and the
brāhmaṇas accepted them and bestowed blessings upon the whole family,
and especially upon Kṛṣṇa (te ca anvayauñjata).

Nanda Maharaja gave cows endowed with all qualities (sarva-guṇopetā), which means they gave abundant milk.

Then (anu) the brahmanas accepted (ayusjata) the cows.

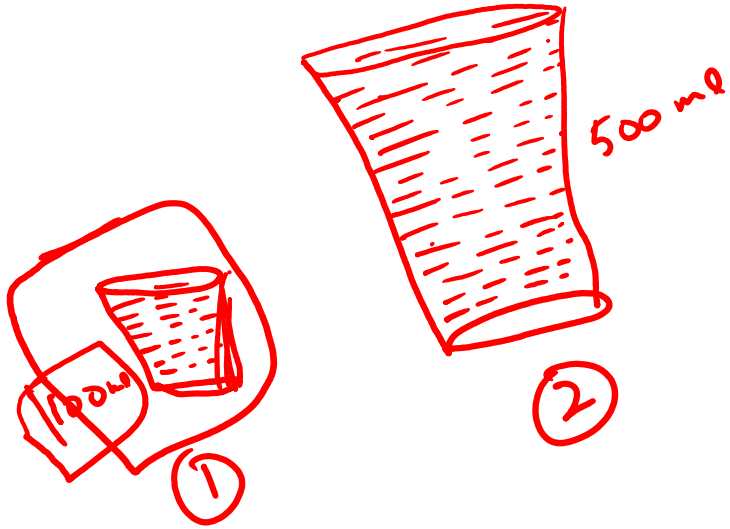
|| 10.7.17 ||

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

These 3
Qualified yogis were
blessings were never fruitless

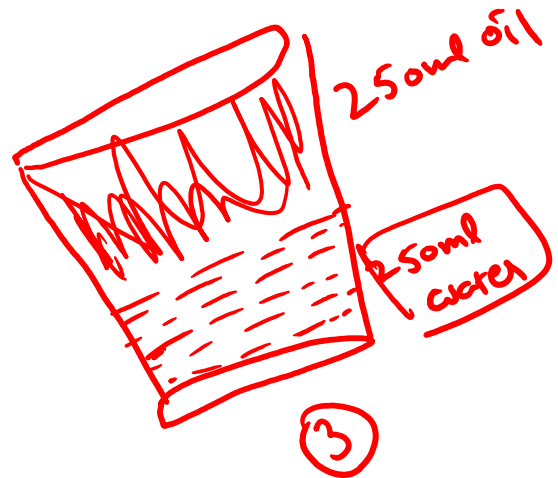
The brāhmaṇas (viprā), who were completely expert in chanting the Vedic hymns (mantra-vidah), were all yogīs fully equipped with mystic powers (yuktāh). Whatever blessings they spoke (tair yāḥ proktāh tathā āśiṣah) were certainly never fruitless (tāh sphuṭam na kadācid api niṣphalā bhaviṣyanti).

The brahmanas are described here as yukta, which means they were great yogis (yoginah), and thus whatever blessings they gave would come true.



Section – III

Killing of the demon



Trṇāvarta (18-30)

|| 10.7.18 ||

ekadāroham ārūḍham

lālayantī sutam satī

garimāṇam śiśor voḍhum

na sehe giri-kūṭavat

One day Y.M
was patting P
or her
suddenly he became
heavy like a mountain peak

One day (ekadā), a year after Kṛṣṇa's appearance (implied),
mother Yaśodā (satī) was patting her son on her lap (sutam
āroham ārūḍham lālayantī). But suddenly she felt the child to be
heavier than a mountain peak (śiśoh garimāṇam giri-kūṭavat), and
she could no longer bear His weight (voḍhum na sehe).

“What use are all these things for Me, the Lord of all wealth?”

This event took place when Kṛṣṇa was one year old.

The Bhagavatam (10.26.6) says:

eka-hāyana āsīno, hriyamāṇo vihāyasā, daityena yas tṛṇāvartam

“The demon Trnavarta took away Kṛṣṇa when the Lord was one year old.”

