

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

Śrīla Viśvanātha Cakravartī Ṭhākura

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, anand & vishishya
b) settan suddhyati
c) active & devotional
d) devotion of puru
e) friends with 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
pastimes.

|| 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
cry. → (K) angrily
His legs upward.

The liberal mother Yaśodā (manasvini), absorbed in celebrating the utthāna ceremony (autthānika utsukya-manā), was busy receiving guests, worshipping 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 & it
separated for the wheels
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 ||

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.

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

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 small children
that crying @ kicked it.
→ 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 as 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 gopaih) 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 hutvā), 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.