

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 – II

Utthāna ceremony and killing
of Sakatāsura (4-17)

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
hurvā 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
ātmajābhyudayāarthāya
prādāt te cānvayun̄jata

My guru
Qualified cows in
charity & in return
to Brahmanas
Hesse

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 anvayun̄jata).

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

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

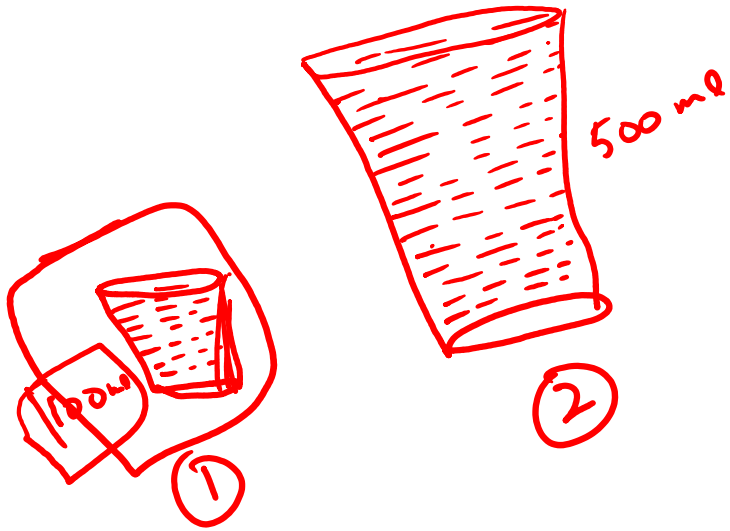
|| 10.7.17 ||

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

These ③
Qualified yogis whose
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
to be heavy → the child
↓
astonished Y.M., began to think
of Nārāyaṇa & captive
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-bhr̥tyah 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-bhr̥tyah), 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
storm subsided,
the gopīs ran to YM
& when they realized that
Kṛṣṇa was not present, they too
felt very much aggrieved.

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).

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 Ⓚ spare
Ⓣ 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.