“Yasoda felt great bliss by placing Kṛṣṇa on her lap and lifting Him up in the air with her two hands.

Suddenly Kṛṣṇa became as heavy as a mountain top, and Yasoda could no longer hold Him.

Kṛṣṇa knew that Trnavarta wanted to kidnap Yasoda along with Himself.

Therefore, Kṛṣṇa displayed His aiśvarya sakti in order to prevent any pain coming to Yasoda.

Becoming heavier than the heaviest, Kṛṣṇa forced Yasoda to place Him on the ground.

“Yasoda can only lift Me a little, but I want to play in the sky.”

Desiring like this, Kṛṣṇa let the asura take Him away.

|| 10.7.19 ||

bhūmau nidhāya taṁ gopī

vismitā bhāra-pīḍitā

mahā-puruṣam ādadhyau

jagatām āsa karmasu

to be heavy as the child
will be heavy → she put
astonished Y.M., began to think
& Nārāyaṇa & cartive
with her work.

Feeling the child to be as heavy as the entire universe (jagatām) and therefore being anxious (bhāra-pīḍitā), thinking that perhaps the child was being attacked by some other ghost or demon (implied), the astonished mother Yaśodā (gopī vismitā) put the child down on the ground (taṁ bhūmau nidhāya) and began to think of Nārāyaṇa (mahā-puruṣam ādadhyau). (Foreseeing disturbances, she called for the brāhmaṇas to counteract this heaviness (implied), and then she engaged in her other household affairs (karmasu). (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 (implied)).

Being disturbed, Yasoda put Kṛṣṇa on the ground as she wondered how her son had suddenly become so heavy.

“Maybe some demon has done this?”

Fearing this, Yasoda took shelter of Narayana, the Lord of the universe.

Yasoda glanced upward to Vaikuntha and in meditation said,
“O Lord, You have given this son, so now You must protect
Him.”

Then in great anxiety, Yasoda went out to call some
brahmanas to perform the svastyayana karma (ceremonies
for good fortune).

|| 10.7.20 ||

daityo nāmnā tṛṇāvartah
kāmsa-bhṛtyah praṇoditah
cakravāta-svarūpeṇa
jahārāsīnam arbhakam

© The
T. The
Whirlwind
The
Child
© Kamsa's

While the child was sitting on the ground (āsīnam arbhakam), a demon named Tṛṇāvarta (tṛṇāvartah nāmnā daityah), who was a servant of Kāmsa's (kāmsa-bhṛtyah), came there as a whirlwind (cakravāta-svarūpeṇa), at Kāmsa's instigation (praṇoditah), and very easily carried the child away into the air (jahāra).

Just at that time, Trnavarta came and stole the child.

By the influence of His aiśvarya sakti Kṛṣṇa became so light
that Trnavarta could lift Him.

|| 10.7.21 ||

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

Covering the
land of Gokula with
dust, he covered everyone's
vision & began vibrating
a great sound.

Covering the whole land of Gokula (gokulam sarvam āvṛṇvan) with particles of dust (reṇubhiḥ), that demon, acting as a strong whirlwind, covered everyone's vision (muṣṇamś cakṣūmṣi) and began vibrating everywhere (īrayan pradiśo diśaḥ) with a greatly fearful sound (sumahā-ghora-śabdena).

A tumultuous sound reverberated (īrayan) in all directions.

|| 10.7.22 ||

muhūrtam abhavad goṣṭham

rajasā tamasāvṛtam

sutaṁ yaśodā nāpaśyat

tasmin nyastavatī yataḥ

For a moment
whole area was overcast
with darkness & T.M. call
not find (P).

For a moment (muhūrtam abhavad), the whole pasturing ground (goṣṭham) was overcast with dense darkness from the dust storm (rajasā tamasāvṛtam), and mother Yaśodā was unable to find her son (sutaṁ yaśodā nāpaśyat) where she had placed Him (tasmin nyastavatī yataḥ).

Yasoda did not see baby Kṛṣṇa there (tasmin), where (yataḥ) she had left Him (nyastavati).

|| 10.7.23 ||

Unable to see
anyone, they became
disturbed & illused.

nāpaśyat kaścanātmānam
param cāpi vimohitaḥ
trṇāvarta-nisrṣṭābhiḥ
śarkarābhir upadrutaḥ

Because of the bits of sand (śarkarābhir) ~~thrown about by~~
Trṇāvarta (trṇāvarta-nisrṣṭābhiḥ), people could not see
themselves (nāpaśyat kaścana ātmānam) or anyone else (param
cāpi), and thus they were illusioned and disturbed (vimohitaḥ
upadrutaḥ).

|| 10.7.24 ||

iti khara-pavana-cakra-pāṁśu-varṣe
suta-padavīm abalāvilakṣya mātā
atīkaruṇam anusmaranty aśocad
bhuvi patitā mṛta-vatsakā yathā gauḥ

Unable to
find her son
Y.M. fell to the
ground & began to lament
pitifully.

Because of the dust storm (pāṁśu-varṣe) stirred up by the strong whirlwind (khara-pavana-cakra), mother Yaśodā (abalā mātā) could find no trace of her son (suta-padavīm avilakṣya), nor could she understand why. Thus she fell down on the ground (bhuvi patitā) like a cow who has lost her calf (mṛta-vatsakā yathā gauḥ) and began to lament very pitifully (atīkaruṇam anusmaranty aśocad).

Yasoda could not see her child (āvilakṣya) because of the thick layers of dust showering down from the whirlwind demon.

|| 10.7.25 ||

ruditam anuniśamya tatra gopyo

bhrśam anutapta-dhiyo 'śru-pūrṇa-mukhyaḥ

rurudur anupalabhya nanda-sūnum

pavana upārata-pāṁśu-varṣa-vege

When the force of the dust storm and the winds subsided (pavana upārata-pāṁśu-varṣa-vege), Yaśodā's friends, the other gopīs (gopyaḥ), approached mother Yaśodā (tatra), hearing her pitiful crying (ruditam anuniśamya). Not seeing Kṛṣṇa present (nanda-sūnum anupalabhya), they too felt very much aggrieved (bhrśam anutapta-dhiyo) and joined mother Yaśodā in crying (ruruduh), their eyes full of tears (aśru-pūrṇa-mukhyaḥ).

When the storm subsided, the gopīs ran to YM & when they realized that they were not present, they too joined her in crying.

After the gusts of wind blew away the dust, the gopis heard crying from Yasoda's house.

They also began crying as they converged on Yasoda's house from all directions.

|| 10.7.26 ||

tr̥ṇāvartaḥ śānta-rayo

vātyā-rūpa-dharo haran

kṛṣṇaṁ nabho-gato gantum

nāśaknod bhūri-bhāra-bhṛt

Ⓣ took
Ⓚ less
Ⓚ but when Ⓚ space
Ⓣ could go no
too heavy further.

Having assumed the form of a forceful whirlwind (vātyā-rūpa-dharo), the demon Tr̥ṇāvarta (tr̥ṇāvartaḥ) took Kṛṣṇa very high in the sky (haran kṛṣṇaṁ nabho-gato), but when Kṛṣṇa became heavier than the demon (bhūri-bhāra-bhṛt), the demon had to stop his force (śānta-rayo) and could go no further (gantum nāśaknod).

At first Kṛṣṇa was as light as a normal child, and Trnavarta
lifted Him high in the sky.

When Kṛṣṇa became heavy, however, Trnavarta slowed
down.

Within seconds, Trnavarta could not carry Kṛṣṇa any further
so he stopped moving.

|| 10.7.27 ||

tam aśmānaṁ manyamāna

ātmano guru-mattayā

gale grhīta utsraṣṭum

nāśaknod adbhutārbhakam

Ⓟ thought
the child to be
like a mountain (or a hunk
of iron).
Ⓟ because he caught hold of
neck, he could not throw him
off too.

Because of Kṛṣṇa's weight (ātmano guru-mattayā), Trṇāvarta considered Him to be like a great mountain or a hunk of iron (tam aśmānaṁ manyamāna). But because Kṛṣṇa had caught the demon's neck (gale grhīta), the demon was unable to throw Him off (utsraṣṭum nāśaknod). He therefore thought of the child as wonderful, since he could neither bear the child nor cast aside the burden (adbhutārbhakam).

After fulfilling His desire to fly in sky, and the desire of the celestial ladies of Svarga to see His incomparable beauty, Kṛṣṇa prepared to kill Trnavarta.

Kṛṣṇa became so heavy that the demon felt he was carrying a mountain made of iron.

Because Kṛṣṇa was holding him by the neck, Trnavarta could not throw off the Lord.

Playing the part of a small child, Kṛṣṇa feigned fear of falling from that height and therefore clung to Trnavarta's neck.

Being choked w/
unable to move
out → he lost his eyes
& fell down with life

|| 10.7.28 ||

gala-grahaṇa-niśceṣṭo
daityo nirgata-locanaḥ
avyakta-rāvo nyapatat
saha-bālo vyaśur vraje

With Kṛṣṇa grasping him by the throat (gala-grahaṇa-niśceṣṭaḥ), Trṇāvarta choked, unable to make even a sound or even to move his hands and legs (daityo avyakta-rāvo). His eyes popping out (nirgata-locanaḥ), the demon lost his life and fell (vyaśur nyapatat), along with the little boy (saha-bālo), down to the ground of Vraja (vraje).

|| 10.7.29 ||

tam antarikṣāt patitaṁ śilāyām
viśirṇa-sarvāvayavaṁ karālam
puram yathā rudra-śareṇa viddham
striyo rudatyo dadṛśuḥ sametāḥ

The gopīs gathered
They were crying for
slab of rock, with dislocated
joints.

While the gopīs who had gathered were crying for Kṛṣṇa (sametāḥ striyah dadṛśuḥ rudatyah), the demon fell from the sky onto a big slab of stone (tam antarikṣāt patitaṁ śilāyām), his limbs dislocated (viśirṇa-sarva avayavaṁ karālam), as if he had been pierced by the arrow of Lord Śiva like Tripurāsura (puram yathā rudra-śareṇa viddham).

|| 10.7.30 ||

prādāya mātṛe pratihr̥tya vismitāḥ
kṛṣṇam ca tasyorasi lambamānam
taṁ svastimantaṁ puruṣāda-nītaṁ
vihāyasā mṛtyu-mukhāt pramuktam
gopyaś ca gopāḥ kila nanda-mukhyā
labdhvā punaḥ prāpur atīva modam

The gopīs tried
to pick up & gave him to
Y.M. ↓
Bos @ was alive & unhurt
all the v.v. before extremely
happy.

The gopīs immediately picked Kṛṣṇa up (kṛṣṇam prādāya) from the chest of the demon (tasya urasi lambamānam) and delivered Him (pratihr̥tya), free from all inauspiciousness (svastimantaṁ), to mother Yaśodā (mātṛe). Because the child (taṁ), although taken into the sky by the demon (vihāyasā puruṣāda-nītaṁ), was unhurt and now free from all danger and misfortune (mṛtyu-mukhāt pramuktam), the gopīs and cowherd men, headed by Nanda Mahārāja (gopyaś ca gopāḥ kila nanda-mukhyā), were extremely happy (punaḥ labdhvā atīva modam prāpuḥ).

The gopas and gopis picked up Kṛṣṇa, who was clinging to (lambamānam) the chest of the demon, and gave Him to Yasoda.

They were astonished to see how the demon had fallen on his back on a stone slab and that Kṛṣṇa was unharmed playing on his chest.

Though Kṛṣṇa was taken by the demon (puruṣāda, eater of humans) high into the sky (vihāyasā), He was miraculously saved from the mouth of death.

Section – IV

Response of Nanda Mahārāja

and other Vrajavāsis

(31-33)

|| 10.7.31 ||

aho batāty-adbhutam eṣa rakṣasā

bālo nivṛttiṁ gamito 'bhyagāt punaḥ

himsraḥ sva-pāpena vihiṁsitaḥ khalah

sādhuh samatvena bhayād vimucyate

We thought
if it is most
astonishing
The demon who
has returned
& an innocent devotee
is always protected.

It is most astonishing (aho bata aty-adbhutam) that although this innocent child (bālah) was taken away by the Rākṣasa to be eaten (eṣa rakṣasā nivṛttiṁ gamitaḥ), He has returned without having been killed or even injured (punaḥ abhyagāt). Because this demon was envious, cruel and sinful (himsraḥ khalah), he has been killed for his own sinful activities (sva-pāpena vihiṁsitaḥ). This is the law of nature (implied). An innocent devotee is always protected by the ~~Supreme Personality of Godhead~~, and a sinful person is always vanquished for his sinful life (sādhuh samatvena bhayād vimucyate).

Kṛṣṇa was only a small, delicate child, yet He clearly manifested enormous power to kill such a great demon.

This however, did not decrease the affection of Nanda Maharaja and others; rather it increased it.

This idea is expressed in three verses.

āty-adbhutam eṣa: Kṛṣṇa's feat was the most astonishing of all possible astonishing things.

This was so because baby Kṛṣṇa almost became annihilated (nivṛttiṁ).

The word marana, which means death, is not used because of its inauspicious connotations.

Though Kṛṣṇa neared death, He again returned (’bhyagāt) to His friends.

One of Kṛṣṇa's friends remarked, "But what is so astonishing?"

The cruel demon was destroyed because of his sin (sva papena) of stealing an innocent child.

Though Kṛṣṇa is only a child, He is saintly because He regards enemies and friends equally (samatvena), and thus He was saved from danger."

|| 10.7.32 ||

kim nas tapaś cīrṇam adhokṣajārcanam
pūrteṣṭa-dattam uta bhūta-sauhrdam
yat samparetaḥ punar eva bālako
diṣṭyā sva-bandhūn praṇayann upasthitah

We might have
performed some
pious acts (bb)
the boy is back of worshipping
pressure to the U.S. of which
to give

Nanda Mahārāja and the others said: We must previously have performed austerities for a very long time (kim nah tapaś cīrṇam), worshiped the Supreme Personality of Godhead (adhokṣaja arcanam), performed pious activities for public life (bhūta-sauhrdam), constructing public roads and wells (pūrta iṣṭa), and also given charity (dattam), as a result of which this boy (yat bālakah), although faced with death (samparetaḥ), has returned (punar diṣṭyā upasthitah) to give happiness to His relatives (sva-bandhūn praṇayann).

Nanda Maharaja and others began to speak:

“If anything inauspicious had happened to Kṛṣṇa, we all would have died.

That Kṛṣṇa is unharmed is a result of heaps of pious activities.”

Thus they spoke this verse.

How much austerities they must have done (cīrṇam); how much worship of the Lord; how much help to other living entities; how many auspicious works such as sacrifices (istam) and constructing a well or canal (purta)?

Because of these good deeds Kṛṣṇa has returned from death to bring life (pranayan) to His friends by showing His affection.

|| 10.7.33 ||

dr̥ṣṭvādbhutāni bahuśo
nanda-gopo br̥hadvane
vasudeva-vaco bhūyo
mānayām āsa vismitaḥ

Seen all
these incidents
N.M became astonished
& remembered the words
spoken by (V)

Having seen all these incidents (dr̥ṣṭvā adbhutāni bahuśo) in Br̥hadvana (br̥hadvane), Nanda Mahārāja became more and more astonished (nanda-gopo vismitaḥ), and he remembered the words spoken to him by Vasudeva in Mathurā (vasudeva-vaco bhūyo mānayām āsa).

Section – V

Mother Yasoda saw the
universe in the mouth of Baby
Kṛṣṇa (34-37)

One day Yaśodā
Put Kṛṣṇa on her lap &
was feeding Him milk.

|| 10.7.34 ||

ekadārbhakam ādāya
svāṅkam āropya bhāmini
prasnutam pāyayām āsa
stanam sneha-pariplutā

One day (ekadā) mother Yaśodā (bhāmini), having taken Kṛṣṇa up (arbhakam ādāya) and placed Him on her lap (svāṅkam āropya), was feeding Him milk from her breast (stanam pāyayām āsa) with maternal affection (sneha-pariplutā). The milk was flowing from her breast, and the child was drinking it (prasnutam).

When (X) had
Almost finished drinking
& when he yawned, JM
Saw the whole universe
with the sky, luminaries, seas
etc in His mouth.

|| 10.7.35-36||

pīta-prāyasya janani
sutasya rucira-smitam
mukham lālayatī rājañ
jṛmbhato dadrśe idam

kham rodasī jyotir-anīkam āśāh
sūryendu-vahni-śvasanāmbudhīmś ca
dvīpān nagāms tad-duhitṛ vanāni
bhūtāni yāni sthira-jaṅgamāni

O King Parīksit (rājañ), when the child Kṛṣṇa was almost finished drinking His mother's milk (pīta-prāyasya) and mother Yaśodā (janani) was touching Him and looking at His beautiful, brilliantly smiling face (sutasya mukham lālayatī), the baby yawned (jṛmbhato), and mother Yaśodā saw in His mouth (dadrśe) the whole sky, the higher planetary system and the earth, the luminaries in all directions (kham rodasī jyotir-anīkam āśāh), the sun, the moon, fire, air, the seas (sūrya-indu-vahni-śvasana-ambudhīmś ca), islands, mountains, rivers, forests (dvīpān nagāms tad-duhitṛ vanāni), and all kinds of living entities, moving and nonmoving (bhūtāni yāni sthira-jaṅgamāni).

Kṛṣṇa had almost completely finished drinking Yasoda's milk.

When Kṛṣṇa yawned, Yasoda saw the entire (idam) universe within His mouth (mukhe).

In another version of Srimad Bhagavatam it states that while Yasoda was kissing Kṛṣṇa, she saw the universe in His stomach.

Lord Brahma makes the same point in the Srimad Bhagavatam (10.14.16):

kṛtsnasya cāntar jaṭhare jananyā

“O Lord, You exhibited the universe within Your abdomen before Your mother, Yaśodā.”

Though Kṛṣṇa was lying in His mother’s lap, by His inconceivable energy He is also the foundation of the whole universe.

At the moment Kṛṣṇa yawned, He displayed the universe with all its details by His inconceivable energy.

Yasoda saw the antariksa (outer space or the area between Bhūrloka and Bhuvvarloka) Bhuvvarloka, Svargaloka, Martyaloka and Patalaloka, the three worlds (rodasi), the constellations, the directions, the sun, moon, fire, air, Jambudvipa and the other islands (dvipan), the trees, forest, the daughters (duhitr) of the mountains (nagan) the rivers, and all moving and non-moving entities.

|| 10.7.37 ||

sā vīkṣya viśvam sahasā
rājan sañjāta-vepathuḥ
sammīlya mṛgaśāvākṣī
netre āsīt suvismitā

Called her heart began
this - her heart began
to throb + she wanted
to close her restless eyes.

When mother Yaśodā saw the whole universe within the mouth of her child (sā vīkṣya viśvam), her heart began to throb (sahasā sañjāta-vepathuḥ), and in astonishment (suvismitā) she wanted to close her restless eyes (mṛgaśāvākṣī netre sammīlya āsīt).

Suddenly or at the same time (sahasa) Yasoda began trembling out of fear.

She closed her eyes in order to meditate on Visnu.

“O Lord, please protect my child from this disturbance.”

Yasoda is described as having deer-like eyes, because she glanced around like a frightened deer.

In this way, Kṛṣṇa's display of power in killing the demons did not diminish the prema of His intimate devotees like mother Yasoda.

Rather, due to the appearance of anxiety, their ocean of prema increased.

The Vrajavasis believed that Kṛṣṇa was saved because of the abundant pious activities of Nanda and the gopas.

In this case, however, Kṛṣṇa simply displayed his power, aiśvarya-śakti, without cause (not because of demons).

Thoroughly surprised, Yasoda thought only this: “What has happened to my child.”

Yasoda's affection did not decrease by thinking of Kṛṣṇa as the Supreme Lord.

Yasoda did not need to find a cause for what happened.

The cause of her disturbance was deep prema alone.

This fixed quality of prema is continuously glorified.

Thus it is described as follows:

The energy of the Lord occasionally appeared to test Yasoda,
but she made that energy a servant of her prema:

prema devya parik_sartham agacchanty antarantara saktir esa
hareh kintu taya sa dasi krt bhavet.